KATU FOLKTALES AND SOCIETY

NÔÔQ TARUUIIH KATU

KATU – LAO – ENGLISH

MINISTRY OF INFORMATION AND CULTURE
INSTITUTE OF RESEARCH ON LAO CULTURE AND SOCIETY

and NANCY A. COSTELLO and KHAMLUAN SULAVAN
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Ministry of Information and Culture

Institute of research on Lao culture and society

P.O. Box 5246 Vientiane

LAO. PDR
คำนำ

ตัวละครที่มีปรากฏตัวในเรื่อง มีชื่อเป็นภาษาไทยทั้งสิ้น มีจำนวน 14,700 ตัวอย่างเนื้อหา ที่แสดงถึงความสำคัญของความรัก สิ่งมีชีวิตและบุคคลที่มีชีวิตอยู่ในโลกนี้.

สำหรับผู้อ่านที่ต้องการทราบรายละเอียดมากขึ้น แบ่งปัน ต้น คือ ต้นเรื่อง การจัดที่ซับซ้อนของตัวละครในเรื่อง เนื่องจากมีตัวละครหลากหลายต่างกัน และมีการจัดที่ซับซ้อนของตัวละครในเรื่อง เนื่องจากมีตัวละครหลากหลายต่างกัน ถัดไป หน้าแรกนี้คือเรื่องราวของตัวละครในเรื่อง แม้จะมีตัวละครหลากหลายต่างกันที่มีการจัดที่ซับซ้อน แต่ยังมีการจัดที่ซับซ้อนของตัวละครในเรื่อง แม้จะมีตัวละครหลากหลายต่างกันที่มีการจัดที่ซับซ้อน แต่ยังมีการจัดที่ซับซ้อนของตัวละครในเรื่อง แม้จะมีตัวละครหลากหลายต่างกันที่มีการจัดที่ซับซ้อน.

บทนี้ มีผู้เขียนที่มีชื่อเรื่องว่าตัวละครและที่อยู่อาศัย และผู้เขียนที่มีชื่อเรื่องว่าตัวละครและที่อยู่อาศัยและสถานที่ที่อยู่อาศัย และผู้เขียนที่มีชื่อเรื่องว่าตัวละครและที่อยู่อาศัย และผู้เขียนที่มีชื่อเรื่องว่าตัวละครและที่อยู่อาศัย.

ปี1993

ต่อมาเริ่มพัฒนาการต่อไปในเรื่องต่อไปนี้ยังคงมีตัวละครและสถานที่ที่อยู่อาศัย และผู้เขียนที่มีชื่อเรื่องว่าตัวละครและที่อยู่อาศัย และผู้เขียนที่มีชื่อเรื่องว่าตัวละครและที่อยู่อาศัย และผู้เขียนที่มีชื่อเรื่องว่าตัวละครและที่อยู่อาศัย.

อูรุจิบ ชุมที่...เดิม...ปี1993

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6. KATU STORIES
1. INTRODUCTION

This book is a collection of stories in the Katu language, which were researched by the author while living in Vietnam from 1963 until 1975. Some are folktales, some are about the many spirits, some tell about various aspects of Katu society.

The Katu people are an isolated group of approximately 43,000, of whom approximately 14,700 live in Lao. The Katu language belongs to the Katuic branch of the Mon Khmer language family. These people inhabit the mountainous jungle of Quang Nam province in Vietnam, and Xe Kong and Salavan provinces in the Lao People's Democratic Republic.

The Katu people had some unique customs such as stealing small children from distant villages, then carrying them in a back basket with a lid. Their blood was sacrificed to the spirits. Killing raids were carried out on distant villages in obedience to the spirits, or to revenge on a village. The blood of both live and dead people was sacrificed. The hair of victims was brought home and hung in the communal house. The Katu also buried alive crazy people who they considered to be a threat to the village. These stories will tell about all of the above.

These texts represent oral literature. They were told orally, recorded and transcribed. The free translation reflects the nature of oral literature with its false starts, repetitions, elipsis and digressions. Words have been added in parentheses in the free translation to identify the characters or to supply needed information. As in other oral literature, the narrator at times freely alternates the perceived audience. Sometimes he addresses one of his characters as 'you'. Sometimes he addresses his audience as 'you'.

Each story appears with the Katu alphabet in phonemic form (as used in Vietnam), and adapted using Lao based script. Each Katu word has the literal meaning written underneath it in English. There are translations into Lao and English. Each story is marked as either being told by the Low Katu (low mountains) or High Katu (high mountains) dialect.

2. ACKNOWLEDGEMENTS.

I am very grateful to the Lao People's Democratic Republic for allowing me to work on this project in 1992. It has been a joint project with the Committee for Social Sciences.

I would like to especially thank Mr. Sisana Sisane, formerly the President of the Committee of Social Sciences, for his co-operation in this project.

I also appreciate very much the help given by the former Institute for Arts, Literature and Linguistics. It is now called The Institute of Research on Lao Culture and Society, under The Ministry of Information and Culture. I wish to thank the following people for their help:

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Mr. Phookhieo Chansomboon
Mr. Khamdeng Kommadam
Mr. Khammeung Soundara
Mrs. Amthilo Lattanhoot

Mr. Khamluon Sulavan has been a great help with the Katu language and customs. I also wish to thank Dr. John Durdin very much for his help with computer programming.
3. KATU ORTHOGRAPHY

The tables on the following pages show the Katu consonants which can occur word initially and medially, those consonants which can occur word finally, and the Katu vowels, except for irregular signs. In each case, the corresponding Lao script and phonemic and Vietnamese symbols are also shown. In these tables, the phonemic signs have the following phonetic values:

/b/ is a preglottalised voiced bilabial stop [ʔb]; in word final position it is postglottalised [wʔ].

/d/ is a preglottalised voiced alveolar stop [ʔd].

/ch/ is a voiceless alveopalatal affricate [t.ʂ]

/s/ is an aspirated voiceless alveopalatal stop [t.yʰ], varying to an affricative [t.ʂʰ].

/q/ is a glottal stop unmarked in word initial position; word medially it is written /ʔ/; and word finally it is written as /q/.

/dy/ is a preglottalised voiced alveopalatal affricate [ʔy].

บ ฯ เป็นสัญญณิชิป ป ก ฯ นำสัญญณ่ำา ำานำา ำำนำำำำำำำำำำำำำำำำ ำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำampo
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Table 1: Consonants which occur word initially and medially

(*) In phonemic notation, - denotes a medial glottal stop. Lao script Katu marks all initial (and medial) glottal stops (i.e., initial vowels) with ؓ, following Lao conventions, so a separate symbol is not required. See vowel table. 埠 สะกน.
<table>
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<tr>
<th>Phonetic</th>
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Table 2: Katu consonants which occur word finally

(*) In phonemic notation, a final glottal stop is denoted by q. In Lao script notation, a final glottal stop is only marked when it follows a long vowel or i-glide, e.g. [kaʔ] /kāːq/ ฮี. See vowel table for details. ฮี ฮี ฮี.
B. Vowels

The following table shows all the Katu vowels, except for irregular signs.

<table>
<thead>
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Table 3: Katu vowels
4. ABBREVIATIONS

The following abbreviations are used:

- anim: animate
- class: classifier
- excl: exclusive
- gra: grammar
- inam: inanimate
- incl: inclusive
- lge: large
- neg: negative
- plu: plural
- sing: singular
- tog: together
- ygr: younger
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### A. KATU FOLK TALES

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<td>The children of the creator spirit</td>
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<td>The children revenged the killing of their mother.</td>
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The father killed his children. (Low Katu) (កាលគ្នា)

Taruuih Bulô Pah, Jauq, Kavai, Kabam.

This is a story of a long time ago, about two brothers Pah and Jauq, and two sisters called Kavai and Kabam.

Puôn nãôq do manmîng mamooq.
mamooq.

four pluralizer he, she, it brother of girl sister of boy

There were four brothers and sisters.

Bôdr Pah Jauq adî anô.

two Pah Jauq ygr sibling sibling, older

The two brothers were Pah and Jauq.

Ravang gluh leq kakôông ntaap katiêk.

prepare to go outside towards jungle to slap earth

They prepared to go out to the jungle to level the ground.

Bôdr mamooq kamôr at diq dam.
two sister of boy girl, unmarried to remain place, in, on, to lie down

The two unmarried sisters stayed at a flat place where you can lie down.

Bôdr do vôôiq dddm kamô ntaap katiêk.
two he, she, it to go who year, age to slap earth

The two boys went every year to level the ground.

Dyôp leq katiêk ve bôdr do ntaap leq ban.

every place earth to have two he, she, it to slap place to flatten

The two levelled the ground at every place on the earth.
Diq ka-aai do ntaap katiæk kakóng njur
place, in, on to be sick he, she, it to slap earth jungle then
tapat katiæk; kidék dönh bóór do at diq
finish earth like that future two he, she, it to remain place, in
kakóng ntaap katiæk; akonh at diq dong.
jungle to slap earth father to remain place, in, on house
They levelled the ground in the jungle in
the bad place, then they made it straight;
for a long time the two stayed in the
jungle like that levelling the earth; the
father stayed in the house.

Kieng mok kuôh akan Gamok. Vôiq pajuong bóór
want to trap to hold mother Gamok to go to persuade two
dhrú leq kakóng, juk leq kakóng.
girl, unmarried towards jungle to force towards jungle
He wanted to trap and hold mother
Gamok. (his wife, the witch) He went to
persuade the two unmarried girls to go
to the jungle, to force them to go to the
jungle.

Kieng lang bóór mamooq. Ta-eng mamok
to want to kill two sister of boy to desire to catch
agun akan Gamok.
to work sorcery mother Gamok
He wanted to kill the two sisters. He
desired to work sorcery on mother
Gamok.

Akan Gamok paher akonh do. Đô vôiq taang naang dong.
mother Gamok to tempt father he, she, she to go ground house
Mother Gamok tempted the father. He
went to the place where the house had
been.

Di läi mek karooi.
is to see sweet potato fruit

this to see sweet potato fruit
The father killed his children.

Here he saw the sweet potato fruit.

already to carry on back fruit then to keep to want sweet potato fruit

He already carried the sweet potato fruit on his back, he wanted the sweet potato fruit to keep.

Akan Gamok paher akonh dó. Dó vôqiq taang naang dong.
mother Gamok to tempt father he, she, it he, she to go ground house

place, in, on to see sweet potato fruit

Mother Gamok tempted the father. He went to the place where the house had been. There he saw the sweet potato fruit.

He carried the fruit (in his back basket); Pakavai (father) wanted the sweet potato fruit.

Akan Gamok papraaq ldq dó.
mother Gamok talk much and, with he, she, it

Mother Gamok talked with him.

We asked "What do you agree to, what do you want me to give you?"

Akan Gamok ăài, "E hau dai kieng kieng mother Gamok to answer future what I, myself to want to want

ldq mai.
to remain and, with you (sing)
Mother Garnok answered, "In the future what do I want, I want to stay with you.

Afterwords I will remain to see what you will give.

You can eat still, or not. If you eat, I myself will cook it.

Still I can cook or not." (father said) "You cook, I will turn it around.

every thing to set out like this

After that then go there; if you go and kill your unmarried daughters, let me eat, I want to eat the livers.

When I finish eating the livers, I will make a good coffin.
The father killed his children.

I will give you all kinds of riches to sell."  

Nakohn nôôq dô magun akan Gamok.  

So mother Gamok worked a spell on him.  

Song kidik bryông rayiu ravang.  

Having done that, early morning the next day they (father and mother Gamok) got ready.

Kloh chana güi dyôp rau pâjôông
nâes jëam xìè
zêen xêm bème

to break off food to carry on back every thing to persuade

boôr akôôn kamôr vôôiq tok kakôông leq mûi.

They got the food ready and carried everything. They persuaded the two unmarried girls to go to one jungle.

tôông pddôq, dââng oih.

They made a shelter and brought wood.

Karu ka-or gayool ka-i yua akôôn boôh.

They planned to ask the same thing, they ordered the children to sleep.

They ordered the children to sleep.

Akokôn kah choôm boôh.

The children were not able to sleep.

Akokôn kah choôm boôh, kakhim.

The children were not able to sleep, they were afraid.
ដើម្បីភ្ជាប់ការឈរប្រពន្ធនាខ្លែង, លាន(១)ទៅមុខគ្រឿងប្រទាបរាយ។

Now the children wanted to sleep already, and he (father) held the knife.

Kียง ឆ្លើយ កាដ់។

They wanted to tie up the children.

អក់ន់ មេព្លា, បុរអឺឺធ៉េ, តារោវីកកាដ់ង់លេក បុរ
នុំសុំ, នំំ សុំ, នំំ សុំ។

child to wake up two like that because to go jungle towards two

The children woke up, those two, and they went to a second part of the jungle.

រក កាដ់លេក ឈឺមុខ ឈឺាប-១។

They reached the second jungle, also the same

បន់ មេព្លា, យោអក់ន់ បុរ។

he, she, it to speak to order child to sleep

He said, "Tell the children to sleep."

ដើម្បីភ្ជាប់ការឈរប្រពន្ធនាខ្លែង, លាន(១)ទៅមុខគ្រឿងប្រទាបរាយ។

already to point child to sleep then to hold firmly to want

ឆ្លើយ លេក អក់ន់។ បាន់មុខ កាលូមុខ

to tie to kill child child also afraid

He had instructed the children to sleep, he held them firmly, he wanted to tie them up to kill them. The children also were afraid.

ស៊ីង អឺឺធ៉េ ខាង ហែឺមុខ បុរ, ឈឺអក់ន់

finished like that negative to be able to sleep angry child

After that the children were not able to sleep, they were angry.
The father killed his children.

They went to the third jungle. It was also the same, he ordered the children to sleep.

He had instructed the children to want to sleep, he held the dagger firmly, wanting to tie up the children.

The children were not able to sleep. They reached the fourth part of the jungle, it was also like that.

They arrived at the sixth part of the jungle, it was also like that; at the seventh part, it was also like that.

They arrived at the eighth part of the jungle, it was also like that; at the ninth part of the jungle, it was also like that.
They arrived at the fourteenth part of the jungle, the two unmarried girls were very tired.

They were not able to stay awake any longer, now they slept.

After that they slept. Their father tied up the two unmarried girls, he cut out their livers, and brought them to mother Gamok to eat.

Already he was unable to work, he took the livers of the children back to mother Gamok, he did not eat; he could not work.

He was not able to do anything.
The father killed his children.

He had already destroyed the children.

The sisters did not know why they were
tired; the father had destroyed them.

Meanwhile the younger brother will
loosen his older brother's hair bun.

The younger one's hair bun was already
loosened. "Oh older brother, I am happy,
I want to return to the house."
Anô kum kidêk, "Ô adi di ku
sibling,older also like that oh sibling,ygr already I
kabra lôm kieng cho leq dong."
happy liver to want to return towards house
The older brother was also like that. "Oh
younger sibling, I am happy wanting to
return to the house."

Song adêk nhi bdôr dô adi
finished that,there plu two two he,she, it sibling,ygr
anô cho leq dong tähââm.
sibling,older to return towards house quickly
After that the two brothers returned to
the house quickly.

Tähââm lâm diq dong, kah dydq
quickly to see place,in, on house negative yet
bdôr mamooq diq dong.
two sister of brother place,in, on house

Quickly they saw inside the house that
the two sisters were not still in the house.

Tamôh akonh, "Ama kieng bdôr adi?"
to ask father father to want two sibling,ygr
They asked the father "Father, we want
the two younger siblings (the sisters)"

Akonh ââi, "Bdôr adi vôôiq leq dôck."
father to answer two sibling,ygr to go towards water,pool

The father answered, "The two younger
siblings went to the water."

Vôôiq leq dôck, kah lâm.
to go towards water,pool negative to see

加快发展
The father killed his children.

They (the brothers) went to the water, they did not see them.

Chô tahââm leq dong. Ama kôi boôr adî. 
Std សែល និង ស្មែង សម័យ នៅក្នុង កេង ឬទេ?

to return quickly towards house father like, why two sibling, ygr

They returned quickly to the house.  
"Father, where are the two younger siblings?"

Kôi boôr adî vôôiq leq oih. 

Std នៅក្នុង កេង ឬទេ តែង មិន ឈុត ឬទេ.  

to go towards fire negative to see

Father said) "The two younger siblings went to the fire."

Vôôiq leq oih, kah laî.  

Std តែង មិន ឈុត ឬទេ កេក ញាប់  
to go towards fire negative to see

They (brothers) went to the fire, they did not see them.

Tahââm tamóh ama, "Kôi boôr adî?" 

STD ជាច្រើន សម័យ នៅក្នុង កេង ឬទេ?  
quickly to ask father like, why two sibling, ygr

They quickly asked the father, "Where are the two younger siblings?"

Kôi boôr adî vôôiq kloh chaneh leq jôông.  

STD នៅក្នុង កេង ឬទេ តែង កែសម្រាប់ នៅក្នុង បេង  
to go to break off unhusked (rice) place rice house

The two younger siblings went to break rice in the rice house.

Vôôiq leq jôông, kum kah.  

STD តែង បេង ឬទេ សុខ តែង  
to go to rice house also negative

They went to the rice house, but they also were not there.
Grā bōdr dó adi anó; e ama,
angry two he,she, it sibling,ygr sibling,older future father
la kah mai móon adi daleq
if negative you(sing) to speak sibling,ygr where
yua, adi anó leng mai.
we two(excl) sibling,ygr sibling,older to kill you(sing)
The two siblings (brothers) were angry; "Now father, if you do not say where the two younger siblings are, we will kill you."

Nhi bōdr mamooq kam dyoq diq dong.
plu two two sister to tie up yet place, in, on house
(the father said) "The two sisters are tied up in the house."

"Puör yì adi anó mamōng.
to allow we(excl) sibling,ygr sibling,older alive
(the brothers said) "Allow we two older and younger siblings to live.

La mai leng bōdr adi, datāq
if you(sing) to kill two sibling,ygr from where
adi anó mamōng.
sibling,ygr sibling,older alive
If you kill the two younger siblings (sisters), where will we older and younger siblings live?

Song a'dāk akonh kuôq kapdn, móon tahām "ô vok di,
finished that father very afraid to speak quickly sigh son already
di ku vôöiq tōn hare man dong, lái mabeq sarooi.
already I to go still field near house to see class(inan) special stone
After that the father was very afraid, he said quickly, "Oh, sons, I already went to the field near the house, I saw a special stone."
The father killed his children.

Vaaih akan Gamok pahu pagun
mam create become mother Gamok cause to destroy to work sorcery

have,create,become mother Gamok cause to destroy to work sorcery

pavaih. Dyóp rau kloh chanah kah cha.

The stone became a spirit, mother Gamok, she worked sorcery. She does not eat every kind of food.

tèng, kah tèng.

two(excl) to work,do negative to work,do two work, or we do not work.

mòón, "Leng adi meh, meb, "nè'èv ñè'èv meh, sibling,older to speak to kill sibling,ygr to be awake

Gong adai dah lóóm.

to give I to eat meat liver

The older sister said, "Kill my younger thing, give me the liver to eat."

dóng. Dai tèng tanèng dyóp dai

myself to give I,myself to work,do work everything I,myself to give it. I will do every kind of work

giòq kidék alua jau di vôdíq leng adi.

ake things for a wedding, with crocks pots.

to think like that true perhaps already to go to kill sibling,ygr

father says) "I thought as if it was so I went and killed the siblings."

adék nhi boor adi anó

shished that,there plu two sibling,ygr sibling,older

ldq akonh, nhiim kalaa boor kamór.

cry and,with father to cry to wail two girl,unmarried
After that, the two siblings, older and younger, were angry with the father, they cried and waited for the two unmarried girls.

Song adak, ravang kloh chanee, 
keu dou t'k, daxee glee 
finished that, there to prepare to break off unhusked rice

vo'diq leq kakoong; vo'diq leq kakoong leq muui;  
uyi deu naa takku; uyi deu naa takku 
and mu; to go towards jungle to go towards jungle place one

cha-il kah lai.  
chee t'k chik. 
bright, shining negative to see

After that, they prepared and pounded rice and went to the jungle. They went to the first part of the jungle; it was bright, they could not see.

Di baluq, ve akonh teong poodq nloong.  
ejee ngi, deu aksoom ngi, pe ngi.  
already tree to have father to work, do tower tree, wood

There was a tree, the father made a shelter from the tree.

Vo'diq tak leq kakoong leq boor kah lai.  
uyi deu nee deu takku deu deu t'k 
and chee, t'k chei.  
to go to arrive towards jungle place two negative to see

They went and arrived at the second part of the jungle, they could not see.

Di ve lai balut akonh nloong.  
ejee deu chee ngi, ngi aksoom ngi.  
already to have to see tree father tree, wood

Already they saw the place the father had made from the tree.

Vo'diq kakoong leq pe. Di sruuch lai balut.  
uyi takku deu nee. Ee chee deu ngi  
and chee, ngi.  
to go jungle place three already to flatten to see tree

They went to the third place in the jungle. Others had already flattened the ground; they saw a 'balut' tree.

Kakoong leq puon doo kah lai.  
naakku deu t'k nee t'k 
jungle place four he, she, it negative to see
The father killed his children.

At the fourth part of the jungle, he did not see.

Kakóóng masááng vôőiq kakóóng sapat. Tok kakóóng tapól. They went to the fifth and sixth part of the jungle. They arrived at the seventh part of the jungle.

dì lái, săng dyço lái balut. They already saw and heard, they still saw a 'balut' tree.

Takóóng takóóng takóól. Kakóóng takíåh tok kakóóng majáát. They went to the eighth part of the jungle. They went to the ninth part of the jungle, then they arrived at the tenth part.

Nèk ku lái dai rana, nhi bòdr adí chát. (one brother said) "Then I saw, I worried that the two younger siblings were dead."

Song khung. finished rotten

After that there was a rotten smell.

Song kidèk, bòdr dó adí anó finished like that two he, she, it sibling, ygr sibling, older

lóng payuur panh bòdr panong baaq blaaíg lóóm. then cause to rise to shoot two classifier monkey wise liver

After that the two brothers caused the sisters to rise again. The brothers shot two monkeys with wise livers.

Chèk glaaih lóóm bòdr mamooq kamór. that is, then to put in liver two sister of boy girl, unmarried
បានដល់អ្នការ្វាអះទៅលិងៗឈើបីដែល
តារអ្វើនូវឈើដែលមកឈើនេះ។

Song សិល ប្រុងប្រាស់ពន្ធី ប្រេងៗៗ ដែលមកឈើសម្រាប់នេះនៅឆ្នាំនេះ ដែលលុំដែលនេះនៅ។

លុំដែលនេះបានជួលបាន ធ្វើឲ្យមានឈើនេះ។

លុំដែលនេះបានជួលបាន ធ្វើឲ្យមានឈើនេះ។

លុំដែលនេះបានជួលបាន ធ្វើឲ្យមានឈើនេះ។

After that the two (girls) with wise lives were the same as with their lives before, they rose, the two sisters were alive, they had risen.

After that the two brothers brought them back, they made a shelter.

They made a shelter for the two sisters, the older siblings were afraid.
The father killed his children.

Da-uch gui jddq, gui chieu, like that to carry on back crock to carry on back mat.

gui dyop rau drup.

to carry on back every thing bride price.

After that they carried crocks on their backs, carried mats, carried everything for a bride price.

Kanoon Mblaai du muui; marau, marau, kah baan ploi.

village Mblaai who, which one, same, one same, one negative to spend ceremony

In Mblaai village was one; the same thing happened. They could not pay for the ceremony for the bride price.

Everyone who wanted things, rested. Then they coveted.

Mboloi lq bddr kum pier marau.

man, unmarried and, with two also unable to pay bride price same

Kah baan ploi bddr Kavai Kabam adi ano.

negative to spend ceremony two Kavai Kabam sibling, ygr sibling, older

The second unmarried man also was unable to pay the bride price. It was the same (as the first young man). He was not able to pay for the ceremony to get the two, Kavai and Kabam (as wives).

Mboloi lq pe, kum kieang marau, kah

man, unmarried and, with three also to want same, one thing negative

baan paahn pai Kavai Kabam adi ano.

to be able unable to take Kavai Kabam sibling, ygr sibling, older

The third young man also wanted them, he was not able to get Kavai and Kabam, the two sisters.

The father killed his children.
Mблóïi sapat, kum tiëuq.
man, unmarried six also like that

The sixth young man also was like that.

Dyôp, tok mблóïi sapat, mблóïi takóöï,
each to arrive man, unmarried six

mблóïi takóëh mблóïi majêt kum tiëuq dyôp rau.
man, unmarried nine

Each one came; the sixth unmarried man

Tок mблóïi ldq muui, bôdr, dyôp pu
to arrive man, unmarried and, with one two each gong

masåång, jdoq masåång, goq masåång.
five crock five cooking pot five

The first young man arrived; then the second, every one with five gongs, five crocks, five cooking pots.

Dyôp rau darau masåång; gôông masåång, a_vieng masåång.
every thing anything same value gong same value bead, silver same value

Everything was the same value; gongs were the same value, silver beads were the same value.

Dyôp rau masåång.
every thing same value

Everything was the same value.

Chapiën masåång, boot masåång, adâhak masåång.
only, unique same value monkey same value pig same value
The father killed his children.

Things were only the same value; the monkeys were the same value, the pigs were the same value.

Д្ឋី៍រាប តុក ព្រាហ្គ ស៊េយ៉ាន កាល់ ការោង លេខ ធ្វើ ជាមួយ និង មួយ ចុង យោបារ ឬ ឯកសារ ដល់ រួច ដំបូង ដែល ឬ យូរ ល្អ ដែល មាន ប្រសិត ឬ សម្រាប់ ជាមួយ គ្រួសារ និង ព្រាហ្គ ដែល មាន ប្រសិត

ដ្ឋី៍រាប តុក ព្រាហ្គ ស៊េយ៉ាន កាល់ ការោង លេខ ធ្វើ ជាមួយ និង មួយ ចុង យោបារ ឬ ឯកសារ ដល់ រួច ដំបូង ដែល ឬ យូរ ល្អ ដែល មាន ប្រសិត ឬ សម្រាប់ ជាមួយ គ្រួសារ និង ព្រាហ្គ ដែល មាន ប្រសិត

When everything was in order, they took Kavai and Kabam to the house. They did their work inside a safe place.

Janiing bôôr adî anô at kalôong achiq. នៃហើយ បុក បន្ត មិន មាន និង គ្រប់ គ្រាន់ វេស សម្រាប់ បន្ត និង គ្រួសារ ដែល មាន ប្រសិត

At that time the two sisters remained inside the bushknife.

Song bôôr kase, nhi bôôr Pah Jauq móôn leq akenh, សួង បុក មក និង បុក ប៉ាំង់ មាន ចាប់ ហើយ ប៉ាំង់ សម្រមើល

After two months, the two Pah and Jauq said to the father, "Oh father, you go to the village over there, go and see what the village is doing. They are happy, at ease, they are always playing gongs."

Song voôiq táaŋ kanôön dêk ku lái bôôr សួង វេស បាន និង ការោង ដំបូង ទៅ ដល់ រួច ដំបូង ដែល ចាប់ ហើយ ប៉ាំង់ សម្រមើល ត្រូវ ទៅ ដល់ រួច ដំបូង ដែល ចាប់ ហើយ ប៉ាំង់ សម្រអាពល

Finished to go from village that, there I to see two

Panong mblôôi sasaau ដំបូង ម្កើត សាន់ ដោយ និង និង ម្កើត ទាក់ ដោយ

classifier man, unmarried father's sister's child he, she, it

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"After going from that village, I (father) saw two unmarried men, father's sister's children."

Dó nchu, dó mbuok ldq dó, he, she, it to persuade he, she, it to persuade and, with he, she, it at diq budl. to remain place, in, on village
dó the village. One persuaded the father to remain in

Bôdr achek dóók chachuuih diq dó. two that to name father in law place, in, on he, she, it

Those two called him father in law. thugusodim khoum khoum xàak.

Dó kachiit mat, kah chóöm nhôdr dóók sasaa'a. he, she shy, ashamed eye negative to be able to love to name son in law

He was embarrassed, he was not able to khoum xàak, bòe khoum xàak, khoum xàak.

Dó móón, "Hau nhua chóöm dóók he, she, it to speak what you two to be able to name

chachuuih diq dai. father in law place, in, on I, myself

He said, "How can you call me father in law?"

Nhua kieng pase dai, kieng jê kachang dai. you two to want to blaspheme I, myself to want skillful to laugh I, myself

You two want to curse me, you want to

Dai, di akôón chêt. cleverly laugh at me.

I, myself already child to die Me, my children are already dead."
The father killed his children.

The two men, unmarried man, young, unmarried man, young married then
dóók ava diq dó.  


Then the two unmarried men called him uncle.

Song kidêk, nhi bôdr dó yuôn bôdr  


Kavai Kabam, vôôiq leq gudol, vôôiq lái dó.  


Kavai Kabam to go towards communal house to go to see he, she

After that, the two (young man and father) waited for the two Kavai and Kabam. The girls went to the meeting house to see the father.

Bôdr Kavai Kabam kah dóók ama, muti vôôiq lái dysq  


The two Kavai and Kabam did not address him as father, they only went to see him.

qi dó lái qí  


already he, she, it to see already

tapasuq  
akôón dai.  

cause to be persuaded to do wrong child I, myself

Already he (father) saw them, "Already my children have been persuaded to do wrong."

Dô kanôq lòng lóôm, kah khín diq  


he, she, it to think with liver negative fearless place, in, on

dong dóók akôón.  


house to name child

He thought in his liver, he was not afraid in the house to call them his children.
Song kidik, di lâi, chakaan tamông chana,

finished like this already to see quickly.cause to be alive food

lêng a-dôk, dòng adah.

to kill pig to give animal

After he had already seen them, he was quickly kept alive with food; they killed a pig and gave him the meat.

Song adah, guí dââng chô panong

finished animal to carry on back to bring to return classifier

panong a-dôk leq dong.

classifier pig towards house

When they finished with the animal, they brought back one pig to the house.

Dââng chô guí jong tââq

to bring to return to carry on back basket, back from

jong, bood akôn taudcm tamón Pah Jauq

basket, back two child man, young unmarried to ask Pah Jauq

tamón akonh, "Ama, hau mai guí adôk?"

to ask father father what you(sing) to carry on back that, there

He brought it back home and carried the back basket. He got it from the back basket. The two young men asked Paq and Jauq to ask the father "Father, what are you carrying there?"

Dô móôn "O vok dîi, ku vôôiq leq kanônô

he, she, it to speak oh son emphasis I to go towards village

adôk, ku kah nal manuíkh Chalaap.

that, there I negative to know person Chalap.

He said, "Oh son, I went to that village, I did not know who Chalap was."

"Dô kava diq ku leq kiông dôk chachuuih.

he, she son in law place, in on I and, with to want to name father in law
The father killed his children.

"He is my son in law, and wants to call me father in law."

Ku móon, "Hau mai chómoondóók chachuuih,
ngī mu, "iêzën ím xhelm phìn xhe
I to speak what(you(sing)) to be able to name father in law
kiàng yê kachang ku.
ngījī xế hêjī ngī.
to want to mock to laugh I

I said, "How can you call me father in law, when you want to mock and laugh at me?"

Akoón ku cî chêt, akoón kamór.
ngëngëng ngī xèng jëng, ngëngëng ngëngëng.
child I already to die child girl, unmarried

My unmarried children are already dead.

Song kidök, dō vëôiq dong cha chana, leng
ngī xëng, ngëngëng ńëng xèng ñâu, ngī finished like that he,she, it to go to give to eat food to kill
a-dōŏk, pa-eep yua ku gui boor pe
etën, ńëng ngëng ngī xìng ngī xèng xìng.xìng pig to force to order I to carry on back two three
chu; ku kiàng rddoch lddi diq kalong.
ngī ngī xëng phëng ngëng ngëng occurrence I to want to go back to leave behind place, in, on road

After that, he went to give me food to eat, he killed a pig and forced me to carry two or three times. I wanted to go back and leave it behind on the road.

Dō pa-eep yua dāang chó adah a-dōŏk
ngī xìng ngī xìng ngī xìng ńëng ngëng ngëng he,she, it to force to order to bring to return animal pig vëôiq tok leq dong.
ngī xëng phëng ngëng ngëng ngëng to go to arrive towards house
to return pig to go up to the house."

"Adök dāang chó." Adi anó, nhi
"enëng ngī jì." sëëngng, sëëngng, sëëngng, sëëngng, ngī now to bring to return sibling,ygr sibling,older plu two
boor Pah Jauq sâă bôıp akohn.
ngī xìng ngī xìng ngī xìng ngëng, ngëng, ngëng.
two Pah Jauq to answer mouth father
"Now bring it back." The older and younger siblings, the two Pah and Jauq answered the father.

"Now bring it back." The older and younger siblings, the two Pah and Jauq answered the father.

We two (excl.) sibling, your sibling, older negative to be able to know

We two brothers are not able to know.

Now you (sing) to bring to return pig that two

tangai, pe tangai palââng vôòiq than vòòiq katen.
day three day others to go to visit to go to pay back

Now you take that pig back. In two or three days others will come to visit, they will come to make us pay back."

The father was very afraid, he did not know what to do.

(father said) "After that what will I do, son, you see."

The two children answered, "What will we do?"

(now after this if visitor to go you (sing) to answer to give

skillfully and, with visitor

(the father said) "Now after this, if visitors come, you answer cleverly to the visitors."
The father killed his children.

"Ku kanôq dôk chêt boor adi."  "Đakônh."  
"Ngô nhêlô nek kôk chê ñô chê ñô."  "Nô rèm."  
I to think now to die two sibling, ygr why

"I think now the two younger sisters are dead." (the brothers asked) "Why?"

Tahau vôôiq deen drudp dah ngaai. 
why to go to ask for bride price relatives anyone, who

(father and mother said) "Why go and ask for the bride price from anyone?

Hau vôôiq deen dydq.  
what to go to ask for more

Why go and ask any more.  

anyone, who negative as, is, that is to pay back sin negative lifetime

Anyone's pig does not pay back for the sin. It is not for a lifetime."

Song adôk, akonh akan praap kîchek.  
finished that, there father mother to speak like that

After that, the father and mother spoke like that.  

Mpdông kase nhi vôôiq partôq. Nhi tênh biêk.  
part month plu two go to ask continually plu two to work, do feast

For half a month the two brothers went and asked repeatedly. The two went to make a feast.

Kachuuk, dôôk akonh akan.  
to go far to name father mother

They went a long way, they called the father and mother.

Tôk jaruuh kariing, palââng briu hau rau.  
to arrive mound fence others not see clearly what
The brothers arrived at the mound at the fence, no-one could not see clearly what was there.

Chêk bdôr Pah Jauq daloon ama. Chêk ama pâlâmâng têôm.
jen êm bông biêng ñoan afom. jen ñoan pâmâm ñoam.
that is two Pah Jauq to call father that is father others to pay fine

Like that the two Pah and Jauq called the father. "See father, others are paying the fine."

"Mai dââng chô adah a-ôk balêk.
"în ñnik imi ñgul ñ." song kidik, kah nakônh têông.
why to be afraid finished like this negative to know what to work do

Why be afraid." After that they did not know what to do.

Ngkônch dai kuôq akôôn adik grâ, pai leng
ìu renh lo gnân arâk amîn amîn, in ñôm
why I, myself very child that angry to take to kill

boôr mamooq dô. Akôôn kapôn.
âm rèm ñn. arâk amîn re amîn.
two sister of boy he,she, it child afraid

That child, he himself was very angry because they took and killed his two sisters. The children (brothers) were afraid.

Oî kanôq vôôiq pathooi, kah konh nalaan vôôiq tham.
jen ñâmâm ñiâm ñâmâm, ñâm ñêm(3,5),(999,996)
already to think to go to pay back negative what where to go to pay back

They thought about going to pay back, but they did not know where to go to pay back.

Song kidik, dô ka-úq kapôn. Pâlâmâng môt leq dong.
ñêm rèm, ñâm kàôqu ñâm rèm. ñâmêm rèm rèm
finished like this he, she very afraid others to enter towards house

After that he (the father) was very afraid. Others entered the house.
The father killed his children.

The two brothers Pah and Jauq hid deep

only he, she, it and, with visitor to remain

continually do not order to pay back

Before when I went, I was able to order

Now I am nearly dead, nearly ruined, and

The father killed his children.

two child Pah Jauq deep inside safe place

Only he (father) and the visitors remained.

He was angry with the visitors, "How can you come continually; don't tell me to pay to order you(plu) to give I

to carry on back now you(plu) continually what I to be able to ask for

Now I am nearly dead, nearly ruined, and

Bok kieng chat, kieng hu, takoh.

now to want to die to want to ruin older, important
I don't know where my two daughters are. My daughters have died.

Hau pai chanah, ku ki dō.  

what to take clothes I like this, here

How can I take clothes, I am like this."

Song kidēk tamōi bodr paliēm kah takēh.  

finished like that visitor two make good negative older, important

After that the two visitors made up to the father this way.

"Đí yī kieng vàdiq pathoohi padāh.  

already we(excl) to want to go to invite quickly

"We wanted to go to invite you quickly."

La akōn mai Kavai Kabam dydq, dai chōōm chūt.  

if child you(sing) Kavai Kabam yet I,myself to be able to die

If your children Kavai and Kabam are still alive, I could die.

Đí adi kanōn yī tabāān kayīk, dyīk hare.  

already sibling,ygr village we(excl) to get husband to hoe(field) field

Already a younger sibling from our village got a husband and hoed the field.

Nōk bodr sasaau. Mai kieng tēng biék, kieng  

here two grandchild you(sing) to want to work,do feast to want
dāng tariiq, kieng padāh meq Tariiq a-ōōk.  

to bring buffalo to want quickly gra buffalo pig

Here are the two grandchildren. You want to make a feast, you want to bring water buffalo, you want to quickly eat the water buffalo and pig.

Hau chōōm mai tōhn akōn? Mai chōōm chūt."  

what to be able you(sing) curse child you(sing) to be able to die"
The father killed his children.

How can you say you curse the child? You can die."

"ơ pe praaq kichik, pe pajaau akôn ku,
"le ញ្ច ប្រ ឈឺន, ញ្ច ប្រឈឺន ម្រុញ្ច ការីន, chet.
sigh you(plu) to speak like this you(plu) to appoint child I
akôn ku ði chet.
ញ្ច ការីន ញ្ច សិទ, ញ្ច សិទ. child I already to die

(father said) "Oh you talk like this, you choose my children; my children are already dead.

Telefono ku leng tâaq kakông majêt. Hau chôom dydq.
already to arrive I to kill from jungle ten what to be able more
I already killed them in the tenth jungle. How can they be alive any more?"

Song kidêk, pî dó boôl palîm ldq bôdr Pah Jauq.
finished like that they he, she to comfort make good and, with two Pah Jauq

After that they comforted the two Pah and Jauq well.

Song kidêk, bôdr dó gluh tâaq dong,
finished like that two he, she, it to go outside from house
tapraq sâng âdop tamôdi;
to cause to speak to hear to bear to, agree, obey visitor
bôdr tamôdi tôh buôh kuut attûch
two visitor to pour out wine to cut(throat) chicken

doh doh.
tôh tôh.
tôh. to dry over fire to dry over fire

After that the two brothers went out of the house, they spoke together about accepting the visitors. The two visitors poured out rice wine, cut the throats of chickens and dried them over the fire.
Sai tamôi, song kidôk pi dò vōdq
īg sâmôg, hûng gî rîn pû thô  índ
to think visitor finished like that they he, she, it to go
tatoq bîsh chik dâh cha vōdq lái.
ôchô rûq  rî fîr  jî  índ  índ.
wedding usually then to eat meat to eat to go to see

They thought about the visitors. After that they went to the wedding. As was the custom they ate meat and rice, they went to see (things).

Nakô̄n tamôi lôk Kavai Kabom.
ôchô rûq sâmôg  sû  mò  thôm.
child visitor and, with Kavai Kabom

There were children, the visitors and Kavai and Kabom.

Song kidôk bôdôr Pah Jauq móôn, "La mai lái
hûn gînûn  sû  sû  sû  sû, a thô  índ
finished like this two Pah Jauq to speak if you (sing) to see
dîq kanônô adêk ve bôdôr akôn kamôr, ngâaî
 sû  sâmôg  sû  sû  sû
place, in village that, there to have two child girl, unmarried anyone, who
tapasuq makônôh bôdôr adô.
 sû  sû  sû
cause to be persuaded to do wrong one father two sibling, ygr

After that the two Pah and Jauq said to the father. "If you see in that village there are two young women, whose father caused the two siblings to be persuaded to do wrong.

Ôôq mai chômôm dôôk a-thôn mai sîng."
hô  sû  sû  sû
do not you (sing) to be able to name daughter you (sing) to hear

Don't call them daughters, you hear."

Bo móôn, "Ôôq vôk.
 sû  sû  sû
he, she, it to speak do not son

He said, "Don't son.

Hau chômôm dôôk thôn akôn palâmông. Kiêng vōdq kanônô.
 sû  sû  sû
what to be able to name daughter child others to want to go village
The father killed his children.

How can I call others' child, my daughter." He wanted to go to the village.

បើសួរកុមារមួយ មានកុមារមួយ បានជុំវិញដោយ
នឹងមកវិញ. នៅពេលដែលបងប្អូនបាន

ប្រឹក់អ៊ុបុត កូន ពីកូន ក្រុម រដ្ឋា,
ពីមិនបានចិត្តដូចទេ ស្ថាបនិភ័យ
នាងបានក្លាយជាបុត្រនាង.

(Khmer and Khmer-speaking people) "ដើម្បីជួយ
ដែលមានកុមារមួយពីប្រឹក់នាង។" ដើម្បីជួយ
ស្ថិតិនៃការញែក់រឿង ប៊ូម៉ូ និងស្ថិតិនៃ
អម្ងាចទំនើបនាង.

The brothers said to the sisters) "You two children answer (but) if you call him father like that, he cannot call you daughters."

រឿង កូន ដើម្បី បានចិត្តប្រឹក់តែទៀត
ដើម្បី ធ្វើឱ្យនាង នឹងបានចិត្តដូចទេ ស្ថាប

finished like that he, she, it to go to go about usually

chick took leq kançon chik.

មានឆ្លាញ់ នឹង បងប្អូន នាង.

then to arrive towards village that

After that the father went about as was his custom, he arrived at that village.

គឺ លេខ ប្រឹក់ នាង កូន នាង.

already to see two classifier child girl, unmarried

He already saw the two young women.

ប្រឹក់បានឬឬបុត្រកូន.

Bodr panong akóon kamór.

already to see two classifier child girl, unmarried to ask he, she, it Oh father

The two young women asked him, "Oh, father."

ដើម្បីបានឬឬបុត្រកូន

he, she, it to answer do not that to name father bad, evil very

He answered, "Don't call me father, that is very bad.

ឈី.

Ku kah t камер akonh ama nonōq pe.

I negative to work do father father pluraliser you(plu)

I am not father to you. អុីអាខ្មះសម្រាប់គេ.
Jauq ka-er akóón ku di chét. Đök ku ngoq ku
kēn ʔam na ēnli æylq ñi leq jhel. ḇīn ñi ēnly ñi
perhaps to pity child I already to die now I to think I
lái mai tapasuq akóón ku."
"nēn ñi ñezyng æylq ñi." to see you(sing) cause to be persuaded to do wrong child I

Pity my children who are already dead. 
Now I think I saw you cause my child to be persuaded to do wrong."

Nhi bōdr akóón âîi, "Nōk ayya adi anó.
īi ēmle æylq ēmle, "mīn æmle æmle ńi ēmle æmle. 
plu two two child to answer this is we two sibling, ygr sibling, older

The two children (sisters) answered, 
"Now we two are older and younger siblings.

Đi bōdr anó payuur tāq kakóong majēt. already two sibling, older cause to rise from jungle ten

Already our two older siblings caused us to get up from in the tenth jungle.

Đi dāi chō. Ói mai leng.
already I, myself to return already you(sing) to kill

We already returned. You already killed us.

Ngaai ama, nōk ku yua adi anó. anyone, who father this is I to order sibling, ygr sibling, older

(the father said) Whoever is father, now I order the older and younger sibling.

Óq đōk ama diq ku.  do not to name father place, in, on I

Do not call me father.

Ku kāh kōnh akonh nóōq pe.  I negative what father pluraliser you(plu)

I am not like a father to you.

32
The father killed his children.

 já bodd vok pagón bodd dó pathó
 already two boy to send message two he, she, it to order

do not to have right to name father place, in, on I

Already the two sons had sent a message, the two had ordered (the sisters to say to the father) "You don't have the right to call me father.

Ku kah chóóm döök akóón. I negative to be able to name child

I am not able to call you children."  

Kakhín e kayiik akóón noog pe to be afraid future husband child pluralizer you(plu)
tóóm ku padanh ku. Ku, akóón ku di chét. to pay fine I to beat I I child I already to die

I am afraid of the husband of my child, that you will make me pay a fine, you will beat me. My children are already dead.

Kah chóóm döök akonh ama diq ku. negative to be able to name father father place, in, on I

You are not able to call me father.  

Bök ku võo di ku săng bodd vok pagón, já now I to go already I to hear two boy to send message already

huíq paraaq bodd dó, kah ku chóóm döök to obey language two he, she, it negative I to be able to name

akóón diq noog pe."

child place, in, on pluralizer you(plu)

Now I am going, I already heard my two sons sent a message. I already obeyed the word of those two. I am not able to call you my children."
Creation.

(Tlow Katu)

 Tbasp x sway (vax)<

Tanâap, kah di vaaih pleng katiêk.
cäwâ a, kie xën va yâk yëm vëang.
beginning negative already have, create, become sky earth
in the beginning there was no sky or earth yet.

Pabot mpiing mat katiêk kanîêr. Kah arau du ve di.
apoâ xën mëi xën vëy vëang yëm yâk yëm. kie xën vëang yëm ve di.
all above eye earth dark darkness negative thing which to have already

All above the earth it was very dark.
There was nothing yet.

Ntun dëk, ve pleng pavaaih mat pleng, kase,
maêt xën ve, xën vëang xën xo mëi xo mëi,

after this that, there to have sky to create eye sky moon

samanh, biddong sang kalông pleng.

star, small to give light to shine inside sky

After that the spirit of the sky created the sun, moon and stars to give light to shine in the sky.

Pavaaih ntun ve tangai, hayum.

bët yëm xën xo xo jëy,

to create after this to have day night

After that he created day and night.

Ntun dëk, pleng pavaaih panong manuïh, sin
maêt xën ve, xën vëang xën xo mëi xo mëi,

after this that, there sky to create classifier person to create

akóon sasaau, bok talim mpiing mat katiêk.

child grandchild many everywhere middle eye earth

After that, the spirit of the sky created people, he created many children and grandchildren all over the earth.

Note: The text is a translation of the low katu language into English.
Song ជា​តុល្លែ​ស្តាក​ការ​សុំ​មើល
រួច​ម្តង​បំផុត​មិន​បែន
៉ាង​មាន​របៀប
finished a long time that, there three thousand four

ឈើណាល់ឈើក្រុង ប្រទីក្រាល់ក្រាល់ សារធាតុ
ពីរ វីរៈបី វីរៈបីសាឡូ ដើម្បីស្ថិត ដើម្បី
ដើម្បី (ពីរឈឺ) ត្រូវការឈើក្រាល់មុន និង យុត្តិ
អ៊ីឈឺរី ទៀតប្រុងប្រយោជ

A long time after that, three or four
thousand years, the spirit of the sky
caused there to be 'mangi' time, the end
of everything.

Song មងិត ពន់តំបន់ lodi
ព្រោះ មាន យោធ នឹង លេខ
finished long ago sky to put to leave behind

pangong ndil mapanong anuq.
មើល មើល មើលមើល សុំ
classifier woman one class anim dog

When everything was finished, the spirit
of the sky left one woman and one dog.

Boor dó ឈាម təng madoi
ពីរ ឈាម ឈាម មាន មាន សង្កាត់
two he, she, it have, create, become to work, do pair

masong madong magoq sin akón sasuu.
មើលមើល មើលមើល មានមាន មើល សង្កាត់ សង្កាត់
one family one house one pot to create child grandchild

The two made one pair together, one
family in one house, with one cooking
pot. They made children and
grandchildren.

Ntám តុល្លែ និង បី ឈាម ឈាម បី ឈាម
after this that, there plu two two he, she, it to clear field finished
taal, och chapaan, och chapaan, kah rch.
ចេញ ចេញ ចេញ ចេញ ចេញ ចេញ
to clear to burn to flatten to burn to flatten negative to destroy

After that the two burnt a field; when they
finished clearing the field, they burnt and
flattened it, they did not destroy it.

Dydq dariing.
ប្រវត្តិ សេចក្តី
yet good (land)
It was still good land.

Anuq ndiil diq hare, ndiil at diq 'dong loq akōn.

Sometimes the woman and dog stayed in the field. Sometimes the woman stayed in the house with the child.

Dó chên aviq, dó yua he/she, it to cook rice he/she, it to order akōn dó dââng tamông. child he/she, it to bring cause to be alive

One day she cooked rice, she ordered her child to take it to (the field) keep them alive.

"O vok, dââng tamông akonh, ndiil diq hare."

"Oh son, take it to keep your father and the daughter alive in the field."

Akonh kanôq ngôq, ve akonh manuih, dô râvang child to think to think to have father person he/she, it to prepare dââng aviq leq hare; akonh dan adi. to bring rice towards field father near here

The child thought the father was a person; he prepared and took the rice to the field; the father was nearby.

Dô dô lái, kah lái akonh, kah already he/she, it to see negative to see father negative lái manuih, dô lái mûi anuq. Dô to see person he/she, it to see one, only dog he/she, it
daloong "Ama, nô aviq."

"Ama, in ovi." to call father this rice
The child did not see the father, he did not see a person, he saw only a dog. He called "Father, here is the rice."

Anuq kieng dyeh, tapaduor achak do. Di dutmhn aep ngi pue, khamek axei thn. Die xeim dog to want to embrace cause to hug body he, she, it already long time
lai anuq dyeh achak do, gra, uom anuq chat. aep ngi pue axei thn, phet, die xeim axei xeii. to see dog to embrace body he, she, it angry to hit dog to die

The dog wanted to embrace his child, to hug his son's body. For a long time the boy saw the dog embrace his body, he was angry and hit the dog; it died.

Chet, song adhek daloon, kah lai akonh, gei, khoe sarlak whet, rie aep sret, to die finished that, there to call negative to see father
cho leq dong, moen akan. lai, am soe, aep xeim. to return towards house to speak mother

It died; after that he called, he did not see the father, he returned to the house and told the mother.

Akan moen, do moen, "Kah dai lai ama, aepam soe, rie moen, khoe xeim, wets km, mother to speak he, she, it to speak negative I, myself to see father
dai lai mui anuq ve dyeh paduor achak ro aep kui aep kui axei thn I, myself to see one, only dog to have to embrace to embrace body
dai, kudai gra, dai chet ama, ama ro; kui aep khoe, ro aep xeim aepam, amam I, myself very I, myself angry I, myself look for father
kah sii. Di dai uom anuq chat. khoe xeim. Die xeim aep xeim xeii. negative to answer already I, myself to hit dog to die

He said to the mother, "I did not see my father, I saw only a dog which embraced my body. I was very angry, I looked for my father, my father did not answer. I already hit the dog, it died."

"Le," aep. lai, aep amam, aepam xi, km, am.
sigh to speak to return towards mother mother to cry negative to speak
"Oh," he said. After he returned to the mother, the mother cried, she did not say anything.

Then she said, "Why did you hit the father so that he died?"

The child answered, "How can I call a dog father?"

The mother said, "Who else was there? The spirit of the sky caused the end of everything, all people died, there were no people any more.

There was only the father and myself still left."

A long time after that, they stayed half a year. Later the child grew big.
The mother said, "The father is already dead, we will die of hunger. Who will work the fields? What will we eat?"

Danh kamó, ô mai lái lai ndil
Many years, age sigh to see if a girl

Many years later, oh if you see a girl
called Sapooi, make people. Take her, make a family, make fields, work together, eat rice, eat meat, take her and make children and grandchildren."

Kidék, song boor dó akan, kóon
like that finished two, she, it mother child

thing thing mother to go first mother child meet sing class
After the two, the mother and child talked together like that, they separated and prepared things; the mother went first. Later the child met one person.

The child met one girl.

He did not know if it was the mother, she did not know if it was her child. Many years later those two met, the two remained one pair, one family. They made children and many many grandchildren, to fill up all over the earth everywhere with many people.

Song bok manuinh, tachia, ngaai du ve khôn, finished many person cause to divide anyone, who who, which to have wise

ve ngaai du kakhin, ve ngaai du
do vûy q o nakhin, do vûy q to have anyone, who who, which to be afraid to have anyone, who who, which

ragai, ngaai du katufiq, ve ngaai du
saô, vûy q o naëh, do vûy q skillful anyone, who who, which small to have anyone, who who, which

taha ve ngaai du tadi, pachia pe leq.
cæûq do vûy q o saëh, pachia pe leq. grown to have anyone, who who, which younger to divide three place
When there were many people, they divided, whoever was wise, whoever was skillful, whoever was unimportant, whoever was important, whoever was not important. They divided into three places.

Mui du taha at diq aduòk; one, only who, which grown to remain place, in, on Vietnamese person du tadi at leq Katu, leq kalòóng boiq. who, which younger to remain and, with Katu place inside mountain

Only those who were important became the Vietnamese; those who were unimportant stayed at a place inside the mountains and became the Katu.

Manuìh taha at diq aduòk, chóöm person older to remain place, in, on Vietnamese person to be able taàng achiq, taanh baai, dòng leq to work, do bushknife to weave cloth to give towards manuìh du tadi, leq Katu. person who, which younger place Katu

The important people became the Vietnamese. They were able to make bushknives and weave cloth to give to the unimportant people, to the Katu.

Pachia, at taàng hare, at mamìong, diq to divide to remain to work, do field to remain alive place, in, on hare, taal chóöl adong, chóöl field to clear to plant (rice) corn to plant (rice) always

The Katu divided up and stayed to work fields to be alive. They cleared the fields and planted rice and corn. They always planted rice.

Sin yòng ra Katu. become like that Katu
The Katu became like that.

Muauih aduok, at diq aduok.

person Vietnamese person to remain place, in, on Vietnamese person

Bo khoon, nhok saraq baar, do

he, she, it wise to know to study to write book he, she, it

tang achiq, tang chuong dyop rau. Bo
gai xai, gai, giu xem. ngi

to work, do bushknife to work, do shovel every thing he, she, it

inkaai, ruong katiik, kabooq kavaan.
mang, doi mangn, thip mang.
rich wide earth full rich

The Vietnamese stayed in Vietnam. They
are wise. They know how to study books,
they make bushknives, make shovels,
everything. They are rich, the land is
wide, they eat full and are rich.

Mui du ragai, choom.

one, only who, which skillful to be able

Only those who are skillful can do this.

Suutq Mi, suutq Anh, suutq dyop nak
territory America territory England territory every class (people)
daru, daru suutq do khoon du tang
cai, cai, in du in in giup giup
dyop, rau, buong, tau thui. Pi do at khoon agra.
day, day, do, day, in do every thing boat plane they he, she, it to remain wise brave

In America, England, in these countries
everyone can do anything. In these
countries there are those who are wise, who work all the time, who have
vehicles to fly. They have everything,
boats, planes. They remain wise and
brave.

43
The spirit of the sky made Bia (the mythological person), to remain with the Vietnamese.

Manuïh Katu kiëng dó, mui kah ngaai du ve. person Katu to want he,she one,only negative anyone,who who,which to have

The Katu people wanted to have Bia, only there was no-one who had him.

Dyöp taluôn ve makatui. Katu, dyöp rau du every always to have tired Katu every thing who,which
taëng arón, nhuh meet, kah choöm taldìi. to work,do to burn to be tired negative to be able to leave

The Katu are always tired. In everything they do, they are tired; they burn the fields, they are very tired, but they cannot give up working.

Taëng bok, cha mbûiq. Katu sök dök taëng nhuh rau. to work,do much to eat little Katu now to work,do tired thing

They work hard and eat little. Now the Katu get tired from work.

Taluôn luôn patòk toks dddîi tõng bayuun always always cause to reach to reach generation lifetime

takóh, dyöp rau praaq kah choöm older,important every thing to speak negative to be able

padyók jëen baak, kah vaaih jëen, cause to go up money silver negative have,create,become money

negative yet silver
Always from the generations of the ancestors until our lifetime, in everything they say, they could not use silver money, they did not yet have silver money.

If there is any Vietnamese person who has one (piece of) silver money, he (Katu) does not want it; he thinks "Why would I need it?"

Whoever works, he has rice, he gets for example fish.

Whoever has a bushknife, he catches animals for example.

to be able to see money silver negative to be able need each other

Everyone in the generations a long time before, were always like that, they could not see a need for silver money, they did not need it.
Only in this generation now, we have
Katu people who have gone down to see
the Vietnamese. They have stayed with
Vietnamese, they are able to use silver
money.

From a long time ago they were not able
to use money.

For a long time they could only exchange
goods.
How animals lost the ability to speak. (Low Katu)

How animals lost the ability to speak. (Thai)

Dó yua dddi hanua dó akóön darit;
he, she to order active life, long time ago he, she, it child orphan, half
akóön darit kah diq dó chik tduct.
child orphan, half negative place, in, on he, she, it then to stay, sit

The father then to order he, she, it to look after buffalo

The father ordered him to look after the water buffalo.

Dó chik kudıq haam blōnh.
he, she, it then very to be greedy to play

He very much wanted to play.

Dó dāäng lọći tariiq diq boiq.
he, she, it to bring to leave behind buffalo place, in, on mountain

Dó kah duōh pacha leq boiq
he, she, it negative to be able to cause to eat towards mountain

like, why Vietnamese person to cause to eat that

He took and left a water buffalo in the mountains. He could not be bothered feeding it in the mountains like the Vietnamese feed them.

Dó dāäng lọći hoq dó blōnh.
he, she, it to bring to leave behind then he, she, it to play

He took it and left it, then he played.
ព្រៃឈឺឈឺ ជឺសំណាត់ព្រៃឈឺដំបូងដែល 

Tariiq sâng ul cha, habu e dô chô. 

Buffalo to hear hungry to eat afternoon future he, she, it to return

The water buffalo felt hungry; (it thought) "I am very hungry this afternoon."

In the afternoon he will return.

Dô danh chô leq kala, hoc tariiq môn, 

The orphan brought it, he returned it to the owner, then the water buffalo said,

he, she, it to bring to return towards owner then buffalo to speak

The orphan brought it, he returned it to the owner, then the water buffalo said,

Tangai m澳大 kIÓN lÔNG ha-ul cha.

"Today now I am hungry.

Tangai ul cha dó lÔNG bôôm nh kah dông

"I eat negative to give I to drink water then owner

tô, "Hau cô mai lÔNG chôm

ku cha, kah dôm duûk. Hoc kala

tô, "What, do what like, why you (sing) then to be able

bôôm? Kah dôp dông do

I to eat hungry to eat he, she, it to want to starve

Vuôpôpô, danh kíchèk, danh rayiu hoc rayiu

In the daytime when I was hungry he played a lot, he did not give me to eat, he did not give me water to drink." Then the owner said (to the half orphan) "How are you able to play, you do not agree to give it to eat; it is hungry and starving.

Phôc dô sang kíchèk, sang rayiu hoc rayiu
then he, she, it to hear like that to hear tomorrow then tomorrow

rayiu dô gluh pacha rayiu.

tomorrow he, she, it to go outside to cause to eat tomorrow
How animals lost the ability to speak.

The half orphan heard like that, then the next day he went out to feed it.

Dó kadàng tariiq mbiiq maaiq tariiq, he, she, it to hold buffalo to hit all the time buffalo kah dóng tariiq cha panhâaïq. negative to give buffalo to eat cause to be afraid

He held the water buffalo and beat it all the time, he did not let it eat, he caused it to be afraid.

Dydq machu móón leq kala anëk, "Paniën mbiiq pû mëjë mëjë mëjë mbiiq, mëjë mëjë yet one time to speak towards owner that child to hit maaiq ku lóng barah baraaï, lóng kah dóng mëjë tû dëjë mëjë mëjë mëjë mëjë tû dëjë all the time I then to hit then flee then negative to give ku cha. Dó lóng mbiiq mëjë. I to eat he, she, it then to hit all the time

Yet one time more it said to that owner, "The child hit me all the time, then he fled; he did not give me to eat. He beat me all the time.

Gî ku móón leq mai manua, hadydq séy tû mëjë mëjë mëjë yajë, séy yajë already I to speak towards you (sing) yesterday then tangai madëk dó. Charôot mbiiq ku, mbiiq maaiq." day here he, she, it to pay back to hit I to hit all the time

He beat me all the time; I already told you yesterday, then today now he paid back by beating me all the time.

Mëjë diëgây mbiiq, sëy yajë diëgây mbiiq mëjë yajë, tû, tû, tû, tû, tû, tû, yajë, yajë, yajë. 
Nêk song, rayîu dó gluh
pîm lêng, sâmâng nal râm
that is finished tomorrow he, she, it to go outside
pacha; dó gluh pacha
phaj; nâm dôd phaj
to cause to eat he, she, it to go outside to cause to eat
rayîu rô ri kah nakdí chik têng dydq,
sâmô nôc ndîa ñêf nâm leq xêng ñê xêng, pû,
tomorrow this negative know what then to work, do more
mbîiq; e dydq tariq chô móon leq kala.
me; ñê fûn xêng nîa ñâm ñê leq và nâm kût.
to hit future yet buffalo to return to speak towards owner

After that, the next day he went out to feed it. He went out to feed it, then he did not know what to do any more so he beat it. Later the water buffalo still returned and told the owner.

Hoq dââng huông bat
xê yêng ñêleq ño
then to bring sweet smelling leaves to light (lamp)
huông; song mbîiq dôt, hoq nôc diq och.
xêleq; ñêleq nâm xêng, xê yêng nî ñê leq.
sweet smelling leaves finished to hit at all then now place, in, on to burn

Then the half orphan brought sweet smelling leaves to light. He finished beating it all the time, then he burnt it here.

Käh lâî ve tariq nôc diq diq dôuq,
thèm xêm aô xêm ñâm ñê ñê ño
negative to see have buffalo now place, in, on place, in, on skin
nôc diq diq nyar tariq.
ñâm ñê ñê ñâm xêm ñêm.
now place, in, on place, in, on skin buffalo

You could not see here on the skin, on the skin of the buffalo’s neck.

Dô móon, "Nôc di ku och mai.
ñam xêm, "ñâm xêm nôc ñvê liñj ñî.
he, she, it to speak this is already I to burn you (sing)

He said, "I burn you like this.

Tôk sarô mai kah chôm praaq nhua dydq.
ñêm xêm ñî ñê fêm ñêm ñêm ñêm ñêm ñê.
to arrive time period you (sing) negative to be able to speak you two more
How animals lost the ability to speak.

Until the future you cannot speak to us any more.

Buôn mai ve kala daloong mai kangiig dyuq. easy you(sing) have owner to call you(sing) to grunt yet

It will be easy for you to have the owner call you, you will still grunt.

Mai kah chóom praaq mak you(sing) negative to be able to speak up to you

md ku mbiiq mai. as much as I to hit you(sing)

You are not able to speak however much I beat you.

Ku mbiiq mai, mai sang karuooq. I to hit you(sing) you(sing) to hear to hurt

When I beat you, you will feel pain."

Đó och tariiq nôk diq leq hūng. he, she, it to burn buffalo here place, in, on towards sweet smelling leaves

He burnt the buffalo here with the sweet smelling leaves.

Đó móon, "Đodzi ddìi mai he, she, it to speak active life active life, you(sing)

óq chóom praaq. do not to be able to speak

He said, "For all your lifetime you will not be able to speak.

Tôk móon mai tôk sasaau mai, arrive to speak you(sing) arrive grandchild you(sing)

kah chóom praaq dyuq. negative to be able to speak more
We say until the time of your grandchildren, you will not be able to speak any more.

Ku mbiq mai hdq giel hdq kala daloong
I to hit you(sing) then true then owner to call

mai kangiq dydq.
you(sing) to grunt yet

I beat you then it is true then when the owner calls you, you will still grunt.

Nëk alua. La dó mbiq dó giil,
that is true if he, she, it to hit he, she, it only

la kala daloong, dó nal pch dydq.
if owner to call he, she, it to know to hurry more

That is true. If he beats it only, if the owner calls, it still knows to hurry.

Nik dó kho choom praaq dydq.
like he, she negative to be able to speak any more

Like this it was not able to speak any more.

Loom dó, dyöp rau dó choom sang;
liver he, she, it each thing he, she, it to be able to hear

achim adah kum kitchek.
bird animal also like that

With its liver, it is able to hear everything;

Pi dó nloom teeng daam biiek hdq
they he, she, it six months previously to work, do feast then
tavai; kah dong adi cha, kah dong
to hate negative to give your sibling to eat negative to give

akóon darit cha.

child orphan, half to eat

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Previously the people made a feast then they hated (the half orphan); they did not give the younger sibling to eat, they did not give that half orphan child to eat.

Oh others ate the food quickly like this, the half orphan child sat here.

If they eat, they forbid the half orphan child like this. Others do not give him to eat.

After that then the birds and animals were able to play drums; a long time ago they were like people, they could talk.

The younger siblings cursed like this, they cursed them (animals) meanly.
Then they impersonated monkeys and cows.

Chêk kdi. Manuîh chêk chanô pî dô.  
jeûn êñich. manuîh êñich sôk ni bûn.  
that's right person that road they  

That's right. These people were like this.

Kah mai lâi vook kah tapaang tâi  
kôô ni laig rék tôa. tâvô tông tuô.  
negative you(sing) to see monkey negative palm hand  
manuîh dô chanô dô sar.  
manuîh dô chanô dô sêk.  
person he,she, it road he,she, it to impersonate  

Haven't you seen the monkey, isn't it the hand of a person? This is the way they impersonated.

Dô sar diq boîq.  
hrô dô sêk dô laï.  
he,she, it to impersonate in, on mountain  

They impersonated in the mountains.

Dô lôh pî dô tavô. Nêk kdi  
hrô sôk balêk he dah cha.  
utû sôk balêk nam he dô kâdiq.  
from when up to one month previously we(incl) to eat meat to eat  
balêk, kah dông dô, kâdiq  
hrô sêk, têa têa, têa, têa,  
up to one month previously negative to give he,she, it to forbid  
dô, dô akôon darit.  
hrô, hrô akôon darit.  
he,she, it he, she, it child orphan, half  

They hated more than others. That is like  
Tu before, we ate meat before, we did  
not give to him because he was the half orphan child.  

Budd kâdiq, bût mabûd kâdiq dô; dyôp  
hrôâl têa, hêa mabûd têa têa têa.  
village to disobey all one village forbid he,she, it every  
rôu dô chôôm bâân.  
hrôÎ dô sêk dô mabûd.  
thing he,she, it to be able to be able
How animals lost the ability to speak.

The village forbade him, the whole village forbade him; (but) he was able to do everything.

Dó bán chám hádydq palâng geet dó.
that is, it to be able to be able then others to hate he, she, it

He was able to do things (and) then others hated him.

Chêk akôn darit hanua.
that is, then child orphan, half long time ago

The half orphan child was like that a long time ago.

Hádydq pi dó kalêng, pi dó babôoch tapasaak saak.
then they to sing, scold they to sing to sing scold

Then they sang scolding back and forth.

Sâng tapasaak kiêng tavai, mui nak
to hear to sing scold to want to hate one, only class (people)

kuôch saak bünh hq dọ vuìk leq taang.
to scoop tobacco rice wine then he, she, it to scatter towards palm

They heard, they sang back and forth scolding; one person squeezed tobacco into a lump, then he squeezed it in his palm.

Óôq ngaai palâng chôm pápraaq dydq.
do not anyone, who others to be able to talk much more

No-one else is able to speak any more.
ប្រយោគទី១៣ នូវរបស់មាស យើងបានទុក្ខ

Mufi .ngaa sar vook, sar bo; ngaa

one, only anyone, who to plot monkey to impersonate cow anyone, who
du huong, ngaai palang baan, ngaai

who, which to be sinful anyone, who others sell anyone, who

du yudq huong, ngaai du todt

who, which negative to be sinful anyone, who who, which to stay, sit

iean, palang yudq rau baan.

peaceful others negative thing to sell

Anyone who impersonated a monkey, or

bongk kuyk yuq yuq, yuq

impersonated a cow; anyone who was

sror yuq, yuq stuk

bad, others sold these; anyone who was

vak yuq vak yuq, yuq stuk

not bad, whoever stayed peacefully

vak yuq vak yuq vak yuq

others did not sell them.

Paling pi do sar. Ve ngaai du

fast they he, she, it to impersonate have anyone, who who, which

sar song dong, ve ngaai sar asiing

to impersonate rat, house to have anyone, who to impersonate wolf

chum suul adik.

to make noise to make sound that

They impersonated quickly; there was

phoat xin kuyk yuq kuyk yuq

one who impersonated a rat, there was

lak yuq lak yuq

one who impersonated a wolf, he made a

lot

noise like that.

Adik chek klaang hanua chek yi dook

that is, then long time ago that is, then we (excl) to name

athin xin phoat xin lai

ging mangi,

time when sky fell to earth long ago that's enough to lose emphasis

Then a long time ago it was like that; that

lae tuyen kuyk yuq kuyk yuq

is what we call the time when the sky fell

lak yuq

to the ground, that's all, all were lost.

yuen kuyk yuq kuyk yuq
dam and sky fell from the mountains, then the sky fell

yuen

to the ground.

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How animals lost the ability to speak.

But aq pi dó huôq sók dôk huôq manuôh.

Every negative to be able to speak yet to lose emphasis liver

All of the animals impersonate, now they impersonate people. All cannot speak still, their lives and intestines are lost; (they are worried and afraid) only their mouths still speak crazily.

They can only make sounds.

There were some who made medicine, then they already had become different, the way of losing their livers.
 Chanô mui dó kagrouk; anuq hanua kum
road one, only he, she, it sound dog long time ago also
papraaq tâng dong hanua anuq papraaq;
talk much to work, do house long time ago dog talk much
anuq móon kau baang.
dog to speak to join table

The way was they could only grunt; dogs
a long time ago also could talk and make
houses; a long time ago dogs could
speak; dogs said to join a table.

La kôi he praaq bahûdong, nôk do
if like, why we (incl) to speak to chisel now he, she, it
bok tabôq gagauq.
to cut to join together to join together

We say to chisel, to join it together like
this; he cut and fitted it together, he
joined it together.

Ha kah nal harau. Do móon kau
we (incl) negative to know what he, she, it to speak to join
baang hadyoq ve akôn dó katuiq. Akôn dó
table then have child he, she, it small child he, she, it
móon di dó yua bahûdong aq.
to speak already he, she, it to order to chisel emphasis

He did not know what to do. He said to
join a table, then he had a child who was
small. His child said he already ordered
to join it together.

Môu tông prùc bång yuak. Môu teà thôc ê tông
môu teà thôc ê tông
mêng bô. Kông bôppôpêk
mêng bô bôppôpêk moûng bê. Mêng bôppôpêk it téng
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How animals lost the ability to speak.

He kah sang ro do praaq hadyóq he
and then gradually then then he
was (incl) negative to hear clearly he, she, it to speak then we (incl)
chóom tâng dông. Tâng kidi tâng
which then then. Then then then
then to be able to work, do house to work, do like to work, do
kidô, chóom talap buôn tabóq,
then, which decided by more of which,
like this to be able to cover up to be pleasant join together
nik di lam labuóch.
then already only to begin

Mabeq yi chauq daluônh chooh leq.
class (inan) we (excl) to tie to go down hill over there place

We tied one, it went down over there.

Ve mbaang klôq yudq chóom ntôq, do mung aq.
and many then decide then put away, then do say.
have branch to repair negative to be able to fall he, she, it strong emphasis
There were branches they fixed so it
would not fall, they were strong.

La kah ve do móón, kah chóom chauq.
as it was then and then which then
if negative to have he, she, it to speak negative to be able to tie
If he had not instructed, they would not
be able to tie it.

Dó tathruut nlóng nik di dó tapat.
he, she, it to fall tree, wood this already he, she, it straight
The tree fell like this, it was straight.
The old man during ancient time.  (Low Katu)

The old man during ancient time.

Ol takôh achek, dó bân adah.
le takôh ahej, dó bân adah.
sigh older, important that he, she, it to catch animal

Oh that old man caught an animal.

Dó bân adah, iêt muui paleh, muui paleh adah.
le, bân adah, ahej, le, bân adah.

He caught an animal and cut eleven sections, sections of the animal.

Palaang vôiq daolong takôh achek buui, chô dâh adah.
le, bân adah, ahej, le, bân adah.

Others went to call that old man to be happy, to return to eat the animal.

Takôh achek ââi "Buui, adah adôle akonh akan?"
le, le, ahej, le, le.

That old man answered, "I am happy. Is that animal male or female?"

"Akonh." "Thôi, dâh cha pe, ku kah dâh.
le, le, le, le.

"Male." "That's enough to eat meat to eat you(plu) I negative to eat.

"Male."(others said) "That's all, you eat the meat with rice, I will not eat."(man said)

Tangai rayiu vôiq, chô dâh adah
tage, le, ahej, le, le, le
day tomorrow to go to return to eat meat animal

The next day the man went, then returned to eat the meat of an animal others had caught. "Male or female?"(he asked) "Male."(they said)

Malayisches nehm, jemehlich.

lds, lds, lds, lds, lds.
le, le, le, le, le, le.

Others go to call older that happy to return to eat meat animal

provâli qilâma bôn, buui phalâth jemehlich.

Bân adah, ahej, le, bân adah.

That, there father mother

dâh, dâh, dâh.
le, le, le, le, le, le.

Others to catch animal father mother father

mâmâh phalâth, lds, lds, lds, lds.
le, le, le, le, le, le.

"Male."(they said)
Dah cha pe, ku kah dah.

"You eat the meat and rice, I will not eat." (he said)

Rayiu tanu, palâang bânn buol vôôiq cho dah adah.

Tomorrow and the next day others got the village to go (hunting), then they returned to eat meat.

"Akôn hakan?" "Ô hakan."

father mother sigh mother

"Is it male or female?"(the old man asked) "Oh female."(they said)

"Ô dyocâ duông, duông buol, duông dong akû dyocq."

sigh yet to wait to wait village to wait to give I yet

"Oh I am still waiting for the village to give me some." (man said)

Nôk di ku duông abôq nek, ku duông amai di.

here already I to wait grandfather then I to wait you(sing) already

(The grandchild said) "Then I will wait for grandfather, I am already waiting for you."

Đô pch alua adah achek, palâang dong achak, nô phêe dók op diagon akân djèng, nêkphêe ãp ãp ãsân, he, she, it to hurry true animal that others to give body

kâh, đô kâh düdi. Đong yung, kâh.

negative he, she, it negative to bear to give foot negative

The man hurried, it was truly that animal, others offered him the body, no he did not agree to take it. They offered the foot, no he did not take it.

Dông tài, kâh, dòng akoq, kâh.

to give hand negative to give head negative
The old man during ancient time.

They gave the hand, no, they gave the head, no he didn't want them.

He did not agree to anything. "What then grandfather, will we give you?" (they asked)

They gave a tiger to the grandfather.

I to bring to return to eat meat that's enough surprised

The grandfather said) "Oh grandchild, here it is. Others gave a tiger to me to bring back to eat." That's all, the grandchild was surprised.

Others brought it back to give to the grandfather.

They brought it back to give him, the grandfather cut up eleven sections.

The grandfather still left it, he wanted to leave it at the edge of the house.
They had a feast in the middle of the month, that's all, it is true.

There were pieces of the eleven young animals.

Krūuh (mother) saw and said "Oh the animal food Kasaañ's (father) child gave, everything was dirty.

There is no food here because others threw it away."

The grandfather threw the food into the river, that's all.

That's all, it went into the river, it went into a deep hole and was hidden.
The old man during ancient time.

"I am the tenth young man, grandfather, how can you agree to mix one old piece of food?"

"Sell us the older and younger siblings, those of us who are older and big, you will still eat our livers." (wizard (grandfather) would cause person to die)

"Oh if I save myself, I will go uphill. How can I agree, I will eat him." (younger sibling said he would eat grandfather)

Ku ban, ku chîm, diang chô dan, dòng
Quô bû, ñû chû, dêe, ñû, êe
I to look after I to feed to bring to return near to give

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"I (grandfather) looked after them, fed them (all the siblings), brought them back near, gave them rice to eat, gave them meat to eat, they were fat and big."

They (all the siblings) were fat and big, there were many, they were grown up, they made a large boat. They went out to make a boat for the older and younger sibling (two)

(Older sibling said) "When I finished making the boat, that's all, now grandfather, you want to eat us, (all siblings) then eat."

(Grandfather said) "What, you are not big?" They had large livers. (they had strong bodies)
The old man during ancient time.

Thọi agóōt dó pathó söng anó, โสด, อย่า ทำ ให้ น้อง อยู่ แล้ว, that's enough tiger he, she, it to order relative sibling, older
yua Adréēh pathóóí agóōt yua nôdq di chô. สอน ให้ เด็ก ให้ น้อง กลับ ไป นั่ง ดิ estation.
to order tiger's name to send tiger to order pluralizer this to return

That's all, the tiger (grandfather) ordered the older sibling, he told Adreeh (tiger) to
 send the older sibling to order the other siblings to return.

Chô pabot pathóóí leq dong dó, dong dai praaq chiên. ใจ ไป บ้าน บ้านเล็ก และ ตั้งใจ ใจ, หัวใจ ใจ แล้ว จุ้น.
to return all to send towards house this, here to give I, myself to converse

"Return everyone, send them to this house, let me converse with them." "พ่อแม่บ้านทั้งค่าย, พ่อแม่บ้านไปห้องนี้, ไปให้พ่อแม่บ้านพูดคุย. "(พ่อแม่ค่าย)

Nôdq paduôngh majēt chô leq dong, chô ใจ ไป บ้านเล็ก บ้านเล็ก และ ตั้งใจ ใจ pluralizer to come down ten to return towards house to return
to sit, stay that's enough he, she, it to be able to give then

toot, thôi, dó katói, dòng achik เด็ก, อย่า, นั่ง นั่ง เหล่านี้ หัวใจ
to sit, stay that's enough he, she, it to be able to give then

dar dôl tâq hót gluh. เท่านั้น เท่านั้น ยัง

to impersonate stone from side to go outside

They came down, the ten children of Kasai returned to the house, they
 returned to stay, that's all, they were able, then they impersonated a stone, they
 came out from the side.

Thọi yí du lóng kaboog. โสด นั่ง มา ลอง บ้าน
that's enough we(excl) who, which then arguing

That's all, then we argued.

Yí dyôq paduôngh majēt jaddp, tapeh. นั่ง นั่ง มา เด็ก เด็ก ตอน
we(excl) yet to come down ten to tip over iron stand

Yet the ten children came down, they tipped over the iron fire stand.

Bô jaddp tapeh, chablu, tapluk, dó lái bông. เด็ก เด็ก ตอน ชั้น ฉาบ ฉาบ ฉาบ ฉาบ ฉาบ ฉาบ
he, she, it tip over iron stand to open quickly he, she, it to see hole
He (one child) tipped over the iron stand, it opened up quickly, he saw the hole.

Thöl agōt dó glūh, hoq dó
î̝ng jëx̂ kën jëf, jën kën
that's enough tiger he,she,it to go outside then he,she,it
tọōt diq bū̝ng.
jëkni jën ngëng.
to sit,stay place,in,on boat

That's all, the tiger (Adreeh) went outside, then he stayed in the boat.

Dō duën̄h tọōt diq karuung, thöl.
he,she,he it go down to sit,stay place,in,on river that's enough

Adraē̂h dó chō, chō leq, thöl bil.
leq, thöl bil.
tiger's name he,she,he, it to return to return towards that's enough to lose

He went down to stay in the river, that's all. Adreeh returned there and was lost.

Mësēkëŋ bō’u meiği, ×āhling, aŋkakām meïkëŋ thëm, mëbëkëŋ bō’u meiëkë."
The old man during ancient time.

Vôông leq karuung chooh nó di tôm dtq buông.

Adreeh went to the river over there, they (siblings) were staying in a boat.

Thôi abuđp majêt ku bân ku dah nôđq

pe. Kôi abuđp, bân dah ayi?'

Adreeh said "That's all grandfather, I caught ten, I ate all of you." The siblings asked "Why grandfather (tiger) do you want to catch and eat us?"

Yi chô leng adåâk meh, chô leng adåâk si ize mây, adnhîn meh, ize mây adnhîn

mbëh nôđq yi.

(The siblings said) "We returned to kill the pig, they caught us with a fishing line."

O lah ku chô, ku leng adåâk.

sigh when I to return I to kill pig

(One sibling said) "Oh when I returned, I killed a pig.

Chô leng adåâk dó, tariiŋ hoq têng diêng mpeq.

I returned and killed grandfather's pig and the water buffalo, then I made a taboo and threw these away.

Mpeq yung mpeq tâi adah, mpeq akoq.
I threw away the foot, threw away the hand of the animal, threw away the head."  

Kah kôi ve tabââm, mpeq paleh dyôq,  
that's negative like, why to have to catch to throw away section more  
thîi, tabââm luông. Bâân, ô long kââuq.  
that's enough to catch all to catch sigh then to pull  

Not like when you catch and throw away a section still, that's all, they catch it all.  
They catch it, oh then pull.  

Kââuq, pi dô long nhiim, kaproog, anuq chêt.  
to pull they then to cry arguing dog to die  

The dog pulled, then the children cried and argued for the dog who died.  

Anuq chêt, hau dyôq. Anuq abûdp dâh bôt.  
dog to die what more dog grandfather to eat meat all  

The dog died, what more is there to say.  
The grandfather's dog ate all of it. (meat)  

Palââng yua padâh yông buông, padoh, duông  
others to order quickly to hang up boat to divide to wait  
majêt pai achiq, tadoh, buông achiq.  
ten to take bushknife to chop boat then  

The children ordered to quickly hang up the boat, to chop it, to wait for the ten to take the bushknife, to chop at that boat.  

Thôi dyôq tambliq bóôp Adrêh. Chêt Adrêh.  
that's enough yet cause to hit mouth tiger to die Adrêh  

That's all, yet they (ten siblings) hit the mouth of Adreeh. Adreeh died.
The old man during ancient time.

Pi dó nô leq dòng akonh akan chik chô
they he, she, it this place to give father mother then to return
leq têêh, leq chooh? Na leq chik vôôiq.
towards over there towards over there as, that is towards there to go

Here will they (the siblings) let the father
and mother (Kasaai and Kruôh) return
then over there, way over there? Like
that they will go over there.

Hôq lum manuïh, manuïh chik yi
doôk Keeng kok.
then to meet person person then we(excl) to name Keeng kok.

Then they met a man, that we call
Keeng Kok.

"Ku ve nal akonh mai.
I to have to know father you(sing)

(He said) "I know your father.

Akôôn mai tout tik leq tu karuung dik, akôôn mai.
child you(sing) to sit, stay here top river this child you(sing)

Your children stay here at the top of this river."

"Ô la kidêk, nhi dó nal yi dêôq?"
"sigh if like that you two he, she, it to know we(excl) yes

Dó chik dâang.
he, she then to bring

(Father and mother asked) "Oh if it's like
that, do you two children know us?" Then
he brought them.

Dó dâang tudiîh leq dòng, leq dòng akonh
he, she, it to bring to arrive towards house towards house father
dó, leq jardm, yi doôk jardm.
he, she, it towards river bank we(excl) to name river bank
Keeng Kok brought the two children reaching to the house, to his father's house, to the landing place at the river bank, we call it the landing place.

He arrived then he entered, he asked the father. "Oh Kasai?" The father said "Yes."

The father said "There is not only one child over there, there are eleven of them.

My children, or others' children, you do not know.

"Oh perhaps it is my children, can I see?"

For a long time the father looked, he waited to answer, he counted, "One two three four five six seven eight nine ten one that's enough child I here child I"
The old man during ancient time.

Dao chô leq dong, dâang chô akôôn, nê ĩa và nêq, nêq ĩa và nêq, he, she, it to return towards house to bring, to return child
majêt muui panong, dâang chô leq dong.
maqum moq bieq bieq, nêq ĩa và nêq, ten one classifier to bring to return towards house

to bring to return towards house

He brought the children back to the house, eleven of them, he brought them back to the house.

Dâang chô leq dong.
waq ĩa và nêq.
to bring to return towards house

He brought them back to the house.

Dao chô. nêeq yi tudih hare ku, hêq
nêq ĩa. ñî e'q leq leq, sâwâ, ñî
to bring to return pluralizer we(excl) to arrive field I then
têêng, yi Katu têêng apôh, têêng dyâch,
öqey, ñî kudâ ñêq, ñî leq, ñêq, ñî
work, do we(excl) Katu to work, do trap to work, do trap, noose type
leq boiq, chik ruk, chik têêng.
waq ñî, ñî ñî, ñî
mountain then to go up then to work, do

He brought them back. We (children) went up to my field, then we worked, we Katu made traps, made noose type traps in the jungle, we went up then made them.

Chik chok apôh hêq agôôt dêh adah. Agôôt dêh.
ñî ñêq leq ñêq ñêq, ñêq ñêq ñêq ñêq, ñêq ñêq ñêq,
than there trap then tiger to eat meat tiger to eat meat

Then there was a trap, then the tiger (Adreeh) ate meat. It ate meat.

Tangai muui agôôt dêh, tangai muui tangai chok.
soq, ñêq ñêq ñêq ñêq, ñêq ñêq ñêq ñêq, ñêq ñêq ñêq
day one tiger to eat meat day one day that

Chek dua majêt vôîiq.
ñêq ñêq ñêq ñêq ñêq ñêq.
that all ten to go

The first day the tiger ate, that first day.
All the ten went.
He (older sibling) went, he brought the head of his younger sibling. (It was really the head of a tiger)

Baq adi dó agōt pasar tuiq tuiq.

He carried his younger sibling on his back, the tiger (Adreeh) impersonated a little bit. (the younger sibling)

Dó blish akoq. Na paniën dó mamōng.

He, she, it to loosen head that is child he, she, it alive

He (tiger) freed the head. That is the child, it is alive.

Hoq adi dó long ngaal.

Then ygr sibling he, she, it then to play

Then the younger sibling played with the tiger.

Anó odi, dong ku ngaal. "Sibling, older oh, to give I to play

The younger sibling asked, "Oh older sibling, let me play."

Anó téeng, "Ngaal aq." Sibling, older to work, do to play emphasis

The older sibling said "Play."

Kdi ngaal ngaal hoq kdi adi ngaal, like, why to play to play then like, why ygr sibling to play

Then as the younger sibling played, the older sibling went and spoke.
The old man during ancient time.

Agôôt chik dó pasar gamak, dó kôôp
tiger then he,she,it to impersonate large he,she,it to catch

ādī chek.

ygr sibling that.

That tiger impersonated something big, it went and captured that younger sibling.

Do kôôp, do pachô leq boîq.
he,she,it to capture he,she,it cause to return towards mountain

It captured and took him back to the jungle.

Anô ting viêŋ leq boîq.
sibling,older to follow to chase away towards mountain

The older sibling followed and chased him to the jungle.

Sarup, do mét leq kalôông bông, bông gôôp.
quiedy he,she,it to enter towards inside hole cave

Quickly it went inside a hole, a hole of a cave.

Do kah kôî chik têâng.
he,she,it negative like,why then to work,do

The older sibling did not know what to do.

Cha he ādī dâî; ādî, dî agôôt kôôp,
eat we(incl) ygr sibling I,myself ygr sibling already tiger to capture
agôôt mét leq kalôông bông nîk leq.
tiger to enter towards inside hole this towards

He said, "It will eat our younger sibling; the tiger has already captured our younger sibling and went inside a hole here."

Hôq dó yua adyen, adyen mét.
then he,she,it to order ant ant to enter
Then he ordered an ant, it entered.
Dyen, chik, dyen mót tuh.

The ant then entered and it caused a flood there.
Agôût chik hêq agôût mpeq akôön, akôön niên chek.
Tiger then threw out that child.
Thôi dô cho rayiu tanu. Chô bu e môön, "Thôi dôk hai adî bu e mêlô, "Thôi dôk hai adî.
Those tiger cause to enter hole cave.
Glês agôût kóôp, agôût tamôt bông gôôp.
Already tiger to capture tiger cause to enter hole cave.
That's all he (older sibling) returned tomorrow and the next day. He returned in the afternoon and said, "That's all, before the tiger captured the younger sibling, it put him in the hole of the cave."
Nôôq he, rayiu tanu, he vôôiq tup
Gôô, wèôiq och bông.
Pluralizer we(incl) tomorrow day after we(incl) to go to cover
Iddî, vôôiq och bông.
To leave behind to go to burn hole
"Tomorrow and the next day we will go and cover and leave it, and burn the hole."
Pi dô vôôiq, mbuîq pi dô, pi bôk, majêt panong.
Pi dôk, many ten classifier
They went, a few of them, there were.
Vôôiq tâqê dî, vôôiq och bông achêk pi och, pi tuh.
To go from this to go to burn hole that to burn they to flood
The old man during ancient time.

They went from here to burn that hole, they burnt and flooded it.

That flood truly killed the tiger.

The one tiger which fled did not stay there any more, it fled to the jungle.

to bring to return to carry to bring to return basket

It (tiger) brought back a large back basket, carrying it on its shoulder.

It went out and ate meat and rice, it hung up and left the bones, piled them on top of each other.

He, she, it to pile up to leave behind bone then to arrive

It piled up and left the bones, then that tiger went and arrived. It impersonated a person.

father he, she, it to sit, stay place, in, on house
The child's father stayed in the house.

"Abudp  ṣdiʔ? "Hau saauʔ?"
"svēme  ṣdiʔ? "svēme  ṣdiʔ?
grandfather oh  what grandchild

The child asked "Oh grandfather?"
Grandfather answered "What, grandchild?"

"Abudp, mai ve malu malaang?" Chák di agōt praq.
"svēme, ṣvēme  ṣvēme  ṣvēme?" żān发射  звучит бьет.
grandfather you(sing) to have bones that already tiger to speak

"Grandfather do you have malu malaang (bones)?" Like that the tiger spoke. (tiger spoke for child)

"Kah vaaih malu malaang muui nghaang kala ve."
"NEGATIVE have,create,become bones one bone owner,boss to have"

Grandfather said, "I do not have malu malaang (bones), only the bones the owner (tiger) had."

"óōq, abudp, nghaang kala kum chōóմ."
"yes grandfather bone owner,boss also to be able"

The tiger said "Oh grandfather, you can also have the owner's bones."

Abudp, dó pai dòng majong.
svēme, ṣvēme  ṣvēme  ṣvēme.

grandfather he,she,it to take to give one back basket

The grandfather took and gave one basket to the tiger.

Bing majong. Thūi, dó chōó.
ṣvēme  ṣvēme  ṣvēme. Žān发射, ṣvēme  ṣvēme  ṣvēme.
full one back basket that's enough he,she,it to return

One basket full of bones. That's all, the tiger returned.

Dō ra chōó, dó tup, dó uh.
stå  sō, sō  sō, sō  sō.
he,she,it to go to return he,she,it to turn he,she,it to boil

The tiger went out, returned, it turned the basket over, it boiled the bones.
The old man during ancient time.

Then the tiger (which impersonated younger sibling) worked, he was able to rise, was able to be alive, he impersonated a tiger, oh then there were many tigers (from the bones).

A kon do cho, hoc do moon, "Madok ao lao ti' jai, deu na moa, "akon child he, she, it to return then he, she, it to speak now kah ngaai akon niem kabaang, niem chek."\[negative anyone, who child blind child that\]

The man's child returned then said, "Now no-one's child is blind, those children."  

"Nhan, long ngaang, gleh ku dong."  
"Chu, niem chu, deu la niem."  
\[to ask with bone already I to give\]

"You ask about the bones, I already gave them."

"Mo mai dong, an?'"  
"Mei me niem, emee?"  
\[how many you(sing) to give sibling, older\]

The child asked "Older sibling, how many did you give?"

"Majong do dang cho gu."  
"Meu na niem jai deu yu."  
\[one back basket he, she, it to bring to return to carry on back\]

"The tiger brought back one basket full, carrying it on its back."

Kaduul chek agoot, ama kah nal.  
\[to scold that tiger father negative to know\]

The older sibling scolded that tiger, the father did not know.
Anô chek e vôiq leng agôôt atuh.
sibling, older that future to go to kill tiger many

The older sibling will go out to kill many tigers.

ô pi dó lòng choh kariing pi dó tâhng kariing.
sigh they then to plant fence they to work, do fence
Oh then the older sibling and others planted a fence, they made a fence.

pi dó jaru. Dương leng.
they to look after to wait to kill
They looked after it. They waited to kill the tigers.

ddôr pe kase bral agôôt chek, vôiq leq
two three month to arrive tiger that to go towards
dong. Sutq saang pi dó vôiq leng pi dó.

house territory finished they to go to kill they
For two or three months that tiger came, it went to the house. After that the people went and killed the tigers in that area.

pi dó lòng leng, lòng mbîiq maaiq, pi tak,
they he, she, it then to kill then to hit all the time they to stab
pi leng nôôq agôôt chek, chêt bot.
they to kill pluralizer tiger that to die all
Then they killed and beat them all the time, they stabbed and killed those tigers, they all died.

Song táâq chêt agôôt chek, ducnh dyaq,
finished from to die tiger that a long time more
nôôq pi dó sooq táâq chek.
pluralizer they to flee, hurry from that

When those tigers finished dying, a long time later, the people fled from there.

ôm mêsô lek lek lek lek lek lek, êmâma, ma, ma, ma, ma, ma, ma.
The old man during ancient time.

Kah pi toot dydq diq tanol achek.

They did not stay any more at that post.

Paddunh majet ando do chik vediq, vediq muui do.

A long time from when his ten older siblings went, the younger sibling went only he.

Doo chik vediq leq boiq, hoq do lai

Then he went to the jungle, then he saw the young man Asou.

Tadunm Asou do gamak koi tadunm majet.

The young man Asou was big like ten young men.

Doo cha kum bok, kudq bing paleh aviq di agott jaraai cha.

Asou also ate a lot, he always ate a very full portion of rice.

Vediq dydq taluun leq duum Asou.

The younger sibling still went always with the young man Asou.

Mai mo kard dai mo kard.

The younger sibling asked "Are you as strong as I am strong?"
Mai drôh aruang ku, ku drôh aruang mai, bong?

you (sing) to lift up fish trap I I to lift up fish trap you (sing) person.

The younger sibling said, "You lift up my fish trap, I will lift up your fish trap, friend."

Dudôm Asôu têng, "Oôq." Tadûm Asôu pôk aluông.

young man Asôu to work, do yes man, unmarried Asôu to stir lead

The young man Asou said "Yes." The young man Asou stirred the lead.

Bôq doc, dô ralap ldq dock.

pile stone he, she, it to cover and, with water, pool

The younger sibling piled up stones, he covered them with water.

Tadûm majêt duôh drôh, arông dudôm Asôu.

man, unmarried ten to be able to lift up large young man Asou

Young man Ten (younger sibling) was able to lift up more stones than the young man Asou.

Tadûm majêt koq bôk, dudôm Asôu ndrôh,

then much young man Asou to lift negative to be able shy, ashamed

The young man Ten then lifted a lot, the young man Asou lifted, he was not able, he was embarrassed.

"Kachít bong mai leng adai, dòng adai chêt."

shy, ashamed person you (sing) to kill I, myself to give I, myself to die

Asou said "I am embarrassed friend, kill me, let me die."

"Hau dudi; leng amai lông dâkôf leng.

what to agree, bear to kill you (sing) then why to kill
The old man during ancient time.

The young man Ten said "How can I agree to kill you, why kill?"

Haling alung leq katôr, dòng ku chêt, hau.
pour silver towards ear to give I to die what

Asou said "Pour lead into my ear, let me die then."

Kachiit. Gamak, mai kard, ku dür.

Asou was embarrassed. "You are big and strong, I am weak."

Nhang gamak mæmd.

Young man Ten said "We two are big, the same size."

Du majêt haling alua alung, uh alung, haling

That one, Ten truly poured lead, he boiled and poured lead into Asou's ear. Asou died.
People cannot rise from the dead.

People cannot rise from the dead. (Low Katu)

Nik yi dōk ngkuoi dōk adyeeng hanua.

We call this the lizard, the chief spirit long ago.

Mai tēng ngōk chik chuōq jau.

You (westerners) may call this spirit god.

Ngkuoi dōk moon leq adyeeng tēng manuīh ci chēt.

That lizard said to the chief spirit that a person had already died.

Mūi nak ci chēt.

One person had already died.

Dō duōnh leq katiōk dō moon thōi.

He (chief spirit) came down to the earth he, she, it to go down towards earth he, she, it to speak that's enough

He (chief spirit) came down to the earth he said "That's enough.

Ku yua mai chik lāi. Mai chik lāi katiōk.

I to order you (sing) then to see you (sing) then to see earth
I order you (lizard) to look. You look at the earth.

La gamak mai lái, arông katiêk, gamak katiêk, legg oul yu luolu, leggi ngaou, legg oulu, if large you (sing) to see large earth, large earth

buôn ku yua manuih adik yuur.

you rô de mbuuih adik yuuh.
to be pleasant I to order person that to rise

If you see it is big, it is large, it will be easy for me to order that person to rise.

E ku tëêng e do mamông laiqq. Do kah chêt.

we ngi nga dài a do nga mbuuih diyu. ñu trâk ètè.
future I to work, do future he, she alive again he, she negative to die

I will do it, he will be alive again. He will not stay dead.

Ngkuüi dik, do vòoiq, do vòoiq dan ni diq.

moom ou pà, ñu do yu. ñu do yu. ñu ni. ñi.
lizard this he, she, it to go he, she to go near this, here place, in, on

This lizard went near to that place over here.

Đô chò do móon "Thôi abudp.

ñu ñu ñu ñu mbuuih "yuu ñi ñeën.
hé, she, it to return he, she, it to speak that's enough grandfather

It returned and said, "That's enough, grandfather. (chief spirit)

Katuiq katiêk. Đông do chêt luôn.

legg ngaou. ñuù ñu luôn. small earth to give he, she to die always

The ground is small. Let him be dead always.

La do mamông e bòk manuih mamông kah diq tdket.

legg ngaou ñu ñu luôn ñu luôn. negem luôn ñu ñu luôn. ñi ñi ñeën.

if he, she alive future many person alive negative place, in to sit, stay

If he is alive, there will be many people alive, there will be nowhere to stay.

Siën katiêk.

gru ngaou.
crowded earth
People cannot rise from the dead.

The earth will be crowded."

Adyeng móón "La katiék kidik, spirit, chief to speak if earth like this
to give he, she, it to die

The chief spirit said "If the ground is (small) like this, let him be dead.

Táp dó leq katiék."
towards earth
to bury he, she, it towards earth

Bury him in the ground."

Dó praaq, nök ngkuòi adik praaq.
he, she, it to speak this is lizard that to speak

He spoke, this is what that lizard said.

Thói, manuíh adik chát luôn.
that's enough person that to die always

That's all, that person was dead always.

In future if people are dead always, they are not allowed to return to life; people are not able to be alive again.

Abüm kakhin tak. Chagóq diq malóng chát di.
taboo to be afraid to stab to choke place, in, on throat to die already

It is taboo, they are afraid to stab people.
(If you) stab him, he chokes in the throat, then he is already dead.

Dó sáng anó sáng manuíh dan paláang kakhin tak.
he, she to hear sibling, older to hear person near others afraid to stab

The older sibling heard that people were near others, he was afraid to stab them.
La mantih changaai, yuco.

If person far negative

If a person is far away, he is not afraid.

Kdi mai lai kdi Ty balék.
like, why you(sing) to see like, why Ty up to one month previously

Like you saw Tu before.

Palâang kah tak dó. Palâang uçch bông palâang tâp mamong.
others negative to stab he, she others to dig hole others to bury alive

People did not stab him. They dug a hole and buried him alive.
The children of the creator spirit (Low Katu)

The children of the creator spirit

Chek yi dóok akóon pleng.

that is, then we (excl) to name child of creator spirit

This (story is about) what we call the child of the creator spirit.

A long time ago there were two children of the creator spirit.

The two daughters stayed in the sky with the father and mother.

Then there were two boys who stayed on the earth.

They (two girls) had very long hair.

The two men spread open the girls' hair.

The two men saw, "Oh their hair is very long."

The children of the creator spirit

Luol Doog Heawdei

(Low Katu)

(Gaydoo)

A long time ago there were two child
two classifier

child girl, woman to stay place, in, on sky

Dydg ñôdr panong padruuih toot diq katiïk.

yet two classifier man to sit, stay place, in, on earth

They (two girls) had very long hair.

The two men spread open the girls’ hair.

The two men saw, "Oh their hair is very long."

The children of the creator spirit

Luol Doog Heawdei

(Low Katu)

(Gaydoo)
Nôk dó lâi, kadiśl dai ve. Nôk diq dai chia.  
inin ne meuy, havuul in do. inin ni in xep.  
this is he, she, it to see wife myself to have here place I, myself to divide  

Then after he (one man) saw one, he said, "This is my wife. Here I will separate the two girls."  

Đô yua leq akan thôi.  
ne yu nek ân nek iuy.  
he, she, it to order towards mother that's enough  

The son ordered his mother to do like that, that's all.  

Đô long boch tatap; long yu, yua  
ne ngi chêc xeu chêc chêc;  
he, she, it then to sleep to sleep on side then desire to order  

akan chêk boor panong padiśl adêk chik chêk  
nek xeu nek nek nek xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeauser.

Song hadydq akan tamôn, "Harau akóon chôm yu  
kêch ân yu chêc yu, "kêch ân yu chêc yu.  
finished then mother to ask what child to be able to covet  
uôn chôm yu boch tatap, kah  
âm xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeu xeauser.

dôddô cha kah ôddô  
êuy mêk êuy êuy  
to bear to, agree, obey to eat negative to bear to, agree, obey  
papraaq kah ôddô blônhn.  
âm xeu xeu xeu xeu xeu xeauser.  
to talk much negative to bear to, agree, obey to play
The children of the creator spirit

After that the (boy’s) mother asked, “Child, how can you desire them, what are you doing sleeping on your side, you don’t want to eat, don’t want to speak, don’t want to play.”

Aköón praqaq, “La ve duôh mai nhan padiil child to speak if to have to be able you(sing) to ask girl,woman du yaal sok adik, ve dái duôh mamông. who,which long hair that to have I,myself to be able alive

The child said, “If you are able to ask for the girl with the long hair for me, I will be able to live.

La kah e, dai chêt.” Akan móön, if negative future I,myself to die mother to speak "Ndíq mai lddi?" "Ndíq mai lddi?"

where you(sing) to leave behind

If I can’t have her, I will die.” The mother said, "Where did you leave the hair?"

"Tôk dai lddi, dai dâăng chô sok. here I,myself to leave behind I,myself to bring to return hair

"Tôk dai lddi, dai dâăng chô sok. here I,myself to leave behind I,myself to bring to return hair

"I left it over there, I myself brought back the hair.

Lông yaal sok padiil dik; yaal sok adik, achak kum liâm." very long hair girl,woman this long hair that body also good

That girl’s hair is very long, the body also is good.

Song adâk akan móön, "Dông ku lâi sok achek." finished that,there mother to speak to give I to see hair that

After that the mother said, “Let me see that hair.”

Dông akan lddi; akan móön, "Thôi." to give mother to leave behind mother to speak that’s enough
He let his mother put it away; the mother said, "That's all."

ដូច្នេះបានលេង, នឹងបញ្ចូល។

I ate meat. (mother said) "Then I will myself get her."

ដូច្នេះបានលេង, នឹងបញ្ចូល។

Dai chik vôôiq, hadyq kichek, dydq yuur dydq cha dah

I myself then go then like this yet to rise yet to eat to eat meat

dydq bloônh, dydq mahaal vôôiq rayiu, hadyq akan vôôiq.

I myself will go, then like that I will still get up, still eat rice, still eat meat, still play, still be happy to go tomorrow." Then the mother went.

Akan chik vôôiq, akan vôôiq. Nêk alua ampq vóôiq, sekk jin ınu, sekk ınu. nêk sekk ınu ınu, ınu, mother then go mother to go then truly grandmother to go

vôôiq makase vôôiq changaai.

Then the mother went. Then truly the grandmother (boy's mother) travelled a long way for a month.

Vôôiq hadyq lâi dong achek, ve boor panong padiil.

to go then to see house that to have two classifier girl, woman

She went then she saw that house, there were two girls.

Vôôiq, boor panong padiil achek kum tap

to go two classifier girl, woman that also to pound

diq dong, liêm-lông achak padiil adôk, sok kum yaal.

She went, those two girls were pounding in the house, their bodies were very good, their hair also was long.
The children of the creator spirit

Gamak, kum madoq. Vōsīq dydq, anuq urch.
large also same to go more dog to bark

They were big, they were also the same size. The mother went further, a dog barked.

Alua anuq urch chooh bral amoq Amooq Ataau A-odq.
true dog to bark over there to arrive grandmother Ataau A-odq.

It was true the dog barked, over there the grandmother of Ataau and Aong (two boys) was coming.

Daluh ɔ, kōp mai, anuq ɔ saar.
to chase away sigh to capture you(sing) dog sigh to lie

"Oh I'll chase you away and capture you," the dog lied. (to the grandmother)

Nēk brut chō tap, tap lang atunch.
that is quickly to return to pound to pound to kill chicken

Then the two girls returned quickly (to the house) to pound, they pounded and killed a chicken.

Atunch takar tok talāi ɔst.
chicken to cackle arrive disappear at all

The chicken cackled until it disappeared altogether.

Chooh bral amoq Amooq Ataau A-odq.
over there to arrive grandmother Ataau A-odq.

Over there the grandmother of Ataau and Aong is coming.

Brut daluh lái bīl. Kōp atunch saar.
quickly to chase away to see to lose to capture chicken to lie

They quickly chased it away, they saw it was lost. They captured the chicken which lied.
Nêk amooq adi leng sanâlar kardon,
ben òk déi déi nêrû sañek ra ñem,
that is grandmother ygr sibling to kill pretence to lie
lông gui akôn jong, lông ndônh nîi
sêkk úi ñam ñêdô, sêkk buññî kem
then to carry on back child basket, back then clothes skirt
du liêm, hadyq môt.
q êkk êkk sâmê.
who, which good then to enter

Then this grandmother killed the
pretender (chicken), then she carried a
small back basket, then she entered
carrying good blouses and skirts.

Môt alua adi móön, "Chooh anô,
mêkk amooq ñêdô, "Jaw amôle,
to enter true ygr sibling to speak over there sibling, older
bral amooq Atau A-dông.
blêk amôle amôle amôle.
to arrive grandmother Atau A-dông

She entered, the younger sister really
said, "Over there older sister, the
grandmother of Atau and Aong is
coming."

Chik Atau A-dông, chik kayiik nhi dô e padîil
jim ñêdô amôle, jim pênh ôi ñêk ñê phênh
then Atau A-dông then husband plu two he, she, it future girl, woman
du tôtô diq katiêk ahai.
q rèk sêk sâm amôkbs.
who, which to sit, stay place, in, on earth one day previously

Then Atau and Aong, these would
become the husbands of the two, the
girls who stayed on the ground before.

Nhi bôdr móön, "Môt nô leq amooq,
y êkk mêm, "Mêkk bônh ñêk amôle,
plu two two to speak to enter towards grandmother
môt nô leq. Amooq môt, amooq
mêkk bônh ñêk amôle, amôle,
to enter here towards grandmother to enter grandmother
chek môt, balêêp chiêu, uh dôôk amooq
pênh mêm, ñêkêm ñêk ñêk, ñêk ñêk amôle
that is, then to enter to spread mat to boil water grandmother
chêk ôm, têng chana.
êkk ïêm, sêkê which.
that is, then to drink to work, do food
The children of the creator spirit

The two girls said, "Come in here grandmother, come in here." That grandmother came in, they spread out a mat, boiled water for that grandmother to drink, they made food.

Amooq achek lai bodd padiil achek, chik moon, grandmother that to see two girl, woman that then to speak

"Sasaau, dong ku chek ku nchai." 

grandchild to give I look for I louse, body

That grandmother saw those two girls, then said, "Grandchildren, let me look for lice."

Padiil moon, "Oh amooq, hau chik sai

huynh lai, "Dong, xeu, chik lai

girl, woman to speak sigh grandmother what then to judge

yua; aq chiri, nhodp.

(rie); aq nhodp xeu, xeu.

we two(excl) head dirty dirty

The girls said, "Oh grandmother, how can you think about us; our heads are dirty, very dirty."

Yua sasaau dong lai achek.

to order grandchild to give to see that

She ordered the grandchildren to let her see that.

Niek adi thang ano, "Dong

xeu, xeu, xeu, xeu,

that is ygr sibling to work, do sibling, older to give

amooq chek, chek nchai.

grandmother look for look for louse, body

Then the younger said to the older, "Let grandmother look for lice."

Amooq achek chek alua baych sok dong lai.

grandmother that that true to spread out hair to give to see

That grandmother truly spread out their hair in order to see.
ដែលប៉ូលពីស្ថាបនិកសិល្ប៍ មានឈុំសេស សម្រាប់តួការមួយ

They let her see there were only a few.

ដែលប៉ូលពីស្ថាបនិកសិល្ប៍ មានឈុំសេស សម្រាប់តួការមួយ

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ដែលប៉ូលពីស្ថាបនិកសិល្ប៍ មានឈុំសេស សម្រាប់តួការមួយ

They let her see there were only a few.

Daloong dó nal adik, eh padiił adok.

to call he,she, it to know that negative girl, woman now, here

Nèk alua yum e, bôch diq dong achek. Blót.

that is true night future to sleep place, in, on house that dark

Then truly that night she slept in that house. It was dark.

Bôch, kah nakdi padiił adok chóm

to sleep negative know what girl, woman that, there to be able

sóng dòng, kóp anai adah; chik kóp atouch.

rat, house to capture then animal then to capture chicken

She slept, she did not know how those girls could impersonate a tiger, impersonate a fox, could capture house rats, then capture animals; then she could capture chickens.
The children of the creator spirit

Thói; ő amooq ađi kakhin, chik lái

That's enough sigh grandmother here to be afraid then to see

manuǐh di chóm sar agōt.

person this to be able to impersonate tiger

That's all; oh this grandmother was afraid, then she saw this person could impersonate a tiger.

Brúng rayiu tamón, "Kơnh nhi bo̤or tā̀q tōk

To light tomorrow to ask what you two two from here

leq dōk dyōq kalong? Dyōq kanọ́n manuĩh?"

towards now yet road yet village person

At daylight the next day she asked, "You two, from here to there is there still a road? Are there still villages of people?"

Bo̤or achik mọ́n, "Kah. Kah vaaịh dyōq amooq.

two this to speak negative to have, become more grandmother

These two said, "No. There aren't any more, grandmother.

Bo̤or ayéra batọq, batọq manuĩh."

two we two(excl) only only person

We two are the only people."

Amooq achik chik bā̀n kalong dyōq dọ̄̄ vṓiq.

grandmother then then to get, catch road yet he, she, it to go

Then the grandmother found the road, she went on and on.

Dọ̄̄ vṓiq, dọ̄̄ vṓiq changaị. Dọ̄̄ vṓiq blōt tangai.

he, she, it to go he, she, it to go far

She went a long way. She went until it was dark.

Blōt tangai nẹ̄̃k lum dong padịl ačhẹk.

dark day that is to meet house girl, woman that

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When it was dark, then she saw that girl's house.

Dong padii, achak dó Amaah Sal, padii du .tieh nekkh. sadee thot sekkh tu. heh khie. qó house girl, woman body he, she, it Amaah Sal girl, woman who, which
biēh du liēm ahaí. Vōōq kum tap kichek. usually who, which good one day previously to go also to pound like this
puŋ qó sūm enel. iñe ngum sūm kinhuāj.

(She saw) the girl's house, her name was Amaah Sal, she was the girl who was usually good, that one before. She went, she also pounded.

Dó chalaang lái nhi bōor ntap kadruthq da-dr. he, she, it to see to see plu two two to pound loudly loudly
ñḗ jàngu ñeethi kī sī. plu two two to pound loudly loudly
She (Amaah Sal) looked from a distance and saw the two pounding loudly, noisily.

Chalaang lái nēk anuq učh. Hau rau bral amooq to see those is dog to bark what thing to arrive grandmother
žēngu ñeethi ñeethi. ñeethi ñeethi. ñeethi ñeethi ñeethi

Ataa A-ōng. Dalučh lái kah ve. Ataa A-ōng. as soon as to see negative to have
s.acolo ñeethi. ñeethi ñeethi ñeethi ñeethi ñeethi
Ataa A-ōng. as soon as to see negative to have
She looked from afar then a dog barked. Why was the grandmother of Ataa and Aong coming? As soon as they (two girls) looked, she was not there.

₀. agarōt kóop manúa, mēk atučh tok tok tala ₀t. ₀, ñeethi ñeethi ñeethi, ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi ñeethi
sigh tiger to capture yesterday when chicken to arrive to arrive one only
Oh, the tiger captured it yesterday, when the chicken came, it came by itself.

E bral amooq, Ataa A-ōng. ñeethi ñeethi ñeethi ñeethi. future to arrive grandmother Ataa A-ōng.
The grandmother of Ataa and Aong is coming.
The children of the creator spirit

Talaak lái atok kóop aturch.  
They looked from a distance, the fox 

hómiq diq 

to capture chicken. 

A long time grandmother Ataaq A-ong to wash to bathe in the place, in, on 

kalaang kichek.  

For a long time the grandmother of Ataaq 

and Aong bathed at the bamboo pipe 

where water came out. Then she went 

and entered the house.

Mót leq dong, adi táng, 

over there sibling, older to arrive 

to enter towards house your sibling to work, do

"Chooh anó bral." 

"Jass anó baod." 

She entered the house, the younger 

sister said, "Over there someone is 

coming, older sister."

Amooq A-ong vôóiq lóng dong; balëep chiêu, 

grandmother A-ong to go then house to spread mat

tagoq döök, chên aviq, cha dah. 

to put in pot water to cook rice to eat to eat meat

The grandmother of Aong went to the 

house; they spread a mat, put water in a 

pot, cooked rice, ate rice and ate meat.

Song nhan, chék nchai, nhi bdôr 

finished to ask look for louse, body plu two two

móon, "Sasaau, dön̂g ku chék nchai meh." 

to speak grandchild to give I look for louse, body you(sing)
After asking she looked for lice, saying to the two, "Grandchildren, let me look for your lice."

Adi móon, "Kdi amooq chik chêk nchâi dai?

The older one said, "Oh younger sibling, let her look for your lice."

The younger sibling said, "Why grandmother, are you looking for my grandchild?"

My head has sores, it's dirty." (she replied) "Grandchild, I am not dirty."

(The grandmother) looked, then she gave the hair, she gave it and saw it was the right hair.

She saw from afar that this was the girl who was the owner of this hair.

Nhan chêk akoq anô.

She asked to look for head sibling, older
The children of the creator spirit

ដីង្គាលី សំងាល់ ស្តាយ, ដែល ស្តាយ។ នាសឹង។ នាសឹង។

to give to see hair sibling, older to call that's enough

She let her see the older sibling's hair, she called her. That's all.

ដែលជាទូរស័ព្ទពីរឳោត្តូទីនឹងឈ្មោះឈ្មោះនាសឹង, នាសឹង។ នាសឹង។

to call he, she, it this is already wife plus two two wife Ataa A-ong.

She called them, in this way they were already the wives of the two, Ataa and Aong.

ហាអ៌ករ៉ូកូវូក, នឹងឈ្មោះឈ្មោះឈ្មោះបីបី

then to ask like, why plus two two where father mother plus two

បីបី បីបី? ឈ្មោះឈ្មោះឈ្មោះថាមួយ នឹងឈ្មោះឈ្មោះបីបី Trap pleng.

two to stay father mother I, myself to sit, stay place, in, on sky

Then she asked, "You two, where are your father and mother staying?" "Our

កូវូក, នឹងឈ្មោះឈ្មោះឈ្មោះបីបី

like, why what grandmother to ask

Grandmother why are you asking?

អែលអែលែល ឈ្មោះឈ្មោះឈ្មោះដូង ឈ្មោះកាលី?

grandmother to want to go house we(excl) yes.

Does grandmother want to go to our house? "Yes.

ដូង ឈ្មោះឈ្មោះ ឈ្មោះឈ្មោះ ឈ្មោះស្តាយ ឈ្មោះស្តាយ

I, myself want to go to see your father and mother's house."
"La kidik" anó móón, "Thôi adí
"ơ ơ ơ" ơ ơ ơ, ơ ơ ơ.

if like this sibling, older to speak that's enough ygr sibling
daloong; dòng ama patôq talâi chiêng tái plêng
têlh, thêlh ơ ơ ơ, ơ ơ ơ, ơ ơ ơ, ơ ơ ơ, ơ ơ ơ.
to call to give father cause to fall rope iron from sky
atêhh, dòng he dyók.
ơ ơ ơ, thêlh ơ ơ ơ, ơ ơ ơ.

up there to give we(incl) to climb

The older sibling said, "If that is so, that's all." The younger sibling called; "Let father cause a chain to fall down from the sky over there, to let us climb up."

Adí móón, adi kachihit.
ơ ơ ơ, ơ ơ ơ, ơ ơ ơ.
ygr sibling to speak ygr sibling shy, ashamed

The younger sibling said it, the younger sibling was shy.

Adí yua anó, "Anó mai daloong."
ơ ơ ơ, ơ ơ ơ, ơ ơ ơ.
ygr sibling to order sibling, older sibling, older you(sing) to call

The younger ordered the older, "Older brother, do you want me too?"

Yua anó daloong, daloong, nóôq akonh
ơ ơ ơ, ơ ơ ơ, ơ ơ ơ, ơ ơ ơ, ơ ơ ơ.
to order sibling, older to call to call pluralizer father

akan sang tái thêhh.
ơ ơ ơ, ơ ơ ơ, ơ ơ ơ.
mother to hear from over there

She told the older to call, she called, the father and mother heard from over there.

Akan móón, "Harau akôón, nhuå lòng nhôônh nhaauq
ơ ơ ơ, ơ ơ ơ, ơ ơ ơ, ơ ơ ơ, ơ ơ ơ.
mother to speak what child you two then to argue
tâlh katiêlh atêhh."
ơ ơ ơ, ơ ơ ơ, ơ ơ ơ, ơ ơ ơ, ơ ơ ơ.

from earth up there

The mother said, "Children, how is it that you are making a loud noise from the earth down there."
The children of the creator spirit

Akoon moto, "Nok ve bral amooq Ataaum
child to speak here to have to arrive grandmother Ataaum
A-dng, vodiq dong he."'n
A-dng to go house we incl

The child said, "Here the grandmother of Ataaum and Aong has come."

dyiq akonh patooq, yi dook talai chiang, hadyoq dyok.
Yet father cause to fall we excl to name rope iron then to climb

Then the father caused a chain to fall, we call it a chain, then they climbed up.

Kdi dyok, hadyoq amooq ateth tamoh, amooq
like, why to climb then grandmother up there to ask grandmother

du tsoq diq pleng ateth, akan nhi
Who which to sit stay place in, on sky up there mother plus two

Bodr ahai, tamoh, "Harau mai doo?"
Two one day previously to ask you sing to go uphill

So they climbed up, then the grandmother over there (on earth) asked, the grandmother who stayed in the sky over there, the mother of those two before, asked, "Why did you climb up?"

Amooq Ataaum A-dng praauq, "Nok dai chik
grandmother Ataaum A-dng to speak now I myself then

dook nhan akoon mai diq akoon dai."
to go uphill to ask child you sing place in, on child I myself

The grandmother of Ataaum and Aong said, "Now I came up to ask for your child for my child."

Mooon, "Hau dai chao, kah dai dong?
to speak what I myself to forbid negative I myself to give
They said, "How could I forbid, why wouldn't I give?"

"ពេញប៉ះប៉ុន្មាន, យឺតិចុះមិននូវឱ្យរួមពីកំណើត, ឬមិនអាចចុះឱ្យរួមពីកំណើតបាន?"

Ve mai theng taraang dol, tariiq bruu,
និងនៃឱ្យរួមពីកំណើត, ឬមិនអាចចុះឱ្យរួមពីកំណើតបាន,
to have you(sing) to work, do coffin stone buffalo animal, wild

adâak, sông katiêk, anuq, jarutom mai báan
ឈឺមែន, សហុមិត្តភាព, ឈឺមែន, និងហូរុញឱ្យបាន
pig pig, wild dog bear you(sing) to get, catch
tyâ akôon mai báan, nêk ve chagôr tagiir.
និងហូរុញឱ្យបាន, បានគឺ និងហូរុញឱ្យបាន

to order child you(sing) to get, catch that is to have drum drum

If you make a coffin of stone, if you have

ឈឺមែនកំណើតឱ្យនឹងចាក់លេង, ឬមែនឱ្យទាមូល

If you make a coffin of stone, if you have

wild water buffalo, pigs, wild pigs, dogs,
bears which you catch, tell your children
to catch them, then they will have drums.

Ldq hau dai châq, nêk dai dong
ដឹងំនឹំនៃកូន, បំនឹំនៃកូន
and, with what I, myself to prevent that is I, myself to give

cbôr panong akôon dai.'
ដឹងំនឹំនៃកូនឱ្យបាន

two classifier child I, myself

And how could I forbid? Then I myself

ឈឺមែនកំណើតឱ្យនឹងបើនពីកូន, ឈឺមែនបើនពីកូនអព្ទឮបាន

will give my two children.'

Amooq sang kichek, amooq têng, "Tako.
សំណើំុង កូនឱ្យបាន, សំណើំធ្វើឱ្យបាន, "ឈឺមែនបើនពីកូន
grandmother to hear like this grandmother to work, do up to you

Dông adai tamôh akôon dai kô, duôh dó báan?" 
ដឹងំនឹំនៃកូនឱ្យបានឱ្យបានឱ្យយកថ្មី, គឺំនឹំនៃកូនឱ្យបានឱ្យយកថ្មី

to give I, myself to ask child I, myself particle to be able he, she to
get, catch

The grandmother heard that and said,

"It's up to you. Let me ask my children

ឈឺមែនកំណើតឱ្យនឹងបើនពីកូន, ឈឺមែនឱ្យបានពីកូន
then if they are able to get them."

The grandmother heard that and said, 

"It's up to you. Let me ask my children


Rayiu tanu dó dôk. Rayiu dó chô.
រាមី នោះ នឹំនៃ នឹំនៃ 

tomorrow day after he, she, it to go uphill tomorrow he, she, it to return

The next day and the following day she 

មែនឱ្យបានពីកូន, ឈឺមែនឱ្យបានពីកូន
went up. The next day she returned.

Dô chô leq dong dó.
នឹំនៃ នឹំនៃ នឹំនៃ

he, she, it to return towards house he, she, it
The children of the creator spirit

She returned to her house.

Chô, akôón tamôh, "Kôi amoqq, ve akôón
mô, Massage kâm ê, "Kôi amoqq, ve akôón
to return child to ask like, why grandmother to have child
mai lum, ve dôôh mai nhan?"
*I am alive, you (child) must come to me.*
you(sing) meet to have to be able you(sing) to ask(for something)

She returned, her child (son) asked,
"Grandmother, did you meet the girls?
Were you able to ask for them?"

Amoqq môón, "Dôôh; ve dai lâi padîl
sèk, 1 am live, "Kôi amoqq, ve dai lâi padîl
grandmother to speak to be able to have I, myself to see girl, woman
achôk, bôôd rônong adî anô.
see child, see myself I live when.
that two classifier sibling, ygr sibling, older

The grandmother said, "I was able; I saw
those girls, the two siblings.

Sang ve akonh akan dòng, hau chôq, kah dòng.
hear to have father mother to give what to prevent negative to give
I heard the father and mother give them
(to you), how could they forbid and not
give.

Bôôdô yua long nhua dôck
but, he, she, it to order then you two to go uphill
thông taraang dôck, chagôr grom, târiiq, brou,
to work, do coffin stone drum drum buffalo animal, wild
adôak, sông katiâk, anuq, jarudm, nhi bân ve.
pig wild pig dog bear plu two to get, catch to have

But they ordered you two to go up to
make a stone coffin and drums, to take
water buffalo, wild animals, pigs, wild
pigs, dogs, bears which you two are to
catch."
"That's all" the older brother said. "We can do it younger brother, we two can do it, we can get the things.

"LA RAYIU!" two(s) to work, do to get, a able ygr sibling

Rayiu nhang dök. "Huyón.
Raphe di' rụ' ru. "Rim. tomorrow we two(incl) to go uphill yes.

Tomorrow we two will climb up (to the sky)." "Yes.

La ve duohon, nêk yi ban."
Mëbë, ygr di'gë health. mëbë, mëbë, mëbë, mëbë, mëbë.

If have to be able that is we(excl) to get,catch

If we are able, then we will catch the things.

Bdor nhi dö mahaal, mahaal kieng dök.
Mëbë mëbë, mëbë, mëbë, mëbë, mëbë.
two plus two he,she, it happy happy to want to go uphill

Those two were happy wanting to go up.

Dök la rayiu ldq adi ldq
Go uphill if tomorrow and, with ygr sibling and,with

Anö läi atek kadiël padiël adëk du
Sibling, older to see that wife girl, woman that, there who, which
tap; kadiël nhi dö chek hai.

To pound wife plus two he,she, it look for before

They went up (to the sky) the next day, the two brothers saw those girls there, the wives who were pounding; their wives who were looked for before.

Läi chanap sok long gamak.
Hair bun hair then big
They saw their hair buns were very big. 

The children of the creator spirit

Adi móon, "Anó, chèk kadiél mai. 

Adi adik, kadiél dai." Adi long

Adi adik, kadiél dai."

panh lọq panan. Tôk, họq panh. 

To shoot with crossbow to arrive then to shoot

That younger one, is my own wife." The younger (brother) then shot with a crossbow. It reached (the mark when) he shot.

Panh lọq panan, adi

He shot with the crossbow, the younger shot with the crossbow strongly into the hair bun.

Anó panh kiăng ntọq charah tǎaŋ

sibling, older to shoot to want to fall arrow from

chanap sok padiél. Hadyq môt, môt anuq uoh. 

righteous hair girl, woman then to enter to enter dog to bark

The older shot the crossbow, the arrow almost fell from the girl's hair bun. Then they entered (the house), a dog barked when they entered.

Anuq móon, "E bral Atau A-ong. 

dog to speak future to arrive Atau A-ong

The dog said, "Here come Atau and Aong."
The two heard them preparing a feast in the house.

They spread out a mat, poured water out of a pot.

The two (boys) approached near the edge (of the mat), they sat there and ate, then later in the afternoon they climbed up to the sky over there.
The children of the creator spirit

If you have chickens, the stone coffin, drums, I myself will give my children, there is no problem. I myself give them to you.

Rayiu chik bān, chik gluh tālaq taraang
mābū jīn mām, jīn dūn .XML
dō明天 them to get, catch then to go outside from coffin
adi anō, dāang chō chō
.XML
ygr sibling sibling, older to bring to return to return
mōn, "Nī o taraang meh, dāang chō.
.XML
mēn, "Nī o tī mēi .XML
XML
แล้ว, "Nī o  callable มี, เลย เลย.
.XML
Ya to speak this, here in, for coffin you(sing) to bring to return
.XML
The next day they (two brothers) caught the things, then went out to near the older and younger brother's coffin, brought it back and said (to the mother in law). "Here is your coffin, we brought it back."

Yaya dō lái e alua, dī
dōn .XML
XML
ที่ มี แล้ว เลย เลย เลย, เลย
.XML
mother in law he, she it to see future true already
.XML
song tēēh taraang.
.XML
finished over there coffin
.XML
The mother in law saw truly the coffin was already finished over there.
.XML
Brūng rayiu, gluh bān, gluh
.XML
แสงถึง แสงถึง แสงถึง มี, แสง
.XML
to light tomorrow to go outside to get, catch to go outside
.XML
trah brūu diq kalōng boiq:
.XML
เด็ก เลือด ดี ก่อนที่ นั่น
.XML
to catch fish animal, wild place, in, on inside mountain
.XML
At daylight the next day the two brothers went out to catch animals, went out to catch fish and animals inside the jungle.
.XML
chō keh brūu.
.XML
(XML
XML
to bring to return to lead animal, wild
.XML
They brought them back and led the wild animals.
.XML
.XML
.XML
Bruông rayiu praaq leq yaya, "Nîk mâuêk saîk nèk vàe nekk, "nîn to light tomorrow to speak towards mother in law this
dì yua bâân.
èem êe êe mêem.
already we two(excl) to get,catch

At daylight the next day they said to the mother in law, "We two have caught the animals like this.

Nîk lâi lâlua, yuquq nhie bdor cha.
sîn êem laem, êieq dì êe dì.
this is to see truly negative plus two to eat

Here you see that truly we two have not eaten them.

Bâân jaróm, tâông anuq Song.
âm êuêk êuêk, ëkê ëk ëk êêk.
to get,catch bear to work,do dog finished

We caught a bear, we worked with the dog." They finished everything.

Pharôk rayiroom gluh leq kakôông kruung
mèêê ñêêk mûk ñêêk vàe nekk vàe nekk, nen
to light tomorrow to go outside towards jungle

bâân saông katiêk, tâêng adâak, dong karông
âm êêk ñêêk, êêk ñêêk, ñêêk ñêêk, ñêêk ñêêk,
to get,catch wild pig to work,do pig to give snake
dyuq tâêng bâân jalóông dyuq, tâêng atutch.
êêk ñêêk ñêêk, ñêêk ñêêk ñêêk, ñêêk ñêêk.
yet to work,do to get,catch bird yet to work,do chicken

At daylight the next day they went out to the jungle to catch wild pigs, to get pigs, to give snakes, they still worked to get more birds and to work with chickens.

Bruông rayiu nhie bdor chô leq
màêê ñêêk ñêêk ñêêk ñêêk ñêêk, ñêêk ñêêk, nekk vàe nekk to light tomorrow you two two to return towards
dông, chô akan pathô, "Nîk ê nhua
nìek, ëm ñêêk ñêêk, nîn âe êe
house to return mother to order this is future you two

vôêiq, ôôq chôt mét leq kanông ngaai, sâng?
ëêk, ëêk ñêêk ñêêk, nekk êuêk ñêêk, ñêêk?
to go do not then to enter towards village anyone,who to hear
The children of the creator spirit

At daylight the next day the two brothers returned to the house, the mother ordered, "When you two go, don't enter anyone's village, hear?"

Na ve manuñh mòdp kuoq. as, that is to have person bad, evil very

There are very bad people."

Sua akóon dai. Ve ngaaï to do wrong to child I, myself to have anyone, who

kanóon sang du bui, du sruug, òoq mét village to hear who, which happy who, which good life do not to enter

chô patôk leq dong nòoq pe." to return cause to reach to towards house pluraliser you(plu)

"They will do wrong to my child. If any village feels happy and has a good life, don't enter there, return to your house."

Nhí bôdî móon, "Òoq. Yuqî rau yuq chik mót. plu two two to speak yes negative thing we two(excl) then to enter

The two said, "Yes. Then we two will not enter."

La akan praaq, "La dai sang tabëel palâang if mother to speak if I, myself to hear future others

sua, palâang leng akóon dai, na chêt loq dai. to do wrong to others to kill child I, myself as, is to die and, with myself

The mother says, "If in future I myself hear that others do wrong to and kill my child, they will die with me. (I will kill them)"

Nhí bôdî duôg haang, yuqî rau. plu two two to be able warm by fire negative thing
You two can warm yourselves, that's all right. (she said to two boys)

The boys answered, "Then we two will not go."

They returned home early the next day, others' villages made a feast, they were happy.

The older sibling said, "Younger sibling let's go, we two will enter to see this village which is very happy."

The younger sibling said, "I definitely will not enter."

Châk avaq anó pathô that is, then then sibling, older to order

ahai, móón "ôq mét he."

one day previously to speak do not to enter we(incl)

Then the older sibling who ordered before said, "Don't let us enter.

Kruôh to do wrong to then future wife we two(incl) cause confusion future

If Kruôh (girls' mother) does wrong, in the future our two wives will cause confusion.
The children of the creator spirit

Takóh atéeh duúnh lang anhang.

older, important up there a long time to kill we two (incl)

The elders over there will be able to kill us two.

Thói, adí, hau dóók mót."

That's enough ygr sibling what in that case to enter

That's right younger sibling, in that case how can we enter."

Nék vôóiq vôóiq leq chooh.

That is to go go towards over there

Then they went over there.

Säng kanóón ačhek dop duúng, buui.

to hear village that to play drum to play drum happy

They heard that village playing drums, they were happy.

"Vôóiq adí, nhang mót."

"Let us go younger sibling, let us two go in."

Anó móón, "Chëk avaq adí mai.

An older to speak to look for in that case ygr sibling you (sing)

The older sibling said, "In that case look for your younger sibling." (wife)

Yj dóók havil. Ngaaí chôóm chik mót.

We will say we forgot. Then who is able to enter."

Nék vôóiq, vôóiq leq chooh, kanóón raraal achooh.

That is to go go towards over there village underneath over there
Then they went down over there to the village.

Voôiq anô, voôiq adi, nhang màt.

to go sibling, older to go ygr sibling we two(incl) to enter

"Older sibling will go, younger sibling will go, we two will go in."

"ô", adi móón, màt, màt, màt.
sigh ygr sibling to speak to enter to enter to enter

"Oh," the younger sibling said, "Go in, go in, go in." 

Hau kah màt, dôök yua.

what negative to enter in that case to order

"How would we not go in, since they ordered us to."

Màt alua kôi anô, ndiq mai

true like, why sibling, older where you(sing)

to enter

kadiel mai meh?"

to hide(something) wife you(sing) particle

(younger sibling said) "Older sibling, you are really entering; where did you hide your wife?"

Anô móón, "Ku kadiel diq

sibling, older to speak I to hide(something) place, in, on

tu nlông, diq tu panaang.

top tree, wood place, in, on top betel nut

The older sibling said, I hid her in the top of the tree, in the top of the betel nut tree.*

Adì móón, "Óôq mai kadiel diq dêk.

sibling to speak do not you(sing) to hide place, in that, there

(younger sibling said) "Don't hide her there."

* "ôôq mai kadiel diq dêk."

"ôôq mai kadiel diq dêk."

"ôôq mai kadiel diq dêk."

"ôôq mai kadiel diq dêk."
The children of the creator spirit

E palââng lâi, ve palââng suôl kadiêl. 
łe bêâeul eut. 
In future others to see to have others to ask for things wife

Dô kadrai diq boôdi diq he, she, it to hide (something) place, in, on weed, grass, in, on
plang ki kadrai. 
hatch to want to hide (something)

"She is hiding in the jungle, (but) she wants to hide in the thatch.

Ve nhang mot leq dong. Kah adi diq plang. 
to have we two (incl) to enter towards house negative here in, on, thatch

We two will go into the house. (She is) not here in the thatch.

Ve asông bok, kah chôóm too. 
to have thorn many negative to be able to sit, stay

There are many thorns, she can't stay here.

Dô dyôk baq kadiêl dó diq tu nôông. 
he, she to climb to carry wife he, she, it place, in, in top tree, wood

He climbed up and carried his wife on his back from the top of the tree.

Adi lôôdi kadiêl dó diq katiêk. 
year sibling to leave behind wife he, she, it place, in, on earth

The younger brother left his wife on the earth.

Môt, mot sang kanôôn dôk buui be dah ôm. 
to enter to hear village that, there happy to eat meat to drink

They entered (the village), they heard that village was happy, they were eating meat and drinking.
Thoi, bral padil tashq kanoon chek, yi dook
iun, bao baoi xei say momen xai, yu ngen
that's enough to arrive girl, woman from village that we (excl) to name
manuih Kruo, manuih doy du moop geet palang.
manuih xai, manuih xei yu say momen xai, yu ngen.
person Kruo person that, there who, which bad, evil to hate others

Finally a woman from that village came,
we call her Kruo (mother of two girls),
she is bad and hates others.

La lai palang liem, do kiai sua.
La lai palang liem, do kiai sua.
if to see others good he, she, it to want to do wrong

If she sees others are good, she does

Voomi, palang moon, "Oi Bia,
voom, palang moon, "Oi Bia,
to go others to speak sigh mythological person

mai voom dyet dook.
mai voom dyet dook.
you (sing) to go to collect water

She came in then others said, "Oh Bia,

She came in then others said, "Oh Bia,
you go and get water."

Voomi dyet dook, babooch diq kalaang
Voomi dyet dook, babooch diq kalaang

to go to collect water to sing place, in, on bamboo

atoo dook kayilk do diq Ataau A-dong.
atoo dook kayilk do diq Ataau A-dong.
over there to name husband he, she, it place, in, on Ataau A-dong

She went to get water, she sang at the

She went to get water, she sang at the
place to get water from bamboo over

there, her husband stayed with Ataau

and Aong.

Do moon, "Tdoo diq kalaang ve
Do moon, "Tdoo diq kalaang ve
he, she, it to speak to sit, stay place, in, on bamboo to have

rabooing ra-ko, kuo choi dong leq chik leq chanh.
rabooing ra-ko, kuo choi dong leq chik leq chanh.
to give buffalo I to return to give towards that towards only

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The children of the creator spirit

He (her husband) said, "Stay at the bamboo water pipe, I will give (you) a water buffalo, I will return to give only it.

I kana Ataau A-ong, ku anô. នាងឈឺឈឺ នឹងឈឺ ឈឺ រុសុំ សុំ, និងឈឺ I surprise Ataau A-ong I sibling, older

I am surprised Ataau and Aong, I am your older sibling."

Kadiel adi sáng kichek, sáng, "Ô padiil កាលិល អាចឹត ប៊ី កុីង, ប៊ី, "ណាមិន wife ygr sibling to hear like this to hear sigh girl, woman

padiil achoohちょっと dôk kayiik dó. ណាមិន ឈឺ យឺ យឺ យឺ យឺ យឺ girl, woman over there to be able to name husband he, she, it

The wife of the younger sibling (Aong) here heard this, he heard, "Oh that woman (Kruoh) over there is able to call him husband."

Dô palââng daloong, "Ô mai dââng chô ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ he, she, it others to call sigh you (sing) to bring to return

kamôr, ve duck diq ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ girl, unmarried to have water, pool place in on house

Others called her, "Oh you, bring back the young woman (Kruoh), there is water in the house."

Lâi achak dó môôp, kachiit e ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ to see body he, she, it bad, evil shy, ashamed future

vaâh Ataau A-ong lâi, abudm tagai tariiq. ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ have, create, become Ataau A-ong to see to beat horn buffalo.

They saw her body was bad, they were ashamed that in future Ataau and Aong would see and would beat her with the water buffalo's horn.

Abudm sáng tagai tariiq kah chóom briq. ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ already to hear horn buffalo negative to be able to smash
ប្រយោគនេះបានបញ្ចូលស្មើគ្នានិមិត្តសញ្ញាណ។
The children of the creator spirit

"How can I forbid if you climb up? How are you climbing up?"

Mai dyôk hôt bông eeq, mû yûn sêng sêng围着, you(sing) to climb side hole bowel movement to hear

"You climb up by the anus, hear?"

Dyôk alua raklung leq têh pleh. jûn êvên sêng sêng Lêk Lêk. to climb true to hurry towards over there separated

He climbed up truly hurrying over there, separated (from the ground)

Nêk diq mai tdût. mên ên yûn mên. that is place, in, on you(sing) to sit, stay

"You stay here."

Tdût diq apaak panaang, plak doong mîn ên sêng sêng pêng pêng, mên mêm to sit, stay place, in to divide betel nut to snap crosspiece

panaang nôtq leq dêk, thôi." mûng bôi vài vài, 33. betel nut to fall towards that, there that's enough

He sat in the division (of the limb) of the betel tree, he broke the branch, it fell over there, that's it.

Adî móôn, "Thôi anô, mên mêm, "Sêng sêng, ygr sibling to speak that's enough sibling, older

mai tâng kidôk, chêt aq akôón pålaâng. mû yûn tî yûn, xâu aq xâu xâu xâu. you(sing) to work, do like that to die emphasis child others.

The younger sibling said, "That's enough older sibling, if you do like that, others' children will die.

Drôh mai payuur?" Anô thu diq lôôm. mû yûn pûr?" mêm mêm tî tî yûn. to be able you(sing) cause to rise sibling, older to test in, on liver

Are you able to get up? The older sibling tested his own liver. (courage)
Anó móón "Na manuíh achok
sibling, older to speak as, is, that is person that, there

e tavaí lôq ku sua rôh
future to hate and, with I to do wrong to to destroy

ku e pâng diq ndyôk lôôm.
I future to reach place, in, on angry liver

The older sibling said, "That person will hate me, if I do wrong I will be destroyed,
while I am angry in my liver.

La kah e mai lot.
if negative future you(sing) to make mistake

(younger sibling said) "If not in future you will be wrong."

Kôi katûi, pâng diq ndyôk lôôm.
like, why to be able to reach place, in, on angry liver.

(older brother said) "How am I able (to do no wrong), I will become angry in my liver."

Ameh móón, "I tamôói, dai choôm daluônchè.
you to speak ih visitor I, myself to be able to go downhill

(older brother said to the girl) You saï "Ih visitor, I myself am able to go down."

(girl)

 già dai dyôk ahi, sang.
already I, myself to climb one day previously to hear

"I already climbed up previously, do you hear?"

Kôi dok, dyôq dai ki dyôk".
like, why to go uphill yet I, myself future to climb

Like I climbed up, I still want to climb up again."

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In to speak to climb emphasis that is to climb

She said, "Ih, climb up." Then he climbed up.

duok alua, tao to praaq chiem.

He really climbed up, (they) stayed and talked together.

i kana mai ve liem ndoh mai.

expression of surprise you(sing) to have good clothes you(sing)

He said) "Oh you have good clothes.

Noi q nhang rakol". "Niq" moohn, "Hau choom rakol?"

To go we two(incl) to exchange ih to speak what to be able to exchange

Come on, let's exchange." "Ih," she said,

How can we exchange?"

E vaaih kayiik ku, do

In the future have, create, become husband I he, she, it

vaaih Ataau A-dang teng.

To scold future have, create, become Ataau A-dang to scold

It will cause my husband (Ataau) to scold, he will scold, in future Ataau and long will scold me.

Huong hoong mai gluh tiasm bong

To pity you(sing) to go outside from hole

sach.

Nowel movement imperative you(sing) to go outside clean

Girl said) "Have pity, you come out from the anus, you come out clean."

"Ji boi, daen toi, jea oem wait to dau, jea oem wait to dau."
Nêk adî kapôn, adî
mênh ʔédi gà phneăm, adî
that is ygr sibling afraid ygr sibling
dââng dyôp rau, läi ʔâ, läi bôôp adî
phiek ʔyâm ṭêng, ṭêng ʔeq, ṭêng bôôp adî
to bring every thing to see sigh to see to arrive ygr,sibling
chô thôî dêk nhang chô,
âôï âôï ph neăm âôï âôï,
to return that's enough now we two(incl) to return
samooq di chêth diq dong.
âôï âôï jêng di jam, jêng di jêng.
instead already to die place,in,on house

Kâmôr diñ di loom chô, chô
gamôr phik jêng âôï jam âôï âôï,
girl,unmarried this already first to return to return
pakah, "kum dô chêth aq, anô.
maâ, "gum ʔeq jêng ʔeq ʔeq, ʔeq ʔeq."
to show also he, she, it to die emphasis sibling,older

That young woman had already
returned, she showed her older sister
"Older sister, grandmother has died."

Chô alua, läi amooq chêth".
âôï âôï âôï, jêng âôï jêng jêng.".
to return true to see grandmother to die

The older sister really returned, she saw
the grandmother was dead.

Adî móôn, "Nêk anô, haraach haruôq
âôï amooq, "phneăm amooq, phneăm amooq,"
ygr sibling to speak that is sibling,older to pour medicine on
amooq lông amooq yuûr, ayô amooq.
âôï âôï jêng âôï jêng jêng, áyô áyô.
grandmother then grandmother to rise pity grandmother

The younger sibling said, "There older sibling, pour medicine on grandmother
so she will rise, pity grandmother."
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The older sibling poured medicine on her. The grandmother rose, "Don't you die." Then the grandmother rose.

grandmother to work, do expression of dislike

expression of dislike, I, myself to see then dirty to dirty you two

The grandmother said, "Ih, ih, I myself see you two are very dirty.

Manúi atoōh padil kah natōōh, lōng person over there girl, woman negative to know over there to drown

chóm ntōh cng dó, lōng parek paper lōng to be able to pour belonging to he, she, it then distasteful then

duck dai chóm chet, lōng nhōdp, yet I myself to be able to die very dirty

to fall girl, woman negative thing this that is mother

The person over there, the girl we did not know she was over there, drowned; we were able to pour out what belonged to her, it was distasteful; then still I am able to die, I was dirty, I fell. The girl, not this one, it was the mother.

already I to speak Ataau A-chng you(sing) foolish

to be able then to bring this, here girl, woman here
I already said to Ataau and Aong "You are foolish because you were able to take this girl's things."

នឹងបើងលុងឈឺកាក់សម្រែ្, នឹងបើងកំការ៉ែ្ៅលុង់ៃ សាឡុងឈឺ.

The two (sisters) then boiled her fish, the grandmother followed and ate, they were happy.

ដោយបើងឈឺ ព្យាយាមស្នេហោរយ៉ា្, សម្រែ្ភៈ, ស្ដី ស្ដី ឈឺ ព្យាយាម ស្នេហោរយ៉ា្ៃ.

"Then early the next day, at daylight the next day we will bring bananas.

We (incl) then to bring banana

“បើងៃលិ្រអ់សៀមៃោីយ៍, តំម់ដោយមិុៃីយ៍ ព្យាយាមស្នេហោរយ៉ា្.”

(We) go and take the big back baskets, (we) go and get them."

They got them, they got the ripe bananas, the small bananas; those bananas are bitter.
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he two (also) brought back the unripe
ananas, they took the ripe ones to

măng chó, dó uh, dó cha,

mẹ khọ, ṭẹ̀̀ ḍẹ̀, ṭẹ̀̀ ṣẹ̀

o bring to return he,she, it to boil he,she, it to eat

mọọq Aatau A-ọng cha.

mẹ̀ẹ̀ẹ̀ọọq a-ọng ṣẹ̀.

grandmother Aatau A-ọng to eat

hey brought them back, they boiled them and ate, the grandmother of Aatau
and Aong ate.

mẹ̀ obọ̀r uh, yaya, dó cha, kaiik dó.

mẹ̀ ṭẹ̀̀ ḍẹ̀, ṭẹ̀̀ ẹ̀ẹ̀;

du two two to boil mother in law he,she, it to eat husband he,she, it

he two boiled them, the girl's mother in law and her husband ate.

atau A-ọng teng, "ọ priiq dai, long atang."

ọ̀ọ̀ ẹ̀ẹ̀ọọq ẹ̀ẹ̀, "ọ̀ọ̀ ẹ̀ẹ̀ ọ̀ọ̀, ẹ̀ẹ̀ọọq ẹ̀ẹ̀.

atau A-ọng to scold sigh banana I,myself then bitter

atau and Aong scolded, "Oh our

amnana are very bitter."

nẹ̀ Ọ̀ọ̀ priiq akan keq.

ẹ̀ẹ̀ ọ̀ọ̀ ẹ̀ẹ̀ ẹ̀ẹ̀;

eat banana mother particle

hey (two sisters) said, "There, they are

her; let us two go and eat mother's

amnana."

bang cha priiq akan. Akan möön, "ọ priiq

ọ̀ọ̀ ẹ̀ẹ̀ọọq ẹ̀ẹ̀, ẹ̀ẹ̀ọọq ẹ̀ẹ̀, "ọ̀ọ̀ ẹ̀ẹ̀

two(incl) to eat banana mother mother to speak sigh banana

ẹ̀ẹ̀ qẹ̀t, long iem.

ẹ̀ẹ̀ ṣẹ̀, ẹ̀ẹ̀ ọ́ẹ̀mu.

other that is,then very delicious

we two will eat mother's bananas."

mẹ̀ẹ̀ẹ̀ọọq (mother) said, "Oh that mother's

(boy's) mother) bananas are very

delicious.
Priiq dai lóng atang, kah chóm cha.

banana I, myself very hot (pepper) negative to be able to eat

My bananas are very bitter, you cannot eat them.

Akan móón, "Kadiál aúdai bátan priiq kring
mother to speak wife you (sing) to get, catch banana ripe

priiq dóm, priiq mbct, priiq atang.
barna unripe banana bitter

The boys' mother said, "Your wife got ripe and unripe bananas; unripe bananas are bitter."

Priiq dai, priiq nhuum, priiq dydq ayuul.
barna yet stalk, banana

"My bananas are still unripe, these bananas are still on the stalk.

Song kichek, roh dong, roh dong, akan
finished like this to destroy house to destroy house mother

móón, "Biéh akóón dai roh chôo
to speak usually child I, myself to destroy house to return

klôdq, yua akonh klôdq dong." Akonh chôo klôcq dong.
to repair to order father to repair house

After that Ataau and Aong tore down the house, the mother said, "It was the custom for my child to destroy the house; return to repair it, tell father to repair the house." The father returned to repair the house.

Psarot yuq khay aúdai bátan, կախ իր զգջ, պատժե սա։ "Ուկահեսենիսուք ցանկացոր կախ իր զգջ

Kamara bapaliniwak, yata niy têq stamet. ։ քամարա ըր զգջ թմե

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Akan móón, "Nik ku móón, "Nloom dd,  
饿昏 黑 星, "機 質 黑, "魔鬼 星,  
mother to speak this I to speak six months previously temporary

óq mai ngóök sddp padil du móóp.  
狗 在 伊 喜 饱 到 伊 貂."  
do not you(sing) foolish to bear to, agree girl, woman who, which bad, evil

The mother said, "I said like this, before it was temporary, don't you be foolish and agree to a girl who is bad."

Song kichek něk adi sàng kichek, chò  
絆點 同時 黑 黃 黑,  
finished like this that is ygr sibling to hear like this to return

leq pleng atâah. Nhi boor tdoq diq katik.  
-prof. 紫 紫 赤 紫, 紫 紫 赤, 紫 赤  
towards sky up there plu two to sit, stay place, in, on earth

After that then the younger sibling heard like that, he returned to the sky over there. The two girls stayed on the earth.

Nhi boor ju hare nhi boor, dò yua  
 Nel 姐 姊 望 姐,  
the two two look after field plu two two he, she, it to order

vook adah, cha aviq cha adong diq hare bok.  
猴 聽, 爬 聽 爬 聽 個,  
monkey animal to eat rice to eat corn place, in, on field much

The two girls looked after the fields of the two, they looked after monkeys and animals, they ate much rice and corn in the field.

Nhi boor chik  
猴 姐 望 望 年,  
plu two then to get, catch frog fish to give he, she, it

dàng chò.  
 enjoyment.  

Those two then caught frogs and fish, to give to the grandmother (of Ataa and Aong) to take back.
ឡាន់ ដុំ សានស្រួង កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ វិញ ពី ឬ ស្រែ កែលឞឱ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ កែលឞឱ អាចជឿ ឬ អាច សាច់ និង មិន ត្រូវ មក ឬ ស្រែ 

She brought them back and said to her husband, "The two girls are (supposed to be) looking after the fields, many monkeys are eating; I was tired, I already caught frogs and fish.

The two do not do anything but sleep, and the monkeys eat the rice, it is all finished."

The husband heard that, then the next day he went down and beat the two girls, the sisters.

Early the next day he went down to beat the two of them a lot, he beat Maïh and Sal a lot.
The children of the creator spirit

"The children of the creator spirit"

"Oh" the two begged, "How can you beat us here?"

Hau koi nhua dong vook adah cha;

what like, why you two to urinate monkey animal to eat

(he asked) "Why did you two let the monkeys and animals eat the rice and corn here is all gone."

Kadiel moon, nhi bodd moon, "Mdot ave dai dong.

wifes to speak plu two to speak no to have I, myself to give

The wife (of Aong) said, the two sisters said "I did not allow them.

Dai chik baaan aduh kadoong amoog.

I, myself then to get, catch frog fish grandmother

I was catching frogs and fish for grandmother. (boys' mother)

Kadiel mai du tdot diq hare

wife you(sing), who, which to stay place, in, on field

manua dong vook adah cha."

yesterday to give monkey animal to eat

(younger brother's wife said to Atau)

"Your wife who stayed in the field yesterday, she let the monkeys and animals eat."

Song adak rayiu sang kichek kadir

finished that, there tomorrow to hear like this quickly

kadiel do duunh.

wife he, she, it to go down
After that the next day they heard this, his wife went down quickly.

បើស្រុកបញ្ចប់បង់មាន, "កើនមានស្រេចដែលមិនគឺគឺ印花
 និងស្រេចមួយ និងស្រេចមួយ, "កើនមានស្រេចដែល
 អំពីប្រភេទប្រភេទដែលស្រេចផ្សេងៗអាចបាន

For two or three nights the two (husbands) said, (the younger said)
"Where are you, younger sibling?"
(younger brother's wife)

ហារឈុតស្ទូរឈុត ស្ទូរឈុតមានស្ទូរឈុត (េងស្ទូរឈុត)
ប្រភេទ្យមានចំណាយ "ទោះបីផ្ទែងៗប្រភេទ្យឬ"
(ប្រភេទ្យចំណាយ)

what you go down towards this, here what thing to go down to see field
(younger brother asks his wife) Why did you come down here? (to the field)
"What? I came down to watch the fields."
(sister says)

"Hau mai duonh, hau mai" ហារឈុតស្ទូរឈុត ស្ទូរឈុតមានស្ទូរឈុត (េងស្ទូរឈុត)
"ដ៏ឯចុងក្រោយ ដ៏ឯចុងក្រោយ ដ៏ឯចុងក្រោយ ដ៏ឯចុងក្រោយ ដ៏ឯចុងក្រោយ"
what you(sing) to go down what you(sing) thin ygr sibling already
(younger brother asks) "Why did you come down, why are you thin, younger sibling?"

Mai nhuh dah adah, nhuh dah

in ឯចុងក្រោយ ឯចុងក្រោយ ឯចុងក្រោយ ឯចុងក្រោយ ឯចុងក្រោយ
you(sing) to be tired to eat meat to be tired to eat meat

about dai, jarudm chaleh diq dong.

monkey I, myself bear large pig place, in, on house

You are tired from eating meat, tired from eating my monkey, and bear and pig in the house."

Hau mai duonh leq dó?

what you(sing) to go down towards this, here
(younger sister asks) "Why did you come down here?"

(ប្រភេទ្យចំណាយមានស្ទូរឈុត) "ពីសមុទ្រមានស្ទូរឈុត"
The children of the creator spirit

Ngâq Nhi bâân, Nhi bôôr ve, cha
mën iê, Yê, iê mê xe, Zê
from where plu two to get, catch plu two to have to eat
dîq bôîq; ve dîq dong, hau rau dai dah.
iê xê, mën iê xe, mën xe vào xe;
place, in mountain to have place, in house what thing I, myself to eat meat

(younger brother asks the two sisters)

"From where did you two catch the animals, you two have them, and ate in the mountains; you have meat in the house, what can I eat?"

Dî kah dah, Dî kayiik mai bâân;
ëm ñê iê xe, ñê xaite ñê mnê, þêm;
already negative to eat meat already husband you (sing) to get, catch
kayiik mai duónh dââng leq yuâ dah.
ñâm ñê sôm bûn dê xe, ñê xe leq;
husband you (sing) to go down to bring towards we two (excl) to eat meat

(younger sister said to Kruoh) "I did not already eat, your husband already caught meat; he went down to bring to us to eat.

Ayu charmôt duônh dah cha.
ñê ñê xe, ñê xe, ñê xe;
then to enter to be able to eat meat to eat

Then we two will go in and be able to eat rice and meat.

Moq ku lâi nhi bôôr?
vê nê xe, ñê xe;
why I to see plu (two) two

(younger brother said) "Why didn't I see you two?" (sisters)

Dông siêl bih, Nhi bôôr dah dêq
ñê xe, ñê xe, ñê xe;
to give to peel sore plu two two to eat meat and, with

panung bih, môôn kayiik dô dông adah.
ñê xe, ñê xe, ñê xe;
pus sore to speak husband he, she, it to give meat

The two girls gave their peeled off sores, the two ate with pus of the sores, they said the husband gave them meat to eat.
They (two sisters) ate meat, they ate and felt full, they returned to the house.

Then they returned, returned to the house.

Kruoh returned and said to her husband, "Why did you catch animals, you caught bear, large pigs to eat, you were able to go down to the two girls to eat meat?"

You did not give to me; I was not able to catch any; Maybe you are lying?" (husband says) "Of course I am not lying.

How could I still bring it back any more?"
The children of the creator spirit

Pai koq ki lai, pai dong kayiik lai,

by go to give, by go give meat,

to take then future to see to take to give husband to see

t'eng; "Ndol ve adah, jir bih nhi bddr khi

she; "eat then fly, give bit eat he

two to work, do where to have meat torn sore plu two two plu

bdrong mai dah; bih ku mbiq

two to give you(s)ing to eat meat sore I to hit

chik chik dok di val.

up to one month previously sigh to look for now already to return

Kruoh wanted to see, she got the sores

gave to the husband to see. She said (to her husband) "Where is the

meat, the two girls' sores are torn which

gave you to eat; the sores I beat

before; I already looked now I have

returned."

Thoi, Bia nhduc mpdeq no leq.

that's enough mythological person dirty to throw away this place

(husband said) "That's all, Bia (Kruoh),

it's dirty, throw them (sores) over there."

Kdi do mpdeq? Kah mpdeq.

like, why he, she, it to throw away negative to throw away

(sisters ask) "Why is she (Kruoh) (kothy)

throwing them away?" She is not

throwing them away.

Duong leq sqi, dah dydq.

go down towards leaf to eat meat yet

They went to the bushes and ate more.

Kaiik achooh lai, do dydq ano
dah.

husband over there to see sigh yet sibling, older to eat meat

The husband (of Kruoh) over there saw,

oh the older sister (Kruoh) is still eating meat.
បានបើកក្រុងនេះផ្ទេរ៉ា, ដើម្បីអភិបត្តិការបាន។

The girl (Krugh) was very dirty, she was still eating the scabs of the sores.

ដើម្បីបើកក្រុងនេះផ្ទេរ៉ា, ដើម្បីអភិបត្តិការបាន។

That’s enough husband angry angry to arrive towards house mother.

បានបើកក្រុងនេះផ្ទេរ៉ា, ដើម្បីអភិបត្តិការបាន។

That’s all, the husband was angry, he arrived at his mother’s house.

"Kdi améeq, ku têng, padii dik, ve choóm chêt." like, why mother I to work, do girl, woman this to have to be able to die

"What will I do mother, that girl will die."

Akan món, "Kdi chêt, kdi na chik têng. mother to speak like, why to die like, why as, is then to work, do

The mother said, "Why will she die, what did she do?

Mai yoch bông bruung, yoch bông dîq you(sing) to dig hole hole to dig hole place, in, on

katiêk, mai leng dûk si. earth you(sing) to kill now already

You dig a hole in the ground and kill her.

Mai haluôch, mai dòng chana kruung, you(sing) to lift up you(sing) to give food stew, vegetable

Mai haluôch cha bôdr pe vaar. you(sing) to lift up to eat two three occurrence

You hand up and give her food stew, hand it up to her two or three times to eat.
The children of the creator spirit

Song e tabēl, hoq mai boh dol,
finished future then you(sing) to roast stone
hoe jaluq leaq boot. Chēk di ve chêt.
then to put towards monkey that is, then already to have to die

Then it will die." (Bia, mythological person) Then it will die."

"Mōm "mai praaq kichek, ve chōm".
"Yes, you(sing) to speak like this to have to be able to do." (Husband) "Yes, you say like that, I can do."

Nēk alua chō praaq chién ldq kadiēl mōn,
that is true to return to speak and, with wife to speak

"Bia di?" Kadiēl mōn, "Hau?"
"Mōn mōm, "Kadiēl mōn," "Je,"?
mythological person already wife to speak what?

Truly like that he went back and talked with his wife, he said, "Oh Bia?" The wife said, "What?"

Adōk ku lài bua kiâng molt kōp amai".
now I to see king to want to enter to capture you(sing)

"Now I see that the king wants to come in to capture you." (the husband lies to his wife)

"Hau rau bua, bua kiâng kōp ada?" Mōn mai liām.
what thing king to want to capture I, myself to speak you(sing) good

"What king wants to capture me?
(husband says) "He says you are good.

Kuōq bua kiâng, bua kiâng tâng kadiēl diq mai,
very king to want to work, do wife place, in you(sing)
di mai liām; palāng haanh, tâng mai liām."
already you(sing) good others to praise to do, work you(sing) good
The king very much wants you, the king wants you to be his wife (because) you are good looking; others praised you and said you are good looking.

"Yes, la kidēk, daleq ki tōt e. "Iē; di gi iēk, nān tān diēk mei. Yes if like that where future to stay future

"Yes; if it is like that, where do you want to be in future.

Kīchēk la bua kōp, kah ayō mai? Tīkān wātīn na, diēk diēk la? like this if king to capture negative to pity you(sing)

If it is like that if the king captures you, won't we pity you?"

Ndiq kādiēl mai? Hutēn. mān wātīn la? diēk. where wife you(sing) Yes.

(husband's mother asks) "Where is your wife?" (He says) "Yes."

Ku lōng ka-uq kānōq e ku chāq mai." nē lēq kānōq, wātīn ale nē diēk la." I then tired from work to think future I to prevent you(sing)

(husband says) "Then I was tired from work, I thought in future I will forbid you."

Thōi, biēk dai ki dō; dōng ku uōch iēk, bōnj lo ti la; tīkān nē aq, that's enough work I, myself future this, here to give I to dig

bōng dīq kātiēk, uōch, ku patōt aqmai. kēa qūn, akā, nē naqēk e. hole place, in, on earth to dig I cause to sit you(sing)

That's all, my task is like this; let me dig a hole in the ground, I will cause you to sit in it.

Ku chēn aviq, uh kruung, ku dōng mai cha. nē qūn e, sē kēa, nē nēq la qē. I to cook rice to boil stew, vegetable I to give you(sing) to eat

I will cook rice and boil vegetable stew, I will give you to eat.
The children of the creator spirit

Sâng, ku kadrai meh.

Listen, I will hide you.

E vaaih bua lái, ve bua kóóp." "Oóq alua kichék.
future have, become king to see to have king to capture yes true like this
If the king sees you, he will capture you.
Yes, that's true."

Kaylik uoch bông, padóuq, múót tódt,
husband to dig hole cause to be deep to enter to sit, stay
yua dó múót tódt diq kálolóng bông.
to order he, she, it to enter to stay place, in, on inside hole
The husband dug a hole, caused it to be deep, put her in, ordered her to go in and stay inside the hole.

Béél miú dóm chana kruung, dóm adah,
when one, only to give food stew, vegetable to give meat
yua, "Bia mái huóóq nék
Quickly you(sing) to pay back you(sing) to eat
When he only gave her vegetable stew
and meat, he ordered "Bia, you open your mouth then quickly you can pay back, you can eat."

Đó huóóq bóóp di dóm avóóq adah cha.
She, she, it to open mouth this to give rice meat to eat
She opened her mouth here, he gave her rice to eat.

Bôôdr pe vaar kichék, akan yua.
two three occurrence like this mother to order
The mother ordered (food) two or three

Baóôdr diêq óch kichék, akan yua.

Bôôdr pe vaar kichék, akan yua.

The mother ordered (food) two or three
Vaar adôk, deng mai boh döl,
oas akrinh, döch, îm ñeak ñeën,
occurrence now enough you(sing) to roast stone
mai vôôiêq jalaq tôk leq, leq bôôp" 
îm ñôyûk. ñu ehn, ñeëh ñaëh, ñaëh ñaëh.
"you(sing) to go to put here towards mouth
(boy's mother said) "This time, it is right for you to burn a stone, you go and put it there in her mouth."  

Nêk kayik sâng long boh leq döl boh 
ênh rakhinh nêh, dôôk nêh ñeëh, ñeën, ñeën, 
that is husband to hear then to roast towards stone all
puih, döl gamak, móôn, "Vôôiêq leq bôông Bia".
biçô, khêç rakhinh, shêh, "ñôyûk, dôôk dôôk ñeën".
hot stone large to speak to go towards hole mythological person

Then the husband realised that to roast a stone, a big stone would be very hot, he said that then he went to to hole where Bia was.

"Bia, madôk dai bâân dahlong nõhiêng dahl. 
"mañ, mañ thêh khaî, ñôyûk nõhiêng bêh yü sêk." 
mythological person now I, myself to get, catch meat to give fat meat

"Bia, now I have caught meat, I will give you the fat of the meat.

Dai döông, mai dah; huôôq pagamak 
îm thêh, ñôyûk bêh pêh. 
I, myself to give you(sing) to eat meat to open cause to be big

bôôp sâng? Makasir mat, adah adô kûôq nõhiêng. 
mañ thêh? mañ thêh? mañ thêh? 
mouth to hear cause to close eye meat this very fat

I will give you to eat; open your mouth wide, hear? Close your eyes, this meat is very fatty.

Gamak, nhûn mai dah." Nêk alua, kasir mat. 
mañ thêh, döch ñôyûk, ñêh ñêh. 
large to be tired you(sing) to eat meat that is true to close eye

It is big, you will be tired from eating." Then truly she closed her eyes.

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The children of the creator spirit

Bia, mai huôq, nêk tâîq
mô, mu cás, nêk nêk
mythological person you(sing) become that is from
pacharooq mai cha."

"Bia, you open your mouth, then I will put
it into your mouth."

Ôô huôq bóôp, adî dòng aviq, adah chôh.
nêk ñoîc bâlu, ñêk ñôôq ñôôq, ñêk ñôôq, ñêk ñôôq, ñêk ñôôq.
She, she, it to open mouth here to give rice animal to pack

She opened her mouth, her husband
gave her rice which animals had pecked.

Boôr pe vaar kichek, akan yua "Vaar adôk, deng
nêk ñôôq ñôôq ñôôq kûnhâj, sôôo ñôôo ñôôq "ôôq ñôôq, ñêk
two three occurrence like this mother to order occurrence now enough
maï boh dôôl, maï vôôiq, haluôq dôôk leq bóôp."
maî bôôqフィルフィル, maî vîôôiq, haluôq dôôk leq bóôp."
you(sing) to roast stone you(sing) to go to push into now towards mouth

The mother ordered (food) two or three
times like that. "This time, it is right for
you to roast a stone, now you go and
push it into her mouth."

Nêk kayiîk sâng long boh haluôq ddôôl,
ûnûn nêkîk ñîqiûc ñîqiûc nêkîk nêkîk
that is husband to hear then to roast to push into stone
boôdôôl, boôk pûîîh ddôôl gamak.
ôôq ガンマク, ガンプイファン ガンマク.
to roast stone much hot(weather) stone large

Then the husband heard he was to burn
and push a stone into her mouth, to burn
a big stone it would be very hot.

Ôô vôôiq leq bôong Bia achêk.
ôôq もとももに おっーン ビヤア チェ チェ.
he, she, it to go towards hole mythological person that

He went to that Bia's hole.

"Bia,
madôôk dai bâân adah lông
"be, material おっーン おっーン おっーン
mythological person now I, myself to get, catch animal very
mouchiang avaq, adah.

ôÔq やる, ñêkê.
fat to mix meat
"Bia, now I will get meat, it is very fatty to mix with the meat.

Dai dòng mai dah, mai huög
I, myself to give you(sing) to eat meat you(sing) to open
pagamak bònp sâng? Makasir mat."
cause to be big mouth to hear cause to close eye

I myself will give you to eat, you open your mouth wide, hear? Close your eyes."

Hau chóm kasir, kah chóm kasir mat."
what to be able to close negative to be able to close eye

(Bia said) "How can I close my eyes, I can't close my eyes."

Kasir mat adah adôk kuôq nchieng gamak, nhûn mai dah." to close eye meat now very fat large tired you(sing) to eat meat

(husband said) "If you close your eyes now, there is a lot of big fat, you will be tired from eating."

Nêk alua, kasir mat.
that is true to close eye

That was true, she closed her eyes.

Dah alua dî lài dòl puìh thôi, agarling kadôp. to eat meat true this to see stone hot that's enough quickly to close

She ate, she really saw the stone was hot, that's all, she quickly closed her mouth.

Thôi, sâng long puìh achek. Chêt alua.
that's enough to hear very hot that to die true

That's all, she felt that heat. She really died.
The children of the creator spirit

Chét Bia chek chét, thöi. 

to die mythological person that is, then to die that's enough

Kayilik chëk kah tôdq cha dëyq, 

husband to look for negative to be able to eat yet

na-ul, ôch avaq. Ndyal jir, achak ôch. 

hungry thin particle loincloth torn body thin

Then that Bia died, that's all. Her 

husband looked for her but was not able 

to eat any more, he was hungry and thin. 

His loincloth was torn, his body was thin.

Duông dah leq Maaih Sal, tøott diq 

go down to eat towards Maaih Sal to stay place, in, on

pôdq achek chok tåq dai du nhan cha avaq. 

shelter that there from I, myself who, which to ask to eat particle

He went down to eat with Maaih and Sal, 

(two sisters) he stayed in that shelter, 

from there he said, "It was me asking to eat.

Duông manua, tamóh nhi bôdr, "Nhi bôdr 

I came down yesterday, to ask you two, 

"Oh you two, will you let me stay?"

"Nhi bôdr dôi, ve 

Ohh, to have plu two to give I to sit, stay

I came down yesterday to ask you two, 

"Oh you two, will you let me stay there?"

Nhi bôdr dôi, ve 

I came down yesterday to ask you two plu two oh have

nhi dông ku tøott diq pôdq nhuä dëk." 

"Oh you two, will you let me stay in your 

shelter there?"

Nhi bôdr dôi, ve 

I came down yesterday to ask you two, 

"Oh you two, will you let me stay in your 

shelter there?"
The two girls said, "Stay; don't you climb up here (into the house); stay and listen for a short time."
The children of the creator spirit

"Oh you two, let me climb up for a short time."

"Odo dyok, odo dyok. Nhoodp kuq achat mai deh."

"I'd jen, I'd jen. Kie nurse een inu wek."
yes to climb do not to climb dirty very body you(sing) particle

"Don't climb up, don't climb up. Your body is very dirty."

"O dong aq ku dyok; ayo ku toot diq taurung."

"Le kie een jen; eenu n'leen d.indo jen."
sigh to give emphasis I to climb to pity I to sit place, in chicken basket

"Oh let me climb up; pity me sitting in the chicken basket."

Anó móon, "Thó adi, dong dyok."

œm mue, "Ise œm, mende jen."
sibling, older to speak that's enough ygr sibling to give to climb

The older sister said, "That's all younger sister, let him climb up."

Nák dyok, toot diq chak, sang nhun.

Le jen, léoe néj, jen.

that is to climb to sit, stay place, in on there to hear to be tired

Then he climbed up, stayed there, he felt tired.

"O nhi boor, dong ku dyok leq têh dyog."

"Le kie bie, n'leen jen ãik ãik leq.

sigh plu two to give I to climb towards over there yet

(hesaid) "Oh you two, let me climb over there yet."

Adi móon, "O ogo mai dyok, ogo mai dyok."

œmi mü, "Le kie mu jen, õleq mu jen."
ygr sibling to speak sigh do not you(sing) to climb do not you to climb

The younger sister said, "Oh don't you climb up, don't you climb up."

"Pose kia khmaw jenye, jëpp biyee jëpp ayejëpp. "
Nhoo xoe kai, lông tagai, rameang, lông nhcai

Your body is very dirty, dirty, you have very many lice, you are filthy with very many small lice, there are so many dirty things that I want to vomit.

Tagai kum bok, bing xoe, nhoo xoe kioq.

There are also many bugs all over your body, you're very dirty.

Song kichek, tdec, tdec nhan dyók.

finished like this to sit, stay to sit, stay to ask to climb

After that, he stayed, stayed, he asked to climb up.

"Dong ku dyók, dydq puinh dik ganing
to give I to climb yet hot(weather) place, in, on outside

adik ku tdec, nhí bldr.

that I to sit, stay plus two

"Let me climb up, it is still hot in the doorway here where I'm sitting, you two."

Adi món, "ő ódq dyók, ódq dyók.

ygr sibling to speak sigh do not to climb do not to climb

The younger sister said, "Oh don't climb up, don't climb up.

La mai dyók, e mai chét alua, e ku lern.

if you(sing) to climb future you(sing) to die true future I to kill

If you climb up, you will really die, I will kill you."
The children of the creator spirit

"្ឈ," អនុស្សី មចុះ, ហើយ ដូចពី មឿន, អំពី。
"យេ," ស្រុក សំហើយ, មរី សំរាប់ បន្ទាប់។

sigh sibling, older to speak up to you to climb sibling, ygr

Nho ្ឈ តេ យ័, នឹង taai padil តេ ស្រុក សំហើយ មរី មរី បន្ទាប់
to need negative because he,she, it already because girl, woman

nloom នឹង, ចោល រុី សម្រាប់。
six months previously to be sinful to return to destroy us (incl)

"Oh" the older sister said, "It doesn't matter, younger sister, let him climb up. I remember it was not because of him, it was because of the girl before who did wrong, that we are destroyed.

Dong aq ដូច ហើយ, ដូច ដាម ដូច ដូច
to give emphasis to climb he, she, it long time ago already to work, do

di tøang ដូច ដាម ដូច ដាម
to work, do coffin stone drum drum towards mother father

Let him climb up. A long time ago he made a stone coffin and drums for our people.

Nho dong aq ដូច ដាម ដូច
to need to give emphasis to climb then to get, catch to climb

We need to let him climb up, then he can climb up.

"Dyök នឹង ដូច ដាម, ដូច នឹង ដូច
di Nhi ដូច ដាម
to climb you two already already you two two plu two

chèk ងាយ ងាយ
to look for to give louse, body I, myself

"I'm climbing up you two, already you two can look for my lice, I'll give them to you."

Nhi bôô convertible, "Ngaa chôk ងាយ
di ស្រុក សំហើយ, យេ ស្រុក សំហើយ បន្ទាប់
plu two to speak anyone, who to look for louse, body

mai, lòng bôô, kah យេ, nhôôp. យេ, អនុស្សី ស្រុក, យេ.
you(sing) very many negative emphasis dirty
The two sisters said, "Who wants to look for your lice, there are many, we don't know how many, you are very dirty.

Hau chik chêk, tagai tahanh Kruôh. Hau chik chêk, nhôdp."

Who wants to look for dirty louse, body Kruôh what to look for dirty

He slept, that's all, the two looked for lice.

Chêk nchâi, nhi bôdr paveq pôdq adi,

He, she, it to sleep that's enough plus two to look for louse, body

They looked for lice, the two girls pushed over that tower, the tall tower went down from there to there, the tall tower which reached to the sky, which reached to the sky over there.

Nhi bôdr móon, "Yuur aq, Atauu; e

you(sing) to rise you(sing) to rise to see

The two (sisters) said, "Get up Atauu; you will get up, you will get up to see."

"Yuur lái, ô pôdq adô yaal, ô kakhin."

"ơu ở, le ni après, le nhô."
"Get up to see, oh this tall tower, oh we are afraid."

Kakhin, nhi bôôr môôn, adi môôn, nâu, yi xeí mûf, sóô ci mûf, to be afraid plu two to speak yrgr sibling to speak

"Thôi, dalucô chooh leq, dòng ntôq."
"Ia, cho leq têr leq mâm, thuô ci têr leq."
that's enough to push over there towards to give to fall

They were afraid, the two said, the younger sister said, "That's enough, push it down over there, let it fall."

Dalucô, alua pôñq yaal chek, ntôq leq katiêk chat
sa chat, sóô ci mâm, bôi sa léj, mâm
and go down to die
to push true tower long that to fall towards earth to die
duân, chat. sa, jei.
to go down to die

They (two sisters) pushed, that long tower really fell to the ground, they (people) fell down and died.

Nhî bôôr dyôk leq pleng âtênh, cho leq akôn nh akân.
û, xeí mâm, têr mâf, û sa, lai sa dêz leq agân.
plu two two to climb towards sky up there to return towards father mother

The two girls climbed up to the sky over there, they returned to their father and mother.

Ve muuî kayiik dô, kayiik du tagai, tçôt
mû, mâu, xêy û lek, lek û, sa lai, dêz
who, which dirty to sit, stay
diq tênh.
û, sa.
place, in, on over there

There was the husband (of Kruôh), the husband who was dirty, stayed up there. (in the sky)

Kayiik tâmôh, "Hau nhi têk leq dô? Dôk."
xêy mâu, "êk xêy mâm, lêk xêy mâm."
husband to ask what plu two to arrive towards this, here to go up

The sister's husband asked, "Why did you two come up here? Come up."

"Loôm, meiûmûm, dêz, dêz, " whereby you
sôô ci mâm, mâm, mâm, "
"Yua kah nadiq tUCT dyoq diq chooh.
"vi he r ve sa ngee reek rpu d ahe.
we two(excl) negative know where to sit,stay yet place,in,over there
(two sisters said)"We two do not know where to stay any more over there."

Ngkdi mai dok leq de, ngkdi anó dai?"  
vi he in r ve degeo ne, vi he amve loa?"  
why you(sing) to go uphill towards this,here why sibling,older I,myself
(husband said)"Why did you climb up here,what about my older brother?"

"Anó mai, anó mai chêt aq."  
"amee laa, amee laa jie a"  
sibling,older you(sing) sibling,older you(sing) to die emphasis
(two sisters said)"Your older brother is dead."  

"Hau anó choóm chêt?"  
"die amme jie jie?"  
what sibling,older to be able to die
(husband said)"How did my older brother die?"

"Di yu daluq talq ppmq ntq."  
"die me me am challenge de ni male."  
already we two(excl) to push from tower to fall
"We two pushed him from the tower, he fell."

Thôi, anó sango kichek, anó grâ luôn.  
"die, amme ngei kieh, amme lai loo."  
that's enough sibling,older to hear like this sibling,older angry intestine
That's all, the older sister heard like this, she was angry in her liver.

Adi móôn, "Kô ânh choóm
"r ve jie amme."  
the sibling to speak like,why plu two to be able
lang anó dai?"  
"die amme loa?"  
to kill sibling,older I,myself
The younger said,"How could we kill our husband's older brother?"

(mother said)"Why could the second child...
"the child not do anything?"
The children of the creator spirit

Anó padil moón, "La ci nhi lənəŋ
sibling, older girl, woman to speak if already plu two to kill
anó dai, dai kum kiêng sarom luôn
sibling, older I, myself I, myself also to want to fall always
chok leq, dòng dai chat."

The older sister said, "If you have already killed my husband's older brother, I also will fall over there, let me die."

Thái nhi bǒdr kah ducióng, nhi bǒdr moón "E
that's enough plu two two negative wait plu two two to speak future
dai payuur, e dai payuur anó mai."
I, myself cause to rise future I, myself cause to rise sibling, older (sing)

That's all the two girls did not wait, the two said (to the husband), "I will cause him to get up, I will cause your older brother to get up again."

Dyøq dó payuur, dó yua atưICH
yet he, she, it cause to rise he, she, it to order chicken
duŋg takóng mpaang tǎlôq katiék.
wait to take maggot from earth
to order a chicken to wait to take maggots from the earth.

Dyøq yua atưICH adí daluûnh pai mpaang.
yet to order chicken here to go down to take maggot
Again she ordered this chicken to go
down to get maggots.

Duঝঝঝঝঝঝঝঝঝঝঝঝঝঝঝঝঝঝ
maggot then negative to climb

It went down to peck at maggots, then it could not climb up again.
Dyôk, hoq dô hôr, dô lông

*jên, riem nô sôa, riem nô stri

to climb then he/she, it to cook in bamboo he/she, it then

hôr diq ngkô, hoq gluh achak

sôa ti nôn, riem nô stir

to cook in bamboo place, in, on bamboo then to go outside body

manuîh. Ih, kôi he manuîh dôk, gluh

maâmîn. tik, riem nô maâmîn nêk, riem nô stellar

person Ih like, why we (incl) person now to go outside

bôdi kah choôm papraaq.

riem nêk riem lekk ai ouâck.

but, negative to be able to talk much

But then it climbed up, it cooked them in a bamboo pipe, then a person came out.

"Ih, he is like we people now, he came out but he cannot talk."

Dô bôan janou, dô payudh dô,

nêk sâm nûn ñêk, nêk bás ñêk nêk,

he, she, it to get, catch medicine he, she, it to cure he, she, it

yî diôk dah tuk daak, kabruî, dyôq

sêk nôn êk qûn ôm, nêkôî, (j)

we (excl) to name to eat meat pour water to cure yet

tâng aûq avôign, tabach.

sêk nôm aûq aîng, sôaîn.

to work, do then bead, silver wise

She (sister) got medicine, she cured him, we say he ate meat, he poured water, he was cured, then he made silver beads, he was wise.

Thôi, e dô mamông laaiq kôî he.

nô, ne nô nûm maâmî nîak riem nêk.

that's enough future he, she, it alive again like, why we (incl)

That's all, he will be alive again like us.

(two sisters said)

ôi dô chât hoq dô mamông laaiq

nêm nêk riem nêk, riem nêk maâmî nîak

already he, she, it to die then he, she, it alive again

kôî kasu, liêm kôî kasu.

riem nêk, nôm riem nêk.

like, why before good like, why before

Already he died then he was alive again like before, he was good like before.
The children of the creator spirit

Nêk pedîl achen dîq do, teêng cha
mîn ujej ñêñjîn di ñê, ñêj jî
that is girl, woman that place, in, on he, she, it to work, do to eat
dîq plêng, toôt luôn dîq plêng.
dî plêng, ñîk dôm dî plêng.
place, in, on sky to sit, stay always place, in, on sky

Then that girl was with him, she made his food in the sky. They stayed always in the sky.

Kah daluôn loq katiêk dydq.
ks ciêm cmu, ks jiê plajîm jî.
negative to go down towards earth more

He did not come down to the earth any more.

Song achen, nêk boq aq, nik yi kah nal dydq.
şî ñêñjîn, mîn ñêñjîn, mîn jî ks jî.
finished that that is all emphasis this we (excl) negative to know more

After that that's all, then we do not know any more.

बहदेल, भयवथाम्ब अग्निसे स्त्रियांक कृषिक्षण दिन।
The children revenged the killing of their mother. (Low Katu)

Dó di bddr kadiél, bddr kadiél. Kadiél tu
he, she, it already two wife two wife wife top

tàng, "Ve mai leng kadiél tālm
to work, do to have you (sing) to kill wife base (of anything)
adik, ve dāi dddp amai.
that to have I, myself to bear to, agree, obey you (sing)

He already had two wives. That second wife said to the husband, "If you kill that main wife, I will agree to have you.

La kah, dāi kah dddp.
if negative I, myself negative to bear to, agree, obey

If not, I will not agree to have you."

Dō sàng kichek, dō pajduck vôôiq
he, she, it to hear like this he, she, it to persuade to go

leq kadiél; achak kadiél dō Kikhok achak.
towards wife body wife he, she, it Kikhok name

He heard like that so he persuaded the first wife to go; his wife's name was Kikhok.

Pajduck vôôiq leq karuung, vôôiq leq karuung
to persuade to go towards river to go towards river

lāi ve diq dddk dûq klong gamak.
to see to have place, in, on water deep very large

He persuaded her to go to the river to see a place where the water was deep and very high.

Hadycq dō yua kadiél ahóm.
then he, she, it to order wife to bathe
បាន ដើរឈូរបោកកុណ្តិចម្រៀង។

ဟយឈុង ដើរ ដល់ការឈួញ, ការឈួញ និង សនុប រូប ដល់ ការមុខ ក្លែង.

then he, she, it to push wife wife to fall towards river to die

Then he pushed the wife, she fell into the river and died.

បុរី ដើរ យឺត រំនុញ ជាក់; និង សនុប រូប ដល់ តែ, ឬ អនាគត ដល់

but, he, she, it negative thing to die he, she, it to fall towards

ការឈួញ, ដើរ ដល់ ការឈួញ ឬ សនុប រូប ដល់ ឬ ក្លែង ឬ

river, he, she, it have husband to have person side over there side

ការឈួញ ដើរ ដល់ សនុប រូប.

river to have person

But she was not dead; she fell into the river, she had a another husband, she had a person over there at the river.

ការឈួញ ដើរ ដល់ សនុប រូប. ដើរ ដល់ សនុប រូប.

river to have person

but, he, she, it negative thing to die he, she, it to fall towards

ដើរ ដល់ សនុប រូប ដល់ សនុប រូប.

he, she, it negative thing to see two day negative to have he, she, it to return

After that she returned to the house for a short while, her children did not see; after two days she did not return to the house any more.

ដើរ ដល់ សនុប រូប ដល់ សនុប រូប.

he, she, it negative thing to see two day negative to have he, she, it to return

Akoön tamón, "Ama, mëq amadq chô." ទស្សន៍ម៉េញ៉ួ ៖ "អាច, មិន ម៉ោង ឈើ." ទស្សន៍ម៉េញ៉ួ ៖

child to ask father why mother to return

The children asked, "Father, why doesn't mother return?"

តារាកា, "Amadq mai chô, di sathq leq karuung.

to work, do mother you(sing) to die already to fall towards river

He said, "Your mother is dead, she already fell into the river.

Öq akoön tamón ndiq.

do not child to ask where

លួកឆ្រុកចិត្ត, "ឬជំនួយម៉េញ៉ួជំនួយម៉េញ៉ួ."
The children revenged the killing of their mother.

Child, don't ask where she is."

The child went to bathe here; he went to see what had happened.

child to hear hungry to eat ygr sibling small

thing to eat more aunt sister negative to give to eat to go

then ygr sibling then to cry all the time to hear hungry

The child felt hungry; his younger sibling was small, so the older sibling carried him on his back. The younger brother felt he did not have anything to eat, still the aunt did not give anything to eat. They went along and the younger one cried all the time, because he felt hungry and wanted to breast feed.

Then the older brother called the mother for a long time, then the mother rose from inside water.

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Akan your akon têng, "Hau vôdiq dyoq.  
aarín yu akon gê, "kêk ñeoŋ yu. 
mother to rise mother to work, do what to go yet

Akonh leŋ, akonh mai loq angah leŋ ku, hau vôdiq."  
nyñ yu ñe, ñe nê ñe nê kų, kêk ñeo." 
father to kill father you(sing) and, with aunt to kill I what to go

The mother rose and said, "Why do you come any more? Your father and the 
aunt killed me, why do you come?"

Hadyoq akóon têng, "Thôi amëeq, dòng ku 
nyñ aarín gê, "kêk ñeo, ñe nê kų.  
then child to work, do that's enough mother to give I ñeoq mai."  
nyñ ñe nê m. 
to follow and, with you(sing)

Then the child said, "That's enough!  

Akan têng, "Hau ôdi ting; dait tòot 
nyñ aarín gê, "kêk ñeoñ ñe, tòot sê.  
mother to work, do what to bear to follow I, myself to stay

loq manuih hót maraaih achooh; mai chō.  
nyñ eqneeq, ñe aarín yu.  
and, with person side place(of spirits) over there you(sing) to return

The mother said, "How can you follow? I stay with people over there at the place 
of the departed spirits, you go back.

Nôk dait dòng chana kruung."  
un lo kêt ñe.  
here I, myself to give food stew, vegetable

Here I will give you vegetable stew."  

Hadyoq akan dòng aviq, dòng adah cha hôm,  
nyñ aarín thê kêt ñe, thê kêt ñe kêt ñe.  
then mother to give rice to give meat to eat to bathe

rua akóon, tamam akóon chek.  
ño aarín, ñe ñe ñe ñe ñe.  
to wash child to nurse(baby) child that

Then the mother gave him rice and meat to eat, she bathed and washed the child 

Song tamam kabôdoq hadyoq blôt aq, yua akóon chō.  
ño kêt ñe ñe ñe ñe ñe ñe, ño aarín ñe.  
finished to nurse(baby) full then dark emphasis to order child to return
The children avenged the killing of their mother.

When she finished breast feeding him he was full, then it was dark, she told the child to return.

"Ip, kah ku chô duôd amôq, rôq nu riâng. child to work, do ih negative I to return more mother
dông ku ting." Akan tâng "Kah. rôq nu riâng." saqnu neq ruq. to give I to follow mother to work, do negative

The child said, "Ih, I won’t return any more mother, let me go with you." The mother said, "No.

Mai kah chôôm ting. in ruq riq saqnu. you(sing) negative to be able to follow

You are not able to follow me.

Tabâel la di ul mai sang adi ruq saqnu. future if already hungry you(sing) to hear ygr sibling
meh, hadyôq mai vôdôq dâng." ruq saqnu. to wake up then you(sing) to go to bring

If in future you feel hungry and your younger sibling is awake, then you bring him.

Nêk pi dó chô, chô duônh, boor jêt tangai. rôq nu riâng. that is they to return to return a long time twenty ten day

Then they returned (home) for a long time, twenty days.

Pi dó dóôk vôdôq daloong akan yuur. rôq nu riâng. they he, she, it then to go to call mother to rise

Then they went to call the mother to rise.

Akan dong cha hóm achak. saqnu neq rôq saqnu. mother to give to eat to bathe body

The mother gave them to eat and bathed their bodies.
Gamak akan ដូង អди, អម បញ្ជេ អ្នក។
អ្នក អាំង កៅ អំពី អដូង
large mother to wait ygr sibling ygr sibling to be able to go

The mother was big, she waited for the younger sibling, he was able to walk.

B douh អងារ លេខ, កាល ចូ អងារ លេខ
ពីយ៉ាងអ្នក
a long time aunt sister to see negative already aunt sister to see

For a long time the aunt watched, she did not notice him.

Akong លំ ចាប់ អកសុង ដី。
ដែលសឹង ដី រ៉ែសឹង អនះ。
father to see fat child he,she,it

The father saw that his children were fat.

Akong tamón, "Kabdsq mai កាល ញូ នឹ សែបថ្មី
សឹង ដី ដី ញូ ឈ្មតា ថ្មី ៗ
father to ask full you(sing) to give plu two two

cha, akan តែក។ "Ngi kah kabdsq."
ឆ្នាំ ដឹកុណ្ដាល ។ "កំីឺ កំីឺ សឹង ៗ សឹង ៗ。
to eat mother that why not full

The father asked, "Mother, are you giving

the two to eat until they are full?" (she)

"Why wouldn't they be full.

Ve dai ohana dai កាល ញូ kabdsq.
១ នាក់ មាន មាន ញូ សឹង ៗ
to have I,myself food I,myself negative to give full

If I myself have food, why wouldn't I give

them to be full."

La paniën akan សាខារ, akan បន់ បូុា មានឈឺឈឺឈឺ
ដឹមុន សឹង សឹង ឈឺឈឺ សឹង ឈឺឈឺ មានឈឺ
if child mother to lie mother to hold rice to dig one section

aviq, akan sut nik leq អំពី អក់ សឹង សឹង
ឆ្នាំ សឹង ៗ សឹង ៗ សឹង ៗ
rice mother to rub this towards body and,with head to rub

The step mother lied to the children, she held rice, she dug out a section of rice

and rubbed it like this on their bodies and

on their heads.

ឃុំបើកុម្មុលបដិសេធី, នាយកបុរសបុស្ស, នាយកកម្មារីសំឡូង
នាយកកម្មារីសំឡូង នាំនឹងនឹង នឹងនឹង
ដឹងការបំពង.
a children revenged the killing of their mother.

adyq adi  chik leh  cha  taliq achak
nô  ân  jîn  lâk  ã  ân  âjân
then ygr sibling then to peel, pick to eat from body

hô  nik  dî.  Chik leh  taliq akoq.
ne  jîn  âtî.  jîn  âlîk  ã  âjēn.
sibling, older this already then to peel, pick from head.

then the younger sibling peeled and ate
from the body of his older sibling like this.
then he picked rice from his head.

ha, lái ul, nek adi sang kichek,
â, âne  ão, jîn  ânî  ã  âjân,
he eat to see hungry that is ygr sibling to hear like this
adi  vōliq, anô  vōliq dâng
nô  ão,  âmeî  ão  âni
ygr sibling to go sibling, older to go to bring

adi,  vōliq baq.
â,  ão  ão.
ygr sibling to go to carry

They ate, they saw they were still
hungry, then the younger sibling felt
hungry, he went. The older sibling went
and brought the younger one and carried
him on his back.

song kichek, anâ akonh chô.
â  jîn,  â  akonh  â.
Finished like this then father to return

After that, then the father returned.

konh têng,  "Thôi, ôcq dong nhi
sêm  jê,  "ãî,  ãî  ã  ã."  
itater to work, do that's enough do not to give plus two

dadr cha  bok. Nhi  bôdr ramaq.
â  ão  ã,  ãî  ão  ão "  ão  ão.
Two to eat much pluraliser two fat

the father said, "That's enough, don't
feed the two to eat a lot. They are fat."

ngah sang, "Moq ave dai  dong nhi  bôdr cha.
â  ão  ã,  "ãî  ão  ão  ãî  ão  ão  ão.
unt sister to hear no to have I, myself to give you two two to eat

the aunt heard, "I myself did not give the
wo to eat.

They eat eating and eating." "And eat eating
to give to younger brother."

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I myself only rubbed just rice on their bodies.

The aunt looked, she did not know any more how they were able to be fat, she did not know what they had eaten.
The children revenged the killing of their mother.

She stayed far away over there and called the mother; she hid there and waited to see who would give (them food), which person was giving them food to eat.

Anó daloong, anó dúng tők lái
sibling, older to call sibling, older to wait here to see
person to rise from water

The older sibling called out, he waited here to see the person rise from the water.

Lái dòng aviq daáng adah cha, lái tők
and, which one died? which one died. which time.
to see to give rice to bring meat to eat to see here

She (aunt) saw her give rice and bring meat to eat, she saw the older sibling was here and the mother of the two was still alive.

Dó lái dýdq mam̄̄oong.
She, she, it to see yet alive

She saw she was still alive.

Song adèk lái akan hàm, akan tamam

finished that, there to see mother to bathe mother to nurse (baby)
adì achik, bônh bôch.

After that she saw the mother bathe and nurse that younger sibling, he played and slept.

Kichek, song dì blôt nèk leq lái akan atek vôôîq.

like this finished already dark over there to see mother that to go
It was like that, when it was dark she saw that mother go over there. (to the spirit world)

Akoón kióng chô.
aamu nôp ĩj.
child to want to return

The child wanted to return.

Nik akan sâôm leq karuung patôq nik ntôq
êm enêm hêm êm mêm ñe xîn ñe saâm êm mâi
this mother to fall towards river cause to fall this to fall
dô leq karuung chok leq. Akoón dô chô leq dông.
ñê hêm ñê xîn ñê jên ñêm. enêm êm ñê in ñê jên.
he, she towards river there towards child he, she to return towards house

Then the mother fell into the river, she fell like this into the river over there. The child returned to the house.

Dô loom chô, dô lái kichêk
êm înto in, ñê ĩj. ñê ĩj. hêm kîcên
he, she, it first, before to return he, she, it to see like this

song dô loom chô leq dông.
ñê in ñê înto in ñê jên.
end he, she, it first, before to return towards house

The aunt returned first, she saw

Kanôq diq lôôm dô rayiu hadyôq dai
pajûq bûdîq tak. Kichêk aq.
to think place, in, on liver he, she, it tomorrow then I, myself
to persuade village to go to stab like this emphasis

She thought in her liver "Tomorrow then I myself will persuade the village to go and spear her." It was like that.

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The children revenged the killing of their mother.

Song rayiu dó praaq leq budl, "Budl finished tomorrow he,she, it to speak towards village village.

 Après the next day she said to the village, "Oh villagers, I saw a fish here in the deep, it was big, then the whole village will eat until they are tired.

Lóng kap but he dah but budl e.

Large then all village future then to eat very to be tired.

Then we can bite it, the whole village will bite it."

Palâang praaq, "Alua mai lái, yudq mai sàår yudq."

Others said, "Did you really see, you are not deceiving us."

Rayiu but budl he vôôiq dââng kooih.

Tomorrow all village we(incl) to go to bring spear.

Tomorrow our whole village will go and ring spears.

Budl dââng kooih ting proong tak e ku neem. All village to bring spear to follow help to stab future I

First, before up to you then pluralizer you(plu) to stab

The whole village will bring spears and allow to help spear, I will be in front; it's to you, then you spear."
"Ve sang budl? Móón aq budl rayiu vôôiq
do have to hear village to speak emphasis village tomorrow to go
tẻng. Pe budl kadrai dòng ku daloong.
to work, do you(plu) village to hide(something) to give I to call
"Do you hear, villagers?" They said "Yes." (she said) "Villagers, tomorrow we
will go to do it, you villagers hide, let me call out.

Ekadông poe yua ahe tak.
future fish to hurry future to order we(incl) to stab
When the fish hurries to come, I will
order you to spear it.

La ku móón, tak aq budl, hady dq budl tak, ve sang?
if I to speak stab emphasis village then
village to stab have to hear
If I say, "Spear villagers," then the village
will spear, do you hear?"

Nek dó daloong.
that is he, she, it to call

She called out like that.  

Dó daloong e sang akan. Akan Kikhok sang
he, it to call future to hear mother mother Kikhok to hear
paraq kichek, kah ve paraq akóón dai; praaq ralâang.
language like this negative have language child I, myself to speak different

She called "Hear mother." Mother Kikhok
heard that call, it was not the voice of her
own child; it was different talk.

Dó kah kiông gluh tulâiq ddoq,
he, she, it negative to want to go outside from water

Dó kah kigluh.
he, she, it negative want to go out
The children revenged the killing of their mother.

She did not want to come out from the water, she did not want to come out.

Do sang o la kah adai gluh, e ayo
nhe, she, it to hear sigh if negative I to go outside future to pity
akoon dai ha-ul.
chad I, myself to be hungry

She felt "Oh if I do not come out, in future pity my children because they will be hungry.

La dai gluh paraaq achek mai sang
if I, myself to go outside language that you(sing) to hear
óq paraaq akoon dai.
di me, do not language child I, myself
If I myself go out, that voice you hear is not the voice of my own children.

Di dai pathó akoon dai, tẹẹng, "Óq vẹdik rayiu."
Already I, myself to order child I, myself to work, do not to go tomorrow

I already ordered my children, I said, "Don't come tomorrow."

Akoon mọón, "Óq; dai kah vẹdik."
Child to speak do not I, myself negative to go

The children said, "No. I will not come."

Mai sang kichek, daloong achek, sang paraaq
you(sing) to hear like this to call that to hear language
taha daloong. Nék do tọdọt tọdọt
grown, older to call that is he, she, it to stay, sit to stay, sit
sang duongh adì dök daloong.
to hear long time ygr sibling now to call

You hear like that, call like that, she heard the voice of an older person calling. Then she stayed and heard the younger child calling for a long time.
ដើម្បីចាប់អារម្មណ៍, គឺប្រើប្រាស់ច្រើនដុល្លារ អ្នកប្រើប្រាស់ប្រុងជាមួយ។

They brought her back to boil. They told the children to start the fire.

ឈប់ក្នុងក្នុងបំផុតនេះ. ពួកគ្រូប្រាប់ពួកគ្រូ ដើម្បីបង្កើតបច្ចុប្បន្ន។

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The children revenged the killing of their mother.

Akóón lái, lái, akóón taha nal, dó
already, already, another, then, the
child to see the child grown, older to know he, she, it

tabách, dó nal dó lái kah amáèq
tabach, the other, the, child, see, mother, no more,
wise he, she, it to know he, she, it to see negative mother

bodi ve pi vôôiq tak amáèq adík.
but, then, and, child, those, no more, child.
but, to have they to go to stab mother there

The child saw, the older child knew, he was wise so he knew; he did not see his mother but they went to spear the mother there.

Bodi kah dó praaq adík. Dó kanòq diq
bodi, the other, the, praaq, child.
but, negative he, she, it to speak that he, she to think place, in, on

lóóm dó. Song e Kruôh vak dó bing
lóom, the other.
song, the Kruôh, the, be, him.
live he, she, it finished future Kruôh to dip out he, she, it full

maddot diq bing maddot. Kum vak lóng pabot.
that, him, be, maddot, the.
one dish place, in, on full one dish also to dip out then all

But he did not say anything. He thought about it in his liver. After that, Kruôh dipped out, she filled up one dish, each place had a full dish. She also dipped out all of it.

Dông yua boôr dah, boôr kah dah.
Dông yua boôr dah, boôr kah dah.
to give to order two to eat meat two negative to eat meat

They ordered the two to eat meat but the two did not eat.

Dó móón, "Hau nhi boôr kah dôôp
two, not, to give to order one to eat meat.
he, she, it to speak what plu two negative to bear to, agree, obey

dah, hau chóóm sai kadôóng.
dah, hau chóóm sai kadôóng.
to eat meat what to be able to judge fish

They said, "Why don't you two agree to eat meat? How can you judge about the meat."
ដែលពាក្យ kadong achik, ដែល នូតឹ
នឹង បានព្រឹក ខ្ញុំ ដែល ឈឺ.
he,she,it to take water fish then he,she,it overturn

leq ឈឺនឹង bodd.
នឹង ដែល ឈឺ នឹង.
towards body plu two

She took that fish soup and overturned it onto the bodies of the two.

Nhi bodd, kah di nhi bodd kanok
ឈឺ ធុង, កំពុង ឈឺ ធុង មុនដែល
plu two negative already plu two to think

sang; "di akan nhi do, hau choom dah.
នឹង; "ឈឺ ដែល ឈឺ នឹង នឹង, ឈឺ នឹង នឹង.
to hear already mother plu two he,she,it what to be able to eat meat

The two did not yet think and feel, "This is already our mother, how can we eat meat."

Thoi rayiu ano tangle, "Voddik
ឈឺ រយុ នីតិ មាន ឈឺ, "ឈឺ
that's enough tomorrow sibling, older to work, do to go

ad, nhang voddik.
ចុះ, និតិ ឈឺ.
ygr sibling we two(incl) to go

That's all, the next day the older brother said, "Younger brother, let's go."

Nek adi mon, "oq voddik; tangle
និតិ នីតិ ឈឺ, "ឈឺ ឈឺ; ឈឺ
that is ygr sibling to speak do not to go to wait

adi anot huden.
នីតិ នីតិ ឈឺ.
ygr sibling sibling, older yes

Then the younger brother said, "Don't go; wait, we older and younger brother will wait."

Anot praqt leq adi, bodd ve
នីតិ ព្រឹក ឈឺ នីតិ, ឈឺ នីតិ
sibling, older to speak towards ygr sibling but, to have

adi, "di palang lenh amedq nhang." នីតិ, "ឈឺ ឈឺ នីតិ នីតិ ឈឺ នីតិ.
ygr sibling already others to kill mother we two(incl)
The children revenged the killing of their mother.

The older brother said to the younger, "People have already killed our mother.

Adi móón, "Ngkdi mai nal."

The younger brother said, "How do you know?"

"Manua ku lái palaáng uh manua, amádq kdo."

"Yesterday I to see others to boil yesterday mother particle"

"Yesterday I saw people boiling mother."

"Nhag tòóh vôóiq."

"We two(incl) over there to go"

"We two will go over there."

"Madôk kah vaaíh amádq dông chana nhang."

"Now mother will not give food to we two."

"Nhôiq dó daloong vôóiq daloong ldq nhílm ldq to go he,she,it to call to go to call and, with to cry and
daloong; adi nek nhílm, anó nek daloong.

They went they called and cried and
called; that younger one cried, the older
caller called.

"Loq adi ul cha, aqeğin, "tôx, tóx, tóx."

"I want to eat rice and, with want to nurse breast

They called out and said, "The younger other is hungry, he wants to eat rice
d wants to breast feed."
ដឹង្កុដង់, មាននឹង ហ៊ុន្ទុម និង ម្កសរក បង្កុត ស្រី
និង គំនិត ពីជើង គឺ អាចុប្រែ
កុុម្ពុេះករសុបិជ្ជា, និងស្រីស្រុតថាអ្នក
បង្កុតស្រីស្រុតឲ្យធ្វើប្រការបាន។

They called for a long time, then the spirit
husband of the mother of the two
 impersonated a chicken.

ដឹង្កុដង់ស្ថិត បង្កុត កុុម្ពុេះ ហ៊ុន្ទុម បង្កុត ស្រី
he,she, it to impersonate rooster
long time then he,she, it to go outside

He impersonated a rooster for a long
time then he went outside.

៖ E ស្រីស្រុត លាក បង្កុត ស្ថិត
 future to go outside to see mother to impersonate chicken

They will go outside to see the mother
 impersonate a chicken.

កុុម្ពុេះករសុបិជ្ជា, និងស្រីស្រុតថាអ្នក
បង្កុតស្រីស្រុតឲ្យធ្វើប្រការបាន។

Kaiilk akan kum dāang aviq kichek.
husband mother also to bring rice like that

The mother’s spirit husband also brought
rice like that.

Dāang aviq dāang kruung nhip bodr cha kambôq.
to bring rice to bring stew,vegetable plu two to eat full

He brought rice and vegetable stew for
the two to eat until full.

Kaiilk akan mōn, "Thôi, ឱេឱេវំឱេឱេដុះដុះ nhip bodr.
husband mother to speak that’s enough do not to go more you two

The mother’s spirit husband said,"That’s
enough, don’t go any more, you two.

Akan mai, ចុំបុសៗ ដុះ manua.
mother you(sing) already village you(plu) to kill yesterday

Your village already killed your mother
yesterday.
The children avenge the killing of their mother.

The children avenge the killing of their mother. It is blood earth to see little others to kill. That is the blood you saw. You see only a little bit on the ground. Others killed her.

Who told you two now to go all the time?

Others saw and killed your mother, now do not go any more.

Now I am saying to you two. People would kill me myself as well.

Akan mai, song palââng leng manua." Thoi.

Akan mai, song palââng leng manua." Thoi.

other you(sing) finished others to kill yesterday that's enough.

Yesterday people finished killing your mother. That's all.

That chicken fell into the river, it returned to the river.
Pi dó lòng nhiim kichek lòng nhiim maaq,  
vy he/she, it very to cry like this very to cry all the time 

adi anó nhiim.  

sg fibling sibling, older to cry  

The older and younger brother cried a lot then, they cried a lot all the time.  

Nhiim, sông nhun Nhiim, birçok aq.  

ni, ni, không không, thì di. 

to cry to hear to be tired to cry to sleep emphasis  

They cried, they felt tired from crying, then they slept.  

Bôch; sông Bôch hādyq anó mpô.  

di, cõ. "di" là ngay.  

to sleep finished to sleep then sibling, older to dream  

They slept; they finished sleeping, then the older brother dreamed.  

Anó môqôn, "Thôí vok, mai chô  

mây, "khô.  

sibling, older to speak that's enough son you(sing) to return  

mai tamôh tâq angah mai ve nghaang  

mu cõ ñâu mu ñâu  

you(sing) to ask from aunt sister you(sing) to have bone  

dai? Mai choh.  

nu? mu ngâ."  

I, myself you(sing) to plant  

The older brother said, (mother said to him) "That's all son, you return and ask the aunt, "Do you have my bones?" Then you plant them.  

Tabēl mak rau mai lái achak. Mai choh."  

future up to you you(sing) to see body you(sing) to plant  

In future then you will see the body. You plant it."  

Song kichek pajôuk chô lôq adì  

ék. nêe njên. gê.  

finished like this to persuade to return and, with your sibling  

leq dông, pajôuk chô.  

and nêe, nêe njên. gê.  

towards house to persuade to return
The children revenged the killing of their mother.

Finished like that, they persuaded the two to return to the house (the older) with the younger brother.

Chô, chô tamôh angah, "di nleq mai
li, li _mB 따른 ma." "Jiey yamay mû

to return to return to ask aunt sister already where you(sing)

Lôdî nghaang kadôông manua." Ren .ov ngôchê ma." to leave behind bone fish yesterday

They returned and asked the aunt, Where did you leave the fish bones yesterday?"

Angah môón, "Ngaai nleq dydq ngahaing styl  MyBase, "Wây mbaye ma'ë Nû Nûa
aunt sister to speak anyone, who know where yet bone

Kadôông palââng mpeq.

Fish others to throw away

The aunt said, "Who knows any more where the fish bones are that they threw away.

Harau mai chîk tamôh ngahaing.

When in jîk after that that.

Then how can you ask about the bones? ye amé yëng rëm yëng këng rëng?

Balêk dai chóng achak mai

up to one month previously I, myself to give body you(sing)

Uâh doup dah; kah

negative to bear to, agree, obey to eat meat negative

Doup dah.

To bear to, agree, obey to eat meat

before I myself gave you the meat and you did not agree to eat it. You could not bear to eat it.

Sî dô kah dah.

He, she, it negative to eat meat

You judged and did not eat.
Song palâng dah, nhan nghaang.  
finished others to eat meat to ask bone.

After others finished eating, you asked  

Pai nggudi takoq maaiq nhi bôdr.  
to take stick, small to hit head all the time plus two

She took a stick and repeatedly beat the  

Takoq, nhi bôdr nhûm, nhi bôdr nhûm,  
to hit head plus two to cry plus two to cry

hadyq ve atûnch aq.  
then to have chicken emphasis

She hit them on the head, the two cried;  

Atûnch angah, dó atûnch môôn, "Ve mai  
chicken aunt sister he, she, it chicken to speak to have you(sing)

dông ku chaneh mai choh, chaneh  
to give I unhusked(rice) you(sing) to plant unhusked(rice)

ve ku dong nghaang."  
then to give bone

The aunt's chicken said, "If you give me  
unhusked rice which you (use for)  
planting, I will give you the bones."

Nek hadyq anô tông chaneh angah vôâiq  
that is then sibling, older steal unhusked(rice) aunt sister to go

dist chaneh angah doença atûnch choh.  
without permission unhusked(rice) aunt, sister to give chicken to plant

Then the older brother stole the aunt's  
unhusked rice. He went without  
permission with the aunt's rice to give the  
chicken to plant.
children revenged the killing of their mother.

boq atuq choh hadyq atuq chǎilh ngaang

by one chicken to plant then chicken to sort bone

hadyq atuq dòng.

then chicken to give

a chicken planted one by one, then it fed the bones, then it gave them. (the children)

ng dêk dó choh lāi lòng chóm lòng liêm.

finished that, there he, she, it to plant to see then to peck then good

fer that it planted and saw they (the ants) were very good to peck.

rau dó kanóq dó ngaal.

hat he, she, it to think he, she, it to play

(younger sibling) played however he

wol dó yua dó vóqi ngaal.

village he, she, it to order he, she, it to go to play

village told him to go and play.

angai dó ngaal, bu yuur tąq bóch vóqi ngaal.

he, she, it to play afternoon to rise from to sleep to go to play

in the daytime he played, in the

moon he got up from sleeping and

went to play.

mnh ngaal tąq têeh leq têeh.

long time to play from over there towards over there

for a long time he played from there to there.

lái oih vaaih pale, pale lóng mamak.

saw a fire become a fruit, (it was) a very big fruit.

láo têe muông be vành màm. Tám mà

mía molôy bái tao.
ថេសុេះសុុត់ស្រុត់ដែលប៉ុណ្ណែតារាបាល់ឆ្លាក់ដែលមកដោយស្នឹមស្នេហ៍។ ចលចលព្រ័ត្របែបករន់ដែលមកពីសុុំពីស្នឹមស្នេហ៍ដែលមកដោយស្នឹមស្នេហ៍ក្នុងស្ថានភាព។

Do not pick it and eat it until it is ripe.

You listen, there is a place with one fruit which is very delicious, that strange fruit.

The older brother said, "Younger brother, don't tell the aunt. In future don't speak to her.

Then it will be easy for us to go to pick and eat. When we feel hungry, we will go and pick the fruit."
The children avenge the killing of their mother.

Afternoon future that is sibling, older

to dream particle sibling, older to see mother mother to speak

Then they returned in the afternoon and
the older brother dreamed. He saw the
mother she said, "Let the aunt follow and
eat. Do not deny her."

to hear sibling, older to hear roof (of house) like this sibling, older

to go tomorrow that's enough ygr sibling we two (incl) to peel, pick

to give aunt, sister to follow to eat

He heard the older brother's dream like
that, the older brother will go tomorrow,
that's all; "Younger brother we two will
pick the fruit and give the aunt to eat.

But do not pick many fruit. Pick one fruit.

If the aunt asks, say "Are there many?"
say "That's all," like that.

to work, do all emphasis to work, do classifier now all emphasis

Say, "That's all, say "One here is all

Two afternoon the children avenge the killing of their mother.
ដែល លោះ អាច ដោះ ច្នេះ ហើយ នៅ ព្រះសីហារ ហើយ ធ្លាប់ កើត យក
he, she, it to peel, pick true he, she, it to bring to return

តែមួយ អងារ, ឱ្យ យើង មាន ដើម ពាក់ អនុសុំបាន、ដែលមានអារម្មណ៍
នៅឃុំ នេះ ឱ្យ មាន សេះ ព្រះសីហារ ឬះ
to ask aunt, sister already to have you (sing) to eat fruit this

He really picked the fruit, he took it back and asked the aunt, "Do you already have this fruit?"

អងារ ម្យេះ, ឱ្យ យើង ព្រះសីហារ
aunt sister to speak what fruit

The aunt said, "Which fruit?"

កាល នោះ រឹង ពាក់ អនុសុំ យើង បាន? ព្រះសីហារ យើង
negative to know thing thing fruit negative drunk to work, do negative

(They said) "We don't know which fruit it is. (she asked) Will it make us drunk?"

They said, "No."

ដោយ អងារ ដើម អងារ សីត្យុំ ដើម
to give aunt sister to eat aunt sister to slice to eat

They gave the aunt to eat she sliced it and ate.

"ដើម អងារ ព្រះសីហារ, ដើម អងារ ព្រះសីហារ
sigh aunt sister to work, do very delicious aunt sister to work, do
dyq adi?"

ដើម ជំរើស?
more yr sibling

"Oh" the aunt said, "It is very delicious, are there more younger sibling?" the aunt said.

"Dyq aq, បឹង អងារ; ដើម បូត. "Dyq adi?"
more emphasis many aunt sister sigh to eat all more yr sibling

"There are more, there are many aunt; eat them all. "Are there more younger sibling?"

ប្រាប់ឈឺា ឱ្យ ជំរើស, ដើម ជំរើសក៏ហើយ ជំរើសបាន
dyq aq, bok angah; o cha bot. "Dyq adi?"

ដើម ជំរើស 
more emphasis many aunt sister sigh to eat all more yr sibling

"ឯឺមួយ ឱ្យ ពាក់ អនុសុំបាន ឬសេះបាន. "ឯឺមួយ ឱ្យ ពាក់ អនុសុំបាន
dyq aq, bok angah; o cha bot. "Dyq adi?"
Capturing children.

He sharpened the dagger, then ordered the child to squeeze it then the man pulled the dagger like this.

The child was afraid, he licked it.

Song did liéh nek dó tak.
Finished he, she, it to taste then he, she, it to stab

When he finished licking, then the man stabbed him.

He stabbed, they played drums, they danced, they yelled, they screeched.

He (the kidnapper) was happy, the children, the wives and the men played drums, his village told a lot of other villages to come to see.
The children revenged the killing of their mother.

Adi tâeng "Bot. " Cha sâng iêm."

The younger sibling said, "They're finished. Eat, see they're delicious."

Adi la dyôq aq, göq móon leq

Sâng kîchek, chën aviq, uh adah.

They heard like that, then they cooked rice and boiled meat.

Adi cha, adi dah.

He could not bear to eat, they ordered him to eat.

"Nâk rayiuh leh dyôq. Leh dyôq adi.

then tomorrow to peel, pick more to peel, pick more ygr sibling (they said) "Then tomorrow pick more. Pick more younger sibling."

La dyôq leh, dó tamôh, "Bok dyôq?"

if yet to peel, pick he, she, it to ask many more

If he still picked fruit, she asked "Are there many still?"
Adi តែង,  "Kah  vaaih ំរើ តែង, "ទេ គឺបានមាន ygr sibling to work, do negative have, create, become
dyoq majēt panong  dyoq. bōk."
ឃុំ អំរើ រើធ្លើ ឃុំ. នៅក្នុង more ten classifier more many
The younger sibling said, "There aren't many more, only ten more. There are many."

Leh តែង តែង យុេះ មើល ដឹង យុំ ខ្វះ មុូល។ អ្នក to peel, pick day tomorrow two aunt sister to eat to hear delicious
They picked them, the next day the two aunts ate and tasted, they were delicious.

"Nâk bōk dyoq adi bōk. La leh, mō jong?" ដឹង នេះ នេះ មើល មើល. មិន នេះ, នេះ តែង?" that is many yet ygr sibling many if to peel, pick how many basket, back
"Then are there many many more yet younger sibling, are there many? If you pick, how many baskets?"

Adi móón,  "Mō bōdr jong."  "Thös bōk. មើល នេះ, នេះ តែង. នេះ នេះ, នេះ តែង."  "ប្រឹង នេះ, នេះ. ygr sibling to speak as much as two basket, back that's enough many
The younger sibling said, "As many as two baskets." "That's enough, that's many.

Rayiu leh ប៉ុង លេះ ប៉ុង kicha. ប្រឹង នេះ, នេះ តែង នេះ គឺបាន ចុះ. tomorrow to peel, pick to give towards village to want to eat
Tomorrow pick and give to the village to eat. ប្រឹងចុះក្នុងស្រុង នេះ គឺបាន ទេអាច ទេអាច.

Mōi  palōng panong." មឺ ដឹង នេះ នេះ one, only family classifier
Each family will have one fruit." ដឹងចុះរស់មកឃើញ."

Thös  palōng cha,  palōng móón  long iem. ប្រឹង នេះ នេះ នេះ, នេះ នេះ នេះ នេះ, នេះ នេះ ចុះ. នេះ នេះ that's enough others to eat others to speak very delicious
The children avenge the killing of their mother.

That's all, others ate and said it was very delicious.

Others tasted it was delicious, they were very full; they asked "Are there any more you two?" "Many more." Others said, "More."

The chief of all our village went, all our village went, one family had ten baskets. That's all, it was finished.

That's enough if village to want to eat all village to go tomorrow. (brothers said) "That's all if the village wants to eat, the whole village will go tomorrow."

When the village goes, don't carry any children on their backs.

These small children like Krêp here, tell them to carry them on their backs."
Then he wanted to kill them.

Dơ khieng leng budl, dơ yua
he, she, it to want to kill village he, she, it to order

rayiu paniën pa-döt kum võdïq bot.
tomorrow child all also to go all

He wanted to kill the village, he ordered that all the children were also to go tomorrow.

Budl rayiu võdïq dâng baq akóön döt.
village tomorrow to go to bring to carry child at all

"Tomorrow, village, go and carry all the children on your backs."

Bot budl kah ngaai tout dïq dong."
all village negative anyone, who to sit, stay place, in, on house

The whole village, no-one should stay in the house."

Dơ môön bôôr nhi dơ dyöök.
he, she, it to speak two plu two he, she, it to climb

She told the two to climb.

Bôôr nhi dơ adi anô dyöök.
two plu two he, she, it ygr sibling sibling, older to climb

The two, the older and younger siblings climbed.

Palâang kah dòng dyöök.
others negative to give to climb

They did not allow others to climb.

Hadyq anâi dơ môön budl tout
then like that he, she, it to speak village to stay
dïq dêk, hoq dơ gayol.
place, in, on that, there then he, she, it to shake
The children revenged the killing of their mother.

Then he (the older sibling) told the village to stay there like that, then he shook the tree.

We say he shook the tree like this, then the fruit fell down, then the village ate.

He said, "Villagers, eat then.

Eat until you are tired. Don't pick to take back.

They heard, the villagers said, "Yes."

He shook the tree like that; when the fruit fell, the villagers took it and ate. (fruit)
He asked, "Are you full?"

"Kah di leh nhi bDDR."

" ограничен уже пар." negative already to peel,pick you two

"We haven't yet picked the fruit, you two."

Nhi bDDR gayd, leh cha; sang kabDq thoi.

"Пока не собрали еще, вы щедро ешь."

yi tieem dan niem, daak ji; niem tieem uoi.

plu two two to shake to peel,pick to eat to hear full that's enough

The two shook the tree, they picked fruit and ate; they felt full, that's all.

Palââng móon do móon lDÌI jong

Два с тремя велели, и говорили Паланг, думая

others to speak he,she, it to speak to leave behind basket, back

nek diiq; lDDÌI kabqq jung, sang?

нек сунул; лДДИ кабюк; юнг, санг?

"They said, "He said to leave the baskets there; leave and pile up the baskets, do you hear?"

that is place, in, on to leave behind to put aside basket, back to hear

They said, "He said to leave the baskets there; leave and pile up the baskets, do you hear?"

Kabqq jong bDÒCH bDÒCH bDâD

кабюк юнг боч боч будул; батье батье батут

to put aside basket, back to sleep all village

bDÒCH diiq katiëk.

боч сунул катиек.

to sleep place, in, on earth

They piled up the back baskets and slept; the whole village slept on the ground.

"Boch lalââng ve sang? Dong bDDR yua leh."

"Он, не был ли здесь? Он ли ест, вы лежите здесь." to sleep other to have to hear to give two we two (excl) to peel, pick

(brothers said) "Sleep in a different place, do you hear? Let us two pick the fruit."

"Пожалуйста, спать в другом месте, вы слышите ли? Давайте два поймем фрукт."
The children revenged the killing of their mother.

The two of them picked the fruit, they shook them all the time from that tree.

Lóng gaydl thôi lóng vaaih ntôq dd1
mêu rèe waivers ñew mëe ñaay
then to shake that's enough then have, create, become to fall stone
dam dia.
how much, how many plate

how much, how many plate

Then they shook (the tree), that's all then it happened that stones fell as big as plates.

Thôi lóng chêt takluh akoq, mbiiq achak.
that's enough then to die cause to break head to hit body

That's all, they died from their heads breaking, from stones hitting their bodies.

Thôi chêt bot.
that's enough to die all

That's all, they all died.

Chêt bot, nik tàâm nlôong achik nhi bdor
kàh chóóm daluôn dém dyoq, gamak lóng
negative to be able to go down hill more large very

They all died, then the two were not able to come down any more on the trunk of that tree. The trunk of this tree was very big.

Tââm nlôong lóng gamak nhi bdor
base (of anything) tree, wood, very large plus two

The trunk of the tree was very big, the two stayed always in the top of the tree.
Song ni bôôr tōd tû nôlôông, vaaîh bôôr padruuih. 
khêh sê rêl rêl nôlôông dô môlôông, deûôm rêl rêl môngmông.
finished plu two to sit, stay top tree, wood create, become two men.

After the two stayed in the top of the tree, they became two men.

Bôôr padruuih ndôm gluh 
tâkô kôlôông kateïk. 
ôôlôông mûômôm mûnômôm  
ôôlôông pôôlôô lôôô  
two man man, unmarried to go outside from inside earth

Two young men came out from inside the ground.

Ndyal dô taviêng, aau taviêng, dyôp rau  
ôôlôông pôôlôô, ôôlôô sêôôlôô, êmu sûlôô  
loincloth he, she, it blue, green shirt, clothes blue, green every thing

taviêng. Kooîh kum taviêng, bôôt dô kum taviêng,  
sêôôlôô sêôôlôô, ñênôô ñênôô, sêôôlôô ñênôô ñênôô  
blue, green spear also blue, green dagger, long he, she, it also blue, green

achiê dô kum taviêng. 
ôôlôô pôôlôô ñênôô ñênôô  
bushknife he, she, it also blue, green

Their loincloths were green, their shirts were green, everything was green. Their spears were also green, their daggers were also green, their bushknives were also green.

Dyôp rau, dyôp taviêng bôôt.  
ôôlôô sêôôlôô, ôôlôô sêôôlôô sêôôlôô  
every thing every blue, green all

Everything was green, everything.

Mantôô tâkô kôlôông kateïk chooh gluh.  
person from inside earth over there to go outside

People from inside the ground over there came out.

Hadyôôq ve dyôôq amooq, amooq tôôt  
sêôôlôô sêôôlôô sêôôlôô sêôôlôô  
then to have yet grandmother grandmother to sit, stay

dîq dong kabaang, kah chôôm vôôq.  
place, in, on house blind negative to be able to go
The children avenge the killing of their mother.

Then there was still the grandmother; the grandmother stayed in the house, she was blind, she could not go about.

The children avenge the killing of their mother.

The children avenge the killing of their mother.
Hau vil lāi bdor; nhi bdor tdot diq tu nlong.  
what that is to see two plu two two to stay place, in, on top tree, wood

How can you see the two; the two stay in the top of the tree."

Hdq Kikhok chék bdor akón ndil.  
then Kikhok look for two child girl

Then Kikhok looked for two girls.

Sǎng akón padìl, hadydq dó yua dòk  
to hear child girl, woman then he, she, it to order to go uphill

dòk pài nhua aq.  
go uphill to take you two emphasis

She heard the girls, then she ordered (people) to go uphill to get them. (the siblings)

Nǎ dōuchī yua tdot diq  
this a long time we two (excl) to sit, stay place, in, on

tu nlong balèk.

top tree, wood up to one month previously

"Now for a long time we two stayed in the top of the tree since before."

Yua kah hót daluôn hô.  
Hadydq padruuih achik bdor

We two (excl) negative side to go down hill then man then two

panong achæk dyök baq, dyök baq bdor nhi dó.

classifier that to climb to carry to climb to carry two plu two he, she, it

We two have not come down. Then that man climbed up and carried the two (siblings) on his back, climbed up and carried the two on his back."

Baq bán dó song baq, yua  
to carry to be able to he, she, it finished to carry to order

nhi bdor chò leq dòng.  
plu two to return towards house
the children revenged the killing of their mother.

When he finished carrying them (two men) on his back, he ordered the two to return to the house.

Mong, "Chô nhua leq dong yi."

"Ji, i" leq cha nhua. "Rô kô, izi."

He said, "You two return to our house."  

Nhô, nhi bôdîachik praq. "Ku kah chô leq."

"Dê, i" leq cha nhua. "Rô kô, izi."

He said, "I will not return our house, we will follow you two."

Bônh yu, ting leq bôdînhua.

"De, i" leq cha nhua. "Rô kô, izi."

We two (excl) to follow towards two you two.

Nhô, "Those two said, 'I will not return our house, we will follow you two.'"

Sa chô leq dong; bôdîbudî chôt.

"De, i" leq cha nhua. "Rô kô, izi."

That to return towards house all village to die

He men said) "How can you return to a house; the whole village is dead.

Leq tôt. Dông ting loq nhua.

"De, i" leq cha nhua. "Rô kô, izi."

Is, here place to sit, stay to give to follow and, with you two

Say here." Let us follow you two.

"Bônh, "Follow you two.

Nhuâ vôdîq loq nhua."

"Ji, i" leq cha nhua. "Rô kô, izi."

Follow to go and, with you two

"Bônh, "Follow you two."

I bôdî tênh, "Iôdi duôch nhua vôdîq."

"Dê, i" leq cha nhua. "Rô kô, izi."

Two two to work, do to leave behind to be able you two to go

Two said, "Leave it, we two must go."

Bônh, "Bônh, nhua vôdîq leq yu, yu cha mbuiq."

"Ji, i" leq cha nhua. "Rô kô, izi.

You two to go towards we two (excl) to order to eat little
If you two go with us, we will order you to eat a little.

Ada cha makaliang chaneh taeng
we two to eat one seed unhusked (rice) to work, do

Yua chen makaliang chaneh yua cha.
we two (excl) to cook one seed unhusked (rice) we two (excl) to eat

We two eat one grain of unhusked rice, when we work, we two cook one grain of unhusked rice which we eat.

Don't you two eat a lot?

The younger sibling said, "As much as you two eat.

We two also do not eat a lot, we two will follow you two."

"Thoi, la kichek, taeng aq.
that's enough if like this to work, do emphasis

"That's all, if it is like that, do it."

They followed, there was a big river like the mother had fallen into before, the big river.
The children revenged the killing of their mother.

"Kdi la bôdr
nuax e chok leq yua môt
dle xe xem và xem."

Then plu two to work, do like, why if two

eqkalóng karuung, mai kakhin.
Xe qadô jëñ, tu xem."
towards inside river you(sing) to be afraid

Then the two said, "If we two will go over
there, we two will enter into the big river,
you will be afraid."

"Daleq nhua môt, yua xem, "xem và xem, xem

Egr sibling to speak where you two to enter we two(excl)

The younger sibling said, "Wherever you
wo enter, we two will also follow and go
n."

Hadyq manak baq mû manak baq
xem và xem và xem và xem
then sing class to carry one, only sing class to carry
mû paniên achek.

One, only child that

Then each man carried a person on his
back, (each carried) one of those
children.

"Ih, la nhua môt achok,

Child to work, do ith if you two to enter that, there
yua kum môt."
xem và xem và xem và xem

We two(excl) also to enter

The children said, "lik, if you two enter
over there, we two also will enter."

"Côj kakhin.

Egr sibling to want to be afraid
The younger child began to be afraid.

Anô móón, "Óq kakhin ədi chet;

sibling, older to speak do not to be afraid ygr sibling to die

chet, hau chet; tamôti chet bdôr nhang."

Then you two two we two (incl) cause to fall over there

leq leq karung, leq chèk leq pi ñô.

towards towards river towards that is, then towards they

Then the two caused to fall over there into the river, over there to them.

Thôi ñô chè katiśk chooh,

That's all, he, he, it to return towards earth over there

which is, which is, which is.

pi ñô kavaan kabôq.

they he, she rich full

they were rich and full, satisfied.

Totti diq chooh buui be bôk manuih.

to stay in over there happy many people

Chek di boòt aq.

like that finished gra emphasis

They stayed over there happily, there were many people. Like that that's all.
The elephant and the tiger. (Low Katu)

ដឹងឱសនឹងលោក

Bök agōt kah yakdī yi tōdt diq
នឹង នៃីសុី យុល ត្រូត បុក ជំីង បុក
many tiger negative emphasis we(excl) to sit, stay place, in, on
boq agōt, brau, yi kakhin.
បុបុក នៃីសុី ប្រាច, យុល កៅីន।
mountain tiger killer we(excl) to be afraid

There are many tigers, we cannot count them; when we were in the mountains there were tigers and killers, we were afraid.

Kase dōk kase balēk
gū, theh ស្មើន សតេជិន
month now month up to one month previously tiger near tiger

This month and the months before that there were tigers, we were near tigers.

Agōt, kīng lāi agōt. Agōt kah sooq.
នឹង កុង លាកុង នៃីសុី នៃីសុី សេីន
Tiger to want to see tiger negative to flee

We want to see tigers. Tigers do not flee.

Mōn hadydq dō sooq. Dō sooq nchīn.
អាម សាបីន សេីន សេីន សេីន ស្កួត នីចីន។
Nature then he, she, it to flee he, she, it to flee slowly

For a long time then it flees. It flees slowly.

Kase ntūn dō lāi manūh dō sooq padāh.
ថ្មី ស្មើន លាកុង សេីន សេីន សេីន ស្កួត ពាក្យីន។
Month after this he, she, it to see person he, she, it to flee quickly

In the following month it sees a person, it sees quickly.

Dī kah dan. Ngaa dī khin tak.
ដឹង ដឹង ដឹង ប្រាច ដឹង ប្រាច ដឹង ប្រាច ដឹង
Negative near anyone, who to dare to stab

By not near someone (of course it was me). Who dares to spear it.

ពីមុនដ៏មេីន ឬស្គាល់ដ៏មេីន (ដ៏មុនូមួយ ដឹងនៃីសុី) ឬសម្រាប់ដ៏មេីន។
La dó tødt, nik dì dó kah
la ve døi, ník dì nó ní
if he,she, it to stay, remain this already he,she, it negative
lài ve dài vôchîq tøq tâq hông, ve tak; la ve
lài, hau khin tak. La dò lài, dì
nì, nì, lài, lài, lài, lài, lài, lài. nì lài, lài, lài,
he,she, it to see what fearless to stab if he,she, it see already
lâm lài, dài kakhin tak.
he, she first, before to see I, myself afraid to stab
La dò tødt nik dì dó pabøêt
la ve døi, ník dì nó ní
if he,she, it to sit, stay this already he, she, it do nothing
sàng khau, manuíh vôchîq tøq tâq røch dò
lâm lài, nì, lài, lài, lài, lài, lài, lài,
tøq nì, nì, nì, nì, nì, nì, nì,
from this he,she, it negative to see
If it sits like this it does nothing it feels
cold, people can go near the side of it
from here, it does not see.

Krièk palâ Mang tak dò. Brut dò sooq.
saøg pàièk dì dì. ñëk nì. ñëk nì.
sound(of stabbing) others to stab he,she, it quickly he,she, it to flee

Stab, stab, they stab it. It flees quickly.

E song dò sooq, dì dò
nàdø, nàdø, nàdø, nàdø, nàdø.
future finished he,she, it to flee, hurry already he,she, it
kodàï dò sooq e dò
nàdø, nàdø, nàdø, nàdø, nàdø
to hide(something) he,she, it to flee, hurry future he,she, it
sàng "O manúih tak adâi."
"nì, nì, nì, nì, nì, nì.
to hear oh person to stab I, myself
ក្រុមដំបូងពីរក្មោះមានពីរដដែលមានពីរឃឹមឃុតីកញ្ចកត្រូវមានឃុតីកញ្ចកត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យត្រូវឲ្យតា
They capture elephants, they bite the foot. Why not dead here. (of course they're dead)

Klohung kyp qlohn klohn adotk; hau duolh

They break off foot elephant to break off now what to be able
dó mamong.

he, she, it alive

They break the foot of the elephant, break it here; of course it cannot live.

Bó chom chaplóng; sók kyp vəoq bila

he, she, it to be able to jump when elephant to go to lose
dó sooq. Bó para kdi achim.

he, she, it to flee, hurry he, she, it to fly like, why bird

The elephant is able to jump; when the elephant flees, it is lost. It flies like a bird.

Nok diq dó tōdt, kyp tōdt

this is place, in, on he, she, it to sit, stay elephant to sit, stay
gadon diq niōng; dōk bir dó chaplóng kap.

to hide place, in tree, wood now sound (of feet) he, she, it to jump to bite

It sits here, the elephant sits hiding in the tree; now it (tiger) quickly jumps and bites it.

Kypq lāi, bruq dó sooq

elephant to see quickly he, she, it to flee, hurry

The elephant sees it and flees quickly.

Yi dōk dó ve habač; kypq dó gamak dō jih vo.

we to name he, she, it have wise elephant he, she, it large he, she, it slow

We say it is wise; the elephant, it is big, it is slow.

Ve chaplóng.

to have to jump

Klohung kyp qlohn klohn adotk; hau duolh

Mamong he, she, it alive

Dó chom chaplóng; sók kyp vəoq bila

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Ve chaplóng.

To have to jump
The elephant and the tiger.

It jumps.

Yong dó chaplóng kum dánh dó sooq. kum dánh.

quickly he, she, it to jump also fast he, she, it to flee, hurry also fast.

The elephant jumps quickly, it also flees quickly, also quickly.

Dánh dó sooq. Adah ralâang sooq jih.

fast he, she, it to flee, hurry animal different to flee, hurry slow

It flees quickly. Other animals flee slowly.

Agôtt dó sooq jih. Dó pöh kum danh.

tiger he, she, it to flee, hurry slow he, she, it to hurry also quickly

The tiger flees slowly. It also can move quickly.

Manuîh khin. Yi tóot diq boiq yi kakkhin adô.

person to dare we to stay, sit place, in on mountain we to be afraid he, she, it

People are afraid. When we stayed in the mountains we were afraid of tigers.

Kanpq palaâng praaq kanpq tó darau kanpq kum kakkhin.

others to speak elephant reach to anything elephant also afraid

Others say the elephant is also afraid of many things.

Kanpq, mapanong manuîh, dó kum kakkhin.

elephant one class anim person he, she, it also to be afraid

The elephant is also afraid of a person.

Dô gamak, dó kakhin.

he, she, it large he, she, it to be afraid

It is big, it is afraid.

The Vietnamese say the elephant does not have age.

Kanpq, adûuk dók dó kah ve tóói.

elephant Vietnamese person to name he, she, it negative to have age

The Vietnamese say the elephant does not have age.
Ngaa ki nuuk nol rau tuûi do.

anyone, who to know thing age he, she, it

No-one knows its age.

Aduôk praap chirô bot ve tangai hanuah.

Vietnamese person to speak all to have day long time ago

The Vietnamese say there was a day a

Aduôk tâng gamak du muû ve vôôiq

Vietnamese person to work, do large who, which one, only to have to go

nhan tuûi, manuh ve nhan

to ask (for something) age person to have to ask (for something)

tuûi, anuq kum ve, adâak kum ve, achim kum ve, dyôp rau ve.

A Vietnamese did a special task; one person went to ask its age, people can ask about their age, dogs also have age, pigs also have age, birds also have age, everything has age.

Dô anêk palâng yua dô vôôiq nhan tuûi dô. he, she, it that others to order he, she, it to go to ask age he, she, it

Others told that one (elephant) to go and ask for its age.

Thôi palâng kah tâng dyôq.

That's enough others negative to work, do more

That's enough, they were not giving ages any more.

Palâng kah dòng dyôq tuûi dô. others negative to give yet age he, she, it

They were not giving out ages any more.

Kakhin dô daddôq gamak ngkôi kah kakhin.

to be afraid he, she, it same large why negative to be afraid
he is afraid of it, it is big, why should
he not be afraid.

ó kah ve tudi. Thôi,
she, it negative have age that's enough
does not have an age. That's all, it is
afraid of others.

katuiq dó kakhin.

he, she, it small he, she, it to be afraid
is afraid of small ones.

adah du katuiq md anuq dó kakhin.

animal who, which small like dog he, she, it to be afraid
it is afraid of animals which are small.

gamak kah buôn dó kôp dydq.

she, it large negative to be pleasant he, she, it to capture yet
he big but it still does not capture (others) easily.

phantasia kham bcaffold logaform mafatitai
be phantaika.

dó kakhin palâang.

he, she, it to be afraid others

mha maa ki tharii, tênhmaud, maa yamkib
limaum.
The Great Flood (High Katu)  

The Great Flood  (Kahóó Stín)  

Luh yóng daak, luch aduök, luch Katu chêt.  

to go outside with water finished Vietnamese finished Katu to die  

Water came out and all the Vietnamese and all the Katu died.  

Múi acho, múi manuīh hòq ndil kónh.  

one, only dog one, only person then woman, girl what  

There was only one dog and one person then, a girl.  

Ngaai nal kòq daak kónh, kah chôóm hóóí.  

anyone who to know then water to fill up negative to be able to spill  

Who knows then how the water filled up, it was not able to flow out.  

Kah hóóí daak.  

negative to spill water  

The water did not flow.  

Daak, yi móon, takóh ahai chik móon, Katu aáp thèn, yi múu, sè phík sàk kí. kí múu, nàu rau water we(excl) to speak older, important before then to speak Katu short  

chik móon, daak pasarô dó gamak dó agrúôh.  

then to speak water to flood he,she, it large he,she, it crab  

We say water, then the old men told about it before, then the Low Katu told that the water flooded a lot, there were crabs.  

Mo dúng gamak agrúôh, sapat sabô tadôh.  

as much as to hang up large crab six handspread crab shell  

There were big crabs hanging up, their shells were six handspreads wide.  

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បានដឹកអគ្គ្រូដ៏ច្រើន ដឹកអគ្គ្រូនេះងឺ តែតិចបំផុត ស្តៅៗ ស្តៅៗ ព្រឹត្តិ, ស្តៅៗ ស្តៅៗ មនុស្សៗ, នេះ he,she,it ឬ then ឬ to lift up fence ឬ then ឬ to lift up tree,wood from

បង់ បង់ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្ត Uttar a lot of ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ មុខគគ្គី បំផុត ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្ត Neal ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ ស្តៅ មនុស្ស ។ Hau aochim sadong? Hau dydq? Aam arau todt yong

what bird rat what yet all thing to sit,stay with

What about the birds and rats? What more happened? All things that stayed on the ground died. They flew to the High Katu, that is when we say it flooded.
The Great Flood

ដឺកើមកើតរឿងមានចំនួនល្អ។

 différents the things to die
die chicken pig all to die person
die everything died; chickens and pigs all died;
people all died.

នឹងហើយកើតឬដឹង

only woman, girl more, yet one, only dog more, yet what

តែមួយស្គុនា, ប្រុសមួយស្គុនា, ប្រុសមួយស្គុនា, ប្រុសមួយស្គុនា, ប្រុសមួយស្គុនា, ប្រុស

father you (sing) woman one, only
dog one, only to work, do husband dog

កើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬកើតឬប្រុស

six

village

five that is have, create, become

when there was still one woman and one
do. Like you there, one dog was the
other, you were the girl. There was only
you and the dog. The dog became the
village, they had children, only six boys
and five girls, then they made them.

child you (sing) child dog woman, girl five man six

your children are the children of the

柬埔寨

akón aho, akón ndil. Akón aho nèk

that is child dog child woman child dog that is

plant house to ask dog to plant corn to ask dog

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They are the children of the dog and the woman. Then the children of the dog planted a house, they asked the dog, they planted corn.

Achak acho akonh pahai. Acho dò tod tachoh, am ahn am ak samhnh pha. am nh nh nh nh nh nh nh nh, namh dog father before dog he, she to sit, stay cause to plant parok, mòon "Ama, kdmh mai bruòq anò."


he, she, it to work, do sibling older he, she, it to work, do bamboo father to speak to join vine emphasis

The name of the dog was the father from before. The dog stayed and planted. Later the child lifted it up, he said, "Father, what are you doing with the older sibling?"

Đó bruòq a-o. Ama mòon, "Kau mbòk aq.


he, she, it to work, do bamboo father to speak to join vine emphasis

He made a house with bamboo. The father said, "I am joining it with vine.

Pambòk tanòl nh. Tabòq yóng achiq, bòq.

cause with vine post, house this to join with bushknife to join

I am causing this post to be tied with vine. I am joining it with a bushknife."

Saang bok, tamôh ama, "Ngkhnh mai bruòq nh


cause with vine post, house this to join with bushknife to join

After cutting it, he asked the father, "Why are you doing this then?" "Oh" the father said, "I am tying the vine."

Mai choq yóng kari." Nèk takòh truu nh mòon


cause with vine post, house this to join with bushknife to join

when to flood woman, girl to believe, obey, able dog
"You tie it with vine." That is what the elders told about, they said when it flooded. The girl obeyed the dog.

Tučk yun akóón raq yun vaai, báan kaylík
son chún éksew sək chún òlgy, dəm生产厂家
reach long ago child to do long ago to have to catch husband

kadíl kah vaaih dydq, múi luq kohn jung
wife negative have, create, become yet one, only to flood what about

sco hái vaai atóóq něk.
for in òlgy, yet to dog.

dog before to have to believe that is

Until a long time ago the children did this,
I happened that they took husbands and

wife negative have, create, become yet one, only to flood what about

sco hái vaai atóóq něk.
for in òlgy, yet to dog.

dog before to have to believe that is

me pejëmëk híjíh akóonn, ookáe

me pejëmëk híjíh akóonn, ookáe

me pejëmëk híjíh akóonn, ookáe
បើយើងមិនអាចដឹងក្រុមសីតុំម៉ូសុំបន្ទាប់ពីចេញដំពូកទេ

តែមិនម៉ូសុំបន្ទាប់ពីចេញដំពូកទេ
តែមិនអាចដឹងក្រុមសីតុំម៉ូសុំបន្ទាប់ពីចេញដំពូកទេ

Only at the flood, only then at the flood,
there was that boy, there was the time
when everything died, there was that girl.
All the Katu tell it like this.

We say 'aluq' for the flood, we do not
know to say 'mangi' for the time of the
flood when everyone died.

Then I am not able to say any more.
The great flood. (Low Katu)

Everybody died. Ve lodi mui anuq mui manuigh. man many person to die to have to leave behind one, only dog one, only person.

Many people died. There was only one dog and one person left.

Anuq nak koonh dycq manuigh nak padil. Dycq mangi. dog that is male yet person that is girl, woman yet long ago

That dog was the male, then that person was the girl. Then there was the time when everything finished long ago.

Mangi dycq vaaih manuigh. long ago yet have, create, become person

During the time when everything finished long ago, there was still a person.

Đó vōiq atśeng dông. Yua đó tēng. he, she, it to go to make, do house to order

That girl went and made a house. The dog told her to make a house.

Anuq yua manuigh tēng dông, yua tēng dog to order person to work, do house to order to work, do
tanöl, yua tēng gagaaug, yua tēng house post to order to work, do rafter to order to work, do

The dog ordered the girl to make a house, ordered her to make the main post, ordered her to make the rafters, ordered her to make yet one vertical rafter.

mangkā bōi bāgu bōi, bōi bāgu bōi bāgu, bōi bāgu bōi, bōi bāgu bōi.
Hoq manuี fial kdi chеk ve akовн ndiiл akовн ndruиh.

Then person to know like, why that is, then to have child girl child man

Then the girl knew like that there was a woman and a man. (the dog was like a person)

Akовн ndruиh chеk бьq diq mamooq vйдиq

child man that is, then attach to place, in, on sister to go

diq praang kakйong hadyоq бьq diq mamooq.

place, in, on to circle jungle then attach to place, in, on sister of boy

That man slept with his sister. He went around the jungle then slept with his sister. (the girl)

Kах vaaih PropTypes;

negative have, create, become to commit incest negative have, create, become

manuี du льang.

manuี quoted.

person who, which other

It was not making incest; there were no other people.

Chеk di ku sьng praaq hoq bok manuี hоq sйn,

that already I to hear to speak then many person then become

hadyоq vaaih katioк aваaih aduoк aваaih

then have, create, become earth to have Vietnamese person to have

Katу; dоdi dйк bok tааq tойh leq

Katу active life, now many from over there towards

tойh, tааq tойh leq tойh hoq

over there from over there towards over there then

That is what I heard people say, then many people were created. Then there was the earth, there were Vietnamese, there were Katу. In that generation there were many from here to there, from here to there, then (at that time)
The great flood.

dk mangi diq vaaih chêt manuich.

many long ago place, in, on have, create, become to die person

there were many, then at the time when everything finished, people died.

katiék leq

there was the time when everything finished, there was the flood. All things of the earth, at the place of rivers, and at the place of the jungle everything flooded.

môon la bién tok

to hear older, important to speak if ocean to arrive

a dó tuh mangi chêt manuich.

the, it flood long ago to die person

heard the important people say if the ocean flooded at the time when everything finished, everyone would die.

ve bôdr panong atam atam duong kap mat pleng dik.

there were two crabs which waited to bite the sun like this.

kap nik mat pleng dik bil dik mangi.

kapiam na lai a."}

i, she, it to bite this eye sky this to lose this long ago

by bit the sun like this, the sun was at the flood.
I heard others tell, you told about it like this and talked about it.

Before I sat a lot, I heard a lot, my uncle talked about people.

The old people went over here, the Katu now are the Katu in that area, they went.
The great flood.

BO kap Katu kieng kap manuiz hot
he, she, it to bite Katu to want to bite person uncooked

kieng kap hodq dah manuiz.
to want to bite then to eat meat person

They bit, the Katu wanted to bite people uncooked, wanted to bite then eat people.

Ava ku nloom ava ku bodd chet.
uncle I six months previously uncle I but to die

My uncle before told me, but my uncle is dead.

 vardır bu yuvala yuvala dekk bu yuvala yuvala, và
và k.Plugin đi bu yuvala yuvala.
The lizard and the leopard.

The lizard and the leopard. (High Katu)

ឈ្មោះ និង លដ្ឋាន

What will I talk about? The lizard said to his sister,

"Mamooq, sang truiuh liem hon ndrat." ឈ្មោះ ប្រាក់ ចៅអំពូល ពីរ និង ហួត។

Sister of boy to hear to tell good then lizard, small

"Sister, hear me tell a good story about a small lizard."

Mamooq ndrat moop ku sang truiuh.

តុងស្តុក ក្រសួល ពីរ ចៅអំពូល ចន្លោះ។

sister of boy lizard, small bad, evil I to hear to tell

"The lizard's sister was bad. I heard others say.

Sang truiuh mooon, "Kah. ចៅអំពូល ពីរ កាំ,

to hear to tell to speak negative

I heard some tell the story and say "No." (she is not bad)

Ngaai mamooq liem, nek bruos kadial dai.

ឈ្មោះជាកើត ពីរ ជុំ, ធដូក ក្តីដូច នៅ.

anyone, who sister of boy good that is to work, do wife I, myself

Ngaai liem, nek bruos kayik dai.

ឈ្មោះជាកើត ពីរ ជុំ, ធដូក ក្តីដូច នៅ.

anyone, who good that is to work, do husband I, myself

"Whoever's sister is good, make her the wife. "Whoever is good, then make him the husband."

"Kah," ndrat mooon, "Kah choom."

"កាំ," ដូចអំពូល ពីរ កាំ ធរមើ.

negative lizard, small to speak negative to be able

"No," the lizard said, "we are not able to do that."

ជួយដែលកោសុុបប្រាក់? ឈ្មោះទែងវ៉ាក ញ៉ាចូល។

I heard some tell the story and say "No." (she is not bad)
Kohor dik, kah choom dong.

They were not able to allow that.

Koh choom dong kavaan, kah choom dong

negative to be able to give rich negative to be able to give

atouch, a-doak; koh choom dong haro, bo, kah

chickens pig negative to be able to give rice cow negative

choom dong ntuok ndoh.

to be able to give cloth, large clothes

We cannot give the riches, the chickens and pigs, we are not able to give rice and cows, we are not able to give cloth and clothes.

Vaa kohr moyon mamooq ku nô ve dong

others to give you(sing) you(sing) to give I crock you(sing)

dong drap, nêk ku dong mai ntuok ndoh.

to give bride price that is I to give you(sing) cloth, large clothes

It happened like I said, my sister gives to you and others, you give me corks, you give the bride price, then I give you cloth and clothes.

Mamooq ku nô mamooq mai.

sister of boy I this sister of boy you(sing)

(This one represents) my sister, this one your sister.

Chô ku, ku dong amai dyang, ku dong mai kapiu,

boat (leaving) going to and from go back I to give you(sing) crock I to give you(sing) buffalo

maî dorong ku ntuok ndoh; sang trueith moyon, alaua.

you(sing) to give I cloth, large clothes to hear to tell to speak true
The lizard and the leopard.

Return her to me and I will give you books and water buffalo, you will give me cloth and clothes;" I heard them say and it is true.

Inh dik, chóöm. Nék arau ndràt. Ném fín, chlu. Ném bëng ndëk bëng. What this to be able this is thing lizard

We can do like that. This is about the lizard.

Mbi ndràt, mbi sëng kluuch. Ñu bëng bëng, bëng kéng kéng. One, only lizard, small one, only leopard

There was one lizard and one leopard. Vëi jëng ték jëng, këng ték jëng.

Bëәl takóh tádp alua ahaí tavaah. Ñu, bëng bëng, bëng kéng kéng. When older, important to begin true before create, become

When there first were people on the earth, it was truly like that before.

Nék chö ahaí, móón ndràt, móónp. Ném ñu, ñu, ñu. Bëng bëng, bëng. That is to return before to speak lizard, small bad, evil

Mbi, chö sëng kluuch, móón sëng kluuch. Bëng, bëng, kéng kéng. Before to return leopard to speak leopard

Lić, tôt yóng ndràt. Ném, bëng bëng bëng. Good to stay with lizard, small

Then they returned and the leopard said to the lizard, "You were bad before." It was the turn of the lizard to say "Leopard you are good." The leopard remained with the lizard.

Dràt ngkući, kah arau ndràt ngkući. Lizard, small lizard negative thing lizard, small lizard

There was this kind of lizard, not two different kinds of lizards.

Mbi talin, mbi tatraaq adai. You two to begin you two to cause to speak I, myself
To begin, you two spoke to me.

Nêk, dddq yoong kdi, kdi, kohn móón, mamooq
nën, nën nën, nën, tênh mën, tênh
that is then like, what like to speak sister of boy
daï, kah chôöm tuto daï ddydq.
lo, tênh leï lo tênh lo lô
I, myself negative to be able to stay I, myself yet

(lizard said) "That it is, then I said like that, my sister is not able to return to stay with me any more."

Chô dông lalâng, kah vaaih kavaa, kavaa,
ži tênh mën, tênh vaaih tênh
to return house other negative have,create,become rich
kah vaaih kapiu karôk, mamooq and daq.
ži vaaih tênh mën, tênh karôk, mën
negative have,create,become buffalo cow sister of boy like that
His sister returned to other houses, they did not have riches, and water buffalo and cows; the sister’s (plight) was like that.

Palâang chô adai. Dai dông drap kavaa.
masâi ži lo lo lo. ži tênh mën, tênh
others to return I,myself I,myself to give bride price rich

The lizard thought "Others will return her to me. I will give the bride price and riches."

Kah vaaih móón ntuôk ndôh.
ži vaaih mën, mën, mën, ndôh.
negative have,create,become to speak cloth,large clothes
I do not have to talk about cloth and clothes

Nêk mamooq palâang dông adai.
ën meï tênh mën, tênh lo
that is sister of boy others to give I,myself

This is my sister, others will give her back to me."
The lizard and the leopard.

That is (the story) about one lizard and one leopard that they told before.

The important people thought, the important people spoke, they told about it.
"If this is like the leopard's tail," the lizard said, "all the Vietnamese and Katu have much grain, no-one needs to buy any more." He said "there are all the riches, no-one is without (things) any more."

Kah ngaai chik darit hat duyq.

No-one is an orphan without things any more."

Nàk súng kluuch móon, alua koh̀h dik.

That is what the leopard said, truly like that.

Móon manuih chêt, súng kluuch móon, 60q tâp manuih katihk.

to speak person to die leopard to speak do not to bury person ground

"People will die" the leopard said "do not bury them in the ground."

Dò móon luch manuih jeeng mammông, kah

he,she, it to speak finished person all alive negative

chôôm chêt, chêt yir, chêt yir, súng kluuch móon.

He said "All people will be alive, they are not able to stay dead; they will die they will rise, they will die they will rise" the leopard said.

Ndraât móon, "Kah.

The lizard, small to speak negative

The lizard said, "No."
The lizard and the leopard.

A long time ago people still rose again.

The leopard said, "It is true, if we bury people in the ground, they are not able to rise any more."

Lizard, small to speak person negative to be able to rise more.
The lizard said “People are not able to rise any more.”

Sông kluuch móón, “Jí tãp bông katiëk achooh, dó yir.
leopard to speak already to bury hole earth over there he,she to rise
already to bury hole earth he,she,it to rise

If you have already buried them in a hole in the ground, they rise.”

Nèk ndråt móón, “Këi, dó kah chëóm
that is lizard,small to speak like,why he,she,it negative to be able
yir dëq. Manuïh kah chëóm yir tãp.
to rise more person negative to be able to rise to bury

Then the lizard said, “Like this, they cannot rise any more. People cannot rise after they are buried.”

Dó móón vaaih manuïh ndråi manuïh
he,she,it to speak have,create,become person man person
ndil, øm tavaak.
girl to drink tree alcohol

He said there was a boy and a girl drinking tree alcohol.

“Vaaih pale, tuök tåām,” nèk sông kluuch
have,create,become fruit stem stalk that is leopard
to speak you(sing) to speak like this about leaf,large

"Këi, dó kah chëóm
already to bury hole earth he,she,it to rise

Nèk ndråt móón, “Këi, dó kah chëóm
that is lizard,small to speak like,why he,she,it negative to be able
yir dëq. Manuïh kah chëóm yir tãp.
to rise more person negative to be able to rise to bury

Then the lizard said, “Like this, they cannot rise any more. People cannot rise after they are buried.”

Dó móón vaaih manuïh ndråi manuïh
he,she,it to speak have,create,become person man person
ndil, øm tavaak.
girl to drink tree alcohol

He said there was a boy and a girl drinking tree alcohol.

“Vaaih pale, tuök tåām,” nèk sông kluuch
have,create,become fruit stem stalk that is leopard
to speak you(sing) to speak like this about leaf,large
There is the fruit, the stem, the stalk. A lizard said; "you talk like that about a large leaf."

"I'd like to make the leaves, and you too make the fruit."

The lizard said, "it is like a banana." A banana tree is like a banana. It is the banana tree.

A sprout yet fruit that is to have, create, become then it finishes being alive, it is alive, the fruit falls. That fruit sprouts, there is all that fruit, we have it.

A banana tree, a man is people. People are like that alcohol tree. People are dead, the father and mother rise again.

Then the child is like the large banana of the older people said.

A banana tree, "fathers, mothers, are they to rise again."

The lizard said, "The father and mother they rise again."
Yir kalînông.

The seed sprouts.

"The young plant sprouts, that child is like a large banana leaf, like the alcohol tree; it sprouts like that," that lizard said.

"บั้ยฮ่อมจ้าจ้า, เรามาอ่อยเติบใหญ่ดี, ในรักอย, หีบบรับดื่มด่ำ, มีแทยงก็มาจ้าจ้า", จีโทโจว.
The man with the frog girl wife. (High Katu)

The man with the frog girl wife. (Katho"

Takoh hai bok rau konh mon, takoh
older, important before many thing what to speak
chik truuih bruoq.
then tell to work, do

The old men before, they told many things, the old men told us what to do.

Kah vaaih kadiel, manuih kamaal kah
negative have, create, become wife person widower negative
vaaih kadiel. Do tdot, tapriang akuut.
have, create, become wife he, she to sit, stay to roast frog

A man did not have a wife, a widower did not have a wife. He sat and roasted a frog.

Diq konh do tapriang akuut, diq konh do.
place, in, on what this, here to roast frog place, in, on what this

Here he roasted a frog like this.

Diq tiir, diq oih addo tapriang.
place, in, on shelf, bamboo place, in, on fire here to roast

On the bamboo shelf, at the fire here he roasted it.

Do luh, do luh, do cho
he, she, it to go outside he, she, it to go outside he, she, it to return
cho habu ki, do cho habu.
to return late afternoon future he, she, it to return late afternoon

He went out then he returned in the afternoon.

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Who has pounded my rice?

But the rice the frog had made, then she pounded there. Then the frog attached to the roasting sticks again.

After that the frog took its sifting basket, it pounded, it became a person like the owner, like this person here.

It pounded the man’s rice, pounded his rice.

The man returned and saw, “Who has pounded my rice?”

Tamôh palâang, ndil lalâang móón, to ask others woman, girl other to speak.
man with the frog girl wife.

asked others, the other women said,

vaaih daang. Manuih kloh dong mai.

have, have, create, become proper person to break off house you (sing)

that was proper. A person pounded in your house.

nal ngaaig ngaaig. Kah ngaaig

generative to know anyone, who anyone, who negative anyone

bom lai oot.

be able to see at all

do not know who it was. No-one could see anything:"

a bok tangai mfi koq, nek manuih kdi tdot, tdot.

that is attach to day one then that is person like, why to sit to sit

when one day after that man sat like

hadrai, kadorai, kadrai lai

hide (something) to hide (something) to hide (something) to see

bong palang; kikik ku lai, bong palang ku lai.

from hole others like this I to see hole others I to see

hid to see from a hole in someone's house; "I can see like this, I can see from someone's hole."

hak haro diq tiir.

to put rice place, in, on shelf, bamboo

The frog girl put rice on the shelf.

The frog to go to call out to go that is that is that

ntot achoooh. Bo tavaaih manuih.

reach to to fall over there he, she create, become person
He roasted the frog, it went and called out, it went like that until it fell over there. It became a person.

The man saw what was happening, then he took rice.

He was able to take rice, then the winnowing basket, he took a flat basket, he took a pestle and pounded the rice.

He finished pounding, then he stabbed the frog and put it on roasting sticks like before. He roasted it on the sticks. (He wanted to see if it was really a frog or a person)

The man, he, she, it man like, why to capture to capture he, she, it to speak do not to capture I, myself to give naked naked negative
The man with the frog girl wife.

(The frog became a person) The man captured her like that. She said "Don't capture me, I am naked, I am naked, I do not have clothes."

 dol ndruh dông sari dai. Dol bruôq kadiél. he, she, it man to give cloth I, myself he, she to work, do wife.

The man gave her his cloth. He made her his wife.

Chôóm dol bruôq kadiél yông kuut, to be able he, she, it to work, do wife with frog.

kuut dol bruôq kadiél. frog he, she, it to work, do wife.

He was able to make a wife with a frog. the frog became the wife.

Takôh ahai, ama chik truuih, older, important one day previously father then to tell.

dí dol bruôq kadiél yông kuut. he, she, it to work, do wife with frog.

The old men before, my father told about it, he made a wife with a frog.

Nêk bruôq vaaih akôón. that is to work, do have, create, become child.

Then they had children.

Vaaih akôón, móón kuut chîil tââq karuung have, create, become child to speak frog to cry out from river.

diq chalang, chîil. place, in, on to croak (frog) to cry out.

They had children. A frog cried out from the river where it croaked, it cried out.
The girl who became a frog, the frog who became a girl, who became the wife before, "O my father and mother are eating over there."

The man, the husband said to his wife, "Why did you say my father mother are eating?" The wife said "Why husband, do you say we two are husband and wife?"

She said she could not have him as husband any more. Why did he agree to take her? (as husband and wife) The husband said, "You do not want to stay with me any more."
គ្រាប់ពីប្រទេសប្រជាជនដែលមានស្ថានភាពជាឯប់បើចិត្តមកឈឺពីដើមទីមកឈឺមកងពី។

គ្រាប់ពីប្រទេសប្រជាជនដែលមានស្ថានភាពជាឯប់បើចិត្តមកឈឺពីដើមទីមកឈឺមកងពី។

The man with the frog girl wife.

The man with the frog girl wife.

The man with the frog girl wife.
She was not able to return to the husband any more.

They still had one child. This is what my father told me.
The story about an orphan.

(Loi Katu)

The story about an orphan.

The parents were dead. The orphan was to be pitied. When the father had already died, there was a bowel movement from the father.

Kdi akonh tatuodh chet nak briq eeq
I like, why father to shake to die that is bowel movement bowel movement

The father had a bowel movement then the child played with the father’s bowel movement then a dog licked it. The dog ate that bowel movement.

Kah naleq chik charoot mathu.

negative know where then to pay back sin
The child did not know where to pay back for the (father's) sin.

Do long nhiim mui do kah ave akonh
de deng a mi mi t naa re
he, she, it then to cry one, only he, she, it negative to have father

Akan katuiq m do chooom toot dik.
saexiem me de shoo be
mother small like he, she, it to be able to sit, stay this

He really cried, there was only him. He did not have a father and mother, he was small; he was able to sit like this.

Thoi do long nhiim palaaang bodd palaaang
beng taa de deng de be me de be
that's enough he, she, it then to cry others to comfort others

Dong aviq kah dong adah kah.
saexiem saexiem de

to give rice negative to give animal negative

That's all he really cried. Others comforted him, they gave him rice, they did not give him meat.

Dyop rau dyop kah do kah dudi.

every thing every negative he, she, it negative agree

He did not agree to take anything.

La kah dudi panien dik ngaal tadah long dik.

if negative to agree child this to play part this this

If he did not agree (to something) that child played with it like this.

Panien ngaal hoq do kienh chik do. Hadyoq do dudi.

child to play then he, she, it to want then he, she, it then he, she to agree

The child played then he wanted it; this is what he was like. Then he agreed to take it.

Do dudi hoq do pangaau. Do pangaau achok
he, she, it agree then he, she, it quiet he, she quiet that
song aq pangaau do dudi. Yudoq duyoq.

finished emphasis quiet he, she to agree negative yet
The story about an orphan.

He agreed then he was quiet. He was quiet then after that he agreed (to take it). There was nothing else.

After this future he, she, it to go towards mountain then he, she to see

achim dó mpeq mpeq tadah achik ahai.

bird he, she, it to throw away to throw away part then one day previously

After that he went to the mountains then he saw a bird. He had thrown away something before.

Tadah palââng thuong eeq akonh dó chik hai.

part others to throw out bowel movement father he, she, it then before

The thing others threw out was the father’s bowel movement from before.

Dó mpeq leq achim thòi achim chàt.

he, she, it to throw away towards bird that’s enough bird to die

He threw it at the bird, then the bird died.

Achim chât dó dââng chò dââng chò

bird to die he, she, it to bring to return to bring to return

hadydq dó giêuq dó boh diq dik.

then he, she, it to roast he, she, it to roast place, in, on this

The bird died so he (the boy) brought it back, then he roasted it between sticks here.

Bô boh hadydq achim lóng bok nsiêng achim
he, she, it to roast then bird then much fat bird

adik hadydq haruôï nsiêng achik leq yung dó.

that then to leak fat then towards foot he, she, it

He roasted it, and that bird had a lot of fat, then that fat leaked on a girl’s foot.
suul តារីការឹតឱយ ចន្លោះ បញ្ចូល សុី ត្រឹម សុី 
to cry out from inside foot to cry out to cry out he, she, it 

lóng nhiim nhiim maaq. ឡាយ្មៅឈូន សុី និឈូន 
then to cry to cry all the time if to whistle he, she, it to cry

It cried out from inside the foot, she cried out, she cried all the time. If it whistled, she cried.

Nhruh សុី និឈូន សុី ការឹតឱយស្អាត 
to be tired he, she, it to cry he, she, it to hold to hold to reach

leq yung dó ឆ្លើយ សុី សុី សុី 
towards foot he, she, it that's enough stop that's enough negative more

She was tired she cried she held it, she reached towards her foot. That's all it was finished. That's it, there isn't any more.

Tuon e សុី សុី សារីពារ សុី សុី 
week future he, she, it large emphasis he, she, it large like, why from

dik dó ṇīļīm hadyq dú tjej máil 
sieng he, she, it man, unmarried then he, she, it to see girl, woman

du ṇīļīm máil ngai du kieŋ. 
who, which good girl, woman anyone, who who, which to want

The next week he (the orphan) was big, he was big like Tu here, he was a young man. Then he saw a girl who was good looking, everyone wanted her.

Hadyq hayum dó tjej máil boh dó pai 
then night he, she, it to see girl, woman to sleep he, she, it to take

nsieng achek dó viq jut leq yung manithi chok 
that he, she, it to go to rub towards foot person that

thōi lóng suul hayum tangai suul 
that's enough then leaves night day to cry out

kah moq ave pat. 
negative negative to have to stop
The story about an orphan.

Then at night he saw the girl sleeping. He took that fat he went and rubbed it on that person's foot. That's it, then it (the fat) called out night and day, it called out, it did not stop.  

Akonh akan dó têng "La ve ngaai duôh  
father mother he she, it to work, do if have anyone, who to be able 

gayuč akid ku dön̄g kayiik diq dó chek di.  
cure that I to give husband place, in on he, she, it that already 

Her father and mother said, "If there is anyone able to cure this, I will give him as husband to her, that's right."

Nêk ntûn e dó têng "Take dön̄g  
that is after this future he she, it to work, do up to you to give 
adai gayuč." Dô gayuč.  
I, myself to cure he she, it to cure

Then after that he said "If you like, let me cure (her)." She was cured.

Dî hayum di padil chik bôch aq e  
already night already girl, woman that to sleep emphasis future 
dô vôdîq ngghú chik leq tadah nîông. 

When the girl slept at night, she would go and bump there against the side of the tree. 

Thôi pat yudq dydq. Ntûn e  
that's enough to stop negative more after this future 
dô ve kadiêl.  
he, she, it to have wife

That's all there isn't any more. After that he had a wife.

Chêk yî duui Bulô see akonh.  
that we excl to copy long time ago bowel movement father
That is how we follow the time long ago about the father's bowel movement.
The tiger and the periwinkle.  (Low Katu)

The tiger and the periwinkle.

他 tiger and the periwinkle.

他 tiger was in the jungle. It saw an animal.

The tiger was in the jungle. It saw an animal.

The tiger felt hungry, there was nothing to eat.

The tiger felt hungry, there was nothing to eat.

What would it eat? There was a periwinkle near the river.

What would it eat? There was a periwinkle near the river.

There were many periwinkles you could cook, but these periwinkles were big like his.

There were many periwinkles you could cook, but these periwinkles were big like his.

He tiger saw that it could capture and at that periwinkle, but it was afraid to capture it.
Bonus: jau chóngm chêt la kôôp madok e. he, she, it to follow perhaps to be able to die if to capture periwinkle future

It followed (it), perhaps if it captured the periwinkle it would die.

Tamôh kala. Bô tabach, dó tamôh. to ask owner, boss he, she, it wise he, she, it to ask

It addressed the one itself. It was wise, it asked.

Bô tamôh, "Harau madok, mai kah ve yung tâi. he, she, it to ask what periwinkle you(sing) negative to have foot hand

It asked "How is it periwinkle, you do not have hands and feel?"

Harau mai chóngm cha?" Madok móón, "Chôôm. what you(sing) to be able to eat periwinkle to speak to be able

How are you able to eat?" The periwinkle said, "I can (eat).

Kum chóngm cha. also to be able to eat

I can also eat."

Dâh adah ngkdî chóngm kôôp? to eat meat meat why to be able to capture to be able

(tiger said) "You eat meat, how can you capture it?" (periwinkle said) "I can."

Kôôp agôôt." Mai sâîr jau." to capture tiger you(sing) to lie perhaps. why to be able to lie

I can capture a tiger." (the tiger said) "Maybe you lie." (the periwinkle said) "How could I be lying?"

Vôôîq hûn ldq dai kah thua mai. to go yes and, with I, myself negative to give in you(sing)
The tiger and the periwinkle.

(tiger said) "Go along with me, I will not give in to you."

(tsinga) "I'll go along with you, I will not give in to you."

Huton dó vōōiq agōōt vōōiq chaplōng maaiq.

Yes, he, she, it to go tiger to go to jump all the time.

Sāq tēēh leq tēēh.

Yes, it (the periwinkle) went, the tiger went jumping all the time from over there to over there.

Tamōh madok, "Mī madok mai bral madōk."

It asked the periwinkle, "Have you come now already, periwinkle?"

Nōk dī. "Māh mai vōōiq."

Māh to ask periwinkle already periwinkle you(sing) to arrive now.

Māh mon, "Mī nōk. "Dāh mai vōōiq."

It asked the periwinkle, "Have you come now already, periwinkle?"


Māh to ask periwinkle already periwinkle you(sing) to go.

The periwinkle said, "Now already." (tiger said) "You walk quickly."

"Nōk dī. "Dāh mai vōōiq."

Nōk dī. "Dāh mai vōōiq."

Yes, now I, myself to go periwinkle yet he, she, it to go to jump.

The periwinkle still went jumping.

Padāh dó lóng mui maaiq.

"Māh the tiger, "Mī nōk. "Māh mai vōōiq." (tiger)

It came along quickly all the time.


It the tiger asked, "Oh periwinkle?" (the periwinkle said) "What?" (the tiger said) "Didn't you go quickly?"

Mī nōk dū? "Hau. "Kah dāh mai vōōiq?

It the tiger asked, "Oh periwinkle?" (the periwinkle said) "What?" (the tiger said) "Didn't you go quickly?"

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The tiger hated, it called to it, how could it go.

Pai ník dí kuòt tãq katièk mots leq
baak thôi.

place of trees that's enough

to take this already to jump from earth to enter towards

The tiger took action like this, it jumped from the ground, it entered the place of the trees at last.

Madok lóng kap díq kalông malông adôk alua.
periwinkle then to bite place, in, on inside
throat now true

Now truly the periwinkle bit the inside of
the tiger's throat.

Song kichek ul cha lóng 6ôch.

finished like this hungry to eat then thin

After that the tiger was hungry, then

Đôk kah bâân 6ôm, kah duôh 6ôm đôk.

water negative to spend to drink negative to be able to drink water

It (the tiger) could not drink water, it was not able to drink water.

Arùôq díq malông, kah duôh 6ôm.
to feel pain place, in, on throat negative to be able to drink

It felt pain in the throat, it was not able to drink.

Sâng lóng 6ôch. Hady dq ve manuih manuih achek dôk achak

lóng chèk 6ôm. 6ôm

achak dô tedôm darit.

achak dô tedôm. 6ôm

body he, she man, unmarried orphan, half

It felt very thin. Then there was a person, that person's name was the unmarried orphan.
The tiger and the periwinkle.

The grandfather tiger hurried to him, and its mouth was open.

The grandfather tiger then to hurry towards he, she, it then to open wide mouth

"Its mouth was open like this," we say; it pointed inside its mouth.

Harau agôt ate poh leq dai long chaleq leq kalóng bôp.
what tiger that to hurry towards I, myself then to point towards mouth

(ôl préab chôl) "Môch dôm bôp, dôm bôp, môm bôp, mêm bôp, dôm bôp, dôm bôp.

It cannot speak." He saw here its mouth was open, then he peeped inside the mouth of the tiger.

Dô teng nggûdî dô tak madok achek, he, she, it to hold stick, small he, she, it to stab periwinkle that

ntôq madok leq kalóng luônêh.

Không thể cầm và khai sọt ốc.
He (the orphan) held a stick, he stabbed that periwinkle, it fell into the intestines.

Thôi, niang khe, malóng dó, hóq món, "Tọt
dọ, ri, ri, lín, ma và lá, râ, râ,
that’s enough better easy throat he,she, it then to speak to stay
mái ní diq; yudq râu ku kóóp amai.
you(sing) this, here place, in, on negative thing I to capture you(sing)

At last the tiger was better, its throat was all right, then it said (to the periwinkle) "You stay here; I will not capture you.

Dông ku duônh 燠m dok kò.
to give I to go down to drink water particle

Let me go down to drink water.

E ku praaq ch’éen laq mái."
future I to converse towards you(sing)

I will talk to you."

Dó duônh 燠m dok mó sàng, dó
he,she, it to go down to drink water as much as to hear he,she, it
praar ch’éen, "Kam dón ve mái payúch malóng kú."
"You stay here, we will be catch you now.

It was able to drink water as much as it felt, it could converse, "Thank you, you cured my throat." (tiger said to orphan)

Dài tèng, "Kdí dái kúóch màdok
I, myself to work, do like, why I, myself to scoop periwinkle
sàng ul cha, kah arau cha."
thirsty, I, myself to eat nothing negative to eat

I (tiger) said, "Like this I scooped up the periwinkle, I felt hungry, and did not have anything to eat."
The tiger and the periwinkle.

Kichek, hadyoq do praq leq manuih mónón, like that then he, she, it to speak towards person to speak

It was like that, then it said to the person, "You stay here; you stay here.

Now I will capture an animal." Then the tiger captured it.

After it captured it, others wrapped it up.

The wrapped up one, it had wrapped, it was small like this.
It gave it to the person to take to the unmarried orphan.

"Here, you take this to your wife to eat."

The unmarried orphan said, "How could you keep it back from me, you gave me (only) a little."

The unmarried orphan threw a spear to get an animal like a water buffalo. He saw (it), that's all.

Anyone, who ordered you (sing) to throw away like that?

You are not able to bring it back any more. That's all.
The tiger said, "Stay here again." แล้ว ไปเมาซ่าๆ อยู่ ยังติดอยู่อีก.

Dóng ku gluh kóöp mapanong dydq. ต้อง คุณ ออกไป มาแหม่ค่ะ ย่าน.
to give I to go outside to capture one class anim more

Let me go outside to capture one more จูบปุ่มนี้เลย ออกไปบ้ามากหน่อย จะบีซ ล่าตัวที่ผิวตับ.

Hadyoq agööt kóöp mapanong dydq. หายอยู่ ก็จะไป มาแหม่ค่ะ ย่าน.
then tiger to capture one class anim more

Then the tiger captured one more ต้อกๆๆๆเพื่อนเจ้าไปจับเดี้ยงถึงไปบ้า.
animal.

Hadyoq dö dāäng chô, dāäng chô. หายอยู่ พอ ฝน ตก ฝน.
then he,she,it to bring to return to bring to return

Then it brought it back, it brought it back. กล้องปธิปมีสั่นๆ.

Bo möön ve yaya dö kadiël akan kadiël tooñ. ถ้า มีมัน เว ยาย ให้ ก็ดี แต่ ก็ดี ต้อง.
he,she,he to speak have mother in law he,she,he,he,he wife mother wife to stay

The orphan said he had a mother in law, อาศัยบุญกู้คำว่า มีมันมาจะดีๆๆๆ นะ มีเบียร์ดีๆๆๆๆๆๆๆ.
his wife's mother lived (with him).

Tæng sooq aq. Sooq amoqq tok ถ้า ถ้า บอก บอก เพิ่ม.
to work,do to flee,hurry emphasis to flee grandmother here

leq dong kïng luông yöm; yöm aðöz. เลือก ดอง วัย ลูอง เหมีย เหมีย.
towards house to want to undo to fold to fold here

He said to flee. "Flee grandmother, over ลองบอกให้ยินยอม ไม่เอาเจ้าๆๆๆๆๆๆๆๆๆๆๆ.
here I want to unwrap the wrapped up meat." ย่ากๆๆๆๆๆๆๆๆๆๆๆ

Möön, "Hau vil luông, harau hóm nóööq เมื่อ "มาไปลูอง หาไว้ หอย น้อยๆ
 vệ to speak what that is to undo what to pay back plu
pe, harau yóm katuïq tüöö. หาไว้ หอย ให้กับเข่า.
you(plu) what to fold small small

She said "How can you undo it, what is บางคนมันๆๆๆๆๆๆๆมั้ง
there to pay you back, what is this small wrapped thing?

มาถูกๆๆๆๆๆๆๆๆๆๆๆๆๆๆยังมีแน่.

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Harau chôm deh? Hau chôm pàng? 
what to be able to boil what to be able to reach

How can you boil it? How can you take it?

Ku têng, "Koi kah kôôp luong ve vil pàng."
I to work like, why negative to capture to take apart have that is to reach

I (orphan) said, "Of course I can capture and take it apart, I can do it."

Dyuong nik di gruôh diq malông nôk diq. 
to stand up this already to stick in place, in, on throat here place, in, on

He stood up like this, something stuck in his throat like this.

Tambîiq leq yung chagaam thôi. 
That wrapped up deer hit her on the foot. 

Chât yaya dô. "Ngaaai yua mai kadiq."
to die mother in law he, she, it anyone, who to order you (sing) to disobey

His mother in law died. (he said to her) "Who ordered you to disobey?"

Song adêk dô sâng bôt dô dâh adah adêk. 
finished that, there he, she, it to hear all he, she, it to eat meat animal that

After that he saw it was finished, he ate that meat.

Dô vôôiq leq bôiq. Dô chik chek agôôt chek hai. 
he, she, it to go towards mountain he, she, it to look for tiger that before

He went to the mountains. He looked for the tiger, he looked for it, that one before.

Agôôt môôn, "Thôî aq; mai vôôiq ducq leq ku. 
tiger to speak that's enough emphasis you (sing) to go yet and, with I
The tiger and the periwinkle.

The tiger said, "That's all; you still go with me." ลิง+', เล่าเรื่อยๆว่า: "ไปแล้วเจ้าตั้งทูปายมา
ด้วย"

Ku chik vaaih mŏop lŏom. หนึ่ง ถอน ลม
ŋ นี่ จะคาย ใหม่ ลม.
I then have, create, become bad, sinful liver

"Then I have a bad liver." (angry) "ยาคุงแล้วจิตมีต้ออย กับประเทศไทย"

Ku kiăng la mai võoqi dan leq ku e, glăh หนึ่ง ล้า มา พอๆ ตน เลื้อย หนึ่ง กล้า
ŋ นี่ คาย ไหม้ พวก และ นี่ เลื้อย.
I want if you (sing) to go near towards I future already
ku kóop dah mai." หนึ่ง ถอน คาย มา.
ŋ นี่ จะคาย ไหม้.
I to capture to eat meat you (sing)

The tiger said to the orphan "I plan if you go near me in future, I will capture and eat you." เล่าเรื่อยๆว่า "บารุงสนิมไป ทุกเจ้าสู้ให้
ด้วย, ด้วยจะจับ และบีมเจ้า"

"Nghổ mai têng kichek." "Ku mŏop lŏom leq mai." เล่าเรื่อยๆว่า "เปียบยุกเจ้าสู้ เรียนแบบนี้สิ" เล่าเรื่อยๆ
"กกี่ใน ถึง เรียก กิจท์." "นี่ไม่ถอน ลมและไหม้.
why you (sing) to work, do like this I bad, sinful liver towards you (sing)

(orphan said) "Why would you do like that." (tiger said) "I am angry with you.

Thố, nốk ku kóop dah dũk paı aq. เล่าเรื่อยๆว่า "เปียบยุกเจ้าสู้ เรียนแบบนี้สิ" เล่าเรื่อยๆ
นี่เยอะมาสิ จับจะจับ ฉะเจ้า
that's enough now I to capture to eat meat now to take emphasis

That's all, now I will take, capture and eat you. ช่วยมียามสิ จับจะจับ ฉะเจ้า

Kah tssql dycq. Kah praoq chiên leq mai dycq. เล่าเรื่อยๆว่า "เปียบยุกเจ้าสู้ เรียนแบบนี้สิ" เล่าเรื่อยๆ
ห้า เลื้อย ยุก. ห้า เลือก ชีว ขณะไม่ยุก.
negative to stay more negative to converse towards you (sing) more

Don't stay here any more. I will not talk negative to stay more negative to converse towards you (sing) more
with you any more.

La ve ku tssql leq mai e, glăh เล่าเรื่องยุกเจ้าสู้ เรียนแบบนี้สิ เล่าเรื่อยๆว่า "เปียบยุกเจ้าสู้ เรียนแบบนี้สิ"
หลุด หนึ่ง เลื้อย และ ไหม้
if to have I to sit, stay towards you (sing) future already
ku kóop dah amai." หนึ่ง ถอน คาย ไหม้.
ŋ นี่ จะคาย ไหม้.
I to capture to eat meat you (sing)

If I stay with you in future, I will capture and eat you." เล่าเรื่องยุกเจ้าสู้ เข้าต้องอยู่เจ้าสู้ เรียนแบบนี้สิ เล่าเรื่องยุกเจ้าสู้
ฉะเจ้า.
Thôi, đó sáng kichek, đó chồi
vếu, thì thắc vịt, thì ế.
that's enough he, she, it to hear like this he, she, it to return

kadir laq dong, đó kakhin.
phổ đề và theu, thì hài
quickly towards house he, she, it to be afraid

That's all, the orphan heard like that, he returned quickly to the house. He was afraid.

 đó kakhin, đó kakhin vôiiq,
thì phổ đề, thì hài
he, she, it to be afraid he, she, it to be afraid to go

nhang vôiiq. Thôi bất.

xì, ếi. ếi
we two (incl) to go that's enough all

He was afraid to go, for the two to go. That's all.
The tiger and the rabbit. (Low Katu)

The tiger and the rabbit. (Hmong)

Truuih agôôt loq tapaai. Agôôt taal hare.

I will tell a story about the tiger and the rabbit. The tiger cleared the field.

Song dóo taal, och, och hare, chôôi harô.

When it finished clearing the field, it burned it and planted rice.

Di chat harô yaal; tok bddi mangi,

already to sprout rice long to arrive weed, grass all

tok tangai pach bddi, pach

to arrive day to pull out (weeds) weed, grass to pull out (weeds)

kadeng dyôp tangai.

tall every day.

When the rice had sprouted and grown, all the weeds came up. The day came to pull out weeds and they pulled out tall ones every day.

Ve matangai tarang tapaai, vôôiq leq hare, agôôt

have one day to trust rabbit to go towards field tiger

loq kadiâl agôôt nîung pach

and, with wife tiger then to pull out (weeds) weed, grass

One day the tiger trusted the rabbit. The tiger went to the field, then the tiger and his wife pulled out weeds.
កែបារម្យបាន

**ប្រយោគជាអក្សរ Khmer**

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The tiger and the rabbit.

Bôôr anhûa vôôiq leq hare, song ku cha, ku
ôôq ći lay, và và và và, làôôq ñò gò, è, è
two you two to go towards field finished I to eat I
bôôq diq darââqng.

ôôq kò và và và.
to sleep place, in, on raised platform

You two go to the field. When I finish
eating, I will sleep on the raised platform.

Bôôr anhûa cho, hadyôq ku cho
leq dong ku.
ôôq ñò ñò ɨ, và và ɨ và và và và và
two you two to return then I to return towards house I

You two return, then I will return to my
house."

Agôôt, bôôr dó ngôq alua.
ôôq è, è, è, è, è, è, è, è

tiger two he, she, it to think true

The two tigers thought it was true.

Bôôr dó ìêm lôôm dêep.
ôôq ñò è, è, è, è, è, è, è, è

two he, she, it delicious liver to bear to, agree, obey

The two were happy to agree.

Mîq bôôr dó cho leq dong. Tapei at
diq hare.
ôôq ñò ñò ñò ñò và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và and
both two he, she, it to return towards house rabbit to stay in field

The two of them returned to the house.

The rabbit stayed in the field.

Mîq bôôr dó cho leq dong. Tapei at
diq hare.
ôôq ñò ñò ñò ñò và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và và and
both two he, she, it to pull out all rice to pull out (weeds) rice

pach adong, pach bôôq.
ôôq ñò ñò ñò ñò và và và và và và và và và và và and
to pull out (weeds) corn to pull out (weeds) weed, grass

It pulled out all the rice and the corn and
he weeds.

Song dó pach, dó cho leq dong.
ôôq ñò ñò ñò ɨ, và và và và and
finished he, she, it to pull out (weeds) he, she, it to return towards house

When it finished pulling out weeds, it

returned to the house.

paôôq bôôr sôôq xôôq lbôôx, niôôq móômôôq

fungible fruit.

môômôôq.

môômôôq.

môômôôq.
The two tigers saw the rabbit coming. The two thought it was true that the

The two ordered the rabbit to eat rice and drink rice wine in the house. The two of them went to the field. The two arrived at the field and saw that

The two felt pain in their livers and were sad, upset and angry. They returned to the house quickly.
The tiger and the rabbit.

Song tapai cha aviq, leq öm buôh, tapai čîq, ǝvəe ʒe ǝqê, ǝe ʒe ǝvəe, ǝvəe finished rabbit to eat rice and, with to drink wine rabbit
tapai pai pabôt tanông doôt, čhëen, dyôp do ǝvəe ǝn ǝvəe ǝmôp ǝnô, ǝn, jôâ ǝnô rabbit to take all dish dish dish every thing
liêm, chék rapiing darâîng.
ǝm, ǝm ǝm ǝm ǝm.
good to look for behind raised platform

When the rabbit finished eating and drinking rice wine, it took all the dishes and cups and all the good things. It searched behind the raised platform.

Duum leq danumum. Do dyôk piing pabung dong.
qô ǝm ǝm ǝm. ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm wrap and, with blanket he, she, it to climb top of above house

It wrapped the things in a blanket. (It looked like someone sleeping) It climbed on top of the house.

Bral bôôr agôôt chô leq dong, nhi ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm to arrive two tiger to return towards house plus two

bôôr do ngoôq alua, tapai bôôr rapiing darâîng.
ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm two he, she, it to think true rabbit to sleep above raised platform

The two tigers came back to the house, those two thought it was true that the rabbit was sleeping behind the raised platform.

Nhi bôôr do pai duui, chapoh darâîng.
qô ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm plus two two he, she, it to take stick to beat raised platform

The two took clubs and beat the raised platform.

Bôôr do poh pahu, pachah bot doôt čhëen.
qô ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm ǝm two he, she, it to hit cause to destroy to smash all dish cup

The two beat and destroyed, they smashed all the dishes and cups.
Tapaai daloong tąáq pabung dong, “Kdí nhi kuóí
sawhng neéru, níte péngtu tót,” “kohu sú tó rau-
rabbit to call from above house like, why plu two to beat
nhi poh pahu dó bi nhóogo?
bi béé buh, bi péé, bi véé?”
olu two to smash cause to destroy this, here valuable particle
The rabbit called from above the house,
“Why are you two beating and smashing
and destroying the valuable things?”

Nhi bòor dó lái tapaai rapiing pabung,
bi kéé tóó bi léé sawhng sawhng péngtu,
plu two two he, she, it to see rabbit behind (house) above
grá, taaq tóó tapaai.
énik, tóó déé buh sawhng.
angry to curse to curse rabbit
The two saw the rabbit behind the house
up above, they were angry and cursed
the rabbit.

Tapaai móón, “La nhúa kiéeng leng aku nhi
sawhng nhúa, “la kéé ngúu sa’é saé’o sú
rabbit to speak if you two to want to kill I plu two
pái ooch dong.”
bi kéé tót, tót.”
to take to burn house
The rabbit said, “If you two want to kill
me, you two burn the house.”

Song arón dong, tapaai chaplóng tąáq tu panaang.
bi léé sawhng téé, sléé sa’é saé’o sú roo kongu, finished to burn house rabbit to jump from top betel nut
After burning down the house, the rabbit
jumped from the top of a betel nut tree.

Tapaai móón, “Kdí nhúa kuóí parón
sawhng sú, “kohu kéé tóó rau péé’o
rabbit to speak like, why you two to beat cause to burn
donq nhí at?”
ho tót, bi péé, bi véé?”
house where plu two to remain
The rabbit said, “Why did you two beat
and burn down the house where you
stay?”

The rabbit added, “Why did you two beat
and burn down the house where you
stay?”

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The tiger and the rabbit.

The two tigers saw like that, they were upset in their livers and very angry.

Tapaalâa, "Kdî nhua choóm grâ?
Kâkaa âtu, "Geem geem jâwâ ngil?
rabbit to answer like, why you two to be able angry

The rabbit answered, "Why are you two angry?
La nhua kîng lêng akû, pâi achiq kudl panaang.
La geem ngî, kâkë, ngëru, in akû jût jût
if you two to want to kill I to take bushknife to fell(trees) betel nut

If you two want to kill me, take a bushknife and cut down the betel nut tree."

Bodr agôôt pât achiq kudl panaang, pakaldm panaang.
Bodr agôôt pât akâm jût
The two tiger to take bushknife to fell(trees) betel nut cause to fall betel nut

The two tigers took a bushknife and cut down the betel nut tree, causing it to fall.

Tapaaalâ Chaplông leq tu tanap; tapaaalâ daloon, "Kndh akonh
La nhua jëggâ kû, jëggû, jëggâ kû,
la nhua jëggâ, kû, kû, kû, kû,
Bodr to jump towards top tree rabbit to call what father
Bodr nhî kudl panaang. Hau rau nhî cha?
Bodr nhî kudl yâl, kudl, kudl,
y ou to fell(trees) betel nut what thing you two to eat

The rabbit jumped to the top of a tree and called out, "Father why did you cut down the betel nut tree? What will you two eat?"

Nhi bodr agôôt chaling lai tapaaal ât diq tu
Nhi bodr agôôt chaling lai tapaaal plu two two tiger to look up to see rabbit to remain place,in, on top
panoh; nhi bodr dô möob lôôm, dydôq grâ tatóh tapaaal.
Nhi bodr agôôt chaling lai tapaaal

The two tigers looked up and saw the rabbit sitting in the top of the tree; the two were upset in their livers and angry, they cursed the rabbit.

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Tapaoi móon, "La dûq nhì kièng lêng aku, pai
chueng kûdl paneh."
shovel to fell(trees) jackfruit

The rabbit said, "If you two still want to
kill me, take a shovel and cut down the
jack fruit tree."

The two cut down the jack fruit tree,
causing it to fall.

Brut tapaoi pasardm leq kâtìok, tapaoi kûrd mut.
quickly rabbit cause to fall towards earth rabbit strong to run

The rabbit quickly fell down on the
ground, it ran well.

Nhì bûôk dô vièng tapaoi mièt,
plu two he,she,it to chase away rabbit all the time
tok leq bông.
arrive towards hole

The two tigers chased the rabbit all the
time, they arrived at a hole.

Tok nhì bûôk dô vièng tapaoi; tapaoi
arrive you two he,she,it to chase away rabbit rabbit
mot kalông bông.
to enter inside hole

The two arrived chasing the rabbit; the
rabbit entered inside the hole.

Dô ngôq kah nakônh tîâng, bââm lêng tapaoi.
he,she,it to think negative why to work,do to be able to to kill rabbit

The two thought they did not know what
to do to be able to kill the rabbit.
The tiger and the rabbit.

"Hi boor dó tamóh tapaai, "Dakdi tapaai ku plu two two he, she, it to ask rabbit why rabbit I amai." nuam "

The two asked the rabbit, "Rabbit, what will we do to kill you?"

Tapaai áái bóóp boor dó, "O la nhúa kíóng rabbit to answer mouth two he, she, it sigh if you two to want

leng, kíóng buón; ku at kalóóng bóng. to kill I that, there to be pleasant I to remain inside hole

The rabbit answered the two, "Oh if you two want to kill me, that is easy; I will stay inside the hole.

Nhúa chó pai oíh kakut. You two go back and get a short piece of wood.

plu two to return to take fire wood, short

La mai tamót oíh kalóóng bóng, ku chét. " if you(sing) cause to enter fire inside hole I to die

If you put the fire inside the hole, I will die." Whí boor dó chó luch kayik kadiál plu two two he, she, it to return finished husband wife

vósíq manat kalóóng. to go one section road

The two returned, the husband and wife (tigers) went on one section of the road.

Tapaai at kalóóng bóng, daloong sasaau plu tapaai.
rabbit to remain inside hole to call grandchild to look after rabbit

The rabbit stayed inside the hole, he (the tiger) called a grandchild to guard the rabbit.
"ឃស្តាបីដឹង និង ស្រីស្តាបីដឹង ចេញ សនឹងហ្វូត និង ស្តាបីដឹង ចេញ សនឹង ហ្វូត 
ស្រីស្តាបីដឹង ចេញ សនឹង ហ្វូត និង ស្រីស្តាបីដឹង ចេញ សនឹង ហ្វូត
dowel movement nose rabbit to look after grandchild tiger

"Oh younger sibling, here is the rabbit's 
honey, it was the nectar of the rabbit; look 
after the tiger's grandchild."

ដឹង ស្រីស្តាបីដឹង ចេញ សនឹង ហ្វូត និង ស្រីស្តាបីដឹង ចេញ សនឹង ហ្វូត 
his true rabbit to call to give you (sing)
dah keq karóót sasaau.
to eat meat all bee 
grandchild

He thought it was true, the rabbit called, 
"I will let you eat all the grandchild's 
honey."

Agóót dddoch dah, sâng iém. 
តើមក ឃើញ ខ្ញុំ សុំ។
tiger to swallow to eat meat to hear delicious

The tiger's grandchild swallowed, tasted 
and ate it, it was delicious.

Tapaaı pahêl dô, "ឃស្តាបីដឹង ចេញ សនឹង ហ្វូត និង ស្រីស្តាបីដឹង ចេញ សនឹង 
rabbit to comfort he, she, it sigh you (sing) to enter to eat meat
kalóóng bông, bôk dyôq. Kah karóót. 
កែរ៉ាំង ទូរ៏ មក ឃើញ ខ្ញុំ 
inside hole many more negative honey

The rabbit comforted it (the grandchild),
"Oh you come in and eat inside the hole, 
there is much more." It was not honey.

Sasaau agóót mút kalóóng bông, tapaaı diêr bông. 
ដឹង សនឹង ហ្វូត និង ស្រីស្តាបីដឹង ចេញ សនឹង ហ្វូត និង ស្រី 
grandchild tiger to enter inside hole rabbit to go around hole

The tiger's grandchild entered the hole, 
the rabbit circled around the hole.

Sasaau agóót at kalóóng bông, tapaaı dyôk tu nlóong. 
ដឹង សនឹង ហ្វូត និង ស្រីស្តាបីដឹង ចេញ សនឹង ហ្វូត និង ស្រី 
grandchild tiger to remain inside hole rabbit to climb top tree, wood
The tiger and the rabbit.

The tiger’s grandchild remained inside the hole, the rabbit climbed to the top of the tree.

When the tigers arrived back, the two brought firewood; then the wife fanned the fire and burned inside the hole.

The two tigers called out and begged, “Oh grandfather, we are not the rabbit. Do not build up the fire, I (we) will die. The rabbit has already fled.”

That tigers sent messages to the other tigers: “I go to see the other tigers. This is a rabbit.”

Tapi: “Do not build up fire grandfather build up fire

The rabbit answered, “Build up the fire, grandfather, build it up.”

Song asked abudp kom, long chat aq. finished that, there grandfather build up fire then to die emphasis

After that the grandfather tiger built up the fire, the tiger died.

The tiger and the rabbit.
It opened the hole and saw its grandchild dead inside the hole.

Tapaa daloong tāq tu nlongitude: "Oi kala abudp, saylāw slāh wāh qu mañgā; "oi khàk oj åh pekēm, rabbit to call from top tree, wood sigh owner, boss grandfather kōi nhlī lang sasaau meh?" kōi åh wāh slāh wāh mañgā?" like, why plu two to kill grandchild particle

The rabbit called from the top of the tree; "Oh chief grandfather, why did you kill your grandchild?"

Abudp chaling lài tapaa at tu nlongitude. sānjeu jàhī jàhī sānjeu jàhī qu mañgā. grandfather to look up to see rabbit to remain top tree, wood

The grandfather looked up and saw the rabbit sitting in the top of the tree.

Nhlī boor dō nhiim kalaau chāq sasaaau sī eī wēr thē sī māŋ khō̄ng wēr slāh plu two two he, she, it to cry to wail to forbid grandchild kiēng tāq jàhī. Nhi boor dō kiēng gū jàhī. Nhi boor dō gū to want from that, there plu two two he, she, it to want at masāng adāk tapaa. thō mān jàhī thō uē jàhī sānjeu to remain one family that, there rabbit

The two tigers were crying and mourning, they had forbidden the grandchild to go from there. The two wanted to be one family with that rabbit.

Jī mut gun tapaa, at lōq eī sōng mō sām sōm, sōng thō already to run to blow to kill person rabbit to remain and, with tapaa tēng jōng, pājūdi nōng chaneh abudp. sōmū jōng wēr bēi, bēi sēmēj wēr thō pekēm. rabbit to work, do rice house to snatch steal unhusked (rice) grandfather

They went to blow on to kill the rabbit, they stayed with the rabbit, they made a rice storage house and persuaded it to steal the grandfather’s rice.

Song adāk taai tok rayiu. Oōq nōng adāk. tēi sēmēj wēr bēi sēmēj. bēi wēr bēi sēmēj. finished that, there because to arrive tomorrow do not to steal pig
The tiger and the rabbit.

After that tomorrow arrived. "Don't steal the pig."

The tiger brought a basket, the rabbit brought a trap; they arrived at a part of the road. The rabbit asked the tiger, "What did you bring?"

The tiger answered, "I brought a basket."

The rabbit said, "I brought a trap."

The tiger tested the tiger, "The trap can climb up to catch a pig, the basket cannot catch pigs."

The rabbit was wise, it wanted the tiger to be afraid and to obey it.

It exchanged the tiger's basket to get for itself; it gave its trap to the tiger.
They arrived there, the rabbit gave glutinous rice which it threw to the pig, the older sibling ran and swallowed it.

It arrived at the road and called there, “Oh tiger, steal the pig.” The rabbit called out loudly.

The grandfather tiger heard, it went out to chase the tiger. The tiger fled, scraped its hands and feet, it returned and arrived at the house.

The rabbit asked the tiger, “Grandfather, what meat do you want to eat?”

Do you want the flesh?"
The tiger answered, "I want to eat the fat." The rabbit boiled the meat.

After cooking it, the rabbit gave it to the tiger to eat a little fat with the body meat.

It was salty, it (the rabbit) hurried to the tiger to ask to go down.

The tiger was happy to see (the rabbit).

The two ate meat until they were full.
Nhí buor dó tamóh gôp deh; "Agôôt, mai
ôi ni tê, sêkôk rêy rêy rêy; "sêlô, ìm
plu two two he, she, it to ask cover imperative tiger you(sing)
harau mai dâang?" Agôôt aâi, "Ku dâang kadaau.
sêlô, tê, sêkôk rêy rêy rêy; "ôi ni tê, sêkôk rêy rêy rêy;
what you(sing) to bring tiger to answer I to bring dagger
The two asked, covering up the things;
"Tiger, what did you bring?" The tiger
said, "I brought a dagger."

Tapaaì aâi, Ku bân abìeng.
ɾûnâk ɾûnâk, ɾûnâk ɾûnâk ɾûnâk."
rabbit to answer I to be able to a trap
The rabbit answered, "I brought a trap."

Tapaaì móon, "Biêng, biêng, biêng dyoq bân kôôp atûnch.
ɾûnâk ɾûnâk, "pûnû, pûnû, pûnû pûnû pûnû pûnû; nûm, nûm ɾûnâk ɾûnâk ɾûnâk ɾûnâk.
rabbit to speak a trap a trap a trap yet be able to capture chicken
The rabbit said, "A trap is still able to
capture a chicken.

Kabông chaliêng jih. Kah bân kôôp atûnch.
ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû; nûm, nûm ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû.
basket only slow negative to be able to capture chicken
A basket is only slow. It is not able to
capture a chicken.

Agôôt sáng kidâk, dó rakônh na
ɾûnâk ɾûnâk tiêtê, ñêo smûnû na
tiger to hear like that he, she, it to exchange as, is, that is
dông leq tapaaì, biêng tapaaì leq dó.
ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû; nûm, nûm ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû.
to give towards rabbit trap rabbit and, with he, she, it
The tiger heard that, it exchanged and
gave the animal trap to the rabbit.

Tôk leq dong adîsqûq, tapaaì, dó ve kabông
ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû; nûm, nûm ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû;
arrive towards house quickly rabbit he, she, it to have basket
dyôq bân kôôp, bôq kabông.
ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû; nûm, nûm ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû ɾûnû;
yet to be able to capture attach to basket
The tiger and the rabbit.

It (the rabbit) came to the house quickly, it had a basket, it could still catch animals in the basket.

The relatives finished worrying.

Song tâch kalnang, dô daloong kard leq

Finished to cut off road he, she, it to call strong towards

After leaving the road, the rabbit called strongly to the tiger that there. It roasted the chicken between two sticks, there was a chicken.

The Vietnamese heard the tiger, they chased it away. The tiger fled and scratched until there was blood on its foot and hand.

The two returned to the road and arrived at the house.

The rabbit dipped out the meat for the tiger.

Tapaai dah nloom leq mbâch dong agōt aham. rabbit to eat meat six months previously and, with flesh to give tiger blood
The rabbit ate the flesh first, it gave the blood to the tiger.

Chana agôôt, bok rau dó lêm, tapaai dah.

food tiger many thing he,she,it delicious rabbit to eat meat

The tiger’s food, many things were delicious so the rabbit ate.

Harau du möôp, dông agôôt.

what who,which bad,evil to give tiger

What was bad, it gave to the tiger.

Rayum ntún, vòôiq tông chaneh.

night after this to go to steal unhusked(rice)

Agôôt raving dông javing.

tiger to prepare to give rake

The following night it went to steal unhusked rice. The tiger prepared to give a rake.

Tapaai raving dông jarum. Agôôt tok manat kalong.

rabbit to prepare to give needle tiger to arrive one section road

The rabbit prepared to give a needle. The tiger arrived at one section of the road.

Tapaai thu agôôt kabring ling ding, kah ve chaneh.

rabbit to test tiger to jump up and down negative to have unhusked(rice)

The rabbit tested the tiger, it jumped up and down because there was not any rice.

Jarum dyaq ling. ôi ve chaneh.

needle fast very already to have unhusked(rice)

The needle was very fast. Already there was unhusked rice.

Dô rakôn̄h leq agôôt, jarum.

he,she,it to exchange towards tiger needle
The tiger and the rabbit.

Exchanged the needle with the tiger.

The tiger exchanged the basket with the rabbit.

The two of them arrived at a Vietnamese house and stole unhusked rice.

The rabbit threw the unhusked rice into the basket.

The tiger poked the unhusked rice with the needle and stabbed its hand; "There you have stabbed your hand." The rabbit fled first.

It came to the road and called out loudly; "Oh the tiger stole the unhusked rice, it stole the unhusked rice."

Vietnamese person to hear like that Vietnamese person to chase away tiger.
The Vietnamese heard that, they chased the tiger away.

The tiger lied, "I was just going fast."  'I lie, so I quickly go to go to sleep to steal"  "You were going quickly." It slept, it stole.

The next year the tiger went to the jungle with the rabbit, it was angry in its liver.
The tiger and the rabbit.

"Here is your mother and father's lid, they are looking for fruit."

Agōt lái kidēk, agōt nhan, "Dōng adai.
"I want to see like that tiger to ask to give I, myself"

tiger to see like that tiger to ask to give I, myself

The tiger saw like that, it asked, "Give it to me."

Tanāāt, tapaa̱i kah dòng. "Sàng dai cháat."  
"I want to jump rabbit negative to give to hear I, myself to forbid"

to jump rabbit negative to give to hear I, myself to forbid

The tiger jumped up and down but the rabbit did not give it to him. "Listen to me forbid it."

Song adēk, tapaa̱i dòng leq agōt raraau.  
"I want to listen rabbit finished that, there rabbit to give towards tiger wasp nest"

Song adēk, tapaa̱i dòng leq agōt raraau.  
"I want to listen rabbit finished that, there rabbit to give towards tiger wasp nest"

After that the rabbit gave a wasp nest to the tiger.

Tapaa̱i pagón agōt, "La ku vāâiq changaa, dy dq  
"I want to sit rabbit to send message tiger if I to go far yet"

Tapaa̱i pagón agōt, "La ku vāâiq changaa, dy dq  
rabbit to send message tiger if I to go far yet"

mái tōdt mpiing akoq."  
"I want you(sing) to sit, stay above head"

The rabbit sent a message to the tiger, "If I go a long way, you will still be sitting on top of my head."

Agōt pōong raraal mpiing akoq dō, "O raraang asach.  
"I want that tiger to wear underneath above head he, she, it sigh above wasp nest"

the tiger wore it above his head, "Oh it's above the beehive."

Mq akoq, ruōq nakoq." Agōt taaiq tōh.  
"I want it to be pain head tiger to curse to curse"

On my head, my head hurts. "The tiger cursed him.

Tapaa̱i tamōn agōt, "Harau mai mamōng?" Agōt åål  
"I want to ask tiger what you(sing) alive tiger to answer like this"

Pihiphēy
The rabbit asked the tiger, "How are you alive?" The tiger answered "Like this.

Tapachah jarâp, mai dông adâk."
causa to be broken dish you(sing) to give that,there

The lid you gave there has been broken.

Song anâk, agôôt leq tapaai vôôiq; tapaai vôôiq
finished that tiger and, with rabbit to go rabbit to go
loom lài avaanh. Tapaa moón avaanh dô kabe.
seem then seem. seems melo in the seem.
first, before to see crock rabbit to speak crock this teapot

After that the tiger and the rabbit went; the rabbit went first to see the crock. The rabbit said this crock was a teapot.

Amâq ama chêt hanua, adâk kabe ti
mother father to die long time ago that, there teapot old(things)
tââq bayô amoq abuôî ku.
from long ago grandmother grandfather I

The mother and father died a long time ago, that old teapot was from a long time ago at the time of my grandmother and grandfather.

Agôôt kanôq, "Alua, kum nhan leq dai."
tiger to think true also to ask towards I, myself

The tiger thought, "Truly, I will also ask for myself."

Tanââp tapaai tê nép dai châq.
beginning rabbit to think I, myself to forbid

At the beginning the rabbit thought he would forbid it.

Song adâk tapaai dông leq agôôt.
finished that, there rabbit to give towards tiger

After that the rabbit gave it to the tiger.

The tiger and the rabbit.

Tapaii pagón agōt, ama ku vōiq changaai ajōq
mau waal nān amē nē iō kō hān nōq
rabit to send message tiger father I to go far very
mai bluq kard." ku wē nōq nōqēq.
you (sing) to go out well

The rabbit sent a message to the tiger,
"My father went a very long way, you went out, you were well."

Agōt bluuc bōrp tapaii. Tapaii vōiq manat kalōng.
ēlaq bān jōk bēsē sathē. sathē iōy kēk jōk jōkē.
tiger to argue mouth rabbit rabbit to go one section road

The tiger argued with the rabbit. The rabbit went on one section of the road.

Agōt bruuc pavan saah kalōng bōrp, kalōng
ēlaq bān jōk bēsē jōk jōkē bēsē, jōkē
tiger to come out sore sore inside mouth inside

butr mat aruq eh moh mat agōt.
ēlaq wēnē yēl kēk nōqē
lip eye to feel pain swollen nose eye tiger

The tiger had sores coming out of inside
its mouth, inside its lips and face were
sore, its face was swollen.

Agōt grā blong taaiq tōh tapaii.
ēlaq amē bēnē jōk jōkē yēlē sathē.
tiger angry very to curse to curse rabbit

The tiger was very angry and cursed the rabbit.

Tapaii daloong, tamōh agōt, "Harau mai mamooh."
ēlaq saahē, sēvat saahē, "sēvēq inē kēk amēq."
tapaii to call to ask tiger what you (sing) to be alive

The rabbit called and asked the tiger,
"How are you alive?"

Agōt aāi, "Ke rau di pasah kabe mai dōng adēk."
ēlaq wēnē, "an kāq jōq saahē qēkē kēnē
inē inē bōrp adēk.
tiger to answer this thing already to break teapot you (sing) to give there

The tiger answered, "The teapot you gave there is already broken."

Boor dō vōiq, vōiq changaai. Vōiq loom lāi song kanam.
ēlē jōq jōq, jōq jōq kēqē.
moi amē bōrp qēqē

The tiger said:
"I have broken the teapot."

two he, she, it to go to go far
to go first to see finished dark

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The two went, went a long way. They went, at first they saw darkness.

already rabbit to go outside to blow to kill

The rabbit already went outside to blow to kill.

because rabbit to speak sigh that, there to copy mother

ama ku, chût hanua.

father I to die long ago

Because the rabbit said, "Oh that, I copied my mother and father, who died a long time ago."

Agôt lâi liâm dô nhan tââq dai, "Đống

kadiâl dai tââng drô." wife I, myself to work, do violin, one stringed

The tiger saw it was good that it asked from the rabbit, "Give your wife to me to make a one stringed violin."

beginning rabbit to work, do I, myself negative to give

At first the rabbit said, "I will not give."

Tapaai moön, "O duui kîiq tââq bayuun amoq rabbit to speak sigh club valuable from lifetime grandmother

grandfather I valuable very

The rabbit said, "Oh the club is valuable, it is from my grandmother and grandfather’s generation, it is very valuable."
The tiger and the rabbit.

Song adék tapaai dông, tapaai pagón, finished that rabbit to give rabbit to send message
yua dó tok.

to order he, she, it to arrive

After that the rabbit gave, it instructed and ordered the tiger to come up.

"Kalông daluôngh dyoq kadiél mai mai road to go down hill yet wife you(sing) you(sing) dró jaráp duui diq malóng."

violin, one stringed to turn (upside down) to copy place, in, on throat

"The road goes down, yet your wife and you play the one stringed violin, turn it and copy in your throat."

Song adék anah dó vôoiq, vôoiq, tapaai vôoiq finished that, there then he, she, it to go to go loom, agôt vôoiq ntun. Kadiél agôt ntun ngai. first, before tiger to go after this wife tiger to follow very

After that then it went, the rabbit went first and the tiger followed after. The wife of the tiger followed way behind.

Tok daluôngh dó ndró brut daluôngh arrive to go down hill he, she, it then quickly to go down hill sóôi adraq leq katiék. tail down towards earth

They went up and down, then went quickly downhill, the tail was down towards the ground.

Akoq, dó głáp diq malóng. Têng aduuuh. Its head was stuck in the throat. They did all the time like that.
Every time it was like that, until the time it was finished.

The snake bit in the throat of the tiger's wife.

The tiger saw its wife was dead; she was dead, it cried and wailed, then wrapped her up and buried her in the middle of the road.

After that, the mother went and followed and went down to the rabbit; she arrived to the rabbit.

She went with the rabbit and arrived at the jungle with monkeys, the village with monkeys, she bathed at the edge of the field.
The tiger and the rabbit.

The rabbit went first. It ate and bathed the monkey.

already to eat bathe he,she, it test tiger sigh tiger also to think true

It ate and bathed and tested the tiger; "Oh tiger, you also think it's true."

The tiger called, "Oh rabbit." The rabbit answered, "Don't call loudly."

Chooh dyök aduok, kieng tok lang over there to climb Vietnamese person to want to arrive to kill

I and, with you(sing) gun crossbow many all.

Over there Vietnamese are climbing, wanting to arrive to kill you and me. There are many guns and crossbows.

The tiger heard like that, it was afraid. It asked the rabbit, "I am here, if they want to do something to me, I will hide."

Tapai âai, "Kah nal amai; leq mai rabbit to answer negative to know you(sing) towards you(sing)

kieng at, óóq at dan aku." to want to remain do not to remain near I
The rabbit answered, "I don't know you; wherever you want to stay, don't stay near me."

Chip jap dan, chabran leq dö. Agööt kakhin..quickly jump near to jump to here tiger to be afraid

It quickly jumped near, jumped over there. The tiger was afraid.

Dö nhan tāsq tapaai, "Duônh at ldq mai." he, she, it to ask from rabbit to go down to remain and, with you

It asked from the rabbit, "Let me come down to be with you."

Tapaaï tê ngê, kah dòng. rabbit to think negative to give

The rabbit thought it would not allow.

Agööt nhan pabïër, nhan mïêt; tiger to ask continually to ask all the time yet rabbit to give

The tiger asked continually; it asked all the time then the rabbit allowed (it).

Vōśiq sarîm ldq hâm. At ldq tapaai. to go to fall and, with bathe to remain and, with rabbit

It went and fell in and bathed. It stayed with the rabbit.

Duônh bôôr agööt at kalông hâm, at dîq dëk. a long time two tiger to remain inside bathe to remain place, in, on there

For a long time the two tigers stayed inside there bathing.

Tapaaï bôôr khôn dai. rabbit two wise proud, wise

Two things about the rabbit, it was wise and proud.
The tiger and the rabbit.

The rabbit teased the tiger and went to see it all the time.

The tiger agreed to many things. The tiger begged, "Don't play."(tease)

The rabbit did not obey. For a long time the rabbit still teased the tiger.

After that the tiger was angry. The tiger took and threw the rabbit into a hole.

I was already thrown into the monkey hole, how could I lie in the deep? You already stayed inside the hole, now the tiger will kill you.
Agôôt at kalôông hôm, agôôt nhiêm kapôn, sêlô eôn nê nhêlhôông eôn, sêlô eôn nê nhêlhôông eôn, tiger to remain inside to ba the tiger to cry afraid ka-uuk chêt, gagôôq leaq aboot, sêlô eôn eôn nhênhôông eôn, afraid to die to beg towards monkey.

The tiger stayed inside the hole, it cried and was afraid; it was afraid of dying, it begged the monkey.

Tapaai móon leaq agôôt, "La mai kiêng ku cêlhôông leaq nhênhôông eôn, "krôôq phôôm", rabbit to speak towards tiger if you(sing) to want I at loq mai, kiêng mamôông, ve mai dôô, leaq nhênhôông eôn, ñêôôq leaq nhênhôông eôn, to remain and, with you(sing) to want alive to have you(sing)

kiêng dôôp, bâân ku móon."

ñêôôq leaq nhênhôông eôn, phôôm ñêôôq leaq nhênhôông eôn, to want to bear to, agree, obey to be able to I to speak

The rabbit said to the tiger, "If you want me to stay with you, if you want to be alive, you want to agree, then do what I say."

Agôôt gagôôq, "Ôôôq kôôôi mai téênh loq. sêlô eôn nhênhôông eôn, "Ôôôq kôôôi mai téênh loq. tiger beg do not like, why you(sing) to work, do quickly

The tiger begged, "Don't do like you said quickly."

Dôôm ku jup dôô, dôôm ku mamôông."

ñêôôq dôô, dôô, dôô, ñêôôq dôô, to give I to help particle to give I alive

Let me help it, let me be alive."

Dôô ha bôôp kalôông, at kalôông dôôm.

ñêôôq dôô, nhênhôông eôn, ñêôôq dôô, he, she, it to open mouth inside to remain inside hole

It opened its mouth inside, it remained inside the hole.

Tapaai jôô bôôp dôô, at pe ayum mpah.

sêlô eôn nhênhôông eôn, ñêôôq dôô, rabbit to open mouth he, she, it to remain three night then
The tiger and the rabbit.

The rabbit opened his mouth, then it stayed three nights.

Song ađhık, tapaai vôôiq kanóon boot móon, hêr̄ əmpê, səzə ciñ əómpê xuñ môx, finished that, there rabbit to go village monkey to speak
"ôi agôôt taluq bông nôôq pe."
"ôi səzə ciñ əmpê hêr̄ əmpê niñ, already tiger to fill hole pluraliser you(plu)
After that, the rabbit went to the village of monkeys and said, "The tiger already filled up your hole."

Song aŏt vôôiq song kidhık agôôt vôôiq rok, hêr̄ əmpê əiñ əmpê gînêk əz xuñ əiñ xeu, finished monkey to go finished like that tiger to go to go out
lài mpaang, ngôq agôôt chêt. əmpê ciñ əmpê xeu.
to see maggots to think tiger to die

Then the monkey went, after that the tiger went out, saw the maggots, he thought the tiger was dead.

Bot aŏt glâq agôôt, dââng chê leq dong, ngôq mûn xuñ xuñ, ngê əz xuñ xeu, all monkey to carry tiger to bring quickly towards house

All the monkeys carried the tiger and brought it quickly to the house.

lài mpaang aŏt. Đô ngôq alua agôôt chêt. xuñ mûn xuñ xuñ. nê əmpê əz xeu.
to see maggots monkey he, she, it to think true tiger to die

They saw the monkeys' maggots. They thought the tiger was really dead.

Akôn aboot, "ô ama, dyôq tahoot." xuñ ñam, "le ñam, xî bok xeu." child monkey sigh father yet to breathe

The young monkey said, "Oh father, it's still breathing."

Akôn dô móon charôôt, hau tihoot dyôq ôi tipudt. father he, she, it to speak to pay back what to breathe still already smell

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Its father said they paid back, how could it still be breathing. It is already smelly.

Song kidēk, bot pi dó leh yung tāi tāiq klooiq agōt. finished like that all they he, she, it to loosen foot hand from to tie tiger After that they all loosened the ties up on the tiger's feet and hands.

Tapaaia daloong, gluh hōng loom mai jiput; rabbit to call to go outside back first you (sing) to come out agōt yuor, agōt mut leq kalōong boiq. agōt yuor, agōt mut leq kalōong boiq. agōt yuor, agōt mut leq kalōong boiq. tiger to rise tiger to run towards inside mountain tiger to rise tiger to run towards inside mountain

The rabbit called, it went out at the back of the liver; the tiger rose and ran towards the mountains. The rabbit called, it went out at the back of the liver; the tiger rose and ran towards the mountains. The rabbit called, it went out at the back of the liver; the tiger rose and ran towards the mountains. The rabbit called, it went out at the back of the liver; the tiger rose and ran towards the mountains.

Agōt bān mamōng. The tiger was able to live.

Agōt bān mamōng. The tiger was able to live.

The tiger was able to live.
Tuuq Tuun during ancient time.  (Low Katu)

 unthinkable translation 

(Lawet Lek)

Buol Tuuq Tuun akh dö kudl nlood og.

she long time ago Tuuq Tuun father he, she to fell (trees) tree, wood

During the ancient time of Buol (person)

akh dö kudl nlood päng tapoh

father he, she, it to fell (trees) tree, wood to reach to reach

Jan du adsth.

and, with medicine tiger’s name

Her father fell trees to reach the tiger’s medicine.

Thi, adsth võdiq toon akh Tuuq Tuun.

That’s enough tiger’s name to go in front of father Tuuq Tuun

That’s all, the tiger went in front of Tuuq Tuun’s father.

Mai kudl Jan du, kudl nlood.

you (sing) cut down medicine to fell (trees) tree, wood


to reach medicine I why one sin

You cut down the tree with medicine, cut down trees to reach my medicine. Why?

"Is it because I’m not doing anything?"

You are paying back for your sin.

Dö charid tariq, charid adsk, charid

she, it to pay back buffalo to pay back pig to pay back

Money he, she, it negative to bear every thing negative to bear what
He paid back a water buffalo and a pig and money. He did not agree to everything, he did not agree. "What more?" (father asked)

"Ve mai sŏng akŏn mai Tuŏq Tuŏn nēk ve.
"Tūm nēk ve. to have you (sing) to give child you (sing) Tuŏq Tuŏn that is to have
"If you give your child Tuŏq Tuŏn, do you agree?"

Thoi, sang kichek. that's enough to hear like this

That's it, he heard like that.

Ku tăng, "Phai sŏng akŏn laq Adrēh.
"I to work, do must to give child towards tiger's name

I said, "I must give the child to the tiger." Ėuykēk "ākēkūnymokupuākū lēqē." perms name, I had to bring a name

Adrēh dāang cho akŏn dō. tiger's name to bring to return child he, she, it

The tiger took away his child.

Dō lòng nhiim kah yakdi duq akŏn, chāq akŏn. he, she, it then to cry negative emphasis more child to prevent child

Then he cried very much for the child, and tried to prevent the child from going. to return towards tiger's name tiger's name negative like, why

Chō laq adrēh, Adrēh kah kōi he dó tariq; dó patho ci sang anō. we (incl) to tie buffalo he, she, it to send to hear sibling, older

He returned to the tiger, the tiger did not know why we tied up a water buffalo; he sent the older sibling to hear.
Tuuq Tuun during ancient time.

"Kdo mai tâng?" "Sông anô Adrâèh."
"Tôhu lau su?" "Môr, ege naô, oheh."

like, why you(sing) to do relative sibling tiger's name

Akonh akan nhiim.
father mother to cry

"What are you doing?" "Relatives of the tiger." The father and mother cried.

Akonh akan sáng, sáng madôk palââng lang akôón
father mother to hear to hear now others to kill child
dô, adrâèh lang dah. Akonh akan nhiim.

he, she, it tiger to kill to eat meat father mother to cry

The father and mother heard now that others killed their child, the tiger ate her. The father and mother cried.

Akonh praaq, "Ngaaî du duônh pachô
father to speak anyone, who, which to be able cause to return
akôón dai, thôî, chô dó, ku dông.
child I, myself that's enough to return he, she, it I to give

The father said, "Whoever is able to return my child, that's it, return her and I will give her to him.

Madôk Adrâèh lông dah cha."
now tiger's name then to eat meat to eat

Now the tiger has eaten her."

Akonh dêk, dô vôôiq luông leq kanôón
father that, there he, she, it to go openly towards village
chek leq kanôón Adrâèh.

That father went openly to that village, to the tiger's village.
“ដូង គឺ ត្រូវ តូច គឺ ធ្វើ សម្រាប់ សាលាកែបែកបំពាកទើប ។ តួអាហារប្រឹក្សាក្នុងមុខ។” (បុរសសិន)

“ឬ? សុំ គឺ ៈ ។”
“បុរស។” (សុំសិន) ។ “សុំ សុំ ឈឺ បុរស សុំ សុំ ។”

“yes. ឈឺ គឺ ៈ ។”
“ឈឺ, រី ឈឺ បុរស សុំ សុំ ។” (បុរសសិន)

“ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ ឈឺ 克思主义, ជាតិសុទ្ធ ឬ ជាតិសុទ្ធ ជាតិ ។

“សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សុំ សា..."
Tuoq Tuun during ancient time.

He (tiger) worked with silver and played drums all the time; at night they slept, drunk from rice wine.

*Bó  bôch, bôl buóh. Bó bôch bôt.*

He slept, it to sleep drunk wine. He slept, it to sleep finished completely.

He slept, drunk from rice wine. He slept completely.

*Manúih achik, dó lêng anuq, tariiq.*

That man killed a dog and a water buffalo. That person then he, she, it to kill dog buffalo.

*Lêng anuq chik sut ldq bóóp.*

He killed a dog then rubbed (people's) mouths with it.

*Kådreq bóóp achik bóóp atôóh, chik sut dyôp ngaai buol.*

Then he opened the mouths, the mouths over there, then rubbed everyone in the village. (with dog blood)

*Bot buol sut tabúiq tabúiq.*

All village to rub a little a little bit.

All the village were rubbed a little bit.

*Låh padìl achek soop padìl achek dâang chô.*

They set free girl, woman that to flee, hurry girl, woman that to bring to return.

**Brûng rayiu abuôp chik láí, thôí.**

They set that girl free, she fled, they brought her home.

**To light tomorrow grandfather then to see that's enough.**

Then at dawn the next day the grandfather looked, that's all.
Bu bil, buui do. Hau choom bu sooq.
ŋa ɗe, bup ɗe. Xeet jamb ŋa dje.

afternoon to lose happy this, here what to be able afternoon to flee, hurry

In the afternoon he was surprised and happy about the things. How was she able to flee in the afternoon.

"Thoi pe ku leng ku dah aq." "Dje dib ko ɗe, ko dje ko kud ko ree aq." that's enough you(plu) I to kill I to eat meat emphasis

"You, that's all, I killed and ate the meat." "Maaam mi, ddeeyaa, ddeeyaa." 

Muui ni ahaam bóop mai, mai dje. 
ŋu ɗi ɗem nane ɗi, ɗu ṭa.

only this, here blood mouth you(sing) you(sing) to eat meat

"Only here there is blood on your mouth, yuu mii thaknum mu leediooh yuqtaa jee, jee thaknum yi." 

Ni ahaam bóop mai, mai ve nhan dje. 
ɗi ɗem nane ɗi, ɗu ṭa ṭa ɗi, ɗu ṭa.

this, here blood mouth you(sing) you(sing) to have to ask to eat meat

Here is blood on your mouth, you asked to eat meat. Maaam mu leediooh yuqtaa jee, jee thaknum yi.

"Kah ku leng dje. 
"Ko ɗi ɗu ɗi, ko kud.

negative I to kill to eat meat

"I did not kill to eat meat." "Maaam mi, ddeeyaa." 

Abudop chik chek aluɔng vôiŋ leq dong aknh abudop Tuun. 
"ɗu xee ni xee xee xee ɗi, ɗu rik xee xee xee, ɗu xee xee xee xee xee xee xee xee xee.

grandfather to look for silver to go towards house father grandfather Tuun

The grandfather looked for silver, he went to Tuun's grandfather's house.

"Ve Tuuŋ Tuun cho leq dök?" "Kah, kah vaaiai. 
"ɗu xee ni xee dje xee dje xee xee xee xee.

to have Tuuŋ Tuun to return towards now negative negative to have, create

"Did Tuuŋ Tuun return here?" "No, she did not. " "Miaam maabaa ni dök?" "ɗu, maabaa dje." 

Moɔ araTuuŋ Tuuŋ cho." "ɗu xee ni xee dje xee dje xee xee xee xee.

why thing Tuuŋ Tuuŋ to return

"Why didn't Tuuŋ Tuuŋ return?" "Maaam mi, ddeeyaa, yuqtaa jee, jee thaknum yi."
Tuuq Tuun during ancient time.

Anó dó ci kadrai diq joong?
mem peUAL si ri d więksi?
sibling, older he, she, it already to hide (something) place, in, on rice house

Her older sibling had hidden (her) in the rice house.

"Koi abudq, Adrêêh vôèiq leq joong. Dô
"gêëj ëe ëëëoù, ñë ñëëoù ëëj ëëj ëëj.
like, why grandfather tiger’s name to go towards rice house he, she, it

lai abudq Tuûû, ve dó teëng taha.
mem ëëj ëëj ëëj ñë, ñë ñë ñë ëëj ëëj.
to see grandfather Tuûû to have he, she, it to work, do grown, older

"Grandfather, why did the tiger go to the rice house?" It saw Tuun’s grandfather that he was important.

Bôk taha chek, thôí, chèt luông, agôòt chek.
mem ñêëj ñëj, ñëj, ñëj, ñëj ñëj, ñëj ñëj.
many grown, older that that’s enough to die deep tiger that

Those many older tigers, that’s all, they died in the deep.

Akonh Tuûû Tuûû dàång chô Tuûû Tuûû leq dông.
father Tuûû Tuûû to bring to return Tuûû Tuûû towards house

Tuuq Tuun’s father brought Tuûq Tuun back to the house.

Dàång chô Tuûû Tuûû chek, lông kakrê
ñëj ñëj ñëj ñëj ñëj ñëj.
to bring to return Tuûq Tuûû that then very angry

ldq akonh, kah praorq dyôç, dô pangaa au kah
and, with father negative to speak yet he, she, it quiet negative
papraorq, kah kachang. Môô mîô ldq akonh dô
talk much negative to laugh bad, evil liver and, with father he, she, it

dông leq Adrêêh, Adrêêh dûûng dô.

pêj. pêj to give towards tiger’s name tiger’s name to play (drum) to eat he, she, it
He brought back that Tuuq Tuun, then she was very angry with the father, then she did not speak, she was quiet, she did not talk, did not laugh. She was angry with her father because he had given her to the tiger and the tiger had played drums and had eaten her.

"Dé mōp lō̝m, dòng mōn akonh, "La ve ama, Ņhō bō̝ thē̝m, he, she, it bad, evil liver to give to speak father if to have father mai dâ̝n̄g ku ndre ve ku tap aviq, ve you (sing) to bring I pestle have I to pound rice to have ku praqh chœn ku kachang, ku praqh. La kah, kah. I to talk I to laugh I to speak if negative negative She was angry in her liver and sent word to her father. "If the father is there, you bring me a pestle, I will pound rice. I will talk, I will laugh, I will speak. If not, I will not."

"Oi akonh tông, "Rân ku cha dâ̝h. "Ie" the father said, "My daughter will eat rice and meat. "Oh" the future I to get pestle father he, she to get pestle then he, she to pound I will get a pestle." Her father got a pestle, then she pounded.

E ku bâṃ ndrē. Akonh dô bâṃ ndrē, hoq dô tap. future I to get pestle father he, she to get pestle then he, she to pound Ndre sīk chōm suul, daloon abul. pestle this to be able to make sound to call evil spirit
She pounded very quickly. The rainbow bad spirits, two of them, were good at forgiving people, they were the rainbow.

The bad spirits opened up good jewellery.

"Mót nô leq, tamório, mót leq dong."

(ν.unlinker) "Enter here, visitors, enter the house."

Tamoió chik móon "Hau mai yua vôôiq mót leq dong?" to enter this place visitor to enter towards house

visitor then to speak what you(sing) to order to go to enter towards house

Then the visitors said, "How can you order to go and enter the house?"

Then if I pound, I can order to enter."

If to have that is I to pound to order to enter to have

They entered. "Enter visitors, you two."

They entered and got up.
Those visitors stood, then sat.

Others made food, wrapped it up and gave them to eat.

They knew to eat, they ate, they all ate, they also muched dishes and plates and bumped them.

"Oh, these visitors ruined the dishes and plates. Perhaps there are not many to eat."

if to have Tuuq Tuun to order to have we(excl) to leave behind

If Tuuq Tuun orders, we will have to leave (the plates), we leave them behind.

if you(sing) to order negative you two to leave behind

If you order, you two will not leave behind."

They ordered the visitors to leave them. The visitors left them behind.

They ordered the visitors to leave them. The visitors left them behind.

They ordered the visitors to leave them. The visitors left them behind.

They ordered the visitors to leave them. The visitors left them behind.

They ordered the visitors to leave them. The visitors left them behind.
Song cha, nèk, kien vōdīq eeq.

Nèk, nèk, nèk, nèk ː

finished to eat that is to want to go bowel movement

When they finished eating, that is, they wanted to go and have a bowel movement.

Nèk palāŋg ṭraehr. Bōdī tamôôî gluh eeq.

nèk ː

then others to prevent but visitor to go outside bowel movement

Then others prevented them. But the visitors went outside to have a bowel movement.

Tamôôî gluh eeq, nhōdp. nèk ː

visitor to go outside bowel movement dirty

The visitors went outside to have a bowel movement, it was dirty.

Tamôôî tōôh eeq diq dong. Hau mai trāehr.

visitor over there bowel movement place in house what you (sing) to prevent

The visitors over there had bowel movements at the house. "How did you prevent them?"

Ve Tūq Tūn yua, yi gluh eeq, ve.

to have Tūq Tūn to order we (excl) to go outside bowel movement to have

"If Tūq Tūn orders, we go outside to have a bowel movement."

Tūq Tūn yua tamôôî gluh eeq
tōôh sâm qo sâm sâm sâm

Tūq Tūn to order visitor to go outside bowel movement

nèk leq, nèk gluh eeq.

this place that is to go outside bowel movement

If Tūq Tūn orders the visitors to go outside to have a bowel movement in this place, that is where they go out to have a bowel movement.
Song glue eeq, nek toot
lak raak nee, Coon rieq
finished to go outside bowel movement that is to sit, stay

diq toor eeq.
si laak nee.
place, in, on edge bowel movement

After going outside to have bowel movement, then they sat at the edge (of the village) to have a bowel movement.

Tamoii kah ddop choh dyop.
Saman kh ak kem jei jee.
visitor negative to bear to, agree, obey to return more

The visitors did not agree to return any more.

Kruoh mooon, "Ku ki eeq.
naak eem, "nu ki nee.
Kruoh to speak I to want bowel movement

Kruoh said, "I want to have a bowel movement.

Ve Tuuq Tahun yua yi choh, ve yi choh.
wo si eem yee yee jee, wo yi jei.
to have Tuuq Tahun to order we (excl.) to return to have we (excl.) to return

If Tuuq Tahun orders us to return, we will

La kah, kah yi choh." Yua Tuuq Tahun.
la ak, ak eem jei jee." Wo si eem.
If negative negative we (excl.) to return to order Tuuq Tahun.

If not, we will not return." Order Tuuq Tahun.

"Tahun, yua tamoii choh dong ku ki eeq."
"sak, yee sam eem jei kiew nu yee nee." Tahun to order visitor to return house I to want bowel movement

"Tuuq, order the visitors to return to the house, I want to have a bowel movement."

Tuuq Tahun yua, "Cho aq tamoii.
si eem yee, "jee wo sam eem.
Tuuq Tahun to order to return emphasis visitor

Tuuq Tahun ordered, "Return, visitors."

Tuuq Tuun during ancient time.

Song anaq ku ki vōdiq boiq eeq.' Nēk chō. 仅仅 kame hū gī いい おもしろ で." なので い。
finished that I want to go mountain bowels movement that is to return

After that I want to go to the mountains to have a bowel movement." Then she returned.

Chō, kōi yum e, nēk juōch diq い、緑 みう せ、毎 ずう せ で to return like, why night future that is to persuade place,in/on
tamōi achem. Juōch boch loq tamōi. ambio あらかじめ、夜 しと光 けん が で tamōi. visitor that to persuade to sleep and,with visitor
She returned, like in the night, that is she persuaded those visitors. They persuaded her to sleep with the visitors.

Hayum え, tamōi chek chōh luōnh 166m Tuuq Tuun. かすつう え、Combo けん 光 けん まで で tamōi で しと yū. night future visitor that to peck intestine liver Tuuq Tuun.

In the night those (spirit) visitors would peck Tuuq Tuun’s liver and intestines.

Thōi abūi sooq chō, chō しと あぶい そう で chō, chō
that’s enough evil spirit to flee,hurry to return to return
leq sutuq pi dō. しと すとく で で towards territory they he,she, it

That’s all, the bad spirits fled and returned to their territory.

Bruōng rayiu akan tešŋ "Tuuq Tuun kah ンダー rayiu てしん もの "Tuuq Tuun kah light tomorrow mother to work,do Tuuq Tuun negative
to light tomorrow mother to work, do Tuuq Tuun negative
dōo yuur, bruōng; yuur lāi; で oo yuu, ぶるうう; yuu いられ, to bear to,agree,obey to rise to light to rise to see
tešŋ chana kruung tamōi. てしん かな くろう で tamōi. to work, do food stew,vegetable visitor

At dawn the next day the mother said, Tuuq Tuun cannot bear to get up, it is light; get up to see, make food stew for the visitors."
ឬ Kruôh lái, thôi, chêk chêt Tuuq Tuôn, នីក់ គរេ នឹង ្ងុំ, អំអេង ជំនួស សី ថៃ, sigh Kruôh to see that's enough that to die Tuuq Tuôn
palâang pagluh luôn hor lôm kôl nhî iâ. ពាម្ បំដួល សំបួល សំបួល វែង ឯ ក់ឃួល.
others cause to go out intestine liver like, why you two to cut

Oh Kruôh saw, that's all, Tuuq Tuôn was dead, others had taken out her liver and intestines, like you cut it out.

Tâmôôi lái, ឬ alua chêt Tuuq Tuôn. បំពីអុី នឹង តេ្ សែ ថៃ.
visitor to see sigh true to die Tuuq Tuôn

The visitors saw, "Oh it is true, Tuuq Tuôn is dead."

Palâang pôch, palâang lái lông gluh luôn hor lôm lôm. ពាម្ បំដួល បំពី បំពី នឹង ្ងុំ សំបួល សំបួល.
others to hurry others to see then to go outside intestine liver

Then others hurried and saw the liver and intestines had come out.

Nek dó chik ih, chik hadîq, chik tâng. ន័យ តេ្ នឹង ហី្ នឹង តេ្ នឹង ន័យ.
then he, she, it then to sew then to fan then to work, do

Then they sewed them in, then fanned her, then did it.

true mother to be able alive he, she, it to be alive again

"Truly, mother, she is able to be alive. She is alive again."

"ប្រឆ្នោត, ប្រព័ន្, ប្រព័ន្សមាឈារហិរញ្ញវត្ថុ, ប្រព័ន្ហិរញ្ញវត្ថុតេ្បៃុន."
Mamông laaîq hoq móon, "Thôi, óôq tap ndre dik dyoq. "មាន្ បំពី សំបួល ំបួរ ំបួរ តេ្ ដៃឃី ថ្មី ដៃឃី មេីុើ ន័យ."
alive again then to speak that's enough do not to pound pestle this more

She was alive again then others said to her, "That's all, don't pound with this pestle any more."

Dô tap ndre dik e bral Tâmôôi chik, បំពី បំដួល បំពី បំពី មាន្ បំពី
he, she, it to pound pestle this future to arrive visitor that
bral Tâmôôi, Tâmôôi dik du lêng Tuuq Tuôn. បំពី មាន្ រម្ រំអើ ំបួរ ន័យ ន័យ នឹង ថៃ.
to arrive visitor visitor that, there who, which to kill Tuuq Tuôn.
Tuuq Tuun during ancient time.

If she pounds with this pestle, those visitors will come, those visitors who had killed Tuq Tuun.

Palâng, bûd yî, thôi tap aq. Takê tap mâmë, bûd wû, bûd ve, hôi dîm. lu, lu, lu, lu, lu, lu
others village we that's enough to pound emphasis up to you to pound ve nóôq yî duôngh dôdp leng tamôòí. lu, lu, lu, lu, lu, lu
have pluraliser we(excl) to go down to bear to, agree, obey to kill visitor

"Others, our village, that's all, they pounded. It's up to you to pound, we will go down, we agree to kill the visitors."

"Tabêl la ve tamôòí duôngh, yî leng avaq." lu, lu, lu, lu, lu, lu
future if to have visitor to go downhill we(excl) to kill particle

"In future if the visitors come down, we will kill them."

Kah lâi dyoq. Kuôq nhi huông. lu, lu, lu, lu, lu, lu
negative to see more very you two sinful
They did not see any more. The two were very sinful.

Kôî nhi dô, pe dô yua alua, lu, lu, lu, lu, lu, lu
like, why you two he, she, it you(plu) he, she, it to order true
yua Tuq Tuun tap lâaiq, takê dông adtvnh. lu, lu, lu, lu, lu, lu
to order Tuq Tuun to pound again up to you to give to go-down

"Why you two, you truly order Tuq Tuun to pound again, it is up to you to let them go down."

Tuuq Tuun tap alua. Tap ndre chik ndre chik lông suul. lu, lu, lu, lu, lu, lu
Tuuq Tuun to pound true to pound pestle that pestle that then to make sound

Tuuq Tuun really pounded. She pounded with that pestle, then that pestle made a sound.

O ve bral tamôòí chek, suul. lu, lu, lu, lu, lu, lu
sigh to have to arrive visitor that to make sound
"Oh, those visitors have come making a sound.

Vi lai nik bral tamôôî. Bral dyuông diq palông.

have to see this to arrive visitor to arrive to stand place, in doorway

See there the visitors have arrived. They arrived and are standing in the doorway."

"Môq, tamôôî nhi mot nó leq? "Kah ku mot dyuq."

"If, seek visitor in this in what? "What, in visitor?"

no visitor you two to enter this place negative I to enter yet

"Visitors, why don't you come into this place?" "I will not enter yet."

Ve Tûq Tûm yua ku mot, ve mot. La kah, kah.

and see you in this in your visitor, and in your. So see, see.

have Tûq Tûm to order I to enter have to enter if negative negative

If Tûq Tuun orders me to enter, I will enter. If not, I won't."

Tûq Tûn mûn, "Ngguh kamat, tamôôî.

See see, visitor, "Why, seek visitor.

Tûq Tûm to speak to bump into to die visitor

Tûq Tuun says, "Visitors, bump your heads and die.

Ngguh acoq leq kalôông dom. Nek mot aq."

Why keep your head and your visitor tell. Then tell your. Why.

to bump into head towards inside house then to enter emphasis

Bump your heads inside the house. Then enter."

Mot kalôông mûôp 16ôm palâông hachen ngkāam

to enter inside bad, evil liver others to cook (with water) chaff

nggrûôôh, ngkâam ngkâam avîq palâông hachen.

rice, corn sifted chaff rice, corn sifted rice others to cook (with water)

They entered the house, they were angry in their livers that others were cooking, they sifted rice chaff, sifted rice that others cooked.
Tuq Tuun during ancient time.

Ngkaam aviq, dông acha. Lúch sdq. nità, ạkè, ẹkú ọjọ. inh. ẹz. rice, corn sifted rice to give to eat finished leaf

They gave sifted rice to eat. The leaves were finished.

Ngô dó padyok. ịrí ụnị na ụnụ. sweet potato he, she, it to mix

They mixed in sweet potato. ọcha ụtụmụ ụgbagba.

Kum ada, duńh ada, buui adah adi. ụmu ọchọ, ọbụ ọchọ, ụm ọbụ ọchọ ọchị. also duck to be able duck happy animal here

There was also duck, they were able to have duck, they were happy with the duck here.

Kum cha, cha bọt aviq, cha, takoq dia cheen. ụmu ịsị, ịsị ọchọ ọchị, ịsị, ọchị ọchị ọchị. also to eat to eat all rice to eat to bump dish dish

They also ate all the rice and bumped over the dishes and plates. ọcha ụtụmụ ụgbagba, ụm ọbụ ọchọ ọchị, ụm ọbụ ọchọ ọchị. ụm ọbụ ọchị ụm ọbụ ọchị.

Song takoq dia cheen, paláng trành. ụm bụ ọchọ ọchọ, ọbụ ọchọ, ọchị ọchị ọchị. finished to bump dish dish others to scold

When they finished bumping over the dishes and plates, others scolded them. ọcha ụtụmụ ụgbagba, ụm ọbụ ọchọ ọchị, ụm ọbụ ọchị ụm ọbụ ọchị.

"Tamóó adi chóóm song cha, chóóm " ụm bụ ọchọ ọchọ, ịsị ịsị ịsị ịsị ịsị. visitor here to be able finished to eat to be able

pahú dia cheen." Kichek. ụm bụ ọchọ ọchọ. cause to destroy dish dish like this

"When the visitors here finish eating, ọcha ụtụmụ ụgbagba, ụm ọbụ ọchọ ọchị, ụm ọbụ ọchị ụm ọbụ ọchị. Like this.

"Ve Tuq Tuun yua, ve. La kah, kah mọ, yi lddi." ụm bụ ọchọ ọchọ, ọchị ọchị ọchị ịnị. have Tuq Tuun to order have if negative negative like we to leave behind

"If Tuq Tuun orders, they can. If it is not like that, we leave them behind." ụm bụ ọchọ ọchọ, ụm ọbụ ọchọ ọchị, ụm ọbụ ọchị ụm ọbụ ọchị.
តុថាជាដំណឹងសិទ្ធក្រុម

តុថាជាតាម yua, "Lodi aq, tamōi."
ដូចតូចថាគឺ, "នឹង គឺ, នឹងនៅ."
តុថាជាដំណឹងសិទ្ធក្រុមឱ្យទធន់លំនៅម្នាក់

តុថាជាតាម "ក្រុមឆ្លាតរសាបសេទនឹង, ជិះបួននៅ

Deng cha tandp lodi.  Lodi, hayum e.
ដូចគឺថាមិនៗ នឹងនៅ. នឹងនៅ នឹង

enough to eat to eat (bad word) to leave behind to leave behind night future

That's enough eating, leave it." They left

for the night to come.

Yum bocch, judk diq tamōi adok, bocch.
យើង ហេូ ហេូ, ហេូ នឹង នឹង នឹង នឹង

night future to sleep to persuade place, in, on visitor that, there to sleep

At night they slept, Kruok persuaded the

visitors to sleep.

Bocch hayum, nek numa tamōi tadok.
ហេូ នឹង នឹង, ហេូ នឹង នឹង នឹង នឹង

to sleep night then true visitor to come up

They slept at night, then truly the visitors
came up.

Tamōi dok ki leng.
នឹង នឹង នឹង នឹង

visitor to go uphill to want to kill

The visitors came up and wanted to kill.

Chik choq tamōi chik, hayum sar achim.
នឹង នឹង នឹង នឹង នឹង នឹង នឹង នឹង

then to tie visitor that night to impersonate bird

Then they tied up those visitors, at night
they impersonated a bird.

Dō ve chabuńh long yaal, nik di chabuńh.
ដូចពីនារីនេះ នៅបន្ទាន់ នឹង នឹង

he, she, it to have beak very long like this beak

It had a very long beak, its beak was like

this.

Leng manuih bocch nik di. Manuih môt, dok choop môt.
ដូចមិនឃើញ ហេូ នឹង នឹង មិនឃើញ នឹង នឹង នឹង

to kill person to sleep this already person to enter then to sneak to enter
Tuuq Tuun during ancient time.

They killed the people sleeping like this. The people entered, they sneaked and came in.

Mūni tâng dô ki mát. one to work, do he, she, it to want to enter

One said he wanted to enter.

Kakhîn ku, thôi sôoq alua. to be afraid I that's enough to flee, hurry true

I was afraid, that's all, I really fled.

Buôl kah khin kuôq, ku lài alua lóng chabûnh di lóng yaal. village negative brave very I to see true very beak this very long

The village was very afraid, I saw truly this beak was very long.

Yu yuur tâng ki chóng hai; Tuuq Tuun reen. to rise to work, do to want to peck before Tuuq Tuun to moan two to go

I got up, I wanted to peck before; Tuuq Tuun moaned. The two went.

Kum kichek, bral âbûq ra, bral also like this to arrive grandfather to go to arrive

tadûm puôn, nôk alua puôn, puôn achik khal. man, unmarried four now true four then part

It was also like that, the grandfather arrived, the fourth young man arrived, now truly there were four, then there were four parts.

Bral tadûm puôn, ku kah khin. to arrive man, unmarried four I negative to be brave

The fourth young man arrived, I was afraid.
Bral tッドm សើខាម បាត់ ដុង
ប្រែ្ ឱយ ជីវិត គួរ នៃល្យី ប្រែ្ ឱយ
to arrive man, unmarried five to arrive young man

sapat kum kah khin.
សម្រេង សុុំ ក្នុង នៃល្យី.
six also negative fearless

The fifth young man arrived, the sixth young man arrived, I was also afraid.

Bral tapól takóol, takíēh, mājét, kum kah khin.
ប្រែ្ ឱយ បពញី្ សុុំ, សុុំ, សុុំ នៃល្យី ប្រែ្ ឱយ
to arrive seven eight nine ten also negative fearless

The seventh, eighth, ninth, tenth arrived, I was also afraid.

Dyów ngaaí kah khin lóng kakhin. Bral akonh achik.
ដុុំ ឱយ នៃល្យី ប្រែ្ ឱយ សុុំ ប្រែ្ ឱយ សុុំ
every anyone negative fearless very to be afraid to arrive father then

Everyone was not brave, they were afraid. Then the father arrived.

Bó akóón darit.
ត្រូង នៃល្យី សុុំ.
hē,she, it child orphan

He was an orphan child.

Akonh akan kah vaaïh, sangaat.
មាន សុុំ នៃល្យី សុុំ សុុំ,
father mother negative have, create, become to pity

He did not have a father and mother, pity him.

Hdo úd kadáng achiq, achiq lúch úd kadáng.
ត្រូង នៃល្យី សុុំ សុុំ នៃល្យី ត្រូង នៃល្យី
then he,she, it to hold bushknife bushknife finished he,she, it to hold

Then he held a bushknife, a bushknife was all he held.

"Kôi pe kah khin móth? Lôôdi ku móth.
"ខ្ញុំ ណែង នៃល្យី នៃល្យី នៃល្យី នៃល្យី
like, why you(plu) negative fearless to enter to leave behind I to enter

"Why are you not brave to enter? Let me enter.

"Pea thôôt kôk thôôt kôk thôôt, phôôt thôôt kôk thôôt.
"ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត
what you(sing) that is to enter you(sing) make good

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Tuuq Tuun during ancient time.

"How then did you enter, are you good?"  "แล้วเจ้าจะเข้าไปมั้ย, เจ้ายังดีๆ

They ordered the half orphan child to still prevent them.

Others are big and strong and afraid,  "What about you, you are a child.

Others are able." What, I am able, I am an orphan."  "ต้องเข้ามาดูค่ะ ต้องเข้ามาดูค่ะ
to order child orphan, half to prevent more

Others are able. "What, I am able, I am an orphan."

It's up to you, Tuun will die.  "มันเป็นข้ามเสีย, ถึงก็เกณฑ์ตายดี.

He was young, he was fearless to enter.  แล้วเข้าไป, แล้วเข้าไป, กล้าในที่มิด.
Koi nô adi abui, yuur chôń.
Gêm, ɓin ɗi oxux yu ɗu ɗi chêń.
Like, why this here evil spirit to rise to peck

"Why are these evil spirits rising to peck?"

Tûq Tûm, dó lông gôh chêt. Achim achek chôń.
Sêm sîn, ɗi kîkî kîkî. ɗi jëm. ɗi këng ɗi sëng ɗi jëm.
Tûq Tûm he, she it then to chop to die bird that to return

"Then Tûq Tûn chopped, they died."

Body he, she it to return towards house he, she it to be able to fly

"That bird returned."

Its body returned to its house, it was able to fly.

Akoq chêt nik dîq lôkî.
Sêm êm êm, ɗi mîn, ɗi sêm.
Head to die this place, in, on to leave behind

"The head was dead, it left it here."

Song adêk amooq lâi kichik, ve amooq êm êm, ve amooq êm êm, ve amooq êm êm, ve amooq êm êm.
Finished that, there grandmother to see like this have grandmother

"After that the grandmother saw like that, there was its grandmother. Its grandmother was also a bad spirit, she also impersonated a bird."

Ve chabuôn. Dô duônh lêng pânien.
Lo ɗi gum. Sêm êm êm, ɗi güm. To have beak he, she, it to go down to kill child

She had a beak. She came down and killed children.
Tuuq Tuun during ancient time.

Others went out to the fields and
mountains.

Muui akóon paniën, panong akan achik dó di
only child child classifier mother then he, she, it already
chó nau, tdot diq dong.

to return to give to sit, stay place, in, on house

Only one child and one mother who had
given birth, stayed in the house.

Dó tdot diq dong, dó jëg akóon dó.

he, she to sit, stay place, in, on house he, she, it to look after child he, she

She stayed in the house and looked after
her child.

Palâang gluh, but sak se hoq bral amooq achik.

All the others went outside, then that
grandmother arrived.

Akan lóng kakhin. Dó gluh lái, lái
mother very to be afraid he, she to go outside to see to see
palâang bot gluh. Kah ngaai dyöq.

The mother was very afraid. She went
outside to look, she saw that the others
had all gone out. There was no one any
more.

Ama lái amooq achooh, chabuñh lóng yaal. Dó kakhin.
father to see grandmother over there beak very long he, she afraid

The father saw the grandmother over
there, her beak was very long. He was
afraid.
បើប្រកុល ល្បី និង បើប្រកុល ល្បី
អាហារ កំដូរ និង អាហារ កំដូរ
have, she, it to pile to leave behind stone many to leave behind

dol ដុះ tapah ទាយ dik, dol ដូង gamak ណឺ mō. ត្រី ទាយ ត្រី ទាយ ណឺ មួ ។
stone place, in, on fireplace this stone very large this like

He piled up and left many stones in that fireplace, very big stones like this.

ដើម សេប អេះអេឯក, ការ អេះអេឯក ដើម ឈឺ ដឹម អេះអេឯក ទេ ។
he, she, it to wear shirt large shirt he, she, it

He wore a shirt, it was big.

ដើម ប៉ាក ល្បី អក់នីៗ ធី, ប៉ាក អក់នីៗ ។
he, she, it to carry to leave behind child this side to carry child

He carried and left the child at this side, he carried the child on his back.

Kdi ដើម តឹង, ញាល់ amooq អេន ។
like, why he, she, it to work, do anyone, who grandmother here

"Why" he said, "who is the grandmother here?"

"ប៉ូសេសាន" ដើម៉េីុះ "ចុះមាត់មាត់កំេង ទីបំ?"

"ឈឺ សាសាត់, ពាត់អេះអេឯក សុញ, ជីៗ?" ។
siagh grandchild others where mountain grandchild

"Oh grandchild, where are the others in the mountains?"

"អេសេប អេសេប សុញ, កំមុី កំមុី ទូធ ដុះ ៗ ។
grandmother others to go outside only I yet place, in, on house

"Grandmother, the others went out, only I am still in the house.

Ku ka-aai, តេួត ដុះ ៗ ដុះ ៗ ។ E សុញ ចុះៗ ។
I to be sick to sit, stay place, in, on house future others to return

I am sick so I stayed in the house. The others will return."
Tuoq Tuun during ancient time.

He thought he wanted to peck at that person.

"Oh grandmother sit, I will cook rice for you to eat.

I slept here, I wrapped them up and left them like this.

I wrapped up and left the stones to roast.

Grandmother, sit, I will return to put the food out.

I will dip out the food, we two will eat, all right?"

"Let me carry water." He spread the mat and sat at the edge of the iron fire stand like this. A girl carried water at the bamboo pipe.
គឺជាប្រយោជន៍លើកខ្មែរប្រភេទៗ។ មានផ្នែកដើម្បីការប្រកួតប្រជែងនូវការការចូលចុចមុខវេទ និងការជំនួយភាពរបស់អ្នកគ្នា។

Do lài, daloon dön nik ði "Akóon sang puinh."
he, she, it to see to call he, she this already child to hear hot (weather).

She saw and called him like this, "Child, I feel hot."

Akan ði soooq miët leq boq.
mother this to flee, hurry all the time towards mountain.

This mother fled all the time to the mountains.

Dö soooq, dön móon, "Thói, buudl ði."
he, she, it to flee, hurry he, she, it to speak that's enough village already.

She fled, she said, "That's all, villagers."

Dö praqq leq buudl. "Diq kanóon he,
he, she, it to speak towards village place, in, on village we (incl)

bral amoooq achek, chaabounh lóng yaal, achek kum gamak.
to arrive grandmother that beak very long body also big.

She spoke to the villagers. "In our village, that grandmother arrived, with a very long beak, also a big body.

Palâang kah khin chô dyooq. Kichek.
Others negative fearless to return more like this.

Others are afraid to return any more. It is like this.

Döom muui chô, kum kah.
young man one to return also negative

Also one young man did not return.

Döom puoon chô, kum kah khin, düom masâäng
young man four to return also negative fearless young man five

kum kah khin düom sapat, kah khin.
also negative fearless young man six negative fearless
The fourth young man returned, he was also afraid, the fifth young man was also afraid, the sixth was also afraid.

That's enough village household to close house we (incl) negative

"That's all, villagers, you households close our houses, we are afraid to return yet."

The sixth young man, the seventh young man, the eighth young man, the ninth young man, the tenth young man returned.

They returned then arrived to the edge of the house, they heard that

The whole village, no-one returned. The young half orphan man had died before.
"Kônh buol, pe kah duônh chô dyaq?
"Gêmâ viêc, vài têk vàk "ia "i
what village you(plu) negative to be able to return yet

"Villagers, why are you not able to return yet?
Pe kah khin chô, tak'é. Dong
vä têk vàk "ia, vàk vàk. vài
you(plu) negative fearless to return up to you to give
ku chô akôón darit jarah, hau.
ëi "ia sêlô vàk vàk, vài.
I return orphan to punish what

You are afraid to return, it is up to you.
Let me return, the orphan will punish.

Amooq chek chôh, chôh akoq ku hau?
ëi vài xênh vài, vài vàk vàk "ia?
grandmother that to peck to peck head I what

That grandmother pecked, did she peck my head?
Hau ku kakhin dyaq". Nêk alua dô chô.
ëi "ia vàk vàk "ia?
what I to be afraid more that is true he, she, it to return

Why would I be afraid any more?" Then truly he returned.

Dô chô, dô sång amooq, amooq
ëi "ia, vài vài vài, vài,
he, she, it to return he, she, it to hear grandmother grandmother
todt tok kdi dong adôk, dô
ëi xênh vài vài vài vài,
nek to sit, stay that, there like, why house that, there he, she, it

kdi dong adô. Dô pai buôh tâaq di, buôh.
ëi vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài and he returned and heard the grandmother sitting there in that house, she was in that house. She took wine from here.

Amooq achek gamak mö hu, nìk mö hu
ëi vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài vài and grandmother that large like container(for corn) this like container(corn)
adûôk jum dôck, mö majuq adûôk dîk.
son con vô trong, vài vài son con vài.
Vietnamese join to water, pool like container Vietnamese this
Tuoq Tuun during ancient time.

That grandmother was big like a container for corn, like a container the Vietnamese put water in, like this Vietnamese container.

Bô pai chên lôdi aviq. he, she, it to take to cook to leave behind rice

She took and cooked rice.

Bô chik pai buôh palhâng. he, she, it then to take rice wine, alcohol others

Then she took others rice wine.

Song aq dô daloong ni dî. "Ngâai achek? finished emphasis he, she, it to call this already anyone, who that

After that he called like this. "Who is that?

Ngâai amooq achek." anyone, who grandmother that

Who is that grandmother?"

Sâng amooq dî dô suul achen.
to hear grandmother this he, she, it to make sound that

He heard this grandmother, she was singing out like that

glu gluk, glu gluk. Ngâai amooq amai?" anyone, who grandmother you (sing)

"glu gluk, glu gluk." Whose grandmother are you?"

"ô saau, saau ku, saau. sigh grandchild, grandchild my grandchild.

"Oh grandchild, my grandchild.


where body grandmother here towards village village place field
Where are you?" "Grandmother, here in the village. The villagers are in the field.

"Where are you?" "Who calls me? My grandmother.

They will want to return. Pity grandmother."

Why did grandmother hurry.

Grandmother is hungry from before.

you(sing) to drink wine particle

"You drink rice wine.

Drink, only you and me will drink rice wine.

After drinking rice wine then we two will talk together grandmother." "Yes.

She felt thirsty then she drank.
Tuuq Tuun during ancient time.

After drinking that, she was quickly drunk.

That's all, she slept then fell down forever.

The young half orphan man saw her, she was unconscious from being drunk from rice wine.

The young half orphan man chopped her with a dagger. She died.

She died then he hung up the head at the gateway in the village fence, the head of that grandmother with the beak like this.

The young orphan went a long way and called the villagers, "Return villagers."

"Moq rau saau." Moq avaaing ting what thing grandchild no to have to follow to work, do to have grandmother

(Others said to him) "What grandchild?" He did not say there was the grandmother.
ឯ ranguôq rangôot ku chó kah vaaih
le sàborn sa˘ngêm ɲi ɨi Ɂu Ɂu ɢ uyəm
sigh unhappy sad I to return negative have,create,become
manuíh, kah vaaih.
ma˘ni, Ɂu Ɂu ɢ uyəm.
person negative have,create,become

"Oh I was sad, I returned and there were not any people. (young orphan said)"

Nèk alua palâang chó baq akôón pi chó.

Nèk alua palâang chó baq akôón pi chó.

that is true others to return to carry child they to return

Then truly the others returned carrying their children.

Chô du muuí lái diq bông kar Ing.

Chô du muuí lái diq bông kar Ing.

to return who,which one to see place,in,on hole fence

They returned then one saw the head at the village gateway.

†adum darit tênəŋ "ɗi lòng kakhin."

†adum darit tênəŋ "ɗi long kakhin."

The young half orphan man said, "Oh, I was very afraid."

"ɗi" †adum darit tênəŋ, "Ku kakhin."

"ɗi" †adum darit tênəŋ, "ɗi long kakhin." sigh man,unmarried orphan,half to work,do sigh very to be afraid

The young half orphan man said, "Oh, I was very afraid."

"ɗi" †adum darit tênəŋ, "ɗi long kakhin." sigh man,unmarried orphan,half to work,do I to be afraid

"Oh," the young half orphan man said, "I was afraid.

Palâang lái akoq ched, anô †adum

Palâang lái akoq chek, anô †adum

others to see head that sibling,older man,unmarried

darit dó grà.

darit dó grà.

orphan,half he,she, it angry

Others saw that head, then the older sibling of the young half orphan man was angry.

吉林省延边朝鲜族自治州

吉林省延边朝鲜族自治州
Tuuq Tuun during ancient time.

O palââang lâi tadûum darit, dó le paeâhin ñëni ñë aiêm ñëhû, ñëhû sigh others to see man, unmarried orphan, half he, she, it
darit darûh, palââang kakhin dó. ñëhû ñëhû ñëhû, ñëhû ñëhû, ñëhû, ñëhû, ñëhû, ñëhû orphans, half others to be afraid he, she, it

Oh, others saw the young half orphan they were afraid of him.

Dó vil ñuôn leng, khin leng. ñëhû ñëhû ñëhû ñëhû ñëhû he, she, it that is to be able to kill fearless to kill

He was able to kill, he was fearless to kill.

Palââang du kard, gamak, kakhin. ñëhû ñëhû ñëhû ñëhû ñëhû others who, which strong large to be afraid

Others who were strong and big were afraid.

Akonh Tuun paijum Tuun paijum Tuun

father Tuuq Tuun to sleep together Tuuq Tuun
diq dó, doop diq dó, doop he, she, it to bear to, agree, obey place, in, on he, she, it

tooj diq akôôn darit. Chek ahi.

to sit, stay place, in, on child, half step orphan, half that before

Tuuq Tuun's father put Tuuq Tuun together with him to sleep, she agreed to stay with the young orphan man. That is what happened.
The bad spirits kill children

The bad spirits kill children (Low Katu)

We have many people who are sinful.  projachimipinhayiiphaybam.

Others cut off a little of people’s hair.

Others capture people like that.

Others sneak in the mountains, then they cut off a little of people’s hair there.

Others cut a little of people’s hair and bring home the hair. They leave the person behind, they do not kill him.

People bring home the hair, they play drums and make a feast.

Others to steal others to cut hair

Others to capture person that others to capture person
នំកោម manuih អាច ចាប់ manuih អាច. ដូច bill
នំខ្លួន មនុស្ស និង នំខ្លួន មនុស្ស. ដែល ដូច បាន
that is person that, there to die person that, there he, she to lose
ravaai, palang dang chò leq kanon palang.
សុខិឆ្លី នំខ្លួន ក្នុង និង សុខិឆ្លី សុខិឆ្លី.
soul others to bring to return towards village other

Later that person dies. He loses his soul, people take his hair to another village.

Ntun e do dang chò hoc do
មេឃីន និង នំខ្លួន ក្នុង និង មេឃីន និង នំខ្លួន
after this future he, she, it to bring to return then he, she, it
kavaan do bok aviq bok ado. Mamong akon kum ve.
ការីន នំខ្លួន មក នូវ នំខ្លួន មក នូវ
rich he, she, it much rice much here, this, thing alive child also have

After that they bring his hair back, then they are rich, they think they will have much rice and many things. (from spirits)
(We say to the killers) "Don’t kill, keep the children alive."

Manuih dodí hanua takón hanua. Đök yudq dyuq.
មនុស្ស៍ នំខ្លួន តាក់ នំខ្លួន តាក់
person active life long time ago older long time ago now negative yet

People a long time ago, the old people did this. Now they do not do it any more.

Đök palang khaan palang trèh. Đök tàng kichuk.
ដូច ពាន់ កៃន ពាន់ ក្នុង ដូច ក្នុង កៃ
now others to forbid others to prevent do not to work, do like this

Now people forbid and prevent it. "Don’t do like this," they say.

Đök ve kavaan nök palang kò chò.
ដូច នំ នូវ នំខ្លួន នំខ្លួន នូវ នំខ្លួន
he, she, it to have rich that is others particle to die

If there is a rich person, then others want him to die. (jealousy)
The bad spirits kill children

Do chik vôdiq. Yi toot diq boiq
he, she, it then to go exclamation to stay place in, on mountain

Panién dyôh toot diq dong.
Six months previously child small to sit stay place in, on house

Ndok ngaai du toot diq dong phaai
Now anyone who who, which to sit, stay place in, on house must

Panién: ôôq dong Panién vôdiq leq
To look after child do not to give child to go towards

Ndok leq.
Leaf this already over there

The children want to go outside. When we stayed in the mountains before, the small children stayed in the house. Now whoever is in the house must look after the children, and not let them go to the jungle like that over there.

La ve padruih toot diq
If to have man to sit, stay place in, on house have to give

Panién chik vôdiq. Panién chik hóm.
Child then to go child then to bath

If there are men staying in the house, we allow the children to go outside. Then the children bathe.

Ôôq kakhin brau. Chek di dôôk bôôm achen.
Do not to be afraid killer that already to name killer that

"Do not be afraid of killers," (we say).
That's right we call them killers.

Adyôôm yi Katu dôôk.
Kiddnapper we exclamation Katu to name

We Katu call them kidnappers.

ผลกระทบมีอย่างมากไปทั่วกุลชาติ อาจ
เมื่อสุภาพสตรีถูกยึดในบัลลังก์, ผลกระทบ
บ่อยครั้งที่อยู่ในบัลลังก์ ภรรยาและจิ้งจอกที่
ต้องอยู่ในสภาพภูมิภาคมือ, จึงพบปะได้
ผลกระทบโดย เข้าปิดกิจ ซึ่งเป็นผล.

ในปัจจุบันมีการหายไป, ผลกระทบที่หายได้ถูก
บวมใหญ่, บัคคลและผลกระทบมีอย่างมาก.

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They carry a big back basket; it is big like this bag.

It is like Kander's back basket there.

They see small children like these older and younger siblings, they give them bananas, they give them chicken eggs. If the children go near, they capture them.

There are evil spirits which capture the children.

The waterfall is big like this, you know what the water is like.
The bad spirits kill children

Dol nik di dol. Dô pagluh bôôp dô

stone this already stone he, she cause to go out mouth he, she

lông gamak bôôp dô. Bôôp dô gamak nik di.

very large mouth he, she mouth he, she large this already

The stone is like this. The bad spirit (impersonating a crocodile) comes out, its mouth is very big. Its mouth is big like this.

Nik pagluh tôôh táâq bông goôp nik di

this cause to go out over there from hole cave this already

Like this he (crocodile looks like a person) comes out over there, from the hole of the cave like this.

Hadyôq paniên hôm. Nik di paniên bâluôh adîk.

then child to bathe like this child to swim that.

Then the children bathe. They bathe like this.

Chek di paniên bâluôh hqô dô pagluh.

that already child to swim then he, she, it cause to go out

The children swim then he comes out.

Bô pagluh paniên töôt tangai dik.

he, she, it cause to go out child to stay day this

After he came out, the children stayed that day.

Nôôq paniên dô md dik dik dô md nôôq Dut dik.

pluralizer child he, she like this this he, she like pluralizer Dut here

The children were like this. They were like those Dut's age.(4 years)
ដ៏ មាន ប្រឈាប់ នេះ លើ ឬស្លាប់ ស្រែ ស្រែ ទំហំ ឬស្លាប់ ទំហំ
នេះ ស្លាប់ ទំហំ ឬស្លាប់ ស្លាប់ ទំហំ នេះ ស្លាប់ ទំហំ ឬស្លាប់ ទំហំ ស្លាប់ ទំហំ ឬស្លាប់ ទំហំ នេះ ស្លាប់ ទំហំ
អាមិត ពី លើ ដែល ស្រែ ស្រែ ស្រែ ស្រែ ប្រឈាប់ នេះ ស្លាប់ ទំហំ ឬស្លាប់ ទំហំ នេះ ស្លាប់ ទំហំ ឬស្លាប់ ទំហំ នេះ ស្លាប់ ទំហំ
ប្រឈាប់ នេះ ស្លាប់ ទំហំ ឬស្លាប់ ទំហំ នេះ ស្លាប់ ទំហំ ឬស្លាប់ ទំហំ ស្លាប់ ទំហំ ឬស្លាប់ ទំហំ ស្លាប់ ទំហំ

They were like Blook here. (Crocodile spirit said) "Here is the very good crock here, it's good," then the children go in there to play. The crocodile swallows all of them so they are lost.

People said "Those who bathed here, where are they? They haven't returned."

The fathers and mothers returned the next day (to the river) to see "Where are the children?" They called but the children were not there.

They asked "Did you see them?" They followed many times then others watched.(and looked for them)
Then those older people went and ordered other children to go to bathe.

Hôm paniën hadyq paniën vôiq hóm. to bathe child then child to go to bathe

"Children, go bathe," then the children went and bathed.

Hadyq takóh tout diq boiq tôk then older, important to stay place, in, on mountain here
diq boiq bange lái. place, in, on mountain to peep to see

The older people stayed in the mountains there and peeped.

Ve dong lái harau du bil paniën hóm. to have house to see what who, which to lose child to bathe

There was a house where they could see what happened that the children were lost when bathing.

Paniën hóm kasanh agôôt. child to bathe snake tiger

When the children bathed, was it a snake or a tiger which took them? (they wondered)

Paniën kah nal yua paniën hóm. child negative to know to order child to bathe

The children did not know what was happening when he (crocodile) told them to bathe.

Nek do pagluh nik ci. that is he, she, it cause to go out this already

Then he came out like this.

Although my book is old, it is right.
តារាអក្សរកំណត់ដែលបានបង្កើត

无所谓收留孤儿寡母，孤儿寡母

Then from that cave he scolded the children, "Here, over here is a good
crock, go and hold it. Go in then to see."

Hadydq dó geeh.

Then he, she, it to throw

Then he threw. (a stone)

to throw and, with stone then ruin that's enough then negative

dydq. Bó dok leng lásn.

yet he, she, it now to kill to swallow

He waited and then he threw a stone

that destroyed them, that was it. Then

the children were not alive any more. He

killed and swallowed them.

Chek ci yi dôk dô pasar.

that already we (excl) to name he, she, it to impersonate

Paniën kol kah kakhin.

child why negative afraid

Like that we say it (crocodile)
impersonated a person. Why wouldn't

the children be afraid?

Paniën kol dal dîq dôk dik.

child negative to know place, in, on water this

The children did not know he was there

in the water.

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The bad spirits kill children

The children peeped to see in the water over there a very good crock, a good crock with a big mouth. It was very white.

Ve rau saraq nik di li jodq nik di. to have thing to write this already here crock like this

There was writing like this, this crock was like this.
The child of the spirit of the sky. (Low Katu)

The child of the spirit of the sky. (موضوع)
(he said) "Here there will be a house, there will be one husband one wife," then there was one husband and one wife.

"មានប្រែរៀនជាអ្នក ប្រែរៀនទីមួយ ម្នាក់ម្នាក់ នេះ," បានទូលំបានប្រែរៀនធ្លាប់នេះ.

"ដើររកទីរួមទៀត ដើររកទីមួយ ម្នាក់ម្នាក់" និង "ដើររកទីមួយ ម្នាក់ម្នាក់ ទៀត" ដែលមានប្រកួតប្រជែងអំពីអ្នកទាំងអស់ដែរ។

He worked like this, in future there would be houses for people. We say that the chief spirit of the sky created people.

He worked like this, in future there would be houses for people. We say that the chief spirit of the sky created people.

This 'adyeeng' is the child of the creator spirit of the sky.

Then he was made, we obey him. The chief spirit orders us to sacrifice.

When people stay in the mountains now, when you do bad, there are bad spirits in the mountains and on the ground here; we have bad spirits who hate people.

La manuih tdot diq boiq dok la pe
នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក
if person to stay place, in, on mountain now if you(plu)

La pe chik vooiq chik ruk nik leq pe
នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក
if you(plu) then to go then to go up here you(plu)

təkŒng moop la ve abui diq boiq
តែច្រែក តែច្រែក តែច្រែក តែច្រែក
to work, do bad, evil if to have evil spirit place, in, on mountain

diq katiék dik ve abui du geet manuih.
នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក នៅដីស្តេចច្រែក
place, in, on earth this to have evil spirit who, which to hate person

When people stay in the mountains now, when you do bad, there are bad spirits in the mountains and on the ground here; we have bad spirits who hate people.
The child of the spirit of the sky.

Then if you go up here, you work and eat; if the bad spirits see you, they will capture you.

If you sacrifice to the bad spirits, you give them what they ask for.

That way you give them chickens to eat, you kill chickens.

You kill, you sacrifice to them.

Now I myself am afraid you will go down to help (him).

The child of the creator spirit, you call god, we call the child of the creator spirit of the sky.

He created people.
ភាសាខ្មែរ
default:

You call him the child of god.

He goes here he makes a village for people, he goes over there he makes a village for people, for people over there.

He sees on the flat ground there is a place with good ground to have people's houses.

Whatever he orders, there is.

He orders to have a tree here, there is a tree here.

He orders to have a banana plant here, there is a banana plant here.
The child of the spirit of the sky.

Ngok di praat ve bok paniñ nèt bok mang paniñ.  
why he, she, it to speak to have many child this many all child

When he says there will be many children, then there are many children.

Dô yua bok manuîh diq dôk e  
order he order to many person place, in, on now future

bok manuîh, ve gudl ve dong.  
many person to have communal house to have house

He orders there to be many people here, 
there will be many people; there will be a 
communal house, there will be houses.

Ve bok manuîh bok padiil padruuîh bok.  
to have many person many girl, woman man many

There will be many people, many women 
and men.

Chek di di tavaaih. Bok blong manuîh vöösiq diq dôk.  
that already he, she, it create, become many very person to go place here

He created like that. Many people will go here.

Dôk e dô vöösiq leq bôiq leq bôiq  
now future he, she, it to go towards mountain towards mountain

leq tôôh dô têñg diq bôiq  
towards over there he, she, it to work, do place, in, on mountain

atôôh dô vöösiq leq têñg têñg  
over there he, she, it to go towards over there to work, do

bôiq têñg vöösiq leq di.  
place, in, on over there to go towards here

Now the chief spirit will go to the 
mountains over there; he works in the 
mountains over there, he goes there to 
work.
NGKRI KAH LIEM CHEK DO CHIK SIN MANUIH.

Why negative good that he, she, it then to create person

Why wouldn’t he be good? That is he wants to create people.

DOI MANUIH TOOT DIQ KATIK.

to give person to sit, stay, place, in, on earth

He lets people stay on the ground.

SONG DO SIN MANUIH DO LODI.

finished he, she, it to create person he, she, it to leave behind

When he has created people, he leaves

DO TOOT CHANGAAL.

he, she, it to sit, stay far

He stays a long way away.

DO TOOT LEQ PLENG ATETH. KUM JU.

he, she, it to sit, stay towards sky up there also to look after

He stays in the sky over there. He also looks after people.

JU LA E MANUIH BDDH E MANUIH YUA

to look after if future person to sacrifice future person to order

dO TING DUOHNHI LAI.

he, she, it to follow to go downhill to see

He looks after people; if in the future people sacrifice, people will order him to go down to see it.

BDDI DO VE ACHAK MANUIH DO KUM RAVAAL.

but, he, she, it to have body person he, she, it also soul

But he has a body of a person, he is also a spirit.

YUA DO TING LAI.

to order he, she, it to follow to see

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People tell him to follow and see.
La abui kóóp manuíh dó vööiq pachó.  
if evil spirit to capture person he,she, it to go cause to return  
if the bad spirits capture a person, he  
goes and brings him back.

Dó vööiq pachó t'àiq abuí.  
he,she, it to go cause to return from evil spirit  
He goes and brings him back from the  
bad spirits.

Boôr nhi dó vööiq pachó.  
two two he,she, it to go cause to return  
The two of them go and bring him  
back.(‘adyeeng’ and Bulo Bule)

La Bulo Bule huong mui Bulo Bule vööiq dàäng  
if Bulo Bule to be sinful one, only Bulo Bule to go to bring  
ravaai nek dó pachó dò ting pachó.  
soul then he,she cause to return he,she to follow cause to return  
If Bulo Bule (a spirit) is doing bad, only  
Bulo Bule goes to bring back the  
person’s soul, then he returns it.

La adyeeng vööiq dàäng chek kah ngaai pachó dydq.  
if spirit, chief to go to bring that negative anyone cause to return more  
If the chief spirit goes to bring it back, no-  
one else returns it any more.

Ve mui Bulo Bule vööiq dàäng ve mamóng.  
to have one, only Bulo Bule to go to bring to have alive  
Only if Bulo Bule goes to bring back the  
soul, will it live.
La dó កេឹម ដោះលាក់ សាបិបី សាបិបី
អានុី សុី សនុស សុី សនុស
if he/she, it to go to bring towards evil spirit evil spirit
praag "Leng padâh," នោះ ដោះ ឆាប់
ប្រដា "សម្រេច ប្រែប្រល័ង," នោះ នោះ នោះ。
to speak to kill quickly that's enough he/she, it to die

If he (Bulo Bule) goes to bring back the 

Hey (Bulo Bule) is not able to return the 

Ve adyeeng នេះ នេះ នេះ នេះ
ដើម្បីមកឱ្យពីកំណត់ការមកកម្រិត 
to have spirit, chief to see yet soul person place, in, on

abui ដោះ ដោះ សុី សុី សុី.
evil spirit he/she, it cause to return

If the chief spirit sees the soul of the 

The chief spirit asks for it from the bad 
spirits. They let the person return.

La manuïh ដើម្បីថ្មី ហិរញ្ញវត្ថុ 
if person to be sinful then cause to destroy things
abui, ការ នេះ នេះ នេះ នេះ
evil spirit negative to have evil spirit cause to return

If the person is sinful, he destroys things, 
then the bad spirits do not return the 
soul.

Brau ដោះ ដើម្បី កែតា កែតាអោះ
killer he/she, it then to stab Katu short
The child of the spirit of the sky.

Then the killers spear the Low Katu.

Ve dó abuí ve dyaang dó
to have he,she, it evil spirit to have spirit he,she, it
ki lièn ahaam manuífh.
future to lick blood person

There are some bad spirits who want to lick the blood of people.

La kah dó gluh tak e vaaih
if negative he,she, it to go outside to stab future have, create, become
chêt budl dó. Chêt kanóón dó bok chêt.
to die village he,she, it to die village he,she, it many to die

If he does not go out to stab someone, his village will die. His village will die, many people.

Ve tak manuífh ve dó lièn ahaam manuífh, manuífh
to have to stab person to have he,she, it lick blood person
tlua ve dó kabadq dó kavaán.
different to have he,she, it full he,she, it rich

He stabs someone, he licks the blood of the person, of different people, he is full, he is rich.

Bó yuoc ka-aai hadyoc dó tak abuí dó.
he,she, it negative sick then he,she, it to stab evil spirit he,she, it

He is not sick. Then he stabs his bad spirits.

Yeeng dó dók kiàng. dah ahaam manuífh.
spirit he,she, it then to want to eat meat blood person

Then his spirit wants to eat people’s blood.

Hoa dó gluh tâng brau. Dó tak palâng.
then he,she, it to go outside to work, do killer he,she, to stab others

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ពិរៀសវែងមាន ជូនតែអាចសិនទេនឹងមាន ប្រការ ពីរៀសវែងមាន ការមានសិនមានប្រការ ទីនឹងមានសិនមានប្រការ គឺសិនមានសិនមានប្រការ

Others pay back and stab in his village.

That's right.

គឺមានសិនមានសិនមានប្រការ ការមានសិនមានប្រការ គឺមានសិនមានប្រការ ការមានសិនមានប្រការ ការមានសិនមានប្រការ ការមានសិនមានប្រការ ការមានសិនមានប្រការ ការមានសិនមានប្រការ

Dô kahùôch dó papraaq.

he, she, it to whistle he, she, it talk much

He whistles, he talks a lot.

Dô praaq nek di dó praaq kanôôń

he, she, it to speak like this he, she, it to speak village

pe dôk ve brau.

you(plu) now to have killer

He talks like this he says "Your village now has killers.

La pe dôk druung hayum rau tak kanôôń pe.

if you(plu) now to sneak night thing to stab village you(plu)

Now if you sneak out at night, we will stab your village."

Bôcô hayum but palââng bôch hadyoq dó vôôiq.

but, night all others to sleep then he, she, it to go

But at night all the others sleep then he goes.

Leq dong manuïh dó chik lóng palông manuïh.

towards house person he, she, it then to open doorway person

He goes to a person's house, then he opens the person's door.

Hôâq dó tak yuûq rau bôk dó tak mananong.

then he, she, it to stab negative thing much he, she, it to stab one class anim.
The child of the spirit of the sky.

Chek di yi döök brau.

That is what we call killers.

like that we(excl) to name killer

มีแบบฝึกที่ผ่านเรื่องเอื้อมฉาชาคะ

tom.
The head spirit.  (High Katu)

The head spirit.

*Ngaai lâl Mayiing Kruung. Takôh hai móon*

Anyone who to see head spirit older, important before to speak.


Anyone who to see head spirit large like person.

Who has seen the head spirit Mayiing Kruung? The elders before told about Mayiing Kruung. He is large like a person. He is like a person.

*Yung dó kariîh, kariîh naam yung, yung, tài jeeng kariîh naam. foot he, she, it nail nail iron foot hand all nail iron*

His feet are claws, his feet are iron claws, his feet and hands all are iron claws.

*Chakiêng dó vaaih kooih, diq chakiêng. elbow he, she, it have, create, become spear place, in, on elbow*

He has a spear on his elbow.

*Dó ntôp manuih chakiêng. Manuîh dó dah, dah*

Uncooked this like do not have, create more long time ago have have, create.

He speaks people with his elbow. We do not have (anyone) like this any more, a long time ago we had him.

*Bok palââng kachêt ahai.*

Many others to kill one day before.

Many people were killed before.
Ngaai nal damaq dô chêt damaq kah,  

Who knows whether he is really dead or not, we do not know. The elders talked about him a long time ago.

Adreh, nôk di boq alua, tavaaih Mayiing Kruung.  

anyone who to know really (dead) he, she it to die nearly (dead) negative

Takôh móón adreh hai, adreh.  

negative to know older, important to speak long time ago before long time ago

long time ago now already then true create, become head spirit

Bôk aq takachêt di.  

many emphasis cause to be killed already

It was a long time ago already then it was true there was Mayiing Kruung. He has caused many people already to be killed.

Takachêt dô, manuih Mayiing Kruung takachêt,  

cause to be killed he, she, it person head spirit cause to be killed

pi panh hau.  

they to shoot (crossbow) what

They caused him to be killed, the person Mayiing Kruung was killed, they shot a crossbow at him.

Dîq bôôî, la kah chô adong, bôk  

place, in, on weed, grass if negative to return house many

dô bân manuih.  

he, she, it to catch person

If people did not return home, he caught many people in the jungle.

Bô kap manuih; mui manuih dô grâ.  

he, she, it to bite person one, only person he, she, it angry

He bit people; one person was angry.
The head spirit.

Do panh, pohn do panh. 

he, she, it to shoot (crossbow) to be daring he, she, it to shoot (crossbow)

He shot the crossbow, he was daring, he

Panh yong pla. Mayiing Kruung kao, do

to shoot (crossbow) with blade (knife) head spirit like, why he, she, it

Reen do sook, manuih sook, adai kapon. 

to moan he, she to flee, hurry person to flee, hurry I, myself afraid

He shot at him (Mayiing Kruung) with a 
spear. What about Mayiing Kruung? He

Saang do panh do sook manuih. 

to finish he, she, it to shoot (crossbow) he, she, it to flee, hurry person

When the person finished shooting, he

Mayiing Kruung lai kaah kah saang manuih sook. 

head spirit to see to see negative to finish person to flee, hurry

Mayiing Kruung saw the man had not 

Kapon manuih, do panh, kapon. 

afraid person he, she, it to shoot (crossbow) afraid

Mayiing Kruung was afraid of the person. 

Mayiing Kruung was afraid.

Mayiing Kruung kend maq lai do. 

head spirit what negative to see he, she, it

We are not able to see Mayiing Kruung. 

Do saang asoq. Mayiing Kruung kah kaah do. 

he, she, it to finish to flee head spirit negative to see he, she, it

The man finished fleeing. Mayiing

The man shot the crossbow, Mayiing

Kruung did not see him.
Manuih toot nōk di, manuih chalim. Mayiing Kruung
mēnīm nēe mūn nēe, mānīm nēe. nōk
to stay like this person head spirit to stab head spirit
tak yōng chakiāng.
ān bēng gānī?
to stab with elbow
The person waited like this and watched.
Māi yōng Kruung stabbed him with his
ear.
Tak nōk, do saang hai sōoq di.
ān bēng, nēe bēng iā tē nēe. 
stab that is he, she, it to finish before to flee, hurry already
He had stabbed like this before he had
finished hurry away.
Talik, dydq do doōk diq chalim talek.
ānīn, nā nēe lān nēe nēe. 
basket, men’s yet he, she to put aside place, in to watch basket, men’s back
The man put his back basket aside at the
place, he was watching the back basket.
diq tōm, ndiq chīm hōm atōm kādī
dī dīnī, nēe dīnī dīnī mēnīm tē
he, she, it to wait hole he, she, it to wait hole
place, in, on waterfall where bird to bathe waterfall like, why
dō chalim do duōng.
nēe nēe nēe nēe tē
de, she, it to watch he, she, it to wait
The man waited at the hole, he waited at
the hole at the waterfall, he was watching
and waiting.
Mayiing Kruung vōōch adō. Kah kōnh brūoq dydq.
mānī mānī mō līg tēngū. thī thī thīnī nū.
head spirit to go he, she, it negative what to work, do yet
Mayiing Kruung went to him. He did not
know what to do any more.
Dō dō kānōq dō dai sōoq
dī dīnī dīnī dīnī tē in śā temporary he, she, it to think temporary I, myself to flee, hurry
Mayiing Kruung bān adai.
mānī mānī mō mō lō.
head spirit to catch I, myself
The head spirit.

For a short time he thought "If I flee, Mayilng Kruung will catch me."  

 Mojo panh diq do do 
   he, she, it to shoot (crossbow) place, in, on this, here he, she, it

He (the man) shot the crossbow, he shot

Mayilng Kruung plong do sooq natèèh.  
head spirit to jump he, she, it to flee, hurry over there

Mayilng Kruung jumped, he fled over

Mayilng Kruung lâi, do, kah do bâiñ, 
head spirit to see he, she, it negative he, she, it to catch

kah do sooq. 

negative he, she, it to flee, hurry

Mayilng Kruung saw that he was not able to catch him so he did not flee.

Mayilng Kruung tak chalim kotq. Kah vaaih dydq.  
head spirit stab to watch then negative have, create, become yet

Then Mayilng Kruung stabbed and watched. There wasn't anything any more.

Mûi talek kotq.  
on, only basket, men's back more, yet

Only the back basket was still there.

Dó sooq, saang sooq, ódq do  
he, she, it to flee, hurry to finish to flee, hurry do not he, she, it

dydq chik di. Dó sooq mûi chak dô.  
to rest then already he, she to flee one, only body he, she
The man fled; after he fled, he did not rest any more. He fled with only his body.

Mayiing Kruung chêt pi võôch pai talek, head spirit to die they to go to take basket, men's back
pai pananb cha-oh do. to take crossbow quiver he, she, it

Mayiing Kruung was dead They went to take the men's back basket, his crossbow and quiver.

Talek manuíh manuíh yaq chêt, manuíh basket, men's back person person do not to die person
panh Mayiing Kruung. Mayiing Kruung võôch adó. to shoot(crossbow) head spirit head spirit to go he, she

There was the man's back basket, the man who was not dead, the man who had shot Mayiing Kruung. Mayiing Kruung had attacked him.
The place of the spirits of dead people.  (High Katu)

ឃឹមដោយមនុស្សលើបាក់

(ហៈតីថ្មី)

Abuí rau abuí, abuí pi chêt, mui evill spirit thing evil spirit evil spirit they to die one,only
pi mabô kaah. Mabô chóöm lâi abuí. pi mae yô tâhr. mae yô jôm ដោយ ដោយ they priestess to see priestess to be able to see evil spirit

About the bad spirits, only the priestess sees the bad spirits of the dead. The priestess is able to see the bad spirits.

Abuí tu nlôóng, abuí arê bandok, pe evill spirit top tree,wood evil spirit basket fishnet you(plu)
mabô lâi, abuí katiêk, abuí daak, mae yô jôm tâhr, mae yô jôm kaah, priestess to see evil spirit earth evil spirit water
yôóng daak, tôt diq daak. jôm tâhr, jôm tâhr. with water to stay place,in,on water

You priestesses see the bad spirits in trees, the bad spirits in baskets and fishnets, the bad spirits of the ground, the water bad spirits which stay in the water.

Mui pe mabô kaah. mui pe mae tâhr. one,only you(plu) priestess to see

Only you priestesses see them. (bad spirits)

Mau thâng kagôh kagiêng kah chóöm kaah. negative to be able to see
person lazy

A lazy person cannot see them.

Oh kah, ravaai tôt diq dông vaaih ravaai. ravaai. oh negative soul to sit,stay place,in house have,create,become soul
Oh no, the souls stay in the houses, there are souls there.

Toot diq paplah vaaih,
れん ตี ป่าบelah วายห.
to sit, stay place, in, on near (grave) have, create, become

Toot diq ping vaaih.
れん ตี พิง วายห.
to sit, stay place, in, on grave have, create, become

When we stay in the place near the graves, there are souls; when we stay at the graves, they have them too.

Toot akonh akan vaaih.
れん อะกอนห อะกัน วายห.
to sit, stay father mother have, create, become

When we stay with father and mother, เมื่อเจอเราเรียบพ่อแม่เรา, พวกเรามีพวกเริ่ม.

Nèk cho kanóng kaneeng vaaih
นี่ โช กาน้อง เคเน่ง วายห
that is to return place (of departed spirits) have, create, become

kóng kaneeng, kah móón apleng, kah
ก้อง เคเน่ง, กะ โม่อน แอเปล่ง, กะ
place (of departed spirits) negative to speak sky negative

vaaih apleng, diq kóng kaneeng
วายห แอเปล่ง, ตี ก้อง เคเน่ง
have, create, become sky place, in, on place (of departed spirits)

dó cho.
นี่ โช.
hе, she, it to return

Then they return to the place of departed spirits, there is that place; we do not say in the sky, we do not have them in the sky; it is the place of departed spirits that they return to.

Then they return to the place of departed spirits, there is that place; we do not say in the sky, we do not have them in the sky; it is the place of departed spirits that they return to.

Takóh móón kóng kaneeng.
ตะกง เโม่อน ก้อง เคเน่ง.
older, important to speak place (of departed spirits)

The older people call it the place of departed spirits.

ถ้ามีกี่คนอีจึง เท่ากับกี่เหล่าชายและกี่เหล่าหญิง ยาบ.
The place of the spirits of dead people.

Ngaai nal diq diq, dó móón manuíh
누에 네디 디디, 도 모온 만웁
anyone, who to know place, in, on place, in, on

luch pe chêt, luch chô kóóng kaneeng.
루치 페 철, 루치 찤 쿨ệp 캐냉.
finished you (plu) to die finished to return place (of departed spirits)

Who knows where it is? They say all
died to return the place
of departed spirits.

Kamô tabot diq dong kui.
카모 탑득 디디 동 규.
year, age altogether place, in, on house old

They are all together in the old house for
a year.

Dô chô aq kóóng kaneeng
도 찤 이 액 쿨ệp 캐냉.
he, she it to return emphasis place (of departed spirits)

chô adong dai.
챔 야동 다이.
to return house I, myself

They return from the place of
dead spirits to their own houses.

Kóóng kaneeng, takôh
쿨렙 캐냉, 타오프
place (of departed spirits) older, important

The old people before when they first
died, went to the place of departed
spirits.

takôh tâaq ndràt, ndràt móón tâp
타오프 타اق 봉래, 봉래 모온 타프
older, important from lizard, small lizard, small to speak to bury

manuíh ahai kóóng kaneeng.
만웁 아합 쿨렙 캐냉.
person before place (of departed spirits)

The old people got it from the lizard, it
said to bury people from before in the
place of departed spirits.

Luch mai chô kóóng kaneeng.
루치 마이 찤 쿨렙 캐냉.
finished you (sing) to return place (of departed spirits)
All of you will return to the place of departed spirits.

Nêk ndrât tâp manuít ahaí, móön.

-that is lizard, small to bury person before to speak

That is what the lizard who buried people before, said.

Ndrât móön aq manuít mamong dô

lizard, small to speak emphasis person alive he, she, it

luch siën katiêk katiêk karuung.

finished small earth earth river

The lizard said the live people will be finished, the ground and rivers are crowded.

Tâp diq koong kaneeng.

to bury place, in, on place(of departed spirits)

Bury them in the place of departed spirits.

Luch manuít chêt, ji chô koong kaneeng, ravaai.

finished person to die we(excl) to return place(of departed spirits) soul

When people have died, we (the souls) to return to the place of departed spirits.

Hân, abui ravaai manuít koong kaneeng.

yes evil spirit soul person place(of departed spirits)

Yes, the bad spirits, the souls of people are in the place of departed spirits.

Mai móön, dai kah adai, kapom chêt,

you(sing) to speak I, myself negative I, myself afraid to die

ravaai dai aplem.

soul I, myself sky

You say, "I myself am not afraid to die, my soul will be in the sky."
The place of the spirits of dead people.

Ji kah móon aploeng, kóng kaneeng

We (excl) negative to speak sky place (of departed spirits)

yì móon chô.

yì chô nì.

We (excl) to speak to return

We do not say the sky, we say they return to the place of departed spirits.

Ravaai manufi chô kóng kaneeng.

soul person to return place (of departed spirits)

People’s souls return to the place of departed spirits.

Jeeng ravaai manufi tdot kóng kaneeng.

all soul person to sit, stay place (of departed spirits)

All the souls of people stay in the place of departed spirits.

Ji kah nal móon sapóong pleng.

we (excl) negative to know to speak spirit sky

We do not know to talk about the spirit of the sky.

Aploeng aydl atâeh. Hau, vaaih abuí.

sky long up there what to have, create, become evil spirit

The sky way up there. Yes, we have bad spirits.

Abuí sapóong pleng nêk aydl. Aydl aploeng atâeh, ydol nô.

evil spirit spirits sky that is long long sky up there long this

The bad spirits of the sky are up there.

Way up in the sky over there.

Kóng kaneeng kdi diq kakóong, place (of departed spirits) like, why place, in, on jungle

ydol, kakóong, kóng kaneeng.

long jungle place (of departed spirits)
The place of departed spirits is in the jungle way over there, it is in the jungle.

In the long grassy place. The place of departed spirits is not anything. (we can describe)

The place of departed spirits is above the houses.

The houses began to have a flood before.

With the flood before, the water did not spill everywhere, it did not reach to the place of departed spirits.

We do not have people in graves. We return to the place of departed spirits.
The place of the spirits of dead people.

We (excl) Katu negative to know what you(sing) to speak
ra láng. dí móón kóng kaneeng achá.

Kdí mai móón, daí kah kapon chêt,
like, why you(sing) to speak I, myself negative afraid to die
dáí chô `pleng.
I, myself to return sky

Like you say, "I am not afraid to die, I will return to the sky."

Kóng kaneeng, kah nal vôóch
place (of departed spirits) negative to know to go

Kdí mai móón apleng.
we (excl) negative to know to speak sky

We do not know about the sky.

We do not know how to go to the place of departed spirits, what to say, what to do.

Ngaai vôóch ravaai manuíh chô? Ravaai ping

anyone, who to go to soul person to return soul grave

chêt chô adik kóng kaneeng, diq
to die to return that place (of departed spirits) place, in, on

abúí ahai. Saang jeeng chô kdí,
evil spirit before (short time) to finish all to return like, why

ravaai abúí, ravaai manuíh.
soul evil spirit soul person
Who has gone and his soul has returned? The soul at the grave is dead, it returns to the place of departed spirits, the place of the bad spirits before mentioned. After that they all return, the souls of the bad spirits and the souls of people.

Dyqo mamong, dyqo tdec diq aqo. Chêt
yet alive yet to sit, stay place, in, on head to die

aq, tdec aping vaaih.

emphasis to sit, stay grave have, create, become

When a person is still alive, the soul stays on the head. When (he is) dead it stays at the grave.

Tdec diq dong, vaaih, tdec
place, in, on house have, create, become to sit, stay

diq paplah, vaaih.

They stay in the house, they stay near the grave, we also have that.

Voo diq hare, tdec diq hare, vaaih.

They go and stay in the field, we have that.

Paplah diq ping, diq paplah.

They stay at the grave, near the grave.

Kapon, mai; yaq mai kapon voôch ping.
afraid you(sing) do not you(sing) afraid to go grave

You are afraid; do not be afraid to go to the grave.

Yaq mai kapon, mui mai dan. Kapon kaah dó ki.
do not you(sing) afraid one, only you(sing) near afraid to see he, she future
The place of the spirits of dead people.

Do not be afraid, only you are near. You are afraid of seeing bad spirits.

Kaah abui che, yaq mai kapon, kapon, arou kap.  
If you see the evil spirit particle do not you(sing) afraid afraid thing to bite

Kapon tasaang do chet.  
We are afraid after he, she, it to die

Abui hân, kaah dó kah konh achak. Mai chet negatitive what body you(sing) to die

Yes, the bad spirits, you see them, not like a person's body. When you are dead it is not like you, the bad spirits are different. Their eyes are open when dead; brave people step on the grave. The cowardly do not, they are afraid.

Kah luch, kah; bok abui cha manuih;  
cha, bok manuih chet kd.

Not all of them, no; many bad spirits eat people; they eat them and many people die.

Abui katiêk kum choôm cha manuih choôm kut manuih.  
Evil spirit earth also to be able to eat person to be able to cut person
Bad spirits on the ground are also able to eat people, they are able to chop people up.

Abuí tu nlong chóöm, tu nlong.

évili u mëll mël. évili mël.
evil spirit top tree, wood to be able top tree, wood

Bad spirits on the tree tops can eat people, spirits on the tops of trees.

Abuí daak kum chóöm kum manuíh, dah

évili mëll mël. évili mël. évili mëll mël.
evil spirit water also to be able to cut person to eat meat

manuíh manuíh ka-ai.

person person to be sick

Bad spirits of the water are also able to chop people up, and eat sick people.

Md manuíh, kum chóöm, kut tatak dai;

évili mëll, mëll mël, mëll mël
like person also to be able to cut cause to stab I, myself

chéém md manuíh, chéém.

mël mëll mëll mël.
to be able like person to be able

They are also able to chop like people can, and to stab me; they are able to do like people do.

Chik bruQQ yong banúdh janap, chéém

chéém chu njén manuíh.
then to work with poison to be able to die person

They work with poison, they blow on people, they can kill them.

Bok arau manuíh chéém chéém.

chéém chu njén mëll mël.
many thing person to be able to die

There are many things that can make people die.

Vaaín manuíh, kõnh braú anëk báan bok manuíh lalâng.

have, create, become person what killer that to catch many person other

There are people like those killers, who catch many different people.
The place of the spirits of dead people.

Kah raraŭ sare, kah raraŭ bôop. 
ការ ររាប់ ដែល ការ ររាប់ បេប។
negative thing cloth negative thing mouth

They do not have clothes, they do not say anything.

Chik bâan u a, nek bok kiêng chêt 
ឈុំ បែន ឈុំ សំ កុង សំ 
then to catch crazily that is much to want to die
mânumîh, nek kônh abûi. Chik chêt lang palâang. 
មានឈុំ សំ កុង អបុី ឈុំ សំ សំ ណាមឈុំ ចុង ងាយ។
person that is what evil spirit then to die to kill others

They want to catch people to do evil, that 
is many want to kill people, that is what 
the bad spirits are like. Then they kill 
others so they die.

Katiêk palâang vaaîh chêt kîdîk. 
ការអាចបញ្ចប់ វាហើយ សំ សំ កុង 
earth other have, create, become to die like this

Do other countries have dying like that? 
ឃ្លាំងទៀតបានមកមកជាអាចមួយទៀតបាន?

Hau môôn kachêt dôn pî dâang kooîh, ndîq 
នេះ មេស៊ិក សំ សំ ដែល សំ កុង ដែល 
what to speak to kill to give they to bring spear where 
bông, dâang kooîh môôn tak, tak manuîh, 
បែន ដែល សំ កុង ហើយ ហើយ មានឈុំ សំ 
hole to bring spear to speak to stab to stab person 
dô manuîh grâ pablong vôdiq tak. 
ដំ មានឈុំ ដែល បែន នេះ នេះ នេះ នេះ នេះ នេះ នេះ
he, she, it person angry very to go to stab

How do we tell about them killing? They 
give spears to take where there is a hole. 
They take spears, they say to stab people, 
the very angry people go to spear.

Hau nek kâ hêt. 
នេះ នេះ សំ សំ 
what that is negative to die

Why not dead? (of course they are dead.)

ពេញមិនឈ្នះដោយ? (សំមានឈ្នះមិនឈ្នះដោយ)
Capturing children.

He sharpened the dagger, then ordered the child to squeeze it then the man pulled the dagger like this.

The child was afraid, he licked it.

When he finished licking, then the man stabbed him.

He stabbed, they played drums, they danced, they yelled, they screeched.

He (the kidnapper) was happy, the children, the wives and the men played drums, his village told a lot of other villages to come to see.

They eat meat, bring rice wine, bring rice, bring a lot of rice and meat to eat, they play drums for two days.
Vaai manuih, châk mpoh dó, móôn manuih 口水 你说了， 不要 你说 他
to have person that is, then to destroy he, she, it to speak person

Jëêh paï pajûck. Vaaih pe paï 嘘， 呵呵 呵呵
have take to persuad have, create, become you(plu) to take

adyón, dó paï sare, dó mpoh dó yöông mahau. 阿軟， 不要 穿， 你 你 你
blouse he, she, it to take cloth he, she, it to destroy he, she with stone

There was a person, they wanted to destroy him. They said the Jeh people negotiated and took him. You took blouses, they took cloth, they destroyed him with a stone.

Vaaih ku praaq manuih bông. have, create, become I to speak person hole

I said about the person in the hole.

Yì Kátu, bok brau tàâq changaaî kidik, jì bân. 我 卡特， 他说 太多 他 他
we(excl) Kátu many killer from far like this we(excl) to catch

There are many killers from a long way off, we Kátu catch them.

Bëg vil jì, kapdôn jì luct, classifier village we(excl) afraid we(excl) to go out
yaq avaïih takachât kidik. do not to have cause to be killed like this

In our village, we are afraid to go out so that we are not killed like this.

Vìa mai kah kapdôn luct, nêk di brau. already you(sing) negative afraid to go out that is already killer

You were not afraid to go out, even when there are killers.

Brau kachât manuih, vaai kah, vaaih chât. killer to kill person to have question have, create, become to die

The killers kill people. Do you have that (in your place) when people die?

vikhîm vou-kây tông meim, nêk boomp kâm. (you yourself) why
be killed somewhere?
The place of the spirits of dead people.

Kah bān, kah pe pagǒön diq toôr negative to catch negative you(plu) to wait place,in,on edge
kālāng, diq bōdi; ngaa̱i bān kah. road place,in,on weed,grass anyone,who to catch question

They do not catch us, you do not wait at
the side of the road (or) in the jungle;
does anyone catch them?

Chāt mōop. Jì móón, chāt abui to die bad,evil we(excl) to speak to die evil spirit
ejē ışı̀. jū mēm, jējē șe población to eat to die that is to die good

That (death by accident) is a bad death.
We say, if you die from bad spirits eating
you; to die like that is a good death.

Vaai chik tāch, chik bruēq hare, chik chāt mōop. to have then to cut off then to work field then to die bad,evil
vōy jī șe jī, jī șe jī șaņa, jī șe jī șan. If you die cutting trees, when you are
working fields, then that is a bad death.

Vaai ngtōq tāp pōoŋ, ngtōq adaak, chāt to have to fall to begin bridge to fall water to die
mōop, jì dōok, chāt adaak. eva șe población to name to die water

If you fall from a bridge into water, that is
a bad death, we say, dying in water.

Abui bōk leng. Hau dāi chik leng. evil spirit much to kill what I,myself then to kill
vōy jī șe jī, jī șe jī șaņa.
The bad spirits kill a lot. Why would I kill?

Kiŋg mamǒng ngaa̱i kiŋg chāt, mai, mai kiŋg chāt. Everyone wants to be alive, who wants
ngu șe bōj, ngu șe bōj, in, in ngu șej. to die, do you want to die?
to want alive anyone,who to want to die you(sing) you(sing) to want to die

Everyone wants to be alive, who wants
to die, do you want to die?
Mai, akonh mai chêt, akan mai chêt, mai
in, សីយឺសី ឆេះ, សីយឺសី ឆេះ, នឹង
you(sing) father you(sing) to die mother you(sing) to die you(sing)
chêt aq.
ឆេះ នឹង
to die emphasis
Your father is dead, your mother is dead, you will die too.

Ngaai chik kachêt dai, mui châq kadiel,
ឈុត ឆេះ ឆេះ នឹង សី, មនុស្ស នឹង ឆេះ, anyone, who then to kill I, myself one, only to prevent wife
kachêt dai, kah. Ji Katu kah kachêt Katu
ឆេះ នឹង នឹង ឈុត ឆេះ ឆេះ ឈុត ឆេះ
to kill I, myself negative we(excl) Katu negative to kill Katu
dép, vaaih mai tamón. Hau mai tamón ku.
សែន, សីតែ នឹង នឹង សីទែ ឆេះ នឹង ចាប់ខ្លួន នឹង short have, create, become you(sing) to ask what you(sing) to ask I

Whichever (Katu) wants to kill me, they only complain to the wife, they will not kill me. We (High) Katu do not kill the Low Katu, you asked. Why do you ask me?

(ឬបាល់)និងតោនពិសោធន៍ស្មើកត់សិតុនិស្ត, មានអ្នកបញ្ជាក់ជាមួយ, អាចធ្វើឲ្យខ្លាច. ការឈ្មោះ
មានអ្នកណាគឺ អាចធ្វើឲ្យនឹងការឈ្មោះជាមួយ? ការឈ្មោះអ្នកណាគឺជាមួយ?
The bad spirits.  (Low Katu)

The spirits.

Manuìh hanua di pleng praaq Katu di di
already sky to speak Katu he/she already
person long time ago

tdot diq boiq. Yua bddih leng tariiq
stay place, in, on mountain to order to sacrifice to kill buffalo
to stay place, in, on mountain to order to sacrifice to kill buffalo

bdi di gõq aavaih abuí kobõp ravaai.
to sacrifice to have not to have evil spirit to capture soul

this is people long time ago, the
spirit of the sky said the Katu stayed in
the mountains. He ordered them to
sacrifice, to kill water buffalo and to
sacrifice so that the evil spirits would not
capture the souls. (of people)

Ve yî leng adåâk ve leng tariiq dong leq
to have we(excl) to kill pig to have to kill buffalo to give towards
abuí shãh ve abuí pachoì ravaai.
to have pig to have to kill buffalo to give towards

evil spirit to eat meat to have evil spirit cause to return soul

We killed pigs and water buffalo to give
the bad spirits to eat, so that they
would return the souls.

La kah e abõ pî dâq ng ravaai ravaai manuìh
if negative future priestess they to bring soul soul person
make 3 in 3 in 3 in 3 3 in 3 in 3 in 3

leq boiq yua abuí gõq klooiq manuìh ravaai
towards mountain to order evil spirit do not to tie person soul
towards mountain to order evil spirit do not to tie person soul

manuìh nek manuìh ka-aai.
person then person to be sick

If not, the priestess will take the person's
soul to the mountains, and tell the bad
spirits not to tie up the person's soul, the
person is sick.
Ka-aal ញូញ្ឈឺ មានចំពោះ ទោង សុទ្ធជិះលេង
សួគ៌ កាុំ សំ លេង បំបែក អាចឈុត
ឈឺ ឈឺ ឈឺ ម្នាក់ រៀម ធ្វើ សុទ្ធ ម្នាក់ រៀម
ឈឺ ឈឺ ឈឺ ម្នាក់ រៀម ធ្វើ សុទ្ធ ម្នាក់ រៀម
to be sick forever to want to die to work, do to sacrifice to kill

adââk long tariq nek dó yuch ka-aal nek kard.
អនេយ្យ ំឈឺ សំ លេង បំបែក អាចឈុត ម្នាក់ រៀម
pig to kill buffalo then he, she, it to cure to be sick then strong

When the person is sick a long time, nearly dead, they make a sacrifice, and
kill pig and a water buffalo, then his sickness is cured, he is well.

Chek di yi tdat diq boiq.
អនេយ្យ ំឈឺ សំ លេង បំបែក អាចឈុត ម្នាក់ រៀម
that already we(excl) to stay place, in, on mountain
That is how we stayed in the mountains.

Dó di mòdp yi haliq yung atutuch nik di.
នេះ មាន ំឈឺ សំ លេង បំបែក អាចឈុត ម្នាក់ រៀម
he, she, it already bad, evil we(excl) to examine foot chicken this already

If he was already bad, we examined the
foot of the chicken like this. (for guidance)

La kiêng chet nek yung atutuch manuligh leng bodch nik di.
សុទ្ធ ឈឺ ំឈឺ សំ លេង បំបែក អាចឈុត ម្នាក់ រៀម
if to want to die then foot chicken person to kill to sleep this already

If he was going to die, then the chicken's
foot which the person killed, lay a certain way.

Pleng lòng duonh tek tââq.
ដៃឈឺ ំឈឺ សំ លេង បំបែក អាចឈុត ម្នាក់ រៀម
sky then to go downhill that, there from
The spirit of the sky came down from
there.

Tââng lòng duonh nek chet manuligh ađâê.
ំឈឺ ំឈឺ សំ លេង បំបែក អាចឈុត ម្នាក់ រៀម
to work, do then forever then to die person that, there

If he (the spirit of the sky) works for a
long time, then the person dies.

Nek abúi lòng vôîq kôôp manuligh.
ផី ំឈឺ ំឈឺ សំ លេង បំបែក អាចឈុត ម្នាក់ រៀម
then evil spirit then to go to capture person
Then the bad spirit goes to capture the person.

La manuíh mamòng nek têng vieng abuí.  
formerly evil spirit will come prepared.  
if person alive then to work, do to chase away evil spirit

If the person is alive, then he (the spirit of the sky) works to chase away the bad spirits.

Leng vieng abuí. Dong abuí sôoq.  
then kill to chase away evil spirit to give evil spirit to flee, hurry

He kills and chases away the bad spirits.  
He lets the bad spirits flee.

Nek manuíh e nek mamòng.  
then person future then alive

Then the person will live.

Nek têng liêm yung atútch haliq yung atútch.  
then to work, do good foot chicken to examine foot chicken

Then they do good with the chicken's foot, they examine it.

Ve leng adaâk kah ve leng yung atútch.  
to have to kill pig negative to have to kill foot chicken

They kill a pig, they do not destroy the foot of a chicken.

La yung atútch môm, kem chât manuíh.  
if foot chicken bad, evil also to die person

If the foot of the chicken indicates evil, the person will also die.

Nek song abuí leng ravaai manuíh.  
then finished evil spirit to kill soul person

Then the bad spirits finish killing the person's soul.
Di abui leng ravaai manuih, di leng
dee yi biem xek xek xai sapet, dii xee xee
already evil spirit to kill soul person already to kill

abui dah ravaai chet achak. Ngkdi kah hdt.
layee tia layee xee layee. yi giee ti tia
evil spirit to eat meat soul to die body why negative uncooked

When the bad spirits finish killing the person's soul, they eat it and the body dies. Of course it is uncooked.

Lae do krool diq dong do
laa xet lek lai lek ti xet ti
if to have he,she,it to starve place, in, on cord, umbilical he,she,it

gii kah dong cho leq dong manuih ve yuur.
keee kia xet la xe la xee keee maapii la yuu.
only negative to give to return towards house person to have to rise

If he (the sick person) was hungry only in his house, he would not allow (the spirit) to return to his house, and the person gets well.

Table e abo vodiq sai pi cho ravaai
maapii xet xet xee xee xee xee xee xee
future future priestess to go to judge they to return soul

manuih oot chik koor.
maapii xet xet xet.
person do not then to capture

Later the priestess will go to adjudicate so they will return the person's soul, so they will not capture it.

Di di bodoi baliek dii
ee bi xet xet lay lai
already he,she,it to sacrifice up to one month previously already
di leng he dah adak.
laa xet xet xet xet xet
he,she,it to kill we(incl) to eat meat pig

He had already sacrificed before, he already killed and we ate the pig.

Di baliek do dong he dah atuach.
ee bi xet xet xet xet xet
already up to one month before he,she to give we(incl) to eat meat chicken

Before he already gave us the chicken to eat.

Meothea lai deo deo dae yee xay doi deo xaihy.

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The spirits.

Chek dó pachō. La dó kieng dah kōop

that he, she, it cause to return if he, she, it to want to eat meat to capture

ravaai manuǐh. Vōdıq dāng leq bōi q.

soul person to go to bring towards mountain

In that way he caused the soul to be returned. If he (spirit) wants to eat, he captures the soul of a person. He will go and take it to the mountains.

Nek abūi mbōi q manuĩh manuĩh ka-aai.

then evil spirit to hit person person to be sick

That is how the bad spirits overcome a person (so) he becomes sick.

Nek dó kala ka-aai leng adāk dōng dah.

then he, she, it owner, boss to be sick to kill pig to give to eat meat

That is how the sick owner killed a pig to give the spirits to eat.

Song payūch dāng chō̄ ravaai manuĩh chek di.

finished to cure to bring to return soul person that already

When he has been cured, they (spirits) bring back the soul of the person, that's right.

Di pleng praaq adyaang praaq hanua manuĩh

already sky to speak spirit, chief to speak long time ago person

Katū ve tōd tōq bōi q bōi q madyaang.

Katū to have to sit, stay place, in, on mountain mountain spirit, evil

That is what the chief spirit of the sky said a long time ago when the Katu people stayed in the mountains, the mountains with bad spirits.

Bōk abūi tōd tōq. Leng adāk lēng tariiq
do many evil spirit to sit, stay to kill pig to kill water buffalo

to give towards evil spirit to have negative evil spirit to kill

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Many bad spirits stayed there. We killed pigs and water buffalo to give to the bad spirits so that they would not kill us.

La kah abufi leng abufi köärp manuih bok. if negative evil spirit to kill evil spirit to capture person many

If the bad spirits did not kill, they captured a lot of people.

Chek luon. Ahaam adah dông adö dah. That is how it always was. We gave them blood animal to give he, she, it to eat meat

That is how it always was. We gave them the blood of animals to eat.

Bing macheen dó dah thôi. full one dish he, she, it to eat meat that's enough

He (a spirit) eats one dish full, that's enough.

Achak adik manuih dah dó muí dah ahaam giil. body that person to eat meat he, she, it one, only to eat meat blood only

The people eat the meat, he (the spirit) only eats the blood.

dí dó bán dah ahaam chik dó already he, she, it to get to eat meat blood then he, she, it

sång iém hadyq dó pacô. Sin manuih leng. to hear delicious then he, she, it cause to return become person to kill

When he (the spirit) has taken and eaten that blood, he feels happy then he returns the soul. Then the person kills other (animals).

Leng dó móon madôk dó kiêng dah tariiq. to kill he, she to speak now he, she to want to eat meat buffalo

He kills, he (the spirit) says now he wants to eat water buffalo.
The spirits.

Pal bân tariiq. La dô móon dô hu sëm chë. ën ënle. La nâm ënle. to take to catch (animals) buffalo if he, she, it to speak he, she, it
kiêng dâh adâäch, long adâäch. ënle. ënle. ënle. ënle. ënle. ënle. ënle.
to want to eat meat pig to kill pig

We take and catch a water buffalo. If the bad spirit says he wants to eat pig, we kill a pig.

La ve dô kiêng dâh la ve manulih ënle. ënle. ënle. ënle. ënle. ënle. ënle.
if to have he, she, it to want to eat meat if to have person
leng ve yuur manulih. ënle. ënle. ënle. ënle. ënle. ënle.
to kill to have to rise person

If he (the spirit) wants to eat, if a person kills, the person will rise.

La dô mëöp dô kiêng tâvai dô ënle. ënle. ënle. ënle. ënle. ënle. ënle.
if he, she, it bad, evil he, she, it to want to hate he, she, it
kiêng leng manulih di dô dâang abô ënle. ënle. ënle. ënle. ënle. ënle.
to want to kill person already he, she, it to bring priestess
vôëiq dâang manulih leq boiq. ënle. ënle. ënle. ënle. ënle. ënle.
to go to bring person towards mountain

If the spirit is bad and wants to hate and wants to kill a person, he takes the person, the priestess goes to bring the person to the mountains.

Abûî mbîiq manulih, leng manulih. ënle. ënle. ënle. ënle. ënle. ënle. evil spirit to hit person to kill person

The bad spirit beats the person and kills him.

Song dô dah diq tôôh tâvîl ënle. ënle. ënle. ënle. ënle. ënle. ënle. ënle.
finished he, she, it to eat meat place, in, on over there then
leng adâäch dydq kum kah yûch dydq. ënle. ënle. ënle. ënle. ënle. ënle. ënle. ënle.
to kill pig yet also negative to cure yet
After he (the spirit) eats (the soul) over there, then they kill the pig; still he is not cured yet.

Kum chêt manuih. Kah chóôm yuch dydq. nun 族自治州 马莱州 the 1st 1st also to die person negative to be able to cure more

Also the person dies. They are not able to cure him any more.

di chêt ravaai dô nal chêt achak. 你叫 他在 裏面 的 灵 身 he, she, it to know to die body

When the soul is dead, he knows the body will die.

Ve dydq ravaai dô mamông ve dydq mamông achak. 那 你的 裏面 你的 灵身 的 你的 的身 he, she, it alive to have yet alive body

If the soul is still alive, the body is still alive.

La manuih sáng kha hok dô sáng kha hok 那 他的 灵的 身的 身的 身 he, she, it to leave behind place, in, on water, pool place, in, on

dô ldi diq dook diq 他 她 她 他

karuung dô tudam miât. 河水 他, 她, 她, 她
dīn muō. river he, she, it dip all the time

If the person feels cold, he feels cold like this, then (we say) he left his soul in the water; he dipped all the time.

La sáng manuih sáng ka-aai lòng kahhôdq diq 那 他的 灵的 看的 长的 吹的 吹 he

if to hear person to hear to be sick then to sweat place, in, on

oh kah duôh tōt sáng paraang atôk 那 吹的 太多 的 看的 火的 闷的 吹

fire negative to be able to sit, stay to hear sunshine there

pûi̍h nôk leq, nal dôk dô boh. 坡 他 热, 热的 热的 热他

hot weather here towards to know that he, she, it to burn
The spirits.

If a person feels sick then sweats at the fire, he cannot bear to sit, he feels hot, he is hot there, we know that the bad spirit burns him.

The spirits.

If a person feels sick then sweats at the fire, he cannot bear to sit, he feels hot, he is hot there, we know that the bad spirit burns him.

La dó sang lóng karudq nek di achak dó nek
La dó sang lóng karudq nek di achak dó nek

If he, she it to hear very to hurt then already body he, she, it then
already negative to be able to push hand negative to be able
veq yung kidik abuí chaúq nök diq
veq yung kidik abuí chaúq nök diq
to move foot like that evil spirit to tie this is place, in, on
to tie foot to tie hand

If he feels pain, his body is very painful like this, he cannot push his hand, he cannot move his foot; like that the bad spirit has tied up his feet and hands.

La dó arudq beq achak deëk arudq ve
La dó arudq beq achak deëk arudq ve

If he, she, it to feel pain classifier body now to feel pain to have
evil spirit to take tree, wood evil spirit to press

If he felt pain all over his body, now he feels pain, the bad spirit has taken a piece of wood and has pressed it into him.

Tandt dök atqó sók leq manuih boch sók diq.
Tandt dök atqó sók leq manuih boch sók diq.

To press this to press over there person to sleep here
This stool presses over there when the person sleeps here.

ដូ កាលឆ្លើង មនុីង មនុីង សង្កាត់ អរិយ អំះកា។

He, she, it to choke person person to hear to feel pain body

He (the spirit) chokes the person, he feels pain in his body.

ចាស់ សង្កាត់ កាលឆ្លើង កាលធ្វើ សែន អប្បិះ តាស់។

If he, she, it to hear to hurt head then evil spirit to bump head

If he feels pain in the head, then the spirit has bumped his head.

Chek di. E manuig payuoh manuig boddih manuig yua

ដូ ល្តី។ ខ្ទឹង ចាស់ តាស់ សែន អប្បិះ តាស់ មនុីង មនុីង អំះកា។

It is like that. When the person is cured, he will sacrifice and will order the spirit to leave him. Then don’t bump his head.

ផ្កាយ យឺរ មនុីង កាលសារ lains. Yudq ការ។

future this to cure to rise person strong again negative to be sick

Then in future he will be cured, the person will get up well again. He will not be sick any more.

កាលធ្វើយឺរ ផ្កាយ មនុីង កាលសារ lains. Yudq ការ។

Bulô Bule he, she, it to look after person to have to look after have to hate

Bulô Bule (the spirit) looks after people. He looks after people, he also hates people. (at times)

នៅពេល មិនៈ ល្តី ដូ កាលឆ្លើង លំអូ លំអូ កាលធ្វើ

when bad, evil liver he, she, it he, she, it to want to hate towards

manuig, ញឹងឃ្លាច្រើន manuig loq boiq ravaai manuig.

person to go to bring person towards mountain soul person
The spirits.

When he (the spirit) is angry and wants to hate people, he goes to take people's souls to the mountains.

La bènl ve dō nhdr, nek ve yudq.
when he has he hat, he take the soul.

if when to have he, she, it to love that is to have negative

When he loves them, then he does not do it.

Ve dō liès, yudq dō vōdq dàng.

love that to love him, die that to love him.
to have he, she, it good negative he, she, it to go to bring

If he is good and happy, he does not go and take them.

La dō mōp dō dàng ngaai manuïh

he that the that die person man

if he, she, it bad, evil he, she, it to bring anyone, who person

manuïh ka-aaï manuïh kïng chët.

person to be sick person to want to die

Manuïh sàng ka aai kîchâk.

person to feel sick like this

If he is bad and angry, he takes any person, a sick person, a person who is nearly dead. The person feels sick like this.

Ô dōng dō dah adââk chêk dō kïng dah.

sigh to give he, she to eat meat pig that he, she to want to eat meat

Oh give him pig to eat, then he wants to eat.

Dông adah. Dông adââk leng bddih chêk yi Katu bddih.
to give meat to give pig to kill to sacrifice that we Katu to sacrifice

We give him to eat. We give a pig, we kill it and sacrifice; that is how we Katu sacrifice.

He nhan mamông yua dyaang jw.

we (incl) to ask alive to order spirit of the sky to look after
We ask to be able to live, we tell the spirit of the sky to look after us.

Chek nōoq yi kah yi nal yi dōok bodi. that pluraliser we(excl) negative we(excl) to know we to name to sacrifice

Like that we do not know what to say, we call it sacrificing.

Ve yi bān mamōng. Yua dyaang jū. to have we(excl) to be able to alive to order spirit to look after

Then we are able to be alive. We tell the spirit of the sky to look after us.

Kum akōn pleng bodi dō toot leq manuíh. also child of creator spirit but he, she to sit, stay towards person

There is also the child of the spirit of the sky but he stays with people.

Dō ting toot dō ting lāi manuíh. he, she, it to follow to stay he, she, it to follow to see person

He follows and stays, he follows and watches over people.

La bēl dō yuǒq mōp dō jū if when he, she, it negative bad, evil he, she, it to look after

manuíh manuíh yuǒq leq boiq. person person to go towards mountain

When he is not bad he looks after people, they go to the mountains.

Manuíh chik ruk leq boiq. person then to go up towards mountain

Then people go up to the mountains.

Ve abu lām manuíh dō móon "ōg chik to have evil spirit to meet person he, she, it to speak do not then

mbiǒq manuíh ōg chik kōp manuíh." Kum yuǒh manuíh ka-aai. to hit person do not then to capture person also to cure person sick
The spirits.

When the bad spirit meets the person, the spirit of the sky says "Don't hit and capture him." The sick person is also cured.

La bêl dó mûôp dó sâng manuíh.

if when he, she, it bad, evil he, she, it to bring person

When the spirit of the sky is bad, he takes a person.

Bêl yuôq dó mûôp dó lài abûi

when negative he, she, it bad, evil he, she, it to see evil spirit
dó móôn "Ôq chik kôôp manuíh ôq chik

he, she, it to speak do not then to capture person do not then
leng, ayô," nek abûi kum kah leng.

to kill pity that is evil spirit also negative to kill

When he is not bad, he sees the bad spirit and says, "Don't capture people, don't kill, pity them," then the bad spirit also does not kill.

Abûi kum kakhin. Abûi kakhin Bulô Bule.

evil spirit also to be afraid evil spirit to be afraid Bulô Bule

The bad spirits are also afraid. They are afraid of Bulô Bule, the spirit.

Ngkôi kah. Kum kah kakhin.

why negative also negative to be afraid

Why not. (Of course they are afraid.)

The spirits are afraid of Bulô Bule.

La Bulô Bule kah dòng dó kôôp dó kum kakhin.

if Bulô Bule negative to give he, she to capture he, she also to be afraid

If Bulô Bule does not let him attack, he is also afraid.

E Bulô Bule vôôq leng dó kôôp dó kah kakhin.

future Bulô Bule to go to kill he, she like he, she negative to be afraid
In future when Bulo Bule goes to kill, he also is not afraid.

Bulô Bule kah ve achak dó ravaai giil.
Bulô Bule negative to have body he, she, it soul only
Bulo Bule does not have a body, he is only spirit.

Dô ravaai kôi abûi dik kah ve achak.
Dô ravaai kôi abûi dik kah ve achak.
he, she, it soul like, why evil spirit this negative to have body
he, she, it soul like, why evil spirit this negative to have body

He is spirit like those bad spirits which do not have bodies.

Bulô Bule ve dô achak kôi he dô.
Bulô Bule ve dô achak kôi he dô.
Bulô Bule to have he, she, it body like, why we (incl) this, here
Bulô Bule to have he, she, it body like, why we (incl) this, here
Bulo Bule also has a body like us here.

Ya pleng ting võôiq lái tâasq abûi
Ya pleng ting võôiq lái tâasq abûi
to order sky to follow to go to see from evil spirit
Ya pleng ting võôiq lái tâasq abûi
to order sky to follow to go to see from evil spirit

We tell the spirit of the sky to go to see the bad spirits, to tell them to return souls.

La manuíh pleng mòon "Thôi kah duôh,
La manuíh pleng mòon "Thôi kah duôh,
if person sky to speak that's enough negative to be able
if person sky to speak that's enough negative to be able

pachô dydq, song abûi leng dô yudq
cause to return yet finished evil spirit to kill he, she, it negative
pachô dydq, song abûi leng dô yudq
cause to return yet finished evil spirit to kill he, she, it negative

Do leng ve mamông.
Do leng ve mamông.
he, she, it to kill to have alive
he, she, it to kill to have alive

If the person of the sky says, "That's enough, we cannot do it, return it then."
The bad spirit wants to kills him, the spirit of the sky does not kill, he leaves him alive.

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The priestess and sickness. (High Katu)

The priestess and sickness.

Môon mabô dâang ravaai.

Môon mabô dâang ravaai.

to speak priestess to bring soul

They say the priestess brings back the person's soul.

Abuí pai ravaai manuïh, abuí pai ravaai manuïh, abuí pai ravaai manuïh, abuí pai ravaai manuïh.

Abuí pai ravaai manuïh, abuí pai ravaai manuïh, abuí pai ravaai manuïh, abuí pai ravaai manuïh.

evil spirit to take soul person evil spirit to take

ravaai manuïh, mabô pajûck, jûck chadâang.
ravaai manuïh, mabô pajûck, jûck chadâang.

soul person priestess to persuade to persuade to bring

The evil spirits take the person's soul, the bad spirits take the person's soul, the priestess persuades them, she persuades them to bring it back.

Hân, bëël manuïh ka-ael hân.

Hân, bëël manuïh ka-ael hân.

yes when person to be sick yes

Yes, when a person is sick.

Nëk bëël manuïh ka-ael, kôngh mai ka-ael vaaih

Nëk bëël manuïh ka-ael, kôngh mai ka-ael vaaih

that is when person to be sick what you(sing) to be sick have,create,become

Juut môon, jûck pi mabô. Môon vëôch payûch Meen

Juut môon, jûck pi mabô. Môon vëôch payûch Meen

Juut to speak to persuade they priestess to speak to go to cure Meen

dâang ravaai Meen. Meen ka-ael machêt aq.
dâang ravaai Meen. Meen ka-ael machêt aq.

to bring soul Meen Meen to be sick nearly dead emphasis

That is, when a person is sick, like you are sick, then Juut persuades the priestess. She says to her to go to cure Meen, to bring back Meen's soul. Meen is sick, she is nearly dead.

Mai móon mabô pathu aq bil ravaai Meen.

Mai móon mabô pathu aq bil ravaai Meen.

you(sing) to speak priestess to carry emphasis to lose soul Meen
You tell the priestess to carry rice on her head because Meen's soul is lost.

Kapon, kapoon mabui, nāk dānγg ravaai dānγg ravaai dō saγg, saγγ, saγγ, saγg. We are afraid of the bad spirit that is to bring soul to bring soul he,she, it

We are afraid of the bad spirits, we want them to bring back her soul.

Papraaq, hau nahuon papraaq. to talk much what to be able to talk much

What can I say about this.

Vaaih ngaaai manuih kah vaaih ravaai. have,create,become anyone,who person negative have,create,become soul

There are people who do not have a soul. (the spirits have taken it)

Kah vaaih ravaai, kah mamong. negative have,create,become soul negative alive

If you do not have a soul, you are not alive.

Kah vaaih ravaai mōn cha manuih. negative have,create,become soul to speak to eat person

Hau kah ravaai nik cha. what negative soul this to eat

If we do not have a soul, we say the bad spirits ate the person. Why wouldn't they eat the soul?

Kah achak panong a-ōk nak cha kah. negative body class(animal) pig class(people) to eat negative

The priestess says to the bad spirits, "Do you want to eat the pig or not?"
The priestess and sickness.

Cha ravaâi manuíh; ravaâi a-dôk nêk cha ravaâi
жж мануих, чача ravaâi
ажд жж мануих; жж мануих нêk жж жж
дожо мануих нêk жж жж
to eat soul person soul pig that is to eat soul

manuíh, dó kiêng cha.
маних, чача чача
person he, she, it to want to eat

It eats the soul of a person; then the soul of the pig eats the soul of the person, it wants to eat it.

Mûi manuíh dó chûôm cha.
муй маних чучам чача
one, only person he, she, it to be able to eat

The bad spirit is able to eat (only) one person.

Nêk kat nêk tâiq dô ntat sari. Buôîh payûch.
нêk кет нêк таич дô нтат сари. Буоих пайуч.
that is to cut here, from this, here torn cloth to pray to cure

Then they cut a torn cloth from here.

They pray and sacrifice to cure people.

A-dôk nik, masôk a-dôk buôîh, kat sok a-dôk, nêk
адôк ник, масôк адôк буоих, кат сок адôк, нêк
ак хлень нин, мануйн ак хлень нун, нин нин ак хлень, нин
pig this hair pig to pray to cut hair pig that is

buôîh achak manuíh.
буоих ачак маних.
to pray body person

They pray with the hair of a pig, they cut the pig's hair, then they pray for the person's body.

Kiêng yûch, yûch, dó kiêng chêt, chêt.
киен жуж, жуж, чача жуж жуж, чача
to want to cure to cure he, she, it to want to die to die

If it (spirit) wants him cured, he is cured, if it wants him to die, he dies.

Ngaai kanôq dó såq akôôn dó
нги аканоq чача нун акон дô
anyone, who to think he, she, it to rub on child he, she, it

seq kadiâl dai, yông chêt.
сеж кадиал дай, ёнок жуж.
to rub wife I, myself with to die
Whoever thinks about it, he will rub (medicine) on his child and he will rub it on his wife so they will not die.

A-ðök, yóng chêt atńch, kut. Yi ñi xeÌn, ñi xeÌn xeÌn, ñi xeÌn. ñi pig with to die chicken to cut we(excl) Katu móón krë gru. Katu to say to cure

A pig, just like when killing a chicken, they cut off the head. We Katu say we put a pig's hair on the fire, then on a sick person to cure.

Gru um manuíh nêk, gru um atńch a-ðök nêk, dô krë nêk. ñi xeÌn xeÌn xeÌn, ñi xeÌn xeÌn xeÌn. ñi soul person that is soul chicken pig that is he,she, it to cure that is it to cure that is katu people cure people's souls, by using chickens' and pigs' souls, they cure them like that. (ask bad spirits to return souls)

The Katu cure people's souls, by using chickens' and pigs' souls, they cure them like that. (ask bad spirits to return souls)

Manuíh hân, manuíh hân, manuíh vaaìh, person yes person yes person to have,create soul to have,create,become gru um vaaìh.

Manuíh dô vaìh gru um ravaìh, múì ravaìh person he,she, it have,create,become soul one,only soul

todt diq mabô todt diq akoq. to stay place,in, on priestess to sit,stay place,in, on head

People have a soul, only the soul (of others) stays with the priestess, it stays on her head. (when bad spirits return it)

Ngaai manuíh kah vaìh gru um. anyone,who person negative have,create,become soul

Who does not have a soul? (everyone has)

Kah vaìh gru um, kah mamông, chêt. negative have,create,become soul negative alive to die

If you do not have a soul, you are not alive, you are dead.
The priestess and sickness.


The 'ravaai' (soul) is different, the 'gru' (soul) is different. We do not know how.

(Mabô, yi móon dó makrê gru.

We say the priestess puts pig’s hair on the fire, then on a person to cure him.

Ngaa chik nal, ki kah nal kidô mai sang. Gê chik nal, ki kah máe tî ti më më.

Anyone, who then to know future negative to know like this you(sing) to hear.

Who then knows (how someone is cured); we do not know this, you hear (about it).

Tod ngaa chô tâq kahôq, to sit, stay many anyone, who to return from to sweat.

Chô tâq paraang vôoch tâq hong dó.

to return from hot weather to go from back he, she, it

We stay then many people return from sweating in the hot weather, they (bad spirits) come from behind his back.

Chô dyang brah. makeeh dó chik cha lâan

to return spirits (in air) like this he, she, it then to eat to swallow.


to swallowing future soul to eat soul to eat yes Katu short

He says "Go away spirits of the air." Like this they want to eat, want to swallow the soul. They eat the soul. The Low Katu have (spirits like this).

Bâel vôoch aduôk diq Katu êrp bâel

when to go Vietnamese place, in, on Katu short when

do ku vôoch nêk adîk ku bruôq.

he, she, it I to go that is that I to work
When I go to the Vietnamese, to the Low Katu, when I go there, then I do these things.

Chô dyaaang brah, chô dyaaang brah tdt
a'i j'jù bêk, a'i j'jù bêk sêk

to ask to speak spirits to ask to speak spirits to sit, stay

pabeq chô dyaaang brah pabeq, beq yi móon.
peş aë j'jù bêk bëqës, aë pe jëi mëe.

to cure to ask to speak spirits to cure classifier we(excl) to speak

(I say) "Oh let me speak to the spirits, let me speak to the spirits, stay, cure; let me speak to the spirits; "cure," we say.

pi peq bëqës, peq aë ëë ëën. ëën bi ivo ëën chëng ji.

we(excl) Katu to cure Katu short to name that is they to go from back we

"They cure we Katu," the Low Katu say.

Then they go from behind us.

Chô dyaaang brah móon; öëq pi gru.
a'i j'jù bêk mëe; ëë bi sëë.

to ask to speak spirits to speak do not they to cure, roast

We say, "Let us speak to the spirits;" they do not cure by roasting.

Aduök vaaih gru
koh? kah?

Vietnamese have, create, become to cure, roast question

Do the Vietnamese have roasting in the fire to cure?

Kônj jau; chô dyaaang brah Katu.
ëën bëk; a'i j'jù bêk ngaë.
like perhaps to return spirits Katu

Perhaps it is like us; "Return, Katu spirits."

Chô dyaaang brah pabeq.
a'i j'jù bêk bëqës.
to return spirits to return soul

Spirits, return the soul of the person."
The priestess and sickness.

Yi vaaih, yi ntaï sari nô, buôih, boh
ปี ว้าย, ปี น้ำสีน้อย บัว, บอย
we (excl) have, create, become we (excl) torn cloth this to pray to roast
diq oih, payôch manuíh, boh manuíh.
ไฝ้ อาญ, บอย ไหม้ มาหนิ, บอย มาหนิ.
place, in, on fire to cure person to roast person
Pe grû ka-aai luûnh, ka-aai ataq
เพื่อ ฝั้น แก้ไข ลูน, แก้ไข ตื่น
you (plu) to roast to be sick intestine to be sick itchy
praang achak chôôm. Jeeng arau pi grû.
เปรี้ยง อาชัก ท้อม. เจ็น อาร่าว ฝั้น
to circle body to be able all thing they to roast
We have (a custom) like this, we tear
cloth, we pray, we roast it in the fire to
cure the person. You (Katu) roast
(something) in the fire to cure a sick
intestine, or sick being itchy all over
the body. All these things they are able
to roast (something) in the fire to cure.
Ka-aai diq lôôm, nô chôôm.
แก้ไข ฝั้น ลูน, น้อ ท้อม.
to be sick place, in, on liver this to be able
When we are sick in the liver, we are
able to do this.
Chôôm plîeih, pi grû mañuíh kônh ku nôk krê grû
ท้อม ปลีห, ฝั้น อาญ ก้มท้อม เก็บน้อก กระฝั้น
to be able dead they to roast person what I this is to cure
mai, kah ntaï, kah mai buôih sari
มา, มาก น้ำสี, มาก บอย สี
you (sing) negative torn negative you (sing) to pray cloth
mai nôk, chôôm plîeih. Ku nal sanîl
มา น้อย, ท้อม ปลีห. คุณ นาล สนิล
you (sing) that is to be able dead I to know certainly
You (sick person) can die. They roast
hair to cure a person like me, they roast
hair like this to cure you. If they do not
pray with the cloth (to hold soul in) not
torn, you can die. I know this is true.
Kơនុង អម្កេត នៅជាប់ ការរស់ មក ទៅ ពី បំផុត ផ្លូវរឿង,
បានឈ្នះបំផុត បុរីស្តេស,
what father mother from where you(sing) to begin to be sick

និយោប័ន ការរឿង នឹង អម្កេត កាលដែល តេឃុំ មក ទៅវិញ
ឬដើម្បីការរឿង រស់នៅ ឲ្យ ធ្វើ
this from back this to hold from back you(sing) to go

មោលនឹង ឲ្យ ធ្វើការរឿង បាន រស់នៅ ឲ្យ មក ឲ្យ មក
to speak I go from back Meen that is to hear to be sick

Like your father and mother, from when you first were sick, they held you from the back, they went from your back and said "I went from Meen's back, then I felt sick."

ឬ នៃក់ មោល គ្រៅ ងឺ កឺ。
sigh that is to speak to cure, roast

Oh then they say to cure (you) by roasting the hair.

ចុះហើយសូម្េ៏អំពូក្៏ មិនស័យសោះសំ់ន់

ឬ បើមានអាមេរការរឿង្ ៖មិនបានទៅឲ្យមក

How do I know what to say? We have roasting hair to cure you then; it is like you (bad spirit) have eaten me.

ខ្ញុំមិនដើម្បីនឹងសំទៅរឿង្ ឬសំទៅឲ្យមក

I return to sit, stay from hot weather I to sit, stay

Ku ធ្វើឲ្យ ឲ្យ មក ទៅវិញ,
I to go to sit, stay back you(sing)

You (person) return from the hot weather and I am sitting. I go to sit at your back.

គ្រៅ ឲ្យ ធ្វើការរឿង ទៅវិញ

to cure I to go from back you(sing) to cure

I go behind your back to cure you. I roast (something) to cure you.
The priestess and sickness.

We Katu, we roast hair a lot to cure. Why wouldn't we roast chickens' and pigs' hair to cure people?

If they do not roast hair to cure, they will not be alive.

If they will still roast to cure, if they will yet drink the spirit's water (water offered to spirits), they will still have the bad spirit, the person will still be alive.

You soul is lost and returns; the bad spirit returns.

The bad spirit does like this. You say you know how to pity the spirit of the priestess, she cures people. Here is Meen, you say cure Meen.

Ku dong chaneh. Chana payaap parò nák pathuta. โก้ ต้อง ช่าน อาหาร บรรณาธิปการ นั่ง ทาน ผ้า ผัด.
I to give unhusked(rice) food to count husked that is to carry
I give unhusked rice. We take food, we count husked rice; she (priestess) carries it on her head.

Pathua dánh padâh nât, lohn nât.

She carries the rice on her head to call on the spirits, she scatters the rice. She calls on many spirits to come to her.

Nô di dô pandân dîq do, dô

This is a dish here, she turns her head; one is sick with a headache, the priestess is afraid, she says she is afraid of the owner. (of chicken, pig)

Vâi'h kâla dôôk a-dôôk dôôk a-tuitch, dôôk achê.

Then the owner names the pig and the chicken and the dog. (which ate person's soul)

Dô kapân móôn. Kâla nîk móôn ô dai.

She is afraid to speak. Then the owner speaks to me. (sick person)

Mabô nîk saâr troq a-dôôk dai, manuih kâh yûch.

(owner of pig says) The priestess lies, she wants my pig, the person is not cured.

Kôôk bámäfita. Kâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâmâm'am
The priestess and sickness.

Troq cha dai, manuīh kah yūch. Adīk yī kapon.

I (owner) myself want to eat (it), the person is not cured. We are afraid of this.


afraid person to complain woman, girl priest man negative then priest

We are afraid of people who complain.

Women are the priests. Men are not priests.

Vaaīh vil tahariēng, bok manuīh tahariēng,

have, create, become village one hundred many person one hundred

puon sāang jēt vaaīh mabō, pandil kiēng vaaīh.

five, ten have, create priestess woman, girl to want to have, create

If there is a village of many people, one hundred, forty or fifty, they have a priestess; a woman is (a priestess).

Vaaīh kuuk sóōi tatang, kuuk mon dik

have, create, become to wear necklace tail squirrel wear necklace like this

sd so mabo sarōm praang dong rō tōōh kadriēng kadriēng.

Like like priestess to hop to circle house over there ping ping

She wears the tail of a squirrel like this, the priestess hops around, she circles the house over there, ping, ping (she scatters rice)

Ō yayaah.

sigh to divide

Oh they divided out. (the things)

Bēēl tadām hai kajuōp ku kiēng vōōch lāi, vōōq lāi.

When young man before to sing I to want to go to see to go to see

When the young men sang (some time ago), I wanted to go to see so I went to see.
I heard them singing; in the daytime I heard them sing, it was good singing.

I said the priestess chants. The priestess persuades.(the spirits)

She persuades the spirits in the tops of the trees.

She persuades the spirit snake to help.

She persuades the spirits, she asks if the sick person had been caught in an animal trap.

We say (this is) my priestess, the priestess then looks at the chicken and pig; they are taboo, she is afraid to eat them.

She eats only fish. She eats only rats and birds.
The priestess and sickness.

Vaaih mabō dah, dah. Mabō kah, kah.
have, create priestess to eat meat to eat meat priestess negative negative

The priestess eats them. There are priestesses who do not eat them.

Kah sardq kah nai móon kah taluk sardq.
negative taboo negative to know to speak negative to mix taboo

It is not taboo, I don't know what to say, we cannot mix (animals), it is taboo.

Kah arau táəq tóór dong, kapon pe mabō cha.
negative thing from edge house afraid you(plu) priestess to eat

They (priestesses) don't eat anything from outside the house, the priestess is afraid to eat. (afraid of sorcery)

Vaaih manuhih chêt, nadō daak. ōôôi
have, create, become person to die here sweet leaves to chase away
daak. Nô mai móon, vôôch ping, araua
sweet leaves this you(sing) to speak to go grave to wash
tái araua yung.
hand to wash foot

When a person dies, there are sweet leaves. Get rid of the sweet leaves. Here you say, after she (priestess) goes to the grave, she washes her hands and feet. (afraid of sorcery)

Marau chuung achingu bruəq bandch. Kah cha,
yamubīmāhay, yuâhu tām woh, woh
mastkee vai muamawot kumbuz (kum), wa
muhum huphur, mabōsēk kum kumūm (kum)

They wash the axe, they make a sleeping place for her with the axe. She does not eat, she is afraid to eat meat, it is taboo for a month. It is difficult to be a priestess.

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No one has it more difficult than a priestess.

To be easy to be sick negative to be able to speak priestess negative to be sick he, she priestess to be pleasant to be sick you(plu) priestess

A priestess gets sick easily, we cannot say a priestess is not sick, the priestess is easily sick.

They mix the taboos about sickness.

What can I say? She returns with the black bird.

She talks about the bad spirits, she does not know if they are greater than her or not.
The priestess and sickness.

From here she hears (bad spirits speak), then she rubs medicine, she says it is medicine others made.

Manunh brüq januud, patdoq achooh jarong, person to work medicine cause to fall over there to drop seeds
jarong kijing jaroq aldqq.

to drop seeds to want to drop seeds leaf, large pointed

People make medicine, she causes it to drop over there; the priestess drops seeds (medicine), she wants to drop seeds onto the large pointed leaf.

Nò aru̍q 'sàng, kah narau sàng.
this to feel pain to hear negative know something to hear

If he feels pain, he does not know what he feels.

Ve pe mabò payuch ku ajutu ku, pajuut ku,
to have you(plu) priestess to cure I to rub I to rub I
nò mai bok, ku ka-huh adò, ku eh.
this you(sing) much I swollen this I swollen

(a man says) "Oh priestesses cure me, rub on me, rub here a lot, I was swollen here, I was swollen."

Abuí daak sòk mai suòh.
evil spirit water when you(sing) sand

(evil priestess says) "The bad water spirit did it when you were at the sand."

Juut nòk tâq dò, juut song juut. Dò
to rub here from this, here to rub finished to rub he, she, it
pruòh dò ralòq.
all body he, she, it very sick

She rubs from here, she rubs. After rubbing all over his body, he is very sick.

Buòk mìu buòk(iññuńg ináñk) buòk lóo mìu buòk(izháy ináñk) buòk lóo

Buòk lóo buòk lóo mìu buòk(izháy ináñk) buòk lóo.
Kidik adik krê dó n tôq achooh.
like this that good, well he,she, it to fall over there.

It is like this, well he fell down over there.

Kah chôm akah, kanam aq bruôq ta-aang oih
negative to be able to see dark emphasis to work flame fire

dîq dó. Mabô kah chôm lutôt, kahôôq.
place, in, on this, here priestess negative to be able to go out to sweat

You cannot see, it is dark to work with
the flame of the fire here. The priestess
cannot go outside, she is sweating.

Bruôq mabô pajuôk mabô bruôq. Tapataq oih,
to work priestess to persuade priestess to work to be itchy fire
dó pajuôk moh mat, juu yông achdng konh
he, she, it to rub nose eye to rub with leaf, pointed what

dîq dong Bil. Kajuôp rabuut hua tâqq dó,
place, in, on house Bill to shake to rub here from this, here

adi karuôq jahong. Aruôq sông sông song
to hurt clan, village to feel pain to hear to hear finished

dô vaaih, kah nal konh konh dál lôôm.
he, she, it have, create, become negative to know what what to cover liver

The priestess works, she persuades, she
does her work. She causes someone to
be itchy from the fire, (she holds fire near
his skin) she rubs his face with the
pointed leaf like in Bill's house. She
shakes the leaf and rubs here; then the
wife's brother hurts here, he feels pain.
He feels that what he had is finished, he
does not know why his liver is covered up. (the bad spirits covered his liver)
The priestess and sickness.

Tââq dô jeeng pajuut, nal klang pangaan, klang
醒 nì thom pheuk, nì klang pheuk, nì
don this, here all to rub to know handle one dish class
pangaan diq dô, klang pangaan dyoq tââq
醒 nì thom pheuk, nì
one dish place, in, on this, here class one dish yet from
dô, dô dô ka-aai tââq dô.
醒 nì, nì nì nì
this, here he, she, it this, here to be sick from this, here
She rubs all the medicine here. She

Kidik, yôk leq klang pangaan, kluh dôq.
ghi, yin and nì nì, kluh, yin
like this to lift up towards class one dish to go then

She lifts up the large dish like this.

Janudu salang mabo vaaih. Saraq u a.

medicine to fall down priestess have, create, become to see crazily

The priestess has the medicine to (make bad spirits) fall down. She looks at the crazy bad spirits.

Jûok mabo kah nal móon, diér pleng katîek.

Jûok mabo kah nal móon, diér pleng katîek.

The priestess persuades; she does not know what to say, she calls on the sky and earth in every place.

Tu nliông kuông karaang jaying tôm daak, luch pi móon.

Tu nliông kuông karaang jaying tôm daak, luch pi móon.

She calls the bad spirits to return the soul from the tops of the trees, or from the tall mountains, or from the waterfall; they finish talking.

Nêk pajuok adô padrcm. Kah nal kadrông, kadrông.

Nêk pajuok adô padrcm. Kah nal kadrông, kadrông.

that is to persuade here to cure negative to know to dance to stamp feet
She persuades the bad spirits here to cure them. They (people) do not know what to do, they dance and stamp their feet.

Bruôq yöóng nchong anêk, diq kalôóng dong

in order to work with plant that place, in, on inside house

diq dô ku tdot, diq dô ku

I sit, stay place, in, on this, here I

tdot diq dô, dô tdot

I sit, stay place, in, on this, here I

diq dô lái diq dô.

I sit, stay place, in, on this, here I

She (priestess) works with that plant. I stay here inside the house, she stays here to watch.

Then they admire her, she persuades (bad spirits). She persuades and drops seeds on the ground.

The priestess says the spirit rubbed him. (the priestess says to the man) "Then you went to the right near the river over there, your body was rubbed by the bad spirit of the water, it rubbed your body."
The priestess and sickness.

Juuut ku lóng kah ku eh dyoq, ku eh moh mat no nò; kúr nò; kúr yèn, nò; nò; kúr mab no

to rub I then negative I swollen more I swollen nose eye

do ka-aai eh luôn̄h nò.

in negative the same that

this to be sick swollen intestine this

(the man says) "Rub on me then I will not be swollen any more. I was swollen in the nose and eye, I was sick here with a swollen intestine."

Móon ve suôh kagóh, ve suôh kagóh hua dar aloch.

mouth and nose wipe the nose to speak have to wipe empty have to control empty all time

The man tells the priestess to rub on the empty places, to wipe all the time; there are empty places on the body.

Kah mai sâng anó amâèq ku? Ku dôók kér ìm ìèm amêq ìèm amêq kér ìm.

negative you(sing) to hear sibling, older mother I I to name

ava.

Long amâèq chêt, yöóng ava.

ava.

uncle(older brothers) then mother to die with uncle(older brothers)

(the sick man says to the priestess)

"Didn't you hear my mother's older sibling? I called on my uncle. My mother is dead together with the uncle."

Ava móon, gleè chêt.

ava.

uncle(older brothers) to speak already to die

"I called on my uncle, he is already dead."

Kah narau riîq payúch.

negative know something thing cause to cure

We do not know how to cure (people).

 odom khèap móay, sóm khèap pài̍nh̄. 
Chik jarōq chik pasareh dyaang alaanh. Kaluh mabō jīn ḍīq kī jīn saavāy jūj saavāy. ḍīq saavāy mēn then to pray then to pray spirit tree occurrence priestess

chik mai blo, kah ayūdh; yua jīn mē yūzise, mē yūzise; yūzise then you(sing) to arrive negative to cure to order

ava pajūck.

أخر upeeien.

uncle(older brother) to persuade

(the priestess says to the man) "Then pray to the spirit of the tree." (the man

says to the priestess) "One time when

you arrived, you did not cure (me), you

ordered the uncle to persuade the

spirits."

Dō pajūck dō juut yōng abuī

he, she, it to persuade he, she, it to rub with evil spirit
daak yōng along dī dō dō juuk mabō

this, this, here he, she, it to persuade priestess

water with this this, this, here he, she, it to persuade priestess

dō diq dō pangaan, pangaan katuāq

this, here place, in, on this, here one dish one dish small

Pangaan vōdiq cha kōōq.

one dish to carry he, she, it one dish to go to eat then

She persuaded the (soul of) uncle to rub
to get rid of the bad spirit of the water

here. The uncle persuaded the priestess,

here is the dish, one small dish, she
carry it on her head. Then she went to
tell bad spirits to eat the contents of the

dish.

Pangaan līlī kīlī, dō patōq patōq chalong

one dish ping ping he, she, it cause to fall cause to fall shining

daār pangaan, kīlī kīlī kīlī daak jānuču, daak salang.
dish ping ping ping ping water medicine water medicine

The dish sounds kīlī, she drops the

shining stones on the dish, kīlī, kīlī, kīlī, the water medicine.

Bunjāma dūjini, dījini, Bungdui dūjini dījini

dījini dījini dījini dījini

Bunjāma dūjini, dījini, dījini, dījini, dījini, dījini, dījini.
The priestess and sickness.

Ngkôi pa-ôm ku, ôm chariêt, ngangial ɣu rém ɣu, êum ʃaŋyou, naŋgu;
why cause to drink I to drink cold(touch) cool
saang ku ôm, bil; saang ku pachô.
already you, you, already you be.
finished I to drink to lose to finish I cause to return

(The sick man says) "Why make me drink cold water? When I finished drinking, the sickness was gone; it was finished, then I returned."

Kah, kah pi dông pi ravaai.
their negative they to give their soul

The priestess says "No, the bad spirits did not give the the soul of the person to us."

Pe pachô pe dââng.
you(plu) cause to return you(plu) to bring

(priestess says to spirits) "You gave back his soul, you brought it back."

Janüdu mai cha, atang, janüdu mado ku nal.
medicine you(sing) to eat bitter medicine one thing I to know

Priestess says to man "The medicine you ate was bitter, I know the medicine here."

Mado tamôt janüdu. Cha atang.
here cause to enter medicine to eat bitter

They put the medicine in here. He ate, it was bitter.

Kah anal, kanam, kah chööm kaah. Kah adông kaah.
negative to know dark negative to be able to see negative to give to see

He did not know (what she was doing). It was dark, he could not see. She did not let him see.
She did not bring the fire here. She said not to go out in the hot weather.

She did not bring the fire here. She said not to go out in the hot weather.
A tale of two wives.

(Ve kavaan kieang bok kadiêl. Hau rau dô
sôm phamâu nôû dêâm phuamâm. dêâm dêâm thô
kâân kadiêl?
ôû dêâm phuamâm?
tô want many wife)

There were rich people who wanted many wives. Why did they want many wives?

(Kôi kô, la kô kieang ve kavaan Kankrêp móôn
ôû dêâm phuamâm thô kômâm phuamâm thô
like, why I if I to want to have rich Kankreap to speak)

Like me, if I want to be rich, Kankreap says

"Mai nhan dyqô múî kadiêl.
innermost to ask more one, only wife"

"You ask for one more wife.

Mai nhan adî ku, adî dô
innermost ask ygr sibling I ygr sibling he, she, it

You ask for my younger sibling, also for your younger sibling,

kum nhan múû, boôr kadiêl.
also to ask one, only two wife

ask for one or two wives."

(Adî Kankrêp yuôq dyqô nhan múû dyqô.
ygr sibling Kankreap not yet to ask one, only yet

There is Kankreap's younger sister, do not still ask for another one.

Kadiêl pe kadiêl tôt e diôq dông hadyqô tavai.
wife you(plu) wife to stay future in house then to argue.

(395)
There will be three wives staying in the house, then they argue.

They argue with much talking.

I go out to the mountains when they argue.

I return in the afternoon, they don't give me rice to eat. I ask

"Why doesn't anyone give me to eat now?"

Hau mai cha kah ngaai dong mai cha. what you(to eat) negative anyone, who to give you(to eat).

"How can you eat, no-one gives you to eat, I will not give you to eat."

I am not your wife. I will not give you to eat.
I ask the one wife about not giving me to eat, they argue, I beat the two wives all the time.

Nhlim maaiq, e Kijuq vóqi nòk táaq
 hô mén, će ćir ê nòł nín nèe
to cry always future Kijuq to go there from

“They cry all the time. Kijuq comes from over there,

"Hau rau nhôn nhauq táaq dong pe."
"će ćir ê yòm ênô ćirô ćirô ëmô."
what thing cause much noise from house you(plu)

(he says) "What is all the noise from your house?"

Ku tèng "Ku mbiiq kadiel ku." Kijuq mõón,
će ćir ô "će ćirô mënô kô." ćirô mënô,
I to do, work I to hit wife I Kijuq to say

I say "I am hitting my wives." Kijuq says

Hau nloom düdi nhan pabök kadiel
će mënô ćirô nòł ćirô mënô nòł
what time period to bear to ask many wife

"Why did you agree to ask for many wives,

pabök bddr panong pe panong. Tavai kum uôih mbiiq maaiq.
će mënô ćirô mënô ćirô mënô mënô nòł mënô mënô
many two classifier pe classifier to argue also noisy to hit always

it’s many, two or three. They argue, it is also noisy with hitting them all the time.

Nhôn nhauq kdi Kijuq teng Kankrêp.
će mënô ćirô ćirô ćirô nòò nòò
nòò to argue like Kijuq to scold Kankrêp.

There is lots of noise like Kijuq scolding Kankrêp.

Hau Kankrêp mai nloom mai yua
će mënô nòò mënô mënô ènô
what Kankrêp you(sing) time period you(sing) to order

"Kankrêp, why did you tell Kimeet before

"Kimeet, bembembe niembe nimmbe bimmbe
këemôwa"
Kimèt nhan kadiél song. Kimèt to ask wife Finshed to finish asking for wives."

Bodd kadiél Kimèt pe kadiél Kimèt tavai nôoq pe two wife Kimèt three wife Kimèt to hate pluralizer you(plu) hü dong pe. Ngôôk, palââng teng. to ruin house you(plu) foolish others to scold

There are two and three wives of Kimeet arguing and hating, you will ruin your house. It is foolish," others scolded.

Ngôôk long tavaî long bok nhan padiil pabok. Sông tavaî. foolish then to argue then much to ask woman many relative to argue

"It is foolish to argue asking a lot for many wives. The relatives argue." Mie bôôm to argue, tîe jà yû yû bôôm Mie bôôm that many relatives many relatives. Mie bôôm bôôm bôôm.

Ve dô manuih diq kanôön yí kanôön to have he, she, it person in village wa(excl) village

There was a man in our village, our village had one

yí mui manuih dô bok kavaan akonh akan person who was very rich; his father and mother

dí nhan kadiél dô pe panong. Bodi kah tavaî. asked for three wives for him. But they did not argue and hate.

Kah adî anô manuih ntau. They were not older and younger siblings, they were (from) different families.
A tale of two wives.

Bddi dôk chêt bddr. Mapanong dydq.

because now to die two one class anim yet.

But now two are dead. One is still alive.

Mui kamó dik dó nhan bddr panong bddr panong kadiél.

one, only year this he, she, it to ask two classifier two classifier wife

In that one year he asked for two wives.

Bddi dô kayik dô kah tèang hare,

but, he, she, it husband he, she, it negative to work field

But the husband did not work the fields.

Mui kadiél tèeng hare. Kayik kah tèeng hare dydq.

one, only wife to work, do field husband negative to work field more

Only the wives worked the fields. The husband did not work the fields any more.

Dô kum vōdiq leq aduôk praaq leq aduôk.

he, she, it also to go towards Vietnamese to speak to Vietnamese person

He also went to the Vietnamese and talked to them.

Dydq dô todt diq boiq. Nloom dô tèeng gamak.

yet he, she, it to stay in mountain before he, she to work, do big

He still stayed in the mountains. Before he was important.

Todt leq kuôk ja. Dô bök dô jên kdi Kitem.

stay place government he, she, it much he, she money like Kitem.

He stayed with the government. He had a lot of money like Kitem.

Dô todt diq dong dô dôk dôk leq dôk.

he, she, it to stay in house he, she, it to go up to go up towards now

He stayed in his house until now.
Mui kase boor jal dó vôolq leq aduôk. Dô kavaan.
*Mie râam, déch rôo, nê, nê, nê, nê*.

Twice in one month he went to the Vietnamese. He was rich.

Bot Katu mui dó kavaan lôh. Dô kavaan bôk.
"Nê, nê, nê, nê, nê, nê, nê, nê, nê,
all, finished Katu one, only he, she, it rich more he, she, rich much.

Of all the Katu, only he was rich. He was very rich.

Nloom dó tūct kuôk ja.
"Nê, nê, nê, nê, nê, nê, nê, nê, nê,
six months previously he, she, it to sit, stay government.

Previously he stayed with the government.

Dô têăng gamak. Aduôk dik nal bot achak dó.
"Nê, nê, nê, nê, nê, nê, nê, nê, nê,
he, she, it to work, do large Vietnamese this to know all body, name he, she.

He was important. The Vietnamese all knew his name.

Dô keen leq aduôk, aduôk nhôr
"Nê, nê, nê, nê, nê, nê, nê, nê, nê,
he, she, it to be accustomed to place Vietnamese Vietnamese person to love

dô. Manúih achek.
"Nê, nê, nê, nê, nê, nê, nê, nê, nê,
he, she person that

He was accustomed to the Vietnamese, the Vietnamese loved him. That man.

Dô chôm praq aduôk
"Dôi dó takôh.
he, she to be able speak Vietnamese person but he, she older, important

He was able to speak Vietnamese but he was old.

Dô takôh mô Kitem.
"Nê, nê, nê, nê, nê, nê, nê, nê, nê,
he, she, it older, important like Kitem

He was old like Kitem.

Lôh leq Kitem dó takôh.
"Nê, nê, nê, nê, nê, nê, nê, nê, nê,
comparative towards Kitem he, she, it older, important
A tale of two wives.

He was older than Kitem.  交流合作开始的时候。

Nloom  đọ  têng  gamak đọ  tọdt
ồm 눌  달래갈  사피  논  절
six months previously he, she, it to work, do large he, she to sit, stay

ləq  Tāāi  đọ  kum  têng  gamak.
네  남아  논  누  미 바
towards French he, she also to do big

Previously he was important, he stayed
with the French, he also was important.
(with them)

Nloom  đọ  têng  ông Tin.
ồm 눌  달래갈  휘어  티
six months previously he, she, it to work, do Mr. province

At one time he worked as the province chief.

Ông Tin  Katu đọ  têng.  Achak đọ  đọ  Kiduuaq.
휘어  국어  논  누  가치  논  논  리이.
Mr. province Katu he, she, it to work body he, she he, she Kiduuq.

He worked as the Katu province chief.
His name was Kiduuq.

交流合作开始，就业模式多样性。
Activities of the High Katu. (Low Katu)

_Activities of the High Katu._

**Activities of the High Katu.**

La kah choom taan h pai gluh

 creek stream fall it rain.

_if negative to be able to weave (basket) to take to go outside_

treh havai kat abaaq.

to cut fine rattan to cut leaf, betel

If they (people) are not able to weave,
they go outside to cut fine rattan and betel leaf.

Mai ve lai aduok cha.

you (sing) to have to see Vietnamese person to eat

You have seen the Vietnamese eat it.

Kah mai lai aduok cha broong

negative you (sing) to see Vietnamese person to eat red

boop panaang abaaq.

mouth betel nut leaf, betel

Haven't you seen the Vietnamese eat the

betel leaf with red mouths?

Pi do kat abaaq. Uooh bok koil tliaq aduok.

they he, she to cut leaf, betel to dig much to buy from Vietnamese person

They cut the betel leaf. They dig a lot,

they buy it from the Vietnamese.

Pai baai book pai andih.

_to take cloth white to take bushknife_

The Vietnamese take white cloth and

bushknives.


bushknife to cut off tree, wood to take axe to buy from Katu.
Bushknives to chop trees. They take axes which they buy from the Katu.

Hadydq Katu dông ndöl pai thutuq nödq
 совет Кату дач нохь пай туту нож
then Katu to give basket, large to take to try pluralizer

padiil Katu ndôh. Ve mai lài nli dêk.
дарил Кату нохь. Ве мал снижен дек
girl, woman Katu clothes to have you (sing) to see skirt that, there

Then the Katu give them baskets, they (Vietnamese) take them and try on the Katu women’s clothes. You have seen those skirts.

The High Katu weave them like this. They sell them to the (Vietnamese) people.

The High Katu weave them like this. They sell them to the (Vietnamese) people.

 vagy quang coo mõ. sëe bnaq dëm bët.
могу кванг ку. сее баан дым бет
Katu long to weave this then to sell towards people

They take things from the Vietnamese to give us (Low Katu). Then there are those who buy things.

Anyone who is without a back basket, then they buy a back basket.

They give (in exchange) a bushknife, a bushknife to cut trees.

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Activities of the High Katu.

Đông chuung. Kum kol baai. Kol baai tăaŋ aduŋk puõn
th’hooj rû. 笥m taaŋ być. Teg tay jëf. 笥m aduj bwm
 to give axe also to buy cloth to buy cloth from Vietnamese four
machudong. Pi dò dông mabeq ndol. Ngkodí ku dök.
mâr jëf. nî tì ngì mabeq ndol. vu teg jì ngì.
armspread they to give class, inam basket, large like I now

They give axes. They also buy cloth. They buy four armspands of cloth from the Vietnamese. They (Katu) give one large back basket. Like me now.

Mai cho’om taanh ndol ku kol tăaŋ mai.
yu jëf jëf bthīj bthīj. nî teg jëf. I now.
you(sing) to be able to weave(basket) basket, large I to buy from you(sing)

If you are able to weave a back basket, I buy it from you.

Mai dông ndol leq ku. Katu yaal kieng achiq.
yu jëf bthīj bthīj. lu jëf jëf. nî leq jëf. I now.
you(sing) to give basket, large towards I Katu long to want bushknife

You give a back basket to me. The High Katu want a bushknife.

Ku vôōiq kieng ndol. Chik di dò kol.
û jëf jëf bthīj bthīj. jì jëf jëf. I now.
I to go to want basket, large then already he, she, it to buy

I go wanting a back basket. Then he buys.

La ku ku di cho’om taanh Ngkodí ku dyông dök.
û jëf jëf jëf jëf jëf. jì jëf jëf jëf jëf. I now.
if I I already to be able to weave why I to hold up now

If I am able to weave a basket. Why would I hold it up now.

Ku kah kol dông palââng. Ku gluh treh havai.
û jëf jëf jëf jëf jëf jëf jëf jëf jëf. jì jëf jëf jëf jëf jëf jëf jëf jëf jëf. I now.
I negative buy belonging to others I to go outside to cut fine rattan

I do not buy what belongs to others. I go out to cut fine rattan.

û jëf jëf jëf. jì jëf jëf jëf jëf. jì jëf jëf. I now.
I to return I to peel tomorrow yet day after I to peel
I return. I peel it. Tomorrow then the next day I peel it.

ដូ វីស្ួល យឺ យុខ នេះ កោះ កាលនិង ពី យឺ សែល សុុង ក្រុង

He, she, it to go towards we negative thing to be afraid to order he, she

He (Vietnamese) came to us. We were not afraid. We instructed him.

ដូ មួយល លោ នធណ មួយ នេះ វែន មួយ ម៉ូន ឈឺ

baai andih, baan ku nli.

He said "If anyone wants a back basket, sell me cloth and bushknives and skirts."

ដូលោ ។ ឆ្វើកំកសត្រីកំបានថែម្នៃកំពុងមួយ មើលមឿន និងមីឈឺ

"You give me baskets which are good, I will take them."

Mai dong mōp ku kah pāi chek di. ឈឺ ដូត ឈឺ កំពុង ឈឺ កំពុង ឈឺ ឈឺ

"If you give me what is bad, I will not take it, that's right."

Hadyqu dokk lai. Ve liem dok taanh ve dok នីយោ ្លឺ ដូត ឈឺ ដូត ឈឺ ដូត ឈឺ ដូត

Then he, she, it to see to have good he, she, it to weave to have he, she
to weave to have he, she, it to give bad, evil negative anyone, who to take

Then he looks at them. If someone has woven well, then he gives it. If it is bad, no-one takes it.

Dô dyâăng dokk cho guî dong dokk ឈឺ ដូត ឈឺ ដូត ឈឺ ដូត ឈឺ ដូត

He, she, it lazy he, she, it to return to carry on back house he, she, it

He is lazy, he returns carrying it on his back to his house.
Activities of the High Katu.

ដូ កុង ទែៗ ក្នុង ដូកុង បាយ
ៗៗ នឹង មិន មិន មិន មិន
he, she, it buy cheap then measurement cloth

He buys it cheap. That is one armspread
of cloth.

Chúk ស្ថាប័ន ជាតិ គី ឬ គី ឬ
ឬ មិន មិន មិន មិន
then to speak he, she, it to buy page mat he, she, to buy

Then he says he will buy it. He buys one
page mat.

La ស្សីត្រ ដូកុង មានឈុត ដូកុង ប្រហែល ប្រហែល
មានឈុត មានឈុត មានឈុត មានឈុត
if good he, she, it to take clothes measurement two classifier skirt

If it is good, he takes one handspread of
cloth and two skirts.

Bai កុង បាយ របស់ របស់ របស់
មុខ មុខ មុខ មុខ
cloth people to weave (basket) people to weave then I to buy

(Katu) people weave the cloth. (Katu)
people weave it. Then I (Vietnamese)
buy it.

Ku កុង ឈើ ឈើ ឈើ
ឈើ ឈើ ឈើ ឈើ
I to buy place, in, on leaf, betel place, in, on fine rattan

I buy betel leaf at the place, I buy fine
rattan at the place.

Hadyq កុង គោ គោ គោ
គោ គោ គោ គោ
then I to give towards he, she, it then he, she, it to give basket, large

gamak. កុង ចធុង តារូ បាយ ប្រុង
សាបុត និង និង និង និង
large he, she, it negative to be able to weave cloth red

Then I give things to him. Then he (Katu)
gives a back basket to me. He is not able
to weave red cloth.

Dó កុង នូ ឈើ
ឈើ ឈើ ឈើ ឈើ
he, she, it to weave skirt only he, she, it negative to be able to weave

She (Katu) weaves only skirts.
(Vietnamese) am not able to weave.

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Bo taanh ku kol. Katu taanh.
She weaves then I buy. The Katu weave cloth.

Bo ve pale ve phong mak rau mak dom bau.
He, she, it to have fruit to have flower, red to owe thing to owe people

Bo ve thuq do mak do. Bo mak.
He, she, it to have variety he, she, it to owe he, she, it he, she, it to owe

Bo oh mak thuq dom bau. Mak pale kalieng.
He, she, it negative to owe variety people to owe fruit seed

Bo loq halok nlong. Bo tap.
He, she, it peel bark (tree) tree, wood he, she, it to pound

Bo piq. Bo dong ngom diq chau.
She squeezes it. She dips it in a bucket.

Bo ldci dook diq kalong chau.
She leaves water inside a bucket.

Hoq do tocm. Do tocm song do diq.
He, she, it dip he, she, it to dip finished he, she, it to step on

Then she dips it. She dips it after that she steps on it.
Activities of the High Katu.

Dó píq dó dyòng dông hadyíit dòolk.
He, she, it to squeeze he, she, it to hold to give to wring water.

She squeezes and holds it then wrings out the water.

Nék diq bribóng dô kiếng taanh.
Then place, in, on red he, she, it to want to weave.

She mixes it with black dye. Then she also takes black dye.

Tồông dòolk hòq dô pài baa dôk dô
to pour flower then he, she, it to take cloth now he, she, it

Sóng dô tóém ót.
dip two night finished he, she, it to dip altogether.

She pours water on it then she takes cloth, now she dips it for two nights. When that is finished, she dips it all together.

Dó ndrók dô puông leq paraang dông.
He, she, it to pull up he, she, it to dry towards hot weather house.

She pulls it up and dries it in the sun at the house.

Dông dô kho. Nék dô tam.
Her house is a dry place. Then she makes it (thread) black.

Sóng dô tam song hòq dô taanh. Dyóp dô
 Finished he, she, it black finished then he, she, it to weave every he, she
taanh. Dyóp dô duǒnh baan leq adóolk.
towards Vietnamese.

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Aduŏk hadyŏg ku pai  kató abaaq tâiq havai secon  rôp ê  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp  rôp
Vietnamese then  I to take to cut leaf, betel from fine rattan
diŋ  haviq  diŋ  adong.

place, in, on rice, field and unhusked place, in, on corn

Then I the Vietnamese take it, I cut the betel leaf from the fine rattan at the place where the unhusked rice and corn is.

Ku kiĕng ndôl  dô.  Ku kiĕng prôm  dô.

I to want basket, large he, she I to want basket, back (with lid) he, she

I want her (Katu girl) large back basket. I  ញយូរីកោលទឹកជូនជាងមុនគឺ (ដំ អាយុ) ញយូរីកោលទឹកជូនជាងមុនគឺ នេះ.

Ku kol leq dô  laaiq aq.  Đô kol kanôôn at sûh.

I to buy place he, she, it again emphasis he, she to buy village over there

I buy again from her. She (Katu girl) buys ញយូរីកោលទឹកជូនជាងមុនគឺ បានយូរីកោលទឹកជូនជាងមុនគឺ.

Kah avaaih kanôôn dô.  Kanôôn dô tâng.

There aren't any in her village. Her មិនមានទេស្ថានីយូរីកោលជាងមុនគឺ មិនមានទេស្ថានូវ បាន.

Ku kol kanôôn dô  kah tâng.

I to buy village he, she, it negative to work, do

I buy it (because) her village does not ញយូរីកោលទឹកជូនជាងមុនគឺ ញយូរីកោលទឹកជូនជាងមុនគឺ.

Đô tâng  Katu ve dô  tam ve aau

he, she, it to work, do Katu to have this, here black to have shirt, clothes

ve kuan aau kuan adék hoq pai tâiq dôm bau.

to have clothes trousers that then to take from country man
Activities of the High Katu.

She says the Katu have black things, they have shirts and clothes which they take from the countrymen. (Vietnamese)

Aduŏk ƙiƙɪŋ ƙoƙq ndóh pai ƙaƙq Katu. Chek ci. ƙwone ƙuƙu ƙu ƙaƙq ƙu ƙaƙq ƙe. ƙe. ƙaƙq ƙe. ƙe. ƙe.

Vietnamese to want pluralizer blouse to take from Katu like that.

The Vietnamese want those (Katu) blouses, they take them from the Katu. It is like that.

N魁q ɗọ tæŋ ng魁q akọon Katu ciq

plurализer he, she to work, do pluralizer child Katu place, in, on
dyọp aau ve ndóh ve.

ƙe. ƙe. ƙe. ƙe. ƙe.

every shirt, clothes to have blouse to have.

They say the Katu have enough shirts and blouses.

BIRR pai ƙaƙq dɔm bau. Pai ƙaƙq Katu tæŋ.

two to take from countryman to take from Katu over there

The two sides take from their countrymen. They take from the Katu over there.

Thiŋ ve charaach. Charaach tæŋ ƙaƙq alung.

then to have button, button to work, do from lead

Then they have buttons. They make

Pƙ tæŋ alung Katu yaal pai ƙaƙq dɔm bau dɔk.

they to weave lead Katu long to take from people this

They weave lead (into cloth), the High Katu take from these Vietnamese.

N魁q dọ pai.

now he, she, it to take

They take these things.

Dɔm bau dɔng ƙoƙq tæŋ dɔm bau aduŏk.

people to give to return to work, do people Vietnamese
The Katu allowed us to return to do the work with the Vietnamese people.

Pai ṇī tōq hōq chō uh ṇa leq dōng pi ḍō adēk.

We took it from there, then returned to boil it (lead) in their houses there.

Song do uh pi ḍō vaalh.

When they finished boiling it they had it.

Pi ḍō kōl kōl hōq pai baal.

They bought it, then they took cloth.

Hōq kōl ahe kāsik atuōnh nek kāsik

They string the jewellery like us, they string it and weave it with this thread.

Līm hōgūng anēk taanh. Tok aluch.

That thread is good for weaving. They finish it.

Ve māi lāi panōh diq duāl ḍō póh

"Have you seen the red dye in the fringe which they weave there, in the fringe of the men's blanket?"
Activities of the High Katu.

Ve mai lâi dô pôh diq tôôr adik.

Have you seen them weave the thread into that edge?"

Dô pai tââq aduôk. Dô rôch.

They take it from the Vietnamese. They pull out the threads.

Dô kasik atuôngh hdôq dô ih nek di ih tôôr.

They string the jewellery, then they sew the edge like this.

Dô liêm têng panôh kabutâng panôh.

They work well with the red flower dye.

Dô pai tââq dôm bau.

They take it from the people. (Katu)

Bôk dyôp rau dyôp ku nhô dôm bau. Bau dông leq Katu.

There are many things, everything, I need from the countrymen. (Vietnamese)

Katu hdôq kôl tââq Katu êêp tapalah tapalaang.

Katu then to buy from Katu short to turn to turn

Then the Katu buy from the Low Katu, they exchange.

Yi dô chek la kôl nôôq pe chik jêân.

we(excl) he, she, it that if like, why pluraliser you(plu) to need money
We need these things, like you need money.

Mai nal jëên.

You know about money.

Chik chanô yi chik jëên. ndôq

then road we(excl) to need money pluraliser blouse plu blanket(worn by men)

Like the way we need money for blouses, and men's blankets.

Chek chanô jëên. Chek ci.

that road money that already

That is the way with money. That's right.

Hdq nêk yi tdct diq dôk mcq ave yi

then now we(excl) to stay place,in on now to have we(excl)

pai ndôq ndôq gahul.

in in to take pluraliser blouse pluraliser blanket(worn by men)

Now we stay here, we do not take blouses and men's blankets.

Pai jëên. Pai jëên kol aau.

to take money to take money to buy clothes

We take money to buy clothes.

La tdct diq dôk jëên kah narau chik pai.

if to sit, stay place, in now money negative know something then to take

If we stay here, we do not know how to take money.

Ku pai ndôh pai gahul.

I to take blouse to take blanket(worn by men) to take shirt,clothes

I take blouses and men's blankets. I take shirts.
Activities of the High Katu.

Pai kuôn. Pai diq aviq adong.

I take trousers. I take rice and corn.

 Rw nea. Rw tei se’i seki.
to take trousers. to take place, in, on rice corn

I take trousers. I take rice and corn.

Chô leq dôk aviq adong mbeq cha giil.

to return towards here rice corn only to eat only

When I return here, we eat only rice and corn.

Amy stôp kha mmic, phot khrôm samet kha
and sekôk mêm.

Nhô tâp chan phu. Nêk baai diq dôk.
to need from government then cloth place, in, on now

I need food from the government. Then there cloth here.

negative to take place, in, on money to buy from people people to sew

I don’t get it with money. I buy it from the people. (Vietnamese) The people sew it.

Hanua nek kah vaaih hanua yi
long time ago then negative have, create, become long time ago we (excl)

Katu kol nêk leq.
Katu to buy here towards

A long time ago then we Katu did not buy here.

Kol goop aviq goop adong budl têng diq dong.
to buy to gather rice to gather corn village to work, do place, in, on house

We bought and gathered rice and corn, the village gathered it in the house.

Têng havai. Lah havai.
to work, do fine rattan to split fine rattan one, only anyone to take coconut

We worked with rattan. We split fine rattan. Someone takes a coconut.

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Ngaai du ve aviq nek taanh jong.
anyone, who, which to have rice then to weave basket, back

Anyone who had rice, then they wove a negative village to harvest rice
back basket.

Yndq buol sóót aviq.
negative village to harvest rice

The village did not harvest rice.

Salôh gui pai buông dôm bau.
cart to carry on back to take coconut people

cart to carry on back to take coconut people

The cart carries it, it takes the people's coconut. (as payment)

dóng buông dong ndôh dòng sareh dòng tariiq
to give coconut to give blouse to give cloth to give buffalo
dóng jödq dòng chiing.
to give crock to give gong

We give coconuts, give blouses, give cloth, give water buffalo, give crocks, give gongs.

Dé dòng goop aviq leq dó.
he, she, it to give to gather rice towards he, she, it

They allowed us to gather rice for them. (at the harvest)

Dé goop dó chung dôk leq jardm yì.
he, she, it to gather he, she, it to share now towards river bank we (excl)

They gathered together and shared rice now at our river bank.

Jardm yì nôk di yi dôk jardm. Nôk di yi
river bank we (excl) now already we to name river bank now already we (excl)
dôk jardm. Nôk di dong sók chek di karuung.
to name river bank. here already house there that already river
Activities of the High Katu.

Our river bank, we call it the river bank. Now we call it the river bank. Here is the house, there is the river.

Kah lái karuung dong t'i sók nloom. negative to see river house old(things) when six months before

We could not see the river from the old house before.

Loh ruóng dôk chek karuung. Sôk yî dôk jardm.
comparative wide now that river then we(excl) to name river bank

Now that river is wider. Then we call it the river bank.

Dô song dôk sók yî guí
he,she, it finished to go uphill when we(excl) to carry on back
nôk tââq sók leq.
here from over there

When they finish climbing uphill, then we carry the things on our backs from here to there.

Nek goop phut song. Yî cho leq dong dô.
then to gather fast finished we(excl) to return towards house this

Then we gather things together, it is finished quickly. We return to this house.

that already I to take money I to have anything to take money

It is like that. I take my money. If there is anything (to buy) I take money.

Ve ku táâng oih táâng nlöông pâi jèn to have I to work, do fire to work, do tree, wood to take money
to buy clothes

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I make a fire with wood, I take money to buy clothes.

Bɔdi kiiq nɔɔq yi hanua nɔɔq
but, valuable pluraliser we(excl) long time ago pluraliser
takóh hanua kiiq.
older,important long time ago valuable

But it (trading) was valuable for us a long time ago, for the elders a long time ago it was valuable.

Ve kala du baan aviq baan adong du
who had owner, boss who, which to sell rice to sell corn who, which
to have owner,boss who,which to sell rice to sell corn who,which

bɔk chek nɔɔq kiiq.
much that pluralizer valuable

There was an owner who sold much rice and corn that was valuable.

bɔk baan dɔ. Baan dɔ tɔãq Karu.
much to sell this, here to sell thing from Karu

He sold a lot of goods. He sold things from Karu village.

Katu ngaai du ul du ve kəl.
Katu anyone, who who, which hungry who, which to have to buy

The Katu, whoever was hungry, bought (the things).

Ve ngaai du kiêng tɔãq dɔm ku vɔdiq kəl.
have anyone, who who, which to want to work, do people I to go to buy

If there was anyone who wanted to be a neighbour, I went to buy.
Activities of the High Katu.

They worked as neighbours, they asked for that man's child. We ask for his daughter in law.

I hear there is not any rice there (so) I also buy rice.

If we do not have water buffalo, we buy them.

If anyone has not prepared in the house (for trading), if anyone is full, then they do not buy anything more.

They go down to get (things) only from the Vietnamese.

They get only tea and oil. You know tea.
We drink tea from a teapot, then we boil it here now in a kettle.

Makamó dik. Kah masung. ដើម្បីបោះឃើញទៅថ្មីនិងបោះឃើញម៉ាស៊ីន។
ំខាន់ៗ ឃើញការធ្វើថ្មីនិងបោះឃើញម៉ាស៊ីន។
one year this negative sure មិនដែលបោះឃើញទេនៅខ្មែរ។

This one year.(we do this) We are not sure. មិនដែលបោះឃើញទេនៅក្នុងការធ្វើថ្មីធ្វើថ្មីម្នាក់នេះ។

La têng daam dik têng daam. Nhan kóon manuigh dik. មាននេះដូចគ្នា ឬដូចគ្នានេះ មានគ្មុនិនីមួយ។
if to work, do feast this to work, do feast to ask child person that ឬធ្វើកុងនេះ ឬធ្វើកុងនេះដួលហ្វូនីមួយ។

If we make a feast, we make a feast like this. We ask for someone's child. (in marriage)

Dô kamó ve kabôdq nik ve nhan kóon manuigh. និពន្ធដូចគ្នា ឬដូចគ្នានេះ មានគ្មុនិនីមួយ។
he, she, it year, age to have full this to have to ask child person ឆ្នាំនេះមានសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។

The year when we have plenty, then we ask for someone's child.

Nik ve têng daam. Yi lái manuigh dó yuoq padôh. ឈឺនិពន្ធនេះ ឬនេះមានសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។
this have to work, do feast we (excl) to see person he, she negative to decide ឬមានសិតកម្មសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។

Then we make a feast. We see someone, the boy has not decided.

La ngaai du ka-aai du reen nik du មានសិតកម្មសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។
if anyone, who who, which to be sick who, which to moan this who, which

ka-aai kiêng chêt kah masung ve ngaai មានសិតកម្មសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។
to be sick to want to die negative to be sure to have anyone, who

du têng kah duôh leng. មានសិតកម្មសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។
who, which to work, do negative to be able to kill មានសិតកម្មសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។

If any boy is sick, (doesn't have a wife) who screams like this he is sick, nearly dead, we are not sure if anyone will make a feast, they cannot bear to kill. (an animal)

Du chêt akôon. Kah masung. មានសិតកម្មសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។
who, which to die child negative to be sure មានសិតកម្មសិតកម្មសិតកម្ម ឬមានសិតកម្មសិតកម្ម។
Activities of the High Katu.

Some children die. We are not sure why.

To be sure one month two classifier also to have

We make sure that in one month there are also two animals. (to sacrifice)

Every year also to have negative to be sure to kill

Every year there also are animals. We are not sure whether to kill (them)

When we have a feast, some years we have plenty of food. This year we have plenty, every village is accustomed to us.

We are accustomed to staying together in one place.

Now we are accustomed to giving to others nearby. We have plenty, we give to others over there.

Anyone, who to have child man anyone, who child girl, woman
Anyone who has a son, anyone who has a daughter. (they want to marry)

Madôk têng daam akôn adi. Sôk di Kivit madôk têng
mañhî vei xem, xau elוק elok, mithî. Rôde nîn mañhî xêr,
now to work, do feast child here when this Kivit now to work, do
daam rayiu tanu sapat tapôl tangai Kithua.
loam xîm xîm xîm xîm xîm xîm xîm xîm
feast tomorrow day after six seven day Kithua

Now we make the feast for this child.
When Kivit makes a feast now, tomorrow or the next day, or six or seven days later, then Kithua does it.

Dô song pat pôl tangai Kirim.
he, she, it finished stop seven day Kirim

When he is finished, six or seven days later, then Kirim does it.

Ve daam chek dô kamô kabôdq kamô du kabôdq.
.You swim drink drink drunk in drunk in drunk.
.to have feast that he, she, it year, age full year, age who, which full

There is a feast the year when we are full.

La duôh têng daam.
if to be able to work, do feast

If we are able, we make a feast.

Kah ve aviq kah ldq têng.
negative to have rice negative and, with to work, do

If we did not have rice, how could we do it?
Birth taboos.  (High Katu)

Birth taboos.  (High Katu)


To begin with, what can I say. There are taboos about children. The Katu have taboos about children.

Tâap  kadiel, kadiel tâap  tdot  sak tro

to begin wife to begin to sit, stay birth house

tdot  tâap  bung, tdot  diêng.
to sit, stay to begin pregnant to sit, stay taboo

Diêng harau diêng, jong, jong anêk, kah

From the beginning the wife begins by staying in the birth house. From the beginning of her pregnancy, she remains taboo.

pon  tamot  sê  dong. Juh diq  janguôh arddîh.

What is taboo? She is afraid to put her back basket in the house. She would be sick from sorcery for emptying it in a taboo place.

Kah  pon  anêk, jong  do,  ndil  anêk

negative to be daring that basket, back he, she, it woman, girl that

dô  sak tro  anêk, kah  pon  sók

he, she, it birth house that negative to be daring to put

garôh gareh palâàng, dôôk  tôóng  hayim kah.

belongings others to put aside all the time night negative
She is afraid about her back basket, that woman who is in the birth house. She is not brave enough to put it near others' belongings, to put it aside all night.

Jong dó saang dó rddih, yông ddok, saang dó rddih yông ddok, či, či yông či či či či či či, či či, basket, back he, she, it to finish he, she, it to empty to hang up water to finish he, she, it to empty to hang up water, pool
dó sók garhh gareh dó, jong
he, she, it to put belongings he, she, it basket, back
dó nák, kah čhóm naniën akóón, he, she, it that is negative to be able to give birth child takóh móón.
atóh, important to speak
older, important to speak

Her back basket, when she finishes emptying it, she hangs up the water, (in bamboo pipes). When she finishes emptying it, she hangs up the water, she keeps her belongings in that back basket, or she cannot give birth, the elders say.

Harau dieng, arau kasanh, kah pón dahn.
what taboo thing snake negative to be daring to eat meat

What things are taboo? Snakes, she is afraid to eat them.

Sáng arau kasanh kah pón dahn; pa,
thing snake negative to be daring to eat meat fish
to hear thing snake negative to be daring to eat meat fish
kóóp, kah pón dahn, dieng
thing fish, fish negative to be daring to eat meat taboo
to capture negative to be daring to eat meat taboo
pandil pasuut, dieng.
women, girls pregnant taboo

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Birth taboos.

You listen, she is afraid to eat snakes; fish, if they catch fish, she is afraid to eat them; it is taboo for a pregnant woman to eat them.

Kônh món, priiq, vong tâq ntôq, kah dî ntôq
ông rô, mû, rî, rî, rô, tô, pî, rî, rî, rô,
what to speak banana bent from to fall negative already to fall
pablông sôk mî dîk, tâq têh, kah pôn cha.
ông rô, rî, mû, pêm mû, tô, tô, pî, pî, rî,
very when like this from over there negative to be daring to eat
What can I say? Bananas which are bent from falling, they have not yet fallen completely, when they are like this (bent) over there, she is afraid to eat them.

Priiq, dî ntôq achooh, kah ngôôh priiq.
ông rô, mû, rô, mû, rî, rî, rô,
banana already to fall over there negative to chop banana
Bananas, when they have fallen over there, we do not cut down those bananas.

Bô ntôq lalâî. Kayilk kadiâl nêk kah
ông rô, mû, rô, mû, rî, rî, rô,
he, she to fall different husband wife that is negative
pôn cha.
ông rô, mî.
to be daring to eat
They fall differently. The husband and wife are not brave enough to eat them.

They are afraid to eat them. It is taboo for the Katu. We say it is taboo when she is about to give birth.

Arau hare duôch, yi kah pôn bruôq tanââp.
ông rô, mû, rô, mû, rî, rî, rô,
ing small field, small we (excl) negative to be daring to work, do beginning
thing field field, small we (excl) negative to be daring to work, do beginning
We are afraid to work the small field in the beginning (of pregnancy).
Saang palâng bruôq, ve yî bruôq.

to finish others to work, do to have we(excl) to work, do

When others finish working, we work it.

Nêk móon kadeh saang kagdông.

that is to speak to harvest to finish completely

Then we say they (pregnant woman) harvest corn after others have done it completely.

Toôn kah dâh nanîên.

slowly negative fast to give birth

We give birth slowly, we do not give birth quickly.

Nêk arau, haro kôm hông móon cha haro. Sapat yim palâng cha.

that is thing rice what to speak to eat rice six night others to eat

Some things, like rice, we say we eat rice. Others eat for six nights.

Sapat yim tàâq palâng cha, yî cha.

six night from others to eat we(excl) to eat

Danah akoo yî kah cha.

meat head we(excl) negative to eat

Six nights after others eat, we eat. We do not eat the meat of the head.

Asôôl, yî kah dah. Kôm hông móon, diêng.

tail we(excl) negative to eat meat what to say taboo

We do not eat the tail. What can I say about taboos.

Pe dagung, kah pîn dah.

you(plu) unripe negative to be daring to eat meat

She is afraid to eat unripe things.
Birth taboos.

ផ្លាក arau tamp diq luonh, dydq diq
ដែល ស្គាល់ ដែល ឈើ, ឈើ ទុក ថ្មី
many thing to begin place, in, on intestine yet place, in, on
luonh, dieng kdi.
duol, puu' gne.
intestine taboo like, why

From the beginning of pregnancy, when it is still in the intestines, many things are taboo.

Dong, bruong dong, bung kah pon bruong.
che, bien che, puu', che, bien cheet.

house to work, do house pregnant negative to be daring to work, do

They are afraid to make a house if she is pregnant.

Japuung atasheh, kah pon bruong, tapeh,
preyche ets cheet, che bien cheet, cheet.

thatch up there negative to be daring to work, do iron stand

kah pon bruong, palong, kah pon pon bruong.
che bien cheet, bien cheet, che bien cheet.

negative to be daring to work, do doorway negative to be daring to work, do

They are afraid to work the thatch up there, they are afraid to make the iron stand, they are afraid to make the doorways.

Palong, palang bruong, japuung, palang bruong.
cheet, bien cheet, cheet, byeche, bien cheet.

doorway others to work, do thatch others to work, do

Others make the doorways, others work the thatch.

Dong mui tanol dong, kah pon tamp
che, mei cheet che, che bien cheet
house one, only post, house house negative to be daring to bury
achoo; yu palong tamp danh ntamp.
ache; mei bien cheet bien bien cheet.

over there to order others to bury long time to bury

They are afraid to plant the posts of the house over there; they order others to plant them a long time before.

Tamp juet, saang juet, palong tamp pablong achooo.
cheet, cheet tamp tamp tamp tamp muy cheet

to bury firmly to finish firmly others to bury very over there

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They bury the post firmly; when they finish doing it firmly, others bury it properly over there.

Bruôq dong katuiq, boq biêng man. Đô
bôông ṭeâc bôô, bôô bôô bôô. Đô
to work, do house small to dam to hang up near he, she, it
dil móôn kdi dêi kheông naniên.
man, girl to speak like, why I, myself to want to give birth
Choh dong katuiq boôr achûng kah choh choh gamak.
jëk ṭeâc bôô bôô bôô bôô bôô bôô bôô bôô.
to plant house small two armspread negative to plant large

They make a small birth house, they close it up. The woman says "I want to give birth." They plant a small house two armspreads across, they don't make a big house.

Nêk harô, đô dôôk harô sapat ndôl nê
đêk nhê, nhê nhê nhê nhê nhê nhê nhê.
that is rice he, she, it to name rice six basket, large plu two
cha makase, sapat ndôl, dôôk harô.
ţêk nhêk nhêk, nhê nhê nhê nhê.
to eat one month six basket, large to name rice
Then rice, they call it rice, they eat six closely woven back baskets full in a month; six closely woven back baskets, we say about the rice.

Ji kah naniên, kah cha harô; choh
sêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk
already negative to give birth negative to eat rice to plant
dong dong katuiq anâk, ntâp.
ţêk ţêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk nhêk
house house small that to bury
If she has not yet given birth, they do not eat the rice; they make that small house.
(for giving birth)

La vaaih ngaai adi anô adi
adad ngi ngi ngi ngi ngi ngi ngi
if have, create, become anyone, who ygr sibling sibling, older ygr sibling

anô tâp đê katuiq achooh.
any sibling, older to bury in, for earth over there
Birth taboos.

If there are any younger and older siblings, they plant the posts in the ground over there.

They carry things, others make her iron fire place, she is afraid to do it. It is taboo.

Then when the time comes to give birth to the child, she stays in the house.

She does not have any cooking pot, she does not have any frying pan we say; she has a fire stand, a bushknife we call it, rice; if we get a lot of rice, we say ten; if not a lot, six back baskets full.

This is afraid to eat banana plus two afraid to eat one, only crab plus two to eat husband wife then plus two.

negative to be daring plus two to eat
They are afraid to eat manioc, the two are afraid to eat bananas, they only eat sugarcane; then the husband and wife, the two are afraid to eat.

Akoón katuiq, ngaaï choöm cha, cha.
child small anyone, who to be able to eat to eat

The small children, whoever is able to eat, eats.

Akoón katuiq la di vaaïh akóón, akóón
child small if already have, create, become child child

choöm laluoít, nèk cha, kah, kah.
child small to be able to walk that is to eat negative

A small child, if they have a child and the child can walk, then they cannot eat these things.

Kohn móon arau kol bâán kâdông, tah takal
father to speak thing to buy to catch fish to swat dirty

nhi kapçon dah.
plu two afraid to eat meat

The father tells (people) what to buy; when they catch fish, it is dirty, the two are afraid to eat it.

Palâang bâán danah, nhi kapçon dah.
others to catch meat plu two afraid to eat meat

If others catch meat, the two are afraid to eat it.

Makase, jeeng arau nhi diêng, saang naniên, one month all thing plu two taboo to finish to give birth

makase nhi kah dah tâsq palâang.
one month plu two negative to eat meat from others

Everything is taboo for the two for one month. After giving birth, the two do not eat food from others for one month.
Birth taboos.

Kah cha təaŋ palaang.
negative to eat from others

They do not eat food from others.

Təok kase nək dəok achak achak akōn nək dəok akōn.
reach to month that is to name body child that is to name child

When it reaches that month then they name the child, then they name the child.

Yaq nhi diəŋ. Do arau bruəq hare duəh,
do not plu two taboo particle thing to work, do field to be able
bruəq darouh' yong dong.
to work, do together with with house

The two are not taboo. They can do anything, they can work a field, they can work together near the house.

Do bæn achim sadong, nhi dah boor
he, she, it to catch bird rat plu two to eat meat two
nhi kayik kadiəl.
plu two husband wife

The two the husband and wife catch birds and rats which they eat.

Palæang kapon dah təaŋ nhi, diəŋ. Katsu diəŋ akōn.
others afraid to eat meat from plu two taboo Katu taboo child

Others are afraid to eat from those two, it is taboo. The Katu have taboos about children.

Bodi alæang kah arau pon nhi cha.
grass, weed other negative thing to be daring plu two to eat

The two are not afraid to eat other leaves.

Muí tabdoq nhi cha, rau læang kah arau nhi cha. Kah.
one, only fruit plu to eat thing other negative thing we to eat negative
Birth taboos.

Kah cha tàaŋ palaŋg.  

They do not eat food from others.

Túu kase nêk dôk akhak akhak akôn nêk dôk akôn.  
reach to month that is to name body child that is to name child

When it reaches that month then they name the child, then they name the child.

Yaq nhi diâng. Dô arau brouq hare duôh,  
do not plu two taboo particle thing to work, do field to be able
brôuq darôu yóng dong.  
to work, do together with with house

The two are not taboo. They can do anything, they can work a field, they can work together near the house.

Dô bään achim sadong, nhi dah bdor  
he, she, it to catch bird rat plu two to eat meat two
nhi kaiilik kadiâl.  
plu two husband wife

The two the husband and wife catch birds and rats which they eat.

Palaŋg kapon dah tàaŋ nhi, diâng. Katu diâng akôn.  
others afraid to eat meat from plu two taboo Katu taboo child

Others are afraid to eat from those two, it is taboo. The Katu have taboos about children.

Bôddi alââng kah arau pôn nhi cha.  
grass, weed other negative thing to be daring plu two to eat

The two are not afraid to eat other leaves.

Mûi tabôdq Nhi cha, rau láâng kah arau nhi cha. Kah.  
one, only fruit plu to eat thing other negative thing we to eat negative
We only eat ‘tabooq’ fruit, we do not eat other things. No.

Múi kíêp, dák kíêp, jì dák
mù gùm, dën gùm, jì dën
one, only trap, bird step on trap, bird we(excl) to step on

kíêp sàdong kíêp achim, kidik chik dák.
gùm sàdong gùm achim, ngàchim, jìn dën.
trap, bird rat trap, bird bird like this then step on

We have only bird traps, step on type
bird traps, we have step on bird traps, rat
traps, bird traps, like this they step on

Chik bàn. Dalok kah pön bruòq.
chì nôm. òxa jìn gùm, jìn bruòq.
then to catch trap, rat negative to be daring to work, do

Then we catch them. They are afraid to make rat traps.

Dyàh kah pön bruòq kíêp addol
çì gùm òxa bruòq òxa dák
bird trap negative to be daring to work, do trap, bird long

kah pön bruòq.
çì gùm òxa bruòq.
negative to be daring to work, do

We are afraid to make (other) bird traps,
afraid to make long bird traps.

Dièng akóón, Katu dièng akóón.
gùm òxa dák, nàug gùm òxa dák.
taboo child Katu taboo child

It is taboo about children, the Katu have
taboos about children.

Chòói haro nhi kah pön cha
sàm dëf jì gùm òxa òxa
for plant(rice) rice two negative to be daring to eat

tàqq pàlàng, dì kah tsuk kase.
àn gùm òxa òxa jìn dën
from others already negative to reach month

They plant rice, the two are afraid to eat
food from others, if it is not yet the end of
the month. (after birth)
Tuôk kase, ve Nhi cha.
reach to month have plu two to eat

At the end of the month, the two will eat.
(from others)

Tapal ndre, dong Nhi anâk, pañââng kah pon cha.
mortar pestle house plu two that others negative to be daring to eat

Others are afraid to eat from the mortar and pestle in those two's house.

Oi dook, saang anâk du doôk tapal dong anâk.
where to put away to finish that to put away to put away mortar house that

When they finish, they put away the mortar in that house.

Saang naniân akóón, saang tuôk kase nâk,
to finish to give birth child to finish to reach month that is

saang pañââng kadââng, pañââng baq anâk, Nhi

saang akóón, saang akóón, saang akóón, Nhi

to finish others to hold others to carry that plu two

Chô c'c' dong.
return in, for house

After giving birth to the child, when that month is finished, after others have held it, others have carried it on their backs, the two return to the house.

Khô c'c' dong gamak, dong adi anô dai.
to return in, for house large house here sibling, older I, myself

They return to the big house, my older and younger siblings' house.

Kah dyoq Nhi t'dot dong katuyq hai. Katu diâng akóón.
negative more plu two to sit, stay house small before Katu taboo child

The two do not stay any more in the small birth house they were in before. The Katu have taboos about children.
La kômnh móon múi ndruñh múi ndil
d thém nhám nhém nhém nhém nhém nhém
if what to speak one, only man one, only woman, girl
toot dong dais, kah anxk choh dong kautuiq.
to sit, stay house I, myself negative that to plant house small

What can I say? If the one man, the one woman were to stay in their house; then they would not make a small house.

Choh dong kautuiq, dô vaaih bdpdr,
jér kér jér gér, na orin bér,
to plant house small he, she, it have, create, become two

pe akôn choh dong kautuiq.
mae amm jér kér gér.
three child to plant house small

They make a small house, if they have two or three children they make a small house.

Palâang kiêng taluk, kiêng palâang, kiêng dâh
phôeg, ngû jern, ngû jern, ngû jern, ngû jern
others to want to mix to want others to want to eat meat

kasanh, kiêng dâh pla, nhi kadiâl kapon dâh.
phôeg, ngû jern phôeg, yè ngû jern
snake to want to eat meat turtle plus two wife afraid to eat meat

(in the big house) Others would want to mix with them, they would want others, they would want to eat snake, would want to eat turtle; the two husband and wife are afraid to eat.

Đôcq tatûck. Makamô kapon dâh đôcq tatûck hau rau
dèe jern. Mènalh jern bâi jér
đôcq time to reach one year afraid to eat meat time to reach what thing
dâh, talan, hau dâh atok, rau diâng chatat.
phôeg, phôeg, phôeg phôeg phôeg
jér, bâi jér, jér bâi jèm, jèm ngû jèm, jèm ngû jèm

snake to eat meat snake what to eat meat fox
time taboo to die

Until that time of birth. For a year she is afraid to eat until the time. What things can she eat? Snake. What can she eat? Fox. Things are taboo, she could die.

Jîmôônh genomicjum bâuñnuñhâm bîjum
jîmôônh genomicjum bîjum

Môônh akôn chôm bôc, kidik ve dâh.
Môônh akôn chôm
this child to be able to go out like this have to eat meat

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Birth taboos.

But when the (newborn) child can go outside, they can eat.

Harau dāh baluk samīt kah pdn
what to eat meat to cook bee negative to be daring

dāh buum ariel, kah pdn bah.
to eat meat testicle anus negative to be daring to eat meat

They do not eat bees cooked in water, they are afraid to eat the testicle; they are afraid to eat the anus.

Tu nlōn̄g kah pdn dyōk tavaak kah
top tree wood negative to be daring to climb tree alcohol negative

ôm kase tavaak diēng tavaak suōk sapat
to drink month tree alcohol taboo tree alcohol to stir wine six

yim diēng suōk. Biēng, bēl diēng ākōn.
night taboo to stir wine taboo when taboo child

They are afraid to climb to the tops of trees, they do not drink tree alcohol for a month. Tree alcohol is taboo, stirring the tree alcohol is taboo for six nights. There are taboos about a child.

Mūi kaiyīk mūi dō mūi pē mabo
one only husband one only he, she it one, only you(plu) priestess

c dāi mabo nēk pachōōm.
in, for I myself priestess that is to help

Only the husband, only your priestess and yourself see the birth. Then the priestess helps.

Akan dō īt dō makōōn īt.
mother he, she, it to cut he, she, it to give birth to cut

The mother cuts the cord. The one who gives birth cuts it.

Kah pdn palān̄g īt.
negative to be daring others to cut
They are afraid for others to cut it.

Akonh dó n'druih, tàp sọ katìèk.
father he, she, it man to bury in, for earth

The father, the man, buries it in the ground.

Moq, diq katìèk. Aduòk, konh.
placenta place, in, on earth Vietnamese what

The placenta is put in the ground. The Vietnamese, what do they do?

Aduòk katìèk dóòk. Vaaìh bddr akéón.
Vietnamese earth to put aside to have two child

The Vietnamese put it in the ground. Having two children. (twins)

La liám, liám móòp móòp aq.
if good good bad, evil bad, evil emphasis

If they are good, it is good, if they are bad, it is bad.

Dông mui, mui toh mui anam.
to give one, only one, only breast one, only classifier

They give one breast to one, one breast to one.

Yi Katu mui vaaìh akéón, miq n'druih, miq mamông.
we (excl) Katu one, only have, create, become child both man both alive

If we Katu have twins, both boys, the two stay alive.

Ama amèèq móòn nák, yi nák mòddr.
father mother to speak that is we (excl) that is a pair

The father and mother say we have twins.
Birth taboos.

The elders say about bananas, when the wife is in the birth house, they are afraid to eat a pair of bananas; if there is a pair, there will be twins.

They are afraid to roast long bananas. If the wife's breast has a sore, it is blocked.

If the wife has a sore on the breast, the child cannot breast feed.

If the child cannot suck. The Katu are taboo. For a month we say she does not wear necklaces and jewellery.

When the month is over we say she can. She can wear necklaces and bracelets.

When to give birth we(incl) you(plu) priestess to go priestess

When to hold plant to hold tree then to chant
When she gives birth, you have the priestess go, the priestess holds leaves, she holds 'alaanh' leaves, then chants.

Mốń tdôm mariēng. Hau mai bèēl niēn mãm réem mãmīw. Jēi mōm mēm būm to speak blocked rainbow what you(sing) when child

ahai alai, chik pachōm kadik adik.  one day before to see then help like this that

We say blocked rainbow. What about you (a woman) when you gave birth before you saw (the leaves), then the priestess helped like this and that.

Kah dāh chōm māniēn, nēk dō chik ralāb. negative fast to be able to give birth that is he, she then to push on

If a woman cannot give birth fast, then the priestess pushes.

Vaaī dō tatān loom yung luh yung. to have he, she, it turned around first, before foot to go outside foot

Bēēl ka-aai anēk yua pe maro, dōng harau when to be sick that to order you(plu) priestess to give what

pe maro nēk, dōng arau ndyay, arau when you(plu) priestess that is to give thing loincloth thing

taraak, arau kōong dōng, arau meep, earring, white thing bracelet to give thing to wrap

dōng pe ralāb diq luōnh nō, ralāb. to give you(plu) to push on place, in, on intestine this to push on

If we have the baby turned around, the feet come out first. When she is sick like that then we look to you the priestess, we give you whatever we give, we give a loincloth, white earrings, we give bracelets, something to wrap around the waist, to wrap around the abdomen here.

Pe lōdh yung rō töôh, akoq rō achooh. you(plu) comparative foot over there head over there
Birth taboos.

You put the feet over there, the head over there.

Vaaih sang chadiq sang diq luôngh nô, have, create, become after to press to hear place, in, on intestine this pe mabô chadiq, sang yung nachooh, palâh. After she presses, she feels in the intestines, you the priestess press, she feels the foot over there, it is turned.

Chôöm mabô palâh, palâh. to be able priestess to turn to turn The priestess can turn the feet, she can turn them.

Oî mai sang, niên nakôón dî loom yung kuch. already you(sing) to hear child child already first, before foot maîmed Have you heard about giving birth, the foot is already crippled?

Mandâh gamak yung, ndâh tûiq mô dô. Kah araú rau bruôq. side large foot side small like this negative thing thing to work, do On one side is a large foot. On one side it is small like this. We do not know what to do.

Ô kabaang vaaih, mai sang akan kîng sing blind have, create, become you(sing) to hear mother to want vaai chik mpok mpôôih, chik múi ntôq to have then to collect to collect firewood then one, only to fall darau da-áng. anything to poke into

Oh we have blind babies; you listen, then the mother wants to go and collect firewood, then one thing falls and pokes into her.
Vaai krê dô krê diq mat, kum kabaang, also she is blind, we have in our village.

vaaih diq vil yi.
have, create, become place, in, on village we (excl)

We have where things go into the eye, mother to poke to collect firewood like this to poke with axe

Akan mpok mpôôih dik dik, tatul dal nchung mother to poke to collect firewood like this to poke with axe

di luônńh anô.
already intestine here

The mother poked with firewood like this, she poked with the axe into the intestines here.

Krê diq mat dô atôôh, krê mat akôôn atôôh.
into in, on, place eye he, she, it over there into eye child over there

It went into her eye, into the eye of the child over there.

Bodi aluh mandah kabaang, mandah kah. Vaaih, ndruîh.
but, then one side blind one side negative to have man

But then one side is blind, one side not.
The men have this.
Birth taboos.

Kohn mai, vaai la vaai akόn mai mpok
what you(sing) to have if to have child you(sing) to poke
mpόh, tatul anό diq dό krē

to collect firewood to poke here place, in, on this, here into
mat akόn. Mόn pasuut, kah arau pdn chik
eye child to speak pregnant negative thing to be daring then
bruόq. Kah arau bόk mai guί tάāq
work, do negative thing much you(sing) to carry on back from
mat akόn, móν pasuut, kah arau pdn chik
eye child to speak pregnant negative thing to be daring then
bruόq. Kah arau bόk mai guί tάāq mai
work, do negative thing much you(sing) to carry on back from you(sing)
mbόh, kah arau mai chik bruόq, kah arau haleng.
to fall negative thing you(sing) then to work, do negative thing heavy

Like you, if you had a child and you are getting firewood, and you poke it here into the child’s eye. So you say you are pregnant, you are not brave to work. You do not carry a lot on your back in case you fall, then you do not work with anything heavy.

Akoόn atόh ki, ka-aaı, kah liım, mai
child over there future to be sick negative good you(sing)
sάŋ, sάăng sapat tangai dό bruόq hare, nέk
to hear five six day he, she, it to work, do field that is
do tdo. Kah dόng bruόq hare dydq.
he, she, it to sit, stay negative to give to work, do field more

The child will be sick over there; it is not good, you understand, she is sick for five or six days, then she sits. We do not let her work fields any more.
Arau dah nggim kidô katiêk khlung,
thing to eat meat to bend over like this earth flat
gim kah dönô dönô gîm.
to bend over negative to give he,she, it to bend over

When we eat, (it would be harmful) to
yam pra khrîmâm (ơc kháh bêîn bîm êm
day) tiêm khrîmâni Digitâni, tiêm khrîmâni,
phat xênh bôi tòm bôi khrîmâni.

Chêt akôôn, Katu araau daak puîh. Juul, kaiyîk
ânhu xâm, nâu xâm thuha râm. Nûu, nêyín
to die child Katu to wash water hot to rub husband

anêk kum juul, juul yông sari, juul luônêh
sâm nhâm bô nûu, nûu nhâm nhâm, bô nûu
that also to rub to rub with cloth to rub intestine

kadiêl. Kadiêl anêk, padûr hoi reen, ka-aai
nhôm. Nhôm nhâm, nhâm, nhâm, nânhè nhâm, nhôm
wife wife that weak then to moan to be sick

kiêng kruêh. Khônh móôn aduôk, bôk dönô
ôô nhâm. Nêyín mâm vàche, vàche nêyín,
to want sound (moaning) what to speak Vietnamese many house

kaiyîk kah sut chîk juul kadiêl. Vâaî dönô
nhâm jîk nhâm, nhâm nhâm nhâm, vàaî nêyín
husband negative to rub then to rub wife to have house

lêllô, dönô kadiêl, dönô dain anêk, juul kadiêl.
âm nhâm, nhâm nhôm, nhôm to nhâm, nûu nhôm
different house wife house I,myself that to rub wife

If the child dies, the Katu wash with
warm water. They rub,(the child) then the
husband also rubs his wife’s abdomen
with a cloth; that wife is weak then
moans, she is sick, she wants to moan.
We say the Vietnamese have many
houses (hospital); there the husband
does not rub, then he rubs his wife; when
they are in a different house, the wife’s
house, (to give birth) that is her house,
he rubs the wife there.

Chîk grief kadiêl.
jîk sâm nhôm.
then to look after wife

Then he looks after his wife.
Birth taboos.

Kidik jí Katu aduôk; konh aduôk.

Ba máh dém bò kho. bà smán.

Like this we (excl) Katu Vietnamese what Vietnamese

We Katu are like that; what are the Katu Vietnamese like?

Jí Katu, kayilik anèk, dò móôn,

Chik vòôch aduôk

If husband to go village other then to go Vietnamese

Chik niên akóón vaaïh yaya,

Then child have, create, become mother in law

Vaaïh akan. Konh mai kayilik, nanièn have, create, become mother what you (sing) husband to give birth

Akonh. mai, akóón mai, child mother you (sing) to look after you (sing) father you (sing)

Kamang mai. Kayilik kah chô dí, to look after you (sing) husband negative to return already

Vaaïh krè tir kidik. Dò chik kamang.

Have, create, become good custom like this he, she, it then to look after

We Katu, that husband says, if the husband goes to a different village, he goes to the Vietnamese and she gives birth, then there is the mother in law, there is her mother. So if you have a husband, when you give birth, your mother looks after you, your father looks after you. If the husband has not yet returned, there is the custom like this. Then he looks after her.

Kayilik tdct diq dong, kayilik kamang; hau dyôq. husband to stay place, in, on house husband to look after what more

If the husband stays in the house, he looks after her; how would it be otherwise.
Hau yaq nanuŏh praag. 
what do not to be able to speak

How could we not say.

Yi Katu, ku sáng móón pe, puğun, sââng. 
we(excl) Katu I to hear to speak three four five

We Katu, I heard them say about you,(foreigners) people have three, four, and five children. (multiple birth)

Akóón manuǐh bôdr anâk anam, bôdr. Pe puğun sââng cháh aká ahọ. 
child person two that class two three four five to die mother dog

Children of people, they have two. If three, four, five, the mother will die, like a dog.

Kah yaaîh akóón Katu. 
negative have,create,become child Katu

The Katu do not have many children.

Boq naniën luh kasanh yaaîh, ama daí móón. 
then to give birth to go outside snake have,create father I,myself to speak

Then giving birth there has been (a case of) a snake coming out, my father told me.

Kasanh luh tâaq luhô nh dô. 
snake to go outside from intestine he,she,it

A snake came out from her abdomen.

Bêsi lô tâaq vaah akóón, dô 
when he,she,it to begin have,create,become child he,she,it

dah kasanh. Kah pûn dah kasanh. 
to eat meat snake negative to be daring to eat meat snake

When she first began to have a child, she ate snake. Women are afraid to eat snake.
Birth taboos.

Dô dah kasanh, nêk akôôn dô tavaaih kasanh. he,she to eat meat snake that is child he,she create,become snake

When she gave birth, it crawled over there, a snake.

Akan dô ndil hai, dô ndil hai. mother he,she, it woman,girl before he,she, it woman,girl before

Others say she was very afraid. Others to speak very afraid afraid

A snake came out from her uterus, who would not want to be afraid. There has been someone who also gave birth to a tiger.

Takôh, ama, amêq ama móon. Yung nô older,important father mother father to speak foot this

The old people, the fathers and mothers said this. It's foot, this was the palm of a person's foot.
A person, it was the sole of a person's foot. When it was still alive, the head, the hands were like the hands of a person.

The same as the head of a dog. Some have given birth to the head of a tiger, my father told about it. My mother and father told about it. They give birth to children.

The Katu also give birth to many snakes.

To have a child, a snake child is bad. Why wouldn't it be bad?

The old people asked, "What did you hear?"

There was someone like the girl who was pregnant, like if you were pregnant.

to have hole intestine to hear ding ding have,create,become

ralāh, kum kasanh.

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Birth taboos.

There was a hole in the intestines, they heard ding ding, they pushed, it was also a snake.

Kah kohn manuih dò bóq niën. Kasanah lalua. negative what person he, she, it to attach child snake truly

It was not like people, she had a child. It was really a snake.

Luh rò achooh, sang kalóch. to go outside over there after to crawl

It came out over there, then it crawled.

Nök arau yì Katu móon, kah pdn dah that is thing we (excl) Katu to speak negative to be daring to eat meat
arau kasanah, dò tavaiah kasanah aki.

thing snake he, she, it create, become snake then

That is what we Katu say, we are afraid to eat snakes, then she will create a snake.

Tâap sak trò kídk, tavaiah akóon tüiq tüiq. to begin birth house like this create, become child small small

From the beginning in the birth house like this, she creates a small child.

Kah vaaih kadîél pasuut, hau kah question have, create, become wife pregnant what negative
dah; pe kadîél pasuut, kah dàh anò nèk anam.

If the wife is not pregnant, of course she can eat; if your wife is pregnant she does not eat that there. (some things)
Burying Tu alive. (Low Katu)

កាសែតតារាយ៉ាក់បូរេផ្លូវ  (រាជធានី)

kuon dôi bil sung kuon dôi praaq "La kah ve lâi
ruam dey vêe dû ruam dey vêe praq 'khrâ  khâ  nhé  mam
soldier to lose gun soldier to speak if negative to have to see
sung e Tu pai sung nok dòng leq lin
dû ak dû râi bôru dû rûm Vînh hâm' râk  vàm  riêm
gun future Tu to take gun this is to give towards soldier
la kah lâi sung panh Kithâm.
ô  khrâ  süm  dû bôru  riêm.
if negative to see gun to shoot Kithâm

The soldiers lost a gun, the soldiers said,
"If we do not find the gun, if Tu takes a
gun, and he gives it like this to soldiers, if
we do not find the gun, we will shoot Kithem. (village chief)

Panh bôt buôcl. Ve adûôk praaq
bôm  rôm  rôk.  âô  sôcâo  bôr

all now to shoot negative to leave behind

We will shoot the whole village." The

We will shoot the whole village." The

Hôq yi chek kîchek yi praaq chîn bôt buôcl têaâng
rê  yâ  hên rôk rôm rôm  riêm  sôr  bôm  rôk  rôk
then we(excl) that like this we(excl) to converse all village to work, do

"Kôr he, leng Tur" "khrâ ak, sôm ak" like,why we(incl) to kill Tu

Then we talked about it like this, the

Then we talked about it like this, the

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The village said, "Why not kill. (of course we will kill) If you Tu are bad in future, all of us will follow, all will die, the Vietnamese will kill us; instead let us go and first kill Tu. If a gun is lost in future, if Tu steals, then the Vietnamese will kill the whole village."

We talked about it, "That's enough, if they do like that, kill only Tu."
Burying Tu alive.

E la kah leng Tu rayiu tanu dydq Tu pai
future if negative to kill Tu tomorrow day after yet Tu to take
dõ aduõk dydq pai sung pai dan
this, here Vietnamese person yet to take gun to take near
aduõk aduõk leng e.
Vietnamese person Vietnamese person to kill future
Trung ui bõk praaq.
lieutenant much to speak

In the future if we do not kill Tu, if
tomorrow or the next day Tu yet takes
the Vietnamese things, he still takes a
gun from near the Vietnamese, the
Vietnamese will kill us." The lieutenant
spoke a lot.

Balâk kuôn-dõi móon "Nõk kah
up to one month previously soldier to speak this is negative
pe ju Tu, la tabâel Tu töng dydq bot
you(plu) to look after Tu if future Tu to steal yet finished
leng nõdq pe.
to kill pluralizer you(plu)

Before the soldier said "If in future Tu still
steals, we will kill all of you.

Aduõk leng nõdq pe, but sak se.
Vietnamese person to kill pluralizer you(plu) all clean

The Vietnamese will kill all of you

Yi sâng kichêk yi kah duõh ju Tu.
we(excl) to hear like this we(excl) negative to be able to look after Tu.

We heard like this, we could not bear to
look after Tu.

Klòoiq kum Tu. Vaq kum lôh.
and Tu to steal also comparative
"Also let us tie up Tu. He will steal more."

Tu kum chik vədīq chik tông maaì tāliq aduök
će ŋum ńi ngi ńi jīng jīng məy ńi ńi ńi dàng
Tu also then to go then to steal machine from Vietnamese person

yì săng ŋu kah duōní.
će mōjī jī ḋən jīm jīm.
we(excl) to hear to look after negative to be able

Tu also wanted to go, he wanted to steal the machine from the Vietnamese, we feel we cannot bear to look after him.

Yi tāng Tu kah duōní. mbiq. bók palāng mbiiq.
će mōjī jī ñi jīm jīm. mīm. jie ngi mōjī mōjī.
we to scold Tu negative to be able to hit much others to hit

We are not able to scold Tu. Or beat him. Others beat him a lot.

Dó kum kah nhláiq tāng vədīq lēng.
će ŋum ńi jīm jīm ńi jīm ńi jīm ńi jīm
he,she, it also negative afraid to work, do to go to kill

He is also not afraid to go, he goes to kill.

Jarāuq Tu dōk leq leq boiq.
চুম মেড কি দুই দুই বাড়ি.
to bury alive Tu now place towards mountain

Bury Tu alive here in the mountains.

Soq vədīq balēk.
će jie jie jie jie jie jie jie jie jie jie jie
then to go up to one month previously I negative to go

Then they went ahead. I did not go.

Kithua Kivit uōch bōng dōng dó tōdt.

Kithua, Kivit dug a hole for him to stay in.

Nōk mō ku, hau kah kiāng. Ku ju Krēp.
ńūn mē nō, jīn jīn jīn jīm. nō jīm jīm.
now like I what negative to want I to look after Krēp.

As for me, how would I not want to go? I was looking after Krēp. (child)
Song höq tách nlogue mamak höq katop diq dó. finishing then to cut off tree, wood large then lid place, in, on he, she

After that then they cut big trees then covered them over him.

Tách nlogue kadod bóng uoch bóng yua to cut off tree, wood to cover hole to dig hole to order

Tu mtót toot. Kah chóom ahám. Tu to enter to sit, stay negative to be able to breathe

They cut trees to cover the hole, dug the hole, told Tu to go in and stay. He was not able to breathe.

Hau chóom ahám? Đò toot kallogue katiék. what to be able to breathe he, she, it to sit, stay inside earth

How could he breathe? He stayed inside the ground.

Nik di palåang uoch. Đò toot. this already others to dig he, she, it to sit, stay

Others dug like this. He stayed.

Nêk di song achek balek that is already finished that up to one month previously

Ông Tua lôq Ông Kóm tamôh nleq bûdî vòi iêq. Ó Tập tôc dê lêc dê tû mêm vêys jêce bêj bûdê iêq.

Mr. Tua and, with Mr. Kóm to ask where village to go

Like that it is finished, before Mr. Tua and Mr. Kóm asked where all the village went.

"Nleq padîî." "Chek padîî vòi iêq dyîîk hare. "Where woman that woman to go to hoe (field) field

"Where are the women?" "The women went to the fields."

Nleq padruuih. Padruuih tâp Tu. Óm mêm bâyûn. bâyûn dê làn tê. where man man to bury Tu.
"Where are the men?" "The men are burying Tu.

The soldiers said,

"If you do not look after Tu, in future if Tu still steals, we will kill all of you."

Mr. Tua said, "How can you kill him?

If you kill him, in future you will stay in jail.

All the village will stay in jail.
Burying Tu alive.

Go and get Tu. Then go and get him. Get him out again." They went to pull him out.

Yua Tu ghuh. Yua Tu chô.

to order Tu to go outside to order Tu to return.

They ordered Tu to go out. They told Tu to return.

Yi tàng tho dôk yi kah khîng.

we (excl) to make, letter now we (excl) negative to want

"We made a letter, now we do not want him."

Thái Tua móòn "Ôq løng Tu. Thăng chô.

teacher Tua to speak do not to kill Tu to bring to return.

Mr. Tua said "Do not kill Tu. Bring him back.

Tabâél tàng ba-aar dai uí kuôn truong.

time period to make paper captain district chief.

In future make a paper to the captain, the district chief.

Tàng ba-aar leq óng tinh. La kîchek kum chôm.

to make paper towards Mr. province if like this also to be able

Make a paper to the province chief." If it is like that, we can (make a paper).

Dôk la ve la Tu tông dô bado yi kah nhan

now if have if Tu steal this soldier we (excl) negative to ask for something

Dyoq. Hôq dô yua karôól Tu.

more then he/she, it to order area, fenced Tu

Now if Tu steals things from soldiers, we will not ask any more. Then he ordered to put Tu in a fenced area.

Yum nua Tu lôh sôk tâ{lq lin gaak lin kah lái.

night past Tu to set free over there soldier rafter soldier negative to see
Last night Tu escaped from over there where the soldiers guarded, the soldiers did not see.

Sooq, Tu soeq nik leq. Yi kakhin. 

He fled, Tu fled from there. We were afraid.

Kithêm duơnh mòôn leq truong trai, 
Kithêm to go downhill to speak towards camp chief.

Kithem went downhill and said to the camp chief, 

hau kôi palôc Tu. 

The camp chief ordered the soldiers to guard him. The soldiers did not see Tu.

"Why did you set Tu free?"

The camp chief ve dó yua lin gaak. Lin kah léi Tu, 
camp chief have he, she to order soldier guard soldier negative to see Tu.

Tu vôqi làng gluh soeq. Dó tông. 

tu to go other to go outside to flee he, she to steal.

Tu went another way went out and fled. 

He stole.

Mr. Joong do tông dó tông dan sung bôôr 

From Mr. Joong, he stole things, two machine guns which were near, one rifle.

Lin mòôn ndiô Tu lôi sung. Yua dó chik chek. 
soldier to speak where Tu to see gun to order he, she, it to look for
Burying Tu alive.

The soldiers said, "Where did Tu see the guns." They told them to look for him.

Dô kah châk.

he, she, it negative to look for.

He did not look for it.

Dô chîk vôîiq tambâî tamba vôîiq vôîiq sooq

leq boîq leq boîq changââî.

towards mountain towards mountain far

He went crazily, he went, fled to the mountains, to the mountains far away.

Badôî pâî dyôq kôôp dô.

soldier to take yet to capture he, she, it

Then the soldiers went to capture him.

Chô bôck bôck bôck sapat jêît manuih vôîiq

chek soq lái dyôq Tu sooq tôk leq.

look for then see yet Tû to flee there towards

They returned after much climbing up hills, many, sixty people went looking for him to see where Tu fled to.

Lin kôôp adîk karôôî Tû.

soldier to capture that area, fenced Tû.

The soldiers captured Tu, then put him in a fenced area.
Trung ui praq "Tabël budl pe la kah
lieutenant to speak time period village you(plu) if negative
ļu Tu, la kah teng Tu, nòeq yi
Tu if negative to scold Tu pluralizer we(excl)
to look after Tu if negative to scold Tu pluralizer we(excl)
tabl la dycq Tu tông dô badi, panh
time period if yet Tu to steal thing soldier to shoot
nòeq pe bdt.
all you(plu) to die sigh we(excl) to be afraid like this
pluralizer you(plu) all

The lieutenant said, "In future if your village does not look after Tu, if you do not discipline Tu, in the future if Tu yet steals things from soldiers, we will shoot all of you.

Bdt pe cẖat. Ơ yi kakhin kichek.
all you(plu) to die sigh we(excl) to be afraid like this

All of you will die." Oh like this we were afraid.

Yi têng "Wòeq he yi leng Tu.
we(excl) to work, do to go we(incl) we(excl) to kill Tu

We said, "Let us go and kill Tu.

Song he yi leng Tu, he wòeq
finished we(incl) we(excl) to kill Tu we(incl) to go

karóol Tu diq boiq.
area, fenced Tu place, in, on mountain

After we kill Tu, we will go and put h50 inside a fence in the mountains.

He nhan tâeq dô. He chô leq Dai Mi.
We ask from here we(incl) to return towards Dai My

We will ask from here. We will return to Dai My.

лемผู้ข้าพเจ้าที่คุ้ม

ข้าพเจ้าจะใช้พวกฯไป

พยาบาลจะอยู่ที่บ้าน

คำกล่าวของข้าพเจ้าให้พวกฯไป

พวกฯจะอยู่ที่บ้าน

คำกล่าวของข้าพเจ้าให้พวกฯไป
Burying Tu alive.

If he flees to another territory to stay in future, we are not sure.

La lin dudnh dan thung tam ad, kun döi
di hñm (em) hñm (em) sañg döi añt, bëm bëm
if soldier to go downhill near army camp here soldier
sañg nèk di pi dö yua dö.
va wëm "why is he here, he is doing work, do that is already they he, she, it to order he, she, it
If the soldiers come down near the army camp here, the soldiers will say, "Like this they ordered him."

Yua lin dudnh. Vëdiq he nhan chô.
di hñm (em) (em) wëm. (in) (in) (in)
to order soldier to go downhill to go we(incl) to ask(something) to return
They ordered the soldiers to go downhill.

Vëdiq he nhan chô.
di (in) (in) (in)
to go we(incl) to ask(for something) to return
Let us go and ask to return.

Chô nòk leq leng Tu. He chô he tđdt.
"why is he here, what is he doing" (in) (in) (in)
to return this is place to kill Tu. we(incl) to return we(incl) to stay
Let us return here to kill Tu. We will return so we will remain (here).

La bök dö tông, la móon "Odô mai tông."
if much he, she, it steal if to speak do not you(sing) to steal
If he steals a lot, if we say "Don't you steal."

Manuíh móon dö tông. Vëdiq he leng.
person to speak he, she, it to steal to go we(incl) to kill
"People say he stole. Let us go and kill."

"Steal a lot, I must kill you. Let us go and kill."

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នាមៈបុប្ផាដែលមានមាន និងដំបូងថ្មី ដែលមាន ដែល

Others will kill. Kill, don’t leave it undone. គនក់សាល់បុរីឈើ គនឈើ ដែលក់បាន

Yī nloom sok ku niên dyoq. យើងដោយកុម្មុជា ទីនជាមួយថ្មី

we(excl) six months previously when I child yet បានប្រែសម្រាប់ យើងដោយកុម្មុជា ទីនជាមួយថ្មី

Before when I was a child still. ដើមមកដែលយើងដោយកុម្មុជា ទីនជាមួយថ្មី

Ku katuiq md Bloat dik ve manuīh chek manuīh takōh. កើតមកនេិងបានដើមស្រុកឈើឈើថ្មីជាអាមេរះ

I small like Bloat this to have person that person older,important សួរដើមអាមេរះនិងលេខីកុម្មុជា ដើមនេះចុះបញ្ជូនឈើ ដើមឈើដែលមាន

I was small like Bloat here, there was a ដើមអាមេរះនិងលេខីកុម្មុជា ដើមប៊ីកុម្មុជា ដើមឈើដែលមាន

Bok dó tōng palān̄g tōng dó manuīh បានដែលមានមានមានមានដើមស្រុកឈើឈើថ្មីជាអាមេរះ

much he,she, it to steal others to work, do he,she, it person មានមានដើមស្រុកឈើឈើថ្មីជាអាមេរះ មានមានដើមស្រុកឈើឈើថ្មីជាអាមេរះ

takōh dó tōng adāk tōng atūch. ថ្មីជាអាមេរះដើមស្រុកឈើឈើថ្មីជាអាមេរះ

older, important he,she, it to steal pig to steal rooster រូបនុស្ថានដើមស្រុកឈើឈើថ្មីជាអាមេរះ វែងផ្លូវភាគប្រាក់

He stole a lot, others said he was an old មានមានដើមស្រុកឈើឈើថ្មីជាអាមេរះ ដើមឈើដែលមាន

person, he stole pigs, stole chickens. វែងផ្លូវភាគប្រាក់ វែងផ្លូវភាគប្រាក់

Hayum dó tōng palān̄g boch dó vōliq. មានមានដើមស្រុកឈើឈើថ្មីជាអាមេរះ វែងផ្លូវភាគប្រាក់

night he,she, it to steal others to sleep he,she, it to go នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

At night he stole, when others slept he នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

He stole a lot, others said he was an old មានមានដើមស្រុកឈើឈើថ្មីជាអាមេរះ ដើមឈើដែលមាន

person, he stole pigs, stole chickens. វែងផ្លូវភាគប្រាក់ វែងផ្លូវភាគប្រាក់

Pai chaneh vōliq téng. Dyōp rau chik ពីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ ពីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

in នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

chik នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

to take unhusked(rice) to go to steal every thing then នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

tōng. Palaanggan nal. 

៉េហើយ។ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

to steal others to know នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

He took unhusked rice, went and stole it. មានមានដើមស្រុកឈើឈើថ្មីជាអាមេរះ ដើមឈើដែលមាន

He stole everything. Others knew. វែងផ្លូវភាគប្រាក់ វែងផ្លូវភាគប្រាក់

Palaanggan teng "Leng abu dp adik. Óöq lodi.

others to scold to kill grandfather that do not to leave behind នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

Others scolded, "Kill that grandfather. Don't leave him alone. នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ នារីមកដើមស្រុកឈើឈើថ្មីជាអាមេរះ

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Burying Tu alive.

ដ្ឋឹង ដឹង តង់ បាន កូ បាកាលង់ មុន់ ដឹង តង់

សេនី នី ទូ នី បាកាលង់ សេនី នី ទូ នី

យ៉ាង ហិរញ្ញវត្ថុ ឥស់ វ៉ា សេនី នី ទូ នី

He will still steal all my things and others. He stole for a long time.

ផាត់រាប់ សាប់ នេះ តារឹង តំង់

រឹង អាហ្វ័យ ស្រឿង់ អាហ្វ័យ រឹង អាហ្វ័យ ស្រឿង់

six year, age others see much he, she, it to steal

For six years others saw him steal a lot.

"ប្រឹក្សារាប់ សាប់ នេះ" តារឹង តំង់

"មិន ស្រឿង់ យ៉ាង ស្រឿង់ មិន ស្រឿង់ យ៉ាង"

two year, age three year, age sigh others to work, do

"For two or three years," others said.

ញីជីយ សិទ្ធិការវាច់។ "ញីជីយ សិទ្ធិការវាច់"

Yua Katu leng ddop dong leq Katu.

ហិរញ្ញវត្ថុ យ៉ាង ដឹង ដឹង យ៉ាង យ៉ាង

to order Katu to kill to bear to to give towards Katu

"Tell the Katu to kill him, agree to give"

បាកាលង់កូមុន។ ឈីជីយ សិទ្ធិការវាច់ ឈីជីយ សិទ្ធិការវាច់

Yua Katu leng. Akóon dó dó ve akóon.

ហិរញ្ញវត្ថុ យ៉ាង ដឹង ដឹង យ៉ាង យ៉ាង

to order Katu to kill child he, she, it he, she, it to have child

Tell the Katu to kill him. He had a child.

បាកាលង់កូមុន។ ស្ត្រតូចមុន មិនបឹងមុន

Akóon dó ddop dong leq Katu.

ស្ត្រតូចមុន ដឹង ដឹង យ៉ាង យ៉ាង

child he, she, it to bear to to give towards Katu

He agreed to give his child to the Katu.

គ្រាប់ យ៉ាង ត៊ូចមុន។ មិនបឹងមុន ស្ត្រតូចមុន

Dó vôlich yua Katu bdor nak Katu

នេះ យ៉ាង នេះ យ៉ាង យ៉ាង យ៉ាង យ៉ាង យ៉ាង

he, she, it to go to order Katu two class (people) Katu

to sit, stay to converse

He went to talk to the Katu; two Katu people were sitting conversing.

មុន់យ៉ាងបាកាលង់ ឈីជីយ សិទ្ធិការវាច់ ឈីជីយ សិទ្ធិការវាច់

Akóon dó paláng kóop. Akonh dó, paláng lang.

ស្រឿង់ យ៉ាង យ៉ាង យ៉ាង ស្រឿង់ យ៉ាង យ៉ាង យ៉ាង

child he, she, it others to capture father he, she, it others to kill
Others captured his child. Others killed his father.

ដើម្បីទទួល ហុង្ស័៨៨ គ្មេរ តុំ ដែល គឺមាន នឹង នៅ គៅ នៅ he, she, it to work, do to be sinful negative to bury alive future
dំំ៖ ប៉ូ្័ ប៉ូ្័ មេឃ មេឃ កែបម៉ូឈឺ he, she to kill much he, she, it to kill one, only class people person

If someone does wrong, we do not bury alive, he will kill many, he will kill one person.

ដើម្បីទទួល ប៉ូ្័ ប៉ូ្័ មេឃ មេឃ ប៉ូឈឺ he, she, it to kill here to kill over there

He will kill here, kill there.

គឺមាន ប៉ូឈឺ ដែល

If he, she, it to kill one time to kill to see he, she, it

If he kills one time, kill him.

ដើម្បីទទួល មេឃ មេឃ ប៉ូឈឺ he, she, it to kill one, only person to kill

He already killed one person, kill him.

យុំ៖ ប៉ូឈឺ យុំ៖ បបិទ ប៉ូឈឺ he, she, it to kill he, she, it we to kill like Tu up to one month previously

We will kill him. We will kill like Tu before.

កែបម៉ូ្័ កែបម៉ូ្័ សេិឈឺ សេឈឺ សេឈឺ សេឈឺ he, she, it to work, do to have he, she, it to work, do pig pen like, why pig pen pig

They made a jail like a pig pen.

ហត្ផំង ឈឺ ឈឺ ឈឺ ឈឺ to cause to be strong side he, she, it to go outside
Burleying Tu alive.

Make it strong on the side so he (can't) get out.

Kah dông cha aviq kah dông òm dock.
negative to give to eat rice negative to give to drink water

Don't give him rice to eat, don't give him anything to drink.

Đúng hoq króól. Đò hoq chêt.
short time then without food he, she, it then to die

For a short time he will be without food. Then he will die.

Đô chích chêt dưnh. Đôr kase đô chêt di król.
he, she then to die short time two month he, she to die already without food

He will die in a short time. In two months he will die from hunger.

E vôiq lái lái chêt. Tôk diq đô króól.
future to go to see to die here place, in, on he, she, it without food

We will go and see if he is dead. Here he is dead from hunger.

Đô nôk đô vôiq bange lái vôiq bange lái
he, she, it now he, she, it to go to peek to go to peek

vôiq lái dycq đô mamông.
to go to see yet he, she, it alive

They go now to peep, they go to see if he is still alive.

Chô e bèël lái đô chêt aq.
to return future when to see he, she, it to die emphasis

They will return when they see he is dead.
La di manuih kdi Tu adik pambilang dyôp
if already person like, why Tu that others every

kanôón kum pambilang leng.  
village also others to kill

If there was already a person like Tu,  
others in every village would kill him.  

Kum tamôh kanôón abudôp dik têng kdi pe  
also to ask village grandfather this to work, do like, why you(plu)

we leng manuih adik. Dô têng "Leng."  
to have to kill person that he, she to work, do to kill

I also asked that grandfather's village, I asked "How about you, do you kill such  
people?" They said, "We kill."

Ku tamôh, "Kdi pe leng yi leng.  
I asked like, why you(plu) to kill we(excl) to kill

I asked, "Like you kill, we kill."  

Yi vôôiq têng karôông tôk leq leq boiq.  
we(excl) to go to work, do pig pen here towards towards mountain

We went and made a fenced area over here towards the mountains.

Vôôiq lôdi dô leq boiq.  
to go to leave behind he, she, it towards mountain

We went to leave him in the mountains.

Kah dông cha aviq kah dông ôm doch  
negative to give to eat rice negative to give to drink water

dyôq chât. Dyôp ngaai kanôón kichek.  
yet to die everyone, who village like this

We did not give him rice to eat, did not give him water to drink, then he will die.  
Every village does like this.
Burying Tu alive.

Yi Katu chek di yi leng manuíh. Katu yaal kum ve.
si ngaq diai diai si diai manuíh. ngaq diai guu ve.
we(excl) Katu that already we(excl) to kill person Katu long also to have

We Katu, that is how we kill people. The High Katu also do that.

Do ve manuíh dien manuíh chik praaq bai ba leng.
seii do manuíh gui manuíh gi chik praam. seii gi di.
already to have person crazy person then to speak crazy to kill

We had a crazy person, that person spoke crazily so we killed him.

Yi praaq. Kah leng do eq. Chek do vaaigh
diai diai gui gi diai gui.
we(excl) to speak negative to kill he, she, it no that he, she, it have, create
akdón tööh dien manuíh chik praaq.
manuíh diai gui manuíh gi
child over there crazy person then to speak

We said. "Don’t kill him, no." "There was a child over there, he was crazy," people said.

Mui chu mui nak chu mui
 muei gui gui
one, only occurrence one, only class people occurrence one, only
nak e dien bok.
mu gui gui
class people future crazy much

One time one person, one time one person will be very crazy.

Yua kum kah kiêng leng. Ku kiêng ayo do.
seii gui gui gui gui seii.
we two(excl) also to want to kill I to want to pity he, she

We two also did not want to kill him. I also want to pity him.

Ve dö Tu palâang móon,
we ve ve
have he, she, it Tu others to speak

There was Tu, others said,

Oong mai chik pai dö aduok; dö pai.
ok ma gui gui gui yap.
do not (you) then to take things Vietnamese he, she to take
"Don't you take the Vietnamese things;" he took them.

Tu óq mai chik vôôq mai gluèh
sì sìm bò hì nìm kâ bé nìm lèn
Tu do not you(sing) then to go you(sing) to go outside

"Tu don't go, you go outside

mai tâng hare dò, kah dò kah tông.
ìm nìm mè hì nìm, kè kè nìm nìm
you(sing) to work, do field he, she negative he, she negative to steal

you work his fields, he does not steal."

Kum lèn. Đo tôt diq dong dò.
ìm bò nìm nìm kè bò nìm
also to kill he, she, it to stay, sit place, in, on house he, she, it

Also kill him. He stayed in his house.

Đo chik praaq múi dò dò chik tâng
nìm jin pêr nìm nìm lèn nìm jin pêr
he, she then to speak one, only he, she he, she then to work, do

múi dò kum lèn.

mè nìm bò nìm nìm
one, only he, she, it also to kill

He talked to himself, he wanted to work
by himself, we also wanted to kill him.

Yì bòk mamuih dien yì bòdr pe jal yì kisièng lèn.

we(excl) many person crazy we(excl) two three time we(excl) to want to kill

We have many crazy people, two or three times we wanted to kill them.

Bòddi dò nàk yuch dò kah praaq dyoq.

but, he, she, it that is to cure he, she, it negative to speak more

But when he (Tu) was cured, he did not speak any more.

Nàk yì lòddi yì kah lèn kah.

then we(excl) to leave we(excl) negative to kill negative

Lòddi diq dong.

to leave behind place, in house
Then we left him, we did not kill him, no. We left him in the house.

Bagal tloko xaftaanglesi, pakaama, phola ngi dafatimbiwai, kina.

Dó tdat kah leng dydq dó praaq
he, she, it to sit, stay negative to kill more he, she, it to speak

Dó tdat diq dong yudq rau leng.
he, she to stay place, in, on house negative thing to kill

He remained, we did not kill any more; if he still speaks, kill him; let him stay.

Bodr kase la dó praaq tambái tamba, peng.

Two month if he, she, it to speak crazily to kill

In two months if he speaks crazily, kill.

Dó praaq masuyiq yudq aq.
he, she to speak short time negative particle

If he speaks for a short time, we will not kill him.

Muí kamó bodr kamó leng. Bodi paláang kah tdat

One, only year, age two year, age to kill but others negative to sit, stay

Dó yudq. Paláang makidi Tu dik, paláang kah tdat.

With he, she, it others like Tu this others negative to sit, stay

In one year, two years, kill him. But others did not stay with him. Others like this Tu, others do not stay with him.

Akoón dó yua budd leng.

Child he, she, it to order village to kill

Her children ordered the village to kill.
La kadiel akôon dó kah dông teng, la
sô rakmôk acêm tíe fur téet sû, sêj, sêj,
if wife child he, she, it negative to give to kill if
amooq Hen, hau kah dông, koi kah dông.
sêj, sêj, sêj, sêj, sêj, sêj, sêj, sêj.
grandmother Hen what negative to give like, why negative to give
If his wife and children, do not allow to kill, if grandmother Hen, why wouldn’t she allow, why wouldn’t she allow. (to kill her son)

La amooq Hen kah chik dông nêk yua amooq Hen
sêj, sêj, sêj, sêj, sêj, sêj, sêj, sêj,
if grandmother Hen negative then to give then to order grandmother Hen
tâng Tu. Òq chik tông dô aduôk.
Kah dông amooq Hen tôt diq dôk.
rah téet sêj, sêj, sêj, sêj, sêj, sêj.
negative to give grandmother Hen to stay in, on here
Don’t allow grandmother Hen to stay
Here.

Yua amooq Hen tôt tôoh leq.
Yua sêj, sêj, sêj, sêj, sêj.
to order grandmother Hen to stay, sit over there place
Tell grandmother Hen to stay over there.

La amooq Hen tâng dông changaai dông amooq Hen.
sêj, sêj, sêj, sêj, sêj, sêj, sêj.
if grandmother Hen to make house long way house grandmother Hen
If grandmother Hen makes a house, grandmother Hen’s house will be a long way away.

La amooq Hen leq Tu tôt ntua leq
sêj, sêj, sêj, sêj, sêj, sêj, sêj,
if grandmother Hen and, with from to stay, sit different and, with

dyôq palââng sai Tu.
îôk, phu, phu, phu, sêj.
yet others to judge Tu
Burying Tu alive.

If grandmother Hen and Tu stay in a different place, others still scold Tu.

The province chief does not allow them to return to the house any more.

We go outside, we do not let Tu stay here.

If Tu stays here in future if Tu still steals things, then we will ask to kill him.

We will ask to see him killed.

We will ask one more time to kill. We will ask permission from the government.

Tu took a gun and hit the soldier, he died.
The soldiers said like this, they did not agree to kill Tu. You, do not kill Tu.

"If you do not kill Tu, he will kill the soldiers and will kill us all" he said, before the lieutenant said one time, now if Tu steals; now it hasn't happened yet:

In future if Tu still steals, we will kill him. Now we do not kill him yet.
Song he leng Tu he nhan
finished we(incl) to kill Tu we(incl) to ask(for something)
tââq dai ui yi chô tɔɔt diq
from captain we(excl) to return to stay, sit place, in, on
Dai Mi chooh. Yi kakhin.
Dai Mi over there we(excl) afraid

After we kill Tu, we will ask from the captain for us to return to stay in Dai My over there. We were afraid.
Capturing children.  (Low Katu)

 Gerçekjäybämböy  (ngañyâmä)

La adyôm chek dó chik kôôp paniân taha,
if kidnapper that he, she, it then to capture child grown, older

DO yuôc rau kakhin kôôp paniân dyôh.
he, she, it negative thing to be afraid to capture child small

If there is a kidnapper, then he captures an older child; he is also not afraid to capture a small child.

Hoq tuul leq kalôông prôôm
then to put into towards inside basket, back (with lid)

dô dauông tôôh leq leq Aloon Asaap.
he, she, it to bring over there towards Aloon Asaap

Then he puts it into a back basket with a lid, he brings it back over there to Aloon and Asaap villages.

Bô daai chek yi dôôk dó
he, she, it to give to kill that we (excl) to name he, she, it
daai dô kôl manuíh.
to give to kill he, she, it to buy person

He gives the child to someone to kill, that’s what we call giving it to someone to kill; someone else buys a person.

Katu du kôôp Katu yaal dik.
Kat who, which to capture Katu long this

It is the Katu who capture those High Katu.

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ណាប់បំផុត

ដូង លំច មនុីឈ័ង ដែល ចង្កាប់ លំច មនុីឈ័ង
តុំះ និង អាចឈ្រើនូវ ជីវត្ិ និង អាចឈ្រើនូវ
to give towards person who, which far  towards person
កាហ ច៉ុងម សង់ ដូច ព្រោះ
នឹង មិន នឹង នឹង បាន
negative to be able to hear he, she, it to speak

They give the child to a person who is far away, to a person who cannot understand them speak.

មនុីឈ័ងវិដី់ មកសាច់ ក្នុង លំច ដូង ដូច
អាចឈ្រើនូវ ជីវត្ិ និង តុំះ និង បាន
person to go one month then to arrive towards house he, she, it

ក្នុង ដូច លំច ពាន់
ដូច នឹង នឹង បាន
then he, she, it to kill child

The kidnapper goes for a month, then arrives at his house, then he kills the child.

ណាប់អាច្លាយ់ គំនីតចំនួន មកសាច់
ដូង ដូច មកសាច់ ដូច លំច នឹង
then future village that, there to buy child child

ដូង លំច ដូច លំច បុំកុង ដូច
ដូច នឹង នឹង នឹង ដូច
that, there to give towards he, she, it very many thing

Then that village will buy that child, and give many things to him. (the kidnapper)

ដូង ក្នុង ដូច មកសាច់ ដូច
នឹង នឹង នឹង នឹង
the, she, it to buy village he, she, it to buy

That person buys, his village buys.

ណាប់អាច្លាយ់ គំនីតចំនួន, បានទំព័រ.

ដូង ដូច ចូល ណាប់អាច្លាយ់ គំនីតចំនួន ដូច លំច
ដូច នឹង នឹង នឹង នឹង
already he, she, it to return then village he, she, it to kill

He returned then to his village to kill. (the child)

ណាប់អាច្លាយ់ គំនីតចំនួន

ដូង កូត កាហ្វោះ ក្នុង យោង ពាន់កោត ដូច
ដូច នឹង នឹង នឹង នឹង
he, she, it to sharpen dagger, short then to order child to squeeze

ណាប់អាច្លាយ់ ដូច កាហ្វោះ បាច់ និក ដូច
ដូច នឹង នឹង នឹង នឹង
then he, she, it to pull dagger, long like this

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He sharpened the dagger, then ordered the child to squeeze it then the man pulled the dagger like this.

The child was afraid, he licked it.

When he finished licking, then the man stabbed him.

He stabbed, they played drums, they danced, they yelled, they screeched.

He (the kidnapper) was happy, the children, the wives and the men played drums, his village told a lot of other villages to come to see.

They eat meat, bring rice wine, bring rice, bring a lot of rice and meat to eat, they play drums for two days.
Pi dó barách maaíq yi dôók
they he, she to beat drum quickly all the time we (excl) to name
barách.

màaíq.
to beat drum quickly

They play drums quickly all the time, we call it playing drums quickly.

kah koi yi dông tariiq dik dó
no negative like why we (excl) to play (drum) buffalo this he, she, it
dông tu tu tu chek di dó dông.
to play (drum) sound of drum that already he, she, it to play (drum)

It is not like when we play drums for a buffalo, like this they play drums bang, bang, bang, like that they play drums.

Dô dông panhúct. Nêk di dó táróh.
he, she, it to play (drum) quickly like this he, she, it to screech

They play drums quickly. The men screech like this.

Padiil nek lông yayaq. Bök padiil yayaq.
girl, woman then then to dance (women) many girl, woman to dance (women)

Then the women dance. Many women dance.

Yua kanóón bôôr kanóón pe kanóón puôn kanóón
to order village two village three village four village
vôôiq lông nhoom lông bök manúih. Nhoom bôôr tangai.
to go then meet then many person to meet two day

They always order villages, two villages, three villages, four villages to come, then many people come and meet together.
They meet for two days.

Song hadyaq dó yông sok dêk,
finished then he, she, it to hang up hair that
During children.

that then they hang up that hair,

child's)

they do 

theng. Ve pani$n nek pa$uck

he, she, it to work, do to have child then to persuade

m$n too$h v$bq nghang too$t leq dai.

ld over there to go we two (incl) to sit, stay towards I, myself

they do like this. They have a child,

they persuade him to go over there,

two will go, sit with me.

di di long buui.

sit, stay this this then to be happy

here, then be happy.

she, it to wither hair place, in, on communal house

they hang the hair in the men's

she kel$e xio$e d$e$k"e.

a pal$e bang ko$e pani$n, ravaai

future others to be able to to capture child

she, it to wither hair place, in, on communal house

other others will be able to capture

the souls of those dead people.

ravaai manui$m mamong. Mai to$t

order soul person alive you to sit, stay with, and I happy with I

order the soul of a dead person to

ve; "You stay with me, be happy

pal$e bang ko$e manui$m pani$n ntua.

others to be able to to capture person child different

future others will be able to

people, different children.

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He (the kidnapper) will return to kill. He feels full, he will kill. He is full, rich with many things, then he is happy.

If he cannot capture and kill people, he and his village are sad.

He thinks he will die, he will be hungry, many will die, one on one day, one on one day.

"He will die," the person heard like this.

A kidnapper says, "Village, let's go out to capture children from different villages."
dō gluh kóɔp dō vɔɔiŋ
he, she, it to go outside to capture he, she, it to go
kase hoŋ dō chō.
month then he, she, it to return
this he goes out to capture, he goes
two months then he returns.

chik vɔɔiŋ leq kanön aŋtōŋ vɔɔiŋ
it then to go towards village over there to go
kanön aŋtōŋ.
capture village over there
he goes to villages over there, he
to capture in villages over there.

kah ve paniennent kah bān kóɔp.
har negative have child negative to be able to to capture
leq kanön aŋ di glüh bān
and is able to this already to be able to
towards village here this already to be able to
paniennent hadyq dō chō dō iŋm
capture child then he, she, it to return he, she, it delicious
dyq dō mahaal.
yet he, she, it happy

means that there are not any children
cannot capture them. He goes to a
here, where he has already
children, then he returns, then
happy.

dāŋg chō leq kalōŋg dong dō
he, it to bring to return towards inside house he, she, it
bring it back inside his house,

paniennent cha aŋy uŋq rau dō pakroŋ
have child to eat rice negative thing he, she, it cause hunger

dō oŋkē, xei lika wuŋhik dō
he, she, it to bring to eat it, it

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In future he says it will die.
Carrying rice to the sister. (Low Katu)

តឹងដើម្បីដឹកនាំបែប្រការ។

To stay place, in, on house you (plu) now now in your houses now.

fish (with line) fish to harvest rice now we (excl) woman to

fish with a line and harvest rice women harvest.

loom mbah kadóong. and make thread thus.

first, before to fish (with line) fish

then catch fish with a line.

wine wine to make rice wine rice to hold in arms village

they make rice wine. They carry in their arms to the village.

then to eat meat fish to have fish towards river to go

eat fish. They have fish and river.

girl, woman to harvest rice

the women to harvest the rice.

hare. then we excl to name to look after field

that we call looking after the

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ស្ដែត ស្លឹក ប្រុង ស្ដែត ។ ស្ដែត ហ្វារ ។
to harvest finished to sacrifice to harvest to harvest field

We harvest, when we finish sacrificing, we harvest. We harvest the fields.

ប្រុង ស្លឹក, ប្រុង ស្លឹក ស្លឹក ។
girl,woman also to harvest man also to harvest

The women also harvest, the men also harvest.

ឈឺស្លឹក ស្លឹក ប្រុង ប្រុង ឈឺ ស្លឹក ។
much rice finished to reach man to follow to harvest

When there is much rice, then the men follow harvesting.

ស្ដែត ប្រុង ស្លឹក ហ្វារ ។
to harvest to roast rice and to pound

We harvest rice, roast and pound it.

ខ្លឹម មនុស្ស មនុស្ស ខ្លឹម ។
and,with to look after child place,in, on house month now to be tired

And we look after the children in the house. This month we are tired.

ស្ដែត មនុស្ស មនុស្ស ។
to harvest person month now

People harvest this month.

ស្ដែត ខ្លឹម ដូ ការ, ការ ។
to harvest and, with he,she, it cold(weather) cold(weather) rain

They harvest and are cold, it is the cold rainy time.

មនុស្ស ហ្វារ ។ Yi ទឹក ឈឺ ដូ ឈឺ ។
to look after field we(excl) to stay place, in, on house six months previ

We look after the fields. We stayed in the houses before.

ព្រឹត្តិយ៍ ព្រឹត្តិយ៍ ព្រឹត្តិយ៍ ។


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I have to sit, stay like this have to hear to be tired when now stay like that now we feel tired.

The harvest is where future full harvest; we will be satisfied eating that rice. In one day we have much

rice is a little rice, they are not tired. They are not tired.

There is a woman to harvest little rice and, with man to have much

woman harvests, there is not much with the men there is a lot.

The women will winnow and shake the rice in the air.

that is to look after field

field to look after animal

They look at the fields, and look after the fields. They look

meat to eat rice that’s enough what to harvest
If they do not eat meat, they eat rice, that's all. How do we harvest?

Lǒː di akōːn diy dòng. Akōːn boch loq akan.

to leave behind child place, in, on house child to sleep and, with mother

We leave the children in the house. They sleep with their mothers.

Akan nek haːlòːch aviq ām. Bu rayiu e chó.

Akan nek halôch aviq ām. Bu rayiu e chó.

mother that is to shake rice to winnow afternoon tomorrow future to return

Then the mothers shake the rice and winnow. Tomorrow afternoon they will return.

E padruuih chó tāːq hare.

E padruuih chó tāːq hare.

future man to return from field

The men will return from the fields.

Nek padruuih chó tap aq. Tap aviq.

Nek padruuih chó tap aq. Tap aviq.

that is man to return to pound emphasis to pound rice

Then the men return to pound rice. They pound rice.

Song sóːt aviq nīk sóːt aviq leq jîːŋ.

Song sóːt aviq nīk sóːt aviq leq jîːŋ.

finished to harvest rice this to harvest rice towards rice house

When they finish harvesting the rice, they harvest rice like this, and put it in the rice house.

Něk la bóːk aviq tǔːl leq póːm aviq.

Něk la bóːk aviq tǔːl leq póːm aviq.

that is if much rice to put into towards basket rice

Then if there is a lot of rice, they put it into the large rice basket.

Yi dóːk pu leq póːm.

Yi dóːk pu leq póːm.

we to name basket and, with basket

We call them the 'pu' and 'poom' baskets.
gua aviq tâliq tuul leq póom.
det tâliq tuul leq póom.

is to carry on back rice from to put into towards basket

kâm méúh xôi lek yêu kâm méúh xôi lek yêu

they carry rice and pour it into the basket.

póom ve dëyôp yi cha.

kâm méúh xôi lek yêu

basket to have enough we(excl) to eat

mêúh xôi lek yêu lek yêu

the basket is full, we have enough

song chik nêk
gluh leq hare.

fr either to put into towards basket that is finished then that is

bôq nêk

pour it into the large basket, then

song chik nêk

is finished we work and pile it up, go out to the field.

leq hare.

padiil dó chô.

woman he,she, it to return

ba phênh padruuih kêm bôq nêk

the women return.

lai kah ve padruuih diq dong.

it to see negative to have man place,in,on house

kêm bôq nêk

the men are not in the house.

leq hare.

already man to go towards field

kêm bôq nêk

man have already gone to the fields.

yêu kâm méúh xôi fot salek yêu kâm méúh xôi fot salek

woman return.

akôôn padruuih; la vôôiq dam hare padiil chô.

he child man if to go field,small field girl,woman to return

lai yêu kâm méúh xôi fot salek yêu kâm méúh xôi fot salek

the boys; if they go to flatten rice, the women return.

yêu kâm méúh xôi fot salek yêu kâm méúh xôi fot salek

already we(excl) to stay place,in, on house
That is how we stay in the house.

If we are tired from working the fields, we are very tired; if we do not get rice to eat, we are not able to eat.

Before we stayed in the houses (but) now only in the afternoon.

The women also harvested, the men also harvested.

If there were older children, the children also harvested. The men harvested.

They will be tired from harvesting, they harvest and dry the rice.

They dry rice, if the weather is dry, then they dry rice like that.

干 to order girl, woman to winnow.
rice is dry, they tell the women

(use to winnow he, she, it then man to put into towards

tuul leq póom, tamót aviql. use to put into towards basket cause to enter rice

when winnow, then the men put it to rice house, they put the rice into basket.

yí dó nők dí. La bdk aviql yí dieng. bím, maa, leq yi dieng. if much rice we (excl) taboo

taboo is like that. If there is much rice taboo.

dieng kah dóng halóoch yí tuul leq kah dóng ngaai halóoch táiq kanóon. taboo negative to give to shake rice we (excl) to put into towards

(taboo, we do not allow them to pour rice. We pour it into the back with a lid. We do not let anyone from village shake the rice.

vôiq tamóóí gui. we to go to visit to carry on back

that future future to carry on back towards sister of boy later we will carry it to our

achek e tabéel gui leq mamooq. that sister of boy to return to visit year, age

mamooq chó tham kamó.
The sisters will return to visit once a year.

 Gui mamoq. Leng atush. 
 to carry on back sister of boy to kill chicken

The men carry rice to their sisters. They kill chickens.

to sell fish to sell frog one year two occurrence

They sell fish. They sell frogs twice a year.

Mufi chaneh mufi chaneh kachaóí. 
one, only unhusked(rice) one, only unhusked(rice) type of rice

They only have unhusked rice, one type of it.

Téêng gui kachaóí chék 
 to work, do to carry on back type of rice that is, then

mamoq la ve anuq mamoq leng anuq. 
sister of boy if have dog sister of boy to kill dog

They work, they carry the rice on their backs, that is to the sister. If she has a dog, she kills the dog.

La kah ve anuq thói. 
if negative have dog that's enough

If she does not have a dog, that's all.

Uh kruung giil padyok pachó. 
 to boil stew, vegetable only to mix cause to return

Ve anuq leng anuq. 
 to have dog to kill dog

She boils vegetable stew only, she mixes it and returns. If she has a dog, she kills the dog.
rice to the sister.

do ve kavaan ve adåak nik leng adåak.
qui vok pøem va əɛənim tit ñiŋ əŋənim.
who, which to have rich to have pig this to kill pig.

kør is rich and has a pig, then they dig.

mooq, mamiing vōiŋ leq mamoq.

kør, mamiing initt əŋənim. mamiing.

sister of boy brother of girl to go towards sister of boy
brother goes to the sister.

buôh buôr chu. Machu kə machu laloom nek vōiŋ.

kør pøem əŋənim. pøem əŋənim. mamiing əŋənim əŋənim. vōiŋ.

wine two occurrence one time particle one time before then to go
drink rice wine twice. One time first time then they go.

padill loq padruuih dóŋg baq akóon

phul pha Bon tyv ñiŋ ñiŋ ñiŋ ñiŋ ñiŋ.

ch girl, woman and, with man to give to carry child

nek chó tham kamó yi düók.

véni jë mëm këm əŋənim. təm.

then to return to visit year, age we (excl) to name.

and the boy carry the child, they return to visit every year we say.

paq palaang tōh buôh.

paq bëm mëm. mëm. mëm.

from others to pour out wine

kør others pour out rice wine.

kør buôh leng attuucht dah

kør kør əŋənim əŋənim əŋənim. kør.

of girl to pour out wine to kill chicken to eat meat

man kadóong baan aduh padyok chik rau.

man see pøem əŋənim pøem əŋənim. kør.

sell fish to sell frog to mix that thing

after pours out rice wine, he kills a
ear chicken to eat meat and rice, he sells fish

and mixes the things.

paq padyok adåak.

kør, pøem əŋənim.

e to give to mix pig.
They do not allow to mix pig. (with it)

The village will follow to help those

They help to sell (things). They tell the

They bring it back for the village now to

That is what we call returning to visit

We return to the brother. We eat

We eat fish, eat chicken. That is all I am

They do not allow to mix pig. (with it)

The village will follow to help those

They help to sell (things). They tell the

They bring it back for the village now to

That is what we call returning to visit

We return to the brother. We eat

We eat fish, eat chicken. That is all I am
Clan taboos.  (High Katu)

 ama, taha dō, akóón ava
father, older he, she, it child uncle (older brothers)

móón. Ji kah gamuôh.

èk: to speak (excl) negative to say name

sister, if she is older, we call her aunt's children. We cannot say names (the cousins)

kah gamuôh, sasaau ji

èk negative to say name grandchild we (excl)

kah gamuôh, dieng.

èk negative to say name taboo

we cannot say the name, we say child, it is taboo to say the name.

bô dōng dyang, táq dó dōng

s ji, she, it to give crock from he, she, it to give

ji dieng gamuôh.

èk, it to say name price we (excl) taboo to say name

the time when they (a boy's father) give crocks, from the time when the bride price, it is taboo to father's sister's name.

kala, dō móón kala.

èk owner, boss he, she, it to speak owner, boss

she belongs (to someone), she (to the boy, the grandchild)

prohibiting the brother-in-law to be a brother's wife, her sister's husband, her husband's father's sister, her son's wife. She is the owner of her husband's home. She is the owner of her husband's house, she is the owner of her husband's property. She is the owner of her husband's property. She is the owner of her husband's property.
Vaaih akóon ku, vaaih akóon anó
have, create, become child I have, create, become child sibling, older
anó ava ahai, anó ama ahai.
sibling, older uncle (older brother) before sibling, older father before

Móon ava vaaih ndil,
Móon ava vaaih ndil,
Móon ava vaaih ndil,
to speak uncle (older brothers) have, create, become woman, girl

chó adó. Sasaau dông ku danah.
chèd sae. Sasaau dông ku danah.
chèd sae. Sasaau dông ku danah.
to return he/she, it grandchild to give I meat

(parents of girl) say if the uncle has a girl,
he gives her to a boy. The boy
grandchild gives meat to the girl's
parents.

Kah dông suih ya dó móon.
Kah dông suih ya dó móon.
Kah dông suih ya dó móon.
negative to give wife's brothers he/she, it to speak

"Do not give anything to the wife's brothers," the boy's parents say.

Ji móon dó sasaau.
Ji móon dó sasaau.
Ji móon dó sasaau.
we (excl) to speak he/she, it grandchild

We say he is the grandchild.

Ji Katu suih ya sasaau dông.
Ji Katu suih ya sasaau dông.
Ji Katu suih ya sasaau dông.
we (excl) Katu wife's brother's grandchild to give

We Katu, the grandson gives to the
wife's brothers.

La daruôh dông, daruôh vil, mdoch dó
La daruôh dông, daruôh vil, mdoch dó
La daruôh dông, daruôh vil, mdoch dó
if together with house together village how many he, she, it

bån danh, dô dông anam.
bån danh, dô dông anam.
bån danh, dô dông anam.
to get, catch many he, she, it to give class.

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ពាក្យគំនិតបញ្ចប់យើងនឹងស្វែងរកបានដែលក្រោយពេលក្រោយតែខ្លួនឯងអាចធ្វើការ។

៤៩៥
Vaaih akóon, mamiing amálehŋ, nêk
have, create, become child brother of girl mother that is
chôom kadiél ku. Akóon mamiing amálehŋ.
child brother of girl mother

If my mother’s brother has a child, then she can be my wife. My mother’s brother’s child.

Akóon ava, akóon ayai, mai nal.
child uncle (older brothers) child uncle you (sing) to know

My uncle’s (older brother of my mother) child, or my uncle’s (younger brother of my mother) child, you understand. (can be my wife)

Chôom kadiél ku. Ku móon kala.
to be able wife I I to speak owner, boss

Akóon mamiing amálehŋ.
child brother of girl mother

She can be my wife. She belongs to me. My mother’s brother’s child.

Akóon anô, anô ama ndîl, akóon
child sibling, older sibling, older father woman, girl child
ava, nêk sasaau nêk.
uncle (older brothers) that is cousin that is

The older sibling’s child, if my father’s older sibling is a girl, the uncle’s child then is my cousin, my ‘sasaau’.

Vaaih akóon ku, nêk, chôom ku dông dó.
have, create, become child I that is to be able I to give he, she, it

There is my (girl’s parents) child, then, I am able to give her to the uncle’s child.

Akóon ndîl, nêk ku dông akóon ava.
child woman, girl that is I to give child uncle (older brothers)
child is a girl, then I give her to the child.  

Katu móon kala dráp.  

Katu to speak owner, boss bride price 

say the man is the owner of the price.  

dráp ji móon.  

boss bride price we(excl) to speak 

he owner of the bride price.  

móon akonh akan saang dah cha béel ahai.  

to speak father mother to finish to eat meat to eat when before.  

spoke to the girl's father and when we finished eating meat

ëm ëm ëm ëm ëm ëm ëm ëm ëm ëm ëm ëm ëm ëm ëm 

it grown, older I to name he, she, it sibling, older 

Gamuôh, gamuôh. Gamuôh kiêng drôk 

to say name to say name to say name to want to name  

âno;  

âmo;  

older sibling, older 

sister is older, I call her older 

I want to say the name, I can we want to say the name of the thing, we can say it.  

drôk adî, adî gamuôh.  

to name ygr sibling ygr sibling to say name  

want to say the name of the sibling, we can say it.  

chôôm diêng. Yaq suîh ya sasau.  

to be able taboo do not mother's brother cousin  

taboo to say it. They are not the brother's cousins.
Acią, abudp angah, ava, 
ay, tê, ak ciem akm, a, 
male cousin grandfather aunt sister uncle (older brothers)

ayai ama amâeq, kah chôóm dôók.

Male cousins, the aunt's grandfather, uncle (older brother), uncle (younger brother), father, mother, we are not able to say the names.

Akoön ava ndil, kah chôóm gamuôh.

child uncle (older brothers) woman, girl negative to be able to say name

If my uncle's child is a girl, I cannot say the name.

Kah móón adi anô, muí adi móón.

negative to speak ygr sibling sibling, older one, only ygr sibling to speak

We do not call her younger or older sibling, we only say younger sibling.

Akoön ava, ndil, anô ama, 
akhlop ako, mî, a, 
child uncle (older brothers) woman, girl sibling, older father

akoôn ndil, la ndruîh, ji kah gamuôh.

child woman, girl if man we (excl) negative to say name

If the uncle's (older brother) child is a girl, the father's older sibling's child is a girl, we can say the name; if it is a boy, we cannot say the name.

La ndil, ji gamuôh. Akoön adi ndruîh akonh.

if woman, girl we (excl) to say name child ygr sibling man father

If it is a girl, we can say the name. The father's younger brother's child.

Chôóm, adi chôóm. Gamuôh achak chôóm, yaq diâng 
jal, ak, akam jêm, sâm ojia jêm, ak dêum. 
to be able ygr sibling to be able to say name body to be able not taboo

We can say younger sibling. We can say the name, it is not taboo.
chóóm, gamuûh chóóm.

កំួង, ខ្មែរ កំួង.

ing to be able to say name to be able

achak dô.

អាហារ ដូច.

name body he,she, it

say the name of the younger

អាហារ, មិន អាហារ ដូច អាហារ,

We can say her name.

father before one, only grandfather same

andô, vaaih ayai,

ស៍៦, នាគ ស៍៦ នាគ ស៍៦,

create,become sibling,older have,create,become uncle

ava, nèk

ស៍៦ប់, នំច

create,become uncle(older brothers) that is

andô. 

ស៍៦ប់.

sibling sibling,older

grandfather before, the same

ather has an older sibling, has an

younger brother), has an uncle

brother), then they are older and

sibling.

akôón ava, vaaih

ស៍៦ប់ ស៍៦ប់, នាគ

create,become child uncle(older brothers) have,create,become

ayai, vaaih akôón ama, jí

នាគ នាគ, ស៍៦ប់ ស៍៦ប់, នាគ

uncle have,create,become child father we(excl)

andô daruûh.

ស៍៦ប់ ស៍៦ប់, ស៍៦ប់.

sibling sibling,older together

is the uncle's (older brother)

there is the uncle's (younger

child, there is the father's child,

younger and older siblings

father.
Lúc họa̍h a-du̍k rò tòh tòh, ngaai chik
niu̍t gîn sèng chèng i lo̍h i lo̍h, . wúi jîn
finished what Vietnamese over there over there anyone, who then
món adì anó. Kah ji, gamuôh.
ám ci tsô kú, sâng. yû, sângô.
to speak ygr sibling sibling, older negative we(excl) to say name

All the Vietnamese way over there, 汝與可合三與四與五與
whoever wants to, can only say younger and older siblings. Not us, we can say
the names.

Adì anó amâe̍q, vaai vaaih
sèng sèng, sâng, sâng, sâng, sâng
ygr sibling sibling, older mother to have have,create,become

adi amâe̍q ndîl, nêk akôón angâh ji món.
sèng sâng, sâng, sâng, sâng, sâng, sâng
ygr sibling mother woman girl that is child aunt sister we(excl) to say

Mother's younger and older siblings, if 汝與可合三與四與五與
there is a girl, a younger sibling of the
mother, then we call her the aunt's child.

Vaai vaaih adì ndruíh akôón ayai ji món.
waài gîn tsêng sèng 汝與可合三與四與五與
to have have,create,become ygr sibling man child uncle we(excl) to say

If there is a younger sibling, a boy, we 汝與可合三與四與五與
call him the uncle's child.

Akôón ava ndruíh, akôón
sàng sàng sàng sàng, sàng sàng
child uncle(older brothers) man child

ava ndîl, ji món.
sèng sâng
uncle(older brothers) woman we(excl) to speak

We say the uncle's (older brother) son, 汝與可合三與四與五與
the uncle's (older brother) daughter.

Vaaih akôón ayai, akôón ndîl, chóóm
sàng sàng sàng sàng, sàng sàng
have,create,become child uncle child woman girl to be able

bân kadìa̍l.
miû hâi-púi.
to get,catch wife

If there is a daughter of the uncle 汝與可合三與四與五與
(younger brother), we are able to take
her as wife.

tàu̍h miû-sa̍h-sa̍-yóo pór (miû-sa̍-yóo)
the surname of the younger brother's
wed. 500
ប្រវត្តិចិត្ត អម្ពឺមឺ, នាមឃុំ, អនុចក្កា

កសិប្បនិខ្មែរ អាហេAPPER

ការបង្កើតកូនស្រី, ក្លាំងមុខ និង ការចែករំន់

ការមានបច្ចុប្បន្ន, កោរូស្សី (ដើម), ្គេរ និងឯកសារ។ មកអាហារក្លាំងមុខ, ដោយសកម្តីៗរីករាល់

ប្រវត្តិសិទ្ធិនៃកូនស្រីដូចជា មកអាហារក្លាំងមុខ

ដើមត្រូវបានលក់ ក្លាំងមុខនិងអ្នករូបរីករាល់ដោយសម្រាប់កូនស្រីទេៗ។ មកអាហារក្លាំងមុខ

ក្លាំងមុខបានរកឃើញកូនស្រីដោយសម្រាប់កូនស្រីទេៗ ដែលមានបំណងថ្លៃ

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ក្លាំងមុខបានរកឃើញកូនស្រីដោយសម្រាប់កូនស្រីទេៗ ដែលមានបំណងថ្លៃ
The uncle's (younger brother) child is a girl, the mother's brother's child, if she does not return (to her husband), we tell them to pay the fine.

Môch ji Katu móön kala. Tôöm yüm dráp. how much we(excl) Katu to speak owner,boss to pay fine debt bride price

How much? We Katu say she belongs to us. We tell them to pay back the debt of the bride price.

DO kah kieng ku, móön ku báahn dráp he, she, it negative to want I to speak I to get, catch bride price

tóöm.

I I pay(fine,bride price)

If she does not want me, I say I will get my bride price, I tell them to pay it back.

Ku toöm tâaq dó ndruíh ku tóöm pay(fine,bride price) from he, she, it man I pay(fine,bride price)

I (boy) tell the man who took her to pay the bride price. If the girl returns home, the boy will pay back the bride price.

Ji móön tóöm yüm dráp. we(excl) to speak pay(fine,bride price) debt bride price

We say to pay back the debt of the bride price.

Kônh aduôk tóöm yüm daak, júdk

what Vietnamese pay(fine,bride price) debt water to persuade

tâaq mai jëëh.

from you(sing) money
នរណាចំពុងបញ្ចេញទៅកាន់អំពីការទទួលបរាជ័យ ដែលត្រូវតែផ្តល់ទៅអ្នក បានជួយរួមសដូចប្រចាំពេល ដែលអ្នករកឃើញ ប្រសិនបើអ្នកយល់ដាចំពោះទំនិញប្រចាំពេល។

**Vietnamese tell you to pay the bride price before they persuade you to get the water, they persuade to get from you.**

ចុងក្រោយវេយ្លះជាក្រុមអំភ្លឺដែលប្រឈមមកយើងដោយការទទួលបរាជ័យ ដែលអ្នកមិនអាចរួមស្តារឈ្មោះទៅប្រភេទទំនិញ ជាមួយក្រុមប្រចាំពេល។
The uncle's (younger) younger sibling took a wife before, the father gave a big bride price.

Ayai mamieng amâeïq, nêk ayai, mamieng amâeïq 
אםיאי מאמייאנג אמאי,▾ נiek אמאי, ▾ מאמייאנג אמאי
uncle brother of girl mother that is uncle brother of girl mother

тадì, ayai pai kadièl, pai kala palââng 
תדיאי, ▾אמיאי פai קדייאל, ▾פיו קלא פלאיאנג
younger uncle to take wife to take owner,boss others

ama dòng dráp majêt. 
אמא דינא דראפ מיאזט.
father to give bride price ten

Bøq vaaih akaîn ayai, dö kah 
בזאיא ▾вен אויאי, ▾דיאיק קאhä
then have,create,become child uncle he, she, it negative

tøòq ku, dö dok alââng. Nêk 
תוזאיק ▾קע ▾דיאק דוק פלאיאנג. ▾ניאק
to believe, obey, able I he, she, it to go uphill others that is
dráp ama majêt, dö boor jêt. 
דראפ ▾אמא מיאזט ▾דיאק בוער ייאט.
bride price father ten he, she, it two ten

There was the uncle's (younger) child, she did not agree to have me, she went up to others. The father's bride price was ten, it was twenty for them.

Bëel ayai pai kadièl, dö juk dráp 
ביאיל אויאי פai קדייאל ▾דיאק גוט דראפ
when uncle to take wife he, she, it to persuade bride price

taâq ama, taâq ama, ama döng majêt; 
תאאיאמס ▾תאאיאמס ▾אמא דיאיג מיאזט;
from father from father father to give ten

vaaih akaîn dö, nêk, akaîn ayai, dö 
вен אויאי ▾דיאק ▾ניאק ▾ואיאי ▾דיאק
have,create,become child he, she, it that is child uncle he, she, it

kah tøòq ku. 
קאה ▾תוזאיאק קא
negative to believe, obey, able I
The uncle (younger) took a wife, he agreed the bride price with the father, his mother gave ten things, then there was the uncle's child, she did not agree with me.

ដូច្នេះ គ្រឿងប្រដាប់ៗ នៃកុមារជីវិត: បានទំនាក់ទំនង។

woman, girl he, she, it negative to believe, obey, able I

manúih alâang, majêt dráp. Ahaï, boor jêt tôöm.

តូចៗ ឬ ទឹក ឬ សាលា មិន មាន. ស្តី, កែន ប្រាគ ស្លៀង។

Each person others ten bride price before two ten to pay (bride price)

I did not agree to have me, she other people, the bride price was twenty things. Before, we told them to pay bride price of twenty things.

មានឈឺសមិទ្ធិចិត្តឈឺ, ដំណើរការ៖ ភ្លឺកំពុងៗ ស្ទង់ៗ ព្រះគោយ ព្រះម៉ន ឈឺសមិទ្ធិចិត្តឈឺ ផ្លែចរ័ណា ព្រះម៉ន ឈឺសមិទ្ធិចិត្តឈឺ ផ្លែចរ័ណា.

ayai ahaï, dòng

eəi eəi, ðiəi

tο uncle before to give

mai nal.

In the

brother of siblings' wives) you (sing) to know

Ivve to the uncle (younger) before, the uncle, the younger brother of siblings' wives, you understand.

nuih ya kah kiêng, pai ndil kah

mother's brothers negative to want to take woman, girl

k ding.

particle

not want women from the brothers, we take different

mamooq ama, mai sang, kah

sibling sister of boy father you (sing) to hear negative

bân kadiel. Sasaau.

able to get, catch wife father's sister
We cannot take the father’s sister’s younger sibling, you hear, we cannot take her as wife. That is the father’s sister.

We cannot take father’s sisters as wives.

If we take the father’s sister as wife, you hear, we cannot make her the wife. They are father’s sisters.

We cannot take father’s sisters as wives.

If we take a wife from the father’s sister, from where will we get the bride price, from where will we get crows? (there is nowhere)

La ku pai kadiel tâaq akóon ava, akóon angah, vaai dóng ku dráp.

La pai kadiel mamooq ama, mai sang, kah if to take wife sister of boy father you(sing) to hear negative

La pai kadiel mamooq ama, ntâaq

if to take wife sister of boy father from-where
dóng dráp, ntâaq dóng dyang.

If I to take wife from child uncle(older brothers)

child aunt sister to have to give I bride price
a wife from the uncle's (older) child, I give a bride

dong kū kapiu, vaai dong karok.

اثناء الموسيقى، أتى إلى أجل الإطارات.

to give I buffalo to have to give cow

to give me water buffalo and cows.

chōom pai, akōn ava, akōn angah.

بنت، نحن، نحن، نحن

to be able to take child uncle (older brothers) child aunt

child to take these, the uncle's child, the aunt's child.

moq ama, la taha ama, angah ku móon,

ما هي، لب ما هي، ما هي

er father if grown, older father aunt sister I to speak ama.

أكوون أنغاه، دو دوونiku drap.

أكوون أنغاه، دو دوونiku دراب

father child aunt he, she to give I bride price

father's sister is older than the say aunt, father's sister. The child gives me the bride price.

dō ndil, nēk akōn ava.

دودنيل، نيك أكوون أوا

in, older he, she woman, girl that is child uncle (older brothers)

is older, then she is the uncle's child.

i, chōom dō pai. Akōn angah pai.

أى، أكوون دو أوا. أكوون أنغاه أوا

(to excl) to be able he, she, it to take child aunt to take

in take our children. We can take this child.

ming amēeq, chōom bāan kadiēl.

من، آميي، أكوون بانن كادييل

mother of girl mother to be able to get, catch wife

take wives from the mother's

moq ama, kah.

ما هي، شاه

father father negative
From the father's sister's side, no. (we cannot get wives)

Mamooq ku, kah chóóm bān kadiēl,  
merū, ṛkā, gēm phīm pagūm,  
sister of boy I negative to be able to get, catch wife

do lōh alāāng, chóóm ku dāh a-oōk,  
that mēh oōlī, āmī ṛkā sen,  
he, she, it comparative others to be able I to eat meat pig

chóóm ku dōdā drāp.  
āmī ṛkā mēh  
to be able I to bear to, agree, obey bride price

He is not able to take my sister as wife,  
she goes past to others. I (boy) am able  
to eat pig, I am able to agree to the bride  
price for her.

Hau chóóm bān, daruōh  
āmī gēm,  
what to be able to get, catch together with house

How can we take our sister, she is from  
the same house.

The boy unable to take my sister as wife,  
to eat pig, I can agree to the bride price  
for her.

What can we take our sister, she is from  
the same house.
Clans of the High Katu. (High Katu)

amatq suih ya ji sôôk.

of girl mother mother's brothers we(excl) to name
mother's brothers 'suih ya'.

Amamming amatq han, ayaq abug. (perf.

brother of girl mother yes grandmother grandfather
the mother's brothers, and

the mother and grandfather.

abuh tdot madong.

can to sit, stay one house

male clan stay in one house.

Katu kah konh aduôk bân kadibl tdot

Katu negative what Vietnamese to catch wife to sit, stay

kah dong palâang tdot yöông dai dyaq.

are not like the Vietnamese
wife. We live differently. We do

more stay with us any more.

bruôq dong aduôk kah.

not make, do house Vietnamese negative

to work, do house.

Ku mát dong Kontum ôm nya, madiq anam tapeh.

I to enter house Kontum drink wine one place class iron stand

a house in Kontum and drank

e was one iron fire stand.
Adô vaaih   lõh,   atêèh
here have,create,become to go to another clan up there

vaaih  lõh.
have,create,become to go to another clan

Here they (women) go to another clan, over there they go to another clan.

Kah móon madong vaaih  bdor palông.
negative to speak one house have,create,become two family

We do not say one house has two families.

Kióng tabdôch, têèh palông, kah.
to want to sleep over there family negative

They (other groups) want to sleep with a family over there, we (Katu) do not do that.

dí kabuh kah chóóm balân kadiâl. Kah kônh adûôk
already clan negative to be able to catch wife negative like Vietnam

If they are the same male clan, we are not able to get a wife. We are not like the Vietnamese.

Katu, la móon marnuq, kah ka-ooq.
Katu if to speak sister of boy negative to hug

The Katu, if we call her sister, we do not hug her.

Nèk marnug marnuq blông. Hau móon kabuh.
that is brother of girl sister of boy very what to speak clan

That is the real brother and sister. What can I say about the male clan?
of the High Katu.

kanôq moôn kabuh, mîi ku kabuh, mai
(loy) to think to speak clan one, only I clan you(sing)
omôn akônkh akôn mai adî anô.
(loy) to speak father mother you(sing) ygr sibling sibling, older
akôn mai adî anô, kônkh
may kô khôd, kevô, kâs sômô,
(loy) mother you(sing) ygr sibling sibling, older like
mai mai makabuh.
(loy) that is to think, noômôk.
her you(sing) you(sing) one clan
(loy) think about talking about the male
only my male clan, you talk about
father and mother and older and
her siblings. Your mother and
her and older siblings, and your
her and you are the same male clan.

kabuh, mâmîng kabuh.

ker of girl clan brother of girl clan

brothers are one clan, the brothers
one male clan.

akônkh akôn, môtây abûch ayêq makabuh, nêk kabuh.
(loy) father mother same grandfather grandmother one clan that is clan
same mother and father, the same
father and grandmother, they are
then, that is the male clan.

ku boor, ku nêk pai ndîl dong
(loy) I two I that is to take woman house

Adî pai manuih dong anêk, anô
(loy) there ygr sibling to take person house that sibling, older
ndîl dong anêk, kabuh nêk lâlât, kabuh nêk.
(loy) two older brothers, then I take a
house over there. My younger
brother takes a girl from that house, that
clan is different clan.

ômôlôk ymôk khôf, ymôlôk ymôk khôf
(loy) two older brothers, then I take a
house over there. My younger
brother takes a girl from that house, that
clan is different clan.

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Adī lalāi pai, kabuh lalāi. Anō lalāi ស្មែង អាចមិន ឈឺ, កាលពិច អាចមិន. ស្មែង អាចមិន ygr sibling different to take clan different sibling,older different pai, ndīl kabuh lalāi, kah mada kabuh. ឈឺ, បាហុក ស្មែង អាចមិន, កំពុង មាន កាលពិច. to take woman clan different negative same clan

The younger brother takes from a different place, a different male clan. The older brother takes from a different place, a girl from a different male clan, not from the same male clan.

Tông dóök suih ya, kah dóök សំឱ អេន សំឱ, កំពុង អេន all the time to name mother's brothers negative to name sasaau kabuh anam. សាសេម កាលពិច អេន father's cousin clan class.

All the time we call the mother's brothers, not the father's cousins, the same male clan.

Kadiel adi ku, kabuh lalai, kadiel anō ស្មែង អាចមិន ឈឺ, កាលពិច អាចមិន, កាលពិច អាចមិន wife ygr sibling I clan different wife sibling,older ku kabuh lalai. Amēeq kabuh lalai. ឈឺ ស្មែង អាចមិន. ស្មែង អាចមិន អាចមិន. I clan different mother clan different

My younger brother's wife is from a different male clan, my older brother's wife is from a different male clan. My mother is from a different male clan.

Ku kabuh lalai, kah mada kabuh. ឈឺ ស្មែង អាចមិន, កំពុង មាន កាលពិច. I clan different negative same clan

Mamiing kadiel ku suih ya, មេឃី kadiel ឈឺ សំឱ យា, brother of girl wife I mother's brothers mamiing kadiel adi suih ya. មេឃី kadiel អាចមិន សំឱ យា. brother of girl wife ygr sibling mother's brothers
ដើម្បីការលេះសម្រាប់អំណាចជប៉ះប្លឺគ្នា នឹងមាន
កុមារដ៏ក្រោយបំផុត បើប្រឈមនេះនឹងក្លាយទៅជា
ប្រឈមដ៏ក្រោយបំផុត បើមានកុមារដ៏ក្រោយបំផុត
ដ៏ក្រោយបំផុត បើមានកុមារដ៏ក្រោយបំផុត

kadiel anó suih ya, móon
ភាពៗមានអាប់អំនុជ៍ ម្រាប់បង់ រីនេះ

of girl wife sibling, older wife's brothers to speak

kadiel anó nok adi dó móon.
ភាពៗមានអាប់អំនុជ៍ ម្រាប់បង់ រីនេះ រីនេះ

sibling, older that is yr sibling he/she, it to speak

older brother's wife's brothers are

suih ya. និតត បួក ដុាំកី បួក ការឈើសង់ សាបី។

life's brothers we feast much rice, glutinous many fish five six

all my 'suih ya'. We have a

much glutinous rice and many

fish for six.

kah tōq

take negative to believe, obey, able to take one house to give

we take? We are not able to

one house gives. (food)

nok yauaŋ machu anam, bōd prə yauaŋ.

one then brothers wives one time classifier two three brothers wives

houses gives rice, the brothers'

one or three at one time give rice,

wives do that.

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We make a feast with much glutinous rice and many fish. The father takes five or six. We are not able to take a girl. One house gives, then one house of you gives rice once a year.

We call my older brother's wife's brothers 'suih ya'.

You listen, my younger siblings, my older siblings, I and my older brother's wife's brothers, and there is an older brother, all my younger siblings call him uncle (older).
of the High Katu.

ku móón ava, ku móón ava, anó ku

ŋing, older I to speak uncle I to speak uncle sibling, older I

ava, ku móón ava, jeeng kadiél adi anék.

ŋing, ku mamo ələn, ku ənə təkən ələn ələn.
speak uncle I to speak uncle all wife ygr sibling that

older siblings say uncle, I say uncle,
der siblings say uncle, I and all the
ger siblings' wives say uncle.

adu adi, jeeng ava móón.

ələn, ku ənə təkən mənə.
ygr sibling all uncle to speak

wives of my younger siblings all call

ung, older brother of girl wife ygr sibling I that is

11 móón.

mənə.

we (excl) to speak

brothers of my younger siblings' are older, we say 'ava'.

adu, taha kadiél, adi ku nək,

no ələn, ənə təkən, ələn ələn ələn, nən,

younger grown, older wife ygr sibling I that

ŋing ədó tadi, luch móón

no ələn, nən ələn.

sister of girl he, she, it younger finished to speak

anó móón kalái.

ələn ələn ələn ələn.

brothers sibling, older to speak wife's brothers

brothers are younger, the wife is
my younger sibling's brother is

anó, kalái, the older

calls him 'kalái'.
Kalâi adi, mai sâng;
parent adi, mo.
wife's brothers ygr sibling you(sing) to hear

ku pâi kadiâl nâk vaaih mamiâng,
û la khvûl mônh ñâm mâm, mâm,
I to take wife that is have,create,become brother of girl

mamiâng kadiâl ku tadi nâk, adi anô
mâmû, khvûl ñâm mâm, mônh, mâm, mônh,
brother of girl wife I younger that is ygr sibling sibling,older

ku kum móôn kalâi, dô
û la khvûl mônh, tô
I also to speak wife's brothers he, she, it

adi móôn kalâi, dô
mâmû, mônh, mônh, tô
ygr sibling to speak wife's brothers he, she, it

anô ku móôn kalâi.
ônhû, mônh, mônh.
sibling, older I to speak wife's brothers

If the wife's brother is younger he is 'kalâi'; you listen I take a wife, then she has a brother who is is younger, then my older and younger siblings also call him 'kalâi'.

Do ji móôn kalâi.
ônhû, mônh, mônh.
temporary we(excl) to speak wife's brothers

Then we say 'kalâi' for my wife's brothers.

Do dah ama taha, kalâi
ônhû, ñâmnô ñôm, mônh.
temporary side father grown,older wife's brothers

móôn, mamiâng kadiâl ku.
mâmû, mâmû, khvûl ñâm.
to speak brother of girl wife I

We say 'kalâi' for my wife's brothers.

Do kadiâl adi di taha, di taha
ônhû, ñâmû adi ñôm, ñôm, ñôm.
temporary wife ygr sibling already grown,older already grown,older
dô ndruih, nêk ava ji móôn.
ônhû, mônhû, mônhô mônhô mônh
he, she, it man that is uncle we(excl) to speak
older woman ygr sibling wife's brothers we(excl) to speak

ounger brother's wife is older, we

maoān. Manuāīh vil. Suīh ya, sasaau.

add. eu mētnā. Dī, sī, sī.

to name wife's brothers one, only village village

maoān. Manuāīh vil. Suīh ya, sasaau.

add. eu mētnā. Dī, sī, sī.

to speak, person village wife's brothers in law

am I still say about the wife's

o, they are in one village, our

names them like this. They are

people of one village. We call them

brothers, the in-laws.

adī, kalāī

add. eu mētnā.

live, create, become ygr sibling wife's brothers

kalāī mamoāq.

add. eu mētnā.

speak wife's brothers sister of boy

is a younger sibling, we say

for the wife's brothers.

chōōm.

add. eu mētnā.

sibling of husband to be able

to say 'kamra' for the husband's

sibling.

mamoāq chōōm.

add. eu mētnā.

sibling of husband grandmother to be able

brother can say 'kamra' for the

brother's younger sibling.

kaylīk mamoāq ku, mai nal. Adī ndil.

add. eu mētnā.

sibling husband sister of boy I you(sing) to know ygr sibling woman
My sister's husband's younger sibling, you know. The younger sibling is a girl.

The younger sibling cannot go to others.

If the girl is from a different place, then she is from a different side.

Then she cannot go to others.

That man is not able to go to others.

If they go over to others, they lose their belongings and their clan. The men are not able to stay with another's clan.

That married girl cannot join (husband's) male clan, there is only one male clan.

Kah choöm vaai kabuh ndil, ndruih vaai kabuh.

negative to be able to have clan woman man to have clan
married girl cannot have a male
man has a male clan.

ni nêk, tōt lalââng, patôôm

you(sing) that is to sit, stay other to pay bride price

lalââng, mai nal.

other you(sing) to know

then, you live with others, you pay bride price to other people, you

ng ndîl palââng nêk cho dong.

woman others that is to return house

others' girl returns to her house.

nêk kâh choôm dok ong lalââng.

that is negative to be able to go uphill belong to other

in is not able to go up to others to

wife.

tōt dong lalââng, dō kâh

it to sit, stay house other he, she, it negative

kabuh, ndîl. Vaai maming makabuh.

create, become clan woman to have brother of girl one clan
girl goes to stay in a different
she does not have a clan. If she
other, they are one clan.

tōt kabuh lalââng, kah tōt

it to sit, stay clan other negative to sit, stay

ji, dong ji.

we(excl) house we(excl)

days in a different clan, she does not stay with our clan, in our house.

ji vôch palââng mamooq palââng chô ji.

of boy we(excl) to go others sister of boy others to return we(excl)
Our sisters go to others, others’ sisters return to us. (our clan)

Kayilik mamooq ku chôo chadâlang dong

My sister’s husband returns and brings a girl to my house (as wife), the sister’s husband’s house.

Dô bâân ku kadiel dô móon, "Ôôq mai
he, she, it to catch I wife he, she, it to speak do not you (sing)

he, she, it to be sad one, only you (sing)

He takes a wife for me and says, “Don’t stay sad by yourself.”

Dô móon chêt akan chêt akonh.
he, she, it to speak to die mother to die father

He (young man) said his mother and father were dead.

Che tava kah chóom todt dong mai.
say mother, the she tell to sit he stay house you (sing)

taboo negative to be able to sit, stay house I, myself

He said “It is taboo, I cannot stay in your house.”

Todt adong dai.
to sit, stay house I, myself

(They said) “Stay in my house.”
the High Katu.

aruai mai dah cha, do mai arantch ber, datch, deh ber thing you(sing) to eat meat to eat temporary you(sing)

danah, baan haro, do moon "Cho danah, aman rath, deh men "rai

meat to catch rice he, she, it to speak to return

adong mamoo kru.

stay house sister of boy I

don't have anything to eat, you I eat for a while, you get rice. He

return to stay in my sister's

anu kru, do kah gamuohi kru,

sibling, older I he, she, it negative to say name I

ig dook achak mai.

to name body you(sing)

brother's child cannot say my

is taboo to say my name.

anu kru oon ayai do moon. Ayai

sibling, older I to name uncle he, she, it to speak uncle

ahai, kah gamuoh.

one day before negative to say name

brother's children can say

The uncle died before so it is not

moon, kah choom gamuoh.

he, she, it to speak negative to be able to say name

"Uncle, it is not taboo."

logo jeo nia: "Oro: Mia buolhia."

ig dook achak mai.

to name body you(sing)

do to say your name.
Akóon anó, ku, ku hau diəng gamuôh. Bêél child sibling, older I I what taboo to say name when
katûq nêk ku hoônph pe, môôn vok.
small that is I to love you(plu) to speak son
It is not taboo for me to say the name of my older sibling’s child. When you are small then I love you, I say son.

Amoogq, boq pagamak môôn, chôôm pe
Amoogq, gamuôh achak pe
great grandmother then cause to be big to speak to be able you(plu)
dûdî bruôq. Hau chih môôn vok amoogq gamuôh achak
to bear to work, do what then to speak son grandmother to say name body
to bear to work, do what then to speak son grandmother to say name body

When the children are big we say, you are able to say the grandmother’s name. Why would we say grandmother’s son, we say the names of the grandchildren.

Bôk vil môôn ayêq, bôk vil môôn
many village to speak male cousin many village to speak
amoogq, gamuôh achak diəng.
male cousin to say name body taboo

Many villages say ‘ayêq’ for male cousin, many villages say ‘amoogq’; it is taboo to say the name.

La taha ku ki dyq diəng gamuôh achak adî ku.
La taha ku ki dyq diəng gamuôh achak adî ku.
if grown, older I future yet taboo to say name body your sibling I
If I am older it is still taboo to say my younger sister’s name.

Kaylik mai, ku kah gamuôh.
husband you(sing) I negative to say name
I cannot say your husband’s name. (his grandfather’s name)

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gamuō akóon mai mui mai dydq
mok samay ni ni ni ni

To say name child you(sing) one, only you(sing) yet

gamuō mamoq ku. Dyqo dieng gamuō.

To say name sister of boy I every taboo to say name

To say the name of your (brother) child; only you are still
say my sister's name. It is taboo
tone to say the name.

dah mamiing kadiēl ku, mamiing
mok samay ni ni ni

Brothers side brother of girl wife I brother of girl

kadiēl, mamiing kadiēl anō, jeeng
mok samay ni ni ni ni

Brother sibling brother of girl wife sibling, older all

ji móon.

Brothers we(excl) to speak

His brothers are 'suih ya', the
names of my younger brother's wife, older
names of my older brother's wife, names of them 'suih ya'.

jeeng kalāi, paraaq ji, dah.

Uncle(older brothers) all uncle(ygr brothers) all brother in law

'ancestors who are older brothers, all
ancestors who are younger brothers of
brothers' wives, all brothers in law (we
say 'suih ya').

paraaq ji, dah.

language we(excl) kinship term
talk, we call them 'dah', we give

kong akōon mōon angah.

speak what child to speak aunt sister

speak like the child says.

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Mamiing  kadiel nèk  jahong  kabuh sasau,  jahong
brother of girl wife  that is clan,village clan  sister's husband clan,village clan

We say the male clan of the wife's brothers, the village clan of the sister's husband's male clan, the village clan of the older and younger siblings' male clan.

Who is able to get wives, (when we are)

They are the village clan, they are the male clan, you know.

Then my wife's brothers are my village clan and my male clan relatives.

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saraq, hau saraq kadôq.
សួរ, ឈុោស សួរ កំួរ.
Ready to write what to write then
have written, what can you write

ចេះពីពីភាសាខ្មែរ, បពេញឱ្យអាចពីពីភាសាខ្មែរ
និយមធើ.

ឃើញ សូម មាន សាលា, ស្រី
he, she, it clan, village you(sing) to know

ឈ្មោះ នាម

មិន ឈ្មោះ មិន នាម
male clan is the village clan, you

មិន ឈ្មោះ មិន នាម

ឈ្មោះ នាម

ចេះពីពីភាសាខ្មែរ, បពេញឱ្យអាចពីពីភាសាខ្មែរ
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ឈ្មោះ នាម

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ឈ្មោះ នាម

ចេះពីពីភាសាខ្មែរ, បពេញឱ្យអាចពីពីភាសាខ្មែរ
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ឈ្មោះ នាម

ចេះពីពីភាសាខ្មែរ, បពេញឱ្យអាចពីពីភាសាខ្មែរ
និយមធើ.
ដែលមែនទីត្រូវតែ jahong ji, kabuh ji.
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
he, she to enter to sit, stay clan, village we(excl) clan we(excl)

She enters to stay in our village clan, our

ដើម្បី jahong dó, aži anó dó,
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
he, she, it clan, village he, she, it ygr sibling sibling, older he, she, it

akhon akam dó, mamiing dó.
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
father mother he, she, it brother of girl he, she, it

Her village clan is her older and younger

sibling, her father and mother, her

Jahong dó, mamiing dó, kabuh
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
clan, village he, she, it brother of girl he, she, it clan

dó jahong ji.
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
he, she, it clan, village we(excl)

Her village clan, her brothers, her male

clan are our village clan.

Jahong adi anó ji, jahong
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
clan, village ygr sibling sibling, older we(excl) clan, village

suh ya, jahong sasaau nák, mai dòng
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
wife's brothers clan, village wife's brother that is you(sing) to give

óqc lot. Vaaı sasaau dòng sadong dòng
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
do not wrong to have sister's husband to give rat to give

mai a-dök, danah, mai dòng dó kaddong atụню.
ព្រោះអ្នកនោះគឺជាម្ចាស់, ដើម្បីឬអ្នក
you(sing) pig meat you(sing) to give he, she, it fish chicken

The village clan is our older and younger

siblings. The wife's brothers' village clan, then the sister's husband's clan, you give
to them, do not do wrong. The sister's
husband gives you rats, he gives you
pigs and meat, you give him fish and
chickens.
adī, ji mōn.

(he) ygr sibling we(excl) to speak

We already siblings we say.

sāng, vaai sufīh ya dōng mai

sāng, vaai sufīh ya dōng mai

(sing) to hear to have wife's brothers to give you(sing)

kadōng nō mai dōng sadong mai

kadōng nō mai dōng sadong mai

in fish this you(sing) to give rat you(sing)

a-dōk nō di adī, dō mōn di.

a-dōk nō di adī, dō mōn di.

the pig this this ygr sibling he,she,it to speak already

In, there are the wife's brothers

ču mēi hũ, ba'ai sufīh ya dōng jī kadōng.

ču mēi hũ, ba'ai sufīh ya dōng jī kadōng.

the you chickens and fish, you give

da na dānadh, dānadh sasaau dōng

da na dānadh, dānadh sasaau dōng

and pigs like this to the younger

meat kinship term sister's husband to give

kōt mai dōng dō sa dōng, dōng

kōt mai dōng dō sa dōng, dōng

to make mistake you(sing) to give he,she,it rat to give

meat this already ygr sibling he,she,to speak already

it meat this already ygr sibling he,she,to speak already

to make a mistake, you give them

sāraq nīk di loom bluch ba-aar luch kah nal.

sāraq nīk di loom bluch ba-aar luch kah nal.

they give her meat. The younger

sāraq nīk di loom bluch ba-aar luch kah nal.

sāraq nīk di loom bluch ba-aar luch kah nal.

said already.

sāraq nīk di loom bluch ba-aar luch kah nal.

sāraq nīk di loom bluch ba-aar luch kah nal.

(sing) to write this already first end paper finished negative to know

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You write like this with first with the end of the paper, so we don’t know if it is finished.

เร็วตามงานจิตTERSังยีอย่างมากจะเลิก, ยัง
ละเอียดว่าจะมีผลแก่ยี่.

Ji Katu móon dó jahong; dó

juries, Katu to speak he,she, it clan, village he,she, it

mamling, dó kabuh; mamling amēq

mempi, the neg, the neg; mempi ət sle

brother of girl he,she, it clan brother of girl mother

hai, ji móon jahong amēq hai.

ız, t ət sle ız.

before we(excl) to speak clan, village mother before

We High Katu say they are the village clan; the mother’s brothers are the male clan; the mother’s brothers there, we say they belong to the mother’s village clan.

ลิมพาะสูบอย่างเดียวกันอยู่ใน

เข้าลีว, เข้าว่าอาดอยจะยู่กัน

เป็นลีวอย่าง. พวกหันเอียบบามเปล่

หยัก.

Lđđi nek dj. to leave behind that is already

We leave them like this. (do not go to sister)

พวกหันปั๊บเอียบจิต.

Kah dyq chēk yaauq dyq.

negative yet that to give rice to sister once a year more.

We do not give rice to the sisters once a year any more.

พวกหันกเปอเอียบก็ได้เอียบบินเอียบ.

Chât ama kah dyq chēk yaauq.

to die father negative more that to give rice to sister once a year

When the father dies, we do not take rice to the sisters once a year any more.

เมื่อตายแล้วจะเอียบบินเอียบได้

เอียบบินเอียบ.

Kah rau làang dîuq, kah mai dîng

negative thing other rice, glutinous negative you(sing) to give

kadoong dyq. Dyq móon sare nddôih dyq móon

fish more yet to speak cloth to wrap around yet to speak

dîuq kadoong châna bala. Pe lài kah dyq nôk di

rice, glutinous fish food seed you(plu) to see negative more now all

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the High Katu.

other does not give glutinous rice 
do not give fish any more. They
still gives cloth to wrap around,
he still gives glutinous rice, fish,
and seeds. You see it is not like that
here.

ឈុតបំពុងមកមិនបានវត្តស្រួលបង្កើត ស្ថិតឈុតបំពុងមកមិនបានវត្តស្រួល 
ięរីបំពុងមកមិនបានវត្តស្រួលបង្កើត ។ 

ama, kah dó vôọch amēeq.

ie father negative he,she,it to go mother

other dies, they do not go to the
any more.

amēeq kah dydq bol vôọch aku dydq.

(ខ្មែរមាន) ឈុតបំពុងអាចមកមិនបានវត្តស្រួល ។

jahong amēeq, dah jahong amēeq.

(ខ្មែរមាន) យុតអាចមកមិនបានវត្តស្រួល ។

it clan,village mother kinship term clan,village mother

(eɪ) is the mother’s clan which
eat.

amēeq dó cher palâáng. Kah dydq ku vôọch dydq.

mother he,she,it to hire others negative more I to go more

another dies, he (brother) hires 
do not still go any more. (to my

amēeq hai, nêk yi dóók

of girl mother before that is we(excl) to name

mamiiing amēeq, dah jahong

term brother of girl mother kinship term clan,village

kah dó vôọch dydq nêk di.

negative he,she,it to go more now already
The mother's brother before, then we call them the mother's brothers who bring meat, the mother's clan which brings meat; they do not go any more now. (to the mother's children)

Do jahong do mbuh, mai he, she clan, village he, she clan you(sing) He (the son) is in the mother's clan, he is in the male clan you know, we Katu say that.

Do jahong ameq. Aluung ameq kah dydq laut do he, she clan, village mother clan, mother mother negative more to go out more They (mother's siblings) are the mother's clan. The mother's clan does not go any more to her children.

Chat ameq padgydq, pe loddi aq. to die mother cause to rest you(plu) to leave behind emphasis If the mother dies, you (mother's village clan) rest, you leave off coming.

Mu ku hdoq. Ayaia angah hai moéon. one, only I more, yet uncle aunt, sister before to speak

There is only me (son) any more. The uncle and aunt said before.

Mamiing ameq kah vooch dydq. brother of girl mother negative to go more

The mother's brothers do not go any more.

Chat ameq, do kah vooch dydq. to die mother he, she, it negative to go more

If the mother dies, they do not go any more.

Очаквото не се мръднат, братята на майка си приносят ястие, клана на майка си приносят ястие; те не си тръгват вече. (на детето на майка)

Очаквото не се мръдват, братята на майка си приносят ястие, клана на майка си приносят ястие; те не си тръгват вече. (на детето на майка)

Очаквото вече не се мръдват, братята на майка си приносят ястие, клана на майка си приносят ястие; те не си тръгват вече. (на детето на майка)

Очаквото вече не се мръдват, братята на майка си приносят ястие, клана на майка си приносят ястие; те не си тръгват вече. (на детето на майка)
ku pai tāiq ndil laŭj, jahong laŭj, 
 firstname secondname, កុម្មូ នួយ ប្រភព, កុម្មូ នួយ,
is I to take from woman different clan, village different 

laŭj, kah aluung amēiq ama, aluung 
secondname, កុម្មូ នួយ អាថិត អាថិត, កុម្មូ នួយ


different negative clan, mother's mother father clan, mother's 
hai dycq. 

before more

take a different girl (wife) from a 

village clan; a different girl, not
the father and mother's clan, not
the mother's clan from before any


 ji móon jahong amēiq lddi 

we(excl) to speak clan, village mother to leave behind

kah tāq luct 

negative to believe, obey, able to go out

luct. Bēel dycq ama bāan danah.

able to go out when more father to catch meat

say the mother's village clan left 

he, she, it to go out when more


sbót haró, dycq dó kieng luct, mui 

more he, she, it to want to go out one only

kh kū bān, chim, sadong, kah kū bān, 

name of village, place, location, ឈុត ឈុត ឈុត ឈុត

yet negative I to catch bird, rat negative I to catch

kū sôr.  A-sôk atûch kū kū bān.

name of animal, verb to eat, eat, ឈុត ឈុត ឈុត ឈុត

Negative I much(rice, corn) pig chicken negative I to catch

they


der harvested rice, they still
to go. There was only me then. I

catch birds and rats, I did not
tem. I did not have much rice. I
catch pigs and chickens.
គេលើកការអស្ចារ្យគឺត្រូវ។ គេមិនធ្វើការស្ថិតិបន្ទាប់។

They (mother's clan) did not want to come any more. Her clan did not want to come.

Whoever wants to say 'kabuh' for clan, says that. Whoever wants to say 'mbuh' for clan, says that.

Like you then, we say the wife does not go. (to husband's mother's clan)

They go to pity them, there is nothing to eat, rice or meat. They hope we will say we want a wife, my wife, from the mother's clan, from my uncle's clan.

We know when they (mother's clan) are dead, when they are alive.
The High Katu.

vil, arau cha dah, kah chóm

pry village thing to eat to eat meat negative to be able
chít móon sasaaau dai.

man then to speak sister's husband I, myself

for village, whatever they eat, they are not able to say they are my husband's relatives.

vil bān danah, vil dōok kapiu,

dry village to catch meat village to put aside buffalo
a-dōok. Kah chóm móon, Ṿ nāk

rant. Who jīm jūm sām, jīn jūm

aside pig negative to be able to speak sigh that is
dai, kah chóm.

la, jīm jūm.

husband I, myself negative to be able

for village catches meat, the cuts aside water buffalo and pigs. (This clan) are not able to say, "This
relatives, my sister's husband's"
we cannot say that.

ōm tavaak tangai chít pāpraq, dō móon.

to drink tree alcohol day then to talk much he, she to speak

yam mey bōm vān chít sām jīn, qō jūm.

tree alcohol in the daytime, talk, they say.

kah móon khonh dīk anō.

jīm jūm gēm niīm gām.

is negative to speak what this sibling, older

say like this to the older sibling.

kū dō kāh mai bān danah vil bān

temporary negative you(sing) to catch meat village to catch
vil dōok kapiu, dōok dyang drāp,

village to put aside buffalo to put aside crock bride price
dō kāh chóm móon sasaa.

man jīm jūm said.

ery he, she, it negative to be able to speak sister's husband

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We hope if you do not catch meat, if the village catches meat, they will put aside water buffalo and crocks for the bride price. Then they are not able to say they are the sister's husband's relatives.

Kôngh mai, vil dóök ntuôk ndônh vil
what you sing village to put aside cloth, large blouse village

dóök dieuq kadông, sanam balua, sara
to put aside rice, glutinous fish decoration seed cloth

ndônh. Kah chôm móon, ô, kalâï dai.

muo. Rô, jôm ngâm, jo, nôôj hâm, lô.
to wrap around negative to be able to speak sigh wife's brothers I, myself

Like you, the village puts aside large cloth and blouses, the village puts aside glutinous rice, fish, seed decorations, cloth to wrap around. They are not able to say "Oh these are my wife's brothers, my 'kalâï'."

Nô suih ya dai, nôk jî Katu móon.
in jîm en, lô, nêm jû jomh, lô.
this wife's brothers I, myself that is we excl Katu to speak

"These are my wife's brothers, my 'suih ya'; that is what we High Katu say.

Saang anôk babôôch aq.

to finish that to sing emphasis

After that they sing.

Jî Katu, mai kah nal ci.
jû ngâm, ô, jî jôm hâm.
we excl Katu you sing negative to know already

You do not yet understand we Katu.

Magôk, ngai chik tôôq
maînh, ôâm jôm ngâm
pe magôk, miu li
goître anyone, who then to believe, obey, able

Who wants to agree to a girl if she has goiters; they want only good people.
móon dó kah tôdq ku.
măm ɲe ɲe kxôk ɹi yu.
it to speak he, she, it negative to believe, obey, able I
tôdq adó, ji móon.
ɾi ɿ Arthur, yu măm.
itive to believe, obey, able he, she, it we (excl) to speak
tôdq jahong lalai, kadiēl.
ɾi ɿ khem, xaob, xaob
atch from clan, village different wife
e from a different village clan.
hôxêm hâm jahong xaob
ôxêm ku, dydq dó móon kah tôdq ku.
³u ɿ yet he, she, it speak negative to believe, obey, able I
три girl promised to me) is good, yet yet she does not agree to have
ôxêm hâm jahong yaob jêk, ɿ xaob hâm lek
ôxêm hâm hâm k호ob hâm hâm.
Katù, amâq ama móon, "Ôq chik bâán
raok, âaxe amã mâm, "ôt jîn mâm
Katù mother father to speak do not then to catch
nâãoŋ, nuuŋk nôdq kah vaah, 
raek, xoob nôdq hâm ohm,
her cloth, large blouse negative have, create, become
a dai dó kah vaah 
³u ɿ ɲe ɲe kxôk ɹi yu
anship term I, myself he, she, it negative have, create, become
nôdq, xêk ɹi dong drâp kavaan hî.
raek, kxêk ɹi mâm ɿ hâm lek, xaob ɹi
large blouse that is already to give bride price rich before
the father and mother say, "Do
wife from a different place, they
ave large cloth and blouses, our
who bring meat, they do not
large cloth and blouses; like this
ady gave the bride price and
ore."

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នាង ត្រោះ លេង ពេ មួក កពូោ ដោខ ក្លាម
ដែល និង អ្វី ដែល អំពី ពីរ កុំ ដោាះ
that is from other you(plu) to speak buffalo crock negative

វាល ដី មួក ស្ថាន ការ ត្រោះ ទោះសុ枚
have,create,become temporary clan,village from clan,village

អាស្រ័យ មួក តែត ត្រោះ កូ.
mother to speak to sit,stay clan,village I

(boy's mother says) "That is from another place" you say, that village clan does not have water buffalo and crocks, the mother says "Stay in my village clan."

កូដូន មានឈួង កូ ដូនវាល មួក
child brother of girl I yet have,create,become to speak
dោខ មួក ប្រាប់ នេស្លាប់
crock to speak bride price

ឈើរបីទ័នកូសឺ ស្ការ័យ មួក ដោខ
My brother's child, we say they still have crocks, we call it the bride price. (mother wants son to take her brother's daughter as wife)

ឆ្នាំ ដី ញូ មួក ស្ការ័យ ភាសា ដោខ
to eat to eat meat fire I to speak negative to speak crock

កូមួក ប្រាប់ សី មួយ នាំកូជីក
negative to speak bride price already bad,evil anyone,who then

t្រោះ។

(boy says) They eat meat at my fire. I do not talk about crocks, I do not talk about the bride price. She is already bad. Who would want to agree to her? I do not agree.

បុក លេខ កូ ដូនឬ ដូនឬ ប្រាប់ អាកាស អការ
many you(plu) negative to agree to agree mouth father mother

Many of you do not agree with what the father and mother say.

ពាក្យទីដីទឹក ប្រាប់ឈឺមួយចំនួនទឹក

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ជំនួយយើង, ជំនួយបានឡើងក្រោយពីមនុស្សបុក។ មាន់ព័ន្ធដៅចំនួនបុកៗ។ មាន់ព័ន្ធដៅចំនួនបុកៗ។

ដូច្នេះមាន់ព័ន្ធដៅចំនួនបុកៗ។ មាន់ព័ន្ធដៅចំនួនបុកៗ។
លំដោះកំណាដ៏វិជ្ជមាន

Nak ku pai jahong lalai choom kah,
pean nu nea kvyee saahe jum fri,
that is I to take clan,village different to be able question
ku tamoh sasaau.
nu saahe saang.
I to ask sister's husband

Then I take from a different village clan, can I or not? I ask the sister's husband.

La mai kah toeq magok anek,
ml ym fri le
if you(sing) negative to believe, obey, able goitre that
mai pai anam sang mai kiong.
le ym leaem nee ym nu.
you(sing) to take classifier to hear you(sing) to want

If you do not agree to that one with goitres, you take one that you want.

Luch ji Katu tamoh sasaau moon
 jit nuot saahe saang mo.
finished we(excl) Katu to ask sister's husband to speak

"Dai kah toeq dah aluung
"to fri le
I,myself negative to believe, obey,able kinship term clan,mother's
amoe moop. Moon, "Ji pai aluung lalai
nu le
mother bad,evil to speak we(excl) to take clan,mother's different
choom kah?"

"to fri?"
to be able question

When we finished, we Katu asked the sister's husband, we said, "I do not agree that that mother's clan which gives us meat, is bad." We said, "Can we take from a different mother's clan?"

Sasaau moon "Choom pai, tamoh ado.
mul leaem ym, saahe saang.
grandchild to speak to be able to take to ask he,she, it
The sister's husband said, "You can take, ask them."
កន្លែងដែល ប្រើប្រាស់បាន មួយនេះ ត្រូវបានការពារប្រការីយ៍។ ប្រការីយ៍មានប្រភេទធ្វើឲ្យជំនាញបានដូចជា ប្រការីយ៍កុម្មុយន៍ ប្រការីយ៍ការពារពិភពលោក ឬ ប្រការីយ៍ការពារប្រការីយ៍។ ជំនួសជាប់មួយនេះទៅនឹងប្រការីយ៍នេះ ត្រូវបានការពារប្រការីយ៍បាន។
If we want to say 'laluung' we can say that for mother's clan.

Móón, móón ji tamón, konh dik, liêm haró,
maam, man ឈឺ ឈាងនៃ, ពីតារ ឆ្លង សុន ស្រស់,
to speak to speak we(excl) to ask what this good rice
kah tddl hanua, ama ji
កំ កំ ឈាង ដឹង, សម្រាប់ ឈឺ negative to clear field long time ago father we(excl)
móón, ama tddl, liêm haró pe.
មាន, សម្រាប់ កំ, សុន ស្រស់ ដឹង.
to speak father to clear field good rice you(plu)

We say, we ask, "If it is like this, is the rice good?" We did not clear the fields a long time ago. Our father cleared the field, our father said "Your rice is good."

Nök ឈឺ ឈាង ម៉ាស៊ី សុន ស្រស់.
ឈឺ ឈាង ឈឺ ម៉ាស៊ី សុន ស្រស់.
this is already large tree,wood good rice

When the trees are big like this, the rice is good.

Tddl manua katuiq nióng, brōng kah chóöm li
កំម៉ូ កំបែក ឈាង, ពីមុន ពី២០០ឆ្នាំ ធិ
to clear field yesterday small tree,wood red negative to be able go

What you cleared yesterday were small trees, they were red and not good.

La pe tddl, nök, ំេៈ lch pe
ម៉ូ ពី កំ សម្រាប់ យោ ពី if three to clear field that is do not comparative you(plu)
tddl anæk atôh, laidh pe tddl nök
កំ ពី ពី កំ កំ េៈ ពី ពី ពី ពី ពី ពី ពី ពី ពី to clear field that over there to pass by you(plu) to clear field that
atôh, nök, kah ngaai maq tddl atôh.
កំ កំ ពី កំ កំ មុៈ ពី ពី របស់ ពី ពី over there that is negative anyone,who to be able to clear field over there

If you clear the fields, then do not go past to clear over there; past you clear over there then no-one is able to clear over there.
of the High Katu.

១, ៣ jī bok nlóng, jī

we (excl) we (excl) many tree, wood we (excl)

chóóm kah?

apart to be able question

, we have many trees, can we put

aside?

maq tapōl kalok kah?  Kāh, jī mōón.

we (excl) want to still have seven trees? (in

not to be able seven tree question negative we (excl) to speak

want to still have seven trees? (in

nal mōón brūq hare adik nēk brūq hare, kāh.

we to know to speak to work field that that is to work field question

not know whether to say to work

and not.

kiāng mōón mōón, ngaai kiāng kah, kāh.

who want to speak to speak anyone who want negative negative

writes to speak, speaks,

wants to not speak, does not.

mót vil dō mōón, dòng kū mót;

it to enter village he, she, it to speak to give I to enter

hyōq?  Oh, kāh chóóm mót dòng jī.

not Oh negative to be able to enter house we (excl)

(by wanting a wife) enters the

he says, "Let me enter; is it taboo

(They say) "Oh you cannot enter

use.

gudūl mót. Achooh  gudūl, jī mót.

there communal house to enter over there communal house we to enter

the communal house over there."

there communal house is over there, we

jī múm, jī múm chōm sōm khleo nīm, sōm khleo nīm, sōm khleo nīm.
ក្រាហ្វេនៃស្វែងរករឿង។

Kah បង សុីហ ក្តះ, កាន់ បង សសាយ
ខ្មែរ បង សុីហ ដឹម ខ្មែរ, ខ្មែរ បង សសាយ សម្រាប់
negative to give wife's brothers negative to give sister's husband

មិន បង វឹត, កាន់ ចេញ មិន, មាន នាយ។
to enter house village negative to be able to enter you(sing) to know

We do not allow the wife's brothers and
the sister's husband to enter the house
in the village; they cannot enter, you know.

ដំបូង vaaih ពៅ លំអ, ពៅ កាន់
ដឹម មិន, ដឹម ដឹម នាយ, មាន នាយ
do not have, create, become you(plu) to kill you(plu) negative

ចេញ មិន, ហោះ ចុក យី លឹង。
to be able to enter what then we(excl) to go to another clan

If you do not kill, you are not able to
enter, how can we go to another clan.

ឈីហ ទីមិន, ទីមិនសម្រាប់ទីមិន, ឈីហ
ដំបូងតែជាទូទៅទៅនៅទៅ។

Suih ya យេន ជី លឹង,
ឈីហ ដឹម ឈីហ ជី ជី ជី ជី,
wife's brothers I, myself we(excl) to go to another clan

sasaa kocq.
សុីហ ជី ជី
sister's husband to judge then

My wife's brothers, we go to another
clan, then the sister's husband judges.

អាគីមុទ្រទៅទូទៅ, អាគីមុទ្រទៅទូទៅ
អាគីមុទ្រសេីត, បានសេីតឈីហទូទៅទូទៅ
នៅឈីហ

វឹត suih ya បង វឹត sasaa,
ឈីហ នៃ sasaa, នៃ នៃ នៃ នៃ,
ថ្នхватៀម មិន មិន មិន មិន
to go wife's brothers to go to sister's husband negative

ចេញ វឹត វឹត វឹត。
ចុក វឹត វឹត វឹត。
to be able to go village what then to go village

We go to the wife's brothers and to the
sister's husband, we are not able to go to
the village. Then of course we cannot go
to the village.

ឈីហ មិនកន្លែង, vaaih វឹត វឹត
negative to bring bride price to have to go village

We did not bring the bride price, we went
to the village.
ntuék, kandl ndôh, dyang, dráp, kooih, xoon, nge mM, j'i, nelu, nem, price cloth, large bride price blouse crock bride price spear

Katu dang, chik kdl. tin, nge nge, nge ngi, jin kiem.

To bring bride price Katu to bring then to buy

Large cloth for the bride price, the crows for the bride price, the crows, bride price, spears, lamps to bring bride price, the Katu bring them, then bring.

lalâng vôch móon dong mamming 

sâng vôch màmàng 

other to go to speak house brother of girl

dong ava, nêk vôch tamót ku. 

house uncle(older brothers) that is to go cause to enter

If the person goes to say to the uncle's brother's house, to the uncle's brother's house, then they come to tell me to

mai diêng nêk arâch, dô changaai 

nû pû ciêm môngmông, nû cûjûb 

by you(sing) taboo that is to return he, she, it far

Da Nang arâch, diêng, diêng vil.

ô jù jù, sê ciêm, pû pû, pû pû sô.

To go Da Nang to return taboo taboo village

Here taboo then go back; it was a day to go back to Da Nang, the day was taboo.

dong, dong pe nêk móon "ô diêng,

çéj, çéj mû ciêm mûn "le pû,

house house you(plu) that is to speak sigh taboo

chóm mút, mút vil chóm kah?

âmû, âmû, âmû, âmû da mú

have to be able to enter to enter village to be able question

house was taboo, your house then say, "Oh it is taboo, you cannot can you enter the village or not?"

râch aq. Arâch, chô vil dai kdl.

mûj aq. mûj, mûj, le lo ké.

native to return emphasis to return to return village I, myself particle
"Oh no, go back." We return to our village.

We do not only stay to sleep in Da Nang, we return there.
Courting customs. (High Katu)

ការបង្រួសបញ្ចប់ព្រះពាទូ (ថៃទូស្សី)

mái sàng, vài vài vô của tâp dòng. Vài vài vô của tâp dòng.
(You sing) to hear to have to go from house to have to go.

tot aklêouq tott darâang tott

house to sit, stay room to sit, stay upstairs to sit, stay

darâang boch. Akonh dyoq ôm tavaak,

boch yông akan, dó boch aq.

it to sleep with mother he, she, it to sleep with

when, they go from the house. They
the men's house and stay in the

and sleep. The father still drinks

alcohol, the daughter sleeps with the

pôkôh diq kliêuq anêk akan.

that mother's place, in, on room that mother

plays the Jew's harp, the mother

room.

pôyir akôón, môôn "Amooq di, yir,

cause to rise child to speak grandmother already to rise

pandruh vôôch." Yir.

man to go to rise

other causes the daughter to get
girl says, "Grandmother, get up,

has come." The two get up.

chik môôn, bóq, avôôch, diq dó.

Then to speak to stutter to go

and does not say anything, she

place, in, on this, here

goes over there.

mâmôûkôthô, âûsôôhô, "mâmôûkôthô

mâmôûkôthô, âûsôôhô, "mâmôûkôthô

mâmôûkôthô, âûsôôhô, "mâmôûkôthô

mâmôûkôthô, âûsôôhô, "mâmôûkôthô

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 Doctrine  yong dong, do yir. di ku
he, she, it to go with house he, she, it to rise already I

vōch, kong. rō tōāh tōāh sang,
loj, khej, lī lōk lī "nēj,
to go cooking pot, small to pop over there over there to hear

di ndruih di. Kah chōm, mōp.
 already man already negative to be able bad, evil

She goes to the house and gets up. I
already went, the cooking pot is over
there. Listen, the boy is there already.
The two are not able, (to say they love
each other) it is bad.

Piēh aguōch, vaai akan do nēk, bām sung.
 pīp sām, jō yē hōn tōē,
they to harp, Jew's to have mother he, she, it that is to be able to hear

tap harp, Jew's to have mother he, she, it that is to be able to hear

He plays the Jew's harp, then her mother
is able to listen.

Payir akan, mōón "Amcoq di, yir."
cause to rise mother to speak grandmother already to rise

Kō; padruih vōch.
like, why man, boy to go

She raises the mother and says,
"Grandmother oh, get up." "Why?" "A boy
has come."

Akoōn do yir, yir balōp lōq akliśuq.
child he, she, it to rise to rise to spread mat room

Her child got up and spread a mat in the

room.

Doctrine yong dong, do yir. di ku
he, she, it negative to know anyone, who anyone, who he, she, it to know

di piēh aguōch, do nal ndruih kō di piēh aguōch.
after he, she, it to know man like, why to tap harp, Jew
I did not know who it was. She
someone played the Jew's harp, and a boy was playing the Jew's
harp.

ដូន នាង، ដឹង ឈឺក，ឈឺ ឈឺ，ឆ្លា ឆ្លា。

So, she knew to give tobacco to drink tobacco to eat to eat

the talk, she gives tobacco, they eat.

ដឹង，ឆ្លា យុវឆ្លា，មិន ន្លេឃ，

女孩 to give to eat together with one, only woman, girl

ន្លេឃ ឆ្លា ដឹង ក្កួតុ，ដឹងុ。

ably man to eat place, in on room rice, glutinous

gives (to him), they eat together,

ពួកច្រើនទ័យទួលទម្រូស្សតាស់។

girl and boy eat glutinous rice in

នូវ，កូក វាសុឱ កាសុងុ，បុងុ。

if negative have, create, become fish weed, grass

eat) fish, if they do not have fish,

និន្លេឃ អូនុ，កាសុឱ ឆ្លា ឆ្លា，លាក

it woman, girl that negative to eat to eat if

តើន្លេឃ ដឹង ដឹង ឆ្លា。

are to reach man already

does not eat if the boy has not

មានព្រោះពីធាតុស្នើសឹង，ស្របមួយស្លីឆ្លា

the boy，the child becomes the second to eat.
ប្រយោគទី៣ាំបួនប្រភេទ

ដូច្នេះ និងកាល និងពេល និងថ្ងៃ

ជំនួស។ ពេល ពេល ពេល

ថ្មី ថ្មី ថ្មី ថ្មី

he,she, it to go all afternoon all night to go to
daruôh. ប្រយោគទី៣ាំបួន សិន សិន សិន

តែ តែ តែ តែ តែ

together with he,she, it negative to eat to return to eat to want
together with cha daruôh yóong ndruíh. Mai cha loom,

ក្រចក់ ក្រចក់ ក្រចក់ ក្រចក់

to eat together with man you(sing) to eat first, before

kôn nh mai, mai cha loom droq yóong ndruíh ki.

ក្រចក់ ក្រចក់ ក្រចក់ ក្រចក់

what you(sing) you(sing) to eat first to arrange (in line) man future

She goes all afternoon, they (the family))
go about together all night. She does not
eat, she returns to eat because she
wants to eat together with the boy. You (the family) eat first, like you, you eat
first, you arrange for the boy.

La kah maq mai cha.

ក្រចក់ ក្រចក់ ក្រចក់ ក្រចក់

if negative to be able you(sing) to eat

If he is not able, you eat.

La kabôôq mai cha yóong ndruíh óôq mai cha loom.

ក្រចក់ ក្រចក់ ក្រចក់ ក្រចក់

if full you(sing) to eat with man do not you(sing) to eat first

If you are full from eating with the boy, do
not eat first.

Kôn h klong cha yóong ndruíh. Dô

ក្រចក់ ក្រចក់ ក្រចក់ ក្រចក់

what secure to eat with man he,she, it to sit, stay with father mot

You (the girl) eats safely with the boy.

She stays with the father and mother.

after that.

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cepts.

tuq, manuik brudl,

ative anyone, who to believe, obey, able person, infection, fungus

aduik, la vaaih ndruih brudl,

isease, many person, infection, fungus

goirte if have, create, become man infection, fungus

ndruih aduik, pi nok pi kieng

ese, many person, infection, fungus

eate, become man goitre they that is they to want

ndruih liem, pandil liem.

ese, many person, good, girl

f man good woman, girl good

agrees (to the girl) if the

has fungus infection or

If there is a man with fungus

or goiters, then they want

boy who is good and a girl who

iny.

mooip, ndil mooip. Ngkonh mai, kidik aq.

ese, many person, many person, many person, why

may be unhealthy or the girl

Is it like that with you?

druik vaaih gok, kah kah.

ese, many person, many person, many person, many person

have, create, become goitre negative negative

boy has goiters, I do not want

ese, many person, many person, many person, many person

ndil magok. Brudl,

ese, many person, infection, fungus

man, girl, goitre infection, fungus

is have goiters. Many boys have

ese, many person, many person, many person, many person

infections.

nok papaarang achaik brudl.

ese, many person, infection, fungus

on, fungus that is all over body infection, fungus

infection all over the body.

ees, many person, many person, many person, many person

Hiun kah vaaih ngaai manuik brudl.

ese, many person, many person, many person, many person

In Hiun negative have, create anyone, who person infection, fungus

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In Hien village no-one had a fungus infection.

They smell with fungus. Who wants to sleep with those with fungus infection? There is a bad smell.

Oh ji Katu kah nal payuch, kah
Oh we (excl) Katu negative to know to cure negative

rau nal payuch ku, vaai taak ndil
thing to know to cure I to have to get woman, girl

lalââng, bla, ku bôl Ku bôch, bla,
other to talk about I drunk I to sleep to talk about

yóng pe marvud, tuck val hayim. Oh
with you(plu) infection, fungus to reach to return night oh

praâq chabol ku jamóh dah ndil. Naq kahung,
to speak drunk I to sleep that woman, girl smell rotten

ku chô mpôn hayim.
I to return part night

Oh we Katu do not know how to cure it.
They do not know how to cure me. If I go to another girl, I talk about her, I am drunk. I sleep, I talk about the fungus infection with you until half the night. Oh we talk, I am drunk, I sleep with heads together with her. The smell is bad so I return in the middle of the night.
មិនសៅក្នុងការនឹងការ, នៅ
ឃុំ និង រំពឹង ពេក។ 

sleep to hear to want to vomit smell

រកឃុំឈើ ឬ យល់ឈឺសោះ និង
ជួយមិនបាច់។

kabaaq, នៅ kahung. Kah ធំq.

ឈឺប្រឹង ឬ ធំឈឺ។ ធ្វើ
ដែល

ឈឺរញ្ញីដល់រឹង negative to believe, obey,able

មាតឹង១២១បុរីពូជ្រុះ។ ឈឺប្រឹងកីឡាាីនេះ។ 
មាតឹង១២១បុរីពូជ្រុះ។

mabrudl មិន brudl, មិន magok.

មាតឹងលុះ មិន មាតឹង, 
មិន មាតឹង。

fusm infection like infection, fungus like goitre

ដាញឹម្មាត់ខ្លះដូចនេះ១២។ គឺឈឺ
ផុត។

liam, ji Katu.

មិន មិន មាតឹង。

Katu

have good customs like this.

ឈឺជាផ្លូជឺដែលឆ្លែង១៣។ គឺឈឺ 
ផុត។

kah pandil kah ធ្វើq,

ឈឺនឹងនឹង ឈឺនឹង
ដែល

is negative woman, girl negative to believe, obey, able

ndruih nêk kah dô lôot, vaai

ឈឺនឹងនឹង ឈឺនឹង ឈឺនឹង
ដែល, វាប

is man that is negative he, she, it to go out to have

móon, manuih lalâang móon "Kônh mai

ឈឺនឹងនឹង ឈឺនឹង ឈឺនឹង 
ដែល 
ឈឺនឹង

to speak person other to speak what you(sing)

lôot kah?" 

ដែល ឈឺ

love, obey, able to go out question

that the girls do not agree. It is

boys do not come. Other people

you agree to go with me?"

móon, "Chô truuih aq."

ឈឺនឹង, "នឹង ដែលឈឺនឹង ឈឺនឹង"

it to speak to return to tell emphasis

ឈឺនឹងនឹង ឈឺនឹង ឈឺនឹង 
ផុត។

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Ndruih, món, dô món, "Dai kah luct.
man to speak he, she, it to speak I, myself negative to go out

The boy says, "I will not go out."

Ndíl mui kdoq, mui manuih koi jajdok,
woman, girl one, only then one, only person like, why to stay with
kdnh tuct daruôh yông ku, ku món, mai
what to sit, stay together with with I I to speak you (sing)
môn kundill atôôh, "tôôq vôôch yông ku kah!
ôôch nói nhà, "tôôq vôôch và gửi và?
to speak I woman, girl over there to believe, obey to go with I quest

Then one person stays with one girl. "Sit together with me," I say. "You speak for me to the girl over there, "Do you agree to go with me?"

Dô vôôch môn habu. Piôh aguôch.
he, she, it to go to speak late afternoon to tap harp, Jew's
he goes and asks in the afternoon. He plays the Jew's harp.

Dô môn dîq bôôp aguôch, dîq keeng
he, she, it to speak place, in, on mouth harp, Jew's place, in, on harmonica
kdnh dô môn, dîq tambreh,
what he, she, it to speak place, in, on musical instrument, stringed
to speak to be able place, in, on 1 string violin he, she, it to speak
He speaks into the mouth of the Jew's harp, and into the harmonica. He says like this into the stringed instrument, "I can." He mouths words into the one stringed violin.

"Mai tôôq jajdok ku."
"Mai vôôch và gửi và?"
you (sing) to believe, obey, able to stay with I

"Do you agree to be with me?"
ndil móon, "Dai tōōq."  
mé Man, "īō trī."  

it woman, girl to speak, I, myself, to believe, obey, able

Says, "I agree."  

ŋō la ː ngō "Kah, kah."  

ion, obey, able, he, she, it to speak, negative

agrees, she says "No, no."  

ŋō la对外开放, ផ្លាស់ប្តូរថាមនុស្ស, នឹងធ្វើថាមនុស្ស ប្រដាប់, ប្រដាប់."  

ŋō la ː nāa la ː mooon.  

ŋō la对外开放 anyone, who to speak

ŋō la对外开放 he, she, it, to go, to speak, day, negative

ŋō la对外开放 afternoon, he, she

ŋō la对外开放 makes hair bun, ties up hair bun

ŋō la对外开放 the girl ties and makes a hair bun.  

ŋō la对外开放 ដើម្បីធ្វើពាក្យស្តុកមួយ និងធ្វើស្តុកមួយ.  

ŋō la对外开放 loom, liam, kapaih, panong, no, kayōom.  

ŋō la对外开放 thread, good, to thread, to pull out, classifier, this, hair bun

ŋō la对外开放 chik pō, liam brompt, chik broōq, yōng ariu,  

ŋō la对外开放 then, to sew, red, good, then, to work, with, necklace

ŋō la对外开放 alung vaai, pandruīh, chik dōng.  

ŋō la对外开放 lead to have, man, then, to give

ŋō la对外开放 the threads, cotton, well, into, the, girl.  

ŋō la对外开放 She puts, red, into, it, then, she, with, yellow, seed, necklace, with, which, the, boy, gives.

ŋō la对外开放, atōūnh panaq, atōūnh panaq, konh atōūnh Juut.  

ŋō la对外开放 every, jewellery, necklace, jewellery, necklace, what, jewellery, Juut  

ŋō la对外开放 necklace, is, like, Juut's.  

ŋō la对外开放 chakōng tài, diq, ŋō la对外开放.  

ŋō la对外开放 to wear, hand, place, in, on, this, here
We wear something on our hand like this.

Atuôn h panaq, bôök, tam bôök, tam, bangil arak, br 

jewellery necklace white black white black pink bead, small, black red.

The necklaces are white, black and 
white, black, pink, yellow and red.

Juut, mû bôök, tam. Konh chakông mai diq dô. 

Juut one, only white black like ring you (sing) place, in, on this, her 
ring here.

Diq tôôh. Nêk atuôn h panaq, ji môôn. 

place, in, on over there that is jewellery necklace we (excl) to speak 
over here. That is what we call the 'panaq' necklace.

Dadiô tuôr jaban, chanaap, vaai pandil, vaai chik 
around neck skirt, dancing price to have woman, girl to have then 
habu nêk, akân chik môôn, kabaâp, môôn akôôn. 
late afternoon that is mother then to speak to whisper to speak child 
hîphû bu nêk, akân chik môôn, kabaâp, môôn akôôn. 

to wear it around the neck, the price is a 
dancing skirt. There is the girl, then in the 
afternoon the mother whispers and says 
to her child.

Akôôn chik kabaâp môôn kâtôr ku doôp 
child then to whisper to speak ear I to bear to, agree 

darûôh.
to sleep together with 

Then the child whispers in her mother's 
ear, "I agree to sleep together with him."

Rayiu sarô lâi amêêq ama vôôch taak 
tomorrow future to see mother father to go to beat tree 
tavaak, abôôdî, rayiu sarô. 

tree alcohol grass tomorrow future
Now and the next day you see the woman, girl that is to go to beat tree alcohol.

At girl goes and taps the alcohol.

A tree full to beat tree alcohol we(excl) Katu to sleep tog.

So we go together.

Are able to beat the alcohol tree to bring food.

Chickens, eggs, saang alcohol.

Chickens, eggs, alcohol.

Bush to sleep to return emphasis to eat to eat to return emphasis

Separate on the road.

Not return together, the boy and in talking and laughing.
Nêk, tuck bong mûr, nêk ndruih nêk vôôch
mûn, ën nêng têng mei, ën nêng moeuk nêng loi
that is reach to village gateway that is man that is to go
yôông kalâng, tavîâr. Diq dô bông, kalâng
sûng nêng miêu, moeuk. ëi ëi têng, nêng miêu
with road to swerve place, in, on this, here hole road
chakuôl, vôôch. Dô ndîl chô aq,
chônh, loi. ëi ëi, moeuk ëi ëi, ëi
path, small to go he, she, it woman, girl to return emphasis
ndîl chô moông, ndruih kah chô di.
moông ëi ëi moông, moeuk ëî ëî ëi ëi
woman, girl to return house man negative to return already

Then when they reach the village gateway, the boy goes on the road, he
swerves. Here is a hole, a small path in the road, he goes there. The girl returns
to the house, the boy has not returned yet.

Ve adûk móön májo ndruih chô. Danh, ndruih
èo sâmôn moônh moûnh moeuk ëi. Dûnh,
hojînh have Vietnamese to speak hour man to return long time man
chô, kachîh chô madruîh.
ëi, ëî moûnh to return shy, ashamed to return together

The Vietnamese say the boy returns in one hour. A long time later the boy
returns, they are shy to return together.

Dô kayîk kadiêl, ve chô daruôh tuck
ëi moông nêng miêu, ëi ëi moeuk ëi ëî
already husband wife have to return together with reach to
bong mûr, chô dong, ji Katû.
mûng mûng, ëi ëi ëî ëî ëî
village gateway to return house we (excl) Katû.

If they are already husband and wife, they return together to the village
gateway, they return to the house, we Katû.

Pandil loom chô, pandruih kah chô.
ñoem ëi ëi, moeuk ëî ëî ëî
woman, girl first, before to return man negative to return

The girl returns first, the boy does not return.
Village gateway that one, only negative village gateway that before
the village gateway on one side, the village gateway on the side
opened before.

dah mûr, múl luh.

to go outside

outside that gateway one, only to go outside

come out on the side of the gateway, came out.

get, kachiiit apalaâng, ji Katu.

ashamed shy, ashamed others we(excl) Katu

Katu are shy of others.

man, ci vaal kîng, ndil, ndriui kohn

come together already to have to want woman, girl man what

ndil ndriui takieng kah klong

man want negative to want

po, kohn nhang, kayiik kadiil.

we two(incl) husband wife get what we

sleep together, already the girl

boy want to. Like one girl and boy
each other, they do not want to
like we two are husband and wife.

ôô ndriui aak, chô móón akonh akan.

he, she man, boy sinful to return to say father mmother

is a sinful person, he returns and

to the mother and father.

móon, "ôô amâeq ama ci dòng.

it to speak oh mother father already to give

says, "Oh her mother and father

say they gave permission to us."
I negative to want I to rest more he, she, it woman, girl

anēk takonh tapai.

that father to take

I do not want to rest any more from that
girl, I want permission from my father to
take her.

which owner, boss bride price others that is mother father to speak

"Oh tamōh sasaau tamōh kayiik mampooq ku.

oh to ask sister's husband to ask husband sister I.

"What is others' bride price?" Then, her

mother and father say, "Oh ask the
sister's husband, ask my sister's
husband."

mother father to ask to speak what to be able question

Her mother and father ask "What, can we

or not?"

sasaau mother, "Oh kah di tamōh kala,
sister's husband to speak oh negative already to ask owner, boss

dydq tamōh dō makala.

more to ask he, she, it one owner

The sister's husband said, "Oh, you have not yet asked the owner, still ask the owner." (girl)

her sister's husband answer: "I already asked
the owner, I ask he, she he, she owner, boss

he, she, it to substitute to be able question

Mōn bōk drāp kavaan dō kala

to speak much bride price rich he, she owner, boss

dō klooooh. Chōōm kah?"
said "How much bride price and does the owner have to cage? Are you able?" (to pay it)

Aloko moko, ku ban ndil lalang
sdlh ng ndi, ndi mel mbi nde la.

I, it to speak he, she, it negative to believe, obey, able
do liem, vaai do tdo.

I, he, she, it good to have he, she, it to believe, obey, able
other said, "She does not agree to you." (the boy said) "If I am bad, I
t a different girl, I will have a good
t have her agree."

mai, kalai mai ngkdi mpok dlap
hoi, you(sing) wife's brother you(sing) why to give bride price
hau dai chaq. Kidik yi Katu.

kh, kaeli momoq vdoch jack.

k, kaeli moq joj, joj.

live to know to speak what Vietnamese to speak older, important
kah, kaylik mamooq vdoch jack.

k, kaeli moq joj, joj, kaeli.

negative husband sister of boy to go to persuade
not know how to say like the

"bak alerts kurnaay dam wild kamj checking jam" say he, i.e. the husband sister go to persuade. 
im

momo, "i want to have a huu在家里 speak."

moo, "k of the new is it?"
Juck, konh juck, juck tlaq kala, vaai riem, geom riem, riem snek, oev to persuade what to persuade to persuade from owner, boss to have

juck raylu sarô, pa-ôm ndil riem snek skeng, pream, prem

to persuade tomorrow future cause to drink woman, girl

ydông tavaak, pa-ôm.
yâk rôngg, pream.

with tree alcohol to cause to drink

Then he persuades the owner, he persuades tomorrow and the next day, he causes the girl to drink tree alcohol, causes her to drink.

Anô ku pa-ôn, dô pa-ôn, dông anô, tlaq, prem, hêa sibling, older I to cause to drink he, she, it to cause to drink to give

ndreh atuôn, dông kông, dông taraak, pasôôn skeng, hêa, hêa, hêa; skeng, hêa, hêa, skeng, classifier jewellery to give to wear to give earring, white
dô mai nal kông, tlaq dô tuck emn in râng hêa, kân khi, khi khi line already you (sing) to know to wear (ring) from this, here to reach
dô, kông, dông ndreh atuôn, dông khi, hêa, hêa pasôôn skeng, hêa this, here to wear (ring) to give classifier jewellery to give
taraak, pasôôn ndil.
skeng, pream prem.
earring, white cause to put ring on woman, girl

My older sibling causes her to drink, he gives her a necklace, he gives a ring to wear, gives white earrings. You already know how to wear them, from here to here they wear them. They give jewellery and earrings, they cause the girl to wear them.

pakông, pasôôn, pakuuk.

cause to wear cause to put ring on cause to wear necklace

They cause her to wear necklaces, cause her to wear rings, cause her to wear necklaces.

Kidik kah ngaai pai dyôcq.

like this negative anyone, who to take more
vaai kômh ku, ku kachiit lûct yööng
vaai kômh ku, ku kachiit lûct yööng
to have what I I shy, ashamed to go out with
chik lûct läi ndîl lalââng, améêq
chik lûct läi ndîl lalââng, améêq
then to go out to see woman, girl other mother
môôm aq, ôôq chik lûct.
môôm aq, ôôq chik lûct.
to speak emphasis do not then to go out
like me, I was shy to go with
go to see another girl, the
and mother said "Don't go."
lûct palââng; ku kîêng lûct palââng.
lûct palââng; ku kîêng lûct palââng.
to go out others I to want to go out others
go to others; "I want to go to

ne, vaai adî mai liêm pai adî mai.
ne, vaai adî mai liêm pai adî mai.
this to have ygr sibling you(sing) good to take ygr sibling you(sing)
but, here is your younger relative,
bout, here is your younger relative,
good, take the younger girl.

liêm, adî pai.
liêm, adî pai.
relative good ygr relative to take
younger girl is good, take the

ôôq, "kak liêm, ku kah tôôq,
ôôq, "kak liêm, ku kah tôôq,
speak negative good I negative to believe, obey, able
ôôq, kah liêm.
ôôq, kah liêm.
bad, evil negative good
say, "She is not good, I do not
say, "She is not good, I do not
take her, that one is bad, not good."

môôm, laak dech sôôq
môôm, laak dech sôôq
"I do, I may do, have not yet"

môôm, laak dech sôôq
môôm, laak dech sôôq
"I do, I may do, have not yet".
Adì liêm, mòön, ô dai
sûm, múm, ñì to
ygr sibling good to speak sigh I,myself
kah tôq, amûq ama
ñò ñè, ñê yâ yâm
negative to believe,obey,able mother father
ku kah tôq, môp.
ñì ñè, ñì. 
I negative to believe,obey,able bad,evil

"The younger sister is good." He says,
Oh I do not agree to her, mother and father, I do not agree.

Dô kah a-ôök, kapiu, di dô lâi
ñè ñè ñè ñè, ñò ñè, ñè ñè ñè
he,she, it negative pig buffalo already he,she, it to see
môp magûk, brûdûl, ngaaï chik tôq.
ûmë ñëë, ñëë, ñëë, ñëë, ñëë
bad,evil goitre infection,fungus anyone,who then to believe,obey,able

She does not have pigs and water buffalo, he sees she is bad, with goitres and fungus infection; who would agree to her.

Lôdî ndîl brûdûl, magûk, pai
ûëë ñëë ñëë ñëë, ñëë, ñëë
woman,infected girl to leave behind woman,infected girl fungus goitre to take
ndîl liêm ko.
ûëë ñëë ñëë
woman,infected girl good particle

Leave the girl with infections and goitre, take the good looking girl.

Ndîl brûdûl, nôruîh lôdî; nôruîh
ûëë ñëë ñëë ñëë ñëë; ñëë
woman,infected girl fungus man to leave behind man
brûdûl, ndîl lôdî.
ûëë ñëë ñëë
infected girl,fungus woman,girl to leave behind

The boy leaves the girl with infections; the girl leaves the boy with infections.

Kah tôq pe mabruûl.
ñè ñè ñì ñëë ñëë.
negative to believe,obey,able you(plu) fungus infection
I do not agree to you who have infections.

kah  tòòq.

we behind negative to believe, obey, able

have them, they do not agree to ova khlepbasa, bá tòàm yõmam.țôm.

at móón, Juut lúch brúdíl, ngaai chik

fág, bákk, chí ngchëd, rúy jìkh

not to speak Juut finished infection, fungus anyone, who then

Juut. Dô dòòq máí, máach

rú. gò chëng mò, mách

séve, obey, able Juut he, she it to rest you(sing) to return

konk hakan. Dô pai ndil laláäng kódq.

rú mà yí mòdd mà déng gò tìh.

father mother he, she, it to take woman, girl other then

she says, Juut has fungus infection

síb bø mòbhí a mài khi: màkk saam bòtčjìkh thò

lrì, jìkh chëng máa yìkk mbìjìkh. dákkì

jeñ, jìkh mbìjìkh bòtčjìkh mbìjìkh àkk jákkìkk

juub dákkìkk lìbhìkh thòmbìjìkh.

lddí, móón praang brulíl,

mì, móón mbìjìkh bòtčjìkh.

it to leave behind to speak to circle infection, fungus

máí nál.

in máach.

are you(sing) to know

he says she has sores all

tânn you know?

máí sàng, kàiìk máí brúdíl, máí

ùi mì, tòòq mì bòtčjìkh, mì

you(sing) to hear husband you(sing) infection, fungus you(sing)

yàq, máí chò, vaàí dò móón.

mì, mì ìjì, mlì mí tòòq.

(s) do not you(sing) to return to have he, she, it to speak

you listen, your husband has infection, you do not want him,

"baàkk mòbhí jeñ gùmì, bùu yìkk jeñ bòtčjìkh

bìakh, jìkh bìakh àabbì, jìkh bìakh mbì. " dákkì

li akong mbìjìkh.
ពារីណ៍ក្នុងការសិក្សារៀបរៀប

ចំពោះមួយក្រុម kah, mai kah tōdq,


he, she, it to speak negative you(sing) negative to believe, obey, able

mai chô u a. Jî Katu.


you(sing) to return without reason we(excl) Katu.

He says no, you do not agree, you returned without reason. We Katu do not like this.

Mai sàng, nô diq dô dong dô,


you(sing) to hear this place, in, on this, here house he, she, it
dong kaiik, nô diq dô dong mai,


house husband this place, in, on this, here house you(sing)

mai yōng kaiik.


you(sing) with husband

You hear, the husband's house is here, here is your house, you are with the husband.

Vaaih ndruih yōng tôdh atôdh, lài
ciêm


have, create, become man with over there over there to see
liêm, voôch boch tôdh. Mai kah chô


good to go to sleep over there you(sing) negative to return
dy dq diq dô.


yet place, in, on this, here

There is the boy over there, he sees a good girl, he goes to sleep over there.
You (boy) do not return here any more.

Dô voôch môón, dô môón ay.


he, she, it to go to speak he, she, it to speak emphasis

He goes and says like this.

Dô môón, Juut, mai ddop pablong,


he, she, it to speak Juut you(sing) to bear to, agree, obey very
kah tōdq dai, mai môón, kah.


negative to believe, obey, able I, myself you(sing) to speak negative
Mrs "Juut, do you really want me? If not agree to me, you say no."

The Great "Joo leh, chea chokh kum chao yatt ba? Chea chek kahm lai chao kilm yatt de bi ak bu.

brudol, ngaai chik tóeq
baad, kuy jīn din
(bang) infection, fungus anyone, who then to believe, obey, able

brudol.

beed, (sing) infection, fungus

The Great "You have fungus infection, it wants to agree to you with silent hearing."

"Joo, ba dung, mai buud.

bāpū, ded, dāmāu, ḍāmīt

it, quiet to hear you(sing) infection, fungus wants to agree to you with silent hearing."

I am very happy."

mōon, mui drāp hūq, jī Katu.

mām, mām, dāmīt, gī

it, to speak one, only bride price more, yet we(excl) Katu

first, "We Katu only want the bride damage four, "la manha phu wrought, mēn phēp kah de dūn jēk sāhao."

klōnmai?

kēm, in?

(What) what you(sing) about you?

bāk dūn jēk sāhao?

jī kah jī Katu, kah

jī la kēn, jī klōnmai?

we(excl) negative we(excl) Katu negative

pāi pāblon. Ama amma pāi nō.

hū pāblon. amma amma pāi ni.

able to take very father mother to take this

Pī, ammaam phu wrought kahm māk sa bi ak bu. Phī" phēp māk phu wrought kahm māk sa bi ak bu.

Katu, ammaam amma pāi.

klōnmai, amma amma pāi

1) Katu mother father to take

Katu, the mother and father choose

Bāk dūn jēk sa bi ak bu" phēp māk phu wrought kahm māk sa bi ak bu.
Môôp, brudôl, kah tôôq, lôôl.

If they are bad with fungus infections, we do not agree to them, we leave them.

Nô sang, kiông boch pai. Sasaau
this to hear to want to sleep to take sister's husband

mamoq kiông, ku kah kiông, ku lôôl.
sister of boy to want I negative to want I to leave behind

Ku pai ndîl lalââng kooq. Nêk tamôô, tamôô dong
I to take woman, girl other then that is to ask to ask house

konh akân, dô ndîl ku lôôl anêk.
father mother he,she, it woman I to leave behind that

Then I take a different girl. Then I ask at
her father and mother's house, that girl I
left. (I say)

Môôn la di la pe dông tanôôp,
to speak if already if you(plu) to give bride price
tanôôp, kah dô râch. Akonh akân
of two, the other, the other. add two more to give bride price negative he,she, it to cut father mother
môôn, "Dâi kah dông tanôôp.
to speak, I myself negative to give bride price

I say "If you already gave the bride price,
she does not return." The father and
mother say, "I did not give the bride price yet."

Dêi boodôr kah dông, arâch, arâch dông akôn akân.
already two negative to give to return to return to give father mother

If the two (parents) did not give it, she
returns to her father and mother's house.

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Two sets of parents, the girl's and the boy's, are asked to give payment for the marriage. The girl's parents give the child bride price, which is the payment for the girl. The boy's parents also give the child bride price, which is the payment for the boy. The child bride price is given to the parents of the girl, who then use it to buy gifts for the girl and for the couple. The child bride price is a way for the parents to show their gratitude for the marriage and to help the couple start their new life together.
already bad, evil negative to bear goitre that is like large goitre

If the girl is bad, do not agree to her. She has a big goitre like this.

Who would agree to them? Many girls have goitres, men do not have as many.

Girls have many goitres, they are big like this. They hide them. Who wants to have them?

Then the mother says, "True, do not take her, she has a goitre, she has fungus infection. You can take a different girl."

She wants to return to her house. She goes to her house.

wearing necklace goitre negative negative
cannot wear a necklace with a 

brudol, kah vaaih bod brudol.

infection, fungus negative have, create, become many infection, fungus

are not many people with fungus 

akóon, dó vaaih akóon vaai

child he, she, it have, create, become child to have

akóon, mai lui kah. Kah, anék.

create, become child you (sing) send back question negative that

have borne children, they have 

do you send them back? (to

akóon nák, mai kiêng hai, sudol.

create child that is you (sing) to want to miss (someone) mentally ill

as children, (if you sent her back) 

child miss her, she is mentally ill.

vaaih akóon, lddi.

we have, create, become child to leave behind

does not have children, leave her.

údoq vôôch yöong dó anék.

do to believe, obey, able to go with he, she, it that

you do not agree to go with her.

amîdîq ama pe dóók aodông.

mother father you (plu) to name to give

other father and mother say they will give 

you another necklace, orthopedic belt, woman, girl

stay, it, for communal house to take woman, girl

he, she, it to leave behind
I stay in the men's house and take a different girl, she leaves.

Ku kah bān, amēq ama bān. Pai dōok.

I negative to be able mother father to be able to take to put away

I am not able to get a wife, the father and mother do it. They take her.

Kala vaaih drāp yaa bēl

The owner, boss have, create, become bride price pipe, bamboo when

ahai bēl dīq abūdōp ayyāq

one day before when place, in, on grandfather grandmother

hai dōng pachō ndīl.

before to give cause to return woman, girl

The owner (boy) has the bride price, the bamboo pipe from before, from when the girl's grandfather and grandmother gave it before. They return it to the girl.

Jamuong, bōch, chik bōch, raq hayim vōdōch bōch.

to sleep to sleep then to sleep classifier night to go to sleep

The boy and girl sleep with heads together, they want to sleep. They go to sleep together all night.

Kah yöng bān bōch. Maq móon

negative with to be able to sleep to be able to speak

jī bōch jamuong.

we (excl) to sleep to sleep

They are not really together. We say they can sleep with heads together.

Anam tūdōk manūh palāang vōdōch.

classifier to reach person others to go

Tūdōk vil lalāang bōch.

to reach village other to sleep
They reach to others' places. They reach other villages to sleep with others.

They do not go to sleep with Katu wives. We men sleep haphazardly a lot.

The women are bad, evil. I do not believe, obey, able many visitor.

There are many visitors from Da Nang. They say that village is your place.

I say no, she is bad, I do not agree.

This is good, I agree.

They do not make love with women. We sleep haphazardly, we only kiss, only hold the breast, that's class.
Kah vaaïh bruôq akôôn, bruôq akôôn
negative have, create, become to work child to work child
môôp, jî móôn.

We do not make children. We say to
make children is bad.

Pe móôn, vaaïh bôch ndil ndruîh, vaaï.
we (plu) to speak to have to sleep woman, girl man to have
bruôq akôôn, ð, kah. Môôp kidîk.

You say if a boy and girl sleep together
they will make children. Oh no. To do like
this is bad.

Yi Katu, vaaïh ngaï tabân. Pe
we Katu have, create, become anyone, who to get each other three
jêt kah vaaïh kadiël.

We Katu have some who get each other.
At thirty years old they do not have a
wife.

Tadâm, tahariêng, bôk jamûông, chik bôch.

The young men, one hundred of them,
many sleep with heads together with
girls.

Ngaaï maq bruôq akôôn, mahariêng manuih kidîk.
anyone, who to be able to work child one hundred person like this

One hundred boys have slept with heads
together with girls, they have not made
children.

Nô, kah, jî Katu, kah chik bruôq akôôn.
this negative we (excl) Katu negative then to work child
You do not make children like this.

NGAAI BRUOQ AKIÓN, VAAL NGAAI KONH

If anyone, who to work child to have anyone, who what

MOÓN, VAAL NDROIH, BIL AQ.

Man, a woman make to lose emphasis

There makes a child, if anyone does you say, if there is a boy who does loses his things. (pays fine)

PANDIL HÖÖQ PASUUT, JI KAH

Migal, a girl more, yet pregnant we (excl) negative

KONH DÍK.

A child.

Create, become like this

To not have like this that an girl gets pregnant.

MOÖP, VAAL DONG MUI KAPIU, MUI DYANG.

This bad, evil to have to give one, only buffalo one, only crock

This is bad, the boy has to give a buffalo and one crock.

NGAAI KIANG DONG.

Anyone, who to want to give

This is here. Who wants to give these

VAAL KAPIU, KAH KIANG DONG.

He, who to want to give

Have, create, become buffalo negative to want to give

BRUOQ AKIÓN U A.

To make child haphazardly

It is a water buffalo, we do not want it. Then the boy and girl made a haphazardly.

MéE NGAAI KONH, KAPIU, KAH KIANG DONG.

A boy, who to want to give

Bangladeshi boy and girl make a

MáN TIK.
ប៉ុន្តែនេះគឺជាស្វែងលុងនៃការមានស្រុក។ ។

ប្រុក្រិតសេចក្តីបង្ហាញឲ្យលើកពីការងារនៃកុមារ។

ប្រុក្រិតសេចក្តីបង្ហាញឲ្យពីការងារនៃកុមារ។

When they finish sleeping together, it is wrong to make a child after hugging.

Do you do like this? When we sleep with a girl, we are not able to make a child.

If the boy and girl have already slept together, we talk about making children.

How could you stay with a girl for ten months and have not yet asked for her.
dong, nö, diq, dö, dong, diq

me, who house this place, in, on this, here house place, in, on

dong, nö, diq, dö, bruuq, daraáng.

here house this place, in, on this, here to work house on stilts

over's house, here in this house, make it up on stilts.

diq, dö, jamuh, bruuq, daraáng, kliuq.

place, in, on this, here upstairs room to work house on stilts room

upstairs they make a room in the make up on stilts.

karum, loh, tôór dah addó.

ative underneath comparative edge that here

not underneath, it is past the edge

ai boch, abbdi danh. Mai sang, ngaai
to sleep jungle long time you(sing) to hear anyone, who

g dai, kah, vaaíh, kavaan, kah

tant I, myself negative have, create, become rich negative

vaaíh, a-dók, kah, vaaíh
in, create, become bride price negative have, create, become o'rock

vaaíh, dëng, dëng, dëng, dëng
ative have, create, become pig negative have, create, become

boch. Vaaí boch yóóng ndil. Taka mó
ten to have to sleep with woman, girl still like

Lددí ndil anék. Kómth ku, ku boch
eem, dëng, dëng, dëng, dëng. Geme nh, nh dëng
dee to leave behind woman, girl that what I I to sleep

ng ndil, makamó, klóng ku pai ki.

woman, girl one year securely I to take future
In the day time the boy and girl sleep in the jungle a long time. "You hear, whoever wants me, he does not have riches, does not have the bride price, does not have crows, does not have pigs, does not have chickens." He sleeps with a girl, he still likes to sleep with her. He leaves that girl. Like me, I sleep with a girl for a year, I will really take her.

I leave her, I sleep with one girl.

You sleep with someone for ten years, then you return.

You want her very much, you take her.

You do not have riches, she belongs to others.

If you already have children, we do not leave our wives any more.
have slept around, you have not
children, then you can sleep
hardly at different places.

ka-oop, műt ayim, ka-oop, nochvng daruŏh.

ly to hug one, only to smile to hug
blanket together

ly hug, only smile, hug, share a
with a girl.

takal, chô aguŏl ndil chô adong.

chô in crow to return men’s house woman, girl to return house

yi Katu. Piĕh aguŏch diq darăng.

we (excl) Katu to tap harp, Jew’s place, in, on house on stilts

the chicken crows, he returns to
men’s house, the girl returns to her
that is what we Katu do. He plays
harp upstairs.

keeng, piĕh tambreh ngaai

w harmonica tap musical instrument, stringed anyone, who

piĕh teăng hayim, bēel ka-oop. Bēel piĕh.

able to tap to work, do night when to hug when to tap

wears the harmonica, he taps the
instrument. Whoever can tap
it at night when they hug.

kiĕng piĕh. Diq dō darăng diq dō

want to tap places, in, on this, here on stilts place, in, on here

akan doch diq lah.

mother to sleep place, in, on section

want to tap the musical
nents. The father and mother sleep
section here up off the ground.

THA KAI SAY, NGHAI SAY AOGING HU BHEE
BAM LIN NGAI BANG, PHANGAYING NGAI NGAI
AYAH.
Vaai kiep om thuwk, do ndil anek
ova nui aum moc, ne mne ak mien
to have to want to drink tobacco, he,she,it woman,girl that

dol makaonh, dol makan nek, tup abong
ne mlaekh, ne ak phund moc, deng ak mien
he,she,it father he,she,it mother that is to dig hole

jadhr. Khoak dik dik tup bong, amehq ama ci.
nean ci. Demu nih thip niem diheq, demu amek ciem.
wall(bamboo) what this this to dig hole mother father already

They want to smoke the water pipe, then
the girl's father and mother dig a hole in
the wall like this. The father and mother
already dug a hole.

Pai oih, pai deeng toq,
lu sleeem, lu panu cok, om thuwk.

to take fire to take to take bamboo container to drink tobacco

They take fire, take a bamboo container
of water and smoke the water pipe.

Ndriuf vouoh dong ndil. Dai aq, takoh om
man to go house woman,girl dark emphasis older,important to drink
tavaak, panien om tavaak.
chheuk, mueum ciem chheuk.
tree alcohol child to drink tree alcohol

The boy goes to the girl's house. When it
is dark, the elders drink tree alcohol, the
children (also) drink tree alcohol.

Khoak kum nho ku tavaak, tuiq tuiq om deng.
rem nih in nih chheuk, deng deng ciem ten.
what I this I tree alcohol small small to drink enough

Like me I have tree alcohol, a little bit to
drink is enough.

Bok om bol, mai kata adong. Aklihau.
dem ciem ciem, lau mephe akheq. akhnu.
much to drink drunk you(sing) to vomit house room

If you drink a lot, you vomit in the house.
In the room.

Ku om bodd, pe pangaan anek, dock.
nu ciem ciem, pau paeng oum ak mien, dem.
I to drink two three one dish that water
Kliêuq, vaaï pandil brūq kliêuq adî,
maï vōôch.
We you(sing) to go

Kliêuq, vaaï pandil brūq kliêuq adî,
maï vōôch.
We you(sing) to go

(boy) go to the room, the girl makes
here.

Kliêuq, vaaï pandil brūq kliêuq adî,
maï vōôch.
We you(sing) to go

(boy) go to the room, the girl makes
here.

Kliêuq, vaaï pandil brūq kliêuq adî,
maï vōôch.
We you(sing) to go

(boy) go to the room, the girl makes
here.
Customs about punishment. (High Katu)

rasûmâhûn thám kânsâ ko he lang râmp pâlâng.
rau kômîng tâng kânsâ drâp pâlâng,
vine fine thing what to steal owner, boss bride price others
rau chêk tâng.

kânsâ di pâlâng pachô nek. Môón
real owner, boss already others cause to return that is to speak
di kômîng ku cha. Ôn daâk isâm tavaak.
we already what I to eat to drink water delicious tree alcohol
môón dûn kânsâ dûn.

kala di pâlâng pachô nek. Môón
real owner, boss already others cause to return that is to speak
di kômîng ku cha. Ôn daâk isâm tavaak.
we already what I to eat to drink water delicious tree alcohol
môón dûn kânsâ dûn.

The boy or girl receive the crock to have man woman, girl

Taboch ndruình làlài taboch, pai
cause to sleep man different cause to sleep take

rau kidik yi tatôôm.

rasûmâhûn thám kânsâ drâp pâlâng.
rau kômîng tâng kânsâ drâp pâlâng,
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The boy or girl receive the crock to have man woman, girl

Taboch ndruình làlài taboch, pai
cause to sleep man different cause to sleep take

rau kidik yi tatôôm.
The Katu get the fine from the boy who took her, he pays the fine.

Kônh mai, mai dî bôch pandruih lalâng. what you(sing) you(sing) already to sleep man other

Like you (for example), you already slept with a different boy.

Mui ngaai pai nek adîk, dô ndruih sô tôôm. one, only anyone, who to take that is that he, she man he, she to pay fine

Whoever took the girl in that way, the boy pays the fine.

Tôôm ndruih; la akonh akan, akonh akan dông, to pay fine man if father mother father mother to give

tôôm akonh akan.
to pay fine father mother

We get the fine from the boy; if the father and mother allowed it, we get a fine from the father and mother.

Kônh mai, dî vaaih kayîk mai dîq what you(sing) already have, create, become husband you(sing) place, in, on

sûtq Otralia achooh, mai tût dîq territory Australia over there you(sing) to sit, stay place, in, on

dô mai brôdq kayîk yông Pat, nêk tôôm la this, here you(sing) to work, do husband with Pat that is to pay fine

Like you, if you already have a husband in Australia over there, and you stay there and get a husband with Pat, then we fine Pat.

Mai achooh, akonh akan mai dông kayîk manuih you(sing) over there father mother you(sing) to give husband person

lalâî, tôôm akonh akan mai. Dông dông mîng. different to pay fine father mother you(sing) to give to give strong
They say must pay the fine of large dish, plates, all the large, and all different crocks.

Katu, they say must pay the fine of large dish, plates, all the large, and all different crocks.

You ready know about the crocks, one

Crok all, all gong gong, small to break. He, she, it
too. Rive to believe, obey, able to bear to, agree, obey

A boy's family) may not agree to take the crocks, all the gongs, (for the small broken gongs.

Jah, too. Rive.

To break he, she, it to bear to, agree, obey.
If they are not broken, they agree. (accept them)

Pagrâ, pai kooih. Kit achiq tâch.

cause to be angry to take spear to sharpen bushknife to cut off

(Maybe) they are angry and take spears. They sharpen the bushknives to cut with.

Môt, môt dong.

to enter to enter house

They enter the house.

Palââng kadâng, kah dòng môt dong.

others to hold negative to give to enter house

Others hold on, they do not let them enter the house.

Kah ve mangaaï pai kala drâp palââng.

negative to have anyone to take owner, boss bride price others

No-one is to take the owner's bride price (the girl) which belongs to others.

Luch ngaai vil, luch ngaai yuun, jeeng
dîn yû yû yû, dîn yû yû yû,

finished anyone, who village finished anyone, who long ago all

pai kala drâp.

to take owner, boss bride price

Formerly in anyone's village, a long time ago, they all took the owner of the bride price. (the girl)

Laang tatak, tââq nua bleh, jeeng aq.

village cause to stab from long ago all emphasis

The villages speared each other, since long ago they all did that.

Kah ohóm ngaai yir mamông dydq. Jeeng chêt.

negative to be able anyone, who to rise alive yet all to die

584
The owner of the bride price (girl) is caused to stab

If the owners of the bride price (girl) come to stab,

The owners of the bride price (girl) cause to stab

The owners of the bride price (girl) take to stab,

The owners of the bride price (girl) catch to stab

The owners of the bride price (girl) catch to stab

The owners of the bride price (girl) take to stab,

The owners of the bride price (girl) catch to stab

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The owners of the bride price (girl) catch to stab

The owners of the bride price (girl) take to stab,
ដើម្បីបង្ហាញថាក់តោនស្រីៗទេរសូម។ ប្តូរចាប់ផ្តើម
លោកមនុស្ត្រី។ សីតុំបក់ៗ់ខ្លួសុំ។

ថ្មីនិងក្រុង, ត្រូវបានពារពាររឹង។ ។

I will not return the girl, she belongs to me. "Then kill him," they say.

"It was the sister's husband, not that man," someone says.

"We cannot kill my wife's brothers and my older uncle." Everyone takes wives.

Everyone takes others' bride price.
តើមានអ្នកណាមួយដែលប្រែច្នៃព្រះអាទីសឿលធម៌ និងសាងសង់គ្នានឹងភាពស្របស្រួល? ឬអ្នកណាមួយដែលក្រោយព្រះអាទីសឿលធម៌ និងសាងសង់គ្នានឹងភាពស្របស្រួល? បើច្រប់បំផុតប្រែច្នៃព្រះអាទីសឿលធម៌ និងសាងសង់គ្នានឹងភាពស្របស្រួល, សូមទទួលបាន.

ដាក់ដល់ភាពជឿជាតិ ក្រោយព្រះអាទីសឿលធម៌ ឬសាងសង់គ្នានឹងភាពស្របស្រួល សូមទទួលបាន.

រួចព្រះអាទីសឿលធម៌ និងសាងសង់គ្នានឹងភាពស្របស្រួល សូមទទួលបាន.

ចិត្ត សូមដាក់ដល់ភាពជឿជាតិ ក្រោយព្រះអាទីសឿលធម៌ និងសាងសង់គ្នានឹងភាពស្របស្រួល សូមទទួលបាន.

ឈ្មោះនូវភាពជឿជាតិ ក្រោយព្រះអាទីសឿលធម៌ និងសាងសង់គ្នានឹងភាពស្របស្រួល សូមទទួលបាន.

ដោយដឹកនេះព្រះអាទីសឿលធម៌ និងសាងសង់គ្នានឹងភាពស្របស្រួល សូមទទួលបាន.
ឈុតុការីការណ៍ប្រការីដើម្បីតែមកទៅក្នុងការកាត់តុកែក្នុងពេលក្ដី នឹងមកទៅក្នុងការកាត់តុកែក្នុងពេលក្ដី។

"What, then you took the girl." (the girl's uncle says)

នៅនៅនៅ saang ដើម្បី ku pail.

this woman, girl this to finish already I to take

"Here is the girl, it is finished already, I took her." (the boy says)

បាន nandr๐ kdq, hau ndil kdq.

to get bride price then what woman, girl then

"You took the goods, what about the girl then." (the girl's uncle says)

Ndil, no saang di papai.

woman, girl this to finish already to take

"I already took the girl."

បាន nandr๐ kdq, hau ndil kdq do mòn.

to get bride price then what woman, girl then he, she, it to speak

"Then you got the bride price, what about the girl then," he (the girl's uncle) says.

Saang di, liem truikh kdq aq.

to finish already good tell then emphasis enough emphasis good like that.

It is already finished, he already told the story well, it is enough, it is good like that.

Kah. di leng, taleng luch aq.

negative already to kill to kill finished emphasis

No. We already killed, it is finished.

Tóm. Mai sàng, khnh Pat aọ. Khnh Pat.

to pay fine you (sing) to hear like Pat here like Pat.
A flat basket full is all of it. We sell that fruit to the Vietnamese.

Aduok kol bok jeen.

The Vietnamese buy much money

The Vietnamese buy them with a lot of money.
about punishment.

He fine. You hear, like Pat here.

Then laāāāng, Pat bāāāān kadiēl David.

sleep other Pat to get wife David

sample) Pat slept with someone

It is bad like that. David comes

mai bōch palāāāng. Kasiēl mōōōn kah.

Ask you (sing) to sleep others wife to speak negative

You slept with others." The

kah bōch, kah, kah bōch.

If negative to sleep negative negative to sleep

sleep, no, I did not sleep (with

kah pōōōn David. Dōōō truuiuh.

she, it negative to be daring David he, she, it to tell

raid of David. He tells about it.

"Kah mai truuiuh alua mai bōch nēk."

Yes negative you (sing) to tell true you (sing) to sleep then

(husband) said, "Won't you say

you really slept with him?"

Kah pōōōn. Kasiēl mōōōn, "La kah

afraid wife to speak if negative

was afraid. The husband said,

alua dai bōch."

true I, myself to sleep
Say that you really slept with him.

 Yi Katu, kah chóm tabdoh u a.

 Si yek, khat jám yam péchú. Dú a.

 We(excl) Katu negative to be able to sleep together crazily

 We Katu are not able to sleep together wrongly.

 Vaahi kayiik, vaahi kadiel kah chóm tabdoh.

 Jonah péchú, péchú péchú yam péchú yam yam péchú. Have, create husband have, create wife negative to be able to sleep together.

 When there is husband and wife, we are not able to sleep together with others.

 Túa mouk, mouk mealap yam baime, bamek.

 Manuih tôn. Arau tôn, achiq, chuung kah ci tóom.

 Yek ci, yek ci, yek ci. Tin péchú yam péchú si kéy. Person to steal thing steal bushknife shovel negative already to pay fine.

 parách. Dó dyiin, dó kah parách, thôi.

 Péchú. Dó jib, dó yam péchú, kéy. To return he, she to deceive he, she negative to return that's enough.

 A person steals. The things he steals, bushknife, shovel, if he has not yet paid the fine, he returns the things. He lies, he did not return them at all.

 Arau tôn dah chuung, dah kabór, tóom.

 Yek ci, yek ci, yek ci. Tin péchú yam péchú. thing to steal that axe that gong, small to pay fine.

 The things he stole, that axe, that gong, tell him to pay the fine.


 yek ci, yek ci, yek ci. Tin péchú yam péchú. To steal bushknife bushknife negative already to pay fine to pay fine.

 He stole a curved bushknife, a straight bladed bushknife. Others have not yet told him to pay the fine. Tell him to pay the fine.

 Chagdor, hau dući tôn chagdor. Hau mai bruóq.

 jaéy, jaéy péchú yek ci jaéy. jaéy jaéy. Drum what to agree to steal drum what you(sing) to work, do.

 Who would agree to steal drums? What would you do with them?
about punishment.

All gong to steal to cry out good

in steal small gongs and other

They have a good sound.

Necklace jewellery to have to steal

To go past then to steal what Vietnamese shy, ashamed others

not steal more than the

We would be ashamed others

Think I to sit, stay place, in, on now

Do not take Vietnamese do not to steal

When I stay here, why would I take

Vietnamese. Do not steal.

There eat vaaih, have kanōq chik tong. Aduōk chik tong.

Nothing future to have what to think then steal Vietnamese then to steal

to have everything, why would we

stealing. But the Vietnamese

they have, create, become trouser shirt,clothes

create, become belongings have, create, become to steal others yet

have many things, they have

and shirts, they have

eyet they steal from others.

They have a good sound, they steal, they steal others yet

they have, create, become shirts, they have

eyet they steal from others.
The Katu are without things. They are without buffalo and loincloths, bushknives and shovels. They are without dishes and plates and things.

They have a few things, they do not have much.

To steal like that, people will kill (the person).

In our village, the Katu are not bold enough to steal, we are not brave.

How would we agree to steal. They would catch us.

They are rich, they do their work for (only) three nights.
negative have, create, become what
they are lazy, they do not have

they steal when secretly negative then secretly
they steal, sometimes it is secretly,

active what Vietnamese to take a watch to lose
are not like the Vietnamese who take

Katu negative have, create, become then to take what this

we Katu do not take like this.

active comparative then to enter in, for house
do not do more than enter the house.

are others' houses here, we do

pandruih tod. Pandil ve papraaq kachang.
al house man to sit, stay woman, girl to have to talk much to laugh
men stay in the communal house.
mother talk, laugh.

tod dong palâang ôòq chik tông. Pai, palâang kachet.

stay in others' houses, they do not
If they took (things) others would
Pök kah arau atutch, a-dök, kah vaaih. to return negative thing chicken pig negative have,create,become

They return things with interest, not things like chickens and pigs; they do not have these.

Tông, machu tông. to steal one time to steal

If they steal, they steal one time.

Vaaih lalâh, palâang kah. Palâang kachât. have,create,become to free others negative others to kill

Some set free those who steal,others do not. Other people would kill them.

Kadiël ku kapon, akôon ku kapon, kah pön tông. wife I afraid child I afraid negative to be daring to steal

My wife and children are afraid, they do not dare to steal.

Yaya chachuuih móon, "Ôôq chik tông." mother in law father in law to speak do not then to steal

The mother in law and father in law say, "Then don't steal,"

krê kiæp dyâch palâang, chik tông to step on trap,bird trap,noose type others then to steal

dagung chanoq palâang. animal trap animal trap others

if we step on the bird traps and noose traps of others, then steal others' animal traps.

Ôôq chik tông krê aruung araam krê laaiq do not then steal to step on tree(fish trap) to step on fish net

judl palâang. fish net others
steal, don't step on the tree fish
Don't step on the large fish nets,
and smaller fish nets.

If you are able to sleep with others
you are able to sleep with others
who are able to sleep with others.

If you are able to sleep with others
you are able to sleep with others
who are able to sleep with others.

They do like that, we tell them to
They do like that, we tell them to
They do like that, we tell them to.

Why Vietnamese to steal anyone, who to speak older, important

When the Vietnamese steal,
When the Vietnamese steal,
When the Vietnamese steal,

I do not have anything.
I do not have anything.
I do not have anything.

Then don't steal.

La mai tông, parach dó. óọt tông, dó kah vaal
gi la ong ti, phchheng nf. vàt ói, nê ê ngom
if you(sing) to steal to return he, she do not steal he, she negative to her.

If you steal, return it to him. Don't steal, he does not have anything."

Akonh dó parach. Chèk yi Katu.
aphass ne phchheng. ñëkh yi xam.
father he, she, it to return that is, then we excl Katu

(Then) his father returns it. We Katu are

Kah yua takoh sai. Hau Katu takoh
ñòh và phchheng ñi. ñëkh xam phchheng
negative to order older, important to judge what Katu older, important

chìk sai. Hau, Katu takoh chìk sai.
ñòh và phchheng ñi. ñëkh xam phchheng
then to judge what Katu older, important then to judge

We do not order the elders to judge. Why
would the Katu elders judge? Then why
would the Katu elders judge?

Praaq yöng dó, dó dong. Saang bruôq.
phu êng và, và và xam.
to speak with he, she, it he, she, it to give
to finish to work, do

You talk with him, then he gives (a fine).
He finishes doing it.

Bong booi vôoiq choq pq. Kah poren mét.
ñuâq ñi leu èe Lêk nee. xam ñi nee
flower but to go to plant flower negative to be daring to enter

There are flowers, but he goes to plant
flowers. We are afraid to enter.

Pe kam nolông, ngaai chìk mét. ñiông.
ñu rûm mû, rûy ñî ñiông. ngô
you(plu) to block tree, wood anyone, who then to enter taboo

If you block (a path) with a tree, then who
can enter. It is taboo.

Yi Katu di vaaih kanam kah poren mét, tadaang
xam la nee dûc xam phèm và
we Katu already have, create taboo negative to be daring to enter proper

We Katu have a taboo, a tree blocking
the road, we do not dare to enter, that is proper.

596
When my father returned from the village, he found that I was still alive. We went to the village, but when we arrived, we found that the French had already left. They had taken everything from the village and left nothing behind.

When we arrived, we found that the French had set up a camp near the village. They were waiting for us, ready to attack. We were afraid to enter the village, but we had no choice. We had to go in and see if our families were still alive.

As we entered the village, we saw that the French had destroyed everything. The houses were burned, the crops were gone, and the animals were gone. We were devastated.

We went to see our families, but we found that they were all gone. They had been taken away by the French. We were伤心, we were angry, we were sad.

We decided to leave the village and去找其他地方。我们走了很多路，但是我们找不到我们的家人。我们感到非常绝望。

Finally, we found a group of people who were also looking for their families. We joined them and decided to continue our search together. We had to be very careful, as the French were still around.

We walked for many days, but we were not able to find our families. We were discouraged, but we were not giving up. We knew that we had to keep searching, no matter how difficult it was.
It was a long way, I cannot say how far.

Gamak karuu ng mo karuu Ng Da Nang. Yëng vëd Dà Nang, maik nacel yëng nacel ot bëng. Musn, ëng ot bëng, large river as much asriver Da Nang with to go Da Nang

mai kdl kadông. Jak kah rélo kalang dë. 
yu sing to buy fish French negative to dig road already

The river was as big as Da Nang river. When you went to Da Nang, you bought fish. The French had not yet made the road.

Jak kah rélo. Katu rélo Jak chik yaa. 
French negative to dig Katu to dig French then to order

The French did not dig it. The Katu dug it, at that time the French vormmanded them.

Jak chik yaa Katu rélo, Katu rélo kalang. 
French then to order Katu to dig Katu to dig road

Then the French ordered the Katu to dig it, the Katu dug the road.

Nek karik kalang, nek karik avang. 
that is sloping road that is sloping bent, to bend

The road was sloping like that, then they bent it.

Dyoo vaaï gëdd vang kódd. 
yet have, create, become to go uphill bent, to bend then

If it was still going uphill, they bent it.

Chik ddsng asë, chik ddsng arudëh, yaa 
then to bring horse then to bring elephant to order
gi, Katu chik gi Jak.
then to carry on back Katu then to carry on back French

Like me, I went and carried unhusked rice on my back.

Tandol chaneh gui ve deng back basket(close weave) unhusked(rice) to carry on back have enough

I carried a closely woven back basket of rice, there was enough to eat.

Kah arau chik kdol aduk, cho. negative thing then to buy Vietnamese to return

Then they did not buy from the Vietnamese, they returned.

Choh, gui, cho aq. to plant to carry on back to return emphasis

They planted (things) and carried (things) on their backs, they returned.

Kah vooch ara kddq. Groq. P1 kah dong. negative to go there then to forbid they negative to give

Then they did not go there. They forbid it. They did not allow it.

Moon "Bruoq kddq kalang. Kah narau moen. to speak to work, do then road negative know something to say

They said, "Then make the road." We did not know what to say.

They carried baskets, "But do not hurry yet."
Customs of the High Katu. (High Katu)

Chok ku võòiq lin. I went as a soldier to the High
song six months previously there I to go soldier

lua ku võòiq ve ku lài. Đô têèng dong darâång.
True I to go have I to see he, she to work, do house house on stilts
went and saw. They build houses on the ground.

Darâång choh nêk chaga karôông
house on stilts to plant that is for example pig pen

patêèh klaang pabung atêèh.
build houses off the ground, for the pig pens are over there up

So patêèh takôôî dong têèng takôôî làlàî.
she, she cause to make buffalo horn house to work buffalo horn different

ngêè kâlî. Têèng Katu hôt têèh.
make curved buffalo horn edges on houses, they make the curved buffalo edges differently.

nal house that is different to work, do Katu side over there

Communal house is different. The Katu there make it like that.

yal chaga.
house long for example

k Law, Katu have long houses.

nîôôî, Katu have long houses.

601
彼らは家族で、一人十人で働くために、二十人が住んでいる家を造っています。

彼らは、某人、ある家庭、四人が持つもの、ある家庭、彼または彼女、schools, two ten classifier one family

彼らは、ある家庭、四人が持つもの、ある家庭、彼または彼女、schools, two ten classifier one family

彼らは、ある家庭、四人が持つもの、ある家庭、彼または彼女、schools, two ten classifier one family

彼らは、ある家庭、四人が持つもの、ある家庭、彼または彼女、schools, two ten classifier one family

They make a house with twenty people in one family.

There are some households with four people, they make a very good house.

They do not have (houses) like the Vietnamese make, it is different.

Women also have a family group. One family group is in one room.

One room like, why house soldier this

One room like, why house soldier this

They are warm hearted, (want to stay in the Katu area) the Katu up there. But we are different.

In Aja and Ladeng villages they make houses differently.
ឈឺនៃទី២៤៧ ឡេម Prau, Marah kum kichek bot. ។,readonly និងបំលង, សម្រាប់ កំពូល គឺ ដើម ល្អ។
ឈឺនៃ to arrive towards Prau Marah also like this all

ឈឺនៃ to Prau village, and Marah village also all like that.

ដោយ កនុង ពេល ដំប្រឹង. 
ដោយ 同样 នូវ ស្សី ដោយ រូប.
ចុះ ទៅ have like, why to agree short

ដោយ do not do the same as the Low នើ. 

ដីក duot yaal diq papling. នំាំ កាល ឬ ស្សី សម្រាប់.

គឺ ឈឺនៃ (col) to name people long place, in, on top

ឈឺនៃ them the high people on top. 

ឈឺនៃ mai sang ku mōon val នី សង្រី និង សភាព នី ស្សី សម្រាប់ សម្រាប់ 
you(sing) to hear I to speak to return Katu towards 

ឈឺនៃ ku kah vôdiq kah lch. កំណាង នី អស្ថិត នី ស្សី ស្សី 

ឈឺនៃ there I negative to go negative to go to

ឈឺនៃ listen to what I say, I returned to the 

ឈឺនៃ over there, I did not go beyond 

ឈឺនៃ Meen vôdiq vôdiq yung kah vôdiq mai baai. Yi vôdiq yung gill 

ឈឺនៃ សិន នី អស្ថិត នី អស្ថិត នី អស្ថិត នី នី ស្សី ស្សី ស្សី 

ឈឺនៃ Meen to go to go foot negative to go plane we(excl) to go foot only 

ឈឺនៃ Meen went by foot, not by plane. បានសំឡេងអត់ប្រឆាំងជិត, បានធ្វើតា. 

ឈឺនៃ only go by foot. 

ឈឺនៃ tēnh jamoq nal kum kichek dong aq. តែនៃ ទឹកបំលធន និង សំរួល គឺ ដើម គឺ ស្សី 

ឈឺនៃ over there really to know also like this house-emphasis 

ឈឺនៃ very know over there there are also 

ឈឺនៃ Meen ចុះ កូន។ ឈឺនៃ the house is like this. 

ឈឺនៃ: pi dó ve tēnh takōōi. ឈឺនៃ pī នី ដើម នី ស្សី ស្សី ស្សី ស្សី 

ឈឺនៃ they he, she, it to have to work, do buffalo horn 

ឈឺនៃ villages make houses with curved 

ឈឺនៃ hom edges. 

ឈឺនៃ ដើម មាន មាន មាន មាន មាន មាន មាន មាន មាន.
ដូចព្រះជាច្រេរបុរះទ្រាយ កាល់ ប្ដូរ ចំនួន ប្ដូរ ដំណឹងជាក្រម ។

For their houses, they make sections of thatch, they fold the thatch.

If I go, I know it's a men's house, I know so I do not enter in the wrong way; others would fine me. Others enter.

If there are visitors for the older and younger siblings, they can enter their (regular) house.

If they are visitors for the village, they enter the communal house.

They are afraid to enter others' houses without permission, others will fine them.

Why do they fine them? They say this is taboo. It is taboo.
tôôm yuâq lôh tôôm panong atunch

adââk.

tier pig

Pay a fine of not more than one
tôôm or one pig.

môt diêt.

Active to ask owner, boss to enter without permission

e do not ask the owner first, they want permission.

yî pok achik charôôt tôôm akôôn

achik we(excl) to return then to revenge to pay fine child

akôôn dô akôôn paliâng

pay back sin active life, child he, she, it child others

dong dê.

e house I, myself

wont have a pig or chicken to pay
our children pay back our fine.

This child comes to stay in my house (as payment)

duôngh pi dô lddi

she, it to go downhill they he, she, it to leave behind

lddi gun.

to leave behind to blow to kill person

come down and leave behind

to blow on someone to kill.

yüa yuâq lôh phaai dô yuâq
give negative to to give hair he, she, it to order

tu long side over there must to give hair he, she, it to order

give negative to give negative to agree
That is what the High Katu over there do, they must give hair (to pay a fine); if they do not give it, the others do not agree to what they say.

La dòng đồ diq kalăng đồ praaq
if to give he,she, it place, in, on road he,she, it to speak

"Mai nik kanóm dik đồ du huông."
you (sing) this village this he,she, it who, which to be sinful

If you give him (the hair) on the road he says, "You are from that village which is bad."

Kah tamóh mót dong ku kah tamóh.
he, she, it to enter without permission he, she, it to work, do like, why

I don’t ask permission to enter the house, I do not ask.

Dó mót diét. Dó tangstrom "Kđi
want to to lose way if he, she, it to order to enter negative thing
he, she, it to enter without permission he, she, it to work, do like, why

I lost the way." La dó yua, mót yuoc rau.
He says, "I lost the way." If he tells you to go in, it’s all right.

La dó yua mót, yuoc rau chómo mathu.
if he, she, it to order to enter negative thing to be able to pay back sin

if he, she, it to order to enter negative thing to be able to pay back sin

La mét diét, mathu.
If he tells you to enter, you don’t have to pay back for a wrong (of entering wrongly)

La mét diét, mathu.
If to enter without permission to pay back sin

If you enter without permission, you have to pay back for the wrong.

I don't go any more.
Death.  (High Katu)

 hoops chêt la manuēh kavaan dó atuōh

person to die if person rich he, she, it chicken

díó kapiu, boor yim dó diq dông.

e, she, it buffalo two night he, she, it place, in, on house

mei misīmpany, tūkā tīm bīmī bīmī

in, in, in, in, in, in, in, in, in, in, in,

mī mhampū, mī mhampū, mī mhampū,

mī mhampū, mī mhampū, mī mhampū,

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mī mhampū, mī mhampū, mī mhampū,
Nâk dô saang anêk vaaih long kachât
mênh nêl sêk saang chomang amit nê.
that is he, she, it to finish that have, create, become to kill to kill
kapîu, nêk dâûng akoq dô akoq kâpu tanôl
nênh, mênh saêng saît nêl saît nêh sait nêh
buffalo that is to bring head he, she, it head buffalo post, house
ping dô nêk râvang tanôl, nêk yông dô.
gei nêl saêng saêng saêt, mênh ñêì nêh.
grave he, she, it that is to prepare post, house that is to hang up he, she

When they finish that they kill a water buffalo, then bring the head to the post of the grave, they then prepare the post, then hang it up.

Atûntôc, a-ôok, dâûng, mamông krôôm mamông dâûng.
asênh, ñênh saât, ñêì, mamômg taaem mamômg ñêì.
chicken pig to bring alive cage, chicken alive to bring

They bring the chickens, pigs, they keep them alive in a cage, they bring them alive.

Danûntôk kaleông. Kah nal móûn, ngaai
mênh ǹgênh, kâk nê, nêm, kûy
playing drums to sing, scold negative to know to speak anyone, who
liêm bôôp kâlaau, kah nal móûn.
ënûm enûm saût, kâk nêm nêm.
good mouth to wail negative to know to speak

There is playing of drums slowly and wailing. I do not know what to say, whoever is good at it, wails.

Ngaai liêm bôôp bôôr yim, pe yim nêk
yûng ëmûm ëmûm ëmûm, ëm ëm ëm
anyone, who good mouth two night three night that is
vaaih ka-ûôih dauôuh kah maq sang.
ânûm taaem saêt saêt saêt kâk nêm nê.
have, create, become loud loud playing negative to be able to hear

Whoever is able, does it well for two nights, three nights, then it becomes very noisy, with loud playing; you cannot hear anything.
Both sides to hear loud noise anyone, who one, only

ngaa mi châq kalaau luûu.

Anyone, who one, only to prevent to walk right (speed)

As your ears, both sides you hear noise, someone only waits, he forbids wailing at the mid

Nâp dâdôp, bruôq palûk.

He begins to play drum to work, do to beat (drum)

They begin to play the drums, to gongs.

Mâi nal palûk. Palûk

You (sing) to know to beat (drum) to beat (drum)

Kadûng.

Drum slowly to play drum

Know about beating drums. They do drums slowly. They play the slowly (person cannot come back

Dââng dô dô bddi nêk kah

To bring he, she, it he, she, it but, that is negative

Mâkeq; kah areen, mi dô kayîk, mi

More negative to wait one, only he, she, it husband one, only

Makan makonh hdoq.

It one mother one father more, yet

He takes him out, but there is nothing they do not wait, only the husband, mother and father still (wait)...

Atûth, dydo pachêth atûth, chô s d dong.

Chicken yet cause to die chicken to return in, for house

The chickens, they still kill the, then return to the house.
They stay, the live people, they do not mix any food.

They kill the chickens when they still remain in the house there, they do not eat at all until they finish bringing it out.

Then the live people mix food, then they return to cut up the chickens and pigs in the house. The pigs are in the house, then they return, the live people; his belongings, his cloth, loincloth, what can I say about his
Once finished to bring hair in, for hole

a cooh, achak do nêk aq.

over there body he, she, it that is emphasis

ces, then they finish bringing his

to the hole for the coffin over

where his body is.

nik ping.

men's back this grave

but his back basket near the grave.
Fruit to help people's lives. (Low Katu)

តើមានមិនឱ្យមិត្តភ័ព្យូទ័រ

និយោជិតអើប៊ុលពល ស្តើរស្តែងកាលពេល

ឱ្យយើងពិធីឯកសារទឹក តើមិត្តភ័ព្យូទ័រ ស្តើរស្តែងកាលពេល

ដើរពល ស្តើរស្តែង.

(អំពីទឹកព្យូទ័រ) និយោជិតអើប៊ុលពល

កាលពេលដ៏ទូលេគ្គិកា យើងមិត្តភ័ព្យូទ័រឱ្យយើងពិធីឯកសារទឹក.

ពីព្យូទ័រឱ្យយើងពិធីឯកសារទឹក ដើរពល ស្តើរស្តែង

កាលពេលស្តើរស្តែងកាលពេលនេះ យើងពិធីឯកសារទឹក ដើរពល ស្តើរស្តែង

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បើយើងពិធីឯកសារទឹក ដើរពល ស្តើរស្តែង ប្រឹងប្រែ ភ្លឺស្រឡេង.

ព្យូទ័រកាលពេលដ៏ទូលេគ្គិកា យើងពិធឈីឯកសារទឹក ដើរពល ស្តើរស្តែង.

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សៀងកស់ សំបូរ ព្រៃ រំ ពោះ កំពុង ឈើ ចុះ
បី ជី នារី ឈើ ចុះ ព្រៃ សំបូរ ពោះ ឈើ ចុះ
ស្ថាប័ន នារី ឈើ ចុះ
five month six two three thing fruit that we (excl) to eat

For five or six months, we eat two or three kinds of those fruits.

បុំបន្ត ធ្វើបាន ព្រៃសំបូរពោះបី ឈើចុះចុះបី ជី

but we (excl) to stay place now we (excl) negative to know thing to eat

But when we stay here, we do not know what to eat.

យើង នឹង មិន បាន ឈើ ចុះ

They are already used to we (excl) to sit, stay place, in now place, in mount

ព្រៃសំបូរពោះនៅពេលមិនបានឈើចុះចុះមក

in the mountains.

ដែល រំ ពោះ ឈើ ស្តែង

we have, she already used to we (excl) to eat to go towards mountain to have fruit

ឈើ ចុះ

to be able to eat month seven future we (excl) to eat cucumber

We eat many kinds of things. We go to

តុំឈើស្តែងរំ ពោះ ឈើ ចុះ

the mountains, there are fruits we can eat the seventh month, we will eat cucumber.

ដែល រំ ពោះ ឈើ ចុះ

fruit cucumber delicious sweet fruit that we to pick full basket, back

We pick a basket full.

មកចុះរំ ពោះ ឈើ ចុះ

Cucumber fruit is delicious and sweet.

ដែល រំ ពោះ ឈើ ចុះ

We go to pick family one back basket family

ព្រៃសំបូរពោះបី ឈើចុះចុះបី ជី

all village we (excl) to pick family one back basket family

មានក្នុង ឈើ ចុះ នឹង ឈើ ចុះ ជី ជី ជី

one back basket we (excl) to eat to eat ripe

Our whole village goes, each family picks

ព្រៃសំបូរពោះបី ឈើចុះចុះបី ជី

one back basket full, one family one back basket full, we eat them ripe.
help people’s lives.

they are ripe then we can eat

they are sweet.

get fruit (you) to have to know

fruit, do you (listener) know it?

kah gîrô mai làl. Hau mai làl.

(ng) negative already (you) to see what (you) to know

ever saw it. How would you know?

fruit here from like large like mother foot this

fruit is as big as the big toe.

also want to eat fruit this.

so want to eat this fruit.

Katôk du bok kanôôn yî kdi bok.

Kum kiąng cha pale achik.

also to want to eat this fruit.

Katôk who, which many village we (excl) to buy many

cha mui nak achik.

1) to eat, only classifier then

village has many, our village many. Then each person eats it.

nak cha bot makôôn jong adêk.

ly classifier to eat all one child basket, back that, there

person eats all of one small basket that.

rau ka-aai luònh.

not sick in our intestines.

something to be sick
 Yi cha bddi kanon yi kah avaaigh bok pale achik
$s_1$ $s_2$ $s_3$ $s_4$ $s_5$ $s_6$ $s_7$ $s_8$ $s_9$ $s_{10}$
we (excl) to eat but, village we (excl) negative to have many fruit that

We eat it but in our village does not have
many of that fruit.

Kanon amooq Isuq dik bok.
$\text{Cambodia grandmother}$ $\text{this many}$

Grandmother Isuq's village has many.

Kase takool dik bok yi cha pale achek dyq pale
$\text{month eight}$ $\text{this much}$ $\text{we (excl) to eat fruit that yet}$

bddi pale chek yi cha long nching.
$\text{grapefruit fruit}$ $\text{she eat fat}$

This is the eighth month when we eat
that fruit. There are still grapefruit then
we eat them, they are fatty.

Iem pale achek. Tamm do gamak.
$\text{she large}$ $\text{is large}$

delicious fruit that stalk he, she, it large

That fruit is delicious. Its stalk is big.

Manuih ve yi dook ve chakar nek ve choom dyok.
$\text{person to have}$ $\text{we (excl) to name}$ $\text{have skill}$ $\text{then}$ $\text{have to be able to climb}$

We say if people are skillful then they
can climb. (to get it)

La manuih kah chakar kah pleh.
$\text{skill}$ $\text{to be able}$ $\text{negative to be able}$

If a person is not skillful, he is not able.

Kah baan leh pale achik bddi
$\text{negative to be able to peel, pick grapefruit then but}$
yi kah ave yi kdl.
$\text{we (excl) negative to have we (excl) to buy}$

We are not able to pick that grapefruit
but if we do not have it, we buy it.
help people's lives.

leq aduôk. La ngaai leh, ngaai cha.

and so on.

4. *chôm* pale achik.

so to be able, fruit then

*do* ve gôôi ve plêh, do

who, which to have skillful to have quick he, she, it

chôm pale achik.

so to be able, fruit then

*di* tôt *diq* boiq. La tab失败

already to sit, stay place, in, on mountain if future

*cha,* hadyôq yi vôôiq leq boiq.

hungry to eat then we(excl) to go towards mountain

bad in the mountains. If in future

hungry for them, then we will go mountains.

*bôk* pale. Yi *dôôk* pale bôôk.

dine, please. 1 that find fruit.

pick many fruit we(excl) to name fruit cucumber

many fruit. We call it cucumber

*taboon* pale baliing daang nek kase takôôl.

fruit, fruit sugar palm ficous then month eight

kase takôôl. Kase majêt kah avaaih pale

fruit, fruit sugar palm ficous then month eight

*month* eight. month ten negative to have fruit

majêt. Kah vaaih.

*month* eight. month ten negative to have
'Taboon' fruit, sugar palm fruit, ficus fruit, then we get them in the eighth month. We get sugar palm fruit in the eighth month. In the tenth month we do not have fruit. We do not have any.

Dydq kase takóól, bók pale. Pale dhin kóq yi cha. yet month eight much fruit fruit rambutan many we(excl) to eat

Still in the eighth month there are many fruit. We eat many rambutan fruit.

Pale padôh baq, pale achik ím. fruit claw fruit sweet fruit then delicious

Claw fruit is sweet, that fruit is delicious.

Pale achik gamak nôk da mo chaluung dôm lóng brôông koï trôn. fruit then large this as like calf(leg) ripe very red like tomato

That fruit is as big as the calf of a leg, it is ripe and very red like a tomato.

Bók yì cha ooï, pale thiim dyôn da mo dó. much we(excl) to eat guava fruit fruit small as like this, here

We eat a lot of guava fruit, 'thiim' fruit is small like this.

Kah chôóm uh pale achek. Dôm, ve chôóm cha. negative to be able to boil fruit that ripe to have to be able to eat

You are not able to boil that fruit. When it is ripe, we can eat it.

Dôm cha. Hot, kah chôóm cha. ripe to eat unripe negative to be able to eat

When it is ripe we eat it. When it is unripe, we are not able to eat it.

Yi di kase takóól adik jôôí ha-ul hungry to have much rice

ul kah avaah bók aivi. hungry negative to have much rice
help people's lives.

In the eighth month we are very hungry to hear finished emphasis we (excl) to work, do field

yi rodq boiq yi duong dong aviq kriing.

And we (excl) to pull out mountain we to wait to give rice ripe

حم咪เองกอดข้าวเตี้ยน ด้วยไม่ท้องเด็ก ๆ.

I will be hungry when we finish the fields. When we finish pulling beds in the mountains, we wait for to get ripe.

dadg padiil ldq padruuih vodiq leq

and, with girl, woman and, with man to go towards

visa jong.

In to bring back, back

Women and men go to the fields taking back baskets.

gui jong, padruuih vodiq dong

Woman to carry on back basket, back man to go to give

vodiq changaai.

I go, I go.

Woman to go far

Women carry back baskets, the men the women can go far.

uh leh hdq padiil gui kdi

to peel, pick then girl, woman to carry on back like, why

vodiq e Kanron kum ting vodiq.

I go, and I will do, what to do.

to go future Kanron also to follow to go

In cut fruit then the women carry it backs, like I go, later Kanron will and go.

ผู้ผูกสีผมไว้ละผู้ล่านี่กินยืม

ผู้ผูกสีผมไว้ป่าดิน

Come back the process, than later Kanron will and go.
Amooq Tria, Kanrin mui ku leh, pi do
srei (srei, kiau) hru, srei hru
grandmother Tria Kanrin one, only I to peel, pick they
gui daang cho.
sh or hru.  
to carry on back to bring to return

Only I cut the fruit, then grandmother Tria
and Kanrin carry it on their backs and
bring it back.

Chek yi bok pale yi cha. Adah kase takool mbuiq
ajh yi chie mbae yi jh. adak khao samol mi
that we(excl) many fruit we(excl) to eat animal month eight little
yi baan adah.
ji bbal samol.  
we(excl) to sell animal

We eat many fruit like that. In the eighth
month we sell a few animals.

Kase majet bddryi baan bok.
masa maaij (maaij) ji bbal (bba).  
month ten two we(excl) to sell many

In the tenth month the two of us sell
many.

Booq kdi vook bodi do gamak mo manuifi.
ji genie cen chih thl. samai jh mi mamb.
monkey like, why monkey but, he, she, it large like person

The gorilla is like a monkey but it is big
like a person.

Chagaaang yua anuq viang anuq uoch bok anuq
jaaii yh saa ang ang saa ang saa
deer to order dog to chase away dog to dig many dog
puoñ panong pe panong anuq viang aq tak.
baa pheegh uy pheegh saa ang ang saa.
four classifier three classifier dog to chase away emphasis to stab

We order a dog to chase a deer. The
dog digs; many dogs, three or four dogs
chase it then we spear it.

Baann jarudm tewith bddm.
shem ūh siêm thl. shem.  
to catch bear to work, do trap(spear type)
help people's lives.

able to catch a bear, we make a type trap.

ngkì kah dah, yì Katu tdct
mì ngwé yì li, yì tchâu rëng
why negative to eat meat we(excl) Katu to stay
bôiq bôk ha-ul.
ën bo, yì rëng

in, on mountain much hungry

wouldn't we eat bear. When we stayed in the mountains we were hungry.

bo, yì bo, yì cha.

ative to have rice to eat to sell fruit we(excl) to eat

do not have rice to eat. We sell fruit able to eat.


takôl aviq diq hare kah di yì chóom cha.

eight rice place, in field negative already we(excl) to be able to eat

the eighth month we are not yet able get the rice in the field.


dyiq. Manuïh, kah manuïh kard cha

ripe(fruit) yet person negative person well to eat

tabing jong. Adik cha luân.

full basket, back that to eat always

I still unripe. People, not a well on, eat much fruit, a back basket full. eat them all the time.

săng ha-ul dó cha ku kah
she, it to hear hungry he, she, it to eat I negative

cha bôk, lâi palâang lóng cha lóng bôk.

be able to eat many to see others then to eat then many

they feel hungry, they eat. I am not to eat many, I see others eat many.

no mapdq kum bdt. Pale achik dòng leq aduk.

one basket also all fruit then to give towards Vietnamese

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Funerals.  (High Katu)

ដឹមទឹកជាតិ  (ខាងស្មុគ)

Dah.  Hau chóm dantung?  Ve leng tariiq

នឹង ឃ្លោ ដៃតុង? គេ លំ តាឿុី

to eat meat what to be able to play drum to have to kill buffalo

ve  ntùng.

គេ និងតុង.
to have to play drum

They eat meat. How are we able to play
drums? We must kill a water buffalo and
we play drums.

La ve yi  tំ្្  yi  đòıc k tំ្្  ping, ping manuih ចៃត.

លា វេ យឺ តំរៀ យឺ ឃ្ពោ ក តំរៀ រឿង រឿង មនុី ចៃត.
if have we to work, do we to name to work, do grave grave person to die

If we do it, we call it making a grave for a
dead person.

Nik ve driu ve ntung ve yaq.

នីក វេ ំុទួល វេ និងតុង វេ យឺច.
this to have to yell to have to play drum to have to dance

We yell like this, we have playing drums
and dancing.

La mai  lai liem manuih ntung  yayaq

លា មុង អំុធ មនុី និង យឺច.
if you(sing) to see good person to play drum to dance(women)

manuih palang tđeəng manuih ចៃត.

មនុី បាយប្រែ តំរៀ មនុី ចៃត.
short time others to work, do person to die

If you see it is good, people play drums
and women dance for a short time, they
do it for the dead person.

Manuih ntua  bok palang vôoric.

មនុី លំ បឹក បាយប្រែ វុរីច.
person different many others to go

If it is a special person, many people go
(to the funeral).

Mti nak tđeəng abui.

មិតុ ឃ្លោ តំរៀ អុជុក.
one,only classifier to work,do evil spirit
One person does the ceremony to the spirits.

Nek dó vôđiq payôök nek di.

that is he, she, it to go to impersonate that is already

That is he goes and impersonates like this.

Ve ngaaì manuih chêt, manuih mamông têng.

to have anyone, who person to die person alive to work, do

When there is someone dead, the live person does the ceremony (to the spirits)

Bôk têng manuih chêt vôđiq nik di palâàng lông kakoh.

many to work, do person to die to go this already others then worship

Many people do it to the dead person, they go like this (mentioned below), others worship.

Ku nloom mai sâng ku têng ping ama ku.

I six months previously you(sing) to hear I to work, do grave father I

You listen, before I made my father's grave.

Dông ndoop ndôh.

I wore a shirt.

Ndôh ndoop liêm manuih ntua manuih mamông nik.

shirt blanket (men's) good person different person alive this

I took a good men's blanket from a different person, this was a live person.

Hadyq yua dó têng dó têng ama

then to order he, she, it to work, do he, she, it to work, do father

ku vôđiq nik di. Ku dóòk "Ama ku" kakoh aq ama.

I to go this already I to name father I to worship emphasis father
Funerals.

Then I told him to do it, he did it to my father, I went like this. I called "My father", I worshiped my father.

"Now I make your house over your grave. I have killed a water buffalo." he, she, it to see to have buffalo this already to bring buffalo.

He sees there is a water buffalo, we brought a water buffalo like this, then he goes.

Ku praq dók kloih trâïh praq leq ama ku. I to speak to name to make speech speech to speak towards father I make a speech, I spoke to my father.

Tàəŋ kakoh "Ku leng tariiq ku tàəŋ ping mai. to work, do to worship I to kill buffalo I to work, do grave you(sing)

I worship, "I killed a water buffalo, I made your grave." I worshiped "I worshiped he, I worshiped into being." Dông ku mamông tabâël. Palâng dunung palâng yayaq to give alive future others to play(drum) others to dance(women)

Bok bing taang manuìh. Palâng hau. many full centre(village) person others what

Let me live in the future." Some play drums, other women dance, there are many, the centre of the village is full of people. Others do whatever.
E song ku yua Kigong vãoq tabāl e ku
Jōng jān leq Kigong.

future finished I to order Kigong to go future I
to give money towards Kigong.

When it is finished I order Kigong to go,
in the future I will give money to Kigong.

La thaiq manuifh yuur yaang paniăn du tānq.
If like that person young, child who, which to work, do

In that way, if it is a young person, the
children do like this.

Du katuiq ché, palaăng yua du katuiq tānq.
who, which small to die others to order who, which small to work, do

If a small person is dead, others order a
small person to do it.

Kamór ché, palaăng yua du kamór tānq.
girl, unmarried to die others to order who, which girl, unmarried to work, do

If a young woman is dead, others order a
young woman to do it.

Palaăng taducm yua taducm
man, unmarried to order man, unmarried
tānq, takóh yua takóh.
to work, do older, important to order older, important

If it is a young man, they order a young
man to do it; if an old person, they order
an old person to do it.

Ndyal gahul
blanket (worn by men)

We wear a blanket wrapped around us.
Funerals.

We do not need the shirt, we do not make a house any more. We dig a hole over there a long away from here.

We do not make it for a poor person. We do not do it for a poor person.

It costs a lot of money to do it. If the person was rich, there is much rice, but if we stay in the jungle we are hungry.
Yi du kûk tøot diq boiq cha
who, which suffer to stay, sit place, in, on mountain to eat
janung. Yi dëqk janung. Bël kah
a plant makes drunk we(excl) to name a plant makes drunk drunk negative
duëh vaq. Dë cha yum hai dëq
bad were. Dëi duy dë duëh dë
be able to move already to eat night before now
töi pate nchur abui.
that's enough to offer manioc evil spirit

We who are poor stay in the jungle, we
eat a plant which makes you drunk. We
call it 'janung'. You are drunk so you
cannot move. If we ate last night, now
that's enough, we offer manioc to the
bad spirits.

Ve liem tëëng tu têeq ve yuoc bol.
We want more to work, do well to have negative drunk

to have good to work, do well to have negative drunk

It is good to do well, to not be drunk.

Tëëng tambai tampa jau cha bëch miët.
They act crazily, perhaps they eat and
to work, do crazily perhaps to eat to sleep all the time

They act crazily, perhaps they eat and
sleep all the time.

Yi praaq tëëng hau adëok choòom leng
and looking up. They are pleased to see me
we(excl) to speak to work, do what Vietnamese person to be able to kill

ayi yi tøot diq boiq kûk yi
we(excl) we(excl) to stay place, in, on mountain suffer we(excl)

cha mòop, bok cha pale.
to eat bad, evil much to eat fruit

We say how the Vietnamese can kill us
when we stayed in the jungle and were poor. We did not have anything good to
eat, we ate fruit a lot.
le hamu pale nlong. Ve pale bol.
mu fruit tree, wood to have fruit drunk
mu' fruit and fruit from trees. These

the fruit which make us drunk.

mphathamu, mphathamu bimba bimba bimba
mipa mphathamu bimba bimba bimba mphathamu mphathamu.
Getting a wife.  (High Katu)

តារារីម៉ែន  (ទំនែស្រី)

Sasaa tamóh, kayik mamooq tamóh, "Kûnh mai nèk.
ក្មេង ឈីស្រី, រៀងខាងលីន ឈីស្រី, "រាំឈី ឈីស្រី.
grandchild to ask husband sister of boy to ask what you(sing) that is

The sister's husband asked the grandchild, "Why are you like that?" (you do not have a wife)

Ku mamiing, mai mamooq, kayik mai móon,
ឃុំដុង, ឈីដុង, រៀងខាងលីន ឈីស្រី,
I brother of girl you(sing) sister of boy husband you(sing) to speak

pe móon, ku lái, "Chóm bâân kadiïl mai kah."
ឃុំស្រី, ឃុំទំង, "ចុះ ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី.
you(plu) to speak I to see be able to catch wife you(sing) question

(The young man says) "I am the brother, you are the sister, your husband and you say, "We will see, are we able to get a wife for you?"

Ku móon, "Chóm."
ឃុំស្រី, "ចុះ."
I to speak to be able

I say "You can.

Chóm; ngaai ndil mai kiëng, nèk
ចុះ ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី
to be able anyone, who woman, girl you(sing) to want that is

amai lái, liêm dó dùuï dô taduï, lái
ស្រីស្រី ឈីស្រី, ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី
you(sing) to see good he, she, it agree he, she, it skillful to see

mai kiëng, nèk pai di ku di.
ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី
you(sing) to want that is to take already I already

You can; whichever girl you want, then you see she is good, she agrees, she is skillful, you see her and want her, then take her. I already give permission.

Lái achek ngaai ndil liêm.
ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី ឈីស្រី
to see that anyone, who woman, girl good

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See then whichever girl is good looking.

Dó lièm kah ajai jahai, bruôq kapaiäh bruôq hangôn,
ne, lhu mu khe aë bô wà, nhông wàñbài bômè song wàm,
he, she, it good negative lazy, useless to work cotton to work thread
sôôt hâo, bruôq hâe, dyët daak, kah
sôôt wàñ, bômè bômè, nô bôk, khe
to harvest rice to work field to collect water negative
mpodîh, nêk ku kiêng, kiêng pai.
mpodîh, nêk nô, nû, nû

to steal that is I to want to want to take
If she is good, she is not lazy or useless, she makes cotton and thread, she harvests rice, makes fields, carries water, she is not lazy, then I want her.

Mamling adî dóôk ntuôk ndoôh,
Mamling adî ntuôk ndoôh,
brother of girl ygr sibling to name cloth, large blouse, skirt
dôôk diêu kruung, kiêng pai.
dôôk diêu kruung, kiêng pai.
to name rice, glutinous stew, vegetable to want to take

The brother and the younger sibling name the cloth and clothes, they name the glutinous rice and stew they want to take. (they name the bride price)

Vaaih mamling, vaaih adî, kavaan.
Vaaih mamling, vaaih adî, kavaan.
have, create, become brother of girl have, create, become ygr sibling rich

If there is a brother, if there is a younger sibling and he is rich.

Lâi pâi mûnh, "Anô, nêk mai pâi ku,
Lâi pâi mûnh, "Anô, nêk mai pâi ku,
sî to see to take to speak sibling, older that is you (sing) to take I
nêk ku lài liêm. di ku bân chôq, nêk di.
that is I to see good already I to get, catch to forbid that is already
(sî yûmì mûnh yûmì yûmì) "You see me, you take me, you say "Older sibling," then you take me, then I see you are good. I already got you, it was not forbidden, then it was done."
Getting a wife.

He said if it is already like that, I will negotiate with the father and mother. The father and mother said, "If you two already want each other, how would we prevent it. We will allow, we won't forbid."

Yi saró aq chik ndil atáh chik tabdoch
we time period emphasis then woman over there up there then to sleep
taso kidik. Kah ku tôq, kah
good looking like this negative I to believe, obey, able negative
ku dòng akóón dai, chik bouch ndil palâng, chik
bouch chik good looking woman others
I to give child I, myself then to sleep woman others then
tasb ndil palâng.
good looking woman others

Later then if there is a girl over there who wants to sleep together (and) she is good looking like this. I do not want her, I do not give my child (the boy) to sleep with others' girl, a good looking girl belonging to others.

Sàng dó chêt dó mamông.
I do not know if my son will be dead or alive.

La toq diq akóón dai, nêk bruôq tapiing tabit.
if to stay place, in, on child I, myself that is to work immorality

If he stays with my child (daughter) then they would be committing immorality.
Dai dòng, anó ku móön. Chô móön
lo ńgąį, ąmba ńgę mëm. ńgę mëm
I, myself to give sibling, older I to speak to return to speak
aku móön "Ngkôn̄h mai bruọq tapîng, mai boch
əng maamb "wîmek ina ńgëmë ńgëi, ina nîkî
í I to speak why you(sing) to work immorality you(sing) to sleep
ndîl lálan̄g? Dai kah dòng akón dî."
woman, girl other I, myself negative to give child already

"I myself allow (my daughter)," my older sibling said. He returned and said to me,
"Why did you commit immorality, you slept with a different girl?" (older brother
says) I will not give my child (to others)"

Ku móön, "Oq yaq ku kîn̄g, yaq ku bruọq tapîng
ńgę mëm, "Oq ńgę ńgę, ńgę ńgę mëmë ńgëi
í I to speak do not do not I to want do not I to work immorality
dyọq vaaṁ ku tabdîh
dyọq.
nî ńgëmë ńgëi ńgëi
more have, create, become I to sleep together more

I say "It’s not that I do not want (her),
(but) I will not commit immorality, I will
not sleep together any more."

Nâk anó ku juśk.
ba:mm ąmba ńgę chaa
that is sibling, older I to persuade

Then the older sibling persuades (them).

Jučk pachô, pachô kohn ma:m móön
wine, wine, wine
Gëmë ina mëm
to persuade cause to return cause to return what you(sing) to speak
pachô. Nâk bu ku chô nāk, óm
wine. be:m ńgę ńgę ńgę
causes to return that is afternoon I to return that is to drink
tavaak, kut a-ńūk, kut a-ńūk nâk dòng sasaa
wine, no ńgëmë, no ńgëmë mën ńgę ńgę
cause to return that is afternoon I to return that is to drink
tree alcohol to cut chicken to cut pig that is to give grandchild
dai, danūdî barubq óm tavaak, palâning móön "Dong."
lo, nə mën mënëmë ńgę ńgë̂më, mënëmë ńgęëi ńgęëi
I, myself agreed work to drink tree alcohol others to speak to give
Getting a wife.

(girl’s grandfather says) "Persuade her to return, like you say, cause her to return. Then in the afternoon I return to drink tree alcohol, and to cut up chicken and pig, then I give my grandchild. There is the agreement for the work, we drink tree alcohol, others say "Give her."

They (girl’s parents) bring glutinous rice, with fish, with tree alcohol, with chicken, they bring it to give to the grandchild. They (both sets of parents) negotiate about the bride price.

Concerning the bride price for that grandchild, they enter one house, then they go inside. The grandchild gives many things, he gives things to those who go to negotiate. It is done like this.

Nêk saang dong adêk voôch möôn dong akonh akan. 
Pênh sê ngá, âi eim voân, tông âi, âi tông. 
that is to finish house that, there to go to speak house father mother. 
Then when they are finished at that house, they (boy's relatives) go to speak at the (girl's) father and mother's house.

They (boy's relatives) say "Have they already wanted to agree to the red necklace?"

They (girl's parents) say "We agree, we enter wanting to drink at the village bamboo pipe. If you do not give a crock of water, we are afraid to drink at the village bamboo pipe. The bamboo pipe is different. (not from our village)"

They give a crock of water to drink, they offer a crock of drinking water from the bamboo water pipe.
Getting a wife.

They give that wine jar, something to wash with, one large dish, then they give them, after that they drink at the village bamboo pipe.

Kidik dââng vaaih chiing vaaih
like this to bring have, create, become gong have, create, become
amuit dââng yóng a-ôôk. Dââng ndruih dông dââng dong ndil.
gold to bring with pig to bring man to give to bring house woman
(Then it is) like this they (boy's relatives) bring gongs, they have gongs with gold, they bring them with pigs. The man brings them to give to the girl.

Brûôq râkap, akonh akan pandîl. to work to go father mother woman, girl
They go in a procession to the girl's father and mother.

Dââng rachiing kabôr tâáp dât. Kut a-ôôk bông dông. to bring gong gong, small to begin play drum to cut pig hole house
They (boy's relatives) bring gongs with gold and small gongs, they begin to play drums. They (both lots of relatives) cut the pig in a hole at the house.

Bat hau kadôôq nêk blah takôôl, pangaan, bride price to put on that is split, divide out eight one dish
cu nhôôq nêk mpaq, mutí puôn, mutí puôn takôôl. bowl, large that is to divide one, only four
The bride price is piled up, then they divide out eight portions; (they divide into) one large crockery bowl and that large plate; four things to one person, four things to one person, eight altogether.

Kadôp, râkap. Dâh arau, yóng pangaan, chiing, chiing, mut mut.
to hold to go side thing with dish gong gong to enter to enter
They hold them in the procession. They enter with those things, with the dish and gongs.

Kadóp rakap, kut a-dók só pe, pe dóng nák né thomchénéi, po nám phli phlí, nu, ne phli,
tohold to go to cut off pig like you(plu) you(plu) to give
pe ndíl, nák só.
phli phli, phli phli.
you(plu) woman that is like

They hold them in the procession, they cut up pig, like you give to your women, then it is like this.

Saang só anák saang só vôch só dóng tááp ddp.
kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk kkk k kk
Getting a wife.

ផ្លាស់ប្តូរស្ថានសីលនេះ ក្នុងស្មាតហ្វូន និងបង្ហាញពីចំណោមស្មាតហ្វូន ដែលដើម្បីធ្វើឱ្យក្រុមស្មាតហ្វូន បានដឹកនាំអំពីការក្លិតដែលនៅក្នុងការស្វាគមន៍។

ដូច្នេះ ក្រុមស្មាតហ្វូន អាចប្រការបានដូច្នេះ ក្នុងស្មាតហ្វូន និងបង្ហាញពីចំណោមស្មាតហ្វូន ដែលដើម្បីធ្វើឱ្យក្រុមស្មាតហ្វូន បានដឹកនាំអំពីការក្លិតដែលនៅក្នុងការស្វាគមន៍។

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After that when they finish drinking that tree alcohol, they return to the girl’s brother’s house. Like you say the brother of that girl from before returns and enters the boy’s house, that is my house. He enters to give the bride price; we say like this, he brings white earrings and silver necklaces to wear, he brings them all. He says to my sister that he is not greedy. He is not a person to take a child, he does not chant. He takes one thing, a red stone necklace and one white earring which he gives at the ceremony.

Kidik aq, anó ku móón, kayilik
mamooq ku móón, nkóngh ku dóng kidik.
sister of boy I to speak why I to give like this
It’s like this, my older sibling says, my sister’s husband says, “Why did I give (things) like this.”

Luh dông ntuôk ndôh kah?
duó kinh ngan dêng kih?
all to give cloth, large blouse question
(girl says) “Are you going to give all the large cloth and blouses?”

Mti vaai ntuôk ndôh vaai ku dông adik.
mih, eby ngan dêng dêng kih?
one, only to have cloth, large blouse to have I to give that
(boy says) “If I only have large lengths of cloth and blouses, I give those.

Hau dai cháq. Pe móón, ntuôk ndôh liêm kah?
jeé la “ré. Pha mihn, ngan dêng dêng dêng mihn kih?
what I, myself to forbid you (plu) to speak cloth, large blouse good question
How would I forbid. You (girl’s parents) say “Are the large lengths of cloth and blouses good?”
Getting a wife.

Ntuok ndoh ndyal kidik, hau chaq, luh
monk neel ool bous giik, ong an, du

cloth, large blouse loincloth like this what to prevent all
chiing, luh kabor. Luh chakrool luh deeng hau chaq.

jii, duu rauh. Duu jaiyen duu ane iron an. Jii.  
gong (no ridge) all gong, small all necklace all to take what to prevent

(boy says) "The large lengths of cloth, blouses, loincloths like this, how would we forbid them, and all the gongs, all the small gongs. They take all the necklaces, how would we prevent it."


nish jaiyen. Dong muh do juok, muh dong.
to give buffalo what to prevent to give all he, she to offer all to give

He gives water buffalo. How would he forbid? He gives them all. He offers and gives them all.

Ngaai vaaih. Nek ndah ndil nek dong and.


anyone, who have, create, become that is that

Anyone who has (something), gives. Then the woman's side gives.

Dong ntuok dong ndoh, dong ndyall, dong

to give cloth, large to give clothes to give loincloth to give

talieng, kluoi a-dok dong kluoi a-dok tak diq kayoom.

maay, laay anhen nish. Laay anhen nish. Nish.
tusk tusk pig to give tusk pig to stab place, in, on hair bun

They (boy's relatives) give large lengths of cloth, give clothes, give loincloths, give pig tusks. They give pig tusks to stick into the hair buns.

Dong talieng, vaaio bruoq pi kuoch.

nish laay, ong phoeng 5 yoo.
to give gong (big) to have to work they to beg

They give the large gongs, they do it and beg for their things. (from the girl)
Bruoq pakuoch diq dō ndil tdot, ដុះ បកុីខ ដំ នេះ និង នន់, តួលេខ និង តួលេខ, តួលេខ និង តួលេខ
to work to beg place, in, on this, here woman, girl to stay

diq dō ndruh tdot. ដំ នន់ និងរូទី តួលេខ. ពេលនេះ, និង នន់, ពេលនេះ, និង នន់
place, in, on this, here man to sit, stay

They beg for the things, the girl sits here, អាទិត្យាំកុីមុខអ្នកសម្រួលប្រការ, ឈ្មោះ ដូចមួយទៀត
the boy sits here.

Kdnh dō sarutp duum, atōh adō. អនាច្លាត ដំ ចាត់ ចាត់. ស្មគ្រូ ដំ ស្ពៅ, ដំ ស្ពៅ ដំ ស្ពៅ
like thing clothes to wrap over there here ដូចចម្លែផ្សេងទៀតសម្រាប់ការធ្វើ ដំ ស្ពៅ
that to give he, she, it food

Over there they wrap the things in the អាទិត្យាំកុីមុខអ្នកសម្រួលប្រការ, បែម
clothes like this. Then they give them food.

Anō dō, anō ku bruoq bala, anō អនាច្លាត ដំ, អនាច្លាត ដំ កុីមុខ បាកា, អនាច្លាត
sibling, older he, she, it sibling, older ស្មគ្រូ ដំ ស្ពៅ ដំ ស្ពៅ, ស្មគ្រូ ដំ ស្ពៅ
older he, she, it sibling, older I to work feast sibling, older
dōng chana adō, chana nō adō dōng ដំ ស្ពៅ សម្រេច ស្ពៅ, ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ
dōng amai dōng ku. ដំ ស្ពៅ សម្រេច ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ

to give food here food this here to give to you to give I

Her older brother and my (boy's) older បាកា ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ
brother make a feast, the older sibling បាកា ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ
gives food here, this food he gives to you បាកា ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ
and me.

Ku ddōp, កុី ដំ ខ្សែ, កុី ដំ ខ្សែ, កុី ដំ ខ្សែ
ku dōng mai cha, mai កុី ដំ ខ្សែ មិន ចាត់, មិន
I to bear to, agree, obey I to give you(sing) to eat you(sing)

dōp, ដំ, ដំ, ដំ, ដំ
to bear to, agree, obey I to eat

I (the boy) agree, I give you to eat, you អាទិត្យាំកុីមុខអ្នកសម្រួលប្រការ, មិនបាកា ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ
agree then I eat. បាកា ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ ដំ ស្ពៅ

Mōon, anō ku mōon, យៅ លេខ, យៅ លេខ
mum, ស្រែស្រែ ឈ្មោះ ស្រែស្រែ ឈ្មោះ, ឈ្មោះ
sibling, older I to speak do not to spit to spit

Kabun. Ngai laq; kut manrīh anōk, kah chōm mamōng. ការឈ្មោះ ឈ្មោះ នឹង ស្រែស្រែ ឈ្មោះ ស្រែស្រែ ឈ្មោះ, ឈ្មោះ ស្រែស្រែ ឈ្មោះ
taboo very to refuse to out person that negative to be able alive

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Getting a wife.

My older sibling says, "Do not spit it out, to spit it out is taboo. It is very bad to spit it out; we cut up that person, he is not able to live.

Laq chana ahai, laq chana anó ku dông.

to spit food before to spit food sibling, older I to give

It is bad to spit out the food from before, the food my (boy's) older sibling gives."

Pai kruung, lam a-dök.

to take stew, vegetable to use pig

They take the vegetable stew, they use pig.

Nèk dông amai, dông ku. Dông ku cha, pacha.

that is to give you to give I to give to eat to cause to eat

Then they give it to you and me. (the boy) They give me to eat, they cause me to eat.

Saang anèk, nò pangaan daak, dyèh akoq mai, ร้อย อทิม, ไม่ แข็ง แข็ง, ปุ๊ ก่อน ฉมน ฉม, to finish that this one dish water to sprinkle head you (sing)

dyèh akoq ku. Või pe chu, thòi, ร้อย อทิม ฉมน ฉม ฉมน ฉม, ไป ไป ไม่ ไม่, to sprinkle head I to screech three occurrence that's enough

saang, kah arau dyoq. ร้อย, ร้อย อทิม อทิม, to finish negative thing more

After that, they sprinkle this dish of water on your head, they sprinkle it on my (the boy's) head. They screech three times, that's all, it is finished, there is nothing any more.

Mamling adì pathó mamooq dái móón บุตร บุตรสาว บุตร ฉัน
brother of girl here to order sister of boy I, myself to speak

"66q chik tabdoch 66q chik kaloong aldông."

"aaa ฉีก ฉีก ฉีก ฉีก ฉีก ฉีก.

do not then to sleep together do not then to give bride price
The brother here orders my (the boy's) sister to say, "Don't sleep together, don't exchange the bride price."

ដុឈីយ៉ាតួពីមិត្តឃាតឺឬសួរយ័យ; "បងឃឹមមុខ, រីឈីយ៉ាតួការពេញ ឬការពេញការពេញ."

They (girl's relatives) order (their people) to refuse to give that bride price and riches, because they (girl's parents) do not have large cloth and clothes. They do not have (many clothes).

They do not have glutinous rice and fish and ivory necklaces.

He was not lazy at all, he was not able to rest and not able to exchange the bride price all the time like others. (after promising it)

(girl says) "If they (boy's side) do not agree, I will not work, I will stay in the husband's house."

Brūq paliem, óōq chik taping tabit, bodh palaang. 

to work make good do not then to sleep together (unmarried) to sleep others
Getting a wife.

(boy's and girl's relatives) "Do good, then don't commit immorality sleeping with others."

Saang kabor, saang ddep drap,
伊始，依節，依理，依德，依理，依德，
to finish gong, small to finish to bear to, agree, obey bride price
saang ddep kavaan.
依節，依理，依德，依理，依德，
to finish to bear to, agree, obey rich
They finish with the gongs, finish agreeing to the bride price, finish agreeing to the riches.

Saang ddep chiing kah choom kalamang aldong.
依節，依理，依德，依德，依理，依德，
to finish to bear to, agree, obey gong negative to be able to change again
When they finish agreeing to the gongs, they are not able to change again.

Saang tatong di moon, kah choom
依節，依理，依德，依德，依理，依德，
to finish cause to steal already to speak negative to be able

dyang dyq, ntuck ndon kah vaaith no.
依節，依理，依德，依德，依理，依德，
lazy more cloth, large blouse negative have, create, become this

(the boy says) When they finished stealing the bride price (did not give all of it), they are not able to be difficult with us any more, they do not have large lengths of cloth, and blouses.

Nak pi choo aq, thai, boch.
依節，依理，依德，依德，依理，依德，
that is they to return emphasis that's enough to sleep
Then they finished, that's all, they slept.

बांधल्लो खाली जम्प्लेक्स छोड्नुहुन्छ, तयै गर्दछ।

Ano ku boch mai sang, ano baladep
依節，依理，依德，依德，依理，依德，
sibling, older I to sleep you(sing) to hear sibling, older to spread

lqoo, no taaq do. Ku lai ado mai boch.
依節，依理，依德，依德，依理，依德，
mat this from this, here I to see here you(sing) to sleep

My older sibling slept you hear, the older sibling spread a mat from here. I see you sleep here.

अधिक दिन रहितमूल्योंमा, अधिक मुल्य भर्जक जानूहुन्छ, ढोकल्देखि जेम्सरूप्यूर्युतप्रभृती।
Tabdch ndil, tabdch ku adō.
แปลว่า นั้น, นั้น เธอ อยู่.
He sleeps with the girl, sleeps with me.

Nhi boch, dai chô aq.
แปลว่า นี่ นั้น, นี่ นั้น.
(boy's sister's husband says) "The two sleep, I will return.
Kah mai sâng bóôp dai, thôì.
แปลว่า ฉัน ไม่ ได้ นอน นี้, ใช่.
If you do not listen to me, that's all.

Kah vaaïh drâp kavaan dyôq, luch ku dông.
แปลว่า ฉัน อยาก แต่ง สาวแก่น อยู่, ฉัน อยู่.
We do not have the bride price and riches any more, I finished giving it away."
Harvesting time. (Low Katu)

Hau ku kiêng chi sóót, ai aiviq kah ve.
Why do I want then to harvest already rice negative to have
what I want then to harvest already rice negative to have

Why do I want to harvest then? We do not have rice.

Hdq ku têsng karong adâkìk.
then I to work, do pig pen pig

Padiil vôiq sóót but haviq sóót

Padiil vôiq sóót but haviq sóót
girl, woman to go to harvest all rice, field and unhusked to harvest
kah vaaih kah vaaih aiviq.

The women went to harvest all the rice, they harvested but there was not any rice.

La katiêk diq katiêk yi nlooom
if earth to stay place, in, on earth we(excl) six months previously
haviq hare yi dök bing jong, bing
corn rice, field and unhusked field we(excl) now full basket, back full
poom haviq.
back basket rice, field and unhusked

When we stayed on the ground before we had rice fields, now we have back baskets full of rice.

Diq dô katiêk pthuh pthuh diq.
place, in, on this, here earth hot(weathér) hot(weathér) place, in, on

Here on the ground it is a hot place.

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We are not hot.

This year is a good year; last year we worked fields, there was grass, they were very big fields. The fields had grass, then that's all, the grass was ruined.

If the rice was ruined for two years, when we harvested, we were hungry.

If all stayed there before, I harvested.

In one day I harvested six cans of rice.

I did not leave the rice.
In a day I harvested two back baskets of rice.

Ku chalōm ku gui raval diq dōk
ŋũ ŋu in ŋu ści ći ćĩ ćinho
I overflowing I to carry on back to return to place, in, on now
lāi haviq dō haviq.

Ve haviq chan phu dōng.
će ści ćũ ćũ niści.
to have rice, field and unhusked government to give

There was the rice which the government gave.

Haviq chan phu dōng haviq
ći ćũ niści ści
rice, field and unhusked government to give rice, field and unhusked

yĩ chóôm nik di.
ɕì ɕì ɕí ɕí niści.
we(excl) to be able this already

The government gave rice, we had it like this already.

Rau srōh srōh rau kōp rau sãh.
ɕěːr ɕči ɕči ɕeːr ɕhũ ɕeːr ɕhũ.
things rice plant rice plant thing to bow(head) thing to throw away

Kah chóôm haviq lang kaliŋ ;brōŋ ɗũ ɗũ ɗũ inɕŋ
negative to be able rice, field and unhusked with seed red

padiing leq padiing yi cha kah duŋh chóôm.
卑ŋ んですね писать писать писать писать писать писан
to roast towards to roast we to eat negative to be able to be able

The rice plants are bowed over, there is rubbish to throw away. We are not able (to have rice), we roast the red seeds, we are not able to eat them.
Haviq yi haviq ki kiq kah ve kdi ni yi deh. haviq yi pading aruôiq thum. haviq yi haviq thum.

We have tasty rice, not like rice we roast; it is delicious.

Haviq aruôiq. Dydq aduôk sarâi xeto. 'jì execon rice, field and unhusked delicious yet Vietnamese person di song. La dôk di yi Katu dôk la kidôk leh hêug. āk hêug āk hêug āk hêug āk hêug already finished if now already we(excl) Katu now if like that ki toot babeh ai thutôn mumang atôh leq hêug āk hêug āk hêug āk hêug āk hêug future to sit, stay all the time there like that over there towards tatu ku gong hai liêm bôk. āk hêug āk hêug āk hêug āk hêug āk hêug to stay I to stay before good much

The rice is very delicious. The Vietnamese rice is already finished. If now we Katu already want to stay all the time over there where I stayed before, it was very good.

Gîeuq jaruôq pariêng cha. Ku ruôq dydq hadyuuq jêu xêu thôj. āk hêug pêu jëp sar to roast to preserve to dry to eat I pain yet to suck keen cha aruôq dydq. nas jêp darôj pêu jëp used to to eat to feel pain more

We roast between sticks to dry it, we eat. I have pain from still sucking rice wine; I am used to it, and I still feel pain.

Hadyuuq dyôp palông hayôk aiy dék sar jêu baikêu nhôk aiy dék to suck every family hold in arms we(excl) that, there buui hayôk buui tâq tôôh hayôk. phû nhôk phû nhôk nhôk nhôk. happy hold in arms happy from over there to hold in arms
We suck rice wine, every family embraces, we are happy there, we embrace, we are happy, we embrace from over there.

We ngaa'i du tæng adaâk dø leng ñø yuë qø vët qø ñø ñuñ yuë in ñuñ, to have anyone, who who, which to work, do pig this, here to kill
atunch chëk di yi.

There are some who work with pigs here, they kill chickens, we are like that.

La dø kah ve kah ve adaâk nik atunch ñuì in ñuë ñuë ñuë ñuë ñuë ñuë ñuë ñuë ñuë ñuë ñuë ñuë ñuë ñuë
if this, here negative to have negative to have pig this chicken
nik baân kadoong bok hadyoq hayök.

If we do not have pigs here, then we have chickens, we catch many fish, then we hold them in our arms.

Whoever eats fish here, whoever eats meat here, holds the meat. We Katu are lazy.
We are lazy like this, people help each other to harvest rice here. That’s all, we throw it away, it makes us tired, we leave the rice, we do not have any more.

If anyone follows god why would they have rice. They do not have.

If we have rice, we harvest, the women do not dance.

We make a feast and sacrifice; everything is easy yet, perhaps it is easy like now to harvest, to pound everything, to dry it.

We roast corn, we still roast in the cold weather.
Harvesting time.

We stayed there, if nothing already made us afraid and we stayed here. Now we lie (to people) here and are afraid. We have an easy life, but now we stay in the jungle and harvest, we are afraid to stay any more with the French. We are afraid of others so we close the door so they don't capture and take us away to the jungle. But the ground there is good, we left the house, left everything.

I planted a lot of young bamboo, seven stalks of bamboo.
Khē dōng majēt ping liēm paneh panaang abaaq
dān rāng khrō ɗiŋ ɗiŋ sūn pplee srekkō srekkō
easy to give ten basket good jackfruit betel nut leaf,betel
kah yakdí.
ťik śe thēe.
negative how many

It is easy to get ten baskets of good
jackfruit, betel nut, betel nut leaves, we
do not know how many.

Yī Katu abaaq aviq diq dō
ī rām rām ɗiŋ ɗiŋ tī
we(excl) Katu leaf,betel rice place,in, on this,here
haviq nek dydq tāŋg bān
sān bān yēpp yēpp sān bān
rice,field and unhusked then yet to work,do to catch
jēēn bān haviq bān machīn.
rum bīd sān sān bīd
money to catch rice,field and unhusked to catch fish, small

We Katu have betel leaf and rice here,
baumrei yuō yuē yuē yuē yuē
and we still work rice to get money to get rice,
and to catch fish.

Dīq haviq bān aau
ī sāi bān yēpp bīd ɗo
place,in, on rice,field and unhusked to catch(animals) shirt,clothes
kuōn diq haviq.
rau tī sāi.
clothes place,in, on rice,field and unhusked

In this place we have rice, we get clothes
pūmōng baumrei, baumrei "pūmōng", baumrei to get
for rice.

Ayi haviq yī cha tōt
yī sāi sāi ɗo ɗo
we(excl) rice,field and unhusked we(excl) to eat to sit,stay
diq jōōng. Ve sūa haviq
ī ɗiŋ. ɗe mō sāi
place,in, on rice house to have remainder rice,field and unhusked
yī bān dō ve sūa adong yī bān
yī bān bān bān ɗo mō sō sō sō sō sō bān
we(excl) to sell he,she to have remainder corn we(excl) to sell
dō kah sūa.
ī tī khrō mō.
this,here negative remainder
We have rice, we eat and stay in the rice house. There is left over unhusked rice, we sell it; there is some left over corn, we sell this, and there is none left over.

How do we eat corn by tossing it into the mouth; we sell pigs and chickens; we were like this over there.

We were afraid to look, then when we were there the men did not make fires; they say they work at home, it is all an easy life.

Harvesting time.

We have rice, we eat and stay in the rice house. There is left over unhusked rice, we sell it; there is some left over corn, we sell this, and there is none left over.

How do we eat corn by tossing it into the mouth; we sell pigs and chickens; we were like this over there.

When we stay here, I see that the Vietnamese do not burn fields.

We were afraid to look, then when we were there the men did not make fires; they say they work at home, it is all an easy life.

that is if to eat rice, field and unhusked much rice, field and unhusked
Then if we eat rice, there is a lot of rice, plenty. If we see much in the field is ripe, over there it is ripe, then we follow the women harvesting, that's right.

Ngaai vat tanâáp dôk piik anôk
anyone, who to do beginning now beginning of harvest that

padiil nloom sóot padruuih nik
girl, woman six months previously to harvest man this

babez dyôq kô vôôiq, adôûk vôôiq
who to follow work yet particle to go Vietnamese person to go

hoq ting sóôt.
then to follow to harvest

Whoever works in the beginning, now at the beginning of that harvest, the men follow the women who are working already; then the Vietnamese follow harvesting too.

Nik hoq jû bôch hayum.
this then to look after to sleep night

We guard (fields) and sleep at night.

Ju tâêng ratat ravoq ldô bôch muôh.
to look after to work, do all the time and, with to sleep heavily

We guard the fields, we do the work all the time and sleep soundly.
Killers return from the Bhee Jeh.

ដាយក្រោមប្រការឈ្មោះដូចគ្នា និងប្រការឈ្មោះថ្មី ស្រុកព្រែងស្លាប់

There are very many killers. All of the Bhee Jeh are killers.

We did not know if they were Lao people or Bhee people.

All of the Bhee speak like your language. Further away it is a different language.

No, we call them the Bhee Jeh. That is the Bhee people.

They speak like we Katu speak, "There you are," they say "woot lok."

I already understand the Jeh people, I already heard their talk.


what this language word ajuk asah what this language
Their language is like this. Words are 'ajuk' and 'asah'. This is what the language is like.

Pe vôôch leq yi, yi kapon vôôch leq pe.  
\[\text{you(plu) to go towards we(excl) we(excl) afraid to go towards you(plu)}\]

You (Bhee Jeh) come to us, we (Katu) are afraid to come to you.

Pe glooh, bôdr pe jêt, sâng sapat jêt. Hau poq kapon.  
\[\text{You made a sign, there are twenty, thirty, fifty, sixty people. Of course we were afraid.}

Vôôch truíh kalâng banuôh janap (gun raman câhít), dai  
\[\text{to go straight road poison to blow to kill I,myself}

vôôch truíh kalâng. Kapôn kanôq yayông  
\[\text{to go straight road afraid to think morning(seven o'clock)}

pe Bhêe vôôch, bâân.  
\[\text{you(plu) Bhêe to go to be able}

We went straight ahead on the road to poison others (to blow to kill others). I myself went straight ahead on the road. I was afraid thinking it was morning, you Bhee people are coming. They were skillful.

Jî vôôch bông bôdi, lòng bôdr jêt yim.  
\[\text{we(excl) to go along weed,grass then two ten night}

Then we went along in the jungle for twenty nights.

Lông pe jêt yim, kah tück vil pe.  
\[\text{then three ten night negative to reach village you(plu)}

Then up to thirty nights we did not reach your village.
iers return from the Bheer Jeh.

Long chô, jodng chanesh, chô aq.

mô či, rië chô saéi, le se

then to return rice house unhusked(rice) to return emphasis

Then we returned to the rice house with

unhusked rice.

kâjôt pe bâän kôi jeeng pandil kagôh.

mô kôjô kôjô lekô, mo kôjô pandil kagôh.

ten three to be able like, why all woman, girl empty

ten of you were skillful, like all the

women.

Voôch chaang karuung, pandruôh nêk pe tdoç,

koj jôk rugû, bâmnôk saô naï bëtô, bëtô,

go to cross river man that is you(plu) to sit, stay

tdoç md pasuôl achiq.

sêk, ml bôlac saôjô.

to sit, stay like to sharpen bushknife

We crossed the river, that is the men. You

(Katu) stayed and sat to sharpen

bushknives.

sêdông achiq, kah mai nal?

sêk sêkô, ml ml òjô.

to forge iron bushknife negative you(sing) to know

They (Katu) forged iron for bushknives,

don't you know?


kôjô, ml bô lac òjô, lejô. bëtô, ml bô lac, jôk bô.

woman, girl that is to speak cause to go to go to take manioc to cross river

Those women said to go. Go to get

manioc. They crossed the river.

Pai aroong kah mai nal md ngai,

bô lac ml ml ml ml, ml yô,

to take manioc negative you(sing) to know like anyone, who

sâng Jak, nêk ngai dudiq, chô dudiq.

sêjô, ml ml ml, lejô, lejô.

five enemy that is anyone, who to bear to to return to bear to

Take the manioc, don't you know how

many, there are five enemy, that is

hoever agrees, returns to kill them.

"In a little manioc juice, there is five enemy, who

hoever agrees, returns to kill them."

sêjô, voôch aq natôôch.

lejô, lejô, ml ml ml ml.

to finish this to go emphasis over there
When they finish this, they can go over there.

Kaduông _diq  rakit nik глóhôh,  ludoh natâhôh,  bagôh.

They were made to wait in the jungle, they sprinkle water for protection. They went over there.

diq  akôh pandil  tōt  diq  tôôr daak.

At the place on top of the mountain the women sat at the edge of the water.

Charôôt  yi  dôôkôh.  Kah  ngaai  poh  charôôt.  

Charôôt yì dōōk. Kah ngaai poh charôôt. 

jâkôl  pî  phîl.  Têô  vûô  même  jâkôl. 

to pay back we(excl) to name negative anyone, who to be daring to pay back

"Pay back kill" we said. No-one was brave enough to pay back and kill.

Changaaî vil.  Yî  charôôt  vil  lâlâî. 

bàm thuyi  phatads am  dâm am bar. 

far village we(excl) to pay back village different

Mapanong  yi  bâân. 

one class anim we(excl) to catch

The village was far. We revenge killed in a different village. We caught one person.

Kah  vaaîh,  muî  anam  pî  charôôt.  

negative have, create, become one, only classifier they to pay back

We did not kill anyone, they (Jeh) paid back killed only one.

Deng, maî  säng,  tâôq yi  palêh  konh dó  yi  

enough you(sing) to hear from we(excl) to free what this, here we(excl)

palêh dó,  pe  leng  ko  ddq  bûm

to free he, she, it you(plu) to kill particle then to catch

hare ve tabâân.

field to have to catch

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That's enough, you hear. From when we said him (Jeh) like this, then you killed him, you caught him in the field."

"Bnôrvêugvê ña ñêla, ñêla ñêla. Ñêla nhôrêng bûh nôt ñhôntsêng bôujet ênhôntsêng nhôntsêng nhôntsêng. Pôrêng bûh ñêla (Jeh) bûh ñhôntsêng bûh ñhôntsêng ñêla ñêla ñêla ñêla ñêla, ñêla ñêla ñêla."

Chu, cho. Changaaî vôôch jî móon, î. ighet. Echën lêñ jû ñêla, ñêla, 
ree occurrence to return far to go we(excl) to speak
q vôôch cho. Madô cho. lêñ jû. ñêla ñêla. ñêla.
t to go to return now to return
 returned three times. We said they on a long way, they still went and turned. Now they returned.

qeng chanêh, hau cha, cho ñêla, êñ jê, î.
unhusked(rice) what to eat to return emphasis
the unhusked rice was gone, there is nothing to eat so we returned.

chit cho. vill. ñê. ñê. ñê.
ashamed to return village

were ashamed to return to the village.

ng choop du mûi kah bâam.
hear to sneak who, which one, only negative to catch
heard one sneaking about, we did not catch him.

pp dó mûi râlim deng mûi, êñ mûi, mûi, mûi, mûi, mûi, mûi,
sneak he, she, it one, only occurrence enough one, only

bÔôô, deng pe, kah bâam.

êñ, ñêla ñêla, ñêla ñêla.
two enough three negative to catch

sneaked one time, one person is ugh to catch, two is enough, three is enough, but we did not catch any.

mit pandil vil. Yi cho
ashamed woman, girl village we(excl) to return
We were ashamed in front of the women of the village. Then we returned.

ơι kah arau mabān. already negative thing to catch

We had not yet caught anyone.

Kah avaaih bān manuīh, yi negative to have to catch person we(excl) to return near

We did not catch anyone, we returned near here.

Chô tddt d gudl. to return to sit, stay in, for communal house negative brave to return day

We returned and stayed in the men's house. We were not brave to return in the daytime.

Kachit pandil. Ŧdg. Pandil lái nēk adik. shy, ashamed woman, girl Yes. woman to see that is that

We were ashamed before the women. Yes. The women would see us.

Dik dong adik, dong dō gudl kah this house this house this, here communal house negative

arau bān, nēk kachit. thing to be able that is shy, ashamed

This house is the communal house, we were not able to attack, then we were ashamed.

Gluk yi bān kohū tōḍ kohū dik tōḍ. to go outside we(excl) to be able what over there what this over there

We went outside, we were able to go over there.

Bōong ayddl katddl. Bōong together to clear field
Killers return from the Bhee Jeh.

The village of Boong go out together to clear the fields.

Alâh adong arûng hudq. Gluh yi baân.

to protect house house houses, many more, yet to go outside we to be able

Then the priestess chants to protect many houses. (they prayed) Then we were able to go out.

Gluh pe mbrêh, gluh lôôm. Gluh sóh.

to go outside you(plu) to chop to go outside liver to go out lung

It came out, you chopped and the liver came out. The lung came out. (they lied about killing the enemy)

Nôk ji bruôq janââr.

that is we(excl) to do, work bamboo

Then we made the bamboo decoration for the sacrifice pole.

Darau janââr, tââq dó. Tââq akoq nô bruôq danuâk.

anything bamboo from this, here from head here to make headband

Any bamboo is from here. We make a headband from the top here.

Châda nô gamak atââh janââr harik.

measurement this large up there bamboo to cut decoration

The bamboo decoration we make for the sacrifice pole up there is big, from the thumb to the middle finger in length.


we(excl) to work, do negative like, why to wait to kill

We did it. No. Why did we wait to kill?

We returned to the village. We returned.

We washed.
Saang araau, kah pon dââng.
نة 螋虫, 你 洗 衣 衣。
to finish to wash negative to be daring to bring

When we finished washing, we were afraid to bring the blood.

Dââng kah cháq yí cha.
نة 除了 你 吃 了.
to bring negative to forbid we(excl) to eat

We brought it, they did not prevent us from eating.

Kah pon dââng ahaam manufih.
نة 是 洗 除了 子 衣 除.
negative to be daring to bring blood person

We are afraid to bring the blood of people.

Dûng. Mai sâng ku móón.
是. 我 唱 古 般.
to play(drum) you(sing) to hear I to speak

We played the drums. You listen to what I say.

Môq ki yí chô changgaâi tapôâng vil.
佈 拿 你 的 进 衣 变 通 村.
negative future we(excl) to return far far village

We did not want to have to return a long way from the village far away.

Nal changgaâi chik kôî.
是 衣 体 孩.
to know far that like, why

We knew it was a long way like that.

Bôdr hare, pe hare, puôn hare dydq. E mai nal.
伴 饥 饥, 蠕 饥, 伴 饥 了. 你 不 知.
two field three field four field more future you(sing) to know

Two fields, three fields, four fields more to go. Later you will understand.

Jî havddî vddî, dydq pandil pon lài
妻 悉 悉, 喜 喜, 洗 洗 洗 洗
we(excl) to forget to forget yet woman, girl to hurry to see

nçôq dîq laang. bangôôr, pi lài ajî.
只 进 喜 般, 你 吃 了.
pluraliser place,in,on village belongings,many they to see we(excl)
Killers return from the Bhee Jah.

We forgot, yet the women hurried to see the belongings of those in the village, they saw us.

Ji jeeng ji vŏôch akd majêt takiĕh ji vŏôch.

We all of us went then, nine or ten of us.

We went, all of us, the children, the young unmarried men, not ten of us.

Takóh pakonh ngaai kidik, takiĕh vŏôch.

older, important to father anyone, who like this nine to go

The old men, the fathers, whoever was like this, nine went.

Pi takiĕh kdi kapon bruqc manuih.

Those nine, they were not afraid, all of them.

Yi móon diĕng kówn; tadám long bruqc dăng


then child afraid child afraid all from edge house

We say it is taboo for a child; all the young man bring children who are afraid.

We stay here at this edge of the house, here at the edge of the house.

ovaareă kowm, măãthuq sôn pân bîmm, ovaareă tăâq bîmm, ovaareă di iæbap, ovaareă bîmm bîmm jëm, ovaareă tăâq bîmm jëm, ovaareă bîmm bîmm jëm, ovaareă di iæbap, ovaareă tăâq bîmm jëm, ovaareă bîmm bîmm jëm, ovaareă di iæbap, ovaareă tăâq bîmm jëm, ovaareă bîmm bîmm jëm.
Tānh diq tānh tōdt, diq tōór vil.
We sat over there at the edge of the village.

Sīq barāńch, ntung kdi tarung yóong ching chagor
chī hōpāřj, bāńch čeem čāńch ĉalāń jī ĝa lań.
to chant to go back to play drum like frame for drums with gong drum

We chanted and went back and played drums on the frame with gongs and drums.

Yī tōdt nō diq kalōng laang.
we(excl) to sit, stay this place, in, on inside village

We sat here inside the village.

Nō diq kōhn dō diq kalōng. Patring jī.
in ń ĝi keem ńi ńi hōpāń. bāńch ĉalāń jī.
this place, in, on what this, here place, in, on road to surround we(excl)

We were here like this on the road. We surrounded the village.

Tring tasiq, tring jī.
around to chant to surround we(excl)

We surrounded and chanted.

Tring sapat diér, tring jī.
to surround six to go around to surround we(excl)

We surrounded six times, we surrounded it.

Song tring jī, ngkōń pi chō aq.
finished to surround we(excl) why they to return emphasis

When we finished surrounding, then they returned.

Pi chō atāńh avil.
they to return up there village.

They returned over there to their village. (Katu)
Killers return from the Bhee Jeh.

Do toong chiing ntong anam dó ntring
he, she, it to beat gong to play drum classifier he, she, it to carry gong
dchiing chliq taya taya ntung md
gong gong to dance (women) to dance (women) to play drum like
ntung. Pi vôoch laq vil tamót
ntung. Pi ivoch and íi vayn
ji vil do guol.
ji ivoch íi ried.
we(excl) village in, for communal house

They beat the gongs, played drums and
carried gongs. The men danced, the
men played drums. They went to the
villages and caused us to enter the
village and the communal house.

Nák pi tamót diong guol kí dó.
that is they cause to enter house communal house like this, here
ném ivoch ried íi ried íi.

Then they entered the communal house

Ji mút guol kò.
we(excl) to enter communal house particle

We entered the communal house.

Kapcm mút táaq tóch aícó.
afraid to enter from over there here
kí sue múu ném mém, ngi ñóori aícó.

We were afraid to enter from over there
to here. (afraid of spirits)

Liém, táaq kapcm mút, táaq dó tukk kah
good from afraid to enter from this, here to reach negative
pdm mút ró tóch.
to be daring to enter over there

It was good, from them being afraid to
enter, they came from here, they were
not afraid to enter over there.
Kasok ku karum. Tatēh kadrom dōng bil
rāhek hor tham. ca yao rāhek chéem
thē'ā tām to thrust I underneath over there to stamp feet to give to lose
abūi dōng chēt dō oōq tōt oōq
sawē'ā thē'ā jēn chī thī dē'ē dē
evil spirit to give to die he, she, it do not to sit, stay do not
ting jī dyōq. Ku kadrom kadrom atēh
sī'ē jī pū thē'ā chēm rā jēm se se
to follow we(excl) more I to beat tune to stamp feet up there
vīl jī ngkōi.
šō jī n'ī ngēi.
village we(excl) like that
I thrust a spear up from underneath.
Over there we stamped our feet so that
the bad spirits would be lost and would
die, so they would not stay and would
not follow us any more. We tapped the
tune, stamped the feet; over there our
village does like that.

Dō dōng salang jariēl, dōng gru um
nē, it to give to cut to poke to give soul
he, she, it to give to cut to poke to give soul
gudl jaang poh ardp dōdp
šō jē'ē nē'ē se se dē
communal house to hurry to count to bear to, agree, obey
lāi, dōng tamūng tameh, kasok karum
sē'ē, thē'ā sē'ē la'ē sē'ē, rā jēm rā jēm
to see to give cause to be strong to thrust underneath
dōng tāaq dō nōk anō.
šē'ē sē'ē yī sē'ē sē'ē house from this, here this is sibling(older)

She (priestess) allowed others to strike
and poke (with bushknife) so that the
bad spirits of the communal house would
flee and see us, so that we would be
strong. She thrust from under the house
from here, this is the older sibling.
(priestess)

Tāaq dō mōt s dōng, mōt s gudl.
šē'ē sē'ē sē'ē sē'ē sē'ē sē'ē from this, here to enter in, for house to enter in, for communal house

From here we entered the house and the
communal house.
Killers return from the Bhee Jeh.

Tasiq Ժ ջառ. Yaq vaaih kapchh. khun. to mourn in, for communal house do not have, create, become afraid

We mourn in the communal house. Do not be afraid.

Ièm lòóm kah kôm. Mahdol yi mòñ. լճ ճառ կահ կոմ. Մահդոլ իս մոն.
delicious liver negative what happy we (excl) to speak

We were very very happy. We say that happy be in Liver.

Dòng bil abuí dòng ji brutóq ahai. Տոն պիլ աբուի Տոն ճի բրուտոք ահա.
to give to lose evil spirit to give we (excl) all one day before

We all worked like before in order to lose the evil spirits.

Nèk siq Ժ ջառ pí dièr nèk Ան պի դիեռ Ան that is to mourn in, for communal house they to go around that is
luh alaan k’d. Լուհ ալաան կդ. to go outside centre (of village) particle

Then we chanted in the communal house. They surrounded then went out from the centre of the village.

Dutng chagor diq kalóng alaan karuung. Դուռ չաղոր դիք կալոնգ ալաան կարուուն.
to play (drum) drum place, in, on inside centre (of village) river

They played the drums at the centre of the village and at the river.

river all up there bamboo over there, wood

At the river there was a lot of bamboo over there. Over there was the wooden house.

Kah mai nal, kah kooih, karuung. Կահ մայ նալ, կահ կուուհ, կարուուն.
negative you (sing) to know negative spear river

Don’t you know we did not have spears at the river.

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Karung brudq atâêh, rajol tong nlâông mai nal. 
river all up there bamboo to tie up tree, wood you(sing) to know
At the river over there, we tied up all the bamboo and wood, you know.

Janâr ji brudq chanûr. 
bamboo arch we(excl) to work, do sacrifice pole
We made the arch for the sacrifice pole with bamboo.

Dââng diq moh gudl diq dô. 
to bring place, in, on nose communal house place, in, on this, here
We brought it to the corner of the communal house here.

Tring bîl kôi, sapat diâr. 
surround to lose like, why six to go around
We surrounded six times, the bad is lost. (spirits, sin)

Chô gudl saang thôî. 
to return communal house to finish that's enough
We returned to the communal house, it was finished, that's all.

Kah avaaîh dydq. Saang anêk, brudq danutûk. 
negative to have more to finish that to work, do headband
We did not do that any more. After that we made headbands.

Brûôq sdq salîiq. 
to work, do leaf tree
We worked with the leaves of the 'salîiq' tree.

(ôi, trâmei)
Killers return from the Bheé Jeh.

Siiq kddq, tong hayim basiíq nal siiq, nal
drehi, dżei réyim bari bari, bari, bari
to mourn then all night to mourn to know to mourn to know
dúnng taya.
dži čaču.
to play (drum) to dance (women)

Then we mourned, all night we mourned, we know how to mourn, we know how to play the drums and dance. (mourned because they did not kill any enemies)

Siiq, ve čhóm adanha siiq.
dže, dze jëm kejëm dži.
to mourn to have to be able a long time to mourn

We mourned for a long time.

Tääp siiq tring, tring tring pangaau aq.
Ďeem tëe sëe sëe sëe sëe sëe sëe
Parúg ad,
to begin to mourn to surround to surround to surround quiet emphasis

We began to mourn, we surrounded, we surrounded, (sacrifice pole) we were quiet.

Něk danh kddq tring, siiq manuih.
Ďeem džëm džëm džëm džëm džëm.
that is long time then to surround to mourn person

Then for a long time we surrounded, we mourned for the people. (we had not caught)

Kah koonh siiq rayöl song karaang. Siiq makruung danh.
Ďe dzeem sëe sëe sëe sëe sëe sëe
negative what to mourn to hang up end rafter to mourn continuous long time

We really mourned, then we hung a shelf (for spirits) in the rafters. We mourned continuously for a long time.

Múh maq manuih kjeung tong siiq. Kah
Ďe dzech manuìne húu dzeë dzeë dzeë dzeë dzeë dzeë
to hurry to meet person to want all to mourn negative

chóm danh ldt. Bięd pî charóótt. Saang
Đeem dzech dzech pëu pëu pëu pëu pëu pëu
to be able long time wrong taboo they to revenge kill to finish

anék bruóó dantuñ, pe yim siiq, yim pe, tangai pe.
Ďe dzech dzech dzech dzech pëu pëu pëu pëu pëu pëu
that to work, do headband three night to mourn night three day three

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We hurried to meet the people (Katu) wanting to mourn. We were not able to do it for a long time, it was wrong. It was taboo for them (Katu) to pay back. After that we made headbands, we mourned for three nights and three days.

Bēl danpāh hān mpah nō lam aam,  
when headband yes shovel this only all  
salaang pa-o, salaang rajol.  
to cut(trees) bamboo to cut(trees) bamboo

When we have the headbands, yes we have all the shovels, we cut 'pao' and 'raiol' bamboo.

Pandruih dūng, pandruih ntung, pandil nēk kah.  
man to wear(headband) man to play drum woman girl that is negative

The men wear headbands, the men play drums, those women, no.

Pandil mūi taya.  
woman girl one only to dance women

Only the women dance.

Sari liam, nō mpeeng ntukk nggok seel ndyal.  
cloth good this to wrap cloth large to wrap cloth loincloth

They wrap the good large cloth around them, they wrap the loincloth.
Killers return from the Bhee Jeh.

Seal mui brong kagón, brong tam, tāq dō
mō tīm nhel bök, nhel dīm, mē in

Cloth one, only red empty red black from this here

rō chooh savił ndyal jarum ndyal.

over there to wear loincloth under loincloth

Vaaih ndyal atuôn da mō dik kanauki.

have, create, become loincloth jewellery like this necklace (red seed)

Ndyal kâng kal dó soôn, dó soôn bōk matum.

loincloth coloured here to wear here to wear white necklace (white seed)

One cloth is only red, red and black, from here over there they wear a loincloth under the loincloth. They have a loincloth and jewellery like this red seed necklace. They wear the coloured loincloth here, they wear a white seed necklace here.

Ldon. Mō dik harík kuuk atuôn chakrodł

finish like this to cut decoration to wear necklace jewellery necklace

adō sanóon pai. Liêm kah kohn chi kadaâr.

this earring white to take good negative what want to many, very

They finished. They cut decorations like this to wear jewellery and necklaces. They take white earrings. It is good, not like we want many.

Yi Katu nēk sanam ku, nēk mui.

That is decoration I that is one only

We Katu, that is my decoration, that is one.


I to give to cook (no water) one, only yet place, in, on I one that is more

I give them to cook. (decoration) There is one yet with me. That is one kind.
Kah ku dòng, sanam, kah nol móon sanam, negative I to give decoration negative to know to speak decoration
sanam atuŏnh, sanam chakrdol.
decoration jewellery decoration necklace

I did not give a decoration, I did not know what to say about the decoration of jewellery and necklaces.

Palua, pandil kuuk palua. Nik mo dik payi payi.
necklace woman girl wear necklace necklace this like this long long
The women wear the 'palua' necklace. They are long like this.

Kuuk alung, kuuk atuŏnh nik mo harik.
wear necklace lead wear necklace jewellery this like to cut decoration
They wear the lead seeds, they wear necklaces like this, they cut decorations.

Payi payi, täq do kayŏm kayŏm. Tak janăâr,
long long from this, here hair bun hair bun to work bamboo arch

dyg adó janăâr. Đök ară, đök taveng, ka-u ka-u
yet here bamboo arch now all now side curled curled
nák dyŏng. Bruôq taraam, bruôq uoch
that is to hang up to work, do far to work, do to dig
dââng täq vil changaa tâq vil ldh ta-aang achooh.
to bring from village far from village comparative path over there

The hairbuns are long like this. They make the bamboo arch (over the sacrifice pole) yet here is the bamboo arch. Now all of it, near the side it is curled then hung up. They work far away to dig to bring it from the village far away, past the path over there.
Killers return from the Bhee Jeh.

Taram brudq mai, nlong, bodr ngtop di
far to work, do you (sing) tree, wood two to spear this

ɗo mui, prdoq di ɗo mui.
this, here one, only one time this this, here one, only

You work far away with the wood to make two spears, one at a time.

Pandruh dó liêm, pandil dó liêm,
vaiah sanam, nék vôach sliq tring diq
have, create, become decoration that is to go to mourn around place, in, on
gudl. Ngkohn ahai pi diar? Nék vôach dâng
communal house why before they to go around that is to go to bring
vôach sliq truíh kalóng alaan.
to go to mourn straight inside centre (of village)

The man looks good, the girl looks good; they have decorations, then they go to mourn around the communal house. Why did they go around before? They went to mourn right inside the centre of the village.

Truíh kalóng alaan diq alaan.
straight inside centre (of village) place, in, on centre (of village)

Right inside the centre of the village, at a place in the centre of the village.

Vôach bodi, vôach bodi dòông dòô siq siing.
to go weed, grass to go weed, grass to give he, she, it to mourn

They went into the jungle so they could mourn.

Dòông luch, dòông siing; pi luch, dòông
pèi, dòông luch.

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The village let them finish, they let them mourn; they finished, they let them dance, let them finish.

On the straight road, from here they all were far away, they went around six times. They prodded with spears, they all were far away, they speared from afar, over there they mourned, played drums and danced.

From the house then I saw them, saw them all far away. They are sick for one year so we catch them.
Killers return from the Bhee Jeh.

For many years we sneaked, four or five times we sneaked and returned to get them (enemy), then we returned to the village.

Chô aq dong gudl kcdq.

Then we returned to the communal house.

Then we returned to mourn in, for communal house then

Chô siiq s gudl kcdq.

to return emphasis house communal house then

Then we returned to mourn in the communal house.

Sapat diér, sâng yum danûukt, yong danûukt,

six to go around five night headband to hang up headband

pai jeeng dyar, yong s gudl.

to take all them to hang up in, for communal house

We went around six times for five nights with headbands. We hung up the headbands, then took all of them to hang up in the communal house.

Payu sâng yum danûukt chô siiq s kalôóng

to wear five night headband to return to mourn in, for inside

alaan kcdq. Siiq kal pi diér nák saang.

centre (village) then to mourn first they to go around that is to finish

We wear the headbands for five nights, then we return to mourn inside the centre of the village. We mourned first, we went around, then finished.

Saang anêk pai a-dôk kôôp a-dôk nák, kah akut a-dôk.

to finish that to take pig to catch pig that negative to cut up pig

After that, they took the pig and caught it. They did not cut it up.
Kapiq böp, pi talim, pi bān manuih,
 rhyme  slide, i saw, i chew, i spit, swallow,
to squeeze mouth they everywhere they to get, catch person

kapiq böp tâm.
 rhyme slide spit.
to squeeze mouth hard

They squeezed the mouth. Everywhere, they squeeze the mouth hard.

Nô diq kláp. Ôq dòng dô reen; reen kabūm.
in this place to stab negative to give he, she it to moan to moan taboo

They stab here. Don’t let the pig moan; it is taboo to moan.

Deer tâm diq kláp, dô chêt.
here hard place, in on to stab he, she, it to die

It is hard here; they stab a pig then it dies.

Tài, yung, ôq dòng dô ralūm.
hand foot do not to give he, she, it to flee

Hold its hands and feet; don’t let it flee.

Bhêe chó, dô jut, la kah chó, kah.
Bhêe to return he, she, it to stab leaf, large negative to return negative

We pray for the Bhee people to return, they (Katu) would stab them if they did not return.

Dô móón, dòng abuí panô, karip
he, she, it to speak to give evil spirit bad spirit to taste

They said “Let the bad spirit taste the blood of the water buffalo, don’t taste my body.”

Chak dai yuch. Dông nô vaaih ahaam kapiu.
to be certain I, myself to cure to give this to have blood buffalo
My body is cured. Let them (bad spirits) have the blood of the water buffalo."

Mong joong, diøng joong suør kamuør ka-el.
In ɲe, ɲu ɲe ɖoø ɬamə ɡalən.
With axe taboo axe leaves without
It is taboo to cut the leaf decoration of the sacrifice pole with the axe; they (spirits) are without things.

Dong karip ahaam kapiu, óq karip achak dai.
`Af ɬani ɬaxəm ɬani, ɬin ɬani ɬaxəm ɬo.
To give to taste blood buffalo do not to taste body I, myself
Let them taste the water buffalo blood; don't taste my body.

Ao carip diq dai, dong payəc. Kiiik.
A ɬani ɬo, ɬin xii ɬa-xi, xii ɬa-xi.
Do not to taste place, in, on I, myself to give to cure like this
Don't taste me, let me be cured." It was like this.

Dong ɬo koon payəc. Payəc mabo papraaq,
ɬi, xii, ɬa-xi ɬa-xi ɬa-xi, ɬa-xi male ɬa-xi,
To want to give child to cure to cure priestess to talk much
Mabo kabrah mabo jut kapiu, dong yuə.
In ɬaan ɬi, ɬa-xi, ɬa-xi, ɬa-xi.
Priestess to sprinkle priestess to jab buffalo to give to cure
They wanted to let the child be cured. To cure, the priestess spoke, she sprinkled, she jabbed the water buffalo, to cure.
(People)

Tung taya. Kah nal moøn.
ɬi, ɬa-xi, ɬoø, ɬoø ɬoø, ɬoø.
To play drum to dance (women) negative to know to speak they danced and played drums. I do not now what to say.

Anuuk sanam, kah nal moøn.
ɬoø ɬa-xi, ɬi, ɬi, ɬi, ɬoø.
Necklace (red seed) decoration negative to know to speak
Do not know what to say about red seed necklace decorations.
Hau mai nal? Hau mai nal pi chanur?

what you(sing) to know what you(sing) to know they sacrifice pole

How do you know? Do you know how they make the sacrifice pole?

Nêk adîk têh chanur liêm khlung ir,

that is over there sacrifice pole good flat

liêm ir; kagliôu tôol krê tôol krê mahau.

good flat much to scrape, good, well to scrape, good, well stone

Then over there they make the sacrifice pole well, flat on top, good and flat; there is much scraping, scraping well with stones.

Dûng taya.

to play (drum) to dance (women)

They played drums and danced.

Diq têh mûi oih, diq têh mûi oih.

place, in, on over there one, only fire place, in, on over there one, only fire

Over there was one fire, over there was one fire.

Tââq dik ni mûi oih takôh nik kom oih.

from this this, here one, only fire older, important this build up fire fire

From there, there was one fire, then the elders built up the fire.

Kiêng câi; paniên takôh kah maq

kôu jin; სამოქა შვილი რამო რამო
to want to see child older, important negative to be able

tasiiq, kah maq taya.

to mourn negative to be able to dance (women)

They wanted to see; the children and older people were not able to mourn, they were not able to dance.

Kiêng câi, paniên kum taya.

to want to see child also to dance (women) to ring bell to ring
they wanted to see, the children also needed. They rang the bell, rang it.

All the students were listening attentively.

Please go more, yet to watch to watch anyone, who wants to screech to screech.

When they went to watch without being seen, anyone who wants to screech, screeches.

They are the good, evil negative good bad, evil they to screech.

The Low Katu screech badly, it is not good. They screech badly.

Stop to screech, they want to screech. I am sore throat sick negative to be able.

If they screech, then screech. They are in the throat, I am not able. (to screech)

Then mother to be able yet future then then mother is able still to do it in future.
Killing a water buffalo to sacrifice.  (High Katu)

To begin they throw spears which they made from the 'nchung' plant.

You will know about (be informed) throwing spears made from that plant.

With the Katu spears they stab at the sacrifice pole, they make an arch over the sacrifice pole from good bamboo. There are large water buffalo and there are small (ones).

Anyone, who to be able to speak to eat meat one, only large

Whoever is able to speak out, eats only the big one. (kind of buffalo)

The older people cannot spear (it); the younger people spear (it).

The young people want to spear.
Mangai kíng pai kooih dai ngaaï kíng
anyone to want to take spear I, myself anyone, who to want
tapai kooih dai, kíng tak, kíng tak cha-oh.
to take spear I, myself to want to stab to want to stab to play
Whoever wants to, takes my spear.
Whoever wants to spear, plays at spearing.

Tak mui mui dán chét aq tak dán.
to stab one, only one, only fast to die emphasis to stab fast
They spear one quickly, it dies; they spear (it) quickly.

Adó dak tah atám tah tah adaai dong chanur, abutmin
he, she to step on side right side left to give time taboo
that is he, she, it to surround sacrifice pole this like emphasis
Now they step to the right side. At the left side I stab once; it is taboo, then they surround the sacrifice pole like this.

Vaaíh kapiu magrà nó tdóit d chanur.
to have, createe buffalo to be angry to sit, stay in, for sacrifice pole
If there is an angry buffalo, it stays here at the sacrifice pole.

Kah dó tring. Dó pring braq tdóit d chanur.
negative he, it to surround he, she only to sprinkle to sit in sacrifice pole
It does not go around. A man sprinkles water at the sacrifice pole.

Bodi takóh yi kadroon takóh kadroon tong raveeng
but older, important we(excl) to wait older, important to wait to ward off
But the older men wait to ward off the buffalo with bamboo,

abui, takóh adèk. Vur atrang, brep atak.
abui, cadèk ede. Vre odèk, ảbùn adèk.
evil spirit older, important that, there to go quickly fast to stab
a water buffalo to sacrifice.

to ward off) those chief bad spirits. (of buffalo) They go quickly, they spear quickly.

They stab have,create anyone, who five six spear head

They stab (them), some do it five or six times with spear heads, they stab it in the side.

They don’t stab here to stab fast to die with spear head to die

They give spear head here to stab fast to die over there

Don’t stab (it) here, stab quickly. It will be from the spear head, it will die from sticking the spear head here and stabbing. It will die quickly over there. Its heart is already dying quickly.

They stab in the side inside the house over there. There is much blood, it is sick in the liver.

He is sick in the liver, there is much blood spurring out over there.
Tasin dó chát. Ngaai nal takóh móón slowly he, she to die anyone, who to know older, important to speak
tring aq paniän óq patak.

to surround emphasis child do not to cause to spear

It dies slowly. The elders say to the children, whoever knows how to surround it, not to spear it.

Dyq ngaai kiäng liu, kiäng tak, ki cha-doń, yet anyone, who to want to play to want to stab future to play

kiäng tak móón ahaam ki chok.
to want to stab to speak blood there there

Then whoever wants to play, wants to spear, wants to play, wants to spear, he says the blood is there.

Dó choh aq takól achooh nák brddq.
he, she, it to put down emphasis knee over there that is to do

Dông aq kooih, niën dadóm nák pch kadăng aq.
to hold emphasis spear child young man that is to hurry to hold emphasis

He puts down the knee over there, he does it. The young men hold the spears, then hurry to hold the buffalo.

Bachaq duńnh dah atákm; óq dòng kajuq

mouth earth taboo do not to give to scream

They hold it back a long time on the right side. They don't allow it to force its mouth (to the ground), the ground is taboo, don't let it scream. (taboo for its mouth to touch the ground)

Manuíh kalaau tdón manuíh areen dó chát.
person to wail all person to scream he, she, it to die

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a water buffalo to sacrifice.

ple wail, all the people scream that it

not let the buffalo scream. They do

to rub anyone, who to want to stab haphazardly

taboo why to rub like this anyone, who to hear to want to stab

is taboo. They rub medicine on

never wants to stab randomly. It is not

why (do we) rub like this?

feels they want to, spears.

there are many spears, five or six or

woman, girl negative anything to see to want to see

women do not hold anything. They

want to watch.

stab anyone, who to be able to dance (women) then

they stab, whoever wants to

danced, by themselves

ished to stab to dance (women) to dance (women) have, create

vaaih jarp.

 Bake wood have, create large dish

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When they finish stabbing, the women dance. When they dance, the women have a piece of charred wood, they have a large dish.

Astring, jët jarip kóon kien nièn takôh trîng.

They surround it; ten people, each child and the older people go around the pole.

Maar baq akóon dông taya e mai all to carry child to give to dance(women) future you(sing)
nal ntûng.

They all carry the children, let the women dance; you will know about playing drums.

Taya nàk, pandîl trîng aq. to dance(women) that is woman,girl to surround emphasis

ey they dance like this, the women go around. (the sacrifice pole)

Song anàk, saang nchiq saang trîng, nik madièr, finished that to finish when to finish to surround this one turn

bôdr dièr, pe dièr, sapat dièr patrixing.

two to go around three to go around six to go around to surround

After that, when they finish going around, this one goes around, two times around, three times around, they go around six times.

Maar chô leq dòng. Trîng chanûr hai all to return towards house to surround sacrifice pole before

kdoq saang kapîu chût, trîng chanûr.

then finish buffalo to die to surround sacrifice pole
They all return to the house. They have gone around the sacrifice pole before. When the water buffalo is dead they go around the sacrifice pole.

"I like why to finish to die this to play drums"

When it has finished dying, they play the drums.

They go around playing the drums. It is taboo to go before the priestess. (evil spirit)

That is to surround priestess to chant more, yet

Then they go around, then the priestess chants.

They go around, let them stamp their feet, let them bring the plant.

They give her a large dish of unhusked rice to sit here on her head. She sits it on her head.

She does not spill it, it does not fall.

You(plu) priestess to give to surround to give to dance (women)
You (women), the priestess allows you to go around, she allows the women to dance.

ដូង ការ៉ែង នុងអឺរ៉ុង អនុុំ. ការ៉ុង នុងអឺរ៉ុង តាលើ. សម្រាប់ អឺរ៉ុង នុងអឺរ៉ុង បឹង. សម្រាប់
to give to hold plant here negative here to hold plant to dance (women)

She allows them to hold the plant here. She does not hold the plant here. She dances.

យុវីសអឺរ៉ុង មិនឃើញឃើញមិនឃើញ. បារីមួយ
អឺរ៉ុង ព្រៃបទៅមិនឃើញបឹង។

Jahudiq hdog. Kah adō kadāng nchung. ឈើ ឈើ និង ឈើ និង បឹង ។
to chant more, yet negative here to hold plant

Then she chants. She does not hold the plant here.

បារីមួយចន្លោះទឹកឃើញមិនឃើញ

Taya ja-udiq hdog. Luch sapat diār patring,
មូសាន ឈើ ឈើ និង ឈើ និង មូសាន ឈើ ឈើ
to dance (women) to chant more, yet finished six to go around to surround

mabō ចូង leq dong, chō sarom dong.
ងាយ ឬ ឬ ឬ ឬ ឬ ឬ ឬ ឬ ឬ
priestess to return towards house to return to fall house

She dances then she chants. After going around six times, the priestess (with bad spirits) returns to the house, you return and fall down in the house.

រីនិយម បារីមួយចន្លោះឃើញមិនឃើញ. បារីមួយ
ប្រាប់បញ្ហានេះមិនឃើញ, បារីមួយដឹង
ដំួរ (វីសដឹងវីសដឹង), និងរីនិយមឈើកតិ
ដំួរ.

Kaldom. Pe mabō nēk kalom.
មាតួល. មាតួល មាតួល មាតួល
to fall down you (plu) priestess that is to fall down

You fall down. The priestess falls down.

ល្អិតកើត, បារីមួយដឹងល្អិត.

Ngaaai chik nal pe. Kah nal. Sarom dōng kdog. យើង ការ៉ុង អនុុំ. ការ៉ុង អនុុំ មាតួល មាតួល មាតួល anyone, who then to know you (plu) negative to know to fall house then

Then who knows what happens to you. I do not know. Then she falls down in the house.

បារីមួយ, និងដឹងដែនធិត (វីសដឹងវីសដឹង ឈើ) រីនិយម. និងមិនឃើញ បារីមួយចន្លោះឃើញ
អឺរ៉ុង រីនិយម.

Hān pe mabō chō, chō kaldom long dāi kdog. អនុុំ មាតួល ឬ ឬ ឬ ឬ ឬ ឬ ឬ ឬ ឬ ឬ yes you (plu) priestess to return to return to fall down then I, myself then

Yes, the priestess returns, returns and falls down near me.

មាតួលនេះ, បារីមួយដឹងល្អិត, និងរីនិយមឈើកតិ
កើតកត់.
Killing a water buffalo to sacrifice.

Bânl manuih ka-ai, chôom, manuih chêt, kah ngaai
when person to be sick to be able person to die negative anyone, who
meng samrii ngaai, saâm, meng samun yai, khî yai
when negative and sick, when negative sick, you
nang kapiu, kah ngaai ntung yayaq.
to die negative anyone, who to play drum to dance (women)

When people are sick, we have a sacrifice, when people die, no-one does it, when the buffalo is dead, no-one plays drums or dances.

Chêt, chêt u. Bään kadiël, vaaîh.
to die to die randomly to get, catch wife have, create
yai, yai du. sanun wey nàyu, wàym.

It dies randomly. When we get a wife, we have a sacrifice.

Saang anêk, saang trîng anêk, bûdîq bûdîq,
to finish that to finish to surround that to cut up to cut up
kông, kông, kông, kông, kông, kông

pái lôôm, pái ahaam. Nêk asd raq danong.
to take liver to take blood that is to rub classifier household
lù sâm, lù sâm. peîn asd khî sâm. kàpô,

After going around like that, they cut up the buffalo, they take the liver, and take the blood. Then they rub blood on all the household.

Pe la achêk dah kala nêk,
you (plu) if like that to eat meat owner, boss that is
danong pe, nêk asd
household you (plu) that is to rub

If they eat like that, that owner and his household, he rubs blood on them.

Chô asd saang. Pe asd, nik bûdîq.
to return to rub to finish you to rub like to cut

They return to finish rubbing. You rub blood on (people), then you cut up the buffalo.

mâllâm bôlhnet yay lai. yai bôlhnet

mâllâm bôlhnet yai bôlhnet.
Kapiu, la mai sâng raliit vil, sâng aloh

слов; ณ ใน นั้น สะดวก นี่; นี่ ของ
buffalo if you(sing) to hear taboo village to hear more

akoón mamooq ngaaï vil làâng, vil làâng

สำนัก เมีย นี้ นี่ นี่; นี่ นี่
child sister of boy anyone, who village other village other

dông raliit vil, nêk ve jeeng vil tring.

ที่นี่ สะดวก นี่, นี่ ณ นี่ นี่; นี่ นี่
to give taboo village that is to have all village around

About the water buffalo. If you hear the village is taboo, (if) you hear the sister's child say if the village is taboo, then all the village surrounds the sacrifice pole.

Jeeng vil tiĕp lôôm, jeeng vil asô.

ที่นี่ นี่ ติ่ง ล้อม; ที่นี่ นี่ นี่
all village to cut liver all that to rub

All the village cuts up the liver, all the village rubs blood on people.

Kam kanam changaaï; kah dông palââng môt.

 kam แกย ช่าง; นี่ นี่ ป่าแห่ง นี่
to make taboo far negative to give others to enter

They put a tree in the road to make a taboo (sign) far away; they do not let others enter.

Ddôl katîêk daî, daî teôt, daî

ได้ แคบึก นี่; ได้ นี่; ได้
edge earth I, myself I, myself to burn plants I, myself

luh tadîk. Ddôl ngkâa nggônggông dak sarông.

เลือด เท่า; ได้ นี่ สองที่ นี่ สำรอง
to go outside like this husband wife punji to step on bamboo

At the edge of my ground I burn plants, I go out like this. The husband and wife step on the punji sticks of bamboo.

Palââng luât krê sarông. Ngâaï yaq, yaq daî kanam.

ป่าแห่ง เลือด เหล่านี้ สำรอง. นี่ นี่ นี่ นี่; นี่ นี่ นี่
others to go out to step bamboo anyone do not do not I, myself taboo on road

Others go out and step on the bamboo. Whoever does not, does not make a taboo (sign) on the road.
Killing a water buffalo to sacrifice.

Manúih panúun, yi món manúih panúun lúct.

A disobedient person, we say (it is) a disobedient person (who) goes out of the village.

Manúih brúoq grave kanóq dákq òót

person to work, do angry to think to step on at all vil nanek dông pichát.

die they will die village that to give they die

An angry person does it, he thinks he will step on it anyway; that village would kill him.

Dông pasd dông ka-il ka-it.

to give to rub to give taboo village They allow him to rub blood on the tree to make the village taboo.

Nék yi dóók manúih panúun dông pasd,

that is we(excl) to name person to disobey to give to rub dóng taang taang padiing.

to give centre(of village) centre(of village) taboo

So we say a disobedient person causes people to rub blood on, he causes the village ground to be taboo.

Nék yi dóók manúih panúun,

that is we(excl) to name person to disobey This we call a disobedient person.

Dó kanóq dó panúun, dó grave, dó

he, she, it to think he, she, it to disobey he, she, it angry he, she, it dó brúoq grave, ka-il, kanóq dông chát.

he, she, it to work, do angry angry to think to give to die
He thinks he is disobedient, he is angry, he works angrily, he is very angry, he thinks about causing people to die.

Dông vil pe nso chêt.
হঠাৎ নিস না মনে জ্বড়ি।
to give village you(plu) to fall on side to die

He (that sort of person) causes the water buffalo in your village to fall down on its side to die.

Hau yì chik kam ki dò, hau chik dieng ki dò.
হায় সুন্দর মূল দুঃ, হায় সুন্দর মূল দুঃ।
what we(excl) then taboo like this, here what then taboo like this, here

How do we make a taboo on the road like this? How then is it taboo like this?

Lốm dó kanôq. Nèk, dó mát dó
লোম দো কানোঁ। নেক, দো মত দো
liver he, she, it to think that is he, she to enter he, she

krê saròng. Môon bol pi châdâq saròng.
ক্রে সারং। মোঁ বল পি চাদাঁ সারং।
to step on bamboo to speak no they to step on bamboo

He thinks like this in his liver. Then he enters, he steps on the bamboo stick. They have said don't step on the bamboo stick.

Saang dó lôh ngkam, dâq tânôh,
সাঙ দো লোহ নগ্কাম, দাঁ তানোঁ
to finish he, she, it comparative block to step on over there

tamôn pe vêôôh kam.
তামোন পে বেোহ কাম।
to ask you(plu) to go to make taboo

After that he goes past the block, he steps over there, and asks you to go and make a taboo on the road.

Môon ngkônh padâq sarông lôh kanam dâq ping.
মোঁ নগ্কঘন পদঘং সারং লোঁ কান দাঁ পিং।
to speak why cause to step on bamboo go past taboo to step on grave

They say "Why did you step on the bamboo stick, and go past the taboo on the road to step up on top?"
Killing a water buffalo to sacrifice.

to go past taboo side bottom far yet that is to pay (fine) he, she
He went past the taboo on the road to step on the bottom side. It was a long way yet, then they made him pay a fine.

he, she, it to go out to go past dark village we (excl)
He went out past the taboo place in our village.

Doo daaq doo kanooq dydq vaaq saarong.
neq daaq neq meam deq deq. Obat neq deq.
he, she, it to step on he, she, it to think yet have, create, become bamboo
He stepped on it, he thought there was still a punji stick.

Neq, doo luut.
meq, neq meq deq.
that is he, she, it to go out

Then he went outside.

Doo luut u kah bange doo dahu saarong.
he, she, it to go out randomly negative to peep he, she, it that bamboo
He went out at random, he did not look, he stepped on the bamboo stick.

Doo kanooq dah doot hau veeq, doo pasd ko do.
he, she, it to think that at all what swerve he, she, it to rub particle here
He thought he would step anyway, why swerve? He caused us to rub blood on here.

Doo kanooq dong vil di.
neq meam deq deq. Obat neq deq.
he, she, it to think to give village we (excl) to die
He thought our village would die.

Dong kabutum dong di daaq arau.
neq meam deq deq. Obat neq deq.
to give taboo to give here to step thing
We gave a taboo sign (not) to step on anything here.

Nal kdq, jí kah nal. Nèk banuôh janap.

to know then we(excl) negative to know then poison

Then we did not know it was taboo.

Then there is (a way of) blowing on a person so he dies.

Yi banuôh janap ngkdí dó ka-îl vil jí.

we poison why he, she, it taboo village we(excl)

We blow poison on someone. Why did he make our village taboo?

Dó kanóq dó dâq na dông kabûn,

he, she, it to think he, she to step as, that is to give taboo
dông chêt, dó pásd.

he, she, it to rub

to give to die he, she, it to rub

He thought he could step on it and cause a taboo to cause us to die, and cause us to rub blood on.

Loh kanam dó dâq.

to go to another clan dark he, she, it to step on

He went past the taboo and stepped (on it).

Nèk tôôm dó majaraai ma-ôk. Nèk

that is to get fine he, she, it one crock one pig that is
dó dâq sand.

he, she, it to step on to receive(fine)

Then they fined him one crock of rice and one pig. He had stepped on the taboo so he paid a fine.

We blew poison to cause the person to die.

He thought he could step on it and cause a taboo to cause us to die, and cause us to rub blood on.

He went past the taboo and stepped (on it).

Then they fined him one crock of rice and one pig. He had stepped on the taboo so he paid a fine.
Marriage customs. (Low Katu)

Hanua têng hare ko têng aviq têng
long time ago to work, do field particle to work, do rice to work, do

adong bân tariiq pathram liddî. Ki nhan kadiël
adong bân tariiq pathram liddî. Ki nhan kadiël
corn to catch buffalo to leave to leave behind future to ask wife

akôn nhan mamaha têng hare katiâk adong.
child to ask daughter in law to work, do field earth corn

A long time ago we worked the fields, we worked rice and corn, and got water buffalos to keep. We wanted in the future to ask for a wife for our child, to ask for a daughter in law to work the fields and the ground with corn.

Ve adong ve adong goop leq adôôk
have corn to have corn to gather towards Vietnamese person

adôôk sîng tariiq leq pe.
Vietnamese person to give buffalo towards you(plu)

We had corn to gather to take to the Vietnamese, the Vietnamese gave water buffalo to you Katu.

Takôl chada aviq diâuq ism 160m
eight measurement rice rice, glutinous delicious liver

ju tariiq chek aq liddî ju.
to look after buffalo that emphasis to leave behind to look after

E agôôt kap kah leq têng nhan kadiël akôn.
future tiger to bite negative and, with to work, do to ask wife child

With eight arms spread of glutinous rice, we were happy to look after the water buffalo. We looked after them. If tigers bite (the buffalo), we would not be able to ask for a wife for our child.
Jū đâåŋ chôŋ di conti tariiq. Song
sōót vahi bok aviq sōót mahaal. Jū
$a$ to harvest have, create, become much rice to harvest happy to look after

We look after the animals and bring back the water buffalo. When we finish harvesting we have much rice, we are happy to harvest. We look after the rice, we look out for monkeys and other animals; we sleep there at night.

Jū aviq paki aq thiêuq aq hu;
$a$ to look after rice carefully particle missing particle ruin

ama ama pâpraq akonh pâpraq.
$s$ father to talk much father to talk much

We look after the rice carefully so it is not missing or ruined; the father talks about it a lot.

Vok jū hare paki bôch hayum bôch.

$s$ son to look after field carefully to sleep night to sleep

Dô jū tangai dah cha.
$ß$ he, she, it to look after day to eat meat to eat

The son looks after the fields carefully, he sleeps there at night. He looks after it in the daytime and eats rice and meat there.

Vok sōót takôh ldq praqaq chik bân kadiel mai.

$s$ son to harvest older, important and to speak then to get wife you (sing)

The son harvests rice and the old men talk about getting a wife for you.
Marriage customs.

Akoén ngaal; ama ve duôh kah ju
ểnhâm rôk; ơmnh ăc phók ênhân u
child to play father to have to be able negative to look after
hare? Song song sóót kabôq.
ím折磨 佶呢 佶呢 個s-fiction.
field finished finished to harvest to pile up

The children play; the father is able, he
does not look after the fields. When they
finish harvesting, they pile up the rice.

Vok mai puôh amôeq mai mŏn ku tôt diq
姆姆 今生 ㄦ梅 今生 媼 媼
son you to persuade mother you(sing) to say I to stay place,in.on
dong ngaai. Ku bôk nhan akonh akan mai akoôn ngrôih ku amôeq.
姆姆 哪 今生 哪 今生 媼 媼
house anyone I two to ask father mother you child man I mother

"Your son persuaded your mother to say
"I am to stay in someone's house. I twice
asked your father and mother for my son.
I am the mother."

Mai nik ku puôh mai dyôq mai pathô ku.
姆姆 今生 媼 今生 媼 媼
you(sing) then I to persuade you(sing) more you(sing) to order I,me

(girl's parents say) "Then I still persuade
you, you order me."

Viông atûuch yi taang aq atûuch chôh.
姆姆 ㄠ ㄠ ㄠ ㄠ
(to chase away chicken we(excl) centre(of village) emphasis chicken to peck
We chase our chickens, they peck in the
centre of the village.

Adâák cha kah tiâu aviq. Vok mai puôh.
姆姆 書 ㄦ ㄦ ㄦ ㄦ ㄦ ㄦ
pig to eat negative to be missing rice son you(sing) to persuade

The pigs eat the rice, we are not short of
rice. Son, you persuade them.
Mai nêk sóôt. Ngkdî kah ama. Kah ku
nu ên sîd. ɗû êlî fêr ɗamâ. ɗî fêr
you(sing) that is to harvest why negative father negative I
puôh; ɗong puôh êôt hady dq ku dydq ku mîn
môq; ɗêf ɗû xôi xêm wêf xêm xêm
mêm to persuade finished to persuade at all then I more I to speak
ngaaa avok. Pagûi ndôl akan.
ûng ɗeîsên. saîn ɓeîl ɓeîl akan.
anyone,who son cause to carry basket,back mother

(girl's parents say) "Then you (boy) harvest rice." (girl says) "Why not, father." (girl's parents) "I did not persuade; after persuading, persuading all, then I still say whose son is carrying basket." (boy says) "They told me carry the mother's back basket."

Akan kah duôh sóôt kah duôh
sêk ham cho fêr sêlk ham cho
mother negative to be able to harvest negative to be able
gôi kah duôh priel dyûmg blôt
ɗêm fêr cho pejî ɓeîl ɓeîl
to carry on back negative to be able to ache to stand up dark
tangai sóôt avîq. Pai gôi ndôl akan.
swî ɗeîsên ɗeîsên. îî ɗêf ɗêf
day to harvest rice to take to carry on back basket,large mother

The mother cannot bear to harvest rice and carry it on her back, she cannot bear to ache from standing up until dark harvesting rice. "Take and carry mother's large back basket."

Dô gôi jong akan tôôh avok
ɗêm rîf rîf ɓeîl akan. ɗêm ɓeîl ɓeîl
he,she,it to carry on back basket,back mother over there son
gôi ndôl akan. Ku lài dan gók tôôh.
ɗêm ɓeîl ɓeîl akan. ɗêm ɓeîl ɓeîl
I to carry on back basket,large mother I to see near tree stump over there

He (son) carries the mother's back basket over there. I saw him near the tree stump over there.

Gôi hŏq chô. Rayîu kum kîchêk aq.
ɗêm lêl ɗêm. ɗêm ɗêm ɗêm ɗêm
I to carry on back then to return tomorrow also like this emphasis
Marriage customs.

He carries it on his back, then returns. The next day it is also like that.

Bot sóót bot apríâl puól leq póóm parok guí.
all to harvest all to ache to roll towards basket to carry to carry on back

When they harvest it all, they are aching all over, they push it into the back basket to carry it on their backs.

Guí leq póóm.
to carry on back towards basket

They carry it on their backs in the back basket.

Ama dí yua kí vôôiq łdòí leq
father already to order future to go to leave behind towards

póóm. Ku dí madôk ve bdòr ját säâng dí.
basket I already now to have two ten five already

The father has already ordered to go and leave the back basket behind. Now I have twenty five baskets full already.

Rayiu dydq rayiu bdòr ját säâng säâng ját. Bdk avíq bòk plòblòng.
tomorrow more tomorrow two ten five five ten much rice much very

Tomorrow there are still twenty five, or fifty baskets full. There is a lot of rice.

Thôi song aq sóót song asóót łdòí.
finish enough emphasis to harvest

that's enough finished emphasis to harvest finished to harvest to leave

That's all, when they finish harvesting, then they leave it.

Tapól nôdrang aq. Arôóq ndrâng avíq dik rôóq. seven stalk(of plant) emphasis to pull out stalk rice this to pull out

There are seven stalks of plants. We pull out these stalks of rice plants, we pull them out.

Sapat tânâám rôóq. Choh adong diéng hq diéng bdòr tangâél.
six stalk to pull out to plant corn taboo then taboo two day
We pull out six stalks. When we plant corn, then it is taboo for two days.

Rôôq diâng bodr tangai.
ī nûg bôe jâvī.
to pull out taboo two day

When we pull out stalks, it is taboo for two days.

Dîâq tiâu bodr pe tangai chik bâân kadôông
ôôcô ogô boe bôe jâvī jîn wan hâkâi
rice, glutinous to hold onto two three day then to get fish
bâân aduh bâân adah bod bâân adah.
ôôcô khiwô khiwô adah khiwô khiwô adah.
to get frog to get animal much to be able to animal

We hold onto the glutinous rice for two or three days, then we get fish and frogs and meat; we get a lot of meat.

Dîâq chôôm dîâq pai aviq tââq jîdông.
û gîmû ún ñârû ñeû ñëi.
yet to be able yet to take rice from rice house

Then we are still able to take the rice from the rice house.

Kakhin pai cha diêst. Bodôih hòq
sânû in jû ñûcô.
be ñeû to be afraid to take to eat without permission to sacrifice then
lông jîdông podôh jîdông nêk di lông jîdông
ôôcô khiwô khiwô khiwô khiwô khiwô khiwô khiwô khiwô
hôôcô khiwô khiwô khiwô khiwô khiwô khiwô khiwô khiwô
ôôcô khiwô khiwô khiwô khiwô khiwô khiwô khiwô khiwô
to open crock to open crock that is already to open rice house

adôô vûëiq pai aviq tââq jîdông.
ôôñû ñûnû ñûnû ñûnû ñûnû ñûnû ñûnû ñûnû
now to go to take rice from rice house

We are afraid to take and eat it without permission. We sacrifice, we open the crock then when the rice house is opened, then we go to take the rice from the rice house.

Dîâq bîng ndôôl jîdông dan dông.
ôôcô ñûnû bôe bôe ñeû ñeû ñeû ñeû ñeû ñeû ñeû ñeû
to open, glutinous full basket, large rice house near house

We fill up the back basket with glutinous rice in the rice house near the house.
Marriage customs.

The rice house is like this (size) over there. The rice house is like the pig pen here.

This is like the rice house.

Song finished to dry over fire rice.

When we finish drying all the rice over the fire, then we cook it in the afternoon. Tomorrow we will kill pigs and make rice wine.

To make wine, rice yet to drink to play drum, drum to work, do song.
We make rice wine and drink it, we play drums, make songs and carry the rice for each family. Each family has two big plates, yet they make corn stew for the pigs, and a lot of vegetable stew, two big plates full.

We give two big plates of glutinous rice.

We carry it and return; after eating we are full.

We say like this, after finishing sacrificing, now one of the older people in our village, one who is wise, one who can speak, asks for a wife for my child.

I order you, you are an older person.

Unless you order, I do not go out to ask,
nhan kadial akoon ku.

I go outside to ask about my child.

no not go out to ask for a wife for my child.

lai yung atuch vooiq kanoon ngaaai tok changaa.

I did not see the chicken to go village anyone, who here far.

let you (the older person) look at the chicken's foot, you go to someone's village over there.

vooiq changaai lnh dai mi duonh nhan.

the foot is there, so you go downward to ask.

he goes a long way past dai mi, he goes down to ask.

he goes a long way past Dai Mi, he goes down to ask.

manih takoh lai yung atuch.

the older person, important to see foot chicken.

The older person looks at the chicken's foot.

Manoh buol kanoon atsoh khi ve akoon

to ask village over there like, why to have child.

mai dik ve dong ayi nhan yudq

you this to have to give we(excl) to ask negative.

ngaaai di ngaaai gaang yudq ngaai

anyone, who already anyone, who to arrange negative anyone, who.

teng panon diq tai mbeq do. Yudq.

to work, do ring place, in on hand only this, here negative.

He asks the village over there "What about your child here, do you let us ask? No-one has already arranged for her, no-one has given a ring for her hand, only this." "No." (village answers)

otakoh ve mai nhan nhan.

sigh older, important to have you(sing) to ask to ask.
"Oh old man, you ask, ask." (girl’s parents say)

Bodi akóon ku ngáaú dong ku ngáaú aviŋ kah abs kah.

"But my child is poor, my house is poor, we do not have rice and corn.

Kah sáái kavaan ve iem lóom dong kóon

negative to judge rich to have delicious liver to give child

mai leq yi leq kanóon yi dong aq.

you(sing) towards we(excl) towards village we(excl) to give emphasis

Do not judge about riches, we are happy for you to give your child to us to our village; we will allow."

Chôo ku ko tamóh. Ku tamóh kôi mai

ve duōh mai nhan tating dyoq ve chióng ve.

I return I particle to ask I to ask like, why you(sing)

to have to be able you(sing) to ask to hint yet to have gong to have

I return and ask. I ask, as you are able, you ask hinting, you still have gongs.
(elder asks boy’s father)

They (girl’s parents) ask for crocks and gongs (without navel), ask for large gongs (with navel), ask for gongs, ask for small gongs, ask for other gongs, ask for cooking pots.

Dyôp rau nhan kóng taraak hist hiông nhan.

every thing to ask to wear (ring) earring, white necklace to ask
Ask for everything, earrings to wear white necklaces.

Asked to ask to order to order finished to ask to go

Order tomorrow day after to go to send message

Ask, asking, we (boy's parents) go to tomorrow, the next day we go to

A message.

A set many of four occurrence two

At four occurrence to eat to play (drum) centre (of village)

A well to stay place, in, on ground, flat to scrape

A people, twenty go, they eat and drums in the centre of the village times for two nights. They yell, they on the ground, they scrape the pig they hold it in their arms, they carry the hole in the fence and enter here.

Awards house particle he, she, it to arrive negative

Be able to enter to eat meat negative to die buffalo

In, on centre (of village) anyone, who to be able to tie

A place, in, on centre (of village)
They (girl's side) came to his house, they came they were not able to enter to eat meat. The water buffalo is not dead in the centre of the village. Who is able to tie up the water buffalo in the centre of the village?

Dyoq parang choq tariq do chet tariq. 

yet dry weather to tie buffalo he, she, it to die buffalo

It is still hot weather, if they tie up the water buffalo, it dies.

Nok mo ve tamodi motiv. 

this is like to have visitor to enter

A visitor enters like this.

Hadyoq vodiq yua tamodi motiv bond kariing motiv. 

then to go to order visitor to enter hole fence to enter

Then they go to order the visitors to enter the hole in the fence.

Do cha dah toot diq bond 

he, she, it to eat to eat meat to stay place, in, on hole kariing om buoi thentic banouch thentic paraaq

fence to drink wine to work, do song to work, do word song aq motiv leq dong.

finished emphasis to enter towards house

They (girl's side) eat rice and meat, they stay at the hole in the fence and drink rice wine, they make songs and talk; after that they enter the house.

Dyong adah dyong beng haruouch beng; hayok adah 

to carry animal to carry sugar to melt sugar hold in arms animal hadyoq dundra hadyoq tavau. Song dundra

then to play (drum) then to call out finished to play (drum)

tavau hodq buoih. Song buoih nik boch aq.

to call out then to pray finished to pray this to sleep emphasis
Marriage customs.

They carry meat and sugar to melt; they carry the animals in their arms, then play drums, then the men call out. When they finish playing drums, the men call out then they sacrifice. They finish sacrificing then they sleep.

Ngaai duôh blôônh blôônh.  
Anyone who to be able to play to play

Whoever is able to play (an instrument), plays.

Ngaai duôh babôôch babôôch; kah duôh 
Anyone who can sing to sing negative to be able

babôôch nik boch.  
To sing this to sleep

Whoever is able to sing, sings; if they are not able to sing, then they sleep.

Yayóng rayiu buôih ravang taruq buôih.  
Morning tomorrow to pray to prepare quickly to pray

In the morning of the next day they sacrifice; they prepare to go early in the morning to sacrifice.

Song buôih sôt tu têq hadyq dong 
finished to sacrifice at all from there then to give
druôp.  
gift bridegroom gives bride’s parents

When they finish sacrificing all the things from there, then the boy’s side gives gifts to the bride’s parents.

Song dong druôp 
finished to give gift bridegroom gives bride’s parents

tiʁ q tak tariq.  
then to stab buffalo
After giving the gifts to the bride's parents, then they stab the water buffalo.

Song tak tariiq dydq nhan kabór chiing suul.
Finished to stab buffalo yet to ask gong, small gong to make sound

After stabbing the water buffalo, then they ask for small gongs, the gongs sound out.

Dydq panong adâk nik mo kah ddp kuut.
Yet class pig this like negative to bear to, agree, obey to cut (throat)

There is still one pig like this, we cannot bear to cut its throat.

Kdi ku têng tamöi kah ddp
Like, why I to work, do visitor negative to bear to, agree, obey

ku dydq nhan tâaq ku. Ku phaaî têng ddp
I yet to ask from I I must to work, do house house on stilts old

Whatever I (boy) do, the visitors do not agree to the things. They still ask from me. I must make an old house up off the ground.

Dydq ve tamöi ddp
Yet to have visitor to bear to, agree, obey to kill pig I

dâang aq ðê. Ku dâang dö ðût.
To bring emphasis this, here I to bring this, here at all

The visitors still agree to kill my pigs, they bring things. I bring all the things.
bu e dah cha tangai madôk.

return sound of gong future to eat meat to eat day now

e dah adââk leng achik

of gong future to eat meat pig to kill then

Dah diq dô mbûiq

rate, divide to eat meat place, in, on this, here little

dô mbûiq bôôr jêt chên dara yi dôôk

in, on this, here little two ten dish variety we excl to name

adah tariiq tariiq yi chauq ahai.

table stew animal buffalo buffalo we excl to tie one day previously

we return in the afternoon to eat and rice. In the afternoon we will

if, we will kill then divide it out. We

few things here. There are twenty

we call it vegetable stew, water to meat, the water buffalo we tied

more.

song cha driêu. "Hau tamôh hau tamôi" pi driêu.

finished to eat to yell what to ask what visitor they to yell

we finish eating, the men yell out.

will we ask the visitors? they call

nhan kabôôq tacha kah di kabôôq kah

already makap cheen.

negative to give dish this to give pair dish

ask to be full from eating, we are

full. "No." We give dishes, a pair

dî biim dòng atôôh hôôp.

we here dish to give over there dish with lid

dî biim dòng atôôh hôôp.

we dishes here, we give dishes with lid
Biim yi cha aviq dik dong leq adi khai.
dish we(excl) to eat rice this to give towards here part

These dishes we eat rice with, we give

Dyoq habu tamoöi nhan thöi tamoöi
yet late afternoon visitor to ask that's enough visitor

khin nhan bok aq.
fearless to ask much emphasis

Yet in the late afternoon, the visitors ask, they are not afraid to ask for many things.

Dyoq nhan ku dong. Ku kavaan koi dyöp rau ve.
yet to ask I to give I rich like, why every thing have

They still ask, I (boy) give. I am rich, I have everything.

Yuoq rau kah. Dyöp nhan ku dong.
negative thing negative every to ask I to give

Not that I don't give. I give everything

Oh we are afraid to give the older men

Ngaai nhan hist dö hist.
anyone, who to ask necklace, black seed this, here necklace, black seed

Anyone asks for black seed necklaces, things like black seed necklaces.

Dyoq nhan manaau dong manaau.
yet to ask necklace, red seed to give necklace, red seed
Marriage customs.

They still ask for red seed necklaces, we give red seed necklaces.

Kakhin դդօթ. Օ մուն աբևօթ կահ ադուոյք.
afraid to bear to, agree, obey, sigh to speak, grandfather negative more

We (boy's side) are afraid to agree. The old man says, "Oh, no more."

Kah ծածհ ըի դդօթ.
negative to be able we(excl) to bear to, agree, obey

We do not agree. (to give more things) տոտերին. (երկրերում այնորեն)

Thôi դոնց ըի նիկ չո աղ. Չո.
that's enough to give we(excl) this to return emphasis to return

"That's all let us return then." We return. (boy's side go to girl's village)

Vôős q dăng támôói ku kâdiêl akoûn ku sapat yum.
to go to bring visitor I wife child I six night

We (father of boy) go and take my visitors, my wife and child for six nights.

Song հդող վուս q dông sapat yum.
finished then go to give six night

When finished that, then he goes for six nights.

Ku dông tângâi achik bral mamâai ku bral
I to wait day then to arrive daughter in law I to arrive

anoq addqoq. քո ժամ ժամ
couple mothers of husband and wife I to give to drink

Dok chariêt hdq ku lêng panong adâak dyoq. Tôôt
to kill classifier pig yet to stay

Bar yum hdq chô, nôk mai դող վուս q dông akôn ku.
two night then to return this you(sing) do not to go house father I

E danoq aq dông akôn ku sapat yum.
future to refuse emphasis to give child I six night
I wait for that day to come my daughter in law will arrive, the couple and the mothers of the couple. I give them cold water to drink, then I kill one more pig. They still stay two nights then return, like you do not go to the house of my father. I refuse to give my child for six nights.

"Go and allow me, let my father's cousins go to my house." Still they do not allow.

I go to give my daughter in law and my child to go to her father and mother's house. That girl mentioned before.

We bring and drink rice wine, we eat fish and chickens, and drink and eat rice for two nights. We stay then we return, we return two or three times, then I order not to allow my daughter in law to go to give stew; like that that feast is finished.
Marriage customs.

Nêk paniën mahaal piq aviq kóon druuh kóón
bën buon man luu bëi adee ñëmn ñeuem ñeuem
that is child happy to squeeze rice child man, boy child
padiił dông bôch madiq. Hôq bânn ndôh
bêsêñ, thêñêñ ñëñêñ ñëñêñ. êñêñ bôn bôññêñ
girl, woman to give to sleep one place then to get blouse
pôññêñ kôj sareh tâpôññêñ.
piñêñ ñegêñ ñegêñ ñegêñ.
to float like, why cloth to cause to wear

Then the children are happy, they squeeze rice. They let the boy and girl sleep together. Then they get blouses to wear on their heads like a cloth, they wear them on their heads.

Mûî nak tjût nîk dî hoq bôh adâûk
mên bëñùn bëñùn bëñùn bôññêñ ñegêñ
one, only classifier to stay this already then to roast pig

hoq pacharoog aviq. Dông padruuih loom paleh aviq
mën bëñùn bôññêñ bôññêñ bôññêñ bôññêñ
then to feed rice to give man first, before section rice

paleh kruunng. Dông padiił paleh aviq paleh kruunng.
bêññêñ bôññêñ. bôññêñ bêññêñ bêññêñ bêññêñ
section vegetable stew to give girl, woman section rice section vegetable stew

One person stayed like this then roasted pig, then fed the rice by mouth. They first give the boy a portion of rice and stew. They give the girl a portion of rice and stew.

Bôcr pe yum nôûq pe kiêng tabôçh
mën bôññêñ bôññêñ bôññêñ bôññêñ two three night pluralise you(plu) to want cause to sleep
akôôñ ku yôôq rau ku chôåq dyôôq aq.
emêñ bôññêñ bôññêñ bôññêñ bôññêñ child I negative thing I to prevent yet emphasis

For two or three nights you want to sleep together, I do not prevent my child any more.

Iôm lôôm ku dyôôq ve dông thôî dik song aq
mën bëñùn ñëñêñ ñegêñ ñegêñ ñegêñ ñegêñ delicious liver I yet to have to give that's enough this finished emphasis

bôt praåq chik pheep nhan manuîh chik bôt aq yi praåq.

all to speak then custom to ask person then all emphasis we to speak
I am happy I still give, that's all, it is finished. That's all I will say about the custom to ask for a person, that is all we say.
Kimeen meets an elephant and a snake. (Low Katu)

គីម៉េនេដែលមកវិញ។

We went to look after the field this to go towards river

Chóm chaang. Kigong loom chaang Kigong
to be able to cross Kigong first, before to cross Kigong

We went to look after the fields then we went to the river. We were able to cross. Kigong crossed first at the place where it is deep up to the neck.

Then Kigong returned. He returned then I crossed like this. I wanted to return to come back to here.

This I to see I to follow to capture negative to reach

Ku ldddah. I to leave behind fast

Then I saw (the elephant). I followed to capture it, I was not able to, and so I gave up quickly.

I returned, I lost my hat, it fell.
Thôi choi dong aduok.

That's enough to return house Vietnamese person.

That's all, we returned to the Vietnamese house.

Todt long aduok hai choi leq do.

I had stayed with that Vietnamese before, then I returned here.

Kivit tamoh "Alua b'i mu mai?" Tëng

Kivit to ask true to lose hat you(sing) to work, do

"Ngkoi kah lalua." Kah ngaai ji hare.

why negative truly negative anyone, who look after field

Kivit asked "Is it true you lost your hat?" I

said, "Of course it's true." No-one looked

after the fields.

Nek lum na Pimen any Kander ra têt sok leq.

then meet that is Pimen sibling, older Kander to go new year over there

Then I met Pimen, Kander's older sibling.

She went to celebrate new year over there.

Tëng "Hau Kander yua ku ting ra Kimeen."

to work, do what Kander to order I to follow to go Kimeen

I said, "How can Kander tell me to follow

and go to Kimeen?" (catch up with)

Ku têng "Hau rau ku kah ve kuun ku kah ku ra.

I to work, do what thing I negative to have clothes I negative I to go

I said, "What? I do not have clothes, I

cannot go."

Ku choi leq dong do.

I to return towards house this, here
Kimeen meets an elephant and a snake.

I returned to this house.

We guard for monkeys which want to eat the corn, they want to eat the corn.

How can we bear it to go and guard against monkeys, yesterday the river was too deep.

Yesterday I, Kirim, Gong, the three of us were able to cross. It was like this, the water was as high as the leg. I crossed yesterday, I circled around.

After I caused Rim's child to cross the river, how could we swim across? Yesterday we crossed, we did not swim. Now it is deeper than yesterday.

We were not able to cross the river, it was up to here as high as the neck.

Bral Kirim móón "Yi pe praang chaang karuung kah. to arrive Kirim to speak we three to circle to cross river negative
Kirim arrived and said, "Can we three circle around to cross the river?"

Kah praang dyøq. Yi val aq.

negative to circle more we(excl) to return emphasis

We were not able to go in a circle any more. We returned.

Đó lái manuìh dó lalòu. Yi vieng
ku Kimùm Kibrùm. Đó vòîq leq saîq yì.
I Kimùm Kibrùm he, she, it to go towards territory we(excl)

The elephant saw a person, it bellowed.

We chased it away, I, Kimum and Kibrum. It went to our area.

Yì vieng tãng yàcyòng dik tudìh dìng.
we to chase away from morning(seven o'clock) this to arrive midday

We chased it from morning until midday.

O yì sáng dó tãng ah ah dó treeh.
sigh we(excl) to hear he, she, it to work, do aha aha he, she, it to scream

Yì dóôk treeh. Kiêng mét leq kanôôn yì.
we(excl) to name to scream to want to enter towards village we(excl)

Oh we heard it say ah, ah, it bellowed.

We call it bellow. It wanted to come into our village.

Yì chò aq yì kakhin vieng dyøq.
we(excl) to return emphasis we(excl) to be afraid to chase away more

We returned, we were afraid to chase it any more.

 intéressant que àrêy kiêng leq kôôp.
do not to chase away he, she, it to move to capture

Don't chase it, it will advance and get us.

Interested, they want to capture it

We were not able to chase it, it advance and get us.
Kimeson meets an elephant and a snake.

Viang.  Đỗ võđiq, Đỗ huòng Đỗ
Đỗ  identity, Đỗ  identity, Đỗ
Đỗ  identity, Đỗ  identity

to chase away he/she, it to go he/she, it to be sinful he/she, it

ki cha aviq cha adong.
kí  giá  anh  giá  vể

future to eat rice to eat corn.

We chased it. It went it was bad, it wanted to eat rice and corn.

Yi kakhin, Yi kakhin la Yi tak laq
Yi  identity, Yi  identity la  Yi  identity

we (excl) to be afraid we (excl) to be afraid if we (excl) stab and, with

kooih Đỗ bâân tak. Nök di dök di dan.
kooih  Đỗ  noun  bâân  tak.  Nök  di  dök  di  dan.

spear he/she, it to be able to stab this already now already near

We were afraid if we stabbed it with spears, it would stab us. Now we were close together like this.

Akoh nik loom dan kalâng akan ntûn bôôr
Akoh nik  noun  dan  kalâng  akan  ntûn  bôôr

father this first, before near road mother after this two

panong nik di.

classifier this already

The two elephants were like this; the father was first near the road, the mother followed.

Kah gloh yi tak kakhin. Hau tak la
Kah  gloh  Yi  identity  tak  kakhin.  Hau  tak  la

negative already we (excl) to stab to be afraid what to stab if

tak kum kah, chêt. Hau ve laq sung yi panh.
tak  kum  kah,  chêt.  Hau  ve  laq  sung  Yi  panh.

to stab also negative to die what to have and, with gun we (excl) to shoot
we sung ve chêt.
we sung ve chêt.

to have gun to have to die

We had never speared (an elephant), we were afraid. How could we spear (it)? We couldn’t, we would die. How could we shoot with a gun? If we had a gun it would be dead.

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Tak hau kah duŏh dó chêt.
stab what negative to be able he,she,it to die

If we speared, why wouldn't it be caused to die?

Pi dó gamak dó yaal akonh yaal baluā dó.

they he,she,it large he,she,it long father long tusk he,she,it

The elephants are big and long; the father has long tusks.

Di dó sàng ayi bok manūih dó
already he,she,it to hear we(excl) many person he,she,it
tầeng "Ah, ah, thôi!" Kiblum móón, "Ôóq
to work, do ah, ah, that's enough Kiblum to speak do not
viēng dyqva vaaih amooq köød.p.
"I'm going, I don't want you." to chase away yet have,create,become grandmother to capture.

When it heard us, many people, it said, "Ah, ah," that's all. Kiblum said, "Don't chase it any more, there is still the grandmother (female) to capture."

Kasanh. Ku lum vôdq laeq sŭrbq
snake I to meet to go towards territory yî nloom.
we(excl) six months previously
The snake. I met it when I went to our territory before.

Ku chô tădq hare ku kah lái dong.
I to return from field I negative to see house

I was returning from the field, I could not see the house.

Ku dâq yuqca rau ku dâq dó. Nik dî dó.
I to step on negative thing I to step on he,she,it this already he,she

I stepped, I did not step on it. It was like this.

Đô boch sàng paraang dó boch diq kalàng
he,she,it to sleep to hear sunshine he,she,it to sleep place, in, on road.
It slept on the road to feel the sunshine.

Dó plôr yung ku nik di dó sooq.
he, she, it to wind around foot I this already he, she, it to flee, hurry

It wound around my foot like this, then it fled.

Ku tâng dyaang pleng ku nhan tâaq dó ku móón
I to work, do spirit sky I to ask from he, she, it I to speak
"Oóq dóng kasanh kap aku." Yêuq rau ku mbiíq dó.
do not to give snake to bite I negative thing I to hit he, she

I called on the spirit of the sky, I asked him, I said "Don't let the snake bite me." I did not hit it.

Ku kâh lái dó dó kah lái ku dó sooq.
I negative to see he, she, it he, she, it negative to see I he, she, it to flee, hurry

I did not see it, it did not see me, it fled.

Dó kap, kasanh dik, chôt manuih.
he, she, it to bite snake this to die person

If that snake bites (someone), that person will die.

Tam mô auu ku tam labluoch.
black like shirt, clothes I black very black

It is black like my shirt, very black.

Hau yî lái. Nek ku nhô dyaang pleng.
what we(excl) to see then I to need spirit sky

How can we see it. Then I called on the spirit of the sky.

Ku móón "Ô pleng katiisk" chek di ku móón.
I to speak sigh sky earth that already I to speak
I said, "Oh sky and earth," that's what I said.

โอ อก่ ปล้อง กายี กูต้อ กูกอห ถึง นี่ ลักุ เอ็ญ เฮ่ กู เถ็ด กูฟ้าก
สีงนก เศย้กห นรก นรก กูมัจก.

lài mai, mai kah lai kū.

ถึงนี่ นี่ เหลี่ยง นี่กู.
to see you(sing) you(sing) negative to see I

"Oh, sky and earth, I did not do wrong. I did not see you (snake), you did not see me.

Your กูต้อ ด้ากิ mai.

โดย่ เล็ก นี่ เหลี่ยง นี่กู.
negative thing I to plan to step on you(sing)

I did not plan to step on you."

ถึงนี่บีกบังกิจูงกับกม.

Hoq dō vādīq tōk leq ku kakhin

ถึงนี่ เล็กนี่ เล็ก นี่กู.
than he,she, it to go here I to be afraid to lose soul I

Then it went over here, I was so afraid I lost my soul. (very afraid)

จากกิคด้กุล็องกุลังก้ากหแวกกส.

จากนี่ นี่ เล็กนี่ เล็ก นี่ นี่กู เล็กนี่ เล็ก แวกกส.
to return he,she, it then I very chills I then chills one month

It (my soul) returned, then I was sick with chills for a month.

Ngkdī kah ku kapōn ku pakhau kik.

วี่้กิคกุกู กะปัลกุกีก.
why negative I afraid I chills that

Of course I was afraid when I had those chills.

Lōdī cha avīq chek kah duūh cha avīq.

เมื่อ นี่ เล็กนี่ เล็ก กู เล็กนี่ เล็ก.
to leave behind to eat rice that negative to be able to eat rice

I left off eating rice. I could not bear to eat rice.

Kū duūh vōdīq jū avīq.

ถึงนี่ เล็ก เล็กนี่ เล็ก.
negative to be able to go to look after rice
heen meets an elephant and a snake.

was not able to go and look after the rice fields.

only to hear to arrive Vietnamese person

only heard the Vietnamese coming to work with trees.

Vietnamese person to cure to give Vietnamese person

then to inject here Vietnamese person then to inject here

he Vietnamese gave me a cure. The Vietnamese injected me here.

then he, she, it to give medicine I to drink have to cure chills I

then he gave medicine which I drank, I was cured of the chills.

I to be afraid to be afraid chills I to be afraid snake to bite

was afraid when I had chills. I was afraid when the snake bit.
Men's and women's activities.  (High Katu)

We work with a bushknife and an axe to clear the fields, together with the women.

We go to look after fields, only the men look after them.

We make animal traps, spear traps, and small traps to put at the edge of the fields.

We harvest rice; those women harvest corn and clear the fields, and work digging stalks into the ground.

Yi Katu, tuck bō hare nēk.  Ndi
si jay, dīēn bē ṭamē nēk.  bōōn
we(excl) Katu reach to rain field that is woman, girl
We Katu do that until it rains on that field;  

The women agree to do one thing, the men agree to do one thing.

Then they do not work together any more.

The men set step on type traps, they agree to do that.

They agree to make all the things.

Then they make long bird traps and bird traps on the ground.
Men's and women's activities.

Ndil nāk, saang arugh hare, 
māhī mān, dāng huni 
woman, girl that is after to clear field field

kabung kabung tataanh brūq kapaah. 
gōrō gōrō 
flat basket flat basket to weave to make to make thread

Those women, after they clear the fields, they weave flat baskets and make thread.

Ngaaι nal mō kase brūq kapaah. 
ngū ngū 
anyone, who to know as much as month to work, do cotton

No-one knows how many months they make cotton thread.

Mō mamōng brūq. Dī chōt, thōi. 
mī māmi ngū. 
as much as alive to work, do already to die that's enough

As long as they are alive they make it. After they die, that's the end.

Kah ngaaι brūq, brūq kapaah, chō 
ngū ngū 
no-one does it (in the daytime) ; they make the thread after they return

habu, tangai brūq hare, pandil. 
ngū ngū 
late afternoon day to work, do field woman, girl

in the afternoon; in the daytime, the women work in the fields.

Chō habu takloh. Saang takloh, brūq chana, 
ngū ngū 
to return late afternoon to pound after to pound to work, do food

They return in the afternoon to pound. After pounding, they work with the food, in the daytime they make baskets.

saang nāk, brūq kapaah hōdq. 
ngū ngū 
after that is to work, do cotton more, yet

after that they work making cotton some more.
We are not able to sit in other houses, we harvest question to harvest what we will eat? what Vietnamese person this, here to sell want to to buy negative

Kloch, kloch la vaaih ngaai manuif manuif to harvest to harvest if create, become anyone, who person

We pound (rice) if there are people to sit, stay four five many woman, girl one to stay, sit to work, do sitting, four or five, many women, one stays to work.

DÔ pai bddi. Mpôôih.
he, she, it to take weed, grass to collect firewood

She (another) gets grass. (others) collect firewood.
Men’s and women’s activities.

They carry water and pound rice; they do this. The others work the fields.

The men clear the fields with bushknives.
The men and women do like this.

At the rice harvest time they work digging in the roots together.

Until the rainy time in that field, one woman still works in the field.

She harvests corn. Each household has the same field.

We do not say that for a husband and wife, only one works the field, no.

It is not right to work like that. We Katu, each household works a field in one place.

Pandruih kol, tool daruóh. Nêk ndruih ndil.
man bushknife to clear field together with that is man woman

Tuôk sóôt bruôq surk daruóh.
reach to to harvest to work, do to dig in roots together

Tuôk bó hare nêk, mûi ndil hooq bruôq hare.
reach to rain field that is one, only woman more, yet to work field

harvest corn one house one place field one house one place field

She harvests corn. Each household has the same field.

Kah móón kaiik kadiiêl, mûi anêk bruôq hare, kah.
negative to speak husband wife one, only that to work, do field negative

Kah maq bruôq kohn dik Yi Katu, adong madiq bruôq hare negative proper to work what this we Katu
house one place to work field

Kôn madiq bruôq hare. lime, what one house one place to work, do field
Like one household works a field together.

M dong madiq brūq hare. Tuck tasōt nêk,
ma cheu ma nêk phīb bânh. Dîk lin nêk mîn,
one house one place to work field reach to harvest then

One household works a field together. One household make bird traps and noose type traps, they weave loosely woven back baskets and

Pandruǐh brūq kîbp, dyāch, taanh jong taanh
man work bird trap trap, noose type to weave back basket to weave

the men make bird traps and noose type traps, they weave loosely woven back baskets and

ndōl, taanh talâk, ndil tasōt.

basket, large to weave basket, men’s back woman to harvest.

closely woven back baskets, they weave men’s back baskets, the women harvest rice.

Pandil tangai, sasōt. Bu grâ
woman, girl day to harvest afternoon to sift rice

óm jû hare. Taklo h mpool hayum.
to winnow to look after field to pound part night

In the daytime the women harvest rice. In the afternoon they sift and winnow rice. They pound in the middle of the night.

Kah chōöm nul boch. Bok aboot.
negative to be able to know to sleep many monkey

They do not know about sleeping. There are many monkeys. (in the fields)

Pandruǐh nek duong boot diq hare.
mam then to wait monkey place, in, on field

Then the men wait for monkeys in the fields.
Men's and women's activities.

Chik takong karê, tadong pa-o chik taanh.  
jen rekkhâi nêm, sañó chij chik kem.  
then take bamboo to give bamboo then to weave

Then they take bamboo, they give it then  
they weave baskets.

Taanh jong, taanh ndöl,  
sêm chij, sêm bu-keu,  
to weave (basket) basket, back to weave basket, large

They weave loosely woven and closely  
they weave back baskets.

taanh adiing taanh apdq, nêk arau baru dq pandruih. Jeeng arau.  
sêm sêm chij sêm ai, jen chij apdq pandruih. chij ai.  
to weave basket to weave basket that is thing to work man all thing

they weave winnowing baskets, and flat  
that is the work of the men. All things.

They weave winnowing baskets,  
that is the work of the men. All these things.

Ngaai kohnh kamaai, kah vaaïh, kadii chik  
ai lañ bêm kamo, kij lañ, lañ buu, jen.  
anyone, who what widow, old negative create, become wife then

Anyone who is a widower, he does not  
then have a wife, then

Taanh ndöl, chik kohl ndyal, chik kohl ndyal.  
sêm bu-keu, jen pœ, jen pœ.  
to weave basket, large then to buy loin cloth then to buy loin cloth

he weaves closely woven back baskets,  
then he buys loin cloths.

Chik kohl chagok, sari, chik taanh adiing. Aduung vaaïh.  
jen pœ lañ arut, sêk, jen rekkhâi sêm arut.  
then to buy blanket cloth then to weave basket flat basket to have

Then he buys blankets and cloth, then  
he weaves winnowing baskets. He has flat baskets.

Pandil kah vaaïh kayil adik chik  
pêkei jin sêm kew jin akir jen jin  
woman, girl negative create, become husband that then

That woman who does not have a  
husband then

taanh ndyal, chik taanh sari chagok adik.  
sêm rekkhâi, jen lañ sêk lañ arut akir jen.  
to weave loin cloth then to weave cloth blanket that
she weaves loincloths and cloth and blankets like that.

Chik kol aduing tâq pandruîh pa-o.

Then she buys flat baskets and winnowing baskets and bamboo from the men.

Adieng diq dong Bil adieng. Adieng öm haro.

basket place, in, on house Bill basket to winnow rice

The winnowing basket in Bill's house, that is an 'adieng'. It is the basket for winnowing rice.

Aduung nêk dôôk haro ntôh anêk,

flat basket that is to name rice to pour into that

The flat 'aduing' basket, that is for pouring rice.

ndoî nêk gui. Jong gui.

basket, large that is to carry on back basket, back to carry on back

the 'ndoî' basket (close weave) is for carrying on the back. The 'jong' (loose weave) is for carrying on the back.

Jî Katu vaaîh dydq kayîik kadiöl kah

we(excl) Katu create, have yet husband wife negative

chik kol tâq palââng.

then to buy from others

We Katu, if there is still the husband and wife, they do not buy from others.

Kamaai chêt kayîik, chêt kadiöl vaaî chik kol.

widdow, old to die husband to die wife to have then to buy

If there is a widow, her husband is dead, or the wife is dead, then they buy from others.
**Men's and women's activities.**

*Ndial, chik kdl sanieng chik taanh jong,*

*pu, jin giep song jin chom rui*.

*Loincloth then to buy blanket then to weave basket, back*

They buy loincloths, then they buy blankets, then they (men) weave back baskets.

*Taanh ndol, taanh*

*Chom biep, chom*

*to weave (basket) basket, large to weave*

*Adiing, aduung, chik kdl sar dai.*

*Song, jin giep mie vo.*

*basket flat basket then to buy for I, myself.*

They weave closely woven back baskets and winnowing baskets and flat 'aduung' baskets, then they buy things for themselves.

**E kadiel, e chat akan chat kah vaaih,*

*De k DBHelper, De jin ak bi jin kah jin.*

*Future wife future to die mother to die negative to have, create*

*Nek kadiel kah vaaih, ndruh, vaaih chat kaiik.*

*Nek kaiik song kah, song, biep, song jin kaiik.*

*That is wife negative to have man to have to die husband*

In the future when the mother dies, the wife does not have anything (when her) man, the husband is dead.

**Kaiik, jong kaiik e jir, ndol kaiik*

*Phaih, jir, kaiik ade, biep, kaiik ade.*

*Husband basket, back husband future torn basket, large husband*

*e jir, chik taanh ndial chik*

*De jin, jin chom biep jin*

*Future torn then to weave loincloth that*

Before, if the husband's back basket was torn, his closely woven back basket is torn, then she (wife) weaves a loincloth then

*Taanh, chik mon bruoc aloq, chik aloq.*

*Chom, jin baiep biep ade, jin ade.*

*To weave then to speak to work, do metal ring then mat*

She weaves, then someone says to make metal rings on bushknives, then mats.
Chik kol jong, kol ndol, kol nloq, kol 
jin gen veng, gen buviri, gen med, gen 
then to buy basket, back to buy basket, large to buy metal to buy 

Then she buys 'jong' back baskets and closely woven back baskets, and metal and 

ading aduung, chik kol. 
sonde sonde, jin gen. 
basket flat basket then to buy 

wininging baskets and flat baskets, she buys them. 

Bodi, tuok kamaai tidik bodi, 
weed, grass reach to widow, old that weed, grass 
kdm pai bodi. 
giem nu giem. 
to build fire to take weed, grass 

That widow comes and makes a fire and gets the weeds. (to burn) 

Vaaih manuih lot, chik juck bodi 
create, become person wrong then to persuade weed, grass from he, she, it 

If there is a bad person, then he persuades her to work his weeds. 

Basih ngaai kieng kol, chik dong do kruung. 
then anyone who to want to buy then to give he, she, it stew, vegetable 

Then if anyone wants to buy, she give him vegetable stew. 

Dong do kadong, dong bodi. 
to give he, she, it fish to give weed, grass 

He gives her fish for the weeds. 

Arau mai dook kom choh. Do ndil do kamaai. 
thing you to name also to plant particle woman particle widow, old 

Whatever you name, they also plant. 

There is a woman, she is a widow.
Men's and women's activities.

Khn̄h mai dɔ kamaaï.  ាយុយដូចជាកុមារ.
what you(sing) particle widow,old

She is a widow like you. គ្មានស្ការពីនាក់គ្មានមនុស្សសម្រាប់។

Kah vaaïh chêt aq kayïik. កាហ្វា វីអ់ ស្លាប កាលក់。
negative create,become to die emphasis husband

She does not have a husband, her husband is dead.

Jeeng arau mai brōōq. គ្មានស្ការពីនាក់គ្មានមនុស្សសម្រាប់。
Palââng kum dîng mai. គ្មានស្ការពីនាក់គ្មានមនុស្សសម្រាប់។
all thing you(sing) to work,do others also to give you(sing)

You can do all things. Others also give to you. (when you are a widow)

Mi dîmpalââng. គ្មានស្ការពីនាក់គ្មានមនុស្សសម្រាប់。
you(sing) build up fire to give others man to weave basket,large

You build up the fire to give things to others. The men weave closely woven back baskets.

Ndôl konh ndôl Jon diq dɔ manua. គ្មានស្ការពីនាក់គ្មានមនុស្សសម្រាប់。
basket,large what basket,large John place,in,on this,here yesterday

They are large closely woven back baskets like John's here yesterday.

Jî mai kah ndôl Jon. គ្មានស្ការពីនាក់គ្មានមនុស្សសម្រាប់។
already you(sing) question basket, John

Have you already seen John's closely woven back basket?

Gamak ndôl jî. គ្មានស្ការពីនាក់គ្មានមនុស្សសម្រាប់។
large basket,large wo(excl)

Our closely woven back baskets are large.

Tûc ralîm sâsôôt sôôt sôôt tudîh yir paleh. ទឹករេវីនៃសេសបេសបេសបេស វីប៉េ អុីប៉េ។
reach to harvest time to harvest to harvest to harvest reach to future
At harvest time we harvest and harvest rice until later.

They work the fields. They do many things in the fields.

The women work with cotton. If they do not know how to do it, they do not know what to say.

They are skillful to do that; are they quiet?

As long as they are yet alive they are clever, they know how to weave, they know how to work. What can I say then.

The men sleep in the morning, like we say they do not have anything else to do.
Men's and women's activities.

Muf abó, muf aboot, bān, muf danah.

one, only corn one, only monkey to catch one, only meat

They get only corn, only monkeys and meat.

Muf chalong, muf achim, bān.

one, only animal only bird to catch

They catch only animals, only birds.

Makruung kah ngaai bān kah makruung, kah
mānuu, kā, nā, nē, nā, kā.

leopard negative anyone, who to catch negative leopard negative

No-one catches leopards, no-one

ngai bān kah. Hau mai mōon?

anyone, who to catch(animal) negative what you(sing) to speak

catches them. What do you say?

Arūiñ, yì kah vaaih arūiñ.

elephant we(excl) negative have, create, become elephant

We do not have elephants.

Arūiñ kah vaaih. Muf danah nēk bōk.

elephant negative to have one, only meat that is much

We do not have elephants. We only have a lot of meat.

Muf danah. Talan, vaaih ku talan.

only meat snake to have I, me snake

Only meat. I had snakes.

Ldh talan, yì kah vaaih dydq.

comparative snake we(excl) negative to have yet

We do not have any snakes bigger than the 'talan' snake.

Dydq md harik kah vaaih dydq.
large like boa constrictor negative have, create, become yet

741
It is large like a boa constrictor; we do not have them any more.

이 모래 짐 야생 동물, 보가시 야생 동물이 많지 않다.

Why be afraid? It was delicious. Why would I be afraid?

Why be afraid? It was delicious. Why would I be afraid?

Hau chóm kap, tak, changaai tdct.
なぜ 긴 것, 닫, 확인 목.
what to be able to bite to stab far to stay, sit

How could it bite? You stab it and it stays far away.

Hau kapon, iem. Hau kapon.
なぜ 살을, 일. Hau 살을.
what afraid delicious what afraid

If you are near it will bite. The men impersonate birds.

If you are near it will bite. The men impersonate birds.

Do you know about impersonating birds like that? They are in the tops of trees.

Do you know about impersonating birds like that? They are in the tops of trees.

Then they do this; in the tree tops there are the traps, they climb up.

Then they do this; in the tree tops there are the traps, they climb up.

742
Men's and women's activities.

They impersonate in the tree tops. Then the birds fall and they catch them.

Pandruüh, yi bān. Kadóông, ralim.
 بنسبة، يّ بان. كدوونغ، رليم.
man we(excl) to catch fish harvest time

We men catch them. We get fish at harvest time.

Kah pcdn dah kadóông. Yaq diâng dydq.
كاه بكدونغ. ياق ديانغ ديدق.
negative daring to eat meat fish negative taboo yet

We are not afraid to eat fish. It is not taboo any more to eat them.

Saang sasöôt, dyaq diâng dydq dah kadóông.
سابان ساسوت، ياق ديانغ ديدق داه كدوونغ.
to finish to harvest fast taboo yet to eat meat fish

When they finish harvesting, it is not taboo any more, they can eat fish.

Pandruüh chik pai kruung, pandil sasöôt.
Pاندروه شيك بوي كروينغ، بانديل ساسوت.
man then to take vegetable stew woman, girl to harvest

The men get vegetables, the women harvest rice.

Cha tabdq. Yi cha chikri cha atuut.
تشا تسدق. يي تشاكري تشة أتوب.
to eat plant we(excl) to eat plant to eat plant

They eat plants. They eat 'chakri' and 'atuut' plants.

Pai abung, abang, chik pai ndil.
بي أبونج، أبنج، شيك بوي نديل.
to take bamboo bamboo then to take woman

They get thick bamboo and other bamboo and take it to the women.

Ndil sasöôt, bruêq hare.
نديل ساسوت، بر 묶ه.
woman, girl to harvest to work, do field

The women work the fields.

Tâq hare, mui haro anam pai.
تأق هار، موي هارو انام باي.
from field one, only rice classifier to take

743
They take only rice from the fields.

Bodi, kah pon pai. Vaa la koh khu baan danah.  
weed, grass negative daring to take to have if like I to catch meat

They do not dare to take weeds. We do  
like this if I catch meat.

La sâng chada, sapat chada, bodr ngaaî  
if five measurement six measurement two anyone, who

If it is five or six handspreads, two people

gui, nêk, mandreh ku dông.  
to carry on back that is one section I to give

carry it on their backs like that, I give one

Malau táî, parah, tuôr nêk cho do  
thigh hand sides (of body) neck that is to return he, she, it

The thigh, hand, sides, neck, then they return it to him.

Lôöm luôngh paak mand, nêk aku mandreh aku.  
liver intestine, large to divide same (size) that is I one section I

The liver, intestines they divide equally, then I have one piece.

Mandreh, ngaai chik dông s vil kôl.  
one person who then to give to village to buy

Then anyone gives a section to the

Then they give the village. They give it to
Men's and women's activities.

Chaniem jarip. Puon akoq chaniem jarip vil. Vang akoq
food every four head piece every village to hang up head

d gudl. Bruoq janair yaair pa-o.

in communal house to make sacrifice pole to hang up bamboo

Raliem kah.
harvest time negative

There is food for everyone. There are
four heads, pieces for every village. They
make a sacrifice pole and hang up
bamboo. Not at harvest time.

Paang, vaai saang sot paang mui
dry season to have finish to harvest dry season one, only

In the dry season, after finishing

in dry season, harvesting in the dry season,
tdoll akdol; ngai baan danah ntung taya.

to clear field bushknife anyone to catch meat to play drum to dance (women)

they only clear the fields with
bushknives; anyone who catches meat,
plays drums and the women dance.

Raliem kah. Pandil kah sok d gudl.
harvest time negative woman, girl negative to enter in communal house

At the harvest time, no. Women do not

bamguardian, protect against wild beasts in rice field

Pandruih daang januou kaliesh, mion
man to bring medicine poison for hunting to speak

The men bring poison, they say

you came today. Protect against wild beasts in rice field.

The men bring poison, they say

tdou pish, pandil mion tdn pish.
to put on woman, girl to speak to put on

to put it on for protection; the women say

to bring it for protection.

Januou kaliesh dong baan achim,
medicine medicine for hunting to give to catch bird
They put the poison on (the arrows) to catch birds.

bān sadong hau, boh.

to catch (animals) rat what to roast

and rats to roast.

Bāel bān danah, nēk boch dīg gudl
when to catch meat that is to sleep in, on men's house

When they catch meat, then they sleep in the men's house.

Sapat yīm boch o gudl.
six night to sleep in communal house

They sleep in the men's house for six nights.

Chō boch o dōng, boch o dōng kah
return to sleep for house to sleep for house not

They return to sleep in the house, they are not afraid

pōn vaai bok bruǒq taho, aruōh
be brave have many to work, do spear trap trap, tiger

to work many things, spear traps, tiger

vaai mai vaat o kroōng yaying kakōōng vaat.
to have you (sing) to sleep for jungle jungle to sleep

you sleep in the jungle.

Kapōn boch yōong kadiēl, kah yīr paleh.
afraid to sleep with wife negative time after harvesting rice

You are afraid to sleep with your wife, it is not the time after harvesting rice.

That's right.

Nēk mai boch yōong kadiēl, bāel dik,
that is you (sing) to sleep with wife when this
Men's and women's activities.

Then you sleep with your wife when it is like this, when

*bël yim nêk mai* bôch yöong kadiél.

when night that is you(sing) to sleep with wife

it is night you sleep with your wife.

Janotó kalîêh nêk kônh môôn, piôh

medicine poison that is what to speak to tap

Then like I said, they put the *kalîêh* poison for hunting,

tôôch, dô bôch ndil lalââng, kah klong padang.

spear he,she, it to sleep woman,girl other negative put on self on the spear; if he sleeps with other women, he does not take the poison.

Janotó kalîêh, takoq ñ pla taho.

medicine medicine for hunting cause on head for blade(knife) spear trap,

We put poison on the head of the spear blade on the spear trap.

Adik pla taho. Hau chóôm takoq ñ dai.

that blade(knife) spear trap what to be able cause on head on I,myself

That is on the blade of the spear trap. How could I put it on the head of the trap myself?

Takoq ñ dai, u â dai, lal ahaang
câ bêngé êe lo, lû êe lo, mët amêe cause on head for I,myself crazily myself to work adultery

If I had the poison on my head, I would speak crazily and work adultery.

Kah takoq la taho dông danah krâ taho

negative cause on head if spear trap to give meat to step on spear trap

We don't put it on the head (of the spear) if the spear trap has the meat to step on (already).
តារៈ តួ នន្ទីង ព័ធដៃបុជ ការី។
ឬ ពួកធានីដៃបុជ មានលក់បុជ ស្រី។
from top tree to take medicine poison for hunting

We take the poison for hunting from the
tops of the trees.

ដី ដី ដី ដី ដី ដី ដី ដី ដី ដី ដី
he, she, it to sprout in, on top tree sap tree, wood

It sprouts on the tops of trees. We collect
the sap of the wood.

ពួកធានីស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី
place, in, on knot (tree) tree this this he, she, it to sprout

It sprouts on the knots of trees like this.

ដី ដី ដី ដី ដី ដី ដី ដី ដី ដី ដី
Khidik takkh chik pai kalih.

like this older, important then to take poison for hunting

The old men took the poison for hunting
(animals or killing people) like this.

ពួកធានីស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី ស្រី
The old men took the poison for hunting
(animals or killing people) like this.
Protecting people from sorcery.

(P) 

Gun raman

Buôn abúi 6ôq nal manuïh dó havil.

Chék di gun raman manuïh ve ngaai du

Chóm palâang gun raman diq pâniên

Diïk palâang kabru diq aq akôq ak chek di.

We protect people from sorcery like this.

There are some who can do it, others blow on children to protect them, they blow on their heads like this.

Abúi 6ôq nal. La kôi aduôk chîk lâi.

Evil spirit do not to know if like, why Vietnamese person then to see
We do it so the evil spirits do not know the person. The Vietnamese want to see how we do this.

*Mbuiq manuih chōm pagun.*

little person to be able to work sorcery

A few people are able to work sorcery to kill people.

*Palââng yua hdq ve dé pagun.*

others to order then to have he/she, it to work sorcery

Others order them to do it, then they work sorcery to kill people.

*Mbuih ntua ngaai du chōm hdq yi yua.*

person different anyone, who who, which to be able then we (excl) to order

There are different people who can work sorcery, then we order them to do it.

*Kah vaaih mabô. Anuh gun*

negative have, create, become priestess to punish to work sorcery

We do not have a priestess do it. There is punishing by working sorcery.

*Pâniân keen dôök pampô mai*

child to be accustomed to to name to dream you (sing)

*ve lâi pâniân mpô.*

to have to see child to dream

Children are used to calling it dreaming, you have seen children dream.

*La pâniân dyôn dik ve ngaai du pampô.*

if child small this to have anyone, who who, which to dream

There are some small children like this who dream.

*Hadyq palââng pagun pâlââng let phet diq akoq.*

then others to work sorcery others to let blood out place, in, on head
Protecting people from sorcery.

Then others work sorcery to kill, they let blood out of the head.

Nêk payûch. Chek di kdi ku praaq balêk

that is cure that already like I to say up to one month previously

ku têng dyang pleng gun raman dyang pleng kum kichek.

I to work, do spirit sky to protect spirit sky also like that

That cures. I said this before, I said the spirit of the sky protects, he also does like that.

Dyang pleng kum ve raman

he manuif kum ve.

spirit sky also have to protect from sorcery we(incl) person also to have

The spirit of the sky also has power to protect from sorcery, we people also have power.

Dyaang pleng raman

spirit sky to protect from sorcery spirit sky to speak do not anyone, who
tavai óq ngaai ddr.
to hate do not anyone, who to test

The spirit of the sky protects from sorcery, he says "Don't anyone hate, don't anyone test others.

Manûih du ting ku huiq ku ju chek di.

person who, which to follow I to obey I to look after that already

People who follow and obey me, I look after them," that's right.

Hôq dô kabru diq lôq manûih diq

then he, she, it to blow place, in, on liver person place, in, on

lôq ndôq he akôôn sasaau dyaang pleng.

liver pluralizer we(incl) child grandchild spirit sky

Then he blows on people's livers, on the livers of those of us who are children and grandchildren of the spirit of the sky.
ដើម្បីជាមួយនឹងសមត្ថភាពកុដហើយការរៀបចំបន្ថយផងដែរ
dើម្បីជាមួយនឹងសមត្ថភាពកុដហើយការរៀបចំបន្ថយផងដែរ

ដើម្បីជាមួយនឹងសមត្ថភាពកុដហើយការរៀបចំបន្ថយផងដែរ

ដើម្បីជាមួយនឹងសមត្ថភាពកុដហើយការរៀបចំបន្ថយផងដែរ

ដើម្បីជាមួយនឹងសមត្ថភាពកុដហើយការរៀបចំបន្ថយផងដែរ
Protecting people from sorcery.

Ku kişîng tōt lôq dô, kişîng lâi.

I want to stay and, with he, she, it to want to see

I want to stay with him, I want to see."  ឈុំចង់បង្កើតក្នុងនេះ, ឈុំចង់មកមើល។

La manuíh kah ve palâáng pagun, palâáng

if person negative to have others to work sorcery others

Raman

palâáng geet palâáng lâi

to protect from sorcery others to hate others to see

dô palâáng geet dô.

It others to hate he, she, it

If people do not have others to protect

them from sorcery, others hate them,

they see them and hate them.

Palâáng lâi dô palâáng leng dô.

Others to see he, she, it others to kill he, she, it

Others see them and kill them.

Ngaai du kah leng, palâáng geet chek di.

Anyone, who, which negative to kill others to hate that already

Whoever does not kill, others hate them

ke this.

Hek ngaai gun raman.

That anyone, who to protect from sorcery

that is how they protect from sorcery.

Palâáng kah sâng he dôk praaq ngaai he

others negative to hear we(incl) now to speak anyone, who we(incl)

dôk nhô dyaang. He tô darau dôq kakhin.

To name to need spirit we(incl) to reach anything do not to be afraid

Others do not hear us when we speak.

Anyone we name needs the spirits. We

are not afraid of anything.
ដើមកំប្លែកនោះនឹងអាចកំប្លែកប្រយោជន៍ៗឡើង។

Like me now, if someone protects me from sorcery, others can stay with me, others want to stay, they pity me. Others want to give to me.
there, there to work sorcery different to kill others

There is a different kind of 'gun', that one is to kill others.

They kill others so they die; they hate others and kill them.

If there is anyone who hates, if they work sorcery they blow, it is also wrong, it is not right.

They will stay with you.

Tomorrow or the next day then you two stay somewhere different. We stay at different places, we are not in the same village.

When now we (incl) to have one village we (excl) to name future if to miss (someone) now to go downhill towards there
Now we are the same village, we say in the future if we miss someone, now we go down there.

Ve bêel Kimêêt ve bêel ku duonh.
and now in the future we go downhill.
to have when Kimêêt has when I to go downhill

Sometimes Kimêêt went, sometimes I went down.

Bêel Kithua dôk duonh praag chiên bôor nhua
when Kithua now to go downhill to converse two you two
keen bôor nhua chôm praag tabêel.
to be accustomed to two you two to be able to speak future

When Kithua went down to talk, you two are used to talking, in future you two will be able to speak.

Nhua ôq havil.
you two do not to forget

Don't you two forget.

La bêel nhua vôôîq leq Da Nang nhua kah
if you two go towards Da Nang you two negative

todt diq dong nhua tàêng ba-aar leq yi.
to sit, stay place in, on house you two to work, do book towards we(excl)

When you two go to Da Nang you do not stay in your house, write to us.

Sôk dôk ku vôôîq tamôói. Yi kah ve duonh.
when now I to go to visit we(excl) negative to have to go downhill

Now I will go to visit you. We have not gone down there.

Tabêel la ve ku hôk tabûîq tabûîq dòng mai nal.
future if to have I to study a little a little to give you(sing) to know
Protecting people from sorcery.

In the future if I study a little, I will let you know.

Mai lãi la rau ku kah chôom hoq mai pachôm. You (sing) to see if thing I negative to be able then you (sing) to help You will look at it, if there is anything I cannot do then you will help.

Chêk di tabûiq. Tabêl ve rau ku nai. that is, then already a little future to have thing I to know

Like that a little. In future I will know.

Tabêl hadyoq mai yua saraq rô làâng. future then you (sing) to order to write thing other

In the future then you will tell me to write something different.

Vaaïh akôân hoq dô tông. have, create, become child then he, she, it to steal

We have a child then someone steals him.

Ve dô mathu dô palââng. to have he, she, it to pay back sin this, here others

He pays back the others' things.

Dô mathu dô kah lôt dô he, she, it to pay back sin he, she, it negative sin he, she, it

charôt dô palââng. Dô kah lou pôk. to pay back thing others he, she negative and, with to return (something)

He pays for the wrong, he does not do wrong, he pays back the people's things. He does not refuse to return the things.

Dô chîk vâôiq leq sunq changaî. he, she, it then to go towards territory far

Then he goes to an area far away.
ដូច្នេះ akōn manuyh hoq dó baq

he, she, it to see child person then he, she, it to carry on back

baq tamot laq bông próm.

to carry on back cause to enter towards hole basket, back (with lid)

He sees the child then he carries him on his back and puts him inside the opening of the back basket.

Akhōn paničn chōm vôdīq dik.

child child to be able to go this

Children are able to go like this.

Do tabaq dó dāang chô.

he, she, it to carry on back he, she, it to bring to return

He carries him on his back and brings him back.

Do dāang chô dó paar dó nhôr

he, she, it to bring to return he, she, it to feed he, she, it to love

yuoch rau geet dó kah avaaiah geet.

negative thing to hate he, she, it negative to have to hate

He brings him back, he feeds him and loves him, he does not hate him, he does not hate.

Kah leng. La dó tông kichek dó

negative to kill if he, she to steal like that he, she

kah leng dó kîngh bânh.

negative to kill he, she to want to look after

He does not kill him. If he steals like that, he does not kill him, he wants to look after him.

Kîngh tamōng. dó tâng akōn chôk di.

to want to be alive he, she, it to do, work child like that

He wants to keep him alive. He does to the child like that.

Mam thamlo thamlo yoe riakh sa thamlo yoe riakh riakh.

Mam thamlo thamlo yoe riakh riakh riakh riakh riakh.

Mam thamlo thamlo yoe riakh riakh riakh riakh riakh riakh riakh riakh.
Taboos of the High Katu. (High Katu)

We Katu have taboos about many things.

From the time of the wet season, we are afraid to go out visiting.

Up until the dry season, we are afraid to mix with visitors.

In the dry season some people make rat traps, some make bird traps, some make fish traps which bend.

It is taboo to make fish stew during the dry season. All these things are taboo.

Taboos of the High Katu.
Vaañh ngaai bruọq praiḥ bain jalong, have, create, become anyone, who to work trap, bird to catch kingfisher
bain achim, krung kacockong. Chí luh bruọq
to catch bird jungle to want to go outside to work
ruoḥ, to spear trap tiger trap
spear trap tiger trap

Some make bird traps to catch
kingfishers and birds in the jungle. They
want to go out to make spear type tiger
traps.

Kiang dah diq pliing, machu, dah.
to want to eat meat place, in, on dry season one time to eat meat

They want to eat meat in the dry season

Bok rau sang abain, bok arau kase liam.
many thing to hear to catch many thing month good

You listen, we catch many things in a
good month.

Tuok pe móon, jamlah takuul. Brudq ntag.
to reach you (plu) to speak taboo taboo to work feast

We do this until you say it is taboo time.

We make a feast for certain relatives four
times a year.

Nek, tangai tanap, taap dian, harau o jdong,
that is day beginning to begin taboo what in, for rice house
diang ravaai. Haro, diang ravaai manuih atoṭt abdi,
that is day beginning to bring soul soul to bring soul person to sit, stay jungle
oq toṭt o hare dyoq.
do not to sit, stay in, for field yet
Taboos of the High Katu.

Then, the day the feast is to begin, we begin to be taboo. Whatever is in the rice house, we bring the soul of the rice. “Rice, bring the souls of people which stay in the jungle. Do not stay in the field any more.

Ravaai haro, óq tddt, hare dydq. Chô.
soul rice do not to sit, stay field more to return

Soul of the rice, do not stay in the field any more. Return.”

Chô tadaang móón, móón chô ravaai
return to call to speak to speak to return soul

haro chô ravaai chakui.
tsadaang chô
return soul person

“Return” the man calls and says. “Return soul of the rice, return soul of the person.

óq tddt abddi anhok chô ndoh
do not to sit, stay jungle jungle to return bark, tree

nдрang, tarang táâm chô s d dong, chô
stall (of plant) stalk stalk to return in, for house to return

s d dong, chô s jdong.
in, for house to return in, for rice house

Don’t stay in the jungle, return to the stalks and bark. Return to the house, return to the rice house.

Chô s pôóm, chô s droop.
to return in, for basket to return in, for woven mat (lge)

Return to the basket, return to the large woven mat.

óq manuih chakui, óq tddt s hare dydq.
do not person class (people) do not to sit, stay in, for field more

People, don’t stay in the field any more.”
ការដោះស្រាយកូរៀបរឹបមកទឹក

ដំ manuih ដំ takóh tadaang
តំ ម៉ោង៖ តំ សៀវ៉ាង ៖ ៖
he, she, it person he, she, it older, important to call

paniên kah tøq tadaang.
តំ ម៉ោង ៖ និគី ៖
child negative to believe, obey, able to call

They call the people who are old, they don’t agree to call the children.

Kachit, tadaang ndrang haro nêk chi dåiing
រេីឈឺ, នីគឺ ម៉ោក ៖ ស្បែង ៖
shy, ashamed to call stalk(plant) rice that is want to to bring

ច jdong. Ntôh ravaai haro c jdong, rayiu, pasaal.
ច jjui, ច jui, ផែង, ប្រាវឺ.
in, for rice house to return soul rice in, for rice house tomorrow taboo

They (children) are shy, to call the stalks of rice to bring them to the rice house.
"Return soul of the rice to the rice house; tomorrow it is taboo."

Pasaal, vòbiq pai haro tøq jdong, pai haro
ក្រាល, បុរី ុ វឺ ៖ ៖
taboo to go to take rice from rice house to take rice

tøq jdong; bil kôi dó tabôch, manuih tadieng.
៖ ៖ យឺ, យឺ សៀវ៉ាង, ម៉ោក ៖
from rice house to lose like, why he, she, it wise person taboo

(at this time) It is taboo to go to get rice from the rice house, to get rice from the storage house; the rice spirit loses being wise; the person is taboo.

Manuih dieng, ngaai manuih paniên kah, manuih
ម៉ោសុក ៖ សៀវអ្នក ម៉ោក ៖
person taboo anyone, who person child negative person

takóh dieng, chik dieng dong atôh, dong
សៀវ៉ាង ៖ ផឺ ៖ សៀវ៉ាង ៖ សៀវ៉ាង
older, important taboo then taboo house over there house

atôh, dong atôh, dieng haro, pai haro, pai
ុ ៖ ផឺ ៖ សៀវ៉ាង ៖ សៀវ៉ាង ៖
over there house over there taboo rice to take rice to take

haro, pai haro palâang.
គឺ ុ ៖
rice to take rice others
Nio chever person is taboo, the children are not taboo, (but) the old people are.

bo he, she, it negative to bathe water one month

is taboo, he does not bathe with water a month.

kah cha, do kah cha

she, it negative to eat he, she, it negative to eat

le, makase do dieng.

uit one month he, she, it taboo

does not eat fruit for a month, he is

bo.

Dr tangai kdo do tāp tabāch. Jọng

a sāng, meri, né meri sāng ti jọng. (vī)

do day like, why he, she, it to begin wise rice house

grōng, do grōng. Tanā jọng,

sāng, né sāng. sāng ti jọng,

she, it bamboo pipe he, she, it bamboo pipe near rice house

eng rasāp yōng ala.

li to cut with leaf

or two days like this he begins being use. He puts bamboo pipes around the

pe house. He puts bamboo pipes

found it. He cuts leaves with the

usknife near the rice house.

Dr tangai kidik, pe tangai tapok haro. Tapok abō, haro.

a sāng, gėk, né sāng sāng ti jọng sāng, sāng ti jọng sāng, sāng.

wo day like this three day to plant rice to plant corn rice

or two or three days he plants rice like

this. He plants corn and rice.
Tapok abó bông mûr. E mai nal bông mûr, ។ 
ko por ត្រូវ បង្កើត ជំនួយ. ដោយ មិន សុំ ជីវ ដំ, 
to plant corn village gateway future you(sing) to know village gateway 
abó, choh abó bông mûr. Araq danong choh abó. ។ ។ 
សុំ, ត្រូវ ត្រូវ បង្កើត ជំនួយ. ដោយ មិន សុំ ជីវ ដំ, 
corn to plant corn village gateway all household to plant corn

They plant corn at the village gateway. Do you know the village gateway? They plant corn at the village gateway. All the households plant corn.

Ngaai luh, mil manuih tapu. ។ ។ ។ ។ ។ ។ 
anyone who go outside one, only person to take place of 
Jarij dong majet manuih dong anêk, majet bông abó, mo 
nuu ma rope manuih rope anêk, manuih rope rope anêk, 
every house ten person house that ten hole corn like 
manuih kidik, do choh. Do choh abó. ។ ។ ។ 
manuih kidik, ដឹង ជំនួយ. ដឹង ជំនួយ ដឹង ជំនួយ. 
person like this he, she, it to plant he, she, it to plant corn

If someone goes out, one person takes his place. Every house with ten people in that house, they plant ten corn; people plant like this. They plant corn.

Saang anêk saang choh abó, vaaîh sanai kah ។ ។ ។ ។ ។ ។ ។ ។ 
to finish that to finish to plant corn have, create, become judgment negative 
tiêp habu. Nêk tatia hau sasama, mamooq. ។ ។ ។ ។ ។ 
to cut late afternoon that is bamboo tube what father's sister sister

To finish planting corn, there is a rule not to plant in the late afternoon. Then they put rice in a bamboo tube for the father's sisters and the (other) sisters.

Nêk saang tiêp, diêt diq palang kadiâuq. ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ។ ։ 
that is to finish to cut to scatter place, in, on doorway glutinous rice

When they finish cutting the rice, they scatter the glutinous rice near the door.

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Taboos of the High Katu.

Laq dİ̊uq laq dİ̊uq, salaang nô, dİ̊o dİ̊o, dİ̊o dİ̊o, nô nô, mông nô, in, to roll rice, glutinous to roll rice, glutinous to peel this

Laq dİ̊uq ngkô salaang, salaang laq dİ̊o dİ̊o, mông mông, mông mông, in to roll rice, glutinous bamboo to peel to peel to roll

Nôk adik barap dah tôôh.

mông mông mông mông, in, nô dôp ndôl, that is that door post over there

Nôk môôn, mai dİ̊uq nô dôp ndôl, mông mông, in, nô dôp ndôl, that is to speak you (sing) rice, glutinous this to play basket, large
dôl tîôl, brau abûû mûû ntôôh.

ôgô dôgô, dôgô dôgô, mông mông, nôdôl, to beg spirits killer evil spirit one, only over there

Tôôm drîp kut, tak.

mông mông mông mông, in, nô, nô, to pay (fine, bride price) bride price to cut to stab

Then they say, "You glutinous rice." They pray this to the back basket, they beg the spirits not to kill them. Only the enemy bad spirits are over there. They pay back the bad spirits so they will not stab and spear them.

Baâng chaneh vôôch ying kakôông.

ôgô đãôôn, vão, dîôô gomôô, to bring unhusked rice to go jungle

Bring the unhusked rice, go to the jungle.

kadôp laâôm luôn; dİ̊uq harau nôk.

mông mông mông mông, dİ̊o dİ̊o, mông mông, in, to hold liver intestine rice, glutinous what that is

Close up the livers and intestines of the bad spirits. (so they won’t do bad to people) What about the glutinous rice?

ôgôô, tôôkôômôô bôôô (môôômôô tôôôkôômôô, dîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîÎ
Mai móon 66q rau abui 66q bān
you (sing) to speak do not thing evil spirit do not to get, catch
dai. Móon díuq, kaddap, chardoch.
I, myself to speak rice, glutinous to hold to pay back

You say "Bad spirits don't do anything, don't get me." You speak about the glutinous rice; close up the livers of bad spirits, pay them back.

Jaddr jeeng arau. Kidik aq.
wall (bamboo) all thing like this

"Pay back the wall and all things. It is like this."

Diét kdoq. Diét
without permission then without permission to stir to turn over

lōm dah kalóóng dong, palah aak, palah lōm dah liver to eat meat inside house to turn over chicken to turn liver

They do (it) without permission (from spirits) They stir, they turn over the liver to eat inside the house, they turn over the chicken liver.

Darāp tuōk aduōk Bheē pachiiing ku, harau occurrence to reach Vietnamese Bheē to ask I what sasau mamooq, darāp.

Once the Vietnamese and Bhee people asked me what about my sister's husband and my sister.

to work gong tomorrow then chicken to cackle chicken to cackle to begin

They make a gong. Then tomorrow the chicken crows, it begins to crow.
Taboos of the High Katu.

Pe tko gudl nèk

you(plu) to sit, stay place, in, on communal house that is

mahaal dai. Kieng yir, kieng menh, tâap

happy I,myself to want to rise to want to awake to begin
dôp. Araq danong tatiêp sang móon móon.

to play drum all household cut bamboo to hear to speak to speak

You stay in the men’s house (and) then I am happy. I want to get up, want to wake up, I begin to play drums. All the households cut the bamboo pipe and hear the talk.

Panhuá jeeng arau ariq. Vaaih ngaai

you two all thing thing have,create,become anyone,who

vaaih muut, vaaih chiing

have,create,become gong,gold have,create,become gong(no ridge)

cho tâoq d dong.

to return to beat drum in,for house

You two know about all the things. There are some who have small gongs, (and) they large have gongs and return to beat them in the house.

Cho poh ntong d dong.

to return to smash stalk in,for house

They return to smash rice stalks in the

Saang anèk choh paloh bông mûr, choh paloh

to finish that to plant past village gateway to plant past

bông mûr yôngo haro, yôngo diâuq, yôngo ariât.

village gateway with rice with rice,glutinous with banana

After that they plant past the village gateway, they plant rice and glutinous rice and bananas.

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Ngkô, da mdik yodd arîet choh achooh.

They plant bamboo as long as the banana, over there.

Yông nchûng dî mai nal nchûng dîq dong Bil achooh.

Vhôm nchûng dîq dong Bil achooh.

They use leaves. You already know the leaf in Bill's house.

Nêk choh sô dong mûr.

That is to plant, for village gateway

Then they plant it at the village gateway.

Saang anêk hôm janûdu, hôm janûdu chaliük.

To finish that to bathe medicine to bathe medicine

After that they bathe with medicine, with 'chaliük' medicine.

Jahôl nêk hôm. Hôm janûdu hân, rayû hân.

Then they bathe with medicine. They will bathe with medicine tomorrow.

Jarip manuih hôm. Janûdu chaliük jahôl.

Every person to bathe medicine medicine

Every person bathes. 'Chaliük' medicine is rubbed on every day to keep spirits away. 'Jahôl' medicine is rubbed on by a (bridal) couple to scare spirits away.


Every person to bathe medicine medicine every person to bathe

Every person bathes. 'Chaliük' and 'jahôl' medicine are rubbed on. Everyone bathes.
Taboos of the High Katu.

Ntak tabun manua blênh óq bruol braak
mênh saamh marnh koom pênh óq bênh xanh
so that taboo yesterday to loosen do not infection, fungus
dydq, óq loong adyq.
ôp, óh ódôp óp. more do not goitre more

We do it so that the taboos of yesterday will be loosened and we will not have fungus infections and goitres any more.

Ôq kuch dydq. Nô hôm janudu chaliik ci.
dôm dôm ngôn jênh kome cho môk do nhôm rôm.
do not maimed more this to bathe medicine medicine already

So we will not be maimed any more. They bathe like this in 'chaliik' medicine.

Jarip manuih nô hôm.

every person this to bathe

Every person bathes like this.

Ngâaï manuih tadâm, kah tôôq chik
kôh kônh mûnh saamh, tôô hém, hôm, mûnh, ni jîn
anyone, who person young man negative to believe, obey able then

hôm. Vâaî mamooq, óq mai bruol,
ôm. Côy mûnh, tôô hôm bênh,nôô
to bathe to have sister of boy do not you(sing) infection, fungus

ôq loong, ôq gôôk, ôq mai ngkuch ndoong
ôô hôm, tôô hôm, tôô hôm bênh, hôm, hôm
ôô hôm, hôm hôm hôm hôm

do not goitre do not goitre do not you(sing) crippled limp

kidik, ôq kabaang.
ôô hôm jênh
like this do not blind

Whichever people, young men, they do not agree to bathe. His sister will say, "Don't you have fungus infection, don't have goitre, don't be crippled, don't have goitre, don't be crippled or limp like this, don't be blind."

Ôq kabaang ntat kâtôr, ôq kuch la nlêóng,
tôô hôm jênh rôô hôm hôm hôm hôm,
do not blind torn ear do not maimed leaf, large tree, wood

nô hôm janudu chaliik.

this to bathe medicine medicine
កំណត់ទំព័រប្រភេទ

So you won’t be blind or have torn ears, so you won’t be harmed from the leaf of the tree, all are sprinkled with ‘chaliik’ medicine like this.

Yuch dyq. Marayiu makdi anam. Mai saang anèk, 
បុត្រ ប្រែ ដើម មោទធំ មោទធំ សេស នឹង ឥស្សារ 
to cure yet tomorrow like class you(sing) to finish that
salaang kadiêuq salaang raq danong. Mar សារក់ អាហារ សារក់ អាហារ នឹង បេក្ខជាម៉ោង 
to cut(trees) to cook to cut(trees) class household all
đông sasaau, kòn nh ku nò; mai nèk mamooq, 
េតុង អស្បិត ព្រុស នឹង នឹង ព្រុស ព្រុស ស្ថិតិ 
house father’s cousins what I this you(sing) that is sister of boy
ku dòng mamooq dai, aotouch, mapanong, 
កុោស មោមឈុត អេតូច អេតូច មេព្រះតា 
I to give sister of boy I, myself chicken one class anim
kadòng mangko, diêuq, pe jët ngko, 
កុោស មោមឈុត រឿន រឿន រឿន 
fish one bamboo tube rice, glutinous three ten bamboo tube
Pe dòng mat mamooq ku, ku dòng kidik. 
ពីេតុង មោមឈុត កុោស កុោស កុោស 
you(plu) to give corn sister of boy I I to give like this

Yet they are cured. Tomorrow it is like this. After that you peel the bamboo in the house and cook it. The household of the father’s cousins, like me here; that is you are the sister, I give my sister a chicken, one bamboo tube of fish, thirty bamboo tubes of glutinous rice. You give corn to my sister, I give like that.

Nèk vaaiah nèk mbaang mamooq 
ប្រែ ប្រែ មោមឈុត មោមឈុត 
that is have,create,become that is branch sister of boy
អេតូច អេតូច កុោស កុោស កុោស កុោស
ygr sibling far like this to offer like this

Then we have a branch, the sister, the younger siblings are far away like this. We offer it like this.

Đông tajët ngko; aoutouch tape puôn ngko. 
េតុង នឹង រឿន អេតូច អេតូច អេតូច 
to give ten bamboo chicken three four bamboo
We give ten bamboo pipes; three or four bamboo tubes of chickens;

 kadōng tabdor pe tanat. Đōng kidik laalāi dōng.

 fish two three section to give like this different to give
two or three sections of fish. We give differently like this.

Nēk mamooq ku nēk honh ku.
that is sister of boy I that is to love I

My sister loves me like this.

Nō bruāq chana diq a poq.
in place want to on this to work food place, in, on basket

She makes food in the flat basket.

Kut a-dōk, tabdor chada, kut nō dāāng yōng
pig cut two measurement to cut this to bring with

lēm ngko nh mamooq dōng.
measure liver like sister of boy to give

They cut up a pig two handspreads wide, they cut it like this and bring it with the liver; the sister gives it like that.

Iēm lēm, móon mamooq, iēm lēm kū dōng.
oum lēm, móon móon, oum lēm kū lēm.
delicious liver to speak sister of boy delicious liver I to give

I am happy and say to my sister, "I am happy that you gave me."(this food)

Ngkō kadōng dōng atunčh yōng diāuq. Saang anēk.
bamboo fish to give chicken with rice, glutinous to finish that

You gave a bamboo tube of fish and chicken, with glutinous rice." That was all.
They drink tree alcohol until late afternoon. I do not know what to say, they drink tree alcohol.

They drink tree alcohol and make up songs, they still sing.

Then (they) give the women (meat) to eat, they give glutinous rice to the women to eat.

They give chickens and fish to the cousins, they give rats. (to eat)

We catch rats and give the meat over there; I do not know what to say.

We say we give them in the men's house. When there is a crowd as before.

They drink tree alcohol, they drink tree alcohol to work song more to sing.
Taboos of the High Katu.

In the old house. When there are more here, there are fifty fathers. We are a crowd.

Kah nal moóng rō tōōh tung katór babóóch. 
trī tīng mal mē rī tīng dū rē tīng mal mē.

negative to know to speak over there deaf ear to sing

I don't know what to say, over there we are deaf from the singing.

Mar papraaq danh paniën, kah nal bōdi bōdi; 
le bēlār dēlā vōdōm, mē bōdi bōdi; 
all talk much many child negative to know how many how many
sasaau dai, yaya dai dyōq, poq d 
raak lo, rēk lo kū, mē rēq dé

cousin I, myself mother in law I, myself yet to hurry in, for
dong, bōl hōdq, bāēl bōl. 
trīq, dāq ēqē, mēl dāqē.
house drunk more, yet when drunk

Everyone is talking, there are many children, I don't know how many; my cousins and my mother in law still hurry to the house and they get drunk, then they are drunk.

Takōh gariŋg garūq, moóng ōq chīk vaaih 
awkēn hōdī māqō, mēl dōi jīk ākē
older, important to scold to speak do not then have, create, become
ngkōi ēm tavaak chā jaraq. Mōq nntat nang. 
ūēkē čōm mōq kāq āq čōkō. mēl mēlē pūqē.

why to drink tree alcohol to eat stew to speak to scold heavy

The elders scold and say "Do not do things like drinking tree alcohol or eating stew." They scold a lot.

Ngai chōōm cha-ook akonh akan 
ēchōm chēēm  žeēēn akōmēy akēmēy
anyone, who to be able to speak when drunk father mother

Whoever is able to speak badly to the father and mother when drunk?

Kah chōōm ngkōi. 
trī jēm trī ēmī
dyōq why

They cannot do like that.

หมู่บ้านเก่าๆ, ยามเมื่ออยู่กัน มีข้อห้ามห้าม 
สีนิยม. พวกเขาไม่กันการ.

แล้วกันว่ากันกันๆ, มีพวกเขามีระเบียบ, 
ต้องอยู่ด้วยกันๆ, พวกเศษๆ แล้ว 
บ้างยอมกันจะมาเดิมรีบ, บางคนดื่มพวก 
เข้าไม่ได้.

Everyone is talking, there are many children, I don't know how many; my cousins and my mother in law still hurry to the house and they get drunk, then they are drunk.

They cannot do like that.
Yi mööm sasaau mamooq chik mööm,  
și mën jëm ženn.  
we(excl) to speak sister's husband sister of boy then to speak 

kre tir, nêk chi đaăng nêk c sdong,  
wa (excl) chi jëm chi nêk jëm di gëm.  
good that is want to to bring that is in, for house 

66q dô chik praaq adik, dô bôl.  
chè jëm jëm bèjë bëmèk, têl.  
dô not he, she, it then to speak that he, she, it drunk 

We say the sister's husband tells him to be good, then they bring him to the house, they tell him not to speak like this, he is drunk. 

Chô kata c sdong.  
ĩ wa bèjë chi jëm.  
to return to vomit in, for house 

He returns to vomit in the house. 

Kadiël hooq mën, hau mai cha-oak saya.  
pañët jëm jëm, jëm ja jëm sëmèk.  
wife more to speak what you(sing) to speak when drunk woman 

Then the wife says "How can you speak badly against the women when you are drunk?" 

Dô mai bôl, bôl bôch.  
chè jëm jëm jëm jëm.  
he, she, it you(sing) drunk drunk to sleep 

If you are drunk, then sleep. 

66q mai chik praaq kidik. Kadiël mën c dô.  
chè jëm jëm jëm jëm jëm jëm.  
do not you(sing) then to speak like this wife to speak in, for he, she, it 

Don't speak like this." The wife said to 

"You speak like this your wife says to him. 

Bôl, kah săng kadiël mën.  
chè, têl jëm jëm jëm jëm.  
drank negative to hear wife to speak 

He is drunk, he cannot hear what his wife says."
Taboos of the High Katu.

Saang anék, rayiu saang saal kọdq, pe yim ʂɨp əʎ mi, ʂuliy ʂɛp əʎ mi te, yɛ yim to finish that tomorrow to finish to pound then three night tapasaal; pe yim kloh haro padom. ˔ɛm əqa; pe yim ʂuliy ʂɛp əʎ mi 娣 🆙 Ӗm. cause to be ponded three night to break off rice cause to pound

After that, tomorrow when they finish pounding (rice), for three nights they cause it to be pounded; for three nights they break off rice and pound it.

Pasaal nọ takoi ôm tasa yi saró pasaal. ывать ۾ ʞe əɥ ʢe ʢe ԛi ۾ Ӗt 뻉. cause to pound this this to drink until we (excl) future cause to pound

We pound like this and drink until later, 패사얄이 합주며, 위였다 톨라와 미, 패 사얄이 합주며.

Toot kah arau rau mai bruɔq. 썼 뒤 뛴 ㅅㄞ ㌣ icals. to sit negative thing thing you(sing) to work

You sit and do not do anything. PointXYZ발르 계속하시오요 있었어요.

Tangön kapaaih dәŋɡ, abang apuung, kah mai maheek. 씯ым 까봐야 되, 까봐야 되, 까봐야 되, 까봐야 되, 까봐야 되 thread cotton to bring bamboo plant negative you(sing) to tear

You bring cotton thread and bamboo plants, you do not break it.

Kah mai bɬɛh. 까봐야 되 뛴. negative you(sing) to loosen, remove

You do not loosen it. PointXYZ발르 있어요요 있어요요 있었어요요.

Bddi nhuk kah pdn bruɔq mui mui tԁən ϟt. 재활용이야 보고있으면, 재활용이야 보고있으면 재활용이야 보고있으면 jungle weed negative to be daring to work one, only one, only afraid to die

They are afraid to work with the weeds in the jungle and afraid of dying from the spirits.
Kidik kloh haro pading, pe dieng
like this to break off rice to use you(plu) taboo

kloh, saang pe pai ahai,
to break off to finish you(plu) to take before
d@app daak. Saang kloh arau pading nêk.
to bring water to finish to break off thing to use that

Chêk chi sok, sok hare, e mai nal
look for want to to clear to clear field future you(sing) to know
sok hare bruông hare.
to clear field to work field

You break off rice to use like this. You are taboo to break it off. When you finished taking it before, you brought water (to see if the grains break). When you finished breaking it off you use it. You want to clear the field, you will understand about clearing and working the field.

Vôñiq sok, bddr ngaaï sok. Hayim vôñíh sok.
to go to clear two anyone, who to clear night to go to clear

Two people go to clear the fields. At night they go to clear the fields.

Sok, bddr ngaaï sok.
to clear two anyone, who to clear

Two people clear the fields.

Hayim ngaaï mo pano, ldi kah di di
night anyone, who like bad spirit to leave behind negative to bear

sanok sok. Mui kddq.
cleared to clear one, only then

At night if anyone dreams about a bad spirit, they leave the cleared field, they cannot bear to go there. It is only like that.

羯 kutthâkheâ ơn kham, pChêk ibônh thônh
羯 ibônh thônh, yôn buông thônh özellik
pChêk ibônh thônh. Môm Vill khôn buông thônh

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Sok pe chu sok, pe chu.
Sen ໄ ເ ໄ ເ, ໄ ເ ໄ.
to clear three occurrence to clear three occurrence

They clear it three times.

Dyoq vaaih dieng tamóii. Dyoq.
ذ ﷲ ﷲ ﷲ ﷲ ﷲ 
yet have, create, become taboo visitor yet

It is still taboo for visitors to come. (They cannot come) yet.

Tatool kol kah dieng tamóii dyoq, saang ntar kli.
新冠 ເ ເ ເ ເ ເ ເ, eterangan ເ ເ ເ ເ.
to clear to buy negative taboo visitor yet to finish to scold particle.

They clear the fields and buy things; it is not taboo for visitors any more; they have finished scolding.

Bok pablông yi dieng yi Katu.
أكثر ﷲ ﷲ ﷲ 
many very we(excl) taboo we(excl) Katu

We Katu are taboo about a lot of things.

Nliông, abui chàq nléong, chàq katîék,
אָבֵי קַטְיֶק אָבֵי, אָבֵי קַטְיֶק,
tree, wood evil spirit to prevent tree, wood to prevent earth

bruôq hare nêk. Kah dông manuih todol, chàq.
ברועรางราย. קרח דונג מתנייה תודל,ocz.
to work field that is negative to give person to clear fields to prevent

The bad spirits forbid cutting down the trees, they forbid working the ground, that is working the fields. They do not allow people to clear the fields, they forbid it.

Tamôô p adô. Bok abuí.
דָּמְעַ p אוֹ דָּמְעַ בּּאָבֵי.
to cause bad he, she it many evil spirit

We speak bad about them. There are many bad spirits.

Abuí môôp panô, vaaih pe.
אָבֵי מְוִי פַּנּוּ, וּבַאִיחַ פּוּ.
evil spirit bad, evil spirit speaks in dream have, create, become you(plu)

Kah maq chi sok dyoq, kiêng taluk tamôii.
كار מַק ציוא sok יְָודֶק, קיָינַג תַּלּוּךְ תַּמְוִי.
negative to be able want to to clear yet to want to mix visitor

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The bad spirits speak to you in a dream, you have them. You are not able to clear the fields any more if you want to mix with visitors.

 beneficiate, make many... make many... make many... make many... make many... make many... make many...

bad, evil bad spirit to bear to have to die person

The 'pano' spirits are bad to put up with. People die (from them).

 beneficiate, make many... make many... make many... make many... make many... make many... make many...

evil spirit negative to give evil spirit to kill person

The bad spirits do not allow people to clear the fields, they kill people.

 beneficiate, make many... make many... make many... make many... make many... make many... make many...

Dyaq vaaih sarai bóop, dyaq koh móm, kavaan dráp. do not have, create to reveal mouth do not what to speak rich belongings

We do not reveal the word, we do not speak about the items of the riches and belongings.
Taking two wives. (High Katu)

ដីម៉េីយ៉ូសតុ៊ីន  (កាលោង)  

Jiin bânn kayilik dai, Juut bânn kayilik
ឈឺ ំណុល ការីឺក ាុង ទូ ំណុល ការីឺក
Jean to get, catch husband I, myself Judy to get, catch husband
ាុង ំណ ុល រុញ ំណុល ការីឺក ំណ ុល
I, myself future you(sing) to know to work, do food husband he, she, it

Jean catches her husband, Judy catches her husband, you will understand. She (the wife) makes her husband's food.

Simone bruôq chana Jon, kadiâl Dik bruôq chana Dik.
ឯ៍ំណុល រុញ ំណុល មនុស្ស មនុស្ស ឯ៍ំណុល រុញ ំណុល មនុស្ស មនុស្ស
Simone makes work, do food John wife Dick makes, does food Dick

Simone makes John's food, Dick's wife makes Dick's food.

Möön palâang bruôq, kah. Kayilik boch yôong akôon.
សួន ពាលាទោឈក កុី ការីឺក ពីរ យូង អគឹយ
we speak others to work, do negative husband to sleep with child

We do not tell others to make it. The husband sleeps with the child.

Nô ama, boch kadiâl adô boch darôw, nhi amôq amâ,
នូ សមុ ពីរ សមុ សមុ សមុ សមុ
this father two wife here to sleep together plus two mother father
boch darôw, amôq amâ boch darôw. Yôong akôon hân.
សមុ សមុ សមុ សមុ សមុ សមុ សមុ សមុ សមុ សមុ សមុ សមុ
to sleep together mother father to sleep together with child yes

Here is the father; the two wives sleep together here; the mother and father sleep together. Yes, with the children.

Mai sâng, Katu, diq do boch kadiâl,
មុ សង កាហឺយូសតុ៊ីន ម៉ូ សង មុ សង ការីឺឺក
you(sing) to hear Katu place, in, on he, she, it two wife

and tapeh não muí kadiâl, tapeh não muí,
អេន ប៉េឈក សមុ ប៉េឈក សមុ ប៉េឈក
here iron stand here one, only wife iron stand here one, only

ô kah, lôdi.
ាដុង សូង
sigh negative to leave behind
You listen, for the Katu, (if) there are two wives here, there is a fire stand here. (If) there is one wife here, there is one fire stand here. They leave the fire stand behind.

Каң кіші буруқ. Өле бодұр каділ өле тапе, қаң.

They do not want to do that. The two wives do not have two fire stands.

Кунғу, кайылға мароқ қу, бодұр тапе кайылға

Like me, if my sister's husband had two fire stands, I would not give her to him (as wife). I would reclaim my sister.

ЛА ыңғыға тапе каділ мүл тапе мароқ

If the first wife's fire stand and my sister's fire stand are together, I will give her (as wife); if not, no. We are not like the Low Katu.

Кату әшпча, пангана қа каділ мүл пангана, ә ках жі.

Katu short to eat one dish to eat wife one one dish sigh negative we(excl)

When the Low Katu eat, they eat one dish with one wife; one dish together, we do not do this.

Jұ чараңғы ыңғыға кайылға каділ.

The husband and wife eat together.

Оялынымнан кеңеске келмін.
Taking two wives.

Two wives together we(excl) to eat three wife together to eat
(with us) Two wives eat together, three wives eat together.

They do not argue. If you argue, we take her back.

Already place, in, on village we(excl) already have, create, become

Already in our village, there was a child, the man had two children; they argued with the younger wife.

The husband sent her (younger wife) back. Her husband kept one child, he sent back her two children, the girls.

Her two( other) children stayed with the husband.

She missed her children.
You will understand, she missed her children so she spoke to her husband.

Yet I myself will still pay back the fine.

They (husband and wife) argued, they brought her (wife) to the brother's house then you say there was still arguing.

There was still arguing, they returned to the brother's house.
They were afraid to leave the husband, so leave me.

They have a field here, they have a field here.

If someone is sick, no-one watches her field any more.

If they (husband and wife) have the same field, and this one is sick.

If his wife is sick, he stays with his wife.

Others work the field together.

If he is sick, his wife is afraid to go out to the fields.
Others work my field.

Darûdh hare, nêk dó ka-aai, dó
места рабочая, есть, есть болезнь, есть
一起工作 in the field that is he, she, it to be sick he, she, it

töt yông kadîél, dó ka-aai, kadîél
платье сидеть, есть, есть болезнь, есть
to sit, stay with wife he, she, it to be sick wife

bân ting pâang.
принять, есть, есть

to get, catch to follow to go along cliff

If they have a field together, then one is sick, he stays with the wife. If he is sick, the wife follows along the cliff. (at the fields to watch him)

Adi ting anô.
младший брат, есть, есть

sibling, ygr to follow sibling, older

The younger follows the older.

Kiêng bruôq sasau bôdr pe, hau, ngaal
вот хочу работать, есть, есть, есть

to want to work, do son in law two three what anyone, who

chîk bruôq, mui anêk hai anam sasau.
ребенок, есть неделя рабочая

then to work, do one, only that before classifier son in law

Whoever wants to have two or three sons in law, whoever wants to do it, only the first one can be the son in law.

Do da much bôk dòng diêng ndrâp, bôk dó dòng
dвести как много есть деньги, есть день день

then as how many many to give bride price many he, she, it to give

kapiu karôk. Kah dòng adik dyog, akôn mamoq.
буйвол, есть день братьят, есть день мать

buffalo cow negative to give that yet child sister of boy

Then as much bride price as (is asked) he (boy) gives, he gives many things, water buffalo and cows. We do not give a big bride price any more for the sister's child.
Taking two wives.

Nèk di manuǐh lalââng nèk, dōng, ve bōk

that is already person other that is to give to have many

nə̀ŋp, dō nèk dō mōôn, bōk dō

bride price he,she,it that is he,she,it to speak many he,she,it
dōng bēl hai. Òh dō mai dōng bēl hai.

to give when before oh temporary you(sing) to give when before

Other people give like that, there is much

Other people give like that, there is much more bride price, then he can say he gave a

lot before. (others say) "Oh you gave

before."

Amēq ama dōdp, vaai ku dōdp.

mother father to bear to,agree,obey to have I to bear to,agree,obey

"Her mother and father agreed and I

agreed," the boy can say.

Mamooq ku vaaih bōk mai dōng,

sister of boy I have,create,become much you(sing) to give

mai chik mōôn hanua blee. Yi mōôn.

you(sing) then to speak long time ago long ago we(excl) to speak

(the boy says) "Oh sister, you had much

and you gave it to me, (when I took a

wife) you agreed a long time ago." We

say that.

Yi kah dōng mamooq kōnh Katsu dēp mōôn.

we(excl) negative to give sister of boy what Katsu short to speak

We do not give our sisters like the Low

Katsu do.

Dī mai kīng bān kadiāl adi ku kah.

already you(sing) to want to get,catch wife sibling,ygr I question

(the boy says) "Do you already want to

get my younger sibling as wife or not?"

Mamooq ku nèk kah tōq, hau bruq.

sister of boy I that is negative to believe,obey,able what to work,do
Then if my sister does not agree, how would we do it? (give her as wife)

Pai adi dai. Kôn hái dai.

to take sibling, ygr I, myself what I, myself

(boy says) "Take my younger sibling. What about me?"

Kah arau dôq brôq. Kah taanh ntuôk ndôh.

negative thing to bear to work, do negative
to weave cloth, large blouse

He cannot bear to do it. (give his sister)
The girl cannot weave cloth and blouses.

Kôn hái kah hau.

what sibling, ygr negative what

The younger sibling is not like that.

Di mai kîng brôq kadiêl, di mai

already you (sing) to want to work, do wife already you (sing)
pai ndîl lâlâng, ôq jajarôh. ôq móon dai.

to take woman other do not to hate do not to speak I, myself

(boy says) "You already wanted to get a wife, you already took a different girl. Don't hate me. (because I did not give my sister) Don't talk to me."

"Di mai boch yông dai, dydq do

" already you (sing) to sleep with I, myself yet he, she, it
móon "Boch yông dô;" dydq dai móon, "Pai.

to speak to sleep with he, she, it yet I, myself to speak to take

(the boy says) "You already slept with me." She still says "Sleep with me." I still say, "Take me."

(boy says) "I already wanted to give her a brother," the boy

vôeôh "Bo̊ch hai bo̊ lôi;" ygr I, myself to take

"ôie."

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Taking two wives.

Jaraq kruung, dòng mui dó, adai
kham néq, hínq pea nág, say tó
kha, óóq pai.

negative do not to take

(boy says to girl's brother) "Give the stew only to her, not to anyone. Don't take it.

Kah ngaai bruóq kadiél pê, suôl.

negative anyone, who to work, do wife you(plu) to ask for things

No-one will become your wife if you are asking for things."

Ngaai maq móón kôm pe atêh, tajêt
anyone, who to be able to speak what you(plu) up there ten

kadiél ngaai maq. Manúi man Viêng lôch atêh.
wife anyone, who to be able person near Viêng comparative up there

Who is able to talk like you (Katu) over there, you take ten wives; who is able? The people near Viêng way over there do like that.

Panong kapiu mui ndîl, panong kapiu mui
classifier buffalo one, only woman classifier buffalo one, only

ndîl, ndîl pe móón "ô kha." woman woman you(plu) to speak sigh negative

They give one water buffalo for one girl; three girls, you say "Oh no."

Katu yôd jî dôôk. Katu jî dôôk.

Katu long we(excl) to name Katu we(excl) to name

We call them the High Katu. We call them Katu.


negative to know Katu long that person Bhee different person Bhee

We do not know those High Katu. The Bhee people are different.
The Bhee people are near the Vietnamese.

Over there beyond the Katu people are the Jeh people. No-one (of the Katu) has gone to the Jeh, no-one has gone to the Jeh people.

When you (Jeh people) came to our village, we brought cloth, blouses, to buy (exchange) crocks for the bride price. Who then knows about that.
Taking two wives.

Whoever took a wife, it was not proper to go far away, it was not proper for anyone to go far away. They lied, there was no-one (who could go far away); the Low Katu did like that, others went to the Vietnamese to get a wife for them.

Katu ១៣២ kóóp ndil vil ji.
ព័ុយ ៣២ នំល វិល ឈុត.
Katu short to capture woman village we(excl)

The Low Katu captured women from our villages.

Parách, ngaai maq vôôch, ngaai
ប៉ូលី, ចុះ ម័ក វូលី, ចុះ
to return anyone, who to be able to go anyone, who
maq chik yaauq.
ម័ក ជឺ យាំចុះ.
to be able then to give rice to sisters once a year.

They gave them back. No-one would want to go that far, no-one would want to give rice once a year. (to his sister)(too far away)

Pe kah ndóm ntuôk ndôh chik
ព័ះ ឈី នំលុន នំលម័ក នំលម័ក ជឺ
you(plu) negative man, unmarried cloth, large blouse then
yaauq,
យាំចុះ, parách aq kavaan drâp.
ប៉ូលីចុះ លាប កាលាក ដ្រាម.
to give rice to sisters once a year to return emphasis rich bride price

You are not the young men who have cloth and blouses to take to the sister, so they give back the bride price.

Ji kah tôôq,
ឈី ឈីចុះ, bruôq sasau
ឈី ឈី ចុះ, ប្រូស សសាយ
we(excl) negative to believe, obey, able to work, do son in law

Katu ១៣២ ៣២ ndil anôk chôq akonh akan.
ព័៘ុយ ៣២ ៣២ នំល អំឡុង ចោល អកសុំ កែង អកសុំ អកសុំ.
Katu short he, she, it woman, girl that to prevent father mother

We are not able to have sons in law with the Low Katu (because) those girls does not obey their parents.
កំណើតចមាណាមាន់ មានបញ្ហា វាក់មិន ការពីការឈ្មោះ។

ដើរទៅឆ្លងក្នុងឆ្នាំនេះណាមួយតែមានពេលមួយខ្លះ ឱ្យធ្វើឱ្យសម្រេច។

មានរឿង ដើម្បីកាន់កាមុីនឹងយើង។

មានពេលមួយខ្លះ ឱ្យធ្វើឱ្យសម្រេច។

It is a long way if I go like this once a year (to visit my sister). She does not miss her father and mother.

យើងឃុំបង្កើតទៅពីឆ្នាំមួយទៀត យើងមិនបានលោះលើស្តីបើមានពេលមួយខ្លះ 。

យើងឃុំបង្កើតទៅពីឆ្នាំមួយទៀត យើងមិនបានលោះលើស្តីបើមានពេលមួយខ្លះ 。

យើងឃុំបង្កើតទៅពីឆ្នាំមួយទៀត យើងមិនបានលោះលើស្តីបើមានពេលមួយខ្លះ 。
Taking two wives.

Here is one house, that house is over there. The women and you children are in the houses.

Kah chik chon chong konh aduk. ដំបូងខ្លីជា នុសសម្រាប់ នឹងមានអនុភោជនី
ដែលខ្មែរ និងអ្នកទីរួមជាមួយ។
negative then to go outside like Vietnamese ប្រទេសខ្មែរខ្លីជា និងអ្នកទីរួមជាមួយ។

We cannot go outside (and leave houses) like the Vietnamese. អាចមិនបានទាន់ទៀត នឹងមានអនុភោជនី ប្រទេសខ្មែរខ្លីជា

Múi dong müi ndil, ơh kah jî kah មិនដែលមិនដែល មិនស្វែងយល់ នឹងមាន
one, only house one, only woman oh negative we(excl) negative មិនមានគតុមូលដែលនឹងមាន
konh dik, jî Katu. នឹងមានតុមូលដែល នឹងមានតុមូលដែល
like this we(excl) Katu

One house has one wife. Oh we Katu do not do like that. មិនមានចំនួនមូលដែល នឹងមានតុមូលដែល

Tadám todt agudl, nêk todt ប្រុងដែល និងដែល ដែលដែល
young man to sit, stay men's house that is to sit, stay
diq gudl, todt diq darang នឹងដែល និងនឹងដែល ដែលដែល
place, in, on communal house to sit, stay place, in, on platform
gudl. Nôil kamôr todt diq និងដែល និងដែល នឹងដែល
communal house woman girl, unmarried to sit, stay place, in, on

darang dai, dong dai. Chana mai kah ដែលដែល និងដែល នឹងដែល
platform I, myself house I, myself food you(sing) negative
bruôq, dong yaya bruôq nak mai chik ដែលដែល និងដែល នឹងដែល
to work, do to give mother in law to work, do classifier you(sing) then

todt dong palâng, bôdî vaâi chô bôch konh dik. ដែលដែល និងដែល និងដែល នឹងដែល

The young men stay in the men's house, they stay up off the ground in the men's house. The young women stay in their houses off the ground. You (young women) do not make food, you let the mother in law do it. You (young men) stay in others' houses, you return to sleep like this.
ដោះ៖ សង ជោះ ហេ កុន កុន ហ្សារ សុអាក; យើ
ហេ,ម៉ូ,ធរ ជាក់ សុញ សារ គែ; ឃូ
Katu kachhit chachong lod kdnh aduok.
Katu shy, ashamed to go outside comparative what Vietnamese.

He heard that it was true, he was not shy
any more of the in laws. We Katu are
afraid to go out a lot like the Vietnamese.

Ngaai bruok hare, choo dddo loop mat.
anyone, who to work, do field to return then sunset

Whoever works fields return at sunset.

Choo dong, jii Katu, kam kah?
to return house we(excl) Katu taboo question

They return to the house; (they ask) "Are
we Katu taboo?"

Manuhi diq Hièn bruok hare, di mai
person place, in, on Hièn to work, do field already you(sing)

kaah, mai lai.
to see you(sing) to see

The person in Hièn district works his
field, you already saw him.
Taking two wives.

Mai môn òh Kimêêt dyââng, kah dyêt
mô hêm ën fiem ëñô, rëg ëñô
you(sing) to speak oh Kimeêt lazy negative to collect
daak, kadîl do bung, do chô dyêt
tûq, dông mën bo, bo, bo, bo
water wife he, she, it to order he, she, it to return to collect
daak. Ji Katu, vaaih ngaai
ntem. dî boq, obiq, oyes
sweet leaves we(excl) Katu have, create, become anyone, who
tdôt, manuih tdôt diq dong, dô
kên, mënbiq kên dî têë, têë
to sit, stay person to sit, stay place, in, on house he, she, it
dông harô, drông obiq, a-ôòk; dô
dôq, dôq, dôq, dôq, dôq, dôq, dôq; têë
to wait rice to look after chicken pig he, she, it
kah lànn dyêt daak, dô tdôt.
kaq qëm biq kêm dô këm, têë, dô
negative to be able to collect water he, she, it to sit, stay

You say "Oh Kimeêt is lazy, he does not bring water; if his wife orders him, he brings water." But for us Katu, there are some who stay in the house, there are some who watch the fields, and watch the chickens and pigs. They are not able to collect water, they stay in the house.

Vaaî chô, pandruîh nêk chô tatrâh,
em biq, mbëpiê chëm biq chëm
have to return man that is to return throw net to catch
chô hu, chô tââm hare, chô tatrâh.
em biq, chëm chëm chëm, chëm
return container to return from field to return throw net to catch

They return, those men return to throw nets to fish, they return to the container for rice, they return from the fields, they return from fishing with nets.

Vaaîh ngaai dââng panah cha-dôh,
orët ën chëm ën ën biëm chëm
have, create, become anyone, who to bring fly swatter to play
chachooong, panh maloom sum pananh achim.
chëm, ëmëm ëmëm ëmëm ëmëm
to play to shoot(crossbow) rat, house with crossbow bird
There are some who bring fly swatters to play, they play shooting house rats with crossbows for birds.

Nâk ndil loom chô, takloh, dó dyêt
ដាំ ដែល លុត ចេច, តាខើរ, ដើម ដូចតែ that is woman first, before to return to pound he, she, it to collect
daak, bruôq chana, chô pandruih ɗm
ដាំ ប្រុក ងនា, ចេច ពណ៌ហើយ ១២ សុំសំរេះ នេះ sweet leaves to work, do food to return man to drink
tavaak hodoq. Rayiu chik mbîiq sasaau
ដំណោះ ដំណឹង. រំយុះ ចេច មិន សរ៍ tree alcohol more, yet tomorrow then to hit grandchild

Those women return first, they pound, they collect water and make the food, the men return to drink more rice wine, The next day they will beat the grandchildren,

chik móon, "ôôq chik liu, ôôq chik, vaai sasaau
ចេច មួយ, "ឈុះ ចេច លុត, ឈុះ ចេច, វែត សរ៍ then to speak do not then to play do not then to have grandchild
mbîiq a-ôôk. Vaai dó chik móon, "ôôq chik mbîiq
មិន ។មិន វែត ដើម ចេច មួយ, "ឈុះ ចេច មិន to hit pig to have he, she, it then to speak do not then to hit a-ôôk palân ang chatt arau, dong kut, bruôq kapom sasaau.
ាំង គោះ ដើម ដំណោះ រំយុះ មិន ហើយ សរ៍ ផ្លាស់ អំពី នេះ pig others to die thing to give out to work, do afraid grandchild
they will say, "Don't play, don't," then the grandchildren will beat the pigs. People will say, "Then don't beat others' pigs, they will die, we will chop you," to make the grandchildren afraid.

Chô dong, kah tôôt alaan.
ចេច ដើម, ការទេីត សរ៍ to return house negative to sit, stay centre (of village)

They return to the house, they don't stay in the centre of the village.

Móon, "ôôq tôôt alaan.
មួយ, "ឈុះ ទេីត សរ៍ to speak do not to sit, stay centre (of village)

They say, "Don't stay in the centre of the village.

ព្រៃពួកគេគ្នារឺជាងគ្នារឺ ឈុះ ទេីត សរ៍ ប្រុក. ព្រៃពួកគេគ្នារឺជាងគ្នារឺ ឈុះ ទេីត សរ៍ ប្រុក. ព្រៃពួកគេគ្នារឺជាងគ្នារឺ ឈុះ ទេីត សរ៍ ប្រុក. ព្រៃពួកគេគ្នារឺជាងគ្នារឺ ឈុះ ទេីត សរ៍ ប្រុក.
Taking two wives.

Kah maq tdo t alaan.

negative to be able to sit, stay centre (of village)

You are not able to stay in the middle of the village.

Vaai ayq tdo alaan do

positive to have grandmother to sit, stay centre (of village) he, she, it

kah maq lai dyq ape. Do nek lai haro.

negative to be able to see yet you (plu) he, she that is to see rice

The grandmother stays in the centre of the village, she is not able to see any more. Then she watches the rice.

Vaai vaaih brau kro pe takong.

to have have, create, become killer to capture jungle

There are killers who capture people in the jungle.

Do chik mond bruq kapon sasaau.

he, she, it then to speak to work, do afraid grandchild

They say this to make the grandchildren afraid.

Vaai takoh ndroih nek tdo diq

to have older, important man that is to sit, stay place, in, on

dong, do chik bruq talek, do chik taanh

house he, she then to work, do basket, men's back he, she then to weave

taanh ndol, taanh ndai, ndeq.

basket, back to weave basket, large to weave basket, small basket, large

Then the older men then stay in the houses and make men's back baskets, then they weave loosely woven back baskets, they weave closely woven back baskets, they weave small and large baskets.

Do dyi ek judol, dyi ek laaiq, takoh.

he, she, it to weave fish net to weave fish net (large) older, important
The older men weave small fish nets and large fish nets.

The Katu still live like that.

They (older women) are not able to weave cloth, they are blind.

When the rainy season comes, then your women, sisters in law, children, the older women and the unmarried women weave. They have looms to weave; at night the women make thread. They make only black and white thread.
Taking two wives.

Bruce, vaaih ngaaia vaaih brōong
lūŋ, ngay aay yu yu yu
Red have, create, become anyone; who have, create, become red

kōl tāq lalāng daak brōong.
nião ngay lu yu yu yu
To buy from other water red

We have red dye; if anyone uses red, they buy red water from others.

Tāq Lao, lu h tāq Lao, daak brōong tāq Lao.
lu h tāq Lao, lu h tāq Lao, daak brōong tāq Lao.
From Lao to go outside from Lao water red from Lao

From the country of Lao, it comes out from Lao, red water is from Lao.

Jī kah chóóm brūq, jī
we(excl) negative to be able to work, do we(excl)
kah tāq Lao. Lao brūq daak brōong.
Negative from Lao, Lao to work, do water red

We are not able to make it, we are not able, it is from Lao. The Lao make red water.

Kah, jī kah vōōch vil Lao, jī
we(excl) negative to go village Lao we(excl)
vōōch vil Jēēh, kōl tāq Jēēh.
To go village Jeh to buy from Jeh

No, we do not go to Lao villages, we go to Jeh villages, we buy from the Jeh.

Jēēh dāāng, kōl kapāaih tāq Bhēē, kah Jēēh tāq Bhēē.
Jeh to bring to want to buy cotton from Bhēē negative Jeh from Bhēē

The Jeh people bring it, wanting to buy cotton from the Bhee people, not from the Jeh people, from the Bhee.

Taang dōōk Bhēē pavil Bhēē bok, mōch Katu mōōn Bhēē.
way to name Bhee village Bhee many how much Katu to speak Bhee
The way we call them is Bhee, there are many Bhee villages, as many as the Katu, we say Bhee.

There are many of them, as many as Vietnamese.

The Bhee are different, the Katu are different we say; you say High Katu. The High Katu are way over there, the Bhee are further over there, a long way.

They buy cloth, here there are many houses. They buy cotton, one basket full.

You already know about the back basket with cotton in it. You Jeh weave, you agree to have patterns. (on the cloth)
They weave blankets to wrap around them. The women want to bring them, they weave gloves and scarves, then they make them.

Mai lai ndil diq Kapoh. Pe Pakoh

You (sing) to see woman, girl place, in, on Kapoh you (plu) Pakoh

Indooin, næk ji Katu taan qatbāh.

You saw the women at Kapoh village. You Pakoh people wear blankets wrapped around, those we Katu wove over there.

Katu blong atēh- taanq, Katu ydo plong atēh,

Katu very up there to weave Katu long very up there

Jeeng taanq alung jeeng taanq ndy alung, ndy alung atuðāh.

all to weave lead all to weave loincloth lead loincloth jewellery

The very High Katu way over there weave, they all weave lead, they weave loincloths with lead and jewellery.

Manuih Vieng kd̄ tataanq, kah di brudq sare.

person to chase away to buy to weave negative already to work, do cloth

Vieng’s people buy cotton to weave, they have not made cloth before.

Pi kah rarau brudq.

they negative thing to work, do

They do not make anything.

Loh manuih Vieng atēh dyaq mai nal, changaai plong.

comparative person Vieng there yet you (sing) to know far very

It is further than Vieng’s people over there you know, a very long way.

Bo Vieng, manuih Vieng, d̄o kah tuök vôðāh.

particle Vieng person Vieng he, she, it negative to reach to go
They did not go to Vieng's people.

There are Katu way over there, you go until you reach the Low Katu. You come to us, you have loincloths, necklaces, water buffalo, you stay at the place with water buffalo. "Oh," we say, "we do not have things, we do not go to the High Katu."

Over there are the Katu, past Vieng over there are the Katu.

Who knows the word 'kaku'?
What are you saying 'kaku.' Who then understands.

Mi bèèl, dycz ku nièn, ama koi yóong kabór
dèr, jël hë nêm, ndeëb jël yëj paàñ dëkk
one, only when yet I child father to buy with gong, small

Tati, pe Katu ydoll vôoch aji.
old you(plu) Katu long to go we(excl)

Once when I was still a child, my father bought an old gong. You High Katu came to us.

Koi ntuòk, ntuòk alung.
buy cloth, large cloth, large seed, silver

They bought a large piece of cloth, large silver seed cloth.

Kah pcdn vôoch Katu ydoll, bok pavaah nô.
negative to be daring to go Katu long many to create this

We are afraid to go to the High Katu, they cause many things.

Tavaah makruung tavaah kapiu, tavaah
create, become leopard create, become buffalo create, become

danah kap, kapdn vôoch.
meat to bite afraid to go

There are leopards, there are water buffalo, there are animals which bite, we are afraid to go.

Vaai pe móon vôoch pe kachang móon.
to have you(plu) to speak to go you(plu) to laugh to speak

You say to go, you laugh and say.

Do ndyal pe kachang.
he, she, it to wear loincloth you(plu) to laugh

He wears a loincloth, you laugh.
There were traps, his traps; there already were tiger traps to cause them to fall into.

There were traps, his traps; there already were tiger traps to cause them to fall into.

There were traps, his traps; there already were tiger traps to cause them to fall into.
The French among the High Katu.

The French among the High Katu. (High Katu)

Bhêê, Jak Bhêê, ku dyoq katuiq, bêêl Jak Bhêê

Bhêê French Bhêê I yet small when French Bhêê


The Bhee, the French Bhee, I was still small when the French Bhee came. We were very afraid. We were afraid they would cut our throats.

Takôh môn "Hau chik kapôn, dô vôôch dong dai.

older, important to speak what then afraid he, she, it to go house I, myself

The elders said, "Why be afraid, they come to our houses."

Dô chik kapôn dô. he, she, it then afraid in, for he, she, it

They were afraid of them.

Dô vôôch yi diêng dô mét. Yi yua he, she, it to go we (excl) taboo he, she, it to enter we (excl) to order
dô dông sand; dô kah tôôq he, she, it to give to receive he, she, it negative to believe, obey, able
dông. Dô mòôp pablông Jak, Jak Bhêê. to give he, she, it bad, evil very French French Bhêê

When they came we were taboo. They entered (anyway), we ordered them to pay the fine (for breaking taboo); they did not agree to give it. The French were very bad, the Bhee French.
The Bhee soldiers from Kontum, they are the Bhee, they were soldiers, they held guns and said, "If you are not afraid, we will shoot you." They hit the chickens.

We did not give them chickens, we said we were taboo.

We did not give chickens, we were taboo. They also beat the chickens, they beat them haphazardly. They did not buy anything at all. I will tell about them.

"Make the road," they said, "do not eat at all."

We knew only about making the road, we knew about sleeping on the road. (nothing else)
The French among the High Katu.

Changaai, majêt tangai vôôch. Changaaai pablông. Òög.

I was a long way, ten days to go. It was very far away. Very far.

Nék ngaai ngaam, ve ngaai manuñh

What is anyone, who lazy to have anyone, who person

That anyone was lazy, they beat them. They told their soldiers to go and wait for them, to go and work on the road.

Ve ngaai ngaam, praaq kachang ôm thòok,

To have anyone, who lazy to speak to laugh to drink tobacco

dô rabiq; möôp pablông, Jak.

He, she, it to beat bad, evil very French

If anyone was lazy, talked and laughed or drank tobacco, they beat them; the French were very bad.

Katu short to speak French we(excl) to speak French French

The Low Katu said Taai for French, we say Jak, the Jak Taai.

Truuih takôh móon kidik dai diêng. Dô
tell older, important to speak like this I, myself taboo he, she, it

móon "Hau pe chik diêng? Dai kah diêng,

To speak what you(plu) then taboo I, myself negative taboo
tdot dangaaai vil, yaq mui vil yi.

to sit, stay anyone village do not one, only village we(excl)
I will tell about the older men, they said like this "We are taboo." The French said "How can you be taboo? I am not taboo, I can stay in any village," not only in our village.

Dangaa vil, dô kum mót.  
They also entered any village.

They did not say "How are the Katu taboo?" They said "We are not afraid of the Katu, we have guns."

Pe kah chóom kachât dai, dai 
You are not able to kill us, we will kill you all of you, we say." (French said)

They were very bad; you say if they are good or bad people.

Kôn Tàâi. Liêm, móôp, mai móon.  
That is what the French were like. You say if they are good or bad.
The French among the High Katu.

Hân, k konuş Kata 侵略 móon, k konuş ku móon, chik
妹, 我們 譴責 我們 新, 她們 她們 新, 你
yes what Katu short to speak what I to speak then

yua palâng brúdo kalâng. Chik yua palâng
to order others to work road then to order others
gú rok dai. Tông atutch a-óòk
to carry on back to carry I, myself steal chicken pig
palâng, liêm, pe móon kidik.

others good you(plu) to speak like this

Yes, like the Low Katu say, I say the same, they ordered people to work on the road, then they ordered them to carry (loads) on their backs. They stole people's chickens and pigs. Is that good, do you say, like that?

Yi kah nal, yi kanóq praang aduòk, praang kidik.
we negative to know we to think to circle Vietnamese to circle like this

We did not know, we thought all the Vietnamese were like this. (stealing)

Luch aduòk kidik, kah bân, aduòk.
finished Vietnamese like this negative to be able Vietnamese

All the Vietnamese were like this, they had no ability.

Luch aduòk, jeeng k konuş Tàí nèk chik yua
finished Vietnamese all what hand that is then to order
palâng brúdo brúdo kalâng, yua palâng choh
others to work to work road to order others to plant
dong, yua palâng guí rok dai,
house to order others to carry on back to carry I, myself
kah arau dó chik dòng.
negative thing he, she, it then to give
All the Vietnamese, then all are like the French, they order others to make roads, order others to plant houses, order others to carry their things, they did not give anything.

Kah makaliäng boh a-öêt dòng.  
They did not give even one seed to cook.

Yua boch kalâng, móön, "Mai boch kalâng 
order to sleep road to speak you(sing) to sleep road
abuông, vôôch bruôq kalâng abuông. Vôôch bruôq 
grandfather to go to work road grandfather to go to work
kalâng chi nák, vôôch hara aðuuâk abê. Galdôk 
road want to that is to go we(incl) Vietnamese many to deceive
takôh ara abê, bânn chik apong bânn dyang. 
older, important enemy many to able then cloth to be able crock
They told us to sleep on the road, they said, "You sleep on grandfathers' road, go and work grandfathers' road. Go and work that road, we will go to the many Vietnamese. They deceived many of the elders in order to get cloth and crocks.

Saang bruôq kalâng, dông ba-aar, móön "Saraq 
to finish to work road to give paper to speak to write
achak mai, di mai vôôch; saró mai kah 
body you(sing) already you(sing) to go future you(sing) negative
bruôq kalâng. 
to work road
When we finished making the road, they gave a paper, they said, "Write your name, you have finished; in future you will not work on the road."
The French among the High Katu.

Talkh k'iog bruq kalang, kanoq alua, to talkh k'iog bruq kalang, kanoq alua, older, important to want to work road, to think true pavdôch kôdôc, tuôc ndôi. pavdôch kôdôc, tuôc ndôi. to cause to go then to reach this side

The elders wanted to work the road, they thought it was true, they caused them to go then, to reach this side.

Nôdô môôn "Hau pe vôôch, vôôch ara, pe môôn. Nôdô môôn "Hau pe vôôch, vôôch ara, pe môôn. always to speak what you(plu) to go to go there you(plu) to speak

They always said, "What are you doing going there?" "Going there," you say.

Yi vôôch ara. Hau pe vôôch ara. Yi vôôch ara. Hau pe vôôch ara. we go there what you(plu) to go there

"We are going over there." "Why are you going over there?"

Ngai môôn vôôch ara. Abudp môôn kah. Daî vôôch ara. Ngai môôn vôôch ara. Abudp môôn kah. Daî vôôch ara. who to speak to go there grandfather to speak question I to go there

Who said you could go over there. Did grandfather say?" "I am going over there."

Saang bruq kalang abudp yi vôôch ara. Saang bruq kalang abudp yi vôôôch ara. to finish to work road grandfather we(excl) to go there

When we finished working grandfather's road we went over there.

Kah, pe vôôch bruq kalang abudp. Kah, pe vôôôch bruq kalang abudp. negative you(plu) to go to work road grandfather

"No, you go and work grandfather's road." "No, you go and work grandfather's road."

Dông ba-aar, ngaai ba-aar abudp saraq pe Dông ba-aar, ngaai ba-aar abudp saraq pe to give paper anyone, who paper grandfather to write you(plu)
môôn yuâ ku bruq kalang. møôn yuâ ku bruq kalang. to speak to order I to work road
"Give us a paper, whoever's paper the 
grandfather writes, you say you order me 
to work the road."

Kahl vōōch ra dydq kah bāán boh dydq.

We will not go out any more to get salt.

Đq q kū sàn, kiâng tuôk Kontuum nêk, kidik

Yes I to hear to want to reach Kontum that is like this

Môon dòng pe. Ra vaaiv dydq,

mo doo to give you(plu) to go have,create,become yet

Bôd chū brûoq kalâng, vaaiv dydq,

two occurrence to work road have,create,become yet

Dông pe ra.

To give you(plu) to go

Yes, I heard it nearly reached to Kontum, 
then like this they said to give to you. "If you go out any more, you will work the 
road twice, there will be more yet, we will let you go."

Takôh kah tôdq

older,important negative to believe,obey,able to go yet

The elders did not believe about going out any more.

Vōōch, tuôk kamô kôdq.

to go to reach year,age then

They went, then it reached the next year.
The French among the High Katu.

Móón, vôōch bruòq kalâng dai kãdôq nôk dî.  

Móón, vôōch bruòq kalâng dai kãdôq nôk dî.

to speak to go to work road I,myself then like this

Saang bruòq kalâng pe ra. Takôh móón,

Saang bruòq kalâng pe ra. Takôh móón,

to finish to work road you(plu) to go older, important to speak

hau chôóm yi galock kidik, dai kah

hau chôóm yi galock kidik, dai kah

what to be able we(excl) to deceive like this I,myself negative

chôóm bânn chi boh.

chôóm bânn chi boh.

to be able to get want to salt

They said "Then go and work our road like this. When you finish working the road you can leave." The elders said "How can you deceive us like this, we are not able to get salt."

Gâlôcôk, jeeng Bhêéh yua vôōch bruòq kalâng. Móón

Gâlôcôk, jeeng Bhêéh yua vôōch bruòq kalâng. Móón

to deceive all Bhêéh to order to go to work road to speak

kônh dik bruòq kalâng, na vôōch ara. Móón bruòq

kônh dik bruòq kalâng, na vôōch ara. Móón bruòq

like this to work road as,that is to go there to speak to work

kalâng, kah vaaih vôōch bruòq kalâng.

kalâng, kah vaaih vôōch bruòq kalâng.

road negative have,create,become to go to work road

All the Bhee people deceived us and ordered us to work the road. They said to work the road like this then you can leave. They said to work the road but they did not go and work on the road.

Bâdoí móón "Chôóm, mai bruòq kalâng mai

Bâdoí móón "Chôóm, mai bruòq kalâng mai

soldier to speak to be able you(sing) to work road you(sing)

chô vil, bruòq kalâng vôōch ra, chôóm abüp dîng.

chô vil, bruòq kalâng vôōch ra, chôóm abüp dîng.

to return village to work road to go to go to be able grandfather to give

The soldiers said, "If you work on the road you can return to the village, if you work the road you can leave, you can, grandfather will allow it."
Kôn khie dák Jak hai mǒōp. Brûqâ kalâŋg dô kah arau kream ñhâ ngûn ñâm laû. Khôn khie dák Jak hai mǒōp. Brûqâ kalâŋg dô kah arau kream ñhâ ngûn ñâm laû. what this French before bad, evil to work road he,she,it negative thing rîiq dô dông, chaneh dai, padyim dai. Kôn khie dák Jak hai mǒōp. Brûqâ kalâŋg dô kah arau kream ñhâ ngûn ñâm laû. thing he,she,it to give unhusked rice I,myself to mix I,myself

Before the French were bad like this. When we worked the road, they did not give one thing, not my rice nor my things to mix in.

Ngâai brûqâ hare dai, dî mai brûqâ kalâŋg. anyone,who to work field I,myself already you(sing) to work road

Who would work my fields, if you went to work on the road.

Chaneh tâiq dông dai daâng. unhusked(rice) from house I,myself to bring

I brought unhusked rice from my house. 

Kôn mai, mai võôch brûq hare Jak, chaneh what you(sing) you(sing) to go to work field French unhusked(rice)

tâiq akôn khie dai, võôch daâng chana. from father mother you(sing) to go to bring food

Like you when you went to work in the French field, the rice was from your father and mother, they brought the rice.

Võôch, pe kah gui, yua Katu to go you(plu) negative to carry on back to order Katu

¿oi, yên êh nû. yên khi tâiq to carry on back to carry on back from what from village from Hue tuôk Da Nang gui. Tâiq rayiu tuôk dál, tuôk. to reach Da Nang to carry on back from tomorrow to reach dark to reach dark

Go. If you do not carry on your backs, we will order the Katu to carry on their backs like from the village, from Hue to Da Nang. From tomorrow until dark then you will reach there.
The French among the High Katu.

They did not give a wage. They beat whoever was not able to work, from here to way over there.

They caused to rest over there, they said it was a long way, "Go, go." (we said) "How can we go over there, we are nearly dead, we are not able."
Móón, ɓóq pe móón kidik, pe bruɗq
маён, би ти пу маён гидик, пу брудж

to speak do not you(plu) to speak like this you(plu) to work

c Jak yi, la bruɗq Jak yi, la bruɗq Jak,
cе ьут ии, ла брудж ьут ии, ла брудж ьут,
in, for French we(excl) if to work French we(excl) if to work French

guí rarok, kah chóóm pe móón kidik.
gий рарок, ках чююм пу маён гидик.
to carry on back to carry negative to be able you(plu) to speak like this

They said "Don't you talk like this. You
will work for we French and carry things.
You are not able to talk like this."

พวกเขาท้ออย่า: "ปี้เก เจ้เห็้จงมองมีบ,
พวกเขาจะเข้ดอยู่ กันยันตั้้ย้, ติินเดีย้,
พวกเขาจ่า ยาะบั้คเดีลีดี้กิ้มมีบ."

818
The French among the Low Katu.

 proportyui mbaubmmbuodung (Low Katu)

(กะดูด)

Taap tanhap hanua mot Taai. Ku taap
dei, deei, kelai, deei, deei. Nee, deei.
to begin beginning long time ago to enter French I to begin
praap Taai. Kah di Taai huong pablong.
nak deei. Riek deei, deei, deei, nai, pablong.
to speak French negative already French to be sinful very

At the beginning a long time ago the French came. I learned to speak French. The French were not yet very bad.

Taai Pine di ku ra ku dyang diq palong
nai, deei, deei, nai, deei, deei, nai, pablong.

French Pine already I to go I to stand up place, in, on doorway

don Taai. Ku lai che achek lin nal.

nai, deei, deei, nai, deei, deei, nai, pablong. fort, military French I to see vehicle that soldier to know

I already went to the Pine French. I stood in the doorway of the French military fort.

I saw that vehicle, the soldiers knew. (I saw it)

Lin nal "abutep oeq dyong dyaq, vaddiq padah." soldier to know grandfather do not to stand up more to go quickly

The soldiers knew. "Grandfather, don’t stand there any more. Go quickly."

La kuon cho e kuon praaap "abutep kah
nai, deei, deei, nai, deei, deei, deei, pablong.

if soldier to return future soldier to speak grandfather negative

choom papraap kah choom sii.

to be able to talk much negative to be able to answer I to return quickly

If the soldiers return they will say, "The grandfather cannot speak, he cannot answer." I returned quickly.

819
Tanâap dîq kanôn yì mòôn "Iih
sâmèn lî hâm sêm mûn xîn
beginning place, in, on village we (excl) to speak expression of dislike
takôh achen lâlûm praâq kî.
sâmèn sêm sâmûm bêcâ fê.
older, important that before to speak particle

In the beginning in our village we said,
"Ugh, those elders spoke first."

Tâi di kāh kî takôh kâh dòng
sêmèn bêcâ fê fê fê fê
French this negative like, why older, important negative to give
papraaq yua paniên praâq. Takôh di
sêmèn bêcâ fê fê fê fê
sêmèn sêmèn

papraaq hanûa 66q praâq mai.

French this negative like, why older, important negative to give
talk much to order child to speak older, important already
talk much to order child to speak older, important already
talk much to order child to speak older, important already
talk much to order child to speak older, important already

These French were not like the elders, they did not give talk to order the children to speak. The elders were able to say long ago, "Don't you speak."

Takôh chôm praâq adûk chôm nà
sêmèn bêcâ fê fê fê fê
older, important to be able to speak Vietnamese to be able as, that is
râu tanhêng adûk 66q dòng papraaq.
sêmèn bêcâ fê fê fê fê
thing work Vietnamese do not to give to talk much

The elders were able to speak Vietnamese, were able to do any kind of work for the Vietnamese. Don't let them talk.

Yua paniên mò tôôh kâh glênh praâq
sêmèn bêcâ fê fê fê fê

to order child like over there negative already to speak

They (the French) ordered the children like those over there who had never spoken Vietnamese, to speak Vietnamese.

They (the French) ordered the children like those over there who had never spoken Vietnamese, to speak Vietnamese.
The French among the Low Katu.

Bɔ̀di ku ra kah lāi che kam yōng.
(But, I to go negative to see vehicle truck

Lin lāi ku ôdōq lāi che adāk vōdīq padāh.
soldier to see I do not to see vehicle that, there to go quickly

The soldiers said I was not to see that vehicle, to go quickly.

Ku padāh leq dong aduńk.
I quickly towards house Vietnamese

I went quickly towards the Vietnamese house.

Dɔ̀ yudq ttdōt diq dōn.
he, she, it negative to sit, stay place, in, on fort, military

He did not stay in the military fort.

Majęt yum tādōq ku ra, bral mot.
ten night from I to go to arrive to enter

Ten nights from when I went out, they arrived and entered.

Mot dong yi kalōng ttdōt. Ttdōt yi kah gluh.
to enter house we inside to sit, stay to sit, stay negative to go outside

They entered our houses and sat inside. They stayed and did not go outside.

Hadydq tamōn mō nak du gluh.
then to ask how many classifier who, which to go outside

Then they asked how many people went out.
Ve bôdôr nak pe nak dô téâng
mô mên ni nô mên phô ne te
ko have two classifier three classifier he, she, it to work, do
ba-âr nek mo. Sââng tangâi téâng kalâng. Masââng tangâi
mômô sôphon. Sôphon téâng sôphon. Mômô sôphon
tepaper then like five day to work, do road five day

dyôq téâng kalâng ve sâng.
(ī te) mêmô sôphon mômô sôphon.
more to work road to have to hear

There were two or three people, they made a paper like this. "Make the road for five days. You make the road for five more days, you hear?"

Sââng yâm madôk dô môt. Rayiu gluh
mômô sôphon mêmô sôphon. Sôphon dô
five night now he, she, it to enter tomorrow to go outside

téâng kalâng mamôt pe jêl long chanâeh.
(ī te) mêmô sôphon mêmô sôphon mamôt sôphon.
to work, do road further three ten can unhusked (rice)

Now after five days they returned. "Tomorrow go out to work the road further on for thirty cans of unhusked rice."

Mamât pe jêl long chanâeh. Majêt sââng yi.
mêmô sôphon mêmô sôphon mêmô sôphon mêmô sôphon.
wage three ten can unhusked (rice) ten five we (excl)

The wage is thirty cans of unhusked rice. "There were fifteen of us.

Bat dôop téâng ba-âr.
êelô rèmô, (ī te) mêmô sôphon.
all to bear to, agree, obey to work, do paper

All of us agreed to sign the paper.

Song dô vôôiq leq kanôôn yi dô
liêng sôphon vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày vày and finished he, she, it to go towards village we (excl) he, she, it

vôôiq kanôôn Kaguh dô vôôiq mbîiq kôôp
vôôiq kanôôn Kaguh dô vôôiq mbîiq kôôp
to go village Kaguh he, she, it to go to hit to capture
téâng chó téâng kalâng.
(ī te) mêmô sôphon.
to work, do to return to work, do road
When they finished going to our village, they went to Kaguh village. They went and beat and captured people to work, they brought them back to work on the road.

When they finished going to our village, they went to Kaguh village. They went and beat and captured people to work, they brought them back to work on the road.

Chô leq dô nôk mo val ki hadyq tamôn
î'u vài àu mûn mën ñåmûn gi. Ñëppû ñëvëkk to return towards this, here here like return future then to ask

ku "Buôd Pilîrièng mo aôbeq dong?" Tëêng "Ku kah nal." Gi." "Buôdîrièng, ño ñëvëkk li mën ñåmûn gi?" Tëêng "Ku kah nal." Gi. I village Pilîrièng how many class. house to work I negative to know

They returned from there like this they returned then asked me, "Pilîrièng village has how many people?" I said, "I don't know."

Abûdûp ñô môôn, "Pe aôbeq dong." Chêk ñi.

grandfather ñô to speak three classifier house that already

Grandfather On said, "Three houses." That's right.

Puôn aôbeq dong dô der mpah ku dô.

four classifier house he,she,it to slap to slap I this,here

"Four houses" (I said). He slapped me

Here.

Hau ku môôn ku kah nal. Hau abûdûp adëkk

Hau ku môôn ku kah nal. Hau abûdûp adëkk what I to speak I negative to know what grandfather that

nal puôn aôbeq dong; lông der mpah; ku paddyïn.

four classifier house then to slap to slap I to lie

"Why did I say, I did not know. How did that grandfather know there were four houses?" Then they slapped me because I lied.

Arùôq araap bôôdr tangai châq.

to feel pain bamboo, sharpened two day to prevent

I felt pain from the sharpened bamboo, they forbade me for two days.

823
Ku ki krōol dōk ku kah nal, ku lái ve
ɡu ɡio ɡoang kii nii nii dëm, ɡu dōi ve
I to want to starve water, pool I negative to know I to see to have
gau dōk diq taang, ku tōông ôm.
ngi kii nii gaung, ɡu dōi ve
bucket water, pool place, in, on centre (of village) I to pour to drink
(As I worked) I was starving for water, I
did not know where any was. I saw there
was a bucket of water in the centre of the
village, I poured some and drank it.

Đō grudol "Hau mai dōi ôm? Ve
kē, ɡiēi diq "dōi ɡiēi ɡiēi ɡiēi đō.
he, she, it to speak angrily what you (sing) to bear to drink to have
dōk mai achenk.

He (the owner) was angry, "How can you
drink? There is your water."

"Ô" ku tōông, "Abū du du kah nal. Ku
"he" kii ɡoang, "abu duu kii kii döi. kii
sigh I to work, do grandfather I negative to know I
ngōk dōk yī ôm aq.

"ô" kii ɡoang, "ô" kii ɡiēi ɡiēi ɡiēi đō.
to think water, pool we (excl) to drink emphasis

"Oh," I said, "Grandfather I did not know.
I thought it was water we could drink."

"Hau mai vôôiq ôm nêk tāâq."
"ô" kii ɡiēi ɡiēi ɡiēi đō.

what you (sing) to go to drink that is from

"How could you go and drink from there."

Loq ki krōol dōk ve dō yua
ɡee kii ɡoang kii nii dōi ve
and, with to want to starve water, pool to have he, she, it to order
ku tōông kah ku nal, dōyi mbiiq.

I to work, do negative I to know more to hit

And I was starving for water, they
ordered me to work. I said I did not know.
They still beat me.

Brutong rayiu yī tōông kalâng.

rây, wâi gêy, yī kii nêe, phô leei.
to light tomorrow we (excl) to work, do road
The French among the Low Katu.

At dawn the next day we worked the road.

Ku praaq "Ngkəi lòng abuq mbiq maaq. Ṇẹ beq "ʰiŋəi ᵍiŋəi ᵝe bitəu məi ᵝe. Ṇụ to speak why then grandfather to hit all the time

I said, "Why then grandfather, do you beat me all the time?"

Kuəq mbiq kidik, čhət kōn Katu." Ṇiŋ məi ⁵fiiŋ, ⁵heko ⁵hiiŋ. very to hit like this to die child Katu

"If you beat us a lot like this, all the Katu will die."

Bo ⁵tàŋ⁵ ⁵di ⁵čhət, mpeq leq

He said, "If they are dead, throw them in the river." But they are not dead yet.

La čhət mpeq leq karuungen nóq pe

If they die, throw them in the river, you do not want the French road.

Pe kiong sooq leq boiq. Pe manuinh huang.

Pe manuinh brau kiong leng Tāi. you(plu) to want to flee, hurry towards mountain you(plu) person bad

You want to flee to the jungle. You are bad people.

You are enemies wanting to kill the French.
Everyone is to work for ten days."

Tảq yayóng tudih dông hadyq chô drdq.
from morning (seven o’clock) to arrive midday then to return to rest

From morning until midday then we returned to rest.

Tăng táq hai tăng tudih blót chô cha.
to work, do from before to work, do to arrive dark to return to eat

We worked from before until dark, we returned to eat.

Ul cha ki chat. Chana yi padyq yi
hungry to eat to want to die food we (excl) to mix we (excl)

mui kuôk. Phaaq dol nhuñh.
one, only root to chisel stone tired

We were so hungry we could die. The food to mix in, we had only leaves and roots. We were tired from chiseling stone.

Hôq chô kah la dyoq koi kuôk.
then to return negative if yet like, why suffer

Then we returned and suffered a lot.

Tâáp tăng tudih diq tênh ku grâ lòng kaai.
to begin to work, do to arrive place, in, on over there I angry then to argue

We began to work reaching to over there. I was angry then I argued.

Do móon “Öq ngaai kom oih. Gayûk adâi.
he, she, it to speak do not anyone, who build up fire fire smoke I, myself

They (the French) said, “Don’t anyone build up the fire. There is smoke on me.”
The French among the Low Katu.

Dai kieng tdoot kieng cha kieng tæng
lo ngu leeo ngu ngi "lou."
I, myself to want to sit, stay to want to eat, to want to work, do
ba-aar. Gayuok maaiq oih. Òq ngaai tæng.
vaar. Chal chal laaw. Òq ngaai tæng.
paper, smoke all the time fire do not anyone, who to work, do
I want to sit, I want to eat, I want to work
on paper. There is a lot of smoke from the fire. Don't anyone make a fire."
di dongs madiq do leq yi madiq dong.
mei thëng sendi theh and taam ini beak heu.
already house one place he, she, it towards we (excl) one place house
The houses were together, theirs and ours were in the same place.

Hadiyok danuor cho takool jat manuoh. Ngkdi kah
la jat bai jat jat vem leem. Gi raw thi
then district to return eight ten person why negative

Gayuok butl Chek ul cha bu e yua kidô.
la bai tama jat bai jat bai jat vem. Vam leem
smoke village that hungry to eat afternoon future to order like this

Then the villagers returned, eighty people. Why wouldn't there be smoke in the village? Then we were hungry in the afternoon, they ordered like this.

But he takool jat Òq tdoot diq dák tdoot chox leq.
mei la jat bai jat jat verm leem. Gi ven zin and.
all we (incl) eight ten do not to sit, stay place, in, on now to sit there

All of us eighty, don't sit here, sit over

Dâng goq dâng chaneh tæng diq karuung
zën la jat bai jat jat verm leem. Gi ven zin and bring pot to bring unhusked (rice) to work, do place, in, on river

dyoq chok di yi tæng tæng goq tæng oih.
pu jen lei. la jat bai jat jat verm. gi ven zin and more there already we (excl) to work, do to work, do cooking pot to make fire

We brought cooking pots and rice to cook near the river there. We already cooked and made a fire.
ôq têng diq karuang dycq chok di
sê 겁  channelId ü ʃen เสิ
n do not to work, do place, in, on river yet there already
yi têng têng goq têng oih.
泣 겁 겁 ჩ iec.
we(excl) to work, do to work, do cooking pot to work, do fire
"Don't work at the river," yet we worked
"ยั่งแซงอยู่ให้แน่มัน," ยังดักเผาเทศอีก there already, we cooked and made the food.
เสือกุ้ย, แซงกุ้ย, ไหม้.
"ôq têng diq dôk gayûck abûçp.
"_cid 겁 ฿ ะ ำ เส้น ะ เส้น.
do not to work, do place, in, on now smoke grandfather
"Do not work here to put smoke on grandfather."
Chêk bût huîq bôôp ku grîng kalm hâkôp set
ขึ้น เขื่อน บ่อ ปลูก ข้าว นำ เทม แซงกุ้ย แซง
that village obey mouth I crowd in to explode to shake
goq set jong.
ี่ ำ เหมี่ยง.
cooking pot to shake basket, back
That village is to obey me. There was an explosion which shook the cooking pots and back baskets.
Sooq sooq tâq pddq dôk sooq pabot dôk leq.
ยั่ง ยั่ง เจ้า ปะ ำ เส้น ปะ เสื้อ แฟ.
to flee, hurry to flee, hurry from tower now to flee, hurry all towards
They fled from the tower, now they all fled over to here.
Do tamôh "Hau kôi biôk mai sooq
ทำ ตาม " อี เที่ยว บุก ไม่ ยั่ง
he, she, it to ask what like, why feast you(sing) to flee, hurry
ava di yum hai ava
อา ำ เที่ยว อะไร อา
uncle(older brothers) already night before uncle(older brothers)
môon gayûck tangai madôk môon gayûck.
ดูม แซงกุ้ย ดำม ดำม แซงกุ้ย.
to speak smoke day now to speak smoke
They asked, "Why are you having a feast? You fled." We answered, "Uncle, last night you said there was smoke in the daytime, now you say there is smoke."
พวกเขาเดินเหยียบ اله้า, "เป่าธัญญีแจ่มởล้อม
ลูกผัดก็บาลูกแจ่มเป่าล้มล้อมอย่ ใจ: "ลูกผัดแจ่มลูกแจ่มอย่ ยั่งปะเสื้อผู้ด้วย
ขา หลอดทุ่ใหม่ทำล่างยั่งปะเสื้่อผูด้วย."
The French among the Low Katu.

Ku yua tâeng cha sók leq karuung.
I to order to work, do to eat over there towards river

Ku yua pi sooq.
I to order they to flee

"I order you to make food over there at the river. I order them to flee." (Katu boss says)

Nleq pi sooq, hau mai duâdi yua ve gamak mai.
where they to flee what you (sing) to bear to order have large you (sing)

"Where will they go? How can you bear to order? Are you important?" (we said)

Hau ku chôm gamak.
(He said) "How can I be important.

Ava tâeng gayôk ngkôi kah ku yua
uncle(older brothers) to work, do smoke why negative I to order

bûol sooq sók leq. Dô mbeq kadâng rooi.
village to flee, hurry over there towards he, she, it only to hold stick, small

Uncle said there was smoke, why wouldn't I order the village to flee over there." He held only a small stick.

Kadâng mbeq kâbuôk dô soih oih soih oih
to hold only coconut he, she, it to put out fire to put out fire

tadâq tapêh adâq rôh tapêh. Adâq rôh tapêh adâq
to fan iron stand wind burn iron stand wind to burn iron stand here

roh tapêh adô.
to burn iron stand here

He held only a coconut palm to put out the fire. He waved it at the iron stand, and fanned, burning the iron stand. The wind burnt the iron stand here.
Ngaa kah soih oih mbiiq

anyone, who negative to put out fire to hit

phaai cho bot leq pddq.

must to return all towards tower

"Whoever does not put out the fire, we will beat them. They must all return to the tower."

La ngaa gluh chast loq dai.

if anyone, who to go outside do not to speak towards I, myself

"If anyone goes outside he will die by means of me."

La ngaa gluh, óōq móó leq dai

if anyone, who to go outside do not to speak towards I, myself

budd suui maaiq oih tur oih.

village to carry all the time firewood to carry on back firewood.

If anyone goes outside, don't tell me. I will beat him with a piece of firewood on his back all the time.

Lóng gayvók bing dong adók. Puk puí lóng gayvók.

very smoke full house now dusty with smoke

There is a lot of smoke filling up the houses now. It is dusty with smoke.

 trong "La kieng vōōq eqq. nhan eqq.
he, she to work, do if to want to go bowel movement to ask bowel movement

He said, "If you want to go to have a bowel movement, ask to have a bowel movement."

"Ô kakoh ava, ku kieng eqq."

"I to want bowel movement"

sigh worship uncle(older brothers) I to want bowel movement

"Oh respected uncle, I want to have a bowel movement."
The French among the Low Katu.

The French among the Low Katu.

Dô dông vôđiq eeq. Manų禹 ngaaĩ nal mo.
sê drm tê cell weed. monês kruy ban gê.

He, she, it to give to go bowel movement person anyone to know how many

He will allow us to go and have a bowel movement. Who knows how many people.

Dô kah- tamôh ku dyôq rô ri kah.
sê 三条 saemis hû tû vài ñê râ.

he, she, it negative to ask I more anything negative

He did not ask me anything more, no.

"Jeîkî hákk bôkô, yëhô, ngë na, nêm ji." I did not ask me anything more, no.

Pe ki vôđiq eeq eeq takê pe.

you(plu) to want to go bowel movement bowel movement up to you you(plu)

"If you want to go and have a bowel movement, go, it's up to you."

Hoq bâin gluh hoq bâin nlong hoq keh la

then to be able to go outside then to get tree, wood then easy if

ngaai kiêng eeq, tamôh, la ngaai kiêng

anyone, who to want bowel movement to ask if anyone, who to want

klôm, klôm.

to urinate to urinate

Then we were able to go outside, then we got wood then it was easy. If anyone wanted to have a bowel movement, they asked. If anyone wanted to urinate, they urinated.

Hadyôq dô' grâ "Hau pe vôđiq eeq, tamôh dôi.

then he, she, it angry what you(plu) to go bowel movement to ask I, myself

Then he was angry, "How can you go to have bowel movement, ask me."

Qi abûq yua tamôh, ngkôî kah tamôh.

already grandfather to order to ask why negative to ask

"Already grandfather ordered you to ask, why don't you ask."

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Song sâng tangai chóng chô. finished five day to give to return

After five days they allowed us to return. (to village)

Chô ve ĵâm thôn yi chô majât tangai chóng aq. to return have delicious when we return ten day to return emphasis

We returned, we were happy when we returned. We returned in ten days.

Dyq môt kôp tarûp yângông dâh. yet to enter to capture early morning morning (seven o’clock) fast

Still they entered, they captured us quickly early in the morning.

Tamôh “Hau mai môt.” “Try to enter. to ask what you(sing) to enter

We asked “How did you enter?”

Dô môôn “Dûnh tênh kâlâng.” Chek du ve. he, she, it to speak to go downhill to work, do road that who to have

They said, “We worked the road for a long time.” That is what happened.

Klûng ku ra. Dô môôn “Hau mai ra.” quickly I to go he, she, it to speak what you(sing) to go

I went quickly. He said, “Why did you come out?”

Ku môôn “Ku sâng mai yua tênh kâlâng.” I to speak I to hear you(sing) to order to work, do road

I said, “I heard you order to work the road.”

Dô tênh “Hau mai nhê ra mûi mai. he, she, it to work, do what you(sing) to need to go one, only you(sing)

He said, “How do you need to go out only you?”
The French among the Low Katu.

Kah mai yua budl ra.  

negative you(sing) to order village to go

"Didn't you order the village to go out."  

Hau mai ra? Mai yua tséng kalång.  

what you(sing) to go you(sing) to order to work, do road

"How can you go out?"  "You ordered to  

work on the road."

Hau mai dùdi ra mui mai. Mëq budl.  

what you(sing) to bear to go one, only you(sing) no village

How can you bear to go out only you?"  "The whole village." (is going)

Ku dômnh sång kô hadydq yi ra  

I to go downhill to hear particle then we(excl) to go

kah nal md tangai.  

negative to know how many day

I went down and listened then we went out, I don't know for how many days.

Sång tangai pe tangai md tangai md ve jëen.  

five day three day how many day how many to have money

Five days, three days, how many days is how much money you have.

Tangai sång jaak Tååi hadydq budl tséng.  

day five money, metal French then village to work, do

There were five French silver money for one day, then the village worked.

Majal sång nak. Bot aq yudq ngaai dydq.  

one time five classifier all emphasis negative anyone, who more

Five people at one time. That is all, there were not any more people.

Bot aq nik dyöp bot majät nak  

all emphasis this every all ten classifier all emphasis to work, do French
That was all of us, ten people who worked for the French.

Ku ra käq aduök. Ku ra pai buông.
I to go then Vietnamese I to go out to take boat

Then I went out to the Vietnamese. I went and took a boat.

Ku ra aduök talum dó talum Pine.
I go Vietnamese meet he,she, it meet Pine

When I went out to the Vietnamese, I met them the Pine French.

Dó móón "Daleq meh."
he,she, it to speak where particle

He asked "Where did you come from?"

Ku têng "Kakoh kuön ku ra pai buông."
I to work, do to worship valuable I to go to take boat

I said, "Oh respected one, I came out, I got a boat."

"Tabâel mai chông?" Ku têng "Tanu."
future you(sing) to row I to work, do day after tomorrow

"When are you rowing back?" I said, "I am going to fetch my horse."

"The day after tomorrow."

"Óq tanu mai chông. Tanu mai goop."
do not day after you(sing) to row day after tomorrow you(sing) to meet

"Don't row back the day after tomorrow."

The day after tomorrow you will meet (with us)

Tamreq mai duông têng kalâng. "Sâng?" "Sâng aq."
two days you(sing) to go downhill to work road to hear to hear emphasis

Two days later you will go down to work on the road. Do you hear?" "I hear."
The French among the Low Katu.

"Oh important valuable one, now the rice has arrived. The rice plants have many grains."

"We have bough some, go away to the fields now."

to arrive rice to have seed child to look after

"When the rice has seeds, the children can look after it."

"Look after the field then work like that; there are many people in your village."

"Five people work, five people return."

"Ten people stay. Then all return."

"Like you go down to work, that's all."

"Ten yet five classifier yet to go downhill to work all then to return"
Then you go down to work for five days and five people return; then five people go down to work for five days and return; that is ten altogether, then five more people go down to work. Then all return.

Song téng then kah adydq lóng kûk.
finished to work, do all negative yet then suffer

When you finish working all that you will not suffer any more.

Bot kûk Tâai téng kah ngaai téng
all suffer French to work, do negative anyone, who to work, do

mo Tâai téng kûk kuôq.
as much as French to work, do suffer very

We all suffered from what the French did, no-one did as much as the French did to make us suffer a lot.

La kah téng, mbîiq chêt. Bôk du chêt.
if negative to work, do to hit to die many who, which to die

If you did not work, they beat you, you could die. There were many who died.

Chêt ka-aai e mai lái chêt. Akonh Katok bil ravaai.
to die to be sick future you(sing) to see to die father Katok to lose soul

They died from sickness, you will see they died. Katok's father lost his soul, he died.

Song adêk diq Chachong Kivanh hadydq go sapat nak.
finished that, there place, in, on Chachong Kivanh then to order six class

After that Kivanh died in Chachong village, then they ordered six people. (to work)

Yudq mbîiq chêt ka-aai tâp diq sók.
negative to hit to die to be sick to bury place, in, on over there
They did not beat them, they died from sickness, we buried them over there.

Bak hanua tabodr jet dong chek
vin roman cam rin ree lau zin
to carry (on shoulder) long time ago two ten house that

Kajong teeng gamak.

Kajong to work, do large

We carried (them) on our backs a long time ago, Kajong was boss over twenty to thirty houses.

Di chat song adoko hadyoq blo kachang
reem zin twitter ao reem zing bui hang
already to die finished that, there then arrived, just time

tangai nloom Katu dok tak adoek.
zae naem
laam reen
zong.
day six months before Katu now to stab Vietnamese

They died, after that then it arrived the day in the past the Katu went to spear the Vietnamese.

Koop tong ra long sai
nluu zin dui zing li

to capture to tie behind back to go then to judge

padyoong patoott.

cause to stand cause to sit

They captured us and tied our hand behind our backs, then judged us and made us stand or sit.

Yi teeng dyop kamoi makamoi madarap teeng majet tangai.

we to work, do every year, age one year one time to work, do ten day

We worked every year, once a year we worked for ten days at a time.

Blo kase mui gluh dyop majet tangai

arrived, just month one, only to go outside every ten day

taeng hadyoq cho aq. Yi teeng kanoon atodh.

to work, do then to return emphasis we to work, do village over there
When the first month arrived we went out and worked every ten days, then returned. We worked in the village over there.

From our village from Arach village we first worked.

All that village over there was not captured.

We waited to work, we waited to return.

When the time arrived, we returned to work again.

We worked in the rain, we also worked in the cold weather, we also worked in the hot weather.

They died from working with the French; they were not alive any more.
The Katu and birds. (High Katu)

The Katu and birds. (موضوع) (的主题)

Yaal sói, sói mraaq, bóók, tam, brôong, liâm.
long tail tail peacock white black red good

The peacock's tail is long and beautiful, with many colours.

Bään dó, kieng bään dó, brûôq samaar.
to catch he,she,it to want to catch he,she,it to work,do trap

We make traps to catch them, we want to catch them.

to catch he,she,it with corn to work trap to catch to catch peacock

We catch it with corn. (in a trap) We make traps to catch it. To catch the peacocks.

Samaar, brûôq diq hare. Yi bään mraaq.
trap to work,do place,in, on field we(excl) to catch peacock

We make the traps in the field. We catch the peacocks.

Bään: la kah mai bään diq hare, nêk
to catch if negative you(sing) to catch place, in, on field that is

vaaih tāam nlóng gamak, dó bóq tāam nlóng.
have,create stalk tree,wood large he, she it to attach stalk tree,wood

We catch them; if you don't catch them in the field, then you have a big tree trunk, it attaches to the tree trunk.

Bóq dó yödl sói, loh masóng yödl sói.
to attach he,she,it long tail comparative armspread long tail

It attaches with its long tail, its tail is long, more than an armspread.
ដើម្បីចេញទងធា

Dó pach aq.

នែង ពី សប.

he, she, it to pull out emphasis

It pulls out the tail feathers.

មានទឹកឈីរក្រុមហិរញ្ញវត្ថុ។

Nâk anam yddl sói dó, dó pach aq.

ពៅ សបី កំដូង តុន, នែង ពី សប.

that is classifier long tail he, she, it he, she, it to pull out emphasis

Its tail is long, it pulls out the tail feathers.

ថ្មីមានម៉ាស៊ីន, មានទឹកឈីរក្រុមហិរញ្ញវត្ថុ។

Taak bó patruôch, dó pach aq.

កំដូង ពី អេស្រុន, នែង ពី សប.

to beat tree rain heavy rain he, she, it to pull out emphasis

When we beat the trees during the rainy season, they pull out their feathers.

នែងអេស្រុនពេលមានស្ថាធុណា, ខ្លីស្រាលពីនេះ.

Ngaaï kiêng cha-dch, nâk vôch lài.

ហើយ កូន នេះ នេះ, ពៅ ពីជា នេះ.

anyone, who to want to play that is to go to see

Whoever wants to play, then they go to see.

កូនអាហារអាហារដែលមាននេះចុះ.

Sói t'am nîông gamak, mo harik gamak.

នែង នេះ នេះ កើតកើត នេះ, មាន កើតកើត នេះ.

tail stalk tree, wood large like boa constrictor large

The tail on the tree trunk is big, as big as a big boa constrictor.

ទឹកឈីរក្រុមហិរញ្ញវត្ថុមានឈីរសុក្រីនុក, ឈីរសុក្រីនុកSide.

Adik yi sâng dó chill adik vôch lài.

ពៅនេះ ពៅនេះ ដូចក្នុង នេះ ពៅនេះ នេះ.

that we(excl) to hear he, she, it to cry out that to go to see

ve chill kidik, vôch lài.

ដូច នេះ នេះ, ពីជា នេះ.

to have to cry out like this to go to see

Then we hear it cry out then we go to see; when it calls out like this, we go to see.

បន្ទាប់មកនាយកនាយកមួយទុក់ឈីរក្រុមហិរញ្ញវត្ថុ, សម្រាប់ចេញដូចនេះ, អ្នកអាហារអាហារដែលមាននេះចុះ.

Ngaaï kiêng kuuk, kuuk, kiêng kah, kah.

នែង កូន កូន កូន, កូន, កូន នេះ, នេះ.

anyone, who to want to wear necklace wear necklace to want negative negative

Whoever wants to wear a necklace, whoever wears one, whoever does not want, does not.

ពៅដូចអាហារអាហារដែលមាននេះចុះ, នេះដូចនេះ, អ្នកអាហារអាហារដែលមាននេះចុះ.
The Katu and birds.

Mai bruôq hare, rarch chachat,


you(sing) to work, do field to pull out to plant

nik blèh aq.

this to loosen, remove emphasis

When you work the fields, you pull out (weeds), plant, then you take the feathers off (a bird).

Blèh sók bông toq,

to loosen, remove to put hole bamboo container like this hole bamboo

blèh sók bông toq.

to loosen, remove to put hole bamboo container

They take off the feathers, and put them in the hole of the bamboo container, like this in the hole of the bamboo container; they take them off and put them in the hole of the bamboo container.

Habu chô, chô Ashong hóm
diŋ karuung hóm.

late afternoon to return to return Ashong to bathe

In the afternoon they return to Ashong village, they bathe in the river.

Diŋ kalaang kuuk, pai atuôn th, kuuk

place, in on bamboo to wear necklace to take jewellery to wear necklace

chakrod, kuuk sóó mi raq. Liêm.

necklace to wear necklace tail peacock good

At the bamboo pipe where water comes out they put on necklaces, they take jewellery, wear necklaces, wear the feathers of the peacock. They are beautiful.

Bôök, kah mo mađô gamak aq.

white negative like one thing large emphasis
The feathers are white (and) big like this.  

Panong liém, panong kah ching.  

classifer good classifier negative decayed  

One is good, it does not decay.  

Chóöm kuuk takase, kuuk dyóq bóök.  

to be able to wear necklace one month to wear necklace do not white  

We can wear the necklace for a month, wear it, it will not be white.  

La liêm, ôu, patoq.  

if good to put away to put in bamboo  

If it is good we put it in the bamboo container.  

Paniën chik kuuk, raq tangai chik kuuk,  

child then to wear necklace all day then to wear necklace  

däh broq, majêt yim, broq aq.  

fast to break ten night to break emphasis  

Then the children wear them (necklaces), then they wear them all day, they are quickly broken, in ten nights they are broken.  

Katu ñép kum boq kuuk sóóí mraaq.  

Katu short also much to wear necklace tail peacock  

The Low Katu also wear the peacock's feathers a lot.  

Katu ñép müi sön mraaq, müi dó kuuk.  

Katu short one, only peacock one, only he, she, it to wear necklace  

The Low Katu only only wear the peacock's feathers, they only wear those.  

Kah abök kuuk, konh Katu yddi kuuk.  

negative many to wear necklace what Katu long to wear necklace
They do not wear many feathers like the High Katu wear.

Katu yddl bok kuuk kóong baak, mui
raaq leem leem ru, ngeq ru, yin.

Katu long much to wear necklace bracelet place of trees one, only

sóng mraaq anam chóm kuuk, ralaang kah arau.

Sóoi mayuul túnn, túnn diq kaydôm.

Tail drongo to wear(on head) to wear(on head) place, in, on hair bun

We wear the tail feathers of the hornbill in the hair bun.

Túnn sóoi mayuul túnn diq kaydôm.

To wear(on head) tail drongo to wear(on head) place, in, on hair bun

We wear the drongo tail feathers on the head, we wear them in the hair bun.

Túnn anô túnn, kah chóm,

To wear(on head) here to wear(on head) negative to be able

ayi kah bol túnn.

We(excl) negative able to wear(on head)

We wear it on the head here, we are not able, we are not able to put it in.

Hau ji túnn nanang triing, nó nanang

What we(excl) to wear(on head) wing eagle, black this wing

Triing, nó; sóoi triing dó túnn nó kdi.

Eagle, black this tail eagle, black he, she, it to wear(on head) this like

We wear the wings of the black eagle, the wings of the black eagle here; the tail of the black eagle here, they wear like this.
Do you know the about the tail of the black eagle?

They wear the feathers of the black eagle on the head like this, they wear the black eagle's feathers on the head.

We do not do anything else with the black eagle's feathers.

These Katu villages, we wear only the black eagle's feathers, the peacock's tail feathers, and the drongo's feathers.

We wear them on the head. The drongo's and the black bird's tail feathers, we wear them in the hair bun, in the headband they looks good.
The Katu and birds.

Kah chik tûn kohh nô.

negative then to wear (on head) what this.

We do not wear them on the head like this.

Nô achik tûn, sóói triing yi dóók.

this then to wear (on head) tail eagle, black we (excl) to name.

We wear the black eagle’s tail feathers like this, we say.

Kah takôh blông bêél ahaí.

negative older, important very when one day before.

Not a long time ago.

Saraau, gamak saraau md jarudp diq dong Kontuum.

Parrot large parrot like to descend place, in, on house Kontum.

The parrots are big like the ones which came down in the house in Kontum.

Diq laang Kontuum, bôk, nêk saraau, kah achim

place, in, on village Kontum many that is parrot negative bird.

Lao, katuîq dyôh anêk. Kat ntaak nô, kat ntaak.

Lao small small that to cut tongue this to cut tongue.

In the village at Kontum, there were many, parrots that is, not Lao birds, those are small. We cut this tongue.

Dô chaludt, kat tuîq md dik.

It feels rough and sore when they cut like this.

Chaludt; kat tuîq md dik, kah ludt.

rough, sore to cut small like this negative.

It is rough, sore; if they cut a little like this, it is not too sore. People cut it.
Kat, nêk anam dó chaludt, sok adô, sok
ha, geh sêm nê jœ jœ, hêm.movie, hêm adô, hêm
to cut that is classifier he,she, it rough, sore hair he,she, it hair
adô bông adyang.
he,she, it hole crock
They cut then it is rough, sore, its hair, its
hair they put in the opening of the crock.

Tagôt tatââh, ôm tavaak.
tââh sa kæm, ôm sa kæm.
to cover up over there to drink tree alcohol
They cover it up over there, they drink
tree alcohol.

Ôm tavaak, tamôh, tamôh, saraau, di
âm sa kæm, sa kæm, sa kæm, saraau, di

you(sing) to want to go outside
to drink tree alcohol to ask to ask parrot already
They drink, they ask the parrot, "Did you
want to go outside?"

ôm tavaak, tamôh, tamôh, saraau, di
âm sa kæm, sa kæm, sa kæm, saraau, di

already to go outside full î to sit, stay here already
It went outside; "I am already tired of
staying here."

Chööm dó cdi tââq bông dyang.
ôm jœ rëm sêm jœ sêm jœ

to be able he,she, it to answer from hole crock
It was able to answer from the opening of
the crock.

Paluh aq. Languôh.
cause to go out particle lonely
We sent it outside. It is lonely.

ôm tavaak, tamôh, tamôh, saraau, di

you(sing) to want to go outside
They drink, they ask the parrot, "Did you
want to go outside?"

ôm tavaak, tamôh, tamôh, saraau, di

already to go outside full î to sit, stay here already
It went outside; "I am already tired of
staying here."

Chööm dó cdi tââq bông dyang.
ôm jœ rëm sêm jœ sêm jœ

to be able he,she, it to answer from hole crock
It was able to answer from the opening of
the crock.

Paluh aq. Languôh.
cause to go out particle lonely
We sent it outside. It is lonely.
The Katu and birds.

Papraaq, móon, hau mai kieng cha, laläng kah məbən, mən, aarū ni gəŋg ʒa, ʒaːŋəŋəŋ ʒaŋ talk much to speak what you(sing) to want to eat other negative aaru kieng cha, mui proq Lao dō kieng dyoh. əə ləŋg ɡəŋg ṣa, mii mən dings mii ni hə ɡəŋg jəŋ thing to want to eat one, only pepper, red Lao he, she to want to peck

It talks, it says, '"What do you want to eat?' It only wants Lao peppers to peck.

Ngkönh dak pai. Vaaih tudk yua ɣiŋi ak Ɂi ni. ɣiŋi ak Ɂi ni why then to take have, create, become reach to to order
dó toot diq dong.
he, she, it to stay, sit place, in, on house

Why does it take them? They arrive, they order it to stay in the house.

Dó toot diq dong, vaaih
he, she, it to sit, stay place, in, on house have, create, become

bral tamóoi, vôôiq móon hare Ɂi.
beəŋ Ʉeendən, ɭiŋi nəeŋ ɭəŋəŋ ɭəŋəŋ
to arrive visitor to go to speak field already

It stays in the house, a visitor comes to say about the field.

Ɂi. Tudk tamóoi. Móon tamót tamóoi.
beəŋ Ʉeendən, ɭəŋəŋ ɭəŋəŋ ɭəŋəŋ ɭəŋəŋ.
already to reach visitor to speak cause to enter visitor

Already. The visitor arrives. It tells the visitor to come.

Tamót tamóoi kənən Da Nang tdo təŋ adə.
cause to enter visitor what Da Nang to sit, stay here

The visitor comes in like in Da Nang, he sits here.

Hare adə baaŋ saraau. Baaŋ saraau.
field here to catch parrot to catch parrot

In this field you can catch parrots. You are able to catch parrots.
The visitor says "Is it taboo or not?" The owner says, "No, why would it be taboo?"

A visitor from Da Nang comes now, he does not know whether to come in to see, he is afraid to see.

How can you have a bird which can talk, you cut its tongue, it is able to talk. You cut the tongue, it is able to cry out, it is able to speak like a person, then it sees the person does not come in.

Just because he, she, it fly he, she, it owner, boss what
The Katu and birds.

Then it goes and flies, flies to its owner, like to an owner like me, it flies.

It says, "Uncle, there is a visitor at the house." It says "There is a visitor in the house."

He says "Didn't you let one person in?"

He says "Already it said to come in."

He does not agree to come in.

That is like when I return, I say, "Why don't you come in?"

"This is the bird I caught, the parrot, I order it to let the visitors in."

pe móon, "Dai kah nal chóóm sarau sarau
ضع مأر، "ذت البارود جزم صراع صراع
you(plu) to speak I, myself negative to know to be able parrot
tamót, sar sau chóóm papraaq.
cause to enter to impersonate bamboo, small to be able to talk much
You say, "I did not know the parrot could let us in, it can impersonate in the bamboo, it can talk."

 sắc នេះ កើត ដៅ វាយ ច្រើ្ង បាល់ សាលារី, ដែល ក្នុង មើល យ៉ាង មិន គិត ស្ថិត, particle this like, why he,she, it to have to be able to catch parrot

ក្នុង ច្រើ្ង ពារ ។ ក្នុង កើត ែ ។

ដែល ដែល មាន ប្រការ ។ នេះ នេះ ពេញ ដែល ។
to have to be able talk much I this I negative already

Like this he is able to catch a parrot, it is able to talk. I have not already seen this.

ឯងបំនៃ សាលារី, ដែល ការ នារី, ដែល they to catch parrot you(plu) to cut wing you(plu)

សេច ដែល បង ស្វី ។ សេច ស្វូង ស្វី ។

ក្នុង ច្រើ្ង ដែល ពេញ ។ ក្នុង ច្រើ្ង ដែល ពេញ ។
to put in, for hole crock to put hole crock

They catch a parrot, you cut the wings, you put it in the opening of the crock. They put it in the opening of the crock.

អាច កើត ក្នុង សាលារី ដែល ការ ច្រើ្ង ដែល ស្វូង ស្វី ។

អាច ស្វូង ស្វី ។ អាច ស្វូង ស្វី ។
to ask to speak parrot you(sing) drunk to drink tree alcohol

The uncle asked, said, "Parrot, are you drunk from drinking tree alcohol?"

"អាច ស្វូង ស្វី ។ អាច ស្វូង ស្វី ។

អាច ស្វូង ស្វី ។
to ask to speak parrot you(sing) drunk to drink tree alcohol

My uncle gave it to drink. It can talk.

អាច ស្វូង ស្វី ។ អាច ស្វូង ស្វី ។

អាច ស្វូង ស្វី ។
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អាច ស្វូង ស្វី ។
to ask to speak parrot you(sing) drunk to drink tree alcohol

The uncle asked, said, "Parrot, are you drunk from drinking tree alcohol?"
The Katu and birds.

Aqow ane dqow, dqow achiq, móon Katu ta-íst
sóng sámg. kéng, kéng ayai, mêu háng sámg.
hot this hot bushknife to speak Katu cause to cut
chakung. Dó móon, ta-íst chakung hai, móon ayai.
shin he, she to speak cause to cut shin you(sing) to speak uncle
This is hot, the bushknife is hot, it said to
the Katu to cut the shin. It said, "Cut your
shin," to the uncle.

Dó par bddi, bóq tu nldóng, kalaang arap.
he, she, it to fly weed, grass to attach top tree, wood eagle to steal
It flew to the jungle, stayed in the top of
the tree, the eagle stole it.

Ayai châq chêk, bddr pe tangal dó
uncle to prevent that is, then two three day
saang kalaang arap.
to finish eagle to steal
The uncle prevented that, two or three
days after the eagle stole the parrot.

Saraau chóóm papraaq tuito. Móón dó gamak.
parrot to be able talk much small to say he, she, it big
The parrot is able to speak a little. It says
things are big.

Tam, diq Kontuum vaaih kabuh dó bóq
black place, in, on Kontum have, create, become clan
bung dong, vaaih diq Kontuum, saraau.
above house have, create, become place, in, on Kontum
It is black, its clan was living in Kontum, it
stayed above the house, the parrots are
in Kontum.
The lazy man. (Low Katu)

The lazy man.

Nloom diq Barâch ve mui du dyââng.

six months previously place, in, bon Barâch to have one, only who, which lazy

Before in Barach village there was one person who was lazy.

Bu di dó têng gamak. Hau yua dó dyââng hau yua.

but, he, she, it to work, do large what to order he, she lazy what to order

But he was important. How could we order him? He was lazy, how order him.

Dyââng dó kah duidi dó kah lazy he, she, it negative agree he, she, it negative
ddp vôi sqôt.

to bear to, agree, obey to go to harvest

He was lazy, he did not agree, he could not bear to go to harvest rice.

Mui la ve ganah palââng sóôt aviq dik palââng

one, only if to have season others to harvest rice this others

yua dó tap. Đô tap aviq. Ve dó tap.

to order he, she, to pound he, she, to pound rice to have he, she to pound

Only if it was the time for others to harvest rice, then they ordered him to pound rice. He pounded rice. He did pound rice.

Others would give him unhusked rice and corn. Then he cooked it and ate.
ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ 

nhū ឱសសុខ និង ឱសសុខ និង ឱសសុខ ឱសសុខ ឱសសុខ 
he, she, it lazy fish he, she, it negative then to capture 

adah ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ 

animal he, she, it negative to capture 

He was lazy, he did not catch fish or animals. 

ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ 

others negative to bear to, agree, obey he, she, it to have uncle uncle 

Others could not bear him. He had a younger and an older uncle. 

Ava ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុខ ដើម្បីកាន់ឱសសុ sigu้อย lua neytsi ketmai nesip baih neuk ji "khu ni samabimavat" ji kyeuyv "khu ni samabimavat." 

His older uncle was rich he said, "You do not have a father and mother, stay with me."

Ve ku bān kadiēl mai. Dō tāēm, "Rh, ku ku tūt. ām =input urykom, m." nhū, "kā, kā mū kām. to have I to get wife you he, she to work, do in negative I to stay, sit (uncle said) I will get a wife for you." He (ku kām mi) sāo ṭone abāt ma yē rā. "Dīmīt" sāo ṭone abāt "Dīmīt" sāo ṭone abāt. 

Tūt diq mai e mai yua ku kāk lek mū mū mū mū mū to sit, stay place, in, on you(sing) future you(sing) to order I tāēm hare. nhū sām. to work, do field
If I stay with you, you will order me to
work the fields."

"Thøi ava," dó téâng.
"Mai dyââng kîchek.
"Upê kîchek," nû nê." "Im pûjî, gîlî.
that's enough uncle he,she, it to work, do you(sing) lazy like that

"That's enough uncle" he said. "Like that
you are lazy.

Thøi mai tød t mûi mai."
pu mûi mûi mûi."
that's enough you(sing) to sit, stay one, only you(sing)

That's it, you stay only by yourself."}

Dô tød dô boch.
he, she it to sit, stay he, she, it to sleep

He stayed and slept.

Yua dô téâng hare, dô kah téâng.
ô uô ñê kë, ରମକ,Ôû ñê kë.
to order he, she, it to work, do field he, she, it negative to work, do

They ordered him to work fields, he did
not do it.

Bödî dô ve bûân aîtûch bûk. Dô bûk aîtûch.
but, he, she, it have to get chicken many he, she, it many chicken

But he did get many chickens. He had
many chickens.

E dô sâng ha-ul dô kîâng cha.
and ùû ñê ñê, yuul ñê yuul. ùû yuul. ùû yuul.
future he, she, it to hear to be hungry he, she, it to want to eat

When he would feel hungry, he wanted
to eat.

Bô dûng aîtûch leq palââng hadyôq
he, she, it to give chicken towards others then
palââng dûng dô chaneh.
other to give he, she, it unhusked(rice)

He gave chickens to others, then others
gave him unhusked rice and corn.
Hadyq dó cha dó bàn atuč.  

then he, she, it to eat he, she, it to get chicken.

Then he ate from getting chickens.  

Do kah kieng taeng hare.  

he, she, it negative to want to work, do field

He did not want to work fields.  

Do mui dó bàn atuč.  

he, she, it one, only he, she, it to be able to chicken

He only raised chickens.  

La dó bàn atuč e palâang ve adong  

if he, she, it to be able to chicken future others to have corn

e nek dó nhan. Do nhan adong palâang.  

future that is he, she, it to ask he, she to ask corn others

If he had chickens and others had corn, he asked for that. He asked for others' corn.

Ve palâang dong adong dó ha-du dó kah cha.  

have others to give corn he, she, it to put away he, she, it negative to eat

If others gave him corn, he put it away, he did not eat it.

Do bàn atuč. Bodi manuh anchok dó yu électrique.  

he, she, it to be able to chicken but person that he, she negative

rau nthaam. Do kah leng dah atuč.  

thing greedy he, she, it negative to kill to eat meat chicken

He had chickens. But that man was not greedy about eating. He did not kill and eat chickens.

Palâang món, "Mdq mai leng dah atuč  

others to speak no you(sing) to kill to eat meat chicken

dydq ul cha mai sang?"  

yet to be hungry to eat you(sing) to hear
The lazy man.

Others said, "You don't kill chickens to eat, don't you feel hungry still?"

Dó têng "Kah ayó atučh ku kah leng.
he,she,it to work,do negative to pity chicken I negative to kill

He said, "Don't I pity chickens, I do not kill them."

Many people sang ku truuiuh chiên mui takóh dyâäng.
many person to hear I to tell one,only older,important lazy

People heard me tell a story about one old person who was lazy.

Many people are lazy, that person was lazy. Many people are lazy.

That man before, I was still a child but he

That man was a child but he stayed in Barach village.

He was lazy. He was grown up like this, his father and mother were dead, only he made food by himself.

He did not have older and younger siblings.
Anô Kangông bôdi Kangông ntua akan ntua akonh.

*ônum sîblông, older Kangông but, Kangông different mother different father

He was Kangông's mother's older sibling, but with a different father and mother.

Dô tâng diq budl bodi dô

*ô he or she, it to work, do place, in, on village but he, she, it

tâng dông da ma dông amôq dêk.

*ô he or she, it to work, do house as like house grandmother that, there

He made a house in the village but he made a house like grandmother's house there.

Tangai dêk dô bôch dô kah tâng.

*ô day this he, she, it to sleep he, she, it negative to work, do

Now in the daytime he sleeps, he does not work.

Mo majât vaar dô kah cha. Ve bêöl dô cha.

*ô as much as ten occasion he, she, it negative to eat have when he, she, to eat

As many as ten times he does not eat.

Ve bêöl dô cha. Ve e palââng ayô dô

*ô to have when he, she, it to eat to have future others to pity he, she, it

palââng dông chane ma вал dô cha.

*ô others to give unhusked rice one time he, she, it to eat

Sometimes he eats. Sometimes others pity him, others give him unhusked rice or corn to eat one time.

Dôk mo dô chên goq gamak. Bôk dô cha.

*ô now as much as he, she, it to cook cooking pot large much he, she, it to eat

Now he ate a big pot of food. He ate a lot.

Dô cha mavaar long bôk.

*ô he, she, it to eat one time emphasis much
He ate a lot at one time.

One time he ate as much as two others.

When we (excl) returned towards Vietnamese person yet older, important

He was lazy to work fields. "Why don't you work?"

Don't you want a wife?" He said, "Why would I want a wife?"

Many wives and children cannot bear to work fields.

He did not work fields but he was fat.

He always stayed in the shade.
He did not do anything. He stayed inside the house.

Hau kah dó ramaq. Tangaai dó bôch
what negative he,she,it fat day he,she,it to sleep
hayum dó bôch. Lông ting cha.

night he,she,it to sleep then to follow to eat

Why wouldn’t he be fat? In the daytime he slept, at night he slept. He ate after others.

La palâang kah têng daam kâi dôk, dó
if others negative to work,do feast like,why now he,she,it

toot diq dong dó. Đô kah arau cha.
to sit,stay place,in, on house he,she,it he,she negative thing to eat

If others did not make a feast like now, he stayed in his house. He did not eat anything.

Đô têng gamak dó cha jêân tâsq Phaap.
he,she,it to work,do large he,she,it to eat money from French

He was important, he ate from money from the French.

Dông dó jêân. La dó ra leq aduôk,
to give he,she,it money if he,she to go out towards Vietnamese person

kol âm alak. Kol adâak dó dah.
to buy to drink alcohol to buy pig he,she,it to eat

They gave him money. If he went out to the Vietnamese, he bought alcohol. He bought pig to eat.

Kadiâl dó kah hô dòng dó bôk akôôń.
wife he,she,it negative to be able to give he,she,it many child

His wife was not able to give him many children.
The lazy man.

 Akron dob puon panong saang panong.  
 klian uth  pmon saang  saang.  
 child he, she, it four classifier five classifier  

He had four or five children.  

Nok si kadiel dob tudt mul do  
 mun leem pawul tle  leem mus  
 this is already wife he, she, it to sit, stay one, only he, she, it  

chadilq joung do kah dong kadiel kah dong akoon.  
 saa ni poon kee pawul saa pawul kee pawul  
 fan a whip he, she, it negative to give wife negative to give child  

His wife stayed by herself like this. He fanned himself on the bed, he did not give food to his children.

Do long kol atunch kol ado do cha do padyok.  
 nch leem pawul leem.  
 he, she, it then to buy chicken to buy duck he, she, it to eat he, she to mix  

He bought chickens and ducks, he mixed (them together) and ate them.

Akoon tudt kadiel tudt. Do long 66ch.  
 pawul leem pawul leem.  
 child to stay wife to sit, stay he, she, it very thin  

The children sat, the wife sat. He was very thin.

Do kah dong kadiel akoon do ting cha.  
 nch kee pawul pawul saa nch  
 he, she, it negative to give wife child he, she, it to follow to eat  

He did not let his wife and children eat after him.  

Do cho e la kah kadiel do  
 in  de  kee pawul  
 he, she, it to return future if negative wife he, she, it  

chel aq cho mbilq kadiel. Dodi do teeng gamak.  
 seu deel in  me pawul. leem nin deel pawul  
 to cook rice to return to hit wife but he, she to work, do big  

He returned and if his wife did not cook rice he would beat her. But he was important.  

Paliil dyang chek ngaai nhon ban do.  
 pai sed chaa deem  
 girl, woman lazy that is, then anyone, who to ask to get he, she, it
If a girl was lazy like that, who would ask for her.

Palang kah nhan. Hau palang nhan. Do o dyang.
people like that she. they like she. do o be lazy.
others negative to ask what others to ask her, she sigh lazy

Others would not ask for her. How would others ask. Oh, she is lazy.

Pdruih kidik dyang palang kah doop.
man like that lazy others negative to bear to, agree, obey

Others do not agree to a lazy man like that.

Palang kah doop do. Palang kah nhan kadiel.
people do. people like she. people negative to ask wife

Others do not agree to have him. People do not want a lazy person for a wife.

Padil kidik do dyang palang kah doop.
girl, woman like that she, she, it lazy others negative to bear to, agree

A girl like that who is lazy, others do not agree to have her.

M66n "Doq nhan do. Do dyang."
mom "do not be she, she. do be lazy."
to speak do not to ask her, she, it he, she, it lazy

They say "Don't ask for her. She is lazy."

Do tdot mui do. Tsiang cha mui do.
and she went up and down. they eat and went
he, she, it to stay one, only he, she, it to do to eat only he, she

He (the son) stayed by himself. He made food and ate by himself.

Nleq kah ve mbiiq. Ve mbiiq do kum dyang.
where negative to have to hit to have to hit he, she, it also lazy

Of course they beat him. They beat him because he was lazy.
The lazy man.

Ama aməeq dó mbiiq mbiiq.
father mother he, she, it to hit little

His father and mother beat him a little.

Nôk di kdi Tu dik dyâång aq aməeq dó kah mbiiq.
like this like Tu this lazy emphasis mother he, she, it negative to hit

He was lazy like Tu here is lazy; his mother did not beat him.

Sôk dó niên dó kah mbiiq.
when he, she, it child he, she, it negative to hit

When he was small, she did not beat yamalo obo buoy, mbâeolulo bîthi.

Hau kakhîn dó têông ayô. Hau dudî mbiiq ayô.
what to be afraid he, she, it to work, do pity what to agree to hit to pity

How was she afraid? She pitied him. 

How could she beat him?

Mandîh Katu dyâång kîchêk, palââng kah doop.

Others cannot bear a Katu person who is lazy like that.

Vôôîq leq kanôón palââng palââng kah dôông cha.
go to towards village others others negative to give to eat

If he goes to others' village, they do not give him to eat.

Hau dó cha. La dó kîêng cha, ve dó têông.
what he, she, it to eat if he, she to want to eat to have he, she to work, do

What does he eat? If he wants to eat, he makes it.

Dô kah têông hau rau dó cha.
he, she, it negative to work, do what thing he, she, it to eat

If he does not make it, what will he eat?
he, she, i, it to be afraid to steal then others to kill

Then he is afraid to steal what is others.

They would kill him.

two grandmother to flee, hurry towards mountain

older, important like mother this

The two grandmothers fled to the jungle,

old people like the grandmother here.

I to name aunt sister place, in, on he, she, it one, only classifier already

husband to die one, only classifier yet one, only yet husband

I call her aunt. One of them, her husband was already dead. One still had a husband.

When I went out to the Vietnamese, when I fled to the Vietnamese, those grandmothers cried.

She cried, she said "That's enough."

You will not see me. I will not see you.
The lazy man.

Amēaŋ mui akōñ dō soq tik leq.
 mother one, only child he, she, it to flee, hurry here

One grandmother’s child fled over here.
The livelihood of the Low Katu (High Katu)

Katu ëep. Bok lalâi; praaq pe nhât, kah sang.

Katu short much different, to speak you(plu) fast negative to hear.

The Low Katu are very different; you speak fast, we (High Katu) cannot understand.

Kol tatdoł. Brudq arang, brudq kapaaîh.

Kapaaîh taanh chadô taanh. Tapok haraang choh haraang.

They clear the fields. They work with dry wood and make cotton.

Kapaaîh taanh chadô taanh. Tapok haraang choh haraang.

cotton to weave later to weave to put cotton there cotton

Then they weave cotton. They put the cotton over there.

Saang anëk, pajaroîm.

to finish that to go together

After that they go to the fields together.

Tangai kdi patông patông sarô, och hare saang

day like, why to clear to clear future to burn field to finish

uch hare, sarô choh choh boor tangai chat.

In the daytime they clear the fields and burn them. When they finish burning the fields, they will plant then two days later the plants sprout.

Boor tangai dóôk mphok. Araw aving achiq, lôôm atunôch
dong aving, akoq aving, kidô akoq aving.

to give hoe, small head hoe, small like this head hoe, small
They put it aside to plant for two days. With a small hoe and bushknife, they rub the liver of a chicken on the head of the small hoe; on the head of the hoe like this.

Kidô aqoq aving. Kidô dôk tatiêp. gînêk têk têk gînêk. Gînêk nêk têk. like this head hoe, small like this to name to eat together

The head of the hoe is like this. We say they allow them to eat together like this.

Tatiêp araq chak manuîh dông anêk tatiêp. ñëgûm alak xok amûn têkû nêk dông ñëgûm. to eat together all body person to give that to eat together

All the people eat together, they allow them to eat together.

Tîp nêk, loôm atûkch, ñûm ñeûm, amûn xakar, to eat together that is liver chicken

Then they eat the chicken liver together.

kadôóng anêk dîawug. Saang tiîp, dôk aqoq aving. têkû têk ñëgûm ñëgûm. ñëgûm ñëgûm, nêk têk têk gînêk. fish that rice, glutinous to finish to eat to name head hoe, small that fish and glutinous rice. After eating together, we say they hold the head of the hoe.

Dông tiîp kadôóng. Dông ji haro hariang hayîr. têkû ñëgûm têkû. têkû têk ñëgûm ñëgûm. to give to eat together fish to give we(excl) rice hundred to rise

Let us eat fish together. Give us a hundred rice plants to spring up.

Trua, kabrua kabrodok, choòi haro. têkû, têkû ñëgûm ñëgûm, ñëgûm ñëgûm. then ceremony to plant rice

Then they have the ceremony to ask the spirits for good crops when planting rice.

Och kâtuiq, kah hare pablong. Sok tânîq. ñëgûm ñëgûm, têkû têkû ñëgûm ñëgûm. ñëgûm ñëgûm. to burn small negative field very to clear together
They burn a small field, not a very big one. They work to clear it together.

They clear the small trees. Then they clear the big fields like that. It is too hot, they do not cut down the big trees, they do not burn randomly. They work to clear the small trees.

They drink juice, like I said before, they drink juice in the field. They make glutinous rice.

When it reaches the time to eat rice, then they eat rice, then they make food and give it to the cousins. That is what I do when harvesting rice.

Then later they roast corn and give it to the cousins.
They give bird stew. It is very strong tree alcohol, the tree is bigger than the large 'bara' tree.

It is delicious to eat. We gather the sweet leaves, we can drink the juice.

We can eat the fruit. We Katu have a lot of alcohol trees.

The Bhee people work with sugarcane which the bad spirits plant. (it grows in jungle)

It is like the bad spirits' tree alcohol. We give people the juice of the 'bara' tree, if it does not have bad spirits.

If it is the 'bara' tree, there can be bad spirits.

There are very bad spirits. The alcohol of the 'tavaak' tree is delicious. The stalk of the alcohol tree is delicious.
The livelihood of the Low Katu

Tavaak, kah brōŋg ngaam khonh kayōng, khonh tavaak ngaam.

The alcohol tree is not red, it is sweet like tree(sweet) what tree alcohol sweet

The alcohol tree is not red, it is sweet like the 'kayoong' tree, like the sweet tree alcohol.

Pandrūi hm tavaak, bōl, kah nal rau riq.

The men drink tree alcohol, they get drunk and do not know anything.

Pandrūi hm tavaak, bōl, kah nal rau riq.

The men drink tree alcohol drunk negative to know thing

They get drunk from drinking tree alcohol; they have stew, they catch sweet fish, I do not know what to say.

Iem, lōh daak ataa, iem, ngaam.

It is more delicious than sugarcane juice, it is delicious and sweet.

Ngaam tavaak. Thōq hm ngaam.

Ngaam tavaak.  Thou he drink. I eat

sweet tree alcohol to believe, obey, able to drink sweet

Tree alcohol is sweet. You believe it, it is sweet to drink.

Ngkar nloong atang, ngkar dō atang, bōl tavaak

The bark of the tree is bitter, its bark is bitter, you get drunk from the tree alcohol; you get drunk from the bark of the tree, it is bitter. You get drunk. I drink a lot of it.
We do not go up there. We wear the bark of trees; we have cotton, like you say you wear the tree bark from the 'lieng' tree.

We make cotton from the 'lieng' tree, it makes good thread. We beat the bark of the tree.

It is cold here, we do not have blouses and skirts. We do not have mats. I already went (to the Low Kaatu), I did not understand them.

They do not say 'bruɔq' they say 'tak'. (for work)

We say 'chana' for food, you Low Katu) say 'tarong', to make food.
The livelihood of the Low Katu

VOOCH NEEH MAI CHA CHANA. PE MDONG. "NEEH, NGEA MEE, MA JEE JAM. ME MAEM, "MEE, TO GO NANCY YOU(SING) TO EAT FOOD YOU(PLU) TO SPEAK NANCY

VOOCH TAK TARONG." 
NGA DAIN SAI." TO GO TO MAKE FOOD

"GO NANCY, YOU EAT FOOD." YOU SAY, "NEEH, MEE, JEE GHEE." "NEEH, GO AND MAKE FOOD." KATU YODOL YI DOOK DO. DO DOOK YI KATU SIEP. KATU LONG WEE(EXCL) TO NAME HE,SHE,IT HE,SHE,IT TO NAME WE(EXCL) KATU SHORT

WE CALL THEM THE HIGH KATU. THEY CALL US THE LOW KATU.

DO YODOL PABLONG ATAEH. KATU SIEP DAN ADOUK. HE,SHE,IT LONG VERY UP THERE KATU SHORT NEAR VIETNAMESE

THEY ARE VERY FAR AWAY OVER THERE. THE LOW KATU ARE NEAR THE VIETNAMESE.

PE DOOK YI KATU SIEP. AN DIEM. LA KU TDOT FEE THAN SI NGEA ROU. SIE NUI. LEE YEE SEE YOU(PLU) TO NAME WE(EXCL) KATU SHORT AN DIEM. IF I TO STAY, SIT

VIL DO. LOH MAKASE, KU NAL, BOK KU NAL.

HE, SHE, COMPARATIVE ONE MONTH I TO KNOW MUCH I TO KNOW

YOU CALL US THE LOW KATU. AT AN DIEM. IF I STAY IN THEIR VILLAGE A MONTH, I WILL UNDERSTAND THEM, I WILL KNOW A LOT.

KAH PON VOOCH KATU SIEP. BAANG CHANEH ADOUK.

NEGATIVE TO BE DARING TO GO KATU SHORT TO BRING UNHUHKED RICE VIETNAMESE

WE ARE AFRAID TO GO TO THE LOW KATU. WE BROUGHT UNHUHKED RICE TO THE VIETNAMESE.

CHANGAAI. NGAAI CHI NAL, KAH VOOCH.

FAR ANYONE, WHO WANT TO TO KNOW NEGATIVE TO GO

IT IS A LONG WAY. WHO WANTS TO KNOW NEGATIVE TO KNOW NEGATIVE TO GO (ABOUT IT), WE DID NOT GO.

KAH NAL, KAH VOOCH. KAH BANAA VOOCH.

NEGATIVE TO KNOW NEGATIVE TO GO NEGATIVE TO BE ABLE TO GO

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We did not know (about it), we did not go. We were not able to go.

Bdr pe ját puññ sâang ját pe vêôch.
Sêm âu sêm sêm sêm sêm łoż.
two three ten four five ten you(plu) to go

Twenty or thirty, forty five of you went.

Bdk pe Bheê bâän yi. Yi bâän
Sêm âu sêm sêm sêm sêm łoż.
many you(plu) Bheê to catch we(excl) we(excl) to catch

Bdr panong yi bâän.
Sêm sêm sêm sêm sêm łoż.
two class we(excl) to catch

Many of you Bheê people caught us. We caught two, we caught them.

Yôông ku vêôch, ku kah arau, kah arau
Sêm âu łoż, sêm sêm sêm sêm sêm łoż.
with I to go I negative thing negative thing

vaâih, mui pananh.
ơóm, mui phaâinh.
have, create, become one, only crossbow

When I went, I did not have anything, only a crossbow.

Mai nal trah bâän kadôông, trah juđîl.
Lu sêm sêm sêm sêm sêm sêm, sêm sêm sêm sêm sêm sêm sêm sêm.
you(sing) to know to fish to catch fish to fish fish net

Do you know about catching fish in a net?

Yi kôöp diq karuung.
Sêm sêm sêm sêm sêm sêm.
we to capture place, in, on river

We caught them at the river.
The men's house.  (High Katu)

Móón diq guol arau dóók diq
sæm, dí jëẽó, oš sëet, dí

"to speak place, in, on communal house thing to name place, in, on"

guol. Díq guol, nö niën tadâm
šèed. dí jëẽó, in buòm sæm

"communal house place, in, on communal house this child young man"

tod diq guol; harau sari ndyal man
šèed. dí jëẽó; sëet, oš sëet bòú, mìm

to sit, stay place, in, on communal house what cloth loincloth near

tadâm dóók arau aúðh, kayðõm, niën tadâm dóók.

"young man to name thing jewellery hair bun child young man to name"

I will talk about in the men's house. What can I say about in the men's house. The young men stay there with the cloth and loincloths near; the young men call them jewellery and hairbuns.

Rau tanak, sok jëong niën tadâm dóók diq
šèed, jëẽó, ŋen sëet buòm sæm dëet dí

"thing dagger hair wig child young man to name place, in, on"

guol. Hau chiing chagdr dóók diq guol.
šèed. jëẽó jëẽó jëẽó jëẽó, jëẽó dëet dí

"communal house what gong drum to put aside place, in, on communal house"

The young men put the daggers and wigs in the men's house. They put aside the gongs and drums there.

Sok manuõi drung kôm kôh sok aðuõk nêk, kàt, šàn mëen saj geëns jëet aëkk dëm, ró, hair person long hair what hair Vietnamese that is to cut

brùòq chik kôl tâòq Katu, kôl tâòq Bhhè, sok jëong.

"to work then to buy from Katu to buy from Bhhè hair wig"

People's long hair like the hair of Vietnamese there, they have it cut, they work with it, then they buy hair wigs from the Katu and the Bhee people.

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Chik kol tâq Katu; sok, di kaah drung sok  
ken grin nhep nhep; keng, chin ruot oei chin  
then to buy from Katu hair already to see long hair

dai, bok sok jông, kayôm gamak.  
tho, chin khep kru, nhep chin chin.  
I, myself many hair wig hair bun large

Then they buy hair from the Low Katu;  
you already saw the long hair, my hair,  
there were many wigs and large

hairbuns.

Chik pôh brông, chik bruôg kavaq, chik bruôg  
chin chêk bai, chin bêng nga, chin bêng  
then to weave red thread red to work work to stir then to work

dângûk, yông brông, yông balu, Katu.  
câmûn, nûn nai, nûn mân jëk, nôp.  
headband with red with seed Katu

Then they (Katu) sew in red thread, then  
they make and stir in red dye, then they  
make headbands with red and with

seeds.

Hau sanam, kông baak, chakrôol, taraak,  
ën samû, nêm thôn, chôi, chid, sâmâ,  
what decoration bracelet silver necklace earring, white

matûn, sok jông, kayôm, kông kuuk.  
mêîn, chin kru, chôm, nêm nâm.  
necclace, white seed hair wig hair bun bracelet to wear necklace

There is jewellery, silver bracelets,  
necclaces, white earrings, white seed

necklaces, hair wigs, hairbuns and  
bracelets to wear.

Chakông. Nêk sanam Katu.  
jerân. chin samû nga.  
ring that is decoration Katu

And rings. These are the decorations of  
the Katu.
The men's house.

Hayim, mui niën tadâm bôch, kiêng bôch
sêng, diq darâng, bôch diq darâng, kiêng
night one, only child young man to sleep to want to sleep
Diq bôch kalông gudl; kahôôq, bôch diq darâng.
diêng kâlông gudl; kahôôq, bôch diq darâng.
to sleep inside communal house to sweat to sleep place, in on house on stilts to want

At night only the young men sleep there; they want to sleep upstairs, they want to sleep inside the men's house; they sweat, want to sleep up off the ground.

Vaaïh ngaai, vaaïh jamuông,
have, create, become anyone who have, create, become to sleep.

Bôch diq jamuông. Dong jamuông.
to sleep place, in on house to sleep

Whoever has someone to sleep with before they are married, they sleep at the place with the girl. They sleep with the girl at her house.

Kah vaaïh jamuông, bôch diq gudl.
negative have, create, become to sleep place, in, on communal house

If they do not have a girl to sleep with, they sleep in the men's house.

Dong ndil bôch.
house woman, girl to sleep

Or they sleep in the girl's house.

Nêk, ddoq mat kiêng loop mat, vaaïh
that is then sun to want sunset have, create, become
takôh ôm tavaâk habu.
older, important to drink tree alcohol late afternoon

Then, when it is sunset, the older men drink tree alcohol in the late afternoon.

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Vaaih ngaai, bok tavaak.

have, create, become anyone who much tree alcohol

Some have a lot of tree alcohol.

Vaaih ngaai yi tdo. Ddq val hayim.

have, create, become anyone who we (excl) to sit, stay then to return night

Some of us stay. Then they return at night.

Kieng papraaq, kieng ôm tavaak.

to want talk much to want to drink tree alcohol

They want to talk and drink tree alcohol.

 предостях ширма, употребляют.

Nêk vaai paniën, tdo darâang, vaai

that is to have child to sit, stay house on stilts to have

takôh ôm tavaak, kalôông guôl.

older, important to drink tree alcohol inside communal house

Then we have the young people stay on the verandah, the older men drink tree alcohol inside the men’s house.

Paniën tadâm kah chik ôm tavaak.

child young man negative then to drink tree alcohol

Ôm tavaak. Ôm tavaak.

to drink tree alcohol to drink tree alcohol

The young people do not drink tree alcohol.

The men drink it.

Bddr pe pangaan, bok alaang, cha-dôh alaang. Mui

two three one dish to go uphill outside to play outside, only

pakoh, takôh hddq ôm tavaak, papraaq.

father older, important more, yet to drink tree alcohol talk much
The men’s house.

After two or three large dishes (of alcohol), they go up and play outside. Then only the fathers, the older men drink tree alcohol and talk a lot.

Ngaai maq praq tong hayim, chô Ashong.

Whoever who is able, talks all night, to return Ashong.

Nien tadâm hông tout agudl.

child young man more, yet to sit, stay communal house.

Then the young men stay in the men’s house.

Ngaai kiyng bôl, bôl, kiyng kah, kah.

anyone, who to want drunk drunk to want negative negative

Whoever wants to be drunk, gets drunk, whoever does not want to, does not.

bôl ôm la kah jeeng tavaak; nal
drank to drink if negative all tree alcohol to know
ôm jeeng tavaak.
drink all tree alcohol

to work container to drink

They are drunk from drinking, if all the tree alcohol is not gone, they know how to drink all the tree alcohol.

Brûôq balok, ôm. Brûôq balok, ôm.
to work to sprinkle to drink to work container to drink

They sprinkle water and drink.

Brûôq balok bang adyang. Bok dòng diq pangaan,
to work container flat crock many to give place, in, on one dish

jahuang, diq bok, bóq diq ngkô.

place, in, on dish to attach place, in, on bamboo
They make a container to put flat in the crock. Many put the alcohol on the place in the dish, in the big plate, in the dish, they put it into the bamboo pipe.

They make a dish. We use 'pao', 'abang' and 'rajo' bamboo to make dishes.

We do not have dishes and large plates.

If we want to have a dish, a large plate, we drink from the plate and dish; if we want to have a teapot, we drink from the teapot.

With a cooking pot. If they want to use a frying pan, they give it in a frying pan. If they have a pot, they give it in a pot.
The men's house.

If we have plates and cups, we bring it in cups; if we do not have, we bring it on leaves.

They bring the cooking pot, they bring it and drink tree alcohol noisily.

Pandil nik chacha priiq. Chik cha ataau diq
woman, girl this to eat banana then to eat sugarcane place, in, on
house to eat leaf to eat manioc that is woman, girl

Then the women eat bananas, then they eat sugarcane in the house and leaves and manioc, that is for the women to do.

Pandruih kah tōdq cha, ndruih mui
food one, only tree alcohol then to work negative comparative

Iém. Hau mai bruóq nga, nga nga nga. Kah
snack, food to work wine that is negative

pachaq haro, kah pachaq diéug.

The men do not want to eat, their only food is tree alcohol. They make it, nothing is more tasty. What do you do to make that rice wine? They do not forbid the ordinary rice and gluttonous rice.

Choh mai bruóq yóng alâang ki, yóng haro,
with rice, gluttonous wine you(sing) to work
You plant (rice), you will make it (rice wine) with others; you make wine with ordinary rice and glutinous rice.

Di'ouq haro, něk pandil chik cha, paniên cha.  
rice, glutinous rice that is woman, girl then to eat child to eat

Then the women and children eat glutinous rice and ordinary rice.

Tavaak, pandruuh vaaih,  
man, boy have, create, become future  
tavaak: hau mai dūdi nya.  
man, woman only to bear wine

The men will have tree alcohol; how can you bear to have manioc wine.

Mu'ī tavaak, mu'ī nya, něk iâm.  
one, only man, woman, man, only to bear wine

Only tree alcohol and manioc wine are delicious.

Bē'āl kah vaaih tavaak, nya pe bruōq bōk.  
when negative have, create, become tree alcohol wine you(plu) to work much

When you do not have tree alcohol, you make a lot of manioc wine.

Bōk tavaak, Katu ydd1, kah maq chik  
much tree alcohol Katu long negative to be able then

ôm, kah maq chik bruōq bōk tavaak.  
to drink negative to be able then to work much tree alcohol

The High Katu have much tree alcohol, they are not able to drink it all; they are not able to make a lot of tree alcohol.

Mu'ī baruha aduōk něk bōk kah arau  
one, only alcohol tree Vietnamese that is many negative thing

dyoq nuuōn móōn. Hau chik truuih dyoq.  
more to be able to speak what then to tell more
The men's house.

Only the Vietnamese have a lot of the 'barua' alcohol tree; there is nothing more I can say. I don't know what more to say.

Bään danah sä guol, chô chadâäng.

They get the meat in the men's house, to catch meat in, for communal house to return to bring.

ơ guol nêk yi siiq diq guol,

They get the meat in the men's house, they return and bring it.

dah diq guol, ap.

in communal house that is we(excl) to play drums place, in, on communal house to eat meat place, in, on communal house to cook.

Then in the men's house we play drums and cook and eat meat.

Diq guol, mui ndruih.

place, in, on communal house one, only man

There are only men in the men's house.

La ndil chadâäng adong, dó chen, mai nal.

if woman, girl to bring house he, she, it to cook you(sing) to know.

If the women bring corn, they cook it you.

Ap, chadâäng pandil nêk, koh khî nô ku

Je khaa bâñh uè phây vân nhâng nichti, phâ y

to cook to bring woman, girl that is what future this I

to catch meat wife I mother I to bring firewood

to bring water to collect water to bring communal house place, in, on

guol anêk sarông daak diq dyang.

communal house that bamboo water place, in, on crock
They cook and those women bring it; like if I catch meat, my wife and my mother collect and bring firewood, they bring water; they collect water and bring to the men's house; in that men's house they put a bamboo pipe of water into the crock.

In the daytime they go to get it; for example my wife tells you to put aside the crock in the men's house.

They collect water; there are men in that men's house to pour, then my wife goes and sneaks, she sneaks near the men waiting at the centre post.

There is only one large centre post, five handspreads across. We call it the big centre post.
In the husband's house.

If you bought cloth then to bring cloth to bring loincloth to enter men's house

If you buy (things); then they bring loincloths and enter the men's house

Your visit is welcomed in the house, brothers in the house

To enter visitor wife's brothers good, well to enter house

have good, well like, able to be able to enter

are not good (taboo), they cannot

to hear wife's brothers uncle (older brothers)

's cousins that is to enter communal house

you hear, the wife's brothers, (older brothers), father's cousins, enter the men's house

it to enter house negative men's house cause to enter house

enter the (family) house, not the house. They enter the house.

to enter men's house also to be able classifier household to be able
If the visitors enter the men’s house, the whole household is able to go in (to the family house).

Dông chana, vaaih ngaai kah
thió chaw, chaw, wiih thió

to give food have,create,become anyone,who negative

vaaih kruung, dông mui bodi.

have,create,become stew,vegetable to give one,only weed,grass

We give them food, if someone does not have vegetable stew, we give only leaves.

Vaaih kruung, dông yóong kruung.

have,create,become stew,vegetable to give with stew,vegetable

yóong bodi, yóong kruung vaaih arau

with weed,grass with stew,vegetable have,create,become thing

atutch. Vaaih chêt atutch, vaaih

chicken have,create,become to die chicken have,create,become

a-bök vaaih kadóong, vaaih achim

pig have,create,become fish have,create,become bird

vaaih danah chik panaq dông tamói diq gwul.

have,create meat then to make to give visitor place,in, on communal house

If they have vegetable stew, they give stew with leaves; with vegetable stew they have things like chicken. They kill a chicken, they have pigs and fish and birds and meat, then they make it and give it to the visitors in the men’s house.

Toôn jêt harau.

They (the visitors) give back ten things.

Cha machau, liêm machau. Choh dong tame, pach

sai mëe, sau mëe. ngek thëe caw, þëi
to eat shell good shell to plant house new to pull out

banaan, yi mëeën, pach banaan klaang daak.

ëmëm, þëi mëeën, þëi mëmëc nòk ùk.

floor we(excl) to speak to pull out floor to pour down(funnel) water
eat worms from shells, they are great. When they build a new house, pull out the old and make a new one, we say pull out the floor, and pour new on it.

 proyectos la plataforma, colocan. Cuando construyen una nueva casa, sacan la vieja y hacen una nueva. Hacemos el juego de sacar la base y poner nueva.

tåñq dong lalâi nêk luch

uphill from house different that is finished
dok, choh dong tame.

去上坡从新房子不同的那一个完成

tåñq gô-mi le le

go up from a different house, then the village goes up to plant a new

 proyectos de nuevo, a continuación, las aldeas suben para plantar nuevas.

bandon tame diêng tamòöi möt saang.

plant out floor new taboo visitor to enter after that

plantar de nuevo, después, los visitantes deben esperar.

saang kase ve dông tamòöi möt, manuih

finish month to have to give visitor to enter person

el último mes, deben dar la entrada a la persona.

möt gudl.

live to enter communal house

entrar al hogar comunitario

the end of the month they allow the visitors to enter, the people do not enter mon's house.

al final del mes, permiten el acceso a los visitantes, la gente no ingresa al hogar de mon.

vôôch juck, möt, möt nik,

in addition, in addition, in addition

order to go to persuade to enter to enter this
tavaak, ve tamòöi möt avil.

es un día para visitar, para visitar, es un día para visitar.

drink tree alcohol to have visitor to enter village

beber alcohol del árbol para hacer que el visitante entre al pueblo

order to come and negotiate, then enter, they drink tree alcohol, the people enter the village.

ordenar para llegar y negociar, luego entrar, beben alcohol del árbol, las personas entran al pueblo.

chim tame. Song tavaak.

escuchar, cantar tavaak.

new finished tree alcohol

alcohol nuevo acabado del árbol
There is a new floor. The tree alcohol is finished.

You new arrivals bring pigs and birds.

With spears they chase away bad spirits in the house, they chase them away from the men's house.

You are like us, let us build a new floor, others will enter.

We go outside to the river to catch fish, we cut up chickens and make glutinous rice. You enter then, we Katu are many.

Then you (visitors) enter our house with those pigs.
we fish to you. We drink tree in the men’s house.

diq bddi, arach.
di benn, saaj.

keep place, in, on weed, grass taboo

kah ní to sleep in the jungle.

kah tamót tamóoi u a.
trí sa in di sääddi, saamtej, dí.
negative cause to enter visitor crazy

not let visitors enter haphazardly.

kah ji dong tamót,
di yíng negative we(excl) to give cause to enter already

jad kase. Pách bandon. Pách saang
reën sa sa. píng yah Bên. píng saaj
we reach to month to pull out floor to pull out finish

anék, kah tamót tamóoi di.
reën, trí sa in di sääddi, saamtej.
that negative cause to enter visitor already

not let them enter the men’s it is not the month yet. They make tor. When they finish that house, do not let the visitors enter.

ko kidik. Ve tamót tamóoi.
trí hini. yah sa in di sääddi.
month like this to have cause to enter visitor

ko this for one month. Then the can enter.

tamóoi nèk, vaaíh bdk, majét;
saamtej, xée, xajmam saamtej, sa saaj;

to enter visitor that is have, create, become many ten

lch majét nèk pe mót, jarip danong.
leel sa in di sääddi, saamtej, sa saaj.
create comparative ten that is you(plu) to enter every household

the visitors can enter; there are ten; there are more than ten, then enter, every household.

ji dôok tamóoi téeng dong. Mót dong.
ji sääddi saamtej, leel, sa saaj.
we(excl) to name visitor to work, do house to enter house
ដើម្បីឈ្នះការជំរែការងើន ព្រាយនិងជំរែការងើន ស្រុក។

តែម៉ូប្រការីកែត្រីក៝ព្រាយ ព្រាយតែម៉ូប្រការីកែត្រីក៝ព្រាយ ស្រុក។

Then we say the visitors make the house. They enter the house.

They begin to agree, they cut up the pigs; you enter, your village enters.

They bring pigs. You are not able to bring pigs, then they buy pigs from our village, they bring cloth and crocks.

You bring like this, you buy pigs from our village. They stay for two nights.

They drink tree alcohol for one day only, eat fish and pig, and eat chicken all day.

Kidik pe dàâng, pi kol a-ðièk tâaq vil
sênh âu sênh, pi sênh aâlen sênh vi
like this you(plu) to bring they to buy pig from village
ji. Toot boodr yim.
ru. sênh sênh yim.
we(excl) to stay two night

You bring like this, you buy pigs from our village. They stay for two nights.

They drink tree alcohol for one day only, eat fish and pig, and eat chicken all day.

Tangai mui, hayim mui, cho aq.
-stats, sâkh, kâp, ets.
day one, only night one, only to return emphasis
The day and night, then they return. 

여러분들이, 모든것, 모든게 빠져들어.

The women do not drink tree alcohol. 

여러분들이 술에 빠져들어.
The thunder. (Low Katu)

เลือดก รบ ด่ ตาดติ ดิจ ผิง.

I now have, he, she, it to sit, stay place, in, on sky

The thunder is staying in the sky.

ป ร รบ ด่ ดิจ ตาดติ ผิง, งาม.

Every thing he, she, it yet to stay place, in, on sky thunder

There is everything there. The thunder stays in the sky.

ข้อ ตั้งคัติ่ง คัซส์ ตาด.

She, it to return from earth month new year

(The thunder) returns from the ground the new year month.

ป ร ข้อ ด่,

The new year he, she, it to return month ten he, she, it to return

ข้อ ดิจ ช็อฯ.

New month ten he, she, it to return

Sit, stay place, in, on over there month ten he, she negative

ตาดติ ดิจ ด่ ดีค ดิจ.

He, become to sit, stay place, in, on here yet

The new year month he returns here, the tenth month he returns to stay there. During the tenth month he does not stay here any more.

ข้อ ด่ ตาดติ.

Negative to have he, she, it to sit, stay he, she to return earth

He does not stay. He returns to the

ข้อ เจ้าถูกติ่งกัติ่ง เจ้าบินกัติ่งในที่.

From the tenth he, she, it to sit, stay earth over there side
In the tenth month he stays on the ground over there.

To the hot do tuct. Makase do
there side he, she, it to sit, stay one month he, she, it
tuct diq katiék.
to stay place, in, on ground

He stays over there. He stays on the ground for one month.

Ve bâl do tuct bodd kase, bodi mbuîq bodd kase.
and he she it year he, she, it to sit, stay two months but little two month

Sometimes he stays for two months, but for a short time during two months.

Ve dô kamô dô tuct diq katiék bodd kase.
and he she it year he, she, it to sit, stay place, in, on earth two month

Some years he stays on the ground for two months.

Ve dô kamô dô tuct makase.
and he she it year he, she, it to sit, stay one month

Some years he stays for a month.

Kamô nua dô tuct makase.
year, age past he, she, it to sit, stay one month

Last year he stayed for one month.

Makase dô tuct dô chô tuct diq
one month he, she, it to sit, stay he, she, it to return to stay place, in, on

He stayed for one month, he returned and stayed here.

Do taëng grôm, do taëng bô.
he, she, it to work, do thunder he, she, it to work, do rain

He makes thunder, he makes rain.
ឈុនាទីមួយមួយនេះដូរដើម្បីព្យាយាម

ឆ្លើយដល់ថា ចុងក្រោយមនុស្សប្រើធ្វើការពីម៉ាស៊ីនដែលមានប្រកបដោយ។

Bulô kah hanua. បូតុគ្នានោះទេ។

Day long time ago negative long time ago យប់ឈុតសុីសាយឱ្យពីត្រូវផ្ដល់នូវកម្មវិធី

Not able to see him. Yesterday learned about Bulô time, not a long ago យើងបានរៀបចំប្រកួតប្រុងនៅពេលម្តងមុន

He, she, it large also person woman, girl man to have មើលបានឈុតសុីសាយឱ្យពីត្រូវផ្ដល់នូវកម្មវិធី

There are also men and women in the sky យើងបានរៀបចំប្រកួតប្រុងនៅពេលម្តងមុន

We were not women and men, how we talk យើងបានរៀបចំប្រកួតប្រុងនៅពេលម្តងមុន

It is able to speak he, she, it is able to speak យើងបានរៀបចំប្រកួតប្រុងនៅពេលម្តងមុន

Anyone to have to hear thunder why have to be able យើងបានរៀបចំប្រកួតប្រុងនៅពេលម្តងមុន

From what happens. Thunder That is why the rain knows what happens. Thunder There is rain. យើងបានរៀបចំប្រកួតប្រុងនៅពេលម្តងមុន
Ve kating grôm chôk têng kating.

to have make loud noise thunder that is, then to work, do make loud noise

He makes a loud noise, he makes a loud
noise like that.

Dô kamlaaq nlông.

he, she, it lightning tree, wood

He causes lightning to the trees.

Kase majêt aduôk dôôk grôm dô chô.

month ten Vietnamese person to name thunder he, she, it to return

The Vietnamese say thunder returns the
tenth month.

Nôk dô chô kase majêt grôm chô katiêk aq.

that is he, she, it to return month ten thunder to return earth emphasis

Then the tenth month thunder returns to
the earth.

Dô kiang chô kase majêt, dô blo.

he, she, it to want to return month ten he, she, it to arrive

He wants to return the tenth month, he
arrives.

Dôk grôm chô chooh leq. Kase majêt grôm chô.

now thunder to return over there towards month ten thunder to return

Now thunder returns over there. Thunder
returns the tenth month.

Kah dî blo. Madôk kase majêt grôm chô.

negative already arrived, just now month ten thunder to return

He has not arrived yet. Now it is the tenth
month, he will return.

Kase têêt grôm blo hôt dô.

month new year thunder arrived, just uncooked this, here

At the new year month, thunder arrives
over here.
ដឹង្កូវ ស្រុត, ប្រៃ ដំ ដោក
បេះ ឈី, នាំ ទឹក ស្រួល.

just to bring to return arrived, just he,she, it to go uphill

ប្រៃ នៅឈុត មាន តំបស់ ដឹង្កូវ ប្រៃ.

arrived, just that is side eye day he,she arrived, just

ថ្មីពីមួយ បាន ប្រៃ មាន ឈុត ដឹង្កូវ ប្រៃ.

he, she goes back; he arrives, he

ដឹង្កូវបត្តិបទធនិងពី, បេះសំរាប់ទី។ ថ្មីពី

over near the sun.

ឆ្លង តួក មិនេស់ ដឹង្កូវ ឆ្លង.

It to return here towards earth he,she, it to return thunder arrive

arrives and returns here to the

ថ្មីពីយ័ត្តិធនិងពី, បេះធូរធនិងពី. ថ្មីពី

គឺបានទឹកចុះ.

តែតែ ទឹក ដឹង្កូវ តែតែ ទឹក.

ready to sit,stay place,in, on this, here to be able to hear

ដឹង្កូវបត្តិបទធនិងពី, បេះសំរាប់ទី។ ថ្មីពី

here like this, we can hear him.

ចុះ ដឹង្កូវ.

មាន ឈុត ដឹង្កូវ.

we to hear he,she, it

ថ្មីពីដឹង្កូវបត្តិបទធនិងពី.

មាន ឈុត ដឹង្កូវ.

ថ្មីពីដឹង្កូវបត្តិបទធនិងពី.

បានទឹកចុះ.

it to return negative to be able to hear more

ដឹង្កូវបត្តិបទធនិងពី, បេះសំរាប់ទី។ ថ្មីពី

more.

មាន ឈុត ដឹង្កូវ.

ខ្មែរ កំសាន់ ដឹង្កូវ.

it arrived, just to be able to hear wind why negative person

ជំនាញដឹង្កូវបត្តិបទធនិងពី.

ដឹង្កូវបានទឹកចុះ.

Of

ដឹង្កូវបានទឹកចុះ.

ថ្មីពីយ័ត្តិធនិងពី. មាន

ដឹង្កូវបានទឹកចុះ.

បានទឹកចុះ.

hay to know like, why to have person that is, then already

ឈុត ដឹង្កូវ.

to have to speak long time ago to have to speak
Who knows if they are people. That is what we heard people say. A long time ago they said this.

Hanua ve praaq, madôk kah chôóm sang.

A long time ago to have to speak now negative to be able to hear

Kah chôóm nál. Madôk kah chôóm lài.

negative to be able to know now negative to be able to see

We cannot know about him. Now we cannot see him.

Paraaq grom mai sang.

You can hear thunder's talk.

Kôi grom chô Soviets Khau.

Like, why thunder to return sigh cold(weather)

Like when thunder returns, oh it is cold. It is very cold weather.

Déa cho katiêk, nok khau.

already he, she, it to return earth that is cold(weather)

When he has returned to the earth, then it is cold.

Kah chôóm sang grom, ve khau.

negative to be able to hear thunder have cold(weather) person cold very

When we cannot hear the thunder, it is cold weather. People are very cold.

Déa cho, nok ve push.

already he, she, it to return that is to have hot(weather)

When he returns, then it is hot weather.
chô cho do sook leq do,

by he, she, it to return he, she, it to flee, hurry towards this, here

blo ve manuh puuh, ve parang.

it arrived, just to have person hot (weather) to have dry weather

e goes back he flees to here, he

chô leq chooh, khau do

then people are hot; it is dry weather.

khou. Ve parang bodi kum khau.

it returns over there cold (weather) to have dry weather but also cold (weather)

turns over there, it is cold. When he

leq So, nak puuh.

it is cold weather.

leq do, ve kum.

d, just towards this, here that is hot (weather)

he has returned over there, he

chrô katiëk, hau têng.

the has returned towards over there he, she, it

diq katiëk, hau têng.

we cold (weather) more to work, do field to know emphasis

t is cold any more. We work fields,

we cold (weather) more to work, do field to know emphasis

for place, in, on earth what to work, do

chô katiëk. Tdot têng hare.

h under is on the earth, how can

it to return earth to stay to work, do field

hunder. We can stay and

hunder. We can stay and
Chôöm têâng hare. Nô kase majêt e dó chêm neul rang. Ina rang màleu do teb to be able to work, do field this month ten future he, she
chô aq leq katiêk. Chôöm têâng hare.
Ina xâm laem pholûk. chêm neul rang.
to return emphasis towards earth to be able to work, do field

We can work fields. This tenth month, he will return to the earth. We can work fields.
Nô kase majêt e dó chô aq leq katiêk.
Ina yuak màleu do teb is aâm laem pholûk.
this month ten future he, she, it to return emphasis towards earth

In the tenth month he will return to the ground.

Mûi grôm kah he bàn sang. Mû dó muâm rôk do saûm pholûk. Leu no. one, only thunder negative we (incl) to be able to hear already he, she, it
chô katiêk. Kase mû têt dó blo.
Ina yuak. pholûk mûné laem neul sêul. to return earth month one new year he, she, it arrived, just

Only thunder we are not able to hear (because) he already returned to the earth. He arrives the first month in the new year.

Dô todôt katiêk hôt chooh khau.
Hu neul pholûk. dô blo teb. he, she, it to sit, stay earth side over there cold weather

He remains on the ground over there, it is cold weather.

Khau lòng he khau todôt diq dô keûk pôu and saûm pholûk. chêm diq dô in cold weather very we (incl) cold weather to sit, stay place this, here
pi dó chô hôt chooh khau he ve.
Pî nhû izâ keûk pôu teb and pholûk. they to return side over there cold weather we (incl) to have

It is cold; we are very cold staying here. He returns over there, we are cold.

Dô bral dó blo nêk pûih katiêk.
Hu pholûk nhû pûih. he, she, it to arrive he, she, it arrived, just that is hot weather earth

When he comes, then it is hot weather.

900
Khau dydq. เลิก ไม่
I've cold(weath)er more เลิก ไม่
cold any more.

และจะเข้ามาขอโทษไป.
The way of life of the High Katu. (Low Katu)

Katu. Katu tdo t diq b oiq b ok k uk.

Katu to stay, sit place, in, on mountain much suffer

Katu. The Katu stay in the mountains, they have much suffering.

Kan phu khang yua, yua mui a duok

Government to want to order to order one, only Vietnamese person

Kah yakdii.

Negative exclamation

Over the Vietnamese go, they order Katu. The Katu were in great pain.

tdo dan a duok ve cha diq cheen.

To sit, stay near Vietnamese person have to eat place, in, on plate

We Katu stayed near the Vietnamese, we ate from plates.

Negative to have far negative to sit, stay place, in, on Vietnamese
The High Katu were not far away. They did not stay with the Vietnamese.

They cut banana leaves and wrap vegetable stew in them, then eat it.

They do not cook it. They scoop it with the hand, they rub vegetable stew on the hand and eat it.

If the vegetable stew is red, then they eat like this, like an animal does. We see that the High Katu do not eat in a good way.
The Vietnamese gave the Katu small leaves. Then the Vietnamese asked the Katu person to bring back the leaves. Vietnamese brought it back. They did it.

They have food to dig food full hand to eat every fish towards hand sure they (High Katu) will have food, dig into the food, they fill up their hands. They eat every fish from their hands.

When they finish killing and eating it, they lick their hand.

Want to laugh but, to be afraid to laugh to dip out vegetable stew, in, on leaf leaf large this like leaf.

Boil vegetable stew all with manioc corn flour.

Make manioc but we do not make vegetable stew.

Want to laugh but we are afraid to laugh at them dipping out vegetable stew leaves. The leaves are like this.

Boil vegetable stew all manioc like, why flour corn
បុគ្គលិកការសម្រាប់ការឆ្លងកាត់

ដោយ ការដោះ្លឹងបុរេសដែល និងសត្វ មនុស្ស នឹង ការបំការ់ស្តាប់ ទីក្រុង។

They put manioc in and boil it.

ដោយ ចាប់លុបជីយ ដោយ ការបំពេញស្តាប់ និងសត្វ មនុស្ស និង ការដោះ្លឹងស្តាប់ ទីក្រុង។

They eat a lot of manioc. They do not eat rice.

ដោយ ការដោះ្លឹងស្តាប់ សម្រាប់ការដោះ្លឹងស្តាប់ និងសត្វ មនុស្ស និង ការបំពេញស្តាប់ ទីក្រុង។

They say to let the children eat rice, the older people eat manioc.

ផ្ទាល់ពារដោយ ពារអាចស្តាប់មកដល់ក្រុមនោះ និងមនុស្ស មនុស្ស និង ការដោះ្លឹងស្តាប់ ទីក្រុង។

They will make a manioc flour like this. They put small like corn flour here, then they boil the vegetable stew.

ដោយ ការដោះ្លឹងស្តាប់ ពារអាចស្តាប់មកដល់ក្រុមនោះ និងមនុស្ស មនុស្ស និង ការដោះ្លឹងស្តាប់ ទីក្រុង។

They will get leaves and weeds; they mix in something.

ដោយ ការដោះ្លឹងស្តាប់ ពារអាចស្តាប់មកដល់ក្រុមនោះ និងមនុស្ស មនុស្ស និង ការដោះ្លឹងស្តាប់ ទីក្រុង។

They eat it. They eat with their hand. They do not eat with dishes. They lick like this like an animal licks.

ដោយ ការដោះ្លឹងស្តាប់ ពារអាចស្តាប់មកដល់ក្រុមនោះ និងមនុស្ស មនុស្ស និង ការដោះ្លឹងស្តាប់ ទីក្រុង។
Day of life of the High Katu.

kakhir läi dô cha kah läi läi
dôkôh nêe nêe jë raat nêe nêe
(1) to be afraid to see he/she, it to eat negative to see to see

to be afraid to see he/she, to eat negative to see to see

vaaih kachang.

we have, create, become to laugh

kachang. 

we have, create, become to laugh

chông dô juh chêt.

laugh he/she, it to strike to die

chêt. 

laugh, they will strike us dead.

kabru dô ñëing "Hau kachang, hau mai kachang.

nëng jëng nêe " jëng raat, jëng jëng raat.

he to blow he/she, it to work, do what to laugh what you(sing) to laugh

blow on us, they say "How can you how can you laugh at us.

chacha hau kachang, dô gun raman chêt.

(to eat what to laugh he/she, it to blow to kill person to die

blow on us so we die.

mai läi e mai läi ampoq tük cha.

nëe mëe æe mëe mëe mëe mëe mëe

have you(sing) to see future you(sing) to see grandmother that to eat

you seen? You will see that

jea dëe jëm and jëm jëm jëm jëm jëm jëm.

mother eat.

rau dô kruung e dô tük

ñëe nêe ñëe ñëe ñëe ñëe ñëe

have thing he/she, it vegetable stew future he/she, it to work, do

dô baliëp.

already he/she, it to lick (on finger)

is some vegetable stew, she will

mëë ñëe mëë ñëe mëë ñëe ñëe mëë ñëe mëë ñëe.

already she.

mëë ñëe ñëe ñëe ñëe ñëe ñëe ñëe ñëe.
 Yi kah yi cha kichek. Yi yuddq rau yi cha. រប់ kah យឺ cha កុជេ. យឺ yuddq rau cha បុគ្គល មាន យឺ cha.

We do not eat like this. We do not eat like that.

La dó vôdīq leq kanón yī tstång sruòng គ្រី la dó វុdart leq កាត់ yī tstång sruòng

La nth̄a ឈែ នីស្ក មាន ឈែ ឈែ sruòng if he, she, it to go towards village we(excl) to work, do easy life

dó kavaan cheen liêm chana Phuon. នៅ មាន ឈែ cheen ឈែ chana Phuon.

If they go to our village, they have an easy life; they are rich, their dishes are good. It is the food of the Phuong people. (Vietnam)

Vak kruung diq cheen. Đó hau ve. វាល kruung diq cheen. Đó hau ve. to dip out stew, vegetable place, in, on dish he, she, it what to have

We dip vegetable stew onto dishes. They do not have dishes.

Đó chăngaai aduôk bôddi dó bôk វាល chăngaai aduôk bôddi dó bôk

Nh̄a, she, it far Vietnamese person but he, she, it many

tariiq bo dó tariiq bo ve. តាលី tariiq bo dó tariiq bo ve.

buffalo cow he, she, it buffalo cow to have

They are a long way from the Vietnamese but they have many water buffalo and cows; they do have water buffalo and cows.

Jê kum ve. Ve dó bânn tâq aduôk. Bôddi dó ngâp òuy ñum. Ñum nh̄a, they also have have he, she to get from Vietnamese person but he, she poor

They also have goats. They get them from the Vietnamese. But they are poor.

Mantu̍h kavaan bôddi Katu dó manu̍th kavaan chêk មានួត ឈែ chek ឈែ Katu dó មានួត ឈែ chêk

person rich but Katu he, she, it person rich that is, then

ci dó cha dó cha loq tái. ជី ឈែ មានួត ឈែ cha loq tái.

already he, she, it to eat he, she, it to eat and, with hand

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A day of life of the High Katu.

They are rich people, but the rich Katu

**kah cha loq cheen.**

They do not eat with dishes.

**keen cha loq tāi.**

They are used to eating with the hand.

**ayuuk yī dōok ayuuk iĕm ayuuk.**

We call barley *we (excl)* to name barley delicious barley.

**kaliēng dō dyōh. Loh karau habāi adyōh.**

The seeds are small. The seeds are smaller than leafy vegetable seeds.

**ābūg yī chi kah ayuuk dō bāăn kadōóng cha yī.**

They do not eat barley, they catch fish to eat we

**abang yī cha chīk yī dōok abang.**

We call bamboo *we (excl)* to eat bamboo

**bambu we (excl) to eat then we (excl) to name bamboo bamboo.**
ការធ្វើឯកសារការណ៍

E mai lai yi cha kraam yi dōk abang,  
未來你（唱）去見我（簡單）吃竹子我們（簡單）去命名竹子

未来的你（唱）去見我（簡單）吃竹子我們（簡單）去命名竹子

You will see we eat 'kraam' bamboo, we call it 'abang' bamboo, 'abang kraam'.  
你會看到我們吃竹子，我們叫它'abang'竹子，'abang kraam'.

Bang chatong. Rajol makdi abung.  
社會階層。拉若密竹子

It is flat bamboo. 'Rajol' bamboo is like 'abung' bamboo.  
它是平竹。'拉若'竹子像'abang'竹子

Mti abdcp adik bōk nal ku bōk ku havil.  
有一個竹子叔叔在那兒

There are still leaves but, already cause to break skin like skin.  
還有一些樹葉，但已經損傷到像皮一樣

We argue with the High Katu.  
我們和高級卡托相爭議

When we stay with the High Katu we argue. The High Katu call us large.  
當我們和高級卡托相爭議時，高級卡托叫我們大。
Day of life of the High Katu.

" Phon géj-múng, " Phon méj-khám
hay. "Kíh mau phon géj-múng má-sod-sam?"

màu (excl) to stab (excl) many (excl) also much to stab (plu)

râu khe yi tak.

ive thing easy (excl) to stab

" Phon méj-khám jéj-sam má-sam? " Phon
méj (paju kai)-mái " Phon méj-khám jéj-sam má-sam
kai? " Báp-múng, Phon méj khám jéj-sam má-sam.

hanúa yí du charóót la palââng

múot yí qo jéj-sam mà-pámì.

long time ago (excl) who, which to revenge kill if others

yí mapanong yí charóót palââng majét.

lab (excl) one class anim (excl) to revenge kill others ten

long time ago we revenge

If others speared one of us, we
back and killed ten of them.

mai lái. Tãk kanôón Pabôm kanôón Katop dik.

will see. That was Pabom village,

as Katop's village.

" Phon géj-múng, " Phon méj-khám
hay. "Kíh mau phon géj-múng má-sod-sam?"

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kai? " Báp-múng, Phon méj khám jéj-sam má-sam.

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mai lái. Tãk kanôón Pabôm kanôón Katop dik.

will see. That was Pabom village,

as Katop's village.
Kanóon Máiḥ tak kanóon Máiḥ dik
village Máiḥ to stab village Máiḥ this

mapanong, kanóon Máiḥ charóót yí ting
one class anim village Máiḥ to revenge we(excl) to follow

vōńq ting charóót majêt dó nhāśiq.
to go to follow to revenge ten he,she,it afraid

In Máiḥ’s village, they speared one
person. Máiḥ’s village paid back and
killed ten people, they were afraid.

Song adēk pí dó sǎng o bok
finished that,there they he,she, it to hear sigh many

pí dó chêt.
they he,she, it to die

After that they heard "Oh many of them
are dead."

Yi tak pí dó majêt dó tak ayí bōdr pan
we(excl) to stab they he,she,it ten he,she, it to stab we(excl) two class

We speared ten of them, they speared
two of us.

Dó mōōp lōōm pí dó dūcnh charóót thēēm dyq
he,she, it bad, evil liver they he,she, to go downhill to pay back more yet

They were angry, they went down and
paid back killed more yet.

Yi lēng pí dó tapōl takōōl panong dyq.
we(excl) to kill they he,she, it seven eight class more

We killed seven or eight more of them.

Dó ra goop aduōk tak takōōl dyq.
he,she, it to go to gather Vietnamese person to stab eight yet

They went down and gathered with the
Vietnamese, they speared eight more.
paid back and killed more. Two

months previously towards Katu we(excl) to argue to stab

he, it to stab we(excl) we(excl) to revenge to stab he, she, it

waited on the road.

sold to see he, she, it to go we(excl) to stab many

he, it to carry on back basket, back large
We looked then they went; we speared many, twenty thirty people for a long time. They went and carried big back baskets.

They did not see, they carried betel leaf on their backs.

They were big like this.

They went like this on the road, we saw them and speared from here, that's it.

Their bodies were torn, they fled.

We called out and yelled over there, that's all.

They also held spears.
They jumped with fright and shook.

They stayed at the edge of the road in the mountains.

They hit them with their spears. They speared their bodies, that's all.

They were not able to get their spears more.

They brought their dead bodies back.

We argued with the High Katu. Now we do it any more.

Katu waited to spear one girl. They were angry so they speared one girl.
Song adōk høq charōt takōol panong. 

After that they revenge killed eight people.

Dō ra aduōk Kimu mui dō takōol 

he, she, it to go Vietnamese person Kimu one, only he, she, it eight 

classifier person he, she, it to stab one, only grandfather that to stab 

Kimu went out to the Vietnamese, and he speared eight people by himself. Only that grandfather stabbed. 

Pi dō ve grā kanōn tak maaq pi ngōōk 

they he, she, it to have angry village to stab all the time they foolish 

dō di pi ngōōk. 

he, she, it already they foolish 

They were angry. The village speared all the time; they were foolish, they were already foolish. 

Katu yī dō dóok yūdq rau yī panh. 

Katu we (excl) he, she to put aside negative thing we (excl) to shoot 

Tak achak. 

to stab body 

They say that we Low Katu did not shoot with crossbows. We speared the bodies. 

Yi tōt dan aduōk yi jū aduōk. 

we to sit, stay near Vietnamese person we to look after Vietnamese person 

We stayed near the Vietnamese, we watched for the Vietnamese.
ត្រែឈាយ់រៀងពីព្រោះមានតាមតំបន់, ដូចជាការសម្រាប់ក្រុមប្រឹមតំបន់។

ដូច្នេះប្រឈមតំបន់ ដើម្បីជាតិការពារខ្មែរ, ខ្មែរក្រុមប្រឹមតំបន់។

Mai dòng ku tak aduok adik aq.

Mai dòng, e ku tak mai.

If you do not allow, I will stab you(sing) all the time.

If you do not allow, I will stab you(sing) he,she afraid
tak ku, e ku tak amai.

Kamu kum kieang tak ayi.

If you stab me, I will take away your.
The High Katu also want to stab we(excl)

Kum kieang leng ayi.

These person also want to kill we(excl)
The Vietnamese also wanted to kill us.

Aduók mbíq. Aduók kiąng tavaí.

Vietnamese person to hit Vietnamese person to want to argue

The Vietnamese hit us. They wanted to argue with us.

E ku móon mai ' leq kuôn thuong.

Future I to speak you(sing) towards district chief

"I will tell about you to the district chief.

"I will tell about you to the district chief."

Khun thuong lêng mai. Mai lot mai praag mòóp

District chief to kill you(sing) you(sing) wrong you(sing) to speak evil

The district chief will kill you. You do wrong and speak evil."

Hàdyq kuôn thuong tamóh "Hau mai tavaí leq aduók."

Then the district chief to ask you to argue towards Vietnamese person

Then the district chief will ask "Why are you arguing with the Vietnamese?

Lêng amai." Adik aduók pì huòng.

to kill you(sing) that Vietnamese person they to be sinful

We will kill you." The Vietnamese were sinful like that.

Yì tddt diq boiq nloom tavaí.

When we stayed in the mountains before, we argued with each other.

Nèk yì nloom tddt Katu kah

this is we(excl) six months previously to sit,stay Katu negative

kiem chô leq aduók.

to want to return towards Vietnamese person

This is what we were like before. The Katu did not want to return to the Vietnamese.

Mèm phọt hòi dia phọt Nhân tò nga mei tham

Mèm phọt hòi dia phọt Nhân to return to the Vietnamese.
of life of the High Katu.

x kum kakhin aduok.

is also to be afraid Vietnamese person

wau were also afraid of the

stoppall that some lift understanding will give us.

bodie todt dan aduok.
sit, let, put, it, understand.

but, to sit, stay near Vietnamese person

we stay near the Vietnamese.

for houses it is close to the

Vietnamese person but we(excl) to be afraid Vietnamese person

their houses, but we are afraid.

chan phu ju yi, yudq

has previously government to look after we(excl) negative

aduok long.

fraud Vietnamese person to kill

when the government looked

we were not afraid of the

these killing us.

kakhin praq moom.

use person to be afraid to speak bad, evil

Vietnamese were afraid to speak

improve good manner by being afraid of us.

chan phu ju nooq yi, aduok

positive government will look after pluralizer we(excl) Vietnamese person

nooq yi.

for, it.

pluralizer we(excl)

government did not look after us,

we would kill us.

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Katu dik tōt diq dōk tōn gō daak yi.
Katu this to sit, stay place, in, on now steal things we (excl)

The Vietnamese will lie about us, we call it lying, "Those Katu staying here stole our things."

Mōn leq kuōn throuwng. Kuōn throuwng leng ayi.
to speak towards district chief. district chief to kill we (excl)

They will tell the district chief. The district chief will kill us.

Yi tōt diq dong achok nloom
we (excl) to sit, stay place, in, on house that, there six months previously

yī tōt diq dōk yi kah chik
we (excl) to sit, stay place, in, on now we (excl) negative then

vōōq leq dong aduōk.
to go towards house Vietnamese person

When we stayed in the houses over there before, when we stay here, we do not go to the Vietnamese houses.

Paniēn dik yi kah dōng chik vōōq leq dong
child this we (excl) negative to give then to go towards house

aduōk e aduōk tōng ve e
Vietnamese person future Vietnamese person to steal to have future

chik tōng dō daak dō.
then to steal things he, she, it

We do not let the children go to the Vietnamese houses; the Vietnamese will steal their things.

Yī sók dōk e mai sàng ku praaq chiên leq mai.
we (excl) when now future you (sing) to hear I to speak towards you (si
A Vietnamese person that, there we(excl) to be afraid afraid of the Vietnamese there.

You listen to me talk with you.

The Vietnamese person, the Vietnamese in, Vietnamese talk, and Vietnamese.

Ku lum ayi vəəiq leq boiq kum kum to meet we(excl) to go towards mountain also

Ng kōp leng ayi. kum to capture to kill we(excl)

If them, if we go to the mountains, will capture and kill us.

Kakhin yi tōdt diq dōk ve (excl) to be afraid we(excl) to sit, stay place, in, on now to have

Hau pi dó tōdt diq aduōk. excon.

And what they he, she, it to stay place, in, on Vietnamese person afraid of many things when we talk. Others scold us "How could we talk with the Vietnamese."

To sit, stay place, in, on now Vietnamese person to see

We stay here, the Vietnamese

Tú lòng dōk palåāng dōng.

Tú then much others to give (say) "Oh others give a lot to the people" "We give a lot of things to others" "We give a lot of things to others."

Dōng aau dōng mung.

To give shirt, clothes to give mosquito net give them clothes and mosquito bite

Vəəiq yəi. see person future to hate pluralizer we(excl)
The Vietnamese will hate us.

They will bring us back over there to kill us. Now we are afraid of many things.

When we stayed in the mountains before, the High Katu argued like this.

The Katu were killers wanting to kill us.
Wedding customs.

(Khuoq Khati)

Ku vaoi a nhan maunui Kimio. Kimio takoh.
Nhoi bao xam lao nhan deth. Kimio sewel.
I go to ask person Kimio Kimio older, important
I went to ask for a person for Kimeet.

Ve tamoh do tamoh ddo nhan.
Ve sewel xeb saol vei xeb xeb do.
have to ask he, she, it to ask he, she, it to ask
He asked for a wife.

Nhan akonh akonh do dong do kum ddo.
Xam selam se aul dat xam do dat xam do xam ddo.
to ask father mother he, she to give he, she, it also to bear to, agree, obey
He asked for the father and mother to
give a girl, they also agreed.

Hdq ve yi nhan do nhan jgq nhan chiing
ei mei xam xam xam
then to have we(excl) to ask he, she, it to ask crock to ask gong
nhan. Pu Khati nhan adaq tariiq.
Xam. Mei xam xam xam
to ask you(plu) Khati to ask pig buffalo

Then we asked; he asked for crocks, asked for gongs and asked for things.
You High Khati ask for pigs and water buffalo.

Chek rau akonh do nhan. Nhan ku atuonh.
Xaingi xao saol xam xam. Xam xam xu amon.
that thing father he, she, it to ask to ask I jewellery
That is what the father asked for. He asked me to give jewellery.

Adq ve manaau chek yi nhan.
Saxi do maow xam xam xam. Xam xam xam.
own to have necklace, red seed that we(excl) to ask
Now there are red seed necklaces, that is what we ask for.
Ve harau dôk kitdot dôk kîthêng. Kah arau chik têng. 
ho waran fîn fîne nihe nihe. kî fîne 
have what now want to stay now want to do negative thing then to work, do 

What is there to do now? We want to 
stay, now we want to work. They (the 
Vietnamese) do not do anything. 

dôngsim, họ không có gì để làm, họ không 
yêu cầu làm việc gì cả; họ làm gì cũng 
 hva họ làm.

Nik manuih adûk yua têng karôl adûk. 
this person Vietnamese to order to work, do area, fenced pig 

This Vietnamese person ordered us to 
make a pig enclosure. 

Chik têng nal ve kah düôh. Kah yì yì bìan. 
then to work, do to know have negative to be able negative we we to be abl 

Then we knew we were not able to do it. 
We could not do it. 

Yì nla kah chôom bìan. 
we(excl) worry negative to be able to be able to 

We were afraid we were not able to do it. 

Adûk kah düôh kah mambông. 
pig negative to be able negative alive 

The pigs were not able to live (in a pen) 

Diq dong nloom yì nhan manuih bõk pablong dê. 
place, in, on house six months previously we to ask person much very thin 

In the house before when we asked for a 
wife, there were very many things. 

La diq du kavaan ldq tariiq ldq adûk 
if place, in, on who, which rich and, with buffalo and, with pig 

ldq buôh aviq, mai kah nal. 
and, with wine rice you(sing) negative to know 

If there is a place which is rich with water 
bufalo and pigs and rice wine, you do 
not know.
Katu ve dō akonh akan nhō nek ve palāñg dōng.

Katu to have this, here father mother to need then have others to give

Katu have things the father and other need, that is what others give.

du kavaan ve.

Q pākām sau.

In, which rich to have

are places which have riches.
La diq ve ngåau kum kah vaaih.

If it is a place which is poor, they also do not have things.

Nhan kum song panong manuih diq kavaan kum bok.
to ask also finished classifier person place, in, on rich also much

They also asked for one person (wife) already; there are also many rich places.

Ve ôm buôh leng adâák. Yi bodîh yî pathô.
have to drink wine to kill pig we(excl) to sacrifice we(excl) to order

They drank rice wine and killed pigs. We sacrificed and ordered the spirits.

Aduôk dôk modî dik. Yi dik pathô.
Vietnamese person to name to invite this we(excl) this to order

The Vietnamese call this inviting people.

Chek tame chek ve leng tarii qu ve yayaq.
that new that to have to kill buffalo to have to dance (women)

Like that it is new, they kill a water buffalo and have dancing.

Ngkô hah tâng dong tame.
why negative to work, do house new

Why wouldn’t they make a new house?

Du tâng dong tame darâang tapeh tame yi
who, which to work, do house new house on stilts iron stand new we(excl)
di kadiîl chô leq padruuih.

Whoever makes a new house up off the ground and a new fire stand, the wife returns to the man.
Akonh akan vōdiq dong akōn leq dong kayilik.
father mother to go house child towards house husband

The father and mother go to their child's house, to the husband's house.

Kayilik vōdiq dong akōn.
husband to go house child

The husband goes to the girl's house.

Dong mamaai ve dong akonh akan padiił chek ďi.
house daughter in law to have house father mother girl, woman that already

There is the daughter in law's house, the house of the girl's father and mother, that's right.

Padiił dó tōdt sapat yum.
girl, woman he, she, it to sit, stay six night

The girl stays for six nights.

Vōdiq leq dong akonh akan dó. Makase dó tōdt.
to go towards house father mother he, she one month he, she, it to sit, stay

She goes to her father and mother's house. She stays for one month.

Dó tōdt makase ĥdço dó chō.
he, she, it to sit, stay one month then he, she, it to return

She stays for a month then she returns.

Akonh akan dōng nli dōng aau leq
father mother to give skirt to give shirt, clothes towards

sasau padiił vōdiq leq dong padruuih.
father's cousins girl, woman to go towards house man

The man's father and mother give skirts and shirts to the girl's father's cousins; the girl goes to the man's house.

Dó chō leq dong padruuih.
he, she, it to return towards house man
She returns to the man’s house.

Akonh akan dó vôôiq dââng todd sapat
father mother he, she, it go to bring to stay six
yum hoq padruuih vôôiq dââng.
yâm êm pââroe uivoân wêñi.
night then man go to bring

Her father and mother go and take her to
stay for six nights then the man goes and
brings her.

Kayiik vôôiq dââng leq dong akonh akan padîl.
husband to go to bring towards house father mother girl, woman

The husband goes to take her to her
father and mother’s house.

Vôôiq dó cho leq dong amêñq ama dó.
to go he, she, it to return towards house father mother he, she, it
She goes she returns her mother and
father’s house.

Ama amêñq dó dóh avîq lêng atûîtûch
father mother he, she, it to gather rice to kill chicken
tôh buôh dông sasauû.
to pour out wine to give husband’s sisters to give husband child

Her father and mother gather rice, kill
chickens and pour out rice wine to give
to the husband’s sisters. They give to
their child’s husband.

Mai kah ve lái yi tôh buôh. Dông sasauû.
you(sing) negative have to see we to pour wine to give father’s cousins

You have not seen us pour out wine. We
give it to the man’s cousins.

Mai kah nal lodí buôh diq jdeq dik.
you(sing) negative to know to leave behind

You do not know about putting wine in
this crock.
sasaau  dō  pai  dō  tôh.

Arrive father's cousins he, she, it to take he, she, it to pour out
father's cousins arrive, they take the
and pour it out.

au  dō  ôm  dō  dah.

we, he, she, it to drink he, she, it to eat meat
father's cousins drink and eat meat.

di yi  dôk  dō  tôh.

that we (excl) to name he, she, it to pour out
that we say they pour out the wine.

quih môón, "Ama amêeq nhan kadiâl ku. Ama
rum môzn, "sâm rôm yu  kâep yu. sâm
to speak father mother to ask wife I father
ku chik nhan.

I then to ask

man says "Father, mother, ask for
wife."

ôtêng  daam hoq vôôiq leq  dong chachuinh.

they finish making the feast, then
toward house father in law
go to the father in law's house.

dong akonh akan kadiâl ku, ku vôôiq.

heads house father mother wife I I to go
to my wife's father and mother's

ông gahul  ndôh.

he, it to give blanket (worn by men) shirt
give men's blankets and shirts to

quih môón, "chômêep yu kâep rôm yu. chômêep yu kâep rôm yu. "

ômi yu êm yu êm yu. êm yu êm yu. êm yu êm yu.

ômi yu êm yu êm yu. êm yu êm yu. êm yu êm yu.

ômi yu êm yu êm yu. êm yu êm yu. êm yu êm yu.

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ômi yu êm yu êm yu. êm yu êm yu. êm yu êm yu.

ômi yu êm yu êm yu. êm yu êm yu. êm yu êm yu.

ômi yu êm yu êm yu. êm yu êm yu. êm yu êm yu.
Working fields. (Low Katu)

 mooie t党和国家

kol yí kah duéh kol.
to buy we(excl) negative to be able to buy

buy but we cannot afford to buy.

muñq yí Katu tdot diq boîq.
y little we(excl) Katu to sit, stay place, in, on mountain

we Katu stayed in the mountains, only bought a little.

mui kamo kaboöq mui kamo ha-ul.
one, only year, age full one, only year, age hungry

year we are full, one year we are

býông biôam khat em théjem mákg cụm gíh

yan.

sâm kamo, kabôq. Ve boöf kamo la
five year, age full have two year, age if

avîq móöp, nák ha-ul. Kah nal rau cha.
rice bad, evil that is hungry negative to know thing to eat

four or five years we are full. If there

five years when we have bad rice, we are hungry. We do not know
to eat.

avîq liám, nák ve liám. Hau kah liám cha.
rice good that is have good what negative good to eat

have good rice, then things are

hùýam khat em thám gúôh, kémm,
Why wouldn't we eat well?

hàô kàng ve pale nák sôót paraang
he, she want have fruit that is to harvest hot weather

thái. Dô kah vaiih pale.
that's enough he, she negative have, create, become fruit
But if they (Katu) want to have fruit, then they harvest much in the hot weather, that's all. They do not have fruit. (at other times)

They harvest; if there are many animals, they eat much, that's it.

They look after the fields every night. Every night they guard the fields and sleep in the mountains.

They make tiger traps to stab animals. There are many animals.

Many people catch them. We catch many, they die.
One meat one classifier different to die classifier different exchange

ntua vōdiq ve dō manuīh ve kavaan nēk bōk aviq.

ntua vōdiq ve dō manuīh ve kavaan nēk bōk aviq.

Classifier different to go have he, she person have rich then much rice

tuĩm yaa, miŋdīŋkīmīn kēkūawag. Person poor rice to be able negative have hungry

leq aduōk baan leq Katu kum kōl.

leq aduōk baan leq Katu kum kōl.

Kum kōl. Aviq Katu kum baan adong leq aduōk.

viŋ tōov ḍidō ḍ bağu nō bōk kē. Venna ḍ FACTOR kē.

Vietnamese person also to buy rice Katu also to sell corn towards Vietnamese person to sell towards Katu also to buy

Vietnamese also buy (rice). The

yī kah duōh cha bōk. Adong yī mbūiŋ.

yī kah duōh cha bōk. Adong yī mbūiŋ.

we(excl) negative to be able to eat much corn we(excl) little

not able to eat much corn. We

dō yī cha bōk kase. Yi kah cha bōk kase.

dō yī cha bōk kase. Yi kah cha bōk kase.

have we(excl) to eat many month rice ten month also to mix
We eat rice for many months. We have rice for ten months, we also mix it.

We always eat rice. When we finish eating corn for two months, that's all.

We do not eat it any more. If we have new corn, we eat it.

If we have taken it, we eat it, that's all. We do not eat it any more.

If we have not yet eaten it, we throw it away to the pigs to eat.

We eat other things, we eat grass.

We are not able to eat corn any more. We throw it away.

Then we eat fruit. We can eat any kind of fruit.
pick the fruit. 

some people eat guava fruit, some eat oranges; those fruits are to eat. We eat rambutan and 

Vietnamese have 'dinh' and guava by plant them.

Vietnamese get guava fruit, each has one (tree).

they catch frogs, we get crabs and

Vietnamese crabs are delicious and ones are not good.
Ataam yi ve manufih ve dah ve dó du kah dah.

螃蟹 have person have to eat meat have he, she who negative to eat meat

We have some people who eat our crabs, there are some people who do not eat them.

Ve dó kah dah dó sai.

have he, she, it negative to eat meat he, she, it to judge

They do not eat some crabs, they decide they are not good.

Dó kah dah. Yi têng hare changaaai.

he, she, it negative to eat meat we excl to work, do field far away.

They do not eat them. We work fields far away.

Katiêk môop kah yi têng hare.

earth bad, evil negative we excl to work, do field

If the ground is bad, we do not work fields.

Katiêk liêm, ve yi têng. Yi bok chôôi aviq.

earth good have we excl to work, do we excl much to plant rice

If the ground is good, we work fields. We plant much rice.

Sàâng jêt rau achak aviq yi dóôk. Sàâng jêt kum kah bôt.

five ten thing body rice we excl to name five ten also negative all

We can name fifty kinds of rice. Fifty is also not all of them.

Dydq bôk dydq ku kah nal. Pe kase sôôt.

yet many more I negative to know three month to harvest

There are many more still that I do not know. We harvest for three months.

Puôn rau ma aviq. Kah duôn chôôi bôk.

four thing seed rice negative to be able to plant much
There are four kinds of rice seeds. We are not able to plant a lot.

We watch for monkeys and are not able. We watch for monkeys.

We will go to harvest rice, Kander goes to harvest rice you(sing) on your rice.

eat all the time until its dark, but we are not able to eat it. The Vietnamese say, "It is not able to eat good rice negative to be able to to eat it.

We will do he, she, it dry to kill person first, before to kill work it when it's dry. About killing it. We will kill (people) first.

you left the bodies behind.
ការដោះស្រាយ

Kah leng dó tabeśl dó leng noq pe.
ដូច្នេះ នៅពេល នៅពេល នៅពេល នៅពេល នៅពេល នៅពេល នៅពេល នៅពេល
negative to kill he, she, it future he, she, it to kill pluraliser you(pl)

If you do not kill them, later they will kill you.
តាមតូចបំផុត៖ តែប្រការទេ ការមិនធ្វើបាន

Lái pe leng avaq.
នឹង នៅ នឹង នៅឲ្យ
to see you(plu) to kill particle

They see you and kill (you).

Tabeśl dó vôiq leng vôiq leng.
将来 នឹង នឹង នឹង នឹង
future he, she, it to go to kill to go to kill

Later they go to kill, they will go to kill.

Tabeśl dó kah vôiq kakhin. Chek di.
将来 នឹង នឹង នឹង នឹង នឹង នឹង នឹង
future he, she, it negative to go to already

In future they do not go, they are afraid.
តាមតូចបំផុត៖ តែត្រូវបានដឹកនាំពាក់ព្យាយាម

That's right.

Dó praag dó teeng badoi lái vôiq.
នៅ នៅ នៅ នៅ នឹង នឹង នឹង នឹង
he, she, it to speak he, she, it to work, do soldier to see to go

They speak, they work, the soldiers go and see.

Katu, Katu leng. Ih, kah ku vôiq yuçuq.
តែ តែ នឹង នឹង នឹង នឹង នឹង
Katu to kill ih negative I to go more

The Katu kill. Ih, I will not go any more.

La ve mui dó toot diq dök
ដូច្នេះ មិន នៅ នៅ នៅ នៅ
if have one, only he, she, it to stay place, in, on that, there

nek dó yudq kakhin.
នៅពេល នឹង នឹង នឹង នឹង នឹង
then he, she, it negative to be afraid

If only he stays there, then he is not afraid.
តាមតូចបំផុត៖ តែត្រូវចាប់ដឹកនាំឲ្យឈ្មោះ

Yi toot diq boiq hau rau kanóq ve manutih kanóq
ឈ្មោះ នៅ នៅ នៅ នៅ នៅ
we to sit, stay place, in mountain what thing to think have person to the
When we stayed in the mountains, what we think, people wondered.

"What do you think, Katu?"

Vietnamese person to copy then to kill Katu.

Yes, Vietnamese copy and want to kill Katu?

to sit, stay place, in, on mountain to suffer Katu stay in the mountains, they

to be able to eat to work, do field hungry

get food to eat, they work the fields are hungry.

have, create, become shirt negative have, create, become do not have trousers and shirts.

not have anything to wear do not have anything to wear.

Vietnamese are rich, they have a life.

trousers many shirt, clothes have ship (large) have vehicle have many trousers and shirts, have ships and vehicles.

Vietnamese person what then to go uphill towards Katu.
Why would the Vietnamese go up to the Katu?

Katu toot diq boiq; Katu ayó Katu, tóong dong móop. Katu to stay place, in, on mountain Katu pity Katu to work, do house bad, evil.

The Katu stayed in the mountains; feel sorry for the Katu, they make ugly houses.

E toot diq dök e tóong pe kamó. future to sit, stay place, in, on now future to work, do three year, age

They will stay here and make houses for three years.

Tóong diq tóôh. to work, do place, in, on over there

They work over there.

Toot puôn kamó tóong di leaq di. to sit, stay four year, age to work, do this towards this

They stay for four years and work a place here.

Nek harau aduôk chúnchh chik geet Katu chik leng Katu. then what Vietnamese person long time then to hate Katu then to kill Katu

Then what? For a long time the Vietnamese hated the Katu and wanted to kill them.

Katu kuk. Kah nal rau cha ha-ul. Katu suffer negative to know thing to eat to be hungry

The Katu suffered. They were hungry, they did not know what to eat.

Aduôk du sruing aduôk toot dong liâm. Vietnamese person who good life Vietnamese person to sit, stay house good

The Vietnamese who have a good life, stay in good houses.
Vietnamese person to want to go towards territory different to have vehicle

large) Vietnamese person to go Vietnamese person to want

leq tok aduok ve che.

Vietnamese want to go to a small area, there are ships, they can be over the Vietnamese want to go over they have vehicles.

Katu voqi tot madok e nok aq

Katu to go to sit, stay now future now emphasis

from go uphill to climb

the Katu people go to stay, now climb uphill from here.

jongo meen dök. Nhuh.

Kerry on back basket, back same(size) now to be tired carry back baskets the same as they are tired.

x aduok harau pagan.

Vietnamese person what ground, flat Vietnamese ground, how is it flat?

xhe liem kalang e kadir che.

this, here easy road good road quickly vehicle

it is easy, the roads are good, the roads are fast.

kadir tau. Harau Katu voqi nhuñ.

quickly plane what Katu to go to be tired

will be fast planes. What about the They are tired from going about.

khe liem kalang e kadir che.

this, here easy road good road quickly vehicle

will be fast planes. What about the They are tired from going about.
វាមានក្សៃ ។

វាមានក្សៃ ។

They go to this place and rest from carrying heavy loads.

ដូច្នេះបាន។

There are still leeches here.

ដូច្នេះបាន។

There are still leeches here.

but, already government to order Katu to carry on back

But the government ordered the Katu to carry back baskets, to follow carrying them on their backs. The soldiers did not agree to give money to the Katu.

I think I heard like this.

If the Vietnamese did like the Katu, they would give them money.

If the Katu work, the Vietnamese do not agree to give them money.