

CHONG SYNTAX

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**A THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS (LINGUISTICS)
FACULTY OF GRADUATE STUDIES
MAHIDOL UNIVERSITY
2009**

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Thesis
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CHONG SYNTAX

was submitted to the Faculty of Graduate Studies, Mahidol University
for the degree of Master of Arts (Linguistics)

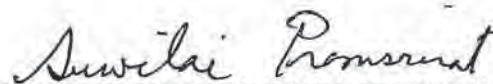
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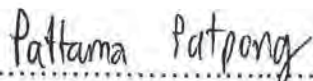
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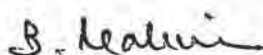
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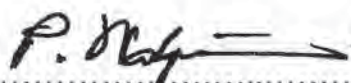
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ACKNOWLEDGEMENTS

This research could not be succeeded without assistance of these people. First of all, I am appreciated to express my sincerely gratitude to Prof. Suwilai Premsrirat, my supervisor, for her kind advices, guidances and revising all of my thesis drafts. Prof. Premsrirat gave me this good opportunity to study about Chong language and encouragement throughout this study. I would like to send my grateful thank to Dr. Pattama Patphong and Assoc.Prof. Sophana Srichampa, my co-advisors, for their contributed comments and valuable time to correct my final drafts. I am also grateful to external examiners, Assoc.Prof. Cholticha Bamroongraks from Thammasart University and Asst.Prof. Payau Charoenchai from Silpakorn University, for their useful suggestions and corrections my first draft.

I am sincerely thankful to Dr. Richard Hiam for his kind helps in correcting and improving my English in this study. He is very nice every time I asked for English corrections. My special thank for kindhearted of Mrs. Saengchan and Mr. Samran Thammawiriya, my main informants. They are very nice since we had first met and always comforted me when I stayed at their house. I also thank to Mrs. Bang-Orn, Mrs. Wilai, Mrs. Jamrat, Mr. Sit and other informants, who always supported me and contributed of data recording that I could complete my fieldwork.

I would like to acknowledge the ASEAN SCHOLARS 2007 of Asia Research Institute (ARI), National University of Singapore (NUS), for the great experiences and useful resources to fulfill my work. I am also thankful the Thailand Research Fund (TRF) for granting me the Research Fund for Master Student to financial supports my study and fieldwork.

To my family and all of my friends, they deserve thankworthy. I feel deeply indebted and appreciated your concerning and understanding about me. I could go over a hard time by your heartening encouragement. Profoundly, I wish to express my deepest appreciation to my parents, my sister and my lovely godparents, for patience, supporting and encouraging me all time long I did this research.

Many thanks gave to Miss Morragotwong Phumplab for her kind help in improving my English translation of texts in this study. She is also my good consultant. My warmly thanks pass to all encouragement and good take care from my three close friends in Singapore; Panadda, Aranya and Morragotwong. I am very thankful to Mr. Chalermkiat Mina, my fraternity colleague, for his willingly correction. To all my friends and colleagues, I deeply appreciate all close friends and lovely colleagues for their cheerful words in the hardest day, their understanding about me and sincere help. I also forward my gratefulness to Multiply friends for their friendly and heartening words. Furthermore, I would like to express my sincerely thank to others who do not been mentioned here. Finally, I apologize all of you for my terrible words and make you worried about me. I apologize for the mistakes in this study, your comments are gladly welcome in order to improve my further work.

‘There is no mistake without beginning.’

Nattamon Rojanakul

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CHOLTICHA BAMROONGRAKS, Ph.D.****ABSTRACT**

This thesis describes syntactic structure of Chong language, a language member of Pearic branch of Mon-Khmer subfamily in Austroasiatic Language Family. Chong is found speakers in Chanthaburi province. At the moment, only elderly people who are over 45 years old still speak Chong fluently. Due to the decreasing number of speakers, this language is in the serious situation as endangered language. This situation inspired to study on a description of Chong syntax. The purpose of this study was to describe Chong syntax. The David Thomas's Tagmemic model (1993) is used to analyze the grammatical hierarchy, which includes clauses, phrases, morphemes, words, and sentences, respectively. Including, the sociolinguistic context is also discussed language situation and its impact on language endangerment. The data were collected from elder informants in Ta-Khian Thong and Khlong Phluu subdistricts, Khaokhitchakut district of Chanthaburi province between the field works in 2007 - 2008. Main text materials consist of folktales, songs, self-experienced stories, procedural explanations and conversations.

The finding proposes that Chong syntactic structure is quite similar to Thai, in S-V-O word order. The negation form of Chong is usually occurred in the final position of clauses or sentences, which differs from other Pearic and Thai languages. Moreover, there are some Mon-Khmer features remaining in this language such as an affixation, a noun phrase, a classifier and including a negation. An affixation is not productive now. Since Thai language heavily influences Chong, some original noun phrases are reversed their sequence patterns but an original negation is rarely dominated. The data shows more than half of the vocabularies are borrowed from Thai, especially the grammatical words.

Furthermore, Chong syntax indicates the crucial situation of language endangerment. The speakers prefer Thai speaking more than their ethnic language. Chong people living in Chanthaburi province today have a diminishing number of speakers. However, the elders had joined together, with the linguistic staffs from Institute of Language and Culture for Rural Development (ILCRD) of Mahidol University, to conduct the language revitalization program to preserve their ethnic knowledge and wisdom. This study fulfills a gap for further study of Pearic languages and endangered languages. It also provides a guideline of grammatical Chong for basic learning which will benefit for Chong speakers in preserving their own language.

KEY WORDS: CHONG / SYNTAX / GRAMMAR / ENDANGERED LANGUAGE**390 pages**

ไวยากรณ์ภาษาของ

CHONG SYNTAX

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คณะกรรมการที่ปรึกษาวิทยานิพนธ์ : สุวิไล เปรมศรีรัตน์ Ph.D., โสภณา ศรีจำปา Ph.D., ปัทมา พัฒน์พงษ์ Ph.D., ชลธิชา บำรุงรักษ์ Ph.D.

บทคัดย่อ

วิทยานิพนธ์ฉบับนี้ ศึกษาไวยากรณ์ภาษาของ ซึ่งเป็นภาษาในตระกูลออสโตรเอเชียติก สาขามอญ-เขมร สาขาอ้อยเพียริก ปัจจุบันพบผู้พูดภาษาของส่วนใหญ่ในบริเวณอำเภอเขาคิชฌกูฏ จังหวัดจันทบุรี ผู้พูดภาษาของส่วนใหญ่เป็นบุคคลที่อยู่ในวัยสูงอายุ มีอายุมากกว่า 45 ปีขึ้นไป ในขณะที่ผู้พูดที่อยู่ในวัยเด็กไม่สามารถฟังหรือเข้าใจภาษาของกลุ่มตนเอง ภาษาของจึงอยู่ในภาวะวิกฤต งานวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาไวยากรณ์ภาษาของตามแนวทางการศึกษาแบบแทกมิมิกของ เดวิด โทมัส (1993) โดยวิเคราะห์ไวยากรณ์ในระดับ อนุพากย์, วลี, คำ และประโยค รวมทั้งบริบททางสังคมของภาษาในการเก็บข้อมูลภาคสนามดำเนินการในระหว่างปีพ.ศ. 2550 – 2551 โดยเก็บข้อมูลจากผู้บอกภาษาชาวของในพื้นที่ตำบลตะเคียนทองและตำบลคลองพลู อำเภอเขาคิชฌกูฏ จังหวัดจันทบุรี เน้นบันทึกข้อมูลแบบข้อความ ประเภท นิทาน เพลง บทสนทนา เรื่องเล่าจากประสบการณ์ และการอธิบายขั้นตอนการทำงาน เป็นต้น

ผลการศึกษาพบว่า โครงสร้างไวยากรณ์ภาษาของเรียงลำดับหน่วยในประโยคคล้ายคลึงกับภาษาไทยคือ ประธาน-กริยา-กรรม ยกเว้น โครงสร้างประโยคปฏิเสธซึ่งมีการเรียงลำดับคำแตกต่างจากภาษากลุ่มเพียริกและภาษาไทย โดยหน่วยคำปฏิเสธภาษาของจะปรากฏอยู่ตำแหน่งท้ายประโยคเสมอ ซึ่งเป็นลักษณะทางมอญ-เขมร และยังพบลักษณะอื่นๆ ของมอญ-เขมร เช่น หน่วยคำเติม นามวลี และคำลักษณะนาม นอกจากนั้นยังพบว่าคำศัพท์ในภาษาของมีคำยืมไทยปนอยู่มากกว่าครึ่ง และคำยืมที่พบมักมีการใช้พูดสลับกับภาษาของทั้งที่เป็นคำเดียวกัน ผลการศึกษาดังกล่าว แสดงถึงสถานการณ์ทางภาษาของที่กำลังอยู่ในภาวะวิกฤติทั้งจำนวนผู้พูดภาษาที่ลดน้อยลงและการใช้ภาษาไทยแทนที่ภาษาของตัวเอง อย่างไรก็ตาม ภาษาของได้เข้าร่วมโครงการฟื้นฟูภาษา โดยร่วมมือกับนักภาษาศาสตร์ของสถาบันวิจัยภาษาและวัฒนธรรม มหาวิทยาลัยมหิดล เพื่อเพิ่มพื้นที่การใช้ภาษาและสร้างกลุ่มผู้พูดภาษาในรุ่นเยาว์ นอกจากนี้ ผลการศึกษานี้ยังเป็นที่มุ่งหวังว่าจะประยุกต์ใช้เป็นแนวทางในการทำคู่มือศึกษาไวยากรณ์ภาษาของแก่ผู้ที่สนใจอีกด้วย

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LIST OF ABBREVIATIONS AND SYMBOLS

add	additive, additional
addr.	addressing term
adj	adjective
Adj p, adj p	adjective phrase
adv	adverb
Adv p, adv p	adverb phrase
amb	ambient
app	appositive, appositional
approx	approximation
asp	aspect
bene	beneficiary
bi	bitransitive
cl	clause
class	classifier
comp	comparative
compl	complement
cond	conditional
conj	conjunctive
cont	contrastive
cor	correlative
cov	covarying
ded	deductive
dem	demonstrative
des	description
Dest	Destination
dif	different
Dir	Direction

LIST OF ABBREVIATIONS AND SYMBOLS (cont.)

DO	Direct object
el	element
emb	embedding
eq	equational
equi	equivalent
Ex	Example
excl.	exclamation
exist	existential
fp.	final particle
H	Head
HN	Head noun
instr	instrument
iden	identifier
imp	imperative
inten	intensifier
intr	intransitive
IO	Indirect object
jux	juxtaposed
loc	Location, locative
Lk	Linker
mk	marker
mod	modifier
mot	motion
MV	Main verb
N, n	noun
Neg	Negative
NP, np	Nominal/noun phrase
nuc	nucleus

LIST OF ABBREVIATIONS AND SYMBOLS (cont.)

num	numeral
num p	numeral phrase
Obj	Object
onom	onomatopoeia
p	particle
P	Predicate
Per, per	peripheral
po	positive
Poss	Possessor
PP, pp	Prepositional phrase
prep	preposition
pron	pronoun
prop	propulsion
pur	purposeful
Qual	Quality
quant	quantity
ques	question word
quot	quotative
reci	reciprocal
ref	reflexive
Rel	Relator
Rel cl	Relative clause
rel mk	relative marker
res	result
S	subject
Sec	Section
Sent	Sentence
seq	sequential

LIST OF ABBREVIATIONS AND SYMBOLS (cont.)

sim	simple
Sou	Source
tm	time word
tr	transitive
V	verb
voc	vocative
VP, vp	Verb phrase
R1	R1, Clear voice
R2	R2, Normal voice followed by creaky voice
R3	R3, Breathy voice
R4	R4, Breathy voice followed by creaky voice
Ø	Zero
+	Obligatory
±	Optional
~	Free variation
	Sentence separator

CHAPTER I

INTRODUCTION

1.1. Rationale of the study

In the mountainous area of Khaokhitchakut district in Chanthaburi province, there is a majority of ethnic people who speaks the ethnic language. They call themselves and language 'Chong'. At present, approximately 4,000 Chong people live in Khao Khitchakut and Pong Nam Ron districts, Chanthaburi province, Thailand. About 200 people are still fluent speakers (Suwilai 2000).

Chong language is considered as an endangered language at the seventh stage on the weak side of Fishman's GIDS model (Suwilai Premsrirat and Malone, Dennis L. 2005) which can be described as when *"the older generation uses language enthusiastically but children are not learning it."* Speakers of Chong are rapidly decreasing caused by the social changes: work opportunities, education policy, mass media etc. The number of Chong speakers compared to the overall Chong population reflects the serious situation of the language. All of speakers are older whom over 45 years old. They are bilingual speakers who are fluent in both Chong and Thai. Chong language is not passed down on to the new generation. The elders told me why their children do not speak Chong at all *"We are afraid that our children will not be able to speak Thai like Thai people,"* they said. They do not dare to speak their mother tongue openly because they are afraid that the outsiders will look down on them. The younger generation who are less than 40 years old, cannot speak Chong. It is obvious that the Chong people do not see the value of their own language and culture.

The elderly Chong speakers are aware of the language loss situation. In 1999, Chong language and culture underwent a program of revitalization as collaboration between elderly Chong speakers in Khlong Phluu village and academic staff from the Institute of Language and Culture for Rural Development (ILCRD), Mahidol University. The program was successful in introducing Chong language classes into the local schools syllabus to produce a new generation of Chong speakers

and a Chong writing system using the Thai alphabet. The students from Chong class are aware of their own identity and proud of its outcome. Both older and younger generations are now proud to be Chong and are working together to preserve their language identity.

Most previous studies on Chong language have focused on its phonological system, especially register system (Theeraphan 1992 and Edmondson 1996). A description of Chong language spoken in Makhom district had been made in Thai by Surekha (1982), Saifon (1982) and Sirikarn (1987). Siripen (2001) and Isara (2002) examine a phonological comparison of Chong dialects. Only a few previous studies on Chong syntax are found in Saifon (1991) and Sirikarn (1987).

The previous studies appears that Chong syntax has not yet been analyzed sufficiently. To continue from the phonological study, this study proposes a study of Chong syntax as an endangered language which needs more recording and documentation for further researches.

1.2 Objectives of the study

The objective of this study is to describe the structure of Chong syntax including clause, phrase, morpheme, word and sentence. This syntactic study of Chong language presents morpheme and word functioning as elements in phrase and clause.

1.3 Benefit of the study

- 1.3.1 To fill the gap in Pearic linguistic study of Mon-Khmer languages.
- 1.3.2 To provide a Chong syntax as a resource for further researches.
- 1.3.3 To provide a guideline of Chong grammar book for basic learners such as Chong students or anyone else who interested in Chong language.

1.4 Scope of the study

1.4.1 All data sources were recorded from Chong informants in Ta-Khian Thong villages and Khlong Phluu villages, Khao Khitchakut district, Chanthaburi province.

1.4.2 Chong syntax is analyzed in terms of syntactical elements of morpheme, word, phrase, clause and sentence.

1.4.3 Various types of text materials, that are procedural explanations, self-experience stories, songs, conversations and folktales are investigated.

1.5 Linguistic overview of Chong language

1.5.1 Chong language in Austroasiatic language family

More than 150 languages belong to Austroasiatic Language Family. The majority are spoken by ethnic minority groups which found throughout Mainland Southeast Asia with some located in Nicobar Island.

The Austroasiatic Family is classified into two main sub-families, Mon-Khmer Family and Munda Family. The Mon-Khmer Family contains a large number of language members, divided into twelve branches. From historically important languages are Mon and Khmer, which have their own scripts, and Vietnamese. Khmer (Cambodian) and Vietnamese serve as current national languages at present. The rest are the ethnic minority languages mostly spoken in Thailand, Cambodia, Lao, Vietnam, and Myanmar. The Austroasiatic language family is shown in Chart 1 of next page.

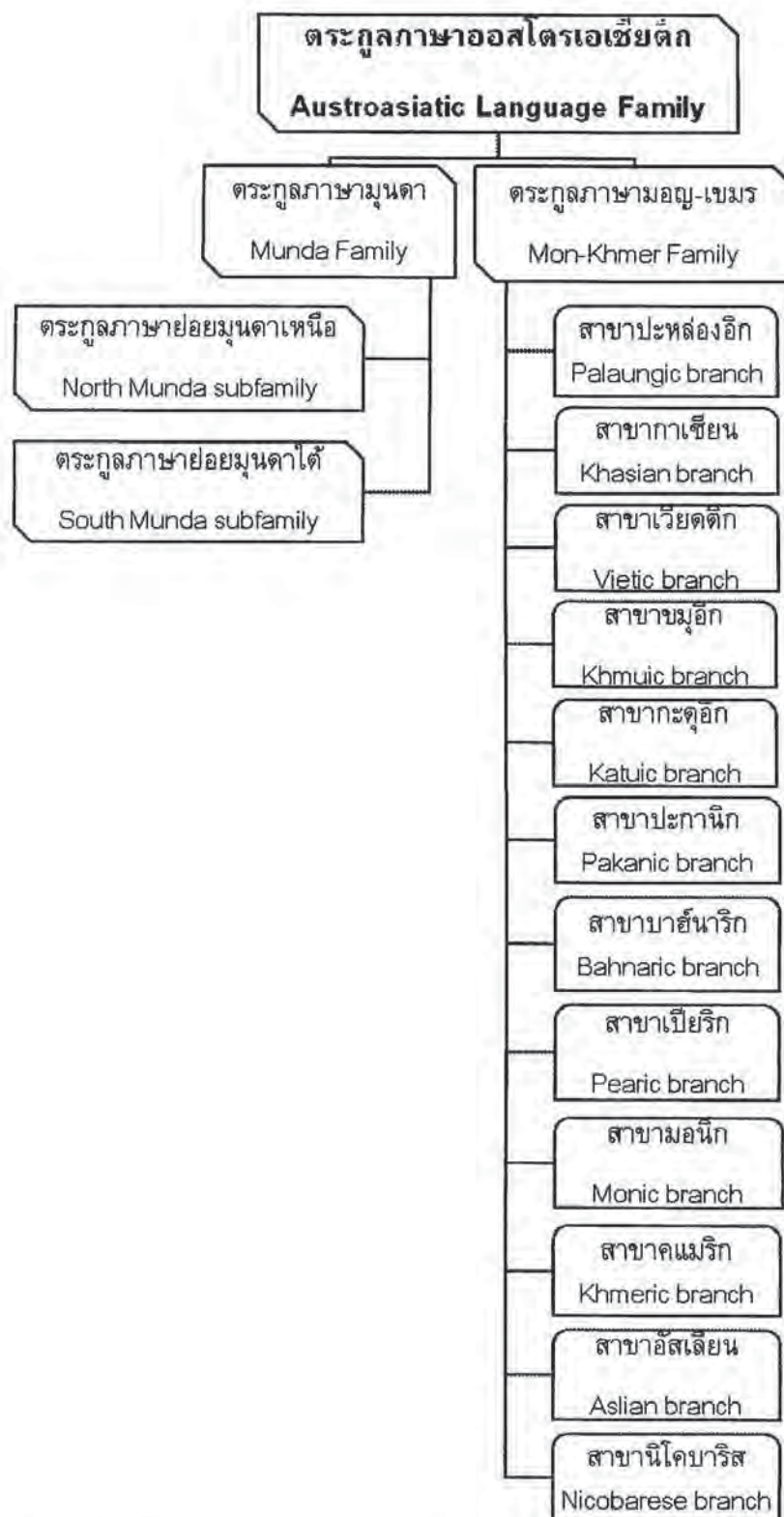


Chart 1: Austroasiatic Language Family (adapted from Gerard Diffloth 2008)

1.5.1.1 Chong in Mon-Khmer sub-family

The Chong language is classified as a member of the Pearic group of Mon-Khmer languages, affiliated with other Pearic languages. From language sources described in old documents, Diffloth (1974) classified the Pearic into seven languages – Chong, Chung (Sa-och), Song of Trat, Samre (Eastern Pear), Samrai (Western Pear), Song of Kampong Spoe, and Pear of Kampong Thum—which are spoken in Thailand and Cambodia as shown in Chart 2.

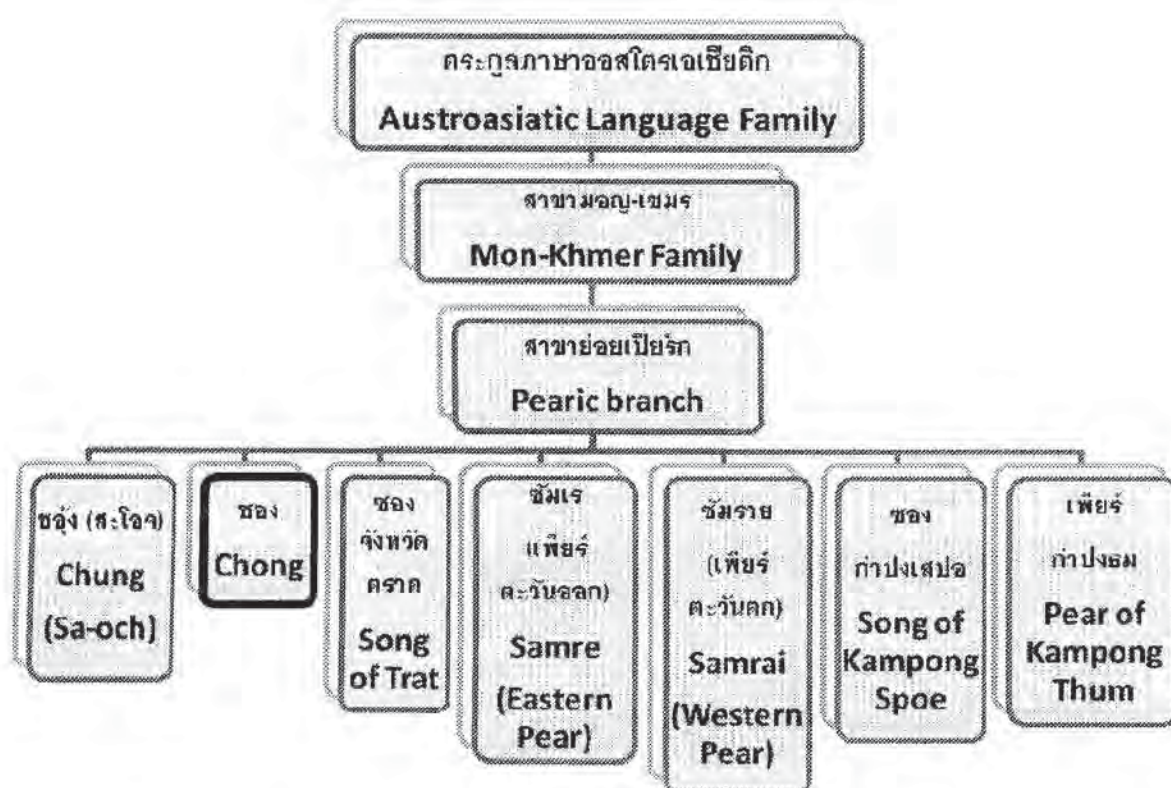


Chart 2: the Pearic languages in Mon-Khmer sub-family(adapted from Diffloth,2008)

From Chart 2, Diffloth's incomplete work shows the complicated language names marked by location. Headley (1985) describes the language area where the native speakers lived.

- Chung (Sa-och) : found in Cambodia.
- Chong: found in the east of Thailand.
- Song of Trat: found in Trat province, the east of Thailand.

- Samre or Eastern Pear: found in the east of Thailand and Cambodia.
- Samrai or Western Pear: found in the west of Cambodia.
- Song of Kampong Spoe: found in the central of Cambodia.
- Pear of Kampong Thum: found in the north of Cambodia.

1.5.1.2 Pearic languages in Thailand

There are many sources referring to Pearic languages in Thailand which inform recent reports. The Ethnolinguistic maps of Thailand (Suwilai, 2004) illustrated clearly the slightly different view from Diffloth (2008). It shows four Pearic languages – Chong, Samre, Kasong, and Chung (Sa-och). The first three are spoken in the eastern part of Thailand whereas the Chung (Sa-och) is in the West (found in Kanchanaburi province). The majority of Chong speakers are found in Chanthaburi province. In Trat province, there are Kasong and Samre speakers living in Borai district. The Chung (Sa-och) group was historically recorded because of their migration into Thailand from Cambodia by war (Isara, 2007).

As for Song of Trat, it has been renamed Kasong because it was confusingly referred to as Chong in old documents by Thai people in the area. Kasong is the name used by the speakers when they talk about the language they speak (Suwilai, 2000). A comparison between Chong and Kasong languages reveals distinctive results. In fact, Kasong and Samre are more familiar because their languages areas are adjacent to each other (Suwilai and Pornsawan, 2005).

Chanthaburi Chong was studied by Martin (1975) who firstly identified the dialects of Chong as Chong lɔɔ and Chong hœp located in Makham district (Khaokhitchakut district at the present) and Pong Nam Ron district, respectively. Isara (2002) illustrates and differentiates the distribution of Chong speakers into three dialects, evidences from the geographical features and a treatment of Proto-Pearic. A classification of Pearic in Thailand and dialects of Chong are shown in diagram as follows.

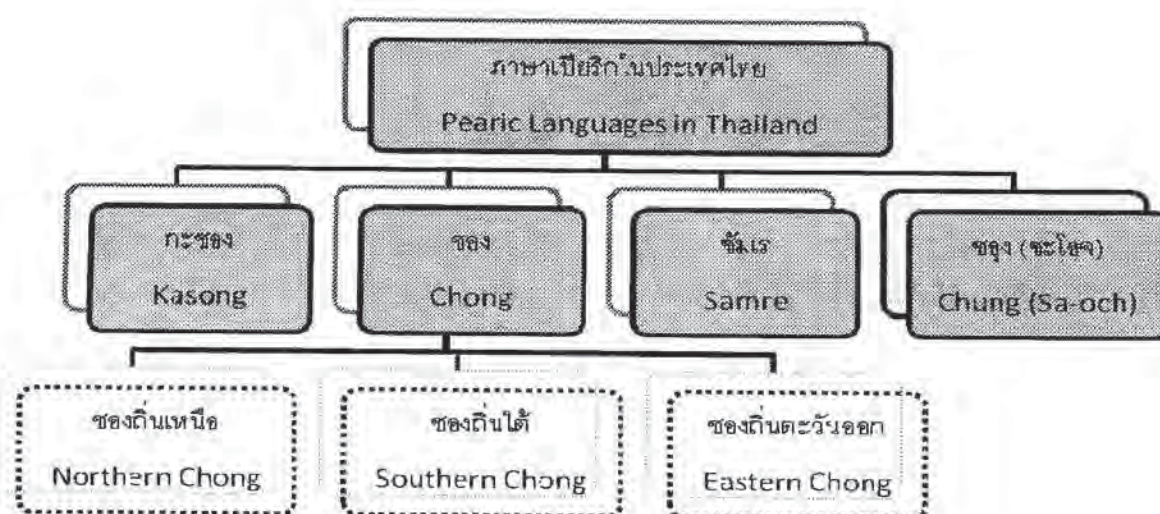


Chart 3: the Pearic language in Thailand and the dialect of Chong

1.5.2 Chong phonological sketch

According to the review of the phonological studies, the overall Chong phonology which is concisely presented in this study, is mainly referring to Siripen's study (2001). A description of the phonological system is important to understand before reaching the syntactical analysis. This section includes a phonological system which consists of consonant phonemes, vowel phonemes and suprasegmental phonemes, and syllable structures.

1.5.2.1 Suprasegmental phonemes (Chong Register)

A suprasegmental phoneme in Chong language is called 'register'. Register is a term used in phonetics and is a feature that generally occurs in the Austroasiatic language family. It is a type of voice quality that distinguishes word meaning rather than pitch or tone as in Thai language. Chong still preserves its specific features whereas in other Mon-Khmer languages they have been lost and those languages have thus become tonal languages. An example of register is found in Samre and Kasong languages, which functions in a secondary non-contrastive role with only the breathy voice used to separate the meaning. In Chong language, its four-way contrastive registers are used primarily to contrast and indicate the word meaning.

R1 Clear voice or Normal voice phonation; [tak] 'big'

R2 Normal voice followed by creaky voice phonation;
[k^hə:⁷m] 'scented'

R3 Breathy voice phonation; [lɯ:c] 'steal'

R4 Breathy voice followed by creaky voice phonation; [c^hɔ:⁷ŋ]
'people, Chong'

There are more distinctive registers in the Pearic group than other Mon-Khmer languages. Clear voice (^{R1}) and breathy voice (^{R3}) are normally found in language members of the Mon-Khmer family. Pearic languages have a glottal constriction in clear voice and breathy voice becomes normal voice followed by creaky voice (^{R2}) or breathy voice followed by creaky voice (^{R4}). Moreover, it is remarkable that the Chong register system has attached to the tone system in Thai loan words.

1.5.2.2 Consonant phonemes

There are 21 consonant phonemes which can occur in the initial position. Only twelve phonemes are provided in the final position; /p t c k ʔ m n ɲ h w j/. Although the /f/ sound was found in data, it only appeared in Thai loan words. Therefore, /f/ does not count as a Chong phoneme. All 21-consonant phonemes can occur in the initial position and there are only twelve phonemes /p t c k ʔ m n ɲ h w j/ which can occur in the final position. The consonant cluster includes 11 phonemes of consonant cluster; /pr- p^hr- pl- p^hl- kr-k^hr-kl- k^hl- kw- k^hw- ɱl-/. In the initial position, there are only four phonemes; /p- p^h- k- k^h-/ and only three phonemes, /r-l-w/, which can co-occur together. The restriction of co-occurrence is /w/ which can only occur with /k- k^h-/.

1.5.2.3 Vowel phonemes

There are nineteen vowel phonemes, which are divided into eighteen single vowels /ɪ i: ɛ ɛ: u u: e e: o o: ə ə: ɛ ɛ: ɔ ɔ: a a:/ and one diphthong /uə/.

1.5.2.4 Syllable structures

From the data, the large number of disyllabic words suggests a type of disyllable word. There are two types of syllable comprised of major syllable and pre-syllable, each of which can be open syllable or closed syllable.

In total, Chong syllable types may form as follows:

$C_1 V_1 (C_2). C_3 (C_4) V_2 (V_3) (C_5).$

This demonstrates that $C_1 V_1 (C_2)$ is a presyllable type and $C_3 (C_4) V_2 (V_3) (C_5)$ is the major syllable type. Each may be distinguished by its structure.

(1) Pre-syllable structure

Structurally, a presyllable has few forms appearing in my data. Most disyllables were filled by /kə-/ and /kʰə-/ in the presyllable position.

/kəna:j ^{R1} /	‘elephant’	/praʔo: ^{R1} /	‘yesterday’
/luk kəmo:j ^{R1} /	‘salt’	/cam ^{R3} kʰin ^{R3} /	‘female’
/kʰəne:w ^{R2} /	‘children’	/cam ^{R3} ɔ:ŋ ^{R3} /	‘male’
/pamo:n ^{R3} /	‘rear’	/təʔheʔ ^{R1} /	‘ground, soil’
/səbu:n ^{R1} /	‘shelter’		

(2) Major syllable structure

A major syllable can be both open and closed. All consonant and vowel phonemes can occur in this syllable type. Its structure consists of all consonant and vowel phonemes including the suprasegmental phonemes.

/pɔː ^{R1} /	‘hold’	/boːt ^{R1} /	‘younger sibling’
/p ^h riː ^{R3} /	‘forest’	/plɔːk ^{R2} /	‘mud’
/huɐc ^{R1} /	‘whistle’		

1.5.2.5 Chong word structures

Chong word structures can be divided following its phonological structure, which includes a monosyllable structure, disyllable structure, and trisyllable structure.

Monosyllable structures

/tiː ^{R1} /	‘hand’
/prɐː ^{R1} /	‘use’
/waːj ^{R3} /	‘tiger’
/huɐc ^{R1} /	‘whistle’
/k ^h lɔŋ ^{R4} /	‘log’

Disyllable structures

/k ^h əneːw ^{R2} /	‘children’
/prɐʔoː ^{R1} /	‘yesterday’
/pɐtaː ^{R1} /	‘below’
/kəmluː ^{R1} /	‘betel’
/kəp ^h lɐːŋ ^{R4} /	‘gun’
/kənuɐc ^{R2} /	‘rope’
/caŋkriw ^{R1} /	‘butterfly’
/biŋbaːŋ ^{R1} /	‘spider’

Trisyllable structures

/luk kəp ^h rik ^{R1} /	‘chili sauce’
/luk kəmoːj ^{R1} /	‘salt’

1.5.3 Related researches

This section reviews the previous work of Chong language and the grammatical studies relevant on Chong. With regards to investigations into Chong register in terms of acoustic phonetics, many linguists were interested in the four contrastive registers of Chong language; clear, breathy, creaky and breathy-creaky voices (Surekha, 1982; Theraphan, 1991; Edmondson, 1996). A few studies on the phonology of Chong language are in Thai (Surekha, 1982; Sirikarn, 1987; Saifon, 1982). They described the phonological system with similar results because the area studied located in Ma-Kham district (now is Khaokhitchakut district) of Chanthaburi province.

Regarding the comparative study, Chong dialects show a variation in its phonological system (Siripen, 2001; Isara, 2002). Siripen (2001) compared the phonology of two dialects: those of Khlong Phlu village in Khaokhitchakut district and Wang Kraphrae village in Pong Nam Ron district, Chanthaburi province. The differences between the two dialects can be divided into three categories: lexical differences, phonological changes and suprasegmental phonemes. She claims that lexical usage is different despite both using Chong words. Another lexical difference is the usage of Thai loan words in the different vocabulary sets. The suprasegmental phonemes have a weakened voice quality, with Khlong Phlu having a stronger glottal constriction and breathiness than Wang Kraphrae. As a result of her studies, Siripen predicts that Wang Kraphrae Chong may become a tonal language because Wang Kraphrae Chong informants can understand Chong words according to pitch level instead of register. In addition, there are no allophones of vowels caused by the weakening of breathiness.

Isara (2002) compared the Chong dialects in Chanthaburi province by using the GIS application in order to illustrate the variation of Chong language and geographical distribution in Chanthaburi province. He considered a phonological, lexical comparison and the geographical and social factors. From the geographical area and a treatment of Proto-Pearic *cr-, he separated the distribution of Chong dialects into three groups: Northern Chong (Takhian Thong proper), Southern Chong (Phluang proper) and Eastern Chong (Pong Nam Ron proper). It is assumed that each

dialect is changing in different ways and that Northern Chong, the larger Chong community, has preserved their language better than the Southern Chong.

Apart from these, there are the syntactic studies on Chong and Pearic languages. Two previous works studied on Chong language description in Makhm district, Khaokhitchakut district at present. Sirikarn (1987) and Saifon (1991) described that Chong is S-V-O word order. Sirikarn found that there are three sentence structures; simple sentences, imperatives and interrogatives. Saifon's finding is that there are two kinds of morpheme in Chong; free morphemes and bound morphemes. Bound morphemes include /ka-/ , /pa-/ , /ma-/ functioning as prefix. Words can be formed into single words, complex words, compound words and reduplicated words. A complex word consists of the prefixes /ka-/ , /pa-/ , /ma-/ plus the free morphemes. The prefix /pa-/ 'side' is added to create the location noun. /ma-/ is 'causative prefix' which only found /hooc/ 'die' → /mahoooc/ 'kill' and /ka-/ does not change the meaning or function of original words. There are fourteen word classes (nouns, pronouns, verbs, adjectives, adverbs, auxiliaries, classifiers, numerals, time words, negative words, prepositions, conjunctions, demonstratives and final particles), four phrases (nominal phrases, verb phrases, preposition phrases and temporal phrases) and three sentence structures. Sentences in Chong can be divided into nuclear sentences and peripheral slots. The nuclear sentences structurally divide into thirteen simple sentences, five imperative sentences and three interrogative sentences.

Research on the previous studies of the grammar of Pearic languages found are; Samre grammar (Pornsawan 2001) and Kasong syntax (Sunee 2002). These two languages are closely related to Chanthaburi Chong.

Sunee (2002) studied the Kasong language in terms of syntax. Kasong speakers live in Bo-Rai district, Trat province. She found that Words are classified into sixteen classes (nouns, pronouns, demonstratives, verbs, auxiliaries, adverbs, adjectives, numerals, classifiers, prepositions, conjunctions, intensifiers, negative words, time words, question words, and particles). A word can be formed into five main types (affixation, compounding, reduplication, expressive formation, and onomatopoeia). There are two major phrases; nominal and verb, with five minor phrases; numeral, adjective, adverb, prepositional and time. There are thirteen types of

basic clause structure and four types of nuclear sentence structure (simple, juxtaposed, conjunctive, and merged).

Pornsawan (2001) studied Samre grammar as spoken in Bo-Rai district, Trat province. She described Samre language in terms of its phonological system, words, phrases, clauses and sentences. Pornsawan described a syntactical structure with two word types forming word structures: free morpheme and bound morpheme. The bound morphemes are prefixes and infixes. The prefixes are *pa-* 'side', *ta-* 'only, just', *sam-* 'nominalization', *ma-* 'human' and *m-* 'nominalization'. Only one infix was found in Samre, namely the nasal infix *-aN-* which is added to a verb to form a noun. The word classes are divided into sixteen classes: nouns, pronouns, demonstratives, prepositions, numerals, classifiers, negations, modals, aspects, verbs, adverbs, emphatics, intensifiers, conjunctions, question words and final particles. There are two major phrase types: nominal and prepositional. The clause types are divided into nineteen, consisting of thirteen basic clause types and six clause peripheral elements. There are five sentence forms: simple, juxtaposed, conjunction-linked, appositive embedding and relative embedding.

Pornsawan and Sunee's work provided the syntactical characteristics of Pearic languages in Thailand and so very useful to my work and that of other linguists. Rough grammatical sketches at phrase and upper levels are similar to S-V-O order, as in Chong and Thai. There is a difference in Chong negative forms. A negation unit is located after the Verb position or a final position in the sentence, whereas a negative word is commonly placed before the Verb position in Samre and Kasong languages, even with Thai words that are frequently borrowed.

<i>Chong negative form</i>	p ^h əj	ʔih	ho:c	ʔih	
	it	not	die	not	'It is not dead yet.'
	c ^h ɔ:ŋ	tak	ki:j	ʔih	
	people	big	stay	not	'No adults are at home?'

<i>Samre negative form</i>	nak	koh	jaam	
	she	not	cry	'She isn't crying.'
<i>Kasong negative form</i>	cho:	koh	ke:l	
	dog	not	bark	'The dog is not barking.'

From the example, the grammatical characteristics of Pearic languages in Thailand are slightly different. Chong is dominated by the Thai language and speakers may use Thai negative forms next to Chong negative words.

An affixation is a simple word formation of the Mon-Khmer group but is not used today. Prefix and infix are normally found in these languages. In Kasong, Sunee found four-prefix types *khla:-*, *na-*, *sam-*, *la-* which are no longer used. A nasal sound always includes an infix, such as */-aŋ-/* in Samre, which is added to a verb to form a noun. Compounding is a word formation which native speakers often use to create a new word by adding their own word plus a Thai word. However, the Pearic languages spoken in Thailand are quite similar to dominant Thai. This is an attempt to provide a grammatical overview of Pearic languages which they are under the context of endangered languages.

1.6 General information of Chong people

1.6.1 Chong locality

It has been proposed that the Chong are an indigenous people of eastern Thailand. Both Thais and foreigners have documented the existence of Chong – Xong, Chawng or Chuang – as a minority people of eastern Thailand for at least 150 years. The original locality of Chong people is unknown. The oldest Thai documents referring to Chong is Sunthorn Phu's journey account, *Nirat Muang Klaeng*, a famous travelogue in which he are his journey to a district of Rayong province where there are the Chong (Surekha, 1982; Isara, 2002). At present, linguistic evidence has been found entirely in the east of Thailand; Rayong, Chongburi, Chanthaburi and Trat (Isara,

2004). This evidence includes village names which cannot be understood in Thai but are related to Chong words. Outside Thailand, Chong people in Cambodia have been described by a Chinese diplomat, Chou Ta Kuon (as cited in Isara, 2002), as uncultured people. Previous studies by Headley (1977) collected data on Pearic languages, including Chong in Cambodia. It is believed that Chong people have been settled in these areas in the east of Thailand and west of Cambodia, for a long time. There are old documents recording two Chong dialects in Trat and Chanthaburi provinces. Recently, there are Chong villages in Khao Khitchakut and Pong Nam Ron subdistrict in Chanthaburi province. The Chong population is around 4,000 people (Suwilai 2001). The major group now lives in Khao Khitchakut district with a minor group in Pong Nam Ron district.

1.6.2 Chong people and the livelihood

The Chong people are noted for their dark skin, curly hair, thick lips and bulging eyes (Surekha, 1987; Kannika, 1979). This description may be an attempt to distinguish Chong from Thai people. Actually, their skin may be darker because of their work in orchards or rice fields out in the sun. In general, they are not much different from Thai people. They mostly wear simple clothing like the Thai, though the older women often wear sarongs. For gardening, both women and men have to wear protective clothes against the sun.

Many sources say they lived in the forest, as hunter gatherers of forest products; cardamom, eaglewood, oleo-resin, botanical herbs, rattan or animal products etc. They exchanged these for foodstuffs; garlic, salt or tobacco. Although Chong have lived in this location for at least three generations, 60-year old villagers can recall how they lived in the forest. They recount many stories about what happened in the jungle, their beliefs about wild animals and indigenous knowledge about wild life, even though they stopped the hunting life more than ten years ago. Even now, a few villagers sometimes gather things from the forest in the past. They sometimes cook rice mixed with wild yams when they cannot find other things to eat. Their living conditions in the past were very hard.

Nowadays, Chong people are regarded as Thai citizens, not uncivilized people as they were described in old documents. Almost all of them are fruit gardeners

growing commercial fruits. Their orchards are mainly durian, rambutan, mangosteen, long kong and rubber. They are located on the foothills, rather far from their homes. Other fruits grown but not for sale are jackfruit, pineapple and banana. They also have small rice fields for family use, located next to the house. The rice cannot be grown for sale because of the limited size of the plot.

In summer, all the fruit in the orchard is collected and sent for export. Some rich families hire Khmer people to do the harvesting. Larger orchards grow various plants for sale throughout the year. Rice is planted at the beginning of rainy season, after the fruit has finished.

1.6.3 Chong houses and villages

The Chong are particularly concentrated in Ta-Khian Thong and Khlong Phluu sub-districts, from where the primary data was collected. Other Chong villages include Thai and Khmer households. There are more Thai people in Khlong Phluu sub-district than Ta-Khian Thong sub-district. Recently, more Thais have come to live in Ta-Khian Thong and they are doing commercial agriculture and small industries.

The Chong build their houses on their own land, well separated from their small orchards. Two-storey wooden houses are generally to be found in villages, raised above the ground like local Thai houses. The upper floor has the kitchen and two or three small bedrooms, which is adequate for a family. The remainder is a spacious floor or wide porch.

It is noticeable that Chong houses are made of wood and brick. They will normally be enlarged when their owner's financial status gets better. New modern Chong houses are mostly single-storied made of brick. As tradition, when starting a new family life it is important to build a home. As soon the bridal couple has decided to live together, the new home is built depending on the couple's capacity. When their financial position improves, the home may be extended or renovated from mainly wood into brick home.

1.6.4 Beliefs and cultural sketch

The Chong were formerly animists. They believe in ancestor spirits, local gods and guardian spirits. Ancestor worship is often arranged as '*Phii Hing*' and '*Phii*

Rong performed between April and June, the *'Phii Hing'* at nighttime and *'Phii Rong'* at daytime. Both of these are rarely seen these days. Most relatives get together during these ceremonies when the ancestor spirits are called to take care of their descendants. It is a way of encouraging descendants to behave well and if the ancestors are not satisfied, they will refuse the sacrificial offering until the person promises to improve themselves (Surekha, 1987). To worship the ancestor spirits, they set up a shrine for the ancestors in the home compound of their descendants. They also believe in the local Deva and household spirits. The *'San Nipa'*, a temporary shrine, is taken by the performer to make an offering to the local god of the land to ask permission to perform the next day ceremony.

In addition to important ceremonies, traditional Chong weddings, widely known as *'Kaa Tak'*, meaning "big wedding ceremony," are only held for the eldest daughter's wedding. This kind of wedding differs from a regular wedding ceremony which they must provide a special offering to the household spirits. My main informants, however, informed me that the *'Kaa Tak'* is still performed in Khlong Phluu sub-district, nearby Ta-Khain Thong sub-district, but never in Ta-Khian Thong at all. Another wedding ceremony is *'Pluuk saa'* or *'Taeng Kaan'*. They said they never make arranged marriages in Chong houses. After the wedding or engagement ceremony, the groom goes to live in the bride's home so they can help, together, to make money for building a new home. These days, traditional Chong ceremonies are rarely performed because they take a lot of time to prepare, especially the wedding ceremony. However, not all is lost. A *'Kaa Tak'* was just performed in Khlong Phluu villages.

To respect the cultivation, they sacrifice an offering to local Deva of land and rice. *'Pak Taliw'* is held in the harvest season and *'Thambun Songthung'* is held on during the New Year. The villagers take an imitated cart float along the canal to the sea. In Ta-Khian Thong, it starts from the land gods of the fifth village send along the canal to the second village and onward to the sea. In the dry season, *'Hae Nang Maew'*, a ceremony to pray for rain, is held which partly differs from the northeastern Thai custom. They use both cat and snake-head fish in this ceremony which is done at nighttime. The Chong lived in forested mountain areas for a long time so there are many taboos and beliefs about wild animals such as the taboo whereby a barking deer

at home is considered unlucky, and will cause death in that home. Moreover, the cast lot, 'Pooy' in Chong, is used to predict what has happened to someone or something which is lost. The well-known story, which occurred more thirty years ago, involved a man who was lost in the forest and died. About the 'Pooy', the selected one, a performer, points a knife down and guesses what happened to the one who got lost. If she is right, the knife will swing strongly. The 'Pooy' these days is less well known because no one can be the 'Pooy' performer and Chong people live away from forest.

The Chong today are Buddhist, blending traditional Chong beliefs with Buddhism. The village temple is the heart of Chong community where traditional Chong ceremonies are performed.

1.7 Sociolinguistic setting

Chong language is one of fourteen endangered languages in Thailand (Suwilai, 2005). From the population survey in the Ethnolinguistic maps of Thailand project (Suwilai et al., 2004), there are 200 good speakers. Recently, a small number of fluent speakers are over 45 years of age whereas their children do not speak it at all. The remaining Chong are older speakers and small in number while the new generation has not been supported in appreciating their language and culture. It seems that the Chong language is not passed on to the new Chong generation.

The arrival of Thai people and culture in Chong villages has gradually changed the primitive Chong lifestyle. There are more Thai families in the villages while the Chong children leave their hometowns for school or work. Chong villages are now shared with Thai and Khmer families. Within Khao Khitchakut district, the Chong mostly live in Ta-Khian Thong villages and there are numbers of Thais in Khlong Phluu and Nam Khun villages. There are also a few Khmer people living together in Thung Kabin villages.

The Chong language is heavily influenced by the dominant Thai language resulting in the rapid decline in the number of its speakers. Thai has become the first language of communication. They can talk in Thai within villages and outside, therefore, it is not necessary to learn Chong. The parents said that the reason they do not teach their children to speak Chong is because it cannot be used in the city.

Moreover, they are afraid that the children will speak Thai with a strange accent. Dating back more than 30 years ago, my informants told that the government policy is to prohibit the ethnic minority people living in Thailand from speaking their own language in local schools. So, they used to speak Chong only at home or within the Chong group. In those days, they undervalued themselves and were afraid of being disparaged when they spoke Chong amongst Thai people.

1.7.1 A language ability of Chong speakers

During my fieldwork, I observed that the ability to speak Chong language varied greatly according to age; that is, comparing the children, youth and elders. The children, aged less than 20 years old, do not know Chong and do not understand the language their parents are speaking. However, they have learned Chong in primary school level but they do not continue when they are at home after school. The group of under-40 year olds can understand their language but cannot respond in Chong. The older generation are bilingual speakers who are fluent in both Chong and Thai of which there are approximately 200 good Chong speakers (Suwilai, 2000). They are all over 45 years old. In daily life, this group has used Chong as the first language among the older generation but they speak Thai with the children and non-Chong speakers. The first language they speak is important for being a proficient Chong speaker. One of my research assistants is a good Chong speaker and translator. This is probably because she has been speaking Chong with her parents since she was born. Moreover, Chong still plays a significant role in traditional ceremonies. Regarding the young Chong generation, their parents speak to them in Thai rather than Chong itself. They only speak among themselves. Students at primary school level have been introduced into a Chong class provided by the Chong revitalization project, which is a collaboration between elderly native speakers and academic staff from ILCRD (Institute of Language and Culture for Rural Development), Mahidol University. They now know what Chong language sounds like and how it is pronounced. They can speak, read and write Chong using Thai script as they have learned this in the class but they still cannot converse well with elders. However, the next generation is expected to know more.

This is a gap between the ages of native speakers. The younger group, ranging between 20-30 years old, understands Chong but cannot reply in Chong. It was noted that they are the largest number who are educated and work far from their hometowns. However, this group is encouraged to participate in any way they can, though they have not learned Chong language completely.

1.7.2 The opportunity to revitalize its language and culture

The elderly Chong people are concerned about the situation of language loss through their children's inability. They are attempting to preserve and expand their language and culture. In 1999, the language revitalization program was initiated as a small project and collaboration between some elderly Chong speakers and academic staff from ILCRD (Institute of Language and Culture for Rural Development), Mahidol University, headed by Dr. Suwilai Premasriat. It was officially established in 2000 with SIL education specialists, TRF (Thailand Research Fund) and the Japan Foundation, called "the Maintenance and Revitalization of Chanthaburi Chong language" (Suwilai Premasriat and Malone, Dennis L. 2005). Chong language was the first language chosen for the language revitalization project which is based on the needs of native speakers. The program began teaching Chong language at primary school level and built as a community-learning center for ethnic Chong culture and language. The Chong revitalization's components focuses on orthography development, literature production, curriculum development, teaching Chong as a school subject and the setting up of the Community Learning Center. The orthography project created a Chong writing system based-on the Thai alphabet which be used for Chong study. Eventually, it was possible to develop Chong books.

Another form of Chong script was designed through cooperation between an older speaker and westerner. Its script is a specific feature and is used in a Chong project, called 'Chong learning project with Chong script, led by Mr. Chern Phanphai, the former village headman of Khlong Phluu villages who is enthusiastic of Chong preservation. More than 20 children in Ta-Khian Thong villages have joined the project which uses the Ta-Khian Thong temple on Saturday afternoons. even though they mostly learn Chong at school.

Chong classes are taught in four primary schools in the Chong area. They are Khlong Phluu, Ta-Khian Thong, Nam Khun and Thung Kabin sub district, Khao Khitchakut district. The first two schools have large numbers of Chong children attending. Through the Chong classes, they have managed to raise the school-record in Thai subjects because they can now understand the complicated Chong accent and write it down correctly in Thai. They are now able to distinguish the different Thai and Chong writing systems. The revitalization project has achieved an awareness of Chong ethnicity, especially for the children. Both the older and younger generations know how important their ethnicity is and how it should continue to exist. The school is playing a significant role in producing a new Chong generation and actively cooperates with the community. Furthermore, these projects which encourage them to continue many Chong activities, have attracted financial support from local administrative sections etc. The future plan of revitalization project is to expand village knowledge with the cooperation of teachers and villagers, such as using schools to provide outdoor classes for teaching Chong language and culture by older people and school subjects by teachers.

The Chong language now has a brighter future for preservation. The native Chong speakers have great potential to develop and preserve their language and cultural activities within a changing society. During the collecting data in villages, it observed that the children are very keen to learn about their mother language. They try to share a Chong textbook and ask Chong words from their parents. However, they still not speak Chong at home. It would be better if the children who are focused on becoming a new generation of Chong speakers were encouraged practically Chong speaking in real situation. *There is an important distinction to be made between learning a language in the artificial environment of the classroom and transmitting it in the natural environment of the home* (Romaine, 2007). Therefore, this could be a next plan of preservation project to achieve the increasing number of speakers.

CHAPTER II

RESEARCH METHODOLOGY

This chapter describes the research method of the study. It includes a site selection, an informant selection, a source of data, tools, and theoretical approach. The steps of research methodology in this study will be presented last.

2.1 Site selection

The data was collected from Chong speakers in Ta-Khian Thong village and Khlong Phluu village, Khao Khitchakut district, Chanthaburi province wherein a large number of Chong houses are located. The Chong villages are about 15 kilometers from the district. These areas, including between Khaokhitchakut district and the Chong villages, have been promoted as tourist attractions so the road and all facilities are convenient for them.

Both villages are full of Chong families but there are more Thai people in Khlong Phluu villages than Ta-Khian Thong. Actually, their orchards or small rice fields separate each house but they still closely contact with each other. The elderly Chong in these villages are proficient bilingual speakers of Chong and Thai. They still speak their own language in daily life, at social gatherings, religious ceremonies, or traditional rites. At the same time, Thai loan words are used interchangeably. Thai language is used to communicate with non-Chong speakers, including their children who cannot understand the mother tongue. However, the speakers in both villages are selected for data collecting because Chong is most available in these areas. Moreover, this research is an extended study from the Field Method Course in Linguistics in 2007 through which I had an opportunity to learn Chong language and live in the villages with native speakers for ten days. It was observed at that time that each dialect of Chong language was not different in syntactical patterns. Therefore, these two villages were chosen to be the research areas.

2.2 Informant selection

Chong speakers in Ta-Khian Thong and Khlongphluu villages commonly use Chong to communicate in their community. They then are chosen as language informants and research assistants participated in collecting and transcribing the data. All were elderly simply because that they were best able to use the language. They were all over 40 years old, except for one 30 year-old woman who also had speaking skills. Furthermore, she was a good translator from Chong into Thai. The reason why she could speak Chong very well was that *"Maybe I learned Chong from my family as the first language. Therefore, all members of family speak it to me. That's why I can speak Chong well."* As for all the Chong informants, they were indigenous people to these areas. They had never moved out from their village for education or work opportunities. All of them were educated in Thai at a primary school and graduated in grade four. However, their ability to read Thai differed depending on how much they had practiced reading in Thai.

Informant's background

(1) Ms.Saengchan Thammawiriya, 48 years old, is a pure Chong. Her parents are Chong living in Ta-Khian Thong villages since their birth. They always speak the language when they meet each other. She is a principal informant and research assistant. She has excellent skills using the Chong language for speaking, listening, and translating. She said, *"My family uses Chong language as the first language. Then, I was educated in Thai language in primary school."* This enabled her to speak and write Thai very well. In her daily life, she likes reading and regularly goes to the temple to practice Dharma on every Buddhist Sabbath. Regarding her personal life, she is married to Mr.Samran Thammawiriya. They do not have any children. They are agriculturists growing commercial crops for sale; rambutan, mangosteen, durian, long kong and rubber tree. In addition, they have a small rice field, which provides for the family.

(2) Ms.Bang-Aorn Thammawiriya, 55 years old, is an older cousin of Ms.Saengchan. She is both an informant and a research assistant. Her skill in speaking and translating from Thai into Chong is very good. Normally, she works together with

Ms.Saengchan (1) and Ms.Wilai (3) on translating the data. She said she cannot work alone as research assistant because she cannot recognize all Chong words. Ms.Bang-Aorn speaks Chong as a first language. She has three children, the second of which is now working in Bangkok. She has an orchard and a small rice field. In her commercial orchard, she grows rambutan, mangosteen, durian, long kong, bananas and rubber trees. Some kinds of fruits are grown for eating such as jackfruit, pineapple and banana.

(3) Ms.Wilai Chai-saeng, 31 years old, is the youngest sister of Ms.Saengchan. Wilai is a principal informant and a research assistant working together with Ms.Saengchan and Ms.Bang-Aorn. Her skills in speaking and translating Chong are satisfactory. Chong is her first language and she can speak and understand Chong as well as Thai. She is the youngest informant of this study; even though her age group is generally less proficient in speaking Chong.

She is widowed since three years ago and now lives with her two little sons. She has been supported by her close relatives. She is a commercial fruit gardener growing mangosteen, durian, rambutan, banana, and rubber trees. She also makes rubber sheets from her garden and has a small rice field for her family, like the others.

(4) Mr.Sit Kornngern is a 74 years old. He is the father of Ms.Saengchan and Ms.Wilai, my main informants. Mr.Sit is a good storyteller and a good singer because his recorded stories sound so clear and are easily transcribed. When I first met him, he refused to tell me any stories or information because he was shy. Finally, I found that he is good at telling stories and singing and he sometimes composed new songs. He said that he could remember these songs when he joined dinner parties with his friends in the old days.

(5) Ms.Chamrat Korn-ngern is 59 years old, excellent in Chong and is both informant and research assistant. Her first language is the same as the other Chong speakers. She learnt Thai at primary school and was forbidden to communicate in Chong later. She is a co-worker of the research assistants and is an informant in this study. She is married to Mr.Form Korn-ngern and they have seven children. Currently,

she lives with her husband, her youngest daughter, and her two little grandchildren. They do not have much farmland or fruit garden. Her financial position is not as good as the others and they have to work hard to support five family members.

(6) Mr. Form Kornngern, 67 years old, is Ms. Chamrat's husband. They always come together to work with Ms. Saengchan's family. They can speak Chong well but are not literate in Thai.

(7) Ms. Pat is 77 years old. She is excellent in Chong and Thai speaking. She provided me many folktales. She graduated in grad four of local school and she learnt Thai there. About her life, she lives alone now. She likes to go to temple for making merit every day. Ms. Pat has the fruit gardens same as others and her grandchild helps to do the garden.

2.3 Types of data and Data collection

In this study, the data were recorded from the language informants by elicitation and observation from natural situations. As researcher, I started to collect the data in 2007 and finished in 2008. I worked in the villages about six times following the steps of data collection, transcription, and data recheck. Each time, it took around ten days or more because the aim of each step was sometimes held up due to the informant's work in the orchard or social functions. These will be mentioned in the research problems (as discussed in 2.6).

All data were recorded on a tape recorder in various types of text form – including folktales, procedural explanations, self-experience stories, songs, oral traditions, and conversations. There are eighteen folktales, five procedural explanations, eight self-experience stories, three songs, three oral traditions, and three natural conversations. Moreover, some data were collected by documenting the researcher's observations without sound recording.

Because this language is endangered, the data I collected contains a large number of Thai loan words. Although Ta-Khian Thong villagers are Chong and use their language more than other villagers use, many informants were not used to

speaking Chong among non-Chong speakers at first. Thai is preferred and some initial data had to be deleted. It is noticeable that the language is influenced by Thai loan words and syntactical patterns, therefore, the data had to be recorded in the form of narratives or connected speech. These kinds of texts show the characteristics of the language which native speakers use in daily life.

To record the data, the informants were asked to narrate stories or any type of text form that they are expert in, especially the procedural explanations. After finishing this step, all data was transcribed together by the researcher and the main informants mentioned in 2.2. They then worked together again to recheck the data before the data was input into the Toolbox application for data arrangement.

2.4 Data arrangement and Theoretical framework

2.4.1 For the data arrangement, the Toolbox program was used as a tool to parse the texts. This program was created for linguists to easily arrange masses of data from linguistic fieldwork. Generally, it manages the vocabulary alphabetically.

With regard to this study, Toolbox was used in the process of parse and interline all recorded texts (as section in 2.3). Initially, the project needed to collect as many lexical items as possible. The lexicon was inserted in more detail including parts of speech and their gloss, both in Thai and English. The next step was interlinearization and all text noted by IPA (International Phonetic Alphabet) were added to this part. As a final step, the program automatically parsed and inserted the part of speech, English gloss and Thai gloss below each Chong words respectively. The sample texts were rearranged. They are shown in Appendix.

2.4.2 Analyzing Chong syntax, the Tagmemic model of Thomas (1993) is a simple method to analyze spoken language. Its concept is that language consists of a correlation of two grammatical units – ‘functional slot’ and ‘class’. Grammatical units are divided hierarchically into morpheme, word, phrase, clause and sentence. This study presents Chong syntax starting from clause, phrase, morpheme and word formation which function as fillers of phrase and clause, and sentence is presented the last.

Regarding to the example texts in each chapter, they are folktales, song, self-experienced stories, procedural explanations, conversations and general conversations. All are the recorded data by sound recorder except general conversation is noted by the observation. Moreover, to distinguish the difference between the two languages, the Chong words are indicated by the register markers such as ^{R1} – ^{R4}, and Thai words are shown without any markers.

2.5 Research methodology

2.5.1 A survey of the related documents referring to Chong in the field of linguistics and anthropology focused on the study of Chong language. The languages in the Pearic branch and Mon-Khmer family were also studied for some characteristics of languages in this group.

2.5.2 Collecting the data in the form of text materials or discourse from the Chong speakers by using a tape recorder.

2.5.3 The data were transcribed by the researcher and the main informants. They were asked to repeat following the recorded data in order that the researcher could take notes with IPA (International Phonetic Alphabet).

2.5.4 Rechecking and correcting of the data by research assistants and researcher

2.5.5 Then, the data were arranged using the Toolbox program (as in 2.4.1).

2.5.6 Finally, the data analysis was conducted in terms of syntactical structure based on the Tagmemic model of Thomas (1993) (as in 2.4.2).

2.6 The research problems and restrictions

To collect the data for this study, there were some problems related to the time restrictions imposed on the informants such as working, social functions or inconvenience of the rainy season. Most Chong people have to work in the orchards all day long. They have little time to narrate stories and provide data, especially in the

harvest season. However, the researcher managed to record the data during breaks in the evening or any time convenient.

According to the purpose of this study, the Toolbox application program was supposed to be useful for arranging the data and reducing the time for arrangement, but in my work, it was not helpful. The program could not be set to complete all data at the interlinearization step. Because the data contains both Chong and Thai words which the program could not distinguish. The rearrangements then required an additional step to recheck Thai and Chong glosses word by word. The output texts from this program are incomplete. They need to be rearranged and rechecked as shown in the Appendix. It seems that this program may be more reliable with a large data set and a language which is not influenced by other languages.

CHAPTER III

CLAUSES

The basic Chong structures are described in terms of grammatical slots, filler classes, and semantic roles. The description provides the basic internal structure, external functions, major modifications, and major transformations for each unit, plus its peripheral elements. The description includes Clauses, Phrases, Words, and Sentences, respectively.

In terms of structural clause, a clause consists of a Predicate (usually a verb phrase) plus noun phrases filling slot such as Subject, Object, Destination, Instrument, etc. A clause is a minimum sentence, just as a verb phrase is a minimum clause. It describes participants interrelating in an action or state (Thomas 1993:63).

A clause is structured only one predicate, as a verb phrase, and nominal phrases, can be presented more than one.

3.1 Structure of clauses

A structural clause consists of its obligatory nuclear segment, which occurs as an independent part, and optional periphery segment as a dependent part. A nuclear of clause in Chong is ordering S-V-O, respectively. Its nuclear segment is comprised by a Predicate (as a verb phrase) and nominal phrases, which function in the Subject and Object slots. A peripheral segment may precede or follow the nucleus. Therefore, it is considered to be additional elements which provide more details. It is generally Temporal setting, Location setting, Instrument, Beneficiary, Accompaniment and Final particle.

The structure of clause in Chong may be formulated as:

$$Cl = \pm CP_1 : \text{per el} \quad \pm S : \text{np} \quad +P : \text{vp} \quad \pm O : \text{np} \quad \pm CP_2 : \text{per el}$$

The diagram shows the optional clause periphery filled by the peripheral clause elements, which can be preceded or followed the nucleus. The clause nucleus is ordered by the optional Subject position filled by a nominal phrase, an obligatory Predicate position filled by a verb phrase, an optional Object position filled by a nominal phrase.

3.1.1 Basic clause types

A clause type is identified and classified by Longacre's suggestion that if there are two or more differences between a pair of formulas they should be considered different types. These may be differences in slots, fillers, order, obligatoriness, or transformation potential, and at least one of the differences, preferably both, should be in the nucleus (Thomas 1993:63).

Structural clause types usually correlate closely with the semantic characteristics of the main verbs in the Predicate. The basic clause types in Chong are usually defined by their nuclei and divided into thirteen basic clause types; transitive, bitransitive, intransitive, descriptive, ambient, existential, equational, motion, locative, propulsion, quotative, quantitative and comparative clauses.

The basic clause types in Chong are considered by their nuclei in a separate formula. Each clause type distinctively differs in the Predicate position, or obligatoriness as presented in the following section.

3.1.1.1 Transitive Clause

The transitive clause consists of Subject, a Predicate and an Object. The Object position is required in a transitive clause. The elements of the transitive clause are:

$$Cl_{tr} = +S : np \quad +P : vp_{tr} \quad +O : np$$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1), an obligatory Predicate position filled by a verb phrase (Sec. 4.1.2) with a transitive main verb (See 5.2.1.4.1) and obligatory Object position filled by nominal phrase. Peripheral Location and Temporal are fairly common.

The semantic role of the Subject is Actor, of the Predicate is Action and of the Object is Undergoer. The elements are ordered as S-P-O.

1. dak ^{R1}	kamlan	tat	ja:n
he	going to	rive	Rubber tree
เขา	กำลัง	ตัด	ยาง

‘He is riving rubber trees (for making a resin).’ (self-experience story)

2. p ^h əj ^{R1}	tap ^{R1}	t ^h uh ^{R1}	me: ^{R3} wa:j ^{R3}
they	bite	breast	mother tiger
พวกมัน	กัด	นม	แม่เสือ

‘They bite the mother tiger’s breast.’ (Folktale)

3. wa:j ^{R3}	cat	samrap
tiger	prepare	tray of food
เสือ	จัด	สำหรับ

‘A tiger prepares a tray of food.’ (Folktale)

4. p ^h u:jaj	k ^h uəŋ	tu:n ^{R1}	do:kk ^h o:k ^{R1}
village headman	Khueng	beat	bamboo drum
ผู้ใหญ่	ขวง	ตี	เกราะ

‘Khueng, a village headman, beats a bamboo drum’
(self-experience story)

5. p ^h əj ^{R1}	mɔːŋ	c ^h im ^{R3}	muːj ^{R4}	jaːŋ
it	look	human	one	class.
มัน	มอง	คน	อย่างเดียว	

‘It looks at human’ (self-experience story)

6. waːj ^{R3}	k ^h rup	taː c ^h iə
tiger	grasp	Mr.Chue
เสือ	กรูบ	ตาเชื้อ

‘A tiger grasps Mr.Chue’ (self-experience story)

7. c ^h iːmkuːk ^{R2}	reːn ^{R3}	naːj ^{R1}
owl	scold	elephant
นกฮูก	ด่า	ช้าง

‘An owl scolds the elephant’ (Folktale)

8. ɔːŋ ^{R3}	hɛːŋ ^{R3}	c ^h aː ^{R3}	k ^h raːŋ ^{R3}
husband	we	drink	alcohol
ผัว	เรา	กิน	เหล้า

‘Our husbands drink the bottle’ (Procedural explanation)

9. cakcan	p ^h eːm ^{R2}	suːc ^{R2}	si
cicada	angry	ant	fp.

‘A cicada is angry an ant.’ (Folktale)

3.1.1.2 Intransitive Clause

The intransitive clause consists of a Subject and a Predicate. The Object position is not required in this clause type. The elements of the intransitive clause are:

$$Cl_{intr} = +S : np \quad +P : vp_{intr}$$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1) and an obligatory Predicate position filled by a verb phrase (Sec. 4.1.2) with an intransitive main verb (See 5.2.1.4.3). Peripheral Location and Temporal are fairly common.

The semantic role of the Subject is Actor, of the Predicate is Action. The elements are ordered as S-P.

1. kəpa:w ^{R1}	hi:t ^{R1}	
buffalo	disappear	
ควาย	หาย	
'A buffalo is lost'		(Folktale)

2. wa:j ^{R3}	p ^h ic ^{R3}	ŋi? ^{R1}	
tiger	sleep	noon	
เสือ	นอน	กลางวัน	
'A tiger sleeps at noon'			(Folktale)

3. me: ^{R3}	p ^h u: ^{R1}	ho:c ^{R1}	hə:j ^{R1}
mother	you	die	already
แม่	มึง	ตาย	แล้ว
'Your mother already died.'			
(Folktale)			

4. p ^h iəŋ	p ^h ɛ:k ^{R3}	ja:j	
friend	laugh	heavily	
เพื่อน	หัวเราะ	ใหญ่	
'Friends laugh heavily.'			(Folktale)

5. lɛ:k ^{R3} ʔu			rɔ:ŋ	
kind of domestic fowl			cry	
ไก่อยู่			ร้อง	
'A domestic fowl crows'			(Procedural explanation)	

6. me:w ^{R4} klo:j ^{R3}	lɔ:j ^{R3}	tʰa:k ^{R3}	di:	
snake-head fish	float	water	well	
ปลาช่อน	ลอย	น้ำ	ดี	
'The snake-head fishes float plentifully.'			(Folktale)	

The intransitive clause differs from the descriptive clause and the locative clause in terms of their verb classes and the semantic roles. For the transformational potential, the intransitive clause can be transformed into an imperative.

3.1.1.3 Bitransitive Clause

A bitransitive clause normally contains two objects. It consists of a Subject, a Predicate, a Direct object and an Indirect object. The elements of bitransitive clause are:

$$Cl_{bi} = +S : np \quad +P : vp_{bi} \quad +DO : np \quad +IO : np$$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1), an obligatory Predicate position filled by a verb phrase (Sec. 4.1.2) with a bitransitive main verb (See 5.2.1.4.2), an obligatory Direct object and Indirect object filled by a nominal phrase. Peripheral Location and Temporal are fairly common.

The semantic role of the Subject is Actor, of the Predicate is Action, of the Direct object is Undergoer (normally an inanimate), and of the Indirect object is Recipient. The elements are ordered as S-P-DO-IO.

1. c^hu:^{R1} ʔit^{R1} t^ha:k^{R3} k^hɔ:^ŋ
 nephew/niece give water thing (the orchard)
 หลาน ให้ น้ำ ของ (สวนผลไม้)

‘Their niece sprinkles the orchards.’ (Self-experienced story)

2. ʔu:n^{R1} ʔit^{R1} katan^{R1} bo:t^{R1}
 father give money younger sibling
 พ่อ ให้ เงิน น้อง

‘Father gives money to my younger brother.’ (General conversation)

3. dak^{R1} lu:m^{R1} wok^{R3} c^han
 she request cloth I
 เขา ขอ ผ้า ฉัน

‘She requests clothes from me.’ (General conversation)

4. me:^{R3} ʔi:m k^ho:^{R1} ja:j ʔɔ:n
 mother borrow mortar Ms.Aorn
 แม่ ยืม ครก ยายอร

‘Mother borrows the mortar from Ms.Aorn.’ (General conversation)

5. siŋ pɔ:n k^ha:w bo:t^{R1}
 Sing feed cooked rice younger sibling
 ลีง ป้อน ข้าว น้อง

‘Sing feeds rice to his younger brother.’ (General conversation)

3.1.1.4 Descriptive Clause

A descriptive clause consists of a Subject and a Predicate. The main verb in this type is a descriptive verb, which does not take any action. The elements of descriptive clause are:

$$Cl_{des} = +S : np \quad +P : vp_{des}$$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1) and an obligatory Predicate position filled by a verb phrase (Sec. 4.1.2) with a descriptive main verb (See 5.2.1.4.4). Peripheral Temporal may occur.

The semantic role of the Subject is Statant and of the Predicate is State. The elements are ordered as S-P.

1. ʔa:w^{R1} tʰak^{R1}

shirt torn

เสื้อขาด

‘A shirt is torn.’

(General conversation)

2. ʔu:t kʰi:t^{R1} mu:j^{R4} klak hɛ:t^{R1}

match one class. scatter

ไม้ขีด หนึ่ง ถัก กระจาย

‘A match box is scattered.’

(General conversation)

3. cʰi:wit hɛ:ŋ^{R1} lam ba:k

life we difficulty

ชีวิต เรา ลำบาก

‘Our life is difficulty.’

(General conversation)

4. ja:j di: ca:j

grandmother glad

ยาย ดีใจ

‘A grandmother is glad.’

(General conversation)

5. k^ho:^{R1} c^han piəj hə:j^{R1}

rice I rot already

ข้าว ฉัน เปื่อย แล้ว

‘My rice is already rotten.’

(General conversation)

6. t^hoŋ^{R3} p^həj^{R1} c^ha la:t

rabbit it clever

กระต่าย มัน ฉลาด

‘A rabbit is clever.’

(Folktale)

7. c^həw:ŋ^{R4}suk^{R1} diət rə:n

villagers trouble

ชาวบ้าน เดือดร้อน

‘The villagers are in trouble.’

(Folktale)

The difference between the Intransitive clause and Descriptive clause are their transformational potential. That is the descriptive clause cannot be transformed into imperative.

3.1.1.5 Existential Clause

An existential clause normally initiates an existence verb. It may used to introduce a person or object into a discourse. An existential clause consists of a Subject, a Predicate, and a Locative phrase. The elements of existential clause are:

$$Cl_{\text{exis}} = +P : vp_{\text{exis}} + \text{Compl} : np$$

That is, an obligatory Predicate position filled by an existence main verb /ʔi:n^{R1}/ ‘have’ (See 5.2.1.4.6) and an obligatory Complement position filled by a nominal phrase (Sec. 4.1.1).

The semantic role of the Predicate is State and of the Complement is Statant.

Usually, the existential clause is initiated by the existence verb /ʔi:n^{R1}/ ‘have’. The Subject position is rare in this clause type.

1. ʔi:n^{R1} tə ha:n p^ho:n^{R2} nak^{R1}
 have soldier four class.
 มี ทหาร สี่ คน

‘There are four soldiers.’

(Folktale)

2. ʔi:n^{R1} k^ho: ^{R1} p^ho:n^{R2} pɔŋ
 have rice four class.
 มี ข้าว สี่ กระป๋อง

‘There are four tins of rice.’

(General conversation)

3. ʔi:n^{R1} wa:j^{R3} suc^{R2} mu:j^{R4}
 have bear one
 มี หมี หนึ่ง

‘There is a bear.’

(Self-experienced story)

4. ʔi:n ^{R1}	pʰli: ^{R1}	pʰri:ŋ ^{R1}	mu:j ^{R4}	ne:m ^{R1}	cʰən ^{R3}	cʰən ^{R3}
have	fruit	black plum	one	class.	near	near
มี	ลูก	หว่า	หนึ่ง	ต้น	ใกล้	ใกล้
‘There is one black plum tree nearby here.’						(Folktale)

5. ʔi:n ^{R1}	hɛ:ŋmu: ^{R1}	ʔih ^{R3}	hi:t ^{R3}
have	harrow	not	lost
มี	คราด	ไม่	หาย
'There is not a harrow.'			
(Folktale)			

6. ʔi:n ^{R1}	lɔ:ŋ ^{R1}	pi:ŋ ^{R1}	reʔ	kətʰa:j ^{R3}	
have	banana	ripe	inside	wicker basket	
มี	กล้วย	สุก	ใน	กระบุง	
‘There is a ripe banana in a wicker basket.’					(Folktale)

The prepositional phrase normally occurs as an optional in the final position of the Existential clause.

3.1.1.6 Motion Clause

A Motion clause consists of a Subject, a Predicate, a Source or Destination. The elements of motion clause are:

$$Cl_{mo} = +S:np +P:vp_{mo} \pm Sou:pp.loc. \pm Dir:rel \pm Des.:pp.loc.$$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1), an obligatory Predicate position filled by an motion main verb (See 5.2.1.4.8), an optional Source position filled by a prepositional locative phrase (See 4.2.4), an optional Direction position filled by a relator and an optional Destination slot

filled by a prepositional locative phrase. Peripheral Temporal and Accompaniment are fairly common.

The semantic role of the Subject is Actor, of the Predicate is Action, Source is Source of action, and of the Destination is Destination of action. The elements are ordered as S-P-Sou-Dir-Des.

1. pa:w^{R1} co:k^{R1} ja:j
 buffalo run heavily
 คาวย วิ่ง ใหญ่
 ‘A buffalo runs heavily.’ (Folktale)

2. p^hli:^{R1} p^hri:ŋ^{R1} t^hi:ŋ^{R3} ka:^{R1} ʔih^{R1} lə:j
 fruit black plum enter mouth not fp.
 ลูก หวี้า เข้า ปาก ไม่ เลย
 ‘A black plum does not get into his mouth.’ (Folktale)

3. hɛ:ŋ^{R1} ce:w^{R1} di:ŋ^{R1} ɔw:ŋ^{R3}
 we go on mountain
 เรา ไป บน ภูเขา
 ‘We go to the mountain.’ (General conversation)

4. ku:p^{R1} t^hi:ŋ^{R3} kə p^hɔk^{R3}
 frog enter hole
 กบ เข้า รู
 ‘A frog enters to its hole.’ (General conversation)

5. p ^h əj ^{R1}	co:k ^{R1}	t ^h iŋ	k ^h a:ŋ	ro:ŋ ^{R3}
it	run	to	beside	farmhouse
มัน	วิ่ง	ถึง	ข้าง	หน้า

‘It stops beside the farmhouse.’ (Self-experienced story)

6. c ^h i:m ^{R4}	ku:k ^{R1}	paj	t ^h iŋ	t ^h i:	p ^h ra ʔin	ki:j ^{R1}
owl	go	to	place	Indra	stay	
นกฮูก	ไป	ถึง	ที่	พระอินทร์	อยู่	

‘An owl goes to the Indra’s place.’ (Folktale)

7. p ^h əj ^{R1}	hac ^{R1}	ta:m	to:t moʔ ^{R1}
it	jump	along	rock
มัน	กระโดด	ตาม	โขดหิน

‘It jumps along the rock.’ (Self-experience story)

8. ta: c ^h iə	ce:w ^{R1}	t ^h iŋ	diŋ ^{R1}	t ^h i:	ʔi:n ^{R1}	wa:j ^{R3} suc ^{R1}
Mr. Chue	go	to	on	place	have	bear
ตาเชื้อ	ไป	ถึง	บน	ที่	ได้	หมี

‘Mr. Chue arrives to the place that he got a bear.’ (Self-experience story)

In Chong, a main verb of motion clause is occasionally followed by a directional word, /ce:w^{R1}/ ‘go’, /ce:n^{R1}/ ‘come’ or /klap/ ‘return’, which indicates a direction of action or moving.

9. ne:w^{R3} ne:w^{R3} co:k^{R1} ce:n^{R1} ca:k tɔŋ^{R1}
 children children run **come** from home
 เด็ก เด็ก วิ่ง มา จาก บ้าน

‘The children run from their home.’ (General conversation)

10. ja:j can ʔɔ:k^{R1} ce:w^{R1} wət^{R3} hə:j^{R1}
 Ms. Jan leave **go** temple already
 ยาย จัน ออก ไป วัด แล้ว

‘Ms. Jan already left to the temple.’ (Self-experience story)

11. mu: p^həj^{R1} də:n klap tɔŋ^{R1} sa:^{R1} p^ha:j^{R2} nak^{R1}
 they walk **return** house together two class.
 พวกมัน เดิน กลับ บ้าน กัน สอง คน

‘Two of them walk back to their house together.’ (General conversation)

12. t^hɔŋ^{R3} hac^{R1} ce:w^{R1} pa:k^{R2} kə ne:m^{R3} run^{R3}
 rabbit jump go **go up** tree kind of plant
 กระต่าย กระโดด ไป ขึ้น ต้น คลุ้ม

‘A rabbit jumps up to the tree.’ (Folktale)

In some cases, the Predicate is omitted if the speakers understand the same context. The Destination is filled by an obligatory prepositional phrase in this clause type.

13. ja:ŋ^{R1} ca ∅ t^hiŋ sɛn^haj tɔ:j^{R2} hi:t^{R1}
 turtle will (go) to finish line before lost
 เต่า จะ (ไป) ถึง เส้นชัย ก่อน หาย

‘A turtle almost goes to the finish line.’ (Folktale)

3.1.1.7 Ambient Clause

An Ambient clause consists of a Subject and a Predicate. It is normally referred to the weather, the atmosphere, or the natural phenomena. The elements of ambient clause are:

$$Cl_{amb} = \pm S : np \quad \pm P : vp_{amb}$$

That is, an optional Subject position filled by a nominal phrase (Sec. 4.1.1) and an obligatory Predicate position filled by a verb phrase (Sec. 4.1.2) with an ambient main verb (See 5.2.1.4.5). Peripheral Temporal and Location are fairly common.

The semantic role of the Subject is Natural phenomenon and of the Predicate is State. The elements are ordered as S-P.

- | | | | | |
|----|-------------------|---------|---------|-------------------|
| 1. | maʔ ^{R1} | pro:j | pro:j | moŋ ^{R1} |
| | rain | drizzle | drizzle | also |
| | ฝน | ปรอย | ปรอย | ด้วย |

‘The rain drizzles.’

(General conversation)

- | | | |
|----|-------------------|--------------------|
| 2. | ŋiʔ ^{R1} | jə:ŋ ^{R1} |
| | sun | high |
| | พระอาทิตย์ | สูง |

‘The sun rises.’

(General conversation)

- | | | | |
|----|-------------------|-------------------|--------------------|
| 3. | maʔ ^{R1} | ʔih ^{R1} | ʔi:n ^{R1} |
| | rain | not | have |
| | ฝน | ไม่ | มี |

‘It does not rain.’

(General conversation)

4. wən^{R3} ʔan^{R1} maʔ^{R1} lak^{R4}

day this rain fall

วัน นี้ ฝน ตก

‘It rains today.’

(General conversation)

5. k^hə ɲiʔ^{R1} t^huʔ^{R1}

sun hot

พระอาทิตย์ ร้อน

‘The sunlight is strong.’

(General conversation)

6. maʔ^{R1} ra:ŋ^{R3} hə:j^{R1}

rain dry weather already

ฝน แดด ทั่ว

‘The rain-shortage comes.’

(General conversation)

The optional Subject in this clause type is usually a natural phenomenon or sometimes is deleted, however, the Predicate is an obligatory. In some cases, the Subject is not a natural phenomenon, it may refer to temporal words (See 5.2.1.14).

7. sa:p^{R2} ʔih do:^{R1}

bright yet

สว่าง หรือยัง

‘Has it dawn yet?’

(Procedural explanation)

8. nɪm ^{R1}	he:n ^{R1}	hɛ:ŋ lɛ:ŋ	raŋ ^{R3}	liɛ kə:n
year	that	dry weather	dry weather	very
ปี	นั้น	แห้งแล้ง	แห้งแล้ง	เหลือเกิน

‘That year, the weather was very dry.’ (General conversation)

3.1.1.8 Equational Clause

The Equational clause consists of a Subject, a Predicate and a Complement which describes a characteristic of Subject. The elements of equational clause are:

$$Cl_{\text{equat}} = +S : np \pm P : vp_{\text{equat}} + Compl : np$$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1), an optional Predicate position filled by a verb phrase (Sec. 4.1.2) with an equational main verb (Sec. 5.2.1.4.7), an obligatory Complement filled by a nominal phrase.

The semantic role of the Subject is Statant, of the Predicate is State and of the Complement is Complement of Statant. The elements are ordered as S-P-Compl.

The nucleus is marked by an equational verb /pen/ or /k^{hi}:/ ‘to be’. It is noticeable the equational verb is a Thai word. The word order in this type cannot be shifted.

1. ʔa: ca:n	ni:	pen	rɨ: si:
teacher	this	be	hermit
อาจารย์	นี้	เป็น	ฤๅษี

‘This teacher is a hermit.’

(Folktale)

2. t^hoŋ^{R3} pen c^him^{R3} bo:j^{R1}

rabbit be driver

กระต่าย เป็น คนขับ

‘A rabbit is a driver.’ (Folktale)

3. toŋ^{R1} laŋ tak^{R1} pen toŋ^{R1} p^hu: jaj

home class. Big be house village headman

บ้าน หลัง ใหญ่ เป็น บ้าน ผู้ใหญ่

‘The big home is the village headman’s house.’ (General conversation)

4. c^ho:ŋ^{R4} wa:j^{R3} kət^ho:ŋ^{R3} pen c^ho:ŋ^{R4} ja:k cən

people Ta-Khian Thong field be people poor

คน ทุ่งตะเคียนทอง เป็น คน ยากจน

‘Ta-Khian Thong villagers are poor.’ (Song)

5. k^ha:w liəŋ moŋ baj k^hi: k^ha:w liəŋ ta: hɛ:ŋ na le

Lueng Mong Bai rice be Lueng Tahaeng rice fp.

ข้าวเหลืองม้งไบ คือ ข้าวเหลืองตาแห้ง นะแหละ

‘Lueng Mong Bai rice is like Lueng Ta Hang rice.’ (Conversation)

An optional Predicate may be omitted in some cases. The clause elements consist of an obligatory Subject and an obligatory Complement filled by a nominal phrase.

6. wən^{R3}ʔaŋkʰa:n ø wən^{R3}ʔuba:t

Tuesday (be) inauspicious day

วันอังคาร (เป็น) วันอูบาทว์

‘Tuesday is an inauspicious day.’ (Procedural explanation)

7. wən^{R3}tʰi: sipka:w ø wən^{R3}suk na

date nineteen (be) Friday fp.

วันที่ สิบเก้า (คือ) วันศุกร์ นะ

‘The 19th date is Friday.’ (Conversation)

8. na:m də:m ø kəwa:j^{R3}

name former (be) tiger

นาม เดิม (คือ) เสือ

‘Its former name is Tiger.’ (Folktale)

3.1.1.9 Locative Clause

A Locative clause consists of a Subject, a Predicate and a Location. The elements of locative clause are:

Cl_{loc} = +S : np ±P: vp_{loc} +Loc : np/loc.pp.

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1), an obligatory Predicate position filled by a verb phrase (Sec. 4.1.2) with a location main verb /kɨj^{R1}/ ‘stay’ and /ʔɔ:ŋ^{R1}/ ‘keep’, an obligatory Locative position filled by a nominal phrase or a prepositional locative phrase (See 4.2.4). Peripheral Temporal and Accompaniment are fairly common.

The semantic role of the Subject is Statant, of the Predicate is State and of the Location is Statant. The elements are ordered as S-P-Loc.

The Locative clause differs from the other clause types in the verb classes. The Location slot is obligatory while it is optional in the other clause types.

1. k^he:n^{R1} ki:j^{R1} reʔ^{R1} k^huŋ^{R1}
 children stay inside stomach
 เด็ก อยู่ ใน ท้อง

‘A baby is in her belly.’

(Self-experience story)

2. c^hɔ:ŋ^{R4} ki:j^{R1} pakə:t^{R2}
 people stay under
 คน อยู่ ข้างใต้

‘People are under (the tree).’

(Self-experience story)

3. ne:w^{R3} ne:w^{R3} p^həj^{R1} ki:j^{R1} k^ha:ŋ tɔŋ^{R1}
 children children it stay beside house
 เด็ก เด็ก มัน อยู่ ข้าง บ้าน

‘The children stay beside a home.’

(Self-experience story)

4. c^hɔ:ŋ^{R4} tak^{R1} ki:j^{R1} ʔih^{R1}
 people big stay not
 คน โต ไม่ อยู่

‘The adults are not at home.’

(Self-experience story)

5. tɛ k^ha:ŋ tɛ:ŋ^{R1} ki:j^{R1} son p^hlɔ:ŋ^{R1}
 sandals rightside stay butt gun
 รองเท้าตะข้างขวา อยู่ ส้น ปืน

‘The right sandal is next to the butt of gun.’ (Self-experience story)

6. ʔa: ha:n kɨj^{R1} pahe:n^{R1}

food stay there

อาหาร อยู่ ที่นั่น

‘Food is there.’

(Folktale)

7. mu:c^{R2} ta:^{R1} c^hɨə ʔɔ:ŋ^{R1} jaŋ tɔŋ^{R1} ta: mən

ghost Mr. Chue keep still house Mr.Mern

ผี ตา เชื้อ ไว้ ยัง บ้าน ตา เมิน

‘Mr.Chue’s body is left at Mr.Mern’s house.’ (Self-experience story)

some cases, a locative verb phrase is omitted. A clause is recognized by the obligatory location slot filled by a nominal phrase or a prepositional phrase.

8. ne:m^{R1} tɔ: ∅ c^hən^{R3} du:ŋ^{R1}

tree nitta tree (stay) near water-well

ต้นไม้ สะตอ (อยู่) ใกล้ บ่อน้ำ

‘A nitta tree is near the well.’

(Conversation)

9. wa:j^{R3} ∅ reʔ^{R1} du:ŋ^{R1} hə:j^{R1}

tiger (stay) inside water-well already

เสือ (อยู่) ใน บ่อน้ำ แล้ว

‘A tiger is in a well.’

(Folktale)

3.1.1.10 Propulsion Clause

A Propulsion clause consists of a Subject, a Predicate, an Object, a Direction and a Destination. The elements of propulsion clause are:

$Cl_{prop} = +S : np +P: vp_{prop} \pm O : np +Dir : dir.v \pm Dest : np/pp$

4. me: ^{R3}	ʔu:ŋ ^{R1}	ʔo:c ^{R1}	nɨŋ ^{R3}	ʔɔ:k
mother	father	take	rice straw	exit
แม่	พ่อ	เอา	ฟาง	ออก

‘My mother and father take the rice straw out’. (Procedural explanation)

5. lo:ŋ ^{R1}	hɛ:ŋ ^{R1}	tʰɛ:k ^{R3}	pʰiəŋ	ce:n ^{R1}	toŋ ^{R1}
husband	we	persuade	friend	come	house
พ่อ	เรา	ชวน	เพื่อน	มา	บ้าน

‘My husband brings his friends to house.’ (Conversation)

6. man	kʰwiəŋ	koʔ ^{R1}	ce:w ^{R1}	paŋa:j ^{R3}	ja:j
It	throw	husk	go	in front of	grandmother
มัน	ขว้าง	เปลือก	ไป	หน้า	ยาย

‘It throws the husk to front of grandmother.’ (Folktale)

The omission of an optional Object and an optional Destination is rare. In this case, the object is already referred from the preceding clause and the destination is uncertain.

7. man	ho:t ^{R1}	ce:w ^{R1}
it	drag	go
มัน	ลาก	ไป

‘It drags (him) to somewhere.’ (Self-experience story)

3.1.1.11 Quotative Clause

In this clause type, a quotative verb refers to the reported word of the person. It consists of a Subject, a Predicate, a Quotative linker and a Quotation. The elements of quotative clause are:

$$Cl_{quot} = +S : np \pm P : vp_{quot} \pm Quot \text{ link: } /wa:/, /lok/^{R1} + Quot : Cl.$$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1), an optional Predicate position filled by a verb phrase (Sec. 4.1.2) with a quotative main verb (See 5.2.1.4.11), an optional Quotative linker position filled by /wa:/ or /lok/^{R1} ‘that’, an obligatory Quotative position filled by a clause. Peripheral Temporal is fairly common.

1. hɛ:ŋ^{R1} bɔ:k wa: ca tʰɔ:^{R1} ka:n^{R1} moŋ kʰon ʔah ɔ:^{R1}
 we tell that will do work auspicious fp.
 เรา บอก ว่า จะ ทำ งาน มงคล แล้วนะ

‘We tell him we will have an auspicious ceremony.’

(Procedural explanation)

2. ne:w^{R1} ha: lok^{R1} pʰəj^{R1} pen tʰɔ:^{R1}
 children accuse that it is dog
 เด็ก หา ว่า มัน เป็น หมา

‘The children think it is a dog.’

(Self-experience story)

3. ta: tʰe:n sam tʰɔ:ŋ kʰuj lok^{R1} dak^{R1} pen mo: rəj^{R3} kɛŋ^{R1}
 Sham monk Samthong talk that he be fortune teller smart
 ตาเถน สามทอง คอย ว่า เขา เป็น หมอดู เก่ง

‘A sham monk in Samthong temple is boastful that he is an excellent fortune teller.’

(Folktale)

4. p^{hi}en t^ha:m lok^{R1} ʔi:n^{R1} pi^h^{R1} wəj

friend ask that have what fp.

เพื่อน ถาม ว่า มี อะไร เว้ย

‘Friends ask that what it happened.’ (Folktale)

The quotative clause may be defined by the quotative linkers when the quotative verb is deleted.

5. dak^{R1} ∅ lok^{R1} lo:c^{R1} t^{hi}ŋ^{R3} tɔŋ^{R1} di: ʔi^h^{R1} jɔʔ^{R1}

They (tell) that barking deer enter home good not fp.

เขา (บอก) ว่า เก้ง เข้า บ้าน ดี ไม่ หรือ

‘They tell that a barking deer comes into home is not good.’

(Self-experience story)

6. ja:j bun ∅ lok t^hɔ: nom ʔi^h lo: nak

Ms.Bun (say) that do Thai rice noodle ques.mk. much fp.

ยาย บุญ (พูด) ว่า ทำ ขนมจีน ทำไม เยอะ นั้ก

‘Ms.Bun asks that why you make lots of Thai rice noodle.’ (Conversation)

In the natural speeches, an absence of an optional quotative verb may occur and the quotative linker may be omitted under the same context.

7. witt^haju p^hu:t ∅ t^hɔ:ŋ^{R4} wən^{R3} saw ha:m

radio say (that) people Saturday ban

วิทยุ พูด (ว่า) คน วันเสาร์ ห้าม

ce:w^{R1} t^ha:ŋ t^hitbu:rap^ha:

go way the East

ไป ทาง ทิศบูรพา

‘A radio tells that the people who were born on Saturday should not go to the East.’
(Self-experience story)

8. wən^{R3} ʔan^{R1} dak^{R1} ɲa:j^{R3} ∅ paj t^hit ta wan ʔɔ:k

today he tell (that) go East

วันนี้ เขา บอก (ว่า) ไป ทิศตะวันออก

‘He says, “She will go to the East today’’. (Folktale)

9. kəwa:j^{R3} dak^{R1} p^hoʔ^{R1} ∅ ʔi:n^{R1} c^ha:^{R1} c^han nan

tiger he dream (that) get eat I fp.

เสือ เขา ฝัน (ว่า) ได้ กิน ฉัน นั้น

‘A tiger dreams it eats me.’ (Folktale)

10. wa:j^{R1} t^ha:m ∅ wət^{R3} c^ha:^{R1} panih^{R1}

tiger ask (that) search eat where

เสือ ถาม (ว่า) หา กิน ที่ไหน

‘A tiger asks that where you will find the food today.’ (Folktale)

3.1.1.12 Quantitative Clause

The Quantitative clause consists of a Subject, a Predicate, and a Quantitative item. The elements of quantitative clause are:

$$Cl_{\text{quant}} = +S : np \pm P : vp_{\text{quant}} + \text{Quant} : \text{num.p.}$$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1), an optional Predicate position filled by a verb phrase (Sec. 4.1.2) with a quantitative main verb (See 6.2.1.4.12), an obligatory Quantitative position filled by a numeral phrase.

The Predicate is commonly deleted in this clause type but can be implied that the verb is /la:k^ha:/ ‘cost’. The Quantitative position is always presented.

1. tuə ʔu tuə t^hən^{R1} ra:k^ha: p^he:w^{R2} p^han ba:t

(tuə ʔu^{*}) figure that cost two thousand baht

ตัวอุณาโลม ตัว นั้น ราคา สอง พัน บาท

‘A figure of the hair between eyebrows (of the tiger) costs two thousand baht.’
(Self-experience story)

2. samaj he:n^{R1} ja:j ʔaju? c^ha:j^{R4} k^huəp

time that grandmother age nine class.

สมัย นั้น ยาย อายุ เก้า ขวบ

‘At that time, the grandmother is nine years old.’ (Self-experience story)

In the natural speeches, a quantitative verb /ra:k^ha:/ ‘cost’ is normally absent. However, the clause can be implied a verb by the currency unit /ba:t/ ‘baht’.

* A figure of hair between eyebrows.

3. mu:j^{R4} lo: Ø p^ha:j^{R2}se:^{R1} p^hram^{R1} ba:t

one kilogram (cost) twenty five baht

หนึ่ง กิโลกรัม (ราคา) ยี่สิบ ห้า บาท

‘One kilogram costs twenty five baht.’ (General conversation)

4. mu:j^{R4} wok^{R3} Ø p^hram^{R1}se:^{R1} ba:t

one cloth (cost) fifty baht

หนึ่ง ผ้า (ราคา) ห้าสิบ บาท

‘One cloth costs fifty baht.’ (General conversation)

There are two forms of the absence of the quantitative verb, which the speakers generally use in daily life. In the Example 6, the quantitative verb will be not expressed in this forms but it may be implied from the context.

5. me:w^{R4} mo:j^{R4} tue Ø p^ha:j^{R2}se:^{R1} ba:t

fish one class. (cost) twenty baht

ปลา หนึ่ง ตัว (ราคา) ยี่สิบ บาท

‘A fish costs twenty baht.’ (General conversation)

6. me:w^{R4} tue la p^ha:j^{R2}se:^{R1} ba:t

fish class. each twenty baht

ปลา ตัว ละ ยี่สิบ บาท

‘Each fish costs twenty baht.’ (General conversation)

The following examples present some descriptive verbs /tɔ:k^{R1}/ ‘sell’ or /ɲi:n^{R1}/ ‘have’ functioning in the quantitative verb position.

5. ba:n luŋ ha:ŋ tɔ:k^{R1} p^ha:j^{R2}se:^{R1}

house Uncle Hang sells twenty

บ้าน ลุงห้าง ขาย ยี่สิบ

‘Uncle Hang’s shop sells it twenty baht.’ (Conversation)

6. k^hɔ:^{R3} naj mɛ: nam ʔi:n^{R1} ra:j^{R3} tuə

crocodile in river have ten class.

จระเข้ ใน แม่น้ำ มี สิบ ตัว

‘There are ten crocodiles in the river.’ (Folktale)

3.1.1.13 Comparative Clause

The Comparative clause expresses the comparison of quality, quantity or degree. It is manifested by a comparative marker modifying the Predicate. The elements of comparative clause are:

$Cl_{com} = +S : np +P : vp +Com\ mk : \{kwa:, mien\} +Com\ Item: np$

That is, an obligatory Subject position filled by a nominal phrase (Sec. 4.1.1), an obligatory Predicate position filled by a verb phrase (Sec. 4.1.2), an obligatory Comparative marker filled by Thai loan words /kwa:/ ‘than’ or /mien/ ‘same’, an obligatory Comparative Item position filled by a nominal phrase. Peripheral Temporal is fairly common.

1. p^həj^{R1} c^ha la:t kwa: dak^{R1} na

it clever than they fp.

มัน ฉลาด กว่า เขา นะ

‘It is smarter than others.’ (Folktale)

2. mu:c^{R2} ta: waj cajt^{hiŋ} kwa: dak^{R1} mat^{R1}
ghost Mr. Wai brave than they all
ผี ตาไหว ใจถึง กว่า เขา หมด

‘Mr. Wai is braver than the other.’ (Self-experienced story)

3. mih^{R1} ca co:k^{R1} rew kwa: sa:^{R1}
who will run fast than each other
ใคร จะ วิ่ง เร็ว กว่า กัน

‘Who will run faster than other?’ (Folktale)

4. phien phien dak je:ŋ t^haw t^haw sa: mat
friend fon they height equal equal each other all
เพื่อน ฟน เขา สูง เท่า เท่า กัน หมด

‘Fon’s friends are tall equal each other.’ (Conversation)

Things or person may be compared their degree or quality by the superlative markers /kwa:/ ‘than’ and /cat/ ‘most’. All comparative words are Thai loan words.

5. c^him^{R3} t^hen^{R1} moʔ^{R1} kwa:
people that beautiful than
คน นั้น สวย กว่า

‘That girl is more beautiful.’ (Conversation)

6. c^hi m^{R3} t^hə n^{R1} mɔʔ^{R1} cat^{R1}

people that beautiful very

คน นั้น สวย ที่สุด

‘That girl is the most beautiful.’

(Conversation)

3.1.2 Variant structures

In Chong, the structure of a basic clause type can be transformed into a various types.

3.1.2.1 Speech Act Variant

3.1.2.1.1 Imperative

A clause – except descriptive clause, existential clause, equational clause, ambient clause and location clause – may be transformed into an imperative. The imperative clause functions primarily in the nucleus of imperative sentence. It is used only in direct speech to command somebody to do something or to forbid he/she to do something.

Structurally, the subject is presented by addressing terms or name of person. It is used when the speakers need to focus on that.

The imperative differs from other basic clause structures, the subject position is not presented in this clause type.

A degree of imperative clause depends on the situational context; the strong command or a politely request signifying by a final particle and an intonation. The imperative clauses are divided into two subtypes: positive imperative and negative imperative.

(1) Positive imperative

Positive imperative clause varies from the strong command to mild imperative. Normally, a final particle is added in a mild imperative clause with a falling intonation for indicating the request or politeness. A strong positive imperative may be attached with a rising intonation and has no a final particle.

A simple positive imperative structure may be described as follows:

Cl.imp-pos. = +P : vp ±O : compl/np ±FP : fp

That is, an obligatory Predicate position filled by an active verb phrase, an optional Object position filled by a nominal phrase (Sec. 4.1.1), and an optional Final particle position filled by a final particle (See 5.2.1.16.2).

1. ce:w ^{R1}	le:ŋ ^{R3}	ŋa:j ^{R4}	ŋa:j ^{R4}	ce:w ^{R1}
go	play	far	far	go
ไป	เล่น	ไกล	ไกล	ไป

‘Go and play far from here!’ (Command)

2. ka:w	ce:n ^{R1}	ʔan ^{R1}
step	come	this
ก้าว	มา	นี้

‘Come here!’ (Command)

3. ce:w ^{R1}	p ^h ic ^{R3}	ʔit ^{R1}	lak ^{R3}
go	sleep	give	fall
ไป	นอน	ให้	หลับ

‘Go to bed now!’ (Command)

4. ʔo:c ^{R1}	k ^h o:ŋ	ce:n ^R	toŋ	ʔan ^{R1}
take	thing	come	at	this
เอา	ของ	มา	ตรง	นี้

‘Bring it here!’ (Command)

5. k^hiŋ^{R1} kəpaw^{R1} ʔit^{R1} moŋ^{R1}

hold bag give also

ถือ กระเป๋า ให้ ด้วย

'Hold my bag!'

(Command)

6. c^huəj c^han moŋ^{R1} t^hə:t

help I also fp.

ช่วย ฉัน ด้วย เถิด

'Please, help me.'

(Request)

7. lu:m^{R1} t^ha:k^{R3} sak mu:j^{R4} tɨj^{R1} si

request water only one class. fp.

ขอ น้ำ สัก หนึ่ง ขัน สิ

'Give me a bowl of water, please.'

(Request)

8. ʔo:c^{R1} k^ho:^{R1} ke: ce:n^{R1} ʔit^{R1} moŋ^{R1} na

take mortar you come give also fp.

เอา ครก แก่ ให้ ด้วย นะ

'Bring me your mortar, please.'

(Request)

9. nam dak^{R1} ce:w^{R1} wət^{R3} ja:j ʔik t^hə

lead he go meet Ms. Auk fp.

พา เขา ไป หา ยายอีก เถอะ

'Bring him to meet Ms.Auk, please.'

(Request)

(1) Negative imperative

Negative imperative present the mild request and the strong command. It is commonly indicated by a negative word /ma:j^{R2}/ ‘do not’ at front of the main verb. This clause type expresses a strong command or compulsion to someone without a final particle. The request is usually indicated by a final particle.

A simple negative imperative structure may be described as follows:

Cl.imp-neg. = +Neg.Mk.:/ma:j^{R2}/+P : vp ±O:compl/np ±FP:fp

That is, an obligatory Negative Imperative Marker position filled by /ma:j^{R2}/ ‘do not’, an obligatory Predicate position filled by an active verb phrase, an optional Objective position filled by a nominal phrase and an optional Final particle position filled by a final particle.

1. ma:j^{R2} kɨj^{R1} dɨŋ^{R1} jə:ŋ^{R1}

do not stay on high

อย่า อยู่ บน สูง

‘Do not stay overthere!’

(Command)

2. ma:j^{R2} du:t^hu:k ʔi:n^{R1}

do not look down I

อย่า ดูถูก ฉัน

‘Do not abuse me!’

(Command)

3. ma:j^{R2} pa:k^{R1} rot^{R3}

do not go up car

อย่า ขึ้น รถ

'Do not get in a car!'

(Command)

4. ma:j^{R2} c^ha:^{R1} k^hɔ:^ɲ puk^{R1} lɔ:^{R1}

do not eat thing rotten fp.

อย่า กิน ของ เน่า นะ

'Do not eat the rotten food!'

(Request)

5. ma:j^{R2} ʔit^{R1} ce:w^{R1} nih^{R1} ɲa:j^{R4} lə:j

do not give go where far fp.

อย่า ให้ ไป ไหน ไกล เลย

'Do not let it far away, please.'

(Request)

6. ma:j^{R2} c^ha:^{R1} c^han lə:j

do not eat I fp.

อย่า กิน ฉัน เลย

'Do not eat me, please.'

(Request)

7. ma:j^{R2} t^hi:t^ho:t kro:tp^haj c^han lə:j

do not angry angry I fp.

อย่า ถือโทษ โกรธภัย ฉัน เลย

'Do not be angry at me, please.'

(Request)

The compulsion of negative imperative clause uses an active verb phrase to command someone to do something. It differs from the motion clause by signaled with the stress sound at the final position.

3.1.2.1.2 Interrogative

A basic clause may be transformed into an interrogative clause. The interrogative clause functions primarily in the nucleus of the interrogative sentences, but may also function in the nucleus of social sentences or self-expression sentences.

A question word is required in this clause type. Usually, an interrogative clause has a pattern similar as other clause types, in the order of S- P- O, but the differences in the question marker position is added either preceding or following the basic clauses. There are two subtypes of Interrogative clause, that is yes/no questions and content questions. Each differs in its question words types.

(1) yes/no question

The yes/no question clauses have a syntactic construction the same as a statement, excluding at the final position indicated by a yes/no question word /ʔih^{R1} do: ^{R1}/ which it varies under any the situational context.

A simple yes/no question structure may be described as follows:

$$\text{Cl.yes/no q.} = +\text{Cl.} +\text{Q.Mk.:} \left\{ \begin{array}{l} \text{ʔih do:}^{\text{R1}} \\ \text{ʔih da:j}^{\text{R1}} \\ \text{etc.} \end{array} \right\} \pm\text{FP: fp}$$

That is, an obligatory Clause position filled by any clause types, an obligatory question marker filled by /ʔih do: ^{R1}/, normally and an optional Final particle position filled by a final particle. The question markers may be interchanged to /ʔih^{R1}/, /ʔi:n tɛ^{R1}/, /rɪ: tɔj^{R1}/, /ʔih da:j^{R1}/ or /hɔʔ hɛ: ^{R1}/ depending on the context. The Subject of interrogative clauses is normally subtracted when it is understood by speakers.

1. cəʔ^{R1} ʔaj p^haj ʔih^{R1} wa

meet (addr.) Phai yes/no ques. fp.

เจอ ใ้ไฟ ไหม ะ

‘Do you see (addr.) Phai?’

(Conversation)

2. ʔi:n^{R1} lə:ŋ^{R3} ʔih do:^{R1}

have husband yes/no ques.

มี ผัว หรือยัง

‘Do you have a husband?’

(General conversation)

3. t^hom^{R1} kij^{R1} ʔih do:^{R1}

uncle stay yes/no ques.

ลุง อยู่ ไหม

‘Is uncle here?’

(General conversation)

4. k^ho:^{R1} p^hu:^{R1} ra:p^{R3} ʔi:n tɛ^{R1}

rice you wash yes/no ques.

ข้าว มีง ล้าง ได้หรือยัง

‘Rice, have you washed it?’

(Conversation)

5. ʔit^{R1} c^han c^huəj mɔŋ^{R1} ʔih da:j^{R1}

give I help also yes/no ques.

ให้ ฉัน ช่วย ด้วย ไหม

‘May I help you anything?’

(General conversation)

6. saba:j di: hɔʔ hɛ:^{R1}
 well good yes/no ques.

สบาย ดี หรือเปล่า

‘Are you fine?’

(General conversation)

7. hiw^{R1} plɔŋ^{R1} hi:t^{R1}
 hungry cooked rice yes/no ques.

หิว ข้าว ไหม

‘Are you hungry?’

(General conversation)

8. kʰu:^{R1} ʔan^{R1} som sa:^{R1} kɔ: ri: taj^{R1}
 couple this suit each other then yes/no ques.

คู่ นี้ สม กัน ก็ หรือไม่

‘This couple is suitable, isn’t it?’

(Song)

The following example shows different question markers used with the same nucleus clause for the answer ‘yes’ or ‘no’. Semantically, the speakers use /ʔih do:^{R1}/ to ask whether you have eaten yet while /ʔih^{R1}/ is used to join the meal.

9. hɔp^{R1} plɔŋ^{R1} ʔih do:^{R1}
 eat cooked rice yes/no ques.

กิน ข้าว หรือยัง

‘Have you already eaten?’

(General conversation)

10. hɔp ^{R1}	plɔŋ ^{R1}	ʔih ^{R1}
eat	cooked rice	yes/no ques.
กิน	ข้าว	ไหม

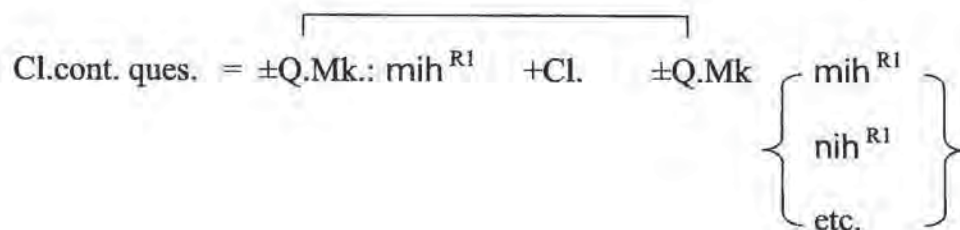
‘Do you want to have a meal?’

(General conversation)

(2) Content question

This type of interrogative clause needs more detail in the answer. Normally, it is indicated by question words (See 5.2.1.15).

A simple content question structure may be described as follows:



That is, an optional question marker position filled by /mih^{R1}/ ‘who’ which it may either precede or follow the clause, an obligatory clause position filled by any basic clause types and an optional Question Marker position filled by /mih^{R1}/ ‘who, whom’, /panih^{R1}/ or /nih^{R1}/ ‘where, which’, /kapih^{R1}/ or /pih^{R1}/ ‘what’, /chɨ:w^{R1}/ ‘how many’, /tʰɔ:ʔih^{R1}/ ‘why’ or /jaŋ ʔih^{R1}/ ‘how to’ and /rɨ:/ ‘or’. Usually, this content question clause needs an obligatory content question words which may occur preceding or following the clause.

The content question in Chong functions as substitute of the unknown elements in an declarative clause.

Example

1. mih^{R1} ca ce:w^{R1} nɛc^{R3}

who will go some

ใคร จะ ไป บ้าง

‘Who will go?’

(General conversation)

2. tɔŋ^{R1} tʰɔm^{R1} kɨj^{R1} panih^{R1}

home uncle stay where

บ้าน ลุง อยู่ ที่ไหน

‘Where is the uncle’s home?’

(General conversation)

3. dak^{R1} kamlaŋ tʰɔ:^{R1} kəpih^{R1}

he going to do what

เขา กำลัง ทำ อะไร

‘What are they doing?’

(General conversation)

4. tʰɔm^{R1} ca ce:w^{R1} sama:tʰi cʰi:w^{R1} ʔa:w^{R1}

aunt will go meditation how many day

ป้า จะ ไป สมาธิ กี่ วัน

‘How many days will aunt goes to the meditation?’

(General conversation)

5. dak^{R1} tʰa:m kɛ: tʰɔ: ʔih^{R1}

he ask you why

เขา ถาม แยก ทำไม

‘Why does he ask you?’

(General conversation)

Normally, the question word, /mih^{R1}/ ‘who’, precedes the clause in the Subject position. It is used when the subject is unknown and is needed more details who the subject is. If the object is unknown, the question word /mih^{R1}/ ‘whom’, may be placed in the Object position, instead.

Example

6. mih^{R1} rɨ:^{R3} p^hle:ŋ^{R1} ʔan^{R1} hə:p^{R1}

who sing song this fp.

ใคร ร้อง เพลง นี้ นะ

‘Who sings this song?’ (Folktale)

7. mih^{R1} ca co:k^{R1} rew kwa: sa:^{R1}

who will run fast than each other

ใคร จะ วิ่ง เร็ว กว่า กัน

‘Who runs faster than other?’ (Folktale)

8. mih^{R1} c^ha:^{R1} lə:ŋ^{R1}

who eat banana

ใคร กินกล้วย

‘Who eats a banana?’ (General conversation)

9. mih^{R1} la pen ʔu:ŋ^{R1} k^he:n^{R1} ca:w

who particle be father child royal

ใคร ละ เป็น พ่อ ลูก เจ้า

‘Who is the father of the prince?’ (Folktale)

10. ce:w^{R1} ka:n^{R1} mih^{R1} lep^ha:ŋ^{R3}

go ceremony whom Lamphang

ไป งาน ใคร ที่ลำปาง

‘You are going to whose ceremony?’

(Conversation)

/nih^{R1}/ or /panih^{R1}/ ‘where’ usually occurs in the Object position. If the place that subject located is unknown and we want to know where the subject is located. The Subject may not manifest in this clause type.

Example

11. ce:n^{R1} ca:k nih^{R1}

come from where

มา จาก ไหน

‘Where are you from?’

(Folktale)

12. pɛŋ c^hi:m^{R3} panih^{R1}

be people where

เป็น คน ที่ไหน

‘Where is your hometown?’

(General conversation)

13. c^ho:^{R1} tap^{R1} toŋ nih^{R1}

dog bite at where

หมา กัด ตรง ไหน

‘Where is a dog bit you?’

(General conversation)

14. sam ra:n ce:w^{R1} nih^{R1}

Samran go where

สำราญ ไป ไหน

‘Where is Samran?’

(Conversation)

15. wa:j^{R3} t^ha:m wət^{R3} c^ha:^{R1} panih^{R1}

tiger ask search eat where

เสือ ถาม หา กิน ที่ไหน

‘A tiger asked “where will you find the food?”

(Folktale)

/pih^{R1}/ or /kapih^{R1}/ ‘what’ usually occurs in the Object position. In this clause type, either the Subject position or the Predicate position may be omitted.

16. dak^{R1} ʔi:n^{R1} p^hi t^hi: pih^{R1}

he have ceremony what

เขา มี พิธี อะไร

‘What ceremony is it?’

(General conversation)

17. ʔi:n^{R1} pih^{R1} hɔp^{R1} plɔŋ^{R1}

have what eat cooked rice

มี อะไร กิน ข้าว

‘What do you have for your meal?’

(Folktale)

18. ha:j^{R1} pih^{R1}

rice what

ข้าว อะไร

‘What is the kind of rice?’

(Conversation)

19. p^hoʔ^{R1} kəpih^{R1} p^hu:^{R1}

dream what you

ฝัน อะไร มีง

‘What did you dream last night?’ (Folktale)

The other question word, /c^hi:w^{R3}/ ‘how many’, /t^hɔ:ʔih^{R1}/ ‘why’ or /jaŋʔih^{R1}/ ‘how to’ is normally occur in the Object position.

20. ʔi:n^{R1} c^hi:w^{R1} t^haŋ

have how many bucket

มี กี่ ถัง

‘How many buckets are they?’ (Procedural explanation)

21. ja:m^{R3} t^hɔ: ʔih^{R1}

cry why

ร้องไห้ ทำไม

‘Why do you cry?’ (General conversation)

22. c^hi:m ku:k^{R2} ce:n^{R1} jaŋ ʔih^{R1}

owl come how to

นกฮูก มา อย่างไร

‘Owl, how do you come?’ (Folktale)

3.1.2.2 Noun-modifying form (relative clause form)

A clause may be transformed into a relative clause. It functions in a phrase level as a modifier of noun in a nominal phrase.

A relative clause occurs next to the head noun with or without a relative marker. It functions as a nominal phrase in the Modify position. It normally has no Subject and Object.

The simple relative clause has the following nuclear form:

Cl rel = +H: np + Rel cl: np+ Cl : cl.

That is, an obligatory Head Noun position filled by a nominal phrase functioning as a Subject, an obligatory Relative Clause position filled by a nominal phrase modifying a head noun, and an obligatory Embedded Clause position filled by a clause (which is any independent clause form.)

Example

1. ne:w^{R3} k^hiŋ^{R1} lo:ŋ^{R1} pi:ŋ^{R1} pen k^he:n^{R1} ta: k^hikiet
 children hold banana ripe be children Mr.Khikiet
 เด็ก ถือกล้วยสุก เป็น ลูก ตาขี้เกียจ

‘A child who holds a ripe banana is Mr.Khikiet’s children.’ (Folktale)

2. ne:m ʔu:t^{R1} ʔu:ŋ^{R1} kat^{R1} praʔo:^{R1} pen ne:m^{R3} ŋʊʔ^R
 tree father cut yesterday pen rambutan tree
 ต้นไม้ พ่อ ตัด เมื่อวาน เป็น ต้นเงาะ

‘A tree that father cut down yesterday is a rambutan tree.’ (General conversation)

3. c^hʊ:^{R1} c^hi: ʔaj k^ha:w pen c^hʊ:^{R1} mi^h^{R1}
 dog name (addr.) Khaw be dog whom
 หมา ชื่อ ไอ้ ขาว เป็น หมา ใคร

‘A dog names (addr.) Khaw is whose dog? (General conversation)

3.1.2.3 Omission

When interlocutors are obvious in the context, some elements may be omitted. The omission can occur in any clause type, which it takes. It usually deletes the Subject and Object and the speakers can guess from the situation and the verb phrase.

The following manifests the omitted elements in the Subject and Object position, respectively.

Example of Subject omission

4. Ø cəʔ p^hlɛ:ŋ^{R1} ka tɛ^{R1}

(we) meet gun and sandals

(เรา) เจอะ ปืน กับ รองเท้าแตะ

‘(We) find his gun and sandals.’ (Self-experienced story)

5. Ø kw: re:n^{R3} na:j^{R1}

(Owl) then scold elephant

(นกฮูก) ก็ ด่า ช้าง

‘An owl scolds an elephant’ (Folktale)

6. Ø dak ton k^hla:^{R1} riəj t^huk p^ha:ŋ^{R3} lə:j

(it) block at road keep on every morning fp.

(มัน) ดัก ตรง ถนน เรื่อย ทุก เช้า เลย

‘(It) wait(s) for me on the road every morning.’
(Self-experienced story)

7. Ø hac^{R1} ta:m to:t moʔ^{R1}

(tiger) jump along rock

(เสือ) กระโดด ตาม โขดหิน

‘(A tiger) jump(s) along a rock.’ (Self-experienced story)

Examples of Object omission

8. cakcan p^he:m^{R2} Ø si

cicada angry (ant) fp.

จักจั่น โกรธ (มด) ลี

‘A cicada is angry an ant.’ (Folktale)

9. p^həj^{R1} jo:n ∅ k^ha:m k^hlɔ:ŋ^{R4}

it throw (corpse) across log

มัน โยน (ศพ) ข้าม ขอนไม้

‘It throws (a corpse) across a log.’ (Self-experienced story)

10. t^hoŋ^{R3} k^hwiəŋ ∅ paŋa:j^{R3} ja:j

rabbit throw (husk) front of grandmother

กระต่าย เหวี่ยง (เปลือก) ข้างหน้า ยาย

‘A rabbit throws (a husk) to front of grandmother.’ (Folktale)

11. ta ye: t^hiw^{R3} ∅ dak^{R1} p^he:w^{R2} p^han ba:t

Mr.Ye buy (tuə ʔu) they two thousand baht

ตาเย ซื้อ (ตัวอุ) เขา สอง พัน บาท

‘Mr.Ye buys two thousand baht of (the figure of hair between eyebrows) from them. (Self-experienced story)

Some clause type, such as an ambient clause, an equational clause, an existential clause, a quotative clause, a quantitative clause may delete a nucleus clause in the Predicate position. The Subject and the Object or Complement position can imply the clause.

12. maʔ^{R1} ∅ prɔ:j prɔ:j mɔŋ^{R1}

rain (fall) drizzle drizzle also

ฝน (ตก) ปรอย ปรอย ด้วย

‘A rain drizzles.’ (Ambient clause)

13. wən^{R1} he:n ∅ wən^{R1} p^hra
 day that (be) Buddhist day
 วัน นั้น (เป็น) วันพระ

‘That day was the Buddhist day.’ (Equational clause)

14. ne:m^{R1} tɔ: ∅ c^hən^{R3} du:ŋ^{R1} t^ha:k^{R1}
 nitta tree (stay) near water-well
 ต้นสะตอ (อยู่) ใกล้ บ่อน้ำ

‘A nitta tree (is) nearby the well’ (Existential clause)

15. hɛ:ŋ^{R1} ∅ lok^{R1} ma:j^{R2} ta:m p^həj^{R1} lə:j man
 We (think) that do not follow them fp
 เรา (คิด) ว่า อย่า ตาม มัน เลยมั้ง

‘We think that we should not follow them.’ (Quotative clause)

16. c^hok^{R3} mu:j^{R4} k^hi:t ∅ ra:j^{R3} p^hram^{R1} ba:t
 pork one 100 grams (cost) fifteen baht
 หมู หนึ่ง ชีด (ราคา) สิบห้า บาท

‘One cloth costs fifty baht.’ (Quantitative clause)

3.1.2.4 Permutation

Permutation clause type refers to the participants or action, which is obviously emphasized. The Object position of basic clause types may be shifted to the first position in the O-S-P order. The permutation indicates the emphasis when the speaker needs to stress on the Object.

Example

1. wok^{R1} t^hap nom^{R1} c^han ʔit^{R1} can ce:w^{R1} moŋ^{R1}
 cloth cover Thai rice noodle I give Jan go also
 ผ้า ทับ ขนมนั้น ให้ จัน ไป ด้วย

‘A cloth for covering the Thai rice noodle, I also gave Jan.’

(Procedural explanation)

2. na:^{R3} dak^{R1} kw: saj
 wild yam they also put
 กลอย เขา ก็ ใส่

‘A wild yam, they also put.’

(Procedural explanation)

3. tɔŋ^{R1} ja:j tim dak^{R1} ʔi:n^{R1} ka:n^{R1} pa:k^{R1} tɔŋ^{R1} p^hla:^{R3}
 home Ms. Tim they have work go up home new
 บ้าน ยาย คิม เขา มี งาน ขึ้น บ้าน ใหม่

‘Ms.Tim’s home, they have a new house ceremony.’

(General conversation)

4. plɔŋ^{R1} hɛ:ŋ^{R1} ʔo:c^{R1} ce:w^{R1} nit^{R3}
 cooked rice we take go more
 ข้าว เรา เอา ไป อีก

‘Rice, we bring more.’

(Self-experienced story)

5. cannapebunma:k^{R1} dak^{R1} wət^{R3} sa:^{R1} mat^{R1}
 Jannapaebunmak they search together all
 จันแปะบุญมาก เขา หา กัน หหมด

‘Jannapaebunmak, everybody come for food.’

(Song)

6. ʔa:w^{R1} p^hro:ŋ^{R3} me:^{R3} ʔo:c^{R1} ce:w^{R1} hə:j^{R1}
 blouse white mother take go already
 เสื้อขาว แม่ เอา ไป แล้ว

‘A white blouse, mother already took it.’ (General conversation)

3.1.3 Clause periphery

The peripheral clause is optional elements that contain the additional details to the nucleus of clause. It is optional which commonly found a peripheral element including Time setting, Location setting, Beneficiary, Instrument, Accompaniment subject, Accompaniment object and Final particle. Structurally, they may occur one or more types of peripheral element which may precede or follow the nucleus form. Most clause types can take most peripheral elements.

3.1.3.1 Temporal setting

The temporal setting presents the time setting for the action and the duration of the action. It can be found either in the initial position or in the final position of clause structure which filled by a word, a phrase, or a clause.

Example

1. dak^{R1} ʔit^{R1} sannip^ha: tɔ:j^{R2} ka:n^{R1} mu:j^{R4} ʔa:w^{R1}
 they give Sannipha shrine before work one class.
 เขา ให้ ศาลนิพา ก่อน งาน หนึ่ง วัน

‘They set the Sannipa shrine one day before the ceremony.’

(Procedural explanation)

2. p^həj^{R1} dak^{R1} tɔŋ k^hra:^{R1} riəj t^huk p^ha:^{R1} lə:^j
 it block at road so on every morning fp.
 มัน คัก ตรง ถนน เรื่อย ทุก เช้า เลย

‘He waits for me on the road every morning.’ (Self-experienced story)

3. hɛ:^{R1} ce:w^{R1} t^huk ʔa:w^{R1} t^huk ʔa:w^{R1}
 we go every day every day
 เรา ไป ทุก วัน ทุก วัน

‘We go every day.’ (Self-experience story)

4. wic^{R1} p^he:w^{R1} lɛ:^{R1} maʔ^{R1} ca tak^{R1} ce:n^{R1}
 more three class. rain will big come
 อีก สาม วัน ฝน จะ ใหญ่ มา

‘The next three days, it will rain.’ (Folktale)

5. nim^{R1} he:n^{R1} hɛ:^{R1} lɛ:^{R1} ra:^{R3} liekə:n
 year that dry weather dry weather exceedingly
 ปี นั้น แห้งแล้ง แห้งแล้ง เหลือเกิน

‘In that year, the weather was very dry.’ (General conversation)

6. wən^{R3} ʔan^{R1} dak^{R1} ɲa:^{R3} paj t^hittawanʔə:k
 today they tell go East
 วันนี้ เขา บอก ไป ทิศตะวันออก

‘Today, she said that she will go to East.’ (General conversation)

7. p^ha:ŋ^{R3} p^ha:ŋ^{R3} pe:w^{R2} pe:w^{R1}

morning morning evening evening

เช้า เช้า เย็น เย็น

na ʔo:c^{R1} p^hri:ŋ^{R1} ce:w^{R1} dak

should take fishhook go trap

น่า เอา เบ็ด ไป ดัก

‘In the morning and evening, we should take a fishhook to fish.’

(General conversation)

3.1.3.2 Location setting

The location is filled by a prepositional locative phrase or a place name as a peripheral element of nuclear clause, except in location clause. They may, structurally, either before or after the nucleus of clause. It marks an emphasis of that place when it is in the preceding position.

The Location is an optional of the nuclear element and obligatorily in locative clause. It may often occur in the motion clause and propulsion clause, though it is an optional position of these clause types.

Example

1. kəna:j^{R1} p^hi:c^{R3} t^ha ne:m ʔu:t^{R1}

elephant sleep crash tree

ช้าง นอน ปะทะ ต้นไม้

‘An elephant lies down and crashes a tree.’

(Folktale)

2. jaŋ rɔː^{R3} nam tok

still wait waterfall

ยัง รอ น้ำตก

‘(We) still wait at the waterfall.’

(Self-experienced story)

3. jaːj ʔɔːn ce:w^{R1} dɪŋ^{R1} nɔːŋ^{R3}

Ms.Aorn go on mountain

ชายออร ไป บน เขา

‘Ms.Aorn goes to the mountain.’

(General conversation)

4. waːj^{R3} kətʰɔːŋ^{R3} hɛːŋ^{R1} pen cʰɔːŋ^{R4} cʰɔːŋ^{R4}

Ta-Khian Thong field we be people Chong

ทุ่งตะเคียนทอง เรา เป็น คน ชอง

‘Ta-Khian Thong field, we are Chong people.’ (General conversation)

5. reʔ^{R1} pʰriː^{R1} ʔiːn^{R1} kʰom^{R1} seː^{R1} jaːj

inside forest have clump rattan big

ใน ป่า มี กอ หวาย ใหญ่

‘In the forest, there is a big clump of rattan.’

(Folktale)

3.1.3.3 Instrument

Instrument in Chong is usually presented inside the clause nucleus which marked by /mɔŋ^{R1}/ ‘with’. Besides, the motion verb /ʔɔːc^{R1}/ ‘take’ or transitive verb /prəː^{R1}/ ‘use’ can take the instrument element in the clause nucleus.

Example

1. hɛ:ŋ^{R1} ce:w^{R1} mɔŋ^{R1} rot^{R3}

we go with car

เรา ไป ด้วย รถ

‘We go by bus together.’

(General conversation)

2. dak^{R1} po:t^{R1} se:^{R1} mɔŋ^{R1} ca:t^{R2}

he cut rattan with knife

เขา ตัด หวาย ด้วย มีด

‘He cut the rattan by knife.’

(General conversation)

The Instrument may be indicated without the instrumental marker /mɔŋ^{R1}/ ‘with’. The instrument may follow some motion verb or transitive verb.

3. c^han prə:^{R1} wok k^ho:t^{R3} prɔŋ^{R1} nom^{R1}

I use filter cloth sieve Thai rice noodle

ฉัน ใช้ ผ้ากรอง กรอง ขนมนจีน

‘I use a filter for sieving the Thai rice noodle.’

(Procedural explanation)

4. hɛ:ŋ^{R1} ʔo:c^{R1} t^hɛh^{R3} k^hɔŋ^{R1} k^hɔ:ŋ klap toŋ^{R1}

we take cart carry thing return home

เรา เอา เกวียน ขน ของ กลับ บ้าน

‘We use a cart to carry the things back home.’ (General conversation)

5. t^hɔm^{R1} c^huəj cat^{R2}leʔ^{R1} fiəŋ si:^{R1}

uncle grasp small knife throw snake

ลุง ฉวย มีดเล็ก เหวี่ยง งู

‘An uncle grasps a small knife and throws it to the snake.’

(Self-experienced story)

3.1.3.4 Final particle

The final particle expresses the emotions of speakers, sometimes indicates the responding of interlocutors (as in 5.2.1.16.2). It is commonly manifested in the last position of clause elements.

Example

1. lɔ:ŋ^{R1} hɛ:ŋ^{R1} t^hɛ:k^{R3} p^hiəŋ

husband we persuade friend

ผัว เรา ชวน เพื่อน

ce:n^{R1} c^ha:^{R1} wic^{R1} cək^hi^{R1}

come eat again fp. (affirmative)

มา กิน อีก นั่นแหละ

‘My husband brings his friends to have dinner together.’

(Conversation)

2. bɔ:k wa: ca t^hɔ:^{R1} ka:n^{R1} moŋ k^hon ʔahlɔ:^{R1}

tell that will do work auspicious fp. (affirmative)

บอก ว่า จะ ทำ งาน มงคล แล้วนะ

‘(We) tell (him) we will organize an auspicious ceremony.’

(Procedural explanation)

3. kəwa:j^{R3} dak^{R1} pʰoʔ^{R1} ʔi:n^{R1} cʰa:^{R1} cʰan nan
tiger they dream get eat I fp. (affirmative)
เสือ เขาฝัน ได้ กิน ฉัน นั้น

'A tiger dreams it eats me.' (Folktales)

4. pʰəj^{R1} cʰala:t kwa: dak^{R1} na
it clever than they fp. (affirmative)
มัน ฉลาด กว่า เขา นะ

'It is smarter than the others.' (Folktales)

5. mih^{R1} ri:^{R3} pʰle:ŋ^{R1} ʔan^{R1} hə:p^{R1}
who sing song this fp. (affirmative)
ใคร ร้อง เพลง นี้ ละ

'Who sings this song?' (Folktales)

6. ma:j^{R2} cʰa:^{R1} khɔ:ŋ puk^{R1} lɔ:^{R1}
do not eat thing rotten fp.(affirmative)
อย่า กิน ของ เน่า นะ

'Do not eat the rotten food!' (Folktales)

7. lu:m^{R1} tʰa:k^{R3} sak mu:j^{R4} tɨj^{R1} si
request water only one class. fp. (imperative)
ขอ น้ำ สัก หนึ่ง ขัน สิ

'Give me a bowl of water, please.' (General conversation)

8. p^{həj}^{R1} p^{hə:m}^{R2} si
 it angry fp. (imperative)
 มัน โกรธ สิ
 ‘He is angry’ (Folktale)

10. dak^{R1} nam ʔə:k ʔih^{R1} do:^{R1} hɔʔ^{R1}
 they lead leave not yet fp. (affirmative used with negation)
 เขา พา ออก ไม่ ยัง หรือ
 ‘They have not leaved yet.’ (Self-experienced story)

3.1.3.5 Beneficiary

The beneficiary is manifested by a verb /ʔit^m/ ‘give’ plus a noun phrase which normally is a person who benefits from the action verb. It expresses the sense of ‘for’ follows the nuclear clause only.

Example

1. mi: pa:m khwak me:w^{R4} ʔit^{R1} p^{hiən} mat^{R1} lə:j
 Mue Palm dig out fish give friend all fp.
 มือปาล์ม คัด ปลา ให้ เพื่อน หหมด เลข
 ‘Mue Palm pulls out all his fishes to his friend.’ (Folktale)

2. p^{hraʔin} ʔi:n^{R1} maʔ^{R1} ʔit^{R1} rɔk^{R1} p^{həj}^{R1}
 Indra have rain give toad it
 พระอินทร์ มี ฝน ให้ คางคก มัน
 ‘Indra gives the rain for toad.’ (Folktale)

3. k^him ʔo:c^{R1} ce:n^{R1} fa:k ʔit^{R1} c^han

Khim take come deposit give I

คิม เอา มาฝาก ให้ ฉัน

‘Khim gives it to me.’ (Conversation)

4. dak^{R1} ce:n^{R1} plu:k^{R1} ʔit^{R1} me:^{R3} ʔu:ŋ^{R1}

they come get married give mother father

เขา มา แต่งงาน ให้ แม่ พ่อ

‘They get married for their parents.’ (Conversation)

3.1.3.6 Accompaniment

The accompaniment in Chong can be divided into two subtypes; an accompanying subject and an accompanying object. It refers to associated actor occurring with the subject, which it takes.

Subtype I: Accompanying subject

In this clause type, a Subject is always a person or animal, especially a case of Folktale. In Chong, an accompanying subject functions as an associated actor which co-occurs in the Subject slot or following the Object slot. It is marked by /mɔŋ^{R1}/ ‘and, with’.

Example

1. t^hoŋ^{R3} mɔŋ^{R1} wa:j^{R1} pen p^hiən sa:^{R1}

rabbit and tiger be friend each other

กระต่าย กับ เสือ เป็น เพื่อน กัน

‘A rabbit and a tiger are friends.’ (Folktale)

2. ta: krik ^{R1}มวງ ta: buə ^{R1}dak nam ʔɔ:k

Mr.Kruk and Mr.Bua they lead exit

ตา กรึก กับ ตา บัว เขา นำ ออก

‘Mr.Kruk and Mr.Bua leave them out.’ (Self-experienced story)

3. k^he:n ɲuə^{R1} ^{R1}มวງ k^he:n wa:j^{R3} t^ha:m me:^{R3} wa:j^{R3}

cow cub and tiger cub ask mother tiger

ลูกวัว และ ลูกเสือ ถาม แม่ เสือ

‘A cow cub and a tiger cub ask a tiger’s mother.’ (Folktale)

In some case, the accompanying subject may be separated by the clause nucleus.

4. c^hi:m^{R2} ku:k^{R1} tok lon ^{R1}มวງ kəna:j^{R1}

owl promise with elephant

นกฮูก ตกลง กับ ช้าง

‘An owl agrees with an elephant’ (Folktale)

5. dak^{R1} p^hu:t ^{R1}มวງ k^hi:n^{R3} ʔih^{R1}

he speak with wife not

เขา พูด กับ เมีย ไม่

‘He never talks to his wife.’ (Folktale)

An accompanying subject without the linker is rarely found.

6. rɔk^{R1} Ø p^hra ja: mɔ:t pen klə:^{R1} sa:^{R1}
 Toad (and) head of weevil be friend each other
 คางคก (กับ) พระขามอด เป็น เพื่อน กัน

‘A toad and the head of weevil are friends.’ (Folktale)

7. me:^{R3} Ø ʔu:ŋ^{R1} ʔo:c^{R1} niŋ^{R3} ʔɔ:k
 Mother (and) father take rice straw exit
 แม่ (กับ) พ่อ เอา ฟาง ออก

‘My mother and father take the rice straw out.’ (Folktale)

Subtype II : Accompanying object

Accompanying object is never occurred before the clause nucleus, it is often located after the Object position. It is marked by /mɔŋ^{R1}/ or /ka/ ‘with, and’ plus a noun phrase. Alternatively, it is marked with /ka/ ‘and’ which is Thai loan word. It is usually deleted the accompanying marker.

Example

1. hɛ:ŋ^{R1} cəʔ^{R1} p^hlɔ:ŋ^{R1} ka tɛ
 we meet gun and sandals
 เรา เจอ กระบี่ กับ รองเท้าแตะ

‘We find his gun and sandals.’ (Self-experienced story)

2. ʔu:ŋ^{R1} ʔi:n^{R1} ta luk^{R1} mɔŋ^{R1} laʔ c^hiw^{R3}
 father have chili paste and vegetable
 พ่อ มี น้ำพริก กับ ผัก

‘The father has to buy some chili and fishes.’ (General conversation)

The accompanying object is usually deleted the marker (as in Example 3).

3. dak^{R1} ce:n^{R1} plu:k^{R1} ʔit^{R1} me:^{R3} ∅ ʔu:n^{R1}
 they come get married give mother (and) father
 เขา มา แต่งงาน ให้ แม่ (กับ) พ่อ

‘They get married for their parents.’ (General conversation)

Sometimes, the accompanying Subject and Object can be occurred together.

4. k^he:n^{R1} ŋuə^{R1} moŋ^{R1} k^he:n^{R1} wa:j^{R3} p^he:m^{R2} moŋ^{R1} me:^{R3} wa:j^{R3}
 cow cub and tiger cub angry with mother tiger
 ลูกวัว กับ ลูกเสือ โกรธ กับ แม่เสือ

‘The cow cub and the tiger cub are angry with the mother’s tiger.’ (Folktale)

3.2 Modifications

3.2.1 Transitivity modification

Each of the basic clause types has its own set of relations between participants, here called transitivity relations (Thomas 1993: 74). These transitivity relations may be modified in several ways: by addition (causative) and combining (reflexive, reciprocal).

3.2.1.1 Reflexive

Reflexive may contains several participant slots by one person filling more than one slot. The Subject functions as an Actor and Undergoer or Recipient of clause, that is, the Actor may do the action on himself. The reflexive is marked by the obligatory marker /nɔ:n^{R2}/, /tuə nɔ:n^{R2}/ ‘oneself’ follows the Object position.

Example

1. c^hɔ:^{R1} p^həj^{R1} tap^{R1} p^hat^{R1} tuə nɔ:n^{R2}
 dog it bite tail itself
 หมา มัน กัด หาง ตัวเอง
 'A dog bites its tail.' (General conversation)

2. c^han p^he:m^{R2} tuə nɔ:n^{R2}
 I angry self
 ฉัน โกรธ ตัวเอง
 'I am angry at myself.' (General conversation)

3. c^han han suk^{R1} nɔ:n^{R2}
 I cut hair self
 ฉัน ตัด ผม เอง
 'I cut my hair.' (General conversation)

4. k^he:n lɛŋ^{R3} c^han c^ha:^{R1} plɔŋ^{R1} nɔ:n^{R2}
 daughter I eat rice self
 ลูกสาว ฉัน กิน ข้าว เอง
 'My daughter eats rice by herself.' (General conversation)

5. c^han k^hruk^{R1} wok^{R3} ʔit^{R1} tuə nɔ:n^{R2}
 I cover cloth for self
 ฉัน ห่ม ผ้า ให้ ตัวเอง
 'I cover myself with cloth.' (General conversation)

The reflexive markers in Chong may be left out. The Subject and Predicate can imply the reflexive in this clause type.

6. dak ^{R2}	ʔo:c ^{R2}	ti: ^{R2}	glam ^{R2}	tʰa:k ^{R3}
he	take	(his) hands	soak	water
ເາ	ເອາ	ມື (ເາ)	ແອ້	ນ້ຳ

‘He takes his hands soaking in the water.’ (General conversation)

7. cʰan	wat ^{R1}	kʰem kʰat
I	belt	belt (n.)
ຂ້າ	ຄາດ	ເຂັ້ມຂັດ

‘I belt.’ (General conversation)

8. cʰan	kʰoj ^{R2}	wok ^{R3} pit ^{R2}
I	take off	sarong
ຂ້າ	ຄອດ	ຟ້ານຸ່ງ

‘I take a sarong off.’ (General conversation)

3.2.1.2 Reciprocal

Two or more participants in an action may be doing the action to each other. The Chong reciprocal marker are /sa:^{R1}/ ‘each other’ and /mɔŋ sa:^{R1}/ ‘together’. The appearance of reciprocal particle is placed after the verb phrase or the Object slot.

Example

1. mu: p^həj^{R1} c^hɔ:p wi wa:t sa:^{R1}
 they like argue each other
 พวกมัน ชอบ วิวาท กัน

‘They like to argue each other.’ (General conversation)

2. mɔɯ^{R1} mɔɯ^{R1} ca:t^{R2} t^hop sa:^{R1}
 rock and knife hit each other
 หิน กับ มีด กระทบ กัน

‘A rock and a knife hit each other.’ (Folktale)

3. dak^{R1} t^hɛ:k^{R3} naj^{R1} sa:^{R1}
 they bet each other
 เขา พนัน กัน

‘They bet each other.’ (Folktale)

4. ba:w sa:w kɨj^{R1} k^hu: sa:^{R1}
 wedding couple stay couple each other
 บ่าวสาว อยู่ คู่ กัน

‘A wedding couple stays together.’ (Procedural explanation)

5. k^hɛ:n^{R1} ŋuə^{R1} mɔɯ^{R1} k^hɛ:n^{R1} wa:j^{R3} rak sa:^{R1}
 cow cub and tiger cub love each other
 ลูกวัว กับ ลูกเสือ รัก กัน

‘A cow cub and a tiger cub love each other.’ (Folktale)

6. dak^{R1} c^huəj sa:^{R1} ro:j^{R3} ha:j^{R1}
 they help each other spread paddy
 เขา ช่วย กัน ไร้ย ข้าว

‘They help each other to spread the paddy.’ (Procedural explanation)

The reciprocal /มวญ sa:^{R1}/ ‘together’ may add after the object or verb phrase. It refers to two or more actors do something together.

7. mu: p^həj^{R1} ce:w^{R1} t^hok^{R3} มวญ^{R1} sa:^{R1}
 they go boat together
 พวกมัน ไป เรือ ด้วยกัน

‘They take a boat together.’ (Folktale)

8. p^hiən k^ha: k^ha:j มวญ^{R1} sa:^{R1}
 friend trade together
 เพื่อน ค้าขาย ด้วยกัน

‘They do the trade together.’ (Folktale)

3.2.1.3 Causative

Additional participants may be added to the Actor function, sharing responsibility for the action. The Chong causative slot is added before the nucleus clause. It forms the causer and causative verbs, respectively, precede the clause nuclear. However, the causative linker /t^hɔ: ʔit^{R1}/, /ʔit^{R1}/ ‘make’ are commonly absent.

Example

1. kəna:j^{R1} tʰɔ:^{R1} ʔit^{R1} cʰi:m^{R2} ku:k^{R1} lak^{R3}

elephant make owl fall

ช้าง ทำให้ นกฮูก ตก

‘An elephant made an owl fell.’ (Folktale)

2. tʰoŋ^{R3} man cʰɔ:p kle:ŋ wa:j^{R1} ʔit^{R1} məho:

rabbit it like tease tiger give angry

กระต่าย มัน ชอบ แกล้ง เสือ ให้ โโมโห

‘A rabbit likes to tease a tiger in order to make him angry’ (Folktale)

3. kʰəja:j^{R3} pʰət^{R3} tʰɔ:^{R1} ʔit^{R1} tɔŋ^{R1} plak^{R1}

storm blow make home break

ลม พัด ทำให้ บ้าน พัง

‘The storm made a house broke.’ (General conversation)

4. bo:t^{R1} tʰɔ:^{R1} ʔit^{R1} me:^{R3} du cʰan

younger sibling make mother blame I

น้อง ทำให้ แม่ ดุ ฉัน

‘The brother made my mother blamed me.’ (General conversation)

5. ja:j ca po:t^{R1} tʰoŋ^{R3} ʔit^{R1} ho:c^{R1}

grandmother will cut rabbit make die

ยาย จะ ตัด (ปาด) กระต่าย ให้ ตาย

‘A grandmother will make a rabbit dies.’ (Folktale)

3.2.2 Modality modification

Modality presents the Actor's viewpoint about the action. The clause nucleus describes what the Actor actually does, such as volition, obligation, necessity, or ability.

3.2.2.1 Volition

Volition includes a range from deliberate to involuntary action, or even against one's own will. Any animate participant in a clause may exercise volition, but it is most often the Actor. The volition in Chong is manifested by / ca / 'will' implying the intention's actor. It is observed that the volition word is borrowed from Thai.

Example

1. ʔi:ŋ^{R1} ca c^hiə c^hi:m^{R3}lɔ:ŋ^{R3} ʔih^{R1} lə:j
 I will believe husband not fp.
 ฦ จะ เชื่อ ผัว ไม่ เลย

'I will not believe in my husband anymore.' (Folktale)

2. c^hi:m^{R2}ku:k^{R1} lə:j k^hit ca c^huəj
 owl then think will help
 นกฮูก เลย คิด จะ ช่วย

'Then, an owl thinks to help an elephant.' (Folktale)

3. diəw c^han ca k^huj mɔŋ^{R1} p^hra ʔin ʔit^{R1}
 awhile I will talk with Indra give
 เดี่ยว ฉัน จะ คุย กับ พระอินทร์ ให้

'I will go to talk with the Indra for you.' (Folktale)

4. wa:j^{R3} ca c^ha:^{R1} me:^{R3} ŋue^{R1} ho:c^{R1}
 tiger will eat mother cow die
 เสือ จะ กิน แม่วัว ตาย
 ‘A tiger will eat a cow.’ (Folktale)

5. tɔ:n pe:w^{R2} ca ce:w^{R1} təla:t
 when evening will go market
 ตอน เย็น จะ ไป ตลาด
 ‘(I) will go to the market in the evening.’ (General conversation)

6. ʔi:ŋ^{R1} ca p^hu:t mɔŋ^{R1} p^həj^{R1} ʔih^{R1} hə:j^{R1}
 I will speak with it not already
 กู จะ พูด กับ มัน ไม่ เลย
 ‘I will not speak with him anymore.’ (Folktale)

3.2.2.2 Obligation and necessity

Obligation and necessity range from free (by the Actor) will to total compulsion (by a cause or causer). Obligation implies a moral compulsion, a necessity, a physical compulsion. These involve a relationship between a causer (often unstated) and the Actor and the action. The obligation and necessity in Chong are normally indicated by /tɔŋ/ ‘must’ which are a Thai loan words.

Example

1. hə:ŋ^{R1} tɔŋ ʔi:n^{R1} sa:n ni p^ha:^{R1}
 we must have Sannipha (temporarily shrine)
 เรา ต้อง มี ศาลนิพา
 ‘We must build a Sannipha shrine.’ (Procedural explanation)

2. kɛ: tɔŋ jok^{R3} kʰe:n lɛ:ŋ^{R1} nak mu:j^{R4}
 you must give daughter class. one
 แก่ ต้อง ยก ลูกสาว คน หนึ่ง

‘You must give me a daughter.’ (Folktale)

3. ba:w sa:w tɔŋ mak kʰa ma: ^{R1} me: ^{R3} ɣu:ŋ^{R1}
 wedding couple must ask pardon parent
 บ่าวสาว ต้อง ขอขมา แม่พ่อ

‘A wedding couple must ask pardon from their parent.’
 (Procedural explanation)

4. cʰan tɔŋ tʰiw^{R3} tʰɛ:w^{R3}
 I must buy more
 ฉัน ต้อง ซื้อ อีก

‘I must buy it more.’ (General conversation)

5. tʰa: wa:ŋ^{R3} wət^{R3} me:w^{R4}
 if want search fish
 ถ้า อยาก หา ปลา
 kɛ:^{R1} tɔŋ ce:w^{R3} wət^{R3} ta:m kʰlɔ:ŋ
 you must go find along canal
 แก่ ต้อง ไป หา ตาม คลอง

‘If you need some fishes, you must go to find in the canal.’ (Song)

6. hɛ:ŋ^{R1} tɔŋ wɛt^{R3} la:ŋ^{R3} wɛt^{R3} na:^{R3}
 we must seek kind of cassava search wild yam
 เรา ต้อง หา มัน หา กลอย
 'We must seek cassavas and wild yams.' (Song)

3.2.2.3 Ability

Ability ranges from ability to inability, and may be internally or externally conditioned. It may expressed by /ʔi:n^{R1}/ 'can' which usually follows the main verb.

1. tʰa: ʃan tʰɔ:^{R1} ʃaŋwɔ:n^{R2} tʰɔ:^{R1} ʔi:n^{R1} mu:j^{R4} dum^{R1}
 if I do self do can one class.
 ถ้า ฉัน ทำ เอง ทำ ได้ หนึ่ง ก้อน
 'If I do it by myself, I can do one chunk.' (Conversation)
2. hɛ:ŋ^{R1} ʃak^{R1} ʔi:n^{R1} pʰe:w se:^{R4} nɔt^{R3} pʰɔ: di: lɔ:j
 we shoot can twenty class. exactly fp.
 เรา ยิง ได้ ยี่สิบ นัด พอดี เลย
 'We can shoot it twenty shots exactly.' (Self-experienced story)
3. ʔaw ʃuh^{R1} ʔi:n^{R1}
 Excl. go down can
 อ้าว ลง ได้
 'Well! We can go down.' (Self-experienced story)

4. ʔo:c^{R1} mih^{R1} ce:w^{R1} ra:ŋ^{R3} mu:c^{R2} ʔi:n^{R1}
 take who go carry on the shoulders ghost (corpse) can
 เอา ใคร ไป หาม ผี ได้

‘We find someone else who can carry a corpse.’

(Self-experienced story)

5. t^hoŋ^{R1} nɪk ʔi:n^{R1} lok^{R1} t^hɔ: jaŋ ʔih^{R1}
 rabbit remember can that do how
 กระต่าย นึก ได้ ว่า ทำ อย่างไร

‘A rabbit can remember that what it should do?’

(Folktale)

Besides, an ability or an inability can be defined by /ʔi:n^{R1}/

‘can’ in Chong. Semantically, some clauses may imply ability or inability without any indication. The examples can be only found the inability.

6. hɛ:ŋ^{R1} p^hrɔ:m ʔih^{R1} lə:j
 we ready not fp.
 เรา พร้อม ไม่ เลย

‘I am not ready.’

(Conversation)

7. ja:j k^hah^{R3} naŋsɪ: ʔih^{R1} jɔʔ^{R1}
 grandmother literate not fp.
 ยาย รู้หนังสือ ไม่ หรือ

‘A grandmother cannot literates.’

(General conversation)

8. c ^h an	ji:	no:n ^{R2}	ʔih ^{R1}	waj
I	blend	self	not	able
ฉัน	ยี้	เอง	ไม่	ไหว
'I cannot blend it by myself.'				(Conversation)

CHAPTER IV

PHRASES

Phrases in Chong normally function as a component of clauses or higher ranks. They are descriptive units, which may contain one or more morphemes functioning as a head (of a main noun or a main verb) and modifiers.

Structurally, phrases can be divided into two major phrases and five minor phrases. The major phrases include a nominal phrase and a verb phrase. The minor phrases include an adjective phrase, a numeral phrase, an adverb phrase, a prepositional phrase, and a temporal phrase. These phrase types are different in their elements, relationships, and functions.

4.1 Major phrases

Major phrases contain a Nominal phrase and a Verb phrase, which mainly function as a clause nucleus.

4.1.1 Nominal phrases

Nominal phrases describe the participants (people, things) that are taking part in events (clauses). They have noun or noun-like elements as their head, which normally fill in the Subject and the Object position.

The nominal phrases may include simple nominal phrases (noun phrase, pronoun phrase) and nominal compounding (additive compounding, appositional compounding, and alternative compounding phrase).

4.1.1.1 Simple nominal phrase

(1) Noun phrase

A structural noun phrase generally requires the presence of a noun as its Head. Noun phrases tend to contain slots like Head Noun, Quality,

Possessor, Number, Unit, Demonstrative, Definiteness, and Location. Each slot may be filled by classes such as nouns, adjectives, prepositional phrases, numbers, classifiers, demonstrative pronouns, possession markers, class markers or an element in the higher ranks such as relative clauses.

Structurally, a noun standing by itself in a clause is a minimum noun phrase. A normal noun phrase in Chong is preceded by a Head noun and followed by its modifiers.

The general noun phrase has the following basic formula:

$$\begin{aligned}
 \text{NP} = & \text{+HN: n} \quad \pm\text{Qual:} \left\{ \begin{array}{c} \text{n} \\ \text{np} \\ \text{adj} \\ \text{adv} \\ \text{pp} \end{array} \right\} \quad \pm\text{Quant:} \left\{ \begin{array}{c} \text{num p.} \\ \text{class.} \end{array} \right\} \\
 & \pm\text{Poss:} (\pm\text{k}^{\text{h}}\text{ɔ:ŋ} +\text{np}) \quad \pm\text{Iden:} \left\{ \begin{array}{c} \text{dem.} \\ \text{rel.cl.} \end{array} \right\} \quad \pm\text{np}
 \end{aligned}$$

(1.1) basic structure of noun phrase

A. A noun phrase may be filled by a simple noun, pronoun or proper name.

1. ʔu:ŋ^{R1} 'father'
2. p^həj^{R1} 'it'
3. ta: buə 'Mr.Bua'
4. wa:j kət^hɔ:ŋ^{R3} 'Ta-Khian Thong'
5. p^hu:jaŋ k^huəŋ 'Mr.Khuang, village headman'

B. A noun phrase may consist of two nouns modifying by each other.

6. c ^h ɔːŋ ^{R4}	suk ^{R1}	'villager'
People	village	
คน	หมู่บ้าน	
7. k ^h eːŋ ^{R1}	ŋuə ^{R1}	'cow cub'
children	cow	
ลูก	วัว	
8. toːt ^{R1}	c ^h oːk ^{R4}	'pig's head'
head	pig	
หัว	หมู	
9. keː sɔːŋ	paːŋ ʔuːt ^{R1}	'a pollen'
pollen	flower	
เกสร	ดอกไม้	

C. A Head Noun in Quality position may be modified by one adjective or more to identify its specific characteristic. It is noticeable that a noun phrase may take a classifier without a numeral indicating a specific unit of quantity,

10. c ^h ɔːŋ ^{R4}	tak ^{R1}	'an adult'
people	big	
คน	โต	
HN	Qual: adj	

11. tɛ	kʰa:ŋte:w ^{R2}	‘the right sandal’
sandal	rightside	
รองเท้าแตะ	ข้างขวา	
HN	Qual: pp	

12. kəja: ^{R1}	tuə ^{R1}	kic ^{R1}	‘a small scorpion’
scorpion	body	small	
แมงป่อง	ตัว	เล็ก	
HN	Quant: class.	Qual: adj	

13. tɔŋ ^{R1}	laŋ	tak ^{R1}	si:	ŋəj ^{R3}	‘the big red house’
home	class.	big	color	red	
บ้าน	หลัง	ใหญ่	สี	แดง	
HN	Quant	Qual1	Qual2	Qual3	

Sometimes, a noun phrase may take two noun phrases in the same position. The second noun phrase functions as a modifier to the preceding noun phrase.

14. ʔa:w ^{R1}	pʰro:ŋ ^{R3}	kʰɛ:n	pʰɔ:ŋ
blouse	white	sleeve	swell
เสื้อ	ขาว	แขน	พอง
NP₁	NP₂		
‘the white blouse with swell sleeves’			

15. c^hɔ:^{R1} c^han c^ho:p^{R1} plak^{R1}

dog I leg broken

หมา ฉัน ขา หัก

NP₁ NP₂

'My dog, broken legs'

16. tɔŋ^{R1} he:n^{R1} kəbuj^{R1} lu?

house that roof pierce

บ้าน นั้น หลังคา ทะลุ

NP₁ NP₂

'That house, pierced roof'

17. lɔ:ŋ^{R1} kɛ: to:t^{R1} la:n

husband you head bald

ผัว แก หัวล้าน

NP₁ NP₂

'Your husband, bald head'

D. A Head noun may be followed by a complex element of modifier which filled by one or more adjective phrase, a pronoun, an adverb, a quantity, prepositional phrase, a demonstrative or a possessor.

18. p^hli:^{R1} p^hri:ŋ^{R3} mu:j^{R4} ne:m^{R1} c^hən^{R3} c^hən^{R3}

fruit black plum one tree near near

ลูก หวีา หนึ่ง ต้น ใกล้ ใกล้

HN Quant Qual

'A black plum tree near (home).'

19. ɔːŋ^{R1} piːŋ^{R1} p^hɨ^{R1} liə kəːn

banana ripe delicious very

กล้วย สุก อร่อย เหลือเกิน

HN Qual₁ Qual₂ Qual₃

‘A ripe banana is very delicious.’

20. hoːn ʔiːk muːj^{R4} nak^{R1}

astrologer more one class.

โหร อีก หนึ่ง คน

HN Quant: num p.

‘Another astrologer.’

21. tɔŋ^{R1} heːn^{R1}

house that

บ้าน นั้น

HN Ident: dem.

‘That house’

22. pɛːn^{R1} p^həj^{R1} mɔʔ^{R1} diː

slice it beautiful well

แว่น มัน สวย ดี

HN Qual₁ Qual₂

‘A slice is pretty good.’

23. k^hɔːŋ kiəwkap c^hɔːŋ^{R4}

thing about Chong

ของ เกี่ยวกับ ของ

HN Qual

‘The things about Chong (are used in traditional rites)’

24. meː^{R3} (k^hɔːŋ) p^huː^{R1}

mother (of) you

แม่ (ของ) มึง

HN Poss

‘Your mother’

25. k^hwaːm p^hoʔ^{R1} k^hɔːŋ mənut

dream of human

ความฝัน ของ มนุษย์

HN Poss

‘A dream of human’

24. c^hiː wit (k^hɔːŋ) hɛːŋ^{R1}

life (of) we

ชีวิต (ของ) เรา

HN Poss

‘Our life’

Restriction of the co-occurrence elements of noun phrase are:

1. The Head noun obligatorily presents in the first position.
2. The modifier position obligatorily occurs after the Head noun position.
3. In the modifier position, each element can be changed its position.

(1.2) Embedded structure of noun phrase

The embedded structure in noun phrase is an element from the higher rank. It is called a relative clause which has an element different from a basic noun phrase. A relative clause functions as a modifier of Head noun in a modifier position which occurs after a Head noun. It may or may not have a relative marker.

Example

1. kəna:j^{R1} kɔ: cəʔ^{R1} c^hi:m^{R2}ku:k^{R1} p^hic^{R3} bon c^ho:j^{R2} ʔu:t^{R1}
 elephant then meet owl sleep on top tree
 ช้าง ก็ เจอะ นกฮูก นอน บน ยอด ไม้

HN RelCl

‘Then, an elephant sees an owl that is sleeping on the treetop.’

(Folktale)

2. ʔan^{R1} p^həj^{R1} t^hi: wa:j^{R3} tap^{R1}
 this it place tiger bite
 นี่ มัน สถานที่ เสือ กัด

HN RelCl

‘This is a place where the tiger bite (Mr.Chue).’

(Self-experienced story)

3. c^hɔ:ŋ^{R4} ki:j^{R1} ha:ŋ^{R1} dak^{R1} kɔ: cuh^{R1}
 people stay shooting stand they then down
 คน อยู่ ห้าง เขา ก็ ลง

HN RelCl

‘People who are on the shooting stand come down.’ (Self-experienced story)

(2) Pronoun phrase (Pron P)

A pronoun functions as a Head of Pronoun phrase. Sometimes, it may add a plural number in the Quantity position.

Pron P = ±GpQuant: /mu:/ +H: pron ±Quant: (num + class.) ±Iden: dem

That is, an optional Group Quantity position is filled by /mu:/ ‘group’, an obligatory Head position is filled by a pronoun, an optional Quantity position is filled by a numeral plus a classifier, and an optional Identifier position is filled by a demonstrative.

Example

1. p^həj^{R1} pen c^h:ɔŋ^{R4} ba:
 he be people mad
 มัน เป็น คน บ้า

‘He is a mad man.’

(Self-experienced story)

2. c^han^{R1} ʔan^{R1} hə:p^{R1}
 I this fp.
 ฉัน นี่ เอง

‘It is me.’

(General conversation)

3. mu: p^həj^{R1} si: ha: k^hon
 group it four five class.
 พวก มัน สี่ ห้า คน

‘Four or five of them.’

(Self-experienced story)

Sometimes, the pronoun phrase may be filled by a question word /mih^{R1}/ ‘who, anyone’. It refers to an indefinite pronoun of third person.

4. dak^{R1} k^həj ʔi:n^{R1} mɔŋ^{R1} mih^{R1} ʔih^{R1} lə:j
 she used to get with anyone not fp.
 เขา เคย ได้ กับ ใคร ไม่ เลย

‘She never has the intercourse with anyone.’ (Folktale)

5. mih^{R1} t^hɔ: kɔ: t^hɔ:^{R1} ce:w
 anyone do then make go
 ใคร ทำ ก็ ทำ ไป

‘Anyone does, and then goes on.’ (Self-experienced story)

4.1.1.2 Nominal compounding

When two or more elements are filling the same slot, it is called compounding noun phrase. Structural compounding generally manifests semantic compounding. There may or may not be a conjunction. It includes an additive, appositional, and alternative compounding.

(1) Additive compounding nominal phrase (NPad)

The additive compounding nominal phrase consists of two or more nominal phrase functioning as a single unit and is linked with each other in an additive relationship. Usually, the linkers may be required to combine more than one nominal phrase together.

$$\text{NP ad} = \pm \text{Lk}_1: \text{t}^{\text{h}}\text{aŋ} + \text{Item}_1: \text{np/pron p} (\pm \text{Lk}_2: \left\{ \begin{array}{l} \text{t}^{\text{h}}\text{aŋ} \\ \text{mɔŋ} \\ \text{ka} \end{array} \right\} \pm \text{Item}_2: \text{np/pron p})$$

Example

- When a nominal phrase consists of two or more items, it sometimes deletes any linkers. Normally, the speakers use a pause for separating each item.

- 'My mother and father take the rice straw out.' (General conversation)

4. ja:j ʔik Ø ja:j p^haj Ø ja:j ʔɔ:n kric^{R1} ʔu:t p^hle:w^{R1}
 Ms.Auk (and) Ms.Phai (and) Ms.Aorn cut firewood
 ยายอึก (กับ) ยายไพ (กับ) ยายอร ตัด ฟืน
Item₁ (LK₁) Item₂ (LK₂)
 ‘Ms.Auk, Ms.Phai and Ms.Aorn cut the firewood.’ (Conversation)

Usually, the linker /t^han/ ‘both’ is placed before each Item.

However, a full form of additive nominal phrase may be omitted the linker₂.

5. t^han ma: t^han t^həha:n
 both horse both soldier
 ทั้ง ม้า ทั้ง ทหาร
LK₁ Item₁ LK₂ Item₂
 ‘Both of horse and soldier’ (Folktale)
6. ho:c^{R1} mat^{R1} lə:j t^han me:^{R3} ŋuə^{R1} Ø me:^{R3} wa:j^{R3}
 die all fp. both mother cow (and) mother tiger
 ตาย หมด เลย ทั้ง แม่ วัว (และ) แม่ เสือ
LK₁ Item₁ LK₂ Item₂
 ‘Both of mother cow and a mother tiger are dead.’ (Folktale)

The additive two nouns are interchangeable without changing the meaning. The original word order is a common pattern, which can be found in other Mon-Khmer languages. The original word order may be reversed its pattern into the derivative order. The derivative order is Thai noun phrase pattern may be used by some speakers. However, they mostly speak the original order or Thai borrowing words such as /p^hɔ:-mɛ:/ ‘father-mother’, /p^hɨ:-nɔ:ŋ/ ‘older-younger sibling’, /na:-ta:/ ‘face-eyes’.

Original order			Derivative order		Meaning
mət ^{R3}	-	ŋa:j ^{R3}	→	ŋa:j ^{R3} - mət ^{R3}	'face'
eyes	-	face	→	face - eyes	
bo:t ^{R1}	-	liŋ ^{R1}	→	liŋ ^{R1} - bo:t ^{R1}	'sibling'
younger sibling	-	older sibling	→	elder sibling - younger sibling	
me: ^{R3}	-	ʔu:n ^{R1}	→	ʔu:n ^{R1} - me: ^{R3}	'parent'
mother	-	father	→	father - mother	

(2) Appositional compounding nominal phrase (NPap)

The appositional compounding nominal phrase consists of two or more nominal phrases functioning as a single unit, referring to the same person or different persons, and semantically it is linked together in an appositional relationship.

$$\text{NPap} = +\text{Item}_1 : \text{np} +\text{Item}_2 : \text{np/cl}$$

That is, an obligatory Item1 and Item2 position filled by a nominal phrase and a clause may fill in the Item2. The sequential constituents are placed without any linker and a pause is required for separating each other. Semantically, the second Item describes more details referring to the first Item.

Example

1. rot	si:	namŋən	.	rot	pa: ^{R1} lamp ^h an ^{R1}
car	color	dark blue	.	car	at Lamphang
รถ	สี	น้ำเงิน	.	รถ	ที่ลำปาง

'The blue car, it is a car from Lamphang.'

2. wən^{R3} t^hi: sipka:w . wənsuk na
 date nineteen . Friday fp.
 วันที่ สิบเก้า วันศุกร์ นะ

‘The 19th, it is Friday.’

3. suk^{R1} wa:j^{R3} kət^hw:ŋ^{R3} . c^hw:ŋ^{R4} c^hw:ŋ^{R4}
 village Ta-Khian Thong . person Chong
 หมู่บ้าน ตำบลเทียนทอง คน ชอง

‘Ta-Khian Thong villages, Chong people.’

(3) Alternative compounding nominal phrase (NPalt)

The alternative compounding nominal phrase consists of two or more nominal phrases functioning as a single unit. Two or more nominal phrases make a choice with each other by a linker /rɪ/ ‘or’.

$$\text{NPalt} = +\text{Item}_1: \text{np} \quad \pm \text{LK: rɪ:} \quad +\text{Item}_2: \text{np}$$

That is, an obligatory Item1 and Item2 positions are filled by a nominal phrase plus an obligatory Linker filled by a conjunction /rɪ/ ‘or’ indicating an alternative relationship.

Example

1. lo:c^{R3} rɪ: ce:t^{R2} kw: k^hah^{R1} ʔih^{R1}
 barking deer or deer then know not
 เก้ง หรือ กวาง ก็ ไม่ รู้

‘I do not know whether it is a barking deer or a deer.’

The alternative compounding nominal phrase may consists of three items with two alternative linkers. Normally, the second linker occurring between the item2 and item3 are deleted.

2. ka:n^{R1} plu:k^{R1} ri: buətna:k ∅ pa:k^{R1} tɔŋ^{R1} p^hla:^{R3}

wedding ceremony or ordination (or) go up house new

งานแต่งงาน หรือ บวชนาค (หรือ) ขึ้น บ้าน ใหม่

‘A wedding ceremony, an ordination, or a new house.’

(4) Contrastive compounding (NPcon)

NPcon = +Item₁: np ±LK: majc^haj ‘not’ +Item₂: np

The contrastive compounding consists of two nominal phrases with a negative linker. Semantically, they refer to the different nouns or noun phrases.

Example

1. ʔa:w^{R1} kak majc^haj ʔa:w^{R1} p^hro:ŋ^{R3}

blouse with no sleeve not white blouse

เสื้อกั๊ก ไม่ใช่ เสื้อ ขาว

(miən mo:jc^he:n^{R1} ʔih^{R1} lɔ:^{R1})

(same now not fp.)

(เหมือน ตอนนี้ ไม่ เลข)

‘A blouse with no sleeve is not a white blouse same as present.’

4.1.2 Verb phrases

Surface constructions that we call verb phrase are most often manifestations of actions or states. Verb phrases normally functions as clause nucleus in Predicate position having verbs or verb-like elements in their head.

A structurally verb phrase consists of the main verb, describing actions or states, plus the bound elements modifying the nature of action. Structural verb phrases contain slots such as main verb, general subject, aspect, phase, directedness, modality, activity type, negation, and the like.

4.1.2.1 Basic structure of verb phrases

The structural elements of verb phrase can be generally formulated as:

$$\begin{aligned}
 \text{VP} = & \quad \pm\text{PreNeg}_2: \text{ma:j}^{\text{R2}} \quad \pm\text{PreMod}_2: \text{mod}_1 \quad \pm\text{PreMod}_1: \text{asp}_1 \\
 & \quad +\text{PreNeg}_1: \left\{ \begin{array}{l} \text{?ih}^{\text{R1}} \\ \text{maj} \end{array} \right\} +\text{MV: v} \quad \pm\text{Dir: dir} \quad \pm\text{PostMod}_1: \text{mod}_2 \\
 & \quad \pm\text{PostMod}_2: \text{asp}_2 \quad \pm\text{PostNeg: ?ih}^{\text{R1}} \quad \pm\text{Inten: inten}
 \end{aligned}$$

That is, an optional Pre-Negative₂ position filled by a negative marker /ma:j^{R2}/ ‘do not’, an optional Pre-Modifier₂ position filled by modal₁ (4.2.1.5.1), an optional Pre-Modifier₁ position filled by aspect₁ (4.2.1.5.1), an optional Pre-Negative₁ position filled by a negative marker /?ih^{R1}/, /maj/ ‘not’, an obligatory Main Verb position filled by a verb, and optional Directional position filled by a directional word, an optional Post-Modifier₁ filled by modal₂ (4.2.1.5.2), an optional Post-Modifier₂ filled by aspect₂ (4.2.1.5.2), an optional Post-Negative position filled by a negative marker /?ih^{R1}/ ‘not’, and an optional Intensifier position filled by an intensifier (4.2.1.12).

Example1. si:^{R1} ho:c^{R1}

snake die

งู ตาย

MV

‘A snake dies.’

(Self-experienced story)

2. p^həj^{R1} na: hac^{R1} pa:k^{R1} t^hi:t^{R1}

it should jump go up ride

มัน น่า กระโดด ขึ้น ขี่

PreMod₂ MV

‘A dog should be ridden.’

(Self-experienced story)

3. hε:ŋ^{R1} kɔ: jaŋ rɔ:^{R3} namtok

we then still wait waterfall

เรา ก็ ยัง รอ น้ำตก

PreMod₁ MV

‘We are waiting at waterfall.’

(Self-experienced story)

4. si:^{R1} p^həj^{R1} kɔ: ce:n^{R1} wic^{R1}

snake it then come again

MV PostMod₂

งู มัน ก็ มา อีก

‘Then, a snake comes again.’

(Self-experienced story)

5. ʔi:ŋ^{R1} ca p^hu:t mɔŋ^{R1} p^həj^{R1} ʔih^{R1} hə:j^{R1}
 I will speak with it not already
 ฉัน จะ พูด กับ มัน ไม่ เลย

PreMod₁ MV**PostNeg PostMod₂**

‘I will not speak to him anymore.’

(Folktale)

6. ʔi:ŋ^{R1} tɔŋ ce:w^{R1} ʔih^{R1}
 I must go not
 ฉัน ต้อง ไป ไม่

PreMod₂ MV**PostNeg**

‘I have not to go (with mother).’

(Conversation)

7. dak^{R1} kamlaŋ tat ja:ŋ
 they going to rive rubber tree
 เขา กำลัง ตัด ยาง

PreMod₁ MV

‘They are riving rubber trees.’

(Self-experienced story)

8. dak^{R1} kɔ: lə:j si sa:^{R1} ʔih^{R1}
 they then attend not
 เขา ก็เลย สนใจ ไม่

MV**PostNeg**

‘Then, they do not care about it.’ (Self-experienced story)

9. wa:j^{R3} wa:ŋ^{R2} c^ha:^{R1} ŋuə^{R1} liəkə:n
 tiger want eat cow very
 เสือ อยาก กิน วัว เหลือเกิน

PreMod₂ MV

Inten.

‘The tiger really wants to eat that cow’

(Folktale)

10. ja:j kɔ: c^huəj kət^hoŋ^{R3} ʔi:n^{R1}
 grandmother then grasp rabbit can
 ยาย ก็ ฉวย กระต่าย ได้

MV

PostMod₁

‘Then, a grandmother can grasp the rabbit.’

(Folktale)

11. ja:j lɔ:ŋ ʔit^{R1} t^ha:j^{R3} cuh^{R3}
 grandmother try give wicker basket go down
 ยาย ลอง ให้ กระบุง ลง

PreMod₂ MV

Dir

‘A grandmother tries to put a wicker basket down.’ (Folktale)

The negative words in Chong can be occurred in three positions preceding and following a main verb; Pre-Negative₁ position, Pre-Negative position₂ and Post-Negative position. The Pre-Negative₂ /ma:j^{R2}/ ‘do not’ cannot co-occur the Pre-Negative₁ and the Post-Negative. A distinctively Chong negation can be formed by either Pre-Negative₁ and Post-Negative. Normally, The Post-Negative is only found in a long sentence or a natural speech.

Example

12. p^həj^{R1} ʔih^{R1} ho:c^{R1} ʔih^{R1}

it not die not

มัน ไม่ ตาย ไม่

PreNeg₁ MV PostNeg

‘It does not die.’

(Folktale)

13. c^han^{R1} prə:^{R1} ʔih^{R1} jɔʔ^{R1}

I use not fp.

ฉัน ใช้ ไม่ หรือก

MV PostNeg

‘I do not use it.’

(Conversation)

14. maʔ^{R1} kɔ: ʔih^{R1} ʔi:n^{R1}

rain then not have

ฝน ก็ ไม่ มี

PreMod₂ PreNeg₁ MV

‘It is not rain.’

(Folktale)

15. c^han^{R1} maj ru: nanɕi:

I not know book

ฉัน ไม่ รู้ หนังสือ

PreNeg₁ MV

‘I am illiterate.’

(Conversation)

A directional word may be required after an action verb to indicate the direction of action. Usually, the directional words (5.2.1.4.8) can occur as

a main verb or a serial verb. A serialization of directional word may co-occur to modify its movement.

16. p^həj^{R1} hac^{R1} k^ha:m ce:w^{R1} wic^{R1}
 it leap across go again
 มัน กระโดด ข้าม ไป อีก

MV

Dir

PostMod₂

‘It leaps across (the log) again.’

(Self-experienced story)

17. ʔa: ʔo:c^{R1} ce:w^{R1} ʔit^{R1} t^ha:k^{R3} ɲo:n^{R2}
 uncle take go give water by oneself
 อา เอา ไป ให้ น้ำ เอง

MV

Dir

‘A younger uncle goes to water the orchards.’ (Self-experienced story)

18. t^hoŋ^{R3} hac^{R1} ce:w^{R1} pa:k^{R1} kəne:m^{R3} run^{R3}
 rabbit leap go go up kind of tree
 กระต่าย กระโดด ไป ขึ้น ต้นกล้วย

MV

Dir

‘A rabbit jumps up to the tree.’

(Folktale)

19. c^ho:ŋ^{R1} suk^{R1} kɔ: ce:w^{R1} wət^{R3} ta: t^he:n
 villagers then go find Sham monk
 ชาวบ้าน ก็ ไป หา ตาเณน

MV

Dir

‘Then, villagers go to find a Sham monk.’ (Folktale)

4.1.2.2 Compounding

A compounding is a verb serialization which is common in Southeast Asia languages. Verbs may put together two or more verbs in a close-knit sequence. A serial verb in Chong are compounded without conjunction word as a single slot in a clause. Some of serial verbs may be adjoined as an idiom in Chong (as shown in Example 4).

Example

- | | | | | |
|-------------------------|------|---------------------------------|-------------------|------------------------|
| 1. kəna:j ^{R1} | kɔ: | p ^h ic ^{R3} | t ^h aʔ | ne:mʔu:t ^{R1} |
| elephant | then | sleep | crash | tree |
| ช้าง | ก็ | นอน | ปะทะ | ต้นไม้ |
| | | V ₁ | V ₂ | |

‘An elephant lies down and crashes a tree.’ (Folktale)

- | | | | | |
|------------------------------------|-------------------|--------------------|-------------------|-----|
| 2. p ^h əj ^{R1} | han ^{R1} | ce:n ^{R1} | su: ^{R1} | si |
| it | turn | come | fight | fp. |
| มัน | หัน | มา | สู้ | ตี |
| | V ₁ | V ₂ | V ₃ | |

‘A snake returns to encounter me.’ (Self-experienced story)

- | | | | | | | |
|------------------------------------|------|----------------|-------------------|--------------------|-------------------|----------------|
| 3. p ^h u: ^{R1} | kɔ: | lɔ:ŋ | rɪ: ^{R3} | ʔi:n ^{R1} | ŋɛ: ^{R3} | du: |
| you | then | try | sing | get | listen to | look |
| มีง | ก็ | ลอง | ร้อง | ให้ | ฟัง | ดู |
| | | V ₁ | V ₂ | V ₃ | V ₄ | V ₅ |

‘You should try to sing that song.’ (Folktale)

4. t^hɔ:^{R1} c^ha:^{R1} kə:t wət^{R3} kam nə:t ʔi:n^{R1} t^hə na
 do eat born look for born get fp.
 ทำ กิน เกิด หา กำเนิด ได้ เกอะนะ
 V₁ V₂ V₃ V₄ V₅ V₆
 ‘(Wish) you make a well living.’ (Procedural explanation)

In some cases, an action verb may reduplicate to describe what the actor continuously does for a while.

5. co:k^{R1} co:k^{R1} co:k^{R1} ce:w^{R1} pəro:ŋ^{R3}
 run run run go farmhouse grange
 วิ่ง วิ่ง วิ่ง ไป ขน้า
 MV Dir
 ‘(He) keep(s) running to the farmhouse grange.’ (Self-experienced story)

It is noticeable that a verb /hi:t^{R1}/ ‘lost’ functioning as a serie of main verb which always appears in the final position of clause or sentence. It may indicate a direction or modify a main verb.

6. si:^{R1} p^həj^{R1} ce:w^{R1} pat^hɛ:w^{R3} hi:t^{R1}
 snake it go other places lost
 งู มัน ไป ที่อื่น หาย
 MV Dir
 ‘That snake already lost to another place.’ (Self-experienced story)

7. me:^{R3} ɲue^{R1} ce:w^{R1} nih^{R1} hi:t^{R1}

mother cow go where lost

แม่ วัว ไป ไหน หาย

MV

Dir

‘Where has the mother cow been?’

(Folktale)

8. ja:ŋ^{R1} ca ø t^hiŋ senc^haj tɔ:j^{R2} hi:t^{R1}

turtle will (go) to finish line before lost

เต่า จะ (ไป) ถึง เส้นชัย ก่อน หาย

MV

Dir

‘A turtle almost arrives to the finish line.’

(Folktale)

4.1.2.3 Discontinuity

A noun phrase functioning as an Object of verb phrase normally comes between the full verb phrases and their modifiers. However, the discontinuity of verb structure still shows that it is a verb phrase.

Example

1. liŋ^{R1} c^hut bo:t^{R1} ʔɔ:j^{R1}

elder sibling pull younger sibling keep

พี่ ดึง น้อง ไว้

MV

VP

‘An elder sibling pulls her sister.’

(Self-experienced story)

2. dak ^{R1}	ʔo:c ^{R1}	p ^h ra	ce:n ^{R1}	suət mon
he	take	monk	come	pray
เขา	เอา	พระ	มา	สวด มนต์

MV

VP

‘He brings the monks for praying.’ (Procedural explanation)

3. c ^h an	c ^h uəj ^{R1}	wa:k ^{R3}	tu:ŋ ^{R1}	si: ^{R1}	wic ^{R1}
I	grasp	hoe	beat	snake	again
ฉัน	ฉวย	จอบ	ตี	งู	อีก

MV

VP

‘I grasp a hoe to hit a snake’ (Self-experienced story)

4.2 Minor phrases

Minor phrases usually occur for filling slots in noun phrases or verb phrases and or the peripheral structure in higher ranks. Minor phrase can be divided into an adjective phrase, a numeral phrase, an adverb phrase, a prepositional phrase, and a temporal phrase.

4.2.1 Adjective phrase (Adj P)

Adjective phrase usually functions as a modifier of nominal phrase describing a quality of Head noun, such as color, shape, or number. A structural order can be ordered according to its importance. The Head slot is usually filled by more than one adjective. The Modifier slots may be filled by adverbials, intensifiers and classifiers. However, they can also be added in a nominal phrase.

Adj P = ±Lk₁: t^haŋ +H: adj ±Mod: inten ±Lk₂:(±Lk₂:t^haŋ +Item: adj)

That is, an optional Linker₁ position filled by /t^haŋ/ ‘both’, an obligatory Head position is filled by an adjective, an optional Modifier position is filled by an

intensifier /liəkə:n/ ‘very’, an optional Linker₂ position consists of an optional Linker₂ filled by /tʰaŋ/ ‘both’ and an obligatory Item filled by an adjective. However, there must be at least one adjective in the adjective phrase.

Example

1. c^hɔ:n^{R4} ja:k cən^{R1}
 people poor
 คน ยากจน
 ‘poor people’

2. rot^{R3} si: nam ɲən
 car blue
 รถ สีน้ำเงิน
 ‘blue car’

The structural Quality position may reduplicate an adjective to intensify a specific characteristic of Head noun. Normally, a Quality position can take two or more adjectives for adding a meaning of noun.

3. k^he:n^{R1} kic^{R1} kic^{R1}
 children small small
 เด็ก เล็ก เล็ก
 ‘The little children’

4. pɛ:n^{R1} p^həj^{R1} mɔʔ^{R1} dj:^{R1}

slice it beautiful well

แว่น มัน สวย ดี

‘This slice is pretty good.’

5. ɔ:^{R1} pi:n^{R1} p^hi^{R3} liə kə:n

banana ripe delicious very

กล้วย สุก อร่อย เหลือเกิน

‘The ripe banana is very delicious.’

6. k^hə:m^{R3} klum^{R1} mat^{R1} t^han tuə

fragrant sweet smelling all whole body

กลิ่น หอม หอม หอม

‘All his body has a sweet smell.’

7. k^ho:^{R1} p^hu puk^{R1} piəj ce:w^{R1}

rice decay rotten decompose go

ข้าว ฝុ เน่า เปื่อย ไป

‘Rice is decayed and rotten.’

8. dak^{R1} t^han mɔʔ^{R1} t^han ruəj

she both beautiful both rich

เขา ทั้ง สวย ทั้ง รวย

‘She is both of beautiful and rich’

4.2.2 Numeral phrase (Num P)

In Quantity position, a numeral phrase normally takes an obligatory core of units, numbers, and numeral words plus optional classifiers and approximatives or

completives (only, about, all). However, a numeral phrase may bound in a Quantity position of noun phrase and adjective phrase.

$$\text{Num P} = \pm\text{Approx:} \left\{ \begin{array}{l} \text{sak} \\ \text{ʔi:k} \end{array} \right\} + \text{H: num} \quad \pm\text{Class: class.} \quad \pm\text{Mod: adj.}$$

That is, an optional Approximate position is filled by /sak/ ‘about’, /tʰaŋ/ ‘all’, /kʰəp/ ‘almost’ and /ʔi:k/ or /wic^{R1}/ ‘more’, an obligatory Head position is filled by a numeral, an optional Classifier position filled by a classifier, and an optional Modifier position is filled by an adjective.

Example

1. ʔa:juʔ cʰa:j^{R3} kʰuəp
 age nine class.
 อายุ เก้า ขวบ
 ‘Nine years old’

2. du:ŋ^{R1} mu:j^{R4} kʰu:
 coconut one class.
 มะพร้าว หนึ่ง คู่
 ‘A pair of coconuts’

3. ja:ŋ^{R1} ʔi:n^{R1} pʰiəŋ ɔi:^{R1}
 turtle have friend much
 เต่า มี เพื่อน เยอะ
 ‘A turtle has a lot of friend.’

4. kəc^him^{R3} c^hɔ:ŋ^{R4}suk^{R1} t^huk tɔŋ^{R1}
 people villagers every house
 คน ชาวบ้าน ทุก บ้าน
 ‘Every villagers’

5. ʔi:n^{R1} tɛ: tuŋ^{R1} tɛm^{R1} mat^{R1}
 have only egg full all
 ‘(This pot) is full of eggs.’

The Example 6 and 7 show a specific numeral without classifier and it may occur interchangeable in its position. Sometimes, a classifier may function as a noun in Adjective phrase (as shown in Example 8).

6. ja:ŋlop p^ha:j^{R2}
 eraser two
 ยางลบ สอง ‘Two erasers’

7. p^ha:j^{R2} c^hɔ:
 two dog
 สอง หมา ‘Two dogs’

8. dum^{R1} tak^{R1}
 lump big
 ก้อน โด่ ‘A big chunk’

Approximates /sak/ ‘approximately’ and /ʔi:k/ ‘more’ can appear before the cardinal number. An approximate position may consist of two items of cardinal number referring to an exact number (as shown in Example 11 and 12).

9. lu:m^{R1} t^ha:k^{R3} c^ha:^{R1} sak mu:j^{R4} tɨj^{R1}

request water eat approximately one bowl

ขอ น้ำ กิน สัก หนึ่ง ชัน

‘Give me a bowl of water.’

10. ho:n ʔi:k mo:j^{R4} nak^{R1}

astrologer more one class.

โหร อีก หนึ่ง คน

‘Another astrologer.’

11. mu: p^həj^{R1} si: ha: k^hon

group it four five class.

พวก มัน สี่ ห้า คน

‘About four or five people.’

12. p^hu:k t^hip^{R1} ʔɔ:ŋ^{R1} p^hram^{R1} lɛ:ŋ^{R1} tɔ:ŋ^{R1} lɛ:ŋ^{R1}

bind pile keep five day six day

ผูก กอง ไว้ สี่ คืน ห้า คืน

‘(The rice straws) were piled and left for five or six days.’

In Quantity position, two of numeral phrases can co-occur together and omit a quantitative verb /rak^ha:/ ‘cost’ and its classifier expressing a measure.

13. c^han t^hiw^{R3} ce:n^{R1} mu:j^{R4} met p^he:wse:^{R1}

I buy come one metre twenty

ฉัน ซื้อ มา หนึ่ง เมตร ยี่สิบ

‘I bought a meter of clothes for twenty baht.’ (Conversation)

4.2.3 Adverb phrase (Adv P)

Adverbs, like adjectives, may be modified for degree, limitation, comparison, emphasis, or negation. It normally functions as a modifier of verb phrase and may occur in the nominal phrase to modify its head.

**Adv P = +H: adv ±Mod: inten/onom ±(Comp Mod: (+ComLK
+Item:np)**

That is, an obligatory Head position is filled by an adverb, an optional Modifier position is filled by intensifier or onomatopoeia, an optional Comparative Modifier position is filled by an obligatory Comparative Linker /kwa:/ ‘than’ plus an obligatory Item filled by a nominal phrase.

Example

1. cɔŋ^{R1} de:w^{R1} de:w^{R1}

poor really really

จน จริง จริง

‘very poor’

2. p^hrɔʔ liə kə:n

sweet-sounding very

เพราะ เหลือเกิน

‘very sweet-sounding’

3. c^han t^hɔ:^{R1} nɔ:n^{R2} riəj hə:j^{R1}

I do by oneself frequently already

ฉัน ทำ เอง เรื่อย เลย

‘I make Thai rice vermicelli by myself, frequently.’ (Conversation)

4. hac^{R1} rew kwa: dak^{R1}

jump fast than he/she

กระโดด เร็ว กว่า เขา

‘(He) jumps faster than another’

(Folktale)

When an adjective is in the Adverb position, it is defined as adverb expressing the action of verb.

5. ʔa:ca:n k^hɔ:t^{R1} wa:j^{R1} wa:j^{R3} ja:j

teacher bind rattan hit heavily

อาจารย์ ผูก หวาย ดี โหฬ

‘Teacher, a hermit, uses a rattan to hit him heavily.’

(Folktale)

The onomatopoeia is permitted in the Adverb position filled by an action verb. It is used for imitating the natural sound.

6. (p^həj^{R1} hac^{R1}) pro:m^{R1} lə:j

(it jump) sound of water blasting fp.

‘(It jumps to the water,) Phrom!’

(Folktale)

7. (p^hɔ?^{R1} kəwa:j^{R3} hu:t^{R1}) k^hri:t^{R1}

(when tiger sip) sound of sip

‘(When the tiger sips,) Khrut!’

(Folktale)

4.2.4 Prepositional phrase (Prep P)

Prepositional phrases function as a relator slot in the Relator position of clause, and as a modifier or a possessor of noun phrase. They also function as Locative, Instrument, and Associative periphery in clause and higher rank.

Prep P = ± Rel: prep. + H: np / dem

That is, an optional Relator position is filled by a preposition, and an obligatory Head position is filled by a nominal phrase or a demonstrative. However, a nominal phrase referring to the place can occur alone without the prepositional marking.

A. Prepositional phrases function as filler in Locative clause.

1. lo:c^{R1} kɨj^{R1} kʰa:ŋ tɔŋ^{R1}
 barking deer stay beside house
 เก้ง อยู่ ข้าง บ้าน
 ‘A barking deer is beside the house.’ (Self-experienced story)

2. cʰan ce:w^{R1} ta:m wa:j^{R3}no:t^{R3}
 I go along Not Field (name of field)
 ฉัน ไป ตาม ทุ่งโนนด
 ‘I walk along Not field’ (Self-experienced story)

3. klap ca tʰiŋ ba:n tʰiŋ muəŋ
 return almost to house to city
 กลับ จะ ถึง บ้าน ถึง เมือง
 ‘(They) almost arrive to their city.’ (Folktale)

B. Prepositional phrases function as a Locative periphery in clauses and sentences.

4. cʰi:m^{R2}ku:k^{R1} pʰic^{R3} bon cʰo:j^{R2} ʔu:t^{R1}
 owl sleep on top tree
 นกฮูก นอน บน ยอด ไม้
 ‘An owl is on a treetop.’ (Folktale)

5. dak^{R1} t^hiw^{R3} sa:^{R1} he:n^{R1}

they buy together there

เขา ซื้อ กัน ที่นั่น

‘They buy from there.’

(Conversation)

C. Prepositional phrases may use /มวη^{R1}/ ‘with’ indicating the Instrument and Associated actor of clause periphery.

6. he:η^{R1} kw: ce:w^{R1} มวη^{R1} rot dak^{R1}

we then go with car he

เรา ก็ ไป กับ รถ เขา

‘We come together by his car.’

(Conversation)

7. dak^{R1} ce:n^{R1} ɲa:j^{R3} มวη^{R1} k^hi:n^{R3}

he come tell with wife

เขา มา บอก กับ เมีย

‘He tells his wife.’

(Self-experienced story)

D. Prepositional phrases may function as a Location setting in noun phrase.

8. ne:m^{R1} tw: c^hen^{R3} du:η^{R1} t^ha:k^{R3}

tree nitta tree near pond water

ต้น สะตอ ใกล้ บ่อ น้ำ

‘A Nitta tree is nearby a well’

(Conversation)

9. k^hɔ:^{R3} naj mɛ:nam ʔi:n^{R1} mo:jʔih^{R1}

crocodile in river have how many

จระเข้ ใน แม่น้ำ มี เท่าไหร่

‘How many crocodile is in the river?’ (Folktale)

10. si:^{R1} tak^{R1} reʔ^{R1} k^hom^{R1} se:^{R1} ja:j

snake big in clump rattan big

งู ใหญ่ ใน กอ หวาย ใหญ่

‘A big snake is in a big clump of rattan.’ (Folktale)

E. Prepositional phrases may contain the Relator Slot filled by /k^hɔ:^R/ ‘of’ and /kiəwkap/ ‘about’ indicating the possession relationship.

11. pan ja: k^hɔ:^R kət^hon^{R3}

intelligence of rabbit

ปัญญา ของ กระต่าย

‘An intelligence of the rabbit’

12. k^hwa:m p^hoʔ^{R1} k^hɔ:^R mənut

dream of human

ความฝัน ของ มนุษย์

‘A dream of human’

13. k^hɔ:^R kiəwkap c^hɔ:^{R4}

thing about Chong

ของ เกี่ยวกับ ชอง

‘Things about Chong (for used in traditional rites).’

4.2.5 Temporal phrase

Temporal phrase fills structural time setting slots in verb phrases, and a temporal periphery in clause or sentence ranks.

$$TP = \pm Rel: prep + Item1: tm / np \pm (Lk: \begin{Bmatrix} tɔ: \\ ca \end{Bmatrix}) \pm Item2: tm/np$$

That is, an optional Relator position is filled by a preposition, an obligatory Item1 position is filled by a time word or a noun phrase, an optional Temporal Linker is filled by /tɔ:/ 'by', or /ca/ 'almost'; an optional Item2 is filled by a time word or a noun phrase.

1. wən^{R3}ʔan^{R1} c^han cəʔ^{R1} si:^{R1} coŋ ʔa:ŋ
 today I meet snake King cobra
 วันนี้ ฉัน เจอะ งู จงอาง

'Today, I met a King cobra.' (Self-experienced story)

2. praʔo:^{R1} cəʔ^{R1} ta: ʔuən ce:w c^hu:n^{R1}
 yesterday meet Mr. Auan go send
 เมื่อวานนี้ เจอะ ตาอ้วน ไป ส่ง

'I met Mr.Auan sent off (his wife) yesterday.' (Conversation)

3. ta: c^hiə ce:w^{R1} wən^{R3} rɛ:k^{R3}
 Mr.Chue go day first
 ตาเชื้อ ไป วัน แรก

'Mr.Chue's the first day goes (to the forest).' (Self-experienced story)

Time setting slot may take a nominal phrase consisting of a Time word as its head. A numeral can occur before the time word placing in the classifier position. However, a nominal phrase expressing a Time can reduplicate the same word.

4. la:j nɪm^{R1} hə:j^{R1}
 much year already
 หลาย ปี แล้ว

‘Many years ago’

5. wɪc^{R1} p^he:w^{R2} lɛ:ŋ^{R1}
 more three day
 อีก สาม วัน

‘Next three days’

6. c^han ce:w^{R1} t^huk ʔa:w^{R1} t^huk ʔa:w^{R1}
 I go every day every day
 ฉัน ไป ทุก วัน ทุก วัน

‘I go to (school) every day.’

Temporal phrases may have a temporal linker expressing a period. The temporal linker occurs between the time word and nominal phrase.

7. la:j lɛ:ŋ^{R1} tɔ: la:j lɛ:ŋ^{R1}
 much day by much day
 หลาย วัน ต่อ หลาย วัน

‘Day by day’

8. k^hre:ŋ^{R2} ca p^ha:ŋ^{R3}

night will morning

กลางคืน จนจะ เช้า

‘From night until morning’

CHAPTER V

MORPHEMES AND WORDS

5.1 Morphemes

Morphemes are the smallest meaningful units in a language. Each of them has a meaning and cannot be further split. It functions primarily as fillers of phrase level and higher levels. Morphemes commonly classified into a free morpheme and a bound morpheme. A free morpheme can occur alone as a separated word. A bound morpheme must be tied to another morpheme to form a single word.

5.1.1 Free morpheme

A free morpheme is a minimal grammatical unit which can be used as a word without additional elements (also called a free form). In Chong language, it can be defined as a separated word.

t ^h uh ^{R1}	'breast'	ne:w ^{R3}	'child'
c ^h im ^{R3}	'person'	p ^h ri: ^{R1}	'forest'
t ^h ɔ: ^{R1}	'do'	lak ^{R3}	'fall'
c ^h a: ^{R1}	'eat'	krɔŋ ^{R1}	'straight'
wic ^{R1}	'again'	hə:j ^{R1}	'already'

5.1.2 Bound morpheme

A bound morpheme is a minimal grammatical unit which cannot occur on its own as a word. It is defined as an affix of Chong, which is divided into prefixes /pa-/ and /ma-/ and infix /-an-/. Moreover, the phonologically bound morphemes also define many disyllabic words (called the presyllable /kə/, /k^hə/, /kəm/, /c^him/).

Prefixes

Prefix – free morpheme

pa – diŋ^{R1} ‘above’ (*root* /diŋ^{R1} / ‘on’)

ma – ho:c^{R1} ‘to kill’ (*root* /ho:c^{R1} / ‘to die’)

Infix

k^h – an – e:t^{R3} ‘comb’ (*root* /k^he:t^{R3} / ‘to comb’)

Disyllabic words are defined by bound morphemes

kəjo:j^{R3} ‘hang’ **k^həla:p^{R3}** ‘wings’

kəmlɛ:ŋ^{R3} ‘shoulder’ **ch^himk^hin^{R3}** ‘wife’

luk^{R1} kəp^hrik^{R3} ‘chili sauce’ **luk^{R1} kəmo:j^{R1}** ‘salt’

5.2 Words

Words are usually used for a unit, which consists of minimally one free morpheme. They function as fillers at phrase level and higher levels. Each phrase slot may be filled normally by a simple or complex morpheme.

Chong words may consist of one free morpheme (a simple word) or a combination of two or more morphemes (a complex word). A simple word is filled by only one free morpheme, which can be written independently with a space before and after it such as /dak^{R1} / ‘he / she’, /tu:ŋ^{R1} / ‘beat’, /p^hɛ:k^{R3} / ‘laugh’, /hə:j^{R1} / ‘already’ etc. A complex word may consist of two free morphemes, a bound morpheme with free morpheme or bound morpheme. A complex word in Chong is derived from word formations to produce a new lexicon by means of affixation, compounding, reduplication, and onomatopoeia.

Words function as fillers in a phrase or at the higher level. The functions and grammatical slots in phrases or sentences may classify words. Words that have the same function and the same slots are considered as bring of the same word class, and some word can function in overlapping classes. A group of words, which share the same syntactic and morphological properties, can be classified into sixteen classes.

5.2.1 Word classes and functions

Word classes in Chong include noun, pronoun, demonstrative, verb, auxiliary, adverb, adjective, numeral, classifier, preposition, conjunction, intensifier, negative word, time word, question word, and final particle.

5.2.1.1 Noun

Nouns function as fillers in the Head position of a noun phrase. Nouns refer to a person, personal names, animals, places, objects, time. They may be simple, compound, reduplication or onomatopoeia.

5.2.1.1.1 Proper noun

The proper noun subclass consists of individual names of person or place functioning in the Head position of noun phrase and as vocatives.

wa:j ^{R3} kat ^h ɔ:ŋ ^{R3}	‘Ta-Khian Thong’ (Ta-Khian Thong village)
sɛ:m ^{R1}	‘Thai’
ci:n	‘Chinese’
c ^h ən	‘Mr.Chern’
t ^h u:n	‘Mr.Thoon’

5.2.1.1.2 Common noun

The common noun subclass is subdivided into human and non-human nouns.

(1) Human noun

Human nouns consist of nouns that semantically imply human and kinship terms functioning in the Head position of noun phrase and as vocatives.

c ^h ɔ:ŋ ^{R4}	‘person’	kəc ^h ɪm ^{R3}	‘person’
me: ^{R3}	‘mother’	k ^h e:n ^{R1}	‘child’
ʔu:n ^{R1}	‘father’	co: ^{R1}	‘grandchild’

k ^h iŋ ^{R3}	‘wife’	c ^h u: ^{R1}	‘grandson, granddaughter’
lɔ:ŋ ^{R1}	‘husband’	klə: ^{R1}	‘friend’

Chong kinship terms are:

me: ^{R3}	‘mother’
mɛʔ ^{R1}	“_____”
ʔu:ŋ ^{R1}	‘father’
ʔɔʔ ^{R1}	“_____”
pu:	‘paternal grandfather’ (Thai loan word)
ja:	‘paternal grandmother’ (Thai loan word)
ta:	‘maternal grandfather’ (Thai loan word)
ja:j	‘maternal grandmother’ (Thai loan word)
bo:t ^{R1}	‘younger sibling’
liŋ ^{R1}	‘elder sibling’
k ^h e:n ^{R1}	‘child’
k ^h e:n ^{R1} camlɔ:ŋ ^{R3}	‘son’
k ^h en ^{R1} lɛ:ŋ ^{R1}	‘daughter’
k ^h en ^{R1} co: ^{R1}	‘lineage’
co: ^{R1}	‘grandchild’
c ^h u: ^{R1}	‘grandson, granddaughter’
pasa: ^{R1}	‘daughter/son-in-law’
t ^h ɔm ^{R1}	‘aunt, uncle’
m̩ra: ^{R1}	‘father/mother’s younger brother/sister’

(2) Non-human noun

Non-human nouns may be animate or non-animate.

Animate

biŋ ba:ŋ^{R1} ‘spider’

Non-animate

nɔ:ŋ^{R3} ‘mountain’

si: ^{R1}	‘snake’	sum ^{R1}	‘star’
chj:m ^{R2}	‘bird’	ʔaw ^{R1}	‘shirt’
kəwa:j ^{R3}	‘tiger’	me:w ^{R4}	‘fish’
kəna:j ^{R1}	‘elephant’	maha:m ^{R1}	‘blood’

A proper name may be added to a non-human noun to specify the name of animals or things.

Animate noun	Proper name	
chj:m ^{R2}	kij ^{R1}	‘dove’
chj:m ^{R2}	ku:k ^{R1}	‘owl’
wa:j ^{R3}	kəthɔ:ŋ ^{R3}	‘Ta-Khian Thong field’
wa:j ^{R3}	talek	‘Ta-Lek field’
ne:m ^{R1}	tɔ:	‘Nitta tree’
ha:j ^{R1}	liəŋmonɔbaj ^{R1}	‘a kind of rice’
ha:j ^{R1}	na:ŋlon ^{R1}	‘a kind of rice’

5.2.1.2 Pronoun

Pronouns refer to the interlocutors or persons mentioned in a conversation. The pronoun subclass normally functions in the Head position of a pronoun phrase, as a choice class in the possessive phrase and as the Relator in a relative clause. Pronouns may include a personal pronoun, demonstrative pronoun, and relative pronoun.

5.2.1.2.1 Personal pronoun

Personal pronouns refer to substitutions of a noun. They are considered according to the interlocutors’ perspective (First and Second personal pronoun) or a person who is mentioned in the conversation (Third personal pronoun).

Personal pronouns may be separated by singular or plural. They can be used in both polite and casual situations.

First singular personal pronoun

/c^han/ 'I' used for older person (more polite than /ɽi:ŋ^{R1}/)

/ɽi:ŋ^{R1}/ 'I' used for friend and the younger (impolite)

First dual personal pronoun

First personal pronoun may use /hɛ:ŋ^{R1}/ 'we' the same as the first person singular.

/hɛ:ŋ^{R1}/ 'we' used for any person, both older and younger

First plural personal pronoun

The plurality of personal pronoun is normally marked by /mu:/ 'group' or /p^huək/ 'group' preceding the singular pronoun. /mu:/ 'group' is often used more than /p^huək/ 'group'. They are borrowed from Thai.

mu: c^han 'group of us' used for any person, both older and younger

mu: hɛ:ŋ^{R1} 'group of us' used for any person, both older and younger

p^huək c^han 'group of us' used for any person, both older and younger

p^huək hɛ:ŋ^{R1} 'group of us' used for any person, both older and younger

Second singular personal pronoun

/kɛ:/ 'you' used for friend (more polite than /p^hu:^{R1}/)

/p^hu:^{R1}/ 'you' used for friend and the younger (impolite)

/mu:/ ‘group’ or /p^huək/ ‘group’ may be added to the second personal pronoun to indicate a plural (usage same as the first plural personal pronoun). Nevertheless, the second personal pronoun /p^hu: ^{R1}/ ‘you’ (impolite) are not often used with the plural markers.

mu: kɛ: ‘group of you’ used for any person, both older and younger

p^huək kɛ: ‘group of you’ used for any person, both older and younger

Third singular personal pronoun

/dak ^{R1}/ ‘he/she or they’ used for referring to older person or any person

/p^həj ^{R1}/ ‘it, they’ used for referring to the younger or animals or things

The Third personal pronoun can be used as both singular and plural. The plural marker /mu:/ ‘group’ may be added in front of a singular pronoun to refer to a group. In addition, /dak ^{R1}/ and /p^həj ^{R1}/ normally refer to ‘they’, the third personal pronoun, without the plural marker /mu:/.

mu: p^həj ^{R1} ‘group of them’ or ‘they’ used for youngsters or animals.

mu: dak ^{R1} ‘group of them’ or ‘they’ used for the youngsters or animals.

Furthermore, kinship terms (see Sec.5.2.1.1.2) are frequently used as second personal pronoun and third personal pronouns. The noun /mu:c ^{R2}/ ‘ghost’ is used to refer to a person who has already passed away. It is used with the proper noun, name of that person and always co-occurs with a personal pronoun marking the kinship terms below. However, they often precede the proper noun and can co-occur together (only /mu:c ^{R2}/, /ʔaj/ and /caw/ can precede the others).

/ta:/	is used for addressing an old man
/ja:j/	is used for addressing an old woman
/luŋ/	is used for addressing a middle age man
/pa:/	is used for addressing a middle age woman
/mu:c ^{R2} /	is used for addressing the dead person
/ʔaj/	is an addressing term used for the younger (especially the children) and animals.
/caw/	is a kind address term used for youngsters or animals.

5.2.1.2.2 Reflexive pronoun

The reflexive pronoun refers to ‘oneself’ added to a noun in the Object position of a clause. It is marked by /nɔ:n^{R2}/ ‘self’. Only two reflexive pronouns are used, which do not differ in function.

nɔ:n ^{R2}	‘self’
caŋnɔ:n ^{R2}	‘self-body’

1. k ^h e:nleŋ ^{R3}	c ^h an	c ^h a: ^{R1}	plɔŋ ^{R1}	nɔ:n ^{R2}
daughter	I	eat	rice	self
ลูก	ฉัน	กิน	ข้าว	เอง
‘My daughter eats rice by herself.’				(Conversation)

2. c ^h an	k ^h ruk ^{R1}	wok ^{R3}	ʔit ^{R1}	tuə nɔ:n ^{R2}
I	cover	cloth	for	self
ฉัน	ห่ม	ผ้า	ให้	ตัวเอง
‘I cover myself with cloth.’				(Conversation)

5.2.1.2.3 Demonstrative pronoun

Demonstrative pronouns can occur as a single filler in the Head position of a noun phrase. They include /ʔan^{R1}/ ‘this’, /t^hen^{R1}/ ‘that’ and /t^hi^{R1}/ ‘this’.

Example

- | | | | |
|-----------------------|---------------------|-------------------|--|
| 1. ʔan ^{R1} | kəpih ^{R1} | wa | ‘What is this?’ |
| this | what | fp. | ‘นี่อะไร’ |
| นี่ | อะไร | วะ | |
| | | | |
| 2. ce:n ^{R1} | mɔŋ ^{R1} | mih ^{R1} | ‘Who did you come with?’ |
| come | with | who | ‘มากับใคร’ |
| มา | กับ | ใคร | |
| | | | |
| 3. tuə | tih ^{R1} | tuə | t ^h əŋ ^{R1} ‘this one, that one’ |
| body | this | body | that ‘ตัวนี้ ตัวนั้น’ |
| ตัว | นี้ | ตัว | นั้น |

5.2.1.2.4 Relative pronoun

The relative pronoun functions as Relator in a Relative clause, which is rarely found in conversations. It is normally deleted as a Relator in a relative clause. The only one found in narrative texts is a Thai loan word.

- | | |
|--------------------------------|---------------|
| t ^h i: | ‘which, that’ |
| k ^h i ^{R1} | ‘who, whom’ |

Example

1. p^hrakhan t^hi: ca rop mɔŋ^{R1} dak^{R1} plak^{R1}

krislike weapon **that** will battle with they crack

พระขรรค์ ที่ จะ รบ กับ เขา หัก

‘A krislike weapon that will be used for the battle is cracked.’ (Folktale)

2. kəna:j^{R1} k^hi^{R1} t^huk de:w^{R1} de:w^{R1}

elephant **who** worried really really

ช้าง นี่ ทุกข์ จริง จริง

‘Elephant who is really worried.’ (Folktale)

5.2.1.2.5 Indefinite pronoun

An indefinite pronoun refers to the third person or thing which is unspecific. It is noticeable that the first morpheme is Thai loan words.

ba:ŋ	nak ^{R1}	‘someone’
t ^h uk ^{R1}	nak ^{R1}	‘everyone’
ba:ŋ	ʔa:w ^{R1}	‘someday’
t ^h uk	ʔa:w ^{R1}	‘everyday’
la:j	nak ^{R1}	‘many of them’
ta:ŋ	k ^h on	‘each of them’

5.2.1.3 Demonstrative

Demonstratives are used to indicate noun, noun-like or location. They function in the Demonstrative position of a noun or a pronoun phrase and in the Locative position of the clause.

ʔan ^{R1}	‘this’
tih ^{R1}	‘that’
he:n ^{R1}	‘there’
tʰən ^{R1}	‘those’ (far away)

Examples:

1. tɔŋ ^{R1}	cʰan	kij ^{R1}	tih ^{R1}	
house	I	stay	that	
บ้าน	ฉัน	อยู่	นั่น	
‘My house is there.’				(General conversation)

2. cʰw: ^{R1}	tuə	ʔan ^{R1}	tap ^{R1}	cʰan
dog	class.	this	bite	I
หมา	ตัว	นี้	กัด	ฉัน
‘This dog bit me.’				(General conversation)

3. pʰəj ^{R1}	kat ^{R1}	ne:m ^{R1}	tɔ: ^{R1}	tʰən ^{R1}	hə:j ^{R1}
he	cut	tree	nitta tree	those	already
เขา	ตัด	ต้นไม้	สะตอ	นั่น	แล้ว
‘He has already cut those nitta trees.’				(Conversation)	

5.2.1.4 Verb

Verbs function in the Head position of a verb phrase. They refer to a class traditionally defined as ‘doing’ or ‘acting’ words. The verb subclasses are subdivided according to their occurrence in the Predicate position in each particular clause type previously discussed (Sec.3.1.1)

5.2.1.4.1 Transitive verb

The transitive verb normally requires a direct object. It functions as Nucleus of a verb phrase in the transitive clause.

t ^h ɔ: ^{R1}	'to do'	jo:j ^{R3}	'to hang'
ca:k ^{R1}	'to shoot'	kɔ:k ^{R1}	'to carry'
tu:n ^{R1}	'to hit'	k ^h ɔ:t ^{R1}	'to bind'
c ^h ɔ:k ^{R3}	'to pound'	t ^h im ^{R1}	'to cook'

5.2.1.4.2 Bitransitive verb

The bitransitive verb normally takes two objects as a direct object and indirect object. It functions as Nucleus of a verb phrase in the bitransitive clause.

ʔit ^{R1}	'to give'	lu:c ^{R3}	'to steal'
lu:m ^{R1}	'to beg'	ʔo:c ^{R1}	'to take'

5.2.1.4.3 Intransitive verb

The intransitive verb never takes an object. It functions as Nucleus of a verb phrase in the intransitive clause.

p ^h ic ^{R3}	'to sleep'	tɔ:ŋ ^{R2}	'to be fear'
p ^h ɛ:k ^{R3}	'to laugh'	ho:c ^{R1}	'to die'
ke:w ^{R1}	'to bark'	ki:j ^{R1}	'to sit'
p ^h a: ^{R1}	'to be full' (eating)	bɔ:p ^{R1}	'to be bored'

5.2.1.4.4 Descriptive verb

The descriptive verb may not take an object. It may function as an adjective or a Nucleus of a verb phrase in a descriptive clause. A descriptive verb is the verb that indicates inherent physical quality and non-inherent physical quality.

cɔŋ ^{R1}	‘poor’	mɔʔ ^{R1}	‘beautiful’
p ^h ah ^{R1}	‘dry’	pi:ŋ ^{R1}	‘ripe’
puk ^{R1}	‘rotten’	di: ^{R1}	‘good’
c ^h ɪt ^{R1}	‘old’ (uses with person)	tak ^{R1}	‘big’
kic ^{R1}	‘small’	t ^h uʔ ^{R1}	‘hot’

5.2.1.4.5 Ambient verb

The ambient verb is used to describe the weather, functioning as Nucleus of a verb phrase in the ambient clause.

ra:ŋ ^{R3}	‘arid’	t ^h uʔ ^{R1}	‘hot’
sa:p ^{R2}	‘brighten’	la:c ^{R2}	‘lighten’
jə:ŋ ^{R1}	‘high’	kəthum ^{R3}	‘shady’
c ^h ak ^{R1}	‘cold’	sɛc ^{R2}	‘freezing’

5.2.1.4.6 Existential verb

The existential verb manifests existence. It functions as Nucleus of a verb phrase in the existential clause. A verb /ʔi:n / may function in a transitive clause meaning ‘to have or to get’.

ʔi:n ^{R1}	‘to have’
kɪj ^{R1}	‘to stay’

5.2.1.4.7 Equational verb

The equational verb functions as Nucleus of a verb phrase in an equational clause. All members of this verb class consist of Thai loan words.

pen	‘to be’	k ^h ɪ:	‘to be’
kla:j pen	‘to become’		

5.2.1.4.8 Motion verb

Motion verbs express movement of action. They function as Nucleus of a verb phrase in a motion clause.

ce:w ^{R1}	'to go'	ce:n ^{R1}	'to come'
co:k ^{R1}	'to run'	t ^{hi} :ŋ ^{R3}	'to enter'
t ^{hu} : ^{R1}	'to flee'	ʔo:k ^{R1}	'to exit'
fiəŋ	'to throw'	kit ^{R1}	'to stand up'

Many motion verbs can be linked to a directional verb functioning in the directional position of a verb phrase. They usually indicate a direction of action or moving

ce:w ^{R1}	'to go'	ce:n ^{R1}	'to come'
ʔo:k	'to exit'	k ^h a:m	'to cross'
cuh ^{R1}	'to go down'	pa:k ^{R1}	'to go up'

5.2.1.4.9 Location verb

The location verb functions as Nucleus of a verb phrase in a locative clause.

ro: ^{R3}	'to wait'	kij ^{R1}	'to stay'
ʔo:n ^{R1}			'to store'

5.2.1.4.10 Propulsion verb

The propulsion verb causes things, persons or animals to move. It functions as Nucleus of a verb phrase in the propulsion clause.

nam ^{R1}	'to lead'	ho:t ^{R1}	'to drag'
t ^h ε:k ^{R1}	'to invite'	ʔo:c ^{R1}	'to take'

c^hu:n^{R1} 'to send' bɔ:j^{R1} 'to ride'

5.2.1.4.11 Quotative verb

The quotative verb functions as Nucleus of a verb phrase in the quotative clause. Many quotative verbs are borrowed from Thai.

na:j^{R3} 'to tell' rap ka:^{R1} 'to promise'
 k^ha:^{R1} 'to know' nɪk 'to think'
 bɔ:k 'to tell' ha: 'to accuse'
 k^huj 'to talk' t^ha:m 'to ask'
 p^hu:t 'to speak'

5.2.1.4.12 Quantitative verb

The quantitative verb functions as Nucleus of a verb phrase in the quantitative clause.

ra:k^ha: 'to cost' ʔa:ju 'to age'

5.2.1.4.13 Comparative verb

A comparative verb is a word used to compare equality and superlative degree. It normally functions as Nucleus of a verb phrase in the comparative clause and as comparative marker in any verb phrase of a comparative clause. All comparative verbs are borrowed Thai words.

mɪən 'to like' ja:ŋ 'to like'

5.2.1.5 Auxiliary

The auxiliary functions in the Pre-verb position and the Post-verb position of a verb phrase. This class of word refers to an aspect or mode, which is a subsidiary of the main verb. Auxiliaries in Chong may be divided according to their function in preverbal and postverbal auxiliaries.

5.2.1.5.1 Preverbal auxiliary (modal, aspect)

Preverbal auxiliaries normally precede the main verb position. They can be subdivided into aspect and modal.

(1) Modal₁

Modal₁ can function in the Pre-verb position expressing the speaker's attitude about obligation, necessity, uncertainty, possibility. Most in this word class are borrowed from Thai.

tɔŋ	'must'	na	'should'
ʔi:n ^{R1}	'get'	wa:ŋ ^{R2}	'want'
kla:	'dare'	c ^h ɔ:p	'like'
lɛ:j	'have to'	lɔ:ŋ	'try'

Example

1. c^han tɔŋ t^hiw^{R3} t^hɛ:w^{R3}

I must buy another

ฉัน ต้อง ซื้อ อีก

'I must buy more.'

(Conversation)

2. c^han wa:ŋ^{R2} ʔi:n^{R1} k^ho:^{R1}

I want get mortar

ฉัน อยาก ได้ ครก

'I want to buy a rice mortar.'

(Conversation)

3. p^həj^{R1} na: kɨj^{R1} tɔŋ he:n^{R1}
 it should stay at there
 มัน น่า อยู่ ตรง นั้น
 ‘It should be there.’ (Folktale)

4. p^həj^{R1} c^hɔ:p klɛ:ŋ sa:^{R1}
 it like tease each other
 มัน ชอบ แกล้ง กัน
 ‘They always tease each other.’ (Folktale)

5. t^hɔŋ^{R1} ʔi:n^{R1} le:ŋ^{R3} c^hu:c^{R3} mat^{R1}
 rabbit get play meat all
 กระต่าย ได้ เล่น เนื้อ หหมด
 ‘A rabbit eats all meat.’ (Folktale)

(2) Aspect₁

Aspect₁ can function in the Pre-verb position expressing the internal timing of the action; continuative, progressive, inceptive, durative, inactive.

- | | | | |
|--------------------|---|-------------------|----------|
| ca | ‘will’ | t ^h an | ‘just’ |
| diəw | ‘awhile’ | kɨəp | ‘almost’ |
| k ^h ə:j | ‘used to’ | | |
| kamlan | ‘progressive aspect (the action is going on)’ | | |

Example

1. c^han k^hə:j t^hɔ:^{R1} ʔih^{R1} nɛ
 I used to do not fp.
 ฉัน เคย ทำ ไม่ เนอะ

‘I never do it.’

(Conversation)

2. diəw t^hiw^{R3} jaŋ he:n^{R1} mu:j^{R4}
 awhile buy like this one
 ทีเดียว ซื้อ อย่าง นี้ หนึ่ง

‘(I) will buy more of the same.’

(Conversation)

The Pre-verb position can take two or more of preverbal auxiliaries.

1. dak^{R1} kamlan ca hɔp^{R1} plɔŋ^{R1}
 he going on will eat rice
 เขา กำลัง จะ กิน ข้าว

‘He is going to eat rice.’

(General conversation)

2. p^həj^{R1} na: ca ce:w^{R1} mɔŋ^{R1} kɛ:
 he should will go with you
 เขา น่า จะ ไป กับ แยก

‘He should go with you.’

(General conversation)

5.2.1.5.2 Postverbal auxiliary

Postverbal auxiliaries normally follow the Main verb position.

They can be subdivided into aspect and modal.

(1) Modal₂

Modal₂ can function in the Post-verb position expressing the speaker's attitude about uncertainty and ability. Most of this word class is borrowed from Thai.

ʔi:n ^{R1}	'can'
maŋ	'might'

Example

1. pa:	sɛ:ŋ	ʔa:n	naŋsɨ:	ʔi:n ^{R1}	
aunt	Saeng	read	book	can	
ป้า	แสง	อ่าน	หนังสือ	ได้	
'Aunt Saeng can read books.'				(General conversation)	

2. praʔo: ^{R1}	dak ^{R1}	kij ^{R1}	toŋ ^{R1}	ʔih ^{R1}	maŋ
yesterday	he	stay	house	not	fp.
เมื่อวาน	เขา	อยู่	บ้าน	ไม่	มีง
'Yesterday, he might not have stayed at home.' (General conversation)					

(2) Aspect₂

Aspect₂ can function in the Post-verb position expressing repeated, terminated or completed.

hə:j ^{R1}	'already'	wic ^{R1}	'again'
lə:j	'completely'	ʔi:k	'again'
		do: ^{R1}	'yet'

Example

1. dak ^{R1}	nam	ʔɔ:k	ʔih ^{R1}	do: ^{R1}	hɔʔ ^{R1}
he	lead	exit	not	yet	fp.
เขา	พา	ออก	ไม่	ลืม	หรือ
'He has not led (you) out yet.'				(Self-experienced story)	

2. t ^h ɔm ^{R1}	ce:w ^{R1}	wət ^{R3}	mɔ:	hə:j ^{R1}
aunt	go	meet	doctor	already
ป้า	ไป	หา	หมอ	แล้ว
'Aunt already went to see the doctor.'				(Conversation)

5.2.1.6 Adverb

The adverb functions in the Head position of the adverb phrase or in the Post-Modifier position in a verb phrase.

Some are adverbs of manner, such as:

sɛ:w ^{R1}	'loudly'	di:	'well'
c ^h at	'clearly'	ja:j	'hardly'

Some are adverbs of quantity, such as:

lɔ: ^{R1}	'much'	nəc ^{R3}	'some'
ʔu:c ^{R1}	'little'		

Some are adverbs of time, such as:

tɔ:j ^{R2}	'before'	mo:j ^{R1} p ^h ak	'momentarily'
k ^h ɔ:j ^{R2}	'long'		

Some express possibility and ability, such as:

ŋa:j 'easily'

de:w 'really'

Example

1. c^han t^hɔ:^{R1} nomcuk^{R1} lɔ:^{R1}

I do Thai rice noodle much

ฉัน ทำ ขนมจีน มาก

'I made a lot of Thai rice noodle.' (Conversation)

2. k^he:n^{R1} k^he:n^{R1} p^hu:t c^hɔ:ŋ^{R4} kɔ: c^hət^{R3}

child child speak Chong also clearly

ลูก ลูก พูด ชอง ก็ ชัด

'Children can speak Chong clearly.' (Song)

3. c^hɔ:ŋ^{R4} ha:ŋ dɪŋ^{R1} cuh^{R1} tɔ:j^{R2}

people shooting stand on go down before

คน ห้าง บน ลง ก่อน

'People on shooting stand go down first.' (Self-experience story)

5.2.1.7 Adjective

Adjectives are used to modify nouns in noun phrases. They describe an attribute of the noun such as size, shape, color, value and other qualities. Adjectives function in the Head position of an adjective phrase or in the Modifier position of a noun phrase.

Some adjectives of manner:

c ^h ɪt ^{R1}	'old' (age)	mɔ̌ ^{R1}	'beautiful'
p ^h la: ^{R3}	'new'	li ^h ^{R3}	'bare'
k ^h əj ^{R3}	'sharp'	daŋ ^{R1}	'old'
haj ^{R1}	'hot' (food)	sa:p ^{R1}	'tasteless'
ŋa:m ^{R3}	'sweet'	ŋɔ̌:t ^{R1}	'bitter'

Some adjectives of size and shape:

tak ^{R1}	'big'	ke:n ^{R1}	'short'
kic ^{R1}	'small'	jə:ŋ ^{R1}	'high'

Some adjectives of color:

ŋəj ^{R3}	'red'	caŋ ^{R1}	'black'
k ^h iew	'green'	p ^h ro:ŋ ^{R3}	'white'

Some adjectives of value:

keŋ ^{R1}	'smart'	di:	'good'
ja:kcən ^{R1}	'poor'		

Two or more adjectives can occur in the same position to add more specific quality to a noun (See Sec. 4.2.3.1). Adjectives are also defined as a descriptive verb functioning in the Head position of a descriptive clause. They therefore co-occur in the same position of an adjective phrase or verb phrase of a descriptive clause. When two or more adjectives occur together in the same position, the first adjective can be called an adjective modifying a noun and the second can be defined as a descriptive verb.

Example

1. k ^h læ:m ^{R3}	klum ^{R1}	mat ^{R1}	t ^h aŋ	tuə
fragrant	sweet smelling	all	whole	body
กลิ่น	หอม	หมด	ทั้ง	ตัว

‘His body has a sweet smell.’

2. lə:ŋ ^{R1}	pi:ŋ ^{R1}	p ^h i ^{R1}	liəkə:n
banana	ripe	delicious	very
กล้วย	สุก	อร่อย	เหลือเกิน

‘A ripe banana is very delicious.’

3. pɛ:n ^{R1}	p ^h əj ^{R1}	mɔʔ ^{R1}	di:
slice	it	beautiful	well
แว่น	มัน	สวย	ดี

‘This slice is pretty good.’

5.2.1.8 Numeral

A numeral includes a word indicating a number, quantity, or approximation. It often occurs with a classifier. A numeral functions in the Head position of a numeral phrase or as an item in a noun phrase. It can be divided into specific and non-specific numerals.

5.2.1.8.1 Specific numeral

Specific numerals consist of cardinal and ordinal numbers.

(1) Cardinal number

A cardinal number is used for counting.

mu:j ^{R4}	'one'	to:ŋ ^{R1}	'six'
p ^h a:j ^{R2}	'two'	nu:j ^{R1}	'seven'
p ^h e:w ^{R2}	'three'	kəti: ^{R1}	'eight'
p ^h o:n ^{R1}	'four'	c ^h a:j ^{R3}	'nine'
p ^h ram ^{R1}	'five'	ra:j ^{R3}	'ten'

From eleven to nineteen, the number is combined with 'ten' plus 'one' to 'nine'.

ra:j ^{R3}	mu:j ^{R4}	'eleven'
ra:j ^{R3}	p ^h a:j ^{R2}	'twelve'
ra:j ^{R3}	p ^h e:w ^{R2}	'thirteen'
ra:j ^{R3}	p ^h o:n ^{R1}	'fourteen'
ra:j ^{R3}	p ^h ram ^{R1}	'fifteen'

The number marked by '-ty' are combined of two to nine plus /se:/.

p ^h a:j ^{R2}	se: ^{R1}	'twenty'
p ^h e:w ^{R2}	se: ^{R1}	'thirty'
p ^h o:n ^{R1}	se: ^{R1}	'fourty'
p ^h ram ^{R1}	se: ^{R1}	'fifty'
c ^h a:j ^{R3}	se: ^{R1}	'ninety'

Numbers from one hundred up are Thai loan words.

ro:j ^{R1}	'hundred'
p ^h an	'thousand'

mɨːn	‘ten thousand’
sɛːn	‘hundred thousand’
laːn	‘million’

(2) Ordinal number

Ordinal numbers make an order marking by /tʰiː/ ‘order’, which are Thai loan words.

tʰiː	muːj ^{R4}	‘first’
tʰiː	pʰaːj ^{R2}	‘second’
tʰiː	pʰeːw ^{R2}	‘third’
tʰiː	pʰoːn ^{R1}	‘fourth’
tʰiː	pʰram ^{R1}	‘fifth’

5.2.1.8.2 Nonspecific numeral

Other than number, there is a nonspecific numeral indicating quantity in an approximation or a limitation.

mat ^{R1}	‘all’	(Limitation)
tʰaŋ	‘all’	(Limitation)
tʰuk	‘every’	(Limitation)
kʰrɨŋ	‘half’	(Limitation)
tɛm ^{R1}	‘full’	(Limitation)
lɔː ^{R1}	‘many’	(Approximation)
ʔuːc ^{R1}	‘few’	(Approximation)
sak	‘about’	(Approximation)
kiəp	‘almost’	(Approximation)

nəc^{R3} 'some' (Approximation)

wic^{R1} 'more' (Approximation)

Nonspecific numerals can co-occur in twos or with the cardinal number. The second numeral, maybe a cardinal number or nonspecific numerals, indicates a limited quantity.

1. ʔa:juʔ c^ha:j^{R3} k^huəp c^han riən pɔ: niŋ

age nine class. I study grade one

อายุ เก้า ขวบ ฉัน เรียน ประถม หนึ่ง

'When I was nine years old, I studied in grade one.' (Conversation)

2. ʔo:c^{R1} t^ha:k^{R3} c^ha:^{R1} sak mu:j^{R4} ti:j^{R1}

take water eat about one water dipper

เอา น้ำ กิน สัก หนึ่ง ขัน

'Give me a water dipper for drinking water.'

3. k^hlə:m^{R1} klum^{R1} mat^{R1} t^haŋ tuə

fragrant sweet smelling all whole body

กลิ่น หอม หอม ทั้ง ตัว

'His body has a sweet smell.'

The word /wic^{R1}/ 'more' may indicate an approximation when placed at the end of numeral phrase. It also indicates a limitation when it occurs before a cardinal number and classifier.

4. k ^h e:n ^{R1}	dak ^{R1}	t ^h i:w ^{R3}	ce:n ^{R1}	<u>wic</u> ^{R1}
child	he	buy	come	more
ลูก	เขา	ซื้อ	มา	อีก
‘My children bought me more.’				(Conversation)

5. p ^h i:ən	<u>wic</u> ^{R1}	mu:j ^{R4}	nak ^{R1}
friend	more	one	class.
เพื่อน	อีก	หนึ่ง	คน
‘One more friend’			
(Conversation)			

5.2.1.9 Classifier

Classifiers are words used to identify the shape, size or number of nouns. They function in the Classifier position of a numeral phrase or in Quantity position of a nominal phrase. Classifiers may be subdivided into simple classifiers, self-classifiers, collective classifiers, and measure classifiers.

5.2.1.9.1 Simple classifier

The simple classifier subclass generally classifies particular nouns. It is normally used with a countable noun and identifies its shape. It functions as a classifier in the nominal phrase or numeral phrase.

nak ^{R1}	is used with people.
tuə	is used with animals.
k ^h u:	is used with a pair of persons or things.
k ^h u:c ^{R1}	is used with a piece of wood.
kluh ^{R1}	is used with a chunk of flesh.
lem	is used with a candle, pen, knife or book, or bar-like.
niʔ ^{R1}	is used with a morsel of food.

p ^h ɛn	is used with a flat shaped, paper-like shape.
pəŋ ^{R1}	is used with a flat shaped, paper-like shape.
ti:n	is used with fishnets.
p ^h i:n	is used with a broad flat utensils and clothes.
laŋ	is used for dwellings or house-like buildings. (such as /tɔŋ ^{R1} / 'house', /rɔŋ ^{R3} / 'farmhouse')
dɔ:ŋ ^{R1}	is used with times of action.
rɔ:p	is used with cyclic actions.
mo:j ^{R1}	is used with roundish shaped things; such as a fruit or a ball.
tʉŋ ^{R1}	is used with eggs or stones.
k ^h a:ŋ	is used to refer to each side or part of a thing; such as /ti: ^{R1} p ^h a:j ^{R2} k ^h a:ŋ/ 'two sides of the hand'
moŋ	is used with time.
nat	is used with shots (when a gun is fired).
ʔa:w ^{R1}	is used with days.
kəpaŋ ^{R1}	is used with bunches of bananas.
c ^h ak ^{R1}	is used with seeds and a seed-like things.
kəpuk ^{R1}	is used with bunches of fruits.
ni:k ^{R1}	is used with pieces of flesh or fish.
pla:k ^{R1}	is used with pieces of fruit.

5.2.1.9.2 Self-classifier

The self-classifier subclass is a set of unique nouns used to classify only that class.

ne:m ^{R1}	'tree'
pe:w ^{R1}	'dark'

chɔ: ^{R1}	‘dog’
ka:ŋ ^{R1}	‘month’
lum	‘hole’

5.2.1.9.3 Collective classifier

The collective classifier subclass is used to classify a group of nouns.

kam	is used with a handful of things.
la:j	is used with a coconut cluster.
fu:ŋ	is used with a group of animals.
nɪŋ ^{R1}	is used with a pile of thresh rice.
tʰɪp ^{R1}	is used with a pile of rice straw.
nɪm ^{R1}	is used with a pile of rice grain.

5.2.1.9.4 Measure classifier

Measure classifiers indicate the unit size, weight, length, height, and depth of objects or humans.

kʰi:p	A unit of length or height equal to an estimated distance from the tip of the thumb to the tip of the index finger.
ra:t ^{R1}	A unit of length or height equal to two metres.
ha:t ^{R1}	A unit of length or height equal to the estimated distance from the elbow to the extremity.
kʰi:t	A unit of weight equal to 100 grams or one tenth of one kilogram.
kilo:	A unit of weight, ‘kilogram’
me:t	A unit of length or height, ‘metre’

ba:t A unit of Thai money, 'baht'

Measure classifiers are indicated with container nouns. They are used for uncountable nouns, which estimate utensil measures.

c ^h a:m	'bowl'
tɨj ^{R1}	'dipping bowl'
k ^h uət	'bottle'
klɔŋ	'box'
kɛh ^{R1}	'pot'
ti:p ^{R1}	'tin'

5.2.1.10 Preposition

Prepositions are words linking verbs and nouns or used between nouns to indicate position, accompaniment or possession. They function in the Relator position of a prepositional phrase. However, many words are usually borrowed from Thai.

Prepositions indicates the position or location as follows:

reʔ ^{R1}	'in'	ka:t ^{R2}	'near'
dɨŋ ^{R1}	'on'	tɨh ^{R1}	'this'
ŋa:j ^{R2}	'far'	t ^h ən ^{R1}	'that'
te:w ^{R1}	'left'	pa:k ^{R1}	'go up'
tɛ:ŋ ^{R1}	'right'	c ^h ən ^{R3}	'near'
da:j ^{R1}	'middle'	ta:m	'along'
k ^h a:ŋ	'side'	ca:k	'from'
k ^h a:m	'across'	t ^h ɨŋ	'to'

Example

1. si:^{R1} tak^{R1} reʔ^{R1} k^hom^{R1} se:^{R1} ja:j
 snake big in clump rattan big
 งู ใหญ่ ใน กอ หวาย ใหญ่
 'A big snake is in a big clump of rattan.' (Folktale)

2. man kɔ:^{R1} jo:n k^ha:m k^hɔɔ:n^{R4}
 it then throw across log
 มัน ก็ โยน ข้าม ขอนไม้
 'Then, it threw across the log.' (Self-experience story)

3. dak^{R1} ce:n^{R1} k^hɔ:t^{R1} ʔɔɔ:n^{R1} da:j^{R1} kɔʔ^{R1}
 he come tie keep middle isle
 เขา มา ผูก ไว้ กลาง เกาะ
 'He takes and ties it at the middle of the isle.' (Folktale)

Prepositions indicate the instrument, associated actor and possessor as follows:

- mɔŋ 'and, with' kiəwkap 'about'
 k^hɔɔ:n 'of' kap 'and'

Example

1. mɛʔ^{R1} ce:w^{R1} mɔŋ^{R1} la:n
 mother go with grandson
 แม่ ไป กับ หลาน
 'Mother goes with her grandson.' (Conversation)

2. hɛ:n^{R1} kɔː ce:w^{R1} mən^{R1} rot^{R3} dak^{R1}
- we also go by car he
- เรา ก็ ไป กับ รถ เขา
- 'So, we go by his car.' (Conversation)
3. p'həj^{R1} kɔː k'ut mən^{R1} c'hɔ:p^{R1} mən^{R1} ti:^{R1}
- it then dig by foot by hand
- มัน ก็ ขุด ด้วย เท้า ด้วย มือ
- 'Then, it digs the hole by using his feet and hands.' (Folk tale)
4. k'hɔːŋ kiəwkap c'hɔːŋ^{R4}
- utensils about Chong
- ของ เกี่ยวกับ ของ
- 'Chong utensils' (Procedural explanation)
5. suən k'hɔːŋ c'an ki:j^{R1} pahe:n^{R1}
- garden of I stay there
- สวน ของ ฉัน อยู่ ที่นั่น
- 'My garden is there.' (Conversation)

5.2.1.11 Conjunction

The conjunction is used as a linker functioning in the Linker position of a compounding nominal phrase and conjunctive sentences. Conjunction subclasses are subdivided into a phrase conjunction and a sentence conjunction.

5.2.1.11.1 Phrase conjunction word

The phrase conjunction functions as the additive or alternative Linker in compounding nominal phrases and may function at the higher level.

มว๑	‘and, with’	t ^h an....t ^h an	‘both...and’
ri:	‘or’	kap	‘and’

Example

1. moʔ ^{R1}	m๑ ^{R1}	ca:t ^{R2}	t ^h op	sa: ^{R1}
stone	and	knife	hit	each together
หิน	กับ	มีด	กระทบ	กัน
‘Stone and knife are hit together.’				

2. t ^h an	moʔ ^{R1}	t ^h an	ruəj
both	beautiful	both	rich
ทั้ง	สวย	ทั้ง	รวย
‘Both beautiful and rich.’			

3. k ^h wa:ŋ	fa:ŋ	ri:wa:	k ^h wa:ŋ	kəth ^h wa:ŋ ^{R3}
canal	Khwang	or	canal	Ta-Khian Thong
คลอง	ขวาง	หรือว่า	คลอง	ตะเคียนทอง
‘Khwang Canal or Ka Thong canal’				

5.2.1.11.2 Sentence conjunction word

Sentence conjunction words may occur in the connected speech of additive, alternative, contrastive, sequential, or caused sentences. The omission of sentence conjunction words is common. Most are Thai loan words.

t ^h a:	‘if’	kw:	‘then’
p ^h raʔ	‘because’	t ^h iʔan ^{R1}	‘now’
tɛ:wa:	‘but’	k ^h laʔan ^{R1}	‘now’

lə:j	‘so’	mɔŋ ^{R1}	‘and’
mo:j ^{R1} kʰən ^{R1}	‘until now’	taŋtɛ:	‘since’
tɔ:n	‘when’	con	‘until’
pʰɔʔ ^{R1}	‘when’		

However, two sentence conjunction words can co-occur, especially /kɔ:/ ‘then’ frequently joined with /tʰiʔan^{R1}/ ‘now’ and /kʰlaʔan/ ‘now’ or /lə:j/ ‘so’.

1. pɛ:n^{R1} pʰəj^{R1} mɔʔ^{R1} di: tɛ:wa: nom^{R1} pʰəj^{R1} ʔɔ:k
 slice it beautiful well but Thai rice noodle it exit
 แว่น มัน สวย ดี แต่ว่า ขนมน มัน ออก

‘This slice is good looking but not good for making Thai noodles.’

(Conversation)

2. tʰiʔan^{R1} cʰɔ:ŋ^{R4} suk^{R1} dak^{R1} kɔ: cʰuəj sa:^{R1}
 now villagers he then help together
 ทีนี้ ชาวบ้าน เขา ก็ ช่วย กัน

‘Then, the villagers help together.’

(Folktale)

3. tʰa: wa:ŋ^{R2} wət^{R3} me:w^{R4} tɔŋ ce:w^{R1} wət^{R1} ta:m kʰlɔ:ŋ
 if want find fish must go find along canal
 ถ้า อยาก หา ปลา ต้อง ไป หา ตาม คลอง

‘If you want to meet fishes, you have to go along canal.’

(Song)

4. tante: t^hɔ:bun^{R1} rɔ:j^{R3} wən^{R3} lan^{R3}
 since make merit hundred day Lam
 ตั้งแต่ ทำบุญ ร้อย วัน ลาน

‘Since the day of making merit for Lam’ (General conversation)

5. p^hɔɿ^{R1} dak^{R1} p^hah^{R1} kw: ɿɔ:c^{R1} t^hap saj wok^{R3}
 when it dry then take overlay put cloth
 พอ มัน แห้ง ก็ เอา ทับ ใส่ ผ้า

‘When it was dry, it was overlaid with cloth.’ (Conversation)

5.2.1.12 Intensifier

Intensifiers are words adding emphasizes and increasing to the strength of another word, usually called adverbs. They may be used to intensify a verb or noun. Intensifiers function in the Intensifier position of an adverb phrase or in the Post-Modifier position of a verb phrase.

- liəkə:n ‘very’ ja:j^{R1} ‘hardly’
 de:w^{R1} ‘really’ nak^{R1} ‘very much’

A reduplication of adverbs or adjectives can intensify a verb or another noun.

1. ʔa:ca:n kw: k^hɔ:t^{R1} wa:j^{R3} wa:j^{R3} ja:j
 teacher (hermit) then tie rattan hit heavily
 อาจารย์ ก็ ผูก หวาย ตี ใหญ่

‘Then, the hermit makes a rattan to hit (him) heavily.’ (Folktale)

2. kəna:j ^{R1}	k ^h i: ^{R1}	t ^h uk	<u>de:w^{R1}</u>	<u>de:w^{R1}</u>
elephant	that	anxious	really	really
ช้าง	นี้	ทุกข์	จริง	จริง
‘Elephant who is really anxious.’				(Folktale)

3. tɔ:n	k ^h e:n ^{R1}	tuə	<u>kic^{R1}</u>	<u>kic^{R1}</u>
when	child	body	small	small
ตอน	ลูก	ตัว	เล็ก	เล็ก
‘When my children were very small.’				(Self-experience story)

5.2.1.13 Negative word

A negative word provides a ‘denying’ aspect to phrase or sentence. They generally consist of two negations /ʔih^{R1}....ʔih^{R1}/ ‘not....not’ co-occurring in the same sentence but the first may sometimes be deleted. The negation word in Chong functions both as Pre-Modifier and Post-Modifier of the verb phrase or statement and imperative clause. Two negation forms are used for different functions.

ʔih ^{R1}ʔih ^{R1}	‘not’ (used in the statement clause type)
ma:j ^{R2}	‘do not’ (used in the imperative clause type).
This is a Thai loan word.	

Example

1. ʔih ^{R1}	c ^h aj	ʔih ^{R1}
not	yes	not
ไม่	ใช่	ไม่
‘It is not.’		(Folktale)

2. mɛʔ^{R1} ce:n^{R1} ʔih^{R1} jɔʔ^{R1}

mother come not fp.

แม่ มา ไม่ หรือก

‘Mother does not come.’

(Conversation)

3. ma:j^{R1} kro:t c^han hæ:j^{R1}

don’t angry I fp.

อย่า โกรธ ฉัน เลย

‘Don’t be angry at me, please.’

(Folktale)

5.2.1.14 Time word

Time elements are expressed as simple or compound nouns referring to time duration. They usually function as fillers of time phrases and are found in the peripheral position of a clause. However, some appear as compound nouns of Thai loan words.

wən^{R3} ʔan^{R1}

‘today’

prəʔo:^{R1}

‘yesterday’

k^hrɛ:ŋ^{R2} ʔo:^{R1}

‘last night’

pe:w^{R2} pe:w^{R2}

‘dark’

ŋjɔʔ^{R1} jə:ŋ^{R1}

‘late in the morning’

k^ham

ni: ‘tonight’

samaj tɔ:j^{R2}

‘former times’

ba:ŋ ʔa:w^{R1}

‘someday’

t^huk ʔa:w^{R1}

‘everyday’

p^ha:ŋ^{R3} wən^{R3}

‘early morning’

p^ha:ŋ^{R3} ləŋ^{R3}

‘dawn’

mo:j ^{R1} k ^h ən ^{R3}	‘until now’
ka:t ^{R2}	p ^h e:n ‘almost noon (a time of monk’s meal)’
wən ^{R3} p ^h ɔ:j ^{R1}	‘next day’

Example

1. samajto:j^{R2} c^hɔ:ŋ^{R4} wa:j^{R3} kət^hɔ:ŋ^{R3} pen c^hɔ:ŋ^{R4} ja:kcɔn
 former times people Ta-Khian Thong field be people poor
 สมัยก่อน คน ที่ตะเคียนทอง เป็น คน ยากจน
 ‘In former times, people living in Ta-Khian Thong field were poor.’
 (Song)

2. c^han ce:w^{R1} riən t^huk ʔa:w^{R1} t^huk ʔa:w^{R1}
 I go study every day every day
 ฉัน ไป เรียน ทุก วัน ทุก วัน
 ‘I go to school every day.’ (Self-experience story)

5.2.1.15 Question word

Question words include two types of question markers; yes/no question and content question. They function as Question markers in clauses or at the sentence level.

(1) Content questions

mih ^{R1}	‘who’
nih ^{R1} , panih ^{R1}	‘where’
pih ^{R1} , kəpih ^{R1}	‘what’
mo:j ^{R1} ʔih ^{R1}	‘how many, how much’
c ^h i:w ^{R3}	‘how many, how much’

tʰɔːʔih ^{R1}	‘why’
jaŋʔih ^{R1}	‘how’
naʔih ^{R1}	‘when’

Example

1. klap na ʔih^{R1} ʔanlɔː^{R1}

return when fp.

กลับ เมื่อไหร่ นั้นล่ะ

‘When will you go back?’

(Conversation)

2. mih^{R1} ca co:k^{R1} rew kwaː saː^{R1}

who will run fast more than each other

ใคร จะ วิ่ง เร็ว กว่า กัน

‘Who (can) run faster than the other?’

(Folktale)

(2) Yes/No questions

ʔih doː^{R1} ‘or not, not yet’ (The usage of this yes/no question

particle depending on the situation that the interlocutors can interpret.)

rɨː taj^{R1} ‘or not’

ʔih daːj^{R1} ‘or not’

ʔiːn tɛ^{R1} ‘or not’

hɔʔ hɛː^{R1} ‘or not’

hiːt^{R1} ‘or not’

5.2.1.16.1 Preverbal particle

The preverbal particle /kɔ:/ ‘then’ often precedes the Predicate of clauses. It is difficult to ascertain its function. It is always used to continue the action or events, especially in narrative texts. It also functions as a conjunction in the sentence (as discussed in 6.2.2)

1. ja:ŋ^{R1} kɔ: ʔi:n^{R1} p^hiəŋ lɔ:^{R1}
 turtle then have friend much
 เต่า ก็ มี เพื่อน เยอะ
 ‘A turtle have a lot of friend.’ (Folktale)

2. c^hɔ:ŋ^{R4} suk^{R1} kɔ: ca t^hɔ:^{R1} sɛ:^{R1}
 villagers then will do rice field
 ชาวบ้าน ก็ จะ ทำ นา
 ‘The villagers do the rice field.’ (Folktale)

3. kəwa:j^{R3} kɔ: kɔ:p^{R1} c^ha:^{R1} na:j^{R1} ni:lɛ
 tiger then wait eat elephant fp.
 เสือ ก็ คอย กิน ช้าง นี่แหละ
 ‘A tiger then waits for an elephant.’ (Folktale)

5.2.1.16.2 Final particle

Final particles often appear at the final position of clauses and sentences. They serve various semantic functions as noted below. They commonly occur alone but two final particles sometimes co-occur. The final particles may be pronounced emphatically with a higher pitch and longer pronunciation than normal.

jɔʔ ^{R1}	‘affirmative particle’
jaŋk ^h i ^{R1}	‘affirmative particle’
k ^h ilɛ ^{R1}	‘affirmative particle’
ʔalɔ: ^{R1}	‘affirmative particle’
hə:p ^{R1}	‘myself’ (affirmative particle)
hakɔ: ^{R1}	‘affirmative particle’
hə:j ^{R1}	‘already’ (affirmative particle)
cək ^h i ^{R1}	‘affirmative particle’
hɔʔ ^{R1}	‘affirmative particle’ (used with negation)

There are some Thai final particles found in Chong language.

le	‘affirmative particle’
nə	‘interrogative particle’ (yes/no question)
nu	‘interrogative particle’ (yes/no question)
si	‘imperative particle’ (implies a mild command)
nɛ	‘affirmative particle’
la	‘affirmative particle’
lə:j	‘affirmative particle’
t ^h ə	‘persuasive particle’ (implies a mild command)
t ^h ə:t	‘persuasive particle’ (implies a mild command)
du:	‘suggestive particle’
maŋ	‘suggestive particle’ (implies a uncertain answer)
lanə	‘imperative particle’ (asking for the yes/no answer)
lasi	‘imperative particle’ (the speaker do not expect any answer.)
maŋsi	‘demanding particle’ (uses for begging something)

Example

1. c^han k^hi^{R1} hɛ:p^{R1}

I this fp.

ฉัน นี่เอง

‘I myself’

(Folktale)

2. c^han ce:w^{R1} ce:n^{R1} kɪəp ho:c^{R1} lə:j

I go come almost die fp.

ฉัน ไป มา เกือบ ตาย เลย

‘I almost died when I went there.’

(Folktale)

3. p^hiən ce:n^{R1} c^ha:^{R1} wic^{R1} cək^hi^{R1}

friend come eat more fp.

เพื่อน มา กิน อีก นี่แหละ

‘Friends come and eat more.’

(Conversation)

4. t^ha: cəʔ^{R1} jaŋ sa:w khine^{R1}

if meet same Saw fp.

ถ้า เจอะ อย่าง สว นี่แน่ะ

‘If I meet (it) same as Saw met.’

(Self-experience story)

5. c^han waj ʔih^{R1} jɔʔ^{R1}

I able not fp.

ฉัน ไหว ไม่ หรือ

‘I’m not able to do this.’

(Conversation)

6. dak^{R1} ce:w^{R1} kric^{R1} ʔu:t^{R1} p^hle:^{R1} sa:^{R1} k^hilɛ^{R1}

they go cut firewood together fp.

เขา ไป ตัด ฟืน กัน นี่แหละ

‘They go together to cut firewood.’ (Conversation)

7. ka:n^{R1} ta: lan k^hi man^{R1}

work Mr.Lan fp.

งาน ตาลาน นี่มั้ง

‘It might be Mr.Lan’s party.’ (Conversation)

8. c^han kw: t^hw:^{R1} kw:n^{R2} riəj hæ:j^{R1}

I then do self often fp.

ฉัน ก็ ทำ เอง เรื่อย เลย

‘I often do it by myself.’ (Conversation)

9. t^ha: t^hiw^{R3} dak^{R1} p^ha:j^{R2} lo: kw: p^hramse:^{R1} nu

if buy he two kilogram also twenty fp.

ถ้า ซื้อ เขา สอง กิโล ก็ ยี่สิบ เนอะ

‘If I buy them, it costs twenty baht a kilo.’ (Conversation)

5.2.2 Overlapping classes

Some morphemes or words may have more than one function or be members of more than one class. One morpheme or word may be classified into two classes according to its meaning and function in the phrase or clause.

(1) /kw:/ is classified to be a preverbal particle or a conjunction.

kəna:j ^{R1}	kw:	p ^h ic ^{R3}	t ^h a	ne:mʔu:t ^{R1} (as a preverbal particle)
elephant	then	sleep	crush	tree
ช้าง	ก็	นอน	ปะทะ	ต้นไม้

‘The elephant lies down crushing a tree.’

kəna:j ^{R1}	k ^h it	ʔih ^{R1}	ʔw:k	kw:	ce:w ^{R1}	kəse:kəsaŋ ^{R1}
elephant	think	not	out	then	go	unconsciously
ช้าง	คิด	ไม่	ออก	ก็	ไป	กระเซอะกระเซิง

‘The elephant cannot think out, then he goes unconsciously.’

(2) /mɔŋ^{R1}/ is classified to be an adverb, a preposition, and a phrase conjunction word.

moʔ ^{R1}	mɔŋ ^{R1}	ca:t ^{R2}	t ^h op	sa: ^{R1}
stone	and	knife	hit	together
หิน	กับ	มี	กระทบ	กัน

‘Stone and knife are hit together.’ (as phrase conjunction word)

mɛʔ ^{R1}	ce:w ^{R1}	mɔŋ ^{R1}	la:n
mother	go	with	grandson
แม่	ไป	กับ	หลาน

‘Mother goes with her grandson.’

(as a preposition indicating an associated actor)

p^həj^{R1} kɔ: k^hut mɔŋ^{R1} c^ho:p^{R1} mɔŋ^{R1} ti:^{R1}

It then dig by foot by hand

มัน ก็ ขุด ด้วย เท้า ด้วย มือ

‘Then, it digs a hole by using his feet and hands.’

(as a preposition indicating an instruments)

maʔ^{R1} kɔ: prɔ:j prɔ:j mɔŋ^{R1}

rain then drizzle drizzle also

ฝน ก็ ปรอย ปรอย ด้วย

‘Rain is also drizzling.’

(as an adverb)

(3) /ʔi:n^{R1}/ is classified as a verb and an auxiliary.

c^han wa:ŋ^{R2} ʔi:n^{R1} k^ho:^{R1} liəkə:n hə:j^{R1}

I want get mortar very fp.

ฉัน อยาก ได้ ครก เหลือเกิน แล้ว

‘I really want a mortar.’

(as a transitive verb)

nomk^ho:n^{R3} ʔi:n^{R1} p^hro:ŋ^{R1} ʔi:n^{R1} ŋəj^{R3}

Chong dessert have white have red

ขนมโค้น มี สีขาว มี สีแดง

‘This kind of Chong dessert is white and red. (as an existential verb)

ne:w^{R3} ne:w^{R1} c^huəj t^hɔ:^{R1} suən ʔi:n^{R1} hə:j^{R1}

child child help do garden can fp.

เด็ก เด็ก ช่วย ทำ สวน ได้ แล้ว

‘The children can help to do the garden.’ (as a postverbal auxiliary)

wa:j ^{R3}	p ^h oʔ ^{R1}	ʔi:n ^{R1}	c ^h a: ^{R1}	c ^h an	nan
tiger	dream	get	eat	I	fp.
เสือ	ฝัน	ได้	กิน	ฉัน	นั่น

‘A tiger dreams that it has eaten me.’ (as a preverbal auxiliary)

(4) /hə:j^{R1}/ is classified to be a postverbal auxiliary and a final particle.

p ^h əj ^{R1}	kat ^{R1}	ne:m ^{R1} to:	t ^h ən ^{R1}	hə:j ^{R1}
it	cut	nitta tree	those	already
มัน	ตัด	ต้นไม้	นั้น	แล้ว

‘It has already cut those nitta trees.’ (as a postverbal auxiliary)

c ^h an	kw:	t ^h ɔ: ^{R1}	kw:n ^{R2}	rɪəj	hə:j ^{R1}
I	then	do	self	often	fp.
ฉัน	ก็	ทำ	เอง	เรื่อย	เลย

‘Then I often do it by myself.’ (as a final particle)

5.2.3 Word formations

5.2.3.1 Affixation

An affixation is the process of word formation combining an affix with a root. An affix is a peripheral bound morpheme added to a free morpheme (root). Derivational affixes in Chong are non-productive including prefixes and infixes, which are used for changing the word class of the root and creating a new lexicon. However, most of affixes are not productive, except when used by some elderly speakers.

Prefixes

(1) /pa-/ 'side' is a locative prefix added in front of a preposition to make it a locative noun. (Prep → N_{loc})

diŋ ^{R1}	'on'	→	pa:diŋ ^{R1}	'above'
	บน			ข้างบน
he:n ^{R1}	'that'	→	pahe:n ^{R1}	'there'
	นั่น			ที่นั่น
mu:n ^{R1}	'behind'	→	pamu:n ^{R1}	'behind'
	หลัง			ข้างหลัง
reʔ ^{R1}	'in'	→	pareʔ ^{R1}	'inside'
	ใน			ข้างใน
tʰɛ:w ^{R3}	'other'	→	patʰɛ:w ^{R3}	'elsewhere'
	อื่น			ที่อื่น
ŋa:j ^{R3}	'in front of'	→	paŋa:j ^{R3}	'in front of'
	หน้า			ข้างหน้า
ta: ^{R1}	'under'	→	pata: ^{R1}	'under'
	ใต้			ข้างใต้
nih ^{R1}	'where'	→	panih ^{R1}	'where'
	ไหน			ที่ไหน
ka:j ^{R2}	'outside'	→	paka:j ^{R2}	'outside'
	นอก			ข้างนอก

kə:t ^{R2}	‘low’	→	pa:kə:t ^{R2}	‘below’
	·ใต้·			·ข้างใต้·

However, a prefix /pa-/ can be followed by a verb or a noun to refer to a location noun or preposition of location.

c ^h a: ^{R1}	‘to eat’	→	pa:c ^h a: ^{R1}	‘a place for food’
	·กิน·			·ที่กิน·
t ^h eɿ ^{R1}	‘ground’	→	pa:t ^h eɿ ^{R1}	‘on the ground’
	·พื้น·			·ที่พื้น·
ro:ŋ ^{R3}	‘farmhouse’	→	pa:ro:ŋ ^{R3}	‘at the farmhouse’
	·ขนา·			·ที่ขนา·
toŋ ^{R1}	‘house’	→	pa:toŋ ^{R1}	‘at home’
	·บ้าน·			·ที่บ้าน·
p ^h ri: ^{R3}	‘forest’	→	pa:p ^h ri: ^{R3}	‘at the forest’
	·ป่า·			·ที่ป่า·
ləp ^h aŋ	‘Lamphang’	→	pa:ləp ^h aŋ	‘at Lamphang’
	(a name of place)			
	·ลำปาง·			·ที่ลำปาง·
no:ŋ ^{R3}	‘mountain’		pa:no:ŋ ^{R3}	‘at the mountain’
	·ภูเขา·			·ที่ภูเขา·

(2) /ma -/ ‘causative prefix’ is added to an intransitive verb and it becomes a transitive verb. (V_{intr} → V_{tr})

ho:c^{R1} 'die' → maho:c^{R1} 'to kill'
 'ตาย' 'ฆ่า'

Infix

(3) /-an-/ 'instrumental infix' functions as a nominalizer. It is added to a transitive verb and makes it an instrument noun. (V_{tr} → N_{inst})

k^hε:p^{R1} 'to grill' → k^hane:p^{R2} 'pointed stick used for grill'
 'ย่าง' 'ไม้ตัก'

kə:j^{R1} 'to prop' → k^hane:j^{R1} 'pillow made from wood'
 'หนุน' 'หมอน'

kɔ:k^{R1} 'to carry on shoulders' → kano:k^{R2} 'carrying pole'
 'แบก' 'ไม้คาน'

k^hε:t^{R3} 'to comb' → k^hane:t^{R3} 'comb'
 'หวี' 'หวี'

According to the examples above, an instrumental infix is added to a verb, which is normally monosyllabic, to form an instrumental noun or disyllabic noun. However, in some areas such as in Ta-Khian Thong villages, the presyllable of a word, the first syllable of the disyllabic instrumental noun, is normally deleted. Therefore, the instrumental noun becomes a monosyllable as examples below show.

<u>Column 1</u>		<u>Column 2</u>		<u>Column 3</u>		<u>Column 4</u>
k ^h ε:p ^{R1}	→	k ^h <u>an</u> ε:p ^{R2}	→	k^h anε:p ^{R2}	→	nε:p ^{R2}
kə:j ^{R1}	→	k ^h <u>an</u> ə:j ^{R1}	→	k^h anə:j ^{R1}	→	nə:j ^{R1}
kɔ:k ^{R1}	→	k <u>an</u> ɔ:k ^{R2}	→	k anɔ:k ^{R2}	→	nɔ:k ^{R2}
k ^h e:t ^{R3}	→	k ^h <u>an</u> e:t ^{R3}	→	k^h ane:t ^{R3}	→	ne:t ^{R3}

From the examples above, it can be seen that the action verbs in Column 1 are added to an instrumental infix to become an instrument noun in Column 2. Regarding the phenomenon of presyllable lost, such as in Ta-Khian Thong dialects, the instrument nouns in Column 2 delete the presyllable of the word (as in Column 3) and it then become an instrument noun in Column 4. Therefore, the instrument noun in Column 2 is generally found in other dialects and Column 4 shows an instrument noun which is mostly found in Ta-Khian Thong speakers.

5.2.3.2 Compounding

Two or more free morphemes are combined to become a single word with a new meaning. In Chong, compounding may consist of a compound noun or compound verb. In addition, a compounded word can be comprised of Chong and Thai loan words.

5.2.3.2.1 Compound noun

Compound nouns can take two or more free morphemes, combining as a single word. Each slot may be filled by a various class of morpheme, noun, verb or adjective is commonly found. A compound noun is normally composed of two free morphemes such as noun plus noun, noun plus verb or noun plus adjective, both of which change into a noun class.

(1) N+N → N

1. to:t^{R1} c^hok^{R3} 'pig head'
head pig 'หัวหมู'
 หัว หมู
2. p^hli:^{R1} p^hri:ŋ^{R1} 'black plum'
fruit black plum 'ลูกหว้า'
 ลูก หว้า
3. k^he:n^{R1} co:^{R1} 'descendant'
child grandchild 'ลูกหลาน'
 ลูก หลาน
4. na:j tɔŋ^{R1} 'head of family'
owner house 'เจ้าของบ้าน'
 นาย บ้าน
5. si:^{R1} coŋʔa:ŋ 'King Cobra'
snake King cobra 'งูจงอาง'
 งู จงอาง

6. laʔ^{R1} lo:ŋ^{R1} ‘banana leaf’

leaf *banana* ‘ใบตอง’

ใบ กลั้ว

7. me:^{R3} ɣu:ŋ^{R1} ‘parent’

mother *father* ‘พ่อแม่’

แม่ พ่อ

8. du:ŋ^{R1} tʰa:k^{R3} ‘water-well’

water-well *water* ‘บ่อน้ำ’

บ่อน้ำ น้ำ

9. ɣu:t^{R1} pʰle:w^{R3} ‘firewood’

wood *fire* ‘ฟืน’

ไม้ ไฟ

10. cʰɔ:ŋ^{R4} pʰiəŋ^{R1} ‘friend’

people *friend* ‘เพื่อน’

คน เพื่อน

11. cʰɔ:ŋ^{R4} cʰa:w ba:n^{R1} ‘villager’

people *villager* ‘ชาวบ้าน’

คน ชาวบ้าน

(2) N+V → N

1. k^hɔːŋ wɔk^{R3} 'ladle'
stuff ladle 'ของตัก'
 ของ ตัก

2. t^ha:k^{R3} c^ha:^{R1} 'drinking water'
water eat 'น้ำดื่ม'
 น้ำ กิน

3. mɔ:^{R1} rəj^{R3} 'fortune teller'
doctor look 'หมอดู'
 หมอ ดู

4. c^him^{R3} lu:c^{R2} 'thief'
person steal 'ขโมย'
 คน ขโมย

5. k^hɛ:n plak^{R1} 'broken arms'
arm broken 'แขนหัก'
 แขน หัก

6. ʔa:w^{R1} t^hak^{R1}*blouse torn*

เสื้อ ขาด

‘torn blouse’

‘เสื้อขาด’

7. ʔu:t^{R1} kwa:t*wood sweep*

ไม้ กวาด

‘broom’

‘ไม้กวาด’

8. c^him^{R3} bw:j^{R1}*person drive*

คน ขับ

‘driver’

‘คนขับ’

9. me:^{R3} liəŋ*mother bring up*

แม่ เลี้ยง

‘stepmother’

‘แม่เลี้ยง’

10. wok^{R3} pɪt^{R2}*cloth wear*

ผ้า นุ่ง

‘sarong’

‘ผ้าถุง’

11. ka:n^{R1} plu:k^{R1}*work wedding*

งาน แต่งงาน

‘wedding ceremony’

‘งานแต่งงาน’

(3) N+ADJ → N

1. ɲiʔ^{R1} jə:ɲ^{R1} 'late in the morning'

sun high สาย

พระอาทิตย์ สูง

2. c^hɔ:ɲ^{R4} ba: 'mad man'

people mad 'คนบ้า'

คน บ้า

3. ti:^{R1} kəda:j^{R1} 'middle finger'

hand middle 'นิ้วกลาง'

นิ้ว กลาง

4. c^hɔ:ɲ^{R4} tak^{R1} 'elder'

person big 'ผู้ใหญ่'

คน โต

5. ti:^{R1} tak^{R1} 'thumb'

hand big 'นิ้วโป้ง'

นิ้ว โป้ง

6. ka:n^{R1} monk^hon 'auspicious ceremony'

work auspicious 'งานมงคล'

งาน มงคล

(4) N+PREP → N

1. p^hlu:^{R3} mu:n^{R1} 'back legs'

leg back 'ขาหลัง'

2. ha:ŋ diŋ^{R1} 'upper shooting stand'

shooting stand on 'ห้ำบน'

ห้ำ บน

There are compound nouns filling slots as a clause. They consist of three segments (free morphemes) ordered S-V-O or S-V-Compl (as shown in Example 4). Example 5 shows a locative clause functioning as a compound noun.

1. ploŋ^{R1} jam luk^{R1} 'rice mixed chili sauce'

rice mixed chili sauce 'ข้าวคลุกน้ำพริก'

ข้าว คลุก น้ำพริก

2. wok^{R3} t^hap nom^{R1} 'clothe used for wrapping

cloth put on thai rice noodle fermented rice

ผ้า ทับ ขนมหุ้น 'ผ้าห่อขนมหุ้น (ข้าวแซ่)'

3. k^ho:^{R1} c^hɔk^{R1} hai:^{R1} ‘big mortar (used for rice)’

mortar pound rice ‘ครกตำข้าว’

ครก ตำ ข้าว

4. tuŋ^{R1} lɛ:k^{R3} tɔm^{R1} c^hi:n^{R1} ‘boiled egg’

egg chicken boil cooked ‘ไข่ต้ม’

ไข่ ไก่ ต้ม สุก

5. c^hɔ:ŋ^{R4} ki:^{R1} pakə:t^{R2} ‘people are below’

person stay below ‘คนข้างล่าง’

คน อยู่ ข้างใต้

Compound nouns may have two or more segments functioning as a single noun. Each segment may combine with another or as a combination of two compound nouns. Moreover, they may combine with rhyme sound (as shown in Examples 6-10).

1. k^he:n^{R1} c^hi:mk^hi:n^{R3} ‘daughter’

child female ‘ลูกสาว’

ลูก ผู้หญิง

2. ke: sɔ:n pa:ŋ^{R1} ʔu:t^{R1} ‘pollen’

pollen flower wood ‘เกสร’

เกสร ดอก ไม้

3. p^hak^{R1} kəswəŋ^{R1} wa:^{R1} c^ha:^{R1} t^ha:k^{R3} 'rainbow'

up ladder monkey eat water ·รุ้งกินน้ำ·

ขึ้น บันได ลิง กิน น้ำ

4. p^hiən ka:t^{R2} tɔŋ^{R1} 'neighbor'

friend near house ·เพื่อนบ้าน·

เพื่อน ใกล้ บ้าน

5. ka:n^{R1} pa:k^{R1} tɔŋ^{R1} p^hla:^{R3} 'New home ceremony'

work go up house new ·งานขึ้นบ้านใหม่·

งาน ขึ้น บ้าน ใหม่

6. p^hak p^hla:^{R3} pla: jam 'dishes'

vegetable new fish mixed ·กับข้าว·

ผัก ใหม่ ปลา ผัก

7. lu:k ba:n ra:n tɔra:t 'villagers'

child house shop market ·ชาวบ้าน·

ลูก บ้าน ร้าน ตลาด

8. pu: ja: ta: ja:j 'grandparent'

paternal grandparents maternal grandparents ·ปู่ย่าตายาย·

ปู่ย่า ตายาย

9. sap sin	๗๑๓	tʰa:k	‘asset’
<i>property</i>	<i>silver</i>	<i>gold</i>	ทรัพย์สินสมบัติ
ทรัพย์สิน	เงิน	ทอง	
10. cawtʰi:	cawtʰa:k	‘local god of the land’	
<i>guardian spirit</i>	<i>guardian spirit</i>	เจ้าที่	
เจ้าที่	เจ้าทาง		

Some adjectives adding to a compound noun may be defined as a descriptive verb functioning in a Descriptive clause. They can precede or follow a noun. The adjectives in column 1 are normally placed after the Head noun in a modifier position. Column 2 presents examples of adjectives preceding the noun in a verb position without the Subject of clause. Adjectives operating in this manner are common

Column 1tʰa:k^{R3} puk^{R1}*water* *rotten*

น้ำ เน่า

‘Water is dirty’

kəŋiʔ^{R1} tʰu^{R1}*sunlight* *hot*

แดด ร้อน

‘Sunlight is hot’

Column 2puk^{R1} tʰa:k^{R3}*rotten* *water*

เหม็น น้ำ

‘(I) smell a foul water’

tʰu^{R1} kəŋiʔ^{R1}*hot* *sunlight*

ร้อน แดด

‘(I) feel hot because sunlight’

kət^he:t^{R3} haj^{R1}

chili spicy

พริก เผ็ด

'Chil is spicy.'

haj^{R1} kət^he:t^{R3}

spicy chili

เผ็ด พริก

'(it) is spicy because of chili'

5.2.3.2.2 Compound verb

Compound verbs contain two or more free morphemes, which are syntactically inseparable. Compound verbs usually consist of verb plus verb, noun, preposition and adjective. They are combined together and function as a simple verb.

(1) V+V → V

1. t^hɔ:^{R1} c^ha:^{R1}

'to earn'

to do to eat

'ทำกิน'

ทำ กิน

2. wa:ŋ^{R2} ɣi:n^{R1}

'to want'

to want to get

'อยากได้, ต้องการ'

อยาก ได้

3. c^hap^{R1} ruəp^{R1}

'to capture'

to catch to gather up

'รวบ, จับรวบ'

จับ รวบ

4. p^hic^{R3} lak^{R3}

‘to sleep’

to sleep to fall

‘หลับ’

นอน ตก

5. ce:w^{R1} wət^{R3}

‘to go (to meet)’

to go to seek

‘ไปหา’

ไปหา

6. dɔ:t rə:j^{R3}

‘to peek at’

to do secretly to look

‘แอบดู’

แอบดู

7. t^hu:^{R1} ce:w^{R1}

‘to run away’

to flee to go

‘หนีไป’

หนีไป

8. wa:ŋ^{R2} p^hic^{R3}

‘to be sleepy’

to want to sleep

‘ง่วง’

อยากนอน

(2) V+N → V

1. riən nanɣi:

‘to study’

to learn book

‘เรียน’

เรียนหนังสือ

2. t^hɔ:^{R1} sɛ:^{R1} ‘to do the rice field’

to do rice field

·ทำนา·

ทำ นา

3. klam^{R1} t^ha:k^{R3} ‘to soak’

to soak water

·แช่น้ำ·

แช่ น้ำ

4. hɔp^{R1} plɔŋ^{R1} ‘to eat’

to eat rice

·กินข้าว·

กิน ข้าว

5. cak^{R1} p^hlɔ:ŋ^{R1} ‘to shoot’

to shoot gun

·ยิงปืน·

ยิง ปืน

6. tu:t^{R1} p^hle:w^{R1} ‘to fire’

to light fire

·จุดไฟ·

จุด ไฟ

7. cat ka:n^{R1} ‘to arrange’

to manage work

·จัดงาน·

จัด งาน

8. klap tɔŋ^{R1}

to return house

กลับ บ้าน

‘to be back home’

·กลับบ้าน·

9. p^ha:j t^hok^{R3}

to row boat

พาย เรือ

‘to row’

·พายเรือ·

10. k^hah naŋsɨ:

to know book

รู้ หนังสือ

‘literate’

·รู้หนังสือ, อ่านออก·

(3) V+PREP



V

1. ɨw:k ca:k

to exit from

ออก จาก

‘to leave from’

·ออกจาก·

2. kit^{R1} diŋ^{R1}

to get up on

ลุก บน

‘to get up’

·ลุกขึ้น, ตื่น·

3. ce:n^{R1} t^hiŋ

to come to

มา ถึง

‘to arrive’

·มาถึง·

4. paj t^hiŋ 'to reach at'

to go to ไป/ถึง

ไป/ ถึง

5. jo:n k^ha:m 'to throw'

to throw across โยนข้าม

โยน ข้าม

6. nik t^hiŋ 'to think of'

to think to 'คิดถึง'

นึก ถึง

7. ruəm sa:^{RI} 'to combine'

to gather together รวม

รวม กัน

(4) V+adj → V

1. kə:t tak^{RI} 'to grow up'

to be born big 'เติบโต'

เกิด ใหญ่

Three segments, compounded as a single verb, function as a phrase at clause level.

2. p^hoɔ̃^{R1} ɔ̃ih^{R1} di: ‘to have a night mare’

to dream not well ‘ฝันร้าย’

ฝัน ไม่ ดี

Compound verbs comprising three or four morphemes can make a simple verb or a serial verb. They may consist of free morphemes, which can be separable or free morphemes plus a bound morpheme as in Example 7. It is noticeable that the second segment rhymes with the third segment and each has a similar meaning.

1. k^hum t^hak raksa: ‘to protect’

to protect to preserve ‘ปกป้องรักษา’

คุ้ม ทักษ์ รักษา

2. ɔ̃uəj c^haj haj p^hɔ̃:ɔ̃n ‘to bless’

to give a bless to give blessing ‘อวยพร’

อวยชัย ให้ พร

3. ju: jen pen suk ‘to be peaceful and happy’

to stay cool to be happy ‘มีความสุข’

อยู่ เย็น เป็น สุข

4. t^hi: t^ho:t kro:t p^haj ‘to be angry’

to take offence angry danger ‘โกรธ’

ถือ โทษ โกรธ ภัย

5. talə:t pə:tpə:ŋ ‘to run haphazardly’

to run haphazardly disorderly ‘เตลิดเปิดเปิง’

เตลิด เปิดเปิง

6. ti: k^hwa:ŋ rwa:ŋ pa:w ‘to announce in public’

to hit gong to complain ‘to announce’

ตี ม้อง ร้อง ป่าว ป่าวประกาศ

7. ʔo:c^{R1} me:^{R3} t^huŋ ‘ask neighbors to do a special work’

to take transplant rice seedling ‘เอาแรง’

เอา แม่ ทุ่ง

5.2.3.2.3 Thai – Chong Compound word

From the data, there are a lot of vocabulary made up of compounds of Thai and Chong. This phenomenon reveals the influence of dominant Thai over the Chong language’s situation.

(1) Thai-Chong compound words

Thai	Chong	Compound words
1. tɛŋ	ka:n ^{R1}	‘wedding’
wedding	work	‘แต่งงาน’
แต่งงาน	งาน	

- | | | |
|----------------------------|---------------------------------|------------------|
| 2. k ^h wa:m | p ^h oŋ ^{R1} | ‘dream’ |
| (nominalized prefix) dream | | ‘ความฝัน’ |
| ความ | ฝัน | |
| | | |
| 3. k ^h a:ŋ | tɛ:ŋ ^{R1} | ‘right side’ |
| side | right | ‘ข้างขวา’ |
| ข้าง | ขวา | |
| | | |
| 4. k ^h ɔ:ŋ | puk ^{R1} | ‘rotten food’ |
| thing | rotten | ‘ของเน่า’ |
| ของ | เน่า | |
| | | |
| 5. k ^h ɔ:ŋ | wɔk ^{R3} | ‘ladle’ |
| thing | ladle | ‘ของตัก (ทัพพี)’ |
| ของ | ตัก | |
| | | |
| 6. na:j | toŋ ^{R1} | ‘head of family’ |
| headman | house | ‘เจ้าของบ้าน’ |
| นาย | บ้าน | |
| | | |
| 7. mo: | rəj ^{R3} | ‘fortune teller’ |
| doctor | look | ‘หมอดู’ |
| หมอ | ดู | |

(2) Chong-Thai compound words

Chong	Thai	Compound words
1. ne:m ^{R3}	to:	'Nitta tree'
<i>tree</i>	<i>Nitta tree</i>	'ต้นไม้'
ต้นไม้	สะตอ	
2. ʔa:w ^{R1}	kak	'Waistcoat'
<i>blouse</i>	<i>waistcoat</i>	'เสื้อกั๊ก'
เสื้อ	กั๊ก	
3. chʷ:ŋ ^{R4}	ba:	'mad man'
<i>people mad</i>		'คนบ้า'
คน บ้า		
4. wən ^{R3} p ^h ra		'Buddhist day'
<i>day Monk</i>		'วันพระ'
วัน พระ		
5. si:	coŋʔaŋ	'King cobra'
<i>snake King Cobra</i>		'งูจงอาง'
งู จงอาง		

6. ʔu:t kʰi:t ‘match’
 wood match ‘ไม้ขีด’
 ไม้ ขีด
7. lɛ:k ʔu: ‘kind of domestic fowl’
 cock (Proper name) ‘ไก่งู’
 ไก อู

Example: the Thai-Chong compound words above are found in the texts. They are used variably. Some speakers may use the compound word but some use a loan word such as the word /kʰɔ:ŋ puk^{R1}/ ‘rotten food’ (Thai-Chong compound word) or /kʰɔ:ŋ naw/ ‘rotten food’ (Thai loan word).

5.2.3.3 Reduplication

Reduplication is a repetition of total or partial morpheme. Reduplication is used to modify or intensify the basic meaning of the root. These items have both stylistic and grammatical functions. Reduplication in Chong includes a repetitive reduplication, partial reduplication and semantic reduplication.

5.2.3.3.1 Repetitive reduplication

In Chong, repetitive reduplication is used for plurality, intensification or repeat of the action. A pair of free word normally consists of adjectives, adverbs, prepositions or sometimes nouns or verbs.

- | | | | | | |
|--------------------|--------------------|--------------|--------------------|--------------------|-------------|
| kic ^{R1} | kic ^{R1} | ‘very small’ | de:w ^{R1} | de:w ^{R1} | ‘really’ |
| ŋa:j | ŋa:j | ‘very easy’ | ne: | ne: | ‘certainly’ |
| cʰən ^{R3} | cʰən ^{R3} | ‘very near’ | di: | di: | ‘very good’ |
| kʰa:ŋ | kʰa:ŋ | ‘beside’ | | | |

Some adverbs may occur before or after verb to reduce a full force of action. When /kʰɔ:j kʰɔ:j/ follows the verb, it is used for making a smaller sound. /kʰɔ:j kʰɔ:j/ is used before the verb, to create a slow action.

pʰu:t kʰɔ:j kʰɔ:j ‘speaking gently’

พูด ค่อย ค่อย

kʰɔ:j kʰɔ:j pʰu:t ‘speaking slowly’

ค่อย ค่อย พูด

Some nouns referring to time words may be constructed by two sets of reduplication to indicate indefinite time.

pʰa:ŋ^{R3} pʰa:ŋ^R pe:w^{R2} pe:w^{R2} ‘morning or evening’

morning *morning* *evening* *evening*

เช้า เช้า ค่ำ ค่ำ

pʰa:ŋ^{R3} pʰa:ŋ^{R3} kʰɛ:ŋ^{R2} kʰɛ:ŋ^{R2} ‘morning or night’

morning *morning* *night* *night*

เช้า เช้า คืน คืน

The repetition of nouns or numeral words may create plurals or specify only one (as in Example 9). A classifier may be repeated to indicate a plurality without a numeral word (as in Example 7 and 8).

1. ne:w^{R3} ne:w^{R3} 'children'
child *child*
 เด็ก เด็ก

2. mu: liŋ^{R1} liŋ^{R1} 'older siblings'
group *older sibling* *older sibling*
 พวก พี่ พี่

3. k^he:n^{R1} k^he:n^{R1} co:^{R1} co:^{R1} 'descendant'
son / daughter *grandchildren*
 ลูก ลูก หลาน หลาน

4. rɔ:j^{R3} rɔ:j^{R3} nak^{R1} 'more than hundred people'
hundred hundred *class.*
 ร้อย ร้อย คน

5. la:j la:j lɛ:ŋ^{R1} 'many days'
much *much* *class.*
 หลาย หลาย วัน

6. t^huk ʔa:w^{R1} t^huk ʔa:w^{R1} 'everyday'
every *class.* *every* *class.*
 ทุก วัน ทุก วัน

7. pen	ka:ŋ ^{R1}	ka:ŋ ^{R1}	'many months'
<i>be</i>	<i>class.</i>	<i>class.</i>	
เป็น	เดือน	เดือน	

8. pen	ti:p ^{R1}	ti:p ^{R1}	'many buckets'
<i>be</i>	<i>class.</i>	<i>class.</i>	
เป็น	ปี๊บ	ปี๊บ	

9. luən	luən		'only'
<i>only</i>	<i>only</i>		
ล้วน	ล้วน		

10. tʰɔ: ^{R1}	ɔ: ^{R1}	ɔ: ^{R1}	'do it a lot'
<i>do</i>	<i>much</i>	<i>much</i>	
ทำ	เยอะ	เยอะ	

A repetitive reduplication consists of two verbs (or more) or adverbs expressing a repeated action or a continuous action. The reduplication may be formed by a single word or a pair of verbs or adverbs.

11. co:k ^{R1}	co:k ^{R1}	co:k ^{R1}	'run and run'
<i>run</i>	<i>run</i>	<i>run</i>	
วิ่ง	วิ่ง	วิ่ง	

12. ce:w ^{R1}	ce:w ^{R1}		'later'
<i>go</i>	<i>go</i>		
ไป	ไป		

13.	ce:w ^{R1}	riəj	riəj	'keep going forward'
	<i>go</i>	<i>often</i>	<i>often</i>	
	ไ้	เรื่อย	เรื่อย	

14.	cak ^{R1}	pʰlə:ŋ ^{R1}	riəj	riəj	'shoot a gun often'
	<i>shoot</i>	<i>gun</i>	<i>often</i>	<i>often</i>	
	ยิง	ปืน	เรื่อย	เรื่อย	

15.	tʰu: ^{R1}	ce:w ^{R1}	tʰu: ^{R1}	ce:w ^{R1}	'flee continually'
	<i>flee</i>	<i>go</i>	<i>flee</i>	<i>go</i>	
	หนี	ไ้	หนี	ไ้	

16.	ce:w ^{R1}	ce:w ^{R1}	klap	klap	'come and go frequently'
	<i>go</i>	<i>go</i>	<i>return</i>	<i>return</i>	
	ไ้	ไ้	กลับ	กลับ	

From the data, some words do not occur as a single word, the word /prɔ:j/ 'drizzle' is only used with /maʔ/ 'rain' and always occurs in repetitive reduplication.

maʔ ^{R1}	prɔ:j	prɔ:j	'drizzle raining'
de:w ^{R1}	de:w ^{R1}		'really'

5.2.3.3.2 Partial reduplication

A pair of morpheme or word can be reduplicated in some parts. Each part may not be separated with clear meaning.

kəse: ^{R1}	kəsaŋ ^{R1}	'unconsciously'	sati	sataŋ	'consciousness'
mrec ^{R3}	mruc ^{R3}	'big smile'	ɲu:j ^{R3}	ɲa:j ^{R3}	'smile cheerfully'
ŋɛh ^{R1}	ŋa:m ^{R3}	'sleep snoozingly'	ŋə	ŋa	'hesitate'

Partial reduplication may consist of two compound nouns or compound verbs, which create an aphorism. Each slot is separable and has its own meaning. The first morphemes, which may be a verb or noun, is often repeated to express the same action.

c ^h ɔ:ŋ ^{R4}	suk ^{R1}	c ^h ɔ:ŋ ^{R4}	sɛ: ^{R1}	'villager'
people	village	people	rice field	
คน	หมู่บ้าน	คน	นา	

klap	suk ^{R1}	klap	muəŋ	'return to their country'
return	village	return	city	
กลับ	หมู่บ้าน	กลับ	เมือง	

t ^h ɔ: ^{R1}	ka:n ^{R1}	t ^h ɔ: ^{R1}	ŋa:n	'to have a work'
do	work	do	work	
ทำ	งาน	ทำ	งาน	

ʔi:n ^{R1}	bo:t ^{R1}	ʔi:n ^{R1}	liŋ ^{R1}	'to have sibling'
have	younger sibling	have	older sibling	
มี	น้อง	มี	พี่	

มว:p	prak ^{R1}	มว:p	t ^h ว:ŋ	‘to give money’
<i>give</i>	<i>silver</i>	<i>give</i>	<i>gold</i>	
มอบ	เงิน	มอบ	ทอง	

ʔi:n ^{R1}	riəŋ	ʔi:n ^{R1}	ra:w	‘get a trouble’
<i>have</i>	<i>story</i>	<i>have</i>	<i>story</i>	
มี	เรื่อง	มี	ราว	

5.2.3.3.3 Semantic reduplication

Semantic reduplication repeats the meaning of a free morpheme but not its form. Each morpheme is separable which are similar or same meaning.

he:ŋle:ŋ	ra:ŋ ^{R3}	‘dry weather’
<i>be arid</i>	<i>be arid</i>	

wok ^{R3}	sin	‘sarong’
<i>cloth</i>	<i>sarong</i>	
ผ้า	ผ้าถุง	

c ^h ว:ŋ ^{R4} suk ^{R1}	c ^h ว:ŋ ^{R4} sɛ: ^{R1}	‘villagers’
<i>villager</i>	<i>farmer</i>	
ชาวบ้าน	ชาวนา	

Sometimes, the first morpheme of a compound verb occurs only with the second one. It retains the same meaning when the first one occurs alone.

Verb	Noun		Verb	Noun	
rɪ: ^{R3}	p ^h le:ŋ	‘sing a song’	nun	pɪt ^{R4}	‘to wear’
<i>sing</i>	<i>song</i>		<i>wear</i>	<i>clothe</i>	
saŋ ^{R1}	siəŋ	‘to hear’	caŋ ^{R1}	p ^h lə:ŋ ^{R1}	‘to shoot’
<i>listen</i>	<i>sound</i>		<i>shoot</i>	<i>gun</i>	
cap	k ^h ət ^{R3}	‘to have a fever’	hɔp ^{R1}	plɔŋ ^{R1}	‘to have a meal’
<i>catch</i>	<i>fever</i>		<i>eat</i>	<i>cooked rice</i>	
klam ^{R1}	t ^h a:k ^{R3}	‘to soak’	lɔ:j ^{R3}	t ^h a:k ^{R3}	‘to float’
<i>soak</i>	<i>water</i>		<i>float</i>	<i>water</i>	
hu:m ^{R1}	t ^h a:k ^{R3}	‘to bathe’	t ^h o:ŋ ^{R3}	p ^h i:ŋ ^{R1}	‘to angle’
<i>bathe</i>	<i>water</i>		<i>angle</i>	<i>fishhook</i>	

5.2.3.4 Onomatopoeia

Onomatopoeia functions to imitate the natural sound of something or same action. The words are normally constructed of two or more reduplicative forms, but some may be a single word plus verb. Onomatopoeia words represent individual sounds such as /miŋ^{R1}/ for the sound of knife striking stone.

mə: ^{R1}	mə: ^{R1}	‘sound of calling dogs’
hiŋ ^{R1}	hiŋ ^{R1}	‘sound of driving out a buffalo’
ʔəw ^{R1}	ʔəw ^{R1}	‘sound of a buffalo call’
rɔkrɛk ^{R1}	rɔkrɛk ^{R1}	‘sound of a toad croak’
miŋ ^{R1}		‘sound of knife crashing to stone’

krək ^{R1}	ʔi ^{R1}	krək ^{R1}	krək ^{R1}	‘sound of a jungle fowl crowing’
ʔu: ^{R1}	ʔə ^{R1}	ʔu: ^{R1}	ʔu: ^{R1}	‘sound of a domestic fowl crowing’
tak kə	ta:t ^{R1}			‘sound of hen laying eggs’

Some onomatopoeia occurs often with an action verb to imitate an action sound effect or to refer to the sound of an activity.

<u>verb</u>	<u>onomatopoeia</u>	
kʰla: ^{R3}	pɔk ^{R1}	‘sound of a squirrel’
hac ^{R1}	pʰluc ^{R1}	‘sound of jumping onto the ground’
hac ^{R1}	pro:m ^{R1}	‘sound of jumping into water’
hu:t ^{R1}	kʰri:t ^{R1}	‘sound of sipping soup’
lɔ:j ^{R3}	pʰlɔk ^{R1} pʰlɔk ^{R1}	‘sound of fruits falling onto ground’
ce:w ^{R1}	ŋək ^{R1} ŋək ^{R1}	‘walking quickly’
kʰɔn ^{R1}	jɔŋ ^{R1} jɔŋ ^{R1}	‘carrying something on the shoulders’

CHAPTER VI

SENTENCES

Sentences normally are presented by a clause and a periphery. Sentences function as elements in a paragraph, they may embedded or stand alone in a paragraph. Sentences may take one or more predications describing the relationship between the events or statements.

6.1 Structure of sentences

Structurally, a sentence in Chong consists of at least one main clause, with or without subordinate clauses. It may or may not have an optional periphery. The surface structure of the sentence contains a nucleus and an optional periphery, and there is an obligatory sentence intonation.

6.1.1 Nuclear form type

A sentence nucleus is composed of clauses, either a single clause or clauses joined in various ways. The main structural forms of sentences include the simple sentences, juxtaposed sentences, conjunctive sentences, and merged sentences. The component clauses may be independent clause forms or various dependent clause forms.

6.1.1.1 Simple sentence

Simple sentences consist of just a single independent clause manifesting a simple statement. The full form maybe reduced for longer sentences.

$$\text{Sent}_{\text{sim}} = \text{Main Cl: Cl}$$

1. c ^h u: ^{R1}	cəʔ	si: ^{R1}	coŋ ʔa:ŋ
niece/nephew	meet	snake	King Cobra
หลาน	เจอ	งู	จงอาง
'A niece meets a Cobra.'			(Self-experienced story)

2. p ^h u:jaj	k ^h uəŋ	tu:ŋ ^{R1}	do:kk ^h o:k ^{R1}
village headman	Khueng	hit	bamboo drum
ผู้ใหญ่	ขวง	ตี	เกราะ
'Khueng, a village headman, beats a bamboo drum'			(Self-experienced story)

3. lo:ŋ ^{R3}	he:ŋ ^{R3}	c ^h a: ^{R3}	k ^h ra:ŋ ^{R3}
husband	we	drink	alcohol
ผัว	เรา	กิน	เหล้า
'Our husbands are drinking'			(Conversation)

4. c ^h i:m ^{R2}	ku:k ^{R1}	re:n ^{R3}	kəna:j ^{R1}
owl	abuse	elephant	
นกฮูก	ด่า	ช้าง	
'An owl abuses an elephant.'			(Folktale)

6.1.1.2 Juxtaposed sentence

There are two or more independent main clauses can be formed a juxtaposed sentence without any linkers or conjunctions. They may compose of two main clauses or one of them is a subordinate clause. The relationship between the clauses may imply a contrastive, conditional, causative, purposeful or other sentence types.

$$\text{Sent}_{\text{jux}} = \text{Cl}_1 \parallel \text{Cl}_2$$

1. tɛ kʰa:ŋ tɛ:w^{R1} kɨj^{R1} cʰo:j^{R2} pʰlɔ:ŋ^{R1}
 slippers side left stay top gun
 แตะ ข้าง ซ้าย อยู่ ปลาย ปืน

|| kʰa:ŋ tɛ:ŋ^{R1} kɨj^{R1} son pʰlɔ:ŋ^{R1}
 side right stay butt gun
 ข้าง ขวา อยู่ ส้น ปืน

‘The left slipper is on the top of gun, (and) the right slipper is on the butt of gun.’
 (Self-experienced story)

2. rɔ:k^{R3} mɔŋ lɛ:k^{R3} kɔ: lɛ:ŋ^{R3} tʰa:k^{R3} wɨc^{R1}
 egret and chicken then play (eat) water again
 นกกระยาง และ ไก่ ก็ เล่น (กิน) น้ำ อีก

|| tʰo:ŋ^{R3} ʔi:n^{R1} cʰu:c^{R3} mat
 rabbit get flesh all
 กระต่าย ได้ เนื้อ หมด

‘An egret and a chicken eat only soup (but) a rabbit get all flesh.’
 (Folktale)

3. tit me:w^{R4} || tit kamlɔ:ŋ^{R1}
 catch fish catch eel
 ตืด ปลา ตืด ปลาไหล

	c ^h ap ^{R1}	saj	k ^h ɔŋ	klap	tɔŋ ^{R1}
	seize	put	creel	return	home
จับ	ใส่	ข้อง	กลับ	บ้าน	

‘(If they) can catch fishes or eels, (then) we take it home.’

(Song)

4. bo:t ^{R1}	ce:w ^{R1}	tala:t		c ^h an	ca	klap	tɔŋ ^{R1}
brother	go	market		I	will	return	home
น้อง	ไป	ตลาด		ฉัน	จะ	กลับ	บ้าน

‘My brother goes to market (but) I will return to home.’

(General conversation)

5. p ^h u: ^{R1}	cak ^{R1}		ʔi: ^{R1}	cak ^{R1}
I	shoot		you	shoot
ยิง	ยิง		คุณ	ยิง

‘I shot you shot.’

(Self-experienced story)

Naturally, there is a very high frequency of juxtaposed sentences found in Chong procedure texts. The juxtaposed form manifests the sequential relationship of events or states without any linkers. An elliptical sentence is common in this sentence type. A deletion of both subject and object generally occurs when they are mentioned in the topic or the aforementioned statement. The sentence boundaries are indicated by intonation breaks.

(Sent ₁)	klam ^{R1}	nomcuk ^{R1}	ʔo:c ^{R1}	k ^h o: ^{R1}	ce:n ^{R1}	klam ^{R1}	t ^h a:k ^{R3}
	soak	Thai rice noodle	take	rice	come	soak	water
	แช่	ขนมจีน	เอา	ข้าว	มา	แช่	น้ำ

‘To make Thai rice noodle, firstly, take rice, and soak in the water.’

(Sent ₂)	lɛkw:	p ^h ɔŋ ^{R1}	tɛ: ^{R1}	p ^h e:w ^{R2}	kw:	ra:p ^{R3}
	then	when	to	three	then	wash
	แล้วก็	พอ	แต่(ถึง)	สาม	ก็	ล้าง

‘Then, after three (days), take it to wash.’

(Sent ₃)	p ^h e:w ^{R2}	p ^h o:n ^{R2}	k ^h rɛ:ŋ ^{R2}	pɨəj	kw:	prɔ:ŋ ^{R1}
	three	four	night	decompose	then	sieve
	สาม	สี่	คืน	เปื่อย	ก็	กรอง

‘Leave it for three or four nights, when it decomposes, then sieve it.’

(Sent ₄)	prɔ:ŋ ^{R1}	ʔo:c ^{R1}	ce:n ^{R1}	ji:
	sieve	take	come	squash
	กรอง	เอา	มา	ยี

prɔ:ŋ ^{R1}	ʔo:c ^{R1}	t ^h ap	saj	wok ^{R3}
sieve	take	overlay	put	cloth
กรอง	เอา	ทับ	ใส่	ผ้า

‘After sieve it, then take it to squash, and overlay by cloth.’

(Sent ₅)	p ^h ɔŋ ^{R1}	dak ^{R1}	p ^h ah ^{R1}	kw:	ʔo:c ^{R1}	t ^h ap	saj	wok ^{R3}
	when	it	dry	then	take	overlay	put	cloth
	พอ	มัน	แห้ง	ก็	เอา	ทับ	ใส่	ผ้า

‘When it dries, then, take it and roll it up with cloth.’

lɛ:wkɔ:	ʔo:c ^{R1}	ce:n ^{R1}	pan	pan	ʔit ^{R1}	klom
then	take	come	mold	mold	give	round
แต่วัก็	เอา	มา	ปั้น	ปั้น	ให้	กลม

‘Then, take it out and mold it round.’ (Procedural explanation)

That is, Sent₁ and Sent₄ consist of two clauses in juxtaposed form. An elliptical sentence of Sent₂ and Sent₃ are linked by a conjunction /kɔ:/ ‘then’. Sent₅ has no linker between the first and the second clauses followed by the third clause without a linker.

A kind of juxtaposed sentence expresses a sequence of procedural action, is also found in folktale. Subject is a person or person-like which always be deleted.

ce:n ^{R1}	tʰo:t ^{R1}	toŋ ^{R1}		kʰit ^{R3}	keh ^{R1}	plɔŋ ^{R1}
come	to	house		pour	pot	cooked rice
มา	ถึง	บ้าน		ริน	หม้อ	ข้าว

cʰɔ:k ^{R1}	lukcʰiw ^{R1}		han ^{R1}	cʰu:c ^{R3}		tʰim ^{R1}	cʰiw ^{R1}
pound	chili paste		slice	flesh		cook	soup
ตำ	พริกแกง		หั่น	เนื้อ		ต้ม	แกง

‘(When he) arrives house, (he) pours a cooked rice pot. (He) then pounds a chili pasted, slices some flesh and do soup.

A sequential sentence can express the word /sat^{R1}/ ‘finish’ when one action is already done, then it may use a conjunction /kɔ:/ ‘then’ to conjoin the next clause.

tʰɔː ^{R1}	haːŋ	sat ^{R1}	pih ^{R1}	sat ^{R1}	
do	shooting stand	finish	what	finish	
ทำ	ห้าง	เสร็จ	อะไร	เสร็จ	

kwː	taŋ	saːn tʰiəm taː
then	build	temporarily shrine
ก็	ตั้ง	ศาลเทียมตา

‘After doing the shooting stand, we, then, build the temporary shrine.’

tʰiʔan ^{R1}	kwː	tʰɔː ^{R1}	pʰitʰiː	tʰɔː ^{R1}	pʰitʰiː	pih ^{R1}	sat ^{R1}
so	then	do	ceremony do	ceremony	what	finish	
ที่นี้	ก็	ทำ	พิธี	ทำ	พิธี	อะไร	เสร็จ

‘(Then) the ceremony starts to ritualize.’

	kwː	kʰɔːt ^{R1}	muːc ^{R2}	ʔɔːŋ ^{R1}
	then	bind	ghost	keep
	ก็	ผูก	ผี	ไว้

‘(They) bind the corpse (with the tree.)’ (Self-experienced story)

6.1.1.3 Conjunctive sentence

The conjunctive sentence consists of two or more clauses linked by conjunctive marker. The conjunctions can be a single or a set of conjunction (See 5.2.1.11) occurring before or between clauses expressing various semantic relationships. A single conjunction is common. The conjunctions can be placed at into various positions.

1. $\text{Sent}_{\text{conj}} = \text{Conj} + \text{Cl}_1 \parallel \text{Cl}_2$
2. $\text{Sent}_{\text{conj}} = \text{Cl}_1 + \text{Conj} + \text{Cl}_2$
3. $\text{Sent}_{\text{conj}} = \text{Conj}_1 + \text{Cl}_1 + \text{Conj}_2 + \text{Cl}_2$

Example

1. p^hɔʔ^{R1} c^hən^{R3} faŋ t^hoŋ^{R3} ||

when near bank rabbit

พอ ใกล้ ฝั่ง กระต่าย

kɔ: haɕ^{R1} p^hluc^{R1} ce:w^{R1} tih^{R1}

then jump jump rapidly go there

ก็ กระโดด ผุ่ง ไป โน่น

‘When it nearly comes to the bank of the river, they rapidly jump out.’

(Folktale)

2. dak^{R1} kɔ: ʔi:n^{R1} to:t^{R1} c^hok^{R3} ||

they then have head pig

เขา ก็ มี หัว หมู

le:wkɔ: ʔi:n^{R1} nomk^ho:n^{R3}

then have kind of sweets

แล้วก็ มี ขนมโศ้น

‘They have a pig’s head and sweets.’ (Procedural explanation)

3. t^ha: me:^{R3} ʔu:n^{R1} dak^{R1} ce:n^{R1} ||

if mother father they come

ถ้า แม่ พ่อ เขา มา

c ^h an	kw:	toŋ	ce:w ^{R1}	ʔih ^{R1}
I	then	must	go	not
ฉัน	ก็	ต้อง	ไป	ไม่

‘If their parents come, I do not go with them.’ (Conversation)

6.1.1.4 Merged sentence

There are two or more clauses can be merged into a single sentence and some clause elements are shared, especially the subject of clause. The first sentence commonly takes an action verb, which causes of the verb of the second clause.

$$\text{Sent}_{\text{mer}} = \text{S} [\text{P}_1 (\text{O}) \text{P}_2 (\text{O})]$$

1. si: ^{R1}	to:k ^{R1}	c ^h im ^{R3}	ho:c ^{R1}
snake	peck	human	die
งู	ฉก	คน	ตาย

‘A snake strikes someone die.’ (Folktale)

2. p ^h əj ^{R1}	ʔo:c ^{R1}	t ^h oŋ ^{R3}	p ^h əj ^{R1}	ce:w ^{R1}	pat ^{R1}
he	take	rabbit	it	go	leave
มัน	เอา	กระต่าย	มัน	ไป	ทิ้ง

‘He takes a rabbit to leave.’ (Folktale)

3. dak ^{R1}	k ^h ut	to:tnim ^{R1}	wət ^{R3}	si: ^{R1}
he	dig	anthill	seek	snake
เขา	ขุด	จอมปลวก	หา	งู

‘He digs the anthill to find the snake.’ (Folktale)

6.1.2 Complexities and compounding

Sentences may be compounded together to fill a single structural slot in a paragraph. The complex form manifested by the relative clause (See 4.1.2.2) embedded into sentence. Two or more clauses can form the compounding of the Subordination and the Coordination, which may have or have not any conjunctions. Structural compounding usually manifests semantic compounding.

6.1.2.1 Embedding

A sentence may be embedded by another clause or sentence, often in the form of a relative clause. The relative clause is used for modifying the subject and object.

1. p^hra t^hi: ki:^{R1} di:^{R1} nɔ:^{R3} ce:n^{R1} ca:k ubon
monk that stay on mountain come from Ubonratchathani
พระ ที่ อยู่ บน เขา มา จาก อุบลราชธานี

‘The monks who are living on mountain are from Ubonratchathani province.’
(Self-experienced story)

2. wok^{R3} t^hi: can ʔit^{R1} ce:n^{R1} prə:^{R1} ʔi:n^{R1} ʔih^{R1} jɔ:^{R1}
cloth that Jan give come use can not fp.
ผ้า ที่ จัน ให้ มา ใจ ได้ ไม่ หรอก

‘A cloth that Jan gave cannot use.’ (General conversation)

3. c^hɔ:^{R1} k^hi:^{R1} tap ʔaj k^hiəw pen c^hɔ:^{R1} tɔŋ^{R1} t^hən^{R1}
dog that bite (addr.) Khiew be dog house that
หมา ที่ กัด (ไอ้)เขียว เป็น หมา บ้าน นั้น

‘The dog that bites (addr.) Khiew is that house’s dog.’

(General conversation)

Some verbs of perception, cognition, or communication are embedded in the main clause.

4. mɛɽ ^{R1}	tʰaŋ ^{R3}	cʰɔ: ^{R1}	co:k ^{R1}	ce:w ^{R1}	tih ^{R1}
grandmother	see	dog	run	go	there
ยาย	เห็น	หมา	วิ่ง	ไป	โน้น

‘My grandmother sees a dog runs out there.’ (General conversation)

5. dak ^{R1}	tɔ:ŋ ^{R2}	mu:c ^{R2}	ta:	cʰiə	loŋ ^{R1}	pʰri: ^{R3}
he	fear	ghost	(Mr.)	Chue	lost	forest
เขา	กลัว	ผี	(ตา)	เชื้อ	หลง	ป่า

‘He is afraid of (Mr.) Chue gets lost in the forest.’

(Self-experienced story)

6. pʰəj ^{R1}	pʰu:t	mɔŋ ^{R1}	cʰan	wa:	ca	ce:w ^{R1}	tʰɔ: ^{R1}	suən
they	speak	with	I	that	will	go	do	garden
เขา	พูด	กับ	ฉัน	ว่า	จะ	ไป	ทำ	สวน

‘They talk to me that they will go to the garden.’ (General conversation)

6.1.2.2 Subordination

Subordinations usually construct a nucleus with an independent form (an independent clause) and a dependent form (a subordinate clause) which cannot occur by itself. Subordination tends to be marked by the conjunctions (as in section 5.2.1.11.2) /lɛ:j/ ‘then’, /tʰa:/ ‘if’, /pʰɔɽ/ ‘because’ or etc. The subordination conjunctions sometimes are deleted. Subordination may form a juxtaposed sentence or conjunctive sentence.

1. k^he:n^{R1} p^həj^{R1} hiw c^han lə:j t^him^{R1} pləŋ^{R1} ʔit^{R1}
 children it hungry I then cook rice give
 ลูก มัน หิว ฉัน เลย หุง ข้าว ให้

‘Children are hungry, then; I cook for them.’ (Subordination)

2. t^ha: ʔi:n^{R1} wi:t^hi: ni^h^{R1} kə: c^huəj c^han məŋ^{R1} t^hə:t
 if have way where so help I also fp.
 ถ้า มี วิธี ไหน ก็ ช่วย ฉัน ด้วย เถิด

‘If (you) have any other ways, then; please help me.’

(Subordination)

3. məʔ^{R1} ce:w^{R1} wət^{R3} mə:
 mother go see doctor
 แม่ ไป หา หมอ

‘(My) mother goes to see the doctor.’ (Independent clause)

- mə: nət^{R3}
 doctor appoint
 หมอ นัด

‘The doctor made an appointment.’ (Dependent clause)

6.1.2.3 Coordination

Coordination consists of both independent forms manifesting the semantic compounding. They generally are formed by juxtaposition or by conjunction as discussed in 6.2.1.11.

1. kɛ: ca ce:w^{R1} c^hu:n^{R1} rɨ: ʔu:n^{R1} dak^{R1} ce:n^{R1} k^he:c^{R3}
 you will go send or father she come receive
 แก่ จะ ไป ส่ง หรือ พ่อ เขา มา รับ

‘You will send (her) home or her father will come (to take her home).’

(Conversation)

2. c^han ce:w^{R1} wət^{R3} mɛʔ^{R1} tɛ: mɛʔ^{R1} kiʔ^{R1} ʔih^{R1}
 I go meet grandmother but grandmother stay not
 ฉัน ไป หา ยาย แต่ ยาย อยู่ ไม่

‘I go to meet my mother but she does not there.’ (Conversation)

3. luŋ t^hɔ:^{R1} suən || t^hɔm^{R1} kiʔ^{R1} tɔŋ^{R1} k^hilɛ^{R1}
 uncle do garden aunt stay home fp.
 ลุง ทำ สวน ป้า อยู่ บ้าน นี่แหละ

‘My uncle is planting garden and my aunt is staying at home.’

(General conversation)

6.1.3 Peripheral slots

Periphery is an element functioning as peripheral part. They can be deleted. A sentence periphery may include such things as sentential adverbials, vocatives, and exclamations. These tend to be a single word. Time and location settings are also found in Chong language as a sentence periphery. In a one-clause sentence, there is no contrast between clause and sentence periphery.

6.1.3.1 Vocatives

Vocatives refer to a personal name or kinship term expressed before or after the sentence. They occur independently before or after a sentence. They are used for starting the conversation or addressing a person. Semantically, vocatives

function at the paragraph-level, but are often manifested at the sentence level. Sometimes it co-occurs with an exclamation.

1. lun ra:n ce:w^{R1} nih^{R1} siə
 uncle Ran go where Sue
 ลุง ราว ไป ไหน เสือ

‘Where does Uncle Ran goes, Sue?’ (General conversation)

2. ɔw^{R1} na:j^{R3} nit^ha:n sak mu:j^{R4} riəŋ^{R1} si
 grandfather tell folktale just one class. fp.
 ตา เล่า นิทาน สัก หนึ่ง เรื่อง ดี

‘Grandfather, could you tell a folktale (for me)?’

(General conversation)

3. k^hiŋ^{R1} kəpaw ɔit^{R1} mɔŋ^{R1} fon me:^{R3} ca pə:k^{R1} t^ha:k^{R3}
 hold bag give also Fon mother will open water
 ถือ กระเป๋า ให้ ด้วย ฟน แม่ จะ เปิด น้ำ

‘Hold bag, Fon. I (mother) will turn the water on.’

(General conversation)

4. kɛ: ɔəj wən^{R3} ɔan^{R1} cəɔ^{R1} si:^{R1} coŋɔa:ŋ lɛ
 you excl. today meet snake King cobra fp.
 แก เอ๊ย วันนี้ เจอะ งู จิงอาน แหะละ

‘You, (I) met a King cobra today.’

(Self-experienced story)

5. p^hoʔ^{R1} kəpih^{R1} p^hu:^{R1}

dream what you

ฝัน อะไร มีง

‘What did you dream?’

(Folktale)

6.1.3.2 Exclamation

Exclamations are an initial particle expressing the mood, speaker’s feeling, and attitudes. They usually occur at the initial position of a sentence.

1. ʔaw ce:n^{R1} jaŋʔan^{R1} la

excl. come how fp.

อ้าว มา ยังไง ล่ะ

(*Surprise*) ‘Eh! How did you come?’

2. ʔo:j kwa:ca cak^{R1} ʔi:n^{R1} sa:

excl. until shoot can together

โอย กว่าจะ ยิง ได้ นะ

(*Expressing tiredness*) ‘Ouch! It is the time we can shoot it.’

3. ʔə: ma:j^{R2} jaŋʔan^{R1} lə:j

excl. do not like that fp.

เออ อย่า อย่างนั้น เลย

(*Agreement*) ‘Yes! Do not (do) like that.

4. mɛ: c^han kam laŋ p^hoʔ^{R1} di: di:

excl. I going to dream good good

แหม ฉัน กำลัง ฝัน ดี ดี

(*Displeasing*) ‘Ah! I am having a good dream.

6.1.3.3 Adverbials

Adverbials may be a word, phrase, or clause occurring in various positions. The introductory adverbial is frequently found. When they precede the sentence (Introductory adverbial), they often use for starting a story or an explanation. Some adverbials may occur after the sentence.

1. p^hɔ:^{R1} p^ha:^{R3} p^ha:^{R3} kɔ:^{R3} pə:t witt^həju^{R3} ɲɛ:^{R3}
when morning morning then open radio listen
 พอ เช้า เช้า ก็ เปิด วิทยุ ฟัง

‘In the morning, (He) turns on the radio (for the today’s news).’

(Introductory adverbial)

2. k^hla?^{R1} p^həj^{R1} ʔo:^{R1} t^hoŋ^{R3} p^həj^{R1} ce:w^{R1} pat^{R1}
so it take rabbit it go leave
 ที่นี้ มัน เอา กระต่าย มัน ไป ทิ้ง

‘So, it takes the rabbit out (to another place).’ (Introductory adverbial)

3. t^hi?^{R1} kɔ:^{R3} c^hɔ:^{R4}suk^{R1} kɔ:^{R3} ce:w^{R1} wət^{R3} ta:t^he:n
so then villagers then go seek sham monk
 ที่นี้ ก็ ชาวบ้าน ก็ ไป หา ตาเถน

‘Then, the villagers go to meet the sham monk.’

(Introductory adverbial)

4. ʔanlɔ:^{R1} suk^{R1} wa:j^{R3} kət^hɔ:^{R3} c^hɔ:^{R4} c^hɔ:^{R4}
this is village Ta-Khian Thong field people Chong
 นี่ละ หมู่บ้านทุ่งตะเคียนทอง คน ของ

t ^h a:	ʔi:n ^{R1}	ka:n ^{R1}	plu:k ^{R1}	ri:	buətna:k
if	have	wedding ceremony	or	ordination	
ถ้า	มี	งานแต่งงาน	หรือ	บวชนาค	

‘This! If Chong people in Ta-Khian Thong field village will arrange a wedding ceremony or ordination ceremony.’
(Introductory adverbial)

5. ba:ŋʔa:w ^{R1}	hɛ:ŋ ^{R1}	t ^h am	ra:j ^{R3}	nak ^{R1}
somedays	we	do	ten	class.
บางวัน	เรา	ทำ	สิบ	คน

‘Somedays, we do (the rice field) only ten people.’

(Introductory adverbial)

6. mu: ^{R1}	c ^h ɔ:ŋ ^{R1}	napt ^h i:	jaŋnan	ɛ	pen	lak
group	Chong people	respect	like that	fp.	be	principally
พวก	ของ	นับถือ	อย่างนั้น	แหละ	เป็น	หลัก

‘Chong people principally respect like that (Sannipha).’ (Adverbial)

The comparative markers /mɪən/ ‘same’ or /jaŋ/ ‘like’ function as an adverbial of sentence.

7. p ^h əj ^{R1}	ce:n ^{R1}	mɪən	mɛ:w	ni:lɛ
it	walk	same	cat	fp.
มัน	เดินมา	เหมือน	แมว	นี่แหละ

‘It walks like a cat.’

(Self-experienced story)

8. p^həj^{R1} pu:t^{R1} miən t^ha:k^{R3} tɔ:
 it rotten like water nitta tree
 มัน บุค เหมือน น้ำ สะตอ

‘It is rotten like the water from Nitta tree.’ (General conversation)

9. ne:w^{R3} ne:w^{R3} tɔŋ c^ha:^{R1} jaŋ c^hi:m^{R4}kacip
 child child must eat like Long-tailed Tailorbird
 เด็ก เด็ก ต้อง กิน อย่าง นกกระเจี๊ยบ

‘Children should eat like a Long-tailed Tailorbird.’ (Song)

10. t^hoŋ^{R3} p^həj^{R1} t^hɔ:^{R1} t^ha: jaŋkap wa:j^{R3}
 rabbit it make act like tiger
 กระต่าย มัน ทำ ทำ อย่างกับ เสือ

‘A rabbit acts like a tiger.’ (Folktale)

6.1.3.4 Time and location setting

Time and location or circumstantial setting are also found as a sentence periphery. In a one-clause sentence, there is no contrast between clause and sentence periphery. Time and Location setting may precede or follow the clause or sentence nucleus.

1. dak^{R1} ʔi:n^{R1} wa:j^{R3}su:c^{R2} ce:w^{R1} wən^{R3} rɛ:k^{R3}
 he get bear go day first
 เขา ได้ หมี ไป วัน แรก

p ^h ɔː ^{R1}	wən ^{R3}	tʰiːsɔːŋ	dak ^{R1}	ce:w ^{R1}	wic ^{R1}
when	day	second	he	go	again
พอ	วัน	ที่สอง	เขา	ไป	อีก

‘The first day he went (to the forest) he got a bear, in the second day he goes there again.’
(Time of each clause in sentence)

2. samaj tɔːj ^{R2}	cʰi:wit	ja:j	lamba:k	na
former times	life	grandmother	difficult	fp.
สมัยก่อน	ชีวิต	ยาย	ลำบาก	นะ

tɔŋ	liəŋ	kʰe:n ^{R1}	nuj ^{R1}	nak ^{R1}
must	bring up	children	seven	class.
ต้อง	เลี้ยง	ลูก	เจ็ด	คน

‘In the past, my life is too difficult. I have to look after seven children.’
(Time of both clauses in sentence)

3. ne:w ^{R3}	ne:w ^{R3}	kij ^{R1}	kʰa:ŋ	tɔŋ ^{R1}	cʰɔː ^{R1}	kʰi ^{R1}	kwɔː	kij ^{R1}	mɔŋ ^{R1}
child	child	stay	beside	home	dog	that	also	stay	also
เด็ก	เด็ก	อยู่	ข้าง	บ้าน	หมา	นั่น	ก็	อยู่	ด้วย

‘The children are beside home and a dog is also there.’

(Location of both clauses in sentence)

4. p ^h ɔː ^{R1}	ʔu:n ^{R1}	ce:n ^{R1}	ʔan ^{R1}
when	father	come	here
เมื่อ	พ่อ	มา	นี้

c^hɔ:^{R1} kɔ: co:k^{R1} ce:w^{R1} pat^hɛ:w^{R3}

dog then run go other place

หมา ก็ วิ่ง ไป ที่อื่น

‘When my father comes, then that dog runs away.’

(Location of each clause in sentence)

5. praʔo:^{R1} c^han t^hɔ:^{R1} nom^{R1} ce:w^{R1} wət^{R3}

yesterday I do Thai rice noodle go temple

เมื่อวาน ฉัน ทำ ขนมจีน ไป วัด

cəʔ^{R1} p^haj khɨ^{R1} mɔŋ^{R1}

meet Phai that also

เจอ ไพ่ นั้น ด้วย

‘Yesterday, I made some Thai rice noodle to the temple and I also met Phai there.’

(Location and Time of all clauses in sentence)

6.2 Semantic elements

The semantic components in sentences are generally classed under the nuclear sentence types (expressing a sentential relationship) and sentence modality types (expressing a pragmatic relationship). Most linkers conjoining the clauses are Thai words.

6.2.1 Nuclear sentence types

According to a sentential relationship, the nuclear sentence types are classified into twelve types including one-action, additive (coordinative), conditional, contrastive, alternative, correlative, purposeful, sequential, covarying, equivalent, cause-result, and deductive sentences.

6.2.1.1 One-action sentence

The one-action sentence manifests a simple form with one action or state. It has an own grammatical independence which is not dependent on it or another clause.

1. dak^{R1} kamlan tat ja:ŋ
 he going to cut rubber tree
 เขา กำลัง ตัด ยาง

‘He is going to cut the rubber tree.’ (Self-experienced story)

2. c^hɔ:^{R1} tap^{R1} ti:^{R1}
 dog bite hand
 หมา กัด มือ

‘A dog bites my hand.’ (General conversation)

3. t^hɔm^{R1} ca t^hɔ:^{R1} nomcuk^{R1}
 aunt will do Thai rice noodle
 ป้า จะ ทำ ขนมจีน

‘An aunt will make Thai rice noodle.’ (General conversation)

6.2.1.2 Additive (Coordinative) sentence

The additive (coordinative) sentence usually compounds two or more clauses with the relationship of the parallel actions or events. It normally has a conjunction /ɛ:wkwɔ:/ ‘and then’ between the clauses or maybe in the juxtaposed form. The subject of sentence is shared for two clauses and the predications are separable in sentence. The conjunction /mɔŋ^{R1}/ ‘also, too’ expressing the relationship of each clause may place after the second clause.

$$\text{Sent}_{\text{add}} = \text{Statement}_1 - \text{Statement}_2$$

1. dak^{R1} kw: ʔi:n^{R1} to:t^{R1} c^hok^{R3} lɛ:wkɔ: ʔi:n^{R1} nomk^ho:n^{R3}
 they also have head pig and have kind of sweets
 เขา ก็ เอา หัว หมู แล้วก็ มี ขนมโค่น

‘(In the ceremony), they have a head’s pig and sweets.’

(Procedural explanation)

2. bo:t^{R1} hu:m^{R1} t^ha:k^{R3} lɛ:wkɔ: ri:^{R3} p^hle:ŋ
 younger sibling bathe water and sing song
 น้อง อาบน้ำ น้ำ แล้วก็ ร้อง เพลง

‘My brother bathes and also sings a song.’ (General conversation)

3. bɛ:p tɔŋ^{R1} kw: penhuəŋ
 excl. home also concerned
 แบบ (ทาง)บ้าน ก็ เป็นห่วง

- ∅ maʔ^{R1} pro:vj pro:vj moŋ^{R1}
 (and) rain drizzle drizzle also
 (และ) ฝน ปรอย ปรอย ด้วย

‘It seems that (the people) at home concerns about (him); (and) it is raining.’

(Self-experienced story)

4. ʔu:n^{R1} ce:w^{R1} diŋ^{R1} no:vj^{R3} ∅ c^han ce:w^{R1} riən
 father go on mountain (but) I go study
 พ่อ ไป บนภูเขา (แต่) ฉัน ไป เรียน

‘My father goes to mountain (but) I go to school.’

(General conversation)

6.2.1.3 Conditional sentence

A conditional sentence claims to the conditional circumstance (causative) and its consequence (result) which is linked by a conjunction /t^ha:/ ‘if’ or sometimes deleted as a juxtaposed form in Example 4 and 5. Each item in conditional sentence may be interchangeably.

Sent_{con} = Condition – Consequence

In the conditional sentence, its consequence usually has a preverbal modal /tɔŋ/ ‘must’ express the semantic relationship. Sometimes, a conjunction /t^ha:/ ‘if’ can be omitted as in Example 4.

1. t^ha: p^həj^{R1} klap tɔŋ^{R1} c^han ce:w^{R1} mɔŋ^{R1}
 if it return home I go also
 ถ้า มัน กลับ บ้าน ฉัน ไป ด้วย

‘If he goes home, I will go with him.’ (General conversation)

2. c^han ca ce:w^{R1} mɔŋ^{R1} me:^{R3}
 I will go with mother
 ฉัน จะ ไป กับ แม่

- t^ha: c^hu:^{R1} ce:w^{R1} ʔih^{R1}
 if grandchild go not
 ถ้า หลาน ไป ไม่

‘I will go with my mother if my grandchild will not go.’

(General conversation)

3. t^ha: wa:ŋ^{R2} wət^{R1} me:w^{R4}

if want search fish

ถ้า อยาก หา ปลา

tɔŋ ce:w^{R1} wət^{R1} ta:m k^hlɔ:ŋ

must go search along canal

ต้อง ไป หา ตาม คลอง

‘If (you) want to fish, you must go to find along the canal.’ (Song)

4. ø mih^{R1} t^ha:j p^hit kɔ: le:ŋ^{R3} t^ha:k^{R3} ce:w^{R1}

(if) anybody guess wrong then play water go

(ถ้า) ใคร ทาย ผิด ก็ เล่น น้ำ ไป

‘(If) anybody guesses wrongly, they must drink the water.’

ø mih^{R1} ta:j t^hɔ:n^{R3} kɔ: le:ŋ^{R1} c^hu:c^{R1} ce:w^{R1}

(if) anybody guess right then play flesh go

(ถ้า) ใคร ทาย ถูก ก็ เล่น เนื้อ ไป

‘(If) they guess it is right, you must eat the flesh.’ (Folktale)

6.2.1.4 Contrastive sentence

Two sentences may present their contents in contrast conjoining by a contrastive conjunction /tɛ:/ ‘but’ and the juxtaposed form is normally found. An absence of contrastive conjunction may be presumed the contrastive marker by instead of a preverbal conjunction /kɔ:/ ‘then’ as in the example 5.

Sent_{con} = State – Contrast State

1. p^ha:j^{R2} c^hɔ:^{R1} kɔ: klap t^hɨŋ tɔŋ^{R1} hɛ:j^{R1}
 two dog also return to home already
 สอง ตัว ก็ กลับ ถึง บ้าน แล้ว

te: ta: c^hɛə k^hi^{R1} jaŋ klap ʔih^{R1} do:^{R1}
 but Mr.Chue who yet return not yet
 แต่ ตาเชื้อ นี่ ยัง กลับ ไม่ ยัง

‘Two dogs already returned home but Mr.Chue has not backed yet.’

(Self-experienced story)

2. t^hɔm^{R1} dak^{R1} ce:n^{R1} wət^{R3} me:^{R3}
 ป้า เขา มา หา แม่
 aunt she come meet mother

te: cəʔ ʔih^{R1} jɔʔ^{R1}
 but meet not fp.
 แต่ เจอะ ไม่ หรอก

‘Aunt comes to see my mother but her not meet.’

(General conversation)

3. ta: buə kɔ: cak^{R1} tɔ:j^{R2}
 Mr. Bua then shoot before
 ตาบัว ก็ ยิง ก่อน

Ø p^hlɔːŋ^{R1} ʔɔːk ʔih^{R1} jɔʔ^{R1}

(but) gun exit not fp.

(แต่) ปืน ออก ไม่ หนี

‘Mr.Bua shoots the gun but the bullet does not explode.’

(Self-experienced story)

4. kɛː k^həj pen pi^h^{R1} ʔih^{R1} jɔʔ^{R1}

he ever be what not fp.

แก เคย เป็น อะไร ไม่ หนี

tɛːwaː kɛː k^huj pen mɔː rəj^{R3} kɛŋ^{R1}

but he talk be fortune teller expert

แต่ว่า แก คอย เป็น หมอคู่ เก่ง

‘He is never been a fortuneteller but he talks big he is expert fortuneteller.’

(Folktale)

5. haːŋ diŋ^{R1} na^{R1} cak^{R1}

upper shooting stand should shoot

หึ่งบน น่าจะ ยิง

kɔː tɔːŋ^{R2} haːŋ taː^{R1} cak^{R1} sɔːn saː^{R1}

but afraid lower shooting stand shoot overlap same time

ก็ กลัว หึ่งล่าง ยิง ซ้อน กัน

‘(The people on) upper shooting stand are going to shoot but (they) are afraid of the gun will shoot overlapping with the lower shooting stand.’

(Self-experienced story)

6.2.1.5 Alternative sentence

The alternative conjunction between two clauses or more manifest the alternation of two actions or states in a given situation, some may give an alternate object as in Example 3. The conjunction /rɨ:/ ‘or’ often occurs in the first clause and the second clause of a multiple clause but may be deleted in the last clause. The juxtaposed form frequently occurs in Chong texts.

$$\text{Sent}_{\text{alt}} = \text{Alternative}_1 - \text{Alternative}_2^n$$

1. kɛ: ca paj rɨ: ca ki:j^{R1} tɔŋ^{R1} ja:j
 you will go or will stay home grandmother
 แก่ จะ ไป หรือ จะ อยู่ บ้าน ยาย

‘Will you go (with me) or stay at your grandmother’s home?’

(General conversation)

2. si:^{R1} to:k^{R1} Ø wa:j^{R3} tap^{R1} rɔ:k man
 snake peck (or) tiger bite fp.
 งู ผก (หรือ) เสือ กัด หรอกมั่ง

‘A snake might peck or a tiger might bite (him).’ (Self-experienced story)

3. tit me:w^{R4} Ø tit kamlɔ:ŋ^{R2} c^hap^{R1} saj k^hɔŋ klap tɔŋ^{R1}
 get fish (or) get eel catch put creel return home
 ดิด ปลา (หรือ) ดิด ปลาไหล จับ ใส่ ข้อง กลับ บ้าน

‘(If we) get the fishes or the eels, we put them in the creel back home.’

(Song)

4. kɛ:	ca	klam ^{R1}	nomcuk ^{R1}
you	will	soak	Thai rice noodle
แก	จะ	แช่	ขนมจีน

ri:	ca	t ^h im ^{R3}	plɔŋ ^{R1}
or	will	cook	rice
หรือ	จะ	หุง	ข้าว

‘Will you need to soak rice for making Thai rice noodle or cooking rice?’
(General conversation)

6.2.1.6 Correlative sentence

The correlative sentence consists of two or more clauses manifesting the correlate action or state of each clause. The semantic relationship of correlative sentences are linked by the conjunction /kɔ:/, /kɔ:lɔ:j /, /lɔ:j/ ‘so, then’ before the correlative clause.

Sent_{cor} = Event Grounds – Correlative Event

1. c ^h i:m ^{R2}	ku:k ^{R1}	k ^h ah ^{R1}	kəna:j ^{R1}	k ^h i ^{R1}	t ^h uk	de:w ^{R1}	de:w ^{R1}
owl	know	elephant	this	worried	really	really	
นกฮูก	รู้	ช้าง	นี้	ทุกข์	จริง	จริง	

c ^h i:m ^{R2}	ku:k ^{R1}	kɔ:lɔ:j	k ^h it	ca	c ^h uəj
owl	then	think	will	help	
นกฮูก	ก็เลย	คิด	จะ	ช่วย	

‘An owl knows that an elephant is really worried. He then thinks to help an elephant.’
(Folktale)

2. tʰiːan^{R1} siː^{R1} pʰəj^{R1} kɔː ceːn^{R1} wic^{R1}
 now snake it then come again
 ที่นี้ งู มัน ก็ มา อีก

ləːj tʰaŋ^{R3} siː^{R1} jok toːt^{R1} kʰaːŋ pleː
 then see snake raise head beside hammock
 เลย เห็น งู ยก หัว ข้าง เปล

‘Today, the snake comes again. I see it beside my hammock.’

(Self-experienced story)

3. hɛːŋ^{R1} jaŋ rɔː nam tok
 we still wait waterfall
 เรา ยัง รอ น้ำตก

kɔː ceːn^{R1} saː^{R1} wic^{R1}
 then come together more
 ก็ มา กัน อีก

‘We are still waiting at the waterfall, so they will come more.’

(Self-experienced story)

4. cʰiːm^{R2} kuːk^{R1} kɔː lak^{R3} cʰiːm^{R2} kuːk^{R1} kɔː pʰeːm^{R2}
 owl then fall owl then angry
 นกฮูก ก็ ตก นกฮูก ก็ โกรธ

‘(An elephant makes) an owl falls from the tree, so an owl is angry the elephant.’
 (Folktale)

6.2.1.7 Purposeful sentence

A purposeful sentence is characterized by a purposeful sequence of actions. The Purpose clause is generally increasing of the situation in the Cause clause. Elliptical Purposeful sentences often have the same form as Conditional sentences.

Sent_{pur} = Previous Action (Cause)–Expected State (Purpose)

1. ɤə: wət^{R3} mə: buəŋsuəŋ

Yes! find a main performer of sacred offering ceremony

เออ! หา หมอบวงสรวง

plu:k^{R1} sa:nt^{hi}əmta: t^{hə}

build up temporarily shrine fp.

ปลูก ศาลเทียมตา เกอะ

‘Yes! Find the main performer to make a sacred offering for building up a temporarily shrine.’
(Self-experienced story)

2. p^hu: jaj cak^{R1} p^hlə:ŋ^{R1} k^he:w^{R2} mu:c^{R2} c^hiə nɪlɛ

village headman shoot gun call ghost Chue fp.

ผู้ใหญ่ ยิง ปืน เรียก ผี เชื้อ นีแหละ

‘The village headman shoots the gun to call in Mr.Chue.’

(Self-experienced story)

It should be noted that the word /ɤi:n^{R1}/ ‘get’, /ɤit^{R1}/ ‘give’ or /ɤɔ:n^{R1}/ ‘keep’ can be implied to the meaning of ‘in order to’ in a purposeful sentence.

3. dak^{R1} ce:n^{R1} plu:k^{R1} ʔit^{R1} me:^{R3} ʔu:n^{R1}
 they come marry give mother father
 เขา มา แต่งงาน ให้ แม่ พ่อ

‘They get married so that their parents are proud in them.’

(Procedural explanation)

4. roŋ dak^{R1} tʰɔ:^{R1} ka:n^{R1} nak ca ʔi:n^{R1} ruəj
 Rong he do work hard will get rich
 รง เขา ทำงานหนัก จะ ได้ รวย

‘Rong works hard so that he will be rich in the future.’

(General conversation)

5. tʰom^{R1} klam^{R1} nom^{R1} ʔɔ:n^{R1} ka:n^{R1} wic^{R1} pʰa:j^{R2} lɛ:ŋ^{R1}
 aunt soak Thai rice noodle keep work more two class.
 ป้า แช่ ขนมหุ้นไว้ งาน อีก สอง วัน

‘My aunt soaks the rice (Thai rice noodle) for the ceremony in the next two days.’

(General conversation)

6.2.1.8 Sequential sentence

Sentences of this type have solely temporal or spatial linkage, without logical or causative relationships. Each clause can be ordered with or without a conjunction.

$$\text{Sent}_{\text{seq}} = \text{Prior Action} - \text{Subsequent Action}^n$$

That is, a Prior Action can add one or more Subsequent Action. Each item is filled by a clause plus a sentence conjunction.

The sequential sentence expresses the continuities of action and the subsequent results. It normally uses the conjunction /kɔ:/ and /lɛ:wkɔ:/ ‘then’

or /le/ 'and'. It sometimes is indicated the complete action by a word /set^{R1}/ or /sat^{R1}/ 'finish'

1. p^hɔ:^{R1} si:^{R1} ce:w^{R1} pat^hɛ:w^{R3} c^han kɔ:^{R1} klap tɔŋ^{R1} le:j
 when snake go other place I then return home fp.
 พอ งู ไป ที่อื่น ฉัน ก็ กลับ บ้าน เลย

'When the snake goes away; then, I suddenly return to home.'

(General conversation)

2. ʔu:^{R1} hɔp^{R1} plɔŋ^{R1} lɛ:wkwɔ:^{R1} ce:w^{R1} t^hɔ:^{R1} suən
 father eat rice then go do garden
 พ่อ กิน ข้าว แล้วก็ ไป ทำ สวน

'After the father ate, he goes to the garden.' (General conversation)

3. k^hrup sɛt^{R1} man kɔ:^{R1} jo:n k^ha:m k^hlɔ:^{R4}
 grab finish it then throw across log
 กรูบ เสร็จ มัน ก็ โยน ข้าม ขอนไม้

'After it grabbed him, it throws his body across the log.'

(Self-experienced story)

4. ho: p^hɛ:w^{R2} lɛ:ŋ^{R1} sat^{R1}
 call out three times finish
 โห่ สาม ครั้ง เสร็จ
 p^hɔ:k^{R1} kɔ:^{R1} k^hla:^{R3} pɔk^{R1} lə:j
 squirrel then cry onom. fp.
 กระรอก ก็ ร้อง ป๊อก เลย

'At the third times, the squirrel calls out.' (Self-experienced story)

The juxtaposed form is commonly found in this language. The following clauses contain a temporal relationship of actions or events.

5. ca:t^{R2} lak^{R3} miŋ^{R1} || p^hle:w^{R1} wa:p
 knife fall Onom. fire flash
 มีด ตก มิ้ง ไฟ วาบ

‘When the knife hits to a rock, a fire flashes.’ (Folktale)

6. po:t^{R1} se:^{R1} hæ:j^{R1} || nam si:^{R1} ce:n t^hiŋ tɔŋ^{R1}
 cut rattan already lead snake come to home
 ตัด หวาย แล้ว พา งู มา ถึง บ้าน

‘After he cut the rattan in the forest, he leads a snake to his home.’

(Folktale)

7. p^həj^{R1} ce:w^{R1} riəj riəj||
 it go continuously continuously
 มัน ไปเรื่อย เรื่อย

- cəʔ^{R1} dak^{R1} wic^{R1} p^ha:j^{R2} nak^{R1}
 meet he more two class.
 เจอ เขา อีก สอง คน

‘It keeps walking until it meets more two people.’ (Folktale)

An adverb of time can occur to indicate the temporal sequence.

- | | | | |
|----------------------|-------------------|-----------|--------------------|
| 8. dak ^{R1} | wət ^{R3} | ja:j tɛ:n | tɔ:j ^{R2} |
| they | meet | Ms.Tan | before |
| เขา | พบ | นายแทน | ก่อน |

'They go to meet Ms.Tan.' (Self-experienced story)

9. me:^{R3} ce:w^{R1} mu:j^{R4} p^hak kɛ: kɔ: ce:n^{R1}
 mother go one moment you then come
 แม่ ไป หนึ่ง พัก แยก ก็ มา

'The mother just went out, and then you come.' (General conversation)

In some cases, the Prior Event may be placed after the Subsequent Event. The Subsequent Event is indicated by the word /hə:ʃ/ 'already', and /tɔ:ʃ/ 'before' or an adverb of time as in Example 11 are indicated the Prior Event.

10. c^han t^hiw^{R3} ca:k can hə:j^{R1}
 I buy from Chanthaburi already
 ฉัน ซื้อ จาก จันทบุรี (ตัวเมือง) แล้ว

- | | | | | | |
|--------------------|------|--------------------|--------------------|-------|-----|
| ʔə:j ^{R2} | ʔə:n | ʔo:c ^{R1} | ce:n ^{R1} | fa:k | na |
| before | Aorn | take | come | leave | fp. |
| ก่อน | อร | เอา | มา | ฝาก | นะ |

‘Before Aorn gives me the clothes, I have already bought it from Chanthaburi’
(General conversation)

11. p^həj^{R1} co:k^{R1} klap tɔŋ^{R1} tɔ:n me:^{R3} k^he:w^{R1}
 he run return home when mother call
 มัน วิ่ง กลับ บ้าน ตอน แม่ เรียก

‘He runs rapidly to home when his mother calls him.’

(General conversation)

6.2.1.9 Covarying sentence

The Covarying sentence contains two events describing the intensities of actions vary together. Both clauses are related in relationship linked by a conjunction pair /jiŋ_jiŋ/ ‘the more_the more’. It is noticed that this pattern likes Thai, so it may a Thai loan word.

Sent_{cov} = Free Variable – Conditioned Variable

The Free Variable and Conditioned Variable are filled by a clause. If both clauses have the same subject, it is only mentioned in the first clause. The subject may be deleted in both clauses, if it is obviously understood.

1. me:^{R3} dak^{R1} jiŋ c^hit^{R1} jiŋ maʔ^{R1}
 mother she more old more beautiful
 แม่ เขา ยิ่ง แก่ ยิ่ง สวย

‘The more my mother is older, the more she is beautiful.’

(General conversation)

2. ʔe: jiŋ dik jiŋ maʔ^{R1}
 Umm! more night more rain
 เออ ยิ่ง ดึก ยิ่ง ฝนตก

‘Umm! The more it is late night, the more it rains.’

(Self-experienced story)

3. mɛh jɪŋ ɲe:t^{R2} jɪŋ ɲe:t^{R2} rɪəj nə
 Oh! more night more dark keep on fp.
 แหม ยิ่ง คึก ยิ่ง มืด เรื่อย เนอะ

‘Oh! The more it is late night, the more it is dark.’

(Self-experienced story)

6.2.1.10 Equivalent sentence

Two or more clauses of equivalent sentence expand a description of one action or state. The equivalent adds the specific detail to the theme. The clause varies from strict or loose paraphrase sentence.

Sent_{equ} = Action – Restatement

The equivalent is formed by a juxtaposed sentence, there is no overt marker in this sentence type. They may share the subject or object in both clauses. The subject of the second clause may be omitted when it is obviously understood.

1. mu: liŋ^{R1} k^hon dak^{R1} cəʔ^{R1} ʔih^{R1}
 group elder sibling search for them meet not
 พวก พี่ ค้น พวกเขา เจอะ ไม่
- ta:m dak^{R1} t^han ʔih^{R1}
 follow them in time not
 ตาม เขา ทัน ไม่

‘The older siblings cannot find them. They cannot follow the steps.’

(Folktale)

2. læw ce:w^{R1} pə:k^{R1} tʰa:k^{R3} wiəŋ tʰa:k^{R3} nəw:ŋ^{R3}

Laew go open water sprinkle water mountain

แล้ว ไป เปิด น้ำ เหยียง น้ำ ภูเขา

‘Laew goes to turn the water on and to sprinkle the fruit garden on mountain.’
(General conversation)

3. liŋ^{R1} cʰut^{R1} ʔə:ŋ^{R1} cʰut^{R1} bo:t^{R1} ʔə:ŋ

elder sibling pull keep pull younger sibling keep

พี่ ดึง ไว้ ดึง น้อง ไว้

‘The elder siblings pull their sister’s hand(s)’ (Self-experienced story)

4. mu:c^{R2} ta: je: ce:n^{R1} tʰiw^{R3}

ghost Mr.Ye come buy

ผี ตาย มา ซื้อ

tʰiw^{R3} ra: kʰa: pʰe:w^{R2} pʰan ba:t

buy cost three thousand baht

ซื้อ ราคา สาม พัน บาท

‘Mr.Ye buys it three thousand Baht.’ (Self-experienced story)

5. na:j tɔŋ^{R1} ki:j^{R1} ʔih^{R1} cʰəw:ŋ^{R14} tak^{R1} ki:j^{R1} ʔih^{R1}

head of family stay not person big stay not

นายบ้าน อยู่ ไม่ คน โต อยู่ ไม่

‘The head family does not stay at home, there is no adult stays there.’
(Self-experienced story)

6.2.1.11 Cause – Result sentence

The causative and resultant events are referred to in this sentence type. In Chong language, the conjunction /p^hɾɔʔ/ ‘because’ is normally used before the first clause indicating the effect or the reason. The results of the first clause are expressed in the second clause. The cause - result sentence normally does not have a conjunction in natural speech. The word /lə:j/ ‘so’ may occur to indicate the result or subsequent events in the second clause.

Sent_{cau-res} = Cause/Reason - Result

1. p ^h ɾɔʔ	k ^h e:n ^{R1}	c ^h an	cap k ^h ət ^{R3}
because	children	I	have a fever
เพราะ	ลูก	ฉัน	จับไข้

lə:j	ce:w ^{R1}	roŋ rien	ʔih ^{R1}
so	go	school	not
เลย	ไป	โรงเรียน	ไม่

‘Because my child has a fever, he cannot go to school.

(General conversation)

2. p ^h ɾɔʔ	bo:t ^{R1}	ce:w ^{R1}	moŋ ^{R1}	me: ^{R3}
because	younger sibling	go	with	mother
เพราะ	น้อง	ไป	กับ	แม่
c ^h an	lə:j	ki:j ^{R1}	tɔŋ ^{R1}	
I	so	stay	home	
ฉัน	เลย	อยู่	บ้าน	

‘Because my younger sibling will go with my mother, so I stay at home.’

(General conversation)

The juxtaposition is commonly found the Cause-Result sentence type of Chong language. In this case, the resultant clause sometimes is placed as the first clause as in Example 5.

3. cən^{R1} cat po:t^{R1} se:^{R1} liəŋ kʰe:n^{R1} nuj^{R3} nak^{R1}
 poor very cut rattan bring up children seven class.
 จน อด ตัด หวาย เลี้ยง ลูก เจ็ด คน

‘He has to cut the rattan for earning his seven daughters because they are very poor.’
 (Folktale)

4. cʰo:p^{R1} tʰoŋ^{R3} tʰi:p ta:k^{R2} kʰo:^{R1}
 feet rabbit shove tongue crocodile
 เท้า กระต่าย ถีบ ลิ้น จระเข้

- ta:k^{R2} kʰo:^{R1} lə:j tʰak^{R1}
 tongue crocodile so torn
 ลิ้น จระเข้ เลย ขาด

‘Because a rabbit shoves the crocodile’s tongue away, so the crocodile’s tongue tears.’
 (Folktale)

5. pʰu:jaj cak^{R1} pʰlə:ŋ^{R1} kʰe:w^{R2} mu:c^{R2} cʰiə nile
 village headman shoot gun call ghost Chue fp.
 ผู้ใหญ่ ยิง ปืน เรียก ผี เชื้อ นีเหาะ

tɔːŋ ^{R2}	lɔŋ ^{R1}	p ^h riː ^{R3}
fear	lost	forest
กลัว	หลง	ป่า

‘The village headman frequently shoots the gun to call in (Mr.) Chue because he is afraid he will get lost in the forest. (Self-experienced story)

The word /tɔŋ/ ‘must’ may use for indicating the necessity which is an effect of the action in the first clause.

6. baːŋ ʔaːw ^{R1}	hɔp ^{R1}	plɔŋ ^{R1}	kwː	ʔih ^{R1}	p ^h aː ^{R1}
someday	eat	cooked rice	then	not	full (eating)
บางวัน	กิน	ข้าว	ก็	ไม่	อิ่ม

tɔŋ	wət ^{R3}	laːŋ ^{R2}	wət ^{R3}	naː ^{R3}
must	find	a kind of cassava	find	wild yam
ต้อง	หา	มัน	หา	กลอย

‘Someday we do not have enough food, we must find more cassavas and wild yam to eat. (Song)

6.2.1.12 Deductive sentence

The deductive sentence is composed of a General Grounds, a Specific Grounds and Conclusion. Each is filled by a clause in juxtaposed form.

Sent_{ded} = General Grounds–Specific Grounds–Conclusion

1. neːw ^{R3}	neːw ^{R3}	ʔiːn ^{R1}	riən	c ^h ɔːŋ ^{R4}	caːk	ronriən
children	children	get	study	Chong	from	school
เด็ก	เด็ก	ได้	เรียน	ภาษาของ	จาก	โรงเรียน

hɛ:ŋ ^{R1}	kw:	p ^h u:t	c ^h ɔ:ŋ ^{R4}	
we		also	speak	Chong
เรา		ก็	พูด	ภาษาของ

p ^h əj ^{R1}	na:	p ^h u:t	c ^h ɔ:ŋ ^{R4}	ʔi:n ^{R1}	nə
it	should	speak	Chong	can	fp.
มัน	น่าจะ	พูด	ภาษาของ	ได้	เนอะ

‘The children study Chong language from school. We also speak Chong to them. They might be able to speak Chong. (General conversation)

2. ʔə:	ma:j ^{R2}	ce:w ^{R1}	lə:j man	hɛ:ŋ ^{R1}
Umm	do not	go	fp.	we
เออ	อย่า	ไป	เลยมั้ง	เรา

diəw	ca	cəʔ ^{R1}	p ^h əj ^{R1}	hɛ:ŋ ^{R1}	ca	lamba:k	na
awhile	will	meet	it	we	will	difficult	fp.
เดี๋ยว	จะ	เจอ	มัน	เรา	จะ	ลำบาก	นะ

‘Umm! We will not follow them. If we met them, we will have difficulties.’ (Self-experienced story)

6.2.2 Sentence Modalities

Sentence modalities (or sentence pragmatics) include the sentence illocutions and psychological moods.

6.2.2.1 Sentence illocutions

The sentence illocutions (speech act) give the Speaker-Hearer communication situation. They include three major illocutions – declarative, imperative, and interrogative – and two minor illocutions – social and self-expression. The intonation patterns are manifested in the sentence.

(1) Declarative

A declarative sentence is a statement describing the situation. They may not expect any response or answer. A statement assurance varies from certain to uncertain, regarding the sentential relation as a whole. The declarative sentences attach the intonation pattern with a mid level and slightly fall contour at the end of clause.

- | | | | | | | |
|-------------------------------|--------------------|-----------------------|--------------------|--------------------------|--|--|
| 1. wa:j ^{R3} | k ^h rup | ta: c ^h iə | hakɔ ^{R1} | | | |
| tiger | grab | Mr.Chue | fp. | | | |
| เสือ | กรูบ | ตาเชื้อ | แล้วไง | | | |
| ‘The tiger grabs (Mr.) Chue.’ | | | | (Self-experienced story) | | |

- | | | | | | | |
|------------------------------------|------|----------------------------------|--------------------------|-----|-------|-------|
| 2. p ^h əj ^{R1} | pen | c ^h iɪm ^{R3} | ba: | ba: | buəm | buəm |
| he | be | person | mad | mad | crazy | crazy |
| มัน | เป็น | คน | บ้า | บ้า | บวม | บวม |
| ‘He is mad.’ | | | (Self-experienced story) | | | |

- | | | | | | |
|---------------------------------|--------|---------|----------------------------------|------------------------|---------|
| 3. c ^h an | hiw | kɔ:lə:j | t ^h iɪm ^{R1} | plɔŋ ^{R1} | ni:lɛ |
| I | hungry | then | cook | rice | fp. |
| ฉัน | หิว | ก็เลย | หุง | ข้าว | นี่แหละ |
| ‘I am hungry, and then I cook.’ | | | | (General conversation) | |

(2) Imperative

An imperative sentence is a statement of desired action, whose force may vary from a mild wish to a strong command. The imperative contains a positive imperative and a negative imperative, which is expressed by /ma:j^{R2}/ ‘do

not', with their specific markers in each type. The imperative sentence manifests the intonation with the rising or rising-falling intonation.

Positive imperatives:

-
1. cuh^{R1} ce:n^{R1} ʔan^{R1} si
 down come this fp.
 ลง มา นี่ สิ

'Come down here!' (Folktale)

-
2. t^ha: ʔi:n^{R1} wi:t^hi: ni^h^{R1} kɔ: c^huəj c^han mɔŋ^{R1} t^hə:t
 if have method which then help I also fp.
 ถ้า มี วิธี ไหน ก็ ช่วย ฉัน ด้วย เถิด

'If you know the way to help me, please tell me.' (Folktale)

-
3. ma:j^{R2} t^hi:t^ho:t kro:tp^haj c^han lə:j
 do not angry angry I fp.
 อย่า ถือโทษ โกรธภัย ฉัน เลย

'Do not be angry me, please.' (Folktale)

Negative imperatives:

-
1. $ma:j^{R2}$ $c^ha:$ $k^h\omega:\eta$ puk^{R1} $l\omega:^{R1}$
 do not eat thing rotten fp.
 อย่า กิน ของ เน่า ล่ะ
 'Do not eat the rotten food!' (Folktale)

-
2. $ma:j^{R2}$ kij^{R1} $d\eta^{R1}$ $j\theta:\eta^{R1}$
 do not stay on high
 อย่า อยู่ บน (ที่)สูง
 'Do not stay over there!' (Folktale)

-
3. $ma:j^{R2}$ $du:t^h\omega:k$ $\eta i:\eta^{R1}$
 do not look down I
 อย่า ดูถูก ฤ
 'Do not scorn me!' (Folktale)

(3) Interrogative

The interrogative is a statement of expected response marking by the question word that usually place at the final position of clause or sentence. The speaker uses it when they expect the answer's hearer. The interrogative subtypes are divided into yes/no interrogative, content and alternative interrogatives. Each subtype has a distinguished intonation.

Yes/No interrogative are questions ask about the assurance or reality of a statement. The question words place in the final position of sentence and attach with the rise falling or rising intonation at the end of sentence.

-
1. kɛ: ce:w^{R1} tala:t mɔŋ^{R1} me:^{R3} ʔih^{R1} wa
 you go market with mother ques. (or not) fp.
 แกลไป ตลาด กับ แม่ หรือไม่วะ

‘Will you go to the market with your mother?’ (General conversation)

-
2. ʔi:n^{R1} lɔ:ŋ^{R3} ʔih do:^{R1}
 have husband ques. (or not)
 มี พัว หรือยัง

‘Do you have a husband?’ (General conversation)

-
3. kʰo:^{R1} pʰu:^{R1} ra:p^{R3} ʔi:n tɛ^{R1}
 rice you wash ques. (or not)
 ข้าว มึ่ง ล้าง ได้หรือยัง

‘Have you washed the rice?’ (General conversation)

-
4. ʔit^{R1} cʰan cʰuəj mɔŋ^{R1} ʔih da:j^{R1}
 give I help also ques. (or not)
 ให้ ฉัน ช่วย ด้วย ได้ไหม

‘May I help you anything?’ (General conversation)

5. hiw^{R1} $plɔŋ^{R1}$ $hi:t^{R1}$
 hungry cooked rice ques. (or not)
 หิว ข้าว ไหม

‘Are you hungry?’

(General conversation)

Content interrogatives require more detail or information answers that are the missing content from the sentences. The content interrogative forms are various in the position of question word. The question indications are placed both the initial position and final position of sentence. The rising intonation of the sentence types normally comes with the question word occurring in the final sentence.

1. $p^hoʔ^{R1}$ $kəpih^{R1}$ $p^hu:^{R1}$
 dream what you
 ฝัน อะไร มี

‘What did you dream?’

(Folktale)

2. $ʔi:n^{R1}$ c^hiw^{R1} $t^haŋ$
 have how many bucket
 มี กี่ ถัง

‘How many buckets are they?’

(Procedural explanation)

3. ja:m^{R3} tʰɔ:ʔih^{R1}

ร้องไห้ ทำไม

cry why

‘Why do you cry?’

(General conversation)

Alternative interrogatives usually marked by /rɪ:/ ‘or’ like Thai word. They have two or more choices that speaker expects the hearer chooses one of them. The rise-falling intonation of interrogative types shows at the end of sentence. Some interrogative types may define as Yes/No question, which give the same answer (as in Example 3).

1. ce:w^{R1} chʉ:n^{R1} rɪ: rot^{R3} do:jsa:n

go send or car bus

ไป ส่ง หรือ รถ โดยสาร

‘Will you go by bus or they will send you?’ (Conversation)

2. kɛ: ca tʰɔ:^{R1} nom^{R1} rɪ: lukkəp^{hrik}^{R1} ce:w^{R1} wət^{R3}

you will do Thai rice noodle or chili sauce go temple

แถม จะ ทำ ขนมนจีน หรือ น้ำพริก ไป วัด

‘Do you make the Thai rice noodle or the chili sauce for bringing to the temple?’
(General conversation)

3. k ^h u: ^{R1}	ʔan ^{R1}	som	sa: ^{R1}	ko:	ri: taj ^{R1}
couple	this	suit	each other	then	ques. (or not)
คู่	นี้	เหมาะสม	กัน	ก็	หรือไม่
‘This couple is suitable or not?’				(Song)	

(4) Social expression

A social expression shows the establishment, maintenance, or termination of a communication relationship between the interlocutors. It includes greeting, response, welcoming, farewell, etc.

A structural social expression can be manifested in various patterns of clause or sentence types; the interrogative and declarative forms. Its classification is based on the function in language using in any situation. The intonation pattern of each type is varied.

Greeting is used when Chong people say greeting to others. They always greet by using the question form ‘Where have you been?’ or ‘Have you eaten yet?’ with the unwanted answer.

1. ce:w ^{R1}	panih	
go	where	
ไป	ที่ไหน	‘Where are you going?’

2. hop ^{R1}	plɔŋ ^{R1}	ʔih do: ^{R1}	
eat	cooked rice	ques. (or not)	
กิน	ข้าว	หรือยัง	‘Have you eaten?’

3. saba:j	di:	hɔʔ hɛ: ^{R1}	
well	good	ques. (or not)	
สบาย	ดี	หรือเปล่า	‘Are you fine?’

Chong people may have a greeting to someone depending on the situation. They invite someone to participate whatever they are doing. For example, when they are chatting or eating, they will invite you to join with them or you can ask them ‘What are you doing?’

4. tʰɔ: ^{R1}	kəpih ^{R1}	
do	what	
ทำ	อะไร	‘What are you doing?’

5. ce:n ^{R1}	ʔan ^{R1}	tw:j ^{R2}	
come	here	before	
มา	นี้	ก่อน	‘Come here first!’

6. hɔp ^{R1}	plɔŋ ^{R1}	mɔŋ ^{R1}	sa: ^{R1}	
eat	cooked rice	with	together	
กิน	ข้าว	ด้วย	กัน	‘Have a meal together’

Leave-talking and Farewell is used when the participants are departing, they usually say:

1. c ^h an	ce:w ^{R1}	to:j ^{R2}	la	
I	go	before	fp.	
ฉัน	ไป	ก่อน	นะ	'I need to go now.'

2. klap	hə:j ^{R1}			
return	already			
กลับ	แล้ว			'I am leaving now.'

3. klap	di:	di:	na	
return	well	well	fp.	
กลับ	ดี	ดี	นะ	'Have a save trip.'

(5) Self-expression

A self-expression is a meaningless particle, clause, or sentence expressing the speaker's feeling, pain, understanding, hesitation, discontent, malediction etc. It is not directly used to anybody. A self-expression may be or may not marked by an exclamation. It is placed in front of the sentence with the various intonation patterns depending on a type of emotional feeling and situation.

1. ʔoj	nɪk	ʔih ^{R1}	ʔi:n ^{R1}	wəj
Ouch	think	not	can	fp.
โอย	นึก	ไม่	ออก	เว้ย
'Ouch! (I) do not know.'				

2. p^hoʔ^{R1} kapih^{R1} p^hu:^{R1}

dream what you

ฝัน อะไร มีง

‘What did you dream of?’

3. ʔəna t^hɔ:^{R1} c^ha:^{R1} ʔih^{R1}

That’s do eat not

เออนะ ทำ กิน ไม่

‘That is! (They) do not find for food.’

4. t^hɔ:^{R1} c^ha:^{R1} nɔ:^{R2} hɛ:^{R1} saba:j nə

do eat by self we comfortable fp.

ทำ กิน เอง เรา สบาย เนอะ

‘(We) do it by ourselves, we will be comfortable.’

5. ʔo:j ma:j^{R2} t^hi:t^ho:t kro:tp^haj c^han^{R1} lə:j

Oh do not take offence angry I fp.

โอ้ย อย่า ถือโทษ โกรธภัย ฉัน เลย

‘Oh! Do not be angry me, please.’

6. mih ^{R1}	ri: ^{R3}	p ^h le:ŋ	ʔan ^{R1}	hə:p ^{R1}
who	sing	song	this	fp.
ใคร	ร้อง	เพลง	นี้	เล่า

‘Who sings this song?’

6.2.2.2 Psychological moods types

A psychological mood is a particle, word, exclamation, or clause representing the speaker’s emotional involvement with his subject matter. It may reflect the speaker’s attitude or evaluation from pleasure to displeasure, surprised to unexpected, concerned or unconcerned, like to dislike, hope to despair, and admiration.

(1) Pleasure - displeasure

The degrees of pleasure ranges from pleasing to displeasing.

1. t ^h iʔan ^{R1}	kw:	ʔi:n ^{R1}	pih ^{R1}	ʔih ^{R1}	jwʔ ^{R1}	di:	hə:j ^{R1}
now	then	have	what	not	fp.	good	already
ทีนี้	ก็	มี	อะไร	ไม่	หรอก	ดี	แล้ว

‘So, there is nothing. It is good. (pleasure)

2. ʔo:j	kɛ:	pen	ʔih ^{R1}	jwʔ ^{R1}
Sigh!	you	able	not	fp.
โอย	แก่	เป็น	ไม่	หรอก

‘Sigh! You cannot do that.’ (displeasure)

(2) Surprise - unexpected

The degrees of surprise ranges from unexpected to expected.

1. ʔa:w c^{hi:m}R2 ku:k^{R1} ce:n^{R1} jaŋ ʔih^{R1} la
 Eh! owl come how fp.
 อ้าว นกฮูก มา ยังไง ละ

‘Eh! How do you come, Owl?’ (Surprise)

2. p^{həʔ}R1 p^{həj}R1 co:k^{R1} t^{hɨŋ} k^{ha:ŋ} ro:ŋ^{R3}
 when it run to beside farmhouse
 พอ มัน วิ่ง ถึง ข้าง หน้า

- kw: p^{həj}R1 klap hi:t^{R1}
 then it return disappear
 ก็ มัน กลับ หาย

‘It already disappeared when it runs to farmhouse.’ (Unexpected)

(3) Concern - unconcerned

The degrees of concern ranges from sympathy, pity, involvement, to indifference, unconcern.

1. p^{hu:}jaŋ cak^{R1} p^{hə:ŋ}R1 k^{he:w}R2 mu:c^{R2} c^{hɨə} nilɛ
 village headman shoot gun call ghost Chue fp.
 ผู้ใหญ่ ยิง ปืน เรียก ผี เชื้อ นีแผละ

‘The village headman shot the gun to signal for Mr.Chue.’ (Concern)

2. p^{ha:}R1 ri: ø p^{ha:}R1 k^{ha:}R1 ʔih^{R1}
 full or (not) full know not
 อิ่ม หรือ (ไม่) อิ่ม รู้ ไม่

‘I do not know, they are full or not.’ (Unconcerned)

(4) Like – dislike

The degree of like ranges from like to dislike.

1. c^han c^hɔ:p mɔŋ^{R1} wok^{R3} p^həj^{R1} mɔŋ^{R1} di:
 I like with cloth it beautiful well
 ฉัน ชอบ ด้วย ผ้า มัน สวย ดี

‘This cloth is nice, I like it.’ (Like)

2. wok^{R3} p^həj^{R1} di: ʔih^{R1} do:^{R1} tɔŋ t^hiw^{R3} t^hɛ:w^{R1}
 cloth it good not yet must buy other
 ผ้า มัน ดี ไม่ ยัง ต้อง ซื้อ อีก

‘This cloth is not good. I have to buy the new one.’ (Dislike)

(5) Hope – despair

The degree of hope ranges from hope to despair.

1. dak^{R1} lok^{R1} ca ce:w^{R1} k^ham ni:
 he that will go night this
 เขา ว่า จะ ไป ค่ำ นี้

‘He said he will go tonight.’ (Hope)

2. ja:ŋ^{R1} wan ʔih^{R1} jɔŋ^{R1}
 turtle hope not fp.
 เต่า หวัง ไม่ หรือ

‘The turtle does not hope for the win.’ (Despair)

(6) Admiration – shame

The degree of admiration ranges from admiration to shame.

1. k^he:n^{R1} c^han t^hɔ:^{R1} ka:n^{R1} kɛŋ^{R1}

children I do work smart

ลูก ฉัน ทำ งาน เก่ง

‘My kid is smart.’

(Admiration)

2. hac^{R1} cuh^{R1} du:ŋ^{R1} ho:c^{R1} pat^{R1} k^hleʔ^{R1} dak^{R1}

jump down water well die leave shy they

กระโดด ลง บ่อน้ำ ตาย หิ้ง (เสีย) อาย เขา

‘He needs to suicide by jumping to the well because he is ashamed.’

(Shame)

6.3 Grammatical completeness

A full form of sentence may be deleted, or shortened. The incomplete form is usually deleted some structural elements, especially the main elements (subject, object, verb, etc.). When the context is obviously understood, the sentence may be in an elliptical form, which can be known from the previous circumstances or general knowledge. The natural Chong texts normally have the incomplete forms as follows:

1. wən^{R3} di: di: kɔ: ʔo:c^{R1} pa:k^{R1} juŋ

day good good then take go up barn

วัน ดี ดี ก็ เอา ขึ้น ยุ้ง

‘(We) take (the paddy) to the barn in the auspicious day.’

(Subject and object are deleted)

2. dak^{R1} kɔː mahɔːc^{R1} pat^{R1}
 they then kill leave
 เขา ก็ ฆ่า ทิ้ง
 ‘They, then, kill (us).’ (Object is deleted)

3. ʔaːjuʔ c^haːj^{R4} k^huəp riən pɔː nɨŋ
 age nine year study primary school one
 อายุ เก้า ขวบ เรียน ประถมฯ หนึ่ง
 ‘I studied Grade one, (When I) was nine years old.’ (Subject is deleted)

Incompleteness is not an ellipsis or reduced sentence. It is usually a result of a sudden breaking off in mid utterance by a pause to think or an interruption or by a pause intended to leave the hearer form his own conclusion. The final of sentence is breaking off to which the speaker leave it space to the hearer make his own conclusion.

4. ʔəna t^hɔː^{R1} kaːn^{R1} t^hɔː^{R1} ŋaːn ʔih^{R1} luːm^{R1} dak^{R1}
 That’s do work do work not ask for he
 เออนะ ทำ การ ทำ งาน ไม่ ขอ เขา
 dak^{R1} maːj na ..
 they not would
 เขา ไม่ น่าจะ

‘Yes! He does not find the food. He only asks for food from the others. They would not...’

A full form or a reduced form may occur in a response, which already are aforementioned from the previous context.

A : ɔɛ:ŋ^{R1} pi:ŋ^{R1} ki:j^{R1} panih^{R1}

banana ripe stay where

กล้วยสุก อยู่ที่ไหน

‘Where is the ripe banana?’

B : ɔɛ:ŋ^{R1} pi:ŋ^{R1} ki:j^{R1} ɲa:j^{R3} tɔŋ^{R1}

banana ripe stay front home

กล้วยสุก อยู่หน้าบ้าน

‘The ripe banana is in front of a home.’ (Full sentence)

ki:j^{R1} ɲa:j^{R3} tɔŋ^{R1}

stay front home

อยู่หน้าบ้าน

‘....stay in front of a home.’ (Reduced sentence)

ɲa:j^{R3} tɔŋ^{R1}

front home

หน้าบ้าน

‘In front of a home.’ (Reduced sentence)

6.4 Transformation

Sentences, like clause, may take sets of transformations. Following the sample of the forms manifests the Chong conditional root.

Root = /Condition: rɔk ri: p^hle:ŋ – Result: p^hraʔin ʔi:n
maʔ ʔit p^həj/

1. t^ha: rok^{R1} rɨ:^{R3} p^hle:ŋ mɨəraj
 if toad sing song when
 ถ้า คางคก ร้อง เพลง เมื่อไหร่

kw: ʔit^{R1} p^hraʔin ʔi:n^{R1} maʔ^{R1} ʔit^{R1} p^həj^{R1}
 then give Indra have rain give it
 ก็ ให้ พระอินทร์ มี ฝน ให้ มัน

‘Whenever the toad cries anytime, The Indra will give the rain.’

2. p^hrwʔ rok^{R1} rɨ:^{R3} p^hle:ŋ
 because toad sing song
 เพราะ คางคก ร้อง เพลง

p^hraʔin lə:j ʔi:n^{R1} maʔ^{R1} ʔit^{R1} p^həj^{R1}
 Indra then have rain give it
 พระอินทร์ เลย มี ฝน ให้ มัน

‘Because the toad cries, The Indra, then, gives them the rain.’

3. p^hraʔin ʔi:n^{R1} maʔ^{R1} ʔit^{R1} p^həj^{R1} t^ha: rok^{R1} rɨ:^{R3} p^hle:ŋ
 Indra have rain give it if toad sing song
 พระอินทร์ มี ฝน ให้ มัน ถ้า คางคก ร้อง เพลง

‘The Indra will give them the rain if toad cries.’

4. rok^{R1} rɨ:^{R3} p^hle:ŋ p^hraʔin kw:lə:j maʔ^{R1} ʔit^{R1} p^həj^{R1}
 toad sing song Indra then rain give it
 คางคก ร้อง เพลง พระอินทร์ ก็เลย ฝน ให้ มัน

‘When the toad cries, the Indra, then, gives it the rain.’

Formulas and functions:

- | | |
|--------------------------------|----------------------------|
| 1. if – Cond – then – Res | Uncertain |
| 2. because – Cond – then – Res | Normal |
| 3. Res – if- Cond | Result emphasized |
| 4. Cond – then – Res | Both Cond and Res asserted |

CHAPTER VII

DISCUSSION AND CONCLUSION

This chapter summarizes Chong in a syntactic study and its sociolinguistic context. The characteristics of clauses, phrases, morphemes and words, and sentences will be reviewed. The language situation as influenced by the dominant Thai language, including, linguistic impact, social factors, language uses and its speaker, will then be discussed.

7.1 A summary of Chong syntax

Chong syntax can be summarized as below.

7.1.1 Clauses

Basic clause types in Chong are divided into transitive, bitransitive, intransitive, descriptive, ambient, existential, equational, motion, locative, propulsion, quotative, quantitative, and comparative clause. Clause periphery includes time setting, location setting, instrument, accompaniment, beneficiary, and final particle.

7.1.2 Phrases

Two major types of phrase in Chong are nominal phrase and verb phrase. Minor phrase types are numeral phrase, adjective phrase, adverb phrase, prepositional phrase, and temporal phrase.

7.1.3 Morphemes and words

Chong word types may be free morpheme or bound morpheme. The morpheme can be affixed by a bound morpheme or compounded between two free morphemes. Words can function as fillers in phrase, clause and higher ranks.

7.1.3.1 Morphemes

There are two morpheme types in Chong language; free morpheme and bound morpheme. Bound morphemes consist of prefixes, infix and phonologically prefixes which define a disyllabic word.

7.1.3.2 Word classes

There are sixteen word classes are classified according to their function at the phrase level; they are noun, pronoun, demonstrative, verb, auxiliary, adverb, adjective, numeral, classifier, preposition, conjunction, intensifier, negative word, temporal word, question word and particle.

7.1.3.3 Word formations

Chong Word formations include four main types; an affixation, a compounding, a reduplication and an onomatopoeia.

7.1.4 Sentences

Four sentence types in Chong can be divided into simple, juxtaposed, conjunctive, and merged sentences. There are twelve of the semantic elements of nucleus sentence types. They are one-action, additive, conditional, contrastive, alternative, correlative, purposeful, sequential, covarying, equivalent, cause-result and deductive sentences. The sentence modalities are divided into the sentence illocutions and psychological moods. They include three major illocutions – declarative, imperative, and interrogative – and two minor illocutions – social and self-expression. The psychological moods illustrate the intonation patterns.

7.2 Dominant Thai influences on Chong language

Chong is now only spoken by the elderly and ignored by the younger generation. The dominant Thai culture heavily influences Chong communities as seen from the use of Chong language.

7.2.1 Linguistic influences from dominant language

The Chong language description in this study clearly reveals an influence of Standard Thai on Chong lexical and syntactical characteristics.

7.2.1.1 Thai loanwords in Chong

Many Thai loan words are found in Chong text materials. They are found in the basic vocabulary, in compounding and semantic reduplication.

From the data collected, more than half of the 1,500 basic vocabularies are Thai loan words. Many Thai words are words with same meaning as Chong words which sometimes can be used interchangeably in the same text. Speakers use Thai words in various semantic fields of basic vocabulary, including content words and grammatical words, instrument nouns related to a high technology, verbs of emotion, kinship terms, and conjunction words.

(1) Thai loanwords

ja:j	'maternal grandmother'	tat	'cut'
ke:	'you'	ma:ŋ	'look'
tuə	'body'	tʰɔ:ŋ	'gold'
kʰɔ:ŋ	'thing'	ruəm	'gather'
klə: ^{RI}	'friend'	klap	'return'
mɛ:w	'cat'	kʰa:kʰa:j	'trade'
kʰu:	'couple'	kʰit	'think'

All equational verbs /pen/ 'to be', /kʰi:/ 'to be', /kla:j pen/ 'to become', and comparative verbs such as /miəŋ/ 'to be like', /ja:ŋ/ 'to be like', are borrowed from Thai. Some are quotative verbs /bɔ:k/ 'to tell', /tʰa:m/ 'to ask' and descriptive verbs /klom/ 'round', /piəj/ 'decompose'. Moreover, there are adjectives

of value /kɛŋ/ ‘smart’, /ja:kɔŋ/ ‘poor’, /di:/ ‘good’, which are Thai loan words but spoken with Chong pronunciation as in the examples below.

1. c^hɔ:ŋ^{R4} wa:j kɛt^hɔ:ŋ^{R3} la pen c^hɔ:ŋ^{R4} ja:k cɔŋ^{R1}
 people Ta-Khian Thong field fp. to be people poor
 คนทุ่งตะเคียนทอง ละ เป็น คน ขากจน

‘The Ta-Khian Thong villagers are poor.’

2. wa:j^{R3} t^ha:m wɛt^{R3} c^ha:^{R1} panih^{R1}
 tiger ask look for eat where
 เสือถาม หา กิน ที่ไหน

‘Tiger asked, “Where will you look for food?”

3. mɛ: c^han kamlan p^hoʔ^{R1} di: di:
 Ah! I going to dream good good
 แหม ฉัน กำลัง ฝัน ดี ดี

‘Ah! I just had a good dream.

There are some grammatical words that are borrowed from Thai. They are also used in the same way when they are used in Thai.

Modal and aspect auxiliaries are borrowed from Thai e.g. /c^hɔ:p/ ‘like’, /k^hə:j/ ‘used to’, /kɪəp/ ‘almost’ (see 5.2.1.5).

4. dak^{R1} kamlan ca hɔp^{R1} plɔŋ^{R1}
 he going on will eat cooked rice
 เขา กำลัง จะ กิน ข้าว

‘He is going to eat rice.’

- | | | | | |
|----------------------|--------------------|---------------------------------|-------------------|-----|
| 5. c ^h an | k ^h ə:j | t ^h ɔ: ^{R1} | ʔih ^{R1} | ne |
| I | used to | do | not | fp. |
| ฉัน | เคย | ทำ | ไม่ | นะ |
| 'I never do it.' | | | | |

Prepositions expressing location, time and possession are Thai loans such as /k^ha:ŋ/ ‘side’, /k^ha:m/ ‘across’, /tɔ:n/ ‘when’, /k^hɔ:ŋ/ ‘of’. (see 5.2.1.10)

- | | | | | | |
|--------|------|-------|-------------------|--------------------|----------------------------------|
| 6. man | kw: | jo:n | sɔp ^{R1} | k ^h a:m | k ^h ɔ:ŋ ^{R4} |
| it | then | throw | corpse | across | log |
| มัน | ก็ | โยน | ศพ | ข้าม | ขอนไม้ |
- ‘Then, it threw a corpse across the log.’

- | | | | | | |
|-----------------------|--------------------|---------------------------------|--------------------|--------------------|-------------------|
| 7. ne:w ^{R3} | ne:w ^{R3} | p ^h əj ^{R1} | ki:j ^{R1} | k ^h a:ŋ | təŋ ^{R1} |
| children | children | it | stay | beside | house |
| เด็ก | เด็ก | มัน | อยู่ | ข้าง | บ้าน |
- ‘The children are at the side of the house.’

Most conjunction words are Thai loans e.g. /rɪ:/ 'or', /tʰa:/ 'if', /tɛ:wa:/ 'but', /kɔ:/ 'then' etc. (see 5.2.1.11)

8. t^ha: wa:ŋ^{R2} wət^{R3} me:w^{R4} tɔŋ ce:w^{R1} wət^{R3} ta:m k^hɔ:ŋ
if want find fish must go search along canal
ถ้า อยาก หา ปลา ต้อง ไป หา ตาม คลอง
'If you want to find fish, you have to go along the canal.'

9. k ^h wa:ŋ	fa:ŋ	ri:wa:	k ^h wa:ŋ	kət ^h wa:ŋ ^{R3}
canal	Khwang	or	canal	Ta-Khian Thong
คลอง	ขวาง	หรือว่า	คลอง	ตะเคียนทอง
‘Khwang Canal or Ta-Khian Thong canal’				

There are groups of final particles borrowed from Thai. They are also placed in the final position as in Thai (see 5.2.1.16.2).

10. p ^h əj ^{R1}	p ^h e:m ^{R2}	si		
it	angry	fp.		
มัน	โกรธ	สิ		
‘It is angry’				
11. p ^h əj ^{R1}	t ^h iŋ ^{R3}	ka: ^{R1}	ʔih ^{R1}	lə:j
it	enter	mouth	not	fp.
มัน	เข้า	ปาก	ไม่	เลย
‘It does not put into the mouth.’				

7.2.1.2 The use of Thai loan words in Chong

(1) Phonological changes in Thai loan words

Phonologically, the Chong suprasegmental system can modify the loan words. Chong registers, especially a breathy voice (^{R3}) is used to replace Thai tone markers. A breathy voice replaces a Thai tone, which usually occurs with the liquid sounds of the consonant in the initial position.

Thai loanwords	Chong words	Meaning
reŋ	reŋ ^{R3}	‘to catalyst’
jaj	jaj ^{R3}	‘big, hardly’

riən	riən ^{R3}	‘to study’
rɔ:j	rɔ:j ^{R3}	‘hundred’

The short vowel of Thai words might be changed in a variety of ways as shown below.

Thai loan words	Chong words	Meaning
set	sɛt ^{R1} / sat ^{R1}	‘to finish’
keŋ	kɛŋ ^{R1}	‘smart’
pon	pɔŋ ^{R1}	‘mix’
con	cɔŋ ^{R1}	‘poor’
pen	pɛn ^{R1}	‘to be’

(2) The use of Chong and Thai words interchangeably

In natural speech, speakers may use both Thai and Chong words. Some words have been abandoned over time because speakers frequently use Thai words.

Thai loans	Chong	English gloss
p ^h iən	klə: ^{R1}	‘friend’
hɛ:ŋlɛ:ŋ	ra:ŋ ^{R3}	‘dry weather’
paj	ce:w ^{R1}	‘to go’
man	p ^h əj ^{R1}	‘it’
p ^h ut	ŋa:j ^{R3}	‘to tell’
ru:	k ^h ah ^{R1}	‘to know’

The following examples are a reduplication of Thai-Chong words occurring in the same texts as in Example 1; they are Thai word /hɛ:ŋlɛ:ŋ/ and Chong /ra:ŋ^{R3}/ which means ‘dry weather’.

Example

1. nim ^{R1}	he:v ^{R1}	kw:	hɛ:ŋlɛ:ŋ	ra:ŋ ^{R3}	liekə:n
year	this	also	dry weather	dry weather	very
ปี	นี้	ก็	แห้งแล้ง	แห้งแล้ง	เหลือเกิน

‘The weather this year is very dry.’

Example 2a and 2b show the use of Thai-Chong words in negation form; actually its negative word is placed differently. /k^hah^{R1}..... ʔih^{R1}/ ‘know...not’ in example 2a use the Chong negation pattern and /maj ru:/ ‘not know’ in 2b is Thai.

2a. k ^h ah ^{R1}	nansi:	ʔih ^{R1}
know	book	not
รู้	หนังสือ	ไม่

‘I am illiterate.’

2b. maj	ru:	nansi:
not	know	book
ไม่	รู้	หนังสือ

‘I am illiterate.’

(3) Chong and Thai loan words in compound

Both Chong and Thai may occur together as a compound word. The examples below show Chong words in bold letters with registers noted.

rap ka: ^{R1}	‘to promise’
k ^h a:ŋ tɛ:ŋ ^{R1}	‘right side’
ke:so:n pa:ŋʔu:t ^{R1}	‘pollen’
tɛŋ ka:n ^{R1}	‘to wed’
mɔ: rəj ^{R3}	‘fortune teller’
k ^h wa:m p ^h oʔ ^{R1}	‘dream’
c ^h ɔ:ŋ ^{R4} ba:	‘madman’
ha:ŋ ^{R1} diŋ	‘upper shooting stand’
ʔu:t ^{R1} k ^h i:t	‘match’

7.2.2 Mon-Khmer characteristics in Chong syntax

From the text materials, Chong syntax shows some specific Mon-Khmer characteristics such as affixation, the use of some numeral classifiers, noun phrases, negation forms, and a serial verb, /hi:t^{R1}/ ‘lost’, which is not found in the Thai and Mon-Khmer languages.

(1) Affixation

Affixation is a significant feature of Mon-Khmer languages, which is no longer productive in Chong language. There are a few affixations (see 5.1.2) found in Chong. The prefix /pa-/ ‘side’ is a locative prefix that is added in front of a preposition to make it a locative noun. A causative prefix /ma-/ is added to an intransitive verb to make it a transitive verb. Examples are given below.

Prefixes	Function	Preposition → Noun				
/pa-/	<i>Locative prefix</i>	diŋ ^{R1}	‘on’	→	pa diŋ ^{R1}	‘above’
		he:n ^{R1}	‘that’	→	pa he:n ^{R1}	‘there’
		mu:n ^{R1}	‘behind’	→	pa mu:n ^{R1}	‘behind’
		reʔ ^{R1}	‘in’	→	pa reʔ ^{R1}	‘inside’
		tʰɛ:w ^{R3}	‘other’	→	pa tʰɛ:w ^{R3}	‘elsewhere’
/ma-/	<i>Causative prefix</i>	ho:c ^{R1}	‘die’	→	ma ho:c ^{R1}	‘to kill’

Even though the affixation is not productive, some speakers sometimes create a new word in Chong by using the prefix /pa-/. The prefix /pa-/ may be added in front of a verb, a noun or a proper noun to form a locative noun or preposition of location.

toŋ ^{R1}	‘house’	pa toŋ ^{R1}	‘at home’
pʰri: ^{R3}	‘forest’	pa pʰri: ^{R3}	‘in the forest’
ləpʰaŋ	‘Lamphang’	pa ləpʰaŋ	‘in Lamphang’
(a name of place)			

The instrumental infix /-an-/ is a nominalizer. It is added to a verb to make it an instrument noun.

Infix	Function	Transitive Verb		→	Instrument Noun	
/-an-/	Nominalizer	kʰɛ:p ^{R1}	‘to grill’	→	kʰanɛ:p ^{R1}	‘a pointed stick used for grill’
		kə:j ^{R1}	‘to prop’	→	kʰanə:j ^{R1}	‘a pillow made from wood’
		kʰe:t ^{R3}	‘to comb’	→	kʰane:t ^{R3}	‘a comb’

Infix	Function	Transitive Verb		→	Instrument Noun	
/an-/	Nominalizer	k ^h ε:p ^{R1}	'to grill'	→	k ^h anε:p ^{R1}	'a pointed stick used for grill'
		kɔ:k ^{R1}	'to carry on shoulders'	→	kanɔ:k ^{R2}	'a carrying pole'

An infix /an-/ is added to a monosyllabic transitive verb to make it a disyllabic instrumental noun; the words /kə:j^{R1}/ 'to prop' becomes /k^ha . nə:j^{R1}/ 'a pillow made from wood'. A disyllable word consisting of a presyllable and main syllable is normal in Chong. A small number of Chong infixed words, /an-/, may become extinct because the presyllable is lost in some dialects. The native speakers in Ta-Khian Thong village usually delete the presyllable /k^ha-/. They only say the main syllable such as /nε:p^{R1}/, /nə:j^{R1}/, /ne:t^{R3}/, and /nɔ:k^{R2}/ in the table below, whereas words such as /k^hane:t^{R3}/ 'a comb' with an infix /an-/ embedded to the presyllable /k^ha-/ are still used by the native speakers of Khlong Phluu and other dialects.

An instrumental noun

k^hanε:p^{R1}

k^hanə:j^{R1}

k^hane:t^{R3}

kanɔ:k^{R2}

Ta-Khian Thong

nε:p^{R1}

nə:j^{R1}

ne:t^{R3}

nɔ:k^{R2}

Khlong Phluu

k^hanε:p^{R1}

k^hanə:j^{R1}

k^hane:t^{R3}

kanɔ:k^{R2}

The table above presents the instrumental nouns that are used differently in each dialect. In Ta-Khian Thong, the people use /ne:t^{R3}/ ‘a comb’ instead of /k^hane:t^{R3}/, but Khlong Phluu speakers still use a presyllable. It is predicted that Chong infix might be lost in the future.

Like in other Pearic and Mon-Khmer languages, affixation in Chong is no longer used today. However, some speakers use the prefix /pa-/ with a noun or proper noun in order to create a new word. The words with infix have become extinct in some dialects because of the loss of presyllable. It makes many complicated homonym words. As for the presyllable loss phenomenon, the word /wa:j^{R3}/ with the same register, (^{R3}) or a breathy voice can refer to three different things ‘tiger’, ‘field’ and ‘hit’. However, for the word meaning ‘tiger’, speakers may use either the full word with a presyllable /kəwa:j^{R3}/ or the word without a presyllable /wa:j^{R3}/.

(2) The use of classifiers

Generally, the use of classifiers in Chong is the same as in Thai which consists of a noun, a numeral word and classifier /c^hi:m^{R4} p^hram tuə/ ‘five birds’. Sometimes, speakers may delete a classifier which is normally placed after a numeral word /mu:j^u/ ‘one’ and /p^ha:j^{R2}/ ‘two’.

1a. dak	cak	c ^h iim	p ^h ram	(tuə)
he	shoot	bird	five	(five)
เขา	ยิง	นก	ห้า	(ตัว)

‘He shoots five birds.’

1b. c ^h an	t ^h iw ^{R3}	ce:n ^{R1}	mu:j ^{R4}	(ʔan ^{R1})
I	buy	come	one	(class.)
ฉัน	ซื้อ	มา	หนึ่ง	(อัน)

‘I buy (a) piece of cloth.’

Example 1 contains a numeral word (in bold letter) without classifier. Example 1 occurs in Saifon's work (1991) and Example 2 is found in this study.

The optional occurrence of classifier is common in Mon-Khmer languages as found in Kasong language (Sunee, 2002; 166 pp.) and others. The following example is a numeral phrase without a regular classifier so speakers may use the numeral word before a noun.

2. p^ha:j^{R2}	c ^h ɔ:j ^{R1}	kw:	klap	hə:j ^{R1}
two	dog	then	return	already
สอง	หมา	ก็	กลับ	แล้ว

'Two dogs are back already.'

(3) Noun phrase

In Chong, most noun phrases are similar to Thai. However, some noun phrases in Chong are considered as a general syntactical feature of Mon-Khmer language but Thai can dominate them.

Chong				Thai		Meaning	
mət ^{R3}	-	ŋa:j ^{R3}	→	na:	-	ta:	‘face’
<i>eyes</i>	-	<i>face</i>	→	<i>face</i>	-	<i>eyes</i>	
bo:t ^{R1}	-	liŋ ^{R1}	→	p ^h i:	-	kw:ŋ	‘sibling’
<i>younger</i>	-	<i>older</i>	→	<i>elder</i>	-	<i>younger</i>	
<i>sibling</i>	-	<i>sibling</i>	→	<i>sibling</i>	-	<i>sibling</i>	

me: ^{R3}	-	ʔu:ŋ ^{R1}	→	p ^h ɔ:	-	mɛ:	‘parent’
<i>mother</i>	-	<i>father</i>	→	<i>father</i>	-	<i>mother</i>	

Speakers sometimes reverse the original pattern of noun phrase as Thai /ʔu:ŋ^{R1} me:^{R3}/, /liŋ^{R1} bo:t^{R1}/ and /ŋa:j^{R3} mət^{R3}/.

Chong			Thai			Meaning
mət ^{R3}	-	ŋa:j ^{R3}	→	ŋa:j ^{R3}	-	mət ^{R3}
<i>eyes</i>	-	<i>face</i>	→	<i>face</i>	-	<i>eyes</i>
						‘face’
bo:t ^{R1}	-	liŋ ^{R1}	→	liŋ ^{R1}	-	bo:t ^{R1}
<i>younger</i>	-	<i>older</i>	→	<i>elder</i>	-	<i>younger</i>
<i>sibling</i>	-	<i>sibling</i>	→	<i>sibling</i>	-	<i>sibling</i>
						‘sibling’
me: ^{R3}	-	ʔu:ŋ ^{R1}	→	ʔu:ŋ ^{R1}	-	me: ^{R3}
<i>mother</i>	-	<i>father</i>	→	<i>father</i>	-	<i>mother</i>
						‘parent’

(4) Negation form

Chong negative words are placed differently from Thai and other related languages of Mon-Khmer. Normally, the negative /ʔih^{R1}/ ‘not’ is placed after the content word that it modifies. A pair of negative words is commonly found in general text form as shown in Example1. The first negative /ʔih^{R1}/ is usually deleted in natural speech as shown in Example2. However, Thai rarely influences negation form in Chong but it can occur in some cases.

Example

1. ʔih^{R1} məʔ^{R1} ʔih^{R1} *'It is not beautiful.'*
 not beautiful not
 ไม่ สวย ไม่

2. c^han kw: tɔŋ ce:w^{R1} ʔih^{R1} *'I do not go with them.'*
 I then must go not.
 ฉัน ก็ ต้อง ไป ไม่

Moreover, the negation which is influenced by Thai can be found in the same way as shown in the example below.

(Chong negative form) k^hah^{R1} nanɕi: ʔih^{R1} *'I am illiterate.'*
 know book not
 รู้ หนังสือ ไม่

(Thai negative form) maj ru: nanɕi: *'I am illiterate.'*
 not know book
 ไม่ รู้ หนังสือ

Chong negative words can occur in Thai pattern. A negative word is placed in front of the word that it modifies.

ba:ŋ ʔa:w^{R1} hɔp^{R1} plɔŋ^{R1} kw: ʔih^{R1} p^ha:^{R1}
 someday eat cooked rice then not full (eating)
 บางวัน กิน ข้าว ก็ ไม่ อิ่ม

'Someday (we) are not full (from the meal).'

(5) Serial verb /hi:t^{R1}/

A verb serialization /hi:t^{R1}/ ‘lost’ is commonly placed at the final position in a clause or sentence. It is a discontinuous sequence of serial verb form. In Chong, it may function as a directional verb or modify a main verb. Semantically, this word is a main verb in Thai form

(Chong)	si: ^{R1}	p ^h əj ^{R1}	ce:w ^{R1}	pat ^h ɛ:w ^{R3}	hi:t ^{R1}
	snake	it	go	other places	lost
	ซี้	มัน	ไป	ที่อื่น	หาย

‘That snake has already gone away.’

(Thai)	nu:	man	ha:j	paj	t ^h i: ʔɨ:n
	snake	it	lost	go	other places
	งู	มัน	หาย	ไป	ที่อื่น

‘That snake already lost to another place.’

However, a sequence of /hi:t^{R1}/ pattern is not commonly found in the changed position or replaced by Thai loan word /ha:j/ ‘lost’.

7.3 Chong as an endangered language

7.3.1 Social factors influencing the decline of Chong language

Standard Thai is the dominant language used in schools, official occasions, public places, mass media and even in the daily life communication of Chong people. The elders use Chong only among their group and speak Thai with their children and non-Chong speakers. Adults and the young prefer to speak Thai and many people generally work outside their village.

In Ta-Khian Thong village of Khaokhitchakut district, most people are Chong descendants with only a few Thai residents. It is the area where the majority of Chong speakers are found, more than other villages such as Khlong Phluu, Nam Khun and Thung Kabin. Though Chong is used when they speak in their own group, a lot of Thai words are used. Speakers may speak both Thai and Chong words in the same sentences. In general, they only used Chong within their group but Thai is used more when they are speaking with their children. At home, they watch television and listen to the radio, both of which use Thai. Moreover, the elderly today are very old. Some can speak Chong well but their voices are not clear.

Most adults understand Chong but cannot speak. This group normally works and have been educated outside their home village. For the younger, below 20 years old, Chong is an unfamiliar language for them. They do not understand Chong language at all. When their parents speak Chong, they wonder what they are talking about and are not interested. The Chong speakers who are under 45 years old gave the reason that they could speak Chong because their parents taught them Chong as a first language. So they use it as well as the older people.

Language ability indicates that fluent speakers are mainly elderly and the numbers of the speakers is decreasing. Therefore, Chong is at the serious stage of endangerment. An important factor is that the speakers are shy to speak Chong with outsiders and Chong is not passed on to the children. The parents claimed that there was no reason to teach the mother language to the next generation because it had no value in wider communication and no work opportunities.

7.3.2 Chong language revitalizations and the future of Chong

Due to the decreasing number of elderly speakers and the fact that children are not able to speak their own language, the Chong language may become extinct in the near future. Chong elders are concerned about their language which is at a serious risk of endangerment. They need to immediately preserve and revitalize their language. Chong is therefore the first language to undergo the language community-based revitalization program. This program is expected to raise the confidence and awareness of Chong people with respect to their ethnic identity. Apart from that, it also helps to promote a minority language education in local schools, and also, to

teach the children to speak Chong as well as Thai. Success in teaching Chong at school reveals that the students who have studied Chong as a subject have also experienced better grades in Thai subjects. The teachers at school told me that before the students learned Chong as they do today, they were confused over Thai spelling and the original Thai words pronunciation. They spell some Thai words incorrectly because they pronounced with register tone like their parents. The Chong class gave them a better understanding and ability to distinguish the differences between Thai and Chong.

A feedback from the community is quite good. The community has a good attitude towards activities leading to the revitalization of their identity. Once the Chong language project was initiated, the sustainability of the language development was emphasized so that the language would not disappear in the near future. Now the community conducts the language preservation project by themselves. Apart from this, Thai-based Chong orthography was developed by Chong speakers with the help of Mahidol linguists. Mr.Chern Phanphai, a former village headman of Khlong Phluu village, who was the first enthusiastic person in the language revitalization program, has created another Chong orthography by himself. He also tries to conduct Chong classes for the children in Ta-Khian Thong village every Sunday. However, Ta-Khian Thong School and language speakers have joined hands to provide supportive activities for Chong children. This project was initiated in October 2009 by Ta-Khian Thong School and the language speakers, in order to encourage a contribution from students, teachers in the school and Chong teachers, and elders in the villages. This is a part of Chong learning class using teaching integrations which aims at their children. The teaching plan adapted natural resources available in these areas or cultural knowledge such as traditional ceremony, beliefs, Chong knowledge and forest life.

These activities also stimulate the interest of the elderly and children to be aware of the need for ethnic preservation and to increase the number of new speakers. During the time I worked in the villages, I observed that children were very much interested in their language. They often asked their parents many of the words in Chong and how to speak Chong. It looks promising for a brighter future with increasing numbers of new generation Chong speakers now, although the students only practice Chong in class and have not yet used it regularly at home. For effective

results, the children should speak Chong at home with their parents and others. The Chong themselves have the potential to promote their identity through their language. They may promote themselves using Chong writing or Chong alphabet extensively on signboards or in local announcements. Moreover, local broadcasts may use Chong with regular Thai so that the community will be familiar with their own language in reading as well as writing, speaking and listening.

7.4 Conclusion

Chong is an ethnic language spoken by a small number of speakers. The language is influenced by dominant Thai which causes of Chong to be at serious stage of endangerment. Recently, Chong elders have become bilingual speakers who are fluently both in Chong and in Thai language. They only speak Chong among the older group. Generally, they prefer to speak Thai more than their ethnic language in any domain.

A large number of Thai loan words indicates the impact of dominant Thai on the Chong language. The study's result reveals Thai is used as much as Chong. A lot of Thai loan words are found in text materials. Some syntactical changes also show the variety of usage of Chong in the context of Thai influence. Generally, Chong syntax is similar to that of Thai, S-V-O word order. A few Mon-Khmer and distinctive Chong characteristics are still preserved as affixations, as well as some noun phrases, negation forms, classifiers and a serial verb of /hi:t^{R1}/ which has hardly been changed by Thai style.

Regarding language revitalization, Chong is included as part of a language revitalization program in order to encourage the speakers to return to using their language. Children are introduced to Chong in class to learn about their own language which they have show little interested in before. The future of Chong seems brighter when the elderly enthusiastically participate in the revitalization program. Nowadays, the language speakers have a potential property to support the language and culture revitalization which is held by themselves. These activities are held for increasing the new Chong speakers who are the younger generation today. Consequently, the

syntactical data in this study might be usefully a part of Chong language preservation in terms of Chong learning.

7.5 Suggestions for further research

1. More data collection of text materials in Chong language is useful for discourse analysis.
2. Chong language situation can be described by the study of the sociolinguistic aspect of Chong language; including language use, code switching between Chong and Thai, attitudes toward to their language, language in the context of endangerment etc.
3. A survey of Chong language in Thailand and Cambodia could been investigated in comparative studies in order to examine the influences from Thai and Khmer languages.
4. A compilation of the data could be used for comparative studies of Pearic languages in Thailand which is in the context of language change.
5. A synchronic study between Pearic languages and Mon-Khmer languages can be examined its mutual characteristics and its difference.

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APPENDICES

Appendices are divided into two parts; Appendix A contains an example of text materials used in this study, including songs, folktales, procedural explanation, self-experienced story and conversations. Appendix B shows the related picture of Chong people, houses and life way.

In Appendix A, there are eight Chong texts as below:

1. Two songs: Chong song I and Chong song II.
2. Two folktales: Dream and Phayasatthaka
3. One procedural explanations: Wedding ceremony
4. One self-experienced story: Mr.Chue
5. Two conversations: Conversation I and Conversation II

APPENDIX A CHONG TEXTS

1. CHONG SONG I

sa maj	to:j ^{R2}	c ^h o:j ^{R4}	wa:j	kət ^h o:j ^{R3}	la
past time		people	Ta-Khian	Thong field	fp.
สมัยก่อน		คน	ทุ่งตะเคียนทอง		ล่ะ

pen	c ^h o:j ^{R4}	ja:k	cɔn
be	people	poor	
เป็น	คน	ยากจน	

hɔp ^{R1}	plɔŋ ^{R1}	kw:	pɔŋ ^{R1}
eat	cooked rice	then	mix
กิน	ข้าวสวย	ก็	ปน

pɔŋ ^{R1}	la:ŋ ^{R2}	pɔŋ ^{R1}	kəŋa: ^{R3}
mix	a kind of cassava	mix	wild yam
ปน	มันคง	ปน	กลอย

ba:ŋ	ʔa:w ^{R1}	hɔp ^{R1}	plɔŋ ^{R1}	kw:	ʔih ^{R1}	p ^h a: ^{R1}
someday	eat	cooked rice	then	not	be full	
บางวัน	กิน	ข้าว	ก็	ไม่	อิ่ม	

ba:ŋ ʔa:w ^{R1}	hɔp ^{R1}	plɔŋ ^{R1}	kw:	ʔih ^{R1}	p ^h a: ^{R1}
someday	eat	cooked rice	then	not	be full
บางวัน	กิน	ข้าว	ก็	ไม่	อิ่ม

tɔŋ ^{R1}	wɛt ^{R3}	la:ŋ ^{R2}	wɛt ^{R3}	na: ^{R3}
must	find	a kind of cassava	find	wild yam
ต้อง	หา	มันดง	หา	กลอย

wɛt ^{R3}	c ^h a: ^{R1}	t ^h uk ʔa:w ^{R1}
find	eat	everyday
หา	กิน	ทุกวัน

prak ^{R1}	t ^h ɔ:ŋ	p ^h əj ^{R1}	kw:	wɛt ^{R3}	ja:k
silver	gold	it	then	find	hardly
เงิน	ทอง	มัน	ก็	หา	ยาก

c ^h o:j ^{R2}	du:ŋ ^{R1}	c ^h o:j ^{R2}	ma:k	kw:	ʔi:n ^{R1}	ʔih ^{R1}	mih ^{R1}	ce:n ^{R1}	t ^h i:w ^{R3}
plant(v)	coconut	plant(v)	betel	then	have	not	who	come	buy
ปลูก	มะพร้าว	ปลูก	หมาก	ก็	มี	ไม่	ใคร	มา	ซื้อ

suk ^{R1}	wa:jkəth ^h ɔ:ŋ ^{R3}	la	p ^h əj ^{R1}	cɔŋ ^{R1}	de:w ^{R1}	de:w ^{R1}
Village	Ta-Khian Thong field	particle	it	poor	really	really
หมู่บ้าน	ตะเคียนทอง	ละ	มัน	จน	จริง	จริง

suk ^{R1}	wa:jkəth ^h ɔ:ŋ ^{R3}	la	p ^h əj ^{R1}	cɔŋ ^{R1}	de:w ^{R1}	de:w ^{R1}
village	Ta-Khian Thong field	particle	it	poor	really	really
หมู่บ้าน	ตะเคียนทอง	ละ	มัน	จน	จริง	จริง

tɔŋ	cʰo:j ^{R2}	krip ^{R1}	cʰo:j ^{R2}	pʰle:w ^{R2}	nam	kʰe:n ^{R1}	tʰɔ: ^{R1}	cʰa: ^{R1}
must	plant(v)	eggplant	plant	kind of plant	bring	children	do	eat
ต้อง	ปลูก	มะเขือ	ปลูก	มะเขือ	พา	ลูก	ทำ	กิน

suk ^{R1}	wa:j kətʰɔ:ŋ ^{R3}	la	pʰəj ^{R1}	cɔŋ ^{R1}	tʰaŋ	suk ^{R1}
village	Ta-Khian Thong field	partilce	it	poor	all	village
หมู่บ้าน	ตะเคียนทอง	ละ	มัน	จน	ทั้ง	หมู่บ้าน

tɔŋ	hɔp ^{R1}	plɔŋ ^{R1}	jam	luk ^{R1}
must	eat	cooked rice	mix	pepper sauce
ต้อง	กิน	ข้าว	ขยำ	น้ำพริก

jam	luk ^{R1}	ka	tʰa:k ^{R3}	ka	pla:
mix	pepper sauce	and	water	and	fish
ขยำ	น้ำพริก	กับ	น้ำ	กับ	ปลา

suk ^{R1}	wa:j kətʰɔ:ŋ ^{R3}	la	pʰəj ^{R1}	cɔŋ ^{R1}	tʰaŋ	suk ^{R1}
village	Ta-Khian Thong field	particle	it	poor	all	village
หมู่บ้าน	ทุ่งตะเคียนทอง	ละ	มัน	จน	ทั้ง	หมู่บ้าน

tɔŋ	hɔp ^{R1}	plɔŋ ^{R1}	jam	luk ^{R1}
must	eat	cooked rice	mix	pepper sauce
ต้อง	กิน	ข้าว	ขยำ	น้ำพริก

cʰɔ:ŋ ^{R4} suk ^{R1}	wa:j kətʰɔ:ŋ ^{R3}
villager	Ta-khian Thong field
ชาวบ้าน	ทุ่งตะเคียนทอง

English translation

In the past, Ta Khian Thong people are a poor. We eat rice mixing yam and wild yam. Some days we do not eat enough rice. We must find yam and wild yam to eat every day. Money is hard to earn. (We) plant coconut and betel palm but nobody buys.

Ta Khian Thong village is really poor. We must plant egg plants and Ma Auk (kind of plant) and bring our children to work. Everyone in Ta Khian Thong village is poor. We have to eat rice with chili sauce and with fishes. Everyone in Ta Khian Thong village is poor. We must eat rice with chilly sauce , Ta Khian Thong villager.

2. CHONG SONG II

samajto:ŋ ^{R2}	cʰw:ŋ ^{R4}	wa:j kətʰw:ŋ ^{R3}
past time	people	Ta-Khian Thong field
สมัยก่อน	คน	ทุ่งตะเคียนทอง

tʰaŋ	cʰimkʰiŋ ^{R3}	cʰimlɔ:ŋ ^{R3}	pʰu:t	cʰw:ŋ ^{R1}	sa: ^{R1}	tʰuk	nak ^{R1}
all	woman	man	speak	Chong	together	all	class.
ทั้ง	ผู้หญิง	ผู้ชาย	พูด	ของ	กัน	ทุก	คน

me: ^{R3}	ʔu:ŋ ^{R3}	kw:	nam	he:ŋ ^{R1}	pʰu:t	cʰw:ŋ ^{R4}
mother	father	also	bring	we	speak	Chong
แม่	พ่อ	ก็	นำ	เรา	พูด	ของ

ʔi:n ^{R1}	kʰiŋ ^{R3}	ʔi:n ^{R1}	kəɔ:ŋ ^{R3}	pʰu:t	cʰw:ŋ ^{R4}	mɔŋ ^{R1}	sa: ^{R3}	mat ^{R1}
have	wife	have	husband	speak	Chong	with	together	all
มี	เมีย	มี	ผัว	พูด	ของ	ด้วย	กัน	หมด

ʔi:n ^{R1}	kʰe:n ^{R3}	cʰimkʰiŋ ^{R3}	kw:	nam	pʰu:t	cʰw:ŋ ^{R4}
have	children	female	also	bring	speak	Chong
มี	ลูก	ผู้หญิง	ก็	นำ	พูด	ของ

ʔi:n ^{R1}	kʰe:n ^{R3}	cʰimlɔ:ŋ ^{R3}	pʰu:t	cʰw:ŋ ^{R4}	kw:	cʰat ^{R3}
have	children	male	speak	Chong	also	clearly
มี	ลูก	ผู้ชาย	พูด	ของ	ก็	ชัด

t ^h ɔ: ^{R1}	c ^h a: ^{R1}	kɔ:	t ^h ɔ: ^{R1}	sa: ^{R1}	ŋa:j	ŋa:j
do	eat	then	do	together	easily	easily
ทำ	กิน	ก็	ทำ	กัน	ง่าย	ง่าย

t ^h ɔ: ^{R1}	sɛ: ^{R1}	t ^h ɔ: ^{R1}	ba:j ^{R1}	ʔo:c ^{R1}	rɛ:ŋ	sa: ^{R1}	t ^h ɔ: ^{R1}
do	rice field	do	farm	ask for assistance		together	do
ทำ	นา	ทำ	ไร่	เอาแรง		กัน	ทำ

mih ^{R1}	wa:ŋ ^{R2}	t ^h ɔ: ^{R1}	sɛ: ^{R1}
who	want	do	rice field
ใคร	อยาก	ทำ	นา

ʔo:c ^{R1}	rɛ:ŋ	sa: ^{R1}	t ^h uŋ ^{R1}	ha:j ^{R1}
ask for assistance		together	transplant	rice seedlings
เอาแรง		กัน	ดำนา	

mih ^{R1}	wa:ŋ ^{R2}	t ^h ɔ: ^{R1}	sɛ: ^{R1}	ʔo:c ^{R1}	rɛ:ŋ	sa: ^{R1}	cu:t ^{R1}	ha:j ^{R1}
who	want	do	rice field	ask for assistance		together	harvest	rice
ใคร	อยาก	ทำ	นา	เอาแรง		กัน	เกี่ยว	ข้าว

mih ^{R1}	wa:ŋ ^{R2}	t ^h ɔ: ^{R1}	ba:j ^{R1}	ʔo:c ^{R1}	rɛ:ŋ	sa: ^{R1}	ca:k ^{R1}	kətu: ^{R1}
who	want	do	farm	ask for assistance		together	reap	grass
ใคร	อยาก	ทำ	ไร่	เอาแรง		กัน	เกี่ยว	หญ้า

t ^h a:	wa:ŋ ^{R2}	wət ^{R3}	me:w ^{R4}	toŋ	ce:w ^{R1}	wət ^{R3}	ta:m	k ^h lɔ:ŋ
if	want	find	fish	must	go	find	along	canal
ถ้า	อยาก	หา	ปลา	ต้อง	ไป	หา	ตาม	คลอง

tʰaŋ	me:w ^{R4}	tʰaŋ	kamlo:ŋ ^{R3}	ta:m	kʰlo:ŋ	pʰəj ^{R1}	kw:	cʰum
both	fish	both	eel	along	canal	it	also	plentiful
ทั้ง	ปลา	ทั้ง	ปลาไหล	ตาม	คลอง	มัน	ก็	ชุม

me:w ^{R4} sok	ri:wa:	me:w ^{R4} ŋɛ:w ^{R1}
Krung fish	or	Duk Ramphan fish (kind of catfish)
ปลากรัง	หรือว่า	ปลาดุกร้าพัน

pʰa:ŋ ^{R3}	pʰa:ŋ ^{R3}	pe:w ^{R2}	pe:w ^{R2}	na	ʔo:c ^{R1}	pʰri:ŋ ^{R1}	ce:w ^{R1}	dak
morning	morning	evening	evening	should	take	fishhook	go	trap
เช้า	เช้า	เย็น	เย็น	น่า	เอา	เบ็ด	ไป	ดัก

pʰa:ŋ ^{R3}	pʰa:ŋ ^{R3}	he:ŋ ^{R1}	kit ^{R1}	diŋ ^{R1}	ce:w ^{R1}	mo:ŋ
morning	morning	we	wake up	go	look	
เช้า	เช้า	เรา	ลุกขึ้น	ไป	มอง	

tit	me:w ^{R4}	tit	kamlo:ŋ ^{R3}	cʰap	saj	kʰwŋ	klap	toŋ ^{R1}
get	fish	get	eel	catch	put in	fish trap	return	home
ติด	ปลา	ติด	ปลาไหล	จับ	ใส่	ข้อง	กลับ	บ้าน

mu:jkʰən ^{R1}	pʰəj ^{R1}	wət ^{R3}	cʰa: ^{R1}	kw:	ja:k
now	it	find	eat	also	hardly
เดี๋ยวนี้	มัน	หา	กิน	ก็	ยาก

cannapebunma:k^{R1} kw: dak^{R1} kw: wət^{R3} sa:^{R1} mat^{R1}
 Jannapae Bunmak then they then find together all
 จันนะเปะขุนมาก ก็ เขา ก็ หา กัน หมด

kʰlɔ:ŋ fa:ŋ ri:wa: kʰlɔ:ŋ kətʰɔ:ŋ^{R3}
 Fang canal or Ta-khian Thong canal
 คลองขวาง หรือว่า คลองกะท้อง (ตะเคียนทอง)

tʰaŋ me:w^{R4} tʰaŋ kamlɔ:ŋ^{R3} la maj tɔŋ ce:w^{R1} wət^{R3}
 both fish both eel fp. not must go find
 ทั้ง ปลา ทั้ง ปลาไหล ละ ไม่ ต้อง ไป หา

mu:jkʰən^{R1} pʰəj^{R1} wət^{R3} cʰa:^{R1} ja:k de:w^{R1} de:w^{R1}
 now it find eat hardly really really
 เดี่ยวนี้ มัน หา กิน ยาก จริง จริง

me:w^{R4}sɔk ri:wa: me:w^{R4}ŋɛ:w^{R1} pʰəj^{R1} ce:w^{R1} panih^{R1} mat^{R1}
 Krung fish or kind of catfish it go where all
 ปลากรัง หรือ ปลาตุกรำพัน มัน ไป ที่ไหน หมด

English translation

In the past, everyone in Ta Khian Thong village speaks Chong. Mother and father teach us to speak Chong. We have wife, have husband that also speak Chong. We have daughters that also teach to speak Chong. We have sons that clearly speak Chong.

Work is easy to do. Doing rice farming and plantation, we help each other. Who wants to do rice farming, we help to transplant rice seedlings. Who wants to do rice farming, we help to harvest. Who wants to do farming, we help to reap grass. If

you want to fish, you must go to canals. Many fishes are plentiful in canals, Krang fish or Duk Ramphan fish. In every morning and afternoon, we use fishing hoods to catch. Every morning, we wake up and go to check. If we can fish them, we catch and put them to fish traps back home. Nowadays, it is hard to fish. At Chan Pae Bun Mak, we also find to fish. We do not have to go fishing in Khwang canal or TaKhian Thong canal. Nowadays, it is really hard to fish. Krang fish and Duk Ramphan, where they all disappear.

3. DREAM

dream.001

kəwa:j ^{R3}	p ^h oʔ ^{R1}	ʔi:n ^{R1}	c ^h a: ^{R1}	na:j ^{R1}	hə:j ^{R1}
tiger	dream	get	eat	elephant	already
เสือ	ฝัน	ได้	กิน	ช้าง	แล้ว

dream.002

kw:	na:j ^{R1}	kw:	p ^h lat	moŋ ^{R1}	kəwa:j ^{R3}
then	elephant	then	postpone	with	tiger
เสือ	ช้าง	ก็	ผลัด	กับ	เสือ

dream.003

ma:j ^{R2}	wic ^{R1}	c ^h a: ^{R1}	c ^h an	lə:j
do not	more	eat	I	fp.
อย่า	อีก	กิน	ฉัน	เลย

p ^h lat	nu:j ^{R1}	le:ŋ ^{R1}	halw: ^{R1}
postpone	seven	day	fp.
ผลัด	เจ็ด	วัน	เถอะนะ

dream.004

t ^h a:	t ^h iŋ	we:la:	ʔi:n ^{R1}	nu:j ^{R1}	le:ŋ ^{R1}
if	arrive	time	get	seven	day
ถ้า	ถึง	เวลา	ได้	เจ็ด	วัน

ca	ce:n ^{R1}	ʔit ^{R1}	c ^h a: ^{R1}
will	come	give	eat
จะ	มา	ให้	กิน

dream.005

kəwa:j ^{R1}	kw:	kw:p ^{R1}	c ^h a: ^{R1}	na:j ^{R1}	ni:lɛ
tiger	then	wait	eat	elephant	this
เสือ	ก็	คอย	กิน	ช้าง	นี้แหละ

dream.006

kəna:j ^{R1}	kw:	ce:w ^{R1}	wət ^{R3}	wi t ^h i:	kɛ: fan
elephant	then	go	find	method	interpret a dream
ช้าง	ก็	ไป	หา	วิธี	แก้ฝัน

dream.007

ce:w ^{R1}	pa nih ^{R1}	kw:	cəʔ ^{R1}	ʔih ^{R1}
go	where	then	meet	not
ไป	ที่ไหน	ก็	เจอ	ไม่

dream.008

k ^h it	k ^h it	ʔih ^{R1}	ʔw:k ^{R1}	kw:	ce:w ^{R1}	kə se: kə saŋ ^{R1}
think	think	not	leave	then	go	unconsciously
คิด	คิด	ไม่	ออก	ก็	ไป	กระเซอะกระเซิง

dream.009

ce:w ^{R1}	mat ^{R1}	ʔi:n ^{R1}	sə tí sə taŋ	ʔih ^{R1}
go	all	have	consciousness	not
ไป	หมด	มี	สติตั้ง	ไม่

dream.010

t ^h i ʔan ^{R1}	kw:	cəʔ ^{R1}
now	then	meet
ทีนี้	ก็	เจอ

c ^h i:m ^{R2} ku:k ^{R1}	p ^h ic ^{R3}	bon	c ^h o:j ^{R2}	ʔu:t ^{R1}
owl	sleep	on	top	tree
นกฮูก	นอน	บน	ยอด	ไม้

dream.011

he:ŋ ^{R1}	kw:	kəna:j ^{R1}	kw:	p ^h ic ^{R3}	t ^h aʔ	ne:m ʔu:t ^{R1}
we	then	elephant	then	sleep	crash	tree
เรา	ก็	ช้าง	ก็	นอน	ปะทะ	ต้นไม้

dream.012

c ^h i:m ^{R2} ku:k ^{R1}	kw:	lak ^{R4}	c ^h i:m ^{R2} ku:k ^{R1}	kw:	p ^h e:m ^{R2}
owl	then	fall	owl	then	angry
นกฮูก	ก็	ตก	นกฮูก	ก็	โกรธ

dream.013

p ^h e:m ^{R2}	kw:	re:n ^{R3}	kəna:j ^{R1}	ja:j	ha:	lok ^{R1}
angry	then	abuse	elephant	heavily	accuse	that
โกรธ	ก็	คำ	ช้าง	ใหญ่	หา	ว่า

dream.014

kle:ŋ	du: t ^h u:k	kle:ŋ	min pra ma:t	t ^h o: ^{R1}	ʔit ^{R1}	lak ^{R4}
tease	abuse	tease	insult	do	give	fall
แกล้ง	ดูถูก	แกล้ง	หมิ่นประมาท	ทำ	ให้	ตก

dream.015

kam laŋ	p ^h ic ^{R3}	he:ŋ ^{R1}	kw:	kəna:j ^{R1}	kw:	lə:j	na:j ^{R3}
being	sleep	we	then	elephant	then	already	tell
กำลัง	นอน	เรา	ก็	ช้าง	ก็	เลย	บอก

dream.016

ʔo:j	ma:j ^{R2}	tʰi: tʰo:t	kro:t pʰaj	cʰan	lə:j
excl.	do not	take offence	angry	I	fp.
โอย	อย่า	ถือโทษ	โกรธภัย	ฉัน	เลย

dream.017

cʰan	kw:	cʰaj	lok ^{R1}
I	also	yes	that
ฉัน	ก็	ใช่	ว่า

cʰan	kle:ŋ	ʔih ^{R1}	cʰan	tʰuk	liə:kə:n	hə:j ^{R1}
I	tease	not	I	anxious	extremely	already
ฉัน	แกล้ง	ไม่	ฉัน	ทุกข์	เหลือเกิน	แล้ว

dream.018

kəwa:j ^{R3}	dak ^{R1}	pʰoʔ ^{R1}	ʔi:n ^{R1}	cʰa: ^{R1}	cʰan	nan
tiger	he	dream	get	eat	I	fp.
เสือ	เขา	ฝัน	ได้	กิน	ฉัน	นั่น

dream.019

cʰan	toŋ	ʔit ^{R1}	wa:j ^{R3}	cʰa: ^{R1}
I	must	give	tiger	eat
ฉัน	ต้อง	ให้	เสือ	กิน

cʰan	toŋ	ho:c ^{R1}	ne: ne:
I	must	die	surely
ฉัน	ต้อง	ตาย	แน่แท้

dream.020

tʰa:	ʔi:n ^{R1}	wi tʰi:	nih ^{R1}
if	have	method	where
ถ้า	มี	วิธี	ไหน

kw:	cʰuəj	cʰan	mwŋ ^{R1}	tʰə:t
also	help	I	also	fp.
ก็	ช่วย	ฉัน	ด้วย	เกิด

dream.021

pʰu:t	kap	chi:m ^{R2} ku:k ^{R1}
speak	with	owl
พูด	กับ	นกฮูก

dream.022

chi:m ^{R2} ku:k ^{R1}	kw:lə:j	kʰah ^{R1}	kəna:j ^{R1}	kʰi ^{R1}	tʰuk	de:w ^{R1}	de:w ^{R1}
owl	then	know	elephant	this	suffer	really	really
นกฮูก	ก็เลย	รู้	ช้าง	นี้	ทุกข์	จริง	จริง

dream.023

kw:lə:j	chi:m ^{R2} ku:k ^{R1}	lə:j	kʰit	ca	cʰuəj
then	owl	then	think	will	help
ก็เลย	นกฮูก	เลย	คิด	จะ	ช่วย

dream.024

lɛ:wkɔ:	tʰiʔan ^{R1}	kw:lə:j	chi:m ^{R2} ku:k ^{R1}	ni:	kw:
then	now	then	owl	this	then
แล้วก็	ทีนี้	ก็เลย	นกฮูก	นี้	ก็

dream.025

โอะ:	ma:j ^{R2}	jaŋ ʔan ^{R1}	lə:j
eh!	do not	like this	fp.
เออ	อย่า	ยังงั้น	เลย

diəw	ca	k ^h uj	maŋ ^{R1}	p ^h ra ʔin	ʔit ^{R1}
awhile	will	talk	with	Indra	give
เดี๋ยว	จะ	คุย	กับ	พระอินทร์	ให้

dream.026

c ^h i:m ^{R2} ku:k ^{R1}	kw:	rap ka: ^{R1}	jaŋk ^h i ^{R1}
owl	then	promise	fp.
นกฮูก	ก็	รับปาก	ยังงี้

dream.027

c ^h i:m ^{R2} ku:k ^{R1}	kw:	toklon	maŋ ^{R1}	kəna:j ^{R1}	kw: ^{R1}	riəp rə:j
owl	then	agree	with	elephant	then	completely
นกฮูก	ก็	ตกลง	กับ	ช้าง	ก็	เรียบร้อย

dream.028

c ^h i:m ^{R2} ku:k ^{R1}	kw:	hij ^{R1}	ce:w ^{R1}	wət ^{R3}	p ^h ra ʔin	lə:j
owl	then	fly	go	find	Indra	fp.
นกฮูก	ก็	บิน	ไป	หา	พระอินทร์	เลย

dream.029

paj	t ^h iŋ	t ^h i:	p ^h ra ʔin	kij ^{R1}
go	arrive	place	Indra	stay
ไป	ถึง	ที่	พระอินทร์	อยู่

dream.030

c ^h i:m ^{R2} ku:k ^{R1}	kw:	t ^h ɔ: ^{R1}	pen	lak ^{R4}	ŋɛh ŋa:m ^{R3}	lə:j
owl	then	do	be	fall	doze	fp.
นกฮูก	ก็	ทำ	เป็น	ตก	หลับหงก	เลย

dream.031

p ^h ra ʔin	t ^h an ^{R2}	c ^h i:m ^{R2} ku:k ^{R1}	kw:
Indra	see	owl	then
พระอินทร์	เห็น	นกฮูก	ก็

dream.032

ʔa:w	c ^h i:m ^{R2} ku:k ^{R1}	ce:n ^{R1}	jan ʔih ^{R1}	la
excl.	owl	come	how	fp.
ฮ้าว	นกฮูก	มา	ยังไง	ล่ะ

lak ^{R4}	p ^h luk ^{R1}	hə:j ^{R1}
fall	onomatopoeia	already
ตก	พดู่ก	เลย

dream.033

c ^h i:m ^{R2} ku:k ^{R1}	kw:	mɛ:	kam lan
owl	then	excl.	going to
นกฮูก	ก็	แหม	กำลัง

dream.034

p ^h oʔ ^{R1}	di:	di:	maj	na:	t ^h ak	ʔih ^{R1}
dream	well	well	not	would	warn	not
ฝัน	ดี	ดี	ไม่	น่า	ทัก	ไม่

dream.035

p ^h oʔ ^{RI}	kəpih ^{RI}	p ^h u: ^{RI}	p ^h ra ʔin	t ^h a:m	jaŋ he:n ^{RI}
dream	what	you	Indra	ask	fp.
ฝัน	อะไร	มีง	พระอินทร์	ถาม	ยังงั้น

dream.036

ʔo:	c ^h an	la	p ^h oʔ ^{RI}	lok ^{RI}
excl.	I	fp.	dream	that
โอ	ฉัน	ละ	ฝัน	ว่า

c ^h an	ʔi:n ^{RI}	moŋ ^{RI}	ʔe:k ʔak ma he: si:
I	get	with	principal queen
ฉัน	ได้	กับ	เอกอัครมเหสี

dream.037

ke:	lə:j	ʔi:n ^{RI}	pen	k ^h iŋ ^{R3}	na
you	already	get	be	wife	fp.
แก	เลย	ได้	เป็น	เมีย	นะ

c ^h an	p ^h oʔ	jaŋ ŋi:
I	dream	like this
ฉัน	ฝัน	ยังงี้

dream.038

p ^h raʔin	kw:	ʔo:j	c ^h iə:	pih ^{RI}	p ^h oʔ ^{RI}
Indra	then	excl.	believe	what	dream
พระอินทร์	ก็	โอย	เชื่อ	อะไร	ความฝัน

dream.039

p^hra ʔin kw: huəŋ k^hin^{R3}

Indra then be possessive wife

พระอินทร์ ก็ หวง เมีย

ʔit^{R1} k^hin^{R3} ʔih^{R1}

give wife not

ให้ เมีย ไม่

dream.040

lə:j t^hiʔan^{R1} kw: k^hwa:m p^hoʔ^{R1} k^hwa:ŋ mənut lə:j

then now then dream of people already

เลย ที่นี้ ก็ ความฝัน ของ มนุษย์ เลย

dream.041

maj t^hiəŋt^ham miən mo:j k^he:n^{R1}

not fair same now

ไม่ เทียบธรรม เหมือน บัดนี้

dream.042

p^hraʔin kw: ma:j^{R2} c^hie p^hoʔ^{R1} lə:j

Indra then do not believe dream fp.

พระอินทร์ ก็ อย่า เชื่อ ความฝัน เลย

dream.043

tw: ce:w^{R1} c^hie ʔi:n^{R1} ʔih^{R1} jwʔ^{R1}

later believe get not fp.

ต่อไป เชื่อ ได้ ไม่ หรือ

English translation

A tiger dreams that it eats an elephant. An elephant, then, postpones with a tiger “Don't eat me. Can I postpone you seven days more. If it reaches to the day seventh, I will allow you to eat.” A tiger is waiting to eat an elephant. An elephant, then, finds the way to settle about a dream

An elephant goes to many places. It always thinks, but it cannot find any solutions. It goes aimlessly to every place. Until an elephant meets an owl is sleeping on the top of tree. An elephant lies down and crashes into a tree. An owl falls. It is angry. Then, it scolds an elephant that “you look down upon me and condemn me. That makes me fall down when I was sleeping.” An elephant says “Oh no! Please do not take offence and be angry me. I do not intend to do what you say. I do not pretend to do that.” I suffer very much. A tiger dreamt that he eats an elephant. That is me. I must let him to eat. I will have to die. “If you have any ways to help me, please help me” an elephant talks to an owl.

An owl thinks an elephant really suffers. An owl, then, think to help it. Then, an owl says “Alright, you do not suffer like this. I will help you talk to Indra.” An owl promises it. An owl agrees with an elephant. Then, an owl flies to meet Indra Go to Indra's place, an owl pretends to be sleeping. Indra sees an owl says “Oh! How come you are here, suddenly falls down.” An owl says “I was having a good dream. You should not wake me up. “What did you dream?” Indra asked. “Oh I dream I make love with your queen. She is my wife. I dream like this.” Indra says “Oh! How you believe with a dream!” Indra cherishes a wife. He does not give his wife to an owl.

Then, a dream of people being does not become true like last time. Indra, then, says “ Don't believe about the dream anymore, it is unbelievable”

4. PHAYA SATTHAKHA

Phaya satthakha.001

p ^h a ja: sat tha k ^h a	ni:	kw:	tw:j ^{R2}	ʔah lo:
Phya Satthakha	this	then	before	fp.
พญาสัตตะกะ	นี้	ก็	ก่อน	นั่นนะ

Phaya satthakha.002

pen	caw miəŋ	k ^h i:	wa:
be	city ruler	be	that
เป็น	เจ้าเมือง	คือ	ว่า

Phaya satthakha.003

t ^h i ʔan ^{R1}	kw:	kə:t	sik	kə:t	soŋ k ^h ra:m
now	then	happen	battle	happen	war
ที่นี่	ก็	เกิด	ศึก	เกิด	สงคราม

Phaya satthakha.004

le:w	ca	p ^h e:	t ^h ap	dak ^{R1}
then	will	lose	army	they
แล้ว	จะ	แพ้	ทัพ	เขา

ce:w ^{R1}	rop	le:w	ca	p ^h e:
go	battle	then	will	lose
ไป	รบ	แล้ว	จะ	แพ้

Phaya satthakha.005

wa:	ca	klap	suk ^{R1}	klap	məŋ	ʔi:n ^{R1}
that	will	return	village	return	city	can
ว่า	จะ	กลับ	หมู่บ้าน	กลับ	เมือง	ได้

Phaya satthakha.006

kw:	ma:j ^{R2}	lə:j	ʔa: ca:n	ni:	pen	rɨ:si:
then	do not	fp.	teacher	this	be	hermit
ก็	อย่า	เลย	อาจารย์	นี้	เป็น	ฤาษี

Phaya satthakha.007

ce:w ^{R1}	wət ^{R3}	ʔa: ca:n	ni:	tʰə
go	find	teacher	this	fp.
ไป	หา	อาจารย์	นี้	เถอะ

Phaya satthakha.008

ʔit ^{R1}	ʔa: ca:n	chəŋ	ca	klap	ba:n
give	teacher	help	will	return	house
ให้	อาจารย์	ช่วย	จะ	กลับ	บ้าน

klap məŋ

return city

กลับ เมือง

Phaya satthakha.009

kw:	ce:w ^{R1}	tʰa:	kʰi:n	kij ^{R1}	ton	he:n ^{R1}
then	go	if	resist	stay	at	this
ก็	ไป	ถ้า	ขึ้น	อยู่	ตรง	นี้

Phaya satthakha.010

dak ^{R1}	kw:	maho:c ^{R1}	pat ^{R1}
they	then	kill	throw away
เขา	ก็	ฆ่า	ทิ้ง

Phaya satthakha.011

t ^h u: ^{R1}	ce:w ^{R1}	t ^h u: ^{R1}	ce:w ^{R1}	wət ^{R3}	ʔa: ca:n	ri:si:
escape	go	escape	go	find	teacher	hermit
หนี	ไป	หนี	ไป	หา	อาจารย์	ฤาษี

Phaya satthakha.012

ri: si:	le:w kw:	ʔi:n ^{R1}	t ^h ə ha:n	ce:n ^{R1}	p ^h o:n ^{R2}	nak ^{R1}
hermit	then	have	soldier	come	four	class.
ฤาษี	แล้วก็	มี	ทหาร	มา	สี่	คน

Phaya satthakha.013

le:w kw:	ho:n	ʔi:k	mu:j ^{R4}	nak ^{R1}	le:w kw:	k ^h in ^{R3}
then	Astrologer	more	one	class.	then	wife
แล้วก็	โหร	อีก	หนึ่ง	คน	แล้วก็	เมีย

Phaya satthakha.014

tʰi ʔan ^{R1} kw:	ri: si:	kw:	ne: ra mit	ruəm	sa: ^{R1}	
now	then	hermit	then	create by magic	join	together
ทีนี้	ก็	ฤาษี	ก็	เนรมิต	ร่วม	กัน

mat^{R1} lə:j

all fp.

หมด เลข

Phaya satthakha.015

t ^h aŋ	ma:	t ^h aŋ	t ^h ə ha:n
all	horse	all	soldier
ทั้ง	ม้า	ทั้ง	ทหาร

Phaya satthakha.016

ni:	kw:	ne: ra mit	pen	tuə	mu:j ^{R4}	sa: ^{R1}
this	then	create by magic	be	body	one	together
นี้	ก็	เนรมิต	เป็น	ตัว	หนึ่ง	กัน

Phaya satthakha.017

ʔit ^{R1}	pen	kəwa:j ^{R3}
give	be	tiger
ให้	เป็น	เสือ

Phaya satthakha.018

ri: si:	kw:	klap	ce:w ^{R1}	na
hermit	the	return	go	fp.
ฤๅษี	ก็	กลับ	ไป	นะ

ma:j ^{R2}	c ^h a: ^{R1}	k ^h w:ŋ	puk ^{R1}	lɔ: ^{R1}
do not	eat	thing	rotten	fp.
อย่า	กิน	ของ	เน่า	นะ

Phaya satthakha.019

t ^h a:	c ^h a: ^{R1}	k ^h w:ŋ	puk ^{R1}	na
if	eat	thing	rotten	fp.
ถ้า	กิน	ของ	เน่า	นะ

kw:	ca	kla:j pen	c ^h im ^{R3}	maj	waj
then	will	become	people	not	be able
ก็	จะ	กลายเป็น	คน	ไม่	ไหว

Phaya satthakha.020

le:wkɔ:	p ^h a ja: sat tha k ^h a	ni:	kw:	hiw	nə
then	Phya Satthakha	this	then	hungry	fp.
ก็	พญาสัตตะคะ	นี้	ก็	หิว	เนอะ

Phaya satthakha.021

ce:w ^{R1}	ba:n miəŋ	kw:	ŋa:j ^{R4}
go	country	then	far
ไป	บ้านเมือง	ก็	ไกล

kwa: ca	t ^h iŋ	suk ^{R1}	t ^h iŋ	sɛ: ^{R1}
until	arrive	village	arrive	rice field
กว่า	ถึง	บ้าน	ถึง	นา

Phaya satthakha.022

kw:	p ^h ə ʔə:n	cəʔ	c ^h ə: ^{R1}	puk ^{R1}
then	accidentally	meet	dog	rotten
ก็	เผชิญ	เจอ	หมา	เน่า

kw: lə:j	c ^h a: ^{R1}	c ^h ə: ^{R1}	puk ^{R1}
then	eat	dog	rotten
ก็เลย	กิน	หมา	เน่า

Phaya satthakha.023

c ^h a: ^{R1}	c ^h o: ^{R1}	puk ^{R1}	ha ko: ^{R1}		
eat	dog	rotten	fp.		
กิน	หมา	เน่า	แฉับก็		
klap	ca	t ^h iŋ	ba:n	t ^h iŋ	m ^h oŋ
return	will	arrive	house	to	city
กลับ	จะ	ถึง	บ้าน	ถึง	เมือง

Phaya satthakha.024

kw:	jaŋ ʔih ^{R1}	kw:	kla:j pen	c ^h im ^{R3}	ʔih ^{R1}	lə:j
then	how	then	become	people	not	fp.
ก็	อย่างไร	ก็	กลายเป็น	คน	ไม่	เลข

Phaya satthakha.025

klap	ce:w ^{R1}	wət ^{R3}	ʔa: ca:n	ni:	wic ^{R1}
return	go	find	teacher	this	more
กลับ	ไป	หา	อาจารย์	นี้	อีก

Phaya satthakha.026

ʔa: ca:n	kw: lə:j	ʔa: ca:n	kw:	k ^h iən
teacher	then	teacher	then	whip
อาจารย์	ก็เลย	อาจารย์	ก็	เขี่ยน

Phaya satthakha.027

ʔa: ca:n	kw:	t ^h a:	wa:j ^{R3}	ʔit ^{R1}	la:j
teacher	then	if	hit	give	pattern
อาจารย์	ก็	ถ้า	ตี	ให้	ลาย

mat ^{R1}	t ^h an tuə
all	the whole body
หมด	ทั้งตัว

Phaya satthakha.028

pen	p ^h ɛ:	lɛ:w	kw:	ca	kla:j	pen	c ^h im ^{R3}	sa: ^{R1}
be	wound	then	will	become	people	together		
เป็น	แผล	แล้วก็	จะ	กลายเป็น	คน	กัน		

Phaya satthakha.029

t ^h iʔan ^{R1}	kw:	ʔa: ca:n	kw:	k ^h ɔ:t ^{R1}	wa:j ^{R1}	wa:j ^{R3}	ja:j
now	then	teacher	then	bind	rattan	hit	heavily
ที่นี่	ก็	อาจารย์	ก็	ผูก	หวาย	ตี	ใหญ่

Phaya satthakha.030

wa:j ^{R1}	jan	ʔi:k	t ^h iŋ	kit ^{R1}	ʔih ^{R1}	waj
hit	still	more	arrive	sit	not	be able
ตี	ยัง	อีก	ถึง	นั่ง	ไม่	ไหว

Phaya satthakha.031

lɛ:j	suc ^{R2}	suc ^{R2}	kw: lɛ:j	t ^h u: ^{R1}	ce:w ^{R1}	t ^h iŋ ^{R3}	p ^h ri: ^{R1}
then	get loose	get loose	then	escape	go	enter	forest
เลย	หลุด	หลุด	ก็เลย	หนี	ไป	เข้า	ป่า

Phaya satthakha.032

t ^h iŋ ^{R3}	p ^h ri: ^{R1}	lɛ:j	kw: lɛ:j	kla:j	pen	wa:j ^{R3}
enter	forest	then	then	become	tiger	
เข้า	ป่า	เลย	ก็เลย	กลายเป็น	เสือ	

tʰaŋ mo:j cʰe:n^{R1}

all so far

ทั้ง บัดนี้

Phaya satthakha.033

la:j tʰaŋ tuə na:m də:m kw: kəwa:j^{R3}

pattern the whole body name former then tiger

ลาย ทั้งตัว นาม เดิม ก็ เสือ

Phaya satthakha.034

mət^{R3} tʰən^{R1} pen kəpʰin

eyes that be

ตา นั้น เป็น

lə:j mo:ŋ ʔih^{R1} kroŋ^{R1} tɔŋ ce:n^{R1} kəwa:j^{R3}

then look not straight must come tiger

เลย มอง ไม่ ตรง ต้อง มา เสือ

Phaya satthakha.035

to:t^{R1} pen pʰa ja: sat tʰa kʰa

head be Phya Satthakha

หัว เป็น พญาสัตตะคะ

Phaya satthakha.036

lɛ:w kw: tuə la pen ma: ma: pen tuə

then body fp. be horse horse be body

แล้วก็ ตัว สะ เป็น ม้า ม้า เป็น ตัว

Phaya satthakha.037

le:w kw:	c ^h o:p ^{R2}	p ^h o:n ^{R2}	pen	t ^h ə ha:n
then	foot	four	be	soldier
แล้วก็	เท้า	สี่	เป็น	ทหาร

Phaya satthakha.038

le:w	p ^h at ^{R1}	kw:	pen	ho:n
then	tail	then	be	Astrologer
แล้ว	หาง	ก็	เป็น	โหร

Phaya satthakha.039

t ^h a:	wət ^{R3}	c ^h a: ^{R1}	jok ^{R3}	p ^h at ^{R1}
if	find	eat	lift	tail
ถ้า	หา	กิน	ยก	หาง

ca	d+ŋ ^{R1}	lo ^{R1}
will	on	fp.
จะ	ขึ้น	นะ

Phaya satthakha.040

t ^h a:	p ^h at ^{R1}	lak ^{R3}	pa nih ^{R1}	?a: ha:n	ki:j ^{R1}	pa he:n ^{R1}
if	tail	fall	where	food	stay	there
ถ้า	หาง	ตก	ที่ไหน	อาหาร	อยู่	ที่นั่น

Phaya satthakha.041

ce:w ^{R1}	pa t ^h it	he:n ^{R1}	ca	?i:n ^{R1}	?a: ha:n
go	direction	that	will	have	food
ไป	ทิศทาง	นั่น	จะ	มี	อาหาร

English translation

Formerly, Phayasatthaka is a ruler of city. During the war, he nearly loses and intends to go back to his country. He changes his mind going to his teacher (Ajarn) who is a hermit. "We should ask Acarn to help us going back to our country. If we are still there, the enemy would kill us." Phayasatthakha said. He flees to his Acarn with his wife, one astrologer and four soldiers.

When they arrive to Acarn's place, the hermit makes a magic changing and combining them to be a tiger. The hermit warns, "Don't eat any rotten things! If you eat, you would be unable back to be a people." During the way before Phayasatthakha (a tiger) arrives to his country, he is very hungry. He met a spoiled dog, and ate it. When he arrived to his city, he cannot change himself back to a people. He goes back to a hermit for help. The hermit heavily whips him (a tiger) until his body is scrape in order to make him transforming back to a people. Phayasatthakha cannot patient for this, he run away into the forest. Until now Phayasatthakha is a tiger with a scrape all his body. Its eyes are squint. Tiger's head is Phayasatthakha. Its body is from a horse. Its feet are from four soldiers and its tail is an astrologer.

5. WEDDING CEREMONY

Wedding ceremony.001

wi t ^{hi} :	plu:k ^{R1}	kw:	kw:	dak ^{R1}	kw:
method	wedding	then	then	they	also
วิธี	แต่งงาน	ก็	ก็	เขา	ก็

ʔi:n ^{R1}	t ^h a:j ^{R3}
have	wicker basket
มี	กระจ่าง

Wedding ceremony.002

k ^h o: c ^h ə: ^{R1}	k ^h riəŋ k ^h an ma:k	lɔ: ^{R1}	ʔih ^{R1}	ʔɔ: ^{R1}
tray of gifts	tray of gifts	much	not	fp.
ขันหมาก	เครื่องขันหมาก	เยอะ	ไม่	หรร

Wedding ceremony.003

k ^h riəŋ k ^h an ma:k	c ^h ə:ŋ ^{R4}	kw:	ʔi:n ^{R1}	lɔ:ŋ ^{R1}	mu:j ^{R4}	k ^h u:
tray of gifts	Chong	also	have	banana	one	class.
ขันหมาก	ชอง	ก็	มี	กล้วย	หนึ่ง	คู่

Wedding ceremony.004

nom k ^h aj ka:ŋ	mu:j ^{R4}	k ^h u:
kind of Chong dessert	one	class.
ขนมไค่ก้าง	หนึ่ง	คู่

Wedding ceremony.005

le:w kw:	nom t ^h iən	mu:j ^{R4}	k ^h u:
then	kind of dessert	one	class.
แล้วก็	ขนมเทียน	หนึ่ง	ชู้

Wedding ceremony.006

nom kəta:j	mu:j ^{R4}	k ^h u:
A kind of Chong dessert	one	class.
ขนมกะได	หนึ่ง	ชู้

Wedding ceremony.007

le:w kw:	wok ^{R3}	p ^h e:w ^{R2}	p ^h i:n
then	cloth	three	class.
แล้วก็	ผ้า	สาม	ผืน

Wedding ceremony.008

le:w kw:	nom	mu:j ^{R4}	k ^h u:	linci:	mu:j ^{R4}	k ^h u:
then	dessert	one	class.	lychee	one	class.
แล้วก็	ขนม	หนึ่ง	ชู้	ลิ้นจี่	หนึ่ง	ชู้

Wedding ceremony.009

tɛŋ ka:n	c ^h əw:ŋ ^{R4}	ʔi:n ^{R1}	lɔ:wŋ ^{R1}	ʔi:n ^{R1}	p ^h u: ^{R3}
wedding	Chong	have	banana	have	sugar cane
แต่งงาน	ของ	มี	กล้วย	มี	อ้อย

Wedding ceremony.010

ʔi:n ^{R1}	wok ^{R3}	p ^h ro:ŋ ^{R3}	wok ^{R3}	ŋəj ^{R3}
have	cloth	white	cloth	red
มี	ผ้า	ขาว	ผ้า	แดง

Wedding ceremony.011

ʔi:n ^{R1}	di:w ^{R1}	mu:j ^{R4}	pʰi:n
have	mat	one	class.
มี	เสื่อ	หนึ่ง	ผืน

Wedding ceremony.012

ma:n	mu:j ^{R4}	ma:n	mu:j ^{R4}	kʰu:
pillow	one	pillow	one	class.
หมอน	หนึ่ง	หมอน	หนึ่ง	คู่

Wedding ceremony.013

le:wkɔ:	we: la:	tɛŋ ka:n	kw:
then	time	wedding	then
แล้วก็	เวลา	แต่งงาน	ก็

Wedding ceremony.014

dak ^{R1}	ʔo:c ^{R1}	chʰim ^{R3}	kʰin ^{R3}	chʰim ^{R3}	lo:ŋ ^{R3}	jok ^{R3}	kʰin
they	take	woman	man	lift	up		
เขา	เอา	ผู้หญิง	ผู้ชาย	ยก	ขึ้น		

Wedding ceremony.015

hɛ:	ce:w ^{R1}	dɪŋ ^{R1}	toŋ ^{R1}	hw:
parade	go	on	bridal house	
แห่	ไป	บน	เรือนหอ	

Wedding ceremony.016

plu:k ^{R1}	kw:	ca	paj	chʰə:n	tʰe wa da:
wedding	then	will	go	invite	God
แต่งงาน	ก็	จะ	ไป	เชิญ	เทวดา

Wedding ceremony.017

dɪŋ ^{R1}	tʰa:j ^{R3}	kʰo: cʰə: ^{R1}	to:j ^{R2}
on	wicker basket	tray of gifts	before
บน	กระจง	ขันหมาก	ก่อน

Wedding ceremony.018

le:w kw:	su:c ^{R2}	ba:j si:	ba:j si:	hə:j ^{R1}
then	make offering	rice offering	rice offering	already
แล้วก็	เช่น	บายศรี	บายศรี	แล้ว

Wedding ceremony.019

le:w kw:	wien	le:w kw:	kw:k ^{R1}	kəta:n ^{R1}	wien
then	go around	then	carry on the back	axe	go around
แล้วก็	เวียน	แล้วก็	แบก	ขวาน	เวียน

Wedding ceremony.020

caw ba:w	caw sa:w	pʰe:w ^{R2}	rw:p
groom	bride	three	class.
เจ้าบ่าว	เจ้าสาว	สาม	รอบ

Wedding ceremony.021

le:w kw:	ca	rɨ: ^{R3}	pʰle:ŋ
then	will	sing	song
แล้วก็	จะ	ร้อง	เพลง

Wedding ceremony.022

ka ce: ka caŋ	kac ce:w kac caŋ	pa:k ^{R1}	cho:j ^{R2}	ja:ŋ dɛ:ŋ
(intro..)		go up	top	Yang Daeng tree
กะเจกะจั่ง	กัจเจวกัจจั่ง	ขึ้น	ยอด	ยางแดง

Wedding ceremony.023

t ^h an ^{R3}	krɔŋ ^{R1}	t ^h an ^{R3}	krɔŋ ^{R1}
see	straight	see	straight
เห็น	ตรง	เห็น	ตรง

Wedding ceremony.024

k ^h e:w ^{R2}	c ^h ɔ: ^{R1}	mə:	mə:
call	dog	onomatopoeia	onomatopoeia
เรียก	หมา	เมอ	เมอ

Wedding ceremony.025

ʔə:	ʔaj da:ŋ	ʔə:j	ʔa:jdɔ:k	ʔə:j
excl.	(addr.) Damg	excl.	(addr.) Dok	excl.
เออ	ไอ้ต่าง	เอ๊ย	ไอ้ดอก	เอ๊ย

Wedding ceremony.026

lɛ:w kɔ:	wiən	p ^h e:w ^{R2}	rɔ:p
then	go around	three	class.
แล้วก็	เวียน	สาม	รอบ

Wedding ceremony.027

ce:w ^{R1}	nih ^{R1}	ce:w ^{R1}	kat ^{R1}	ne:m ^{R3} ma:k
go	where	go	cut	Betel Palm tree
ไป	ไหน	ไป	ตัด	ต้นหมาก

Wedding ceremony.028

lɛ:wkɔ:	t ^h ɔ: ^{R1}	nɪp ^{R1} tɔŋ ^{R1}	krɔŋ ^{R1}	krɔŋ ^{R1}	krɔŋ ^{R1}
then	do	wooden wall house	straight	straight	straight
แล้วก็	ทำ	ฝาบ้าน	ตรง	ตรง	ตรง

Wedding ceremony.029

p ^h ɔː ^{R1}	p ^h ic ^{R3}	pe:w ^{R2}	lɛ:wkɔ:	ce:w ^{R1}	ʔo:c ^{R1}	ma:	ce:w ^{R1}	t ^h uk	ʔo:ŋ
when	sleep	evening	then	go	take	horse	go	load	jar
พอ	นอน	ตอนเย็น	แล้วก็	ไป	เอา	ม้า	ไป	บรรทุก	โถ่ง

Wedding ceremony.030

ʔo:c ^{R1}	ka:so:ŋ ^{R1}	ce:w ^{R1}	t ^h uk	t ^h eh ^{R1}
take	donkey	go	load	cart
เอา	ลา	ไป	บรรทุก	เกวียน

Wedding ceremony.031

ʔo:c ^{R1}	ket ^h eh ^{R1}	t ^h uk	k ^h ɔ:ŋ	klap	ɬɔŋ ^{R1}	krɔŋ ^{R1}	krɔŋ ^{R1}	krɔŋ ^{R1}
take	cart	load	thing	go back	house	straight	straight	straight
เอา	เกวียน	บรรทุก	ของ	กลับ	บ้าน	ตรง	ตรง	ตรง

Wedding ceremony.032

p ^h ɔː ^{R1}	dak ^{R1}	ce:w ^{R1}	p ^h e:w ^{R2}	ɾɔ:p	p ^h əj ^{R1}	dak ^{R1}	kw:
when	they	go	three	class.	it	they	then
พอ	เขา	ไป	สาม	รอบ	มัน	เขา	ก็

Wedding ceremony.033

dak ^{R1}	ce:w ^{R1}	su:c ^{R2}	ba:w	sa:w	wic ^{R1}
they	go	make offering	wedding couple		again
เขา	ไป	เซ่น	บ่าวสาว		อีก

Wedding ceremony.034

p ^h uə	ha:p	miə	t ^h u:n
husband	carry on the shoulders	wife	carry over the head
ผัว	หาบ	เมีย	หูน

Wedding ceremony.035

c ^h im ^{R3} lɔːŋ ^{R3}	ʔit ^{R1}	plɔŋ ^{R1}	ʔɔːŋ ^{R1}	jaŋ	toːt ^{R1}
male	give	cooked rice	keep	at	head
ผู้ชาย	ให้	ข้าว	ไว้	ยัง	หัว

Wedding ceremony.036

c ^h im ^{R3} k ^h in ^{R3}	ʔoːc ^{R1}	plɔŋ ^{R1}	ceːn ^{R1}	ʔəj	
female	take	cooked rice	come	excl.	
ผู้หญิง	เอา	ข้าว	มา	เอ๊ย	

Wedding ceremony.037

c ^h im ^{R3} k ^h in ^{R3}	ʔoːc ^{R1}	plɔŋ ^{R1}	ʔɔːŋ ^{R1}	jaŋ	toːt ^{R1}
female	take	cooked rice	keep	at	head
ผู้หญิง	เอา	ข้าว	ไว้	ยัง	หัว

Wedding ceremony.038

c ^h im ^{R3} lɔːŋ ^{R3}	ʔoːc ^{R1}	jaŋ	kamleːŋ ^{R3}		
male	keep	at	shoulders		
ผู้ชาย	ไว้	ยัง	ไหล่		

Wedding ceremony.039

dak ^{R1}	kwɔː	suːc ^{R2}	suːc ^{R2}	həːj ^{R1}	kwɔː
they	then	make offering	make offering	already	then
เขา	ก็	เซ่น	เซ่น	แล้ว	ก็

Wedding ceremony.040

dak ^{R1}	kwɔː	k ^h oːk	toːt ^{R1}	k ^h oːk	toːt ^{R1}	həːj ^{R1}	dak ^{R1}	kwɔː
they	then	knock	head	knock	head	already	they	then
เขา	ก็	โขก	หัว	โขก	หัว	แล้ว	เขา	ก็

Wedding ceremony.041

na:j lə:k	dak ^{R1}	kw:	ca	kʰo:k	to:t ^{R1}
Nay Lerk (Performer)	they	then	will	knock	head
นายเล็ก	เขา	ก็	จะ	โขก	หัว

Wedding ceremony.042

hə:j ^{R1}	dak ^{R1}	kw:	ca	ɔŋ	tʰe:w ^{R3}	le:k ^{R3}	tʰe:w ^{R3}	la
already	they	then	will	must	call	chicken	call	fp.
แล้ว	เขา	ก็	จะ	ต้อง	เรียก	ไก่	เรียก	ล่ะ

Wedding ceremony.043

le:wkɔ:	tʰe:w ^{R3}	le:k ^{R3} u:	ɔŋ	sa:p	ʔih do:
then	call	domestic fowl	cry	dawn	yet
แล้ว	ก็	เรียก ไก่	ร้อง	สว่าง	หรือยัง

le:k ^{R3} u:	hə:j	kw:
domestic fowl	already	then
ไก่	แล้ว	ก็

Wedding ceremony.045

le:k ^{R3} cɛ:	le:k ^{R3} cɛ:	kw:	sa:p ^{R2}	ʔih do: ^{R1}
bantam fowl	bantam fowl	also	dawn	yet
ไก่แจ้	ไก่แจ้	ก็	สว่าง	หรือยัง

Wedding ceremony.046

le:w kw:	le:k ^{R3} pʰri:	le:k ^{R3} pʰri:	kw:	tʰe:w ^{R3}
then	jungle fowl	jungle fowl	also	call
แล้ว	ไก่ป่า	ไก่ป่า	ก็	เรียก

Wedding ceremony.047

krək kri krək krək

(Onomatopoeia of jungle fowl crying)

เกริก กรี เกริก เกร็กร

Wedding ceremony.048

lɛ:k^{R3}ʔu: ca t^he:w ʔu: ʔə ʔu: ʔu:

domestic fowl will call (Onomatopoeia of domestic fowl crying)

ไก่กู จะ เรียก อุ เอื้อ อุ อื้อ

Wedding ceremony.049

lɛ:k^{R3}cɛ: kɔ: t^he:w^{R3} ʔɛ: ʔɛ: ʔɛ: ʔɛ:

bantam fowl then call (Onomatopoeia of bantam fowl crying)

ไก่แจ๊ ก็ เรียก แอ่ แอ้อ แอ่ แอ๊ะ

Wedding ceremony.050

lɛ:k^{R3}p^hri: kɔ: t^he:w^{R3} krək kri krək krək

jungle fowl then call (Onomatopoeia of jungle fowl crying)

ไก่ป่า ก็ เรียก เกริก กรี เกริก เกร็กร

Wedding ceremony.051

sa:p^{R2} hə:j^{R1} lɛ:wkɔ: ʔo:c^{R1} wok^{R3} p^hro:ŋ^{R3} ʔɔ:k ca:k to:t^{R1}

dawn already then take cloth white leave from head

สว่าง แล้ว แล้วก็ เอา ผ้า ขาว ออก จาก หัว

Wedding ceremony.052

lɛ:w dak^{R1} kɔ: ca k^hɔ:t^{R1} ti:^{R1} k^hɔ:t^{R1} ti:^{R1}

then they then will bind hand bind hand

แล้ว เขา ก็ จะ ผูก มือ ผูก มือ

Wedding ceremony.053

le:w	dak ^{R1}	kw:	ʔuəj c ^h aj haj p ^h o:n	ju: jen pen suk	kan	na
then	they	then	give a blessing	be comfortable	together	fp.
แล้ว	เขา	ก็	อวยชัยให้พร	อยู่เย็นเป็นสุข	กัน	นะ

Wedding ceremony.054

k ^h u: num k ^h u: kɛ:	la si na
long live in couple life	fp.
คู่หนุ่มคู่แก่	ละตินะ

Wedding ceremony.055

dak ^{R1}	kw:	ca	hə:j ^{R1}	ca:k	he:n ^{R1}	le:wkɔ:
they	then	will	already	from	this	then
เขา	ก็	จะ	แล้ว	จาก	นี้	แล้วก็

Wedding ceremony.056

ce:w ^{R1}	wa:j	p ^h i: ruən	le:w tɛ:	ʔi:n ^{R1}	p ^h i: ruən	kəpih ^{R1}
go	pay respect	household god	depend on	have	household god	what
ไป	ไหว้	ผีเรือน	แล้วแต่	มี	ผีเรือน	อะไร

Wedding ceremony.057

t ^h a:	ʔi:n ^{R1}	p ^h i: ruən	pih ^{R1}	kw:	ʔi:n ^{R1}
if	have	household god	what	then	have
ถ้า	มี	ผีเรือน	อะไร	ก็	มี

Wedding ceremony.058

t ^h a:	ʔi:n ^{R1}	p ^h i: ruən	c ^h a:w ci:n kw:	p ^h asa:	ci:n
if	have	household god	Chinese	also	language Chinese
ถ้า	มี	ผีเรือน	ชาวจีน	ก็	ภาษาจีน

Wedding ceremony.059

t ^h a:	ʔi:n ^{R1}	p ^h i: ruən	k ^h ɛ:k	kw:	ca	p ^h i: ruən	k ^h ɛ:k
if	have	household god	Indian	also	will	household god	Indian
ถ้า	มี	ผีเรือน	แขก	ก็	จะ	ผีเรือน	แขก

Wedding ceremony.060

p ^h ɔ?	ɲa:j ^{R3}	mu:c ^{R2}	hə:j ^{R1}	kw:	k ^h ɔ:t ^{R1}	ti: ^{R1}	hə:j ^{R1}
when	tell	ghost	already	then	bind	hand	already
พอ	บอก	ผี	แล้ว	ก็	ผูก	มือ	แล้ว

Wedding ceremony.061

kw:	t ^h i ʔan ^{R1}	kw:	dak ^{R1}	ca	ce:w ^{R1}
then	now	then	they	will	go
ก็	ทีนี้	ก็	เขา	จะ	ไป

Wedding ceremony.062

le:w kw:	mak k ^h əma: ^{R1}	me: ^{R3}	ʔu:ɲ ^{R1}
then	ask pardon	mother	father
แล้วก็	ขอขมา	แม่	พ่อ

Wedding ceremony.063

mak k ^h əma: ^{R1}	me: ^{R3}	ʔu:ɲ ^{R3}	kw:	ʔi:n ^{R1}	t ^h a:k ^{R3}	mu:j ^{R4}	tij ^{R1}
ask pardon	mother	father	then	have	water	one	class.
ขอขมา	แม่	พ่อ	ก็	มี	น้ำ	หนึ่ง	ขัน

Wedding ceremony.064

ʔi:n ^{R1}	ʔu:t p ^h le:w	mu:j ^{R4}	k ^h u:c ^{R1}
have	firewood	one	class.
มี	ฟืน	หนึ่ง	ชั่ง

Wedding ceremony.065

le:w kw: ma:k p^he:w^{R2} niʔ^{R1}
 then betel three class.
 แล้วยี่ หมาก สาม คำ

Wedding ceremony.066

pa:ŋ^{R1}ʔu:t^{R1} t^hu:p t^hiən me:^{R3} ʔu:ŋ^{R3} hə:j^{R1} kw:
 flower joss stick candle mother father already then
 ดอกไม้ ฐูป เทียน แม่ พ่อ แล้วยี่ ก็

Wedding ceremony.067

dak^{R1} kw: ce:w^{R1} p^hic^{R3}
 they then go sleep
 เขา ก็ ไป นอน

Wedding ceremony.068

ba:ŋ nak^{R1} kw: t^hɔ:^{R1} p^he:w^{R2} pe:w^{R2}
 somebody also do three night
 บางคน ก็ ทำ สอง คืน

Wedding ceremony.069

ba:ŋ nak^{R1} kw: t^hɔ:^{R1} mu:j^{R4} pe:w^{R2}
 somebody also do one night
 บางคน ก็ ทำ หนึ่ง คืน

English translation

In Chong wedding ceremony, there are not a lot of things for the procession of the groom's parents. There is a pair of banana, a pair of Khai Kaang dessert, a pair of Thien dessert, a pair of Ka Tai sweets, a pair of dessert, a pair of lychee, and three

clothes. Moreover, in Chong wedding ceremony style, it also has a banana tree, a sugar cane tree, the white cloth, the red cloth, a mat, and a pair of pillow.

In wedding ceremony, they will raise the couple up to the bridal house. There is a wedding performer called Naay Lerk who will invite the local god to be on tray of gifts. He will make rice offerings, carry the 'Khwang Loo' axe around the bridal couple, and sing "Kaje Kajang Kaj jeew Kac jang paak chooy yang daeng thang krong thang krong." Then, he will move and call dogs "mer mer ay daang ay dok aey" for three rounds. He will also sing for three times that 'where are you going? I am going to cut a betel palm tree to build a wooden partition.' In the evening, he will bring a horse and donkey, and take off a jar and a cart to home. Go straight, go straight.

After three times moving around, he will make offering to a bridal couple again. He will let a husband carries rice on a shoulder and a wife puts rice on her head. Then, the wedding performer (Naay Lerk) will make rice offering again. He brings a couple sits together, then, he knocks softly the couple's head together. He will make a chicken's sound. He will ask a domestic fowl that 'Is it dawn yet?' He will also ask a bantam fowl and jungle fowl that 'Is it dawn yet?' Then, he will initiate a sound of chicken crowing, a jungle fowl crows "kerk ei kerk kerk", a domestic fowl crows "au er au au", and a bantam fowl crows "ae ae ae ae".

Later, he will take off the white clothes from the bridal couple's head, and bind their wrists with holy threads. The wedding performer will give them blessing that "(I wish both of you) live well and happy, and long live for your couple life." After that he will bring bridal couple come to respect a household god. Regarding the household god, it will depend on what nationality of household god is for instances, if a household god is Chinese, a wedding performer will say Chinese, if a household god is Indian, he will say Indian. Then, he will bring bridal couple asking a pardon from their parents. To ask a pardon from bridal couple's parents, there are one of water bowl, one firewood, three mouthfuls of betel, and a set of flowers, candles and joss sticks. Finally, a bridal couple will stay overnight at a bridal house. Some couple stays for a night. Some couple stays for three nights.

6. Mr. CHUE (ตาเชื้อ)

Mr.Chue.001

wən ^{R3} ɛ:k ^{R1}	kw:	ta: c ^h iə	ce:w ^{R1}
first day	then	Mr. Chue	go
วันแรก	ก็	ตาเชื้อ	ไป

Mr.Chue.002

wən ^{R3} ɛ:k ^{R1}	ce:w ^{R1}	dɪŋ ^{R1}	kw:ŋ ^{R3}	ce:w ^{R1}	ru: ^{R3} lum ^{R1}
first day	go	on	mountain	go	burning the hole tree for tar
วันแรก	ไป	บน	ภูเขา	ไป	เผาหลุมเอาน้ำมัน

Mr.Chue.003

ce:w ^{R1}	wən ^{R3} ɛ:k ^{R1}	kw:	ʔi:n ^{R1}	wa:j ^{R3} suc ^{R2}	mu:j ^{R4}
go	first day	then	get	bear	one
ไป	วันแรก	ก็	ได้	หมี	หนึ่ง

Mr.Chue.004

ʔi:n ^{R1}	wa:j ^{R3} suc ^{R2}	ɛ:wkɔ:	bɛ:k	wa:j ^{R3}
get	bear	then	carry	tiger
ได้	หมี	แล้วก็	แบก	หมี

t ^h iŋ	tɔŋ ^{R1}
arrive	house
ถึง	บ้าน

Mr.Chue.005

bɛ:k	wa:j ^{R3}	t ^h iŋ	tɔŋ ^{R1}	kw:
carry	tiger	arrive	house	then
แบก	เสือ	ถึง	บ้าน	ก็

Mr.Chue.006

bɛ:k	wa:j ^{R3}	t ^h iŋ	tɔŋ ^{R1}	sat ^{R1}
carry	tiger	arrive	house	finish
แบก	เสือ	ถึง	บ้าน	เสร็จ

Mr.Chue.007

ʔi:n ^{R1}	wa:j ^{R3}	c ^h u:c ^{R3}	sat ^{R1}	kw:	sat ^{R1}
have	bear	flesh	finish	then	finish
มี	หมี	เนื้อ	เสร็จ	ก็	เสร็จ

Mr.Chue.008

klap	tɔŋ ^{R1}	c ^h u:c ^{R3}	t ^h an	mat ^{R1}	ʔih ^{R1}	do: ^{R1}
return	house	flesh	in time	all	not	yet
กลับ	บ้าน	เนื้อ	ทัน	หมด	ไม่	ยัง

Mr.Chue.009

p ^h ɔʔ ^{R1}	wan t ^h i:	sɔ:ŋ	kw:	ce:w ^{R1}	wic ^{R1}	
when	date	two	then	go	more	
พอ	วันที่	สอง	ก็	ไป	อีก	

Mr.Chue.010

p ^h ɔʔ ^{R1}	wan t ^h i:	sɔ:ŋ	kw: lə:j	ce:w ^{R1}	wic ^{R1}	kw:
when	date	two	then	go	more	then
พอ	วันที่	สอง	ก็เลย	ไป	อีก	ก็

Mr.Chue.011

p ^h ɔʔ ^{R1}	p ^h a:ŋ ^{R3}	p ^h a:ŋ ^{R3}	kw:	pə:t	wit t ^h ə juʔ	ŋɛ: ^{R3}
when	morning	morning	then	open	radio	listen to
พอ	เช้า	เช้า	ก็	เปิด	วิทยุ	ฟัง

Mr.Chue.012

p ^h u:t	c ^h ɔ:ŋ ^{R4}	wən ^{R3} saw ^{R1}	
speak	people	Saturday	
พูด	คน	วันเสาร์	

ha:m	ce:w ^{R1}	t ^h a:ŋ	t ^h it bu: ra p ^h a:
forbid	go	road	east
ห้าม	ไป	ทาง	ทิศบูรพา

Mr.Chue.013

t ^h i ʔan ^{R1}	kw:	ta: c ^h iə	kw: lə:j	wa:
now	then	Mr. Chue	then	that
ทีนี้	ก็	ตาเชอ	ก็	ว่า

Mr.Chue.014

ce:w ^{R1}	pih ^{R1}	ca	c ^h a: ^{R1}	lic ^{R1}	ʔi:ŋ ^{R1}
go	what	will	eat	penis	I
ไป	อะไร	จะ	กิน	อวัยวะเพศชาย	กู

Mr.Chue.015

lə:j	ke:	kw:	ce:w ^{R1}
already	you	then	go
เลข	แก	ก็	ไป

Mr.Chue.016

ce:w ^{R1}	kw:	ce:w ^{R1}	baŋ ʔə:n
go	then	go	by chance
ไป	ก็	ไป	บังเอิญ

Mr.Chue.017

kw:	ce:w ^{R1}	thiŋ	din ^{R1}	thi:	ʔi:n ^{R1}	wa:j ^{R3} suc ^{R2}
then	go	arrive	on	place	have	bear
ก็	ไป	ถึง	บน	ที่	มี	หมี

Mr.Chue.018

kh ^{R1}	kw:	p ^h op	kh ^{R4} loŋ	tak ^{R1}
this	then	find	log	big
นี้	ก็	พบ	ขอนไม้	ใหญ่

Mr.Chue.019

th ^h an	kh ^h a:m	kh ^{R4} loŋ	tak ^{R1}	ʔih ^{R1}	həʔ
in time	cross	log	big	not	fp.
ทัน	ข้าม	ขอนไม้	ใหญ่	ไม่	หรือ

Mr.Chue.020

kw: be:p	wa:j ^{R3}	kw:	kh ^h rup	kw:	kh ^h rup	kəmu:c ^{R2}
then	tiger	then	grab	then	grab	ghost
ก็แบบ	เสือ	ก็	กรูบ	ก็	กรูบ	ผี

Mr.Chue.021

co:n	kh ^h rup	kh ^h a:m	kh ^{R4} loŋ	kh ^h rup	lə:j
leap	grab	cross	log	grab	fp.
กระโจน	กรูบ	ข้าม	ขอนไม้	กรูบ	เลข

Mr.Chue.022

th ^h iʔan ^{R1}	kw:	ce:w ^{R1}	kw:	th ^h ə: ʔih ^{R1}
now	then	go	then	how
ที่นี่	ก็	ไป	ก็	ทำไม

Mr.Chue.023

ce:w ^{R1}	ch ^h ə:ŋ ^{R4}	ta:m
go	people	follow
ไป	คน	ตาม

Mr.Chue.024

ʔit ^{R1}	jiŋ	ne:t ^{R2}	lena	ne:t ^{R2}	kw:	wa:
give	more	dark	fp.	dark	then	that
ให้	ซึ้ง	มืด	แหละนะ	มืด	ก็	ว่า

Mr.Chue.025

toŋ ^{R1}	kw:	pen huəŋ
house	then	worry
บ้าน	ก็	เป็นห่วง

Mr.Chue.026

maʔ ^{R1}	pro:j	pro:j	moŋ ^{R1}
rain	drizzle	drizzle	also
ฝน	ปรอย	ปรอย	ด้วย

Mr.Chue.027

tʰi ʔan ^{R1}	kw:	ʔit ^{R1}	cʰw: ^{R1}	ce:w ^{R1}
now	then	give	dog	go
ทีนี้	ก็	ให้	หมา	ไป

Mr.Chue.028

pʰa:j ^{R4}	cʰw: ^{R1}	kw:	klap	kw:	klap
two	dog	then	return	then	return
สอง	หมา	ก็	กลับ	ก็	กลับ

tʰiŋ	toŋ ^{R1}	hə:j
arrive	house	already
ถึง	บ้าน	แล้ว

Mr.Chue.029

te:	ta: cʰiə	kʰi ^{R1}	jaŋ	klap	ʔih ^{R1}	do: ^{R1}
but	Mr. Chue	this	yet	return	not	yet
แต่	ตาเชอ	นี้	ยัง	กลับ	ไม่	ยัง

Mr.Chue.030

le:w	pʰwʔ ^{R1}	tʰa:ŋ	kʰiŋ ^{R1}	kw:
then	when	road	wife	then
แล้ว	พอ	ทาง	เมีย	ก็

cʰw:ŋ	kw:	wo:j wa:j
Chong	then	make a fuss
ฉอง	ก็	โววาย

Mr.Chue.031

ʔe:	c ^h ɔ: ^{R1}	kw:	klap	le:w	ʔih ^{R1}
excl.	dog	then	return	already	not
เออ	หมา	ก็	กลับ	แล้ว	ไม่

c ^h im ^{R3}	klap	ʔih ^{R1}	wə:j
people	return	not	excl.
คน	กลับ	ไม่	เว้ย

Mr.Chue.032

meh	jiŋ	ŋe:t ^{R2}	jiŋ	ŋe:t ^{R2}	riəj	nə
excl.	more	dark	more	dark	keep	fp.
แหม	ยิ่ง	มืด	ยิ่ง	มืด	เรื่อย	เนอะ

Mr.Chue.033

t ^h i ʔan ^{R1}	kw:	maʔ ^{R1}	prɔ:j	prɔ:j	moŋ ^{R1}
now	then	rain	drizzle	drizzle	with
ที่นี่	ก็	ฝน	ปรอย	ปรอย	ด้วย

t ^h i ʔan ^{R1}	kw: bɛ:p
now	then
ที่นี่	ก็แบบ

Mr.Chue.034

ʔe:	saŋ ^{R1}	siəŋ	pa:w ^{R1}	hɨj ^{R1}
excl.	hear	sound	buffalo	onomatopoeia
เอ	ได้ยิน	เสียง	ควาย	ฮึบ

hɨj ^{R1}	hɨj ^{R1}
onomatopoeia	onomatopoeia
ฮึบ	ฮึบ

Mr.Chue.035

k ^h i ^{R1}	kw: bɛ:p	nik wa:	wa:ŋ ^{R3}	klap	ce:n ^{R1}
this	then	think	husband	return	come
นี่	ก็แบบ	นึกว่า	ผัว	กลับ	มา

Mr.Chue.036

ʔe:	jiŋ	dik	jiŋ	maʔ ^{R1}
excl.	more	late at night	more	rain
เอ	ยิ่ง	ดึก	ยิ่ง	ฝน

Mr.Chue.037

jiŋ	dik	kw:	ce:n ^{R1}	ʔih ^{R1}	lə:j
more	late at night	then	come	not	fp.
ยิ่ง	ดึก	ก็	มา	ไม่	เลย

Mr.Chue.038

lə:j	tʰiʔan ^{R1}	kw:	tʰa:	nih ^{R1}
then	now	then	manner	where
เลย	ทีนี้	ก็	ท่า	ไหน

Mr.Chue.039

lə:j	wət ^{R3}	dak ^{R1}	ce:w ^{R1}	po:j ^{R2}
then	find	he	go	prediction by using the knife
เลย	หา	เขา	ไป	เลียงทาบ (การ โป้ย)

Mr.Chue.040

wət ^{R3}	ja:j tɛ:n	to:j ^{R2}	ja:j tɛ:n	na
find	Ms. Tan	before	Ms. Tan	fp.
หา	(ยาย) แตน	ก่อน	(ยาย) แตน	นะ

kw:	po:j ^{R2}	kw:
then	prediction by using the knife	then
ก็	เลียงทาบ (การ โป้ย)	ก็

Mr.Chue.041

ʔo:j	pen	ʔih ^{R1}	joʔ
excl.	be	not	fp.
โอย	เป็น	ไม่	หรรอก

Mr.Chue.042

tʰi ʔan ^{R1}	kw:	ja:j cʰum	wic ^{R1}
now	then	Ms. Chum	more
ทีนี้	ก็	(ยาย)จุม	อีก

Mr.Chue.043

cʰiə caj	ʔih ^{R1}	wət ^{R3}	ja:j cʰum	wic ^{R1}	lə:j
trust	not	find	Ms. Chum	more	fp.
เชื่อใจ	ไม่	หา	(ยาย)จุม	อีก	เลย

Mr.Chue.044

kʰi ^{R1}	kw:	ja:j cʰum	wic ^{R1}
this	then	Ms. Chum	more
นี่	ก็	(ยาย)จุม	อีก

ja:j c^hum po:j^{R2}
 Ms. Chum prediction by using the knife
 (ยาย)จุม เฝ้ายงทาช (การ โป้ย)

Mr.Chue.045

k ^h i ^{R1}	kw:	pih ^{R1}	la	si: ^{R1}	tap ^{R1}
this	then	what	fp.	snake	bite
นี้	ก็	อะไร	ละ	งู	กัด
si: ^{R1}	tap ^{R1}	wa:j ^{R3}			
snake	bite	tiger			
งู	กัด	เสือ			
ʔəj	si: ^{R1}	to:k ^{R1}	wa:j ^{R3}	tap ^{R1}	ro:k man
excl.	snake	peck	tiger	bite	fp.
เอ๊ย	งู	ฉก	เสือ	กัด	หอรอกมั้ง

Mr.Chue.046

t ^h i ʔan ^{R1}	kw:	po:j ^{R2}		wiəc ^{R1}	wiəc ^{R1}	lə:j
now	then	prediction by using the knife		swing	swing	fp.
ทีนี้	ก็	เฝ้ายงทาช (การ โป้ย)		แกว่ง	แกว่ง	เลย

Mr.Chue.047

t ^h i ʔan ^{R1}	kw:	t ^h o: ʔih ^{R1}	t ^h i ʔan ^{R1}	na
now	then	how	now	fp.
ทีนี้	ก็	ทำไฉ	ทีนี้	นะ

Mr.Chue.048

t ^h i ʔan ^{R1}	kw:	ce:n ^{R1}	toŋ ^{R1}	p ^h u: jaj
now	then	come	house	village headman
ทีนี้	ก็	มา	บ้าน	ผู้ใหญ่บ้าน

Mr.Chue.049

p ^h u: jaj	k ^h uəŋ	tu:ŋ ^{R1}	do:k k ^h o:k ^{R1}
village headman	Khueng	beat	bamboo drum used for signalling
ผู้ใหญ่บ้าน	ขวง	ตี	เกราะ

Mr.Chue.050

kw:	t ^h i ʔan ^{R1}	kw:	c ^h im ^{R3}	ce:n ^{R1}	ruəm	sa: ^{R1}
then	now	then	people	come	join	together
ก็	ทีนี้	ก็	คน	มา	ร่วม	กัน

Mr.Chue.051

kw:	ce:w ^{R1}	sa: ^{R1}	mat ^{R1}	ʔih ^{R1}	jɔʔ ^{R1}
then	go	together	all	not	fp.
ก็	ไป	กัน	หมด	ไม่	หรรอก

ce:w ^{R1}	kw:lɔ:j
go	then
ไป	ก็เลย

Mr.Chue.052

ʔe:	kʰit ^{R3}	ca	ta:m	sa: ^{R1}
excl.	think	will	follow	together
เอ	คิด	จะ	ตาม	กัน

Mr.Chue.053

ce:w ^{R1}	ta:m	kw:	ce:w ^{R1}	sa: ^{R1}	pʰe:w ^{R2}	nak ^{R1}
go	follow	then	go	together	three	class.
ไป	ตาม	ก็	ไป	กัน	สาม	คน

Mr.Chue.054

ce:w ^{R1}	ta:m	tw:j ^{R2}	tw:j ^{R2}	sa: ^{R1}	pʰe:w ^{R2}	nak ^{R1}
go	follow	before	before	together	three	class.
ไป	ตาม	ก่อน	ก่อน	กัน	สาม	คน

Mr.Chue.055

ʔi:n ^{R1}	ta: riɛn	cʰi:n	le:wkɔ:	tʰu:n
have	Mr. Rien	Chuen	then	Thun
มี	(ตา)เหเรียน	ชั่น	แล้วก็	ทุน

ce:w ^{R1}	tʰiŋ	tʰiŋ	nanle
go	arrive	arrive	fp.
ไป	ถึง	ถึง	นั่นแหละ

Mr.Chue.056

ʔə:	tʰe:w	sɛ: ^{R1}	ta: suk	nanle
excl.	area	rice field	Mr. Suk	fp.
ใช่	แถวๆ	นา	(ตา)สุข	นั่นแหละ

Mr.Chue.057

ce:w ^{R1}	ce:w ^{R1}	wɛt ^{R3}	cəʔ ^{R1}
go	go	find	meet
ไป	ไป	หา	เจอ

k ^h u:j ^{R2}	c ^h a:j ^{R4}	tuə
a kind of mongoose called Pon Cha Mot	nine	fp.
พอนชะมด	เก้า	ตัว

lə:j	ca:k ^{R1}	ʔi:n ^{R1}	mu:j ^{R4}
then	shoot	get	one
เลข	ยิง	มี	หนึ่ง

Mr.Chue.058

lə:j	ce:w ^{R1}	sa: ^{R1}	p ^h e:w ^{R2}	nak ^{R1}
then	go	together	three	person
เลข	ไป	กัน	สาม	คน

kw:	jaŋ	rw: ^{R3}	rw: ^{R3}	namtok
then	still	wait	wait	waterfall
ก็	ยัง	รอ	รอ	น้ำตก

Mr.Chue.059

t ^h i ʔan ^{R1}	kw:	rw: ^{R3}	namtok	kw:	ce:n ^{R1}	sa: ^{R1}	wic ^{R1}
now	then	wait	waterfall	then	come	together	more
ทีนี้	ก็	รอ	น้ำตก	ก็	มา	กัน	อีก

Mr.Chue.060

c ^h ə:j	p ^h o:	p ^h u: jaj	k ^h uəŋ	ta: mən
Choej	Pho	village headman	Khueng	Mr. Mern
เขา	โพ	ผู้ใหญ่	ขวง	ตาเม้น

Mr.Chue.061

le:w kw:	c ^h a:j ^{R4}	nak ^{R1}	mwŋ ^{R1}	sa: ^{R1}
then	nine	person	with	together
ก็	เก้า	คน	ด้วย	กัน

le	c ^h an	kw:	ce:w ^{R1}	ce:w ^{R1}	kw:
and	I	then	go	go	then
และ	ฉัน	ก็	ไป	ไป	ก็

Mr.Chue.062

t ^h i ʔan ^{R1}	kw:	p ^h u: jaj	k ^h uəŋ	kw:
now	then	village headman	Khueng	then
ทีนี้	ก็	ผู้ใหญ่	ขวง	ก็

cak ^{R1}	p ^h lɔːŋ ^{R1}	riəj
shoot	gun	keep
ยิง	ปืน	เรื่อย

Mr.Chue.063

cak ^{R1}	p ^h lɔːŋ ^{R1}	k ^h e:w ^{R2}	k ^h e:w ^{R2}	mu:c ^{R2}	c ^h iə	nɪɛ
shoot	gun	call	call	ghost	Chue	this
ยิง	ปืน	เรียก	เรียก	ผี	เชื้อ	นี้แหละ

tɔːŋ ^{R2}	lɔŋ ^{R1}	p ^h riː ^{R3}
fear	get lost	forest
กลัว	หลง	ป่า

Mr.Chue.064

kwɔː	maʔ ^{R1}	prɔːj	prɔːj	moŋ ^{R1}
then	rain	drizzle	drizzle	also
ก็	ฝน	ปรอย	ปรอย	ด้วย

cak ^{R1}	p ^h lɔːŋ ^{R1}	riəj	riəj
shoot	gun	keep	keep
ยิง	ปืน	เรื่อย	เรื่อย

Mr.Chue.065

kwɔː	ca	t ^h iŋ	k ^h o:n ʔu:t ^{R1}	t ^h iŋ
then	will	arrive	base of tree	arrive
ก็	จะ	ถึง	โคนไม้	ถึง

he:n	kwɔː	k ^h ah ^{R1}	ʔih ^{R1}
this	then	know	not
นี่	ก็	รู้	ไม่

Mr.Chue.066

t ^h i ʔan ^{R1}	kwɔː	ce:w ^{R1}	ce:w ^{R1}	kwɔː	cəʔ ^{R1}	p ^h lɔːŋ ^{R1}
now	then	go	go	then	meet	gun
ทีนี้	ก็	ไป	ไป	ก็	เจอ	ปืน

Mr.Chue.067

cəʔ ^{R1}	p ^h lɔːŋ ^{R1}	ka	tɛ
meet	gun	and	slippers
เจอ	ปืน	กับ	รองเท้าแตะ

Mr.Chue.068

tɛ	kʰa:ŋ tɛ:w ^{R1}	kij ^{R1}	cʰo:j ^{R2}	pʰlɔ:ŋ ^{R1}
slippers	rightside	stay	top	gun
รองเท้าแตะ	ข้างขวา	อยู่	ปลาย	ปืน

Mr.Chue.069

kʰa:ŋ tɛ:ŋ ^{R1}	kij ^{R1}	son	pʰlɔ:ŋ ^{R1}
leftside	stay	butt	gun
ข้างซ้าย	อยู่	ส้น	ปืน

Mr.Chue.070

ce:w ^{R1}	wət ^{R3}	tʰw: ^{R1}	tʰa:	nih ^{R1}
go	find	do	manner	which
ไป	หา	ทำ	ท่า	ไหน

Mr.Chue.071

tʰi ʔan ^{R1}	kw:	ʔa:w	tʰaŋ	bɛ:p	haŋaj
now	then	excl.	all	excl.	fp.
ที่นี่	ก็	อ้าว	ทั้ง	แบบ	ยังไง

tʰaŋ	pʰlɔ:ŋ ^{R1}	kw:
all	gun	then
ทั้ง	ปืน	ก็

Mr.Chue.072

tʰi ʔan ^{R1}	kw:	mɔ:ŋ	ta:m	kʰlɔŋ ^{R4}
now	then	look	follow	log
ที่นี่	ก็	มอง	ตาม	ขอนไม้

ɛ	pa:k ^{R1}	kʰlɔŋ ^{R4}	mɔ:ŋ
and	go up	log	look
และ	ขึ้น	ขอนไม้	มอง

Mr.Chue.073

ʔo:	ʔan ^{R1}	wa:j ^{R3}	kʰrup	ta: cʰiə	ɛ:w ɲaj
excl.	this	tiger	grab	Mr. Chue	already
โธ	นี่	เสือ	ครูป	ตาเชื้อ	แล้วไง

Mr.Chue.074

wa:j ^{R3}	kʰrup	ta: cʰiə	hako ^{R1}
tiger	grab	Mr. Chue	fp.
เสือ	ครูป	ตาเชื้อ	แล้วไง

Mr.Chue.075

k ^h rup	set ^{R1}	man	kw:	jo:n	k ^h a:m	k ^h loŋ ^{R4}
grab	finish	it	then	throw	cross	log
กรับ	เสร็จ	มัน	ก็	โยน	ข้าม	ขอนไม้

Mr.Chue.076

k ^h a:m	k ^h loŋ ^{R4}	set ^{R1}	man	kw:	ho:t ^{R1}	ce:w ^{R1}
cross	log	finish	it	then	drag	go
ข้าม	ขอนไม้	เสร็จ	มัน	ก็	ลาก	ไป

Mr.Chue.077

t ^h i ʔan ^{R1}	kw:	ce:w ^{R1}	ce:w ^{R1}	kw:	ceʔ ^{R1}
now	then	go	go	then	meet
ทีนี้	ก็	ไป	ไป	ก็	เจอ

Mr.Chue.078

ʔa:w ^{R1}	t ^h ak ^{R1}	le:w	k ^h em k ^h at	he:t ^{R1}
shirt	torn	then	belt	scatter
เสื้อ	ขาด	แล้ว	เข็มขัด	เรียกราค

klɔŋ ja:	he:t ^{R1}
tobacco box	scatter
กล่องยาสูบ	เรียกราค

Mr.Chue.079

ʔu:t k ^h i:t	he:t ^{R1}	ʔu:t k ^h i:t	mu:j ^{R4}	klak
matchstick	scatter	matchstick	one	class.
ไม้ขีด	เรียกราค	ไม้ขีด	หนึ่ง	กลั๊ก

he:t ^{R1}	he:t ^{R1}	riəj	riəj
scatter	scatter	keep	keep
เรียกราค	เรียกราค	เรื่อย	เรื่อย

Mr.Chue.080

t ^h i ʔan ^{R1}	kw:	he:t ^{R1}	ce:w ^{R1}
now	then	scatter	go
ทีนี้	ก็	เรียกราค	ไป

t ^h i ʔan ^{R1}	kw:	bep wa:
now	then	excl.
ทีนี้	ก็	แบบว่า

Mr.Chue.081

ʔan ^{R1}	p ^h əj ^{R1}	t ^h i:	wa:j ^{R3}	tap ^{R1}
this	it	place	tiger	bite
นี่	มัน	ที่	เสือ	กัด

p ^h əj	lə:j	wa:	wa:j ^{R3}	tap ^{R1}
it	then	that	tiger	bite
มัน	เลย	ว่า	เสือ	กัด

Mr.Chue.082

t ^h i ʔan ^{R1}	kw:	ta:m	sa: ^{R1}	la
now	then	follow	together	fp.
ทีนี้	ก็	ตาม	กัน	ล่ะ

Mr.Chue.083

ta:m	ce:w ^{R1}	ce:w ^{R1}	ce:w ^{R1}
follow	go	go	go
ตาม	ไป	ไป	ไป

kw:	ce:w ^{R1}	sa: ^{R1}	ch'a:j ^{R4}	nak ^{R1}
then	go	together	nine	person
ก็	ไป	กัน	เก้า	คน

Mr.Chue.084

k ^h i ^{R1}	kw:	k ^h at	sa: ^{R1}
this	then	break	together
นี่	ก็	ขาด	กัน

Mr.Chue.085

ʔə:	ma:j ^{R3}	ce:w ^{R1}	ləj man	hɛ:ŋ ^{R1}
excla.	do not	go	fp.	we
เออ	อย่า	ไป	เลยมั้ง	เรา

Mr.Chue.086

diəw	ca	ceʔ ^{R1}	p ^h əj ^{R1}	ca	lam ba:k	na
awhile	will	meet	it	will	hardly	fp.
เดี๋ยวนะ	จะ	เจอ	มัน	จะ	ลำบาก	นะ

Mr.Chue.087

t ^h i ʔan ^{R1}	kw: lə:j	t ^h w: ^{R1}	jan ʔih ^{R1}	lə:j	fa:k	mon ^{R1}
now	then	do	how	then	leave	also
ทีนี้	ก็	ทำ	ยังไง	เลย	ฝาก	ด้วย

na:ŋ t^hɔ: ra ni: ʔɔ:ŋ^{R1}
 Goddess of Earth keep
 พระแม่ธรณี ไว้

Mr.Chue.088

ma:j ^{R3}	ʔit ^{R1}	ce:w ^{R1}	nih ^{R1}	ŋa:j	lə:j
do not	give	go	where	easy	fp.
อย่า	ให้	ไป	ไหน	ไกล	เลย

Mr.Chue.089

diəw	kw:	p ^h a:ŋ ^{R3}	p ^h a:ŋ ^{R3}	k ^h ɛ:ŋ ^{R2}	k ^h ɛ:ŋ ^{R2}
awhile	then	morning	morning	night	night
เดี๋ยว	ก็	เช้า	เช้า	กลางคืน	กลางคืน

kw:	ta:m	t ^h an	ʔih ^{R1}	hə:j ^{R1}
then	follow	in time	not	already
ก็	ตาม	ทัน	ไม่	แล้ว

Mr.Chue.090

diəw	p ^h a:ŋ ^{R3}	p ^h a:ŋ ^{R3}	ce:w ^{R1}	ta:m
awhile	morning	morning	go	follow
เดี๋ยว	เช้า	เช้า	ไป	ตาม

ce:w ^{R1}	ta:m	kw:	cəʔ ^{R1}
go	follow	then	meet
ไป	ตาม	ก็	เจอ

t ^h i ʔan ^{R1}	kw:	ce:w ^{R1}	ce:w ^{R1}	c ^h im ^{R3}	ce:w ^{R1}	je	lə:j
now	then	go	go	people	go	much	fp.
ทีนี้	ก็	ไป	ไป	คน	ไป	เยอะ	เลย

Mr.Chue.091

t ^h i ʔan ^{R1}	cəʔ ^{R1}	sop	cəʔ ^{R1}	pih ^{R1}
now	meet	corpse	meet	what
ทีนี้	เจอ	ศพ	เจอ	อะไร

kw:	c ^h im ^{R3}	ce:w ^{R1}	je	lə:j
then	people	go	much	fp.
ก็	คน	ไป	เยอะ	เลย

Mr.Chue.092

tʰi ʔan ^{R1}	kw:	tʰw: ʔih ^{R1}	kʰit ^{R3}	tʰw: ^{R1}	tʰa:	ʔih ^{R1}
now	then	how	think	do	manner	how
ทีนี้	ก็	ทำไง	คิด	ทำ	ท่า	ยังไง

Mr.Chue.093

kw:	ʔo:	wət ^{R3}	mw:	buəŋ suəŋ	
then	excl.	find	performer	make offering	to the spirits
ก็	เออ	หา	หมอ	บวงสรวง	

plu:k	sa:n tʰiəm ta:	tʰə
build	Temporary shrine	fp.
ปลูก	ศาลเทียมตา	เดอะ

Mr.Chue.094

lə:j	kw:	tʰw: ^{R1}	ha:ŋ
then	then	do	shooting stand
เลย	ก็	ทำ	ห้าง

tʰw: ^{R1}	pih ^{R1}	sa: ^{R1}
do	what	together
ทำ	อะไร	กัน

Mr.Chue.095

ʔo:c ^{R1}	sə biəŋ	ʔo:c ^{R1}	pləŋ ^{R1}	ʔo:c ^{R1}	pih ^{R1}	ce:w ^{R1}
take	foodstuffs	take	cooked rice	take	what	go
เอา	เสบียงอาหาร	เอา	ข้าวสุก	เอา	อะไร	ไป

Mr.Chue.096

hw:p	d+ŋ ^{R1}	kw:ŋ ^{R3}	ni:lɛ	hw:p	ce:w ^{R1}	wic ^{R1}
hold in arms	on	mountain	this	hold in arms	go	more
หอบ	บน	ภูเขา	นี้แหละ	หอบ	ไป	อีก

klap	ce:w ^{R1}
return	go
กลับ	ไป

Mr.Chue.097

ce:w ^{R1}	ce:w ^{R1}	klap	klap	jaŋ ɲaj	nan na
go	go	return	return	how	fp.
ไป	ไป	กลับ	กลับ	ยังไง	นั่นนะ

Mr.Chue.098

mih ^{R1}	tʰən ^{R1}	kw:	ʔo:c ^{R1}	ce:w ^{R1}
who	that	then	take	go
ใคร	นั่น	ก็	เอา	ไป

plɔŋ ^{R1}	ʔo:c ^{R1}	ce:w ^{R1}	nit ^{R3}
cooked rice	take	go	more
ข้าวสุก	เอา	ไป	อีก

Mr.Chue.099

tʰiŋ	kw:	tʰw: ^{R1}	ha:ŋ
arrive	then	do	shooting stand
ถึง	ก็	ทำ	ห้าง

tʰw: ^{R1}	pih ^{R1}	sa: ^{R1}
do	what	together
ทำ	อะไร	กัน

Mr.Chue.100

tʰw: ^{R1}	ha:ŋ	sat ^{R1}	pih ^{R1}	sat ^{R1}	kw:	taŋ
do	shooting stand	finish	what	finish	then	build
ทำ	ห้าง	เสร็จ	อะไร	เสร็จ	ก็	ตั้ง

sa:n tʰiəm ta:	mɔŋ ^{R1}
temporary shrine	also
ศาลเทียมนดา	ด้วย

Mr.Chue.101

tʰiʔan ^{R1}	kw:	tʰw: ^{R1}	pʰi tʰi:
now	then	do	ceremony
ที่นี่	ก็	ทำ	พิธี

tʰw: ^{R1}	pʰi tʰi:	pih ^{R1}	sat ^{R1}
do	ceremony	what	finish
ทำ	พิธี	อะไร	เสร็จ

Mr.Chue.102

tʰw: ^{R1}	pʰi tʰi:	kw:	kʰw:t ^{R1}	kʰw:t ^{R1}	kʰw:t ^R	kʰw:t ^{R11}
do	ceremony	then	bind	bind	bind	bind
ทำ	พิธี	ก็	ผูก	ผูก	ผูก	ผูก

mu:c ^{R2}	ໄວ:ɲ ^{R1}
ghost	keep
ผี	ไว้

Mr.Chue.103

le:w kɔ:	tʰɔ: ^{R1}	pʰi tʰi:	lɔ:j
then	do	ceremony	fp.
แล้วก็	ทำ	พิธี	เลย

Mr.Chue.104

tʰɔ: ^{R1}	pʰi tʰi:	sat ^{R1}	pih ^{R1}	sat ^{R1}	kɔ:
do	ceremony	finish	what	finish	then
ทำ	พิธี	เสร็จ	อะไร	เสร็จ	ก็

Mr.Chue.105

ʔit ^{R1}	pa:k ^{R1}	ha:ɲ
give	go up	shooting stand
ให้	ขึ้น	ห้าง

ʔit ^{R1}	pa:k ^{R1}	ha:ɲ	sat ^{R1}	pih ^{R1}	sat ^{R1}
give	go up	shooting stand	finish	what	finish
ให้	ขึ้น	ห้าง	เสร็จ	อะไร	เสร็จ

Mr.Chue.106

kɔ:	ʔit ^{R1}	cʰɔ:ɲ ^{R4}	kij ^{R1}	pa kə:t ^{R2}
then	give	people	stay	above
ก็	ให้	คน	อยู่	ข้างบน

Mr.Chue.107

kij ^{R1}	pa tʰeʔ ^{R1}	tʰə jɔ:j	ໄວ:k	la
stay	on the ground	come after another	leave	fp.
อยู่	ที่ดิน	ทยอย	ออก	ล่ะ

Mr.Chue.108

pʰa:j ^{R4}	nak ^{R1}	kɔ:	kʰi ^{R1}	ta: krik	maŋ ^{R1}	ta: buə
two	class.	then	this	Mr. Kruk	and	Mr. Bua
สอง	คน	ก็	นี้	ตากรีก	ด้วย	ตาบัว

Mr.Chue.109

dak ^{R1}	nam	ໄວ:k	ʔih ^{R1}	do: ^{R1}	hɔʔ
he	lead	leave	not	yet	fp.
เขา	นำ	ออก	ไม่	ยัง	หรอก

Mr.Chue.110

dak ^{R1}	nam	ho:	ʔih ^{R1}	do: ^{R1}	na
he	lead	shout	not	yet	fp.
เขา	นำ	ออก	ไม่	ยัง	นะ

Mr.Chue.111

p ^h ɔʔ ^{R1}	ʔɔ:k	k ^h ɪŋ	ha:ŋ		le:wko:
when	leave	on	shooting stand		then
พอ	ออก	ขึ้น	ห้าง		แล้วก็

Mr.Chue.112

dak ^{R1}	ho:	p ^h ɔʔ ^{R1}	ho:	pap	kw:
he	shout	when	shout	immediately	then
เขา	โห้	พอ	โห้	ปั๊บ	ก็

Mr.Chue.113

mu:j ^{R4}	le:ŋ ^{R1}	ʔah ɔʔ ^{R1}	p ^h a:j ^{R4}	le:ŋ ^{R1}	p ^h e:w ^{R2}	le:ŋ ^{R1}
one	class.	fp.	two	class.	three	class.
หนึ่ง	ครั้ง	นะแหละ	สอง	ครั้ง	สาม	ครั้ง

Mr.Chue.114

ho:	p ^h e:w ^{R2}	le:ŋ ^{R1}	sat ^{R1}	kw:
shout	three	class.	finish	then
โห้	สาม	ครั้ง	เสร็จ	ก็

Mr.Chue.115

t ^h i ʔan ^{R1}	kw:	p ^h ro:k ^{R1}	p ^h əj ^{R1}	kw:
now	then	squirrel	it	then
ทีนี้	ก็	กระรอก	มัน	ก็

k ^h la ^{R3}	pok ^{R1}	lə:j
cry (animal)	onomatopoeia	fp.
ร้อง (สัตว์)	ป๊อก (เสียงร้องของกระรอก)	เลข

Mr.Chue.116

k ^h la ^{R3}	kw:	wa:j ^{R3}	kw:	ʔɔ:k	ce:n ^{R1}	mien kan
cry (animal)	then	tiger	then	leave	come	same
ร้อง (สัตว์)	ก็	เสือ	ก็	ออก	มา	เหมือนกัน

Mr.Chue.117

ʔɔ:k	ce:n ^{R1}	kw:	ce:n ^{R1}	mien	me:w	ni:le
leave	come	then	come	same	cat	this
ออก	มา	ก็	มา	เหมือนกัน	แมว	นี้แหละ

Mr.Chue.118

ce:n ^{R1}	lu:c ^{R2}	lu:c ^{R2}	lə mun
come	soft	soft	delicate
มา	อ่อน	อ่อน	ละมุน

Mr.Chue.119

ha:c ^{R1}	ta:m	to:t moʔ ^{R1}	ce:n ^{R1}	lə:j
leap	follow	mound	come	fp.
กระโดด	ตาม	โศดหิน	มา	เลย

Mr.Chue.120

lu:c ^{R2}	lə mun	la	tʰi ʔan ^{R1}	kw:	bɛ:p	kw:
soft	delicate	particle	then	then	excl.	then
อ่อน	ละมุน	ละ	ที่นี่	ก็	แบบ	ก็

Mr.Chue.121

ha:ŋ diŋ ^{R1}	kw:	cak ^{R1}	kw:	ʔi:n ^{R1}
upper shooting stand	then	shoot	then	have
ห้างบน (คนนั่งห้างข้างบน)	ก็	ยิง	ก็	มี

Mr.Chue.122

pʰəj	ce:n ^{R1}	pʰəj	ce:n ^{R1}	mw:ŋ	pih ^{R1}
it	come	it	come	look	what
มัน	มา	มัน	มา	มอง	อะไร

Mr.Chue.123

mw:ŋ	mw:ŋ	mw:ŋ	ha:ŋ	ʔih ^{R1}
look	look	look	shooting stand	not
มอง	มอง	มอง	ห้าง	ไม่

Mr.Chue.124

pʰəj	mw:ŋ	cʰim ^{R3}	mu:j ^{R4} ja:ŋ
it	look	people	only
มัน	มอง	คน	อย่างเดียว

Mr.Chue.125

tʰi ʔan ^{R1}	kw:	bɛ:p	ha:ŋ diŋ ^{R1}	na
now	then	style	upper shooting stand	fp.
ที่นี่	ก็	แบบ	ห้างบน (คนนั่งห้างข้างบน)	นะ

Mr.Chue.126

cak ^{R1}	kw:	tw:ŋ ^{R2}	ha:ŋ ta: ^{R1}
shoot	then	fear	lower shooting stand
ยิง	ก็	กลัว	ห้างล่าง (คนนั่งห้างข้างล่าง)

Mr.Chue.127

lə:j	tat sin caj	ha:ŋ ta: ^{R1}	cak ^{R1}
then	decide	lower shooting stand	shoot
เลย	ตัดสินใจ	ห้างล่าง (คนนั่งห้างข้างล่าง)	ยิง

Mr.Chue.128

ta: buə	kw:	cak ^{R1}	tw:j ^{R2}	p ^h lə:ŋ ^{R1}	ʔw:k	ʔih ^{R1}	ʔw: ^{R1}
Mr. Bua	then	shoot	before	gun	leave	not	fp.
ตาบัว	ก็	ยิง	ก่อน	ปืน	ออก	ไม่	หรงอก

Mr.Chue.129

cuh ^{R1}	p ^h lə:ŋ ^{R1}	tw:	wic ^{R1}
load	gun	continue	more
ลง	ปืน	ต่อ	อีก

Mr.Chue.130

le:w kw:	ta: pe:m	mw:ŋ ^{R1}
then	Mr. Prem	also
แต่ว่า	ตาเปม	ด้วย

ta: siə	kw:	cak ^{R1}	sw:n	kan	lə:j
Mr. Sue	then	shoot	interpose	together	fp.
ตาเสือ	ก็	ยิง	ซ้อน	กัน	เลย

Mr.Chue.131

mien	p ^h lə:ŋ ^{R1}	mu:j ^{R4}	nat	lə:j
same	gun	one	class.	fp.
เหมือน	ปืน	หนึ่ง	นัด	เลย

Mr.Chue.132

cak ^{R1}	sat ^{R1}	pih ^{R1}	sat ^{R1}	kw:	t ^h i ʔan ^{R1}	p ^h əj ^{R1}	kw:
shoot	finish	what	finish	then	now	it	then
ยิง	เสร็จ	อะไร	เสร็จ	ก็	ทีนี้	มัน	ก็

Mr.Chue.133

c ^h w:ŋ ^{R4}	ki:j ^{R1}	ha:ŋ	dak ^{R1}	kw:	cuh ^{R1}
people	stay	shooting stand	they	then	go down
คน	อยู่	ห้าง	เขา	ก็	ลง

Mr.Chue.134

ʔit ^{R1}	c ^h u:ŋ ^{R4}	ha:ŋ diŋ ^{R1}	cuh ^{R1}	tu:j ^{R2}
give	people	upper shooting stand	go down	before
ให้	คน	ห้างบน (คนนั่งห้างข้างบน)	ลง	ก่อน

Mr.Chue.135

ha:ŋ diŋ ^{R1}	kw:	kiəŋ	haj	ha:ŋ ta: ^{R1}	cuh ^{R1}
upper shooting stand	then	haggle	give	lower shooting stand	go down
ห้างบน (คนนั่งห้างข้างบน)	ก็	เกี่ยง	ให้	ห้างล่าง (คนนั่งห้างข้างล่าง)	ลง

Mr.Chue.136

ha:ŋ ta: ^{R1}	kw:	cuh ^{R1}	ʔih ^{R1}
lower shooting stand	then	go down	not
ห้างล่าง (คนนั่งห้างข้างล่าง)	ก็	ลง	ไม่

ʔit ^{R1}	ha:ŋ diŋ ^{R1}	cuh ^{R1}	tu:j ^{R2}
give	upper shooting stand	go down	before
ให้	ห้างบน (คนนั่งห้างข้างบน)	ลง	ก่อน

Mr.Chue.137

ʔaw	cuh ^{R1}	ʔi:n ^{R1}	mu:c ^{R2}	ta: waj
excl.	go down	have	ghost	Mr. Wai
อ้าว	ลง	มี	ผี	ตาไหว

caj t ^h iŋ	kwa:	dak ^{R1}	mat ^{R1}
brave	more	they	all
ใจดี	กว่า	เขา	หมด

Mr.Chue.138

cuh ^{R1}	tu:j ^{R2}	dak ^{R1}	lə:j
go down	before	they	fp.
ลง	ก่อน	เขา	เลย

cuh ^{R1}	sat ^{R1}	kw:	ta:m	ta:m	ta:m
go down	finish	then	follow	follow	follow
ลง	เสร็จ	ก็	ตาม	ตาม	ตาม

Mr.Chue.139

ʔo:j	kwa: ca	cak ^{R1}	ʔi:n ^{R1}	sa: ^{R1}	lə: ^{R1}
excl.	till	shoot	get	together	fp.
โอ้ย	กว่าจะ	ยิง	ได้	กัน	นะ

Mr.Chue.140

k ^h o:j ^{R4}	mien	sa: ^{R1}	lo: ^{R1}
slow	same	together	fp.
ช้า	เหมือน	กัน	นะ

Mr.Chue.141

kwa:	cak ^{R1}	kw:	ʔi:n ^{R1}	p ^h əj ^{R1}
till	shoot	then	get	it
กว่า	ยิง	ก็	ได้	มัน

Mr.Chue.142

pen	we: la:	jə jə	mien kan	le
be	time	much	same	fp.
เป็น	เวลา	เยอะแยะ	เหมือนกัน	แหละ

Mr.Chue.143

p ^h e:w ^{R2}	c ^h uo mo:ŋ	mien kan	le
three	hour	same	fp.
สาม	ชั่วโมง	เหมือนกัน	แหละ

Mr.Chue.144

kwa:	cak ^{R1}	p ^h əj ^{R1}	ho:c ^{R1}
till	shoot	it	die
กว่า	ยิง	มัน	ตาย

Mr.Chue.145

kw:	cak ^{R1}
then	shoot
ก็	ยิง

p ^h u: ^{R1}	cak ^{R1}	ʔi:n ^{R1}	cak ^{R1}
you	shoot	I	shoot
มึง	ยิง	กู	ยิง

Mr.Chue.146

kw:	ta:m	riəj	cak ^{R1}	ruəm	ruəm
then	follow	keep	shoot	total	total
ก็	ตาม	เรื่อย	ยิง	รวม	รวม

Mr.Chue.147

cak ^{R1}	ruəm	na	p ^h a:j se: ^{R1}	le:ŋ ^{R1}	p ^h o: di:	lə:j
shoot	total	fp.	twenty	class.	fit	fp.
ยิง	รวม	นะ	ยี่สิบ	ครึ่ง	พอดี	เลย

Mr.Chue.148

cak ^{R1}	set	pih ^{R1}	set	kw:	ho:c ^{R1}
shoot	finish	what	finish	then	die
ยิง	เสร็จ	อะไร	เสร็จ	ก็	ตาย

Mr.Chue.149

ho:c ^{R1}	kw:	tap ^{R1}	p ^h u: ʔu:t	miən kan
die	then	bite	big root of tree emerges on the ground	same
ตาย	ก็	กัด	พุ่มไม้	เหมือนกัน

Mr.Chue.150

cak ^{R1}	set	pih ^{R1}	set	t ^h o: ʔih ^{R1}
shoot	finish	what	finish	how
ยิง	เสร็จ	อะไร	เสร็จ	ทำไง

Mr.Chue.151

t ^h i ʔan ^{R1}	na	ʔo:c ^{R1}	ce:w ^{R1}	t ^h ən ^{R1}	t ^h ə
now	fp.	take	go	that	fp.
ทีนี้	นะ	เอา	ไป	นั่น	เออะ

Mr.Chue.152

ce:w ^{R1}	lo:k ^{R3}	ce:w ^{R1}	lo:k ^{R3}	ha kw:
go	flay	go	flay	fp.
ไป	ลอก	ไป	ลอก	นะแหละ

Mr.Chue.153

ce:w ^{R1}	lo:k ^{R3}	set	pih ^{R1}	set	kw:	t ^h i ʔan ^{R1}	kw:
go	flay	finish	what	finish	then	now	then
ไป	ลอก	เสร็จ	อะไร	เสร็จ	ก็	ทีนี้	ก็

Mr.Chue.154

t ^h o: ^{R1}	ce:w ^{R1}	kw:	k ^h it ^{R3}	t ^h o: ^{R1}	mu:c ^{R2}	klap	ce:n ^{R1}
do	go	then	think	do	ghost	return	come
ทำ	ไป	ก็	คิด	ทำ	ผี	กลับ	มา

Mr.Chue.155

ʔo:c ^{R1}	wa:j ^{R3}	klap	sa: ^{R1}	ce:n ^{R1}
take	tiger	return	together	come
เอา	เสือ	กลับ	กัน	มา

Mr.Chue.156

t ^h i ʔan ^{R1}	kw:	c ^h im ^{R3}	ma:	c ^h uəj	sa: ^{R1}	je
now	then	people	come	help	together	much
ทีนี้	ก็	คน	มา	ช่วย	กัน	เยอะ

Mr.Chue.157

c ^h im ^{R3}	pen	rov ^j ^{R3}	rov ^j ^{R3}	nak ^{R1}	c ^h uəj	sa: ^{R1}
people	be	hundred	hundred	person	help	together
คน	เป็น	ร้อย	ร้อย	คน	ช่วย	กัน

Mr.Chue.158

ʔo:c ^{R1}	mih ^{R1}	ce:w ^{R1}	ra:ŋ ^{R3}			
take	who	go	carry by two people on the shoulders			
เอา	ใคร	ไป	หาม			

mu:c ^{R2}	ʔi:n ^{R1}					
ghost	get					
ผี	ได้					

Mr.Chue.159

ra:ŋ ^{R3}			t ^h ən ^{R1}	ʔi:n ^{R1}
carry by two people on the shoulders			that	can
หาม			นั้น	ได้

ra:ŋ ^{R3}			wa:j ^{R3}	nit ^{R3}	ʔi:n ^{R1}
carry by two people on the shoulders			tiger	more	can
หาม			เสือ	อีก	ได้

Mr.Chue.160

ʔo:c ^{R1}	ce:n ^{R1}	set	kw:
take	come	finish	then
เอา	มา	เสร็จ	ก็
ʔw:ŋ ^{R1}	jaŋ	tw:ŋ ^{R1}	ta: mən
keep	at	house	Mr. Mern
ไว้	ยัง	บ้าน	ตาเม้น

Mr.Chue.161

ta: mən	ja:j sɔŋ	na le
Mr. Mern	Mr. Song	fp.
ตาเม้น	ชายส่ง	นะแหละ

sop	kw:	ʔw:ŋ ^{R1}	jaŋ	he:n ^{R1}
corpse	then	keep	at	this
ศพ	ก็	ไว้	ยัง	นี้

Mr.Chue.162

wa:j ^{R3}	kw:	ʔw:ŋ ^{R1}	jaŋ	he:n ^{R1}
tiger	then	keep	at	this
เสือ	ก็	ไว้	ยัง	นี้

Mr.Chue.163

ce:n ^{R1}	mu:c ^{R2}	ta: je:	ce:n ^{R1}	tʰiw ^{R3}
come	ghost	Mr. Ye	come	buy
มา	ผี	ตาเย	มา	ซื้อ

Mr.Chue.164

tʰiw ^{R3}	ra: kʰa:	pʰe:w ^{R2}	pʰan	ba:t
buy	price	three	thousand	baht
ซื้อ	ราคา	สาม	พัน	บาท

Mr.Chue.165

tʰiw ^{R3}	tuə	ʔu	tuə	pih ^{R1}
buy	body	hair between eyebrows	body	what
ซื้อ	ตัว	อุ	ตัว	อะไร

tʰiw ^{R3}	mat ^{R1}	le
buy	all	fp.
ซื้อ	หมด	แหละ

Mr.Chue.166

tʰiw ^{R3}	tʰaŋ	waʔ ^{R1}	tʰaŋ	pih ^{R1}	na le
buy	both	skin	both	what	fp.
ซื้อ	ทั้ง	หนัง	ทั้ง	อะไร	นะแหละ

Mr.Chue.167

ʔo:c ^{R1}	ce:w ^{R1}	le:w kw:	ʔo:c ^{R1}	dak ^{R1}	ce:w ^{R1}	to:k ^{R1}
take	go	then	take	they	take	sell
เอา	ไป	แล้วก็	เอา	เขา	ไป	ขาย

Mr.Chue.168

tʰi ʔan ^{R1}	kw:	tʰw: ^{R1}	tʰa: ʔih ^{R1}	na	kw:
now	then	do	how	fp.	then
ทีนี้	ก็	ทำ	ทำไหน	นะ	ก็

Mr.Chue.169

tʰiŋ	set	pih ^{R1}	set	kw:
arrive	finish	what	finish	then
ถึง	เสร็จ	อะไร	เสร็จ	ก็

Mr.Chue.170

le:w kw:	t ^h w: bun	twŋ ^{R1}	ta: mən	nan le
then	make merit	house	Mr. Mem	fp.
แล้วก็	ทำบุญ	บ้าน	ตาเม็น	นั่นแหละ

Mr.Chue.171

t ^h w: bun	pih ^{R1}	set
make merit	what	finish
ทำบุญ	อะไร	เสร็จ

Mr.Chue.172

t ^h w: bun	sat ^{R1}	mo:j ʔih ^{R1}	mu:c ^{R2}	ja:j son	kw:	ho:c ^{R1}
make merit	finish	how much	ghost	Mr. Song	then	die
ทำบุญ	เสร็จ	เท่าไร	ผี	ชายส่ง	ก็	ตาย

ta:m	mien kan
follow	same
ตาม	เหมือนกัน

Mr.Chue.173

ho:c ^{R1}	t ^h an klom	mien kan
die	die while pregnant	same
ตาย	ตายทั้งกลม	เหมือนกัน

Mr.Chue.174

kh'e:n ^{R1}	kij ^{R1}	reʔ ^{R1}	khun ^{R3}
children	stay	inside	stomach
ลูก	อยู่	ใน	ท้อง

English translation

At the first day Mr.Chue goes to mountain, he burnt a hole of tree in order to get tar. He got a bear and cooked bear meat. The second day, he still went to forest. In the morning, he turned on a radio and heard that “a person who was born on Saturday is harm to go to the east. Mr.Chue, then, said “If I go, then what will eat my penis. Mr.Chue did not believe and went to the place in the forest that he got a bear yesterday. There was a big log there. He had not crossed that big log yet, but he was grabbed by a tiger.

On that day, we bring people to find Mr.Chue; but, the more we wait, the more it is dark. Rain falls dizzying. Mr.Chue's home is very worried about him. Two dogs

that went with him already came back, but he had not come back yet. Chong, who is his wife, made a fuss that "Hmm...dogs already came back but why he had not come back yet. The more it is late, the more it is dark." Ms.Chong heard someone's voice herded a buffalo "hui hui." She thought her husband came back. The more it was too late, the more it rained. Mr.Chue still had not come back yet.

Ms.Chong, therefore, finds a foreteller for making prediction. She goes to find Ms.Taen for prediction. But Ms.Taen did it not so well. Chong did not believe Ms.Taen's prediction. She, therefore went to meet Ms.Chum. Ms.Chum predicted that "This means he might be pecked by snake or bit by tiger." Then, a knife, which was used for making prediction, was swing heavily. All people went to village headman's house in order to ask a village headman beated a bamboo drum to signal all villagers. Some villagers had idea to find Mr.Chue. Many people came, but not all of them went to find him. The first group had Rien, Mr.Chuen and Thun. They went to find in Mr.Suk's field. They met nine mongooses and shot one of them. Then, they waited other people at the waterfall. Other people followed them such as Mr.Chaw, Mr.Pho, Mr.Khuang, a head of village and Mr.Mern and me. There were nine people went to find him.

Then, Mr.Khuang, a head of village, was walking and shooting his gun along the way to call Mr.Chue's spirit (means to call Mr.Chue –the word "phii" is used in front of a person who died at the time when the speaker is referring to him) because he worried that Mr.Chue's spirit would get lost in the forest. We were walking until found Mr.Chue's gun and slippers. The right side of slippers was at the top of the gun. The left side of slippers was at the bottom of the gun. We tried to look through a big log. Then, we saw a tiger's trail and though that tiger already grabbed Mr.Chue. After grabbing him, it probably threw his body across a log and dragged his body along the way. We walked following the way. Then, we found Mr.Chue's shirt, which was torn, and his belt, tobacco box, and a box of matchstick which were scattered there. At this place, a tiger grabbed Mr.Chue. After that we thought that we would go further, but someone spoke "Hmm...don't go further anymore. If we find a tiger, we would be in trouble."

Then, we do not know what to do. We ask the Goddess of earth to save Mr.Chue's corpse and praying that "Please do not leave him away. We cannot follow

its steps. We should follow in the morning.” Next morning, we brought more people to find him. Many people went to find Mr.Chue's corpse, and then, we found his corpse. We thought to find an expert performer to make offering to Mr.Chue's spirit. We built a temporary shrine (sa:n th'iem ta:) and the shooting stands. We brought foodstuffs and cooked rice there. After we finished building a temporary shrine, we made a ceremony and bound Mr.Chue's corpse with a tree. After finished making a ceremony, they allowed people climbing up to the stands. People, who were on the ground, moved from that area. Mr.Kruk and Mr.Bua, who made a ceremony, had not brought other people out there.” They shouted three times. At the third time, a squirrel made a sound “pok” immediately. Then, a tiger suddenly walked out. It walked softly like a cat. It did not look at anything, excepted only a corpse. People on the stand would shoot but they worried about people downstairs shot. People on the ground, then, shot before upstairs. Mr.Bua shot first but a bullet did not shoot. He put more bullets. Mr.Pem and Mr.Sua shot a tiger at the same time. Two bullets were like one shot. After shooting, a tiger still had not died.

A people on the stand would like to go downstairs. People at downstairs gave people at upstairs came down first. People on the lower stand gave people on the upstairs came down first. People on the upper stand haggled people on the lower stand came down first. People on the lower stand did not come down because they preferred people on the upper stand came down first. Mr.Wai was more fearless than others were. He went to the ground before others. After we came downstairs, we went to find a tiger. It took quite long time until we shot it. It is about three hours. We shot here and there at 20 shots. We shot it until it died. Before it died, it still bit a big root. We had an idea to bring Mr.Chue's corpse and tiger's body back home. They brought it back and flayed its skin. They found people to carry Mr.Chue's corpse back. They carried a tiger's body back to Mr.Mern and Song. Then, Mr.Ye bought tiger's body and also a piece of bone between eyebrows (called Tua Au) cost 3,000 Baht. After we had done everything, we made merit at Mr.Mern's house. After that Song, who is Mr.Mern's wife, also died while pregnant.

7. CONVERSATION I

A conversationI.001

ce:w ^{R1}	toŋ ^{R1}	meʔ ^{R1}	tɛ:	meʔ ^{R1}	kij ^{R1}	ʔih ^{R1}
go	house	mother	but	mother	stay	not
ไป	บ้าน	แม่	แต่	แม่	อยู่	ไม่

'I just went to your mother's house but she was not there.'

conversationI.002

lə:j	ce:n ^{R1}	thiəw	ʔan ^{R1}	wic ^{R1}
then	come	roam	this	again
เลย	มา	เที่ยว	นี้	อีก

'So I come here.'

B conversationI.003

meʔ ^{R1}	ce:w ^{R1}	wet ^{R3}	mo:	mo:	net ^{R3}
mother	go	find	doctor	doctor	date
แม่	ไป	หา	หมอ	หมอ	นัด

'My mother meets a doctor, as a doctor's appointment.'

conversationI.004

ce:w ^{R1}	moŋ ^{R1}	la:n	ʔi:n ^{R1}	toŋ ^{R1}	ce:w ^{R1}	ʔih ^{R1}
go	with	grandchild	I	must	go	not
ไป	กับ	หลาน	กู	ต้อง	ไป	ไม่

'She goes with grandchild, so I must not go with her.'

conversationI.005

he:n ^{R1}	ko:	ce:w ^{R1}	moŋ ^{R1}	rot ^{R3}	dak ^{R1}	ko:	lam ba:k
we	then	go	with	car	they	also	hardly
เรา	ก็	ไป	กับ	รถ	เขา	ก็	ลำบาก

'We go by his car, it is inconvenient.'

A conversationI.006

sam ra:n	ce:w ^{R1}	nih ^{R1}
Samran	go	where
สำราญ	ไป	ไหน

'Samran, where does he go?'

B conversationI.007

paj	c ^h i:t	nam
go	spray	water
ไป	ฉีด	น้ำ

‘He goes to sprinkle on to the garden.’

A conversationI.008

ja:j ʔɔ:n	ce:w ^{R1}	nih ^{R1}
Ms. Aorn	go	where
ชายออร	ไป	ไหน

‘Where does Ms. Aorn goes?’

B conversationI.009

ja:j ʔɔ:n	ce:w ^{R1}	diŋ ^{R1}	kwəŋ ^{R3}
Ms.Aorn	go	on	mountain
ชายออร	ไป	บน	ภูเขา

‘Ms.Aorn goes to mountain.’

conversationI.010

ce:w ^{R1}	sa: ^{R1}	p ^h e:w ^{R2}	p ^h o:n ^{R2}	nak ^{R1}	nile
go	together	three	four	class.	fp.
ไป	สัก	สาม	สี่	คน	นี้แหละ

‘There are few people together.’

conversationI.011

ja:j ʔik	ja:j p ^h aj	ja:j ʔɔ:n
Ms.Auk	Ms.Phai	Ms.Aorn
ชายอึก	ชายไพ	ชายออร

‘Ms.Auk, Ms.Phai and Ms.Aorn.’

conversationI.012

kric ^{R1}	ʔu:t ^{R1} p ^h le:w ^{R3}
cut	firewood
ตัด	ฟืน

‘to cut firewoods.’

conversationI.013

dak ^{R1}	ce:w ^{R1}	kric ^{R1}	ʔu:t ^{R1} p ^h le:w ^{R3}	sa: ^{R1}	k ^h ile ^{R1}
they	go	cut	firewood	together	fp.
เขา	ไป	ตัด	ฟืน	กัน	นี้แหละ

‘They go to cut the firewood together.’

A conversationI.014

cəʔ ^{R1}	ʔaj p ^h aj	ʔih ^{R1}	wa
meet	Ms.Phai	or not	fp.
เจอ	ไอ้ไผ่	หรือไม่	วะ

'Do you see Ms.Phai?'

B conversationI.015

prə ʔo: ^{R1}	cəʔ ^{R1}	ta: ʔuən	ce:w ^{R1}	c ^h u:n ^{R3}
yesterday	meet	Mr.Auan	go	send
เมื่อวาน	เจอ	ตาอ้วน	ไป	ส่ง

'I saw Mr.Auan send her yesterday.'

8. CONVERSATION II

A ConversationII.001

wok ^{R1}	t ^h ap	nom	ʔit ^{R1}	can	ce:w ^{R1}	mɔŋ ^{R1}
clothes	overlay	dessert	give	Jan	go	also
ผ้า	ทับ	ขนม	ให้	จัน	ไป	ด้วย

'A cloth used for overlay Thai rice noodle, I also gave Chan.'

k ^h u:c ^{R1}	ʔi:n ^{R1}
----------------------------------	--------------------

piece	get
ชิ้น	ได้

'Only one piece.'

B ConversationII.002

k ^h a:t	t ^h uk ja:ŋ	k ^h ɔ:ŋ	wɔk ^{R1}
lack of	everything	thing	ladle
ขาด	ทุกอย่าง	ของ	ตัก

'I do not have any stuff, the ladle.'

ConversationII.003

k ^h a:t	k ^h ɔ:ŋ	wɔk ^{R1}
lack of	thing	ladle
ขาด	ของ	ตัก

'I do not have the ladles.'

k ^h a:t	hi: ^{R1}	k ^h o: ^{R1}	k ^h lo:k
lack of	pestle	mortar	pound
ขาด	สาก	ครก	โหลก

'I do not have the pestles and mortar.'

ConversationII.004

t ^h i ?an	t ^h iw ^{R3}	wok ^{R3}	tiw ^{R1}	t ^h ε:w ^{R3}
then	buy	clothes	sew	another
ทีนี้	ซื้อ	ผ้า	เย็บ	อีก

'Then, I have to buy a cloth and sew it.'

A ConversationII.005

wok ^{R3}	t ^h ap	ʔi:n ^{R1}	hə:j ^{R1}
clothes	overlay	have	already
ผ้า	ทับ	มี	แล้ว

'Overlaying cloth, I already have.'

B ConversationII.006

t ^h ɔ: ^{R1}	c ^h a: ^{R1}	no:n ^{R2}	he:ŋ ^{R1}	sə ba:j	nə	mu:j ^{R4}	dum ^{R1}
do	eat	by oneself	we	easily	fp.	one	class.
ทำ	กิน	เอง	เรา	สบาย	เนอะ	หนึ่ง	ก้อน

'It is comfortable. If we do only one lump for ours.'

A ConversationII.007

c ^h an	ʔi:n ^{R1}	wok ^{R3}	tə ha:n	no:n ɛ
I	have	clothes	soldier	fp.
ฉัน	มี	ผ้า	ทหาร	โน้นแหละ

'I have a green cloth.'

B ConversationII.008

mu:j ^{R4}	dum ^{R1}	c ^h a: ^{R1}	ce:w ^{R1}	t ^h ə:t
one	class	eat	go	fp.
หนึ่ง	ก้อน	กิน	ไป	เกิด

'Only one lump, we can eat longer.'

ConversationII.009

t ^h iw ^{R3}	dak ^{R1}	kw:	mu:j ^{R1}	lo:	p ^h a:j ^{R4}	se: ^{R1}	p ^h ram ^{R1}
buy	they	also	one	kilogram	twenty	five	
ซื้อ	เขา	ก็	หนึ่ง	โล	ยี่สิบ	ห้า	

'If we buy it from them, they sell a kilogram twenty five baht.'

ConversationII.010

p ^h a:j ^{R4}	lo:	kw:	p ^h ram se: ^{R1}	nu
two	kilogram	about	fifty	fp.
สอง	โล	ก็	ห้าสิบ	เนอะ

'Two kilograms are fifty baht.'

B ConversationII.013

k ^h lo:k	kw:n ^{R2}	kw:	pen lom
pound	by oneself	then	faint
โหลก	เอง	ก็	เป็นลม

'I pound by myself, I have got faint.'

k ^h ah ^{R1}	lok ^{R1}	t ^h a:	nih ^{R1}	
know	that	manner	which	
รู้	ว่า	ทำ	ไหน	(ไม่รู้ว่าจะทำไถ่ไหน)

'I do not know how can it happen?'

ConversationII.014

ʔo:c ^{R1}	ce:n ^{R1}	p ^h lo:j	dak ^{R1}	wic ^{R1}
take	come	lean on	they	also
เอา	มา	พึ่งพา	เขา	อีก

'I come to lean on them.'

ConversationII.015

pen lom	ji:	waj	pa nih
faint	crash	be able	where
เป็นลม	อี	ไหว	ที่ไหน

'I have got faint. I am not able to crash Thai rice noodle.'

ConversationII.016

p ^h o:n	dak ^{R1}	ji:	ʔit ^{R1}	ce:w ^{R1}
Phorn	she	crash	give	go
พร	เขา	อี	ให้	ไป

'So, Phorn crashes it for me.'

t ^h o: ^{R1}	mwɔj ^{R1}	dak ^{R1}
do	with	them
ทำ	กับ	เขา

'I do it with them together.'

ConversationII.017

kla:j pen dak^{R1} t^hɔ:^{R1} ʔit^{R1}

become they do give

กลายเป็น เขา ทำ ให้

'But it becomes, they do it for me.'

ConversationII.018

kla:j pen lam ba:k dak^{R1}

become hardly them

กลายเป็น ลำบาก เขา

'It becomes I bring them difficult.'

p^hɔ:m ʔih^{R1} lə:j

be ready not fp.

พร้อม ไม่ เลย

'I am not ready.'

ConversationII.021

t^hɔ:^{R1} caŋ ɔ:n^{R2} t^hɔ:^{R1} ʔih^{R1} waj ʔih^{R1}

do alone do not able not

ทำ คนเดียว ทำ ไม่ ไหว ไม่

'To do by myself, I am not able to do that.'

ConversationII.022

tɔŋ ce:w^{R1} t^hɔ:^{R1} tɔŋ^{R1} dak^{R1} k^hilɛ^{R1}

must go do house they fp.

ต้อง ไป ทำ บ้าน เขา นั้นแหละ

'I must go to do at their home.'

ConversationII.023

t^ha: c^han t^hɔ:^{R1} caŋ ɔ:n^{R2}

if I do alone

ถ้า ฉัน ทำ คนเดียว

'If I do it by myself.'

t^hɔ:^{R1} ʔi:n^{R1} mu:j^{R4} dum^{R1}

do get one class.

ทำ ได้ หนึ่ง ก่อน

'I can do only one lump.'

ConversationII.024

t ^h a:	p ^h a:j ^{R4}	dum ^{R1}	waj	ʔih ^{R1}
if	two	class.	able	not
ถ้า	สอง	ก่อน	ไหว	ไม่

‘Two lumps, I cannot.’

A ConversationII.025

p ^h a:j ^{R4}	dum ^{R1}	kw:	t ^h ɔ: ^{R1}	ʔi:n ^{R1}
two	class.	also	do	can
สอง	ก่อน	ก็	ทำ	ได้

‘Two lumps, I can.’

ConversationII.026

tɔŋ	caj	jen	jen
must	heart	cold	cold
ต้อง	ใจ	เย็น	เย็น

‘But I have to be patient.’

ConversationII.027

tɔ:j ^{R1}	p ^h e:w ^{R4}	dum ^{R1}	t ^h ɔ: ^{R1}	ce:n ^{R1}	kw:n ^{R2}
formerly	three	class.	do	come	by oneself
แต่ก่อน	สาม	ก่อน	ทำ	มา	เอง

‘In the past, I can do three lumps by myself.’

B ConversationII.028

ch'an	waj	ʔih ^{R1}	jɔʔ ^{R1}
I	able	not	fp.
ฉัน	ไหว	ไม่	หรอก

‘I am not able to do.’

ConversationII.029

tɔ:n	liəŋ	k ^h e:n ^{R1}
when	bring up	children
ตอน	เลี้ยง	ลูก

‘When I brought my children up.’

ConversationII.030

k ^h e:n ^{R1}	kic ^{R1}	kic ^{R1}
children	small	small
ลูก	เล็ก	เล็ก

‘When my children were small.’

ConversationII.031

p ^h e:w ^{R4}	dum ^{R1}	ʔi:n ^{R1}	t ^h ɔ: ^{R1}	caŋ nɔ:n ^{R2}
three	class.	have	do	by oneself
สาม	ก้อน	มี	ทำ	คนเดียว

‘Three lumps, I can do by myself.’

ConversationII.032

k ^h lo:k	nɔ:n ^{R2}
pound	by oneself
โขลก	เอง

‘Pound by myself.’

ConversationII.033

mih ^{R1}	c ^h uəj	k ^h lo:k	ʔih ^{R1}	k ^h lo:k	nɔ:n ^{R2}
who	help	pound	not	pound	by oneself
ใคร	ช่วย	โขลก	ไม่	โขลก	เอง

‘Nobody helps, I pound it.’

ConversationII.035

ja:j bun	lok ^{R1}	t ^h ɔ: ^{R1}	nom
Ms. Bun	that	do	dessert
ขานบุญ	ว่า	ทำ	ขนม

‘Ms.Bun said that you do Thai rice noodle.’

ʔih ^{R1}	t ^h ɔ: ^{R1}	lɔ: ^{R1}	nak ^{R1}
why	do	much	fp.
ทำไม	ทำ	มาก	นัก

‘Why do you do it much?’

ConversationII.036

p ^h e:w ^{R4}	dum ^{R1}	k ^h ə:j	liə	pu:t ^{R1}	ʔih ^{R1}	lɔ: ^{R1}
three	chunk	ever	remain	rancid	not	fp.
สาม	ก้อน	เคย	เหลือ	บูด	ไม่	หรรอก

‘Three lumps never are left in rancid.’

ConversationII.038

ba:ŋ t ^h i:	lɔ:ŋ ^{R3}	hɛ:ŋ ^{R1}	c ^h a: ^{R1}	k ^h ra:ŋ ^{R3}
sometimes	husband	we	eat	alcohol
บางที	ผัว	เรา	กิน	เหล้า

cəʔ ^{R1}	phien	thɛ:k ^{R3}	phien
meet	friend	persuade	friend
เจอ	เพื่อน	ชวน	เพื่อน

'Sometimes, our husband invite his friends come to drink at home.'

ce:n ^{R1}	cha: ^{R1}	wic ^{R1}	cək ^{h1} ^{R1}
come	eat	also	fp.
มา	กิน	อีก	แหละนั่น

'They eat Thai rice noodle.'

APPENDIX B

FIGURES OF CHONG PEOPLE AND CULTURE



Figure B.1: the Chong female.

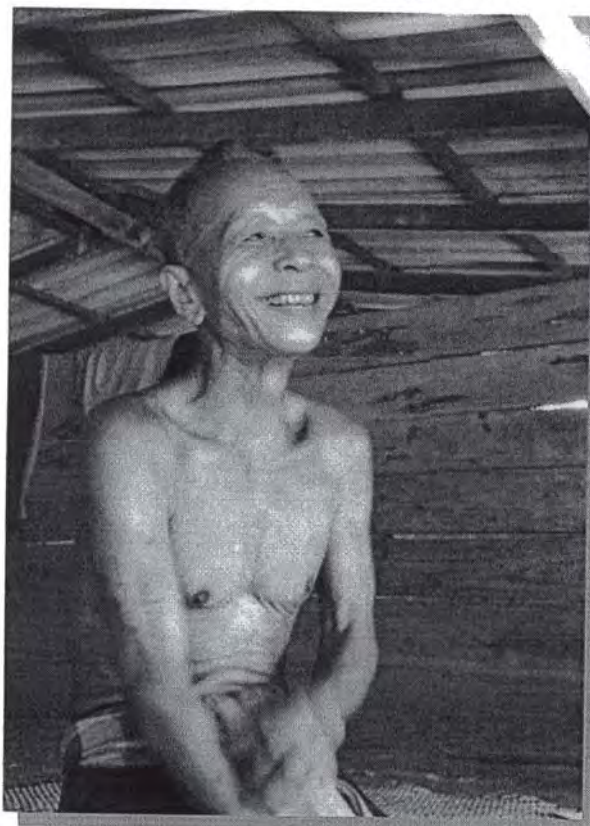


Figure B.2: the Chong male.



Figure B.3: the Chong children in Chong class



Figure B.4: my principal informants are doing Thai rice noodle.



Figure B.5: Chong people in Hae Nang Maew ceremony



Figure B.6: My informant cuts the rubber tree for the latex.



Figure B.7: Rubber tree garden



Figure B.8: Working in rice field.



Figure B.9: Harvesting in the rice field.

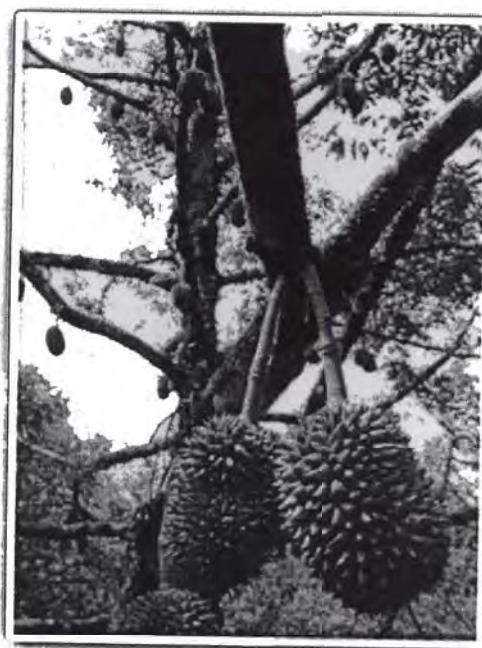


Figure B.10: the Durian garden.



Figure B.11: a type of primitive Chong house.



Figure B.12: a type of Chong house with spacious floor.



Figure B.12: a type of house made of wood and brick.



Figure B.14: a type of brick house.



Figure B.15: a type of brick house

BIOGRAPHY

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