



KUAY in CAMBODIA

a vocabulary with historical comments

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FOREWORD

There are many languages spoken in Cambodia today. Some are relatively new arrivals, others have been here for many centuries. The Kuay language belongs to the latter category. It is spoken natively in seven provinces of the country, and this book suggests that it has been in contact with the Khmer language at least since Angkorian times and probably even before that. There are also Kuay-speaking communities outside Cambodia, North of the Dangrek. Kuay is therefore an important regional language, and we need to understand its place in the ancient history of the country.

Unfortunately, there are very few studies of the Kuay language, and it has remained little known to the general public and to scholarship until quite recently. The present book is a new and original contribution to this neglected field of study. It is not the definitive and final book on the Kuay language, but, as the author himself says, it is just an invitation for others to continue studying it. But behind this modest facade, the reader will discover that this author is a very knowledgeable scholar in the field of Austroasiatic language studies.

The book is presented as a vocabulary, a list of some interesting words of the Kuay language. In each entry of this vocabulary, the reader will find first the pronunciation of the word in five varieties of Kuay spoken in different parts of Cambodia. The pronunciation is shown in the International Phonetic Alphabet (IPA), the only alphabet in which all the languages of the world can be written with precision. After the pronunciation, the author makes some comments about the meaning of the word in its cultural context. Then comes the most important part: several comments about the history of the word, as far as that history is known at present. These comments are made in simple language, deliberately avoiding the more technical aspects of these questions; they are also kept short as this is only an introduction, not a treatise of Kuay linguistics.

The historical section of each entry of the vocabulary shows that some of the Kuay words have a well-known Austroasiatic background and can be traced to very ancient prehistoric times; others are less well-known, or even unique to the Kuay language; others still were borrowed by Kuay from Khmer at various times in the past, including the Angkorian and even older periods. There are also many Kuay words whose history remains quite mysterious for the time being, only waiting to be discovered.

At every page, this book shows that further studies will be full of surprises and intellectual rewards for those who will take the trouble to examine the Kuay language with all the seriousness it deserves.

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INTRODUCTION

THE KUAY LANGUAGE

Kuay is not an obvious language. In some villages where Kuay is said to be spoken, the hurried visitor will only hear the Khmer language used, most of the time. It is a fact that many speakers of Kuay are also fluent, even eloquent speakers of Khmer. But it is also true that the Kuay language continues to live on, perhaps away from public places, sometimes only in a few houses.

Even where it is still spoken, the influence of Khmer on the Kuay language is evident. Some may even be tempted to say that Kuay is not important, just some kind of a mixed idiom. That would be a profound error, as this volume attempts to show. In any case, all languages in the world are in a vague sense mixed. English has borrowed hundreds of words from French, as Khmer has from Sanskrit. Similarly, Kuay has borrowed many words from Khmer, as one would expect. But actually this is an interesting question in itself. Some borrowings can be quite old, and provide useful information about the history of the source language. For example, many English words borrowed from French are a very rich source of information about the kind of French spoken at the time of the Norman conquest, one thousand years ago. In the same way, certain Kuay words borrowed from Khmer can be very useful in understanding the Old Khmer inscriptions, or the history of the Khmer language.

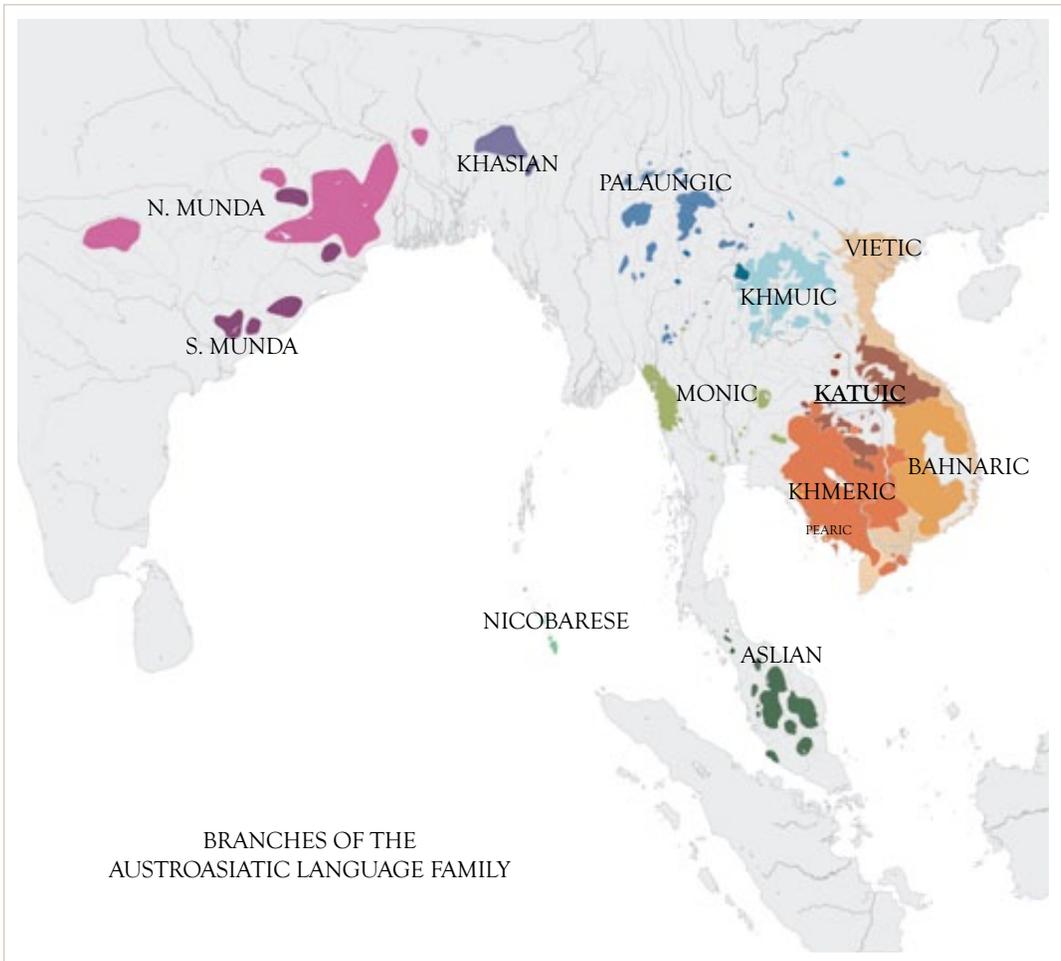
But this is not the main issue. Borrowings aside, the Kuay language has a linguistic system of its own, and an independent history that takes us very far back in time. This may come as a surprise because the Kuay and their language are practically never mentioned in history books, as if they had never played any kind of role in the history of Cambodia. The reason for this is easy to understand: old-style history was mainly about rulers and battles, and historical research used to rely almost entirely on written documents and inscriptions; as these sources are mute concerning the Kuay people and their language, the Kuay simply had no place in that kind of history. But modern historians have broadened their interests, and disciplines other than epigraphy are at their disposal: historical linguistics is one such discipline, and the time has now come to begin using this source of information. Many of the historical comments given for each entry of this Vocabulary are based on recent research in the linguistic history of the Austroasiatic family of languages, to which Kuay belongs.

Austroasiatic languages

Khmer and Kuay are historically related languages as members of a linguistic family called Austroasiatic, (in short: AA). This family includes one hundred and sixty four other languages, spoken from Central India

to Peninsular Malaysia and the hills of Southern Yunnan. It is generally agreed among linguists that these AA languages can be grouped into at least twelve different branches. (see map page9) In Cambodia today, we find languages belonging to four of

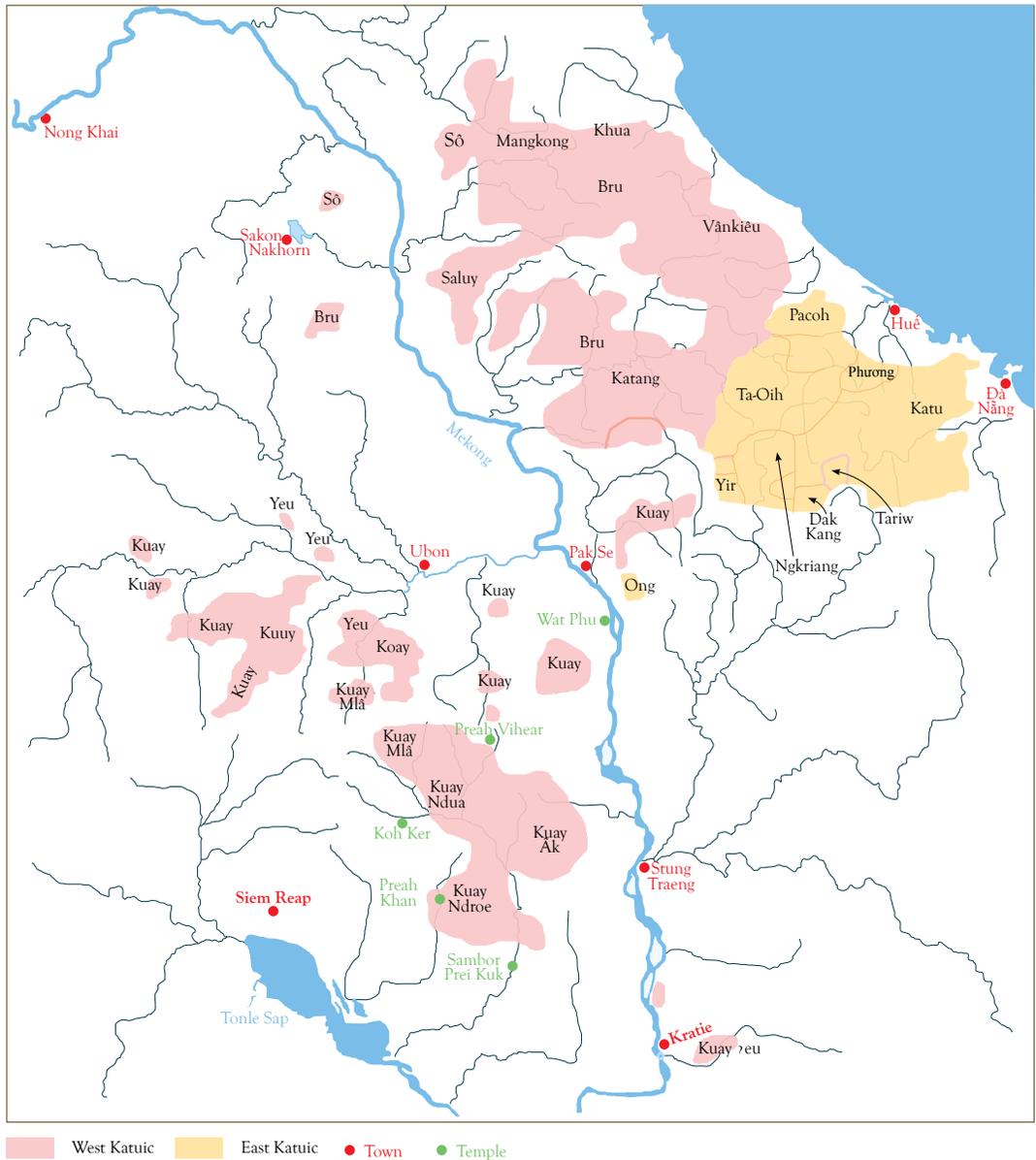
these twelve branches: Khmeric, Bahnaric, Katuic and Pearic. Khmer forms a branch all by itself, called the Khmeric branch, having by far the largest number of speakers, and ancient inscriptions. In the eastern part of Cambodia there are languages belonging



to the Bahnaric branch: this includes Brao, Krueng, Tempuan, Phnong and others. Then there is the Katuic branch, to which the Kuay language belongs. Finally, there is a branch

called Pearic, with five languages spoken by very small numbers of people in Western and Central Cambodia. In other words, Khmer and Kuay are linguistic cousins.

The KATUIC branch
G. Diffloth, 2003



Kuay is the only Katuic-branch language spoken in Cambodia. Some of the other Katuic-branch languages are: Bru, Sô, Pacoh, Ta-oih, Yiir, Ngkriang, Katu, Kantu, Tariw, Pheuang, spoken for the most part in the central regions of Laos and Vietnam. The Bru language is historically the closest language to Kuay: it is the linguistic sister of Kuay. Together, Bru and Kuay form a sub-branch of Katuic called the West-Katuic sub-branch. This term “Bru” is used by linguists to cover several closely related varieties, some of which have their own distinct names: Sô, Truk, Saluy, Mangkong, Vân-Kiêu, Katang and others. We will give a number of Bru examples in the historical remarks to this vocabulary, although it is not our purpose here to demonstrate the close relationship of Bru to Kuay.

Incidentally, it is important not to confuse Bru with Brao: they are very different languages. Bru, a language of the Katuic branch, is spoken mostly in Central Laos and Central Vietnam, whereas Brao, a language of the Bahnaric branch, is spoken in Rattanakiri Province and in Southern Laos. Both are ultimately related by belonging to the very large AA family, but their historical relation is a distant one. French spelling has contributed to the confusion: Bru is often spelled “Brou”, following French spelling conventions (Vargyas, 2000), but then Brao is also sometimes spelled “Brou” in French (Matras-Troubetzkoy, 1983). In reading this Vocabulary, please keep in mind that Kuay is closely related to the Bru language (of the Katuic branch), but only distantly related to the Brao language (of the Bahnaric branch).

Word histories

From the point of view of history, Kuay words fall into several categories. As mentioned above, many Kuay words were borrowed from Khmer at various periods. Other Kuay words are not found in Khmer; some appear to be unique to the Kuay language; others have cognates in the rest of the Austroasiatic family. In this vocabulary, the reader will find, for every Kuay word treated, information in these regards.

Among the Kuay words that were borrowed from Khmer, some were adopted in modern times: this is shown by certain features of their pronunciation. Others were borrowed in the past, some only a few generations ago, in what we call the Middle-Khmer period; others were borrowed earlier, in Angkorian times about a thousand years ago, and some were borrowed even before that, in Pre-Angkorian times. Here again, we know this by studying their pronunciation. Evidently, the Kuay language already existed in those days as an independent language, and the ancient Kuay community had frequent contacts with the Khmer-speaking community of that time, just as it does today. These contacts are a perennial feature of Kuay history and prehistory, and one which can be revealed by studying historical linguistics. Such words can also shed some light, not simply on Kuay history, but also on Khmer history as well. They can provide confirmation to what the Angkorian and Pre-Angkorian Khmer inscriptions suggest to us when we try to understand them today, and also inform us on topics of those days that are not mentioned at all in the Old Khmer inscriptions.

Among the Kuay words that were not borrowed from Khmer, there are also several possibilities. Some are found only in Kuay and nowhere else; the detailed history of their innovation usually remains a mystery for us today. Some others have cognates only in Bru, the sister-language to Kuay; others are found more widely in the languages of the Katuic branch to which Kuay belongs. These Katuic innovations are numerous; they often refer to common, everyday topics: words for parts of the body, natural phenomena, fauna and flora, sensations, movements, daily activities and thoughts. They are valuable because they allow us to obtain some picture of what was specific to the ancient Katuic vocabulary and way of life.

There are still other Kuay words that are found not only in Katuic but also in other branches of the AA family, including Khmeric, but distinct from the Khmer borrowings mentioned above: these are the really ancient AA words. Some of them can be traced back to the earliest periods of AA prehistory, perhaps 5,000 years ago or more. They can tell us something about the environment in these remote prehistoric times, and they also suggest ideas and beliefs that were important to these societies, and happen to have survived until today.

Many of these ancient words can be discovered and described today, and this can be done without the aid of any written documents. In historical linguistics, there is a set of principles and precise techniques, called the Historical Comparative Method, that allow us to make these deep historical claims independently of any writing. The

historical comments included in every entry of this Vocabulary are based on this method and rely upon hundreds, even thousands of examples and lengthy analyses. They are not included here, as this simple Vocabulary does not engage in technical discussions. We hope that the reader will understand this limitation, and will keep in mind that the historical claims included here are solidly grounded proposals, and not gratuitous fantasies.

Kuay

Kuay is spoken natively in three Southeast Asian countries: Laos, Thailand and Cambodia. The Kuay language is not uniform over the whole area: it comes in different varieties even within each of these three countries. In this book, we are concerned with the Kuay language spoken in Cambodia, as the title indicates.

Five varieties of Kuay spoken in Cambodia are included here; for linguistic purposes we call them: Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk and Kuay Oe. Before going into details for each variety, some general comments will be useful.

First of all, this linguistic diversity is not so great that the validity of the cover-term “Kuay” would be in doubt. All speakers accept and use the term Kuay to designate their language; and linguists, looking not only at the name but also at what people actually speak, agree that using a single cover-term “Kuay” is legitimate. In other words, we are dealing here with a single language.

Secondly, the differences between varieties are not random and unpredictable; many speakers have very clear ideas about

these differences, and do not mix things up. Likewise for linguists: for example, after hearing the vowels of certain words in a certain Kuay village, a linguist can often predict exactly the vowels of these words in some other villages; and the same goes for consonants. Each variety of Kuay has its own consistent system and its own history.

Third, these varieties are found in geographically distinct areas: they are not randomly scattered in the landscape, and we do not find continuous transitions from one variety to another. They are the result of historical change and local differentiation, and a signal that Kuay has been spoken here for quite some time. Finally, these linguistically and geographically distinct varieties have been given names by Kuay speakers themselves. Some of these names are also used as technical terms for linguistic purposes, as mentioned above. However we need some caution here: there are more names than there are linguistic varieties; some of the names actually refer to occupations, not to ways of speaking, for example: Kuay Damrei: the “elephant Kuay”, or Kuay Dek: the “iron Kuay”. Such names may have been assigned to Kuay groups from the outside: “exonyms” as they are called in Linguistics; in fact, the very words for “elephant” and for “iron” used in these exonyms are Khmer words, not the equivalent Kuay words. Some other names actually belong to the Kuay language, and were evidently chosen by the Kuay themselves: “endonyms” as linguists call them. Most of the time, they chose a Kuay word which is frequently used and typical of that variety, for example the

names: Kuay Va’, Kuay Oe, use Particles that are typical of the varieties in question; in the names Kuay Mlâ, Kuay Ndua, and Kuay Ndroe, we find words meaning “what?”, chosen precisely because these words differ in each variety. We see here that the Kuay themselves are quite conscious of differences within their own society, and of the fact that these community differences are linguistic and not based on some other criterion. Linguists recognize the linguistic validity of some of these names, and give them technical status. Some other names are actually misspellings, or mishearings of the above: Mnoh for Mlâ, Ndra for Ndroe, Autor for Ndua etc. Finally, some will remain mysterious like the Kuay Hah noted by Harmand in the 1870’s.

A final caution, these different Kuay varieties do not constitute clans, even though Seidenfaden used this term in his otherwise careful account (Seidenfaden, 1952). A clanic organization normally would have several clans living in the same village, and these different clans would usually have no linguistic differences among themselves; in addition, there would be very clear rules concerning marriage between one clan and another: the Tempuan of Rattanakiri Province have this kind of clan system. But Kuay varieties do not follow this pattern: one village normally speaks one variety, not several, and Kuay people belonging to differently named groups differ by not speaking the same way; in addition there are no restrictions concerning marriage between the groups. Kuay society is organized along linguistic lines, not along clan lines.

Kuay varieties

Five varieties of Kuay are represented in this study, and are located in four provinces of modern Cambodia: Preah Vihear, Kampong Thom, Stung Traeng and Kracheh (Kratie). They are called here: Kuay Mlâ, Kuay Ndua, Kuay Âk, Kuay Ndroe and Kuay Oe. These communities are stable; the Kuay speakers interviewed for this study were all in their fifties and older, they spoke Kuay as their first language since early childhood, and descended from parents and grand-parents who were also native speakers of Kuay, often born in the same village. But these five varieties do not cover the entire population of Kuay speakers in the country.

There are Kuay-speaking communities in four more provinces of Cambodia: Siem Reap, Battambang, Oudor Meanchey and Banteay Meanchey. Most of these Kuay speakers were usually born in one of these four provinces, and definitely belong to the Kuay community of Cambodia. But the older members of these communities had usually migrated in their youths, many decades ago, and were born in areas North of the Dangrek Mountains. As a result, the varieties of Kuay they speak and have transmitted to their relatives belong to what we find in the regions of their birth. These Kuay varieties are not cited here, and should be cited in a larger linguistic study that covers all kinds of Kuay, including those beyond Cambodia. It is also possible that I may have missed some other varieties of Kuay; I would appreciate being informed about this.

Kuay Mlâ: This is the northernmost variety of Kuay in Cambodia; they are mentioned as “Mnoh” in Harmand’s report, and were also called Kuay Damrei in the past, as they had special knowledge in catching and training elephants. One old woman from Tmat Peuy, aged over 100 years when interviewed, still remembered those days. The Kuay Mlâ used to cover a large area of Northern Preah Vihear province, North-West of Tbaeng Meanchey. The Kuay Mlâ data cited here were collected in the village of Krala Piah, in a few visits between 2002 and 2010.

Kuay Ndua: This variety is found in a region stretching from the surroundings of Tbaeng Meanchey, eastwards to Chhaep and almost to the boundary of Stung Traeng province, where it comes in contact with the area where Kuay Âk is spoken. Some speakers of Kuay Ndua say that Kuay Âk and Kuay Ndroe are difficult for them to understand, others disagree. The Eastern boundary of Kuay Ndua, from Rabonh in the North to Peuk in the South, coincides roughly with the division of between the drainage of the Stung Saen and that of the Mekong. The Kuay Ndua data cited here were collected in several villages of Preah Vihear Province: Preah Hoh, Pal Hal, Prame, Rabonh and others, in many visits between 2002 and 2010. The name Kuay Va’ is sometimes also used for the Kuay Ndua variety.

Kuay Âk: Some speakers of this variety prefer to be included together with Kuay Ndroe; they use the word /ndr̩ʔ:/ for saying “what?”, as in Kuay Ndroe. However, there

are systematic differences between Kuay Âk and Kuay Ndroe that are significant for the history of the Kuay language; so, we are citing the two separately here. Kuay Âk is found mostly in Stung Traeng province, from Chhaep-Keut and Chrach, eastwards to Thmia, Anlong Chrey, Mon and several villages going towards Thala Borivat. Most of the Kuay Âk data cited here were collected in Anlong Chrey and in Thmia, in visits between 1991 and 2010.

Kuay Ndroe: located further South in Preah Vihear province, Kuay Ndroe is spoken from Svay Damnak (near the Preah Khan temple) to Veal Veng (in the area of the Sambor Prei Kuk temples). It is especially concentrated in an area between Rumchek and Rovieng; it is sometimes also called Kuay Dek in older documents. It is in this area that we find many remains of the ancient iron-smelting industry, and the Kuay specialists in iron-smelting, called /chə:y/ (Dupaigne, 1987), came from this Kuay community. The Kuay Ndroe data cited here were collected mostly in Preah Hoh, Veal Veng, Phum Sre, O Pou and others between 1991 and 2010.

Kuay Oe: this is the southernmost Kuay community, spoken in a group of villages close to each other, a few km. East of the city of Kracheh (Kratie). It is the only Kuay community of Cambodia living East of the Mekong. The variety is sometimes also called Kuay May, but the term Kuay Oe (/kuy ʔə:/) is apparently preferred. The data cited here were collected in Veal Sambou, Chranaol, Meanchey, between 1991 and 2010.

In the above descriptions I have avoided citing any precise demographic figures. Such figures exist, varying widely between 15.000 and 37.000 Kuay people in Cambodia. But these figures usually represent ethnic self-identification, not the number of people who actually speak Kuay occasionally or on a daily basis, nor the different linguistic varieties, nor the various levels of fluency among different individuals. This kind of more detailed information would be needed in order to have a reliable picture of the Kuay linguistic situation. In vague terms, one can say that Kuay Ndroe and Kuay Ndua have more speakers, followed by Kuay Âk, Kuay Oe and Kuay Mlâ, in that order, but these are only rough estimates. Large and small, the different Kuay varieties are spoken in a spirit of mutual respect and tolerance. There is no idea that one variety of Kuay should be viewed as a standard, or be considered more correct than another variety.

TECHNICAL MATTERS

Notation

All the Kuay words given here are transcribed in the International Phonetic Alphabet (IPA), the world-wide standard in the science of Linguistics. The values of the IPA letters are defined internationally by direct reference to the human speech organs and their movements. It is successfully used for transcribing all languages in the world, whether they have of tradition of writing or not. Without the IPA, it would be very difficult to produce scientific descriptions of the languages of the world, or a comparison of their systems. Moreover, IPA notation can show with great precision certain aspects

of pronunciation that may be unusual, or typical of certain languages; in the case of Kuay, the phenomenon of Register would be a good example.

Kuay register

As in many other Austroasiatic languages, there are two kinds of voice used in Kuay: either a Clear Voice, which is the norm in many languages, or a Breathy Voice, that could vaguely be described as having a sort of “voiced h” through the vowel. It is easier to hear this kind of Breathy Voice directly from Kuay speakers than to describe it on paper. But there are many scientific descriptions of such voices, both in particular languages and in general phonetics. See for example: Catford, 1964; Gregerson, 1976; Laver, 1980; Ladefoged, 1983, 1996; Diffloth, 1985; Thongkum, 1988, 1989; Preecha, 1993, Svantesson, 1993; Edmondson, 1996; Watkins, 2002, in the bibliography at the end of this volume. Technically, these different kinds of voice are called “Phonation types” or “Voice Registers”, or simply “Registers”. In every Kuay word, the main vowel is pronounced either with a Clear Register or with a Breathy Register; for example, In Kuay Ndua: /yɯ:r/ (Clear Register) means “to be wet”, but /yɯ:r/ (Breathy register) means “to get up”. Register is not a negligible phonetic detail but a systematic and indispensable feature of the Kuay language. It can be heard thousands of times every day in Kuay-speaking villages. People who do not have a Register distinction in their own mother-tongue may find it difficult at first to hear or to pronounce such kinds of voices,

and may have trouble writing them down consistently. But with a little training this can be learned by anyone; and for Kuay speakers it only seems natural.

Citations in / / slashes

The Kuay words cited here are given between slashes: / ... /. This has been used in linguistics for what is called a phonemic notation that represents only the sounds that may distinguish two words in a given language. Slashes can also be used, as we

will do here, for a more precise systematic phonetic notation: it includes not only the sounds that can make a difference, but also some other phonetic features that are stable and follow rules that are characteristic of the particular language or variety. This is useful in showing how the various Kuay varieties differ from each other; it is also crucial when we try to understand the history of the language.

In the same spirit, I also indicate with specific marks certain features of sounds that are predictable and usually left unmentioned. For example: in Kuay, vowels are either short or long; if we mark the long vowels (the sign is: /:/ after the vowel), we could leave the short vowels without any mark for shortness: absence of mark would indicate a short vowel. In this Vocabulary however, I mark both long vowels (with /:/) and short vowels (with the sign / ˘ / over the vowel).

I also mark both Kuay registers: Clear voice (with the sign: / _ / under the vowel), and Breathy voice (with the subscript: /.. /), for every Kuay word.

History

In the section marked “Hist.,” we give a summary of the history of the particular Kuay word, based on present research. We briefly comment on three questions: 1) is the word found in other Kuay-speaking communities outside Cambodia, 2) does it have cognates in Katuic, the branch of AA to which Kuay belongs, 3) are there cognates in other branches of the Austroasiatic family. This information is given only in a condensed form. For more information about varieties of Kuay spoken in Thailand, one can consult the dictionary by Srivises, 1978, or the textbook by Burusaphat, 1994. One variety of Kuay is also taught in Rongier, 2005. There are also articles, old

and new, on the Kuay language listed in the bibliography at the end of this book. For more information about Katuic cognates, one can consult the indexes found in Peiros, 1996 and in Sidwell, 2005, as well as the Katuic data without indexes found in Thongkum, 2001. For the AA family as a whole, one can consult Aymonier and Cabaton, 1906, Skeat and Blagden, 1906, Pinnow, 1959, or Shorto, 2006. In consulting these sources, the reader needs to keep in mind that the information about words and cognates cannot always be taken for granted and may require technical discussions that are well beyond the scope of this small Kuay vocabulary.

CHAPTER | 01
THE WILD

IN THE FOREST

The forest, and all that is found in it, is the ancestral environment of the Kuay and of Katuic people generally. In this domain, we find many ancient Kuay words of Katuic origin, and also of more ancient Austroasiatic (AA) origin.

1. WIND.

/kəŋɑ:l/ (Kuay Mlâ, Kuay Ndua)

/kəyɑ:l/ (Kuay Ndroe, Kuay Âk, Kuay Oe)

Hist: the word is also found in most other Kuay communities and in several other Katuic languages, for example: Bru: /kuyɑ:l/ “wind”. There are cognates in at least five other branches of AA, including Khmer: /kəcǝl/, Surin: /khyǝl/. Clearly an ancient AA word.

2. LAND, EARTH.

/kətɛ:ʔ/ (Kuay Mlâ)

/kətɛk/ (Kuay Ndua, Kuay Âk)

/kətɛ:c/ (Kuay Ndroe)

/kətɛ:ʔ/ (Kuay Oe)

Hist: the word is found in all other varieties of Kuay, and has cognates in every other Katuic language, for example: Bru: /kutɛʔ/, Katu: /katiək/ “earth”. It is not historically related to the common AA word for “earth”, to which Khmer: /dʌi/, Surin: /dɛi/ is cognate: Katuic languages have lost that ancient word. The new Katuic

word has cognates in two AA branches, but with more restricted meanings, for example “mud”. There must have been some compelling reason for the ancient Katuic speakers to replace such a common and broad word as “land, earth” by a more specific one. Sidwell (2005, No.781) and Shorto (2006, No.64) have confused the two items.

3. MOUNTAIN.

/brɯ:/ (Kuay Mlâ)

/brɯ:/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: this word has a broad meaning: “mountain, hill, hilly region”, and is also found in mountain names. For example, in Preah Vihear Province, the mountain called in Khmer “Phnom Dek” is called: /brɯ: tɑ:k/ in Kuay Ndroe; the two expressions have the same literal meaning in Kuay and in Khmer: “Iron Mountain”. In some other Katuic languages, but not in Kuay, this word Bru is used as a cover term for a number of groups belonging

to the Katuic branch, (see Vargyas, 2000); it should not be confused with another name, Brao, used for a language of the Bahnaric branch.

Hist: the name is found, in the sense of “mountain, hill”, in Kuay communities on both sides of the Dangrek; it has cognates in Katuic and in three other branches of AA, including the Munda languages of India; for example Sora: /bəru:-n/: “hill, forest, a clearing on the hill”. The word is very ancient in AA.

4. WILDERNESS.

/krɯaŋ/ (Kuay Ndroe, Kuay Âk)

/krɯoŋ/ (Kuay Mlâ, Kuay Ndua)

/krɔ:ŋ/ (Kuay Oe)

Rem: this word designates the world outside, the wild; it is opposed to *srūk: the village, the human world. It is also used for distinguishing wild animals or plants from the domestic species and varieties; the latter belong to *srūk.

Hist: the word is found on both sides of the Dangrek; it has cognates, with that meaning, in the other Katuic languages; it may have cognates in other AA branches, but the words there mean “river, river basin”. In any case, the meaning “wilderness” can be seen as a Katuic innovation.

5. PRIMARY FOREST.

/kɔ̃h/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: the word can also be used to mean “wild” e.g. /lɿ:c-kɔ̃h/ “wild pig” as opposed to /lɿ:c srɔ̃ʔ/: “domestic pig”,

but the meaning is more specific than the general term *krɯaŋ “wilderness”. Hist: the word is used on both sides of the Dangrek; it has cognates in all other Katuic languages, for example in Pacoh: /kɔ̃h/ “mountain” where it is the second part of the ethnonym Pacoh. It has cognates in three other branches of AA, including Khmer /kɔ̃h/ where it has come to mean “island”.

6. DRY-FIELD.

/srɑj/ (all Kuay in Cambodia)

Rem: this is the dry, upland field of traditional swidden agriculture.

Hist: the word is found on both sides of the Dangrek, with the meaning “dry-field”; this is the original AA meaning for a word found in seven other branches of the AA family. Kuay also has another word *srɛ: for the irrigated wet field; see next entry (No.7). Thongkum (2001) correctly distinguishes the two, but Sidwell (2005, No.578) mixes both.

7. WET-FIELD.

/sræ:/ (Kuay Mlâ)

/srɛ:/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/sræ:/ (Kuay Oe).

Rem: this is the commonly seen rice-field, seasonally inundated either by rain or by irrigation.

Hist: the word is found, with this meaning, in most Kuay communities on both sides of the Dangrek. The vowel, and the meaning, show that this Kuay word was borrowed from

Khmer. Where there was originally only one word, *srai “dry-field”, Kuay now has a second, with *srɛ: “wet-field” a relative new-comer. Khmer only has one: *srɛ: “wet-field” and the change of meaning, from “dry-field” to “wet-field” evidently took place in Khmer at some point in its history; then it was borrowed by Kuay with the new meaning shown here.

8. **TO BURN (a field).**

/cḥŋ/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk).

Rem: is used specifically for burning a piece of forest in the slash-and-burn system of agriculture. The general verb “to burn something” in Kuay is: /ka:t/.
 Hist: the Kuay word is found on both sides of the Dangrek; it has cognates in the rest of Katuic and in two more branches of AA. Its distribution does not indicate a great antiquity, and it is not found in the Khmeric branch. The word is not very ancient, though the activity itself probably is.

BOTANY

Most of the Kuay names for parts of plants are very ancient, many of them going back to the oldest prehistoric past that can be traced in the AA family. Sometimes the Khmer word is related, but in some cases it is a completely different word; see for example: “tree”, “wood”, “seed”, “leaf”, “thorn”, “young shoot”, “tuber”.

9. TREE.

1) /kɔ̃l/ (Kuay Mlâ, Kuay Âk)

/kɔ̃l/ (Kuay Ndroe)

2) /tənp̄:m/ (Kuay Ndua)

/tənp̄Δm/ (Kuay Oe)

Rem: With the meaning “tree”, these words are used in compound expressions, Kuay Ndroe: /kɔ̃l-l̄p̄:ŋ/, Kuay Ndua: /tənp̄:m-l̄p̄:ŋ/ “tree”, where the second member of the compound is the word “wood” shown next. With the meaning “tree species”, these words are used as prefixes, followed by the name of the species: Kuay Ndroe: /kɔ̃l-t̄p̄:ŋ/, Kuay Ndua: /tənp̄:m-t̄p̄:ŋ/ “coconut tree”; in both senses, the Kuay words are equivalent to the Khmer word: /d̄aΔm/ in the expressions: /d̄aΔm-chə:/ “tree”, /d̄aΔm-d̄o:ŋ/ “coconut tree”.

Hist: the first word, /kɔ̃l/, is also used in all other Kuay communities; it has cognates in Katuic with a more restricted meaning, usually “root” or “stump”. In the rest of AA, it is found in two other branches with the meaning “stump”; it also found with

a prefixed element, usually having a /t-/ initial, in five AA branches, always with a meaning “stump”; in this shape, it is even found in some Austronesian languages: Malay: <tunggul> “stump”. A very ancient word with a complicated history.

The second word is found, in Kuay, only in the communities of Cambodia. In the rest of Katuic, it is found in all languages, for example: Bru: /tanΔəm/ “tree, plant”. In the rest of AA the word is rare: in the Bahnaric branch, it is found in Brao: /tnə:m/ “tree-trunk”. It is not found in Modern Khmer, or even in the Angkorian inscriptions; but it is used, spelled <tnem̄>, in several Pre-Angkorian inscriptions for counting trees: <toñ tneñ 10>: “ten coconut trees”. It is probable then that both Kuay and Brao borrowed this word from Pre-Angkorian Khmer. However, this word is derived, by infixation of *-n-, from a very ancient AA root *tə:m “plant with a standing stem” found in many AA languages.

Some of the Katuic languages, for example Bru, or even Kuay, may very well have independently produced this derivation from *tə:m to *t-n-ə:m.

10. WOOD.

/lɔːŋ/ (Kuay Mlâ, Kuay Âk, Kuay Oe)

/lɔaŋ/ (Kuay Ndua)

/lɔːŋ/ (Kuay Ndroe)

Rem: normally used in the expressions /təŋp:m-lɔaŋ/, /kəŋ-lɔːŋ/ “tree”, that correspond exactly to Khmer /dəm-chə:/ “tree”, but made of different words.

Hist: the word is also found in all Kuay communities North of the Dangrek, usually with the article /ʔa-/ at the beginning. It is found in all other Katuic languages. There are cognates in nine other branches of AA, but not in Nicobarese, nor in Munda. Even so, a very ancient AA word.

11. FLOWER.

/pɿer/ (Kuay Mlâ)

/pɿər/ (Kuay Ndua)

/pɿar/ (Kuay Ndroe, Kuay Âk)

/pɿe:/ (Kuay Oe)

Hist: the word is found in all Kuay communities, and in every other Katuic language. It is also found in a few other AA languages, but only rarely, and not in Khmer. It is old, but does not go back to the most ancient period of AA. There are several other AA words for “flower”

12. FRUIT.

/pläy/ (Kuay Mlâ, Kuay Oe)

/plëy/ (Kuay Ndua)

/pli:/ (Kuay Ndroe, Kuay Âk)

Hist: a very ancient AA word found in practically all AA languages, with this meaning.

13. SEED.

/kɿɔːŋ/ (all Kuay in Cambodia)

Rem: this refers to all sorts of seeds and nuts; in compounds, the meaning is extended to “eye-ball” and even “knee-cap”; a further extension provides a polite word for “excrement”.

Hist: the word is also found in all other Kuay communities, and in all Katuic languages. It has cognates in eight other branches of AA, with a broad range of meanings including “the contents, the insides”; in this sense, the Khmer word /khnɔŋ/ “inside” can be a remote cognate. One of the ancient AA words.

14. BAMBOO-SHOOT.

/ʔa-băŋ/ (Kuay Mlâ)

/băŋ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe).

Rem: the /ʔa-/ element in Kuay Mlâ, is a kind of article often found in Nouns, it is not part of the word and can be omitted.

Hist: the word is found in all Kuay varieties, and all Katuic languages. It also has cognates throughout the AA family, except in the Nicobarese branch. It is related to the Khmer word

/təmpeǎœ/ “bamboo-shoot”, but not borrowed from it. A very ancient word and an important food item.

15. GRASS.

/sǎm/ (Kuay Mlâ, Kuay Oe)

/sǎm/ (Kuay Ndua0,

/sǎm/ (Kuay Ndroe)

/sǎm/ (Kuay Âk)

Rem: this refers to wild grasses of various types found in the forest, which buffaloes will not graze; it is opposed to *bǎt, grass found in the village area, which they will eat.

Hist: this word is also found in a few Kuay communities North of the Dangrek, but nowhere else in the Katuic branch. It is unknown in the rest of the AA family. It represents a local Kuay innovation.

16. TUBER.

/pǎŋ/ (Kuay Âk, Kuay Ndroe),

/pǎŋ/ (Kuay Mlâ, Kuay Ndua).

Rem: the word is found as a prefix in a large number of species having tubers, for example: Kuay Ndroe: /pǎŋ rǎw/ “taro”

Hist: the word is also found in most varieties of Kuay and in most Katuic languages. It has cognates in a few other AA languages.

17. LEAF.

/hlǎ:/ (all Kuay in Cambodia).

Hist: the word, with this meaning, is found almost everywhere in the AA family; it goes back to the most ancient period of AA. The Khmer word for

“leaf”: /slǎk/, Surin: /slǎʔ/, Old Khmer <slikk> is not related; the real Khmer cognate is /sla:/ which has acquired a different meaning in Khmer: “areca nut” (see in the chapter: Village).

18. ROOT.

/rǎ:h/ (Kuay Mlâ)

/rǎ:h/ (Kuay Ndua)

/rǎ:h/ (Kuay Ndroe, Kuay Âk)

/rǎh/ (KuayOe).

Hist: a very ancient AA word, found in all branches of the family, and almost every AA language.

19. THORN.

/rǎlǎ:/ (Kuay Mlâ)

/cǎrlǎ:/ (Kuay Âk),

/cǎlǎ:/ (Kuay Ndroe),

/cǎrlǎ:/ (Kuay Ndua)

/ʔǎlǎ:/ (Kuay Oe).

Hist: this is a very ancient word found in most branches of AA, from Munda (India), to Aslian (Malaysia). The Khmer word /pǎnla:/ “thorn” appears similar but is actually unrelated.

20. BARK.

1) /hlǎ:ʔ/ (Kuay Mlâ)

2) /sǎmbɔ:k/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe)

Hist: the first word is also found in some other Kuay communities North of the Dangrek; it has cognates in the rest of Katuic, but is unknown in the rest of the AA family: a Katuic innovation. The second word is borrowed from Khmer: /sǎmbɔ:ʔ/, Surin: /sǎmbɔ:ʔ/.

WILD ANIMALS

Many of the wild animals, especially the mammals and also the birds, have now become rare in the areas where Kuay people live. Some of the larger wild mammals are even a thing of the past. Their names and their living habits are remembered by some older people; but this vocabulary is a living testimony that may soon vanish forever, unnoticed. Many of the names have cognates in the other Katuic languages, and go back to the most ancient prehistoric periods of AA. They tell us something about the history of the Kuay people in their ancient environment.

21. **ELEPHANT, *Elephas maximus*.**

/cjan/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/cjen/ (Kuay Ndua)

/cɨ:ŋ/ (Kuay Oe)

Hist: the word is also found in all Kuay communities North of the Dangrek. There are cognates in all other Katuic languages. Seven other branches of AA have cognates. The elephant was certainly part of the ancient Kuay and AA environment. Catching and training elephants was a special skill of the “Elephant Kuay”, the ancestors of the Kuay Mlâ. A few very old people remember seeing this in their childhood.

Rem: the animal, considered essentially human, in fact ancestral to man, is both feared and revered.

Hist: The first word is found in most branches of the AA family, from Munda in India to Aslian in Malaysia; it goes back to the earliest period of AA prehistory, and it is also found in several Tibeto-Burman languages. In many Kuay communities the ancient name has been replaced by other appellations, a common practice among people living near the forest. The second word is a borrowing from Khmer. The third name is an expression that literally means “old grand-father”, reflecting Kuay traditions. The last name is unique to Kuay Mlâ who used to be called the “Elephant Kuay”, it is not found anywhere else in AA, its history as mysterious as the animal itself.

22. **TIGER.**

1) /kla:/ (Kuay Âk, Kuay Ndroe,
Kuay Oe)

2) /təmɔ̃:ŋ/ (Kuay Ndua)

3) /cɯoh thǎw/ (Kuay Ndua)

4) /pɔ̃:l/ (Kuay Mlâ)

23. RHINOCEROS.

/rəmə:h/ (Kuay Mlâ, Kuay Ndroe)

/rəmjəh/ (Kuay Ndua)

/rəmə:ŷ/ (Kuay Âk)

Rem: though the animal has not been seen by anyone alive today, the name lingers in Kuay stories and memories.

Hist: the name is also found in other Kuay dialects North of the border; it has cognates in most other Katic languages. Four other branches of AA have cognates, including Khmer: /rəməəh/, Surin: /rəməəh/; AA speakers were evidently familiar with this animal since ancient times.

24. BEAR, *Selenarctos thibetanus*.

/səŋkəw/ (Kuay Mlâ)

/cəŋgə:w/ (Kuay Ndua)

/cəŋkəw/, /cəŋgəw/ (Kuay Ndroe)

/cəŋkəp/ (Kuay Âk)

Rem: rarely seen nowadays, the animal is remembered by older Kuay speakers.

Hist: the word is found in most Katic languages except in Katu itself. It is commonly found in the languages of the Eastern Division of AA.

25. GAUR, *Bos gaurus*.

/trə:y/ (Kuay Mlâ)

/trəy/ (Kuay Ndua)

/trə:y/ (Kuay Âk)

Rem: rarely seen nowadays, this magnificent animal called in Khmer: /kəti:p/ is still remembered in some villages.

Hist: the word seems to have been forgotten in the Kuay communities North of the Dangrek; it has survived

only in Cambodia. It is not found in any other Katic language. It has been found occasionally in two other branches of AA. This is not a Kuay or Katic innovation.

26. BANTENG, *Bos javanicus*.

/təkæ:ŋ/ (Kuay Mlâ)

/təkɛ:ŋ/ (Kuay Ndua, Kuay Âk)

/təkɛ:p/ (Kuay Ndroe, Kuay Oe).

Rem: this wild and harmless bovine, called /tənsəŋ/ in Khmer, has now vanished from the Kuay-speaking area. Some older Kuay speakers remember seeing it in their youth, recognize it in color photographs, and have no difficulty remembering the Kuay name for it. They say it used to be quite common.

Hist: The word is found throughout the Kuay-speaking area; it has cognates in several other Katic languages. It is not found in any other branch of the AA family, and represents a Katic lexical innovation.

27. SAMBAR DEER, *Cervus unicolor*.

/yɔ:t/ (Kuay Mlâ)

/ʔyɔ:t/ (Kuay Ndua)

/ʔyɔ:t/ (Kuay Ndroe, Kuay Âk)

/yɔ:t/ (Kuay Oe)

Rem: this is the largest species of deer commonly known here and called /pɾa:h/ in Khmer, Surin: /pɾa:h/; it is still seen today.

Hist: the name is used in most other Kuay-speaking communities. It has cognates in all Katic languages. But it has no other AA cognates; probably another Katic innovation.

28. **ELD'S DEER, *Cervus eldi*.**

/rəmǣŋ/ (Kuay Mlâ)

/rəmǣŋ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/ləmǣŋ/ (Kuay Oe)

Rem: another large deer, apparently extinct in the Kuay area.

Hist: the name is known in other Kuay communities. In Katuic it has a cognate only in one variety of Bru, (Sô: /lamǣŋ/). Beyond this, it is only known in Khmer and in the Monic branch of AA. The Kuay word was probably borrowed from Khmer.

29. **BARKING DEER, *Muntiacus muntjak*.**

/pɔːh/ (Kuay Mlâ, Kuay Ndua)

/pɔːh/ (Kuay Ndroe, Kuay Âk)

/pɔːh/ (Kuay Oe)

Rem: this is the most common deer in the Kuay area, still often seen and heard.

Hist: most other Kuay dialects have this word. It has cognates in almost every Katuic language. It is found in five other branches of AA, but it is really common only in the Northern branches of the family; there, almost every language has a cognate. This is one of the really ancient AA animal names.

30. **MOUSEDEER, *Tragulus javanicus*.**

1) /səŋkɔːy/ (Kuay Mlâ)

/cəŋkɔːy/ (Kuay Ndroe)

/cəŋkɔːy/ (Kuay Âk)

2) /kəɔpːŋ/, /pəɔpːŋ/ (Kuay Ndua)

Rem: this diminutive deer plays a role in some traditional stories, but it

is not seen anymore. In Khmer, it is sometimes known as /kədǎn ɲæj/.

Hist: the first Kuay name is also well-known among other Kuay groups; it has cognates in all Katuic languages.

In the rest of AA, it has cognates in only one other branch: Bahnaric; but in that branch it is very common and nearly all the languages have it. Beyond that, this name is unknown in the rest of AA. The second name has two pronunciations; the first is apparently borrowed from Thai which in turn borrowed it from an AA source; the second shows the original form of the AA word, and is found in four branches of the AA family, but it may actually have been borrowed from Khmer: in Khmer of Surin, the name /pəɔpːŋ/ is still current.

31. **MACAQUE, *Macaca fascicularis*.**

/ʔa-wɔːʔ/ (Kuay Mlâ).

Hist: in Cambodia, the word is not found among Kuay groups other than the Kuay Mlâ, but it is common among Kuay groups North of the Dangrek. In the rest of Katuic it is found only in Katu. We find cognates in three other branches of AA, always sporadically. The Khmer expression “Year of the Monkey” /chnǎm vɔːʔ/ contains this word, but the ordinary Khmer word for the macaque, /svaː/, is unrelated in spite of appearances.

32. **LANGUR, *Presbytis sp.***

/təlɔŋ/ (Kuay Mlâ, Kuay Âk)

/təlɔŋ/ (Kuay Ndroe)

Rem: Only some older Kuay people know this word; many are not sure of the meaning and say that it is just a black macaque; only some describe the animal in detail, saying that the adults are black and the very young bright reddish-yellow, a characteristic feature of *Presbytis cristata*, one of the langurs; these monkeys consume quantities of fresh green leaves and need a healthy primary forest to survive; they have mostly vanished from areas where the Kuay live.

Hist: the name is found in other Kuay-speaking communities North of the Dangrek where it is often considered a macaque; it is found also in Bru: /talɔŋ/, Bru being the Katuic language most closely related to Kuay. A few other AA languages have it, but it has become scarce. Where it is still found, the name usually refers to one of the leaf-monkeys.

33. **BEAR-CAT, *Paradoxurus hermaphrodites*.**

/cəmpjak/ (Kuay Ndroe)

/cəmbjak/ (Kuay Âk)

Rem: identification is not certain because the name is also sometimes used in compounds referring to various species of civets. When used alone, the word seems to refer to *Arctitis binturong*; but it is described as smelling good: this is a distinctive feature of *Paradoxurus hermaphroditus*. These smaller mammals have now become quite rare and many Kuay speakers have never seen them.

Hist: the word is not found among Kuay communities outside Cambodia. But it is found further away in several Katuic languages, and also in several other branches of AA. This is certainly an ancient AA name. The animal is the subject of ancient lore and special hunting practices, but it has become rare throughout the AA area, and it is often overlooked by lexicographers.

34. **ANTE-EATER, *Manis javanica*.**

/məŋɔ:l/ (Kuay Mlâ)

/məŋy:l/ (Kuay Ndua)

/rəmyy:l/ (Kuay Ndroe)

/rumcɔ:l/ (Kuay Âk).

Hist: the various Kuay words sound different, but they are related to each other historically. There are cognates in several branches of AA, but the history of this word seems complicated. The Khmer name: /pəŋru:l/ is probably also related. The animal was part of the ancient Kuay and AA environments.

35. **PORCUPINE, *Hystrix brachyura*.**

/səŋkɔ:h/ (Kuay Mlâ)

/cəŋgɔ:h/ (Kuay Ndua)

/cəŋgɔ:h/ (Kuay Ndroe)

/cəŋkɔ:h/ (Kuay Oe)

Rem: this is the larger and more common porcupine, known in Khmer as /pəma:/. It is thought to be able to “shoot” its black-and-white quills in self-defense.

Hist: the name is known in most other Kuay communities, and has cognates in most other Katuic languages. It also has cognates in seven other branches

of AA and was certainly part of the ancient AA environment.

36. **MONGOOSE, *Herpestes javanicus*.**
 /skɑːr/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)
 /skɑː/ (Kuay Oe).
 Rem: this small mammal has a reputation for stealing chicken at night.
 Hist: this name is known only among Kuay groups in Cambodia. It has no cognates in the rest of Katuic, but it is known in seven other branches of AA, including Khmer: /skaː/, Surin: /skaːr/. The Kuay may well have borrowed this word from Khmer a few centuries ago, when the final /-r/ was still widely pronounced, as it still is in Surin today. Otherwise, the word is very well-known in the Northern branches of AA; it is quite rare in the Eastern Division of AA, to which both Kuay and Khmer belong.
37. **SQUIRREL, *Callosciurus flavimanus*.**
 /prɔːʔ/ (Kuay Mlâ, Kuay Oe)
 /prɔːk/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)
 Hist: the word is found in all other Kuay-speaking areas; it has cognates in most Katuic languages, for example Bru: /parɔːk/. It is also found in various forms in most AA languages, for example in Khmer /kəmpɾɔʔ/, originally a compound word. It belongs to the ancient layer of AA vocabulary.
38. **CHIPMUNK, *Menetes berdmorei*.**
 /krɑːh/ (all Kuay in Cambodia)

Hist: the word is also found in Kuay North of the Dangrek; it has cognates in all other Katuic languages. It is also found in two other branches of AA.

39. **TREE-SHREW, *Tupaia glis*.**
 /cəlpːy/ (Kuay Mlâ)
 /cəlpɔy/ (Kuay Ndua)
 /təlpɔy/ (Kuay Ndroe)
 /cəlpɔy/ (Kuay Âk)
 Rem: this small mammal, called /kənthək/ in Khmer, has become rare, and not many Kuay speakers know the name.
 Hist: a few other Kuay communities also have this word; it has cognates in three other Katuic languages, for example: Bru: /klɔy/ “shrew-mouse”. It is not known any further in the AA family. The name is a Katuic innovation.
40. **GIANT FLYING-SQUIRREL, *Petaurista petaurista*.**
 /yɪːr/ (Kuay Mlâ)
 /təryɔːr/ (Kuay Ndua)
 /tayɪːr/ (Kuay Âk)
 /kəyɔɪ/ (Kuay Oe)
 Hist: the name is found in most Kuay communities, and has cognates throughout the Katuic branch. It also has cognates in two other branches of Eastern AA. The name is therefore ancient, but does not date back to the oldest period of AA.
41. **SMALL FLYING-SQUIRREL, *Hylotropes spadiceus*.**
 /təsɪəl/ (Kuay Ndua)
 /tərsɪəl/ (Kuay Âk)

- Rem: this much smaller flying squirrel is not widely known.
 Hist: the name seems unknown in Kuay groups outside Cambodia; it has no Katuic cognates. It is unknown in the rest of AA. The name may have come from the Khmer word /rəsiəl/ “afternoon”.
42. **RAT, *Mus musculus*.**
 /kəŋj̄y/ (all Kuay in Cambodia)
 Hist: this name is used in all other Kuay communities and has cognates in three other Katuic languages, for example Pacoh: /kʉnɛ:/ “rat”. It has cognates in nearly all branches of AA. It belongs to the most ancient layer of AA vocabulary. The unrelated Khmer name: /kəndāə/, Surin /kəŋl̄r/, is also ancient; but it appears only in a few AA languages, perhaps originally for a different species of rodent.
43. **BAT.**
 /ʔa-yj̄:l/ (Kuay Mlâ)
 /ŋji:l/ (Kuay Ndua)
 /yj̄:l/ (Kuay Ndroe, Kuay Âk).
 Rem: bats are not hunted by the Kuay, and their meat is considered poisonous.
 Hist: the name is found in all other Kuay communities; it has a cognate in Bru the Katuic language closest to Kuay: Bru: /ʔa-yj̄əl/ “bat”. It has cognates in one more branch of AA.
44. **GROUND-LIZARD, *Leiolepis* sp.**
 /sətj̄ah/ (Kuay Mlâ)
 /cətɛ:h/ (Kuay Ndua)
- /cətj̄ah/ (Kuay Ndroe, Kuay Âk)
 /cətɛ:h/ (Kuay Oe)
 Rem: a fairly large lizard (up to 50 cm.) living in burrows; it is called /ciəh/ in Khmer. Some people catch it and eat it.
 Hist: the word is found in many other Kuay communities; in Katuic, it has cognates only in Bru: /sətj̄əȳ/. Beyond this, there are possible cognates in three other branches of AA, but the historical picture remains unclear.
45. **SKINK, *Mabuya* sp.**
 /taləə/ (Kuay Mlâ)
 /təluə/ (Kuay Ndua)
 /təluə/ (Kuay Ndroe)
 /təluə:/ (Kuay Oe)
 Rem: a common lizard with a smooth body and shiny scales; the Khmer name is: /thlaen/, Surin: /khle:n/.
 Hist: the name is known in many other Kuay communities. It has cognates in several Katuic languages; but this name is practically unknown in the rest of AA. A Katuic, or perhaps Eastern AA innovation.
46. **CHAMELEON, *Calotes* sp.**
 /ʔa-kp̄:y/ (Kuay Mlâ)
 /kp̄:y/ (Kuay Ndua)
 /kɔ:y/ (Kuay Ndroe, Kuay Âk)
 /kp̄:y/ (Kuay Oe)
 Hist: the word is used in all Kuay communities; it has cognates in all Katuic languages. In AA, it has cognates in eight more branches, making this a part of the oldest AA vocabulary and environment. The /ʔa-/ article seen in Kuay Mlâ is also

found among the Kuay communities North of the Dangrek, but it is not in general use; other Katuic languages usually do not have it. The Khmer name for it: /pəŋkuəy/, Surin: /piŋkɔ:y/ is a cognate.

**47. GIANT CHAMELEON,
Physignathus cocincinus.**

/trɔ:ŋ/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)
Rem: a large lizard, up to 90 cm. long, with a heavy head and body, and flexible spines all along its black and green tail; it is said to always keep the tip of its tail dipped in water while staying on river-banks.

Hist: the name is known in Kuay North of the Dangrek, but not in the other Katuic languages. The Kuay name is probably borrowed from its Khmer name: /kəntɔ:ŋ/, or /trɔ:ŋ/.

**48. TREE-MONITOR,
Varanus bengalensis.**

/təkɔ:t/ (all Kuay in Cambodia)

Hist: the word is known in many other Kuay communities; it has cognates in practically all other Katuic languages. It also has cognates in eight more branches of AA, including those spoken in India. It was certainly part of the ancient AA environment. This animal cannot stand cold spells, and the presence of this word in most of the family shows that the ancestor AA language was spoken in an area with a hot climate.

49. CROCODILE.

/plɨaw/ (Kuay Mlâ, Kuay Ndroe)

/plɛ:w/ (Kuay Ndua)

/pliəw/ (Kuay Oe)

Hist: the word is known in most other Kuay dialects; but it has no cognates in the rest of Katuic, or in the rest of the AA family. It is a Kuay innovation.

ANIMAL ANATOMY

50. HORN.

/təkɣ:y/ (all Kuay in Cambodia)

Hist: the word is found in all Kuay groups, and in all Katuic languages. It has cognates in several branches of AA. It belongs to the oldest period of AA. The Khmer word /sənaɛŋ/ has replaced this old word for most of its meanings, but a cognate still exists in Khmer in a restricted sense: /kɔ̃y/ “rhinoceros horn”.

51. TAIL.

/sɔ̃:y/ (all Kuay in Cambodia)

Hist: the word is found in all Kuay communities, and in all other Katuic languages, with this meaning. Beyond that, it is found among some Bahnaric languages, and a cognate is also found in Khmer: /sɔ̃:y/, but it has a different, though related meaning: “horse-mane”. The word is unknown in the rest of AA.

BIRDS

The ancient Austroasiatic people lived in or near the tropical forests where hundreds of bird species were known and heard. Nowadays, there are fewer birds around, but the memories linger and many names are still remembered. To make things more difficult, bird names have rarely been collected, and even when they have, identifications are often vague or in error. The data proposed here also suffers from these problems and will probably need improvements.

52. BIRD.

/cɛ:m/ (Kuay Mlâ, Kuay Ndua),

/cɛ:m/ (Kuay Âk),

/(kəŋ)cɛ:m/ (Kuay Ndroe)

/cɛ̃m/ (Kuay Oe)

Hist: this word is found in all Kuay communities and in all other Katuic languages. Cognates are found throughout the entire AA family. This item dates from the most ancient prehistoric period of AA. Strangely, Khmer does not have the word, having replaced it by expressions such as /ko:n ca:p/ “little sparrow” or /săt sla:p/ “animal with wings”. Perhaps a Khmer case of name-avoidance that has not affected the Kuay community.

53. MALE BIRD.

/tɔ:ŋ/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

Rem: the word normally applies to the rooster /tɔ:ŋ ntrɔy/, but it may also be said of some other bird species, domestic or wild. The male of other

animals is named: /tɔ:l/.

Hist: The word is also found in other Kuay dialects, and has cognates in all the Bru-Sô languages, for example: Bru: /tɔ:ŋ/, but nowhere else in the rest of Katuic. No other cognates have been found anywhere in the AA family. An innovation of the West-Katuic sub-branch.

54. BIRD of PREY.

/klɔ:ŋ/ (all Kuay in Cambodia)

Rem: the word by itself properly refers to hawks; but as a prefix followed by a species name, it refers to all kinds of birds of prey.

Hist: the word is found in all varieties of Kuay, and in all Katuic languages. It has cognates throughout the AA family, including Khmer: /khlaɛp/. It belongs to the most ancient vocabulary of AA.

55. **VULTURE, *Gyps bengalensis*.**

/mɛ:t/ (Kuay Mlâ)

/təmɑ:t/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/mɔ̃t/ (Kuay Oe)

Rem.: this carrion-eating bird is now rarely seen, but older speakers recall very well its striking appearance.

Hist: the forms with an initial /tə-/ and an /a:/ vowel in Kuay Ndroe and Kuay Âk are not found in the other Kuay-speaking communities; they are borrowed from Khmer /thma:t/. The shorter words, beginning with /m-/ , are found in most other Kuay communities; they have cognates in much of the Katuic branch, for example Bru: /mɨət/ “vulture”. There are further cognates in three other branches of AA, and this is where the connection with the Khmer word /thma:t/ can be made. As for now, Kuay dialects have both the inherited AA word, and a borrowing from Khmer with the same AA origin.

56. **PEACOCK, *Pavo muticus*.**

/ʔa-rɑ:ʔ/ (Kuay Mlâ)

/rɨjak/ (Kuay Ndua)

/rɑ:k/ (Kuay Ndroe, Kuay Âk)

/rɑ:ʔ/ (Kuay Oe)

Hist: the word is also found in most other Kuay-speaking communities, usually with the /ʔa-/ article as in Kuay Mlâ; it has cognates in all other Katuic languages, for example Bru: /rɨjak/ “peacock”. Five more branches of AA, including the Munda branch in India, also have cognates to this word. It belongs to the oldest

vocabulary of AA. It is also found in parts of the Austronesian family, for example in Malay <merak>, probably as a borrowing from AA. Curiously, Khmer has replaced it with /kəŋɑʔ/, a word without known etymology.

57. **CROW, *Corvus macrorhynchus*.**

/kəʔɑ:ʔ/ (Kuay Mlâ, Kuay Oe)

/kəʔɑ:k/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Hist: it is found in all Kuay communities, and has cognates throughout the Katuic branch. It also has cognates in nearly all the languages of all the branches of AA, with the lone exception of Nicobarese. The name bears some resemblance with the sound of the bird cawing, and yet, the phonological history of this word can be traced with great precision. One of the ancient AA words.

58. **PARROT, *Psittacula* sp.**

/ʔæ:t/ (Kuay Mlâ)

/ʔɛ:t/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/ʔɑ:t/ (Kuay Oe)

Hist: the word is also found in most other Kuay communities outside Cambodia, but it has no cognates in the rest of Katuic. There are possible cognates in two other branches of AA. The history of this word remains uncertain.

59. **EAGLE-OWL, *Bubo sumatranus*.**

1) /kətɨ:t/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

2) /cətɨ:/ (Kuay Mlâ)

Rem: the Kuay name is sometimes preceded by the word /kl̩ɑːŋ/, the general term for “bird of prey”.

Hist: the first name has not been found, so far, in any other Kuay dialect; it has no known cognates in Katuic. However, there are cognates in three other branches of AA. In this case, Kuay or Katuic cognates might turn up with more research. The second name is also unusual, it might be connected in some way with the Khmer equivalent: /titūy/.

60. BARN OWL, *Tyto alba*.

1) /m̩iam/ (Kuay Ndua)

/kəm̩iam/ (Kuay Ndroe, Kuay Âk)

/me:m/ (Kuay Oe)

2) /kɔː/ (Kuay Mlâ)

Hist: the first word has been found so far only in the Kuay communities of Cambodia. There is also a cognate in one dialect of Bru, of the Katuic branch. In the rest of AA, there are possible cognates in three other branches, including Khmer: /miəm/. The Kuay Oe and Kuay Ndua, as well as the Bru, may have been borrowed this Khmer word; but the Kuay Ndroe and Kuay Âk forms, with initial /kə-/ cannot easily be explained that way. The second name, though rare in Cambodia, is common among the Kuay living North of the Dangrek; it has a few cognates in Katuic, and in three other branches of AA; this is the ancient AA name for the common owl. As this bird has a nefarious reputation, Kuay speakers have probably shield

away from the older name and chosen something new instead.

61. TURTLE DOVE, *Streptopelia chinensis*.

/təp̩ǎr/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)

/təv̩ǎr/ (Kuay Ndroe)

/təp̩ɑː/ also: /təv̩ɑː/ (Kuay Oe)

Hist: the word is also found in most other Kuay areas; it has cognates in Bru of the Katuic branch: Bru: /təp̩ǎr/. In AA, it is found in two other branches of the family; the Khmer word is: /lələːʔ/, Surin: /ləluaʔ/.

62. HOOPOE, *Upupa epops*.

/t̩iɑr/ (Kuay Mlâ)

/t̩eːr/, /t̩iɑr/ (Kuay Ndua)

Rem: one of the most colorful of the woodpeckers, and one easy to recognize.

Hist: the word has not been recorded in other Kuay areas; there is a cognate in Katuic: Bru: /t̩iɑr/ “a woodpecker sp.”. There are cognates in three other branches of the AA family. The record is spotty, but this bird-name appears to be very ancient in AA.

63. BULBUL, *Pycnonotus goiavier*.

/p̩lɑːŋ/ (Kuay Mlâ)

/p̩ərl̩iɑŋ/ (Kuay Ndua)

/p̩ərl̩ɑːŋ/ (Kuay Ndroe, Kuay Âk).

Rem: a small bird, noticed for its “bubbling, chattering” song.

Hist: the name has not been found yet in other Kuay areas; but it has cognates in three other Katuic languagees. It also has cognates in four more branches of AA. Evidently a very ancient name

that is being slowly forgotten, together with the bird itself, and its song.

64. GREAT BARBET, *Megalaima virens*.

/pɔːr/ (Kuay Mlâ, Kuay Ndua)

/pɯːr/ (Kuay Ndroe, Kuay Âk)

Rem: a sizable green bird, sometimes called /pəldəʔ/ in Khmer.

Hist: the word is also found in some Kuay dialects North of the Dangrek; it has cognates in several other Katuic languages. There are possible cognates in three more branches of AA. One of the ancient AA bird-names; however, species identification remains a problem.

65. SPARROW.

/plɛːŋ/ (Kuay Mlâ, Kuay Ndua)

/plɛːŋ/ (Kuay Ndroe)

/plɛːŋ/ (Kuay Âk)

Rem: this word can refer to rice-eating sparrows, but it can also be used for several other small unspecified birds.

Hist: the name has also been recorded in some Kuay dialects North of the Dangrek; it has cognates in practically all the Katuic languages. There are further cognates in three other branches of AA. One of the ancient AA bird-names.

BIRDS ANATOMY

66. BEAK.

/təbǝh/ (Kuay Mlâ)

/tərbǝh/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Hist: the word is found in some other Kuay communities; it has cognates in all other Katuic languages. There are further cognates in five other branches of AA, including Khmer /cəmpǝh/. Some Kuay dialects have also borrowed this Khmer word and pronounce it /cəmpǝh/, with a Breathy Voice vowel.

67. CROP of CHICKEN.

/pǝm/ (Kuay Ndua)

/pǝm/ (Kuay Ndroe)

/pi:m/ (Kuay Âk)

/pǝm/ (Kuay Oe)

Rem: this is the pouch in the esophagus of birds, where food is first stored before being processed by the gizzard. It is not considered edible.

Hist: the word is used in most other Kuay dialects; it has cognates in nearly all other Katuic languages. In AA, there are six other branches with cognates to this word. This is an ancient AA word, suggesting a long familiarity with the inner organs of chicken among AA-speakers. The Khmer word is /kɛː/.

68. GIZZARD.

/dǝl/ (Kuay Ndua, Kuay Ndroe)

/dǝl/ (Kuay Âk)

/dǝl/, /dǝl/ (Kuay Oe)

Rem: this is the inner organ of birds next to the liver, where food is finely ground as birds have no teeth. The gizzard is commonly eaten.

Hist: the word is known in most other varieties of Kuay; it has cognates, with this meaning, in several other Katuic languages. There are cognates in eight other branches of AA, but the meaning there is more general: it refers to certain bulging muscles of human or animals. In Khmer, the verb /tǝl/ “to protrude, to pop out”, also applied to the belly of certain fish, could be cognate; but the Khmer word for “chicken gizzard” is /kǝh mǝn/.

69. EGG.

/rɛ:l/ (Kuay Mlâ)

/ndrɛ:l/ (Kuay Ndroe, Kuay Âk)

/nrɛ:l/ (Kuay Ndua)

/rɛ:l/ (Kuay Oe)

Hist: the word is used in all other Kuay-speaking areas. It has cognates in all other Katuic languages. But it is unknown in the rest of AA; there are other ancient words for the egg in AA. The Kuay name is a Katuic innovation,

INSECTS

Here is a small sample among the 260 Kuay names of insects I have collected so far. Some insects are food, some are toys, some are pests, some are divinities. As parasites, insects have preyed on people since the dawn of human history and even before. Common vectors of disease in humans and other animals, and serious competitors for food, insects have also affected ancient demography. As their role in human history cannot be ignored, it is important to note their names, distributions and historical backgrounds before they are exterminated by chemical tools.

70. INSECT (prefix).

/kǎn/ (all Kuay in Cambodia)

Rem: in Kuay, most insect names are preceded by the the word /kǎn/, also meaning “female”, or “lady”; for some insects this can be omitted; but for some others it cannot, as for example in /kǎn trṷ:-trṷ:/ the “giant water-bug” given below (No.105). With the meaning “female” the term /kǎn/ is used in compounds, always in second position, qualifying the first word. In this sense it is also used for humans, mainly in kinship terminology; it is also used for all larger animals except certain birds where a special term is needed; it is even used for certain female plants, for example of the papaya tree. But for insects, the term /kǎn/ is used only as the prefixed first element of a compound; and in this case there seems to be no

implication of gender; it should rather be understood as a title, like “lady”, implying perhaps affection or respect. Hist: this is a general term in all Kuay varieties and throughout the Katuic branch. It is found in eight other branches of the AA family including Nicobarese and Munda.

71. HOUSE-FLY, *Musca* sp.

/ʔa-rṷ:y/ (Kuay Mlâ)

/rṷɛy/ (Kuay Ndua)

/rṷ:y/ (Kuay Ndroe, Kuay Âk)

/rṷ:y/ (Kuay Oe)

Hist: this word is found practically everywhere in Kuay, in the Katuic branch, and in the AA family. It belongs the oldest vocabulary of AA.

72. MAGGOT.

/mpa:ŋ/ (Kuay Mlâ)

/mba:ŋ/ (Kuay Ndua, Kuay Ndroe,

Kuay Âk)

/pɑːŋ/ (Kuay Oe)

Hist: the word is also found in some other Kuay communities; it has cognates in practically all other Katuic languages, for example: Katu: /mpɑːŋ/ “maggot”; but it is not found anywhere else in the AA family, except in Surin-Khmer: /mbɛːŋ/ “maggot”.

73. MOSQUITO.

1) /mɔ̃ːh/ (Kuay Mlâ, Kuay Oe)

/mɔ̃ːh/ (Kuay Ndroe, Kuay Âk).

2) /sɔ̃ːc/ (Kuay Ndua)

Hist: the first word is also found in several other Kuay communities; it has cognates throughout the Katuic branch, and in most branches of AA, including Khmer /muːh/. But it seems absent from the Northern Division of AA and from the Munda branch in India. Not that mosquitoes would be absent from those regions, far from it; but other names for slightly different species may have taken over as the general term for mosquito. The second word shows this pattern on a smaller geographic scale, within Kuay territory: in the Kuay Ndua area, the most common mosquito is a very small one that flies annoyingly around people in broad daylight, much like sandflies do; the Kuay Ndua word for mosquito, /sɔ̃ːc/, is actually a borrowing from Khmer: /sɔ̃ːc/ which does mean “sandfly”. The older AA name for the larger mosquito is now out of use in

Kuay Ndua.

74. HORSEFLY, *Tabanus* sp.

/cɔ̃ːp/ (Kuay Mlâ)

/cɔ̃ːp/ (Kuay Ndua)

/cɔ̃ːp/ (Kuay Ndroe, Kuay Âk)

/cuop/ (Kuay Oe)

Rem: it is known to attack buffaloes, and also humans; the bites cause large swellings and lasting pain.

Hist: the name is also found in other Kuay groups, and has cognates throughout the Katuic branch; it has cognates in several other branches of AA, but not in Khmer where the insect is known as /rəbɑ̃m/.

75. HEAD-LOUSE, *Pediculus humanus*.

/cɛː/ (Kuay Mlâ, Kuay Ndua)

/cɛː/ (Kuay Ndroe, Kuay Âk)

/cɛː/ (Kuay Oe)

Hist: the word is found throughout the Kuay-speaking area, and in all other Katuic languages. Cognates are found in practically all AA languages, covering all its branches, including Nicobarese and Munda. This word belongs to the most ancient period of AA, and must have been bothering humans even before that.

76. BODY-LOUSE, *Phthirus pubis*.

/rɿŋ/ (Kuay Mlâ)

/brɿŋ/ (Kuay Ndroe)

Hist: the word is also found in other Kuay-speaking communities, and has cognates in all other Katuic languages,

for example *Katu*: /tarāj/. It is also found in most other branches of AA, except perhaps for the Munda branch. It belongs to the ancient period of AA.

77. **BED-BUG.**

/səŋkɿ:c/ (Kuay Mlâ)

/səŋgɿ:c/ (Kuay Ndua)

/səŋgɿ:c/ (Kuay Ndroe, Kuay Âk)

Hist: the word is also found in other Kuay-speaking communities, but not in other Katuic languages. Kuay has borrowed the term from Khmer: /səŋkaɿc/, and has lost the older Katuic word for this insect: *nsəŋ.

78. **STINK-BUG, Pentatomidae sp.**

/pæn-pæ:n/ (Kuay Mlâ)

/pənpɿ:n/ (Kuay Ndua)

/mbɿ:n/ (Kuay Ndroe, Kuay Âk)

Rem: like most other insect names in Kuay, this word is usually preceded by the word /kǎn/ meaning “lady”, which can be omitted.

Hist: the word is also found in other Kuay communities North of the border; in the rest of Katuic, we find only one cognate: Bru: /mpɿ:n/ “stink-bug”. There are no other AA cognates. However, in the Khmer of Surin we find: /kəmpɿ:n/, also /kəpɿ:n/, “stink-bug”; while in Khmer of Cambodia, the insect is called: /klǎn tia/, literally “duck-smell”. We have here a case where, in Surin, Khmer has borrowed from Kuay in reverse of the usual trend. Ultimately, this West-Katuic innovation seems derived from a root meaning “flat”.

79. **DOG-TICK.**

/kəpɿ:t/ (Kuay Mlâ)

/kəpɿ:t/ (Kuay Ndua, Kuay Âk)

/kəvɿ:t/ (Kuay Ndroe)

Hist: the word is also found in most Kuay communities North of the Dangrek; it has cognates in all other Katuic languages, for example Bru: /kupɿet/. Three other branches of AA have cognates to this word. The name for this parasite is clearly ancient.

80. **ANT.**

/səmɿ:c/ (Kuay Mlâ, Kuay Ndua, Kuay Oe)

/sərmɿ:c/ (Kuay Ndroe, Kuay Âk)

Rem: this is the general term for ants; several species are given distinct names in Kuay.

Hist: the word is found in all other Kuay dialects, and also in all other Katuic languages. It is found in eleven other branches of AA, including Munda. This is an ancient AA term, derived by morphology from an equally ancient AA Verb root *su:c meaning “to sting”. This root is also preserved in Kuay until today.

81. **RED-ANT, *Oecophylla smaragdina*.**

/ŋkrɿ:ŋ/ (Kuay Mlâ, Kuay Âk)

/ŋgrɿ:ŋ/ (Kuay Ndua, Kuay Ndroe)

Rem: this large and well-known ant is given a lexically separate name, not used in composition with the Kuay word for “ant”. The eggs are collected and consumed raw in a variety of dishes.

Hist: the word is also common in other

Kuay-speaking groups; it has cognates in Bru: /krɔːŋ/, but not in the other Katuic languages. It is found, sparsely, in three other branches of AA, including Khmer. This distribution suggests that the Kuay word was probably borrowed from Khmer.

82. BLACK TERMITE, *Termes* sp.

1) /kəndrɔːŋ/ (Kuay Mlâ)
 /ndrɔːŋ/ (Kuay Ndua, Kuay Ndroe,
 Kuay Âk)

2) /kəŋɛː/ (Kuay Oe)

Rem: this is the smaller black termite that builds large nests standing on the ground.

Hist: the first item is also found in all other Kuay communities; it has cognates in Bru and Sô, the languages most closely related to Kuay. It has cognates in eight other branches of AA, and is part of the oldest AA vocabulary. In Khmer, it has been replaced by /kəndiə/, Surin: /kənrɔːr/. The second item is this Khmer word borrowed by Kuay Oe.

83. BROWN TERMITE, *Termes* sp.

/kəndrɔ̃t/ (Kuay Mlâ)
 /cənrɔ̃t/ (Kuay Ndua)
 /kəndrɔ̃t/ (Kuay Ndroe)
 /kənrɔ̃t/ (Kuay Âk)

Rem: a bigger, reddish-brown termite with a painful bite, it lives inside the ground and does not build standing nests.

Hist: the word is also found in some other Kuay communities; it has cognates in two other Katuic languages. There

are cognates in two more branches of AA, but geographic distribution seems limited to the Middle-Mekong area. The name has rarely been collected, so that distribution may be illusory. The Khmer name: /kəndăc/, Surin: /kənnăc/, is unrelated.

84. FLYING TERMITE.

1) /cəh-crɛh/ (Kuay Mlâ, Kuay Ndua)
 2) /cəmbliːp/ (Kuay Ndroe)

Rem: this is the flying phase of the brown termite /kənrɔ̃t/ cited above (No.83); it is collected in great quantities during the rainy season and eaten, usually after being roasted but sometimes also raw.

Hist: both words have a limited distribution in Kuay, and no clear cognates outside Cambodia. However, in Bahnar there is a word /cəh-rəh/ “termite” (Banker et al., 1979) that looks like a possible cognate; Bahnar belongs to the Bahnaric branch of AA, not to the Katuic branch, and is spoken in Central Vietnam.

85. DOG-FLEA, *Pulex* sp.

/mbăy/ (Kuay Ndua),
 /mpăy/ (Kuay Ndroe, Kuay Âk)

Rem: this black parasite may also prey on chicken, other animals and even humans.

Hist: the word is also found in other Kuay communities, and in several other Katuic languages, for example: Bru /mpăy/. It is rarely attested outside Katuic, perhaps only as a borrowing from one of the Katuic languages. If

so, it can be counted as a Katuic lexical innovation.

86. DOG-TICK.

/kəpæ:t/ (Kuay Mlâ)

/kəpɛ:t/ (Kuay Ndua, Kuay Âk, Kuay Oe)

/kəvɛ:t/ (Kuay Ndroe)

Rem: this smallish insect doubles or triples in size after sucking blood, mostly from dogs; in humans, it can be a transmitter of disease.

Hist: the word is also common in other Kuay communities, and it is found in all other Katuic languages, for example Bru: /kupɛt/; it has cognates in three other branches of AA, pointing to some antiquity, but not to the oldest period of AA. The Khmer name: /təŋkæ/ is unrelated, but it has AA cognates indicating even greater antiquity. Evidently, more than one species of ticks have been noticed by AA speakers, and this for a very long time.

87. DUNG-PUSHER, Scarabeus sp.

/kəmɔ:ŋ/ (Kuay Mlâ)

/kəmbɔ:ŋ/ (Kuay Ndua, Kuay Âk)

Rem: this insect is found inside buffalo turds, where it rolls up dung-balls, inside which it lays its eggs. In some Kuay villages the insect is collected, freed of its own excrement, then fried and eaten; this is said to be a Lao custom.

Hist: the word is common in most Kuay-speaking areas, and also found, but sparsely, among other Katuic

languages, for example: Bru: /mpɔ:ŋ/ “the dor beetle”. In the rest of AA, only one cognate is found: Khmer /kəmpɔ:ŋ/ “dung-beetle”; in Khmer-Surin, that word does not refer to the insect itself but only to the dung-ball, while the insect is called /kəŋcɛ: ʔăc kəbɛi/. In any case, borrowing is a possibility, in either direction. This AA word is curiously similar to the Malay word <kumbang>, referring to beetles in general.

88. FIREFLY, Lampyridae sp.

1) /mɪ:ʔ-mɛ:ʔ/ (Kuay Mlâ)

2) /cāk kəŋjɛc/ (Kuay Ndua)

3) /cɔ:ŋ-wɔ:ŋ/ (Kuay Ndroe, Kuay Âk)

Rem: this insect is said to bring good luck, especially if it flies into a house at night.

Hist: the various names have very limited distributions, and no known cognates anywhere. This familiar and noticeable insect has triggered many local innovations; as a result, its name can be used as one of the test-words to identify sub-groups of Kuay speakers; for example, a village of Kuay speakers that migrated a few generations ago to Suphanburi (Central Thailand) still uses for “firefly” the word /kəŋcɛc/ indicating their origin from the Kuay Ndua area of Cambodia.

89. CRICKET.

1) /mbli:p/ (Kuay Mlâ)

2) /cəŋrɪ:t/ (Kuay Ndroe, Kuay Âk)

/ʔa-jrɔ̃t/ (Kuay Oe)

3) /cəcɔ:c/ (Kuay Ndua)

Rem: there are many species of similar-looking crickets, but Kuay-speakers rarely distinguish them lexically.

Hist: the first two words sound somewhat similar, but have distinct histories. The first, /mbl̩:p/, is used in Cambodia only among the Kuay Mlâ, but it is well known among the Kuay communities outside Cambodia; it seems to have no cognates anywhere in Katuic, or in the rest of the AA family. The second is not used by the Kuay outside Cambodia; but it has cognates in most Katuic languages, and in ten other branches of AA, including Khmer: /cəŋrət/, Surin: /canre:t/. It is one of the ancient AA words for this kind of insect. The third word is problematic: in Kuay dialects other than Kuay Ndua, it designates a species of mantis, as shown in the next entry.

90. **MANTIS, *Mantis religiosa*.**

1) /yãʔ c̩:-c̩:/ (Kuay Mlâ)

2) /yãʔ v̩:-v̩:/ (Kuay Ndua)

3) /cəcɔ:c/ (Kuay Ndroe, Kuay Âk)

Hist: the first and second words are unknown anywhere else: apparently local innovations; note however that the prefix in both cases is not /kãn/ “lady” as is usual in Kuay, but /yãʔ/, meaning “grand-mother”. The third word is also found in Kuay Ndua where it designates a cricket (see preceding entry); beyond Kuay, it is found only in one other Katuic language. It is unknown elsewhere in AA. Apparently a Katuic innovation.

91. **GRASSHOPPER.**

/ʔa-r̩:c/ (Kuay Mlâ, Kuay Oe)

/r̩ɛc/ (Kuay Ndua)

Hist: the word is also found in most other varieties of Kuay, and in most other Katuic languages, but strangely not in Bru. It has cognates in three other branches of AA, and is therefore quite ancient. The Khmer equivalent is: /kəndɔ:p/, Surin: /kəno:p/.

92. **CICADA.**

/ʔa-t̩:r/ (Kuay Mlâ)

/t̩:r/ (Kuay Ndua)

/t̩:r/ (Kuay Ndroe, Kuay Oe)

Hist: the word is also found in most other Kuay communities, and, with this meaning, in most other Katuic languages. There may be cognates in several other branches of AA, but they refer to a variety of insects that are quite different; for example, the Khmer word: /kəndiə/, Surin /kəni:r/ appears to be a cognate, but the meaning: “termite” is remote from the Kuay meaning. There are ancient AA traditions holding that certain species can mutate into totally different animals, not in an after-life but during their own lifetime, much as caterpillars actually do. We lack ethnographic documentation in this specific case.

93. **CENTIPEDE.**

/kh̩:p/ (Kuay Mlâ)

/kh̩:p/ (Kuay Ndua, Kuay Oe)

/kəh̩:p/ (Kuay Ndroe, Kuay Âk).

Hist: the word is found in most Kuay communities; it has cognates, in this

form, in all Katuic languages. Beyond this, there are cognates in almost every branch of AA, but the forms are more similar to Khmer /kəʔæp/, Surin: /kəʔɛ:p/, than to the Katuic forms. Nevertheless, this is one of the most ancient AA words.

94. MILLIPEDE.

/kəkɔ:/ (Kuay Mlâ, Kuay Ndroe)

/kuakɣa/ (Kuay Ndua)

/kəkɔ:/ (Kuay Âk)

/kəkɔ:/ (Kuay Oe)

Rem: this is the larger species, more than 10 cm long and 1 cm in diameter. It is the object of legends.

Hist: the name is found in all other Kuay communities, and it has cognates throughout the Katuic branch. However, the word is little known in the rest of AA, being found only in two Bahnaric languages located geographically near the Katuic area. A relatively old, but local innovation. The animal itself is found throughout the AA area with a variety of names, often with mythic connotations.

95. HOUSE-SCORPION.

/ŋkǎw/ (Kuay Mlâ, Kuay Âk)

/ŋgɑ:w/ (Kuay Ndua)

/ŋgǎw/ (Kuay Ndroe)

/kǎw/ (Kuay Oe)

Rem: this small reddish scorpion (2 or 3 cm. long) is often found under logs, inside houses, even under pillows. Its sting is relatively harmless.

Hist: the word is found in all Kuay dialects; it has a cognate in one other

Katuic language. Otherwise, it is known, with this meaning, in only one other branch of AA. However, the Khmer word /təŋkəu/ “worm, maggot”, might be historically cognate; if so, this would be part of the oldest AA vocabulary, but the meaning difference would need to be accounted for. The Khmer name of the house-scorpion: /kətəy/, in Surin: /kətɔ:y/, is unrelated.

96. BLACK-SCORPION (forest-).

/kətɿaŋ/ (Kuay Mlâ, Kuay Oe)

/ŋgɑ:w tɿaŋ/ (Kuay Ndua)

/tɑ:ŋ/ (Kuay Ndroe, Kuay Âk)

Rem: this is the larger, black, and more dangerous species; it is usually found in the forest. The name normally occurs in an expression with /ŋkǎw/ as the first element (see the preceding entry).

Hist: the word is also found in most other Kuay-speaking communities; Katuic cognates have been found only in Bru and Sô: Bru: /kətɿaŋ/ “scorpion”. This word is a West-Katuic innovation. The Khmer name of the black scorpion: /khyɑ:/ is unrelated.

97. MYGALE.

/təhɔ:/ (Kuay Mlâ)

/thɔ:/ (Kuay Ndua)

/thɯ:/ (Kuay Ndroe, Kuay Âk)

Hist: the word is also known in other Kuay-speaking areas; but it has no known cognates in Katuic. It seems unknown in the rest of AA. There is a written Khmer form: <hürbi:ŋ>

“mygale”, where the <hūr-> portion could be related to the Kuay word, assuming that the final “r” is a spelling error, but this Khmer form of the word seems to be no longer currently used.

98. **HONEY-BEE, *Apis flora*.**

/khjäl/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

/khe:l/ (Kuay Oe).

Hist: the name is found in most Katuic languages with that meaning; but it has no further cognates in the AA family. A Katuic innovation for an insect that is known as a producer of wild honey, a product collected and traded probably since ancient AA times.

99. **BAMBOO-BEE, *Xylocopa* sp.**

/klǝŋ/ (Kuay Mlâ, Kuay Ndua)

/klǝŋ/ (Kuay Ndroe, Kuay Âk)

Rem: this all-black bee is known for digging holes in bamboo tubes and nesting there; it does not produce honey, and the sting is very painful.

Hist: the Kuay word is widespread in the Kuay-speaking area, but not found anywhere else in Katuic. The Khmer name: /kənǝŋ/ is evidently related, probably as a result of borrowing one way or another.

100. **STINGLESS-BEE *Trigona ventralis*.**

/sət̚a:ŋ/ (Kuay Mlâ)

/cət̚a:ŋ/ (Kuay Ndua, Kuay Ndroe)

/kət̚a:ŋ/ (Kuay Âk).

Rem: a tiny, earth-dwelling bee,

smaller than a house-fly; it does not sting, and produces a nicely perfumed honey that was much sought after in olden times; it has now become rare. The Khmer name is /yūk/.

Hist: the word is widespread among Kuay-speaking groups; it has cognates throughout the Katuic branch of AA, for example Katu: /ʔita:ŋ/, but apparently not in the rest of the AA family: another Katuic lexical innovation.

101. **WASP, *Vespa* sp. (*V. tropica* ?).**

/hə:ŋ/ (all Kuay in Cambodia).

Rem: a black wasp with an orange-red abdomen.

Hist: the word is found in all Kuay communities, and has cognates throughout the Katuic branch. It also has cognates in several branches of the East and South divisions of AA, but never in the North Division or in the West Division (Munda). It is also absent in Khmer. Outside AA, the word is also found in several Austronesian languages: Malay, Acehnese, and the Chamic languages, presumably as borrowings from AA.

102. **SLENDER-WASP, *Ropalidia* sp.**

(*R. fasciata* ?).

/təʔɔ:r/ (Kuay Ndua)

/təʔɔ:r/ (Kuay Ndroe, Kuay Âk)

/təʔɔ/ (Kuay Oe)

Rem: a yellowish wasp with a slender and long waist; it builds small mud-nests in bushes or in the grass.

Hist: the name is found in all Kuay-

speaking areas, and also in Bru, the sister-language to Kuay, Bru: /taʔɥ:r/. It is found in most branches of AA, and belongs the most ancient layer of AA vocabulary. The Khmer name: /təʔao/, Surin: /səʔo:r/ is cognate.

103. BUMBLE-BEE.

/kənrɔ:t/ (Kuay Mlâ)

/kəndrɔt/ (Kuay Ndua)

/kəndrɔ:t/ (Kuay Ndroe, Kuay Âk)

Hist: the word is also found in some other Kuay groups outside Cambodia; it has cognates in all other Katuic languages. There are cognates in five other branches of AA, including the Munda sub-family. This makes it an ancient AA word. The Khmer cognate is /pruət/, Surin /prɔ:t/; changes in the initial part of this word are probably due to ancient compounding.

104. SPLENDOUR-BEETLE, *Belionota prasina*.

/pərpæ:ŋ/ (Kuay Mlâ)

/pərpɛ:ŋ/ (Kuay Ndua)

/təpɛ:ŋ/ (Kuay Ndroe)

/kərpɛ:ŋ/ (Kuay Âk)

/təpɛ:ŋ/ (Kuay Oe)

Rem: the golden-green iridescent wings of this common insect are used for decoration, and is a favorite in children's games.

Hist: the name is widespread throughout the Kuay-speaking regions; it has no cognates in the rest of Katuic. It has cognates in one sub-branch of the

Bahnaric branch where it was probably borrowed from Kuay. Otherwise the name is unknown in the rest of the AA family, though the insect is well-known. The Khmer name: /kəmphe:m/ is unrelated.

105. GIANT WATER-BUG, *Lethocerus indicus*.

1) /kǎn trɔ:-trɔ:/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

2) /kətɑ:m dɑ:ʔ/ (Kuay Ndua)

Rem: this large water-bug (ab. 10 cm. long) is sold in markets and eaten fried. The /kǎn/ part of the name is the Kuay prefix for most insects, literally meaning “lady”. It is usually optional, but not here: as the Kuay word /trɔ:/ from Khmer /tru:/ designates a fish-trap, the prefix /kǎn/ is useful in avoiding ambiguity.

Hist: the first compound name is also known in other Kuay communities, but seems to have no cognates with the same meaning beyond that. The second name literally means “water-crab”; presumably, the water-bug has a closer association with water than the small land-crab commonly seen in Kuay fields. The Khmer name: /kda:m tu:ʔ/, literally “crab of boats”, bears an intriguing resemblance to the Kuay Ndua name.

FISH

Fish names are important, as fish is part of the everyday Kuay diet, but also because some of the species are marketed while others are not. The history of the names can show this. Many of the names are borrowed from Khmer at various periods, some are Kuay innovations, only a few are really ancient.

106. EEL, *Fluto alba*.

- 1) /təntɔ̃ŋ/ (Kuay Ndua)
- /təndɔ̃ŋ/ (Kuay Ndroe)
- /təndõŋ/ (Kuay Âk)
- /tənõŋ/ (Kuay Oe)

2) /ʔian/ (Kuay Mlâ)

Rem: fish names are normally preceded in Kuay by the general term /kɑː/ “fish”, but the name of the eel never is; it stands alone as if the eel was a distinct sort of animal, not a fish.

Hist: the first item is also found in several Kuay varieties North of the Dangrek; it has cognates in most other Katuic languages, and in five more branches of AA, including the Munda branch of India. It therefore belongs to the most ancient layer of AA vocabulary. The Khmer equivalent: /ntɔ̃ŋ/, Surin: /ntõŋ/ is cognate, but the forms show that the Kuay word was not borrowed from Khmer. The second item, only found in Kuay Mlâ, was borrowed from Lao.

107. FISH.

/kɑː/ (all Kuay in Cambodia)

Rem: this is the general term for most fishes and certain other water animals. The word /kɑː/ normally precedes the name of the particular species, but it can also be dispensed with.

Hist: this is a Proto-AA word found in almost every AA language; Khmer is the exception: /trei/ “fish” is of unknown origin, though it is found in the Old Khmer inscriptions. Khmer used to have the word *kaː, but only a trace of it can be seen nowadays, in *sər-kaː “fish-scale”. It seems that some form of name-avoidance existed in Old Khmer society, but it never extended to the Kuay community.

GIANT SNAKEHEAD,

Channa striata.

One must distinguish the juvenile and the adult:

108. JUVENILE:

- 1) /cɔ̃ʔ/ (Kuay Mlâ, Kuay Ndua)
- /cɔ̃aʔ/ (Kuay Oe)
- 2) /kətɔ̃aŋ/ (Kuay Ndroe)
- /kərtɔ̃aŋ/ (Kuay Âk)

109. ADULT:

1) /cɔ̃ŋ/ (Kuay Mlâ)

2) /sɔ̃:k/ (Kuay Ndua, Kuay Âk)

Rem. this is a large fresh-water fish (up to 1 m. long), consumed and highly appreciated by the Kuay and throughout Cambodia. Several Kuay communities have one name for the adult and another for the young. But in other villages only one name is used, usually referring to the smaller young fish. In Khmer, the adult snakehead: /trei rōh/, is also given a different name from the young: /trei pətuaʔ/; but these Khmer names are not related to the Kuay ones.

Hist. For the young, both of the Kuay names /kətɔ̃ŋ/, and /cɔ̃ʔ/, are also found in other Kuay dialects; but they have no cognates in other Katuic languages, and are unknown in the rest of the AA family. For the adult, the first name: /cɔ̃ŋ/, is found North of the Dangrek; it has cognates in several Katuic languages, but nowhere beyond that. The second name for the adult, /sɔ̃:k/, is only found in the Kuay communities of Cambodia, and has no known cognates. All four names are innovations, either by Katuic, or strictly by Kuay speakers. It seems that many new names for this fish have appeared as a result of it being much sought after and widely sold in markets.

110. WALKING SNAKEHEAD,

Channa gachua.

/cɔ̃ŋ/ (Kuay Ndua)

/cɔ̃ŋ/ (Kuay Ndroe)

/cɔ̃ŋ/ (Kuay Âk)

Rem: I could not note down the registers of the Âk form, so it is left unmarked pending further information; the Khmer name is: /trei kəsa:n/. The fish is found in hilly streams and ponds; it is marketed and well-known in Preah Vihear province, having given its name to the ancient town of Choẵm Ksaan.

Hist: the word is also found in some of the Kuay villages North of the Dangrek; it has a cognate in Bru, but there are no other records of this name in Katuic languages or in AA. Perhaps a West-Katuic innovation.

111. BROADHEAD CATFISH, **Clarias macrocephalus.**

/skɔ̃ŋ/ (all Kuay in Cambodia)

Rem: this fish is known to be able to stay out of the water for a long time, and move on land for short distances; when deep inside the water, it emits a plaintive sound that can be heard outside. The Khmer name is: /trei ndaɛŋ/, Surin: /trei nɛ:ŋ/.

Hist: this fish-name is also found in other Kuay communities, and in several other Katuic languages, such as Bru and Ta-oih. It has cognates in three other branches of AA, usually designating this species of catfish.

112. CLIMBING PERCH,

Anabas testudineus.

/krɔ̃ŋ/ (all Kuay in Cambodia)

Rem: this fish is also known to move

on land, and even to inch its way up the trunks of coconut trees.

Hist: the name is also found in several Kuay communities North of the Dangrek, but not in the other Katuic languages. It is a borrowing from Khmer: /trei krãŋ/. Two other AA sub-groups: West-Bahnaric and South-Bahnaric also have this word, giving the impression that it could be quite old (Shorto 2006, No.915). However, these two sub-groups have borrowed a great deal from Khmer in the past, including this fish name. It is not found anywhere else in AA, and does not seem to go back any further in time than Khmeric. In spite of appearances, this word is not part of the most ancient layer of AA vocabulary.

113. PEACOCK EEL *Macrogathus siamensis*.

/loːŋ/ (Kuay Mlâ)

/lɿːŋ/ (Kuay Ndua, Kuay Âk)

/lɿːŋ/ (Kuay Ndroe)

/hlɔːŋ/ (Kuay Oe)

Rem: a slender fish, up to 30 cm. long, with a narrow pointed head and a colorful tail; a common item in the Kuay diet.

Hist: the name is not found among the Kuay North of the Dangrek, nor in other Katuic languages. Being restricted to Cambodia, it is evidently a borrowing from the Khmer equivalent: /chloːŋ/. There are possible cognates in two other branches of AA.

114. FRESH-WATER GAR, *Xenentodon cancila*.

/pətɔːŋ/ (Kuay Ndroe)

/pəltɔːŋ/ (Kuay Ndua, Kuay Âk)

Rem: a very thin fish of the floodplains, with a long needle-like snout.

Hist: this name is also found in other Kuay-speaking areas, but nowhere else in the Katuic branch. It was probably borrowed at some point from the Khmer name for this fish: /trei pətɔːŋ/, and is not found anywhere else in AA.

115. THREE-SPOT GOURAMI, *Trichogaster trichopterus*.

/tɛːt/ (Kuay Ndua)

/tɛːt/ (Kuay Ndroe, Kuay Âk)

some Kuay Ndroe say: /mplɔːŋ/

Rem: a small fish (ab. 15 cm. long) with long trailing barb; lives amid vegetation in sluggish waters; Khmer: /trei kəmpɦliɛŋ/

Hist: the name /tɛːt/ is also found in other Kuay-speaking communities, but not in the rest of the Katuic branch. It has no known AA cognates and represents a Kuay lexical innovation. The other name, /mplɔːŋ/, is clearly borrowed from Khmer, but the vowel /ɔː/ shows that it was borrowed a long time ago, before the vowels of Khmer acquired their current values.

CHAPTER | 02
THE VILLAGE

VILLAGE PLANTS

116. VILLAGE.

/srɔ̌ʔ/ (Kuay Mlâ, Kuay Oe)

/srɔ̌k/ (Kuay Ndua),

/srɔ̌k/ (Kuay Ndroe, Kuay Âk)

Hist. this word in pan-Kuay, but not found elsewhere in Katuic; it was borrowed from Khmer at a time when it referred only to “village”, as it does in Angkorian Khmer inscriptions; in Surin, /srɔ̌ʔ/ also means only “the village”, the extension of the meaning to “district, country, nation” appears to be a Modern Khmer phenomenon.

117. MUSHROOM.

/triɛ/ (Kuay Mlâ)

/triɔ̌/ (Kuy Ndua)

/triɔ̌/ (Kuay Ndroe, Kuay Âk)

/trɛ:/ (Kuay Oe)

Rem: mushrooms are neither cultivated, nor even plants; but in practice, they are collected near the village and handled like vegetables.

Hist: the word is found, with that meaning, in all Kuay varieties and in all other Katuic languages. But it is not found anywhere else in the AA family: a Katuic innovation. The ancient AA word for “mushroom” is found in Khmer: /psãt/, and in many other AA languages.

RICE: see the “RICE” section
(chapter ii, section f).

118. JOB’S-TEARS, *Coix lacryma-jobi*.

/klɛ:/ (Kuay Mlâ)

/kərɛ:/ (Kuay Ndua)

/kərɛ:/ (Kuay Âk)

Rem: there are several varieties, some are edible and cultivated; others are not truly cultivated, but found wild around the villages; the seeds of this one are hard, and used only for making beads.

Hist: the word is also known in Kuay North of the Dangrek, but no cognates are found in the rest of Katuic or in the rest of the AA family. Apparently a Kuay innovation, although the plant is known since ancient times.

119. SESAME, *Sesamum indicum*.

/ləvɔ̌ŋ/ (Kuay Mlâ, Kuay Oe)

/ləvɔ̌ŋ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk),

some Kuay Ndua say: /rəvɔ̌ŋ/.

Hist: the word is also found in other Kuay communities; it has cognates in Bru, Sô and Katang, for example: Bru: /lavɔ̌ŋ/, but not in other Katuic languages. It has cognates in at least one other branch of AA, but not in Khmer where the word is /ləŋɔ̌:/, Surin: /ləŋua/. However, in Khmer of Surin there is a plant called /rəŋvɔ̌ŋ/ whose name is clearly cognate; it designates *Artemisia vulgaris*, Eng. “mugwort”,

a herb that looks quite different from sesame and has no edible seed, but grows as a weed in sesame fields. This Khmer name is not recorded for Cambodia where the herb is known as /səbaj ri:ŋ/. Both plants ultimately originate from India. A detailed history of the names could reveal how and when the plants were introduced and propagated, and by whom.

120. **BANANA, *Musa spp.***

/priat/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/priet/ (Kuay Ndua)

/pre:t/ (Kuay Oe)

Hist: this word is found everywhere in the Kuay area, and in every other Katuic language. It is also found in practically all Bahnaric languages, but only rarely beyond. The Khmer word for “banana”, /cɛ:c/, is unrelated to this, but also has AA cognates. There are yet other AA words for the banana, some of them equally or even more ancient. Several different *Musa* species must have been familiar, and probably cultivated, in AA pre-history.

121. **COCONUT, *Cocos nucifera*.**

/tɔ:ŋ/ (Kuay Mlâ, Kuay Ndua, Kua Oe)

/tɯ:ŋ/ (Kuay Ndroe, Kuay Âk)

Hist: the word is also common in other dialects of Kuay; it has cognates in some other Katuic languages. There are cognates in four other branches of AA that are geographically and historically quite distant from each other. As the coconut is originally a sea-side tree spread inland by cultivation, a more detailed history of the word would be rewarding.

122. **TAMARIND, *Tamarindus indicus*.**

/mǝl/ (Kuay Mlâ)

/mbɿl/ (Kuay Ndua)

/mpɛl/ (Kuay Ndroe),

/mpǝl/ (Kuay Âk)

/mmɛl/ (Kuay Oe)

Hist: the various vowels found in Kuay show that these names were borrowed from Khmer independently at different times; the Kuay Âk in late Middle-Khmer, the Kuay Ndroe and Kuay Oe somewhat earlier. Cognates are found throughout the Katuic branch, also borrowed at different times, but not necessarily from Khmer. This tree and its name, both of Indian origin, are not ancient in AA pre-history.

123. **SPIDER-FLOWER, *Cleome gynandra*.**

/məmɑ:ŋ/ (Kuay Mlâ)

/məmɑ:ŋ/ (Kuay Âk)

/məmɿɛŋ/ (Kuay Ndua)

Rem: a small plant growing around houses; the leaves are pickled before being used as a condiment; seeds and stems have medicinal and other uses.

Hist: the word is also known in Kuay areas North of the Dangrek, in some places as: /munmɑ:n/; it is unknown in other Katuic languages. The Kuay name is borrowed from Khmer: /məmɿɑŋ/ “*Cleome gynandra*”. The Kuay /ɑ:/ vowels, and the first syllables with an /u/ vowel in some dialects, show that Kuay borrowed the word from Khmer several centuries ago, perhaps in Angkorian times. The Kuay names also give us an idea of the pronunciation of this word in Old Khmer, even when the word has not been found, so far, in the Pre-Angkorian

or the Angkorian inscriptions. The Malay name: <maman> “Cleome icosandra” was also borrowed from Khmer.

124. SWEET-LIME, *Citrus aurentifolia*.

/krɔ:c/ (Kuay Mlâ, Kuay Ndua, Kuay Oe)

/krɔ:c/ (Kuay Ndroe, Kuay Âk).

Rem: the word is also used in compound expressions to distinguish various species and varieties of Citrus, eg. Kuay Mlâ: /krɔ:c ɲɔ̃ʔ/.

Hist: the name is found throughout the Kuay speaking area, including those North of the Dangrek, but not in the other Katuic languages, except perhaps in the High Katu spoken in Vietnam where it apparently was borrowed from a nearby Chamic language. The Kuay word was evidently borrowed from Khmer /kro:c/ “Citrus”, but the /u:/ vowels of Kuay Ndroe and Kuay Âk show that such borrowing took place some time ago, at least in Middle Khmer times. Otherwise, this fruit name is very ancient in the AA family; it is found from Khasi (North-East India) to Mon, and from Nicobarese to the highlands of Central Vietnam. The plant itself was first domesticated in Mainland Southeast Asia in ancient times.

125. STAR GOOSEBERRY, NONI.

Morinda citrifolia.

/ɲɔ̃:/ (Kuay Mlâ)

/ɲɔ̃ɔ̃/ (Kuay Ndua)

/ɲɔ̃:/ (Kuay Ndroe)

/ɲɔ̃:/ (Kuay Âk)

Rem: a commonly cultivated tree, the fruits and leaves are consumed. The name is found in Khmer: Standard:

/ɲɔ̃:/, Surin: /ɲua/, in Lao /ɲɔ̃ɔ̃/, and in Thai /yɔ̃ɔ̃/.

Hist. The word is also found in Kuay North of the Dangrek. But it is not found anywhere else in Katuic. In the rest of AA, it is found only in Khmer and in a few South-Bahnaric languages that borrowed it from Khmer. The name is also found in Thai and in Lao, but as the tree is widely spread by cultivation it is difficult to trace the history of these names; a Khmer origin for the Kuay, as well as the Lao and Thai names, is possible.

126. TARO, *Colocasia esculenta*.

/ʔa-rǎw/ (Kuay Mlâ)

/rǎw/ (Kuay Ndua)

/rǎu/ (Kuay Ndroe)

/rǎu/ (Kuay Âk)

/rǎ:w/ (Kuay Oe)

Rem: There are many wild varieties, some inedible. The best edible ones are cultivated around houses.

Hist: this word, found in all Kuay dialects, is very ancient in Katuic languages and in the AA family; the Khmer name /tra:w/ is related, but may have been borrowed at some point from another AA language, as the vowel suggests.

127. GINGER. *Zingiber officinale*.

/kəsə:y/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)

Hist.: the name is found throughout the Kuay-speaking world. It is also found in all other Katuic languages, as in Bru /ʔa-sa:y/ “ginger”. It is not found anywhere else in the AA family. The resemblance to Khmer /khɲei/

“ginger” is purely accidental; but the Khmer term /kəciay/ for another ginger-like plant: *Boesenbergia rotunda*, may be in some way related, and so would the Thai name for that plant, /kachaay/.

128. **GALANGAL, *Alpinia galanga*.**

/təmbriːŋ/ (Kuay Ndroe, Kuay Âk)

/təmɾəːŋ/ (Kuay Ndua, Kuay Mlâ)

Hist. the word is also found in all Kuay areas North of the Dangrek, and has cognates in several other Katuic languages: for example Bru: /tambriːŋ/. The Khmer name for this plant: /rəmdɛːŋ/ could be related after some drastic alteration of sounds either in Khmer or in Katuic. The Khmer word is found in Angkorian inscriptions, spelled <ramṭyañ>, and in Pre-Angkorian inscriptions, spelled <ramṭeñ>. It is unknown elsewhere in AA.

129. **EGGPLANT, *Solanum* sp.**

/ŋkəŋ/ (Kuay Mlâ, Kuay Ndroe)

/ŋgəŋ/ (Kuay Âk)

/kəŋ/ (Kuay Oe)

/ŋgəŋ/ (Kuay Ndua)

Hist: the word is also found in other Kuay communities, and there are cognates in all other Katuic languages, for example Bru: /ŋkəŋ/, but nowhere else in AA. Another Katuic innovation.

130. **SUGARCANE.**

/kətuom/ (Kuay Mlâ, Kuay Ndua)

/kətuəm/ (Kuay Ndroe, Kuay Âk)

/kətoːm/ (Kuay Oe)

Hist: the word is also found in all Kuay varieties North of the Dangrek.

But it is not found in any other Katuic language, nor anywhere else in the AA family. This is a distinctive Kuay innovation. It has replaced an older word *kətaːw that is found in all Katuic languages and in one more branch of the AA family. Even this older word is itself an innovation that has replaced a still older AA word for this plant.

131. **THATCH-GRASS.**

***Imperata cylindrica*.**

/plāŋ/ (all Kuay in Cambodia)

Rem: this is one of several plants used for covering the roofs of houses.

Hist: The name is found in all Kuay dialects and all Katuic languages. It is also found, with that meaning “thatch-grass”, in most branches of AA, including Khasi and Munda spoken in India. In Khmer, the word is found, as <phlañ> in Angkorian inscriptions. One of the ancient AA words.

132. **COTTON-TREE.**

***Gossypium herbaceum*.**

/kəpəːh/ (Kuay Mlâ, Kuay Ndua, Kuay Âk, Kuay Oe)

/kvəːh/ (Kuay Ndroe).

Hist: the name is also found in Kuay North of the Dangrek, and also in all Katuic languages, always with a -p- sound; this shows that if it was imported via Khmer, the borrowing must be old, going back to Angkorian or Pre-Angkorian times. In any event, the plant may have been imported from India, and its name is attested in Pali.

TAMED ANIMALS

133. ELEPHANT, *Elephas maximus*.

/cɨəŋ/ (Kuay Mlâ, Kuay Âk, Kuay Ndroe, Kuay Ndua)

/cɨ:ŋ/ (Kuay Oe)

Rem: capturing and taming elephants used to be a Kuay occupation, requiring special knowledge and techniques. Nowadays, the elephant has all but vanished from the area. One group of Kuay, the Kuay Mlâ, used to be called Kuay Damrei, “the Kuay of the Elephants”.

Hist: the word is found in all Kuay dialects and has cognates in all Katuic languages, usually preceded by the article /ʔa-/ , as in Bru: /ʔa cɨəŋ/ “elephant”. It has cognates in most branches of AA, except Munda, Nicobarese and Khmer. The etymology of the Khmer word /təmrei/ remains a mystery.

134. BUFFALO, *Bubalus bubalus*.

/trɨaʔ/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/trɨəʔ/ (Kuay Ndua)

/tre:ʔ/ (Kuay Oe)

Hist: the word is found in all varieties of Kuay, and in several other Katuic languages; it is also found in five other branches of AA, mostly in the Northern Division of AA, and in the Munda languages of India. But it is absent from the Southern Division of AA, and from much of the Eastern

Division where another name appears, as in Khmer /kərbəi/.

135. COW.

/rɔʔ/ (Kuay Mlâ)

/ndrɔk/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Hist: this word is rarely found in the Kuay communities North of the Dangrek, but is found in all known Katuic languages, sometimes also referring to the wild banteng, *Bos javanicus*. There are cognates throughout the Bahnaric branch of AA. There are several candidate words for the cow in the AA family, none of them dating from the earliest periods of AA.

136. DOG.

/cɨ:/ (all Kuay in Cambodia)

Rem: this is the domestic dog; the wild dog (*Canis aureus*), and the dhole (*Cuon alpinus*) are also well-known and have distinct names in Kuay.

Hist: the word /cɨ:/ is found in all varieties of Kuay; it has cognates in every other Katuic language. Practically all AA languages, except Mon and Nicobarese, have cognates to this word in one shape or another. It goes back to the most ancient period of AA.

137. PIG.

/lɛːʔ/ (Kuay Mlâ)

/lɿːc/ (Kuay Ndroe)

/lɿːk/ (Kuay Ndua, Kuay Âk)

/liːʔ/ (Kuay Oe)

Hist: the word is found in all Kuay groups, it has cognates in all Katic languages, and in several other branches of AA. There are several ancient names for the pig in AA, this is one of them.

138. CHICKEN.

/rɿoy/ (Kuay Mlâ)

/ndrɿəy/ (Kuay Ndua)

/ndrɿay/ (Kuay Ndroe, Kuay Âk)

/rɿay/ (Kuay Oe)

Hist: the word is also found in all other Kuay-speaking communities; it has cognates in every other Katic language. Beyond that, it is completely unknown in the rest of the AA family. A Katic innovation, even though the animal was domesticated very early on in AA societies.

139. DUCK.

/tɿː/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

Hist: the word is found in all other Kuay dialects; it has cognates throughout the Katic branch, and in five other branches of AA, including Khmer /tiə/. There is evidence that Kuay borrowed the word from Khmer, and it may not go back to a very early period in AA.

TRAPS and WEAPONS

140. KNIFE.

/pɛ:t/ (Kuay Mlâ)

/mbɛ̃t/ (Kuay Ndua)

/mbi:t/ (Kuay Ndroe, Kuay Âk)

/pɤ̃t/ (Kuay Oe)

Hist: the word is also found in most other Kuay communities, usually with a /-p-/, not a /-b-/. In Katuic, it has a cognate in only one variety of Bru: /mpjət/. In the rest of AA, two other branches have this word, one of them is Khmer: /kambət/, Surin: /kəmɛ̃t/ “knife”. The Kuay words were probably borrowed from Khmer, but the /-p-/ and the long vowels found in some Kuay dialects indicate that this borrowing took place quite early, perhaps in Pre-Angkorian times. The Kuay were the acknowledged iron specialists in pre-modern Cambodia.

141. BOW.

/təmjaŋ/ (Kuay Mlâ, Kuay Âk)

Hist: this word is now forgotten in many Kuay dialects, but cognates are found in other Katuic languages, usually referring to the crossbow, for example: Bru: /təmjaŋ/; it is not found anywhere else in the AA family. Another Katuic innovation.

142. ARROW.

/kām/ (all Kuay in Cambodia)

Rem: the word also refers to the darts of a blowpipe, or to the quills of a porcupine.

Hist: found in most Kuay dialects and in several Katuic languages, this is a very ancient AA word found in almost every branch of the family, from Munda (India), to Aslian (Malaysia); the word is also found in Khmer, but here, the meaning has changed in modern times to “spokes of a wheel”, or “steps of a ladder”, it is also used in the Khmer expression /trəcɨəʔ kām/ “a sparrow”, literally “arrow-barbs”, an allusion to the shape of that bird’s wings.

AT HOME

143. HOUSE.

/dũŋ/ (Kuay Mlâ)

/dõŋ/ (Kuay Ndua, Kuay Ndroe)

/dõŋ/ (Kuay Âk, Kuay Oe)

Hist: the word is found in all Kuay communities, on both sides of the Dangrek; all Katuic languages have cognates, for example Bru: /dõŋ/ “house”. There are cognates in seven other branches of AA, including Monic, Munda and Nicobarese. It belongs to the oldest layer of AA vocabulary.

144. HOUSE-POST.

/təŋɔːl/ (Kuay Mlâ, Kuay Ndua)

/təŋɔːl/ (Kuay Ndroe, Kuay Âk)

/təŋɔːl/ (Kuay Oe)

Hist: the word is also found, with that meaning, in other Kuay communities and in every other Katuic language. It is not found with that meaning anywhere else: a Katuic innovation that has replaced a much older AA word, *jrāŋ, for “house-pole”.

145. FIREPLACE.

/pəŋɣuː/ (Kuay Mlâ)

/pəŋɣɔ/ (Kuay Ndua)

/pəŋɣuː/ (Kuay Ndroe, Kuay Âk)

/pəŋɣəu/ (Kuay Oe)

Hist: the word is also found in most Kuay communities in Cambodia and beyond, but it is unknown in the rest

of Katuic. However, this is not a Kuay innovation, as it is found in several other branches of AA. The Khmer word /phau/, in the expression /cõŋ phau/ “a cook”, is indirectly related.

146. FIRE, FIREWOOD.

/ʔuːh/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk, Kuay Oe)

/ʔɔːh/ (Kuay Ndua)

Hist. in Kuay, the word has both meanings “fire” and “firewood”, as in Bru: /ʔuːy̯/; but in the rest of Katuic, it only means “fire”. The Khmer cognate, /ʔõh/, only has the meaning “firewood”; cognates are found in nine branches of AA, some with one meaning or the other, and some with both, as in Kuay. The meaning “fire” goes back to the oldest period of AA; the meaning “firewood” appears to be derivative.

147. SMOKE.

/mpjaʔ/ (Kuay Mlâ)

/pjek/ (Kuay Ndua)

/pjak/ (Kuay Ndroe, Kuay Âk)

/pɛːʔ/ (Kuay Oe)

Hist: the word is used by all Kuay on either side of the Dangrek. It has cognates in Bru and Sô, but nowhere else in Katuic, or in the rest of the AA family. A West-Katuic innovation.

148. ASHES.

1) /ʔa-phǎʔ/ (Kuay Mlâ)

2) /bǎh/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe)

Hist: The first word is also found in several other Kuay communities North of the Dangrek; but it has no cognates in the rest of Katuic. It is unknown in the rest of AA and seems to be a local Kuay innovation. The second word is sometimes also found among the Kuay outside Cambodia; it is found in several other Katuic languages: Bru: /bǎh/. In AA, there are cognates in three other branches; this is an AA word of some antiquity. The Khmer word /phǎh/ is similar but historically unrelated to either Kuay word.

149. CHARCOAL.

1) /kɔ:m/ (Kuay Ndua)

/kɔ:m/ (Kuay Ndroe, Kuay Âk)

2) /kəcǎh/ (Kuay Mlâ, Kuay Oe)

/kəyǎh/ (Kuay Ndroe)

Rem: Charcoal was an essential ingredient in iron-smelting, for which the Kuay of Cambodia were famous (Dupaigne, 1987). The first word is the normal term for charcoal in Kuay Ndua, Kuay Ndroe and Kuay Âk; it can also refer to partly burnt wood found in the forest or in the fireplace, and it also means “soot (collecting at the bottom of cooking pots)”. The second word only refers to man-made charcoal. Some Kuay Ndroe speakers use both words and so they distinguish

natural charcoal from household charcoal.

Hist: Both words are old. The first word is also found in Kuay communities North of the border, but there it only means “soot, partly-burnt wood”; it has cognates in Katuic languages, where it means not only “soot”, but also “black”, for example Bru: /kɔ:m/ “black”; it has no known cognates outside the Katuic branch. The meaning “man-made charcoal” for this word is an innovation that occurred among the Kuay of Cambodia.

The second word is more ancient; it is also widely known among the Kuay North of the Dangrek as the only word for charcoal, natural or man-made; it has cognates with that meaning in all other Katuic languages, for example Bru: /kucǎh/ “charcoal”. It is also found, again with that meaning, in all branches of AA, except Nicobarese. Clearly a very ancient AA word.

We know from testimonies collected by Dupaigne that the “Kuay Dek”, the Iron Kuay of old Cambodia, used their own technical secrets and performed lengthy ceremonies in the difficult and dangerous process of iron-smelting. In that context, we can see why these Kuay groups (Ndua, Ndroe, Âk) would prefer to speak of charcoal in somewhat vague and evasive terms: /kɔ:m/ “the black stuff”, rather than use the exact and trivial household term /kəcǎh/. There was nothing trivial

about iron-smelting.

150. FLAT DRYING-BASKET.

/kr̥aːŋ/ (Kuay Mlâ)

/kr̥iɑŋ/ (Kuay Ndua)

Rem: this flat, large and circular piece of basketry with wide-weave is used for drying fish, seeds, small fruits or spices by exposure; it can also be used for raising silk-worms; it is equivalent to Khmer /kriɑŋ/.

Hist: also common in other Kuay communities, the word has cognates in Katuic; it is also found in three other branches of AA, including Khmer. It could be quite ancient, but Kuay could have borrowed this word from Khmer. In that case, the Kuay Mlâ vowel shows that it was borrowed some centuries ago, at least in Middle-Khmer times.

151. WINNOWING-TRAY.

/pl̥ɑt/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/pl̥əãt/ (Kuay oe)

Hist: the word is also found in Kuay communities North of the Dangrek. It has no known cognates in Katuic, or anywhere else in AA: a Kuay innovation for a very common household item. The Khmer equivalent is : /cəŋʔeə/, Surin: /cəŋʔeːt/

152. COOKING-POT.

/d̥ɛh/ (all Kuay in Cambodia)

Hist: the word is found in all other Kuay dialects; it has cognates in most languages of the Katuic branch, often

with the article /ʔa-/ in front of it. Not found anywhere else in AA, it appears to be a Katuic innovation.

153. PESTLE.

/r̥ɛː/ (Kuay Mlâ)

/nr̥ɛː/ (Kuay Ndua)

/nr̥d̥r̥ɛː/ (Kuay Ndroe),

/nr̥ɛː/ (Kuay Âk)

/r̥ɛː/ (Kuay Oe).

Hist: the word is found in all Kuay communities, and in all Katuic languages. It has cognates in all branches of AA, except Nicobarese. Together with “mortar”, it is part of the most ancient vocabulary of the AA family.

154. RICE-MORTAR.

/təp̥ãl/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)

/təβãl/ (Kuay Ndroe)

/təp̥ɿl/ also: /təvãl/ (Kuay Oe)

Hist: the word is found in all Kuay communities, and in all Katuic languages. It has cognates in six other branches of AA, including Nicobarese. Together with “pestle”, it is part of the most ancient vocabulary of the AA family.

155. PACKAGE.

/təp̥oːm/ (Kuay Mlâ)

/təmp̥oːm/ (Kuay Ndua, Kuay Oe)

/təmbuːm/ (Kuay Âk)

Rem: this Noun is derived from the Verb *toːm “to wrap” (see No.329) by infixing the element /-mp-/ inside the word.

Hist: the word is found in all other Kuay communities; but it has no cognates in other Katuic languages, or in any other branch of AA. It appears to be a Kuay innovation. This shows that the Verb is more ancient than the Noun derived from it.

156. SLEEPING-MAT.

1) /pəp̄iɑr/ (Kuay Ndua)

2) /tr̄jɑh/ (Kuay Mlâ, Kuay Oe)

3) /kətp̄:ŋ/ (Kuay Ndroe, Kuay Âk)

Hist: the first word /pəp̄iɑr/ appears to be unique to Kuay Ndua among all the varieties of Kuay, in Cambodia and beyond; in Katuic, it has a cognate in only one variety of Bru: /pəp̄iɑr/ “mat”. It appears to be unknown in the rest of the AA family. The second word, /tr̄jɑh/ is also found, beyond

Cambodia, in the Kuay communities North of the Dangrek, but nowhere else among the Katuic languages. In Khmer, there is a word spelled <grias> referring to a lattice used in burials; this <grias> has a variant spelling <drias> labelled as “dialectal” in dictionaries; the relation of this second Khmer spelling to the Kuay word is obvious, but without further information on Khmer dialectology, it is difficult to see who borrowed from whom. The third item, /kətp̄:ŋ/ is not found in the Kuay communities outside Cambodia, it has no cognates in other Katuic languages. It appears to be a local Kuay innovation. The Kuay words for the sleeping mat are all innovations.

HOUSE ACTIVITIES

157. TO SWEEP.

/pɔːh/ (Kuay Mlâ, Kuay Ndua)

/pɔːh/ (Kuay Ndroe, Kuay Âk)

/pɔoh/ (Kuay Oe).

Hist: it is found in all other Kuay groups always beginning with a /p-/ sound; it has cognates in Katuic, also with a /p-/. It is found in most branches of the AA family. An ancient Verb in AA.

158. TO WEAVE.

/təːŋ/ (all Kuay in Cambodia)

Rem: the word is used for weaving mats and baskets, as well as cloth, including silk.

Hist: all Kuay groups have this word, and all Katuic languages also do. The Khmer equivalent, /təbaːŋ/, is indirectly related. The root *təːŋ has cognates in all branches of AA, Nicobarese and Munda included. It goes back to the most ancient prehistoric period of AA, probably only for weaving mats and baskets.

RICE

Since very ancient times, the rice plant was known among Austroasiatic speakers, and the rice grain was handled for consumption. The Kuay vocabulary concerning these activities is accordingly rich and detailed. Notice for example three rounds of pounding and three ways of winnowing, each aimed at different parts of the grain, and given different names in Kuay; also, many names for different parts of the plant and of the grain go back to ancient AA periods.

At the same time, the vocabulary concerning rice as the basic food staple, as we see it today, is largely innovative, going back only to Proto-Katuic or to early Kuay times. This suggests that some radical changes may have taken place in Katuic or early Kuay food habits, and that white-rice may not always have been the favored staple, even when the grain was known and processed. Stories and sayings often make the point that food gathering was much easier in earlier times, and the back-breaking work of wet-rice farming is not presented as an improvement in these stories and sayings. The exact nature and timing of these changes deserves detailed investigation.

159. RICE PLANT.

/srɔː/ (all Kuay in Cambodia),

Rem: in some Kuay Ndroe villages the word is pronounced /hrɔː/.

Hist: found in all Kuay dialects, the word has cognates in all other Katuic languages. It also has cognates in eight other branches of the AA family, making this word a part of the oldest AA vocabulary. In some of the more remote branches of AA, the word may refer, not to rice itself, but to millet and other grasses with useful seeds;

but the rice plant was evidently known since the most ancient AA times.

160. HEAD (of rice).

1) /təŋɔːʔ/ (Kuay Mlâ, Kuay Oe)

/cəŋhɔːk/ (Kuay Ndua)

2) /kɔːr:/ (Kuay Âk).

Hist: the first word is not well-known in Kuay North of the Dangrek; it has no known cognates in Katuic, or in AA. Apparently a Kuay innovation. The second word is also rare and has a few cognates in three branches of AA;

one of them is Khmer: /kuə/, Surin /kʊ:r/ “head of rice”, where the vowel is too different from the Kuay vowel for this word to have served as a source of borrowing.

161. STRAW (of rice).

/ɲchɿ:ʔ/ (Kuay Mlâ)

/ɲchɿ:k/ (Kuay Ndua)

/nsp:k/ (Kuay Ndroe)

/chɿ:ʔ/ (Kuay Oe)

Hist: the word is also common in Kuay North of the Dangrek; it has a few cognates in the rest of Katuic, for example Bru: /nsp:k/; it is found in two more branches of AA. A word of mid-level antiquity.

162. HUSKED RICE GRAIN.

/rəŋkǎw/ (Kuay Mlâ)

/rəŋgǎ:w/ (Kuay Ndua)

/rəŋgǎw/ (Kuay Ndroe, Kuay Âk)

/ŋkǎw/ (Kuat Oe)

Hist: the word is also found in all other Kuay dialects. It has cognates in the rest of Katuic, for example: Bru: /rəkǎw/, and in eight more branches of the AA family, including the Munda branch in India. This belongs to the ancient AA vocabulary.

163. RICE HUSK.

/ŋgǎ:m/ (Kuay Ndua)

/ŋkǎ:m/ (Kuay Âk, Kuay Oe)

Rem: this is the hard and itchy outer skin of the rice seed, detached by pounding and eliminated by winnowing.

Hist: the word has cognates in all Katuic languages, for example Bru:

/saka:m/, and in nine other branches of the family. It is ancient in AA; but in the case of Kuay, as the Khmer word is almost identical, a borrowing from that language cannot be ruled out.

164. RICE BRAN.

/ʔa-lǎʔ/ (Kuay Mlâ)

/lǎk/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/lǎʔ/ (Kuay Oe)

Rem: the soft inner skin of the rice grain, eaten in olden times but nowadays given to pigs.

Hist: the word is also found in all other Kuay varieties. It has cognates in Katuic, for example Bru: /ʔa-lǎk/, but it is sparsely represented in the rest of AA. The Khmer equivalent: /kəntúʔ/ is unrelated.

165. NON-RICE FOOD.

/bǎc/ (Kuay Mlâ)

/bǎc/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe)

Rem: this word, difficult to gloss, refers to any and all elements of a meal, excluding rice; it typically includes meats of any kind, or greens, curries and stews. A common greeting among Kuay speakers is: “what /bǎc/ did you have?”, a rhetorical question that does not require a detailed answer.

Hist: the word is very common and found in all Kuay communities; it is unknown in Bru, the sister-language to Kuay, but there is a possible cognate in Katuic, and also in Bahnaric where it refers to: “curry” and “meat”.

Otherwise, it is unknown in the AA family. The frequent and widespread use of this word with a distinct meaning throughout Kuay-speaking groups, suggests important innovations in the food habits of ancient Kuay society.

166. COOKED RICE.

/dɔ̌:y/ (Kuay Mlâ)

/dɔ̌:y/ (Kuay Ndua)

/dɔ̌:y/ (Kuay Ndroe, Kuay Âk)

/daoy/ (Kuay Oe)

Rem: In the commonly used expression /cǎ: dɔ̌:y/ “to have a meal” (lit. “to eat rice”), no specific reference to rice is intended. This expression is also often taken as an example showing to outsiders that Kuay is a distinct language.

Hist: the word is found among all Kuay-speaking communities; it has cognates in several, but not all other Katuic languages. Significantly, it is missing in the easternmost Katuic languages such as Katu, Ta-oih and Ngkriang. It is found again in a few Bahnaric languages, but nowhere else in the AA family. The constant use and reinforcement of this word seems to carry a historical message of some kind.

167. STICKY RICE.

/ďi:p/ (Kuay Mlâ)

/ďi:p/ (Kuay Ndroe, Kuay Âk)

/ďɛ̃p/ (Kuay Ndua)

/ďɛ̃p/ (Kuay Oe)

Rem: Kuay communities in Cambodia use glutinous rice only in cakes and a

variety of sweets, not as a staple.

Hist: the word is found in all Kuay communities, and nearly all Katuic languages. It is also found in a few Eastern AA languages, but it does not go back to ancient AA times. Khmer /*(ba:y) tənə:p/* could be ultimately related.

168. NON-STICKY RICE.

/kəša:y/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: the word is used in the expression /ďɔ̌:y kəša:y/ when a distinction is being made with /ďɔ̌:y ďi:p/ “glutinous rice”. Otherwise, “non-glutinous cooked rice” is simply called /ďɔ̌:y/, as it is the staple in the Kuay communities of Cambodia today. In most varieties of Kuay, /kəša:y/ has become homophonous with the word for “ginger”, but this is an accident of Kuay linguistic history.

Hist: the word is found in other Kuay-speaking communities, and in several other Katuic languages. It is found in a few Eastern AA languages, including Khmer /*khsa:y/*. The phonology of this word does not provide enough clues to decide if it has been borrowed, and if so in what direction. In any case, the word is not very ancient in AA

169. GREEN RICE.

/mp̌əm/ (Kuay Mlâ)

/mb̌əm/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/p̌əm/ (Kuay Oe)

Rem: this refers to the earliest rice

harvested; instead of being dried in the sun, as later rice normally is, the fresh seed is roasted, husked and pounded into flakes that are either eaten raw or made into cakes; it can also be used for brewing “rice-beer”. Equivalent to Khmer /mbǝk/, Surin /mǝʔ/, it is connected to the moon festival in late November, a merry time in the Kuay year.

Hist: the word is found throughout the Kuay-speaking area. In Katuic, it is only found in Bru and Sô, for

example: Bru: /mpǝm/. It has not been found anywhere else in the AA family. Apparently a West-Katuic innovation.

170. RICE-FLOUR.

/mǝtǝh/ (Kuay Mlâ)

/mǝndǝh/ (Kuay Ndua)

/pǝntǝh/ (Kuay Âk)

Hist: the word is not very common in Kuay dialects; but it has a cognate in Bru: /mantǝh/; it is not known elsewhere in the AA family. Another West-Katuic innovation.

HANDLING the RICE-GRAIN

171. TO POUND (first).

/tǎp/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

/tǔp/ (Kuay Oe)

Rem: the Verb is used for pounding rice or spices in a mortar; for rice, the pounding is forceful and the main purpose is to detach the chaff from the grain. The Khmer equivalent is: /bǎk/, Surin: /bǎʔ/.

Hist: the word is found, with this meaning, in all Kuay varieties; it has cognates in several other Katuic languages, and in two other branches of AA. Outside Kuay, the meaning is not specifically for pounding rice but also includes certain ways of stabbing and hitting in general. There may be further AA cognates with wider meanings.

172. TO POUND (again).

/ŋgrǔh/ (Kuay Ndua)

Rem: this Verb is used for pounding rice after a first round of winnowing where most of the loose chaff has been eliminated; the pounding is less forceful, the main purpose is to detach the bran and to break off the germ from the main body of the rice-grain; it will also detach the remaining chaff that is still adhering to some of the grains. The Khmer equivalent is

/kəpčēh/.

Hist: the word has also been recorded in Kuay North of the Dangrek; but it is not very well-known among Kuay speakers today. It seems to have no cognates.

173. TO POUND (last).

/ŋcrɔh/ (Kuay Mlâ)

/ŋjɔəh/ (Kuay Ndua)

/cro:h/ (Kuay Oe)

Rem: this last pounding is done lightly, normally using the smaller end of the pestle; it involves mostly rice that has already been husked, since any remaining unhusked rice would have been picked out by hand in previous winnowing; the purpose of this last pounding is to finish breaking off the remaining germ; some remaining bran is also detached; the product of this pounding is winnowed once again. The Khmer equivalent is: /srǎt/.

Hist: the word is also known in Kuay North of the Dangrek; it has cognates in all Katuic languages. It may have cognates in one other branch of AA, but this item has not always been consistently recorded.

174. TO WINNOW (vertically).

/ʔǔm/ (Kuay Mlâ, Kuay Oe)

/ʔǎm/ (Kuay Ndua, Kuay Ndroe)

/ʔəm/ (Kuay Âk)

Rem: the product of the first pounding, grain mixed with chaff, is placed in the winnowing tray and flicked up in the air many times. The main purpose is to eliminate chaff: the heavier grain will fall back quickly in the tray; the lighter chaff will be allowed to fly off, or to fall outside by tilting and slightly drawing back the tray to oneself with each flick; this complex movement is repeated, with variants, many times over.

Hist: the word is found in all Kuay dialects; it has cognates in all other Katuic languages, cf. Bru: /ʔuʔv:m/. It has cognates in all branches of AA, including Munda. Clearly part of the oldest layer of AA vocabulary.

175. TO WINNOW (horizontally).

/nte:ʔ/ (Kuay Mlâ)

/nde:k/ (Kuay Ndua)

/ndj:c/ (Kuay Ndroe)

/ndj:k/ (Kuay Âk)

/te:ʔ/ (Kuay Oe)

Rem: this is done either by circular movements of the tray held horizontally, or by lightly hitting a winnowing-tray held at an angle against the hip; the purpose is to separate the rice grains from the bran by gathering the latter at the edge of the tray; the movement is often accompanied by flicking the fingers of one hand against the edge of the tray, so as to help separating of the bran.

Hist: the word is also known in many Kuay communities North of the Dangrek; it has cognates in some Katuic languages and in one other branch of AA; it is difficult to estimate its antiquity, as this verb has often escaped the attention of lexicographers. The Khmer equivalent: /stěj/, Surin: /str:/ sounds similar to the Kuay word but is historically unrelated, as its phonology shows.

176. TO WINNOW (by tossing).

/kəc/ (Kuay Mlâ)

/təkəc/ (Kuay Ndua)

Rem: this is done by single jerks of the tray held tilted forward; the aim is to toss out some of the grain that has collected in the front part of the tray, keeping the bran and the germ inside the tray; some winnowing trays have a slightly pointed corner that is helpful for this purpose.

Hist: the word is also known in Kuay North of the Dangrek, but it has no cognates in Katuic. Khmer: /kəc/ is only found in Surin and may have a Kuay origin. This verb seems to be a Kuay innovation..

COOKING

177. BE RAW.

/hɔo/ (Kuay Ndua)

/hɔ:/ (Kuay Mlâ)

/hɔu/ (Kuay Ndroe, Kuay Oe)

/hu:/ (Kuay Âk)

Rem: in some Kuay communities, for example Kuay Âk, the word means both “uncooked” and “unripe”, but in others, there is a distinct word, /kla:w/, for the meaning “unripe, immature”.

Hist: this word, with the meaning “uncooked” is also found in other Kuay groups, and in all Katuic languages. It has cognates in several branches of AA, for example Khmer /chãw/ “raw”.

178. BE COOKED.

/cɛ:n/ (Kuay Mlâ, Kuay Ndua)

/cɛ:n/ (Kuay Ndroe, Kuay Âk)

/cæn/ (Kuay Oe)

Rem: the word means both “be fully ripe”, and “be cooked”. With these two meanings, it is equivalent to Khmer: /cəʔan/.

Hist: the word is found in all Kuay communities, and in all Katuic languages, with the meaning “be cooked” always present. It is found in practically all AA languages, including Munda and Nicobarese. It belongs to the most ancient period of AA, with the same meaning “be cooked”

unchanged for several millenia.

179. TO BOIL (water, soup).

/ʔɔp/ (Kuay Mlâ, Kuay Oe)

/ʔɔp/ (Kuay Ndua, Kuay Ndroe)

Rem: to boil (water or soup), to distil alcohol; the Khmer equivalent is /səŋaɔ/, Surin /səŋɔ:r/.

Hist: the word is found, with this meaning, in most Kuay-speaking communities; it has cognates in most other Katuic languages. It is found, and quite common, in two other branches of AA, indicating a certain antiquity for it in the AA family. The Thai word /ʔɔp/, with a different meaning: “to bake, to roast”, is perhaps connected in some way. Thai might have borrowed it from an AA language.

180. TO COOK (rice).

/ʔɔŋ/ (all Kuay in Cambodia)

Rem: in this technique, the food is put in direct contact with boiling water; the Khmer equivalent is: /dãm/ “to cook rice in boiling water”

Hist: the word is also found in most other Kuay dialects; it has a few cognates in the rest of Katuic, but is otherwise unknown in the rest of AA. The word is a Katuic innovation, though the technique itself could be more ancient.

181. TO STEAM (rice).

/səmeː/ (Kuay Mlâ)

/səmɛ̃i/ (Kuay Ndua)

/cəmhiː/ (Kuay Ndroe, Kuay Âk)

/cəmɛ̃i/ (Kuay Oe)

Rem: in this technique, the food is exposed only to the hot steam of boiling water in a woven container especially made for that purpose; the Khmer equivalent is: /cəmhöy/.

Hist: the word is also found in other Kuay dialects North of the Dangrek. It has no cognates in the rest of Katuic. The Kuay Ndroe and Kuay Âk forms suggest a borrowing from Khmer /cəmhöy/, Surin: /cəŋhöy/, but considering the differences in sound, it could be an old borrowing.

182. TO ROAST (over fire).

/ʔǎŋ/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Oe)

Rem: in this cooking technique, the food is put directly in contact with the flames above the fireplace, it is commonly used for roasting skewered fish.

Hist: the word is also found in most Kuay dialects North of the Dangrek; it has cognates in several Katuic languages, and in five other branches of the AA family, including Khmer /ʔǎŋ/, and ranging as far as Khasi and Nicobarese; clearly an ancient AA word and cooking method. The word is also found in Thai, probably from Khmer considering the geographic distribution.

183. TO HEAT (near a fire).

/hæːŋ/ (Kuay Mlâ)

/hɛːŋ/ (Kuay Ndua, Kuay Âk)

/hɛːŋ/ (Kuay Ndroe)

/hæŋ/ (Kuay Oe)

Rem: in this technique, the food is not put directly in contact with the flames, but kept at a short distance; this verb is also used for warming oneself at a fire. Khmer: /cəʔaŋ/, Surin: /cəʔaːr/

Hist: the verb is also found in most other Kuay dialects.; it has cognates in Katuic, for example Bru: /ŋhɛŋ/; but is not known any further in AA. Apparently another Katuic innovation.

184. TO COOK (in embers).

/təbɯːr/ (Kuay Mlâ)

/təbɔːr/ (Kuay Ndua/

/təmbɯːr/ (Kuay Âk)

/təbɔː/ (Kuay Oe)

Rem: in this technique, the food is buried in the glowing embers of the fireplace, protected or not by some wrapping; this is a preferred way of cooking tubers. The Khmer equivalent: /kǎp/ has a more general meaning: “to bury”.

Hist: the word is also used in Kuay communities North of the Dangrek. It has cognates in two other Katuic languages, but is not known beyond that in the AA family. Yet another Katuic innovation for a technique that is probably far more ancient.

185 TO COOK (into the fire).

/b_uh/ (Kuay Mlâ)

/b_õh/ (Kuay Ndua)

/b_õh/ (Kuay Ndroe)

/b_o:h/ (Kuay Oe)

Rem: in this way of cooking, the food is placed directly inside the fire, usually wrapped in leaves to avoid scorching, or placed in bamboo tubes; this is used typically for sticky-rice sweets; the Khmer equivalent: /d_lt/ has a more general meaning: “to burn”.

Hist: the word is found in most varieties of Kuay. It has cognates in all other Katuic languages. There are cognates in two other branches of AA including Monic.

186. TO FRY (without oil).

/kəŋɑ:ʔ/ (Kuay Mlâ)

/kəndɑ:k/ (Kuay Ndua, Kuay Âk)

Rem: in this technique, the food is placed in a container made of metal or pottery, and held directly over the fire; this is especially used for beans, sesame, also onions and chillies; the Khmer equivalent is: /li:p/.

Hist: the word is also widely known in Kuay North of the Dangrek. It has a few Katuic cognates, for example Tariw: /ʔada:k/; and it is found in three other AA branches located in Burma and in India. A very ancient AA word that has survived only in a few languages, including most varieties of Kuay.

FOOD ADDITIVES

187. SALT.

/pǝh/ (Kuay Mlâ)

/pǝh/ (Kuay Ndua)

/pǝh/ (Kuay Ndroe, Kuay Âk)

/pǝh/ (Kuay Oe)

Rem: there is a traditional Kuay side-dish called “black-salt”, Kuya Mlâ /pǝh tǝvæ:ŋ/. It is a pounded mixture of salt, onions, garlic, black pepper, galanga, lemon grass and other herbs, used as a paste to spice-up rice and vegetables.

Hist. this word for an important food-item is found in all other Kuay-speaking communities. It is also found occasionally in some other Katuic languages. It is found again in all Bahnaric languages, but nowhere else in the AA family. This distribution is unusual. Strangely, there is another word for “salt”, *ɓɔ:y, which is found regularly in most Katuic languages and has AA cognates, but it is never found among Kuay speakers. A tangled history is waiting to be uncovered here.

188. PRAHOK.

/ləpi:/ (Kuay Ndua, Kuay Âk)

/ləvi:/ (Kuay Ndroe)

Rem: there are many ways to prepare and to accommodate this side-dish based on fermented fish.

Hist: this word is not well known in Kuay outside Cambodia. No cognates are known in the rest of Katuic either. One possible source is Thai /kapi?/ “fish-paste”, itself of Burmese origin.

189. ALCOHOL.

/blǝŋ/ (Kuay Mlâ)

/blǝŋ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe)

Rem: this refers traditionally to the home-made drink using glutinous rice and home-grown yeast, and fermented in special jars; nowadays, the meaning has been extended to other drinks containing alcohol.

Hist: the word is found in all Kuay-speaking communities, and also in Bru, the sister-language to Kuay: Bru: /blǝŋ/, but not in the rest of Katuic. It is not found anywhere else in the AA family. A significant innovation considering the ritual use of alcohol in many ceremonies.

190. YEAST.

a) /pǝpɔ/ (Kuay Mlâ)

b) /tǝpɛ:/ (Kuay Âk, Kuay Oe)

Rem: nowadays, yeast is bought at the market, but in the past it was home-made.

Hist: the first word is also found in other Kuay communities, and in several

Katuic languages. It also has a few cognates further afield in AA languages. The second word is found only in Kuay communities in Cambodia. This is an old AA word, but its limited distribution in Kuay, and absence in the rest of Katuic, indicate that Kuay

borrowed it from Khmer /təmbæ/. This borrowing must be quite old, as the /-p-/ sound of the Kuay word suggests. It could also have been borrowed from a Bahnaric language such as Phnong where the /-p-/ sound is preserved as well.

TASTES

The vocabulary of tastes is very rich in Kuay, as in AA generally. For some words, the meanings are difficult to ascertain and rapidly changing. Others are stable and can be traced historically, some of them very far back. Most of the ones shown here belong to this second category.

191. BE BITTER.

/ʔa-tǎŋ/ (Kuay Mlâ)

/tǎŋ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe)

Rem: in traditional Kuay food, various kinds of bitter tastes are appreciated. Habitual bitterness in the diet probably helps reduce the incidence of malaria, and perhaps also diabetes.

Hist: the word is found in all Kuay dialects, and in most other Katuic languages. It has cognates in practically all AA languages. The Khmer equivalent is: /ləviːŋ/.

192. BE SOUR.

/ŋǔʔ/ (Kuay Mlâ)

/ŋǔʔ/ (Kuay Ndua)

/ŋǔʔ/ (Kuay Ndroe, Kuay Âk)

/ŋǔǔʔ/ (Kuay Oe)

Hist: most other Kuay dialects also have this word; it has cognates in all other Katuic languages. Cognates are found in nearly all branches of AA, including Khmer: /cuː/. In the AA family, only the Monic branch has lost and replaced this very ancient word.

193. BE SWEET.

/ŋaːm/ (Kuay Mlâ, Kuay Oe)

/ŋiam/ (Kuay Ndua)

/ŋaːm/ (Kuay Ndroe, Kuay Âk)

Rem: the meaning is strictly “having a sweet taste”, without metaphoric extensions.

Hist: the word is also found in most other Kuay dialects; it has cognates in all other Katuic languages. Four other branches of AA have cognates with that meaning. The Khmer equivalent: /pəʔaem/, Surin: /pəʔeːm/ “be sweet”, is unrelated to this, but it is cognate with another Kuay word meaning “to be tasty”, shown below (No.200). There is also a Lao and Thai word: /ŋaːm/ “beautiful, nice-looking”, but it does not refer to taste, even by extension. In AA, the rich set of cognates, all having the meaning “sweet”, fits the Kuay word perfectly and makes a Kuay borrowing from Lao / Thai improbable.

194. BE SALTY.

1) /cəhŋ̃/ (Kuay Mlâ)

2) /prăy/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kyau Âk)

Rem: both words are used in the Kuay Mlâ area; according to some speakers, there is a difference of meaning between the two: /cəhŋ̃/ would mean “unpleasantly salty, too salty”.

Hist: the first word is also found in Kuay outside Cambodia, but it is rare; it has no known cognates in the Katuic branch. It is unknown anywhere else in the AA family. Historically speaking, it remains a mystery. The second word, /prăy/, is widespread among the Kuay dialects outside Cambodia; but it is not found in the rest of Katuic. It is clearly borrowed from Khmer /prăy/ with the same meaning.

195. BE SPICY.

/hām/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Oe)

Rem: this is the “hot” taste, typically of chili or black pepper. In Khmer: /ha/ Surin: /hɛːr/.

Hist: the word /hām/ is also found in most other Kuay communities; but it is unknown in the rest of Katuic. It is not found anywhere else in the AA family, except in the languages of a subgroup of the Bahnaric branch called West-Bahnaric, spoken in Rattanakiri Province and in bordering areas of southern Laos. These languages are known to contain a number of Kuay

words, this is one of them. The word seems to be a Kuay innovation.

195. BE MINTY.

/həːŋ/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)

Rem: this is the refreshing taste of certain leaves, typically mint-leaves, or of onion.

Hist: the word is not found North of the Dangrek and seems to be borrowed from Khmer; however the meaning of the Khmer word: /haːŋ/ varies according to speakers, and possible AA cognates usually point to a meaning like “bitter”. The vocabulary of tastes creates special translation problems to lexicographers, and the history of this word remains obscure.

197. BE ASTRINGENT.

1) /ʔa-cɛːʔ/ (Kuay Mlâ)

/cɛːc/ (Kuay Ndroe)

/cɛːk/ (Kuay Âk)

/cɛːʔ/ (Kuay Oe).

2) /səʔŋːk/ (Kuay Ndua)

Rem: a taste, typically of unripe bananas, that makes the mouth feel dry and constricted; the Khmer equivalent is: /cŏt/.

Hist: the first Kuay word is also found in many other Kuay communities, with that meaning; it has cognates in most of Katuic, with the same or similar meanings, for example: Bru /ŋcɛk/ “acid, bitter”. There are cognates in six other branches of AA,

generally also with that meaning. Clearly an ancient word. The Khmer cognate: /ce:c/, Surin: /ce:ʔ/, is a Noun and refers to the banana (plant and fruit). The second Kuay word seems to be limited to Kuay Ndua and a few dialects North of the Dangrek.

198. BE RANCID.

/pəʔo:h/ (Kuay Mlâ, Kuay Ndua, Kuay Oe)

/pəʔu:h/ (Kuay Ndroe, Kuay Âk)

Rem: the taste of food, especially rice, that is not yet rotten but getting old, with an unpleasant taste .

Hist: the word is also found in Kuay varieties North of the Dangrek; it has cognates in most Katuic languages, for example Kantu: /piʔu:s/ “spoiled (food)”. There are further cognates in three other branches of AA.

199. BE BLAND.

1) /tiəh/ (Kuay Ndroe, Kuay Âk)

/tɛɛ:h/ (Kuay Oe)

2) /sə:p/ (Kuay Mlâ, Kuay Ndua)

Rem: /tiəh/ describes the taste of food that is unseasoned, or lacking in some expected taste, typically: soup that is not salty enough; this is different from having no taste at all.

Hist: the first word is also found in most other Kuay communities; it has cognates in all other Katuic languages. But it is not found anywhere else in the AA family. A Katuic innovation. The second word is borrowed from Khmer: /sa:p/ “be bland”, and is gradually replacing the original Kuay word.

200. BE TASTY.

/ʔɛ̃m/ (Kuay Mlâ, Kuay Ndua)

/ʔɛ:m/ (Kuay Ndroe, Kuay Âk)

Rem: this means having a pleasant taste; it does not include the meaning “sweet” which is /ŋa:m/ in Kuay, see No.193 above. The Khmer equivalent is: /chŋəj/.

Hist: the word is also found, with this meaning, in other Kuay dialects; it has cognates in the whole Katuic branch, for example Katu: /ʔiəm/ “tasty”. It has cognates in five other branches of the family with the same meaning. The Khmer /pəʔaem/ is a distant cognate, with a /p-/ prefix and also a new meaning “sweet”, these two innovations are only found in the Khmer branch.

CHAPTER | 03
HUMAN

ANATOMY

The vocabulary relating to health and parts of the body belongs to the more private areas of life. Here, there are not as many reasons for borrowing words from other languages as we find with public activities such as commerce, or festivities. It is in this private domain that we find more original and ancient AA words in the Kuay language. But even then, no part of language is totally immune to replacement and borrowing: joking, embarrassment, or fear of disease can be good reasons for avoiding some of these intimate words and replacing them.

201. BODY.

/cāk/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/cǎʔ/ (Kuay Mlâ, Kuay Oe).

Rem: the word normally refers to human and animal bodies; but it can also be used for rice and other grains when fully grown; the plants are then said to have “body”.

Hist: the word is also found in the other Kuay communities; it has cognates in all Katuic languages, and also in several branches of the AA family.

202. HEART.

/phɔ:m/ (Kuay Mlâ)

/phΔ:m/ (Kuay Âk)

Rem: this refers to the anatomical heart, the blood-pump; some Kuay speakers use the word to refer to the emotional and mental “heart” as well; but in general Kuay opinion, the seat

of emotions is the liver (q.v.), not the heart, an opinion commonly shared in Southeast Asia, beyond AA.

Hist: in Cambodia, many Kuay Ndua and Kuay Ndroe speakers have replaced the original name by the Khmer expression: /běh do:ŋ/; but the Kuay word is still widespread North of the Dangrek and has cognates in most Katuic languages; cognates are found throughout the AA family. The more ancient meanings of this word are “breathing” and “having life”; this can explain why the Khmer words: /phaəm/ “pregnant”, /təŋhaəm/ “breath”, as well as /haəm/ “to be swollen” are all related to each other, and are cognate with the Kuay word meaning “heart”.

203. SOUL.

/rəvə:y/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

Rem: this is a central concept in

Kuay life. In psychological terms, this has to do with well-being and fond memories. These are fragile, and may easily vanish and be lost; then, they have to be brought back in order to avoid depression, accidents or disease. Various procedures are used, usually involving sessions which could be viewed as a kind of social therapy. The soul is often compared to a harmless and tiny jumping-spider, or a small bird, easily scared and lost in the forest.

Hist. the word is found, with this meaning, in Kuay communities North of the border, and in all Katuic languages. It is also found in many other branches of AA, and is certainly ancient. In Khmer, the word is found only in the second part of the expression: /rəwə:-rəwɨay/ “to be frivolous, unable to concentrate, incoherent in speech, delirious”. In the Northern Division of AA it has become the name of the tiger, a metaphor for nature and the wild.

204. HEAD.

/plɨ:/ (Kuay Mlâ, Kuay Ndua)

/plɿ:/ (Kuay Âk)

/plɛ:/ (Kuay Ndroe)

/pləə/ (Kuay Oe)

Hist: this important word is used in all Kuay-speaking communities; it has cognates in all Katuic languages, and it is found nowhere else in the AA family. It is an old Katuic lexical innovation, and it also confirms that Kuay is one of the Katuic languages.

205. HAIR.

/sɿʔ/ (Kuay Mlâ)

/sɿk/ (Kuay Ndua)

/sɿk/ (Kuay Ndroe, Kuay Âk)

/sɿʔʔ/ (Kuay Oe)

Hist: the word is found in all Kuay communities; it has cognates in all Katuic languages and practically all other AA languages, including not only Khmer, but also Nicobarese and Munda. It belongs to the oldest layer of AA vocabulary.

206. EYE.

/măt/ (Kuay Mlâ, Kuay Oe)

/măt/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: the word refers to the anatomical eye, but also more widely to the whole face in such expressions as: /liɛc măt/: “to wash one’s face” and /mũh-măt/: “the face”; it can also refer to the function: “vision”, in expressions like: /sərvǎŋ măt/: “to have blurred vision”, /səvi:l măt/: “to feel dizzy”

Hist: The word is found in all Kuay communities, and in all other Katuic languages. There are cognates throughout the AA family, and the word belongs, with this meaning, to the oldest layer of AA vocabulary.

207. MOUTH.

/təŋɔ:h/ (Kuay Mlâ, Kuay Ndua)

/təŋɔ:h/ (Kuay Ndroe, Kuay Âk)

/təŋəoh/ (Kuay Oe)

Hist: this word is found in all varieties of Kuay, including those spoken North of the Dangrek; but it is not found in

any other Katuic language. However, it is found again much further North, in the languages of the Khmuic branch spoken in Northern Laos: for example: Khmu: /təŋɔ̌h/, Khabit: /tərnūs/ “mouth”; otherwise, it is not found anywhere else in the AA family. This discontinuous distribution is a puzzle because the two branches, Katuic and Khmuic, are not close to each other, either historically or geographically. The explanation probably has to do with morphology: the ancestral form of this word “mouth” is probably *tərnɔ:s, and this can be analyzed as *t-ərn-o:s, with an infix /-rn-/ inserted in a root *tɔ:s. This root actually exists, in some other AA branches, where it means “head”. Infixation with /-rn-/ or simply /n-/ is common in AA, and could have happened independently in Katuic and in Khmuic.

208. CHIN.

1) /təbɑ:ŋ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/təbɑ:ŋ/ (Kuay Oe).

2) /kɑ:ŋ/ (Kuay Mlâ)

Hist: the first word is also found in several other Kuay communities outside Cambodia; it has cognates in nearly all Katuic languages, but nowhere else in the AA family. It is a Katuic innovation that has replaced an older AA word. The second item, /kɑ:ŋ/, was probably borrowed from Thai or Lao.

209. TONGUE.

a) /ləntɑ:ʔ/ (Kuay Mlâ)

/tɑ:ʔ/ (Kuay Oe)

b) /(n)tɑ:t/ (Kuay Ndroe)

/ndɑ:t/ (Kuay Ndua)

Hist: the two sets of Kuay words for “tongue” appear similar but are actually unrelated; the first set, ending with the sound /-ʔ/, has cognates in the other Katuic languages and in most of the AA family, for example. Khmu’: /həntɑ:k/, Nicobarese: /lita:k/; the second set, ending with the sound /-t/, is borrowed from Khmer: Standard Khmer /ndɑ:t/, Surin /nna:t/. This Khmer word is unique in AA. Notice also that in Kuay Ndroe the borrowed word starts with a /t-/ or /nt-/ sound; this is a sign that borrowing from Khmer took place quite early, probably in Angkorian times, before Old-Khmer changed its own /nt-/ initial sound to the Modern Khmer /nd-/, simplified to /nn-/ or even /n-/ in Surin.

210. TOOTH.

/kəŋɛ:ŋ/ (Kuay Âk),

/kəŋɛ:ŋ/ (Kuay Ndroe),

/kəŋæŋ/ (Kuay Oe),

/kəŋæ:ŋ/ (Kuay Mlâ)..

Hist: this word is found in other Kuay-speaking communities, and throughout the Katuic branch, for example: Bru: /kəŋɛŋ/, Pacoh: /kiŋɛ:ŋ/; it is also found in four other branches of the AA family.

211. CANINE.

/klɔːy/ (Kuay Ndroe, Kuay Âk)

/klɔːy/ (Kuay Ndua, Kuay Mlâ).

Rem: in addition to the human canine teeth, the word also refers to fangs, tusks, including sometimes elephant tusks, although there is a specific Kuay word for that.

Hist: the word is also found in other Kuay communities, and in most Katuic languages. It is not found anywhere else in the AA family, except in three languages of Laos: Hrlaak, Lawi and Sruai, where it probably has a Katuic origin. It must be considered a Katuic lexical innovation.

212. MOLAR TOOTH.

/təkɑːm/ (Kuay Âk, Kuay Ndroe, Kuay Mlâ)

/təkiam/ (Kuay Ndua)

/təkəam/ (Kuay Oe)

Hist. these Kuay words were borrowed from Khmer at different times: the Kuay Ndua and Kuay Oe words were borrowed recently as their vowels agree with those of Modern Khmer (Standard and Surin): /təkiam/; but the other Kuay words, those with /aː/ vowels, were borrowed earlier, probably in Early-Middle Khmer or in late Angkorian times, before the Old Khmer vowel /aː/ shifted to its current value /ia/. In such cases, Kuay words can be useful in reconstructing the history of the Khmer language.

213. FOREARM.

/blɛːŋ/ (Kuay Mlâ, Kuay Ndua, Kuay

Ndroe, Kuay Âk)

Rem: the word can also be used to refer to the whole arm, but for that meaning, the word for “hand” is preferred, (see next entry); it can also mean: “sleeves (of a shirt)”.

Hist: the word is found in most Kuay-speaking communities, and also in Bru, the language most closely related to Kuay, Bru: /mblɛːŋ/ “arm”. It has cognates in some other branches of AA.

214. HAND.

/tɛː/ (Kuay Mlâ)

/tɛj/ (Kuay Ndua, Kuay Oe)

/taj/ (Kuay Ndroe, Kuay Âk)

Hist: the word is found in all Kuay-speaking areas, and in all other Katuic languages. It has cognates in practically all AA languages, except in some of the Aslian languages of Malaysia. The Khmer cognate is /dǎj/; it is one of the most ancient words of the AA family.

215. LEFT SIDE.

1) /pæːʔ/ (Kuay Mlâ)

/pɛːc/ (Kuay Ndroe)

2) /wɛːr/ (Kuay Ndua)

/wɛːr/ (Kuay Ndroe, Kuay Âk)

/væ/ (Kuay Oe).

Rem: in Kuay Ndroe, either word /pɛːc/ or /wɛːr/ may be used, depending on the village.

Hist: the first word is also found in the Kuay communities North of the Dangrek; but it is unknown in the rest of Katuic and in other branches of AA. It represents a local innovation

within the Kuay community; its origin is unknown. The second word is also found in the Kuay-speaking communities in Southern Laos. Unlike the first word, it has cognates in all other Katuic languages, and in two more branches of AA. It is related to a Verb meaning “to avoid”, probably an allusion to hygienic practices also common in India.

216. RIGHT SIDE.

/tām/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

/təm/ (Kuay Oe)

Hist: all Kuay communities have this word; it has cognates in all Katuic languages. There are cognates in seven other branches of AA, including Khmer /səḍām/. It is one of the oldest and most stable words in the AA family, unlike its companion, the word for “left side”.

217. PALM / SOLE.

/təlaːŋ/ (all Kuay in Cambodia)

Rem: in order to specify whether “palm” or “sole” is meant, the word for “hand” or “foot” may be added after the word /təlaːŋ/; the word is also used as a measure of length, equal to the width of the four joined fingers of an open hand.

Hist: the word is also found in the other Kuay-speaking communities, and has cognates in most Katuic languages. Further cognates are found in two other branches of AA.

218. KNEE.

/təkɔːl/ (Kuay Mlâ),

/tərkɔːl/ (Kuay Ndua)

/təkɔːl/ (Kuay Ndroe, Kuay Âk)

/təkəol/ (Kuay Oe)

Rem: usually, this word is not used alone but in a compound expression: /plɔː təkɔːl/ (Kuay Ndua), /plɔː təkɔːl/ (Kuay Ndroe), meaning literally “the head of the knee”.

Hist: the word is found in all Kuay communities, and in nearly all other Katuic languages. It has cognates in most languages of the Eastern Division of AA, but not in Khmer.

219. CHEST.

/trɔːŋ/ (all Kuay in Cambodia)

Hist: it is also found in other Kuay dialects outside Cambodia; but it has no Katuic cognates. In the rest of AA, only Khmer has this word. Kuay has evidently borrowed the word from Khmer at some time in the past.

220. BREAST.

/təh/ (Kuay Ndroe, Kuay Âk)

/təh/ (Kuay Ndua, Kuay Mlâ)

/təh/ (Kuay Oe)

Hist: the word is also found in all other Kuay communities, and has cognates in all Katuic languages. It is found in most other branches of AA, including Khmer: /dəh/. One of the oldest words in the AA family.

221. ARMPIT.

/kətjaʔ/ (Kuay Mlâ)

/kətjːk/ (Kuay Ndua)

/kət̚jak/ (Kuay Ndroe, Kuay Âk)

/kat̚jəʔ/ (Kuay Oe)

Hist: the word is also found in all other Kuay communities; but it has no cognates anywhere else in Katuic. Yet, there are possible cognates in nine other branches of AA; the history of this word is unclear at the moment.

222. WAIST.

/ŋkɛ:ŋ/ (Kuay Mlâ),

/ŋgɛ:ŋ/ (Kuay Ndua)

/ŋgɛ:n/ (Kuay Ndroe)

/ŋgɛ:ŋ/ (Kuay Âk)

/kɛ:n/ (Kuay Oe)

Hist: the word is also found in most other Kuay communities; in Katuic, it has a cognate only in Bru: /ŋkɪ:n/ “flank, waist”. There are scattered cognates in two other branches of AA. The Khmer equivalent: /cəŋkɛh/ is unrelated.

223. BELLY.

/pũŋ/ (all Kuay in Cambodia)

Rem: this is only the visible belly, as opposed to the intestines, or generally the innards, which are called /rɔ:c/ in Kuay.

Hist: the word is found in all Kuay communities; it has cognates in Bru, but in no other Katuic language. It has further cognates in six other branches of AA. Clearly an ancient AA word, though the Kuay forms may have been borrowed from Khmer. Outside AA, the word was borrowed, as /phũŋ/, by Lao and by Thai, probably also from Khmer.

224. INTESTINES.

/rɔ:c/ (Kuay Mlâ, Kuay Oe)

/rɔac/ (Kuay Ndua)

/rɔ:c/ (Kuay Ndroe, Kuay Âk)

Rem: this refers to the intestines, the stomach, as opposed to /pũŋ/ the visible belly.

Hist: all other Kuay dialects have this word; it has cognates in most of the Katuic branch. In the rest of AA, there are four branches with cognates to this word. It is not in Standard Khmer; however, it is found in the Khmer of Surin in the expression: /rɔ:c ʔăc/ “to have diarrhea”, replacing the more direct Khmer Verb /rɛəʔ/. Here we can see the Kuay Noun “intestine” being borrowed by Surin Khmer as a Verb.

225. NAVEL.

/təlɛh/ (Kuay Ndua, Kuay Ndroe)

/klɛh/ (Kuay Âk)

/təlɔ:h/ (Kuay Mlâ, Kuay Oe)

Hist: the word is found in all varieties of Kuay, and in the Bru-Sô sub-branch of Katuic, for example: Bru: /talɔ:y̐/ “navel”. There are scattered cognates in three other branches of AA. In some languages the meaning has evolved to refer to “scar”.

226. BUTTOCKS.

/təpɛ:l/ (Kuay Mlâ, Kuay Ndua)

/təvɛ:l/ (Kuay Ndroe)

/təpɛ:l/ (Kuay Âk)

/təpɛ:l/ (Kuay Oe)

Hist: the word is also found in most other Kuay communities; it has no cognate in other Katuic languages.

Only one more branch of AA has cognates. This is an innovation of mid-level antiquity.

227. PENIS.

1) /pḥʔ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

2) /klāy/ (Kuay Mlâ, Kuay Ndroe, Kuay Oe)

Rem: in Kuay Ndroe both words are used; the first word is somewhat comical, or affectionate when speaking of children; part of the humor is that, except for the Register difference, it sounds very much like the Kuay word for “sour”, /pḥʔ/, see No.192. The second word is more matter-of-fact, and can also be used when speaking of animals.

Hist: the first word is a local innovation, restricted to some of the Kuay communities of Cambodia; it is not found anywhere else in the Kuay area, or in Katic, and has no known AA cognates. The second word is found in many other Kuay communities; it has cognates in most other Katic languages. In AA, it has cognates in four other branches and therefore must be quite ancient.

228. TESTICLES.

/klā:/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: the same word can also mean “tiger” in Kuay; for the meaning “testicle”, the full expression is /ndrɛ:l klā:/ which could also be understood to mean, literally, “tiger’s eggs”.

Calling the testicles “eggs” is a classic joke in much of Southeast Asia, but the pun with “tiger” is typically Kuay. Hist: the word /klā:/ “testicle” is found in all Kuay communities; a cognate exists in one other Katic language, in the Bru expression: /targel klā:/ “testicle”, having the same double-entendre as in Kuay. In the rest of AA, the word for “testicle” is actually *kla:w, found in five other branches of the family: it is this form of the word that is ancient in AA, not the form *kla:. As for “tiger”, the ancient AA word is indeed something sounding like *kla:. We may be looking at a centuries-old Katic joke. In another twist, the old AA word *kla:w “testicle” has apparently survived in a few Kuay and Bru dialects, but it now means “stinger (of insects)”.

229. VAGINA.

1) /pḥʔ/ (Kuay Oe)

/pḥʔ/ (Kuay Ndroe)

2) /tj:t/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe)

Rem: these words, the object of embarrassment, are normally avoided; metaphors are often used to replace them.

Hist: the first word is also found in several Kuay dialects outside Cambodia; it has no cognates in Katic, or anywhere else in AA. Apparently a Kuay innovation. The second word is found in other Kuay-speaking areas; but unlike the first, it has cognates in all Katic languages. Further cognates

are found in three other branches of AA. This is an ancient and stable word, *embarassement* aside.

230. LIVER.

/lɿ:m/ (Kuay Mlâ, Kuay Oe)

/lɿam/ (Kuay Ndua)

/lɿ:m/ (Kuay Ndroe, Kuay Âk).

Rem: the liver, a large organ, full of blood, and eminently edible even in raw form, is considered the most important organ and the symbol of animal and human life. The anatomical heart did not have such a role.

Hist: the word is found in all Kuay-speaking areas; it has cognates in all Katic languages. Further cognates are found in five other branches of AA, including Khmer /thlaam/, Surin: /thla:m/. Clearly a very ancient word and the object of many ancient beliefs and practices.

231. GALL-BLADDER.

1) /mǣt/ (Kuay Ndua)

/mǣt/ (Kuay Mlâ, Kuay Oe)

2) /pəmǣt/ (Kuay Ndroe)

Rem: the word refers to the organ and also to its product, the bile, an item of traditional medicine.

Hist: all other Kuay dialects also have the first word; it has cognates in all other Katic languages. Cognates are found in nearly all branches of the AA family, including Khmer: /pəmǣt/. It is one of the most ancient and stable AA words. The second word was recently borrowed from Khmer. Both words have the same ultimate origin: the first

was transmitted to Kuay in direct line, the second indirectly after a detour through the Khmer line.

232. BLOOD.

/h̄a:m/ (all Kuay in Cambodia)

Hist: the word is also found in all other Kuay communities; it has cognates in all Katic languages. All other branches of AA also have cognates. This word is part of the most ancient vocabulary of AA. The Khmer equivalent: /chiam/, is a cognate.

233. VEIN, SINEW.

/təsǣy/ (Kuay Mlâ)

/rəsǣy/ (Kuay Ndroe)

/səsǣy/ (Kuay Ndua, Kuay Âk)

Rem: in Kuay, as in many languages of the region, no distinction is usually made between “vein” and “sinew”.

Hist: the word is also found in other Kuay communities, and has cognates in all other Katic languages. It also has cognates in seven other branches of the AA family. However, in the case of Kuay, some dialects may have borrowed the related Khmer word: /səsǣy/, Surin: /təsǣy/ “vein, sinew”.

234. BONE.

/ŋh̄a:ŋ/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)

/cəŋh̄a:ŋ/, also /ŋh̄a:ŋ/ (Kuay Ndroe)

/h̄a:ŋ/ (Kuay Oe)

Hist: the word is found in all Kuay communities; it has cognates in all Katic languages, always with an /-h- / before the vowel /a:/, for example:

Bru: /nhã:ŋ/, Ngkriang /ŋəha:ŋ/, Katu: /ŋhã:ŋ/ “bone”. In the rest of AA, there are many cognates in all the branches, but never with this /-h-/ sound immediately before the vowel, for example: Khmer /cəʔəŋ/ “bone”. Nevertheless, the word in its many forms belongs to the most ancient layer of AA vocabulary. The Kuay /-h-/ followed by /-a:-/ is a clear sign, along with many others, that Kuay truly belongs to the Katuic branch of AA.

235. FLESH, MUSCLE.

/sãc/ (all Kuay in Cambodia)

Hist: the word is also found in all other Kuay communities; it has cognates in all other Katuic languages. Eight more branches of AA have this word. Another element of the ancient AA language.

236. SKIN.

/səpæ:ʔ/ (Kuay Mlâ)

/səbɛ:k/ (Kuay Ndua, Kuay Âk)

/səbɛ:c/ (Kuay Ndroe)

/səpæʔ/ (Kuay Oe)

Hist: the word is also found in the Kuay communities North of the Dangrek; some have the sound /-p-/, others have the sound /-b-/, just as we see in Kuay of Cambodia. As there is no cognate to this word in the rest of Katuic, the Kuay words with their different forms were probably all borrowed from Khmer: /səbæc/, Surin: /səbɛ:ʔ/ “skin”. This would easily account for the Kuay words with a /-b-/. The

Kuay Mlâ and Kuay Oe forms with a /-p-/ were also borrowed from Khmer, but in earlier times, perhaps in early Angkorian or even pre-Angkorian times, before the Khmer evolution of /-p-/ to /-b-/. Some Kuay communities were in contact with Khmer society quite early in historical times, and others later. The words for “knife” also confirm this.

237. FAT TISSUE.

/ɲchæ:ŋ/ (Kuay Mlâ)

/ɲchɛ:ŋ/ (Kuay Ndua)

/nsɛ:ŋ/ (Kuay Ndroe)

/nsɛ:ŋ/ (Kuay Âk)

/chɛ:ŋ/ (Kuay Oe)

Rem: this Noun also refers to grease, lard, and cooking oil. As a Stative Verb it can also mean “having an oily taste”.

Hist: this word is also found in most other Kuay communities; it has cognates in all Katuic languages, for example High Katu: /sansian/. Two other branches of AA also have cognates, making it a fairly ancient word in the AA family.

PHYSIOLOGY

238. TO BE HUNGRY.

/pəy̯iəh/, /p̥iəh/ (Kuay Ndua)

/pəy̯a:h/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/phyiəh/ (Kuay Oe)

Rem: the word is rarely used alone, but usually with a complement indicating the desired object, e.g. /pəy̯iəh d̥ɔ:y/ “hungry for rice”, or the desired action: /pəy̯iəh cə: b̥ăc/ “hungry for eating curry”, or even actions other than eating: /pəy̯iəh ŋɔ:c bl̥ŋ/ “feel like drinking alcohol”, /pəy̯iəh b̥ɛc/ “wish to sleep”. The meaning is: “to feel a physical need to (have, do) something”

Hist: all other Kuay dialects also have this word; it has a Katuic cognate only in Bru: /paŋiəy̯/. Otherwise, it is unknown in the rest of the AA family. A West-Katuic innovation.

239. TO BE SATED.

/pəcɛy̯/ (Kuay Mlâ)

/pəɕāy̯/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe)

Rem: like the Verb “to be hungry”, it applies to more than food; it can also refer to having slept long enough. the meaning is: “to no longer feel a physical need to (have, do) something”.

Hist: all other Kuay dialects also have this word; it has cognates in most

other Katuic languages. Cognates are found in all branches of the AA family, including Munda and Nicobarese. It is one of the most ancient AA words.

240. TO BE SICK.

/ʔi:/ (all Kuay in Cambodia)

Rem: the word has a broad range of meanings, from feeling generally unwell, to having local pains such as headaches, stomach-ache, and sores.

Hist: the word is found in all other Kuay communities, and all Katuic languages; it is also found in various forms throughout the AA family, including the Khmer cognate /chi:/.

241. TO HAVE FEVER.

1) /kr̥iŋ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

2) /təkəŋh/ (Kuay Oe)

3) /təʔi:/ (Kuay Mlâ)

Hist: the first word is borrowed from Khmer /kr̥iŋ/. The second word is also found in other Kuay communities, and in several other Katuic languages. It is not found any further in the AA family: apparently a Katuic innovation. The third word is related to the word *ʔi: “be sick” shown above (No.240).

242. TO HAVE A COLD.

/hɔ:r/ (Kuay Ndua)

/hɯ:r/ (Kuay Ndroe, Kuay Âk)

/hɔu/ (Kuay Oe)

Rem: as a Noun, the word can also refer to snot.

Hist: found in all Kuay-speaking communities and also in Bru, this word is not found elsewhere with that meaning in the AA family. The widespread AA verb meaning “to flow”, comes to mind, but the vowels of the Kuay and Bru words would argue against it being a cognate; in addition, the AA word meaning “to flow” typically refers to large bodies of freely running water.

243. TO SNEEZE.

a) /kəntɔ̃h/ (Kuay Mlâ, Kuay Ndroe, Kuay Oe)

b) /kəpɔ̃h/ (Kuay Mlâ)

/kəyɔ̃h/ (Kuay Ndroe)

/cɔ̃h/ (Kuay Ndua)

/cɔ̃h/ (Kuay Âk, Kuay Oe)

Hist: in this case, two words are known and used, the first is borrowed from Khmer (Standard: /kəndāh/, Surin: /kənnāh/), but the Kuay words with /-t/ indicate an old, perhaps Angkorian, borrowing. The second is the original Katuic word, found in other Kuay-speaking regions, and in all Katuic languages. It has cognates in most branches of AA, and goes back to the most ancient prehistoric period of AA. The reason for having two words in Kuay probably has to do with social manners, the Khmer borrowing being

better suited to formal situations.

244. ABCESS.

/stæ:œ/ (Kuay Mlâ)

/cətɛ:ŋ/ (Kuay Ndua, Kuay Âk)

/cətɛ:ŋ/ (Kuay Oe)

Hist: the word is also found in a few other Kuay dialects, and has cognates in several other Katuic languages. It also has cognates in two more branches of AA. Though it is not a very common word, it goes back to the most ancient period of AA.

245. TO URINATE.

/klɔ:m/ (Kuay Mlâ, Kuay Ndua)

/klɔ:m/ (Kuay Ndroe, Kuay Âk)

/klɔ̃m/ (Kuay Oe)

Hist: the word is also found in most other Kuay communities, and has cognates in all other Katuic languages. In the rest of AA, it is found, in various forms, in seven other branches of the family. Clearly an ancient word, but morphology has played a role here, as can be seen in the Khmer cognate: /no:m/.

246. TO DEFECATE.

/klɔ:ŋ/ (all Kuay in Cambodia)

Rem: this word can be used as a Verb, and also as a Noun: “excrement”; as a Noun, it has other meanings, referring to all kinds of seeds and nuts, e.g. /klɔ:ŋ hlɑ:/: “areca nut”, /pɾiat klɔ:ŋ/: “banana with seeds” and to a variety of other objects with a round shape: /klɔ:ŋ mət/ “eyeball”, a polysemy that

inevitably gives rise to jokes in Kuay.

Hist: the word is also found in all other Kuay communities, with all these meanings; there are Katuic cognates, but they only have the meaning “seed, nut”. There are further cognates in most other branches of AA, usually with the meaning “seed, nut”, but also with other meanings such as “bones”, and even “insides” in some branches. The latter meaning, “insides”, appears to be the original one from which the others have derived; if so, the Khmer word: /khnǝŋ/, Surin: /kənǝŋ/ “inside” can be considered a morphological derivative from the same ancient root. The Kuay semantic innovation from “insides, nut” to “excrement” is unique to Kuay. The ancient AA word for “excrement”, still used in most branches of the family, e.g. Khmer: /ʔǎc/, is totally lost in Kuay, and also in the entire Katuic branch.

247. TO FART.

/tǎh/ (Kuay Mlâ)

/tɛ:h/ (Kuay Ndua, Kuay Oe)

/tɛ:h/ (Kuay Ndroe, Kuay Âk)

Hist: the word is also found in some other Kuay dialects, and in all Katuic languages. It is rare in AA, being found only in a few languages of the neighboring Bahnaric branch. Probably a Katuic innovation.

248. TO VOMIT.

1) /sǝŋ/ (Kuay Mlâ, Kuay Oe)

2) /kəʔuot/ (Kuay Ndua/

/kəʔuat/ (Kuay Ndroe)

Hist: the first word is unknown in other Kuay communities, in the rest of Katuic, and anywhere else in AA. The second word is also found in the Kuay dialects North of the Dangrek, and in the West-Katuic languages Bru and Sô. In the rest of AA, only Khmer has a cognate. All three languages probably borrowed the word from Khmer, but the Bru-Sô evidence could show otherwise.

249. TO BE INTOXICATED.

/bɥ:l/ (Kuay Mlâ)

/bɔ:l/ (Kuay Ndua, Kuay Ndroe, Kuay Oe)

/bɥ:l/ (Kuay Ndroe, Kuay Âk)

Rem: the word refers to intoxication by poisonous food and to drunkenness.

Hist: the word is found in all Kuay communities, it has cognates in all Katuic languages; in AA, nearly all branches have cognates, including the Munda languages of India. An ancient AA word, but in many AA languages, for example in the Khmer cognate /pŭl/, ebriety is not included in the meaning, there are other words for that.

250. TO DIE.

1) /kəɛ:t/ (Kuay Ndua)

/kəɣɛ:t/ (Kuay Ndroe)

/kəɛɛ:t/ (Kuay Âk)

/kəɛɛ:t/, /kəɣɛ:t/ (Kuay Oe)

2) /lǎh/ (Kuay Mlâ)

Rem: the verb “to kill” is derived by morphology from the first word meaning “to die” .

Hist: the first word is rarely found in the Kuay communities outside Cambodia, but it is found again in Bru and all other Katuic languages. It belongs to the most ancient period of AA, being found in most branches of the family. The second word is found in all the Kuay communities North of the Dangrek, and is not found among the Kuay of Cambodia except for Kuay Mlâ. It has a possible cognate in Bru: /lɛ̃h/ “to undo, to untie”, but seems unknown in the rest of AA. It probably originates in a metaphor used to avoid the bluntness of the word *kæcɛ:t “to die”.

251. TO BE DEAF.

/tɔ̃ŋ/ (Kuay Mlâ, Kuay Âk, Kuay Oe)

/tɔ̃ŋ/ (Kuay Ndroe, Kuay Ndua)

Rem: the first word is normally used in a compound expression with the word meaning “ear”: /kətɔ:r tɔ̃ŋ/ “be deaf”.

Hist: the word is also found in all other Kuay communities, it has cognates in the whole Katuic branch; it is also found in several other branches of AA. The Khmer equivalent, /thlɔ̃ŋ/, though similar, cannot be considered a cognate.

252. TO HAVE CATARACT.

/tɔ̃:l/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)

Rem: the word is usually found in the expression /măt tɔ̃:l/ where /măt/ means “eye”. The Khmer equivalent: /ba:y phnɛ:c/ literally means “rice-eye”, a reference to whiteness in the eye.

Hist: the Kuay word is found in other Kuay communities outside Cambodia, and in several Katuic languages; it is also found in a few Bahnaric languages with the meaning “blind”. It is not found any further in the AA family; but as this item is rarely included in the usual vocabularies in print, there could exist unnoticed cognates.

253. RINGWORM.

/srɑ:ŋ/ (all Kuay in Cambodia).

Rem: this skin disease is easily treated and is now disappearing; but it used to be quite common.

Hist: the word is found in other Kuay communities, and in several Katuic languages. It is also found in the Bahnaric branch and in Khmer, but the vowel of the Khmer word /sræŋ/ shows that it is not the direct source of the Kuay and Katuic words. Though ringworm is very widespread geographically, this word is not found any further in the AA family; it represents a lexical innovation of the Eastern-Mon-Khmer division of AA.

SOCIAL GROUPS

254. PEOPLE.

/kɯay/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/kɯəy/ (Kuay Ndua)

/kũy/ (Kuay Oe)

Rem: the word in its broad sense means: “person, human being”; it is also used in a narrow sense as an ethnic term when referring to the Kuay people themselves in their own language. Most Kuay, pronounce the word with a diphthong, as in Khmer. Accordingly, the term is normally spelled “Kuay” in English. There is also a small area North of the Dangrek, inside Surin Province, where the Kuay diphthong /ua/ has become a long vowel /u:/; there, the word is pronounced /kɯ:y/. This has given rise to an English spelling “Kui” that is appropriate for that area.

Hist: the word, with both its broad and its narrow meaning, is found in all other Kuay-speaking areas. In the rest of Katuic, all languages have the word with its broad meaning. There are cognates in four other branches of AA, meaning “person” in two branches, and “head” in two others. Ethnonyms have complicated and confusing histories to tell.

255. GUEST.

/təmp̚:y/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: this refers to any visitor or stranger, invited or not, occasional or recurrent.

Hist: the word exists in all Katuic languages. It is found in five other branches of AA, but not in Khmer.

256. MASTER.

/trɛ:ŋ/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe)

Rem: the word has a broad meaning, it can extend for example to the owner of a house, or to the keeper of an insect raised for magical purposes.

Hist: the word is found on either side of the Dangrek, but not in the rest of Katuic. This Kuay innovation has replaced the older Katuic word *kər̩la: with that meaning.

257. THE KHMER.

1) /khmɛ:r/ (Kuay Mlâ, Kuay Ndua)
/khmɛ:r/ (some Kuay Ndroe speakers)
/khmæ:/ (Kuay Oe)

2) /cɔ:ŋ/ (Kuay Ndroe, Kuay Âk)

Hist: the first term was evidently borrowed from Khmer at a time when the final /-r/ of this word was still pronounced, as it is today in Surin: /khmɛ:r/.

The second word, /cɔːŋ/, is puzzling. In Modern Khmer, the equivalent word, /cɔːŋ/, only designates the Chong people who live in Chanthaburi province, near the border with Cambodia. But this is not originally a Khmer word; it is the way the Chong people call themselves in their own language: /cɔːŋ/, and it also means “human being” in their language. The same word is found, in various

shapes, in all the languages closely related to Chong, living in Cambodia and belonging to what linguists call the Pearic branch of AA: for example, for the Sa-och of Veal Rinh the word is: /cɔ̃ŋ/, for the Suoi of Kg. Speu it is: /sɔːŋ/, always meaning “human being” and also the way they designate themselves. The reasons for one group of Kuay to call the Khmer by this word remain a mystery; ethnonyms rarely have a simple and straightforward history.

KINSHIP

Here again, we find in Kuay a combination of ancient and innovated terms. As in other languages, we find compound expressions designating larger kinship groups, for example “couple” including both husband and wife. In such compounds, the order of elements is usually fixed. In Kuay, we observe that the younger or the female member of the pair is nearly always mentioned first, elders and males mentioned second. This is a very ancient AA pattern. The principle behind this is explained by some speakers as being a mark of kindness towards the member of the pair on whom more affection is usually bestowed. The idea that this would be favoring the less prestigious seems somewhat irrelevant and alien in societies that are fundamentally egalitarian, or used to be.

258. YOUNGER SIBLING.

/sæ:m/ (Kuay Mlâ)

/sɛ:m/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/sæm/ (Kuay Oe)

Hist: the word is also found in other Kuay groups, and has cognates in most other Katuic languages. It is found sporadically, with that meaning, in several other branches of the AA family, and must be quite ancient. There is a possibility that this word be cognate with terms like /sɛ:m/ or /siam/ widely used in a number of AA languages to designate the Thai people.

259. ELDER SIBLING.

/sɑ:y/ (all Kuay in Cambodia)

Rem.: When referring to siblings

regardless of relative age, the Kuay use a compound expression: /sɛ:m-sɑ:y/ where the younger sibling comes first. This is found in many other AA languages, evidently an ancient linguistic habit. Several AA languages use the reverse order, with elders coming first: for example: Khmer: /bɔːŋ-pəʔoːn/ (lit. elder sibling - younger sibling) “siblings”, but the other pattern seems older.

Hist: the word /sɑ:y/ is found in all other varieties of Kuay; it has cognates in most other Katuic languages. Otherwise, it is practically unknown in the rest of AA, except in two languages where it was probably borrowed from Katuic. It appears to be a Katuic innovation. Curiously, the word for “younger-sibling” (/sɛ:m/) is

much more ancient in Kuay than the word for “older-sibling”.

260. MOTHER.

1) /mɛːʔ/ (Kuay Mlâ)

/mpɛːʔ/, /mbɛːʔ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

2) /ʔaːy/ (Kuay Oe)

Rem: When referring to both parents, Kuay has a compound expression where “mother” comes first, before “father”: Kuay Âk: /mbɛːʔ-kɔːŋ/ (lit. mother-father) “parents”. Many other AA languages do this. Here again, Khmer has the reverse pattern: /ʔəupūk-məɗaːy/ (lit. father-mother) “parents”.

Hist: The first word, also used in several other Kuay areas, is also found in Bru: /mpɛːʔ/ “mother”. But it has no clear cognates any further in AA, only similar-sounding words beginning with /m-/. The second word is also difficult to track historically.

261. FATHER.

/kɔːŋ/ (Kuay Ndroe, Kuay Âk)

/kaɔŋ/ (Kuay Oe)

Hist: there are cognates to the term /kɔːŋ/ in other Kuay communities, but with somewhat different meanings, always referring to males: grand-father, grand-uncle, father-in-law. Among the Kuay groups in southern Laos it is used for small male animals. It is found in all other Katuic languages with a variety of similar meanings. It is also found in several other branches

of AA, with “father” as the most common meaning. It is an ancient AA kinship term.

262. GRAND-MOTHER.

/yǎʔ/ (Kuay Mlâ, Kuay Oe)

/yǎʔ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Hist: the word is also used in Kuay North of the Dangrek; cognates are found in Katuic and many branches of AA. One of the ancient AA kinship terms.

263. GRAND-FATHER.

1) /cɯah/ (Kuay Mlâ)

/cɔəh/ (Kuay Ndua),

/cɯəh/ (Kuay Ndroe, Kuay Âk)

2) /tɑː/ (Kuay Oe)

Rem: the first word is also used in the expression: /cɯah-thǎw/, one of the names of the tiger (literally: “grandfather old man”).

Hist: it is found in several other Katuic languages, with that meaning; but is unknown from the rest of the AA family. The second word, /tɑː/, is found almost everywhere in AA, and even beyond.

264. CHILD.

/kɔːn/ (all Kuay in Cambodia)

Rem: This refers to an offspring, boy or girl, not to child in the broader sense of “young one, kid”: for this, see *jɔːm, No.289.

Hist: found in all Kuay communities

and all Katuic languages; this very ancient word is found in practically all AA languages.

265. GRAND-CHILD.

/cau/ (all Kuay in Cambodia)

Hist: an ancient term found in various forms throughout the AA family. In this particular case, the Kuay and the Khmer words sound exactly the same.

266. WIFE.

/kəŋæ:l/ (Kuay Mlâ)

/kəŋtɛ:l/ (Kuay Ndua)

/kəŋdɛ:l/ (Kuay Ndroe, Kuay Âk)

/kəŋdæ:l/ (Kuay Oe)

Hist: all other Kuay groups know and use this word; it has cognates in all other Katuic languages. But is unknown in the rest of the AA family. A Katuic innovation.

267. HUSBAND.

/kəyɑ:ʔ/ (Kuay Mlâ)

/kəyɑ:k/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe)

Rem: the word also refers to some other important person in the family, of either gender, e.g. /kəyɑ:k kɔ:p/; “father-in-law”, /kəyɑ:k kʰɑn/: “mother-in-law”. In the expression meaning: “married couple”: /kəŋdɛ:l-kəyɑ:k/, the word for “wife” precedes that for “husband”, this conforms to a pattern found above for “siblings” and “parents”.

Hist: the word is also found in the other Kuay communities and in all Katuic languages, with this meaning. Several

branches of AA have cognates, and the meaning of this word has evolved in remarkable ways, from “person” in Pearic, to “Lord” and “sacred” in Mon, to “evil spirit” and “corpse” in Bahnaric, and to “sambhar deer” in the Northern Division of AA.

268. WIDOW(ER).

/məŋɑ:y/ (Kuay Mlâ, Kuay Ndroe, Kuay Oe)

/kəŋɑ:y/ (Kuay Ndua, Kuay Âk)

Hist: an old AA word also found in Thai.

269. NEPHEW, NIECE.

/kəmp:n/ (all Kuay in Cambodia)

Rem: derived from the word for child: /kɔ:p/ by infixing an /-m-/ in the middle of the word.

Hist: this word is found in all Kuay dialects; it has cognates in all other Katuic languages, and in almost every branch of AA. It shows that infixation of /-m-/ is very ancient in the AA family; for this, see also *kmǎn, the next entry.

270. DAUGHTER-IN-LAW.

/kəməŋ/ (Kuay Ndua, Kuay Âk, Kuay Oe) (the Kuay Âk also say: /kəŋǎn/)

Rem: a distinction is usually made in Kuay between: /kɔ:p n kəməŋ/ “wife of a son” and /sɛ:m kəməŋ/ “wife of a younger brother”. The word /kəməŋ/ is derived from the root *kǎn “female, lady” described above (No.270), by inserting an /-m-/ in the middle of the word; it could be interpreted as

meaning: “the one who is a wife”.

Hist: most other Kuay groups also have this word; it has cognates in the Bru-Sô sub-branch of Katuic, for example Bru: /kumǎn/ “daughter-in-law”. There are further cognates in six other branches of AA. The word belongs to the oldest period of AA, and the root *kǎn also does. This shows that the insertion of /-m-/ in a Noun to produce another Noun belongs to a very ancient AA system of derivation.

271. SON-IN-LAW.

/pət̪iam/ (Kuay Mlâ, Kuay Âk)

/pət̪eəm/ (Kuay Ndua)

/pət̪e:m/ (Kuay Oe)

Rem: in Kuay Ndua, some speakers prefer to use the expression /kɔ:n pəsə:/, partly borrowed from Khmer.

Hist: the word is also found in other Kuay dialects; it has cognates only in the Bru-Sô sub-branch of Katuic, for example Bru: /part̪iam/ “son-in-law”, and nowhere else in AA. This is a West-Katuic innovation.

PRONOUNS

The pronouns of Kuay are not borrowed from Khmer, or from some other language. Kuay pronouns are, on the whole, related to those we find in other Katuic languages. In some cases there has been practically no historical change; for example: /mǎy/, “You, Singular” is almost exactly as we find it in the rest of Katuic. In other cases, the forms of some pronouns may have changed, or been entirely replaced, but the system they were a part of has been transmitted. For example, some Kuay dialects maintain to this day a distinction between We-Inclusive and We-Exclusive that is inherited from ancient Katuic times and even earlier. The forms may look different from those found in the rest of Katuic, but the old Katuic pronoun system is still used. In some other Kuay dialects, that distinction has simply been lost, and the system has changed. At the same time, and in some other ways, the Kuay pronoun system has evolved new features that are not Katuic but unique to Kuay; for example, most Kuay pronouns come in two sets, one set is for general, sociologically neutral use, the other set is for more intimate situations; we do not find this system in the rest of Katuic. Linguistic comparison shows that the Intimate set of Kuay pronouns is ancient, whereas the pronouns of the other set are Kuay innovations of one sort or another. We see here, in a nutshell, that Kuay is a language with a long and independent history: some of its structures are inherited from the past, while others are the result of independent innovations, and both take part in the formation of a new and distinctly Kuay language system.

272. FIRST PERSON, I (the speaker).

1) General use:

/hǎy/ (all Kuay in Cambodia)

Hist: the word is found in all Kuay areas.

The use of this word as a First Person Pronoun is a semantic extension of the pronoun “we” presented below.

2) Intimate use:

/kǎj/ (all Kuay in Cambodia)

/kp:/ (some Kuay Ndroe speakers)

Hist: this pronoun is also found in most other Kuay communities; it has cognates in all other Katuic languages.

In the rest of AA, there are cognates in

five other branches of the family, but the meaning is usually “person, body”. The shift to “First Person Pronoun” is a Katuic semantic innovation. There are also similar-sounding First Person Pronouns in the Austro-Tai language family (unrelated to AA): Lao, Thai: /ku:/, Malay: /aku/; the “u” vowels in these languages make it unlikely that Katuic would have borrowed its pronoun from these sources, though the resemblance is puzzling.

273. SECOND PERSON Singular, YOU.
(the addressee).

1) General use:

/mɔ̃ːŋ/ (Kuay Mlâ)

/mɔ̃ːŋ/ (Kuay Ndua)

/mɔ̃ːŋ/ (Kuay Ndroe, Kuay Âk)

Hist: this pronoun is found in all dialects of Kuay; but it is not found in any other Katuic language, nor any further in the AA family. Outside AA, there is a Lao pronoun /miŋ/ “you Sg.” that sounds similar to the Kuay Pronoun, but the vowel difference argues against a direct borrowing by Kuay from Lao. The Kuay pronoun is a Kuay innovation.

2) Intimate use:

/mǎy/ (Kuay Mlâ)

/mǎy/ (Kuay Ndua)

/mǎy/ (Kuay Ndroe, Kuay Âk)

/mǎːy/ (Kuay Oe)

Hist: this pronoun is also found in most other varieties of Kuay; it has cognates in every Katuic language.

Nearly all the other branches of AA also have cognates, with the same meaning: “you, Singular”. One of the ancient AA pronouns.

274. THIRD PERSON Singular or Plural, HE, SHE, IT, THEY.

1) General use:

/nǎw/ (Kuay Mlâ, Kuay Ndua)

/nǎw/ (Kuay Ndroe)

Hist: this Kuay pronoun is commonly used on both sides of the Dangrek; it has cognates in some Katuic languages; but as a third Person Pronoun, it does not extend beyond that. There are possible cognates in various AA demonstratives whose history is difficult to trace.

2) Intimate use:

/ʔǎy/ (Kuay Mlâ, Kuay Ndua)

Hist: this pronoun seems limited only to some dialects of Kuay; but there might be cognates used as demonstratives in other AA languages. In general, third person pronouns do not belong to the core system of pronouns. The core pronouns refer to persons directly taking part in a conversation; the third person(s) do not.

275. FIRST PERSON Plural, WE-Exclusive.

/hɨ:/ (Kuay Ndroe, Kuay Âk, Kuay Oe)

Rem: This pronoun refers to the speaker plus one or more persons, and pointedly excludes the addressee, the

person being spoken to.

Hist: the Kuay pronoun, in this specific form, seems unique to Kuay Ndroe, Kuay Âk and Kuay Oe. There is an apparent cognate in Bru: /hĕʔ/ “We-Exclusive”, but the phonology does not correspond exactly. In this precise form there are no other cognates, but the phonology of Pronouns is somewhat unpredictable historically.

276. FIRST PERSON Plural, WE-Inclusive.

/hăy/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

/hɑ:y/ (Kuay Oe).

Rem: For those dialects where the Inclusive-Exclusive distinction is maintained, this pronoun refers to the speaker, with or without some other persons, and pointedly includes the addressee, the person spoken to.

In the other dialects, the inclusion or exclusion of the person addressed is not a factor, and the pronoun /hăy/ is used for all cases; in those dialects, the other “We” pronoun, /hĩ:/, does not exist..

Hist: this pronoun is used in all Kuay dialects; it has cognates in most other Katic languages, it means “We-inclusive” in those languages, as it does in Kuay; it has cognates in five other branches of AA. The Inclusive vs. Exclusive distinction in the “We” pronouns is a general and very ancient feature of the AA language family, but some languages have lost it. Furthermore, in Kuay, and only in Kuay, the Inclusive “We” /hăy/, has extended its meaning to cover the First person Singular pronoun as well, when used in non-intimate contexts.

CHAPTER | 04
NON-TANGIBLES

STATES

As in the case of verbs of Motion, these Stative verbs are in very frequent use; some authors would call them “basic” or even “non-cultural”. Yet many of them are, historically speaking, innovations. Evidently, whatever is meant by “basic” did not seem to play much of a role in their history.

277. BE BIG.

/pɿ:t/ (all Kuay in Cambodia)

Hist: the word is also found in most Kuay groups North of the Dangrek; it has cognates in some of the Katuic languages, but it is not found anywhere else in AA. A Katuic innovation for a very common notion.

not found in other Katuic languages. However, in the rest of AA, this word has cognates in four different branches of the family. These AA cognates do not have the initial /nd-/ found in Kuay, they have different consonants instead. The word “be deep” (No.283) presents a similar case.

278. BE SMALL.

/kɿ:t/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/kɿ:ʔ/ (Kuay Ndua)

Hist: widespread over the whole Kuay-speaking area, the word is unknown in the rest of Katuic, and has no cognates in the rest of AA. Another innovation, a Kuay one this time, for a very common notion.

280. BE SHORT.

/kǣh/ (Kuay Mlâ)

/ŋgǣh/ (Kuay Ndua)

/ŋgǣh/ (Kuay Ndroe)

/ŋgg:h/ (Kuay Âk)

/tǣkǣh/ (Kuay Oe)

Rem: the word is used for lengths or for durations; “short in height” is a different word in Kuay.

Hist: the word is common in all other Kuay-speaking communities, and has cognates in several Katuic languages, for example: Bru: /ŋkǣh/ “short”. In the rest of AA, we do not find this word at all; instead, we find cognates to Khmer /khlei/ “short”, with an ancient AA history behind them. Another Katuic innovation.

279. BE LONG.

/rɿ:ŋ/ (Kuay Mlâ, Kuay Oe)

/ndrɿ:ŋ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Hist: All other varieties of Kuay also have this word; but it is apparently

281. BE HIGH.

/t̥iː/ (all Kuay in Cambodia)

Hist: found in most Kuay communities and in Bru and Sô; it is not found in other Katuic languages, nor in other branches of AA. Again a West-Katuic lexical innovation.

282. BE LOW.

/t̥aːp/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/t̥iap/ (Kuay Ndua, Kuay Oe)

Rem: this means both “to be at a low level of elevation” speaking for example of a rice-field, or “to be not tall” speaking of a standing object or person, for example a tree.

Hist: the word is also found in most other Kuay-speaking communities, and in Katuic only in one Bru dialect and in Ngkriang. In the rest of AA, besides Khmer /t̥iap/, it is found only in languages that had close historical contacts with Khmer. All these words are probably borrowed from Khmer. The vowel /aː/ found in some varieties of Kuay indicates that the borrowing is old, pre-dating the Khmer vowel changes of the Middle-Khmer period.

283. BE DEEP.

/r̥uː/ (Kuay Mlâ, Kuay Oe)

/ndr̥uː/ (Kuay Ndua, Kuay Âk)

/(cə)ndr̥uː/ (Kuay Ndroe)

Hist: this word is found in all Kuay communities, and in Katuic only in the Bru-Sô languages. Otherwise, cognates are found in much of Katuic and in practically all languages of the

AA family, but without the /nd-/ of Kuay. The root, without /nd-/, belongs to the most ancient period of AA. The /nd-/ initial is due to an old Katuic system of Verb morphology. A similar situation is found in the Verb “be long” (No.279).

284. BE SHALLOW.

/nərn̥pːr/ (Kuay Mlâ)

/nd̥pːr/ (Kuay Ndua)

/nd̥əːr/ (Kuay Ndroe)

/nd̥ɿːr/ (Kuay Âk)

/d̥əə/ (Kuay Oe)

Hist: the word is found in all Kuay communities; it appears to have cognates in the rest of Katuic, and perhaps several other AA branches.

285. BE HEAVY.

/nt̥ɕ̚ŋ/ (Kuay Mlâ, Kuay Ndroe)

/nd̥ɕ̚ŋ/ (Kuay Ndua, Kuay Âk)

/t̥ɕ̚ŋ/ (Kuay Oe)

Hist: the word is also found in most other Kuay communities, and in most other Katuic languages. It is not found in the rest of the AA family: another Katuic innovation.

286. BE LIGHT.

/ŋh̥aːl/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

/h̥aːl/ (Kuay Oe)

Hist: the word is found in all other Kuay communities. In the rest of Katuic, the word is found, in this form, only in Bru and in Ta-oih. It has no further AA cognates. However, there are other Katuic words with this

meaning and similar consonants, but with different vowels, /ɛ:/, /ia/, etc.; an unsolved historical problem.

287. BE NEW.

/təməy/ (all Kuay in Cambodia)

Rem: the word means “new” in the sense of “replacing a previous one” as in: “this is my new house”; it does not mean “new” in the sense of “not previously used”.

Hist: the word is found in all Kuay communities; there are cognates in all other Katuic languages, and practically all branches of AA, including Nicobarese and Munda. A very ancient AA word.

288. BE OLD.

/tja/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/təə/ (Kuay Ndua)

/tɛ:/ (Kuay Oe)

Rem: the word only applies to objects, not to people; it can mean either “having existed for a long time”, or “already used”.

Hist: the word is also found in most Kuay-speaking communities, and in all other Katuic languages. It has cognates in three other branches of AA, but not in Khmer.

289. BE YOUNG.

/jɲ:m/ (Kuay Mlâ)

/jɲam/ (Kuay Ndua)

/jɲ:m/ (Kuay Ndroe, (Kuay Âk)

/jɲom/ (Kuay Oe)

Rem: the word can be used for all

living beings: humans, animals and plants; it is often used to refer to unripe fruits and the tender shoots of edible plants; in some Kuay dialects it is used to translate the Khmer expression: /khmɛɲ vɔət/ “young monastery wards” (see Srivises, 1978). Hist: it is found, with this meaning, in all other Kuay communities, and in all other Katuic languages. Beyond Katuic, the word is found in several AA branches, sometimes preceded by a /k-/ sound, as in Khmer /kɰm/ “I (polite)”. The meaning is always related to the notions: “young, immature, tender”, except apparently in Khmer. In the Old Khmer inscriptions, the word: <khñum>, <kñum> has usually been translated as: “slave”. Considering the meaning of the word in all other AA languages including Kuay, it does not seem very likely that the Old Khmer word would have as derogatory a meaning as “slave”. On the contrary, it may well turn out to be a word expressing affection towards the members of a certain institution. Whether slavery existed or not in ancient Cambodia, *(k)ɲo:m was apparently not the word for “slave”.

290. BE OLD.

/krɛ:ŋ/ (Kuay Ndua)

/krɪ:ɲ/ (Kuay Ndroe)

/krɪ:ŋ/ (Kuay Âk)

/krɔŋ/ (Kuay Oe)

Rem: used with all living beings, but not with objects; as applied to humans, it ranges from adulthood to old age;

in the case of fruits and vegetables the meaning may range, depending on species, from “ripe” to “over-ripe” and to “too old for consumption”.

Hist. this word is found in all other Kuay communities, and in all other Katuic languages, with this meaning. But it is not found anywhere else in the AA family: another Katuic lexical innovation

291. BE CLEAR (water).

/ləḷḷḷ/ (Kuay Mlâ)

/ləḷḷḷ/ (Kuay Ndua, Kuay Ndroe)

/rəlḷḷḷ/ (Kuay Âk)

/ʔalḷḷḷ/ (Kuay Oe)

Rem: this refers to pure, transparent liquids, free of impurities.

Hist: the word is also found in most other Kuay communities and has cognates in several other Katuic languages; it is unknown in the rest of the AA family: yet another Katuic lexical innovation.

292. BE MURKY (water).

/ləʔḷḷḷ/ (Kuay Mlâ) ??

/ləʔḷḷḷk/ (Kuay Ndua, Kuay Ndroe, Kuay Âk, Kuay Oe)

Rem: this refers to any liquid obscured by impurities, typically muddy water.

Hist: the Kuay word is probably borrowed from Khmer /ləʔḷḷḷk/.

293. BE SOGGY.

/pḷḷḷ/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: this describes an object that has lost its firmness by being wet for

some time, typically rice cooked in too much water; the Khmer equivalent is /criay/. As a Noun it can also refer to mud.

Hist: the word is also common in Kuay North of the Dangrek, and has cognates in the rest of Katuic. It is unknown elsewhere in AA: one more Katuic innovation.

294. BE RIGHT.

/krăy/ (all Kuay in Cambodia)

Rem: “right” in the sense of: “true, accurate, exact”, and also in the sense of “according to plan, successful”, for example when hitting a target.

Hist: the word is found in all other Kuay dialects, and has cognates in all other Katuic languages, with the same meaning as in Kuay. It is found, sporadically, in three other branches of AA, including possibly Khmer: /krai/; the Khmer meaning “very, exceedingly” will need an explanation if it is counted as a cognate. It is also found in the Thai expression: /kriay-kray/ “powerful”, where it is probably borrowed from Khmer.

295. BE WRONG.

/ḷḷḷh/ (Kuay Mlâ)

/ḷḷḷh/ (Kuay Ndua)

/ḷḷḷh/ (Kuay Ndroe, Kuay Âk)

/ḷḷḷḷh/ (Kuay Oe)

Rem: this is the opposite of Kuay /krăy/, and means “wrong” in the sense of: “false, untrue, mistaken”, and also “unsuccessful”, for example when missing a target.

Hist: the word is found in all other Kuay dialects, and has cognates in all other Katuic languages. It is found in two other branches of AA, including Khmer /lɔ̀ŋh/, Surin /lɔ̀ŋh/, where the meaning “to reduce, to deduct” will also need to be explained.

296. BE WHITE.

/bɫa:y/ (all Kuay in Cambodia)

Hist: the word is found in all other Kuay communities; it has cognates in several other Katuic languages. In the rest of AA, only one cognate has been found outside Katuic so far. A rare word, but an ancient one.

297. BE BLACK.

/təvæ:ŋ/ (Kuay Mlâ)

/təvɛ:p/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/təvɛ:ŋ/ (kuay Oe)

Hist: the word is found, with this meaning, in all other Kuay dialects; there are possible cognates in several Katuic languages, however, they mean “green”, or even “purple”. The word is otherwise unknown in AA. Among AA colour terms, it is not unusual to see switches from one colour to another; the reason is probably that their meanings include other elements besides hue.

MOTIONS

General verbs of movement are in very frequent use, and, in some vague sense, basic. But this does not mean that they are historically irreplaceable, though some are certainly old. In fact, we can see that a good number of these verbs are Katuic, or Kuay innovations, replacing some older verbs for reasons we may never know. Being frequently used, they also mark the languages for the users and for the linguists as well.

298. TO GO.

/cɛ:/ (Kuay Mlâ)

/cɨ:/ (Kuay Ndroe, Kuay Âk)

/cɛ/ (Kuay Ndua)

/cɛi/ (Kuay Oe)

Hist: this very common word is found in all Kuay-speaking communities, but nowhere else in the Katuic languages. It is not found in any other branch of AA. It remains a mystery, apparently unique to Kuay.

299. TO COME.

/cɔ:/ (Kuay Mlâ)

/cɔ̃/ (Kuay Ndua, Kuay Âk, Kuay Oe)

/cɔ̃/ (Kuay Ndroe)

Hist: this word is found in all Kuay communities, and in all Katuic languages. It has cognates in five other branches of AA and so, belongs to the oldest period of AA.

300. TO RETURN.

/vɨ̃/ (Kuay Ndua)

/vɨ̃/ (Kuay Ndroe)

/vi:l/ (Kuay Âk)

Hist: this word is not found in Kuay communities outside Cambodia. It has no obvious cognates in the rest of Katuic. There are cognates in three other branches of AA, including Khmer /vɨ̃/. In this situation, the Kuay words obviously appear to be borrowed from Khmer; and yet, the long vowel /i:/ of Kuay Âk is difficult to explain as coming from Modern Khmer; Kuay Âk may have borrowed the Khmer word in earlier times.

301. TO ARRIVE.

/tɨ̃ʔ/ (Kuay Mlâ, Kuay Oe)

/tɨ̃k/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: this word is in frequent use and has a broad range of meanings, concerning both time and space; it may become attached to certain words like a preposition with an unstressed vowel, for example: /təʔnɑ:/ “when ?” (literally “arrive what/where”), or /təʔklāh/

“tomorrow morning” (literally: “arrive dawn”), and perhaps also /təʔʔi:/ “to get sick” (literally: “arrive suffering”).

Hist: it is found in all Kuay-speaking communities, and has cognates in nearly all Katuic languages. But no cognates have been found anywhere else in the AA family. A Katuic lexical innovation for an extremely common word.

302. TO ENTER.

/mq:t/ (Kuay Mlâ, Kuay Oe)

/mɥ:t/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Hist: the word is found in all Kuay, and all Katuic languages. There are cognates in three other branches of AA, including the Khmeric branch, where the cognate /müt/ has taken a more restricted meaning: “(for a blade) to be sharp, tranchant”, i.e. “entering” in this particular way. A verb of some antiquity, but with drifting semantics.

303. TO EXIT.

/l̥h/ (Kuay Mlâ, Kuay Oe)

/l̥h/ (Kuay Ndroe, Kuay Âk)

Hist: the word is found in all Kuay communities, and has cognates in all other Katuic languages. It has cognates in at least two other branches of AA.

304. TO CLIMB.

/s̥h/ (all Kuay in Cambodia).

Hist: the word is also found in most Kuay communities North of the Dangrek. It has cognates only in a few other Katuic

languages, for example: Bru /s̥h/. It has no known cognates in the rest of AA. Apparently a Katuic innovation for an extremely common activity: /s̥h d̥ɯŋ/ “climbing into the house”.

305. TO GO DOWN.

/sæ:ŋ/ (Kuay Mlâ)

/sɛ:ŋ/ (Kuay Ndua, Kuay Âk)

/sɛ:p/ (Kuay Ndroe)

/sæŋ/ (Kuay Oe).

Hist: the word is found in all Kuay communities; it has cognates in several other Katuic languages. It is absent from the rest of AA. Another Katuic innovation for another very common action: “coming down from the house”.

306. TO STAND UP.

/yɯ:r/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

Hist: the word is also found in most Kuay communities; it has cognates in all other Katuic languages. There are cognates in five other branches of AA, but it is nowhere as well represented as it is in Katuic.

307. TO LIE DOWN.

/b̥c/ (Kuay Mlâ)

/b̥c/ (Kuay Ndua, Kuay Ndroe)

/b̥c/ (Kuay Âk, Kuay Oe).

Hist: the word is found in all Kuay dialects, and has cognates in all other Katuic languages. Cognates are found in five other branches of AA, but not in the Khmeric branch. In the AA family as a

whole, there are several etyma covering the semantic domains: “to lie down”, “to be lying” and “to be asleep”; this is one of them. The Khmer equivalent: /d̥e:c/, Surin: /d̥e:ʔ/ is another.

308. TO WALK.

/p̚ʔ/ (Kuay Mlâ)
 /p̚:ʔ/ (Kuay Ndua)
 /p̚:ʔ/ (Kuay Ndroe, Kuay Âk)
 /p̚əʔ/ (Kuay Oe)

Hist: this verb is also common in many, but not all, Kuay-speaking communities outside Cambodia. It has cognates in several other Katuic languages. No cognates have been found, so far in the rest of the AA family. A Katuic innovation, for an activity that is constantly performed and talked about.

309. TO RUN AWAY.

1) /b̚:l/ (Kuay Ndua)
 /b̚:l/ (Kuay Ndroe)
 /b̚p̚:l/ (Kuay Oe)
 2) /m̚p̚r̚:n/ (Kuay Mlâ)
 /p̚r̚:n/ (Kuay Âk, some Kuay Ndroe)

Hist: the first word is clearly borrowed from Khmer /b̚ə:l/, Surin: /b̚:l/. The second word /m̚p̚r̚:n/ is the original Kuay item, still used in the more remote Kuay Mlâ and Kuay Âk regions, and in some Kuay Ndroe villages. It is this word that is commonly used in Kuay-speaking communities outside Cambodia. It has a cognate in one variety of Bru: /p̚r̚:n/. But no cognates have been found so far in the rest of the AA family. This is an innovation

of the West-Katuic sub-branch; it is gradually being replaced, in several parts of Cambodia, by the first word, borrowed from Khmer.

310. TO CRAWL.

/m̚:r/ (Kuay Mlâ)
 /m̚:r/ (Kuay Ndua, Kuay Ndroe)
 /m̚:/ also: /m̚:/ (Kuay Oe)

Rem: this word applies to the crawling of infants, snakes, crabs, but usually not to that of insects.

Hist: the word is also common among the Kuay communities North of the Dangrek; it has cognates throughout the Katuic branch. Five more branches of AA also have cognates. This belongs to the oldest layer of AA vocabulary.

311. TO STUMBLE.

/k̚əʔ:h/ (all Kuay in Cambodia)

Hist: The word is also found in many Kuay communities outside Cambodia; it has cognates in most of the Katuic branch. There are cognates in a least four other branches of AA.

312. TO FALL.

/r̚h/ (Kuay Mlâ)
 /nd̚r̚h/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)
 /r̚h/ (Kuay Oe)

Hist: the word is also found in most other Kuay dialects. It has Katuic cognates only in Bru: /san̚r̚h/ “to fall”. The Khmer word /cr̚h/ “to fall” could represent the verb root. But in its Kuay form it is a West-Katuic innovation.

ACTIONS

As we see in the chapters on Motion Verbs and Stative Verbs, many of the actions described here are extremely common, and often talked about. Yet many of these words are innovations of the Katuic period, or of the more recent Kuay period. One question is why would the older, perfectly well-known and common words, would have been replaced. And, more intriguingly, what could be the source of these replacing verbs. Wholesale fabrication is not a believable explanation.

313. TO MAKE.

/wɔː/ (Kuay Mlâ)

/vɔː/ (Kuay Ndua)

/wɔː/ (Kuay Ndroe, Kuay Âk)

/ʔɔː/ (Kuay Oe)

Rem: this has a very broad range of meanings: from fabricating an object, to working somewhere (e.g. in the rice field), to being involved in any kind of activity, even doing “nothing”.

Hist: the word is found in all Kuay communities; but it is not found anywhere else in the Katuic branch. It has no obvious cognates in other branches of AA. It seems to be a Kuay innovation. However, the Khmer word /thvəː/ “to make, to do” seems to be related in some way.

broad range of meanings from “being capable of doing” to “having done” and to “acquiring something”, but this question deserves more careful examination.

Hist: this very common word is found in all Kuay dialects, and has cognates throughout the Katuic branch. In the rest of AA however, only two branches have definite cognates: the Palaungic branch and the Khmuic branch, both quite remote geographically from Katuic. The Khmer word /baːn/, with very similar meanings, would seem to close this geographic gap; unfortunately, neither the vowel nor the initial consonant correspond to those of Kuay, only the final /-n/ does. Another mysterious word.

314. TO GET.

/bɛːn/ (Kuay Mlâ),

/bɛːn/ (Kuay Ndua)

/bɛːn/ (Kuay Âk, Kuay Oe)

Rem: this word also seems to cover a

315. TO BUY.

1) /tɔːr/ (Kuay Ndua)

/tɔːr/ (Kuay Âk)

/tɔː/ (Kuay Oe)

2) /cāl/ (Kuay Ndroe)

Rem: the first word generally means “to

buy”, “to acquire an object by giving money in exchange”. But in the Kuay Âk region, it means, more generally, “to trade, to barter”, where money and goods can move in either direction. The second word /cāl/, with this meaning “to buy”, is unique to Kuay Ndroe and characteristic of this Kuay community; in 1934, Dufossé recorded this same word, with this meaning, in Rumchek, a Ndroe-speaking village; the word is also found in Kuay Ndua and Kuay Âk, but with meanings such as “to exchange, to replace, to switch” that do not indicate a formal transaction between two parties. Hist: the first word /tɔ:r/ is also found in most other Kuay-speaking communities, usually with this meaning “to buy”; there is a cognate in one variety of Bru, but nothing else in Katuic. If Kuay has borrowed the word from Khmer /do:/, Surin /do:r/, as seems probable, this must have taken place quite early: the preservation of /t-/ in Kuay points to Angkorian times, or perhaps earlier. The monetary element in the meaning “to buy” must be a recent addition in Kuay, as there was no currency at the time; the Kuay Âk meaning “to barter” reflects this older state of affairs.

The second word /cāl/ is found, so far, only in one other Kuay dialect North of the Dangrek, with a broader meaning “to switch”. It has Katuic cognates with meanings such as: “to exchange, to trade, to sell” and “to replace (an object that was lost)”. Only one other branch of AA has cognates: Bahnaric. Here again, the meanings take us far

away from commercial transactions: “to return something borrowed, to settle a dispute, to atone for a misdeed, to sustain revenge”. In these two cases, we see how Kuay has borrowed words with quite different meanings to handle a new concept: “buying”. Selling, as we shall see next, is another matter.

316. TO SELL.

/tǎc/ (all Kuay in Cambodia)

Hist: the word is found in all Kuay dialects, and in all other Katuic languages. It has cognates in four other branches of AA. In all the AA languages where the word is found, 33 languages at last count, the meaning is clearly “to sell” whether money is involved or not, unlike “to buy”, see above. This word is very ancient in AA, and has evidently survived the arrival of a currency.

317. TO GIVE.

/ʔɔ:n/ (Kuy Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Âk)

/ʔɔɔ:n/ (Kyau Oe)

Hist: the word is also found in all other Kuay dialects, and has cognates in the West-Katuic languages. It has cognates in four other branches of AA, especially in the Northern division of AA where it usually means: “to put, to place something”. The Khmer word: /ʔaɔy/, Surin: /ʔa:y/ sounds similar but is historically unrelated.

318. TO TAKE.

1) /ʔɛ:l/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/ʔaɛ:l/ (Kuay Oe)

2) /ʔæ:/ (Kuay Mlâ)

Rem: the second word has a broader range of meanings than the first, including “to keep”, “to receive”, “to accept”, “to want”, “to have”.

Hist: the two sets of words are historically unrelated, even though they sound similar. The first, /ʔɛ:l/, is unknown in Kuay communities North of the Dangrek, but it has cognates in all Katuic languages, for example Chatong: /ʔial/ “to take”; however, it is not found in the rest of AA: it appears to be a Katuic innovation. The second Verb, /ʔæ:/, is unknown among the Kuay of Cambodia besides Kuay Mlâ, but it is found in all the Kuay communities North of the Dangrek. It is found in several other Katuic languages, for example Pacoh /ʔɛ:/ “to keep”, and sporadically in four other branches of AA. It is much more ancient than the first.

319. TO STEAL.

/tɥac/ (Kuay Mlâ, Kuay Âk)

/tɔæc/ (Kuay Ndua)

/tɥæc/ (Kuay Ndroe)

/tɔ:c/ (Kuay Oe)

Hist: most other Kuay dialects also have this Verb, and there are cognates in most Katuic languages. Beyond that, this Verb is unknown in the rest of AA: a Katuic innovation. The Khmer equivalent: /luæc/, Surin: /lɔ:c/, sounds similar but is unrelated. Stealing is usually not a preoccupation in societies where sharing is the unchallenged economic principle. For some reason,

in Proto-Katuic times, it became an issue for which a new word was needed.

320. TO CARRY (on back).

/dɔ:l/ (Kuay Ndua)

/dɔ:l/ (Kuay Bdroe, Kuay Âk)

/dɔɔ:l/ (Kuay Oe)

Rem: this is the most common of the many Kuay verbs for the act of carrying; it is not used for small and light objects, but rather for carrying a sizeable object, even a child, directly on the shoulder or on the back of the body. It is roughly equivalent to Khmer: /li:/.

Hist: the word is also commonly found in other Kuay communities; it has cognates in all other Katuic languages. However, it is not found anywhere else in the AA family: another Katuic innovation.

321. TO CARRY (on hip).

/pɔ̃ʔ/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe)

/pɔ̃ʔ/ (Kuay Âk)

Rem: the Khmer equivalent is /pɔ:/, Surin: /pua/, typically used for carrying a young child on the hip, leaving the other hand free.

Hist: all other Kuay dialects also have this word, and it has cognates throughout the Katuic branch. Beyond that, there are apparent cognates in most of the AA family; but it usually has an initial *b-, not a *p- as Katuic does. The word is obviously very ancient. Similar words are found even beyond AA, probably going back to a more remote prehistoric horizon.

322. TO CARRY (on head).

/tɥ:l/ (all Kuay in Cambodia)

Rem: this is the normal way of carrying household objects, sometimes for long distances; firewood is traditionally carried this way from the forest. This Verb is also used for wrapping one's head with a cloth when working in the field, as protection against sun and dust.

Hist: the word is found in all other varieties of Kuay; it has a Katuic cognate in only one variety of Bru. In the rest of AA, there are cognates in six other branches, including Khmer. The word is clearly very ancient in AA. However, its limited distribution in Katuic suggests that Kuay and Southern Bru may have borrowed the word from Khmer.

323. TO CARRY (at one end of a pole).

/cəkɔːŋ/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe)

Rem: this means to carry an object tied at one end of a pole placed on the shoulder; the pole can be any stick of wood and will not be kept for later use. The Khmer equivalent is: /pŭn/.

Hist: the verb is also found in Kuay North of the Dangrek. There are several Katuic cognates, and the word is found in one more branch of AA.

324. TO CARRY (at both ends of a pole).

/rɨak/ (Kuay Mlâ)

/rɛ:k/ (Kuay Ndua)

/rɛ:c/ (Kuay Ndroe)

/rɛ:k/ (Kuay Âk)

Rem: this is carrying two or more objects at both ends of a strong pole

placed on the shoulder; the objects are held in trays or baskets suspended by rattan strings, and the pole is made of hard but flexible wood, usually fashioned for this purpose and kept for later use. The Khmer equivalent is: /rɛ:c/, Surin: /rɛ:ʔ/

Hist: the verb is found on both sides of the Dangrek; it has cognates in Katuic and in four other branches of AA. The word is clearly ancient; but the Kuay words, considering their current shape, were probably borrowed from Khmer.

325. TO CARRY (in the middle of a pole).

/ŋkrɑːŋ/ (Kuay Mlâ)

/ŋgrɑːŋ/ (Kuay Ndua)

Rem: this carrying includes a heavy object hanging in the middle of a strong pole held by two persons, one at each end of the pole. The Khmer equivalent is /sæŋ/, Surin: /seːŋ/.

Hist: the word is also found North of the Dangrek; it has cognates in all other Katuic languages, but it is unknown in the rest of the AA family: a Katuic innovation.

326. TO EAT.

/cɑː/ (all Kuay in Cambodia)

Rem: in Kuay the word applies to eating rice as well as any other kind of food; in Kuay society the act of eating does not seem to involve formality or social ranking, though there are definite rules.

Hist: the verb is found in all Kuay dialects, and all other Katuic languages. Nearly all other AA languages have a cognate; this verb belongs to the oldest

layer of AA vocabulary.

327. TO DRINK.

/ŋp:c/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk, Kuay Oe)

/ŋuac/ (Kuay Ndua)

Rem: the Kuay verb is used only for liquids, not for inhaling tobacco smoke for example.

Hist: the Kuay verb is found on both sides of the Dangrek, and in nearly all other Katuic languages, with the same meaning. It is found in three other branches of AA; but there, it means “to swallow” and can be used for both solid foods and liquids. Narrowing the meaning only to “drink” is a Katuic innovation affecting an ancient AA verb that used to have a wider range of meanings.

328. TO DIG.

/pɛ̃c/ (Kuay Mlâ, Kuay Ndua)

/pɛ̃c/ (Kuay Ndroe)

/pɪc/ (Kuay Âk)

Rem: this word is used for digging a hole (into the ground), and also for digging something (for example a frog) out of the ground.

Hist: the word is also found in most other Kuay communities; it has cognates in all other Katuic languages. It also has cognates in two other branches of AA.

329. TO WRAP.

/tɔ:m/ (Kuay Mlâ, Kuay Ndua, Kuay Oe)

/tɯ:m/ (Kuay Ndroe, Kuay Âk)

Hist: the word is also found in most other Kuay communities; it has cognates in nearly all other Katuic

languages. In AA, there are cognates in three, perhaps four other branches. The Khmer equivalent is /kəpɔ̃p/.

330. TO CATCH.

/kɔ:p/ (Kuay Mlâ, Kuay Ndua)

/kɔ:p/ (Kuay Ndroe, Kuay Âk)

/kɔɔp/ (Kuay Oe)

Rem: the meaning is quite general: to catch fish, to capture elephants, to grab something.

Hist: it is also found in most other Kuay groups, and in all Katuic languages. The word is not found elsewhere in AA: a Katuic innovation.

331. TO DRAW (water).

/ʔɔ̃t/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe, Kuay Oe)

/ʔɔ̃t/ (Kuay Âk).

Hist: the word is found in all Kuay communities; it has cognates in most Katuic languages, and in one more branch of AA.

332. TO FISH.

/təbãh/ (Kuay Mlâ)

/təbãh/ (Kuay Ndua, Kuay Ndroe, Kuay Âk).

Rem: this refers to fishing with a line and fish-hook, there are many other Kuay methods for catching fish. The Khmer equivalent is: /səntu:c/.

Hist: the word is found in many Kuay communities; outside Cambodia it is usually a Noun, referring to the fishing line, or to the hook. It has cognates in most Katuic languages. In the rest of AA it is found, sporadically, in two other branches of the family.

MEASURING

333. ONE-ARM SPAN.

/lɔːʔ/ (Kuay Mlâ)

/lɔːk/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

Rem: this is the length from the armpit to the tip of the extended hand.

Hist: the word is found, with this meaning, throughout the Kuay-speaking region, but nowhere else in Katuic. It is a borrowing from the Khmer Verb /luːʔ/ “to insert the arm (or the hand) into something”. It is also found as a measure-word, “one-armspan” in Khmer of Surin: /luːʔ/.

334. CUBIT.

/kɔ̌t/ (Kuay Mlâ, Kuay Ndua, Kuay Ndroe)

/kɔ̌t/ (Kuay Âk)

Rem: this is the distance between the elbow and the tip of the index (or of the middle-finger) of the open hand.

Hist: the word is also found in other Kuay areas, and in the Bru and Sô languages of the Katuic branch. It is also found in two other branches of Eastern AA, but not anywhere else in the AA family. It is therefore fairly ancient, but does not go back to the most ancient period of AA. The Khmer equivalent: /hăt/ is of Indic origin; its resemblance to the Kuay word seems accidental.

335. HANDSPAN.

/cətɔ̌ː/ (Kuay Mlâ)

/sətɔ̌ː/ (Kuay Ndua)

/cətɔ̌ː/ (Kuay Ndroe, Kuay Âk)

Rem: this handspan is the distance from the tip of the extended thumb to the end of the middle-finger. There is also a smaller handspan that only reaches the end of the index finger, it is called /tɔːm/ in Khuay Âk.

Hist: the word is found throughout Kuay-speaking territory, and in all other Katuic languages. It has cognates in most branches of the AA family, reaching as far as Korku, a language of the Munda branch spoken in West India. It belongs to the oldest period of AA. A connection with Sanskrit <hasta> “hand” has been suggested, but the sounds of the various AA cognates argue against this.

NUMERALS

The Kuay lower numerals, one to four, have cognates that are practically identical in all the Katuic languages; their relation to the corresponding Khmer numerals is clear though more distant, and they have cognates in most other branches of the AA family. They date from the oldest AA period. On the other hand, the Kuay numbers from five to nine: /sə:ŋ - təpăt - təpə:l - təkə:l - təkĕ:h/ “5-6-7-8-9”, though they have obvious cognates in all the Katuic languages, are totally unknown as a set in the rest of AA. This set actually provides a convenient way of identifying a language as belonging to the Katuic branch. For the numeral “five” there are traces of potential cognates in certain AA languages. But the Katuic numeral “six”, unknown in AA, seems to have disturbed the previous Katuic system, as the details given below seem to suggest. The Kuay word for “twenty” is probably borrowed from Lao, and the higher numbers are usually borrowed. The Khmer additive system from six to nine (five-plus-one, etc.) is never found in Katuic languages, or anywhere else in the AA family; it is unique to Khmer.

336. ONE.

/m̥ɛy/ (Kuay MlÂ)

/m̥y:y/ (Kuay Ndua, Kuay Ndroe, Kuay Âk)

/m̥əy/ (Kuay Oe)

Hist: this numeral is found in all other Kuay dialects, with cognates in all other Katuic languages, and further cognates in most branches of AA with the exception of the Nicobarese branch.

/pəbɑ:/ (Kuay Ndroe, Kuay Oe)

/bɑ:r/ (Kuay Âk)

Hist: found in all dialects of Kuay, all other Katuic languages, and all branches of AA without exception. In some branches, a variety of affixes have made this word difficult to recognize; even in Kuay Oe and some Kuay Ndroe villages, we see a prefix /pə-/ never seen elsewhere in the AA word for “two”.

337. TWO.

/bəɑ:/ (Kuay Mlâ)

/bɑ:r/ (Kuay Ndua)

338. THREE.

/paj/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)

/pəpaj/ (Kuay Ndroe, Kuay Oe)

Hist: this is found in all Kuay dialects, it has cognates in all other Katuic languages, and in nine other branches of AA. Here again the Kuay Oe and some Kuay Ndroe villages are peculiar, with a /pə-/ prefix unique for this word, and also found in the word for “two”.

339. FOUR.

1) /pɔːn/ (Kuay Mlâ, Kuay Ndua)

/pɔːn/ (Kuay Âk)

/pəpɔːn/ (Kuay Ndroe)

2) /mətəmp:/ (Kuay Oe)

Rem: in Kuay Oe, the usual word for “4” does not exist, it has been replaced.

Hist: the first word is found in all Kuay dialects, it has cognates in all other Katuic languages, and beyond this, in all branches of AA, except in the Khasian branch spoken in N.-E. India.

The word is definitely part of the most ancient vocabulary of AA. The second word: /mətəmp:/ stands out because the old word for “4” is otherwise never lost in Kuay. This is a borrowing from Khmer: /mə-təmbɔː/ “a group of four (fruits, bunches of rice-seedlings etc..)”. Why this specialized word was borrowed and became the standard word for “four” in Kuay Oe remains a mystery. The words for “two” and “three” also have unusual features in the Kuay Oe dialect.

340. FIVE.

/sɔːŋ/ (Kuay Mlâ, Kuay Ndua)

/sɔːŋ/ (Kuay Ndroe, Kuay Âk)

/səəŋ/ (Kuay Oe)

Hist: all Kuay communities have this numeral, and all other Katuic languages have cognates. Beyond that, the word is somewhat unknown in the AA family. The words for “five” in the Monic branch and in Munda are vaguely similar, but cannot be counted as regular cognates in the present state of our knowledge.

341. SIX.

/təpɛt/ (Kuay Mlâ)

/təpɛt/ (Kuay Ndua, Kuay Oe)

/təvɛt/ (Kuay Ndroe)

/təpɛt/ (Kuay Âk)

Hist: all Kuay communities have this numeral, and all other Katuic languages have cognates. But beyond that, the word is totally unknown in the whole AA family, or anywhere else in the region. It must be considered a Katuic innovation. It seems that the introduction of this new word for “six”, early in the history of the Katuic branch, may have pushed up the previous words for “six” and “seven”, both of AA origin, to mean “seven” and “eight” in the Katuic languages.

342. SEVEN.

/təpɔːl/ (Kuay Mlâ, Kuay Ndua, Kuay Âk)

/təvɔːl/ (Kuay Ndroe)

Hist: all Kuay communities have this numeral, and all other Katuic languages have cognates. There is only one branch of AA with cognates: the Palaungic branch located far away in Burma, Yunnan and Northern Thailand. The Nicobarese branch also

has an apparent cognate, but it means “six”, not “seven”.

343. EIGHT.

/təkɔ:l/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/təkɔal/ (Kuay Ndua)

Hist: all Kuay communities have this numeral, and all other Katuic languages have cognates. There are apparent cognates in only three branches of AA: Munda, Khmuic, and Pearic, but they all mean “seven”, not “eight”.

344. NINE.

/təkɛ:h/ (Kuay Mlâ, Kuay Ndroe, Kuay Âk)

/təkɛ:h/ (Kuay Ndua)

Hist: all Kuay communities have this numeral, and all other Katuic languages have cognates. But beyond that, the word is totally unknown in AA, or anywhere else in the region.

345. TEN.

/məɲcɛ̃t/ (Kuay Mlâ)

/(mə)cɛ̃t/ (Kuay Ndua, Kuay Ndroe)

/cɛ̃t/ (Kuay Âk)

Hist: all Kuay communities have this numeral, and all other Katuic languages have cognates. But beyond that, there are cognates in only one other AA branch: Bahnaric, and the consonants do not match very well.

346. TWENTY.

/cə:w/ (Kuay Mlâ)

Hist: This numeral is not found in the other Kuay communities in Cambodia, but it is common in the

Kuay communities North of the Dangrek. It was clearly borrowed from an older form of Lao. In Modern Lao, the word is /saaw/ “twenty”, but it was *jaaw historically, and Kuay evidently borrowed it at that stage.

347. HUNDRED.

1) /klām/ (Kuay Âk)

2) /rɔ:y/ (Kuay Mlâ)

/rɔyay/ (Kuay Ndua)

/rɔ:y/ (Kuay Ndroe)

Hist: The first word is rare in Cambodia, but it is also found in several Kuay communities North of the Dangrek. Beyond that, it is very common, and found in practically all other Katuic languages; it must be the older Kuay word for “100”. Beyond Katuic, it is also found, sporadically, in three other branches of AA.

The second word is also found in a few Kuay communities North of the Dangrek, but it is unknown in the rest of Katuic. Several varieties of Kuay evidently borrowed it from Khmer /rɔ:y/, Surin: /ruay/, probably in fairly recent times; it is gradually replacing the older Kuay word for “100”, /klām/. Outside the AA family, words related to /rɔ:y/ are found in several SouthWestern Tai languages, but not in the rest of the Tai family.

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This book is a presentation of a few hundred words of the Kuay language, in five varieties spoken in Cambodia today. For each word, it offers historical comments showing whether the word is an innovation, a borrowing or part of the older vocabulary. Many of these Kuay words go back to the very ancient prehistoric periods of Austroasiatic. This is not a book for teaching Kuay, nor is it a Kuay dictionary, it is an invitation to pay attention to the Kuay language and its unique history.



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