LAM KHON SAVAN:
A TRADITIONAL FORM AND A CONTEMPORARY THEME

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Lam, a traditional Lao folk art form of sung, extemporaneous poetry, is part of the social fabric of most Lao villages. At funerals and at festivals one can hear the familiar melodies of the bamboo pipes of the khene and the flowing poetry of the mohlam singers. In recent years this familiar art form has also been heard at political gatherings and over the airways, sounding the praises of one or another of the many political factions in Laos. Interspersed among descriptions of conditions in the country at the time of the particular performance which is the subject of this paper are references to Buddhist stories and teachings, as well as expressions of the feelings of the singers for the plight of their countrymen.

In earlier days one could not travel far in Laos without coming upon villagers gathered for various social events at which the songs of the mohlam blended adaptively to each occasion. Today, too, traditional themes and current issues and events may be interwoven in a performance of lam. The social context is taken into consideration wherever mohlam singers perform, and new variations of old stories and themes seem to be spun effortlessly from their lips.

Traditionally, a facility with oral poetry was developed by many Lao, though only a few would eventually become mohlam singers. At one time, Lao children were exposed to poetry from their early days, and many childhood pastimes included rhyming games. During the courting years, a young man's ability to take part in dialogue in sung poetry was highly regarded, as was the ease with which a young woman could respond with lines of kham phañaa, a short, pithy poetic answer.
Today, the ability to lam well is still admired, and each region of Laos has its own style of lam. Of these many styles, the Khon Savan style of the Savannakhet is presented here in a performance which took place some years ago. The material was obtained during a recent stay in Laos under a Fulbright-Hays Dissertation Research Grant. Thanks are due to Phomma Cantharaacak who worked with me on the translation. However, responsibility for the final form is mine. A transcription\(^1\) of the verses of k5on poetry is provided along with this translation. Hopefully, this material will arouse the interest of others in the liquid language of the Lao mohlam.

**MOHLAM WOMAN**

1. Oh, how the thunder rumbles,  
   Oh, gentle one.

2. Why doesn't it rumble near  
   The ladder where you live?

3. Why doesn't it rumble near  
   The camp where you sleep?

4. Beloved, it's been ten years since I've seen your face.  
   Twenty Buddhist Lents have gone by since we've managed  
   To see each other once a year.

5. Sweetheart, we've been unhappy since we fled from Phu Lang.  
   I've been afraid I would not see you  
   Ever since the Vietnamese surrounded the mountain.

6. Now, I'm going to tell a story,  
   A chronicle, telling it slowly.

7. Dear, when we reach the age  
   Of destruction and violence,  
   Then the god will come.

8. Dear, the following story  
   Has been told since ancient times.

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\(^1\)This dialect of Southern Lao has six tones: low rising tone indicated by ``; low mid-level tone indicated by `"`; mid-level tone indicated by the absence of any symbol; low level tone indicated by `'; mid falling tone indicated by `'; high level tone indicated by `"`. The transcription used is basically that of William J. Gedney.
To wit, instability and thoughts
Are always changing.¹

Beloved, listen to the tumultuous sounds everywhere
Which are like the old story which has been told.

There is a story that will occur
In the future. Please wait and see.

But, oh what Buddha foretold,
We have already seen some.

Upon hearing it, we feel sad
Because the story has come true.

Beloved, Buddha predicted that
God Si An² would appear on earth.

He is an extraordinary god
Buddha said,

Who, if the people of earth
Lead each other into sin,

Honoured women, when the religion reaches the half-way
Point, people will group together and die
Chaotically, miserably and the ground will become hot.

Dear, in every town in the South
We will see fires burning.

There will be trouble in the world
When the religion is at its mid-point.³

Honoured aunts, groups of people who have sinned will raid
the towns and destroy them completely.

Only the ones who have merit will remain.
Afterwards,

¹Lines which were particularly troublesome or which were unclear or ambiguous are marked with an asterisk.

²In Buddhism, "the last great prophet, who will appear 5000 years after Buddha, and who will successfully propagate a religion of complete peace and equality". (Kerr 1972: 853.) Also, "the next Bodhisattva who will save mankind". (So Sehaputra 1965:799.)

³The year B.E. 2500 would have been the mid-point if the year 5000 mentioned in footnote 2 is considered. The current year is B.E. 2518 (A.D. 1975).
Honoured aunts, the ones who have little merit
Won't see the excellent god.

This world will be extremely difficult.
Aunts and uncles will insult each other and quarrel.

Honoured aunts, there will be difficulty everywhere.
The leaders of the towns will be disruptive.

Honoured aunts, when we look at the chronicle correctly,
We can understand it.

Honoured women, the capital cities
Will also be divided and harassed.

This world will become disturbed.
And towns and villages will be in confusion.

Honoured women, there will be a lot of robbers
Who steal and seize things.

They will violate the ways and teachings
Which the Lord Buddha pointed out to us.

Beloved, there will be wars in the world,
And thousands of thieves.

They will organise themselves to be criminals
And plan to do bad deeds.

Now, our world is chaotic and
Troubled. It's not as it was.

When people don't believe each other,
They will always fight and live by themselves.

Honoured aunts, they (should) seek the Buddha's
Wisdom as much as possible.¹

They don't warn each other.
They don't obey anybody for
They are the brave soldiers.

¹When it is apparent that the singer started a line which did not come out quite right, and then began the line again, changing it somewhat or altogether, we have enclosed the "false start" in parentheses and translated only the final form of the verse.
Honoured aunts, this happens in every village
In the world.

As the religion reaches
Its half-way point, the situation is turbulent.

Honoured aunts, there are people who are
Deceptive and deceitful.

Ruffians lead this world
To fight, kill, and quarrel.

Now, they speak unintelligibly with each other,
Arguing, insulting and finding fault.

Having investigated, one learns they are communists
Who boast about.

Now, they are not afraid of being alive or dead,
Afraid of troubles and destruction.

In the world of men, there will be looting.
Important people will quarrel and kill each other.

Now, the whole world is full of the noise
Of great confusion.

The people will flee
Their villages.

Now, as to future conditions
Please wait and see, friends.

Those of you who don't understand yet,
Please listen to my poem.

Now, trouble has occurred in the world.
In many places there is no end to it.

People are drafted to be soldiers,
To fight, slash, and kill.

Honoured aunts, they become rear forces and front forces
To guard against and fight (the enemy).

They seize big guns
And aim them at and wait for the enemy.
Honoured aunts, one can't be careless
Or he will be shot by the artillery.

Time is spinning,
Changing fantastically fast.

Because the world has changed already
And many things are not as they were before.

Our Buddhist religion
Is not peaceful at its mid-point.

They say they are afraid that this world will be destroyed,
Destroyed, desolated, and then disappear.

Human beings will die on the earth;
Their stench will reach the heavens.

Honoured aunts, masses of elephants
And other animals beneath the sky

Will be separated and destroyed,
And the ones who kill them won't turn back.

Now, not only large animals, but also small ones
Are taken to be eaten.

They don't keep any of the Buddhist commandments,
And they are truly wicked.

Now, these are men who like drinking,
And they shout when they are drunk.
Oh, dear sir. Oh, I'll speak only once.

Honoured aunts, they drink greedily,
And there is never a time when they are sated.
They're just looking for misfortune.

Honoured aunts, then please observe,
Women, whether the Buddha's predictions
Come true or not.

Think about this in the middle of the Buddhist era,
That is (the year) two-thousand, five hundred.

Now, travelling is impeded because
Ruffians plunder.
Destruction occurs
Until the earth shakes.

Now, the word of human beings is very depressed;
It will be greatly disturbed by disasters.

From now on they will occur.
And the population will be vexed and anxious.

Honoured aunts, at the half-way point, two-thousand, five hundred.
There will be a new god.

The human beings in the world below
Will go on killing and cursing each other.

I am sorry
Because I can't finish singing this story.

(I can't) finish the story for the time
Has come to dismiss me.

I don't want to be separated from my relatives,
But it's time to rest.

If possible,
May you, my aunts and uncles,
Live happily in good health.

In happiness. May neither danger nor suffering
Come near you.

Now, I give my blessing to you;
Victory to every one of you.

And to the soldiers
Who are now at the front,
I will send my blessing.

Now, I will bless
The commanders who sleep in the forests.

The ones who take care of you, aunts and uncles,
Are only soldiers.

Honoured aunts, when the soldiers leave their villages
To go to the borders (of the country),
The husbands become quite upset;
They worry about their wives at home.

Honoured aunts, once the official letters arrive,
There are only the days of separation.
We were happy once, oh, wives of Lao.

Oh, mother of my children, please protect
Them until I
Return.

The wives of those assigned to the front
Hug the children against their breasts.

There are only tears
Running down their cheeks.

When they look to the north,
The sounds of guns resound.

The sounds of bombs; TUM! TAM!
My heart longs for you.

Beloved, it is so difficult for you,
Precious wife, to wait for me.

It is difficult because of the war
Which has occurred and is not over
So that I am separated from my wife.

Sweetheart, please take care of
Our children until I return.

May neither disaster
Nor anything bad happen to my precious wife.

Now, it is necessary
For me to leave you.
Oh, I was only happy once. My dear wife, goodbye.

Oh, my home! I'm forced to leave my darling.
Beloved, our time is up now.
Please wait and see whether it will go well with me or not.

Oh, now,
Our time is up,
And I take my leave.
When the time comes,
We will part, honoured aunts.

I bid you farewell,
Aunts and uncles,
Oh, honoured ones.

I don't want to leave you, my relatives,
But the time to part has come.
Oolanoh.

MOHLAM MAN

Beloved, garden of the sweet Tani banana,
What did you offer to the monks
That caused you to be as beautiful as a painting?

Now, listen to the sound of thunder from the sky,
Marking the East.

The season
Is going to change.

Woman, that's why the wind
Is blowing unceasingly.

Since the wind is blowing toward me,
I feel happy.

Amen. May I raise my hands in prayer
And kneel respectfully before you.

I raise my hands as high as my head
To speak to Phra Tai.¹

This year, I can no longer wait
To send you my blessings

So that they might serve as advice
For people everywhere.

Woman, I have but little intelligence;
My mind is light, and I don't speak fluently.

¹Three important things in the Buddhist religion, "namely, the Buddha, his teachings,
and the Buddhist clergy". (So Sethaputra 1962:798.)
109 I ask the forgiveness of my relatives
   Who are in the villages and who are listening to me.

110 Now, may I send my greetings
   To the soldiers who are sleeping in the forests.

111 Oh, woman, they are the ones who protect our villages
   So that we can live comfortably.

112 Now, they are the fences which surround
   All of the people.

113 May you have victory
   Over your enemies, who are thieves.

114 Woman, those people
   Who have done things which are not right in our villages

115 Have broken the customs
   And the laws of our country excessively.

116 Now, when you run into them,
   Please warn them and tell them firmly that

117 If they really don't listen to you,
   We will go to arrest them and send them
   To be prosecuted in the courts.

118 Woman, let’s make the dishonest people, the crooks,
   And the evil people become honest.

119 Let it become known to everyone
   That there is a ruler even in the forest villages.

120 Now, may you get many medals
   So that you will become a high-ranking officer.

121 Then you’ll take care of the villagers
   So that they can live in peace.

122 Amen, amen. May the commanders be as courageous
   As they wish.

123 May the volunteer soldiers and the commanders
   Progress and may merit help them.
124  Woman, may they continue working
     And protecting the villages.
     
125  May they look after their countrymen,
     The people of Laos.
     
126  Oh, woman, may they have good, loud voices
     When they guard the frontiers.
     
127  May they pass the exams for officer,
     A rank a year.
     May everyone progress.
     
128  Now, may it be as I have said.
     May there be success for everyone.
     
129  Just as there was in the wishes I have made
     And bestowed upon you.
     
130  At present we are in a period when our country
     Has many difficulties.
     
131  These hardships have hit
     All of the people.
     
132  Oh, woman, they have taken their property away from their homes,
     And they have fled.
     
133  Now, this has been because of the North Vietnamese
     Who have come and invaded our country.
     
134  My heart is so distressed
     That it may break.
     
135  It is your duty
     To protect our country.
     
136  Now, it makes the Lao people angry,
     And their breasts full of sorrow.
     
137  It has reached the time when it is necessary
     To protect and preserve things.
     
138  Oh, woman, to protect the natural resources in our forests
     And which are in abundance in our land.
Our coffee beans and our oranges
Were taken by the Vietnamese.

Now, we shouldn't lose consciousness
And speak dreamily of other things.

Our economic production has decreased
Every year.

Woman, it is for these reasons
That it has fallen:

There is nothing
To support it.

Oh, woman, we have just been taking in products
From foreign countries.

Now, part of the result is that
Nothing benefits our country.

Because, because we Lao
Have been at war.

It is time for us to wake up
And help each other take care of things.

Woman, it depends upon how much of our blood
Washes our land.

To barter our land
So that we can live contentedly.

Now, may I add to my blessings;
May they follow and support you.

Woman, I ask all the sacred things
In the universe
To come and protect the soldiers,

Now, so that our country
May be prosperous and happy.

May everyone be happy
So that we can develop our country.
Woman, so that we can find a way
To improve our economic situation.

Our money has been devaluated; may it recover,
Gradually rising above its former value.

Now, it is still devalued,
Devalued because of the war.

Because there are fires burning and spreading out,
Burning up our country.

Woman, the soldiers stand ready to fight
The enemy without fail.

This causes our relatives
To take refuge from the dangers.

Now, our parents and relatives
Have fled from their villages,
Leaving their fields and gardens.

Because masses of Red Vietnamese
Have come to seize our towns and villages.

Woman, and those who live outside of the country,
The Lao communists who have forgotten their country,

They have become slaves
And stay in the hands of the Vietnamese.

Now, it is for these reasons
That we Lao are disunified.

We don't have the heart
To make the dry rice fields or set out the wet rice shoots.

Oh, woman, we just enter the caves together
To avoid the dangers and to conceal ourselves.

We are afraid that "Old Five Hundred", a bomb
Which is supposed to drop on the Vietnamese nearby
Will splatter on us.

Now, I beg you
Lao who have misunderstood
Oh, woman, don't think about destroying Lao people
Who have the same blood as you do.

Now, those who have misunderstood, please come forward;
The government has been waiting for you.

Don't join the enemy
And come to harm your relatives
That is not good.

Now, the government on this side
Grants complete amnesty.

Don't be treacherous.
When you fight, don't kill each other.

Oh, woman, the government
Is really good;
It thinks of us every morning and evening.

That's why I'm singing this to you
So that this bit of news will reach you.

When you have picked up a leaflet,
Please read it carefully.

Then look for a secret way
To come to give yourself up.

Now, we Lao intend to
And wish to make our words beneficial.

Small mistakes
Can be forgiven.

Now, you may begin
To concentrate on the Buddhist precepts.

Pursue the ten virtues
Which Buddha emphasised.

Oh, woman, you'll be helped to reach Nirvana
By a golden ladder, a mental vista.

Wait for him to preach to you on existence.
Set your heart on merit.
It is said that hidden merit
Is like a waiting boat.

If we get stuck,
We won't have a boat in which to cross the river.

We'll just float down the river,
Following the current.

As we float down the Mekong,
If there is a boat there,
It will be very helpful to us.

I ask that all of you
Think about this very carefully.

Oh, woman, don't think about destroying Lao people
Who have the same blood as you do.

Now, don't be crazy
And follow the Red Vietnamese because it's difficult.

Woman, they persuade Lao who are relatives
To kill each other.

Now, it is for these reasons
That we Lao are disunified.

Because there are some people who have misunderstood
And who have thought about destroying our country.

Oh, woman, let's get together
So that we Lao can prosper,

So that our mothers and fathers and aunts and uncles
Can live happily.

Now, that's just about enough;
I, the mohlam, will bid you farewell.

May I bless all of you
Before I stop.

Now, although I don't want to leave you,
Pate separates us.
I don't want to go away from the station,
But fate makes me avoid it.

Oh, woman, it is necessary for me,
The mohlam, to say farewell and return,
Oh, gentle one.

Now, may all of the brave soldiers
Live as long as this earth.

As for misery, sorrow, hurt,
Danger and anger, may you have none of these.

Now, as for today,
I'll bid you farewell.

I'll put my poems aside
And send you these last wishes.

Now, I have bid you farewell
And I'm going far away from you.

As you hoped, it is finished.
I'll say goodbye to you and stop.
Oolanoh.

mòaûm ḥọ̀n

1 ṭuy nóo can meen fàa nóo họ̀n huan la? núa dòc núa ṭey

2 sàŋ boɔ dàŋ kày kày
họ̀a khàn-dà y meen ṭáay yuü

3 sàŋ boɔ họ̀n kày kày
kèem khàay bɔɔn phi ńń nòn

4 sàyi-cáy sì pți nàaŋ cığ màa nɔo hɛn nàa
sàaw phànsáa cığ hɛn kàŋ
pți la thía

5 thúun họ̀a liacáy tɛe hâw têék phûù lùaŋ
yàan boɔ hɛn khàmmɔɔm ṭáay
kèew ṭɔɔm hua nuay phûù
6 បើត នុំ លៃន ការ ដឹងឈកាយ ដឹង
ពេញវែំនេះ គឺ កុព្វឬ ការ

7 ទេឈុន ឈឺ រឺ ធុង ការាហ្ ហិរ សែមរយ
នេះ ពុេះ ឬ ដឹង ហាយ
ការ ជូន មាន

8 ទេឈុន ឈឺ ែន គេ មាន នេះ គឺ ការ
បុរិបារ នេះ ពុេះ ពាន លេង

9 គឺ ឈុន ធំ និង អាយ សេង ការាហ្
ពេញ ពេញ ពុេះ ែន

10 សេសយការ របស់ ឈឺ នុំ នេះ ឈឺ ការ
គឺ ការ មាន ឈុន
ែន ពុេះ មាន គឺ កូរ

11 មិន ពេញវែំ នុំ ឈុន នារី
បុរិបារ នេះ គឺ កុព្វឬ សុំរៀប

12 គឺ ឈុន ពុេះ ធុង ទេឈុន នេះ ឈុន គឺ កុព្វឬ
បុរិបារ នេះ ហ្វូង នេះ គឺ កុព្វឬ

13 របស់ ឈឺ នុំ សេសយការការាហ្
ែន មិន មាន ែន

14 សេសយការ សេសយ ធុង ទេឈុន គឺ ឈុន ធំ ធំ
ធុង ធុង សុំរៀប ញើញ ឬ ណើញ ដឹង កូរ

15 ពុេះ ពេញវែំ នុំ ែន បារ ែន
បុរិបារ ឈឺ ការ មាន ឈឺ

16 ឈឺ ឈុន គឺ មាន ចាស់ នេះ យ៉ាង
បុរិបារ កំពុង ឬ ឈឺ មិន ធុង អំន

17 ឈឺ មាន ក្សារ សុសសារ គឺ ធុង
របស់ ឈឺ ឈឺ នេះ ក្សារ ធុង ធុង
បុរិបារ កំពុង ដឹង ផ្លា

18 ទេឈុន ឈឺ រឺ ធុង នារី និង យ៉ាង
បុរិបារ នុំ សេសយ ធុង ធុង

19 អង្ការ នុំ មិន ឈឺ ឈឺ នេះ ឈឺ
បុរិបារ គឺ ឈឺ ការ មាន ឈឺ

20 ឈឺ ឈឺ រឺ ធុង គឺ ធុង គឺ ធុង
បុរិបារ នុំ សេសយ ធុង ធុង
fūngh khón būn sī? nāng łya
tāo mā phāay sōcy

nāa pāa khón būn nōcy
bōo hēn ṭōŋ nō cēēw keēn

lōk nīi sēen nōc nāak nūŋ
lūŋ pāa cāw dāa tīāŋ

nāa pāa kōt pēn thuk
tālōōt bīāŋ mīāŋ ūn
nōc khūn kūan

nāa pāa bēn khāmnūan pāwat kān
ʔaan hēn pēn dāy

nāa mee nakhōon lūŋ nōc nāy nān
kā? sī? pān nōc būŋ blat

lōk nīi kōt dīat hōon
mīāŋ bāan cāw wūn wāy

nāa mee cā? mī lāay nōc cōōn pūn
nāat nēen sīŋ kōōŋ

phīt thāmnūc cēen khūm sōon
bōon phā? ṭōŋ sōn sīi

sāaycāy lōk cā? mīi sōŋk̔āam khāw
mahāa cōōn nōc lōn lāŋ

phāa kān tāŋ pēn sāttūu
phāy nōc nān phūu hāay māy mūn mūn kācūn

dīawmīi lōk khōōŋ hāw mān mūn
pan kūan bōo kēf tāŋ

khān bōofāng cēen khūm kān
tān pācān yīny/yeeg

(nāa pāa sāwēŋ ?āw nōc mū māw hāw)  
 nāa pāa sāwēŋ ?āw nōc phutθa?  
 ?āw pānīnāa nōc lāay tīān

bōo mīi phāy tīān phāy
bōō kān nōc cēen bōo dāy
fāy kāa law thāhān
36 ណែា ភេ ពោក ពោយ មួត នួន ធុក បេន ដំនីស ដាយ ចារ លុកការ
37 សេសានែា មាល ធំេ ភុា ការេ គឺ សុនុ ឈុត ឈុទ និយ
38 (ណែា ភេ មិ បេន សុុ នឹប ធុទ សោយ) ណែា ភេ មិ កូន សុុ សុត សោយ
 ចាន មាល នុស ជុក ណេឃ
39 ជុនធំេ ភុា លុក នុង តួូ ការេ ការេ ដាយ ធំេ
40 ថារឹនូ ឈុត កនេ សុុ ឈុត ហឺ ភុា ធំេ ដាយ នុស ហៀ សុត
41 តែ សេរី ពួ ធំេ កូន 
42 ថារឹនូ ឈុត ជុក ភុា សុុ េស េស កូន ឈុត នុស ពួ សុត រួន
43 នុស អាស កូន កែ ឈុត ពួ កូន ការេ ការេ ការេ បនេ
44 ថារឹនូ មួត ជុក លុក សុុ េស េស គឺ ឈុត រួន ឈុត េស េស កែ ឈុត រួន ឈុត រួន
45 ឈុត មួត ជុក ភុា សុុ េស េស កូន ឈុត ពួ សុត រួន
46 ថារឹនូ ការេ សុុ េស េស ភុា សុុ េស កូន ឈុត រួន ឈុត រួន
47 ភុា វិញ នុស នុស បុ ឈុត 
48 ថារឹនូ ឈុត មួត ឈុត មួត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត 
49 កូន ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត ឈុត 
50 ណែា ភេ ពោក នុស នុស នុស នុស ណែា haksaa ការេ ពួ ជុក ណេឃ
cắp ?ăw ph侵 nốc ńay cóc
lōc thàa cŵ muu pháy

ńáa pâa pháy phẽ tōo nóc bōc đây
phĩn ńay sānhâan

sămây rāan mûunwâan
pian pêen ĕeŋ kāa

phô? waa lōok mân pēe pây lēew
lây nēew bōc khīt kaw

sâsâñaa nōc phâcâw
hâw hōcân cŵ khan kāñ

phon waa yâan waa lōok nîi tēek mân
tēek mân ?âaŋ ?un nîi sūnhâay

mânô tāy nûy dīn
kînmên khūng fâa

ńáa pâa múan khanâa nēew sâaŋ
sâtsâa tây laañ

mëen si? tēek nòc wëek mân
khôn khâcâw bōc thôoy

d Taiññî can waa sât ńay nōcô
khâuy law mëen ?ăw kîn

sîn bōc mîi nûy tōo
sau sâam nāam khôoy

d Taiññî mîi sây kâp kēem lâw
mâw hōo lēew hōo hōo
dēe nóc ?ăat nâa ?óy waa nāam dīaw ?óy

ńáa pâa kîn kân bēep phâalôo
bôomîi wân nōc naay wën
khên khâw cŵ thiaw hâa

ńáa pâa can sōc mēe mēe pâa
mēe pâa phut thâmââay nōc waa wây
mëen bōc nōc lêt đây

khît bâñ nûy phôc sôc
khan sōc phân hâa
66 តាអ្នីឈើអេសពីអ្នកមានជំនាញ
អំពីអាហារនេះពីពួក

67 កោះអំពីការនេះពីអ្នក
ដូច្នេះសាហារចេញគាំទ់ដំណើរ

68 តាអ្នីមិនសូតុអំពីតាខាងនេះ
ជាដែលមានជំនាញព្រៀនបំភ្លឺ

69 នាភាការេះនៅឯសម្រាប់ពិពណ៌នា
នេះមានជំនាញអំពីក្រុងហូងនេះ

70 នៅពេលដែលប្រការប្រការស្នូកភាគដោយ
ធំណាមួយនេះអាមិនសម្រាប់

71 អំពីសិនតាខាងនេះ
អំពីអ្នកដែលទៀតជាអ្នក។

72 កាម្មួនឈើអំពីសុខភាព
តាខាងនេះយើងបង្កើតប្រភេទ

73 ចំពោះអ្នក
យ៉ាងណ៍ប្រភេទអាហារ
ដែលយើងមានប្រភេទ

74 ប្រែយើងក៍ីសុខ្មៃអំពីនេះ
យ៉ាងណ៍ប្រភេទអាហាររបស់នេះ

75 ការសំឡុងមួយលែងនេះ
ក្រុងហូងនេះមានពីអ្នក
ក្រុងយើងមានសុខភាពភ្លឺ។

76 បានមកសុខភាពអាហារអំពីអ្នក
តាមយើងនេះមានសុខភាពភ្លឺ។

77 តាអ្នីកាម្មួនឈើអំពីការសម្រាប់អាហារ
តាមតាមអាហារថ្មីយើង

78 តាលេខីសុខភាព
មានពីអ្នកនេះនេះដែលភ្លឺនេះ
នាមនេះនេះសី? ស៊ីភ្លឺ។

79 បាននេះមានតាខាងនេះ
នេះមានពីអ្នកនេះនេះ។

80 បានជាប់អំពីអ្នកនេះ
លេខីទៀតទៀតថ្មីយើង

81 ñâa pâa kháaw màñ ñâay càak bâan
?ốc pây suu nòc sâay đêen

82 sẻen si? phùa nòc?ủcây
huâng mà thâng bâan

83 ñâa pâa sâan lââng mà thâng lêew
mì têe wân câ? dây haânh
wânh nâaam câw dżaw ?ŏñy mà khûân lâaw ?ơơy

84 ?ôy nòc meè ?ii nâânh hây hâksâa
nòc lûuk nôcây kâ? sâam ?âay
si? taaw màa dêe nòc

85 mà nàn pën nêew màa
kûm suâng kô却被 câw bûtñi

86 mì têe sónlatháa lây
lâm lông lám këem dêe nòc

87 nêem pây thânh nêa phùn
sêñ pêñ kòcñ sàmam

88 sêñ labèot dâñ tîñm täám
câ? ?âay heen wâñ wëe

89 sàâycây nòcñ màa ñâak nòc thêè dêe
mìa phêèñ khoóy thàa phiì

90 ñâak nâm sôñ khuâm nòc
kâët khën màa nòc bòc lêew
tôn ?âay kâ? haânh màa

91 thûùn hûa khân meên nòc khoó hây lêag
lûuk nôcây sâám ?âay taaw meên khoññ kâp

92 khoñ yaa mìi meên phóøyphây
siñ dây hây màa kêêw dêe nòc

93 bât nìi câmën lêew ?üan sàây câ? dây haânh
wàñh nàam câw dżaw ?ôôy
mìa khûân câw lâa nàa

94 hûa? ôôy hây câm hây nòc câm hây phâák
sàâycây wêelâa hâw meên thou níi
dìi hâay côn khoóy fâñ
95 .study nôc bât nî nôc
    thang wêelaa meen hâw leew lâan khoò phâak phûoy phat dêe nôc

96  bâat wêelâa meen màa thang
    si? haâq kân nôc ñâa pâa

97  lâan khoò lâa pây lêew
    lûn ?ôa pâa nàa baaw
    dêe nôc ?êat ñâa ?ôay

98  bôc yàak phâak nôc phiì nông
    wêelâa nâm hâak meen thang
    ñôolâmôc

môolâm sâay

99  ?ûan suan sûn kûay thanì wàân
    bông nânq meen nôc kîn thàn nàn
    càw kà? cân phuû nóam nôc pân ñêem

100 bât nî fàng sîang hiìn meen la? hiìn fâa
    bôøy boëq bûalaphâa

101 kân ladûu càw dënn hân
    si? pîan pêen lêên khoòoy

102 sàaw nàng cân màa khoòq càw dënn dàn
    wàânôo meen mî phaay

103 cân wàânôo meen kheët thàaw
    thang ?êay dày sîfnânn

104 sàathu? lâan khoò nôc meen mî wày
    wàn thàa càw kôm kàap

105 ñôk mî fîn nàn meen say kàw
    si? càa wàw tôc phatây

106 pîi nî khàa nî nî ?ôt meen bôc dày
    khit yàak son khoàm ?ûayphûon

107 phûo hày pên la? khâmsoôn
    khàn mûn khoû dûq phûay sôoy

108 sàaw nàng ?êay nî pên meen ñàa nôcôy
    sâmôôq bàw wàw bôc khoòq
109  khờ  ở phái meen phǐl  đoạt
thảan bàn thaan phuu fán

110  bất nǐ  khó  soʊ phón nọ  pây hày
náay thahāa  phuu nọo paa

111  náang  ?hēy phuu haksāa meen kheet bàn
hây hám dãy yuu ṣābāay

112  bất nǐ  phan nāang pên meen hūa  looغرب
pásāakōn cāw phūak phay

113  hày mǐ  sāy meen ṭhāap phêe
sātu ṭhāaacāw muu  côon

114  sāaw nāang  fūng muu khon cāw nām bàn
thām kāan  ?ān bōo sóop

115  phīt lāboop meen bōop bān
kōtmaay ḍām cāw iuān kōon

116  bất nǐ khāaw cāw dāan meen pây phóō
hày tákťān cāw bōōk nee

117  hāam bōo fāq meen thēē thēē
sī? pây čāp meen soq phōōm
khān  pāy füng yuu sānn

118  sāaw nāang nak khón phān meen khón līaw
khón bōo dīi hày màn sīī

119  hày khāw lī meen teē bàn
khān mǐi bàn cāw paa ṭēēn

120  bất nǐ hày dãy sāay sāphān  heēn
pên nāay phān sān phuu  nāy

121  haksāa fūng meen phay nōcy
mīn bān hày yuu pên

122  sāathu? sāathu? khó  hày nāay thahāa  kāa
sōm đāng manōo māay

123  ?āasāakāan cāw thān nāay
cān čālāon nōo būn khām
124 saaw naa kai tham thaan caw pahi naa
haksaa khan caw baan soom
125 day duu lee meen phi phi naa
pasaa sfa caw ssat laaw
126 naa zaaay lay siai hoong siai haaw
nay laaw haksaa daan
127 sopo tamneen naay thahaan
hay day phi meen la san
caloon khun caw suu khon
128 bat nii khoo hay khit khanzii waw
mii say caw thuk thaan
129 khit daang phoon khaa waa way
zamnway hay caw son theung
130 dtaaw ni tok thung paa caw maang baan
day mii kaan meen nun naak
131 khumalmaak maa leen tooq
pasaa sfa meen phay phon
132 naa zaaay khon zaaw khoong meen caak baan
lop lik caw nii phay
133 bat nii pen nooone phay meen keew nfa
maa luklaan zaaw maang baan
134 saaw naa sdeen lam khan meen caay deen
zok si phee nan teek leen
135 pen tamneen khoon phuak thaan
haksaa baan caw daan deen
136 bat nii tham hay laaw meen khiat khien
nee yuu caw nai zok
137 tok thong khaaw man campen
toon haksaa dook zaaw wai
138 naa zaaay haksaa yuu nai daw
dii khoong laaw haw mii maak
màak kaafée meen màak khiếng
kếèw màn nêèng càw bêèng ?áw

bảt nǐi hǎw paa màw meen múa sèo
lamāo pāy càw thàǎng ?tīn

sêethâkít tǒk tam tōcy
khàn lōng līay càw thuk pĪi

sǎaw nāaŋ pēn pho? dúay nàn hëet nīi
cịn tǒk tam dúay lōng pāy

lọot bōo mī nān neèw dāy
khàn suku sūu bōo mī kīn

nāaŋ ?ōay mī teè phôn càw phēn khàw
?áw khoôn taăng pâthēet

bảt nǐi neèw hëtphôn meen suan dāy
khàn lāy khàw meen bōo mī

pho? waa pho?waa lāaw nān hâw nīi
tǒk yūu nāy sōnkhâām

mān thōng nāaŋ nān hâw lūk
hāy suay kān ?áw wāy

sǎaw nāaŋ ?āsāy ?áw meen līfat nīa
lōohēt càw thàǎ khēen

bảt nǐi lēek ?áw dēen meen khèt bāán
hāy lāaw dāy yuu kāsāām

bảt nǐi khoō tōm ?áw nān phóon khàa
hāy nām màa càw nūu sōoy

sǎaw nāaŋ lāan khoō wōo? ?áw sīn sàksīt
bảt nǐi nāy sǎakōnīōok nīi
hāy màa pōoŋ sōoy thahāān

bảt nǐi hāy pâthēet càw khèt bāán
mfaq hâw hun càw mīi sūk

hāy thuk khoō nān mīi sūk
sǎaŋ sāa dōok mfaq bāán
sääw náang phìa cá? hää cáw tháang dáan
séethakhít hây súuŋ són

nën háw lón kāc hây fën
khán běn khín khán kúa láŋ

diawñíi mán náang tōk cáw tam tôky
tam tôky bōon míi phō? cáw sōŋ kháam

nōon míi fāy nán láam luk
khán māy dīn cáw dēen dāaw

sääw náang phūak thahāan nōo pēn sūu
kāp sætuu boo dāy khāaät

thām hây nāaat meen phīi nōoŋ
lōp līi cáw līi ká phāy

bāt nīi phūak phūo mee nān phīi nōoŋ
phīi nōoŋ dāy kāy nīi cáw cāak bāann
phāak hây thāang nāa sūu

nōon ñēw dēen mán thāng mūăn
khāw nāaat ñāw dōok dīn bāan

sääw náang phūak nōok phāan cáw khōn sāy
nēcw láaw phūu lōŋ sāat

pāy pēn thāat meen hap sāy
yuu thāang kām cáw faay kēēw

bāt nīi pēn dúay ēeet cáw nīi lēcw
láaw cīŋ tēk sāamakhīi

boo dāy míi nān cāy hēt
dōok hāy nāa nān tāa kāa

nāāŋ ñīyí míi tēc phāa kān khāw thām
lōp phāy cáw līi sōon

yāan bāk Hàahōoy pōon
thīm sāy ñēcw meen yuu kāy
siʔ māa fōŋ cáw sāy hāw

bāt nīi kōc nām phūak nān muu cáw
saawlāaw phūu thīl lōŋ phīt
náaŋ ?ííŋ yaa khít thám cåw làay làaw
±ën lñat dīaw d∅ok kān thेe

båt níí phyä lõîn phêt kāc māa mée
latthabāan phen khōy yuu

yaa pāy pën sātūu
māa théamlāay mëen phîi nōŋ
néew nān mëen bōc dīí

båt níí latthabāan cåw faay phëi
phon nōk thôot ?āphây mōt

yaa pāy thōc mëen lāñot
khān tōc kān yaa fān khāa

náaŋ ?ííŋ latthabāan cåw nān nāa
phon nān māa mëen dīí thëe
khanīng nām thuk sāw kham

cīŋ dāy lām mëen bōc liāŋ
sāaŋ nōc yāy dāy sōŋ thōŋ

båt níí kēp bāy pīiw cåw dāy lēew
?aan beŋ hāy mān khak

hāa withí cåw līk lap
khāw mōp tōo con dāy

båt níí lāaw hāw māay mëen māa tāŋ
wāŋ ?ēaw khām pēn pānōot

thōot lek lek mëen nōc y nōc
kāc nōom hāy cåw dāŋ dōöm

båt níí hāy phūak cåw nān con lāem
tāŋ tōo nān sīn thām

nāaŋ ?ēey (nip phāa nāŋ phān sāa khēn)
nip phāa nāŋ sī? phāa khēn
?ān bāndāy thōcō cåw cōcō pōcō

khōcō phen thēet mëen saét wāy
hāy cāy tāŋ mëen tōo būn
184 phə̀n waa phə̀n waa bûn nān lúa lîli
plap dàŋ càw nāawàa thàa

185 hàw kháa meen laasaam
lōot bôc mîi càw lîfa khàm

186 sàaw nàaŋ khànn waa lây càw lôŋ nām
pày sâa dîe meen lîoŋ lîoŋ

187 lây pày tâam lâm khoông
thàa mîi hîa meen yuu thàn
nâŋ sî? dày càw suay hâw

188 nîi lâ? khoông hày phûak nân mûu càw
khit bêŋ hày mân khâk

189 nàaŋ tîw yaa màa thàm càw làay làaw
khànn lîfât dîaw kān thèe

190 bât nîi yaa pây pên càw phîibâa
nâm këew dëŋ mân lîmûaak

191 sàaw nàaŋ ñuaw? hày làaw meen phîi nîoŋ
thiaw khaatàn tîc kân

192 bât nîi pên dûay hèet càw nîi nân
lāw cîng têck sàmakhîi

193 nîoŋ mân mîi phûu lîŋ phît
màa khît thàm dêck lày bāan

194 (bât nîi hûom tîw hûn)
àaŋ tîw yaa hûom kān sâa dîe thàan
hày làaw hâw nàn hîaŋ hûn

195 ñûûn phîc lûŋ meen meè pàa
hâw cák dày yuu sâbàay

196 bât nîi mân hàak sôm càw khûān lëew
làan mûâlâm sî? làa kûoŋ

197 khoông tûayphûc meen phûak thàan
khàn làañ lâa sî? taw lôŋ

198 bât nîi bôc yàak phat càw phâak wên
ween hàak cûoon càw cûoon nîi
199. বো যাক কায় সাথান টিটে মেন হাক পাহ কাউ ওন

200. নাগ রোয মান হাক কাম কাউ পেন লিউ
লান মোলাম সিং লায তাউ
কোন দো লান ইন রোয

201. বাঁট নিই ছো হায় নায় থাহান কাকার
হায় পোন শিন কাউ নাউ মান
সামু কান কাউ থাম লোক

202. কোন ও থুক মোন সোক কেছোন
পাই হায় যা ডায় নিই

203. বাঁট নিই সামলায নায মোন নিই
কাক ডায় তাউ মোন লায লোগ

204. কোন ও সোন মোন কাম কোন
সোন পোন কাউ সুইথায

205. বাঁট নিই লান ছো লায মোন পায় লিউ
পায় লিউ কোন কায় কাউ হোন হান

206. মো সোম ও কাউ থোন নিই
লায থান কাউ তাউ লোগ
?োলানো কাউ