Dialect differences for Katu prepositional phrases

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Differences in the grammatical structure of phrases distinguish the dialect of Katu found in Vietnam (Katu VN), and the one in the Lao P.D.R. (Katu L). Specifically, Katu VN frequently uses prepositional phrases whereas Katu L is distinctive for its lack of such phrases. For example, Katu VN often uses the prepositions di? ‘in, on, place’, le? ‘to, towards, place’, lr? ‘and, with’, tao? ‘from’ in prepositional phrases followed by a noun, a locative, or a preposition. The relative pronoun du ‘who, which’ is also frequently used in prepositional phrases followed by a numeral, or a modifier, or a verb phrase.

The majority of Katu L utterances, on the other hand, do not use prepositions, but occasionally use lr?, which has a number of meanings such as ‘and, with, about, to, from’. Katu Lao utterances also occasionally use kət ‘in, on’. It is interesting that Katu L never uses the relative pronoun du, yet the rest of the sentence structure is the same as for Katu VN. All these forms are exemplified in the following sentences which are taken from Katu texts.

Katu VN: di? ‘in, on, place’ can be followed by a noun or pronoun or locative.

1. mut at di? ?dek
Mut stay in there
‘Mut stayed there.’

2. pa?diil tyyt di? ?dorn
woman stay in house
‘The girl stayed in the house.’

it flee neg. stay in/place there more
‘It fled, (it) did not stay there any more.’

he order have tree in here have tree in here
‘He orders a tree to be here, then there is a tree here.’

5. jak ?bvk talum manuim di? karn
French much meet people in/place road
‘The French met many people on the road.’

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The following example shows two noun phrases in succession, a device used for emphasis.

   I hide him in top tree in top betel nut
   ‘I hid him in the top of the tree, in the top of the betel nut tree.’

Occasionally Katu VN omits *di?* and the verb is followed directly by the goal.

7. **agoøt cet kaløø ?hoø**
   tiger die inside hole
   ‘The tiger was dead in the hole.’

8. **vi ku mot ?doø kontum**
   already I enter house Kontum
   ‘I entered a house in Kontum.’

Katu L: Almost all utterances in Katu L do not use a prepositional phrase and the verb is directly followed by the goal. Emphasis is given by the use of repetition and contrast.

9. **ku kare? c tu døø tu panañ**
   I hide he top tree top betel nut tree
   ‘I hid him in the top of the tree, in the top of the betel nut tree.’

10. **pandruih at ?doø**
    man stay house
    ‘The man stayed in the house.’

11. **ndil at are**
    woman stay field
    ‘The woman stayed in the field.’

12. **c ñoø taruøu**
    he sit seat
    ‘He is sitting on a seat.’

13. **c sooø kah at cek iik**
    it flee neg. stay there more
    ‘It fled, (it) did not stay there any more.’

Occasionally Katu L uses *kø* ‘in, on’ which is followed by a noun or locative or pronoun.

14. **arviøø brau kamoc ñaai vooc at kø piø**
    soul dead-person someone go stay in grave
    ‘Some dead people’s souls go and stay in the grave.’
Katu VN frequently uses *leq* ‘to, towards, place’ which is followed by a noun, or pronoun, or locative.

15. **mai mot leq karuñ**
you enter toward river
‘You entered the river.’

16. **?qbian trap aqoot leq le? aqoot**
trap rabbit give to tiger
‘The rabbit gave the trap to the tiger.’

17. **?do xom leq ama**
he say to father
‘He talked to his father.’

18. **?bom xavai leq ?den**
take Kavai to house
‘(They) took Kavai to the house.’

19. **nek xooi leq xooh**
thus go place there
‘(They) went over there.’

tiger cry afraid afraid die beg to monkey
‘The tiger cried, it was afraid of dying, (so) it begged the monkey.’

In the following examples *leq* has the meaning of ‘place’:

21. **leq mai xiong at do? at ?dan ku**
place you want stay neg stay near me
‘Wherever you want to stay, don’t stay near me.’

Occasionally Katu VN omits *leq* as in the following example:

22. **ravaa manuih co koon kaneeq**
soul person return place dead
‘People’s souls return to the place of the dead.’

In the vast majority of sentences Katu L does not use a preposition, and the verb is directly followed by the goal.

23. **akon mot ?den**
father enter house
‘The father entered the house.’
24. idial vooc are wife go field 'The wife went to the field.'

25. ve biŋ ateh kui co veel have full basket carry return village 'When the basket is full, we return carrying it to the village.'

However, occasionally Katu L uses ɨrŋ 'to, towards':

26. ve biŋ ateh kui co dooŋ leŋ veel have full basket carry return take to village 'When the basket is full, we return taking it to the village.'

The following are examples of ɨrŋ 'and, with' in Katu VN:

27. pi ḏɔ at ɨrŋ tapaaŋ teŋ ɨrŋŋ they stay with rabbit work rice storage house 'They stayed with the rabbit and made a rice storage house.'

28. aduak kiaŋ trk leŋ aku ḏɔŋ? mai Vietnamese want reach kill me and you 'The Vietnamese want to come to kill you and me.'

29. soŋ ɨrŋ? ḏɔc ɬɗɔ ca finish and sleep he eat 'After sleeping, he ate.'

Katu L occasionally uses the preposition ɨrŋ 'and, with, to, concerning':

30. ɲaai pi ɨrŋ paniŋ katu he some speak with children Katu we 'Some speak with our Katu children.'

31. te imo abım yua at ɨrŋ takuui katu particle sister Abom order stay with people Katu 'Abom ordered his sister to stay with the Katu.'

32. abım coom tak tɛp duuŋ ɨrŋ takuui Abom able work deep shallow to people 'Abom can cause important and unimportant things (deep or shallow) to happen to people.'

33. abat at ɬat katiak ɨrŋ takuui katu he Abat stay on ground with people Katu we 'Abat stayed on the earth with us Katu people.'
The preposition ក្នុង ‘from’ is frequently used in Katu VN, and is followed by a noun, pronoun, or locative:

34. កុ ក្លោះ ក្នុង មាន
I buy from you
‘I buy from you.’

they go from here
‘They went from here.’

36. ឆ្លើយ? ពារ ក្នុង អប់អូន
he go cause to return from bad spirits
‘He went and brought him back from the bad spirits.’

37. ឆ្លើយ? នាយសី និង ក្នុង កាល់ឈើ និង ក្នុង សុខភាព និង ក្នុង កាល់ធានា
many who return from sweat return from heat
‘Many people return from sweating, from hot weather, they came from behind him.’

38. កឺស្រ? ឆ្លើយ? កន់ ក្នុង?
Kiuq come from there
‘Kiuq came from there.’

39. ដីពារ តាពី នីឈោ អនាគ ក្នុង ការ៉ុង ឈឺ ក្នុង ការ៉ុង មុន កុង ការ៉ុង អាយុ មនុស្ស ក្នុង ការ៉ុង អាយុ មនុស្ស និង ការ៉ុង អាយុ មនុស្ស
Vietnamese want plur. blouse take from Katu
‘The Vietnamese want the blouses, they take them from the Katu.’

40. កាល៌ស បីស្រ? និង ក្នុង អាក្រតី និង ក្នុង អាក្រតី អាក្រតី
buttons make from lead
‘Buttons are made from lead.’

Occasionally Katu L uses ក្នុង ‘from’ as in the following example:

41. ក្នុង ឈឺសុខ និង ព្រ័ន់ ដូន ក្នុង ការ៉ុង ក្នុង ឈឺសុខ និង ក្នុង ការ៉ុង ក្នុង ឈឺសុខ និង ក្នុង ការ៉ុង ក្នុង អាក្រតី និង ក្នុង អាក្រតី អាក្រតី
with son-in-law have relationship receive from father

‘The son-in-law has the relationship in which he receives skirts from the girl’s father and mother.’

The relative pronoun ដូ ‘who, which’ is used frequently in Katu VN with a numeral, or a modifier, or a verb phrase. Sometimes ដូ is used to add emphasis to the utterance. It is interesting that it does not occur at all in Katu L, which uses the
same sentence structure as Katu VN, while omitting *du*. In Katu L emphasis is gained by the use of repetition, and by contrasting parallel statements.

42. paniān nik tooh jry? liam du mui vooi? kadaŋ child over there crock good which one go hold

   mot du mui du mui vooi?
   enter which one which one go
   ‘Children, over there is a good crock. One went and held it, and went inside. One by one they went.’

The following is example of *du* in Katu VN: *du* with a numeral:

43. du mui du mui vooi?
   which one which one go
   ‘They went one by one.’

The following are examples of *du* with a modifier:

44. ?do luk du tam kum cik pai du tam
   he mix which black also then take which black
   ‘He mixed black, then he also took black.’

45. noo? yi ?bryk ŋaaŋ du huan? plur. we many who bad
   ‘We have many people who are bad.’

46. ?daŋ ku ndol du liam
   give me, basket which good
   ‘Give me the basket which is good.’

47. ve ŋaaŋ du kavaan ve aŋaŋ nik leŋ aŋaŋ
   have someone who rich have pig then kill pig
   ‘If someone has riches, has pigs, then he kills pigs.’

   if place which rich with water buffalo with pig
   manuiŋ mahaal
   people happy
   ‘If there is a rich place, with water buffalo and pigs, people are happy.’

49. ?bœn aŋaŋ du ?bryk
   get corn which much
   ‘(They) get a lot of corn.’

Katu L has the same sentence structure as Katu VN but without *du*, as follows:
50. ơ luk karnaŋ kum cik ial karnaŋ
    he mix black also then take black
    ‘He mixed black, then he also took black.’

    ṭôn ku ateh lo?
    give me back basket good
    ‘Give me a good back basket.’

51. ʔboon aʔum e
    get corn much
    ‘Get a lot of corn.’

52. ơ lai pandil lo? pandil ŋaaı̂  yuh
    he see girl good girl someone want
    ‘He sees a good girl, one someone wants.’

Sometimes in Katu VN there is a string of two or three examples of du plus a modifier. The repetition plus the use of du adds emphasis and shows contrast.

53. ve kampo du kaboo? nik kampo du kaboo?
    have year which satisfied then year which satisfied
    ‘There is a year when we eat until we are satisfied, that is a year when we eat until we are content.’

54. kum ve kavaan ve ɲəeu ve du thruaŋ
    also have rich have poor have who rich/easy
    ve du kuuk
    have who suffering
    ‘There is wealth, there is poverty, there is plenty, there is suffering.’

55. la ŋaaı̂  du kaʔaai du reen nik du kaʔaai kiaŋ
    if someone who sick who moan this who sick want
    cet kah masuŋ
    dead neg. know
    ‘If someone is sick, moans, and is nearly dead, we don’t know what to do.’

When du is used with a verb phrase is used, sometimes there is repetition of several verb phrases for emphasis and contrast as in example 59 and 60:

56. ṭôn lai paʔdiil du liam paʔdiil ŋaaı̂  du kiaŋ
    he see girl who good girl someone who want
    ‘He sees a girl who is good, who someone wants.’

57. ŋaaı̂  du hat ndəl hyʔ kvi ndrəl
    someone who without basket then buy basket
    ‘Whoever is without a back basket then buys basket for the back.’
58. katu ŋaaai du ul du ve kvl. ve ŋaaai du
Katu someone who hungry who have buy have someone who
kian teen daam ku vooi? kvl
want to make feast I go buy
'The Katu, whoever is hungry, buys. If there is someone who wants a
feast, I go and buy.'

59. ve ŋaaai du coom gun ve ŋaaai du kah
have someone who can work sorcery have some who neg.
'There are some who can work sorcery, there are some who cannot.'

60. ŋaaai du ve avii nek taŋ jɔŋ
someone who has rice then weave basket
'Whoever has rice, then weaves baskets for the back.'

61. ve ŋaaai du kian ɔeet ahe gun di? loom
have someone who want hate us work sorcery in liver
'There is someone who hates us and works sorcery in the heart.'

62. ŋaaai du trrr di? ʔdɔŋ phai juw paniian
someone who stay in house must look after children
'Whoever stays in the house must look after the children.'

Sentences in Katu L express the meaning of the modifier 'who, which',
using verb phrases, and sometimes repetition, but without using du.

63. ŋaaai kah ve aṭeh hr? plai aṭeh
someone not have back basket then buy back basket
'Whoever does not have a basket, then buys a basket for the back.'

64. ʔdɔ luk tam cik pai tam
he mix black then take black
'He mixes black, then takes black.'

65. ve ŋaaai coom gun ve ŋaaai kah coom
have some can work sorcery have some neg. able
'There are some who can work sorcery there are some who are not able.'

66. manuih tin ku hui? ku jiw
person follow me obey me I look after
'The person who follows and obeys me, I look after.'

67. ve ŋaaai kian ɔeet ahe gun loom
have someone want hate us work sorcery liver
'There is someone who hates us and works sorcery in the heart.'
68. ŋaai vej arc nek taap ateh
someone have rice then weave back basket
'Someone who has rice then weaves a back basket.'

Katu belongs to the Katuic branch of the Mon-Khmer language family, and has approximately 52,000 speakers, 37,000 living in Quang Nam province in central Vietnam, and 15,000 in Salavan and Xe Kong provinces in the Lao P.D.R.

REFERENCES


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