

RHYME, REDUPLICATION, ETC. IN LAO

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The Lao dialect of the Tai language family, while exhibiting very few morphological processes, is characterized by a feature (which it probably shares with its sister dialects) which, by its form and the frequency of its appearance, cannot fail to capture the attention. In speaking of this aspect of Thai, Mary Haas¹ uses, among others, the term "elaborate expressions." The absence of these expressions from the continuum of speech or from the continuity of a text will rob that speech or that text of something essentially Lao and their presence will add to such speech or such a text a flavor and/or a sparkle which identify them as Lao. They are to the language what spice is to food, what polishing or setting is to a gem. Without them the speaker or writer will make himself understood, but prove to be rather dull and pedestrian. With them, he enthralls his audience with both lilt and light, making his message both meaningful and melodious.

This paper is based on a collection of over three hundred such expressions which the author has gathered. It is not exhaustive in any sense. He seeks to present this type of expression under rather loose headings. For a long time he has wrestled with the possibility of there being some underlying principle governing the construction of expressions of this kind. If there is--and there very well may be--he has failed to discover it. It may lie buried deep in the subconscious. It may be an innate part and parcel of the *métier* of those who seem to be able to vie--often extemporaneously--with the minstrels and troubadours of the Middle Ages, stringing together expressions of this kind in seemingly interminable production, to the unending delight of their audience.

Let the reader beware he should be content with learning to use judiciously what others have done to enrich the language, leaving to the specialists among native speakers the responsibility of making further contributions in this rather particular and technical area.

The basic structure of these expressions is a polysyllabic phrase with an equal number of syllables on either side of an imaginary vertical dividing line. Usually these are 4-syllable expressions, although in some cases short syllables do not seem to be counted; otherwise the expression would be a 3 - 2 or a 2 - 3 construction. However, in some expressions the short syllable is probably counted on one or the other side or on both sides of the dividing line. When rhyming takes place, it is often--although *not always*--between the syllables immediately adjacent to the dividing line, viz., between syllables 2 and 3 (in a 4-syllable construction) or between syllables 3 and 4 (in a six-syllable construction). In the often bewildering variety encountered, tone--or pitch level--does not seem to play a determinant or significant rôle.

Consider the following:

A. FIXED EXPRESSIONS. These are without apparent rhyme or reason, apart from semantic relationship.

1. [TO SUFFER, HAVE FEVER, TO BE ILL
ເຈັບໄຂ້ ຢ່ວຍໄຂ້
to be sick]

2. [TREASURE WEALTH SILVER GOLD/COPPER
ຊັບສິນເງິນທອງ
riches]

3. [EVERY MORNING DAY NIGHT
ທຸກເຊົ້າວັນຄືນ
day in, day out]

B. ADAPTATION OF FOREIGN TERMS with some reduplication.

1. [MINISTRE (Fr) n.s.
ນິນັດ ນິນັດ
cabinet minister]

2. [CAPPIT ວ? (CAP)PITAINE (Fr)
ກັບປີຕາະ (ກັບ) ປີຕາ
captain]

a.
 TO JOIN WOOD TO JOIN HAND
 ຮວມໄມ້ ຮວມມື
 to cooperate

5. With all components meaningful

a.
 INTIMATE, ALONE ROYAL SERVANT
 ສົມດິ ສົມນົມ
 be intimate, close

b.
 CUSTOMS RITES CUSTOMS WAY
 ຮີດຄອງ ທຳມອງ
 customs, manners

c.
 TO SEE LIGHT, CLEAR TO KNOW TRUTH
 ເຫັນແຈ້ງຮູ້ຈິງ
 to see clearly, understand truly

d.
 THINGS WEAR THINGS WEAR
 ເຄື່ອງນຸ່ງ ຂອງ ຄື
 clothing

(Both ເຄື່ອງຂອງ and ເຄື່ອງນຸ່ງ
are accepted pairs, while
ນຸ່ງ and ຄື have a close
semantic tie.)

e.
 KEEP FLESH PUT DOWN HEART
 ໄວເນື້ອວາງໃຈ
 to have confidence

(Both ໄວໃຈ and ວາງໃຈ
are accepted pairs, while
ເນື້ອ and ໃຈ have a remote
semantic relationship.)

f.
 MIND ONE HEART SINGLE
 ຈິດໜຶ່ງໃຈດຽວ
 to be of one mind/heart

(ຈິດໃຈ is an accepted pair.)

g. First and third elements identical; some semantic relationship between second and fourth, in addition to frequent, if partial, reduplication.

- | | | | |
|-----|--|-----|--|
| (1) | SEEK CRAB SEEK FISH
<u>ຫາປຸ່ ຫາປາ</u>
to hunt for small
seafood | (2) | BE A GROUP BE A GROUP
<u>ເປັນພັກ ເປັນພວກ</u>
to be broken up into groups |
|-----|--|-----|--|

(This is a productive pattern: cf. 3, 4, 5 below.)

- | | |
|-----|--|
| (3) | TO BE BEGINNING TO BE BEGINNING
<u>ເປັນກົກ ເປັນເຄົ້າ</u>
to be the beginning |
|-----|--|

- | | |
|-----|---|
| (4) | TO BE HEART (WOOD) TO BE HEART (WOOD)
<u>ເປັນແກ່ງ ເປັນສານ</u>
to be the essence or the gist |
|-----|---|

(ແກ່ງ and ສານ have a close semantic relationship.)

- | | | |
|-----|---|---|
| (5) | THINGS WEAR THINGS COVER
<u>ອັນນຸ່ງ ອັນຫໍ່</u>
clothing | (This is a productive pattern:
ອັນຂັບອັນກິນ
ອັນນຶ່ງອັນດຽວ) |
|-----|---|---|

- | | | |
|-----|---|---|
| (6) | LOSE MIND LOSE HEART
<u>ເສັງຈິດເສັງໃຈ</u>
to be dismayed,
disappointed | (ເສັງຈິດ means to lose one's
mind, a meaning that is not
carried over into this expression!) |
|-----|---|---|

- | | |
|-----|---|
| (7) | TREE WOOD TREE STRIP
<u>ກົກໄມ້ ກົກຕອກ</u>
plantation, trees |
|-----|---|

- | | |
|-----|--|
| (8) | INHABITANT VILLAGE, INHABITANT VILLAGE
<u>ໄທບານ ໄທຊອງ</u>
compatriots, fellow-citizens |
|-----|--|

(9) COME/GO OUT SWEAT COME/GO OUT STRENGTH
ອອກເຫອ້ອອກແຮງ
 to spend oneself

(10) FINISH HEART FINISH HEART
ສຸດມັກ ສຸດໃຈ
 with all one's heart

(11) ENOUGH SIT ENOUGH LIE DOWN
ພໍ້ນັ່ງພໍ້ນອນ
 to be in comfortable circumstances

This is a productive pattern:

ພໍ້ຢູ່ພໍ້ກິນ
ພໍ້ເຮັດພໍ້ໄປ
ພໍ້ໂຊພໍ້ສອບ
ພໍ້ຈັບພໍ້ບາຍ

(12) HAVE BEGINNING HAVE END
ມີກິກມີປາຍ
 to have both beginning and end; so, to be well known

(Both ກິກ and ປາຍ have a semantic relationship.)

This is a very productive pattern:

<u>ມີເຫອ້ມີແຮງ</u>	<u>ມີໂຮມີນາ</u>	<u>ມີບາວມີສາວ</u>
<u>ມີຫນາມີຕາ</u>	<u>ມີຊຸມີສັດ</u>	
<u>ມີຊຸມີສຽງ</u>	<u>ມີສຸດມີສ່ຽງ</u>	
<u>ມີຮີດມີຄອງ</u>	<u>ມີຮູບມີຮາງ</u>	

ນີເງິນນີຄຳ	ນີພໍ່ນີແມ່
ນີອາຍນີນອງ	ນີເມັງນີລຸກ
ນີລຸກນີເຕົ້າ	ນີລຸກນີຫລານ
ນີເຖົ້ານີແກ່	

HAVE OLD HAVE MATURE ຕອບບຸນແທນຄຸນ (Can refer to a recognized wedding ceremony attended by elders)

h. First and third element have semantic relationship or other relationship; third and fourth exhibit the same, with or without phonetic reduplication.

(1) <table border="0"> <tr> <td>REPLY FAVOR RETURN KINDNESS</td> </tr> <tr> <td>ຕອບ ບຸນ ແທນ ຄຸນ</td> </tr> <tr> <td>to return a favor show gratitude</td> </tr> </table>	REPLY FAVOR RETURN KINDNESS	ຕອບ ບຸນ ແທນ ຄຸນ	to return a favor show gratitude
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ຕອບ ບຸນ ແທນ ຄຸນ			
to return a favor show gratitude			

(ຕອບແທນ and ບຸນຄຸນ are accepted pairs.)

(2) <table border="0"> <tr> <td>HUSBAND COW WIFE CARABAO</td> </tr> <tr> <td><u>ຜົວເມັງຄວາຍ</u></td> </tr> <tr> <td>unwed couple</td> </tr> </table>	HUSBAND COW WIFE CARABAO	<u>ຜົວເມັງຄວາຍ</u>	unwed couple
HUSBAND COW WIFE CARABAO			
<u>ຜົວເມັງຄວາຍ</u>			
unwed couple			

(ຜົວ ເມັງ and ງົວ ຄວາຍ are accepted pairs.)

(3) <table border="0"> <tr> <td>FATHER TRADE MOTHER SELL</td> </tr> <tr> <td>ພໍ່ຄ້າ ແມ່ຂາຍ</td> </tr> <tr> <td>sales people (male/female)</td> </tr> </table>	FATHER TRADE MOTHER SELL	ພໍ່ຄ້າ ແມ່ຂາຍ	sales people (male/female)
FATHER TRADE MOTHER SELL			
ພໍ່ຄ້າ ແມ່ຂາຍ			
sales people (male/female)			

(ພໍ່ຄ້າ, ພໍ່ແມ່ , and ຄ້າຂາຍ are accepted pairs.)

(4)

FATHER BEGINNING MOTHER BEGINNING
ພໍ່ກາແມ່ເຈົ້າ
original parents

(ພໍ່ແມ່ and ກາເຈົ້າ are accepted pairs.)

(5)

FATHER OLD MOTHER BEHIND
ພໍ່ເກົ່າແມ່ຫລັງ
former parents (in former life?)

(ພໍ່ແມ່ form an accepted pair ເກົ່າ and ຫລັງ have a semantic relationship.)

(6)

BELIEVE WORDS LISTEN (OBEY) WORDS
ເຊື່ອຖອຍຟັງຄວາມ
to obey

(ເຊື່ອຟັງ and ຖອຍຄວາມ are an accepted pairs.)

D. The rhyming pattern is one of the most frequent, one of the most productive. Generally speaking, the expression is made up of four syllables, two on either side of the vertical dividing line, the adjacent syllables rhyming (cf. introductory section, above).

1. Simple 4-syllable expressions with syllables two and three rhyming.

a. Everything immediately meaningful and related.

(1)

BE WELL HAVE STRENGTH
ຢູ່ດີມີແຮງ
to be well

(2)

BE WELL HAVE VICTORY
ຢູ່ດີມີຊຸບ
to be on top

(3)

STATELY GLORY
ສະຖາຣາສີ
splendid, glorious

(4)

STATELY GRAND
ສະຖາຜາເຜີ
majestic

(5) [ALTERNATE ALTERNATE LAYERS]
ສັບຊັບຊອນ
 very complicated]

(In 3, 4 and 5 above note that the first syllable is short, but apparently functions as a full syllable.)

(6) [BLOOD FLESH ANCESTRY BODY GREASE]
ເລືອດເນື້ອເຂົ້າໄຂ
 ancestry, parentage]

(7) [OBSERVE COMMANDMENTS "EAT" ALMS]
ຕື່ສິນກິນທານ
 to conform to good conduct]

(8) [LISTEN DHARMA REMEMBER COMMANDMENTS]
ຟັງທັມຈຳສິນ
 to conform to good behavior]

(9) [HOT CHEST FALL HEART]
ຮອນອົກຕົກໃຈ
 to be profoundly moved]

(10) [PITY KINDLINESS]
ອິດພາ
 to have pity on]

And many, many more:

ນິຍົມຊົມຊອບ

ກິກເຄົ້າເຫງົາກິ

ຊົ່ວຊຳລາມິກ

ແຕກງາສາຂາ

ພຸດຈາປາສັຍ

ຈັບໄດ້ໄລທັມ

ຊຸດກິນຄນຫາ

ຫງາຍຊຳລາມິກ

ຕິຕຽນຂຽນສອນ	ຕິດໝຽວກຽວພັນ
ຂັບດິກົດໝາຍ	ແຜ່ຜາຍຢາຍກວາງ
ເຄື່ອງປຸກລູກໄມ	ໂຮມາຕາກາ
ພອນພຽງຮຽງໝາ	ສຳຮວດກວດຄູ

b. Semantic relationships less immediate.

(1) [SMILE SMILE HAPPY CLEAR
 ບິນແຍນແຈມໃສ
 to be in a happy mood]

(2) [SLAVE SERF HORSE USE
 ຂອບຂາມາໃຊ
 slave]

(3) [HABIT HEART NECK/THROAT
 ມີໃສໃຈຕໍ
 character, temperament]

(4) [SUFFER DIFFICULT MOUTH SAD
 ທຸກຍາກປາກໝອງ
 to be poor]

(5) [KNOW MERIT KINDNESS PENALTY
 ຮູ້ບຸນ ຄຸນໂທດ
 to be grateful]

(6) CHILD CHILD RICE TENDER
ລູກເຕົ້າເຂົ້າອອນ
young children

(7) POT POT SHATTER SHELL (COCONUT)
ຫມໍ່ແຫກແຕກໂປະ
pots and pans

(8) GEM RING 100,000 THING
ແກວແຫວນເສມສິ່ງ
abundant riches

c. Cause-effect (or reverse) relationship.

(1) REST (n.s.) TAKE REFUGE RELY ON
ພັກພາອາສັຍ
to live on the hospitality of...

(2) REST STOP TAKE STRENGTH
ພັກເວົ້າເວົ້າແຮງ
to rest regain strength

(3) FALL LOSE (UNAWARE) LOSE GO
ຕົກເຮັ່ງເສັງໄປ
to lose by unawareness, drop inadvertently

(4) BEAR (BE BORN) FLOWER ISSUE FRUIT
ເກີດດອກອອກຜົນ
to produce

(5) [BUD SPROUT FLOWER ISSUE FRUIT]
 ປິ່ງດອກອອກໝາກ
 to produce]

(6) [SPROUT (BREAK OUT) FLOWER ISSUE FRUIT]
 ແຕກດອກອອກໝວຍ
 to produce]

2. Incredible reversal of semantic relationship.

[ENTER OUTSIDE GO OUT INSIDE]
 ເຂົ້າອອກອອກໃນ
 to go in and out]

3. Unsymmetrical expressions.

a. 3 - 2 syllable constructions

(1) [SERVE RUB/SHINE]
 ປົວລະບັດຂັດສີ
 to care for, serve]

(2) [SUPPORT HOLD UP SUPPORT]
 ອຸປັ້ນຄ້າຊຸ
 to meet the needs of...]

b. 2 - 3 syllable constructions

(1) [SELL RACE LACK HONESTY, MORALITY]
 ຂາຍຂາດຂາດສິນທັມ
 to betray the nation]

(2) [HAPPY BODY WELL HEART]
 ສຸກກາຍສະບາຍໃຈ
 to be happy]

(3) [PATIENT MAKE AN EFFORT
 ອົດສາມຍາຍາມ
 to make a real effort]

(4) [SURRENDER BODY OFFER UP HEART
 ມອບກາຍຊາຍໃຈ
 to surrender oneself completely (body and soul)]

4. 3 - 3 syllable constructions.

- a. Unsymmetrical, untypical rhyming between third and sixth syllables, with additional reduplication (between first and fourth syllables).

[COUNTERACT SUFFERING, POVERTY FOSTER HAPPINESS
 ບຳບັດທຸກບຳລຸງສຸກ
 to promote, foster happiness]

- b. Rhyming between third and fourth syllables, with semantic relationship between first and sixth syllables only.

[PRETTY ONLY SHAPE KISS NOT SMELL GOOD
 ງາມແຕ່ຮູບລຸບໍ່ຫອມ
 "beauty is only skin deep" "fair on the outside only"]

- c. Approximate or complete rhyming between third and fourth syllables, with complete reduplication between second and fifth syllables, plus semantic similarity between first and fourth and/or between third and sixth syllables.

(1) [SLAVE TWO OWNER SERVANT TWO MASTER
 ຂາສອງເຈົ້າບາງສອງນາຍ
 to serve two masters]

(2) [DEPENDING ON WHAT ONE CAN CATCH
 PROPPING UP THE UNOBTAINABLE
 ເຫັນແກ້ໄຂ ຫັນເຫັນແກ້ໄຂ
 cupidity]

(3) [TREASURE IN EARTH WEALTH IN WATER
 ຊັບໂນດິນ ສິນໂນນໍ້າ
 natural resources, underground wealth]

(4) With added rhyming between first and fourth syllables, reduplication of initial consonant in third and sixth syllables.

[INHABITANT DIFFERENT REGION MAN DIFFERENT AREA
 ຊາວຕາງ ດາວທາງ ຕາງແດນ
 foreigner]

(5) With added nonsense element, just to show that there is a vein of humor: there is no such thing as a

[FISH (n.s.) CRAB SEA
 ປາທະລູປາທະເລ
 seafood]

APPENDIX

The text below is artificially contrived, presenting expressions as they could appear in speech and/or writing, but without limitations imposed by style, elegance or other consideration.

TEXT

Note: Line two is the continuum of the text, with Lao and English alternating.

Line one gives the more or less literal equivalent of the Lao expressions.

Line three gives an attempted translation into English of the Lao expressions

The square brackets [] are designed to enclose the Lao expression, plus the literal equivalent in English, and, in addition, the free translation into English.

DAY ATTACH DAY CONTINUE ສົມ ສົມ ມຕຕ ມຕຕ day after day	they	GO MARKET (LP) GO (n.s.) ໄປລາດໄປລີ go to the market
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there they see people of	EVERY RACE EVERY LANGUAGE ທຸກຊາດ ທຸກພາສາ every tongue and tribe	such as
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PEOPLE DIFFERENT REGION, MALE (prefix) DIFFERENT DISTRICT ຊາວຕາງດາວ ທາວຕາງແດນ people of different origins and areas

including	FOREIGNER NOSE MELON ຜິ້ງດັງ ໂມ big-nosed foreigners	and	CITIZEN SKY SLAVE LAND ໄພຟາ ຂາແຜ່ນດິນ citizens of the realm
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The	FATHER TRADE MOTHER SELL ENDURE MAKE EFFORT ພໍ່ຄ້າ ເມ່ຂາຍ ອິດສາພຍາຍາມ sales-people (men/women) do their best	to sell
-----	--	---------

them the things they have

HUNDRED SORT THOUSAND KIND
ຮອບຢ່າງພັນແນວ
in great variety

. But

many of them come from

VILLAGE OUTSIDE FRONTIER VILLAGE
ບ້ານນອກຂອກກາເນ
remote villages

and they often do not

TRUST FLESH BELIEVE HEART
ໄວ້ເນື້ອເຊື່ອໃຈ
have confidence in

the

merchants. Others they know and, since they have not

SEE FACE SEE BEARD
ເຫັນໜ້າເຫັນໜວດ
seen hide nor hair (of them)

for a long time, they squat down

to

LOOK AT VISIT INQUIRE NEWS
ຢ້ຽມຢາມຖາມຂ່າວ
visit and get the news

. When they have purchased

articles

MANNER FULL CHEST FULL HEART
ຢ່າງເຕັມອິກ ເຕັມໃຈ
to their heart's content

then they

ESCAPE RETURN TURN AROUND RETURN (home)
ຫລີບລາວຕາວກິນ
return home

and, after

REACH HOUSE ARRIVE HOUSE
ຮອດຢ່າວ ເຖິງເຮືອນ
reaching home

some of them, acting as

FATHER TRADE TRADING
ພໍ່ຄ້າພານິດ
traders

take their wares through

MOUNTAIN CLIFF FOREST JUNGLE
ພູຜາປ່າດົງ
mountain and forest

for resale to

SLAVE LAND FOWL PEA
ຂ້າຍົກພືກຍູງ
people in the boondocks

VILLAGE STREAM BANANA FOREST
ບ້ານຫວຍ ກວຍປ່າ
(in the backwoods)

TORRENT DITCH VILLAGE SMALL
ຫອງຮອງ ຊ່ອງນອຍ
(ibid.)

far from

MOTHER WATER COURSE WATER
ແມ່ນ້ຳ ລຳເຊ
water courses

while others

MAKE (dry) RICEFIELDS PLOUGH (wet) RICEFIELDS

ເຮັດໂຮ່ໂຜມາ

farm (uplands and lowlands)

This is the way they

DO COME SEARCH EAT

ທຳມາຫາກິນ

make their living

. In any case they

must

TAKE MIND PUT HEART

ເອົາຈິຕິສົໃຈ

put heart and mind into it

EVERY MORNING DAY NIGHT

ທຸກຊ່ວງ ວັນຄືນ

morning, noon, and night

and

ISSUE SWEAT ISSUE STRENGTH

ອອກເຫິ່ອ ອອກແຮງ

sweat and labor

in order to have

ENOUGH EXIST ENOUGH EAT

ພໍຢູ່ພໍກິນ

enough to live on

. Otherwise they may very well

LACK WANT FRUIT (or areca nut) EXPENSIVE

ອິດຢາກຫມາກເຜງ

experience famine

. If any

[HAVE WIFE HAVE CHILD
ມີເມັງມີລູກ
have wife and children]

they will leave them at home to

[CHERISH (n.s.) CHERISH (TAKE CARE OF)
ຮັກສາ ຮັກສາ
watch over, take care of]

the house and look after

the [DUCK CHICKEN COW CARABAO
ເປັດໄກງົວຄວາຍ
animals]

. The

[MOTHER PATERNAL GRAND-
MOTHER MOTHER WOMAN
ເມຍາ ເມຍິງ
women]

will watch over the

[CHILD SMALL SUGARCANE TENDER
ລູກນອຍ ອອຍອອນ
youngsters]

and will

[WEAVE LOOM PLANT MULBERRY (trees)
ຕຳຫຼຸກປູກນອນ
weave and do the gardening]

. Sometimes the children will

[BE SICK HAVE FEVER GET DISEASE
ເຈັບໄຂ້ ໄດພຍາດ
become ill]

and the father may come home to

learn that one or another has

HIDE EYE LEAVE WORLD

ລັບຕາ ລາໂລກ

passed away (from sight, from world)

and he will be

EXCEED BOSOM JERK HEART

ຢ່າງເຫລືອອົກທົກໃຈ

inexpressibly heartbroken

. In the market, in

addition to the people from

VILLAGE OUTSIDE VILLAGE RICEFIELDS

ບ້ານນອກ ບ້ານນາ

the countryside

one often sees soldiers, sometimes a

CAPITV? --PITAINE

ກັບປີຕາະ ປີແຕນ

captain

or

even a

COMMANDANT--COMMANDO

ກັນນັງດັງ ກັນນັງໂດ

major

for there is

WAR TIGER NORTH SOUTH

ເສິກເສິອ ເໝືອໃຕ້

fierce war throughout the land

. Rarely does one see a

MINIS(tre)--MINAT
ນິນັດ ນິນັດ
Cabinet Minister

for they are too occupied with

WORK VILLAGE WORK COUNTRY
ວຽກບ້ານການເມືອງ
national affairs (politics)

. Some of them

THINK BIG ASPIRE/
ຄິດໃຫຍ່ ໄຜ່ສູງ
are ambitious

CHOOSE HIGH

. Others do not

SEE CHEST SEE HEART
ເຫັນອົກ ເຫັນໃຈ
sympathise with

the

INHABITANT VILLAGE INHABITANT VILLAGE
ໄທບ້ານ ໄທຊ່ອງ
ordinary people

. When these people come to

them to

CRY OUT REQUEST RAISE HAND
ຮ້ອງ ຂໍ ຍໍ ມື
make a request of them

they conduct themselves as

though they are not

LIVING IN PRECEPTS EAT IN ALMS
ຢູ່ໃນສິນ ກິນໃນທານ
behaving according to the (Buddhist) codes

that MEAT COME FISH GO
ຊົມມາປາໄປ
kindness is reciprocated . Whoever HAVE CHILD HAVE GRAND-CHILD
ມີລູກມີຫລານ
has children and grand-children

will see to it that they BELIEVE LISTEN WORDS
ເຊື່ອຟັງ ຕອບຄວາມ
obey what they are told ,

HAVE THING BITE THING EAT
ມີ ອັນຂົບ ອັນກິນ
have food to eat , HAVE THING WEAR THING COVER
ມີອັນນຸ່ງອັນຫໍ່
have clothes to wear and

will teach them to behave according to RULES WELL-ORDERED
ລະບຽບຮຽບຮອບ
good manners not

to KILL FATHER BEAT MOTHER
ຂ້າພໍ່ ຕີແມ່
mistreat their parents nor GORE FATHER OPPOSE PATERNAL GRANDFATHER
ຊົມພໍ່ ຕໍ່ປູ່
be ungrateful to their elders .

They will send them to school in order for them to

READ CAN WRITE BE ABLE
ອ່ານໄດ້ຂຽນເປັນ
be able to read and write . If they study too much they may

ACHE TOPKNOT DIZZY HEAD
ປວດເກົ້າເນົາຫົວ
suffer headaches

. They must

BATHE WATER BATHE (n.s.)
ອາບນ້ຳ ອາບໂນ
bathe

daily and be ready to help wash

THINGS USE THINGS (n.s.)
ເລີ້ ໂຊ່ ຂອງສອບ
things up

remembering that they will one day receive

PRICE HIRE REWARD
ຄ່າຈາງ ຮາງວັນ
a recompense

Some people put on airs and think their comportment is something

IMPOSING SPLENDID
ສະງ່າຜາເຜີຍ
splendid

while others, on the contrary,

LOW LITTLE WITHDRAW DOWN
ຕໍ່າຕອບຖອບລົງ
take a humble place

. In between are the folks who

HAVE FACE HAVE EYE
ມີໜ້າມີຕາ
are respected

but have not

HAVE HAVE SEEK OBTAIN
ຮຸ້ມິ ຫາໄດ້
made a fortune

	EXIST WELL EAT TASTY	EXIST WELL EAT SWEET	
They	ຢູ່ດີ ກິນດີ ແຂບ eat well	ຢູ່ດີ ກິນຫວານ	and may

	EXIST COOL BE HAPPY	
be said to be	ຢູ່ເໝັນເໝັນສຸກ in easy and prosperous circumstances	. At least

	ENOUGH EXIST ENOUGH EAT	ENOUGH DO ENOUGH GO	
they have	ພໍຢູ່ ພໍກິນ	ພໍເຮັດ ພໍໄປ	
	enough of this world's goods for their daily needs		

	ENOUGH SIT ENOUGH LIE DOWN	ENOUGH TAKE HOLD OF ENOUGH TOUCH	
	ພໍນັ່ງ ພໍນອນ	ພໍຈັບ ພໍບາຍ	

	ENOUGH USE ENOUGH (n.s.)	BUT NO EXCESS	
	ພໍໃຊ້ ພໍສອບ	ຫາກບໍ່ເຫລືອ but no excess	

	FORGET GOD FORGET LORD	
Some people	ລືມພຣະ ລືມເຈົ້າ live irreligious lives	and, instead of

	HAVE NAME HAVE VOICE	
	ມີຊື່ ມີສຽງ having a good reputation	, they cause their friends to

LOSE MIND LOSE HEART
ເສັຍຈິດ ເສັຍໃຈ
be disappointed (in them)

and those who are not

LOVE FAITHFUL
ຈິງຮັກພັກດີ
loyal

go out and
RECOUNT NEWS PROCLAIM ANNOUNCE
ເລົ່າຂ່າວ ປາວເຕີນ
spread the news

until nobody,

neither
WOMAN MAN LITTLE BIG
ຍິງຊາຍ ນ້ອຍໃຫຍ່
men nor women, big or little

nor

OLD MATURE YOUNG SMALL
ເຖົ້າແກ່ ໜຸ່ນນອຍ
young or old

AGREE RECEIVE COUNT HOLD
ຍອມຮັບ ນັບຖື
respects (them)

any longer even

though they are
WEALTH GOODS SILVER GOLD/COPPER
ຊັບສິນ ເງິນທອງ
wealthy

, because they have

LET GO ABANDON FORSAKE THROW AWAY
ປ່ອຍປະ ລະຖິ້ມ
given up

all their

CUSTOM WAY/PATTERN
ຮີດຄອງ ທຳນອງ
customary ways

and [EAT (drink) ALCOHOL INTOXICATED DRUG/MEDICINE
ກິນເຫລົ່າ ເນົາຢາ
are given to intoxication] . Everybody

is [AFRAID FEAR BODY TREMBLE
ຢ້ານກົວຕົວສົ່ນ
trembling with fear] , convinced that such people will

[LEAD WIFE CARRY CHILD
ພາເມັຍ ເຈ້ຍລູກ
lead wife and children] to [MAKE FRIENDS SEEK SOCIETY
ຕິບຫາ ສມາຄົມ
establish close and friendly relationships]

[GO COME SEEK TOWARD
ໄປມາ ຫາສູ່
visiting back and forth] with people who do not

[LISTEN DHARMA REMEMBER PRECEPTS
ຟັງທັມ ຈຳສິນ
conduct themselves as they should] but, rather

[DECEIVE OWNER TAKE THINGS
ຫລັກ ເຈົ້າ ເອົາ ຂອງ
steal] and then take their ill-begotten gain

and [KILL CHICKEN OPEN ALCOHOL
ຂ້າໂກ່ ໄຂເຫລົ້າ
entertain (lavishly)]

and everyone wonders how they

afford [KILL COW BODY CARABAO
ຂ້າງົວ ຕົວຄວາຍ
expenditures]

of this kind. Such people are

truely [IGNORANT THEY LIGHT INTELLIGENCE
ໄງ່ເຂົາ ເປົາປັນຍາ
lacking in intelligence]

and don't seem to

realize that their [ENEMY GROUP EVILDOERS
ສັດຕູໝູ່ ມາມ
enemies]

will increase and

the number of their friends will

[REDUCE SMALL WITHDRAW DOWN
ລົດໝອຍ ຖອຍລົງ
decrease]

and few will [TRUST FLESH PUT DOWN HEART
ໄວ້ເນື້ອ ວາງໃຈ
rely on them anymore]

[BUT TRUE AT TRUTH
ແຕ່ແທ້ ທີ່ຈິງ
But, in truth]

the [MEAT/FLESH INSIDE HEART AFFAIR] is that they
ເນື້ອໃນ ໃຈຄວາມ
heart of the matter

[LACK FALL RECEDE (n.s.?)] many things and one of these days not only
ຂາດຕົກ ບົກຜ່ອງ
seriously lack

will they [ACHE HEAD ROTATE TOPKNOT] but they will
ປວດສຽນ ວຽນເກົ້າ
have a dizzy headache

[FALL DOWN DISAPPEAR DIE GO] . It would be good if some friend were
ລຸ່ມຫາຍ ຕາຍໄປ
collapse and die

to [HURT INTESTINES BURN HEART] [MANNER EXCEED OVERFLOW]
ເຈັບໄສ້ ໄຫມ້ໃຈ ຢ່າງເຫລືອລຸ່ມ
be concerned exceedingly

(escape) BEYOND GUESS] to the point of doing his best to
ໝໍ້ປະນານ

SUPPORT TOPKNOT TAKE SOUL
ຊູ່ເກົ້າ ເອົາຂວັນ
help

them and lead them out along the

STREET WAY PATH
ທິນທາງ
way

to a

PROFESSION SEEK EAT
ວິຊາ ຫາກິນ
livelihood

teaching them to

MANNER INDUSTRIOUS (n.s.?) STRONG/HARD
ຢ່າງ ຍັ້ນຂັ້ນແຂງ
work industriously

until they will be

PRAISE RAISE/LIFT UP CONGRADULATE FLATTER
ຍ້ອງຍໍ ສຳຮະເສີມ
praised, respected

in their

TRIBE FAMILY LINE CIRCLE TRIBE
ເຜົ່າພົງ ວົງຕະກູນ
family circle

. Then, too, they will be

HAPPY BODY WELL HEART
ສຸກກາຍ ສບາຍໃຈ
happy and well

. Instead of

SELL RACE LACK MORALITY
ຂາຍຊາດ ຂາດສິນທັມ
disgracing their race and being
without morality

their DEPARTMENT SPEECH
ກິຣິຍາ ວາຈາ
conduct will be respectable and their

STANDARD MAINTAIN EXISTENCE
ມາຕຖານການຄອງຊີບ
standard of living will enable them to

BE COMFORTABLE HAPPY WELL
ຢູ່ສະມຸກສຸກສບາຍ
live in comfort and good health . No longer will their

TROUSERS TEAR FRONT PHA (nounge) TEAR BEHIND
ສົ້ງ ຂາດໜ້າ ຜ້າ ຂາດຫລັງ
clothes be tattered and torn and they will be

able to ENTER OUTSIDE GO OUT INSIDE
ເຂົ້າມາ ອອກໄປ
go in and out AGAINST FACE AGAINST EYE
ຕໍ່ໜ້າ ຕໍ່ຕາ
in front of

their neighbors without BE ASHAMED SELL FACE
ອັບອາຍ ຂາຍໜ້າ
being ashamed .

NOTES

¹ Mary Haas, Thai English Student Dictionary. Stanford University Press, Stanford, California, 1970; pp. xvii ff.