

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', *lv?* 'and, with', *təə?* '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 *lvŋ*, 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? ʔdek
 Mut stay in there
 'Mut stayed there.'

2. paʔdiil tyrt di? ʔdoŋ
 woman stay in house
 'The girl stayed in the house.'

3. ʔdo sooʔ kah tyrt di? cek ʔyvʔ
 it flee neg. stay in/place there more
 'It fled, (it) did not stay there any more.'

4. ʔdo yua ve nlɔŋ di? ʔdi, ve nlɔŋ di? ʔdi
 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 ʔbyk talum manwih di? kaləŋ
 French much meet people in/place road
 'The French met many people on the road.'

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

6. ku kadrai ʔdo diʔ tu nloŋ diʔ tu panaaŋ
 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 *diʔ* and the verb is followed directly by the goal.

7. agoot cet kalooŋ ʔboŋ
 tiger die inside hole
 'The tiger was dead in the hole.'

8. yi ku mət ʔdoŋ 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 kareʔ ɔ tu doŋ tu panaaŋ
 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 ʔdeŋ
 man stay house
 'The man stayed in the house.'

11. ndil at are
 woman stay field
 'The woman stayed in the field.'

12. ɔ ŋəu taŋəu
 he sit seat
 'He is sitting on a seat.'

13. ɔ sooʔ kah at cek iik
 it flee neg. stay there more
 'It fled, (it) did not stay there any more.'

Occasionally Katu L uses *kət* 'in, on' which is followed by a noun or locative or pronoun.

14. arviin brau kamoc ŋaai vooc at kət piŋ
 soul dead-person someone go stay in grave
 'Some dead people's souls go and stay in the grave.'

Katu VN frequently uses *le?* 'to, towards, place' which is followed by a noun, or pronoun, or locative.

15. *mai* *mət* *le?* *karuun*
 you enter toward river
 'You entered the river.'
16. *ʔbiang* *tapaai* *ʔdɔŋ* *le?* *agoot*
 trap rabbit give to tiger
 'The rabbit gave the trap to the tiger.'
17. *ʔdɔ* *mɔɔn* *le?* *ama*
 he say to father
 'He talked to his father.'
18. *ʔboon* *kavai* *le?* *ʔdɔŋ*
 take Kawai to house
 '(They) took Kawai to the house.'
19. *nek* *vooi?* *le?* *ɔɔh*
 thus go place there
 '(They) went over there.'
20. *agoot* *niim* *kapɔn* *kaʔuu?* *cet* *gavy?* *le?* *abɔɔt*
 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 *le?* has the meaning of 'place':

21. *le?* *mai* *kiaŋ* *at* *ɔɔ?* *at* *ʔdan* *ku*
 place you want stay neg stay near me
 'Wherever you want to stay, don't stay near me.'

Occasionally Katu VN omits *le?* as in the following example:

22. *ravaai* *manwih* *co* *kɔɔŋ* *kaneen*
 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* *mət* *ʔden*
 father enter house
 'The father entered the house.'

24. idial vooc are
wife go field
'The wife went to the field.'
25. vε 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 /ɾŋ 'to, towards':

26. vε biŋ ateh kui co dooŋ ləŋ 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 /ɾ? 'and, with' in Katu VN:

27. pi ʔdo at ɾ? tapaaɪ teen ʝvŋ
they stay with rabbit work rice storage house
'They stayed with the rabbit and made a rice storage house.'
28. aduak kian ɾk ləŋ aku ɾ? mai
Vietnamese want reach kill me and you
'The Vietnamese want to come to kill you and me.'
29. soŋ ɾ? ʔbɾc ʔdo ca
finish and sleep he eat
'After sleeping, he ate.'

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

30. ŋaai pi ɾŋ panian katu hε
some speak with children Katu we
'Some speak with our Katu children.'
31. tε imo abɾm yua at ɾŋ takuui katu
particle sister Abom order stay with people Katu
'Abom ordered his sister to stay with the Katu.'
32. abɾm coom tak ɾp duuul ɾŋ 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 kət katiak ɾŋ takuui katu hε
Abat stay on ground with people Katu we
'Abat stayed on the earth with us Katu people.'

The preposition *təəʔ* 'from' is frequently used in Katu VN, and is followed by a noun, pronoun, or locative:

34. ku kyl təəʔ mai
I buy from you
'I buy from you.'

35. pi vooiʔ təəʔ ʔdi
they go from here
'They went from here.'

36. ʔdɔ vooiʔ paco təəʔ abui
he go cause to return from bad spirits
'He went and brought him back from the bad spirits.'

37. ʔbyk ŋaai co təəʔ kahooʔ co təəʔ paraaŋ
many who return from sweat return from heat

vooiʔ təəʔ hɔŋ
go from back
'Many people return from sweating, from hot weather, they came from behind him.'

38. kijuʔ vooiʔ nok təəʔ
Kijuq come from there
'Kijuq came from there.'

39. duak kian nooʔ ndoh pai təəʔ katu
Vietnamese want plur. blouse take from Katu
'The Vietnamese want the blouses, they take them from the Katu.'

40. caraac teenŋ təəʔ aluuŋ
buttons make from lead
'Buttons are made from lead.'

Occasionally Katu L uses *lɪŋ* 'from' as in the following example:

41. lɪŋ isaau ve preeŋ doop lɪŋ ikon
with son-in-law have 'relationship receive from father

ikan pandil ve ayooŋ
mother girl have skirts

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

The relative pronoun *du* 'who, which' is used frequently in Katu VN with a numeral, or a modifier, or a verb phrase. Sometimes *du* 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. panian nik tooh jvy? liam du mui vooi? kadəŋ
 child over there crock good which one go hold
- mət 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. ʔdo 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 ʔbyk ŋaai du huaŋ
 plur. we many who bad
- ‘We have many people who are bad.’
46. ʔdoŋ ku ndəl du liam
 give me basket which good
- ‘Give me the basket which is good.’
47. ve ŋaai du kavaan ve adəək nik ləŋ adəək
 have someone who rich have pig then kill pig
- ‘If someone has riches, has pigs, then he kills pigs.’
48. la di? du kavaan ly? tarii? ly? adəək
 if place which rich with water buffalo with pig
- manwih mahaal
 people happy
- ‘If there is a rich place, with water buffalo and pigs, people are happy.’
49. ʔbəən adəəŋ du ʔbyk
 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. o luk karmanj kum cik ial karmanj
 he mix black also then take black
 'He mixed black, then he also took black.'
- ʔdɔŋ ku atɛh loʔ
 give me back basket good
 'Give me a good back basket.'
51. ʔboon aʔum e
 get corn much
 'Get a lot of corn.'
52. ɒ ləi pandil loʔ pandil ŋaai 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. vɛ kamɒ du kabooʔ nik kamɒ du kabooʔ
 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 vɛ kavaan ve ŋəəu vɛ du thruwanj
 also have rich have poor have who rich/easy

 vɛ du kuuk
 have who suffering
 'There is wealth, there is poverty, there is plenty, there is suffering.'
55. la ŋaai du kaʔaai du rɛɛn nik du kaʔaai kianj
 if someone who sick who moan this who sick want

 cet kah masunj
 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. ʔdɒ ləi paʔdiil du liam paʔdiil ŋaai du kianj
 he see girl who good girl someone who want
 'He sees a girl who is good, who someone wants.'
57. ŋaai du hat ndɒl hyʔ kyl ndyl
 someone who without basket then buy basket
 'Whoever is without a back basket then buys basket for the back.'

58. katu ŋaai du ul du ve kɻl. ve ŋaai du
Katu someone who hungry who have buy have someone who
kian teen daam ku vooi? kɻl
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 ŋaai du cɔm gun ve ŋaai 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. ŋaai du ve avi? nek taan jɔŋ
someone who has rice then weave basket
'Whoever has rice, then weaves baskets for the back.'
61. ve ŋaai du kian gɛt 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. ŋaai du tryt di? ?dɔŋ phai ju panian
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. ŋaai kah ve ateh hy? plai ateh
someone not have back basket then buy back basket
'Whoever does not have a basket, then buys a basket for the back.'
64. ?dɔ luk tam cik pai tam
he mix black then take black
'He mixes black, then takes black.'
65. ve ŋaai cɔm gun ve ŋaai kah cɔm
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 ju
person follow me obey me I look after
'The person who follows and obeys me, I look after.'
67. ve ŋaai kian gɛt ahe gun loom
have someone want hate us work sorcery liver
'There is someone who hates us and works sorcery in the heart.'

68. η aai ve arɔ nek taan 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.

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