

REGARDING THE CUSTOMS, MANNERS, ECONOMICS
AND LANGUAGES OF THE KHĀ (SÒ) AND PHUTHAI
LIVING IN AMPHO' KUTCHINARAI (อภินทรานันท์), CHANGVAT
KALASINDHU, MONTHON ROI ET.

TRANSLATED AND COMMENTED ON BY MAJOR E. SEIDENFADEN,

Past President of the Thailand Research Society.

The following constitutes a reply to our Society's *questionnaire* written quite twenty years ago, and was probably forwarded to our Society by the *changvat* authorities of Kalasindhu at an unknown date. The author's name is also unknown, and his manuscript was found by us some years ago among other papers in our Society's library. Though written twenty years ago, this paper contains so many valuable ethnological and ethnographic data that we have thought it useful to translate it and add to it some comments of our own. The Sò are an Austro-Asiatic tribe, while the Phuthai, of course, are pure Thai, speaking a dialect slightly different from our own "King's Thai."

The *ampho'* district of Kutchinarai lies to the north-east of the town of Kalasindhu, in the hilly region of Phu Phān. The text that follows is more or less a literal translation of the replies to our *questionnaire* :—

I. THE KHA (SÒ)

1) PHYSICAL ASPECT.

These people are of small stature and rather dumpy of shape, their height being between 1.40 to 1.60 metres. They are generally neither fat nor thin. Their faces are oval of shape with small noses that are flattish at their tips. Their lips are of a bluish dark colour but of equal size. Some men grow a sparse beard in the form of a thin moustache. The hair, having a length of only 2 *krabiet* ($\frac{1}{2}$ inch), is of a yellowish colour.

The men generally wear a loin cloth of cotton and a coat of black cotton with long sleeves. The women wear a *phā-sin* (skirt) and a black cotton coat with long sleeves. At home the women do not put their arms in the sleeves which are tossed up over their shoulders. On feast days the men wear a silken *phā-nung* and a scarf crossing the upper part of the body instead of a coat. The women wear a *phā-sin* (of silk?) and use a scarf (breast cloth) instead of a coat. The males all cut their hair; all the women wear it long, coiled up like a child's top knot. On ordinary days the women use a head cloth like that of the Tongsu; on feast days this cloth is not put on. The men do not use any personal ornaments. The women adorn themselves with bracelets and earrings made of silver, copper or brass. They also wear colliers made of beads or coins of silver (*salu'ng* or two *salu'ng* pieces). The men possess four kinds of clothing:—*Phā-nung* (languti), scarf, coat and trousers. The women have only three kinds: *Phā-sin*, coat and scarf.

Their food consists of rice, pepper sauce and vegetables. They do not drink alcohol nor do they smoke opium, but both sexes chew betel. The kitchen and eating utensils consist of clay pots and an (iron) frying pan, cups for the pepper sauce and curry, and a kind of wooden receptacle with holes in the bottom for steaming rice in the pan. This wooden vessel they call *muai nu'ng khao*. They also make a box of plaited bamboo to place the rice in when eating (2). The pepper sauce and curry cups are placed on a wooden stand.

The men hunt and fish. For hunting they use guns and cross bows. For fishing they have nets and landing nets with short handles. They hunt wild ox, wild pig, barking deer, sambar, bear and various kinds of birds. The supply of game and fish is, however, just sufficient to meet their needs.

The Sò have no kinds of vehicles, their only means of transport being by portage. They have both paddy fields and clearings (*vai*). For the cultivation of the first-named they employ ploughs and harrows drawn by buffaloes; for the latter they use axe, knife, hoe and spade in order to clear the land for the jungle prior to sowing. They cultivate rice, gourds, melons, Indian corn, beans, sesamum, pepper and tomatoes.

(2) Called *Klong Khao* in N. E. Thailand.

Their body hair is short, soft and also yellowish of colour. The hair of the head of the Sò are in some cases frizzy, in others not so. When frizzy, it is so by nature not by artificial means. The pupils of their eyes are black yellowish, while the white of their eyes is of white colour tending towards yellow. Their eyes are horizontal, the external corner of the upper eye-lid being a little lower than the internal corner of the eye.

The colour of their skin is reddish, where protected by clothing, but swartish in the unprotected parts of the body. The congenital spot (1) in the sacrolumbar region is found on all infants but disappears completely after a lapse of 30 days. Deformities of the skull, face, teeth or genital organs are unknown.

The men tattoo their legs from above the knees high up on the thighs. Some of the women tattoo their stomachs and wrists with patterns of rice flowers or other flowers. Colouring by painting of the skin is unknown.

2) ETHNOGRAPHY.

These people live on the ridges of Phu Phān where this range of hills meets Khao Phā Daeng. To the north their territory is bounded by *ampo* Thāt Choeng Chum (the town of Sakon Nakhon which stands on the southern shore of the large inland lake of Nong Hān); to the south by *tambon* Ban Dum Kao, *ampho* Kutchinarai; to the east it is bounded by the territory of *ampho* Nā Kae, *changwat* Sakon Nakhon, and to the west Ban Phōn, *tambon* Dum Kao, *ampho* Kutchinarai. These people are very stupid and call themselves Sò (ໄສ), but their neighbours call them Khā. Their behaviour is not orderly, and their custom is to walk rapidly; they do not understand how to sit down in the proper way, and their speech is uncouth and unbecoming!

Their villages, which are built in the virgin forest on the ridges of the hills, consist of many houses, each individual house being enclosed by a wooden fence; there is no village enclosure. The houses are built on poles with wooden walls and divided into small rooms just large enough for sleeping places. They are of one storey only. The household utensils such as those for preparing food, their clothing as well as axes, spades, baskets, water jars and bedding, are all kept in the house which is dirty and disorderly to a degree.

(1) Also called the Mongolian spot, though it often occurs on European babies too.

The men generally wear a loin cloth of cotton and a coat of black cotton with long sleeves. The women wear a *phā-sin* (skirt) and a black cotton coat with long sleeves. At home the women do not put their arms in the sleeves which are tossed up over their shoulders. On feast days the men wear a silken *phā-nung* and a scarf crossing the upper part of the body instead of a coat. The women wear a *phā-sin* (of silk?) and use a scarf (breast cloth) instead of a coat. The males all cut their hair; all the women wear it long, coiled up like a child's top knot. On ordinary days the women use a head cloth like that of the Tongsu; on feast days this cloth is not put on. The men do not use any personal ornaments. The women adorn themselves with bracelets and earrings made of silver, copper or brass. They also wear colliers made of beads or coins of silver (*salu'ng* or two *salu'ng* pieces). The men possess four kinds of clothing:—*Phā-nung* (languti), scarf, coat and trousers. The women have only three kinds: *Phā-sin*, coat and scarf.

Their food consists of rice, pepper sauce and vegetables. They do not drink alcohol nor do they smoke opium, but both sexes chew betel. The kitchen and eating utensils consist of clay pots and an (iron) frying pan, cups for the pepper sauce and curry, and a kind of wooden receptacle with holes in the bottom for steaming rice in the pan. This wooden vessel they call *muai nu'ng khao*. They also make a box of plaited bamboo to place the rice in when eating (2). The pepper sauce and curry cups are placed on a wooden stand.

The men hunt and fish. For hunting they use guns and cross bows. For fishing they have nets and landing nets with short handles. They hunt wild ox, wild pig, barking deer, sambar, bear and various kinds of birds. The supply of game and fish is, however, just sufficient to meet their needs.

The Sò have no kinds of vehicles, their only means of transport being by portage. They have both paddy fields and clearings (*vai*). For the cultivation of the first-named they employ ploughs and harrows drawn by buffaloes; for the latter they use axe, knife, hoe and spade in order to clear the land for the jungle prior to sowing. They cultivate rice, gourds, melons, Indian corn, beans, sesamum, pepper and tomatoes.

(2) Called *Klong Khao* in N. E. Thailand.

The Sò do not possess any shops or markets but sell and buy in a small way. Of the *mai phung*, which resembles bamboo, they tress sleeping mats and barter these against clothes from the neighbouring (non-Sò) people because they themselves do not understand how to weave silk or cotton cloth.

Of handicrafts they only understand blacksmithing and the weaving of baskets; pottery, carpentry, weaving of cloth, sewing, embroidery, dyeing and making salt are all unknown to them. The arms possessed by them are guns, cross bows, spears and knives.

They are Buddhists in religion. Parents and elder brothers are honoured but not elder sisters as these, once married, have to live with their husbands. In any household, whether the father, mother or elder brother be in charge, all the other inmates must obey, but the head of the family must not whip or strike anybody, not even his own wife or children! If anybody commits a wrong-doing the whole family is summoned in order to admonish the guilty person. The small children are looked after as regards food and well-being; they are nursed if sick, but no teaching of any kind is given them. In case of adoption the adoptive parents are expected to love and care for the adopted child just as if it were their own, and the adopted child himself must love and honour his adoptive parents more than his natural parents. There are three ways of adoption: a) adoption at the birth of the child, its mother having died; b) adoption at birth in case its mother is ill and cannot suckle her baby; and c) in case the child's parents are too poor to support their child, or children, they may let other people adopt them. To be in order, such adoption must take place in the presence of the families on both sides. Written proofs are not required. In all the above-mentioned cases of adoption the children are considered as having severed all relations with their natural parents, the same holding good for the parents in question. The adopted children must from now on consider their adoptive parents as their real parents.

Marriage is based on reciprocal inclination and love. When a young couple decides to marry, the young man procures a gift of clothing or other kind of apparel and brings this to the young girl. This gift is called *khong fāk* (ᠬᠣᠩᠫᠠᠬ). When the girl has accepted the gift she will allow the young man to cohabit with her that night. The next day the girl brings the gifts to her parents and says that a young man, so and so,

has brought this gift, and that she wants to become his wife. On hearing this her parents send a go-between to the young man's parents in order to arrange matters with them. If refusal is met with from either side the young girl must return the *khony fāk* to the young man. If she should not do so she will not be able to marry any other man. When she has returned the gifts the matter (between her and her lover) is considered as finished! In case the parents on both sides agree to the match the day for the marriage is fixed. On the appointed day the bridegroom sends a messenger with two candles and five *baht* to ask for the girl from her parents. When the latter have accepted the candles and the money they let their daughter accompany the messenger back to the bridegroom's house. Arrived there, she eats and sleeps with him, and from now on they are considered husband and wife. After not more than one month has elapsed, the man sends to his parents-in-law a betel set with five cups; a pair of bracelets made of copper or brass, two strings of beads, and a boiled pig's head on a platter. If no pig's head can be had eight fowls must be sent, two boiled ones and six in curry, besides twenty *baht*. (The money does not matter). The husband himself must visit his parents-in-law and salute them and the other family with two candles in his hands, while the wife does the same to her parents-in-law and their family.

Not more than three years after, the wife's family asks the husband to present the same amount of food to them but no money is required this time. When this custom has been followed twice the marriage is considered as fully established.

The parents have full authority over their children, and a daughter cannot go to live with a man without having been properly married to him. With regard to inheritance, all the sons inherit but not the daughters, as these, being married, now live with their husbands! An exception is made when there are no sons and then the daughters may inherit.

The girls enjoy a certain amount of liberty, such as if a young man has not proposed and brought the gift (ᠠᠨᠠᠨᠠᠨ), or the girl refuses to accept him as her lover, he is not allowed to embrace or kiss her. To do that would be contrary to custom.

Separation and divorce do occur. This may be due to quarrels between man and wife, or to the wrong-doings of one of them. If the

wife wants to divorce her husband she must pay him a compensation of twenty *baht*. If it is the other way, then the husband must pay his wife the same amount.

At birth, a new born infant is washed and wrapped up and given to its mother to suckle. After a lapse of seven days, it is first given rice to eat. After one year the child will be given ordinary food. The age of 18 years is considered the right time for young people of both sexes to marry.

The Sò have no laws, whether criminal or civil, of their own. They follow their time-honoured customs and obey the present-day (Thai) laws of the realm. They know very well the difference between right and wrong. Violent crimes among them are unknown.

They do not possess any artistic faculties such as drawing or carving. Play acting is unknown, and of musical instruments they only possess the *Khaen* (reed flute) and the so-called crystal flute (ขลุ่ย). Dancing, singing, poetry or reciting fairy tales are all unknown to them. The Sò have no literature either.

For computation of time, the Sò use days, nights, months and years. They divide the day and night into early forenoon, noon, afternoon, after-sunset, midnight and cock-crow. Their first day of the week is Sunday, their last Saturday. The fifth month (*du'an hā*) is their first month. *Pi Chuät* (Year of the Rat) is their starting year in the cycle of the zodiac.

As medicine the Sò use extracts of certain roots but their medical knowledge is nil.

Every year during the third or fourth month (March-April), they usually travel on pilgrimage to the great *Thāt Phanom* on the banks of the Mekhong river. There are no sacrifices or prayers offered to the spirits. There are no monks in their villages, but they possess small images of the Buddha which they place on the south wall of their houses. There are no ceremonies at the birth of children, such as encircling the house with a sacred thread (to guard the baby against evil influences), or shaving the hair of the new-born. There are also no ceremonies of any kind whatever in case of death. The corpse is simply buried or cremated without any praying of monks. The place where the dead are buried or cremated is always the same, but nothing is done to protect or keep up that place.

No beliefs are attached to their dwellings, and no sacrifices are made to the spirit of the earth. The same holds good when houses are built.

TRANSLATOR'S COMMENTS.

The Sò belong, as already said, to the Môn-Khmer group of the Austro-Asiatic peoples. Their original habitat is in French Laos in the province of Thā Khaek where they live in the hilly jungle-covered parts. During the long war between Annam and Thailand, about a hundred years ago, some of these people were transferred to the right bank of the Mekhong river and settled in the present *changvats* of Nakhon Phanom and Sakon Nakhon. The Sò are found in somewhat compact communities in the former *ampho*' of Kusumān to the north of the large inland lake called Nong Hān Yai or Sakon Nakhon, besides in *ampho*' Wanōnniwat, Nakhon Phanom and Thā Uthen (4,250 souls in 1915). In *ampho*' Mukdahān there are, besides Sò, also Soai, the latter being a cross between Phuthai and Sò. The present number of Sò is unknown but from some old notes, taken more than 30 years ago, it seems that they numbered at that time not more than 7,000 souls altogether in the two *changvats* of Nakhon Phanom and Sakon Nakhon. Some Sò are living in the southern parts of *ampho*' Warichaphum at the foot of the Phu Phān hills. Besides the Sò speaking Sò in *ampho*' Kutchinarai, treated in this paper, there were in 1915 some 900 Thaispeaking Sò in *changvat* Kalasindhu. The number of Sò living on this side of the Mekhong may therefore perhaps be put as high as 10,000. From my own experience I can confirm that the Sò are very dark-skinned people, in some cases almost black, with quite frizzy hair. This, of course, means that there must be a strong strain of negroid blood in the Sò. The girls, however, do not lack gracefulness, and are often well-shaped and lithe of movement. Individuals with quite regular facial traits are sometimes met with. The Sò observed by us were not of clean habits, and it seems that the hunt of vermin in the hair of the head is quite a favourite sport. At present the energetic campaign for increased cleanliness in dress and dwellings, which has been taken up by the government authorities with so marked success, may also have improved the Sò people's manners. The author of the replies to our *questionnaire* has omitted to touch on the strong superstitions which, formerly at least, were so common among the Sò, often with fatal results. We allude to their belief in *Phi pōp*. Certain individuals, of

both sexes, were believed to be able, through sorcery, to kill any person disliked by them. The process consisted of inserting a minute piece of buffalo's skin in the food of the victim. After having entered the stomach the piece of buffalo's skin would swell up to such a size that the unhappy victim would die. Curiously enough the individuals suspected of being *Phi pōp* were always some of the cleverest among the men or some of the prettiest of the girls! Once convinced of the guilt of the suspected *Phi pōp* the whole population of the village would unite, and very often the fate of him or her, who had been accused of being guilty, was to be killed, if he or she did not run away. We have been told that quite a number of such innocent persons had (1909) found an asylum in the large Roman Catholic village of Thā Rae standing on the north shore of Nong Hān Yai. Due to the entire village community having agreed to the murder of such a *phi pōp* it was always very difficult for the authorities to find the actual murderer. From our service in the Provincial Gendarmerie in the circle of Udorn during the years of 1909 to 1910, we remember several of such *phi pōp* cases. In one case, as far as we remember, it was necessary to arrest almost the entire village population to find out the truth as regards the actual murderer or murderers. It is to be hoped that with the present school facilities and the spreading of public cultural instruction this Sō belief in *phi pōp* has waned, if not altogether disappeared.

II. THE PHUTHAI

1. PHYSICAL ASPECT.

They (men and women) are of a slender well proportioned build; their skin colour whitish-yellow. Their height ranges between 140 to 160 centimetres. The men are generally meagre while the women are often quite plump. Their faces looked *en face* are oval or egg-shaped, in profile they appear sharp with small straight but flattish noses. Their lips are bluish and the under lip is somewhat thicker than the upper lip which has a cleft (as we all have) just below the nose. The beard and whiskers are scarce and only found in some people, and then only in form of a few straggling hairs on the upper lip or on the chin. The colour of their beard is whitish yellow, the hair of a length of $\frac{1}{2}$ to 1 inch, and they are thicker and stiffer than the head hairs. The hair on the body is scarce and very short, almost invisible, soft and black or whitish

of colour. The hair of the head is black, tending towards yellow, and grow low down on the fore front. It is softer than the beard and whiskers. Some individuals have curly hair and some not, and if curly it is so by nature and not artificially curled.

The pupils of their eyes are black, while the white in their eyes is white tending towards yellow. The external corners of the eyes are a little higher than the internal ones. The lower eyelid's external corner is also a little higher than the internal corner of same.

The protected parts of their skin are of a white reddish colour, while those parts exposed to the rays of the sun are brownish.

All babies are born with the Mongolish spot in the sacrolumbar region. It disappears after the child has reached three years of age. This spot is called *mat dam* (มาตดำ) in the Puthai dialect.

They do not practise any deformation of their skulls, faces, jaws, lips or tongue, but the lobes of the ears of all their women extend down to the level of their jaws, this being caused by the heavy silver ear pendants, of a weight from one *baht* to two *salung*, which it is the custom to wear. In the year 1921, there were in the district of *ampho'* Kutchinarai nine albinos, eight men and one woman. Their skins were pink coloured, the hair on their head and bodies white. Their pupils were yellowish-white. In all other aspects, they were quite normal, and they were born of normal parents.

All the men tattoo their legs from above the knee to the waist on both sides. Almost all the women tattoo their stomachs and their wrists with patterns of rice flowers, other flowers or leaves, but they do not paint any parts of their bodies.

2. ETHNOGRAPHY.

This group of people build their villages on rising ground (โถง) and where there are no water courses. Their district is bounded to the north by *Monthon* Udorn; to the south by *ampho'* Phònthông, *Changvat* Roi Et; to the east by *Monthon* Udorn and to the west by the territory of *ampho'* Lùb, *Changvat* Kalasindhu. They call themselves Phuthai; their neighbours call them by the same name. They are of noisy uncouth manners, and their manner of speech is very uncivil; they use the words

accepted a love pledge from a young man the girl is called and questioned. If she admits having been courted and accepted the love pledge, a message is sent to the young man's family relating the facts which have led to the offence against the ancestral spirits. The young man's parents are asked to question the swain and to send a gift of a buffalo and 2 jars of rice-liquor wherewith to conciliate the offended spirits. The family of the young man will now call and question him, and, if he admits having done as alleged, the required offering is sent to the girl's house consisting of one buffalo (if a buffalo cannot be had then a cow, a pig or even fowls may do) and 2 jars of liquor as well as 3 *baht* in silver. Thereafter the buffalo, cow, pig or chicken are killed and prepared for eating by cutting the flesh into small pieces which, after mixing well with salt and pepper, is put into bamboo receptacles (*lam*—*ลาม*), or may be hacked finely (*koi*—*ก๊อ*), or again it may be boiled or curried. Thus prepared, the sacrifice is placed on four trays and carried inside the house where it is placed near the foremost part of the house. The eldest member of the family will next invite the spirits to partake of the food offering. A few minutes after, the food offering is taken outside again and eaten by the people assembled. The young man's parents now present the parents of the girl with a pair of wax candles and a pair of nosegays of flowers, and ask formally for the girl to become their daughter-in-law. They receive the reply that the family must first consult together about the matter. After due deliberation and, in case of acceptance, a messenger is sent to the young man's family to tell them to choose an auspicious day for the marriage. When this day arrives, the young man's family arrange for the marriage tokens, namely one basket with boiled rice and one with betel and siri leaves. These are to be brought to the girl's house by a man who is neither a widower nor a divorced person. Two small girls carrying the baskets follow this go-between who, arrived at the bride's house, will present the marriage tokens (*เค็วองโง*) and ask for the girl to go and become so-and-so's wife.

When the girl's parents have accepted the marriage tokens they fix another day for repeating this gift of marriage tokens. The second time the young man's family sends two baskets of boiled rice, and two with betel and siri leaves, bananas and sugar cane again with the above-mentioned go-between and, this time, four small girls. After having accepted the gifts the girl's parents fix the day for sending the girl to her prospective husband. At the same time they request the young man's

family to prepare the necessary timber wherewith to build the young couple's house on the day fixed for sending the bride. On the fixed date, the young man's family erect the house near to the girl's house, on that very same day, whereafter both sides now supply the necessary furniture such as sleeping mats, mattresses, pillows and the various kinds of kitchen utensils. This done, the young man's family produces 24 small baskets. In four of these are laid four eggs (in each basket), the remaining twenty being filled with betel nuts and siri leaves, to this is added 4 jars of liquor. These gifts are brought by small boys to the girl's house. The girl's family must produce 4 jars of liquor, and the girl's ancestral spirits are now invited to partake of these combined offerings. This is followed by a feast. About 7 o'clock that evening, all the young, unmarried men of the village escort the young bride-groom in procession to the new-built house. Thereafter they shout in chorus "Little mother, come quickly. The little father has already come, and he wants to eat, to chew betel and smoke tobacco." The bride, followed by young unmarried girls carrying food, betel and cigarettes, now goes in procession to the new house and joins her husband in a common meal. The assembled young folks also eat with much merriment and finally depart. After the young couple have been living together for 10, 20 or 30 days they must offer up sacrifices to the spirits once more. On the husband's side, a sacrifice consisting of one chicken, one jar of liquor, two *satu'ng* in money (50 *satang*), one bowl, one folding knife and one piece of brass (if no brass, red *satang* will do) is offered to the spirits of the wife's family. This is called *plaeng ðk* (ປາເລງ ຊັກ) *i. e.* the girl's separation from her family spirits. In the future she must only worship her husband's ancestral spirits. The second stage is called *fachū* (ພະຫຼຸ) and is carried out just one year after the first ceremony. The wife's family informs the husband's that their ancestral spirits desire to *hit fachū* (ຮັດພະຫຼຸ) and that they therefore must present 4 jars of liquor and 4 chicken to the spirits.

On the auspicious day, the husband's family accordingly bring the requested sacrifice, as well as a cup and one red *satang* to their daughter-in-law's parents' house. This done, a small feast follows, and thereafter the old people now teach the young married couple to behave well and rightly, and in case of any wrong doing, to inform their elders in order that these may assist in smoothing out the trouble. The young couple are under no circumstances permitted to fight with one another.

Of literature they have *Phra Wet* (*Wetsandorn*), *Phra Tam* and the *Karaket Singchai*, written in Lāo. Of the fairy tales, they like *Karaket Singchai* most.

COMPUTATION OF TIME.

Six o'clock a. m. they call morning, at 9 o'clock it is พงาย, at 10 o'clock พงายแก่, at 11 o'clock พอ แก เตย, at 12 o'clock is is พอดำเงินเที่ยง. At 1 o'clock p. m. it is ตาเงินค่ำ, at 2 p. m. ตาเงินค่ำหลวง, at 3 p. m. เวลาตีกลองแดง, at 4 p. m. พอหนึ่งชั่วโมงแล้ว, at 5 p. m. เวลาควายค่อมทุ่ง, at 6 p. m. เวลาหน่อออก, at 7 p. m. เวลามัดสะลิม, at 8 p. m. เวลากินข้าวแดง at 9 p. m. เวลาเด็กน้อยนอนตัก, from 10 p. m. to 12 night they call เที่ยงคืน, 3 a. m. is called เวลาไก่ขันนอเดียวหนึ่ง, 4 a. m. เวลาไก่ขัน ๒ เตอ, 5 a. m. is เวลาไก่ขัน ๓ เตอ.

Their months are *du'an chiang* (*du'an ai*—November-December). *du'an yi*, *du'an san*, *du'an si*.....onwards to *du'an sibsong*.

Pi Chuat is their first year in the zodiac

Their medicine consists of extracts of various roots; real medical knowledge is absent.

In the fifth month, March-April, the Phuthai worship all the images of the Buddha kept in their temples.

They erect small sheds in the temple grounds and place the Buddha images in these sheds. The images are constantly laved with water running through a bamboo tube down over them. The supply of water is made constant by help of a kind of revolving machinery. They also offer wax candles, joss sticks and flowers to the images. Towards sunset the monks sing stanzas of the holy scriptures, and this goes on for 9 days in succession.

The Phuthai also worship their ancestors' spirits who are believed to abide in and protect their homes. If sickness comes a spirit doctor is consulted (หมอมหาเขยหรือเจ้าสอง), and if his verdict is that the sickness is caused by the anger of a spirit (an ancestral one), a sacrifice to him or them must be made by killing a buffalo, a pig or fowls in order to obtain the cure of the sick person.

They worship the images of Buddha by *kow* towing three times. By doing so they believe that they obtain merit for the next incarnation.

They also possess temples with monks of the Buddhist faith. When children are born there are no ceremonies such as surrounding the house with a consecrated thread or shaving the hair on the infant's head.

In cases of death the house is "closed" (with a consecrated thread?) for 3 days. Before a corpse may be interred or cremated monks must be invited to sing stanzas in the house for three nights beginning at 7 o'clock in the evening.

When the monks have sung, girls and young men will sit around and chat the whole night till sunrise for three nights. The burials and cremations are carried out in one and the same place, but nothing is done in the way of taking special care of such places.

Like other Thai Buddhists the Phuthai also invite the monks to offer prayers and sing stanzas in their houses. No sacrifices to the earth spirit are made nor are any other supernatural forces worshipped.

TRANSLATOR'S COMMENTS

The Phuthai are a branch of the far-flung Thai people, and those of them, who are now domiciled on this side of Mekhong, all came from the province of Cammon in French Laos about 100 years ago. According to their traditions, Mu'ang Mahachai was formerly their capital, and they were governed by a *Chao Chivit*. They are divided into a great number of groups or clans whose dialects or *patois* is said to differ somewhat. We have been able to obtain the names of those clans, but do not pretend that the following list is complete. There are Phuthai Wang, Kabong, Katak, Sae and Saebou, all according to the information given by an old Phuthai man. The number of the Phuthai is unknown, and it might be very difficult to find out. We should say that, estimated quite roughly, in 1915, there could not have been less than 100,000 of them. From the eastern parts of the former circle of Udorn, the Phuthai have wandered southwards through the former circles of Roi Et and Ubon until they have arrived at the foot of the Dong Rek mountains. In *changvat* Sakon Nakhon they are found in *ampho*' Warichaphum, Sawang Dindaen (present name unknown), Panna Nikhom and Sakon Nakhon. In *changvat* Nakhon Phanom they are met with in *ampho*' Renu Nakhon and Nong Sūng. In *changvat* Kalasindhu they are found in *ampho*' Kutbinarai and Sahatsakan. They have settled in *changvat* Ubon in *ampho*'

Khemmarat (*sub-ampho'* Chanumān); Amnāt Charoen; Yasothorn and Warinchamrab (opposite Ubon town) and right down in the southern part of *ampho'* Detudom, in *sub-ampho'* Bua Buntharik at the Dong Rek chain. Finally there are Phuthai in the *ampho'* districts of Kantararom, Uthumphornphisai and Khong (old name, Rāsoisalai), all belonging to *changvat* Srisakēt (old name Khukandh). The number of the Phuthai living in *changvat* Ubon in 1915 was about 20,000 and in *changvat* Srisaket about 8,000. We do not share the author's contempt of these people whom we have always found hospitable and gay, nor were their manners at all uncivil. It is, however, true that during the harvest time, the morality of the young people is very lax; so lax, it is said, that a girl may have sexual intercourse with a number of young men during the nights they watch the gathered rice crop in the fields. They build a kind of shelter with the sheaves, inside which the young people of both sexes sleep together. As will be seen from the information given by the author, it is both a costly and longish affair to marry a Phuthai girl properly. As a matter of fact, if all the ceremonies mentioned are really to be gone through with, it will take as many as 48 years to finish them! If the married couple became husband and wife at the age of 18 years, they will then have arrived at their 66th year before they become "really" married, *i.e.* before the wife has become completely severed from her family's ancestral spirits. However, to a couple with many married daughters, this system may prove quite lucrative. It may have been invented, more or less, by some ancient Phuthai chief with many daughters! In the districts peopled by Phuthai in former Eastern Udorn much cattle was reared, and the young Phuthai men used to drive the cattle to Burma for sale there, sometimes being absent for a year or two even. As will be seen many of the customs of the Sò and the Phuthai are almost identical but it may be surmised that the Sò had received *their* marriage customs from the more civilised Phuthai. On the other hand the occurrence of curly hair among some Phuthai may be due to former intermarriages with the negroid Sò people.

As regards the above-mentioned loose manners of the young people during harvest time, it may be added that according to Granet in his *Fêtes et chansons anciennes en Chine*, Paris, 1919, such were the customs in vogue also among the ancient Chinese, which is amply proved by the amorous songs contained in the poems of the *Che-king* that were sung at the annual spring and autumn festivals. The sexual in-

tercourse between the young men and girls must be considered as part of some very old fertility cult which also included the alternative singing by the young people, their playing the ball (what our Môn call *len sabā*), as well as the sacrifice to the earth god, and the throwing of water on one another. All this goes back to the feudal ages of China, long since passed away, but still found among the so-called white and black Thai in Tongking and French Laos who are still in the feudal stage.

Such promiscuousness is said also to have taken place in ancient Scandinavia some 1500 to 2000 years ago, at the annual human sacrifices to Frey, the god of fertility, according to Mr. Gudmund Schütte in his *Homely Paganism* (Hjemligt Hedenskab).

LANGUAGE.

A few words of introduction to the study of the vocabularies of the Sò and Phuthai languages, as given hereafter, will, we hope, be found useful for the better understanding of these. As will be seen the vocabularies are arranged in four columns; namely English, Thai, Sò and Phuthai, according to the *questionnaire* of the Thailand Research Society. To these has been added a fifth column, which gives the equivalent Sò words, where such are found in, the Right Reverend Bishop M. J. Cuaz's *Etude sur la Langue Laocienne* (8), which, besides vocabularies in French, Thai, Lāo, Saek, Annamite, Sò and Phu Thu'ng, contains a brief study of the Lāo language. This additional column has been found necessary as the official, who took down the Sò words, has evidently been unable to catch the many final double r's and l's so customary in the Môn-Khmer languages.

In romanizing the Sò and Phuthai words, the official system for romanizing the Thai language has been followed in general.

As already stated the Sò language belongs to the Môn-Khmer section of the Austro-Asiatic or Malayo-Polynesian language group. To readers, who are acquainted with Môn, Khmer or any of the Khã or Moi languages of Indochina, the relationship of Sò with these will quickly be seen, due to the many common words such as *sè* or *asè* for horse; *kon* for child or little one; *dach*, *dak*, *da*, or *do* all for water or river, *mat*, for eye, and so on. The Sò dialects, as spoken in the Kutchinarai district and in the

(8) Mgr. Cuaz's book was published in 1904 by Imprimerie de la Société des Missions Etrangères, Hongkong.

Shangrats of Sakon Nakhon and Nakhon Phanom, seem to differ somewhat, but in the main they are identical. As will also be seen, both dialects have borrowed some words from the Thai or Lāo language.

As far as we know, no all-embracing study of the Môn-Khmer languages has yet been undertaken and finished, though the distinguished philologist Reverend Father Wilhelm Schmidt has done pioneer work in his well-known *Die Môn-Khmer Völker, ein Bindeglied zwischen Völkern Zentralasien and Austronesien*. We understand, however, that the Ecole Française d'Extrême-Orient is now collecting material for a great dictionary embracing all the various Môn-Khmer and Malayo-Polynesian languages of our Indochinese sub-continent.

Concerning the Phuthai vocabulary, we are afraid that the compiler has also made many mistakes especially as regards the vowel sounds such as *u'a* for example, which almost does not exist in Phuthai.

Monseigneur Cuaz says in his above-quoted *Etude* that the Phuthai (white, black and red, according to the colour of their womenfolk's dresses) are the descendants of Thai and Chinese who have come from Kwangsi. Their greatest number is found in the old principality of Hua Phan Hā. They write with a brush and Chinese ink, while the Lāo use pencil or stylus. In spite of certain transformations, which their alphabet has undergone, one finds a common origin with the Thai Noi or Lāo letters.

Due to the nearness to China and Annam many of the words of their dialect have changed forms as will be seen of the following:—

The vowel sound *ai* becomes in Phuthai *o'* thus *phai* becomes *pho'*

„	„	<i>u'a</i>	„	„	„	<i>o'</i>	„	<i>hu'a, nu'a</i>	„	<i>ho', no'</i>
„	„	<i>ia</i>	„	„	„	<i>ē</i>	„	<i>mia, khia</i>	„	<i>me, kē</i>
„	„	<i>iau</i>	„	„	„	<i>u'</i>	„	<i>khiau</i>	„	<i>khū'</i>
„	„	<i>ua</i>	„	„	„	<i>o</i>	„	{ <i>phua</i> <i>hua</i>	„	{ <i>pho</i> <i>ho</i>
„	„	<i>uek</i>	„	„	„	<i>o</i>	„	<i>nuek</i>	„	<i>no</i>
„	„	<i>ak</i>	„	„	„	<i>a</i>	„	<i>pāk</i>	„	<i>pā</i>
„	„	<i>u'am</i>	„	„	„	<i>om</i>	„	<i>thuam</i>	„	<i>thom</i>
„	„	<i>u'an</i>	„	„	„	<i>o'n</i>	„	{ <i>hu'an</i> <i>du'an</i>	„	{ <i>ho'n</i> <i>do'n</i>
„	„	<i>kh</i>	„	„	„	<i>h</i>	„	{ <i>ru'a, hu'a</i> <i>khā, khno</i>	„	{ <i>ho'</i> <i>hā, hao</i>

Example: The water reaches to over the knee is, in Thai, *Nām thum hua khao*; and in Phuthai, *Nām thom ho hoa*.

There are, however, many exceptions where the words are unchanged from the Thai form such as *fire* being still *fai*, and *in* is still *nai* but *do not want*, in Thai *mai yāk*, in Lāo *bo yāk*, becomes *mē yo'*; an exception is *to ien*, *au eel* in Lāo, which is *to yen* in Phuthai. So far Monseigneur Cuaz.

When comparing our vocabulary with the excellent *Dictionnaire Tay Blanc-Français* compiled by Captain Georges Minot of the French army (9), the differences are seen to be much greater. However, to quote Captain Minot: "The Tay, in the original sense of that word, inhabit, mixed with other races (peoples) a country which extends from the Upper Yangtze to Bangkok (it should be Singora), and from the Irawaddi to the island of Hainan. When one knows the language of one of the Tay groups, one possesses the key to the languages (dialects) of all the others, and only a short adaptation is sufficient in order to understand for example the White Thai or to talk the Black Tay, the Tho, the Lu', the Lāo, the Thailanders or the Shan, only to enumerate the principal dialects of this great linguistic family." From our own experience of many years' sojourn in Northeast Thailand—*Phak Isān*—where we had to do with Thai or Lāo Wieng (chand) who change the *u'a* into *ia*: the Thai or Lāo Kao, the Thai Khorat, the Thai Phu u'n, the Thai Yo, the Thai Yu'ai and the many clans and septs of the Phuthai, we can quite confirm the dictum of Captain Minot.

(9) Published in *Bulletin de l'École Française d'Extrême-Orient*, Volume XL—1940—Part 1.

VOCABULARIES.

English	Thai	Sò	Sò (Cuaz)	Phuthai
Heaven	สวรรค์ พ้า	Mālong po'ng	Malong	Mo'ng fā
Sun	พระอาทิตย์ แดด	Matmanāng, Puak	Phuok	Tā-ngen
Moon	พระจันทร์ เดือน	Māchai, Chai	Mixai	Do'n
Star	ดาว	Mādorr	Torr	Dōo
The sun rises	พระอาทิตย์ขึ้น	Matmanāng chōn	—	Tā-ngen hu'n
The sun sets	พระอาทิตย์ตก	Matmanāng thū	—	Tā-ngen tok
Cloud	เมฆ	Ramū'	Ramu'll	Mēk
Rain	ฝน	Mā	Mu'a Pāh	Fon
Wind	ลม	Kuyā	Kuiall	Lom
Thunder	ฟ้าร้อง เสียงฟ้าร้อง	Kro'm	Teh khru'm	Fā dang
Lightning	ฟ้าแลบ	Trierr	Trierr	Fā malāb lu'am
Rainbow	รุ้งกินน้ำ	Marōng Maraeng	Darr prriong	Hung kin nām
East	ทิศตะวันออก	Manāng lo	Ndhri lien	Tā-ngen ok
West	ทิศตะวันตก	Manāng thū	Ndhri gut	Tā-ngen tok
North	ทิศเหนือ	Yapo'ng	Po'ng	Nu'a khong
South	ทิศใต้	Yado'b	Do'b	To' khong
Earth	ดิน แผ่นดิน	Kutaek	Kutek	Khi din Phaendin
Plain	ทุ่ง	Tong	—	Thung
Mountain	ภูเขา	Kō	Koh	Phū
Cavern	ถ้ำ	Kū'b	—	Tham
Path	หนทาง ทาง	Ranā	—	Thāng
Water	น้ำ	Do'	Do'	Nām
Stream	ห้วย	Āho	Āho	Huai
River	แม่น้ำ	Ampri do'	Mbi do'	Lam nām
Lake	ทะเลสาบ	Thalē sāp	—	Salē sāp
Sea	ทะเล	Thalē	—	Salē
Swamp	หนอง บึง	Tuang	Tuang	Nong Bu'ng
Mud	โคลน	Tom	—	Khi bo
Dust	ฝุ่นผง คลี ละออง	Rō	—	Khi fun
Sand	ทราย	Chua	Singat	Khi din sāl
Stone	หิน ก้อนหิน	Korā	Kōll Chipiek	Hin, Kon hin

English	Thai	Sò	Sò (Cuaz)	Phuthai
Gold	ทอง ทองคำ	Tong yaeng	Jeng	Thong-kham
Silver	เงิน	Pra	Pho'ra	Ngo'n
Iron	เหล็ก	Tāk	Tāk	Lek
Copper	ทองเหลือง	Tong lu'ang	Thong Kuxao	Thong lu'ang
Lead	ตะกั่ว	Chikua	Khi kua	Khikua
Tin	ดีบุก	Lek piak	—	Lek Piak
Fire	ไฟ	Ui	H'ui	Fai
Smoke	ควัน	Phiak	—	Kwan
Ashes	เถ้า ขี้เถ้า	Bo	Bo'h	Khi thao
Charcoal	ถ่าน ถ่านไฟ	Kucha	—	Komi
To light the fire	จุดไฟ	Chong ui	Anhu h'ui, Taku't	Tit fai
To put out the fire	ดับไฟ	Ābot ui	Along h'ui	Mot fai
Forest	ป่า	Cho'k	Chiru'ng	Kong pā
Tree	ต้นไม้	Tano'm ālong	Tano'm along	Kōk mai
Root	ราก รากต้นไม้	Tāri ālong	—	Ha mai
Trunk	ต้น ลำต้นของต้นไม้	Ton ālong	—	Kōk mai
Branch	กิ่ง	Kra ālong	—	Ngā
Bark	เปลือก	Andōk	—	Po'
Bud	ตูม ใบไม้ในแขนง	Ātok Dai-ālong	—	Pao ho mai
Flower	ดอกไม้	Piara	Pierr	Dok mai
Fruit	ลูกไม้	Ābang	Pole	Māk mai
Leaf	ใบไม้	Silā	Xala	Bo' mai
Grass	หญ้า	Bat	—	Yā
Coconut palm	ต้นมะพร้าว	Tano'm maphrao	—	Kōk maphrāo
Coconut	ลูกมะพร้าว	Palai maphrao	—	Nuai maphrāo
Areca palm	ต้นหมาก	Tano'm manāng	—	Kōk māk
Areca nut	ลูกหมาก	Palai manāng	Panang	Nuai māk
Betel	พล	Pālū	Phalu	Phlu
Banana tree	ต้นกล้วย	Tano'm priat	Tano'm priet	Kōk kuai
Banana	กล้วย	Priat	Priet	Kuai
Orange tree	ต้นส้ม	Tano'm yo	Tano'm piat	Kōk som
Orange	ลูกส้ม	Yo	Piat	Som

English	Thai	Sò	Sò (Cuaz)	Phuthai
Hen	ไก่ตัวเมีย	Āthuai kan	Ndhruai kan	Kai tua mae
Duck	เป็ด	Thrā	—	Pet
Crow	อีกา	Sīāk	Xa ak	Kā
Turtle dove	นกเขา	Āhipan	—	Nok khao
Beak	ปากนก	Bochu'm	—	Pa nok
Wing	ปีกนก	Lampaeng	—	Pi nok
Feather	ขนนก	Sok chu'm	—	Nu nok
Nest	รังนก	Klōng	—	Hang nok
Egg	ไข่	Āhiraeng	Āhirell, Ndrell	Kai
To lay eggs	ออกไข่	Āharaeng lo	—	Ok lu
To fly	บิน	Pren	—	Bin
Fish	ปลา	Sia	Tsia	Pā
Shell	หอย	Klo	—	Hoi
Fin	หุบปลา	Kū tūn	—	Hu pā
Crocodile	จระเข้	Trū	Ndhru	Khac
Shrimp	กุ้ง	Āsom	Ax uom	Chung
Crab	ปู	Āriang	Ari	Pū
Land tortoise	เต่าบก	Pit tapek	Pit	Tao phēk
River tortoise	เต่าน้ำจืด	Pit do'	—	Tao nām
Sea turtle	เต่าทะเล	Pit put, Pit tuang	—	Tao salē
Snake	งู	Kū seng	Kuxenh	Ngū
Lizard	จิ้งจอก จิ้งเหลน	Ācho hut āloa	Yang yat	Yā hu'am, Chak Ko
Frog	กบ	Ācho	—	Kub
Toad	กิ้งกคก คางคก	Kūalun	—	Khangkha
Fly	แมลงวัน	Āroi	Aroi	Moeng Hun
Mosquito	ยุง	Rāyung	Rjong	Yung
Butterfly	ผีเสื้อ	Kharang Klāb	Kang khrah	Maeng Bo'
Caterpillar	หนอน	Lampang	Mbang	Nōn
Ant	มด	Simut	Ximut	Mot
Spider	แมลงมุม	Āpiang	Apieng, Ku	Maeng mum
Bee	ตัวผึ้ง	Tarāng khankhia	Khierr, Khiell	Pho'ng
Honey	น้ำผึ้ง	Do' khia	Do' Khiell	Nām pho'ng

English	Thai	Sò	Sò (Cuaz)	Phuthai
Wax	ขผึ้ง	Kaera	—	Khi pho'ng
Human being	มนุษย์ชาติ	Cho' lakuai	Laguet, Na	Ben khon chāt
Man	คนผู้ชาย	Rāng kong	Rang Kong	Khon phu chai
Woman	คนผู้หญิง	Rapai	Rapai, Kumurr	Khon phu ying
Boy	เด็กชาย	Ānaen	Con rang kong	Dek noi phu chai
Girl	เด็กหญิง	Ranaen rāpat	Can rapai	Dek noi phu ying
Child	เด็กเล็ก	Ku'i	Con ra, nen	Dek noi
Old man	คนแก่	Thao	—	Phu thao
Husband	สามี	Āyāk	Ayak	Pho
Wife	เมีย	Ampai	Aja	Me
Father	พ่อ	Ampā	Mba	Pho
Mother	แม่	Ampae	Mbi	Mae
Son	ลูกชาย	Kon	Con rang kong	Luchāi
Daughter	ลูกสาว	Kon rāpai	Con rapai	Lu sao
Grandson	หลานชายชั้นที่ 1	Chong ao'	—	Lān chāi chan thi nu'ng
Granddaughter	หลานสาวชั้นที่ 1	Chong ra pai ao'	—	Lān sao chan thi nu'ng
Nephew	หลานชายชั้นที่ 2	Chong nāi	—	Lān chāi chap thi song
Niece	หลานสาวชั้นที่ 2	Chong rāpai nāi	—	Lān sao chan thi song
Elder brother	พี่ชาย	Āi	Ai	Āi
Elder sister	พี่สาว	O'i	O'i	O'i
Younger brother	น้องชาย	Saem	Ēm	Nong chāi
Younger sister	น้องสาว	Saem rāpai	Em	Nong sao
Cousin	ลูกพี่ลูกน้อง	Kon saem kon āi	—	Lu āi lu nong
Grandfather	ตา บู่	Yae Ao'	Mba thao, Ang	Tā, pū
Grandmother	ย่า ยาย	Nāi ao' phu'	Ngai	Yai yā
Body	ตัว ร่างกาย	Bae	Be	To
Head	หัว	Prō'	Plo'	Ho
Hair	ผม	Sok	Sok	Phom

English	Thai	Sò	Sò (Cuaz)	Phuthai
Face	หน้า	Bāng	—	Nā
Skull	หัวกะโหลก	Khāng pro'	—	Hua kadong
Forehead	หน้าผาก	Āliak	—	Nā pa
Eye	ตา ลูกตา	Mat, Klong Mat	Mat	Tā
Cheek	แก้ม	Tabaeng	—	Kaem
Ear	หู	Kutun	Kuturr	Hu
Nose	จมูก ตะหมุก	Mō	Muh	Dang
Mouth	ปาก	Bo	Bo'	Subpa
Lip	ฝีปาก	Baek	Tamu'r'r bo'	Rimpa
Tooth	ฟัน	Kinaeng	Chineng	Fan haeo
Tongue	ลิ้น	Lai	—	Lin
Chin	ขาตันไกร ขาตะไกร	Tabāng	Ko'ng	Katai khang
Beard	หนวดที่คาง	Sók ko'ng	Sók bek	Nuat thang lum
Neck	คอ	Takong	Takong	Kho
Shoulder	บ่า	Āpang	—	Bā
Armpit	รักแร้	Klāb	—	Honghae
Arm	แขน	Balaeng	—	Haen
Hand	มือ	Āti	Āti	Mū'
Right hand	มือขวา	*Balaeng Āsam	Āti gaha tam	Mū' kwā
Left hand	มือซ้าย	*Balaeng Āwae	Āti gaha averr	Mū' sài
Finger	นิ้ว	Noi	—	Nio
Nail	เล็บ	Kirae	—	Lēb
Chest	อก หัวอก	Ātae	Athra	Āng
Breasts	นม	To	To	Num
Belly	ท้อง	Pung	Pung	Thong
Navel	สะดือ	Talui	—	Sai bū'
Back	หลัง สันหลัง	Klung	—	Lang
Thigh	ขาอ่อน	Lū yom	—	Hā on
Knee	หัวเข่า	Āku'n	—	Hua dōi
Leg	ขา	Lū	—	Hā
Foot	ตีน เท้า	Yu'ng	Yu'ng	Tin

*The inquirer has taken down balaeng = arm, instead of Āti = hand.

English	Thai	Sò	Sò (Cuaz)	Phuthai
Toe	หัวแม่มือ	Ku'm yu'ng	—	Mae tin
Skin	หนัง	U'ng kaen	—	Nang
Flesh	เนื้อ	Sat	Sech	Chin
Body hairs	ขน	Sòk	—	Hun
Bone	กระดูก	Angkbāng	—	Katū
Blood	เลือด	Āhām	—	Lu'at
Tears	น้ำตา	Ālāng mat	—	Nam tā
Sweat	เหงื่อ	Do' o'k	U'k (Loh)	Ho'
Milk	น้ำนม	Do' tò	Do' toh	Nām num
Urine	น้ำปัสสาวะ	Do' ralōm	—	Nām yio
Chinese	คนจีน เจ๊ก	Chin, Chek	—	Chek
Thai	คนไทย	Khun Thai	—	Khun Thai
To eat rice	กินข้าว	Chā āwā	Chia awua	Kin khao
To drink water	กินน้ำ	Hoi do'	Ngoch do'	Kin nām
To drink spirit	กินเหล้า	Hoi blong	Ngoch do' blong	Kin lao
To be drunk	เมา	Būn	—	Mao
Salt	เกลือ	Po	Poh	Ko'
Pepper	พริกไทย	Au kho't thai	—	Prik thai
Sugar	น้ำตาล	Do' dāl	—	Nām tăn
Oil	น้ำมัน	Do' ansaeng	—	Nām man
Fat	ไขมัน	Saeng	—	Man
Waist cloth	เสื่อ	Sirae	Chire	So'
Trousers	กางเกง	Dò	Kong keng	Sōng
Loin cloth	ผ้าถุง	Hralai	Rlai du'nga	Phā nung
Clothes	เสื้อผ้า	Bo'r Pri	—	So' phā
Girdle	เข็มขัด	Ba aeo	—	Bā aeo
Turban	ผ้าโพกหัว	Bo'r kian pro'	—	Khian hō
Button	กระดุม	Mating	—	Mating
Button hole	รูกระดุม	Hong	—	Hu mating
Shoes	เกือก	Ko'm	—	Ko'm
Hat	หมวก	Mōk	—	Mōk
Ring	แหวน	Simaet	—	Waen

English	Thai	Sò	Sò (Cuaz)	Phuthai
Next year	ปีหน้า	Umō mat	—	Pi nā
Yesterday	เมื่อวาน	Mā hai	Te mahai	Mu' wānni
The day before yesterday	เมื่อวานก่อน	Māchai intrā	—	Mu' su'n nan
To-day	วันนี้	Yang nai	Xangoi nai	Mu' ni
To-morrow	พรุ่งนี้	Mano'	Pano'	Mu' u'n
The day after to-morrow	มะรอน	Manoprā	Po'ra	Mu' hu'
Season	ฤดู	Radū	—	Yām
Cold season	ฤดูหนาว	Radū sing nek	—	Yām nāo
Dry season	ฤดูแล้ง	Radū o'k	Parang	Yām laeng
Rainy season	ฤดูฝน	Radū mā	M'ū, dma	Yam fon
To go	ไป	Bo'	Po'	Bai
To come	มา	Chu	Tsu, Chu	Mā
To ride	ขี่	Chi	Chi ashe	Khi mā
To walk	เดิน	Tāyā	—	Yāng
To run	วิ่ง	Tālū	Talah	Ten
To rise	ลุกขึ้น	Yaora	Yuerr	Yu'n khu'n
To stand	ยืน	Tayung	Tayung	Yu'n
To sit down	นั่ง	Tākū	Taku	Nang
To lie down	นอน	Bit	Bieh	Nōn
To sleep	นอนหลับ	Rangēt	Langhēt	Nōn lab
To wake	ตื่น	Tamo'	Tamo'	Tu'n
To awaken	ปลุก	Amāi	—	Puk
To see	เห็น	Hu'm cho	Hu'm	Hen
To hear	ได้ยิน	So'ng	Tamu'ng, Sjang	Daiyin
Noise	เสียงดัง	Anthrāng	—	Siang dang
To smell	ดม	Hūn	—	Dum
Good smell	กลิ่นหอม	Cha phuam	Phaom	Kin hom
Bad smell	กลิ่นเหม็น	Cha anso	Ntso	Kin men
To speak	พูด	Kubo'n	Ravao, Vo'ng	Wau
To sing	ร้องเพลง	Khab	—	Tham phleng

English	Thai	Sò	Sò (Cuaz)	Phuthai
Language	ภาษา	?	Phanu'r'r	?
To laugh	หัวเราะ	Kučhang	Kuehang	Hōrō
To weep	ร้องไห้	Yām	Yam	Hong hai
To cry	ร้องตะโกน	Ārōn thāng	Aró	Hong dang
To cough	ไอ	Ang khōk	—	Ai
To spit	ถ่มน้ำลาย	Kuehō	—	Thum nām lai
To yawn	หาว	Si āb	—	Ngao
To be hungry	หิว	Māhnāg	Khlak avuah,	Yo'
			Bia avuah	
To be thirsty	หิวน้ำ หยกน้ำ	Mā ^o yāk do', Ing oi do'	Bia do'	Yo' nām
To suck	ดูด	Yuk	—	Dut
To bathe	อาบน้ำ	Ambo'i do'	Mbo'i do'	Āb nām
To wash (face, hands)	ล้างหน้า ล้างมือ	Kū lia mang asōiati	Phuch phre (to wash)	Soai nā lang mu'
To comb	หวีผม	Sirā sōk	—	Wi phum
To shave	โกน	Kat sōk	—	Kōn
To be in good health	มีความสุขสบาย	Ro	Mpai ai, Banh	Dai khwām sabai
To be ill	เจ็บป่วย	Tik	Tich	Cheb Buai
Fever	ไข้	Āi	Tich ai	Khai
Diarrhoea	ลงท้อง	Chat kera pung aro	Ndhree pung	Cheb thong khi
To stool	ไปถ่ายอุจจาระ	Po chí kera	—	Bai ki
To urinate	ไปถ่ายปัสสาวะ	Po chí krom	—	Bai yio
Plague	กาฬโรค	Ku chit rawai	—	Phi hā
Cholera	โรคอหิวาต์	Kutāthru	—	Ok khi ok hāk
Small pox	ฝีดาษ	Āro'	—	Māk suk
Medicine man	หมอ	Mō	—	Mō
Remedy	ยา	Rahao	Rrao	Yā
Blind	ตาบอด	Mat sut	Mat xut	Tā bot
Deaf	หูหนวก	Kū tut tung	Kuturr tung	Hu hona
Mute	ใบ้	Yū	—	Phi hā

English	Thai	Sò	Sò (Cuaz)	Phuthai
Lame	ขาเสีย ขากระเผลก	Yōt	—	Khā pē
Hunchback	หลังโกง	Klung ākō	—	Lang hot
Leprons	ขี้เรื้อน	Bok	Ben khi thut	Khi hu'an
To be born	เกิด	Ko't	—	Ko't
To die	ตาย	Kuchit	Kuohit	Tāi
To bury the corpse	ฝังคนตาย	Tu'b	—	Fang khun t'ai
To burn the corpse	เผาคนตาย	Bō	—	Phau khun t'ai
To be afraid	กลัว	Atuang	—	Yān
To steal	ขโมย ลัก	Chi nuan truat	Tueeh	Chorn lak
To kill	ฆ่า	Achit	Achit	Hā
White	สีขาว	Klok	Blai	Hāo
Black	สีดำ	Aeng	Eng	Dam
Yellow	สีเหลือง	Lu'ang	Chin drang	Lo'ng
Green	สีเขียว ไม้ไม้	Chilung	Khiau, Chiu	Hao bai mai
Red	สีแดง	Kusao	Kuxao, Mao	Daeng
Blue	สีฟ้า	Kānammā	Si re	Hao fū
This	สิ่งนี้ นัน	Kā nai nai	Anai	Nao ni, nini
That	สิ่งนั้น นันนั้น	Kā ki ānai ānai	Aghi	Nao nan, nan nan
This man	คน	Lakuai nai	Nonai	Phu ni
That woman	หญิงคนนั้น	Rapai kī	Adho, Tho	Yng phu nan
I, me	ฉัน แก่ฉัน	Ang go	Nngo, Paku	Kan lae kan
Thou, thee	เอง แก่เอง	Keang go	Mbut, May, Ko	To kae to
He, him	เขาชาย แก่เขาชาย	Rakuai rang gong	Naoki, an	Khao phu chai, Kae- khao phu chai
We, us	เรา แก่เรา	Anggo kae anggo	Ngo	Kan kae kan
You	ท่าน แก่ท่าน	Mai kae mai	Muet apai	Than kae than
They, them	เขาทั้งหลาย แก่เขา ทั้งหลาย	Ngan kanā	Alai	Khao thang lai, Kae- khao thang lai
My father	บิดาของฉัน	Ampa	—	Pho kong ku
Our child	ลูกของเรา	Kon ang go	—	Lu kong gan

English	Thai	Sò	Sò (Cuaz)	Phuthai
A high tree	ต้นไม้สูง	Along kutí	—	Kuk mai sūng'
This tree is higher than that tree	ต้นไม้ต้นนี้สูงกว่าต้นไม้ต้นนั้น	Along ka nai kuti kua	—	Kuk mai kuk ni sūng gua kuk nan
This mango tree is the highest in the garden	ต้นมะม่วงต้นนี้เป็นต้นที่สูงกว่าหมดในสวน	Tano'm mamuang ka nai kuti kua ngae	—	Kuk mamong kuk ni ben kuk sūng kwa mut nai suan ni
I am going to the market	ฉันไปตลาด	Anggo bo' talat	—	Kan bai talat
When are you going	ท่านจะไปเมื่อไร	?	—	?
I am coming from the market	ฉันมาจากตลาด	Anggo chu tai talat	—	Kan mā chak talat
To-morrow I shall go into the forest	พรุ่งนี้ฉันจะไปในป่า	Mano' anggo bo' so'k	—	Mu' u'n kan cha bai pā
Yesterday I was in the forest	วานนี้ฉันไปในป่า	Mahai anggo bo' so'k	—	Wānni kan dai bai pā
In front of the house	หน้าบ้าน	Kaem dung	—	Do'n bān
Behind the house	หลังบ้าน	Po'ng' plo'	—	Thang ho hu'an
On the table	บนโต๊ะ	Po'ng to	—	Tho'ng to
Under the table	ใต้โต๊ะ	Pu'u to	—	Do' to
Who comes?	ใครมา	Nao do'	—	Pho' mā
What do you say?	ท่านว่าอะไร	Nao waeow an dao'	—	Tò waow phlo'
How many children have you?	ท่านมีลูกกี่คน	Wo'n kon sina	—	To dai lu sak kun
Why are you coming here?	ท่านมาที่นี่ทำไม	Mai dro' hā nai ta-an to rō	—	To mā et phlo'
Because I am ill	เพราะฉันป่วย	Ko chi pam	—	Pro kan buai
If I recover	ถ้าฉันหาย	Ko ban	—	?
When I recover	เมื่อฉันจะหาย	Si-ngai anggo iban	—	Mo' kan cha di

