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ABSTRACT

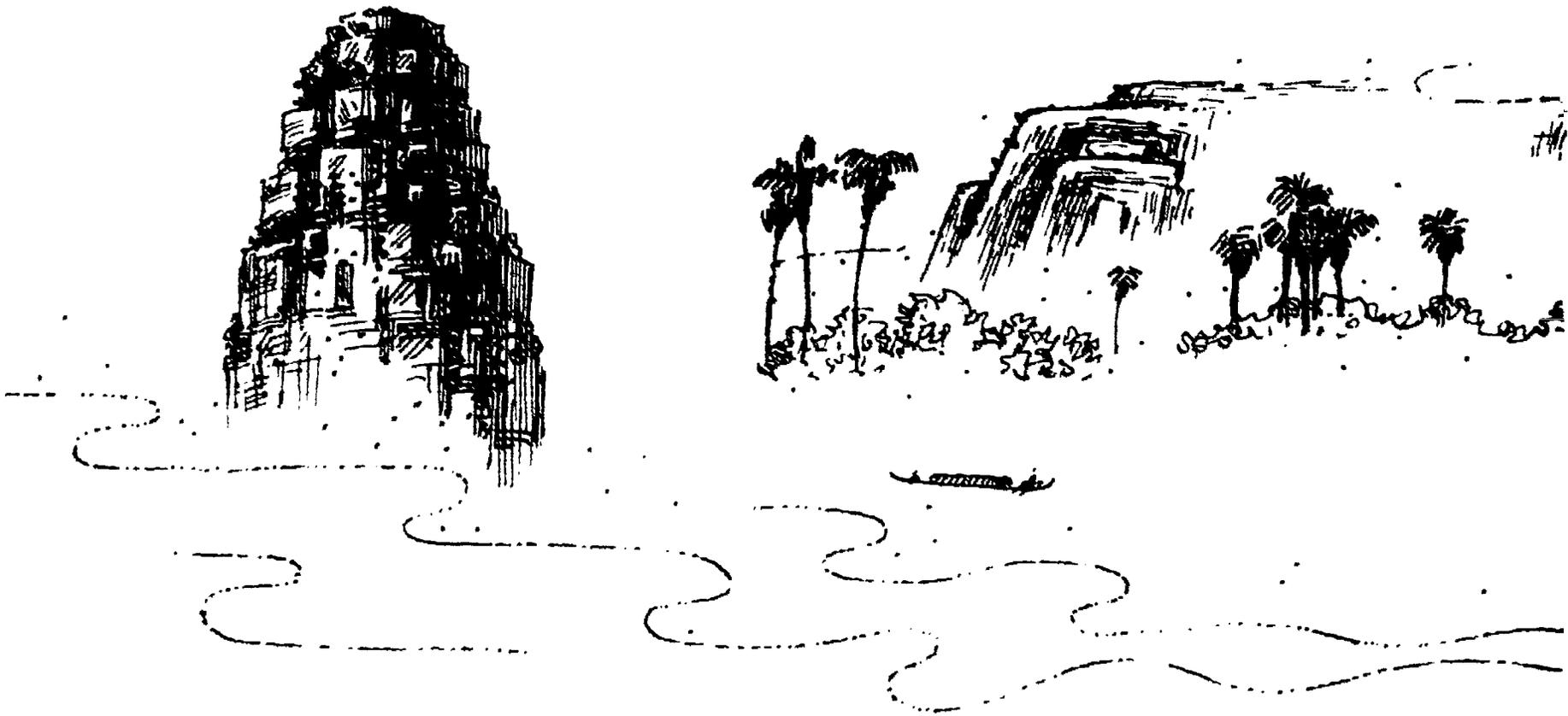
The Cambodian folk tale "The Mountain of the Men and the Mountain of the Women" is presented in English (left page) and Khmer (facing right page), with an accompanying teacher's guide. The story, told by a 78-year-old Cambodian Buddhist monk, is part of a longer legend about an unmarried queen who changes marriage customs so she can ask a man to be her husband. The teacher's guide offers suggestions for classroom use of the folk story. It begins with specific performance objectives for using bilingual folk tales and some general ideas for integrating literature with language in the classroom. The second section of the guide offers background information about the geography, history, and culture of Indochina. The third section provides background information specific to the story, including information about ties between schools and home in Cambodia, and additional readings. The subsequent section outlines ideas for whole-class and small-group teaching with this story, including pre-reading activities, motivational exercises, and vocabulary development activities. Finally, a student worksheet provides question-and-answer retention, comprehension, and discussion exercises to be used with a tape recording of the story. The tape recording is not included. (MSE)

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The Mountain of the Men & the Mountain of the Women

ឆ្នើម ភ្នំប្រុស ភ្នំស្រី



A traditional Cambodian folktale told in English and Khmer.

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This storybook is the companion piece to a bilingual audiotape of "The Mountain of the Men and the Mountain of the Women" read in Khmer and in English. It is part of a set of three bilingual books and tapes of Indo-Chinese folktales produced by the Voices of Liberty project.

Voices of Liberty is funded by the Zellerbach Family Fund under the direction of Dr. Paula Gillett, humanities professor at San Jose State University.

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The Mountain of the Men & the Mountain of the Women

ទេវី ភ្នំបុស ភ្នំសី



A Cambodian folktale told by Touch Neak and retold by Alice Lucas.
Translated by Samol Tan. Illustrated by You-Shan Tang.

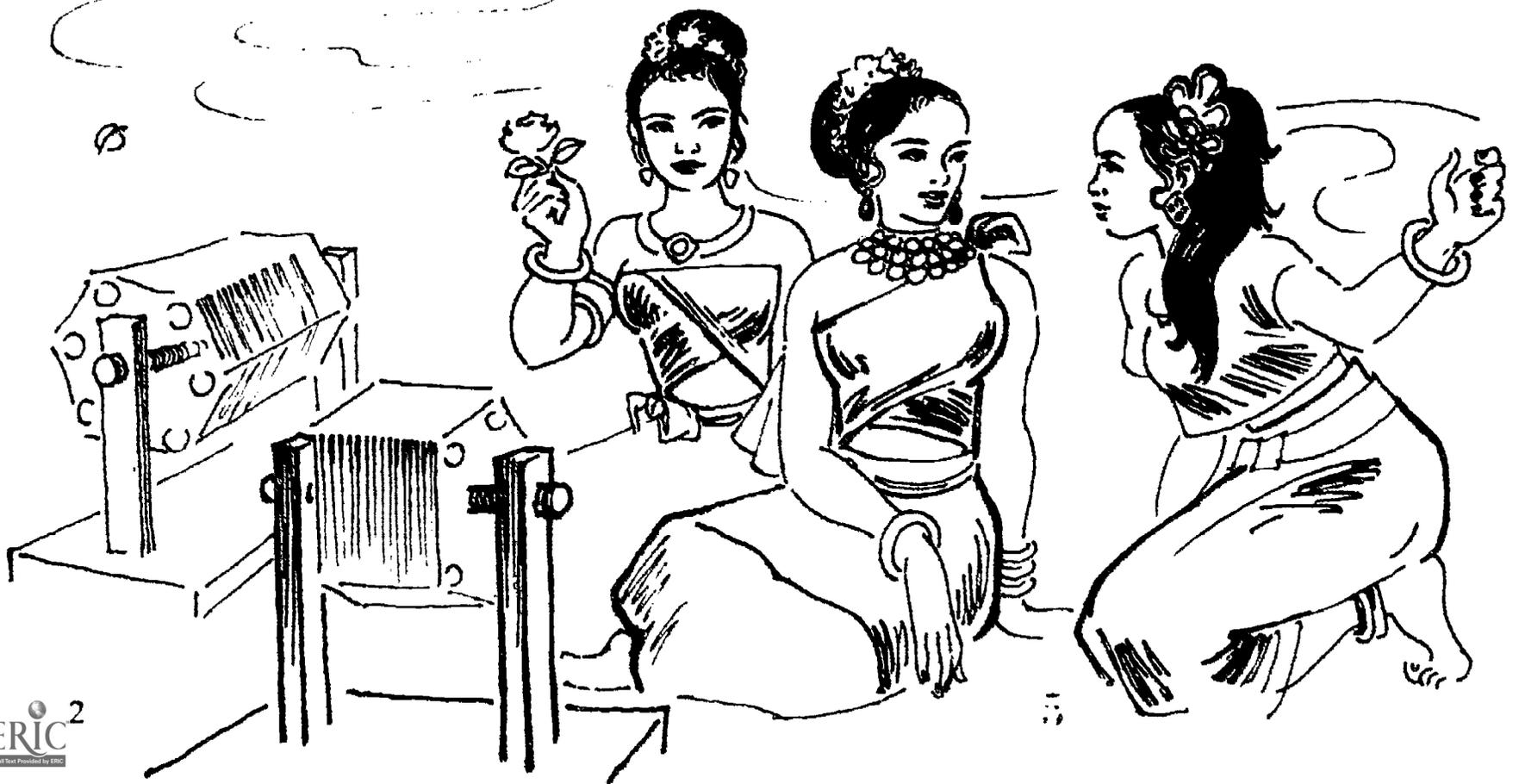
Voices of Liberty
Alice Lucas, Coordinator



A LONG TIME ago, in Kampong Cham province of Cambodia, marriage customs were quite different from the customs of the people today. In those days, it was the girl who proposed marriage to the boy. If the boy and his family decided to accept the girl's proposal, she had to pay for the wedding and buy expensive gifts to give to her future husband.

This custom went on for many years. It seemed very unfair to the young women. They were not as strong as men and could not work as hard to create the wealth necessary to find a good husband.

All over the country girls talked about how to correct this unfair way of finding a marriage partner. They decided to go to the king for his advice. Now, at that time, Jayavarman the First was king of Cambodia. It was this king who had united the Khmer kingdoms of the south with the kingdoms of the north into the mighty Angkor Empire. He had created great cities with beautiful buildings covered with stone carvings. He was a very good king and the girls trusted him to listen to their troubles and help them. But one thoughtful girl reminded the others that the king himself was a man and might not want to change a custom that profited the men of the country.

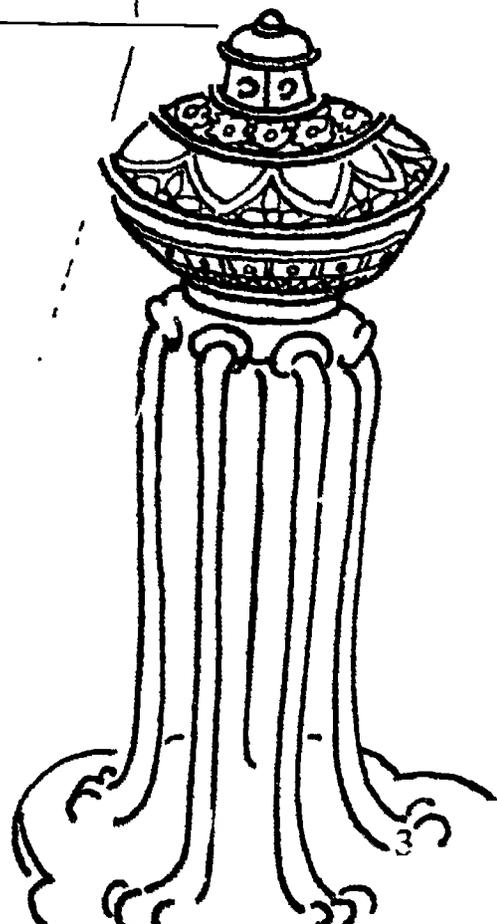
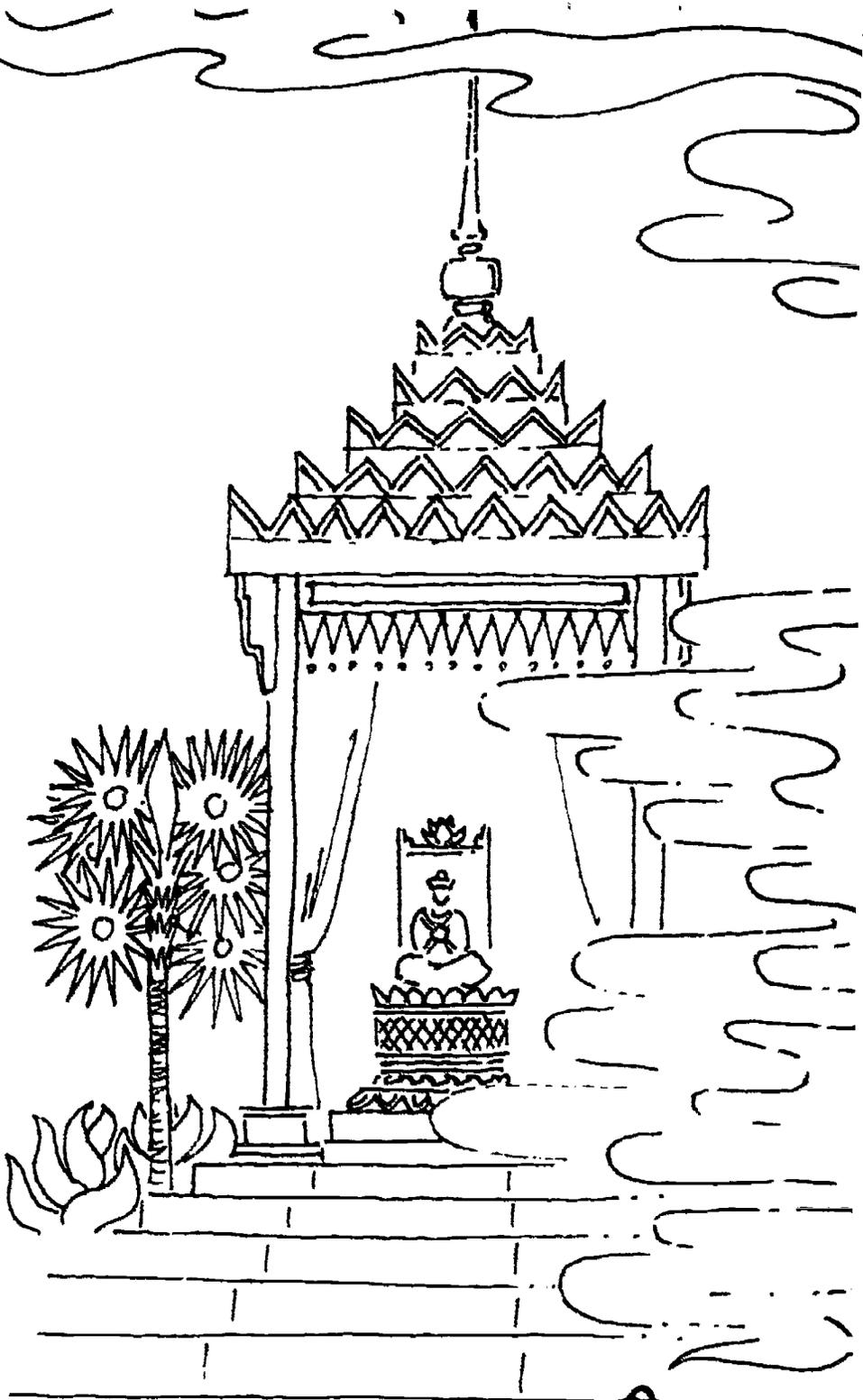


ទេវ័យ ភ្នំប្រស ភ្នំស្រី

កាលពីព្រេងនាយនៅប្រទេសកម្ពុជាយើង ក្នុងខេត្តកំពង់ចាម មានទៀងព្រៃកម្ពុជប្រទេសកើតឡើង គឺទៀង រៀបរាពាហ៍ពិពាហ៍ មង្គលការដែលខុសពីទំនៀមទម្លាប់របស់ខ្មែរយើងដូចដែលមាន នៅក្នុងបច្ចុប្បន្ននេះទេ។ កាលពីសម័យនោះ របៀបរៀបរាពាហ៍ ពិពាហ៍ ឬមង្គលការគឺស្ត្រីត្រូវចូលមកដណ្តឹងប្រុស មិនមែនប្រុស ចូលទៅដណ្តឹងស្ត្រីដូចសព្វថ្ងៃនេះទេ។ វិធីចូលដណ្តឹងគ្នានេះ បើ សិនជាសាមីខ្លួនខាងប្រុស នឹងត្រូវសារយល់ព្រមរៀបរាពាហ៍ពិ- ពាហ៍ជាមួយនឹងនាងស្ត្រីនោះហើយ ស្ត្រីនោះត្រូវតែរៀបពិធីលើក ជំនួន ដោយមានទិញរបស់របរដ៏ មានតម្លៃ យកមកប្រគល់ឲ្យ អនាគតស្វាមីរបស់នាង។

ទំនៀមទម្លាប់រៀបពិធីមង្គលការរបៀបនេះ គឺបាន ប្រព្រឹត្តទៅ អស់រយៈពេលជាយូរឆ្នាំ។ បន្ទាប់មកដោយ យល់ឃើញថាបើនៅ តែប្រព្រឹត្តរបៀបនេះតទៅទៀតគឺវាមិនសមរម្យហើយនិងមិនត្រឹម ត្រូវដល់ស្ត្រីក្រមុំសោះឡើយ។ ពីព្រោះស្ត្រីគឺពុំមានកម្លាំងកំហែង ដូចបុរស ហើយម្យ៉ាងទៀតស្ត្រីមិនអាចធ្វើការពិបាកបានដូចបុរស ដើម្បីរកប្រាក់កាសសំរាប់ដើរស្វែងរកស្វាមីបានរូបដ៏ល្អឆើតបាន គ្រប់គ្នាឡើយ។

កាលពីសម័យនោះស្ត្រីពាសពេញទាំងនគរខ្មែរ បានជជែក គ្នាពីមួយទៅមួយ ដើម្បីរកពិធីផ្លាស់ប្តូរនូវរបៀប រៀបពិធីមង្គល ការនេះ។ ក្រោយមកស្ត្រីទាំងអស់នោះបានបណ្តេញចូលទៅ គាល់ស្តេច ដើម្បីសុំឲ្យព្រះអង្គជួយ ធ្វើការវិនិច្ឆ័យ។ ជំនាន់នោះគឺព្រះបាទជ័យវរ្ម័នប្តូរដែលនៅត្រង់រាជ្យសម្បត្តិនៅ ក្នុងប្រទេសខ្មែរយើង។ ស្តេចអង្គនេះហើយ ដែលបានធ្វើការ បង្រួបបង្រួមទឹកដីនគរខ្មែរយើងភាគខាងត្បូងនិងខាងជើងឲ្យ ទៅជានគរតែមួយដែលគេហៅថាមហានគរ។ មិនតែប៉ុណ្ណោះព្រះអង្គថែមទាំងបានកសាងទីក្រុងមួយដែលពោរ



"We must think of a scheme to trick the king into making the young men propose marriage to us!" cried another girl. And so the girls made a secret plan to present to the king. The best speakers from among the young women journeyed to the city of Angkor to visit the king.

"Most high and sovereign Lord," they said as they knelt before the king, "we ask you to listen to our story. We girls are such weak creatures compared to the strong young men in our country. Yet we are the ones who must propose marriage to a boy, and pay for the wedding! And we must also give fine gifts to him and his family! It is very hard for us to do

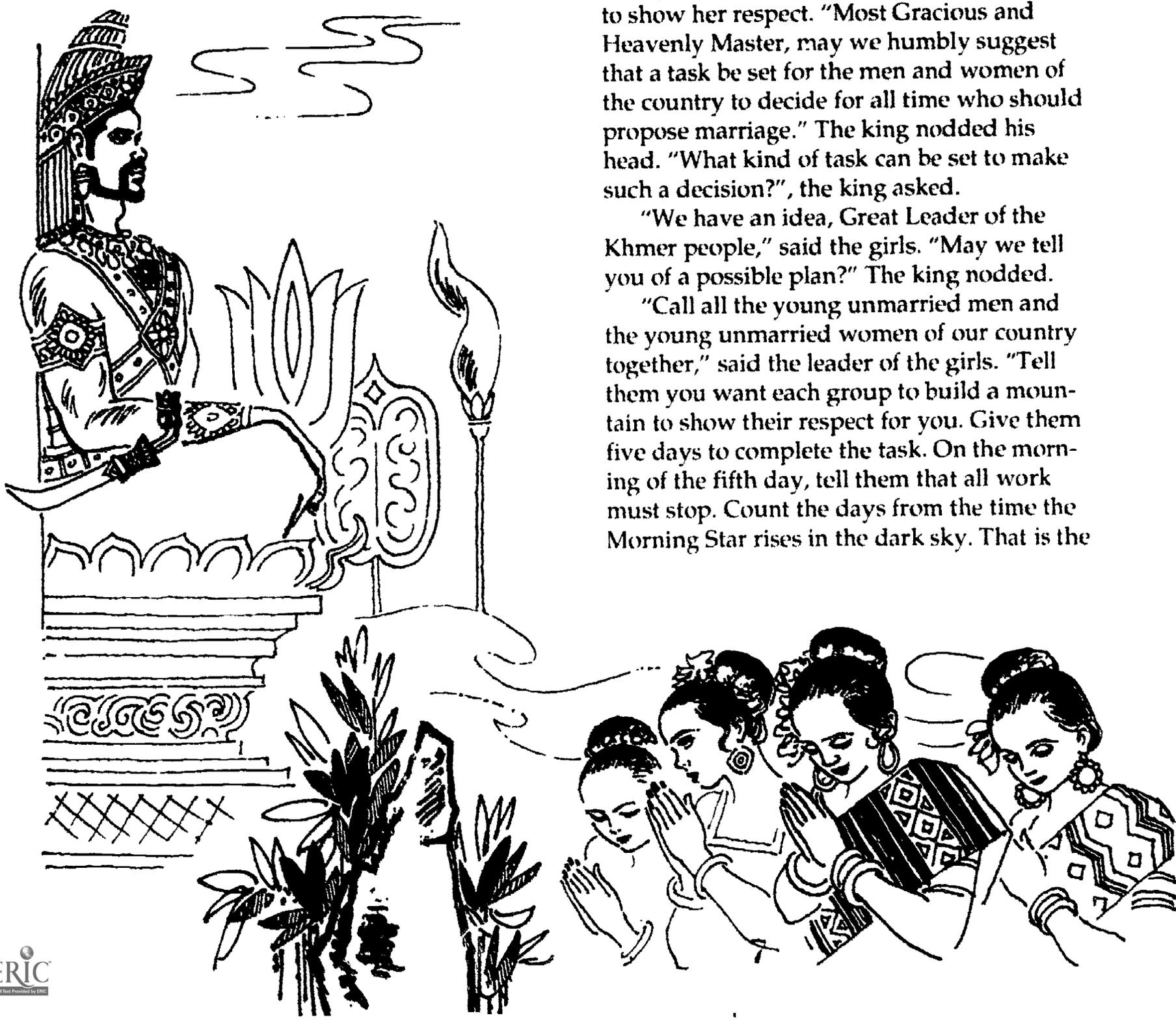
these things. Why is it that the stronger boys do not have to propose marriage to us? They are more able than we to pay for the wedding ceremony and buy beautiful gifts, do you not agree?"

King Jayavarman remained silent for a long time. He gazed down at the bowed heads and graceful arms and hands of the girls. "Perhaps you are right, beautiful daughters of the Khmer," replied the king. "But what am I to do? This is the custom of our land. How can I change the ancient way our ancestors have always prepared for marriage?"

The boldest of the girls raised her head and spoke. She pressed her hands together to show her respect. "Most Gracious and Heavenly Master, may we humbly suggest that a task be set for the men and women of the country to decide for all time who should propose marriage." The king nodded his head. "What kind of task can be set to make such a decision?", the king asked.

"We have an idea, Great Leader of the Khmer people," said the girls. "May we tell you of a possible plan?" The king nodded.

"Call all the young unmarried men and the young unmarried women of our country together," said the leader of the girls. "Tell them you want each group to build a mountain to show their respect for you. Give them five days to complete the task. On the morning of the fifth day, tell them that all work must stop. Count the days from the time the Morning Star rises in the dark sky. That is the



ពេញទៅ ដោយសម្រស់ល្អស្រស់និងនាយមិនចាញ់ប្រទេសដទៃឡើយ។ អាពាហ៍និយមៗគឺសង់ឡើងពីថ្មមានរូបចម្លាក់ក្បាច់រចនាភ្ជាប់ជាមួយផង។ នេះគឺបានសរសេរឃើញថាព្រះបាទជ័យវរ្ម័នទីមួយជាស្តេចដ៏ល្អឆ្នើមមួយរបស់ខ្មែរលើកាលជំនាន់នោះ។

រីឯស្ត្រីទាំងអស់ដែលបានមកថ្វាយបង្គំព្រះអង្គរំពឹងរៀងរាល់រស្មីខ្លះនោះ ព្រោះគេមានជំនឿជឿជាក់ទៅលើព្រះអង្គណាស់។ ហើយព្រះអង្គក៏បានធ្វើការរិះគន់រឿងនោះឲ្យពួកគេដែរ។ តែនៅពេលនោះមានស្ត្រីម្នាក់ដែលមានសេចក្តីឃ្នាសថែជាងគេបានប្រាប់ដល់ស្ត្រី ផ្សេងៗទៀតថា៖ ព្រះអង្គក៏ជាបុរសដែរ ប្រហែលជាព្រះអង្គមិនអាចធ្វើការផ្លាស់ប្តូរនូវទំនៀមទម្លាប់រាពាហ៍ពិពាហ៍ដែលជាចំណង់ចំណូលចិត្តរបស់បុរសទូទាំងនគរនេះបានឡើយ។

“ដូច្នេះយើងត្រូវតែធ្វើអ្វីមួយ ដើម្បីបញ្ជាក់ព្រះអង្គ ឲ្យបញ្ជាបុរសចូលមកដណ្តឹង និងសុំរៀបការជាមួយស្ត្រី រីឯព្រះអង្គ” នេះគឺជាសំនើរបស់ស្ត្រីម្នាក់នោះ។ បន្ទាប់មកពួកស្ត្រីទាំងនោះដោយបាននូវឱកាសយ៉ាងល្អដូច្នោះ ក៏នាំគ្នារៀបគម្រោងការណ៍សម្ងាត់មួយដើម្បីបានចូលថ្វាយបង្គំព្រះអង្គ។ នៅវេលានោះមានមេដឹកនាំស្ត្រីម្នាក់បាននាំស្ត្រីទាំងអស់ធ្វើដំណើរទៅថ្វាយបង្គំព្រះអង្គដែលគង់នៅឯអង្គរវត្ត។

ពួកស្ត្រីទាំងនេះបានអង្គុយបត់ជើងរួចក្រាបថ្វាយទូលព្រះអង្គថា “ក្រាបទូលព្រះអង្គជាម្ចាស់ផែនដី យើងខ្ញុំព្រះករុណាមកនេះ គឺសូមឲ្យព្រះអង្គជួយរកយុត្តិធម៌ឲ្យដល់ពួកទូលព្រះបង្គំទាំងអស់ គ្នាជាស្ត្រីដែលមានភេទទន់ខ្សោយនិងមិនអាចប្រៀបធៀបទៅនឹងបុរសដែលមានកម្លាំងខ្លាំងក្លានោះបានទេ។ មិនតែប៉ុណ្ណោះយើងខ្ញុំព្រះករុណាដែលជាស្ត្រី ត្រូវមកដណ្តឹងបុរសធ្វើជាស្វាមីនោះ គឺត្រូវចេញថ្លៃមង្គលការនិងត្រូវទិញរបស់របរសំរាប់លើកជំនូនទៅឲ្យគ្រួសារបុរសនោះទៀតផង។ កិច្ចការនេះគឺមានភាពធ្ងន់ធ្ងរណាស់សំរាប់ទូលព្រះបង្គំទាំងអស់គ្នាដែលជាស្ត្រីភេទ។ ចុះហេតុដូចម្តេចបានជាព្រះអង្គមិនឲ្យបុរសដែលជាអ្នកមានកម្លាំងពលវ័នខ្លាំងក្លាចូលមកដណ្តឹងស្ត្រីធ្វើជាភរិយារីឯង?”

ព្រោះបុរសមានឥទ្ធិពលខ្លាំងជាងយើងខ្ញុំព្រះករុណាក្នុងការរកប្រាក់មករៀបពិធីមង្គលការនិងទិញរបស់របរសំរាប់លើកជំនូន។ ដូច្នេះតើព្រះអង្គយល់ព្រមដែរឬទេ?

នៅពេលនោះព្រះបាទជ័យវរ្ម័នគង់នៅយ៉ាងស្ងៀមពុំមានចេញព្រះបន្ទូលអ្វីឡើយ។ បន្ទាប់មកព្រះអង្គបាន សម្លឹងមើលទៅដៃដីសរស្មាតរបស់ស្ត្រីរួចមានព្រះបន្ទូលថា “ប្រហែលអ្នកទាំងអស់គ្នានិយាយនេះគឺត្រូវតាមកូនបណ្ណាល័យរបស់ខ្មែរក៏ពិតបែបហើយ។” ប៉ុន្តែតើព្រះអង្គត្រូវធ្វើយ៉ាងណា? រួចព្រះអង្គបន្តទៀតថា “នេះគឺជាទន្ទៀមទម្លាប់របស់នគរយើង, តើឲ្យយើងដូរទំនៀមទម្លាប់នេះដែលធ្លាប់មានតាំងពីដូនតាមកនោះម្តេចនឹងបាន។ បន្ទាប់មកស្ត្រីដែលមានចិត្តដ៏រវាងរាចម្នាក់ បានងើបក្បាលឡើង តែមុននឹងនាងនិយាយនាងបានសំពះថ្វាយបង្គំព្រះអង្គសិនរួចបានចាប់ផ្តើមនិយាយថា, “យើងខ្ញុំព្រះករុណាសូមព្រះអង្គប្រោសប្រទានថា តើព្រះអង្គយល់ព្រមឲ្យទូលព្រះបង្គំថ្វាយនូវយោបល់ដើម្បីរកយុត្តិធម៌ឲ្យបុរសនិងស្ត្រីនៅក្នុងនគរយើង។ តើអ្នកណាត្រូវចូលទៅដណ្តឹងអ្នកណានោះ?” ព្រះអង្គបានដក់ព្រះកេសារ រួចមានបន្ទូលថា “និយាយមកចុះនាង, តើមានយោបល់ណាដើម្បីយកមកដោះស្រាយក្នុងរឿងនេះ?”

នាងនោះបានទូលព្រះអង្គដូចតទៅ, ឱព្រះអង្គម្ចាស់ដឹងរឿងនៃប្រជាជនខ្មែរហើយ យើងខ្ញុំព្រះករុណាមានគំនិតដ៏ល្អប្រពៃមួយសូមព្រះអង្គមេត្តាប្រោសប្រណីអនុញ្ញាតឲ្យទូលព្រះបង្គំទូលថ្វាយ រំពឹងគំរោងការណ៍នោះបានឬទេ? ព្រះអង្គបានញាក់ព្រះភ័ក្ត្រឲ្យសញ្ញាថាបាន។ បន្ទាប់មកនាងនោះក៏ក្រោកឈរឡើងរួចនិយាយទូលព្រះអង្គឲ្យបញ្ជាប្រមូលប្រុសកម្លោះ ហើយនិងស្ត្រីក្រមុំទាំងអស់ដែលមាននៅក្នុងនគរទាំងប៉ុន្មានឱ្យមកពូនភ្នំភ្នំដាវភ្នំ។ ក្នុងរយៈពេលប្រាំថ្ងៃត្រូវធ្វើឲ្យរួច។ នៅពេលព្រឹកព្រលឹមក្នុងថ្ងៃទីប្រាំ សូមព្រះអង្គបញ្ជាឲ្យអ្នក ទាំងអស់នោះឈប់ធ្វើការភ្លាមហើយយើងត្រូវកំណត់យកផ្កាយព្រឹកជាសំគាល់នៅពេលយប់។ ពេលដែលព្រះអាទិត្យមិនទាន់រះគឺយើងអាចមើលឃើញផ្កាយ



time before the sun shows its face, while the Night Sky Crocodile can still be seen. When the Morning Star rises on the first day, beat the royal drum to signal for work to begin. When the Morning Star rises for the fifth time, the work must stop."

There were not many mountains in Kampon Cham province and the king liked the idea of having two mountains built to honor him. He thought he could stand on the top of these mountains and be closer to heaven. He could also watch for enemies from the mountain top. And being a man himself, he believed the men would win this contest and the Khmer way of proposing marriage would continue just as it had in the past.

So, the king agreed to the girl's plan. The next day, his ministers called all the young people to the king's palace. As they knelt before him, the king spoke: "The unmarried women are unhappy with our country's marriage customs. They want the men of the kingdom to propose marriage to them, and to pay for the wedding!"

The young men laughed at such a foolish idea. "Silence!" the king shouted. "Therefore, to be perfectly fair to the girls," the king continued, "I have devised a plan. Listen carefully and I will explain it to you."

As the young men and women sat in respectful silence, the king told them about the plan to build two mountains. He explained how the days would be counted by the rise of the Morning Star. "Do you agree to this plan?", he asked. Everyone bowed even lower to show their agreement.

"Then come with me and I will show you where to build." The king, followed by his ministers, who were followed by the young men, who were followed by the young women, walked along the east bank of the Mekong River to the place where the mountains were to be built.

"Tomorrow, as the Morning Star rises, I will sound the royal drum. That will be the signal for work to begin here beside the river.

"You may work both day and night for the five days. But," he warned them, "you must



ព្រឹក។ ដូច្នោះនៅថ្ងៃដំបូង ពេលដែលផ្កាយព្រឹករះឡើងភ្លាមគឺ សូមព្រះអង្គចាត់ឲ្យគេវាយសួរជាសញ្ញាចាប់ធ្វើការងារ។ ប៉ុន្តែ ដល់ថ្ងៃទីប្រាំ នៅពេលដែលផ្កាយព្រឹកចាប់រះឡើង ពួកអ្នកពូន ភ្នំទាំងអស់គឺត្រូវឈប់ធ្វើការភ្លាម។

ចូរជាសម័យនោះនៅក្នុងខេត្តកំពង់ចាមពុំសូវមានភ្នំច្រើនផង ព្រះអង្គក៏សង្ស័យទៅលើវិធានការណ៍នេះណាស់នឹងដើម្បីជា កិត្តិយសដល់ព្រះអង្គផងដែរ។ ម៉្យាងទៀតព្រះអង្គបានឈ្លែង យល់ឃើញថានេះ គឺជាឱកាសដ៏ល្អមួយដែលព្រះអង្គអាចឡើង ទៅលើ កំពូលភ្នំទាំងពីរនោះ និងដែលធ្វើឲ្យអារម្មណ៍ព្រះអង្គគឺ ហាក់បីដូចជាបានស្ថិតនៅជិតស្ថានសួរគិរិញ្ចីង។ ម៉្យាងទៀតព្រះ អង្គក៏អាចមើលសម្រុះពីលើកំពូលភ្នំបានពិចម្រាយផង។ ព្រះអង្គ បានឈ្លែងយល់ឃើញទៀតថា ព្រះអង្គក៏ជាបុរសម្នាក់មួយដ៏ទៃឯ ទៀតដែរ ហើយបុរសម្នាក់ជាអាចយកឈ្នះលើស្ត្រីបានមិនខាន ឡើយ។ ដូច្នោះស្ត្រីគឺនៅតែចូលមកដណ្តឹងប្រុសដើម្បីយកទៅធ្វើ ប្តីតាមទំនៀមទម្លាប់តាំងពីដុនតាតែដដែល។

ដូច្នោះហើយព្រះអង្គក៏យល់ព្រមឱ្យធ្វើតាមបច្ចេកវិទ្យានោះ ទៅ។ ថ្ងៃបន្ទាប់មកអស់ពួកនាហ្មឺនប្រុសបានប្រកាសហៅអស់យុវ- ជនយុវនារីដែលមាននៅក្នុងនគរទាំងប៉ុន្មានឲ្យចូលមកកាលព្រះ អង្គនៅក្នុងវាំង។ រួចហើយព្រះអង្គបានចាប់ផ្តើមប្រកាសអំពីគំ-

រោងការណ៍ដល់បុរសថា ស្ត្រីទាំងអស់នៅក្នុងនគរយើងគេមាន ការកើតទុក្ខមិនសុខចិត្តអំពីពិធីបង្កការរស់រវើងសព្វថ្ងៃនេះ ទេ។ ពួកគេទាំងអស់គ្នាគឺមានបំណងចង់ឲ្យប្រុសនៅក្នុងនគរ យើងលើកជំនួនចូលទៅដណ្តឹងស្រីមកធ្វើជាប្រពន្ធវិញម្តង។

រីឯបុរសក៏បាននាំគ្នាសើចមើរកនៅគំនិតដែលមិនសបរម្យ នេះ។ នៅស្ងៀមមួយស្របក់ ទើបព្រះអង្គមាន បន្ទូលឡើងថា "ដើម្បីឲ្យមានយុត្តិធម៌ដល់ស្ត្រីដែលមាននៅក្នុងនគរយើងចូរអ្នក ទាំងអស់គ្នាប្រុងស្តាប់។ ព្រះអង្គក៏មានបន្ទូលប្រាប់អំពីគំរោង ការណ៍លើកភ្នំទាំងពីរនោះ។ និង ថែមទាំងបានពន្យល់ដល់ពួក យុវជនយុវនារីទាំងនោះទៀតអំពីការយកផ្កាយព្រឹកធ្វើជាសញ្ញា សំគាល់ក្នុងការចាប់ផ្តើមនិងឈប់ធ្វើការ។ រួចព្រះអង្គបានសួរទៅ អ្នកទាំងអស់នោះថា "តើអ្នកទាំងអស់គ្នាយល់អំពីវិធីនេះហើយឬ នៅ?" ពួកគេក៏បានខុនក្សាលថ្វាយបង្គំថា បានយល់ព្រមហើយ។

អញ្ជឹងនាំគ្នាមកតាមយើង ហើយយើងនឹងបង្ហាញ អំពីកន្លែង ដល់ពួកឯងរាល់គ្នាដែលត្រូវលើកភ្នំពីរនោះ។ រីឯអស់ពួកនាហ្មឺន សព្វមុខមន្ត្រីក៏បានដើរហែរហែមព្រះអង្គដោយមានកម្លោះនិងក្រមុំ ទូទាំងនគរទៅជាមួយផង។ គេទាំងអស់គ្នាដើរតាមមាត់ទន្លេមេ- កុងនៅត្រើយខាងកើត តប្រុងទៅកាន់កន្លែង ដែលព្រះអង្គបាន កំណត់ទុកសំរាប់ឲ្យពួកកម្លោះ និងក្រមុំពូនភ្នំ ដើម្បីភ្ជាល់គ្នានោះ។ ដល់ថ្ងៃស្អែក នៅពេលផ្កាយព្រឹករះ ព្រះអង្គនឹង ឲ្យគេទូងសួរជា សញ្ញាឲ្យពួកកម្លោះ និង ក្រមុំថា ដល់ពេលចាប់ផ្តើមពូនភ្នំហើយ។ នៅមុនពេល ដែលព្រះអង្គយាងចេញមកវិញ ព្រះអង្គបានបញ្ជាក់ ប្រាប់ដល់ពួកកម្លោះនិងក្រមុំទាំងនោះថា "ពួកឯងទាំងអស់គ្នាពូន ភ្នំនេះក្នុងចំនួនប្រាំថ្ងៃ គឺអាចធ្វើការបានទាំងយប់ទាំងថ្ងៃ។ ហើយ ព្រះអង្គបានបញ្ជាក់ដល់អ្នកទាំងអស់នោះយ៉ាងច្បាស់លាស់ទៀតថា "ពួកឯងត្រូវឲ្យចាំថា ដល់ថ្ងៃទីប្រាំកាលណាពួកឯងឃើញផ្កាយព្រឹក



remember: When the Morning Star rises the fifth time, you must stop work. Then you may rest until the sun shows his face. Do you understand?"

The young men and the young women nodded. "When the day is fully light," the king continued, "I will inspect the work myself. If the men have built the higher mountain, the women must continue to follow the marriage traditions of our ancestors. But if the women's mountain is highest, then the men must propose marriage, pay for the wedding and bring gifts to the woman and her family."

When the king had left, the men laughed and joked about the proposal. "No woman

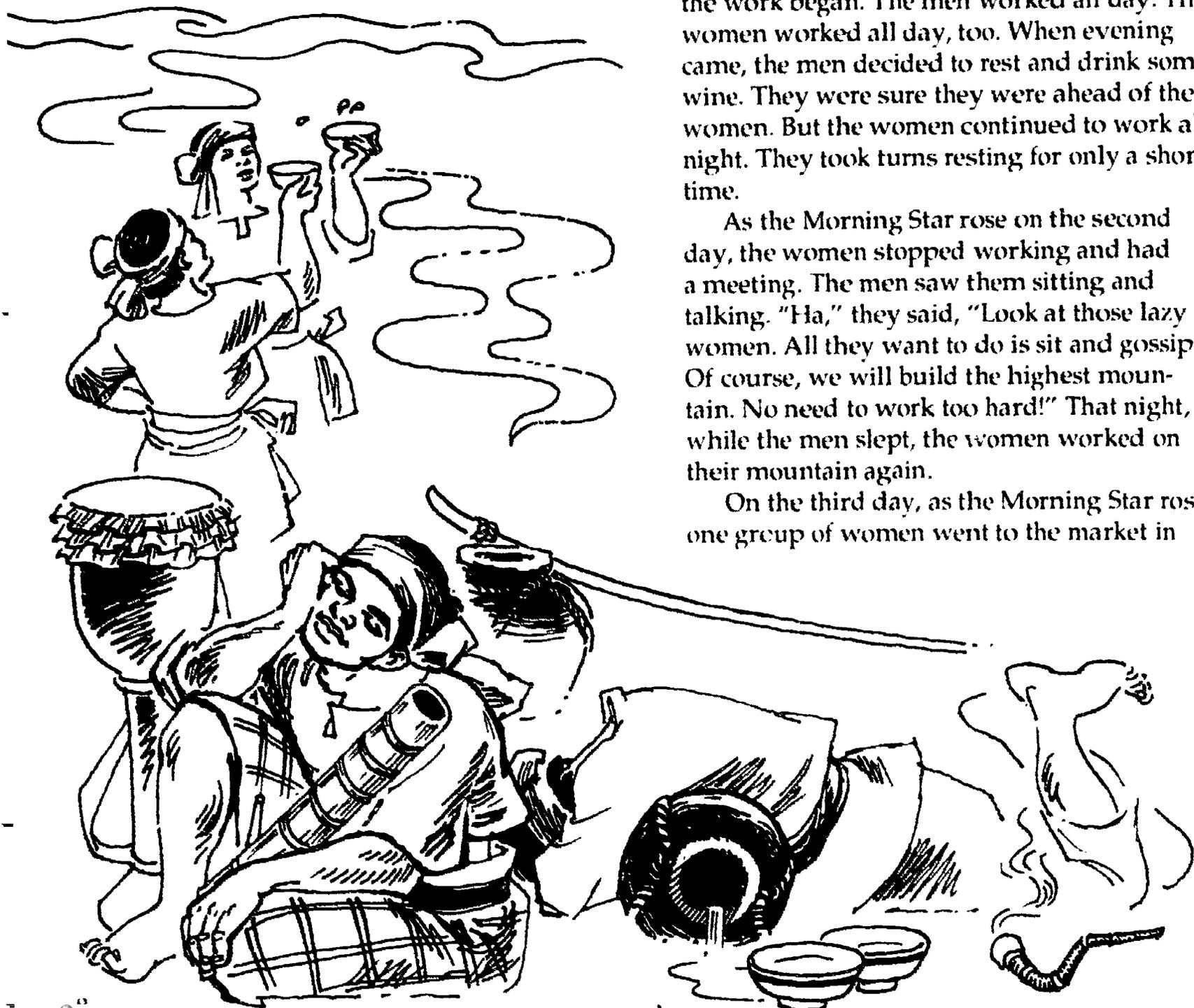
can do such hard work," they said to themselves. "We will win with no effort at all! Let us go home to our parents and rest so we are ready to work tomorrow."

That night, while the men were sleeping, the women met. They were afraid they might lose unless they started work right away. Quietly, they walked to the building place by the river. Carefully, they loosened the earth so that the next day they could roll big stones together to form the base of their mountain. Then they covered their work with branches of trees so no one would guess they had already started.

When the Morning Star rose the next day, the king sounded the royal drum and the work began. The men worked all day. The women worked all day, too. When evening came, the men decided to rest and drink some wine. They were sure they were ahead of the women. But the women continued to work all night. They took turns resting for only a short time.

As the Morning Star rose on the second day, the women stopped working and had a meeting. The men saw them sitting and talking. "Ha," they said, "Look at those lazy women. All they want to do is sit and gossip. Of course, we will build the highest mountain. No need to work too hard!" That night, while the men slept, the women worked on their mountain again.

On the third day, as the Morning Star rose, one group of women went to the market in





រះ ចូរឯងទាំងអស់គ្នាឈប់ធ្វើការភ្លាម។” រួចហើយពួកឯងអាចសំ-
 រាកបានរហូតដល់ពេលព្រះអាទិត្យរះ តើពួកឯងយល់ហើយឬនៅ?
 ពួកកម្លោះ និង ក្រមុំទាំងអស់ បានខិតខំក្បាលចុះក្រោយថ្កោលបង្កំដល់
 ព្រះអង្គ។ រួចហើយព្រះអង្គបានពោលបន្តទៀតថា ដល់ពេលថ្ងៃរះ
 ពេញលេញ យើងនឹងដើរមកពិនិត្យមើលកិច្ចការនេះដោយខ្លួនឯង
 បើសិនជាយើងឃើញខាងប្រុស លើកភ្នំបានខ្ពស់ជាងខាងស្ត្រី ពួក
 ស្រីៗទាំងអស់ដែលមាននៅក្នុងនគរនេះត្រូវបន្តធ្វើពិធីរៀបរយក្នុង
 ការទៅតាមទំនៀមទំលាប់របស់ដូនតាយើងដដែល។ ប៉ុន្តែបើខាង
 ប្រុសលើកបានទាបជាងខាងស្ត្រីវិញនោះ ចាប់ពីថ្ងៃនេះតទៅ ពួក
 កម្លោះ បើចង់បានប្រពន្ធ គឺ ត្រូវតែលើកជំនួនចូលទៅដណ្តឹងស្រី
 និងត្រូវបង់ថ្លៃដើម្បីរៀបពិធីមង្គលការវិញ។ លុះបានពន្យល់ណែនាំ
 គ្រប់សព្វអស់ហើយ ព្រះអង្គក៏យាងចេញទៅ ឯពួកកម្លោះៗក៏បាន
 នាំគ្នាសើចំរើមកលេងអំពីតម្រោងការណ៍នេះ។ ពួកគេជជែកគ្នាថា
 “មិនដែលមានស្រីណាមកពូនភ្នំនេះបានឡើយ ពួកយើងមិនបាច់
 ខំប្រឹងធ្វើ ក៏វាឈ្នះដែរ។ បើអញ្ចឹង តោះ! យើងនាំគ្នាទៅផ្ទះ ដេក
 សំរាកឲ្យស្រួលសិនដើម្បីយកកម្លាំងធ្វើការនៅថ្ងៃស្អែក។ បន្ទាប់មក
 ពួកកម្លោះៗក៏នាំគ្នាទៅផ្ទះអស់ទៅ។

នារាត្រីនោះ នៅពេលដែលពួកកម្លោះៗដេកលក់អស់ទៅ ឯ
 ពួកស្រីៗក៏បានបបួលគ្នាជំនុំ ព្រោះគេបានដឹងរួចទៅហើយថា គេ
 នឹងមិនអាចយកជ័យជំនះលើពួកកម្លោះៗបានទេ បើសិនជាគេមិន
 លួចចាប់ផ្តើមធ្វើការមុននោះ។ ជំនុំគ្នារួចហើយ ពួកស្រីទាំងអស់ក៏
 ស្រុះស្រួលនាំគ្នាដើរទៅកាន់កន្លែងធ្វើការយ៉ាងស្ងាត់ស្ងៀម គឺមិនឲ្យ
 ពួកកម្លោះៗដឹងខ្លួនឡើយ។ ពេលនោះពួកស្រីៗបានដឹកតាស់ដុំថ្ម
 ដារសំរាប់ក្រាលនៅខាងក្រោមជើងភ្នំទុករួចជាស្រេច លុះដល់ថ្ងៃ

ស្អែកឡើង គេក៏យកដុំថ្មទាំងនោះមកតម្រៀបតែម្តង។ ហើយ ពួក
 ស្រីៗទាំងអស់នោះគឺឆ្មាតណាស់ គឺគេបានកាត់ស្លឹកឈើមកគ្របលើ
 កិច្ចការរបស់គេដែលបានលួចធ្វើកាលពីយប់ដើម្បីកុំឲ្យពួកកម្លោះៗ
 បានដឹង។

ស្អែកឡើងដល់ពេលផ្កាយព្រឹករះ សម្លេងស្តុកស្តុកសញ្ញាចាប់
 ផ្តើមបានបន្តិចឡើងយ៉ាងកងរំពាង ពួកបុរសខំធ្វើការអស់ពេញមួយ
 ថ្ងៃ។ រីឯពួកស្រីៗក៏ខំប្រឹងគ្មានសំរាកអស់ពេលពេញមួយថ្ងៃដែរ។
 ប៉ុន្តែនៅពេលយប់ពួកកម្លោះៗបាននាំគ្នាឈប់សម្រាក ជប់លៀង
 ផឹកស្រា លេងល្បែងយ៉ាងសប្បាយអីងកង ព្រោះពួកគេគិតថាគេ
 បានធ្វើល្បឿនជាងពួកស្រីៗ។ ឯចំណែកពួកស្រីៗវិញ គឺ ខំធ្វើការ
 ទាំងយប់ទាំងថ្ងៃឥតមានពេលឈប់ឈរឡើយ។ គេគ្រាន់តែផ្លាស់
 ប្តូរគ្នាសំរាកតែបន្តិចបន្តួចប៉ុណ្ណោះ។

នៅថ្ងៃទីពីរពេលផ្កាយព្រឹករះ ពួកស្រីៗនាំគ្នាសំរាកពីការងារ
 ដើម្បីបើកអង្គប្រជុំ។ ឯពួកកម្លោះៗវិញ កាលបើបានឃើញដូច្នេះ
 ក៏នាំគ្នានិយាយមើលងាយដល់ពួកស្រីៗអស់នោះថា, “ពួកស្រីខ្លិល
 ច្រអូសអស់នេះ ពួកវាគ្មានធ្វើអ្វី ក្រៅពីនាំគ្នាអង្គុយលេង និងរក
 រឿងនិយាយដើមគ្នាតែប៉ុណ្ណោះ។ ពួកយើងច្បាស់ជានឹង ពូនភ្នំបាន
 ខ្ពស់ជាងពួកវាជាមិនខាន។ ដូច្នេះពួកយើងមិនបាច់ទៅខំប្រឹងធ្វើការ
 ខ្លាំងពេកទេ។” ពេលព្រលប់ក៏បានមកដល់។ ហើយពួកកម្លោះៗក៏
 បាននាំគ្នាចូលដេកអស់។ នៅតែពួកស្រីៗទេដែលខំប្រឹងរោងមហា
 ញឹកដដែល។

ថ្ងៃទីបី ពេលផ្កាយព្រឹករះឡើងម្តងទៀត នៅពេលនោះមាន
 ពួកស្រីមួយក្រុមតូចបានចេញដំណើរទៅរកទិញក្រដាសភ្លឺ ស៊ីង
 ខ្សែអំពោះ និងទៀន។ មួយក្រុមទៀត ក៏បានចេញដំណើរទៅក្នុង



the village to buy some thin, clear paper, some string and a candle. Another group went to the forest to cut some bamboo.

"Look at that group of women over there. Some are going to the village market and others are going to the woods to get out of the hot sun. They cannot stand this hard work. And so saying, the men also stopped their work to sit in the cool shade of a tree. Again on the third night, the women worked while the men slept.

On the fourth day, as the Morning Star rose, the men saw the women sitting in a close group beside their small mountain. The men could not see what they were doing. "Now just look at those foolish women! They must be chewing betel nut instead of working. How do you expect to build a mountain that way?" the men laughed. They worked for a while, then sat down to rest under a tree.

Now, what do you think the women had been doing as they sat in the circle that day?

They had been making their own Morning Star! They used a very sharp knife to cut the bamboo from the forest into slender pieces. They arranged the pieces in the shape of a star and tied the corners together with pieces of strong grass. Then they covered the star with the clear paper. Now the star looked like a lantern. Next, they tied a long string to their star and hid the whole thing in the grass.

That night, the women again worked on the mountain as the men slept. But in only a few hours, they took the star lantern from its hiding place in the grass and put the candle inside. An evening breeze lifted the lantern high in the sky. There it shone bright against the darkness.

At once, the women began to wail and cry. "Oh, no, what a short night this was! Now the Morning Star has risen for the fifth time and we must stop building. Oh we have certainly lost the mountain building race to the men."

The men hearing all this noise, woke up



ព្រៃដើម្បីកាប់ឬស្សី។ គឺហោយពិពួកកម្លោះវិញ កាលបើបានឃើញ ពួកស្រីៗធ្វើយ៉ាងនេះ គេនាំគ្នាត្រេកអរសើចមើលកលេងជាល្បែង។ មានបុរសម្នាក់ពោលឡើងថា, "មើលពួកវានោះ នាំគ្នាគេចមូលព្រៃ ដើម្បីរកប្លង់អស់ហើយ នេះគឺបញ្ជាក់ឲ្យឃើញថាពួកវាមិនអាចនៅ ធ្វើការកណ្តាលថ្ងៃក្តៅ និងធ្វើការធ្ងន់ៗបានឡើយ។ ប៉ុន្តែតាមការ ពិតពួកបុរសទេដែលនាំគ្នាទៅអង្គុយជ្រកប្លង់នៅក្រោមដើមឈើ នោះ។ ពេលព្រលប់មកដល់ គឺដូចពីយប់មិញមិញ ពួកបុរសបាន នាំគ្នាចូលដេកអស់។ មានតែពួកស្រីៗទេដែលនៅ នាំគ្នាធ្វើការជា ធម្មតា។"

នៅថ្ងៃទីបួនចូលពេលដែលផ្កាយព្រឹករះឡើង ពួកបុរសបាន ឃើញខាងពួកស្រីនាំគ្នាអង្គុយជាក្រុមជិតគ្នានៅម្ខាងកូនភ្នំកំបុះរតូច មួយ។ ពួកបុរសទាំងអស់នោះមិនបានមើលឃើញទេថា តើពួក ស្រីៗគេកំពុងតែធ្វើអ្វីនោះ។ បុរសម្នាក់បានពោលឡើងថា, "មើល ចុះពួកស្រីៗខ្ញុំលម្អិតអស់អស់នោះ, វាគឺតែពិនាំគ្នាអង្គុយស៊ីស្លា ស៊ី ម្ហូបជំនួសការងារទៅវិញ តើឲ្យវាធ្វើភ្នំយ៉ាងម៉េចនឹងកើត? ហើយ ពួកកម្លោះអស់នោះក៏នាំគ្នាសើចឡើង។ ពួកកម្លោះទាំងអស់នេះ ធ្វើការបន្តិចឈប់ៗជាងវិញ។ បន្ទាប់មកគេក៏បាននាំគ្នាជជែកពិ មួយទៅមួយ ជិករកបុរសគល់ អំពីពួកស្រីដែលបានអង្គុយជំនុំគ្នាពី ម្សិលមិញនោះ។ បុរសម្នាក់សួរឡើងថា, "តើមាននរណាបានដឹង អំពីពួកស្រីៗគេធ្វើអ្វីខ្លះពីម្សិលមិញ?"

កាលពីថ្ងៃម្សិលមិញ ពួកស្រីៗដែលអង្គុយជំនុំគ្នានោះ គឺគេនាំ គ្នាធ្វើគោមមួយ។ ពួកគេនាំគ្នាយកកាំបិតយ៉ាងមុតមកបិតឬស្សីឲ្យ រលឹងតូចៗ ក្រោយមកគេយកបន្ទះឬស្សីទាំងអស់នោះមកផ្គុំគ្នាធ្វើជា រៀងផ្កាយ រួចចងជ្រុងវាជាមួយនឹងវ៉ែយ៉ាងតឹង ទើបយកក្រដាស ដែលស្តើងភ្លឹមកបិតពីខាងក្រៅគោម។ បន្ទាប់ពីធ្វើគោមរួចហើយ គេក៏យកខ្សែអំបោះ មកចងភ្ជាប់ទៅនឹងគូរគោម។ រួចហើយពួក នាងស្រីទាំងនោះក៏បានយកគោមទៅលាក់នៅក្រោមស្មៅបាត់ទៅ។

នៅក្នុងរាត្រីចុងក្រោយពួកស្រីៗបាននាំគ្នាខំធ្វើការដូចតែពីមុន ៤ខាងបុរសវិញគឺគិតតែពិនាំគ្នាដេក។ ពួកស្រីៗមានប្រាជ្ញា បាននាំ គ្នាជញ្ជូនដីពីក្បាលព្រលប់រហូតរយៈពេលចំនួនពីរបីម៉ោង។ រួចក៏ នាំគ្នាទៅយកគោមដែលបានលាក់ទុកពីថ្ងៃនោះ មកដោតទៀនដុត ដាក់នៅចំកណ្តាល។ ចូលជានៅវេលានោះមានខ្យល់ជំនោរបក់មក លើយៗធ្វើឲ្យគោមដែលពួកស្រីៗបង្ហោះនោះបានហោះឡើងយ៉ាង ខ្ពស់នៅជ្រុងល្បឿនភ្លឺដែលទាំងពន្លឺភ្លឺចិញ្ចាច។ ម្តងនេះពួកស្រីធ្វើ ជាទ្រហោរយំរៀបរាប់ថាហេតុយ៉ាងម៉េចក៏នាបភ្លឺម៉្លេះយប់នេះ។ រួច ពួកស្រីទាំងនោះនាំគ្នាស្រែកឡើងថា, "ឥឡូវនេះផ្កាយព្រឹករះឡើង ជាតម្រប់លើកទីប្រាំហើយ, យើងទាំងអស់គ្នាត្រូវឈប់ជញ្ជូនដីតទៅ ទៀត។" មិនតែប៉ុណ្ណោះពួកស្រីទាំងនោះបានបន្តទៀតថា, "យើង ច្បាស់ជាចាញ់ខាងពួកប្រុសៗហើយ។"



and looked at the sky. There, they saw the bright star shining. "Listen to those wailing women," they shouted. "Now we have clearly won the building race. When the sun rises and the king comes to inspect the two mountains, we will be the winners. Come, friends, let us sleep a little longer so we will be rested for a big celebration tomorrow."

So the men went back to sleep, and the women continued to build all the rest of the night. When the true Morning Star rose for the fifth time, they stopped and they too rested.

As the sun climbed over the edge of the earth into the eastern sky, and the land flooded with light, the king and his ministers came to inspect the mountain. The king looked

to the east. There stood the women's tall mountain sloping gracefully to a slender peak.

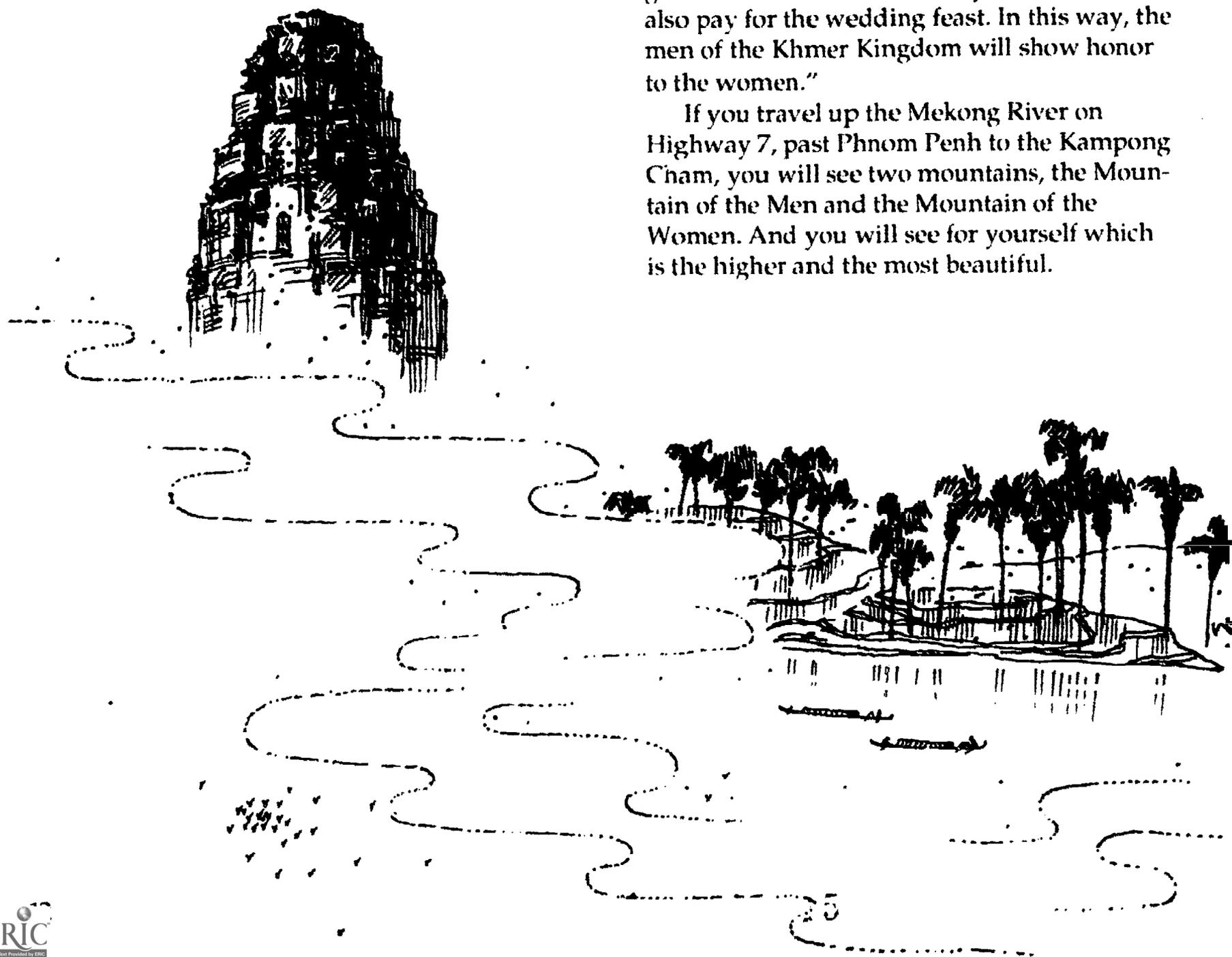
"Very nice," said the king. "It is as lovely to look at as the beautiful daughters of the Khmer Kingdom themselves. Now let me see the work of the men."

To the west, the men's mountain stood on a broad, sturdy base. It rose sharply on all sides, but then it stopped. It was flat on top. It had no peak at all! And when the king and his ministers stood back to compare the two mountains, it was plain to see that the women had won.

Because he was an honorable man, the king kept his word. He sent a proclamation out to all the land, and this is what it said:

"From this day onward, in matters of marriage, it must be the man's responsibility to propose to the woman. He must buy fine gifts for her and for her family. And he must also pay for the wedding feast. In this way, the men of the Khmer Kingdom will show honor to the women."

If you travel up the Mekong River on Highway 7, past Phnom Penh to the Kampong Cham, you will see two mountains, the Mountain of the Men and the Mountain of the Women. And you will see for yourself which is the higher and the most beautiful.



សម្លេងទ្រហោរយំរំពងអីងកងនេះ បានធ្វើឲ្យពួកប្រុសភ្នាក់ពី
 ដេកអស់ លុះពួកគេសម្លឹងមើលទៅលើមេឃស្រាប់តែឃើញផ្កាយ
 ព្រឹករះឡើងយ៉ាងត្រចងមែន។ តែពួកគេពុំបានខ្វល់ឡើយ រួចបែរ
 ជានាំគ្នាសើចមកដាក់ពួកស្រីៗដោយមានបន្លឺវាញឡើងថា, "ពួក
 ៗងដឹងទេឥឡូវនេះ យើងប្រាកដជាឈ្នះពួកស្រីៗហើយ, ព្រឹក-
 ស្បែកនៅពេលថ្ងៃរះ, ព្រះអង្គនឹងយាងមកមើលភ្នំទាំងពីរនេះ ដល់
 ពេលនោះព្រះអង្គនឹងប្រកាសឲ្យពួកយើងឈ្នះជាមិនខាន។ ដូច្នេះ
 យើងកុំទៅខ្វល់ តោះ! យើងនាំគ្នាចូលដេកឲ្យបានយូរបន្តិចទៀត
 ដើម្បីឲ្យមានកម្លាំងដប់លៀងអំពីជ័យជំនះរបស់យើងទាំងអស់គ្នា
 នៅថ្ងៃស្អែកនេះ។"

ដោយសេចក្តីត្រេកអររោក, ពួកបុរសក៏បបួលគ្នាចូលដេកអស់
 គ្មានសល់ម្នាក់ឡើយ។ ចំណែកខាងពួកស្រីៗវិញបន្ទាប់ពីបោកពួក
 បុរសបានហើយ គេក៏នាំគ្នាចាប់ជញ្ជូនដីដរាបដល់ឃើញផ្កាយព្រឹក
 រះមែនទែនទើបនាំគ្នារេបស់រាក។

ពេលដែលព្រះអាទិត្យចាប់រះម្តងបន្តិចៗពីទិសបូព៌ា រហូតដល់
 ថ្ងៃផែនដីអាចមើលឃើញច្បាស់មែនទែន។ ព្រះបាទជ័យវរ្ម័នទីមួយ
 ព្រមទាំងអស់ពួកនាហ្មឺនសព្វមុខមន្ត្រី បានដង្ហែរព្រះអង្គមកពិនិត្យ
 មើលភ្នំទាំងពីរនោះ។ ពេលដែលព្រះអង្គចោលព្រះនេតភ្លោះទៅ
 ទិសខាងកើត ស្រាប់តែឃើញភ្នំដែលខ្ពស់ស្រលឹមមានកំពូលយ៉ាង
 ស្អាតឥតខុបហា គួរឲ្យអស្ចារ្យក្នុងចិត្តព្រះអង្គ ល្អមែនហើយស្អាត
 ទៀតផង។ ព្រះអង្គពោលឡើងថា, "នេះបានចំជាកូនស្រីបន្តល
 ចិត្តរបស់នគរខ្មែរយើងមែន។" រួចព្រះអង្គក៏បង្គួលទៅមើលភ្នំខាង
 បុរសម្តង។

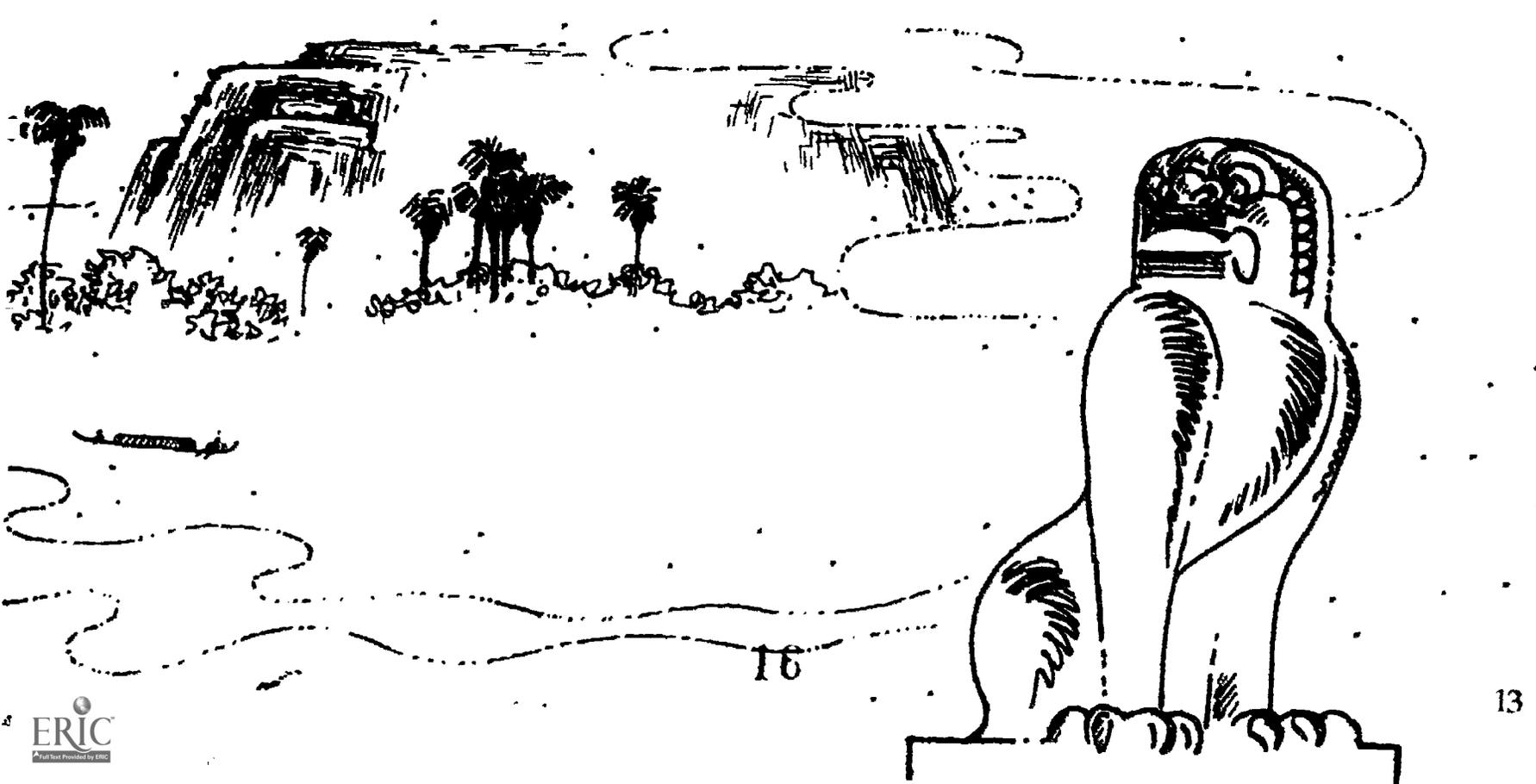
ម្តងនេះព្រះអង្គបានចោលព្រះនេតទៅទិសខាងលិច ស្រាប់តែ
 ឃើញភ្នំតូចមួយ ហាក់បីដូចជានៅធ្វើពុំទាន់រួច។ ភ្នំនោះមានកំពូល
 តែខាងៗ។ រីឯតួកណ្តាលវិញ គឺរាបស្មើគ្មានកំពូលនឹងគេទាល់តែ
 សោះ។ នៅពេលដែលព្រះអង្គ និង អស់នាហ្មឺនសព្វមុខមន្ត្រីឈរ
 ទៅឆ្ងាយ ដើម្បីធ្វើការប្រៀបធៀបភ្នំទាំងពីរនេះ។ ទើបបានឃើញថា
 ខាងពួកស្រីៗបានឈ្នះមួយរយភាគរយ។

ព្រះបាទជ័យវរ្ម័នជាស្តេចមួយព្រះអង្គដែលស្មោះត្រង់នឹងប្រជា
 ពលរដ្ឋ។ ព្រះអង្គរក្សាខ្ជាប់ នូវពាក្យសន្យារបស់ព្រះអង្គជាមួយនឹង
 ពួកស្រីៗ។ បន្ទាប់មកព្រះអង្គ ក៏បានចាប់ផ្តើមប្រកាសឲ្យប្រជាពល
 រដ្ឋបានដឹងពុទ្ធាទាំងនគរ ដូចមានតទៅនេះ៖

ចាប់តាំងពីថ្ងៃនេះតទៅ ពិធីរៀបមង្គលការ គឺឱ្យបុរសទទួល
 ខុសត្រូវទាំងអស់។ បុរសត្រូវទិញរបស់របរដ៏មានតម្លៃ ដើម្បីលើក
 ជំនូនចូលទៅដល់ភ្នំស្រីមកធ្វើជាភិរយាវិញ។ មិនតែប៉ុណ្ណោះបុរស
 គឺត្រូវចេញប្រាក់សំរាប់រៀបចំពិធីមង្គលការទាំងអស់ទៀតផង។ ធ្វើ
 របៀបនេះគឺមានន័យថា ប្រុសនៅក្នុងនគរយើងបានផ្តល់កិត្តយស
 ឲ្យដល់ពួកស្រីៗរបស់យើងហើយ។

បើយើងធ្វើដំណើរពីទីក្រុងភ្នំពេញ ឆ្ពោះទៅកាន់ទីរួមខេត្ត
 កំពង់ចាមតាមផ្លូវជាតិលេខ៧ នៅពេលទៅដល់បង្គោលគីឡូម៉ែត្រ
 លេខ១១៦។ ហើយបើយើងចោលភ្នែកទៅទិសល្បិសាន នៅខាង
 ឆ្វេងដៃ ចម្ងាយពីផ្លូវជាតិទៅប្រមាណជាមួយគីឡូម៉ែត្រ យើងនឹង
 ឃើញមានភ្នំពីរនៅទន្ទឹមគ្នា។ មួយនៅខាងកើតខ្ពស់ ៗមួយទៀត
 ដែលទាបជាងគឺនៅខាងលិច។

ភ្នំខ្ពស់ឈ្មោះភ្នំស្រី! ភ្នំទាបឈ្មោះភ្នំប្រុស!



The Story

Touch Neak, a 78-year-old Cambodian Buddhist monk, told this story in Khmer with broad gestures, lively facial expressions and a lot of laughter. It was recorded at his home in San Francisco and later translated into English. It is part of a longer legend that begins with the story of an unmarried queen who changes marriage customs so she can ask a man to be her husband. The two mountains, or phnom, as they are called in Khmer, really do exist, and on top of one is a beautiful temple.

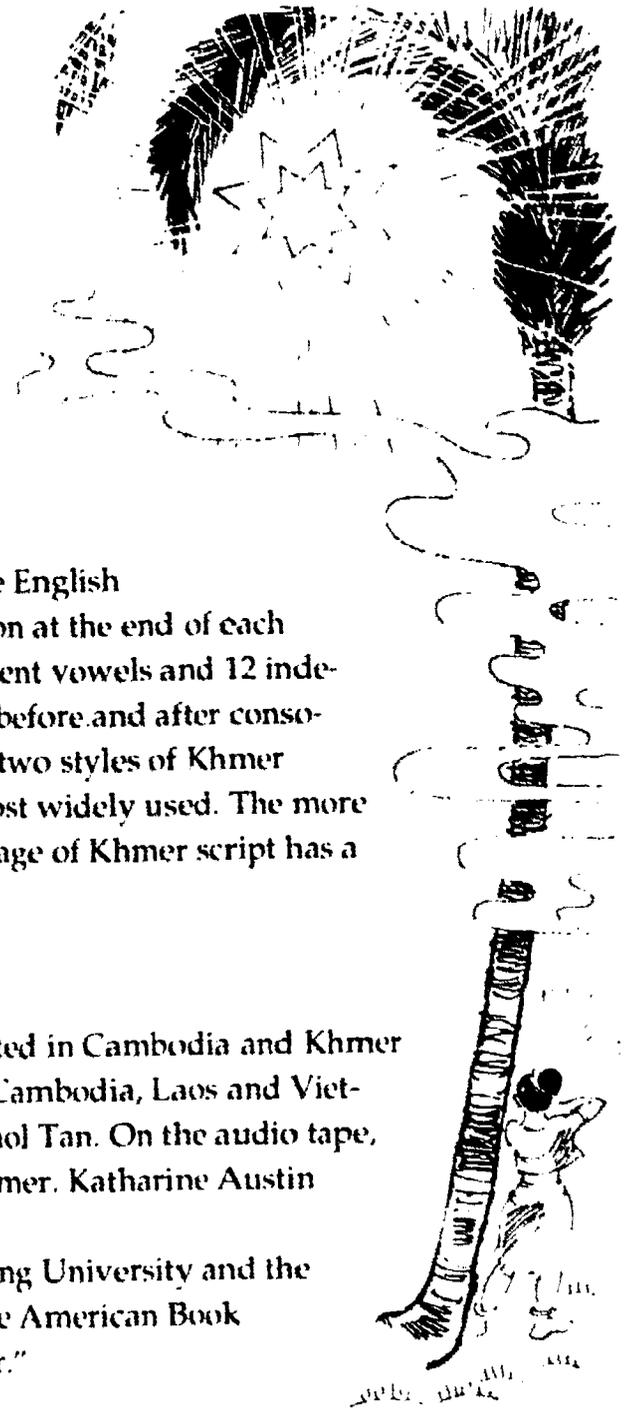
The Language

Khmer is the name of the official language of Cambodia and of the people who make up 85% of the population. The script, derived from Sanskrit, was brought to Indo-China from India along with Theravada Buddhism. In this story, some words used to address royalty are Pali, the sacred language of Buddhism, which is part of classical Khmer, Lao and Thai languages but may be unfamiliar to contemporary speakers of these languages. Khmer, non-tonal and monosyllabic, has no phonemic stress system. To the ears of native English speakers, Khmer has a staccato quality, with a rising inflection at the end of each sentence. The Khmer alphabet has 33 consonants, 21 dependent vowels and 12 independent vowels. Vowels are written above, below, around, before and after consonants, giving the printed page a flowing appearance. Of the two styles of Khmer script, wedge-shaped (cuneiform) Chrieng characters are most widely used. The more rounded and graceful Mul characters are used for titles. A page of Khmer script has a grace and beauty that is artistically pleasing to the eye.

The Author, Translator and Illustrator

Alice Lucas, a teacher in San Francisco, became interested in Cambodia and Khmer culture through her students, and has traveled throughout Cambodia, Laos and Vietnam. This story, told by Touch Neak, was translated by Samol Tan. On the audio tape, Katharya Um read the English and Jennifer My read the Khmer. Katharine Austin was the recording engineer.

Illustrator You-Shan Tang received his training at Beijing University and the Central Academy of Fine Arts in Beijing. In 1984, he won the American Book Award for his illustrations in the children's book, "Pie Biter."



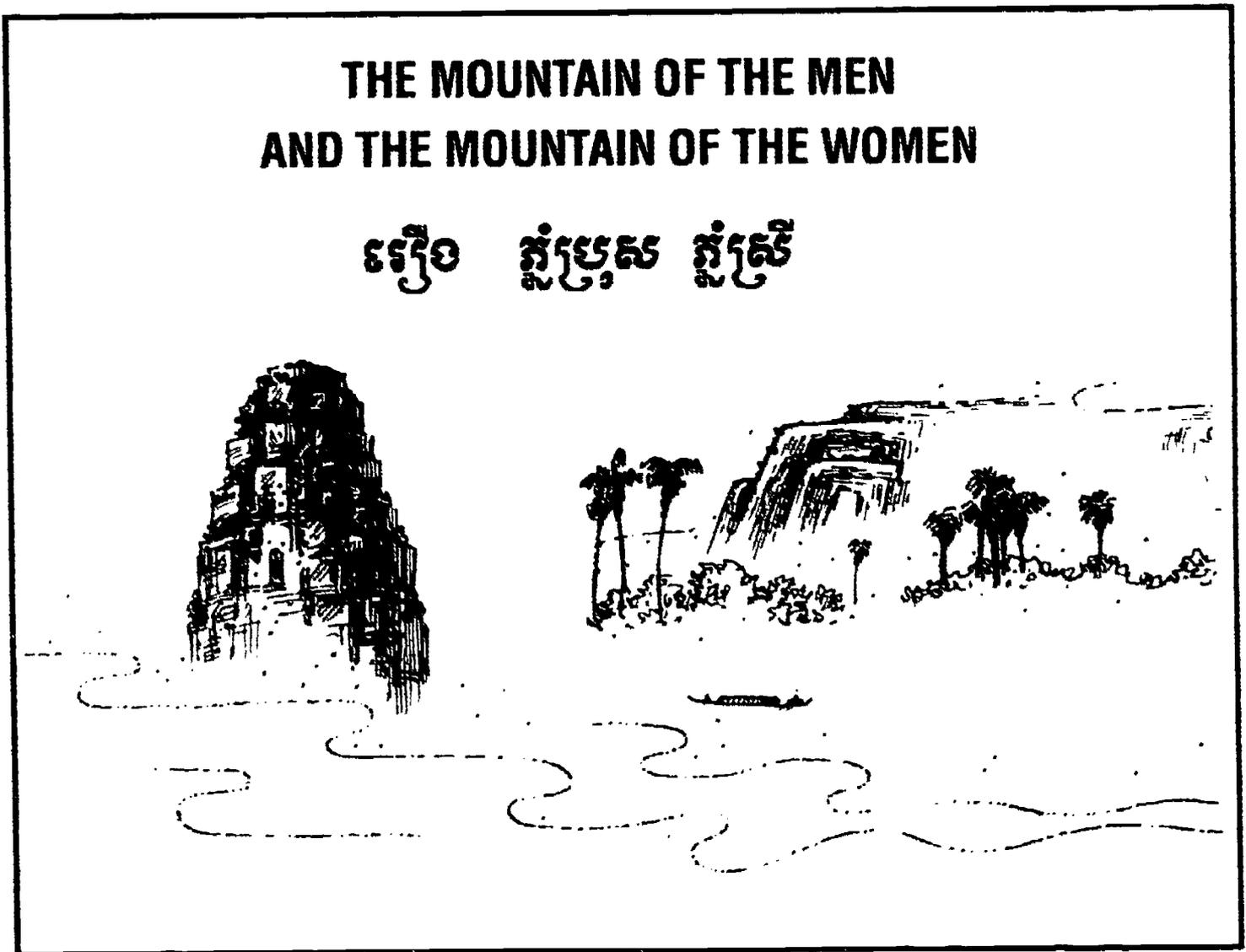


VOICES OF LIBERTY

TEACHER DISCUSSION GUIDE

THE MOUNTAIN OF THE MEN
AND THE MOUNTAIN OF THE WOMEN

ក្បួន ភ្នំប្រុស ភ្នំស្រី



SUGGESTIONS FOR TEACHING
WITH THE KHMER FOLK STORY

OBJECTIVES FOR USING BILINGUAL FOLKTALES

Students will:

1. **Increase their awareness and understanding of other cultures** by reading and listening to folktales in English and the original language of the culture represented.
2. **Recognize the four elements of a folktale present in the folk literature of all cultures:**
 - Simplicity of language and ideas
 - Presence of magic, trickery or fantasy
 - A moral
 - Transmission of culture
3. **Develop and reinforce English language skills** by listening, speaking, reading and writing.

Suggested activities are divided into six categories:

- Pre-reading activities
- Remembering what you read
- Interpreting what you read
- Applying what you read
- Integrating literature with language
- Enrichment, reinforcement and extension

MATERIALS NEEDED

- Class copies of the folktale and audio-tapes of the story
- A cassette tape player
- A listening center, if desired, so students can listen to the story in both languages simultaneously
- A wall map of the world
- Pictures and drawings of the culture represented
- Artifacts, films, videos of the culture

INTEGRATING LITERATURE WITH LANGUAGE

Here are some ideas for integrating literature with language that can be used any time during or after reading the story to develop and reinforce language skills.

Listening-Speaking Activities

1. Play the game, "Who Am I?" Map the characters and their personalities on the board. Divide the class into one group for each character. Instruct them to pick out quotes from the text that illustrate the personality of their character. Each group then reads the quotes to the rest of the class for identification.
2. Have students act out the story, using reader's theatre techniques.
3. Brainstorm other solutions to the characters' problems.
4. Dictate key sentences from the story.*

5. Choral activities: Read one line and have the students read the next line (or paragraph).*

Writing-Reading Activities

1. Keep a reader's journal in reaction to the story. Note:
 - things that don't make sense
 - something that doesn't fit
 - important details
 - interesting quotes
 - favorite passages
 - personal responses
2. Write a descriptive paragraph detailing the personalities of the main characters in the story. Compare and contrast.
3. Write a dialogue between the main characters to accompany the action in one story scene.

4. Write a different ending for the story.
5. Write a persuasive paragraph to convince one of the characters to change his or her actions.
6. Create metaphors and similes that describe the personality of the characters.
7. Changing tenses: Ask students to change the tense of a passage from the story. Discuss the difference in feeling this change makes.*
8. Editing: Write a passage incorrectly and ask students to find the errors.
9. Ask students to use vocabulary from the story to write simple, compound and complex sentences.*

Enrichment-Reinforcement and Extension Activities

- Make a picture book retelling the story.
- Make a picture map showing the movement of the characters.

- Play traditional music of the culture while students write in their journals.
 - Research customs of the country. Chart and display the information.
 - Divide the class into groups to draw sections of the story on large pieces of cardboard to present to another class.
 - Make a large map of the country showing major cities, mountains, rivers, lakes, etc.
 - Read another folktale and compare with this one.
 - Make shadow puppets and present the story as a play.
 - Invite people from the community to talk about their country.
 - Have a food tasting party.
 - Set up a class center with artifacts, pictures and books about the culture of the country.
- * **Especially good for LEP students**

INDO-CHINA OR SOUTHEAST ASIA?

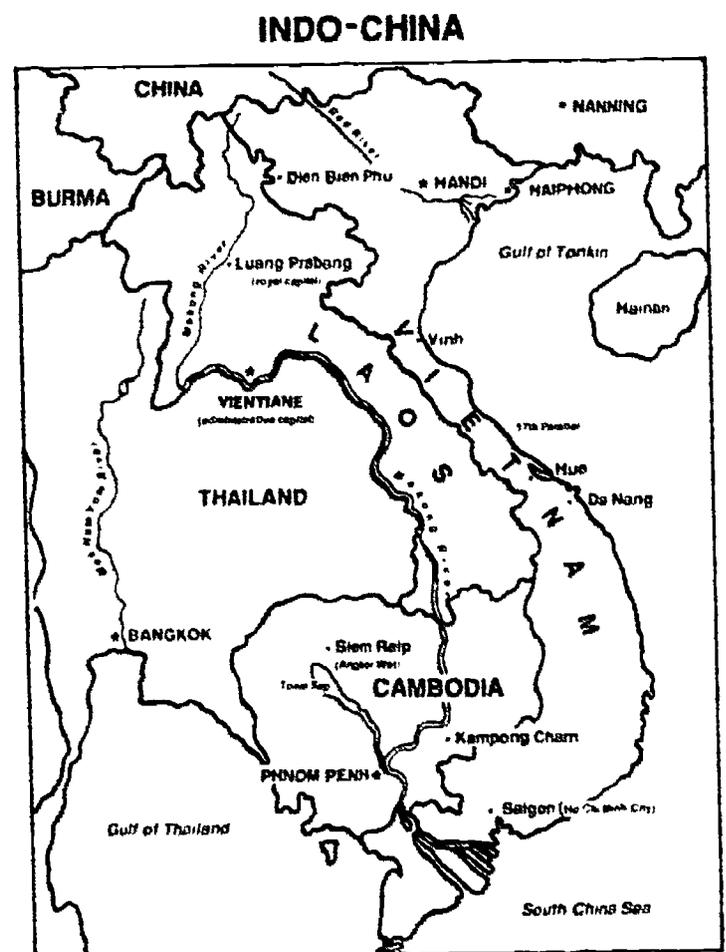
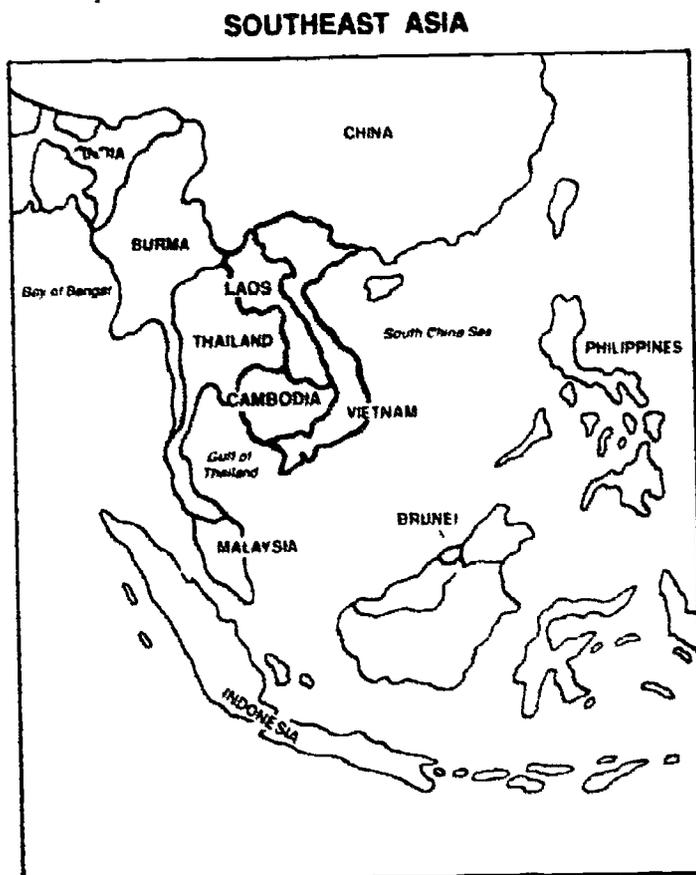
Indo-China is the name the French gave to Vietnam, Laos and Cambodia, which were their protectorates from the mid-19th century until 1954. Along with Thailand, Burma and Malaysia, they occupy the peninsula that makes up the large land mass in Southeast Asia. The term acknowledges the geographic and cultural influence of the major countries of Asia, China and India, which dominated the political and cultural growth of the peninsula for well over 1,000 years. Southeast Asia is the term generally used to include Indonesia, the Philippines, Brunei, Singapore, Malaysia, Thailand, Burma, Cambodia, Vietnam and Laos.

Theravada Buddhism and Hinduism were brought to Thailand, Burma, Laos and Cambodia by traders and sailors from India. Their influence is seen in the Sanskrit origins of the written languages of these western and southern Indo-China countries, and the traditional

arts such as classical dance and puppetry.

During this same period, China repeatedly invaded and conquered Vietnam. Vietnamese literature is filled with stories of the people's struggles for independence from their powerful and hungry neighbor to the north. Vietnam developed ways of thought and behavior modeled after Confucianism and adopted the Mahayana Buddhism of China. Until the late 17th century, the Vietnamese language was written in Chinese characters. A French priest devised the current system using the Roman alphabet and a combination of nine diacritical marks.

Theravada Buddhists celebrate the New Year on April 15 each year, while the Mahayana New Year, Tet, coincides with the Chinese New Year and is determined by the lunar calendar.



CAMBODIA: STORY BACKGROUND

Cambodia is relatively small, about the size of Washington state. It is a country with many names, and has had many kinds of governments, rulers and colonizers. Cambodia is the name given to the country by the French who occupied it for 100 years from the mid-19th century until 1954. The people and the language are called Khmer and they speak of their country as Srok Khmer, the land of the Khmer.

Kampuchea means "shrunken country," and is the name for the land that was left to the Cambodians after wars with the Thais and Vietnamese in the late 15th century. The current boundaries of the country were established by the French as they carved up their possessions on the Indo-China peninsula. Although the rich Mekong delta lands were lost to the Vietnamese, there are still many ethnic Khmers living in that area, as well as in the eastern part of Thailand. Some Vietnamese Cambodians have immigrated to the United States, bringing with them both languages and cultures.

Pali, the royal language spoken by the king in "The Mountain of the Men and the Mountain of the Women" and used to address him, is preserved in the writings of the monks of Thailand, Laos and Cambodia. It will not be familiar to most Cambodians today unless they were educated by the monks in one of these countries.

At the time this story takes place, the Angkor Empire was at the beginning of an 800-year period of expansion and cultural development.

King Jayavaraman I united all the parts of Cambodia in about 400 A.D. He and his descendants built a great complex of reservoirs, canals, roads and elaborately decorated

temples, palaces and public buildings that eventually covered 79 square miles in the northwest part of Cambodia near the great Tonle Sap Lake. Eventually, the empire collapsed under the pressure of exhausted resources within, and attack by the Thais and Vietnamese from without.

It is said that many centuries before King Jayavaraman I there was a queen who ruled Cambodia. She had no husband, and changed the courtship and marriage customs to make it possible for her to choose a mate. This marriage custom continued for hundreds of years until it was changed as told in this story.

Cambodia is a country that prior to 1975 relied on deference to elders, the educated, monks and royalty. Peasants had little education, wealth or power under any of its rulers. They were attracted by communism's appeal for revolt and joined with the Khmer Rouge in a military takeover that resulted in the total dismantling of Cambodia's social structure, the destruction of the culture and the death of up to two million people.

TIES BETWEEN SCHOOL AND HOME

Most Cambodian children in the United States know little or nothing about the history, geography and culture of their country. Student research and reporting projects assigned for class may involve parents in a way that enhances school-home relationships, authenticates student escape experiences, and shows that others value the Khmer culture.

It is suggested that the tape and story be loaned to Khmer families at the beginning of such a research project, or just for the pleasure of hearing and seeing a traditional story in their own language.

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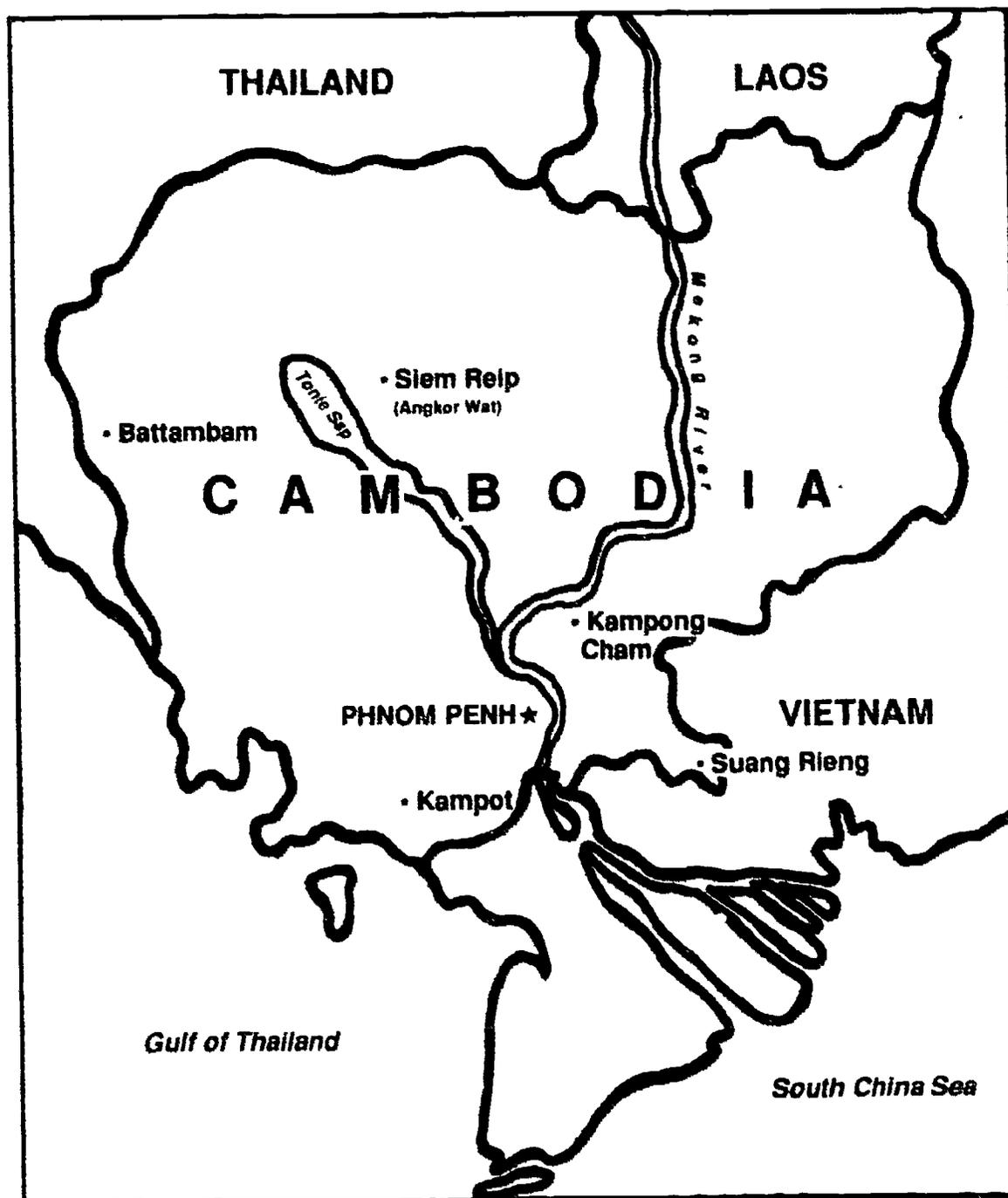
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CAMBODIA



IDEAS FOR TEACHING THE CAMBODIAN FOLK STORY

THE MOUNTAIN OF THE MEN AND THE MOUNTAIN OF THE WOMEN

PRE-READING ACTIVITIES

- Ask students what they know about Cambodia and list or “map” their responses on the board. (Cambodia is the name most Westerners use when talking about the country, but it is also known as Kampuchea. Its people and its language both are called Khmer.)
- Locate Cambodia (or Kampuchea) on a wall map of the world.
- Show pictures and/or artifacts. Discuss Cambodian culture, history, geography and language. (See the short reference section at the end of the story background.) Add this information to the mapping activity.

MOTIVATION

- Briefly introduce the four basic elements of a folktale and map them on the board. Ask the students to keep these elements in mind as they listen to the story.
- Introduce the characters: King Jayavaraman I and the young Cambodian women and men.
- Ask a prediction question:
Ask students to tell about dating and marriage customs in their country. Ask if they know the reasons for these customs. Point out that the reasons for most customs have been forgotten, even though we continue to practice the cultural tradition.

In this story there is a special request made to change a cultural tradition. A contest takes place which pits cleverness against strength. Which do you think will win?

- Look at the illustrations. What do they tell you about:

The land and the climate of Cambodia?

When the story takes place, now or long ago?

The relationship of the characters?

The action or plot of the story?

VOCABULARY

You are the best person to decide which words in the story need explanation. After listening and reading, students may suggest words that they want explained. Some words might be:

Mekong	task	bamboo
custom	profit	bold

Make the new words comprehensible by using one or more of the following strategies:

1. In pairs or small groups, students make vocabulary cards and use them:
 - as flash cards
 - to play matching games
 - to do word sorts or categorize
 - to do close activities
 - to do grammar sorts (verbs, nouns, adjectives, etc.)
2. Draw pictures of the new vocabulary and add to an on-going word bank.
3. Create a bulletin board showing words and concepts.
4. Keep a personal “new word” dictionary.

STUDENT ACTIVITIES WORKSHEETS

should be presented only after students have enjoyed the entire story. ALL OF THE SUGGESTED ACTIVITIES SHOULD NOT BE USED. You will know best what is appropriate for your class depending on student need and interest.

STUDENT WORKSHEET

THE MOUNTAIN OF THE MEN AND THE MOUNTAIN OF THE WOMEN

PART ONE

Your name or names of students in your group _____

After listening to and reading the whole story, listen to the taped story a second time, while following in the story in the book. When you hear more music: **STOP**

Work alone, with a partner or in a group to answer these questions:

Remembering What You Read

1. What was the marriage custom in Cambodia at the time of the story? _____

2. What was the young women's special request? _____

3. What reasons did the young women give the king for wanting to change the custom? _____

Understanding What You Read

1. Why might King Jayavaraman I want to keep the custom the same? _____

2. The young women trusted the king. What great thing had he done for the Kingdom of Cambodia? _____

3. What would you have done if you were the king? _____

PART TWO

When you have finished these questions, start the tape recorder again and listen as you read until you hear the music again, then answer these questions.

Remembering What You Read

1. What is the task the young women propose to the king? Who is to work on this task? _____

2. The task is to take five days. How will the young men and young women know when to start and stop work? _____

3. Which rises in the sky first, the Morning Star or the Sun? Is the sky still dark when the Morning Star rises? _____

Understanding What You Read

1. What were the king's reasons for agreeing to the plan? _____

2. Who took credit for the plan to build the mountains? _____

3. Why did the young men laugh when the king told them that the young women wanted to change the marriage custom? _____

PART THREE

Listen to the taped story again until you hear the music, then answer these questions.

Remembering What You Read

1. What is the first thing the young women did to get ready to build their mountain? _____

2. When did the young women do most of their work? What were the young men doing at these times? _____

3. What did the young women do on the second day? On the third day? On the fourth day? What did the young men think the women were doing? _____

Understanding What You Read

1. What happened when the young women lit the candle in their Morning Star lantern? What did the men think? _____

2. Did the young women in the story get what they want? How did they do it? _____

3. Do you think it was fair for the young women to win the contest the way they did? _____

Applying What You Read

(These questions may be used by the teacher in a class discussion or assigned to a more advanced class as a writing assignment. In either case, all the questions should not be used.)

1. The story says that boys or young men are stronger than girls and young women? Do you think this is true? Are there different kinds of strength? What kinds of strength were shown in this story? _____

2. The author of this story sometimes calls the characters boys and girls and sometimes young men and young women. People married when they were 14 to 16 years old in Cambodia. Do you think they are old enough to be called young women and young men? _____

3. What values were important to King Jayavaraman in this story? _____
