



THE KRONG YONG STORY TRAILS TRILOGY

THE WATERFALL CHAPTER

INDIGENOUS

STORIES

• CULTURE

• NATURE

• WILDLIFE

TRAVEL
GUIDE
BOOK 1



WHERE THE BROTHERS FOUND WATER AND BEGINNINGS



These CPAs (Community Protected Area) jointly cover the main waterfall-based ecotourism attractions:

O'Chay CPA (Stung Treng)

O'Tabok CPA (Ratanakiri)

- Krung Yung Waterfall
- Yak Ker Waterfall
- Yak Va Waterfall
- Boulder formations near streams

O'Tung CPA

- Chou Preah Waterfall

O'Kampha

- Barach Waterfall
- Mekka Mert Waterfall
- Gov Barach Waterfall
- Gog Unh Waterfall

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INTRODUCTION

Welcome to the Waterfall Chapter. You are entering one of the most untouched landscapes of Cambodia. This chapter brings you into the waterfall landscapes protected by O'Chay CPA and O Tabok CPA, two community-managed zones that sit along some of the most important river corridors north of Virachey National Park.

Families in these areas rely on river vegetation, bamboo craft, and seasonal fishing, and maintain traditional knowledge linked to water spirits and waterfall pathways. In fact, local people mention Macha Teuk (water in Khmer) and "Macha Dei" (soil in Khmer) in their rituals and various practices in daily life, or Arak Teuk and Arak Dei, another name for the spirits of the land and water. They are the guardians of the natural landscape indigenous people have their lives intertwined with.

These CPAs contain key waterfall attractions, including O'Chay Waterfall, Krong Yong Waterfall, and related boulder formations shaped by erosion and seasonal flow. Here, water is understood as a living presence that teaches patience, balance, and renewal. It rhymes with life itself.

This booklet shares the first chapter of the journey of the Two Brothers, whose footsteps helped shape the stories of the highlands. This is the legend of Yak (grandfather spirit) Krong Yong. Their journey begins here, where rivers and waterfalls carve pathways through stone, ancestry and memory.



FUN FACT

"Brao" means wild chicken in the Brao language. Because of this sacred meaning, the animal is traditionally not eaten.



ABOUT THE COMMUNITY

The waterfall communities are home to Indigenous families who rely on the river for food, seasonal vegetables, and daily life. Families farm small plots, weave baskets, carve bamboo tools, gather wild plants and other forest products.

Elders guide cultural knowledge. They protect sacred places and pass down stories that describe the land, the spirits, and the identity of the Indigenous peoples.



INDIGENOUS COMMUNITIES

Cambodia is home to 24 ethnic groups, many of them indigenous to the land. The Brao live on both sides of the Cambodia Laos border, with around 60,000 people mainly in Ratanakiri and Stung Treng. The Brao include several sub groups such as Kreung, Kavet, Brao and Lun. Their cultural knowledge, forest practices and spiritual traditions shape much of the daily life in these CPAs.



THE ORIGIN STORY OF KRONG YONG

Before paths were drawn and names were given, the land already knew its stories. Rivers carried memory, forests listened, and the footsteps of ancestors shaped the way forward.

This is the beginning of Krong Yong.

A long time ago, when the land was young and rivers shaped the paths of people, two brothers, believed by many to possess magical powers, set out from their village to learn how to live by the teachings of their ancestors. Their grandmother told them to follow the river, because water carries wisdom and reveals the nature of the land.

As they traveled, the brothers laid fish barriers made out of bamboo along the river to sustain themselves. Krong, the older brother, built his bamboo barrier upstream, while Yong, the younger, did his further downstream. Along the river, the brothers carefully built fish barriers made out of bamboo, the ancient tnos as Khmer call it, or ‘amprok pan lin’ in Brao language, a technique passed down by every generation and still being practiced by the Brao and Kavet people. These barriers force the fish into a hole where a bamboo container is placed to collect them.

At first the brothers were happy and could survive well with their catch, but one morning Yong found the fruits of his hard work destroyed. Krong got upset of his younger brother success in catching more fish than him and brought an elephant to stamp the tnos down. The giant creature footprints can still be



seen in the O'Tabok waterfall, solidified in stone that never ceases to remember the ancient tales. The locals call it the Tnos Yong. He killed the beast, which is also transformed into rock in the same location, but soon the whole story took a turn.

As Yong built a new barrier, both brothers quickly found all their work broken into pieces. In fact, they failed to take into account another gentleman, who goes by the name of Yoong and was

“
*Every path is shaped
by those who walked
before us.*
”

building a boat even further upstream than Krong's tnos. As soon as he started his journey down, rafting all the way across the stream, his boat broke all the fish barriers, making the two brother reconcile and reunite against a new common enemy.

This conflict changed their journey, and they set out to understand what had happened.



Though they walked together, the land spoke to each brother in its own way. One listened closely to the river and its waterfalls, while the other learned from the mountains and the deep forest. These different teachings shaped the three landscapes of the Krong Yong Story Trails. Today, visitors follow the memory of their journey through the Waterfall, Mountain, and Forest Chapters.

TRAVEL WITH RESPECT

Traveling in these highland areas is an invitation to enter a living cultural landscape. Respectful behavior supports both the people and the environment.

01. Move with Care

Walk gently near water, caves, and fragile places, protecting the landscape while respecting community traditions, spirits, and the people who live here.

02. Ask Before You Capture

Always ask permission before photographing people, homes, rituals, or daily activities, showing respect, building trust, and honoring the privacy of local communities.

03. Respect Spirit Places

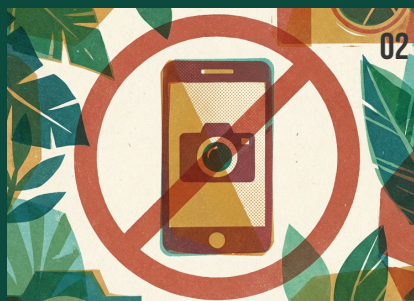
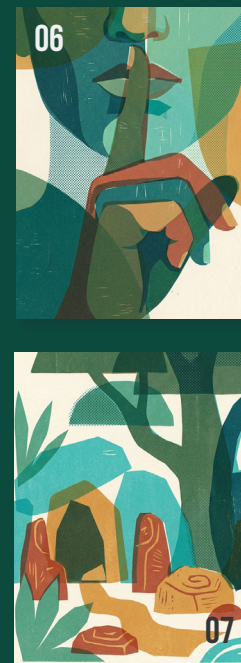
Some trees, stones, caves, or unusual natural features are sacred places. Always ask local guides before touching or photographing them with respect.

04. Dress with Respect

Dress modestly when entering villages and community spaces. Covering shoulders and knees shows respect and helps visitors blend into local life comfortably.

05. Honor Elders

Elders hold cultural knowledge and guide community traditions. Greet elders first and treat them with patience, care, and respect at all times.



06. Keep Voices Low

Keep your voice low near waterfalls, forests, and spirit places. Quiet behavior helps maintain balance and respect for the natural world here.

07. Stay on the Path

Follow marked paths and guidance from local guides to protect sacred sites, fragile ecosystems, and areas used for daily activities and rituals.

08. Leave Offerings Untouched

Offerings placed on stones, under trees, or near water are sacred. Do not touch, move, or disturb them under any circumstances here.

09. Speak with Good Intention

Speak with good intention and avoid curse words or anger in forests. It is believed arak spirits listen and observe all the time.

WHY THESE TRAILS EXIST

The Krong Yong Story Trails were created together with local communities to protect Indigenous knowledge, support community-led conservation, and guide visitors through the landscape in a meaningful and respectful way.

Indigenous peoples have different ways of seeing and being, intimately connected with the forest and its spiritual guardians, called arak in Brao and Kavet languages. In animist belief systems, every natural 'object' is actually a subject, with a spirit flourishing from within. Gods emanate from every tree and every rock, each animal and small mushroom popping out of the soil alive with a spiritual force inside.

ORIGIN STORY

The Journey Begins with Water



A long time ago, before trails had names, two brothers left their village with the blessing of their grandmother. She told them:

***“Follow the water.
It will teach you
how to live. It will
show you the way
and provide food
to nourish you.”***

They carried only a bamboo knife, a gourd of water (called “plouy” in Brau/Kavet language), and the teachings of their ancestors. Their path began along riverbeds where stones polished by time revealed direction. They listened carefully to the land. They learned to read the sound of waterfalls, the calls of monkeys, and the rhythm of cicadas.

They learned to communicate with the animals of the land and the skies to know if any good or bad event will happen. Especially if a bird chirps at unexpected times, they have learnt to recognize the warnings of things to come. Every sound carried meaning. Every ripple held memory.

Ask a Local (non verbal)

Point to the waterfall illustration. Smile and make a gentle listening gesture. Locals may share a story their grandparents told about this place.



ORIGIN STORY

As they traveled deeper into the valley, the brothers discovered that water was not only life. It was knowledge.

Water taught patience, movement, and renewal. Water carved pathways that humans could follow. Water revealed where animals gathered, where plants grew, and where people could settle.

Elders say the Water Guardian watched over them. The guardian is felt in the cool mist of the falls, the echo of water striking rock, and the silent weight of river stones. Some locals tell how this Arak Teuk, as they call it, even makes rock grow from rock itself. Slowly creating the boulder formations along the river with time, and stories, an artist with water and river sediments as brushes, the earth itself as its ancestral canvas.

This is the chapter you now walk through. This is where the brothers first learned to read the land.

Small Activity

Sit quietly beside running water for one minute. Notice how the sound changes. An Indigenous person would meditate on their ancestors in this kind of setting, the ones who kept all this nature around the stream alive for them. This is the first step in understanding how the brothers learned from the land.



A DAY IN THE WATERFALL COMMUNITIES

Life in the waterfall region follows the rhythm of flowing water. Families adapt their routines to the seasons and to the gifts of the river.

EVERYDAY PRACTICES

01. Gathering River Vegetables

In shallow pools and along the riverbanks, locals gather edible greens such as elephant trunk, known locally as “Angheng”, as well as “Drau”, learning which plants are safe to harvest and when.

02. Bamboo Carving and Music

Bamboo is carved into cups decorated with traditional patterns, and shaped into flutes and simple percussion instruments to be played together in moments of leisure.

03. Protective House Rituals

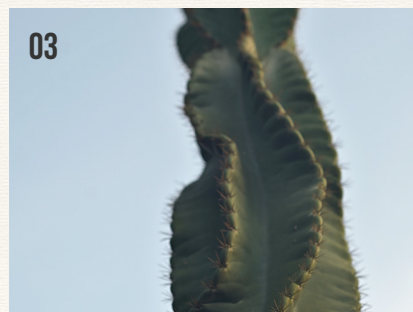
Cactus plants are placed in front of houses and gourd bottles are hung nearby as protective symbols, believed to keep harmful spirits away from the home.

04. Traditional Fish Traps

Simple fish traps are woven from bamboo and forest vines, using techniques passed down through generations and adapted to the movement of the water.

05. Carrying Water

Water is carried home in long bamboo containers. Smaller quantities are called “Ting”, while larger bamboo tubes used for longer walks are known as “Kralóng Andart.”



06. Cooking With Fire and Stone

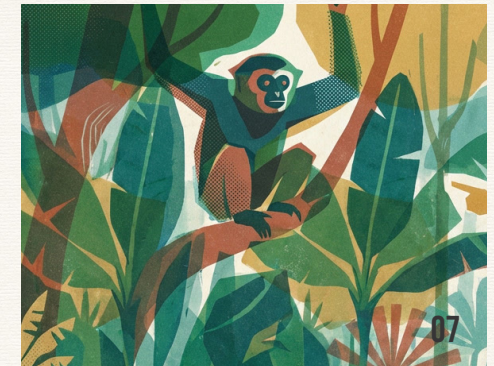
Meals are prepared over wood fires using river stones, including dishes such as “Samlor Prong”, cooked inside bamboo poles placed directly over the heat.

07. Reading Animal Sounds

Animal calls are carefully listened to as signs of changing weather, helping communities understand shifts in rain, wind, and seasonal movement.

08. Sharing Food

Food is shared beneath large trees believed to shelter spirits, reinforcing bonds between families, ancestors, and the surrounding landscape.





Here, knowledge is passed through practice. Younger generations learn by joining the elders and observing the land. Traditions can also serve as an expression of love, with youth carving on the water bottles locals make from gourds in order to gift to their boyfriend or girlfriend. The gourd bottles can also be used hanged in front the house door to protect from bad spirits coming in.

SEASONAL CELEBRATIONS

Indigenous practices also shape the yearly calendar. Brao communities observe several important ceremonies throughout the year. Saen Pleun (local name: “Brak unk”) is the fire worship ceremony linked to farming, happening every year around April or May. Saen Jonka (local name: “Brak Havern”) takes place around June to bless the crops. In January or February, families celebrate Saen Phum to protect the community from illness or misfortune, sometimes involving buffalo sacrifice every three to seven years. In September or October, Saen Ambok (local name: “brak mok”) brings villages together as men decorate their homes and women harvest early rice to make Ambok, visiting each other to dance, drink and exchange blessings.



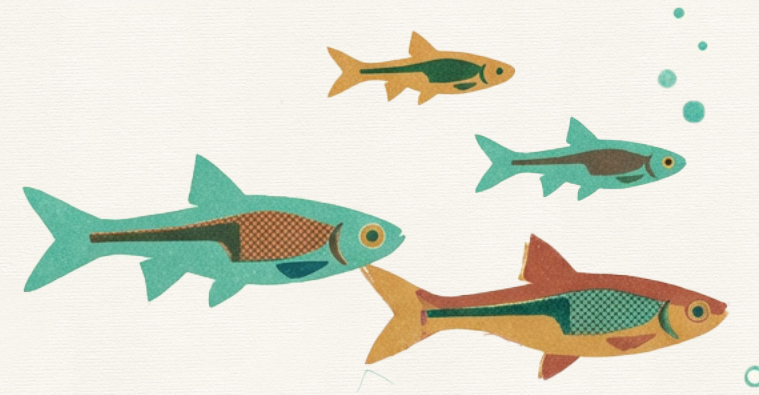
WATERFALL CULTURE

Waterfalls are central to cultural identity in this region, and carry countless folk stories.

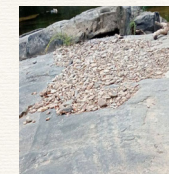
Here, water is both guide and storyteller. Waterfalls trace safe pathways between villages, while their shifting sounds announce changes in weather and season. Caves near the falling water hold ancestral stories, and quiet pools offer moments of cleansing and renewal. Along the river, stones are believed to carry memory, reminding those who listen that water is a living presence, shaping movement, meaning, and connection across generations.

In O'Kampha, the Barach and Mekka Mert waterfalls share one stream. Barach is remembered as a maker of love potions from wild cactus, Mekka Mert as a gifted woman farmer. In Kavet tales, Barach crossed the water again and again to reach her, until one day the stream took him.

To honor this love, both riverbanks remain protected. The plants of Barach are left untouched, and no crops grow near Mekka Mert's land. Sit by the water, follow its movement, and let new stories rise with the sound of the falls.



STONE, MEMORY, AND ANCESTRAL TRACES



Look Closely

Some stones are believed to be the remains of bamboo barriers once used by the Krong Yong brothers, turned to stone over time.



Ancestral Objects

For Brao and Kavet communities, many ancestral stories live in stone shapes. These formations are seen as everyday objects left behind by ancestors that slowly solidified into the landscape.



Marks of Daily Life

Dark marks on certain rocks are said to be traces of clothes once laid out to dry in the sun by ancient people. These markings are considered sacred signs of ancestral presence.



“The river teaches balance.
Take only what you need
and give back through care.
Reciprocity is at the heart
of all Indigenous cultures,
shaping a harmonious co-
existence with all the non-
human beings around us.”

RESPECT IN WATERFALL AREAS

Communities near the waterfalls maintain traditions that protect both people and spirits.



Do

- Move quietly near pools
- Stand aside for elders on narrow paths
- Ask before approaching caves, some may possess magical powers, such as Phnom Cheung Yong
- Accept small gestures of hospitality



Do Not

- Enter deep pools used for blessings
- Pick up stones placed near ritual trees
- Whistle loudly near waterfalls
- Bring alcohol to sacred sites
- Don't speak overly excited or collect unique-looking forest products such as really large mushrooms, as to not upset the forest spirits

Phnom Cheung Yong (mountain) has a sacred cave where, in the past, an indigenous leader would climb to collect healing water for the sick. The cave lies near Hailing-Hailang, the community's ancestral homeland inside Virachey National Park near the Laos border. Today, the distance makes this journey impossible, so villagers turn to other rituals and offerings to appease the spirits believed to cause illness.



Small Activity

Ask a local to show you a vine called “Bleuk teuk”. When cut, it releases a clear, drinkable liquid with medicinal properties. In Brao and Kavet knowledge systems, it is known to help with colds and stomach issues, and stands as a powerful example of the plant wisdom Indigenous communities have developed and passed down through generations.



FIELD GUIDE: WHAT TO LOOK OUT FOR

Landscape Features:

- Stone formations shaped by centuries of river erosion
- Layered rock terraces along the riverbanks
- Small caves and overhangs used as resting places and storytelling spots

Wildlife: Primates:

- Long tailed macaque (*Macaca fascicularis*) often seen near river edges
- Northern pig tailed macaque (*Macaca leonina*) moving between forest and river corridors

Birds:

- Crested serpent eagle (*Spilornis cheela*) circling above open cliffs
- Oriental pied hornbill (*Anthracoceros albirostris*) visiting fruiting trees
- Kingfisher species along quiet pools

Insects:

- Giant forest cicadas with calls that mark time and seasonal change

Fish:

- Small native river fish in shallow pools including rasboras, barbys and loaches

Plants:

- Jrao srang, a yellow medicinal flower used by local communities
- River greens such as morning glory, water mimosa and wild shoots
- Bamboo clusters near water sources
- Ferns and mosses that grow on cool, wet stones near waterfalls

ANIMAL GUARDIANS & FAMILY PROTECTION

In the forests and riverlands of this region, protection is not only human. Families live alongside unseen guardians who watch, guide, and heal, taking the form of animals, plants, or natural forces. These protectors are passed down through families and honored through ritual, daily behavior, and careful attention to signs and dreams. To live well is to remain in balance with them, showing respect through actions as much as belief.

In communities such as O'Tung, the dog is recognized as the strongest animal guardian. Elders tell stories of people who fell from trees while gathering food, drifting into dreams where a grandmother or grandfather appeared to offer comfort and healing. When they awoke, a dog was often found licking their wounds, believed to protect, restore strength, and guide them back to safety.



Dog | Highest Spirit Animal



Family Spirits

Each family honors different protectors. Local examples include:

- Dog
- Angkuo fish
- Ré vines
- Wild bananas

These are considered avatars of higher spirits.

Ritual: Saen Kambrang

Once a year, families perform saen kambrang to ask for protection and guidance.

Offerings placed in bamboo include:

- Jar wine
- Rice
- Tobacco
- Candle

Through this ritual, ancestors may appear in dreams to bring comfort and help solve problems.

WATER SPIRITS AND RITUALS

The Water Guardian

The Water Guardian is understood as a protective presence felt in mist, echoing sound, and the constant movement of flowing water. It watches over those who travel with respect and attentiveness. When water levels rise unusually high, local communities may offer gifts to Arak Teuk, asking for balance, safety, and calm passage through the landscape.

Awareness of water spirits extends beyond the river itself. Caves near water are believed to shelter ancestral presence, while large trees along riverbanks are treated as listeners, quietly witnessing human activity. Stones arranged near roots or water edges often mark places where offerings were once made, leaving subtle traces of past rituals and respect.

Spirits of the Forest and Water

Arak Teuk is believed to inhabit stones with unusual shapes and ancient chrey trees near water. Passing too close to these places may bring a feeling of unease or sudden goose-

bumps, signs that the spirit is near and should be approached with caution.

Yey Yai is known as a shape-shifting spirit who may appear in the form of a loved one. A short walk taken under her influence may lead far across mountains and unfamiliar terrain. Some describe her as feline in form, while others see an old woman with long hair and brightly colored nails, moving lightly with the wind.

Yak Krong is remembered as the grandfather spirit of the older brother and a powerful force of nature itself. A master shapeshifter, he is said to possess a magic eye that sees through all disguises, revealing the true nature of beings and intentions.

Arak Bong Bot is a roaming spirit known to disturb villagers, a presence remembered since the time of the Two Brothers. His movements bring unrest, reminding communities of the need for vigilance, ritual, and collective protection.

Ritual: Kálô Phoav

When misfortune strikes, families may perform Kálô Phoav to call back lost or wandering spirits. Led by an elder, the family remains inside their home for three days while ancestors and guardians are invited to return. Through this ritual, protection is sought and balance restored, shielding the household from the influence of Arak Bong Bot.

MORNING AND EVENING PROTECTION RITUALS

Chouy Purol is a ceremony done in the morning in order to ask the guardians for protection to go out to the forest, which cannot be performed in later afternoons or evenings due to risk of giving the person nightmares.

For the evenings, local people will perform the Chos Dean ceremony, in case one is sleeping outside the village. Before going to sleep, for instance in hammock in the wild, they would light a candle and explain to the spirits they are visiting with no bad intentions letting the flame burn until the end undisturbed.

And when they come back from the forest another ceremony can be performed with jar wine, named Tres Chem Kroyak, to make peace with the guardians and ask for forgiveness in case they did something wrong while out of their village.



READING THE LANDSCAPE THROUGH GESTURES



In this landscape, the land is not only seen, but read. Mountains, forests, and fields are understood as living forms, with beginnings and endings that guide movement, work, and daily life. Knowledge of place is shared through language, sound, and gesture, shaped by generations of close observation and experience.

Local communities often use the body to describe the structure of the land. The head refers to the upper part of a mountain or landscape, while the leg points to its lower reaches. This way of speaking is also used to describe the beginning and end of a farm, a field, or a working area, helping people orient themselves within the land.

In places where sound makes speaking difficult, such as near waterfalls or rushing rivers, gestures become especially important. Hand movements, head tilts, and the direction of the body help communicate location, distance, and meaning. Visitors may notice these gestures while walking with local guides and are welcome to ask for their meaning, opening a deeper understanding of how the landscape is read and shared.



ENVIRONMENTAL KNOWLEDGE

Traditional Ecological Knowledge

Families living near the waterfalls read their environment through water, sound, and animal movement.



Reading the River

The river offers many signs to those who know how to observe it. A subtle change in water color often appears before rain, allowing people to prepare for travel. During the dry season, small fish gather at the edges of calm pools, while foam forming along the surface can signal stronger flow farther upstream. Smooth stones along the riverbed become noticeably slippery just before water levels begin to rise, offering another quiet warning of change.



Animal Signs

Animals are close observers of seasonal shifts and water movement. Kingfishers become more active when fish move into shallow sections of the river. Cicadas often begin calling earlier in the day during times of transition, while frogs announce approaching rain through their chorus. Macaques travel closer to the river when certain fruiting trees are in season. Gibbons usually cry around six in the morning, but when their calls come later than usual, it is said that the sky will take longer to brighten that day.



Plant Knowledge

Plants along the river also carry important knowledge. River greens thrive in areas where the water is clean and moving, while bamboo growing near rivers produces young shoots after the first rains. Jrao srang flowers bloom in places with consistent moisture and are used to treat skin rashes and as a natural deworming medicine. Hall wood is boiled in water to purify it and add a healing flavor. Certain medicinal vines can be cut to release drinkable water directly from the plant, and samrong, known in English as malva nuts, is valued for its refreshing qualities and health benefits.



Small Activity

Close your eyes for a few seconds. Identify three different sounds. This simple practice helps you tune into highland ecological knowledge.





MAP OF VIRACHEY

The map on the next page shows the Community Protected Areas in and around Virachey National Park that form the Krong Yong Story Trails. Rivers, waterfalls, forests, and villages mark places of cultural, spiritual, and ecological importance. These landscapes are protected and cared for by Indigenous communities who act as guardians of the land. The map and booklets together guide you through these living stories.

In the waterfall regions on the map, are where the Two Brothers began their journey by following the river. The waterfalls, stone terraces, shallow pools, and river vegetation helped them learn how to read the land and understand the movement of water.

These waterfall CPAs form part of the southern edge of the landscape that leads toward Virachey National Park. And the streams and rivers form the distinct look of Ratanakiri province as a whole, like wrinkles in an elder's face, shaping the travellers way of

moving from village to village with the memories of ancient land marked in the constant crossings by small makeshift ferries in the local rhythm of daily life. For travelers today, this chapter offers immersion into a living ancestral landscape and insight into the cultural knowledge held by the communities who protect it.

This is the first step of the Krong Yong Story Trails.



1 O'CHAY

Birding area along O'Chay Stream



2 O'TUNG

O'La Lai Stream



3 O'KAMPHA

O'Katrem Stream

Rolork Mountain

Krang Mountain



Veal Leang Oung Grasslands & Boulder Area

MONDULYORN

O'TABOK

KRONG YONG MAP



Map of Cambodia



Map of Virachey National Park with Community protected areas

4 MONDULYORN

Meay Mountain

Yak krong



Mondulyorn Village

Prao Mountain Sacred Place

5 O'TABOK

Mondulyorn Village

Pok Leang Ghaio Mountain

Veal Veul Savanna grassland

Pan Dai Sacred Place



BRAO AND KAVET WORDS TO LEARN



Useful Expressions

- Cheers: “Canté” in Brak, “Krôtuk” in Kavet
- Thank you: “Parták parnek” in Brak, “Anne hai hon” in Kavet
- How are you?: “Rósom yum tó”
- Water: “Dák”
- Forest: “Bree”
- Spirit: “Phoav yang”
- Waterfall: “Dák chai”
- Family: “Kápkoa”
- River: “Danae”

Try This With a Local

Point to the speech bubble next to the illustrated character. Say one of these words. Locals often respond with warmth and may teach you more.

EXPERIENCES YOU CAN ENJOY IN THE WATERFALL REGION

Activities available in O’Chay CPA and O’Tabok CPA:



Activities Around the Waterfalls

As the journey through the waterfall landscape comes to a close, the river continues to offer moments of discovery. **Guided treks** lead to O’Chay, Krung Yung, and Yak Ker, where waterfalls, stone paths, and forest clearings reveal how water shapes both land and life.

Visitors are invited to slow down and learn through shared practices. **Pipe carving, basket weaving with river materials, and bamboo cooking demonstrations** offer insight into everyday skills passed down through generations. On calmer stretches of the river, **bamboo rafting** follows the current, while gentle **foraging walks** introduce edible plants gathered along the water’s edge.

Further along the trail, guided walks reach **river caves and boulder formations, community houses** open their doors for **local cooking and rice wine tasting**, and stories of river and forest **rituals** are shared by local guides. Visits to community **cemeteries** linked to river clans offer a quiet moment of reflection, reminding travelers that these

waters are not only pathways through the land, but living threads connecting people, ancestors, and place.

Bamboo Rafting in Chou Preah

Reaching Chou Preah is part of the experience. From Otung, the journey takes around one and a half hours by motorbike, followed by a short walk through the forest to the waterfall, where a bamboo raft carries you gently downstream and back to the motorbike parking area. Along the way, the river passes Talang Cheur, a forest considered deeply sacred by local communities, where visitors are asked to move with care and respect. Local stories tell of gongs once played to guide lost travellers home, and of a time when bamboo rafting was done without clothing to avoid angering the river guardian, Arak Teuk.

Additional experiences may be available across other Community Protected Areas in the region.



YOUR SPACE

SKETCH OR WRITE YOUR TRAVEL PLANS, THOUGHTS OR MEMORIES



CONNECTION TO VIRACHEY NATIONAL PARK

These CPAs sit just outside the southern boundary of Virachey National Park, one of Cambodia's two ASEAN Heritage Parks covering 3,380 square kilometers.

The waterfalls and rivers here form part of the ecological corridor that protects wildlife movement and supports biodiversity flowing into and out of the park.

Community-led conservation in these CPAs helps maintain clean rivers, prevent illegal logging, and protect cultural heritage tied to waterfall sites.

Conservation in These Communities

Local families protect their forests through:

- rotational gathering that allows plants to regrow
- careful bamboo harvesting
- protecting key wildlife habitats
- maintaining spiritual groves and ancestral trees
- keeping rivers clean
- teaching younger generations about the land
- hosting visitors respectfully, so tourism supports conservation instead of harming it

Your visit contributes to these efforts and supports community-led eco-tourism in one of Cambodia's last great wilderness areas.



You now hold the first chapter of the Krong Yong Story Trails. To complete the journey, continue with the Mountain and Forest chapters. Each one reveals a deeper teaching from the land and its people.



Credits

Created with guidance from elders, cultural knowledge keepers, and leaders from the waterfall communities, in collaboration with IUCN, CPA communities, and Itonami.

All content in this booklet reflects traditional knowledge, ancestral wisdom, and local storytelling that belongs to the Indigenous communities themselves.

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AN INITIATIVE OF IUCN IN COLLABORATION WITH INDIGENOUS
COMMUNITIES IN VIRACHEY

<https://iucn.org/>