

# CHAPTER 1

## INTRODUCTION

### 1.0 Introduction

This chapter presents information on the Lahu Si people in Thailand and other topics including the Lahu Si language and grammar sketch, geography, previous research, objectives and scope of the research, methodology, framework for the analysis, and overview of the thesis.

### 1.1 History of the Lahu Si people

Lahu Si is a subgroup of Lahu language. Lahu is subdivided by linguists into two main groups: Lahu Na (Black Lahu) and Lahu Si (Yellow Lahu). In each subgroup there are further divisions and each of them has its own name, culture, and speech variety. The cultures and speech varieties are quite similar in some cases. However, in some cases they are very different.

Lahu Si people, along with other Lahu groups, in Thailand and neighboring countries such as Myanmar, Laos, and Vietnam have been said to once have lived in China and later moved out because of the conflict with the Han Chinese. This story of leaving their homeland after being defeated in the battle by the Han Chinese centuries ago could still be heard through the oral stories from the Lahu elders. Concerning this, Cooper states,

The Lahu Si people have a long history of migrating to new locations to find a more peaceful life. Hundreds of years ago, they and other Lahu groups moved from Yunnan Province in China to eastern Myanmar and northern Lao PDR. In the early part of the twentieth century, some of the Lahu groups began to enter northern Thailand from Myanmar. Lahu Si people, however, only began migrating from Myanmar to Thailand in the past forty years. A more recent migration was from the Lao PDR to Thailand. Many of those Lahu Si people eventually left Thailand and are now living in the United States (2002:39).

From personal conversation with some Lahu Si elders in Thailand, the author was told that the name *bar laz* [ba<sup>1</sup> la<sup>5-6</sup>] (the tone is low on the first syllable and

then high-cut on the second), which is another name of Lahu Si, means ‘the Lahu (Si) group who was left behind during the migration from China in the past’. It is said that this was because of their slowness during the migrating. In addition, it is important to note that, according to Bradley (1979), those very numerous Lahu Si in China are Bakeo Lahu, but not Balan (or *bar laz*).

## 1.2 The Lahu Si people

According to Cooper, “the Lahu Si Balan<sup>1</sup> people live in a number of countries including Thailand, Myanmar, the Lao PDR, Vietnam, and the United States”. A number of Lahu Si people in Thailand report that there are some 5,000 Lahu Si people in Vietnam. “The number of people in this language group is estimated to be 55,000” (2002:39). This number is different than that of Ethnologue which states that the estimated total population of Lahu Si people in five countries including China, Myanmar, Thailand, Laos, and Vietnam is 45,114<sup>2</sup>.

It is difficult to obtain exact and reliable population data about the Lahu people for many reasons. One reason is that the borders in these countries are somewhat porous to the Lahu people. Another reason is that many have left the South East Asian region, moving to Europe and North America. However, there are some estimated figures of the Lahu Si population in Thailand and North America provided by the Coopers<sup>3</sup>. They state,

There is a sizeable population of Lahu Si people in the United States consisting mainly of people who were refugees from Laos. The bulk of these people lives in the Visalia, California area, and is primarily Lahu Si Balan speakers. There are more than 1,500 Lahu Si people in that area alone (A. and P. Cooper 1995:3).

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<sup>1</sup> Henceforth, in order to be consistent, the name ‘Lahu Si’ will be used in the rest of the paper. The name ‘Lahu Si’ will generally be used to refer specifically to the Lahu Si Balan, which is the topic of this thesis. Lahu Si Balan is one of the varieties in the Lahu Si group.

<sup>2</sup> This figure is taken from Ethnologue, the 15<sup>th</sup> edition. The URL of the site is [http://www.ethnologue.com/show\\_language.asp?code=kds](http://www.ethnologue.com/show_language.asp?code=kds).

<sup>3</sup> These numbers are primarily acquired by both personal contacts with the Lahu Si people and informal surveys done by the Coopers.

In Thailand there are more than 50 Lahu Si Balan villages in the provinces of Chiang Mai, Chiang Rai, Tak, Kamphangphet, Petchaboon, Mae Hong Son and Lampang. Many of the villages are large, some having more than one hundred houses. There are no published figures of the Lahu Si population in Thailand, but it is estimated that there are nearly 15,000 Lahu Si people in Thailand (2002:39).

Cooper<sup>4</sup> noted that, of all 15,000 Lahu Si people in Thailand, 7,000 or 8,000 Lahu Si people are in Chiang Rai province. Of this estimated total population, Cooper states that there are around 15 to 20 Lahu Si villages in Mae Suai District. Many of whom regularly come to Chiang Mai and then go back to do work in the fields.

Other Lahu people groups have names for the Lahu Si that are different from what the Lahu Si people call themselves. Some of these names are derogatory and are rejected by the Lahu Si people. Normally, the Lahu Si people here in Thailand will call themselves Lahu Si Balan<sup>5</sup> or simply as Lahu Si. Following is the list of names used to call the Lahu Si people in different countries, including Thailand, and they are: Yellow Lahu, Lahu Shi, Shi, Lahu Xi, Lahu Si, Lahu Si Banlan/Balan, Banlan/Balan, Mussur Kuey, Mussur Kui, Kui, Kwi, Ku Cong, and Kutsung<sup>6</sup>.

### 1.3 The Lahu Si language

Lahu Si is a Tibeto-Burman language (Bradley 1979:1). More specifically, it is one of the Lahu languages in the Central Loloish branch of the Sino-Tibetan stock of languages. Under Lahu there are two groups of languages, Lahu Na (Black Lahu) and Lahu Si (Yellow Lahu). Like many Tibeto Burman languages, Lahu Si is a tonal, uninflected, and primarily mono-syllabic language.

Figure 1 illustrates the position of Lahu Si in the Sino-Tibetan language family.

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<sup>4</sup> Information in this paragraph is from the author's personal interview with Cooper in September 2006. The interview was primarily for acquiring background information about the Lahu Si Balan people in Maesuai district of Chiang Rai province.

<sup>5</sup> This is because the majority of the Lahu Si people in Thailand are Lahu Si Banlan.

<sup>6</sup> These names are from both the author, as a Lahu speaker, and from Operation China by Paul Hattaway (2000:258).

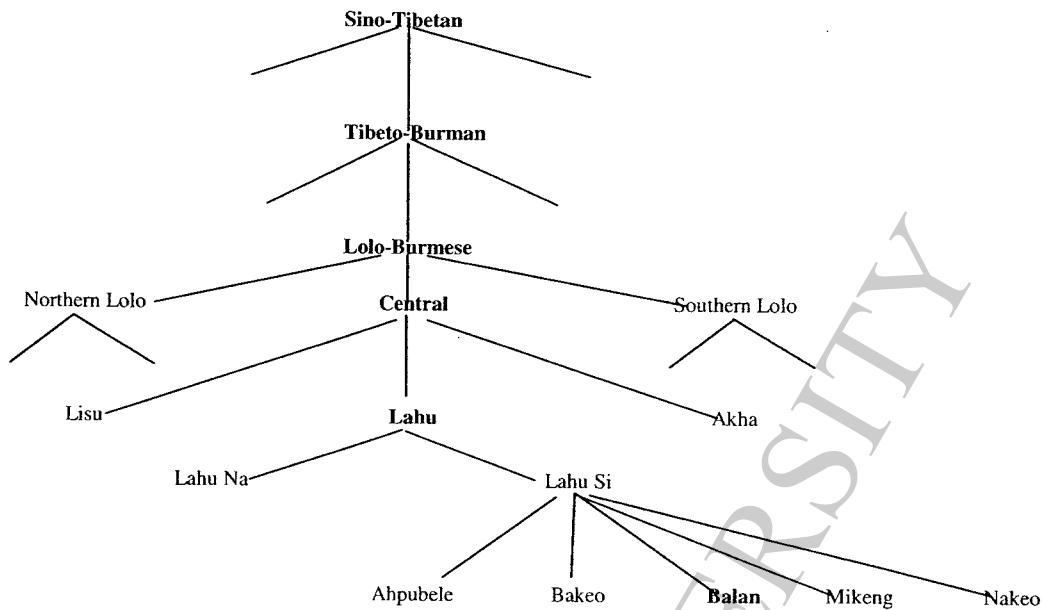


Figure 1: Language Family Tree showing Lahu Si  
 Balan (adapted from Matisoff 1973:xxxix, Bradley  
 1979:8)

Bradley states,

Banlan, and similar dialects of Yellow Lahu, are not mutually intelligible with Black Lahu and similar dialects of Lahu. Speakers of Banlan find it relatively easy to acquire some knowledge of Black Lahu, but their productive, speaking ability is usually not perfect. The ease of learning is supported by the underlying similarity between the two dialects. There are also intermediate dialects, such as Bakeo, which are more or less intelligible to both Yellow Lahu of the Banlan variety, and to Black Lahu. Speakers feel a strong sense of subgroup solidarity, but are also conscious that they are 'Lahu' (1979:110).

Similarly, Matisoff proposes,

At any rate, it is safe to say that the Black, Red, and Shehleh dialects are all extremely close to one another, mutually intelligible with only slight difficulty... Yellow Lahu, on the other hand, is clearly divergent from the other three. The tonal, grammatical, and lexical differences are more pronounced, and the system of segmental phonemes is quite idiosyncratic as well, to the point where it is not easy for the Yellows to communicate with their brethren who speak other dialects (1973:xlii-xliii).

However, from the author's Lahu native speaker point of view, the average Lahu Si (Yellow Lahu) in Thailand can communicate well in Lahu Na (Black Lahu) and has no difficulties in understanding and speaking Black Lahu since it is the lingua franca for the Lahu people.

In regards to the orthography, the Lahu Si orthography used in this thesis is a Roman based system which is based on linguistic studies and two existing orthographies for Lahu Na, one in China and the other in Myanmar. Phonological and acoustic phonetic analyses of Lahu Si (Bradley 1979, Cooper & Cooper 1996, Cooper 1999) were used to give a scientific basis for orthography choices. The language has twenty-two phonemic consonants and there are no naturally occurring consonant clusters in the language. There are eight phonemic vowels and seven phonemic tones. The tone is represented by final consonants since the Lahu Si word does not have final consonants. The data in this thesis is written in the form of the Lahu Si orthography. Table 1 lists the orthographic symbols with their corresponding IPA symbols.

Lahu Si orthography	IPA
k	k
kh	k <sup>h</sup>
g	g
gh	ɣ
c	tʃ
ch	tʃ <sup>h</sup>
j	dʒ
n	n
t	t
th	t <sup>h</sup>
d	d
ng	ŋ

p	p
ph	p <sup>h</sup>
b	b
m	m
s	s
y	j
l	l
r	r
f	f
v	v
h	h
i	i
e	æ
eh	ɛ
uh	ʌ
u	u
o	o
aw	ɔ
a	ɑ
g	ʒ <sup>2</sup> / ʒ <sup>4</sup>
d	ʒ <sup>5</sup>
z	ʒ <sup>5</sup>
q	ʒ <sup>3</sup> / ʒ <sup>1</sup>
x	ʒ <sup>2</sup> / ʒ <sup>5</sup>
r	l
(no tone mark)	3

Table 1: Lahu Si Orthography with IPA Correlations  
(Cooper 1996 adapted)

## 1.4 Grammar sketch

This section discusses basic Lahu Si grammar as relevant and vital to the understanding of the discourse cohesion features described in this thesis. The discussion includes discussion of sentences, clauses and clause level particles, noun phrases and nominal particles, and verb phrases and verbal particles. Matisoff's work on the grammar of Lahu Na (1973) is used as a guideline for the following discussion. Waraporn's thesis on the analysis of Lahu Si clause structure (2003) is also consulted where it is relevant and necessary.

### 1.4.1 Sentence

Lahu Si sentences described in this thesis are simple, compound, and complex sentences. A simple sentence does not have any non-final clauses but consists of only one (final) clause or no clause<sup>7</sup>. A compound sentence has at least one non-final clause prior to a final clause and the clause is not embedded in another clause. A complex sentence contains an embedded clause or a relative clause.

Examples (1) and (2) below illustrate a simple sentence in Lahu Si. The first example contains one (final) clause. The second example contains no verb, but a string of noun phrases that functions as a clause.

(1) Huhr puh Huhr mawd (S 20)

	ngag	ved	mehz	sir	niq	pax	pax	cox	vehr	che	yaog'	
...	IS	genetive	eye	two	side	side	blind	affirmation	IND	DECL	...	
	pro	Puniv	n	num	clf	clf	v	Puniv	Puniv	Puf		

... both of my eyes are blind.',...

(2) The two beloved orphan brothers (S 42)

Vig	nux	maz	u	ve	vawr	cuhd	sehr	ma	law	ced.
snake	very_big	that	FOC	naga		DECL	REPORTED			
n	adj	det	prt	n		Puf	disc			

That huge snake [was in fact] a Naga.

Example (3) is a Lahu Si compound sentence. This sentence contains two non-final clauses, marked by the non-final particle *lehq*, occurring before a final clause, which is the only obligatory clause in a sentence.

(3) Huhr puh Huhr mawd (S 14)

Yawd	yuhq	mir	ka	chehd	huh	Huhr	puh	u	ve	vadsehr	yug
3S	sleep			CONT	PROG	father_in_law	that	bamboo_stick	take		
pro	v			Vv	Punf	n	det	n	v		

<b>lehq</b>	Huhr	mawd	ve	mehz	sir	niq	pax	pax	khuhn	joz	ke
<b>COMPL</b>	father_in_law	genetive	eye	two	side	side	in	pierce	put_into		
<b>Punf</b>	n	Puniv	n	num	clf	clf	Pn	v	Vv		

<b>lehq</b>	mehz	cox	vehr	che	yaog.
<b>COMPL</b>	eye	blind	affirmation	IND	DECL
<b>Punf</b>	n	v	Puniv	Puniv	Puf

While he (Huhr mawd) was sleeping, Huhr puh grabbed a sharp bamboo stick and stabbed Huhr mawd in both eyes, blinding him completely.

<sup>7</sup> According to Matisoff (1973:40), a simple sentence which contains no clauses or whose final phrase is a natural NP is a minor sentence. A major simple sentence is the one which contains one (final) clause.

The fourth example shows a complex sentence containing a relative clause (in bold) that modifies a noun in the object position of the non-final clause, which is in italics.

(4) Huhr puh Huhr mawd (S 38)

Yawd	<b>u</b>	<b>kheh</b>	<b>koz</b>	<b>kug</b>	<b>huhg</b>	<b>chehd</b>	<b>che</b>	<i>awg khuhd</i>	haq	Ghig	sa	gha
3S	<b>that</b>	<b>speak</b>	<b>call</b>	<b>cry</b>	<b>CONT</b>	<b>REL</b>	<i>sound</i>	OM	God		get_to	
pro	<b>det</b>	<b>v</b>	<b>v</b>	<b>v</b>	<b>Vv</b>	<b>Puniv</b>	<i>n</i>		Pn	n	vV	
kawq		kad	lehq	yawd	ved	phaq	ya	in	ca		kawq	
subsequently		hear	COMPL	3S	genitive	angel		go_and			subsequently	
vV		v	Punf	pro	Puniv	n		vV			vV	
ngawx	pe	che	yaog.									
look	send	IND	DECL									
v	Vv	Puniv	Puf									

God was able to hear *the sound of him who was wailing*, and sent his angel to go and see what was happening and return (to him).

### 1.4.2 Sentence introducers

Matisoff states,

Lahu [Na] has two small classes of morphemes which cannot be said to belong either to NP's or VP's. Rather, they are loosely connected to, and in constituency with, the rest of their sentences as a whole. Morphemes of these classes, which we may call conjunctions and interjections, almost always occur in the sentence initial position (1973:396).

Similarly, Lahu Si has sentence introducers that do not belong to any specific elements of the clause such as a noun phrase or a verb phrase, but that connect to the sentence as a whole. This type of sentence introducers includes the string of words that indicates location and/or time that may occur in the form of phrases and full clauses at the beginning of a sentence. They can be seen in the following examples.

Example (5) shows a temporal phrase (in bold) occurring in the sentence initial position and functioning as a sentence introducer.



(5) The two beloved orphan brothers (S 03)

<b>A</b>	<b>mig</b>	<b>thad</b>	<b>lo</b>	yad chawd sia	chaw	hax	var	awg vix
<b>once</b>	<b>TEMP</b>	<b>LOC_time</b>		orphan	young	man	male	older sibling
<b>adv:tm</b>	<b>adv</b>	<b>Pn</b>		n	n		adj	n
awg nax	ni	ghad	cawg che	yaog	ced.			
younger sibling	two	person	have	IND	DECL	REPORTED		
n	num	clf	v	Puniv	Puf	disc		

A long time ago there were young men who were orphan brothers.

Example (6) displays a full clause which functions as a sentence introducer showing the time of the upcoming events.

(6) Huhr puh Huhr mawd (S 05)

<b>Teq</b>	<b>ni</b>	<b>gaeg</b>	<b>lehq</b>	Huhr puh	vawr	Huhr mawd	haq	koz	vid
<b>one</b>	<b>day</b>	<b>arrive_at</b>	<b>COMPL</b>	father_in_law	FOC	father_in_law	OM	speak	to
<b>num</b>	<b>n</b>	<b>v</b>	<b>Punf</b>	n	prt	n	Pn	v	Pv
che	"Huhr mawd	og	yer awd nag	Ta yand	khux pawr	lo		alehq	
IND	father_in_law	Oh	go we_two	Tayand	district	LOC_place	salt		
Puniv	n	Pn	prt pro	n	n	Pn	n		
ca	taez	veg"	lehd koz	lehq	jehg	vid che	yaog.		
go_and	load_carry	INVIT	thus speak	COMPL	invite to	IND	DECL		
vV	v	Puf	disc v	Punf	v	Pv	Puniv	Puf	

**One day** Huhr Puh [invited] Huhr Mawd saying, "Huhr Mawd! Let's go to (the) Tayand district to get salt and bring (it) back."

Since these elements occur in sentence initial position, "they are peripheral to Lahu syntax" (Matisoff 1973:396). They fill a syntactic position in the clause and a semantic role in the sentence. They relate parts of the discourse in time and logic.

### 1.4.3 Clause and clause level particles

The definition of a Lahu Si clause in this thesis follows Matisoff (1973:39) who states that a Lahu Na clause "... must consist minimally of a single VP, but may contain any number of preceding, associated NP's as well. In addition, a clause may contain one or more unrestricted particles after the VP." Thus, a Lahu Si clause contains optional noun phrases, an obligatory verb phrase, and optional unrestricted particles after the verb phrase.

In addition, clauses in Lahu Si can be divided into two types, non-final and final clauses, depending on "the subtypes of [unrestricted particles] P<sub>v</sub> that may occur

after each” (Matisoff 1973:46)<sup>8</sup>. If a clause ends with a non-final unrestricted particle ( $P_{unf}$ ), the clause is a non-final clause. However, if a clause is closed with a final unrestricted particle ( $P_{uf}$ ), that clause is a final clause.

This thesis, following Matisoff (1973), labels all non-final unrestricted particles found in the three Lahu Si texts as ‘ $P_{unf}$ ’ and, similarly, it labels all final unrestricted particles as ‘ $P_{uf}$ ’. The non-final unrestricted particles found in all the three texts are *lehq*, *mehx*, *ver*, and *huh*, with the first two occurring much more frequently than the last two. The common final unrestricted particles are *yaog*, *law*, and *hawg*. These findings correspond with Waraporn’s analysis (2003) which also describes three non-final unrestricted particles: *lehq*, *huh*, and *ver* and three final unrestricted particles: *yaog*, *hawg*, and *lawz*, the variation of ‘*law*’.

The following example shows Lahu Si clauses as well as both types of unrestricted particles discussed above. The particles which distinguish a non-final clause with a final clause are illustrated in bold.

(7) The story of the blind man and the lame man (S 30)

U	thad	khi	kuhq	var	liz	laq	chuhz	pi	nux	te	<b>lehq</b>	mehz		
there	TEMP	foot	cripple	male	FOC	fist			big	make	<b>COMPL</b>	eye		
det	adv	n	v	adj	disc	n			adj	v	<b>Punf</b>	n		
cox	var	ve		mehz	ceh	kar		huh		hax	ceh	nux	maz	fi
blind	male	genitive		between_the_eyes				LOC_place		very_increasing_force				swing
v	adj	Puniv		n				Pn		adv				v
chung		ke		<b>lehq</b>		mehz	caz	nud-ag		<b>lehq</b>		mehz	mawg	
hit_with_a_fist		put_into		<b>COMPL</b>		eye_sigth	soft			<b>COMPL</b>		eye	see	
v		Vv		<b>Punf</b>		n		v		<b>Punf</b>		n	v	
vehr	che	<b>yaog</b>		ced.										
affirmation	IND	<b>DECL</b>		REPORTED										
Puniv	Puniv	<b>Puf</b>		disc										

At that time the lame man made a big fist and punched the blind man hard between the eyes and his eye sight was restored and he could see.

<sup>8</sup> According to Matisoff (1973:46), there are three subtypes of unrestricted particles including: (1) Universal  $P_u$ 's or  $P_{univ}$ 's, (2) Non-final  $P_u$ 's, or  $P_{unf}$ 's, and (3) Final  $P_u$ 's, or  $P_{uf}$ 's. He states, "Universal  $P_u$ 's, or  $P_{univ}$ 's, may occur after both final and non-final phrases.  $P_{univ}$ 's always precede any other kinds of  $P_u$  after a given phrase. Non-final  $P_u$ 's, or  $P_{unf}$ 's, may occur only after non-final phrases... Final  $P_u$ 's, or  $P_{uf}$ 's, may occur only after final phrases..." (1973:46).

A clause can be nominalized by a universal unrestricted particle ( $P_{univ}$ ) *che*<sup>9</sup> and become an embedded clause functioning either as noun-head of a noun phrase or a modifying element, i.e. a relative clause, which modifies a head-noun of a larger clause. The following example shows an embedded nominalized clause which functions as the object of the first non-final clause of a sentence. The embedded clause is displayed in italics and the universal unrestricted particle ( $P_{univ}$ ) *che* is in bold.

(8) The two beloved orphan brothers (S 38)

Khehte	lehq	<i>song</i>	<i>chiz ni</i>	<i>chiz lehq</i>	<i>awg ni sid te</i>	<i>lar</i>			
And		<i>metal_bar</i>	<i>grill red</i>	<i>grill</i>	<i>COMPL</i>	<i>red_color</i>	<i>make</i>	<i>asseverative</i>	
conj		<i>n</i>	<i>v</i>	<i>Pv</i>	<i>v</i>	<i>Punf</i>	<i>n</i>	<i>v</i>	<i>Pv</i>
<b>che</b>	yug	lehq	ngad mehr mi	u ve mehr	haq ghawg	hehz	vid-ag		
<b>IND</b>	take	COMPL	fish	that tail	OM	vigorously	brand	to	-adv
<b>Puniv</b>	v	Punf	n	det n	Pn	vV	v	Pv	._***
mehx	phez lez	phez lez	vad-ag	he lehq	max lo	cex	khuhq geh		
insistence	flop	flop	CONT	and	far_down_there	run	go_inside		
Punf	v	v	Pv	conj	n	v	v		
veha		ced							
affirmation	certain	REPORTED							
Puniv	prt	disc							

And so [he] took *the hot metal bar [that he] had burnt red* to brand the tail of the fish and [the fish] flopped and went into the water.

#### 1.4.4 Noun phrase and nominal particles

A Lahu Si noun phrase is composed of an obligatory noun-head, which usually occurs in the first position in a noun phrase, and optional modifying elements such as particles, adjectival verbs<sup>10</sup>, numerals, classifiers, and determiners<sup>11</sup>. For

<sup>9</sup> The universal unrestricted particle ( $P_{univ}$ ) *che* occurred in this thesis has three different uses in a clause, which is similar to the universal unrestricted particle ( $P_{univ}$ ) *ve* of Lahu Na described by Matisoff (1973). First, it functions as a subordinator or a nominalizer. As a subordinator, *che* connects relative clauses to their head nouns. In regards to its function as a nominalizer, a clause ending in *che* “may be embedded as the object of a higher sentence by means of the accusative  $P_n$  [*haq*]” (Matisoff 1973:360). Secondly, it ends the non-final clause of a sentence without any following particle. In this case, the *che*-clause here is “the topic or subject of the sentence as a whole” and, therefore, it can be concluded that *che* in this position functions as a topicalizer (1973: 361). And finally, *che* occurs with the enormous frequency after the final verb phrase of the sentence “conveying no meaning other than a certain neutral affirmation of the preceding verbal event” (1973:361).

<sup>10</sup> Matisoff (1973:193) distinguishes action verbs ( $V_{act}$ ) from adjectival verbs or adjectives ( $V_{adj}$ ). He states, “ $V_{adj}$ ’s [Adjectival verbs] are generally translatable by English adjectives or past participles, since they have meanings referring to states or qualities, rather than actions...”.

<sup>11</sup> Warapom (2003:21, 39) proposes a similar definition for the Lahu Si noun phrase and describes five types of nominal modifiers in her analysis which include a possessive (noun or pronoun plus genitive marker), modifier (noun, adjectival verb, plural marker), determiner, classifier (number plus classifier), and noun particle.

example, *Ngad mehr mi nehax u ve* ‘fish small that’, *Awg vix awg nax ni ghad* ‘older\_sibling younger\_sibling two person’, *A lehx teq pa* ‘Shan\_people P<sub>n</sub> (Plural)’, and *khi kuhq var haq* ‘cripple male P<sub>n</sub> (Object)’. However, if the modifier precedes the noun-head, the only modifier in this position is the possessor, for example, *Ngag yad par* ‘1S son’, *mawq mehz sir* ‘monkey eye’. A formula of the Lahu Si noun phrase is: NP → (Pos) N (Mod) (Num & Clf) (Det) (Prt).

This structure of the Lahu Si noun phrase resembles that of the Lahu Na noun phrase proposed by Matisoff, which is

... the NP consists of a nominal nucleus *v*, optionally followed by one or two noun-particles (P<sub>n</sub>) and/or up to six unrestricted particles (P<sub>v</sub>)... The only element that is obligatory present in every [noun phrase] is a noun-head<sup>12</sup> (1973:47).

Nominal particles are particles that occur in the noun phrase, i.e. after nouns or next to another nominal particle, and function as a nominal modifier. Concerning this, Matisoff (1973:154) states that noun particles cannot begin an utterance and they occur in “simple sentences only directly after nouns or directly after another noun-particle”. They do not fulfill either the criteria for a noun or for a verb. He concludes that their functions “are highly abstract in meaning, serving as overt markers of the semantic relationship of the preceding [noun-head] to the VP of the clause, or to the clause as a whole” (1973:154).

This thesis follows Matisoff’s way of labeling the noun particles by labeling them as P<sub>n</sub>. The most common noun particles found in the three Lahu Si texts used in this thesis are the object marker *haq*, plural marker *teq pa*, locative and temporal marker *lo*, locative marker *huh*, and postpositional marker *khuhn* which can be translated as ‘in’ in English.

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<sup>12</sup> A full detailed discussion of the Black Lahu noun phrase can be found in chapter III, p.47-191, of Matisoff’s *The Grammar of Lahu* (1973).

### 1.4.5 Verb phrase and verbal particles

A definition of verb phrase defined for this thesis also follows that of Lahu Na proposed by Matisoff (1973). That is, Lahu Si verb phrases, both non-final and final verb phrases, have a similar structure which

... consists of an optional adverbial expression (AE), followed by the obligatory verbal nucleus ( $\beta$ ), which is in turn optionally followed by verb-particles ( $P_v$ ) and/or universal unrestricted particles ( $P_{univ}$ ) and/or final unrestricted particles ( $P_{uf}$ ) (1973:192).

A formula of the Lahu Si verb phrases can be illustrated as:

VP → (AE) V ( $P_v$ ) ( $P_{univ}$ ) ( $P_{uf}$ )

Indirect objects (IO) and direct objects (O) are optional elements depending on the type of verb, transitive or bitransitive, and an indirect object usually precedes a direct object. They are not displayed in this formula since they are included in the noun phrase element which precedes the verb phrase<sup>13</sup>.

The verbal nucleus is the verb-head of a verbal group which can be a single verb (a simple nucleus) or a versatile verb (a concatenated nucleus). Concerning this verb-head, Matisoff states,

Lahu [Na] verbal nuclei are of two types:  $\beta_{simple}$  and  $\beta_{concatenated}$ . A simple nucleus consists of a single verb, which is ipso facto the main verb or verb-head ( $V_h$ ). A concatenated nucleus contains one or more versatile verbs juxtaposed before and/or after the  $V_h$ ... Verb-heads are of five morphological types: monomorphemic, compounded, intensified, reduplicated, elaborated (1973:192).

In Lahu Si the verb-heads appear in the same forms as those of Lahu Na.

Two other components of the Lahu Si verb phrase worth considering here are adverbial expressions and verbal particles. Adverbial expressions function as a modifier of the verb-head and always occur before the verb-head, which, as noted previously, can be a single verb or a series of verbs. Examples of the common

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<sup>13</sup> This statement is illustrated in a formula of the Lahu Si clause summarizing Waraporn's description of the verb phrase structures (2003:43-46) as: CI → (S) (IO) (O) V.

adverbial expressions which precede the verb-head in the three Lahu Si texts used in this thesis are negation *ma* and *maq* ‘not’, negative imperative *tad* ‘do not’, interrogative adverbial *khawd-ehg khe* ‘how?’, diminutive *a cehax lehax* ‘very little’, intensive *hax ceh/hax ceh nux/hax ceh nux maz* ‘increasing force’, and *kha*<sup>14</sup> (‘all’) an adverbial which, according to Matisoff (1973:278), “combines freely with verbs to form complex adverbial expressions which stand as a whole in subordination to the following V<sub>h</sub>,” for example, *kha sur suar* ‘be\_the\_same’ and *kha peh* ‘a lot’.

In regards to verbal particles, Matisoff states (1973:315) that “A verb-particle (P<sub>v</sub>) ... occurs ... after verbs (or after other verb-particles) ... [It] elucidates the meaning of the verb in a variety of ways, conveying notions of aspect, directionality, subjective attitudes toward the verbal event”.

The above statement about Lahu Na verb particles is also applicable for Lahu Si. That is, Lahu Si verb particles are words that describe the verb-head in terms of its aspect, direction, and attitude. These words always occur after a verb or after other verbal particles. In this thesis, all verbal particles found in the three texts used for the analysis are labeled as P<sub>v</sub> following Matisoff’s description. The most often occurring verb particles found in the three Lahu Si texts used in this thesis include: reciprocal *daq*, purposive *tug* or *tuaq*, directional *vid*, *lar/lag* and *ax*, experiential *paz* and *jaw*, perfective *lar haz*, desiderative *gad*, benefactive *laoq*, and emphatic *lehz*. Lahu Si particles behave the same way as Lahu Na particles; however, the Lahu Si particle morphemes themselves are different than those of Lahu Na.

## 1.5 Geography

The political divisions of Thailand are (from smallest to largest) the Village (หมู่บ้าน, numbered and abbreviated as M.# or ม.#), Tambon (ตำบล, abbreviated

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<sup>14</sup> According to Matisoff (1973:277), “[*kha*, or] *qha* not only occurs alone before the V<sub>h</sub>, but also combines with a large number of verbs to make complex adverbial expressions of the form *qha* + V...”. He calls these adverbial expressions “subordinate expressions”, which are attributable both to nouns and to verbs”.

ต.), Ampher or District (อำเภอ, abbreviated อ.), and Province (จังหวัด, abbreviated จ.).

According to a background interview with Art and Pam Cooper, as well as the author's previous exposure to the Lahu Si people of Northern Thailand, Mae Suai district (Ampher Mae Suai) in Chiang Rai province is considered to be the largest center of the Lahu Si people in this province. There are about 15 or 20 Lahu Si Banlan villages scattered over the district. There are also a number of Lahu Shi villages near the border of Laos. Those villages are located in the north of Chiang Rai province, specifically in Chiang Saen and Chiang Khong districts.

The majority of the Lahu Si villages in the Mae Suai area are scattered over the areas en route to Doi Chang and Doi Waawee, and along the road to Fang district of Chiang Mai near Baw Namman areas (circles in Figure 2). A lot of villages are in the areas en route to Doi Chang and recently villagers from seven of those villages have moved into Chiang Mai city usually to work as manual laborers or sell flowers and garlands. The figures below indicate geographical locations where the majority of Lahu Si people live in Chiang Rai, in Thailand.

Figure 2 provides a detailed map of Chiang Rai Province, including the district of Mae Suai and the road to Fang district of Chiang Mai (circled), the locations of the majority of Lahu Si settlements.

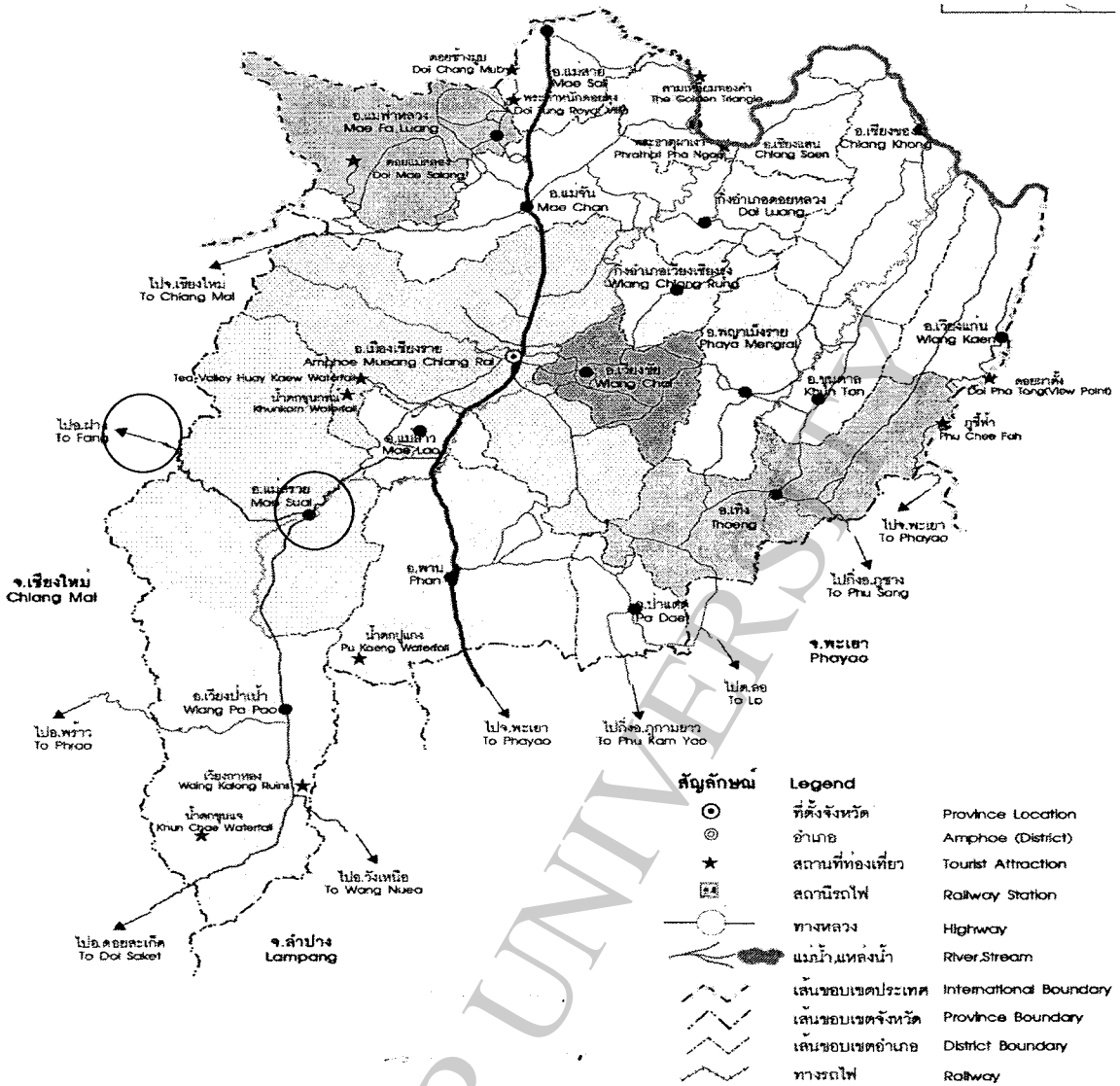


Figure 2: Chiang Rai Province: Mae Suai and its neighboring districts

(<http://www.tourismthailand.org/destinationguide/list.aspx?provinceid=45&typeid=3>)



Figure 3 gives a closer view of Mae Suai District and the neighboring districts. The arrows on figure 3 illustrate a rough indication of the relevant area where the Lahu Si villages scatter, the areas en route to Doi Chang and Doi Waawee and along the road to Fang district of Chiang Mai near Baw Namman areas.

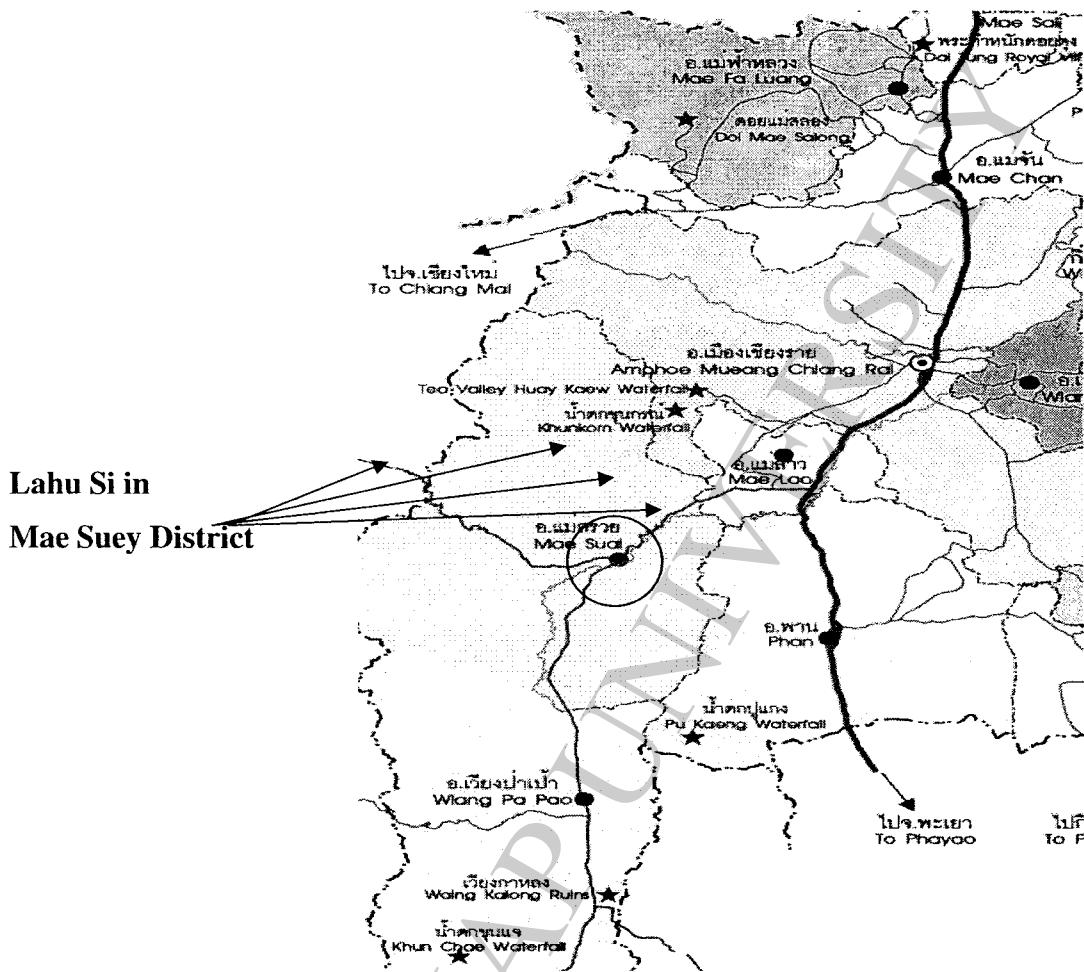


Figure 3: Mae Suai District: Area where the Lahu Si villages scatter in Mae Suai

(<http://www.tourismthailand.org/destinationguide/list.aspx?provinceid=45&typeid=3> adapted)

As with other Lahu people groups, a typical Lahu Si village is surrounded by hills and forests. Houses are built of bamboo and have a grass thatched roof. However, today's civilization and technology has radically changed most parts of the country, including the lifestyles and living conditions of the Lahu Si people in Thailand. Brick and concrete houses have become more common in the Lahu Si villages, along with other roofing materials. Transportation to the villages has

become much easier and more accessible all year round since the highways and concrete roads extend to the country areas. Hills and forests which used to be the economic center for most of the needs of the community are not anymore as important as in the past. While farming and gardening retain their important role in the Lahu Si community as a major means of earning the household income, other careers such as construction work and selling small items on the city streets have become more common.

## **1.6 Previous research**

A small number of research studies and literature about Lahu Si are available in written form. These publications are mainly linguistic studies, with little information about sociolinguistic aspects of the group<sup>15</sup>. No extensive sociolinguistic studies or formal sociolinguistic surveys of the Lahu Si people have been published (neither for the Lahu Si people in Thailand nor for those in nearby countries of the Lao PDR, China, Vietnam, or Myanmar).

Of all the literature available about the Lahu Si people in Thailand, much has origins in the work of SIL and master degree theses of Linguistic students at Payap University in Chiang Mai. In addition to these resources, there is also other insightful literature on Lahu and Lahu dialects in general available, such as Operation China (Hattaway 2000), Complement in Lahu (Manson 1995), Lahu Dialects (Bradley 1979), and demographic information compiled by Joshua Project (2009).

## **1.7 Objectives and scope of the research**

The study of discourse cohesion investigates what makes a text hold together and describes what linguistic devices (or cohesion sources) that a language uses to constitute a unity in different types of discourse. This thesis looks at previous research in order to review relevant literature concerning discourse analysis and

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<sup>15</sup> Some of these studies are listed under section 1.4, Grammar sketch, of this thesis. The rest are those produced by Cooper including: A preliminary phonology of the Balan dialect of Lahu Shi (1995), Report on the development of a picture dictionary for the Balan Dialect of Lahu Shi (1997), An acoustic phonetic analysis of the vowels and tones of Lahu Shi Balan (1999), Lahu Shi orthography report: Pre-publication draft (2000), The Lahu Shi people in Minority language orthography in Thailand: five case studies (2002).

the concepts of cohesion. The concept of cohesion discussed in works by Dooley and Levinsohn (2001) and Halliday and Hasan (1976) is integrated and used as a framework for the analysis. Finally, the thesis presents the cohesive devices found in the analysis of the three selected Lahu Si folktales.

The scope of this thesis research is also limited to studying the cohesive devices used in one discourse genre – that is folktales.

## 1.8 Methodology

The data used in this thesis was compiled by Arthur Cooper between 2001 and 2006. The three texts employed for the analysis include “The Story of the Blind Man and the Lame Man”, “*Huhr puh Huhr Mawd*”, and “The Two Beloved Orphan Brothers”. All of these Lahu Si texts were originally written down by Lahu Si native speakers in Nong Pham village of Mae Suai District, in Chiangrai Province. The first text, “The Story of the Blind Man and the Lame Man”, was elicited in 2003 from Ai Longsaeng Siriwong (ไอ่หลงแสง สิริวงศ์). The other two texts, “*Huhr puh Huhr Mawd*” and “The Two Beloved Orphan Brothers,” were elicited from Duangthip Na Khiri (ดวงทิพย์ ณ คีรี) in 2001 and 2006 respectively.

The written form of the above three texts was typed and checked again for accuracy by the author, who is a native Lahu Na speaker and passive Lahu Si speaker, and with two other native Lahu Si speakers, Ponsri (พรศรี) from Chiangmai city and Sasiporn Lawseu (ศศิพร ลอสี้อ) from Fang District. The author also consulted Duangthip Na Khiri, the story teller, and three other native Lahu Si speakers from Laos on the problematic expressions that were found in the texts. Each of these selected folktales was then interlinearized using SIL’s Linguistic Toolbox database computer software program. By using an approach that synthesizes both Dooley and Levinsohn (2001) and Halliday and Hasan (1976), each story was analyzed in order to study and identify the different sources of cohesion to be found. Each text was analyzed and described separately, in chapters 3, 4, and 5 respectively. Chapter 6 summarizes the findings from all three texts.

## **1.9 Framework for the analysis**

As mentioned earlier, the framework employed for the analysis of discourse cohesion in this thesis is a synthesis of both Dooley and Levinsohn (2001) and Halliday and Hasan (1976). Based on these two sources, an integrated framework is created and applied in this thesis. The sources of cohesion that shall be investigated in the selected Lahu Si folktales are as follows.

Three major sources of cohesion will be studied in this thesis: (1) Cohesion through identity, (2) Cohesion through lexical relations, and (3) Cohesion through conjunction. Under the topic of identity, four sub-topics will be studied: repetition, reference (personal, demonstrative and comparative), substitution (nominal, verbal and clausal), and ellipsis (nominal, verbal and clausal). Likewise, four sub-topics will be examined under cohesion through lexical relations: part-whole relationship, synonym, hyponymy, and collocation. Then under cohesion through conjunction four other sub-topics will be studied: additive conjunction, adversative conjunction, causal conjunction, and temporal conjunction.

## **1.10 Overview of the thesis**

As already seen in the preceding sections, this chapter presented the introduction to this thesis. The next chapter, chapter 2, looks at the literature on discourse and discourse cohesion. The following three chapters, chapter 3, 4, and 5, look at a specific text. Chapter 3 describes sources of cohesion found in “The Story of the Blind Man and the Lame Man”, Chapter 4 in “Huhr puh Huhr mawd”, and Chapter 5 in “The Two Beloved Orphan Brothers”. Chapter 6, a conclusion chapter, summarizes the results of the analysis and overall findings. It also suggests ideas for further study in relevant topics.