

## CHAPTER ONE

### INTRODUCTION

#### 1.1. Overview

Language, as we know it, is a means of communication between people in society. When man communicates, he does so at the discourse level. Grimes wrote in his introduction to 'Papers on Discourse' (1978:vii), "We say most of what we say in strings of sentences, but not in random strings of sentences." Even though we know that man communicates at such a level, linguists of the early days did not give much interest to discourse. They merely focused on morphology, syntax and phonology. However, it is necessary to study discourse in addition to morphology, syntax and phonology since it helps provide insight into linguistic structures important to the understanding of the nature of languages.

Callow (1974:19) says that in a discourse "whatever is to be said is grouped, so that related material is together, and the relationships of the groups to each other may be seen." It can be seen that cohesion plays an important role in man's communication. This paper is mainly about cohesion.

Many people have attempted to study the discourse structure of both oral and written Thai folk stories. As a result many theses have been written on this topic. This study, however, is an attempt to compare the discourse structures of two different languages by describing and comparing cohesion in a selection of Thai and Punjabi folk tales.

Yajai Chuwicha (1986) in her MA thesis, presents an analysis of cohesion in several Thai stories. She presents the stories and her findings regarding the overall form and the structural elements used to cohere oral Thai narrative discourse. This present study, however, discusses cohesion in Thai written narratives.

The findings in this presentation is based on ten folk stories which are:

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|------------------------------|---------------------------------|
| 1. ม้ามาจากไหน               | "Where Do Horses Come From?"    |
| 2. เลือกลูกเขย               | "Choosing a Son-in-Law."        |
| 3. ช้างกับผึ้งโพรง           | "The Elephants and The Bees."   |
| 4. กระต่ายที่ฉลาด            | "The Intelligent Rabbit."       |
| 5. วิชาไม่เท่ากัน            | "Unequal Knowledge."            |
| 6. angur khatte hap          | "Sour Grapes."                  |
| 7. p'ale da p'ala            | "Good Doers Get Good Rewards."  |
| 8. sher panjab di dariya dil | "Punjab's Kind-hearted King."   |
| 9. mo'ci te jin              | "The Shoe-maker and The Genie." |
| 10. lala' buri bala ha       | "Greed is a Bad Habit."         |

Organizationally, the paper is divided into five chapters. The first is an introductory chapter. The second is about the cohesion of the macro-structure: a discussion of how the elements of a story are cohered and what the function of these elements are. In this chapter, the main focus is on the pre-nucleus, the nucleus and the post-nucleus. The third chapter is about the structural cohesion. In this chapter the boundary markers, the inter-paragraph linkage and the internal linkage are discussed. The fourth chapter is about the cohesion through the participants. In this chapter the introduction, the removal, and the maintainance of the participants are discussed. The last chapter is the conclusion. In the last chapter besides the conclusion there is also a section about the values of discourse in teaching a second language.

## 1.2. Languages

### 1.2.1. Thai

Thai is spoken by approximately 50 million people. Thai belongs to the Tai language family of South East Asia. The central dialect of Thai is recognized as the standard for both the spoken and literary language of Thailand. This dialect is spoken in Bangkok and its environs.

Thai is basically a monosyllabic language with a few polysyllabic words. There are 5 tones which can distinguish between otherwise identical words. The five tones are are mid, low, falling, high and rising.

For example:

ก	ก	ก	' '	'mid'	embedded
ก	ก	ก	'1'	'low'	spice
ก	ก	ก	'2'	'falling'	kill
ก	ก	ก	'3'	'high'	business
ก	ก	ก	'4'	'rising'	leg

There are twentyone consonant sounds and nine vowels. Inflection is completely lacking in Thai. However, derivation and compounding are used extensively.

Thai has numerous words borrowed from Chinese, Pali and Sanskrit. As well there is evidence of borrowing from Khmere, Portuguese, Malayo-Polynesian, and English.

### 1.2.2. Punjabi

Punjabi is spoken by more than 65 million people, mainly in the Punjab (around Lahore and Amritsar), an area that is now divided between India and Pakistan. Punjabi is a central Indo-Aryan language, which is a sub-branch of the Indo-European family of languages. To the west, modern Punjabi merges into the Lahnda language. Punjabi is one of the fourteen regional languages recognized in the Indian constitution.

Punjabi is the mother tongue of many ethnic groups including Hindus and Muslims, but it tends to be cultivated culturally by the Sikhs all over the world. Two types of alphabets are used: Lahnda, which is indigenous to the region and related to Devanagari; and Gurmukhi (proceeding from the mouth of the Guru). The second was devised by the Sikh Guru Angad (1539-52) to be used for the scriptures of the Sikhs and is now also employed for general purposes.

In its various dialects the language is closely related to the Western Hindi dialects and to Urdu. Punjabi thus shares many vocabulary items with Hindi.