

CHAPTER THREE

LINKING (STRUCTURAL COHESION)

This chapter describes the structural cohesion that occurs at the episode level. Structural cohesion is a grammatical device that shows how participants, events or ideas, are linked together. Furthermore, it also makes a reader aware of how things are cohered in the narratives of both languages.

Structural cohesion consists of three main elements: boundary markers, markers indicating the end or the beginning of a unit, inter paragraph linkage, the cohesion that occurs at the paragraph level, internal linkage, the cohesion that occurs within paragraphs

3.1. Boundary Markers

Boundary markers indicate the beginning or the ending of an episode or other unit of the discourse. These markers are important as they provide the readers with clues for separating one unit or one episode from another. The more boundary markers that occur the more significant the boundary is indicated. In the same way, where only one marker occurs a unit of less significance is indicated.

3.1.1. Initial Boundary Markers

Initial markers, as the name implies, occur at the beginning of each episode. Generally, when at least two markers occur we consider that it is the beginning or the end of an episode. The initial boundary markers of Thai and Punjabi folk stories identify shifts in place, time, and participant focus.

3.1.1.1. Boundaries Indicating a Change of Location

Markers in Thai and Punjabi narratives that mark the change in place usually also indicate a change in location of the participants in that the participants move to another place. The change in place markers can be identified in two ways: by verbs indicating movement, or by the introduction of a new place name.

The followings are examples of verbs indicating movement. First the verb phrase is provided, then the example in which the phrase occurs is given.

ลง มา
loŋ ma:
down come
come down

(44) วัน หนึ่ง มา ลง มา เที่ยว เมือง มนุษย์ มัน เห็น
wan nuŋ¹ ma:² loŋ ma: thiaw² muang ma³nut³ man hen⁴...
* day one horse down come roam town human it saw

One day a horse came down to earth and saw...

ออก มา กิน
ʔɔ:k¹ ha:² kin
out find eat

go out to look for food

(45) ช้าง สมัย นั้น จะ ออก หา กิน ไป บัง ที่ ต่าง
 cha:ŋ³ saʔ¹may⁴ nan³ caʔ¹ ʔɔ:k¹ ha:⁴ kin pay yan thi:² ta:ŋ¹
 elephants generation that will go find eat to where place other

ต่าง ไม่ จำกัด อยู่ แต่ ใน ป่า ดัง ทุก วัน นี้
 ta:ŋ¹ may² camkat¹ yu:¹ tɛ:¹ nay pa:¹ daŋ thuk³ wan ni:³
 other not restricted stay only in forest like every day now

The elephants of that time went out to look for food in open spaces not like today.

หา กิน หลบ
 pha: kan lop¹
 part. go hide

went to hide

(46) ช้าง ก็ จะ หา กิน หลบ เข้า ไป ใน ป่า ลึก ไม่
 cha:ŋ³ ko² caʔ¹ pha: kan lop¹ khaw² pay nay pa:¹ luk³ may²
 elephants part will part.go hide in go in forest dense not

กล้า อยู่ ใน ที่ โลง เต็ม ดัง แต่ ก่อน
 kla:² yu:² nay thi lo:ŋ² tian daŋ tɛ:¹ kon¹
 brave stay in place open area like before

The elephants all went to live in the deep forest and were afraid to live in open areas.

bahar nikal ʔuri
 out went walked

went out to walk

(47) akhi:r khura:k di p'al wič bahar nikal ʔuri
 end food of hope in out came walk

In the end hoping to find some food the fox left.

laŋ rahe san
 pass past con.

was passing

- (48) jədō maharaja sahib ethō laŋ rahe san tā ačanak
when King honour here pass past con then suddenly

ik waṭṭa ohnā utte aan wajja.
one stone him on came hit.

When the King was passing by, he was suddenly hit by a stone.

Yangal wič nas gaya
jungle in ran com.

ran away into the jungle

- (49) akhir gulam nū ihñā nit te tesahea tō taŋ aa giya
end slave for these sufferings and sorrow became tired

te ik din moka taṛ ke jaŋal wič nas giya.
and one day opportunity find and jungle in ran com.

In the end, the slave got very tired of all the hard work and the harshness, and one day when he saw that there was a way to get away, he ran into a jungle.

From the above examples, we see that changes in location are indicated by verbs of motion.

The second type of marker used to indicate a change of location is the introduction of a new place name.

- (50) ครั้ง นั้น ม้า เป็น สัตว์ ที่ อาศัย อยู่ บนสวรรค์ ม้า
khrəŋ³ nan³ ma:³ pen sat¹ thi:² ʔa:say⁴ yu:² bon sawan⁴ ma:³
that time horse was animal that lived in on heaven horse

จึง เพราะ ได้
cuŋ hɔ:¹ day² (end)
therefore fly could

วัน หนึ่ง ม้า ลง มา เทียว เมือง มนุษย์
wan nuŋ¹ ma:³ loŋ ma: thiaw² məuŋ ma:³ nut³
one day horse down came roam town human

At that time horses lived in heaven and so they could fly. One day, a horse came down to earth.

The mention of เมืองมนุษย์, 'earth', is important as it contrasts with เมืองสวรรค์, 'heaven', mentioned in the first episode.

(51) kise jahar wič ik bařa.... ik wari
some city in one big... one day

oh kise pīd wič sa:r karaŋ giya
he some village in roam for went.

In a certain city lived a big... One day he went into a village for a walk.

In the above example, the village, pīd contrasts with the jahar, 'city', as a new location. A new episode begins as the focus of the actions shifts from one place to another.

The change of location that is not explicitly stated can also be detected from the motion verbs. For example.

(52) กลับ ไป ยืน อาจารย์
klap¹ pay yiam² ʔa:ca:n
return go meet teacher

Return to meet the teacher

In this example the verb phrase implicitly refers to a particular place, in this case going to town or village where the teacher lived. The word กลับ ไป, 'return to', refers to returning to the original place where they once had been.

3.1.1.2. Boundaries Indicating a Change in Time

As with the change in location, a change in time may also indicate the beginning of a new episode. There are two types of words indicating a change in time: generic and specific time markers.

Generic time markers signal a change in time without mentioning an exact time.

- (53) นับ แต่ นั้น มา ช่าง ก็ พา กัน หลบ
 nap³ tɛ:¹ nan³ ma: cha:ŋ³ ko³ pha: kan lop¹
 count from then come elephants therefore took one another hide

เข้า ไป ใน ป่า
 khaw² pay nay pa:¹
 go in go in forest

From then on, the elephants ran away to live in the forest.

- (54) หลัง จาก นั้น ไม่ นาน ศิษย์ ทั้ง สอง ชวน กัน กลับ ไป
 laŋ⁴ ca:k¹ nan³ may² na:n sit¹ thaŋ³ so:ŋ⁴ chuan kan klap pay
 after part. that not long student part. two asked them back go

เยี่ยม อาจารย์ ต่าง นำ ดิน
 yiam³ ʔa:ca:n taŋ nam din...
 meet teacher each bring earthen

After that the two students decided to go back and meet their teacher; they took earthen-ware along with them.

- (55) ชาว ฝูง นั้น ดีใจ ยิ่ง นึก ต่อ มา แม่ วัว ตั้ง
 cha:y phu:² nan³ di:cay ying² nak³ to:¹ ma: mæ:³ wua taŋ²
 man class. that happy very part. then later mother cow pregnant

ท้อง และ คลอด ลูก
 tho:ŋ³ læ?³ khlo:t² lu:k² ...
 stomach and gave birth...

That man became very happy and when the cow got pregnant and gave birth...

- (56) jadõ mēharaja sahib ithõ laŋ rahe san
 when king honour here pass past con.

When the King was passing that place

- (57) fir mēharaja puchan lage, <beri nu...>
 again King asked con., <fruit hit why>

And then the King began asking again < why hit the fruit...>

- (58) sabab nal us muhale da thanedar wi otthe aa nikiliya
 chance with that village of police also there came out

By chance the police of that village was also present there.

Each of the above examples is the opening sentence of an episode in which a general time reference is being established, for example, the word **หลังจาก นั้น**, 'after that' refers back to the time mentioned in the previous episode.

Unlike the generic time markers, a specific time marker refers to a particular time.

- (59) วัน หนึ่ง ม้า ลง มา เทียบ เมือง มนุษย์
 wan nuŋ¹ ma:³ loŋ ma: thiaw² muan ma²nut³
 day one horse down come roam town human

One day the horse came down to earth.

- (60) ใน ปี หนึ่ง ฝน เกิด แล้ง ต้น ไม้ เทียบ เล่า
 nay pi: nuŋ¹ fon⁴ kə:t¹ læ:n³ ton² may³ hiaw¹ chaw⁴...
 in year one rain born dry tree wood dry died..

One year there was no rain and so the trees died.

- (61) อยู่ มา วัน หนึ่ง เป็น เวร ของ กระต่าย กระต่าย อยาก จะ
 yu:¹ ma: wan nuŋ¹ pen we:n kə:ŋ⁴ kra²?ta:y¹ kra²?ta:y¹ ya:k¹ ca?¹
 live come day one is duty of rabbit rabbit want to

เลี่ยง งาน นี้
 lian² ɲa:n ni:³.
 avoid job this.

One day it was the rabbit's turn to take food to the lion but he wants to avoid doing it.

- (62) แม้ เวลา ผ่าน ไป หลาย ปี ไม่ ปรากฏ ว่า มี ใคร
 mǎ:³ we:la: pha:n¹ pay la:y⁴ pi: may² pra:kot¹ wa:² mi: kh-ray
 though time pass go many years no appear that have any one

Even though many years have passed, no one dared to try...

The examples above show specific time words such as วัน 'day', ปี 'year'.

Punjabi, on the other hand, does not use a specific time marker except for the formulaic aperture. Therefore, we can conclude that Punjabi and Thai differ in regard to the usage of the specific time indicators.

3.1.1.3. Boundaries Indicating a Change in Participant Focus

When a change in episode occurs, a shift in the focus of participants occasionally occurs, as can be seen in the following example.

(63) หลัง จาก นั้น ไม่ นาน ศิษย์ ทั้ง สอง ขวัญกัน
 laŋ⁴ ca:k¹ nan³ may² na:n sit¹ thaŋ³ so:ŋ⁴ chuankan
 after from that not long student part. two decide

กลับ ไป เยี่ยม อาจารย์
 klap¹ pay yiam a:ca:n
 return go see teacher

Moreover, a new participant may be introduced at the beginning of a new episode. For example, in the story "The Intelligent Rabbit" the second episode opens with the introduction of the rabbit. This is the first introduction of the rabbit, and this introduction signals a shift in the participant focus from the lion of the previous episode to the rabbit.

3.1.2. Episode Final Markers

The episode final markers in Punjabi are *ant*, and *akhir*, both of which mean 'the end'. These markers indicate that an episode has come to an end and the event that immediately follows these words is the beginning of a new episode. The details of these markers have already been discussed in chapter two.

The Thai narrative episode final marker may be indicated by the object removal of a participant. This refers to the removal of the participant completely, that is they will not be reintroduced again. Participant

removal is not discussed because it does not provide any insight to cohesion in this paper since the participants are never reintroduced.

3.2. Inter-paragraph Linkage

Linkage, according to Grimes, is

reiteration of the lexical items which signal the paragraph boundary. Grimes states that one use of linkage is to separate large units of a text from one another. He found that in Suramacaan of Surinam, Linkage is one of the signals of paragraph boundaries. (1980: 317)

Linkage may be considered to be in the form of repetition. In both Thai and Punjabi narratives repetition serves various functions and takes a few forms. Linkage provides coherence in a discourse as it not only signals the boundary of a paragraph but also shows the relationship between the paragraphs. In the written discourse repetition provides linkage as the new information¹ is linked to the known information. In this section the main focus and the classification of linkage is in the form of a preview and a summary. Linkage between paragraphs in both Thai and Punjabi is indicated by specific linkage markers.

¹ New information refers to the information presented by the writer for the first time, it is often known as the rheme. While the old information is the theme, that is the information the writer assumes the readers are aware of. Once the information is given, it becomes known and when it is mentioned again, it is for a specific purpose such as, a preview or a summary etc.

3.2.1. Preview

Preview and summary linkage cohere the discourse since they link what has already been said to the new thing. Or, in other words, it links the new information to the old. It makes the readers understand the story better.

"A preview is a statement made in anticipation of what is to come which is expanded in the rest of the text or in the next paragraph." (Blackburn, 1980:217). The function of a preview is to alert or remind the readers about what is going to happen.

In the story "The Intelligent Rabbit,"

(64) กระต่าย จึง คิด หมาย อย่าง หนึ่ง
 kraʔ¹ta:y¹ cəŋ khit³ ʔu¹ba:y ya:ŋ¹ nɯŋ¹
 rabbit then thought way type one

The rabbit then thought of a plan

This is the preview statement as the rest of the story goes on to expand the rabbit's plan. The plan is also carried out and thus it is only towards the end of the story that, we, the readers realize the rabbit's plan.

The preview in the above example previews not only the following paragraph but also the remainder of the story. The following examples also discusses and illustrates previews of the entire story.

(65) เป็น การ ทดสอบ . ความ รู้ ว่า ใคร จะ รู้ ดี กว่า กัน
 pen ka:n thot²so:p¹ khwa:m ru:³ wa:² khra:y ca?¹ ru:³ di: kwa:¹ kan
 is way test ability that who will know better than

It was a test to see who was smarter than the other.

This is a preview as it is later expanded. That is, the whole story from this point is an expansion of the preview statement since the story from then provides the answer as to who is more intelligent, why and how

one is more intelligent than the other, as these two students studied with the same teacher.

(66) พ่อ นุ่ม น้อย จะ แก้ ปัญหา ของ เศรษฐี ได้
 pho:2 num¹ no:y³ ca?1 ka:2 panha:4 kho:n se:t'i:thi:4 day²
 father young small will solve problem of rich man able

อย่างไร
 ya:n'ray
 how

... to see how he solves the rich man's riddle.

This example is quite similar to the previous one since the preview is again a problem that the main participant overcomes in the story. The story goes on to explain how the young man solves the rich man's riddle and thus wins the daughter's hand in marriage. The sentence provided is the preview and the solution to the riddle and the actions of the young man is what is elaborated.

The following example is a preview that previews only the following paragraph. This example shows that there is also preview between paragraphs.

(67) คุณ ต้อง ทำ ตาม ที่ เราย บอก
 tha:n² to:n² tham ta:m thi:2 raw bo:k¹
 you have to do follow that I tell

But you have to do what I tell you.

The words เราย บอก, 'I tell you' is the preview since what the bees tell the elephant is given in the next paragraph. The bees tell the elephants to go into the river in order to escape fire and to open their mouths so that all the bees can enter.

Punjabi too has preview linkage, but not as common as Thai.

(68) हुण वेक़ो कर्ना राब दा कि होया
 now look do God part. what do

Now look at what God had in plan for him.

This is a preview since we are only told that God has a plan for him but we don't know what that plan is. The plan is then elaborated later on, the shoe-maker was shipwrecked, but he was the only survivor. Moreover, he reached a deserted place and found a magic ring and a lot of money. He then returned home rich.

3.2.2. Summary

Summary refers to a statement that repeats or concludes what the text is about, it also adds some more information to the one already present. Summary is observed only in the Punjabi narratives.

(69) eh khul dil
this open mind

This kindness.

This is a summary statement. referring to the King's forgiving the children and also rewarding them in the preceding paragraph.

3.3. Internal Linkage

Another mechanism that holds the discourse together is the internal linkage which is used to link the text within a paragraph. The devices used are: demonstratives reference, comparative reference, substitution, ellipsis, complementary items, and conjunctions.

3.3.1. Demonstrative Reference

Demonstrative reference is the replacement of a nominal with an anaphoric reference. In other words, it is a verbal pointing to specify time, location, activity or participant. It is a device linking new and old information within a paragraph.

Demonstratives of both Thai and Punjabi are of four types: demonstratives showing time, demonstrative showing place, event oriented demonstratives and participant oriented demonstratives.

3.3.1.1. Demonstratives Showing Time

Demonstratives referring to time have a time word next to them.

The following is a list of Thai demonstratives involving time.

1. เวลา นั้น 'that time' refers to the time when the elephants lived in the open spaces.
2. วัน นั้น 'that day' refers to the day it was the rabbit's turn to take food to the lion.
3. เวลา นั้น 'that time' refers to the time the lion had fixed for the other animals to bring food to it.
4. สมัย นั้น 'that time' refers to an earlier time when the elephants had no trunks.
5. หลังจาก นั้น 'after that' refers to the time when the two friends finished their education.
6. ตั้งจาก นั้น 'from then on' refers to the time from when the rabbit killed the lion.
7. ตั้งแต่นั้น 'from now on' refers to the time from when the new lion comes to the jungle.

The following is a list of Punjabi demonstratives involving time.

1. es pīd 'this village' refers to the village through which Maharaja Ranjit Singh was passing.
2. use wele 'that time' refers to the time when the shoemaker rubbed the ring.
3. is wele 'this time' refers to the time when the man was still at the deserted place.

3.3.1.2. Demonstratives Showing Place

Location oriented demonstratives have locatives as their antecedent. The following is a list of Thai examples showing place oriented demonstratives:

1. ในป่าใหญ่ 'in a big forest' refers to the forest where the elephants and the bees lived.
2. ในป่านี้ 'in this forest' refers back to the same forest as above.
3. ในที่นั้น 'at that place' refers back to the cave where the rabbit had taken the lion.
4. ตรงนั้น 'that point' refers to the cave again.
5. ในเมืองนั้น 'that city' refers to the city in which the rich man and his beautiful daughter lived.

The following is a list of Punjabi place demonstratives.

1. utbā 'there' refers to the place where the shoemaker was stranded after his ship sank.
2. jo hetbā nū 'that led down to' refers to the place where the staircase was leading to.
3. us wič 'in that' refers to the place where the shoemaker found the magic ring and money.
4. uttā 'there' refers to the jungle where the slave ran away to and met the tiger.
5. is pīd 'this village' refers to the village where the poor man lived.
6. us muhale 'that village' refers to the place where the poor man and the police lived.

3.3.1.3. Event Oriented Demonstratives

Demonstratives that refer back to events in Thai include:

1. งานนี้ 'this work' refers to taking food to the lion.
2. แผนนี้ 'this plan' refers to the rabbit's plan to kill the lion.
3. ทำอย่างนี้ 'do like this' refers to the elephant taking in water through its trunk and then throwing it out to clean its nose.
4. นอกจากนั้น 'besides that' refers to the fact that besides being afraid the bees will enter its trunk, the elephants are also afraid of fire.
5. ทำอย่างนั้น 'like that' refers to the first friend's guess of the elephant's track.
6. ทำอย่างนี้ 'like this' refers to the second friend's pot leaking because it was new.

Punjabi examples of event oriented demonstratives include:

1. eh unhoi gal 'this unexpected thing' refers to the event when the tiger instead of eating the man licks his feet.
2. oh' ahsan 'that favor' refers to the good deed the man had done when he helped the tiger.
3. is gal 'this story' refers to the story of how the man had helped the elephant.
4. is k'or aprad 'this severe fault' refers to the crime that the children unknowingly committed when they hit the King with a stone.
5. ehō jiyā kam 'this sort of work' refers to the rich man blamed the poor men of taking his money and the poor man said he would never do that sort of thing.
6. eh wekh ke 'seeing this' refers to the crowd seeing the tiger licking the slave's feet.

3.3.1.4. Participant Oriented Demonstratives

Demonstrative in Thai for which the antecedent is a participant are as follows:

1. สิงโตตัวนั้น 'that lion' refers to the same lion that pronounced itself King of the forest.
2. ผึ้งชนิดนี้ 'this kind of bees' refers to the bees that live in open areas.
3. อีกคนนั้น 'the other one' refers to the other friend.
4. ช้างนั้น 'that elephant' refers to the elephant that was troubled by the bees.
5. นักเรียน 'the student' refers to the first student who was not as intelligent as his friend.
6. เศรษฐีนั้น 'that rich man' refers to the rich man who had a beautiful daughter.
7. ผลไม้ 'these bananas' refers to the bananas that the young man had taken along with him to the rich man's house.

Demonstratives in Punjabi relating to participants include.

1. eh angur 'these grapes' refer to the grapes which the fox really wanted.
2. is hawan 'this beast' refers to the tiger the slave had helped.
3. ihna nū 'these children' refers to the children hit the King.

3.3.2. Comparative Reference

Comparative reference involves a comparison to some previous items in the context of the narrative. Such references are important as they provide cohesion to the discourse. There are a few prominent comparisons found in the text in study.

เหมือนกัน 'in the same way' compares the lion's roar to the echo the lion hears. The lion roars loudly so in return the echo is loud too.

ราชาใหม่ 'the new king of the jungle,' is comparing the two lions, that is, the lion and its reflection. The lion thinks that its reflection is the other lion which the rabbit was talking about.

ที่ใหม่ 'new places', is comparing the elephant's dwelling places. Earlier in the story it was mentioned that elephants liked to live in open areas where there is lots of food. Then the elephants moved to another place due to a fire and the bees: therefore, they changed their living style and thus dwell in a new place.

มากกว่า 'more than,' compares the knowledge the teacher provided to the first student with the knowledge he provided to the second student. The second student thinks that the teacher has been partial to his friend and thus has taught him more and so, as a result, he is not as intelligent as his friend.

kise hor shaher, 'some other city,' compares the city in which the slaved worked before he ran away to the new city he went to after living in the jungle for some time.

j'at piṭṭi, 'immediately after that,' compares the time when the king was hit to the time when he summoned the children before him to ask them why they hit him.

Thus, both Punjabi and Thai narratives have comparative reference. The comparatives of Thai and Punjabi have the same functions: both languages have comparative reference concerning places, times, events and participants.

3.3.3. Substitution

Substitution refers to the replacement of one item by another. In general there are four types of substitution: noun phrase substitution, verb phrase substitution, clause substitution and paragraph substitution. Of these, all are observed in the Thai and Punjabi stories except for paragraph substitution.

3.3.3.1. Noun Phrase Substitution

Noun phrase substitution refers to the replacement of an entire phrase by a word or a few words.

(70) nale pun nale phala wala mamla hæ,
with good with result thing matter was.

This was a good thing that would also bring good result.

In this case the word *mamla*, 'thing', refers to 'the good deed,' that is, returning the rich man's wallet to him.

(71) ทุก ตัว จึงเดือด ร้อน กัน ไปหมด ทั้งป่า
thuk³ tua can duat¹ ro:n³ kan pay mot¹ than³ pa:¹
all body therefore boil hot part. in all all jungle

All the animals suffered in the jungle.

In the above example the phrase *ทุก ตัว* 'all body' refers to all the animals living in the jungle.

3.3.3.2. Verb Phrase Substitution

Verb phrase substitution refers to the replacement of the an entire phrase by a word or a few words.

(72) sabab nal phir de phirande da kite batua dik pia.
chance by roaming part. walking to then wallet fell com.

Accidentally, after walking for a while, the wallet fell.

The word *dik* 'fell' in this case refers to the rich man's wallet falling out of the man's pocket and being lost as a result.

(73) ช้าง จึง เรียน รู้ วิชา ใช้อย่าง ให้ เป็น ประโยชน์
 cha:n³ cun rian ru:³ wi?³cha: chay³ nuan hay² pen pra?¹yot¹
 elephant since learn course use trunk to give use

ได้ จาก การ กระทำ ดัง นี้
 day² ca:k¹ ka:n kra?¹tham dan ni:³
 get from do doing like this

The elephant then learned how to use its trunk productively this way.

การ กระทำ ดัง นี้, 'doing this' refers to the elephant's taking in water through their trunks and then blowing it out.

3.3.3.3. Clause Substitution

Clause substitution refers to the replacement of an entire clause by a word or phrase.

(74) ba?i wah laye, par ku?j pech na gayi
 many try -ing, but nothing find not hold

He tried many times, but couldn't catch hold of anything

The phrase *pech na gayi*, 'nothing was caught', refers to the fox's trying to reach the grapes but failing to do so, nothing came into its hands so it was still hungry.

(75) เมื่อ สัตว์ ต่าง ต่าง ได้ ยิน คำสั่ง ก็ ฉะนั้น ใจ ต้อง
 mua² sat¹ ta:n¹ ta:n¹ day¹ yin khamsan¹ ko² cam cay to:n²
 when animal other other able hear order then with mind had

ปฏิบัติ ตาม จัด เสร็จ ส่ง อาหาร ให้ สิงโต
 pa?¹ti?¹bat¹ ta:m cat¹ we:n son¹ ?a:ha:n⁴ hay² sin⁴to:
 do like order duty give food to lion

When the other animals heard this they were forced to follow and they organized duties for the animals to take food to the lion.

The word **ตาม**, 'following', refers to the animals obeying the lion's command and thereby agreeing to provide food for the lion each day.

3.3.4. Ellipsis

Ellipsis refers to the substitution of an item by a zero. It is not missing information but information that is presupposed in the grammar. There are three kinds of ellipses as: noun deletion, verb deletion, and clause deletion.

3.3.4.1. Noun Deletion

Noun deletion refers to a noun being substituted by a zero reference, where the noun in focus can be realized by the context. In the following examples, the position that would otherwise be occupied by the deleted noun is signalled by @.

(76) us ne @ čuk ke ungli wič pa layi.
he then @ pick and finger in put. comp.

Then he picked @ and put it on his finger.

In this case, @ refers to the ring which he found in the cave.

(77) faymay² luk³ la:m khaw² ma: rɔ:p² tua @
fire spread part. in come round body @

The fire reached @ bodies.

In this example, @ refers to the elephants in the jungle.

3.3.4.2. Verb Deletion

Verb deletion refers to a verb being substituted by a zero. Again the missing element is denoted by @.

(78) sipahiyā te darbariyā nū hor @ čar giya
 police and courtiers to more @ became

The police and the courtiers became more @

In the above example, @ refers to 'anger'. The police and the courtiers became angry because they had found out that those who had hit the king were just children.

(79) มิ หมาย ซ้ำ มัน ยัง เห็น ว่า กระต่าย ไม่ ได้ นำ
 mi?³ nam⁴ sam³ man yan hen⁴ wa:² kra?¹ta:y¹ may² day² nam
 more over part.it still saw that rabbit not did bring

อาหาร มา @ สิงโต ยัง โกรธ มาก
 ?a:ha:n⁴ ma: @ siŋ⁴to yin² kro:t¹ ma:k¹.
 food come @ lion more angry more

Moreover, it saw that the rabbit did not bring food @ for it, it got angry.

In this case, @ refers to the other animals providing food to the lion.

3.3.4.3. Clause Deletion

This type of deletion is the deletion of the whole clause. It is observed in Thai but not in Punjabi.

(80) ชาย ผู้ นั้น ไป ปรึกษา ฤๅษี ว่า ควร จะ ทำ
 cha:y phu:² nan³ pay pruk¹sa:⁴ ru:si:⁴ wa:² khuan ca?¹ tham
 man male that go ask hermit that what will do

อย่างไร ดี @ ฤๅษี แนะนำ ว่า
 ya:ŋ¹ ray di: @ ru:si:⁴ nə?nam wa:²
 how part. good @ hermit suggest that

That man went to ask for advice from the hermit as to what to do @.

In this example @ refers to the thing that the owner should do in order to be able to have a horse.

3.3.5. Complementary Items

Complementary items are items that are in some way opposite yet which must go together. It is necessary association between the two that adds cohesion within the paragraph.

In Punjabi, some of the complementary items observed are:

malik	gulam
master	slave
maharaja	lok
King	subjects

In Thai some of the complementary items that were observed are:

อาจารย์	ศิษย์
ʔa:ca:n	sit¹
teacher	students
ลูกสาว	ลูกเขย
lu:k²sa:w⁴	lu:k²khə:y⁴
daughter	son-in-law

3.3.6. Conjunctions

A conjunction or connection is another device which can be used to tie the discourse together. Conjunctions tie together two or more ideas that are expressed within a paragraph or between paragraph boundaries. Cohesion by conjunctions is a prominent feature of both Thai and Punjabi narratives.

There are many kinds of conjunctions, however, this study will focus on only the conjunctions that are prominent in the story and which function as cohesive element. The conjunctions in focus are of four types: additive conjunctions, adversative conjunctions, causal conjunctions and temporal conjunctions.

3.3.6.1. Additive Conjunctions

This type of conjunction connects the ideas or events that are related or quite similar.

และ 'and'

- (81) ให้ มัน ออก ผล ใน วัน นี้ และ สุก ทั้ ใน
 hay² man ʔo:k¹ pli: ʔo:k¹ phon⁴ nay wan ni:³ læʔ³ suk¹ than nay
 give it give flower give fruit in today and ripe ready in

พรุ่งนี้

phruŋni:³
 tomorrow

it should shoot out today and it should also give fruits tomorrow.

- (82) ช้าง ตัว นี้ เป็น ช้าง หลาย และ ตา ช้าง หนึ่ง
 cha:ŋ³ tua ni:³ pen cha:ŋ³ phla:y læʔ³ ta: kha:ŋ² nuŋ¹
 elephant class. this is elephant male and eye side one

มอด ด้วย
 bo:¹t duay²
 blind also

This is a male elephant and has only one eye.

moreover 'more over'

- (83) ทำไม จึง มา ช้า มิ หน่า ช้า มัน ยัง เห็น ว่า
 tham may cuŋ ma: cha:³ mi?³ nam⁴ sam³ man yan hen⁴ wa:²...
 do why it come late more over part. it still see that

why did it come late moreover it still saw that...

te 'and'

- (84) anjur wek^h ke muh wič paŋi par aea te bahut kush^h hoi
 grapes see part. mouth in water came and very happy became part.

After seeing the grapes, the fox's mouth was filled with water and it became very happy.

- (85) oh əhsan yad si te appe əhsan karan wale nū pahčhanda si
 that deed know comp. and him deed doer part. to recognized

It still remembered that the man had helped him and it recognized the man.

ja 'or'

- (86) sara din kohal jā khu agge joi rakḥda si
whole day furnace or well before keep keep comp.

The whole day he was made to work either at the furnace or the well.

- (87) zara wi khalo janda jā holi čalda
little even stop part. or slow work

Even if he slowed down or stopped

3.3.6.2. Adversative Conjunctions

The second type of conjunction is the adversative. As the name implies, this type of connective coheres information contrary to the expectation.

แต่ 'but'

- (88) ผึ้ง ผึ้ง กลัว ไฟ ป่า แต่ แสร้ง หัวเราะ
fu:ŋ phuŋ² klua fay pa:1 tɛ:1 sɛ:ŋ² hua⁴ro?³
swamp bees afraid fire forest but feigned laughed

The swarm of bees were afraid of fire too, but they pretended to laugh.

- (89) ไป พบ สิงโต ตาม หน้าที่ แต่ มัน มิ ได้ นำ
pay phop³ siŋ⁴to: ta:m na:²thi:² tɛ:1 man mi?³ day² nam
go see lion follow duty but it not bring

อาหาร ไป
ʔa:ha:n⁴ pay
food go

It went to see the lion but it did not bring any food for the lion.

แม้ว่า 'even though'

- (90) แม้ ว่า ไหลง ช้าง จะ พยายาม หมิ แต่ ก็ ไม่ พ้น
mɛ:³ wa:² khlo:ŋ⁴ cha:ŋ³ ca?¹ pha³ya:ya:m ni:⁴ tɛ:1 ko² may² phon³
though herd elephant will try hide but will not free

Even though the elephants tried to get away they failed.

นอกจากนั้น 'besides that'

- (91) กลัว ผึ้ง จะ เข้า ไป อยู่ ใน ทรง ของ มัน อีก นอก
 klua phun² ca?¹ khaw² pay yu:¹ nay nuang kho:^η man ʔi:k¹ no:k²
 fear bees will go in stay in trunk of it more beside

จาก นั้นช้าง ยัง กลัว ไฟ ป่า อีก ด้วย
 cak¹ nan³ cha:^{η3} yaη klua fay pa:¹ ʔik¹ duay².
 from that elephant still afraid fire woods also too

It was afraid that the bees would go in its trunk again, besides that it also fears the fire.

par 'but'

- (92) agge ʔur gayi par man nū tasali den lai
 in front walk past but mind to peace give for

It had walked ahead but to console itself...

- (93) ohdi boʔi boʔi kar dēwāga par gulam nū wek^h diyā sar
 his piece pies do part but slave to see immediately

Will tear him to pieces but on seeing the slave...

3.3.6.3. Causal Conjunctions

The third type of conjunction is the causal. The clauses preceding and following the conjunction are related by a causal relationship.

เนื่องจาก 'since'

- (94) เนื่องจาก ผึ้ง ผึ้ง อยู่ ใน ปาก ช้าง มา นาน จึง เกิด
 nuay² ca:k¹ fu:^{η4} phun² yu:¹ nay pa:k¹ cha:^{η3} ma: na:n cuη kə:t¹
 since from hive bees stay in mouth elephant come long then born

ความ เคย ชิน กับ ที่ อยู่ เป็น โพรง
 khwa:m khə:y chin kap¹ thi:² yu:¹ pen phro:^η.
 part. use to with the live in hive

Since the bees lived in the elephants trunk for a long time they got used to living in such areas.

- (95) เนื่องจาก ว่า ชาว คน ที่ หนึ่ง เอา หม้อเก่า ใส่ น้ำมัน
 nuay² ca:k¹ wa:² cha:y khon thi:² nuη¹ ʔaw mo:² kaw¹ say¹ nam³ man
 since from that man class. part. one took pot old put oil

Since the first friend used an old pot to put oil.

ดังนั้น 'therefore'

- (96) ดัง นั้น นับ ดัง แต่ วัน นี้ เป็น ต้น ไป
 daŋ nan³ nap³ taŋ² tɛ:¹ wan ni:³ pen ton² pay
 there fore count from but day this on part. go

Therefore from today onwards.

- (97) ดัง นั้น เศรษฐี จึง ตกลงใจ จะ เลือก ลูก เขย
 daŋ nan³ se:t¹thi:⁴ cuŋ tok¹lon cay ca?¹ luak² lu:k² khə:y⁴
 therefore rich-man then decide mind will choose son-in-law

เสีย เอง
 sia:⁴ ʔe:ŋ
 spoil self

Therefore the rich man decided to choose his son-in-law.

เพราะ 'because'

- (98) มี ความ สุข เพราะ ไม่ ต้อง กังวล
 mi: khwa:m suk¹ phro?³ may² to:ŋ² kaŋwon
 have happiness because not have worry

There were happy because they did not have any fear left.

- (99)สู้ ไม่ ได้ นั้น เป็น เพราะ ตัว เขา ขาด ความ สังกัด
 su:² may² day² nan³ pen phro?³ tua khaw⁴ kha:t¹ khwam saŋ⁴ket¹
 fight not able that is because body he lack curiosity

He could not compete because he lacked world knowledge.

จึง 'so'

- (100) จึง เกิด ความ เคย ชิน
 cuŋ kə:t¹ khwa:m khəy chin
 then born part use to

So they became used to it.

- (101) ช้าง จึง เรียน รู้ วิชา ใช้ งวง
 cha:ŋ³ cuŋ rian ru:³ wi?³cha: chay³ guan
 elephant then study course use trunk

So the elephant learned to use its trunk.

နိ 'because'

- (102) နိ မာ ခါ နိ ဝိပု ဝေဘာ ခါ ဝါ ကု လာတံ တာ မိဉ်
 thi:2 ma: cha:1 ko:2 pen phro?3 kha:2 pay phop3 sig4to: tua nun1
 this come late part. is because I go see lion class. one

I came late because I met a lion.

မိ 'if'

- (103) မိ ဝါ ဝါ ဝါ
 tha:2 than2 may2 pay...
 if you not go

If you don't go...

is lei 'therefore'

- (104) gučhe uče san is lei oh kise tarhā wi ohnā tak nahi
 bunches high were therefore it how ever also them till not

pahunč sakda si
 reach able to.

The bunches were too high therefore it could not reach it any how.

- (105) amdan thoři si islei k'ar wič har wele kalef piya si
 income less was therefore house in all time rubbish there was

His income was very little therefore the house was always littered with rubbish.

je...ta 'if...then'

- (106) te is da malak mil giya tā wapas kar dena
 if this poss. owner find part. then return do it.

If you find the owner of the wallet then return it.

- (107) Je gulam sah kaddan lei zara khālo janda jā holi
 if slave breath take to little stop slow or then

čalda tā korre mar mar khāl udher dēnda
 work then leather hit hit skin remove do

If the slave stopped to take a breath or slows down then he would be beaten up badly.

ta 'then'

(108) is gal da ka:ran pučheya tā us ne sari warta suna dita
this matter of reason asked then he all thing told hear did

He asked for the reason of this then the slave told him.

(109) beṛ waṭṭe kha ke ber denda tā mā maharaja ho ke
tree stone eat to fruit give then I king am part.

kuṛ nā diyā
anything not give.

When the tree is hit it gives fruit and I am a King and don't give you anything.

so. 'so'

(110) so ik fer nū phaṛ ke piṅare wič band kita
so one tiger poss. catch and cage in lock do

So they caught and locked up a tiger in a cage.

phir 'then'

(111) phir khaṅane wal mūh pher ke bole,
then treasurer at face turn and said

Then he turned to look at the treasurer and said.

3.3.6.4. Temporal Conjunctions

The last type of conjunction is related to time.

เมื่อ 'when'

(112) เมื่อ เดิน ไป เห็น ปล่อง ถ้ำ
mua² də:n pay hen⁴ plo:ŋ¹ tham²
when walk to see roof cave

When he walked on he saw a cave.

- (113) เมื่อฝูงผึ้งบินไปหาที่อยู๋ใหม่
 mua² fu:ŋ⁴ phun² bin pay ha:⁴ thi:² yu:¹ may¹...
 when swarm bees fly to find place live new

When the bees went to find a new place to live...

ต่อมา 'then'

- (114) ต่อมาแม่วัวตั้งท้อง ตก ลูก
 to:¹ ma: ma:² wua tan²tho:^ŋ³ tok¹ lu:k²
 then come mother cow pregnant give birth

then the cow became pregnant and gave birth.

นับแต่นั้น 'from then on'

- (115) นับแต่นั้นมาเราจึงมีม้าไว้ใช้งาน
 nap tæ:¹ nan ma: raw cung mi: ma: way³ chay³ ŋa:n
 count from then on we therefore have horse to use work

From then on we got horses.

- (116) นับแต่นั้นมาสัตว์ทั้งหลายนับพัน
 nap¹ tæ:¹ nan³ ma: sat¹ than² la:y⁴ nap pa:¹...
 count from then come animals all much in forest

From then on, all the animals in the forest...

หลังจากนั้น 'after that'

- (117) หลังจากนั้นผึ้งสั่งให้ช้างไปอยู่ที่บึง
 lan⁴ ca:k¹ nan³ phun² san¹ hay² cha:ŋ³ pay th:i² bun
 after that then bees told to elephant go to pool

After that the bees told the elephants to go to the pool

- (118) หลังจากนั้นก็มีชายหนุ่มมาสมัคร
 lan⁴ ca:k¹ nan³ mi: cha:y num¹ ma: sa?mak¹
 after that then have man young come apply

After that there were young men who tried.

akhir 'at last,' or 'in the end'

- (119) akhir khurak di p'al wič bahar nikal tūri
 end food of hope in out come walk

In the end, with the hope of getting food it went out.

- (120) akhir gulam nū ihna nit te tehsihā tō taṅ aa ke
 end slave to these suffering and work of sick come then

In the end, the slave was tired of doing the tough work.

bant 'in the end'

- (121) ant kise hor fāhar wič čala giya
 end some other city in go com.

In the end, he went to live in some other village.

- (122) ant oh taṅ aa ke k'arō nikal ṭuriya
 end he tired became and home out went.

In the end he got so tired that he left home

ki 'and then'

- (123) Jehaz nū lahrā wajiā ki us de do tote ho gaye
 ship to waves hit that it of two peice become part.

The waves hit the ship very hard that it wreck

3.4. Conclusion

In this section, we have seen how the coherence of structures in Punjabi and Thai differ. We also see the similarities and the overlapping in the coherence of the two languages. Structural cohesion makes it possible to understand the nature of language better. The boundary markers help us identify the beginning or the end of units. Deletion and substitution refer to the given information while the demonstratives focusses the readers' attention on the current situations and things.