

## CHAPTER FOUR

## PARTICIPANT COHESION

Participants are an important part of narrative text since a narrative consists of a series of events in which participants are generally involved.

Participants are not restricted to animate ones but may also be inanimate. They are different from props because they contribute to the story. Moreover, participants may be referred to as individuals or in groups.

The reference of participants in groups usually present more problems than individual participants because it can cause problems in deciding the class or the group they belong to. However, in one narrative in the study "The Elephants and the Bees", two groups of participants occur, the elephants and the bees, but they do not present any problem since each group is referred to as an individual participant. The reason that they have been referred to as individual participants is that the whole group performs the same role throughout the story, and they are never separated and always occur as a group. If there had been only one elephant or one bee in the story it would not have made much of a difference.

Participants provide cohesion to a narrative. That is the participants themselves can be considered as cohesive elements. This is so since the first introduction of the participants is in the form of new information, where they are usually introduced by their names or specific descriptions. When they are referred to later, it is usually in the form of known information, so it is not necessary to refer to them in the same

way they were first introduced. As a result, we can consider participants as cohesive elements. Grimes says:

The information that identifies the participants in an event not only links participants to an event, but also links one mention of a participant with other mentions of the same participant. It obeys rule of its own in addition to combining with event information. (1975: 43)

The participants link the events of each unit together in a discourse. Moreover, the way participant identification is maintained in the narratives also provide us with clues as to how they cohere the discourse.

#### 4.1. Participant Types

There are basically four types of participants found in the text under study: main participants, secondary participants, tertiary participants, and by-standers. The types of participants differ according to their roles in the narrative.

##### 4.1.1. Main Participants

The main participant is the participant who plays the most important role in the story. He is the participant who is equivalent to a 'hero' in that he is the one who usually does heroic deeds. Main participants usually have a problem to face and are unhappy at the beginning of the story. Then, later on when he becomes successful, rich, or a hero, he becomes happy.

The main participants of the Punjabi and Thai narratives are similar as they share good virtues. Also they typically become rich, successful and/or a hero at the end of the story.

One difference between narratives from the two languages lies in the prominence given, to the main character. For example, the Punjabi main participants are always prominent, playing an important role all through the story so that they are on stage most of the time. On the other hand, the Thai main participants may not necessarily have a major role throughout the story nor be on stage most of the time.

For example, in the Thai stories, "Choosing a Son-in-law," and "The Intelligent Rabbit", the main participants are the son-in-law and the rabbit. They are not introduced at the beginning of the story. Rather, they are introduced later on, in the middle of the story to be precise. However, they are still the main participants because of their roles, their identification, and their deeds.

#### 4.1.2. Secondary Participants

In the Punjabi narratives, the secondary participants play a minor role in a story when compared with the main participants. In Thai narratives, on the other hand, they are sometimes on stage more than the main participants. They participate in large sections of the discourse though their roles are not as central as the main participant's role.

The secondary participants in both Thai and Punjabi may be of two types: evildoers or supporters.

##### 4.1.2.1. Evildoers

Evildoer participants are the 'villians' of a story. They are in direct contrast to the main participants. The evildoers are the ones who play tricks on or fight with the main participants. In the end, these evildoers are either killed or left in an unhappy state.

For example, in the Thai story "The Intelligent Rabbit", the lion is an evildoer and in the end he is killed by the rabbit.

In another Punjabi story, "Greed is a Bad Habbit", the rich man is an evildoer and he is mean to the poor man, trying to cheat him. In the end he is unhappy because the policeman does not let him have his money back.

#### 4.1.2.2. Supporters

The other type role for secondary participants is one of support for the main participant. These supporting participants reinforce the role of the main participants thus making the main participants more prominent.

For example, in the Thai story "Where Do Horses Come From?", the cow is a secondary participant. It supports the main participant, the horse, by being obedient and fulfilling the horse's wishes.

In the Punjabi story "The Shoe-maker and the Genie", the genie is a secondary participant. Although it is a supernatural participant, it not only supports the main participant but also helps the main participant to become successful and rich.

#### 4.1.3. Tertiary Participants

These participants have roles of lesser importance than the secondary participants though they do contribute towards the climax of the narratives. Thai and Punjabi narratives are similar in this respect with both having two types of tertiary participants: animate, and inanimate

##### 4.1.3.1. Animate Participants

Participants that are a human or an animal are considered to be animate. For example,

- |                               |                                |
|-------------------------------|--------------------------------|
| 1. The teacher in the story   | "Unequal knowledge".           |
| 2. The owner of the cow in    | "From Where Do Horses Come?"   |
| 3. The tiger and the judge in | "Good Doers Get Good Rewards." |
| 4. The police in              | "Greed Is a Bad Habit."        |

The owner of the cow in the Thai story "From Where Do Horses Come?", is considered to be a tertiary participant is because he is not a very important character, but he is essential in the story because the horses came from his cow. His role in the story was to make sure that man were able to keep the horses on earth. He is not just a by-stander as he has to perform certain tasks in the story.

In the same way, the judge in the Punjabi story "Greed Is a Bad Habbit", is also significant to the story although he is not present in a large part of the story. The purpose of this character is to punish the main participant, the slave.

#### 4.1.3.2. Inanimate Participants

Participants other than humans or animals are inanimate participants. For example,

- |                            |                         |
|----------------------------|-------------------------|
| 1. The grapes in the story | "Sour Grapes"           |
| 2. The bananas in          | "Choosing a Son-in-law" |

Grapes and bananas are considered as inanimate participants rather than props because they play a significant role in the story. The bananas help the son-in-law, the main participant, win the rich man's daughter's hand in marriage. The grapes, tempt the fox to try and quench its hunger. The grapes are important as they are the only other participant in the story.

#### 4.1.4. By-standers

Another type of participant observed in this study are the by-standers. These are participants who contribute little or not at all towards the development of story. They are more or less like props or part of the scenery and add color to the story. But they are distinct from the prop in that they are of some significance. For example, the daughter, in the story "Choosing a Son-in-law", she is mentioned. She does not perform any action or say anything at all, but is still needed in the story because the whole story involves her. She is the one who later marries the young man, as he was able to solve the riddle her father had set up.

They are usually not introduced, but just mentioned as they appear on stage. Participants that fit this category include:

- |                           |                                |
|---------------------------|--------------------------------|
| 1. 'the other animals' in | "The Intelligent Rabbit"       |
| 2. 'the daughter' in      | "Choosing a Son-in-law"        |
| 3. 'the other people' in  | "Choosing a Son-in-law"        |
| 4. 'the family' in        | "The Shoe-maker and the Genie" |
| 5. 'the people' in        | "Raja Ranjit Singh"            |

The introduction of the by-standers and the props are not described here as they do not have a significant role in the coherence of a discourse.

#### 4.1.5. Summary

In summary, we have seen the types of participants however, just analysing participants types does not show how participants provide coherence to a discourse. In order to understand how the participants cohere the discourse, the focus in the following sections will be on how the participants are introduced and their identification maintained. I will not discuss how participants are removed from a scene since it is not a vital aspect of cohesion.

## 4.2. Introduction of Participants

The introduction of participants is important to cohesion as the role of the participants is marked by the position of occurrence and the devices used to introduce them. Sornlump Chatchawadee (1983) says there are five ways of introducing participants in oral and written narratives. These are: existential clause, modified phrase in 'be' clause, the name clause, post-verbal slot of transitive clause.

In this study, however, the post-verbal slot of transitive clause was not found. In the following section the discussion will be on the introduction of participants in an existential clause, participants introduced as a modifier, an accompaniment, and also how group participants are introduced.

### 4.2.1. Existential/Independent Clauses

An existential clause in Thai has the word มี 'there is'. The main and the secondary participants in the Thai narratives are often introduced in an existential clause.

(124) เมื่อ ครั้ง      อดีตกาล              คน      เรา      ยัง      ไม่      มี      ม้า  
 mua<sup>2</sup> khran<sup>3</sup> ʔaʔ<sup>1</sup>di:t<sup>1</sup>tə<sup>1</sup>ka:n khon raw yan may<sup>2</sup> mi: ma:<sup>3</sup>  
 when time old people we still not have horse

ไว้      ไว้      งาน  
 way<sup>3</sup> chay<sup>3</sup> na:n  
 to work work

Long ago, when there were no horses on earth...

(125) มี      ชาย      สอง      คน      เป็น      เพื่อน      กัน      มา      แต่      เด็ก  
 mi: cha:y so:n<sup>4</sup> khon pen phuan<sup>2</sup> kan ma: tə:<sup>1</sup> dek<sup>1</sup>  
 were men two class. were friends part. come from child

There were two boys who had been friends since childhood.

- (126) จนกระทั่ง วันหนึ่ง มี พ่อค้าหนุ่ม เดินทาง มา  
 con kraʔ<sup>1</sup>thaj<sup>2</sup> wan nuŋ<sup>1</sup> mi: pho:<sup>2</sup> kha:<sup>3</sup> num<sup>1</sup> dɔ:ntha:ŋ ma:  
 till time day one have father trade young travel come

Until one day, there was a young merchant...

- (127) ครั้งหนึ่ง นานมาแล้ว มีเศรษฐีคนหนึ่งมี  
 khrəŋ<sup>3</sup> nuŋ<sup>1</sup> na:n tɔa: lə:<sup>3</sup> mi: se:t<sup>1</sup>thi:<sup>4</sup> khon nuŋ<sup>1</sup> mi:  
 time one long ago comp. was rich-man class. one have

ทรัพย์สมบัติ  
 sap<sup>3</sup>som<sup>4</sup>bat<sup>1</sup>  
 wealth

Once upon a time, there was a rich man.

- (128) ในป่าใหญ่แห่งหนึ่ง มีสิงโตหนึ่งตัว  
 nay pa:<sup>1</sup> yay<sup>1</sup> hɔ:ŋ<sup>1</sup> nuŋ<sup>1</sup> mi: siŋ<sup>4</sup>to nuŋ<sup>1</sup> tua.  
 in woods big class. one was lion one class.

Long ago in a big forest, there was a lion.

In Punjabi, the use of existential clauses is not common in general, and introducing a participant by means of an existential clause was not observed. On the other hand, independent clauses that involve an activity, or stative clauses are used to introduce participants.

Motion clause:

- (129) ik dīn di gal hæ shər punjāb maharājā ranjīt sīngh  
 one day of story is tiger Punjab King Ranjit Singh

k'ɔɾe te sawar kise pīd wičō laŋ rahe san  
 horse part. on some village through pass was part.

One day Punjab's King Ranjit Singh was riding a horse through a village.

Stative clause:

- (130) kise pīd wič ik moči rahanda si  
 some village in one shoe-maker live part.

In a certain village, lived a shoe-maker.



Independent clause:

- (131) eh baʈua use pīd de ik garib admi nū labʰa  
 this wallet that village poss. one poor man part. find

The wallet was found by a poor man who lived in that village.

In the above examples the main participants are introduced. The secondary and the tertiary participants introduced in the independent clauses, but they are never introduced in a motion clause.

- (132) yunan def wič ik malək apne gulam nū baʃe dukʰ dēde san  
 yunan city in one master his slave to very sorrow give past.

In Yunan a master used to give his slave a lot of troubles.

#### 4.2.2. Modifier

The main participants in the Thai narratives may also be introduced as a modifier of the **เป็น**, 'be' clause.

- (133) อยู่ มา วันหนึ่ง เป็น เวร ของ กระต่าย  
 yu:¹ ma: wan nuŋ¹ pen we:n khɔ:n kraʔ¹ta:y¹  
 live come day one was duty of rabbit

One day it was the rabbit's duty...

#### 4.2.3. Accompaniment

The secondary participants of the Thai narratives may be introduced as an accompaniment.

- (134) พวก เขา ชวน กัน ไป เรียน กับ อาจารย์ มี ชื่อ  
 phuak² khaw⁴ chuan kan pay rian kap¹ ʔa:ca:n mi: chu:²  
 group they decide part. go study from teacher have name

สำนัก หนึ่ง  
 sam⁴nak³ nuŋ¹  
 place one

They decided to go and study with a famous teacher.

#### 4.2.4. Group Participants

In two Thai stories participants are introduced as groups. These group participants are introduced in the same way as individual participants.

- (135) สิบ      ที่      ช้าง      ยัง      ไม่      มี      ขง...  
 saʔ¹may⁴    thi:²    cha:ŋ³    yan    may²    mi:    ɲaŋ...  
 time      that    elephant    still    not    have    trunk

The time when the elephants had no trunk...

- (136) คน      เรา      ยัง      ไม่      มี      ม้า      ไว้      ใช้      ขง...  
 khon    raw    yan    may²    mi:    ma:³    way³    chay³    ɲa:n  
 people    us    still    not    have    horse    to    work    work

People had no horses to use.

#### 4.3. Maintenance of Participants

Maintenance of participants refers to the continuing reference to a participant after his initial introduction. Maintenance of participants is important. Callow says:

Imagine a discourse consisting of six or ten well-marked paragraphs, signalled by the usual initiating and closing particles, but mentioning a new participant every sentence and never mentioning a participant twice. Such a conglomeration of unconnected material could not possibly be called a discourse; at best it would be a list, at worst a caricature of normal speech. (1974: 29)

Once a participant has been introduced, it is not necessary for that the participant to be referred to in the same way. They can be referred to in many ways: by a pronoun, a proform, a kinterm, etc.

Participant maintainance can be broadly divided into two categories: reference and deletion.

#### 4.3.1. Reference

Reference involves a word or words that points to the elements which denote the participants or props in the earlier part of the discourse. "According to Halliday and Hasan, these items are directions suggesting that the information can be regained from another place." (Yajai; 1986:22)

The interpretation of referenc items is as follows:

...instead of being interpreted semantically in their own right, they make reference to something else for their interpretation... (Halliday and Hasan; 1980: 30)

This property of reference creates cohesion in the discourse since semantic relation is one aspect of cohesion.

The analysis of reference in a discourse is to find out how the identity of the participants are expressed in the discourse, from the very beginning to the end. In other words, we focus on the introduction and the maintainance of participants in the scenes. Cohesion occurs in a discourse when there is the relation of referential identity between individuals. It is found that participant reference can be of various forms: personal reference, demonstrative reference, kinship reference etc.

##### 4.3.1.1. Pronoun Reference

Participant reference in the discourse can be maintained by the use of pronouns. Pronouns are used in order to eliminate the redundancy of using proper nouns all the time. In the ten narratives in the study, pronouns are used extensively. Punjabi uses more pronouns than Thai. In Punjabi, pronouns are inflected according to number, gender and case.

The pronouns used to refer to the main participants include:

1) Referring to the rabbit ကြာတိယ kra<sup>2</sup>ta:y<sup>1</sup> "The Intelligent Rabbit"

1. မိမိ man 'it'
2. ခါး kha:2 'I'

2) Son-in-law လူကလေး lu:k<sup>2</sup> kha:y<sup>4</sup> "Choosing a Son-in-law"

1. ဟေ khaw<sup>4</sup> 'he'
2. ခါး caw<sup>2</sup> 'you'
3. ခါး kha:2 'me'

3) Elephant ခါး cha:n<sup>3</sup> "The Elephants and the Bees"

1. ဟေ thā:n<sup>2</sup> 'you'
2. မိမိ man 'it'

4) The second friend "Unequal Knowledge"

1. ခါး caw<sup>2</sup> 'you'
2. ဟေ khaw<sup>4</sup> 'he'
3. ဟေ raw 'me'
4. တွ ton 'self'

5) Horse မိာ ma:3 "From Where Do Horses Come?"

1. မိာ man 'it'

6) Fox လှူဖိ "Sour Grapes"

1. oh 'it'
2. us di 'it's'
3. us 'it'
4. ma 'I'
5. appe a:p 'self'

7) Slave gulam "Good Doers Get Good Rewards"

1. ohde 'his'
2. us de 'his'
3. us nū 'him'
4. is nū 'him'
5. us di 'his'
6. ohdi 'his'

## 8) King maharaja "Punjab's Kind-hearted King"

1. ohnā 'him'
2. tuhanū 'you'
3. mæ 'I'

## 9) Shoe-maker moči "The Shoe-maker and the Genie"

1. oh 'he'
2. aap 'self'
3. us 'he'
4. appe aap 'him self'
5. manū 'me'
6. meri 'my'

## 10) The poor man garib "Greed is a Bad Habit"

1. oh 'he'
2. mera 'my'
3. us 'he'
4. tū 'you'
5. tusi 'you'
6. mæ 'I'

The pronouns that are used to refer to the secondary participants are:

1) Lion สิงโต sin<sup>4</sup>to "The Intelligent Rabbit"

1. มัน man 'it'
2. เรา raw 'me'
3. ท่าน than<sup>2</sup> 'you'

2) Bee ผึ้ง phung<sup>2</sup> "The elephants and the bees"

1. เรา raw 'we'
2. มัน man 'it'

3) The first friend ความเป็นที่หนึ่ง cha:y khon thi:<sup>2</sup> nun<sup>1</sup> "Unequal Knowledge"

1. เจ้า caw<sup>2</sup> 'you'
2. เขา khaw<sup>4</sup> 'he'

4) The rich man เศรษฐี set<sup>1</sup>thi:<sup>4</sup> "Choosing a son-in-law"

1. ตน ton 'self'
2. ข้า kha:<sup>2</sup> 'I'

3. तू than<sup>2</sup> 'you'

5) Cow का wua "From Where Do Horses Come?"

1. वो man 'it'

6) Master malak "Good-doers Get Good Rewards"

1. अपने 'his'

7) The rich man seth "Greediness is a Bad Habit"

1. ओ 'he'
2. मेरा 'my'
3. ओना 'him'
4. तुहाड़ा 'you'

8) Children बाँके "Panjab's Kind-hearted King"

1. इन्हें नु 'them'
2. ओना 'them'
3. असा 'we'
4. असी 'we'
5. सानु 'us'
6. तुहानु 'you pl.'

9) Genie जिन "The Shoa-maker and the Genie"

1. मेरी 'my'

The pronouns that are used to refer to tertiary participants are:

1) Teacher काजरी ?a:ca:n "Unequal Knowledge"

1. मैं raw 'I'

2) Owner काजरी ?aw<sup>2</sup> k<sup>h</sup>o:ŋ<sup>4</sup> "From Where Do Horses Come?"

1. मैं khaw<sup>4</sup> 'he'
2. मैं caw<sup>2</sup> 'you'

3) Tiger जेर "Good Doers Get Good Rewards"

1. अप्पा 'it's'
2. उस ने 'it'
3. उस दे 'it's'

4. apne 'it's'
5. oh 'it'

4) Police polis "Greediness is a Bad Habit"

1. oh 'he'
2. us ne 'he'

5) Grapes angu:r "Sour Grapes"

1. jinhnā 'whose'
2. ohṇa 'them'

6) Bananas Bananas are always referred to as 'kluay<sup>3</sup>'

By-standers take no pronouns as they are usually referred to only once or twice.

#### 4.3.1.2. Pro-forms Reference

Pro-form reference refers to the use of items such as kin terms, title or status terms, and occupational terms.

Kin terms are used to refer to relationships between the participants. Kin terms in the study occur in and out of direct quotes. The kin terms used in the Thai narratives include:

- |            |                                      |              |
|------------|--------------------------------------|--------------|
| 1. ลูกสาว  | lu:k <sup>2</sup> sa:w <sup>4</sup>  | 'daughter'   |
| 2. ลูกชาย  | lu:k <sup>2</sup> chā:y              | 'son'        |
| 3. ลูกเขย  | lu:k <sup>2</sup> khā:y <sup>4</sup> | 'son-in-law' |
| 4. ภรรยา   | phanya:                              | 'wife'       |
| 5. ลูก     | lu:k <sup>2</sup>                    | 'offspring'  |
| 6. หลานชาย | la:n <sup>4</sup> chā:y              | 'grand son'  |

The kin terms above occur in the narratives as shown below:

- (137) คน มี แต่ ลูก สาว สวย อยู่ คน เดียว  
 khon mi: ta:<sup>1</sup> lu:k<sup>2</sup> sa:w<sup>4</sup> suay<sup>4</sup> yu:<sup>1</sup> khon diaw  
 stay have offspring girl pretty live class. one

He had only one beautiful daughter.

- (138) หา ลูก ชาย สิบ สุก สัก คน ไม่ ได้  
 ha:4 lu:k2 cha:y sup1 sa?1kun sak3 khon may2 day2  
 find offspring male find name even man not able

He did not have any son.

- (139) ตกลงใจ จะ เลือก หา ลูก เขม เสียม เอ  
 tok'lon cay ca?1 luak2 ha:4 lu:k2 khə:y4 sia4 e:n  
 decide mind to choose find son-in-law spoil self

Decided to chose his own son-in-law.

- (140) ยก ลูก สาว ให้ เป็น ภรรยา  
 yok3 lu:k2 sa:w4 hay2 pen phanya:  
 give offspring female to be wife

He will give his daughter to that man.

- (141) ต้อง มี ลูก เป็น ชาย ใน วัน พรุ่งนี้  
 to:n2 mi: lu:k2 pen cha:y nay wan phrun2ni:3  
 had have offspring be male in day tomorrow

Should get a son the next day.

- (142) แล้ว ข้า ยัง หา หลานชาย ให้ ท่าน ไม่ ได้  
 la:w3 kha:2 yan ha:4 la:n4 cha:y hay2 tha:n2 may2 day2  
 then I still find grandson to you not able

If I still can't give you a grand son.

Kin terms used in Punjabi are:

1. kakiyo 'children'
2. mudeya 'boys'
3. baciya 'children'
4. bap 'father'
5. bace 'kids'

The following examples show how the kin terms in Punjabi are used in the narratives.

- (143) kakiyo! tusa wata kiyo mareya  
 children! you stone why hit

Children! Why did you throw the stone on me?

- (144) mudeya uttar dita  
 boys answer give

The boys answered.



(145) oh baciya nu phar liyae  
he children part. catch bring

He brought the children to the king.

(146) bace apne bap nu wekhkhiya  
kids their father part. look at

The kids looked at their fathers.

(147) bace apne baap nu wekhkhiya  
kids their father part. look at.

The kids looked at their fathers.

Few kin terms occur in Thai and Punjabi stories observed. Since many stories concern animals there is limited use of kin terms as a result

In both Thai and Punjabi it is common to refer to a person by using his status or title. The title/status terms that are used in the Thai narratives under study are:

- |                |                              |                          |
|----------------|------------------------------|--------------------------|
| 1. เศรษฐี      | se:t <sup>1</sup> thi:4      | 'rich man'               |
| 2. พ่อค้าหนุ่ม | pho:2 kha:3 num <sup>1</sup> | 'the young merchant'     |
| 3. เจ้าป่า     | caw <sup>2</sup> pa:1        | 'the King of the forest' |
| 4. อาจารย์     | ʔa:ca:n                      | 'teacher'                |
| 5. นักเรียน    | sit <sup>1</sup>             | 'student'                |

The following examples demonstrate the use of the title and status terms in the Thai narratives.

(148) เขา จึง ไป หา เศรษฐี  
kha:w<sup>4</sup> cəŋ pay ha:4 set<sup>1</sup>thi:4  
he therefore go find rich-man

He therefore went to the rich man

(149) มี พ่อค้า หนุ่ม เดิน ทาง มา จาก ต่าง เมือง  
mi: pho:2 kha:3 num<sup>1</sup> dɔ:n tha:n ma: ca:k<sup>1</sup> taŋ<sup>1</sup> muəŋ  
was father trade young walk way come from different city

There was a young merchant from another city.

(150) ท่าน เจ้า ป่า โปรด ฟัง ข้า ก่อน  
tha:n<sup>2</sup> caw<sup>2</sup> pa:1 pro:t<sup>1</sup> faŋ kha:2 ko:n<sup>1</sup>  
you holy forest please listen me before

King of the forest please listen to me.

- (151) ɔɑ:ca:n caʔ¹ day² chay³ bu:cha: phraʔ³  
 teacher will get use offer God

The teacher will use it give offerings to God.

- (152) thi:² sit¹ ru:³ wa:² pen cha:n³ phla:y...  
 that student know that be elephant male

I (student) knew that it was a male elephant...

The following is a list of title/statue terms in Punjabi are:

1. malik 'master'
2. gulam 'slave'
3. maharaja 'King'
4. darbari 'courtiers'
5. rab 'God'
6. jin 'Genie'
7. seth 'Rich man'
8. jehazi 'sailors'

The following examples show the use of title and status terms in Punjabi.

- (153) us de purane malik ne us nu wekh liya  
 his part old master part. he part see already

His master saw him.

- (154) gulam ne wekh liya ki os wich...  
 slave part. see already that in that...

The slave saw that...

- (155) bace maharaja sahib te pesh kite gaye  
 children king honour before brought was comp.

The children were brought before the king.

- (156) kei darbari nal san  
 many courtiers with were

Many courtiers were also present

- (157) karna rab da ki hoeya ki...  
 what God part. did that...

Look what God had in plan for him...

(158) us wele ik jin usde samne aa khalota  
that time a genie his front came stood

At that time a Genie appeared.

(159) seth sahib kol pahunceya  
rich man to reach

He went to the rich man.

(160) bahute jahazi dub gaye  
many sailors drown went

Many sailors drowned.

Occupational reference is another kind of reference used to maintain the participants. This type of reference is used extensively in Punjabi, but in Thai only one occurrence of an occupational term was observed.

(161) พ่อค้า หนุ่ม เดิน ทาง มา จาก ต่าง เมือง  
pho:2 kha:2 num<sup>1</sup> de:n tha:n ma: ca:k<sup>1</sup> ta:n<sup>1</sup> muan.  
father trade young walk way come from different city

A young merchant travelled from another city.

In Punjabi the occupational terms observed in the data include:

1. polis - 'police'
2. jaj 'judge'
3. sipahiya 'soldiers'
4. khayanchi 'treasurer'
5. mochi 'shoe-maker'
6. thanedar 'sargeant'

The example below show the use of occupational terms in Punjabi narratives.

(162) pulis vic khabar ke...  
police in report then...

He reported to the police.

(163) juj ne fasla dite...  
judge part. verdict give...

The judge gave verdict that...

(164) sipahiya te darbariya nu hor cargiya  
soldiers and courtiers to more up

The soldiers and the courtiers got more angry.

(165) khayanchi wal muh wekh ke bole...  
treasurer toward face see and said...

He looked at the treasurer and said...

(166) mochi di kismat cangi si  
shoe-maker of luck good was

The shoe-maker was lucky.

(167) us muhale da thanedar wi othe aa nikaliya  
that village of sargeant also there came to be

The sargeant of that village was also there.

#### 4.4.1. Deletion

Deletion is a factor in cohesion. But since it is beyond the scope of this present study, it is not discussed. It awaits further study.

#### 4.5. Conclusion

The cohesion of participants occur when it is made known which participant is being introduced or which one is being referred to at that particular time. If in a narrative there is no cohesion of participants, it cannot be called a 'good' text. Since a lot of confusion is likely to occur if a language has no systematic device that are used to refer to the participant in focus. The study of the cohesion of participants in this paper provides only an overall description of the participants since the subject has been discussed in Sornlump Chatchawadee (1983) The focus here is on the cohesive aspect of participants throughout the discourse.