

CHAPTER 3

REINTRODUCTION OF PARTICIPANTS

This chapter deals with identification through the reintroduction of participants. Reintroduction means bringing back on stage a participant who has already been introduced. In Thai folkstories there are four ways of reintroducing a participant:

1. Simple noun phrase
2. Pronoun phrase
3. Modified noun phrase
4. Quantifier phrase indicating a group

3.1. Simple Noun Phrase

Only the main and incidental participants may be reintroduced by simple noun phrases.

The main participant, a young man, in the story of, 'Shipowner', is reintroduced here after his transformation into a crocodile:

ขณะที่	เรือขันทมาก	จะ	เข้า	ท่าเรือ	นั่นเอง	จรเข้	หนุ่ม
khaʔ¹naʔ¹thi:²	ruakhan⁴ma:k¹	caʔ¹	khaw²	tha:²rua	nan³ʔe:ŋ	caraʔkhe:²	num¹
while	gift boat	will	enter	port	prt.	crocodile	young

ที่	กอบต่าน	คอย	ที่	อยู่	ก็	ลอย	ขึ้น	มา	เหนือ	ผิว	น้ำ
thi:²	klop¹da:n	khoy	thi:	yu:¹	ko²	lo:y	khun²	ma:	no:⁴	phiw⁴	nam³
that	wait	wait	time	live	then	float	up	come	above	skin	water

While the ship was entering the harbour, the young crocodile who was waiting, floated to the surface of the water. (Shipowner text)

The crocodile was first introduced as a young man and removed from the scene by his transformation into a crocodile. When he comes back to the scene, he is reintroduced by a simple noun phrase 'a young crocodile'.

The incidental participant, the giant, in the story of 'King Doglike', is reintroduced here with a simple noun phrase:

ระหว่างนั้น	ท้าวมหาหุบ	ออก	ไป	ล่าสัตว์	ไป	เห็น
ra?wa:ŋ ¹ nan ³	tha:w ³ ma: ⁴ yuy ⁴	ʔo:k ¹	pay	la: ² sat ¹	pay	hen ⁴
while	King Doglike	out	go	hunt	go	see

กองกระดูก	คนที่	ถ้ำ	ของ	ยักษ์ใหญ่	จึง	ถาม	ยักษ์	ว่า
ko:ŋ kra?du:k ¹	khon thi: ²	tham ²	khɔ:ŋ ⁴	yak ³ yay ¹	cun	tha:m ⁴	yak ³	wa: ²
pile bone	human at	den	of	giant big	so	ask	giant	that

ไป	หา	เนื้อ	ที่ไหน	มา	กิน	มากมาย	อย่าง	นี้
pay ha: ⁴	nua ³	thi: ² nay ⁴	ma:	kin	ma:k ² ma:y	ya:ŋ ¹	ni: ³	
go	find	meat	where	-come	eat	much	kind	this

At that time, King Doglike went out to hunt. He saw a big pile of bones at the giant's den. So he asked where he got all of this meat to eat. (King Doglike text)

The giant was introduced with a classifier phrase in his initial introduction. He was removed from the scene by completing his actions in that scene. When he comes back to the scene he is reintroduced by a simple noun phrase 'big giant'.

3.2. Pronoun Phrase

The reintroduction of participants by a pronoun phrase is of 3 types:

1. Kinterm
2. Proper name
3. Rank

In the Thai language kinterms, proper names and terms of rank may function in the same semantic domain as pronouns.

3.2.1. Kinterms

A kinterm is a term used to indicate blood relationship or a relationship in which there is a difference in age. Only the introductory participant is reintroduced with a kinterm.

The introductory participant, the queen, in the story of 'King Kulu and Miss Oua', re-enters the scene with a kinterm:

ครั้น	เมื่อ	ทำวอสุ	เจริญวัย	ใหญ่	ขึ้น	พระราชชนนี
kʰran³	mua²	tʰa:w³kʰu:lu:	carə:nway	yay¹	kʰun²	pʰraʔra:t²tʰonni:
when	when	King Kulu	grownup	big	up	mother

ก็	ได้	มอบ	ราชสมบัติ	ให้	ครอบครอง
ko²	day²	mo:p²	ra:t²som⁴bat¹	hay²	kʰro:p²kʰro:ŋ
then	get	give	property	give	rule

When he was grown up, his mother gave him a country to rule over.
(King Kulu and Miss Oua)

Previously, the boy's mother was introduced with the title พระมเหสี **pʰraʔmaʔhe:⁴si:⁴** 'queen'. She was removed from the scene and reintroduced using the royal kinterm **pʰraʔra:t²tʰonni:** 'mother'.

3.2.2. Proper Name

A proper name is the simplest way to refer to a participant. All types of participants may be reintroduced by use of their proper name.

The main participant, here in the story of 'King Kulu and Miss Oua', is introduced and reintroduced using her proper name:

ส่วน	นางอัว	นั้นเล่า	เมื่อ	เจริญวัย	ใหญ่	ขึ้น
suan¹	na:ŋʔua²	nan³law²	mua²	carə:nway	yay¹	kʰun²
as for	Miss Oua	herself	when	grown up	big	up

ก็	ยิ่ง	งาม	มาก	ขึ้น	เป็น	ข่าว	เล่าลือ	กัน	ทั่ว	นคร
ko²	yig²	ŋa:m	ma:k²	kʰun²	pen	kʰa:w¹	law²lu:	kan	tʰua²kʰwan³	
then	more	beautiful	much	up	be	news	rumour	each	all	city

When she was grown up, she became a beautiful woman and the news spread about her. (King Kulu and Miss Oua text)

Miss Oua was removed from the scene when the focus of the story shifts to the secondary participant. She is reintroduced using her proper name when she returns to the scene.

The secondary participant in the following example, from the story of 'Orapim', is Pajittakumarn:

ฝ่าย	ปาจิตตกุมาร	คิดถึง	นางอรพิม	เพราะ	ได้
fa:y ¹	pa:cit ¹ ta?ku? ¹ ma:n	khit ³ thun ⁴	na:ŋ?ora?phim	phro? ³	day ²
as for	Pajittakumarn	think of	Miss Orapim	because	get

จาก	มา	เป็น	เวลา	นาน	หลาย	วัน	0	ก็	เข้า	ไป	กราบ
ca:k ¹	ma:	pen	we:la:	na:n ⁻	lay ⁴	wan	0	ko ²	khaw ²	pay	kra:p ¹
from	come	be	time	long time	many	day	0	then	enter	go	pay a respect

ลา	พระราชบิดา	และ	พระราชมารดา	และ	จัด	ขบวน
la:	phra? ³ ra:t ² bi? ³ da:	læ? ³	phra? ³ ra:t ² ma:nda:	læ? ³	cat ¹	khə? ³ buan
goodbye	father	and	mother	and	arrange	line

ขันหมาก	เดินทาง	มายัง	บ้าน	ของ	นางอรพิม
khan ⁴ ma:k ¹	də:ntha:ŋ	ma:yan	ba:n ²	khə:ŋ ⁴	na:ŋ?oraphim
gift for the bride	travel	go to	house of		Miss Orapim

As for King Pajitta, he was missing Orapim since he had left her a long time ago. So he prepared to come and see her at her house.

Pajitta was removed from the scene when he left one place to go to another. When he returns to the scene, he is reintroduced with his proper name.

In the following example, the incidental participant, King Promthat, is reintroduced using his proper name:

ท้าวพรหมหัตถ์	จึง	ตรัส	ว่า	ถ้า	พี่ชาย	มา	ตาม	ก็
tha:w ³ phromthat ³	cuŋ	trat ¹	wa: ²	tha: ²	phi: ² cha:y	ma:	ta:ŋ	ko ²
King Promthat	so	said	that	if	brother	come	follow	then

ให้	ขึ้น	มา	บน	ปราสาท	เกิด
hay ²	khun ²	ma:	bon	pra:sa:t ¹	thə:t ¹
give up	come	on	castle		prt.

King Promthat said, "if your brother comes, let him come up here".
(King Kulu and Miss Oua text)

Previously, the incidental participant, King Promthat, was removed from the scene by a change of participant. He is reintroduced with his proper name when he returns to the scene.

3.2.3. Rank

Rank here refers to the social status of a participant. It was found in comparing the six texts, that all participants may be reintroduced by using a term of rank. However, no examples of the main participants being introduced in this way were found.

In the following text, from 'King Doglike', the queen is reintroduced:

ต่อมา	มเหสี	ฝ่าย	ขวา	ก็	ประสูติ	โอรส	อีก	องค์	หนึ่ง
to:1ma:	ma?3he:1si:4	fa:y1	khwa:4	ko2	pra?1su:t1	ʔo:rot3	ʔi:k1	ʔon	nuŋ1
then	queen	side	right	then	give birth	son	more	cls.	one

The queen gave birth to another son. (King Doglike text)

Previously, the queen, an introductory participant, had been removed from the scene when another participant came into focus and she was no longer referred to. She was reintroduced using a reference to her rank.

The secondary participant, in the following story of 'Orapim', is the hunter. When he is first introduced, a classifier phrase is used. In the hunter's reintroduction, a term referring to his rank is used.

นางอรพิม	นั่น	ถึงแม้ว่า	จะ	เป็นห่วง	ทำวปจิดต
na:ŋʔoraphim	nan3	thŋg4ma:3wa:2	ca?1	penhuan1	tha:w3pa:cit1ta
Miss Orapim	that	even if	will	worry	King Pajitta

สักปานใด	ก็ตาม	แต่	ก็	ยัง	เกรง	อำนาจ	นายพราน
sak1pa:nday	ko2ta:ŋ	ta:1	ko2	yan	kre:ŋ	ʔanna:t2	na:yphra:n
how much	prt.	but	then	still	afraid	power	hunter

เพราะ	เกรง	จะ	ถูก	ทำร้าย
phro?3	kre:ŋ	ca?1	thu:k1	thamra:y3
because	afraid	will	right	hurt

Even though Orapim was worried about her husband, she was still afraid of the hunter. (Miss Orapim text)

In the following example, from the story of 'Orapim', the janitor is the incidental participant:

ผู้ดูแลศาลา	เห็น	เช่นนั้น	ก็	นำ	ความ	เข้าไป	บอก
phu:2du:læ:sa:4la:	hen4	che:n2nan3	ko2	nam	khwa:m	khaw2pay	bo:k1
janitor	see	like that	then	bring	message	enter	tell

สัง ราชาปจัตต	จึง	ให้	นำ	ท้าวปจัตต	เข้าไป	หา
san4kha73ra:t2pa:cit1ta1	cuŋ	hay2	nam	thə:w3pa:cit1ta1	khaw2pay	ha:4
patriach Pajitta	so	give	bring	King Pajitta	enter	find

When the janitor saw like that he told the patriach about it. The patriach asked the janitor to bring King Pajitta to see him. (Orapim text)

The janitor was removed from the scene when the story changed focus to another participant. When he returned to the scene he was referred to by his rank or job title.

The main participants in all six texts were found to be reintroduced by a simple noun phrase or a proper name. The secondary and incidental participants were found to be reintroduced by pronoun phrases, which include proper names and terms of rank. Introductory participants are reintroduced using proper names, terms of rank and kinterms.

3.3. Modified Phrase

The modified phrases which were found to reintroduce participants are relative clauses and possessive phrases.

3.3.1. Relative Clause as a Modifier

Only the incidental and main participants may be reintroduced by using a relative clause. The relative clause refers to a clause composed of a relative marker such as **ที่** **ซึ่ง** **thi:2** (**saŋ²**) 'which'

The main participant, from the 'Shipowner', is the young man who is transformed into a crocodile:

ขณะที่	เรือ	ยื่นหมาก	จะ	เข้า	ท่าเรือ	นั่นเอง
kha ⁷ na ⁷ thi:2	rua	khan ⁴ ma:k ¹	ca ⁷	khaw ²	tha:2rua	nan ³ ʔe:ŋ
while	boat	gift for	will	enter	port	prt.

จระเข้หนุ่ม	ที่	กบดาน	คอย	อยู่	ก็	ลอย	ขึ้น	เหนือ
ca ⁷ ra ⁷ khē:2num ¹	thi:2	kop ¹ da:n	khō:y	yu:1	ko ²	lō:y	khun ²	nua ⁴
young crocodile	that	wait	wait	stay	then	float	up	above

ผิว	น้ำ
phiw ⁴	nam ³
skin	water

While the boat was entering the harbor, the young crocodile who was waiting floated to the surface of the water. (Shipowner text)

The young man in this text has been transformed into a crocodile, therefore, his removal from the scene is considered to be a "non-actual" removal, as he transforms his body from a man to a crocodile. The story changes focus to the boat and the crocodile is no longer mentioned. He comes back to the scene when he is reintroduced using a relative clause.

In the following example, from the story of 'King Kulu and Miss Oua', the people were also removed from the scene by "non-actual" removal.

บรรดา	ผู้คน	ที่	อยู่	ที่นั่น	ต่าง	ตกตะลึง	และ	สะอื้นไห้
banda:	phu:2khon	thi:2	yu:1	thi:2nan ³	ta:ŋ ¹	tok ¹ ta ⁷ luŋ	læ ⁷	sa ¹ ʔun ² hay ²
all	people	that	stay	that place	each	shock	and	weeping

หนัก	ขึ้น	เมื่อ	เห็น	เหตุการณ์	ซึ่ง	น่าสยดสยอง	ซ้ำ	สอง
nak ¹	khun ²	nua ²	hen ⁴	he:t ¹ ka:n	ʔan	na:2sa ⁷ yot ¹ sa ⁷ yo:ŋ ⁴	sam ³	sō:ŋ ⁴
heavy up	when	see	event	which	frightened	repeat	two	

ขึ้น มา เช่นนั้น
 khun² ma: che:n²nan³
 up come like that

All the people there were crying when they saw the frightening event happened twice. (King Kulu and Miss Oua text)

The story changes focus to another participant and the people were simply left behind. The people were brought back into the scene by use of a relative clause.

3.3.2. Possessive Phrase as a Modifier

Only the introductory and incidental participants are reintroduced by a possessive phrase, never the main and secondary participants. The possessive phrase here refers to the phrase which has a possessive marker as a constituent element.

The introductory participant, in the following example, from the story of 'King Kulu and Miss Oua' is Miss Oua's mother:

และ เมื่อ ไปถึง ก็ ได้รับ การต้อนรับ อย่าง ดียิ่ง ท้าว
 læ?³ mœa² paythŋ⁴ ko² day²rap³ ka:nto:n²rap³ ya:ŋ¹ di:yin² th̄a:w³
 and when arrive then receive welcome as good King

อุสุ ได้ เข้าเฝ้า ถวายบังคม พระราชชนนี ของ นางอ้ว
 khu:lu: day² khaw²faw² ta?wa:y⁴bank^hom p^hra?ra:t²ch^honni: kh̄o:ŋ⁴ na:ŋ?ua²
 Khulu get meet pay a respect mother of Miss Oua

When King Kulu arrived, he receive a warm welcome from Miss Oua's mother.

Oua's mother was removed from the scene by non-actual removal as she was left behind when the story changed focus to another participant. She comes back to the scene by being reintroduced using a possessive phrase.

The incidental participant in the following text from 'Orapim' is the King's daughter:

เจ้า สามารถ รักษา ธิดา ของ เรา ให้ มี ชีวิต
 caw² sa:⁴ma:t² rak³sa:⁴ thi?³da: kh̄o:ŋ⁴ raw hay² mi: chi:wit³
 you be able cure daughter of we give have life

ขึ้น มา อีก ได้ หรือ
 khun² ma: ?i:k¹ day² ru:⁴
 up come again get Qv.

You can bring my daughter back to life again, can't you? (Orapim text)

The King's daughter was removed from the scene by non-actual removal when the story changes focus to the main participant. She comes back to the scene by use of the possessive phrase *ธิดาของเรา* 'our daughter'.

3.4. Quantifier Phrase Indicating a Group

Another method to reintroduce participants is to introduce them as a member of a group. Occasionally, a participant who has first been introduced as an individual is reintroduced as part of a group.

Participants who are first introduced as a group are usually reintroduced as part of the same group.

The form used in group reintroduction was found to be primarily pronoun phrases. Only the introductory and incidental participants may be reintroduced as members of a group.

The introductory participants from 'Sweet-smelling Hair' are the king and queen:

ทั้งสอง	จึง	ถาม	นางสีดา	ว่า	ระหว่างที่	หลงทาง
than ⁴ so:n ⁴	cuŋ	tha: ⁴	na:ŋsi:da:	wa: ²	ra?wa:ŋ ¹ thi: ²	lon ⁴ tha:ŋ
both	so	ask	Miss Sida	that	between	lost the way

อยู่	ใน	ป่า	นั้น	ได้	พบ	ใคร	บ้าง	หรือเปล่า	ขอได้
yu: ¹	nay	pa: ¹	nan ³	day ²	phop ¹	kh-ray	ba:ŋ ²	ru: ⁴ plaw ¹	khə: ⁴ hay ²
live	in	forest	that	get	meet	who	some	or not	ask for

บอก มา ตาม ตรง
 bo:k¹ ma: ta:m tron
 tell come follow direct

So they asked Sida "while you were travelling in the forest, did you meet anybody?"

The king and the queen were first introduced as individuals by a pronoun phrase **ทั้งสามคน หรือ นางสามคน** 'King Kamsaen' or 'Kammaan'. They were left behind when the story changed to talking about another participant. They were brought back to the scene by being reintroduced as part of a group. In the above text, the king and queen are referred to by the pronoun phrase meaning 'both'. In tracing the pronominal reference back to the preceding paragraph, it becomes clear that 'both', in the above text refers to the king and queen.

The group of governors in the following text from 'King Kulu and Miss Oua' are incidental participants:

ใน ขณะที่	พวก ข้าราชการ	กำลัง	ลด	ศพ ลง
nay kha ² na ² thi: ²	phuak ² kha: ² ra:t ² cha ² ka:n	kamlan	cha ² lo:	sop ¹ lon
in while	group governor	continue	slow down	body down

จาก ต้นจวงผี	เพื่อ ให้ นางอ้ว	ได้ นอน ตามสบาย	นั่นเอง
ca:k ¹ ton ² cuanphi: ⁴	phu ² hay ² na: ² ua ² day ²	no:n ta:msa ² ba:y	nan ³ e: ²
from tree	for give Miss Oua get	sleep peacefully	prt.

The governors were bringing the corpse from the tree in order to let her sleep peacefully.

The officers were first introduced as a group and were removed from the scene by non-actual removal. They came back to the scene by being reintroduced as a group through the use of a pronoun phrase of rank.

3.5. Summary

Four main grammatical devices were found upon comparison of the six texts to reintroduce the participants. The simple noun phrase was found to reintroduce the main and incidental participants. The pronoun phrase includes kin terms, which reintroduce introductory participants; proper names, which reintroduce all types of participants; and terms of rank, which reintroduce all participants except the main one. The modified noun phrase includes relative clauses which were found to reintroduce main and incidental participants and possessive phrases which reintroduce the introductory and incidental participants. The quantifier phrase which indicates a group reintroduces both introductory and incidental participants.