CHAPTER 4

REMOVAL OF PARTICIPANTS

This chapter deals with how a participant is removed from the scene either temporarily or permanently. If a participant leaves the scene but the story continues with reference to him, this signifies that he has not been actually removed since the story contiues to refer to him. If there is a quotation from a new participant and the participant is remains on the original scene when the quotation is finished, he is not removed from the scene but remains by the presence of the quotation. The ways in which participants are referred to upon removal are quite similar to the way their presence is maintained while still in the scene. When a participant is removed he may be referred to by a simple noun phrase, a pronoun phrase, an adjectival phrase, a possessive phrase and through deletion.

According to Chuwicha, the participant can be removed from the story in one of two ways:

1. Actual removal
2. Non-actual removal

Actual, or permanent, removal refers to the removal of a participant when he has finished his role and never returns to the scene again. On the other hand, non-actual, or temporary, removal concerns participants who are not actually removed from the scene but who remain when there is a change of focus to other participants or a scene change.

4.1. Actual Removal

Actual removal refers the way in which a participant is removed from the story. Two types of actual removal have been observed:

1. Final removal
2. Character transformation

4.1.1. Final Removal

All of the five types of participants are removed when the story ends. One common formulaic ending for Thai folkstories is: **yu:¹ duay² kʰwa:msuk¹ taʔlɔ:t¹ ma:**, which translates, 'they all lived happily ever after'. When a participant completes his role in the story or does not return again, his removal is classified as a final removal.

The forms which can be used to denote a final removal include

1. Simple noun phrase
2. Pronoun phrase
3. Adjectival phrase

4.1.1.1. Simple Noun Phrase

Only the incidental and supernatural participant is removed by simple noun phrase. There is no real difference whether the noun phrase fills the subject or object slot.

Here the incidental participants fill the object position:

แล้ว	นาง	ก็	เล่า	เรื่อง	ที่	ถูก	นายพราน	ยิง	และ	นาง	ได้
læ:w³	na:ŋ	kɔ²	law²	ruaŋ²	tʰi:²	tʰu:k²	na:ypʰra:n	yiŋ	læʔ³	na:ŋ	day²
then	she	prt.	tell	story	that	victim	hunter		shoot	and	she	get

ฆ่า	นายพราน	ตลอดจน	การเห็น	ง เห่า	และ	พังพอน	สู้
kʰa:²	na:ypʰra:n	talɔ:t²con	ka:nhen⁴	ŋu:haw¹	læʔ³	pʰaŋpʰɔ:n	su:²
kill	hunter	through	see	cobra	and	mangoose	fight

กัน ให้ ฟัง โดยตลอด
kan hay² faŋ do:ytalɔ:t²
each get listen through

And she told about the shooting by the hunter and the fighting
of the cobra and mangoose. (Orapim text)

The incidental participants, in the above example, are a cobra and a

mangoose. They complete their appearance in the this paragraph and are not

reintroduced again and so are finally removed from the story.

In the following example, from 'King Kulu and Miss Oua, the

supernatural participants fill both subject and object slots:

เมื่อ เสร็จ แล้ว นาง ก็ ขอ เวลา กับ เทพยดา และ นางไม้
mɯa² sret¹ læ:w³ na:ŋ kɔ² kʰɔ:⁴ we:la: kap¹ tʰe:ppʰayada: læ?³ na:ŋmay³
when finish ready she prt. ask for time with deities and angel

อย่าเพ่อ ตะหวัด ไม้ ซึ่ง เทพยดา และ นางไม้ ก็ ยอม
ya:¹pʰə:² tawat¹ may³ sɯŋ² tʰe:ppʰayada: læ?³ na:ŋmay³ kɔ² yɔ:m
do not bring up wood which dieties and angel prt.agree

After finishing, she asked for the time from the dieties and the angel.
The angel agreed to do as she wanted. (King Kulu and Miss Oua text)

The supernatural participants are the deities and the angel. They

finish their appearance and do not return to the scene again.

4.1.1.2. Pronoun Phrase

Noun phrases are another device which can be used to refer to a

participant being. These pronoun phrases include kinterms, proper names,

titles and personal pronouns.

4.1.1.2.1. Kinterms

Kinterms are a common way to refer to an incidental participant who is

being removed. The kinterm referents occur in both subject and object

positions in a clause.

Here the incidental participant comes from the story of 'Orapim':

ที่	ทรงพระมหากรุณาธิคุณ		นั้น	พระเดชพระคุณ	หา
tʰi:²	soŋpʰra?ma³ha:⁴karuna:tʰikʰun		nan³	pʰra?de:t¹pʰra?kʰun	ha:⁴
at	kindness		that	merit	find

ที่สุด	มิได้	ข้าพระองค์	ขอ	ถวาย	สมบัติ	และ
tʰi:²sut¹	miday²	kʰa:²pʰra?oŋ	kʰɔ:⁴	tʰawa:y⁴	som⁴bat¹	læ?³
end	not	I	ask for	give	property	and

ราชธิดา	คืน
ra:ttʰida:	kʰɯn
daughter	back

It is very kind of you to give me that thing but I would like to
return it to you. (Orapim text)

The incidental participant in the above example is the daughther and
is referred to in the object slot. The kinterm, **rattʰida:**, 'daughter', is
the final reference to her in the story.

4.1.1.2.2. Proper Name

A proper name as the referent in a participant's final removal is used
more than any other kind of referent. It is used to remove all types of
participants. Proper names occur in both subject and object slots.

Following is the removal of an introductory participant from the story
of 'Orapim':

นายบัว	ก็	บอก	ว่า	ท้าวพรหมทัต	มา	ฉุด	นาง
ya:ybua	kɔ²	bɔ:k¹	wa:²	tʰa:w³pʰromtʰat	ma:	cʰut¹	na:ŋ
grandmother	prt.	tell	that	King Promthat	come	drag	her

นาง	ไป	แล้ว
na:ŋ	pay	læ:w³
her	go	already

Grandmother told that King Promthat had dragged her away. (Orapim text)

Grandmother Boa is an introductory participant. When she is removed
from the scene she is referred to by her proper name and then is never
reintroduced to the story again.

The main participant, here, from the story of 'Orapim' is King Chan:

ตั้งแต่	นั้น	เป็นต้นมา	ท้าวจันทร์	และ	ญาติวงศ์พงษา	ก็	อยู่	ด้วย
taŋ²tæ:¹	nan³	penton²ma:	tʰa:w³can	læ?³	ya:t²woŋpʰoŋsa:⁴	ko²	yu:¹	duay²
since	that	since then	King Chan	and	relatives	prt.	live	with

ความสุข	สนุก	สบาย	มาช้านาน
kʰwa:msuk¹	sanuk¹	saba:y	ma:cʰa:³na:n
happiness	enjoy	comfort	ever after

After that King Chan and his relatives lived happily ever after.
(Orapim text)

The story ends and King Chan lives happily ever after.

In the following example, the secondary participant, is King Pajitta:

0	โปรด	ให้	จัดการ	ราชาภิเษก	ตั้ง	นางอรพิมพ์	ให้	เป็น
0	pro:t¹	hay²	cat¹ka:n	ra:cʰa:pʰise:k¹	taŋ²	na:ŋ?orapʰim	hay²	pen
0	pleased	give	arrange	royal wedding	raise	Miss Orapim	give	be

เอกอัครมเหสี	และ	มอบ	ราชสมบัติ	ให้	ท้าวปาจิตต
?e:k¹?ak¹mahe:⁴si:⁴	læ?³	mɔ:p²	ra:t²som⁴bat¹	hay²	tʰa:w³pa:cit¹ta
queen	and	give	property	to	King pajitta

ปกครอง	สืบมา
pok¹kʰrɔ:ŋ	sɯ:p¹ma:
to rule	after

The king held a royal wedding for Orapim to be the queen and give all property to King Pajitta to rule over. (Orapim text)

King Pajitta completes his role in the story and is never referred to again.

The incidental participants, from the story, 'King Doglike', are Miss Boakham and Miss Kamfong:

0	จัดการ	อภิเษก	ท้าวจันทร์	ยก	นางบัวคำ	ให้	เป็น	ฝ่าย	ขวา
0	cat¹ka:n	?apʰise:k¹	tʰa:w³can	yok³	na:ŋbuakham	hay²	pen	fa:y¹	kʰwa:⁴
0	arrange	marry	King Chan	raise	Miss Buakam	give	be	side	right

นางคำฟอง	ให้	เป็น	ฝ่าย	ช้าย
na:ŋkʰamfɔ:ŋ	hay²	pen	fa:y¹	sa:y³
Miss kamfong	give	be	side	left

(The king) held the wedding to appoint Miss Buakam to be the right queen and Miss Kamfong the left queen. (King Doglike text)

Miss Boakham and Miss Kamfǫng complete their roles in this paragraph and are not introduced again.

4.1.1.2.3. Title

A title is used to remove only the secondary and incidental participants.

Here, the secondary participant holds the title of king.

เมือ	สั่งเสีย	เสร็จ	แล้ว	พญาช้าง	ก็	ขาดใจ	ตาย	และ	งา
mɯa²	saŋ¹sia⁴	sret¹	læ:w³	pʰaʔya:cʰa:ŋ³	kɔ²	kʰa:t¹cay	ta:y	læʔ³	ŋa:
when	order	ready	ready	King elephant	prt.dead		dead	and	tusk

ทั้งสอง	ก็	กลาย	เป็น	เรือ	และ	พาย	ตาม	อธิษฐาน
tʰaŋ³sɔ:ŋ⁴	kɔ²	kla:y	pen	rɯa	læʔ³	pʰa:y	ta:m	ʔatʰit³tʰa:n⁴
both	prt.	become	be	boat	and	oar	as	pray

After the king elephant ordered everything already, he died. His tusk
become a boat and oar as he had prayed. (Sweet Smelling Hair text)

King elephant, a secondary participant, finishes his role when he dies. He is not reintroduced again.

Here the removal of an incidental participant is from the story, 'King Doglike':

0	ตรัส	สั่ง	ให้	นายพราน	เป็น	คน	นำทาง	0	จะ	ยกทัพ	ไป
0	trat¹	saŋ¹	hay²	naypʰra:n	pen	kʰon	namtʰa:ŋ	0	caʔ¹	yok³tʰap⁴	pay
0	order	command	give	hunter	be	man	lead	0	will	marching	go

รับ	โอรส	ด้วย	ตัวเอง
rap³	ʔo:rot³	duay²	tuaʔe:ŋ
receive	son	with	himself

The king ordered the hunter to be the leader. He marched to welcome
his son by himself. (King Doglike text)

The incidental participant, in the above paragraph, is the hunter. He finished his appearance in this paragraph and was not reintroduced again.

4.1.1.2.4. Personal Pronoun

A personal pronoun may be used as the referent for removal of the main participant only.

The main participant in the following example comes from the story of 'Male and Female Mountain':

พุทเสน	เสียใจ	มาก	เขา	ล้มฟุบ	ลง	บน	ร่าง	ของ	กินนา
phut³se:n⁴	sia⁴cay	ma:k²	khaw⁴	lom³fup³	loŋ	bon	ra:ŋ²	kho:ŋ⁴	kinna:
Putsen	sad	much	he	fell	down	on	body	of	Kinna

และ	ขาดใจ	ตาย	ตามไป
læ?³	kha:t¹cay	ta:y	ta:mpay
and	heartbreak	dead	follow

Putsen was very sad. He fell on her body and died. (Male and Female Mountain text)

Putsen is the main participant in the above example. He finishes his role with his death and never reappears in the story.

4.1.1.3. Adjectival Phrase

An adjectival phrase as referent for a participant in the final removal is rarely found in Thai folkstories. However, the adjectival phrases which were found include possessive phrases and relative clauses.

4.1.1.3.1. Possessive Phrase

A possessive phrase is used in the removal of the introductory participant only.

In the following example, the introductory participant from the 'Shipowner', is marked by a possessive phrase, then removed from the story:

เมื่อ	ทาง	ฝ่าย	บิดา	ของ	นางนงประจันทร์	ไม่	ขัดข้อง
mɯa²	tha:ŋ	fa:y¹	bida:	kho:ŋ⁴	na:ŋnoŋpacan	may²	khat¹kho:ŋ²
when	way	side	father	of	Miss Nongpajan	not	reject

เจ้ากงจีน	ก็	หมั้น	นาง	ไว้	ก่อน
caw²koŋcin	ko²	man²	na:ŋ	way³	ko:n¹

Lord Kongjin and engage she   get   before

When Nongpajan's father did not reject, Lord Kongjin engage her before hand. (The Shipowner text)

The introductory participant is the father. He finished his role in this paragraph and was not reintroduced again.

4.1.1.3.2. Relative Clause

A   relative clause as participant referent is rarely found in removing participants. When the relative clause does occur, it is used only for the main and supernatural participants.

In   the following example, the main participant, from the 'Shipowner', is removed using a relative clause:

นาง	ก็	ดีใจ	เป็น	ที่สุด	เพราะ	จะ	ได้	ไม่	ต้อง	แต่งงาน
na:ŋ	ko²	di:cay	pen	tʰi:²sut¹	pʰrɔ?³	ca?¹	day²	may²	to:ŋ²	tæ:ŋ¹ŋa:n
she	prt.	glad	be	the end	since	will	get	not	must	marry

กับ	เจ้าสัวเมืองจีน	ที่	มี	เมีย	มา	แล้ว	นับ	ร้อย
kap¹	caw²sua⁴muaŋci:n	tʰi:²	mi:	mia	ma:	læ:w³	nap²	rɔ:y³
with	Chinese millionaire	that	have	wife	come	ready	count	hundred

She was mostly glad since she did not have to marry the Chinese man who had more than one hundred wives. (The Shipowner text)

The main participant is the owner of a ship. When he is removed from the story in this paragraph, a relative clause is used as a referent. He is never reintroduced into the story again.

The supernatural participant in 'King Doglike' here is also removed by a relative clause:

ฤาษี	ที่	เคย	ไป	เรียน	อยู่	ด้วย	ก็	ช่วย	ชุบ	ชีวิต
ru?si:⁴	tʰi:²	kʰə:y	pay	rian	yu:¹	duay²	kɔ²	cʰuay²	cʰup³	cʰi:wit²
hermit	that	used	go	study	stay	with	prt.help	dip	life

ให้	เป็น	มนุษย์
hay²	pen	ma?nut³
give	be	human

The hermit with whom he used to stay helped him to be a human.

(King Doglike text)

The hermit in this text is the supernatural participant. He finishes his appearance and is not reintroduced again.

4.1.1.4. Deletion

Deletion is another way to remove the participant. Any kind of participant can be removed by deletion, and occasionally, the introductory participant is removed as a group by deletion. Deletion, or zero morpheme, here refers to the substituition of a noun or a pronoun by zero. A noun or referent is implicitly left.

The following example illustrates the removal of introductory participants as a group:

ทั้ง   ท้าวคำแสน   และ   นางคำแมน   ก็   ไม่   อาจ   ตัดสินใจ   อะไร
tʰaŋ³ tʰa:w³kʰamsæ:n⁴ læʔ³ na:ŋkʰammæ:n koʔ² may² ʔa:t¹ tad¹sin⁴cay ʔaray
both King Kamsaen   and Miss Kamman   prt.not may decide   what

ลงไป ได้ 0 ให้ สงสัย   ว่า   น้ำ   ใน รอยเท้า   คง   ทำ   พิษ   กับ
loŋpay day² 0 hay² soŋsay⁴ wa:² nam⁴ nay rɔ:ytʰaw³ kʰoŋ tʰam pʰit³ kap¹
down get 0 give doubt that water in footprint may do poison with

นางสีดา   0 ต่าง   เก็บ   เรื่อง นางสีดา   ไว้   เป็น ความลับ
na:ŋsi:⁴da: 0 ta:ŋ¹ kep¹ ruaŋ² na:ŋsi:⁴da: way³ pen kʰwa:mlap³
Miss Sida   0 each keep story Miss Sida   prt. br secret

Both King Kamsaen and Miss Kamman can not determine the cause. They just suspect that the water in the footprint may be poisonous. So they keep this matter as a secret. (Miss Sweet Smelling Hair text)

The introductory participants in the above paragraph are King Kamsaen and Queen Kamman. They are removed as a group by a string of deletion, or zero morhpemes, and do not return to the scene again.

Here, the main participant, from the story, 'Sweet Smelling Hair', along with the secondary and incidental participants are all removed as together as a group at the end of the story.

เมื่อ จัดการ ฝัง ร่าง ของ พญาช้าง เสร็จ แล้ว ท้าวแพงคำ
mɯa² cat¹ka:n faŋ⁴ ra:ŋ² khɔ:ŋ⁴ pha?ya:cha:ŋ³ set¹ læ:w³ tha:w³phæ:ŋkham
when arrange bury body of King elephant ready ready King pangkam

นางผมหอม และ บุตร ทั้งสอง ลง เรือ งาช้าง 0
na:ŋphom⁴hɔ:m⁴ læ?³ but¹ thaŋ³sɔ:ŋ⁴ loŋ rɯa ŋa:cha:ŋ³ 0
miss Sweet smelling hair and child both down boat tusk 0

ล่องไป จนถึง เมืองรัตนา 0 อยู่ ด้วยกัน ตลอดมา
lɔ:ŋ²pay conthɯŋ⁴ mɯaŋrat²tana: 0 yu:¹ duay²kan ta?¹lɔ:t¹ma:
float arrive Rattana City 0 stay together through

After finishing the funeral for King elephant, King Kampang, Miss Sweet
Smelling Hair and her two children float in the tusk boat. They arrive
Rattana City and live there forever after. (Miss Sweet Smelling Hair text)

The main participant is Miss sweet smelling hair, the secondary

participant, King Pangkham, and the incidental participant, the son. They

are removed as a group in this paragraph by deletion.

The secondary participant, Sida, from 'Miss Sweet Smelling Hair', is

also removed by deletion:

นางสีตา สงสาร ลูก 0 ทน ถูก รบเร้า ไม่ได้ 0 ก็
na:ŋsi:⁴da: soŋ⁴sa:n⁴ lu:k² 0 thon thu:k¹ rop²raw³ may²day² 0 kɔ²
Miss Sida symphathize child 0 stand right disturb not 0 prt.

ต้อง ยอม ให้ ไป
tɔ:ŋ² yɔ:m hay² pay
must agree give go

Sida sympathized with her children and can not stand their request. So
she allowed them to go out. (Miss Sweet Smelling Hair text)

Here, the incidental participant, from 'King Doglike, is removed:

ในที่สุด ท้าวจันทร์ ก็ จับ ท้าวปัญจาล ได้ เมื่อ สั่งสอน ให้
naythi:²sut¹ tha:w³can kɔ² cap¹ tha:w³panca:n day² mɯa² saŋ¹sɔ:n⁴ hay²
in the end King Jan prt.catch King Panjan get when teach give

0 รู้จัก ดี รู้จัก ชั่ว แล้ว ไม่ให้ เกะกะระราน อีก
0 ru:³cak¹ di: ru:³cak¹ chua² læ:w³ may²hay² ke?¹ka?¹ra?³ra:n ?i:k¹
0 know good know bad ready not disturb again

ต่อไป แล้ว ก็ ปล่อย ให้ 0 กลับ บ้านเมือง ไป
tɔ:¹pay læ:w³ kɔ² plɔ:y¹ hay² 0 klap¹ ba:n²mɯaŋ pay

anymore ready prt. let give O return home go

At the end, King Jan has caught King Panjan. He taught him what is good
what is bad and then let him be back home. (King Doglike text)

The incidental participant is King Panjal. He was removed after
finishing his role by string of deletion.

4.1.2. Character Transformation

Character transformation is another type of actual removal. According
to Sornlump, character transformation,

> concerns a participant who changes his old role to a new role.
> He stops playing his initial role, but continues in the story in
> a new role. This is shown by a transform verb, a verb showing
> transformed conditions of a participant.

It was found that there are many kinds of character transformations in
the six stories analyzed. One, for example, is the young man who disguises
himself to be a crocodile. He has magic power. The transform verb used in
this character transformation are as follows:

1. **plæŋ** 'to disguise, to transform'
2. **klaypen** 'to become'
3. **kə:t¹ pen** 'to become'

In the stories, character transformations were not only used for
actual removal, but also for non-actual removal of the participants.
Character transformations can be devided into 1) Actual character
transformations 2) Non-actual character transformations.

4.1.2.1. Actual Character Transformation

Actual character transformation occurs when a participant changes his
character's appearance to a new one and never returns to his old
character's appearance. This actual character transformation often occurs
at the end of the story. Often, these transformations contribute to the

legends of how certain places or things originated in the real world. For example, in the story of Kinna, when she dies, her body changes into a mountain. That mountain still exists in the real world.

There are three stories in which a participant's transformation contributes to the explanation of the origin of a place or thing:

เจ้ากงจีน	caw²koŋci:n	Mountain
นางกินนา	na:ŋkinna:	Mountain
นางอั๋ว	na:ŋʔua²	Flower

4.1.2.2. Non-actual Character Transformation

Non-actual character transformation occurs when a participant changes his original appearance in a role to a new appearance for a new role. Occasionally, the participant reverts back to his old role again.

For example, Miss Orapim, in the story of 'Orapim', is a woman who has lost her beloved husband. She disguises herself as a man and changes her name to that of her husband. She ceases playing her old role and continues, instead, in her new role, disguised as her husband. Finally, she returns to her original role. This type of character transformation is considered to be a non-actual character transformation, as there is a reversion to the old role after the transformation.

Three stories contain non-actual character transformation:

1) 'Orapim'   Orapim   --> male --> female
2) 'The Shipowner' her lover   --> man --> crocodile
3) 'King Doglike'   King Doglike --> dog --> human

Character transformation may be very complex in stories where there are more than one transformation.

For example, some stories contain two transformations:

'Male and Female Mountain'
    Kinna   -->   giant   -->   human   -->   giant --> mountain

'The Shipowner'
    Her lover -->   man   -->   crocodile -->   mountain

Both types of character transformation can be used to remove a participant.

สวน	หมาหนุย	นั้น	เมื่อ	หมด	กรรม	แล้ว	ฤาษี	ที่	เคย	ไป	เรียน
suan[1]	ma:[4]yuy[4]	nan[3]	mɯa[2]	mot[1]	kam	læ:w[3]	ru?[1]si:	tʰi:[2]	kʰə:y	pay	rian
as for	Dog	that	when	lost	sin	ready	hermit	that	used to	go	study

อยู่	ด้วย	ก็	ช่วย	ชุบ	ให้	เป็น	มนุษย์
yu:[1]	duay[2]	kɔ[2]	cʰuay[2]	cʰup[2]	hay[2]	pen	ma?nut[2]
stay	with	prt.	help	make	give	be	human

As for King Doglike, when he lost his sin , The hermit who taught him helped him to become a human. (King Doglike text)

Character transformation may be accomplished by:

1. Pronoun phrase
2. Modified phrase

4.1.2.2.1. Pronoun Phrase

The secondary participant is removed in character transformation by a pronoun phrase which is a proper name in the object slot as follows in the story of 'King Doglike'.

สวน	หมาหนุย	นั้น	เมื่อ	หมด	กรรม	แล้ว	ฤาษี	ที่	เคย	ไป	เรียน
suan[1]	ma:[4]yuy[4]	nan[3]	mɯa[2]	mot[1]	kam	læ:w[3]	ru?[1]si[4]	tʰi:[2]	kʰə:y	pay	rian
as for	Dog	that	when	lost	sin	ready	hermit	that	used to	go	study

อยู่	ด้วย	ก็	ช่วย	ชุบ	ให้	เป็น	มนุษย์
yu:[1]	duay[2]	kɔ[2]	cʰuay[2]	cʰup[2]	hay[2]	pen	ma?nut[3]
stay	with	prt.help	make	give	be	human

As for King Doglike, after he has lost his sin, the hermit who taught him helped him to become a human. (King Doglike text)

4.1.2.2.2. Modified Phrase

The main participant is removed by a modified phrase which is composed of a head noun plus a relative clause.

ณ	บริเวณ	ที่	นางอั้ว	ผูก	พระศอ	สิ้นพระชนม์	นั้น	มี
na?	bɔ:ri?we:n	tʰi:[2]	na:ŋ?ua[2]	pʰu:k[1]	pʰra?sɔ:[4]	sin[2]pʰra?chon	nan[3]	mi:
at	area	at	Miss Ua	tie	neck	dead	that	have

ดอกไม้   มี   กลิ่น   หอม   ชนิด   หนึ่ง   เกิดขึ้น
do:k¹may⁴   mi: klin¹   hɔ:m⁴   cʰaʔnit³   nɯŋ¹   kə:t¹kʰɯn²
flower   have   odor   sweet   kind   one   happen

There was a good smelling flower growing at the place where Oua committed suicide. (King Kulu and Miss Oua text)

The main participant, Miss Oua, is removed by a head noun 'place' with a relative clause. She finishes her role and becomes a flower.

4.2. Non-actual Removal

According to Sornlump, non-actual removal involves a participant who is not really removed from the scene but is left behind when the scene or participants change. Types of non-actual removal can be divided into:

1. Temporary departure
2. Participant change
3. Topic change
4. Character transformation

4.2.1. Temporary Departure

Temporary departure deals with a participant who leaves the scene for a short time. It is occasionally indicated by an active verb marking the movement or departure of the participant.

For example:

ไป   pay   'to go'
วิ่งหนีไป   wiŋ²ni:⁴pay   'run away'

The temporary departure can be identified by a pronoun phrase, proper name, or zero morpheme. It can be used to remove the following:

Secondary participant, from the story of 'Orapim':

ท้าวปาจิตต	ออกเดินทาง	จาก	บ้านสัมฤทธิ์	ไปถึง
tʰa:w³pa:cit¹ta	?ɔ:k¹də:ntʰa:ŋ	ca:k¹	ba:n²sam⁴rit	paytʰɯŋ⁴
Kingpajitta	start travel	from	Ban Samrit	arrive

เมืองพรหมพันธุ	อย่าง	ปลอดภัย
mɯaŋpʰrompʰantʰu	ya:ŋ¹	plɔ:t¹pʰay
Promphanthu City	as	safe

King Pajitta started travelling from Ban Samrit and arrived in Promphanthu city safely. (Orapim text)

The secondary participant is referred to by a string of deletion. He comes back to his hometown. After that, the story leaves him behind and the focus changes to the main participant.

หลังจาก	ที่	ท้าวปาจิตต	กลับไป	เมืองพรหมพันธุ	ได้	ไม่กี่วัน
laŋ⁴ca:k¹	tʰi:²	tʰa:w³pa:cit¹ta	klap¹pay	mɯaŋpʰrompʰantʰu	day²	may²ki:¹wan
after	that	King Pajitta	return	Promphanthu City	get	not many days

ทาง	บ้าน	นางอรพิมพ์	ก็	เกิด	เรื่อง
tʰa:ŋ	ba:n²	na:ŋ?orapʰim	kɔ²	kə:t¹	rɯaŋ²
as	house	Miss Orapim	prt.	born	story

After King Pajitta had returned back home for a few days, there were some problems in Orapim's house. (Orapim text)

The new paragraph starts with a time change laŋ⁴ca:k¹ 'after.' In this paragraph, the secondary participant was not mentioned.

In the following example, King Kulu's mother is the secondary participant from the story of 'King Kulu and Miss Oua'.

เมื่อ	เจรจา	ไม่	เป็นที่	ตกลง	กัน	ได้	เช่นนั้น	พระมารดา
mɯa²	ceraca:	may²	pentʰi:²	tok¹loŋ	kan	day²	cʰe:n²nan³	pʰra?ma:nda:
when	speak	not	be	agree	each	get	like that	mother

ของ	ท้าวคูลู	ก็	ทรงเดือดดาล	พระทัย	ยก	ไพร่พล	กลับ
kʰɔ:ŋ⁴	tʰa:w³kʰu:lu:	kɔ²	soŋdɯat¹da:n		yok²	pʰray²pʰon	klap1
of	King Kulu	prt.	angry		raise	maids	return

When they could not agree like that, King Khulu's mother was angry and returned back to her hometown. (King Kulu and Miss Oua text)

The introductory participant is referred to by a possessive clause and is then left behind until the end of the story.

In the following example, from the 'Shipowner', the main participant is removed:

เมื่อ ขายหนุ่ม ทราบ ว่า เจ้ากงจีน ยก ขบวน ขันหมาก มา
mɯa² cʰa:ynum¹ sa:p² wa:² caw²koŋci:n yok² kʰa¹buan kʰan⁴ma:k¹ ma:
when young man know that King Kongjin raise line gift for bride come

ก็ แปลงกาย เป็น จระเข้ ตัว ใหญ่ ไป กลบตาน คอย
kɔ² plæ:ŋka:y pen carakʰe:² tua yay¹ pay klop¹da:n kʰɔ:y
prt. disguise be crocodile body big go hidden wait

When the young man hears that Lord Kongjin will raise the gift for the bride, he disguises himself as a big crocrodile waiting for the lines.
(The shipowner text)

The main participant is last mentioned by his title in the subject slot. After that, he is not mentioned again until the following paragraph.

4.2.2. Participant Change

Participant change occurs when there is a change of focus to the participant who was left behind. Participant change can also occur in cases where a story has left the participant behind. This change often is marked with a time marker or a change in location. Participant change in non-actual removal can be done by

1. Simple noun phrase
2. Pronoun phrase
3. Deletion

4.2.2.1. Simple Noun Phrase

A simple noun phrase can be used to remove incidental, supernatural participants:

ท้าวจันทร์ ตื่นขึ้นมา จึง เล่า ความฝัน ให้ ฤาษี ฟัง ฤาษี
tʰa:w³can tɯ:n¹kʰɯn²ma: cɯŋ law² kʰwa:mfan⁴ hay² rɯʔ¹si:⁴ faŋ rɯʔ¹si:⁴
King Jan wake up so tell dream give hermit listen hermit

ก็ บอก ว่า ใน เมือง ของ ท้าวจันทร์ วุ่นวาย นัก
kɔ² bɔ:k¹ wa:² nay mɯaŋ khɔ:ŋ² tha:w³can wun²wa:y nak⁴
prt.tell that in city of King Jan busy much ·

When he wakes up, he tells the dream to the hermit. The hermit says that it is so busy in his town. (King Doglike text)

The supernatural, incidental participant is the hermit. He was mentioned by a generic noun, **rɯ?¹si:⁴**, 'hermit' in this paragraph and then the story changes focus to a secondary participant, the doglike king, in the following sentence. This change is indicated by time change.

4.2.2.2. Pronoun Phrase

Pronoun phrases including kinterms, proper names, titles and occupational terms can be used to refer to the participant being removed. A pronoun phrase is used to remove all kinds of participants.

ผู้หญิง สาว ใน เมือง ก็ เหลือ แต่ นางคำฟอง ท้าวจันไต ก็
phu:²yiŋ⁴ sa:w⁴ nay mɯaŋ kɔ² lɯa⁴ tæ:¹ na:ŋkhamfɔ:ŋ tha:w³cantay kɔ²
woman young in city prt. left only Miss Kamfong King Jantai prt.

จำต้อง พา ไป ให้ ยักษ์ กิน จะกล่าวถึง ท้าวจันทร์ · นอน ฝัน
camtɔ:ŋ² pha: pay hay² yak³ kin cakla:w¹thɯŋ⁴ tha:w³can nɔ:n fan⁴
have to bring go give giant eat to talk about King Jan sleep dream

ไปว่า ช่อฟ้า ปราสาท ของ ท้าวจันไต พัง ทลาย ลงมา
paywa:² chɔ:²fa:⁴ pra:sa:t¹ khɔ:ŋ⁴ tha:w³cantay phaŋ tha?la:y loŋma:
that decoration castle of King Jantai destroy break down

There was only Miss Kamfong left in that town so King Jantai had to bring her to the giant. King Jantia dreamed that the castle of King Jantai was broken down. (King Doglike text)

The introductory participant, King Jantai, was removed by his proper name before the following paragraph. Then, in the following paragraph, the story changes focus to the main participant:

เมื่อ ท้าวจันทร์ ตื่นขึ้น ก็ เล่า ความฝัน ให้ ฤๅษี ฟัง
mɯa² tha:w³can tɯ:n¹khɯn² kɔ² law² khwa:mfan⁴ hay² rɯ?¹si:⁴ faŋ
when King Jan wake up prt. tell dream give hermit listen

ฤาษี ก็ บอก ว่า ใน เมือง ท้าวจันไต วุ่นวาย นัก ระหว่างนั้น
ruʔ¹si:⁴ kɔ² bɔ:k¹ wa:2 nay ɱɯaŋ tʰa:w³cantay wun²wa:y nak³ rawa:ŋ¹nan⁴
hermit prt. tell that in city King Jantai busy much while

ท้าวหมาหยุย ออก ไป ล่าสัตว์
tʰa:w³ɱa:⁴yuy⁴ ʔɔ:k¹ pay la:²sat¹
King Doglike out go hunting

When King Jantai woke up, he told his dream to the hermit. The hermit said
that it was so busy in his town. At the same time, King Doglike went
out to hunt. (King Doglike text)

The main participant, King Jantai, was removed from this scene by his

proper name in the first clause. After that, in the following clause, the

story changes focus to another participant.

เมื่อ 0 คิด ร้าย เช่นนี้ 0 ก็ ลง จาก หลัง ม้า ถือ
ɱɯa² 0 kʰit³ ra:y³ cʰe:n²ni:³ 0 kɔ² loŋ ca:k¹ laŋ⁴ ɱa:⁴ tʰɯ:⁴
when 0 think bad like that 0 prt. descend from back horse hold

หน้าไม้ เดินย่อง เข้าไป ยิง ท้าวปาจิตต สิ้นพระชนม์
na:²ɱay³ də:nyɔ:ŋ² kʰaw²pay yiŋ tʰa:w³pa:cit¹ta sin²pʰraʔcʰon
arrow walk enter shoot King Pajitta dead

When (the hunter) thought like that, he got down from the horse holding the
arrow and went straight to him. He shot King Pajitta to dead.
(Orapim text)

The secondary participant is King Pajitta. He is removed from the

scene by his proper name. Then, in the following paragraph, the story

begins to mention another participant.

4.2.2.3. Deletion

Deletion can be used to remove the participants in non-actual removal.

Here, the participants are from the story of 'King Kulu and Miss Oua':

นางอั้ว ก็ ออกอุบาย ลา พระมารดา ไป ค้าง ที่ สวน
na:ŋʔua² kɔ² ʔɔ:k¹ʔuba:y la: pʰraʔma:da: pay kʰa:ŋ³ tʰi:² suan⁴
Miss Oua prt. play a trick goodbye mother go stay at garden

อุทยาน นอก เมือง ซึ่ง พระมารดา ก็ จำพระทัย ให้ ไป
ʔutʰaya:n nɔ:k² ɱɯaŋ sɯŋ² pʰraʔma:nda: kɔ² caɱpʰraʔtʰay hay² pay
garden out city which mother prt. unwillingly give go

Miss Oua plays a trick by asking her mother to stay overnight at the garden outside the city. Her mother has to let her go.
(King Kulu and Miss Oua text)

The mother is removed from the scene by deletion. Following this clause, the new paragraph begins with a participant change marked by, **fa:y¹**, 'as for':

การที่	ท้าวปัญจาล	มา	สู่ขอ	จึ่ง	เท่ากับ	เป็น การหมิ่น เกียรติ	
ka:ntʰi:²	tʰa:w³panca:n	ma:	su:¹kʰɔ:⁴	cɯŋ	tʰaw²kap	pen ka:nmin¹kiat¹	
as	King Panjal	come	ask for	so	equal	be look down	

0	จึ่ง	มี	รับสั่ง	ให้	ขับไล่	ทูต	เมืองมิถิลา	ไป
0	cɯŋ	mi:	rap³saŋ¹	hay²	kʰap¹lay²	tʰu:t²	mɯaŋmitʰi¹la:	pay
0	so	have	command	give	take away	ambassador	Mitila city	go

ฝ่าย	ท้าวปัญจาล	เมื่อ	ทราบ	ว่า	ท้าวจันทร์	ขับไล่	ทูต	กลับมา
fa:y¹	tʰa:w³panca:n	mɯa²	sa:p²	wa:²	tʰa:w³can	kʰap¹lay	tʰu:t²	klap¹ma:
as for	King Panjal	when know	that	King Jan	take away	ambassador	return	

As King Panjal asked for (her), it was just like he was looking down at King Jan, so King Jan took away the ambassador of Mithila city. King Panjal knew that King Jan took way his ambassador. (King Doglike text)

The main participant, King Jan, is removed from the scene by deletion. After that there is a participant change marked by, **fa:y¹**, 'as for', in the next paragraph.

ท้าวหมาหนุน	มี	ฤทธิ์	เหาะ	ได้	0	จึ่ง	ให้	ท้าวจันทร์	ขี่	หลัง	พา
tʰa:w³ma:⁴yuy⁴	mi:	rit⁴	hɔ?¹	day²	0	cɯŋ	hay²	tʰa:w³can	kʰi:¹	laŋ⁴	pʰa:
King Doglike	have	power	fly	get	0	so	give	King Jan	ride	back	bring

เหาะ	ไป
hɔ?¹	pay
fly	go

King Doglike has power and can fly so he takes King Jan on his back and flies. (King Doglike text)

The secondary participant here is King Doglike. He was removed from the scene by deletion. Then, there is a participant change marked by, **caklaw¹tʰɯŋ⁴**, 'to talk about', in the next paragraph.

ผู้หญิง สาว ใน เมือง ก็ เหลือแต่ นางคำฟอง ท้าวจันไต ก็
pʰu:²yiŋ⁴ sa:w⁴ nay ɰɯaŋ kɔ² lɯa⁴tæ:¹ na:ŋkʰaɰfɔ:ŋ tʰa:w³cantay kɔ²
woman young in city prt. only Miss Kaɰfong King Jantai prt.

จำต้อง พา ไป ให้ ยักษ์ กิน
camtɔ:ŋ² pʰa: pay hay² yak³ kin
have to bring go give giant eat

There was only Miss Kaɰfong left in that town so King Jantai had to bring
her for the giant to eat. (King Doglike text)

The incidental participant, Miss Kamfong, is removed from this scene
by deletion in the object slot. Then, there is a particiapnt change marked
by, **caklaɰ¹tʰɯŋ⁴**, 'to talk about', in the next paragraph. She is not
reintroduced until five paragraphs later.

4.2.3. Topic Change

Topic change is another way to remove a participant. Topic change
involves a change which happens to the subject without mentioning the old
participant. The new topic may involve further explanation or details of a
matter. After the change of topic, the participant can be changed or remain
the same.

The only form which can be used in topic change is the pronoun phrase.
The introductory participant in the following text is from the story of the
story of 'King Kulu and Miss Oua':

เจ้า เปงจานคร มี พระสหาย อยู่ องค์ หนึ่ง ครอง เมืองกายนคร
caw²pe:ŋca:na?kʰon ɰi: pʰra?saha:y⁴ yu:¹ ?oŋ nɯŋ¹ kʰrɔ:ŋ ɰɯaŋka:yna?kʰon
King of Pengja city have friend stay cls.one rule Kaynakhon city

topic change โดยที่ อาณา เขต ของ ทั้งสอง นคร นี้ อยู่
do:ytʰi:² ?a:na:kʰe:t¹ kʰɔ:ŋ⁴ tʰaŋ³sɔ:ŋ⁴ nakʰon ni:³ yu:¹
because area of both city that stay

ติดกัน และ มี พระอัยฌาศีบ ต่อ กัน เป็น อันดี
tid¹kan læ?³ ɰi: pʰra?atcʰa:say⁴ tɔ:¹ kan pen ?andi:
close to and have friendship to each be good

King Pengja had one friend who ruled over Kaynakhon city. Since the area

of that two cities were close to each other, they have a good relationship.
(King Kulu and Miss Oua text)

The introductory participant, King Pengja, is last mentioned before
the topic change by use of his name. After that, there is a change of
topic to discuss details about the town and his relationship to it as in
clause no. 2:

ต่อมา	1 ปี	เจ้ากงจีน	ก็	ยก	ขบวน	ขันหมาก	มา	ตาม
tɔ:¹ma:	1 pi:	caw²koŋci:n	kɔ2	yok²	kʰabuan	kʰan⁴ma:k¹	ma:	ta:m
after	1 year	King Kongjin	prt.	raise	line	gift for bride	come	as

สัญญา	เรือ	ขันหมาก	ของ	เจ้ากงจีน	เป็น	ขบวน	ยาว
sanya:	rɯa	kʰan⁴ma:k¹	kʰɔ:ŋ⁴	caw²koŋci:n	pen	kʰabuan	ya:w
promise	boat	gift for bride	of	King Kongjin	be	line	long

มี	เรือ	ถึง	ร้อย	ลำ
mi:	rɯa	tʰɯŋ⁴	rɔy:³	lam
have	boat	for	hundred	cls.

After that one year, King Kongjin brings the gift for the bride as he
promised. His line is composed of more than one hundred boats and was very
long. (The shipowner text)

4.3. Summary

The main participant, the shipowner, is last mentioned before the
topic change by his name. After that there was a change of topic to
discuss details about his ship in clause II Therefore, there was two main
types of participant removal: actual as discussed in this chapter, and
non-actual removal. Each participant type can be removed by the different
devices for each type. Some are removed by proper name, such as a main
participant in the non-actual removal. This appearance was helpful in
classifying the participant.