

## CHAPTER TWO

### SURFACE STRUCTURE

#### 2.0 Introduction

As mentioned in chapter one, most of the work done in discourse analysis to date has dealt with the narrative genre. This is especially true where descriptions of surface structure are concerned.

This chapter, then, will begin by discussing conventional narrative structure. We will then examine Suppharatyothin's view of the structure of Thai hortatory discourse as based on her study of hortatory letters before considering the surface structure of Phra Phayom's sermons.

#### 2.1 Surface Structure

All discourses have a surface structure, composed of actual physical phenomena (paragraphs, sentences, words, etc.). Certain patterns or relationships between such units emerge in accordance with the text's macrostructure. Groups of thus configured words, sentences, and paragraphs combine to create text-level surface structures.

Surface structure can vary greatly from genre to genre. A climactic narrative discourse, for example, generally traces a series of events that culminate in a distinct peak (climax).<sup>1</sup> Pre-peak events may figure prominently in the story's development, and post-peak events may help

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<sup>1</sup>It is, however, possible to have narrative texts which do not contain peaks--episodic narratives. The peak generalization is generally true for folktales, myths, etc.

"untangle" things, but the entire discourse is essentially centered around the peak.

Other discourse genre necessarily entail different structural components. Linda Neeley states (1987:3):

A particular discourse or embedded discourse is not required to have all four types of constituents [introduction, points, peak (climax), conclusion] in order to be a well-formed discourse. For example, often expository or hortatory discourses have no real peak (climax), but simply go from point to point until the conclusion is reached.

Suppharatyothin's study of Thai hortatory discourse is a case in point. Analyzing hortatory letters written by an older sister to her younger siblings, Suppharatyothin finds the surface structure of Thai hortatory discourse to consist of an introduction, a nucleus of topical points, and a terminus, as shown in figure 3:

SURFACE STRUCTURE	SURFACE FEATURES		
	INTRODUCTION	NUCLEUS	TERMINUS
	Greeting word Proper name Endearment term	Condition clause plus clause containing hortatory marker	Cognitive verb Ending word Verb phrase

Figure 3. Surface Features of Thai Hortatory Discourse  
(Reproduced from Suppharatyothin (1989:20))

According to Suppharatyothin, the introduction encompasses an obligatory salutation and an optional "lead-in" (1989:18). The latter is an explanation of the author's reasons for writing--his or her motivation for

communicating that which is to follow. In Suppharatyothin's examples, the motivation generally involves something that the author has recently experienced, and as such is marked by temporal adverbs (1989:22).

The nucleus involves a series of topics. Each of these contain situational information leading up to an obligatory hortatory point--a command--sometimes followed by additional support information (1989:26).

Finally, Suppharatyothin's termini are similar to her introductions, only in reverse, consisting of "an optional expected result, an optional ending and an optional complementary closure" (1989:32).

The basic patterns of Thai hortatory surface structure as described by Suppharatyothin are similar to that which I have found in the sermons of Phra Phayom. I nevertheless prefer to divide her "introduction" slot into two distinct parts--salutation and stage. The latter can be further broken down into topic announcement, global conflict situation, and appeal to Buddhism, each of these individual parts being differentiated from one another in both form and function. For similar reasons, I divide her "conclusion" into conclusion and terminus, as seen in figure 4.

SURFACE STRUCTURE	SALUTATION	STAGE			BODY Megasections (1...n)	CONCLUSION	TERMINUS
		TOPIC ANNOUNCEMENT	GLOBAL CONFLICT SITUATION	APPEAL TO BUDDHISM			
	Formulaic sentence(s) Obligatory blessing Optional audience specific phrase of address	Formulaic sentence or flow-in from salutation	Rhetorical questions often present	Buddha said... Definition of Pali terms	Boundaries marked by Aw! Stories, commands (explicit and implicit), jokes, personal anecdotes, etc. Divisible into sections, subsections, paragraphs	Marked by Aw! Explicit and implicit commands Reference to or summary of main theme(s)	Marked by Aw! Formulaic Obligatory blessing Optional audience-specific reference Explicit and implicit commands

Figure 4. Surface Structure of Phra Phayom's Sermons.

The remainder of this chapter will elaborate on these divisions and the criteria by which they were established.

## 2.2 Establishing Discourse Boundaries

Discourse theory holds that any given text of some length can be divided into discrete units. The author of a large novel might divide his work into parts and chapters, the latter capable of being further split into sections, paragraphs, sentences, clauses, etc. Cross-genre embedding may also occur, with, for example, expository, hortatory, or procedural discourses being found within a larger narrative text.

In her analysis of the Biblical book of Hebrews, Neeley outlines the following criteria for establishing embedded discourse boundaries (1987:6):

- 1) Change in genre [e.g., hortatory ---> narrative]
- 2) Transition introductions or conclusions
- 3) Use of relatively rare linguistic devices
- 4) Evidence of the unity of the preceding embedded discourse [i.e., its lexical and semantic cohesion]

Similarly, Chuwicha in her *Cohesion in Thai* describes surface features indicative of paragraph-level boundaries in Thai narrative discourse. These include the following phenomena (1986:103):

- 1) Change of participant in focus
- 2) Change of place setting
- 3) Change of time setting
- 4) Change of topic

When two or more of these criteria are present at a juncture of a discourse, a boundary division is almost inevitable.

Building on Neeley and Chuwicha, I divided "Solve Greed" and "Wealth" into paragraphs, sections, and megasections. Important additions to Neeley and Chuwicha's criteria include the use of ordinal numbers, the occurrence of rhetorical questions or jokes that would seem to shift or conclude topics, and the presence of expressive vocalizations.<sup>2</sup> Change of agent orientation (the individual(s) to or about whom Phra Phayom is speaking) is substituted for Chuwicha's "change of participant in focus."

Figure 5 records paragraph and megasection (see 2.2.3) divisions for a portion of "Wealth," as well as the features which indicate those divisions. Change of agent orientation and change of topic are seen to be the most frequently used border markers, followed by vocalizations. Rhetorical questions, change of time, jokes (end of paragraph one-liners), use of the particle *na*<sup>3</sup> 'you know,' change of location, amplification, and ordinal numbers are less frequently found border markers.<sup>3</sup>

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<sup>2</sup>See chapter 1, footnote 6. In the Thai context, vocalizations include words like *'aw*<sup>2</sup>, *'ə:*<sup>2</sup>, *'əm*<sup>1</sup>, *'aj*<sup>2</sup>, and *mæ:*<sup>4</sup>. Nantawan Mongpin's *Cohesion in Thai Conversation* (1989) contains a thorough discussion of these and other Thai vocalizations.

<sup>3</sup>It should be noted that these boundary markers seem to differ in strength. For example, the *Aw!* vocalization has perhaps two or three times the strength of, for example, a change in agent orientation.



### 2.2.1 Salutation

All of the sermons analyzed in this study begin with a formulaic salutation. This consists of an obligatory blessing and an optional audience-specific phrase of address.

#### (1) "Wealth" (¶ 1)<sup>3</sup>

<i>khɔː</i> <sup>4</sup>	<i>khwa:m</i>	<i>ca<sup>1</sup>rə:n</i>	<i>naj</i>	<i>tham</i>	<i>coj</i>	<i>mi:</i>	<i>dæ:</i> <sup>1</sup>
request	Nom. <sup>4</sup>	progress	in	dhamma	please	have	to
<i>thɑ:n</i> <sup>2</sup>	<i>ʔa<sup>1</sup>thi<sup>1</sup>ka:n</i>	<i>khɑ<sup>3</sup>na:ca:n</i>	<i>læ</i> <sup>3</sup>	<i>nak<sup>3</sup>suk<sup>1</sup>sa:</i> <sup>4</sup>	<i>thi:</i> <sup>2</sup>	<i>mi:</i>	
you	rector	faculty	and	students	that	have	
<i>khwa:m</i>	<i>son<sup>4</sup>caj</i>	<i>naj</i>	<i>tham</i>	<i>thuk<sup>3</sup></i>	<i>thɑ:n</i> <sup>2</sup>		
Nom.	interest	in	dhamma	every	you		

May progress in the dhamma be to you--rector, faculty, and students--all of you who are interested in the dhamma.

#### (2) "Solve Greed" (¶ 1)

<i>khɔː</i> <sup>4</sup>	<i>khwa:m</i>	<i>ca<sup>1</sup>rə:n</i>	<i>naj</i>	<i>tham</i>	<i>coj</i>	<i>mi:</i>	<i>dæ:</i> <sup>1</sup>
request	Nom.	progress	in	dhamma	please	have	to
<i>thuk<sup>3</sup></i>	<i>khon</i>	<i>thi:</i> <sup>2</sup>	<i>son<sup>4</sup>caj</i>	<i>naj</i>	<i>ka:n</i>	<i>thi:</i> <sup>2</sup>	<i>ma: sa<sup>1</sup>dap<sup>1</sup></i>
every	person	that	interested	in	Nom.	that	come hearken to
<i>trap<sup>1</sup></i>	<i>faj</i>	<i>tham</i>	<i>naj</i>	<i>wan</i>	<i>ni:</i> <sup>3</sup>		
hear	listen	dhamma	in	day	this		

May progress in the dhamma be to every person who is interested in coming to listen and hearken to the dhamma today.

<sup>3</sup>Paragraph numbers in this thesis refer to the English translations in appendix A. The appendix itself provides a cross-referencing method for the original Thai transcripts.

<sup>4</sup>Nominalizer



These formulaic salutations are the type of statements that one would expect to hear from virtually any monk or other highly respected person. Phra Phayom's repetition of near synonyms such as *trap<sup>1</sup> faj* 'hear,' 'listen' is typical of Thai blessing formulae, as is the rather rapid rate of speech.<sup>5</sup>

Sociologically, the salutation immediately establishes or at least reinforces the fact that the speaker is a holy man, one who has enough authority and, by implication in the Thai world view, sufficient merit to be in a position to bless others.

### 2.2.2 Stage

Each of the sermons analyzed contain a distinct segment between the salutation and sermon body which serves to effectively "set the stage" for the rest of the sermon. The stage contains an optional topic announcement plus an obligatory global conflict situation and an obligatory appeal to Buddhist theology.

#### 2.2.2.1 Topic Announcement

Topic announcements, when present, are very forthright, following a "Today I will talk about . . ." formula.

##### (3) "Wealth" (¶ 1)

<i>wan</i>	<i>ni:<sup>3</sup></i>	<i>ko:<sup>2</sup></i>	<i>ca<sup>1</sup></i>	<i>daj<sup>2</sup></i>	<i>kla:w<sup>1</sup></i>	<i>t<sup>h</sup>uŋ<sup>4</sup></i>	<i>rwaŋ<sup>2</sup></i>	<i>sap<sup>3</sup></i>
day	this	part. <sup>6</sup>	will	able to	speak	about	story	possession

<sup>5</sup>These features are even more pronounced in the terminus (2.2.5).

<sup>6</sup>Particle

*som<sup>4</sup>bat<sup>1</sup>*    *kap<sup>1</sup>*    *ma<sup>3</sup>nut<sup>3</sup>*    *som<sup>4</sup>bat<sup>1</sup>*  
 wealth            and            human            wealth

Today (I) will talk about the topic of material wealth and wealth of personhood.

(4) "Stick with It" (§ 1)

*naj*    *ka:n*    *thi:<sup>2</sup>*    *ca<sup>1</sup>*    *phu:<sup>2</sup>*    *naj*    *wan*    *ni:<sup>3</sup>*    *kh<sup>u</sup>*    *ruay<sup>2</sup>*    *kh<sup>o:</sup>y<sup>4</sup>*  
 in            part.    that            will            speak            in            day            this            is            story            of

*kh<sup>a</sup>m*    *wa:<sup>2</sup>*    "*wi<sup>3</sup>ci<sup>1</sup>kit<sup>1</sup>cha:<sup>1</sup>*"    *naj*    *chi:wit<sup>3</sup>*  
 word            that            wicikitscha            in            life

In (my) speech to you today (I) will talk about the term *wicikitscha* in life.

When such explicit topic announcements are not present, Phra Phayom slowly moves from the salutation into the global conflict situation (see 2.2.2.2).

(5) "Solve Greed" (§ 1)

*kh<sup>o:</sup><sup>4</sup>*    *kh<sup>w</sup>a:m*            *ca<sup>1</sup>rə:n*    *naj*            *th<sup>a</sup>m*    *coy*            *mi:*    *dæ:<sup>1</sup>*  
 request Nom.            progress            in            dhamma    please            have to

*th<sup>u</sup>k<sup>3</sup>*    *kh<sup>o</sup>n*    *thi:<sup>2</sup>*    *son<sup>4</sup>caj*    *naj*            *ka:n*    *thi:<sup>2</sup>*    *ma:*    *sa<sup>1</sup>dap<sup>1</sup>*  
 every person            that            interested            in            Nom.            that            come            hearken to

*trap<sup>1</sup>*    *fa:y*    *th<sup>a</sup>m*    *naj*            *wan*            *ni:<sup>3</sup>*    *lak<sup>1</sup>*            *th<sup>a</sup>m*  
 listen            listen            dhamma            in            day            this            principle            dhamma

*thi:<sup>2</sup>*    *kh<sup>i</sup>t<sup>3</sup>*    *wa:<sup>2</sup>*    *pen*            *pra<sup>1</sup>jo:t<sup>1</sup>*    *kua<sup>2</sup>kun*    *to:<sup>1</sup>*    *ka:n*  
 that            think            that            is            benefit            offering            for            Nom.

*damnə:n*    *chi:wit<sup>3</sup>*            *naj*    *ka:n*    *th<sup>a</sup>mhaj<sup>2</sup>*    *chi:wit<sup>3</sup>*            *ju:<sup>1</sup>*  
 conduct            life            in            Nom.            cause            life            live

*ja:y<sup>1</sup>*    *sot<sup>1</sup>chun<sup>2</sup>*            *ru:<sup>4</sup>*    *su:p<sup>1</sup>to:<sup>1</sup>*            *waj<sup>3</sup>*            *ja:y<sup>1</sup>*            *sot<sup>1</sup>chun<sup>2</sup>*  
 sort            fresh            or            follow            purp.            sort            fresh

May progress in the dhamma be to every person who is interested in coming to listen and hearken to the dhamma today--dhamma principles that (they)

think to be of benefit to the conduct of life, an offering for the conduct of life--a life that is fresh, a life that draws out freshness.

(Phra Phayom then continues to talk about freshness in life--the things that can interfere with freshness and thus make life miserable.)

### 2.2.2.2 Global Conflict Situation

The sermons examined in this study next contain a global conflict situation--global in the sense that it is operative for the entire discourse.<sup>7</sup> Over the course of one or more paragraphs, Phra Phayom states plainly that there is some sort of problem which poses a dilemma for people. Global conflict situations examined in these sermons include the following:

<u>Sermon Title</u>	<u>Summary of Conflict Situation</u>
"Solve Greed"	Our lives are not always as fresh and lively as we would like them to be.
"Wealth"	Is material wealth or wealth of personhood more important?
"Politics"	Our "common lot" is adversely affected through pollution, political corruption, and other social problems.
"Stick with It"	We often have troubles keeping everything together--grabbing this and losing that while being generally indecisive.

It is interesting to note that the actual wording or theme of the global conflict situation need not appear through the body of the sermon. In "Solve Greed," for example, the themes of freshness and liveliness are not mentioned again until the final sentences of the discourse. Still, a survey of native Thai speakers who had listened to the sermon found that liveliness

<sup>7</sup>Other conflict situations which belong at the paragraph or section level are brought up frequently through the rest of a sermon.

and freshness, along with the more frequently mentioned greed, constitute the themes of the oration.

The global conflict situation thus serves to justify the entirety of the sermon to come. The listeners are made aware of a problem which demands their attention. Without such a conflict situation the speaker would have no legitimate reason to speak; the listeners no compelling reason to listen.

With the global conflict situation, Phra Phayom introduces one of his most used speaking devices: the rhetorical question. From the very outset of the sermons attempts are made to gain a rapport with the audience, make them feel a part of the preaching process. Rhetorical questions may either be addressed directly to the audience (something done most frequently in the body of the sermon) or reflect questions, thoughts, etc. that Phra Phayom thinks might or should be going through the listeners' minds.<sup>8</sup>

(6) "Solve Greed" (¶ 6)

<i>man</i>	<i>ko:2</i>	<i>mi:</i>	<i>wa:2</i>	<i>ʔaʔ1raj</i>	<i>ma:</i>	<i>tʰamhaj2</i>	<i>khon</i>	<i>nia3</i>
they	part.	have	say	what	come	cause	people	this
<i>maj2</i>	<i>mi:</i>	<i>chi:wit3</i>	<i>chi:wa:</i>	<i>ʔaʔraj</i>	<i>pen</i>	<i>mu:n</i>		
not	have	life	lively	what	is	primary factor		
<i>ra:k2</i>	<i>ma:</i>	<i>kat1</i>	<i>kin</i>	<i>ra:k2</i>	<i>khɔ:ɔ4</i>	<i>chi:wit3</i>	<i>chi:wa:</i>	
root	come	bite	eat	root	of	life	lively	

Someone asks, "What comes and causes these people not to have lively life? What is the source, the root that comes and bites and eats the root of lively life?"

<sup>8</sup>For further discussion of rhetorical questions see 5.1.1.

## (7) "Wealth" (§ 2)

ko:2 pen khɔ:ɔ<sup>4</sup> thi:2 ciŋ læ:w<sup>3</sup> khon chɔ:p<sup>2</sup> tay<sup>2</sup> hua<sup>4</sup>khɔ:2  
 part. is of that truly already people like make topic

kan wa:2 "mi: sap<sup>3</sup> kap<sup>1</sup> mi: khunna<sup>3</sup>tham  
 together say "Have possession with have merit

?an naj<sup>4</sup> di: kwa:1 kan"  
 unit which good than together"

It is true that people like to say, "There is wealth and then there is merit; which one is better?"

## 2.2.2.3 Appeal to Buddhism

After a problem has been made explicit through the global conflict situation, Phra Phayom directs his listeners to the solutions outlined in Buddhist theology. This is a very vital part of the presentation, as it provides what Lowe (1986:199) following Grimes (1975:323) terms a "point of departure" for the rest of the text--the outworking of the Buddhist solution.

## (8) "Solve Greed" (§ 7)

man ko:2 mi: lak<sup>1</sup> naj phut<sup>3</sup>tha<sup>3</sup>sa:4sa<sup>1</sup>na:4 nia<sup>2</sup>  
 It part. have principle in Buddhism this

than<sup>2</sup> thu:4 wa:2 mi: ra:k<sup>2</sup> jaw<sup>2</sup> khɔ:ɔ<sup>4</sup> khwa:m saw<sup>2</sup>  
 he believe that have root root of Nom. sad

mɔ:ɔ<sup>2</sup> ju:1 sa:m<sup>4</sup> ra:k<sup>2</sup> riak<sup>2</sup> wa:2  
 darkened with three root call that

?a<sup>1</sup>ku<sup>1</sup>son<sup>4</sup>la<sup>1</sup>mu:n sa:m<sup>4</sup>  
 root sins three

Well, there is a principle in the Buddhist religion. Buddha held that there are three roots of sadness. These three roots are called the *Akusonlamun* ('three root sins').

## (9) "Wealth" (§ 2)

<i>phra</i> <sup>3</sup> <i>phut</i> <sup>3</sup> <i>tha</i> <sup>3</sup> Buddha	<i>sa</i> <sup>4</sup> <i>sa</i> <sup>1</sup> <i>na</i> <sup>4</sup> religion	<i>maj</i> <sup>2</sup> not	<i>so:n</i> <sup>4</sup> teach	<i>haj</i> <sup>2</sup> cause	<i>thi</i> <sup>3</sup> drop		
<i>sap</i> <sup>3</sup> possession	<i>som</i> <sup>4</sup> <i>bat</i> <sup>1</sup> wealth	<i>tæ</i> <sup>1</sup> but	<i>wa</i> <sup>2</sup> that	<i>maj</i> <sup>2</sup> not	<i>so:n</i> <sup>4</sup> teach	<i>wa</i> <sup>2</sup> that	<i>ja</i> <sup>1</sup> do not
<i>mua</i> blurry	<i>maw</i> drunk	<i>tha:n</i> <sup>2</sup> he	<i>ko</i> <sup>2</sup> part.	<i>so:n</i> <sup>4</sup> teach	<i>wa</i> <sup>2</sup> that	<i>ja</i> <sup>1</sup> do not	<i>mua</i> blurry
<i>maw</i> drunk	<i>naj</i> in	<i>sap</i> <sup>3</sup> possession	<i>som</i> <sup>4</sup> <i>bat</i> <sup>1</sup> wealth	<i>haj</i> <sup>2</sup> give	<i>mi</i> have	<i>i:k</i> <sup>1</sup> another	<i>ja:ŋ</i> <sup>1</sup> type
<i>nuŋ</i> <sup>1</sup> one	<i>khaw</i> <sup>2</sup> enter	<i>ma</i> come	<i>sə:m</i> <sup>4</sup> increase	<i>waj</i> <sup>3</sup> purp.	<i>khaw</i> <sup>4</sup> they	<i>riak</i> <sup>2</sup> call	<i>ma</i> <sup>3</sup> <i>nut</i> <sup>3</sup> human
<i>som</i> <sup>4</sup> <i>bat</i> <sup>1</sup> wealth	<i>riak</i> <sup>2</sup> call	<i>pha:sa</i> <sup>4</sup> language	<i>wat</i> <sup>3</sup> temple	<i>wa</i> <sup>2</sup> that	<i>a</i> <sup>1</sup> <i>ri</i> <sup>1</sup> <i>a</i> <sup>3</sup> high	<i>sap</i> <sup>3</sup> wealth	

Buddhism does not teach us to throw away material wealth. It teaches, "Do not love it." It teaches, "Do not become enchanted with material wealth." And the Buddha added one more thing. He called it "Wealth of personhood." In the language of the temple it is called *Ariyasap* ('higher wealth').

Another important facet of the appeal to Buddhism is the introduction of key terms in the "language of the temple" or "language of the dhamma": the sacred Pali tongue. These terms will be repeated throughout the course of the sermon, and thus qualify as major themes (see chapter 3).

Like the conflict situation, the appeal to Buddhism provides a justification for the rest of the sermon. It legitimizes the speaker, showing the authority from which the statements to follow are drawn. The appeal to Buddhism also contains a sort of implicit command: "Listen up! Something important--something related to the Buddha--is coming."

### 2.2.3 Body

The largest section of the sermons analyzed is the body. The body itself can be divided into various layers, including section, subsection and paragraph, as shown below:

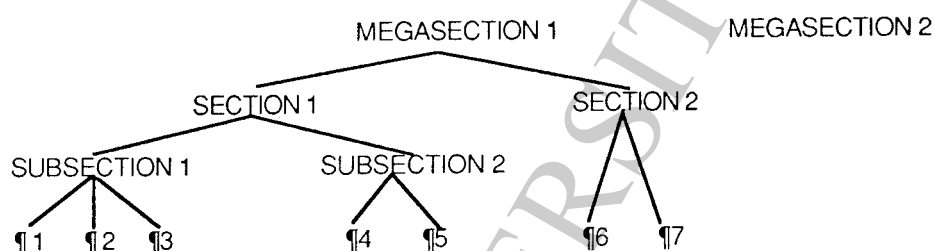


Figure 6. Schema of Megasection Organization (Hypothetical)

Embedding may take place on any of these layers. For example, a section may contain an embedded narrative discourse whose outcome might function as a sort of mitigated command (see chapter 4). Similarly, subsections and subsubsections may be present. At one point in "Wealth," a lengthy embedded narrative is marked as a megasection of its own, while at other points similar narratives might be embedded as sections or subsections.

Determination of megasection boundaries lies with Neeley's third criteria: the use of relatively rare linguistic devices (Neeley 1987:6). In all of the sermons examined, the particle *ʔaw<sup>2</sup>* (hereafter romanized as *Aw!*) occurs infrequently, and virtually always seems to mark a division between previous material of secondary or tertiary pertinence to the sermon's overall theme and the introduction of either significantly new information or the next

logical step in an argument.<sup>9</sup> In fact, in lining up all occurrences of *Aw!* a basic sermon outline appears, as shown in figure 7.<sup>10</sup>

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<sup>9</sup>A note on *Aw!* : The exact meaning of this particle is somewhat hard to determine. A unique feature of spoken Thai, it can be written several different ways. Most of my language assistants rendered it either *เอา* (definitely misleading) or *เอ้า*. The latter spelling was followed in a Thai newspaper cartoon (*Pucatkan*, 7 January 1993, page 11) brought to my attention by William Hanna of Payap University. Neither Mary R. Haas' *Thai-English Student's Dictionary* (1964) nor So Sethaputra's *New Model Thai-English Dictionary* (latest printing, 1990) contain relevant entries for these spellings of *Aw!*. The latter volume does, however contain an entry for *อ้าว*, defined as "an exclamation of surprise" (Sethaputra, 1990:338).

Other instances of *Aw!* in Phra Phayom's sermons are found in some cases of reported speech. In these, *Aw!* seems to express astonishment on the part of the quoted speaker, matching Sethaputra. Perhaps this "exclamation of surprise" has a different function on the discourse level.

<sup>10</sup>This will be discussed at greater length in chapter three.



	PRECEDING INFORMATION (Summary)	PARTICLE (vocalization)	MAINLINE SENTENCE (New Point of Departure)	SUBSEQUENT INFORMATION (Summary)
MEGASEC. #1	Statements about the danger of greed as warned by the Buddha.	AW!	"For that reason, what could be done to make people live in the world in a manner that reduces their greed?"	Question as to whether it is possible to reduce greed.
MEGASEC. #2	Observance of Buddhist principles will reduce greed.	AW!	"Now we can see that many people in Supanburi Province do not have lively life. Why is this?"	Stories related to airplane crash in Supanburi Province, as well as a gas truck explosion in Bangkok.
MEGASEC. #3	Monks, too, must clean out greed or else there will be disorder in the temple.	AW!	"Thus, at this time, what are we in the process of needing to cut out [or our lives]? Greed."	Pollution of forests, more on the airplane crash in Supanburi, a son killing his father to get insurance money, etc.
MEGASEC. #4	Everyone agrees that the people of Supanburi acted very badly	AW LA!	"At this time Thai society and we ourselves need to watch carefully lest we become victims of-- Ay--being controlled by greed."	Story about a greedy merchant being afflicted by a greedy cow and a greedy thief.
MEGASEC. #5	Moral of greedy merchant story: Greed meets greed.	AW!	"Are we agreed that we are beginning to see?"	Talk of the relationship between greed and success, story about being ignored by taxis, etc.
MEGASEC. #6	Stories about greedy merit makers Phra Phayom's alleged torture.	AW!	"It's strange when I think about it, but the more I give, the more I get."	Accounts of how donations at his temple have increased since he became less selfish.
MEGASEC. #7	Strange, illegitimate beliefs about merit making held by villagers	AW!	"How does this all fit together? The next time you make merit, don't pray for a long time. Pray a little--to overcome greed."	Stories about the frustrations of receiving greed-motivated alms, examples of bizarre cases of cruelty to children
MEGASEC. #8	Dhamma camp children stealing each other's underwear.	AW LA!	"We must clean up things every day."	Statements about making merit, transvestites, the evil of smoking.
MEGASEC. #9	Modern life is too complex--much money is spent on unnecessary things like bottled beverages, comfortable beds, etc.	AW!	"Whatever the case, if we people release these three root sins and allow them to grow and flourish in our country...[we will have problems]"	Stories about his proposed anti-greed TV spots, addiction of Thai people to caffeine

Figure 7. Megasection Divisions in "Solve Greed."

## 2.2.4 Conclusion

The conclusion of a Phra Phayom sermon serves to summarize the main points of the oration. Conclusions are marked by  $'aw^2/la^3$  (hereafter romanized as *Aw la!*) and may contain both implicit and explicit commands as well as references to the main theme(s) of the discourse.<sup>11</sup>

### (10) "Wealth" (§ 154-56)

$'aw^2$ Aw	$la^3$ la!	$ko:2$ part.	$sa^1rup^1$ summary	$lɔ:j$ at all	$wa:2$ that	$ma^3nut^3$ human	$som^4bat^1$ wealth		
$ko:2$ part.	$khɯ:$ is	$kruaj^2$ device	$plɯ:m^2caj$ happiness	$sam^4rap^3$ for	$ma^3nut^3$ human				
$sap^3$ possession	$som^4bat^1$ wealth	$man$ it	$ko:2$ part.	$pen$ is	$kruaj^2$ device	$plɯ:m^2caj$ happiness			
$sam^4rap$ for	$ma^3nut^3$ human	$tɛ:1$ but	$phra^3phut^3tha^3$ Buddhism	$sa:sana:4$		$ko:2$ part.			
$maj^2$ not	$daj^2$ did	$bo:k^1$ tell	$wa:2$ that	$ja:1$ do not	$'aw$ want	$sap^3$ possession	$som^4bat^1$ wealth		
$tɛ:1$ but	$tha:n^2$ he	$klap^1$ return	$bo:k^1$ tell	$wa:2$ that	$haj^2$ cause	$pa^1lit^1$ produce	$haj^2$ give	$ma:k^2$ much	
$'aj^2$ Ay	$sap^3$ possession	$som^4bat^1$ wealth	$nia^2$ this	$bo:r^3i^1pho:k^2$ consume	$tɛ:1$ only	$no:j^3$ little	$chaj^3$ use		
$caj^1$ pay	$tɛ:1$ only	$no:j^3$ little	$lɛ:w^3$ then	$lua^4$ excess	$ciat^1$ give	$chuj^2$ help	$phu:2$ person	$'u:n^1$ other	$haj^2$ give

<sup>11</sup>Joseph R. Cooke defines  $la^3$  as marking a "critical point now or already reached (Cooke 1989:83)."

ma:k<sup>2</sup> t<sup>h</sup>amhaj<sup>2</sup> ma:k<sup>2</sup> t<sup>h</sup>amhaj<sup>2</sup> ma:k<sup>2</sup> ha.<sup>4</sup> haj<sup>2</sup> ma:k<sup>2</sup> duaj<sup>2</sup>  
 much give much give much seek give much with

wi:<sup>3</sup>thi: su:<sup>1</sup>carit<sup>3</sup> læ:w<sup>3</sup> ma: kin ju:<sup>1</sup> chaj<sup>3</sup> caj<sup>1</sup> tæ:<sup>1</sup>  
 technique truth then come eat live use pay only

no:j<sup>3</sup> læ:w<sup>3</sup> lua<sup>4</sup> ciat<sup>1</sup> haj<sup>2</sup> p<sup>h</sup>u:<sup>2</sup> 'u:n<sup>1</sup> sap<sup>3</sup> som<sup>4</sup>bat<sup>1</sup>  
 little then excess give give person other possession wealth

ja:y<sup>1</sup> nan<sup>3</sup> ko:<sup>2</sup> di: thi: ni:<sup>3</sup> mi: tæ:<sup>1</sup> pra:<sup>1</sup> p<sup>h</sup>e:t<sup>2</sup>  
 sort that part. good at here have only type

t<sup>h</sup> am no:j<sup>3</sup> ja:k<sup>1</sup> daj<sup>2</sup> ma:k<sup>3</sup>  
 do little want get much

Aw la! In summary, wealth of personhood is a thing that gives human beings happiness. [Material] wealth is also a thing that gives human beings happiness. But the Buddhist religion, well, doesn't say, 'Don't have material wealth,' but rather, 'Give away a lot.' So produce a lot but use only a little of your wealth. Don't spend a lot. Give the excess to other people--that kind of wealth is good. Nowadays there are only the type that do a little and want a lot...(final story about people who buy refrigerators on credit only to fill them with bottles of water and a few oranges).

(11) "Solve Greed" (§ 237-39)

ko:<sup>2</sup> 'aw<sup>2</sup> la:<sup>3</sup> wan ni:<sup>3</sup> khoy khæ:<sup>3</sup> nia<sup>2</sup> na:<sup>3</sup>  
 part. Aw la! day this should amount this you know

ko:<sup>2</sup> ja:k<sup>1</sup> ca:<sup>1</sup> bo:k<sup>1</sup> waj<sup>3</sup> nia<sup>2</sup> raw ma: wat<sup>3</sup> kan  
 part. want will tell purp. this we come temple together

ma: t<sup>h</sup>a:y<sup>4</sup> kan haj<sup>2</sup> 'a:<sup>1</sup>ku:<sup>1</sup>son<sup>4</sup>bun man bajbaw  
 come clean out together cause root sins it lighten

paj læ:w<sup>3</sup> ko:<sup>3</sup> tay<sup>2</sup> na:<sup>2</sup> tay<sup>2</sup> ta: t<sup>h</sup>am paj t<sup>h</sup>ə:<sup>1</sup>  
 go then part. raise face raise eyes do go imp.

khraj khaw<sup>4</sup> maj khaw<sup>2</sup>caj chi:<sup>4</sup>wit<sup>3</sup> raw jayjaj  
 anyone they not understand life us however

raw ko:<sup>2</sup> t<sup>h</sup>am khoy<sup>4</sup> raw paj conkra:<sup>1</sup>t<sup>h</sup>ay<sup>2</sup> naj  
 we part. do of we go until in

*thi:2sut<sup>1</sup> haj<sup>2</sup> man thaj<sup>4</sup> khwa:m pen khon maj<sup>2</sup>*  
 finally make it until Nom. is person not

*mi: lo:pha<sup>3</sup> maj<sup>3</sup> mi: tho:sa<sup>1</sup> maj<sup>3</sup> mi: mo:ha<sup>1</sup>*  
 have greed not have ugly no have ignorance

*to:n nan<sup>3</sup> chi:wit<sup>3</sup> ko:2 ca<sup>1</sup> mi: chi:wa: mi:*  
 time that life part will have liveliness have

*thaj<sup>3</sup> chi:wit<sup>3</sup> chi:wa:*  
 both life liveliness

*Aw la!* Well, this is enough for today, you know. I wanted to tell you these things. We came to the temple to clean things up and lighten the load of the root sins. So let us then raise our faces, raise our eyes and do it. Although other people might not understand us, we will live like this until we finally reach the point of being people who are without greed, without hatred, without ignorance. At that time, well, we will have liveliness--both life and liveliness.

## 2.2.5 Terminus

The termini of Phra Phayom's sermons are similar in form to the salutations. Termini are marked by *Aw la!* and contain an obligatory blessing, an optional audience-specific reference, an obligatory back-reference to the main theme(s) of the discourse, and obligatory implicit and explicit commands.

### (12) "Wealth" (¶ 157-59)

*aw<sup>2</sup> la<sup>3</sup> bat<sup>1</sup>ni:3 ko:2 khō:4 vajpon haj<sup>2</sup> kha<sup>3</sup>na<sup>3</sup>*  
*Aw la!* now part. ask for bless give faculty

*kru: a:ca:n ni<sup>3</sup>sit<sup>1</sup> nak<sup>3</sup>suk<sup>1</sup>sa: 4 thi:2 taj<sup>2</sup>caj faj*  
 teacher professor student student that intend listen

*ma: duaj<sup>2</sup> di: ta<sup>1</sup>lot<sup>1</sup> ko:2 khō:4 haj<sup>2</sup> thuk<sup>3</sup> khon*  
 come with good whole part. ask give every person

<i>daj</i> <sup>2</sup>	<i>thaj</i> <sup>3</sup>	<i>sap</i> <sup>3</sup>	<i>som</i> <sup>4</sup> <i>bat</i> <sup>1</sup> ?	<i>lae</i> <sup>3</sup>	<i>ma</i> <sup>3</sup> <i>nut</i> <sup>3</sup>	<i>som</i> <sup>4</sup> <i>bat</i> <sup>1</sup>	
get	both	possession	wealth	and	human	wealth	
<i>sap</i> <sup>3</sup>	<i>som</i> <sup>4</sup> <i>bat</i> <sup>1</sup> ?	<i>haj</i> <sup>2</sup>	<i>khwa:m</i>	<i>sa</i> <sup>1</sup> <i>duak</i> <sup>1</sup>	<i>sa</i> <sup>1</sup> <i>ba:j</i>		
possession	wealth	give	Nom.	comfortable	comfortable		
<i>ma</i> <sup>3</sup> <i>nut</i> <sup>3</sup>	<i>som</i> <sup>4</sup> <i>bat</i> <sup>1</sup>	<i>haj</i> <sup>2</sup>	<i>khwa:m</i>	<i>suk</i> <sup>1</sup>	<i>sa</i> <sup>1</sup> <i>yop</i> <sup>1</sup>	<i>jen</i>	
human	wealth	give	Nom.	happy	calm	cool	
<i>kh</i> <sup>3</sup>	<i>haj</i> <sup>2</sup>	<i>thuk</i> <sup>3</sup>	<i>khon</i>	<i>daj</i> <sup>2</sup>	<i>thaj</i> <sup>3</sup>	<i>khwa:m</i>	<i>sa</i> <sup>1</sup> <i>duak</i> <sup>1</sup>
ask for	give	every	person	get	both	Nom.	comfortable
<i>sa</i> <sup>1</sup> <i>ba:j</i>	<i>lae</i> <sup>3</sup>	<i>ko</i> <sup>2</sup>	<i>buak</i> <sup>1</sup>	<i>kap</i> <sup>1</sup>	<i>khwa:m</i>	<i>suk</i> <sup>1</sup>	<i>sa</i> <sup>1</sup> <i>yop</i> <sup>1</sup>
comfortable	and	part.	add	with	Nom.	happy	calm
<i>jen</i>	<i>ta</i> <sup>1</sup> <i>lo:t</i> <sup>1</sup>	<i>paj</i>	<i>thuk</i> <sup>3</sup>	<i>thi</i> <sup>3</sup> <i>wa:</i>	<i>ra:tri:ka:n</i>	<i>th</i> <sup>3</sup>	<i>on</i>
cool	whole	go	every	day	night	imp.	

Aw la! Now, may blessings be upon the faculty, teachers, professors, and students who have given themselves to listening well throughout this time. May everyone get both material wealth and wealth of personhood. Material wealth gives convenience and comfortableness; wealth of personhood gives happiness, calmness, and coolness. May everyone get both convenient comfortableness and, added to that, happiness, calmness, and coolness throughout every day and night.

(13) "Solve Greed" (§ 240-42)

<i>aw</i>	<i>lae</i> <sup>3</sup>	<i>ko</i> <sup>2</sup>	<i>kh</i> <sup>3</sup>	<i>haj</i> <sup>3</sup>	<i>amnat</i> <sup>2</sup>	<i>ka:n</i>	<i>faj</i>	<i>tham</i>	
Aw	la!	part.	ask for	give	power	Nom.	listen	dhamma	
<i>banja:j</i>	<i>ka:n</i>	<i>thambun</i>	<i>sun</i> <sup>4</sup> <i>tha:n</i>	<i>ko</i> <sup>2</sup>	<i>ta</i> <sup>1</sup> <i>lo:t</i> <sup>1</sup>	<i>thaj</i> <sup>3</sup>	<i>wan</i>		
lecture	Nom.	make merit	make merit	part.	whole	both	day		
<i>ni</i> <sup>3</sup>	<i>ca</i> <sup>1</sup>	<i>soy</i> <sup>1</sup>	<i>phon</i> <sup>4</sup>	<i>haj</i> <sup>2</sup>	<i>mi:</i>	<i>kamlay</i>	<i>cit</i> <sup>1</sup>	<i>mi:</i>	<i>amnat</i> <sup>2</sup>
this	will	send	fruit	give	have	power	heart	have	power
<i>cit</i> <sup>1</sup>	<i>mi:</i>	<i>cit</i> <sup>1</sup> <i>ta:nu</i> <sup>3</sup> <i>pha:p</i> <sup>2</sup>	<i>thi:</i>	<i>ca</i> <sup>1</sup>	<i>khap</i> <sup>1</sup>	<i>laj</i> <sup>2</sup>	<i>khwa:m</i>		
heart	have	peace of heart	that	will	drive	send off	Nom.		
<i>yok</i> <sup>3</sup>	<i>khwa:m</i>	<i>lo:p</i> <sup>2</sup>	<i>khwa:m</i>	<i>kro:t</i> <sup>1</sup>	<i>khwa:m</i>	<i>loy</i> <sup>4</sup>			
greed	Nom.	greed	Nom.	angry	Nom.	lost			
<i>ja</i> <sup>1</sup>	<i>khaw</i> <sup>2</sup>	<i>ma:</i>	<i>biat</i> <sup>1</sup> <i>bian</i>	<i>thamhaj</i> <sup>2</sup>	<i>chi:wit</i> <sup>3</sup>	<i>soj</i> <sup>2</sup>	<i>saw</i> <sup>2</sup>		
do not	enter	come	oppression	cause	life	sad	sad		

ɔːj<sup>4</sup>naw<sup>4</sup> rap<sup>3</sup> ka:m rap<sup>3</sup> wi<sup>3</sup>ba:k<sup>1</sup> ja:ɔ<sup>1</sup> thi:<sup>2</sup> pra<sup>1</sup>sop<sup>1</sup>  
 lonely receive karma receive hardship sort that happen to

kan læ:w<sup>3</sup> thi:<sup>2</sup> læ:w<sup>3</sup> ma: haj<sup>2</sup> hen<sup>4</sup> khɔ:<sup>4</sup> haj<sup>2</sup>  
 with already that already come give see ask for give

ka:w<sup>2</sup>na:<sup>2</sup> naj ka:n ɔa:n haj<sup>2</sup> pha:<sup>4</sup>suk<sup>1</sup> naj khɔ:p<sup>2</sup>khɔ:rua  
 progress in Nom. work give happiness in family

do:j thuan<sup>2</sup> thuk<sup>3</sup> thɑ:n<sup>2</sup> thuk<sup>3</sup> khon thə:n  
 with fullness every you every person imp.

*Aw la!* May you have power in hearing the dhamma lectures and the making of merit every day. It will bear fruit and cause you to have strength of heart, power of heart, and a peace of heart that will drive away greed, greediness, anger, and lostness. Do not be oppressive and make life sad, lonely, a receptor of karma, a hardship of the type that we have already passed through. May progress in work, happiness in family and everything else be to you, every one of you!

Like salutations, termini are uttered in a rote manner--fast and without much vocal inflection.<sup>12</sup>

## 2.3 Conclusion

This chapter has discussed the surface structure of "typical" Phra Phayom sermons. We have seen that such orations consist of the following parts: salutation, stage, body, conclusion, terminus. The body, in turn, can be divided into megasections, sections, subsections, and paragraphs. Divisions between these are established through a number of devices including change in topic, time, agent orientation, and place; instances of dramatic rhetorical questions, jokes, or shifts of genre; and the use of

<sup>12</sup>It is interesting to note that the conclusion and terminus of some sermons studied were edited out. For example, the "Taxi's Favorite" sermon ends abruptly--traditional Thai music comes in in the middle of an illustration, and a moment later a new sermon is begun. This could reflect an editorial decision to the effect that the conclusion and terminus were expendable.

relatively rare particles or expressive vocalizations, the strongest of these being *Aw!* .

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