

CHAPTER ONE

INTRODUCTION

1.1 Thesis Background

The grammatical hierarchy begins with morphemes, the smallest meaningful units of language, and extends to the discourse level, the largest meaningful units. The figure below is a diagrammatic representation of this hierarchy:

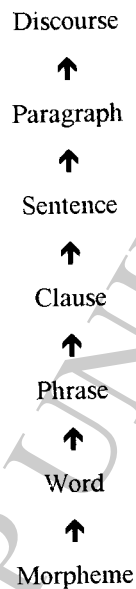


Figure 1. Diagram of Grammatical Hierarchy

According to Figure 1, morphemes constitute words, words normally constitute phrases, phrases normally constitute clauses, clauses normally constitute sentences, sentences normally constitute paragraphs, and paragraphs normally constitute discourse.

Discourse analysis is the study of language beyond the sentence level: text-level grammar. It examines how texts are organized, and how the lower parts of the hierarchy relate to the higher parts. Discourse analysis studies both dialogue and monologue:

Discourse covers two areas of linguistic concern: the analysis of dialogue--especially of live conversation and the analysis of monologue. Monologue discourses are fairy tales, novels, short stories, first person accounts, newspaper reporting of events, historiography, essays, scientific papers, sermons, pep talks, political speeches, etc. (Longacre, 1983:1)

Monologue discourse can be classified into several main types:

Discourse classifies into four genres, namely, narrative, procedural, expository, and hortatory. Narrative discourse refers to storytelling. Procedural discourse refers to giving directions. Expository discourse refers to giving an explanation. Hortatory discourse refers to giving exhortations to change people's behavior. (Person, 1993:2)

Preaching is one type of hortatory discourse because it attempts to change people's behavior. The preaching of Buddhist monks has been an important part of traditional Thai culture. Thai people believe preaching is useful for helping everybody to have a calm mind. However, nowadays some people do not pay attention to preaching because they think it is boring or out-of-date to listen to it. To listen to music may be more enjoyable than listening to preaching. Some people do not believe in the Dhamma¹ because they think the Dhamma is abstract, and because no one can prove whether it is true or not. Thus, the monks who preach must use special methods in their preaching to make people interested in the Dhamma and to understand it.

¹ The Dhamma consists of the commandments and teachings of the Buddhist religion which lead people to behave correctly.

There is a story telling of Buddha's previous lives. This collection is called *fu:²fok⁵* in Central Thai language. There is a monk named Phrakhru Sophon Boonyaphorn, whose name in Northern Thai language is pronounced as Phakhu Sophon Boonyaphorn as there are no clusters with 'r'. He become famous for telling these *fu:²fok⁵* stories. He has become known by the nickname *tu⁵ tfok³*.²

Tuu Cok³ uses the Northern Thai language while he is preaching. He is famous for humorous preaching. Although his preaching is humorous, it is not nonsense preaching, but rather contains lessons about the Dhamma which are helpful for the audience to use in daily life. Thus, this study is, among other things, about how Tuu Cok makes his preaching humorous and interesting.

1.2 Objectives of the Study

1. To examine the organization of Tuu Cok's messages (Chapter 2).
2. To study the use of mitigation and various rhetorical devices in Tuu Cok's preaching (Chapters 3 and 4).
3. To assist those who are interested in studying these sermons to easily understand the structure and language used in the context of Northern Thai culture (Chapter 5).

² In reference to his nickname (*tu⁵tfok³*) Phrakhru Sophon gives the following folk etymology: When he was younger, he frequently preached on an episode in the Mahachart (Previous Lives of the Buddha) called *fu:²fok⁵* in Central Thai. Northern villagers thought that *fu:²* was equivalent to the Northern Thai word *tu⁵* 'monk' and that Central Thai *fok⁵* would be realized as *tfok³* in Northern Thai. Because he become well-known for preaching this sermon (*fu:²fok⁵*). People called him *tu⁵tfok³*.

³ From this point forward *tu⁵tfok³* will be written as *Tuu Cok*

1.3 Review of the Literature

1.3.1 General Hortatory Discourse

McLachlin (1971:4) states: "Hortatory discourse gives advice or exhortation. Its internal structure is composed mainly of hortatory paragraphs, but also may include some explanatory paragraphs".

Hortatory discourse attempts to change the conduct of people. Time in hortatory discourse is not used for chronological sequence, unlike narrative and procedural discourse. In hortatory discourse, the time is projected into the future rather than past time. Person reference in hortatory discourse is always implicit second person.

Brichoux and Hale (1977:76) define the hortatory point which is a part of hortatory discourse as seen in Figure 2

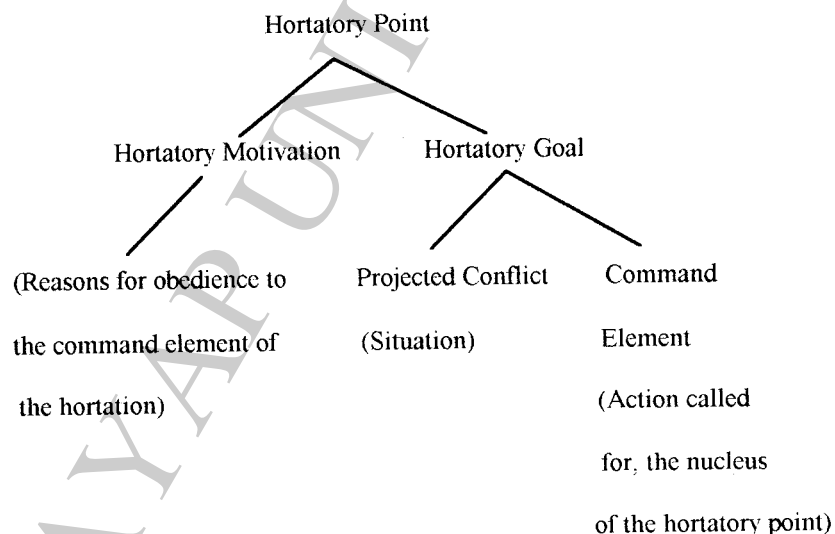


Figure 2. The Structure of a Hortatory Point

The hortatory point is composed of hortatory motivation and hortatory goal. The hortatory motivation tells why the people should behave as commanded. The hortatory

goal has projected conflict (the situation) and command element (the nucleus or the main command of the hortatory point). The speaker tells the people why they should behave according to the command (hortatory motivation), then gives a situation that relates to the command (projected conflict). Finally, he uses the direct command telling people what to do (command element).

Another area important to hortatory discourse is mitigation because it shows how effectively the speaker convinces the audience to obey the command element by softening the command.

Doty (1984:68) discusses five types of mitigation: the first is direct explicit commands—"You should work harder", the second is indirect explicit commands—"We should work harder", the third is direct implicit commands—"If you work harder, you would make more money", the fourth is indirect implicit commands—"If everyone works harder, they would make more money", and the fifth is hidden commands which hint at what should be done—"Smoking causes lung cancer"--but does not actually tell anyone to stop smoking. It only tells why they should stop.

1.3.2 Thai Hortatory Discourse

Person (1993) studied the hortatory speech of Phra Phayom, another Thai Buddhist monk whose sermons are given in colloquial Central Thai. Person's study is composed of five chapters. The first chapter examines the surface structure of a typical Phra Phayom sermon which includes salutation, stage, body, conclusion, and terminus. The second chapter is about the mainline of the sermon, which is marked by the particles 'Aw!' and 'Aw la!'. The third chapter discusses mitigation. There are three command forms in Phra Phayom's sermons: first is direct commands (commands directed at the audience), second is indirect commands (commands that are not directed to the audience such as quotations, or the examples), and third is non-commands (a

command form is not used as a command). The fourth chapter is a study of the use of rhetorical devices. Chapter five examines the sermons' megasections in order to trace Phra Phayom's text organization.

Dissaya (1989) also conducted research into Thai hortatory discourse. Her study examines letters written by an older sister to her younger sister and brother about how to behave at a ball. Her first chapter studies the notional structure of the letters, which consists of introduction, nucleus, and terminus. The second chapter examines the surface structure. The third chapter deals with mitigation such that verbs and auxiliary verbs can make a command milder or stronger. The fourth chapter discusses the cohesion found in Thai hortatory discourse.

Other relevant research includes a study of the preaching of Phrathepvisuddhimethi. Rattanaphorn⁴ (1993) analyzes the preaching of Phrathepvisuddhimethi who emphasizes living in society. He states the problems that happen in society. He gives advice and campaigns for happiness and peace in the family and in society. There are three topics in his preaching. The first is self-improvement--which advises people to improve themselves so that they will do good things, help each other, and develop their country. The second topic is on conservation issues--which talk about the importance of conserving the environment and preserving ancient artifacts and structures. The third topic is a kind of eulogy praising the former kings' bravery. The methods that Phrathepvisuddhimethi used for describing the Dhamma teaching, for example, in the area of self-improvement are: using direct definition, and giving examples by telling stories or giving hypothetical situations. In conservation issues and in eulogies, he gives examples by telling stories and giving hypothetical situations when he describes the Dhamma teaching. The language used in

⁴ Rattanaphorn's thesis is not a linguistic analysis, rather the sermons of Phrathepvisuddhimethi are approached as literature.

Phrathepvisuddhimethi's preaching includes figures of speech, idioms, and proverbs. The words used are simple and meaningful. The figures of speech which he used include simile, personification, and onomatopoeia. Idioms and proverbs are used less frequently in his preaching. He also uses some English vocabulary.

1.3.3 Discourse and the Sociocultural Context

Discourse analysis is the study about text and relates how language use varies according to context. Crystal (1987:48) classified seven features that effect language use according to context: the setting in which the communicative event takes place, the participants, the activity, the channel, the code, the message form, and the subject matter.

1.4 Tuu Cok's Background

Tuu Cok was born April 13, 1934. He is now sixty-two years old. His home town is San Phee Suea Village, Muang District, Chiangmai (his family moved to Mae Rim District in 1938). He had three brothers and two sisters. He was the fifth child. Now all of his brothers are dead, leaving two sisters living. His parents were farmers and the family was poor. When he was young, the government education system was not yet widely established in the North. It was also difficult for him to study because of the war with the Japanese. Eventually, Tuu Cok studied through the fourth grade (Prathom four) in a temple school.

After he finished Prathom four, the family became poorer. Thus his parents brought him to stay in the temple near his house in order to study. He stayed in the temple for many years but was not ordained a novice until 1948. At first he wanted to leave the priesthood but his parents did not permit it. Then he was ordained as a monk on May 12, 1956. He was ordained mainly in order to obey the desire of his parents. Later he himself wanted to be a monk because his father and brothers were alcoholics and when

they were drunk they always quarreled with each other. Tuu Cok wanted to live in a quiet place. Thus he became a monk and lived in the temple. His brothers were once ordained, but did not stay in the temple for as long a time as Tuu Cok. All of them left the priesthood.

Tuu Cok preached for the first time in 1948. At that time, he received training practicing preaching in each district in Chiangmai province. After one month, people who had listened to his preaching asked him to preach again. Since then people have known about Tuu Cok. He has preached for forty-eight years.

Tuu Cok preaches in Northern Thai. When Pali words are used, he translates them to Central Thai then translates them into Northern Thai. He also preaches in the Northeastern provinces of Thailand, such as, Ubonratchathanee, Khon-Kaen, Surin, Buriram, etc., still using Northern Thai despite the differences between the Northern and the Northeastern dialects.

Tuu Cok preaches about sixty times each month. Each day, he preaches twice. Thus in a year, he preaches about six hundred times. He does not only preach, but when someone comes to ask for his advice, he gives suggestions.

There are currently twenty-seven tape cassettes of Tuu Cok's sermons. His audience includes various types of people from young to old.

Tuu Cok is renowned in Northern Thailand for his humorous preaching. Tuu Cok said "The language that I use in my preaching must include humorous words." When he describes the Dhamma, he gives examples by using humor in order to make the audience not feel bored or sleepy. Furthermore, the audience remembers the Dhamma better when he uses humorous examples.

Tuu Cok also has the nickname *dao²k^han⁶fa⁶* (literally: ‘star remain sky’). This implies that some of his friends who are the same age have died and some have left the priesthood. Although Tuu Cok is old, he still is a monk and still is preaching.

The language used in his preaching is simple and meaningful. The purpose of his preaching is to persuade the audience to follow the Dhamma for happy living in the family and in society.

1.5 Research Methodology

This section discusses the methods used for studying the hortatory discourse structure of Tuu Cok’s sermons.

1.5.1 Texts

This study is based on six tape-recorded sermons by Tuu Cok purchased in Chiangmai. The dates are not specified for most of the sermons.

The sermons are:

การครองเรือน	‘Life as Couples’
ศาสนากับสังคม	‘Religion and Society’
ตุ๊ก	‘Tuu Cok; One Episode in the Mahachart’
ค่าของคน	‘The Worth of Humans’
ปฏิบัติไม่ผิด	‘Don’t Make Mistakes (Idiomatic)’
ธรรมะกับแผนพัฒนาที่หก	‘Dhamma and the Sixth Development Plan’

1.5.2 Analysis

The analysis is based on an in depth examination of two sermons, ‘Religion and Society’ and ‘The Worth of Humans’. These two particular sermons were chosen because they have well formed discourse structure, more interesting than the other

sermons, and people who had listened to them like them more than the other four sermons.

These were annotated on a computer using the Interlinear Text Processor (ITP) program which produced a word by word translation from Northern Thai to English and as well as a free translation. Because of their length both sermons were broken into arbitrary sections before analysis. 'Religion and Society' has eight sections (a-h) and 'The Worth of Humans' has thirteen sections (a-m).

The Longacre-Levinsohn charting method was also used in the analysis to help differentiate the surface structure of the sermons. Time, location, connection, exclamation, hesitation, particle, preposed dependent clause, independent clause, and postposed dependent clause were displayed on these charts as a result.

1.6 Scope of the Study

This study was limited to an analysis of six of Tuu Cok's sermons. Sometimes, the monk speaks too fast and the voice is not clear, so it took more than one time of listening to transcribe a sermon. One sermon was two hours long and thus impractical to thoroughly transcribe. Finally the two sermons, 'Religion and Society' and 'The Worth of Humans' were analyzed deeply while the others were used to check the analysis.

The first area of study consists of an examination of the surface structure of the sermon. The second area of study is mitigation--the ways that the speaker convinces the listener to obey his commands by using softened commands. The third area looks at the rhetorical devices used in these hortatory discourses showing how the monk has ability in using language in order to make his preaching interesting. The fourth area of study relates to the sociolinguistic issues, which also relate to the discourse.

Although there are many things to study, this thesis does not include the study of theme, cohesion, or reference because of the limited time of the researcher; these areas will be left for future research. Also, this study does not include a study of the intonation patterns of the sermon. Such a study would be valuable.

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