

CHAPTER FOUR

RHETORICAL DEVICES

4.0 Introduction

In Tuu Cok's preaching, he emphasizes living in society in that he wants people to live happily in society by following the Dhamma. Tuu Cok combines humor, current events, and Buddhist doctrine together to make his preaching interesting.

Rhetorical devices highlight the speaker's verbal effectiveness. The purpose of this chapter is to examine some of the rhetorical devices used by Tuu Cok. While there are other devices that occur this study focuses only on hesitation, doublets, repetition, parallelism, and humor. The analysis will deal with surface level devices that can occur anywhere in the sermon.

4.1 Hesitation

Hesitation has a function of keeping control of the hearer's attention. Hesitation as a rhetorical device is intentional while real hesitation, that is, actually forgetting what to say next, is unintentional.

There are forty-one hesitations found in the sermon 'Religion and Society' and twenty-four in the sermon 'The Worth of Humans'. Two types of hesitation occur: *ʔa:*³ and *ʔə:*³ 'Um...'. These usually occur when he is thinking of what to say next, but may also unconsciously effect his speaking habits.

Hesitation occurs throughout the sermons. It occurs when giving examples (examples 1 and 2), with mitigated commands (examples 3 and 4), asking questions (examples 5

and 6), both with mitigated commands and question in the same sentence (examples 7 and 8), and in the conclusions (example 9).

Hesitation occurs while giving examples such as in example 1, where the monk explains the metaphor of ‘thumb’, which represents nation, religion, and king. Then he explains that to preserve the nation people should respect the law. He gives examples about Thai people who make friends with the foreigners who say that Thailand is a small country and that if they (the foreigners) stayed in Thailand for only two years, they would solve the traffic problems. This statement shows that Thai people do not follow the traffic laws, hereby causing the traffic problems. Hesitation occurs at the beginning of the sentence.

(1) Religion and Society (c) U27-28

<i>pa:</i> ³	<i>twa:</i> ⁶	<i>nun</i> ³	<i>k^hon</i> ²	<i>t^haj</i> ²	<i>haw</i> ²	<i>ni:</i> ⁶
hesitation	time	one	person	Thai	we	this
<i>pa</i> ²	<i>k^hop</i> ⁴		<i>kap</i> ³	<i>fa³lan</i> ³	<i>fa³lan</i> ³	<i>man</i> ²
go	make	friend	with	foreigner	foreigner	it
<i>ma:</i> ²	<i>mua:</i> ^η ²	<i>t^haj</i> ²	<i>man</i>	<i>wun⁵wa:</i> ^j ²	<i>mot</i> ³	<i>k^hi:</i> ³
come	city	Thai	it	turbulent	all	ride
<i>lot</i> ⁴	<i>k^hi:</i> ³	<i>la:</i> ²	<i>t^ʃam¹pen</i> ¹	<i>to</i> ^η ⁴	<i>la³war</i> ²	
vehicle	ride	vehicle	necessary	must	careful	

‘Um... at one time, Thai people made friends with the foreigners. The foreigners came to Thailand, and (the foreigners) caused trouble (because they drive differently). (People) must be careful when they drive cars.’

<i>man</i> ²	<i>ma:</i> ²	<i>bo:k</i> ³	<i>hu:</i> ⁶	<i>k^hon</i> ²	<i>t^haj</i> ²	<i>wa:</i> ⁵	<i>mua:</i> ^η ²
he	to	tell	to	person	Thai	that	city
<i>t^haj</i> ²	<i>lek</i> ⁵	<i>k^hæ:</i> ⁵	<i>nan</i> ⁶	<i>mæ</i> ¹	<i>kot</i> ³		
Thai	small	only	that	part.	rule		
<i>t^ʃa³la:</i> ²	<i>t^ʃo:n</i> ²	<i>k^hæ:</i> ⁵	<i>nan</i> ⁶	<i>ko:</i> ⁵	<i>t^ʃat³ka:n</i> ²	<i>maj</i> ⁵	
traffic		only	that	also	manage	not	

*daj*⁶ *t^ha:*⁶ *ʃan*¹ *ju:*³ *naj*² *mua:*^η² *t^haj*² *so:*^η¹
 can if I live in city Thai two

*pi:*¹ *t^haw*⁴*nan*⁶ *tʃaʔ*³*la:*²*tʃo:*ⁿ² *naj*² *paʔ*³*t^he:*^t⁵
 year only traffic in country

*t^haj*² *tʃaʔ*³ *liap*⁵*lo:*^j⁶ *mot*³
 Thai will in order all

‘The foreigners said to Thai people, “Thailand is a small country, but the traffic is out of control. If I had only two years, I could put the traffic system in order.”’

In example 2, the monk says that the way to create value of personhood is to be a diligent person. Then the monk gives an example about the lazy person who has a lot of bare fields for planting vegetables, for example, lemon grass, but he does not plant. If he wants lemon grass, he would ask his neighbor for some.

(2) The Worth of Humans (e) U30

*ʔə:*³ *ba:*^η² *k^hon*² *ni*³ *ti:*⁶ *ba:*ⁿ⁶ *mi:*²
 hesitation some people part. place house have

*ju*³ *so:*^η¹ *ηa:*ⁿ² *sa:*^m¹
 about two measurement use for land three

*ηa:*ⁿ² *baʔ*³ *pu:*^k³ *baʔ*³ *faŋ*¹
 measurement use for land not plant not plant

*jaŋ*¹ *sak*⁵ *ja:*^η³ *tʃaʔ*³ *pu:*^k³ *p^hik*⁵ *pu:*^k³
 whatever empha. sort will plant chili plant

*baʔ*³*k^hua:*¹ *pu:*^k³ *k^ha:*³ *tʃa*³*k^haj*² *jaŋ*¹
 tomato plant galanga lemon grass whatever

*man*² *tun*² *baʔ*³ *mi:*¹ *sak*⁵ *ja:*^η³ *no*⁵
 he empha. not have empha. sort part.

*tʃa*³*k^haj*² *ko:*^η¹ *nun*³ *ko:*³ *bo:*³ *mi:*¹
 lemon grass class. one also not have

k^hi⁶k^ha:n⁶ pu:k³ tʃaʔ³ kin¹ tʃa³k^haj²
 lazy plant will eat lemon grass

lon⁵ paj² ko:¹ ba:n⁶ pən⁴ pun⁴
 run to ask for house they part.

‘Um.. some people have a lot of bare fields for planting vegetables: chilies, tomatoes, galangas, or lemon grass. But he does not plant. When he wants lemon grass, he will ask his neighbor for some.’

Hesitation occurs with mitigated commands as when the monk tells people that when people live in a group, they must have laws (example 3) and the monk urges people not to decrease the value of their personhood (example 4).

(3) Religion and Society (c) U19

ʔə:³ k^hon²haw² ju:³ kap³ mu:³ kap³
 hesitation people live with group with

k^ha⁵na⁵ tʃaʔ³ tɔŋ⁴ mi:² kot³ma:j¹ k^hum⁶k^hɔ:¹ŋ²
 party will must have law protect

‘Um.. people live in groups so (people) must have laws.’

(4) The Worth of Humans (m) U14

ʔa:³ tuŋ²wan² tuŋ²wan² ni:⁶ k^hɔ:¹
 hesitation everyday everyday this ask for

hu:⁶ t^huk⁵k^hon² tʃa³ paj² ti:¹ tua¹
 urge everyone will don't make body

la:²k^ha² loŋ²tam³ lam⁶paj²
 value decrease too

‘Um.. nowadays, (I) ask for permission to urge everybody do not decrease the value of your personhood.’

Questions are another position where hesitation occurs. The monk asks rhetorical questions about how the audience knows that the younger people like humor (example 5) and how to know whether a person is a careless person (example 6).

(5) Religion and Society (a) U26

ʔə:³ t^han⁴ sa:¹t^hu³ʃon² t^haŋ⁶la:j¹ paj² hu:⁶
hesitation you good people all to know

jaŋ³daj² wa:⁵ k^hon²num³ k^hon²kam¹
how that young people young people

ni:⁶ ʃɔ:p⁴ muan⁴
this like fun

‘Um. all of you good people, how can you tell that the young people like humor?’

(6) The Worth of Humans (b) U48

ʔa:³ t^han⁴ sa:¹t^hu⁵ʃon² t^haŋ⁶la:j¹ hu:⁶
hesitation you good people all know

jaŋ³daj² k^hon² paʔ³ma:t³
how person careless

‘Um. all of you good people, how do you know whether a person is a careless person?’

Hesitation occurs both with mitigated commands and questions in the same sentence as when the monk talks about some people who destroy the wealth of the nation by throwing stones or bricks at billboards until they are full of holes. The hesitation occurs both with the mitigated command form *lɔ:ŋ*² ‘try’ and asking a question.

(7) Religion and Society (f) U18

ʔə:³ pi:⁶ nɔ:ŋ⁶ t^haŋ⁶la:j¹
hesitation older sibling younger sibling all

lɔ:ŋ² kwt⁶ p^hɔ:³ təʔ⁶ saŋ¹k^hom² haw³ t^ha:⁶ jaŋ³
try think see let society we if like

ʔi:⁶ hia¹mot³ man² tʃaʔ³ muan⁴ tʃa³daj²
 this all it will fun how

Um. You (the audience), let's try to think, if all of the people in our society did like this (to take stones, take bricks, or use guns to shoot the billboards). How could we live in society happily?'

Hesitation occurs in the conclusion section of the sermon 'Religion and Society' when the monk again states the criticisms about religion and uses the connection word *tʃuŋ²* 'so' to introduce his conclusion to the criticisms.

(8) Religion and Society (h) U16

ʔa:³ kʰam² wa:⁵ sa:t³saʔ³na:¹ baʔ³
 hesitation word that religion not

tʃuaj⁴ saŋ¹kʰom² sa:t³saʔ³na:¹ mom²maw²
 help society religion deceive

paʔ³ʃa:²ʃon² sa:t³sa³na:¹ tʰam²la:j²
 people religion destroy

se:t³tʰaʔ³kit³ tʃuŋ² pen¹ pan¹ha:¹ ti:⁶
 economy so be problem which

lu:m² hu:⁶ mot³ paj²
 forget to all part.

'Um. the statements that religion does not help society, religion deceives people, and religion destroys the economy, therefore, (you should) forget about these statements.'

4.2 Doublets

Another rhetorical device Tuu Cok uses in his preaching is doublets. Doublets are where two different words that are similar in meaning occur together. Doublets are used in order to emphasize the points of the preaching. In Northern Thailand, people often use doublets in everyday conversation. For example, *ʔa:p³nam⁶ʔa:p³tʰa:⁵* means 'to take a bath', *kin¹nam⁶kin¹no:ŋ¹* means 'to drink water', and

tu⁵tfaw⁶p^ha⁵na:j² means ‘monk’. There are three kinds of doublets. The first is where both words may occur separately, for example, *tu⁵tfaw⁶p^ha⁵na:j²* ‘monk’. The second is where the first word can occur alone but not the second word, for example, *ʔa:p³nam⁶ʔa:p³t^ha:⁵* ‘to take a bath’ and the third is where neither part of the doublet can occur alone, for example, *ta:¹pe:ŋ³ta:¹tfæ:ŋ⁶* ‘awake’.

Doublets occur throughout an entire sermon. There are forty-six doublets in the sermon ‘Religion and Society’ and thirty doublets in the sermon ‘The Worth of Humans’

The doublets used in the sermons ‘Religion and Society’ and ‘The Worth of Humans’ can be classified into several types according to how they are formed grammatically.

4.2.1 Nominal Doublets

Nominal doublets are doublets in which both words are nouns. There are two ways to form doublets. The first way is when two words are combined to make a compound--*t^haʔ³non¹hon¹ta:ŋ²* ‘road’, made up of *t^haʔ³non¹* ‘road’ and *hon¹ta:ŋ²* ‘road’. This type of doublet is used at the beginning of the sentence when the monk suggests that people also share the land with each other to build roads which are convenient for travel (example 9). The monk also uses a doublet when speaking about how when people die their body has no value but only their goodness remains (the other people will remember his or her goodness after he or she dies). The doublet is *saʔ³li:²la⁵la:ŋ⁵ka:j¹* ‘body’, made up of *saʔ³li:²la⁵* ‘body’ and *la:ŋ⁵ka:j¹* ‘body’ (example 10)

(9) Religion and Society (b) U4

<i>t^ha³non¹</i>	<i>hon¹ta:ŋ²</i>	<i>bə:³</i>	<i>mi:¹</i>	<i>haw²</i>	<i>kə:³</i>	<i>k^hə:¹</i>
road	road	not	have	we	also	ask for

*ti:*⁶ *ba:n*⁶ *ti:*⁶ *tʃo:ŋ*² *kan*¹ *ta:m*¹ *ba:n*⁶*no:k*⁴
land house land house part. at rural

*ba:n*⁶*na:*² *k^haʔ³ja:j*¹ *hw:*⁶ *kan*¹ *hia*¹
rural share to each other part.

*k^hon*² *so:k*³ *k^hon*² *wa:*² *ko:*³ *hw:*⁶
class. cubit class. four cubits also give

*kan*¹ *paj*² *ka:n*¹ *paj*² *ka:n*¹ *ma:*² *ko:*³
each other part. nom. go nom. come also

*saʔ³duak*³ *saʔ³ba:j*²
convenient convenient

‘If a place does not have a road, we ask for land to build a road. In rural areas, people share the land with each other that is convenient for travel.’

(10) The Worth of Humans (a) U16

*tʃiŋ*² *saʔ³li:*²*la*⁵ *la:ŋ*⁵*ka:j*¹ *tʃaʔ*³ *baʔ*³ *mi:*¹
true body body will not have

*k^ha*⁴ *ko:*³*ta:m*¹ *tæ:*³ *wa:*⁵ *k^hun*³*naʔ*³*t^ham*² *jaŋ*²
value although but part. goodness still

*mi:*² *ju:*³
have part.

‘It is true about human bodies. When humans die, the body can not be sold, eaten, or used. But the goodness remains.’

The second way to form nominal doublets is to compound two words by adding a third word to each: *k^ha*⁶ ‘sell’ and *k^haj*¹ ‘sell’ combined with *sin*¹ ‘money’ results in *sin*¹*k^ha*⁶*sin*¹*k^haj*¹ ‘goods’. The monk uses this kind of doublet in example 11 when he suggests that if a place does not have a bridge, people should give money and help each other build a bridge that is convenient for travel and transporting goods.

(11) Religion and Society (b) U3

*saʔ³p^ha:n*² *bo:*³ *mi:*¹ *haw*² *luam*⁴ *ŋən*² *luam*⁴
bridge not have we share money share

mu:² *kan¹* *?aw²* *ma:²* *sa:η⁶* *sa?³pᵃ:n²*
 hand together take to build bridge

ka:n¹ *paj²* *ka:n¹* *ma:²* *ko:³* *sa?³duak³*
 nom. go nom. come also convenient

sa?³ba:j² *mi:²* *sin¹kᵃ:⁶* *sin¹kᵃ:j¹*
 convenient have goods goods

ko:³ *kᵃaw⁶* *ηa:j⁴*
 also enter easy

‘A place does not have a bridge, we give money and help each other to build a bridge that is convenient for travel and comfortable for transporting goods.’

4.2.2. Verbal Doublets

Verbal doublets are doublets in which both words are verbs. The doublet formation is to compound two words by adding third word to each, for example, *pe:η³* ‘bright’ and *tfæ:η⁶* ‘bright’ combined with *ta:¹* ‘eye’ results is *ta:¹pe:η³ta:¹tfæ:η⁶* ‘awake’. This kind of doublet is used when the monk gives the example that if people were listen to thing other than preaching, they stay awake.

(12) Religion and Society (a) U15

tᵃ:⁶ *faη²* *ja:η³* *?w:n³* *ni:⁶* *ko:³* *ta:¹peη³*
 if listen sort other part. also awake

ta:¹tfæ:η⁶ *kᵃun⁶paj²*
 awake part.

‘If (people) listen to other things, (people) will stay awake.’

4.2.3. Adjectival Doublets

Adjectival doublets are doublets in which both words are adjectives. The doublets are formed by combining two adjectives, for example, *pa?³ma:t³la:²sa:¹* ‘careless’, made up of *pa?³ma:t³* ‘careless’ and *la:²sa:¹* ‘careless’. The monk uses this doublet when

he gives the example about people who are careless, like the old people in rural areas do not know what the monk is preaching about because they do not pay attention to the preaching (example 13). The monk also uses a doublet when speaking about people who want to be rich--they must not be jealous of other people (who are rich) (example 14).

(13) Religion and Society (a) U39-40

*pa:*³ *k^hon²haw²* *man²* *tʃaŋ⁶* *paʔ³ma:t³*
hesitation people who like careless

la:²sa:¹ *tʃaʔ³* *ʔi:⁶*
careless like this

‘Um. . people are usually careless like this.’

paj² *t^ha:m¹* *k^hon²taw⁶* *k^hon²kæ:³* *ta:m¹*
go ask old people old people at

ba:n⁶nɔ:k⁴ *ba:n⁶na:²* *haw²* *faŋ²* *t^ham²* *ja:ŋ³*
rural rural we listen Dhamma like

ti:⁶ *haw²* *te:t⁴* *kan¹* *naj²* *ba:n⁶* *naj²*
which we preach part. in house in

tʃɔ:ŋ² *faŋ²* *kan¹* *tæ:⁶* *tæ:⁶* *tæ:³*
house listen part. really really but

bɔ:³ *hu:⁶lwaŋ⁴* *wa:⁵* *pən⁴* *sɔ:n¹* *ʔaʔ³jaŋ¹*
not understand that they teach what

p^hɔŋ⁵ *kɔ:³* *p^hɔ⁵* *wa:⁵* *haw²* *bɔ:³* *mi:¹*
some also because that we not have

k^hwa:m² *taŋ⁶tʃaj¹* *faŋ²* *lwaŋ⁴* *ni:⁶*
nom. pay attention to listen topic this

p^hɔ⁵ʃaʔ³nan⁶ *k^hon²* *k^haw⁶tʃaj¹* *lwaŋ⁴*
so person understand topic

sa:t³saʔ³na:¹ *tʃuŋ²* *nɔ:j⁶* *paj²*
religion so little part.

‘If we ask older rural people whether they listen to preaching like the monk preaches in the city, they answer that they do not understand what the monk wants to teach. This is because people do not concentrate on the preaching. For this reason, people understand only a little about religion.’

(14) The Worth of Humans (e) U16

<i>k^hon²haw²</i>	<i>ja:k³</i>	<i>tʃaʔ³</i>	<i>lam⁵luaj²</i>	<i>baʔ³</i>	<i>tɔŋ⁴</i>	<i>paj²</i>
people	want	will	rich	not	must	to
<i>ʔit³ʃa:¹</i>	<i>lit⁵saʔ³ja:¹</i>	<i>k^hon²</i>	<i>ʔw:n³</i>			
jealous	jealous	person	else			

‘People who want to be rich should not be jealous of other people (who are rich).’

4.2.4. Prepositional Doublets

Prepositional doublets are doublets which are made up of prepositions phrases. The doublet is formed by compounding two words by adding a third word to each: *hua⁶* ‘city’ and *wiaŋ²* ‘city’ combined with *naj²* ‘in’ resulting in *naj²hua⁶naj²wiaŋ²* ‘in the city’. The monk uses this doublet with a mitigated command to say that when people drive cars in the city, they should not be selfish by driving in the middle of the road.

(15) Religion and Society (c) U22

<i>k^haw⁶</i>	<i>naj²</i>	<i>hua⁶</i>	<i>naj²</i>	<i>wiaŋ²</i>	<i>tʃaj⁶</i>	<i>t^haʔ³non¹</i>
enter	in	city	in	city	use	road
<i>hon¹ta:ŋ²</i>	<i>tʃaʔ³</i>	<i>paj²</i>	<i>ʔaw²tʃaj¹tua¹wa:⁵</i>			
road	will	don't	selfish			
<i>tew²</i>	<i>ka:ŋ¹</i>	<i>t^haʔ³non¹</i>	<i>pun⁴</i>			
drive	middle	road	those			

‘If (people) go to the city and use the road, don’t be selfish by driving in the middle of the road.’

4.3 Repetition

Sometimes the monk does not want the audience to miss a crucial point in his preaching so he repeats exactly the same statement in order to emphasize and make the audience recognize the point.

The monk uses repetition in mitigated commands and when giving examples.

In example 16, the monk uses repetition along with the mitigated command, telling the audience not to think that the monk is teaching because if they think the monk is teaching, they will get angry.

(16) Religion and Society (a) U36

*haw*² *tʃaʔ*³ *paj*² *k^hit*⁴ *wa:*⁵ *tu⁵tʃaw*⁶ *ma:*²
we will don't think that monk come

*so:n*¹ *t^ha:*⁶ *k^hit*⁴ *wa:*⁵ *tu⁵tʃaw*⁶ *ma:*² *so:n*¹
teach if think that monk come teach

*ko:*³ *k^hot*³ *laʔ*³
also angry part.

'We should not think that the monk is teaching. If (we) think that the monk is teaching, (we) will get angry. (Because we don't want to have someone teach us but we will accept friendly advice)'

Another mitigated command in which the monk uses repetition is in example 17 when the monk tells the people to pay their taxes.

(17) Religion and Society (f) U53

*haw*² *ko:*³ *sia*¹ *hu:*⁶ *pən*⁴ *hia*¹ *ki:³ba:t*³
we also pay to they part. cost

*ki:³ba:t*³ *haw*² *ko:*³ *sia*¹ *hu:*⁶ *pən*⁴
cost we also pay to they

'We also pay them; how much does it cost? We also pay them.'

The monk also uses repetition when he gives the example that when people listen to preaching, they like to sleep, and when they listen to preaching for a long time, they do fall asleep.

(18) Religion and Society (a) U13-14

we:²la:² *faŋ²* *p^ha⁵* *t^he:t⁴* *ni³* *ʃɔ:p⁴*
 when listen monk preach part. like

ŋaw¹lap³ *kan¹*
 sleepy part.

‘When (people) listen to preaching, (people) like to sleep.’

kam² *te:t⁴* *k^haw⁶* *te:t⁴* *k^haw⁶* *ŋaw¹lap³* *kan¹*
 when preach more preach more sleepy part.

‘When (the monk) preaches for a long time, (people) fall asleep.’

4.4 Parallelism

Another method in which the monk emphasizes a statement in order to make the audience recognize the point is parallelism. Parallelism is different from repetition in that the same statement is not repeated word for word but something will be changed in the second statement. In the example below, the parallelism is used in the example about how people who have different jobs, do different work. For example, the chief, the helper, the teacher, the student, the monk, and you (the audience) do different work. The first four sentences are parallelisms in that only the subject is changed. The last two sentences are parallelisms involving synonyms in which subject and verb are changed.

(19) Religion and Society (b) U52-57

k^hon²haw² *hua¹na:⁶* *k^hon²* *kɔ:³* *paj²* *həm¹*
 people chief person also part. else

ja:ŋ³ nia⁵ ka:n¹ paj² hæm¹ ja:ŋ³
 type do job part. other type

‘Like people, the boss does a different type of work.’

lu:k⁴no:ŋ⁶ ko:³ nia⁵ ka:n¹ paj² hæm¹ ja:ŋ³
 worker also do job part. other type

‘The workers do a different type of work.’

k^hu:² ko:³ nia⁵ ka:n¹ paj² hæm¹ ja:ŋ³
 teacher also do job part. other type

‘Teachers do a different type of work.’

nak⁵ lian² ko:³ nia⁵ ka:n¹ paj² hæm¹ ja:ŋ³
 nom. study also do job part. other type

‘Students do a different type of work.’

tu⁵tʃaw⁶ ko:³ t^ham² ŋa:n² paj² hæm¹ ja:ŋ³
 monk also do job part. other type

‘The monks do a different type of work.’

sat³t^ha:² ko:³ t^ham² ŋa:n² paj² hæ:m¹ ja:ŋ³
 you(the audience) also do job part. other type

‘You (the audience) do a different type of work.’

4.5 Humor

Tuu Cok is famous for humorous preaching. He uses humor to keep the audience’s attention while they are listening to the preaching.

The purpose of this section is to examine the use of humor in the sermons ‘Religion and Society’ and ‘The Worth of Humans’. Various techniques are used to incorporate humor, such as, imitation, contraexpectational response, metaphor, ironic situation, and word play.

4.5.1 Imitation

The speaker imitates a statement from somewhere and adapts that statement to make his own statement. For example, the monk adapts a common slogan found at police stations. This section is humorous in that the monk mimics the police slogan *lap³t^hə:t³ puaŋ²paʔ³fa:²p^hɔ:¹ŋ¹k^ha:⁵tʃaʔ³k^hum⁶p^haj²* ‘Please sleep, I will protect you from danger’. It is odd for a monk to say something like this, so it is humorous. He uses it in a mitigated command because he does not want to allow anybody to leave, he wants to urge both young people and old people to listen and understand his preaching.

(20) Religion and Society (a) U25

<i>pa:³</i>	<i>we:²la:²</i>	<i>ni:⁶</i>	<i>bɔ:³</i>	<i>k^haj⁶</i>	<i>hu:⁶</i>	
hesitation	time	this	not	need	allow	
<i>p^haj¹</i>	<i>loŋ²</i>	<i>hwa:n²</i>	<i>paj²</i>	<i>ti:⁶naj¹</i>	<i>k^haj⁶</i>	<i>hu:⁶</i>
someone	down	house	go	anywhere	need	urge
<i>ju:³</i>	<i>faŋ²</i>	<i>p^hɔm⁶kan¹</i>	<i>tʉŋ²</i>	<i>k^hon²num³</i>		
stay	listen	altogether	both	young people		
<i>k^hon²kam¹</i>	<i>tʉŋ²</i>	<i>k^hon²taw⁶</i>	<i>k^hon²kæ:³</i>	<i>p^hɔm⁶</i>		
people	both	old people	old people	together		
<i>p^hɔm⁶</i>	<i>na:⁶</i>	<i>kan¹</i>	<i>p^hɔ⁵ʃaʔ³nan⁶</i>	<i>ju:³</i>	<i>t^hə:t³</i>	
together	face	part.	so	stay	please	
<i>sat³t^ha:²</i>	<i>ʔa:t²taʔ²ma:²</i>	<i>tʃaʔ³</i>	<i>k^hum⁶</i>	<i>p^haj²</i>		
you	I (rev.)	will	protect	danger		
<i>hu:⁶pa:²kan¹</i>	<i>faŋ²</i>	<i>paj²</i>	<i>luaj⁴</i>			
urge	altogether	listen	part.	continually		
<i>luaj⁴</i>	<i>læ⁵</i>	<i>mi:²</i>	<i>k^hwa:m²</i>	<i>k^haw⁶tʃaj¹</i>	<i>luaj⁴</i>	<i>ni:⁶</i>
continually	and	have	nom.	understand	topic	this

‘Um.. this time (I) do not want to allow anybody to go out. I want to urge everyone both old people and young people to listen to the preaching. So please stay, and I will protect you from danger. (A sentence adapted from a

common slogan at police stations). I urge all of you to listen and understand my preaching.’

4.5.2 Contraexpectational Response

Contraexpectational Response occurs when there is a rule and everyone expects that people should behave according to that rule, but someone does not. For example, an old woman breaks the law by not using the crosswalk. This section finds humor in the silly person who is willing to pay an extra ten baht fine because she does not want to use the crosswalk.

(21) Religion and Society (c) U30-33

Someone gave the example of an old woman who come to the city. There was a crosswalk but she did not use it. She went across in a place where there was no crosswalk. A policeman chased her and grabbed her hand. The policeman said, “Aunt, there is a crosswalk here. Why didn’t you use it?” The old woman asked, “Then, what should I do?” The policeman answered, “You were wrong, you must pay a fine.” In the past, the fine was about ten baht. The old woman had to pay the fine. She gave twenty baht to the policeman and the policeman gave her ten baht change. The old woman said, “Don’t bother with the change. In just a moment I’ll cross illegally again.” She thus paid another ten baht fine (The ten baht the policeman gave her as change).

Another example is of the hilltribe people who have three persons sitting on a motorcycle. This section finds humor in the innocence of the hilltribes people; when the policeman asks for driver’s license (literally ‘leaf-drive-ride’ in Thai), they said they have never seen a drive-ride tree before. They think that the driver’s license (in Thai language) is a tree leaf.

(22) Religion and Society (c) U41-43

Some hilltribe people were riding a new motorcycle, three people on one motorcycle. It is dangerous. The policeman would arrest them, but they would resist arrest. If the policeman asks for their driver’s license, (literally ‘leaf-drive-ride’ in Thai), the hilltribes people would say, “We have never seen a drive-ride tree before”. If the policeman says, “You are not allowed to have three people on one motorcycle in a municipal area: it is wrong” The hilltribes

people would say, "It's no problem." The policeman would again emphasize, "Three people should not sit on one motorcycle." The hilltribes people would say, "It's no problem, our motorcycle is strong enough." They boast about their motorcycle's strength.

The old lady and the hilltribes people are all breaking well-known laws. This is humorous because the responses were not as expected and were a funny type of response.

4.5.3 Metaphor

While metaphors themselves are not funny, the monk uses various devices to add humor to a metaphor, for example, by using words not normally associated with a metaphor. In the sermon 'Religion and Society', the monk compares humans to crickets. This section finds humor in the nature of crickets that is, they like to kick each other and the monk uses unexpected the English word 'bump' implying that crickets are bumping each others buttocks. This is humorous because crickets do not have buttocks.

(23) Religion and Society (b) U26, 32-34

A scholar said that people live together like crickets all strung together with a plant fiber like a wreath... The crickets which people have dug out, they wear these cricket wreaths around their necks to conveniently store them. But some crickets which are in some plant fiber wreaths, (they) can not stay close to each other; they kick each other as they struggle. People hang the crickets which are all strung together on a plant fiber around their necks, and the crickets kick each other all the time they are together. One cricket has only one leg left. It uses this leg to kick another cricket who does not have any legs left. The second cricket still tries to bump the first one.

4.5.4 Ironic Situation

An ironic situation is found in discussing social situations in which something is abnormal or someone is ill-mannered. In the example below, the humor is seen when a

son scolds his father, which is abnormal because a son should respect his father and not scold him.

(24) The Worth of Humans (d) U13-17

A father and son are having rice together with a vegetable curry (This kind of vegetable has a very strong smell). After they eat for a long time, then the father is farting¹⁷. The son smells the strong odor which is not the vegetable odor. When they eat for a long time, the odor also has very strong smell, until the son loses patience and scolds, “Dog ! (scold word) Who is farting?” The father is very angry and says, “You are scolding by using the word ‘dog’; it is not good. There are only two persons who are eating rice. If I am not farting, you are farting and if you aren’t farting, I am farting.”

4.5.5 Word Play

The BBC English dictionary defines word play as making jokes by using the meaning of words in an amusing or clever way (1992:1358).

The monk uses word play when he gives an example about the usefulness of fish dung, which humans use when preparing food. Then the monk talks about a recipe for using the fish dung. This section is humorous because the monk uses a word play when he talks about the recipe in a way that shows the monk is hungry. He pretends that he is drooling such that he deliberately mispronounces *nam⁶la:j²laj¹* ‘drool’ as *nam⁶ja:j²jaj¹*.

(25) The Worth of Humans (d) U6

<i>dæ:t³</i>	<i>hɔ:n⁶</i>	<i>hɔ:n⁶</i>	<i>ni:⁵</i>	<i>k^hwat⁵</i>	<i>saj³</i>
sun	hot	hot	this	take	put in
<i>t^ho:j⁶</i>	<i>tʃi:³</i>	<i>p^hik⁵</i>	<i>hæ:ŋ⁶</i>	<i>juj²ji:²</i>	<i>k^haw⁶saj³</i>
bowl	toast	chili	dry	tear	mix

¹⁷ Tuu Cok is known for his earthy examples.

*hia*¹ *so:j*² *ho:m¹bua*³ *k^haw⁶saj*² *hia*¹ *t^ho*⁵
part. slice onion mix part. exclam.

*ja:ŋ*³ *ni:*⁶ *le:j*² *k^hom*¹ *k^hom*¹ *man*²
like this part. bitter bitter nutty flavor

*man*² *næ:*⁵ *wa:*⁵ *to:j*² *nam⁶ja:j²jaj*¹
nutty flavor to ridicule say also drool

*to:j*²
also

‘When it’s hot and sunny outside, (people) take the fish dung and put in into a bowl. Toast a dry chili, then tear it into pieces and put it into the fish dung. Slice a red onion and put it in. Tho! (exclam.) This has a bitter yet nutty flavor! As I talk about it, it makes my mouth water.’

4.6 Conclusion

This chapter has examined several rhetorical devices used in the sermons of Tuu Cok. The first was hesitation which occurs when giving examples, mitigated commands, with asking questions, with with mitigated commands and questions in the same sentence, and in the conclusions. The second were doublets. Types of doublets include nominal, verbal, adjectival, and prepositional. There are two ways of doublet formation. The first way is when two words are combined to make a compound and second way is when two words are compounded by adding a third word to each. The third rhetorical device is repetition which the monk uses to emphasize and call attention to a crucial point in his preaching. Fourth is parallelism which is another method used by the monk to emphasize a crucial point. The fifth is humor which the monk is famous for using in his preaching in order to keep the audience attentive. There are several types of humor including imitation, contraexpectational response, metaphor, ironic situation, and word play. All of these rhetorical devices may be used throughout an entire sermon.