

## CHAPTER 4

### DISCOURSE COHESION IN TAOKHE

#### 4.0 Introduction

This chapter will analyze the discourse cohesion in Taokhe, the third W-CT Pwo Karen folktale used for this thesis. The content of this folktale will be given briefly in section 4.0.1. Then cohesion through reference, substitution, ellipsis, conjunction, and lexical items in this folktale will be discussed in sections 4.1 through 4.5, as in chapters 2 and 3.

#### 4.0.1 The story of Taokhe

This story tells how Taokhe fooled a monk at a temple. He fooled the monk three times. This story is as follows:

Taokhe went down to live with a monk. One day the monk was going out to receive food offerings. Before he left, he said to Taokhe, "Taokhe, you stay here. Don't let the dogs come up into the temple. If the dogs come and defecate in the temple, you have to eat all of it." Taokhe agreed. After the monk had gone, he roasted a lot of dry cooked rice. Then he mixed the rice with sugar and moulded it like dog dung. Taokhe pretended not to know anything when the monk returned. The monk shouted, "Taokhe! What have you done! You let a dog into the temple and it has defecated all over the place. You must eat all of it." Taokhe picked it up and ate it. Since it was roasted rice and sugar, it was delicious! The monk's curiosity was aroused as he watched Taokhe eating and eating. The monk tried out the last piece and said, "Taokhe, this is so delicious. Tomorrow you must go and receive food offerings. I will stay in the temple."

The next morning, Taokhe went out to receive food offerings. He told the monk not to let the dogs into the temple or the monk would have to eat all of the dogs' dung if the dogs came and defecated in the temple. The monk agreed. After Taokhe left, the monk called a dog up into the temple. The monk hit the dog so it would defecate. Then that area of the temple stank so much that the monk didn't dare to stay there. Taokhe returned to the temple. He made the monk pick up and eat the dog's waste. The monk did and said, "This stuff is really disgusting."

Another day, the monk instructed Taokhe, "Taokhe, call me at dawn tomorrow when the North Star is over the sugar palm." Taokhe lit a candle on top of a sugar palm right after the monk fell asleep. He woke up the monk and told him that the North Star was over the sugar palm. The monk believed him. He went out to receive the food offerings, but he couldn't walk at all because it was very dark. So, he slept beside an old woman's field with his bald head among a clump of pumpkins. While he was sleeping, the old woman came to her field to pick pumpkins, preparing her offering. The old woman grabbed his bald head, a very glossy looking pumpkin. Then the old woman told the monk the real time and the monk knew that Taokhe had fooled him.

At daybreak, Taokhe went to fool the monk again. This time, he told the monk, "About noon, you will be at the temple, so watch me, OK?" Near noontime, the monk went down and looked up at the sky. He saw a hawk flying and said, "This is so beautiful. Wow! Taokhe! You are really high!" In the evening, Taokhe came back. He asked the monk, "Hey abbot! Did you watch me fly?" The monk said he watched and enjoyed that very much. He told Taokhe he longed to fly too because he wanted to go to heaven. He asked Taokhe what he should do in order to fly. Taokhe told him to climb up to the top of the sugar palm the next day with two winnowing trays and a rice mortar pestle. The next day, the monk did as Taokhe told. When he had climbed to the top of the sugar palm, Taokhe made the winnowing trays into wings, one for each side. Then he stuck the winnowing tray "wings" to the arm of the rice mortar with the pestle attached. He then told the monk to jump when he counted "1, 2, 3!" The monk jumped with the rice mortar and the winnowing trays. When he fell, he died.

### 4.0.1 Genre of Taokhe

As discussed in chapters 2 and 3, there are four parameters which Longacre (1996) uses as the criteria to distinguish different discourse types. Having applied these four parameters to the story of Taokhe, it can be seen that this story has the features of ‘+ agent orientation’, ‘+ contingent succession’, ‘- projection’, ‘+ tension’. Thus, like Mueng Nong Nwe and Tiger Skin, Taokhe is classified as a narrative story.

### 4.1 Cohesion through reference

The types of reference found in this text include personal reference and demonstrative reference, just as Halliday and Hasan (1976) found in English.

#### 4.1.1 Personal reference

As in Mueng Nong Nwe and Tiger Skin, the pronouns in this text also play a very important role. The pronouns found in Taokhe are first person singular *jə̀*, second person singular *nə̀*, and the unmarked third person pronoun *ʔə̀*.

The pronouns found in this text can be categorized into personal pronouns and possessive pronouns. Example (1) consists of three sentences, demonstrating personal pronouns found in this text: *jə̀*, *nə̀*, and *ʔə̀*.

(1) Taokhe (S 33)

<i>tái</i>	<i>'khê</i>	<i>kekú'</i>	<i>jə̀</i>	<i>ʔó</i>	<i>thăi</i>	<i>phja</i>
Taokhe	tomorrow	1s	exist	back	temple	
PN	N		PRN	V	V	N

"Tomorrow, Taokhe, I will stay at the temple."

Taokhe (S 112)

*nə* *thɔ́ báθà' chí há*  
 2s up desire also QUES  
 PRN V V PRT PRT

“Do you want to go also?”

Taokhe (S 87)

*ʔà wê dá lò jə fádòmĩ thɔ́ tà khĩ nɔ́ kù' jə*  
 3 ? ? speak 1s North\_Star up sugar\_palm that call 1s  
 PRN PRT PRT V PRN N V NLZN DEM V PRN

He called me and said that the North Star had risen over the top of the sugar palm.

In the whole text, *nə* is the only pronoun used as a possessor. In example (2), it modifies the noun *chəmà* ‘work’.

(2) Taokhe (S 60)

*ʔà mwe ʔé' tái'khê nə chəmà jə*  
 EXCL to\_be NEG Taokhe 2s work this  
 EXCL V PRT PN PRN N DEM

“It is not so, Taokhe, your work here.”

#### 4.1.2 Demonstrative reference

The demonstratives in this text are *nɔ́* ‘that’ and *jə* ‘this’. In example (3), the distal demonstrative *nɔ́* in sentence 62 functions as a nominal which refers back to the monk’s instructions ‘Tomorrow, when the North Star is over the sugar palm, call me at midnight’ in sentence 52.

## (3) Taokhe (S 52)

*ʔó là- nǐ θǝkhâ ʔǝmàláí' táí'khê kekú' là- nǐ nó*  
 exist one day monk order Taokhe tomorrow one day that  
 V NUM CLF N V PN N NUM CLF DEM  
*fádòmǐ thǝ́ lú' tà khǐ́ nó kù' jà ʔǝ thǔ́*  
 North\_Star up yonder sugar\_palm on that call 1s OK arrive  
 N V PREP N LZN DEM V PRN PRT PREP  
*khâ cʰəpʰǝtʰǝ́ nó*  
 time early\_morning\_hours that  
 N N DEM

One day the monk instructed Taokhe, "Tomorrow, when the North Star is over the sugar palm, call me at dawn."

## Taokhe (S 62)

*mǐkjài' nà ʔǝmàláí' jà ca nó*  
 abbot 2s order 1s like that  
 N PRN V PRN N DEM

Eminence, you gave me instructions like that.

*jò* in example (4) functions as a proximal demonstrative, modifying the previous noun *bǝ́* 'moment'.

## (4) Taokhe (S 57)

*jà mǐ́ bǝ́ jò lǝ́*  
 1s sleep moment this that's\_the\_way\_it\_is  
 PRN V N DEM PRT

"I've just slept this moment."

## 4.2 Cohesion through substitution

Nominal substitution and verbal substitution are two types of substitution found in Taokhe.

### 4.2.1 Nominal substitution

Nominal substitution occurs in two different forms in this text. One way is when a noun is replaced by a personal pronoun. The other way is when a noun phrase is replaced by another noun phrase. In example (5), by the context, the third person pronoun *ʔə* in sentence 40 is the substitute for the noun *θə̀khā* ‘monk’ in sentence 38.

(5) Taokhe (S 38)

*θə̀khā nó ʔó redup redup ʔə thwǐ pho nà thǒ phja*  
 monk that exist INTENS INTENS call dog ? so up temple  
 N DEM V REDUP REDUP V N PRT PRT V N

*phə̀*  
 inside  
 LZN

The monk waited only a moment and then (he) called a dog up into the temple!

Taokhe (S 39)

*mé jũ dāi' thwǐ thǐ nó ʔí chàì' thǒ pho nà*  
 be hit also dog time that defecate defecate up ? so  
 CONJ V PRT N CLF DEM V V V PRT PRT

When (the abbot) hit the dog, (it) defecated.

Taokhe (S 40)

*ʔé yũ khō phja lə̀ n̄hǐ chà lə pa nó*  
 ? finish section:part temple down stink thing at area that  
 PRT V LZN N V V N PREP N DEM

*ʔə ʔó bǎ lə-ʔé'*  
 3 exist dare NEG  
 PRN V PRT PRT

It stank so much in that area of the temple that he didn't dare stay there.

In example (6), the complex noun phrase (bolded) in sentence 27 is substituted for by the noun phrase *lè dũ* 'one piece' in sentence 28.

(6) Taokhe (S 27)

*chə mi xâi kjà de kòtə θí jò ?wí kənè'*  
**thing cooked\_rice dry mix with sugar** Boy! this delicious !  
 N N V V PREP N PRT DEM V PRT

The dry roasted rice mixed with sugar was delicious!

Taokhe (S 28)

*tái'khê phlài ?ǝ wái' phlài ?ǝ wái' phlài ?ǝ wái' ?óxá*  
 Taokhe pick\_up eat away pick\_up eat away pick\_up eat away remain  
 PN V V V V V V V V V

*lè- dũ dài'*  
**one mould still**  
 NUM CLF PRT

He ate and ate until there was only one piece left.

#### 4.2.2 Verbal substitution

In example (7), the context shows that the verb *tài* 'do' in sentence 111 is a substitute for the verb *jũ* 'fly' in sentence 107.

(7) Taokhe (S 107)

*hé mĩkjài' hũ mái' hâ nà ju jè jũ krú*  
 EXCL abbot EXCL enjoyable EXCL 2s watch 1s fly "sound"  
 EXCL N EXCL V PRT PRN V PRN V ONOM

*krú*  
 "sound"  
 ONOM

"Hey abbot! Did you enjoy watching me fly?"

Taokhe (S 108)

*mái'*

enjoyable

V

"It was fun!"

Taokhe (S 111)

*kekú' jə mə tái dáwê*  
 tomorrow 1s IRR do oneself  
 N PRN V V N

"Tomorrow I will do (it) myself."

### 4.3 Cohesion through ellipsis

Nominal, verbal, and clausal ellipsis were found in Taokhe.

#### 4.3.1 Nominal ellipsis

Nominal ellipsis is a common phenomenon in Taokhe. The context in example (8) shows that it is the monk who is going out and speaks to Taokhe. However, the noun *θəkhá* 'monk' is omitted in sentence 10.

(8) Taokhe (S 9)

*mī lə- nī θəkhá mə lì dù'mì*  
 day one day monk IRR go receive\_food\_offerings  
 N NUM CLF N V V V

One day, the monk was going out to receive food offerings.



Taokhe (S 10)

*cài' dá tái'khê tái'khê kjài' nà ?ó phja jò*  
 Ø tell ? Taokhe Taokhe polite\_particle 2s exist temple this  
 V PRT PN PN PRT PRN V N DEM

He told Taokhe, "Taokhe, you stay here at the temple."

Again, in example (9), the noun *θ̣khâ* 'monk' which is explicit in sentence 38 is substituted by zero in sentence 39. Within sentence 39 there is another example of ellipsis. The object of the first clause *thwĩ* 'dog' (underlined> is the subject of the second clause. In the second clause the noun has been ellipted.

(9) Taokhe (S 38)

*θ̣khâ nó ?ó redup redup ?ò thwĩ pho nà thố phja*  
 monk that exist INTENS INTENS call dog ? so up temple  
 N DEM V REDUP REDUP V N PRT PRT V N  
*phẽ*  
 inside  
 LZN

The monk waited only a moment and then he called a dog up into the temple!

Taokhe (S 39)

*mé jũ dài' thwĩ thĩ nó ?í chàì' thố pho*  
 be Ø hit also dog time that Ø defecate defecate up ?  
 CONJ V PRT N CLF DEM V V V PRT  
*nà*  
 so  
 PRT

When the monk hit the dog, it defecated.

### 4.3.2 Verbal ellipsis

In Taokhe, verbal ellipsis only occurs when the formulaic verb *lò* ‘say’ is omitted. This can be seen in example (10).

(10) Taokhe (S 30)

*nə ʔɕ cõju mĩkjài' jò*  
 2s eat experiment abbot this  
 PRN V V N DEM

"Try it, Eminence."

Taokhe (S 31)

*ʔé yũ nó θõkhâ ʔɕ ju ʔwĩ nâ tái'khê nə*  
 ? finish that monk eat look\_at Ø delicious good Taokhe 2s  
 PRT V DEM N V V V V PN PRN

*chə jò*  
 thing this  
 N DEM

Then the abbot tried it (and said), "Taokhe, your stuff is delicious."

### 4.3.3 Clausal ellipsis

Clausal ellipsis also occurs in this text. In example (11), the clause *θõkhâ cài* ‘he called’ has been omitted in sentence 20.

(11) Taokhe (S 20)

*θõkhâ yêthài tái'khê kjài'*  
 monk return Ø Taokhe polite\_particle  
 N V PN PRT

When the monk came back (he called,) "Tao Khe!

Taokhe (S 21)

*ʔé jò nà phô thwí thố phja phề mà nó lè*  
 ? this 2s give dog up temple inside do what QUES  
 PRT DEM PRN V N V N LZN V PRT

“You let a dog into the temple. What are you doing?”

#### 4.4 Cohesion through conjunctions

Temporal conjunction is the only type of conjunction found in this text. The temporal conjunction phrases used in this text are *ʔé yũ* ‘then’ and *ʔé yũ nó* ‘then’.

Example (12) below shows the temporal conjunction phrase *ʔé yũ* ‘then’. It is through this phrase that sentences 15 and 16 are cohesively connected.

(12) Taokhe (S 15)

*mé θòkhâ lì dù'mì thí nó tái'khê ʔốwí' dài'*  
 be monk go receive\_food\_offerings time that Taokhe roast with  
 CONJ N V V CLF DEM PN V PRT

*mì xâi thí nó ʔá jài'*  
 cooked\_rice dry time that much already  
 N V CLF DEM PRT PRT

When the monk had gone to receive food offerings, Taokhe roasted a lot of dry cooked rice.

Tao Khe (S 16)

*ʔé yũ ʔốwí' thâi kòtâ nó kjà dề*  
 ? finish roast to sugar that mix together  
 PRT V V N DEM V PRT

Then he roasted sugar and mixed the rice and sugar together.

Temporal phrase *ʔé yũ nó* ‘then’ is used in example (13) to conjoin sentences 30 and 31.

(13) Taokhe (S 30)

*nə ʔɔ̃ cõju mĩkjài' jò*  
 2s eat experiment abbot this  
 PRN V V N DEM

"Try it, Eminence."

Taokhe (S 31)

*ʔé yũ nɔ̃ θõkhâ ʔɔ̃ ju ʔwĩ nâ tái'khê nə*  
 ? finish that monk eat look\_at delicious good Taokhe 2s  
 PRT V DEM N V V V V PN PRN

*chə jò*  
 thing this  
 N DEM

Then the monk tried it (and said), "Taokhe, your stuff is delicious."

#### 4.5 Cohesion through lexical items

Reiteration in Taokhe involves the repetition of some lexical items, the use of synonyms, and general words. Collocation in this text is shown by words in seven different domains.

##### 4.5.1 Reiteration

There are many different lexical repetitions, including personal pronouns, proper nouns, temporal conjunctions, nouns, and verbs.

The noun *phja* 'temple' was repeated 8 times in the whole text. Example (14) shows two of the repetitions. Since it refers to the same location in each case, the use of this word over and over again creates cohesion.

(14) Taokhe (S 11)

*nà phô thwí thố phja phề yì ?ố*  
 2s give dog up **temple** inside don't OK  
 PRN V N V N LZN NEG PRT

And don't let a dog come up into the temple.

Taokhe (S 21)

*?é jò nà phô thwí thố phja phề mà nó lè*  
 ? this 2s give dog up **temple** inside do what QUES  
 PRT DEM PRN V N V N LZN V PRT

“You let a dog into the temple. What were you doing?”

Sentences 1 to 50 are all about the first time that Taokhe tricks the monk. As this episode involves eating, the verb *?ố* ‘eat’ was repeated 15 times. This verb is repeatedly used to refer to the same action. Thus, the use of this verb creates a textual link to tie some parts together. Example (15) shows two repetitions of this verb.

(15) Taokhe (S 12)

*thwí ?é ?í lốlá' nó nà bá ?ố thừ ?à-*  
 dog if defecate scattered that 2s must eat arrive NMLZR  
 N CONJ V V DEM PRN V V PREP PFX

*lái' ?ố*  
 all OK  
 PRT PRT

“If a dog comes and defecates all over, you have to eat all of it.”

Taokhe (S 24)

*?à dá ?í lốlá' ?ố thài thừ ?à- lái'*  
 3 ? defecate scattered eat to arrive NMLZR completely  
 PRN PRT V V V V PREP PFX PRT

“It has defecated all over the place! You eat all of it!”

Example (16) shows the use of a specific noun in the same category as the previous example. *θɔ̀khâ* ‘monk’ in this example is a general word while *mīkjài* ‘abbot’ is a specific word, pointing to a specific participant in a specialized role or position.

(16) Taokhe (S 35)

*mīkjài*’ *hû* *phô* *thwí* *thó* *phja* *phê* *γì* *hô*  
 abbot EXCL give dog up temple inside don't OK?  
 N EXCL V N V N LZN NEG PRT

"Eminence, don't let a dog come into the temple, OK?"

Taokhe (S 38)

*θɔ̀khâ* *nó* *ʔó* *redup* *redup* *ʔò* *thwí* *pho* *nà* *thó* *phja*  
 monk that exist INTENS INTENS call dog ? so up temple  
 N DEM V REDUP REDUP V N PRT PRT V N  
*phê*  
 inside  
 LZN

The monk waited only a moment and then he called a dog up into the temple!

In example (17), the general word *chə* ‘thing’ in sentence 29 is a general word referring to the dog feces in the temple yard.

(17) Taokhe (S 24)

*ʔə* *dá* *ʔí* *lɔ̀lá*’ *ʔó* *thài* *thù* *ʔə-* *lái*’  
 3 ? defecate scattered eat to arrive NMLZR completely  
 PRN PRT V V V V PREP PFX PRT

"It has defecated all over the place! You eat all of it!"

Tao Khe (S 29)

ʔàlì táì'khê nà ʔᵛ chə nɔ́ mé ʔà- ʔwí khə  
 EXCL Taokhe 2s eat **thing** that be NMLZR delicious where  
 EXCL PN PRN V N DEM CONJ PFX V

lè  
 QUES  
 PRT

"Yuck!! Taokhe, you are eating that stuff. How can it be so delicious?"

#### 4.5.2 Collocation

Collocation is a situation where semantically related words are used together and belong to the same domain. In Taokhe, there are at least seven different collocational domains: time, things related to a monk, words related to food, dog feces, tools in a rural area, items related to pumpkins, and words about hawks. These collocational chains are shown in Table 4.1.

Domain	Semantically Related Words
Time	<i>mī lā nī</i> 'one day' (S#9), <i>kekhú</i> 'tomorrow' (S#33), <i>keyò</i> 'morning' (S#34), <i>chəphò</i> 'dawn' (S#97)
Things Related to Monks	<i>θòkhà</i> 'monk' (S#6), <i>dù'mi</i> 'receive food offering' (S#9), <i>phja</i> 'temple' (S#10), <i>mīkjài</i> 'abbot' (S# 30), <i>khúxwí ló</i> 'bald head' (S#81)
Things Related to Food	<i>ʔówí</i> 'roast' (S#15), <i>mi</i> 'cooked rice' (S#15), <i>kòtá</i> 'sugar' (S#16), <i>ʔó</i> 'eat' (S#25), <i>ʔwí</i> 'delicious' (S#29)
Dog's Feces	<i>ʔí chàì</i> 'defecate' (S#39), <i>nəʔí</i> 'stink' (S#40), <i>ʔí</i> 'feces' (S#47)
Words Related to Pumpkin	<i>xài</i> 'field' (S#74), <i>lòkhê</i> 'pumpkin' (S#79), <i>ke</i> 'pick' (S#79), <i>chəfú</i> 'clump' (S#81) <i>kē</i> 'puncture' (S#83)
Tools in a Rural Area	<i>khè</i> 'winnowing tray' (S#116), <i>khléchú</i> 'rice mortar pestle' (S#116)
Words Related to Hawks	<i>lái</i> 'hawk' (S#102), <i>thə</i> 'fly' (S#102), <i>krú</i> 'ONOM' (S#102), <i>kàthà</i> 'heaven' (S#101), <i>thô</i> 'high' (S#104)

Table 4.1 Collocational chains in Taokhe

## 4.6 Summary

All five cohesion sources, found in English by Halliday and Hasan, can also be found in Taokhe. These are cohesion through reference, substitution, ellipsis, conjunction, and lexical items. However, some subcategories of cohesion, found in English, do not occur in Taokhe. This includes comparative, clausal substitution, additive, adversative, and causal conjunction.