ASPECTS OF DISCOURSE COHESION 
IN LAHU SI FOLKTALES 

Upai Jasa 

Presented to Payap University in Partial Fulfillment 
of the Requirements for the Degree of 
MASTER OF ARTS IN LINGUISTICS 
Faculty of Arts 

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Title: Aspects of Discourse Cohesion in Lahu Si Folktales

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Approval Date: 9 May 2009
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Upai Jasa

May 9, 2009
ABSTRACT

A discourse is a connected speech which contains sufficiently clear and specific cultural elements that tie it together into a unified whole. Thus, cohesion is the primary means to make a discourse coherent or allow it to make sense by using different types of grammatical devices.

The object of this thesis is to apply the framework of Cohesion proposed in Halliday and Hasan’s Cohesion of English (1976) and Dooley and Levinsohn’s common types of cohesion (2001) to the analysis of cohesion in Lahu Si folktales.

The complete framework used throughout this thesis is a synthesis of both Halliday and Hasan and Dooley and Levinsohn, which results in these areas of analysis: Cohesion through Identity, Cohesion through Lexical Relations and Cohesion through Conjunction. Cohesion through Identity covers Repetition, Reference, Substitution, and Ellipsis. Cohesion through Lexical Relations examines Part-whole Relationship, Synonym, Hyponymy, and Collocation. Cohesion through Conjunction looks at Additive Conjunctions, Adversative Conjunctions, Causal Conjunctions and Temporal Conjunctions.

This framework is then applied to the three Lahu Si folk narrative texts used in this thesis which were elicited from mother-tongue Lahu Si speakers from Chiang Rai province, Thailand. Lahu Si is a member of the Tibeto-Burman, Lolo-Burmese language family and is spoken in Myanmar, Thailand, Laos, Vietnam and Southwestern China.
ชื่อเรื่อง ลักษณะการเชื่อมโยงสัมพันธ์สารของนิทานพื้นบ้านภาษาลาู่ชี
ผู้จัดทำ Upai Jasa
หลักสูตร ศิลปศาสตรมหาบัณฑิต สาขาวิชาภาษาศาสตร์
มหาวิทยาลัยพายัพ จังหวัดเชียงใหม่ ประเทศไทย
อาจารย์ที่ปรึกษาวิทยานิพนธ์หลัก: Dr. George Bedell
วันที่ชูมิติผลงาน May 9, 2009
จำนวนหน้า 196
คำล่าเหยื่อ สัมพันธ์สาร, การเชื่อมโยงความ, จิน-ทิเบต, ลาู่ชี

บทคัดย่อ
สัมพันธ์สารคือถ้อยความเชิงประกอบตัวถ้อยส่วนประกอบทางวัฒนธรรมต่างๆ ที่มีความ เฉพาะเจาะจงและชัดเจนเพียงพอ ร่วมกันทำหน้าที่ถักทอดสัมพันธ์สารซึ่งเป็นหนึ่งเดียวกัน ดังนั้นการเชื่อมโยงความเชิงเป็นเครื่องมือหลักในการทำให้สัมพันธ์สารเกี่ยวเนื่องกันหรือเป็นที่ เข้าใจได้โดยผ่านทางการใช้เครื่องมือทางภาษาต่างๆ
วิทยานิพนธ์ฉบับนี้จัดประสงค์เพื่อประยุกต์ใช้กระบวนการวิเคราะห์การเชื่อมโยงความใน ภาษาอังกฤษของฮัลลีเดย์และแอสตัน (Halliday and Hasan’s Cohesion in English 1976) และการเชื่อมโยงความแบบทั่วไปประเภทต่างๆ ของดูเลสีย์และเลวินสัน (Dooley and Levinsohn’s common types of cohesion 2001) ในการวิเคราะห์ลักษณะการเชื่อมโยงความของนิทานพื้นบ้านภาษาลาู่ชี

กรอบวิเคราะห์การวิเคราะห์ทั้งหมดที่ใช้ผลวิทยานิพนธ์ฉบับนี้เป็นวิธีการวิเคราะห์ที่ส่งเสริมที่ ชี้นำมาจากการแนวทางของฮัลลีเดย์และแอสตัน และดูเลสีย์และเลวินสัน ซึ่งครอบคลุมการวิเคราะห์
Cohesion through Identity)  การเชื่อมโยงความผ่านมากลุ่ม (Cohesion through Lexical Relations) และการเชื่อมโยงความผ่านคำสั้นใน (Cohesion through Conjunction) การเชื่อมโยงความผ่านกลุ่มของคำศัพท์พิจารณาการใช้คำที่แสดงความสัมพันธ์แบบพยัญ- ภาษามร (Part-whole Relationship) คำพังธุ์ความ (Synonym) คำถูกกลุ่ม (Hyponymy) และคำปรากฏว่าจะพา (Collocation) ส่วนการเชื่อมโยงความผ่านคำสั้นใน ประกอบตัวการใช้สั้นในเสริม (Additive Conjunctions) และสั้นในแย่ง (Adversative Conjunctions) สั้นในสาเหตุ (Causal Conjunctions) และสั้นในแสดงเวลา (Temporal Conjunctions)

กรอบวิธีการวิเคราะห์ดังกล่าวได้ถูกนำมาใช้ในการวิเคราะห์ที่มีพื้นที่ภาษาลาู่ซีที่สูงผล เรื่องที่ใช้ในวิทยานิพนธ์นี้เป็นภาษาลาู่ซี (Lahu Si) ที่อาศัยอยู่ในจังหวัดเชียงราย ทางภาคเหนือของประเทศไทย ลาู่ซีเป็นภาษาลาละ-เบอร์มีส (Lolo-Burmese) ของกลุ่ม ภาษาตะกุทธิเบต-แม่ (Tibeto-Burman) ซึ่งพบพูดกันในประเทศพม่า ไทย ลาว เยอรมัน และทางตะวันตกเฉียงใต้ของประเทศจีน
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<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>***</td>
<td>Unknown gloss</td>
</tr>
<tr>
<td>adj</td>
<td>Adjective</td>
</tr>
<tr>
<td>adv</td>
<td>Adverb</td>
</tr>
<tr>
<td>adv:tm</td>
<td>Adverb of Time</td>
</tr>
<tr>
<td>AE</td>
<td>Adverbial Expression</td>
</tr>
<tr>
<td>clf</td>
<td>Classifier</td>
</tr>
<tr>
<td>COMPL</td>
<td>Completive</td>
</tr>
<tr>
<td>conj</td>
<td>Conjunction</td>
</tr>
<tr>
<td>cont</td>
<td>Continuous</td>
</tr>
<tr>
<td>DECL</td>
<td>Declarative</td>
</tr>
<tr>
<td>det</td>
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</tr>
<tr>
<td>DIM</td>
<td>Diminutive</td>
</tr>
<tr>
<td>DIR</td>
<td>Directional</td>
</tr>
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<td>disc</td>
<td>Discourse</td>
</tr>
<tr>
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<td>Direct Object</td>
</tr>
<tr>
<td>EMPH</td>
<td>Emphatic</td>
</tr>
<tr>
<td>EXCL</td>
<td>Exclamation</td>
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<td>Intensifier</td>
</tr>
<tr>
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<td>Invitative</td>
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<tr>
<td>IO</td>
<td>Indirect Object</td>
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</table>
LOC  Locative
n   Noun
NEG  Negation
NP   Noun Phrase
num  Number
O    Object
OM   Object Marker
prt  Particle
Pn   Noun Particle
PREP Preposition
pro  Pronoun
PROG Progressive
Pu   Unrestricted Particle
Puf  Final Unrestricted Particle
Punf Non-final Unrestricted Particle
Puniv Universal Unrestricted Particle
Pv   Verb Particle
REFL Reflective
REL  Relative Marker
SOV  Clausal constituent order of subject, object, verb
TEMP Temporal
v    Verb
VP   Verb Phrase
vV   Pre-head versatile verb
Vv   Post-head versatile verb
| $\beta$ | Verbal Nucleus |
| $\nu$  | Nominal Nucleus |
CHAPTER 1

INTRODUCTION

1.0 Introduction

This chapter presents information on the Lahu Si people in Thailand and other topics including the Lahu Si language and grammar sketch, geography, previous research, objectives and scope of the research, methodology, framework for the analysis, and overview of the thesis.

1.1 History of the Lahu Si people

Lahu Si is a subgroup of Lahu language. Lahu is subdivided by linguists into two main groups: Lahu Na (Black Lahu) and Lahu Si (Yellow Lahu). In each subgroup there are further divisions and each of them has its own name, culture, and speech variety. The cultures and speech varieties are quite similar in some cases. However, in some cases they are very different.

Lahu Si people, along with other Lahu groups, in Thailand and neighboring countries such as Myanmar, Laos, and Vietnam have been said to once have lived in China and later moved out because of the conflict with the Han Chinese. This story of leaving their homeland after being defeated in the battle by the Han Chinese centuries ago could still be heard through the oral stories from the Lahu elders. Concerning this, Cooper states,

The Lahu Si people have a long history of migrating to new locations to find a more peaceful life. Hundreds of years ago, they and other Lahu groups moved from Yunnan Province in China to eastern Myanmar and northern Lao PDR. In the early part of the twentieth century, some of the Lahu groups began to enter northern Thailand from Myanmar. Lahu Si people, however, only began migrating from Myanmar to Thailand in the past forty years. A more recent migration was from the Lao PDR to Thailand. Many of those Lahu Si people eventually left Thailand and are now living in the United States (2002:39).

From personal conversation with some Lahu Si elders in Thailand, the author was told that the name **bar laz** [ba¹ laʔ⁵⁶] (the tone is low on the first syllable and
then high-cut on the second), which is another name of Lahu Si, means ‘the Lahu (Si) group who was left behind during the migration from China in the past’. It is said that this was because of their slowness during the migrating. In addition, it is important to note that, according to Bradley (1979), those very numerous Lahu Si in China are Bakeo Lahu, but not Balan (or bar laz).

1.2 The Lahu Si people

According to Cooper, “the Lahu Si Balan¹ people live in a number of countries including Thailand, Myanmar, the Lao PDR, Vietnam, and the United States”. A number of Lahu Si people in Thailand report that there are some 5,000 Lahu Si people in Vietnam. “The number of people in this language group is estimated to be 55,000’” (2002:39). This number is different than that of Ethnologue which states that the estimated total population of Lahu Si people in five countries including China, Myanmar, Thailand, Laos, and Vietnam is 45,114².

It is difficult to obtain exact and reliable population data about the Lahu people for many reasons. One reason is that the borders in these countries are somewhat porous to the Lahu people. Another reason is that many have left the South East Asian region, moving to Europe and North America. However, there are some estimated figures of the Lahu Si population in Thailand and North America provided by the Coopers³. They state,

There is a sizeable population of Lahu Si people in the United States consisting mainly of people who were refugees from Laos. The bulk of these people lives in the Visalia, California area, and is primarily Lahu Si Balan speakers. There are more than 1,500 Lahu Si people in that area alone (A. and P. Cooper 1995:3).

¹ Henceforth, in order to be consistent, the name ‘Lahu Si’ will be used in the rest of the paper. The name ‘Lahu Si’ will generally be used to refer specifically to the Lahu Si Balan, which is the topic of this thesis. Lahu Si Balan is one of the varieties in the Lahu Si group.

² This figure is taken from Ethnologue, the 15th edition. The URL of the site is http://www.ethnologue.com/show_language.asp?code=kds.

³ These numbers are primarily acquired by both personal contacts with the Lahu Si people and informal surveys done by the Coopers.
In Thailand there are more than 50 Lahu Si Balan villages in the provinces of Chiang Mai, Chiang Rai, Tak, Kamphangphet, Petchaboon, Mae Hong Son and Lampang. Many of the villages are large, some having more than one hundred houses. There are no published figures of the Lahu Si population in Thailand, but it is estimated that there are nearly 15,000 Lahu Si people in Thailand (2002:39).

Cooper noted that, of all 15,000 Lahu Si people in Thailand, 7,000 or 8,000 Lahu Si people are in Chiang Rai province. Of this estimated total population, Cooper states that there are around 15 to 20 Lahu Si villages in Mae Suai District. Many of whom regularly come to Chiang Mai and then go back to do work in the fields.

Other Lahu people groups have names for the Lahu Si that are different from what the Lahu Si people call themselves. Some of these names are derogatory and are rejected by the Lahu Si people. Normally, the Lahu Si people here in Thailand will call themselves Lahu Si Balan or simply as Lahu Si. Following is the list of names used to call the Lahu Si people in different countries, including Thailand, and they are: Yellow Lahu, Lahu Shi, Shi, Lahu Xi, Lahu Si, Lahu Si Banlan/Balan, Banlan/Balan, Mussur Kuey, Mussur Kui, Kui, Kwi, Ku Cong, and Kutsung.

1.3 The Lahu Si language

Lahu Si is a Tibeto-Burman language (Bradley 1979:1). More specifically, it is one of the Lahu languages in the Central Loloish branch of the Sino-Tibetan stock of languages. Under Lahu there are two groups of languages, Lahu Na (Black Lahu) and Lahu Si (Yellow Lahu). Like many Tibeto Burman languages, Lahu Si is a tonal, uninflected, and primarily mono-syllabic language.

Figure 1 illustrates the position of Lahu Si in the Sino-Tibetan language family.

---

4 Information in this paragraph is from the author’s personal interview with Cooper in September 2006. The interview was primarily for acquiring background information about the Lahu Si Balan people in Maesuai district of Chiang Rai province.

5 This is because the majority of the Lahu Si people in Thailand are Lahu Si Banlan.

6 These names are from both the author, as a Lahu speaker, and from Operation China by Paul Hattaway (2000:258).
Figure 1: Language Family Tree showing Lahu Si Balan (adapted from Matisoff 1973:xxxix, Bradley 1979:8)

Bradley states,

Banlan, and similar dialects of Yellow Lahu, are not mutually intelligible with Black Lahu and similar dialects of Lahu. Speakers of Banlan find it relatively easy to acquire some knowledge of Black Lahu, but their productive, speaking ability is usually not perfect. The ease of learning is supported by the underlying similarity between the two dialects. There are also intermediate dialects, such as Bakeo, which are more or less intelligible to both Yellow Lahu of the Banlan variety, and to Black Lahu. Speakers feel a strong sense of subgroup solidarity, but are also conscious that they are ‘Lahu’ (1979:110).
Similarly, Matisoff proposes,

At any rate, it is safe to say that the Black, Red, and Shehleh dialects are all extremely close to one another, mutually intelligible with only slight difficulty... Yellow Lahu, on the other hand, is clearly divergent from the other three. The tonal, grammatical, and lexical differences are more pronounced, and the system of segmental phonemes is quite idiosyncratic as well, to the point where it is not easy for the Yellows to communicate with their brethren who speak other dialects (1973:xlii-xliii).

However, from the author’s Lahu native speaker point of view, the average Lahu Si (Yellow Lahu) in Thailand can communicate well in Lahu Na (Black Lahu) and has no difficulties in understanding and speaking Black Lahu since it is the lingua franca for the Lahu people.

In regards to the orthography, the Lahu Si orthography used in this thesis is a Roman based system which is based on linguistic studies and two existing orthographies for Lahu Na, one in China and the other in Myanmar. Phonological and acoustic phonetic analyses of Lahu Si (Bradley 1979, Cooper & Cooper 1996, Cooper 1999) were used to give a scientific basis for orthography choices. The language has twenty-two phonemic consonants and there are no naturally occurring consonant clusters in the language. There are eight phonemic vowels and seven phonemic tones. The tone is represented by final consonants since the Lahu Si word does not have final consonants. The data in this thesis is written in the form of the Lahu Si orthography. Table 1 lists the orthographic symbols with their corresponding IPA symbols.

<table>
<thead>
<tr>
<th>Lahu Si orthography</th>
<th>IPA</th>
</tr>
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<tbody>
<tr>
<td>k</td>
<td>k</td>
</tr>
<tr>
<td>kh</td>
<td>kʰ</td>
</tr>
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Table 1: Lahu Si Orthography with IPA Correlations
(Cooper 1996 adapted)

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(no tone mark)

1.4 Grammar sketch

This section discusses basic Lahu Si grammar as relevant and vital to the understanding of the discourse cohesion features described in this thesis. The discussion includes discussion of sentences, clauses and clause level particles, noun phrases and nominal particles, and verb phrases and verbal particles. Matisoff’s work on the grammar of Lahu Na (1973) is used as a guideline for the following discussion. Waraporn’s thesis on the analysis of Lahu Si clause structure (2003) is also consulted where it is relevant and necessary.
1.4.1 Sentence

Lahu Si sentences described in this thesis are simple, compound, and complex sentences. A simple sentence does not have any non-final clauses but consists of only one (final) clause or no clause. A compound sentence has at least one non-final clause prior to a final clause and the clause is not embedded in another clause. A complex sentence contains an embedded clause or a relative clause.

Examples (1) and (2) below illustrate a simple sentence in Lahu Si. The first example contains one (final) clause. The second example contains no verb, but a string of noun phrases that functions as a clause.

(1) Huhr puh Huhr mawd (S 20)

ngag ved mehz sir niq pax pax cox vehr che yaog’
... IS genitive eye two side side blind affirmation IND DECL...

pro Puniv n num clf clf v Puniv Puniv Puf ...

... both of my eyes are blind.'…

(2) The two beloved orphan brothers (S 42)

Vig nux maz u ve vawr cuhd sehr ma law ced.
snake very_big that FOC naga DECL REPORTED
n adj det prt n Puf disc

That huge snake [was in fact] a Naga.

Example (3) is a Lahu Si compound sentence. This sentence contains two non-final clauses, marked by the non-final particle lehq, occurring before a final clause, which is the only obligatory clause in a sentence.

(3) Huhr puh Huhr mawd (S 14)

Yawd yuhq mir ka chehd huh Huhr puh u ve vadsehr yug
3S sleep CONT PROG father_in_law that bamboo_stick take
pro v Vv Puniv n det n v

lehq Huhr mawd ve mehz sir niq pax pax khuhn joz ke
COMPL father_in_law genitive eye two side side in pierce put_into
Punf n Puniv n num clf clf Pn v Vv

lehq mehz cox vehr che yaog.
COMPL eye blind affirmation IND DECL
Punf n v Puniv Puniv Puf

While he (Huhr mawd) was sleeping, Huhr puh grabbed a sharp bamboo stick and stabbed Huhr mawd in both eyes, blinding him completely.

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7 According to Matisoff (1973:40), a simple sentence which contains no clauses or whose final phrase is a natural NP is a minor sentence. A major simple sentence is the one which contains one (final) clause.
The fourth example shows a complex sentence containing a relative clause (in bold) that modifies a noun in the object position of the non-final clause, which is in italics.

(4) Huhr puh Huhr mawd (S 38)

God was able to hear the sound of him who was wailing, and sent his angel to go and see what was happening and return (to him).

1.4.2 Sentence introducers

Matisoff states,

Lahu [Na] has two small classes of morphemes which cannot be said to belong either to NP’s or VP’s. Rather, they are loosely connected to, and in constituency with, the rest of their sentences as a whole. Morphemes of these classes, which we may call conjunctions and interjections, almost always occur in the sentence initial position (1973:396).

Similarly, Lahu Si has sentence introducers that do not belong to any specific elements of the clause such as a noun phrase or a verb phrase, but that connect to the sentence as a whole. This type of sentence introducers includes the string of words that indicates location and/or time that may occur in the form of phrases and full clauses at the beginning of a sentence. They can be seen in the following examples.

Example (5) shows a temporal phrase (in bold) occurring in the sentence initial position and functioning as a sentence introducer.
(5) The two beloved orphan brothers (S 03)

A mig thad lo yad chaw sia chaw hax var awg vix
once TEMP LOC_time orphan young man male older sibling
adv:tm adv Pn n n adj n

awg nax ni ghad cawg che yaog ced.
younger sibling two person have IND DECL REPORTED
n num clf v Puniv Puf disc

A long time ago there were young men who were orphan brothers.

Example (6) displays a full clause which functions as a sentence introducer showing the time of the upcoming events.

(6) Huhr puh Huhr mawd (S 05)

Teq ni gaeg lehq Huhr puh vawr Huhr mawd haq koz vid
one day arrive at COMPL father_in_law FOC father_in_law OM speak to
num n v Punf n prt n Pn v Pv

che "Huhr mawd og yer awd nag Ta yand khux pawr lo alehq
IND father_in_law Oh go we two Tayand district LOC_place salt
Puniv n Pn prt pro n n Pn n
ca taez veg" lehd koz lehq jehg vid che yaog.
go_and load_carry INVIT thus speak COMPL invite to IND DECL
vV v Puf disc v Punf v Pv Puniv Puf

One day Huhr Puh [invited] Huhr Mawd saying, "Huhr Mawd! Let's go to (the) Tayand district to get salt and bring (it) back."

Since these elements occur in sentence initial position, “they are peripheral to Lahu syntax” (Matisoff 1973:396). They fill a syntactic position in the clause and a semantic role in the sentence. They relate parts of the discourse in time and logic.

1.4.3 Clause and clause level particles

The definition of a Lahu Si clause in this thesis follows Matisoff (1973:39) who states that a Lahu Na clause “… must consist minimally of a single VP, but may contain any number of preceding, associated NP’s as well. In addition, a clause may contain one or more unrestricted particles after the VP.” Thus, a Lahu Si clause contains optional noun phrases, an obligatory verb phrase, and optional unrestricted particles after the verb phrase.

In addition, clauses in Lahu Si can be divided into two types, non-final and final clauses, depending on “the subtypes of [unrestricted particles] Pu that may occur
after each” (Matisoff 1973:46). If a clause ends with a non-final unrestricted particle (P_{unf}), the clause is a non-final clause. However, if a clause is closed with a final unrestricted particle (P_{uf}), that clause is a final clause.

This thesis, following Matisoff (1973), labels all non-final unrestricted particles found in the three Lahu Si texts as ‘P_{unf}’ and, similarly, it labels all final unrestricted particles as ‘P_{uf}’. The non-final unrestricted particles found in all the three texts are *lehq*, *mehx*, *ver*, and *huh*, with the first two occurring much more frequently than the last two. The common final unrestricted particles are *yaog*, *law*, and *hawg*. These findings correspond with Waraporn’s analysis (2003) which also describes three non-final unrestricted particles: *lehq*, *huh*, and *ver* and three final unrestricted particles: *yaog*, *hawg*, and *lawz*, the variation of ‘*law*’.

The following example shows Lahu Si clauses as well as both types of unrestricted particles discussed above. The particles which distinguish a non-final clause with a final clause are illustrated in bold.

(7) The story of the blind man and the lame man (S 30)

```
U thad khi kuhq var liz laq chuhz pi nux te lehq mehz there TEMP foot cripple male FOC fist big make COMPL eye det adv n v adj disc n adj v Punf n
cox var ve mehz ceh kar huh hax ceh nux maz fi blind male genetive between_the_eyes LOC_place very_increasing_force swing v adj Puniv n Pn adv v

chung ke lehq mehz caz nud-ag lehq mehz mawg hit_with_a_fist put_into COMPL eye_sighth soft COMPL eye see v Vv Punf n v Punf n v

vehr che yaog ced.
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At that time the lame man made a big fist and punched the blind man hard between the eyes and his eye sight was restored and he could see.

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8 According to Matisoff (1973:46), there are three subtypes of unrestricted particles including: (1) Universal P_u’s or P_{univ}’s, (2) Non-final P_u’s, or P_{unf}’s, and (3) Final P_u’s, or P_{uf}’s. He states, “Universal P_u’s, or P_{univ}’s, may occur after both final and non-final phrases. P_{univ}’s always precede any other kinds of P_u after a given phrase. Non-final P_u’s, or P_{unf}’s, may occur only after non-final phrases... Final P_u’s, or P_{uf}’s, may occur only after final phrases...” (1973:46).
A clause can be nominalized by a universal unrestricted particle \((P_{univ})\) \textit{che}\(^9\) and become an embedded clause functioning either as noun-head of a noun phrase or a modifying element, i.e. a relative clause, which modifies a head-noun of a larger clause. The following example shows an embedded nominalized clause which functions as the object of the first non-final clause of a sentence. The embedded clause is displayed in italics and the universal unrestricted particle \((P_{univ})\) \textit{che} is in bold.

(8) The two beloved orphan brothers (S 38)

\begin{verbatim}
Khehte lehq song chiz n\(i\) chiz lehq awg ni sid te lar
And metal_bar grill red grill COMPL red_color make asseverative
conj n v Pv v Punf n v Pv che yug lehq ngad mehr m\(i\) u ve mehr haq ghawg hehz vid-ag
IND take COMPL fish that tail OM vigorously brand to -adv
Puniv v Punf n det n Pn vV v Pv -***
mehx phez lez phez lez vad-ag he lehq max lo cex kluhq geh
insistence flop flop CONT and far_down_there run go_inside
Punf v v v Pv conj n v v v veha ced
affirmation certain REPORTED
Puniv pr\(t\) disc
\end{verbatim}

And so [he] took the hot metal bar [that he] had burnt red to brand the tail of the fish and [the fish] flopped and went into the water.

1.4.4 Noun phrase and nominal particles

A Lahu Si noun phrase is composed of an obligatory noun-head, which usually occurs in the first position in a noun phrase, and optional modifying elements such as particles, adjectival verbs\(^{10}\), numerals, classifiers, and determiners\(^{11}\). For

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9 The universal unrestricted particle \((P_{univ})\) \textit{che} occurred in this thesis has three different uses in a clause, which is similar to the universal unrestricted particle \((P_{univ})\) \textit{ve} of Lahu Na described by Matisoff (1973). First, it functions as a subordinator or a nominalizer. As a subordinator, \textit{che} connects relative clauses to their head nouns. In regards to its function as a nominalizer, a clause ending in \textit{che} “may be embedded as the object of a higher sentence by means of the accusative \((P_n)\) [\textit{haq}]” (Matisoff 1973:360). Secondly, it ends the non-final clause of a sentence without any following particle. In this case, the \textit{che}-clause here is “the topic or subject of the sentence as a whole” and, therefore, it can be concluded that \textit{che} in this position functions as a topicalizer (1973:361). And finally, \textit{che} occurs with the enormous frequency after the final verb phrase of the sentence “conveying no meaning other than a certain neutral affirmation of the preceding verbal event” (1973:361).

10 Matisoff (1973:193) distinguishes action verbs \((V_{act})\) from adjectival verbs or adjectives \((V_{adj})\). He states, “\(V_{adj}\)’s [Adjectival verbs] are generally translatable by English adjectives or past participles, since they have meanings referring to states or qualities, rather than actions…”.

11 Waraporn (2003:21, 39) proposes a similar definition for the Lahu Si noun phrase and describes five types of nominal modifiers in her analysis which include a possessive (noun or pronoun plus genitive marker), modifier (noun, adjectival verb, plural marker), determiner, classifier (number plus classifier), and noun particle.
example, *Ngad mehr mi nehax u ve* ‘fish small that’, *Awg vix awg nax ni ghad* ‘older_sibling younger_sibling two person’, *A lehx teq pa* ‘Shan_people Pₙ (Plural)’, and *khi kuhq var haq* ‘cripple male Pₙ (Object). However, if the modifier precedes the noun-head, the only modifier in this position is the possessor, for example, *Ngag yad par* ‘1S son’, *mawq mehz sir* ‘monkey eye’. A formula of the Lahu Si noun phrase is: \( NP \rightarrow (\text{Pos}) \text{N} (\text{Mod}) (\text{Num} & \text{Clf}) (\text{Det}) (\text{Prt}) \).

This structure of the Lahu Si noun phrase resembles that of the Lahu Na noun phrase proposed by Matisoff, which is

\[ \text{... the NP consists of a nominal nucleus } v, \text{ optionally followed by one or two noun-particles (Pₙ) and/or up to six unrestricted particles (Pᵤ)...The only element that is obligatory present in every [noun phrase] is a noun-head}^{12} (1973:47). \]

Nominal particles are particles that occur in the noun phrase, i.e. after nouns or next to another nominal particle, and function as a nominal modifier. Concerning this, Matisoff (1973:154) states that noun particles cannot begin an utterance and they occur in “simple sentences only directly after nouns or directly after another noun-particle”. They do not fulfill either the criteria for a noun or for a verb. He concludes that their functions “are highly abstract in meaning, serving as overt markers of the semantic relationship of the preceding [noun-head] to the VP of the clause, or to the clause as a whole” (1973:154).

This thesis follows Matisoff’s way of labeling the noun particles by labeling them as Pₙ. The most common noun particles found in the three Lahu Si texts used in this thesis are the object marker *haq*, plural marker *teq pa*, locative and temporal marker *lo*, locative marker *huh*, and postpositional marker *khuhn* which can be translated as ‘in’ in English.

\[ ^{12} \text{A full detailed discussion of the Black Lahu noun phrase can be found in chapter III, p.47-191, of Matisoff’s *The Grammar of Lahu* (1973).} \]
1.4.5 Verb phrase and verbal particles

A definition of verb phrase defined for this thesis also follows that of Lahu Na proposed by Matisoff (1973). That is, Lahu Si verb phrases, both non-final and final verb phrases, have a similar structure which

… consists of an optional adverbial expression (AE), followed by the obligatory verbal nucleus (β), which is in turn optionally followed by verb-particles (P_v) and/or universal unrestricted particles (P_univ) and/or final unrestricted particles (P_{uf}) (1973:192).

A formula of the Lahu Si verb phrases can be illustrated as:

\[ VP \rightarrow (AE) \backslash V (P_v) (P_{univ}) (P_{uf}) \]

Indirect objects (IO) and direct objects (O) are optional elements depending on the type of verb, transitive or bitransitive, and an indirect object usually precedes a direct object. They are not displayed in this formula since they are included in the noun phrase element which precedes the verb phrase\(^\text{13}\).

The verbal nucleus is the verb-head of a verbal group which can be a single verb (a simple nucleus) or a versatile verb (a concatenated nucleus). Concerning this verb-head, Matisoff states,

Lahu [Na] verbal nuclei are of two types: \( \beta_{simple} \) and \( \beta_{concatenated} \). A simple nucleus consists of a single verb, which is ipso facto the main verb or verb-head (V_h). A concatenated nucleus contains one or more versatile verbs juxtaposed before and/or after the V_h...

Verb-heads are of five morphological types: monomorphemic, compounded, intensified, reduplicated, elaborated (1973:192).

In Lahu Si the verb-heads appear in the same forms as those of Lahu Na.

Two other components of the Lahu Si verb phrase worth considering here are adverbial expressions and verbal particles. Adverbial expressions function as a modifier of the verb-head and always occur before the verb-head, which, as noted previously, can be a single verb or a series of verbs. Examples of the common

\(^{13}\) This statement is illustrated in a formula of the Lahu Si clause summarizing Waraporn’s description of the verb phrase structures (2003:43–46) as: Cl \( \rightarrow \ (S) \ (IO) \ (O) \ V \).
adverbial expressions which precede the verb-head in the three Lahu Si texts used in this thesis are negation *ma* and *maq* ‘not’, negative imperative *tad* ‘do not’, interrogative adverbial *khowd-ehg khe* ‘how?’, diminutive *a cehax lehax* ‘very little’, intensive *hax cehlax ceh nuxhax ceh nux maz* ‘increasing force’, and *kha*¹⁴ (*‘all’*) an adverbial which, according to Matisoff (1973:278), “combines freely with verbs to form complex adverbial expressions which stand as a whole in subordination to the following Vₗ,” for example, *kha sur suar* ‘be_the_same’ and *kha peh* ‘a lot’.

In regards to verbal particles, Matisoff states (1973:315) that “A verb-particle (Pᵥ) … occurs … after verbs (or after other verb-particles) … [It] elucidates the meaning of the verb in a variety of ways, conveying notions of aspect, directionality, subjective attitudes toward the verbal event”.

The above statement about Lahu Na verb particles is also applicable for Lahu Si. That is, Lahu Si verb particles are words that describe the verb-head in terms of its aspect, direction, and attitude. These words always occur after a verb or after other verbal particles. In this thesis, all verbal particles found in the three texts used for the analysis are labeled as Pᵥ following Matisoff’s description. The most often occurring verb particles found in the three Lahu Si texts used in this thesis include: reciprocal *daq*, purposive *tug* or *tuaq*, directional *vid*, *larlag* and *ax*, experiential *paz* and *jaw*, perfective *lar haz*, desiderative *gad*, benefactive *laoq*, and emphatic *lehz*. Lahu Si particles behave the same way as Lahu Na particles; however, the Lahu Si particle morphemes themselves are different than those of Lahu Na.

### 1.5 Geography

The political divisions of Thailand are (from smallest to largest) the Village (หมู่บ้าน, numbered and abbreviated as M.# or หมบ.), Tambon (ตำบล, abbreviated

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¹⁴ According to Matisoff (1973:277), “[*kha*, or] *qha* not only occurs alone before the Vₗ, but also combines with a large number of verbs to make complex adverbial expressions of the form *qha + V*…” He calls these adverbial expressions “‘subordinate expressions’, which are attributable both to nouns and to verbs”.

14
According to a background interview with Art and Pam Cooper, as well as the author’s previous exposure to the Lahu Si people of Northern Thailand, Mae Suai district (Ampher Mae Suai) in Chiang Rai province is considered to be the largest center of the Lahu Si people in this province. There are about 15 or 20 Lahu Si Banlan villages scattered over the district. There are also a number of Lahu Shi villages near the border of Laos. Those villages are located in the north of Chiang Rai province, specifically in Chiang Saen and Chiang Khong districts.

The majority of the Lahu Si villages in the Mae Suai area are scattered over the areas en route to Doi Chang and Doi Waawee, and along the road to Fang district of Chiang Mai near Baw Namman areas (circles in Figure 2). A lot of villages are in the areas en route to Doi Chang and recently villagers from seven of those villages have moved into Chiang Mai city usually to work as manual laborers or sell flowers and garlands. The figures below indicate geographical locations where the majority of Lahu Si people live in Chiang Rai, in Thailand.

Figure 2 provides a detailed map of Chiang Rai Province, including the district of Mae Suai and the road to Fang district of Chiang Mai (circled), the locations of the majority of Lahu Si settlements.
Figure 2: Chiang Rai Province: Mae Suai and its neighboring districts
(http://www.tourismthailand.org/destinationguide/list.aspx?provinceid=45&typeid=3)
Figure 3 gives a closer view of Mae Suai District and the neighboring districts. The arrows on figure 3 illustrate a rough indication of the relevant area where the Lahu Si villages scatter, the areas en route to Doi Chang and Doi Waawee and along the road to Fang district of Chiang Mai near Baw Namman areas.

As with other Lahu people groups, a typical Lahu Si village is surrounded by hills and forests. Houses are built of bamboo and have a grass thatched roof. However, today’s civilization and technology has radically changed most parts of the country, including the lifestyles and living conditions of the Lahu Si people in Thailand. Brick and concrete houses have become more common in the Lahu Si villages, along with other roofing materials. Transportation to the villages has
become much easier and more accessible all year round since the highways and concrete roads extend to the country areas. Hills and forests which used to be the economic center for most of the needs of the community are not anymore as important as in the past. While farming and gardening retain their important role in the Lahu Si community as a major means of earning the household income, other careers such as construction work and selling small items on the city streets have become more common.

1.6 Previous research

A small number of research studies and literature about Lahu Si are available in written form. These publications are mainly linguistic studies, with little information about sociolinguistic aspects of the group\textsuperscript{15}. No extensive sociolinguistic studies or formal sociolinguistic surveys of the Lahu Si people have been published (neither for the Lahu Si people in Thailand nor for those in nearby countries of the Lao PDR, China, Vietnam, or Myanmar).

Of all the literature available about the Lahu Si people in Thailand, much has origins in the work of SIL and master degree theses of Linguistic students at Payap University in Chiang Mai. In addition to these resources, there is also other insightful literature on Lahu and Lahu dialects in general available, such as Operation China (Hattaway 2000), Complement in Lahu (Manson 1995), Lahu Dialects (Bradley 1979), and demographic information compiled by Joshua Project (2009).

1.7 Objectives and scope of the research

The study of discourse cohesion investigates what makes a text hold together and describes what linguistic devices (or cohesion sources) that a language uses to constitute a unity in different types of discourse. This thesis looks at previous research in order to review relevant literature concerning discourse analysis and

\textsuperscript{15} Some of these studies are listed under section 1.4, Grammar sketch, of this thesis. The rest are those produced by Cooper including: A preliminary phonology of the Balan dialect of Lahu Shi (1995), Report on the development of a picture dictionary for the Balan Dialect of Lahu Shi (1997), An acoustic phonetic analysis of the vowels and tones of Lahu Shi Balan (1999), Lahu Shi orthography report: Pre-publication draft (2000), The Lahu Shi people in Minority language orthography in Thailand: five case studies (2002).
the concepts of cohesion. The concept of cohesion discussed in works by Dooley and Levinsohn (2001) and Halliday and Hasan (1976) is integrated and used as a framework for the analysis. Finally, the thesis presents the cohesive devices found in the analysis of the three selected Lahu Si folktales.

The scope of this thesis research is also limited to studying the cohesive devices used in one discourse genre – that is folktales.

1.8 Methodology

The data used in this thesis was compiled by Arthur Cooper between 2001 and 2006. The three texts employed for the analysis include “The Story of the Blind Man and the Lame Man”, “Huhr puh Huhr Mawd”, and “The Two Beloved Orphan Brothers”. All of these Lahu Si texts were originally written down by Lahu Si native speakers in Nong Pham village of Mae Suai District, in Chiangrai Province. The first text, “The Story of the Blind Man and the Lame Man”, was elicited in 2003 from Ai Longsaeng Siritong (ไอ หลงแสง ศิริวัฒน์). The other two texts, “Huhr puh Huhr Mawd” and “The Two Beloved Orphan Brothers,” were elicited from Duangthip Na Khiri (ดวงทิพย์ นา คิริ) in 2001 and 2006 respectively.

The written form of the above three texts was typed and checked again for accuracy by the author, who is a native Lahu Na speaker and passive Lahu Si speaker, and with two other native Lahu Si speakers, Ponsri (พงศ์รี) from Chiangmai city and Sasiporn Lawseu (ศิริพร ละสะวี) from Fang District. The author also consulted Duangthip Na Khiri, the story teller, and three other native Lahu Si speakers from Laos on the problematic expressions that were found in the texts. Each of these selected folktales was then interlinearized using SIL’s Linguistic Toolbox database computer software program. By using an approach that synthesizes both Dooley and Levinsohn (2001) and Halliday and Hasan (1976), each story was analyzed in order to study and identify the different sources of cohesion to be found. Each text was analyzed and described separately, in chapters 3, 4, and 5 respectively. Chapter 6 summarizes the findings from all three texts.
1.9 Framework for the analysis

As mentioned earlier, the framework employed for the analysis of discourse cohesion in this thesis is a synthesis of both Dooley and Levinsohn (2001) and Halliday and Hasan (1976). Based on these two sources, an integrated framework is created and applied in this thesis. The sources of cohesion that shall be investigated in the selected Lahu Si folktales are as follows.

Three major sources of cohesion will be studied in this thesis: (1) Cohesion through identity, (2) Cohesion through lexical relations, and (3) Cohesion through conjunction. Under the topic of identity, four sub-topics will be studied: repetition, reference (personal, demonstrative and comparative), substitution (nominal, verbal and clausal), and ellipsis (nominal, verbal and clausal). Likewise, four sub-topics will be examined under cohesion through lexical relations: part-whole relationship, synonym, hyponymy, and collocation. Then under cohesion through conjunction four other sub-topics will be studied: additive conjunction, adversative conjunction, causal conjunction, and temporal conjunction.

1.10 Overview of the thesis

As already seen in the preceding sections, this chapter presented the introduction to this thesis. The next chapter, chapter 2, looks at the literature on discourse and discourse cohesion. The following three chapters, chapter 3, 4, and 5, look at a specific text. Chapter 3 describes sources of cohesion found in “The Story of the Blind Man and the Lame Man”, Chapter 4 in “Huhr puh Huhr mawd”, and Chapter 5 in “The Two Beloved Orphan Brothers”. Chapter 6, a conclusion chapter, summarizes the results of the analysis and overall findings. It also suggests ideas for further study in relevant topics.
CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter discusses relevant literature on discourse cohesion. It gives a brief introduction to discourse analysis and its importance to linguistic work. The chapter also synthesizes the concepts relating to cohesion by Dooley and Levinsohn (2001) and Halliday and Hasan (1976). Discussion on each topic will be made following the order just mentioned.

2.1 Literature review

A review of relevant literature on discourse analysis will be presented under this section of the thesis. Its content is divided into three topics and they are (1) General Background of Discourse Analysis, (2) Importance of Discourse Analysis, and (3) The Concept of Cohesion. The selected theoretical framework used for this study of discourse cohesion in Lahu Si folktales will be discussed in greater detail in section 2.1.3.

2.1.1 General background of discourse analysis

A discourse is a connected speech which contains sufficiently clear and specific cultural elements that tie it together into a unified whole. Based on this definition, three important elements are required to make up any type of discourse and they are: cohesion, progression, and prominence. Cohesion makes the discourse coherent allowing it to make sense by using different types of conjunctions and sequence markers. Progression moves the discourse forward in some identifiable manner according to the different types of discourse. Prominence refers to whether someone, something, or some event is in focus at any given point in the discourse. The term discourse analysis “… covers two areas of linguistic concern: the analysis of dialogue, especially of live conversation, and the analysis of monologue” (Longacre 1996:7).
Longacre (1996) indicates four different etic monologue types that may occur in any language: narrative, procedural, behavioral, and expository. These etic discourse types result from the classification by means of two main characteristics: contingent succession and agent orientation. He proposes:

To begin with, we can classify all possible discourses in all languages according to two basis etic parameters: contingent temporal succession and agent orientation. Contingent temporal succession refers to a framework of temporal succession in which some of the events or doings are contingent on previous events or doings. Agent orientation refers to orientation towards agents with at least a partial identity of agent reference running through the discourse. These two parameters intersect so as to give us a four-way classification of discourse types: Narrative discourse is plus in respect to both parameters. Procedural discourse is plus in respect to contingent succession but minus in respect to the agent orientation. Behavioral discourse is minus in regard to contingent succession but plus in regard to agent orientation. Expository discourse is minus in respect to both parameters (1996:8-9).

Table 2 summarizes Longacre’s proposed categories of discourse genres.

<table>
<thead>
<tr>
<th>+Agent Orientation</th>
<th>-Agent Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>+Contingent Succession</td>
<td>Narrative</td>
</tr>
<tr>
<td>-Contingent Succession</td>
<td>Procedural</td>
</tr>
<tr>
<td>Behavioral</td>
<td>Expository</td>
</tr>
</tbody>
</table>

Table 2: Categories of Discourse Genres (Longacre 1996:10 adapted)

This classification creates four possible discourse genres. Other “additional parameters to create further subdivisions which Longacre refers to in classifying discourse types are projection, tension, tense/aspect/voice features, participants and themes, person selection of pronouns, linkage and specific genres” (Longacre in Morris 2008:26).

The three texts discussed in this thesis are all ‘+ agent orientation’, ‘+ contingent succession’, ‘- projection’, and ‘+ tension’. They are ‘+ agent orientation’ and ‘+ contingent succession’ because the participants initiate the actions and develop them sequentially throughout the entire story. Each text is ‘+ tension’ and ‘- projection’ since the conflict increases as the story develops and the setting of each story is in the past. Each of these texts is a folktale that has human characters as the major participants in the story. Each folktale tells the story about
these major characters who perform the actions and go through different events which develop the storyline. The first story, “The Story of the Blind Man and the Lame Man,” is a story of two disabled men who went on a journey and found a treasure which almost caused division between them if it wasn’t for a twist at the end. This story is the shortest story of all the three folktales used in this thesis and it has 30 sentences. The second story, “Huhr puh Huhr mawd,” is the story about two friends, “Huhr puh” and “Huhr mawd,” who, together, took their bulls and went on a trip to get salt in Tayand. This story has 43 sentences. The third story, “The Two Beloved Orphan Brothers,” is the longest story and the entire story contains 110 sentences. This folktale tells the story about two orphan brothers who went searching for their missing father in the river which led to the development of the entire story.

2.1.2 Importance of discourse analysis

Linguists agree upon discourse analysis’s crucial contribution to the field of linguistic work, in translation and other areas. In translation, it is not sufficient for translators to know only the exact meaning of the original text, but also the words and syntax of the receptor language (RL).

A person wanting to convey a message successfully in any language must use words and organize the words in such a way that the message sounds natural to the audience as if it were originally written in their own language.

Longacre (Pickering 1980:4), moreover, states that, after two workshops (in Fall 1974 and Spring 1975) concentrating on discourse structure in a number of languages in Colombia and Panama, it is impossible to achieve a correct grammatical analysis of a language without accounting for its discourse level conventions. He claims, “In view of these considerations, discourse analysis emerges not as an option or as a luxury for the serious student of a language [grammar] but as a necessity” (1980:4-5). Likewise, Pickering (1980:4) claims that “only a discourse grammar has a chance of being fully valid since a sentence grammar based on context forms would be partly invalid because a larger part of the relevant context would have been ignored” (1980:5). He further states that
other well-known linguistic scholars, Gerald Sanders and Joseph Grimes, also support this argument.

Kenneth L. Pike (Pickering 1980:5), in 1949, found it necessary to include a hierarchy in grammatical theory, since the definition of a unit depends upon its external structures as well as its internal structure. This led him to levels above the sentence and to postulating a cultural-behavioral setting for language. He later chose to begin his grammar course at the discourse level (Pike and Pike 1977).

2.1.3 The concept of cohesion

Cohesion is one of the important elements in creating a discourse that communicates effectively and naturally; only a text (or a passage), spoken or written, of whatever length that forms a unified whole is called “discourse”. The passage must exhibit cohesion in order to be called a discourse. This section discusses cohesion as relevant to the study of discourse analysis, definitions and importance of cohesion, and a summary of the framework used for the study of cohesion in the Lahu Si folktales found in this thesis.

Cohesion is a linguistic phenomenon in a discourse which assists the hearer to understand and perceive the text as a single unit. It is impossible for a collection of unrelated sentences to make sense to the audience unless all the sentences are tied together to form a unified whole, or a discourse, by cohesion.

Dooley and Levinsohn (2001:27) state that cohesion is achieved by “using linguistic signals in the text as clues to help hearers in coming up with an adequate mental representation [or coherence]”. Within a discourse structure, these linguistic signals function as a link which glues the individual parts of discourse together. Dooley and Levinsohn (2001:27) states:

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16 Coherence, another concept in discourse analysis, is closely relevant to the concept of cohesion. While cohesion is a linguistic phenomenon occurred in the text, coherence is a conceptual phenomenon created in the hearer’s mind when he determines whether what he has conceptualized from his perception about the text, which resulted from processing through the text and with the aid of linguistic signals or clues, is coherent or, in other words, represents a single representation or not. Good detailed information on the topic of coherence in discourse can be seen in Dooley and Levinsohn’s *Analyzing Discourse: A Manual of Basic Concepts* (2001).
COHESION… can be defined briefly as the use of linguistic means to signal coherence… Signals of cohesion indicate how the part of the text with which they occur links up conceptually with some other part. It is common to speak of such signals as COHESIVE TIES.

In addition, Pickering’s discussion in the introduction paragraph of *Cohesion* (1978) implies that how much and fast a person’s mind can accommodate new information depends on how much that piece of new information relies on what the person has already known, that is, old information (or what Pickering calls “redundancy”). This statement relates directly to the concept of cohesion. He states,

> Every language seems to have a good bit of redundancy built into it, and also a sort of short hand (“pro” forms) to make that redundancy more economical. In the discussion of cohesion, we are concerned with anything that signals redundancy as well as anything that serves to tie a discourse together in a linear way. This will include the sorts of things that are discussed under the headings of “unity” and “coherence” in textbooks on English composition (Pickering 1978:29 emphasis added).

Pickering also views cohesion as something which ties a discourse together in a linear way.

Hasan and Halliday (1976:4) explain that cohesion occurs where the interpretation of some element in the discourse is dependent on that of another element and that one presupposes the other, in the sense that it cannot be effectively decoded except by recourse to it.

Thus, cohesion is the use of linguistic means or linguistic devices to knit the unity of a text, including both temporal unity and logical unity of the text. It may be possible for different discourse genres to employ different linguistic devices to signal the unity of a text. The study of cohesion, therefore, investigates and seeks to discover what makes the text hold together cohesively, and describe what linguistic means, or cohesion sources, that a language uses to constitute the unity in different types of discourse.

The framework employed for the analysis of cohesion in this thesis is taken from two major sources: (1) Dooley and Levinsohn’s (2001:28-32) common types of
cohesion, (2) Halliday and Hasan’s sources of cohesion in English (1976). From these sources some concepts that were found to be of interest and assistance, were employed for this study. Since some notions on sources of cohesion in both pieces of literature overlap, those of interest have been integrated to make the framework which is used for this analysis.

2.1.3.1 Dooley and Levinsohn’s Common types of cohesion

Dooley and Levinsohn (2001:27) state, “Each language will, of course, have its own range of devices which can be used for cohesion, but some general types will be found cross-linguistically.” They present six major common types of cohesive devices which can be found cross-linguistically, taken largely from the treatment of cohesion by Halliday and Hasan. The six common types of cohesion designated by Dooley and Levinsohn are descriptive expressions alluding to entities mentioned earlier, identity, lexical relations, morphosyntactic patterns, signals of relations between propositions, and intonation patterns. Since some of these cohesion sources do not occur in Lahu Si and cannot be applied to the written form of Lahu Si texts, e.g. intonation patterns and morphosyntactic patterns such as tense marking, only the sources which overlap those of Halliday and Hasan (1976) are examined in this thesis and they are: identity, lexical relations, and signals of relations between proposition, specifically conjunctions. Following is a brief discussion of each of these selected cohesion types along with examples from English where necessary.

Identity creates cohesion through the use of “identical forms, identical meaning, and identical reference or denotation” (Dooley and Levinsohn 2001:29). Six subcategories are found under ‘Identity’ and they are: repetition (whole or partial), lexical replacement, pronouns, other pro-forms, substitution, and ellipsis. Each sub-type of identity will be discussed shortly in the following section.

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17 All examples and explanation of the common types of cohesion in this section are from Dooley and Levinsohn’s Analyzing Discourse: A Manual of Basic Concepts (2001), except where it is specifically stated otherwise.
Repetition includes the repetition of an entire expression or a partial expression, at least a recognizable part of it. The repetition of an entire expression and a partial expression are illustrated in example (1) and (2) respectively.


*The Prime Minister* recorded her thanks to the Foreign Secretary. *The Prime Minister* was most eloquent.

(2) Page 29 [12]

*Dr. E. C. R. Reeve* chaired the meeting. *Dr. Reeve* invited Mr. Phillips to report on the state of gardens.

Lexical replacement is the use of a different lexical form to refer to the same referent point. The form in question is successful in referring to the referent point if the accessible part of the hearer’s mental representation contains the entity which fits that form. Concerning this, Dooley and Levinsohn (2001:29) conclude, “In lexical replacement, the forms in question differ, but the referent or denotation is the same”. Example (3) below illustrates this statement.

(3) Page 29 [13]

*Ro’s daughter* is ill again. *The child* is hardly ever well.

Pronouns involve identity of reference, for example, co-reference, generally without identity of form. Example (4) illustrates the personal pronoun, *she*, which refers back to the proper noun *Ro* preceding it.

(4) Page 29 [14]

*Ro* said *she* would have to take Sophie to the doctor.

Dooley and Levinsohn (2001:29), with reference to Halliday and Hasan (1976), propose that, besides pronouns, other kinds of pro-forms do exist and pro-verbs such as *do…it* and *do…that* are one type. Example (5) shows how the pro-verb *do…it* is applied in an English sentence.
I told someone to feed the cat. Has it been done?

Substitution uses “a kind of partial identity of denotation” to substitute for another thing (Dooley and Levinsohn 2001:29). In substitution, “two things are of the same type, but are different instances (tokens) of that type” (2001:29). Example (6) shows the use of the word ‘one’ as a substitute for the word ‘a birthday’.

(6) Page 29 [16]

Jules has a birthday next month. Elspeth has one too.

Ellipsis occurs when a reference is replaced by zero or nothing. It is the substitution or coreference by means of zero. Example (7) demonstrates coreferential ellipsis and example (8) illustrates the substitution type of ellipsis. The symbol Ø represents the use of ellipsis where it appears in examples.

(7) Page 30 [17]

Jules has a birthday next month and Ø is planning a big celebration.

(8) Page 30 [18]

Hans is a freshman. I am Ø too.

Lexical relations, Dooley and Levinsohn’s third type, refer to pairs of lexical items which are related in ways that do not involve identity. Dooley and Levinsohn (2001:30) present three such lexical relations: Hyponymy, Part-Whole, and Collocation. Following is an illustration of each type of lexical relations.

Hyponymy is a generic-specific lexical relation in which one word is a subtype of the other. It is the use of a less general meaning word to refer to a more general meaning word, or vice versa. Example (9) shows hyponymy in English where daffodils are a subtype of flower so daffodil is a hyponym of flower.

(9) Page 30 [19]

Flowers have always been interesting to me. Daffodils are my favorite.
The *part-whole or whole-part relationship* of lexical items is another important thing to look at when studying discourse cohesion. Cohesion can be created in the text when two or more words relate in a way that one represents a part or whole of the other. This link between words is also called meronymy. An example of the part-whole lexical relation in English is represented in Example (10) below.

(10) Page 30 [20]

*The human body is an intricate mechanism. The arm, for example, is used for different kinds of leverage.*

*Collocations* are words that co-occur or go together to form semantically unified texts. Words of this type normally belong to the same semantic domain or lexical set and that is where cohesion derives.

In example (11) collocation by means of belonging to the same lexical set is demonstrated.

(11) Page 30 [21]

*Monday is not my favorite day. Tuesday is only slightly better.*

*Signals of relations between propositions* can also contribute to cohesion in a discourse. According to a general principle in human language stated in Behaghel’s Law, Dooley and Levinsohn (2001:31) indicate that “when two sentences or clauses are adjacent within a sentence, then, other things being equal, the propositions they embody should be interpreted as being in a close conceptual relation.” This indicates that juxtaposition, though by itself does not signal a specific conceptual relation, can suggest cohesion. Moreover, at times, conjunctions and other linguistic markers explicitly render conceptual (semantic) relations between propositions and this is illustrated in a computer software brochure in example (12).

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18 This principle states, “items that belong together mentally are grouped together syntactically” (MacWhinney 1991:276).
For the first time, you can display Help and work on your document at the same time. For example, you could display and read the procedure for creating a glossary entry at the same time you create one in your document.

In (12), the expression for example makes the intended interpretation easier and surer even though it may not be strictly necessary.

2.1.3.2 Halliday and Hasan’s sources of cohesion in English

Halliday and Hasan (1976) present a thorough treatment of cohesion in English in their foundational book, Cohesion in English. They posit that five sources of cohesion can be found in English: cohesion through reference, cohesion through substitution, cohesion through ellipsis, cohesion through conjunction, and cohesion through lexical items. Of these various types of cohesive relations, the first four are grammatical, while the other is lexical. Each of these cohesion sources will be discussed briefly in the following section.19

The first source of cohesion discussed in English by Halliday and Hasan (1976) is cohesion through reference. They state,

Reference is the specific nature of the information that is signaled for retrieval… and the cohesion lies in the continuity of reference, whereby the same thing enters into the discourse a second time (1976:31).

In general, reference is subcategorized into two groups: exophora, or exophoric reference (situational reference which is not cohesive) and endophora, or endophoric reference (textual reference). Endophora reference may be either anaphora (reference to preceding text) or cataphora (reference to following text).

In English three types of reference are distinguished under cohesion through reference: personal reference, demonstrative reference, and comparative reference. The following is a brief discussion on each type of references.

19 All information, including examples, tables, and explanation, discussed in this section is primarily from Halliday and Hasan (1976) unless stated otherwise.
Halliday and Hasan (1976:37) define personal reference as “reference by means of function in the speech situation, through the category of PERSON.” There are three classes of personal reference: personal pronouns, possessive adjectives (possessive determiners), and possessive pronouns. Table 3 shows three classes of personal reference found in English.

<table>
<thead>
<tr>
<th>Semantic category</th>
<th>Possessive</th>
<th>Determiner</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Existential</strong></td>
<td>I me</td>
<td>mine</td>
</tr>
<tr>
<td><strong>Head</strong></td>
<td>you</td>
<td>yours</td>
</tr>
<tr>
<td><strong>Modifier</strong></td>
<td>we us</td>
<td>ours</td>
</tr>
<tr>
<td><strong>Person:</strong></td>
<td>he him</td>
<td>his</td>
</tr>
<tr>
<td>speaker (only)</td>
<td>she her</td>
<td>hers</td>
</tr>
<tr>
<td>addressee(s), with/without other person(s)</td>
<td>they them</td>
<td>theirs</td>
</tr>
<tr>
<td>speaker and other person(s)</td>
<td>it</td>
<td>[its]</td>
</tr>
<tr>
<td>other person, male</td>
<td>one</td>
<td></td>
</tr>
<tr>
<td>other person, female</td>
<td></td>
<td></td>
</tr>
<tr>
<td>other person; objects</td>
<td></td>
<td></td>
</tr>
<tr>
<td>object; passage of text</td>
<td></td>
<td></td>
</tr>
<tr>
<td>generalized person</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3: Personal reference in English (Halliday and Hasan 1976:38)

Demonstrative reference is achieved by means of location, on a scale of proximity. These demonstratives are also semantically subcategorized into selective demonstratives and non-selective demonstratives. Table 4 shows the system of demonstrative reference found in English.

<table>
<thead>
<tr>
<th>Semantic category</th>
<th>Selective</th>
<th>Non-selective</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Modifier/Head</strong></td>
<td>Adjunct</td>
<td>Modifier</td>
</tr>
<tr>
<td><strong>Class</strong></td>
<td>determiner</td>
<td>adverb</td>
</tr>
<tr>
<td><strong>Proximity:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>near</td>
<td>this these</td>
<td>the</td>
</tr>
<tr>
<td>far</td>
<td>that those</td>
<td></td>
</tr>
<tr>
<td>neutral</td>
<td>here [now]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>there then</td>
<td></td>
</tr>
</tbody>
</table>

Table 4: Demonstrative reference in English (Halliday and Hasan 1976:38)
Comparative reference involves identity or similarity. The reference may be anaphoric, or cataphoric or even exophoric depending on its referent point. Table 5 gives Halliday and Hasan’s system of comparative reference in English.

### Table 5: Comparative reference in English (Halliday and Hasan 1976:39)

<table>
<thead>
<tr>
<th>Grammatical function</th>
<th>Modifier: Deictic/Epithet (see below)</th>
<th>Submodifier/Adjunct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class</td>
<td>adjective</td>
<td>adverb</td>
</tr>
<tr>
<td>General comparison:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>identity</td>
<td>same identical equal</td>
<td>identically</td>
</tr>
<tr>
<td>general similarity</td>
<td>similar additional</td>
<td>similarly likewise</td>
</tr>
<tr>
<td>difference (ie non-</td>
<td>other different else</td>
<td>so such</td>
</tr>
<tr>
<td>identity or similarity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Particular comparison:</td>
<td>better, more etc</td>
<td>so more less equally</td>
</tr>
<tr>
<td></td>
<td>[comparative adjectives and quantifiers]</td>
<td></td>
</tr>
</tbody>
</table>

As shown in Table 5, English comparative reference grammatically functions as either a modifier or an adjunct and it consists of two classes: adjectives and adverbs. Moreover, its system is categorized into two groups including general comparison and particular comparison. General comparison is a “comparison that is simply in terms of likeness and unlikeness, without respect to any particular property: two things may be the same, similar or different … [and it] is expressed by a certain class of adjectives and adverbs” (Halliday and Hasan 1976:77). Particular comparison, on the other hand, is a “comparison that is in respect of quantity or quality which is also expressed by means of adjectives or adverbs; not of a special class, but ordinary adjectives and adverbs in some comparative form” (1976:77).

**Cohesion through substitution** is the second source of cohesion discussed by Halliday and Hasan (1976:88-141). They (1976:88) define substitution as the replacement of one item by another. It is a relation between linguistic items, such

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20 Exophoric reference is an extralinguistic referent. It does not require another linguistic expression in the text for the interpretation, instead the audience supplies the information from his own experience.
as words or phrases, rather than a relation between meanings and this distinguishes it from reference\(^{21}\).

Halliday and Hasan (1976:90) divide substitution into three types based on their inherent characteristic. The three types of substitution in English include nominal substitution, verbal substitution, and clausal substitution.

<table>
<thead>
<tr>
<th>Nominal</th>
<th>Non-prominent (given)</th>
<th>Prominent (new)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thing (count noun)</td>
<td>one(s)</td>
<td>the SAME</td>
</tr>
<tr>
<td>Process (nominalized)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attribute Fact</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verbal</td>
<td>Process(+)</td>
<td>do</td>
</tr>
<tr>
<td></td>
<td>so</td>
<td>be</td>
</tr>
<tr>
<td></td>
<td></td>
<td>the SAME</td>
</tr>
<tr>
<td>Clausal (β): report, condition, modality</td>
<td>positive</td>
<td>so</td>
</tr>
<tr>
<td></td>
<td>negative</td>
<td>not</td>
</tr>
</tbody>
</table>

Table 6: Substitution forms in English (Halliday and Hasan 1976:141)

As shown in Table 6 above, in nominal substitution the English substitute one/ones always functions as the head of a nominal group and can substitute only for an item which is itself the head of a nominal group. In example (13), the word ‘one’ is a substitute for the nominal group ‘the box with those candles in’.

(13) Page 91 [3:5]

*If only I could remember where it was that I saw someone putting away the box with those candles in I could finish the decorations now. –You mean the little colored one?*

Verbal substitution is the second type of substitution. According to Halliday and Hasan (1976:112), the verbal substitute in English is *do* and it operates as the head of a verbal group, in the place that is occupied by the lexical verb; and its position is always final in the group. Verbal substitution may either function within the same sentence scope or extend across sentence boundaries.

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\(^{21}\) This is because reference is “a relation between meanings” (Halliday and Hasan 1976:89).
In example (14) the verb ‘do’ is a substitute for the previous verbal group ‘know the meaning of half those long words’ and the presupposed item is in the same sentence.

(14) Page 112 [3:56] b

‘I don’t know the meaning of half those long words, and, what’s more, I don’t believe you do either!’

The third type of substitution is clausal substitution, a “further type of substitution in which what is presupposed is not an element within the clause but an entire clause. The words used as substitutes are so and not” (Halliday and Hasan 1976:130).

In example (15) the word ‘so’ substitutes for the whole clause ‘There is going to be an earthquake’, while the word ‘not’ in example (16) is a substitute for the clause ‘No one has gone home’.

(15) Page 130 [3:96]

Is there going to be an earthquake? –It says so.

(16) Page 133 [3:100]

Has everyone gone home? –I hope not.

Cohesion through ellipsis can be thought of as the omission of an item in which the form of substitution is replaced by nothing. In other words, it can be regarded as substitution by zero.

Ellipsis is, thus, a relation within the text; where there is ellipsis in the structure, there is a presupposition that something is to be supplied or understood, and in the great majority of instances the presupposed item is present in the preceding text. Three types of ellipsis can be found in English: nominal ellipsis, verbal ellipsis, and clausal ellipsis.

Nominal ellipsis is ellipsis within the nominal group. In the following examples (17 and 18) the context allows the listener to understand what is eluded.
However, as shown in the examples, both ‘chocolates’ and ‘messengers’, are omitted and replaced by nothing in the sentences.

(17) Page 162 [4:38] a

*Have another chocolate. –No thanks; I’ve had my three.*

(18) Page 163 [4:38] b

*‘The other messenger’s called Hatta. I must have two, you know. One to come, and one to go.’*

Verbal ellipsis is ellipsis within the verbal group. In example (19), the progressive verb form ‘been swimming’ in the answer ‘Yes, I have…’ is omitted.

(19) Page 167 [4:54] a

*Have you been swimming? –Yes, I have.*

According to Halliday and Hasan (1976:197), a clause in English, either in a monologue or dialogue, can be deleted if the clause is still communicative. Since a clause in English has two elements, the modal element and the propositional element, either of them can be omitted in clausal ellipsis. Clausal ellipsis, therefore, includes the ellipsis of either element.

As noted above, two types of clausal ellipsis are derivable from the two major divisions of the clause. Example (20) shows the ellipsis of the modal element and example (21) shows the ellipsis of the propositional element. The modal element ‘the Duke was’ is omitted in the answer of the first example, while in the latter example the propositional element ‘going to plant a row of poplars’ is omitted in the answer.

(20) Page 197 [4:97]

*What was the Duke going to do? –Plant a row of poplars in the park.*

(21) Page 197 [4:98]

*Who was going to plant a row of poplars in the park? –The Duke was.*
**Cohesion through conjunction** is the fourth type of cohesive relation discussed in *Cohesion in English*. According to Halliday and Hasan, conjunction, since it is not simply an anaphoric relation, is rather different in nature from other types of cohesive relation, from both reference and substitution and ellipsis. They state,

Conjunction elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primarily devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presence of other components in the discourse (1976:226).

Since cohesion is the relation between sentences in a text and the sentences of a text can only follow one after the other, in describing conjunctions as a cohesive device, the focus of attention will be on their function in relating linguistic elements that occur in succession together. Conjunction differs greatly from the previously discussed cohesive devices in that it adds not only meanings of their own but also creates ties between entire segments of text of various lengths.

Halliday and Hasan (1976:238) identify four types of conjunction in English: additive, adversative, causal, and temporal. These types of conjunction are described and given examples to illustrate as follows.

**Additive conjunction** is a generalized semantic relation in the text-forming component of the semantic system that is based on the logical notion of ‘and’. Since sentences follow one after the other at a time as the text unfolds; they cannot be rearranged in different sequences and different bracketings. Therefore each new sentence either is or is not linked to its predecessor. If it is, ‘and’ (the additive relation) is one way in which it may be so linked. The non-temporal additive conjunction ‘and’ is shown in example (22).

(22) Page 235 [5:8]

*He heaved the rock aside with all his strength. And there in the recesses of a deep hollow lay a glittering heap of treasure.*

The **adversative conjunction** is a relation used as “contrary to expectation” (Halliday and Hasan 1976:250). Since the expectation may be derived from the content of what is being said, or communication process, cohesion can be found as
being either external or internal adversative relation. The normal adversative conjunction in English is ‘yet’. In example (23), the cohesive form *yet* is used to add another sentence which is contrary to what the preceding sentence implied.

(23) Page 250 [5:30]

All the figures were correct; they’d been checked. Yet the total came out wrong.

*Causal conjunction* is a cause-effect relation. According to Halliday and Hasan (1976:256), the specific relations of result, reason and purpose are included under the heading of causal relations. In English the simple form of causal relation is expressed by words and expressions such as ‘so’, ‘thus’, ‘hence’, ‘therefore’, ‘consequently’, ‘accordingly’, ‘because of that’, and ‘as a result of that’. The word ‘so’ in the following example is a causal conjunction.

(24) Page 256 [5:43] a

...she felt that there was no time to be lost, as she was shrinking rapidly; so she got to work at once to eat some of the other bit.

*Temporal conjunction* is simply a relation of sequence in time. It relates two sentences in terms of their sequence in time: the one is subsequent to the other. The conjunctive relations of the temporal conjunction can be simple or complex. The simple temporal conjunctions in English include the words ‘then’, ‘next’, ‘after that’, ‘at the same time’, ‘previously’, etc. The complex temporal conjunctions in English can be as specific as the expressions ‘next day’, ‘five minutes later’, or ‘five minutes earlier’. Example (25) shows how a temporal conjunction ‘then’ connects all the sentences together as the story develops.

(25) Page 261 [5:53]

Alice began by taking the little golden key, and unlocking the door that led into the garden. Then she set to work nibbling at the mushroom...till she was about a foot high: then she walked down the little passage: and then – she found herself at last in the beautiful garden.

*Cohesion through lexical items* is the last source of cohesion described in *Cohesion in English*. Therefore, according to Halliday and Hasan (1996:274),
lexical cohesion is the cohesive effect achieved by the selection of vocabulary. In English, there are two types of lexical cohesion, reiteration and collocation. The following section discusses each type of lexical cohesion.

Halliday and Hasan (1976:278) state,

Reiteration is a form of lexical cohesion which involves the repetition of a lexical item, at one end of the scale; the use of a general word to refer back to a lexical item, at the other end of the scale; and a number of things in between the use of a synonym, near-synonym, or superordinate.

Example (26) a-c below illustrates each of these three major forms of reiteration. In (a) there is repetition: *mushroom* refers back to *mushroom*. In (b), *climb* refers back to *ascent*, of which it is a synonym. In (c), *car* refers back to *Jaguar*, a kind of car, and *car* is a name for a more general class, or in other words, a general word to refer to *Jaguar*.

(26) Page 278 [6:5] a, b, d

a. Repetition of the same word

*There was a large mushroom* growing near her, about the same height as herself; and, when she had looked under it, it occurred to her that she might as well look and see what was on the top of it. She stretched herself up on tiptoe, and peered over the edge of the *mushroom*,…

b. The use of a synonym

*Accordingly ... I took leave, and turned to the ascent of the peak. The climb is perfectly easy...*

c. The use of a general word to refer back to a lexical item

*Henry's bought himself a new Jaguar. He practically lives in the car.*

Collocation is a form of lexical cohesion achieved through the association of lexical items that regularly co-occur. This not only brings extension to the basis of the lexical relationship that features a cohesive force but also indicates that cohesion lies between any pair of lexical items that relate to each other in some recognizable lexicosemantic (word meaning) relation. In addition, it is important
to note that cohesion obtained by collocation is not limited to a pair of words since it is also very common to see long cohesive chains that are built up out of lexical relations of this kinds, with word chains like ‘hair…comb…curl…wave’, or ‘poetry…literature…reader…writer…style’.

2.1.3.3 Synthesis

Since most of the cohesion sources discussed in the above literature overlap and are similar to one another, the framework used in the analysis synthesizes both Dooley and Levinsohn (2001) and Halliday and Hasan (1976). That is, the cohesion sources from each of the literature that overlap are grouped together under the same heading throughout this analysis. There are altogether three major types of cohesion sources which are investigated in each of the three Lahu Si texts including cohesion through identity, cohesion through lexical relations, and cohesion through conjunction. Four sub-topics are studied under identity: repetition, reference (personal, demonstrative and comparative), substitution (nominal, verbal and clausal), and ellipsis (nominal, verbal and clausal). Likewise, four sub-topics are examined under lexical relations: part-whole relationship, synonym, hyponymy, and collocation. Conjunction includes additive conjunction, adversative conjunction, causal conjunction, and temporal conjunction.
CHAPTER 3

ASPECTS OF DISCOURSE COHESION IN THE STORY OF THE BLIND MAN AND THE LAME MAN

3.0 Introduction

This chapter presents the cohesive devices found in The Story of the Blind Man and the Lame Man. Its content analyzes and discusses each type of the discourse cohesive devices as well as illustrates the discussed device through examples from the text. The analysis follows the framework that has already been introduced in chapter 2, which includes (1) Cohesion through identity: Repetition, Reference, Substitution, Ellipsis, (2) Cohesion through lexical relations: Part-whole Relationship, Synonym, Hyponymy, Collocation, and (3) Cohesion through Conjunction: Additive Conjunction, Adversative Conjunction, Causal Conjunction, Temporal Conjunction. A brief summary of the text’s genre and its content will be given first and followed by the analysis in section 3.2.

3.1 The Story of the Blind Man and the Lame Man

This Lahu Si folktale is the story about the journey of two friends, the blind man and the lame man, who went through various circumstances together along their trip. The folktale consists of 30 sentences, starting from introducing the two major participants who set off on a journey (to an unspecified destination) which brings them a variety of experiences. A summary of the story is as follows.

Long time ago there were a blind man and a lame man who were friends. Since the blind man could not see he was the feet for the lame man, and because the lame man could not walk he sat on the blind man’s neck and was the eyes for him. Together they set out on a journey.

As they went on the journey, they found a large field rake, a huge turtle, and a big and loud mango wooden gong, which they took and carried along with them. As they stayed over night in the jungle on their trip, a big tiger came to eat them while they were sleeping on top of each other. However, having slept in that position, the tiger thought they were an abnormal person who had two heads so it was scared and went away. As they continued on their journey, they arrived at a big cave and went in. The cave was the jungle ghost’s home and there they found the jungle ghosts’ babies. While they were having fun playing with the jungle ghost’s babies, the mother came back and
found both of them. She started to threaten them making them afraid of her by showing them her large comb, her big flea, and her big loud gong. Instead of fearing her, both men in return took out the field rake, the turtle, and the mango wooden gong and intimidated her. Having seen that, she was so scared that she took all her babies and ran away.

After the jungle ghost left, the two friends went back into the cave and found a lot of treasure. They took all the treasure and carried it home. Once they arrived at the edge of the village, they started to divide the treasure. But the lame man, being greedy, knowing that his friend could not see, gave very little to the blind man. Though the blind man could not see, he knew all of this by feeling his portion of the divided treasure. He was very angry at his friend so he punched the lame man’s legs very hard over and over again that his legs’ muscles were released and he was able to walk again. Likewise, once being hit by his friend, the lame man used his fist and punched fiercely in between his friend’s eyes over and over again that his sight was restored and he was able to see. Then both of them were restored to their normal physical state and divided the treasure equally. They were in harmony with each other and each of them went back to their home.

3.2 Cohesion through identity

“Identity links to identical forms, identical meaning, or identical reference or denotation” (Dooley and Levinsohn 2001:29). Following are four subcategories that will be studied under ‘Identity’: cohesion through repetition, reference, substitution, and ellipsis.

3.2.1 Repetition

Repetition includes the repetition of an entire expression or a recognizable part of it. The fact that the same reference is repeated over and over again throughout the whole discourse makes the discourse coherent and, therefore, contributes to the cohesion. In this story, both types of repetition are employed as a means of cohesive device and which are discussed below.

3.2.1.1 Whole or exact repetition

According to Dooley and Levinsohn (2001), the entire expression is repeated in a whole or exact repetition. However, since other noun modification elements such as adjectival verbs or adjectives\(^{22}\), number and classifier, plural marker, subject

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\(^{22}\) See footnote 10 on page 11 for detailed information on Lahu adjectival verbs.
focus marker, object marker, and possessor and possessive marker are parts of the noun phrase in Lahu Si, there are very few occurrences of exact repetition if one follows this definition strictly. Therefore, adjustment will be made to its application in this thesis by excluding all other noun modification elements but an adjectival verb of size or gender, and a head noun. The adjective of size or gender is the first element in the order of noun modification elements in the Lahu Si noun phrase.

Examples of whole or exact repetition found in The Story of the Blind Man and the Lame Man are given below. The examples are categorized into the major participants and minor participants and props. They are shown in the following table.

<table>
<thead>
<tr>
<th>Lahu Si name</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>mehz cox var</td>
<td>blind man</td>
</tr>
<tr>
<td>khi kuhq var</td>
<td>lame man</td>
</tr>
<tr>
<td>phid ta ngawehd ye ma nux</td>
<td>the jungle ghost</td>
</tr>
<tr>
<td>gaz laz nux</td>
<td>big field rake</td>
</tr>
<tr>
<td>awg khud bugh daq jad che cehng kor nux</td>
<td>big loud mango wooden gong</td>
</tr>
<tr>
<td>hax kor nux</td>
<td>large cave</td>
</tr>
<tr>
<td>pawd pehg nux</td>
<td>big turtle</td>
</tr>
</tbody>
</table>

Table 7: Major and minor participants and props in The Story of the Blind Man and the Lame Man

The noun phrase referring to the major participants of the story can be repeated in this form when they are mentioned in the story. This occurs with all of the major participants in the text; however, only one example will be given to illustrate this. In the following example, references to the two major participants, mehz cox var and khi kuhq var ‘the blind man’ and ‘the lame man’, are repeated exactly as they were already introduced. Example (1), sentence 08 and 22, shows that both participants are mentioned in the exact same form. This will be shown in bold.
(1) The story of the blind man and the lame man (S 08)

And then he had the blind man carry it and the lame man sat on top and hit the large gong as they went.

The story of the blind man and the lame man (S 22)

When they arrived at the edge of the village and they divided the treasure, the lame man put a lot on his half and put only a little on the blind man’s half because the blind man couldn’t see.

The minor participants and props in this story can also appear in the whole or exact repetition form when being mentioned in the latter part of the story after they are already introduced. One example of a prop appearing in the whole repetition form is given below, as all props follow the same pattern. In example (2) the inanimate object gaz laz nux ‘big field rake’ (S#05 and #15), appears in the whole repetition form.
At the time they were being friends like this, they [sat out on a journey and] walked and they arrived at a rice field. There, they saw a big field rake and …

Those two took out and showed [her] the large field rake which [they] had brought along and …

### 3.2.1.2 Partial repetition

The following examples show that, in a partial repetition, only part of the entire expression is repeated. Example (3) shows the location mehz cox var ve kuhr thag lo ‘top of the blind man’s neck’ which appears in S#03 is repeated partially as kuhr thag lo ‘top of the neck’ when it occurs again in S#21.

(3) The story of the blind man and the lame man (S 03)

Once upon the time, there were a blind man and a lame man who were friends, and the lame man sat on the blind man’s neck.
The story of the blind man and the lame man (S 21)

... [he] climbed on [his] neck and ...

3.2.2 Reference

Halliday and Hasan (1976:31) state that,

reference is the specific nature of the information that is signaled for retrieval. In the case of reference the information to be retrieved is the referential meaning, the identity of the particular thing or class of things that is being referred to; and the cohesion lies in the continuity of reference, whereby the same thing enters into the discourse a second time.

In fact, reference is generally subcategorized into two groups: situational reference (exophora or exophoric reference) and textual reference (endophora or endophoric reference). This thesis focuses only on endophoric reference in which the reference may be either anaphoric (reference to preceding text) or cataphoric (reference to following text). Three types of reference are investigated in this text: personal reference, demonstrative reference, and comparative reference.

3.2.2.1 Personal reference

According to Halliday and Hasan (1976:37), ‘personal reference’ is a reference which functions in a speech situation through the category of person. It is categorized into three classes: personal pronouns, possessive adjectives or possessive determiners, and possessive pronouns.

Similarly, Beekman (1965) states that “the term ‘pronominal forms’ is used to refer both to pronouns and to affixes which indicate person.” According to this statement, pronouns and affixes are two major devices used for making reference to a person in a discourse. Since Lahu Si and the other Lahu languages do not have any affix system, the focus of this analysis is on pronouns.
Pronouns are “a system of substitute words” (Larson 1998:131). They are used in a noun phrase position in order to refer back to someone or something that has previously been mentioned or introduced. Larson (1998:133) notes that each language has its own pronominal system, which

“sets up obligatory categories...Basic to all pronominal systems is PERSON; that is, the speaker [FIRST PERSON], the one spoken to [SECOND PERSON], and other persons [THIRD PERSON]. Additional features will vary, but it is very common to distinguish NUMBER. NUMBER may include SINGULAR, DUAL, PLURAL, and COLLECTIVE.”

Based on the three categories of personal reference by Halliday and Hasan (1976) above, only the personal pronoun category is found in The Story of the Blind Man and the Lame Man. There is no evidence of the use of a single form of possessive adjectives and possessive pronouns in this story and it is likely that Lahu Si does not have it at all as English does. However, even though the language does not have this type of possessive adjectives and possessive pronouns, it has possessive markers ve and ved to mark a possession on both nouns and pronouns.

There are altogether eight pronouns found in ‘The blind man and the lame man’. They are categorized into three subgroups of person including first person, second person, and third person. First person pronouns are the first person singular ngag ‘I’ and the first person plural exclusive ngag hehd ‘we’. Second person pronouns are the second person singular nawg ‘you’, the second person dual pronoun nig mag ‘you (two)’, and the second person plural nig hehd ‘you (all)’. Third person pronouns are the third person singular pronoun yawd ‘he\she’, the third person dual pronoun ix mag ‘they (two)’, and the third person plural pronoun i hehd ‘they’. These pronouns are summarized in the following table.

<table>
<thead>
<tr>
<th>Lahu Si</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngag</td>
<td>1S</td>
</tr>
<tr>
<td>ngag hehd</td>
<td>1Pl (exclusive)</td>
</tr>
<tr>
<td>nawg</td>
<td>2S</td>
</tr>
<tr>
<td>nig mag</td>
<td>2Dual</td>
</tr>
<tr>
<td>nig hehd</td>
<td>2Pl</td>
</tr>
<tr>
<td>yawd</td>
<td>3S</td>
</tr>
<tr>
<td>ix mag</td>
<td>3Dual</td>
</tr>
<tr>
<td>i hehd</td>
<td>3Pl</td>
</tr>
</tbody>
</table>

Table 8: Personal pronouns in The Story of the Blind Man and the Lame Man
3.2.2.2 Demonstrative reference

Demonstrative reference is a form of verbal pointing to a locative reference, i.e. “the speaker identifies the referent by locating it on a scale of proximity” (Halliday and Hasan 1976:57). It functions as the deictic words that either relate information back to what is already stated or to the text that immediately follows. Thus, the demonstrative reference found in The Story of the Blind Man and the Lame Man will be discussed based on the scale of proximity found in this text: near, far, neutral, and with deictic sense.

The demonstratives found in this story are categorized into two classes: determiner and adverb. These two categories are determined by both the scale of proximity and its syntactic function in a clause, that is, whether it is a ‘Modifier/Head’ or an ‘Adjunct’.

Two determiners are used in this text. The first determiner discussed is *uve* ‘that’, which indicates the idea of ‘far’ and is always used as a modifier of the head noun. In example (4) the noun functions as an adverbial phrase of location in the clause. The noun phrase is in bold and the determiner is underlined within that noun phrase.

(4) The story of the blind man and the lame man (S 13)

- The demonstratives found in this story are categorized into two classes: determiner and adverb. These two categories are determined by both the scale of proximity and its syntactic function in a clause, that is, whether it is a ‘Modifier/Head’ or an ‘Adjunct’.

Two determiners are used in this text. The first determiner discussed is *uve* ‘that’, which indicates the idea of ‘far’ and is always used as a modifier of the head noun. In example (4) the noun functions as an adverbial phrase of location in the clause. The noun phrase is in bold and the determiner is underlined within that noun phrase.

- The second determiner is *che kheh* ‘this’ which sometimes can appear as *che kheha* ‘this (certain)’ without any change in meaning. *Che kheh* is a cataphoric reference which has the proximity of ‘near’. An example of this is shown below in (5) where *che kheh* appears in bold and is underlined within the noun phrase where they occur.
The story of the blind man and the lame man (S 05)

Che kheh awg chawd te daq che awg khuhn yaq kaw tod kae lehq
this friend make reciprocal REL inside path walk go

[At] this time that they were being friends, they [sat out on a journey and] walked and...

The other class of demonstratives found in this story is the adverb class. Two types of adverbs are employed, consisting of the spatial location adverbs and temporal location adverbs.

The spatial location adverb has the proximity of ‘near’ and is realized as chor lo ‘here’ in the text. It can be seen in example (6).

(6) The story of the blind man and the lame man (S 14)

koz che "Nig hehd chaw yad chor lo a thoq ca tod speak IND 2Pl human this place LOC place what go_and walk v Puniv pro n n Pn INT vV v
cheawg le” lehd koz lehq question thus speak COMPL interrog disc v Punf ...

… and said, "What are you two humans doing here (at this place)?" and …

The temporal location adverbs found in the text can indicate nearness, te pawz awr lehr ‘one_time (now_TEMP)’, as shown in example (7) or distance, u thad ‘there_TEMP’, as illustrated in example (8) below.

(7) The story of the blind man and the lame man (S 31)

Te pawz awr lehr gha ve-a one time[event] subject focus marker obtain indicative motion_to_speaker num adv prt v Puniv prt
lar che phu kawg si kawg u ve haq kha sur suar te DIR REL silver cup gold cup that OM be_the_same emphasize make Pv Puniv n n n n det Pn adv vV
pehg daq lehq divide reciprocal COMPL v Pv Punf ...

So now [they] divided that treasure which [they] had evenly and …
(8) The story of the blind man and the lame man (S 17)

At that time those two took out and showed [her] the large turtle which [they] brought along and …

3.2.2.3 Comparative reference

Indirect reference by means of identity or similarity is referred to as a comparative reference. The reference may be anaphoric, or cataphoric or even exophoric depending on its referent point. It is anaphoric if it refers back to what precedes it, and it is cataphoric if it refers forward to the text that follows. However, if it refers to an extralinguistic referent point, in which the hearer (in his/her interpretation of the text) relates it to his/her physical situation or life experience, it is exophoric.

Based on the English comparative reference system, comparative reference can be categorized into two groups: general comparison which compares the likeness and unlikeness of two things without respect to any particular property, and particular comparison which compares things in terms of quantity or quality. In English, these comparisons are done through the class of adjectives and adverbs.

In this Lahu Si text only one type of comparative reference is found, particular comparison. In addition, there are only two uses of this comparison type throughout the whole text.

In example (9) a particular comparison is used in comparing the amount of the divided treasure and is shown in the text with kha peh ‘more’ and a cehax lehax ‘only a little’.

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23 See p. 32 for further discussion on comparative reference in English.
The story of the blind man and the lame man (S 26)

Kheh liz khi kuhq var awr lehr khar ni pawz pehg however! leg cripple male subject focus marker how two time[event] divide conj n v adv prt adv num adv v

liz yawd phawd awr vawr kha peh ke lehq mehz cox var FOC 3S side FOC a lot put_into COMPL eye blind male disc pro n prt adv v Punf n v adv

phawd awr vawr a cehax lehax pehg ke vid cheaq te lehq yawd nez nag side FOC very_little divide put_into to because 3S angry n prt adv v Vv Vv Pv conj pro v

jad che yaog ced.
very IND DECL REPORTED
Vv Puniv Puf disc

But he was very angry because the lame man, in dividing the two parts, put more on his side and only a little on the blind man's side.

The second example, (10), which contains a particular comparison, also refers to the Lame man and the Blind man dividing the treasure. However, this time they divide it evenly comparing the two halves with the word kha sur suar ‘to be the same’.

(10) The story of the blind man and the lame man (S 31)

Te pawz awr lehr gha ve-a lar one time[event] subject focus marker obtain indicative motion_to_speaker DIR num adv prt v Puniv prt Pv

che phu kawg si kawg u ve haq kha sur suar te pehg REL silver cup gold cup that OM be_the_same emphasize make divide Puniv n n n n det Pn adv vV v

daq lehq reciprocal COMPL ...
Pv Punf ...

So at that time [they] divided that treasure which [they] had evenly and …

3.2.3 Substitution

Substitution as defined by Halliday and Hasan (1976:88) is the replacement of one item by another. In this sense, cohesion in the discourse is carried through a relation between linguistic items such as words or phrases, rather than a relation between meanings (see p.35-37). In their analysis of English, Halliday and Hasan divided ‘substitution’ into three types according to their inherent characteristics: nominal substitution, verbal substitution, and clausal substitution.
3.2.3.1 Nominal substitution

Only one type of substitution, ‘nominal substitution,’ is discovered in The Story of the Blind Man and the Lame Man, and it appears only one time.

In English nominal substitution, the substitute ‘one/ones’ always functions as the head of a nominal group and can substitute only for an item which is itself the head of a nominal group. However, in this text there is no such word that works in the same way as in English. Instead, the nominal substitution found in this text appears in the form of a nominalized clause which substitutes for the head noun of the same reference. As shown in example (11), the phrase Ngag puhd ve-a lar che ‘What I have carried along…’ in bold in sentence 23 is a substitute for the treasure, phu kawg si kawg ‘gold cups and silver cups’, which is illustrated in italics in sentence 21.

(11) The story of the blind man and the lame man (S 21)

The lame man picked up all the treasure and made the blind man carry it and [he] climbed on his back and [they] returned to their home.

The story of the blind man and the lame man (S 23)

… he said, “What I’ve carried along is not little like this.
3.2.4 Ellipsis

Ellipsis can be thought of as the omission of an item in which the form of substitution is replaced by nothing or zero. It “occurs when something that is structurally necessary is left unsaid…” (Halliday and Hasan 1976:144). Ellipsis in English can be found in the nominal phrase, verbal phrase, and clausal element.

3.2.4.1 Nominal ellipsis

The only ellipsis found in The Story of the Blind Man and the Lame Man is that which occurs within the nominal phrase called a nominal ellipsis. This type of ellipsis is employed frequently throughout the story.

In example (12) ellipsis occurs in the nominal elements that function as both the direct and indirect objects of the clause, where the omitted nominal elements are \textit{ngag haq ‘me’} and \textit{phu kawg si kawg ‘gold cups silver cups’}.

\begin{verbatim}
(12) The story of the blind man and the lame man (S 24)

Ngag mehz mad mawg cheaq te lehq nawg kha nehax mad pehg ax
1S eye NEG see because 2S 0 well NEG divide to_
pro n adv v conj pro adv adv v Pv
che awg.
IND - affirmative
Puniv - Puf

Since I can't see you don't divide O [the treasure with me] fairly.

Therefore, the complete sentence could be \textit{Ngag mehz mad mawg cheaq te lehq nawg ngag haq phu kawg si kawg kha nehax mad pehg ax che-awg ‘Since I am blind, you did not divide \textbf{the treasure} with \textbf{me} fairly’}.
\end{verbatim}

3.3 Cohesion through lexical relations

Cohesion through lexical relations refers to pairs of lexical items which are related in ways that do not involve identity. It is the cohesive effect achieved by the selection of vocabulary. Dooley and Levinsohn (2001:30) list hyponymy, part-whole relationship, and collocation as such lexical relations which create cohesion, whereas Halliday and Hasan (1976:288) state reiteration, which includes (a) same word, (b) synonym, (c) superordinate, and (d) general word, and collocation are the source of lexical cohesion. A synthesis of Halliday and
Hasan’s (1976) and Dooley and Levinsohn’s (2001) work on lexical cohesion results in four types of lexical relations: part-whole relationship, synonym, hyponymy, and collocation. All were investigated in this text. However, only two types of lexical relations, synonym and collocation, are used as cohesive devices in this story, and collocation is the most frequent one. Each will be looked at individually below.

3.3.1 Synonym

Synonym is the use of a lexical item which has a similar meaning to another previously used word. Cohesive relations can be achieved through the use of synonyms because they tie the events in the story together by using similar lexical items in reference to the same object. Examples (13) and (14) illustrate the use of synonyms in The Story of the Blind Man and the Lame Man.

In (13) the words *soz* and *vad*, which mean ‘to stroke’ and ‘to touch’, occur together in the expression *ca soz ca vad* ‘to feel [it]’.

(13) The story of the blind man and the lame man (S 23)

```
Mehz cox var awr lehr mehz mad mawg liz ca soz
eye blind male subject focus marker eye NEG see FOC go_and stroke
n v adj prt n adv v disc vV v
ca vad ngawx ver sir chehd
go_and touch see indicative know CONT ... vV v Vv Puniv v Vv ...
```

Although the blind man could not see he felt around and knew and ...

Another example from the text, (14), shows the use of *ma thed* ‘not straight’ and *kuhq* ‘cripple’ as synonyms. This appears in the speech of the blind man that describes the lame man as a dishonest crooked man.

(14) The story of the blind man and the lame man (S 29)

```
nawg che ni ma liz ma thed che law ni ma liz kuhq
2S definite heart FOC NEG straight IND DECL heart FOC cripple
... pro det n disc adj v Puniv Puf n disc v
jad che law” ghod lehq
very IND DECL explain COMPL ...
Vv Puniv Puf v Punf ...
```

.... Your heart is not straight. [Your] heart is crippled” and …
3.3.2 Collocation

Collocation occurs when semantically related words which belong to the same domain are used together. That is, it is the association of lexical items that regularly co-occur. Cohesion in the text can be obtained through the occurrence of collocations. Halliday and Hasan (1976) note that collocation “definitely contributes to the texture” because “there is cohesion between any pair of lexical items that stand to each other in some recognizable lexicosemantic (word meaning) relation”.

Table 9 shows collocations that occur in this text in five different domains: body parts, night time, travelling, things related to treasure, and pairs of objects that look alike.

<table>
<thead>
<tr>
<th>Domain</th>
<th>Semantically Related Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body Parts</td>
<td><em>mehz cox ‘blind’</em> (S#03, 23), <em>khi kuhq ‘crippled leg’</em> (S#03, 26), <em>kuhr thag ‘top of the neck’</em> (S#03), <em>awg ghad ‘physical strength’</em> (S#04), <em>mehz mawg ‘sight’</em> (S#04, 30), <em>a kor ‘head’</em> (S#10, 11), <em>khi kud ‘leg’</em> (S#10), <em>ni ma ‘heart’</em> (S#28, 29), <em>khi kud caz ‘leg tendon’</em> (S#29), <em>khi ‘foot’</em> (S#29), <em>laq chuhz pi ‘fist’</em> (S#30), <em>mehz ceh kar ‘between the eyes’</em> (S#30), <em>mehz caz ‘vision’</em> (S#30)</td>
</tr>
<tr>
<td>Night Time</td>
<td><em>muhd khax ‘night’</em> (S#10), <em>hax ‘stay over night’</em> (S#10), <em>yuhq ‘sleep’</em> (S#10), <em>te khend ‘midnight’</em> (S#11), <em>nuhd ‘wake up’</em> (S#12)</td>
</tr>
<tr>
<td>Travelling</td>
<td><em>yaq kaw tod kae ‘set out on a journey’</em> (S#05), <em>gaeg ‘arrive at’</em> (S#05), <em>kae ‘go’</em> (S#05, 06, 08), <em>kae tod ‘be walking’</em> (S#06), <em>yaq kaw ‘road’</em> (S#07, 10, 29), <em>awg ghud suhr lo ‘the next place’</em> (S#12), <em>cax kae ‘continue on (a journey)’</em> (S#12), <em>gehe ‘go into’</em> (S#12), <em>kawg ‘return’</em> (S#21, 31), <em>tod ‘walk’</em> (S#29)</td>
</tr>
<tr>
<td>Things Related to Treasure</td>
<td><em>phu kawg si kawg ‘treasure’</em> (S#20, 21, 29, 31), <em>ghawz doz ‘take and put into’</em> (S#21), <em>puhd ‘carry’</em> (S#21), <em>pehg (daq) ‘divide’</em> (S#22, 24-26, 31), <em>pehg ke ‘divide and put into’</em> (S#26)</td>
</tr>
<tr>
<td>Pairs of Objects that Look alike</td>
<td><em>gaz laz nux ‘big field rake’</em> (S#05, 15) – <em>a pir nux ‘big comb’</em> (S#14), <em>pawd pehg nux ‘big turtle’</em> (S#06, 17) – <em>awg se nux ‘big flea’</em> (S#16)</td>
</tr>
</tbody>
</table>

Table 9: Collocational chains in The Story of the Blind

Man and the Lame Man

Example (15) shows collocations that occur in the night time domain. This example indicates certain actions happened at night as well as lexical items used to tell parts of the night in terms of time. The words that represent all these things are illustrated in bold.
The story of the blind man and the lame man (S 10)

Muhdkhax vehr lehq yaq kaw khuhn hax che te yand
night become COMPL path in stay_over_night REL at the time
n v Punf n Pn v Puniv adv:tm

a kor te ghad te phawd lo pe lehq khikud teq geha
head one person one side LOC_place send COMPL leg together
n num n num n Pn v Punf n adj

che pe lehq yuhq che yaog ced.
stretch COMPL sleep IND DECL REPORTED
v Punf v Puniv Puf disc

Night came and when they stayed over night on the path their heads were side-by-side and their legs stretched out together and [they] slept.

The story of the blind man and the lame man (S 11)

Te khend lo gaeg lehq cag meh nux teq kheh lag
midnight LOC_time arrive_at COMPL tiger big one animal come
n Pn v Punf n adj num clf v

lehq COMPL ...
Punf ...

At midnight a big tiger came and …

The story of the blind man and the lame man (S 12)

Ix mag nhuhd lehq awg ghud suhr lo kawq cax kae
3Dual awake COMPL next_place LOC_place subsequently continue go
pro v Punf n Pn vV v v

che te yand hax kor nux ted kag haq kawq mawg lehq
REL time cave large one location OM subsequently see COMPL ...
Puniv n n adj num clf Pn vV v Punf ...

Those two woke up and when [they] continued on to the next place [they] found a large cave and …

3.4 Cohesion through conjunction

Halliday and Hasan state that “conjunction elements are cohesive… by virtue of their specific meanings, [i.e.] they express certain meanings which presuppose the presence of other components in the discourse” (1976:226). They not only add meaning of their own but also create ties between entire segments of text of various lengths. Cohesion is the relation between sentences in a text and those sentences must follow one after the other. Therefore, in describing conjunction as a cohesive device, the focus of attention will be on the function the conjunctions have of relating to each other linguistic elements that occur in succession.
3.4.1 Additive conjunction

Additive conjunction is a generalized semantic relation in the text-forming component of the semantic system that is based on the logical notion of ‘and’. This non-temporal conjunction ‘and’ which operates conjunctively to give cohesion to a text, or to create a text by cohering one sentence to another, is, according to Halliday and Hasan (1976:234), restricted to just a pair of sentences.

The additive conjunction found in The Story of the Blind Man and the Lame Man functions as a connector that conjoins two adjoining sentences together. It is a non-temporal conjunction *kheh te lehq* ‘and’ that only occurs in the sentence initial position in the discourse. It is used four times throughout this text. Example (16) shows the only additive conjunction *kheh te lehq* ‘and’ employed in this story.

(16) The story of the blind man and the lame man (S 20)

Khehte lehq  ix mag  hax kor u ve  khuhn  kawq  gehe  che  te yand  phu  kawg
And  3Dual  cave  that  in  return  go_in  REL  time  silver  cup
conj  pro  n  det  Pn  v  v  Puniv  n  n  n
si  kawg  kha peh  vad-ag  te  chehd  lawz  che  haq  gha
gold  cup  lots  very great amount  do  CONT  DECL  IND  OM  get_to
n  n  adj  adv  v  Vv  Puf  Puniv  Pn  vV
mawg  che  yaog  ced.
see  IND  DECL  REPORTED
v  Puniv  Puf  disc

And so when those two went back into that cave [they] saw that there was a large amount of treasure there.

3.4.2 Adversative conjunction

An adversative conjunction is a relation used as “contrary to expectation” (Halliday and Hasan 1976:250). Only one adversative conjunction was found in The Story of the Blind Man and the Lame Man. This adversative conjunction is *kheh liz* ‘however’ which appears in the sentence initial position of sentence 26 (in bold). The content that follows this conjunction contradicts the expectation raised in the previous sentence, which can be seen in italics in sentences 23, 24, and 25. This is shown in example (17) below.
Although the blind man could not see he felt around and knew and therefore he said, "What I've carried along is not little like this.

"Since I can't see you don't divide [it] fairly.

However, the lame man, no matter how many times he divided, put more on his side and only a little on the blind man's side so he (the blind man) was very angry because of that.
3.4.3 Causal conjunction

According to Halliday and Hasan (1976:256), a causal conjunction is a cause-effect relation. The specific relations of result, reason and purpose are included under the heading of causal relations. The simple forms of causal relation in English are words and expressions such as ‘so’, ‘thus’, ‘hence’, ‘therefore’, ‘consequently’, ‘accordingly’, ‘because of that’, and ‘as a result of that’.

The only causal conjunction found in the story of The Story of the Blind Man and the Lame Man is a causal conjunction *cheaq te lehq* ‘because’. This conjunction indicates either the reason or motivation behind the actions carried out by the major participants in the story. The example that illustrates the use of this conjunction in this story is in (18).

(18) The story of the blind man and the lame man (S 24)

```
Ngag mehz mad mawg *cheaq te lehq* nawg kha nehax mad pehg ax che
  1S  eye NEG see because 2S well NEG divide to_ IND
pro n adv v conj pro adv adv v Pv Puniv
```

<table>
<thead>
<tr>
<th>-awg.</th>
<th>- affirmative</th>
<th>- Puf</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Because</em></td>
<td>i can't see you don't divide [it] fairly.</td>
<td></td>
</tr>
</tbody>
</table>

3.4.4 Temporal conjunction

Temporal conjunction is a relation in time. It is “the relation between the theses of two successive sentences” in terms of their sequence in time (Halliday and Hasan 1976:261). Thus, the one is subsequent to the other.

The use of temporal conjunctions in this story is a “complex temporal relation,” specifically a “specific temporal relation” (Halliday and Hasan 1976:266). That is, the Lahu Si temporal conjunctions found in this text are in the form of an adverbial clause which occurs in the sentence initial position and marks the change from the temporal setting of the preceding event. Examples (19) and (20) in the following section are the use of temporal conjunctions in this story.
Night came and when they laid down on the path their heads were side-by-side and...

At midnight a big tiger came and …

### 3.5 Summary

This chapter has presented the analysis of the cohesive devices found in the Lahu Si folktale, 'The Story of the Blind Man and the Lame Man,' by using the framework which synthesizes both Dooley and Levinsohn (2001) and Halliday and Hasan (1976). Based on this integrated framework, the entire text was examined for three categories of cohesive devices; cohesion through identity, cohesion through lexical relation, and cohesion through conjunction.

The cohesive devices found under the category of identity include repetition, reference, substitution, and ellipsis. Both entire repetition and partial repetition are employed in this text. Of all the three types of reference, personal reference is used most often throughout the entire text when compared to the other two types of reference: demonstrative reference and comparative reference. Nominal substitution and nominal ellipsis are the only cohesive devices that are found under substitution and ellipsis.

In regards to lexical cohesion, collocation is the most commonly used cohesive device, whereas a synonym is found with only two pairs of lexical items. In addition, there is no occurrence of both part-whole relationship and hyponymy in this Lahu Si text.
Cohesion through conjunction in this text is achieved through the use of all four types of conjunctions: additive, adversative, causal, and temporal conjunctions. An additive conjunction *kheh te lehq* ‘and’ is the only form of this conjunction type, and it occurs four times throughout the entire text. As for adversative and causal conjunctions, each occurs only once and has only a single form; *kheh liz* ‘however’ and *cheaq te lehq* ‘because’ respectively. A temporal conjunction occurs twice and both belong to a complex temporal relation type, particularly a specific temporal relation.
CHAPTER 4

ASPECTS OF DISCOURSE COHESION IN HUHR PUH HUHR MAWD

4.0 Introduction

This chapter discusses how the story of *Huhr puh Huhr mawd* employs cohesive devices to tie the text into a unified whole. The discussion follows each of the three possible major cohesive devices used as the framework for the analysis, including ‘identity’, ‘lexical relations’, and ‘conjunctions’. The examples of each of these devices will also be given so as to illustrate how these devices are employed in the story.

4.1 The story of ‘Huhr puh Huhr mawd’

Long ago there were two friends whose names were Huhr puh and Huhr mawd. Huhr puh had nine carrying bulls and Huhr mawd had only one carrying bull. One day, Huhr puh invited Huhr mawd to go to load salt in Ta yand district, but Huhr mawd declined since he had only one bull and it was not worth doing so. However, with Huhr puh’s suggestion to have him use his four bulls, Huhr mawd agreed and both of them set off for the salt trip.

When the two companions arrived in the jungle, somewhere on the way to their destination, Huhr puh coveted his friend’s bull so he plotted to get Huhr mawd’s only bull. With the plan to pierce his friend’s eyes while the friend was sleeping, Huhr puh initiated the evil deed and fulfilled his greed. He took away the bull and left his friend half dead there in the jungle.

There, in the jungle after Huhr puh had left, Huhr mawd started to wail hopelessly and painfully with great suffering. During the time he was wailing, a god heard his crying so He sent his angel down to see. The angel came and went back to report the situation to the god. The god, with his mercy and compassion, sent the angel back down again commanding that the angel cure the man, Huhr mawd, if he would plead for mercy and help when the angel stirred his nose with a stick. The angel went and did that to Huhr mawd according to the god’s command. Huhr mawd, then, humbly pled to the angel for mercy and help so the angel cured him and gave him new eyes. After being given the new eyes, Huhr mawd was able to see again. When he looked up, he saw his friend, Huhr puh, was herding the bulls ahead in a three-day walking distance.

Seeing thus, Huhr maws followed Huhr puh and he caught up with him eventually. Now that the two companions met one another again, Huhr mawd, as his friend asked, started sharing how he was cured. He also,
unintentionally, showed the power of his new eyes by giving a prophesy, which later was proved to be true, about the places they were going to visit before reaching their destination, which made his friend became greedier and want to have the same kind of eyes.

As the two continued on their journey, the prophecy Huhr mawd had given proved to be true. They finally got to Ta yand district, bought the salt, loaded it on the bulls, and returned home.

On the way home, the two friends arrived in the same jungle, where, in the earlier scene, one of them was hurt and got the new eyes from the god’s angel, and there everything got worse. Huhr puh, driven by malicious greed to get the new powerful eyes like those of Huhr mawd, started to beg Huhr mawd to pierce his eyes so that he, also, could meet the angel of the god and get the new eyes. However, Huhr mawd, because the idea was very wicked, declined doing so. Huhr puh insisted on asking his friend to pierce his eyes and, unfortunately, Huhr mawd eventually had to do it because of his friend’s never ending pleas. Now that Huhr puh was blind, Huhr mawd herded the bulls home and left Huhr puh alone there in the jungle.

Huhr puh was satisfied and eventually got to meet with the angel of the god who had been sent down to see him because of his wailing. The angel did, according to the god’s command, as earlier. He used a stick and stirred Huhr puh’s nose. However, things turned up side down as Huhr puh, because of his sinful nature, ferociously cursed the angel.

Therefore, the angel did not give him the new eyes. Huhr puh could not go anywhere and he died there tragically.

4.2 Cohesion through identity

The use of ‘identity’ as a cohesive device is examined here including repetition, reference, substitution, and ellipsis.

4.2.1 Repetition

As already noted, either the entire expression or part of it can be repeated and used as a means of giving cohesion to the text. This section examines both types of repetition.

4.2.1.1 Whole or exact repetition

When an expression is mentioned again in the same manner as it is introduced previously, that expression appears in the form of exact repetition. However, a modification of the definition is needed in order to apply to this reference of
identity by basing “exact repetition” on only two elements: a noun-head and an
adjectival verb of size or gender.

The major and minor participants and props in *Huhr puh Huhr mawd* appear in
this form of repetition and whenever they do they contribute to cohesion in the
text. They will be discussed separately below.

The major participants found in the text are *Huhr puh* and *Huhr mawd*. The minor
participants and props are *Ghig sa ‘god,’ phaq ya in ‘angel,’ nar kuhd ‘nose,’
nud par taz ‘carrying bull,’ suhz tag nehax ‘small stick,’ mehz sir ‘eye,’ and a lehq
‘salt’*. Table 10 below summarizes these participants and props found in this Lahu
Si text.

<table>
<thead>
<tr>
<th>Major Participants</th>
<th>Lahu Si name</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>Huhr puh</em></td>
<td>Huhr puh</td>
</tr>
<tr>
<td></td>
<td><em>Huhr mawd</em></td>
<td>Huhr mawd</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Minor Participants and Props</th>
<th>Lahu Si name</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Ghig sa</em></td>
<td>god</td>
<td></td>
</tr>
<tr>
<td><em>phaq ya in</em></td>
<td>angel</td>
<td></td>
</tr>
<tr>
<td><em>nud par taz</em></td>
<td>carrying bull</td>
<td></td>
</tr>
<tr>
<td><em>nar kuhd</em></td>
<td>his nose</td>
<td></td>
</tr>
<tr>
<td><em>suhz tag nehax</em></td>
<td>small stick</td>
<td></td>
</tr>
<tr>
<td><em>mehz sir</em></td>
<td>eye</td>
<td></td>
</tr>
<tr>
<td><em>a lehq</em></td>
<td>salt</td>
<td></td>
</tr>
</tbody>
</table>

Table 10: Major and minor participants and props in *Huhr puh Huhr mawd*

The reference to the major participants of this story, *Huhr puh* and *Huhr mawd*,
often appear in a whole or exact repetition form throughout the entire story.
Examples (1) and (2) below illustrate how these two major participants are
repeated on the whole.

(1) *Huhr puh Huhr mawd* (S 03)

```
A mig thad lo  Huhr puh  Huhr mawd  ni  ghad  cawg
long ago  TEMP  LOC_time father_in_law father_in_law  two  person  have
adv:tm   Pu   Pn  n  n  num  clf  v
che  yaog  ced.
IND  DECL  REPORTED
Puniv  Puf  disc
```

Long ago it is said (told) that there were *Huhr puh* and *Huhr mawd*. 

63
One day **Huhr Puh** [invited] **Huhr Mawd** saying …

The minor participants and props in this story also appear in whole or exact repetition forms when they are mentioned again after they have already been introduced using the same expressions. These participants and props include god, the angel, the cows, the eyes, the nose, the stick, and the salt. Example (3) indicates an early reference to **Ghig sa** ‘god’ and then **Ghig sa** is mentioned again with the same reference in example (4).

(3) Huhr puh Huhr mawd (S 17)

God heard the sound of him who was wailing, and …

(4) Huhr puh Huhr mawd (S 23)

And then after that, the angel put in place the two new eyes that **god** had sent.

### 4.2.1.2 Partial repetition

There is only one occurrence of a partial repetition in this story. It occurs with the minor participant **nud par taz** ‘carrying bull’, where, the noun phrase **nud par taz** ‘carrying bull’ is reduced to **nud** ‘bull’. Sentence 15, found in example (5), contain the partial repetition form of the noun phrase **nud par taz** ‘carrying bull,’ which appears earlier in the text in sentence 04.

(5) Huhr puh Huhr mawd (S 04)

It is said that one of them had nine **carrying bulls** and …
4.2.2 Reference

This section studies the textual reference used as a cohesive device in Huhr puh Huhr mawd. In analyzing the reference, it will be determined if the reference discovered in the text is either anaphoric (pointing back) or cataphoric (pointing forward).

4.2.2.1 Personal reference

This section examines the use of personal reference in the story of Huhr puh Huhr mawd, and the analysis is done based on the three categories of personal reference by Halliday and Hasan (1976:37). It studies whether the story employs all three categories of person which include personal pronouns, possessive adjectives or possessive determiners, and possessive pronouns. The category of personal pronouns is the only type of personal reference this story uses to contribute cohesion to the story. There are five pronouns employed in Huhr puh Huhr mawd which can be grouped into three categories: first person, second person, and third person. The pronouns found in this text can be seen in Table 11.

<table>
<thead>
<tr>
<th>Lahu Si</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngag</td>
<td>1S</td>
</tr>
<tr>
<td>awd nag</td>
<td>1Pl (inclusive)</td>
</tr>
<tr>
<td>nawg</td>
<td>2S</td>
</tr>
<tr>
<td>yawd</td>
<td>3S</td>
</tr>
<tr>
<td>ix mag</td>
<td>3Dual</td>
</tr>
</tbody>
</table>

Table 11: Personal pronouns in Huhr puh Huhr mawd

4.2.2.2 Demonstrative reference

Demonstrative reference is reference by means of location, on a scale of proximity. Examples of the demonstrative reference found in Huhr puh Huhr
The content of the discussion is divided into two parts. The first part discusses the demonstrative reference that falls in the class of determiners and the latter part discusses the demonstrative reference that is categorized into an adverb class.

There are three different forms of determiners that are employed as a cohesive device in *Huhr puh Huhr mawd* including *che kheh* ‘this’, *u ve* ‘that’, and *u kheh* ‘that’. In the discussion that follows, each of them will be categorized into two different groups, ‘near’ and ‘far’, based on the scale of proximity.

The determiner *che kheh* ‘this’ occurred in this story can be either cataphoric or anaphoric depending on how it is employed in the text. *Che kheh* never occurs with the nominal nucleus, and its referent point is the whole event that either precedes or follows this demonstrative. There are only two occurrences of the use of this determiner in the story of *Huhr puh Huhr mawd*. They are illustrated below.

As illustrated in the following examples, the use of *cheh kheh* ‘this’ in S#09, example (6), (in bold) is a cataphoric reference since it points to what follows it in sentences 10 to 11, which includes the whole event of *Huhr puh* thinking selfishly about how to get his friend’s only bull (in italics).

(6) Huhr puh Huhr mawd (S 09)

```
Ix mag kae lehq heh pir khuhn gaeg mehx Huhr puh var yawd
3Dual go COMPL jungle in arrive_at insistence father_in_law male 3S
pro v Punf n Pn v Punf n adj pro
ved ni ma kuhu che kheh duhd vehr che yaog.
genitive heart in this think affirmation IND DECL
Puniv n Pn det v Puniv Puniv Puf
```

When the two of them arrived in the jungle, Huhr puh thought (like) *this* in his heart.

Huhr puh Huhr mawd (S 10)

```
"A meha ngag cawg chehd che nud par taz kuhd kheh -a
now 1S have CONT which cow male load_carry nine animal DIM
adv:tm pro v Vv REL n adj v num clf prt
lehax ser che law.
only unsatisfied IND DECL
adj v Puniv Puf
```

Right now, I have just only 9 load carrying bulls.
Huhr puh Huhr mawd (S 11)

Khehte cheaq te lehq yawd ved teq kheh kawq gha ver
Because of that 3S genitive one animal subsequently able to condition
conj pro Puniv num clf vV v Punf

teq chi kheh cawg vehr vawd lo" lehd duhd che yaog.
ten animal have affirmation certain thus think IND DECL
num clf v Puniv Puf disc v Puniv Puf

So (but if), (I) am able to get his one like this, (I) will have 10 bulls for sure!" thinking thus.

In example (7), the use of the same determiner che kheh ‘this’ in sentence 07 (in bold) demonstrates an anaphoric reference, since it refers back to what has already been mentioned in the preceding text. The referent point is the whole event in sentence 06 where Huhr mawd gives the reason why he does not want to go and get the salt in Ta yand as invited by Huhr puh (in italics).

(7) Huhr puh Huhr mawd (S 06)

Khehte lehq Huhr mawd koz che "Huhr puh og ngag awr nud par
And father_in_law speak IND father_in_law Oh IS FOC cow male
conj n v Puniv n Pn pro prt n adj
taz teq kheh- a lehax cawg cheaq te lehq maq kae
load_carry one animal DIM only have because NEG -strong go
v num clf prt adj v conj adv v
gad ghod ma kae liz awbon kheh maq cawg tuaq maq
want_to DECL go FOC value not_very have purpose NEG -strong
Pv Puf v disc n adv v Pv adv

su r ghod leg” lehd koz vid che yaog.
be_same DECL thus speak to IND DECL
v Puf disc v Pv Puniv Puf

Then Huhr mawd said, "Huhr puh! Since I have just (only) one load carrying bull, [I've already told you] (I) don't want to go, (I) am not sure there will be enough value (for me).", speaking like this.

Huhr puh Huhr mawd (S 07)

Huhr puh kawq koz che "Che kheh suha haq nawg taq
father_in_law subsequently speak IND this same OM 2S don't!
n vV v Puniv det v Pn pro adv
c a duhd har.
go_and think difficult
vV v Vv

Huhr puh replied, "Since it is like this (if that is the problem), don't worry."

Both references are followed by a verbal entity, i.e. a verbal nucleus, which summarized the whole event that either precedes (anaphoric) or follows (cataphoric) the demonstrative.
U ve ‘that’ is the determiner that has the proximity of ‘far’; it only occurs with a noun. This determiner has the proximity of ‘far’ because it is always used to reference something which is far from the speaker. It is an anaphoric reference that refers to a nominal entity. Thus, the demonstrative u ve always follows the noun in which it modifies.

As shown in the following example, (8), the demonstrative u ve ‘that’ is employed immediately after the nominal entity Huhr puh ‘Huhr puh’.

(8) Huhr puh Huhr mawd (S 14)

Yawd yuhq mir ka chehd huh Huhr puh u ve vadsehr yug
3S sleep CONT PROG father_in_law that bamboo_stick take
pro v Vv Punf n det n v

lehq
COMPL
Punf …

While he (Huhr mawd) was sleeping, Huhr puh grabbed a sharp bamboo stick and …

The demonstrative reference u kheh ‘that’ is employed as an anaphoric reference in this text. This determiner incorporates the proximity of far as it is normally employed to address the event which occurs far from the speaker both in time (past event) and distance. There is no evidence to show that this demonstrative is employed as cataphoric reference.

As it is the case for anaphoric reference che kheh ‘this’, u kheh ‘that’ is always followed by a single verbal nucleus that functions as the main verb of an immediate clause where this demonstrative occurs. In other words, it always precedes the main verb of a clause, and the verb itself summarizes the entire/whole event in a preceding section of the text.

Example (9) below shows how this demonstrative is used as an anaphoric reference in the story of Huhr puh Huhr mawd. In the first example, u kheh ‘that’ (in bold) precedes a verbal nucleus duhd gha lehq ‘think that’ that summarizes the entire cognitive event that appears in sentences 10 and 11 which precedes it (in italics).
This section discusses the demonstrative reference which is a member of the class of adverbs. Two types of adverbs, adverbs of time and location, are employed as a demonstrative reference in order to give cohesion to this text. Specifically, these adverbs are the ones that indicate spatial location and temporal location. In the section that follows, spatial location adverbs, *u huh* ‘there’ and *max lo* ‘far down there’, will be discussed first and then temporal adverbs *a meha* ‘now’ and *te pawz lehr* ‘now’ will follow.

There are two spatial location adverbs found in the story of ‘Huhr puh Huhr mawd’ which function as demonstrative reference. Both have the proximity of ‘far’, but one is further than the other on a scale of proximity. These two adverbs are *u huh* ‘there’ and *max lo* ‘far down there’ as in sentences 18 and 44 in the

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24 This word can also be translated into English as ‘at this point’.
story. *Max lo* ‘far down there’ is further than *u huh* ‘there’, and it incorporates the idea of a downward direction, where the reference point is lower in elevation than the location of the speaker.

Examples (10) and (11), illustrate the use of these two adverbs in the story of *Huhr puh Huhr mawd*. In sentence 18, the angel, when conversing with god at the place where god dwells (presumably in heaven), uses the demonstrative reference *max lo* ‘far down there’ to refer to the place (on the earth) where he saw *Huhr mawd*.

(10) *Huhr puh Huhr mawd* (S 18)

"Ghig sa og max lo down LOC_place kug huhg chehd che phad vawr yawd God Oh adv Pn call cry CONT REL male FOC 3S

In example (11), the narrator uses the adverb *u huh* ‘there’ here to refer to the location where the angel met the evil *Huhr puh* who cursed him after the angel put the stick into his nose. In other words, *u huh* ‘there’ represents the place in the jungle where he previously had asked his friend, *Huhr mawd*, to pierce his eyes in hoping to get the new powerful eyes from god as *Huhr mawd* did.

(11) *Huhr puh Huhr mawd* (S 44)

And angel that 3S OM eye new NEG subsequently conj n det pro Pn n adj adv vV ke vid lehq yawd ted kaer kae mad gag he lehq u huh place_in to COMPL 3S one destination go NEG arrive and there v Pn PnF pro num n v adv v conj det

Therefore, that angel did not place the new eyes, he could not go anywhere, and died *there* (not moved anywhere).

The temporal demonstratives employed in this story have the proximity of ‘near’ in relation to the speaker in time. These temporal demonstratives include *a meha*
‘now’, which appears only one time in the entire story in sentence 10, and *te pawz lehr* ‘now’ which occurs three times throughout the story.

The differences between the use of these two temporal demonstratives in this story is that the former, *a meha* ‘now’, when appearing in the story, is in a direct quote, as seen in example (12). In example (12), sentence 10 and 11, *Huhr puh* is calculating the cost he will obtain if he gets his friend’s possession and the whole process of his thinking is inserted within the direct quote.

(12) *Huhr puh Huhr mawd* (S 10)

"*A meha* ngag cawg chehd che nud par taz kuhd kheh -a now 1S have CONT which cow male load_carry nine animal DIM adv:tm pro v Vv REL n adj v num clf prt lehax ser che law.
only unsatisfied IND DECL adj v Puniv Puf

**Right now,** I have just only 9 load carrying bulls.

*Huhr puh Huhr mawd* (S 11)

Khehte cheaq te lehq yawd ved teq kheh kawq gha ver
Because of that 3S genitive one animal subsequently able to condition conj pro Puniv num clf vV v Punf
teq chi kheh cawg vehr vawd lo” lehd duhd che yaog.
ten animal have affirmation certain thus think IND DECL num clf v Puniv Puf disc v Puniv Puf

Because of that (but if), (I) am able to get his one head like this, (I) will have 10 heads for sure!” thinking thus.

*Te pawz lehr* ‘now’ is only employed by the story teller as a sentence introducer that indicates a subsequent time of the following event which is near the character(s) who follows it immediately. It is not uttered by any character in the story nor is it used in any cognitive event. Thus, whenever it occurs, it is always followed by the subject of the clause which can be either a third singular or plural forms. Example (13) below illustrates this statement.

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Now while the two of them continued walking on, (they) saw that (it) was as he had said before that it would be.

4.2.2.3 Comparative reference

The use of general comparisons and particular comparisons as a means of tying the story together and giving cohesion to the story is examined and discussed in this section.

In the story of *Huhr puh Huhr mawd* only one syntactic device of general comparison is found. The device is an adverb *heh* ‘just like’ attached to a P<sub>univ</sub> *che* that functions as a nominalizer of a preceding clause. This clause is embedded in a larger embedded nominalized clause (marked by the object marker *haq*) which functions as the object of the main verb of a final clause. In this environment the particle *heh* ‘just like’ indicates that the constituent that follows is similar in its physical appearance to that of the immediate preceding noun phrase which the particle *heh* is attached to. Example (14) demonstrates this, where in sentence (31) *heh* ‘just like’ indicates that the things *Huhr puh* and *Huhr mawd* saw as they were advancing onto *Ta yand* were exactly the same as what *Huhr mawd* had already foretold in sentence 28 and 29 (in italics).

(14) Huhr puh Huhr mawd (S 28)

Khehte lehq Huhr mawd kawq koz che "Yaqpehax awd nag
And father_in_law subsequently speak IND tonight we_two
kig a kaz liz daq a yuhd liz daq yuhq
lay_down place water FOC be_good grass_thatch FOC be_good lay_down
kig jehd kig daq che yaog.

And then, Huhr mawd continued saying, "The place we [two] will stop tonight the water
is good, grass (for building a shelter) is good, the resting place (including the view) is

good. [He could see this.]

Huhr puh Huhr mawd (S 29)

Kheh ma khuhd sawx sawr teq ni ver lehr a kaz liz mad cawg
however tomorrow one day indicative after water FOC NEG have
conj n num n Puniv Punf n disc adv v

a yuhd liz mad cawg yuhd kig hax kig liz mad
grass_thatch FOC NEG have sleep place stay_over_night place FOC NEG
disc adv v v n v n disc adv

daq mehr” lehd Huhr puh haq koz vid che yaog.
be_good POLITE thus father_in_law OM speak to IND DECL
v Puf disc n Pn v Pn Puniv Puf

But, concerning tomorrow, there will be no water, no shelter building grass, and the place
to lay down for the night is not good.” thus speaking (he) spoke to Huhr puh.

Huhr puh Huhr mawd (S 31)

Te pawz lehr ix mag kawq kae tod -a huh
one time[event] after 3Dual subsequently go walk motion_to_speaker PROG
num n Puf pro vV v Vv Pn Pn Pn

Huhr mawd koz lar che heh te chehd lawz che haq gha
father_in_law speak DIR IND just_like do CONT DECL IND OM get_to
n v Pn Puf adv v Vv Puf Puniv Pn vV

mawg che yaog.
see IND DECL
v Puniv Puf

As the two of them continued walking on, (they) saw that (it) was as he had said before
that it would be.

Again for particular comparison, only one example is found in this story. It
compares the differences between the amount of benefit each participant will gain
if they go to get salt in Ta yand. As can be seen in example (15) within a speech
by Huhr mawd, the verbal constituent maq sur ‘not the same’ in sentence 06
indicates that the benefit he will get from going to get the salt in Ta yand will
definitely not be as much as Huhr puh since he has only one bull to carry the salt,
while Huhr puh has nine. Huhr mawd is explaining that since the cost of going to
get salt is not equal and he will not gain very much, he does not want to go.
Then Huhr mawd said, "Huhr puh! Since I have just (only) one load carrying bull, [I've already told you] (I) don't want to go, (I) do not think I will get the same benefit even if I go", speaking like this.

### 4.2.3 Substitution

Three types of substitution including nominal substitution, verbal substitution, and clausal substitution are found in the story of *Huhr puh Huhr mawd* and described in this section.

#### 4.2.3.1 Nominal substitution

Nominal substitution functions as the head of a nominal group and substitutes for the head of a nominal group, i.e. the noun-head of a noun phrase in Lahu Si. In the story of *Huhr puh Huhr mawd*, there are two occurrences of the use of nominal substitution.

In example (16), the bolded part in sentence 18, *max lo kug huhg chehd che phad* ‘the person who is wailing down there’ is a substitute for *Huhr mawd*, the nominal group which appears both in the forms of third person singular pronoun and proper noun in the preceding sections of the text. Thus, the constituent functions as nominal substitution here.
(16) Huhr puh Huhr mawd (S 18)

phaq ya in liz ca ngawx lar haz lehq Ghig sa chehd lo
angl FOC go_and look after COMPL god dwell LOC_place
n disc v v Pn Puf n v Pn

kawaq lehq koz che "Ghig sa og max lo kug huhg chehd
return COMPL speak IND god Oh down LOC_place call cry CONT
v v Pn Puf v Pn v v v

che phad vawv yawd mehz sir niq pax pax cox vehr lehq kug
REL male FOC 3S eye two side side blind affirmation COMPL call
Puniv adjprt pro n num clf clf v Puniv Puf v v

huhg chehd che law" lehd koz vid che yaog.
cry CONT IND DECL thus speak to IND DECL
to v Vv Puniv Puf disc v v v Puniv Puf

After the angel had gone to look (into the matter), (he) returned to the place where god
was and said, "Oh lord, the person who is wailing down there,
he is blind - both of his
eyes were pierced and is staying (there) wailing." (he) thus speaking to him).

Similarly, in example (17) the constituent a mig teq ni Huhr mawd ve mehz sir
khuhn joz ke kig huh ‘the place where Huhr mawd’s eyes were pierced on the
other day’ (in bold) in sentence 33 is a nominal substitute for the nominal group
heh pi ‘the jungle’ (in italics) in sentence 09.

(17) Huhr puh Huhr mawd (S 09)

Ix mag kae lehq heh pir khuhn gaeg mehx Huhr puh var
3Dual go COMPL jungle in arrive_at insistence father_in_law male
pro v Puniv n Pn v Puf n adj

yawd ved ni ma khuh che kheh duhd vehr che yaog.
3S genetive heart in this think affirmation IND DECL
pro Puniv n Pn det v Puniv Puniv Puf

When the two of them arrived in the jungle, Huhr puh thought like this in his heart.

Huhr puh Huhr mawd (S 33)

Ix mag kawaq lehq a mig teq ni Huhr mawd ve mehz sir khuhn
3Dual return COMPL the other day father_in_law genetive eye in
pro v Puniv adv:tm n Puniv n Pn

joz ke kig huh gaeg gha mehx
pierce put_into place LOC_place arrive_at able_to insistence ...
v Vv Pn v Vv Puf

As the two of them were returning, they reached the place where Huhr mawd's eyes
were pierced on the other day …

4.2.3.2 Verbal substitution

In verbal substitution, the verbal substitute operates as the head of a verbal group
in the place occupied by the lexical verb. Verbal substitution may function either
within the same sentence or extend across sentence boundaries.
In the story of *Huhr puh Huhr mawd* there are two words that are used as a verbal substitute: *kae* ‘go’ (in sentence 06) and *te* ‘do’. Both lexical items are employed to substitute for the verbal group which is already mentioned or introduced in a preceding section of the text.

In cases with *te* ‘do’ as a verbal substitute, it often occurs in the sentence initial position and with a demonstrative reference *u kheh* ‘that’ which points back to the event or the referent point that is in the previous sentence. Two examples will be given showing two different environments where this word can be employed.

Example (18) shows *te* ‘do’ which occurs in a verbal slot within the clause. In this example, the verb *te* ‘do’ (in bold) is a substitute for the previous verbal group *ngag ved mehz sir haq liz a cehax joz ax laoq* ‘please pierce my eyes [and make me blind]’ (in italics) which occurs earlier in the same sentence.

Example (19) demonstrates the occurrence of *te* ‘do’ behind the entity *u kheh* ‘that’ in the sentence initial position. In this position, *te* ‘do’ must always be attached to the demonstrative reference *u kheh* ‘that’ in order to fulfill its syntactic function as a verbal substitute. It cannot contribute the referent function unless it follows the demonstrative *u kheh* ‘that’.

In this example, the same verb *te* ‘do’ (in bold) in sentence 15 is a substitute for *vadsehr yug lehq Huhr mawd ve mehz sir niq pax pax khuh joz ke lehq* ‘grabbed a sharp bamboo stick and pierced *Huhr mawd’s eyes*…’ (in italics) which is in the preceding sentence, sentence 14. In this case, the substitution extends across
sentence boundaries and is attached to u kheh as mentioned earlier. This is displayed in example (19) below.

(19) Huhr puh Huhr mawd (S 14)

While he (Huhr mawd) was sleeping, Huhr puh grabbed a sharp bamboo stick and stabbed Hawr mawd in both eyes, blinding him completely.

Huhr puh Huhr mawd (S 15)

When he had done that, (he) herded all the bulls and left.

The second verbal substitute is the word kae ‘go’. In sentence 06 of example (20), the word kae ‘go’ appeared twice in the same sentence is a substitute for the verbal group Ta yand khux pawr lo a lehq ca taez veg ‘to go get salt in Ta yand District’, which is in sentence 05.

(20) Huhr puh Huhr mawd (S 05)

"Huhr mawd og yer awd nag Ta yand khux pawr lo alehq ca father_in_law Oh go we_two Tayand district LOC_place salt go_and...

..."Huhr Mawd!Let's go to (the) Tayand district to get salt and bring (it) back." ...
Huhr puh Huhr mawd (S 06)

Khehte lehq Huhr mawd koz che "Huhr puh og ngag awr nud par And father_in_law speak IND father_in_law Oh 1S FOC cow male conj n v Puniv n Pn pro prt n adj
taz teq kheh- a lehax cawg cheaq te lehq maq kae load_carry one animal DIM only have because NEG -strong go v num clfprt adj v conj adv v
gad ghod ma kae liz awbon kheh maq cawg tuaq maq want_to DECL go FOC value not_very have purpose NEG -strong Pv Puf v disc n adv v Pv adv

Then Huhr mawd said, "Huhr puh! Since I have just (only) one load carrying bull, [I've already told you](I) don't want to go, (I)am not sure there will be enough value(for me) even if I go," speaking like this.

4.2.3.3 Clausal substitution

Clausal substitution is a “substitution in which what is presupposed is not an element within the clause but an entire clause” (Halliday and Hasan 1976:130). In this story the word used for this type of substitution are the demonstratives u kheh ‘that’ and che kheh ‘this’. However, there is a restriction on the use of these two lexical items as the clausal substitution, it is that both words must be followed by a single verbal element, either adjective or action verbs. Thus besides their function as demonstrative reference, they, in some instances, can also be viewed as clausal substitution because each of these elements could be replaced with a larger phrase/clause that (usually) occurs in the previous sentence and, in a very rare case, in the following sentence.

In example (21), a typical example, the words che kheh suha ‘like this’ (seen in bold in sentence 07) substitutes for the whole clausal group of a direct speech quote in sentence 06, the preceding sentence (in italics).
(21) Huhr puh Huhr mawd (S 06)

Khehte lehq Huhr mawd n koz che 'Huhr puh og ngag awr nud par And father_in_law speak IND father_in_law Oh IS FOC cow male conj n v Puniv n Pn proprt n adj
taz teq kheh a lehax cawg cheaq te lehq maq kae load_carry one animal DIM only have because NEG -strong go v numclf prtadj v conjadv v
gad ghod ma. Kae liz awbon kheh maq cawg tuaq maq want_to DECL go FOC value notVery have purpose NEG -strong go Pv Puf v disc n adv v Pv adv

Then Huhr mawd said, "Huhr puh! Since I have just (only) one load carrying bull, [I've already told you] (I) don't want to go, (I)am not sure there will be enough value(for me).”, speaking like this.

Huhr puh Huhr mawd (S 07)

Huhr puh kawq koz che "Che kheh suha haq nawg taq father_in_law subsequently speak IND this same OM 2S don't! n vV v Puniv det v Pn pro adv
caduhdhar. go_andthink difficult vV v Vv

Huhr puh replied, "Since it is like this (if that is the problem), don't worry."

4.2.4 Ellipsis

Ellipsis is the form of substitution in which the content is replaced by nothing. Only two types of ellipsis are discovered: nominal ellipsis and clausal ellipsis.

4.2.4.1 Nominal ellipsis

The most common use of ellipsis found in this story is nominal ellipsis where the omitted element is the nominal element. This substitution of the nominal element by zero occurs when the required nominal groups in the clause such as subject, object, location adverb, and sometimes both subject and object of the clause, are left unsaid. There are five occurrences of nominal ellipsis in the story of Huhr puh Huhr mawd which occur in different positions in the clause. Example (22) shows the nominal ellipsis in both the subject and object positions in the clause. The omitted nominal elements are Nawg ‘you’, yawd ‘he’, nawg yawd haq ‘you… (to) him’, and yawd haq ‘(to) him’.
(22) Huhr puh Huhr mawd (S 20)

If [when \(O\)] have done that, if [\(O\)] says, ‘Please have a little pity on me, my eyes have both been pierced and are blind.’ Then [\(O\)] put (these) two new eyes in [for \(O\)].’” (he) spoke thus to [\(O\)].

The complete sentence after inserting all the omitted elements could be \textit{Nawg u kheh te vid ver \textit{yawd} ‘ngag haq a cehax harkax loaq ngag ved mehz sir niq pax pax cox vehr che yaog’ lehd koz in awg suhx niq sir kawq ke vid lar haz mehr’ lehd \textit{yawd haq} koz vid che yaog ‘If [when \(O\)] have done that, if [\(O\)] says, ‘Please have a little pity on me, my eyes have both been pierced and are blind.’ Then [\(O\)] put (these) two new eyes in [for \(O\)].’” (he) spoke thus to [\(O\)]. The bold italic letters above stands for the ellipsis used in the text.

\textbf{4.2.4.2 Clausal ellipsis}

Since the clause structure of Lahu Si is different from that of English, the same rules used in order to determine the type of clausal ellipsis, complements or adjuncts, cannot be used\textsuperscript{25}. This is because English distinguishes a finite verb from a non-finite verb while Lahu Si does not. Therefore, when considering how to separate the modal element from the propositional element in order to define clausal ellipsis in this thesis, it has been determined that the focus of the attention will be only on the propositional element, that is, a verbal group plus complements and adjuncts.

\textsuperscript{25}Either the modal element or the propositional element of a clause in English can be omitted in clausal ellipsis. The modal element consists of the subject plus the finite element in the verbal group and the
The only use of clausal ellipsis found in the story of *Huhr puh Huhr mawd* is in sentence 39, example (23), where the clause which describes the returning of the angel to the place where god dwells, or *Ghig sa chehd lo kawaq lehq*, is omitted from the sentence. This implies that the story teller assumes his audience already shares the background knowledge vital for comprehending the immediate context.

(23) *Huhr puh Huhr mawd* (S 39)

After the angel looked into (it), and (he) said to god, "Oh lord, a man is crying because he is blind." (he) thus spoke to (him).

The sentence after inserting the omitted clause could be: *Phaq ya in liz ca ngawx lar haz lehq Ghig sa chehd lo kawaq lehq Ghig sa haq koz vid che "Ghig sa og chaw te ghad mehz cox vehr cheaq te lehq kug hugh chehd che law" lehd koz vid che yaog ‘After the angel looked into (it), and [returned to the place where god dwells] (he) said to god, “Oh lord, a man is crying because he is blind.’” (he) thus spoke to (him)’.

### 4.3 Cohesion through lexical relations

Pairs of lexical items which are related in ways that do not involve identity can also contribute cohesion to the discourse. They are regarded as lexical relations and they function as a cohesive device that gives cohesion to the text and ties the story together into a unified whole. There are, again, various types, that will be examined one by one in the following sections.

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propositional element includes the remainder of the verbal group as well as any complements or adjuncts that may be present.
4.3.1 Part-whole relationship

The part-whole or whole-part relationship is an important thing to look at when studying discourse cohesion. Cohesion can be created in the text when two or more words relate in a way that one represents a part or whole of the other. Meronymy is another name for the whole-part lexical relation and “it is a non-hierarchical relationship between lexical units that deals with significant parts of a whole” (Cruse 1986:160, 178).

The use of the part-whole relationship as a cohesive device in this story appears in the form of the relationship between a major participant and his body parts, i.e. eyes, nose, neck, and heart. In this case, the person represents a whole, his (whole) body, and the other represents its corresponding parts. Two uses of part-whole relationships are found in the text, including, first, yawd ved mehz sir niq pax pax ‘both of his eyes’ for Huhr mawd (S#16) and, second, yawd ved nar khuhd ‘his nose’ for Huhr puh (S#42). Example (24) demonstrates the part-whole relationship between Huhr puh, a whole, and yawd ved nar khuhd ‘his nose,’ a corresponding part.

(24) Huhr puh Huhr mawd (S 42)

As god ordered, the angel went and explored in his nose with a small stick, "Are you crazy!?" 

4.3.2 Synonym

There are three pairs of words and expressions in this text that have the same or nearly the same meaning. They are ngag haq a cehax har kax laoq ‘have a pity on me’ (S#21) - ngag haq a cehax ta chid bag ax laoq ‘please do not forsake me’ (S#22), mad daq che tawd khuhd ‘bad words’ (S#41) – kheh ‘curse’ (S#43), and fea ‘send (something for somebody)’ (S#23) – pid ‘give’ (S#24).
The following example, (25), from the story of *Huhr puh Huhr mawd*, illustrates the use of synonyms being used to refer to the same idea or entity and encoding a similar meaning as that of the corresponding lexical item in the preceding section of the text. In example (25) the expression *mad daq che tawd khuhd* ‘bad words’ in sentence 41 has a similar meaning as the word *khen* ‘curse’ in sentence 43.

(25) Huhr puh Huhr mawd (S 41)

```
Mad daq che tawd khuhd haq yaw -a ver
NEG be_good REL speech OM speak -motion_to_speaker condition
adv v Puniv n Pn v -prt Punf
u kheh te teh vid lar haz" lehd koz vid che yaog.
that make place to after thus speak to IND DECL
det vV v Pv Pv disc v Pv Puniv Puf
```

If he speaks **bad words** (swears), leave him like he is,“ (he) spoke thus to (him).

Huhr puh Huhr mawd (S 43)

```
"Muhd ned mig suh -e ver mad ha-e
sky evil_spirit soil die -motion-away_from_speaker indicative swear
n n n v -prt Puniv prt
muhd maq vawr thehz vid lawxeh cag meh maq vawr cheq
sky descriptive FOC lightning to DECL tiger descriptive FOC bite
n Pn prt v Pv Puf n Pn prt v
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"May you die a terrible death, may lightning strike you, may a tiger bite and carry you away.”, thus **cursing**. \(\{\text{note: This sentence is quite hard to translate as it is very insulting language that is full of metaphor.}\}\)

### 4.3.3 Hyponymy

Hyponymy is a generic-specific lexical relation. “Hyponymy involves the association between a **hyponym**- a more semantically complex, specific lexical unit, and a superordinate- a less semantically complex, general lexical unit” (Cruse: 1986). Similarly, Dooley and Levinsohn (2001:30) state, “In Hyponymy, one thing is a subtype of another.”

The story of *Huhr puh Huhr mawd* uses hyponymy as a cohesive device. The most common type of hyponym employed in the story is with a verbal category, while the other type of hyponymy, a nominal category, is less frequent but still present. Cohesion achieved through the use of hyponymy in this story is based on
the fact that all lexical units in each meaning group have the same referent point or refer back to the same single idea.

This statement is illustrated by the following chain of verbs which illustrates the category of killing; from general to specific the verbs are te ‘to do’ (S#15), dawz vehr ‘kill’ (S#12), du deh ‘attack’ (S#22), and finally, joz ke ‘pierce’ (S#14). In example (26) these lexical items have the same referent point, which is that Huhr mawd is or will be injured. This referent point is referred to by these verbs which have a more precise meaning as well as broader meaning, te ‘to do’ (S#15) has the most general meaning, dawz vehr ‘kill’ and du deh ‘attack’ (S#12 & S#22) have less general meaning, and, finally, joz ke ‘pierce’ (S#14) has the least general meaning.

(26) Huhr puh Huhr mawd (S 12)

... yawd vawr Huhr mawd var haq dawz vehr tug duhd lar
3S FOC father_in_law male OM kill purpose think asseverative
pro prt n adj Pn v Pv v Pv

vehr che yaog.
affirmation IND DECL
Puniv Puniv Puf

... he made a plan to hit and kill [his] Huhr mawd.

Huhr puh Huhr mawd (S 14)

... Huhr puh u ve vadsahr yug lehq Huhr mawd ve
father_in_law that bamboo_stick take COMPL father_in_law genitive
n det n v Puf n n Puniv

mehz sir niq pax pax khuhn joz ke lehq
eye two side side in pierce put_into COMPL ...
num clf clf Pn v Vv Puniv

... Huhr puh grabbed a sharp bamboo stick and stabbed Hawr mawd in both eyes ...

Huhr puh Huhr mawd (S 15)

U kheh te lar haz lehq nud awg gha lea saw ghaq ve
that do after COMPL cow all completely herd indicative
det v Pv Punf n n vV v Puniv

lehq veh che yaog.
COMPL depart IND DECL
Punf v Puniv Puf

When he had completed that, (he) herded all the bulls and left.
Huhr puh Huhr mawd (S 22)

chaw yad ngag haq du deh ax liz Ghig sa ngag haq
… person offspring 1S OM attack to_ FOC god 1S OM
n n pro Pn v Pv disc n pro Pn

a cehax ta chid bag ax laoq”
small amount don't lifhold throw to_ benefactive …
adj adv v v Pv Pv

… a person injured me, please don't throw me away (abandon me to die)!” …

Likewise, there is another set of hyponyms found in the text around the concept of speaking. The word koz ‘say’ has a broader meaning while the words jehg ‘invite’ and na ngawx ‘ask’ have more specific meanings. That is, in sentence 05 the word jehg ‘invite’ points back to the idea of inviting someone to do something encoded in the word koz ‘say’, which summarizes the entire event of Huhr puh’s inviting Huhr mawd that has already been introduced earlier in the sentence. In the same way, the same word koz ‘say’ in sentence 26 refers to the action of asking someone about something encoded in the lexical item na ngawx ‘ask’ which occurs previously in the first clause of the same sentence.

There is only one pattern of the less frequent type of hyponymy, hyponymy in a nominal group, found in this story. The story uses a broad, general word, such as, chaw yad ‘human’ or chaw ted ghad ‘a person’ to refer to each of the major participants, as well as using their kin terms (treated as names is the story) - Huhr puh and Huhr mawd.

4.3.4 Collocation

Cohesion in the text can be obtained through the use of semantically related words of the same domain. This section presents collocations which are found and used as cohesive devices in this Lahu Si text.

Table 12 below shows some of the collocations in three different semantic domains that occur in Huhr puh Huhr mawd, including travelling in the jungle, body parts, and things related to divinity.
4.4 Cohesion through conjunction

Conjunctions also contribute to cohesion in the discourse in the way that they indicate certain meanings which depend on other components that have already been presented in the discourse. They add meaning of their own and tie different segments, specifically sentences, of the discourse together to form a meaningful and logical unified whole.

This topic describes conjunctions which relate parts of the discourse that occur in succession together. Four types of conjunctions proposed by Halliday and Hasan (1976) are examined in the story of Huhr puh Huhr mawd, which include additive conjunction, adversative conjunction, causal conjunction, and temporal conjunction. All four types of conjunctions occur in this Lahu Si text. Each type of conjunctions found in this text will be described in the following sections.

4.4.1 Additive conjunction

An additive conjunction is a non-temporal conjunction (like ‘and’) which operates conjunctively to give cohesion to a text by cohering one sentence to another. It is restricted to just a pair of sentences (Halliday and Hasan 1976:234).

The additive conjunction employed in ‘Huhr puh Huhr mawd’ is the same conjunction kheh te lehq ‘and’ which is found in The Story of the Blind Man and the Lame Man. This conjunction is used seven times throughout the entire story.
to connect a sentence to the preceding sentence, thus it always occurs in the sentence initial position (a sentence level conjunction). It is important to note that *kheh te lehq* ‘and’ links two sentences in sequence as the text unfolds in a way that, apart from this order, both sentences cannot be rearranged. In example (27), sentence 06 shows the additive conjunction *kheh te lehq* ‘and’ which coheres this sentence to the preceding sentence (in italics).

(27) Huhr puh Huhr mawd (S 05)

One day Huhr Puh [invited] Huhr Mawd saying, "Huhr Mawd! Let's go to (the) Tayand district to get salt and bring (it) back."

Huhr puh Huhr mawd (S 06)

**Khehte lehq** Huhr mawd koz che "Huhr puh og ngag awr nud par

And father_in_law speak IND father_in_law Oh 1S FOC cow male

conj n v Puniv n Pn pro adj

taz teq kheh- a lehax cawg cheaq te lehq maq kae gad load_carry one animal DIM only have because NEG -strong go want_to v num clf adj v conj adv v

g hod ma kae liz awbon kheh maq cawg tuaq maq sur

DECL go FOC value not_very have purpose NEG -strong be_same

Puf v disc n adv v Pn adv v

g hod leg" lehd koz vid che yaog.

DECL thus speak to IND DECL

Puf disc v Pn Pniv Puf

And then Huhr mawd said, "Huhr puh! Since I have just (only) one load carrying bull, [I've already told you](I) don't want to go, (I)am not sure there will be enough value(for me).", speaking like this.

### 4.4.2 Adversative conjunction

Two forms of adversative conjunctions are employed in the story of *Huhr puh Huhr mawd*. They are *kheh liz*, as in the first story, and *kheh ma kuuhd*, which

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26 This is different from the coordinate conjunction *he lehq* ‘and’, a phrase level conjunction, in which the nominals elements that follow this conjunction can be rearranged their position in the clause without changing the text’s meaning.
both mean ‘however’. Both conjunctions occur in the sentence initial position, and each occurs only once in the entire story.

Despite having the same meaning, the context in which they occur in the text provides some evidence which determines which one is used over another, distinguishing them from each other. *Kheh liz* ‘however’, is, in this text, always employed in a narrative line, but not in a direct quote. *Kheh ma khuhd* ‘however’ is employed in a direct quote.

In sentence 29, example (28), the adversative conjunction *kheh ma khuhd* ‘however’ occurs in the latter part of the statement which is in a direct quote of the speech uttered by Huhr mawd when he is telling their fortune. Sentence 28 is also given below in order to make this argument becomes more obvious.

(28) Huhr puh Huhr mawd (S 28)

And then, Huhr mawd continued saying, ‘The place we [two] will stop tonight the water is good, grass (for building a shelter) is good, the resting place (including the view) is good. {[He could see this.}]

But, concerning tomorrow, there will be no water, no shelter building grass, and the place to lay down for the night is not good", thus speaking (he) spoke to Huhr puh.

Sentence 35 in example (29) below shows the adversative conjunction *kheh liz* ‘however’ in a narrative line, outside quotation marks.
However, since Huhr puh repeatedly asked so many times, "Pierce and blind my eyes," (HM) did not know what to do (couldn't do anything) so (HM) pierced and blinded (HP's eyes).

### 4.4.3 Causal conjunction

This story uses two lexical forms of causal conjunctions; cheaq te lehq and kheh te cheaq te lehq. Both conjunctions have a similar meaning and can be translated into English as ‘because’, ‘because of that’, ‘since’, ‘so’, and ‘therefore’. The difference between these conjunctions lies in the position where they can occur in the sentence. Kheh te cheaq te lehq always occurs in the sentence initial position and does not occurs in anywhere else in the sentence. Cheaq te lehq always occurs in the clause final position of a non-final clause, that is, in the middle of a sentence. In addition, it is important to note that kheh te cheaq te lehq occurs only once in this story and was not found in the story of “The Story of the Blind Man and the Lame Man”.

Sentence 11 in example (30) contains the use of kheh te cheaq te lehq ‘so’ in the sentence initial position. The conjunction marks the following clause as a result of the incident that occurred in the preceding section of the text, sentence 10 (in italics).

(30) Huhr puh Huhr mawd (S 10)

"A meha ngag cawg chehd che nud par taz kuhd kheh -a now IS have CONT which cow male load_carry nine animal DIM adv:tm pro v Vv REL n adj v num clf prt

lehax ser che law.
only unsatisfied IND DECL
adj v Puniv Puf

Right now, I have just only 9 load carrying bulls."
Huhr puh Huhr mawd (S 11)

Kheht cheaq te lehq yawd ved teq kheh kawq gha ver
Because of that 3S genitive one animal subsequently able to condition
conj pro Puniv num clf vV v Punf

Because of that (but if), (I) am able to get his one (bull) like this, (I) will have 10 (bulls)
for sure!” (He) thinking thus.

In example (31), sentence 30 shows the conjunction cheaq te lehq, translated as ‘since’ and ‘because’, which is employed in the clause final position of a non-final clause. The italic parts of a sentence show the semantic relationship of cause and effect that the conjunction cheaq te lehq carries, i.e. the preceding part is a cause and the following part is an effect.

(31) Huhr puh Huhr mawd (S 30)

Yawd u kheh koz gha che vawr Ghiq sa pid lar che mehz sir haq
3S that speak able_to IND FOC god give DIR REL eye OM
pro det v Vv Puniv prt n v Pv Puniv n Pn
cud lehq awg ghud med awg khawd-ehg kheh te chehd che haq
depend_on COMPL the_future + N how do CONT IND OM
v Punf adv:tm Bn interrog v Vv Puniv Pn
mawg cheaq te lehq koz gha che yaog.
see because speak able_to IND DECL
v conj v Vv Puniv Puf

He who was able to speak like that, because (he) was using the eyes that god gave (him),
that is how he could see the future.

4.4.4 Temporal conjunction

This Lahu Si story uses three lexical forms of temporal conjunctions in connecting two successive sentences together. Specifically, they are adverbial phrases and adverbial clauses which function as a conjunction. These adverbial conjunctions are restricted to the sentence initial position. They include a complex temporal relation teq ni gaeg lehq ‘one day’, a “Here and now” relation te pawz lehr ‘now’\(^{27}\), and a simple temporal relation u khaz nuhr ‘after that’ (Halliday and Hasan 1976:266).

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\(^{27}\) Or ‘at this point’.
Example (32) illustrates the use of the conjunction u khaz nuhr ‘after that’ as a temporal conjunction which shows that the upcoming event is subsequent to the former event which appears in sentence 31 (in italics).

(32) Huhr puh Huhr mawd (S 31)

As the two of them continued walking on, (they) saw that (it) was as he had said before that it would be.

However, more explanation about the meaning, the use, and the context of the conjunction te pawz lehr ‘now’ which is the most frequent temporal conjunction used in the story is required. This is because the meaning of this conjunction resembles that of a meha ‘now’, the temporal demonstrative discussed under cohesion through reference (section 4.2.2.2, p.76). Te pawz lehr does not only encode the meaning ‘the present time’ or ‘now’ but also the perfective aspect meaning that the preceding event has already been completed. Therefore, whenever it is used in the text, this conjunction always occurs with a summary or overlap clause of the preceding event. It cannot be used in the same manner as the demonstrative a meha ‘now’ which can be directly followed by new information without recounting the old information first.

In example (33) te pawz lehr ‘now’ precedes the clause Huhr mawd vawr yawd ved mehz sir niq pax pax cox vehr cheaq te lehq ‘now that Huhr mawr (‘s eyes)
had already been blind’ which is a summary of what had recently happened to *Huhr mawd* in sentence 15. This example displays the temporal conjunction *te pawz lehr* in the sentence initial position which functions as a connector to the preceding sentence.

(33) Huhr puh Huhr mawd (S 16)

Now, Huhr mawd, because both of his eyes were pierced and blind, (he) couldn't do anything and stayed (there) wailing [yell crying].

### 4.5 Summary

The story of *Huhr puh Huhr mawd* is examined in this chapter so as to study cohesive devices employed which give cohesion to the story. This chapter describes aspects of discourse cohesion found in the story, and it presents examples from the story to illustrate each of the cohesive devices.

Three possible categories of cohesive devices are studied including identity, lexical relations, and conjunctions. Evidence from the analysis results confirms the use of each of these cohesive devices. As already seen throughout the chapter, the most common cohesive devices employed in this story, ranging from the frequency of their occurrence in the text, are some of those under the headings of identity, conjunctions, and lexical relations.

As for the cohesive devices under identity, the story uses all four sub-types of cohesive devices to contribute to cohesion in the story. That is, it uses reference, ellipsis, repetition, and substitution to tie the story together. It is important to note that partial repetition occurs only once in the entire story and that there is no occurrence of verbal ellipsis in this story.

The use of cohesive devices under lexical relations, however, appears in a different aspect than that which is under identity. That is, all four major cohesive
devices including part-whole relationship, synonym, hyponymy, and collocation have nearly the same frequency in the story even though they do not occur as much as those under identity. And for cohesion through conjunction, it is found that the additive conjunction *kheh te lehq ‘and’* and the causal conjunction *cheaq te lehq ‘because/so/since/therefore’* appear more frequently than any other types of the cohesive devices within the same category. Nevertheless, two other cohesive devices, namely adversative conjunction and temporal conjunction, are also employed to give cohesion to the story where necessary and appropriate.
CHAPTER 5

ASPECTS OF DISCOURSE COHESION IN THE TWO BELOVED ORPHAN BROTHERS

5.0 Introduction

This chapter presents the analysis of discourse cohesion found in the third story “The Two Beloved Orphan Brothers”. It describes, in a similar pattern to the previous two chapters, the cohesive devices used in this story and provides examples from the story which illustrate the use of each device. The content of the chapter begins by giving a brief summary of the story and follows with the analysis of cohesive devices. This includes cohesion through identity, cohesion through lexical relation, and cohesion through conjunction.

5.1 The Two Beloved Orphan Brothers

A long time ago there were 2 orphan brothers. After their mother died, they lived alone with their father. But because their father was very old they were very poor.

While they were living like this, often Shan people would come and walk around the village calling, “khaex paw, khaex paw.” The two brothers discussed this and said, “The Shan people are rich and have good families, if we go down to the city and sell our father we too can be very rich and have rice fields and lots of cows. The Shan come whenever they want and sell their fathers in our village, and they are very rich, so since we are poor, if we want to be rich like them we should take our father and sell him.” (They concluded this because they knew that ‘paw’ in Shan means father. But what they didn’t know is that the Shan also call a rope made from tree bark ‘paw’. They use this rope made from tree bark to make straps to carry things or to tie up their pigs and cows. So they go around selling it, calling ‘khaex paw, khaex paw’.)

So the brothers discussed this together and took their father to sell just like the Shan come saying, “khaex paw, khaex paw” to sell their fathers.

They walked on for quite a distance while the sun was very hot and they were exhausted, so they sat down to rest on top of a hill. The brother that was carrying the father sat down to wait while he sent the other one to go and get water at the river. He waited for a very long time and his brother was not returning. And after a while his brother came back carrying the water. And so he said to his brother, “Why did it take so long? You went to get water but you never returned.” His brother answered, “At the river there was a small bird’s nest. In the nest were 2 or 3 baby birds that didn’t yet have feathers and were sleeping. The mother and father would bring food for the baby birds and
the baby birds with their eyes still shut would shake and open their mouth wanting to eat, till the mother or father bird put food into their mouth. That’s what I have been watching before returning.”

The two brothers discussed this saying, “Our father who raised us is like that. When we were young and not able to do anything and not able to talk, our father fed us just like that. So it is absolutely not right to sell our father. So we should carry him back home, have him stay there, and bath him with warm water every day. Our father is not for sale!”

As they discussed, they carried their father back home, and had him stay at home and bathed him with warm water every day. After they got their father settled in the house, the two brothers went off to clear a field and made farming their way of life.

One day the father was bored of staying in the house so he went down to the river near the village to wash clothes at the deep place in the river where the water runs slowly. But the father disappeared. The two brothers suspected that the father might have fallen into the deep place in the river. So they took a knife (machete), cut down a tree, carved out a boat and paddle and rowed out to the river in search of their father. One of the brothers carved out a post that was the head of the boat and he held it along the stream. The other brother was at the tail of the boat and used the wooden paddle to search for their father.

Suddenly a small frog jumped out of the river and said, “The owner and keeper of this place said not to stir up the water like this.” But the brother that had the paddle took the paddle and hit the frog back into the water. After that, they continued searching for their father, and a small fish jumped out of the water and said, “The owner and keeper of this place said not to stir up the water like this.” So he took a red hot metal bar and branded the tail of the fish so the fish flopped back into the water. (That is why this kind of fish has red at the base of its tail). But even after that the two brothers didn’t listen and continued to search for their father, when a large snake came out of the deep place in the river where the water flows slowly. That large snake was in fact a naga, and it was the owner and keeper of that place, its home. It coiled around the boat. The two brothers didn’t know what to do, so the older brother said to the younger, “Pull out your sword and slash it.” So the younger brother pulled out his sword and slashed at the naga but didn’t cut it. Since that happened the older brother pulled out his sword and chopped the naga, which was wrapped around the boat, into pieces so the boat split into two as well. The older brother was at the head of the boat and the younger was at the tail of the boat which was carried downstream with the current. Since they could not do anything to stop this, they called to each other, “Younger brother, if you are living and doing well burn chaff and waft it’s smell up here” and “Older brother, if you too are living and doing well, scrape bamboo and send it’s sawdust downstream”.

After that the younger brother floated down stream and he went and looked around and found a village. He went into the village and checked in every house but he didn’t find anyone, even in the heart of the village. Everything was silent. So he entered one house, not making any noise and he heard the
sound of rats nibbling rice above the ceiling. So he climbed up to the ceiling and saw a hungry old lady rolled up in a bamboo mat nibbling on rice grains. He asked the old lady why she was wrapped up in a bamboo mat nibbling on grains of rice. The old lady said, “Young man, be quiet! If we talk loudly Kasur ka naz, which are ghosts, are sure to come back. They ate up all the people that they could catch and eat up and now those living don’t dare to come out. Everyone is scared. When they hear the sound of people talking the ghosts come flying in from nowhere to catch and eat up the people.” The brother said to the old woman, “Oh old woman, come here. Don’t be afraid. Come out.” The old lady came out and immediately started pounding rice and all of the sudden the ghosts soared in with a loud noise. The brother grabbed his trusty sword, chased after the ghosts and sliced them all up. After killing all the ghosts, the brother lived in the village with the old lady and gathered all the remaining people and formed a village and all lived together. He married and had children.

One day he went to the river and saw bamboo sawdust floating down the river. He immediately thought that his brother was alive and well so he went up stream to look for him. As he was going he became tired and sat down. He looked around and still saw sawdust floating down. So he got up and continued on for a very long time till he reached the beginning of the river where the river narrowed. By this time he was tired and very hungry. He sat down and looked around and saw a mother monkey with its baby looking for crabs in the stream. So he killed and shaved the two monkeys. Then he grilled and ate the baby monkey and he left the mother monkey in the branches of the tree. And then he set off again. He continued on until he came to a place that looked like a place where humans dwelled. The trees and bamboo were cut back to make a trail. So he followed the trail until it came to the foot of a big tree. There was nothing there except the trunk of the tree was smooth and shiny like someone had just climbed up it. So he stood at the foot of the tree and looked up and saw his brother sitting in the branches of the tree. So he called his brother down and said, “Older brother, how can you live like this and not have a wife or children?” The older brother replied, “I do, my wife and child went down to the trail you came on to look for crabs. Didn’t you see them?” “I didn’t see anyone,” the younger brother said, “I only saw a monkey and her baby searching for crabs to eat at the river. But I killed them and ate the baby and burnt and shaved the mother and left her in the branches of the tree.”

While they were talking a group of monkeys in the trees heard them talking. They asked the younger brother, “Why did you kill my people?” The monkeys began moving furiously in the trees and said, “We will kill you too.” The younger brother didn’t know what to do, so the older brother said to the monkeys, “Don’t do it today. If you want to kill him wait for a good day to do it. I’ll tell you when a good day comes.”

After telling the monkeys this, the two brothers discussed what they should do. The older brother said, “There are many monkeys. They could bring sticks with them and kill us both at once. But this kind of monkey is extremely afraid of grasshoppers. So if we want to win against these monkeys we should gather grasshoppers.” So they both went out and chopped down a lot of
bamboo, searched for grasshoppers to put in the bamboo and plugged up the end with leaves. One day while they were gathering grasshoppers they monkeys came and asked if they were ready to fight. The two brothers told the monkeys, “We’re still not free. Not yet.” They told them they were not free yet because grasshoppers can’t fly and jump during rainy and cold season because their legs and wings go numb. So they agreed, “We won’t fight the monkeys during rainy or cold season. But in hot season these grasshoppers jump and fly and stretch their wings and fly with a loud noise. When that time comes we’ll fight the monkeys. Because the monkeys are very afraid of the grasshoppers. So if we let the grasshoppers out, they will kick and flap and fly straight to the monkeys and stick to them.”

They talked about all this and gathered grasshoppers, put them in bamboo and plugged up the end with leaves and piled them up. When summer came, they unplugged one of the bamboo containers and suddenly the grasshoppers flew out kicking and stretching very loudly. So the two brothers said to each other, “The time is right.”

While that was happening the monkeys came and asked if they were free and they told the monkeys, “This time we’re ready. Let’s go fight in the harvest field.” So the two of them carried over the bamboo containers and piled them up there. The monkeys gathered up sticks and dared the two brothers to fight. The monkeys yelled at one another to kill them, and they all picked up sticks and approached the brothers. As the monkeys were approaching, the two brothers opened all the containers of grasshoppers and the grasshoppers came out kicking noisily and jumped on the monkeys and stuck to them. Since the monkeys were so scared of grasshoppers they asked one another to brush off the grasshoppers that stuck to them. But since the monkeys are animals and don’t understand human language, they hit one another so hard that the other died. In doing this all the monkeys killed off one another completely.

The lessons that can be learned from this story are:

Because these two brothers discussed everything, loved each other, got along well and helped each other, they had victory over the monkeys.

Since the monkeys didn’t communicate well, instead of brushing off the grasshoppers gently, they hit one another so hard they killed one another off.

5.2 Cohesion through identity

This section presents the discussion on the use of ‘Identity’ as a cohesive device in The Two Beloved Orphan Brothers, including repetition, reference, substitution, and ellipsis.

5.2.1 Repetition

Repetition of the participant identity can be found in two forms: exact repetition and partial repetition. Most of the references to participants in this story appear in exact repetition and very few of them occur in both exact and partial repetition
forms. The discussion that follows will first discuss exact repetition followed by partial repetition.

5.2.1.1 Whole or exact repetition

Based on the modified definition of exact repetition used in this thesis, the exact repetition includes only the head noun and verb adjective of size or gender. Most references to the major and minor participants in The Two Beloved Orphan Brothers are found in exact repetition after they are already introduced. This statement will further be discussed after the list of participants in table 13 below. The list shows these characters with the exact repetition forms in Lahu Si as well as the sentence number where they occur in the story.

<table>
<thead>
<tr>
<th>Lahu Si name</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Major participants</td>
<td></td>
</tr>
<tr>
<td>1. ix mag awg vix awg nax (S#13, 24, 99)</td>
<td>1. The two brothers</td>
</tr>
<tr>
<td>2. awg vix (var) (S#47, 49, 74)</td>
<td>2. The older brother</td>
</tr>
<tr>
<td>3. awg nax (var) (S#47, 49)</td>
<td>3. The younger brother</td>
</tr>
<tr>
<td>Minor participants</td>
<td></td>
</tr>
<tr>
<td>1. a pa (S#24, 25)</td>
<td>1. father</td>
</tr>
<tr>
<td>2. a pa nehax (S#26, 27)</td>
<td>2. little father</td>
</tr>
<tr>
<td>3. awr pa (S#30, 31)</td>
<td>3. father</td>
</tr>
<tr>
<td>par nehax (S#33, 34)</td>
<td>small frog</td>
</tr>
<tr>
<td>ngad mehr mi nehax (S#36, 37)</td>
<td>small fish</td>
</tr>
<tr>
<td>1. vig nux maz (S#41, 42)</td>
<td>1. huge snake</td>
</tr>
<tr>
<td>2. cuhd sehr ma (S#42, 43, 44)</td>
<td>2. Naga</td>
</tr>
<tr>
<td>a pi ma (S#53, 54)</td>
<td>old lady</td>
</tr>
<tr>
<td>1. ka sur ka naz (S#55, 59)</td>
<td>1. Ka sur ka naz</td>
</tr>
<tr>
<td>2. chuhd ned (S#59, 60, 62)</td>
<td>2. evil ghosts</td>
</tr>
<tr>
<td>1. mawq ma kad (S#69, 78)</td>
<td>1. female monkey</td>
</tr>
<tr>
<td>2. awr ye ma (S#70, 79)</td>
<td>2. mother monkey</td>
</tr>
<tr>
<td>1. awg yad (S#69, 78)</td>
<td>1. baby monkey</td>
</tr>
<tr>
<td>2. awg yad nehax (S#70, 79)</td>
<td>2. little baby (monkey)</td>
</tr>
<tr>
<td>mawq (S#80, 85, 97, 107)</td>
<td>The monkeys</td>
</tr>
<tr>
<td>par ceq (S#89, 97, 98, 106)</td>
<td>grasshoppers</td>
</tr>
</tbody>
</table>

Table 13: Major and minor participants in The Two Beloved Orphan Brothers

Exact repetition is found when a reference to the two major participants in the story, the two brothers, is included after they are already introduced. There are three lexical forms that refer to these two participants which occur in this type of repetition. They are introduced as *ix mag awg vix awg nax* ‘the two brothers’ (S#13, 24, 99), *awg vix var* ‘the older brother’ (S#47, 49, 74), and *awg nax var* ‘the younger brother’ (S#47, 49, 77). Example (1) shows the exact repetition of *awg vix var* and *awg nax var* which occur in sentences 47 and 49.

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And so [since the both split into two pieces] the **older brother** sat at the head of that boat and the **younger one** sat at the tail …

Example (2) illustrates the exact repetition of *ix mag awg vix awg nax* in sentences 13 and 99.

References to ten other minor participants also appear in exact repetition when they are reintroduced. Two examples will be given below showing the use of the exact repetition when referring to minor characters. Example (3) shows the exact repetition of *par nehax* ‘the small frog’ in sentences 33 and 34. Sentence 33 is the first occurrence of this character in the text, and sentence 34 is the second reference demonstrating exact repetition.
And the other one was at the tail of the boat using the wooden paddle that he had made to paddle around and searching for the father. Suddenly, there was a small frog coming out [of the river].

Likewise, example (4) shows this type of repetition when it refers to ‘The monkeys’ in sentences 85 and 107.

5.2.1.2 Partial repetition

The use of partial repetition with the participants in this story is found with only one minor participant, a pi ma ‘old lady’. This corresponds to the analysis results of the other two stories that have already been discussed in previous chapters.
This word is repeated partially as *a pi* ‘old lady’ in sentences 61, 62, and 64. Example (5) illustrates this statement.

(5) The two beloved orphan brothers (S 53)

And he asked the *old lady* why she put herself into the roll of a bamboo mat and …

The two beloved orphan brothers (S 61)

And so the man told that *old lady*, ”Oh... *old woman*, come here.”

5.2.2 Reference

Three types of reference used as a cohesive device as described by Halliday and Hasan (1976) are also examined in The Two Beloved Orphan Brothers in order to see whether the story uses any of these devices. The following section will discuss the results found in the analysis concerning these reference types. Personal reference will be discussed first and followed by demonstrative reference and comparative reference respectively.

5.2.2.1 Personal reference

There are altogether nine pronouns found in The Two Beloved Orphan Brothers. Table 14 lists all the pronouns that occur in The Two Beloved Orphan Brothers.
5.2.2.2 Demonstrative reference

Demonstrative reference is based on a scale of proximity, and it includes deictic words which either relate information back or forward. It is categorized into two subclasses including determiner and adverb. The discussion on each of them is as follows.

There are five different forms of determiners used as a cohesive device in The Two Beloved Orphan Brothers. These determiners create cohesion in the text as they specify the definiteness of the nouns they are attached to, stating that the nouns are introduced previously in the text. Each of these determiners is categorized into two groups based on the scale of proximity including ‘near’ and ‘far’, which distinguishes their use from each other, as shown in Table 15 below. The determiners with the proximity of ‘near’ are used with something which is near a speaker, and those with the proximity of ‘far’ are used with something which is far from a speaker. The discussion on the determiner with the proximity of ‘near’ will be presented first and then those with the proximity of ‘far’.

<table>
<thead>
<tr>
<th>Scale of Proximity</th>
<th>Determiners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Near</td>
<td>Che ve ‘this’</td>
</tr>
<tr>
<td></td>
<td>Kheh te ‘this’</td>
</tr>
<tr>
<td>Far</td>
<td>U ve ‘that’</td>
</tr>
<tr>
<td></td>
<td>U kheh ‘that’</td>
</tr>
<tr>
<td></td>
<td>Ix kheh or yix kheh ‘that’</td>
</tr>
</tbody>
</table>

Table 15: Determiners in The Two Beloved Orphan Brothers
Che ve ‘this’ has the proximity of ‘near’ and functions as anaphoric reference. This determiner gives cohesion to the text through the nature of its reference, i.e. it indicates the definiteness of the noun, specifying that it is the same noun which has already been introduced. When this determiner is employed in this story, it is always preceded by a noun which functions as the head of the noun phrase. In example (6), sentence 89, che ve ‘this’ follows the noun mawq ‘monkey’ which is the head of the phrase where this determiner occurs.

(6) The two beloved orphan brothers (S 89)

"Khehte cheaq te lehq awd nag mawq che ve teq pa haq hez daq
Because of that 1Pl monkey this plural OM fight reciprocal
conj pro n det Pn Pn v Pv
lehq ghad vid vawd ver par ceq gha ca yug phoz
COMPL win to certain condition grasshopper must go_and take pile_up
Punf v Pv Vv Punf n vV vV v v
lawg" ghoaz ced.
polite_assent say_that REPORTED
Puf v disc

"Therefore, if we want to win against these monkeys, we should gather the grasshoppers,” [he] said.

The determiner kheh te ‘this’, which also has the proximity of ‘near’, is anaphoric reference in The Two Beloved Orphan Brothers. It occurs three times in this story and all of them are in the sentence initial position. This determiner is always followed by a verb which summarizes or substitutes for the entire verbal group(s) or the events that appear in the preceding sentence(s). In example (7), sentence 36 contains this determiner in this Lahu Si text. The italicized part of the preceding sentence 35 is the referent point of the determiner kheh te ‘this’.

(7) The two beloved orphan brothers (S 35)

Khehte lehq leh behz yug lehq ghawg dawz phedh lehq
And rudder take COMPL vigorously hit release COMPL
conj n v Punf vV v v Vv
max lo ghiq tend
far_down_there deep_place_in_a_river where water flows slowly
n n vV
kuhn kawq
kuhq geh veh che yaog ced.
go_inside affirmation IND DECL REPORTED
v Puniv Puniv Puf disc

And so [the one who had the paddle] took the paddle and hit [the frog] and [the frog] went back into the river.
The two beloved orphan brothers (S 36)

Kheh te peg lehq te pawz ghawg kaod ca chehd-ag
this finish COMPL one time[event] vigorously repeat find CONT -adv
det v Punf num adv vV vV v Vv ***

mehx ngad mehr mi nehax ted-ag kawq tuhaz tod law
insistence fish small one -adv subsequently pop-up going DECL
Punf n adj num -*** vV v Vv Puf ced.
REPORTED
disc

After finished (doing) this [he continued] searching for [his father] and there was a small fish coming out [of the water].

The demonstrative *u ve ‘that’* used in this text is also anaphoric in reference. It refers to either the noun or the clause that is nominalized by the universal unrestricted particle (*P_{univ}* `che ‘NOM’`) which precedes it. In other words, the occurrence of its use in this story is restricted to a single environment - only after a noun.

Sentence 43, in example (8), shows the use of *u ve ‘that’* after the nouns *cuhd sehr ma ‘naga’* and *chehd giq ghig tend ‘the dwelling place (in) the deep place in a river where water flows slowly’*. The use of *u ve ‘that’* in these positions relates information back since it indicates that both nominal elements have already been introduced in the preceding text.

(8) The two beloved orphan brothers (S 43)

Cuhd sehr ma *u ve* yawd chehd giq
naga that 3S dwelling_place
n det pro n

ghig tend deep_place_in_a_river where water flows slowly *u ve* haq
that OM take care COMPL
Pn v ced. Puf

awg sehr phad te lehq chehd chehd che yaog ced.
owner make COMPL dwell CONT IND DECL REPORTED
n v Punf v Vv Puniv Puf disc

*That Naga* he was the owner who had been taking care of *that place in the river which was its dwelling place.*

Similarly, example (9) shows *u ve ‘that’* behind the nominalized clause *ix mag ma tand ser lehd koz vid che u ve vawr ‘That [they] told [them] that they were not*

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28 However, there is only one example of the use of this determiner in this environment in the entire story. And in this case, the clause which is nominalized will function as a noun.
free yet was because’. *U ve* ‘that’ indicates that the event which is encoded in this nominalized clause is not the new information, but was introduced previously. It relates information back and therefore creates cohesion in the text.

(9) The two beloved orphan brothers (S 93)

<table>
<thead>
<tr>
<th>IX mag 3Dual pro</th>
<th>ma 3Puniv adv</th>
<th>tand 3Disc v</th>
<th>ser absolute Pv</th>
<th>lehd 3Puniv adv</th>
<th>koz DISC v</th>
<th>vid DISC v</th>
<th>che DISC v</th>
<th>u ve DISC v</th>
<th>vawr DISC v</th>
<th>FOC prt</th>
</tr>
</thead>
<tbody>
<tr>
<td>par ceq</td>
<td>ted adv</td>
<td>ceng adv</td>
<td>muhd cheh yand</td>
<td>he lehq adv</td>
<td>muhd kaz yand</td>
<td>gaeg adv</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>grasshopper (N</td>
<td>one num</td>
<td>kind conj</td>
<td>rainy_season n</td>
<td>and cold_season n</td>
<td>arrive_at conj</td>
<td>n v</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>condition)</td>
<td>well adv</td>
<td>fly NEG v</td>
<td>arrive jump NEG v</td>
<td>arrive EMPH REPORTED</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**That [they] told [them] that they were not free yet was because**, as for the grasshoppers, [they] cannot fly and jump that well during rainy and cold season.

There are several determiners that are glossed as ‘that’, but are differentiated by the context in which they are found, either a positive or negative sentence. These determiners include *u kheh, ix kheh, or yix kheh*. While *u kheh* ‘that’ only occurs in positive sentences, *ix kheh* or *yix kheh* ‘that’ is only found in negative sentences. Each of these determiners will be discussed in detail in the following sections.

The determiner *u kheh* ‘that’ used in The Two Beloved Orphan Brothers is also anaphoric reference. It always precedes a verb which functions as the main verb of the clause where this demonstrative occurs, and this verb itself summarizes the entire event of a preceding section of the text. However, one exception is found in which this determiner is employed in a different environment where a noun occurs between *u kheh* ‘that’ and a verb. In this case, this noun, instead of the verb that follows, is the one that summarizes the time condition of the whole events described in the preceding text. Examples (10) and (11) below show the use of this anaphoric determiner *u kheh* ‘that’ in those two different environments.

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29 The Lahu Si cohesive determiners *u kheh, che kheh, ix kheh, yix kheh*, and *kheh te* are employed as demonstrative pronouns in the three Lahu Si texts, whereas the determiners *u ve* and *che ve* are used as demonstrative adjectives.
In sentence 40, example (10), \textit{u kheh} ‘that’ precedes the verb \textit{te peg} ‘after finishing doing (that)’.

(10) The two beloved orphan brothers (S 40)

\begin{tabular}{l}
\textbf{U kheh} & \textbf{te} & \textbf{peg} & \textbf{liz} & \textbf{ix mag} & \textbf{maq} & \textbf{na} & \textbf{he leh} & \textbf{hax ceh} \\
that & do & complete & FOC & 3Dual & NEG & -strong & listen & and & increasing_force \\
det & v & Vv & disc & pro & adv & v & conj & adv \\
\end{tabular}

\textit{kaod kawq ca chehd ser che yaog ced.}

\textit{Even after that had happened} the two of them did not listen but continued harder to keep searching for their father.

Sentence 96, example (11), the determiner is followed by the noun \textit{yand} ‘time’ which summarizes the time condition of the events appearing in the preceding three sentences, sentences 93-95.

(11) The two beloved orphan brothers (S 96)

\begin{tabular}{l}
\textit{U kheh} & \textit{yand} & \textit{gaeg} & \textit{ver} & \textit{mawq} & \textit{haq} & \textit{hez} & \textit{daq} & \textit{veg} \textit{ghod}
that & time & arrive_at & condition & monkey & OM & fight & reciprocal & INVIT & say \\
det & n & v & Funf & n & Pn & v & Pv & Puf & v \\
\end{tabular}

\textit{che ced.}

\textit{IND REPORTED}

\textit{Puniv disc}

\textit{"When that time comes [we] will battle against the monkeys," thus saying.}

The two determiners \textit{ix kheh} or \textit{yix kheh} are used as anaphoric reference in this story and appear only three times throughout the entire story - two times with the same negative command and one time with a yes-no negative question. Examples (12) and (13) show the use of this determiner in The Two Beloved Orphan Brothers.

In example (12), sentence 37, \textit{ix kheh} ‘that’ appears in a negative command when the small fish told the two brothers not to stir up the water. Sentence 74, example (13), shows the use of \textit{yix kheh} ‘that’ which is followed by a yes-no negative question. They are underlined and in bold.
Spatial location adverbs are the only type of demonstrative reference which is found in the adverb class in this text. These adverbs create cohesion in this text as they relate information backwards and forwards, thus indicating that the information is established elsewhere in the text.

There are altogether ten spatial location adverbs found in this story. They can be categorized into four different groups according to the direction that they are pointing towards - center, upward, downward, and sideways. The adverbs in the latter three groups can be further distinguished from one another by distance - far, further, and the furthest. The three adverbs in the ‘upward’ category are na lo ‘up there’, max lo ‘further up there’, and na cox lo ‘way up there’. Another three adverbs in the ‘downward’ group are ma lo ‘down there’, max lo ‘far down there’, and ma cox lo ‘way down there’. Three other adverbs in the ‘sideways’ group include u or u huh ‘there’, ox lo ‘over there’, and o cox lo ‘way over there’. And
finally, a single adverb in the ‘center’ category is *chuh huh* ‘here’. All of these adverbs appear in Table 16.

<table>
<thead>
<tr>
<th>Category</th>
<th>Here</th>
<th>Far</th>
<th>Further</th>
<th>Furthest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Center</td>
<td><em>chuh huh</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sideways</td>
<td><em>u or u huh</em></td>
<td><em>ox lo</em></td>
<td><em>o cox lo</em></td>
<td></td>
</tr>
<tr>
<td>Upward</td>
<td><em>na lo</em></td>
<td><em>max lo</em></td>
<td><em>na cox lo</em></td>
<td></td>
</tr>
<tr>
<td>Downward</td>
<td><em>ma lo</em></td>
<td><em>max lo</em></td>
<td><em>ma cox lo</em></td>
<td></td>
</tr>
</tbody>
</table>

Table 16: Spatial location adverbs in The Two Beloved Orphan Brothers

These spatial adverbs in The Two Beloved Orphan Brothers occur in two different environments, the first, followed by a noun specifying location and the other without any noun following it. This is important since it marks that the function of these adverbs differs from each other. The adverbs that are followed by a noun are cataphoric in reference. Those that stand by themselves are anaphoric in reference.

The five adverbs which are employed without a noun in the story are *na cox lo* ‘way up there’, *ma lo* ‘down there’, *max lo* ‘far down there’, *chuh huh* ‘here’, and *u or u huh* ‘there’. Of these adverbs, *na cox lo* ‘way up there’, *ma lo* ‘down there’, and *max lo* ‘far down there’ may also appear with a noun following and thus functions as the cataphoric type.

Example (14) shows the use of *chuh huh* ‘here’ which stands by itself in sentence 37.

(14) The two beloved orphan brothers (S 37)

```
Ngad mehr mi nehaux ve liz kawq koz che "Chuh huh" haq sax
fish small that FOC subsequently speak IND *here* look after
n adj det disc vV v Puniv n v
chehd che awg sehr phad ghod che
CONT REL owner say IND ...
Vv Puniv n v Puniv ...
```

That small fish also said, "The owner who has been taking care of *this place* said …

Example (15) shows how the adverb *na cox lo* ‘way up there’ is employed in two different environments, one with a noun and the other without any noun.
The two beloved orphan brothers (S 73)

And so he stood there at the foot of the tree and looked up, [and] he saw his older brother sitting over there on the branches of the tree.

5.2.2.3 Comparative reference

The only type of comparative reference found in this Lahu Si text is general comparison, comparing the likeness or unlikeness of two things without respect to any particular property. Two forms of this comparative reference type which are used include heh ‘same/like’ and suar ‘look like’. The word heh ‘same’ is used twice through out the entire story, once in sentence 09 and the other in sentence 52. This reference word is employed as anaphoric reference in sentence 09 when the two brothers express their desire to be rich like the Shan people whom they mention in sentences 07-08. In this sense, they are referring back to the wealth of the Shan people, which is shown in italics, and saying that they want to be the same. Example (16) shows the use of heh ‘same/like’ in this text. The referent point of the general comparative reference heh ‘same/like’, which is in the preceding sentences, is italicized.

(16) The two beloved orphan brothers (S 07)
And the two brothers were discussing this and said, "The Shan people are very rich, their houses are very beautiful, they have lots of cows and rice paddies there in the city. They are very rich because they sell their fathers," thus talking to each other.

The two beloved orphan brothers (S. 08)

"I hehd teq pa khar thad liz khaex kaw je lo khaex paw 3Pl plural whenever FOC village middle LOC_place sell father pro Pn n disc n Pn Pn v n chea lehax te tod cheaq te lehq i hehd paw sa jad che law” lehd koz only do walk because 3Pl rich very IND DECL thus speak adj vV v conj pro v Vv Puniv Puf disc v che yaog ced. IND DECL REPORTED Puniv Puf disc

"Because they always wander through the village and sell their fathers, they are very rich" thus saying [to each other].

The two beloved orphan brothers (S. 09)

"Khehte lehq awd nag liz har ghuhd jad cheaq te lehq su heh te And we_two FOC poor very because 3S just_like do conj pro disc v Vv conj pro adv vV paw sa vid gad ver a pa ca puhd huhd-eg cawd rich to want_to condition father go_and carry_on_the_back sell should v Pv v Punif n vV v v Vv che law” lehd koz daq che yaog ced. IND DECL thus speak reciprocal IND DECL REPORTED Puniv Puf disc v Pv Puniv Puf disc

"And since we are very poor and (if we) want to be rich like them, we should take our father and sell him" thus talking to each other.

However, heh is used as exophoric reference in sentence 52 when the younger brother entered the house and heard the noise which, through relating and comparing what he was hearing at that moment to his previous experience (an

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30 For further discussion on exophoric reference see footnote 20 page 32.
extralinguistic referent), sounded like a rat’s nibbling and eating rice grains. This statement is shown in example (17) below.

(17) The two beloved orphan brothers (S 52)

Faz chaq nehax cag sir pex cad heh te lehq u kheh te
mouse small cooked_rice nibble eat just_like do COMPL that do
n adj n v v adv v Punf det v
lehq yawd nax lo khawaz lo gaz taez lehq ngawx
COMPL 3S further_up_there ceiling LOC_place climb go up COMPL look
Punf pro n n Pn v v Punf v
gha mehx a pi ma ted gha sa lonx loq kuhx
able_to insistence elderly woman female one person bamboo_mat roll in
Vv Punf n adj num clf n n Pn
geh yuq lar awr meq lehq cag sir pex cad chehd
trent sleep asseverative rice to_be_hungry COMPL rice_grain nibble eat CONT
v v Pv n v Punf n v v Vv
che law ced.
IND DECL REPORTED
Puniv Puf disc

[As the sound which] was like small rats nibbling and eating rice grains continued on, he climbed up the ceiling and saw an old hungry lady inside the roll of a bamboo mat nibbling and eating rice grains.

Likewise, the word suar ‘look like’ in sentence 70 is used as exophoric reference since it does not find any expression in the text for its interpretation. The participant compares what he experiences at that moment to his former experience and comes to the conclusion that what he is seeing is like what he used to experience. This is shown in example (18).

(18) The two beloved orphan brothers (S 70)

ghawg kae ghwag kae he lehq teq teh gaeg mehx
vigorously go vigorously go and one distance arrive_at insistance
… vV v vV v v conj num n v Punf
chaw chehd cheaq suar ced.
human dwell CHE - *aq look_like REPORTED
n v Pu - *** v disc

… [He] continued on and on until [he] reached a certain distance and [it] looked just_like
[a place] where human dwelled.

5.2.3 Substitution

Substitution or the replacement of one item by another is also employed as a cohesive device in this Lahu Si story. Three types of substitution are found in this story: nominal substitution, verbal substitution, and clausal substitution. Of all
three types of substitution, verbal substitution is the most commonly used in this story. Nominal substitution appears only three times in the entire text and clausal substitution only occurs once.

5.2.3.1 Nominal substitution

Nominal substitution substitutes for the head of a nominal group. Three different forms of this substitution type are used in The Two Beloved Orphan Brothers. Two out of these three co-occur with another cohesive device, the determiners u ve ‘that’ and u kheh ‘that’, but the other does not.

In the example that follows, example (19), the bold part of sentence 47 is the nominal substitution for the italicized part of the same sentence. It is the substitute for ‘the head of the boat’.

(19) The two beloved orphan brothers (S 47)

Khehte lehq huh lawd kor u ve haq vawr awg vix var awr awg naz awr
And boat that OM FOC older sibling male FOC north
conj n det Pn prt n adj prt n

phawd awr mi lehq awg nax var vawr awg kiz awr phawd awr mi
side sit COMPL younger sibling male FOC south side sit
n v Punf n adj prt n n n v

chehd lehq awg nax var u ve mi chehd che teq teh vawr
CONT COMPL younger sibling male that sit CONT REL part FOC
Vv Punf n adj det v Vv Puniv n prt

lawg thuhd si yaq veh che yaog ced.
water_current float go_down affirmation IND DECL REPORTED
n v v Puniv Puniv Puf disc

And so [since the both split into two pieces] the older brother sat at the head [of that boat] and the younger one sat at the tail, and the part [of the boat] which that younger brother was sitting on was floating down with the current.

Examples (20) and (21), below show the nominal substitution which is made up of the head noun and the determiner. Together they function as a unit that substitutes for the head of a nominal group that occurs in the previous sentences. In sentence 94, awg yand uve ‘that time’ (in bold) substitutes for muhd cheh yand he lehq muhd kaz yand ‘rainy season and cold season’ in sentence 93 (in italics).
The two beloved orphan brothers (S 93)

Ix mag ma tand ser lehd koz vid che u ve yawr
3Dual NEG have_a_free_time absolute thus speak to IND that FOC
pro adv v Pv disc v Pv Puniv det prt
par ceq ted ceng che muhd cheh yand he lehq muhd kaz yand gaeg
grasshopper one kind definite rainy_season and cold_season arrive_at
n num n det n conj n v
ver kha sehax pog mad gag pawz mad gag hawg ced.
condition well fly NEG arrive NEG arrive EMPH REPORTED
Punf adv v adv v v adv v Puf disc

They told [them] that [they] were not free yet because, as for the grasshoppers, [they] cannot fly and jump that well during rainy and cold season.
The two beloved orphan brothers (S 94)

Awg lawn ghod ver yawd khi chud tawg laq chud cheaq te lehq ix mag
because 3S foot go_numb wing go_numb because 3Dual
conj pro n v n v conj pro
koz daq che "awg yand u ve haq ver mawq haq ta hez
speak reciprocal IND time that OM condition monkey OM don't fight
v Pv Puniv n det Pn Punf n Pn adv v
daq" lehdi koz daq lar che yaog ced.
speak reciprocal thus speak reciprocal asseverative IND DECL REPORTED
Pv disc v Pv Pv Puniv Puf disc

This was because their legs and wings go numb and so the two brothers discussed with each other, "Let [us] not fight against the monkeys during that time," thus saying to each other.

Likewise, u kheh yand 'that time’ in sentence (96) substitutes for the nominal group muhd god yand 'dry season’ in the previous sentence.

(20) The two beloved orphan brothers (S 93)

The two beloved orphan brothers (S 95)

"Kheh te lar par ceq ted ceng che muhd god yand gaeg ver
but grasshopper one kind definite dry_season arrive_at condition
conj n num n det n v Puf
khi thez laq tha he lehq pawz liz pawz gehg jad mehr
kick flap and jump FOC jump fast very insistence ...
v v conj v disc v v Vv Punf ...

"But in dry season these grasshoppers would kick, flap, and jump very fast ..."
5.2.3.2 Verbal substitution

Verbal substitution substitutes for the verb, and it functions either within the same sentence or beyond the sentence boundaries. In this story it is used more often than the other two types of substitution. There are altogether five different forms of verbal substitution found including *peg* ‘finish’, *te* ‘do’, *te peg* ‘finish doing (that)’, *te chehd* ‘(be) doing’, and *chehd* ‘being’. Each of these verbal substitutes always occurs with the demonstratives *u kheh* ‘that’, *ix kheh* ‘that’ (used in negative commands only), or *kheh te* ‘this’. Therefore, it is important to note that, in order to fulfill its function as the substitute for a verbal group, the verbal substitute in this Lahu Si text is always attached to a determiner.

In example (22), the verb *te* ‘do’ preceded by the determiner *u kheh* ‘that’, in the second sentence, functions as the verbal substitute for a verbal group in sentence 45. The verbal group in which *te* ‘do’ substitutes for is in italics.

(22) The two beloved orphan brothers (S 45)

Khehte lehq awg nax var yawd ved a dax ghawg fez che
And younger_sibling male 3S genitive sword vigorously slash IND
conj n adj pro Puniv n vV v Puniv

ma cuhz law ced.
\textit{NEG} slice DECL REPORTED
adv v Puf disc

And so \textit{the younger brother pulled out his sword and slashed [at it but he] did not cut [it]}. The two beloved orphan brothers (S 46)

\textbf{U kheh te} lehq awg vix var ve a dax ghawg tuhaz mehx
\textbf{that do} COMPL older_sibling male genitive sword pull be_out insistence
det v Puniv n adj Puniv n v Vv Vv Puniv

cuhd sehr ma lo huw lawd kor lo teq teh kuax lehax
naga LOC_place boat LOC_place at_once only
n Pn n Pn adv adj
tuhng mag nuh tawz chez vehr che yaog
break_into_pieces INTS to chop break_into_pieces affirmation IND DECL
v Pv v v Puniv Puniv Puf ced.
REPORTED disc

[Since it] \textbf{did (was like) that}, [the older brother] pulled out his sword and chopped the Naga, which was at the boat, into pieces at once.
Example (23) shows the use of *peg* ‘finish’ with the demonstrative *kheh te* ‘this’ preceding it (sentence 36) as a substitute for the verbal group in the preceding sentence.

(23) The two beloved orphan brothers (S 35)

Khehte lehq lehz yag lehq ghawg dawz phehd lehq
And rudder take COMPL vigorously hit release COMPL
conj n v Punf vV v Vv Punf
max lo ghig tend khuhn kawg
far_down_there deep_place_in_a_river where water flows slowly in subsequently
n n Pun vV

khuhq geh veh che yaog ced.
go_inside affirmation IND DECL REPORTED
v Puniv Puniv Punf disc

And so [the one who had the paddle] took the paddle and hit [the frog] and [the frog] went back into the river.

The two beloved orphan brothers (S 36)

Kheh te peg lehq te pawz ghawg kaod ca chehd-ag
this finish COMPL one time [event] vigorously repeat find CONT -adv
det v Punf num adv vV vV v Vv ***
mehx insistence Punf ..."A!

After finished (doing) this, [he continued] searching for [his father] …

5.2.3.3 Clausal substitution

Clausal substitution used in this story is found in the two forms of the demonstrative reference, *u kheh* ‘that’ and *u ve* ‘that’, which sometimes can also function as a substitute for a clause(s).

In sentence 85, example (24), the determiner *u kheh* ‘that’ along with a verb *koz vid lar* ‘tell’ substitutes for the entire clauses in a direct quote which appears in sentences 82-84. This is shown in italics in the following example.

(24) The two beloved orphan brothers (S 82)

Khehte lehq yawd ca duhd ma tuhz te chehd mehx
And 3S go_and think NEG to_go_out do CONT insistence
conj pro vV v adv v v Vv Punf
awg vix kheh koaz ced “Ah! yaq ni awr taq te ser.
older_sibling like_this speak REPORTED Ah! today FOC don’t! do absolute
n det v disc EXCL n prt adv v Pv

And he [the younger brother] didn’t know what to do [so] the older brother spoke, "Don’t do it yet today!

115
The two beloved orphan brothers (S 83)

Dawz vehr vawd liz awg ni daq che teq ni haq tinr
kill certain FOC day good REL one day OM make_an_appointment
v Vv disc n adj Puniv num n Pn v
daq lehq dawz vehar" lehd koz vid che yaog ced.
certain reciprocal COMPL kill thus speak to IND DECL REPORTED
Pv Punf v disc v Pv Puniv Puf disc

[If you want] to kill [him], find a good day to come and kill [him],"thus speaking to [them].

The two beloved orphan brothers (S 84)

"Khehte lehq awg ni daq veh ve ngag koz ax lawg" lehd
And day good affirmation EMPH IS speak to polite_assent thus
conj n adj Puniv Punf pro v Pv Puf disc
koz vid che yaog ced.
speak to IND DECL REPORTED
v Pv Puniv Puf disc

"And I will tell you when a good day is," thus telling [them].

The two beloved orphan brothers (S 85)

Mawq haq u kheh koz vid lar lehq
monkey OM that speak to DIR COMPL ...
N Pn det v Pv Pv Punf ...

After telling the monkeys that …

The determiner u ve ‘that’ in sentence 23, example (25), substitutes for the whole direct quote in sentence 21 to sentence 22. This quote consists of a number of clauses, which are shown in italics in the following example.

(25) The two beloved orphan brothers (S 20)

A kaz kho veh che te ghad kawq koz che
water get affirmation REL one person subsequently speak IND
n v Puniv Puniv num n vV v

"Max lo a kaz kho kig huh ngaz nehax teq phi phi chehd
far_down_there water get place LOC_place birds small one nest nest CONT
n n v n Pn n adj num n v Vv

law.
DECL
Puf

The one who went to get the water replied, "At the place where [I] got the water down there, there was a small bird nesting.
The two beloved orphan brothers (S 21)

There were two or three small baby birds that did not feather yet sleeping in the nest and the father and mother [birds] had brought food and were feeding [them],” thus replying.

The two beloved orphan brothers (S 22)

"The father and mother birds each went to bring food back at different times. The baby birds were shaking and [their] eyes were not opened yet, [they] were opening their mouths waiting [for the food] and [their parents] put [the food] into their mouths so they got to eat.

The two beloved orphan brothers (S 23)

And so [I] had been watching that and returned” …
5.2.4 Ellipsis

This section presents the analysis results on the use of ellipsis. Only one type, nominal ellipsis, was found in The Two Beloved Orphan Brothers. The section that follows discusses how this ellipsis type is employed in this story.

5.2.4.1 Nominal ellipsis

Nominal ellipsis is the omission of the known nominal element when the context shares the same noun. The nominal ellipsis found in this story occurs primarily in the subject position and object position of the clause. As seen in the following example (26), sentence 35 shows the nominal ellipsis in both subject and object positions of the clause. The sentence shares the same subject and object as those of the preceding sentence, sentence 34, so they are left unsaid. The shared subject and object in sentence 34 are in bolds and the ellipsis symbol Ø is inserted in the space where an overt subject or object would occur in sentence 35.

(26) The two beloved orphan brothers (S 34)

Khehte lehq par nehax u ve koz che
And frog small that speak IND
conj n adj det v Puniv

“Ghig tend che ve khuhn chehd lehq
deep_place_in_a_riverwhere water flows slowly this in dwell COMPL
n det Pn v Punf

haq sax chehd che awg sehr phad ghod che ’nig mag ix kheh ta kaod
look after CONT REL owner say IND 2Dual that don't repeat
v Vv Puniv n v Puniv pro det adv vV

te lag ced’ ghod ma” lehd koaz ced.
do to REPORTED DECL thus speak REPORTED
v Pv disc Puf disc v disc

And that small frog said, "The owner who lives here and takes care of this place said you two not to stir up the river like that," thus speaking.
The two beloved orphan brothers (S 35)

Khehte lehq leh behz yug lehq vV ghawg dawz phehd lehq Puf COMPL Ø

And rudder take COMPL vigorously hit release COMPL Ø

max lo n v Punf n

ghig tend n

far_down_there deep_place_in_a_river where water flows slowly in subsequently

n

ghig tend n

kuhn kawq

And so [the one who had the rudder] took the rudder and hit Ø and Ø went back into the river.

The complete sentence of sentence 35 after all the omitted elements in the above example are inserted could be Khehte lehq leh behz yug lehq par nehax u ve haq ghawg dawz phehd lehq par nehax u ve max lo ghig ted kuhn kawq kuhn geh veh che yaog ced ‘And so [the one who had the rudder] took the rudder and hit [that small frog] and [that small frog] went back into the river’.

5.3 Cohesion through lexical relations

Cohesion achieved through lexical relations is presented in this section. Four areas of lexical relations are examined and discussed: part-whole relationship, synonym, hyponymy, and collocation. The following discussion shows that this Lahu Si folktale uses each of these lexical relation types to contribute cohesion to the text.

5.3.1 Part-whole relationship

The use of part-whole or whole-part relationship of words in this story occurs primarily with the props and setting. A list of the part-whole relationship found in the text can be seen in Table 17.
<table>
<thead>
<tr>
<th>Sent#</th>
<th>Whole-Lahu Si</th>
<th>Gloss</th>
<th>Part-Lahu Si</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>30-31, 66-67, 69</td>
<td>lawg kax</td>
<td>river</td>
<td>ghig tend</td>
<td>deep place where water flows slowly up stream the beginning of the river</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>lawg kax ghud lawg meg</td>
<td></td>
</tr>
<tr>
<td>72-73</td>
<td>suhz cehg</td>
<td>tree</td>
<td>(awg) khi cuhz penr suhz kax</td>
<td>foot of the tree tree branches</td>
</tr>
<tr>
<td>31-33, 47</td>
<td>huh lawd kor</td>
<td>boat</td>
<td>leh behz thuh tug a kor phawd awr lo or awg naz awr phawd awr awg meh mi phawd awr or awg kiz awr phawd awr khawaz lo</td>
<td>rudder post the head [of the boat] the tail [of the boat]</td>
</tr>
<tr>
<td>51</td>
<td>yehg</td>
<td>house</td>
<td></td>
<td>the ceiling</td>
</tr>
<tr>
<td>06, 08, 12, 50-51</td>
<td>khaz</td>
<td>village</td>
<td>yehg khaz kaw je lo</td>
<td>house the heart of the village</td>
</tr>
<tr>
<td>36-39</td>
<td>ngad mehr mi nehax</td>
<td>small fish</td>
<td>mehr awg mehr cuhz penr</td>
<td>tail the base of the tail</td>
</tr>
<tr>
<td>21-22</td>
<td>awg yad nehax</td>
<td>baby bird</td>
<td>awg muh mehz mawq kaw</td>
<td>feather eyes mout (beak)</td>
</tr>
<tr>
<td>93-95, 97-98</td>
<td>par ceq</td>
<td>grasshopper</td>
<td>khi tawg laq laq khi kud</td>
<td>feet wings front feet (or hands) legs</td>
</tr>
</tbody>
</table>

Table 17: Part-whole relationships found in The Two Beloved Orphan Brothers

An example will be given below showing a part-whole relationship in this text. In example (27), sentence 72-73, we see the relationship between different parts of a tree including suhz cehg ‘tree,’ representing the whole, (awg) khi cuhz penr ‘foot (of the tree)’ and suhz kax ‘branches of the tree,’ the corresponding parts. These different parts of the tree appear in the underlined bold letters.
The two beloved orphan brothers (S 72)

And he followed the trail until he arrived at the foot of a very big tree. There was nothing there, [but] a smooth and shiny mark on the tree that looked just like [somebody] had just climbed up [the tree].

The two beloved orphan brothers (S 73)

And so he stood there at the foot of the tree and looked up, [and] he saw his older brother sitting over there on the branches of the tree.

5.3.2 Synonym

Synonym is another cohesive device found in this Lahu Si text. The following table summarizes the synonyms used in this text. An example will be given after this table showing the use of one of these synonyms in The Two Beloved Orphan Brothers.
Table 18: Synonyms found in The Two Beloved Orphan Brothers

Example (28) shows the use of three synonyms that occur in sentences 56, 57, and 64. These noun phrases are synonymous with one another as they all refer to the same referent point - the villager survivors from *ka sur ka naz*, ‘the evil ghosts’.

(28) The two beloved orphan brothers (S 56)

"Chaw haq liz saw yug cad vehr lehq chehd chehd
human OM FOC completely take_and eat affirmation COMPL dwell CONT
n Pn disc adv vV v Puniv Puf v Vv
chehd ser che chaw teq pa liz te ghad-eg liz tuhaz
dwell absolute REL human plural FOC one person FOC come_out
v Pv Puniv n Pn disc num clf disc v
maq pir te chehd cheawg”
NEG -strong be do CONT CHE - affirmative say_that REPORTED
adv v v Vv Pu - Puf v disc
"[They] ate up all the people [here] and none of the people who are still living dare to come out,” thus saying.

The two beloved orphan brothers (S 57)

"Kha teq chehd ser che chaw teq pa liz saw
all be_alive CONT absolute REL human plural FOC completely
adv v Vv Pv Puniv n Pn disc adv
kuhd jaz vehr cheawg”
hide affirmation CHE - affirmative thus speak REPORTED
v Puniv Pu - Puf disc v disc
"All people who are still alive are so scared,” thus speaking.
The two beloved orphan brothers (S 64)

U kheh te peg lehq yawd a pi u ve geh ghawg
like that do complete COMPL 3S elderly woman that with vigorously
det v V v Punt pro n det PREP vV
chehd lehq chaw u cawg chehd ser che teq pa
dwell COMPL human there have dwell absolute REL people_group
v Punt n n v v P v Punt n
ghawg kug phoz lehq
vigorously call assemble COMPL ...
vV v v Punt ...

After completing that, [he] lived with that old lady, [he] gathered the people who still have remained there and …

5.3.3 Hyponymy

Hyponymy - a generic-specific lexical relation - is also used in this text as a means to tie the story together into a unified whole. Cohesion is obtained through hyponymy because both general and specific words in each set that are used in this story have the same referent point. Table 19 lists the use of hyponymy found in this text. All of them occur in a nominal category, except one example of hyponymy in a verbal category. They are shown in the following list.

<table>
<thead>
<tr>
<th>General</th>
<th>Less General</th>
<th>Specific</th>
</tr>
</thead>
<tbody>
<tr>
<td>suhz gig haq khuhq youg lar che caz kheh</td>
<td>‘rope from the bark of trees’ (S#11)</td>
<td>paw ‘hemp (rope)’ (S#11)</td>
</tr>
<tr>
<td>hu ‘raise up’ or ‘nurture’ (S#25)</td>
<td>ca car ca tawa ‘to feed (with food and drinks)’ (S#25)</td>
<td></td>
</tr>
<tr>
<td>vig nux maz ‘huge snake’ (S#41-42)</td>
<td>cuhd sehr ma ‘naga’ (S#42-44, 46)</td>
<td></td>
</tr>
<tr>
<td>chaw u ve phad ‘that person’ (S#61)</td>
<td>a pa ‘young man’ (S#54)</td>
<td></td>
</tr>
<tr>
<td>chaw ‘human/people’ (S#56)</td>
<td>kha yug cad gha che teq pa ‘people that were able to be caught and eaten up’ (S#58)</td>
<td></td>
</tr>
<tr>
<td>chuhd ned ‘evil ghosts’ (S#59, 60, 62) or chuhd ma ned ma ‘evil ghosts’ (S#63)</td>
<td>Ka sur ka naz ‘the evil ghost called ka sur ka naz’ (S#55, 59)</td>
<td></td>
</tr>
<tr>
<td>awr ye ma ‘the mother one’ (S#70, 79)</td>
<td>mawq ma kud ‘the female monkey’ (S#69, 78)</td>
<td></td>
</tr>
<tr>
<td>ma lo nawg lag khad lo ‘down there along the trail where you came from’ (S#75)</td>
<td>ma lo lawg kax khuhn ‘down there in the stream’ (S#78)</td>
<td></td>
</tr>
<tr>
<td>awg yand u ve ‘that time’ (S#94)</td>
<td>muhd cheh yand he lehq muhd kaz yand ‘rainy season and cold season’ (S#93)</td>
<td></td>
</tr>
<tr>
<td>u kheh yand ‘that time’ (S#96)</td>
<td>muhd god yand ‘dried (hot) season’ (S#95)</td>
<td></td>
</tr>
</tbody>
</table>

Table 19: Hyponymys found in The Two Beloved Orphan Brothers
The following example, example (29), shows the use of hyponymy in this text. The noun phrase *vig nux maz ‘huge snake’* (bold) in sentence 42 is the hypernym or superordinate of the hyponym *cuhd sehr ma ‘naga’* (underlined) in the same sentence and in sentence 43.

(29) The two beloved orphan brothers (S 42)

**That huge snake** was in fact a **Naga**.

The two beloved orphan brothers (S 43)

**That Naga** was …

### 5.3.4 Collocation

Cohesion through collocation is described below in Table 20. The Table lists different domains of lexical items, and each of these domains contains words that are semantically related and used together. There are at least five different domains of semantically related words in this text including family and household affairs, birds, river, things related to a journey in the forest, and grasshoppers.

<table>
<thead>
<tr>
<th>Domain</th>
<th>Semantically Related Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family and Household Affairs</td>
<td>Group 1. <strong>yad chawd sia ‘orphan’, awg vix ‘older sibling’, awg nax ‘younger sibling’</strong> (S#03), awr ye ‘mother’, awr pa &amp; a pa ‘father’, suh vehr ‘passed away’ (S#04), mawd ‘old’, har ghuhd ‘poor’ (S#05, 09), yehg ‘house’, khaz kaw je ‘the middle of the village’ (S#06), jehd daq ‘discuss’, pehz sa paw ‘very rich’, yehg ka ‘family’, nud muhd ‘cattle’, timi ‘wet rice field’ (S#7), paw sa ‘rich’ (S#08-09), hu ‘raise up’ (S#24), ha ‘field’, ha kawd ‘clear a field’, med nged mig te cad ‘farming for a living’ (S#29)</td>
</tr>
<tr>
<td></td>
<td>Group 2. khaz ‘village’ (S#50), yehg ‘house’, chaw ‘people’, khaz kaw je ‘the heart of the village’, khawaz ‘ceiling’, cag sir ‘rice grain’ (S#51), faz chaq ‘rat’, a pi ma ‘old lady’, sa lonx loq ‘roll of bamboo mat’, yuhq ‘sleep’ (S#52-53), a pa ‘young man’ (S#54), cheld ‘dwell’, khaz tanr lawg tanr ‘to form a village’ (S#64), yad ca ‘get married’, yehg ka tanr ‘to form a family’, yand ‘offspring/children’ (S#65)</td>
</tr>
<tr>
<td>Birds</td>
<td>ngaz nehax ‘small birds’, phi ‘to nest’ (S#20), awg phi ‘a nest’, awg yad nehax ‘baby (birds), awg muh ‘feather’, awr ye awr pa ‘the parent bird’, awr ‘food’, chid cad ‘lift (food) and feed’ (S#21), mehz maq phaw ‘eyes were not opened’, mawq kaw ‘beak (mouth)’, ngax kho ‘open’ (S#22), hu ‘raise’ (S#24)</td>
</tr>
<tr>
<td>River</td>
<td>lawg kax ‘river’, ghig ted ‘deep place in a river where water flows slowly’, muhg yig chuhdeg ‘wash clothes’ (S#30), huh lawd kor ‘boat’, cid ‘ride (a boat)’, leh behz ‘rudder’, bez ghawz ‘to paddle’ (S#31), thuh tug ‘a post’, a kor phawd ‘the head (of the boat)’ (S#32), awg meh mi phawd ‘the tail of the boat’ (S#33), par nehax ‘small frog’ (S#33-34), ngad mehr mi nehax ‘small fish’ (S#36-39), vig nux maz ‘huge snake’</td>
</tr>
</tbody>
</table>
Grasshoppers

Example (30) shows some collocations which occur in the grasshopper domain. These semantically related words are displayed in bold in sentences 93 and 94.

(30) The two beloved orphan brothers (S 93)

Ix mag ma tand ser lehd koz vid che u ve vawr
3Dual NEG have_a_free_time absolute thus speak to IND that FOC
pro adv v Pv disc v Pv Puniv det prt
par ceq ted ceng che muhd cheh yand he lehq muhd kaz yand gaeg
grasshopper one kind definite rainy_season and cold_season arrive_at
n num n det n conj n v
ver kha sehax pog mad gagg pawz mad gagg hawg ced.
condition well fly NEG arrive jump NEG arrive EMPH REPORTED
Punf adv v adv v v adv v Puf disc

They told [them] that [they] were not free yet because, as for the grasshoppers, [they] cannot fly and jump that well during rainy and cold seasons.

The two beloved orphan brothers (S 94)

Awg lawn ghod ver yawd khi chud tawg laq chud cheaq te lehq ix mag
because 3S foot go_numb wing go_numb because 3Dual
conj pro n v n v conj pro
koz daq che "awg yand u ve haq ver mawq haq ta hez
speak reciprocal IND time that OM condition monkey OM don't fight
v Pv Puniv n det Pn Punf n Pn adv v
daq" lehd koz daq lar che yaoq ced.
reciprocal thus speak reciprocal asseverative IND DECL REPORTED
Pv disc v Pv Puniv Puf disc

[This was] because their legs and wings go numb and so the two brothers discussed with each other, "Let [us] not fight against the monkeys during that time," thus saying to each other.

Table 20: Collocational chains in The Two Beloved Orphan Brothers
5.4 Cohesion through conjunction

Four different types of conjunction which can contribute cohesion to the discourse are examined in this text and the result of the analysis is presented in the section that follows. The discussion covers that of additive conjunction, adverbative conjunction, causal conjunction, and temporal conjunction.

5.4.1 Additive conjunction

The additive conjunction found in this Lahu Si text is the conjunction kheh te lehq ‘and’ which is employed in the sentence initial position in order to connect two sentences in succession together. It is used 36 times throughout the entire folktale, which is more often than the three other types of conjunction.

Example (31) shows the use of this additive conjunction in The Two Beloved Orphan Brothers. The conjunction kheh te lehq ‘and’ between sentences 14 and 15, and 15 and 16 gives cohesion to the text by adding information from one sentence to another.

(31) The two beloved orphan brothers (S 14)

Ghawg kae ghawg kae he lehq o cox lo gaeg lehq vigorously go vigorously go and way_over_there arrive_at COMPL vV v vV v conj n v Punf
muhd chacizhelehqteq fizz teq chuhd vehr lehq sunshine FOC feel_hot and feel_exhausted COMPL n disc v conj v v Puniv Punf

kehaq lo gaeg lehq mi che yaog ced. hill LOC_place arrive_at COMPL sit IND DECL REPORTED

[They] continued on and on and arrived way over there, the sun was very hot and [they] were very exhausted, and when [they] arrived on a hill [they] sat down.

The two beloved orphan brothers (S 15)

Khehte lehq te ghad vawr awr pa mawd puhd lehq mi And one person FOC father be_old carry_on_the_back COMPL sit conj num n prt n v v v Puniv Punf

chehd haz vid lehq CONT imperative to COMPL …

And so one carried the old father and sat down to wait there and …
The two beloved orphan brothers (S 16)

Khehte lehq ghawg mi law chehd che nga ngae gha maq
And vigorously sit wait CONT IND be_easy able_to NEG -strong
conj vV v v Vv Puniv v Vv adv
c a kawaq mawg ced.
go_and return see REPORTED
vV v Vv disc

And [they] waited [for the one who went to get the water but he] did not seem to come back quickly.

5.4.2 Adversative conjunction

Adversative conjunction expresses the contrary to expectation relationship between two different parts of the text. The only adversative conjunction found in this story is the conjunction kheh te lar ‘but’ which occurs twice in this text. It occurs in the sentence initial position.

As shown in the following example (32), the conjunction kheh te lar ‘but’ indicates the adversative relationship between the preceding text in sentences 86 and 87, and the following text, sentences 88 and 89. The conjunction shows that even though the monkeys were many and could have killed the two brothers easily, the brothers could fight and win because these monkeys were so scared of grasshoppers. This is illustrated in the underlined parts that precedes and follows the adversative conjunction kheh te lar ‘but’ (in bold) in the following example.

(32) The two beloved orphn brothers (S 86)

Awg vix koz che “Mawq che ve teq pa mad jad hawg
older_sibling speak IND monkey this plural be_many very EMPH
n v Puniv n det Pn v Vv Pun

mehr.
insistence
Puf

The older one said, "These monkeys are many."
The two beloved orphan brothers (S 88)

"Kheh te lar mawq ted ceng vawr par ceg haq khuze jad hawg".

Therefore, if we want to win against these monkeys, we should gather the grasshoppers," [he] said.

5.4.3 Causal conjunction

Four different lexical forms of conjunction indicating a cause-effect relation are found in this Lahu Si folktale. They are awg lawg ghod ver... cheaq te lehq ‘because... so’, kheh te cheaq te lehq ‘therefore’, kheh te ver... cheaq te lehq ‘because/since... so’, and cheaq te lehq ‘because’. The first three conjunctions always occur in the sentence initial position, while the other one is always found in the clause final position of a non-final clause. In addition, it is important to
note that the end of a non-final clause which contains the conjunction awg lawn ghod ver ‘because’ or kheh te ver ‘because/since’ in the clause initial position is marked by the conjunction cheaq te lehq ‘so’\textsuperscript{31}.

In example (33), the conjunction awg lawn ghod ver... cheaq te lehq of sentence 94 is employed to give the reason why grasshoppers cannot fly and hop well in the rainy and cold seasons as well as the consequence of this cause. Both the cause and effect are italicized in the following example.

(33) The two beloved orphan brothers (S 94)

| Awg lawn ghod ver | yawd | khi | chud | tawg laq | chud | cheaq te lehq | ix mag because 3S pro n v n v conj because 3Dual conj pro |
|-------------------|------|-----|------|---------|------|--------------|-----------------|-------|-----------------|-------|
| 35                | pro  | n   | v    | n       | v    | conj         | chud            | v     | foot go numb    | n     |
| 3S                | pro  | n   | v    | n       | v    | conj         | go numb          | v     | chud            | n     |
| koz daq che speak | "awg yand u ve haq ver mawq haq ta hez time that OM condition monkey OM don't fightIND n det Pn Punf n Pn adv v |
| v Pv oniv n       |      |      |      |         |      |              | v               |      | reciprocal      |      |
| daq" reciprocal   | ...  |     |      |         |      |              | v               |      | Pn               |      |

[This was] because their legs and wings go numb and so the two brothers discussed with each other, "Let [us] not fight against the monkeys during that time," …

The conjunction kheh te ver... cheaq te lehq in sentence 107 of example (34) is also employed to indicate a cause-effect relation of the incident where all the monkeys killed off one another because they were animals and could not communicate as human do. The cause and effect are shown in italics, in which the cause part follows kheh te ver and the consequence part is after cheaq te lehq.

\textsuperscript{31}Only two examples are found in this text for each of the use of these two conjunctions and all are used with the conjunction cheaq te lehq ‘so’, which marks the end of a non-final clause where either of these conjunctions occurs. Based on the data employed for the analysis, even though it is likely to be true, there is not enough evidence to conclude that this is a restriction on the use of these conjunctions in the Lahu Si sentence, i.e. that awg lawn ghod ver ‘because’ and khe te ver ‘because/since’ must be marked by cheaq te lehq. However, it is clear that the position of the conjunction cheaq te lehq ‘so’ in the sentence remains the same no matter with or without awg lawn ghod ver and kheh te ver.
5.4.4 Temporal conjunction

All the temporal conjunctions found in this story are complex temporal relations; particularly they are defined by Halliday and Hasan as a specific temporal relation (1976:266). They appear in the form of sentence initial adverbial clauses. This adverbial clause of time may or may not be marked by a determiner in the clausal initial position. If it is, it is marked by either the determiner kheh te ‘this’ or u kheh ‘that’ and is followed by a verbal element that summarizes the preceding event(s). In addition, the end of the clause is also marked by a non-final particle lehq, huh, mehx, or ver depending on the meaning of the clause.

All of the temporal conjunctions which occur in The Two Beloved Orphan Brothers can be found in the list in Table 21 below. There are altogether eight conjunctions of this type found in this story and each of them functions as a connector which indicates the continuation in time of the following event(s) from that of the preceding text.

<table>
<thead>
<tr>
<th>Sent #</th>
<th>Lahu Si</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>Khehte lehq te thawz lo gaeg gha mehx</td>
<td>And after a while</td>
</tr>
<tr>
<td>27</td>
<td>Khe te ghaw jehg daq peg lehq</td>
<td>After finished discussing that</td>
</tr>
<tr>
<td>30</td>
<td>Khehte lehq teq ni awr gaeg lehq</td>
<td>And one day</td>
</tr>
<tr>
<td>36</td>
<td>Khe te peg lehq</td>
<td>After finished doing that</td>
</tr>
<tr>
<td>50</td>
<td>U kheh koz kug daq lar haz lehq</td>
<td>After calling and talking to each other like that</td>
</tr>
<tr>
<td>64</td>
<td>U kheh te peg lehq</td>
<td>After completing that</td>
</tr>
<tr>
<td>66</td>
<td>Teq ni awr gaeg lehq</td>
<td>One day</td>
</tr>
<tr>
<td>91</td>
<td>U kheh te cehd che awg yand awg</td>
<td>One day while [they] were doing that</td>
</tr>
<tr>
<td>96</td>
<td>U kheh yand gaeg ver</td>
<td>When that time comes</td>
</tr>
<tr>
<td>105</td>
<td>U kheh te gehag tod huh</td>
<td>While [they] were approaching like that</td>
</tr>
</tbody>
</table>

Table 21: Temporal conjunctions found in The Two Beloved Orphan Brothers
Example (35) shows the use of the adverbial clause of time *u kheh te peg lehq* ‘after completing that’ functioning as a temporal conjunction in sentence 64. The adverbial temporal clause knits the preceding event and the following event together in terms of their sequence in time.

(35) The two beloved orphan brothers (S 63)

```
ghaq phawd ghaq fez ghaq chuh lehq chuhd ma ned
v v v v v Punf n adj n
ma u ve teq pa saw chuh saw fez vehr che yaog
adj det Pn adv v adv v Puniv Puniv Pu
```

... [he] chased after and sliced up [the ghosts] and all the ghosts died.

The two beloved orphan brothers (S 64)

```
U kheh te peg lehq yawd a pi u ve geh ghawg
like that do complete COMPL 3S elderly woman that with vigorously
dethd v Vv Punf pro n det PREP vV
```

After completing that, [he] lived with that old lady ...

5.5 Summary

This chapter has presented the analysis results of the discourse cohesion in The Two Beloved Orphan Brothers. The analysis is done based on the same analysis framework used in the preceding two folktales.

The analysis results show that this folktale employs all three categories of cohesive devices to give unity to the text. Different types of the device may vary in the frequency of their use but together they cooperate to contribute cohesion to the text and tie different parts of the text together as a unified whole. The analysis found that this Lahu Si text does not use verbal and clausal ellipsis. It uses fewer partial repetition, synonym, and adversative conjunction, but uses a greater number of other devices including those which are under identity, lexical relations, and conjunctions. Of these more frequent devices, some prominent
examples are exact repetition, reference, nominal ellipsis, part-whole relationship, collocation, and additive and causal conjunctions.
CHAPTER 6

CONCLUSION

6.0 Introduction

This thesis studies the sources of cohesion in three selected Lahu Si folktales. It identifies and describes sources of cohesion found in these folktales by following a framework integrated from both Dooley and Levinsohn’s common types of cohesion (2001) and Halliday and Hasan’s Cohesion in English (1976). The analysis presented in this thesis covers three major sources of discourse cohesion found in the selected Lahu Si texts including: cohesion through identity, cohesion through lexical relations, and cohesion through conjunctions.

This chapter summarizes conclusions regarding the cohesion sources which have been identified in these three Lahu Si texts. The chapter will also suggest ideas for further study on the same topic.

6.1 Source of cohesion found in the three Lahu Si folktales

The cohesion sources used as the framework for the analysis in this thesis are identity, lexical relations, and conjunctions. The following section states the conclusion on these three different sources of cohesion found in each of the three selected Lahu Si folktales.

In The Story of the Blind Man and the Lame Man, major cohesive devices found are the subcategories of identity, lexical relations, and conjunction. Identity includes the use of repetition; either whole or partial repetition, personal reference, demonstrative reference, and ellipsis. Lexical relations contain collocation. Conjunctions include additive, causal, and temporal conjunctions.

As for identity, exact repetition occurs much more often than partial repetition. In reference, pronouns and demonstrative reference are used more frequently than comparative reference. Nominal substitution and nominal ellipsis are the only categories found in substitution and ellipsis. In lexical relations, collocation and synonym contribute to cohesion in the text. Synonym occurs only twice in the
text, but collocation occurs more frequently through semantically related words in five different domains. Cohesion through conjunctions is primarily achieved through the use of additive conjunctions and temporal conjunctions.

In *Huhr puh Huhr mawd*, the most common cohesive devices employed in this story are some of the subcategories under the headings of identity, conjunctions, and lexical relations. Identity includes repetition, reference, substitution, and ellipsis. Exact repetition has more frequency than partial repetition and, likewise, in reference, pronouns and demonstrative reference occur more frequently than comparative reference. The text contains all three types of substitution, including nominal, verbal, and clausal. Ellipsis occurs mainly in a nominal group and it also occurs once in a clausal element. There is no verbal ellipsis in this text.

As for cohesion through lexical relations, all four sub-categories including part-whole relationship, synonym, hyponymy, and collocation are used in this text. Cohesion through conjunctions is achieved primarily through the additive conjunction *kheh te lehq* ‘and’ and the causal conjunction *cheaq te lehq* ‘because/so/since/therefore’, which appear more frequently than the adversative and temporal conjunctions.

In The Two Beloved Orphan Brothers, all three categories of cohesive devices are used to give unity to the text. This text uses few partial repetition, synonym, and adversative conjunction. It uses other devices more including those which are under identity, lexical relations, and conjunctions. Of these more frequent devices, the prominent examples include exact repetition, reference; pronouns and determiners, verbal substitution, nominal ellipsis, part-whole relationship, collocation, and additive, causal, and temporal conjunctions. The analysis also finds that this Lahu Si text does not use verbal and clausal ellipsis.

In summary, it can be concluded that aspects of discourse cohesion in the three selected Lahu Si folktales are as follows. All three stories contain all three major types of cohesive devices. That is, identity contains repetition, reference, substitution, and ellipsis. The most prominent devices in each of these four subcategories of identity include exact repetition, pronouns and determiners,
verbal substitution, and nominal ellipsis. In lexical relations, the most prominent cohesive device is collocation. As for cohesion through conjunctions, additive conjunctions and temporal conjunctions are prominent cohesive conjunctions used in all the three Lahu Si texts. Moreover, it is important to note that the more length the text has, the more types of cohesive devices the story tends to use.

6.2 Evaluation of method

Being a native speaker is a great benefit to analyzing the texts. This made the interlinear process and analysis go quickly. Also checking the problem areas in the text and questions that arise from the analysis with other native speakers of the language was a great benefit and allowed me to have a good grasp on the language and the texts.

The analysis found in this thesis was examined in cycles, constantly looking back at the text and other devices. By constantly checking and rechecking the data and the analysis with both the literature and other native Lahu Si speakers when problems arose, I am confident that this analysis covers the language and the methodology well.

The framework used in this analysis is a synthesis of two different frameworks. However those two frameworks were similar and overlap in many criteria. It was very difficult at times to merge the two, because they were so similar. If I had to do this again I would simply choose one framework that was precise and adequately covered the areas of the study, and follow it.

Also both of these frameworks are based on an analysis of English, which caused problems when analyzing a non-related language. There were some areas of the framework that were not included in this thesis because they did not apply to the Lahu Si language, as well as some sections that did not follow the literature closely as Lahu Si worked in a different way.

If I were to start this study over again I would chose texts that were all of moderate length and I would organize the thesis by device, not by text.

32 Another interesting discourse cohesive feature concerning nominal ellipsis is also found in the analysis. That is, Lahu Si is similar to Thai in terms of the omission of the subject and object of the clause (nominal ellipsis) if the clause still shares the same subject and object as those of the previous clause.
6.3 Suggestions for further study

Further study on the same topic in other types of narrative and other discourse genres, especially first-person narrative discourse and hortatory discourse, will give better understanding and a clearer picture of how discourse cohesion is structured and achieved in this language. It would be very interesting to compare aspects of discourse cohesion in different Lahu Si discourse types and examine how they differ in terms of the use of cohesive devices.

Based on the analysis and the findings, determiners are also worth studying further since some aspects of their use in the texts, i.e. the use of determiners with verbs, differ from those in English. To fully understand this topic it requires indepth studies with broader data which covers different Lahu Si discourse types. Furthermore, indepth studies on the determiner *kheh te* ‘this’ and the additive conjunction *kheh te lehq* ‘and’ will no doubt provide insightful understanding of the Lahu Si language.
BIBLIOGRAPHY


APPENDIX A

THE STORY OF THE BLIND MAN AND THE LAME MAN
THE STORY OF THE BLIND MAN AND THE LAME MAN

The blind man and the lame man 001

Ai Longsaeng Siriwong

The blind man and the lame man 002

The story of the blind man and the lame man.

The story of the blind man and the lame man 003

Once upon the time, there were a blind man and a lame man who were friends, and the lame man sat on the blind man's neck.

The story of the blind man and the lame man 004

As for the strength, [they] depended on the blind man and, as for the sight, [they] depended on the lame man.

The story of the blind man and the lame man 005


At this time that they were being friends like this, they sat out on a journey and walked and they arrived at a rice field. There, they saw a big field rake and the lame man took that rake. He put it underneath of him on the neck of the blind man and he climbed on top and both continue on their journey.

The story of the blind man and the lame man 006

As they were walking, he saw a large turtle so he caught it and put it on the field rake, and he sat on it and set out.

When they arrived at another section of the path, they found a large mango wood gong which made a very loud sound.

So then he had the blind man carry it and the lame man sat on top and hit the large gong as they made a very loud sound.
The story of the blind man and the lame man

Ix mag awr lehr cawd daq hawr daq vix jad che
3Dual subject focus marker harmonious reciprocal get_along reciprocal well very IND pro prt v Pv v Pv Vv Vv Puniv

yaog ced.
DECL REPORTED
Puf disc

Those two got along very well together.

The story of the blind man and the lame man 010

Muhdkhax vehr lehq yaq kaw khuhn hax che te yand a kor te
night become COMPL path in stay_over_night REL at the time head one
n v Punf n Pn v Puniv adv:tm n num

ghad te phawd lo pe lehq khikud teq geha che pe lehq yuhq
person one side LOC_place send COMPL leg together stretch COMPL sleep
n num n Pn v Punf n adj v Punf v

che yaog ced.
IND DECL REPORTED
Puniv Puf disc

Night came and when they laid down on the path their heads were side-by-side and their legs
stretched out together and [they] slept.

The story of the blind man and the lame man 011

Te khend lo gaeg lehq cag meh nux teq kheh lag lehq ix mag
midnight LOC_time arrive_at COMPL tiger big one animal come COMPL 3Dual
n Pn v Punf n adj num clf v Punf pro

haq cheq cad tug ca caw ngawx che te yand chaw te
OM bite eat purpose go_and circle_around look REL at the time person one
Pn v v Pv vV v v Puniv adv:tm n num

ghad lehax a kor niq sir cawg che mad mawg jaw lehq cheq cad
person only head two round have IND NEG see used_to COMPL bite eat
clf adj n num clf v Puniv adv v Pv Punf v v

maq pir he lar haz lehq phaw veh che yaog
NEG -strong be_able_to EMPH after COMPL escape affirmation IND DECL
adv Vv disc Pv Punf v Puniv Puniv Puf

ced.
REPORTED
disc

At midnight a big tiger came and when [he] circled [those two] in order to eat them [he] had never
seen one person that had 2 heads before and so [he] was not able to eat it and [he] fled.
The story of the blind man and the lame man

Those 2 woke up and when [they] continued on to the next place [they] found a large cave and entered into that large cave.

In that cave were the jungle ghost's babies.

Those 2 saw the jungle ghost's babies and while [they] were holding them the mother returned and said, "What are you 2 humans doing here (at this place)?" and [the jungle ghost] took out and showed [them] her large comb and said, "Aren't you scared?"
The story of the blind man and the lame man 015

Ix mag liz yug ve-a lar che gaz laz nux haq 3Dual FOC bring to indicative motion_to_speaker DIR REL field rake big OM pro disc v Puniv prt Pv Puniv n adj Pn

yug mar vid lehq koz che "Nawg liz ma kuhz la" lehd pick_up_and show to COMPL speak IND 2S FOC NEG scared question thus vV v Pv Punf v Puniv pro disc adv v interrog disc

kawq koz vid che yaog ced. subsequently speak to IND DECL REPORTED vV v Pv Puniv Puf disc

Those two took out and showed [her] the large field rake which [they] had brought along and said, "Are you scared?"

The story of the blind man and the lame man 016

Khehte lehq te pawz awr lehr i hehd ve awg se nux teq And one time[event] subject focus marker 3Pl genitive flea large one conj num adv prt pro Puniv n adj num

kheh haq yug mar ax che yaog ced. animal OM grab_and show to IND DECL REPORTED clf Pn vV v Pv Puniv Puf disc

And so again [she] took out and showed [them] her large flea.

The story of the blind man and the lame man 017

U thad ix mag liz yug puhd ve-a lar che there TEMP 3Dual FOC carry indicative motion_to_speaker DIR REL det adv pro disc vV v Puniv prt Pv Puniv

pawd pehg nux haq kawq yug mar vid lehq koz che turtle large OM subsequently pick_up_and show to COMPL speak IND n adj Pn vV vV v Pv Punf v Puniv

"Ngag hehd chaw yad ve se ma bo nux haq nawg ma kuhz la" lehd 1PL human genitive female_louse large OM 2S NEG scared question thus pro n Puniv n adj Pn pro adv v interrog disc

koz vid che yaog ced. speak to IND DECL REPORTED v Pv Puniv Puf disc

At that time those 2 took out and showed [her] the large turtle which [they] brought along and said, "Are you afraid of the large lice of us humans?"

The story of the blind man and the lame man 018

U thad phid ta ngawehd ye ma nux u ve kawq koz che there TEMP jungle_ghost mother female large that subsequently speak IND det adv n n adj adj det vV v Puniv

"A log chaw yad ve se ma bo che kheh hi hi cawg che exclamation human genitive female_louse this big big have IND EXCL n Puniv n det adj adj v Puniv
And so when those 2 went back into that cave [they] saw that there was a large amount of treasure there.

The story of the blind man and the lame man 019

At that time that large jungle ghost replied, "Whoa! Humans have lice as big as this!?" and [she] took out their (the jungle ghost's) gong and hit it hard to show [them] and said, "Aren’t you scared?"

It was 9 o'clock and that mother was so scared and [she] picked up all her children and fled out of the cave.

The story of the blind man and the lame man 020

And so when those 2 went back into that cave [they] saw that there was a large amount of treasure there.
Although the blind man could not see he felt around and knew and therefore he said, "What I've carried along is not little like this.

The story of the blind man and the lame man 021

Khi kuhq var awr lehr phu kawg si kawg u ve haq saw leg cripple male subject focus marker silver cup gold cup that OM completely n v adj prt n n n n det Pn vV
ghawz doz lehq mehz cox var haq puhd cuh vid lehq pick up put_into COMPL eye blind male OM to carry with strap cause to COMPL v v Punf n v adj Pn v Vv Pv Punf
yawd vawr kuhr thag lo kawq taz mi ve lehq yehg 3S FOC neck top LOC_place subsequently climb sit indicative COMPL house pro prt n n Pn vV v v Puniv Puniv n
lo kaw kawq veh che yaog ced. LOC_place subsequently return affirmation IND DECL REPORTED Pn vV v Puniv Puniv Puniv Puf disc

The lame man picked up all the treasure and made the blind man carry it and [he] climbed on his back and [they] returned to their home.

The story of the blind man and the lame man 022

Khaz jad huh gaeg lehq ix mag pehg daq che te yand khi village edgeof LOC_place arrive_at COMPL 3Dual divide reciprocal REL time leg n n Pn v Punf pro v Pv Puniv n n kuhq var awr lehr mehz cox var mehz mad mawg cheaq te lehq cripple male subject focus marker eye blind male eye NEG see because v adj prt n v adj n adv v conj yawd phawd awr vawr kha peh ke lehq mehz cox var phawd awr vawr 3S side half FOC a lot put_into COMPL eye blind male side half FOC pro n prt adv v Punf n v adj n prt a cehax lehax pehg ke vid che yaog ced. very_little divide put_into to IND DECL REPORTED adv v Vv v Pw Puniv Puniv Puf disc

When they arrived at the edge of the village and they divided [the treasure], the lame man put a lot on his half and put only a little on the blind man's half because the blind man couldn't see.

The story of the blind man and the lame man 023

Mehz cox var awr lehr mehz mad mawg liz ca soz ca eye blind male subject focus marker eye NEG see FOC go_and stroke go_and n v adj prt n adv v disc vV v vV vad ngawx ver sir chehd cheaq te lehq yawd koz che "Ngag puhd touch see indicative know CONT because 3S speak IND 1S carry v Vv Puniv P vV Vv Puniv conj pro v Puv pro v ve-a lar che che kheha lehax ma hez hawg, indicative motion_to Speaker DIR IND this little NEG right EMPH Puniv prt Pw Puniv det adv v Puf
Since I can’t see you don’t divide [it] fairly.

But he was very angry because the lame man in dividing the 2 parts put more on his side and only a little on the blind man’s side.

And so the blind man said, "You don’t only have crippled legs.

[Your] heart is also crippled.
The story of the blind man and the lame man 029

Nawg yaq kaw liz ma tod phu kawg si kawg liz ma puhd nawg che 2S path FOC NEG walk silver cup gold cup FOC NEG carry 2S definite pro n disc adv v n n n n disc adv v pro det ni ma liz ma thed che law ni ma liz kuhq jad che law" ghod heart FOC NEG straight IND DECL heart FOC cripple very IND DECL explain n disc adj v Puniv Puf n disc v Vv v Puniv Puf v

lehq khi kuhq var ve khi kud haq hax ceh nux maz huh dawz COMPL leg cripple male genetive leg OM very_increasing_force violently hit Punif n v v adj Puniv n Pn adv vV v che te yand khi kud caz nud-ag lehq khi thed-ag lehq pawz tuag gha REL time leg_tendon soft COMPL foot be_straight COMPL jump rise able_to Punif n v v Punif n v v Punif v v Vv

vehr che yaog ced. affirmation IND DECL REPORTED Puniv Puniv Puf disc

You haven't walked on the path. You haven't carried the treasure. Your heart is not straight. [Your] heart is crippled" and when [he] violently hit the lame man's legs the muscles became soft and [his] foot became straight and [he] was able to stand and jump.

The story of the blind man and the lame man 030

U thad khi kuhq var liz laq chuhz pi nux te lehq mehz cox var there TEMP foot cripple male FOC fist big make COMPL eye blind male det adv n v adj disc n adj v Punif n v v adj ve mehz ceh kar huh hax ceh nux maz fi chung genetive between_the_eyes LOC_place very_increasing_force swing hit_with_a_fist Puniv n Pn adv vV v ke lehq mehz caz nud-ag lehq mehz mawg vehr che yaog put_into COMPL eye_sight soft COMPL eye see COMPL eye see affirmation IND DECL Vv Punif n v v Punif n v v Punif Puniv Puf

ced. REPORTED disc

At that time the lame man made a big fist and punched the blind man hard between the eyes and his eye sight was restored and he could see.

The story of the blind man and the lame man 031

Te pawz awr lehr gha ve-a lar che one time[event] subject focus marker obtain indicative motion_to_speaker DIR REL num adv prt v Puniv Puf Puv Puv phu kawg si kawg u ve haq kha sur suar te pehg daq silver cup gold cup that OM be_the_sameemphasize make divide reciprocal n n n n det Pn adv vV v Puv lehq ha lehq ha ka a sug yawd yeoh lo kaw COMPL be_happy be_in_joy_and_gladness whose house LOC_place subsequently Punif v v v adj n Pn vV
[So] now [they] divided that treasure which [they] had evenly and [they] joyfully returned to their own homes.

17/Jan/2009
APPENDIX B

HUHR PUH HUHR MAWD
The story of Huhr puh and Hur mawd- the two friends.

Long ago it is said (told) that there were two friends whose names are Huhr puh and Huhr mawd. It is said that one of them had nine bulls able to carry loads and one of them had only just one.

One day Huhr Puh [invited] Huhr Mawd saying, "Huhr Mawd! Let's go to (the) Tayand district to get salt and bring (it) back."
Then Huhr mawd said, "Huhr puh! Since I have just (only) one load carrying bull, (I've already told you) (I) don't want to go, (I) do not think I will get the same benefit even if I go", speaking like this.

Huhr puh replied, "Since it is like that (if that is the problem), don't worry."

(I) will give you 4 of my load carrying bulls to use," and since (he) spoke thus, the two of them went together to load carry.
Right now, I have just only 9 load carrying bulls.

Because of that (but if), (I) am able to get his one head like this, (I) will have 10 heads for sure!

[He] Having thought like that, he made a plan to hit and kill [his] Huhr mawd.

And then, in a very little bit, (he) fell asleep.

While he (Huhr mawd) was sleeping, Huhr puh grabbed a sharp bamboo stick and stabbed Huhr mawd in both eyes, blinding him completely.
When he had done that, (he) herded all the bulls and left.

Now, Huhr mawd, because both of his eyes were pierced and blind, (he) couldn't do anything and stayed (there) wailing [yell crying].

God heard the sound of him who was wailing, and sent his angel to go and see what was happening.

After the angel had gone to look (into the matter), (he) returned to the place where god was and said, "Oh lord, the person who is wailing down there, he is blind - both of his eyes were pierced and is (he) staying (there) wailing." (he) thus speaking to him).
God had him return to where the person was and told him, "You go to the place (where) he is, take a small stick and (stir) explore around in his nose."

If (when) you have done that, if he says, 'Please have a little pity on me, both of my eyes are blind.' Then put (these) two new eyes in (for him)," (he) spoke thus to (him).

So the angel went, and took a stick and (stirred) explored around in his nose, and he (the man) said, "Oh lord, please have pity on me."
"My eyes are both pierced and are blind, a person injured me, please don't throw me away (abandon me to die)!” (he) spoke thus.

And then after that, the angel put in place the two new eyes that god had sent.

Now Huhr mawd got the two new eyes that god had given, (he) lifted his head (neck) to look, was able to see Huhr puh who was walking three days ahead on the path herding the bulls.

And then, he went following behind and caught up to Huhr puh.
So Huhr puh asked him, "How did (it happen) to your eyes that your eyes can see again?" (he) spoke thus.

"Because god had pity on me, my eyes can see again," thus speaking, (he) replied to Huhr puh.

And then, Huhr mawd continued saying, "The place we [two] will stop tonight the water is good, grass (for building a shelter) is good, the resting place (including the view) is good. \{He could see this.\}
But, concerning tomorrow, there will be no water, no shelter building grass, and the place to lay down for the night is not good.” thus speaking (he) spoke to Huhr puh.

He who was able to speak like that, because (he) was using the eyes that god gave (him), that is how he could see the future.

Now while the two of them continued walking on, (they) saw that (it) was as he had said before that it would be.
As the two of them were returning, they reached the place where Huhr mawd's eyes were pierced on the other day, Huhr puh said to Huhr mawd, "Huhr mawd! Please pierce (a little) and make my eyes blind.", (he) spoke thus many times and Huhr mawd said, "I won't do (it), I can not (not able) to pierce and blind your eyes!"

However, since Huhr puh repeatedly asked so many times, "Pierce and blind my eyes," (HM) did not know what to do (couldn't do anything) so (HM) pierced and blinded (HP's eyes).
After (HM) had done that, Huhr mawd herded all of those bulls and returned.

Since Huhr puh's eyes could not see, [he] was wailing loudly.

God was able to hear the sound of him who was wailing, and sent his angel to go and see what was happening and return (to him).
God said, "You go, and grab a small wooden stick and stir around in his nose to explore, if he speaks politely, put in place (these) new eyes.

If he speaks bad words (swears), leave him like he is," (he) spoke thus to (him).

As god ordered, the angel went and explored in his nose with a small stick, "Are you crazy!?"
"May you die a terrible death, may lightning strike you, may a tiger bite and carry you away," thus cursing. \{note: This sentence is quite hard to translate as it is very insulting language that is full of metaphor.\}

Therefore, that angel did not place the new eyes, he could not go anywhere, and died there (not moved anywhere).

17/Jan/2009
APPENDIX C

THE TWO BELOVED ORPHAN BROTHERS
THE TWO BELOVED ORPHAN BROTHERS

The two beloved orphan brothers

Duangthip Na Khiri

The two beloved orphan brothers

Haq daq vix che yad chawd sia ni ghd. love reciprocal well REL orphan two person
v Pv Vv Puniv n num clf

The two beloved orphan brothers

The two beloved orphan brothers

A mig thad lo yad chawd sia chaw hax var awg vix awg nax once TEMP LOC_time orphan young man male older sibling younger sibling
adv:tm adv Pn n n adj n n ni ghd cawg che yaog ced. two person have IND DECL REPORTED
num clf v Puniv Puf disc

A long time ago there were young men who were orphan brothers.

The two beloved orphan brothers

Awr ye suh vehr lehq awr pa i hehd seh ghad teq geha chehd che mother die affirmation COMPL father 3Pl three person together live IND
n v Puniv Punf n pro num clf adj v Puniv yaog ced. DECL REPORTED Puf disc

Their mother had died and only the two brothers and their father were living together.

The two beloved orphan brothers

Awr pa liz mawd jad vehr cheaq te lehq i hehd teq pa har ghuhd jad che father FOC old very affirmation because 3Pl plural poor very IND
n disc v Vv Puniv conj pro Pn v Vv Puniv yaog ced. DECL REPORTED Puf disc

Because the father was very old, they were very poor.

The two beloved orphan brothers

Khehte lehq ix mag yehg khuhn chehd chehd ghod ver khaz kaw je lo And 3Dual house in dwell CONT explanation village middle LOC_place conj pro n Pn v Vv Puniv n Pn Pn a lehx teq pa te thawz te thawz lag lehq "Khaex paw khaex paw" ghod Shan people plural often often come COMPL sell father sell father say n Pn adv adv v Punf v n v n v

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And they were talking to each other in their house about the Shan people coming and wandering around their village calling, "Khaex paw, khaex paw."

The two beloved orphan brothers 007

And the two brothers were discussing this and said, "The Shan people are very rich, their houses are very beautiful, they have lots of cows and rice paddies there in the city. They are very rich because they sell their fathers," thus talking to each other.

The two beloved orphan brothers 008

"Because they always wander through the village and sell their fathers, they are very rich" thus saying [to each other].
"And since we are very poor and (if we) want to be rich like them, we should take our father and sell him," thus talking to each other.

The two beloved orphan brothers 010

And since we are very poor and (if we) want to be rich like them, we should take our father and sell him," thus talking to each other.

They [the two brothers] thought that the word 'Paw' in the Shan language is 'father'.

The two beloved orphan brothers 011

They [the two brothers] thought that the word 'Paw' in the Shan language is 'father'.

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[The Shan people] took that hemp rope, which was made for tying pigs and cows and used as a carrying strap, and carried it along with them throughout the village calling out and trying to sell it.
The two beloved orphan brothers 013

Khehte lehq ix mag awg vix awg nax ghawg duhd ngawx lehq koz
And 3Dual older sibling younger sibling vigorously think see COMPL speak
conj pro n n vV v Vv Punf v
daq che "A lehx hehd khaex paw lehd koz che a pa huhd cheaq reciprocal IND Shan people Plural sell father thus speak IND father sell CHE
Pv Puniv n Pn v n disc v Puniv n v Pu

koz cheawg" lehd duhd lehq ix mag awg vix awg nax
speak CHE - affirmative thus think COMPL 3Dual older sibling younger sibling
v Pu - Puf disc v Punf pro n n

ghawg jehg daq ve lehq awr pa mawd puhd vigorously discuss reciprocal indicative COMPL father be_old carry_on_the_back
vV v Vv v conj n v Puniv n v v

ve ca kaod huhd-eg che yaog ced.
indicative go_and repeat sell IND DECL REPORTED
Puniv vV vV v Puniv Puf disc

And so the two brothers had thought hard [about it] and said to each other, "What the Shan say, 'khaex paw', is selling father", thinking thus both brothers discussed seriously and took [their] old father and tried to sell [him].

The two beloved orphan brothers 014

Ghawg kae ghawg kae he lehq o cox lo gaeg lehq muhd cha liz vigorously go vigorously go and way_over_there arrive_at COMPL sunshine FOC
vV v Vv v conj n v Punf n disc

chiz he lehq teq liz teq chuhd vehr lehq kehaq lo feel_hot and feel_exhausted feel_tired affirmation COMPL hill LOC_place
v conj v v Puniv Punf n Pn

gaeg lehq mi che yaog ced.
arrive_at COMPL sit IND DECL REPORTED v Punf v Puniv Puf disc

[They] continued on and on and arrived way over there, the sun was very hot and [they] were very exhausted, and when [they] arrived on a hill [they] sat down.

The two beloved orphan brothers 015

Khehte lehq te ghad vawr awr pa mawd puhd lehq mi chehd
And one person FOC father be_old carry_on_the_back COMPL sit CONT
conj num n prt n v v Punf v Vv

haz vid lehq te ghad vawr ma cox lo lawg kax lo a kaz imperative to COMPL one person FOC way_down_there river LOC_place water
Pv Pn Puf num n prt n n Pn n

cn kho pe che yaog ced.
go_and get send_to IND DECL REPORTED vV v Vv Puniv Puf disc

And so one carried the old father and sat down to wait there and the other was sent to get water down there from the river.
The two beloved orphan brothers 016

Khehte lehq ghwg mi law chehd che nga ngae gha maq ca
And vigorously sit wait CONT IND be_easy able_to NEG -strong go_and
conj vV v v Vv Puniv v Vv adv vV
kawaq mawg ced.
return see REPORTED
v Vv disc

And [they] waited [for the one who went to get the water but he] did not seem to come back quickly.

The two beloved orphan brothers 017

Khehte lehq te thawz lo gaeg gha mehx a kaz kho chid
And after_a_while LOC_time arrive_at able_to insistence water get lithhold
conj n Pn v Vv Punf n v v
si kawaq tod law ced.
carry_alongin the hand return walking DECL REPORTED
Vv v Vv Puf disc

And after a while [he] came back carrying the water.

The two beloved orphan brothers 018

Khehte lehq mi law chehd che phad koz che “Khawd-ehg maq te
And sit wait CONT REL male speak IND how NEG -strong do
conj v v Vv Puniv n v Puniv interrog adv v
chehd cheawg le?”
CONT question
Vv interrog

And so the one who had been waiting said, "Why did it take so long?"

The two beloved orphan brothers 019

A kaz ca kho veh ehx eh har naq mad kawaq te che’ lehd koz
water go_and get affirmation interjection quickly NEG return do IND thus speak
n vV v Puniv Puf adv adv v v Puniv disc v
vid che yaog ced.
to IND DECL REPORTED
Pv Puniv Puf disc

[You] took so long to get the water and come back," thus telling [his brother].

The two beloved orphan brothers 020

A kaz kho veh che te ghad kawq koz che "Max lo
water get affirmation REL one person subsequently speak IND far_down_there
n v Puniv Puniv num n vV v Vv Puniv n
a kaz kho kig huh ngax nehax teq phi phi chehd law.
water get place LOC_place birds small one nest nest CONT DECL
n v n Pn n adj num n v Vv Puf

The one who went to get the water replied, "At the place where [I] got the water down there, there was a small bird nesting.
The two beloved orphan brothers 021

There were two or three small baby [birds] that did not feather yet sleeping in the nest and the father and mother [birds] had brought food and were feeding [them],” thus replying.

The two beloved orphan brothers 022

"Awr ye awr pa te thawz teq kheh cad tug ca child mother father each_time one animal eating_thing go_and lift hold v

The father and mother [birds] each went to bring food back at different times.  The baby [birds] were shaking and [their] eyes were not opened yet, [they] were opening their mouths waiting [for the food] and [their parents] put [the food] into their mouths so they got to eat.

The two beloved orphan brothers 023

"The father and mother [birds] each went to bring food back at different times. The baby [birds] were shaking and [their] eyes were not opened yet, [they] were opening their mouths waiting [for the food] and [their parents] put [the food] into their mouths so they got to eat.

The two beloved orphan brothers 024

"The father and mother [birds] each went to bring food back at different times. The baby [birds] were shaking and [their] eyes were not opened yet, [they] were opening their mouths waiting [for the food] and [their parents] put [the food] into their mouths so they got to eat.
"A pa liz awd nag haq u kheh te hu lar che law.
father FOC we_two OM that do raise asseverative IND DECL
n disc pro Pn det vV v Pv Puniv Puf

And the two brothers were discussing and said, "[Our] father had also raised us like that.

The two beloved orphan brothers 025

Awd nag awg nehax te lehq teq chawe te maq gha he lehq chaw
IPI young do COMPL anything do NEG-strong able to and human
pro adj v Punf n v adv v conj n
khuhd liz ma nuhd ser thad lo a pa liz awd nag u kheh te
language FOC NEG awake absolute TEMP LOC_time father FOC we_two that do
n disc adv v Pv adv Pn n disc pro det vV
car ca car ca tawa lehq hu lar che law.
go_and feed go_and drink_motion_to_speaker COMPL raise asseverative IND DECL
vV v vV v Punf v Pv Puniv Puf

We were young and not able to do anything, and when [we] were still not able to talk, [our] father
had fed us like that.

The two beloved orphan brothers 026

Khehte cheaq te lehq a pa nehax che ve haq puhd ve ca huhd
Because of that father DIM this OM to_carry_with_strap indicative go_and sell
conj n adj det Pn v Puniv v v
cadeg tug ma hez gha hawg mehr’ lehd koz daq che
for_a_living purpose NEG right able_to EMPH insistence thus speak reciprocal IND
Vv Pv adv v Vv Puf Puf disc v v Pv Puniv
yaog ced.
DECL REPORTED
Puf disc

Therefore, it is absolutely not right to sell [our] father,” thus talking to each other.

The two beloved orphan brothers 027

Kheh te ghawg jehg daq peg lehq koz che “A pa nehax
this vigorously discuss reciprocal complete COMPL speak IND father DIM
det vV v Pv vV Punf v Puniv n adj
che ve haq puhd khuhq ve yehg lo teh lar
this OM carry_on_the_back return[something] indicative house LOC_place put DIR
det Pn v v Puniv n Pn v Pv
lehq teq ni te pawz kaz lehg heh chuhd vid lehq teh lar
COMPL one day one time[event] warm_water bath wash to COMPL put DIR
Punf num n num n n v v Pv Punf v Pv
cawd che law.
should IND DECL
Vv Puniv Puf

After finished discussing this [they] said, "[We] should carry [our] father back home, [have him]
stay there, and bathe and wash [him] with warm water every day.

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The two beloved orphan brothers 028

[Our] father is not for sale,” thus saying to each other.

The two beloved orphan brothers 029

As [they] already said, [they] carried their father back [home], had him stay at the house and bathed him with warm water once a day, and after putting [their father] in the house both of them went to clear the field and did farming for a living diligently.

The two beloved orphan brothers 030

And there came a day when that father was bored of only staying in the house so he went to the big river nearby their village and washed clothes at the deep place in that river where water flowed slowly.
And the father then disappeared and [the two brothers] talked to each other that their father might have gone into that deep place in the river so, in order to search for their father, each of them took a knife, cut down a large tree, carved/made a boat and a rudder, rowed the boat out to the river, and both paddled around searching for their father together.

And the father then disappeared and [the two brothers] talked to each other that their father might have gone into that deep place in the river so, in order to search for their father, each of them took a knife, cut down a large tree, carved/made a boat and a rudder, rowed the boat out to the river, and both paddled around searching for their father together.
The two beloved orphan brothers 033

Khehte lehq te ghad phad awr ma lo awg meh mi phawd awr a suhz baq
And one person male FOC down_there back side FOC wood carve
compl num n adj prt n n n n n v
lehq leh behz te lehq bez ghawz lar lehq caw law caw law
compl rudder make compl to paddle DIR compl circle_around circle_around
Punf n v v v v v v
he lar lehq awr pa ghawg kaod ca chehd-ag mehx par nehax
emph DIR compl father vigorously repeat find cont -adv insistence frog small
Pv Pv Punf n vV vV vV vV *** Punf n n adj
ted-eg pawz tuhaz tod law ced.
um - *** v v v v Puf disc

And the other one was at the tail [of the boat] using the wooden paddle that he had made to paddle around and searching for the father. Suddenly, there was a small frog coming out [of the river].

The two beloved orphan brothers 034

Khehte lehq par nehax u ve koz che “Ghig tend
And frog small that speak ind deep_place_in_a_riverwhere water flows slowly
compl n adj det v Puniw n
che ve khuhn chehd lehq haq sax chehd che awg sehr phad ghod che
this in dwell compl look after cont rel owner say ind
det Pn v Punf v Vv Puniw n v Puniw
'nig mag ix kheh ta kaod te lag ced' ghod ma” lehd koaz ced.
2Dual that don't repeat do to reported decl thus speak reported
pro det adv vV v v Puf disc Puf disc v disc

And that small frog said, "The owner who lives here and takes care of this place said you two not to stir up the river like that," thus speaking.

The two beloved orphan brothers 035

Khehte lehq leh behz yug lehq ghawg dawz phehd lehq max lo
And rudder take compl vigorously hit release compl far_down_there
compl n v Punf vV v Vv Punf n
ghig tend khuhn kawq khuhn geh veh
deep_place_in_a_riverwhere water flows slowly in subsequently go_inside affirmation
n Pn vV v Puniw
che yaog ced.
ind decl reported
Puniw Puf disc

And so [the one who had the paddle] took the paddle and hit [the frog] and [the frog] went back into the river.
After finished (doing) this, [he continued] searching for [his father] and there was a small fish coming out [of the water].

The two beloved orphan brothers

Khehte lehq ngad mehr mi fish small thing

Khehte song chiz ngad mehr mi fish small thing

Because of that fish that kind of fish had a red color at the base of [its] tail since then.
Even after that had happened, the two of them did not listen but continued harder to keep searching for their father.

As [they] continued doing this, a huge snake was coming out of that place in the river where water flowed slowly.

That huge snake [was in fact] a Naga.
The two beloved orphan brothers 044

Khehte lehq cuhd sehr ma nux u ve ix mag cind chehd che huh lawd kor u ve haq
And naga large that 3Dual ride CONT REL boat that OM
conj n adj det pro v Vv Puniv n det Pn
huhz cuhx veh lehq khawd-ehg liz te maq gha te lehq
put on tie affirmation COMPL how FOC do NEG -strong able to do COMPL
v v Puniv Punf interrog disc v adv v v Punf
awg vix var te ghad awg nax var haq koz vid che “Khez
older sibling male one person younger sibling male OM speak to IND well
n adj num clf n adj Pn v Pv Puniv EXCL
a nax naxg ved a dax gahwg lehq fez chez” lehd
younger_sibling 2S genetive sword pull COMPL slash break_into_pieces thus
n pronu Puniv n v Punf v v disc
koz vid che yaog ced.
speak to IND DECL REPORTED
v Pv Puniv Puf disc
And that Naga [now] coiled around the boat and [the two brothers] did not know what to do [so]
the older brother told the younger one, “Let us pull out your sword and slash [it] into pieces”.

The two beloved orphan brothers 045

Khehte lehq awg nax var yawd ved a dax gahwg fez che ma
And younger_sibling male 3S genetive sword vigorously slash IND NEG
conj n adj pro Puniv n vV v v Puniv adv
cuhz law ced.
slice DECL REPORTED
v Puf disc
And so the younger brother pulled out his sword and slashed [at it but he] did not cut [it].

The two beloved orphan brothers 046

U kheh te lehq awg vix var ve a dax gahwg tuhaz mehx
that do COMPL older sibling male genetive sword pull be_out insistence
det v Punf n adj Puniv n v Vv Punf
cuhd sehr ma lo huh lawd kor lo teq teh kuax lehax tuhng
naga LOC_place boat LOC_place at_once only break_into_pieces
n Pn n Pn adv adj v
mag nhu tawz chez vehr che yaog ced.
INTS to chop break_into_pieces affirmation IND DECL REPORTED
Pv v v Puniv Puniv Puf disc
[Since it] did (was like) that, [the older brother] pulled out his sword and chopped the Naga, which
was at (tied around) the boat, into pieces at once.

The two beloved orphan brothers 047

Khehte lehq huh lawd kor u ve haq vawr awg vix var awr awg naz awr
And boat that OM FOC older sibling male FOC north
conj n det Pn prt n adv prt n
And so [since the both split into two pieces] the older brother sat at the head [of that boat] and the younger one sat at the tail, and the part [of the boat] which that younger brother was sitting on was floating down with the current.

The two beloved orphan brothers 048

Khehte lehq khawd-ehg liz te maq gha vehr cheaq te lehq ghawg
And how FOC do NEG-strong able to affirmation because vigorously conj interrog disc v adv v Puniv conj vV
kug daq lehq koz che “Ngag nax og nawg chehd sa cawg
call reciprocal COMPL speak IND 1S younger_sibling Oh 2S dwell easy have v Pn v Puniv v Puf v

sa lehq a saq teq chehd ser ver vaq phid tox nug taz
easy COMPL age to_be_alive CONT absolute condition chaff burn smell ascend vV v Punf v Lv v Pn v

pea mehr” lehd kud vid che yaog ced.
send motion_to_speaker insistence thus tell to IND DECL REPORTED vprt Puf disc v Pn v Puniv Puf disc vV v

And because [they] were not able to do anything, [they] called to each other and said, "Oh... my younger brother! If you are doing well and still living, burn the chaff and waft its smell up here,” thus telling [him].

The two beloved orphan brothers 049

Khehte lehq awg nax var liz awg vix var haq kug lehq koz vid
And younger_sibling male FOC older_sibling male OM call COMPL speak to conj n adj disc n adj Pn v Punf v Pn
che “Ngag vix nawg liz chehd sa cawg sa lehq a saq teq
IND 1S older_sibling 2S FOC live easy have easy COMPL age to_be_alive
Puniv pro n pro disc v Vn v Vn v Punf n v

pea mehr” lehd kud vid che yaog ced.
send motion_to_speaker insistence thus tell to IND DECL REPORTED vprt Puf disc v Pn v Puniv Puf disc vV v

And the younger brother also called [his] older brother and told [him], “My older brother if you are also doing well and still living, scrape the bamboo and float its sawdust down,” thus telling [him].
The two beloved orphan brothers 050

U kheh koz kug daq lar haz lehq awg nax var u ve ma lo that speak call reciprocal after COMPL younger_sibling male that down_there det v v Pv Pv Punf n adj det n
ghawg yaeg ghasg yaeg he lehq ghasg ca koad ngawx-ag vigorously go down vigorously go down and vigorously go_and repeat look -adv vV v vV v v conj vV vV vV v _***
mehx khaz te khaz cawg chehd law ced.
insistence village one village have CONT DECL REPORTED
Punf n num clf v Vv Pun disc

After calling and talking to each other like that, that younger brother floated down [the river], he went and looked around and he found one village.

The two beloved orphan brothers 051

Khaz u ve khuhn yawd gehe lehq ted yehg peg ted yehg ca koad village that in 3S go_in one house finish one house go_and repeat n det Pn pro v num n v v num n vV vV
ngawx-ag che chaw te ghad-eg liz mad mawg che awg khod-aq nuhr khaz look IND human one person FOC NEG see IND besides village v Puniv n num clf disc adv v Puniv conj n
kaw je lo liz chaw te ghad-eg liz maq nul ma nez he lehq middle LOC_place FOC human one person FOC be_nothing and Pn Pn disc n num clf disc v conj
yen ghad tor ghad he lehq teq chawe khuhd liz ma kad te lehq yehg be_very_silent and anything sound FOC NEG hear do COMPL house v conj n n disc adv v v Punf n
ted-ag khuhn gehe lehq taq chuhd chehd chehd mehx nax lo one -adv in enter COMPL quietly dwell CONT insistance further_up_there num _*** Pn v Punf vV v Vv Punf n
khawaz lo cag sir nehax pex che kheh lehz khehz lehz ceiling LOC_place rice_grain small nibble IND sound_of_rats_eating_rice_grain n Pn n adj v Puniv n
teag paz ced.
make -adv EXP REPORTED v _*** Pv disc

He went into that village, checked in every house and found no one. Besides [that], there was no person even in the heart of the village and all houses were silent. And he entered one of the houses, [he] didn't make any noise, and [he] heard the sound of rats nibbling and eating rice grains above the ceiling.

The two beloved orphan brothers 052

Faz chaq nehax cag sir pex cad heh te lehq u kheh te lehq yawd mouse small cooked_rice nibble eat just_like do COMPL that do COMPL 3S n adj n v v adv v Punf det v Punf pro
nax lo khawaz lo gaz taez lehq ngawx gha mehx further_up_there ceiling LOC_place climb go_up COMPL look able_to insistance n n Pn v v Punf v Vv Punf
As the sound of small rats nibbling and eating rice grains continued on, he climbed up the ceiling and saw an old hungry lady inside the roll of a bamboo mat nibbling and eating rice grains.

The two beloved orphan brothers 053

Khehte lehq yawd a pi ma haq a thoq te sa lonx loq kuhn
And 3S elderly woman female OM why bamboo_mat roll in
conj pro n adj Pn interrog n n Pn

ehx-eh geh yuhq lar lehq cag sir pex cad chehd che law le?
over there enter sleep asseverative COMPL rice_grain nibble eat CONT question
n v v Pn Pn v v v v Vv interrog

lehd koz na ngawx-ag mehx.
thus speak ask see -adv insistence
disc v v Vv -*** Puf

And he asked the old lady why she put herself into the roll of a bamboo mat and was hungry, and nibbled and ate rice grains like that.

The two beloved orphan brothers 054

A pi ma u ve koz che "Ix! taq chuhax chehd a pa og"
elderly woman female that speak IND negative quietly dwell young_man Oh
n adj det v Puniv interjection adv v n Pn

ghoaz ced.
say_that REPORTED
disc v

The old lady answered, "Ix! Young man, be quiet," said thus.

The two beloved orphan brothers 055

"Tawd yug yaw daq lehq diz diz sad sad te ghod ver
speech take_and speak reciprocal COMPL sound_of_people_talking make explanation
n vV v v Pn Pn v v Pn Pn

Ka sur ka naz bing bing cawg" lehd koaz ced.
evil_spirit called 'Ka sur ka naz' sound_of_the_spirit_coming have thus speak REPORTED
n n v v disc v disc

If [we] talk loudly, 'Ka sur ka naz' [the ghosts] will be coming, "thus speaking."
The two beloved orphan brothers 056

"Chaw haq liz saw yug cad vehr lehq chehd chehd chehd human OM FOC completely take_and eat affirmation COMPL dwell CONT dwell n Pn disc adv vV v Puvn Puf v Vv v

ser che chaw teq pa liz te ghad-eg liz tuhaz maq pir te absolute REL human plural FOC one person FOC come_out NEG -strong be do

Pv Puvn n Pn disc num clf disc v adv v v

chehd cheawg" ghoaz ced.
CONT CHE - affirmative say_that REPORTED
Vv Pu - Puf v disc

"[They] ate up all the people [here] and none of the people who are still living dare to come out,” thus saying.

The two beloved orphan brothers 057

"Kha teq chehd ser che chaw teq pa liz saw khuhd jaz all be_alive CONT absolute REL human plural FOC completely hide adv v Vv PV Puvn n Pn disc adv v

vehr cheawg” lehd koaz ced.
affirmation CHE - affirmative thus speak REPORTED
Puniv Pu - Puf v disc

"All people who are still alive are so scared,” thus speaking.

The two beloved orphan brothers 058

"Kha yug cad gha che teq pa ver saw yug cad all take_and eat able_to which people_group affirmation completely take_and eat adv vV v Vv REL n Puvn adv vV v

kha yug cheawg” ghoaz ced.
all affirmation CHE - affirmative say_that REPORTED
adv Puniv Pu - Puf v disc

"All the people that they were able to catch and eat up, they caught and ate up,” thus saying.

The two beloved orphan brothers 059

"Ka sur ka naz ghod che awr chuhd ned teq pa haq koz evil_spirit called 'Ka sur ka naz’ say IND FOC ghost evil_spirit plural OM speak
n v Puvn prt n n Pn Pn v

che yaog.
IND DECL
Puniv Puf

"'Ka sur ka naz’ are the evil ghosts.

The two beloved orphan brothers 060

Chaw tuhaz lehq tawd yaw daq che awg khuhd diz diz huhd huhd human pop-up COMPL speech speak reciprocal REL sound loud noise
n v Puvn n v Pv Puvn n n

te che haq gha kad ver chuhd ned teq pa khar lo lag che make IND OM get_to hear condition ghost evil_spirit plural where come IND
v Puvn Pn vV v Puvn n n Pn interog v Puvn

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When hearing the loud noise of people coming out and talking, these evil ghosts, which \[we\] don't know where they are from, would all come flying and soaring in, catch and eat up all the people," thus speaking.

The two beloved orphan brothers 061

Khehte lehq chaw u ve phad a pi u ve haq koz vid che “A pi And human that male elderly woman that OM speak to IND elderly woman conj n det adj n det Pn v Pv Puniv n og laor.

Oh come here Pn v

And so the man told that old lady, "Oh... old woman, come here.

The two beloved orphan brothers 062

Tuhz lag ta kuhz” lehd koz vid lehq a pi u ve liz tuhaz to_go_out come don't scared thus speak to COMPL elderly woman that FOC pop-up v v adv v disc v Pv Puniv n det disc v

lehq cheh khi ghawg naz phehd che ka lao COMPL rice_pounder vigorously to_step_on with_force IND rice_pounding_noise Punf n vV vV vV vV v Puniv v

mag nuh vehag mehx chuhd ned teq pa pog gehag ka INTS affirmation -adv insistence ghost evil_spirit plural fly enter -adv soar Pv Puniv -*** Puniv n n Pn v v v *** v

gehag che bhuh bhuh phehq vehr ced. enter -adv IND flying_noise to_be affirmation REPORTED v -*** Puniv n v Puniv disc

Don't be afraid, come out," thus telling [her]. That old lady came out and vigorously stepped on the rice pounder making a loud noise. All of the sudden, the evil ghosts soared in with a loud noise.

The two beloved orphan brothers 063

Khehte lehq yawd doz puhd tod che a dax daq maq u ve yug lehq ghaq And 3S load carry along REL sword good very that grab COMPL follow conj pro v v Vv Puniv n adj adv det v Punf v

phawd ghaq fez ghaq chuh lehq chuhd ma ned ma u ve teq pa cut follow slash follow hack COMPL ghost female evil_spirit female that plural v v v v v v Punf n adj n adj det Pn

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And so he grabbed the very good sword that he brought along and chased after and sliced up [the ghosts] and all the ghosts died.

The two beloved orphan brothers 064

And he continued to live there, got married, and had children.

The two beloved orphan brothers 065

And one day he went to look at the river [and he saw] some small bamboo sawdust floating down the current.
Having seen that [he] thought his older brother was well and still living so he went upstream searching for [his brother].

The two beloved orphan brothers 068

Having seen that [he] thought his older brother was well and still living so he went upstream searching for [his brother].

The two beloved orphan brothers 069

He continued going up and was tired so he sat down and looked around, and [he found that] that sawdust was still flowing down.

He continued going up and was tired so he sat down and looked around, and [he found that] that sawdust was still flowing down.

The two beloved orphan brothers 069

He stood up at once and continued to go up for such a long distance that [he] almost reached the beginning of the river and the river stream was smaller/narrower. He was very hungry so [he] sat down and looked around, and he saw a mother monkey with a baby searching for crabs to eat in the stream.
The two beloved orphan brothers 070

Khehte lehq mawq u ve niq kheh haq ghawg dawz chiz suhz peg
And monkey that two animal OM vigorously hit grill shave complete
cnj n det num clf Pn vV v v v Vv

lehq awg yad nehx chiz cad lar haz lehq awr ye ma u ve vawr
COMPL offspring small grill eat after COMPL mother female that FOC
Punf n adj v v Pv Punf n adj det prt
nax lo suhz ka cuh khuhn chid noz lar haz lehq ghawg kae
further_up_there tree_branches in lifthold stick after COMPL vigorously go
n n Pn v v Pv Punf vV v
ghawg kae he lehq teq theg gaeg mehx chaw chehd cheaq
vigorously go and one distance arrive_at insistence human dwell CHE ~aq
vV v conj num n v Punf n v Pu ~***
suar ced.
look_like REPORTED
v disc

And so after he killed, burnt and shaved [the hair of] those two monkeys, [he] grilled and ate the
baby monkey. After that [he] put the mother monkey in between the branches of the tree and set
off on his journey. He continued on and on until [he] reached a certain distance and [it] looked
just like [a place] where a human dwelt.

The two beloved orphan brothers 071

Suhr cehg vad cehg teq pa haq liz a teh ca kaod chuh lehq chaw khad
tree bamboo plural OM FOC knife go_and repeat hack COMPL human track
n n Pn Pn disc n vV vV v Punf n n
liz cehd law ced.
FOC exist DECL REPORTED
disc v Puf disc

The trees and bamboos were cut back and there was a trail.

The two beloved orphan brothers 072

Khehte lehq awg khad ghaq tawz kae ngawx-ag mehx suhz cehg nux maz
And track follow to chop go see -adv insistence tree very_big
cnj n v v v Vv *** Punf n adj
awg khi cuhz penr gaeg mehx awg tid kuhz he lar haz suhz cehg haq
foot_of_the_tree arrive_at insistence be emptied EMPH after tree OM
n v Punf v Pv Pv n Pn
awg lez behz he lehq taz vehr law ced.
be_slippery and climb affirmation DECL REPORTED
v conj v Puniv Puf disc

And he followed the trail until he arrived at the foot of a very big tree. There was nothing there,
[but] a smooth and shiny mark on the trunk that looked just like [somebody] had just climbed up
[the tree].
The two beloved orphan brothers 073

And so he stood there at the foot of the tree and looked up, [and] he saw his older brother sitting over there on the branches of the tree.

And so he called his older brother and the brother came down, and [they] talked to each other and [the younger brother] told his brother, "My older brother, as you live like this, don't you have any wife or children?" thus asking [him].

The older brother replied, "[I] do, both my wife and my child went down there along the trail where you came from searching for crabs."
The two beloved orphan brothers

Nawg mad mawg eg” lehd kud vid che yaog ced.
2S NEG see question thus tell to IND DECL REPORTED
pro adv v interrog disc v Pv Puniv Puf disc

Didn't you see [them]?” thus telling [him].

The two beloved orphan brothers

Awg nax var koz che “Chaw te ghad-eg mad mawg ghod ma.
younger_sibling male speak IND human one person NEG see DECL
n adj v Puniv n num clf adv v Puf

The younger brother spoke, "[I] didn't see any person at all.

The two beloved orphan brothers

Mawq ma kud vawr teq kheh awg yad sir lehq ma lo lawg kax
monkey female old FOC one animal offspring bring COMPL down_there river
n adj adj prt num clf n v Punf n n
khuhn cir kox ca phuhz cad chehd law.
in crab go_and search_for eat CONT DECL
Pn n vV v v vVv Puf

[But I] saw a mother monkey with her baby searching for crabs to eat down there in the stream.

The two beloved orphan brothers

Khehte lehq dawz chiz lehq awg yad nehax vawr awr ched cad lar haz lehq
And hit grill COMPL offspring small FOC food eat after COMPL
conj v v Punf n adj prt n v Pv Punf
awr ye ma vawr chiz suhz lehq max lo suhz kax kar
mother female FOC grill shave COMPL far_down_there tree_branch between
n adj adj prt v v Punf n n adj
huh chid noz lar haz” lehd koz vid che yaog ced.
LOC_place lifthold stick after thus speak to IND DECL REPORTED
Pn v v Pv disc v Pv Puniv Puf disc

And so I killed them all and, as for the baby one, I ate [it] as food, and, as for the mother, [I] burnt and shaved [its hair] and put [it] down there in between the branches of the tree,” thus speaking to [his brother].

The two beloved orphan brothers

Ix mag awg vix awg nax u kheh koz daq che haq suhz cehaq
3Dual older_sibling younger_sibling that speak reciprocal IND OM tree
pro n n det v Pv Puniv Pn n
lo chehd chehd che mawq teq pa gha kad vehr che law
LOC_place dwell CONT REL monkey plural get_to hear affirmation IND DECL
Pn v vVv Puniv n Pn vVv v Puniv Puniv Puf
ced.
REPORTED
disc

While the two brothers were talking to each other like that, a group of monkeys up in the tree heard them.
"A log exclamation a thoq te ngag vix ngag nax ngag chaw haq interrogation why 1S older_sibling 1S younger_sibling 1S human OM
EXCL v pro n pro n pro n Pn

dawz vehr cheawg le" ghod lehq mawq teq pa suhz cehaq lo chehd kill question say COMPL monkey plural tree LOCAL_place dwell
v interrog v Punf n Pn n Pn v

lar duh diz duh diz he lehq "Nawg haq siz ngag hehd gha dawz vehr tug asseverative moving_noise and 2S OM FOC we must kill future
Pv v conj pro Pn disc 1Pl v v Pn
yagog" lehd koaz ced.
DECL thus speak REPORTED
Puf disc v disc

"Why did [you] kill my people!" thus saying [to the younger brother] and the monkeys were [moving] furiously in the trees saying, "We are going to kill you too," thus speaking.

The two beloved orphan brothers 082

Khehte lehq yawd ca duhd ma tuhz te chehd mehx awg vix
And 3S go_and think NEG to_go_out do CONT insistence older_sibling
conj pro vV v adv v v Vv Punf n

kheh koaz ced "Ax! yaq ni awr taq te ser.
like_this speak REPORTED Ah! today FOC don't! do absolute
det v disc EXCL n prt adv v Pn

And he [the younger brother] didn't know what to do [so] the older brother spoke, "Don't do it yet today! 083

The two beloved orphan brothers 083

Dawz vehr yawd liz awg ni daq che teq ni haq tinr
kill certain FOC day good REL one day OM make_an_appointment
v Vv disc n adj Pn

daq lehq dawz vehr" lehd koz vid che yaog ced.
reciprocal COMPL kill thus speak to IND DECL REPORTED
Pv Punf v disc v Pv Puniv Puf disc

[If you want] to kill [him], find a good day to come and kill [him], thus speaking to [them].

The two beloved orphan brothers 084

"Khehte lehq awg ni daq veh ve ngag koz ax lawg" lehd koz
And day good affirm EMPH 1S speak to polite_assent thus speak
conj n adj Pn Puniv Puf pro v Pv Puf disc v

vid che yaog ced.
to IND DECL REPORTED
Pv Puniv Puf disc

"And I will tell you when a good day is," thus telling [them].
After telling the monkeys that the two brothers discussed what they should do.

The older one said, "These monkeys are many.

[They] could bring along a stick and kill both of us [at once]," [he] said.

"But, as for monkeys, [they] are very scared of grasshoppers," thus speaking [to his brother].

"So, if we want to win against these monkeys, we should gather the grasshoppers," [he] said.
The two beloved orphan brothers 090

Ix mag u kheh ghwag koz daq peg lehq daw kor kha peh
3Dual that vigorously speak reciprocal complete COMPL bamboo lots
pro det vV vV Pv Vv Punf n n adj
vad-ag tawz phoz lehq par ceq ca kaod ca ke phoz
great amount chop pile_up COMPL grasshopper go_and repeat find put_into pile_up
adv v v Punf n vV vV v v v
lehq suhz phaq chehz chuhd phoz lar che ced.
COMPL leaf pick plug pile_up DIR IND REPORTED
Punf n v v v v Pv Puniv disc

They both finished speaking to each other like that and went to chop down a lot of bamboo and searched for the grasshoppers to put into the bamboo, and they used leaves to plug up the end.

The two beloved orphan brothers 091

U kheh te chehd che awg yand awg khuhn teq ni awr gaeg lehq
that do CONT REL time the inside one day FOC arrive_at COMPL
det vV Puniv n n num n prt v Punf
mawq teq pa lag lehq tand vehor lar la hez daq
monkey group come COMPL have_a_free_time complete question come fight reciprocal
n n v Punf v v Vv interrog v v v Pv
hog la ghod lehq ca kug na tod law ced.
question say COMPL go_and call ask go_around DECL REPORTED
interrog v Punf vV v v Vv Puf disc

While they were doing that, one day the monkeys came and asked [the two of them] if they were free and [ready] to fight.

The two beloved orphan brothers 092

Khehte lehq ix mag mawq haq kud vid che “Ma tand ser. Taq
And 3Dual monkey OM tell to IND NEG have_a_free_time absolute don’t!
conj pro n Pn v Pv Puniv adv v Pv adv
tead ser” lehd kud vid che yaog ced.
do absolute thus tell to IND DECL REPORTED
v Pv disc v Pv Puniv Puf disc

And the two of them told the monkeys, "We are still not free. Don't do it yet," thus telling [them].

The two beloved orphan brothers 093

Ix mag ma tand ser lehd koz vid che u ve vawr par ceq
3Dual NEG have_a_free_time absolute thus speak to IND that FOC grasshopper
pro adv v Pv disc v Pv Puniv det prt n
ted ceng che muhd cheh yand he lehq muhd kaz yand gaeg ver kha sehax
one kind definite rainy_season and cold_season arrive_at condition well
num n det n conj n v Punf adv
pog mad gag pawz mad gag hawg ced.
fly NEG arrive jump NEG arrive EMPH REPORTED
v adv v v adv v Puf disc

They told [them] that [they] were not free yet because, as for the grasshoppers, [they] cannot fly and jump that well during rainy and cold season.
The two beloved orphan brothers 094

Awg lawn ghod ver yawd khi chud tawg laq chud cheaq te lehq ix mag koz because 3S foot go_numb wing go_numb because 3Dual speak conj pro n v n v conj pro v daq che "awg yand u ve haq ver mawq haq ta hez daq" lehd reciprocal IND time that OM condition monkey OM don't fight reciprocal thus Pv Puniv n det Pn Punf n Pn adv v Pv disc koz daq lar che yaog ced. speak reciprocal asseverative IND DECL REPORTED v Pv Pv Puniv Puf disc [This was] because their legs and wings go numb and so the two brothers discussed with each other, "Let [us] not fight against the monkeys during that time," thus saying to each other.

The two beloved orphan brothers 095

"Kheh te lar par ceq ted ceng che muhd god yand gaeg ver khi thez but grasshopper one kind definite dry_season arrive_at condition kick conj n num n det n v Punf v laq tha he lehq pawz liz pawz gehg jad mehr tawg laq kha nehx chid phe flap and jump FOC jump fast very insistence wing well lifthold stretch v conj v disc v v Vv Punf n vV v v lehq ghawg huh pog ver khi kud thez hiz buhq che awg khuhd COMPL vigorously violently fly condition leg kick hit loud REL sound Punf vV vV v Punf n v v v v Puniv n liz thehz lehz thehz lehz ghod lehq pog gehg jad” lehd koz vid che FOC kicking_noise kicking_noise say COMPL fly fast very thus speak to IND disc n n v Punf v v Vv disc v Pv Puniv yaog ced. DECL REPORTED Puf disc "But in dry [hot] season these grasshoppers would kick, flap, and jump very fast. [They] would lift and stretch [their] wings and fly energetically kicking strongly and making a very loud noise," thus speaking with each other.

The two beloved orphan brothers 096

"U kheh yand gaeg ver mawq haq hez daq veg” ghod che that time arrive_at condition monkey OM fight reciprocal INVIT say IND det n v Punf n Pn v Pv Puf v Puniv ced. REPORTED disc "When that time comes [we] will battle against the monkeys," thus saying.
The two beloved orphan brothers

"Awg lawn ghod ver mawq vawr par ceq haq kuhz jad cheaq te lehq awd nag because monkey FOC grasshopper OM scared very because IPI

conjunction n part n person v v conjunction pro

yug ke huh lar che par ceq ve phehd kha vid ver yawd grab put_into retain DIR REL grasshopper that release let_go to condition 3S

v v v v person v v person v v person v v

khi thez laq tha he lar haz lehq ox lo mawq haq pog nehx vehr kick flap EMPH after COMPL over_there monkey OM fly attach affirmation

v v v v person v v v v person v v person v v

"[This is] because monkeys are very scared of grasshoppers therefore if we let those grasshoppers that we gathered out, they will kick, flap, fly straight to the monkeys, and stick to [them],"thus saying [to each other].

They discussed that and gathered the grasshoppers, put [them] into the bamboo, plugged up the end, and piled them up. And now when summer came, [they] unplugged one of the bamboo containers and suddenly the grasshoppers came out kicking their legs, stretching and flapping their wings loudly.

The two beloved orphan brothers

"Awg yand muh yand time n cawd right v veh affirmation PUNIV

V v v v v v v v v v v v v v v v v v v v v

khi thez laq tha he lehq tawg laq chid phe lehq khi gwaw chid thez kick flap and wing lift hold stretch COMPL foot vigorously lift hold kick

v v conjunction n v v v v person v v v v

che tehz tehz he lehq maq ca ngae phehq vehr ced.

IND kicking_noise and good_at to be affirmation REPORTED

PUNIV v conjunction v v PUNIV disc

They discussed that and gathered the grasshoppers, put [them] into the bamboo, plugged up the end, and piled them up. And now when summer came, [they] unplugged one of the bamboo containers and suddenly the grasshoppers came out kicking their legs, stretching and flapping their wings loudly.

And so the two brothers said to each other, "It's the right time, "thus speaking with each other.
The two beloved orphan brothers 100

U kheh te chehd che mawq teq pa lag lehq tand vehor that do CONT IND monkey group come COMPL have_a_free_time complete det v Vv Puniv n n v Punf v Vv
la ghod lehq ca kawq na tod law ced. question say COMPL go and subsequently ask go_around DECL REPORTED interrog v Pun vV vV vV v Vv Puf disc

While that was happening, the monkeys came and asked if they were free.

The two beloved orphan brothers 101

Khehte lehq ix mag liz mawq haq koz vid che “Ed! te pawz lehr And 3Dual FOC monkey OM speak to IND Ed! one time[event] after conj pro disc n Pn v Pv Puniv EXCL num adv adv:tm
tand vehor” lehd kud vid che yaog ced. have_a_free_time complete thus tell to IND DECL REPORTED v Vv disc v Pv Puniv Puf disc

And they both told the monkeys, "This time [we] are ready," thus telling the monkeys.

The two beloved orphan brothers 102

Khehte lehq “yer ox lo ha kehr khuhn hez daq veg” lehd koz And go over_there harvested_field in fight reciprocal INVIT thus speak conj v n n Pn v Pv Puniv Puf disc v

daq peg lehq ix mag vawr par ceq ke lar che daw kor reciprocal complete COMPL 3Dual FOC grasshopper place_in DIR REL bamboo Pv Vv Punf pro prt n v Pv Puniv n
ghawg taz phoz che ced. vigorously carry to pile up IND REPORTED vV v v Puniv disc

And [they continued saying.] "Let's go fight in the harvest field over there," thus saying, and the two of them vigorously carried and piled up all the bamboo that contained the grasshoppers.

The two beloved orphan brothers 103

Mawq vawr suh theh ghawg taz phoz lehq tag daq lar lehq monkey FOC stick vigorously carry to pile up COMPL dare reciprocal DIR COMPL n prt n vV v v Punf v Pv Pv Puf
hez daq che yaog ced. fight reciprocal IND DECL REPORTED v Pv Puniv Puf disc

As for the monkeys, [they] eagerly gathered and piled up the sticks and dared the two brothers to battle.
The two beloved orphan brothers 104

Khehte lehq mawq teq pa vawr ix mag haq dawz vehar ghod lehq suzh theh
And monkey plural FOC 3Dual OM kill say COMPL stick
conj n Pn prt pro Pn v v Punf n
phoz ghawz taz veva gehag che yaog
together pick up load_carry affirmation motion_to_speaker approach IND DECL
vV v v Puniv prt v Puniv Puf
ced.
REPORTED
disc

And the monkeys yelled at one another to kill them and [they] all grabbed the sticks and approached [them].

The two beloved orphan brothers 105

U kheh te gehag tod huh ix mag liz ix mag taz phoz lar che
that do approach go_around PROG 3Dual FOC 3Dual carry to pile up DIR REL
det v v Vv Punf pro disc pro v v Pv Puniv
par ceq daw ghawg phahd vid cheawg lehr
grasshopper bamboo_segment vigorously open release to CHE - affirmative after
n n vV v v Pv Pu - Puf Puf
tuhaz lehq khid tehz che tehz tehz he peg ghod ver
come_out COMPL foot lifthold kick CHE kicking_noise EMPH finish explanation
v Punf n v v Pu v v Pv v Puniv
pawz lawz pawz lawz he lar haz lehq ox lo mawq haq pawz nehx
jump jump EMPH after COMPL over_there monkey OM jump stick
v v Pv v v Punf n n Pn v v
vehr che yaog ced.
affirmation IND DECL REPORTED
Puniv Puniv Puf disc

While [they] were approaching, the two brothers opened [all] the bamboo containers that they gathered, which had the grasshoppers inside, and so [the grasshoppers] came out lifting [their] legs and kicking noisily and jumped to the monkeys and stuck to them.

The two beloved orphan brothers 106

Kheh te ver mawq vawr par ceq haq kuhz jad cheaq te lehq par ceq pawz
since monkey FOC grasshopper OM scared very because grasshopper jump
conj n prt n Pn v Vv conj n v
nehx ver awg chawd haq dawz kha lehd koz vid che ced.
stick indicative friend OM hit let_go thus speak to IND REPORTED
v Puniv n Pn v v disc v Pv Puniv disc

[And] because the monkeys were very scared of the grasshoppers, [they] asked one another to brush [the grasshoppers which were stuck on their bodies] off.
The two beloved orphan brothers 107

Kheh te ver mawq vawr to saz lehq chaw khuhd ma nuhd since monkey FOC wild mammals COMPL human_language NEG know
cheaq te lehq hax ceh nux dawz ver yawd ved awg chawd haq dawz suh because increasing_force hit indicative 3S genetive friend OM hit die
cheh te lehq hax ceh nux dawz ver yawd ved awg chawd haq dawz suh because increasing_force hit indicative 3S genetive friend OMG hit die
vehr che yaog ced. affirmation IND DECL REPORTED
Puniv Puniv Puf disc

[And] since monkeys are animals and do not know human language, so [they] hit one another so hard that their friends died.

The two beloved orphan brothers 108

U kheh te lehq awg leh med lo mawq chawad mawq saw dawz like that do COMPL last_part LOC_time monkey against monkey completely hit
suh daq vehr che yaog ced. die reciprocal affirmation IND DECL REPORTED
vPvPunivPunivPufdisc

That way, in the end all the monkeys completely killed off one another.

The two beloved orphan brothers 109

Awg lawn che haq hind yug tug vawr story definite OM lesson FOC
n det Pn n prt

The lessons that can be learned from this story are:

The two beloved orphan brothers 110

Awg vix awg nax che ni ghad jehg daq vix haq daq older_sibling younger_sibling definite two person discuss reciprocal well love reciprocal
vix cawd daq vix ga daq vix lehq mawq kha peh haq liz well agree reciprocal well help reciprocal well COMPL monkey plural OM FOC
VvPvPvPvPvPunivPnPnPn disc

ghad che yaog.
win IND DECL
vPunivPuf

The fact that these two brothers discussed [and listened to each other] well, loved each other a lot, got along well, and helped each other a lot made them have a victory over the monkeys.
Since the monkeys do not know human language [since they did not communicate appropriately], [they,] instead of brushing off the grasshoppers gently, hit one another so hard that they all killed off one another.

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