

## CHAPTER 2

## IDENTIFICATION OF PARTICIPANTS

The introductory, main, secondary, incidental and supernatural participants are introduced in different ways at their first appearance in the narrative. This section describes the initial identification of the participants. Upon comparing the six texts, the following conclusions were made concerning the the grammatical devices used in the introduction of participants.

In Thai folkstories, a story is composed of 3 main parts: a title, the body of the narrative and a conclusion. The title is one method of introducing a participant as it sometimes names that participant. The participant who is introduced in the title is usually the main or secondary participant. However, an introductory participant is occasionally introduced in the title. An incidental participant is never introduced in the title.

For example:

ท้าวคูลูและ นางอัว	(King Kulu and Miss Oua)
เจ้ากงจิ้น	(Kongjin, the Shipowner)
นางผมหอม	(Miss Sweet Smelling Hair)

In all the examples above the titles indicate the main and secondary participants only. The titles indicate to the reader that the following stories will be about these people.

There are a number of other ways of introducing a participant when they first appear.

1. An existential clause
2. A naming clause
3. A phrase in a transitive, bitransitive, or locative clause
4. A group introduction

## 2.1. Existential Clause

An existential clause is the most common method for introducing a participant. The existential clause is a clause which begins with the existential verb **มี (mi:)** 'there was' followed by a modified noun phrase with the numeral phrase 'one'.

### 2.1.1. Introductory Participant

The introductory participant is firstly identified as the subject of an existential clause (see example (a) below). A following clause may contain some descriptive information telling what the participant was doing at the time of introduction (see (b) below). The description setting is also shown by the repetition of the verb **(mi:)**.

(a) ครึ่ง หนึ่ง นาน มา แล้ว มี พระราชา พระองค์ หนึ่ง ทรงพระนาม  
 khran<sup>3</sup> nun<sup>1</sup> na:n ma: læ:w<sup>3</sup> mi: phra?ra:cha: phra?on nun<sup>1</sup> songphra?na:m  
 time one long come part. have king cls. one name

ว่า มหาธรรมราชา ครอง ราชสมบัติ อยู่ ณ  
 wa:<sup>2</sup> ma?ha:<sup>4</sup>thamra:cha: khro:n ra:t<sup>2</sup>cha?sombat<sup>1</sup> yu:<sup>1</sup> na?  
 that Mahathamraja rule property stay at

เมืองพรหมพันธุ์ นคร  
 muanphromphanthu? na?khon  
 Promphanthu city

(b) มี พระมเหสี ทรงนาม ว่า สุวรรณหวี และ มี  
 mi: phra?mahe:<sup>4</sup>si:<sup>4</sup> songna:m wa:<sup>2</sup> su?<sup>1</sup>wanthe:wi: læ?<sup>3</sup> mi:  
 have queen name that Suwantawee and have

พระราชโอรส พระองค์ หนึ่ง มี พระนาม ว่า ปาจิตตกุมาร  
 phra?rat<sup>2</sup>o:rot<sup>3</sup> phra?on nun<sup>1</sup> mi: phra?na:m wa:<sup>2</sup> pa:jit<sup>1</sup>ta?<sup>1</sup>ku?<sup>3</sup>ma:n  
 son cls. one have name that Pajittakumarn

Once upon a time, there was a king named Mahathamraja. He ruled over Promphanthu city. He had a queen named Suwanthwee and they had one son named Pajittakumarn.

The introductory participant in the above paragraph is King Mahathammaraaja because he only briefly appears in the story to introduce the secondary participant, Pajittakumarn. He was firstly introduced by an existential clause which includes a numeral phrase in the descriptive background.

### 2.1.2. Main Participant

The main participant of a story is usually introduced in an existential clause with a descriptive phrase. Unlike the introductory participant, the descriptive background for the main participant describes the participant's personality rather than his activity. For example, in the story, 'Male Mountain', the main participant is introduced with a description of her character.

กาล ครั้ง หนึ่ง มี นางยักษ์ ตน หนึ่ง ชื่อ กินนา [อาศัย อยู่ ณ  
 ka:n kʰraŋ³ naŋ¹ mi: na:nyak³ ton naŋ¹ chu:² kinna: ʔa:say⁴ yu:¹ naʔ  
 time time one have giantess cls. one name Kinna live stay at

บ้าน หลัง ใหญ่ ใกล้ ภูเขา นางกินนา ยัง เป็น สาว  
 ba:n² laŋ⁴ yay¹ klay² phu:kʰaw⁴ na:ŋkinna: yaŋ pen sa:w⁴  
 house cls. big near mountain Kinna still be maiden

ไม่ มี คู่]  
 may² mi: phua  
 not have husband

Once upon a time, there was a giantess named Kinna. She lived in a big house near a mountain. Kinna was single. She did not have a husband and was lonely.

In the above example, the main participant, Kinna, was introduced in an existential clause with a descriptive setting. Her description is about her life rather than what she is doing at that time. In the story of the 'Shipowner', the main participant is introduced in a similar way.

ก็ ใน จำนวน เจ้าสาว เรือสำเภา เหล่า นั้น มี เจ้าสาว ที่  
 ko² nay camnuan caw²sua⁴ ruasam⁴phaw law¹ nan³ mi: caw²sua⁴ thi:²  
 part. in amount richman ship those that have richman that

ร่ำรวย กว่า คน อื่น อยู่ คน หนึ่ง] ชื่อ กงจิ้น คนไทย เรา  
 ram<sup>2</sup>ruay kwa:<sup>1</sup> khon ʔan<sup>1</sup> yu:<sup>1</sup> khon nan<sup>1</sup> chu<sup>3</sup> kongci:n khonthay raw  
 rich than cls. other live cls. one name Kongjin Thai we

เห็น เจ้าสาวกงจิ้น ร่ำรวย นึก ก็ พากัน เรียก ว่า เจ้ากงจิ้น  
 hen<sup>4</sup> caw<sup>2</sup>suakongci:n ram<sup>2</sup>ruay nak<sup>3</sup> ko<sup>2</sup> pha:kan riak<sup>2</sup> wa:<sup>2</sup> caw<sup>2</sup>kongci:n  
 see rich Kongjin rich much part. keep call that Lord Kongjin

[และ เจ้ากงจิ้น ผู้ นี้ มี ชื่อเสียง เป็นที่ รู้จัก กัน ดี  
 læ<sup>7</sup> caw<sup>2</sup>kongci:n phu:<sup>2</sup> ni:<sup>3</sup> mi: chu:<sup>2</sup>sian<sup>4</sup> penthi:<sup>2</sup> ru:<sup>3</sup>cak<sup>1</sup> kan di:  
 and Lord Kongjin who this have famous as know each good

ทั้ง ใน ด้าน ความร่ำรวย และ ความเจ้าชู้ เพราะ ปรากฏ ว่า  
 than<sup>3</sup> nay da:n<sup>2</sup> khwa:ram<sup>2</sup>ruay læ<sup>7</sup> khwa:mcaw<sup>2</sup>chu:<sup>3</sup> phro<sup>7</sup> pra:kot<sup>1</sup> wa:<sup>2</sup>  
 both in side rich and paramour since appear that

เคย มี ภรรยา มา แล้ว นับ ร้อย]  
 khə:y mi: phanya: ma: læ:w<sup>3</sup> nap<sup>3</sup> ro:y<sup>3</sup>  
 used have wife come already count hundred

Among a group of shipowners, there was a man, Kongjin who was very rich. Thai people knew that he was very rich so they called him King Kongjin. He was very well-known for his wealth and his paramour since he had more than 100 wives.

The main participant in the above paragraph is Kongjin. He was initially introduced by an existential clause with a descriptive phrase. This descriptive background explains about his character and personality.

### 2.1.3. Secondary Participant

The secondary participant may also be introduced by an existential clause. Unlike the main participant, the descriptive setting of the secondary participant often occurs in a subordinate clause.

For example, in the story of 'Orapim', the hunter is introduced in a subordinate clause:

ขณะที่ พัก อยู่ ใต้ ต้นไทร นั้นเอง ก็ มี นายพราน  
 khana<sup>7</sup>thi:<sup>2</sup> phak<sup>3</sup> yu:<sup>1</sup> tay<sup>2</sup> ton<sup>2</sup>say nan<sup>3</sup> ʔe:ŋ ko<sup>2</sup> mi: na:yphra:n  
 while rest stay under banyan that part. part. have hunter

คน [ขี่ ควาย ออก มา จาก ใน เมือง ผ่าน มา เห็นเข้า]  
 khon khi:1 khwa:y ʔo:k1 ma: ca:k1 nay suan pha:n1 ma: hen4k'haw2  
 cls. ride buffalo out come from in town pass come see

While they were resting under the banyan tree, there was a hunter riding the buffalo out from the city.

The hunter, a secondary participant, was introduced by an existential clause. Unlike the previous participant categories, his descriptive setting is in the form of a subordinate clause.

#### 2.1.4. Incidental Participant

The incidental participants can also be introduced by an existential clause. However, unlike the main and secondary participants, the incidental participant is not introduced in the first paragraph of the story.

For example, in the story of 'Miss Sweet Smelling Hair':

ขณะที่ เดินทาง ใน ป่า นั้น ก็ มี ยักษ์ คน หนึ่ง มา พบ  
 khana?thi:2 de:nt'ha:ŋ nay pa:1 nan3 ko2 mi: yak3 ton nuŋ1 ma: p'hop3  
 while travel in forest that part. have giant cls. one come meet

[อยาก จะ กิน มนุษย์]  
 ya:k1 ca?1 kin ma?nut3  
 want to eat human

While he was travelling in the forest, there was a giant running toward him and wanted to eat him.

The incidental participant in the above paragraph is the giant. He is first introduced in an existential clause but not in the first paragraph.

## 2.2. Naming Clause

A naming clause is a clause in which a verb such **ตั้ง** *chə:2* or **ทรงนาม** *soŋna:ɯ* 'to name' functions as a main verb. The naming clause has a proper name in an object slot. The phrase in the naming clause is composed of a modified noun phrase, which may be a classifier phrase. The naming clause is used to introduce the introductory and secondary participants.

For example, the introductory participant in 'Orapim' is the queen, Suwantawee.

0	มี	พระอัครมเหสี	[ทรงนาม ว่า สุวรรณหงส์]
0	mi:	phra?akhra?ma?he:4si:4	soŋna:ɯ wa:2 su?wa:nthe:wi:
0	have	queen	name that Suwantawee

He has a queen named Suwanthawee.

*In the examples, '0' indicates a deleted morpheme.*

The secondary participant in the same story is Pajittakumarn, also introduced by a naming clause.

เมื่อ	ปาจิตตกุมาร	เดินทาง	ไปถึง	บ้านสัมฤทธิ์	0	ก็	พบ
๓๓๒	pa:cittakuma:n	də:ntha:n	paythun <sup>4</sup>	ba:n <sup>2</sup> sa:m <sup>4</sup> rit	0	ko <sup>2</sup>	phop <sup>3</sup>
when	Pajittakumarn	travel	arrive	Ban Samrit	0	part.	meet

หญิง	ชาวบ้าน	คน	หนึ่ง	[ชื่อ	ยายบัว	กำลัง	ไถนา	อยู่]
yin <sup>4</sup>	cha:wba:n <sup>2</sup>	khon	nun <sup>1</sup>	chə:2	ya:ybua	ka:lan	thay <sup>4</sup> na:	yu: <sup>1</sup>
maid	villager	cls.	one	name	Boa	continue	plough	live

When Pajittakumarn arrived at Ban Samrit, he saw the woman named Boa ploughing.

### 2.3. Transitive, Bitransitive, and Locative Clause

The term transitive clause here refers to the clause composed of a verb which requires an object constituent while a bitransitive clause requires a direct object and an indirect object. A locative clause is a clause with a location as a constituent of that clause. The transitive, bitransitive and locative clause differ from the 'naming' clause in that the constituents following the main verb are not complements of the subject. The transitive clause indicates that the subject performs the activity upon someone or something. The phrases occurring in the constituent parts of these clauses may be:

1. Simple noun phrase
2. Modified noun phrase

#### 2.3.1. Simple Noun Phrase

The simple noun phrase is used to introduce an incidental participant. It occurs in either the subject or object slot of transitive, locative or bitransitive clause. In the story of 'Orapim', the incidental participants, the 101 kings, are introduced as the indirect object of the bitransitive clause.

0	สง	ได้	[มี	พระราชสาสน์	ไปยัง	กษัตริย์	ทั้ง	ร้อยเอ็ด	นคร
0	cun	day <sup>2</sup>	mi:	phra?ra:t <sup>2</sup> chasa:t <sup>4</sup>	payyan	kasat <sup>1</sup>	than <sup>3</sup>	ro:y <sup>3</sup> ?et <sup>1</sup>	nakhon
0	then	get	have	letter	to	king	both	101	city

ให้	จัด	พระราชธิดา	ส่ง	เข้ามา	เพื่อ	ให้	ราชโอรส	เลือก]
hay <sup>2</sup>	cat <sup>1</sup>	phra?ra:t <sup>3</sup> thida:	son <sup>1</sup>	khaw <sup>2</sup> ma:	phua <sup>2</sup>	hay <sup>2</sup>	ra:t <sup>2</sup> ?o:rot <sup>3</sup>	luak <sup>2</sup>
give	arrange	daughter	send	into	for	give	son	choose

So the king has sent the letter to the 101 kings in order to send their daughter for his son to choose a wife.

### 2.3.2. Modified Noun Phrase

The modified noun phrase includes a noun as the nucleus and potential modifiers such as a quantifier, qualifier or descriptives. There are several kinds of modifiers which may occur in the modified noun phrase in transitive, bitransitive and locative clauses. These modifiers are in the form of relative clause, classifier phrase, possessive phrases and adjectival phrase.

#### 2.3.2.1. Relative Clause as a Modifier.

A relative clause is a clause composed of a relative pronoun (such as  $\text{ที่}$  or  $\text{ซึ่ง}$  'that') or other marker which relates the clause itself to the noun it modifies. Only the incidental participants, and supernatural beings can be introduced by a relative clause.

The supernatural participant, in this section of the story, 'King Kulu and Miss Oua', is the angel. The angel is introduced in a relative clause:

นางอัว	ไม่ได้	หนี	ไป	หา	ท้าวจตุ	แต่	นาง	ได้	ไป	ยืน
na:ŋʔua <sup>2</sup>	may <sup>2</sup> day <sup>2</sup>	ni: <sup>4</sup>	pay	ha: <sup>4</sup>	tha:w <sup>3</sup> khū:lu:	tə: <sup>1</sup>	na:ŋ	day <sup>2</sup>	pay	yu:n
Miss Oua	not	escape	go	find	King Kulu	but	she	get	go	stand

รำพัน	อยู่	ที่	ต้นจางผิ	ต้น	หนึ่ง	และ	นาง	ได้	ตั้ง
ramphan	yu: <sup>1</sup>	thi: <sup>2</sup>	ton <sup>2</sup> cuanphi: <sup>4</sup>	ton <sup>2</sup>	nun <sup>1</sup>	læ? <sup>3</sup>	na:ŋ	day <sup>2</sup>	tan <sup>2</sup>
moan	stay	at	tree	cls.	one	and	she	get	raise

สดบาริษฐาน	กับ	[เทพยดา	นางไม้	ซึ่ง	สิงสถิตย์	อยู่
sat <sup>1</sup> taya:thitha:n <sup>4</sup>	kap <sup>1</sup>	the:p <sup>2</sup> yada:	na:ŋmay <sup>2</sup>	sun <sup>2</sup>	sin <sup>4</sup> sa <sup>2</sup> thit <sup>1</sup>	yu: <sup>1</sup>
praise	with	deitics	angel	who	stay	live

ณ	ต้นจางผิ	ว่า]
na <sup>7</sup>	ton <sup>2</sup> cuanphi: <sup>4</sup>	wa: <sup>2</sup>
at	tree	that

Oua did not go to see king Kulu but she cries under the banyan tree. She prayed to the deity and angel who lived in that tree.



The incidental participant, the lemon, in the story of 'Male Mountain', is also introduced using a relative clause.

พี่ ฉัน ลืม บอก พี่ ไป ว่า ใน หีบ นี้ มี [มะนาว ที่  
phi:2 chan4 lu:m bo:k2 phi:2 pay wa:2 nay hi:p1 ni:3 mi: ma?na:w thi:2  
brother.I forget tell pro. go that in box this have lemon at

ไม่ รู้จัก สุก รู้จัก เหี่ยว หลาย ผล]  
may2 ru:3cak1 suk1 ru:3cak1 hiaw1 la:y4 phon4  
not know ripe know wither many cls.

I forgot to tell you that in that box there are many lemons which never ripened or withered.

2.3.2.2. Classifier Phrase as a Modifier

A classifier phrase refers to a phrase which has a classifier and a numeral as constituents. Its function is to modify the head noun. A classifier phrase may occur as modifier in the modified noun phrase of a transitive, bitransitive and locative clause to introduce the main, secondary or incidental participants. Any participant may be referred to in the subject or object slot.

The main participant, the young man, in the story, 'Male Mountain', fills the object slot:

เช้า วัน หนึ่ง นางกินนมา ได้ เห็น [ชายหนุ่ม คน หนึ่ง]  
chaw2 wan nun1 na:kinna: day2 hen4 cha:ynum1 khon nun1  
morning cls. one Kinna get see young man cls. one

กำลัง เดิน เข้า มา ใน ป่า  
kanlanj de:n khaw2 ma: nay pa:1  
continue walk enter come in forest

One morning, Kinna saw a young man coming to the forest.

In the above paragraph, the main participant, the young man was introduced in the classifier clause. This classifier clause function as the modifier clause.

Another example of the main participant occurring in the object slot, is Nongpajan, from the story, 'Shipowner':

และ ใน คราว นี้ เอง เจ้ากงจิ้น พบ กับ [สาว งาม  
 læʔ³ nay khra:w ni:³ ʔe:ŋ caw²konci:n phop³ kap¹ sa:w⁴ ɲa:■  
 and in time that prt. Lord Kongjin meet with maid beautiful

เข้า คน หนึ่ง] ชื่อ นางนงปะจันทร์  
 khaw² khon nuŋ¹ chu:² na:ŋnɔnpacan  
 enter cls. one name Miss Nongpajan

And at that time, King Kongjin met a beautiful woman named Nongpajan.

The main participant, Nongpajan was introduced by a classifier phrase functioning as a modifier in the object slot occurring in a transitive clause.

The secondary participant, King Kulu, from the story, 'King Kulu and Miss Oua', is introduced here in the object slot:

พระองค์ มี [โอรส องค์ หนึ่ง ทรงพระนาม ว่า ท้าวอูลุ]  
 phraʔoŋ mi: ʔo:rot³ ʔoŋ nuŋ¹ soŋphraʔna:■ wa:² tha:w³khu:lu:  
 he have son cls. one name that King Kulu

He has one son named Kulu.

The secondary participant, Kulu was introduced by a classifier phrase signalled by the classifier องค์. Unlike the naming clause, the classifier phrase is modified by a naming clause.

The incidental participant, Kamfong, from the story, 'Miss Sweet Smelling Hair' fills the object slot:

ฝ่าย มเหสี ฝ่าย ขวา ได้ ประสูติ [ธิดา องค์ หนึ่ง  
 fa:y¹ maʔhe:⁴si:⁴ fa:y¹ khwa:⁴ day² prasu:t¹ thida: ʔoŋ nuŋ¹  
 for queen side right get give a birth daughter cls. one

มี พระนาม ว่า ค่ำฟอง]  
 mi: phraʔna:■ wa:² khamfo:ŋ  
 have name that Kamfong

The queen gave birth to daughter named Kamfong.

Kamfong, is introduced with a classifier phrase signalled by the classifier **องค์ 7๐๓**.

### 2.3.2.3. Possessive Phrase as a Modifier

A possessive phrase is a phrase which expresses possession. The possessive phrase includes an ordinary modified noun phrase followed by a possessive phrase. This phrase is usually signalled by the possessive marker **ของ** 'of'. A possessive phrase may occur as a modifier in a modified noun phrase. Possessive phrases are found only to introduce the main and incidental participants.

The main participant, Miss Nongprajan's lover, from the 'Shipowner':

ผู้ ที่ เศร้าโศก เสียใจ ใน การมา ของ เจ้ากงจิ้น นี้  
 phu:2 thi:2 saw<sup>2</sup>so:k<sup>1</sup> siacay nay ka:nma: kho:ŋ<sup>4</sup> caw<sup>2</sup>konci:n ni:<sup>3</sup>  
 who at sad sad in arrival of King Kongjin that

มี อยู่ สอง คน คือ นางนงประจันตร์ กับ [ผู้รัก ของ นาง]  
 mi: yu:<sup>1</sup> so:ŋ<sup>4</sup> khon khu: na:ŋnongpacan kap<sup>1</sup> khu:<sup>2</sup>rak<sup>3</sup> kho:ŋ<sup>4</sup> na:ŋ  
 have live two cls. is Miss Nongprajan with lover of her

There are two persons who are sad at the arrival of King Konjin, Nongpajan and her lover.

The main participant, Nongprajan's lover, is introduced by the possessive phrase signalled by the possessive marker **ของ** 'of'.

Also the incidental participants, the parents, in the same story, are introduced in the same manner:

เมื่อ สิ้นสุดที่จะ หักห้ามใจ ได้ แล้ว เจ้ากงจิ้น ก็ ไป  
 meua<sup>2</sup> sut<sup>1</sup>thi:<sup>2</sup> ca:<sup>2</sup> hak<sup>1</sup>ha:ma:<sup>2</sup>cay day<sup>2</sup> læ:w<sup>3</sup> caw<sup>2</sup>konci:n ko:<sup>2</sup> pay  
 when end that will stop get already King Kongjin prt. go

ทวนถาม ขอ นางนงประจันตร์ กับ [บิดา มารดา ของ นาง]  
 tha:p<sup>2</sup>tha:ma:<sup>2</sup> kho:<sup>4</sup> na:ŋnongpacan kap<sup>1</sup> bida: ma:nda: kho:ŋ<sup>4</sup> na:ŋ  
 ask for ask Miss Nongpajan with father mother of she

When he found that he love her so much, he went to ask her parents for her.

The parents are first introduced by a possessive phrase in the modifier of a noun phrase.

#### 2.3.2.4. Adjectival Phrase as a Modifier

An adjectival phrase is a phrase which functions as a modifier in the noun phrase. It modifies the head noun. An adjectival phrase may occur in the modifier of a noun phrase to identify secondary participants.

The secondary participant, King Doglike, from the story of that name is introduced in an adjectival phrase:

มเหสี	ฝ่าย	ขวา	ประสูติ	โอรส	ก่อน	[แต่	ว่า	ไม่ใช่
mahe: <sup>4</sup> si: <sup>4</sup>	fa:y <sup>1</sup>	khwa: <sup>4</sup>	pra <sup>7</sup> su:t <sup>1</sup>	ʔo:rot <sup>3</sup>	ko:n <sup>1</sup>	tæ: <sup>1</sup>	thawa: <sup>2</sup>	may <sup>2</sup> chay <sup>2</sup>
queen	side	right	give birth	son	before	but		not

คน	กลายเป็น	สุนัข	รูปร่าง	งดงาม	เรียก	กัน	ว่า	หมาดุก
khon	kla:y	pen	su <sup>7</sup> nak <sup>3</sup>	ru:p <sup>2</sup> ra:ŋ <sup>2</sup>	ŋot <sup>2</sup> ŋa: <sup>3</sup>	riak <sup>2</sup>	kan	wa: <sup>2</sup> ma: <sup>4</sup> yuy <sup>4</sup>
human	become	be	dog	shape	beautiful	call	each	that doglike

The queen gave birth to a son first. But he was not a human, he became a doglike person.

The secondary participant, the daughter in the story, 'Miss Sweet Smelling Hair', is also introduced in the same manner:

หลังจาก	ที่	ได้	ทำ	พิธี	บางสรวง	เทวดา	แล้ว	ได้
lan <sup>4</sup> ca:k <sup>1</sup>	thi: <sup>2</sup>	day <sup>2</sup>	tham	phithi:	buang <sup>3</sup> ruang <sup>4</sup>	the:wada:	læ:w <sup>3</sup>	day <sup>2</sup>
after	at	get	do	ceremony	pay respect	diety	already	get

ปี	หนึ่ง	ทั้งสอง	ก็	ได้	บุตร	สมใจ	[แต่	ไม่ใช่
pi:	ŋuŋ <sup>1</sup>	thəŋ <sup>3</sup> so: <sup>ŋ</sup> <sup>4</sup>	ko <sup>2</sup>	day <sup>2</sup>	but <sup>1</sup>	soŋ <sup>4</sup> cay	tæ: <sup>1</sup>	may <sup>2</sup> chay <sup>2</sup>
year	one	both	part.	get	child	as they want	but	not

ผู้ชาย	กลายเป็น	ผู้หญิง
phu: <sup>2</sup> cha:y	kla:y	pen
male	become	be
		female

After doing the ceremony, they got a child but not a boy, it was a girl.

#### 2.4. Group Introduction

Some participants may be introduced as a group. Generally, a phrase or clause introducing such participants contains a numeral or a quantifier morpheme indicating a group.

For example:

คู่	khū:2	'a couple of'
พวก	phuak <sup>2</sup>	'a group'
บรรดา	banda:	'all'

Only an incidental participant may be introduced with a group introduction. For example, the incidental participants, the cobra and the mongoose, from the story, 'Orapim', are introduced with the quantifier morpheme, 'kh<sup>u</sup>:2<sup>^</sup>', meaning, 'a couple'.

ใน ขณะที่	นาง ฟัน	ขึ้น	มา	นั้น	นาง	ก็	แล	เห็น
nay khana <sup>7</sup> thi: <sup>2</sup>	na:ŋ fun <sup>2</sup>	khun <sup>2</sup>	ma:	nan <sup>3</sup>	na:ŋ	ko <sup>2</sup>	læ:	hen <sup>4</sup>
in while	she recover	up	come	that	she	then	see	see

[งูเห่า	กับ	พังพอน	คู่	หนึ่ง]	กำลัง	ต่อสู้	กัน	อยู่
ŋu:haw <sup>1</sup>	kap <sup>1</sup>	phanpho:n	khū:2	nun <sup>1</sup>	kaŋlan	to: <sup>1</sup> su: <sup>2</sup>	kan	yu: <sup>1</sup>
cobra	with	mongoose	pair	one	continue	fight	each	live

When she came back to life, she saw a cobra and a mongoose fighting.

Also, from the same story, the incidental participants, the maids, are introduced as a group:

[พวก]	สนม	พา	กัน	จัดแจง	ชำระ	พระศพ	เพื่อ	บรรจุ
phuak <sup>2</sup>	sanom <sup>4</sup>	pha:	kan	cat <sup>1</sup> ca:ŋ	chamra <sup>7</sup>	phra <sup>7</sup> sop <sup>1</sup>	phu: <sup>2</sup>	bancu <sup>7</sup>
group	maid	lead	each	arrange	clean	corpse	for	pack

Some maids were preparing the corpse in order to put it in the coffin.

### 2.5. Summary

Each category of participants has specific grammatical components associated with its introduction. Some grammatical devices are employed to introduce many kinds of participants. For example, the existential clause is used to introduce both main and secondary participants. On the other hand, other devices are employed for introduction of a particular participant category; such as the naming clause for the introductory and secondary, simple noun phrases for incidental, modified noun phrase for all participants, relative clauses for incidental and supernatural, classifier phrase for the main, secondary and incidental participants, the possessive phrase for main and incidental and the adjectival phrase for secondary participants. Group introductions are used to introduce only the incidental participant.