

CHAPTER FIVE

SOCIOCULTURAL CONTEXT

5.0 Introduction

Language use varies according to context. The same speaker uses different linguistic varieties in different social situations. For example, the language used by a worker speaking to his boss is different from when he speaks to his friend. When he speaks to his boss, he will use language that is more polite and formal than when he speaks to his friend, as in the examples below.

Talking to his boss:

t^han⁴ k^hlap⁵ p^hom¹ klap³ ba:n⁶ kon³
you polite part. I return home part.

na⁵k^hap⁵
polite part.

'I will return home.'

Talking to his friend:

klap³ ba:n⁶ kon³na⁵
return home part.

'I will return home.'

Amara (1990:97) states:

There are many features that effect the language used in a context. People who use language in its context properly, should be thinking of these features: the relationship between the speaker and the hearer, setting, topic, objective, and channel. (translated from the Thai)

The language used in sport commentaries is different from political speeches. The style of language used is called register. Trudgill (1974:101) states “registers are simply a rather special case of a particular kind of language being produced by the social situation.”

The features that effect the language used in society are classified by Crystal (1987:48) as setting, participants, activity, channel, code, message form, and subject matter.

This chapter describes the register of Tuu Cok’s sermons based on the social factors that effect the linguistic variation in society. Moreover, this chapter discusses some cultural activities of the Northern Thai people which relate to Tuu Cok’s teaching points.

5.1 Language and Social Context of Tuu Cok’s Sermons

This section studies the features that effect language use in society based on Crystal (1987:48).

5.1.1 Setting

Setting is the time and place in which a communication act occurs. The communication act of the sermons occur in a temple or in a studio.

The temple is an important place for Buddhists as it is the place for religious activities. In the past, the temple was the center of education as there were no schools, so people went to study at the temple. Nowadays the temple is not only a place for religious activities but also for community activities such as when there is a conference in a village, people will go to meet at the temple.

The *wi^sha:n^l* is the main assembly hall of a Buddhist temple and is used for religious activities. In this place are statues of Buddha. A large Buddha sits on pedestal made of

brass or plaster. He is often flanked by smaller brass Buddhas. These statues in the *wi^sha:n^l* represent the Buddha to remind people about his life and his teachings. In front of the Buddha statues is a place where people pay their respect by bowing with palm joined hands to *waj^o* the Buddha, then they light candles and incense in front of the statues. The pillars of the *wi^sha:n^l* are usually decorated with painted cement and glass designs. The doors and windows are usually made of carved wood. There are always a lot of pictures about the Buddha's life on the wall. To the right of the Buddha statues is a preaching pulpit where the head of the monks sits while he is preaching on important religious days. The *wi^sha:n^l* is usually open in the morning when people come to offer food to the monks on Precept Days¹⁸. When people come to the temple, they will first sit in front of the Buddha statues. Then they will pay their respects by lighting candles and incense and putting these in front of the Buddha statues. Then they will find a place to sit on the floor further back in the *wi^sha:n^l*. Sometimes, before the monks come, the village headman will announce the next religious activities which will held in that temple. Then the monks come. The people will *waj^o* to the ground three times to show respect. The first time for *p^ha^sput^a* 'The Buddha', the second time for *p^ha^st^ham²* 'Dhamma teaching', and third time for *p^ha^ssoj^l* 'the Buddhist monks'. The monk sits on the pedestal that is on a higher level than the audience, who sit on the floor. Next, a worship leader chants alone, then, the people join in the chant. After that, the monks chant in the Pali language all at the same time. Before the preaching is finished, the monks give a blessing. The religious activities on the Precept Day take about two hours. Monks and novices use the *wi^sha:n^l* at least once a day for devotions.

¹⁸ (Kingshill,1991) defines Precept Days as "[Days that] occur at Thai temples four times a month depending on the lunar calendar. This observance is especially lively during the period of Buddhist Lent, which is from the end of July to the end of October, when many people are residing at the temple."

In Tuu Cok's taped sermons the date is usually not specified. Some sermons were recorded at the temple on the Precept Days and some sermons were recorded in the studio, including both 'Religion and Society' and 'The Worth of Humans'. Tuu Cok recorded his sermons in a studio in order to distribute to the people who are not able to listen to him at the temple.

5.1.2 Participants

The participants are the people who take part in an interaction

According to Buddhism doctrine, Buddhist monks have status in teaching people about the Dhamma, which they teach in order to help the audience have calm minds and to live happily in society.

Most of the people who go to the temple are villagers especially old people, because the old people have time to listen to the sermons. The old people like to listen to the preaching in order to warn their minds, to make merit, and to live happily by following the Dhamma. Some adults or young people do not like to listen to the preaching because it is boring and they do not have time to listen. The adults go out for work and young people go to school.

There are a variety of ages in the audience, ranging from young to old. When Tuu Cok preaches his sermons in the temple, the number of people in the audience is not specified and when he preaches in the studio, the audience consists of the eight to ten people who work at that studio (although the intended audience is much larger--everyone who will listen to the tape).

5.1.3 Activity

The activity is the type of activity in which a participant is engaged.

On the Precept Days, the villagers come to the temple in the early morning to offer food to the monk. The monks preach the sermons and give blessings. This activity is held in the *wi^shan¹*.

The activity in focus here is preaching. The monk has a role in society to teach people about the Dhamma. After the Buddha died, the monk was the person who taught people about the Dhamma. If there was no religion or there were no people to teach about the Dhamma, there would be problems in the society: people doing bad things, people quarreling with each other, people not sacrificing for each other, people being robbers, etc. Thai Buddhists believe that religion helps people to have calm minds and be good people. Nowadays each village in Thailand has a temple--this is the place where the monk teaches the people about the doctrines of Buddhism.

5.1.4 Channel

The channel is the medium chosen for communication. There are two types of channels used for communication: writing and speaking. The medium of communication here is speaking in that the monk speaks to the audience about the Dhamma teaching and suggests what people should do to live happily in society.

5.1.5 Code

The code is the formal system of communication shared by the participants. The code of the sermon is a monologue with the monk speaking to the audience.

Normally the language used in preaching is Pali because it is a sacred language used only for preaching. Because people do not understand the Pali language, Tuu Cok translates into a language which the audience will understand, for example, Central Thai or Northern Thai.

Tuu Cok uses Northern Thai while he is speaking. He also uses Central Thai and when he uses Central Thai, the audience laughs because it is strange that a Northern Thai monk speaks Central Thai. Tuu Cok said he used Central Thai in order to be funny and help the audience who do not understand Northern Thai by telling them the meaning in Central Thai. For example, Tuu Cok gives the word ‘cricket’ in Northern Thai then the word in Central Thai (example 1). The monk asks people what kind of dung do people eat? Then he answers that it’s fish dung. The monk gives the word ‘fish’ in Central Thai then he gives that word in Northern Thai language (example 2).

(1) Religion and Society (b) U27

tʃik⁵kuŋ³ ni:⁶ p^ha:k⁴ ka:ŋ¹ wa:⁵ tʃiŋ⁵li:t³
 cricket this part center say cricket

‘The word *tʃik⁴kuŋ³* ‘cricket’ in Central Thailand they call this a *tʃiŋ⁵li:t³*.’

(2). The Worth of Human (d) U4-5

k^hi:⁶ ʔaʔ³laŋ² t^hi:⁵ k^hon² ʔaw² ma:² kin²
 dung what which people take to eat

‘What kind of dung do people eat?’

k^hi:⁶ pa:^{2 19} ba:n⁶ haw² wa:⁵ k^hi:⁶ pa:¹
 dung fish house we say dung fish

‘Fish dung (Central Thai language), in our city it is called fish dung (Northern Thai language).’

5.1.6 Message Form

The message form is the structural pattern that identifies the communication. The message form used in a sermon is a religious form. The speaker uses the first person pronoun *ʔa:t³taʔ³ma:²* ‘I(rev.)’ in reference to himself and the second person

¹⁹ When Tuu Cok speaks the Central Thai, the *pl* cluster is reduced to *p* (Central² Thai *pla:²* ‘fish’ is realized as *pa²*)

pronoun *tʰan⁴saː¹tʰu⁵fon²* ‘good people’ for the audience. These pronouns are used only in the context of monks talking to lay people. Pali words are also found only in preaching. In the sermon ‘Religion and Society’, the monk uses four Pali words to illustrate the teaching points: first is *ta:n²* ‘to sacrifice’, second is *piʔ³naː⁵waː²tʃaː²* ‘to speak beautifully and sweetly (speak only good things)’, third is *ʔat³tʰaʔ³tʃa³li⁵jaː²* ‘to do useful things’, and fourth is *saʔ³maː²nat⁵taʔ³taː²* ‘to always adapt ourselves to other people’ (example 3).

(3) Religion and Society (a) U45-48

sa:t³saʔ³naː¹ *kap³* *saŋ¹kʰom²* *saŋ¹kʰom²* *tʃaʔ³* *juː³*
 religion and society society will stay

daj⁶ *nuŋ³* *pən⁴* *waː⁵* *ta:n²* *kʰuː²*
 can one they say tan (Dhamma name) mean

ka:n¹ *sia¹saʔ³laʔ³*
 nom. sacrifice

‘Religion and society; we can live in society happily, the Buddha said the first Dhamma teaching is tan which means to sacrifice.’

so:ŋ¹ *piʔ³naː⁵waː²tʃaː²* *kʰuː²* *pən¹* *kʰon²*
 two piyawaca (Dhamma name) mean be person

ʔuː⁶ *muan⁴* *tʃaː¹* *wa:n¹*
 speak beautiful speak sweet

‘Second is piyawaca meaning to speak beautifully and sweetly (speaks only good things).’

sa:m¹ *ʔat³tʰaʔ³tʃaʔ³li⁵jaː²* *kʰuː²* *tʰam²*
 three atthacaliya (Dhamma name) mean do

ton¹ *huː⁶* *pən¹* *paʔ³jo:t³*
 self to be useful

‘Third is atthacaliya meaning to do useful things.’

*si:*³ *sa?*³*ma:*²*nat*⁵*ta?*³*ta:*² *kh*^{u:}² *pa?*³*put*⁵
four samanattata (Dhamma name) mean behave

*tua*¹ *hu:*⁶ *sa?*³*mam*³*sa?*³*mə:*¹
body to adapt

‘Fourth is samanattata meaning to always adapt ourselves to other people’

There are four Pali words in the sermon ‘The Worth of Humans’. The first is *?*³*ta:*²*wi*⁵*na*⁵*te:*²*ta*⁵*na?*² ‘the diligent people can make money’ (example 4). The second is *?*²*lak*⁵*kh*^{a?}³ *sa?*³*pa?*³*ta:*² ‘to do one’s duties the best and to be economize’ (example 5). The third is *ka*²*ta?*³*ja:*²*na*⁵*mit*⁵*ta?*³*ta:*² ‘to make friend with good people’ (example 6). The fourth is *sa?*³*ma*⁵*ji:*²*wi*⁵*ta:*² ‘to have a good career’ (example 7).

(4) The Worth of Humans (e) U19

pu^t⁴*ta*⁵ *pa:*²*sit*³ *la*⁵*lo:*²*?*² *waj*⁶ *wa:*⁵
Buddha proverb say part. that

nu[?]³ *?*³*ta:*¹*ta:*²*wi*⁵*na*⁵*te:*²*ta*⁵*na?*² *pə:*¹
one utthawinatethanang (Dhamma name) mean

*wa:*⁵ *kh*^{on}² *ma*³ *?*⁵*om*⁵ *ha:*¹ *sa*⁵ *daj*⁶
that person diligent always make money can

‘A Buddhist proverb says utthawinatethanang meaning that the person who is diligent can make money.’

(5) The Worth of Humans (f) U8

kh^{o:}⁴ *ti:*⁶ *so:*[?]¹ *wi*⁵*t*^{hi:}² *sa:*[?]⁵ *kh*^{a:}⁴
topic which two method create worth

*tua*¹*pe:*[?]² *hu*⁶ *po:*² *ju:*³ *po:*² *kin*¹
self to enough live enough eat

*?*²*lak*⁵*kh*^{a?}³ *sa?*³*pa?*³*ta:*² *kh*^{u:}² *t*^{hu}[?]¹ *ph*^{o:}⁶*m*⁶
aralakkhasampatha (Dhamma name) is reach ready

dua^{j4} *ka*:ⁿ² *lak*⁴*sa*:¹
with nom. keep

'The second method to create the value of the personhood is *aralakkhasampatha* meaning to maintain (our good name, our financial resources)'

(6) The Worth of Humans (h) U26

k^ho:⁴ *ti*:⁶ *sa*:^{m1} *hu*:⁶ *pen*¹ *k^hon*² *k^hop*⁵
topic which three to be person make friend
*k^hon*² *di*:² *kan*²*la*³*ja*:²*na*⁵*mit*⁵*ta*³*ta*:² *k^hu*:²
person good kanlayanamittata (Dhamma name) mean
*k^hon*² *ʃua*⁵ *tʃa*:³ *paj*² *k^hop*⁵ *k^hop*⁵
person bad will don't make friend make friend
tæ:³ *k^hon*² *di*:² *ʔan*² *k^hon*² *bo*:³ *di*:²
only person good who person not good
*nia*⁵ *hu*:⁵ *dwa*:^{t3}*lo*:ⁿ⁶ *wun*⁵*wa*⁵*wun*⁵*wa*:^{j2}
make to trouble turbulent

'The third Dhamma is to be friends with a good person, *kanlayanamittata* meaning to make friends with good people and to not make friends with bad people who cause trouble.'

(7) The Worth of Humans (j) U8

*læ*⁵ *no*:^{k5}*paj*²*tʃa*:^{k3}*nan*⁶ *k^ho*:⁴ *t^hi*:⁶ *si*:³
and furthermore topic which four
*sa*³*ma*⁵*ʃi*:²*wit*⁵*ta*:² *k^hu*:² *hu*:⁵ *pa*³*ko*:^{p3}
samachiwitta (Dhamma name) mean to do
ʔa:²*ʃi*:^{p5} *ti*:⁶ *mi*:² *sin*:¹ *mi*:²
career which have religious commandment have
*t^ham*² *t^hu*:^{k3} *lak*³ *t^hu*:^{k3} *læ*:^{ɳ3}
Dhamma right principle right position

pen¹ k^hon² mi:² k^hwa:m² k^hit⁵ li⁵lɛm⁵
 be person have nom. think initiate

‘The fourth Dhamma is *samachiwitta* which means to have a good career and to be a person with initiative.’

Another feature found only in preaching is a blessing. Tuu Cok gives a blessing at the end of his sermons as in the examples below, example 8 from ‘Religion and Society’ and example 9 from ‘The Worth of Humans’.

(8) Religion and Society (h) U38

tʃuŋ² k^hɔ:¹ k^hwa:m² suk³ k^hwa:m²
 so ask for nom. happy nom.

saʔ³waʔ³di:² tʃoŋ² mi:² kap³ t^han⁴ sa:¹t^hu⁵ʃon²
 happy must have with you good people

t^haŋ⁶la:j¹ p^hu:⁵ lap⁵ faŋ² la:j²ka:n¹ ni:⁶
 all who receive listen program this

læ⁵ k^hɔ:¹ hu:⁶ ʔa:²pu⁵ man⁵ k^hwan¹ ju:n² hi⁵
 and ask for to age alive age alive do

ma:² ka⁶ k^huŋ⁶ mi:² tʃo:k⁴ mi:² la:p⁴
 trade trade increase have luck have fortune

kan¹ t^huk⁴ k^hon² t^huk⁴ t^han⁴ taʔ³lɔ:t¹
 together every person all you all

ka:n¹la⁵na:n² ʔa:²pu⁵ wan²no:²
 time word for blessing word for blessing

suʔ³k^haŋ¹ p^haʔ³lan²
 word for blessing word for blessing

‘So (I) ask for all of you good people who listen to this topic to have happiness and to have a long life, that your trade will succeed, have luck, have good fortune for all of you all the time, *aryu wanno sukhang phalang*. (The monk uses a Pali language for blessing which means to have a long life and live happily).’

In the sermon ‘The Worth of Humans’, the monk gives the blessing as shown in the example below:

(9) The Worth of Humans (m) U22

<i>ti:⁶sut³</i>	<i>ni:⁶</i>	<i>kʰɔ:¹</i>	<i>kʰwa:m²</i>	<i>tʃaʔ³lə:n²</i>	<i>tʃoŋ²</i>
finally	this	ask for	nom.	develop	must
<i>mi:²</i>	<i>kæ:³</i>	<i>tʰan⁴</i>	<i>sa:¹tʰu⁵ʃon²</i>	<i>tʰaŋ⁶la:j¹</i>	<i>ti:⁶</i>
have	to	you	good people	all	who
<i>lap⁵</i>	<i>faŋ²</i>	<i>la:j²ka:n¹</i>	<i>ni:⁶</i>	<i>hu:⁶</i>	<i>tʃaʔ³lə:n²</i>
receive	listen	program	this	to	progress
<i>ŋɔ:k⁵ŋa:m²</i>	<i>pʰaj²bu:n²</i>	<i>tʰuk⁵</i>	<i>vi⁵tʰi:¹</i>	<i>tʰa:ŋ²</i>	
grow	extremely	every	path	way	
<i>taʔ³lo:t³</i>	<i>ka:n¹la⁵na:n²</i>	<u><i>ʔa:²pu⁵</i></u>			
all	time	word for blessing			
<u><i>wan²no:²</i></u>	<u><i>suʔ³kʰaŋ¹</i></u>				
word for blessing	word for blessing				
<u><i>pʰaʔ³laŋ²</i></u>					
word for blessing					

‘Finally, (I) ask for all of you good people who listen to this topic to have long life and have progress in trading, *aryu wanno sukhang phalang* (Pali words for blessing)’

5.1.7 Subject Matter

The subject matter is the content of the communication. The content of the sermon usually is about the doctrine of Buddhism.

The content of the sermon, ‘Religion and Society’ is made up of the criticisms made by some people to the effect that, “religion does not help in the society”, “religion deceives people”, and “religion destroys the economy.” Then the monk gives facts to counteract those criticisms to the effect that “religion can help in society.” Where

people in the society do not follow the Dhamma, there will be problems: quarreling with each other, stealing others' property, etc. Some people misunderstand religion and slanderously say "religion deceives people". In fact, religion does not deceive people. For the criticism that "religion destroys the economy", the monk gives examples to show that religion does not destroy the economy but rather shows it makes for a good economy.

The content of the second sermon, 'The Worth of Humans', is that humans have more value than animals or things. The monk urges the audience not to do things that will make the value of their personhood decrease, people must keep the value of their personhood constant all the time. Then the monk gives four methods to help people develop their value of personhood. The first is to be diligent. The second is to be economical. The third is to make friends with good people and the fourth is to have a good career.

5.2 Cultural References in Tuu Cok's Sermons

This section discusses how Tuu Cok illustrates some of his teaching points using common cultural activities of the Northern Thai people.

Examples of the Northern Thai culture found in Tuu Cok's sermons include the following: how people dig out the crickets, the thumb and sticky rice, animal horns, and dung.

5.2.1. People Dig Out the Crickets

People in rural area like to dig crickets out of the ground to make cricket chili paste. For convenient storage, people string the crickets together with a plant fiber. This looks like a wreath and is worn around the neck. The monk teaches that people who live in society are like the crickets strung together on a plant fiber wreath and that the

crickets that are in the same wreath kick each other as they struggle. When a cricket is kicked by another cricket, it (the cricket which was kicked) should forgive the cricket which kicked it; instead it tries to kick back. Then the monk teaches that people who live together should forgive each other.

(10) Religion and Society (b) U29-30

tʃiŋ⁶li:t³ lu:¹ tʃik⁵kuŋ³ lu:¹ tʃik⁵ko:ŋ⁶ ti:⁶
 cinglit or cikkung or cikkong which

k^haw¹ k^hut³ daj⁶ ko:³ ʔaw² ho:j⁶ k^ho:²
 they dig already part. bring hang neck

pen¹ p^huaŋ² pen¹ p^huaŋ² ta:m¹ ba:n⁶no:k⁴
 be bunch be bunch according to rural

ba:n⁶na:² paj² saŋ¹ke:t³ p^ho:³ tə⁵
 rural go observe see let

‘The cinglit (Central Thai), cikkung (Northern Thai), or cikkong (Northeastern Thai) which people have dug out, they strung these crickets (with plant fiber like a wreath) and wear these cricket wreaths around their necks (to conveniently store them). We can observe this in rural areas.’

laʔ³ʔon³ ʃo:p⁴ k^hut³ tʃik⁵kuŋ³ p^ho:² daj⁶ tem¹
 child like dig cricket when get full

ho:j⁶ læ:w⁶ paj² ti:⁶naj¹ tʃik⁵kuŋ³ mu:³ nan⁶
 wreath already go anywhere cricket group that

k^haw¹ tʃaʔ³ ʔaw² paj² paʔ³ko:p³ pen¹ ʔa:²ha:n¹
 they will take to compose be food

mot³ k^haw⁶ taw¹faj² mot³ ʔu:⁶ ɲa:j⁴ ɲa:j⁴
 all put in fire place all say easy easy

pen¹ nam⁶p^hik⁵ tʃik⁵kuŋ³ mot³
 be chilly paste cricket all

‘The children like to dig to find crickets. When the (plant fiber) wreath is full with crickets, (people) will use these crickets for cooking. They put them in the fire place to make cricket chilly paste.’

5.2.2 The Thumb and Sticky Rice

Generally, Northern Thai people eat sticky rice and use a technique for molding the sticky rice called *hak³na:⁶wɔ:k⁴* ‘breaking the monkey’s face.’ People pick the sticky rice out of the rice container in bite-size clumps and use their thumbs to press the sticky rice in the middle. This makes an indentation for picking up other food easily. When people use the thumb to press the sticky rice in the middle it looks like a monkey’s face. Next, the monk tells about the thumb’s duty. He compares the thumb to the nation, religion, and king. Then he tells the audience to preserve the thumb (nation, religion, and king).

(11) Religion and Society (b) U80-81

ta:ŋ² mua:ŋ² nua:¹ haw² ko:³ ʔaw² waj⁶
 at city north we also take purpose

hak³ na:⁶ wɔ:k⁴
 break face monkey

‘In Northern Thailand, we use a technique for molding the sticky rice called “breaking the monkey’s face”.’

k^ha:w⁶nun⁵ ni³ t^ha:⁶ k^hot⁵ ʔɔ:k³ma:² pen¹
 sticky rice part. if pick out be

kam² ʔaw² ni:⁶ nen³ t^ho:⁵ jaŋ³ na:⁶
 clump take this press exclam. like face

wɔ:k⁴ ʔan³næ³
 monkey to ridicule

‘When we pick the sticky rice out (of the rice container) in bite-size clumps and (we) use (our) thumbs to press the sticky rice (in the middle, this makes an indentation for picking up food easily). When (we) use the thumb to press the sticky rice in the middle it looks like the monkey’s face.’

5.2.3 Animal Horns

Animal horns can be used to make several things, such as, knife handles, sling handles, animal figures for decorating the wall, etc. (example 12). In the past, dice were made of horns because at that time, there was no plastic like nowadays. People cut the horns and cut them to be about two inches long and one inch wide. Then they made the marks on the dice by using a nail (example 13). The monk gives the example that when the animals die, their horns are still useful for humans.

(12) The Worth of Human (b) U25

<i>k^hao¹</i>	<i>ɲua²</i>	<i>k^hao¹</i>	<i>k^hwa:j²</i>	<i>ta:ŋ²</i>	<i>mua:ŋ²</i>	<i>nua:1</i>		
horn	cow	horn	buffalo	at	city	north		
<i>k^hɔ:ŋ¹</i>	<i>haw²</i>	<i>ni:3</i>	<i>ʔaw²</i>	<i>ma:2</i>	<i>pæ:ŋ¹</i>	<i>da:m⁶</i>	<i>mi:t⁵</i>	
of	we	part.	take	to	make	handle	knife	
<i>pæ:ŋ¹</i>	<i>ɲa:m⁵</i>	<i>koŋ¹</i>	<i>pæ:ŋ¹</i>	<i>hu:p⁴</i>	<i>nok⁵</i>	<i>hu:p⁴</i>	<i>pu:1</i>	
make	handle	sling	make	figure	bird	figure	crab	
<i>hu:p⁴</i>	<i>pa:1</i>	<i>daj⁶</i>	<i>ju:3</i>	<i>ʔaw³</i>	<i>ma:2</i>	<i>tʃaj⁶</i>	<i>daj⁶</i>	<i>ju:3</i>
figure	fish	can	still	take	to	use	can	still

‘In Northern Thailand, we used to use the horns of buffaloes and cows to make knife handles, sling handles, or to make the animal figures for decorating the wall, for example, birds, crabs, and fish.’

(13) The Worth of Humans (b) U26-29

<i>tɔ:n¹</i>	<i>ti:6</i>	<i>ʔa:t³taʔ³ma:2</i>	<i>no:j⁶</i>	<i>no:j⁶</i>	<i>saʔ³maj¹</i>
when	as	I (rev.)	young	young	period
<i>nan⁶</i>	<i>jaŋ²</i>	<i>baʔ³</i>	<i>mi:1</i>	<i>p^hat⁵saʔ³tik³</i>	<i>nak⁵</i>
that	still	not	have	plastic	a lot
<i>ja:ŋ³</i>	<i>baʔ³diaw³</i>				
like	now				

‘When I was young, there were not a lot of plastic like in this time.’

k^hon² taʔ³ko:n³ pən⁴ ʔaw² ma:² tat³ pen¹ kom⁵
 people past time they take to cut be piece
pen¹ kom⁵ nia³
 be piece part.

‘In the past, people cut (the horns) in pieces.’

læ:w⁶ ko:³ ma:² law¹ ja:w² sak⁵ so:ŋ¹ niw⁶ kwa:ŋ⁵
 then also to shave long about two inch wide
sak⁵ niw⁶ læ:w⁶ tʃi:² pen¹ hu:² pen¹ hu:² ʔaʔ³
 about inch then mark be hole be hole part.

Then shaved them to be about two inches long and one inch wide and made the marks on the dice by using nails.’

ʔaw² ma:² len⁵ kin¹ saʔ⁵ta:ŋ² kan¹ naʔ³
 take to play use money together part.

‘They used them for gambling.’

5.2.4 Dung

One type of dung which is useful is fish dung which people use to make food.

Northern Thai people eat fish dung with dry chili and onions.

(14) The Worth of Humans (d)U4-6

k^hi:⁶ ʔaʔ³la:j² t^hi:⁵ k^hon² ʔaw² ma:² kin²
 dung what which human take to eat

‘What kind of dung do human eat?’

k^hi:⁶ pa:⁶ ba:n⁶ haw² wa:⁵ k^hi:⁶ pa:¹
 dung fish house we say dung fish

‘Fish dung (Central Thai language), in our city it is called fish dung (Northern Thai language).’

dæ:t³ ho:n⁶ ho:n⁶ ni:⁵ k^hwat⁵ sa:j³ t^ho:j⁶
 sun hot hot this take out put in bowl

*tʃi:*² *p^hik⁵hæ:*⁵ *juj²ji:*² *k^haw⁶saj³* *hia¹ so:*^{j²}
 toast chili tear mix part. slice

hɔ:m¹bua³ *k^haw⁶saj³* *hia¹* *t^hɔ⁵* *ja:*^{η³} *ni:*⁶
 onion mix part. exclam. like this

lə:^{j²} *k^hom¹* *k^hom¹* *man²* *man²*
 part. bitter bitter nutty flavor nutty flavor

*næ:*⁵ *wa:*⁵ *to:*^{j²} *nam⁶ja:*^{j²}*ja:*^{j²} *to:*^{j²}
 exclam. say also drool also

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

Another use of dung is to coat rice containers. The rice container in Northern Thai is called *sa²wian¹*. This rice container is woven by using pieces of bamboo. People use buffalo dung or cow dung to coat the outside of the rice container in order to keep the rice from leaking out of the rice container and to make the rice container durable.

(15) The Worth of Human (d) U8

*ti:*⁶ *man²* *ʔɔ:k³ma:*² *t^ham²maʔ³ʃa:*^{t⁵} *k^hi:*⁶ *ŋua²*
 which it come out natural dung cow

*k^hi:*⁶ *k^hwa:*^{j²} *ni:*⁵ *haw²* *jaŋ²* *bɔ:*³ *ʔaw²*
 dung buffalo this we still not take

k^hwa:^{η⁵} *lɔʔ³* *ʔaw²* *ma:*² *ta:*² *sa²wian¹*
 throw away part. take to coat rice container

saj³ *k^ha:w⁶pu:*^{ak³} *daj⁶* *ju:*³ *pen¹* *pi:*¹
 put in paddy can durable be year

pen¹ *pi:*¹ *ni:*³
 be year part.

‘The buffalo and the cow dung, we do not throw it away. (We) use this dung to coat the rice container, so that it makes the rice container durable for many years.’

5.3 Conclusion

This chapter studied language variety according to social context in that many social factors affect language use. These factors include setting, participants, activity, channel, code, message form, and subject matter.

The monk uses many activities and examples which are common to the Northern Thai people.

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