

Dissertation Title	Kham Muang Anaphora and Its Social and Cultural Significance
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ABSTRACT

This study has concentrated on structurally, semantically, and ethnographically analysing Kham Muang anaphora and discussing its social and cultural significance. The structural analysis was conducted based on Bauer's (1983) framework for morphological analysis, which could be applied to lexical as well as phrasal constructs, and the semantic analysis was based on the componential analysis framework. The ethnographic analysis was an application of the ethnography of communication framework to the study of use patterns of Kham Muang anaphors in authentic conversation events, in order to describe features of Northern Thai social and cultural significance. Of the 11 ethnographic elements of communication, this study applied 4, namely, inter-participant relationship, age, generation, sex, and occupation, as the controlled factors.

To acquire data, the researcher, with the help of the language associates, selected a total of 24 native Kham Muang speakers divided equally into three age groups and for each age group equally divided into males and females. These native-speaking informants, primary participants, were then encouraged to have conversations amongst themselves and also with 7 other Kham Muang speakers, secondary participants, in a general private setting, under the topic of auspicious events. Throughout the conversation events, the researcher was present as a passive observer. Their conversations were tape-recorded for further analysis in terms of anaphoric terms used and their choice for first-person, second-person, third-person anaphora, as well as for addressing purposes.

Based on the morphological and semantic analyses, commonly used Kham Muang anaphora included pronouns, names, kinship terms, career or status terms, and phrasal anaphors. These types of anaphora displayed social and cultural bearings in terms of degrees of formality to be observed in communication, socio-historical backgrounds, role of seniority and kin-based relationships, social expectations of certain professions, and indication of social hierarchy. The application of the ethnography of communication to this study was for the purpose of examining how each of the controlled factors could influence speakers' choice of anaphors and what cultural significance it represents.

The study revealed that kinship terms were the most commonly used anaphoric terms in Kham Muang both amongst kinspersons and non-kinspersons. In addition, the factor of generation, which was central to Kham Muang kinship terms, was generally the principal factor that influenced the speaker's anaphoric choice, followed by age and occupation. The factor of sex functioned in complementation of generation and age. The factor of inter-participant relationship, however, was found to take precedence over all factors only amongst closely related participants. Similarly, the factor of occupation could take precedence over all factors only in case a participant pursued any of the four socially honoured professions. According to the findings, the process of Kham Muang anaphora selection reveals Northern Thai socially and culturally significant values, namely, respect for elderliness, politeness through avoidance of excess directness, profession-related honour, and adherence to Buddhist faith.

This study contributes to both the fields of linguistics and social sciences in that it reinforces the inseparable interrelation between language, society, and culture. Social and cultural factors or concerns supply contextual information for the understanding of linguistic features and their meanings, whilst linguistic factors or features, in turn, may serve as a ground for the understanding of—or as a reflection of—socio-cultural phenomena or characteristics.

Key words: anaphora / semantics / ethnography of communication / address / reference