



## Proceedings

# LSCAC 2018

INTERNATIONAL CONFERENCE

### The 5<sup>th</sup> International Conference

*“Language, Society, and Culture in Asian Contexts (LSCAC 2018)”*

Hue city, Vietnam, May 25-26, 2018

#### Organized by:

- University of Education, Hue University, Vietnam
- Mahasarakham University, Thailand
- University of Hyderabad, India
- Universitas Negeri Malang, Indonesia



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# PROCEEDINGS

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THE 5<sup>th</sup> INTERNATIONAL CONFERENCE  
LANGUAGE, SOCIETY, AND CULTURE  
IN ASIAN CONTEXTS (LSCAC 2018)

25 - 26 May, 2018

Huong Giang hotel, Hue city, Vietnam



# PROCEEDINGS

## THE 5<sup>th</sup> INTERNATIONAL CONFERENCE LANGUAGE, SOCIETY, AND CULTURE IN ASIAN CONTEXTS (LSCAC 2018)

25 - 26 May, 2018

Huong Giang hotel, Hue city, Vietnam

### **Keynote Speakers**

Professor Theodore Morrissey, Lindenwood University, United State

Professor Prabhakara Rao Jandhyala, University of Hyderabad, India

Professor Yazid Basthomi, Universitas Negeri Malang, Indonesia

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17. Dr. Kittiphong Praphan, Department of Western Languages and Linguistics, Faculty of Humanities and Social Sciences, Mahasarakham University, Thailand



# WELCOME MESSAGES



## Welcome message



**Assoc. Prof. Dr. Le Anh Phuong**  
Rector, University of Education, Hue University

Hue City, May 18<sup>th</sup> 2018

Dear LSCAC 2018 participants,

*Welcome to The 5th International Conference on Language, Society, and Culture in Asian Context 2018.*

University of Education, Hue University (Vietnam) in collaboration with Universitas Negeri Malang (Indonesia); Faculty of Social Sciences and Humanities, Maharakham University (Thailand); and University of Hyderabad (India) is proud to host the *5<sup>th</sup> International Conference on Language, Society, and Culture in Asian Context 2018* (LSCAC 2018). On behalf of the University, I have the great pleasure to welcome conference participants from countries of the ASEAN and all over the world.

LSCAC is one of the crucial conferences of its kind in the region and plays an important role as at this time, the ASEAN integration specifically and international integration generally opens doors for people and Asia is also an indispensable part of our intricate global civilization. Hence, various dimensions of Asian societies began attracting the attention of scholars. With increasing role, there is a need to study in-depth the mutual influence of different aspects that contribute to the dynamism of Asian societies. This year conference with the theme *Inclusiveness and Sustainability of Asian Societies* is expected to be a wonderful unforgettable event to the international academics, researchers, practitioners, teachers and students all around the world where they can explore and discuss various aspects of languages, cultures, and societies in Asia.

Additionally, Hue University of Education, located at Hue in Central Vietnam, which is one of ASEAN cultural cities with stunning sightseeing landscapes and famous for its peace and quietness, will certainly provide all of you with nice memories about the local food and culture.

I warmly welcome the participation national and international academics and institutions in this conference and I encourage you to make the most of the two-day conference to build your knowledge, exchange ideas and strengthen your friendships.

I wish you a rewarding and enjoyable conference.

Sincerely Yours,  
  
Assoc. Prof. Dr. Le Anh Phuong  
Rector

University of Education, Hue University



# WELCOME MESSAGES

## WELCOME NOTE FROM RECTOR, UNIVERSITAS NEGERI MALANG



Dear LSCAC 2018 presenters and participants,

Welcome to the 5<sup>th</sup> biannual international conference on *Language, Society, and Culture in Asian Contexts 2018* (LSCAC 2018).

Subsequent to the productive conference on LSCAC 2016 held at Universitas Negeri Malang, Indonesia, I am quite pleased to anticipate the success of this year's conference hosted by Hue University of Education, Vietnam. Therefore, I would like to express my heart-felt gratitude to Hue University of Education in organizing this 5<sup>th</sup> international conference. I would also express my sincere gratitude to the co-host universities—University of Hyderabad, India, and Mahasarakham University, Thailand. I warmly welcome the conference presenters and participants from the Asian region to share ideas and insights on various aspects of the Asian societies.

Encompassing some critical sub-themes geared towards sustainability and inclusiveness, this conference intends to explore various aspects of the Asian societies by identifying commonalities and differences undergirding the very life in these societies. Such identification is worked about for the idealization of the Asian societies from within and in view of their sustained contributions to societies beyond Asia.

Universitas Negeri Malang is committed to supporting and encouraging the establishment of forums to cultivate ideas and insights on various topics of the Asian societies. For this reason, we are delighted to see the enthusiastic academics, researchers, practitioners, teachers, and students in Asian countries to actively participate in this conference. We strongly encourage all of you to take as much as you can from this conference.

Sincerely,



Professor AH Rofi'uddin  
Rector, Universitas Negeri Malang  
Indonesia



# WELCOME MESSAGES

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Prof. Appa Rao Podile, Ph.D., D.Sc (h.c)  
FNA, FASc, FNASc, FNAAS

Tata Innovation Fellow (DBT)  
Vice-Chancellor

हैदराबाद विश्वविद्यालय  
University of Hyderabad



May 21, 2018

## MESSAGE

It gives me a great pleasure to note that the University of Hyderabad is one of the co-organizers of the conference on "**Language, Society and Culture in Asian Context 2018**", to be held during 25-26 May 2018 in Hue University, University of Education, Vietnam. I am glad to mention that the University of Hyderabad was one of the initiators of this bi-annual conference. The present theme of the conference on "**Sustainability and Inclusiveness of Asian Societies**" perfectly suits to the present socio-economic development of Asia. University of Hyderabad, being one of the premiere institutions in India, always supports international collaborations in terms of exchange of faculty, research and mobility of students. I am sure that apart from the deliberations, this conference will also focus on bilateral and multilateral academic collaborations among Asian nations in general and ASEAN+India in particular. I wish the conference a grand success. I am looking forward for the fruitful deliberations and academic collaborations.

APPA RAO PODILE

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# WELCOME MESSAGES

## Message from the President of Mahasarakham University, THAILAND



It is an honor to welcome all participants to the 5<sup>th</sup> International Conference on “Language, Society, and Culture in Asian Contexts (LSCAC 2018)” at Hue University’s College of Education, Vietnam, which is co-hosted by Mahasarakham University, Thailand, University of Hyderabad, India, and University of Negeri Malang, Indonesia.

LSCAC International Conference is one of the crucial conferences of its kind in the Asian region. The main aims of the conference are to identify and promote research studies related to Asian language, society, and culture, as well as to contribute the body of knowledge to the conservation of diverse, multi-cultural aspects of not only our Asian continent, but also human civilization as a whole. Asian societies and economies have undergone much development in art, literature, medicine, technology, religion, culture, etc. ASEAN countries, in particular, have faced rapid and profound fractures and transformations, as a result of the globalization trends that have steadily intensified since the turn of the century.

Hence, our conference aims not only to draw attention to the changes and to the synergies between external forces and internal factors, leading to new phenomena with unique ASEAN characteristics, but also to pay due attention to resistance and adaptation to those changes.

I am confident that the conference will be fruitful and inspiring. The interaction and participation between scholars who are working in the area of humanities and social sciences, with an emphasis on ASEAN issues, will empower the region to shine in the global community.

A handwritten signature in black ink, appearing to be 'Sampan Rittidech'.

Prof. Dr. Sampan Rittidech  
President of Mahasarakham University, THAILAND



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# ORGANIZERS

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## **Executive Advisor:**

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# LOCATING OUR COMMON HUMANITY THROUGH EXPRESSIVE WRITING

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**Abstract:** It is a long-held opinion in literary studies that certain narrative archetypes sprang from human consciousness regardless of geographic location—or even ideologic perspective. Thus, we have uncannily similar stories emerging from diverse cultures that are so ancient no one can name their specific source. For instance, we have the story of the woebegone sailor who is trapped inside the lair of a man-eating giant, but thanks to the sailor’s courage and resourcefulness he and his men are able to blind the giant and escape his lair amid the giant’s grazing flock. Is this the story of Odysseus, or Sinbad, or the Man with no legs? The answer depends on whether the auditor hails from a Greek, Persian, or Korean literary tradition. Countless studies have shown that reading literature, and perhaps especially the literature of other cultures, fosters empathy for others. I would like to suggest that while reading is useful in fostering empathy among diverse peoples, writing is even more so. For in spite of our particular political affiliation, religion, economic status, gender, or sexual orientation, all humans have the same core experiences and emotional responses to those experiences: love, loss, frustration, elation, hope, despair, alienation, acceptance. Not all modes of writing are equally effective when it comes to tapping into these universal emotional experiences, however. Analytical writing may help us to understand these feelings at the intellectual level, but it is expressive writing—poetry, fiction, creative nonfiction, drama, etc.—that allows us to access these feelings at a truly empathic level. That is to say, a key to breaking down cultural barriers is having people, especially young people, write about their common human experiences through expressive (i.e. creative), rather than analytical, modes.

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## ASEAN-INDIA ACADEMI COLLABORATION: PROSPECTS AND CHALLENGES

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**Abstract:** Association of South East Asian Nations (ASEAN) was established in 1968 focusing initially on security issues. ASEAN has gradually grew by expanding its agenda from security to economic and sociocultural issues. Since then it has been very active by resolving all bilateral and multilateral issues. ASEAN has become a major and important partner for India in Indo-Pacific region. This talk aims at discussing about the prospects and challenges of ASEAN-India academic collaboration.

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Association of South East Asian Nations (ASEAN) was established in 1968 focussing initially on security issues. The members of ASEAN include countries like Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand and Vietnam. Later it was expanded to include countries represented by SEAMEO. ASEAN has gradually grew by expanding its agenda from security to economic and sociocultural issues. Since then it has been very active by resolving all bilateral and multilateral issues.

The Look East Policy (LEP) which was formulated by India in 1990s has provided a big leap in India-ASEAN relations. Since then ASEAN has become a major and important partner for India in Indo-Pacific region. Now ASEAN represents fourth largest partner. It almost accounts 10 percent of India's global trade. India is ASEAN's seventh largest trading partner. The cumulative FDI flow to ASEAN from India for 2010-2016 is 14.4 billions of US dollars. It accounts 1.8 share of total FDI inflows from non-ASEA investors(ASEA secretariat, ASEAN FDI database4). The

following table vividly shows how the trade with ASEAN in India is increasing every year .

**Percentage Share of Trade with ASEAN in India's Total Exports and Imports**

	2016-17	2015-16	2014-15	2013-14	2012-2013	2010-2011	2009-10	2008-09	2007-08	2006-07
%Share of ASEAN India's Total Exports	11.224	9.5903	10.2509	10.5385	10.9881	12.0094	10.1335	10.3298	10.0615	9.9731
%Share of ASEAN in India's Total Imports	10.5676	10.4748	9.9802	9.1688	8.7351	8.2776	8.946	8.628	9.0103	9.7496

**Source: Department of Commerce, Export Import Data Bank, Ministry of Commerce, Govt. of India**

ASEAN has geographically expanded to Oceania and East Asia. Considering this fact, India has come up with Active East Policy(AEP) in 2014 renaming LEP. Since then, India began playing significant role in ASEAN. It is noteworthy that India and ASEAN account for 30 percent of the global population and together have GDP of USD 5.1 trillion. It means that India and ASEAN form third largest economy in the world.

Over a period of time, India and ASEAN have developed 30 different dialogue mechanisms. These include an annual Summit and seven ministerial meetings. These meetings basically deal with foreign affairs, economy, environment, tourism etc. It is important to note that India and ASEAN at commemorative summit held on 20 December, 2012 have decided, as a part of elevation of their strategic partnership, to set up ASEAN-India Centre(AIC) in New-Delhi. The objectives of the Centre are as follows:



- 1) to undertake networking activities with relevant organizations and think-tanks both in India and ASEAN.
- 2) to implement ASEAN-India Connectivity agenda.
- 3) to promote ASEAN-India cooperation in water, energy, food security, scientific research, cultural and educational exchanges.

Consequently, this Centre has to play a major role in undertaking research and studies, in improving people-to-people contacts, and very important is to publish research papers and also disseminate the research periodically. An MoU to this effect was signed between ASEAN and India to institutionalize the Centre (<http://aic.ris.org.in>).

It is well-known fact that the foundation for India and ASEAN collaboration is historical, cross-cultural and civilization linkages. These linkages go back to several millennia. The same was observed in recent Delhi Declaration 2018 (<http://pib.nic.in/newsite/PrintRelease.aspx?relid=175908>).

India and ASEAN are working together on three pillars namely political-security, economic and socio-cultural. In the Delhi Declaration, 2018, it was clearly mentioned to deeper sectoral relations in science and technology (S&T) through cooperation on ASEAN-India Innovation platform, ASEAN-India Research and Training Fellowship Scheme, and ASEAN-India Collaborative Research and Development Program, in areas aligned with ASEAN plan of Action on science, technology and innovation (APSTI), 2016-2025. It also includes among other areas, nano-technology, material science and biotechnology; it also proposed to enhance capacity building on S and T(P-6).

The above statement suggests that apart from science and technology, the academic cooperation between India and ASEAN will be encouraged in cultural front



also. This is aimed at studying "tangible and intangible cultural heritage" in order to "preserve protect and restore cultural historical symbols" (P-6). It also clearly states different forms of collaboration in science and technology such as Innovation Platform, Fellowship Scheme, R & D Program etc. India and ASEAN have also decided to collaborate in ASEAN-India Space Cooperation Program and explore cooperation in R&D in emerging space technologies.

It is important to note ASEAN and India cooperation in education sector(P-7). In 1995, ASEAN has established ASEAN University Network (AUN) with 13 universities with its permanent office in Chulalongkorn University in Bangkok. Later AUN was expanded from 13 Universities to 30 leading Higher Education Institutes (HEIs) in ASEAN area. AUN worked on the issues such as curriculum development, quality assurance, student mobility and credit transfer arrangements (Edilberto C de Jesus, 2016). Now is not only connecting HEIs within ASEAN, but outside ASEAN also. With industrial development rapidly taking place in ASEAN, there is a strong idea in ASEAN to strengthen academia and industry relationship.

The education cooperation between ASEAN and India envisages establishing English Language Training, Entrepreneurship Development and Vocational Centre's. The Declaration says that different types scholarships will be offered like Indian Technical and Economic Cooperation (ITEC) scholarships, ASEA-India Goodwill Scholarship, Nalanda Scholarship. Above all, a significant step has been made by declaring ASEAN-India network of Universities and encourage university exchanges, including with ASEA University Network Establishment of ASEA-India network and linking it with AUN is a big and concrete step towards future academic collaborations between two regions. It provides enormous opportunities for academic cooperation not only in S&T, but in other fields of knowledge such as social sciences and Humanities which is an important, but under focused area. Apart from this, the bilateral and multilateral academic cooperation between universities of ASEAN and



India will ensure greater mobility of students, researchers and faculty.

The demand for massification and quality education has increased tremendously over the years due to enhanced enrollment into higher education. This can be met only using scientific-technological advancements, especially digital learning. ASEAN is already planning a virtual university to offer online courses to ASEAN students. ASEAN is seriously working on implementation credit transfer in ASEAN countries. Indian has also recently introduced credit based system with credit transfer facility. Moreover, India is now actively promoting online education. All these developments provide a strong basis for active collaboration between ASEAN and India in digital education. Some of the innovative and need-based courses can be offered by India to ASEAN students in their national language(s). This facilitates the students who come the vernacular back will have access to the modern knowledge.

Countries like ASEAN and India which are advancing from agricultural economy to knowledge driven industrial economy recognize the necessity of high quality education for sustainable and inclusive growth of economies and societies of these countries. India is being one of the major engines of Asia economy need to enhance and broaden its ASEAN educational cooperation within ASEAN and India framework. As it is known the ASEAN was committed to transform the region with free movement of capital, investment, goods etc by 2015. ASEAN also set the goals to develop a national skills framework, promote greater mobility of students, encourage the development of common set of competencies for vocational and secondary education (ASEAN secretariat, 2008). Of course, these are targets within ASEAN group. However, India can help to achieve these targets in fast manner by cooperating with ASEAN HEIs. This will drastically increase student mobility between ASEAN and India. In other words, India and ASEAN should strive more to boost academic partnerships and encourage student mobility for cross cultural interaction.



The collaboration in Science and Technology (S&T) between ASEAN and India has started in 1996. In 2008 Government of India was set up fund called ASEAN India S&T Department Fund (AISTDF) with five million USD to give boost to research and development projects of mutual interest. The fund covers disciplines such as natural sciences, medicine, health, mathematics, electronics & IT, science and technology. The recent call clearly mentioned that social sciences and humanities are not covered under this fund. However, there is need to study from comparative perspective social issues of ASEAN and Indian societies. The contemporary analysis these societies will further deepen the understanding of multilayered, multiethnic, multicultural and multilinguistic aspects of these societies. This will also enable to frame up appropriate economic and social policies to improve sustainability and inclusiveness of these societies.

At the end, I would like to make following recommendations to enhance further ASEAN India academic collaboration:

- to extend R&D to Social Sciences and Humanities
- to design diverse research programs.
- to activate more ASEAN India fellowships and scholarships for faculty exchange and student mobility.
- to work out bilateral and multilateral academic collaboration between HEIs of ASEAN and India to start with AUN and some of HEIs in India.
- to form an intergovernmental committee between ASEAN and India to protect and promote multilingualism and multiculturalism, this is proposed in the background that UNESCO has declared 2019 as year of Indigenous Languages.
- to offer online courses in ASEAN and India HEIs. These courses can be translated into respective languages to make them available t larger mass of students.

To conclude ASEAN and India should focus more on cooperation in education.



Because educational linkages will provide people to people contact. The understanding between people about their societies and cultures will create very conducive atmosphere which in turn will help to develop collaboration in other areas. Hence, academic diplomacy should be on the agenda of India and ASEAN along with political and other diplomacies.

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# DIALOGIC CONSTRUCTION OF BLISSFULNESS AND PEDAGOGIC QUESTION OF PROPERNESS: SWEARING WHILE GAMING

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**Abstract:** Despite the relatively large amount of research around the use of swearwords, it seems to have overlooked two important issues: the fact that the use of swearwords in online gaming in computer-mediated communications tends to have to do with happiness-seeking and the fact that the gamers tend to be those of school-age to which pedagogic question of properness is crucial. This situation raises a question as to what extent we may harmonize the happiness and properness of the use of swearwords, for these two are not necessarily in accord. This paper presents some views around the question by focusing on the notion of the creation of happiness as gamers are engaged in online gaming and the pedagogic consideration around the use of swearwords as gamers are playing.

**Key words:** *swearword, dialogue, corpus, online game, pedagogy.*

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*This paper is published in indexed proceedings*



# THE HETEROGLOSSIA EMBEDDED IN THE CONTEXT OF HYDROPOWER DEVELOPMENT ON THE MEKONG: THROUGH THE LENS OF A CRITICAL DISCOURSE ANALYSIS

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**Abstract:** The study draws on empirical data emerging from the online news related to the context of hydropower development on the Mekong. Mekong as an international river that is shared by several nations i.e. China, Myanmar, Lao PDR, Thailand, Vietnam and Cambodia, the river has played a crucial role in terms of socio-economy and socio-cultural to the region as a whole. Due to the significant role of the river as well as its diverse stakeholders, the hydropower dams on the Mekong has become a controversial social issue which has invited attention and criticism from civil society as a whole. While the hydropower development in the Mekong is pushing forward as a growing energy industry of the region, concerns and debates over the massive downside impact of the dams to the Mekong are expressed at large. As there are social players interplayed within this context, a battle of discourses is produced and reproduced by diverse social groups who may view the issue differently. The online news related to the context is used as a source of public discourses representation, in which diverse opinions derived from various social groups are reflected. By employing the principles of Fairclough's Critical Discourse Analysis (CDA), and Bakhtin's Heteroglossia, the study is aiming at revealing multi-voiced perspectives toward the issue.

**Keywords:** *Mekong Hydropower development, online news, Heteroglossia, Critical Discourse Analysis*

## BACKGROUND OF THE STUDY

For centuries that the Mekong River has played a crucial role in multi-dimension in Southeast Asia region, the river is a lifeblood line of multicultural ethnic communities located in many nations as the river runs through many countries i.e. China, Burma, Lao PDR, Thailand, Cambodia and Vietnam. The river provides a main traderoutes, water transportation, fishery, water source for agriculture, and is one of the richest and diverse cultural sites. Mekong is significantly characterized by high fish biodiversity (Valbo-Jorgensen et al., 2009).Mekong is found as the second richest river for its fish diversity after Amazon River in Brazil (Baran, 2010). There are currently 279 new species of fish have been discovered on the Mekong (retrieved from <http://www.mekongwatch.org>).

According to the significance of the Mekong above, the river is a valuable asset that belongs to the people in the region. Whatever activities occur on the river means the consequences millions of people, therefore the river is being watched by the Mekong's stakeholders (Mekong's nations and their civil society). One remarkable movement which brings about strong impact to the Mekong is the hydropower development. The mega dams have been constructing on the Mekong and their impact has ignited controversial debates and criticism among civil society of the Mekong at large. The expansion of the hydropower development on the Mekong has triggered strong concern in terms of its inevitably bad light environmental and socio-cultural impact to the Mekong community in which refers to several nations who share the Mekong River.

Back to the 1950s when the idea of the hydropower dam was first introduced to the lower Mekong mainstream, but after decades the proposal was delayed. In the 1994, the plan was revival but the plan was halted by strong public opposition. Finally in the 2007, the first hydropower dam on the lower Mekong mainstream, the Xayaburi



dam's MOU was signed and built in 2008. Before the idea of hydropower dam on the lower Mekong was introduced, there are already seven mega dams (2003-2012) on the upper Mekong mainstream that built by China government. The construction has proceeded without consultation with other Mekong's nations who reside upstream of the Mekong. Additionally, China plans to build more 21 dams on the Mekong mainstream (retrieved from [www.internationalrivers.org](http://www.internationalrivers.org)).

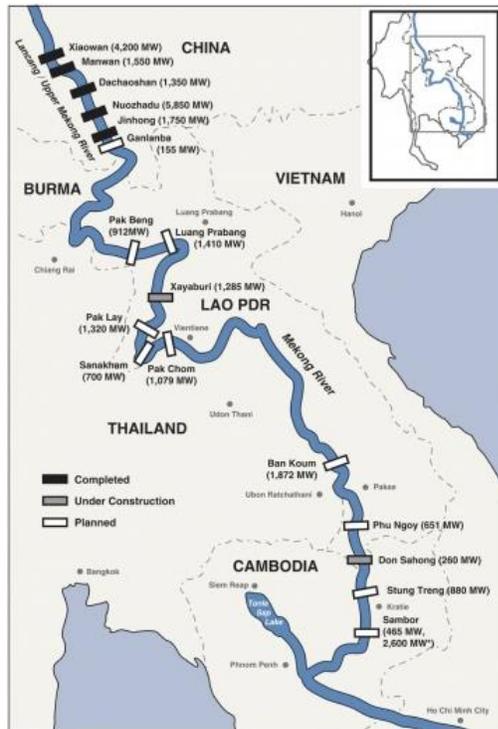
The interest in hydropower at the first place premised on energy security, in which hydropower is seen as clean renewable energy, but later on the interest was shifted into investment and profit making. Hydropower is viewed as "product" for sell. The governments of China and Lao PDR are the pioneer who started building hydropower dam for energy trading and in the near future, China plans to construct more hydropower dams on the international rivers such as Brahmaputra and Amur Salween or Nu, and including the Mekong (retrieved from <http://www.chinafolio.com/hydro-power-and-hydro-hegemony>).

Due to the rationale above, this social issue has polarized people in the society into groups of different opinions. Each social group and key player has come up with their opinions, beliefs and discourses. Thus, the hydropower development on the Mekong is tied with many different discourses produced by diverse social parties. In this light, this social event, hydropower development can be viewed as a sphere where diverse discourses have been interplaying. Therefore the study is aiming at revealing the multi-voiceness or heteroglossia in terms of different voices or opinions toward the social issue of the Mekong hydropower development.

### **Hydropower Development on the Mekong**

Since an interest in hydropower development in the 1950s on the lower Mekong and up until now its interest still continuing and expanding, but without formal mutual consensus from the Mekong's nations as its stakeholders, some nations like China and Laos PDR have already built several mega dams on the Mekong. The

following figure shows the numbers of the mega dams which are in different locations and stages (operational, under construction and proposed).



Source: MRC Strategic Environmental Assessment: ICEM, 2010  
 \*Initially proposed as a 3,300 MW project. 465 MW and 2,600 MW options have also been studied.

### Mainstream dams on the Mekong

Source: MRC Strategic Environmental Assessment: ICEM, 2010

Recently, the changing environmental of the Mekong Basin due to the dam projects impacts to the decreasing number of fish catch in the Mekong. The locals claimed that fish populations are reducing in the Mekong Basin since Yunnan cascade construction has begun (ICEM, 2010a). Therefore, the Mekong River is in severe danger resulted from the threat of dam constructions. However, the governments of Cambodia, Laos and Thailand are still planning to construct more eleven hydropower dams on the Mekong River basin. If the projects are still continue, the dams would block major fish migrations. The Mekong’s aquatic and



ecosystem will be severely threatened by the dam projects, and people who depend upon the Mekong will be in risk in terms of food security and income (retrieved from <http://www.mrcmekong.org>).

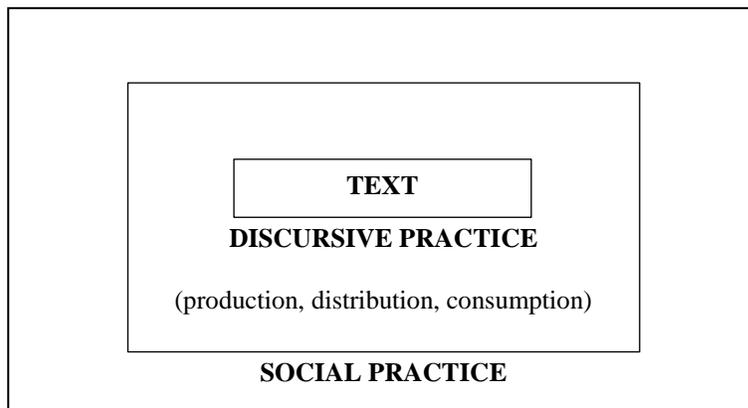
The mega hydropower dams has profoundly generated crisis to lives and multiethnic communities living along Mekong basin. The major concerns are the reduction of fisheries, agricultural productivity, and clean fresh water for irrigation, as well as the unpredictable flooding, deforestation, climate change and the profound hazard to the overall aquatic ecology of the Mekong. Thus, the hydropower development on the Mekong has become threats to the whole regions for several dimensions such as food security, economic security, and ecology security.

### **Critical Discourse Analysis**

Critical theory premises on: 1) the society in its historical specificity 2) improving understanding of society by entwining subjects multidisciplinary. According to Bourdieu (1989), Critical theories or Critical Discourse Analysis (CDA) enriches “critical knowledge that allows human beings to uncover themselves from forms of domination through self-reflection”. Thus, the discipline purposes to establish “enlightenment” and “emancipation” as a paramount. CDA is interdisciplinary work which purposes to gain understanding of how language is functioned as establishing and passing on knowledge in organized social institution or the power that exists (Graham, 2002; Lemke, 2002; Martin and Wodak, 2003).

Drawing on Fairclough’s Three Dimensional Model, discourse refers to language use as social practice. Discourse is both constitutive and constituted. Discourse is the kind of language used within a specific field. Discourse contributes to the construction of: social identities, social relations and system of knowledge and meaning. The focal elements of discourse are: the communicative event and the order of discourse. The communicative event is an instance of language use such as

a newspaper article, a film, a video, an interview or a political speech. The order of discourse is the discourse types which are used within a social institution or a social field (Fairclough 1995b:66). Thus, the model is based on the principle that texts can never be understood or analyzed in isolation- they can be understood in relation to webs of others texts and social context. He has introduced the three aspects of CDA, there are aspect of Text, Discursive Practice, and Social or sociocultural practice.



(Fairclough, 1992:73)

**Texts** are considered as concrete evidences of social discourses, and that the processes of production and reception are socially constrained. The texts also can be seen as discursive events- discursive practice and social events. Discursive events, therefore, refer to texts, discursive practices (production and interpretation) and social practice (including situational, institutional and societal practice) (Fairclough, 1993, p.138). Thus, the discursive practice of the Mekong hydropower development is addressing the production and interpretation of the texts within such context.

**Discursive practice** can be viewed as the set of spoken and unspoken rules, norms, and mental models of socially accepted behaviors that govern individuals' though, act and speak in all social positions they perform in life. They also involve ways of being in the world that entail specific and remarkable social identities.



Discursive practice can also be explained as a form of social practice, and focuses on the processes of text production, distribution and consumption (Fairclough, 1992:72).

**Sociocultural practice** is a relationship between discourse processed of production, distribution and interpretation, and the social process. Sociocultural context of a communicative event explaining discourse as a social practice entails a dialectical relationship between a particular discursive event and the situation, institutions and social structures which frame it: discourse is shaped by situations, institutions and social structures, but it also shapes them. In other words, it is “socially constitutive as well as socially shaped: it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people. It is constitutive both in the sense that it contributes to transforming it” (Fairclough & Wodak, 1997: 258).

## METHOD

By employing Critical Discourse Analysis (CDA) as a conceptual framework based on Fairclough’s Three Dimensional Model, there are three elements of Critical Discourse Analysis (CDA): Text, Discursive practice and Social-cultural practice. The selected online news is considered as the texts in which provide the explanation of the communicative events happening within the context, and it is the first step to lead to the understanding of the discursive practice and social-cultural practice of the context as a process of contextualization. Furthermore, the contextual analysis of the study has uncovered discursive practice and social-cultural practice of the context-groups of opinions, the key social players and their social practice.

The main data of the study is the texts of the online news which related to the context of the Mekong hydropower development. Due to its controversy as well as its diverse stakeholders, there is a huge number of news releases from various sources (websites) i.e. news agencies, private and non-private organizations. Therefore, the author requires to select some texts (news) based on particular criteria. The news

concerning the context must be released from real news agencies- it is considered as a public sphere where public opinions are selected to display. The real news agencies act as 1) a representation of the selective social events which represent the mass's interests, 2) a public space for different voices from diverse social groups under the same social issue, while the private websites may select to present the news based on certain groups' opinions. Therefore, the real news agencies are seen as a mean to avoid bias of opinions from different social groups towards the same issue, and 3) the source that can be wider reached by the public in terms of quantity, interests and various social groups of people. Thus, 108 pieces of news are selected as main data in the study.

## FINDINGS AND DISCUSSION

The finding of the study has portrayed heteroglossia in terms multi-voiceness in the context of hydropower development on the Mekong. The news (text) has portrayed various opinions concerning the Mekong hydropower development (context). Those different opinions are from diverse social groups and they can be categorized base on opinions and interest. The process of categorization helps to reveal social players interplayed in such context. There are two major groups of social players embedded within the context: **Pro-dam** and **Anti-dam**

**(1) Pro-dam group** or advocacy group is defined as a group who supports idea of hydropower dams on the Mekong. This group is also in charge of the whole cycle of hydropower development on the region- policy making, investment, construction, and energy imparter, and this cycle I would call them the Hydropower development agents. The opinion in promoting hydropower development can be found in various groups: (1.1) State/ Government (China, Lao PDR, Thailand, Cambodia, (1.2) State-enterprise (Egat Thailand), (1.3) Financial Institutions/ commercial banks, (1.4) Private Developers and (1.5) Interstates i.e. (Lancang-



Mekong Cooperation), the Mekong River Commission (MRC), the World Bank, and the Asian Development Bank (ADB).

**Examples from the news extract:**

**Lao PDR:** *"We understand the concerns of neighbouring countries. We will keep up our efforts to persuade them and make them understand why Laos needs to construct this dam," DaovongPhonekeo, deputy director general of Laos state media signalled that construction was expected to begin soon, saying the Laos government "has full rights" to decide whether to approve construction of the dam. "To reach the target, Laos needs development projects, including hydropower," Daovong said*

**China Government:** *China has rejected claims that its dams on the Mekong River are to blame for record low water levels in downstream nations. Speaking at a summit in Thailand, China's vice foreign minister said drought and not hydropower was to blame for the reduced river flow.*

**Cambodia Government:** *The Ministry of Mines and Energy has not answered requests for comments about the project. Cambodia's energy needs are increasing quickly. The dam is supposed to provide electricity for five Cambodian provinces. The project is a joint effort by Cambodian, Chinese and Vietnamese companies.*

**Thai Government:** *In June, the Thai Energy Ministry announced plans to promote development of the "Asean Power Grid". Under a new agreement, Thailand would act as a middleman, transmitting electricity it purchases from Laos through its national grid to Malaysia. The initial proposal is to transmit 100MW to the southern neighbour.*



**Egat Thailand:** *Close to Thailand's northern border, the 1,285MW Xayaburi dam on the Mekong River in Laos is planned for completion in 2019. As the dam's main client, Egat has signed a 29-year power purchase agreement (PPA) with the developer, a Thai consortium led by ChKarnchang Plc.*

*Another proposed hydropower project on the Mekong mainstream, the 912MW Pak Beng Dam in Laos, would also export electricity to Thailand. It awaits construction by Thai and Chinese developers, despite serious concerns over environmental impacts in Thailand.*

**EXIM Thailand:** *EXIM Thailand is fully prepared to provide loans and equity financing to support Thai investments in hydropower development projects in Lao PDR to promote clean energy utilization and sustainable economic advancement for both Thailand and Lao PDR.*

**ChKarnchangPlc Thailand:** *Close to Thailand's northern border, the 1,285MW Xayaburi dam on the Mekong River in Laos is planned for completion in 2019. As the dam's main client, Egat has signed a 29-year power purchase agreement (PPA) with the developer, a Thai consortium led by ChKarnchang Plc.*

**Lancang-Mekong Cooperation:** *Perhaps stung by the accusation that its dam building is to blame for worsening the drought, China established a partnership in March between the six Mekong countries. Called the Lancang-Mekong Cooperation, it aims to focus on development and encourage "good neighbourliness," according to a statement after a heads of state meeting.*

**Mekong River Commission:** *The MRC does not have a role to agree or disagree on the project of a sovereign country. In January 2015, the members of the Joint Committee (JC) could not reach an agreement on what conditions could be applied to the construction and operation of the dam that would address the concerns of the notified countries. The views, concerns and*



*recommendations of notified countries are reflected in the respective reply forms which available on MRC website.*

**World Bank Group:** *The World Bank has given China's second-largest hydro project a satisfactory rating on the resettlement of 46,000 people, despite having no data to assess whether anyone is better or worse off. The US\$2.2-billion Ertan dam on the Yalong River in Sichuan, now in its eighth year of operation, received more than US\$1 billion in loans and a decade of technical assistance from the WB, the biggest loan package ever extended by the world's leading financier of large dams.*

**Asian Development Bank:** **Chong Chi Nai, director of the ADB's Southeast Asian energy division,** *said the bank had no plans to finance hydropower projects on the Mekong, or any other mainstream rivers. "This is to allow further in-depth studies, to better understand and assess the potential impacts, and to allow for strengthening of management and regulatory processes to address social and environmental safeguards," he said. However, the ADB is not opposed in principal to hydropower development in Southeast Asia. "ADB believes that hydropower, when developed in an inclusive and sustainable manner — by adhering to the highest international social and environmental standards, and if the revenues from such projects are used for poverty reduction — can make an important contribution to the low carbon footprint of developing member countries and the respective country's development," Chong said.*

**(2) Anti-dam group** is defined as the proponents of the Mekong hydropower dams. The members of the group have addressed their concerns on the massive impact from the dam. They consider the mega dams are the threat to the Mekong region in terms of environment, hydrology change, climate change, drought, flooding, agriculture, fish species and fish stock and local livelihood. These further huge damages of the Mekong's ecology can be seen as an enormous loss of the Mekong

nations in which the loss cannot be regained. This group of opinion is found in various social groups: (2.1) State or Government (USA, Vietnam, Cambodia), (2.2) Academia, (2.3) NGOs, (2.4) UN (United Nations), and (2.5) Local people who are affected from the dams.

**Examples from the news extract:**

**Vietnam:** *Vietnam wants Lao to reconsider the Pak Beng hydropower project as its environmental impacts to the Mekong Delta will strike Vietnam, Cambodia and Laos badly.*

*The Mekong Delta will disappear in the next several decades once Pak Beng Dam and another 10 planned hydropower dams are built on the Mekong River in Laos and Cambodia, warned environmental experts.*

*“Vietnam wants all upstream Mekong River nations to adopt proper policies in exploiting the river, especially in hydropower dam construction, in order to ensure rights for downstream nations, like Vietnam,” Minister of Natural Resources and Environment and chairman of the Vietnam Mekong River Commission, Tran Hong Ha, said at a conference on the issue last weekend in the Mekong Delta city of Can Tho. “Vietnam is seriously worried about the increasing exploitation of hydropower in the Mekong River in recent years by upstream nations. Vietnam has recently suffered severe drought, saline intrusion and land sinking,” he added.*

**Vietnam and Cambodia:** *Vietnam and Cambodia have made public calls for the project to be postponed pending further studies, while state-controlled media in Vietnam has been uncharacteristically critical, which suggests behind-the-scenes diplomacy had failed.*



Vietnamese Foreign Ministry spokeswoman Nguyen Phuong said Mekong countries “must cooperate closely in exploiting and using natural resources in a fair and proper manner,” while Watt Botkosal, deputy secretary general of Cambodia’s National Mekong Committee, called for a thorough study on the “impact on the social economy that millions of people rely on.”

**US Government:** *There is also concern in the United States, where Senator Jim Webb, head of a congressional committee on Southeast Asia, said “Numerous scientific studies have concluded that construction of the Xayaburi Dam and other proposed mainstream dams will have devastating environmental, economic, and social consequences for the entire Mekong sub-region,” he said in a statement*

**Academic:** *“Laos should take additional time for consultation and temporarily delay the construction plan for Pak Beng Dam because all the environmental impact figures of the project are very backward, insufficient and fail to follow international standards,” said Dr Le Anh Tuan, deputy head of the Can Tho University Climate Change Research Institute. “Therefore, all suggestion from Vietnamese and international experts about how to limit environmental impacts for the project seem meaningless,” he added. “Pak Beng Dam will be built in a region prone to earthquakes. Within 10–20 years, an earthquake measuring 5 or 6 on the Richter scale could occur, and within 50 years, it would be stronger at 7 on the Richter scale. It is dangerous to build even one hydropower plant in the region,” said Professor Nguyen Ngoc Tran, former deputy head of the National Assembly’s Foreign Affairs Commission.*

**NGO:** *According to **International Rivers** (IR), an organisation working on trans-boundary rivers, China has built six “mega dams” on the river and is planning another 14 over the next 10 years*

*"China's dam construction on the Upper Mekong has already had an impact downstream, especially along the Thai-Lao border where communities have suffered declining fisheries and changing water levels that are seriously affecting their livelihoods," the IR says in one report.*

*"By changing the river's hydrology, blocking fish migration and affecting the river's ecology, the construction of dams on the Lower Mekong will have repercussions throughout the basin."*

1)

**United Nation:** *China's plans to build a series of eight dams on the upper reaches of the Mekong River have come under criticism by the United Nations, which released a report last week stating that the Chinese plan "may pose the single greatest threat to the river".*

*This dynamism will increase pressure on the river, but according to Mukand S Babel, one of the authors of the UN report, "The Mekong is in good condition at this time and can take more pressure such as irrigation development or industrial development."*

**Locals Vietnam, Cambodia, and Thailand:** *more than 100 people gathered in An Giang Province for the historic Mekong People's Forum, including community representatives from Vietnam, Cambodia, and Thailand.*

*They released a statement titled "Mekong governments: Listen to the People!" to regional governments, which has been signed by more than 6,400 people living in the Mekong Basin.*

*The statement calls for the governments to listen to the concerns of the people, respect the rights of local communities to make decisions about the future of their lives and protecting their rivers.*



*The common problems and concerns about Mekong dams and their impact on fisheries, ecology, hydrology and the loss of land along the Mekong have been shared by people in Laos, Thailand, and Cambodia over the past two decades.*

**Local Chinese:** *Crops along the banks face odd floods or drought. Fishermen say catches are down. The likely reason: six giant dams built hundreds of kilometres upstream in China.*

## CONCLUSIONS AND SUGGESTIONS

Drawing on Critical Discourse Perspective, the texts (news) have revealed the discursive practice and sociocultural practice of the discursive events of the Mekong hydropower development- groups of opinions, key social players and its social practice. The diverse opinions related to the context can be divided into major groups of opinion: Pro-dam and Anti-dam. The members of each group represent the key social players in the context. According to the data and the findings, (1) *Pro-dam group* who supports the idea of hydropower development on the Mekong, the group seems to possess authority and money in their hand so that they can issue and legalize and push forward the policy into practice. (2) *Anti-dam group* who considers the mega hydropower dams as a profound threat to the Mekong region both socioculturally and socio-economically. The negative impact refers to livelihood security, food security, income security and environmental security.

However, for the betterment of the hydropower development on the Mekong region and the utmost benefit to Mekong communities, the two groups and including all the Mekong nations should find compromising viewpoint where they can collaborate their opinions and practice to generate a good practice in doing “a good hydropower”. The good hydropower can be defined as the way of doing hydropower in a sustainable manner. Sustainable development may include the processes of collaboration, mutual consensus, transparency, public participation, environmental concern and sociocultural concern, these can be the key processes to drive forward a



good hydropower in the Mekong region not for some groups but for the Mekong society.

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## TANA TORAJA MINIATURE IN THE POEM: A HERMENEUTICAL REVIEW \*

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**Abstract:** *Tana Toraja*, or abbreviated to *Tator*, is a fine destination that must be visited by tourists when they make a stop at South Sulawesi, Indonesia. It has a very distinct tradition that differs from other region in South Sulawesi. This distinction, such as “drinking *tuak*” event or traditional funeral ceremony, has become specific attractions to foreigners. Data of this review are words, lines, and paragraphs of Husni Djamaluddin poems in his anthology titled with “My Name is Toraja”. This anthology is then considered as the source of data. Tanah Toraja miniature is uncovered from social nuanced poems using hermeneutical approach that involves the aspects of habit and concern.

**Keywords:** *Tanah Toraja Miniature, Poem, Hermeneutical Review*

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## INTRODUCTION

Tanah Toraja or called *Tator* is a famous tourist destination in South Sulawesi and also very popular among the foreigners. Its traditional funeral ceremony and beautiful scenery have been distinguishing Tanah Toraja from other destinations in the province.

The traditional funeral ceremony, called *Rambu Solo*, is a very crowded and luxurious procession. Toraja people call it in such because it is attended by families and relatives from other parts in Indonesia, or even by those who stay in other countries. This ceremony only proceeds when the grieving families have settled on agreement on funeral matters. For instance, when they still do not agree on funeral timing, then the corpse remains in the house. Family consent becomes a crucial issue because the cost is very huge. The price for *Tedong Bonga* (animal for sacrifice) may reach a hundred millions rupiahs per head or even more. Before slaughtering, *Tedong Bonga* must be marched around settlements and be set to fight to each other.

The author attempts to describe Tanah Toraja through Husni Djamaluddin poems. His anthology has contained poems about Tanah Toraja, and he considers it as a fine tourist destination in South Sulawesi that must be visited by foreigners, especially during the procession of traditional funeral ceremony (Death Festival). This paper will explain about the habit and concern of Toraja people by using Husni Djamaluddin poems as the source of data. Method or approach used for review is Paul Recouer's hermeneutic method.

## METHOD

Type of this review is qualitative because the source of data is textual. The data include words, lines and paragraphs of Husni Djamaluddin poems. To collect these data, the author acts as *human instrument* because the author must do a repetitive depth reading on data source. This action is done to obtain, identify, classify, analyze and signify the data (Maryaeni, 2005:6). Data collected

are words, lines, and paragraphs of the poems in Husni Djamaluddin Anthology titled with “My Name is Toraja”. In the beginning, Husni Djamaluddin publishes his own anthology by himself but in his seventh birthday, a professional publisher takes over the publishing. In 2004, this publisher, Pustaka Jaya, lumped together three Husni Djamaluddin anthologies, titled with “Badly Wounded Moon”, “Swimming to the Edge”, and “Indonesia, Do You Still My Land?”, into one final anthology, which is published with a title of “Indonesia, Do You Still My Land?”.

Also in this year (2004), two Husni Djamaluddin books were published. One has a title of “Shall We Still Ask?” containing Husni Djamaluddin articles that have been put up in *Fajar* newspaper from 1988 to 2002. The other book is titled with “Husni Djamaluddin Whom I Know”. The latter book contains comments on Husni Djamaluddin’s poetry, and these comments are given by South Sulawesi community figures and also by the leading national persons, such as government leaders, college directors, culture observers, literates, journalists, religion elders, and business people. For instance, Amir (in Yunus, 2004:69) tells about Husni Djamaluddin’s critic, which says that the representation of diversity and dissimilarity in community life is always sharp and severe. This critic has been delivered politely that the people who become the object of the critic would consider it as a fellowship advice. A. Moein MG (in Yunus, 2004:2) gives an admiration by stating that Husni Djamaluddin is deserving to be called as “The Commander of the Poem” because of his skills and creativities in writing high-quality poems that represent diversity and dissimilarity. These capabilities have led Husni Djamaluddin to enter the national poetry arena. Taufiq Ismail underscores this fact by declaring Husni Djamaluddin as a literate from South Sulawesi who is the defender of diversity and whose name is nationally known.

Any data in the poems that represent the aspects of habit and concern will be reviewed with Ricoeur hermeneutic approach. Hermeneutic is a theory about rules of how to interpret certain texts or how to signify signs or symbols previously presumed as texts (Suratno, 2005:105). Thus, it can be said that hermeneutic attempts to eliminate the sense of mystery in texts or symbols by opening the concealing veil that



hides it. Ricoeur (2006) said that a text is always autonomous or standing alone, and not affected by the writer's purpose. This Ricoeur statement goes in line with post-structuralist, like Savoj Žižek (in Kristiatmo, 2007:ix) who equalized the autonomy of "text" with the position of "already dead subject". When it is said that text is autonomous, then it is hardly affected by historical work or book where text is found. Text contains a plurality of inherent meanings that can be interpreted in many different ways. Interpretation, therefore, is open process, but still not arbitrary or not rapidly changing. During the deep review, the interpreter enters textual world and follows the movement of understanding to the other meanings (referential meanings), usually from the internal structure to the projected world (Rafiek, 2010:6).

Ricoeur (in Muliadi, 2015:107—119) asserted that there are three steps in hermeneutic approach that must be used in interpreting data. (1) First step is symbolic, which is done by identifying symbol one by one. (2) Second step is understanding the meaning of symbol, which involves deep exploration on the meaning. (3) Third step is philosophic, which is conducted by examining the possible utilization of symbol. Ricoeur also said that these steps can only be accomplished through three levels of understanding. These levels must proceed in a sequence. It begins with (1) semantic understanding, and then it is followed by (2) reflexive understanding and finally (3) existential understanding. It is assumed that Tanah Toraja miniature can be understood through this approach, and it is done by examining the aspects of habit and concern in Husni Djamaluddin poems.

## RESULT AND DISCUSSION

The following section will discuss the aspects of habit and concern. It starts with habit aspect and then continues with concern aspect.

### Habit

Husni Djamaluddin Anthology titled with "My Name is Toraja" has been deeply reviewed. The aspect of life habit of Toraja people is represented by a poem titled with "A Lake in Toraja"



### Sebuah Danau di Toraja

di sini Toraja di sini tak ada danau  
di sini Toraja di sini tumbuh *enau*  
tumbuh di kebun  
tumbuh di hutan  
tumbuh di pinggir jalan

di sini beribu-ribu pohon enau bersatu jadi  
sebuah danau  
danau tak jangkau di ilmu bumi danau terjang  
kau di ilmu puisi  
danau apa danau itu sebuah danau  
jernih airnya manis mulanya  
tuak jadinya pahit rasanya  
mabuk akhirnya

*beribu-ribu batang bambu*  
berisi air dari *danau*  
*beribu-ribu orang Toraja di lepau*  
*di pasar di ladang di pematang di dangau*  
*di rumah di pesta duka*  
*minum tuak*  
*dari bibir bambu*  
beribu-ribu orang Toraja  
menenggelamkan duka  
dalam danau itu

### A Lake in Toraja

here in Toraja, lake is not a real thing



here in Toraja, *enau* (sugar palm) are wildly growing,  
in the garden, it emerges  
in the forest, it arises  
at the bank of the road, it appears  
here, thousands of sugar palm trees ally to become a lake  
acumen of earth does not understand it, but acumen of poem does  
what lake is it, it is just a lake,  
the water is clear and tasted sweet  
*tuak* is bitter a bit  
but causing drunk indeed  
thousands of bamboo stems are filled with lake water  
thousands of Toraja people do gathering together  
at *lepau*, in the market, on the planting field,  
by the dike, in *dangau*, in the houses, and during death festival,  
when they drink *tuak* through bamboo lips  
thousands of Toraja people drown into the lake their grieves

In this poem, two phrases, [Toraja people] and [drink *tuak* through bamboo lips], are given a deep consideration. Both indicate Toraja people' habit. This indication can be understood by assigning the other words in the poem into subject and predicate categories. A word remains in subject category, precisely *Toraja*. The predicate category includes *enau* (sugar palm trees) *are wildly growing* (everywhere), *in the garden, in the forest, at the bank of the road* (any places); *drink tuak through bamboo lips, at lepau* (food stands), *in the market, on the planting field, by the dike, in dangau* (hut at the planting field), *in the houses, and during death festival*.

In semantic level, both categories can be elaborated as follows. *Toraja* is one regency in South Sulawesi Province with very different customs from other regencies or tribes in this province. Phrase *thousands of bamboo stems* refers to a high number of bamboo stems. The word *lake* is understood as a wide inundation of water

surrounded by land. Phrase *thousands of Toraja people* represents the icon of great number of Toraja people. This icon precedes the emergence of another icons, such as *at lepau, in the market, on the planting field, by the dike, in dangau, in the houses, and during death festival*. The word *tuak* is related with an alcoholic beverage made of *enau* trees.

Based on semantic understanding above, it can be reflected (at reflexive level) that Toraja has very unique customs distinguishing it from other tribes in South Sulawesi. One difference is the habit of butchering water buffalos (*tedong bonga*) and pigs, and also presenting special drink, called as *tuak*, made of *enau*, as the common activities for wedding and funeral ceremonies. *Tuak* is an easily found drink in many occasions, and therefore, Husni Djamaluddin symbolizes this drink as a lake. Drinking *tuak* is the usual activity to Toraja people, and they consider it as their usual drink. Even, this activity becomes a specific attraction to many visitors, either from local, regional, national or international, who come to Toraja to attend traditional ceremonies. This ceremony indeed draws great attention of people but drinking *tuak* to be drunk is still not polite because it may deprive self-esteem of the host. Husni Djamaluddin wants to elaborate these facts in his poem "A Lake in Toraja". In actuality, Toraja does not have a lake (does not exist based on earth science, but only it is made to exist through poem science). The expression of "lake" is a metaphor to describe the omnipresence of *tuak (ballo)* in Toraja because it can be found almost everywhere, such as *at lepau, in the market, on the planting field, by the dike, in dangau, in the houses, and during death festival*.

The procession of wedding and funeral ceremonies always involves the presentation of *Tedong Bunga, Pigs and Tuak Drink* because all these items are traditions (customs) inherited by Toraja people throughout generations. The procession is always smooth and peaceful because the people foster it, or possibly because most of Toraja people are not Moslem. Husni Djamaluddin depicts this habit by preserving it into his poem "A Lake in Toraja".



Through this reflexive understanding above, it can be said that existentially, the habits and traditions are proceeding continually and peacefully because it is supported by the community, and even, is recognized as their custom. In Toraja, *tuak (ballo)* is a drink that is easily found in the market, at food stalls and in the garden, and such wide distribution has convinced Husni Djamaluddin to describe it as a lake. This drink is always presented in many occasions because it is already a part of the tradition. As written by Pakiding in an article titled with “The Role of Tuak in Toraja People Life”, *tuak* is a cultural element that must be conserved. [https://www.kompasiana.com/eunikepakiding/tuak-toraja-adalah-minuman-sakral-angga-na-peran-tuak-dalam-kehidupan-masyarakat-toraja\\_5911115202b0bdb5048b4569](https://www.kompasiana.com/eunikepakiding/tuak-toraja-adalah-minuman-sakral-angga-na-peran-tuak-dalam-kehidupan-masyarakat-toraja_5911115202b0bdb5048b4569).

### **Concern**

One poem in Husni Djamaluddin Anthology of “My Name is Toraja” is presumed as representing the aspect of concern in Toraja people life.

### **Ada apa Tana Toraja**

ada apa rumah Toraja akan atap bambu ada tanduk kerbau  
ada apa bentuk ada apa tanduk ada apa ijuk ada apa bambu  
ada apa kayu ada apa ukir ada apa warna  
ada apa lambang ada apa ayam ada apa alam  
ada apa itu ada apa begitu ada apa dalam  
ada apa begitu dalam mengandung makna

ada apa Tana Toraja ada nenek akan berangkat  
ada apa saudara ada berapa anakda ada berapa cucu  
ada berapa family ada berapa babi ada berapa tamu ada berapa kerbau  
ada nenek mesti berangkat ada duka mesti upacara  
ada upacara mesti adat mesti purba mesti pesta  
pesta duka orang Toraja

### **What Matters With Tanah Toraja**

what matters with Toraja, there are bamboo roofs and water buffalo horns

what matters with shape, there are horns and bamboo fibers

what matters with wood, there are carvings and colors

what matters with signs, there are chickens and natures

what matters with this and that, there are things in deep

what matters with a very deep, there are meanings indeed

what matters with Tanah Toraja, grandmother goes to heaven

how many relatives she has, how many children and grandchildren

how many families, how many pigs, guests, and water buffalos

when grandmother goes, grieve ceremony must follow

when ceremony comes, it is always old, custom, and festive

the death festival of Toraja people

Two phrases, [what matters with Tanah Toraja] and [grandmother goes to heaven], are the starting points. Both indicate the concern of Toraja people to their grandmother who goes to heaven (departs for burial plot). This concern aspect can be understood after dividing other words in the poem into two categories, respectively subject and predicate. Subject category is shown by *what matters with Tanah Toraja*, while predicate category is indicated by few phrases, such as *grandmother goes to heaven; how many relatives, children, grandchildren, families, pigs, guests, and water buffalos; and grieve ceremony*.

If it is understood semantically, the word *Tanah Toraja* has many meanings. It contains two words. First word is “*To*”, meaning as *tau* or people, and second word is “*raja*”, which means as great people or nobility. Bugis people call them as “*to riaja*” defined as people who live in highland or mountain range. Luwu people give them two



names, “*to riajang*”, referring to people who live in west part, and “*to raya*”, signifying for people with great population. The Dutch (Netherland) adds the word *Laden* into the word Toraja, which produces a phrase “Toraja Laden”, meaning as *Tanah Toraja* (<http://langkanmaega.com/2017/02/01/asal-mula-nama-toraya-atau-toraja> Accessed on March 11th of 2018). The expression of “grandmother” is representing the elder who produces the parents, or someone who is already old, or someone with second generation staying nearby.

In reflexive level, it can be said that Toraja is a respectful people or nobility with a specific tradition in departing the corpse of their grandmother or parents to the burial plot. The word “departing” has same meaning with “burrying”. The procession is called “Death Festival” because it is a festive event crowded by *relatives, children, grandchildren, families*, which involves *pigs, guests, and water buffalos*, and also *grieve ceremony*. Toraja people have a great concern and also a skill to preserve the corpse in the house for years until the arrival of the burrying day. This skill is inherited throughout generations. It is considered as forbidden or *taboo* or *siri* by Toraja people if the corpse is buried without ceremony. According to Salombe (Mustafa, 2003:72), the corpse that is buried without ceremony, for instance by sacrificing a water buffalo and few pigs, will be condemned as *Todiba Bongji*. It is a term given to a corpse that is buried secretly at night.

Toraja people have a specific concern to their family corpse, at least to prevent it from being considered as *Todiba Bongji*. Traditional conviction of Toraja tribe has perceived that death realm is immortal realm, and therefore, the corpse of the deceased must be “cleared” by sacrificing minimally a water buffalo and few pigs, and inviting relatives, children, grandchildren, and friends of the deceased. Toraja people call death realm as the realm of *Puya Lalondong*, which is ruled by *Puang Lalondong*. Funeral ceremony, or known as Death Festival, is always high cost event, and the grieving families must settle on agreement about funeral issues. For instance, they must be clear about how many contribution must be given, which time is proper for ceremony, and what method shall be used to organize the crowd. As mentioned by

Husni Djamaluddin in his poem, it is about *how many relatives she has, how many children and grandchildren, how many families, how many pigs, guests, and water buffalos*. The buffalo for death festival is not usual species, but it is a special breed (*Tedong Cemara*) that the price may reach hundreds millions rupiahs per head. After butchering, buffalo's horn is put vertically on the front side of *Tongkonan House*, which gives a sign that the grieving family has sacrificed buffalo for the funeral. The number of horn put at the house shall determine family status, whether it is nobility, wealthy, or poor.

As described by Salombe (Mustafa, 2003:72), Toraja people admit that their funeral ceremony consists of strata, such as: i) *Dipasang Bongi*, ii) *Dipatallung Bongi*, iii) *Dipalimang Bongi*, iv) *Dipatuting Bongi*, and v) *Dirapaiq*. *Dipasang bongi* is a funeral ceremony held for one night only; *Dipatallung bongi* is held for three nights with the sacrifice of three buffalos and few pigs; *Dipallimang bongi* is held for five nights with the sacrifice of minimally six buffalos and few pigs; *Dipatitung bongi* is held for seven nights with the sacrifice of minimally nine buffalos and few pigs; *Dirapaiq* is conducted in two stages, respectively: first stage involves the sacrifice of minimally six buffalos and few pigs, while second stage sacrifices minimally sixteen buffalos and few pigs. *Dirapaiq* is the most festive and the most crowded. All these kinds of funeral ceremony are the traditional faith professed by Toraja tribe to ensure that the spirit of the deceased shall be accepted in *puyah realm*.

By the reflexive understanding above, then existential understanding is obtained. It is said that Toraja people, especially the grieving families, have a specific concern to the deceased's corpse, and this distinguishes them from other tribes in South Sulawesi. This specific concern consists of many attributes, such as: they do not bury the corpse directly after death; they have skills of keeping or preserving corpse to be durable for years; they organize funeral ceremony or death festival that involves butchering few water buffalos and pigs as the final respect to the deceased. Such concern has been embedded deeply into the mind of Toraja tribe because they profess a traditional conviction stating that the spirit of the deceased will be welcomed



to the realm of *Puya* or *Puang Lalondong* when the grieving families have conducted funeral ceremony or death festival and also butchered few water buffalos and pigs.

## CONCLUSION

The miniature of Tana Toraja has been described in two poems presented in previous sections. These poems contain minimally two social aspects of Toraja tribe, respectively the aspect of habit and the aspect of concern. **The aspect of habit** in Toraja tribe is represented by the habit of drinking *tuak* (ballo). *Tuak* is a kind of beverage inherited throughout generations because it is considered as having efficacies of warming the body and increasing the energy.

**The aspect of concern** is shown by the presence of relatives, children, grandchildren and families before the elder *goes to heaven* (or goes to burial plot). They share helps and contributions to ensure that funeral ceremony will be smooth and successfully conducted. Such concern is still preserved in Toraja people because they still respect the principles of togetherness and family attachment. Any relatives or families without good concern on ancestral belief or tradition shall be isolated from family cluster. Therefore, no families are found hesitating to participate the funeral ceremony because they may give assistance based on their capacity.

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(THE LEGEND OF *TUJUA KAREBOSI*)  
FUNCTION OF MYTHS AND PEACE POLITICAL EFFORTS  
IN GOVERNMENT IN THE 13TH CENTURY SUL-SEL

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**Abstract:** This research seeks to uncover a myth in the legend story in Makassar. *Tujua Karebosi* is a legend story that is still trusted by Bugis-Makassar people in South Sulawesi. The Legend story is supported by artifacts in the form of seven old graves are located on the edge of the field Karebosi. A field that is an icon of Makassar city. *Tujua Karebosi* as the beginning of the royal establishment in South-Sulawesi. 'Tujua Karebosi' is a discourse that contains the first story of the establishment of the kingdom in South-Sulawesi. The method used in this paper is descriptive qualitative by using method and approach of Jufri model as development from van Dijk discourse theory. This is based on the assumption that the story of legend stems from a myth which is a discourse that developed in society then become a legendary story. The data used are the literary literature of *Tujua Karebosi* and *To Manurung* in South Sulawesi. The source of the data is the oral story and the story or literary legend *Tujua Karebosi*.

The results show about socio-cultural ideology of Bugis-Makassar society about *Tomanurung* myth, Sianrebale (war), and pilgrimage. Ideological classification are about the ideology of unity, the ideology of humanity and cultural ideology. *Tujua Karebosi* as the sociocultural ideology of Bugis-Makassar society that has been embedded for a long time about the belief of *To Manurung* as a unifying people.

**Keywords:** *Legend Stories, Myths, Politics of Peace, and Tujua Karebosi*

## Introduction

*The Tujua Karebosi* is a legend story that is still trusted by Bugis-Makassar people in South Sulawesi. The Legend story is supported by artifacts in the form of seven old graves are located on the edge of Karebosi Field. A field that became an icon of Makassar.

The story of *Tujua Karebosi* legend that developed in the society still influences the culture of local people in South-Sulawesi. The habits described in the oral literature are still commonly found in the people of Makassar. For example the habit of sowing flowers on a Friday night in the Tujua cemetery is still commonly found. This fact is one sign that the story of Tujua legend can be analyzed objectively.

*Tujua Karebosi* is an oral story raised in the form of a legendary story that contains information about the cultural and political developments of the Bugis-Makassar government. The story is set in the life of the community in the 13th century AD.

The mystical influence of the existence of Tujua Karebosi is still often discussed by society. It is related to the habite of certain people who experience possession by calling the existence of *Tujua*. The Habits of people who have possessed possessed Tujua presence around them. There is also a treatment with a ritual invites to talk with *Tujua*. Often in the treatment of those who possessed a peace dialogue between the shaman and *Tujua*. It is part of the oral story that developed in Bugis-Makassar society.

The story of legend has been raised in literature of literary called the literary legend. This Oral stories that are raised to legendary stories or literature can help literary reviewers. Oral literature is still very difficult to examine because it has a diverse version of the story. The structure of the story may change according to the story-telling version. In contrast to the oral story that has been lifted into literary legend, because it can facilitate the reviewers to study the story. The written story has a fixed story structure, so it is more objective to define the data.



This study raises the question of how the myths function in the political peace efforts of people in South Sulawesi. The objective of the study was to find the mythical function in the community peace efforts in South Sulawesi. The expected benefit in this research is to reveal the history that occurred in the 13th century as a lesson and knowledge for political practitioners and teaching materials for teachers and students. This research is also the development of literary works as historical and cultural studies.

#### The myth of *Tomanurung*

The myth of beauty *Tomanurung* is a hereditary story that became the unifying myth of the people of Bugis-Makassar. The unsafe condition of the community from war and making the community groups mutually suspect.

Wolf (2001: 25-26) considers that the myth of beauty is the new political weapon of opponents of feminism. If feminism has freed women to work in the public sphere protected by law, immediately, there are cases in England and America that institutionalize employment discrimination based on the appearance of women. It was then that a new religious sect named mythos beauty was born to replace the traditional ritual of worship throughout the patriarchal century.

For Wolf, that is not entirely true, beauty, as the gold standard, is an exchange system. Beauty is determined by the political system. In Western countries, beauty is a religion that affirms male dominance. The myth of beauty is then used as a lighter *devis* et *imper*a that makes a woman concentrate with other women for the resources provided by men. The aim is to undermine women's resistance to the patriarchal powers that (still) occupy the top of the hierarchy.

In contrast to Wolf's claim that beauty is a new political weapon of feminism, *Tomanurung's* beauty is a weapon for community leaders to unite people who are in a state of war. *Tomanurung's* presence was a momentum to unite the warring people. *The Tomanurung* is a spirit of leadership and government in the cultural tradition of Bugis-Makassar (Ata'na: 2012: 77). *Tujua Karebosi* is one of the *Tomanurung* oral stories or the legendary story of the Bugis-Makassar community that has been

appointed literary writing. Ideology in literary works can be found in oral form that implied. The term of ideology derived from the word idea and logos. Literally. The ideology can be defined as the rules or laws about ideas. The Plato, (Kasma, Journal of JLTR, 2015)

*The To Manurung* is a myth about people formed from occult such as clouds, dew and from inside bamboo. One of *To Manurung's* Stories is *Tujua* at Karebosi. In some sources the oral narrative describes *To Manurung* in various versions. All the ancient kingdoms in South Sulawesi have their own story of *To Manurung*. When reconstructed the story of the legend then, the presence of *To Manurung* in some kingdoms tell different versions but understood that brought the same indication. Some tell about *Tujua* like an angel who descended from the sky and there is a tale emerging from the dew and in Toraja told *To Manurung* emerged from bamboo. The story surrounding the kingdom that has the same root of the story also shows about the myth of *To Manurung* which states that the origin of kings in the ancient Bugis-Makassar kingdom is a descendant of *To Manurung*. As in the kingdom Tallo is told that the First King is *To Manurung* in Bukit Pallantikang. This Pallantikang Hill is a place down to *To Manurung* formed from white clouds

*The To Manurung* in Karebosi are seven beautiful girls who are formed from rainbows. The seven women wear a suit according to the color of the rainbow. The myth of *Tujua* begins in Karebosi and then develops into other kingdoms in South Sulawesi such as *To Manurung* in Pallantikang as the forerunner of the king in Gowa, *To Manurung* in Wajo, *To Manurung* in Soppeng, *To Manurung* in Toraja, and some in the small kingdom of Sulawesi- South. The *To Manurung* story begins a new chapter in the formation of several kingdoms in South-Sulawesi

*This research used an ethno methodology approach. It is based the phenomenom of sociocultural. Ethnology is the science about the elements or issues of culture, ethnic, and community of the area around the world. Comparatively, these sciences aim at obtaining the definition about the history and evolution of the process as well as the dissemination of the culture of the Muslims of this earth, (Kasma, JLTR:2015).*



## Research methods

The type of descriptive qualitative research with discourse analysis method Jufri model, 2010. Jufri developed the van Dick theory as a discourse surgical tool. Critical discourse in the form of literary works studied as the integration of three dimensions of discourse are namely, text, discourse, and social cultural context. To interpret the script of the story then do recurring reading to understand the proposition super structure, macro structure and micro structure as a reference word, sentence and discourse as well as aspects of social dimensions.

This data and data sources, in the form of words and sentences in the script of legend *Tujua Karebosi*. The source of the data is the story books legend *Tujua Karebosi* as well as informants from the Bugis-Makassar community. Data analysis technique is to find aspects of social kognisi in literature legend by explaining that the manuscript is produced by individuals or groups of society by looking at the reality that happened at that time.

To understand the construction of cultural ideology in the story of *Tujua Karebosi* legend then, done descriptions of the meaning of sociocultural ideology through interpretation by maintaining the factor of production process. To analyze the classification of cultural ideologies, analyzed the things that are related in the community of legendary storyteller. The analysis of sociocultural ideology determined can be explored from various views, such as educational, socio-cultural, economic and political views.

## Discussion

The results of research on the legend *Tujua Karebosi*, get the findings about the ideology of Bugis-Makassar society. In the legend story there are myths about *To Manurung*, understand *Sianre Bale* (wartime), and the idea of pilgrimage as the planting of sociocultural ideology in Bugis-Makassar society.

- 1) The sociocultural ideology in *Tujua Karebosi*.
  - a) Myth To Manurung

The presence of Tujua in Karebosi is a new chapter in the history of the kingdom in South-Sulawesi. Although there has not been a year that marks the history of the appearance of To Manurung in the second period in the classical Bugis-Makassar literary period. The approximate round in the To Manurung incident is around 1300 AD. The estimate based on the reigning kingdom began to be recorded in the 1500s AD by sequencing the seven derivatives and the reign of every king recorded in lontarak. The kings who reigned in the Tallo kingdom based on the genealogy of the kings of Tallo and Gowa. Based on this, the forecast of To Manurung is 1200-1300 AD. (F. Amin, 2015: 5)

To Manurung is an oral story from generation to generation which is the myth of the beginning form the kingdom in South-Sulawesi. It is said that when the Bugis-Makassar people do not have a leader and difficult to get peace.

The data in the story legend of tujua ... myth of socioculture.

*Sekejab berita meluas keseantero negeri. Penduduk masih berdatangan dan tumpah ruah memenuhi lapangan ingin menyaksikan berita kedatangan bidadari melalui pelangi itu. Sesaat setelah menghilang, ketujuh bidadari itu berpesan kepada Matoa, bahwa suatu masa nanti, ia akan sering muncul bila tak menghargai adat. Tak ada yang tahu asal muasal ketujuh bidadari itu. Namun, orang-orang Tallo saat itu percaya kalau mereka adalah Tomanurung-Dewa dalam mitologi Bugis-Makassar.*

*Tujua akan datang menegur dengan cara merasuki tubuh orang yang melanggar adat. Konon tujua juga masuk kepada orang-orang yang baik lalu menyampaikan pesan-pesan kepada orang-orang disekitarnya. Hingga kini, Tujua sangat disegani oleh masyarakat Bugis-Makassar karena takut diganggu atau kerasukan. Bila kerasukan oleh tujua, maka hanya orang-orang yang kuat ilmu kebatinannya yang dapat mengeluarkannya. Masyarakat percaya, bila membicarakan Tujua, maka mereka selalu hadir walau dirantau nun jauh di negeri seberang.*

The arrival of Tujua is considered by the community as the pioneer of independence by the Bugis Makassar community. From then on they were very



careful in behaving that Tujua did not come to admonish him. The existence of Tujua in Karebosi is a useful myth as a cause of peace in society. Since the presence of To Manurung people are very obedient to the government. The story begins with a mysterious incident. It is probably the influence of the habit of the people who believe in the existence of the occult. The construction of stories about myths is very easy to instill ideology in society. The thing that happened at that time was a difficult time to influence the community in determining the leader figure. The presence of To Manurung myth becomes a political government reconciliation effort towards a peaceful and peaceful society.

b) *The Sianre Bale Period (wartime)*

The ideology of sianre bale is an understanding that mentions the form of chaos before the arrival of To Manurung. The era of sianre bale (war time) or the time of political vacuum. The age is expected to last for thousands of years. The period that marks between the Period of La Galigo and the Age of *Manurung*. There was no artefact that marked the period. Sianre Bale means fish that prey each other. Sianrebale comes from the basic word meaningful eating. Bale means fish so sianre reinforcements. The prefix of anre changes the meaning of eating each other. This adegium is born from a metapora form. The nature of fish that eat each other is attributed to human behavior in that era. The analogy of the form of Bugis-Makassar human warfare. The marking of sianre bale is a mention for the war era.

In many sources of oral stories and ancient Bugis history, since the descendants of *Batara Guru Sawerigading* disappeared and returned to the sky, the atmosphere of life on earth becomes chaotic. It means the age of chaos. The period lasted is estimated from the 3rd century AD and ends in the 13th century AD. A long period of time

It can be found in the story of Tujua legend. Here's an excerpt about the sianre bale ideology.

*Konon ketujuh gadis nan rupawan tersebut turun ke bumi untuk mendamaikan masyarakat Bugis-Makassar yang sedang dalam kekacauan. Masyarakat saat itu*

*saling memangsa seperti ikan di laut. Adegium masyarakat saat itu laksana 'sianre bale'. Seperti ikan yang salin menelan.*

*The Sianrebale era ends after Tujua descends to Earth. The myth of Tujua's presence ended the war.*

### c) Pilgrimage

In the time of *To Manurung* people have started to know about the pilgrimage. Activities undertaken by visiting sacred places. The ideology of pilgrimage is the understanding of Bugis-Makassar society as a ritual of visiting sacred places. There is no information about the customs of people to practice the pilgrimage before coming *To Manurung*. The former abandoned by *To Manurung* in Karebosi became a pilgrimage site by the Tallo royal population. The place is sacred as an artifact or historical evidence of the person who first brought peace

*To Manurung* is regarded as a divine deity in Bugis-Makassar mythology. The people who came down to reconcile the Tallo population. From then on they are busy visiting the place down *To Manurung*. There are various missions of the residents at the time of visiting the place. There are those who intend to get a blessing, some come to beg for salvation, there is also a dating to get immune. The pilgrimage ideology for the Tallo community is a belief that *Tujua Karebosi* is a sacred person. This is supported by the story of *Tujua Karebosi* legend.

*Kuburan Tujua tetap ramai menjadi tempat berziarah penduduk asli Makassar. Kurang lebih lima abad kemudian, di bawah kepemimpinan Batara atau Raja Gowa ke-7, gundukan tanah itu dihormati sebagai tempat yang pertama dipijak oleh kaki Tomanurung. Hingga kini setiap malam Jumat, banyak peziarah berdatangan memberikan bunga tujuh rupa. Tujua tetap dikenang sebagai awal dari terciptanya kerukunan masyarakat yang dahulu saling bertikai. Tujua diziarahi oleh penduduk Tallo sebagai tempat yang dikeramatkan oleh warga Makassar.*

2) The Mythical function as cultivation of political ideology.



Myth to manurung server as a cultivation of political unity, humanitarian and ideology. Here is the ideology disanision in the story of tujua legend.

The ideology of unity

The cultivation of political unity in society is one attempt to reconcile the intergroup of the people in the Bugis-Makassar ancient tribe. Since the end of sawerigading dynasty, Bugis-Makassar people in south Sulawesi have been scattered.

People live in group and attack each other. The myth of tujua in karebosi is understood as a messenger of god who descended to reconcile mankind especially in south Sulawesi. The presence of manurung is believed to be a new chapter in human life that lives in unity. The united community makes to manurung a king who is unanimously followed by his command. He was inaugurated as the first ruling king and became a community lord. The ideology of unity arose from the agreement to follow the to manurung command. The concept of unity began to emerge in forming a new government in south Sulawesi.

The ideology of humanitarian

Humanity ideology is a growing understanding in society. If there is no mutual respect among human beings, it's difficult to build a unity. The emergence of tujua karebosi put pressure on community to, respect each other. Without mutual respect for human beings, there would be no independent. The tujua command to start from mutual respect for the purpose of government peaceful concept cultivation.

The ideology of cultural

The ideology of cultural in the legend tujua karebosi's story is involved in the habits of society. The myth of descendant of the define envoys to reconcile the public gives the public understanding of the importance of paying homage to the power of the former legs of the tujua and then used as a place to be honored. The idea then developed into a culture of society. Culture of the community began to develop that us visiting the would of tujua land, in karebosi. They did ceremony and harvest sessions every time, when they go wondering area.

These habits became a culture in society that develops into an annual ritual. The society believes that if not visiting the tomb it will give effect to their life. Tujua will come to disturb their life. An understanding that developed in tallo society life.

Conclusion :

The mythical function in the legend as a cultivation of sociocultural ideology, for the community. The ideology can unity the people to form a new government. The myth is formed from the sianre bale ideology. The myth is generates the ideology of unity, humanity and cultural ideology. The ideology serves to unity society to form an independent, peace ful and cultured kingdom.

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# POLITICAL MARRIAGES' ROLE IN THE DEVELOPMENT OF SOUTHEAST ASIA FEUDAL COUNTRIES

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**Abstract:** In the Southeast Asia history, almost every kingdom had the same goal of expanding the national wealth. Just like in any particular powerful empire, numerous diplomatic policies were established by Southeast Asia feudal leaders to keep the relation affairs in peace, thus their countries can focus on enhancing their domestic prosperity. Among those policies, arranging political marriages was one of the most popular ones for its simple methods of less sacrifice. In this journal, it will analyze how political marriages contributed to the development of Southeast nations regarding economic growth, diploma, and war prevention.

In the first place, this writing will present how political marriages contributed greatly to the general affluent economy of the two countries involved and those marriages also strengthened the relations between the two side. For example, the marriage of King Airlangga (Java) and Princess Xamgramarajaya (Sumatra) created the harmonious relationship between the two countries, East Java and Sri Vijaya; in addition, it helped them eliminate previous conflicts and cooperate to advance irrigational works, and develop oversea trades. Another illustration was the marriage of King Paramesvara, the founder or also the first king of kingdom Malacca, with Princess of Pasai (Sumatra) has raised the position of Malacca from a small fishing village near the estuary to one of the most important business centers in Southeast Asia.

On the other hand, political marriages also built up and maintained the close connections between Southeast Asia feudal countries as a whole. In some cases, those marriages are created to form allies to prevent invasions from other countries, thus they stabilized the area's status. Some typical instances for this kind of influence are the marriage of King Jaya Sinhavarman IV (Chiem Thanh) and Princess Huyen



Tran (Dai Viet), and the one of King Xetthathilat (Lanxang) and the Princess of Ayuthay.

In short, the center of this journal is to emphasize the significant role that political marriages play in Southeast Asia area - since many of them result in the prosperous development of both nations involved, as well as a boost in the diplomatic relationships, and the peaceful states of affairs in the whole area.

Marriage is usually fulfilled with love. However, there exist marriages that rather satisfy the affairs of state than deep affections. Some of them result in a prosperous country, or the peace of an area – they are directly related to political benefits, hence we call them “political marriages”.

This journal will analyze the tremendous influence of political marriages to the successful development of Southeast Asia feudal nations in some specific, significant examples.

### **Typical political marriages in Southeast Asia feudal history**

#### **The marriage of King Airlanga (Java) and Princess Xamgramarajaya (Sumatra)**

Airlanga was the prince of the island kingdom Bali, a beautiful island located in the East to great island Java, and it was also in a group of separated small islands, in which each island was an independent kingdom. Meanwhile, Sri Vijaya had already become a wealthy nation on Sumatra island and took command of the West of Java. As a whole, the great Java island was under the control of King Mataram. At the end of the 10<sup>th</sup> century, Sri Vijaya grew stronger and planned to invade Java several times. Between the ending years of 10<sup>th</sup> century and the beginning years of 11<sup>th</sup> century, the two countries' leader had started many fights and the relations between them were so strained. This led to the usurping the throne, and political dissidence in Mataram kingdom. Thus, Airlanga, the king's grandchild had to flee until he gained



enough support from the noble class and priests, and became the king of East Java in 1010.

After the enthroned ceremony, the king realized that his power was still limited in only a small area around the imperial palace in East Java. He was also afraid of the interference of Sri Vijaya. In 1022, he returned to Bali and held succeeded his father to the throne. This means he officially united Bali and Java (Coedès, 2008, p.261). Three years later, there came a great fortune for Airlanga when the Chola (India) attacked Vijaya. This was the chance that Airlanga could use to retrieve his power and domain.

After reinforcing the government system, in 1028, Airlanga began to conquer different warlords and in end, basically all Java island area, Bali island and multiple small surrounding islands were united. There only left Sri Vijaya kingdom in Sumatra that seemed to be equal in strength compared to Airlanga's country. In this situation, in 1230, Airlanga proposed to princess Xamgramarajaya, daughter of the king of Sri Vijaya.

### **The marriage of king Jaya Sinhavarman IV (Champa) and princess Huyen Tran (Dai Viet)**

Under Tran dynasty, Dai Viet was a well-developed country. As for politics, a strong government system of centralism was built up. The Retired Emperor (father of the current Emperor) also weakened the dictatorship of young kings, and at the same time guide those newly throned kings to slowly take over important affairs. With this powerful government system, Tran dynasty won the fight against Nguyen Mong aggressor three times and these victories did not only assert the importance of Tran dynasty in the national history, but they also raised Dai Viet's position in the Southeast Asia area.

When Dai Viet was in a stable status, Retired Emperor Tran Nhan Tong went on a journey to Chiem Thanh (Champa) from March to November with Chiem Thanh's emissary (1301). In that 8-month period in Chiem Thanh, the Tran's Retired Emperor



betrothed his daughter to Champa's king, Jaya Sinhavarman IV. However, only after a lot of negotiations about formality and custom did the wedding between king Jaya Sinhavarman IV and princess Huyen Tran be arranged 5 years later (1306).

### **The marriage of Paramesvara – founder of Malacca kingdom and princess of Pasai (Sumatra)**

Paramesvara was a prince of Sailendra faction in Palembang, Sumatra island. From the 14<sup>th</sup> century, Palembang had become a vassal kingdom of a Muslim empire, Mojopahit of Java. When he was still young, the Prince arranged a political marriage between himself and the princess whose father was the most powerful king of all islands – King Hayam Wuruk, titled Rajasanagar, who reigned the empire of Mojopahit period 1350 - 1389. This marriage had a great contribution to this young prince's prestige, power, and also the peace of Palembang.

In 1389, King Hayam Wuruk passed away and his son took the throne of Mojopahit. Taking this good chance, Paramesvara revolted against his brother-in-law (1391-1392), however he failed to do so, and had to escape away to Singapura and then Malacca– a small fishing village near Malacca estuary at that time. With the support of his loyalty courtiers, Paramesvara quickly built a new habitation, with the first form of a market selling illegal miscellaneous goods – a Den of thieves; after that, he also forced merchant ships that went across Malacca channel to stop over the harbor in order to show their safe-conducts, and pay taxes.

When Paramesvara began to establish Malacca, the area status was changing. Mojopahit Kingdom was in recession and was dispersed. Meanwhile, Muslim missionary activities expanded and they mainly traded with Sumatra island, as well as limited trading with Hinduism countries. This change made Paramesvara realized that he needed to acquire Muslim to get approach to Muslim businessman. Therefore, in 1412, he made an offer of marriage with the princess of Pasai (Sumatra).

## **The marriage of King XetThaThiLat (LanXang) and princess of Ayuthay**

XetThaThiLat became the king of Lanna, a small prosperous kingdom he inherited from his grandfather when he was 14. In 1549, his father, king of Lan Xang, suddenly passed away and XetThaThiLat's two younger brothers intended to take advantages of this and to go fifty-fifty with the kingdom. XetThaThiLat then delegated his army to royal members in Lanna, and returned to his father's kingdom to immediately depose his brothers, taking back the throne of Lan Xang. However, the Lanna's throne was vacant and this led to intense conflicts among this kingdom's court. In the end, the camp of the former king won, but they allied themselves with Myanmar to gain more support.

In 1558, XetThaThiLat started a fight and the opponent camps lose so terribly that they had to ask Myanmar for help. The reinforce army came in time and XetThaThiLat withdrew his troops. Meanwhile, in Myanmar, the separated fractions problem was solved, Bayin Naung became the king and he reestablished the position of Myanmar. To this point, a battle involved with Myanmar was unavoidable for LanXang, which led to the decision of XetThaThiLat to marry princess of Ayuthay.

## **The role of political marriages in the development of Southeast Asia feudal nations**

### **Airlanga and princess of Sri Vijaya**

Even though Sri Vijaya was weakened to some extent after the battle with Chola in 1025, this country remained influential among island kingdoms. Sri Vijaya used to be an extremely wealthy country, which was famous for its abundant resources and a wide circle of trading connections. When Airlanga took the thrones and rehabilitated Mataram border, he wanted to enlarge the trading circle, together with creating a friendly relation with Sri Vijaya. In this way, the two main islands Java and Sumatra could be in closer term; even though the leaders of both kingdoms knew clearly about



the huge advantages if they became allies, none had the intention to mention about this first. That was how Airlanga was the first king to think of the idea of using a marriage to connect the two kingdoms.

To Sri Vijaya, they started to respect the power of Java with the lead of Airlanga, besides, the annoying threat from Chola was not completely over. Hence, the marriage between Airlanga and princess of Sri Vijaya was quickly arranged.

After the marriage, the power of Airlanga in Java and Bali was consolidated and the king began to develop some of the potentials of his country and made the heyday of it during his reign. Java became an important trading center in Surabaya and Tuban Bay; there were ships from India, China, Champa, Khmer... With the control of the government, irrigational works were constructed, contributing to the agricultural development in the nearby river fields, ensuring ships could travel conveniently.

From all points above, Airlanga did not have to worry to cope Sri Vijay kingdom, he just needed to focus on developing his country to the best. *“Airlanga was the first person to tighten the relation between Java and Sumatra islands. In another way, he was also the first one to set the foundation for uniting Indonesia, as well as an indispensable factor for the rapid growth of this nation.”* (6, p.105)

### **King Jaya Sinhavarman IV and princess Huyen Tran**

Though Dai Viet had the higher position compared to Champa then and Champa had to bring tribute to their suzerain annually, this was not always the situation. Sometimes, Champa was in the same rank with Dai Viet and there were always Champa's harassments in the South of Dai Viet. Therefore, maybe the main reason for this marriage at first was to stabilize the Southern border area of Dai Viet, so that citizens there could work efficiently, and no longer lived in fear of sudden conflicts. However, the key factor for the success of this marriage was the betroral gifts that Jaya Sinhavarman IV promised, which included *“gold, fragrance, unique creatures”*, and the most importance of all was *“thousand miles of Ulik land”* (Woman Union, 1996, p.128). This was a great chance for Tran Dynasty to expand the national

border without sacrificing a lot. In addition, this Ulik land (from the south of Hieu River, Quang Tri to the north of Thu Bon River, Quang Nam, Vietnam nowadays) played a significant role in the economy and national defense of Dai Viet. According to the original history, this was the land that the Nguyen army used as the first stone to settle the battle in the South of Dai Viet in 1283. Thus, giving away Ulik land means that *“Champa’s people lost the Binh Tri Thien field, as well as two seaports Tu Dung (Tu Hien nowadays), which were propitious ways for the navy to get access to Da Nang”* (Phan, 2001, p.559). For all those above strategical considerations, Retired Emperor Tran Nhan Tong and King Anh Tong arranged the marriage between princess Huyen Tran and King Jaya Sinhavarman IV despite the strong objection from the court’s members. (Ngo, 2000, p.316-317).

On the other hand, Champa’s king was a brilliant king and a genial military strategist. He always took pride in his country’s skill and spirit after the victory against Nguyen Mong invaders, so it was unlikely of him to exchange his precious land for a beautiful woman. Probably, in his plan, *“this Champa’s king was willing to cut off Ulik land because he wanted to freely fight for supremacy with Chan Lap for the Plateau part (Tay Nguyen), and owning that Plateau would be more beneficial for Champa than persistently keeping a deficient Ulik land (the North of it had been taken by Ly Dynasty in the 11<sup>th</sup> century)”* (Lam, 2001, p.306). Another possibility is that being the son-in-law of Dai Viet’s king would help raise Jaya Sinhavarman IV as well as Champa’s position in general, since Dai Viet was a powerful country then.

To Dai Viet aspect, the marriage between princess Huyen Tran and king Jaya Sinhavarman IV was an extremely worthy investment. The two main advantages was a peaceful land expanding, *“Giving Huyen Tran in marriage was like trading beauty for with a city wall, since by having the Ulik land, Dai Viet’s people could go further in the future, passing Hai Van mountain”*, and a more friendly term with Champa. Therefore, it is undeniable that the benefits of this marriage had a considerable meaning to Dai Viet’s history.



### **Paramesvara and princess of Pasai**

That Paramesvara asked to marry princess of Pasai was in fact a pretext for this king's political machination. With that progression in economy mentioned above, Paramesvara made up his mind to convert the whole country to Muslim in order to enhance the business in the west. At that time, Pasai was a small Muslim kingdom. After marrying princess of Pasai, Malacca became a Muslim kingdom – the king's title was Suntan (King of Muslim nation), and Malacca was a Suntanat (Muslim nation). Obviously, Paramesvara's direct purpose was to receive help from other Muslim kingdom, and to boost the economic development with Muslim businessman. *“That Samudra, Malacca, North Java and others in Malaysia converting to Muslim has motivated the international trading with the West, and contributed remarkably to the general growth of Muslim kingdom in this area”* (Duc, 2000, p.169)

When Paramesvara passed away in 1414, Malacca was still a small kingdom. *“Nevertheless, he did set up a foundation, and indicated a wise path for Malacca, as a result, it quickly grew and turned to be one of the most significant trading centers worldwide in the 15<sup>th</sup> century”* (Le, 1999, p.76). Being a Suntanat, Malacca allied with other Muslim kingdoms, and soon developed into an important business center in Southeast Asia, since it had more advantages in geographical location to take control of merchant ships compared to Palembang or Jambi. Thus, Malacca inherited the trading influence that Sri Vijay once possessed. *“Malacca was probably the only place in the world that people can easily buy goods from China (Porcelain, silk, Chinese mirror), India (gems and silky cotton), Giava and Sumatra (cereals, garlic, onions, peppers, cattle, gold and weapons), Western Asia and Europe (wool cloths), together with local products and Southeast Asia stuff (Peegu silver, opium, rhino's horn, elephant's tusk, valuable kinds of wood, aromatic spices...)*(Luong, 2005, p.145)

### **XetThaThiLat and princess of Ayuthay**

When it came to the situation of confronting with Myanmar, XetThaThiLat actively offered a cooperation with Ayuthay despite their previous limiting diplomatic



relationship due to the two conflicts in 1540. In 1562, XetThaThiLat himself met the bride, princess of Ayuthay, and brought her home. This wedding certainly did a great job in strengthening the relationship between Lanxang and Ayuthay.

On the other hand, King Ayuthay was also looking forward to this marriage. To him, the most important political issue was the relationship with Myanmar. When Bayin Naung finished uniting Myanmar, and started to expand his influence, the threat to Ayuthay also increased. The above circumstance led Ayuthay to collaborate with Lan Xang, hoping that they can fight Myanmar together. Just after the wedding in 1562, in 1563, the two countries decided to draw border line and committed to keeping peaceful affairs. Knowing that LanXang and Ayuthay were cooperating, the war of Myanmar – LanXang and Myanmar – Ayuthay still happened. During those battles, Ayuthay and Lanxang supported each other several times to drive back the enemies (Luong, 1991, p.53-54). Therefore, the first storm of Myanmar was an unsuccess, and they also failed in conquering Lanxang and Ayuthay despite subduing Lanna.

Thanks to this wise decision of political marriage, XetThaThiLat managed to gather LanXang's strength in the latter half of 16<sup>th</sup> century, defeating Myanmar invader three times.

## Conclusion

***In the first place***, political marriage was a popular issue in Southeast Asia during the feudal period. It was also a suitable alliance (similarity of social background between bride and bridegroom's families) in terms of diplomatic. However, this kind of marriage is no longer common at present since most people respect personal will in love.

***Secondly***, political marriages represented the high ambition and intention of Southeast Asia feudal leaders. Those marriages were a perfect way to deal with political designs instead of paying heavy prices with loss of people and national riches. Thus, sometimes, political marriages were the optimum solution for various kingdoms.



**Thirdly**, political marriages in Southeast Asia also indicated the allying demand between different countries in the area. Accordingly, a marriage can simply be the opening of a new more sustainable relation or the ending for a disaccord term.

**Fourthly**, the acculturation process among various nations in the area was fostered significantly thanks to the popularity of political marriages.

**Fifthly**, political marriages had an important influence on the development of Southeast Asia countries individually, and at the same time strengthened the relations among these countries.

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### Author biography



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- History of governments and laws in post-classical period
- Cultural exchanges between China, India, and other countries in the area



# REPRESENTATION OF THINKING DEMANDS IN INDONESIAN LANGUAGE TEXTBOOK FOR SENIOR HIGH SCHOOL BASED CURRICULUM 2013

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**Abstract:** Learning to speak is basically learning to think. Thinking activities are graded quality, ranging from literal thinking activities, critical, to creative. To be creative-critical thinking is necessary to learn. Textbooks as a means of learning students need to know the demands of thinking that he represented so that the book can really train students to think high level (critical-creative). Therefore, this study aims to describe the demands of literal thinking, critical, and creative in Indonesian textbooks for Senior High School based Curriculum 2013 published by Kemdikbud (Revised Edition 2017). This research uses qualitative design with data in the form of literal, critical, and creative thinking demands that are represented in the textbook. The data were taken with documentation technique and analyzed with guidance on data analysis guide. The analysis is done by the following procedure: data presentation, data reduction, data analysis, verification, and conclusion. The result of the research shows that Textbook of Indonesian High School describes literal, critical, and creative thinking demands; but there are still thinking activities that are less suited to the goal and there are still learning activities that can not be measured results.

**Keywords:** *think, Indonesian textbook for Senior High School, curriculum 2013*

## Background of the Study



Thinking is a competency that every human being has. The advantages possessed by humans compared to other beings is thinking. Animals do not have the ability to think. Animals only have the ability to taste. Therefore, thinking always coloring every human action, including language, both spoken and written. It's just that, the ability to think every human being different levels.

Gunarso (1981) and Utomo (1910) say that thinking is related to the aspects of the intellect structure used to know something. Abdurrahman (2003) in Nurchasanah (2011) termed thinking in terms of cognition. He says that cognition is a mental function that includes perception, thought, symbols, reasoning, and problem-solving. Taking into consideration some of the meanings of thought as expressed above, the word thought has the notion of 'considering any action or behavior based on reason'

Thinking and using language cannot be separated. Therefore, thinking becomes an area of language or literacy study, both written and oral. This is reinforced by the opinions of Eanes (1997), Suyono (2012), and Saumah (2012) who say that literacy has a range of areas related to read-write-thinking. The ability to think a person is visible from the language ability. Therefore, language skills are integrated with the ability to think.

Given the activities of language always involves thinking activities, in designing textbooks should consider the demands of thinking that are expected to be mastered by students as the wearer. The demands of thinking in a textbook are graded to a degree of difficulty. Gradation of textbook difficulty level needs to be described as a consideration of whether the book is appropriate as a teaching material for targeted students.

Textbooks according to the Regulation of the Minister of National Education article 1, number 2, 2008 is a compulsory reference book for use in elementary and secondary education units as well as universities that contain learning materials in order to improve faith and piety, character and personality, ability of mastery of science and technology, sensitivity improvement and aesthetic ability, improvement of



kinesthetic ability and health that are compiled based on national standards of education.

Textbooks have multiple functions. The book can serve as a learning tool, learning resources, and teaching materials. Textbooks as a learning tool, learning resources, and learning materials teaching Indonesian language has a function to train students to think. In fact, the demand for high-level thinking is always encouraged in every lesson, including learning Indonesian (Kemdikbud, 2016). Therefore, textbooks are always in the spotlight in the world of education because textbooks will color and demand that students be able to think clearly, critically and creatively in all student actions.

Nurchasanah (2015a) and Nurhadi (2009) say that in terms of language skills (listening, speaking, reading, and writing), thinking is seen from the level of cognition classified into three categories, including literal thinking, critical, and creative. Literal thinking is characterized by the ability to identify and remember something to read/listen to; critical thinking is characterized by the ability to reorganize, inference, evaluate, and appreciate something that is read/listened to; while creative thinking is characterized by the ability to create something new from reading, listening, speaking, and writing. These three thinking activities are the focus of this study and at the same time serve as the basis for analyzing this research data with the consideration that these three thinking activities are indispensable for students to be able to face challenging lives in the global era and solve the problems they face. Given the importance of thinking, consideration of the demands of thinking on textbooks needs attention. One of the actions that can be done to see the level of thinking that is represented in a textbook is through research.

The survey of IKAPI (2011) results shows that the ability of Indonesian youths to think and speak is minimal. The lack of students' skills in this language has been proven by the results of the PISA (Program for International Student Assessment) test of several decades of students' literacy ability measurement. In 2009, Indonesia was ranked 58th out of 65 countries participating in PISA. The average score of reading

ability of Indonesian youth is 402, below the average score of countries Organization for Economic Cooperation and Development (493). Indonesia is under Montenegro (408), Jordan (405), and Tunisia (404). Fitri (2013) says in 2012, Indonesia is ranked 64th out of 65 countries studying PISA participants. Indonesia ranks second from bottom. The lowest rank in Peru. This is a big national strategic issue that needs to get serious handling as Nurchasanah (2015b) says. Among the handling that can be done is to check textbooks used in schools because textbooks become the main source of learning in schools, especially checking the demands of thinking that are represented in the book.

With that consideration, this research needs to be carried out with the following considerations: (1) any language activity involves thinking, (2) Indonesian textbooks require students to think, (3) think in graded textbooks, (4) research demands thinking in textbooks can be used as a consideration of textbooks' worthiness for students, (5) the demands of thinking in textbooks can be taken into consideration the necessity of revision of textbooks, and (6) need to know that the demands of thinking in textbooks have implications for long-term thinking skills that would be a strategic problem of national level education.

With these considerations, this study aims to describe the demands of thinking (1) literal, (2) critical, and (3) creative in textbooks of Indonesian High School based on Curriculum 2013 issue of Kemdikbud 2017 revised edition for Class X and XI because that has been published are both books.

## Method

This research uses the qualitative design of Bogdan and Biklen (1982). The research data are the representation of thinking demands (1) literal, (2) critical, and (3) creative sourced from Textbook Of Indonesian High School based on Curriculum 2013 published by Ministry of Education and Culture of revised edition 2017. The key instrument of this research is researcher self-assisted with instruments (1) research implementation matrix, (2) data collection guide, and (3) data analysis guide. The



research data is taken with documentation technique because research data is represented in the documented textbook as a means, learning resource, and also as learning material of Indonesian Language in school. Documenting the data is done by referring to the data collection guide. To ensure the validity of the data and its analysis, triangulation of researchers by collecting and analyzing the same data is done by two researchers. To ensure the accuracy of data retrieval and analyzing the data re-examination. The research data has been analyzed qualitatively with consideration of Miles and Huberman's (1992) view through the procedure: (1) data presentation, (2) data reduction, (3) data analysis, (4) verification, and (5) conclusion.

## **Finding and Discussion**

In accordance with the research objectives, the results of research are classified into the following three categories: (1) literal thinking, (2) critical thinking, and (3) creative thinking in High School Indonesian Textbooks. All three are described below.

### **1. Literal Thinking in High School Indonesian Textbooks**

#### **a. Identify**

In High School Textbooks are found demands of thinking identifying the text in various forms of activity, identifying the contents of the text, elements, and structure of the text, the characteristics of the text, the values in the text, language, important parts of the text, and the identity of the book. For example, identification activities are seen in the following 1 data.

*Data 1: Identify the text content of the observation report!*

In textbooks, it is explained that identifying the text content of the observation report is an activity that initiates the task of summarizing and concluding the function of the text of the observed report (OR) to achieve the ability to interpret the text of the OR.

As already explained by Echols and Shadily (2007) that identifying is the activity of 'recognizing' the identified object whose realization is in the form of marking the identified object activity. If viewed from the level of Barret thinking as disclosed by Nurchasanah (2015a), identifying parallel to the behaviors of recognition. Recognizing activities are shown by behavior in the form of marking, showing, defining, and mentioning explicitly stated elements of reading.

Subject to the tasks given in the textbooks, the demand for students to answer questions, (a) What information is conveyed in the text ?; (b) Why is the wayang set as the masterpiece of the world ?; (c) How many types of puppets are based on their material ?; (d) What are the benefits of wayang for the development of cultural heritage ?; and (e) Why is the text classified as the observational report text? is a thinking activity that requires students to analyze and interpret.

It should be emphasized that identification activity is indicated by marking the behavior, indicating, defining explicitly stated elements of reading (Nurchasanah, 2015a). Thus, the behavior of identifying the values in the text as written in a high school book is an interpretive activity, not identifying because a value is not explicitly stated in the text. Values can be found by interpreting the information behind the text (Nurchasanah, 2015a).

#### b. Logs/Record

Based on the meaning of the word, the term of the logs in this study has the meaning of 'registering the data or information in the text read/listened'. Based on the results of High School Textbook analysis, literal thinking is also seen in the form of activities to record the main points of anecdotal content as the following 2 data.



Data 2: *List items of anecdotes!*

In the textbook, it is explained that listing the items of anecdotal contents is an activity that begins the task of identifying the cause of anecdotal text's clarity to achieve the ability to criticize anecdotal text from the aspect of implied meaning.

This activity is recorded in the form of tasks students must do after they have listened to two anecdotal texts. These tasks answer the following questions. (a) Who is told in the anecdote? (b) What issues are told in anecdotes? (c) Find the humor in the anecdote! (d) In your opinion, besides telling a funny thing, is there an implied message about to tell the storyteller in the anecdote? (e) Why is that funny story called anecdotes?

Questions (a), (b), and (c) are categorized literal questions because the answer to the question is explicitly in the text. Answers to the question can be recorded, but no visible activity is recorded in the textbook. There is an answer to the question as written above. Unlike the case with questions (d) and (e). The answers to questions (d) and (e) are implicit. This question is categorized by Nurchasanah (2015a) answering the question.

c. Recognize/Know

Based on the results of data analysis in High School Textbooks, literal thinking is seen in the form of recognizing text which examples are presented in the following 3 data.

Data 3: *Know the different patterns of anecdotal presentation!*

In a textbook which states that various kinds of presentations and activities are activities that follow up the tasks of the structure of text and text to find the ability to analyze the structure and language of the anecdotal text.

Activity recognizing an anecdote presentation pattern is manifested in the form of a command activity reading two anecdotal texts in the form of dialogue and narration. In the book described the characteristics of anecdotal text language in the form of dialogue using indirect sentences. Reading activities are not followed by the tasks students have to do after reading. This shows that students are familiar with both anecdotal forms.

The word recognition is a difficult word to identify. Moreover, the reading task was not followed by certain activities that students should do after reading. The word recognizes classified as a word that is not operational, cannot be measured behavior. Students simply know the two forms of anecdotal text they read.

## **2. Critical Thinking in High School Indonesian Textbooks**

### **a. Formulate**

Based on the results of data analysis in High School Textbooks, the formulation activities are seen in the 4 data presented below.

#### *Data 4: Formulate the character of negotiation text!*

In the textbook, it is explained that formulating the text of the negotiation text is an activity that begins the task of explaining how to submit an offer and explaining the terms of the agreement/agreement to achieve the ability to evaluate the submission, bidding, approval and closing in the negotiating text.

After analyzing the series of tasks in High School Textbooks related to formulating the characteristics of the negotiated text, the activities presented are the task of listening to three negotiating texts. Each text is followed by a text analysis task, then the last task is to formulate the characteristics of the negotiating text with its own language.



The task of formulating the character of the text of negotiation is a task that requires the criticism of the listener in conjuring up the ideas proposed because the listener tries to generate ideas, to speak the idea with his own language based on the information being listened to. This activity according to Nurchasanah (2015a) is considered critical thinking because the listener tried to extract specific text markers to reveal the character of negotiation text.

b. Summarize

Based on the results of data analysis in High School Textbooks found activities conclude the text seen in the following 5 data.

*Data 5: Concludes the text function of the observer report!*

In the textbook is explained that concluding the text function of the observation report is a follow-up activity after the activity of identifying the contents of the OR text and compiling a summary of the contents of the text to achieve the ability to interpret the contents of the OR text in the chapter on composing the OR text.

Summing up the function of text is an interpretative phase thinking activity. Activities concluded pertained critical thinking activities (Nurchasanah, 2015a). This activity requires the reader/listeners to interpret the text content that is implicit in solid with their own language. In fact, Roishare (2015) says that the text content conclusion may be accompanied by an opinion or evaluation. The conclusion according to Roishare (2015) is a concise section that expresses the main idea of a description or discussion by emphasizing the central idea or central idea as well as the resolution of the issues expressed.

Martutik, Nurchasanah, and Rani (2011) and Nurchasanah (2015a) say that summing up can only be achieved if the reader/observer knows information that is explicit, for example beginning with identifying the text content followed by

summarizing the text content as stated in the table above. Both activities are very helpful in making content conclusions and text functions.

### c. Completing

Based on the results of data analysis found activities complement the text that can be seen in the following 6 data.

#### *Data 6: Complete the text of the observation report (OR)!*

In the textbook, it is explained that completing the contents of the OR text is an activity that initiates activities to correct the errors of the text of the OR text to achieve the ability to revise the contents of the OR text.

Completing the content of OR text is an applicative thinking activity. To be able to complete the text, it takes a wealth of vocabulary and knowledge of the text content. The reader may not be able to complete the portion of the emptied text without the knowledge of the world related to the text content and vocabulary richness. In fact, knowledge of rules is helpful in completing the text. Complete text content activities can measure complex language competencies. Sadtono (1976) says that completing the text (termed cloze) can reveal three types of meaning, namely structural, lexical, and sociocultural meaning. Meanwhile, Oller and Court in Porter's (1976) article say that cloze can be used to measure reading comprehension, language skills, vocabulary knowledge, textual difficulties in the form of prose, can even be used to determine reader's IQ and understanding what is being heard. Therefore, Oller (1977) calls it an integrative test.

Smith in Bastidas (1984) says that the reader should be able to predict the meaning of the text being read. In predicting, the reader should make some possible alternations to the answer that is considered appropriate to be filled in the emptied



text. Therefore, this activity according to Bloom's taxonomy in Nurchasanah (2015a) is classified as a critical thinking activity.

However, completing the text portions intended in High School Textbooks is not in cloze form, but complementing the text structure elements. To be able to do, the reader must be equipped with knowledge about the content, elements of structure, and the language of the text. This type of test can also be matched with integrative tests, a test that can measure the various language competencies as Oller (1977) says.

#### d. Fixing

Based on the results of High School Textbook analysis found activities to fix the text that can be seen in the following 7 data.

#### *Data 7: Fixed the error of the text content of the observation report!*

The textbook explains that correcting the content of the text of the observation report is an activity that follows the completion of the contents of the OR text to achieve the ability to revise the contents of the OR text.

Nurchasanah (2015a) says the fixing the error of text content is a critical thinking activity. It may be said that this activity is an applicative thinking activity. To be able to fix the contents of the text language skills are required in addition to world knowledge related to the text content to be applied in this activity.

To be able to revise the text, the reader needs to know the text error. Readers will not know the error text if they do not know the correct rules related to the text being read. Known rules will be applied to view text errors and improve/correct text. Therefore, this fixing activity according to Bloom's taxonomy belongs to the stage of application thinking. Martutik, Nurchasanah, and Rani (2011) say that applicative thinking is classified as critical thinking.

e. Analyze

Based on the results of data analysis found the activity of analyzing the text seen in the following 8 data.

*Data 8: Analyzing the language of the text of the observation report!*

In the textbook, it is explained that analyzing the text of the observation report is an activity that initiates the activity of correcting the error of the text of the observation report to achieve the ability to analyze the content and linguistic aspects of at least two OR texts.

Analyzing texts by Nurchasanah (2015a) is a critical thinking activity. To be able to analyze the text, it is necessary to recognize and understand the text that is read/ reviewed. The reader/observer will be able to decipher the parts of the text, including the characteristics of the language if they can recognize and understand the text being read. Therefore, this activity includes critical thinking activities in reading or listening.

Based on the results of data analysis, the analysis activities are (1) listing the nouns and verbs and noun phrases and verb phrases that should be written in the available tables; (2) list the words that get affixes and write them in the table; (3) identifying sentence definitions and descriptions based on the text being read; and (4) find complex and complex sentences of the text being read. The activities of data collection and identification as described above are not analyzing activities. The activity of analysis is shown by the behavior of detailing or outlining the elements of reading which its realization is manifested in the form of explaining details, differentiating, seeking relationships, seeking cause and effect, and so on.

f. Distinguish



Based on the results of data analysis found activity analyze the text seen in the following 9 data

*Data 9: Distinguish facts and opinions in exposition texts!*

In the textbook, it is explained that distinguishing facts and opinions in exposition texts is an activity that follows the activity of identifying theses, arguments, and recommendations of exposition texts in order to achieve the ability to interpret the contents of expository texts.

The table above shows that distinguishing activities include critical thinking activities (Nurchasanah, 2015a). This activity is characterized by reader/listener efforts to search for different elements of two or more differentiated texts. Students are required to look for differences between facts and opinions based on their ability once they learn to identify the elements of the structure of the exposition text. This activity requires the reader/listener's activity in determining the differentiated aspects. Therefore, this activity is classified as a critical thinking activity (Nurchasanah, 2015a).

Based on the results of data analysis, distinguishing activities seen in the form of commands to record 3 sentence facts and 3 sentence opinions and sentence opinions and arguments that must be written in the table available. This activity is actually a level of identification activity (literal thinking). In fact, the demands of students can distinguish. Differentiating activities according to Bloom's taxonomy belong to the stage of analytical thinking. Analytical thinking includes thinking critically (Nurchasanah, 2015a) because to be able to distinguish something, the reader must know the characteristics of the differentiated elements, know the similarities and differences of each distinguishable element, just explain the differentiated elements (Nurchasanah, 2011).

g. Explain

Based on the results of High School Textbook data analysis found explanatory thinking activities as seen in the following 10 data.

Data 10: *Explain how to bid!*

In the textbook, it is explained that explaining how bidding is an activity that follows the formulation of the negotiating text to achieve the ability to evaluate submission, bidding, approval, and closing in the negotiating text.

Ability to describe the visible ability of the reader/listener in describing the object described in depth. The depth of explanation can be seen from the completeness of the description presented. Kemdikbud [8] stated that on essentially the depth of the material, including textbooks, visible from the facts, concepts, principles, and procedures. Therefore, if students can fully explain these aspects they have the ability to explain in depth. This includes also explaining how to submit bids. If the student can answer the bidding procedure in order and complete, then can be said explanation put forward enough depth.

Ability to explain requires the ability to understand and the ability to analyze the aspects described. The form of understanding and the ability to analyze it can be seen from their ability to explain. Therefore, this ability belongs to the ability to think critically if the described involves an element of reading that is implicit (Nurchasanah, 2015a).

h. Use Reason

Based on the results of data analysis in High School Textbooks found activities using reason seen in the following 11 data.



Data 11: *Use of appropriate reasons for making submissions and offers in oral!*

In the textbooks, it is explained that using the right reasons for submitting and bidding in oral negotiations is an activity that follows the activities of analyzing the determinants of successful negotiations to achieve the ability to explain proposals, bids, agreements, and closing in the text.

Based on the above table can be explained that the ability to use the right reasons to make submissions and offers in oral negotiations is an activity that can be realized if the students are able to analyze the determinants of the success of negotiations. The ability of this analysis will generate and increase students' knowledge in negotiating. If students can apply the knowledge they have in negotiating, then they will be able to put forward precise and adequate reasons for negotiating. Such thinking activities by Bloom (1956) are categorized as applying thinkers. Applied thinking is categorized as critical thinking.

i. Find Patterns

Based on the results of High School Textbook analysis found activities that require students to find patterns of text elements that are read, such as the following 12 data.

Data 12: *Finding patterns for presenting superior characters in biographical texts!*

In the textbooks, it is explained that finding a superior characteristic presentation pattern of biographical texts is an activity that follows the activity of identifying the characteristics of biographical texts based on their contents and the structure of biographical texts to achieve the ability to examine biographical texts.

Finding a pattern according to Bloom (1956) is an applicative thinking activity because to find the pattern, students try to apply their knowledge about characters and characterizations, languages that describe characters, events that describe the characters they already have. However, such knowledge does not appear to be a prerequisite exercise in textbooks. Thinking like this by Nurchasanah (2015a) is categorized as critical thinking.

#### j. Discuss

Based on the results of data analysis in High School Textbook found discussion activities that can be seen in the following 13 data.

Data 13: *Discuss interesting things in story books!*

In the textbooks, it is explained that discussing interesting things in a collection of stories is an activity that begins the writing of reviews from a collection of stories to achieve the ability to construct a review of a book of stories or novels read.

Discussion activities occur because the discussion participants have knowledge of the topics discussed. The knowledge is applied in solving problems related to the topic of discussion. Clark and Clark (1977) say that the process of discussion is the process of producing something that is stored in memory. When viewed from the frame of mind Bloom, activities that utilize knowledge to be applied in other activities is called the level of thinking applicative. Applicative thinking belongs to critical thinking (Nurchasanah, 2015a).

#### k. Commenting

Based on the results of High School Textbook data analysis found activity commenting on the contents of the book seen in the following 14 data.



Data 14: *Commenting on the content of fiction books (biography and folklore)!*

In the textbook, it is explained that commenting on the content of fiction books (biography and folklore) is an activity that begins the activity of commenting on the contents of nonfiction books (knowledge enrichment books) to achieve the ability to compile reviews of the books read.

Commenting on the content of the book includes critical thinking activities (Nurchasanah, 2015a). Critical thinking is evident from the commentator's ability to understand the content of the book, the ability to examine, the ability to judge so that commentators can respond and comment on the commented book. When viewed from the level of thinking, the activities of commenting on the contents of this book pertained to critical thinking activities evaluative stage (Bloom, 1956 and Nurchasanah, 2015a).

### 3. Creative Thinking in High School Indonesian Textbooks

#### a. Compile

Based on the results of data analysis in High School Textbooks found the activities of composing in the form of composing the text seen in the following 15 data.

Data 15: *Prepare an OR text with regard to content and language!*

The textbook described that compiling the text of the observation report with attention to the content and linguistic is an activity that follows the activities of compiling a summary of the text content of the observation report to achieve the ability to construct the text of the observation report.



In High School Textbooks, it can be interpreted that to be able to compile the OR text, intermediate skills are required in the form of the ability to summarize the OR text. This summarizing ability is expected to be a provision that can be utilized in composing the OR text.

Please note that the ability to summarize is the ability to reorganize the text in solid form. This capability according to Nurchasanah (2015a) is considered critical thinking ability. However, the ability to utilize summarizing knowledge to develop the ability to construct the OR text intact will certainly make use of other capabilities, such as the ability to understand the structure, language, and content of the text. It is seen that the applicability is very visible. Applying all knowledge, both structure, language, and content will certainly take advantage of creativity. This creativity appears in the use of different languages and different content information. Therefore, the activity of composing text, especially OR is a creative thinking activity (Nurchasanah, 2015a).

b. Reveals

Based on the results of data analysis in High School Textbooks found activities revisit the contents of the text that can be seen in the following 16 data.

Data 16: *Reload the contents of expository text with different languages!*

In the textbook, it is explained that reveals or re-submitting the contents of expository texts with different languages is an activity that follows the activity of completing the thesis with arguments to achieve the ability to develop the contents of the expository text in the chapter developing an exposition's opinion.

Resending the contents of exposition texts with different languages is a creative activity that requires prerequisite activities. In textbooks, before this assignment is given, students are trained to be able to complete the thesis by argument. This exercise requires students to know and understand the text structure



elements. The exercise is expected to help students in reloading the contents of exposition texts with different languages.

Recounting the contents of exposition texts that are read/heard in different languages are creative abilities. This capability requires knowledge of content, structure, and language that allows students to re-express what they read. It is said that the creative ability because the reader/observer in practice will utilize the language knowledge and experience of his language to reveal the contents information read/heard so different from what he has read/heard. Therefore, these skills can be regarded as creative skills because it requires creative thinking (Nurchasanah, 2015a).

#### c. Carrying out Activities

Based on the results of data analysis in High School Textbooks found learning activities in the form of carrying out activities, as shown in the following 17 data.

*Data 17: Implement the debate in accordance with the role set!*

In the textbook, it is explained that carrying out the debate in accordance with the prescribed role is an activity that follows the activity of composing a motion of the actual problem and composing an opinion to support or reject the motion to reach the debating ability.

Conducting debate is a creative activity that requires support capability. A great ability to influence this activity is the ability to argue. Arguments are the reasons given for reinforcing opinions or processing opinions or ideas (Musfiroh, 2008). Means that can be used to strengthen arguments can be the theory, research results, field facts, logic, expert opinion, and so forth.

In order for the debater to argue, they must understand the contentious topic. Language skills also contribute to a smooth debate. Therefore, in textbooks students

are equipped with knowledge by practicing the motions of the actual problems and composing opinions to support or process motions. Both capabilities are expected to equip students for arguing.

As a creative activity, debating activities are always different from what is exemplified. This difference can be seen from the language used, the arguments used, even the pattern of the structure of the debate used. Therefore, debating activities can be regarded as creative thinking activities. This is in line with Nurchasanah [9] discloses that creative thinking is characterized by the ability to perform a new activity, in contrast to existing ones.

#### d. Readout

Based on the results of high school textbook data analysis found that the activity of reading text into one of the learning activities, as exemplified in the following 18 data.

*Data 18: Recite poetry by paying attention to focal, expression, and intonation!*

In the textbook, it is explained that reciting poetry with regard to focal, expression, and intonation is an activity that initiates the activities of poem music by paying attention to the harmony of content, song, and music to achieve the ability to demonstrate poetry in the poems.

Each student has a peculiarity in reciting poetry. The same poem is read by the same person at different times, will be different reading results. Moreover, read by different people. Each student has a distinctive voice, intonation, and expression. Each has a different creativity. Therefore, the activity of reading poetry is a creative activity (Nurchasanah, 2015a).

The creativity and competence of students in reading poetry is determined by the various factors that influence reading activity. Nurchasanah (2015a) says that



these factors can be (1) internal: factors from within the reader, such as intelligence, attitude, language acquisition and (2) external factors of the reader, such as social-economic status, reading material, and teacher.

e. Music (Poetry)

Based on the results of high school textbook data analysis found learning activities in the form of poem music that can be seen in the following 19 data.

*Data 19: Dictionary of poetry by paying attention to the content, song, and music harmony!*

In the textbooks, it is explained that poem music by observing the harmony of content, song, and music is an activity that follows the activity of reciting poetry by paying attention to vocal, expression, and intonation to achieve the ability to demonstrate poetry in the poems.

Poetry musical activity is a creative activity that requires two basic skills, namely the ability to read poetry and musical ability. The music that accompanies the reading of poetry must be able to harmonize the sounds produced with poetry poems are recited, so that can be established intimate and united that will cause aesthetic effects on the listener. Music with a soft voice will create a calm inner atmosphere. Therefore, the music that is echoed is usually soft music.

The musicalization of poetry is a creative activity that can only be created by students who have musical intelligence. According to Gardner in Musfiroh (2008), everyone has multiple intelligences as Gardner puts it, but the levels are different. So is musical intelligence. Therefore, different exercises are required. In this textbook, before the poetry musical activity, students are equipped with poetry reading skills by paying attention to focal, expression, and intonation. This exercise needs to be given to students of different levels because each student has a different intelligence.

#### f. Writing

Based on the results of high school textbook data analysis found that writing activities are one of the learnings that are implanted in the students. This is shown in the following 20 data.

Data 20: *Write poetry to express feelings!*

In the textbook, it is explained that writing poetry to express feelings is an activity that begins the activity of writing poetry by using the idea of news that is heard or read to achieve the ability to demonstrate the writing of poetry.

Writing activities include creative thinking activities. Creative writing is seen from the ability of writers in the search for ideas, develop ideas, organize ideas, and express ideas with written language (Nurchasanah, 2015a). The creativity of this writing activity is seen from the uniqueness of the writing which is always different from previous writings or other writings. Therefore, writing activities are classified as creative thinking activities.

Creative thinking is demonstrated by different behaviors rather than other behaviors. The nature of innovation becomes the founder of creativity of one's creative behavior. Writing poetry requires high creativity. The creativity of one's poetry is evident from the use of diction and the lines of poetry that can radiate a distinctive image. To accomplish that, the practice of writing poetry becomes the material of practice presented in a textbook.

#### g. Demonstrate/Show

The result of data analysis in high school textbook found activity demonstrating life value in short story. This is shown in the following 21 data.



### Data 21: *Demonstrating the value of life in the short story text!*

In textbooks explained that demonstrating the value of life in short story text is an activity that follows the activities of determining the value of life in a short story to achieve the ability to demonstrate one of the values of life learned in the short stories text listed in the chapters of life in the story

Activity demonstrating the values in the short story is a creative activity that requires two basic skills, namely the ability to understand the value of life in the short story and the ability to model values in the short story. The ability to understand the value of life in a story has been taught before practice demonstrates the value of a story. This is expected to help many students in demonstrating the value of short stories.

Demonstration activities require complex basic skills. Ability is in the form of language skills, the ability to express, as well as the ability to appreciate and understand the values being exhibited. These abilities will be fused so that will embody the uniquely demonstrated display. This shows that modeling the life value of poetry reflects the creative thinking ability (Nurchasanah, 2015a).

## **Conclusions and Suggestions**

High School Indonesian Textbooks represent three demands of thinking, literal, critical, and creative thinking. The literal thinking appears in activities (1) identifying, (2) logging, and (3) recognizing. Critical thinking appears in activities (1) formulating, (2) summarizing, (3) completing, (4) fixing, (5) analyzing, (6) distinguish, (7) explaining, (8) use reason, (9) finding patterns , (10) discusses, and (11) comments. Creative thinking looks at activities (1) compiling, (2) reveals, (3) carrying out activities, (4) readout, (5) music, (7) writing, and (8) demonstrating. Literal thinking in High School Indonesian Textbooks has a limited variety when compared to the level of critical and creative thinking. The thinking behaviors expressed in textbooks still

use nonoperational verbs that make it difficult to measure results, such as understanding and recognizing. In addition, it still indicates a lack of synchronization between learning objectives and thinking behaviors realized in student activities. This needs attention so that the book is more reliable on its functional power.

The Indonesian textbook revision 2017 has described the demands of higher-order thinking, critically-creative, but it would be better if developed variations of thinking behavior and improvement of exercises that are not in accordance with the demands of thinking.

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## Biography

Nurchasanah, Suyono, and Imam Suyitno are lecturers of Indonesian Literature Department, Faculty of Letters, Universitas Negeri Malang. The three of them publish this article through LSCAC 2018 conference with the aim of disseminating the results of research that they have done in 2017. The implementation of this research was assisted by a student named Zakia Habsari. Zakia Habsari is a student of Department of English Literature, Faculty of Letters, Universitas Negeri Malang in sixth semester. Thus the biography of the author who can be disclosed and hopefully this publication becomes a useful event of the dissemination of knowledge.



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# GRAMMATICAL ADAPTATION OF THAI TOPONYMS IN FRENCH GUIDEBOOKS ON THAILAND

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**Abstract:** Thai noun category is always invariable; there is no morphological change, neither of gender nor of number whereas it is very important in French. It seems that the importation of Thai toponyms or place names in French texts was problematic. This research aims to investigate the problem in grammatically adapting Thai toponyms in four French guidebooks on Thailand. The analysis showed that they were well integrated in French. They were given gender based on the corresponding noun category in French through the determiner, the agreement of nouns or the pronominal anaphora. Nevertheless, the determiner tended to be neutralized masculine/feminine. The use of feminine determiner was limited. The city name could be treated as a masculine or feminine noun according to the contextual interpretation. Regarding the number, the plurality implied the whole or the collective place such as archipelagos or mountain ranges.

## **Background of the Study**

In onomastics, toponyms constitute a specific category of proper nouns, denominating names of places. As proper names of places, transferring of place names from one language to another seems problematic according to the defining criteria of the proper name: its untranslatability. Several linguists and translato­logists proposed to keep the proper names in foreign forms—importation or borrowing, for example Mounin (1994) or Kleiber (1981). When the grammatical system of the target language (TL) and the source language (SL) is very different, the grammatical



adaptation is necessary. For example, the noun category in Thai is always invariable whereas the French one has a gender and a number categories. The agreement is compulsory not only for the noun itself but also the determiner, the adjective and the pronominal anaphora. Consequently, the author had to find some solutions to the integration of Thai toponyms in French texts.

In French reference grammar books such as *Grammaire méthodique du français* (Riegel, Pellat & Rioul, 2011) or *Le Bon Usage* (Grevisse & Goosse, 2008), the gender of the French toponyms seems arbitrary. Some were determined by the ending, most of the words ended by –e are feminine e.g. the country names (*la*<sup>1</sup> France, *le* Vietnam), the river names (*la* Seine, *le* Mékong). Others borrow the gender of the generic term such as the cave names, the château names or the church names (Grevisse & Goosse, 2008: 594-596). For instance, the cave is a feminine in French so the agreement of the cave names is always feminine e.g. *Lascaux est sauvée*<sup>2</sup> ‘The Lascaux cave is saved.’ For the number, the geographic names refer to a unique entity. To this extent, most of them are represented in a singular form. Therefore, some of them are plural to refer to group of entities considered unique as *les États-Unis* ‘the US’, *les Alpes* ‘the Alps’ or *les Antilles* ‘the Antilles’.

In the guidebooks on Thailand, as most of Thai toponyms are not lexicalized in French, the use of gender and number is still unsystematic or unstable. It was found that some of them were generalized as the description above such as:

<i>khlong</i> ou <i>klong</i> ‘canal’	: <b>le</b> <u>khlong</u> Lote, <b>le</b> <u>Klong</u> Saen Sap
<i>laem</i> ‘cape’	: <b>le</b> <u>Laem</u> Sing, <b>le</b> <u>Laem</u> Phromthep
<i>wat</i> ‘temple’	: <b>le</b> <u>Wat</u> Pho, <b>le</b> <u>Wat</u> Phra Kaeo
<i>thanon</i> ‘road’	: <b>la</b> <u>Thanon</u> Chetuphon, <b>la</b> <u>Thanon</u> Samsen

<sup>1</sup> *Le* is a masculine definite article whereas *la* is a feminine definite article. *Les* is used for a plural definite article.

<sup>2</sup> The feminine agreement in French was made by adding –e to the end of an adjective for example *sauvée* is a feminine form while *sauvé* is a masculine form.

Others were treated differently from the French common noun. There were for example:

*doi* ou *khao* 'mountain' : **le** Doi Inthanon, **le** Khao Luang

*hat* 'beach' : **le** Hat Tham Pranang,

*tham* 'cave' : **le** Tham Phra Nang

*Doi*, *khao*, *hat* and *tham* in Thai should be treated as a feminine because of the gender of the corresponding noun in French: *la montagne* 'mountain', *la plage* 'beach' and *la cave* 'cave' respectively. Consequently, it was quite difficult to state that this generalization was a grammatical rule for the foreign place names in French. Other factors should be influenced on the gender or number choice selection of the author. Hence, this research aims to investigate the problem in grammatical adaptation of Thai toponyms in French guidebooks on Thailand in terms of gender and number selection.

## Method

The purposive samples of the study were Thai place names e.g. geographical names, cultural place names and administrative unit names from four guidebooks in French on Thailand. They were published in four best-seller guidebook editors according to PIPAM (2011): *le Guide du routard* (GR) from Hachette, *le Petit Futé* (PF) from Petit Futé, *le Guide vert* (GV) from Michelin and *les Encyclopédies du voyage* (EV) from Gallimard. The translated guidebooks such as *Lonely Planet* or *National Geographic* were not included. The total number of Thai toponyms obtained is 4,717 names. In this study, the Thai toponyms were examined alongside the French toponyms in the same category to identify the strategies applied in their grammatical adaptation.

## Findings and Discussion



Thai toponyms were integrated in French guidebooks by Romanization or translation. Some were used as a loan word without any determiner. Other were adapted in French noun category with a specific gender and number. In this study, only toponyms grammatically adapted would be discussed.

***Toponyms with French common noun***

As Thailand was not generally familiar to French people, the Romanized name could not inform so much the reader the category of the tourist sites. According to Bosredon & Guérin (2005: 19), the place name that was assumed unknown should be introduced by the corresponding category noun, especially in an intercultural text in order that the reader knows what the author talks about such as *l'île de Phuket* (EV: 211), *la rivière Kok* (GR: 292), *le cap Phrom Thep* (GR: 500) or *le marché Warorot* (PF: 227). The gender of toponyms corresponded to the French common noun: feminine for *île* 'island' and *rivière* 'river', masculine for *cap* 'cape' and *marché* 'market'. The toponyms in plural form were found in the following categories:

(1) **Mountains (mountain range):** *les montagnes du Dong Phrayayen* (GV: 43), *les massifs montagneux de Dangrek* (PF : 27)

**Islands (archipelagos):** *les îles Yao* (GR: 506), *les îles Similan* (PF: 72)

**Falls:** *les chutes d'eau de Sai Yok Yai* (PF: 306), *les chutes de Tham Yai* (GV: 332)

**Caves:** *les grottes de Khao Mai Kaeo* (GV: 425), *les grottes de Chiang Dao* (EV: 291)

The plural form in these categories was not consistent. It depended also on the common noun selection. The substitution of a common noun could change the number of the place name for example:

*les massifs montagneux de Dangrek* → *la chaîne de Dangrek* (GV: 164)

*les îles Similan* → *l'archipel des Similan* (EV: 226)

*les chutes de Tham Yai* → *la cascade de Tham Yai* (GR: 328)

Except the cave names, there was no another term replacing *grotte*. It seemed that the plural form implied a large cave consisting of many small caves insides. However, the singular form could be employed alternately with a plural form such as *la grotte de Mai Kaeo* (GR: 557) vs *les grottes de Khao Mai Kaeo*.

When the common noun was removed, the toponyms might keep their plurality but few examples were found such as *les massifs montagneux de Dangrek* → *les Dangrek* (GR: 401) or *les îles Similan* → *les Similan* (GV: 408).

### ***Toponyms with Thai or English common noun***

Sometimes, a Thai or an English common noun was chosen for different reasons. The Thai noun could create the local color whereas the English one was used as an international language that the reader would see, for example, on a road sign or a building sign. Firstly, the names consisting of Thai common noun were often treated as a masculine, except road names as shown in the table below:

<b>Categorie s</b>	<b>Examples</b>	<b>Gender</b>
Beach	<i>le <u>Hat</u> Tham Phra Nang</i> (GV: 401)	masculine
Canals	<i>le <u>klong</u> Saen Sap</i> (EV: 184)	masculine
Caps	<i>le <u>Laem</u> Promthep</i> (GV: 414)	masculine
Caves	<i>le <u>Tham</u> Pra Nang Nok</i> (GV: 401)	masculine
Islands	<i>le <u>Ko</u> Hai</i> (GR: 583)	masculine
Lanes	<i>le <u>soj</u> Wanit 1</i> (GR: 122)	masculine
Mountains	<i>le <u>Khao</u> Bantat</i> (GV: 432), <i>le <u>Doi</u> Inthanon</i> (GR: 290)	masculine
Road	<i>la <u>Thanon</u> Chetuphon</i> (GV: 128)	feminine
Palaces	<i>le <u>Phra Thinang</u> Aphonphimok Prasat</i> (GV: 164), <i>le <u>Wang</u> Luang</i> (PF: 182),	masculine



Temples	<b>Buddhist</b> : <i>le <u>Wat</u> Jet Yod</i> (PF: 233), <i>le <u>Wihan</u> Phra Mongkhon Bophit</i> (GV: 218)	masculine
	<b>Hindu Khmer</b> : <i>le <u>Prasat</u> Muang Tam</i> (EV: 234), <i>le <u>Prang</u> Khaek</i> (GV: 229)	masculine

Most of Thai common nouns were employed as a masculine such as *klong*, *khao*, *tham*, *hat* or *wat* by using a masculine definite article (*le*). According to their form, the non-e ending could possibly explain the masculine gender of these terms. Semantically, it was however revealed that the beach, cave, island and mountain should be considered feminine because their equivalent in French was a feminine (*la plage*, *la grotte*, *l'île* and *la montagne* respectively). Hence, it could not be concluded that these Thai terms were really masculine in French but they were rather considered as a neutralized gender, the compromised gender for foreign words. However, in some contexts, the feminine could be taken back, especially when the place name was qualified by an adjective clause. Observe the following examples:

- (2) La plus grande, Tham Reusi, abrite la statue très vénérée de Reu-sii, un sage hindou. (GR, 517)
- (3) La gracieuse et paisible Hat Nai Thon est en outre un spot de choix pour pratiquer la plongée sous-marine. (GV, 412)
- (4) Quant à la petite Ao Hin Kao, au nord-est, elle reste encore paisible et intéressante pour le snorkeling. (PF, 449)

The cave name (2) and the beach name (3) which normally preceded by a masculine article became a feminine due to the adjective qualification. For the bay name (3), the Thai term *ao* was never used with any article except in correlation with the adjective. Besides, the feminine agreement could be also made in a past participle with the copular verbs (5-6) or by the pronominal anaphora (7). For example:

- (5) Ao Phrao, autrefois chic mais décontractée, s'est livrée tout entière aux *resorts* de grand luxe. (GR, 171)
- (6) Hat Chaweng est devenue la plage chic de Koh Samui [...]. (EV, 205)

(7) Et pour vous baigner, préférez plutôt la bande de sable qui la prolonge, Hat Nopparat Thara : bien que plus étroite, elle a le mérite d'être déserte. (GV, 401)

Concerning the toponyms with English common noun, names of bay, beach and cave, which are feminine in French, were also considered feminine as illustrated by the following examples:

(8) Inhabitée, elle [l'île Phi Phi Le] est célèbre pour ses coraux, sa Maya Bay pour sa gigantesque grotte, Viking Cave, surnommée ainsi à cause de modestes peintures rupestres. (GR, 542)

(9) Même si l'on préfère nettement les criques, Sairee Beach, seule grande plage de l'île, juste au nord du port de Ban Mae Hat, est restée mignonne et sympa, malgré le nombre élevé de bungalows. (GR, 453)

In the guidebooks, Thai toponyms with English common noun were rarely preceded by a determiner as in the example (8) (*sa* is a third person feminine singular possessive adjective). The feminine agreement was found normally through an adjective or a past participle (surnommée, seule, restée, mignonne).

In the case of island names, they were rarely preceded by an article. Once they were qualified by an adjective or mentioned by an anaphoric pronoun, they were always feminine.

(10) Rattanakosin est adossée au fleuve et entourée de canaux, de fossés de défense et de remparts s'étendant sur 7 km. (PF, 147)

(11) Si Koh Lipe en prend déjà clairement le chemin, elle reste, de par son éloignement, encore relativement épargnée des hordes de voyageurs que l'on peut voir sur Koh Phi Phi ou Koh Pha Ngan. (PF, 532)

Contrary to road names, they were always feminine except the lane or *soi* names which were never translated into French. The road names were normally co-occurred with a Thai or English noun (*thanon* in Thai or *road* in English). In the urban system, the road names were normally feminine with whatever common noun such as



*la rue Jet Yod* (GR: 296), *la Thanon Chetuphon* (GV: 128) or *la Huay Kaeo Road* (EV: 246). Without common noun, the name was still feminine:

- (12) A la prochaine intersection, prendre sur la gauche Istanuraphap. (PF, 100)  
(13) Sukhumvit est internationale et cela se retrouve notamment dans le choix de ses restaurants mais aussi de la population qui y habite. (PF, 107)

However, the name without common noun was ambiguous. It could be a road name or a name of an area along that road. The feminine agreement could inform that this name belonged to the road name whereas the masculine one was the area name as in the next example:

- (14) Ce quartier est prisé des expatriés comme des Thaïs. Sukhumvit est très résidentiel, mélange de maisons et de condominiums d'architecture et d'époques variées. (PF, 107)

Here *Sukumvit* was a masculine by using the adjective agreement (*résidentiel*) according the implicit term *quartier* 'area'.

Regarding the highway system, French and English common noun was usually selected for example *la Super Highway 1* (GR: 296), *la route 3* (EV: 363). The feminine was still used due to the term *route* in French. It was remarkable that some highway names were created following the French convention: *institutional category + number* such as *la N 14* (national highway number 14). There were for example *la N 402* (GR: 466), *la nationale 24* (GV: 363), etc.

Finally, the creation of Thai cultural place names was a difficult task for the guidebook author given that Thai culture is different to French culture in terms of religion, belief, or way of life. Many cultural places were particular to Thai culture such as Buddhist temples or palaces. As a result, their names could borrow a Thai, English or French common noun according to the author preference. Here, temples names and palace



names would be discussed. The Buddhist temples names were predominantly transcribed both by the common noun (*wat*) and the proper noun, sometimes preceded by a masculine article, by analogy with the French common noun (*le temple*) such as *le Wat Jet Yod* (PF: 52) or *le wat Mahathat* (GV: 218). Besides, other constructions in the temple including khmer temples were also treated as a masculine such as *le chedi Phra Pathom* (PF, 52) (*chedi* 'stupa'), *le Ho Phra Kaeo* (GV, 316) (*ho* 'tower'), *le Prasat Phanom Rung* (EV: 234) (*prasat* 'khmer temple'). The article *le* maybe came from the gender of the generic term *temple* or a neutral gender, which could cover every Buddhist and Khmer constructions in Thailand. However when the translated form or nickname was used to represent the dominant characteristic of the temple, the common noun in French was selected: *le temple de la Grande Relique* (GV, 135) 'Temple of the Grand Relic', *le temple du Bouddha couché* (PF, 151) 'Temple of the Reclining Buddha'.

In case of the Thai palaces, if they was introduced by a French common noun, the gender depended to its gender such as *le palais Chakraphat Phiman* (GV: 126) (*palais* 'palace'), *la salle du trône d'Amphomsathan* (EV: 178) (*salle du trône* 'throne hall'). Nevertheless, the gender was always masculine with Thai or English common noun: *le Wang Luang* (PF, 182) (*wang* 'palace'), *le Phra Thinang Aphonphimok* (EV, 146), (*Phra Thinang* 'throne hall') or *le Klai Kung Wol Palace* (GR, 407). The use of *le* seemed to be neutralized for every kind of royal buildings. By extension, the palace name without common noun could be also introduced by *le* as *le Pra Nakhon Khiri* (PF: 503) or *le Phaisan Taksin* (EV: 147). In case of *Phaisan Taksin*, it was found that when it was stated alone, it was masculine but when it was co-occurred with a French noun, it could be feminine: *la salle Phaisan Taksin* (GV: 126).

Regarding the place names in plural, Thai common noun was always treated as a singular while the English noun was found only in some categories such as *les Erawan Waterfalls* (GR: 193) or *Chiang Dao Caves* (GR: 258) but most of them were



employed without determiner with few examples. These plural nouns were equivalent to French nouns: *Chiang Dao Caves* → *les grottes de Chiang Dao* (GV: 308).

### ***Toponyms without common noun***

In the guidebooks, the toponyms without common noun were normally administrative names (country names, province/city names) and river names. Firstly, the country names, including ancient state names were discussed. *Le Siam* 'Siam' and *la Thaïlande* 'Thailand' are already lexicalized in the French language, they followed well the description of the grammar: "The names of countries and provinces ending in -e are feminine [...] the others are generally considered as masculine" (Riegel, Pellat & Rioul, 2011: 340). The gender of these words was systematically used. On the other hand, the ancient kingdom names might suffer the French grammatical convention because they were less known by French people and did not lexicalize in French language. Consequently, they were treated differently. Most of them are usually presented in the structure of *political regime* + *state name* for example *le royaume Môn d'Haripunchai* 'the Mon kingdom of Haripunchai' (PF: 33), *la principauté de Phayao* 'the principality of Phayao' (GV: 63). The gender and the number correspond to the generic noun (*le royaume* and *la principauté*). Only two kingdoms could be preceded by a determiner but not always: *le Lan Na* (GR: 251) and *le Dvaravati* (GV: 83). They were the most famous ones in Thai history and were always cited in a tourism discourse on Thailand. In many cases, they were stated without determiner as *Sukhothai* (GV: 62) or *Ayuttaya* (GR: 81). However, it was remarkable that they were always masculine, maybe due to non -e ending or the gender of the term 'state' or 'country' which is masculine in French. Regarding the number, the plurality implies the federal state. In this study, two ancient states could be considered a federal state and treated as a plural noun: *les Dvaravati* (GV: 167) and *les Srivijaya* (GV: 428). Nevertheless, the status of these states was still controversial. Hence, the use of plural was not consistent.

The city or province names are normally without determiner but in some contexts, it is compulsory, especially when it was qualified by an adjective. For example:

(15) Les photos en noir et blanc du vieux Lampang et le charme désuet des lieux vous plongent dans une autre époque. (PF, 260) (the old Lampang)

(16) À l'étage d'un bâtiment moderne, une exposition remarquable, rehaussée de diaporamas sur l'ancienne Ayutthaya, celle qui, entre les XVI<sup>e</sup> et XVIII<sup>e</sup> s, rayonna sur tout le Sud-Est asiatique. (GR, 202) (the old Ayutthaya)

According to *Le Bon Usage*, the masculine city name is used in spoken language while the feminine is more employed in written language (Grevisse & Goosse, 2008: 594-595). However this rule was not applied in the guidebooks. The masculine and the feminine were used because of the semantic criteria, not the formal criteria. It was found that the city or province name was largely treated as a feminine, said R. Wagner & J. Pinchon (1991: 50), by omission of the common noun *la ville*, particularly co-occurred with an adjective expressing the historic aspect such as *ancien* 'ancient', *actuel* 'actual', *moderne* 'modern': *l'ancienne Ayutthaya* (GR, 202), *l'actuelle Bangkok*. (GV, 146), *la Bangkok moderne* (EV, 180). Moreover, the feminine agreement could be also interpreted as a whole city, especially in context of its foundation, its situation or its reputation:

(17) Située à 54 km à l'est de Nakhorn Ratchasima, à l'écart de la route de Khon Kaen, Phimai est établie au confluent de la Mun et de la Khem. (EV, 232) (*situé* 'situated', *établi* 'established')

(18) Damnoen Saduak est connue dans toute la Thaïlande pour son plus que fameux marché flottant. (PF, 171) (*connu* 'known')

On the other hand, the masculine mentioned only a specific area such as *le vieux Lampang* (15) 'old Lampang' or *le Bangkok résidentiel* (PF: 105) 'residential Bangkok'. Comparing to *l'ancienne Ayutthaya* in (16), the old Lampang was not cover the whole city or province but only the small old area. Besides, if the name of the



present province and the ancient state was identical such as *Sukhothai*, *Ayuttaya*, the masculine agreement would refer to the kingdom name (19) while the feminine concerned the province name (20):

(19) Lorsque Rama Kamheng meurt en 1318, Sukhothai est devenu le royaume le plus important d'Asie du Sud-Est, mais il sera rattaché à son tour par le nouveau royaume thaï d'Ayutthaya, en 1378.

(PF, 33)

(20) Sukhothai n'est plus cette place forte fondée par les Khmers. Surnommée l'« Aube du Bonheur », elle fait figure de cité autonome, dont la puissance se mesure à sa capacité de développer la région [...] (GV, 62)

The adjective *devenu* was masculine to qualify Sukhothai as a kingdom whereas the feminine agreement (*fondée*, *surnommée*, *elle*) was employed to mention the today's city or province.

Finally, the river names were generally used by omitting the common noun but the gender was to some extent systematic. For the French river names, the gender depend on its ending or its etymology for example the river names ending with –e tends toward a feminine as *la Seine* or *la Loire*, except *le Rhône* due to the legacy from Latin. Contrary to Thai river names, the different gender could represent the different characteristic of the river. The term *river* can be translated into French by *le fleuve* and *la rivière*. According to a dictionary of geography (Baud et al., 2013: 68), the first one refers to a river flowing into an ocean or sea whereas the term *rivière* usually concerns the river that flows into another river. However, this criteria was not always applied. Not every river flowing into the sea was considered as a *fleuve* but they should be regarded as important rivers in terms of the number of tributaries, the flow or the length of the river (Le Petit Robert, 2011: 1059). As a result, when Thai rivers were preceded by a masculine article, its referent should share the characteristics of *fleuve* such as *le fleuve Chao Phraya* → *le Chao Phraya* (GR: 122) or *le fleuve Mékong* → *le Mékong* (GV: 321) and the characteristics of *rivière*

represented by a feminine article as *la rivière Nan* → *la Nan* (EV: 258) or *la rivière Mun* → *la Mun* (GV: 350). Moreover, the use of the article could remove the ambiguity when the river name and the city name were identical: *Nan* → *la Nan* (EV: 258) or *Chanthaburi* → *la Chanthaburi* (GV: 202)

## Conclusion and Suggestions

When Thai toponyms were introduced by French noun, the gender and the number depended always on its gender and its number. However, when the category noun was not added or translated, the agreement of noun was problematic. The determiner which preceded Thai toponyms was varied. Most of them were introduced by a masculine singular article (*le*). Although some corresponding category nouns were feminine in French such as *montagne* 'mountain', *plage* 'beach' or *grotte* 'cave', the article *le* was often selected, especially with *khao* 'mountain', *hat* 'beach' or *tham* 'cave'. It was possible that the author chose the masculine determiner by default as a neutralized gender (Bosredon & Guérin, 2005: 21). However, the neutralized article *le* was not automatically used in every case. The qualification by an adjective clause could affect the gender choice. The feminine agreement could be reclaimed especially when it concerned the name of beaches, bays, islands and falls. The road names were always feminine due to their common noun gender in French. The plural article *les* was also employed but only for some categories e.g. mountain ranges or archipelagos. Furthermore, the differentiation masculine/feminine might affect the interpretation in some cases: a city/province name vs an ancient state name, a particular quarter of the city or the whole city, and an important river flowing into the sea vs a small river flowing into a larger river. The addition of the article could also differentiate the river name from the city/province name as well.

This paper was nearly an observation of the Thai toponym grammatical integration in French. It is interesting to know whether the toponyms in other language will be treated in the same way, especially in the languages that do not have a gender



category such as Vietnamese, Chinese or Japanese. Is the common noun in these languages considered as a masculine? Do the grammatical structure affect the gender selection? Additionally, other kinds of foreign word as food names or other cultural referents are also interesting in terms of grammatical adaptation.

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## Biography

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# VIETNAMESE TRADITIONS AND CUSTOMS

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**Abstract:** Vietnamese customs are very rich and express the national identity. In the present time, the laws of the state, social and religious organizations play a very important role in the current practice. Many good practices are valued, while obsolete ones are being prevented or minimized. Although changing habits is a very difficult task, recent studies show that the habits of the Vietnamese people are changing to be in line with modern life.

**Keywords:** *custom, value, practice, influence, change*

## 1. Introduction

Traditions and customs are highly valued in Vietnam. The solemn folk festivals have seen an uplift in popularity while the laws governing social relationships such as the Civil Code of Vietnam in 2015, the Law on Marriage and Family in 2000, contain provisions that favor traditional regional customs. Customary rules are spontaneously applied in social fields of Indigenous people. Vietnamese people know how to embrace the diversity in customs and habits of different ethnic groups in their own country. However, unsound customs that are not appropriate for the modern society are provoking reactions from the media. There have been many suggestions from individuals and social organizations to improve the situation, but the possibility to adjust or remove these practices is still a debatable subject. As such, an analysis of the cultural and legal context of Vietnamese traditions and customs in order to better understand the spiritual life and social relationships of people is essential.



## **2. Literature review**

The customs of Vietnamese people have always been an interesting subject for books and articles, with the most valuable mentions being the work of Phan Ke Binh [1] which deals with Vietnamese customs and beliefs, including clan and social customs in the early twentieth century; Quang Tue [2] describes the spirit of ancient civilization in Vietnamese society. Also, Tan Viet [3] presents questions and answers about the origin of customs in Vietnam, and let readers assess and draw conclusions by themselves. In terms of local customs and habits, it is worth mentioning books by authors such as Li Khac Cung [3], which provide valuable materials for studying culture and customs in Hanoi. Also, the mass media has been extensively discussed rituals and customs that are being performed along with current reviews.

## **3. Research method**

The research is primarily based on the analysis of secondary data, derived from published research, and articles on reputable websites. At the same time, field observations also help to verify and better understand the data collected, as well as to supplement essential information for the study. These methods served as bases for scientific inferences about an important social phenomenon in the lives of Vietnamese people.

## **4. Research result**

### **4.1. Characteristics of Vietnamese customs**

Customs in most civilizations are formed from many sources. First of all, the practice originated from imitations of daily activities. These imitations then became habits, customs, and handed down from generations to generations. Secondly, customs are brought from abroad through invasions, cultural exchanges, and then integrated with indigenous cultures. Third, customary law is formed by rules designed by the elites to exercise control over social activities. There are rules laid down according to the precepts that are available, while completely new rules are created to suit

contemporary cultural and political contexts. In addition, religion plays a very important role in creating norms.

Customs in Vietnam has many characteristics that should be considered. First, 54 ethnic groups still retain their own identities in communities inhabited in many different regions, which are affected by different climatic and soil conditions.

Second, Vietnam is located in the Southeast Asia, where many religions and beliefs coexist with rituals and interwoven customs.

Third, Vietnam experiences the advent of many cultural flows, from China, Europe, and America. Moreover, the open international exchange is also influencing views on habits and living standards of Vietnamese people.

Recent changes in economic and political conditions have also had a great impact on the sustainability of some customary practices.

The next section discusses recent changes in Vietnamese customs and habit.

## **4.2. Development of fine customs**

### *Worship of Ancestors*

All ethnic groups in Vietnam have special customs for the deceased, but the tradition of worshipping ancestors of the Kinh ethnic group that accounts for the majority of Vietnamese is considerably different by expressing gratitude for the predecessors and recording the continuation of the clan.

This custom also spans across religions. For example, Christians can put an Ancestor altar in their home while in many Vietnamese homes, Ancestor altars are placed next to the altar for the Buddha.

The tradition of worshipping ancestors preserves the community's cohesion, promotes the fine traditions of the family and the clan. This practice is more important when it is reflected in the worship of the Patriarchate. The Hung King Commemoration Day has become a great event of the whole country, strengthening solidarity and national pride.

### *Worship of the national heroes*



Like many peoples in the world, Vietnamese people remember and honor their predecessors who served the country. The worship of national heroes in Vietnam also has the nuance of ancestor worship. This custom comes first from people when they want to preserve the tradition of fighting against natural disasters, the enemy of the nation, and want to have good examples for future generations.

Places of worship may vary depending on the reputation of the heroes, and on the specific conditions of each locality. Great heroes are worshiped in temples, for example, the Temple of Two Ladies, Saint Giong Temple, and Saint Tran Temple. When the celebrities, the heroes are chosen as the Protector Saint of the village, they will be worshipped in the communal temple. It is possible for many Protector Gods to be worshipped in one place. For example, in the Communal house Dinh Bang, three Protector Gods such as the God of Mountain, the God of Land, and the God of Water are worshipped along with 6 Village founders.

Buddhist organizations sometimes participate in the construction of these places of worship. For instance, the monument of Saint Giong in Soc Son Hanoi was built by the socialization method at a cost of about 60 billion Vietnamese Dong, inaugurated in October 2010.

*Festivals preserve and celebrate the cultural identity of the region*

Vietnam has many festivals throughout the year. Almost every village has its own festivals, from simple ceremonies conducted at communal houses to ceremonial processions with flags, palaces, costumes and solemn rituals. There are many festivals known nationwide such as Quan Ho festival in Bac Ninh, Tran ceremony in Nam Dinh etc. There were rituals that were not sustained for some time, now being solemnly restored as some of the sacred rites in Hue. With the development of economy and civilization in peacetime, these festivals are becoming more and more noticeable and creating rich colors in Vietnamese cultural life.

However, Vietnam seems to have too many festivals. According to statistics from the Department of Culture and Information in 2004, the country has 8902 festivals, including 7005 traditional folk festivals, 1399 religious festivals, 409 revolutionary

historical festivals and 25 festivals brought from abroad. On average, Vietnamese people have 24 festivals per day. Some festivals have to reduce the scope of activities. For example, the fireworks festival in Dong Ky village of Bac Ninh has been limited because of the risks posed by fireworks. Instead of burning large guns, only processions were organized. In Nem Thuong village, villagers have also narrowed the scope of their pig cleaving festival. The procession of pigs is solemnly held, but the cleaving of pigs, which is considered disturbing, is done in secret places under the witness of very few people. Regarding the Buffalo Fighting Festival in Do Son, Thanh Hoa, the organizers had to review the organization to ensure safety for participants, etc.

#### **4.3. Unsound customs are erased**

“Unsound customs” is understood as practices that are no longer suitable for modern life, have negative impacts on cultural and spiritual life, and can be harmful to human life. These customs have superstitious color and appear as a challenge for the government and mass organizations. In the mountainous areas, where live the Bana ethnic group, the J'rai ethnic group, the Mày ethnic group etc. it is customary that if the mother died, one would have to bury the newborn, otherwise the forest ghost will destroy the villagers. Fortunately, with the intervention of the authorities, these customs have been gradually eliminated, to a few very rare cases.

Superstition had been a problem that exists in all ethnic groups and regions, even in big cities such as Hanoi, and Hue, it has created different unsound customs. One example of a mourning concept is that if a family member dies at the wrong time, other members will soon follow him. This belief obliges the living to carry out very complicated and expensive procedures to “dispel” this kind of bad luck. In Hanoi, the cost of such a procedure varies from VND 30 million to several hundred million, depending on each case and the economic conditions of the family. With the intervention of the government and social organizations, this practice has been significantly reduced. In the north, there are two pagodas dedicated to these practices



while still paying respect to the new regulations. This is the Linh Phai Pagoda in Hanoi, currently limited to the distribution of amulets for homeowners in need. Ham Long Pagoda in Bac Ninh only received simple procedures such as “sending spirits into the temple” for three years –which according to folklore, is the period necessary to resolve the potential dangers. The cost is only about 500 thousand VND.

#### **4.4. Bad trends need to be controlled**

There are customs that move in a socially undesirable direction and risk becoming unsound. There are two typical cases, which are the customs of “stealing wife” in mountainous areas and “burning paper furniture” in the lowland.

##### *Stealing wife*

The Thai and H'Mong ethnicities share a well-known custom, when done in the traditional way, can also be considered as the beauty of a culture that helps reducing the cost of marriage. When the man cannot satisfy the demand set out by the woman's family in order to marry her, he can compromise with the woman by finding her out in the street and “kidnapping” her. Then they will bring gifts to the woman's house to celebrate. The practice of “stealing wife” may vary a little, but generally respects the woman.

However, this custom is being altered in a negative way and leads to social consequences. Men who only love unilaterally now try to kidnap the woman that he desires without her agreement. As such, this custom now seems like a kidnapping, which is regarded as violation of the law. On the other hand, the practice of “stealing wife” is one of the causes of underage marriage. Frequently, the women are kidnapped when being still very young. According to the survey of ethnic minorities conducted by the National Committee for Ethnic Minorities in 2015, the H'Mong has the highest rate of child marriage, up to 59.7%.

Article 181 of Vietnam's Criminal Law of 2015 stipulates: “Any person who forces another person to marry against his / her will, obstructs another person from marrying

or maintaining their voluntary and civilized marriage, [...] shall receive a penalty or a penalty of up to 03 years' community sentence or 03 - 36 months' imprisonment.”

However, the measures currently being applied are the use of local authorities, schools and unions to carry out advocacy for people to obey the law. If carried out appropriately, it will save the woman and fines the man with a certain amount of money.

### *Burning paper offering*

The practice of burning fake money and paper items (such as clothing) comes from ancient China. In the past, this custom was to use more economical material in the funeral, which now turns out to be problematic as more and more resources is being wasted and the incineration of materials have been worsening pollution. These paper items have now represented horses, buildings, electronic devices, luxury cars, aircrafts etc. with more expensive and harmful materials.

Paper offerings are widely used in families, temples, cemeteries, and pagodas in countless occasions. According to statistics of the National Institute of Arts and Culture in 2015, the money spent on paper offering at Ba Chua Temple in Bac Ninh has reached 190 billion VND / year. This amount of money could have been invested in public works or help those in need.

The Vietnamese government has issued official letters, decrees to limit the use of paper offerings. For example, Decree 75/2010 / ND-CP of the Government dated 12 July 2010 has introduced fine for inappropriate use of paper offerings. In addition, local authorities such as Hanoi, Ho Chi Minh city, Hue, Quang Nam, Da Nang, Bac Ninh etc. have implemented measures to limit this practice. However, this custom is deeply ingrained in the Vietnamese lifestyle, which means restrictive measures can only take effect gradually over time.

Meanwhile, religious organizations have been involved in correcting the conventions, which yielded promising results. In February 2018, the Buddhist Sangha of Vietnam issued the Official Letter No. 031 / CV-HDTS, which proposed that Buddhist monks and nuns should help eliminate superstitious thoughts and prohibit paper offering at



Buddhist facilities. According to the mass media such as Urban Economics 12/03/2018, An Ninh 28/02/2018, the phenomenon of burning paper offering in temples in Hanoi has been reduced, and many paper offering makers are preparing to switch to other professions. With about 18,000 temples in Vietnam, if this Letter is respected, the positive impact would be significant.

## 5. Findings and discussions

From the above results, we find that customs and habits strongly influence the lives of Vietnamese people. From high mountains to large cities, there are good customs and backward practices. Most customs are from ancient time but they are not entirely stable. There have been many changes until now, both in positive and negative ways. The Government of Vietnam is seeking to eliminate bad practices. However, the habit of “respecting village rules more than the orders of the king” still enroots deep in the Vietnamese society.

It appears impossible for all problems to be solved by adopting the rapid application of state laws, and rigid orders. This is why the role of social and religious organizations in educating and encouraging people to maintain good traditions, and to eliminate backward practices is indispensable.

## 6. Conclusion

Vietnamese customs are diverse and rich, reflecting the cultural identity of a country with many ethnic groups receiving massive cultural flows. At present, the law of the state promotes the customs that are in accordance with the modern social and cultural life, and seeks to limit or eliminate bad practices. Governments, social and religious organizations have contributed positively to this trend. Although changing habits is difficult and requires time, recent advances have shown that Vietnamese society has had great success in preserving national identity and building a civilized culture.



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## EVALUATIVE PROSODY OF NEAR SYNONYMS IN THAI

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**Abstract:** Evaluative prosody refers to a lexical item's evaluative potential to co-occur with items with the similar evaluative polarity. This study investigates the evaluative prosody and prosodic strength of three near synonyms in Thai, /tem/, /pìam/ and /tem pìam/, all of which mean 'full of'. The data employed in the analysis is the Thai National Corpus, a general corpus of present-day standard Thai. The evaluative prosody of each item is identified based on concordance analysis, and it is restricted to being positive, negative, or neutral. The result of the study reveals that the three lexical items differ in terms of evaluative prosody and prosodic strength. It is also found that they also demonstrate the same pattern, namely the PLUS NOUN PATTERN.

### Background of the Study

The concept of semantic prosody is considered an important concept in corpus linguistics (Bednarek, 2008; Whitsitt, 2005) and it has recently attracted much interest (Ebeling, 2014; Stewart, 2010). The concept has been substantially discussed by Louw (1993), Sinclair (2004), Stubbs (1995; 2001), Hunston (2007), and Partington (1998; 2004; 2014). Each of these scholars has their own view on semantic prosody. In this study, we will adopt the notion of semantic prosody proposed by Partington (1998; 2004; 2014).

Partington's studies of semantic prosody can be divided into two stages. In his early studies, Partington (1998) defines semantic prosody as an aspect of expressive connotation, that is, it expresses the speaker's evaluation of what he describes. For example, observing the concordance for *commit*, Partington (1998) finds that the verb



tends to co-occur with negative words such as *offences* and *crime*. From these findings, Partington argues that *commit* shows a negative connotation or semantic prosody, which resides in *commit* and its individual co-occurring items or collocates. Partington notes three properties of semantic prosody. First, semantic prosody can be of varying strength (Partington, 2004). That is, words that have the same prosody can have a more positive or a less positive prosody, or a more negative or a less negative prosody, or to use Wei and Li (2013)'s terminology, they can have a different *prosodic strength*. For example, Partington (2004) finds that of the four lemmas belonging to the semantic group of *happen*, *set in* has the strongest negative prosody, whereas *happen*, *occur* and *take place* have increasingly weaker prosodies. Second, there is an interrelationship between semantic prosody and syntactic structure (Partington, 2004). To illustrate this, he refers to Stubbs' (2001) investigation of the lemma *accost*, in which he finds that the lemma's highly negative prosody is typically realised within the passive structure. Third, semantic prosody may vary across genres or domains (Partington, 2004). For example, Partington (2004, p. 153) argues that even though the lemma *lavish* is found by Stubbs (2001) to show a negative semantic prosody in newspaper prose, it is "a neutral-to-good word" in the arts and entertainment fields. In his later studies, Partington (2014) changes the terminology for the concept to *evaluative prosody*. He argues that evaluative prosody can be seen as a lexical item's "inherent potential to participate in evaluative interaction with other items of similar polarity" (Partington, 2014, p. 283). For example, as Partington argues, due to its positive evaluative prosody (which results from its habitual co-occurrence with positive items), *brimming with* tends to be selected by a speaker who wishes to express that an entity is full of something positive, say *confidence* or *hope*, because the positive evaluative prosody of this phrasal verb has the same evaluative polarity as *confidence* and *hope*. Their combination, say *brimming with confidence*, thus forms consistent positive evaluation in the discourse. On the other hand, a speaker who wishes to express that an entity is full of something bad tends to select *fraught*



*with*, given its negative evaluative prosody and therefore its potential to combine with other negative words to form consistent negative evaluation.

Despite the change in terminology, we would argue that the underlying concept of evaluative prosody is still similar to that of semantic prosody, even though it might be argued that Partington has become clear in his view of semantic prosody as an aspect of evaluation. Similarly to semantic prosody, as we have seen, Partington tends to identify evaluative prosody based co-occurring items or collocates, and restricts it to being positive or negative. Some of the properties of evaluative prosody noted by Partington are likewise similar to those of semantic prosody such as its variation in accordance with genre. In this study, we adopt the the term evaluative prosody defined by Partington (2014).

## Method

Three lexical items were selected for the analysis. They were /tem/, /pìam/, and /tem pìam/. These three items are near synonyms, all of which mean “full of”. The motivation for the selection of these items was they are all near synonyms and are neutral in their core semantics. Xiao and McEnery (2006), for example, investigate the semantic prosodies of three groups of near synonyms in English and Chinese: the *consequence* group, the *cause* group, and the *price/cost* group. They discover that their semantic prosodies in both English and Chinese are different, so near synonyms cannot normally be used interchangeably. Therefore, it would be interesting to see whether these Thai lexical items, being near synonyms, would display the same or different positive or negative evaluative prosodies, or would they not show a clear tendency to co-occur with positive or negative words at all. Specifically, the study aims to address the following research questions:

What are the evaluative prosodies of /tem/, /pìam/, and /tem pìam/?

If /tem/, /pìam/, and /tem pìam/ show the same evaluative prosody, do they have the same prosodic strength?



The data to be used in the analysis is the Thai National Corpus (TNC). The TNC is a general corpus of present-day standard Thai (Aronmanakun, 2007). It is designed to consist of both written and spoken texts. However, at present only written texts have been included, and approximately 32 million words have been added to the TNC (Aronmanakun, 2007).

The evaluative prosody of a lexical item was identified through concordance reading, mainly following Partington (2004). Two hundred concordance lines were randomly selected for each item. The evaluative prosody of each item was then manually identified based on the environments where each instance of the item occurs. We classified the environments where each instance of the item occurs into three meaning groups: positive, negative, and neutral, and identified the item's prosody based on whether there were more positive environments or more negative environments. However, as Partington (2004) does not state exactly how large a proportion of positive or negative environments is required for a lexical item to be said to have a positive or negative evaluative prosody, we set our own rule of thumb. That is, only when the difference in the proportion between positive environments and negative environments is at least threefold do we argue that an item has a clear positive or negative evaluative prosody. In cases where the difference is less than threefold, we argue that the item does not have either a positive or a negative evaluative prosody. However, if 70% or more of the environments is neutral, the item is argued to not to have any clear positive or negative prosody, even if the difference in the proportion between positive and negative environments is threefold or more. In such cases with no clear positive or negative prosody, we refer to the item as having a neutral evaluative prosody.

To calculate the prosodic strength of a lexical item, we will consider the ratio of positive environments to negative environments in cases where a lexical item has a positive evaluative prosody, or the ratio of negative environments to positive environments in cases where an item has a negative evaluative prosody.



different scenario of meaning in which it tends to denote negative meaning when Noun + /tem/ is followed by a pragmatic particle /ləəy/, as in Example 3.

Example 3

khâw	ʔòək	kôw	lambàak	tôŋ	phàan
enter	exit	LP	difficult	must	pass
khon	yé	mii	mêəkháa	tem	ləəy
people	lot	have	vendor	full	PP

‘It was difficult to pass through. (You) must pass lots of vendors.’

In terms of evaluative prosody, overall, there are 85 instances where /tem/ is used in neutral environments, 48 negative environments and 47 in positive environments. Therefore, we can conclude that /tem/ has a neutral evaluative prosody.

**/pìam/**

Of the 200 concordance lines, one hundred and seven were suitable for the analysis. There are 73 lines where /pìam/ is part of /tem pìam/, and 20 lines where it is part of a proper name, such as a person’s name.

/pìam/ is used in two major patterns. In the first pattern, /pìam/ is followed by /dûay/ or /pay dûay/. /dûay/ is a preposition meaning ‘with’, and /pay/ is a verb meaning ‘go’. /pìam (pay) dûay/ is a serial verb structure. The sequence is in turn followed by a noun. Most of the following nouns are abstract nouns with a positive meaning. These abstract nouns are mostly formed by /khwaam/, a grammatical particle that creates a noun, such as /khwaam piiti/ ‘delight’ and /khwaam ʔòon yoon/ ‘gentleness’. There is only one instance where /pìam (pay) dûay/ is followed by a concrete noun, which is /rɔɔy yím/ ‘smile’. When used in this pattern, /pìam (pay) dûay/ means ‘full of’, as shown in Example 4.

Example 4



ʔedman	ríak	thəə	dûay	náamsǎŋ	
Edmund	call	3SG	with	tone	
sêŋ	pìam	pay	dûay	khwaam	piiti
SBR	full	go	with	NMLZ	delighted

‘Edmund called her with full endearment.’

In the second pattern, /pìam/ is immediately followed by a noun. Most of the following nouns are likewise abstract nouns with a positive meaning, such as /khunkhâa/ ‘value’, /khwaamrúu/ ‘knowledge’, and /náamcay/ ‘kindness’. Similarly to the cases where /pìam/ is followed by /(pay) dûay/, /pìam/, when immediately followed by a noun, also means ‘full of’. Some examples are /pìam pràsòpkaan/ ‘full of experience’, /pìam sùk/ ‘full of happiness’, and /pìam sànnèe/ ‘full of charm’. Generally, when /pìam/ is used in these two major patterns, its evaluative prosody was evident from the evaluative meaning of the noun that comes after it.

There are five exceptional instances where the sequence of /pìam/ followed by a noun does not express the meaning of ‘full of’, but rather ‘brim over with’. One example is /pìam fàŋ/. /pìam fàŋ/ occurs three times in the data. /fàŋ/ means ‘bank of a river’. Together the sequence /pìam fàŋ/ means ‘the bank of a river brims over with (the water)’, as shown in Example 5.

#### Example 5

mêɛnám	məaŋthay	kwâaŋyà	nám	pìam	fàŋ
river	Thailand	wide	water	full	bank

‘The river in Thailand is wide. The bank of the river brims over with the water.’

The other two instances where /pìam/ means ‘brim over with’ are /pìam kêɛw/ and /pìam hǔacay/, where /kêɛw/ means ‘glass’, and /hǔacay/ means ‘heart’.

We can see that when /pìam/ means ‘brim over with’, the nouns that follow, either abstract or concrete, share one feature in common, that is, they all share semantic

properties of containment. In these cases, the evaluative prosody of /pìam/ was identified based on contextual expressions of evaluation.

In terms of evaluative prosody, overall, there are 98 instances where /pìam/ occurs in positive environments, 3 in negative environments, and 6 in neutral environments. Thus, it is evident from the data that /pìam/ displays a positive evaluative prosody with the positive prosodic strength of 32.7.

### **/tem pìam/**

Of the 200 concordance lines, there were 186 concordance lines suitable for the analysis, as 14 are repetitions.

There are two major patterns where /tem pìam/ is used. In the first pattern, /tem pìam/ modifies a verb phrase. When used in this pattern, /tem pìam/ may be preceded by /yàaŋ/, a grammatical particle that creates an adverbial clause, and it tends to come after the verb phrase that it modifies. In these cases, the evaluative prosody of /tem pìam/ was identified from the evaluative meaning of the verb phrase that it modifies, as shown in Example 6.

#### Example 6

khǎw	mii	sǐnâa	khreŋkrǎm	têε	wεεwtaa	
3SG	have	facial.expression	serious	but	eyes.expression	sàdεeŋ
		khwaam	hùanɣay	tem	pìam	
show	NMLZ		care	full	full	

‘He had a serious facial expression, but his eyes expression was full of care.’

In the second pattern, /tem pìam/ is followed by /pay dûay/ or /dûay/. Similarly to /pìam/, /tem pìam (pay) dûay/ forms a serial verb construction that means ‘full of’. The sequence is also followed by a noun. Most of the following nouns are likewise abstract nouns with a positive meaning. These abstract nouns are mostly preceded by /khwaam/, some examples of which are /khwaam wǎŋ/ ‘hope’, /khwaam sùk/ ‘happiness’, and /khwaam mûŋmân/ ‘determination’. In these cases, the evaluative



prosody was identified based on the noun that follows /(pay) dūay/, as shown in Example 7.

Example 7

	phráphúttháʔoŋ	mii	năamphráthay thii	tem	pìam
	Buddha	have	heart	SBR	full full
dūay	phrámâhăakàrúnaathíkhun				
	with		kindness		

‘The Buddha had a heart that was full of kindness.’

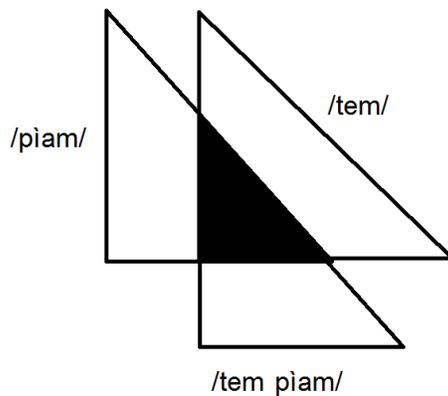
In terms of evaluative prosody, overall, of the 186 instances, there are 162 instances where /tem pìam/ is used in the positive environments, and 12 instances where the item is used in each of the positive and negative contexts. So it is clear from the data that the item has a positive evaluative prosody with the positive prosodic strength of 13.5.

We have observed so far then that the evaluative prosody of /tem/ is different from those of /pìam/ and /tem pìam/. Whereas /tem/ displays a neutral evaluative prosody, /pìam/ and /tem pìam/ show a positive evaluative prosody. Moreover, even though /pìam/ and /tem pìam/ have the same positive evaluative prosody, they differ in terms of prosodic strength, that is, /pìam/ has a stronger positive evaluative prosody than /tem pìam/.

## Conclusion

The concepts of /tem/, /pìam/, and /tem pìam/ have been illustrated in the previous section and these concepts are similar when using intuition to explain language phenomena. The exploitation of language corpora, in fact, makes it possible to observe deeper and inaccessible language features, namely semantic properties of lexical items which share the same core meaning but have subtle meaning on its own. Following is the conclusion along with its relevant discussion of some similarities

and differences in terms of evaluative prosody and prosodic strength. Based on the diagram given below, one of the most obvious meanings of lexical items under study entails the idea of ‘being full of’, which exhibits in all lexical items as shown in the centre of the diagram. Given the fact that the three lexical items



**Diagram: Core Pattern and Meaning of Near Synonyms**

share the same core meaning, they also have a tendency to share the same pattern, which is PLUS NOUN PATTERN. Such a pattern has a noun which can be categorized into two groups: concrete and abstract nouns. When used with concrete nouns, which encapsulate containment of some sorts: containers signify an enclosed space and a surface of particular area or place, these items are used literally. In contrast, when co-occurring with abstract nouns, they are used metaphorically. In a nutshell, these near synonyms demonstrate a slight difference in meaning, share some patterns, and most importantly, differ in terms of evaluative prosody and prosodic strength, albeit their being near synonyms.

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### **Appendix – List of abbreviations used in line 2 of Thai examples**

3	third person
LP	linking particle
NMLZ	nominalizer
PP	pragmatic particle
SBR	subordinator
SG	singular

### **Biography**

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# PROCEEDINGS





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## SIMILES IN THE EPICS OF *DAM PEN*, *BYALINGKOONG*, AND *DYONG DU* BY THE BAHNAR PEOPLE

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**Abstract:** The Bahnar people have many epics that are the stores of literary and cultural values. However, they have not been fully documented yet and there have been only a few studies on the Bahnar's epics so far. In this paper, on the basis of the similes investigated from the three epics of *Đăm Pen*, *ByaLingkoong*, *Dyong Du*, the researchers describe the structural model of simile expressions, then analyze the characteristics of the components in the simile expressions, and draw the perceptive and cultural characteristics of the Bahnar community expressed by the similes.

**Keywords:** *epic, simile, structural model, component, perceptive and cultural characteristic*

### 1. Introduction

The Bahnar people have a prolific epical store, all of them revolve around the protagonist *Dyong Du* (Nguyễn, 6, p.59). In the Bahnar language the epic is called *hmon*. Epical performers were usually village patriarchs. Epical performance has often been taking place inside the Rong house (communal house) or in the front yard of Rong house with the flickering open fire. Epical performer, called “the singer of the tales” by Lord (1971), is not only the singer – the teller but also the epical preservationist and creator. Unlike the other epics such as the *Mahabharata*, the *Iliad*,





The distinction between similes and comparisons, therefore, is whether the tenor and the vehicle have the same category. Consequently, the simile aims towards two categorically different objects which have a certain similar point while the comparison exists between two objects that are of the same category but differ from each other in the level of a certain similar property. Ready (2011) attributed simile and comparison to a hyperonym called figure.

There are both similes and comparisons in the three epics we examined. In this article, we only analyze the similes. We use the term simile expression to point the linguistic form of similes, and to distinguish to the term of comparative constructions that inherently refers to comparisons of inequality (Anderson, 1983; Stassen, 1985).

According to Nguyễn (2004), similes in Vietnamese have two forms: the full form and the variant form. The full form consists of four components: tenor, basis of comparison, word used to compare, and vehicle. The variant form has five models: inverting the order of the components, similes without basis of comparison, similes without word used to compare, similes using *bao nhiêu* (how many, how much)/ *bấy nhiêu* (the same quantity for *bao nhiêu*), similes using *là* (to be) (p.190-191). The last model of the variant form is classified by Hưu (2011) into the comparison of equality (p.363). However, we see it as a kind of metaphor. The model of similes in Vietnamese generalized by Hưu (2011) has the form A – x – B, in which A is tenor, B is vehicle, x is one of words used to compare such as *như*, *giống như*, *như là*, *tựa như*, *tựa hồ*, *hệt như* (all of them mean *as, like*), *là* (to be), *bằng* (*as...as*), *hơn* (*more...than*), *kém* (*less...than*), etc. (p. 360). In this article, from the description of the Nguyễn (2004) and Hưu (2011) about similes in Vietnamese, we give out a full structural model of simile expressions in the three epics as follows: A-x-y-B, in which A is tenor, x is basis of comparison, y is word used to compare, and B is vehicle.

My paper is structured as follows: section 2 describes the characteristics of the simile expressions, section 3 analyzes the aesthetic values of the similes for these epics, section 4 presents the expression of the perceptive and cultural characteristics of the

Bahnar community through the similes, section 5 draws some conclusions for what are analyzed in this paper.

## 2. Characteristics of the simile expressions in the epics of *Dam Pen*, *Bya Lingkoong*, *Dyong Du*

There are 88 similes in the three epics we explored. In this section, we describe the structural models of the simile expressions as well as characteristics of elements in the simile expressions.

### 2.1. The structural model of the simile expressions in the epics of *Dam Pen*, *Bya Lingkoong*, *Dyong Du*

The simile expressions in these three epics appear in both full form and variant form, in which the full form covers 33/88 situations (37.5%), the variant form 55/88 situations, occupying 62.5%. Thus, the variant structure is dominant; this shows the plasticity of epical language on the ethnic language source as well as the flexibility of how artistes use traditional oral formulas in these epics.

a. Simile expressions have full structure: A-x-y-B. This is the structural model that expresses the meaning particularly and obviously.

(1) *Dyong Du/ trắp/ dang/ tở mo* (Hà, 2012, *Dyong Du*)

A      x      y      B

(Dyong Du is as heavy as a stone)

b. Simile expressions have variant structures: including the structural models as follow:

- Utilizing many vehicles (two expressions): A-x-y-B<sub>1</sub>, y-B<sub>2</sub>.

(2) *Tở plenh ti/ teh khêl teh đao/ hở ninh/ dang/ grum, dang glaih.* (Hà, 2012, *Dyong Du*)

A      x      y      B<sub>1</sub>      y      B<sub>2</sub>



(In the heaven the sound of shield and sword echoes bang bang like roar, like thunder.)

- Without the basis of comparison: occupying the largest quantity (48 expressions). They have the structural model A-y-B. In these cases, it is possible to infer x from B.

(3) *Tei/ le/ tei đok, jâng/ le/ jâng chơ kâu* (Ha, 2012, *Bya Lingkong*, p.547)

A y B A y B

*(Arms are like monkey’s arms, legs are like elephant’s legs).*

These similes in (3) describe an ugly and wick character – Yă Chkruôh. From the vehicles *tei đok* (monkey’s arms), *jâng chơ kâu* (elephant’s legs), we can infer the basis of comparison in these two cases is “long” and “big.”

- Using many vehicles and without the basis of comparison (five expressions): A-y-B<sub>1</sub>, -B<sub>2</sub>. This is the case of mixing between the model of similes without the basis of comparison and the model of using many vehicles.

(4) *Inh/ thoi/ hla bri jruh ktyel sal/ Thoi/ along buk doong kđak bi le*

(Ha, 2012, *Bya Lingkong*)

A y B<sub>1</sub> y B<sub>2</sub>

*(I am like a fallen leaf ate by termites// Like a rotting firewood floating on the river).*

In the above models, the ones using many vehicles create new variants with high rhetorical values, highlight tenors, and increase aesthetic effects of words; the models of similes without the basis of comparison make these simile expressions naturally similar to metaphorical expressions, because allocutors must draw the characteristics of the object expressed by the tenor from the corresponding similarities between the tenor and the vehicle to completely understand the meaning of the simile expression.

## 2.2. Characteristics of the elements in simile expressions in the epics of Đăm Pen, *ByaLingkoong*, *Dyong Du*

Each element in the simile expression has its own characteristics and functions, in which the tenor A and the vehicle B are two key elements, in all cases they cannot be absent.

In this article, we only describe A and B in the semantic categories that they represent, and do not analyze the grammatical characteristics of A and B, nor the grammatical correspondences between them. We will put A and B on side by side in the descriptive process to conveniently show the corresponding semantic categories that A and B represent as well as to make the comparatively associational fields of the Bahnar people contained in the three epics be easily imagined.

### **2.2.1. The tenor and the vehicle**

Observing the 88 simile expressions, we recognized that most of them directed towards A that is human beings (72 expressions); the remaining expressions (16) have A indicating the weapon (shield/sword: 2 expressions, arrows: 2 expressions), jewelry (1 expression), thread (1 expression), cave (1 expression), Rong house (communal house)/house (5 expressions), village (2 expressions), time (1 expression), rain water (1 expression). Thus, the main object that the epics aim to reflect is human beings, in which the hero is central (apart from his enemies and villagers), other objects mainly attach to the hero's behavior, form the background to embellish the central character. Non-human objects are tied to the life of labor and combat of the human beings in the epical time.

In relation to A, B usually refers to animals, plants, natural phenomena, natural objects, agricultural products, and Gods. Figures considered as comparative standards are often associated with exaggerated and/or miraculous views. Corresponding to A (on the left) and B (on the right) in the simile expressions explored from the *Dam Pen*, the *Bya Lingkoong*, the *Dyong Du* are as follows:

- the living circumstance of human beings – the living environment of animals
- the hero's act of holding a heavy weapon - the act of holding a very light thing
- the hero's act of gently jumping from the air to the land - the leaf falls
- the hero's act of sleeping - the state of death
- the hero's act of drinking ruou can (wine drunk out of a jar through pipes) - drinking water



- the hero's act of flying very quickly down from the sky - shooting arrows
- running fast - flying
- good personality - the water on the source
- state associated with the anger state of the hero – durable, solid metal (iron, copper)
- the mood of anger, irritability - fire in the heart
- weight of the hero - stone
- crowded village/ enemies – animals live into crowded groups: termites, ants, bees, flies
- people gathering in battle - clusters of animals, natural objects corresponding in numbers and images
- The enemies falls from the air to the ground in large numbers – Red leaves fall out the branch/ figs fall
- the ugly appearance of anti-protagonist - animal/ parts of the animal are judged to be ugly; firewood
- the handsome/beautiful appearance of the hero - Gods
- the hero's shining and beautiful skin – skin of eel
- human's self-consciousness, modesty about themselves - plants in damaged, decomposed state
- The opponent is disparaged, disregarded - The animal is disdained (dog)
- object of the discomfort, hatred - thorns
- the arrows shot a lot – scattering sand
- fierce battle by shield and sword in the air – intense, dangerous natural phenomena: thunder, lightning
- red color of things - bloody color
- the bitter taste – taste of the wild bitter melon
- the inferior level of beauty - semi-glutinous
- unit of time - the cycle of the moon
- Children have the same mother - fingers on the same hand
- Rong house-top - mountain peak

- big cave - big village

It can be seen from A and B listed above that A is often more abstract, B is specific, and the abstraction of A is visualized by B's specific characters, which can be directly felt by our senses. B is the element which shows clearly the ways of perception, cultural beliefs, daily habits, and living environment of the ancient Bahnar people; these characters are still partly saved in the current life and language of this ethnicity.

### **2.2.2. Basis of comparison**

In the 88 expressions we examined, there are only 25 expressions that have the basis of comparison. The basis of comparison, expressed by stative verbs, describes the properties of the tenors, clearly indicates the characteristics that are given for comparison between A and B.

(5) *Kon p̄lei dunh/ lei /dang/ kon chruôh* (Phan, 2006, *Dam Pen*)

(Old village now people / were **crowded** / like / ants).

It is remarkable that in these epical texts, the bases of comparison have been largely hidden (in 53/88 expressions, which accounts for 60.23%), making the similes more closely related to metaphors. This allows the listener to expand the associative, imaginative field. For example: (6) *Dyông Huihai h̄m đ̄ei/ dang/ đ̄ak lech đ̄ang tu?* (Hà, 2012, *Bya Lingkoong*) (*Is Dyong Huihai / like/ water on the source?*). In this example, in order to understand the basis of comparison, the receiver must visualize *đ̄ak lech đ̄ang tu* to retrieve x.

### **2.2.3. Words used to compare**

In the three epics we study, there are seven words used to compare, which express different levels of comparison. This is also the system of words used in comparison in the Bahnar language.

- words used in comparison of equality: *dang, lei, in, thoi*. These words mean "like, as".



- words used in comparison of inequality: *thua* (less...than), *loi* (more... than, much... than), *hloh* (the most)

In the above words, only the first group is used in similes. They are notable because of the certain distinctions among them. *Dang* is most widely used, which can appear in all similes and comparisons of equality. Its variant is *dong*. When using *dang* the Bahnar people want to depict two objects that have the same points. With *lei*, *in*, *thoi* they imply that two objects have full resemblance. *Lei* has two variants, *lei* and *le*, which are used in comparing humans with animals to depict a tenor that is considered as ugly, dangerous, and/or cruel. *In* is rarely used, mainly in comparisons between two objects of the same category or between two states of the same object. Only similes surveyed from the three epics with vehicle “dog” use this word. *Thoi* is associated with the expression of emotions, usually criticism, ridicule.

### **3. Similes and the artistic world of the epics of Đăm Pen, ByaLingkoong, Dyong Du**

In this section, we analyze the role of similes for the language, character and literary space of the three epics.

The similes construct one of the linguistic features of the three epics of *Dam Pen*, *Bya Lingkoong*, *Dyong Du*: using many similes in narration to highlight characters, facts, events, conflicts, especially the battles to protect the village of the hero. Many similes appeared in oral formulas that are inherently linguistic patterns that help artists to be more convenient in singing - telling and creating the epics. With similes, these formulas are mainly descriptive ones. For instance, the abandoned and imprisonment life is compared with fish in *tum*, tadpoles in the *klong*; the hero holding a heavy shield as if holding a bird feather; the hero jumping from the air to the ground looks like a leaf falling; the hero drinking alcohol is as drinking water, the hero sleeping looks like being dead; the anger is compared to having fire burning in the heart; ugly enemy always was the face of the sow; crowded villages are likened to ants; so many enemies fighting in the air and falling down are compared with the fallen figs or red

leaves leaving the branches; intense combat in the air is likened to thunder, roar, lightning strike; the beauty of the communal house is compared to the mountains; the beautiful inferiority is measured by a half of a glutinous rice, a grain of rice; time is measured by the moon cycle, etc. Thanks to these similes, the epical language becomes vivid and imaginative, which evokes the imagination and attracts the attention of the spectators. In the three epics we examined, the descriptive formulas are re-appeared in each epic as well as among them. This is one of the aesthetical features of the epical genre in particular and of other folk genres in general.

By observing the similes we easily recognize that they are most used in describing characters, especially the hero character. Dam Pen, Bya Lingkoong, Dyong Du are the central characters of the three above mentioned epics. In order to build an ideal hero figure, who has the size of the age, representing the strength and the willingness of all community, similes are the most useful device. Dam Pen holds the shield lightly like holding a bird feather, he jumps from the air to the ground gently like a leaf falling, he sleeps as if he was dead, he drinks alcohol as drinking water. Dyong Du sleeping is described as being dead, he is as heavy as a stone, he plunges down from the tip of the river as fast as an arrow whizzing. In particular, Bya Lingkoong is a heroine; her strength and talent are compared to the norms set by the community for heroic men, that is, she equates with them, such as she handles the sword as well as a heroic man does. The heroine character is mainly depicted in the aspect of beauty. Bya Lingkoong is depicted beautifully like a daughter of God, more beautiful than Bya Phu a grain of rice. Therefore, the similes are used with the emphasis to praise the unusual, extraordinary ability, the superior, extremely, similar but sacred beauty and strength of the hero. In contrast, the anti-protagonists are depicted in the opposite direction; they are compared with the exaggerated view to emphasize the ugly, the evil.

The similes also give the epic a special atmosphere, associated with the typical literary space of the heroic epic: the village space and the fierce atmosphere of the battle. The village space is manifested first in the image of the Rong house



(communal house) - a symbol of wealth and strength of the village. To praise the beauty and the broadness of the communal house, the epic has the saying: "*Hnam rôông kjung dang kông kon*" (Ha, 2012, *Dam Pen*) (The top of the Rong House is as high as the mountain peak). A powerful village is reflected in the figure: "*Kon pôi lei dunh / lei / dang / kon chruôh*" (Ha, 2012, *Dam Pen*) (The people in the old village now are as crowded as ants). In the epics we study as well as the entire epical system of the Bahnar people, combat spaces are particularly prominent. The fierce nature of the air battle between the hero and the enemy is reflected in the formulaic simile: *Dang grum, dang glaih* (Ha, 2012, *Bya Lingkoong*) (like thunder, like lightning). In the battle, the crowded enemies are like ants, like dark clouds gathering, like the buzzing flies or the bees when the hive is destroyed); the dead enemies falling down from the air are as many as the figs falling. These similes are due to the traces of the mythical perception: the epical characters are attributed to miraculous abilities; they are able to fly like Gods, being cievsimilar to winged beings which are capable of moving over the sky.

Generally speaking, similes play a very unique role in the artistic world of these three epics: along with oral formulas, it forms the feature of epical language; it engages into building characters in the artistic conceptions of the ideal hero representing the community; it also creates particularly literary space of the heroic epical genre; finally, it brings the miraculous elements rooted from legends into the epical world.

#### **4. Perceptive and cultural characters of the Bahnar people expressed by similes in the epics of Đăm Pen, *ByaLingkoong*, *Dyong Du***

The epics can be considered as one of the folk sources preserving characteristics of culture, beliefs, perception of the Bahnar people at the primitive age. These elements are plentifully expressed in the works. Here, we only consider them within the domain of similes.

#### 4.1. Similes and perceptive pathways of the Bahnar people

The description of the tenor and the vehicle of the similes in section 2.2. shows that the main ways of perception of the Bahnar people in the epical age reflected in the three epics are as follows: perceiving objects as forest, perceiving objects as natural phenomena, perceiving objects as featured tools, nurtured animals or agricultural products.

The group of vehicles related to the forest includes mountain peak, mountain, large cave, rock, stone's smoke, tiger, cervine, monkey, elephant, eel, ant, termite, bee, fly, wellspring, leave, firewood, fig (fruit of a plant living in the beginning of stream), the wild bitter melon. The origin of this way of perception is the geographical distribution of the ethnic group. The Bahnar ancients reside in the mysterious murky jungle. They live in harmony with the natural world, see themselves as a part of the forest, coming out from the forest and returning to the forest after a short life in the society. The conception of culture as something opposite to the forest (Nguyễn, 2008) and folk beliefs tied to their forest life are reflected into the similes, becoming patterns of language and perception.

The group of vehicles related to natural phenomena includes lightning, thunder, cycle of the moon, convergence of black clouds, storm. These vehicles are re-appeared in the formulaic similes in all three epics to express some of ideas such as the fierce and dangerous property of the battle (expressed by dangerously violent natural phenomena: lightning, thunder); unit of time – temporal duration of the battle; the crowdedness, thickness of the enemy (depicted with the figure of convergent dark clouds: this image is to suggest danger and to show the secret, to make the hero difficult to escape the enemy's siege). Most of similes based on human perceptions of natural phenomena are used to describe the battles. Overcoming the dangerous natural phenomena is a victory over the mighty enemy. This is a way for the epic to praise the illustrious victory of the hero.

The group of vehicles related to tools, nurtured animals, typically agricultural products includes sows, dogs, rice seeds, glutinous seeds, torches, copper.



Nurtured animals such as sows, dogs appear in cognitive situations of the ugliness of the enemies, the dangerous situations of the hero (the hero is considered as a dog), or show the affront, disrespect, tease of the opposition to the hero (often appears in the oral utterances of the opposition). Rice seed, glutinous seed are the measurement units, compared to the beauty of the girl. The light of the torch is tied with the bright, beautiful spaces. Cong dong – a jewelry made of copper is associated with the richness, preciousness. The origin of these comparative bridges is the perception of indigenous people about these above entities in correspondence with the characteristics of the object in the tenors: sows, dogs are two typical nurtured animals of mountain dwellers who live in stilts; rice, glutinous rice are typical agricultural products, being more noble than corn; the torch is the only source of light at night in the mysterious grandness of the forest when people do not have modern material civilization; the copper is a precious matter, usually refers to the rich people.

Thus, the specific perceptions, which are “naive, sensible” about the forest, natural phenomena, tools, nurtured animals, and typical agricultural products, are the root for the Bahnar people to perceive more abstract objects belonging to social life. These way of speakings reappear in each epic and among the epics, which forms the impression of typical cognitive style of forest dwellers whose lives are associated with hunting, breeding, farming, and much depending upon the nature.

#### **4.2. Similes and the cultural life of the Bahnar people**

From the similes, we can fetch cultural features of the Bahnar ancients, some of them are gradually disappear because of the changes of natural, economic and social conditions, some are still saved through the Bahnar temporary language and culture, but shadows.

Cultural features from the similes are: faith in Spirit; mysterious experiences that related to premonition; pogram usage; material cultural features such as: Rong house (communal house), jewelry, weapons, and so on.

The Bahnar ancients lived in sacred high mountains and thick forest land. The people had great belief in natural spirits: Water, Mountain, Land, Sky, Thunder, Forest, etc. Spirits exist in every field of their life. They followed the regulations which were set by the community towards the spirits. These are also the common point of Vietnamese highland ethnic groups (Phan, 2006; Nguyễn, 2008). Faith in Spirit led them to the definition that spirit is the beauty standard. When glorifying the heroes, they tend to divinize them. Bya in the epic *Bya Linkoong* was described “liem dang Yang bongai” (beautiful like Yang’s daughter). Yang is referred to the spirit in Bahnar language. This divinization means to express the sacred beauty of Bya but no earthlings. In the meanwhile, man heroes in the epics were brilliant in the war, could dance and sing all weathers, which were compared to the Thunder Spirit.

Like many others adamic ethnic groups all over the world, Bahnar people believe in sacred premonition and miracles. In the *Bya Linkoong*, simile *jil a kar gôh boi pham lei ani le* (Hà, 2012) (the deer’s color is red like blood) is an example for this mysterious experience. Uncle Glên guessed about a death coming when he saw the deer with bloody color (In fact the whole village then was destroyed by Bya Lingkoong sisters). The sacred premonition and miracles come from the unusual-color plants or animals as well as unusual howl. Village Patriarchs carefully gave analysis of those unusual things, which reminded them to the bad things which may take place for their relatives and the villagers.

Pogang is also associated with human’s primitive experience of the world. In the three epics, Pogang appears in every heroic battle: Pogang makes the flesh of Dyong Du bitter like wild bitter melon (*Asăch Dyong Du tăng dang lơ pang*) (Hà, 2012, *Dyong Du*), makes Dyong Mtay’s flesh glossy like eels (*Dyông Mtay le alech thoi rong*) (Hà, 2012, *Bya lingkoong*) and Dyong Du’s meat as sweet and completed as before. The Central Highlands are considered to have many talismans and mysterious dugs. Pogang of the Bahnar people and the Central Highlands are the strange remedies which they carry with them whenever they go to the forest, go to the



fields or go to other villages. Pơgang is used in the wilderness experience. The plants and fruits in the forest can be used as medicaments. Their medicinal properties and potency are explained mysteriously by the owners who have limited scientific knowledge of the world living in the sacred forests of poisonous water and many ferocious species of animals.

Bahnar people organize communities into villages. Each village has its own village patriarch, a Rong house and a private waterfall. In the past, the Bahnar people did not build their own houses but lived together in a stilt house that was large enough for several dozen people. All activities took place there. The village enters into their subconscious and becomes the benchmark for comparison, even with natural objects. The simile of *trôm tih kung dang polei tih* (Hà, 2012, *Dam Pen*) (The cave is large like a large village). When setting up a new village, the patriarchs always consider the water source, the good nature of the land. Water becomes a symbol of human personality and dignity. In the girl's confession to the boy, the girl uses this image as a vehicle to ask about his dignity, whether he is gentle, generous, and great like the nature of water on the source (cool, clear, pure). The question of Bya Lingkoong to try Dyong Huahai in the epic "*Dyong Huahai hâm đêi dang đak lech đâng tu?*" (Hà, 2012, *Bya Lingkoong*) (Is Dyong Huahai like water on the source?) conveyed this comparison. This simile is only present in the speech of the elderly.

Another cultural aspect that can be observed from the similes of these three epics is the Bahnar physical culture, most notably the image of Rong house. Whenever describing the mighty, wealthy of the village, the narrator always compares the Rong house with the mountain image, which is a comparison between a man-made wonder and a wonder of nature associated with their spiritual lives, their god worships. That is the best way to appreciate a village. The communal house represents the face of the village because it is the largest, most beautiful architecture representing the strength and talent of the village community; it is the space of social activity and ritual activity of men and where strangers are welcomed; generations of men transmit knowledge, experience, meet and exchange with one another in their spare time. It is also a place

where the village elders discuss the common work as well as adjudicate cases of law violation or lawsuits; where the villagers gather when solving important affairs of the community, organize rituals and join meals, sleeping places of unmarried boys (Vietnam Museum of Ethnology, 2018). When there is war, the communal house is the place where the boys are ready to fight to protect the village. Along with the communal house is the image of the torch, symbol of the light source among wild mountains and human intellect. The similes also show that the Bahnar used metal at that time; they used arrows, shields and jewelries made of gold and bronze.

In summary, the similes suggest many things about the Bahnar ethnic culture, including the material culture and the intangible culture. In the epics, the elements of the cultural life of this nation were expressed densely. Hopefully, further research into this issue will be carried out in another work.

## 5. Conclusion

Studying the similes in the epics of Đăm Pen, *ByaLingkoong*, *Dyong Du*, we could outline the simile expressions in the Bahnar language in two forms: complete with A-x-y-B structure and variant of A-x-y-B1, y-B2; A-y-B1, -B2. In the relationship between A and B, A usually refers to humans, scenarios associated with the behavior of the hero, B usually refers to animals, plants, natural phenomena, natural objects, agricultural products, divinity, etc. A is abstract; B is specific, associated with visual perceptions of the natives. B is a clear indication of Bahnar's way of perception, cultural beliefs, habits and habitat.

The similes contribute to the creation of the particular artistic world associated with the form of existence and the expression of the epic: The figurative language using many oral formulas. They are also materials in constructing the ideal heroic image, creating the particular literary space of the hero epic genre.

Through the similes, there are three basic pathways that can be traced to the comparative perception of the Bahnar people in the epical time: Perceiving objects



through the forest, perceiving objects through natural phenomena, perceiving objects through featured tools, nurtured animals or typically agricultural products. The cultural aspects of their lives are also conveyed in the similes: the worship of gods, the concept of omniscience, the use of pơgang, the elements of cultural objects.

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## THE SEQUENCE RULE GOVERNS THE WAY TO NAME A PLACE IN THE SOUTHWESTERN REGION

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**Abstract:** In Southwestern folk-culture, a geographical name is likely to be used to name other subjects within its geographical proximity. It means that Southwesterners tend to use a previous geographical name to call a series of other related items such as a land or a geographical subject or a construction, etc., on condition that they are close to each other so that they could be easily remembered and well identified. This cultural habit has resulted in the rule of naming places based on their sequential features. The recognition of this rule helps researchers, in the process of decoding a place, avoid explaining its origin by means of semantic reasoning, but have to pay attention to data of its historical context, geographical distance, and its relativity with other places.... This is also a scientific ground to assist researchers in screening the information provided by local people which may not be quite accurate through ethnographic fieldwork. Moreover, this recognition of the rule of sequence also solves certain theoretical problems in studies of geographical names.

**Keywords:** *the rule of sequence; place name; Southwestern region's geographical names; the way to name a place; research of geographical names through cultural perspectives.*

### Background of the Study

Nowadays, the study of Vietnamese geographical names towards a linguistic perspective has achieved some remarkable achievements. However, the purpose of

analyzing the mode of composition, the phonetic changes, the semantics of the geographical names based on linguistic rules, many problems of the study of Vietnamese geographical names has not found satisfactory scientific findings yet... For example, there have been a few academic debates trying to find answers to the naming of many land titles associated with water of geographic nomenclature; some similarly named place names have not had any scientific evidences to decode, etc.

In recognition of the flaw in this research field, we have discovered that the rule of sequence governs the way of naming for most places. This is a rule associated with folk-culture life. In the framework of the survey, we propose putting forward the forms and the characteristic of the sequence rule which governs the way to name a place in the Southwestern region and some related theoretical issues.

In order to achieve the results, *the statistical method*, surveying sources and documents was used to statistically show the patterns of the sequence rule in controlling the origins of the geographical names; the *method of identifying cultural elements*<sup>1</sup> to identify that cases named place by the rule of sequence, at the same time, removing the case of names place that do not follow the rule of sequence but there are similar expressions; the method of fieldwork and the mapping method to determine the geographical distance and administrative boundaries in order to consider the adjacency of place names ... together with the method of comparison, analytical synthesis to clarify the problem.

## **2. Findings and Discussion**

### **2.1. The conditions and expressions of the place names are set through the rules of sequence**

By surveying place-names in the Southwestern region including Can Tho city and 12 provinces: An Giang, Bac Lieu, Ben Tre, Ca Mau, Dong Thap, Hau Giang, Kien Giang, Long An, Soc Trang, Tien Giang, Tra Vinh and Vinh Long, we have–observed and counted that the expressions of the geographical names



obeyed the rule of sequence; from that basis, indicating the conditions and expressions of the geographical names according to the rule of sequence as:

**2.1.1. The conditions to form the name of the place names follow the rules of sequence**

**2.1.1.1. There existed at least one former place name or object**

This is considered a pre-condition of the place is named by the rule of sequence. When Southwesterners give a place name, they often base on adjacent names; names of relevant administrative units or certain features around them. Of course, adjacent sites; the names of administrative units and related features had been formed before the local people had the need to name the new place.

**2.1.1.2. There are geographical distances located nearby or the same administrative boundaries**

Most geographical names abiding the sequence rule which have the close geographic distance. For example, *Lang Tram 3 Cannal (Kenh Lang Tram 3)*, *Lang Tram Canal Street (Đuong Kenh Lang Tram)*, *Lang Tram Sewer (Cong Lang Tram)*, and *Lang Tram Dam (Đap Lang Tram)* have all administrative boundaries intersect and are located on the territory of Tan Thanh Commune, Gia Rai District, Bac Lieu Province, and etc. In addition, the geographic distance between the named places abiding the rule of sequence also includes the same administrative boundaries. Typically, they are displayed in the provincial name, district name, town or village name... In this case, the rule of sequence is expressed in terms of: the name of the higher-ranked place as the basis covering the lower-ranked place names resembling the “*mother-child relationship*” (such as *Ca Mau Bridge*, *Ca Mau City*, *Ca Mau Province and etc.*). This is a feature designed to ensure the continuity of the geographic name for the purpose of easy remembering and identification of the place. It is important to note that for places with the same name but are not the close geographic distance, they do not follow this rule. For example: *Pagoda Canal* in An Thai Commune, An Bien District is not an uninterrupted name with *Pagoda Bridge Canal*, Ngoc Hoa Commune, Giong Rieng District, Kien Giang Province; *Ong Com Village (Ap)* is not a

place associated with a *Ong Thung Village* although they are located on the territory of Thanh Ngai Commune, Mo Cay Rural District (Huyen), Ben Tre Province. In this case, the element “Ong” is a way to address the older man or respectful way which does not follow the rules of sequence.

### **2.1.1.3. Abiding the easily remembering rule of place names**

In Southwestern folk-culture life, in order to identify a geographical name, the people often named after deriving from the local cultural life in search of proper names. Place names have almost no the subject limit on that they can reflect all things exists in everyday life of humans: from the fauna, flora, religions, custom, folk knowledge and the activities of the phenomena around and etc. It can be said that the cultural life of the locality itself is the resource to provide geographical names. However, not every object, phenomena in everyday life could be used that named the place. Local people pay attention only to the convenience in naming the place as long as they are easy to remember, easy to identify the location, works or lands (Thanh Thi Ngo, 2017). Because of the easy-to-remember need in naming a place, when there is a demand to name an object, local people often make a habit of naming the new place which is based on the pre-existed the place name or object. This cultural habit is the source of the sequence rule to come into being.

It should be added that, in order to form the name of a place according to the rule of sequence, at the time of naming the new place, there are no events which have a profound impact, or strong impression in the heart of the people taking place in the people’s daily life or a cultural - historical - social event of the country, locality, etc. Therefore, local people do not care about any other names for the new place but simply inherits the old place’s name, as long as they have a slight difference from the previous place name but must be easy to remember.

### **2.1.1.4. The sequence rule is as a result that used to name the merging and split place names**

In addition to the above conditions, we think that a split or merged place name is possibly one of the conditions for the formation of a geographical name under the rule



of sequence. The reason is behind that a split or merged place names tends to retain the old place name or add sub-elements into them. Local people used to keep each name of the place name in order to the combined with other name to form the new place name. This will contribute to record of the relation between the two lands.

### **2.1.2. The expressions of the place name are influenced by the sequence rule**

First of all, we need to determine the meaning of the term of geographical names in order to identify the type of place is expressed by the rule of sequence. According to the United Nations Group of Experts on geographical names, they define “geographical name as a name applied to a feature on Earth. In general, geographical name is a proper name (a specific word, combination of word, or expression) used consistently in language to refer to a particular place, feature or area having a recognizable identify on the surface of the Earth named feature include: 1. Populated places (for example, cities, towns, villages); 2. Civil divisions (for example, states, cantons, districts, boroughs); 3. Natural features (for example, streams, mountains, capes, lakes, seas); 4. Constructed features (for example, dams, airports, highways); 5. Unbounded places or areas that have specific local (often religious) meaning (for example, grazing lands, fishing areas, sacred areas) (United Nations Group of Experts on Geographical Name, 2006). To further clarify the conceptual category, we chose Hoa Trung Le's definition of “Geographical names as words or phrases which are used to name the natural terrain, administrative units, regions territories and constructions in two-dimensional space” (Hoa Trung Le, 2011 b) to distinguish the criteria of the term of geographical name, especially the distinction between nameplate and place name which contributed to the scientific base that the search for expressions of the sequence rule governs the way to name a place.

In the statistical process of the geographical name is governed by the sequence rule of 13 provinces in the Southwestern region, we recognize that the data-base is rich and diversified. In some cases, the meaning of a geographical name of the sequence rule is easily discovered, in other cases considerable efforts must be decoded to

identify that many place names have confusing expression in the grammar and lexical. To overcome these difficulties, we applied *the method of identifying cultural elements* to step by step assist in distinguishing and identifying place names besides the application of fieldwork method. In particular, the use of cultural elements associated with ethnic groups such as: *Soc (Khmer original word. It means Hamlet (Xom)); State (Bang) (the administrative unit of the Vietnamese Chinese in the modern period); Thorp (Thon) (the administrative unit in the modern period); Sub-Hamlet (Chom, Chom Xom) (calling units of the hamlet of the ancient Vietnamese in the North)...; Cultural elements of river civilization such as: Roundabout (Bung binh) (this is ancient word. It means “the section of river is wide and round” (Cua Tinh Huynh, 1998); Nga Bat, Nga Cay (the river traffic law was enacted under the Nguyen dynasty that the right side were Nga Bat, the left side were Nga Cay); Bung (this is ancient word. Topography has deep depths and contains water); River; Dune (Cu lao, Con); Swamp; Canal (Kenh/Kinh); Canal (Rach) (originally Khmer)...* In addition, we also use other cultural elements such as folk-culture experience, dialect, ect that help to distinguish consecutive names... Example: *Ta (Neak Ta) (Khmer original word - grammatical person. This is a way to call an older man or formal way); Thala (Khmer original word. It means a roadside of station or school), Xang (French original word. It means a barge)...*

From the scientific base of the above, we achieved the classification results of the Southwestern region affected by the rule of sequence as follows:

#### **2.1.2.1. The place names were consecutively named after contiguous objects not associated with the nomenclature**

This trend occupies a large number in the Southwestern region. With the objective to name places for easy remember, the local people usually look at the things and phenomena around them. They can be based on the name of buildings such as pagodas, temples, shrines, churches, companies, factories, plantations and hospitals to name places consecutively, namely *Pagoda Ditch Leaf (Muong Chua La) (Phu Thuan A Commune, Hong Ngu District, Dong Thap Province); Mieu Canal (Rach*



*Mieu*), *Church Canal (Kenh Nha Tho)*, (My Loi A Commune, Cai Be District, Tien Giang Province); *Hopital Canal (Kenh Nha Thuong)* (Phu Cuong Commune, Tam Nong District, Dong Thap Province) and so on. The people can rely on the things and phenomena are geographically close to each other to name places such as *Bui Tre Rung Canal (Rach)* (Long Hoa Commune, Lai Vung Rural District, Dong Thap Province); *Fish-farm Village (Ap Trai Ca)* (Tang Hoa Commune, Go Cong Dong Rural District, Tien Giang Province); *Old Byre Canal (Chuong Bo Cu)* (Phuoc Lap Commune, Tan Phuoc Rural District, Tien Giang Province). In general, these places are also expressed in two following distinct forms:

+ The place names have consecutive sense such as *Hoi Nhon Villge, Hoi Le Villge, Hoi Nghia Villge, Hoi Tri Villge, Hoi Tin Villge* in Hoi Xuan Commune, Cai Lay District, Tien Giang Province, etc.

+ The place names have consecutive names associated with auxiliary components:

- Associated with the letters of the alphabet (examples include *Long Khanh AB Canal, Long Khanh B Commune, Phu Hoa A Villge, Phu Hoa B Villge, Phu Thanh B Villge, Phu Thuan A Commune* of Hong Ngu Rural District, Dong Thap Province); Associated with ordinal numbers (*Villge 1, Villge 2, Villge 3, Villge 4...* in 13 provinces); Associated with the letters of Dong/Tay/Nam/Bac (East/West/South/North respectively) (examples include *My Thanh Dong Commune, My Thanh Bac Commune, Binh Hoa Nam Commune, Binh Hoa Bac Commune* in Can Giuoc Rural District of Long An Province; *Tan Dong Commune and Tan Tay Commune* in Thanh Hoa Rural District of Long An Province); Associated with the letters of Dai/Trung/Tieu (*Great/Middle/Small respectively*) such as *Great Estuary (Cua Dai), Middle Estuary (Cua Trung), Small Estuary (Cua Tieu)* in Tan Phu Dong Rural District of Tien Giang Province; Associated with the letters of Thuong/Ha (*Upper/Lower respectively*) such as *Phu Loi Ha Village, Phu Loi Thuong Village* in An Dinh Commune, Mo Cay Nam Rural District, Ben Tre Province; Associated with the letters of Doc/Ngang (*Vertical/Horizontal respectively*) such as *Cai Doc Canal (Rach), Cai Ngang Canal*

(*Rach*) in Thanh Ngai Commune, Mo Cay Bac Rural District of Ben Tre Province; Associated with the letters of Tren/Duoi/Giua (*Top/Bottom/Middle respectively*) such as *Bottom Canal (Kenh Duoi)*, *Top Canal (Kenh Tren)* in Hung Le Commune of Giong Trom Rural District and *Middle Canal in Thoi Lai Commune*, Binh Dai Rural District of Ben Tre Province; Associated with the letters of Cu/Moi (*Old/New respectively*) such as *Old Bang Tang Bridge (Cau Bang Tang Cu)*, *New Bang Tang Bridge (Cau Bang Tang Moi)* in My Thanh Trung Commune, Tam Binh Rural District of Vinh Long Province; Associated with the letters of Trong/Ngoai (*Inside/Outside respectively*) such as *Phu Thu Village Inside (Ap Phu Thu Trong)*, *Phu Thu Village Outside (Ap Phu Thu Ngoai)* in Thuan Dien Commune, Giong Trom Rural District of Ben Tre Province; Associated with the letters of Be/Lon (*Small/Large respectively*) such as *Cai Be River and Cai Lon River in Vinh Hoa Phu Commune*, Chau Thanh Rural District of Kien Giang Province; Associated with the letters of Nhat/Nhi (*First/Second respectively*) such as *Phuoc Ly Nhat Village and Phuoc Ly Nhi Village* in Quoi Thien Commune, Vung Liem Rural District of Vinh Long Province; Associated with the letters of Tien/Hau (*Pre-/Later respectively*) such as *Pre – River (Song Tien)* and *Later River (Song Hau)*; Associated with letter of Noi dai (*Lengthening*) such as *Lengthening Nguyen Van Cu Street* in Ninh Kieu District of Can Tho City...

#### **2.1.2.2. The place names were consecutively named after contiguous objects associated with the nomenclature**

##### **- The place names of sequence places has two nomenclatures and over**

Normally, the place name itself has a link with another, so we may not need to look up geographic distances when determining its sequence (for example *Xeo No Canal* and *Roc Sen Bridge* of An Giang Province which were named by *Xeo No* and *Roc Sen*).

In fact, this kind of place name does not have more than 3 nomenclatures corresponding to 3 consecutive places together. They usually occupy for a relatively large number (for example *Dap Dia Dua Canal (Rach)* in My Thanh Nam Commune,



Cai Lay Rural District of Tien Giang Province showing 3 independent places which starting from 3 nomenclatures of Canal (Rach), Dap, Dia). This is also a consequence of the easy-to-remember rules to name the places of the Southwestern people. The sequence rule is available in all administrative units (provinces, districts, communes, hamlets, etc...); construction works (bridges, culverts, markets, etc...) and natural terrains (Rivers, Canals, Small irrigation canals, Bung, Dune (Cu lao, Con), Khem, etc...).

**- The place name of sequence places has two nomenclatures and over associated with auxiliary components**

Associated with the letters of the alphabet (*Canal A Village* and *Canal B Village* in Huyen Hoi Commune, Cang Long Rural District, Tra Vinh Province); Associated with the letters of Cu/Moi - Old/New respectively (*New Road Canal (Kenh Lo Moi)* in Thanh Loc Commune; *Old Hamlet Canal (Kenh Xom Cu)* in Vinh Hoa Hung Nam Commune, Go Quao Rural District, Kien Giang Province); the letters of Be/Nho/Lon (*Tiny/Small/Large respectively*) *Đuong Cui Lon Canal* and *Đuong Cui Nho Canal* in Thien Trung Commune, Cai Be Rural District, Tien Giang Province; *Đong Be Village* in Tan Long Commune, Mang Thit Rural District of Vinh Long Province); the letters of Duoi/Giua/Tren (*Bottom/Middle/Top respectively*) such as *Middle Canal (Rach Giua)* in Hung My Commune, Chau Thanh Rural District; *Soc Tro Village Bottom (Ap Soc Tro Duoi)*, *Soc Tro Village Middle (Ap Soc Tro Giua)*, *Soc Tro Village Top (Ap Soc Tro Tren)* in An Quang Huu Commune, Tra Cu Rural District, Tra Vinh Province; the letters of Trong/Ngoai – Inside/Outside respectively (*Đe Bao Ngoai Canal* and *Đe Bao Trong Canal* in An Minh Bac Commune, U Minh Thuong Rural District of Tien Giang Province); Associated with numbers (for example *Xom Go 1*, *Xom Go 2* in Tan Hoa Township, Go Cong Dong Rural District, Tien Giang Province), etc.

In fact, there are many types of synthetic places including ones mentioned above (for example *Giong Lon A Village* and *Giong Lon B Village* in Dai An Commune, Tra Cu Village, Tra Vinh Province), etc.

## **2.2. The sequence rule as a support tool to seek the origins of the place-names and contributes to addressing some theoretical issues in examining place-names from cultural perspective**

**2.2.1.** The sequence rule contributes to demonstrate the study of place-names need to be placed in the specific cultural space and time. For example, when seeking the origins of the place-names with component *Cai*, researchers usually analyze each place-name separately but less emphasis on its relations with other places. This leads to many scientists wonder why place-names with component *Cai* that means river but it is also named administrative units, construction works. According to preliminary statistics, at present, “there are at least 250 place-names with component *Cai* in the South of the country, of which there are 200 units of canals” (Hoa Trung Le, 2011 a). According to Hoa Trung Le, the component *Cai* is very ancient or originated from a certain language in the Southern area that we so far have not identified” (Hoa Trung Le, 2011 b). In his cautious remarks, he also outlined the initial research results “If we understand this is the word flow, we will understand most of the meaning of the place-names”. By studying place-names of the Southwestern region, we affirm that, due to the dominance of folklore rules, in the process of delivering, the places of the *Cai* initially refer to large flows, then, they are used as the name of some canals and small irrigation canals. From these canals, the people continue to name some places that have close links with them as long as they are easy to remember like the sequence rule was mentioned (for example *Cai Can River*, *Cai Can Canal*, *Cai Can Bridge*, *Cai Can 1 Village*, *Cai Can 2 Village* in Mang Thit Rural District of Vinh Long Province). As such, the succession creates a system of place-names with component *Cai*.

**2.2.2.** In addition to contributions as mentioned above, the rule also contributes to screen faulty data during fieldworks on the origin of the place-names. When scientists suspect or have not been verified information of local people, they can look up contiguous place-names and utilize *the method of identifying cultural elements* to analyze the name of the places to identify their origin.



**2.2.3.** Recognizing the sequence rule also explains the phenomenon of the same place-names in many areas, contributing to decoding the origin of place-names. In addition, it is also one of the tools to explain the sophisticated place-names and difficult to understand (in the case of place-names are the result of the combination of many words lead to obscure), like *Lo Cho Ngan Dua (Cross Road Market) in Ngan Dua Township*, Hong Dan Rural District, Bac Lieu Province; *Vam Kenh Nam Song Nuoc Duc* in Vi Thanh City, Hau Giang Province. Moreover, the sequence rule is also a method to determine which place-name comes first, which one comes later after considering a series of the same place-names. For example, if we look at two place-names are *Nuoc Man Canal* and the *Old Nuoc Man Canal* in Ban Tan Dinh Commune, Giong Rieng District, Kien Giang Province, we can conclude that the *Old Nuoc Man Canal* was born first; similarly, *Cai Quanh Market* and *Cai Quanh Market Cross Road* in Tan Thanh Commune, Long Phu Rural District, Soc Trang Province, *Cai Quanh Market* was named first.

### 3. Conclusion and recommendation

By studying the sequence rule governs the way to name a place in the Southwestern region, we found that folklore dominates strongly the way to name a place. Thus, in terms of nature, the sequence set by the folk, it later was popularly inherited and used by the government. It can be seen that the need of easy-to-remember is one of the reasons for the sequence rule. It also arises from the simple and rustic taste of the Southwestern people. This is a cultural habit that was formed in the process of reclaiming land with harsh living conditions in the famous area in history: “Come here strange homeland; the bird screams for fear, the fish waggles for fear”.

As mentioned earlier, the identification of conditions and forms of expression of the sequence rule contributes to solving a number of theoretical issues in examining place-names in Vietnam. This is the place-names which occupy a large number in the Southwestern region. Therefore, we need to have a strategy to preserve place-names

under the sequence rule to increase the interesting of the region. At the same time, reducing the name of places by numbers because they do not reflect the local culture and history, and are not easy to remember. In history, although there were many canals named after the order number (about 25 canals), Kien Giang and Ca Mau have become the isolated cultural area that is the remote countryside symbol with difficult life which has entered the people's memories in the country.

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### Note



<sup>1</sup>The method of identifying cultural elements is proposed by the author and has been successfully applied in the research work titled Vinh Long place-names in the folklore perspective.

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