

# LƯỢC ĐỒ VÀ TRỌNG ĐIỂM TRONG DIỄN NGÔN LƯỢC THUẬT TRONG TIẾNG PA-CÔ

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Mục đích của bài này là minh họa những khái niệm như "Lược đồ" và "Trọng Điểm" trong diễn ngôn lược thuật trong tiếng Pa-cô<sup>1</sup>. "Lược đồ" đề cập đến bất kỳ mối quan hệ logic nào giữa những mệnh đề, và cũng đề cập đến bất kỳ chu cảnh của những quan hệ như vậy ở cấp độ của cả diễn ngôn. Cấu trúc Lược đồ được xem như là nguyên lý cấu trúc chính của phát ngôn giải thích- có thể so sánh với Cốt truyện (Tình tiết) trong Phát ngôn tự sự.

Bài viết này dựa theo quyển "Ngữ pháp của hai văn bản tiếng Pa-cô" (Watson, 1980). Mô hình được bản ngữ pháp ấy dựa theo ở một mức độ nào đó là một sự phối hợp giữa ngữ pháp phân tầng lẫn ngữ pháp kết vị. Mỗi Văn bản được phân tích trên 4 góc độ: tình huống Giao tiếp (THGT), cấu trúc sâu, cấu trúc bề mặt, và âm vị học.

Phần đầu của bài viết mô tả "Lược đồ" và "Điểm" trong văn bản tiếng Pa-cô Pang Ntiaq (The Old Day). Phần thứ hai so sánh cấu trúc của một diễn ngôn trong văn bản tiếng Pa-cô thứ hai với văn bản đầu. Phần thứ ba so sánh những cấu trúc này với cấu trúc ngôn tự. Cách sử dụng các kết từ đặc biệt trong tiếng Pa-cô và những ngôn ngữ khác cũng được phân tích trong bài này.

# PAKOH EXPOSITORY DISCOURSE<sup>1</sup>

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The purpose of this paper is to describe two examples of Pakoh expository discourse. Narrative texts have received attention for some years now, but little has been done with Expository texts. The two Pakoh texts analyzed here are of special interest to me because of their semantic structures and particular realizations in the surface structure. In addition, they are relevant to aspects of the history and culture of the Pakoh, a Vietnamese minority language group.

Pakoh Expository discourse is binary, in both its semantic structure above the proposition level and in its sentence structure. The semantic structure consists of paired constituents in logical or rhetorical relationships. I use the term 'Scheme'<sup>2</sup> to refer to these binary units, whether they consist of the relationships between propositions or larger configurations up to whole discourses. Stated a bit differently, a Scheme is a stereotyped configuration of logical relationships between Propositions and/or other Schemes (Watson 1980). The Scheme structure of an Expository Discourse is not just a list of interpropositional relations, but a hierarchical structuring of Schemes within Schemes down to their terminal constituents, i.e. propositions and proposition clusters.<sup>3</sup>

In Longacre's (1996:9) discourse typology, expository discourse is characterized as minus agent orientation and minus contingent temporal succession in contrast to narrative, which is plus in both of those parameters; however, "to put it positively, it (expository) has topic orientation and logical succession." (Hwang 1998:280)

Sections 1 and 2 describe two expository texts. Section 3 briefly compares the two with each other.

## 1. EXPOSITORY DISCOURSE—A PROBLEM-SOLUTION SCHEME

The Pakoh Text, **Pang A<sup>n</sup> Tiaq**, 'The Old Days', is an example of a Problem-Solution Scheme. The Text with an interlinear and free translation is presented in Display 1. Sentence divisions are indicated by raised numbers 1 through 15c. The abbreviation (R) 'reduplicative' indicates identical gloss. **Pang** 'generation' is abbreviated 'gen.'. It could be translated 'lifetime' or, more briefly, 'days' to indicate a span of time as much as the people in it.

### Display 1 The Text

PANG A<sup>N</sup> TIAQ

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<sup>1</sup> Pakoh is a Mon-Khmer language of the Katuic group spoken in the mountainous region west of the city of Hue. This paper is based on *A Grammar of Two Pakoh Texts* (Watson 1980). Data was collected near Hue, Viet Nam between 1962 and 1965.

<sup>2</sup> The term 'schema' is sometimes used for "the overall patterning of the message" (Callow and Callow 1992:11). However, it also has a much broader use, sometimes including knowledge of the world, scripts, and even memory strategies, etc. (Britton and Black 1985) I use 'scheme' only to refer to the logical and rhetorical relationships which form the notional structure of an expository discourse--somewhat on a par with 'plot' and the parts of a plot in narrative.

<sup>3</sup> Longacre (1996) refers to relations between predications in a statement calculus and of etic or structural paragraphs. Callow and Callow (1992) use the term 'configuration' and Mann, Matthiessen and Thompson (1992) refer to 'spans'.

# OLD GENERATION

<sup>2a</sup> æang      ngai      a<sup>n</sup>      tiaq      ino<sup>c</sup>-ntra      l[      la<sup>c</sup>yq      chom      ura<sub>2</sub>q      chom      u-ar,  
Generation      them      that      old      past-time      really      not      know      books      know      (R)

*1a The old generation of the past really didn't know books and letters,*

<sup>2b</sup> co<sup>le</sup>h m      pang      ngai      n[m      lla<sub>2</sub>m      ta<sub>2</sub>q      lla<sub>2</sub>m      cha,      abo<sup>n</sup>      tian      pra<sub>2</sub>q,  
a

but      gen.      them      just      only      worked      only      ate,      got      money silver,

*1b but in their generation just worked just ate, earned money and silver,*

ta<sub>2</sub>q      piday-clai,      ta<sub>2</sub>q      hang-hoq,      h[t      kido<sup>l</sup>,      troi-turuiq.

worked fields-(R),      worked      products-(R),      tobacco hemp, betel-(R).

*worked fields and lands, traded goods and products, tobacco and hemp, betelnuts.*

<sup>3a</sup> ao<sup>le</sup>h ma      to<sup>le</sup>q      pang      he      aki      nne<sub>2</sub>h,      p[t      do      a<sup>n</sup>      chom      ura<sub>2</sub>q

But      at      gen.      us      time      this,      many      he      who      knows      books

*2a But in our generation, there are many who know books and letters,*

chom      u-ar,      <sup>3b</sup> me<sup>lo</sup>q      tarli-li      Yo<sup>o</sup>an,

know (R),      almost      equal      Vietnamese.

*2b nearly as well as the Vietnamese,*

<sup>3c</sup> co<sup>le</sup>h ma      vaih,      ita<sub>2</sub>h      a-i      ita<sub>2</sub>h      a-a<sub>2</sub>m,      ita<sub>2</sub>h      a-em achai,

But      happens,      abandon      mothers      abandon      fathers,      abandon      siblings

*2c but it happens that people abandon mothers, abandon fathers, abandon brothers and sisters,*

ita<sub>2</sub>h      cruang      daq,      ma<sup>h</sup>      na<sub>2</sub>q      <sup>3d</sup> ma<sup>h</sup>      æ[ang      ma<sup>h</sup>      na<sub>2</sub>q      ma<sup>h</sup>      daq.

abandon      valley      river,      one      classifier-      one      region      one      classifier-      one      river  
human      human

*abandon valleys and rivers; 2d one to a region, one a river.*

<sup>4l</sup> diaiq      l[      tu<sub>2</sub>h,      o      p[t      nga<sup>h</sup>      che<sup>o</sup>t,      p[t      nga<sup>h</sup>      pi<sub>2</sub>t,

Very      difficult      very      desperate.      Many      who      dead,      many      who      lost.

<sup>3</sup> It's very difficult, very desperate. <sup>4</sup> Many are dead, many are lost.

<sup>a</sup> la<sup>c</sup>yq      ibo<sup>n</sup>      ho<sup>m</sup>      a-i      a-a<sub>2</sub>m,      du<sub>2</sub>ng      ve<sup>o</sup>l,      acay      campay.

Not      one-gets      see      mother      father,      homes      villages,      children      wives.

<sup>5</sup> One cannot see mothers and fathers, homes and villages, children and wives.

<sup>e</sup> æako<sup>lo</sup>h      te      ana<sup>h</sup>      te      aha<sup>n</sup>      la<sup>c</sup>yq      bo<sup>n</sup>      a<sup>n</sup>      ara<sup>c</sup>q      pang      nne<sub>2</sub>h.

We      Pakoh      from      long-ago      from (R)      not      had      what      like      gen.      this.

<sup>6</sup> We Pakoh from olden times from ancient times did not have it like these days:

<sup>i</sup>Yoan      liah      ta<sub>2</sub>q      Yoan,      <sup>o</sup>æako<sup>lo</sup>h      ma      tarta<sub>2</sub>q,

Vietnamese      back      fight      VN,      Pakoh      even      fight-each-other,

*7 Vietnamese revolt against Vietnamese; 8 Pakoh even fight each other;*

<sup>u</sup> a-a<sub>2</sub>m      cache<sup>o</sup>t      acay,      acay      cache<sup>o</sup>t      a-a<sub>2</sub>m,      <sup>21</sup> co<sup>le</sup>h ma      to<sup>le</sup>q

fathers      kill      sons,      sons      kill      fathers,      but      at

*9 Fathers kill sons and sons kill fathers; 10 But at*

aki      nne<sub>2</sub>h      vaih      yu<sub>2</sub>c      al[<sup>l</sup>ng      rbang      yu<sub>2</sub>c      al[<sup>l</sup>ng      cute<sup>o</sup>ac.

time      this      happens      insane      against      heaven      insane      against      earth.

*the present time there is rebellion against heaven and rebellion against earth.*

<sup>22a</sup> fico<sup>le</sup>h      pang      ngai      a<sup>n</sup>      tatiaq      ino<sup>c</sup>-ntra      l[      ian      l[      o,

Thus gen. them which old past-time very peaceful very good,  
 11a *Therefore, the lifetime of the old folks in the past was very peaceful very good,*  
 l[ xu<sub>2</sub>c l[ xian 22<sup>b</sup>clat pang he ndo<sup>lo</sup>ng ne<sub>2</sub>h.  
 very rich very wealthy beyond gen. us time this.

very rich very wealthy, 11b *beyond the present.*  
 23<sup>a</sup>ao<sup>h</sup> ma pang he nne<sub>2</sub>h, do a<sup>n</sup> xu<sub>2</sub>c co<sup>h</sup> xu<sub>2</sub>c l[,

But gen. us this, he who rich so rich very,  
 12a *But in our present time, the rich are very rich,*  
 23<sup>b</sup>b[<sup>ih</sup> diaiq-tu<sub>2</sub>h ndi<sub>2</sub>h ma<sup>h</sup> dyeaq, 23<sup>c</sup>co<sup>h</sup> ma cu<sup>he</sup>o<sup>t</sup> d[<sup>h</sup>,  
 not desperate even a little, But die early (fast),

12b *not even a little bit poor and desperate; 12c but they die fast.*  
 13<sup>do</sup> a<sup>n</sup> ho<sup>i</sup> tube<sup>lo</sup>q ma n[m ngai a-i<sub>2</sub>nh,

he who skillful wise but only they hate,  
 13 *The successful are only hated.*

14<sup>do</sup> a<sup>n</sup> xu<sub>2</sub>c parnha ma n[m ngai oan  
 he who rich wealthy but only they resent.

14 *The prosperous are only resented.*  
 2<sup>a</sup>a[ la<sup>y</sup>q chom tumo<sup>lo</sup> carna mmo, 2<sup>a</sup>b<sub>m</sub> b[<sup>ih</sup> cu<sup>he</sup>o 2<sup>a</sup>c<sup>an</sup>ha  
 ng a t

Really not know live path which not die  
 ever, but and

15a *(I/we/they) really don't know what way to live 15b so as to avoid death 15c and*  
 aca<sup>p</sup> nna<sub>2</sub>ng tarta<sub>2</sub>q tarcha tartuaq.  
 stop completely fight-each-other (def)eat-each-other among-each-other.  
 stop the fighting and conquering of each other.

## 1.1 The Communication Situation of Pang A<sup>n</sup> Tiaq

The setting of the text was 1964 in a resettlement village up the Perfume River from Hue. The speaker of the text is a village elder who had lost members of his own family and was concerned over the fact that in the old days without education there was greater social and political stability than in the present time with lots of education, knowledge and technology. His intent was to evaluate his present situation in the light of the old, and thereby to question both the literacy program being proposed by the American linguist and what he should do to survive and even help to bring peace. On this particular occasion the linguist was eliciting texts with a tape recorder, so the speaker had an opportunity to express his dilemma and perhaps even challenge the educated foreigner to debate. His attitude manifested contentment with the past, but strong discontent with the present situation, especially that part which most affected him and his people. The speaker's choice of Expository discourse was presumably not to make a flat rejection of education, but neither did he hide his feelings in a clever Narrative or obscure Proverb. Whether for better or for worse, the foreigner was too naïve to rise to the challenge.

In the approach followed, the notional or semantic structure of a discourse is described in terms of four components viewed as levels of a hierarchy. They are discourse structure (1.2), Scheme structure (1.3), sentence and proposition structure, and concept structure. However, for the purposes of this paper emphasis is given to scheme structure.