Mục đích của bài này là minh họa những khái niệm như "Lược độ" và "Trong Điểm" trong điện ngôn luật thuật trong tiếng Pa-cô. "Lược độ" đề cập đến bất kỳ mối quan hệ logic nào giữa những mánh đề và cũng đề cập đến bất kỳ chữ cảnh của những quan hệ như vậy ở cấp độ của cả điện ngôn. Cấu trúc Lược độ được xem như là nguyên lý cấu trúc chính của phát ngôn giải thích có thể so sánh với Cốt truyện (Tinh tiết) trong Phát ngôn tư sự.


Phần đầu của bài viết mô tả "Lược độ" và "Diểm" trong văn bản tiếng Pa-cô Pang Ntiaq (The Old Day). Phần thứ hai so sánh cấu trúc của một điện ngôn trong văn bản tiếng Pa-cô thú 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

Richard L. Watson

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' 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.7

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^n 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^N TIAQ

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1 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.

2 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.

3 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

\(\text{a}\) ch\(\text{a}\)ng ngai \(\text{a}'\text{n}\) tiaq ino\(\text{e}'\text{n}-\text{ntra}\) \(\text{l}'\) la\(\text{y}'\text{q}\) chom ura\(\text{q}\) 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,

\(\text{b}\) co\(\text{e}'\text{o}\)h m pang ngai n\(\text{m}\) lla\(\text{m}\) ta\(\text{q}\) lla\(\text{m}\) cha, abo\(\text{e}'\text{n}\) tian pra\(\text{q}\).

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

1b But in their class just worked just ate, earned money and silver,
ta\(\text{q}\) piday-clai, ta\(\text{q}\) hang-hoq, h\(\text{t}\) kido\(\text{e}'\text{l}\), troi-tuuruiq.

worked fields-(R), worked products-(R), tobacco hemp, betel-(R).
worked fields and lands, traded goods and products, tobacco and hemp, betelnuts.

3a ao\(\text{e}'\text{h}\) ma to\(\text{e}'\text{q}\) pang he aki nne\(\text{e}'\text{h}\), p\(\text{t}\) do \(\text{a}'\text{n}\) chom ura\(\text{q}\)

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, \(\text{b}\) me\(\text{e}'\text{q}\) tar-li-li Yo\(\text{e}'\text{an},

know (R), almost equal Vietnamese.

2b nearly as well as the Vietnamese,
co\(\text{e}'\text{h}\) ma vaih, ita\(\text{h}\) a-i ita\(\text{h}\) a-a\(\text{m}\), ita\(\text{h}\) a-em acha.i.

But happens, abandon mothers abandon fathers, abandon siblings

2c but it happens that people abandon mothers, abandon fathers, abandon brothers and sisters,
ita\(\text{h}\) cruang daq. ma\(\text{h}\) na\(\text{e}'\text{q}\) ma\(\text{h}\) na\(\text{e}'\text{q}\) daq.

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

abandon valleys and rivers; \(\text{d}\) one to a region, one a river.

\(\text{l}'\) diaq \(\text{l}'\) tu\(\text{q}.h\) \(\text{o}\) p\(\text{t}\) nga\(\text{e}'\text{q}\) che\(\text{t}\), p\(\text{t}\) nga\(\text{e}'\text{q}\) pi\(\text{t}\).

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

3 It's very difficult, very desperate. \(\text{d}\) Many are dead, many are lost.
\(\text{r}'\text{a}'\text{y}'\text{q}\) ibo\(\text{e}'\text{n}\) ho\(\text{e}'\text{m}\) a-i a-a\(\text{m}\), du\(\text{e}'\text{ng}\) ve\(\text{e}'\text{l}\), acay campay.

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

5 One cannot see mothers and fathers, homes and villages, children and wives.
\(\text{e}'\text{t}\) eako\(\text{e}'\text{h}\) te ana\(\text{e}'\text{n}\) te aha\(\text{e}'\text{n}\) la\(\text{y}'\text{q}\) bo\(\text{e}'\text{n}\) a\(\text{e}'\text{n}\) ara\(\text{e}'\text{q}\) pang nne\(\text{e}'\text{h}.

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

6 We Pakoh from olden times from ancient times did not have it like these days:
Yoan liah ta\(\text{q}\) Yoan. eako\(\text{e}'\text{h}\) ma tarta\(\text{q}\).

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

7 Vietnamese revolt against Vietnamese; Pakoh even fight each other;
\(\text{a}'\text{a}'\text{m}\) cache\(\text{e}'\text{t}\) acay, acay cache\(\text{e}'\text{t}\) a-a\(\text{m}\).

fathers kill sons, sons kill fathers, but at

9 Fathers kill sons and sons kill fathers; \(\text{t}\) But at
aki nne\(\text{e}'\text{h}\) vaih yu\(\text{e}'\text{c}\) all'ng rbang yu\(\text{e}'\text{c}\) all'ng cute\(\text{e}'\text{ac}.

time this happens insane against heaven insane against earth.

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

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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,
| xu₂c l[x] xian ²bclat̚ pang he ndo⁰ng ne₂h.
very rich very wealthy, 11b beyond the present.
²c⁰n̚h ma pang he nne₂h. do aⁿ xu₂c cœʰ xu₂c l[,
But gen. us this, he who rich so rich very,
12a But in our present time, the rich are very rich,
²b³bi+h diai-tu₂h ndi₂h mahu dyeaq. ²c⁰n̚h ma cuche⁰t d[’h.
not desperate even a little, But die early (fast),
12b not even a little bit poor and desperate; 12c but they die fast.
13 do aⁿ hoi⁰ tube⁰q ma n[m ngai a⁻₁n̚h.
he who skillful wise but only they hate,
he who rich wealthy but only they resent.
14 do aⁿ xu₂c parha ma n[m ngai oan
The prosperous are only resented.
²⁰₉₉ la’yq chom tumo⁰ carna mmo, ²b₉₉ b[ih cuche⁰ ²c①anha
Reallty 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
aca⁰ p nna₂ng tarta̕ q tarcha tartuaq.
stop completely fight-each-other (defeat-each-other among-each-other.
stop the fighting and conquering of each other.

1.1 The Communication Situation of Pang Aⁿ 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.