

# **A Study of Language and Culture of “/khî:/” (feces) of Lao-Wiang in Nong Kop Subdistrict, Ban Pong District, Ratchaburi Province**

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## **Abstract**<sup>1</sup>

The objectives of this research are to study words and meanings using “/khî:/” (feces) and the cultural reflection of Lao-Wiang people in Nong Kop Subdistrict, Ban Pong District, Ratchaburi Province, when the word “/khî:/” is used. This study employs linguistic anthropology concepts to describe the relationship between language and culture from 430 words and expressions used in Lao-Wiang daily life. The results show that, the meanings of the word “/khî:/” in Lao-Wiang language is divided into two types; direct or basic meaning and indirect meaning, which result from meaning extension or comparison.

The usage of the word “/khî:/” in Lao-Wiang language can be divided into five different types; 1) “/khî:/” as basic meaning for waste from human or animal including other waste in daily life. 2) “/khî:/” with extended meaning such as nature substances, animals, plants, appliances, colors and diseases etc. 3) “/khî:/” for explaining human behaviors in terms of extraordinary actions or feelings in a negative way. 4) “/khî:/” for exclamations or curses and 5) “/khî:/” for cultural morals such as: literature, idiom and proverbs.

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<sup>1</sup> This article takes place within the research framework of Mahidol University.

Moreover, it is found that in terms of the relationship between language and culture, the usage of the word “/khî:/” in Lao-Wiang language reflects a variety of social and cultural conditions of Lao-Wiang people in Nong Kop Subdistrict. These conditions include local environment, occupations, beliefs and values, utensils and tools, food and cooking, health and diseases, society, and local politics.

***Key Words:*** Language and Culture of Lao-Wiang people; “/khî:/”; Linguistic Anthropology

## Background and Significance

Language is a method created by humans for communication. It is used to exchange information and ideas, to express feelings and needs and for general conversation between each other in the human society. In addition, language is related to the lifestyle and culture of its users. (Sanit Smuckarn, 1975:492) It is said, that the language of any nation reflects the thoughts, beliefs, environments and cultures of its ethnic groups. This becomes clearer, if we look at the concept of Nida (1998:29) who noted the following:

*Language and culture are two symbolic systems. Everything we express through language has a meaning, is designative or associative, denotative or connotative. Every culture uses its own style of language, which means the same word used in one context could have a different meaning used in another context, because it is associated with the culture, which is more extensive than language.*

One ethnic group living in Thailand interesting to look at, is the Lao-Wiang group, whose ancestors emigrated from Vientiane, Lao P. D. R. at the beginning of the Rattanakosin Period around 200 years ago. They came to escape war. At present, there are living a large number of Lao-Wiang people in Thailand, who still use their mother tongue in daily life. They live in several provinces (Suwilai Premsrirat and others, 2001: 44), such as Nakhon Pathom, Sing Buri, Lop Buri, Chai Nat, Nakhon Sawan, Saraburi, Nakhon Nayok, Kanchanaburi, Suphan Buri, and Ratchaburi, etc.

In Ratchaburi province reside a lot of Lao-Wiang communities and Lao-Wiang language and culture still exists. (Suwattana Liamprawat, 2002: 244) For Lao-Wiang in Nong Kop Subdistrict, Ban Pong District, the scope used in this study consists of eight villages. These include Moo 2 Ban Rang Khoi, Moo 3 Ban Nong Kop, Moo 5 Ban Nong Pla Duk and Ban Nong Kae, Moo 6 Ban Nong Pla Duk, Moo 7 Ban Nong Ri, Moo 11 Ban Bo or Ban Khlong, Moo 12 Ban Wa Een, and Moo 15 Ban Nong Sa Ra Nang. Lao-Wiang has a population of 6,576 consisting of 3,221 males and 3,355 females. There are a total of 1,869 households. (2009) Most

Lao-Wiang people in this subdistrict are farmers; others work for hire and trade companies or they work in agriculture (i.e., grow rice, sugar cane, green beans, vegetables and fruits, such as mangos, coconuts, and guavas). Moreover, people raise animals for sale, such as milk cows, beef cattle, pigs, poultry and fish.

The study discovered that Lao-Wiang people in Nong Kop Subdistrict still use their mother tongue to communicate in daily life. The phonology of Lao-Wiang is as follows: There are twenty consonant phonemes in the language. All of them can be single initial consonants, which are /p, ph, b, d, t, th, k, kh, /, c, f, s, h, m, n, ɲ, ɳ, l, w, j/. There is no initial cluster. There are nine final consonants, which are /p, t, k, /, m, n, ɲ, w, j/. There are two types of vowels in Lao-Wiang language: monophthongs and diphthongs. There are 18 monophthongs, which are /i, i:, e, e:, ε, ε:, u, u:, ə, ə:, a, a:, u, u:, o, o:, ɔ, ɔ:/ and three diphthongs; /ia, ua, ua/. There are six contrastive tones: Tone 1 (24), Tone 2 (35), Tone 3 (52), Tone 4 (33), Tone 5 (21) and Tone 6 (41). (Samiththicha Pumma, 2003: 48-50)

Furthermore, the vocabularies of Lao-Wiang in Nong Kop Subdistrict are very interesting to study, especially in the category of “/khî:/”, because these are familiar terms and widely used in daily life, such as human and animal excretion, fecal matter types of humans or animals, droppings, plants, materials, sicknesses and colors etc. For example, “/khî:/” is in Lao-Wiang; /khi:<sup>5</sup> khin<sup>1</sup> no:<sup>5</sup>/ ‘ดินก้อนใหญ่’, /khi:<sup>5</sup> fa:<sup>5</sup>/ ‘ก้อนเมฆ’, /khi:<sup>5</sup> ka:<sup>2</sup> ɲu:<sup>4</sup>/ ‘ต้นเงาะป่า’, /khi:<sup>5</sup> si:<sup>3</sup>/ ‘ขี้หรือขี้ขี้’, /khi:<sup>5</sup> kha:<sup>4</sup>/ ‘ครั้ง’, /khi:<sup>5</sup> ka:<sup>4</sup> the:<sup>6</sup>/ ‘แมลงกะแด้’, /khi:<sup>5</sup> khin<sup>1</sup> tu:<sup>4</sup>/ ‘พยาธิ’, /khi:<sup>5</sup> ta:<sup>4</sup> pa:<sup>4</sup>/ ‘เขี่ยตะปาด’, /khi:<sup>5</sup> khew:<sup>5</sup>/ ‘ขี้พึ้น’, /khi:<sup>5</sup> met:<sup>6</sup> ka:<sup>4</sup> sun:<sup>1</sup>/ ‘ขี้คล้ายเม็ดกระสุน’, /khi:<sup>5</sup> si:<sup>4</sup>/ ‘น้ำคร่ำ’, /khi:<sup>5</sup> khin<sup>1</sup> bu:<sup>2</sup>/ ‘สะดือ’, /khi:<sup>5</sup> ka:<sup>4</sup> dia:<sup>2</sup>/ ‘จี้จี้’, /khi:<sup>5</sup> ɲe:<sup>3</sup>/ ‘ชอบหยอกล้อ’, /khi:<sup>5</sup> dia:<sup>4</sup>/ ‘รังเกียจหรือขยะแขยง’, /khi:<sup>5</sup> ca:<sup>2</sup> ha:<sup>6</sup>/ ‘หงุดหงิด’, /khi:<sup>5</sup> tua:<sup>5</sup>/ ‘โกหก’, /khi:<sup>5</sup> khɔ:<sup>5</sup> khi:<sup>5</sup> kha:<sup>5</sup>/ ‘คำอุทานหรือคำตำหนิ’, /khi:<sup>5</sup> phu:<sup>3</sup> lo:<sup>3</sup>/ ‘โรคตานขโมย’, /si:<sup>1</sup> khi:<sup>5</sup> ta:<sup>4</sup> kua:<sup>4</sup>/ ‘ขี้ขี้ตัว’, /khi:<sup>5</sup> he:<sup>5</sup> thu:<sup>4</sup> ta:<sup>2</sup> ma:<sup>1</sup>/ ‘คนที่มีลักษณะไม่ดีแต่ได้แต่งงานกับคนที่ดีมีฐานะกว่าตัวเอง’, /khi:<sup>5</sup> hot:<sup>6</sup> ca:<sup>4</sup> khɔ:<sup>ɳ</sup><sup>1</sup>/ ‘การกระทำที่ทำให้ตัวเองต้องพลอยเดือดร้อน’, etc.

The word “/khî:/” in Lao-Wiang is both a verb and a noun. “/khî:/” as a verb it means to defecate, but “/khî:/” as a noun it refers to feces or the waste of humans or animals. Besides, the researcher discovered that

extensions from the basic meaning of the word “/khî:/” exist, in which it becomes a metaphor. (Nida, 1975: 126) The Lao-Wiang use the extension of the meaning, for physical characteristics, i.e. shape, size, color, odor, or condition. In addition, the abstract extension of the meaning is also used, i.e. something worthless, trivial, or bad behavior etc. These extensions of the meaning of the word “/khî:/” in Lao-Wiang language are employed as terms referring to several things in everyday life, i.e. nature, plants, animals, foods, diseases or idioms etc.

The researcher studied documents and other material and discovered that a lot of research has been done about language and culture from various ethnic groups living in Thailand. For example, Sanit Smuckarn (1975) studied the Thais “Faces” : a linguistic antropological analysis; Iam Thongdee (1985) studied daily life vocabularies in the Phatthalung dialect of Thai by an anthropological linguistic approach; Naraset Pisitpanporn (1986) studied a semantic study of the Northern Khmer language on rice cycle; Narawadee Pannara (1993) studied the vocabulary concerning eating habits among the Muslims in Narathiwat Province; Kamontham Cheunphan (1996) studied the lexical of community-forest and environment in Mien; Ranee Lertleumsai (2003) did a semantic and cultural study of Shan (Tai Yai) in terms concerning the concept of “Muang”; Kriengkrai Watanasawad (2006) undertook an Ethnolinguistic study of the lyrics of Thai country and city songs; Monta Chaihiranwattana (2008) aimed to study the figurative language and the socio-cultural reflections in central Thai folk songs; and Amonrat Rattanawong (2012) did a semantic study of Mlabri, etc.

But no research about language and culture was ever done on ethnic Lao-Wiang people living in Thailand. In Fact, some research of Lao-Wiang groups was done in the past, but these are studies of voice and word structures. Kanchana Panka (1977) studied the phonological characteristics of Lao Dialects in Amphoe Muang, Nakhon Pathom; Wipawan Plungsuwan (1981) studied a tonal comparision of Tai dialects in Ratchaburi; Wanna Ratanapraserart (1985) studied word classes and word types of Lao-Wiang language in Chachoeng Sao Province; Kantima Wattanaprasert and Suwattana Liamprawat (1988) studied the phonology

of Lao dialects in Thacin River Basin; Suwattana Liamprawat and Kantima Wattanaprasert (1996) studied an analysis of lexical use and variation among three generations in Lao communities in the Thacin River Basin, etc. Some other research exists on the linguistic anthropology of Lao-Wiang; Kittiphath Nanthanawanit (2002) did a cultural-anthropological study of the Lao-Wiang community at Hat Song Khwae Village, Tron District, Utaradit Province.

Therefore, the researcher decided to study the word “/khî:/” which is associate with the language and culture of Lao-Wiang people living in Thailand in order to understand their society, world view, system thinking and identity of Lao-Wiang people in Nong Kop Subdistrict, Ban Pong District, Ratchaburi Province.

### **Objectives of the Study**

To study word and meaning of “/khî:/” in Lao-Wiang language and to analyze the cultural reflections from the usage of “/khî:/” in Lao-Wiang, Nong Kop Subdistrict, Ban Pong District, Ratchaburi Province.

### **Benefits of the study**

1. To get information and understanding about the cultural aspects of Lao-Wiang people, such as the local environment, occupations, beliefs and values, food and cooking, health and diseases, etc. in Nong Kop Subdistrict, Ban Pong District, Ratchaburi Province.

2. To preserve and disseminate the language in relation to the culture of Lao-Wiang people in above mentioned Province.

3. This dissertation is intended as a contribution to the fields of linguistics anthropology.

### **Research Framework**

This research is based on two theories. They are as follows:

1. Linguistic anthropology is a science that studies the relationship between human beings and the language they use to communicate.

2. Language and thought are studies in the relationship between language and human thought.

## **Research Methodology**

1. Data Preparation : The data preparation includes activities as follows:

1.1 Collecting information on Lao-Wiang by studying articles, journals, textbooks, thesis and dissertations, which are relevant to the history, language and culture of Lao-Wiang, a reflection of society and culture, linguistic anthropology, language and thought described as a foundation in this study.

1.2 Sources for Lao-Wiang information are found in the following libraries : Library of Silpakorn University, Bangkok, Library of Mahidol University, Salaya, Nakhon Pathom, Public Library of Ban Pong District, Ratchaburi Province, Library of Thammasat University, Tha Phra Chan, Bangkok, Library of Language and Culture Institute, Mahidol University, and Office of Academic Services, Faculty of Arts, Chulalongkorn University.

## 2. Data Collection

### 2.1 Lexical items for the study used:

A total amount of 430 lexical items of the word “/khî:” used in Lao-Wiang language, in Nong Kop Subdistrict, Ban Pong District, Ratchaburi Province, were observed in this study. These items were collected by a sampling method from 20 Lao-Wiang informants of eight villages in Nong Kop Subdistrict for a period of two months (October-November 2010). In the survey, the researcher asked for the amount of the instances of “/khî:” and how they are used?

### 2.2 Informant selection

A total number of 16 informants, both, male and female, were selected for this survey. The informants have been observed, interviewed and took part on activities in Lao-Wiang culture. Several criteria's for informant selection have been helpful to get this survey as correct and informative as possible. Being a native speaker of Lao-Wiang language was one of the must have criteria's. In addition, informants needed to be mature (min. age 30 years) for language eliciting. The duration of living in the Lao-Wiang village was also an important criterion (min. residence 30 years) to have the knowledge and experience of living in this location.

Each informant needed to be willing to participate in the research and to be able to devote the necessary time. This survey applied anthropology for the data collection and was done over a 1 year period from May 2011-May 2012.

### 2.3 Site selection

The researcher selected 15 villages in total in Nong Kop Subdistrict for this survey. The first part of eight villages, including Moo 2 Ban Rang Khoi, Moo 3 Ban Nong Kop, Moo 5 Ban Nong Pla Duk and Ban Nong Kae, Moo 6 Ban Nong Pla Duk, Moo 7 Ban Nong Ri, Moo 11 Ban Bo or Ban Khlong, Moo 12 Ban Wa End, and Moo 15 Ban Nong Sa Ra Nang was served for linguistic data collection. The populations in these villages are 80% native speakers and they use the Lao-Wiang language in their daily lives. The other seven villages, including Moo 1 Ban Talat Bang Tan, Moo 4 Ban Bueng Kra Chap, Moo 8 Ban Yang, Moo 9 Ban Yang, Moo 10 Ban Rai Chet Sa Mak, Moo 12 Ban Khlong Bang Tan, and Moo 14 Ban Suan Kluai were served as sources for additional data investigation.

### 3. Data Arrangement

A special data card for the lexical items was arranged. This data card was used for interviewing the informants and record the information from each informant separately. The lexical items were categorized as follows:

Word.....
Meaning.....
Direct meaning.....
Indirect meaning.....
Any situation from daily live.....
For communication with others.....
Associate with.....
For typical example.....

The researcher collected information obtained through interviews, observations, recording, photographs and attended activities from every informant. This information was recorded on separate information (one per informant). The data on the forms has been transferred into the computer system and was then easy to analyze as follows:

Word.....
Informant No.1 .....
Detials.....
Informant No.2 .....
Detials.....
Informant No.3 .....
Detials.....
Informant No. 4 .....
Detials.....
Informant No. 5 .....
Detials.....

#### 4. Data Analysis

4.1 The data used in this analysis are from the site survey (see point 2.1 and 2.2).

4.2 Lexical items related to “/khî:/” were analysed by using semantic domains, divided into 5 main domains and 20 sub-domains. These domains have been used to reflect the cultures of Lao-Wiang people in Nong Kop Subdistrict, Ban Pong District, Ratchaburi Province. Furthermore, the analysis focused on the lexical items related to the words “/khî:/” and their reflection on Lao-Wiang’s identity.

4.3 The word “/khî:/” can reflect many angles of Lao-Wiang culture, such as the usage of the word /khi:<sup>5</sup> din<sup>2</sup>/ ‘ดิน’ ‘soil’, it can reflect local environment, occupations, beliefs and values, food and cooking of Lao-Wiang people.

## Results of the Study

1. The meanings of the word “/khî:/” can be divided into two groups: direct and indirect meaning.

1.1 Direct meaning is a denotation or basic meaning of the word that most people can understand, such as the following words:

/khi:<sup>5</sup>/ ‘ขี้’ means feces or waste from humans or animals.

/khi:<sup>5</sup> kaj<sup>4</sup>/ ‘ขี้ไก่’ means waste out of the anus of the chicken.

/khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ขี้หมา’ means waste out of the anus of the dog.

/khi:<sup>5</sup> phia<sup>6</sup>/ ‘ขี้เพลี้ย’ means the feces of aphids.

/khi:<sup>5</sup> luaj<sup>4</sup>/ ‘ขี้เลื่อย’ means wood chips from lumber.

/khi:<sup>5</sup> kɛ:p<sup>4</sup>/ ‘แกลบ’ means waste from rice husk of paddy into rice.

/khi:<sup>5</sup> pa:k<sup>4</sup>/ ‘กลิ่นปาก’ means foul odor in the mouth.

/pa:<sup>4</sup> khi:<sup>5</sup>/ ‘ป่าขี้’ means a place in the forest, where one defecates.

1.2 Indirect meaning is a connotation or meaning for comparison. (Sukanya Rungchaeng, 2005: 1-4) This extends the definition of a primary and is also known as a “metaphor”. It is concerned with the idea of language and environment. (Wiphakorn Wongthai, 2000: 38-47) This metaphorical meaning does not occur to all words, but rather it appears to only a few words. The metaphor for this word mostly occurs in idioms and proverbs of the Lao-Wiang language, such as:

/khi:<sup>5</sup>/ ‘ขี้’ means action, dirt, bad things, worthless, insignificant things as shown in the following expression /kiat<sup>4</sup> ja:n<sup>4</sup> ka:<sup>5</sup> khi:<sup>5</sup>/ ‘รู้สึกละอายใจจัง’ /khi:<sup>5</sup> bo:<sup>4</sup> haj<sup>5</sup> ma:<sup>1</sup> kin<sup>2</sup>/ ‘ขี้เหนียว’, and /thu:k<sup>4</sup> khur:<sup>3</sup> khi:<sup>5</sup>/ ‘มีราคาถูกลงมาก’.

/khi:<sup>5</sup> kaj<sup>4</sup>/ ‘ขี้ไก่’ means worthless or insignificant things, such as /jiap<sup>4</sup> khi:<sup>5</sup> kaj<sup>4</sup> bo:<sup>4</sup> fo:<sup>4</sup>/ ‘ทำอะไรไม่เป็น’.

/khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ขี้หมา’ means worthless or insignificant things, such as /luaj<sup>4</sup> khi:<sup>5</sup> mu:<sup>1</sup> khi:<sup>5</sup> ma:<sup>1</sup>/ ‘เรื่องเล็กน้อย ไร้สาระ ไม่สำคัญอะไร’.

/khi:<sup>5</sup> phia<sup>6</sup>/ ‘ขี้เพลี้ย’ means a bad thing, and is often used as a curse word, such as /phuak<sup>6</sup> khi:<sup>5</sup> phia<sup>6</sup>/ ‘คนที่ทำตัวไม่ดี ไม่มีคุณค่า’.

/khi:<sup>5</sup> luaj<sup>4</sup>/ ‘ขี้เลื่อย’ means bad or worthless, such as /hua<sup>1</sup> khi:<sup>5</sup> luaj<sup>4</sup>/ ‘ไม่มีความคิด’.

/khi:<sup>5</sup> ke:p<sup>4</sup>/ ‘แกลบ’ means bad or worthless, such as /kin<sup>2</sup> khi:<sup>5</sup> ke:p<sup>4</sup>/ ‘ลำบากยากจน’.

/khi:<sup>5</sup> pa:k<sup>4</sup>/ ‘การนินทา’ means a bad word for mouth to others, such as /pen<sup>2</sup> khi:<sup>5</sup> pa:k<sup>4</sup> sa:w<sup>3</sup> ba:n<sup>6</sup>/ ‘ถูกชาวบ้านนินทา’.

/pa:<sup>4</sup> khi:<sup>5</sup>/ ‘ป่าช้า’ means an experience with that as well.

The above mentioned comparison of the word “/khî:/” in Lao-Wiang language shows that, there is more than one meaning or complex meaning. (Murphy, 2010: 83-132) Therefore the word is known with a direct or indirect meaning by interpretation of the context or the circumstances around the world. The true meaning of the word is as follows:

/laŋ<sup>1</sup> ba:n<sup>6</sup> mi:<sup>3</sup> te:<sup>4</sup> khi:<sup>5</sup> mu:<sup>1</sup> khi:<sup>5</sup> ma:<sup>1</sup> ju:<sup>4</sup> tem<sup>2</sup> paj<sup>2</sup> mot<sup>5</sup>/ ‘หลังบ้าน มีแต่ขี้หมูขี้หมาอยู่เต็มไปหมด’ ‘There is a lot of waste of pigs and dogs behind the house’.

From the context, /khi:<sup>5</sup> mu:<sup>1</sup> khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ขี้หมู ขี้หมา’ is associated with the “behind the house” or /laŋ<sup>1</sup> ba:n<sup>6</sup>/ ‘หลังบ้าน’ so /khi:<sup>5</sup> mu:<sup>1</sup> khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ขี้หมู ขี้หมา’ in this sentence means a waste of pigs and dogs which is direct meaning.

/ka:n<sup>2</sup> pa:<sup>5</sup> sum<sup>3</sup> thuua<sup>4</sup> ni:<sup>6</sup> mi:<sup>3</sup> te:<sup>4</sup> luaj<sup>4</sup> khi:<sup>5</sup> mu:<sup>1</sup> khi:<sup>5</sup> ma:<sup>1</sup> / ‘การประชุมครั้งนี้มีแต่เรื่องขี้หมูขี้หมา’ ‘There are no substantive matters in this meeting’.

From the context, /khi:<sup>5</sup> mu:<sup>1</sup> khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ขี้หมู ขี้หมา’ is associated with “this meeting” or /ka:n<sup>2</sup> pa:<sup>5</sup> sum<sup>3</sup> thuua<sup>4</sup> ni:<sup>6</sup>/ ‘การประชุมครั้งนี้’ and “the matters” or /luaj<sup>4</sup>/ ‘เรื่อง’ so /khi:<sup>5</sup> mu:<sup>1</sup> khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ขี้หมู ขี้หมา’ in this sentence means not substantive matters which is indirect meaning.

From the study of 430 words and expressions of the words “/khî:/” it can be concluded, that the comparative meanings of the word “/khî:/” are as follows:

1. “/khî:/” means things, which everyone becomes familiar with, because “/khî:/” is both human and animals from birth to death, such as /hen<sup>1</sup> khi:<sup>5</sup> /o:n<sup>4</sup> khi:<sup>5</sup> ke:<sup>1</sup>/ ‘รู้จักนิสัยใจคอกันเป็นอย่างดี’, /hu:<sup>6</sup> khi:<sup>5</sup> phu:n<sup>6</sup>/ ‘รู้จักนิสัยใจคอกันเป็นอย่างดี’ and /pa:<sup>4</sup> khi:<sup>5</sup>/ ‘รู้จักสถานที่แห่งนั้นเป็นอย่างดี’.

2. “/khî:/” means waste or useless things, which features a lot of worthless stuff, such as pig waste or /khi:<sup>5</sup> mu:<sup>1</sup>/ ‘ขี้หมู’, dog waste or /khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ขี้หมา’.

3. “/khî:/” means sorrow or suffering, such as /kin<sup>2</sup> khi:<sup>5</sup> ke:p<sup>4</sup>/ ‘ลำบากยากจน’ and /kin<sup>2</sup> khi:<sup>5</sup> hej<sup>5</sup>/ ‘ลำบากยากจน’.

4. “/khî:/” means action from the body, speech and thoughts, which are found in morals and proverbs, to teach people to be careful in their living behavior otherwise they may be compared with smelly “/khî:/”, such as /khi:<sup>5</sup> law<sup>5</sup> maw<sup>3</sup> ja:<sup>3</sup> bo:<sup>4</sup> het<sup>6</sup> na:<sup>3</sup> bo:<sup>4</sup> het<sup>6</sup> haj<sup>4</sup> mi:<sup>3</sup> mia<sup>3</sup> bo:<sup>4</sup> than<sup>3</sup> daj<sup>2</sup> khaw<sup>1</sup> ko:<sup>2</sup> bo:<sup>4</sup> le:<sup>3</sup>/ ‘ชี้ให้ล้มเมายา ไม่ทำนาทำไร่ มีเมียไม่ทันไร เมียก็ทอดทิ้ง’, and /phaj<sup>1</sup> ja:<sup>k4</sup> pen<sup>2</sup> ni:<sup>5</sup> haj<sup>5</sup> pen<sup>2</sup> na:<sup>j3</sup> na:<sup>5</sup> phaj<sup>1</sup> ja:<sup>k4</sup> pen<sup>2</sup> khi:<sup>5</sup> kha:<sup>5</sup> haj<sup>5</sup> pen<sup>2</sup> na:<sup>j3</sup> pa:<sup>5</sup> kan<sup>2</sup>/ ‘ใครอยากเป็นหนี้ให้เป็นนายหน้า ใครอยากเป็นข้าให้เป็นนายประกัน’.

5. “/khî:/” means enjoyment when talking about “fart” or “feces,” it means the speakers are close and well acquainted with each other, so they can tease one another to remain in a good relationship, such as a short song for teasing children /ka:<sup>2</sup> kin<sup>2</sup> khi:<sup>5</sup> mu:<sup>1</sup> ku:<sup>2</sup> kin<sup>2</sup> khi:<sup>5</sup> ma:<sup>1</sup> ma:<sup>1</sup> khi:<sup>5</sup> huan<sup>6</sup> huan<sup>3</sup> khi:<sup>5</sup> mo:<sup>4</sup>/ ‘กากินขี้หมู กูกินขี้หมา หมากี้เรื้อน เรื้อนขี้เหร์’, and /na:w<sup>1</sup> kin<sup>2</sup> khi:<sup>5</sup> ma:<sup>1</sup> kha:w<sup>1</sup> /un<sup>4</sup> kin<sup>2</sup> khi:<sup>5</sup> /i:<sup>2</sup> tun<sup>4</sup> ho:n<sup>6</sup> kin<sup>2</sup> khi:<sup>5</sup> nok<sup>6</sup> ka<sup>4</sup> co:n<sup>6</sup> jen<sup>3</sup> kin<sup>2</sup> khi:<sup>5</sup> nok<sup>6</sup> ka<sup>4</sup> ten<sup>2</sup>/ ‘หนาวกินขี้หมาขาว อุ่กินขี้ตุ๋น ร้อนกินขี้นกกกระเจ็น’.

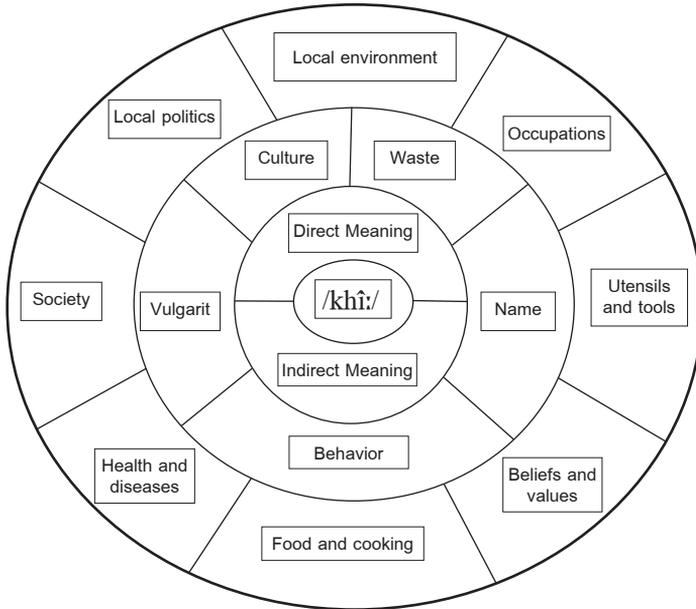
2. The word “/khî:/” is divided into 5 main semantic domains and 20 sub-semantic domains as follows:

**Table 1** The 5 main domains and 20 sub-domains of “/khî:/” of Lao-Wiang language

Semantic Domains (SD)		
Main SD	Sub-SD	Amount
1. Waste		151
	1.1 Waste from body of human beings and animals	16
	1.2 Type of “/khî:” (feces) from human beings and animals	20
	1.3 Feces of animals	50
	1.4 Waste of human beings	65
2. Names		110
	2.1 Names for natural substance	25
	2.2 Names for plants	10
	2.3 Names for animals	18
	2.4 Names for human beings	10
	2.5 Names for body of human beings and animals	5
	2.6 Names for objects	10
	2.7 Names for food	5
	2.8 Names for places	3
	2.9 Names for diseases	10
	2.10 Names for colors	14
3. Behavior		86
	3.1 Actions	59
	3.2 Feelings	27
4. Vulgarity		20
	4.1 Exclamation - Scolding	3
	4.2 Scolding	17
5. Culture		63
	5.1 Teaching - Literature	10
	5.2 Idioms - Proverbs	53
Total		430

The lexical items in all domains relate to each other and cannot clearly be separated. The reason for this is, that all lexical items come from word generation and meaning extensions of the word “/khî:/.” Thereby, a lot of new meanings are generated in the language.

3. The word “/khî:/” from the semantic domains used by Lao-Wiang people in their daily lives is bound up with their ideas, environment, lifestyles and culture aspects. In other words, they reflect the local environment, occupations, utensils and tools, beliefs and values, food and cooking, health and diseases, society and local politics of Lao-Wiang people (See Figure 1).



**Figure 1** The relationship between the usage of the word “/khî:/” of Lao-Wiang language and Lao-Wiang culture in Nong Kop Subdistrict

## Conclusions

### 1. Maintenance of the word “/khî:/”

In standard Thai language, which has been changed over the years to use other words for reasons of politeness and appropriateness i.e. //ùt ca: rá// ‘อุจจาระ’, /mu:n/ ‘มูล’, /khrû:t/ ‘คูถ’, /khrâ:p/ ‘คราบ’, and /sèt/ ‘เศษ’, the Lao-Wiang people in Nong Kop Subdistrict continue to use the word “/khî:/” and do not replace it with other words. Therefore, the word “/khî:/” in general still exists and has not been lost.

Futhermore, some words with concrete meanings, and words people are familiar with, still exist and have not been lost. Such words include /khi:<sup>5</sup> hu:<sup>1</sup>/ ‘ชี้หู’, /khi:<sup>5</sup> ta:<sup>2</sup>/ ‘ชี้ตา’, /khi:<sup>5</sup> khaj<sup>3</sup>/ ‘ชี้ไคล’, /khi:<sup>5</sup> mu:<sup>1</sup>/ ‘ชี้หมี’, /khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ชี้หมา’ etc, or some abstract meanings showing human behaviors, such as /khi:<sup>5</sup> com<sup>4</sup>/ ‘ชอบบ่น’, /khi:<sup>5</sup> son<sup>3</sup>/ ‘ชน’, /khi:<sup>5</sup> diat<sup>4</sup>/ ‘รังเกียจหรือขยะแขยง’, /khi:<sup>5</sup> tua/<sup>5</sup>/ ‘โกหก’, and /khi:<sup>5</sup> /aj:<sup>2</sup>/ ‘ชี้อาย’,

## 2. Loss of the word “/khî:/”

In a few villages, some of traditional words are not passed on to descendants, so they will get lost or die with the old Lao-Wiang culture. These words are /khi:<sup>5</sup> ta<sup>4</sup> ne:w<sup>4</sup>/ ‘คำดำ’, /khi:<sup>5</sup> bak<sup>5</sup> /ε/<sup>5</sup>/ ‘เด็กทารก’, /khi:<sup>5</sup> ka<sup>4</sup> tij<sup>6</sup>/ ‘จับปิ้ง’, /khi:<sup>5</sup> khin<sup>1</sup> no:<sup>5</sup>/ ‘ดินก้อนใหญ่’, /khi:<sup>5</sup> khinj<sup>1</sup> khaj<sup>3</sup>/ ‘ตะไคร้’.

## 3. Negative meaning of the word “/khî:/”

The word “/khî:/” is often used as an interjection, which starts as a refused sentence and has a negative meaning, such as /khi:<sup>5</sup> ka<sup>4</sup> bo:<sup>4</sup> paj<sup>2</sup>/ ‘ชี้ก็ไม่ไป’ (don’t go), /khi:<sup>5</sup> ka<sup>4</sup> bo:<sup>4</sup> ma:<sup>3</sup>/ ‘ชี้ก็ไม่มา’ (don’t come), /khi:<sup>5</sup> ka<sup>4</sup> bo:<sup>4</sup> kin<sup>2</sup>/ ‘ชี้ก็ไม่กิน’ (don’t eat), /khi:<sup>5</sup> ka<sup>4</sup> bo:<sup>4</sup> no:n<sup>3</sup>/ ‘ชี้ก็ไม่นอน’ (don’t sleep), and /khi:<sup>5</sup> ka<sup>4</sup> bo:<sup>4</sup> waw<sup>6</sup>/ ‘ชี้ก็ไม่พูด’ (don’t speak) etc.

The word “/khî:/” is used to refer to several things in the daily lives of Lao-Wiang people which have a general meaning. Contrarily, the word “/khî:/” is used to describe bad actions or behaviors or acts, which are not normal or unusual and something get used as a curse, such as /khi:<sup>5</sup> lak<sup>6</sup> khi:<sup>5</sup> cok<sup>5</sup>/ ‘ชอบลักขโมยสิ่งของ’, /khi:<sup>5</sup> noj<sup>4</sup> khi:<sup>5</sup> no:<sup>3</sup>/ ‘ชอบยกย่องชมเชยผู้อื่น’, /khi:<sup>5</sup> lo:k<sup>6</sup> khi:<sup>5</sup> phaj<sup>3</sup>/ ‘ร่างกายอ่อนแอ เป็นโรคนางาย’, /khi:<sup>5</sup> pia<sup>6</sup> khi:<sup>5</sup> noj<sup>4</sup>/ ‘พิการ ร่างกายไม่สมบูรณ์’, and /khi:<sup>5</sup> noj<sup>4</sup> khi:<sup>5</sup> kuan<sup>2</sup>/ ‘ชอบรบกวน สร้างความรำคาญให้แก่ผู้อื่น’ ect.

## 4. Changes on the word “/khî:/”

Some words are undergoing sound changes. For example:

/khi: <sup>5</sup> / + /cap <sup>5</sup> pij <sup>6</sup> /	~	/khi: <sup>5</sup> ka <sup>4</sup> tij <sup>6</sup> / ‘จับปิ้ง’
/khi: <sup>5</sup> / + /taj <sup>6</sup> /	~	/khi: <sup>5</sup> ka <sup>4</sup> taj <sup>6</sup> / ‘เข็สอไฟ’
/khi: <sup>5</sup> / + /din <sup>1</sup> / + /mo: <sup>3</sup> / ‘ใหญ่’	~	/khi: <sup>5</sup> khin <sup>1</sup> no: <sup>5</sup> / ‘ดินก้อนใหญ่’
/khi: <sup>5</sup> / + /ta <sup>4</sup> khaj <sup>3</sup> /	~	/khi: <sup>5</sup> khinj <sup>1</sup> khaj <sup>3</sup> / ‘ตะไคร้’

For Lao-Wiang people some words sound strange and are difficult to pronounce, i.e.: /ta<sup>4</sup> khaj<sup>3</sup>/ ‘ตะไคร้’ so it is pronounced as /khiŋ<sup>1</sup>/ and /khaj<sup>3</sup>/.

#### 5. Word formation of “/khi:/”

Some words are formed by rhymes such as /khi:<sup>5</sup> lit<sup>5</sup> pit<sup>5</sup> pi:<sup>4</sup>/ ‘เรื่องเล็กน้อย’, and /khi:<sup>5</sup> kha:<sup>5</sup> ha:<sup>4</sup> la:k<sup>6</sup>/ ‘คำดำ’. Such formation helps to make pronunciation easier.

Some words are borrowed from standard Thai language such as: /khi:<sup>5</sup> bu<sup>4</sup> ri:<sup>4</sup>/ ‘ขี้หมูหรี่’ and /khi:<sup>5</sup> kha<sup>4</sup> ja<sup>5</sup>/ ‘ขยะ’. These words result from nowadays culture, which is different from the traditional language: they employ the words /khi:<sup>5</sup> ja:<sup>3</sup> su:p<sup>4</sup>/ ‘ขี้ยาสูบ’ and /khi:<sup>5</sup> juwa<sup>4</sup>/ ‘ขยะ’.

Some words are derived from Pali-Sanskrit from Thai-Buddhism such as /khi:<sup>5</sup> it<sup>5</sup> cha:<sup>1</sup>/ ‘ชื้อจณา’, /khi:<sup>5</sup> a:<sup>2</sup> kha:t<sup>6</sup>/ ‘ชื้ออาฆาต’.

Some words are formed into complex words, such as /khi:<sup>5</sup> ŋe:<sup>3</sup> khi:<sup>5</sup> ŋe:m<sup>3</sup>/ ‘จองแง-หยอกล้อ’, /khi:<sup>5</sup> thuk<sup>6</sup> khi:<sup>5</sup> hɔ:n<sup>6</sup>/ ‘ลำบากยากแค้น’, /khi:<sup>5</sup> loŋ<sup>1</sup> khi:<sup>5</sup> lu:m<sup>3</sup>/ ‘หลงลืมง่าย’, /khi:<sup>5</sup> bua<sup>4</sup> khi:<sup>5</sup> na:j<sup>4</sup>/ ‘เบื้อหนาย’, /khi:<sup>5</sup> hɔŋ<sup>6</sup> khi:<sup>5</sup> haj<sup>5</sup>/ ‘จองแง’, and /khi:<sup>5</sup> ot<sup>5</sup> khi:<sup>5</sup> ja:k<sup>4</sup>/ ‘อดอยาก’, etc. These words are formed to emphasize characters, personalities, behaviors and habits of people.

#### 6. The relationship between the word “/khi:/” and Lao-Wiang’s culture

Soil or /khi:<sup>5</sup> din<sup>2</sup>/ is very important for Lao-Wiang daily life, so the usage of the word /khi:<sup>5</sup> din<sup>2</sup>/ in Lao-Wiang can reflect many angles of their culture, i.e. the local environment, occupation, beliefs and values, food and cooking. Additionally, they can reflect the simple and nature-centered lifestyle of Lao-Wiang people.

Many words are categorized as vulgar or indecent in Lao-Wiang. They come from the environment of the communities, such as humans, animals and diseases. These bad words get used, when Lao-Wiang people feel angry or upset with other people. Examples include /khi:<sup>5</sup> khoj<sup>2</sup> khi:<sup>5</sup> kha:<sup>5</sup>/ ‘คำสบถหรือคำตำผู้อื่น’, /khi:<sup>5</sup> kha:<sup>5</sup> ha:<sup>4</sup> la:k<sup>6</sup>/ ‘คำสบถหรือคำตำผู้อื่น’, /khi:<sup>5</sup> kha:<sup>5</sup> ha:<sup>4</sup> caw<sup>6</sup>/ ‘คำสบถหรือคำตำผู้อื่น’, /phuak<sup>6</sup> la:w<sup>3</sup> khi:<sup>5</sup> khan<sup>4</sup>/ ‘คำสบถหรือคำตำผู้อื่น’, /phuak<sup>6</sup> khi:<sup>5</sup> phia<sup>6</sup>/ ‘คำสบถหรือคำตำผู้อื่น’, //aj<sup>6</sup> phuak<sup>6</sup> ma:<sup>1</sup> khi:<sup>5</sup> huan<sup>6</sup>/ ‘คำสบถหรือคำตำผู้อื่น’, and /phuak<sup>6</sup> khi:<sup>5</sup> thu:t<sup>6</sup> khi:<sup>5</sup> thaŋ<sup>1</sup>/ ‘คำสบถหรือคำตำผู้อื่น’, etc.

Some words are to describe the economy and society. They are changed due to time and nowadays cultures i.e. /khi:<sup>5</sup> thaj<sup>1</sup>/ ‘ดินที่เกิดจากการไถนา’, /khi:<sup>5</sup> thuak<sup>6</sup>/ ‘ดินที่เกิดจากการเทือกนา’, /khi:<sup>5</sup> lan<sup>3</sup>/ ‘เศษขี้วัวทาลานสำหรับนวดข้าว’, /khi:<sup>5</sup> ftuaj<sup>3</sup>/ ‘เศษฟางแห้ง’, /khi:<sup>5</sup> si:<sup>3</sup>/ ‘ขี้ชีหรือขี้วัว’, /khi:<sup>5</sup> khan<sup>4</sup>/ ‘ครึ่ง’ and /khi:<sup>5</sup> si:k<sup>4</sup>/ ‘น้ำคร่ำ’. These words are influenced by change of life-style. Changes are when traditional methods of rice cultivation get changed to use new technology or when big families change into a single family. In addition life-style can change for political or administrative reasons, as well as language matters, when words are borrowed from other languages. All of these factors affect the Lao-Wiang’s usage of the word “/khî:/”.

7. The relationship between the word “/khî:/” and Lao-Wiang thoughts  
Lao-Wiang people think of the word “/khî:/” with concrete meaning and “/khî:/” with abstract meaning. For instance, concrete meanings of the word “/khî:/” are /khi:<sup>5</sup> din<sup>2</sup>/ ‘ขี้ดิน’, /khi:<sup>5</sup> tom<sup>2</sup>/ ‘โคลน’, /khi:<sup>5</sup> mu:<sup>1</sup>/ ‘ขี้หมู’, /khi:<sup>5</sup> ma:<sup>1</sup>/ ‘ขี้หมา’ and /khi:<sup>5</sup> gua<sup>3</sup>/ ‘ขี้วัว’. Abstract meanings of the word “/khî:/” include /khi:<sup>5</sup> diat<sup>4</sup>/ ‘รังเกียจ หรือ ขยะแขยง’, /khi:<sup>5</sup> btaa<sup>4</sup> khi:<sup>5</sup> naj<sup>4</sup>/ ‘เมื่อหน่าย’, /khi:<sup>5</sup> jan<sup>4</sup>/ ‘กลัว’, /khi:<sup>5</sup> hō:<sup>4</sup>/ ‘เหอ’, and /khi:<sup>5</sup> a:j<sup>2</sup>/ ‘รู้สึกอายนหรือเขิน’. Lao-Wiang people create many compound words from the word “/khî:/”. Thereby, a lot of new meanings are generated in the language. The word “/khî:/” is employed as a term referring to things in daily life, including colors, foods, or diseases, and to describe the status of a person or personality. The usage of these terms is associate with ideas, experiences and culture of Lao-Wiang people in Nong Kop Subdistrict.

Lao-Wiang people think that “/khî:/” is a disgusting word, because it has a bad smell and it is only used for waste products. Nevertheless, in their daily lives the worthless “/khî:/” can earn money for them. For instance, human or animal feces can become fertilizer or fuel used for homes. So it will earn a small income and is not completely disgusting.

Furthermore, the word “/khî:/” in Lao-Wiang includes food which people eat and then purge out. “/khî:/” is regular and normal, but it has led to an advanced philosophy. “/khî:/” can occur to all people in any place at any time. Therefore, we should live a normal and simple life; defecation is common in daily life. So our lives can be happy. On the other hand, stools

are sometimes abnormal in the body. “/khî:/” gets compared to the abnormal or bad things in life, such as /khi:<sup>5</sup> kin<sup>2</sup> khi:<sup>5</sup> koŋ<sup>2</sup>/ ‘ฉ้อราษฎร์บังหลวง’, /khi:<sup>5</sup> lak<sup>6</sup> khi:<sup>5</sup> cok<sup>5</sup>/ ‘ลักษณะทรัพย์สินของผู้อื่น’, /khi:<sup>5</sup> nak<sup>6</sup> khi:<sup>5</sup> ɲok<sup>6</sup>/ ‘ย้ายออกทรัพย์สิน’, and /khi:<sup>5</sup> mo:<sup>3</sup> ho:<sup>1</sup>/ ‘โมโหง่าย’, etc. These actions make life more difficult and unhappy for these people, their families and society.

In summary, the results of the study conform to the hypothesis. It can be concluded that the words and idioms of “/khî:/” in Lao-Wiang language spoken in Nong Kop SubDistrict, Ban Pong District, Ratchaburi Province relate to their life-style, society and culture from the past until today and the usage of the word “/khî:/” in Lao-Wiang language can also indicate the identity of Lao-Wiang people in Ratchaburi Province as mentioned before.

In addition, the results of this study support previous concepts and research that language and culture are closely related and that the words used in a language can reflect the culture of their speakers, such as Sanit Smuckarn (1975), Naraset Pisitpanporn (1986), Kamontham Cheunphan (1996), Cook (1997), Nida (1998), and Monta Chaihiranwattana (2008), etc.

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