

## **Chapter 2**

### **Review of Literature**

A few studies have demonstrated that language patterns of the Thai blind are somewhat distinct from sighted Thai speakers. It is worth mentioning those works before we explore other aspects of language use which is the main content of this work. In this chapter, I will first discuss previous research studies concerning language use among the Bangkok Thai blind. Then, I will focus on the work which I utilize as the bases of studying the secret language patterns.

#### **2.1 Previous research concerning language use of the Thai blind**

In this section, I will discuss two studies concerning the language use of the Thai blind. The first work focuses on the use of verbs of visual perception by the Thai blind. It is questionable if the visual impairment of people affects the application of some words related to visual perception in their language. This work answers that interesting question. The second paper focuses on the use of discourse markers of the Thai blind which are recognized among themselves as a linguistic marker of blindness.

##### **2.1.1 The use of verbs representing visual perception in the conversations of Bangkok Thai blind speakers**

Maneesai (1993) studies the use of verbs of visual perception of the Bangkok Thai blind through natural conversations. She wants to know how the blind use verbs of visual perception and which factors cause them to use the other types of verbs instead of verbs of visual perception. Her study reveals the fact that whether the target group uses these verbs or not depends on the following conditions:

First, the blind will use verbs of visual perception if the verbs are not the main verbs; that is the verbs may appear before or after the main verbs pre-verb or post-verb respectively, or become a part of an expression. The word /hěn/ in the following dialog will illustrate this language pattern:

(1) A: /tâŋtæ̀: bà:j n̄iaʔ phǒm jaŋ  
till afternoon PAR I still

mâj dâ:j kin ʔàʔraj læ:j/  
not AUX eat what PAR  
"Till afternoon, I haven't eaten anything."

B: /ʔâ:w lǽ:w tɔ:n  
INT then while

phák kla:ŋwan tɔ:n khâ:wth̄iaŋ  
rest noon while lunch

dâ:j kin rű: plà:w/  
AUX eat or not  
"Well! During the lunch break, at lunch, did you eat something?"

A: /dâ:j kin wún  
AUX eat Thai jello

tɔ:nbà:j n̄ia tɔ: nth̄iaŋ phǒm mâj h̄n  
afternoon this at noon I not see  
dâ:j kin ʔàʔraj læ:j/  
AUX eat what PAR

"I ate 'woon' in the afternoon. At noon, I didn't eat anything at all."

In the dialog above, the phrase /mâj h̄n/ does not mean 'do not see', but it is an AUX verb which indicates negation of the following verb /kin/ (meaning "to eat"). Besides, some verbs of visual perception may be parts of expressions like the following example:

(2) A: /mâj rú: ná? mâj rú: dèk lék khon thĩ: ?à:tca?  
 not know PAR not know child small CLASS that may  
 lên ke:m thə: châj rǔ: plà:w/  
 play game you yes or no  
 "I don't know. Is it the small kid who wants to play your toys?"

B: /kô: lɔ:ŋ kòt du: mâj daŋ/  
 but try press look not sound  
 "I tried to press it. It did not make any sound, no matter how hard I tried to do it."

In the preceding example, the word /du:/, which literally means 'to look' in Thai, does not act as a main verb referring to "look"; on the other hand, the word is occupying the position after a main verb to signify to try (or to experiment). Besides, some verbs of visual perception may be parts of the expressions as in the following example:

(3) A: /thə: cà? paj ?à?jútthà?ja:  
 you will go Ayutaya  
 kàp raw máj phrûŋní:/  
 with us PAR tomorrow  
 "Are you going to Ayutaya with us tomorrow?"

B: du: kòn mâj rú: wâ: phrûŋní:  
 look before not know that tomorrow  
 phǒm cà? wâ:ŋ rǔ: plà:w/  
 I will free or not  
 "Let me see whether tomorrow I will be free or not"

We can see that the word / du:/ in this dialog does not mean 'to look', but the expression / du:kò:n/ indicates the speaker's hesitation.

Second, the visual state of the subject of the clause may be a key factor that determines whether or not the blind speakers use verbs of visual perception in a conversation. Visually impaired people will use verbs of visual perception with a subject of the clause which refers to a sighted or partially sighted person. Let us take the following dialog as an example.

- (4) A: /dǎawkò:n            raw      cà?  
           just a moment        we        will
- hǎ:    múan        sàj      kò:n  
           find    cassette    insert    before
- hé:j    ʔawma:        rew/  
           PAR    bring            quickly
- "Wait! I will find a cassette to insert into the cassette player first. Bring it to me quickly."
- B: /dǎaw            rɔ:    hâj    phĩ:    khǎw  
           a moment    wait    for    sister    she
- du:    múan      kò:n/  
           look    cassette    before
- "Wait a moment and let our sister examine the cassette first."

In the example above, the blind speaker uses the verb /du:/ in the sentence since the subject of the clause is a sighted person (in this situation, it is the researcher).

Last, the physical appearance of referents may be another factor which helps in establishing the use of verbs of visual perception. The visually impaired will use verbs of visual perception if they refer to objects which cannot be touched or they do not have a chance to be touched. For instance, blind people still use the phrase /du: nǎŋ/ (= to see the movies) or /du: ti:wi:/ etc. (= to watch TV, video, etc.) since

these physical objects cannot be touched. Also, when the blind talk about moving objects which are perceived, it is common that they use verbs of visual perception to refer to their perception although they cannot see those objects. Hence, we frequently hear blind people say that they /hǎn (see) khon (person) dǎ:n (walk) ma: (near)/

(= "Someone is passing by.") since "someone passing by" is a moving object which can be perceived naturally by vision, not by touch.

However, Maneesai finds that blind people use verbs of touch in place of verbs of visual perception in some situations. They will use verbs of touch to mean that they have an experience to touch the object which they are referring to. In addition, she also discovers that the blind use verbs of both visual perception and touch to refer to up-coming events in the form of commands, interrogatives or negative sentences in similar linguistic contexts. However, when she compares the frequency of the use of the two types of verbs, she discovers that the blind tend to use more verbs of touch than of visual perception.

The use of verbs of visual perception is not the only linguistic feature which marks the distinction of language use between the Thai blind and sighted people. The next section will review another research paper which describes another distinction of language use between the two social groups.

### **2.1.2 Discourse markers in the language of the Bangkok Thai blind**

The Bangkok blind are also known to apply distinctive discourse markers to communicate among themselves. In the Seminar in Syntax course, I conducted a study on discourse markers of Bangkok Thai blind with an aim to distinguish the discourse markers used in the blind community from those existing in the sighted community. In studying discourse markers of the in-group language, I applied the model of Schiffrin (1987) since the framework provides an explicit description of the study.

Schiffrin (1987) defines discourse marker as follows: first, a discourse marker always appears at the beginning or the end of a unit of talk. Also, a discourse marker is not regarded as a syntactic component of a unit of talk; that is we cannot count it as a verb, adjective, noun, etc. If we draw a tree diagram to illustrate the syntactic structure of a unit of talk, we are not able to put a discourse marker at any place in the diagram. Lastly, discourse markers play an important role in suggesting the

communicative intent of a speaker. They function as context markers to tell a listener how to interpret the utterance.

Schiffrin classifies English discourse markers into five categories: 1) Ideational structure consisting of propositional units or ideas; 2) Exchange structure which is the procedure of transferring information between speakers and listeners through the use of signals such as contact signals, turnover signals, preemption signals, rekeying signals, etc.; 3) Action structure which informs the intention the speaker wants to communicate with the listener; 4) Participation framework which specifies the role of the participants as speakers or listeners in a conversation, and defines the role of each participant as the person who poses or answers questions; 5) Information state which shows that the speaker thinks that the hearer knows or does not know what he or she is talking about.

The results of my study reveals that the Thai blind use discourse markers differently from sighted people. They use the same discourse markers which exist in standard language; however, there are some special discourse markers which are recognized as linguistic property which distinguishes the language of the blind from that of the sighted. The table below shows all the in-group discourse markers I have found in the language of Bangkok Thai blind.

Table 2.1 Discourse markers in the language of the Thai blind

Categories	Discourse Markers
Action Structure	/hǎ:, ʔâw, wâ:, dûaj/
Exchange Structure	/bà:/
Participation Framework	/thò:, càt/
Information State	/dia, nô:, na:, bà:/

#### A. Exchange Structure

The Thai blind use some discourse markers to show their intention to communicate among their in-group members. The three discourse markers are normally put into application as indicated below:

(5) A: /phĩ: khráp ʔan thâwràj hǎ:/

brother PAR CLASS how much PAR  
 "Brother! How much is it?"

B: /phǒm sú: ma: phæ:ŋ/  
 I buy PTA expensive

thò: na:/

PAR PAR

"I bought it for a very high price."

(6) A: /luú: sú: ma: na:n  
 you buy PTV long

khæ:nǎj læ:w ʔâw/

how PRA PAR

"How long did you buy it?"

B: /sú: ma: na:n læ:w  
 buy PTV long PTA

sǒ:ŋ dwan læ:w/

two month PTA

"I bought it a long time ago about two months."

(7) A: /càʔ kû: paj tham ʔàʔraj/  
 will take on loan PTV do what  
 "Why Do you take on loan?"

B: /sú: khom síʔ/  
 buy computer PAR  
 "In order to buy a computer."

A: /hé:j mi: læ:w/

INT have PTA

mâj châj dŭaj/

not be PAR

"Do you have it, don't you?"

B: /jaŋ na:/

not yet PAR

"Not yet."

The highlighted discourse markers in the three dialogs above mark the intention of the speakers to get the answers from the addressees. In (5) and (6), the speakers use /hǎ:/ and /ʔâw/ as markers of questions which need some explanation (wh-questions) while in (7), the speaker uses /dŭaj/ to mark the open-ended question (question which needs only a yes/no answer). However, according to the blind interviewees, the marker /hǎ:/ in (5) differs in its connotative meaning from the marker /ʔâw/ in (6). That is, the former marker is more coercive than the latter one.

### B. Exchange structure

The blind usually use /bà:/ as a turn initial marker or, another word, to begin a new turn of speaking. Let us consider the following conversation between blind interlocutors who are talking about the cassette they have just bought:

(8) A: /mi: ple:ŋ ʔàʔraj bâ:ŋ hǎ:/  
 have song what PAR PAR  
 "What songs are there in the album?"

B: /bà: mâj hěn rú: lu:j wâ:/  
 well! not see know PAR PAR  
 "Well! I don't know."

### C. Participation framework



As shown in the figure 2.1, there are four markers in this dimension. Let us look at the following example of the conversation between two blind speakers:

(9) A: /tæ:ʔ an kàw mi: ple:ŋ/  
but CLASS old Have song

s̃iɑ jəʔ càt nŋ:/  
broken a lot PAR PAR

"But the old unit (compact disk) has a lot of unusable songs."

B: /mâj s̃iɑ jəʔ ròk  
not broken a lot PAR

man sɑ:ŋ khw̃n ma: phw̃ɑ  
they build PTV PTV For

ʔà:n daʔj chàʔphóʔ pro:kræ:m  
read can only program

nán dia/  
that PAR

"They are not unusable as you said. They built the disk up only for specific application software."

In the dialog above, the speakers use /nŋ:/ and /dia/ to show the information state. Both markers signal that the speakers think that the listeners do not know the stated information.

As I conducted this survey of literature concerning the language use of the blind in Thai and other languages, I found only two research papers which discuss the characteristics of the language use of the Thai blind. In this thesis, I intend to

open another discussion on another type of language use of the Thai blind which is completely different from the two linguistic aspects previously discussed.

## 2.2 Other Research Works

In this section, we will begin with a discussion of pig Latin, a kind of verbal play similar to the secret language of the Thai blind. Then, we will discuss the work of Leungthongkhum concerning metathesis in Thai. Finally, we will focus the topic on taboos and euphemisms, which are used in the analysis appearing in chapter 5.

### 2.2.1 Pig Latin

As I have mentioned, the Thai blind create their in-group jargon by modifying the syllables of certain Thai words. My study shows that the technique as such is not unique in the languages of the world. Before we speculate on the technique used in the secret language of the Thai blind, let us look at the verbal play in English known among scholars as pig Latin, which possesses some similar linguistic phenomena as occurring in the blind secret language.

Random House Webster's Electronic Dictionary (1989) defines pig Latin as "a form of language, used especially by children, derived from ordinary English by moving the first consonant or consonant cluster of each word to the end of the word and adding the sound <ay>, as in Eakspay igpay atinlay for " Speak Pig Latin."

Additionally, from my survey on the internet, there are verbal plays in English which apply some phonological patterns equivalent to those of the blind in-group language. Op-talk is an example of the phonological patterns deviating from ordinary English by adding <op> before the pronounced vowel of each syllable of the source word. Hence, we will say "How are you?" as follows:

(10) H-op-ow op-are y-op-ou?

English native speakers also add the segment <ithig> after a consonant or consonant cluster of words to create another sound pattern differing from ordinary

English usage. Let us take the word pig Latin as an example. When adding the syllables <ithig> after each consonant in the word, we will get the following form:

(11) pithigig lithigatithigin

Besides the two word forms described above, some English speakers formulate new phonological patterns of the language by adding the syllable <ub> to the position prior to the vowel of each syllable of the source word. We can apply this phonological rule to say the word hello as follows:

(12) Hub-ell-ub-o

### 2.2.2 Reversed Speech in Thai

Another work by Luangthongkhum shows that Thai people also use verbal play in the language for particular purposes. As stated in her article "Metathesis Words in Thai", the metathesis techniques are widely used among Thai speakers.

According to Luangthongkhum, there are two types of syllables in Thai : the open syllable which consists of initial sound, vowel, tone and the closed syllable which consists of initial sound, vowel, tone and final sound. In creating metathesis words or reversed speech, the initial sounds of the two syllables are kept and the other remaining elements in the two syllables are reversed ; for example, /khæ̀:kɔ̀:j/ (= "an Indian on the mountain") will become /khɔ̀:jdæ̀:k/ (= "wait for eating" (impolite)).

In her article, Luangtongkham states the importance of Thai metathesis words in several aspects. As she points out, Thai reversed speech create one form of enjoyment among Thai people. Jokes or funny stories can be created through the use of metathesis words. In telling stories, the teller can use normal language but ends the story by using metathesis words, inducing in the listeners a sense of humor. Besides, through the use of Thai metathesis words, the Thai speaker can express some taboo concepts more easily. Some Thai people can talk about some topics, such as sex, certain parts of the body, etc. by using metathesis words. Reversed speech, metathesis can also be used to convey secret messages among Thai speakers. For example, some Thai people put /lu:/ or /sò:/ after each syllable in their utterances and use the metathesis technique with each pair of syllables--the normal

syllable and the added nonsense syllable--to create a disguised speech to convey secret messages. Let us consider the following examples:

(13) Normal: /nǐ: ro:ŋri:an paj du: nǎŋ kan thəʔ/

/lu:/: /nǐ:lu: ro:ŋlu:ri:anlu: pajlu: du:lu: nǎŋlu: kanlu: thəʔlu:/  
 Secret: /fi:nu: lo:ŋru:li:anru: lajpu: lu:du: lǎŋnu: lanku: ləʔthu:/  
 /sə:/: /nǐ:sə: ro:ŋsə:ri:ansə: pajsə: du:sə: nǎŋsə: kansə: thəʔsə:/  
 Secret: /sǐ:nə: so:ŋrə:si:anrə: sajpə: su:də: səŋnə: sankə: səʔthə:/  
 escape school go see movie together PAR  
 "Let us skip class to go to see movies."

### 2.2.3 The prohibition of certain words and the replacement of taboo words

There are various words which are prohibited in different cultures known as "taboo words." By the substitution of mild, vague or indirect words or expressions known as "euphemisms", the idea related to those intradicted words can be presented in public. In Thai culture, for example, we usually avoid uttering the names of certain animals, such as /hǐa/, since this kind of animal is regarded as a symbol of bad luck.

However, it should be noted that the Thai blind will employ those words in their in-group conversations in the forms of special sound patterns. This linguistic characteristic will be focused on in chapter 5 of this thesis. In this section, we will first make a survey study on the topics concerning taboo words and euphemisms which are important concepts in studying the secret language of Thai blind in the previously mentioned area.

#### 2.2.3.1 Taboos

Most cultures have their own prohibition on certain objects or acts since those objects or acts are believed to be secret or consecrated, and certain objects or acts may be dangerous, unclean, and accursed. To deal with or mention those objects or acts may result in an unhappy life or misfortune. Therefore, words in relation to those objects or acts, known as taboo words, are rarely mentioned in public. As Penalosa (1981) states, "the uttering of certain words may be forbidden because they are deemed to be especially sacred, vulgar, obscene, or to refer to unpleasant matters,

all as culturally defined. Of course, they are, in fact, used; otherwise they would be lost to the language."

According to the Encyclopedia Britannica (1994-1999), taboos were most highly developed in the Polynesian societies of the South Pacific, but they have been present in virtually all cultures. The word taboo, as stated in the Encyclopedia Americana (1996), has become a part of the general vocabulary of English and other western European languages with the meaning of "forbidden by tradition or social usage."

There are various objects, persons or acts which are prohibited. Hertzler (1965) suggests that in the area of religion, names of deities (e.g. God in Brahmanism, Judaism, and Islamism), and devils (the word "cancer") are avoided in certain groups of people for fear that mentioning those names may bring unhappiness or misfortune to the speaker. Besides, he indicates that some words are intradicted because they concern a person or an act which are considered "immoral" or because they deal with unpleasant or shocking or indelicate aspects of life (e.g. obscene words such as the sex act, defecation, urination, vomiting and expectoration). Besides, he adds that some direct terms, when used in public, are deemed inappropriate such as words related to death, certain names for clothing, certain parts of the human body, diseases, or physiological conditions, surgery, or animals or insects.

Certain words are also prohibited as they bear some similar phonetic similarities with taboo words across the language. Penalosa (1981: 58) gives a few examples of prohibition of some words in foreign languages of people who are of different cultures. One example which can be clearly illustrated to the Thai reader is that Thai students in the United States, he claims, avoid using some Thai words such as /phrík/ "chili pepper" because they are similar in sounds with an English obscene word.

### **2.2.3.2 Euphemisms**

In reality, it is nearly impossible to avoid the reference of certain taboo objects or acts in communication. To be less offensive, some conventional terms for those referred objects or acts are employed for substitution in speech or writing known as euphemisms. This linguistic device enables us to live and talk about things that would shock or disturb us. By this means, we can talk or write about those forbidden objects or acts in a smooth and acceptable social manner.

Hudson (1980: 53) claims that it is social convention that determines whether or not certain words are prohibited. As he explains, there are various synonymous terms which refer to the same objects or acts; but some of those words are intradicted while others are not. He clarifies his point by giving examples of English synonymous terms. English native speakers never say some intradicted words such as "**shit**", or it can be risky to print certain words since the publishers may be prosecuted. However, some words such as "**feces**" can be put into application and are not socially restricted because they may be technical terms, slang, etc.

### **2.2.3.3 Phonological forms of euphemisms**

Penalosa (1981) classifies euphemism into two categories in terms of their phonological similarities. The first category includes the terms which are sound correspondent with the taboo words in the language. In English, the taboo word "Jesus" is usually substituted by the phonologically corresponding term "gee wiz". Also, the Spanish taboo word "carajo" is very often substituted for the term "caray".

In the other category of euphemisms, prohibited objects or acts are avoided by very oblique reference. For example, English native speakers avoid using the word "toilet" by the substitution of the taboo word for such euphemistic terms as "powder room", "rest room" or "bath room".

### **2.2.3.4 Research work on euphemisms in various languages**

Linguists and anthropologists agree that the prohibition on certain things may be culture-oriented, i.e. different cultures may avoid touching or speaking about different taboo objects, persons or acts. The differentiation of prohibition may influence the way of expressing things differently in various cultures. In this section, we will explore the taboos and the substitutions of euphemistic terms in societies of different languages.

#### **2.2.3.4.1 Euphemisms in American English**

In American English, as Penalosa (1981: 57) points out, the four areas in which people often use euphemistic terms are: (1) the excretory functions, (2) sexual organs and activities, (3) death and (4) business. He clarifies this point with the following situation when American people want to discuss the death of certain people,

they can pick out various euphemisms to describe this state or action such as "passed on," "passed away," "gone to his reward," "gone to the big roundup in the sky," "been gathered to the bosom of the Lord," etc. He also adds that when Americans focus their topic of the conversation in the area of business, they frequently use the term "earnings" instead of "profit".

#### 2.2.3.4.2 Euphemisms in Thai

The area of Thai euphemisms has been of focal interest to many Thai linguists. In this thesis, I will mention one interesting thesis by Charncharoen (1989) which I use as a framework to describe euphemisms in the secret language of the Thai blind. This thesis also provides an overview of the work of various researchers who have touched on the various aspects related to this area.

In her work "Euphemisms in Thai", Charncharoen (1989) limits her scope of study to focus on eleven taboo words in Thai. She describes the characteristics of euphemistic words related to the taboo words, analyzes their denotative and connotative meanings and reports her study on Thai values and world view reflected in these euphemisms.

Under the framework of Stern (1968) and Allan and Burrige (1988), Charncharoen (1989: 32-37) discovers that the Thai euphemistic terms, ranking from their "euphemistic tendency", possess four characteristics:

##### A. Distortion

This type of euphemism changes its linguistic form but still maintains the full meaning of the taboo term. This type includes:

(A) Abbreviation: shortening the taboo terms by:

- (1) Clipping a part incorporated in the taboo term, e.g. /rô:kmá?/ (= /rô:kmá?renj/, "cancer"), /tuahê:/ (= /tuahîa/, "water monitor, a kind of reptile representing bad luck in Thai culture");
- (2) Stating initial consonants of each syllable of the taboo term, e.g. /mɔ:rɔ:/ (= /mà?renj/, "cancer").

(B) Phonetic corruption: Changing some sounds inside the taboo term, e.g. /tuaŋia/ (= /tuaŋia/, "water monitor, a kind of reptile representing bad luck in Thai culture"), /màʔsěŋ/ (= /màʔreŋ/, "cancer").

## B. Loan words or foreign words

This type of euphemism originates from the borrowing of foreign words into Thai such as:

(A) English terms: e.g. /khæ:nsâ:/ (= /màʔreŋ/, "cancer"), /dé:t/ (= /ta:j/, "dead")

(B) Pali and/or Sanskrit terms: e.g. /ʔùtca:râʔ/ (= /khî:/, "feces"), /thǎn/ or /pràʔthum/ (= /nom/, "breast").

## C. Understatement

This type of euphemism is a substitution of mild or indirect terms by the following linguistic devices:

(A) The substitution of the terms having neutral meaning, i.e., do not overtly connote positive or negative attitudes: e.g.

Euphemisms	Direct Translations	Taboo Words	Meaning in English
/rûamphê:t/	to have sex	/jét/	to have sexual intercourse
/ʔaʔwajwâʔphê:t/	sex organ	/khuaj/ or /hî:/	male or female sex organ

(B) The substitution of circumlocutions consisting of two linguistic devices:



[1] The replacement of the taboo word with special phrases, e.g.

Euphemisms	Direct Translations	Taboo Words	Meaning in English
/sǎnjaʔlákhwampe ncha:j/	sign of manhood	/khuaj/	male sex organ
/sǒŋkhrāmhæŋkhw a:mrákʔannâ:thaʔ wǐnhǎ:/	desirable love war	/jét/	to make love

[2] The replacement of the taboo term with the word representing whole for part. This type of euphemism must be interpreted by its meaning in its contextual occurrence: e.g.

Euphemism	Direct Translation	Taboo Word	Meaning in English
/sùanlâ:ŋ/	lower part	/hǐ:/	female sex organ
/sùanbon/	upper part	/nom/	breasts

This type of euphemism also includes:

- (a) The replacement of the word representing a specific one with the word representing a general idea; for example,

Euphemism	Direct Translation	Taboo Word	Meaning in English
/khǒ:ŋláp/	secret part	/khuaj/ or /hǐ:/	male or female sex organ
/khǒ:ŋsàʔŋǔan/	preserved part	/hǐ:/	female sex organ

(b) The replacement of the taboo term with the word representing part for whole:

e.g.

Euphemism	Direct Translation	Taboo Word	Meaning in English
/mòtlom/	/run out of breath	/ta:j/	dead
/s̃inlom/	run out of breathe	/ta:j/	dead
/s̃incaj/	/run out of mind	/ta:j/	dead
/tâw/		/nom/	breast

#### D. Metaphor

This type of euphemism is the use of a word or phrase possessing some similar characteristics with the taboo objects or acts from different linguistic domains, instead of pronouncing the taboo terms. As Charncharoen (1989: 37) suggests, this type of euphemism usually involves the area of sex. The examples of Thai euphemisms as such include:

Euphemism	Direct Translation	Taboo Word	Meaning in English
/maŋkhɔ:n/	dragon	/khuaj/	male sex organ
/nókkhăw/	bird	/khuaj/	male sex organ
/hônkhruâŋ/	cabin	/khuaj/	male sex organ
/sâ:mliamthɔŋkha m/	golden triangle	/hĩ:/	female sex organ
/thàw/	turtle	/hĩ:/	female sex organ

### 2.3 Conclusion

In this chapter, we have discussed two works concerning the characteristics of the language of the Thai blind. Then, we have stated in detail the previous work which I use as a basis for my study. It should be noted that there are only a very few linguistic works in the area of blind people both in Thai and other languages. Also, very few linguists have conducted research on verbal plays, another area which plays

an important role in the social dimension of people from different cultures. Therefore, it is of interest to explore the language use of the Thai blind. I hope that the results of my study will contribute to particular areas of language studies, especially blind-oriented study and verbal play.