

**KHON MUANG NEU KAP PHASA MUANG: ATTITUDES OF
NORTHERN THAI YOUTH TOWARDS KAMMUANG AND THE
LANNA SCRIPT**

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NORTHERN THAI YOUTH TOWARDS KAMMUANG AND THE
LANNA SCRIPT**

by

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RESUME

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ABSTRACT

KHON MUANG NEU KAP PHASA MUANG: ATTITUDES OF NORTHERN THAI YOUTH TOWARDS KAMMUANG AND THE LANNA SCRIPT

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This thesis examines the Kammuang language and the Lanna script used in Northern Thailand by considering three aspects. The first aspect is Kammuang phonology and its relationship to the Lanna orthography. The second aspect is the current use of Kammuang and the Lanna script in Northern Thailand. The third aspect is the attitudes of students and their parents in two schools in Northern Thailand towards Kammuang and the Lanna script.

This thesis contains six chapters. The first chapter is an introduction to the Lanna language. It provides information about Lanna, a brief history of the Lanna kingdom and background to the data collection. Chapter two is a literature review of Kammuang phonology, Lanna orthography, and language attitudes in general. Chapter three provides an overview of Kammuang phonology and the Lanna orthography, Lanna consonant classes, and the problems Kammuang speakers experience when they learn the Lanna script. Chapter four discusses the attitudes of Northern Thai youth and their parents towards Kammuang and the Lanna script as elicited by the questionnaires. The current use of Kammuang and the Lanna script in Northern Thailand in various public venues is described in chapter five. The final

chapter summarizes the findings of this thesis and provides recommendations for both future research and future language preservation efforts.

It was found that the difficulties the Kammuang speaker faces in learning the Lanna script are not great. The challenge to Lanna learners who know Kammuang will be learning irregular forms and exceptions to the spelling rules. It was also found that Northern Thai youth and their parents all have generally positive attitudes toward both spoken Kammuang and the Lanna script. Indeed, a majority of the students would like to see Lanna script courses become compulsory in all the schools in northern Thailand. Thus, there is great potential for future language development efforts. There is presently very little use made of the Lanna script in public domains in northern Thailand. The Lanna script is mostly used in temples, especially for the names of the temples. However, Kammuang written in Thai script is used widely in various domains.

บทคัดย่อ

คนเมืองเหนือกับภาษาเมือง : ทัศนคติของคนหนุ่มสาวทางภาคเหนือที่มีต่อคำเมืองและตัวอักษรล้านนา

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วิทยานิพนธ์ฉบับนี้มีวัตถุประสงค์เพื่อตรวจสอบการใช้คำเมืองและตัวอักษรล้านนาบริเวณตอนเหนือของประเทศไทย โดยตระหนักถึง 3 หัวข้อใหญ่ต่อไปนี้

หัวข้อที่ 1 คือระบบเสียงของคำเมืองและระบบอักษรของภาษาล้านนา หัวข้อที่ 2

คือการใช้คำเมืองและตัวอักษรล้านนาในภาคเหนือของประเทศไทยในปัจจุบัน หัวข้อที่ 3 คือทัศนคติของนักเรียนและผู้ปกครองจาก 2

โรงเรียนในภาคเหนือที่มีต่อคำเมืองและตัวอักษรล้านนา

วิทยานิพนธ์ฉบับนี้มีทั้งหมด 6 บท โดยบทที่ 1 ประกอบด้วยข้อมูลทั่วไปเกี่ยวกับล้านนา

ประวัติความเป็นมาของอาณาจักรล้านนาและเบื้องหลังการรวบรวมข้อมูลในการทำวิทยานิพนธ์ บทที่ 2

มีการรวบรวมข้อมูลจากแหล่งข้อมูลอื่นเกี่ยวกับระบบเสียงของคำเมืองและระบบอักษรของภาษาล้านนา บทที่ 3

นำเสนอระบบเสียงของคำเมืองและระบบอักษรของภาษาล้านนา

ซึ่งประกอบด้วยกลุ่มพยัญชนะของภาษาล้านนาและปัญหาที่คนเมืองมักจะพบเมื่อเรียนอักษรล้านนา บทที่ 4

เป็นการวิเคราะห์ทัศนคติของคนหนุ่มสาวทางภาคเหนือที่มีต่อคำเมืองและตัวอักษรล้านนาจากการทำแบบสอบถาม บทที่ 5

นำเสนอการใช้คำเมืองและตัวอักษรล้านนาในภาคเหนือของประเทศไทยในปัจจุบัน บทที่ 6

สรุปผลที่ได้รับจากการทำวิทยานิพนธ์และให้ข้อเสนอแนะเกี่ยวกับการทำวิจัยและวิทยานิพนธ์ในครั้งต่อไปพร้อมกับแนะนำวิธีการช่วยอนุรักษ์ภาษาล้านนาในอนาคต

จากผลการทำวิทยานิพนธ์พบว่าปัญหาที่คนเมืองพบระหว่างการเรียนอักษรล้านนามีไม่มากนัก

ความท้าทายของการเรียนอักษรล้านนาคือการที่ภาษาล้านนามีรูปแบบของภาษาที่ไม่มีกฎเกณฑ์ของการสะกดคำที่ตายตัว

และผลของการทำวิทยานิพนธ์ยังพบอีกว่าโดยทั่วไปแล้วทั้งคนหนุ่มสาวที่อยู่ทางภาคเหนือและผู้ปกครองต่างมีทัศนคติในด้านบวกต่อทั้งคำเมืองและตัวอักษร
ล้านนา ซึ่งโดยแท้จริงแล้วนักเรียนส่วนใหญ่ต้องการให้มีหลักสูตรการสอนภาษาล้านนาในโรงเรียนที่อยู่ในภาคเหนือ
ดังนั้นจะเห็นได้ว่าคำเมืองและภาษาล้านนาซึ่งคงได้รับการสนับสนุนและพัฒนาต่อไปอย่างจริงจังในอนาคต
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LIST OF ABBREVIATIONS AND SYMBOLS

A	agree
AA	about average
ACT	always in Central Thai
AIK	always in Kammuang
Aj.	Ajarn (teacher)
BEL A	below the average
BET A	better than average
CT	Central Thai
CTMK	in Central Thai more often than Kammuang
D	disagree
IPA	International Phonetic Association
KCTE	in Kammuang and Central Thai about equally
KM	Kammuang
KMCT	in Kammuang more often than Central Thai
LCCT	Lampang College of Commerce and Technology
LKS	Lampang Kanlayanee School
N	neutral
NB	near the bottom
NO.	number
NT	near the top

PVC	first level of achievement in vocational school. A two year, vocational school degree, roughly equivalent to grades 10 and 11 of high school.
PVS	second level of achievement in vocational school. A two year vocational school degree that may commence after completion of the PVC program. Equivalent to the first two years of University study.
SA	strongly agree
SD	strongly disagree
SS	statistically significant
SWT	Southwestern Tai

CHAPTER 1

INTRODUCTION

1.0 The Lanna language

Nowadays if you ask people in North Thailand the question, "Do you know the Lanna language?", the majority of the people will answer, "What? What is the Lanna language?" or "Is Lanna¹ the same as Kammuang?" Lanna has become an unknown language for the majority of Northern Thai people.

Hundreds of years ago, Lanna was a well-known language among the Lanna or Northern Thai people. More recently, the Central government declared that everyone in Thailand had to learn Standard Thai (Central Thai) in school. Standard Thai became the language of government, schools, and mass media throughout Thailand. Kammuang, the modern spoken form of the old Lanna language, is still spoken widely throughout the north, but the old Lanna script has been almost forgotten. There are now only a few people, usually old people, who know how to use it. Even though spoken Kammuang is widespread, it has been greatly influenced by Standard Thai. Fortunately, some scholars are now trying to preserve the Lanna language by holding conferences about Lanna and teaching the Lanna script in schools, churches and temples.

There are many reasons why this researcher chose this thesis topic. The birth of the idea of doing the thesis about the Lanna language was prompted by Aj. Mark Osborne, who was the researcher's anthropology teacher. Aj. Mark suggested that more Northern Thai people are interested in the Lanna language now because the

¹ In this thesis, the word 'Lanna' represents the written form or script (orthography) but the word 'Kammuang' represents the spoken form.

present Prime-Minister of Thailand is a Northern Thai resident and has introduced policies that attempt to support and preserve the Lanna language. The second reason is because the national government has recently permitted the Lanna script to be taught in schools. Some students have a chance to study Lanna at school, so the researcher would like to know how these students feel about learning a script that is mostly considered a 'dead alphabet.' The last reason is the researcher is also a northerner who has lived in the north of Thailand all her life, so the researcher thinks that it will be a good thing to do something that is useful and helpful to the language that the researcher uses everyday.

1.1 About the language and people of Northern Thailand

In this thesis, Northern Thai (Khammuang) is considered to be a language, not a dialect. While Northern Thai is sometimes considered to be a dialect of Thai, Ruengdet (1982: 1-2), argues that it should be considered a language because the Northern Thai people have their own script, literature and culture. According to Wantanee (1983), using vocabulary as the criterion, Khammuang has two dialect groups; western Khammuang and eastern Khammuang. The western Khammuang dialect is found in the area of Mae Hong Son, Chiang Mai, Lamphun and Chiang Rai, and eastern Khammuang is found in the area of Lampang, Phayao, Phrae and Nan. The boundary area of these two dialects is near Lampang-Chiang Mai and Chiang Rai-Phayao.

1.1.1 Linguistic classification

Northern Thai is a member of the Tai language family. According to Edmondson and Solnit (1997), Tai is part of Tai-Kadai language family. Figure 1 shows the sub-branches of the Tai-Kadai language family.

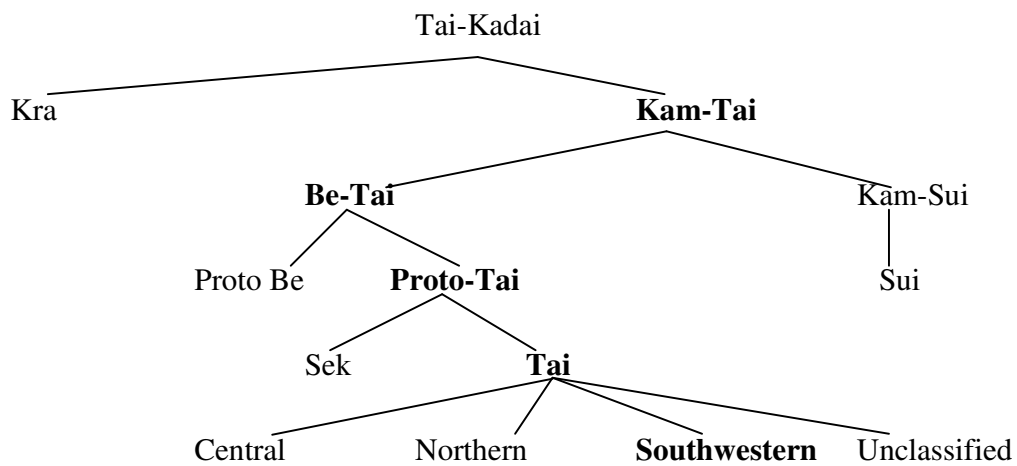


Figure 1: The family tree of Tai languages

The sub-classification of Southwestern Tai languages (SWT) is shown in Figure 2. Northern Thai is under the Southwestern group and is in the same group as Tai Dam and Tai Daeng. The following figure is a sketch based on a combination of several sources e.g. Li (1960), Tingsabath and Abramson (2001), International Conference on Tai Studies (1998), and Edmondson and Solnit (1997).

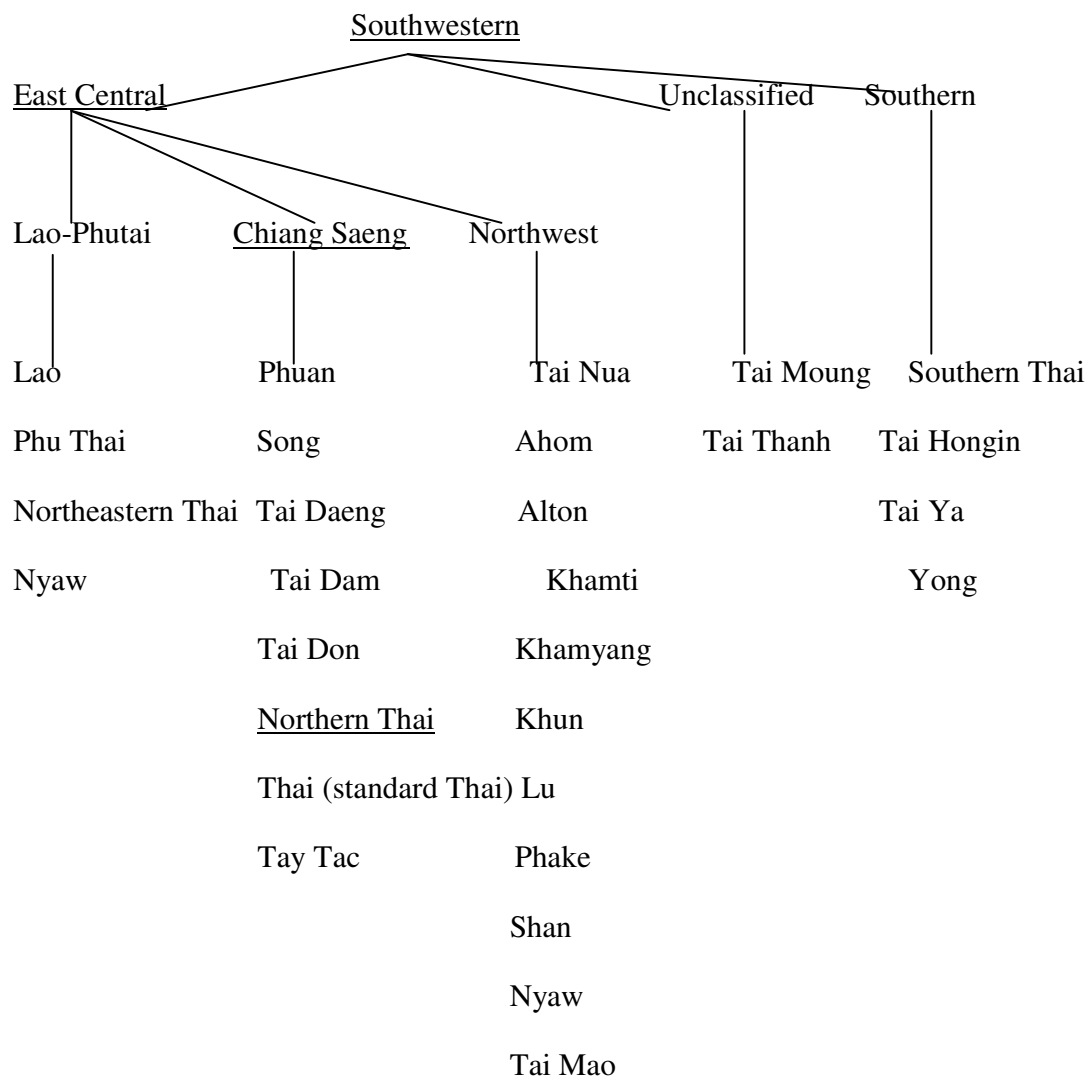


Figure 2: SWT language subdivision

There are four different names that have been used to refer to the Northern Thai language: Thai Yuan, Thai Payap, Northern Thai, and Kammuang (Wantanee, 1983). The Ethnologue has some alternate spellings as well as some historical and contemporary dialect names: Lanna, Lan na, Lana Tai, 'Yuan', Phyp, Phayap, Payap, Kammuang, Kammyang, Myang, Kam muang, Muang, Khon muang, Khon Myang, Tai Nya, La Nya, Northern Thai, Western Laotian (Grimes, 2004)

1.1.2 Location

Thailand is divided into five regions; North, Northeast, Central, East, and South, as shown in Figure 3.



Figure 3: The five regions of Thailand

Northern Thai is the regional language in the eight-northernmost provinces of Thailand; Chiang Rai, Phayao, Lampang, Phrae, Nan, Mae Hongson, Lamphun, and Chiang Mai (Renu, 2000: 1) as shown in Figure 4. There are more than 6,005,000 speakers of this language in Thailand (Grimes, 2004). Each province has a slightly different variety of Kammuang. These Kammuang varieties are not very different in terms of vocabulary and tone, and people from each province are still able to understand each other. Kammuang speakers are able to guess where certain speakers come from by listening to the way they speak (Wantanee, 1983). Of these varieties,

the variety that is regarded as the most pleasant sounding is Chiang Mai, because it has a moderate tempo and soft sound (Preeya, 1989: 61).

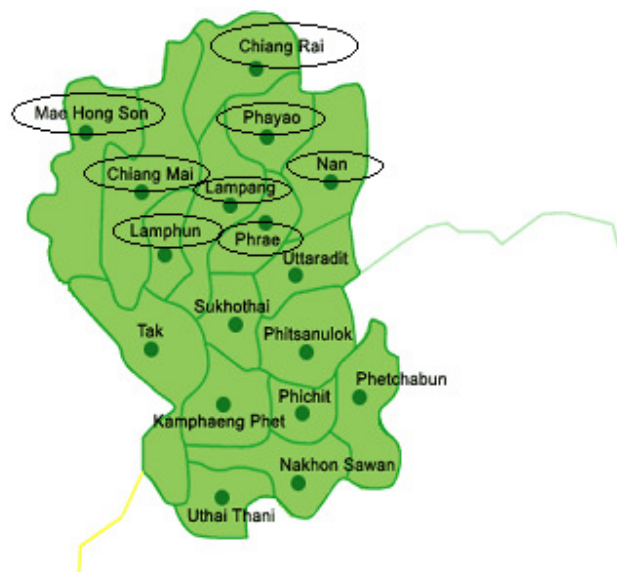


Figure 4: Map of the Northern region: area of the Lanna Kingdom circled

Even though many people believe that Northern Thai and Standard Thai are closely related, Northern Thai has many characteristics that are different from Standard Thai, including sound system, grammar and vocabulary. For example, the Lanna script represents six tones, but Standard Thai has only five tones. Some consonants that occur in Standard Thai do not occur in the Lanna script e.g. /tʰ/ and /r/. Generally, Kammuang speakers are able to understand Standard Thai more than vice versa because they have exposure to Standard Thai in the mass media and educational system (Person, 1998: 3).

In the past, Central Thai people called the people who lived in the northern part of Thailand 'Yuan' or 'Thai Yuan,' and called language 'Thai Yuan' (Ruengdet, 1982: 2). In the past, Central Thai people (especially those from Bangkok) and some foreign visitors called the northerners "Lao," because of the similarity of Northern Thai and Lao language and culture. However the Northern Thai people did not call themselves 'Lao,' nor did they like others to call them 'Lao' because they consider that, even though Lao people have a similar appearance to Northern Thai people, the culture of the Lao and the culture of the Northern Thai is different (Suthep, 2003: 70-89). Now, the native speakers of Northern Thai call their language 'Kammuang,' which means 'town language'. ('Kam' means language or word and 'muang' means town). The reason why they called this language 'Kammuang' is because they used this language in the towns where they lived together, which were surrounded by mountainous areas where there were many hill tribe people. The native speakers of Northern Thai call themselves 'Khonmuang,' which means 'the people of the town', and they call their former kingdom 'Lanna' or 'Lanna Thai.' Thus Northern Thai can also be called the 'Lanna Thai' language. Historically, the Lanna people had their own script, literature and culture. Now the Lanna script is mainly used for religious purposes by Buddhist monks (Ruengdet, 1982: 2).

1.1.3 Brief history of the Lanna Kingdom

King Mengrai (born in Chiang Saen in 1239) is credited as the founder of the Kingdom of Lanna. In 1262, he established a new city at Chiang Rai, where he moved his capital. Later he extended his influence into the Fang area, where he planned to take over the Mon Kingdom of Haripunjaya (modern Lamphun). He eventually became the king of Haripunjaya in 1281. At the same time, he extended his power to Phayao through an alliance with Ngam Muang, and had a good relationship with King Ramkhamhaeng of Sukhothai. Then in about 1289, Mengrai began to make plans to conquer Pegu, the capital of a Mon area in Burma. When

Mengrai and his army arrived in Mae Hong Son, he met the King of Pegu and established an alliance with him.

In 1292 Mengrai chose the present site of Chiang Mai to be his new capital. However, the threat of an invasion of Mongols from the north delayed the beginning of construction until 1296.

At the height of his power, Mengrai ruled over many different peoples, including a variety of Tai, Mon and other ethnic groups. He ruled over a large area of what is now Northern Thailand. The mix of these groups of people led to what is now called Lanna culture. Mengrai also introduced a new Buddhist sect to the area. Thus "in piety no less than through military and political successes, the population of Lanna could express a common identity that only gradually became what is now thought of as Tai Yuan, 'Northern Thai'" (Kobkan and Messenger, 1995: 3-4).

After King Mengrai's reign, the power of the Kingdom of Lanna began to decrease but then increased again in the time of King Ku Na (1355 - 1385). There were several generations of Lanna kings after King Ku Na. The most notable was Tilokaracha, who reigned from 1441 to 1487. During Tilokaracha's time the Lanna kingdom was constantly at war with the Kingdom of Ayudhya. "Tilokaracha made Lanna a regional power whose influence extended hundreds of miles in every direction" (Kobkan and Messenger, 1995: 4).

By the middle of the 16th century, Lanna had lost its independence. In 1558, Chiang Mai fell to the Burmese. The Kingdom of Lanna was under the domination of the Burmese for a long time and then for many years was under Siamese rule. In the late 1800's King Chulalongkorn consolidated administrative and political control over his kingdom, including Chiang Mai and the Lanna area.

In 1933, much of the territory of Lanna was formally incorporated into the state of Thailand when the Thai government declared that the status of provinces was to be subordinate to the Thai Ministry of the Interior (Kobkan and Messenger, 1995: 2-6).

1.2 Research questions

This thesis focuses on the following three research questions. Each of these examines a different aspect of Kammuang and Lanna script usage. The first question is: What are the problems Kammuang speakers experience when they learn to read and write the Lanna script? Although Kammuang is the modern spoken version of the Lanna language, there are a number of differences between spoken Kammuang and written Lanna, especially with respect to consonant clusters and final consonants.

The second research question is, What are the attitudes of students and their parents in Northern Thailand towards Kammuang and the Lanna script? The researcher believes that most students have a positive attitude towards Kammuang and the Lanna script. They feel that Kammuang and the Lanna script must be preserved. Additionally, the factors that affect these attitudes must be examined. This thesis will examine such factors as the student's major, parental attitudes, residence, and gender.

The third research question is; How are Kammuang and the Lanna script presently used in Northern Thailand? In Northern Thailand we can see many posters, signboards, political leaflets and road signs that are written in the Lanna script and also with Kammuang in Thai script. Many schools have introduced Lanna classes and clubs. Television and radio stations use Kammuang often.

1.3 Research objectives

The objectives of this research are as follows:

- 1) To identify the problems Kammuang speakers experience when they learn to read and write the Lanna script.
- 2) To discover the attitudes of students and their parents in two schools in Northern Thailand towards Kammuang and the Lanna script, and analyze the factors that affect these attitudes.
- 3) To explore the present use of Kammuang and the Lanna script in Northern Thailand.

1.4 Methodology

This section describes the methodology used for this research.

1.4.1 Kammuang phonology and the Lanna orthography

As part of the researcher's description of Kammuang phonology and Lanna orthography, the researcher analyzed a list of two hundred words provided by Aj. Kirk R. Person. In this wordlist, there are six columns: Kammuang, Phonetic transcription, written Lanna script, Thai transliteration of the Lanna script, IPA transliteration of the Lanna script, and English meaning. The researcher asked Aj. Manop Panyo to pronounce each word to check the transliteration in the Lanna script. Analyzing this list helped the researcher to see the problems of Kammuang speakers when they learn to read and write the Lanna script. The researcher also interviewed two teachers who teach Lanna: Aj. Mongkhon Tuknuk, who teaches at Lampang Kanlayanee School in Lampang, and Aj. Manop Panyo, who teaches at Chiang Mai First Church in Chiang Mai. The questions mostly concerned the problems of

Kammuang speakers when they learn to read and write the Lanna script. Both teachers have noticed these problems when they teach Lanna in class.

1.4.2 The attitude survey

The second section of this thesis studies the attitudes of Northern Thai youth towards Kammuang and the Lanna script.

The population studied consisted of three groups of people: forty grade ten English-French program students at Lampang Kanlayanee School (LKS), forty grade ten English-Social Science program students at Lampang Kanlayanee School, and forty first year Computer program vocational students at the Lampang College of Commerce and Technology (LCCT). The parents of each student in every group were also included in the survey.

These three groups of students were different in terms of having a chance to study Lanna at school. The first group of forty students were studying in the grade ten English-French program at Lampang Kanlayanee School. A Lanna class was an compulsory subject for these students. They have to study Lanna and take mid-term and final examinations for this subject. The second group of forty students was studying in the grade ten English-Social Science program at Lampang Kanlayanee School. A Lanna class was an elective for them. They could choose whether they wanted to study Lanna or not. The third group was forty first-year vocational students who are in the computer program at the Lampang College of Commerce and Technology. Lanna classes are not available in this school. Thus the students in this school have less of a chance to study the Lanna language.

The instruments employed in this study are a questionnaire given to the students in each school and a separate questionnaire for their parents. The questionnaires used in

this study were inspired by Baker (1992: 138-144). A copy of both questionnaires, in Thai and English, can be found in Appendix II.

The first questionnaire was designed for the students. The questionnaire was divided into three parts. The first part asked for demographic information. The subjects were asked for personal information such as age, gender, birthplace, residence, and major area of study. The second part was the language use and language attitude section. Language use is investigated to find out the choice of language use with different individuals in each domain. For language attitudes, the investigation focused on subjects' attitudes in three areas: the importance of Kammuang for different activities (e.g. to make friends, to earn plenty of money, to get a job etc), evaluation of positive and negative statements regarding Kammuang, and an evaluation of statements regarding the Lanna script. The third part of the questionnaire asked the students to evaluate their spoken Kammuang and written Lanna script abilities². Most of the questions used in the students' questionnaires were closed-questions, with only one open question.

The second questionnaire was designed for the parents. This questionnaire was much shorter than the student one. It consisted of two parts. The first part was biodata. The subjects were asked for personal information such as age, gender, education, birthplace, and residence. The second part focused on language attitudes towards Kammuang and the Lanna script. The majority of language attitude questions were related to their children.

The questionnaires were distributed to the students at the beginning of a class period. The researcher was present in the class to clarify and answer questions from the students. After the students completed their questionnaires, the researcher gave them

² Although the results of self-assessment questions can be subjective, such responses are used by sociolinguists to shed further light on language attitudes. Higher ability in a minority language may lead to better attitudes toward the language.

the questionnaires for their parents. They were asked to take them home and ask their parents to complete them and then bring them back to school on the following day.

1.4.3 The current use of Kammuang and the Lanna script

The third section of this thesis is the current use of Kammuang and the Lanna script. For this the researcher did observations around Chiang Mai, Lamphun and Lampang by focusing on signboards, posters, road signs and names of places. The researcher also photographed signs that were interesting. A variety of places were observed, including temples, schools, etc. The researcher also asked Aj. Mongkhon and Aj. Manop about school courses, programs or clubs that support the Lanna language and anything else they were aware of regarding the use of Kammuang or the Lanna script. The researcher also studied the internet and magazines to see how people use Kammuang and the Lanna script nowadays and what they are doing to help preserve Kammuang and the Lanna script.

1.5 Limitations of the study

There are a number of limitations in the research described in this thesis. The problems Kammuang speakers experience when they learn to read and write the Lanna script that are mentioned in this thesis are only some examples of the many problems that people could have. The researcher did not identify every problem that could occur. The second limitation is with respect to the current use of Kammuang and the Lanna script. Because of the limitations of time, the researcher could travel to only three provinces: Chiang Mai, Lamphun and Lampang. Nevertheless, the researcher has surveyed newspapers, radio, television and other media in order to find how Kammuang and the Lanna script are used. The last limitation is with respect to the attitude of Northern Thai youth towards Kammuang and the Lanna script. Questionnaires were only given to three classes in two schools in one town of North

Thailand. Thus, this study may not fully apply to other Northern Thai youth in other provinces.

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

The purpose of this section is to review the literature on the topics of Kammuang phonology and Lanna orthography, provide a general background of the Kammuang and ancient Lanna language, and review studies of language attitudes that have some relation to the current topic.

2.1 Kammuang phonology and the Lanna orthography

Only a few scholars have studied Kammuang phonology and the Lanna orthography. Many of these books have been helpful in writing this thesis. However, many of the scholars arrive at different conclusions regarding the details of Kammuang phonology and the Lanna orthography.

2.1.1 Ruengdet Pankhuenkhat and Kammuang and the Lanna orthography

Ruengdet (1982), states that the inventory of phonemes of Kammuang consists of seventeen consonants, two semivowels, eighteen vowels, three diphthongs and six tones. He gives helpful notes about consonant clusters in the Lanna script that other writers do not mention. He says that the Lanna script consists of eleven consonantal clusters: /kw/ /k^hw/ /tw/ /t^hw/ /cw/ /ʔw/ /nw/ /ɲw/ /sw/ /lw/ and /jw/. He notes that if /w/ is used in the consonantal clusters except /kw-/ and /k^hw-/, the pronunciation of /w/ may be lost e.g. /swà:y/ becomes /sà:y/ 'to swing' etc in some localities. He also talks about the correspondence of consonant phonemes that account for the

phonemes /r/, /h/ and /l/. The Thai phoneme /r/ does not occur in spoken Kammuang; it is always replaced by the phoneme /h/ or /l/. Thai /r/ becomes Kammuang /h/ in all words that are cognate in Central Thai and Kammuang. Thai /r/ becomes /l/ in Kammuang when the words are loan words from other languages.

Ruengdet (1982) has many useful sections in his work, especially the sections regarding consonant clusters and the correspondence of consonant phonemes. These two sections help in explaining some of the difficulties Kammuang speakers have when they study the Lanna script, because in the section on the correspondence of consonant phonemes he talks about the comparative study of the Lanna script and Standard Thai. According to Ruengdet's explanation about consonant clusters, the new Kammuang learners may know that there are not as many consonant clusters in spoken Kammuang as in Central Thai. Even in the Lanna orthography, there are many consonant clusters that are not pronounced as clusters in modern spoken Kammuang.

2.1.2 Kobkan Thangpijaigul, Scribner Messenger and the Northern Thai language

Kobkan and Messenger (1995) talk about the sound systems of the Northern Thai language. They state that the Lanna script has twenty individual consonant phonemes. They compare the Lanna consonants to their counterparts in standard Thai. They also discuss the details of the Lanna consonant clusters and vowels. The inventory of vowels is the same as in Thai. Pure vowels have phonemically distinct short and long forms. The Lanna script has six tones: mid-high level, low, falling, high falling, high, and rising. However, they mention that there is great regional variation in the contours of the tones.

Kobkan and Messenger also discuss the Lanna script. The principles of the Lanna writing system are generally similar to those of the Thai writing system. Although some individual symbols are significantly different from Thai, there are some Lanna consonant symbols that are the same as in Thai. There are a number of words that are written in the Lanna script beginning with two consonant symbols, but are pronounced with a single initial phoneme. In addition, they provide a table of Lanna consonant symbols in detail including the Lanna script, phonetic script, Thai script, examples of each consonant both when they are used as the initial consonant and final consonant, and Lanna vowel symbols. The Lanna script has eight independent vowels. They discuss the eight independent vowels and mentions that the names of these vowel symbols with the word *tǔa* plus the sound that the vowel symbol represents. They also mention that the Lanna script has three classes of consonants, as in Thai, but note that the members of each class are not exactly the same in the Lanna script and Thai script. In the table of the Lanna script consonant classes, they provide the Lanna script consonant in each class, along with their names and Thai equivalents (Kobkan and Messenger, 1995: 26). They also discuss tone marks and other special symbols that appear in the Lanna script.

Kobkan and Messenger's book was helpful for this thesis in explaining the Lanna script consonant clusters, the Lanna script consonant symbols, consonant classes, the Lanna script vowel symbols, and tone marks. Each entry is very clear and easy to understand because they provide the Lanna script, Thai script and phonetic script in order to compare each sound in the table. Although they do not mention the number of consonant clusters in the Lanna script, they explain the details of consonant clusters that other works do not mention.

2.1.3 Renu Wichasin and the Lanna script

Renu (2000) says that there are three parts to the sound system of the Lanna script: consonant phonemes, vowel phonemes and tonal phonemes. She divides the consonant phonemes into two groups based on their position in the syllable. Initial consonants are divided into two groups: twenty single consonants and eleven clusters. There are nine final consonants.

In addition, she mentions that there are two kinds of vowel phonemes in the Lanna script. There are eighteen single vowel phonemes that can be divided into nine short vowels and long vowels. Renu provides a table as well as examples of each vowel phoneme (Renu, 2000: 10). There are also six diphthongs in the Lanna script: three long diphthongs and three short diphthongs. She explains that most linguists believe that there are three diphthongs because the short and long varieties occur in complementary distribution.

After this, she discusses tone by using the tone box of William J. Gedney. She also mentions other linguists who have worked on the tonal phonemes of the Lanna script. There are six tonal phonemes: mid-level, low-falling, high-falling, high-rising, low-rising, and high-level with glottal closure. She displays a table and diagram that shows the tones of Lanna as well (Renu, 2000: 14).

Renu presents the Lanna script writing system very clearly. The way she explains each entry is similar to Kobkan (1995), because she provides the Lanna script, phonetic script and Thai script side by side, so it is easy for the reader to compare the sounds of the Lanna and Thai script. In addition she provides examples of each phoneme. Her work is very useful to the phonology section of this thesis explaining about consonant phonemes and vowel phonemes. The cluster section of her work is especially helpful because the number of the clusters in his work are the same as in Ruengdet (1982). In addition, the section on diphthongs in Renu's work is helpful in

making decisions about the number of diphthongs in the Lanna script. Another helpful section is the explanation of tonal phonemes. Most of the phonology section in this thesis is based on Renu's book.

2.2 General Kammuang and Lanna script background

2.2.1 Boonkhith Watcharasart and the Lanna script

According to Boonkhith (1995), there are eight modern Thai provinces that were once in the Lanna kingdom: Chiang Rai, Lamphun, Lampang, Chiang Mai, Phrae, Nan, Mae Hongson and Tak. However, in ancient times, some parts of Laos, China and Burma used to be included in the Lanna kingdom. He mentions the word 'Lanna' was first seen in 1526 in the ancient document of 'Nang Jan Di' temple, Chiang Khong, Chiang Rai Province, and also other ancient documents, such as "Four Pigs" in the Chiang Mai history of the 'Muen Lan' temple. The word 'Lanna' means 'the kingdom where there are one million rice fields.' Boonkhith begins with the Lanna era from 1296-1558 (Sarassawadi, 1996: 101), during which the Mengrai dynasty played an important role in ruling the Lanna kingdom. After the end of the Mengrai dynasty, Lanna was conquered by the Burmese. Many years later, King Kawila helped to reconstruct the Lanna kingdom in 1787. The Kawila era is called 'Kep phak sai sa, kep kha sai Muang', meaning 'the era of gathering Lanna people back to Lanna kingdom.' Boonkhith also refers to a list of Lanna documents that were written in the Lanna script in "Pap Sa" (a kind of notebook) and in "Bai Lan" (a kind a leaf) (Boonkhith, 1995: 15). These documents are in the Social Research Institute of Chiang Mai University. Boonkhith shows a map of the areas where scholars went to observe and study the ancient things that appear in those areas during the years 1978-1986. He discusses the reasons why Northern Thai people cannot read the Lanna script. He said that in 1937, the Thai government declared that Standard Thai would be the only language of education in government schools. Every Thai student must follow the

curriculum of the Ministry of Education. At that time, most Lanna young people had no chance to study their ancient language. Thus the only youth who had a chance to study Lanna were the monks. Nowadays, the number of Northern Thai people who can read Lanna is about 0.05%.

Boonkhit's article is very important to this thesis, especially in the section on "the attitudes of Northern Thai people towards Kammuang and the Lanna script" (Boonkhit, 1995: 26-30). He provides information on the Lanna language that is difficult to find in other books. Boonkhit explains the history of the Lanna kingdom and the ancient documents that still exist now in an understandable way.

2.2.2 Renu Wichasin and the study of the Kammuang and the Lanna script

Renu (2000) discusses the reasons why Kammuang speakers tend to forget their own regional language. She also mentions the importance of Lanna study including spoken Kammuang, the Lanna script, Lanna culture and Lanna history. In her book she mentions that there are four reasons why Kammuang speakers or Yuan people tend to ignore their own regional language (Renu, 2000: 4):

- 1) They try to adjust their lifestyle to be like the city lifestyle because they are afraid that they will be looked down on as low class people.
- 2) People have no chance to study their own regional language and literature because of the modern Standard Thai curriculum.
- 3) People who marry people from other regions have to use the standard language to communicate with each other.
- 4) The development of new technology that uses Standard Thai and English as basic languages.

Renu gives the following reasons why Lanna study is important (Renu, 2000: 4):

- 1) Lanna language study is necessary for communicating with the mother-tongue speakers of the regional language. If we can speak the regional language, it will be a good chance to build good relationships with the "owners (native speakers)" (Renu, 2000: 4) of the regional language.
- 2) We need to preserve the Lanna cultural heritage because we believe that language is at the heart of the nation. If we lose our regional language, it means that we also lose our unity.
- 3) Knowledge of Lanna is background knowledge for further study of other Thai-Tai language groups.
- 4) Lanna language study is essential to read and understand the ancient Lanna documents.
- 5) Lanna language study helps to understand ancient Thai literature, and a knowledge of Lanna can help in learning Standard Thai.

Renu's ideas are helpful for this thesis in the discussion of language attitudes. In addition, her topics provided the researcher the reasons why people have positive or negative attitudes towards their own language. Her second topic, about the importance of Lanna study, is helpful for the conclusions of this thesis.

2.3 Language attitude studies

2.3.1 Colin Baker and language attitudes towards Welsh

Baker (1992: 48-75) describes a research project that examined the origin of attitudes to the Welsh language. The project compared language attitudes with gender, age, language background, type of school and ability in Welsh. 797 children from three

different types of schools in North and Mid Wales participated in the research. The results suggested that attitudes to Welsh were generally favorable. However, the Welsh language was regarded as an unimportant language for playing sports and watching television and videos. Fourteen years of age is the critical period, when attitudes can become less favorable. Involvement in cultural contexts including Welsh culture and books appear to lead to favorable attitudes. Thus, attractive cultural activities are an essential support mechanism for this minority language.

Baker's article reported about language attitudes in a complex way. He used many technical terms in his study. Nevertheless, his study explains how language attitudes are influenced by a variety of factors: gender, age, and language background. Thus his study is useful to this thesis for analyzing attitudes towards Kammuang and the Lanna script. It also helped the researcher to see what factors can possibly influence peoples' language attitudes.

2.3.2 Preeya Nokaeo and various language attitudes studies

Preeya (1989) discusses a number of studies and reports done on language attitudes. These language attitude research projects are grouped into three major categories.

- 1) The attitudes and beliefs that native speakers have about their languages. In this kind of study, the subjects were simply asked for their attitudes and opinions towards their own language.
- 2) The attitudes of community-wide stereotyped impressions towards the speakers of a particular language or language variety.
- 3) The kinds of language behavior that result from certain attitudes or beliefs.

Preeya cites many case studies concerning attitudes towards language variation. The first example is the study of Cheyne (1970) which used the matched-guise technique

to examine reactions to Scottish and English regional accents. She found that both Scottish and English judges tended to rate Scottish speakers as lower in status than the English speakers. The second study was by Gibbon (1983) regarding attitudes towards the mixed Cantonese/English of English-Cantonese bilingual students. Gibbon found that the English-Cantonese bilingual students at the University of Hong Kong have both negative and positive attitudes towards mixed Cantonese/English, but still have a positive covert attitude towards it. They thought that the use of mixed Cantonese/English was a strategy of neutrality which enables speakers to avoid appearing either totally Chinese or totally Western. Another study that Preeya mentions in her literature review is Palikupt (1983). She conducted an attitudinal study of Central Thai and Northeastern Thai. The result was that, even though Northeastern speakers evaluated Central Thai favorably, they did not rate their own Northeastern variety less favorably, so it tells us that these people still have some language loyalty and own-group pride.

Preeya herself studied attitudinal reactions of Central Thai speakers and Northern Thai speakers towards their own dialect group or the contrasting group. Her research was conducted at two different localities: one at Chiang Mai University and the other at Thammasat University (Bangkok). Both Northern Thai native speakers and Central Thai native speakers were involved in both localities. The study at both localities came up with similar results. The Central Thai and Northern Thai speakers from both locations (Chiang Mai University and Thammasat University) had rather similar reactions towards the Central Thai language. They showed more favorableness to the Central Thai speakers (groups) in regard to the characteristic of "competence" and status dimensions such as education and socio-economic status, although the Northern Thai speakers had slightly more favorable attitudes toward Central Thai than Central Thai speakers had towards themselves! Thus the results of this study agrees with most studies on language attitudes and dialect attitudes, that "the high-prestige variety of a language always obtains positive evaluations from speakers of all

social groups" (Preeya, 1989: 133). Thereafter the Northern Thai and Central Thai speakers from both locations also gave similar reactions towards the Northern Thai language. They evaluated Northern Thai speakers more favorably in terms of personal integrity and social attractiveness dimensions such as 'friendliness' and 'sincerity.' According to the results of Preeya's study, both Northern Thai youth and Central Thai youth (the average age of the subjects in Preeya's study was 18 years old) feel Kammuang speakers or Northern Thai speakers are kind, helpful and socially attractive, but probably less-rich and less-educated than Central Thai speakers.

Preeya's study was helpful for this thesis in her discussion of native speakers' attitudes towards their own language. It is helpful to see how other researchers analyzed their data and what their results were. In addition, the results of Preeya's study also helped the researcher to know how Kammuang speakers feel about their own language and their evaluation towards the contrasting language, Central Thai.

2.3.3 Siwaporn Wattanarat and Lanna poetry (between 1984-1996)

Siwaporn's book (1998) is a study of contemporary Lanna poetry. She studied the characteristics of the language, values in the poetry, and the attitudes and current interests of the residents of Northern Thailand towards Lanna poetry in order to find ways to preserve and support the composition of Lanna poetry. Siwaporn mentions four ways of preserving contemporary Lanna poetry (Siwaporn, 1998: 154-155).

- 1) Lanna poetry is going to disappear because the people who know Lanna are only old people - teenagers are not interested in Lanna. The reason behind this is the influence of other cultures and the change of fashions. This is an important problem that the government and private sector should tackle by promoting and supporting Lanna poetry among the people by organizing workshops and providing financial support.

- 2) The government, private sector, universities, schools and colleges should have clubs or programs that support the composition of Lanna poetry and hold activities that are about Lanna culture.
- 3) A Lanna poetry contest should be held more often so it can help preserve and support Lanna poetry.
- 4) Lanna poetry should be a subject that is taught in North Thailand schools. It should be an obligatory class for primary and secondary schools and it may be an optional class in university curriculums.

At the end she emphasizes that if we follow her suggestions, we will definitely be able to preserve Lanna poetry.

Siwaporn gives very useful suggestions for preserving Lanna poetry. It helped the researcher to think about the ways Thai people could preserve Kammuang and the Lanna script. Even though Lanna poetry is only one part of the language, it also can help in preserving and supporting the use of Kammuang and the Lanna script.

2.3.4 Ralph Fasold and language attitudes

Fasold (1987) focuses on individuals and what they do with language. He mentions two views regarding attitudes: the mentalist view and the behaviorist view. The mentalist view of attitude is that it is a state of readiness that helps the person to prepare to react to a given stimulus in one way rather than in another. The behaviorist view of attitudes is found simply when the people respond to social situations. This view only needs to deal with the overt behavior. Fasold mentions a variety of methods for language attitude research: questionnaires, interviews, matched-guise technique, and other methods. He said there are three direct methods. The first one is using questionnaires that can have one of two types of questions, open or closed. Open questions allow respondents to express their feelings and views however they

might wish. For the closed questions, respondents cannot reveal their attitudes freely. The second method is the interview method that uses open questions, but this method needs much more time to complete and it is also expensive. The main problems of this method are in the recording and evaluation of the data. The last method is observation, which is the least obtrusive method, so the researcher can collect data in a natural way. Fasold also talks about the applications of social structure. He examines language attitudes by trying to understand how language is used as a symbol of group membership and identity. He mentions examples from the language attitude research of other scholars. For example, Trudgil and Tzavaras (1977) analyzed the Albanian language as a possible marker of group identity among Arvanites, a sociocultural group in Greece. They tried to discover how the status of Arvantitika in the community is declining. Another study was done by El-Dash and Tucker on Classical and Colloquial Arabic. One of the results was that the speakers of Classical Arabic came out as being perceived of having greater leadership ability and higher intelligence than the speakers of Colloquial Arabic. Another study of attitudes was about Spanish and English in a Mexican community in Chicago by Carranza and Ryan (1975). They used sets of semantic-differential scales and divided them into two sets, a status-steering set and a solidarity-stressing set. The subjects were Anglo and Mexican American high-school students at a Catholic high school in Chicago. The result was that both Mexican Americans and Anglos evaluated English as having more prestige than Spanish. English and Spanish were rated significantly differently depending on whether they were heard in the home context or in the school context. Spanish was higher when it was heard in the home domain, but in the school domain English was rated higher. English was also higher on both the solidarity and status scales.

Fasold's book was useful to this thesis. It talks about the kinds of methods that are used in surveying language attitudes. The language attitude studies that Fasold

mentioned in his book are very clear and give good examples for the researcher to see how those scholars conducted their attitude research.

2.3.5 Roland Walker and language attitude survey

Walker's article (1982) focuses the need for measuring language attitudes and language use in order to assess Bible translation needs in various parts of the world. He feels that it is important to measure language attitudes and language use because the result of the measuring will help indicate which language is most appropriate to use for Scripture translation and also to help predict future trends in the use of any given language. The differing social situations and functions of language varieties in these situations have a great effect on language choice and language attitudes. Walker discusses how language attitudes have been measured in the past. He mentions questionnaires, interviews, commitment measures, matched guise tests and observation. The commitment measure is one type of scaled and weighted measure. It tests the respondent's willingness to perform an activity without actually doing it. He also says that observation is the most indirect method, but it is also the most subjective and the most difficult to interpret. In order to gain an accurate assessment of language attitudes, indirect methods are very important. Walker said that most of the studies of language attitudes have been of urban populations who have little or no formal education, so these conditions have to be considered when planning the research. Language attitudes and language use research is aimed at discovering the real situation, not the ideal, thus the researcher must choose the method accordingly. Methods which are less direct help to get reliable data and can validate more direct methods. Walker gives the scale of directness in Figure 5.

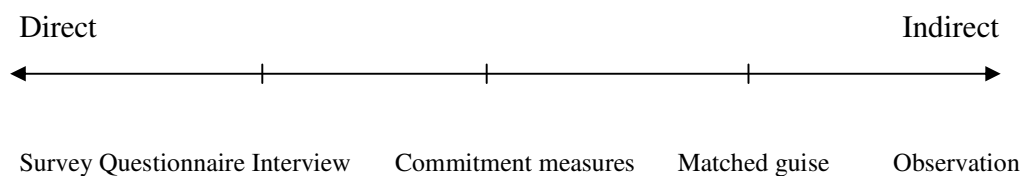


Figure 5: A scale of directness (From Walker 1982: 18)

The amount of time available for survey is another constraint on the method(s) chosen.

Walker's article was very helpful for this thesis because he talks about how to measure language attitudes and language use. He mentions many methods of measurement and he gives some suggestions as to the advantages and disadvantages of each method.

2.3.6 Daniel H. Stokes and language attitudes in a trilingual speech community

Stokes (1995), studied language attitudes and language use in a trilingual speech community (Thai, Kammuang and Yong). He interviewed school children in Lamphun (elementary school students from Rongrian Ban Pa Heo, Rongrian Umong and one other school within the Muang District of Lamphun) (Stokes, 1995: 12). His research methodology was fairly simple. He used a standardized questionnaire with sections designed to investigate three major topics regarding language: general patterns of language use, emotional and personal sentiments regarding each language, and perceptions of domains. He also conducted personal interviews and group discussions. According to his research, it can be concluded that the majority of the students seem to be extremely proud of their Kammuang. They said Kammuang should not be used in certain circumstances, but their opinions about Northern Thai (Kammuang) were almost entirely positive. They preferred Kammuang because it was easy to understand. They want to preserve Kammuang and they agreed that Northern

Thai should be taught as a subject in school. However, there was much disagreement among the students about speaking Northern Thai in school, because many students believed that only Central Thai should be used in school. The study found that there was only one student who had ever attempted to write Northern Thai words in the Lanna script. Other students never attempted it because they thought that it would be hard to read and difficult to understand. In summary, the students in Lamphun still saw the importance of Kammuang, but they tended not to want to learn or use the Lanna script.

Stoke's research report was helpful to this thesis in planning methodology, especially the questionnaires for students and parents. The questions that he asked the students were very useful for this thesis in being good examples of questions for students. He inspired this researcher to start work on the questionnaire used for this thesis.

2.4 Recent efforts to revive Kammuang and the Lanna script

2.4.1 Ministry of Art and Culture Central Project

In 1986, The Art and Culture Central Project held a conference regarding developing a method to transfer the Lanna script into Thai script. The main reason behind this conference was that there were many scholars who knew the Lanna script and who wanted to transliterate books written in the Lanna script into the Thai script. Each of them had their own methodology for this transfer. Confusion occurred when there were many different ways of transliterating the Lanna script into the Thai script. Fifty scholars from every part of Thailand attended this conference at Chiang Mai University, 29-30 November 1986. Three different methods were agreed upon. The first method was transfer directly by transcribing every Lanna letter into a Thai equivalent. This method is suitable for documents that need accuracy in the letter transcription. The second method is transfer by using the Central Thai script to transcribe by following Central Thai word structure. For example, Lanna words not

containing initial clusters would be written as if they had those clusters since the Central Thai equivalents do. This method is suitable for people who are interested in general reading. The third method is transfer by using the Central Thai script to transcribe Lanna words as they are pronounced when read. Tape recordings were used in this method in order to record the Lanna reading without considering about the actual Lanna letters involved, since their sound values are often different from the written Thai sound values used in methods one and two.

This conference report is helpful to this thesis in writing the chapter about the current use of Kammuang and the Lanna script. From this conference, the researcher found that many scholars are interested in improving and supporting Lanna. Thus this conference shows that there are still some groups of people who want to preserve and use the Lanna language in the present day and also in the future.

2.4.2 Lamoon Janhom and the current action of Lanna preservation

According to Lamoon (1999), people now think more about the importance of their tradition, culture and history. The Lanna script is an important key to help one to learn and gain Lanna regional knowledge. Lamoon discusses the beginning of Lanna courses in schools, universities and colleges. The Graduate School of Silpakorn University has two majors, Thai history and Eastern history. These two courses of study teach facets of Tai-Thai, Mon-Kmer, and South Indian scripts. In 1986, Chiang Mai University introduced a masters degree in Lanna language and literature in the Graduate School curriculum. In 1998, the Education Ministry decided to allow the teaching of the Lanna script in primary schools, secondary schools and undergraduate programs in the Thai departments of Northern educational institutes such as Chiang Mai University and Rajabhat Institute, Chiang Mai. Lanna script courses in temples are also widespread. In addition, the Art and Culture Center and the Rajabhat Institute introduced a short "continuing education" curriculum for interested people. There are

many things that have occurred to preserve and support the study of the Lanna language, and many scholars who know the Lanna script and computers have designed computer software in order to help Lanna study. David K. Wyatt was the first person to invent a Lanna font. Udom Rungruengsri, Thawi Sawangpanyakun, Manit Kaewnamon have also been involved in these developments.

From Lamoon's article, the researcher finds that many scholars and institutions see the importance of and are interested in the Northern Thai language, including ancient Lanna documents and the Lanna script. There are many programs that have been held to foster cooperation with each other in order to help support and preserve the Lanna language. This article is useful to this researcher as an example of the positive attitudes of the people who have tried to do many things to preserve the Lanna language.

CHAPTER 3

OVERVIEW OF THE LANNA ORTHOGRAPHY

3.0 Introduction

This chapter will provide an overview of the Lanna orthography. There are three sections in this chapter. The first one deals with Kammuang and the Lanna sound system: consonants, vowels, and tones. The second section is a brief overview of the Lanna script consonant classes. The third and perhaps most important section in this chapter describes some of the problems Kammuang speakers experience when they are learning to read and write the Lanna script.

3.1 Consonant sounds

There are twenty consonant phonemes in the Lanna script. Table 1 shows the consonants with their corresponding letters in the Lanna script and the Thai script (the Lanna script is on the left, Thai on the right). One consonant phoneme that appears in the Lanna script but does not occur in the Thai language is the palatal nasal /ɲ/. However the Lanna script lacks two consonant phonemes /tʃʰ/ and /r/ that appear in Thai (Kobkan and Messenger, 1995: 10). Several phonemes are represented by more than one letter (e.g. /p/, /t/, /c/, /k/), due to tonal constraints that will be discussed in section 3.4.1. In addition, many Lanna letters are pronounced differently from the Central Thai letters with which they are typically transcribed in scholarly works, as will be discussed in section 3.5.1.

	Bilabial	Labiodental	Alveolar	Palatal	Velar	Glottal
Stops						
Voiced	/b/ [ป		/d/ f ด			
Voiceless Unaspirated	/p/ x ป r พ		/t/ D 9 ต m ท	/c/ 0 = จ ช	/k/ d ก 8 ค	/ʔ/ v อ
Voiceless Aspirated	/p ^h / z ผ 4 ภ		/t ^h / { ๕ 5 ถ < ๕ T ท		/k ^h / - ๕ Á ค S ข	
Fricative		/f/ a / ฟ ฝ	/s/ C L ค K ซ l ส			/h/ V S ฮ ห

			๓ ๓ ๓			
Nasal	/m/ ๓		/n/ ๓ ๓ ๓	/ɲ/ ๓ ^๓ ๓	/ŋ/ ๓	
Lateral			/l/ ๓ ๓ ๓			
Semivowel	/w/ ๓			/j/ ๓ ๓		

Table 1: Consonants represented in the Lanna script

3.2 Vowel sounds

The Lanna script has eighteen phonemic vowels and six diphthongs. (Renu, 2000: 10).

³ ๓ is Thai script that represent the Kammuang consonant phoneme /ɲ/ even though its pronunciation is different from /ŋ/. Normally if Northern Thai people pronounce /ɲ/, they will think of the Thai consonant ๓.

3.2.1 Single vowels

The Lanna script recognizes eighteen vowel sounds. The inventory of these vowel sounds is the same as in Thai. The single vowels have phonemically distinct short and long forms and can be divided into two groups: nine short vowels and nine long vowels (Table 2) (Renu, 2000: 10).

	Front		central		back	
	Short	long	short	long	short	long
High	/i/ - b î	/i:/ - u î	/ɨ/ - 7 î	/i:/ - n î	/u/ - 6 u	/u:/ - ^ u
Mid	/e/ g-t l-ɛ	/e:/ g- l-	/ə/ g- bÃ t l-əɛ	/ə:/ g- bÃ g-b l-ə	/o/ F-t, - ö l-ɛ	/o:/ F-, g- k l-
Low	/ɛ/ c-t u-ɛ	/ɛ:/ c- u-	/a/ - t , - y -ɛ, ă	/a:/ - k - ¹	/ɔ/ F - Ãt l-ɔɛ	/ɔ:/ - YÃ, - Ã -ə

Table 2: Single vowels represented in the Lanna script

3.2.2 Diphthongs

The Lanna script recognizes six diphthongs⁴: three short diphthongs and three long diphthongs, as shown in Table 3 (Renu, 2000: 11).

⁴Most linguists believe that there are three diphthongs because the short and long varieties occur in complementary distribution. This paper, however will separate long and short diphthongs in order to make the explanation clearer, and because all six are represented in the orthography.

Front		Central		Back	
short	Long	short	long	short	long
/ia/ g- ¹ t ເື້ຍະ	/i:a/ g- ¹ , - ¹ - ເື້ຍ	/ia/ g- Ãbvt, g- Ã7vt ⁵ ເື້ຍະ	/i:a/ g- Ãbv, g- Ã7v ⁶ ເື້ຍ	/ua/ -öÉt ອ້າະ	/u:a/ -öÉ ອ້າ

Table 3: Diphthongs represented in the Lanna script

3.2.3 Hybrid symbols

There are four hybrid sounds represented in the Lanna script, as shown in Figure 6. The first two examples are vowel-nasal consonant combinations. The third and fourth examples are vowels followed by semivowels.

⁵ This diphthong is used by Chiang Mai scholars because they try to adjust the vowel to be similar to the corresponding Central Thai vowel.

⁶ This diphthong is used by Chiang Mai scholars because they try to adjust the vowel to be similar to the corresponding Central Thai vowel.

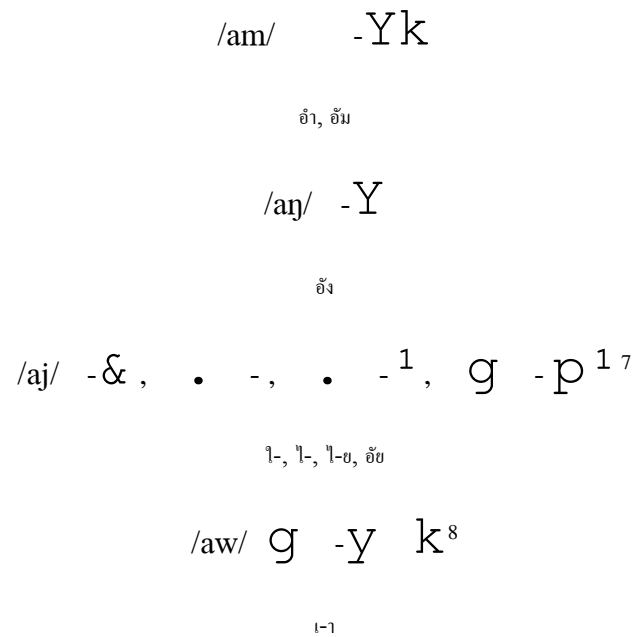


Figure 6: Hybrid symbols

3.3 Tones

The Lanna script recognizes six phonemic tones, as opposed to five in Thai. There is great regional variation in the contour of the tones. In this paper, the tones of the Chiang Mai variety will be used. Figure 7 gives a visual representation of each tone's contours. The tones are as follows:

1) Mid-level (3-3). There is no symbol used to express this tone. /a/

⁷ This hybrid symbol Ʒ-ป¹ is borrowed from the Pali language. This symbol is used in Pali loanwords.

⁸ While /aj/ and /aw/ are technically diphthongs, the Lanna orthography interprets them as a single vowel plus a single consonant.

- 2) Low-falling (2-1). The symbol of this tone is /â/
- 3) High-falling (4-2). The symbol of this tone is /ã/
- 4) High-rising (4-5). The symbol of this tone is /á/.
- 5) Low-rising (2-4). The symbol of this tone is /ǎ/. There are two varieties of this tone. The first variety begins at level 2 and stays level until near the end of the syllable, when it rises to level 4. This kind occurs in the word *k^hǎ:ŋ* 'to stretch out' for example. The second variety starts at level 2 and rises immediately up to the level 4. This kind of tone occurs in the word *cǐ?* 'to touch,' for example.
- 6) High-level with glottal closure. This tone does not occur in Central Thai. The sound level from the beginning until the end of the syllable will be at level 4 but at the end of the syllable the sound will fall slightly and the glottis will close. An example of this kind of tone is *k^hǎ:w* 'rice'. The symbol for this tone is /ã/ (Renu, 2000: 13-14)

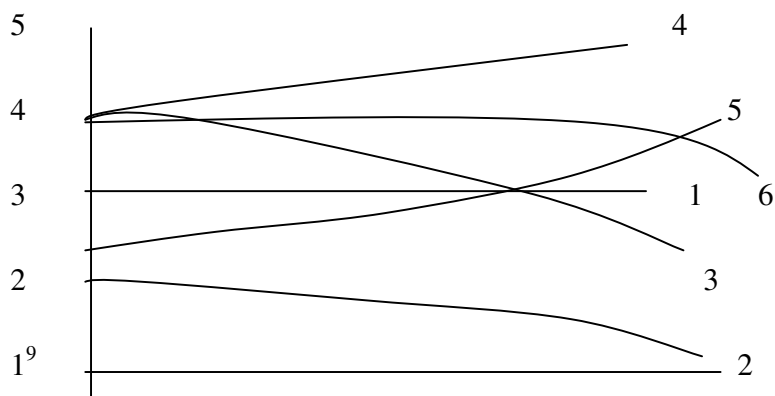


Figure 7: Tones of Kammuang (Chiang Mai) (Renu 2000: 14)

3.3.1 Tone in the Lanna script

The Lanna writing system is different from the Thai writing system because the Lanna writing system has only two tone marks, the ones equivalent to Thai *máj r̃̀k* and *máj t̃^ho:*, as shown in Table 4. The first tone may be referred to by any of three names.

Tone Mark	Name	Thai Equivalent	Function
-----------	------	-----------------	----------

⁹ The number 5,4,3,2 and 1 indicate the tone level.

J	/máj jǒŋ/ ¹⁰	ไม้เอก /máj ʔè:k/	low-falling or high-falling (depending on initial consonant) for example, — jÉ' <i>k^hù:aj</i> 'area, open field', ' jkÉ <i>ŋâ:w</i> 'stupid', or = jÉÛ <i>cû:aj</i> 'to help'.
h	/máj k ^h ɔ: cá:ŋ/	ไม้โท /máj t ^h o:/	high-falling, high-rising or high-level with glottal closure (depending on initial consonant), for example, 8hk ^a <i>ká:n</i> 'to lose', — uúÁhk ^a <i>k^hù: k^há:n</i> 'lazy', or ɔ— & k <i>k^hāw</i> 'rice'.

Table 4: Lanna tone marks

The realization of Lanna tones is determined by several factors, including initial consonant, tone mark (if any), vowel length, and final consonant (if any). Actually, the rules for combining the tone marks and letters in Lanna are quite similar to those for Thai (Kobkan and Messenger, 1995: 35).

Nonetheless, it will be noted that the tone marks above only account for four tones (low-falling, high-falling, high-rising and high-level with glottal closure). The mid-level and low-rising tones are not indicated by tone marks, but rather by the inherent

¹⁰ /máj jǒŋ/ is the common name for this tone. Two other possible names are /máj jǎk/ and /máj jò:t/. Kobkan and Messenger (1995) and Udom Rungruengsri (1985) mention all three names in their books.

qualities of the class of word initial consonant (see section 3.4). Thus the six contrasting tones can be demonstrated as follows:

๘ û	d j k	๘ j k	dhk	๘ hk	dk
ก	ก	ก	ก	ก	ก
/ka:/	/kâ:/	/kâ:/	/kâ:/	/ká:/	/kǎ:/

3.4 Consonant classes

Both the Central Thai and Lanna orthographies have three classes of consonants. However, the consonants in each class are not exactly the same. Table 5 shows the consonant classes of Lanna, the Lanna script consonants in each class, the name of each consonant, and the Thai equivalent. (Kobkan and Messenger, 1995: 27)¹¹

15 High (Inherent Tone: Rising)	4 Mid (Inherent Tone: Level)	23 Low (Inherent Tone: Level)
d – 0 C D kǎ? k ^h ǎ? cǎ? sǎ? latǎ? ก ข ฉ ฆ ฎ	f [* ° V dǎ? bǎ? jǎ? ʔǎ? ด บ จย จ	๘ Á S ' ** = ká? k ^h á? k ^h á? ɲá? cá? ค ค ข ง ฅ
{ 9 5 x z lat ^h ǎ? tǎ? t ^h ǎ? pǎ? p ^h ǎ? ฐ ต ถ ฒ ผ		: G P < I sá? sá? ɲá? lat ^h á? laná? ฅ ฉ ญ ผ ฝ
/ L K l s fǎ? sǎ? sǎ? sǎ? hǎ? ฟ ส ฮ		m T O ** r a tá? t ^h á? ná? pá? fá? ม ท อ

¹¹ It should be noted that the actual phonemic values of some of the Lanna letters differs from the phonemic values of their Thai equivalents. This will be discussed further in section 3.5.1.

ฝ ศ ช ส ห		ท ฑ น พ ฬ
		<p>4 , ** p**</p> <p>ḷ**]**</p> <p>p^há? má? ṇá? lá? lá?</p> <p>ภ ม ย ฬ ล</p>
		<p>ḷ** > V</p> <p>wá? lá? há?</p> <p>ว ฬ ฮ</p>
<p>Notes:</p> <p>* when the consonant [] is used in the words borrowed from the Pali or Sanskrit languages, it will be pronounced /p/ rather than /b/ and has an inherent rising tone.</p> <p>** These seven low class consonants can be made to behave as high class consonants when they are preceded by the consonant /h/ S, as is the rule for the Central Thai ห. In such cases, the /h/ S is silent, impacting only tone.</p>		

Table 5: Lanna consonant classes

3.4.1 The corresponding phonemes of Lanna high class and low class letters

Table 6 shows the corresponding high and low class Lanna letters. It will be noted that the same phoneme may be represented by several letters. However, the low and high class letters carry a different inherent tone in the writing system (see Table 5). There are six low-class Lanna letters that can be made to behave as if they were high-

class Lanna letters having the consonant /h/ S (Central Thai _n) precede them. In such cases, the /h/ S is silent, impacting only tone.

High class			Phoneme	Low class		
(๓)	ด	/kǎʔ/	/k/	(๓)	๘	/káʔ/
(๔)	—	/k ^h ǎʔ/	/k ^h /	(๔)	Á	/k ^h áʔ/
				(๕)	S	/k ^h áʔ/
(๖)	๐	/cǎʔ/	/c/	(๖)	=	/cáʔ/
(๗)	D	/latǎʔ/	/t/	(๗)	m	/táʔ/
(๘)	๑	/tǎʔ/				
(๙)	{	/lat ^h ǎʔ/	/t ^h /	(๙)	<	/lat ^h áʔ/
(๑๐)	๕	/t ^h ǎʔ/		(๑๐)	T	/t ^h áʔ/
(๑๑)	x	/pǎʔ/	/p/	(๑๑)	r	/páʔ/
(๑๒)	z	/p ^h ǎʔ/	/p ^h /	(๑๒)	4	/p ^h áʔ/
(๑๓)	/	/fǎʔ/	/f/	(๑๓)	a	/fáʔ/
(๑๔)	C	/sǎʔ/	/s/	(๑๔)	:	/sáʔ/
(๑๕)	L	/sǎʔ/				
(๑๖)	K	/sǎʔ/		(๑๖)	G	/sáʔ/

(ล)	l	/sǎʔ/				
(ห)	s	/hǎʔ/	/h/	(ฮ)	V	/háʔ/
(หง)	s ^{3/4}	/ŋǎʔ/	/ŋ/	(ง)	ʋ	/ŋáʔ/
(หน)	s ^a	/nǎʔ/	/n/	(น)	o	/náʔ/
				(ณ)	I	/lanáʔ/
(หม)	s ²	/mǎʔ/	/m/	(ม)	ɿ	/máʔ/
(หล)	s }	/láʔ/	/l/	(ล)	]	/láʔ/
				(ร)	i	/láʔ/
				(ร)	>	/láʔ/
(หย)	s ¹	/ŋǎʔ/	/ŋ/	(ย)	p	/ŋáʔ/
				(ญ)	P	/ŋáʔ/
(หว)	s ^É	/wǎʔ/	/w/	(ว)	i	/wáʔ/

Table 6: High class and low class Lanna letters

3.4.2 Middle class

Only three tones can be represented with the mid-class consonants (ด) f /dǎʔ/, (บ)

[/bǎʔ/, (ดย) ó /jǎʔ/ and (ถ) V /ʔǎʔ/. Thus the three tones of the mid-class

consonants can be demonstrated as follows (Lamoon, 1999):

vk
อ
~ □□□

vjk
อ
~ □□□

vhk
อ
~ □□□

3.5 Problems Kammuang speakers experience when they learn the Lanna script

Since the purpose of this thesis is to examine language attitudes, it is important to know how difficult it is for Kammuang-speaking youth to learn the Lanna script. If the Lanna script is exceedingly difficult to learn, it could contribute to negative attitudes to the Lanna script. Conversely, if Kammuang-speaking youth find it easy to read the Lanna script, their attitudes should be more positive.

3.5.1 Lanna letters which do not correspond to their Central Thai equivalents

One of the difficulties of Kammuang speakers is dealing with nine Lanna letters ๘, =, m, r, G, C, ì, p and P, which are pronounced differently from the Central Thai letters with which they are typically transcribed in scholarly works, including all current Lanna textbooks. Table 7 gives some examples.

Lanna letters and values	Central Thai transcriptions and values	Example
1) ๘ /k/	ค /k ^h /	๘hk ^a /ká:n/ ≠ คำน /k ^h á:n/
2) = /c/	จ /tʃ ^h /	=hk /cá:/ ≠ จ้า /tʃ ^h á:/
3) m /t/	ท /t ^h /	mhÃ ' /tó:n/ ≠ ท้อง /t ^h ó:n/
4) r /p/	พ /p ^h /	rbÃ /pít/ ≠ พิษ /p ^h ít/
5) C /s/	จ /tʃ ^h /	Cuจ /sǐ:k/ ≠ จิน /tʃ ^h ĩ:k/
6) G /s/	จ /tʃ ^h /	Gk [o /sa: pà? nâ?/ ≠ จก /tʃ ^h a: pà? nâ?/
7) ì /l/	ร /r/	ìk ๘û

		/la: ka:/ ≠ ภาคา /ra: k ^h a:/
8) ๒ /n/	ย /j/	๒ & ๓/4 /náj/ ≠ ย้ง /jáj/
9) ๒ /n/	ญ /j/	๒k ๑b /nâ:t/ ≠ ญาติ /jâ:t /

Table 7: Lanna letters pronounced differently from their Central Thai equivalents

Kammuang speakers may have difficulty dealing with these consonants when they learn to read or write the Lanna script. This is because the most widely used system for transcribing Lanna into Central Thai was developed by scholars for precise technical works in which it is important to be able to represent the original Lanna letters. However, this technical system does not correspond to the intuitions of Northern Thai people. For example, Central Thai has one letter for /k/, ก. Lanna has two: ๑ and ๒. The scholarly transcription writes the first as ก /k/ and the second as ก - a Thai letter which is pronounced /k^h/. Thus when Kammuang speakers want to learn the Lanna script using existing Lanna study books (all written by scholars using the scholarly transcription), they have to forget many things about Central Thai. This problem could easily be solved by using a more phonemic, practical orthography in Lanna textbooks. Many scholars, however, are unwilling to abandon the technical script.

3.5.2 Initial consonant clusters in the Lanna script

Many words are written in the Lanna script with two initial consonants. However, in spoken Kammuang the word is pronounced with a single initial consonant (Kobkan and Messenger, 1995: 12). Thus when Kammuang speakers are asked to write these words, they may write them without the cluster. They have to learn which words are written with initial consonant clusters. In his handbook of comparative Tai, Fang Kui Li (1977) posits complex consonant clusters for Proto-Tai. Modern Tai languages

have simplified these clusters. Perhaps Kammuang had complex consonant cluster when the Lanna orthography was developed, and lost them in the future development of the spoken language. Table 8 contains examples of words that are written with initial clusters but pronounced with single consonants.

Phonetic transcription of Modern spoken Kammuang	The Lanna script	IPA transliteration of the Lanna script	Translation
<u>k</u> ^h um	ÁÔ1 ,	<u>k</u> ^h um	to cover
<u>p</u> ^h :m	×Ô× ,	<u>p</u> ^h :m	to counterfeit, to forge
<u>p</u> ^h ɛ:	C Z }	<u>p</u> ^h ɛ:	a wound, a sign of damage
<u>k</u> ǎ:ŋ tóŋ	dÔk¾F mÖÆ¾	<u>k</u> ǎ:ŋ tóŋ	the middle of a field

Table 8: Words written with initial clusters but pronounced as single consonant

From these examples, we can see that spoken Kammuang and written Lanna are different in terms of the use of clusters. The word C Z } is transliterated *p^hlɛ:* 'a wound' with a cluster, but in Kammuang it is pronounced without the cluster *p^hɛ:*. Another word dÔk¾FmÖÆ¾ is transliterated as *kǎ:ŋ tóŋ* 'the middle of a field' but it is pronounced *kǎ:ŋ tóŋ*. Thus when Kammuang speakers try to write the word they pronounce C Z } as *p^hɛ:*, they may write it incorrectly as only C Z *p^hɛ:*. Similarly, the word dÔk¾FmÖÆ¾ *kǎ:ŋ tóŋ*, may also be incorrectly written as dk¾FmÖÆ¾ *kǎ:ŋ tóŋ*.

Spoken Kammuang has no true consonant clusters other than ones in which /w/ is the second element. (Kobkan and Messenger, 1995: 13) There are eleven such consonant clusters in the more conservative Kammuang dialects: /tw/, /cw/, /kw/, /k^hw/, /ʔw/, /nw/, /ñw/, /ɲw/, /sw/, /lw/, and /jw/. Table 9 gives some examples:

Phonetic transcription of modern spoken Kammuang (conservative dialects)	The Lanna script	IPA transliteration of the Lanna script	Translation
k ^h wam	ḂÉk ²	k ^h wam	substance, essence, (noun-maker)
ɲwáj	'hÉk ¹	ɲwáj	to turn back
ʔwáj nã:	v jÉk ¹ s ^a hk	ʔwáj nã:	to turn one's face

Table 9: Words with initial consonant clusters

Nonetheless, some dialects appear to be losing the /w/ element of those clusters. As Ruengdet notes "In consonantal clusters with /w/, except /kw-/ and /k^hw-/, pronunciation of /w/ may be lost and some words are found to occur with some modification. For example, *swà:y* 'to swing' becomes *sà:y*, etc. in some localities" (Ruengdet, 1982: 5). Smalley (1994: 76) notes a similar phenomenon, although he claims that the clusters tend to remain intact following /s/ and /ɲ/. In any event, modern speakers who have lost the /w/ may find it difficult to include the /w/ when writing Lanna.

3.5.3 The use of *i* as a final consonant

Many Kammuang words end with the alveolar nasal /n/. The consonants $\dot{\text{I}}$ and O correspond to /r/ and /n/ in word initial location like the Thai ร and น . There are two letters in the Lanna script that correspond to final /n/, $\dot{\text{I}}$ and O ¹². The problem for Kammuang speakers is choosing which consonant $\dot{\text{I}}$ (ร), or O (น) should be used in which word. According to Aj. Manop Panyo, words that end with /n/ should be written in the Lanna script using $\dot{\text{I}}$ (ร), because the ancient Lanna people had this convention. However, there are rules that account for deciding which consonant should be used in the Lanna script between $\dot{\text{I}}$ (ร) or O (น). Aj. Manop suggested that when there is nothing (no consonant, vowel or any symbol) below the word that is pronounced with final /n/, these words will be written by the use of O (น) below the preceding consonant. If there is some consonant, vowel, or symbol written under the consonant already, these words will be written by the use of $\dot{\text{I}}$ (ร). For example, the words $\text{S j}^2 \times \dot{\text{I}}$ หม่อร *mòr* 'father of grandfather' and $\text{g i n \tilde{A} i}$ ไร่อร *hì:an* 'house, home' occur in Thai as well, but in Thai these two words are written by the use of น e.g. หม่อน *mònn* not หม่อร *mòr* and ไร่อร *hì:an* not ไร่อร *hì:ar*. In Lanna, these two words have to use $\dot{\text{I}}$ (ร) as the final consonant because the preceding consonant already has another letter below it. An exception to this rule is v k d k U อากกร

ʔa: kǎ:n 'symptom' where the $\dot{\text{i}}$ is itself written below the word. Two more examples of differences between the Lanna script spelling and Thai script spelling follow:

1. $\dot{\text{i}}^1 \dot{\text{i}}$ เขียน (final *r*) $hi:an$ 'to study, to learn'
2. $-\text{h}^1 \dot{\text{i}}$ เขียน (final *r*) $k^h\hat{i}:an$ 'to whip.'

In Thai, these two words are written as เขียน $ri:an$ and เขียน $k^h\hat{i}:an$. Thus new Lanna learners may be confused as to which consonant they should use $\dot{\text{i}}$ (ร) or O (น). If they know the rule it will be easier for them to decide which consonant should be used with certain words. Table 10 gives more examples of this problem:

Kammuang using Thai script	Phonetic transcription of modern spoken Kammuang	The Lanna script	Thai transliteration of the Lanna script	IPA transliteration of the Lanna script	Translation
เขียน	$k^h\hat{i}:an$	$-\text{h}^1 \dot{\text{i}}$	เขียน	$k^h\hat{i}:ar$	to whip
เมื่อลุน	$m\hat{i}:a \text{ l}un$	$g, n\hat{E}$ $\tilde{A}v] 6$ $\dot{\text{i}}$	เมื่อลุน	$m\hat{i}:a \text{ l}ur$	afterwards, after, later on
ย็อนจານัน	$\eta\acute{o}:n \text{ ca: n}\acute{a}n$	$Ph\tilde{A}i$	ย็อนจານัน	$\eta\acute{o}:r \text{ ca:}$	for that reason

¹² The phonetic values of these letters in syllable initial position are /r/ and /n/, respectively. In syllable final position, however, they are both realized as /n/.

		=k o & a		nán	
ย็อนจ่าจั้ง	ຸວ່:n ca: ໃ້ນ	Ph \tilde{A} i =k v & a	ย็อรรจ่าจั้ง	ຸວ່:r ca: ໃ້ນ	for that reason
ສູນ	sũ:n	l [^] i	ສູວ	sũ:r	mix
หม່อน	mò:n	s j ² x i	หม່อว	mò:r	father of grandfather
ເຢຍນ	hi:an	i ¹ i	ເຢຍວ	ri:ar	to study, to learn
ເຢອນ	hi:an	Gin \tilde{A} i	ເຢອວ	ri:ar	house, home

Table 10: Words that are spelled with \dot{i} or o

Aj. Mongkhon Thuknuk has proposed a more complicated set of rules for the use of \dot{i} (ຸ) (r) or \bigcirc (ນ) (n) as a final consonants. He says every word that is pronounced /n/ at the end of a syllable will be written by using the consonant \dot{i} (ຸ) at the end of the syllable and \dot{i} (ຸ) will be written beside the last vowel or consonant of the word as shown in Table 11.

Kammuang using Thai script	Phonetic transcription of modern spoken Kammuang	The Lanna script	Thai transliteration of the Lanna script	IPA transliteration of the Lanna script	Translation
ເສີຍນ	k ^h i:an	-h ¹ i	ເສີຍວ	k ^h i:ar	to whip
ເມີຂລຸນ	mî:a lun	g, nÆ	ເມີຂລຸວ	mî:a lur	afterwards, after, later on

		ĩv] 6 ĩ			
เรียน	hi:an	ĩ 1 i	เรียน	ri:ar	to study, to learn
สุม	sũ:n	l ^ i	สูว	sũ:r	mix
เรือน	hi:an	GinÃ ĩ	เรือน	ri:ar	house, home

Table 11: Words that are spelled only with \dot{i}

However there are still some words that are pronounced /n/, but are not written using \dot{i} (ĩ) at the end of the syllable. In the Lanna script, there are two ways of writing the final consonant: beside the last vowel or second to last consonant, or below the last vowel or second to last consonant. Aj. Mongkhon claims that words containing any of the fourteen vowels shown in Table 12, will take \bigcirc (n) as the final consonant instead of \dot{i} (ĩ) (r)¹³.

/a/	/a:/	/i/	/i:/	/ĩ/	/ĩ:/	/e/	/e:/
- t	- k	- b	- u	- 7	- n	g-	g-
-						t	
y							

¹³ In Lanna, there is no exact rule that can apply in every case. The rules that Aj. Mongkhon mention are considered only general rules that the scholars accept and use in general.

/ɛ/	/ɛ:/	/o/	/o:/	/ə/	/ə:/
c-	c-	F-	F-	g-	g-
t		t	g-	b̃	b̃
		- ö	k	t	g-
					b

Table 12: Fourteen vowels that cause the change of final consonant $\dot{\text{I}}$ into O

Table 13 shows some examples that use these vowels and the consonant O (น) as

the final consonant instead of $\dot{\text{I}}$ (ง).

Kammuang using Thai script	Phonetic transcription of modern spoken Kammuang	The Lanna script	Thai transliteration of the Lanna script	IPA transliteration of the Lanna script	Translation
ย็อนจ่าอั้น	นุ๋:n ca: ?้าน	ph̃i =kv&	ย็อจ่าอั้น	นุ๋:r ca: ?้าน	for that reason

		a			
ย็อนจันนั๋น	ຖໍ່:n ca: nán	ph ^h ãi =k ^o & a	ย็อรวานั๋น	ຖໍ່:r ca: nán	for that reason

Table 13: Examples of vowel from Table 12 with the consonant O as the final consonant instead of $\dot{\text{I}}$

(r).

However, there are exceptions to this rule. Even though some words use the above vowels, they are not written with O (n) at the end of the syllable. These words are written with silent S (h) at the beginning of the word and have another consonant following it. These words will have $\dot{\text{I}}$ (r) as the final consonant e.g.

หมัน

$\text{S}^2 \text{Y} \text{E} \dot{\text{I}} \text{hman}$ 'work hard'. This word uses the vowel /a/ - Y but it is written with the consonant $\dot{\text{I}}$ (r) as the final consonant because it has S (h) at the beginning of the word and has another consonant following it.

In summary then, modern Kammuang speakers may find it difficult to know whether to use $\dot{\text{I}}$ (r) or O (n) word finally. They must memorize rules to determine proper usage.

3.5.4 The use of *i* as an initial consonant

Another problem is the use of the consonant $\dot{\text{I}}$ (ṛ) (r) as an initial consonant in the Lanna writing system. Such words are pronounced /h/ or /l/. The Thai phoneme /r/ which corresponds to the consonant $\dot{\text{I}}$ (ṛ) (r) does not occur in Kammuang. It is always replaced by the phoneme /h/ or /l/. Therefore, it corresponds to the phonemes /h/ and /l/ in the Lanna script under the conditions discussed below.¹⁴ This is a problem for learners because when they pronounce the words in Table 14, they may write the consonant $\check{\text{V}}$ /h/ following the way they speak instead of $\dot{\text{I}}$ (ṛ) (r) as in the written Lanna script. Thus the word $\dot{\text{I}}\text{hk}^1$ *ráj* will be changed to $\check{\text{V}}\text{hk}^1$ *há:j*, following the spoken language. Therefore, the words in Table 15 also have the same problem as the words in Table 14. When the learners pronounce them, they may write the consonant J /a (l) following the way they speak instead of $\dot{\text{I}}$ (ṛ) (r) as in the written Lanna script. Thus the word $\dot{\text{I}}\text{k}\hat{\text{U}}$ *ra: ka:* would be changed to $\text{J}\text{k}\hat{\text{U}}$ *la: ka:*, following the spoken language.

In all cognate words, the phoneme /r/ in Thai that represents the consonant $\dot{\text{I}}$ (ṛ) (r) in Lanna becomes the phoneme /h/ in corresponding words in Kammuang. (See Table 14)

Kammuang using Thai	Phonetic transcription	The Lanna script	Thai transliteration	IPA transliteration	IPA of written	Translation
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¹⁴ Following Ruengdet (1982: 7-8)

script	of modern spoken Kammuang		of the Lanna script	of the Lanna script	Thai	
กำไร	kǎm hāj	8e.i	กำไร	kam raj	kam raj	profit
รักษา	hák sǎ:	iyd ^h k	รักษา	rák sǎ:	rák sǎ:	care for, to treat, to look after, to look out for
ชั่วร้าย	há:j	ihk ¹	ชั่วร้าย	rá:j	rá:j	bad, evil, harmful
ริม	him	ib ²	ริม	rim	rim	edge, rim, side, by the side of, close by
รู	hu:	i [^]	รู	ru:	ru:	hole
รู้อยู่	hú:	i [^] h	รู้อยู่	rú:	rú:	to know, be acquainted with
รูป	hû:p	i [^] [รูป	rû:p	rû:p	picture, image
เรา	haw	giyk	เรา	raw	raw	we, us
เรียน	hi:an	i ¹ i	เรียน	ri:ar	ri:an	to study, to learn
เรือ	hi:a	gin ^h v	เรือ	ri:a	ri:a	boat

Table 14: Examples of cognate words

Note: The letter $\dot{\text{i}}$ is pronounced as the sound /h/ V.

Modern Kammuang has been influenced by Central Thai. However in these recent loan words Central Thai /r/ is realized as Kammuang /l/, as shown in Table 15. This could cause problems for new learners. Thus, some older words have fallen out of use, being replaced by similarly sounding Central Thai words.

Phonetic transcription of modern spoken Kammuang	The Lanna script	IPA transliteration of the Lanna script	IPA of written Thai	Translation

căm lə:n	0eg i bP	càm rə:n	căm rə:n	to prosper, to grow
bɔ: lí bu:n	[öÉi , Éi	bu:a rà? mu:ar	bɔ: rí bu:n	complete, perfect, absolute, to the full
bɔ: ði sùt	[öÉi b16m bBæ	bu:a rì sùt	bɔ: rì sùt	virgin, pure, innocent
bo: lə:n	[öÉi k`	bu:a ra:n	bo: ra:n	old, ancient, antiquated
lɑ: ka:	ik8û	ra: ka:	ra: k ^h a:	price, cost

Table 15: Examples of loan words

Note: The letter $\dot{\text{l}}$ is pronounced as the sound /l/] .

3.5.5 Other difficulties

There are some words that Kammuang speakers will find difficult to write correctly because spoken Kammuang does not follow the way of written Lanna. Table 16 shows two examples of this problem.

Phonetic transcription of modern spoken Kammuang	The Lanna script	IPA transliteration of the Lanna script	Translation
kăm pi:	8e4u iN	kam p ^h i:r	scripture, textbook
k ^h i: t̂aw	—	k ^h i: t̂aw	ash

	uúg5yÆ k		
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Table 16: Two words in which spoken Kammuang does not follow Lanna spelling

These two words cause problems for Kammuang speakers because when these words are written in the Lanna script, the first word uses the consonant 4, pronounced /p^h/, so this word will be pronounced *kam p^hi:* 'scripture, textbook'. In contrast to the spoken form, Kammuang speakers pronounce this word *kǎm pi:*. When they are asked to write this word, they write it using the consonant Ƶ (ᶞ) (p) writing 8eruiN *kǎm pi:* 'scripture, textbook.'

The second word uses the consonant 5 (ᶑ) (t^h) and is pronounced /t^h/ so this word is pronounced *k^hĩ: t^hâw* 'ash'. When Kammuang speakers say this word, they pronounce it *k^hĩ: tâw* so they would probably use the consonant ƹ (ᶛ) (t) when they write this word, writing –uúgmyJk *k^hĩ: tâw* 'ash' instead.

3.5.6 The changing pronunciation of the Lanna script and Kammuang

As with all languages, the pronunciation of the written and spoken forms changes over time. This is another problem that Kammuang speakers may have when they learn to write the Lanna script. These changes occur in only some words, and there are no readily apparent rules to explain the changes shown in the examples in Table 17.

The Lanna script pronunciation	Modern spoken Kammuang	English
căk	căʔ	used to express simple futurity in the manner of <i>shall</i> after the first person or <i>will</i> after the second or third person
cak kàʔ wât tìʔ	căk kàʔ p ^h ăt	an emperor
táʔ le:	tăʔ le:	sea
bu:a láʔ mu:an	bɔ: lí bu:n	complete, perfect, absolute, to the full
bu:a lì sŭt	bɔ: lí sŭt	virgin, pure, innocent
bu:a la:n	bo: la:n	old, ancient, antiquated
sàʔ mâ:t t ^h àʔ	să: mâ:t	able, capable (of)
ʔon tà la:j	ʔan tà la:j	danger
ʔa: sǎʔ lǎ:j	ʔa: sǎj	to dwell, to inhabit, to live
ʔŭt sǎ: hǎʔ	ʔŭt sà:	to take the trouble to, to go out of one's way, to try
càm lə:n	căm lə:n	to prosper, to grow
kam haj	kăm haj	profit

Table 17: Pronunciation differences between some Lanna and Kammuang words

Some of the words are pronounced differently in terms of the tone. For example, the word ŌegibP 'to prosper, to grow' is written as *càm lə:n* in the Lanna script, in spoken Kammuang, however, this word is pronounced *căm lə:n*. Some words are different in terms of a vowel. For example, the word $[\text{ŌÉik}^{\text{`}}]$ 'old, ancient, antiquated' in the Lanna script is written *bu:a la:n*, but in modern spoken Kammuang it is pronounced *bo: la:n*.

While the examples above do not appear to be rule-based, there are some words that have a rule to explain the changes. The consonant /nw/ in the Lanna script is changed into /n/ in modern spoken Kammuang, as in Table 18. This change is explained by

Smalley (1994: 76), as many such clusters are gradually disappearing and the speakers may fluctuate between pronunciations with and without /w/.

The Lanna script pronunciation	Modern spoken Kammuang	English
t ^h am nwa:j	t ^h am na:j	to predict, to foretell
nwâ:p tô:t	nâ:p tô:t	to blame

Table 18: Rule bound consonant changes

3.5.7 Conclusion

Despite Aj. Mongkhon's view that 'you must forget Central Thai before learning Lanna', the difficulties the Kammuang speaker faces in learning the Lanna script are not great. If a Kammuang speaker is literate in Standard Thai, they will find that the structure, word pattern, tone and parts of the orthography of the Lanna script are similar to Standard Thai. By contrast, those who have no knowledge of Kammuang or Standard Thai may have many difficulties in learning the Lanna script. Both Lanna and Standard Thai have their own spelling rules. Time needs to be spent in class on learning the Lanna rules and noticing exceptions to the rules. The challenge to Lanna learners who know Kammuang will be learning irregular forms and exceptions to the rules.

CHAPTER 4

ATTITUDES TOWARDS KAMMUANG AND THE LANNA SCRIPT

4.0 Introduction

This chapter explores the attitudes of speakers of Northern Thai toward their own language. This study was carried out at two different places in Lampang, Thailand: Lampang Kanlayanee School (LKS), and the Lampang College of Commerce and Technology (LCCT). Three groups of subjects were studied. Two groups of students were from Lampang Kanlayanee School. Group one included forty English-French program students. Group two included forty English-Social Science program students. Group three included forty Computer program students from the Lampang College of Commerce and Technology (LCCT). The students' parents were also asked about their own attitudes towards the studying of Northern Thai by their children.

In this chapter, the demographic information of subjects will first be presented, followed by an analysis of language attitudes. The attitudes of the students will be presented first, followed by the parent's attitudes.

It is important for government educational officials to know how people in the northern Thailand area think about their language. Therefore, the language attitudes of both parents and students are noteworthy.

4.1 Demographic information of student subjects

The subjects are classified by gender in Table 19. The majority of the subjects in the study were female.

Gender	Male	Female	Total
Number	26	94	120
Percent (%)	21.6%	78.4%	100%

Table 19: Gender of the subjects (all 120 subjects combined).

Their ages range from fifteen to nineteen years old. The majority of the students were 16 years old, only 5% of the students aged 18-19 years old, as seen in Table 20.

Age	15	16	17	18	19	Total
Number	18	60	36	5	1	120
Percent (%)	15%	50%	30%	4.2%	0.8%	100%

Table 20: Ages of the subjects (all 120 subjects combined).

Virtually all of the subjects were born in the northern part of Thailand. There were only two subjects who were born in Central Thailand, see Table 21.

Birthplace	North	Central	Total
Number	118	2	120
Percent (%)	98%	2%	100%

Table 21: Birthplaces of the subjects (all 120 subjects combined).

The majority of the subjects live in the city. A comparable number of subjects live 1-10 kilometers outside the city or more than 10 kilometers outside the city. When these subjects are divided into three groups, the majority of the subjects in groups one and two live in the city. In group three, the majority of the subjects live outside the city and only 12.5% of the subjects in group three live in the city. Table 22 displays the overall number of the subjects without division into the three groups.

Area of residence	City	1-10 km outside the city	More than 10 km outside the city	Total
Number	48	35	37	120
Percent (%)	40%	29%	31%	100%

Table 22: Area of residence of the subjects (all 120 subjects combined).

4.2 Responses to the student questionnaire

4.2.1 Language use

In the language use section of the questionnaire, the subjects were asked which language they speak to certain people and which language those people speak to them.

A chi-square test was done on each set of data to determine statistical significance. The typical statistically significant level of $p < .05$ was divided by the number of tests, in this case nine, giving a threshold of significance of .0055. Where p-values for the tests are below this threshold, the difference in the responses is statistically significant. In this case a 'yes' is put in the right-most column of the data table (see Table 24 as one of the examples). Where the p-value is above .0055, a 'no' is put in the table, because the result is not statistically significant.

4.2.1.1 In which language do you speak to the following people?

The language the subjects choose to speak in different domains is different. Sometimes it depends on with whom they are speaking or where they are speaking. Looking at the language use of all one hundred and twenty informants, when most of the subjects speak to the people around their home domain, grandparents, father, mother, brothers/sisters and neighbors, they always speak Kammuang or speak Kammuang more than Central Thai. In contrast, the language that they use to speak to their teachers at school (school domain) is almost always Central Thai. When they speak with their friends, no matter where they speak with them, inside or outside the school, they use Central Thai slightly more than Kammuang, as shown in Table 23.

People	AIK	KMCT	KCTE	CTMK	ACT¹⁵
Paternal Grandparents	68	7	6	6	33
Maternal Grandparents	71	10	6	11	22
Father	52	16	10	13	29
Mother	56	16	11	15	22
Brothers/sisters	51	18	10	15	26
Neighbors	43	23	6	14	34
Friends at school	12	16	32	43	17
Friends outside school	12	29	17	36	26
Teacher	0	8	15	29	68

Table 23: The language that the subjects use with specific people (all 120 subjects combined).

Figure 8 displays the data in Table 23 in chart form, expressed as percentages.

¹⁵ Language: AIK (Always In Kammuang), KMCT (In Kammuang More often than Central Thai), KCTE (In Kammuang and Central Thai about Equally), CTMK (In Central Thai more often than Kammuang), ACT (Always in Central Thai)

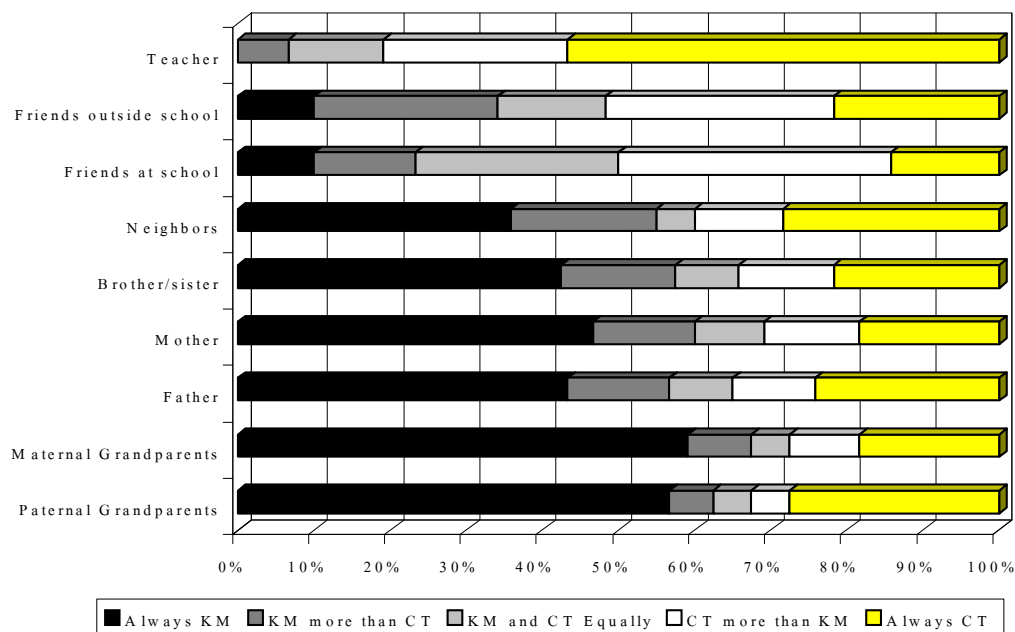


Figure 8: The language that the subjects use with specific people (all 120 subjects combined).

As shown in Table 24, groups two and three have a higher number of subjects who always use Kammuang when they speak than group one. Also, many subjects in group two and three use Kammuang more often than Central Thai. In contrast, group one has the highest number of subjects who always use Central Thai when they speak with others. Thus this table shows the subjects in group one have different patterns of language use from the subjects in groups two and three. The subjects in group two tend to have similar patterns of language use to the subjects in group three. Many of them always use Kammuang when they speak to their cousins and some of them always use Central Thai with their cousins. Results of the chi-square tests show that the responses to five out of nine interlocutors show statistically significant differences. While the responses from group two and three are similar, the students in

group one have quite different patterns of language use. The exception to these statements occurs when each group speaks to their teacher, the tendency of language use moves to the column 'always in Central Thai.' Students in group one and two tend to use more Central Thai with their friends than students in group three.

People	Major area of study	AIK	KMCT	KCTE	CTMK	ACT	Test of significance (SS)
Paternal Grandparents	Group 1	15	2	1	2	20	Yes
	Group 2	21	3	3	4	9	
	Group 3	32	2	2	0	4	
Maternal Grandparents	Group 1	18	3	2	5	12	No
	Group 2	20	5	2	6	7	
	Group 3	33	2	2	0	3	
Father	Group 1	12	4	2	6	16	No
	Group 2	15	6	5	5	9	
	Group 3	25	6	3	2	4	
Mother	Group 1	12	6	4	5	13	No
	Group 2	18	4	4	9	5	
	Group 3	26	6	3	1	4	
Brothers/sisters	Group 1	11	5	3	8	13	No
	Group 2	15	6	4	7	8	
	Group 3	25	7	3	0	5	
Neighbors	Group 1	11	5	3	3	18	Yes
	Group 2	10	6	2	9	13	
	Group 3	22	12	1	2	3	
Friends (at school)	Group 1	0	2	10	15	13	Yes
	Group 2	0	0	12	26	2	
	Group 3	12	14	10	2	2	
Friends (outside school)	Group 1	1	6	7	12	14	Yes
	Group 2	1	6	7	16	10	
	Group 3	10	17	3	8	2	
Teacher	Group 1	0	0	1	5	34	Yes
	Group 2	0	0	4	10	26	
	Group 3	0	8	10	14	8	

Table 24: The language that the subjects in each major area of study use when they speak to specific people.

When the questionnaires are split by gender of the informant, language use is slightly different. When both males and females speak to their grandparents, father, mother,

brothers/sisters, and neighbors, they always speak Kammuang. In contrast, when both males and females speak to their teachers, most people use Central Thai. The languages that both males and females use when they speak to their friends whether inside or outside school are both Kammuang and Central Thai, but females tend to use more Central Thai and males tend to use more Kammuang (see Table 25). Chi-square tests done with this data, however, showed no statistically significant differences between males and females for any of the nine interlocutors.

People	Gender	AIK	KMCT	KCTE	CTMK	ACT
Paternal Grandparents	Male	22	0	0	1	3
	Female	46	7	6	5	30
Maternal Grandparents	Male	21	1	0	1	3
	Female	50	9	6	10	19
Father	Male	15	4	1	2	4
	Female	37	12	9	11	25
Mother	Male	17	3	0	2	4
	Female	39	13	11	13	18
Brothers/sisters	Male	15	5	1	1	4
	Female	36	13	9	14	22
Neighbors	Male	11	7	0	2	6
	Female	32	16	6	12	28
Friends (at school)	Male	4	3	9	8	2
	Female	8	13	23	35	15
Friends (outside school)	Male	3	8	4	8	3
	Female	9	21	13	28	23
Teacher	Male	0	3	6	6	11
	Female	0	5	9	23	57

Table 25: The language that the subjects in each gender use when they speak to specific people.

In Table 26 we can see that the language use patterns of people who live in the city tend to differ significantly from those of people who live outside the city, whether within 10 kilometers or further away. Six of the nine interlocutors show statistically significant differences between city-dwellers and those who live outside of the city. The language that the majority of people who live in the city use when they speak to their grandparents, father, mother, brothers/sisters, friends, teachers and neighbors is Central Thai. The language that the majority of people who live outside the city more than ten kilometers use when they speak to their grandparents, father, mother,

brother/sister, and neighbors is Kammuang. But the language that they use when they speak to their teachers is still Central Thai. The people who live one to ten kilometers outside the city tend to have language use patterns that are similar to the people who live more than ten kilometers outside the city because the language that the majority of them use is Kammuang.

People	Area of residence	AIK	KMCT	KCTE	CTMK	ACT	SS
Paternal Grandparents	City	15	2	3	5	23	Yes
	1-10 kilometers	26	2	1	1	5	
	More than 10 kilometers	27	3	2	0	5	
Maternal Grandparents	City	17	4	4	7	16	Yes
	1-10 kilometers	26	4	1	2	2	
	More than 10 kilometers	28	2	1	2	4	
Father	City	13	6	3	8	18	No
	1-10 kilometers	18	4	4	4	5	
	More than 10 kilometers	21	7	2	1	6	
Mother	City	14	5	3	11	15	Yes
	1-10 kilometers	19	5	5	4	2	
	More than 10 kilometers	23	6	3	0	5	
Brothers/sisters	City	12	6	3	10	17	No
	1-10 kilometers	18	7	2	4	4	
	More than 10 kilometers	21	5	5	1	5	
Neighbors	City	8	5	3	5	27	Yes
	1-10 kilometers	13	11	2	6	3	
	More than 10 kilometers	22	7	1	3	4	
Friends (at school)	City	1	3	8	24	12	Yes
	1-10 kilometers	5	6	13	9	2	
	More than 10 kilometers	6	7	11	10	3	
Friends (outside school)	City	0	6	6	19	17	Yes
	1-10 kilometers	4	10	5	11	5	
	More than 10 kilometers	8	13	6	6	4	

Teacher	City	0	2	2	7	37	No
	1-10 kilometers	0	4	8	9	14	
	More than 10 kilometers	0	2	5	13	17	

Table 26: The language that the subjects who live in different areas use when they speak to specific people.

4.2.1.2 In which language do the following people speak to you?

Table 27 is similar to Table 23, showing that the majority of the grandparents, fathers, mothers, brothers/sisters and neighbors always use Kammuang when they speak to the subjects. The majority of the teachers always use Central Thai when they speak to their students. Friends, whether inside or outside school, tend to speak a mixture of Kammuang and Central Thai although very few friends use only Northern Thai or only Central Thai. Thus it can be seen that the language of the school domain tends to be Central Thai. In contrast, the language that is used in the household domain tends to be Kammuang.

People	AIK	KMCT	KCTE	CTMK	ACT
Paternal Grandparents	78	5	4	6	27
Maternal Grandparents	77	16	3	7	17
Father	59	14	6	11	30
Mother	65	13	9	14	19
Brothers/sisters	54	16	8	12	30
Neighbors	46	23	9	12	30
Friends at school	14	16	33	37	20
Friends outside school	12	25	28	30	25
Teacher	2	6	12	36	64

Table 27: The language that certain people use with the subjects (all 120 subjects combined)

Figure 9 displays the data contained in Table 27 in chart form, expressed as percentages.

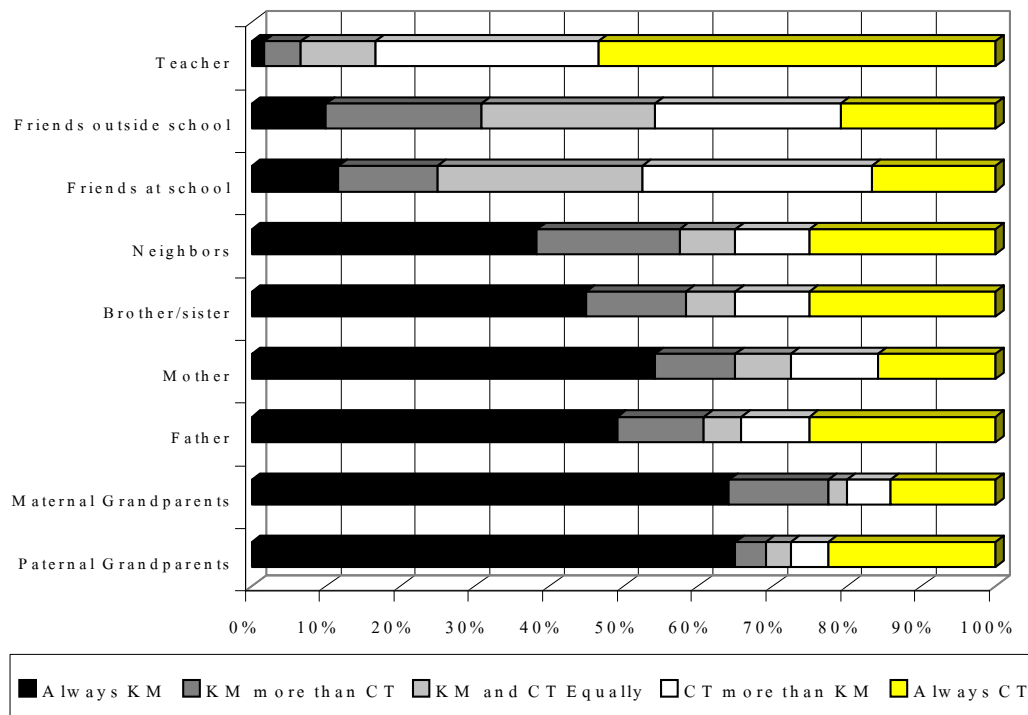


Figure 9: The language that the certain people use with the subjects (all 120 subjects combined).

As shown in Table 28, the language that the majority of the people except teachers and friends use when they speak to the subjects in group two and three is Kammuang. The result is quite similar to the results show in Table 24. When the subjects in group two and three speak to these people the language that they use most is also Kammuang. In contrast, the language that most people use when they speak with the subjects in group one is Central Thai. The chi-square tests show statistically significant differences between the three groups for seven of nine interlocutors. The majority of grandparents, father, mother, brothers/sisters and neighbors always use

Kammuang when they speak to the subjects in group two and three. The language that the majority of teachers use when they speak with the students in all three groups is Central Thai. Students in groups one and two tend to use more Central Thai with their friends than students in group three, as in Table 28.

People	Major area of study	AIK	KMCT	KCTE	CTMK	ACT	SS
Paternal Grandparents	Group 1	18	3	0	2	17	Yes
	Group 2	26	1	3	3	7	
	Group 3	34	1	1	1	3	
Maternal Grandparents	Group 1	19	11	1	1	8	Yes
	Group 2	23	4	0	5	8	
	Group 3	35	1	2	1	1	
Father	Group 1	15	2	3	4	16	Yes
	Group 2	14	8	3	5	10	
	Group 3	30	4	0	2	4	
Mother	Group 1	16	5	5	3	11	No
	Group 2	18	5	3	8	6	
	Group 3	31	3	1	3	2	
Brothers/sisters	Group 1	12	4	1	6	17	No
	Group 2	16	6	4	4	10	
	Group 3	26	6	3	2	3	
Neighbors	Group 1	9	10	2	4	15	Yes
	Group 2	10	8	4	5	13	
	Group 3	27	5	3	3	2	
Friends (at school)	Group 1	0	3	10	15	12	Yes
	Group 2	0	0	13	19	8	
	Group 3	14	13	10	3	0	
Friends (outside school)	Group 1	1	8	6	12	13	Yes
	Group 2	2	3	11	12	12	
	Group 3	9	14	11	6	0	
Teacher	Group 1	0	0	2	9	29	Yes
	Group 2	0	0	3	13	24	
	Group 3	2	6	7	14	11	

Table 28: The language that certain people use when they speak to the subjects in each major area of study.

Table 29 shows what language people use when they speak to males and females. The chi-square tests show no statistically significant difference between males and females for any of the nine interlocutors. When grandparents, fathers, mothers, brothers/sisters, and neighbors speak to both males and females, they mostly use Kammuang. In contrast, the language that teachers use when they speak with both males and females is always Central Thai. Friends both inside and outside school use both Kammuang and Central Thai but tend to use more Central Thai.

People	Gender	AIK	KMCT	KCTE	CTMK	ACT
Paternal Grandparents	Male	22	0	1	0	3
	Female	56	5	3	6	24
Maternal Grandparents	Male	20	2	0	1	3
	Female	57	14	3	6	14
Father	Male	18	2	1	1	4
	Female	41	12	5	10	26
Mother	Male	19	1	0	2	4
	Female	46	12	9	12	15
Brothers/sisters	Male	17	2	0	2	5
	Female	37	14	8	10	25
Neighbors	Male	11	5	1	3	6
	Female	35	18	8	9	24
Friends (at school)	Male	4	3	9	6	4
	Female	10	13	24	31	16
Friends (outside school)	Male	3	5	6	8	4
	Female	9	20	22	22	21
Teacher	Male	0	3	3	7	13
	Female	2	3	9	29	51

Table 29: The language that certain people use when they speak to the subjects in each gender.

Table 30 compares the language that people use when they speak with subjects who live in different areas: within the city, 1-10 kilometers outside the city and more than 10 kilometers outside the city. The majority of grandparents, fathers and mothers in all locations always use Kammuang when they speak to the subjects. Brothers/sisters and neighbors use more Central Thai when they speak with subjects living in the city than those living close to or further from the city. The language that the teachers use when they speak to the subjects is almost always Central Thai in all locations. The language that friends use when they speak with subjects living in or close to the city

is Central Thai more than Kammuang. Friends use both Kammuang and Central Thai when they speak with subjects living further from the city. Chi-square tests show statistically significant differences between groups for six of the nine interlocutors. The major split again is between city dwellers and those who live outside the city.

People	Area of residence	AIK	KMCT	KCTE	CTMK	ACT	SS
Paternal Grandparents	City	22	2	1	5	18	Yes
	1-10 kilometers	28	1	0	1	5	
	More than 10 kilometers	28	2	3	0	4	
Maternal Grandparents	City	20	12	1	4	11	Yes
	1-10 kilometers	29	3	0	1	2	
	More than 10 kilometers	28	1	2	2	4	
Father	City	16	4	4	6	18	No
	1-10 kilometers	19	6	1	4	5	
	More than 10 kilometers	24	4	1	1	7	
Mother	City	18	3	5	9	13	Yes
	1-10 kilometers	21	5	3	5	1	
	More than 10 kilometers	26	5	1	0	5	
Brothers/sisters	City	14	3	3	6	22	Yes
	1-10 kilometers	18	8	2	4	3	
	More than 10 kilometers	22	5	3	2	5	
Neighbors	City	11	7	2	6	22	Yes
	1-10 kilometers	15	8	4	3	5	
	More than 10 kilometers	20	8	3	3	3	
Friends (at school)	City	1	3	11	21	12	No
	1-10 kilometers	6	5	13	7	4	
	More than 10 kilometers	7	8	9	9	4	
Friends (outside school)	City	1	5	10	16	16	Yes
	1-10 kilometers	4	7	9	10	5	
	More than 10 kilometers	7	13	9	4	4	
Teacher	City	0	1	4	13	30	No
	1-10 kilometers	1	4	3	13	14	
	More than 10 kilometers	1	1	5	11	19	

Table 30: The language that certain people use when they speak to the subjects who live in different areas.

4.2.1.3 Language use conclusions

The following are some general comments regarding the language use section of the questionnaire. When all 120 subjects are combined and analyzed together, the language that most subjects speak to the people around their home domain including their neighbors is almost always Kammuang. But the language that they use with the people in the school domain is almost always Central Thai. The majority speaks a mixture of Central Thai and Kammuang with their friends, with a slight tendency to use more Central Thai with friends than with people in the home domain. When interacting with teachers, Central Thai is dominant.

When the 120 students who served as subjects for this research were separated in three ways, some significant differences were found. When split along the line of program of study, the students in group one have different language use patterns than those in groups two and three. These differences were statistically significant in twelve out of eighteen cases (see Tables 24 and 28). Residence patterns were also statistically significant, with city dwellers showing statistically significant differences from those who dwell outside the city in twelve of eighteen cases (see Tables 26 and 30) because city dwellers use Central Thai more than Kammuang, while those who dwell outside the city use Kammuang more than Central Thai. However, there were no statistically significant differences between male and female responses (see Tables 25 and 29). Lampang College of Commerce and Technology students and those who lived outside the city used more Kammuang than the other groups. All the subjects showed greater use of Kammuang in the home domain, and greater use of Central Thai outside the home, especially at school.

4.2.2 Language attitudes

The language attitude section of this thesis comprises three parts based on data from the questionnaire. The first part deals with the section of the questionnaire that looked

at people's feelings as to how important Kammuang is for various activities. The second part of this section looks at language attitudes towards Kammuang and the Lanna script. The third part of this section focuses on responses to five language attitude-related statements that were chosen for their significance to the study.

A chi-square test was done on each set of data to determine statistical significance. The typical significance level of $p < .05$ was divided by the number of tests to determine the threshold of significance. Each section has a different number of tests depending of how many data sets required testing, so each section has a different threshold of significance. Where p-values for the tests are below this threshold, the difference in the responses is statistically significant. In this case a 'yes' is put in the right-most column of the data table. Where the p-value is above the threshold, a 'no' is put in the table and the difference is not statistically significant. When the raw data for a given response is quite similar and there is no large difference between groups, no chi-square test was administered and the rightmost column was left blank.

4.2.2.1 How important or unimportant do you think Kammuang is for people to do (the following)?

As the results shown in Table 31 and Figure 10 indicate, there is only one situation where the subjects think it is definitely important to use Kammuang, that being for people to live in the northern part of Thailand. There seems to be a fairly even split of opinions as to whether Kammuang helps one become more knowledgeable person. In the rest of the situation, however, the subjects think that the use of Kammuang is only of neutral value, meaning they may use Kammuang or Central Thai. Normally the language that is used in the market is Kammuang, but most of the subjects felt that the use of Kammuang in the market is only of neutral value.

For people to:	Important	Neutral	Not important
Live in the northern area	86	33	1
Become more knowledgeable person	43	45	32
Be accepted	34	66	20
Go to the market	33	69	18
Make friends	27	67	26
Be liked	26	62	32
Earn plenty of money	22	57	41
Get a job	20	60	40
Talk to the teacher	13	59	48
Sing with others	11	62	47

Table 31: The importance of using Kammuang in different activities (all 120 subjects combined).

Figure 10 displays the data contained in Table 31 in chart form, expressed as percentages.

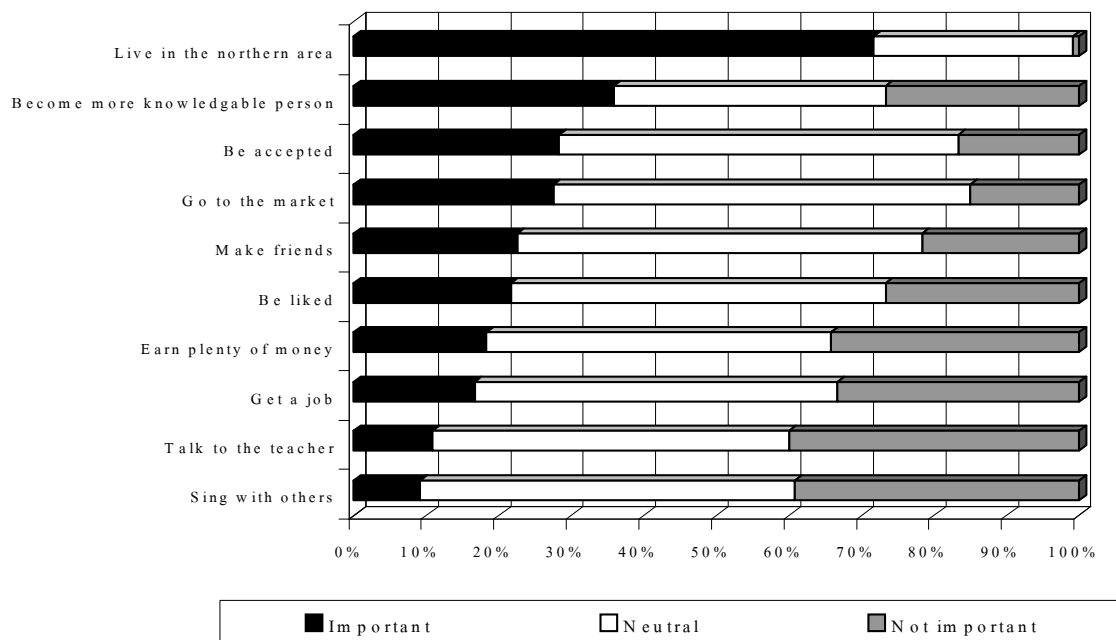


Figure 10: The importance of using Kammuang in different activities (all 120 subjects combined)

As shown in Table 32, the majority of subjects in each group is neutral as to how important Kammuang is for most activities. There is only one activity where in all three groups think that it is important to use Kammuang, that being to live in Northern Thailand. Some minor differences are found in answers to becoming more knowledgeable person and talking to the teacher. The majority of group two and group three think that Kammuang is important in becoming more knowledgeable person. The subjects in group one think that it is not important to use Kammuang when they talk to teachers. Responses to six questions showed large differences among the three groups and chi-square tests were carried out. Results of the chi-square tests show that the responses to two out of six activities show statistically significant differences. This seems to point to differences in the two schools from which the subjects were

drawn. In Lampang Kanlayanee School, it is not important for students to use Kammuang. Presumably this is because all the teachers speak Central Thai with their students. Lampang Kanlayanee School students may also typically relate to their friends primarily in a mixture of Kammuang and Central Thai but Central Thai more than Kammuang. In the Lampang College of Commerce and Technology, it may be possible to relate to teachers in Kammuang, and to use Kammuang with friends, so the use of Kammuang is more important (see Table 32).

For people to:	Major area of study	Important	Neutral	Not important	SS
To make friends	Group 1	2	25	13	Yes
	Group 2	9	18	13	
	Group 3	16	24	0	
To earn plenty of money	Group 1	4	18	18	No
	Group 2	12	15	13	
	Group 3	6	24	10	
Get a job	Group 1	3	22	15	
	Group 2	8	20	12	
	Group 3	9	18	13	
Become more knowledgable person	Group 1	11	16	13	
	Group 2	17	14	9	
	Group 3	15	15	10	
Be liked	Group 1	5	20	15	No
	Group 2	12	19	9	
	Group 3	9	23	8	
Live in the northern area	Group 1	30	9	1	
	Group 2	29	11	0	
	Group 3	27	13	0	
Sing (e.g. with others)	Group 1	2	21	17	
	Group 2	3	22	15	
	Group 3	6	19	15	
Go to the market	Group 1	13	23	4	No
	Group 2	12	18	10	
	Group 3	8	28	4	
Be accepted in community	Group 1	8	23	9	No
	Group 2	14	20	6	
	Group 3	12	23	5	
Talk to teachers in school	Group 1	1	13	26	Yes
	Group 2	6	20	14	
	Group 3	6	26	8	

Table 32: Each major area of study's attitudes towards the importance of using Kammuang in various activities.

In Table 33, the subjects are separated according to their gender. The majority of both males and females think that Kammuang is of neutral value in making friends, earning plenty of money, getting a job, being liked, going to the market, being accepted in the community and talking to teachers in school. The only domain that both genders think Kammuang is important in is living in Northern Thailand. The activity that males and females have slightly different attitude towards is becoming more knowledgeable person. Six out of ten responses were tested with the chi-square procedure. The chi-square tests showed no statistically significant differences between males and females for any of these situations (see Table 33).

For people to:	Gender	Important	Neutral	Not important	SS
To make friends	Male	7	14	5	
	Female	20	53	21	
To earn plenty of money	Male	5	15	6	No
	Female	17	42	35	
Get a job	Male	6	14	6	No
	Female	14	46	34	
Become more knowledgable person	Male	9	12	5	No
	Female	34	33	27	
Be liked	Male	6	15	5	No
	Female	20	47	27	
Live in the northern area	Male	19	7	0	
	Female	67	26	1	
Sing (e.g. with others)	Male	3	14	9	
	Female	8	48	38	
Go to the market	Male	7	16	3	
	Female	26	53	15	
Be accepted in community	Male	7	12	7	No
	Female	27	54	13	
Talk to teachers in school	Male	3	16	7	No
	Female	10	43	41	

Table 33: Each gender's attitudes towards the importance of using Kammuang in various activities.

In Table 34, the subjects are separated according to their place of residence. No matter where the subjects live, the majority of the subjects think the use of Kammuang in various domains is only of neutral value. People who live in the city and outside the city have similar attitudes towards using Kammuang in different activities, for example, to make friends, to earn plenty of money, get a job, be liked,

sing with others, go to the market, and be accepted in the community. The subjects of all three places of residence think that it is important to use Kammuang when they live in the northern part of Thailand. The subjects who live in the city think that it is not important to use Kammuang when they sing with others and talk to teacher in school. According to this set of data, there are five out of ten situations that need to be tested. For the rest of five situations, the data for the three groups is obviously quite similar so they do not need to be tested by the chi-square test. The threshold of this set of data is $p < .01$ (.05 divided by 5, the number of tests). Thus the chi-square tests show statistically significant differences between place of residence for only one of the situations, that being making friends. Outside Lampang City it is more important that people know Kammuang to make friends, as Kammuang is the mother tongue of the majority of residents. One other p-value was close to significant, that for talking to a teacher ($p = .0279$). This may indicate students outside Lampang are able to speak with their teachers in Kammuang from time to time.

For people to:	Place of residence	Important	Neutral	Not important	SS
To make friends	City	4	26	18	Yes
	1-10 km	10	22	3	
	> 10 km	13	19	5	
To earn plenty of money	City	8	20	20	
	1-10 km	6	18	11	
	> 10 km	8	19	10	
Get a job	City	6	26	16	
	1-10 km	8	16	11	
	> 10 km	6	18	13	
Become more knowledgable person	City	14	20	14	
	1-10 km	16	11	8	
	> 10 km	13	14	10	
Be liked	City	9	26	13	No
	1-10 km	11	17	7	
	> 10 km	5	20	12	
Live in the northern area	City	32	16	0	
	1-10 km	27	7	1	
	> 10 km	27	10	0	
Sing (e.g. with others)	City	3	21	24	No
	1-10 km	5	19	11	
	> 10 km	3	22	12	
Go to the market	City	11	29	8	
	1-10 km	13	19	3	
	> 10 km	9	21	7	
Be accepted in community	City	9	30	9	No
	1-10 km	14	17	4	
	> 10 km	11	19	7	
Talk to teachers in school	City	1	22	25	No
	1-10 km	6	15	14	
	> 10 km	6	22	9	

Table 34: Each place of residence' s attitudes towards the importance of using Kammuang in various activities.

4.2.2.2 Attitudes towards Kammuang and the Lanna script

The next two sections of the survey contain two kinds of statements: positive and negative. The subjects were asked to rate each statement on a five-point scale:

SA (Strongly Agree), A (Agree), N (Neutral), D (Disagree), SD (Strongly Disagree)

Chi-square tests were then used to determine whether differences between groups were statistically significant. In the Kammuang section, there are fifteen statements including thirteen positive statements and two negative statements. In the attitudes to the Lanna script section, there are thirty-one statements: twenty-one positive statements and ten negative statements.

4.2.2.2.1 Attitudes towards Kammuang

There are two kinds of statements in the Kammuang section: thirteen positive statements and two negative statements.¹⁶ Table 35 and Figure 11 show the data of one hundred and twenty subjects towards the thirteen positive statements of Kammuang section. According to Table 35 and Figure 11, it would appear that the majority of the subjects (40%) said they felt neutral (neither agreed nor disagreed) with the positive Kammuang statements. However, a large number of subjects that said they agreed with these positive statements and if the columns of "strongly agree" and "agree" are combined, it means that the majority of the subjects (45%) agreed with these statements. As a result, there are more subjects who agree with the positive statements than those who disagree with them.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Totals	243	449	619	182	67	1560
Percent (%)	16%	29%	40%	11%	4%	100%

Table 35: The attitudes of the subjects towards positive statements of Kammuang section (all 120 subjects combined).

Figure 11 displays the data contained in Table 35 in chart form.

¹⁶ For a complete listing of these statements, see Appendix II.

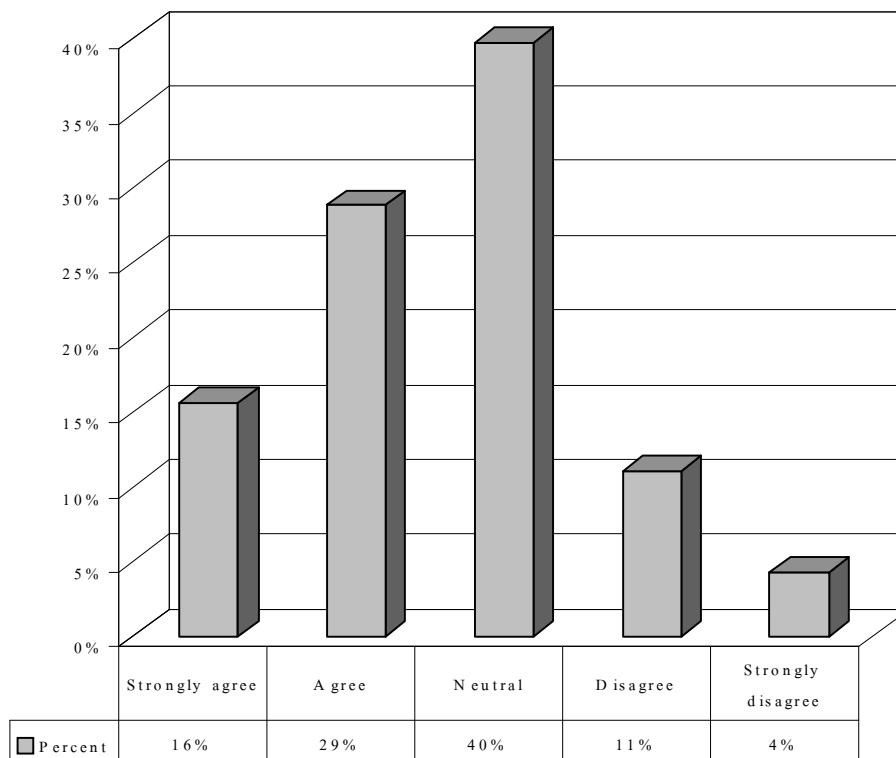


Figure11: The attitudes of subjects towards positive statements of Kammuang section (all 120 subjects combined).

If we compare the scores of the subjects' attitudes to Kammuang according to the gender of the informant, we find only slight differences. Both genders tend to have a positive attitude towards Kammuang. Because the scores of both genders are almost identical, the researcher cannot see how gender influences their attitudes. The responses to nine statements were tested by the chi-square tests in order to see whether there are any statistically significant differences between the gender and the attitudes towards each statement. The chi-square tests show no statistically significant difference between males and females for any of the nine statements. One test came close to being significant, that for statement 2 (p-value =0.00601, threshold of significance = .0055). The statement number 2 is 'I like speaking Kammuang.' This

statement may be significant because males use Kammuang more than females use so they prefer speaking Kammuang than females (see Table 36).

Statement number	Gender	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 1	Male	4	14	7	1	0	No
	Female	16	33	42	3	0	
Statement 2	Male	7	14	4	1	0	No
	Female	12	28	50	3	1	
Statement 3	Male	2	7	13	2	2	No
	Female	15	24	49	6	0	
Statement 4	Male	2	8	11	5	0	
	Female	3	17	51	19	4	
Statement 5	Male	8	13	5	0	0	No
	Female	36	44	14	0	0	
Statement 6	Male	5	10	8	2	1	
	Female	21	29	33	10	1	
Statement 7	Male	3	6	13	3	1	
	Female	8	16	48	19	3	
Statement 8	Male	7	9	9	1	0	
	Female	23	37	26	5	3	
Statement 9	Male	5	11	6	2	2	No
	Female	20	21	29	19	5	
Statement 10	Male	0	3	8	8	7	No
	Female	2	5	19	42	26	
Statement 11	Male	7	10	8	0	1	
	Female	20	39	27	4	4	
Statement 12	Male	4	6	13	2	1	No
	Female	6	14	50	20	4	
Statement 13	Male	0	11	15	0	0	No
	Female	7	20	61	5	1	
Statement 14	Male	0	3	17	2	4	
	Female	3	4	48	23	16	
Statement 15	Male	7	12	7	0	0	No
	Female	49	30	14	1	0	

Table 36: The attitudes of males and females towards Kammuang.

Informants were split into three groups according to their place of residence, whether they lived in the city, 1-10 kilometers outside the city, or more than 10 kilometers outside the city. The subjects in each group had very similar scores of their attitudes towards Kammuang. All three groups' scores are in between the level of "neutral" and "agree". It would seem then that the students in the survey had similar attitudes to

Kammuang regardless of whether they lived in the city or outside. Chi-square tests were carried out for the responses to eight statements. The chi-square tests showed no statistically significant differences. Only statement 10 that is 'To speak one language (Kammuang) is all that is needed.' came close to significance (p-value = .00877, threshold of significance = .00625). It is possible that for some people who live outside the city, knowing only one language, Kammuang, would be quite adequate. See Table 37.

Statement number	Place of residence	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 1	City	9	23	14	2	0	
	1-10 km	7	10	17	1	0	
	> 10 km	4	14	18	1	0	
Statement 2	City	3	17	26	1	1	No
	1-10 km	8	12	13	2	0	
	> 10 km	8	13	15	1	0	
Statement 3	City	8	13	25	1	1	
	1-10 km	4	7	20	4	0	
	> 10 km	5	11	17	3	1	
Statement 4	City	1	10	27	7	3	
	1-10 km	0	8	19	7	1	
	> 10 km	4	7	17	9	0	
Statement 5	City	17	23	8	0	0	
	1-10 km	11	19	5	0	0	
	> 10 km	16	15	6	0	0	
Statement 6	City	9	16	17	5	1	No
	1-10 km	6	13	11	5	0	
	> 10 km	11	10	13	2	1	
Statement 7	City	2	9	22	12	3	No
	1-10 km	5	6	17	7	0	
	> 10 km	4	7	22	3	1	
Statement 8	City	12	21	13	0	2	No
	1-10 km	6	13	11	5	0	
	> 10 km	12	12	11	1	1	
Statement 9	City	10	13	13	9	3	
	1-10 km	6	12	11	5	1	
	> 10 km	9	7	11	7	3	
Statement 10	City	0	3	6	19	20	No
	1-10 km	0	1	14	16	4	
	> 10 km	2	4	7	15	9	
Statement 11	City	12	19	12	3	2	
	1-10 km	8	14	12	0	1	
	> 10 km	7	16	11	1	2	
Statement 12	City	5	8	25	8	2	No
	1-10 km	0	8	18	8	1	
	> 10 km	5	4	20	6	2	
Statement 13	City	3	13	29	3	0	No
	1-10 km	0	9	23	2	1	
	> 10 km	4	9	23	1	0	
Statement 14	City	0	3	23	12	10	No
	1-10 km	0	2	24	5	4	
	> 10 km	3	2	18	8	6	
Statement 15	City	24	15	8	1	0	
	1-10 km	15	13	7	0	0	
	> 10 km	17	14	6	0	0	

Table 37: The attitudes of the subjects who live in three different areas towards Kammuang.

Informants were split into three groups according to the major area of study. Again, the scores of these three groups were found to be very similar (see Table 38). It would seem that there is little connection between major area of study and attitude towards Kammuang. Chi-square tests were administered to the responses to five statements. Results of the chi-square tests show that the responses to two out of five statements are statistically significantly different. Those statements are "People can earn more money if they can write the Lanna script" and "To speak one language (Kammuang) is all that is needed." It is possible that group three has a higher number of subjects who always use Kammuang when they speak so they tend to agree with those statements more than respondents from group one and group two.

Statement number	Major area of study	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 1	Group 1	9	15	14	2	0	
	Group 2	5	15	19	1	0	
	Group 3	6	17	16	1	0	
Statement 2	Group 1	2	15	20	2	1	No
	Group 2	7	14	18	1	0	
	Group 3	10	13	16	1	0	
Statement 3	Group 1	7	9	23	1	0	No
	Group 2	6	9	23	1	1	
	Group 3	4	13	16	6	1	
Statement 4	Group 1	0	7	26	6	1	
	Group 2	4	7	20	7	2	
	Group 3	1	11	16	11	1	
Statement 5	Group 1	15	20	5	0	0	
	Group 2	14	19	7	0	0	
	Group 3	15	18	7	0	0	
Statement 6	Group 1	10	9	17	4	0	
	Group 2	7	15	12	4	2	
	Group 3	9	16	12	3	0	
Statement 7	Group 1	2	4	22	11	1	
	Group 2	2	8	18	9	3	
	Group 3	7	10	19	4	0	
Statement 8	Group 1	11	18	8	3	0	
	Group 2	11	13	12	2	2	
	Group 3	8	15	14	2	1	
Statement 9	Group 1	8	10	8	13	1	Yes
	Group 2	5	13	12	4	6	
	Group 3	12	8	16	4	0	
Statement 10	Group 1	0	2	5	15	18	Yes
	Group 2	0	1	7	23	9	
	Group 3	2	5	15	12	6	
Statement 11	Group 1	13	15	9	1	2	No
	Group 2	10	16	11	3	0	
	Group 3	4	18	15	0	3	
Statement 12	Group 1	3	6	26	4	1	
	Group 2	6	5	18	10	1	
	Group 3	1	9	19	8	3	
Statement 13	Group 1	3	9	23	4	1	
	Group 2	3	11	25	1	0	
	Group 3	1	11	28	0	0	
Statement 14	Group 1	0	2	19	11	8	
	Group 2	0	2	21	8	9	
	Group 3	2	4	25	6	3	
Statement 15	Group 1	22	9	8	1	0	No
	Group 2	19	17	4	0	0	
	Group 3	15	16	9	0	0	

Table 38: The attitudes of the subjects who study in three different majors towards Kammuang.

4.2.2.2 Attitudes towards the Lanna script

As was the case in the attitudes towards Kammuang section, there are two kinds of statements in the Lanna script section: eleven positive statements and ten negative statements. As shown in Table 39 and Figure 12, it would appear that the majority of subjects (41%) felt neutral towards the positive statements, but the number of subjects who "strongly agree" or "agree" with the positive statements is quite high. Thus if the number of subjects who "strongly agree" with the positive statements are added to the number of subjects who "agree" with the positive statements, the resulting number will be more than the number of subjects who were neutral to the statements. Thus it can be concluded that the majority of subjects (49%) agree with the positive statements.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Totals	408	822	1023	195	71	2520
Percent (%)	16%	33%	41%	7%	3%	100%

Table 39: The attitudes of the subjects towards the eleven positive statements in the Lanna script section (all 120 subjects combined).

Figure 12 displays the data contained in Table 39 in chart form.

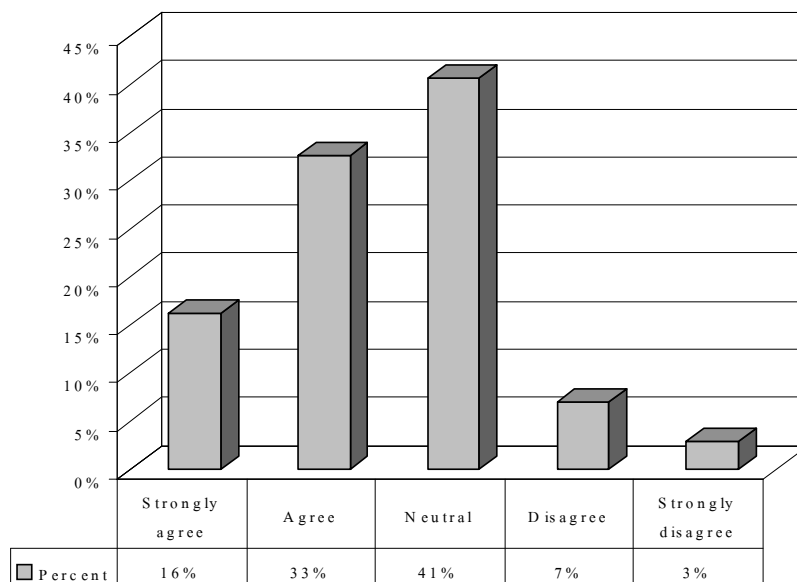


Figure 12: The attitudes of subjects towards eleven positive statements of the Lanna script section (all 120 subjects combined).

According to Table 40 and Figure 13, the majority of subjects said they felt neutral (neither agree nor disagree) towards the negative statements. In the column of disagree, there are many subjects who said they disagree with the negative statements, when means they have positive attitudes towards the Lanna script. Also, there are many subjects (37%) who also said they "strongly disagree" or "disagree" with the statements that would indicate negative attitudes towards the Lanna script. Even if the numbers of the "disagree" and "strongly disagree" columns are combined, the results are not more than the number of subjects who were "neutral" to the negative statements. Thus, there are many subjects who have positive attitudes towards the Lanna script.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Totals	55	184	519	300	142	1200
Percent (%)	5%	15%	43%	25%	12%	100%

Table 40: The attitudes of subjects towards the ten negative statements in the Lanna script section (all 120 subjects combined).

Figure 13 displays the data contained in Table 40 in chart form.

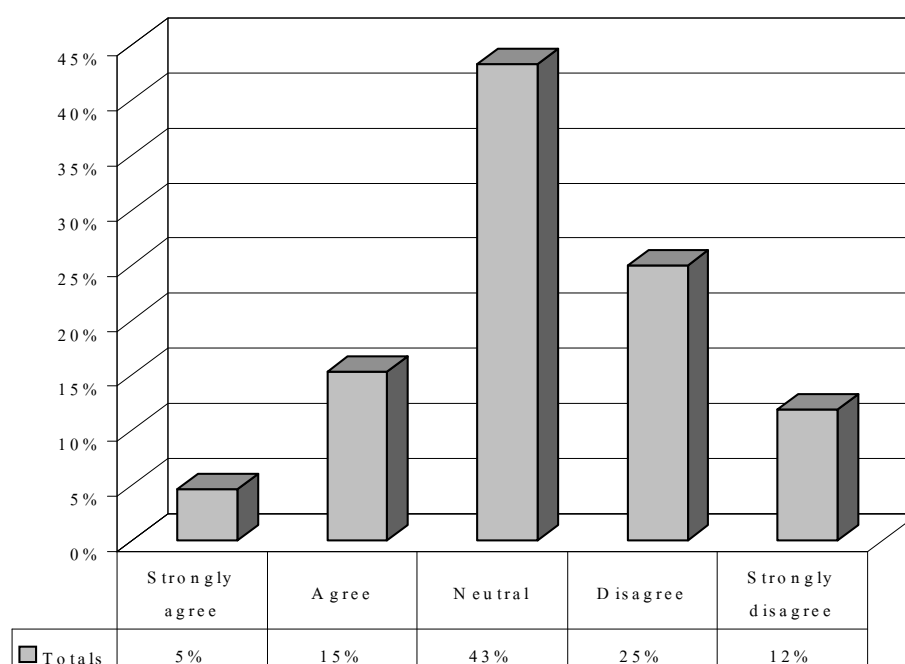


Figure 13: The attitudes of subjects towards ten negative statements of the Lanna script section (all 120 subjects combined).

When the responses of male and female informants towards the Lanna script statements were compared, it was found that their scores were almost identical. It would seem then that gender does not influence attitudes towards the Lanna script for this group of informants. Responses to sixteen statements that seemed to be different

in the numbers for each gender were tested with chi-square tests. Only statement 29 which says, "You are considered an old thinking person if you can write the Lanna script", has a p-value above the threshold number. Thus the chi-square tests show statistically significant differences between genders for only one of the sixteen statements. It is possible that males have slightly less interest in the Lanna script than females, as the number of males who agree that a person who can write the Lanna script is considered an old thinking person is greater than the number of agreeing females. See Table 41.

Statement number	Gender	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 1	Male	4	14	8	0	0	No
	Female	36	35	20	3	0	
Statement 2	Male	4	13	9	0	0	No
	Female	23	29	37	4	1	
Statement 3	Male	7	12	7	0	0	
	Female	30	38	25	0	1	
Statement 4	Male	1	12	11	1	1	No
	Female	9	28	51	4	2	
Statement 5	Male	5	11	9	1	0	
	Female	20	31	40	3	0	
Statement 6	Male	4	13	7	2	0	
	Female	19	46	24	4	1	
Statement 7	Male	5	10	10	1	0	
	Female	19	34	38	3	0	
Statement 8	Male	5	12	9	0	0	
	Female	24	37	30	3	0	
Statement 9	Male	2	7	14	2	1	
	Female	6	22	55	9	2	
Statement 10	Male	4	10	9	2	1	
	Female	21	42	27	4	0	
Statement 11	Male	2	13	10	1	0	No
	Female	15	36	37	5	1	
Statement 12	Male	2	5	14	3	2	No
	Female	13	12	37	22	10	
Statement 13	Male	4	11	9	1	1	
	Female	20	34	39	1	0	
Statement 14	Male	3	14	8	1	0	
	Female	15	48	28	3	0	
Statement 15	Male	3	10	10	3	0	
	Female	18	33	38	5	0	
Statement 16	Male	2	6	15	3	0	No
	Female	4	9	62	12	7	

Statement 17	Male	4	9	11	1	1	
	Female	16	28	47	3	0	
Statement 18	Male	2	5	12	3	4	No
	Female	3	3	43	24	21	
Statement 19	Male	0	9	14	2	1	No
	Female	9	21	55	5	4	
Statement 20	Male	0	6	11	5	4	No
	Female	4	12	34	38	5	
Statement 21	Male	4	9	9	4	0	
	Female	17	33	40	4	0	
Statement 22	Male	1	5	9	5	6	No
	Female	3	7	32	38	14	
Statement 23	Male	0	5	11	7	3	No
	Female	2	2	44	36	10	
Statement 24	Male	1	8	14	3	0	
	Female	8	26	55	4	1	
Statement 25	Male	1	3	17	5	0	
	Female	3	15	55	15	6	
Statement 26	Male	1	10	7	5	3	No
	Female	6	12	24	44	8	
Statement 27	Male	2	8	14	1	1	No
	Female	3	18	51	20	2	
Statement 28	Male	0	3	12	5	6	No
	Female	2	2	26	37	27	
Statement 29	Male	0	4	13	6	3	Yes
	Female	1	0	41	26	26	
Statement 30	Male	0	4	12	5	5	No
	Female	1	1	44	28	20	
Statement 31	Male	5	9	9	3	0	
	Female	15	42	29	7	1	

Table 41: The attitudes of males and females towards the Lanna script.

Informants were split into three groups based on residence patterns. Informants who lived in the city had a higher score (meaning they have slightly more positive attitudes toward the Lanna script) than those living close to the city, with people living ten kilometers outside the city having still lower scores. Responses to eighteen statements that seemed to be different in the numbers for each place of residence were tested with chi-square tests. The chi-square test showed no statistically significant differences between people in each place of residence for any of the eighteen statements. Even though the raw data of people in different residence places seems to be different, the result of the chi-square tests showed no statistically significant

differences between place of residence and the attitudes towards the statements. The lowest p-value of this set of data is from the statement 26 (p-value = 0.0316). This number is close to the threshold number of this test, and is thus close to being statistically significant. See Table 42.

Statement number	Place of residence	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 1	City	20	17	11	0	0	No
	1-10 km	12	13	9	1	0	
	> 10 km	8	19	8	2	0	
Statement 2	City	9	19	18	2	0	
	1-10 km	9	11	13	2	0	
	> 10 km	9	13	14	0	1	
Statement 3	City	12	26	10	0	0	No
	1-10 km	12	11	12	0	0	
	> 10 km	13	13	10	0	1	
Statement 4	City	3	15	27	2	1	No
	1-10 km	1	12	20	2	0	
	> 10 km	6	12	16	1	2	
Statement 5	City	10	19	19	0	0	No
	1-10 km	10	8	15	2	0	
	> 10 km	5	15	15	2	0	
Statement 6	City	9	27	10	2	0	
	1-10 km	7	14	13	1	0	
	> 10 km	7	17	10	2	1	
Statement 7	City	12	22	14	0	0	
	1-10 km	5	12	17	1	0	
	> 10 km	7	9	18	3	0	
Statement 8	City	16	20	11	1	0	No
	1-10 km	7	13	14	1	0	
	> 10 km	6	15	15	1	0	
Statement 9	City	3	12	26	6	1	
	1-10 km	4	7	22	2	0	
	> 10 km	1	11	20	3	2	
Statement 10	City	14	22	10	2	0	No
	1-10 km	5	17	12	1	0	
	> 10 km	5	13	15	3	1	
Statement 11	City	10	17	17	3	1	No
	1-10 km	5	14	16	0	0	
	> 10 km	2	16	16	3	0	
Statement 12	City	8	5	18	12	5	No
	1-10 km	6	6	16	4	3	
	> 10 km	1	7	16	9	4	
Statement 13	City	13	15	18	1	1	
	1-10 km	6	17	11	1	0	
	> 10 km	5	15	17	0	0	

Statement 14	City	7	26	13	2	0	
	1-10 km	6	16	13	0	0	
	> 10 km	5	19	11	2	0	
Statement 15	City	13	19	13	3	0	No
	1-10 km	2	15	16	2	0	
	> 10 km	7	10	17	3	0	
Statement 16	City	2	6	29	7	4	
	1-10 km	1	5	25	3	1	
	> 10 km	3	4	23	5	2	
Statement 17	City	9	14	24	1	0	No
	1-10 km	8	11	16	0	0	
	> 10 km	3	12	20	1	1	
Statement 18	City	1	2	28	6	11	
	1-10 km	1	5	14	11	4	
	> 10 km	2	1	15	10	9	
Statement 19	City	4	17	22	1	4	No
	1-10 km	1	9	24	1	0	
	> 10 km	4	4	24	3	2	
Statement 20	City	3	7	16	17	5	No
	1-10 km	0	9	13	13	0	
	> 10 km	1	2	15	15	4	
Statement 21	City	8	22	14	4	0	No
	1-10 km	5	13	17	0	0	
	> 10 km	8	8	18	3	0	
Statement 22	City	0	4	16	16	12	No
	1-10 km	1	3	12	14	5	
	> 10 km	3	4	13	14	3	
Statement 23	City	0	2	20	18	8	No
	1-10 km	0	3	15	15	2	
	> 10 km	2	2	20	10	3	
Statement 24	City	4	13	26	4	1	
	1-10 km	2	11	21	1	0	
	> 10 km	5	10	20	2	0	
Statement 25	City	1	8	26	9	4	
	1-10 km	0	5	23	7	0	
	> 10 km	1	5	23	6	2	
Statement 26	City	1	6	10	24	7	No
	1-10 km	1	9	9	15	1	
	> 10 km	6	6	12	9	4	
Statement 27	City	2	10	23	11	2	
	1-10 km	0	6	23	6	0	
	> 10 km	3	10	19	4	1	
Statement 28	City	0	2	12	14	20	No
	1-10 km	0	2	14	13	6	
	> 10 km	2	1	13	14	7	
Statement 29	City	0	1	19	13	15	
	1-10 km	0	2	17	9	7	
	> 10 km	1	1	19	8	8	

Statement 30	City	0	1	18	15	14	No
	1-10 km	0	1	19	8	7	
	> 10 km	1	3	19	10	4	
Statement 31	City	8	18	14	7	1	
	1-10 km	4	17	13	1	0	
	> 10 km	8	16	11	2	0	

Table 42: The attitudes of the subjects who live in three different areas towards the Lanna script.

The score of the informants according to major of study is very similar in every group. The attitudes of group three, the students who study in the computer program at the Lampang College of Commerce and Technology, are slightly lower than the other two groups. A possible reason for this difference is that while studying the Lanna script is an option for students at Kanlayanee School it is not at the technical college (LCCT). Therefore students at Kanlayanee School have mildly more positive attitudes. Chi-square tests were done on responses to eleven statements. Three of the eleven statements show statistically significant differences between those who study in Lampang Kanlayanee School and the Lampang College of Commerce and Technology. Those differences will be examined in greater depth in 4.2.2.5 (see Table 43).

Statement number	Major area of study	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 1	Group 1	18	11	9	2	0	No
	Group 2	14	18	8	0	0	
	Group 3	8	20	11	1	0	
Statement 2	Group 1	9	14	17	0	0	
	Group 2	12	15	12	1	0	
	Group 3	6	13	17	3	1	
Statement 3	Group 1	14	17	9	0	0	No
	Group 2	16	16	8	0	0	
	Group 3	7	17	15	0	1	
Statement 4	Group 1	1	11	27	1	0	
	Group 2	4	15	19	0	2	
	Group 3	5	13	17	4	1	
Statement 5	Group 1	11	12	16	1	0	
	Group 2	8	17	14	1	0	
	Group 3	6	13	19	2	0	

Statement 6	Group 1	9	24	7	0	0	
	Group 2	7	18	13	2	0	
	Group 3	7	17	12	3	1	
Statement 7	Group 1	11	17	11	1	0	
	Group 2	6	14	20	0	0	
	Group 3	7	13	17	3	0	
Statement 8	Group 1	14	16	9	1	0	No
	Group 2	8	17	15	0	0	
	Group 3	7	16	15	2	0	
Statement 9	Group 1	3	6	24	7	0	
	Group 2	2	12	21	3	2	
	Group 3	3	12	23	1	1	
Statement 10	Group 1	14	17	7	2	0	No
	Group 2	7	17	12	3	1	
	Group 3	3	18	18	1	0	
Statement 11	Group 1	9	12	16	3	0	
	Group 2	4	20	14	1	1	
	Group 3	4	15	19	2	0	
Statement 12	Group 1	7	5	12	9	7	
	Group 2	4	3	20	9	4	
	Group 3	4	9	19	7	1	
Statement 13	Group 1	12	16	12	0	0	No
	Group 2	7	11	20	1	1	
	Group 3	5	19	15	1	0	
Statement 14	Group 1	9	20	10	1	0	
	Group 2	4	24	11	1	0	
	Group 3	5	17	16	2	0	
Statement 15	Group 1	10	13	15	2	0	
	Group 2	9	16	12	3	0	
	Group 3	3	15	19	3	0	
Statement 16	Group 1	1	4	25	5	5	
	Group 2	1	4	30	3	2	
	Group 3	4	8	22	6	0	
Statement 17	Group 1	9	14	16	1	0	
	Group 2	6	11	20	2	1	
	Group 3	5	12	23	0	0	
Statement 18	Group 1	0	2	16	7	15	No
	Group 2	1	3	20	9	7	
	Group 3	3	5	19	10	3	
Statement 19	Group 1	3	12	24	1	0	
	Group 2	4	7	24	2	3	
	Group 3	2	10	23	3	2	
Statement 20	Group 1	2	6	14	14	4	
	Group 2	1	3	15	18	3	
	Group 3	1	10	16	11	2	

Statement 21	Group 1	7	18	14	1	0	
	Group 2	10	12	14	4	0	
	Group 3	4	13	20	3	0	
Statement 22	Group 1	1	2	13	13	11	No
	Group 2	1	2	11	18	8	
	Group 3	2	7	18	12	1	
Statement 23	Group 1	0	0	19	14	7	
	Group 2	0	1	15	19	5	
	Group 3	2	6	20	11	1	
Statement 24	Group 1	5	9	24	1	1	
	Group 2	2	10	24	4	0	
	Group 3	4	15	19	2	0	
Statement 25	Group 1	0	8	21	8	3	
	Group 2	1	6	21	9	3	
	Group 3	1	5	30	4	0	
Statement 26	Group 1	2	1	10	20	7	Yes
	Group 2	0	9	8	18	5	
	Group 3	6	10	14	10	0	
Statement 27	Group 1	0	6	22	11	1	
	Group 2	3	7	21	7	2	
	Group 3	2	13	22	3	0	
Statement 28	Group 1	0	1	12	13	14	No
	Group 2	0	1	9	15	15	
	Group 3	2	3	18	13	4	
Statement 29	Group 1	0	0	17	6	17	Yes
	Group 2	0	0	14	15	11	
	Group 3	1	4	24	9	2	
Statement 30	Group 1	0	0	14	12	14	Yes
	Group 2	0	1	13	16	10	
	Group 3	1	4	29	5	1	
Statement 31	Group 1	6	18	9	6	1	
	Group 2	7	17	14	2	0	
	Group 3	7	16	15	2	0	

Table 43: The attitudes of the subjects who study in three different majors towards the Lanna script.

4.2.2.2.3 Analysis of attitudes to specific statements

There are five statements that will be considered in this section, two statements from the Kammuang section, and three statements from the Lanna script section. These five statements were chosen because of their significance to the study and because they showed statistically significant differences between different groups.

The following two statements are from the Kammuang section.

- People who speak Kammuang and Central Thai can have more friends than those who speak only Central Thai. (statement number 9)
- To speak one language (Kammuang) is all that is needed.(statement number 10)

The following three statements are from the Lanna script section.

- Only the elderly should be able to read or write the Lanna script. (statement number 26)
- You are considered an old thinking person if you can write the Lanna script. (statement number 29)
- The Lanna script should not be taught in school. (statement number 30)

According to the Kammuang section, there are only two statements out of fifteen statements that show statistically significant differences. These two statements (statement 9 and statement 10) are statistically significant for major of study, but are not statistically significant for other perspectives (gender and place of residence). These two statements are 'People who speak Kammuang and Central Thai can have more friends than those who speak only Central Thai' and 'To speak one language (Kammuang) is all that is needed.' When the researcher looked at the data from three different angles (gender, major of study and place of residence), there was only one perspective in which the researcher found statistically significant differences: major area of study. Thereafter, when the researcher looked at the data when separated by residence, there seemed to have been some differences between those groups, but it was not statistically significant. The numbers for statement nine are quite similar so it was not tested by the chi-square test, so the right-most column is blank. The numbers of statement 10 are different enough to be tested by the chi-square test, but they are not enough to have statistically significant differences. Still the p-value of statement 10 is the closest to the threshold number. When the researcher looked at the data from

the perspective of male and female, statements 9 and 10 have no statistically significant differences. Thus the only factor from which the people had statistically significant different answers was major of study. That is, the computer majors had slightly more positive attitudes towards these two Kammuang statements than French and English-Social Science majors (see Tables 44, 45 and 46).

Statement number	Major area of study	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 9	Group 1	8	10	8	13	1	Yes
	Group 2	5	13	12	4	6	
	Group 3	12	8	16	4	0	
Statement 10	Group 1	0	2	5	15	18	Yes
	Group 2	0	1	7	23	9	
	Group 3	2	5	15	12	6	

Table 44: Statement 9 and statement 10 in the Kammuang section from the perspective of major area of study.

Statement number	Place of residence	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 9	City	10	13	13	9	3	
	1-10 km	6	12	11	5	1	
	> 10 km	9	7	11	7	3	
Statement 10	City	0	3	6	19	20	No
	1-10 km	0	1	14	16	4	
	> 10 km	2	4	7	15	9	

Table 45: The statement 9 and statement 10 in the Kammuang section from the perspective of residence.

Statement number	Gender	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 9	Male	5	11	6	2	2	No
	Female	20	21	29	19	5	
Statement 10	Male	0	3	8	8	7	No
	Female	2	5	19	42	26	

Table 46: The statement 9 and statement 10 in the Kammuang section from the perspective of gender.

According to the Lanna script section, there are only three statements that show statistically significant differences between the different groups. When the researcher

looked at the data from the perspective of the three majors of study, there were three statements showing statistically significant differences after doing the chi-square tests. These three statements (statements 26, 29 and 30) are 'People who can read or write the Lanna script should be only the elderly,' 'You are considered an old thinking person if you can write the Lanna script' and 'The Lanna script should not be taught in school.' Statements 26, 29 and 30 show statistically significant differences from the perspective of three different majors of study, but some of these statements are not statistically significant differences from the perspective of gender and residence. From the perspective of gender, statement 29 is the only statement that shows statistically significant differences. The numbers for statements 26 and 30 are different enough to be tested by the chi-square test but, after doing the test, there were no statistically significant differences between males and females. When the perspective of the three residence areas was considered, statement 29 was not tested by the chi-square test because the numbers of this statement are quite similar. Statements 26 and 30 were both tested but, after doing the test, there were no statistically significant differences between the people who live in the three different places related to attitudes towards the statements. Thus the only statistically significant factor impacting different answers in statements 26, 29 and 30 was major of study. That is, the computer majors had mildly negative attitudes towards the Lanna script because many of them agree with these negative statements while not many French majors and English-Social Science majors agree with these statements. The only statistically significant factor impacting different answers for statement 29 was gender. That is, the number of males who agreed with this negative statement was slightly higher than females. Thus males had mildly negative attitudes towards the Lanna script because they agreed that if someone can write the Lanna script, he is considered an old thinking person (see Tables 47, 48 and 49).

Statement number	Major area of study	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 26	Group 1	2	1	10	20	7	Yes
	Group 2	0	9	8	18	5	
	Group 3	6	10	14	10	0	
Statement 29	Group 1	0	0	17	6	17	Yes
	Group 2	0	0	14	15	11	
	Group 3	1	4	24	9	2	
Statement 30	Group 1	0	0	14	12	14	Yes
	Group 2	0	1	13	16	10	
	Group 3	1	4	29	5	1	

Table 47: The statements 26, 29 and 30 in the Lanna script section from the perspective of major area of study.

Statement number	Gender	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 26	Male	1	10	7	5	3	No
	Female	6	12	24	44	8	
Statement 29	Male	0	4	13	6	3	Yes
	Female	1	0	41	26	26	
Statement 30	Male	0	4	12	5	5	No
	Female	1	1	44	28	20	

Table 48: The statements 26, 29 and 30 in the Lanna script section from the perspective of gender.

Statement number	Place of residence	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 26	City	1	6	10	24	7	No
	1-10 km	1	9	9	15	1	
	> 10 km	6	6	12	9	4	
Statement 29	City	0	1	19	13	15	
	1-10 km	0	2	17	9	7	
	> 10 km	1	1	19	8	8	
Statement 30	City	0	1	18	15	14	No
	1-10 km	0	1	19	8	7	
	> 10 km	1	3	19	10	4	

Table 49: The statements 26, 29 and 30 in the Lanna script section from the perspective of place of residence.

4.2.2.3 Language evaluation questions

In this section, the subjects were asked to rate themselves on their ability to speak Kammuang and to read and write the Lanna script in terms of five categories: near the top (NT), better than average (Bet A), about average (AA), below the average (Bel A) and near the bottom (NB). This section yields only an approximate indication of individual students' ability. A chi-square test was done on the set of data of language ability evaluation towards speaking Kammuang and reading and writing the Lanna script.

4.2.2.3.1 Self-assessment of Kammuang ability

The set of data of being able to speak Kammuang separated by three different major areas of study did not need to be tested with the chi-square tests because the numbers for each group were quite similar. However the set of data of Kammuang ability separated by gender and the three places of residence seems to have some differences between each group. Thus the sets of data were separated by gender and place of residence and tested by the chi-square test.

The majority of every group's subjects have an ability of speaking Kammuang in the level of about average. Group one has a small number of subjects who claim they can speak Kammuang at near the top level, only 7.5%. Group three has a slightly larger number of subjects who claim they can speak Kammuang at near the top level, 12.5%. Thereafter there are many subjects in group three (20%) who can speak Kammuang in the level of better than average and there are only 2.5% of the subjects in group one at this level (see Table 50).

Major area of study	NT	Bet A	AA	Bel A	NB	Total
Group 1	3	1	30	4	2	40
Group 2	4	6	24	4	2	40
Group 3	5	8	23	3	1	40

Table 50: Self-assessment of Kammuang ability, by major.

According to the results of this data, the language ability of males and females is quite different. 10% of females claim to speak Kammuang in the level of near the top but only 7.6% of males claim to speak Kammuang at this level. According to Table 51, the percentage of females who have great ability in speaking Kammuang is greater than that of males. Results of the chi-square tests showed there were statistically significant differences between males and females.

Gender	NT	Bet A	A	Bel A	NB	Total	SS
Male	2	7	15	0	2	26	Yes
Female	10	8	62	11	3	94	

Table 51: Self-assessment of Kammuang ability, by gender.

The numbers shown in Table 52 give the self-assessment of Kammuang abilities varies according to residence. None of the people who live in the city rate their Kammuang at the level of near the top, but 16%-17% of those who live outside the city have an ability at this level. By contrast, 8.3% of people who live in the city rate their Kammuang abilities as "near bottom," compared to only 0%-2% of people who live outside the city. The chi-square tests showed statistically significant differences between the three places of residence for the ability of speaking Kammuang because the p-value of this set of data is above 0.05.

Place of residence	NT	Bet A	A	Bel A	NB	Total	SS
City	0	4	33	7	4	48	Yes
1-10 km outside the city	6	6	22	1	0	35	
More than 10 km outside the city	6	5	22	3	1	37	

Table 52: Self-assessment of Kammuang ability, by residence.

4.2.2.3.2 Self-assessment of Lanna script reading and writing abilities

Subjects were asked to rate their ability to read and write the Lanna script. When the responses were separated on the basis of program of study, very few subjects (2.5-5%) ranked themselves "near the top". Even among the subjects in group one, who have an opportunity to study Lanna in school, only two subjects (5%) said they have an ability that is near the top. The majority of the subjects in group one (77.5%) have an "about average" ability. The majority of subjects in group two have an ability in between "about average" and "below average". More subjects in group two rate their ability as "near the bottom" than is the case with group one. The majority of subjects in group three (47.5%) are "near the bottom". This is not surprising because the students in group three have no chance to study Lanna in their school. It is interesting that, although the students in group three have much less ability in reading and writing the Lanna script. Their attitudes to the Lanna script remain about equal with the other two groups, as we have already seen in this chapter. According to this set of data, only one test needed to be done so the typical significance level of $p < 0.5$ was not divided by the number of the tests. Thus, the threshold number of this test is 0.5. The chi-square test shows statistically significant differences between the ability of reading and writing the Lanna script for the subjects in the three different majors area of study (see Table 53).

Major area of study	NT	Bet A	A	Bel A	NB	Total	SS
Group 1	2	2	31	4	1	40	Yes
Group 2	1	1	13	14	11	40	
Group 3	1	2	11	7	19	40	

Table 53: Self-assessment of Lanna script reading and writing abilities, by major.

According to Table 54, the ability of males and females in reading and writing the Lanna script is only slightly different. 3% of males and 4% of females claim they are "near the top" in reading and writing the Lanna script. 26% of males and 24% of

females say they are "near the bottom" in this ability. These differences were found to be not statistically significant. See Table 54.

Gender	NT	Bet A	A	Bel A	NB	Total	SS
Male	1	1	10	7	7	26	No
Female	4	4	45	18	23	94	

Table 54: Self-assessment of Lanna script reading and writing abilities, by gender.

According to the raw data in Table 55, the ability in reading and writing the Lanna script of the people separated by the place of residence is quite different. Only 4% of the people in the city, 5% of the people 1-10 kilometers outside the city and none of the people living 10 kilometers outside the city claim to have an ability "near the top" in reading and writing the Lanna script. More than half the people who live in the city say they have average ability to read and write Lanna script. A chi-square test showed statistically significant differences, with the city-dwellers claiming higher proficiency in the Lanna script. See Table 55.

Place of residence	NT	Bet A	A	Bel A	NB	Total	SS
City	2	0	27	10	9	48	Yes
1 -10 km	2	2	16	9	6	35	
> 10 km	0	3	12	6	16	37	

Table 55: Self-assessment of Lanna script reading and writing abilities, by residence.

4.2.2.4 Commitment measure question

The purpose of this section was to learn how many students would want to buy a computer program with a Lanna font. This question occurs at the end of the questionnaire. There were three options for them to choose: yes (they will buy it), maybe (they may buy it) and no (they will not buy it.). In this section, the subjects were divided in three different ways: major area of study, gender and place of residence. Dividing the results by the three major areas of study, the majority (85%) of the students in group one (English-French program) "may" buy this Lanna font

program. Only 5% of the forty students in this group say they "will not" buy it. About 72.5% of the forty subjects in group two (English-Social program) and 67.5% of the forty subjects in group three (Computer program) also say they "may" buy this program. But 22.5% of the students in group three say 'No' (They will not buy it.) As shown in Table 56, the number of students in group three who would not want to buy a Lanna font computer program is the highest. This may be because these students study in the Lampang College of Commerce and Technology, where there are no Lanna classes. Thus these students have no chance to study Lanna and therefore they may not be interested in a Lanna computer program (see Table 56).

Major area of study	Yes	Maybe	No	Total
Group one	4	34	2	40
Group two	5	29	6	40
Group three	4	27	9	40

Table 56: Interest in buying a Lanna font program, by major.

Dividing the results by gender, the majority of both genders, 65% of males and 77% of females, "may" buy this program, as shown in Table 57.

Gender	Yes	Maybe	No	Total
Male	4	17	5	26
Female	9	72	13	94

Table 57: Interest in buying a Lanna font program, by gender.

Dividing the results by place of residence, 73% of the subjects living in the city, 72% of the subjects living 1-10 kilometers outside the city and 78% of the subjects living more than 10 kilometers outside the city, "may" buy this program (see Table 58).

Place of residence	Yes	Maybe	No	Total
City	5	35	8	48
1-10 km outside the city	5	25	5	35
More than 10 km outside the city	3	29	5	37

Table 58: Interest in buying a Lanna font program, by residence.

4.2.2.5 Comments from the students

In one hundred and twenty questionnaires, there were only seventeen questionnaires (14.2%) that had comments. Most of the comments demonstrate a positive attitude towards Kammuang and the Lanna script. There was only one student who wrote a slightly negative comment: that Lanna was too difficult and confusing to learn. The majority of the comments said that it is very important to preserve Kammuang and the Lanna script for people in the next generation. The following are some of the comments that the subjects in each group wrote.

- Kammuang and the Lanna script are the symbols of the northern part of Thailand that have been in the Northern Kingdom for many years.
- Northerners should be able to speak, read and write Kammuang and the Lanna script.
- It would be good if many interesting books that teach the people who want to start learning the skills of reading and writing the Lanna script were sold in bookstores.
- Lanna should be taught in every school in the northern part of Thailand and the teaching methods must be interesting.
- Some words in Kammuang should be used but some words should not be used in speaking¹⁷.
- I like Kammuang and the Lanna script.
- Khon Muang (Northerners) must be able to speak Kammuang and Lanna people must be able to write the Lanna script.

¹⁷ Perhaps the students was thinking of words such as ທີ່ປໍ ທີ່ປໍ: 'father' and ທີ່ມີ ທີ່ມີ: 'mother.' The word ທີ່ ທີ່: 'a title used in front of the word to call someone.' This title has no meaning in Kammuang but it has a bad meaning in Thai.

According to these comments, most of the subjects who made a comment had positive attitudes towards Kammuang and the Lanna script.

4.2.2.6 Conclusions regarding the attitude section

The following are some general comments regarding the language attitude section of the questionnaire. Most of the subjects felt that Kammuang ability is important for living in the northern part of Thailand. Most of the subjects also felt Kammuang is not important for use with teachers in the school domain. This was especially true of the students in group one and those who live in the city. When the language attitudes were divided along the lines of program of study, all three groups showed few statistically significant differences in relation to the various activities. The differences were statistically significant in only two out of six cases (see Table 32). Gender did not impact the activities in a statistically significant way. Residence patterns were statistically significant in only one case, that is to make friends (see Table 34), where those living further from the city saw this as being of greater importance than those living closer to or in the city. The majority of the subjects, regardless of major, residence, or gender are neutral as to the importance of using Kammuang in the majority of activities.

Three positive statements were chosen for further analysis in order to find out the language attitudes of the subjects. The reason why these three statements were chosen was that they could help the researcher predict the future of Kammuang and the Lanna script -- a core goal of this thesis. It is important for the government to know what people think of their language. With such knowledge, the government may be better able to find ways to preserve and promote Kammuang and the Lanna script.

The first statement is statement number 11 from the Lanna script section 'The government should support the use of the Lanna script.' As shown in Table 59, 53% of the subjects either "agree" or "strongly agree" with this statement. An additional

41% are "neutral," while only 6% "disagree" or "strongly disagree." This indicates that additional government support would be welcomed by most of these youth.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Total	17	47	49	6	1	120
Percent (%)	14%	39%	41%	5%	1%	100%

Table 59: Language attitudes of the subjects towards the statement 'The government should support the use of the Lanna script.' (all 120 subjects combined).

Figure 14 displays the data contained in Table 59 in chart form, expressed as percentages.

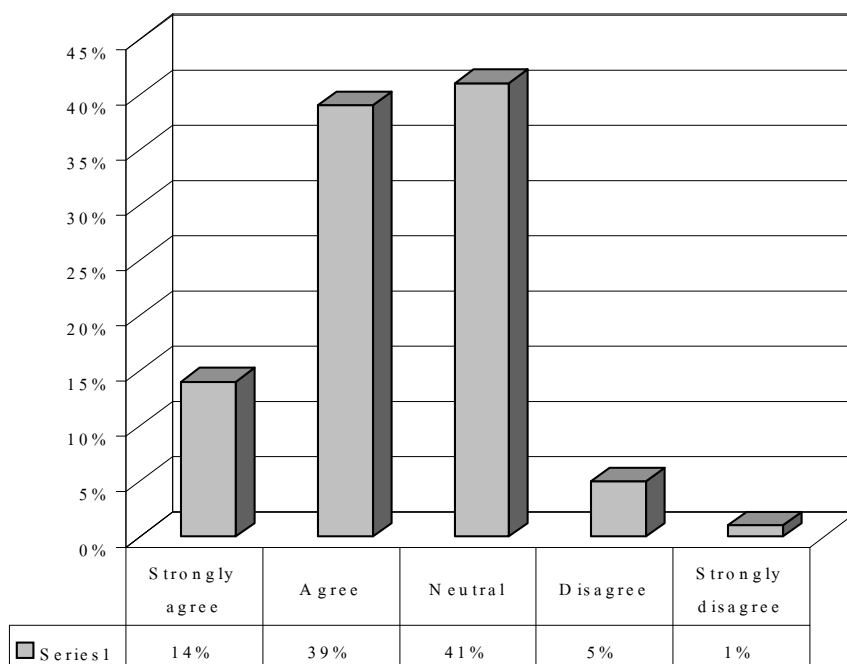


Figure 14: The attitudes of the subjects towards the statement 'The government should support the use of the Lanna script.' (all 120 subjects combined).

The second statement is statement number 14 'All schools in the Northern Thai area should teach pupils to write the Lanna script.' As shown in Table 60, the majority of subjects (66%) either "agree" or "strongly agree" with this statement. None of them said "strongly disagree" and only 3% of the subjects answered "disagree." 31% were neutral. Therefore, the majority of the subjects want all schools in the Northern Thai area to teach pupils to write the Lanna script. Thus it can be concluded that the majority of the subjects have positive attitudes towards teaching Lanna at schools especially the schools in Northern Thai area.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Total	18	61	37	4	0	120
Percent (%)	15%	51%	31%	3%	0%	100%

Table 60: Language attitudes of the subjects towards the statement 'All schools in the Northern Thai area should teach pupils to write the Lanna script.' (all 120 subjects combined).

Figure 15 displays the data contained in Table 60 in chart form, expressed as percentages.

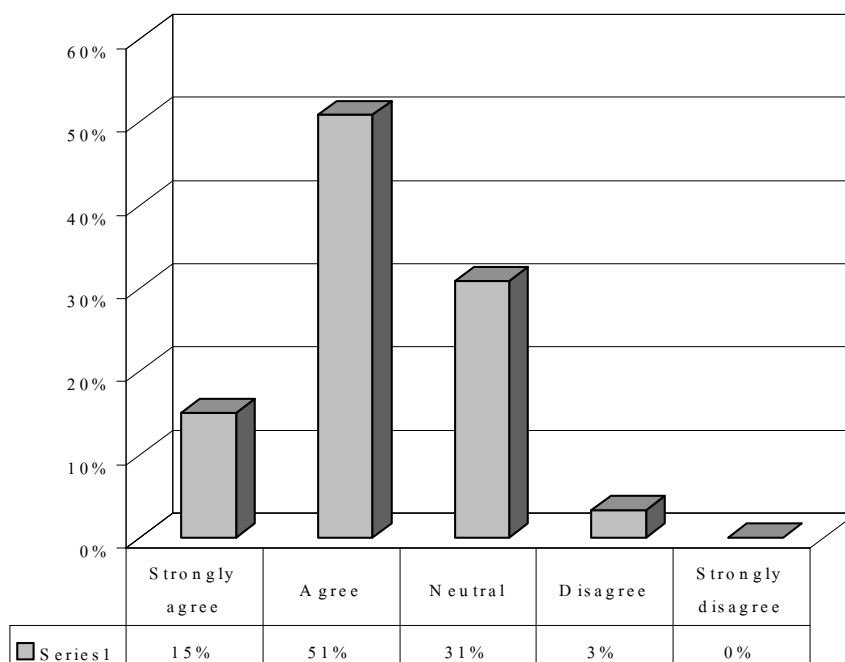


Figure 15: The attitudes of the subjects towards the statement 'All schools in the Northern Thai area should teach pupils to write the Lanna script.' (all 120 subjects combined).

The third statement is statement number 21 'I want to see every Northern Thai person able to write the Lanna script as fluently as Thai script.' As shown in Table 61, 54% of the subjects either "agree" or "strongly agree" with this statement. An additional 40% are "neutral," while only 6% "disagree."

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Total	21	43	48	8	0	120
Percent(%)	18%	36%	40%	6%	0%	100%

Table 61: Language attitudes of the subjects towards the statement 'I want to see every Northern Thai person able to write the Lanna script as fluently as the Thai script.' (all 120 subjects combined).

Figure 16 displays the data contained in Table 61 in chart form, expressed as percentages.

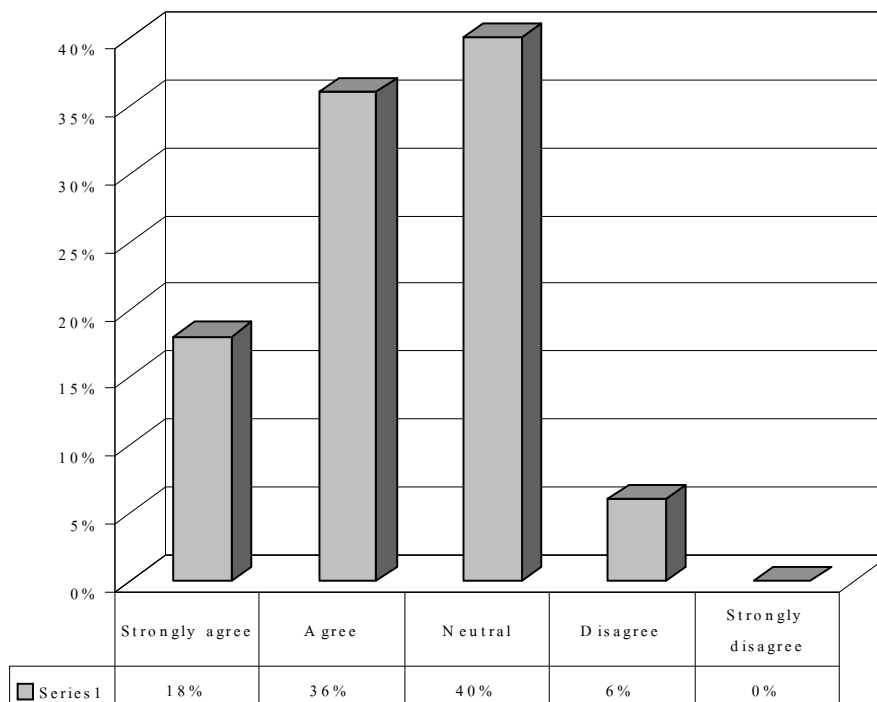


Figure 16: The attitudes of the subjects towards the statement 'I want to see every Northern Thai person able to write the Lanna script as fluently as the Thai script.' (all 120 subjects combined).

According to the data in Tables 59, 60 and 61, the majority of subjects have positive attitudes towards the Lanna script. The majority of the subjects agree with all the positive statements, while only a very few disagree. As for the many who are "neutral," perhaps their attitudes could become more decisively positive with proper support from the government. It would be easier for the government to be able to find a way to make these subjects change their attitudes from neutral to positive than to

change the minds of the subjects who have negative attitudes towards the Lanna script.

The section dealing with language attitudes towards Kammuang and the Lanna script revealed that gender does not influence language attitudes. There were no statistically significant differences between male and female responses for the attitudes towards Kammuang (see Table 36), but there was one statement 'You are considered an old thinking person if you can write the Lanna script' that was statistically significant different for attitudes towards the Lanna script by gender (see Table 41). Similarly, place of residence did not impact student attitudes in a statistically significant way. Youth living inside and outside the city have similar attitudes. The major area of study seems to be the only factor among three factors that has statistically significant influence on the attitudes of the students towards Kammuang. Two out of five statements for attitudes towards Kammuang, and three out of eleven statements for attitudes toward the Lanna script show statistically significant differences between those who study in Lampang Kanlayanee School and the Lampang College of Commerce and Technology.

One's perspective when looking at the data is also important, because some statements may manifest statistically significant differences when they are looked at from the perspective of gender, but may not be statistically significant when looked at from the perspective of residence or major. For example, in this study, the statements 'People who speak Kammuang and Central Thai can have more friends than those who speak only Central Thai' and 'To speak one language, (Kammuang) is all that is needed' show statistically significant differences when looked at from the perspective of major but do not manifest statistically significant differences when looked at from the perspective of gender or residence. In the section of language ability separated by gender, major of study and place of residence, there are some statistically significant differences. When the set of data is looked at from the perspective of major, there are

no statistically significant differences for self-reported Kammuang speaking abilities, but there are statistically significant differences for abilities to read and write the Lanna script. Gender was also statistically significant for the self-reported Kammuang speaking ability, but not for abilities in reading and writing the Lanna script. Residence patterns were statistically significant for both self-reported Kammuang speaking ability and abilities in reading and writing the Lanna script. The majority of the subjects, regardless of gender, residence, or major said they might buy a computer program with a Lanna font if it was sold in the market.

In summary, the majority of student comments showed they have positive attitudes towards both Kammuang and the Lanna script. Despite globalization and the influence of the mass media, and despite what some older Northern Thai people might expect, the youth of Northern Thailand have overall positive attitudes toward Kammuang and the Lanna script. Government initiatives to revitalize and strengthen Kammuang and the Lanna script would be welcomed by these students.

4.3 Analysis of parents' questionnaires

The parents of every student in the three groups were asked to complete a questionnaire. The students took the questionnaire back home for their parents to fill out. There were some problems in getting the parents' questionnaires returned, so the researcher received only thirty-seven questionnaires from group one, thirty-one questionnaires from group two and thirty-five questionnaires from group three. The rest of the questionnaires were lost. Thus the analysis in this section is based on the questionnaires that were returned to the researcher.

4.3.1 Demographic information of students' parents in three groups

The majority of the people who filled out the questionnaire were female (see Table 62).

Parents' group number	Male	Female	Total
Group 1	12 (32.4%)	25 (67.6%)	37 (100%)
Group 2	15 (48.4%)	16 (51.6%)	31 (100%)
Group 3	7 (20%)	28 (80%)	35 (100%)

Table 62: Gender of the three parent groups.

The majority of the parents' age was between 41 to 45 years old. The parents in group two tend to be older than the parents in group one and group three, with 48.4% of the parents in group two are more than 46 years old, (see Table 63).

Parents' group number	35-40 years old	41-45 years old	46 up	Total
Group one	7 (18.9%)	19 (51.3%)	11 (29.8%)	37 (100%)
Group two	8 (25.8%)	8 (25.8%)	15 (48.4%)	31 (100%)
Group three	11 (31.4%)	19 (54.3%)	5 (14.3%)	35 (100%)

Table 63: Age of the three parent groups.

Looking at the educational level of the parents, the majority of the parents completed grades 7 to 12. The parents in group one and group two graduated at a variety of educational levels: lower than or equal to grade six, grade seven to twelve, Bachelors Degree, Masters Degree and other vocational degrees. The parents in group three had somewhat lower levels of education (see Table 64).

Educational level	Parents' Groups		
	Group one	Group two	Group three
Lower or equal grade six	9 (24.3%)	2 (6.6%)	14 (40%)
Grade seven until twelve	13 (35.2%)	13 (41.9%)	17 (48.6%)
Others: PVC ¹⁸	5 (13.5%)	1 (3.2%)	-
PVS ¹⁹	-	1 (3.2%)	-
Bachelors Degree	9 (24.3%)	13 (41.9%)	4 (11.4%)
Masters Degree	1 (2.7%)	1 (3.2%)	-
Total	37 (100%)	31 (100%)	35 (100%)

Table 64: Educational level of the three parent groups.

The majority of the parents of the students were born in the northern part of Thailand, especially the parents from group three: one hundred percent of them were born in the northern part of Thailand. In group one, there was one subject who was born in the southern part of Thailand and three subjects who were born in the central part of Thailand. See Table 65.

Birthplace	Group one	Group two	Group three
North	33 (89.1%)	30 (96.8%)	35 (100%)
South	1 (2.7%)	-	-
Central	3 (8.2%)	1 (3.2%)	-
Total	37 (100%)	31 (100%)	35 (100%)

Table 65: Birthplace of the three parent groups.

¹⁸ PVC is a degree from a vocational school. It is equivalent to grades 10 and 11 of high school. The students study for two years in order to get a PVC certificate.

¹⁹ PVS is one level higher than PVC. The students who finish a PVC certificate can continue studying at the PVS level for two more years in order to get the PVS certificate. Thereafter, if they want to pursue a Bachelors degree they can attend a University and study there for two more years.

The majority of the parents in group one and group two live in the city. In contrast, the parents in group three mostly live more than ten kilometers outside the city (48.6%). Only 11.4% of the parents in group three live in the city. A few parents in group one live more than ten kilometers outside the city (see Table 66).

Areas of residence	Group one	Group two	Group three
City	24 (64.8%)	12 (38.7%)	4 (11.4%)
1-10 kilometers outside the city	7 (18.9%)	10 (32.3%)	14 (40%)
More than 10 kilometers outside the city	6 (16.3%)	9 (29%)	17 (48.6%)
Total	37 (100%)	31 (100%)	35 (100%)

Table 66: Area of residence of the three parent groups.

4.3.2 Evaluation of parental responses

In this section, the researcher did chi-square tests for parents' attitudes with their responses separated on the basis of, the programs of study of their children. The majority of the parents had quite positive attitudes towards the study of Kammuang and the Lanna script for their children. The parents in group two had the highest average score among the three groups, which means they have great positive attitudes towards the study of Kammuang and the Lanna script of their children. None of them "disagrees" or "strongly disagrees" with the positive statements. A comparison of the students' and parents' attitudes shows that they have quite similar attitudes towards Kammuang and the Lanna script. Chi-square tests were done for the responses to every statement (15 statements) in this set of data. Only statement 7 'I would not be agreeable towards my children learning the Lanna script at school' shows statistically significant differences between the major area of study of their children (see Table 67).

Statement number	Major area of study	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	SS
Statement 1	Group 1	17	17	2	0	1	No
	Group 2	14	16	1	0	0	
	Group 3	6	21	8	0	0	
Statement 2	Group 1	9	25	2	0	1	No
	Group 2	10	20	1	0	0	
	Group 3	4	23	8	0	0	
Statement 3	Group 1	7	22	6	1	1	No
	Group 2	11	11	9	0	0	
	Group 3	3	15	17	0	0	
Statement 4	Group 1	3	23	7	3	1	No
	Group 2	4	18	6	3	0	
	Group 3	1	21	12	1	0	
Statement 5	Group 1	9	18	9	0	1	No
	Group 2	11	15	4	1	0	
	Group 3	3	15	16	1	0	
Statement 6	Group 1	5	18	9	4	1	No
	Group 2	5	11	12	2	1	
	Group 3	1	13	18	3	0	
Statement 7	Group 1	0	6	4	19	8	Yes
	Group 2	1	4	5	16	5	
	Group 3	1	10	17	7	0	
Statement 8	Group 1	2	6	15	11	3	No
	Group 2	3	5	8	14	1	
	Group 3	1	13	16	5	0	
Statement 9	Group 1	1	8	11	14	3	No
	Group 2	0	4	9	16	2	
	Group 3	1	12	17	5	0	
Statement 10	Group 1	2	15	15	3	2	No
	Group 2	6	11	9	4	1	
	Group 3	1	10	22	2	0	
Statement 11	Group 1	9	22	5	0	1	No
	Group 2	10	17	4	0	0	
	Group 3	4	23	8	0	0	
Statement 12	Group 1	11	19	6	0	1	No
	Group 2	10	13	8	0	0	
	Group 3	9	16	10	0	0	
Statement 13	Group 1	8	16	9	1	3	No
	Group 2	11	7	9	3	1	
	Group 3	11	16	8	0	0	
Statement 14	Group 1	14	16	4	1	2	No
	Group 2	15	11	4	1	0	
	Group 3	14	12	9	0	0	

Statement 15	Group 1	16	17	3	0	1	No
	Group 2	13	13	5	0	0	
	Group 3	13	14	7	1	0	

Table 67: The attitudes of the parents in the three groups towards Kammuang and Lanna study for their children.

The following are examples of the language attitude statements to which the parents were asked to give their attitudes:

To the statement 'I would be proud of my children if they could read and write the Lanna script'. The majority of each group said that they "agree" with this statement; 92% of the parents in group one, 97% of the parents in group two, and 77% of the parents in group three.

For the statement, 'I want my child to be one who helps preserve the Lanna language', the majority of each group said that they "agree" with this statement; 84% of the parents in group one, 87% of the parents in group two, and 77% of the parents in group three.

Therefore, it is obvious that the parents of every group have positive attitudes towards Kammuang and the Lanna script and also that they would be supportive of the study of Kammuang and the Lanna script for children at school.

4.3.3 The comments of the parents

One hundred and two parents returned the questionnaires to the researcher, of these forty-five parents (44.1%) made comments in the questionnaire. All of their comments reflected positive attitudes towards Kammuang and the Lanna script study of their children. The majority of the parents' comments said that it is good to preserve Kammuang and the Lanna script because they are the symbols of the

Northern Thai region. The following are typical of the comments that were written in the questionnaires.

- Kammuang and the Lanna script are beautiful languages.
- It is useful for the children to learn Kammuang and the Lanna script in order to live in the Northern Thai region.
- Nowadays, there are very few people who know how to read and write the Lanna script. Only the old people know these skills. Thus it is necessary to have Lanna courses in schools and these schools have to have interesting teaching techniques to teach the students.
- When we see the Lanna script, it makes us think of the ancient people who had the great ideas and ability to produce the beautiful Lanna script that has been used until now. Thus it is good to preserve it, otherwise we will be separated from the Lanna Kingdom.
- It is necessary to ask the students first whether they want to learn Kammuang and the Lanna script or not. Thus if the students want to learn, they will be very happy and enjoy learning.
- We are the Northerners, we should speak Kammuang.

Most of the parents who made comments have a similar idea about their children studying Kammuang and the Lanna script. Most of them also show positive attitudes towards Kammuang and the Lanna script. Some of them are willing to support their children to learn Kammuang and the Lanna script because they think that Kammuang and the Lanna script is the language of the Northern Thai region; thus, it must be preserved and should be taught in school.

From fifteen statements in the parents' questionnaires, two statements are especially important for the future of the language. The first statement is statement number 10 'Lanna language should be an obligatory subject that is taught in school.' As shown in Table 68, the majority of the parents (45%) are "neutral" to the statement, but there are still many parents (44%) who either "agree" or "strongly agree" with this statement. Thus many of these parents have quite positive attitudes towards the Lanna language and they see the importance of studying the Lanna language at school so they agree that the Lanna language should be one of the subjects that is taught in school.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Total	9	36	46	9	3	103
Percent (%)	9%	35%	45%	8%	3%	100%

Table 68: Language attitudes of the parents towards the statement 'The Lanna language should be an obligatory subject that is taught in school.' (all 103 parents combined).

Figure 17 displays the data contained in Table 68 in chart form, expressed as percentages.

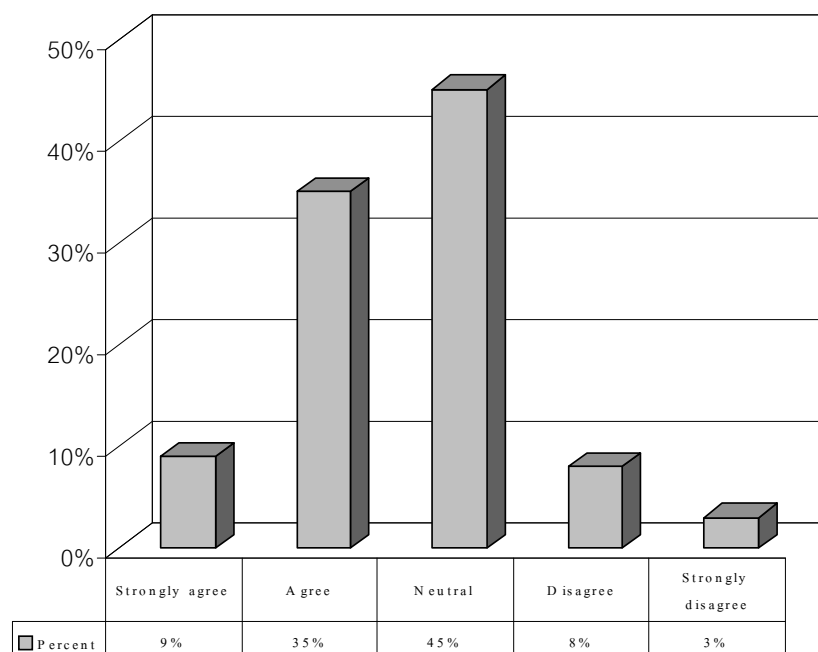


Figure 17: The attitudes of the parents towards the statement 'The Lanna language should be an obligatory subject that is taught in school.' (all 103 parents combined).

The second statement is statement number 11 'I want my child to be one who helps preserve the Lanna language.' As shown in Table 69, the majority of the parents "agree" with this statement. They want their children to help preserve the Lanna language. Many parents "strongly agree" with this statement.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Total	23	62	17	0	1	103
Percent (%)	22%	60%	17%	0%	1%	100%

Table 69: Language attitudes of the parents towards the statement 'I want my child to be one who helps preserve the Lanna language.'

Figure 18 displays the data contained in Table 69 in chart form, expressed as percentages.

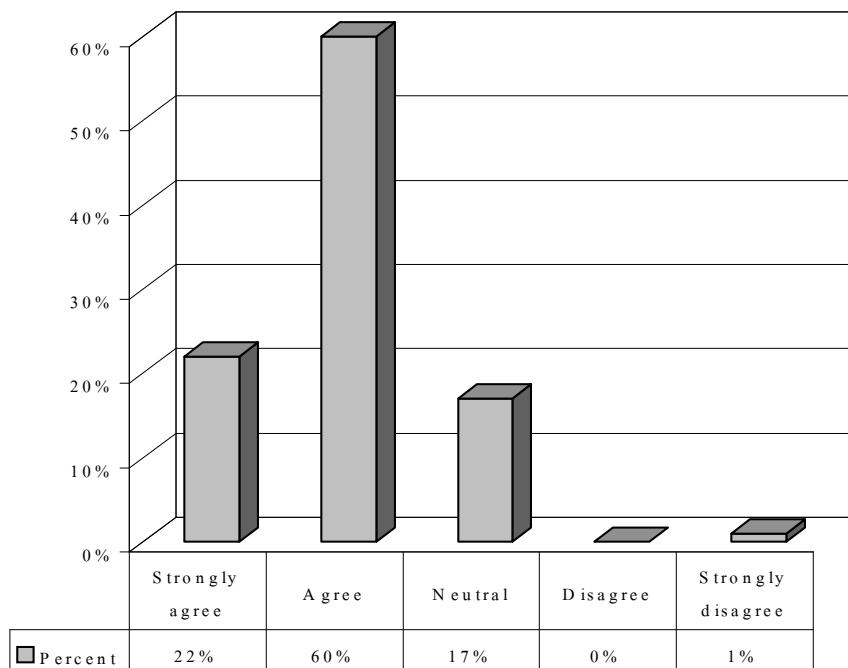


Figure 18: The attitudes of the parents towards the statement 'I want my child to be one who helps preserve the Lanna language.'

4.3.4 Conclusions: parental questionnaires

The majority of the parents have quite positive attitudes towards the Lanna study of their children. Even the statement 'The Lanna language should be an obligatory subject in school', was quite popular. Even though many parents are neutral (neither agree nor disagree) with this statement, in my opinion their attitudes still may be changed to agree with this statement, if they see the importance of using Kammuang and the Lanna script in the future. Additional language revitalization activities such as the Lanna camps organized by Chiang Mai First Church and a Lanna poetry contest

held in Lampang, plus more government support, could influence this neutral group. Thus their children would be able to continue studying Kammuang and the Lanna script for generations to come.

CHAPTER 5

CURRENT USE OF KAMMUANG AND THE LANNA SCRIPT

5.0 Introduction

The purpose of this chapter is to show how Kammuang and the Lanna script are used in different public domains. The observations in this chapter are from three provinces in the northern part of Thailand: Chiang Mai, Lampang and Lamphun. The majority of the observations were done in Chiang Mai because Chiang Mai is the province which is considered to be the centre of Kammuang and the Lanna script. The chapter is divided into six major sections according to the domains where Kammuang and the Lanna script are used. The first section is where Kammuang and the Lanna script as used to write the names of shops. The second section is about Kammuang and the Lanna script as used in the mass media, for example, in newspapers, on the radio, and in advertising signboards and leaflets. The third section focuses on the names of places, for example, the names of educational institutions and temples. The fourth section looks at seminars, conferences or courses that are held in the educational institutions. The fifth section looks at the internet. The sixth section covers other general domains. Some pictures are provided for the reader to see how Kammuang and the Lanna script are used in different domains. The examples of pictures of Kammuang and the Lanna script used in different domains can be found in Appendix III.

5.1 Names of shops

This section is divided into three parts depending on what kind of script is used in each place. The first one is the use of the Lanna script. The second one is the use of Kammuang but written in Thai script. The third one is the use of Thai script written in Lanna style.

5.1.1 Shop names in the Lanna script

In all three provinces (Chiang Mai, Lampang and Lamphun), the researcher only observed five shops where the Lanna script is used to write the name of shops.

- 1) The Lampang Souvenir Shop is located in front of the municipal school in Lampang. This shop sells many things that are very well known in Lampang. Picture 1 shows the label for a bag of *k^hâ:w tĕn* (a kind of Northern Thai snack, well known in Lampang). The name of the shop is $\text{ob}\ddot{\text{A}}\text{9pk}$ นิตช๑ *nĭt tĕ? ja:*, written in the Lanna script.
- 2) The second shop was found at the industry fair in Chiang Mai. This shop sells bricks. The name of the shop is $\text{vb}\ddot{\text{A}}\text{4kikf}\ddot{\text{A}}\text{i}$ อิฐภราว๑ *?ĭt p^ha ra: do:n* ('Pharadorn's brick').
- 3) The third shop was found in the Big C supermarket in Lampang. The name of the shop is $\text{CS}^{\text{a}} \quad ^2 \text{xhkph}^{\text{a}}$ ແໝໝື້ຳຢ່ຳນ *nĕ:m pĕ: jôn* (fermented pork of Aunt Yon). Many kinds of Northern Thai foods are sold there. This shop is well known among Thai people. The Lanna script is used on the package of the plastic bag that covers the products of this shop.
- 4) The fourth shop was found in Chiang Mai. It is located along the Lampang-Chiang Mai superhighway. This is a well known restaurant. There is only one Lanna letter written as the symbol of the shop, the letter V . This Lanna letter represents the ๑ in Thai because the name of this shop is ເື່ອນສຳນຶກ *hi:an sĕ? t^hă: pĕ? nĭk* 'The house of architecture.'

- 5) The fifth shop is located in the Northern Village section in the Airport Central Plaza Mall, Chiang Mai. This shop is named , & 8 } ๓ มั่งคั่ง may k^hâ? lâ? 'auspicious (shop)'. This shop sells many kinds of Chinese souvenirs.

5.1.2 Shop names in Kammuang using Thai script

There are many shops, condominium and restaurants that have their names written in Kammuang using Thai script. Most of the shops use the word *hi:an* เฮือน 'house, home' as part of the shop name. The researcher observed ten shops with the shop name written in Kammuang using Thai script.

- 1) The first shop is เฮือนสถาปนิก *hi:an sà? t^hǎ: pà? ník* 'The house of architecture.' This shop is in Chiang Mai. The word เฮือน *hi:an* 'house' is Kammuang while the word for 'architecture' is a modern Central Thai word.
- 2) The second shop is เฮือนโบราณ *hi:an bo: ra:n* 'The ancient house.' This restaurant is located in Chiang Mai. This shop also uses the word เฮือน *hi:an* 'house'. The word *bo: ra:n* 'ancient' is an example of a Kammuang word being replaced by a close Thai cognate: the old Kammuang word would be *bu:a la:n* (see section 3.5.6). However, most Northern Thai people no longer know the old word.
- 3) The third one is เฮือนป้อเลี้ยง *hi:an pô: lí:ay* 'the house of a rich man' This condominium is located behind Chiang Mai University. This condominium uses the words เฮือน *hi:an* 'house', and ป้อเลี้ยง *pô: lí:ay* 'the rich man,' both of which are Kammuang (see picture number 2).

- 4) The fourth shop is เสือน้ำ *hi:an k^ham* 'a golden house'. People use this name in order to show that this place was decorated in Lanna style. This is the name of a dormitory that is located in front of Payap University in Chiang Mai.
- 5) The fifth shop is เสือน้ำวัง *hi:an tʃ^hom way* 'the house where people can admire the beautiful Wang River.' This restaurant is located in Lampang.
- 6) The sixth shop is ปีกะดิน *pák kà? tì:n* 'books' shop. This is a bookstore that is located at the back of Chiang Mai University.
- 7) The seventh shop is ปั้นเป้ง *pân pǎ:ŋ* 'hand made' shop. This shop is found in the Northern Village section in the Airport Central Plaza Mall, Chiang Mai. It sells many kinds of decorative things such as picture frames and ceramic dolls.
- 8) The eighth shop is ม่วนใจ๋ *mǔ:an cǎj* 'happy (heart)' shop. This shop is located in Lampang. It is a market where many ceramic products are sold.
- 9) The ninth shop is เสือนมกอไม้ *hi:an mē:k má:j* 'the house of trees.' This shop sells many kinds of trees and flowers. It is located in Lampang in front of the Big C Supermarket.
- 10) The tenth shop is อู๋เป้ง หละปุ่น *ʔúj peŋ là? pu:n*. The name of this shop involves two words: อู๋เป้ง *ʔúj peŋ* 'Grandmother Peng' and หละปุ่น *là? pu:n* 'the Northern Thai province, another name for Lamphun.' This shop is located in Lamphun. It sells Northern Thai food.

5.1.3 Shop names in Kammuang, written in Thai script, Lanna style

The researcher found only one example of the shop's name that is written in Thai script but in Lanna style so some people who see this sign may think that it is the Lanna script.

The shop sells many kinds of products that are made from Thai silk. It is located near the Lampang bus station. This shop's name is สํวหฬนจ *sà? lǎ? lǎ:ay* 'a big silver bowl' (see picture number 3).

5.2 Kammuang and the Lanna script in the mass media

This section is divided into three parts. The first part is Kammuang and the Lanna script as used in the newspaper. The second part deals with Kammuang as used in the radio and the third part discusses the use of Kammuang and the Lanna script in advertising signboards and leaflets.

5.2.1 In the newspapers

This section will discuss some examples of Kammuang and the Lanna script in Thai newspapers, as well as one recent article in the English-language Bangkok Post.

5.2.1.1 Thai script written in Lanna style

This researcher has found only three examples of Thai script written in Lanna style. All of these are in 'Khon Muang Neu', a Northern Thai newspaper.

The first example is an advertisement belonging to the 'Architecture House and Garden' company (see picture number 4). The second example is the name of a column that talks about a soap opera that was on TV called 'Mae Eye Sa Auen.' Kammuang was used in this soap opera by some characters (see picture number 5). The third example is a column that talks about the 'Lampang Grand Festival' to be

held in April 2004. The name of this festival is อสังการลำปาง 1325 ปี 'Lampang Grand Festival 1325 years.'

5.2.1.2 The Lanna script

This researcher has found two examples of Lanna script used in the newspapers. Both examples are written by Aj. Sak Rattanachai, who is a teacher in Yonok College.

- The first example is a column named นาทีอักษรขอม 'A minute of the Lanna script.' It is a column that teaches the Lanna script. This is a regular column that is found in the 'Lanna Post' newspaper. This newspaper is published weekly (see picture number 6).
- The second example is a Northern newspaper written by Aj. Sak Rattanachai. It is named 'Sieng Yonok' meaning 'Voice of Yonok'²⁰ and is published monthly. Many columns in this newspaper are written in the Lanna script. There are poems written in the Lanna script. The explanation of the pictures and the topics of small columns in the newspaper also use the Lanna script (see picture number 7).

5.2.1.3 Kammuang in Thai script

This researcher found many examples of Kammuang written in Thai script in Northern Thai newspapers. One such example is an advertisement in the 'Lanna Post' newspaper from a political party. There is a sentence that is used to invite people to vote for this party หมู่เฮาเลือก.....*mù: haw li:âk*..... 'We vote.....' is in the Kammuang language. In the newspaper 'Sieng Yonok', there are many columns that are in Kammuang written in Thai script. The reason is that this is a Northern Thai newspaper, written by Northern Thai people with the target audience being Northern

²⁰ Yonok was an ancient kingdom in Northern Thailand.

Thai. Thus Kammuang is used more than the Lanna script in order to help the audience understand the news and to give them the feeling of Lanna style.

All the advertisements found in the 'Khon Muang Neu' newspaper are in Kammuang written in Thai script. One example is an advertisement for 'Lampang Grand Festival.' There is a lot of information written in this advertisement explaining the activities that will be held during the festival. There is a Kammuang sentence written in Thai script กาดมั่วครัวงกาดมั่วครัวแลง *kà:t mûa k^hu:a ŋa:j kà:t mûa k^hu:a lɛ:ŋ* 'the market of the breakfast and the market of the dinner.' The slogan of this festival is also written in Kammuang จะไปลืมหนา จะไปลืมลำปางหนา *cà? paj li:m nǎ: cà? paj li:m lam pa:ŋ nǎ:* 'Do not forget, Do not forget Lampang'. Thereafter there is a long paragraph in Kammuang written in Thai script that explains the activities that will occur in the festival.

แ่อวเมืองลำปางกับเทือกชีรณม่า ตระการตาขบวนแห่สลุงหลวง ลำแต้ๆกับสะโตกข้าวแลง
ชมการแสดงแข่งตีก้องปูจา ประกอบแสงเสียงและสื่อผสมม่วนๆ รื่นรมณ์กับเสียงสะป๊อกส่งสังขาร
นับถอยหลังวันสงกรานต์ปีใหม่เมือง

?èw mì:ay lam pa:ŋ kàp t^hék sî: rôt má: trà? ka:n ta: k^hà? bu:an hè:

*sà? lǔ:ŋ lǔ:ay lam té: té: kàp sà? tò:k k^hâ:w lɛ:ŋ t^hom ka:n sà? de:ŋ k^hè:ŋ tǔ: kǎ:ŋ pù:
tʃa: prà? kò:p sǎ:ŋ sǎ:ay lé? sǎ: p^hà? sǒm mû:an mû:an rîn rom kàp sà? pòk sòŋ sǎŋ
k^hǎ:n náp t^hǎ:j lǎŋ wan sǎŋ kran pǎ: màj mì:ay* means 'Travel in Lampang by the horse carriage, the amazing 'Salung Luang'²¹ parade, delicious Lanna-style dinner, the competition of hitting the 'Pu Ja'²² drum, enjoy the 'Sa Pok'²³ firing and counting down to the Lanna New Year.'

²¹ Salung Luang is a big silver bowl. Actually the word 'Salung' means a silver bowl and 'Luang' means big. This is a Kammuang word.

²² A Puja is one kind of Northern Thai drum.

5.2.1.4 English newspaper article about the Lanna script

An article titled 'Living Lanna', appeared in the Bangkok Post on Saturday March 27, 2004. It was in the 'Outlook' section. This article talked about Charint Jamjitt, who is a retired professor who has tried to preserve the Lanna language by using modern technology. He has made a variety of Lanna fonts for use with a computer. He has designed some sixty Lanna fonts including CR Insom, CR Bhumint, CR Dumrong, CR Khom, and CR Lao. He said his Lanna fonts would help keep the ancient alphabet alive and explained that it is necessary to preserve both the written and the spoken aspects of the language.

5.2.2 Radio

There are many radio stations that use Kammuang and there are also many radio advertisements that use Kammuang. The majority of the radio stations that use Kammuang use it to discuss agriculture. Person (1995) discussed the reasons why Kammuang is used in radio stations and radio advertisements with three young disk jockeys. The disc jockeys said that some advertisements would be more effective in Kammuang than they would be in Central Thai. The following radio stations use Kammuang.

- โลกเกษตรเงินล้าน *lô:k kà? sè:t ɣən lá:n* 'The agriculture world of one million baht' program is on the air from 8 o'clock in the morning until noon at 107.5 FM on every Sunday.
- คลินิกลำไย *k^hli: nìk lam jaj* 'The Lamyai clinic' program is on the air from 11 o'clock in the morning until noon at 96.5 FM. It also talks about agriculture.

²³ Sa Pok is a kind of firework that is used during festivals.

- พรทิ้วา วาไรตี้ *pʰɔn tʰi? wa: wa: raj tî:* 'Phorn Thi Wa Variety' program is sponsored by the Chiang Mai Agriculture Company. It is on the air around 21.00 at 107.5 FM.
- บุญเกษตร *bun kà? sè:t* 'Agricultural merit' program is on the air in Lamphun from 8 o'clock in the morning until 9.30 in the morning at 105 FM, Monday through Saturday. This program also talks about agriculture.
- เพลงดังฟังสบาย *pʰe:ŋ day faŋ sà? baj* 'Hot music and easy listening' program is on the air at 95.0 FM.
- ม่วนถิ่นบ้านเฮา *mû:an kǎn bâ:n haw* 'Happy in our region' program is on the air from 14.00-14.30 at 93.25 FM, Monday through Friday.
- เฮาอุกทุ่ง *he: ha: lû:k tûŋ* 'Happy Country Folk' program is on the air everyday from 21.00-24.00 at 93.25 FM.

There are also many radio advertisements that use Kammuang. The majority of the radio advertisements that use Kammuang use it to advertise agricultural products such as fertilizer, weed killing chemicals and insecticide. However, middle or high class-oriented products such as digital photographs and housing estates also use Kammuang. Products and stores that advertise in Kammuang include the following:

- ปุ๋ยเงินล้าน *pǔj ɣən lá:n* 'Ngen Lan' fertilizer, ปุ๋ยตราต้นไม้ *pǔj tra: tôn pàj* 'Ton Phai' fertilizer, ปุ๋ยพรเพชร *pǔj pʰɔ:n pʰét* 'Phorn Phet' fertilizer and ปุ๋ยอินทรีย์ตราดาวสิงห์ *pǔj ɣin si: tra: darw sǔŋ* 'Dao Sing' organic fertilizer are radio advertisements that use Kammuang.
- ร้านเรือนคำ *rán ri:an kʰam* 'Ruen Kham' shop sells ceramic tile.
- 'Picture Digital Lab' is a high tech photo shop.

- The weed killing chemical 'Montae'
- สักดีชัยปาทว *sàk tʃʰaj pà: hě:w* 'Sak Chai Pa Hew' is a hardware shop.
- สุรพลพานิช *sùl rá? pʰon pʰa: nít* 'Suraphon Phanit' is a car repair shop.
- สุวรรณศรี *sùl wan nà? sǐ:* 'Suwannasri' is a brand of spices.
- ร่มจักร *rôm tʃàt* 'Romchat' is the name of a housing estate.
- 'Ten Karaoke' uses a little Kammuang in its advertisements.

5.2.3 Advertising signboards and leaflets

The majority of the advertising signboards and leaflets discussed here involve Kammuang written in Thai script. The researcher has seen only two examples of the Lanna script used in advertising signboards and leaflets.

5.2.3.1 Kammuang in Thai script

Kammuang in Thai script is used in many domains for example, the promotion of political parties, a new computer plaza, schools, and a shopping mall.

- คนี่คนูกคนเจียงใหม่ ร่วมใจกันสร้างบ้านแปงเมือง *pʰà? ník pʰà? ɲa: kʰon cì:ay màj hù:am*

jǎ:j kǎn sâŋ bâ:n pě:ŋ mǐ:ay 'Gathering the powerful Chiang Mai people in order to help develop and build Chiang Mai city.' This advertising leaflet belongs to one political party. It was used for promoting the party before an election (see picture number 8).

- ทุกปัญหาแก้ไขได้ ถ้าร่วมใจกัน พัฒนาเมืองพะเยา *tʰúk pan hǎ: kê: kʰǎj dâj tʰâ: hù:am cǎ:j*

kǎn p^hât t^hà? na: mi:aj là? pu:n 'Every problem can be solved if we help each other to develop Lamphun.' This advertising signboard is found at the traffic light in Lamphun. It belongs to a political party.

- ปะกัณฑ์นี้เวชๆนี้ *pá? kǎn tî: nî: wəj wəj ní:* 'See you here soon.' This advertising signboard was seen on the new Pantip Computer Plaza building in Chiang Mai. This is especially noteworthy due to the fact that Pantip is a Bangkok company. Obviously, they felt it would benefit their new business to use Kammuang.
- เข้าหาเบอร์ 4 *k^hâ:w k^hu: hǎ: kǎ: bə: 4* 'Vote number 4' This advertising phrase is found in the leaflet of one election candidate.
- กินข้าวแล้วกา *kǎ:n k^hâw lé:w ka:* 'Have you eaten yet?' This sentence is found on a sign on a tree along the Lampang-Chiang Mai Road, advertizing a nearby restaurant.
- คำหัวปีใหม่ *dam hǔ:a pǎ: mǎj* This is a traditional ceremony that is done during the 'Song Kran Festival' (Water Festival). This advertising signboard was found at a large intersection near the Prince Royal's College in Chiang Mai. This ceremony was to be held on 10 April 2004.
- แป้งกัณฑ์ *pě:ŋ kàp mi:* 'Handmade', เบิงอกเบิงใจสมุนไพรบ้านเฮา *pəŋ ?òk pəŋ jǎj sà?*

mǔn p^haj bân haw 'Herbal medicine from our own region that you will love', and สลักดอย *sà? là: dɔ:j* 'Carvings from the mountains' are signboards that are found in the area of the Northern Village section in the Airport Central Plaza Mall, Chiang Mai.

- ลูกจ้างไปเรียน *lû:k cá:ŋ paj hi:an* 'The baby elephants (Chiang Mai University students) go to school.' This signboard is found in front of the Chiang Mai Ram One Hospital and also at Chiang Mai University.

- กาดหมั้วล้านนา เชิญถิ่นเจริญแล้ว กาดหมั้วล้านนา เพื่อสืบสานภูมิปัญญา ท้องถิ่นบ้านเฮา

kà:t mù:a lá:n na: tʃə:n kǐn tʃə:n ʔè:w kà:t mù:a lá:n na: pʰɛ:a sɨ:p sǎ:n pʰu:m

pan ja: tʰɔ:ŋ tʰin bâ:n haw 'Lanna market: let's come to join the Lanna market in order to help support local Lanna ideas.' This signboard is located in the Carrefour Department store, Chiang Mai (see picture number 9).

- ประเพณีปีใหม่เมืองเชียงใหม่ *prà? pʰe: ni: pǎ: màj mɨ:ay ci:ay màj* 'Chiang Mai New Year Festival'. This signboard was found throughout the city of Chiang Mai. It announced the upcoming New Year festival in 2004.
- หมู่เฮาขอขอบคุณท่านนายกทักษิณฯที่ซื้อปอดสี่ใหม่แก่หมู่เฮาจากเชียงใหม่ *mù: haw kʰɔ: kʰɔ:p kʰun tʰân na: jòk tʰâ k sǎn tî: hɛ: pət tî: màj kè: mù: haw caw ci:ay màj* 'We would like to thank Prime Minister Thaksin,²⁴ who gave the people of Chiang Mai a new public garden.' This advertising signboard is found in front of the Chiang Mai train station.

5.2.3.2 The Lanna script

This researcher found only two examples of Lanna script used in signboards. The first example is a signboard found in front of the Bup Pha Ram temple in Chiang Mai. The sign says

เรารักวัฒนธรรมไทย *raw rák wát tʰà? ná? tʰam tʰaj* ḡVykVyŋ ; y<üoTy,

²⁴ The Prime Minister is a native of Chiang Mai, and uses Kammuang when campaigning in the North.

2 . T¹ 'We love Thai culture. A second example is found in 'Boon Ya Wat Wi Han Phra Ar Ram Luang' temple in Lampang. Inside the temple a signboard is written in the Lanna script. It says $\text{pb}^a \text{fu} \text{h} \tilde{\text{A}} \text{i} \text{i} \text{y} \text{O}$ *jin di: tōm rāp* 'Welcome.'

5.3 The Lanna script in the names of places

The Lanna script has been observed to indicate the names of many schools and temples.

5.3.1 Use in the names of educational institutions

This researcher found three educational institutions that used Lanna script in the sign giving the name of the school.

The first educational institution is

$\text{F} \text{i} \text{ö} \text{¾} \text{i} \text{ } ^1 \text{i} ; \text{y} \text{f} \text{ü} \text{F} \text{o} . \text{m} \text{ } ^1 \text{r} \text{k} \text{p} \text{y} \text{ } ^1$

$\text{O} \text{y} \text{¾} \text{s} \text{É} \text{y} \text{f} = \text{ } ^1 \text{ } . \text{s} \text{ } ^2 \text{j}$ 'Wattanothaipayap School, a public school in Chiang Mai' (see picture number 10). The second educational institution

is $, \text{s} \text{k} ; \text{b} \text{m} \text{ } ^1 \text{k} . \text{] } \text{ } ^1 , \text{s} \text{k} \text{06} > \text{k} \text{] } \text{ } ^1 \text{ } \text{¶} \text{i} \text{I} \text{i} \text{k} = ; \text{b} \text{m} \text{ } ^1 \text{k} . \text{] } \text{ } ^1 ; \text{b} \text{m} \text{ } ^1 \text{k} \text{g} - \gg = \text{ } ^1 \text{ } . \text{s} \text{ } ^2 \text{j}$

'Mahachulalongkornrajavidyalaya University, a religious university in Chiang Mai Campus'

The third educational institution is Chiang Mai University (CMU). There are many signs at CMU including the large entrance signs that are located in the front and the back of the university: $, \text{s} \text{k} ; \text{b} \text{m} \text{p} \text{k} . \text{] } \text{ } ^1 = \text{ } ^1 \text{ } . \text{s} \text{ } ^2 \text{j}$ 'Chiang Mai

University', $\text{d}\tilde{\text{A}} \text{ ' db}^{\frac{1}{4}}\text{dkUo}\text{y}\text{¶}\text{L}7\text{d}\hat{\text{A}}\text{k}$ 'Student Union'. Some faculties also have signs in Lanna script such as $\text{8Ily ' ö}\text{¥}, \text{Lk} \sim \text{1N}\gg$ 'Faculty of Social Sciences', and $\text{8I ; bL ; dy}, \text{Lk} \sim \text{1N}\gg$ 'Faculty of Engineering'.

5.3.2 Use in the names of temples

There are many temples that have the temple names written in the Lanna script. These temple names can be found in all three provinces: Chiang Mai, Lamphun, and Lampang. The temple is the domain where the researcher has found the use of the Lanna script is the strongest. One example is $\text{ ; y}\ddot{\text{A}}\text{O}\text{d}\text{j}\acute{\text{E}}, .\text{9h}$ 'Na Kuam Taj Temple'. This temple is located in Lampang. There are four languages that are written on the signboard of this temple: Lanna, English, Thai and Chinese. Other temples that have the temple names written in the Lanna script are found in all three provinces. 'Mon Kra Thing', 'Ban Fon', 'Ban Ta' and 'Suan Dork' temples are in Lampang. 'Duang Di', and 'Pra Tu Khong' temples are in Lamphun. 'Che Ta Wan', 'Bup Pha Ram', 'Chai Mong Khon', 'Suan Dork', 'Pa Tan', 'Au Mong' and 'Aup Pa Khut' temples are in Chiang Mai.

5.4 Use in educational institutions

This section is divided into two parts. The first part describes courses in Kammuang and Lanna script. The second part talks about Kammuang with Lanna script conferences and seminars.

5.4.1 Kammuang and Lanna script courses

There are many courses in Kammuang and Lanna script. These courses are provided in the school, University, temple, and church. The majority of Kammuang and Lanna script courses discussed here are optional courses, available for the people who are interested to learn.

- Lampang Kanlayanee School is located in Lampang. The school has a course in the Lanna script. This course is obligatory for grade ten English-French program students but it is optional for other grade ten students. In the class, the teachers and students speak Kammuang to each other. No one is allowed to speak Central Thai in this class. The students have to take mid term and final examinations in order to pass the course. In Lampang Kanlayanee School, a Lanna club is also available for the students to attend once a week. In the club, the teacher teaches basic Lanna knowledge, such as the script and culture of Lanna. Kammuang is the only language that the teacher and students use when they attend the club. There is also a magazine of Lampang Kanlayanee School that is published every term that has a column that uses the Lanna script.
- Chiang Mai University also has a Lanna course. The name of this course is 'Lanna language and literature.' A Lanna club is also available at Chiang Mai University. The committee of Art and Culture Supporting Center of the Faculty of Associated Medical Sciences, Chiang Mai University, also provided a Lanna course in the first semester of 2003. This course ran from Sunday 6 July 2003 until Sunday 28 September 2003. The class was only on Sundays, from 13.00 until 16.00 (three hours a day).
- San Pa Khoj School outside Chiang Mai also has a Lanna course for students.
- Suan Dork Temple in Chiang Mai has a club named 'Khon Rak Kammuang.' (People who love Kammuang).

- Chiang Mai First Church provides a Lanna script course for people who are interested in the Lanna language. There are many people of different ages, genders and occupations who attend this Lanna class. There were about thirty students in one class. There is also a Lanna camp for children to attend.
- Boon Ya Wat Wi Han Phra Ar Ram Luang Temple in Lampang held a Lanna course for youth. The course ran from June until November 2003, from eight until twelve noon every Sunday. There was no charge for this course. There is also a library in this temple. Books for practising the Lanna script are available in this library.

5.4.2 Kammuang and Lanna script conferences and seminars

This researcher found only three examples of conferences and seminars on Kammuang and Lanna script.

- The Tai Study Project of Payap University and the Ancient Life Research Project of the Educational Ministry in Germany held a conference named 'One Hundred Years of Lanna Changing (1899-1999)' in the multimedia room at Payap University, Chiang Mai in 2-3 December 1999. The purpose of this conference was to provide an opportunity for scholars from different places and people who are interested in Lanna to share their knowledge with each other. Another purpose was to study the changes in Lanna culture. The last purpose was to gather all useful knowledge from the conference and share it with other educational institutions.
- A seminar entitled 'The Way of Writing Technical Vocabulary by Using the Lanna Script' was held on 17 January, 2003, in the multimedia room at Chiang Mai University. It was organized by the Art and Culture Support Center of Chiang Mai University.

- There is an association of Lanna teachers which meets every three months. From 2-4 July, 2004, approximately 100 people attended the meeting at Nam Thong hotel in Phrae. In the future, the association hopes to produce a standardized curriculum for teaching the Lanna script. This is indicative of the widespread interest in the language. Within the association, a Lanna script guide was produced by the University of 'Maha Chulalongkorn Rachawittayalai Witthayakhet Phrae' and the Phrae Cultural Institution in order to help the teachers to produce a standardized Lanna script curriculum, and address the youth who are new Lanna learners to help preserve Lanna culture and adapt this knowledge to use in their life.

5.5 Use on the internet

There are at least six web-sites that use Kammuang and the Lanna script. There is a lot of useful information discussed and explained on the web-sites, including Lanna history, Art and Culture, the traditional Lanna life style and biographies of people who played important roles in the Lanna kingdom.

- A web-site named 'Khonmuang.com' contains many items. The first page gives a brief biography of King Kawila and other Lanna people who played important roles in history and who worked for the good of the people in the Lanna Kingdom. It also promotes Lanna markets, Lanna art and culture, food shops (restuarants), and the Female Youth Development Institution in Mae Rim, Chiang Mai. The second page talks about the origin of this web-site. It explains that the original purpose of this site was to promote Kammuang music. But now there are web-boards and chat rooms in this site, in order to provide places for social interaction. The website will add more about the art and culture of Khon Muang (northern Thai people), in order to help preserve and support Lanna culture. The next page provides many ways to help search for information. It includes a Lanna column that has links to Sala Lanna.com, Lanna World, Lanna Update,

Phrae.com, Tua Muang (the Lanna script), etc. Other columns discuss radio and television, newspapers, news boards, and music. This website also contains a web-board that talks about Khon Muang (northern Thai people) conversation and Northern Thai food. It also has photo galleries, chat rooms, stories, Northern Thai food with recipes, information on herbal treatments, and new generation Khon Muang (northern Thai people) music: for example, an album of Kammuang music, 'Khon Di Jai Dam,' sung by Krieng Boontham..

- A web-site named 'Salalanna.com' promotes and supports the Sala Lanna club, disseminates local Lanna knowledge, and promotes Lanna artists by talking about their biographies, ideas, and way of life. This website also has Lanna photo galleries and information on Lanna art and heritage.
- Another web-site is 'se-ed.net/tua-muang'. It contains study materials for the Tua Muang (Lanna script), Lanna fonts, and guidelines on how to type Lanna font in the computer.
- 'lannathai.cjp.net' is another web-site that talks about Lanna. It contains Lanna Thai history, Lanna life style (food and festivals), Lanna proverbs, and Lanna puzzle questions.
- Another website is named 'www.cm77.com internet entertainment'. It gives a chance for people to listen to Kammuang radio and Kammuang music online with many songs for people to choose. Thereafter, chat rooms, cm (Chiang Mai) magazine, and web-boards of cm77 talk about Lanna entertainment, Lanna markets and Lanna jobs.
- The last website is named 'Lannaworld.com'. It is a web-site for Northern Thai people. It began in Chiang Mai with the purpose of supporting and disseminating local knowledge, and information about the art and culture of Lanna people and to encourage people to love their local knowledge and culture. Other areas of the

web site include Lanna food, interesting places, beliefs and festivals, stories (folk tales and poems), biographies of important people, and Lanna instruments. There are also other minor topics in this website: cultural activities that are held nowadays, Lanna festivals, interesting travel places, and Lanna textbooks.

5.6 Use in other domains

The researcher found a few examples of Kammuang and Lanna script outside of educational institutions and the media. The first part of this section gives examples of Kammuang written in Thai script in some other domain. The second part of the section gives examples of Lanna script.

5.6.1 Kammuang in Thai script

There are only two examples that this researcher found in which Kammuang in Thai script is used in other domains. Both examples are found in Chiang Mai province.

- Starbucks Coffee Shop in Chiang Mai offers 'Muan Jai Blend,' a 'bold blend of Arabica coffees from Thailand and other islands in the Pacific.' (See picture number 11). The word 'Muan Jai,' is a very common Kammuang word which means 'happy heart.'
- Bumper stickers made by the Law Faculty of Payap University are in Kammuang written in the Thai script. The stickers say เฮาจ้กนวอก เฮาจะชอกคนโกง
haw caŋ k^hon wâ:k haw cà? ηô:k k^hon ko:ŋ 'We hate crooked people.'

5.6.2 The Lanna script

A number of examples of Lanna script used in other domains were found in Lampang and Chiang Mai.

- Lanna script is used in the signs that lead every parade during the Song Kran Festival in Chiang Mai. The name of every float is written in both Lanna script and Thai script.
- 'Suan Dork' temple in Lampang recently published a new version of a prayer book in Lanna script.
- Aj. Manop Panyo, who teaches Lanna script at Chiang Mai First Church showed the researcher many bumper stickers with Lanna words and phrases (see picture number 12).
- The majority of people who can write the Lanna script are Buddhist priests. Normally when the priests anoint a new car, new shop, or new house, they will write using the Lanna script, because Northern Thai people believe that what is written in Lanna is more sacred than what is written in Thai script. Picture 13 is the hand writing of a priest when he anointed a new car. Thai people believe this will protect the driver from accidents (see picture number 13).

5.7 Conclusions

According to these observations, there are many domains where Kammuang written with Central Thai letters is used, but not many domains where the Lanna script is used. The Lanna script is mostly used in temples, especially for the names of temples. The names of the majority of the temples in the three provinces used the Lanna script. In the ancient times the Lanna script was used by the priests to record religious, medical and cultural traditions. Nowadays some prayer books that are published by the priests are written in Lanna script. There are also other domains where the Lanna script is used; for example, the name or the logo of a shop. Lanna script is also used on books on folk wisdom and local culture. The Christian Bible has also been printed in the Lanna script along with Kammuang in Thai script. In contrast, Kammuang

written with Central Thai letters is used widely in various domains, especially for the names of shops, in order to make them sound Lanna style and to attract the customers' interest. Advertising signboards are another domain where Kammuang is used often, for example, the signboards of political parties and the signboards for announcing government information. These signboards are written in Kammuang because they want to establish a close relationship with the Northerners. Thai script in Lanna style is found in a few domains, such as in the name of one shop and two examples in newspapers. It is very interesting that, even though most people cannot read or write the Lanna script, some advertisers and individuals write Thai letters in a Lanna style to try to evoke the Lanna essence.

CHAPTER 6

SUMMARY AND CONCLUSIONS

6.0 Introduction

The purpose of this thesis was to identify the problems Kammuang speakers experience when they learn the Lanna script, to survey how Kammuang and the Lanna script are used currently in Northern Thailand, and to investigate the attitudes of students and their parents in two schools in Northern Thailand towards Kammuang and the Lanna script. This section summarizes the findings and the conclusions of this research project.

6.1 Problems Kammuang speakers experience when they learn the Lanna script

Kammuang speakers experience a variety of problems while they are learning the Lanna script. The first problem is Lanna letters do not correspond to their Central Tai equivalents with which they are typically transcribed in scholarly works. Kammuang speakers may have difficulty dealing with these consonants. The second problem is words with initial consonant clusters. There are many words that are written in the Lanna script with initial consonant clusters, but in spoken Kammuang the words are pronounced with a single initial consonant. Thus, when Kammuang speakers are asked to write these words, they may write them without the cluster. The third problem is words that end with /n/ in spoken Kammuang. The problem of Kammuang speakers is to figure out which consonant $\dot{\text{L}}$ (᩵) /r/ or O (᩶) /n/ should be used in which word. The fourth problem is the use of $\dot{\text{L}}$ /r/ as an initial consonant. Such words are pronounced as either initial /h/ or /l/ in modern spoken Kammuang and the

Lanna script learner has to learn the rules to pronounce each word. The fifth problem concerns a number of words where spoken Kammuang does not follow the way of written Lanna. The sixth problem is the changing pronunciation of spoken Kammuang because the pronunciation of the spoken forms change over time as compared with the written form.

While these problems pose challenges to the Kammuang speaker learning the Lanna script, they must be balanced against the advantages gained from a knowledge of spoken Kammuang. The books written in the Lanna script that are now available are, in effect, Kammuang books. Thus all native speakers of Kammuang will be able to understand the content of such books readily when they have mastered the script. The challenges noted above must become the focus for primer writers, enabling Kammuang speakers to quickly become Lanna readers.

6.2 Attitudes towards Kammuang and the Lanna script

The questionnaire administered to the Northern Thai students brought out many interesting points about language use and language attitudes. The first section explored language use patterns. The 120 students showed some significant differences, especially when separated by place of residence. City-dwellers used more Central Thai, where people living outside the city used more Kammuang. Program of study was also significant with Lampang Kanlayanee English-Social Science and Lampang College students using more Kammuang and Lampang Kanlayanee English-French students using more Central Thai.

The next section asked subjects how important Kammuang was for various activities. Living in the northern part of Thailand is the only activity for which the majority of all subjects said Kammuang is an important language. For other activities, the majority of all subjects are neutral as to the value of using Kammuang. Talking to teacher at school is an activity in which Kammuang is not so important, especially for

the students who are in group one (English-French program from Lampang Kanlayanee School) and the students who live in the city. For one often activity, that of making friends, the students from Lampang city gave statistically significant higher responses Kammuang being important. Subjects living outside the city also ranked Kammuang as were important for making friends than did city-dwellers.

Next, in the questionnaire, when one hundred and twenty subjects were asked about their attitudes towards statements about Kammuang and the Lanna script, the majority of the subjects (combining those who answered "agree" or "strongly agree" to the statements) had positive language attitudes. Thus, it can be concluded that the majority of the 120 subjects have quite positive attitudes towards both Kammuang and the Lanna script. Even those subjects who said they were neutral toward the statements may one day change and become more positive if they experience Lanna for themselves and see Lanna being supported by the government or their families.

Thereafter, those one hundred and twenty subjects were divided by gender. The scores were almost identical. There were no statistically significant differences between male and female responses for the attitudes towards Kammuang, while there was only one statement that showed statistically significant differences between genders in regards to the Lanna script. Thus, gender does not interact with attitudes in this study.

This research also found that the students in the survey, whether they lived in the city or outside, had similar attitudes towards Kammuang and the Lanna script. There were no statistically significant differences between people who live in different places for each attitude towards Kammuang and the Lanna script statement. However, according to the raw scores, the students who lived in the city had better attitudes towards the Lanna script than those living outside the city.

The major area of study seems to be the strongest factor among three factors that influenced or manifest statistically significant differences for the attitudes of the students towards Kammuang and the Lanna script. Two out of five statements show statistically significantly differences for attitudes towards Kammuang and three out of eleven statements show statistically significant differences for attitudes towards the Lanna script between those who study in Lampang Kanlayanee School and the Lampang College of Commerce and Technology. The attitudes towards the Lanna script of the students from the Lampang College of Commerce and Technology in the computer program were slightly lower than those of the students in the English-French and English-Social Sciences program in Lampang Kanlayanee School. Most likely this is because the students from Lampang Kanlayanee School have a chance to study the Lanna script, so they have mildly more positive attitudes. The students from Lampang College of Commerce and Technology have slightly better attitudes than the English-French and English-Social Science programs in Lampang Kanlayanee School towards spoken Kammuang, which they tend to use more than the Lampang Kanlayanee students. The perspective of looking at the data is also important because some statements may have statistically significant differences when they are looked from the perspective of gender, but may not be statistically different when they are looked from the perspective of place of residence or major of study. For example, in this study, the statements 'People who speak Kammuang and Central Thai can have more friends than those who speak only Central Thai' and 'To speak one language (Kammuang) is all that is needed' found statistically significant differences when looked at from the perspective of major area of study, but there were no statistically significant differences when looked from the perspective of gender or place of residence.

In the section of language ability separated by gender, major area of study and place of living, there were some statistically significant differences. When the set of data is looked at from the perspective of major area of study, there are no statistically

significant differences for the ability of speaking Kammuang but there are statistically significant differences for the ability of reading and writing the Lanna script. Thereafter, according to the raw data, the students in group three speak Kammuang better than other two groups. The ability of the students in group one (English-French program who have a chance to study the Lanna script at school) in reading and writing the Lanna script is better than the other two groups. Nonetheless, it is interesting to see that although the students in group three (Computer program who have no chance to study the Lanna script at school) have much less ability in the Lanna script, their attitudes to the Lanna script remain about equal with the other two groups (the students who have a chance to study the Lanna script in class). Gender was also significant for the ability of speaking Kammuang, but not for the ability of reading and writing the Lanna script. Residence patterns were significant for both abilities of speaking Kammuang and reading and writing the Lanna script. The majority of the subjects, regardless of gender or residence or major said they "may" buy a computer program with a Lanna font if it was sold in the market.

The majority of student comments showed positive attitudes towards both Kammuang and the Lanna script. The majority of the student comments contained similar statements: for example, it is very important to preserve Kammuang and the Lanna script for people in the next generation to know and use. These statements further prove that the majority of the students are interested in Kammuang and the Lanna script and they see the importance of Kammuang and the Lanna script. They also want to continue to study Kammuang and the Lanna script and see this language be preserved in the Northern Thai community in this generation and generations to come.

According to the study of parents' questionnaires, the majority of the parents have quite positive attitudes towards the study of Kammuang and the Lanna script by their children. The majors of study of their children were significant for the parents'

attitudes towards the study of Kammuang and the Lanna script in only one of fifteen cases. Regardless, the parents in every group have positive attitudes towards Kammuang and the Lanna script, and they are supportive of the study of Kammuang and the Lanna script in their childrens' schools.

In conclusion we can see that the majority of the students, whether male or female, living in the city or outside the city, and studying in any major, have quite positive attitudes towards both Kammuang and the Lanna script. Thus these results help the reseacher be optimistic about the future of Kammuang and the Lanna script. The people in this generation have a good attitude towards the use of Kammuang and the Lanna script and it can be predicted that in the future, the tendency to use Kammuang and the Lanna script will increase.

The majority of students and parents would support Lanna classes in schools because both students and parents have positive attitudes towards both Kammuang and the Lanna script. The students want to continue to use Kammuang and study Lanna classes at school. The parents would also be proud of their children if they have a chance to study the Lanna script at school and are thus able to read and write the Lanna script.

6.3 Current use of Kammuang and the Lanna script

There are six major domains where Kammuang and the Lanna script are used. The first domain is in the names of shops. The second domain is in the mass media, in which three types of mass media were examined, including newspapers, radio, and advertising signboards/ leaflets. The third domain is in the names of places, including names of educational institutions and temples. Only two places use the Lanna script exclusively when their names are written, the others had both Lanna and Thai scripts. The fourth domain is in educational institutions. Within the educational institutions, there are many courses, projects, and seminars that are about Kammuang and the

Lanna script. The fifth domain is the internet, where many Lanna-related websites may be found. The sixth domain is more general, for example bumper stickers, names of products, and in festivals.

In all there is very little use made of the Lanna script in public domains in Northern Thailand. This seems to be based on the assumption that very few people can read the Lanna script. As more people learn the Lanna script, more businesses and government institutions could begin using it. Kammuang written in the Thai script is much more common, and serves to promote the use of Kammuang as a living language in its Northern Thailand homeland.

6.4 Recommendations for further research

As a result of this study, the researcher has learned a great deal about the attitudes of students and their parents towards their own language. The majority of the students and parents have quite positive attitudes towards Kammuang and the Lanna script. Even some of the students who have had no chance to study the Lanna script at school or would not understand the Lanna script if they saw it on a signboard still want to preserve it, and want all schools in Northern Thailand to teach the students to read and write the Lanna script. Thus the researcher feels that Kammuang and the Lanna script definitely have a chance to survive in Northern Thailand together with other languages, for example, English and Standard Thai.

Additional studies may be focused on subjects of different ages, occupations and social classes. In this research age was not used as a factor because the ages of the students in each group were very similar. If social factors such as different ages, occupations and social classes were explored, the result may be more interesting. The government would learn how the people in general feel about Kammuang and the Lanna script. Then the government would know how to deal with Kammuang and Lanna preservation.

6.5 Recommendations for ways in which the language could be better preserved

The results of one significant statement, 'All schools in Northern Thai area should teach pupils to write the Lanna script,' reveal that almost 66% of the students would like to see Lanna in their school curriculums, while a large number are "neutral" and only a small number "disagree" with this statement. This finding could help the government educational policy to meet the felt needs of the 66% who are very positive (those who "strongly agree" 15% and those who "agree" (51%) with this statement). Thereafter, this policy would probably be accepted by the neutral group, who might become more positive once they experience Lanna for themselves. This would be supported by their parents because, according to the result of the parents' questionnaires, they have quite positive attitudes towards Kammuang and the Lanna study of their children. This would also be in accordance with the government's 'child-centered' education policy. The Lanna script should be one of the subjects that is included in the school curriculum at all levels, and it should be one of the subjects that the students can choose to sit for the university entrance examination.

Another way to help preserve Kammuang and the Lanna language is that the government should have a biligual policy for road signs. The signs should be written in Lanna font along with Thai script in order to make them easy to read. Kammuang and the Lanna script should be used in the signs more often along with Thai script in order to help people get used to this script. Then people may be interested in this script and they may try to figure out what the words that are written in the Lanna script mean or how they are pronounced²⁵.

²⁵ Similar bilingual and even trilingual signs can be found in other countries such as the United Kingdom (English, Gaelic, and Welsh), the southern United States (English and Spanish), Canada (English-French), Switzerland (German, French, Italian), etc.

In addition, more interesting books should be written in Lanna (as one of the student comments recommended). These books could include Northern Thai guide books, cartoon books, newspapers or Northern Thai cookbooks written in the Lanna script.

TV and radio programs may be another way to help preserve Kammuang and the Lanna script. TV programs teaching people how to write Lanna or comedy programs that use Kammuang may be easy ways to attract people's attention to become interested in Lanna.

The internet, which is very popular among people now, can also be one interesting tool that the government or the private sector can use in order to preserve Lanna. Now there are many web-sites about Lanna, including history, important people, food, interesting places, culture and traditions. However, there are not many web-sites that teach the Lanna script. Thus, web-sites to teach the Lanna script should be designed in interesting ways. Then the students or others who are interested will feel that it is easy to learn the Lanna script.

These are several ways that the Lanna script could be preserved. The more Kammuang and the Lanna script are used, the more chance this language will survive as a beautiful symbol of Northern Thailand, admired and cherished by many people.

APPENDIX I

TWO HUNDRED TOKEN WORDLIST

Kammuang	Phonetic transcription of modern spoken Kammuang	The Lanna script	Thai transliteration of the Lanna script	IPA transliteration of the Lanna script	Translation
1) กวด	/kù:at/	dÉf	กวด	/kù:at/	to check
2) กวัค	/kúak/	dyÉd	กวัค	/kúak/	to call
3) ก้างโต้ง	/kǎ:ŋ tóŋ/	dÔk ^{3/4} F môÆ ^{3/4}	กลางโห่ง	/klǎ:ŋ tóŋ/	the middle of a field
4) ก้าน	/ká:n/	8hk ^a	ค้ำน	/ká:n/	to lose
5) กำน	/kǎ:n/	dk ^a	กำน	/kǎ:n/	work
6) กำปี้	/kǎm pi:/	8e4ui N	คัมปี้	/kam p ^{hi} :/	scripture, textbook
7) กำไฮ	/kǎm haj/	8e.i	ค้ำไร	/kam raj/	profit
8) แก้น	/ké:n/	cdh ^a	แก้น	/ké:n/	to choke
9) ช่วง	/k ^h ù:an/	-jÉ'	ช่วง	/k ^h ù:an/	area, open field
10) ชะใจ	/k ^h à? cǎj/	- . 0	ชะใจ	/k ^h à? cǎj/	hurry, fast, quick(ly), in a hurry
11) ชี้ค้ำน	/k ^h i: k ^h á:n/	- uúÁhk ^a	ชี้ค้ำน	/k ^h i: k ^h á:n/	lazy
12) ชี้ตุ๊ด	/k ^h i: tû:t/	- uúm [^] f	ชี้ตุ๊ด	/k ^h i: tû:t/	leprosy
13) ชี้เต้า	/k ^h i: tâw/	- uúg ⁵ y Æk	ชี้เต้า	/k ^h i: t ^h âw/	ash
14) เช้า	/k ^h āw/	g-&k	เช้า	/k ^h āw/	rice

15) คน	/k ^h on/	Áö ^a	คน	/k ^h on/	person
16) คบ	/k ^h öp/	ÁöÒ	คบ	/k ^h öp/	to associate with
17) คุม	/k ^h um/	ÁÔ1,	คลุม	/k ^h lum/	to cover
18) ความ	/k ^h wam/	ÁÉk ²	ความ	/k ^h wam/	substance, essence, (noun-maker)
19) คอก	/k ^h ô:k/	ÁÃd	คอก	/k ^h ô:k/	jail
20) ค้อน	/k ^h ô:n/	ÁhÃi	ค้อน	/k ^h ô:n/	hammer
21) จั๊น	/ŋô:n/	'hÃi	จัน	/ŋô:n/	plough handle
22) จั้ว	/ŋu:a/	'öÉ	จัว	/ŋu:a/	cattle, cow
23) ง่าว	/ŋâ:w/	'jkÉ	ง่าว	/ŋâ:w/	stupid
24) จั่ม	/còm/	0öÆ ²	จ่ม	/còm/	to mutter, to complain
25) จั๊ย	/cû:aj/	=jÉÛ	ช่วย	/cû:aj/	to help
26) จะ	/cǎʔ/	0y¶	จัก	/cǎk/	used to express simple futurity in the manner of <i>shall</i> after the first person or <i>will</i> after the second or third person
27) จั๊กพรรรดี	/cǎk kàʔ p ^h ât/	0d¶; 9b»	จักกวัตติ	/cak kàʔ wât tîʔ/	an emperor
28) จัน	/cǎn/	0yoNµ	จันทร	/cǎn/	moon
29) จ้า	/cá:/	=hk	ช้า	/cá:/	slow
30) จ้าต	/câ:t/	=k9b	ชาติ	/câ:t/	nation
31) จาย	/ca:j/	=k ¹	ชาย	/ca:j/	male
32) จำเริญ	/cǎm lə:n/	0egib	จำเริญ	/cǎm rə:n/	to prosper, to grow

		P			
33) จี	/cǐʔ/	0b	จี	/cǐʔ/	to touch
34) จิม	/cim/	=b ²	ชิม	/cim/	to taste
35) เจ็ด	/cêt/	g=yÄ	เซ็ด	/cêt/	to wipe, to clean by rubbing
36) เจ้น	/cên/	g=j ^a	เซ่น	/cên/	example
37) เจ้า	/cáw/	g=&k	เช้า	/cáw/	early morning
38) สีก	/sǐ:k/	Cuɰ	ซีก	/tʃ ^h i:k/	to tear
39) ช้า	/sá:/	:hk	ช้า	/sá:/	basket
40) ซาปนะ	/sa: pàʔ nâʔ/	Gk [o	ฉาปนนะ	/tʃ ^h a: pàʔ nâʔ/	funeral
41) ญาติ	/nâ:t/	Pk9b	ญาติ	/nâ:t/	cousin
42) ดัก	/dǎk/	f yɰ	ดัก	/dǎk/	calm, quiet
43) เดี่ยว	/di:aw/	f ¹ ;	เดี่ยว	/di:aw/	single, one
44) เดี่ยว	/di:aw/	f j ¹ ;	เดี่ยว	/di:aw/	single, alone
45) ทวย	/tu:aj/	mÉ ¹	ทวย	/tu:aj/	to follow
46) ตั้ง	/tó:ŋ/	mhÄ'	ท้อง	/tó:ŋ/	pregnant
47) ทะเล	/tǎʔ le:/	mg]	ทะเล	/tǎʔ le:/	sea
48) ตัด	/tât/	myÄ	ตัด	/tât/	punctually
49) ตับ	/tâp/	myÒ	ทับ	/tâp/	to place on top of, to put on top of
50) ตัวแทน	/tũ:a te:n/	9öÉcm a	ตัวแทน	/tũ:a te:n/	representative, substitute
51) ท่ามกลาง	/tâm kǎ:ŋ/	mjk ² d }k ^{3/4}	ท่ามกลาง	/tâm klǎ:ŋ/	in the midst of, among
52) ตำนาน	/tǎm ni:am/	meo ¹ ,	ทำเนียม	/tǎm ni:am/	an established custom, a tradition, a precedence

53) ติด	/tít/	9bÄ	ติด	/tít/	to stick, to attach, close to
54) ตีน	/tí:n/	9u ^a	ตีน	/tí:n/	feet
55) ตู้ก	/túk/	m6dĐN	ทุกข์	/túk/	sorrow, trouble, anxiety
56) แดง	/te:ŋ/	cm ^{3/4}	แทง	/te:ŋ/	to stab, to puncture
57) ทำนาย	/t ^h am naj/	meOÉÜ	ทำนาย	/tam nwa:j/	to predict, to foretell
58) เทศนา	/te: sa? na:/	gml ^a k	เทศนา	/te: sa? na:/	to give a sermon, to preach, to castigate
59) ธรรม	/t ^h am/	Ty, ² N	ธรรม	/t ^h am/	the teachings of the Buddha, truth, right principles, righteousness
60) นาบโทษ	/nâ:p tô:t/	OÉÒFm öÄ	นوابโทษ	/nwâ:p tô:t/	to blame
61) บริบูรณ์	/bo: lí bu:n/	[öÉi, Éi	บัวระมาร	/bu:a là? mu:ar/	complete, perfect, absolute, to the full
62) บริสุทธิ์	/bo: lì sūt/	[öÉib l6mbB æ	บัวริสุทธิ์	/bu:a rì sūt/	virgin, pure, innocent
63) โบราณ	/bo: lam/	[öÉik ,	บัวราณ	/bu:a ram/	old, ancient, antiquated
64) พอ	/pɔ:/	rÄY	พอ	/pɔ:/	enough, adequate
65) พ่อ	/pô:/	rYÆÄ	พ่อ	/pô:/	father
66) ป้อม	/pǎ:m/	xÔx,	ปลอม	/plǎ:m/	counterfeit
67) ประตู	/pà? tú:/	~ [9 [^]	ประตู	/pà? tú:/	door
68) ปันปน	/pǎn pɔ:n/	xy ^a rÄ	ปันปน	/pǎn pɔ:r/	to congratulate,

		i			to bless
69) ป่าเหี่ยว	/pà: hɿaw/	xjkij 1 ;	ป่าเหี่ยว	/pà: rɿaw/	a graveyard, a tomb
70) ปืน	/pɿn/	rnú ^a	ปืน	/pɿn/	floor
71) เฝียบ	/p ^h ɿap/	z ¹ [	เฝียบ	/p ^h ɿap/	to compare with, to compare to
72) แผล	/p ^h ɛ:/	cz }	แผล	/p ^h ɛ:/	a wound, a sign of damage
73) ฝัด	/făt/	/yÄ	ฝัด	/făt/	to sift, to pan
74) ฟ่อง	/p ^h ɔŋ/	4jÄ'	ฟ่อง	/p ^h ɔŋ/	some
75) พยาน	/p ^h ɿ? ña:n/	rbpk ^a	พยาน	/p ^h ɿ? ña:n/	a witness, evidence
76) ภาษา	/p ^h a: sǎ:/	4k1k	ภาษา	/p ^h a: sǎ:/	language
77) มนุษย์	/mâ nût/	, o6öN	มนุษย์	/mâ nût/	human
78) มุย	/muj/	, 6Ü	มุย	/muj/	an ax
79) เมื่อลุน	/mî:a lun/	g, nÄÄ v] 6i	เมื่อลุน	/mî:a lur/	afterwards, after, later on
80) เมื่อแดง	/mî:a le:ŋ/	g, nÄÄ vc] ¾	เมื่อแดง	/mî:a le:ŋ/	evening
81) แมบ	/mê:p/	c, Ò	แมบ	/mê:p/	lightning, flash of lightning
82) ไม้เท้า	/máj tá:w/	. , hgm &k	ไม้เท้า	/máj tá:w/	walking stick, cane
83) ย้อนจານัน	/ŋó:n ca: nán/	phÄi= ko& ^a	ย้อนจານัน	/ŋó:r ca: nán/	for that reason
84) ย้อนจ่าอัน	/ŋó:n ca: ?ǎn/	phÄi= kv& ^a	ย้อนจ่าอัน	/ŋó:r ca: ?ǎn/	for that reason
85) ย้าง	/ŋáj/	p&¾	ย้าง	/ŋáj/	stop, take time off

86) เยี้ยะหยั้ง	/ŋja? ɲaŋ/	gp ¹ ts y ¹ '	เยี้ยะหยั้ง	/ŋja? ɲaŋ/	why
87) ลากา	/la: ka:/	ik ⁸ ũ	ราคา	/ra: ka:/	price, cost
88) ลุ่ม	/lũm/	] j ⁶ ,	ลุ่ม	/lũm/	low
89) เลื่อมใส่	/lĩ:am sǎj/	g] nÆÔ × , . l	เหลื่อมใส่	/lĩ:am sǎj/	to have faith in, to believe in , to admire
90) ล่น	/lôn/	] öÆ ^a	ล่น	/lôn/	to run, run fast
91) วันพุก	/wan p ^h ũ:k/	; y ^a r [^] d	วันพุก	/wan p ^h ũ:k/	tomorrow
92) งว้าย	/ŋwáj:/	' hÉk ¹	งว้าย	/ŋwáj:/	to turn back
93) อว้ายหน้า	/ʔwàj nǎ:/	v jÉk ¹ s ^a hk	อว้ายหน้า	/ʔwàj nǎ:/	to turn one's face
94) สามารถ	/sǎ: mât/	l , 9 ^o	สมัตถะ	/sà? mât t ^h à?/	able, capable (of)
95) สุดป้าย	/sūt pǎ:j/	l ⁶ f x } k ¹	สุดปลาย	/sūt plǎ:j/	end, last (one)
96) สวัสดิ์ดี	/sà? wát di:/	l yÉöu Ä	สवादสดี	/swát sà di:/	a greeting equivalent to good day, good morning, good afternoon, good evening, good night. It is also used for leave-taking.
97) สุน	/sũ:n/	l [^] i	สุร	/sũ:r/	mix
98) หน้าฮก	/nǎ: hók/	sh ^a ki öŋ	หน้ารก	/nǎ: rók/	hell
99) หยูป	/jũp/	o ⁶ [	ฮยุบ	/jũp/	to catch

100) หลุ	/lǔʔ/	sô1	หลุ	/lǔʔ/	out of order, to be in a state of decay
101) หวาก	/wǎ:k/	sÉk¶	หวาก	/wǎ:k/	to tear, to rip
102) เหลว	/lǐ:aw/	sôÛ;	เหลว	/lǐ:aw/	to turn, to glance, to look
103) เหื่อ	/hì:a/	g snÆÃ v	เหื่อ	/hì:a/	sweat, perspiration
104) อย่างดี	/jà:ŋ tí:/	° jk ^{3/4} m uÆ	อย่างที่	/jà:ŋ tí:/	kind, sort
105) อวัยวะ	/ʔà waj jà wáʔ/	v . ; 1 ; t	อวัยวะ	/ʔà waj jà wáʔ/	organ, part
106) อันตราย	/ʔan tà la:j/	vö~Oµ Û	อันตราย	/ʔon tà la:j/	danger
107) อาการ	/ʔa: kǎ:n/	vkdkU	อาการ	/ʔa: kǎ:r/	the symptoms of a disease, a sign
108) อาศัย	/ʔa: sǎj/	vk l . ~] 1	อาศัย	/ʔa: sàʔ rǎ:j/	to dwell, to inhabit, to live
109) อดสู	/ʔüt sà:/	œõks	อดสู	/ʔüt sǎ: hǎʔ	to take the trouble to, to go out of one's way, to try
110) แอ้ว	/ʔè:w/	cvjÉ	แอ้ว	/ʔè:w/	fun, go out for fun, visit
111) รักษา	/hák sǎ:/	iydÂk	รักษา	/rák sǎ:/	care for, to treat, to look after, to look out for
112) ร้าย	/há:j/	ihk ¹	ร้าย	/rá:j/	bad, evil, harmful
113) ริม	/him/	ib ²	ริม	/rim/	edge, rim, side, by the side of, close by

114) ฮู	/hu:/	i ^	รู	/ru:/	hole
115) ฮู้	/hú:/	i ^h	รู	/rú:/	to know, be acquainted with
116) ฮูป	/hû:p/	i ^ [	รูป	/rû:p/	picture, image
117) เฮา	/haw/	giyk	เรา	/raw/	we, us
118) เฮียน	/hi:an/	i ^ i	เรียร	/ri:ar/	to study, to learn
119) เฮือ	/hi:a/	ginãv	เรือ	/ri:a/	boat
120) เฮือน	/hi:an/	ginãi	เรือน	/ri:ar/	house, home

APPENDIX II

QUESTIONNAIRES (FOR STUDENTS AND PARENTS)

Questionnaires for the students (Thai version)

แบบสอบถาม เกี่ยวกับทัศนคติของคนทางภาคเหนือที่มีต่อคำเมืองและตัวอักษรล้านนา

อายุ : _____

เพศ : ชาย หญิง

ภูมิลำเนา : ภาคเหนือ ภาคใต้ ภาคอีสาน ภาคกลาง อื่นๆ _____

ที่อยู่ : ในเขตตัวเมือง ห่างจากตัวเมืองประมาณ 1-10 กม ห่างจากตัวเมืองมากกว่า 10 กม

สาขาวิชาที่คุณเรียนอยู่ : อังกฤษ-ฝรั่งเศส วิทยา-คณิตฯ คอมพิวเตอร์

อื่นๆ(โปรดระบุ) _____

เมื่อคุณคุยกับบุคคลต่อไปนี้คุณใช้ภาษาอะไรพูด (เลือกได้เพียงคำตอบเดียว)

	ใช้คำเมืองพูดทุกครั้ง	ใช้คำเมืองพูดมากกว่าไทยกลาง	ใช้คำเมืองและไทยกลางเท่าๆกัน	ใช้ไทยกลางพูดมากกว่าคำเมือง	ใช้ไทยกลางพูดทุกครั้ง
ปู่ ย่า					
ตา ยาย					
พ่อ					
แม่					
พี่น้อง					

เพื่อนส่วน มาก (เจอในโรง เรียน)					
เพื่อนส่วน มาก (เจอนอกโ รงเรียน)					
ครู/อาจารย์ (ส่วนมาก)					
เพื่อนบ้าน (ส่วนมาก)					

เมื่อบุคคลต่อไปนี้คุยกับคุณพวกเขาใช้ภาษา :

	ใช้คำเมืองพูด ทุกครั้ง	ใช้คำเมืองพูด มากกว่าไทยก ลาง	ใช้คำเมืองและไ ทยกลางเท่าๆกั น	ใช้ไทยกลางพูด มากกว่าคำเมือง	ใช้ไทยกลาง พูดทุกครั้ง
ปู่ ย่า					
ตา ยาย					
พ่อ					
แม่					
พี่น้อง					
เพื่อนส่วน มาก (เจอในโรง เรียน)					
เพื่อนส่วน มาก (เจอนอกโ รงเรียน)					

ครู/อาจารย์ (ส่วนมาก)					
เพื่อนบ้าน (ส่วนมาก)					

คุณคิดว่าคำเมืองมีความสำคัญมากแค่ไหนเมื่อ :

	สำคัญมาก	สำคัญเล็กน้อย/ปานกลาง	ไม่สำคัญ
คุณต้องการคบเพื่อน			
คุณต้องการมีรายได้เพิ่มขึ้น			
คุณต้องการหางานทำ			
คุณอยากเป็นคนรอบรู้			
คุณอยากให้คนอื่นชื่นชมในตัวคุณ			
คุณอาศัยอยู่ในภาคเหนือ			
คุณร้องเพลงกับเพื่อนๆ			
คุณไปซื้อของในตลาด			
คุณต้องการให้สังคมยอมรับ			
คุณพูดคุยกับอาจารย์ในโรงเรียน			

สถานการณ์ในประโยคต่อไปนี้มีเนื้อหาที่เน้นไปทางการใช้ภาษาล้านนาเป็นหลัก

กรุณาตอบตามความจริง เพื่อเป็นประโยชน์ต่อการทำวิจัย กรุณาตอบเพียงคำตอบเดียว

ภาษาพูด (คำเมือง)

	เห็นด้วย อย่างยิ่ง	เห็นด้วย	เฉยๆ	ไม่เห็นด้ ว	ไม่เห็นด้วย อย่างยิ่ง
1) ฉันชอบฟังคนพูดคำเมือง					
2) ฉันชอบพูดคำเมือง					
3) ฉันชอบดูรายการโทรทัศน์ที่พูด ภาษาไทยกลางมากกว่าพูดคำเมือ ง					
4) ฉันชอบให้ครูพูดคำเมืองเวลาส อนในห้องเรียน					
5) การพูดได้ทั้งคำเมืองและไทยกล างเป็นสิ่งสำคัญ					
6) ถ้าพูดได้ทั้งคำเมืองและไทยกล าง เราจะหางานทำได้ง่ายขึ้น					
7) ถ้าเราพูดได้ทั้งคำเมืองและไทย กลางเราจะมีรายได้เพิ่มขึ้น					
8) ถ้าเราพูดได้ทั้งคำเมืองและไทย กลางเราจะหาความรู้ได้เพิ่มขึ้น					
9) คนที่พูดได้ทั้งไทยกลางและคำเ เมืองจะมีเพื่อนมากกว่าคนที่พูดไ ทยกลางได้เพียงภาษาเดียว					
10) ถ้าพูดคำเมืองได้เพียงภาษาเดีย วก็เพียงพอแล้วไม่ต้องพูดไทยก กลางเป็นก็ได้					
11) ทุกโรงเรียนในภาคเหนือควรจ ะสอนให้นักเรียนพูดคำเมืองด้วย					
12) เวลาสอนในห้องเรียนครู/อาจารย์ ควรพูดคำเมือง					
13) ฉันรู้สึกเห็นใจคนที่พูดคำเมืองไ ม่เป็น					

14) ถ้าฉันพูดคำเมืองคนอื่นจะมองว่าฉันเป็นคนเซย					
15) ส่วนมากคนชราจะเป็นคนที่พูดคำเมืองมากกว่าคนหนุ่มสาว					

ภาษาเขียน (ภาษาล้านนา)

	เห็นด้วย อย่างยิ่ง	เห็นด้วย	เฉย ๆ	ไม่เห็นด้วย	ไม่เห็นด้วย อย่างยิ่ง
1) คนไทยทุกคนควรรู้วิธีการอ่านและเขียนตัวอักษรล้านนาและอยากจะทำอนุรักษ์ตัวอักษรและเอกสารโบราณของล้านนาไว้					
2) พ่อแม่จะภูมิใจมากถ้าฉันอ่านและเขียนตัวอักษรล้านนาได้					
3) ฉันจะภูมิใจในตัวเองมากถ้าฉันอ่านและเขียนภาษาล้านนาได้					
4) ถ้าฉันมีเวลาว่างฉันจะเรียนภาษาล้านนา					
5) เอกสารล้านนาโบราณเป็นสิ่งที่มีความสำคัญและฉันก็อยากศึกษาเอกสารนั้น					
6) พูดคำเมืองเป็นเพียงอย่างเดียวยังไม่พอเราต้องรู้วิธีการเขียนและอ่านตัวอักษรล้านนาด้วย					
7) ป้ายที่เขียนด้วยตัวอักษรล้านนาเป็นป้ายที่น่าสนใจมาก					

8) เราจะหาความรู้ได้มากขึ้นถ้า					
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เราเขียนและอ่านภาษาล้านนาได้					
9) เราจะมีรายได้เพิ่มขึ้นถ้าสามารถเขียนภาษาล้านนาได้					
10) ฉันกล้าที่จะบอกกับทุกคนว่าฉันสามารถเขียนภาษาล้านนาได้โดยไม่อาย					
11) รัฐบาลควรสนับสนุนให้มีการใช้ตัวอักษรล้านนาเพิ่มมากขึ้น					
12) ภาษาล้านนาควรเป็นวิชาหนึ่งที่ใช้สอบเข้ามหาวิทยาลัยเช่นเดียวกับภาษาอังกฤษและฝรั่งเศส					
13) ฉันคิดว่าคนที่เขียนภาษาล้านนาได้เป็นคนที่เก่งมาก					
14) ทุกโรงเรียนในภาคเหนือควรจะสอนให้นักเรียนเขียนภาษาล้านนา					
15) ป้ายต่างๆ ควรจะเขียนทั้งภาษาไทยกลางและล้านนาด้วยกัน					
16) ฉันรู้สึกผิดหวังกับคนที่อ่านและเขียนภาษาล้านนาไม่ได้					
17) การเขียนภาษาล้านนาและภาษาไทยได้นั้นเป็นสิ่งสำคัญ					
18) ถ้าฉันโตขึ้นฉันจะแต่งงานกับคนเมืองโดยเฉพาะคนที่เขียนภาษาล้านนาได้					
19) ถ้าฉันมีลูกฉันจะสอนให้ลูกพูดคำเมืองและเขียนภาษาล้านนา					

20) ฉันอยากให้ป้ายทุกป้ายในภาคเหนือเขียนด้วยตัวอักษรล้านนาเท่านั้น					
21) ฉันอยากให้คนที่อยู่ในภาคเหนือเขียนภาษาล้านนาคล่องเหมือนเขียนภาษาไทย					
22) ฉันไม่อยากให้มีการอนุรักษ์ภาษาล้านนาและนำเข้ามาสอนในโรงเรียน					
23) ฉันจะไม่อ่านป้ายที่เขียนด้วยภาษาล้านนา					
24) ฉันชอบป้ายที่เขียนด้วยภาษาไทยกลางมากกว่าภาษาล้านนา					
25) เวลาเรียนภาษาล้านนาฉันรู้สึกว่ามันเป็นวิชาที่น่าเบื่อและไม่น่าสนใจเลย					
26) คนชราเท่านั้นที่สามารถอ่านและเขียนภาษาล้านนาได้					
27) เมื่อเราเรียนทั้งภาษาล้านนาและไทยกลางพร้อมกันเราจะรู้สึกสับสน					
28) ถ้าเราเขียนภาษาล้านนาได้เราจะถูกมองว่าเป็นคนต่ำต้อย					
29) ถ้าเราเขียนภาษาล้านนาได้เราจะถูกมองว่าเป็นคนหัวโบราณ					
30) ภาษาล้านนาไม่ควรมีสอนในโรงเรียน					

31) การเรียนเขียนตัวอักษรล้าน น่านั้นยาก					
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หากเปรียบเทียบกับคนวัยเดียวกับคุณ คุณคิดว่า :

(1) คุณสามารถพูดคำเมืองได้ : เกือบจะเก่งที่สุด เก่งกว่ามาตรฐานที่คนอื่นพูดได้

ในระดับมาตรฐานที่คนอื่นพูดได้ (ปานกลาง) แย่กว่ามาตรฐานที่คนอื่นพูดได้ เกือบแย่ที่สุด

(2) คุณสามารถอ่านและเขียนภาษาล้านนาได้: เกือบจะเก่งที่สุด เก่งกว่ามาตรฐานที่คนอื่นทำได้

ในระดับมาตรฐานที่คนอื่นทำได้ (ปานกลาง) แย่กว่ามาตรฐานที่คนอื่นทำได้ เกือบแย่ที่สุด

(3) ถ้ามีโปรแกรมตัวอักษรล้านนาขาย ท่านจะซื้อหรือไม่: ใช่ อาจจะซื้อ ไม่ซื้อ

ข้อคิดเห็นเพิ่มเติม :

<ขอบคุณสำหรับความร่วมมือค่ะ>

Questionnaires for the students (English version)**Questionnaire of attitudes toward Kammuang and the Lanna script**

Age: _____

Gender: Male Female

Place of birth: Northern area Southern area North-Eastern area

Central area Other: _____

Residential area: Within the city limits 1-10 kilometers outside the city

More than 10 kilometers outside the city

Major area of study: English-French Science-Math Computer

Other: _____

In which language do you speak to the following people? Choose one of these answers:

Always in Kammuang

In Kammuang more often than Central Thai

In Kammuang and Central Thai about equally

In Central Thai more often than Kammuang

Always in Central Thai

	Always in Kammuang	In Kammuang more often than Central Thai	In Kammuang and Central Thai about equally	In Central Thai more often than Kammuang	Always in Central Thai
Paternal Grandparents					
Maternal Grandparents					
Father					
Mother					
Brothers/Sisters					
Friends at school (mostly)					
Friends outside school (mostly)					
Teachers (mostly)					
Neighbors (mostly)					

In which language do the following people speak to you?

	Always in Kammuang	In Kammuang more often than Central Thai	In Kammuang and Central Thai about equally	In Central Thai more often than Kammuang	Always in Central Thai
Paternal Grandparents					
Maternal Grandparents					
Father					
Mother					
Brothers/Sisters					
Friends at school (mostly)					
Friends outside school (mostly)					
Teachers (mostly)					
Neighbours (mostly)					

How important or unimportant do you think Kammuang is for people to do the following? There are no right or wrong answers.

For people to:	Important	Neutral	Not important
To make friends			
To earn plenty of money			
Get a job			
Become more knowledgeable person			
Be liked			
Live in the northern area			
Sing (e.g. with others)			
Go to the market			
Be accepted in the community			
Talk to teachers in school			

Here are some statements about the Lanna language. Please say whether you agree or disagree with these statements. There are no right or wrong answers.

Please be as honest as possible. Answer with ONE of the following.

SA = Strongly Agree (circle SA)

A = Agree (circle A)

N = Neutral (circle N)

D = Disagree (circle D)

SD = Strongly Disagree(circle SD)

Kammuang spoken

1) I like hearing Kammuang spoken.

SA A N D SD

2) I like speaking Kammuang.

SA A N D SD

3) I prefer to watch T.V in Central Thai than Kammuang.

SA A N D SD

4) I prefer to be taught by speaking Kammuang.

SA A N D SD

5) It is important to be able to speak Central Thai and Kammuang.

SA A N D SD

6) Speaking both Kammuang and Central Thai helps to get a job.

SA A N D SD

7) People can earn more money if they speak both Kammuang and Central Thai.

SA A N D SD

8) People know more if they speak Kammuang and Central Thai.

SA A N D SD

9) People who speak Kammuang and Central Thai can have more friends than those who speak only Central Thai.

SA A N D SD

10) To speak one language (Kammuang) is all that is needed.

SA A N D SD

11) All schools in the northern Thai area should teach pupils to speak Kammuang.

SA A N D SD

12) Teachers should speak Kammuang when they teach.

SA A N D SD

13) I feel sorry for people who cannot speak Kammuang.

SA A N D SD

14) You are considered a lower class person if you speak Kammuang.

SA A N D SD

15) Speaking Kammuang is more for older than younger people.

SA A N D SD

The Lanna script

1) I want Thai people (not only northern Thai people) to know how to read and write the Lanna script and feel interested in preserving the Lanna script and Lanna ancient documents.

SA A N D SD

2) My parents would be proud of me if I could read and write the Lanna script.

SA A N D SD

3) If I could read and write the Lanna script, I would be proud of myself.

SA A N D SD

4) I think I will study how to read and write the Lanna script in my free time.

SA A N D SD

5) When I see the ancient documents that are written in the Lanna script, I think that they are valuable and I want to know what they are about.

SA A N D SD

6) Knowing how to speak Kammuang is not enough, people should know how to read and write the Lanna script.

SA A N D SD

7) I think if signs are written in the Lanna script, they will be very interesting.

SA A N D SD

8) People know more if they can write and read the Lanna script.

SA A N D SD

9) People can earn more money if they can write the Lanna script.

SA A N D SD

10) I like to tell everybody that I know how to write the Lanna script.

SA A N D SD

11) The government should support the use of the Lanna script.

SA A N D SD

12) The Lanna language should be one of the subjects in the entrance examination like English and French.

SA A N D SD

13) I think the people who can write the Lanna script are smart.

SA A N D SD

14) All schools in the northern Thai area should teach pupils to write the Lanna script.

SA A N D SD

15) Road signs should be written in the Lanna and Central Thai scripts.

SA A N D SD

16) I feel sorry for people who cannot read and write the Lanna script.

SA A N D SD

17) It is important to be able to write the Thai script and the Lanna script.

SA A N D SD

18) As an adult, I would like to marry a Kammuang speaker-especially one who can write the Lanna script.

SA A N D SD

19) If I have children, I would like them to be Kammuang speakers who can write the Lanna script.

SA A N D SD

20) I want to see every sign in the northern part of Thailand written in the Lanna script.

SA A N D SD

21) I want to see every Northern Thai person able to write the Lanna script as fluently as the Thai script.

SA A N D SD

22) I don't think that the Lanna script should be preserved and taught in school.

SA A N D SD

23) When I see signs that are written in the Lanna script, I don't try to read them.

SA A N D SD

24) I prefer to see signs that are written in the Thai script more than in the Lanna script.

SA A N D SD

25) I feel bored when I study Lanna in class.

SA A N D SD

26) People who can read or write the Lanna script should be only the elderly.

SA A N D SD

27) Children get confused when learning writing both the Thai and Lanna script at the same time.

SA A N D SD

28) You are considered a lower class person if you can write the Lanna script.

SA A N D SD

29) You are considered an old thinking person if you can write the Lanna script.

SA A N D SD

30) The Lanna script should not be taught in school.

SA A N D SD

31) The Lanna script is a difficult script to learn.

SA A N D SD

How well do you think you compare with others of your age:

(1) in being able to speak Kammuang.

Near the top Better than average About average

Below the average Near the bottom

(2) in being able to write and read the Lanna script.

Near the top Better than average About average

Below the average Near the bottom

(3) If there was a Lanna font computer program sold in the market, would you want to buy it?

Yes

Maybe

No

Other comments:

(Thank you very much.)

Questionnaires for the parents (Thai version)

* แบบสอบถามเกี่ยวกับทัศนคติที่มีต่อการเรียนภาษาล้านนาของลูก

*แบบสอบถามนี้เป็นการประเมินผลเกี่ยวกับทัศนคติของพ่อแม่ที่มีต่อการเรียนภาษาล้านนาของลูก

* ปัจจุบันผู้วิจัยกำลังศึกษาที่ภาควิชาภาษาศาสตร์ ระดับปริญญาโท มหาวิทยาลัยพายัพ

หัวข้อวิทยานิพนธ์ของผู้วิจัยคือ 'ทัศนคติของคนล้านนาที่มีต่อตัวอักษรล้านนา'

*ดังนั้นผู้วิจัยอยากจะขอความช่วยเหลือจากท่านผู้ปกครองช่วยกรอกแบบสอบถามนี้ตามความเป็นจริงตามที่ท่านได้รู้สึกจริงเพื่อผู้วิจัยจะได้ข้อมูลที่แท้จริงเพื่อประโยชน์ต่อการทำวิทยานิพนธ์ต่อไป

อายุ : _____

เพศ : ชาย หญิง

การศึกษา: ต่ำกว่า หรือเทียบเท่า ป.6 ม.1-6 ปริญญาตรี ปริญญาโท อื่นๆ(โปรดระบุ)_____

ภูมิลำเนา : ภาคเหนือ ภาคใต้ ภาคอีสาน ภาคกลาง อื่นๆ_____

ที่อยู่ : ในเขตตัวเมือง ห่างจากตัวเมืองประมาณ 1-10 กม ห่างจากตัวเมืองมากกว่า 10 กม

กรุณาเลือกเพียงคำตอบเดียว

	เห็นด้วย อย่างยิ่ง	เห็นด้วย	เฉยๆ	ไม่เห็นด้ วย	ไม่เห็นด้วย อย่างยิ่ง
1) ฉันจะภูมิใจในตัวลูกมากถ้าลูกสามารถอ่านและเขียนตัวอักษรล้านนาได้					
2) ฉันจะสนับสนุนให้ลูกเรียนภาษาล้านนาถ้าลูกชอบ					
3) ฉันจะบอกกับใครๆว่าลูกของฉันเขียนและอ่านตัวอักษรล้านนาได้					
4) ถ้าฉันมีเวลาว่างฉันจะไปเรียนภาษาล้านนา เพื่อจะได้เอามาสอนลูก					
5) การที่ลูกอยู่ในภาคเหนือฉันคิดว่ามันสำคัญมากที่ลูกควรจะเขียนและอ่านตัวอักษรล้านนาได้					
6) ถ้าลูกอ่านและเขียนภาษาล้านนาได้ลูกจะหางานทำได้ง่ายขึ้นในอนาคต					
7) ฉันไม่เห็นด้วยเลยที่จะให้ลูกเรียนภาษาล้านนาในโรงเรียน					
8) ลูกควรจะเรียนตัวอักษรของภาษาอื่นมากกว่าตัวอักษรล้านนา					
9) ฉันไม่ชอบป้ายที่ใช้ตัวอักษรล้านนาเขียน เพราะถ้าลูกถามว่าอ่านว่าอะไรฉันจะตอบไม่ได้					
10) ภาษาล้านนาควรเป็นวิชาบังคับให้นักเรียนเรียนในโรงเรียน					
11) ฉันอยากให้ลูกเป็นคนหนึ่งที่ช่วยอนุรักษ์ภาษาล้านนา					
12) ฉันชอบฟังคนพูดคำเมือง					
13) ฉันชอบพูดคำเมืองกับลูก					

14) การพูดได้ทั้งคำเมืองและไทยกลางเป็นสิ่งที่สำคัญ					
15) ส่วนมากคนชราจะเป็นคนที่พูดคำเมืองมากกว่าคนหนุ่มสาว					

สุดท้ายนี้ ในฐานะที่ท่านเป็นผู้ปกครอง ท่านมีความคิดเห็นอย่างไรต่อภาษาล้านนา :

ขอบคุณมากค่ะ

Questionnaires for the parents (English version)

- **This questionnaire is related to the 'Attitudes towards the study of the Lanna script by the children' questionnaire.**
- **This questionnaire is an evaluation of parents' attitudes towards the study of the Lanna script by their children.**
- **The researcher is a linguistics student in the Masters degree program at Payap University. The topic of her thesis is 'Attitudes of Lanna people towards the Lanna script.'**
- **The researcher would like your help in filling out this questionnaire. There are no right or wrong answers. Please be as honest as possible in order to give your real attitude. It will be useful for further research.**

Age: _____

Gender: Male Female

Education: lower or equal to grade 6 grade 7-12 Bachelor Degree

Master Degree Other: _____

Place of birth: Northern area Southern area North-Eastern area

Central area Other: _____

Residential area: Within the city limits 1-10 kilometers outside the city

More than 10 kilometers outside the city

Please answer with ONE of the following.

SA = Strongly Agree (circle SA)

A = Agree (circle A)

N = Neutral (circle N)

D = Disagree (circle D)

SD =Strongly Disagree (circle SD)

1) I would be proud of my children if they could read and write the Lanna script.

SA A N D SD

2) I would fully support my children to learn to read and write the Lanna script if they would like to.

SA A N D SD

3) I would like to tell everybody that my children can read and write the Lanna script.

SA A N D SD

4) If I have time I would like to study how to write and read the Lanna script in order to teach my children.

SA A N D SD

5) Being able to write and read the Lanna script is an important ability that my children have to know in order to live in the Lanna region.

SA A N D SD

6) Knowing how to write and read the Lanna script is important for my children to get a good job.

SA A N D SD

7) I would not be agreeable towards my children learning the Lanna script at school.

SA A N D SD

8) My children should know how to write and read the script of other languages (not the Lanna script).

SA A N D SD

9) I don't like things that are written in the Lanna script because my children will ask me about them and I cannot answer them.

SA A N D SD

10) Lanna language should be an obligatory subject that is taught in school.

SA A N D SD

11) I want my child to be one who helps preserve the Lanna language.

SA A N D SD

12) I like hearing Kammuang spoken.

SA A N D SD

13) I like speaking Kammuang with my children.

SA A N D SD

14) It is important to be able to speak Central Thai and Kammuang.

SA A N D SD

15) Speaking Kammuang is more for older than younger people.

SA A N D SD

As parents, do you have any opinions towards the Lanna language:

(Thank you very much.)

APPENDIX III

PICTURES OF KAMMUANG AND THE LANNA SCRIPT USED IN DIFFERENT DOMAINS



Picture one (5.1.1)

Picture two (5.1.2)

Picture three (5.1.3)



Picture four (5.2.1.1)

Picture five (5.2.1.1)



Picture six (5.2.1.2)



Picture seven (5.2.1.2)



Picture eight (5.2.3.1)



Picture nine (5.2.3.1)



Picture ten (5.3.1)



Picture eleven (5.6.1)



Picture twelve (5.6.2)



Picture thirteen (5.6.2)

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