



The Struggle and the Adaptation of Marginal Characters in the Thai Novel “Chabon”

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Abstract

This article aims to study marginal characters in the following issues: Firstly, the context of “Chabon” (a hill tribe) is different from urban people. Next, the adaptation and flow of the “Chabon” identity appeared in the literature of Chabon by Theerayut Daojunthuek. This study is based on a character named Pensala, who is the marginal character in the Thai novel Chabon by Daojuntuek. The story was analyzed from texts of the literature using the concept of literary studies and presented in a form of analytical depiction. The results of the study showed Pensala is made to be a marginal character in the context of ethnic Chabons, who are minorities living in the hillside or low hills along the edge of the plateau in Nakhon Ratchasima Chaiyaphum and Phetchabun in the northeast of Thailand. Being a marginal man in a social context is a disabled, old man who is excluded from nearby people. However, the character Pensala tried to fight, flounder and adapt in order to maintain identity of Chabon, but in the end, he could not fight the power of change because Pensala has modified his lifestyle until he was almost a full-fledged urban person. Therefore, this Thai novel clearly represents struggles and floundering of a marginal man character in the Isan region of Thailand.

Keywords: Chabon, Nia-Kuoll, Nyah Kur, Marginal, Struggling and Adapting, Loss of Identity



Introduction

At present, people in Thai society are drawn to globalization, causing diversity of human society and culture, and people in society become less and less human because people today are indifferent to the importance of their world fellows, which cause the identity and appearance of people in some certain groups of society disappear as globalization has helped drive and change culture, and values of people as a person in society decrease, resulting in a group of people called "marginal men" in society.

The word "marginal" in the Royal Institute (1981) means being outside the circle, no direct involvement in thinking or making decisions, the group that has not yet been swallowed as a part of the large group completely. A group that partially abandoned their culture, and it is not yet fully accepted in the new culture which has become their way of life. This term is often applied to new immigrants. There are many new cultures in this group, so attitudes, values and expressive behaviors do not have characteristics of any one of culture. Moreover, Suriya Samutkup and Pattana Kitiasa (1999) said "marginal people" are a group of people living far away from the center. In both geographic and cultural societies, "marginal people" are often deprived and exploited from large groups of society. Therefore, the group culture is a subculture that is not accepted or has been performed by large groups of people in principles of culture, learning, adapting and striving to survive or live under such circumstances. Consequently, it's important for marginal people.

The word "marginal people" is not only found in society, but there are also many marginal portraits in Thai literature such as in Theerayut Daochantuek's literature "Chabon" published in 1994, which reflects struggles for the survival of an old man in the high mountain who is the last Chabon named "Pensala", but he lost to his own ideals in the end. This literature has not been studied.

According to the literature review, There are a number of literary studies regarding marginal people such as Power Culture: The Process of Marginalization, the case of indigenous Chao Lay in the novel "The Call from the Bottom of the Water" by Manoch Dinlansakul (2006), a thesis called "Portrait of Marginalized People in Youth Literature" by Phattharakhwan Thongtao (2011), an article called "Analyzing Marginal Characters in the Verse of Khun Chang Khun Phaen": Power, Areas and Politics in Thai literature by Thanakorn Petchsinjorn (2014), etc. Hence, the researcher wishes to study the character "Pensala" from a literary work "Chabon" by Theerayut Daochantuek. The works illustrates



marginalized people way of life called Chabon or hill tribe, in another word Nyah Kur in different dimensions, namely how he was driven to be marginalized and adapted to survive as the minority in Thai society. It also reflects the existence of a man who adheres to his own ideals in Theerayut Daochantuek's literature Chabon. In this study, the researcher highly hopes that most people see the problems and become aware of what is happening to this minority, which is presented in a literary style, as well as being utilized as a guide for a study of marginal people in the next literature.

Objectives

1. To study context of “Chabon” differed from urban people which are appeared in the literature of Chabon by Theerayut Daochantuek
2. To study the adaptation and flow of “Chabon” identity appeared in the story of Chabon by Theerayut Daochantuek

Concept Theory Framework

In this study, the researcher has applied marginal people's theory based on Suriya Samutkup and Pattana Kitiasa (1999). It mentions marginal people are a group of people living in the middle or distant from the center in geographic and cultural society, which geographically means a group of people who needs to relocate due to economic problems, changing politics and culture. As a result, this group will have to fight, vie for accessing limited resources, and will be excluded or taken advantage by large groups. In cultural society, marginal people refer to groups of people whose cultures are either not accepted or not treated in mainstream practice, which in most cases refer to differences of language, religion, ideology, education, including economic status and social class.

Materials and Methods

The study is based on texts in documentary research with the following steps:

1. Study papers and research related to marginal people
2. Study the literature concerning marginal people



3. According to the objective analysis, context of “Chabon” differed from urban people and the adaptation and flow of “Chabon” identity are appeared in Theerayut Daochantuek's literature

4. Presenting research results in the form of analytical description

Results

The study of struggles and adaptation of marginal characters in the Thai novel “Chabon” is conducted in two issues. The first point is the context of “Chabon” differed from urban people, which are appeared in the story of “Chabon” by Theerayut Daochantuek. The second issue is the adaptation and flow of the “Chabon” identity that appeared in Thirayut Daochantuek's literature as follows:

1. “Chabon”: the context that differs from urban people

Chabon or Chao Bon or Niakul are a minority group lived on the hills or low hills at the edge of plateau in Nakhon Ratchasima and some parts of Chaiyaphum and Phetchabun (2529: 1) in which Theerayut Daochantuek's literary work, Chabon depicts some pictures through the character Pensala, who is the last person and tried to fight for his own survival. This literature has shown that Pensala is a marginal character since he was an elderly Chabon, and he was a disabled man in the end as followed.

1.1 Language use of ethnic groups

The language use of Chabon or Chao Bon uses the Austro-Asiatic language, Mon-Khmer branch, Monik sub-branch which is similar to the ancient Mon language as Pensala is used in the language of Chao Bon to indicate being Chabon such as the word use in the kinship system: เปญ (Pen) which means grandfather is used to call the elderly as Pensala represents himself “Pen” in conversations. The word เว้ย (wei) means I (ฉัน,กู) used to call ourselves in every case. The word ทอก or ที่อก (Tok) means spirit or ghost; for example

“เว้ยรักเมียของเว้ยมากหรือ...”

“ใช่-เว้ย ตี เพะ”

“เพราะเว้ยรักนาง จึงต้องทนใช้ชีวิตลำบากเช่นนี้ แต่ก็ไม่เชิงนัก

เพราะถ้ากันทอกเพรายังคงอยู่และเฝ้ามองดูเว้ย นางก็คงยกโทษให้เว้ย

เพราะนางเท่านั้นที่รู้ว่าเว้ยเสียบเหงาเพียงใด”

(“Do you love your wife very much ?.....”

“Yes, I do”



“Because I love her that I need to live alone like this, but not quite as if my ghost wife was here and watched me, she would forgive me because only her knows how lonely I am”

/ “Wei Rak Mia Kong Wei Mak Rue...”

“Chai Wei Tee Peh”

“Proh Wei Rak Nang Jeung Tong Ton Chai Chiwit Lumpung

Shennee Taae Koh Mai Cheung Nak Proh Tar Guntokprao

Yung Kong You Laeh Fao Mong Du Wei Nang Koh Kong Yok

Toad Hai Wei Proh Nang Taonun Tee Ru Wa Wei Ngiab Ngao

Piang Dai”)

(2537 : 53-54)

According to the examples above, they show the language that Pensala used is Chao Bon language which has some differences from urban people in this literature namely “Wei” means “I”, which means Pensala from the above context; “Peh” (เพ๊ะ) means you Your, which is second pronoun. The above context means Pensala’s dead wife; The word “Guntokprao” (กันทอกเพรา) means ghost wife or wife spirit who is dead, which means Pensala’s wife. While urban people use the language calling themselves “Pom” (ผม) and represent Pensala as uncle such as “ถ้าลุงหาได้นะ ผมให้เลย ตัวละสี่ร้อยบาท เป็นไง พอใจไหม” (“If uncle can find, I will give you 400 baht each, alright ?” / “Tar Lung Har Dai Na Pom Hai Lei Tua La Seeroi Baht Pen Gnai Por Jai Mai”) (2537:104) as you can see that pronouns between Chabon characters and urban people used are different, so Chabon language is another factor that makes Chabon different from urban people.

1.2 Forest things used for wound healing

Because of living on the hills or braes, Chao Bon use herbal remedies from plants or animal oils to treat ailments. For instance, Pensala uses chamois oil to heal injuries, which is not modern medicine that is widely used in today's society as the message says:

“...แกถอดเสื้อโยนกองไว้แล้วลุกไปเอาน้ำมันเลี้ยงผาในขวดยา
นัตถ์ที่ห้อยอยู่กับเสาต้นหัวนอน มันแขวนอยู่เช่นนั้นมานานจน
หยากไย่และเขม่าควันไฟจับเป็นคราบเคลอะแกหักปลายดอกไม้ไผ่
แบน ๆ ป้ายเอาน้ำมันสี่ขุนขึ้นมาทาแผล
มันเป็นน้ำมันเลี้ยงผาวิสุทธีซึ่งควักเอาจากเข้าข้างตาของมัน...”



“...You take off your clothes throwing in a pile and go get chamois oil in the snuff hanging in the bedpost. It has been hanging for so long till cobwebs and soot become stain. He broke the tip of a flat bamboo flower and smeared a thick opaque oil to apply the wound. It is pure chamois oil that has been taken from its eye sockets.”

/ “Gae Tod Seu Yon Gong Wai Laew Look Pai Aao Numman Liangpa Nai Khuat Yanut Tee Hinghoi Yu Gub Sao Ton Hua Norn Mon Kwaen Yu Shen Nun Ma Nan Jon YhakYhai Laae Kamao Kwanfai Jub Pen Krab Kluh Gae Huk Plai Dokmai Pai Banban Pai Aao Numman Seekhun Khon Ma Ta Plaae Mun Pen Nummun Liang Pa Borisut Seung Kwak Aao Jak Bao Kang Ta Kong Mun”)

(2537 : 47)

From the above statement, it can be seen that Pensala has used chamois oil without any process for treatment. Moreover, it’s natural oil that helps heal pain. Unlike, urban people use modern medicine or go to see a doctor at the hospital in the community or village, so treating Pensala illness or injuries is different from the urban lifestyle:

“ลานกลางบ้านเป็นที่ตั้งของร้านค้าของชำสองร้าน
คนละฟากลานกว้าง ซึ่งขายของที่จำเป็นทุกชนิดนับ
แต่ไม้ขีดไฟจนถึงยาปฏิชีวนะสำหรับฉีด...”

“Two grocery stores are located in the central courtyard. On the opposite side, it sells every necessary item from matches to antibiotic for injection...”

/ “Larn Klang Ban Pen Tee Tang Kong Ran Ka Kong Chum Song Ran Kon La Fak Lan Kwang Seung Kai Kong Tee Jum Pen Took Chanit Nub Taae Mai Keed Fai Jon Teung Ya Pati Sheewana Sumrub Cheed...”)

(2537 : 91)

The example above shows the urban people use antibiotics and are able to purchase these kinds of medicine; unlike, Pensala who is Chabon still uses the wisdom of Chabon to treat various symptoms.



1.3 Occupation focuses on exchanging with people in the group

Chaobon mainly works for cultivating such as growing glutinous rice, rice, corns, taros, cassavas and chilis, these crops are grown only for food to eat, while the secondary occupation is cutting rattan, looking for forest items and rubber oil to exchange with villagers on the flat ground (2529: 27). If there is too much to be needed, they will resell that tobacco as the message says:

“ชายชราตัดสินใจปลูกข้าวโพดเป็นหลัก...”

“The old man decided to grow corn mainly...”

/“Chai cha ra tad sin jai phuk khaw pod pen luk...”

(2537 : 243)

“...สิ่งต่าง ๆ ที่ได้เคยกระทำมาจนเป็นวิถีชีวิตแบบของแก
ชายชราก็คงกระทำมันต่อไป แกปลูกยาสูบเอาไว้ในผืนไร่ใหม่
จนได้เก็บใบยามาหั่นซอยย่างไฟ ขนบเป็นกลุ่มใส่ปิบไว้สูบ...
ส่วนที่เหลือยังได้แบ่งเอาลงไปขายด้วย”

(“...Things that have been done until it is your way
of life. The old man would continue to do it. He grew
tobacco in a new field till he collected its leaves to slice
and grill them on fire, gathering in groups and put them in
the bucket to smoke ... the rest still divides for sale as
well.”

/....Sing Tangtang Tee Dai Kei Kratum Ma Jon Pen
Witee Shewit Bab Kong Gaae Chai Shara Goh Kong Kratum
Torpai Gaae Plook Ya Soob Aao Wai Nai Pern Rai Mai Jon Dai
Geb Bai Ya Ma Hun Soi Yang Fai Kanob Pen Klum Sai Peep
Suan Tee Leua Yang Dai Bang Aao Long Pai Kai Duay”)

(2537 : 243-244)

In the example above, Pensala is a farmer growing corns and tobaccos; as opposed to, the occupation of urban people who are both barbers and traders. This can be seen from the description of having a barber shop in the village, or there is a shop in the village. As a result, Chabon people have to adapt their occupation later:



“ที่ร้านตัดผม ซึ่งความเป็นจริงไม่ใช่ร้านแต่เป็นบริเวณ
ต้นมะขามที่ลานบ้านของช่างตัดผมนั่นเอง มีเพียงเก้าอี้หัวโล้น
ตัวหนึ่งและเครื่องมือตัดผมใส่ลังกระดาษขนาดย่อมวางอยู่ใกล้ ๆ”

(“At the barber shop, it's not actually a shop, but it's
the tamarind-tree area in the courtyard of the barber's house.
There are only a bald chair and haircut tools in a small
cardboard box nearby.”

/“Tee Ran Tud Pom Seung Kwam Pen Jing Maishai
Ran Taae Pen Boriwen Ton Makam Tee Larn Ban Kong Shang
Tud Pom Nun Eng Mee Piang Kaoee Hua Loan Laae Krueng
Meu Tud Pom Sai Lung Kradus Kanad Yom Wang Yu Klaiklai”)

(2537 : 103)

1.4 Hunting for a living

In the past, Chaobon did not hunt for economic purposes, but they were hunting for consumption or for keeping them for their safety. The preservation from hunting meats is used to make fermented fish for long-term storage, not to sold at all. (2529: 30) In the story of Chabon, Pensala who goes to hunt animals to make food such as chicken, medicine: chamois oil, while urban people focus on trading. Furthermore, Chabon people hunt animals to be their pets namely, partridges, dogs, and so on; for instance

“หลังอาหารมื้อเช้าสำหรับคนและพวกหมาแล้ว
ชาวชรายังต้องเปลี่ยนน้ำ ให้อาการแก่นกกระทา
ซึ่งเป็นอีกชีวิตหนึ่งที่มีส่วนร่วมในความรับผิดชอบของแก
มันช่วยแกหากินและเป็นเหมือนเพื่อนของแกด้วย ส่วนไก่ซึ่งมีอยู่ไม่กี่แม่
แกปล่อยให้มันพาลูกเที่ยวคุ้ยเขี่ยหากินแมลงและเมล็ดพืชไปตาม
ธรรมชาติ ไก่ของชายชราไม่ค่อยจะแพร่พันธุ์มากนัก...”

(“After breakfast for people and dogs, the old man
also has to change water and feed partridges. It is another
way of life of his responsibility. They help him work and are
like his friends. For the chickens, there are not many of them.
He lets their babies ferret and eat insects and plant seeds
naturally. His chickens don't breed many species...”



/ Lang Arhan Mue Chao Sumrub Kon Laae Puagma
Laew Shao Shara Young Tong Plian Num Hai Kub Argarn Gaae
Nokkrata Seung Pen Eak Sheewit Neung Tee Mee Suan Ruam
Nai Kwam Rub Pid Shob Kong Gaae Mun Choi Gaae Har Gin
Laae Pen Muen Puen Kong Gaae Duai Suan Kai Seung Mee Yu
Mai Gee Mae Gaae Ploi Hai Mun Pa Look Tiao Kui Kia Har Gin
Malang Laae Maled Puech Pai Tam Tummashart Kai Kong
Chai Shara Mai Koi Ja Prae Pun Mak Nuk...”)

(2537 : 60)

1.5 Seeking what they have for food

Food that Chao Bon often have is Chili Dip with Vegetables. Although Chao Bon would hunt animals and live in the forest, but they don't eat meat much. For example, the food Pensala eats is porridge with salt when he is sick and often eats vegetables, bamboo shoots, and chili dip as followed.

“...อาหารเช้าวันนี้ มีเพียงยอดผักป่าและหน่อไม้ต้มจิ้มน้ำพริก
มีปลาร้าหมักใส่ไหเอาไว้เหลือพอได้ต้มละลายกับพริกผง...”

(“...This breakfast consists of only wild vegetables
and boiled bamboo shoots with chili dip. There is also
pickled fish in the jar for boiling and melting chili powder”

/... Arhan Mue Nee Mee Piang Yod Pak Pa Laae Normai
Tom Jim Numprig Mee Pla Ra Muk Sai Hai Aao Wai Leua Por
Dai Tom Lalai Gub Prig Pong.”)

(2537 : 59)

The example shows the simple way of eating and eating food from predatory meats that are processed through food preservation to keep food for a long time by Chabon is different from the way of urban people who has some food from day to day.

1.6 Superstition

The belief in superstition has played a role to Chabon people. There is insertion of the beliefs of Chabon people through the character Pensala in the literature Chabon. For example, When Pensala is sick, it's believed that the ghost spirit was devouring his body as the message says:



“...อย่างน้อยที่สุดวัน ๆ หนึ่ง คนเราจะต้องทำอะไรสักอย่าง
ถ้ากินข้าวไม่ได้ก็อาจจะป่วยไข้ แล้วก็จะเสียทีแก่กันทอกร้าย ๆ
เช่นพวกลับทับ แกคิด และเชื่อเช่นนี้อย่างจริงจัง...”

“... At least one day, we have to do something. If you
can't eat, you may get sick, and then you would be
surrendered by the bad ghosts such as Glubtub gang. You
think and believe this sincerely...”

/ Yang Noi Tee Sud Wunwun Neung Kon Rao Ja Tong
Tum Arrai Suk Yang Tar Kin Kao Maidai Koh Arjja Puay Kai
Laew Koh Ja Sia Tee Kaae Kantok Rairai Shen Puak Lubtub
Kaaekid Laae Cheua Chennee Yang Jingjai...”

(2537 : 48)

From the message above, the belief in ghosts is involved with sickness, which is really tied Pensala without any arguments of internal mind. Moreover, there is also a belief in prophecy by a fortuneteller called Mor Song in one episode about Mor Song predicted that Pensala would suffer from women (2537: 102), making Pensala realize suddenly and careful every time when he is with Gumror and Gumror’s husband

Moreover, Pensala keeps a four-eye black dog (2537:76) because it’s believed to be a good dog which prevents bad ghosts. It’s not dead by poison and has special power to prevent various bad ghosts from coming to disturb. Besides the belief in ghosts, Pensala also believes about amulets such as fang-hole tigers (2537:56) that there is power to prevent harm, the belief in tigers that if a tiger's ear has two indented marks (2537: 58), it is believed that the tiger bit someone dead. Then spirits of the dead will possess and increase those tigers’ power. The indentation in the ears means the number of bites which kill people to dead. The more marks there are, the more advanced the spirit is. In addition, Pessala also believes when the time of the sun passes through the beam (2537: 58) (dusk when the sun is below the beam), the life force of human beings would be weak, which can be seen from the battle with a tiger whose ears have two chipped marks. When the sun comes through the beam, Pensala will return to his hut. There is also a belief about the seasons; for example, if we see a young lizard with a freckled tail which is more black than white, it will rain all year round or looking at the lizard's tail can predict lack of rain (2537: 243).



1.7 Old ages and disability that affect society

In addition to being a Chao Bon or Chabon, like Pensala which makes him become a marginal man in geographic and ethnic contexts. The character Pensala is also made more than a marginal man which means creating Pensala to be a lonely old man and the last Chabon left on the hill. Furthermore, he became an old man on the hill who was torn by a bear, making him disabled in the final:

“ตาของเว่ย แต่ก่อนมันไม่ใช่ตาแบบนี้ มันไม่ปวดตา
ไม่มองเห็นอะไรมืดดำเหมือนเดี๋ยวนี้ ใคร ๆ
ก็รู้ว่าเว่ยมีตาที่เฉียบไวเพียงใด พวกเขา ก็พูดกันว่า
ตาของเว่ยเหมือนตาเหยี่ยวหรือตานกเค้าแมว เว่ยยังคิดว่า
มันแทบจะมองเห็นได้ในความมืดด้วยซ้ำ
อย่างเวลาที่เว่ยนอนอยู่ตามลำพังในป่า แขนของเว่ยแม้เพียงข้างเดียว
เว่ยยังเคยว่ายน้ำข้ามลำห้วยตอนน้ำหลากได้
แต่เดี๋ยวนี้...มันห้อยต้องแต่งเหมือนก้านกล้วยแห้งติดอยู่กับต้น
อย่างนั้น...”

“My eyes weren’t like this before. I didn’t feel the pain or see something dark as now. Anybody knows how much sharp my eyes are. They would say my eyes are like a falcon or owl eyes. I also think I tend to see things even in the dark; for instance, when I go to sleep alone in the forest, I can swim across the creek during flooding even with my one arm, but my arms are hung back and forth like a dried banana stem attached to the tree now.

/ Tar Kong Wei Taae Kon Mun Mai Shai Tar Bab Nee
Mun Mai Puad Tar Mai Monghen Arrai Meud Dum Meuan
Tar Yiao Reu Tar Nokkaomaew We Yang Kid Wa Mun Tab
Ja Mong Hen Dai Nai Kwam Meut Duay Sum Yang Wela Tee
Wei Norn Yu Tarm Lampang Nai Pa Kaen Kong Wei Mae
Piang Kang Diao Wei Yung Kei Wai Karm Lumhuai Torn Num
Lak Dai Taae Diao Nee...Mun Hoi Tongtang Meuan Kankluay
Hang Tid Yu Gub Ton Yang Nun...”

(2537 : 335-336)



This can be seen that Pensala is made to be a marginal man in both geographic and ethnic contexts as well as in social contexts because the elderly and the disabled are considered marginal people in a social context.

2. The adaptation and shifting of the “Chabon” identity

Chabon or Chao Bon people live in the high mountain. As the state came, it affected several development and changes. The character Pensala had to adapt to allow himself to be able to live in society such as being more friendly to the villagers for sale contract; trading with urban people or villagers underneath, but still using traditional cultivation he used to do; hunting was not only for one's own consumption, but also for commerce; using current conventional medicine in combination with various herbal remedies to recover from illness; using a gun to hunt faster but still use a conventional calling method (play leaves imitating animal sounds to lure animals), etc. These characteristics cause Pensala lose being Chabon as well, but these allow him to remain in society and continue to live in the high mountain. Above all, if he chooses to escape, being Chabon will be faded and faded away eventually, so adapting, despite seeing him surrender, is a breakdown of identity. Even though his faith and mind are always Chabon, but if he does not accept the change, Chabon will disappear from society very soon.

2.1 Language adaptation: from group language to non-group language

The adaption of Pensala which makes him lose the identity of Chabon obviously is using language of urban people as followed.

“เหยี่ยวใหญ่สิลุง เหยี่ยวรุ้งหรือไมก็เหยี่ยวแดง มันสวย
ตลาดกำลังต้องการ”

“เหยี่ยวพันโทนนะ คนเฒ่า”
ช่างตัดผมพูดเสริมให้แก่เขาเข้าใจง่าย

“ข้าไม่รู้ว่าเดี๋ยวนี้ยังจะหาได้ง่ายหรือเปล่า”

“The big falcon, the rainbow falcon or red falcon;
they are beautiful. The market needs it.

“The pantone falcon, please, grandpa” The barber
talked more to him for better understanding”

“I don't know if we still can easily find any of them
nowadays” / “Yiaoyai Si Lung Yiawrun Reu Mai Goh
Yiaw Dang Mun Suay Talad Gumlung Tonggarn”



“Yiawpontonena Kontao” Shangtadpom Srem Hai
Gaae Kao Kaojai Ngai”

“Ka Mai Ru Diaw Nee Yang Ja Ha Dai Gnai Reu Plao”)

(2537:104)

From the example above, it was Pensala's conversation with a capitalist who came to trade with Pensala. Pensala usually represented himself as Pen (เป็น), which is the dialect of Chabon, but when dealing with the urban people, Pensala had to adapt the use of his own language to make communications more efficiently.

2.2 Antibiotic use: from wisdom to urban way

Pensala attempts to adapt in order to survive. First, to use traditional medicine instead of using various herbs and oil from animals in the past to heal himself. According to the message, when Pensala thought of his friend Penbu (เป็นบู) that he must take ten sachets of medicine a day to survive, but someone has said that taking it a lot would be a dangerous drug. At that time, the old man thought that without these drugs, it would be dangerous. For example, “มันเป็นสิ่งจำเป็นที่ใคร ๆ เขาก็กินกัน” (“It’s necessary that anybody would take it” / “Mun Pen Sing Jumpen Tee Kraikrai Kao Koh Gin Gun”) (2537 : 59), or when Pensala was torn by a bear. ในตอนนั้นเป็นสะลากรักษาตัวอยู่ในโรงพยาบาลนานเกือบเดือน (“At that time, Pensala was under treatment in the hospital for almost a month” / “Nai Waela Nun, Pensala Koh Raksa Tua Yu Nai Rong Payabarn Narn Keub Deuan”) (2537:293). This shows his identity of Chabon was fading away because of focusing on the treatment methods of common people, which is the use of antibiotics rather than the traditional methods that use various herbs in the wild, so how Pensala uses antibiotics is an adaptation for survival.

2.3 Trading: from barter to villager businesses

Traditionally, Cha Bon or Chao Bon planted and hunted animals for household consumption, not selling them to the villagers in any way, but it was the exchange of only necessities, but in the story of Chabon, Pensala has traded with the villagers, which was at first the corn trade and tobacco trading with the villagers as the message says “...คราวก่อนชายชราได้ยาเส้นกว่าสองร้อยกลุ่มไปขายในร้านค้าหมู่บ้าน” (“...Last time, the old man had over two hundred groups of tobacco sold in the village shop” / “...Krao Korn Chai Chara Dai Ya Sen Kwa Song Roi Klum Pai Kai Nai Ran Ka Moo Ban”) (2537: 64) It can be seen that the purpose of the Pensala’s tobacco trade was to get money to buy disease



medicine, food and hospital expenses, for the things of urban people which are necessary for life, Pensala need to use money to buy them. Later, he would hunt animals to sell them to the villagers and capitalists. Those wild animals in which the villagers and the capitalists determine what kind of animals needs to be as the message says “ชายชราได้ตะกวดและเต่าลงมาขายที่หมู่บ้าน” (“the old man has brought a lizard and a turtle down to sell in the village.” / “Chai Chara Dai Ta Kuad Laae Tao Long Ma Kai Tee Moo Ban”). How he did like that shows Pensala has surrendered to more villagers and capitalists and lived almost as a typical villager, but only live in the high mountain. This is because the original Chabon would hunt animals as pets, for food, and medicine, not hunting for business interests. However, Pensala went hunting animals for sale, which is the destruction of one's identity that once existed but has faded away.

2.4 Carrying weapons: from darts to bullets

In the beginning, Pensala also used to blow darts for hunting, but in the end, when Pensala's way of life had businesses involved, Pensala then adapted to use a gun or a rifle to make hunting easier, faster and more accurate, like the message says

“...ในช่วงเศษเสี้ยวแห่งความเป็นความตายแกก็จ้องดูมันตาไม่กระพริบเลยล่าก๊อปปี้ของ แกแฉ่วนึ่ง....”

(“... In a fraction of life and death, you looked at it without blinking the eyes. the end of your gun's barrel is sure ...” / Nai Shuang Siao Hang Kwarm Pen Kwarm Tai Gae Goh Jong Du Tar Mai Kraprib Plai Lum Glong Puen Kong Gae Naewning...) (2537: 57) How Pensala use a gun is not different from the people in the city using machines to produce things instead of manual labor or folk wisdom. This confirms that his identity of Chabon has faded and is almost united with the villagers.

2.5 Having a first and last name: from anonymous to presence

A true Chabon is someone who does not have a first or last name, like Pescala, whose has a name commonly referred to Pensala, Taola, or I-la, but when there are social changes , Pensala has a surname like the general people of the city called “นายสะลา ณะนิตะขบ นั้บถือศาสนาพุทธ” (“Mr. Sala Phanitakob, who is a Buddhist” / “Nai Sala Panitakob Nubtue Sassana Put”) (2537: 92) shows that he was no different from the general villagers. Having his surname has faded his identity of Chabon since his persona lives in the forest, but the surname of Pensala was named after the sub-district where Chabon immigrated



to live, namely Takop Sub-district in Pak Thong Chai District, which shows the city was in the identity of Pensala even more.

2.6 Getting into the village: from the forest way of life to the city

In the end, Pensala went down to be with the villagers although living in the high mountain is an identity of Chabon or Chao Bon, making him different from the rest of the village in accordance with the message when Pensala said to Guanhom,

“เดี่ยวเปนจะพาเอ็งลงไปอยู่ในหมู่บ้านแล้วละ เอ็งจะได้มีเพื่อนเล่น
ในหมู่บ้านไม่เจียบเหงาเหมือนที่นี้หรอก”

“I'll be taking you down in the village. You will have a friend to play. In the village, it is not as lonely as here.” / “Diao Pen Ja Pa Eng Long Pai Yu Nai Moo Ban Laew La Eng Ja Dai Mee Peuan Len Nai Moo Ban Mai Ngiabngao Meuan Tee Nee Rhok”) (2537: 321) This shows his identity of Chabon was only in his mind and spirit because he had to give up his identity of Chabon of the high mountain, and then went down to mingle with the villagers underneath, making him a part of the folk society and was no different from the general villagers.

Conclusions and Discussion

A Study of Pensala: The marginal character in literature called “Chabon” by Theerayut Daochantuek can be seen that Pensala is a character trying to represent his own identity strongly as Chabon whether in the use of language, food and various consumer goods. However, Pensala is a character whom the author made to become marginalized since they were minorities as Chabon or Chao Bon. There was an elderly man and became disabled in the end; however, this literature shows that Pensala was finally lost by the influence of a big group in society although he had been trying to fight for himself to survive in society, which was expressed through the adaptation of Pensala whether adaptation to the language use in the city, the food consumption in the city, including the abandonment of one's home as society evolved and changed occur, but such a fight turned out to be the more he fought to keep it, the more it gradually faded away, and in the end, being Chabon eventually disappeared and became extinct. From the study of Pensala, it shows that the marginal people are ready to fight in order to protect their identity ultimately when it's time to fight. Although the battle would make other groups of people see him as an outsider. However, although how hard these groups tried to fight,



they cannot escape the power of the state that tries to take control and intervene to make the area develop, and in the end, these groups would eventually lose their identity in exchange for survival, but if these groups refused to lose their identity, the end would be the sacrifice for the act of the state.

Suggestion

There should be a study of marginal people from other works of literature such as Phisuea Lae Sairung by Yib Punjun and Khonchon by Wimon Sainimnuan in order to reflect the lives of marginal people appeared in literature. These may lead to problem solving arisen in society.

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