

The Relationship Between Language and The Creation of Ethnic Identities of Tai Loei in The Northeastern of Thailand

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Abstract

This research paper aims to study the relationship between language and the ethnic identity formation process of Tai Loei people in northeastern Thailand by applying the study of language and identity framework as the key concepts for analysing the language data of Tai Loei people used in daily communication and the Tai Loei language data contained in written documents. The study results showed that 1) the characteristics of the sound of Loei ethnic groups have syllable structures as follows: (1) CVT, 2) CVCT, 3) CV:T, 4) CV:CT, 5) CVVT, 6) CVVCT, and 7) CCV:CT. The phonemes of Tai Loei appear in 3 phonemes, which are consonant phonemes, vowel phonemes, and tone phonemes. However, the researcher found that the end of the word, according to Thai grammar, is an adverb such as “Na,” while Tai Loei uses the words “Ko” and “Unneam”. As for the issue of the ethnic identity of the Tai Loei people, the history of the city is found in relation to the Tai Loei ethnic language, traditions, and cultures, which contain myths, tales, and stories. The ethnic identity of the Tai Loei people was found to be 1) the ethnic group name “Tai Loei,” 2) The name of goods and services with the expression of the ethnic identity of Tai Loei people 3) The naming of the Red Cross Festival and the expression of ethnic identity of Tai Loei people. In terms of communication ethnography in the comedy show in Isan (speak Tai Loei), the communication events of ethnic groups in the social space are observed. The communication content and the sequence of the speech in terms of the presentation of Tai Loei representations in the cultural society from the traditions, language, and media interestingly show the dimension of the relationship between language and the establishment of the ethnic identity of Tai Loei people in the Thailand area.

Keywords: Language, Ethnic Identity, Thai Loei, Thailand.

INTRODUCTION

Language is a tool that people use when interacting with others to recognise the communicator's needs, while language also indicates people's individuality. Language is, therefore, a substitute for actions, a feeling of thinking in human social activities. The meaning and presence of identity are formed by the interaction that is expressed through language (Hongsuwan, 2017). Language is a manifestation of identity and a medium that is a way of social practice. As such, language plays a vital role in communication and is an essential tool in forming ethnic identity by creating language discourse. As Sunthornphesuj (2005: 15) explained, “Language is a symbolic system that members of society have agreed to use together”. People of the same ethnic group are usually people of the same society perceived in the language. It has become a common culture and is inherited from the same ancestors. The inheritance of culture from mythological narratives about the past, ideas, beliefs, costumes, and customs consists of the people's language from one generation to another so that the people can be considered as a community of descent and culture.” To identify ourselves and distinguish ourselves from others, form the identity of an ethnic group.

Ethnic Identity is the self-explanation of a group resulting from interaction in or outside of a group (Hongsuwan, 2022). It is in common with a group identity different from other groups. It is a symbol or tool ethnic groups use to express or recognise their ethnicity. Ethnicity and the development of ethnic groups are based on cultural conventions, norms, values, and beliefs related to an everyday political, social, and historical context. One crucial culture is the language (Joseph, 2004; cited in Phakdeephasuk, 2018). Joseph mentioned the relationship between language and identity: “Language and identity are the last and inseparable. We are all related to language in the process that occurs throughout life in assembly, creating meaning who we are and others we have met, reading or listening to. The key role of language is to identify and classify individuals in society to identity. As Phakdeephasuk (2018) explained about identity from the point of view of language and

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discourse: “Language is a symbolic system that can convey meaning. Scholars of social and cultural sciences are interested in studying identity in dimensions related to the use of sociocultural processes to create meaning for themselves.”

Amid the movement of people and the cultural flow of multicultural societies, the phenomenon of “Ethnic” social space formation is visible. Ethnicity means distinguishing the relationship between our group and their group by creating similarities or differences (Fuengfusakul, 2018). Thus, the definition of ethnic identity is linked to other cultural units and social factors that have arisen in historical change. (Prasitrathasin, 2007). This phenomenon exists in Tai Loei ethnic groups that have exhibited ethnic identity as a tactic of presenting themselves by dynamically changing circumstances. The flow of circumstances and interests is constantly evolving.

The aforementioned shows that the Tai Loei ethnic group uses language as an essential communication tool to anchor and build awareness of Tai Loei ethnic identity, manifested in many contexts and forms for existence in Thai and the world (Somphos, 2022). For this reason, the researchers are interested in investigating the relationship between language and ethnic identity formation of Tai Loei people in northeastern Thailand.



Figure: Emblem of the page for preserving Tai Loei arts and culture, Loei Province, & Dressing of young women in retro Tai Loei costumes.

Source: https://www.facebook.com/HugThaiLoei/?locale=cy_GB & <https://www.pinterest.com>

OBJECTIVE

The researcher defined three main research objectives: 1) to study Tai Loei characteristics, 2) to study the ethnic identity of Tai Loei people, and 3) to study the relationship between language and ethnic identity of Tai Loei people.

Research Framework

In this study, the researchers used the main concepts to describe the relationship between the language and ethnic identity of the Tai Loei people in Loei province. The four main theoretical concepts are as follows: 1) The framework for studying phonemes in the Tai family language of Gedney, Wi. J. (1972 cited in Kuwatthanasiri, 1981), 2) Ethnic Identity concept of Santasombat (2008), 3) Ethnography of communication, applied from speaking concept of Hymes, (1964) and 4) the concept of the relationship between language and ethnic identity of Siriporn Pakdeepasuk (2561).

From the four main frameworks, the researcher applied them to understand the phenomenon of the relationship between language and ethnic identity formation of Thai Loei people in Loei province of Thailand. The concept of identity refers to the awareness of “who I am”, self-awareness, and self-expression to other people or social groups, as well as how they perceive themselves and others (Angkaphanich, 2018). When considering the leading frameworks, the researcher saw that studying identity formation through language is a social process.

Scope Of the Study

This research has defined three groups: the area of study, the content area, and the informant group scope as follows:

The scope of the study is as follows:

The Tai Loei Phonemes Collection Area has selected representatives of Tai Loei communities in Loei Province from communities where Tai Loei is used in daily life, which evidence of migration from Luang Prabang continues to persist in the Tai Loei culture: 1. Sai Khao Subdistrict, Wang Saphung District 2. Na-o Sub-district, Mueang District 3. Na Sao Sub-district, Chiang Khan District 4. Dan Sai Sub-district, Dan Sai District 5. Saeng Pha Sub-district, Na Haeo District and 6. Ahi Sub-district, Thali District, Loei

The area used for collecting information on product and service names is an index indicating ethnic identity via text messages in 14 districts in Loei Province, including Mueang Loei, Na Duang, Chiang Khan, Pak Chom, Dansai, Nahuea, Phu Rua, Tha Li, Wang Saphung, Phu Kradung, Pha Khao, Erawan and Nong Hin.

The content scope is organised into three groups: the language characteristics of Tai Loei ethnicity, the Ethnic identity of Tai Loei people and the relationship between language and ethnic identity of Tai Loei people.

The informants collected information on the language and culture of the Tai ethnic group living in Loei province. They defined the details of the informants regarding the vocal characteristics of the Tai Loei language. The group of language informants are female speakers aged 50 years and over living in villages that are research areas. The use of Tai Loei language in daily life and education is not more than compulsory.

RESEARCH METHODOLOGY

The researcher uses social linguistics, ethnolinguistics, and ethnography of communication, which are mixed processes. It defines a sequence of 4 steps to conduct the research as follows:

The data collection process. The researcher explores documents and research related to the Tai Loei ethnicity in terms of language and the relationship between language and identity in the social space.

The concept of identity theory, ethnic identity, and social linguistics that connect to the ethnography of communication.

The documents and research related to the ethnic groups in the area for information in this research.

Field data collection with participatory and non-participatory observations Interviews using structured and unstructured language

to capture language and ethnic identity data to analyse the relationship between language and ethnic identity.

The data analysis procedure: The researcher analysed the data on linguistic characteristics, ethnic identity, and the relationship between language and ethnic identity according to the objectives set according to the conceptual framework.

The presentation of the findings presented in a descriptive analysis (Description Analytical).

FINDINGS

The researchers classified the relationship between language and identity into three areas:

Language Characteristics of Tai Loei Ethnic Groups

The analysis of the Tai Loei phonology in a total of 6 regions consists of 3 types of phonemes: consonant phonemes, vowel phonemes, and tone phonemes in 6 sub-districts: 1. Sai Khao Subdistrict, Wang Saphung District 2. Na-or Sub-district, Mueang District 3. Nasao Subdistrict, Chiang Khan District 4. Dan Sai Sub-district, Dan Sai District 5. Saeng Pha Sub-district, Na Hau District, and 6. Ahi Subdistrict, Thali District

The syllable structure consists of three phonemes: consonant phonemes, vowel phonemes, and tone phonemes, together with the following structures: 3 CVT, 1) CVCT, 2) CV: T, 3) CV: CT, 4) CVVT, 5) CVVCT, and 6) CCV: CT.

The Tai Loei phonemes have three components: consonant phonemes, vowel phonemes, and tone phonemes. Consonant phonemes consist of single consonant phonemes, acting as initial consonants, 20 phonemes which

/μ-/ ,/ν-/ ,/N-/ ,/π-/ ,/λ-/ ,/πη-/ , /β-/ ,/τ-/ ,/τη-/ ,/δ-/ ,/κ-/ ,/κη-/ ,/?-/ ,/φ-/ ,/σ-/ ,/η-/ ,/τ□-/ ,/θ-/ ,/φ-/ ,/ω-/ , and final consonants, 9 phonemes, which are /-μ/ ,/-ν/ ,/-N/ ,/-π/ ,/-τ/ ,/-κ/ ,/-?/ ,/-φ/ ,/-ω/ , and 2 cluster consonants consist of /κω-/ and /κηω-/. 2) 9 single short vowel phonemes and nine single long vowel phonemes. There are 18 vowel phonemes in total. as follows /υ/ ,/ι/ ,/ε/ ,/ε:/ ,/E/ ,/E:/ ,/M/ ,/M:/ ,/≅/ ,/≅:/ ,/α/ ,/α:/ ,/υ/ ,/υ:/ ,/ο/ ,/ο:/ ,/O/ ,/O:/ and three transformed vowels and diphthongs as follows: /ι:/ ,/M:α/ , 3) vowel phonemes in 6 subdistricts can be classified into two parts, namely Thai Lai subdistrict with five tonal sounds for four subdistricts which are (1) Tai Loei Sai Khao Sub-district, (2) Tai Loei Na-O Sub-district, (3) Tai Loei Saeng Pha Sub-district, and (4) Tai Loei Na sao Sub-district. Two sub-districts have Tai Loei with 6-tone phonemes, which are (1) Tai Loei Dan Sai District and (2) Tai Loei Ahi Subdistrict. Hasannari (2000) studied Tai Dan Sai language in Saeng Pha Sub-district, Na Haeo District, vowel phonemes and consonant phonemes, and tonal phonemes transformation and similar in channels C1-234 DL123-4 and DS123-4.

Based on the above results related to the results in this study on the issue of tonal phonemes breakdown, which met the criteria for the classification of authentic Lao characteristics, group 2, the Lao Luang Prabang group of Akarawattanakul (2003) combined the sounds of channel B tonal and combined the tonal sounds between C1 and DL123 and C234 with DL4. Still, there needs to be sound integration between channel B and DL and genuine Lao language group 2. There will be some tonal sound variation, causing the sound combination to differ, meaning it does not include B. There is an integration of the tone C1 = DL123 C234=DL4 and B ≠ DL; This integration and isolation feature appears in Tai Loei, Ban Na-O and Tai Loei Dan Sai according to all defined criteria. There is no merging of the tones of channel B. There is a merging of the tones of channel C1=DL123, C234= 4DL4, and B ≠ DL. has no integration in B. Still, there is an integration in Tai Loei Sai Khao in C1=DL123. B ≠ DL Tai Loei Ban Nasao does not integrate tone phonemes in B while integrated in C1 = DL123. B ≠ DL Tai Loei Ban Saeng Pha has no integration in B while integrated in C1=DL123, and B ≠ DL Tai Loei Ban Ahi has no integration in B while integrated in C234=4DL4.

In addition to the subclassification of the Tai Loei language with tone phonemes. The researcher found that in Tai Loei Dan Sai single initial consonant is pronounced in some words from □□□□ to □□□□ , and from □□□□ to □□□□ that corresponds to the Sirinthana (1993), which said, “when the □□□□ phonemes appear at the beginning of the syllable, the speaker of group 1 especially in Dan Sai District, Phu Rua, Nahuea, and Tha Li, is pronounced as □□□□ to □□□□ in some words and □□□□ to □□□□ in some words.” The characteristics of the change of this initial consonant phonemes the researcher found in Tai Loei Dan Sai at Dan Sai Sub-district, not found in Tai Loei Dan Sai in other areas.

Morpheme in Tai Loei Language Is a Particle Word. The types of particle words in the Thai Isan dialect are divided into three types: exclamation particle words, ending particle words, and other types of particle words (Trongdee, 2014). The word “Unneaw” is an exclamation particle word and ending particle word, which appears alone at the beginning of a sentence or words and appears at the end of a sentence. It appears alone to express an opinion. When appearing at the beginning of a sentence or word, it supports or agrees with what is said. It appears at the end of a sentence to inform that the speaker thinks it should be so. The word “Ko” is an ending particle word used to inform that it is so firmly (Chaisin, 1994). The word “Jung” is an ending particle word used to firmly inform that it is so much. The words “Ka” and “Unneaw” appear when naming goods and services.

Ethnic Identity of Tai Loei People

Tai Loei's ethnic identity appears as follows:

The History of Loei Has Developed as A Home City. It has evolved into the Old Stone Age, the Middle Stone, the New Stone, and the Metal Age since ancient times. When entering urban society and becoming a provincial centre, Muang Loei appeared in the city's shape at the time of the Lan Xang. The inscriptions from the time before the Kingdom of Siam found in the area show that Loei city is related to the kingdom of Lan Xang. From the evidence of the inscription of Phra That Si Song Rak 2103 B.E. appeared the names of Phra Chai Chetthathiraj, King of the Lan Xang Kingdom, and Emperor, King of Ayutthaya.

On the first inscription at Wat Huai Hao in 2105, the text mentioned the name of Phra Chai Chetthathiraj, king of the Lan Xang Kingdom. The second inscription at Wat Huay Hao in 1971 mentioned the name of Phra Bodhiworaeongsa, the king of the Lan Xang Kingdom. It is engraved on the Prabang Say Khao Statue's base, a replica of Phra Bang Buddha. The name "Loei City" stated that it was built in 1712 B.E., which coincides with the Ayutthaya period.

During the reign of King Mongkut Rama IV, Phraya Thay Nam was commanded to explore the amount of an army and the region of the Kingdom of Siam, which adjacent to the border on the banks of the Mekong Straight, Hae village is found. It is located on the banks of the river and has a boundary that extends to the river. In the east, there are fertile plains and densely populated citizens. Therefore, King Mongkut Rama IV established a principal city in the Loei River basin named "Loei City".in the reign of Rama V, 1930, before the establishment of the County Governance. King Rama V commanded Loei to remain in Lao Phuan province. Later, France seized Lao Phuan Province on the left bank of the Lao Phuan River, thus leaving only the right bank of the Mekong River: Udon Thani, Khon Kaen, Nakhon Phanom, Sakon Nakhon, Nong Khai, and Loei, which has set up a command of the province at Baan Due markhaeng. Her Royal Highness Prachak Silpakom, served as the High Commissioner in 1891. His Majesty King Chulalongkorn Rama V reformed the administration into a county.

So, Loei City separated from Lomsak City, raised the status of a city to Lao Phuan province, where the command was located at Nong Khai City and moved to Ban Mak Khaeng in 1893, renamed to Udon province and raised the status of a province according to the Act on Administrative Regulations of the Kingdom of Thailand in 1933. 2476

Tai Loei Ethnic History. The traditional people in the Loei River basin are a group of political people which is the outpost of the Lan Xang Kingdom and Luang Prabang, a buffer community in the era of Lord Fah Ngum, king of the Lan Xang Kingdom (1353-1393) 1896-1936) There is evidence that Say Khao, or Muang Sai, is a significant outpost to the south of the Lan Xang Kingdom, Luang Prabang, from the first stone inscription of Wat Huay Hao. In 1971, the second inscription mentioned Phra Phothiwarn Wongsa Mahasathiraj and Phra Chai Chetathiraj, the Lan Xang king, who granted land to Huai Hao temple in 1607. when Huai Hao Temple was restored, the inscription of Phra That Si Song Rak in 1560 is essential evidence of the connection to the city on the left bank of the Mekong River. The Loei River basin became part of the Lan Xang Kingdom from the inscription. The official history of the "Loei City" was evidenced in the reign of King Mongkut Rama IV, who allowed Phraya Tai Nam (Downstream Lord) to explore and prepare an account of the army in the river basin which lived a group of people from Luang Prabang.

According to the record of travel in Laos by Amonier (1996), the story about the people in Loei Province in the Loei Mueang area, Dan Sai, Chiang Khan in 1895, which coincides with the time of King Chulalongkorn Rama V, suggests that the people in this area have a different speech accent than the south, which means the south from the city downwards. The city's accent is shared with the spoken language in Lom, north of the city.

Tai Loei Ethnic Traditions and Cultures, an essential year-round tradition (Heet 12), refers to a 12-month cycle tradition. Tai Loei ethnic groups have the same way as the year-round tradition of ordinary Isan people. These are: Heet 1 Boon Khao Kam, Heet 2 Boon Khun Lan, Heet 3 Boon Khao Jee, Heet 4 Boon Pha Wet, Heet 5 Boon Songkran, Heet 6 Boon Bang Fai, Heet 7 Boon Samha, Heet 8 Boon Khao Phansa, Heet 9 Boon Khao Pradap Din, Heet 10 Boon Khao Sak, Heet 11 Boon Ok Phansa, Heet 12 Boon Kathin. Tai Loei traditions include the Phra That Si Song Rak Festival in Dan Sai District, Boon Laung and Phi Ta Khon Festival in Dan Sai District, Phi Khon Nam Festival in Na Sao and Chiang Khan sub-district, Songkran Festival in Ban Saeng Pha, Na Haeo District, Flower parade in Ban Ahi, Thali District. The Si Song Rak tradition is a local tradition related to archaeological sites, while the Boon Laung Festival or Phi Takhon Festival and Phi Khon Nam Festival are traditional in Heet 12 by combining the Heet 4, Boon Pha Wet, and Heet 6, Boon Bang Fai, which is called Boon Laung or Boon Phi Takhon.

Boon Phi Khon Nam is a sixth-month merit-making event (Boon Bang Fai), a fireworks merit in the community. Baan Na Sao has organised a tradition called "Boon Phi Khon Nam", which has the same purpose

as the Boon Bang Fai to make it rain. However, Baan Na Sao has a different profile. Baan Saeng Pha and Ahi's flower parades are similar in nature and period. Only the details of the work are slightly different. The traditions mentioned in the area of the marginal community in the physical show that the traditions are strategies to acquire a community of marginal community to bargain with the government by presenting themselves as ethnic identities.

Beliefs and Rituals of Tai Loei Ethnic Groups. Beliefs about Pu Sangasa-Ya Sangasi and Puyer-Yayer are myths about the birth of the universe and the birth of the world, the birth of humans, and everything in the world according to the perspective of Lan Xang people in the past. It mentions the birth of four elements: earth, water, wind, and fire. Moreover, the first couple of humans was Pu Sangasa-Ya Sangasi, later called Puyer Yayer, the ancestral ghosts of the Lan Xang, Luang Prabang, Lao People's Democratic Republic passed down to the Phi Ta Khon Festival which Giant Phi Ta Khon was Puyer-Yayer who was in the Phi Ta Khon in Dan Sai and the Phi Khon Nam Festival in Nasao, Chiang Khan District. The presence of Puyer-Yayer in the Tai Loei ethnic group's area is shown as the Giant Phi Takhon in the ritual in Dan Sai and Phi Khon Nam in Nasao. As for the appearance in Luang Prabang, the Great Living Kingdom will perform a ritual to raise the Puyer-Yayer as the ancestral ghost and a royal angel and ghosts guarding the city to commemorate the merits of the ancestral ghosts. Currently, Puyer-Yayer is in the parade, representing Lao Luang Prabang ancestors in the New Year tradition, or Boon Songkran.

Legendary Stories, memories of the Tai Loei ethnic group related to Luang Prabang include the legend of Loei city, the legend of Prabang, the legend of Phra That Kud Reua Kham or Kud Hue Reua Kham that appears to be the connection between the history, the area, the geographical features, the archaeological site which is linked to Luang Prabang. The beginning of Loei City. Initially, it was in Sailai city, currently Ban Sai Khao. Ban Sai Khao has Phra That Kud Reau, related to Luang Prabang King. The immigration route appeared according to the history that recorded.

Relationship Between Language and Identity

The results of the study of the relationship between language and identity are presented in three points: the name shows the ethnic identity of Tai Loei people, the Ethnography of communication in Isan comedy (speaking Tai Loei), and the presentation of Tai Loei ethnographic representation in cultural society consists of the following details:

The Name of the Ethnic Identity of the Tai Loei People. The name of the ethnic group is a unique name that plays the role of a label that identifies and distinguishes ethnic identities and is an indicator of ethnic identity. This can happen when people know the relationship between language and ethnic groups. Pakdeepasuk (2018) explained that language is related to ethnic identity in three aspects: name is a label identifying ethnic identity, language is an index indicating ethnic identity, and language is a tool to accompany ethnic group representation and discourse on ethnic identity. In this research, the researchers studied the names of stores and services in provincial festival names to show the ethnic identity of the Tai Loei people through language. The details appear as follows:

The Name of the Ethnic Group. The name of the ethnic group is the name the ethnic group uses to refer to themselves or others. It is a label that helps distinguish one ethnic group from another. It is used to refer to a group that is culturally unique from another group. The name "Tai Loei" refers to a group that speaks the Lao language with a Luang Prabang accent in Loei province and uses the Tai Loei language in daily life. There is a specific culture group.

The name of the products and services with the expression of the ethnic identity of the Tai Loei people consists of 7 structures. The word "Loei" has two functions. 3) Naming the Red Cross and showing the ethnic identity of Tai Loei people with three noun phrases, starting from 1980 to the present. Appearing three names, the provincial Red Cross Festival is an area presenting the identities of Tai Loei. Each session related to the provincial regional state has carried out work that requires economic, social and cultural development. Therefore, the name of the state tradition has changed according to the conditions. Ethnic identity has tactical,

self-presentation characteristics of various groups, constantly flowing according to changing conditions, circumstances and interests.

Ethnography of Communication in the Isan Comedy Show (speaking Tai Loei), communication events, social practices, and social identities. As a member of that community, the Isan Comedy Show, Phet Phin Thong Faculty, Part 5, is the communication situation of ethnic groups in the social space. This show is called "Speaking Tai Loei". Using different dialects to present jokes, mocked for comedy by communication content and spoken word sequences, the ten event elements are applied from Heims' concept that Saville Troggy proposed: 1. Type of communication in each event (genre/type of event) 2. topic 3. Purpose or function 4. Setting 5. Participants 6. Message Form 7. Message content 8. Act sequence 9. Rules of interaction 10. The norms of interpretation consist of three events: the beginning, the event, and the end event. When the different contexts of the communication partners are misleading, given the meaning of rice milling as a matter of intercourse, it is funny.

Presentation of Tai Loei Ethnic Representation in The Cultural Society, it was found that Tai Loei people have ancient local traditions. Presentation of representative images through traditional events, including the Phra That Si Song Rak Festival, the Boon Laung Festival (Boon Phi Takhon), the Songkran Festival, the flower parade and the Nang Hab Festival in Saeng Pha sub-district, Na Haeo sub-district and Ahi sub-district, Thali sub-district, and the Pho Khon Nam Festival in Nasao subdistrict. These traditions are representative images that appear as "Tai Loei people with local traditions". The tradition of pilgrimage is observed in the calendar year, which is held annually.

Tai Loei people migrated from Luang Prabang. They presented images of representatives of the legends of Prabang, Loei City, Loei city legend, and Phra That Kud Reu Kham. The presentation of images of Tai Loei people who migrated from Luang Prabang was found to be representative of Tai Loei people who migrated from Luang Prabang, who are Buddhists as well, which appeared in the legend of Prabang.

3.5 The Tai Loei people have the same ancestors as the Luang Prabang people. This representative image connects the legend of the King, a legend of the birth of "Pu Yur Ya Yur", the ancestor of the Lao Luang Prabang people and the ancestor of the Tai Loei people.

SUMMARY AND DISCUSSION

The relationship between language and ethnic identity constitutes the identity that marginalised ethnic groups bargain with, and the social sphere makes self-expression visible. Therefore, there are issues that the researcher should discuss the results of the study as follows:

Language characteristics of the Tai Loei language tonal sound system and the dissociation of tonal sounds can classify subgroups in Tai Loei dialects. Moreover, by studying the linguistic characteristics of researchers who studied Tai Loei at different times, they saw changes in Tai Loei. Such changes in linguistics are called "linguistic variations," which can occur due to many factors, such as age, gender, education, habitat, attitudes, and the system of society in which language users live. In Tai Loei Language, each group of researchers studied the sound system over several periods to see the changes: the number of tonal sounds of each locality and the characteristics of each tonal phoneme are similar or different.

As a result of the sub-regulation of languages in the same language group, the change phenomenon shows no fixed stagnation of language users who remain active in social contexts. For example, in case the researcher has mentioned Thai consonant sounds in Dan Sai. In the area, a single initial consonant has been pronounced in some words from □□□□ to □□□□ and from □□□□ to □□□□ is consistent with who found the same characteristics phonemes of the initial consonants in Dan Sai District, Phu Rua District, Na Haeo District, and Tha Li District. Researcher found such characteristics in Dansai sub-district area, no other areas were found. Another characteristic of the Tai Loei language that is interesting and found to be combined with the language identity of Tai Loei ethnic groups in the context of language to express ethnic identity appears in the use of language to name goods and services, which has two words which is a particle word, exclamation particle and ending particle words in Isan-Thai dialect (Trongdee, 2014). The first word is "Unneaw". It is an exclamation

particle and ending particle, which can appear in two forms: appearing alone at the beginning of a sentence or words to express an opinion, appearing at the beginning of a sentence or words to support or agree with what has been said, and appearing at the end of a sentence to inform that the speaker thinks it should be so. The second word, “Ko”, is an ending particle word to firmly inform that the word “Jung” is an ending particle word to firmly inform that the words “Ka” and “Unneaw” appear in the naming of goods and services.

Tai Loei ethnic identity with the context of tourism elevated to tourism discourse is a condition of ethnic orientation by all levels of state power. Ethnic identity is not seen as a fixed space-bound trait. However, ethnic identity is also a tactical trait that presents the identity of ethnic groups constantly shifting to changing conditions of interest. At the same time, the state uses identity as a tool for development. Researchers found that the Tai Loei ethnic group presents themselves using history and traditions, beliefs and rituals, myths, stories, and memories that connect the ancient to Luang Prabang, presenting themselves clearly in the identity of the Tai Loei ethnic group descended from Luang Prabang. Nevertheless, it did not show the identity of the Luang Prabang people in the Loei city area at all. The tactic that Tai Loei chose to present ethnic identity, which is blurred, clear, flowing, and non-stop, in order to create the identity according to the conditions of the constantly changing benefits from outside marginalisation, both in border areas and marginalisation as an ethnic group, is evident in local traditions including Phra That Si Song Rak Festival Dan Sai District Bun Luang or Boon Phi Takhon Festival, Dan Sai District, Phi Khon Nam festival, Na Sao Sub-district Songkran Festival or Bun Hae Ton Dok Mai and Nang Hab Festival, Ban Saeng Pha, Na Haeo District, Songkran Festival or Bun Hae Ton Dok Mai, Ban Ahi, Thali district, The tradition that appears here, Bun Phra That Sri Song Rak, is a local tradition that is related to the ancient ruins, Bun Luang or Bun Phi Takhon, and Phi Khon Nam Festival. It is a merit in Heet 12 (the 12 Isan Merit-making traditions).

However, it has been modified using the name of the merit tradition, which shows the difference from the merit of other ethnic groups in the same tradition. These include "Boon Luang or Boon Phi Takhon", bringing together the fourth month of tradition, Bun Phra Ves, and the sixth month of tradition, Boon Bong Fai. by using the name of Boon Luang or Boon Phi Takhon" of Dan Sai District Boon Phi Khon Nam is the sixth-month tradition, which is Bun Bang Fai Festival in Ban Nasao community. They organised a tradition of Bun Bang Fai, which is called "Boon Phi Khon Nam". Both traditions have chosen play in the tradition as the name of the tradition. Bun Songkran or Bun Hae Ton Dok Mai of Baan Saeng Pha and Baan Ahi have adopted the symbol as the tradition's name, making a bigger flower tree than in other communities.

The tradition mentioned above, if considered by area, is found in every border community. Another observation in this tradition mentioned above is that there are often groups of people on the left bank of the Mekong River joining in the traditions. Those groups will have a story or something with common characteristics, such as the Luang Prabang people participating in the Phi Takhon Festival in Dan Sai. The people from Xayabuli District sent the giant Phi Takhon to participate in the Phi Khon Nam Festival.

The Relationship Between Language and Tai Loei Ethnic Group Identity. Tai Loei is marginalised. In this regard, the researcher discovered that the ethnic group “Tai Loei” is blurred and has a clear development. The researcher found that using metaphor instead of calling the Tai Loei ethnic group “Loei people” or “Muang Loei people” appears in the language data set. The study of the relationship between language and identity, such as conversations while performing Isan comedies of the Petchapinthong, both called by others and called themselves, used the word Loei people. In the area of state tradition in the Red Cross festival, the word "Thai Loei culture" appeared in 2014. As for the names of products and services, the classification of the word "Loei" can be interpreted in more than one way. Therefore, the word Loei has unique characteristics if used to name products and services. The context of tourism plays an integral part in the use of language and linguistic phenomena. The names of products and services that appear in other areas have been found, and the details of products and services are the local food stores of Tai Loei, namely Somtam Tai Loei, and hot rice or fresh noodles that are local to Tai Loei.

Sarathatsanun (1996), a local academic, defined the meaning of the words “Loei” Loei is from "Selai", which refers to the river. “Lai” refers to the river's name, meaning it flows away. Later, Selai distorted his voice to “Loei”. The researcher noted that “Loei” means the river according to the local geography. The word “Lai”

does not appear in the province but in Bueng Kan, Nakhon Phanom, Mukdahan, Thailand, and Khammuan, Savannakhet, Laos. The word “Loei” appears along with “Selai” and may have other meanings.

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