



## CHAPTER III

### EMOTIONS IN THAI TSUNAMI SONGS AND POEMS

In chapter II, the researcher explores the beliefs reflected in Thai tsunami songs and poems. In this chapter the researcher will analyze Thai tsunami songs and poems to study how the poets express their emotion in the composition of these songs and poems. The emotion in the songs and poems plays a significant role in sending these messages to the readers. The poets use literary techniques such as point of view and figure of speech to arouse emotions in order to convince the readers.

This chapter is divided to two sections. In the first section, the researcher will analyze the emotions from lyrics. The second section, the researcher will analyze the emotions which come from music in Thai tsunami songs.

#### 3.1 Emotions from Lyrics in Thai Tsunami Songs and Poems

The researcher analyzes the emotion in Thai tsunami songs and poems. The poets impressively use literary techniques to arouse the emotion of the readers. The emotions expressed are sorrow, fear, sympathy, peace, anger, and joy.

## 3.1.1 Sorrow

Noawarat Phongphaibul / *Dark Sky, New Sky*

*Paying great respect to the spirits  
That are in the glorious heaven,  
Wishing all who passed away to be happy  
And be loved forever.*

*This earth, this sky, and this sea  
Are not enough to bear all of the great sadness  
All of us who share the suffering and relationship  
Will keep this in our hearts forever.*

5

In "Dark Sky, New Sky", the poet reminds the readers about people who were killed by tsunami to render the emotion of sadness. In lines 3-4, the poet says that everyone who passed away will be loved forever; it means that the relation between people will not end because of death. In other words, the poet emphasizes to the readers the fact that love and care of between men are great and beyond death.

In lines 5 and 6, the poet uses hyperbole to describe the sadness from disaster; it is so great that the earth, sky, and sea are not large enough to bear it. The poet renders the emotion of sorrow in order to emphasize the readers to care for each other. In other words, the poet evokes the emotion of the sadness in order to tighten the relationship between men.

**Preecha Chanaphai / *Thais Never Forsake One Another***

*Andaman, Andaman, it came to the Andaman,  
Beautiful Andaman, beloved Andaman, full of small islands,  
Pretty beaches with white sand like a paradise on earth.*

*Alas, there occurred, unexpectedly, to haunt us forever,  
The big waves, so many lives were taken away.*

5

*The flood of tears filled up the land, Tsunami at Andaman.*

In "Thais Never Forsake One Another", the poet creates the wonderful scene of the beloved Andaman, which has pretty beaches like a paradise on earth. Then the poet explains that the tsunami destroyed Andaman, to make the readers feel sorrow of losing the beautiful Andaman. In lines 4-6, the poet describes the horrible images of tsunami that occurred unexpectedly and haunted people forever. The poet tells readers that the big waves took away many lives. He uses imagery describing that flood of tears filled up the land: it creates the image of the great sadness that occurred because of the tsunami disaster, which moves the heart of the readers.

**Su Boonliang / *Greeting Card 2005***

*Wait for the good news, wait for someone to send,  
To send the happiness for this annual occasion when the cold wind blows.*

*This year the Earth sent us a greeting, shaking our homeland,  
Sent us the sadness to greet the New Year.*

*Fah's so afraid that we're lured by too much happiness, gave a warning. 5*

*The Earth shook, the waves rose high.*

*Full of sadness, the 2004 greeting card, take it and think about it,*

*It tells us to help each other, care for each other, because we are brothers.*

In "Greeting Card 2005", the poet uses the anniversary occasion when people are waiting for greeting card. In other words, they are waiting for good news and happiness. However, the poet describes that people are disappointed because tsunami occurred. He draws the contrast scene between "hope" and "reality" to move the heart of the readers with sorrow. In line 7 and 8, the poet tells the readers about the sadness from tsunami disaster in order to emphasize the readers to love each other.

Moreover, a word greeting card in Thai is called *song kwam suk* (ส่งความสุข) or sending happiness. The poet uses this word paradoxically to emphasize the great sadness that has been sent instead of the happiness.

**Thippawan Pinhibarn / Good Night, My Dear**

*So sad as if my heart were tearing apart from my body,*

*Only the loneliness and a house without you.*

*The devilish water chased you so far that we cannot meet again.*

*Heaven, please don't take us apart!*

*You know your mom is in pain in search of you, day and night,* 5

*Still no trace, so I wait and wish to see you again.*

*The minute I know you are gone forever*

*The dream is over; the sun does not shine anymore.*

*Good night, my dear, I will let you sleep*

*Good night, my dear, be happy khwan uey...* 10

In "Good Night, My Dear", the poet speaks from the point of view of mother who lost her child. In line 1, the poet uses hyperbole expressing her sadness to shake the heart of the readers. In line 2, the poet expresses the loneliness of mother who is alone in her house without her beloved child.

In line 3 and 4, the poet expresses the sorrow of the mother; she thinks of the moment the tsunami took away her child, and cries to the heaven hopelessly. This scene also moves the heart of the readers with sorrow.

In lines 5-6, the poet illustrates the mother who is in pain but still tries her best to find her child with very little hope. The scene of this hopeless mother is very pathetic, and her fate is cruel and pathetic. In line 7 and 8, after the mother finds out that her child has gone, her heart is broken. The poet uses sunshine as the symbol of hope and happiness. When the mother knows that her child has gone, however, her heart is filled by sadness and hopelessness.

However, in line 9-10, the mother still tries to console her dead child by saying "*khwan uey*". *tham khwan* (ทำขวัญ) is a Thai tradition, usually used for consoling one who has to be apart from

his or her home.<sup>1</sup> Although the mother is very sad and hopeless, she still cares for her child more than herself.

Conclusively, this song expresses the love of mother toward her child. Although her child has passed away, she still worries about him or her. This impressive love of mother makes the readers sad with her cruel fate.

***Chama / Thanks for the Kindness of Thai People***

*Look at Andaman after the big wave*

*The southerners feel very sad,*

*Properties and lives lost,*

*Our beloved as well*

*Never imagined this will happen;*

5

*Never think that the tsunami will come;*

*So many people were attacked and sacrificed by tsunami.*

In "Thanks for the Kindness of Thai People", the poet expresses the sadness from the point of view of tsunami victims. In lines 1-4, the poet says that the survivors lost their possessions and beloved, which makes the readers feel sorrow for their fate.

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<sup>1</sup> Duangmon Jitjamnong. *Value and Outstanding Characteristic of Thai Literature in Early Rattanakosin Period*, 1997. p.81.

In line 7, the poet says that many people were sacrificed by the tsunami. In other words, human lives were sacrificed in order to please nature, which is unbelievable in the civil society. By using the word "sacrifice", the poet expresses the brutality of nature. Moreover, it also moves the heart of readers with sorrow.

**Kanakam Aphiradee / *Calling Khwan***

*Swinging, swinging, the cloud is flooded.*

*Many drowned; many awaited,*

*Awaited swinging.*

*My heart sank like a fallen leaf, our friends were lost.*

*The wave charged into our heart, swept the city and people.*

5

*A nightmare while awake, a moaning filled the air.*

*Still hope that tomorrow, we'll find each other.*

*Mom, dad, where are you? Oh... poor child!*

*Tomorrow will never be the same; many were lost as time passed.*

*The tidal wave attacked, and tore all Thai hearts,*

10

*More news, more death.*

In "Calling Khwan", the poet begins with the famous phrase from a Thai classical lullaby. However, she says that "many drowned and many awaited swinging". It expresses the image of

hopeless people who were swallowed by tsunami. This image makes the readers feel sorrow for the fate of tsunami victims.

In line 4, the poet uses imagery to express that her heart sank like a fallen leaf when her friends were killed by the tsunami. In line 5, she describes how the wave charged into people's hearts. It arouses the feeling of the readers to pay attention on the victims who lost their houses and lives. In line 6, the poet draws the pathetic pictures of tsunami victims. They face the nightmare and moan. In line 7, the poet also draws the picture of tsunami victims who still look for their beloved hopelessly. These pictures also make the readers sad.

In line 8 and 9, the poet speaks from the point of view of children who lost their parents, which is very pathetic. Their happiness with the family is over. They have to face the cruel reality alone. In lines 10-11, the poet emphasizes the damage from the disaster. She says that there is only the news of death, which shakes the heart of the readers.

#### **Phanom Chaiyarote / Chaotic Andaman**

*The tsunami destroyed Phuket and Patong.*

*Thai people, please, restore them together.*

*Phi Phi and Krabi are also the paradise of Andaman,*

*Which was destroyed by the tsunami.*

*The big wave attacked the beaches.*

5

*Schools, cars, houses, and resorts are destroyed,*



*Some villages are flooded. Many lives and possessions are lost.*

*About a hundred thousand people from all around the world died.*

*Sadly, dead bodies are found lying everywhere.*

*The people who are left behind*

10

*Are searching to find where their beloved are gone.*

In "Chaotic Andaman", the poet says that the tsunami destroyed Phuket, Patong, Phi Phi, and Krabi. By referring to the names of tourist places, the poet makes the readers imagine about those places they have been. However, those beautiful scenes are dramatically changed by the tsunami disaster. The poet makes the readers feel sorrow because those paradise places were destroyed by tsunami.

The tsunami attacked the beaches, destroyed school, cars, houses, and resorts. The poet says that the tsunami destroyed the villages, residences, property, and killed a lot of people. In other words, he explains that people lost many things from tsunami disaster, so that the readers will feel sorrow with them. In lines 9-10, the poet illustrates the terrible scene: the dead bodies are everywhere and the survivors search for their beloved, which is so pitiful.

#### **Phra Silsangwaraphirat / Wiping Away Andaman's Tears**

*On 26 December there was a great earthquake;*

*The crazy big wave makes Thai people cry.*

*This great disaster destroys everything so horribly.*

*Many Thai people are heart broken.*

*Some are dead, some lose their relatives, and some are injured.* 5

*They are very cold and sad.*

*The house, money, everything is taken into the ocean*

*What a pity for their companions in this world,*

*In sorrow, having nothing, and so lonely,*

*They search for their beloved and relatives* 10

*With confused mind and staggering legs,*

*Then fall down on the sand.*

*Some were watching their children playing around-*

*Suddenly the waves crushed and drowned them,*

*Like the hand of a bloody demon.* 15

*The hand of the great reaper took away the children*

*So fast, like a giant wheel,*

*That the mother had no chance to hold them back.*

*Oh dear! Her honey is gone,*

*The mother's heart is broken,* 20

*Lying down, crying incessantly in deep sorrow.*

*This disaster shakes the Thai heart.*

*The paradise of tourism is changed into the gloomy rotten clay.*

*How distressing is the world's catastrophe;*

*Almost ten countries lost their people and wealth.*

25

*Friends on this planet drop their tears*

*Because of the earthquake under the ocean.*

In "Wiping Away Andaman's Tears", the poet emphasizes to the readers that the tsunami destroyed everything and made Thai people suffering. In lines 5-7, the poet draws the terrible images of tsunami victims who lost everything: their houses, their property, and their beloved. They are suffering, hopeless, and lonely. In lines 10-12, the poet illustrates the pathetic picture of tsunami victims who look for their beloved although their minds and bodies are so tired. They find the bodies of their beloved and then their hearts are broken. This scene makes the readers sorrow.

In lines 13-17, the poet creates the scene: the moment when the children were separated from their mother. In line 15 and 16, the poet uses the simile describing that tsunami is like a hand of bloody demon and a hand of great reaper in order to express the brutality of tsunami.

The phrase "great reaper" has the image of an evil spirit that is horrible and merciless. It can take the child from the mother without guilt or sympathy, so that the mother is hopeless. She cannot bring the child back or even ask for mercy. So the scene in which the children were taken away from their mothers is very cruel and overwhelms the readers with sadness. In lines 18-20, the poet expresses the sorrow from the point of view of mother. He makes the readers sympathize with the mother who lost her child and lies down, crying incessantly in deep sorrow.

In lines 21-26, the poet says that the tsunami turned the paradise of tourism into gloomy rotten clay. He emphasizes to the reader that many lives were taken, and many homes were destroyed by the tsunami so that the readers will feel sympathy for the victims. Conclusively, the poet expresses the sadness both from the point of view of the mother who lost her child and also from the point of view of general people who know the sad news, in order to render the emotion of sadness.

**Sek Saksit / *United Thai Hearts Fight against the Tsunami Disaster***

*Sadness, the sadness that shocked the world.*

*The big waves devastated unexpectedly, fatally.*

*Tsunami, Tsunami is the name of that brutal wave of death.*

*On 26 December 2004, the earth shook violently, and*

*Andaman's in a sudden danger from the big tidal waves from Sumatra. 5*

*The big wave raged upon the beach,*

*Flooded the land in a wink with no escape.*

*Villagers, fishermen, and tourists were swallowed by the big wave.*

*Ten thousand were lost and injured, likewise all their things.*

*Screams were heard just a while before they were lost in the wave. 10*

*Husbands and wives, parents and children were separated;*

*Some were left alone. Oh, dear.*

In this song, in lines 1-3, the poet expresses the brutality of the tsunami which shocked the world with sadness. In lines 4-7, the poet describes the scene, as the tsunami raged up on the beaches aggressively and cruelly.

In lines 8-12, the poet describes the terrible scene of the disaster. Many people – the villagers, fishermen, and tourists, were killed by the big waves, and many were injured. The poet makes the readers feel sorrow with the pitiful fate of tsunami victims.

In line 10, he describes the horrible scene when tsunami victims scream and are swallowed by the waves. This scene displays the brutality of tsunami, which attacked people heartlessly. It makes the readers feel sorry for the fate of tsunami victims. In lines 11 and 12, the poet explains that families were separated. Some parents, some children are left alone, which is too sad to bear.

#### **Hope's Family / Tsunami, 26 Dec**

*26 December, the world was sad:*

*The tsunami attacked Andaman unexpectedly.*

*After the sea was calm, the sky turned dark and dreary.*

*Everything was lost, and their lives tumbled down.*

In "Tsunami 26 Dec", the poet says that people all around the world are sad because of tsunami disaster. In line 3, the poet explains that the sky turned dark and dreary, which also expresses the feeling of victims. The poet describes that the hearts of victims are dark and dreary so that the readers will feel sorry for them. Moreover, the poet also says that tsunami victims lost everything and their lives tumbled down, which makes the readers feel pity for their fate.

**Chommarn na Moobaanmuenaksorn / untitled 2**

*Remember the anniversary of bad waves.*

*There are complicated causes,*

*Why it attacked us mercilessly.*

*Thai people are as pained as the rest of the world*

*A hundred thousand of sad lives cannot be healed easily.*

5

*Shall this pain unite our heart to make it over?*

*The remains of the disaster are lessons which have to be prevented.*

*We hope that every lost life will go to heaven peacefully.*

*Those bodies remind us about birth, illness, aging and death.*

*They forced us to consider again and again, suffering.*

10

*The heart is almost torn apart.*

*The South is still waiting for the warning system.*

*Please manage the budget to get it done.*

In this poem, in line 4, the poet says that both tsunami victims and other people are still in pain from the disaster. In line 5, he emphasizes that the sadness is great, so that it cannot heal easily. In lines 8-10, the poet forces the readers to consider the suffering from tsunami disaster in order to learn to prevent it. In line 11, the poet uses hyperbole to express the unbearable sadness in order to shake the hearts of the readers.

## 3.1.2 Fear

**Yuenyong Ophakul / Tsunami**

*Never dreamt, Never thought of what may come,  
 To be completed in the dark, To live these lives in fear  
 Never saw it, never senses it, And there's no clue  
 That TSUNAMI would come out of the blue.  
 So many lives that we have lost.*

5

*They come like the great reaper Upon the beach, unstoppable power,  
 Destroying everything, TSUNAMI.  
 Never dare, we're all surrounded. They're seeking survivors  
 Oh, can't you see? We're all trembling now with pain.*

*No matter who, No matter which nation,  
 There's no exception. Mother Nature masters everything.  
 Everyone is like a tiny grain of sand*

10

In this song, Yuenyong Ophakul displays the mysterious image of tsunami as seen in lines 1 and 3. He describes the tsunami as a mysterious thing that people never dreamt of or thought in order to evoke the motion of fear. He also says that the tsunami comes with no clue and no one can see it or sense it, to emphasize the horror of the tsunami.

In line 2, the poet uses imagery to describe the tsunami as something enormous, so that it can wipe out everything in the dark when it comes. This horror image also evokes the emotion of fear. In line 4, the poet also wants the readers to think of lives that were killed by the tsunami in order to make them fear the tsunami.

In lines 5 and 6, the poet uses simile, describing the tsunami as the great reaper which has unstoppable power and destroys everything, in order to make the readers fear it. The phrase "great reaper" has the image of the spirit which is heartless and horrible. The poet uses this word to create the horrible image of the tsunami. In lines 7 and 8, the poet also wants the reader to consider the power of the tsunami that make many people tremble with pain, in order to evoke the emotion of fear.

The poet makes the readers fear nature so that they will respect nature and feel humble before it. In lines 9-11, the poet explains that nature masters everything and human beings are a tiny part of it, in order to reduce the ego of the readers. So the readers will not be arrogant toward nature or any living thing.

**Noawarat Phongphaibul / *Ocean Weeps***

*The suffering ocean weeps and floods the earth.*

*The three worlds are separated and overwhelmed with tears.*

*Or it might be the end of the earth,*

*That's why it is falling apart.*

*The toll of death is pouring in from everywhere.*



*Bodies of our compatriots pile on each other dying,*

*While the rest wallow their head in sand crying.*

*Churning the Thai Milky Ocean into a disastrous flame,*

*Piles of sand will be the crematorium absorbing the tears.*

In the original text of "Ocean Weeps," the poet uses many poetic words creating the image of a supernatural world which is mysterious and sacred. In line 2 he says that the tsunami represents not only a disaster of the earth but also a disaster for the three worlds or the whole universe. By using the allusion to the Traibhumikatha, the poet extends the scope of the disaster. According to the Traibhumikatha, when the universe comes to an end, not only the human but also deities and god will be attacked by flood and flame. In lines 3-5, the poet also predicts that it might be the end of the world: he tells about the belief in "the Last Day" when the world collapse in order to make the readers fear. He continues describing the large number of people that were killed, to evoke the emotion of fear toward tsunami disaster.

In line 8, the poet uses the allusion to Churning of the Milky Ocean to claim that the whole universe is in chaos, in order to evoke the emotion of fright and fear. Conclusively, the poet uses the allusion to Traibhumikatha and Hindu myth to intensify the image of the tsunami disaster as the end of universe in order to evoke the emotion of fear. By using poetic terms, the tone of this poem is also mysterious and sacred.

**Anonymous / Untitled 1**

*Tsunami has passed but is always remembered,  
 Even a year the tragedy has passed.  
 Men tried to defeat Nature, but Nature paid them back.  
 The tears of Thai people poured.*

In this poem, the poet wants the readers to think of the tragedy. In line 4, he reinforces the sadness from the disaster and explains that it occurred because men tried to defeat the nature. By reinforcing the power of nature, the poet makes the readers fear nature, so that the readers will respect nature and not dare to harm it again.

#### **Lamnam C / Untitled 3**

*Maybe Nature called for justice,  
 Or it was the result of sin.  
 Anyway, the tsunami is remembered for its brutality:  
 As if it wanted to show off its power.*

As in "Untitled 1", this poem claims that the tsunami is a punishment from nature. In other words, the tsunami happened because men did something terrible to nature. By reinforcing the power of the tsunami and its brutality, the poet evokes the emotion of fear in order to convince the readers to live in harmony with nature.

#### **Pantamuang / Tsunami 2**

*The crazy wave attacked the beaches,*

*Sweep everything along its path,  
Men are running away chaotically.  
There was no rain, no clue to the danger.*

*The chaotic tsunami chased after lives, 5  
Attacking everything in front of it.  
The Andaman is shocked because of the news of the death toll.  
Some died, some struggled in the waves.*

*The tourist place becomes worthless.  
Dead bodies are all around, everywhere. 10  
The beaches become graves with the smell of corpses.  
The pain, the death, the loss from the chaotic waves.*

*The capitalists took advantage of nature for their wealth,  
The fishermen were also defeated.  
The beautiful sea had been sold to fulfill rich men's dreams. 15*

*Then, the time came, as  
The mad ocean cleaned up all those luxurious things on the beach,  
Which were built by the thoughtless people.*

*Maybe one day,  
Men will have no right to possess anything; 20  
They will lose their beautiful earth*

*Because the land will be submerged under the sea*

*Maybe one day,*

*Men would have nowhere to live because of their false consciousness.*

*The land will be shaking like a cradle*

*And the buildings will bury the bodies*

25

In "Tsunami 2", lines 1-4 use descriptive techniques drawing the moment when the tsunami attacked the beaches. The tsunami was crazy; it came with no clue; it swept everything along its path; moreover, men were running chaotically. All these images make the readers frightened and fearful. In lines 5 and 6, the poet also illustrates the horrible image of tsunami that chased after life and destroyed everything in front of it.

In lines 9-15, the poet describes the evil of greedy men who took advantage of nature. Then chaotic wave come; the tourist places become worthless; there are dead bodies and the smell of corpses everywhere. These are the horrible scenes drawn by the poet.

Moreover, the poet also foretells the most horrible scene that could happen; humans will lose their beautiful earth because the land will slide under the sea; the land will be shaking like a cradle and the buildings will bury the bodies. The poet makes the readers fear in order to warn them not to harm the nature with greed and ignorance.

In line 24 the poet uses simile, saying that the land will shake like a cradle. The word "cradle" has the image of thing that is unstable and can be shaken easily. So the image of the land, which

should be strong and stable, shaking like a cradle is very horrible. Everything on the land will collapse. And men cannot live in a place that can shake like a cradle.

**Noawarat Phongphaibul / *Dark Sky, New Sky***

*The great disaster is very terrible.*

*It can frighten people everywhere in the world.*

*Sufferings arise every time it happens.*

*In this world men are so tiny, so meaningless.*

In "Dark Sky, New Sky", the poet reinforces the image of the power that can frighten humans anywhere and can make humans suffer anytime. The poet evokes the emotion of fear in order to make the readers feel humble and respectful toward nature, and moreover, to care for one another.

**Phanom Nantapruet / *On a Stretch of the Andaman***

*Ah... ah... startled by the death epic of the age,*

*The song of anger by earth and sea,*

10

*The great warning song of the universe.*

*No matter the race and class*

*Death is everywhere*

*Singing the sad song for all spirits,*

*For Andaman's great tragedy.*

15

*They suddenly disappear,  
Broken like a dream.  
It's a nightmare, under the sky and sun,  
That is too large for humans to prevent.*

*Sadder than any sad songs, . 20  
The separation of the gloomy sky and earth,  
Like the hand of the universe trying to warn humans about death.*

*Warning them not to be overjoyed by desire  
But know how to reduce it,  
To calm down, be peaceful and know the limits, 25  
Before the human race will be extinguished by the universe.*

*Ah... ah... startled because dead bodies are everywhere.  
They try to show and warn us  
On a stretch of the Andaman*

In "On a Stretch of the Andaman", lines 9-11 describe the tsunami as the death epic of the age so that the reader will feel the horror and greatness of it; an epic great poem. Normally, the word "epic" is used for the poems or tales that become legends such as the *Iliad* and the *Odyssey*. The poet tries to explain that the sadness from tsunami disaster is very great, so that this tsunami disaster will be remembered as a world legend. In addition, he also describes the tsunami as the great warning song of the universe to make the reader fear.

In lines 12-15, the poet expresses the brutality of tsunami that killed people, no matter their race and class, and then death is everywhere. In lines 16-19, the poet also illustrates the horrible images of tsunami, which is a nightmare and too large for human to prevent, to stimulate the emotion of fear.

In line 20, the poet uses hyperbole to express the sadness caused by the tsunami disaster. In lines 21 and 22, he implies that tsunami is a warning from the universe. In lines 23-26, the poet predicts that the human race will be extinguished by the universe, so that the readers will be afraid and stop destroying nature because of their desire.

**Phaiwarin Khaongam / *World-Sumatra-Tsunami***

*The earth is angry. The hungry ocean*

*Devours all living things on earth.*

*The natural disaster is the doom resulting from merit and sin.*

*All living things are weeping.*

*Does any god see*

5

*The time when big waves come?*

*Gigantic waves, roaring waves*

*Devastate the earth, the hell, and the heaven.*

*The sign of tomorrow,*

*To warn that the disaster will continue.*

10

*Our hearts are in pain,  
In time of sleeping or fully awake.*

In lines 1-4 of "World-Sumatra-Tsunami" the poet claims that a tsunami will devour all living things on earth. He expresses the horror of the disaster that can make every life weep. In lines 5-8, the poet explains that, in the face of disaster, men are abandoned by their gods. The poet makes the readers feel hopeless in order to create the emotion of fear. In lines 9-12, the poet also predicts that the disaster will continue. In other words, the pain that haunts people both when they sleep and are awake will continue, too. The poet draws these horrible images to make the readers fear.

**Naphacharee Nambenchaphol / *For the Beloved***

*The big wave, tall as the clouds, attacked the beaches.  
Men, animals, and things are scattered everywhere,  
Too terrible to tell, some lost in the sea.  
The big waves swallowed lives into the ocean.  
They are uncertain and unpredictable.*

5

In the first line of "For the Beloved", the poet uses imagery to display the horrible image of the devastating tsunami as tall as the clouds. In lines 2-4, she draws the terrible images and says that the big waves swallowed many lives. Men and animals are scattered everywhere. She also emphasizes to the readers that this picture is too terrible to explain with mere word. In line, 5, she also explains that the ocean and the waves are unpredictable, so it is horrible. Conclusively, the poet describes the horrible images of the tsunami to make the readers fear.



## 3.1.3 Sympathy

**Anda / To Shed Tears**

*The tears dropped and hope was lost,*

*Sorry for you, no one to blame.*

*Nature was angry but with what?*

*You disappeared and the possessions were destroyed.*

*The big wave charged and flooded.*

5

*So sad: how cruel the earth is!*

*I will encourage you to let you stand up and fight.*

*Let this not happen again; pray to the Triple Gems to protect you.*

*The big wave destroyed and went away,*

*But every heart still cared.*

10

*We'll send this song to dry your tears.*

*Let the nightmare not happen again; don't be sad.*

*The waves of kindness never become dry.*

*Send a cheer and a wish from the North to the South*

*To live peacefully, we don't want to see you suffer.*

15

*Raise your hands to say a prayer to save you from any harm.*

In "To Dry the Tears", the poet says that he feels sorry for tsunami victims. In line 3, he asks, "Nature was angry but with what?" showing that he is seriously concerned about the fate of tsunami victims.

In line 6, he expresses sadness and complains that the tsunami is cruel, showing that he feels sorry for tsunami victims. In lines 7 and 8, the poet encourages the victims. He also prays to the Triple Gems to protect the victims. Normally, when Thai people wish for someone to be safe he will pray to the Triple Gems, so the poet seriously cares for the victims.

In lines 9-12, the poet consoles the victims. He says that everyone still cares and wants to dry the sufferers' tears so "don't be sad". In other words, the poet convinces the victims that they will never be abandoned. He makes the heart of tsunami victims warm by making them believe that Thai people all around the country still care about them and send them their best wishes.

In lines 13-16, the poet uses imagery, saying that "the waves of kindness never become dry". This image makes the victims feel overwhelmed by kindness. The poet tries to convince the victims that all Thai people are cheering them and praying for them. Everyone wants to see them live in peace. No one wants to see them suffer. By drawing the images of all Thai people who are caring for them, the poet cheers the victims with the emotion of sympathy.

The name of this song "Dry the Tears" has a gentle and warm image. When one dries the tears of anyone, he has to be by his or her side and touch him or her so gently. So the phrase "Dry the Tears" makes the tone of this song gentle and warm.

**Danupol Kaewkarn - *Brutal Wave, Beloved Sea***

*Chanting, asking for blessing, making a wish before sleeping;  
Dedicating myself from the depth of my heart to encourage you;  
My only wish, that you can recover from the disaster.  
I will sleep later but now I want you to be all right.*

*Please sleep, Tsunami, don't wake up and destroy. 5  
Beloved sea and brutal wave, the pain and the dead on the beach, Tsunami!*

In "Brutal Wave, Beloved Sea", the poet says that he will make a wish for the tsunami victims. In line 2, the poet uses imagery; he says that he will dedicate himself "from the depth of [his] heart" to encourage the victims. In lines 3 and 4, the poet makes a wish for tsunami victims to recover from the disaster. He says that he will dedicate his time to sleep in order to pray for them. In other words, he is more concerned about the safety of tsunami victims than his time for sleeping.

In lines 5-6, the poet asks the tsunami, "Please sleep", so that it will not hurt people again. So, by expressing his sympathy toward tsunami victims, the poet makes the victims overwhelmed by his loving-kindness.

**Kanakam Aphiradee / *Calling Khwan***

*I'll sing for you, cry for you, the tears and the kindness for the victims  
To console their heart and tiredness "khwan uey..." please come back.*

*Be united, help one another*

*To restore the beach and the island,*

15

*The home and the place which disappeared.*

*Although I cannot bring back what you've lost,*

*How can I leave you alone?*

*Please, let me embrace you with kindness,*

*Let me embrace you with song.*

20

*Let me embrace you with song...*

In "Calling Kwan", the poet expresses her compassion toward tsunami victims. In line 13, the poet displays the idea of *tham khwan*. Usually, Thai people do *tham khwan* for their family or relatives. In other words, the poet does *tham kwan* as if tsunami victims are her family. She consoles the victims as if they are her family so that they will feel warm and relaxed. In lines 14-16, the poet encourages the readers to help tsunami victims restore their homes. It shows that the poet really cares for tsunami victims.

In lines 17-20, the poet says that although she cannot bring back what they've lost, she will not leave them alone. In other words, it does not matter whether the poet can help the victims or not, but, by showing her strong compassion toward tsunami victims, the victims are overwhelmed by kindness.

In lines 19-21, the imagery is that she will embrace the victims with song. She makes them feel warm with this image as if they are really embraced when they are listening to this song. When

one is embraced, he will feel the temperature and softness of person who embraces him. So the word "embrace" makes the tone of this song warm and gentle.

**Phanom Chaiyarote - *Chaotic Andaman***

*The kindness from Thai people all around the country pours in*

*To wipe away the tears in the South.*

*Labor and possessions flood in.*

*The big wave "tsunami" has been defeated by the wave of kindness.*

*We wish all the souls from the disaster to go to heaven.*

15

*Anyone who survived, we will be by your side.*

*Please know that Thais always love you.*

In lines 11-14 of "Chaotic Andaman", the poet uses imagery to show that the kindness from Thai people pours in and wipes away the tears in the south; moreover, the tsunami has been defeated by the wave of kindness, in order to emphasize the greatness of kindness.

In line 15, the poet shows his compassion toward dead people. He wishes them to go to heaven. In lines 15 and 16, the poet consoles the survivors. He makes a promise with them that he will be by their side. He expresses his sympathy toward tsunami victims and overwhelms them with his love and care.

## 3.1.4 Peace

**Waree Wayu - Through the Ages**

*This world turns too fast,*

*But life is faster.*

*Just a moment from child to adult,*

*Just walk for a little while,*

*Year by year,*

5

*And then reach the edge of life.*

*This world turns too fast.*

*The earth moves just a bit.*

*No one can see the change.*

*No one know when the Ananda fish moves-*

10

*Suddenly the huge trees are felled by the storm.*

*This world still turns fast without our noticing anything.*

*The plants grow hurriedly,*

*The trees rush to bear their fruit,*

*But they are not as fast as time.*

15

*They decay before the bees come.*

*Who can request this world to turn slower?*

*When voice goes through your mouth,*

*Your life already passes through the age of time;*

*Your word also drifts in the air,*

20

*And above the sky*

*There are only twinkling stars.*

In "Through the Ages", the poet describes that time is running too fast. In lines 3-6, he explains that after we "just walk for a little while", life comes to an end. It reinforces the idea about the transient nature of life so that the readers will feel free from what they are clinging to. In lines 13-16, the fruits decay very fast before the bees come, also reminds the reader about the transient nature of life.

He also uses descriptive technique such as lines 17-19 "when voice goes through your mouth, your life already passes through the age of time; your word also drifts in the air". It renders the feeling of nothingness. In other words, the poet encourages the reader to reconsider the nothingness of life. Everyone has to die one day. However, the poet uses hyperbole to emphasize that, in fact, life is too short and we can possess nothing.

In line 10, the poet uses the allusion to the Ananda fish to convince the readers that only a little change of time can greatly affect human lives. This image reduces the arrogance of the readers. In lines 21 and 22, the poet displays the sky that has nothing but star light in order to render the feeling of nothingness. Compared to the stars, the readers will be able to feel that life is almost nothing. This image also decreases the greed and ego of the readers.

By drawing the images of time that turns too fast, the poet renders the emotion of peace and convinces the readers that there is nothing we should cling to.

**Surachai Chanthimathorn - *Sleep on Death***

*Friends, sleep, please sleep, sleep under the blue sky  
Beside the ocean, amid the wind, and the moon light!  
Friends, please dream of the sweet old days and wake up with hope,  
Give us new days after we sleep on the sandy shore.*

*One morning, the storm raged and the big tidal wave arose. 5  
It was a moment of life and death, also, of disaster!*

*Coconut trees sway, white clouds roll by, and children on the beach; .  
Sea-shells, crabs and fish on the beach, sand dunes and coral reefs;  
Look at the horizon where the blue sky meets the sea,  
And be blessed with the life-force. 10*

*Give us new days after we sleep on death!  
Give us new lives after we sleep on death!*

In "Sleep on Death", lines 1-2 and 7-10 illustrate the beautiful scene of the beach. The poet encourages the readers to appreciate the nature and be enchanted by it, so that they will feel relaxed and recover from sadness. The poet also describes the horrible scene when the tsunami attacked this beach. By making the readers feel the contrast between "the beautiful beach" and





In "For the Beloveds", from line 6-9, the poet says that she makes a wish for the dead ones to rest in heaven happily. The celestial abode of *Mahabrahmabhumi* (line 9) is the beautiful place for Brahmas, as described in *Traibhumikatha*. The poet uses it to give the readers the image of heaven where their beloved will go. The readers will feel calm because they know that their beloved will be happy in a wonderful place.

In line 6 the poet uses imagery to express her care toward the dead. The smell of incense can make people feel relax. In line 10, the poet says, "the cold won't be cold when the clouds disappear from the sky". The clouds symbolize trouble and sorrow. The sky will be bright when the clouds disappear. In other words, the poet says that tsunami victims will not suffer or be lonely when all the troubles have been resolved. The poet draws this image to make the heart of the readers warm.

In line 11, "We hope you all enjoy looking at the twinkling stars from the heaven", the image of one who looks at the twinkling stars from heaven is magnificent. The poet makes the readers overwhelmed with joy. She convinces them that their beloved are in a wonderful place so that they will not worry about their beloved who passed away.

In lines 13 and 14, the poet encourages the readers to accept the truth and release them from the suffering of being parted. However, she promises that the victims will see their beloved again under the Andaman sky. The scene of Andaman sky also creates the feeling of tranquility.

**Phanda Thammada / For Those Who Survive**

*People who pass away go to heaven.*

*People who are alive make merit  
And a prayer with tear,  
A tribute to those who have gone.*

*Bringing an end to all suffering and illness of humans, 5  
Bringing an end to all burdens, leave the bodies.  
The good deeds will be the judgment  
To judge all spirits with justice.*

*The one who is left behind still in pain,  
Please don't be sad, dear. 10  
You have got a friend,  
Or at least I will be your shelter.*

*Maekhwanmuang stop the suffering,  
Dry away the tears of the age,  
Feel the wind which passes the forest. 15  
The ripples of wave come and visit his friend, the beach.*

*The flowers beside the tomb still have their fragrance,  
The bees swarm around the blooming flowers,  
The grasses spread their branches to play with the elephants,  
The spiders weave their webs. 20*

*I will be nature to draw the dream,*

*To erase all of your sadness.*

*Please forget everything that makes you upset.*

*Enjoy walking among the people.*

In "For Those Who Survive", lines 1-4 describe what is going on after the disaster. People who pass away go to heaven and people who are alive make merit for them. In lines 5-8, the poet consoles the victims not to be worried about the ones who have gone because "the good deeds will be the judgment to judge all spirits with justice", so their karma will be the factor that decides whether they will be happy or suffer in the afterlife. The survivors have nothing to do with their fate, but to pray and make merit.

From line 9-14, the poet consoles people who survive. He makes the victims warm by saying that he (the poet) and the guardian spirit still care for them and want to help them. So they are not abandoned. In lines 15-24, the poet uses descriptive technique to make the reader be enchanted with the beauty of nature in order to console the victims.

By displaying the beauty of nature – the flowers beside the tomb that have their fragrance, the bees that swarm around the blooming flower, the grass that spread their blanch to play with the elephants, and the spiders that weave their webs – the poet renders the feeling of peace and joy in order to console the victims and relieve their pain. The poet also encourages the survivors not to worry about the ones who passed away and life will go on.

## 3.1.5 Anger

**Phanthip Yingrungruang / Go Away Tsunami**

*I hate you; I hate you most;*

*You know, Tsunami? I want you to disappear from this world*

*Tsunami, what a cruel word you are!*

*On December 26, you were condemned a murderer.*

*Neither storm nor hurricane is as cruel as you.*

5

*You damaged this world as if you were from hell.*

*You know, Tsunami? You killed innocent people!*

*You destroyed a hundred thousand lives. What makes you so angry?*

*Almost nothing of Andaman remained because of your rage.*

*You destroyed without a second thought!*

10

*Because you are brutal or you want to kill them all!*

*The most ruthless thief still lets the children survive.*

*Why, you're so cruel you kill the whole family, every nationality!*

*You killed them in broad daylight; you brought them death.*

*Buddhang Dhammang Sangho,*

15

*I chant Namo to chase you away;*

*You can be born anywhere,*

*But, please, let this be your last time here!*

In the song titled "Go Away Tsunami", the poet expresses her hatred toward the tsunami from the beginning. In lines 1-3, the poet says to the tsunami frankly, "I hate you". Normally, in Thai society, people do not express their emotion directly. If Thai people say to someone "I hate you", it can be implied that they really hate this person. The poet wants the tsunami to disappear and explains how cruel it is.

The poet calls the tsunami as murderer. The word "murderer" (in Thai called *phuraikakhon* - ผู้ร้ายฆ่าคน) has an image of a criminal who is evil and cruel. Normally, a person has to be evil and cruel enough to commit murder, killing the innocent people and breaking the law. She explains that the tsunami is crueler than a storm or hurricane. In line 6, the poet uses imagery to explain that the tsunami damaged this world as if it were from hell. She recreates the images of tsunami that killed innocent people (line 7), destroyed a hundred thousand lives (line 8), and raged upon the Andaman, to evoke the emotion of anger.

In line 11, the poet uses a rhetorical question to convince the readers to think that the tsunami intentionally killed people, in order to make the readers hate the tsunami.

In lines 12 and 13, the poet also displays the brutality of the tsunami which killed whole families every nationality with no exception or mercy. She compares the tsunami with the most ruthless thief who still lets the children survive, to emphasize the cruelty of the tsunami.

Finally, the poet chants to the goodness of the Triple Gem to chase away the tsunami. So far, Thai people believe that chanting to the goodness of Triple Gem can protect them from harm and evil spirits. In other words, the poet uses a metaphor to describe the tsunami as an evil spirit.

Normally, anger is one of the emotions that will occur when people suffer from a great disaster. Finding the scapegoat to blame can release the victims from their sorrow. Expressing anger toward the disaster can release the victims from their pressure and make them feel better.

The title of this song "Go Away Tsunami" (in Thai "Sabsong Tsunami" – ตาปส่งสึนามิ), also shows the feeling toward the tsunami. Usually, Thai people use a word "Sabsong" for chasing away someone or something they really hate and do not want to see it again.

#### **Nuphap Sawantarat / *The Angry Earth***

*What made the earth angry and sent the big wave to kill madly!*

*No matter what nationality, Nature destroyed what it created,*

*Since it's gone now, please go forever with no return.*

*Take away the sadness. Let men hold their heads up high.*

In the song entitled "The Angry Earth", the poet speaks from the point of view of a tsunami victim. The tone that he uses to the tsunami in line 1 sounds aggressive. By blaming the madness of nature, the poet expresses his anger toward the tsunami disaster. In line 2, the poet says that nature is heartless and unreasonable, to convince the reader to hate it. He explains that nature destroyed what it created, to convince the readers to think that the nature is mad and cannot be understood.

After the poet makes the readers hate the tsunami, he encourages them not to surrender to it: the tsunami has already gone. He encourages the victims to put away the sadness and fight their fate.

### 3.1.6 Joy

#### **Chama / Thanks for the Kindness of Thai People**

*The big wave attacked the southern people.*

*Fortunately, Thai people are so kind.*

*They help us with money and things, so we can stand up again,* 10

*So we have the energy to stand up again.*

*We appreciate the kindness of Thai people*

*Even though it was tiring and hard, still, we can smile,*

*Smile with tears of appreciation because of the love from all of you.*

*Thanks, thanks.* 15

*Thais never leave their fellows;*

*The kindness of Thais is greater than the sky.*

*Even the big wave cannot defeat the kindness of Thai people.*



In this song, the poet speaks from the point of view of tsunami victims in the south. He says that the tsunami disaster does not have only a bad side because Thai people are so kind. He explains that Thai people help southern people with money and things so that they can recover.

In lines 11-15 show the poet's appreciation for the kindness of Thai people. He says that it gave them the energy to stand up again. The kindness of Thai people made them smile although they were in the hard time and tired.

In lines 16 and 17, the poet uses imagery to explain that the kindness of Thai people is greater than the sky, so that the big wave cannot defeat them. This is similarly expressed in "Chaotic Andaman"; the poet praises the kindness of Thai people in order to make Thai people feel proud of it.

In this song, the poet expresses his appreciation and gratitude toward Thai people. He says that southern people are overwhelmed by the kindness of Thai people. His gratitude and appreciation make the readers feel joyful that their kindness can really help tsunami victims.

### **3.2 Emotions from Music in Thai Tsunami Songs**

Not only lyrics but also music in Thai tsunami songs plays significant roles in order to render the feelings in Thai tsunami songs. So the researcher will analyze rhythm, melody, and tone in Thai tsunami songs in order to understand how the composers render the feelings in their songs. The feelings in tsunami songs are fear, sorrow, cheerfulness, and tranquility.

## 3.2.1 Fear

**Yuenyong Ophakul / Tsunami**

*Never dreamt Never thought of what may come,  
 To be complete in the dark, To live these lives in fear,  
 Never saw, never sensed it, And there's no clue.  
 What if TSUNAMI came out of the blue? How many lives we have lost.*

*They come like the great reaper, Upon the beach, unstoppable power, 5  
 Destroying everything, TSUNAMI.  
 Never dare, we're all surrounded. They're seeking survivors.  
 Oh no, can't you see? We're all trembling now with pain.*

*No matter who, No matter which nation,  
 There's no exception. Mother Nature masters everything, 10  
 Everyone is like a little sand.*

*Andaman (Andaman) A place of paradise (A place of paradise)  
 Now we're leaving when they're dying. They'd suffered whilst.  
 We're crying, oh life (oh life).  
 Andaman (Andaman), Still a paradise (Still a paradise). 15*

*No more pain, no more crying. Healing by love, giving heart,  
 Oh Ohhh...TSUNAMI*

In this song, Yuenyong Ophakul uses the Japanese scale (natural minor with notes: i, ii, iii, v, vi) in the introduction of the song. Moreover, he plays acoustic guitar imitating the sound of a koto (Japanese instrument), in order to express exotic feeling and mysterious tone. In other words, the composer uses Japanese scale, which is strange to Thai people, to arouse the emotion of fear.

### 3.2.2 Sorrow

#### **Thippawan Pinphibarn / *Good Night, My Dear***

*So sad, as if my heart were tearing apart from my body,  
Only the loneliness and a house without you.*

*The devilish water chased you so far that we cannot meet again.  
Heaven, please don't take us apart!*

*You know your mother is in pain in search of you, day and night. 5  
Still no trace, so I wait and wish to see you again.  
The minute I know you are gone forever  
The dream is over; the sun does not shine anymore.*

*Good night, my dear, I will let you sleep.  
Good night, my dear, be happy "kwan uey..." 10*

In this song, Thippawan sings with the sad voice as if she is mother who is crying for her dead child. Moreover, this song uses the minor scale which has dark tone. The composer composed this song with a slow rhythm, so that the tone of this song is not lively. In other words, the slow rhythm emphasizes a sad feeling for the audiences.

**Preecha Chanaphai / *This Never Forsake One Another***

*Andaman, Andaman, it came to the Andaman.*

*Beautiful Andaman, beloved Andaman, full of small islands,*

*Pretty beaches with white sand like a paradise on earth.*

*Alas, there occurred, unexpectedly, to haunt us forever,*

*The big waves, so many lives were taken away.*

5

*The flood of tears filled up the land, tsunami at Andaman.*

*However, kindness always stays with Thai people, since the old days.*

*So the stream of kindness pours*

*To the south to dry the tears and cure the mind.*

*"We'll never forsake each other,"*

10

*Will be inscribed upon the land flooded with tears.*

*"We'll never forsake each other,"*

*We are the sons of the land, golden-ax shaped.*

*We never forsake our brothers.*

The music begins with a lively groove (lines 1-3) in order to express the beauty of the Andaman, which is like a paradise on earth. From line 4, the rhythm turns slower, and the tone becomes drifting and lonely. The composer wants to express the image of tsunami victims, who are pathetic and hopeless. Moreover, he makes this song sad in order to express his sorrow and sympathy toward tsunami victims.

**Su Boonliang / Greeting Card 2005**

*Wait for the good news, wait for someone to send,*

*To send the happiness for this annual occasion when the cold wind blows.*

*This year the Earth sent us a greeting, shaking our homeland,*

*Sent us the sadness to greet the New Year.*

*Fah's so afraid that we're lured by too much happiness, gave a warning,     5*

*The Earth shook, the waves rose high.*

*Full of sadness, the 2004 greeting card, take it and think about it,*

*It tells us to help each other, care for each other because we are brothers.*

The melody and rhythm of this song are slow. The tone of this song is not lively. The composer uses a few instruments so that the atmosphere of this song is drifting. In other words, the tone of this song is sad.

**Sek Saksit / United Thai Hearts to Fight against the Tsunami Disaster**

*Sadness, the sadness that shocked the world.*

*The big waves devastated unexpectedly, fatally.*

*Tsunami, Tsunami is the name of that brutal wave of death.*

*On 26 December 2004, the earth shook violently, and*

*The Andaman's in sudden danger from the big tidal waves from Sumatra. 5*

*The big wave raged upon the beach,*

*Flooded the land in a wink with no escape.*

*Villagers, fishermen, and tourists were swallowed by the big wave*

*Tens of thousands got lost and injured and so all their possessions*

*Screams were heard just a while before they were lost in the wave. 10*

*Husbands and wives, parents and children were separated;*

*Some were left alone. Oh, dear.*

*It deprived us of our beloved ones. How many tears must we shed?*

*Or this is a test of Thai warrior-blood. No way you will defeat us!*

*Let's donate money and things to the victims 15*

*And help them rebuild their homes.*

*For a long time it is known, "Thais never leave their fellows,*

*Thais always help each other, remember that we all are Thais."*

*No matter what ethnic group nor religion they belong to,*

*Once sad and in danger, no matter how far, 20*

*Thais will do their best for them.*

This song uses the minor scale, which has a dark tone. The atmosphere of this song is drifting, so it makes the audiences feel sad and lonely. Sek Saksit sings with a sad voice to express his sorrow toward tsunami victims. However, the composer uses Thai percussion to arouse the tone of vigor in order to stimulate "Thai warrior-blood" and encourage the audience to help the victims.

### 3.2.3 Cheerfulness

#### Hope's Family / *Tsunami*, 26 Dec

*26 December, the world was sad:*

*The tsunami attacked the Andaman unexpectedly.*

*After the sea was calm, the sky turned dark and dreary.*

*Everything was lost, and their lives tumbled down.*

*Men can look as far as the horizon (the Andaman Sea).*

5

*Don't lose your faith and dream!*

*Life must go on.*

*Nature is too complex, beyond our understanding,*

*But it is not too hard to learn.*

*The world has separated the land from the sea;*

10

*Men should share the land and the sea with one another;*

*Help one another; reduce the hazard in time of disaster.*

This song uses the major scale, which has a bright tone. Moreover, the rhythm of this song is lively so that the audiences will feel cheerful, as if the composer wants to console the victims and help them not be afraid of the disaster. He encourages the listeners to have a hope because although nature is too complex to understand, men can learn from nature how to prevent the disaster.

#### **Nuphap Sawantarat / *The Angry Earth***

*What made the earth angry and sent the big wave to kill madly!*

*No matter what nationality, Nature destroyed what it created,*

*Since it's gone now, please go forever with no return.*

*Take away the sadness. Let men hold their heads up high.*

In the song entitled "The Angry Earth", its tempo is moderately fast. Moreover, the sound of drum and guitar is strong and powerful. The rhythm of this song is rock style. It makes the audiences feel lively and excited, as if the composer wants to encourage the audience not to surrender to the tsunami disaster; he says that people should "hold their heads up high".

#### **Danupol Kaewkarn / *Brutal Wave, Beloved Sea***

*Chanting, blessing, making a wish before going to sleep;*

*Dedicating from the depth of my heart to encourage you;*

*My only wish, you can recover from the disaster.*

*I will sleep later but now I want you to be all right.*



*Please sleep, Tsunami, don't wake up and destroy us.*

5

*Beloved sea and brutal wave, the pain and the dead on the beach, Tsunami!*

This song begins with a minor chord, which has dark tone. The rhythm is slow, so the tone of this song is not lively but sad. Danupol sings this song with a soft and warm tone in order to express his compassion toward tsunami victims. In lines 1-4, the narrator expresses his wishes for the victims. He chants a blessing for the victims to recover from pain.

In lines 5 and 6, the rhythm turns faster and becomes lively. In addition, it begins with a major chord which has a bright tone, so the tone in the song becomes brighter and more joyful. By using a major chords and lively rhythm, the composer makes the audience feel released and calm, as if he wants to console the victims and say that the tsunami disaster is over and it will not happen again.

#### **Chama / Thanks for the Kindness of Thai People**

*Look at Andaman after the big wave.*

*The southerners feel very sad,*

*Possessions and lives were lost,*

*Our beloved as well.*

*Never imagined this will happen;*

5

*Never thought that Tsunami would come;*

*So many people were attacked and sacrificed by the tsunami.*

*The big wave attacked the southern people.*

*Fortunately, Thai people are so kind;*

*They help us with money and things, so we can stand up again.* 10

*So we have the energy to stand up again,*

*We appreciate the kindness of Thai people.*

*Even though it was tiring and hard, still, we can smile,*

*Smile with the tears of appreciation because of the love from all of you.*

*Thanks, thanks.* 15

*Thais never leave their fellows;*

*The kindness of Thais is greater than the sky.*

*Even the big wave cannot defeat the kindness of Thai people.*

This song begins with a slow rhythm and lifeless tone in order to render the feeling of sorrow. From line 1-7, the composer expresses sadness about the tsunami disaster.

However, in lines 11-15, rhythm of this song becomes faster and livelier. The melody in this part arouses the feeling of vigor. The composer expresses the feeling of southern people, who are cheerful because of the kindness from Thai people. In other words, the composer make the tone of this song becomes cheerful in order to express their gratitude toward the kindness of Thai people.

#### **Kanakam Aphiradee - *Calling Kwan***

*Swinging, swinging, the cloud is flooded,*

*Many drowned; many waited,*

*Waited for swinging.*

*My heart sank like a fallen leaf, our friends were lost,*

*The wave charged into our heart, swept the city and people,*

5

*A nightmare while awake, a moaning filled the air,*

*Still hoping that tomorrow, we'll find each other.*

*Mom, dad, where are you? Oh... poor child!*

*Tomorrow will never be the same; many were lost as time passed.*

*The tidal wave attacked, and tore all Thai hearts.*

10

*More news, more death.*

*I'll sing for you, cry for you, the tears and the kindness for the victims*

*To console their heart and tiredness "kwan uey..." please come back.*

*Be united, help one another*

*To restore the beach and the island,*

15

*The home and the place which disappeared.*

*Although I cannot bring back what you've lost,*

*How can I leave you alone?*

*Please, let me embrace you with kindness,*

*Let me embrace you with song.*

20

*Let me embrace you with song...*

This song begins with the tune of a Thai classical lullaby (lines 1-3). It is the song that a mother sings for her child at the bed time. In addition, this song begins with a minor chord so that the tone of this song is sad and dark.

In lines 14-16, the composer expresses her compassion toward tsunami victims. In lines 17-21, the rhythm turns livelier. In addition, the composer uses major chords, so that the tone of this song becomes bright and lively.

In conclusion, this song renders the feeling of sadness in the beginning and vigor in the last part. However, lines 17-21 are the highlight of this song because it is repeated three times. The composer tries to evoke the emotion of cheerfulness in order to relieve the listeners' pain and fear. In other words, the composer arouses the feeling of sadness from the beginning to line 16 in order to release all the emotion of sadness from line 17-21 with the cheerful melody and lyric.

#### 3.2.4 Tranquility

##### **Surachai Chanthimathorn - *Sleep on Death***

*Friends, sleep, please sleep, sleep under the blue sky*

*Beside the ocean, amid the wind, and the moon light!*

*Friends, please dream of the sweet old days and wake up with hope.*

*Give us new days after we sleep on the sandy shore.*

*One morning, the storm raged and the big tidal wave arose.* 5

*It was a moment of life and death, also of disaster!*

*Coconut trees sway, white clouds roll by, and children on the beach;*

*Sea-shells, crabs, and fish on the beach, sand dunes and coral reefs;*

*Look at the horizon where the blue sky meets the sea,*

*And be blessed with life-force.* 10

*Give us new days after we sleep on the death!*

*Give us new lives after we sleep on the death!*

This song begins and ends with the sound of waves on the beach. This song uses bottom-slide guitar technique and the sound of pan flute to create the emotion of calmness and gentleness. The rhythm and melody of this song are also slow, so that the audiences will feel relaxed when they listen to it. In addition, Surachai sings with a warm and gentle voice in order to console the audiences and release them from pain. In other words, this song renders the tone of tranquility in order to make the listeners relax.

### 3.3 Conclusion

By using literary techniques, the poets render many emotions in Thai tsunami songs and poems. Some poets exaggerate the tsunami in order to evoke the emotion of fear. The poets say that humans will be extinguished if they do not stop destroying nature. In "Tsunami", the poet says

that everything is completed in the dark when the tsunami came. The poets say that the tsunami not only damaged humans but the whole universe. In other words, it is like the end of the world.

Some poets render the emotion of fear in order to make the readers feel humble before nature (Untitled 1, Untitled 3, Tsunami 2, and On a Stretch of the Andaman). The rest evoke the emotion of fear in order to decrease the ego of men and make them turn to each other. These songs and poems make the readers feel that men are powerless, so they should get together to solve the crisis.

In "Thais Never Forsake One Another", "United Thai Hearts to Fight against the Tsunami Disaster", "Greeting Card 2005", "Calling Khwan", and "Chaotic Andaman", the poets use descriptive techniques to express the images of hopeless and pathetic victims in order to make the reader feel sorry for them. In "Good Night, My Dear" and "Wiping Away Andaman's Tears", the poets express sorrow from the point of view of a mother who loses her child in order to evoke the emotion of sadness.

In "Thais Never Forsake Each Other", "United Thai Hearts to Fight against Tsunami Disaster", and "Chaotic Andaman", the poets express love and kindness toward tsunami victims in order to make them feel overwhelmed by kindness. In "To Shed Tears" and "Brutal Wave, Beloved Sea", the poets express their sympathy with tsunami victims by using the idea of chants. Conclusively, these poems render the emotion of sympathy and compassion.

In "Sleep on Death" and "For Those Who Survive", the poets illustrate the scene of nature in order to make the readers calm. In "World-Sumatra-Tsunami" and "Through the Ages", the poets

express the transient nature of life in order to encourage the readers to accept the truth and free from the suffering. In "For the Beloved", the poet draws the image of a beautiful heaven in order to console the victims who lost their beloved and make them calm. In other words, all these poems render the emotion of peace.

The rest (such as "Go Away Tsunami") use metaphor to describe how terrible the tsunami was, in order to evoke the emotion of anger. In "Thanks for the Kindness of Thai People", the poet expresses the appreciation and gratitude of southern people in order to make the readers overwhelmed by joy.

Moreover, the music is also involves with expressing emotions in Thai tsunami songs. In "To Shed Tears", "Thai Never Forsake Each Other", "United Thai Hearts to Fight against Tsunami Disaster", "Good Night, My Dear", and "Greeting Card 2005", the composers make the tone of these songs dark and lifeless to emphasizes the emotion of sorrow.

In The "Angry Earth", "Tsunami, 26 Dec", "Brutal Wave, Beloved Sea", and "Calling Khwan", the composers make the tone cheerful and lively in order to encourage the victims and console their pain. In "Thanks for the Kindness of Thai People", the composer makes the tone cheerful and vigorous in order to show that the southern people become strong and energetic because of the kindness from Thai people.

In the rest, such as in Tsunami, the composer makes the tone of the song mysterious and strange to emphasize the emotion of fear. In "Sleep on Death", the composer makes the tone tranquil in order to emphasize the emotion of peace.

So far, there are 11 songs and poems that render the emotion of sorrow; nine songs and poems that render the emotion of fear; four songs and poems that render the emotion of sympathy and the emotion of peace; two songs that render the emotion of anger; and only one song that renders the emotion of joy.

By exploring the beliefs in chapter 2, the researcher found that many poets express their belief in the law of Karma in order to console the victims and convince the victims to preserve nature.

In the face of the terrible disaster, the poets dramatically express the emotion of sorrow more than the emotion of anger. It can be implied that the law of karma teaches Thai poets to accept anything that is already over.

As P.A. Payutto says about the law of Karma, that "We are owner of our deeds; whatever deed we do, whether good or bad, we shall become heir to it."<sup>2</sup> In the Buddhist view, nothing happens outside the law of karma. It means that what happen to us in the present has been determined by our action in the past. And we always deserve what we receive.

The law of Karma teaches people that anything that happens to them is always fair. So most Thai poets in the tsunami songs and poems are not angry toward the tsunami. Moreover, the law of

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<sup>2</sup> P.A. Payutto. *Dictionary of Buddhism*, 2003. p.180



karma does not teach people to surrender to their fate but determine their fate by their action in the present. Some poets encourage the readers to practice good deed, such as to help one another and love one another in order to avoid the bad fate in the future. In addition, there is also a poet who encourages people to learn from their suffering and the warning system in order to prevent tsunami disasters in the future.

Moreover, Buddhism also teaches people that humans are a tiny part of nature which encourages them to be humble and respect nature. Many tsunami songs and poems render the emotion of fear in order to remind the readers that men are powerless. The poets try to make the readers fear the catastrophe that will occurred if men do not stop harming nature. Many Thai writers try to convince the readers that men cannot defeat nature; moreover, if they destroy nature, they also destroy themselves.