Semantic Change of the Word /khraj[2]/ 'to love, to like' in Thai[1]

Arpond Iamsa-ard[1] / Methawee Yuttapongtada[2] / Kowit Pimpuang[3]

[1,2,3]Thai Language Department, Faculty of Humanities, Kasetsart University

Abstract

The purpose of this study was to study the semantic change of the word /khraj[2]/[2] from Sukhothai period (1283 A.D.) to the reign of King Rama IX ‑ 2018 A.D. The collected data were divided into 6 periods namely; 1) Sukhothai 2) Ayutthaya 3) the reign of King Rama I – III 4) the reign of King Rama IV ‑ V 5) the reign of King Rama VI ‑ VIII and 6) the reign of King Rama IX ‑ 2018 A.D. The study revealed that /khraj[2]/ is defined into 4 meanings: 1) 'to love, to like' 2) 'to want, to desire' 3) 'to think, to cogitate, to examine' and 4) 'not, not all'. Other major 3 meanings at first were found since Sukhothai period. 'to love, to like' gradually changed to a negative sexual semantic feature. 'to want, to desire' could be used for polite requests and official documents at the reign of King Rama IX period. However, 'to think, to cogitate, to examine' had the least semantic change and 'not, not all' appeared in /maj[2]khraj[2]/ since the reign of King Rama I period and it had functioned similarly to negative marker.

Keywords: /khraj[2]/ 'to love, to like', semantic change, Thai Language

---

[1] This article is one of the part of thesis, "Function and Semantic Extension of the word /khraj[2]/ : A diachronic study".

[2] The numbers were used as a substitute for tones namely; mid tone as none, low tone as 1, falling tone as 2, high tone as 3 and rising tone as 4.

Introduction

Semantic change is a significant change that occurs to several words in Thai language. The word /khraj^2/ is communicated in official or unofficial contexts. As a result, the word /khraj^2/ is interesting. Nevertheless, Official of the Royal Institute (2013: 282) defined only 2 definitions that were 'to want, to desire' as verb and 'polite request' as auxiliary.

The researcher has particularly observed the semantic change of /khraj^2/. For example, the data from Thai National Corpus, Linguistics Department Chulalongkorn University were:

(1) khru   sa^{1}maj^4 mi: **khwa:mkhraj^2**   lɛʔ^3

   *Teacher   name   have   **sexual desire**   and*

   tanha:^{4} ma:k^2

   lust   much

'Teacher Samai had much **sex desire** and lust

(2) tha:ŋ   bɔ:ri3sat^1 cɯng   **khraj^2**   khɔ:^{4}

   *Side   company   so   **want**   ask for*

   ʔ^{1}nu^{3}ya:t^2 …

   permission ….

'So the company wants to ask for permission…'

In example (1), /khraj^2/ was related to sexual desire. Alternatively, in example (2), it was used for the polite requests. However, Thai language data in the past revealed that the meaning of this word was different from the present. It had indicated the semantic extension of /khraj^2/, for example:

King Ramkhamhaeng inscription, Sukhothai period

(3) khraj cak^{1} **khraj^{2}** kha:^{3} cha:ŋ^{3} kha:^{3}

Who will ***want*** *trade elephant trade*

‘Who wanted to trade elephants, they could trade it.’

(Princess Maha Chakri Sirindhorn Anthropology Centre, trans. 2007)

Testimony of Khun Luang Wat Pradu Songtham: Ayutthaya period

(4) … **rak^{3}khraj^{2}** ku^{1}ma:n nan^{3} pen ʔn mak

.... ***Love*** *son that. very much*

‘(Subject) loved that son very much.’

(Munlee & Srithep (Eds.), 2010)

Royal writing, Klai-Ban: the reign of King Rama IV – V period

(5) …pen hɯ:^{1} nap^{1} nap^{1} nɔːn **maj^{2} khraj^{2}** lap^{1}

Be sweat sweaty lay down ***not*** *sleep*

‘I (author) sweated so could not sleep’

(King Chulalongkorn, 1907)

The data in Sukhothai, Ayutthaya and Ratanakosin periods mentioned that the meaning of /khraj^{2}/ were different. However, it was a stative verb for elucidating want which had general meaning in example (3). Meanwhile, /rak^{3}khraj^{2}/ was a semantic doublet and has been used to the present in example (4). In example (5), it had the different meaning from the others because it meant ‘not, not all’ in /maj^{2} khraj^{2}/.

Semantic change is interesting. It has been involved with grammaticalization, function extension or a diachronic study. Anyway, no researchers have studied the word /khraj^{2}/ before. However, as observed generally. It seems to have a research work of Methawee Yuttapongtada (Yuttapongtada, 2012) who emphasized on this issue. The mentioned work will be utilized for analyzing in some parts of this research.

From the aforementioned denotes, so the researcher studied the semantic change of this word for analyzing /khraj^2/and predicting Thai usage hereafter.

Research Objective

To study the semantic change of the word /khraj^2/ 'to love, to like' from Sukhothai period (1283 A.D.) to the reign of King Rama IX - 2018 A.D.

Methodology

1. The data were collected from Thai documents. In Sukhothai period, data were collected from Traiphumphraruang and the inscriptions on Inscriptions in Thailand database. From Ayuthaya period onwards, documentary categories were followed Jaratjarungkiat (2008: 10), for example, historical records, official papers and fiction books. Additionally, in the reign of King Rama IX - 2018 A.D. period, data were collected from Thai national corpus. /khraj^2/ was collected with contexts for analyzing the semantic change.

2. Analyze the meaning of the word /khraj^2/ from contexts by using semantic categories and the position of the appeared word in the sentences. Furthermore, this study was applied grammaticalization theory of Bybee, Perkins and Pagliuca (1994)

3. Explain the semantic change of the word /khraj^2/.

Results

From this research, it found that semantic change of the word /khraj^2/ had four meanings: (1) 'to love/ to like', (2) 'to want/to desire', (3) 'to think/to consider' and (4) 'not/ not all'. All of meanings had noticeable specifications so this word could be used in several contexts:

1. /khraj^2/ : 'to love/ to like': / khraj^2/ that meant 'to love/ like' could be classified 2 minor meanings according to the semantic feature.

1.1 'to love/ to like' (to fascinate/ to infatuate): In Sukhothai period, /khraj^2/ was used for affaire. Thus, it had negative meaning for sexual desire, for example:

Traiphumphraruang: Sukhothai period

(1) sa^{1}tri: la:ŋkhon   mi: caj   rak^3 **caj**

    *Women   somebody   have   heart   fascinate   **heart***

    khraj^2 ...   tɛ:^{1} daj^{2}jin   siaŋ^4 bu^{1}rut^1 phu:^{2}nan^3

    fascinate   *only   hear   voice   men   who*

    lɛ: jindi: kɔʔ^2 mi: khan   baŋ kɤ:t^1

    and   be pleased   so   have   pregnancy   happen

    'Some women fascinate men. ...When she hears his voice, she can be pregnant'

(Fine Arts Department, 2008)

From example (1), the word /khraj^2/ appeared after noun phrase /caj/ 'heart'. In the same way, it was a verb of this sentence. Even though /caj/ was subject of verb /khraj^2/, it had /sa^{1}tri:la:ŋkhon/ 'Some women' as a possessive noun of noun phrase /caj/.

On the contrary, Nakasakun (1972: 3) and Hass (1994: 17) had classified /caj rak^3 caj khraj^2/ as elaborated expressions. It was lexical addition or reduplication for causing 4 syllables construction. This process has frequently occurred to the 1st or 3rd syllable. Furthermore, it could exhibit Thai's poetic appreciation. In Sukhothai, /khraj^2/ was a semantic doublet. It had the same meaning as above and was used in the present-day Thai, for example:

Traiphumphraruang: Sukhothai period

(2) mɯa:² **khaw⁴** **rak³khraj²** kan kɔʔ²di: … lɛ:

When ***they*** ***fascinate*** *together* *or…* *and*

se:p¹me:thun⁴

copulate

'When they fascinated each other, and had sexual intercourse'

(Fine Arts Department, 2008)

Kitchanukit: the reign of King Rama IV - V

(3) …haj² rat²cha³bu¹rut¹ paj sɯːp1ha⁴ **cha:j jiŋ⁴** thi:²

order palace guard go investigate ***man woman*** *who*

tɛːŋ¹ŋa:n pen sa:⁴mi: panra³ya:... kamlaŋ caʔ¹

get married be husband wife… to be going to

rak³khraj² kan ma:k²

fascinate *together much*

'…Order the palace guard for investigating the man and woman who

have just got married… They fascinated each other very much.'

(Chao Phya Thiphakonrawong, 1970: 1)

From example (2), /rak³khaj²/ was a verb of subject /khaw⁴/ 'they'. In

example (3), it was a verb of subject /cha:j jiŋ⁴/ 'man, woman'. In these examples,

/rak³khaj²/ was denoted 'fascinate' that corresponded to sexual semantic feature.

Furthermore, the contents were related to matrimonial cohabitation and sexual

intercourse so this semantic feature was more obvious.

The word /khaj²/ was emerged as "Nominalizers" from the reign of King

Rama VI period. It was separated the meaning from /rak³/ so it had more negative

meaning in sexual semantic feature. At present, this Nominalizer was applied to legal terms as follow:

Office of the Council of State: the reign of King Rama IX - 2018 A.D.

(4) ...ka:nkra$ʔ^1$tham $ʔɯ$:n^1 daj   phɯa:^{2} sam^{4}ret^1

...Action   another   for   complete

khwam khraj^2

sexual desire

'…any other action for masturbating '

(Office of the Council of State, 1996)

From example (4), /khwam khaj^2/ as Nominalizers was appeared with verb /sam^{4}ret^1/ verb and meant 'masturbate'.

1.2 'to love/ to like' (to be generous / to be familiar/to respect): The semantic doublet /rak^{3}khaj^2/ could be used in various contexts. In the same way, this word meant ' to be generous' , ' to be familiar' or ' to respect' so / khaj^2/ was decreased sexual semantic feature.

/rak^{3}khaj^2/ in this meaning was appeared in Ayutthaya period for the first time. Similarly, it has been used for present.

Testimony of Khun Luang Wat Pradu Songtham: Ayutthaya period

(5) duaj^2 phra$ʔ^3ʔ$oŋ   nan^3 **rak^{3}khraj^2**   phra$ʔ^3$chet^{2}tha:^{4}

*Because   he   that   **love***   *older brother*

jiŋ^2 nak^3…

very much…

'Because he loved his older brother very much'

(Munlee & Srithep (Eds.), 2010: 326)

King Nangklao's the royal questions: the reign of King Rama I-III

(6) …but^1　　lɛ:　　panra^{3}ya:…　bi$ʔ^2$da:　ma:nda:　kha^{3}na:ja:t

　　　...Son　　*and*　　*wife…*　　*father*　　*mother*　　*relatives*

　　　thaŋ^{3}laj^4　　lɛ:　　sap^{3}sin^4　thaŋ^{3}puaŋ　law1ni:^{3}　pen　thi:

　　　all　　　*and property*　　*all*　　　*this*　　*be*　*which*

　　　rak^{3}khraj^2　　　kɛ:^{1}　　sat^1　　thaŋ^{3}laj^4

　　　love　　　　　　*of　living thing　all*

'Son, wife, … father, mother, relatives and property are everybody's love'

(King Nangklao, 1922: 30)

In example (5), /rak^{3}khaj^2/ was used with subject /phraʔ^{3}chet^{2}tha:^{4}/ 'older brother'. Similarly in example (6), it was used with /but^{1}lɛ: panra^{3}ya:… biʔ^{2}da: ma:nda: kha^{3}na:ja:t thaŋ^{3}laj^4/ 'Son, wife, … father, mother, relatives and property'. Moreover, /rak^{3}khaj^2/ showed family relations and meant 'to be familiar' and 'to be lively'. /Rak^{3}khaj^2/ was used with object noun phrase /sap^{3}sin^4/ 'property' so it was very interesting because previous data were not occurred this word with object noun phrase. As result, the meaning did not relate to sexual semantic feature.

Chiwiwat Thiaothitangtang Episode 7: the reign of King Rama IV-V

(7) phu^{2}wa:^{2}rat^{2}cha^{3}ka:n mɯaŋ　khon ni:^{3}…　rat^{2}sa^{1}dɔn　**rak^{3}khraj^2**

　　Provincial governor　　　　　*this*　　*people*　　***love***…

'People loved/respect the Provincial governor'

(His Royal Highness Prince Bhanubhan wongworadeja, 1968: 34)

Nick and Pim: the reign Rama IX - 2018 A.D.

(8) ...top^1　　hua:^{4}　ma:^{4}　tua:　nan^3　jaŋ^1　**rak^{3}khaj^2**

　　...hit　　*head*　*dog*　*class.*　*that*　*adv.*　***Kindly***...

'... hit the dog's head kindly...'

<div align="right">(Her Royal Highness Princess Vibhavadirangsit, 2012: 22)</div>

In example (7), /rak^{3}khaj^2/ was occurred with subject /rat^{2}sa^{1}dɔn/ 'people' and object /Phu^{2}wa:^{2}rat^{2}cha^{3}ka:n mɯaŋ khon ni:^{3}/ 'provincial governor'. Therefore, /rak^{3}khaj^2/ was interpreted 'to respect' which was distinguished social class in Thai. In example (8), /rak^{3}khaj^2/ worked as an adverb which appeared with /jaŋ^1/ so this context meant 'to be generous' or 'kindly'. As result, this word's meaning gradually extends.

2. /khraj^2/ : 'to want /to desire' : /Khaj^2/ that meant 'want/ desire' was found since Sukhothai but has changed functions in present-day. It could be consisted of action and stative verbs in serial verb construction for requirement.

<u>Panangkhamyia inscription: in Sukhothai period</u>

    (1)   pa:^{3} na:ng kham jia: mi: caj   sàttha: nak^1 cak^1

       Name   have   heart   faith   extremely   will

       <u>khraj^2</u>   kra:ʔ^{1}tham   phraʔ^{3}pi:^{3}ʔ ha:n^4…

       <u>want to</u>   *build*   *cathedral…*

       'Panangkhamyia has an extremely faith so she want to build cathedral…'

<div align="right">(Princess Maha Chakri Sirindhorn Anthropology Centre, 2016)</div>

<u>Luang Udom Sombat's Epistle: in the reign of King Rama I-III</u>

    (2)   …caʔ^1 **<u>khraj^{21}</u>**   ru:^{3} wa:^{2} man   tang^2 juŋ^{3}cha:ŋ soŋ^{1}sia:^{4}

       *…Will   **<u>want to</u>** know that   they   build   granary support*

       kan   ma: rɯ:^{4} jàŋraj

       together   -   or   how

'… (Someone) want to know that they built a granary for supporting them or not'

(Fine Arts Department, 1987)

In example (2), /khraj^2/ has used with /ru:^{3}/ 'know' every period. It meant 'want to know' or 'wonder'. Moreover, /khraj^2/ augmented high-level meaning when /khraj^2/ when it coincided with other stative verbs such as /son^{4}caj/ 'to be interested in', /kraʔ^{1}haj^4/ 'desire'. The high- level meaning was obvious from /khwam khraj^2 ru:^{3}/ as a nominalizer that signified curiosity.

The significant gradual shift started since the reign of King Rama IX because /khraj^2/ has been used in formal situation such as platform and official government papers, for example:

The reign of King Rama IX - 2018 A.D.

(3) **khraj^2**   khɔ:^{4} krap^{1}ria:n wa:^{2} phɯa:n^{2}pi:^{2}nɔ:ng^3 ka1ru^{3}na:

Would like request inform that people please

chɯa:^{2} phom^4

believe me

'(I) would like to inform that my people believe me, please'

(Platform: Thai National Corpus, 2018)

(4) ro:ŋria:n   Sa:j^{4}panya:raŋsit^1 **khraj^2**   khɔ:^{4} ʔ^{1}nu^{3}yat^2 haj^2

School   name   ***would like*** inform permission for

nak^{3}ria:n   khaw^{2}rua:m^2 kit^{1}ca^{1}kam

student   join   activity

'Saipanyarangsit school would like to ask for permission to allow student for joining   activity'

(Saipanyarangsit School official documents, 2018)

/khraj^2/ in example (4) and (5) indicated polite requests and typically used in official documents. The considerable notice, / khraj^2/ in the same these contexts denoted differences between a requester and requester. It could show a requester's politeness although a requester might have more dominant than requester. On the contrary, this phenomenon did not use for commanding in many organizations. /khraj^2/ as a request conformed to modesty maxim that speakers were the most humble. (Leech, 1983)

3. /khraj^2/ : 'to think / to cogitate / to examine': /khraj^2 / that meant 'to think / to cogitate' was found since Sukhothai period but had the least semantic change, for example:

King Ramkhamhaeng inscription: Sukhothai period

(1) mɯa:^{2}kɔ:n^1 la:jsɯ:^{4}thaj   ni:^{3} bɔ^1 mi: 1205^1 sok^1 pi:
Beforetime Thai alphabets this/the not have 1205 year year
maʔ^{1}mɛ: phɔ:^{2}khun^{4}ra:m hɑ:^{42} **khraj^{2}cajnajcaj** lɛ: saj^1
of the goat name by yourself ***cogitate*** *and invent*
la:jsɯ:^{4}thaj   ni:^{3}
Thai alphabets this/the

---

[1] 1205 year is The Saka Era, a historical calendar era, and by the 7th century also appeared in epigraphy in Hindu Southeast Asia.

[2] /ha:^{4}/ have been used in Tai Khao ethnics (Na nakorn, 1991) who have lived in the northern part of Vietnam and the southern part of China. They have some different identities from other Tai such as the characters of language and alphabet which are similar to the Tai Siamese alphabet, but the writing system which influenced by Vietnamese (Sawasdee, 2018: 1).

' Thai did not have Thai alphabets before 1 2 0 5 The Saka Era (1283 A.D.), the year of the goat, King Ram Khamhaeng cogitated and invented it by himself'

(Princess Maha Chakri Sirindhorn Anthropology Centre, 2007)

/khraj^{2}cajnajcaj/ was an idiomatic phrase, functioned as a verb, which meant 'think' or 'cogitate' (Na Nakorn, 2003). This idiomatic phrase also showed thinking skills, concentration and deliberateness. It had the same meaning as /khraj^{2}caj/ form /cak^1 khraj^{2}caj ma: waj^3 som^{4}det1ph(r)a?^{4} ma^{1}ha:^{4}tha:t^1 ce:di:/ that was found in Chedinoi inscription.

/khraj^2/ : 'to think / to cogitate' was discovered again in the reign of King Rama I-III period. /khraj^2/ was composed of free morpheme /khua:n/. :

The Three Seals Law: the reign of King Rama I-III

(2) ?^{1}nɯŋ^1 haj^1 ?ammat^1 phu:^{2}pi:^{3}pa:k^{2}sa:^{4} **khraj^{2}khua:n**

*Furthermore permit court official   judge   **examine***

du: sam^{4}nua:n   hɛŋ^1 cot^1 camlɤ:y   …

look   lawsuit   of   plaintiff   defendant...

'Judges must examine the lawsuit of plaintiff and defendant…'

(Fine Arts Department, 1978: 59)

Besides, /khraj^{2}khua:n/ could be used in ordinary communication. It was designated thinking process that had to spend more time before comprehending or determining something. In present – day Thai, it has been used and the meaning has not been changed from previous periods.

4. /khraj^2/: 'not / not all': /khraj^2/ in this meaning was the highest semantic change. It was combined with a negative marker. In Sukhothai period, when /khraj^2/ was composed of /maj^2/ or other negative markers as /bɔ?^{1}/ or /mi^3/. It denoted that a

subject did not want to do something. For example, /bɔʔ¹ khraj² phin/ and / bɔʔ¹ khraj²dɯa:t¹/ meant that 'not want to be glad and envy or insensitive' (The Prime Minister's Office, 1978: 23).

The prominent point of /maj²/ and / khraj²/ was noticed from serial verb construction in every period. /maj²/ was eminently different from auxiliaries /caʔ¹/ or / cak¹/ 'will' which appeared many times in serial verb construction as well. These auxiliaries could be positioned in front of or behind /khraj²/. /caʔ¹/ or /cak¹/ were showed future semantic domain that referred to events after situation time and irrealis. Additionally, / khraj²/ could be indicated volition semantic domain provided that subject was a person (Soithurm, 2010: 140-142). However, /caʔ¹/could be also used in the past but the past event did not become true (Phanthumetha, 2015: 66).

/maj²/ could not be switched the position to behind /khraj²/ because it leaded to a syntax error. Thus, negation in serial verb construction had to deny all of verbs. It was compactness rule that serial verb construction could not be inserted /maj²/ among verb phrases (Chuwicha, 1993: 75).

When / khraj²/ was always used with / maj²/, this word likely absorbed auxiliary / maj²/. It was affected by absorption of contextual meaning. Not only this process, but also decategorialization impacted on this construction, so /maj²khraj²/ had a new function and meaning. Furthermore, many Thai dictionaries were defined /maj²khraj²/. There were concluded that: 'not, not all or not so much' (Office of the Royal Society, 1983 and Matichon Press, 2004).

Even though negative markers were used with / khraj²/ from Sukhothai period, /maj²khraj²/ has been started changing the meaning since the reign of King Rama I and might has been finished in the reign of King Rama IX period that indicated

the gradual shift. For this reason, the data in some period showed that /khraj^2/ could be interpreted as 2 meanings.

<u>Dusit Samit: the reign of King Rama VI - VIII</u>

(1) ... dɯa:n   mɯ:t^1 kɛ: kʔ^2 **maj^2 khraj^2**   chaj^3 faj

    ... *moon*   *dark*   *he*   *also*   -   -   *use*   *light/fire*

(Wate, 1924)

From example (1) had 2 meaning: 'He <u>did not want</u> to use light of fire at moonless night' and 'He <u>did not</u> use light'.

For an obtrusiveness, the researcher made 4 observations for 'not / not all' meaning which denoted with these example follow:

• **Subjects**: Subjects were not a person noun or place and institute. Thai speakers have often used a place and institute nouns instead of a person or group. Examine example (5) of title *2. / khraj^2/: 'want /desire'*, Saipanyarangsit School as the subject did not mean a place but was people in the place namely their school administrators and teachers.

<u>The rivers in Siamese: the reign of King Rama I - III</u>

(2) mɛ:^{2}na:m^3 tɔ:nni:^{3} mak^3 caʔ^1 mi: phu:khaw^4 sɔ:ng^4 fak^2

   River   *this*   *quite*   *have*   *mountain*   *two*   *bank*

na:m^3 ta^{1}lɔ:t^{2}ma: **ha:^{4}khraj^2**   caʔ^1 mi: thi:^{2} wang^2

river   *all the way*   **_not/not all_**   *will*   *have*   *space*

maj^2

not

(Phraya Mahaammatthipbodi, 1928)

In example (2), subject was /mɛː²naːm³/ 'river' and verb was /miː/. The river was not a personal noun so in this context, it meant that 'this river <u>did not</u> have any space because it had the mountains on both sides' or 'this river had <u>some</u> spaces ('not all').'

Moreover, subjects must not be expressed want or emotion. When there were constructions which followed in this rule, the researcher analyzed their meaning as 'not / not all', for example:

A.   /rot³   Maj²khraj²   kinnaːm³man/

'*car   not.   take a lot of gas*'

It had /Rot³/ 'car' as the subject. The subject was not a personal noun and could not be expressed want or emotion. Thus, this context meant that 'Car did not take o lot of gas.' or 'Car took a lot of gas but not too much'. Unless the data was analyzed as 'not/not all', it would not communicate.

● **Quantitative Meaning**: Data that expanded quantitative meaning was considered to 'not / not all' meaning. However, quantitative meaning did not have clear construction so /khraj²/ had to be interpreted from contents. This notice should be researched in the future:

<u>Krom Phra SommotAmarabhan's Diaries: the reign of King Rama IV – V</u>

(3) tha³nɔn⁴   **maj²khraj²**   **miː**   fun¹

Road   ***not / not all***   ***have***   *dust*

(His Royal Highness Prince Krom Phra SommotAmarabhan, 1929: 35)

In Example (3), it meant amount of dust that 'the road did not have dust.' or 'the road had (a) little dust.' Beside, example (3), it also followed in subjects observations.

Some data had been transformed by transformational rule which impacted on a deep and surface structure, for example:

Luang Udom Sombat's Epistle: the reign of King Rama I – III

(4) phak^{1}pla:ʔha:n^4	**maj^{2}khraj^2**	caʔ^1	**mi:**
Food	***not / not all***	*will*	*have*

(Fine Arts Department, 1987)

In Example (4), the sentence was a surface structure that had deletion for eliminating a real subject and passivization for changing active sentence to passive sentence. Although a surface structure was different from a deep structure, this content still had synonymous meaning for Thai native speakers. The data above meant that '(subject) did not have any food.' or '(subject) had only (a) little food.'

The observations aforementioned were found since the reign of King Rama 1-3 and analyzed through the studying. The researcher noticed additionally 2 issues from the reign of King Rama IV-V Period's data, there were:

• **/khraj^2/ between 2 verbs**: The first verb could be the cause of the second verb or both of the verbs had approximate meanings; namely, /kin-ʔim^1/ 'to eat – to be full' and /nɔ:n-lap^1/ 'lay-sleep' or 'sleep'. Not only the above mentioned, but also verbs particularly collocated with other verbs; namely /kha:y^4-daj^2/ 'can trade' and /khit^3-ʔɔ:k^1/ 'to solve, to remember'. /Maj^2 khraj^2/ was positioned between two verbs in serial verb construction. /Maj^2/ and other negative markers always denied "only" verb construction behind them.

Royal writing, Klai-Ban: the reign of King Rama IV – V

(5) pen	tha:ng	thi:	lɔ:m	**phat^3**	**maj^{2}khraj^2**	**khat^1**
Be	*way*	*that*	*wind*	*blow*	***not / not all***	*delay*

'It was the way that wind blow not delay (or delay a short)

<div align="right">(King Chulalongkorn, 1907)</div>

Sociability: The westerner's tradition and customs: the reign of King Rama VI – VIII

(6) ka:n   maj^2 trɔŋtɔ:^{1}we:la:… pen ka:n   caʔ^1 li:k^{1}kni:^{4}

Nominal. not   punctuality…   be Nominal. will   escape

maj^{2}khraj^2   phon^3

not/not all   ***pass***

'Lateness always happened and escaped it but not passed'

<div align="right">(Phraya Anuphaptriphop, 1934: 118)</div>

• /**maj^{2}khraj^2**/ **with stative verb**: Stative verbs are verbs for expanding state or qualification, for example; /dam/ 'black', /sak^1/ 'to be coarse', and /yiŋ^1/ 'to be haughty'. When it appeared with /maj^{2}khraj^2/, it was indicated that 'not be in state/qualification' or 'be in state/qualification but less', for example:

Royal writing, Klai-Ban: the reign of King Rama IV - V

(7) …ta^{1}lɔ:t^{2}jon kraʔ^{1}thaŋ^1 ton^3 praʔ^{1}du:^{1} lɛ: ton^{3}pa:m   hen^4

…Include   Angsana   and   palm   see

taw^{2}raj   kʔ^2 taw^{2}nan^3 **maj^{2}khraj^2**   to: khɯn^2

*many timed   also   merely   **not/ not all**   grow   up*

'Angsana and palm trees. (I) have seen them many time, but they have not grown up. (or grow up not much)

<div align="right">(King Chulalongkorn, 1907)</div>

Sociability: The westerner's tradition and customs: the reign of King Rama VI – VIII

(8) ki^{1}ri^{3}ya: khɔ:ng^4 dek^1 thi:^{2} caʔ^1 pɤ:p^1 ʔa:ha:n^4 kʔ^2

Manner   of   children who   will   eat   meal also

maj^{2}khraj^2   rîap^{2}rɔ:y^3

not / not all   _neat_

'Children's manner who are going to have meal, is not neat. (or neat not much)'

(Phraya Anuphaptriphop, 1934: 118)

Traveling to Myanmar: the reign of King Rama VI - VIII

(9) … cɯŋ   daj^2 son^{4}tha^{3}na: kap^1 caw^{2}mɯa:ŋ   tɛ:^{1}kʔ^2

… so   get   talk   with   governor   but

mi^3 khraj^2   sa^{1}dua:k   dua:j^2 than^{2}caw^{2}mɯa:ŋ   kʔ^2 hu:^{4}tɯŋ

not/not all _convenient_ _because_   _governor_   _also_   _hard of hearing_

khlaj^3 chan^4

same   I

'…so (I) talked to governor but was not convenient (or convenient not much) because he was hard of hearing the same me.'

(His Royal Highness Prince Krom Phraya Damrong Rajanubhab, 1946)

To sum up, /khraj^2/ has gradually occurred semantic change. Some meanings were lost but some have been used. Moreover / khraj^2/ could appear with several contents.

Discussion

The semantic change of /khraj^2/ had a unique and long history in Thai. The studying could summarize as in the following table:

Table 1

Semantic Change of the Word /khraj^2/ in Thai from Sukhothai period to the reign of King Rama IX - 2018 A.D.

Periods	Meanings			
	'to love' etc.	'to want' etc.	'to think' etc.	'not, not all'
Sukhothai	✔	✔	✔ *PHRV.	
Ayutthaya	✔	✔		
Reign I-III	✔	✔	✔	✔
Reign IV-V	✔	✔	✔	✔
Reign VI-VIII	✔	✔	✔	✔
Reign IX-2018	✔	✔ *Polite request	✔	

(Sexual / Non-Sexual) (General want) (/khraj^{2}khua:n/) (/maj^{2}khraj^2/)

From this table, the researcher observed 4 formats of semantic change that:

1) *Semantic stability*: Any words were not used in general contexts, so they would rather be stable. 'To think, to cogitate, to examine' was not used in various content. This meaning was not found in Ayutthaya period because most documents were written by foreigners that were out of the study. An idiomatic phrase was used in Sukhothai period. Furthermore, /khraj^{2}khua:n/ was found since the reign of King Rama I period. Although there were 2 patterns, they had a similar meaning.

2) *Semantic increasing:* The word had more specific meaning. 'To love, to like' could be in this format because it has usually accrued negative sexual semantic feature. As a result, /khaj^2/ was separated the meaning from /rak^3 / and meant lust or concupiscence.

3) *Semantic decreasing*: 'to love, to like' could be unrelated to sexual semantic feature so the meaning had more general usage. It might be communicated in a new situation since the reign of King Rama I – III. The researcher expected that the word was affected to generalization (Bybee, Perkins & Pagliuca, 1994: 281-297). Besides, 'to want to' was used for polite requests from the reign of King Rama IX - to the present. It conformed to Muangkaew (2013) who found some requestive markers change that were brought about semantic bleaching. This process was unidirectional, developing from lexical words or less grammatical words into more grammatical words. The researcher also expected that /khraj^2/ as polite request. It might be resembled "would like" in English or other Tai-Kadai languages.

4) *Semantic shifting*: The meaning has changed completely such as content to grammatical words. Regarding /maj^{2}khraj^2/, it was a negative marker from the reigns King Rama I to VIII. The researcher presumed that /maj^{2}khraj^2/ was impacted by decategorialization.

However, the researcher surmised that all of the formats were impacted by absorption of contextual meaning. If contexts were very various, the meaning would change more. The semantic change is a normal phenomenon in many languages. The change seems to occur to denotation that impinged grammatical relationships. Finally, these issues should be studied distinctly.

Recommendations

Based on the findings, the researcher recommended that Thai teachers and related agencies should apply the findings for developing instruction and Thai textbooks. For further study, the researcher has the following suggestions:

1. To study thoroughly about /maj^{2}khraj^2/ as a negative marker.

2. To compare /khraj^2/ with other Tai-Kadai languages or language Families because a semantic change of request marker might resemble other languages

References

Anuphaptriphop, Phraya. (1934). *Sociability: The westerner's tradition and customs*. Phranakhorn: Krungthepbannakhan. [in Thai]

Bhanubhan Wongworadeja, His Royal Highness Prince Krom Phraya. (1968). *Chiwiwat Thiaothitangtang episode 7* (4th ed.). Phranakhon: Fine Arts Department. [in Thai]

Bybee, J., Perkins, R. & Pagliuca, W. (1994). *The evolution of grammar: Tense, aspect and modality in the languages of the world*. Chicago: Chicago University press.

Chulalongkorn, King. (1907). *Klai-Ban*. Retrieved on 24 July 2019 from https://vajirayana.org/ [in Thai]

Chuwicha, Y. (1993). *Clausehood in serial verb constructions in Thai* (Master's thesis). Bangkok: Chulalongkorn University. [in Thai]

Damrong Rajanubhab, His Royal Highness Prince Krom Phraya. (1946). *Traveling to Myanmar*. Retrieved on 25 July 2019 from https://vajirayana.org/ [in Thai]

Fine Arts Department. (1978). *The Three Seals Law*. Bangkok: Fine Arts Department. [in Thai]

_____. (1987). *Luang Udom Sombat's Epistle*. Retrieved on 23 July 2019 from https://vajirayana.org/ [in Thai]

_____. (2008). *Traiphumphraruang*. Retrieved on 26 July 2019 from https://vajirayana.org/ [in Thai]

Jaratjarungkiat, S. (2008). */jaŋ/: A diachronic study* (Master's thesis).

 Bangkok: Chulalongkorn University. [in Thai]

Leech, G. (1983). *Principles of pragmatics*. London: Longman.

Linguistics Department Faculty of Arts Chulalongkorn University. (2007). *Thai*

 national corpus. Retrieved on 14 May 2019 from

 http://www.arts.chula.ac.th/ling/tnc/ [in Thai]

Mahaammatthipbodi, Phraya. (1928). *The rivers in Siamese* (2nd ed.). Phranakhon:

 Sophonphiphatthanakon. [in Thai]

Matichon Press. (2004). *Matichon dictionary of the Thai language*. Bangkok:

 Matichon Press. [in Thai]

Muangkaew, N. (2013). *Requestive markers in Thai: A grammaticalization approach*

 (Master's thesis). Chulalongkorn University, Bangkok. [in Thai]

Munlee, L. & Srithep, U. (Eds.). (2010). *Ayutthaya testimonies*. Bangkok:

 Saengdao. [in Thai]

Na nakorn, P. (1991). *Thai-Assamese dictionary*. Bangkok: Fine Arts Department.

 [in Thai]

Nangklao, King. (1922). *King Nangklao's the royal questions*. Phranakhon:

 Krungthepbannakhan. [in Thai]

Office of the Council of State. (1996). *The prostitution prevention and suppression*

 act 2539 B.E. Retrieved on 19 June 2019 from http://web.krisdika.go.th

 [in Thai]

Official of the Royal Institute. (1988). *Royal Institute Dictionary 2525 B.E*.

 Bangkok: Aksorncharoentat. [in Thai]

_____. (2013). *Royal Institute Dictionary 2554 B.E.* Retrieved on 8 August

 2019 from http://www.royin.go.th/dictionary [in Thai]

Phanthumetha, N. (2015). *Thai grammar* (7th ed.). Bangkok: Chulalongkorn

     University. [in Thai]

Princess Maha Chakri Sirindhorn Anthropology Centre. (2007*). King*

     Ramkhamhaeng inscription. Retrieved on 8 August 2019 from

     https://db.sac.or.th/inscriptions [in Thai]

_____. (2016). *Panangkhamyia inscription*. Retrieved on 9 August 2019 from

     https://db.sac.or.th/inscriptions [in Thai]

Saipanyarangsit School. (2018). *Saipanyarangsit school official documents*.

     Unpublished manuscript [in Thai]

Sawasdee, Bh. (2018). Tai Khao in Vietnam: The correlation of Tai identity.

     Dhammathas Academic Journal, 18(1), 223-235. [in Thai]

Soithurm, A. (2010). *The polyfunctionality of ca? in Thai* (Master's thesis).

     Bangkok: Chulalongkorn University. [in Thai]

Sommot Amarabhan, His Royal Highness Prince Krom Phra. (1929). *His Royal*

     Highness Prince Krom Phra Sommot Amarabhan's Diaries.

     Phranakhorn: Yimsri Printing. [in Thai]

The Prime Minister's Office. (1978). *Inscriptions annals episode 1 Sukhothai*

     inscriptions before 2467 B.E. Bangkok: The Prime Minister's Office. [in

     Thai]

Thiphakonrawongmahakosathipbodi, Chao Phya. (1970). *Kitchanukit*. Phranakhorn:

     Kurusapa Printing. [in Thai]

Vibhavadirangsit, Her Royal Highness Princess. (2012). *Nick and Pim* (7th ed.).

     Bangkok: Ton-or Grammy. [in Thai]

Wate. (1924, May 3). Opinion of Mr. Thin. *Dusit Samit*. Retrieved on 14 May 2019
        from http://www.car.chula.ac.th/rarebook/book2/Clra54_0234/mobile/
        index. html [in Thai]

Yuttapongtada, M. (2012). *Function and semantic extension of the word /tua/ from
        the Sukhothai period to B.E. 2551* (Master's thesis). Bangkok: Kasetsart
        University. [in Thai]

_____. (2012). An assumption on words [tua] and [ton]. *Damrong Journal*,
        17(2), 238-256. [in Thai]

Author

        Arpond Iamsa-ard

        Saipanyarangsit school 99

        Phahonyothin 87 Road, Prachathipat Subdistrict, Thanyaburi District,

        Pathumthani Province 12130

        Tel.: 096-997-8322 Email: arpondiam@gmail.com