

## *Embedding of Buddhism that Reflected through Language of Thai People*

Methawee Yuttapongtada, Kasetsart University, Thailand

The Asian Conference on Arts & Humanities 2016  
Official Conference Proceedings

### **Abstract**

Language and religion are regarded as the culture of human and human succeeds to religion through the language usage. Meanwhile, religion influences to language usage of people in each society as well. In Thailand, most populations follow Buddhism. Thereby, Buddhism is held as the important base of Thai culture. Mostly, thoughts of Thai people as well as the language that Thai people employed in communicating are conducted under the influence of Buddhism. This research aimed to explore the language usage of Thai people that reflected their Buddhist thoughts, embedded in the systemic concept concerned. The findings revealed that the language reflected Buddhist thoughts of Thai people through the following seven dimensions; king terms and names of kings, pronoun, closing terms and responding particles in Thai Royal vocabulary, Thai expression, interjection, terms with meanings of death, Naming in Thai and language used in magic and healing ritual of folk healers. Furthermore, when times, way of society including culture changed, the language, as the significant partial one of culture, has also changed accordingly. Presently, way of life of Thai people, as observed generally, has less closeness to Buddhism and it caused decreasing of the language usage that reflected thoughts of Thai people towards religion.

Keywords: Embedding, Buddhism, Reflection, Thai Language

**iafor**

The International Academic Forum  
[www.iafor.org](http://www.iafor.org)

## 1. Introduction

Both of the language and religion include a firm relationship with culture. Through this matter of fact, language is regarded as the cultural heritage that human in the world created, transmitted and succeeded continuously till nowadays. Language, as a symbolic system, is employed in communicating about the meanings, thoughts including sentiments, in order to bear understanding among human and such the human also use language in making a note of stories, occurrences and different believes regarding their own predecessor and subsequently transmitted to the later generation. By doing so, language is held as an important branch of culture that is able to reflect the way of life of the human in the world.

At the same time, the different classifications of culture included in each society such as material culture, art culture, fine arts culture, spiritual or doctrinal culture, language and literatures culture etc., have mostly been influenced from religion.

At the beginning, linguists began to study only language by discriminating language study from culture completely. Later, they reconsiders that regarding language study, it should not be separated studying from culture, because the influence of culture can be lighted with thought, worldview and perception of the environment of language speaker. Language is the essential part of culture, and it is able to display non-language thing as well. To realize behavior and thought of each human in the world, it can be accessible through a thorough use of language. For any society that riches with language can become more thinkable society than other society with less language use. For examples; Latin and Sanskrit, both of them consist of a large number of words and abstract things can be thinkable and written through formatting a large number of abstract words.

Linguists began to study such the languages through data derived from Indian and English language and it was found that the important cause of differences between both people in two nations is derived from the different language. As observed, this study was very interesting among linguists and other people. In this matter, it can be stated in brief that language is regarded as the displayer of human experiences by the time that human employed language for communication for a long time. Then, such the language will become thought and grammatical system that can make human experiences different.

Actually, this theory is not acceptable in general because there are some people argued strictly that not only language has influenced to the behavior or thought of human, but also behavior or thought of human has influenced to language undoubtedly. For example; at the beginning, Thai people have no any thought about god (*Devata*). Only belief in spirits is accepted. Later, Thai people accepted the thought system of Indian people believed in god. Since then, the thought and words concerned with the thought system of Indian people have been brought to employ in Thai society as well. It can be said that Thai accepted the thought culture from India people to use and Thai words are employed accordingly.

On the light as mentioned in the above, no matter thought is right or wrong. Absolutely, language and culture have influenced to each other. Culture, truly speaking, is regarded as the regulator regarding language use and such the language use will also reflect culture. In this matter of fact, language and culture cannot be separated from each other because language is culture and it can reflect culture as well.

According to the light in the above, it can be said that language, religion and culture have relationship with each other. More specifically, they can reflect each other as well. This research aims to explore such relationship from language use of Thai people that reflected influence of Buddhism embedded in thought of Thai people for a long time. However, environment, way of life and thought of people in Thai society has changed when times turned. Explicitly, it has an effect on culture, religious thought and then it makes language changed accordingly.

## **2. Thailand and Buddhism's Influence to Culture and Thai Language**

The ancient civilization of Thai namely; religion, language and culture, has been influenced and succeeded from India undoubtedly. Origin of Thai alphabets, as observed generally, has been influenced from the Southern alphabet of India which was available during 11<sup>th</sup> to 12<sup>th</sup> Buddhist Century. Pallava alphabet of India that appeared in inscription has evolved as ancient *Khom* alphabets till 16<sup>th</sup> Buddhist Century, and as ancient *Mon* alphabets in 17<sup>th</sup> Buddhist Century. Ancient Khom alphabets have been used in Cambodia and Northeastern Thailand. The two alphabets letter has impacted to Thai alphabets letter in Sukhothai period in B.E.1826. Later, Thai alphabets letter in *Sukhothai* period entered into *Lanna* dynasty and then turned back to Northeastern Thailand and has influenced to *Ayudhya* period.

Religion that has influenced above Thai people and infiltrated clearly in way of life of Thai people is about Buddhism. Historically, Buddhism and Brahmanism's rituals in Hinduism are regarded highly in *Suvarnabhumi* state. Pali is the important language in propagating Buddhism, and at the same, Sanskrit is held as the important language in order to propagate Brahmanism. Both languages have a mixture with Thai language use nowadays.

According to the original education system, there was no the certain curriculum specified and announced in order to employ, unlike the present time. Thai people, at the beginning time, learned different subjects such as weapon training, blacksmith, farming, paddy farming, doing needlework etc. All of these subjects had key contents that are relevant to the doctrines of Buddhism. Education since Sukhothai period was taken place at temple as the center of education. Master in the temple was Buddhist monk and moral teaching including belief mostly reflects Buddhist thought since ancient times. In order to understand the doctrine of Buddhism, virtuous son must go to the temple and learn Pali transmitted from monks fluently. When the virtuous sons have grown up, they must enter into the monastic order as monk at temple. So, their life and education are relevant with temple very much. Language and Thai literatures employed Pali and Sanskrit to be the principle of language in Thai language use mostly. Later, belief of Brahmanism entered together with Buddhism and become literature reflected belief such as *Trai Bhum Phra Ruang* (Three World). It has about this very religious belief. Thai language and literatures have been influenced from India such as Ramayana etc.

Thailand is regarded as the Buddhist country and there are, as observed, about 90 percent of all people follow Buddhism. Therefore, it is important to say that Buddhism plays the important role in life of Thai people. Moreover, Thai people received Buddhism from Sukhothai period and it can be said that Buddhism is succeeded till the present time about 700 years ago. Doctrines of the Lord Buddha (*Buddhadhamma*) are touchable and realizable in the heart of all Thai people. So, it can be said firmly that between Thainess and Buddhism, it could not have been separated at all.

### 3. Buddhism Reflected Through Language of Thai People

Buddhism is the important base of Thai society, most thought of Thai people are under the influence of Buddhism including the language that Thai people employed as well. The research results showed undoubtedly that language reflected Buddhist thoughts of Thai people are as follows; 1) king terms and names of kings, 2) pronoun, closing terms and responding particles in Thai Royal vocabulary, 3) Thai expression, 4) interjection, 5) terms with meanings of death, 6) Naming in Thai and 7) language used in magic and healing ritual of folk healers. Their details concerned are as follows;

#### 3.1 King Terms and Names of Kings

King's terms such as /phút-thá-câ:w-lũan/ พุทธเจ้าหลวง (The Royal Buddha) etc., is the king term that employed only for those kings who passed away.

/phrá-phút-thá-câ:w-yù:-hũa/ พระพุทธเจ้าอยู่หัว (The Supreme Buddha) is the king term that employed with the absolute respect and royalty.

Names of King such as /phrá-phút-thá-yŏ:t-fã:-cù-la:-lô:k/ พระพุทธยอดฟ้าจุฬาโลก (the Buddha who is the most supreme one in the sky and earth).

#### 3.2 Pronoun, Closing Terms and Responding Particles in Thai Royal Vocabulary

The royal word is put as the register language that used frozen style because the royal word is that general people used when express or speak with the kings and relatives. This language is different from the general language employed. As studied, it was found the royal word that reflected Buddhist thought as follows;

1) /khâ:-phrá-phút-thá-câ:w/ ข้าพระพุทธเจ้า First Person Pronoun

2) /phrá-phút-thá-câ:w-khâ:/ พระพุทธเจ้าข้า Closing Term and Responding Particle

Suwadee Nasawat and Kingkarn Thepkanjana (2013:68-69) stated that according to the word /khâ:/ ข้า, it is a noun having the meaning as given by the Royal Institute Dictionary B.E. 2542 that servant. Moreover, this word also was brought to employ together with other words with the meaning 'servant' such as /khâ:-thâ:t/ ข้าทาส meaning servant, who is a slave and /khâ:-thay/ ข้าไท meaning a servant who is not a slave. /khâ:-phrá/ ข้าพระ or /khâ:-wát/ ข้าวัด means the person that the king bestowed to the monks in order to take care temple and monks or the person who is the royalty bestowed as the monk's servant. For the word /phrá-phút-thá-câ:w/ พระพุทธเจ้า, it is term used only for the Lord Buddha. So, the word /khâ:-phrá-phút-thá-câ:w/ ข้าพระพุทธเจ้า means 'a servant of Lord Buddha.' This word consists of two connotations namely; servant of king and Buddhism.

According to the first connotation, the word /khâ:-phrá-phút-thá-câ:w/ ข้าพระพุทธเจ้า is that of status of the speaker, who is a servant and it means the king in general. So, the word /khâ:-phrá-phút-thá-câ:w/ ข้าพระพุทธเจ้า is referred to the status that speaker is a servant of the king.

For another connotation concerned, the word /khâ:-phrá-phút-thá-câ:w/ ข้าพระพุทธเจ้า has a comparative meaning by compare the speaker as a servant of the Lord Buddha. Through doing so, it can be seen that Thai people and society in the former time had closer relationship with Buddhism and Buddhist thoughts and believes have concealed in the tradition and rituals of Thai people or rituals related to the king institute such as names of kings as mentioned in the above. As considered this point, it can be seen that the word /khâ:-phrá-phút-thá-câ:w/ ข้าพระพุทธเจ้า having a direct meaning 'a servant of the Lord Buddha' is referred to the

status that Buddhist people believed as the best and accessible status, because the ultimate goal of Thai people is to access the liberation (Nirvana). The status of liberation is the place without circle of life and absolute suffering. To reach this very liberation can be done through the thorough practice according to the doctrine of the Lord Buddha. In Buddhism, there was GatiJinakala scripture said about period of each Lord Buddha in the world. It is believed that people who were born in the period of each Lord Buddha will have the valuable life, because Buddhist followers will obtain the occasion in order to listen to Dhamma, purify mind and the same will be base to access the liberation after death. Due to accession of the liberation is not easy to do, so Thai people set target in order to meet Phra Sri Aryamettaiya Lord Buddha (Supapan Na Bangchang, 1992). Therefore, the first person of royal pronoun /khâ:-phrá-phút-thá-câ:w/ **ข้าพระพุทธเจ้า** meaning ‘a servant of king’ is referred to the best status of the speaker. It implied that it is great to take birth in the period of each Lord Buddha and it will be absolute great one if those people get a chance to become the servant of the Lord Buddha.

### 3.3 Thai Expression

Thai expression that reflects the Buddhist belief, sin-merit and hell-heaven and about these believes is embedded in the spirit of Thai people, for examples;

/cha:y-sǎ:m-bò:t/ **ชายสามโบสถ์** (Men with three halls of Buddhist temple) means the changeable and unstable men. It can be understood that for those men who entered into the monastic order as monks for three time are not linkable. This expression is employed in flaw.

/khǒn-sa:y-khâw-wát/ **ขนทรายเข้าวัด** (Carry sands into Temple) means making a merit by building up the Pagoda sand in temple or bearing benefit to public.

/wan-phrá-mây-mi:-hǒn-diaw/ **วันพระไม่มีหนเดียว** (There is not any Buddhist Holy Day) means next day is available (often use for having a great malice).

/khwâm-bàt/ **คว่ำบาตร** (Overturned Bowl) means to break up from association. This expression is derived from Buddhism. It means for those people who did not respect to Buddhism and then Sangha will not allow them enter into Temple or Sangha. It can be translated directly that the monk turned over his bowl and did not receive when taking alms. It means they did not gain any merit.

### 3.4 Interjection

Interjection of Thai, as a language format, reflected Thai’s thought which is derived from Buddhism. As studied, it was found the interjection which is relevant with Buddhism as follows;

/phút-tho:/ **พุทธโธ** or /phút-thô:/ **พุทธโธ** (Buddha) means the Lord Buddha

/ʔà-nít-ca:/ **อนิจจา** or /ʔà-nít-can/ **อนิจจัง** (Impermanence) means it is impermanence.

/we:n-kam/ **เวรกรรม** (Retribution) means nature of human who did not get the liberation in Buddhism can receive results of action (karma). According to belief of Buddhist people, they believed that a man becomes good by good action and bad by bad action.

/phút-tho: tham-mo: sǎŋ-kho:/ **พุทธโธัมโมสังโฆ** (Buddha, Doctrines, Disciples)

/khun-phrá/ **คุณพระ** or /khun-phrá-chûay/ **คุณพระช่วย** (Buddha helps me)

/de:-chá-bun-khun-phrá/ **เดชบุญคุณพระ** (Fortunate of Buddha)

### 3.5 Word with Meaning ‘Death’

Although, human especially Buddhist followers realize that death is the nature that will occur to all human, but it is held that death causes grieve because of being parted from the beloved persons and materials. Most people will not think and talk about it and the same time, it should

be escaped as far as possible. However, death is the nature that will occur to all human and human must meet it always. It is difficult to avoid speaking about it and human will not speaking this word directly, but using another word instead, in order to relieve grief. In other society, it was found avoiding for language use on death as well. For example, in English there were usages of these words; pass away, has gone to heaven, kick the bucket, go west, snuff it, and give up the ghost instead of die/death. In Mandarin Chinese language, there will be use *gwòshrjyè*, *gwei tu* and *gwei tyan* instead (Pranee Kullavanijaya: 1984:38). As observed, it can be seen that avoiding of use the word 'death' directly is in the universal use.

In Thai language, the group of words meaning 'death' did not mentioned directly and it reflects the Buddhist thoughts, they are as follows;

/thũŋ-kè:-kam/ **ถึงแก่กรรม** (Attained Karma/action)

/sîn-bun/ **สิ้นบุญ** (Finished Virtue)

/mòt-we:n-mòt-kam/ **หมดเวรหมดกรรม** (Ended Revenge and Karma/action)

/phón-túk/ **พ้นทุกข์** (Ended Sufferings)

According to the words as given in the above, here the word /bun/ means merit, a good quality or feature that deserves to be praised. The word /kam/ means the sum of a person's actions in this and previous states of existence, viewed as deciding their fate in future existences. The word /we:n/ means retribution after doing action like 'a man becomes good by good action and bad by bad action.' The three words have reflected the Buddhist beliefs and it accorded with the words of Pranee Kullavanijaya (1984: 37) that a good life is held as merit and after death, people is called finished merit or without merit. On the contrary, if a bad life with unwholesome action and bondages is held as suffering and after death, people are called finished action, ended revenge and no suffering. By speaking so, it may be derived from Buddhist belief of Thai people. Especially, Thai people believed that living in this very world is suffering with bondage of action. After death, life is free from such the bondage.

### 3.6 Naming of Thai People

As studied on naming of Thai people in different periods, it can be said that such the naming is relevant with everyday life and Thai people are punctilious very much in naming. Such the naming reflects custom, tradition, value, thought and belief of Thai people. As observed, trends of naming of Thai people have changed because it depends upon influences of Thai society. It can be explained that;

In the former time, people are not much punctilious in naming. Mostly, naming was given according to names of parents.

Master and nobleman will be more punctilious in naming than general people through suggestion of Brahmans such as Chao Fa Narathibet, Chao Fa Narindra, Chao Fa Deva etc.

In the former time, although naming of Thai people has been influenced from India, however, in the practical way, there will not be the same with India. India prefers to name by applying names of God such as Rama, Narindra, Sayombhu etc. On the contrary, Thai people try to avoid naming from those persons who are the mostly respected ones such as the Lord Buddha and Deva. However, principle of naming at the present time has been changed because the present people prefer to bring the synonyms of the Lord Buddha or Kings to name instead such as Sanphetch (**สรรเพชญ์**) meaning 'all-knower,' Siddhatta (**สิทธัตถะ**) meaning 'one who has accomplished a goal, given name of Lord Buddha' and Temiya (**เทมีย์**) meaning 'one who has

drenched with water' etc. About this matter of fact, it can be reflected the naming of Thai people based on the Buddhist thought obviously.

Not only this, Thai people also prefer to give the names for both of male and female meaning merit or auspicious thing; /bun/ บุญ (Merit) such as /bun-chû:/ บุญชู (Raising of Merit) /bun-pha:/ บุญพา (Bringing of Merit) /bun-rô:t/ บุญรอด (Surviving by Merit) /bun-phen/ บุญเพ็ง (Full of Merit)

### 3.7 Language Used in Magic and Healing Ritual of Folk Healers

According to the structure of contents of magic in healing, at the beginning, it is referred to the sacred things that the healers referred to complete the healing, especially the Triple Gem. In this, it can be observed the most magic that consists of the Triple Gem such /phút-thaŋ tham-man sǎŋ-khaŋ/ พุทธัง (Lord Buddha) ธรรมัง (Doctrine) สังฆัง (Disciples) or /phút-tha:-ya, tham-ma:-ya, sǎŋ-kha:-ya/ พุทธายะ (for the Lord Buddha) ธรรมายะ (for Doctrine) สังขายะ (for Disciples). Many magics began with the words /ʔom/ อม or /ʔo:m/ โอม and it, according to the belief of the healers, is regarded as the sacred word that employed in the rituals.

According to the contents of the magic spell as used in the sickness treating rites by the folk treatment maker, at the beginning of rite, reference to sacred things, especially the Triple Gems as mentioned in the above will explicitly be conducted respectively.

In the middle of magic spell, there will be uttering about verb that is symbolic behavior in healing or uttering names of sickness. Some magic spells may be uttered widely such as the magic spell for embrocating medicine can be uttered that /phút-thaŋ-hǎ:y tham-man-hǎ:y sǎŋ-khaŋ-hǎ:y / พุทธิงหาย ธรรมิงหาย สังฆิงหาย meaning 'by power of the Lord Buddha, Doctrine and Disciples of the Lord Buddha, this sickness must be disappeared right now.' Here, the concerned word /hǎ:y / 'หาย' or /sǎ:n/ 'สูญ' means 'disappearance or recovery from sickness.' More specifically, the magic spell for making abscess disappeared is follow; /ná-sǎ:n mo:-sǎ:n phút-sǎ:n tha:-sǎ:n yá-sǎ:n/ นะสูญ โมสูญ พุทธสูญ ธาสูญ ยะสูญ. According to the meaning of this very magic spell, it means through a thorough power of the Lord Buddha, may the abscess disappear right now.

In the concluding part of the magic spell, it includes the messages that emphasized about results of healing such as /ku:-cà-pàw-dûay-kha:-thǎ:-sǎ:-tha:-yá/ กูจะเป่าด้วยพระคาถา โสฬายะ /sǎ:n-dûay-ná-mo:-phút-tha:-yá/ สูญด้วยนะโมพุทธานายะ. For the meaning of this very magic spell, it means 'I will blow with magic. After this, May the abscess be disappeared right now. Birth, as the tradition related to life, was found the Buddhist belief in uttering magic in the rituals such as after the child was born, there will be cutting the umbilical cord. Midwife will use rope or cord, tie with umbilical cord and began to spell /ná-mo:-phút-tha:-yá/ นะโมพุทธานายะ, then do cutting the umbilical cord with the sharpen skin of reed. Here, the word /ná-mo:-phút-tha:-yá/ 'นะโมพุทธานายะ' means May I respect or give homage to the Lord Buddha. There is nothing more than the respectful saying to the Lord Buddha.

In preparing flues, while wife is far gone in pregnancy, husband must prepare flues in order to employ for let wife lie by the fire after childbirth. Within the flues, thorns of monkey apple will be brought to collect. As believed, it helps to protect from inauspicious things. The essential reason to select thorns of the monkey apple is about its auspicious name. While cutting thorns of monkey apple, spelling magic /ná-mo:-phút-thát-sà/ นะโมพุทธตัสส must be done and while

saying reached the word /thàt/ ตัส, cutting with sharpen knife must be done suddenly. According to this magic spell, only the auspicious thing is focused and emphasized, due to the following similar psychological sounds namely; /ná-mo:/ นโม having similar sound to /ná:m/ หนาม (thorns) and /phút-thàt-sà/ พุทธตัส having similar sound to /phút-sa:/ พุทรา (monkey apple).

#### 4. Buddhist Closeness toward Language Use of Thai People

When society has changed in different dimensions, way of life of Thai people has also changed accordingly. Such the change occurred has an obvious effect on language use concerning with the Buddhist reflection as follows;

1) At the beginning, names of kings are derived from Buddhist terms or their meanings of names are concerned with the Lord Buddha. Later, there was change occurred and this point can be observed the names of king in Bangkok period since then King Rama III. Names of kings, as considered generally, are not relevant with Buddhism or names of the Lord Buddha (Kowit Pimpuang; 2015:185), for examples;

King Rama III Phrabat Somdej Phranangkla Chao Yu Hua meaning ‘the king, who sat on the heads of population’

King Rama IV Phrabat Somdej Phrachomkla Chao Yu Hua meaning ‘the king, who was the supreme leader of Thai people’

King Rama V Phrabat Somdej Phrachunlachom Kla Chao Yu Hua meaning ‘the king, who had the head decorations (as the king)’

King Rama VI Phrabat Somdej Phramongkutkla Chao Yu Hua meaning ‘the king with Vajira weapon (Indra)’

King Rama VII Phrabat Somdej Phrapokkla Chao Yu Hua meaning ‘the king, who was the great protector among people’

According to the names of kings as observed form reign of King Rama III to King Rama IX, all of these names mean and imply the thing that is above head of population in country. It, truly speaking, may be the stratagem in order to let population pay royalty and faithfulness under the reign of the kings. These names, as compared with the names of the Lord Buddha in naming, are more concrete in viewing of the royal status that is above population, because Buddhist followers believed that name of the Lord Buddha are regarded as the lofty names.

Later, in reign of King Rama VIII and IX, language use in naming of the kings has turned to have more closeness with population, and there seems, as observed generally, to be one part or the same part with population, for examples;

King Rama VIII Phrabat Somdej Phraparamendramaha Ananda Mahidol (the king, who consisted of the joy of land)

King Rama IX Phrabat Somdej Phraparamindramaha Bhumipol Adulyadej (the king, who has strength of the land, incomparable power)

#### 2) Naming of Thai People

According to the belief of Thai people since the former time, traditionally there will be not bringing the names of the Lord Buddha including the kings in naming to general people because of the lofty term, except the royal family. However, at the present time, there have been

names of general people given with names of the Lord Buddha such as Siddhatta (สิทธัตถะ) Sanphetch (สรรเพชญ์) etc., which are in the contrary of naming of kings as specified in item 1).

3) There seems to have decreased numbers of Thai people who used expressions relevant with Buddhism nowadays. Although, sometime Thai people used such the expressions, but they do not know or realized where those expressions come from Buddhism.

#### 4) Interjection

At the present time, interjections regarding Buddhism are used obviously in few users. It may reflect the users of Thai language in the present time related firmly with religion less than people in the former times, because interjection will be used in order to express feelings that often incurred promptly and not passed through a word selection process. It embedded in the native speaker and is used automatically. (Methawee Yuttapongtada, 2015:46)

#### 5) Terms with Meaning 'Death'

Primarily, when Thai people talk about death, they often use the words concerning with Buddhism that reflected thought on merit, action including circle of life undoubtedly. However, presently, Thai people prefer to use metaphor in order express such the death, such as death is ending, death is ending of light, death is happiness and death is rest etc.

### **5. Conclusion and Discussion**

To conclude, the findings of this research are held as the essential supported data in illustrating relationship between both language and religion that influenced to each other in different dimensions. Here and now, it can be stated that language is held as not only the communicative tool for transmitting religion, but language also impacts toward the thought of people in society and it is able to convey through language form that reflected Buddhist thought undoubtedly. However, the language form that Thai people employed in communicating released the fact that now Buddhist belief and thought are carried on with a few quantities due to the way of life of Thai people estranged from Buddhism. To support this matter, some Buddhist belief system was not acceptable in practice and, some became unbelievable due to the progress of the up-to-date technology and education that can go through such the different beliefs, practices or taboos with reply under the reasonable reasons.

Hence, it has an obvious effect on some ceremonies such as birth ceremony or healing sickness with use of magic spell etc., and its numbers, as observed, was reduced decreasingly from Thai society. According to the language form that reflected Buddhist thought employed in those ceremonies, even if it was conducted continually as a practical way for a long time, but almost the modern man does not know it. Furthermore, regarding the changed language use that reflected religious thought in other dimensions concerned, it was explained clearly in the previous contents.

However, the language form that reflected religious thought did not have any change namely; use of pronoun, closing terms and responding particles in Thai Royal vocabulary, because it is the language which was specified as the formal language of Thai society. Nevertheless, if in-depth consideration on language was not done, it might not know that once time those words are relevant with Buddhism that embedded deeply in Thai society for a long time.

## References

- Chamnong Thongprasert.(2004). *Thai Culture-Thai Language*. Bangkok: Mahachulalongkorn rajavidyalaya Press.
- Dancygier, Barbara and Sweetser, Eve. (2014). *Figurative Language*. United Kingdom: Cambridge University Press.
- Khaisiri Pramote Na Ayutthaya. (1997). *Change of Word and Meaning of Thai Expression*. 6<sup>th</sup> Ed. Bangkok: Chulalongkorn University.
- Kowit Pimpuang. (2015). *Language Culture of Brahmanism-Hinduism and Buddhism Related To Thai Kings in Bangkok Period*. International Journal of Humanity and Social Science Vol.5, No.10 (October):180-188.
- Methawee Yuttapongtada.(2015).*Interjection:A View Point Reflected Language and Religion of Thai People*. In Abstract Book of 2015 International Conference on Interdisciplinary Research and Development during 29-31 October 2015. Chiang Mai: Maejo University.
- Suwadee Nasawat and Kingkarn Thepkanjana. (2013). *the Honorific System Reflected in First- and Second –Person Pronouns in the Thai Royal Vocabulary*. Journal of Language and Linguistics. Bangkok: Thammasat University.
- Panwart Marknuan. (2014). *Magic and Ritual of Folk Healers: Analysis and Folkloristic Approaches*. Journal of Humanities. 1 (January - July) : 90-123.
- Praphasi Siha amphai. (2007). *Language Culture*. 3<sup>rd</sup> Ed. Bangkok: Samlada Press.
- Pranee Kullavanijaya. (1984). *The Word 'Death' in the Present Language*. Science of Languages. 4 (September): 36-41.
- Supapan Na Bangchang. (1986). *Language Use in Naming Thai People*. 2<sup>nd</sup> ed. Bangkok: Chulalongkorn University.
- Supapan Na Bang Chang. (1992). *Custom and Tradition :Belief and Practical Way in Sukhothai to Middle Ayudhya*. Bangkok: Chulalongkorn University.
- SuwannaTangthegaraksa. (2009). *Language and Culture*. 8<sup>th</sup> ed. Pathumthani : Bangkok University.
- ThawesakThanapratheep. (2008). *Religious Literature*. 6<sup>th</sup> ed. Bangkok: Ramkhamhaeng University.