

*Pali-Sanskrit Word and Expression
Used in the Royal Tutelage of HM King Bhumibol Adulyadej*

Kowit Pimpuang, Kasetsart University, Thailand

The Asian Conference on Arts & Humanities 2016
Official Conference Proceedings

Abstract

Through an analysis of Pali-Sanskrit (PL-SKT) word and expression employed in the royal tutelage of HM King Bhumibol Adulyadej as bestowed to graduates in commencement ceremonies of Thailand during B.E.2493-2537, the objectives of this study were to explore PL-SKT word and its sound and semantic change used in the royal tutelage of HM King Bhumibol Adulyadej and to explore impact of PL-SKT expression on the royal tutelage of HM King Bhumibol Adulyadej. Conceptual framework of this study consists of (1) use of strategy of PL-SKT language for communication namely, word formation, sound and semantic change and (2) impact of PL-SKT expression on the royal tutelage. Qualitative method was employed and data included 423 royal tutelages. The findings revealed that there were uses of the four kinds of word formation namely, primary derivative (Kitaka), secondary derivative (Taddhita), compound (Samāsa) and prefix (Upasagga) through a thorough sound change system namely; insertion, deletion and change of sound because of the specific purpose of convenient usage. Widening, narrowing and transferring of meaning were also used in order to make clear and easy in understanding. Most PL-SKT expression was derived from the PL-SKT terms, preposition (āyatanipata) or Case-endings (Vibhatti) and particles (Nipāta) in PL-SKT language. Only two Vibhattis; first Vibhatti (Nominative Case) and ālapana/Sambodhana Vibhatti (Vocative Case) were not found because both cases were not suitable in the specific context of writing in the royal tutelage.

Keywords: Word, Expression, Pali-Sanskrit, Royal Tutelage

iafor

The International Academic Forum
www.iafor.org

Introduction

Truly speaking, HM King Bhumibol Adulyadej proceeded to preside at the commencement ceremony of several universities in Thailand for a long time, since 21 May 1950 (B.E.2493). A formality in such the commencement ceremony of HM King Bhumibol Adulyadej was to bestow the royal tutelage to graduates. Content of such the royal tutelage was given shortly, but it was full of the great essences, which reflected the royal thoughts toward graduates, desirable qualification, working role and taking responsibility for Thai society.

Through the thorough royal tutelage of HM King Bhumibol Adulyadej (RTHM), Thai language was employed in order to communicate contents mainly. However, there were certain foreign languages, as observed generally, which were brought to compose with a mixture in such the RTHM, especially PL-SKT word and expression. Basically, it is acknowledged that the RTHM is great at valuable essence through not only the beautiful use of Thai language, but also PL-SKT word and expression. PL-SKT word and expression in the RTHM were also accepted as the great thing for communicative Thai language, and at the same time, it reflected the intellectual capacity on PL-SKT word and expression use undoubtedly.

As surveyed in the prior research works, it can be insisted strongly that there was no any research work that researcher paid attention to study PL-SKT word and expression as employed in the RTHM. Mostly, the prior research works which related to the RTHM were focused on different dimension such as Thai words, semantics and discourses etc. The study on PL-SKT word and expression as used in the RTHM never met since the former time till the present time.

Hence, researcher is interesting to make the study on PL-SKT word and expression as used in the RTHM from the collections book of the RTHM in commencement ceremony since 1950-1994 (B.E. 2493-2537). Through doing so, the study will bear the advantages in the academic field of PL-SKT language study including PL-SKT language related with Thai language.

The Objectives of Study

1. To explore PL-SKT word and expression as employed in RTHM
2. To explore the impact of PL-SKT word and expression on Thai language in the RTHM

Materials and Methods

This study is an analytical research focused on the PL-SKT word and expression as used in the RTHM. Descriptive writing of research was adopted through data collection from the RTHM as bestowed to the graduates in several commencement ceremonies of Thailand during 1950-1994 (B.E. 2493-2537). Such the royal tutelage included totally 423 times. Research was conducted by a qualitative method within an overall inductive framework. The Methodology used in the study is as follows;

1. Surveying and collecting the documents concerning PL-SKT word and expression as used in the RTHM
2. Classifying the collected the documents into groups, categories, and their analysis including explanation
3. Making the descriptive and analytical writing on PL-SKT word and expression as employed in the RTHM
4. Presenting the results of the study and concluding remarks

Results and Discussion

1. Word Formation

Kowit Pimpuang (2008:46-48) stated clearly that according to the general word formation of PL-SKT language, there are the following four kinds namely; primary derivative (Kitaka), compound (Samāsa), secondary derivative (Taddhita) and prefix (Upasagga) and all the four kinds of such the general word formation of PL-SKT language were brought to employed in the royal tutelage of HM King Bhumibol Adulyadej as follows;

1.1 Primary Derivative (Kitaka)

Concerning the primary derivative (Kitaka) in PL-SKT, it is formed basically from the roots by addition of the certain suffixes, which are known by the name of Kita (Kitapaccaya). Through study of the word formation in such the RTHM, the primary derivative that is derived from PL-SKT language were brought to coin terms, for an example;

ท่านทั้งหลายต้องเอาใจใส่ศึกษาค้นคว้าหาวิชาความรู้ในเรื่องต่างๆ ให้ลึกซึ้ง...

(You all must pay attention to study and research for in-depth knowledge in different fields...)
(RTHM: 17.366)

For the example as underlined in the above, it can be explained that the SKT term ‘śikṣā’ meaning ‘to learn, to study, to train’ is formed the root ‘śikṣ’ by addition of the Paccaya ‘a’¹ according to SKT grammar. It was done in accordance with the word formation process through primary derivative that was found in different places of RTHM.

1.2 (Compound (Samāsa)

Chamlong Sarapadnuke (2004:70-77) said that compound (Samāsa) is a group of two or more PL-SKT words joined together and the last word is regarded as the principal member (of the compound), in such a way that only the last one is declined while the others are in their stem form. Trough study of the word formation in such the RTHM, compound words derived from PL-SKT language were used explicitly; for an example;

ข้าพเจ้ามีความยินดีที่ได้มอบปริญญาบัตร แก่บัณฑิต...

(I am glad to bestow degrees to graduates...)
(RTHM: 5.112)

For the example of compound (Samāsa) as underlined in the above, it can be explained that the PL-SKT term ‘pariñīāpatr’ meaning ‘degree testimonial’ is formed by joining the term ‘pariñīā’ meaning ‘exact knowledge’² together with another ‘patra’ meaning ‘leaf or petal.’ Here, the latter term is held as the principal member according to PL-SKT grammar and then it was done along with the word formation process through compound (Samāsa).

¹ Prayuth Longsomboon.1976.Pali-Thai Dictionary. (Bangkok: Khurusapha) p.665.

² HRH Prince Kitiyakara Krommaphra Chandaburinarunath.1970. Pali-Thai-English-Sanskrit Dictionary. (Bangkok:Mahamakutarajavidyalaya) p.487.

1.3 Secondary Derivative (Taddhita)

Secondary derivative (Taddhita) is a new word derived not directly from roots, but from another word stems i.e. substantives or primary derivative by addition of the certain suffixes (Taddhita Suffixes). Through study of the word formation process in such the RTHM, several secondary derivative words from PL-SKT language are found; for an example;

ขอขอบใจสภามหาวิทยาลัยที่มอบปริญญาคุณวุฒิปันจติคิตติมศักดิ์ให้อีกปริญญาหนึ่ง...

(Thank the Council of University that give an honorary doctoral degree...)

(RTHM: 24.244)

According to the example as underlined in the above, it can be explained that the PL term ‘kittimā’ meaning ‘to be renowned, honorary’³ is formed through the derivation of primary derivative ‘kitti’ by addition of the Taddhita Paccaya ‘mantu’ of Tadassatthi Taddhita.

1.4 Prefix (Upasagga)

Kowit Pimpuang (2011:84) stated that regarding the prefix (Upasagga), it is a list of 20 common prefixes derived from PL-SKT language that are used by putting in front of roots or words, for an example;

ปีนี้อธิการบดีได้กล่าวเน้นถึงจุดมุ่งหมายในการสร้างบัณฑิต...

(This year rector said emphasizing the purposes in producing graduates...)

(RTHM: 21.211)

For the example as underlined in the above, it can be explained that the PL term ‘adhikārapati’ meaning ‘rector, authority, function’⁴ is formed by putting prefix ‘adhi’ meaning ‘above, over, superior to’ in front of root ‘kar’ of PL language. Then, it was done in accordance with the word formation process of prefix (Upasagga) and becomes adhikārapati meaning ‘rector, president.’

2. Sound Change

According to PL-SKT word and expression as used in the RTHM, it can be divided into three categories; sound insertion, sound deletion and sound change. For more details regarding such the three categories, they are as follows;

2.1 Sound Insertion

Sound Insertion means inserting of the syllable, consonants for being the benefit in composition and inserting of the different vowels in order to put vowel sounds into the PL-SKT terms concerned. Syllable insertion was not found in the RTHM, because writing style of the royal tutelage, unlike prosody, is unnecessary to use syllable insertion for being uttered.

(1) Consonant Insertion

It was done in RTHM for being advantages of writing. As observed, such the process of consonant insertion was used in writing for being melodious as well, for an example

³ HRH Prince Kitthiyakara Krommaphra Chandaburinarunath.1970. Pali-Thai-English-Sanskrit Dictionary. (Bangkok:Mahamakutarajavidyalaya) pp.228-229.

⁴ Ibid p.32.

บัณฑิตควรมีใจหนักแน่นประคองสังขรในการปฏิบัติงานเพื่อนำพาประเทศชาติสู่ความเจริญ...

(Graduates should be constant like mountain in working to bring glory the nation ...)

(RTHM: 13.276)

In respect of the consonant insertion as underlined in the above, it can be said that for being more melodious of writing and convenient in pronunciation in the RTHM, the consonant insertion from the original PL term ‘sikhara’ to ‘sīkhara’ meaning ‘mountain’⁵ was employed in such the RTHM.

(2) Vowel Insertion

For the vowel insertion, it was done in order to specify the word sounds. This way of vowel insertion is easy to do and mostly PL-SKT works are composed by using the vowel insertion, for an example;

บัณฑิตพยายามสร้างความสำเร็จด้วยอาศัยความซื่อสัตย์...

(Graduates should try to reach success through honesty as the first factor...)

(RTHM: 15.345)

For the example as underlined in the above, the term ‘āsaya’ meaning ‘dependence’ becomes ‘āsāy’ through the vowel insertion process. For being comfortable in short pronunciation and more melodious of the language use, so it used the vowel insertion in such the SKT word.

2.2 Sound Deletion

Sound deletion means the change of word for being comfortable in pronunciation, writing, restricting of syllables and the specified things in prosody. However, although some parts of the words were deleted, but it still has meaning.

(1) Middle Syllable Deletion, for an example;

บัณฑิตต้องมีความรับผิดชอบที่จะต้องปฏิบัติงานของตัวร่วมกับผู้อื่น...

(At the present time, nation needs the graduates with knowledge and goodness ...)

(RTHM: 12.266)

According to the example as underlined in the above, the PL term ‘paṭipatti’ meaning ‘conduct, practice, performance’⁶ becomes ‘paṭibat’ through the middle syllable deletion. It can be explained that for being more short and melodious in pronunciation and language use, use of the middle syllable deletion was done.

(2) Final Syllable Deletion, for an example;

ข้าพเจ้าเชื่อว่าท่านทั้งหลายจะพินิจพิจารณาปัญหาต่างๆ ด้วยปัญญา...

(I believe strongly that you all will use wisdom to consider the problems ...)

(RTHM: 16.143)

⁵ Ibid p.829.

⁶ HRH Prince Kitthiyakara Krommaphra Chandaburinarunath.1970. Pali-Thai-English-Sanskrit Dictionary. (Bangkok:Mahamakutarajavidyalaya) p.450.

For the example as underlined in the above, the PL term ‘vinicchaya/binicchaya’ means ‘decision, justice, investigation.’⁷ Then, it is done through the linguistic process of the final syllable deletion and becomes ‘vinic/binic.’ Although, some parts ‘-chaya’ of such the term was deleted, but it still has meaning.

(3) Deletion of the double spelling consonant, for an example;

ข้าพเจ้าได้ทราบว่กิจการของมหาวิทยาลัยดำเนินมาด้วยความเรียบร้อย...

(I am reported that affairs of university have been done perfectly...)

(RTHM: 7.211)

According to the example as underlined in the above, the PL original term ‘kicca’ meaning ‘work, duty, service’⁸ becomes ‘kica’ due to the deletion of the double spelling consonant. Then the same was compounded with ‘kār’ meaning ‘making, doing’ and becomes ‘kicakār’ meaning ‘doing duty or work.’

(4) Putting a mark dictate in a silent letter in order to kill sound of a syllable, for an example;

การพัฒนาเพื่อวัตถุประสงค์ดังกล่าวจะสัมฤทธิ์ผลหรือไม่ขึ้นอยู่กับความคิด...

(Development for such the purpose to be achieved will depend upon thought...)

(RTHM: 15.210)

For the example as underlined in the above, the original SKT term ‘samriddhi’ meaning ‘achievement’ becomes ‘samrid’ through the process of putting a mark dictate in a silent letter in order to kill sound of a syllable. It was done so for being more comfortable in pronunciation, beautiful and melodious of the language use.

2.3 Word Change

Word change means changing of vowel, vowel sounds and consonant in order to use words in different ways of sound change.

(1) Changing of vowel; a > ā, for an example;

ท่านทั้งหลายผู้ได้ชื่อว่าเตรียมตัวมาโดยตรงเพื่อพัฒนาประเทศ...

(You all are known well as the country developer...)

(RTHM: 22.210)

For the example as underlined in the above, the term ‘vaḍḍhana/baḍḍhana’ meaning ‘increase, grow, develop’⁹ is done through the word change system and then it becomes ‘baḍḍhana’ and then ‘baḍḍhnā.’ Here, only word change with changing of vowel ‘ā’ behind was done. As observed generally, this term is used for being comfortable and melodious in pronunciation.

⁷ Ibid p.707.

⁸ Ibid p.223.

⁹ HRH Prince Kitiyakara Krommaphra Chandaburinarunath.1970. Pali-Thai-English-Sanskrit Dictionary. (Bangkok:Mahamakutarajavidyalaya) p.674.

(2) Changing of Vowel

Change of vowel in PL-SKT language, there was use of the following vowel sound; ri, for comfortable and beautiful writing in the RTHM, it was found only one vowel sound, for an example;

ข้อที่พูดนี้แท้จริงเป็นทฤษฎีสำหรับการปฏิบัติ...

(Actually the item I said is the practical theory...)

(RTHM: 24.331)

(3) Changing of the following consonants;

1) Changing of consonant from ว(w) to consonant พ(b); for an example;

ขออวยพรให้บัณฑิตใหม่ทุกคนประสบความสำเร็จในชีวิต...

(May all new graduates achieve happiness and success in life...)

(RTHM: 25.244)

According to the example word as lighted in the above, the PL-SKT word วรรณ 'wara' meaning 'better, more excellent'¹⁰ becomes พร (bara). It can be said that for being more comfortable, suitable and melodious of the language use.

2) Changing of consonant from ป(p) to consonant บ(b), for an example;

การศึกษานี้เป็นเป็นประโยชน์เสริมสร้างปัจจัยสำคัญของชีวิตของบุคคล...

(This education is the supporting factor in life of a person...)

(RTHM: 21.279)

For the example underlined in the above, the PL term 'puggala' meaning 'person, an individual'¹¹ it is done through the changing of consonant from ป(p) to บ(b) and then it becomes 'buggol.' Mostly, the PL term written with ป(p) that was brought to use in Thai language will be changed to บ(b) in Thailand's consonant system.

3) Changing of consonant from ต(t) to consonant ด(d), for an example;

ขอให้ทุกท่านที่มาประชุมพร้อมกัน ณ ที่นี้มีความสุขสวัสดิ์ด้วยกัน...

(May you all in this ceremony be glorious and happy...)

(RTHM: 22.154)

For the example as underlined in the above, the SKT term 'svasti' meaning 'health, welfare, happiness'¹² becomes 'sawatdi' through the process of changing of consonant from ต(t) to consonant ด(d). It can be explained that the consonant adaptation was done obviously for being more comfortable of the language use.

¹⁰ Ibid p.681.

¹¹ Ibid p 807.

¹² Ibid p.862.

3. Changes of Meaning

According to the PL-SKT word as used in the RTHM, it can be said obviously that when PL-SKT words were used in writing, the writer can adapt these PL-SKT words in employing into different meanings. In respect on the semantic change theory of each word in PL-SKT language, it can be found about three patterns due to the changes of meaning namely; widening of meaning, narrowing of meaning and transferring of meaning as follows;

3.1 Widening of Meaning

Kowit Pimpuang (2011: 128-133) stated extensively that widening of meaning means PL-SKT term, which includes a limited meaning was employed in the wider level of meanings through the addition of newly specified meanings into the original term. Just then, the same will become term having broader meanings than the original one. Regarding the earlier said meanings, they may be in the significant metaphorical form that needs in-depth consideration in accessing meanings.

In the RTHM, some PL-SKT words which were employed in the royal speech displayed more added meanings than the original ones and most of such the PL-SKT words consisted of different and beautiful meanings. Therefore, some PL-SKT words, as the suitable and comfortable terms matched with purpose, have been selected in using as desired. Such the aspects of words employed in writing are available in many places, for an example;

ท่านทั้งหลายควรปฏิบัติตามผู้ที่ปฏิบัติที่นิยมยึดมั่นในความดี...

(You all should follow those people who have good behavior and hold faster to goodness...)
(RTHM: 18.309)

For the example as underlined in the above, the PL-SKT word ‘nyama’ radically means ‘to restrain.’¹³ Later, this word which was employed in the wider level of meaning than original one means ‘to admire.’ Actually, the two meanings are used in Thai language, but here focused on the semantic dimension of admiration, not restriction.

3.2 Narrowing of Meaning

Narrowing of meaning means to bring PL-SKT terms consisting of general meanings to employ with a mixture of Thai language by giving the conditioned limitation of meaning into the single meaning. Such the PL-SKT terms may not widely appear or sometime they may become the different meaningful words, but those meanings are not equal to the original one. Aspect of PL-SKT terms just as the narrowing of meaning as mentioned earlier may appear in either good or bad level of meanings or directions as purposed, due to the word limitation. Such the aspects of words were found in many places in the RTHM; for an example;

คนเราเมื่อมีอคติแล้วมักมองไม่เห็นความจริง หรือถึงจะเห็น ก็ไม่ยอมรับ...

(Human dominated by prejudice cannot see often truth or saw it, but refuse truth...)
(RTHM: 17.408)

¹³ Apte Vaman Shivram. 1976. The Student’s Sanskrit-English Dictionary. (Delhi: Motilal Banarasidass) pp.551-552.

According to the example word as underlined in the above, the PL-SKT word อคติ (agati) meaning not going, journey, march, course, case and wisdom (M.Monier Williams,1999:346-347). It can be said explicitly that originally, such the word consists of many meanings e.g. journey, march, course, case and wisdom. Later, it means restrictively, but not all meanings as mentioned earlier. Thus, it can be said that its meaning is more restricted than the original one while appearing in the context of language usage in the RTHM.

3.3 Transferring of Meaning

Transferring of meaning means to change or transfer the original meaning of PL-SKT terms to another. It can be said that the original meaning of PL-SKT term was cancelled to use, but the newly coined meaning was employed instead of the original one. After transferring of meaning, some terms can be observed undoubtedly, or some terms cannot be observed because their original meanings were changed due to the circumstance, time and word deletion etc. Most of such the terms were employed in the RTHM, for an example;

ท่านทั้งหลายพึงใช้ความรู้ที่ได้ศึกษามาไปพัฒนาประเทศชาติราชรัฐให้มีความเป็นอยู่ที่ดี...

(You all should bring knowledge to develop people for well-being)

(RTHM: 12.338)

For the example word as underlined in the above, the SKT word ‘rāṣṭra’ means ‘kingdom, country.’¹⁴ Later, its original meaning is shifted to ‘people or population in kingdom/country’ instead of the original one. Thus, it can be said that its original meaning is transferred to another one, while it was used in the context of language usage in such the RTHM.

4. Usage of Expression

Supaporn Makchaeng (2526:188) stated that regarding the impact of PL-SKT expression on Thai language, it can be confirmed due to embedding of Buddhism in Thailand and in Thai society for a long time. Thai people acknowledged and understood well about Buddhist Jātakas until they can compose Paññāsa Jātaka in form of Pali language and study on Sanskrit has been done widely. By doing so, it is assumed that the PL-SKT expression entered into the certain Thai expression.

4.1 Expression from PL-SKT Terms/Particles

Truly speaking, PL-SKT language which are brought to employ as expression in Thai language are PL-SKT terms including particles (Nipāta). These words are borrowed to use through Thai language as same as use in PL-SKT language. Through the analysis of the RTHM, it was found uses of expression derived from PL-SKT terms or particles as follows;

(1) PL-SKT Terms

บัดนี้ท่านทั้งหลายต่างก็ศึกษาสำเร็จมีความรู้ในวิทยาการระดับสูงหลายสาขา...

(Right now you all graduated with knowledge in high level of several majors ...)

(RTHM: 8.356)

¹⁴ HRH Prince Kitiyakara Krommaphra Chandaburinarunath.1970. Pali-Thai-English-Sanskrit Dictionary. (Bangkok:Mahamakutarajavidyalaya) p.642.

(2) Particles (Nipāta)

ขอให้บัณฑิตนำหลักการนี้ไปพัฒนาประเทศชาติต่อไป...

(May graduates bring this principle to develop country afterward ...)

(RTHM: 18.398)

According to the underlined Thai terms employed with a mixture of other Thai words in the above, it can be explained that the two terms actually are derived from PL-SKT terms ‘idāni’ meaning ‘right now’ and Particles (Nipāta) ‘āyatiṅ’ meaning afterward. The translated words in the above messages which are available in the royal tutelage of HM King Bhumibol Adulyadej reflect the impact of PL-SKT’s expression from Term and Particles (Nipāta) undoubtedly.

4.2 Expression from Preposition (āyatanipāta) of Case-endings (Vibhatti)

Preposition (āyatanipāta) of case-endings (Vibhatti) means the translated word of Vibhatti that placed in front of PL-SKT term and by doing so; it will provide the meaningful word. According to the Vibhatti in PL-SKT language, it consists of totally 14 Vibhattis namely, first Vibhatti (Nominative Case), second Vibhatti (Accusative Case), third Vibhatti (Instrumental Case), fourth Vibhatti (Dative Case), fifth Vibhatti (Ablative Case), sixth Vibhatti (Genitive Case), seventh Vibhatti (Locative Case), and ālapana/Sambodhana Vibhatti (Vocative Case), for an example; in the PL sentence ‘nagarasmiṅ mahājano’ it can be translated into Thai language that “anwā crowd in city.” Here, the translated word of āyatanipāta ‘anwā’ is the translated word of āyatanipāta in the first Vibhatti (Nominative Case) and the word ‘in’ is the translated word of āyatanipāta in the seventh Vibhatti (Locative Case). However, these kinds of terms are called Buppabot (Preposition) in Thai language.

PL-SKT expression that is derived from the translated word of āyatanipāta as mentioned in the above is probably difficult for taking an observation due to their similarity with Buppabot (Preposition) in Thai language. However, there was an observational point that helps acknowledge and recognize about the translated word of āyatanipāta. Thai expression often abandons Buppabot, but PL-SKT language must appear translated word of āyatanipāta that puts in front of PL-SKT word always. Therefore, in case of often use about the translated word of āyatanipāta through Thai language, it can be understood that such the expression is derived from PL-SKT language certainly. Through the analysis of the RTHM, it was found usage of translated word of āyatanipāta in different Vibhattis as follows;

(1) Second Vibhatti (Accusative Case)

ท่านทั้งหลายต้องฝ่าฟันอุปสรรคทั้งปวงไปสู่ความเจริญรุ่งเรืองให้ได้

(You all must struggle all the obstacles to meet glory...)

(RTHM: 25.218)

(2) Third Vibhatti (Instrumental Case)

หลักของคุณธรรมคือการคิดด้วยใจที่เป็นกลาง...

(Principle of morality is to thought with no prejudice...)

(RTHM: 11.423)

(3) Fourth Vibhatti (Dative Case)

หลักปฏิบัติที่กล่าวมา ท่านทั้งหลายพึงรับไว้พิจารณาเพื่อบรรลุถึงความเจริญ....

(You all should consider the said practical principle for achieving the glory...)

(RTHM: 20.374)

(4) Fifth Vibhatti (Ablative Case)

ความรู้และประสบการณ์ที่ได้รับจากมหาวิทยาลัยอาจยังไม่เพียงพอ...

(Knowledge and experience derived from university may not be enough...)

(RTHM: 16.445)

(5) Sixth Vibhatti (Genitive Case)

การปฏิบัติของบุคคลจำเป็นต้องปรับปรุงให้ก้าวหน้าอยู่ตลอดเวลา...

(Working of people must be proved in all time...)

(RTHM: 14.381)

(6) Seventh Vibhatti (Locative Case)

บัณฑิตทั้งหลายได้รับความสำเร็จในการศึกษาแล้ววันนี้...

(Today graduates have successfully completed in education...)

(RTHM: 13.51)

According to the light as specified in the above, it can be discussed clearly that PL-SKT terms have been borrowed in order to communicate widely with a mixture of Thai language for a long time due to the impact of the certain Buddhism. Especially, in the RTHM, Thai people recognized and touched such PL-SKT language through different kinds of usage namely; word formation, sound change and semantic change in different types, especially usage of expression derived from PL-SKT terms, particles and āyatanipāta of Vibhatti that accorded with preposition (Buppabot) in Thai language. Therefore, in entire contents of the RTHM, four kinds of PL-SKT word formation are employed totally. However, the syllable insertion and font syllable deletion in mode of sound deletion are not found because such the sound change is not suitable and inconvenient in the formal language. More specifically, three kinds of semantic change are found. Expressions from PL-SKT terms, particles and different Vibhattis are also employed. As observed, only two Vibhattis; first Vibhatti (Nominative Case) and ālapana/Sambodhana Vibhatti (Vocative Case) were not found because both cases were not suitable in the specific context of writing in the royal tutelage that the formal language must be employed obviously. However, it can be said that PL-SKT word and expression have influenced to Thai language through the RTHM undoubtedly.

Conclusion

To sum up, it can be said in brief that the RTHM is held as a great literature, not only on the perfectly written strategy of Thai language, but also on the absolute comprehension and skillfulness in dimension of PL-SKT language. Based on the absolute comprehension and high skillfulness on usage of PL-SKT language focused on the PL-SKT word formation, insertion, deletion and change of sound, semantic change and expression, PL-SKT words were brought to employ in such the royal tutelage obviously and beautifully. It, as observed, became the beautiful, melodious and valuable literature due to the certain influence of PL-SKT language.

This matter of fact is consistent with other scholars, who remarked undoubtedly that HM King Bhumibol is a very genius king in the world at using of Thai language with a mixture of PL-SKT words through a thorough his knowledge, experience and skillfulness. Shortly speaking, such the four kinds of PL-SKT word formation, systems of changes; sound and meaning, including PL-SKT expression were used in the royal tutelage creatively. Therefore, it can be said that the royal tutelage reflected King Bhumibol's condition of being a prodigious king, who is skillful with usage of PL-SKT words mixed with Thai Language and PL-SKT expression was regarded as an important part to enrich the royal tutelage with the beautiful and meaningful messages phenomenon. Eventually, it becomes a popular and valuable literature that plays very important role in developing Thailand.

Acknowledgements

At the outset, I would like to express my thanks to Dr.Methawee Yuttapongtada, Department of Thai language, Kasetsart University, who sincerely suggested me in some points related to semantic change in my research work. Also, I would like to express my sincere thanks to Miss Noppawan Sunghor, for her helping about fonts including the phonetic alphabets in my entire research work. Without their sincere suggestions and helpings, my research work could not have been accomplished. Last but not the least, I thank for all the documents of scholars, which benefited for my research work.

References

Alan Cruse D. (2000). *Meaning in Language: An Introduction to Semantics and Pragmatics*. Oxford: Oxford University Press.

Apte, Vaman Shivram. (1976). *The Student's Sanskrit-English Dictionary*. Delhi: Motilal Banarasidass.

Chamlong Sarapadnuke. (2001). *A Rapid Method of Learning Pali Part I*. Bangkok: Mahachulalongkorn Press.

Chamlong Sarapadnuke. (2004). *A Rapid Method of Learning Pali Part II*. Bangkok: Mahachulalongkorn Press.

HRH Krommaphra Chandaburinarunath. (1969). *Pali-Thai-English-Sanskrit Dictionary*. Bangkok: Mahamakutarajavidyalaya.

Kowit Pimpuang. (2008). *Pali-Sanskrit Loanwords*. Bangkok: Department of Thai language, Kasetsart University.

Kowit Pimpuang. (2011). *Pali and Sanskrit in Thai*. Bangkok: Department of Thai language, Kasetsart University.

Monier Williams. (1999). *A Dictionary English and Sanskrit*. Delhi: Motilal Banarasidass.

Phrarajavoramuni (Prayut Payutto). (1985). *Dictionary of Buddhism*. Bangkok: Mahachulalongkorn Press.

Supaporn Makchaeng. (1983). *Pali-Sanskrit in Thai Language*. 2nd ed. Thonburi: Department of Thai Language, Faculty of Humanities, Thonburi Teacher's College.

The Royal Institute. (2013). *Royal Institute Dictionary B.E.2554*. Bangkok : Sirivatana Interprint.

Walailak University. (1996). *Royal Tutelage of HM King Bhumibol Adulyadej in Commencement Ceremony between 2493-2537*. Nakhon Si Thammarat: Walailak University Press.

Wilaiwan Khanitthanan. (1983). *Historical Linguistics: Evolution of Thai and English*. Bangkok: Thammasat University.

Contact email: fhumkwp@ku.ac.th