A DISCOURSE ANALYSIS OF THAI HISTORICAL TEXTS FROM SUKHOTHAI PERIOD TO THE PRESENT: SYSTEMIC FUNCTIONAL APPROACH

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ABSTRACT

This study is an attempt to explore Thai historical texts from the Sukhothai period to the present. The framework selected for the research is Systemic Functional Linguistics. The objectives of this study are: 1) to describe textual metafunction profiles of the Thai historical texts from the three periods, 2) to analyze thematic progression (text development), and 3) to compare lexicogrammatical profiles of the Thai historical texts from the three periods. The data used in this study were collected from 13 Thai historical texts, including inscriptions, archives, and chronicles that have been formally transliterated and published. All data describe places and voyages.

The findings reveal that a system of THEME in the Thai historical texts is a system of Theme followed by Rheme. This constitutes a Theme ^ Rheme structure in the Thai historical texts. Interpersonal Theme is not found in this study because neither directed conversations demonstrating data relevant to the interpersonal Theme, nor ones suggesting the writer's attitude towards the events, appear in the selected texts. In terms of textual Theme, structural conjunctions (87.20%) are found most often in the three periods, followed by relative elements (12.26%), and conjunctive adjuncts (0.45%), respectively. It was found that a number of conjunctions have been increasing in recent periods. As for Theme Selection, both unmarked and marked topical Themes were found, but the unmarked ones (89.10%) were the most highly selected, followed by the marked topical Themes (10.90%). It was also revealed that the unmarked 'ellipsed' topical Theme (61.28%) was used more frequently than the unmarked 'non-ellipsed' topical Theme (38.72%). Most circumstantial marked Themes were spatial circumstantial Themes (42.55%), followed by temporal circumstantial Themes (31.92%). There were five thematic progression patterns found in these three periods: 1) Theme reiteration or constant Theme pattern, 2) a zig-zag Theme pattern, 3) a multiple Theme or split Rheme pattern, 4) a thematic progression with derived Theme, and 5) a concluding Theme pattern.

KEY WORDS: DISCOURSE ANALYSIS / SYSTEMIC FUNCTIONAL LINGUISTICS / TEXTUAL METAFUNCTION / THAI HISTORICAL TEXTS

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สัมพันธสารวิเคราะห์ ในตัวบทบันทึกทางประวัติศาสตร์ภาษาไทยตั้งแต่สมัยสุโขทัยจนถึงปัจจุบัน: ทฤษฎี
ไวยากรณ์ระบบและหน้าที่

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การศึกษาครั้งนี้ เป็นการศึกษาตัวบทบันทึกทางประวัติศาสตร์ภาษาไทย ตั้งแต่สมัยสุโขทัย
จนถึงปัจจุบัน ตามแนวคิดของทฤษฎีไวยากรณ์ระบบและหน้าที่ วัตถุประสงค์ของการศึกษา คือ 1) เพื่อ
ศึกษาโครงสร้างแสดงข้อความหลักของตัวบทบันทึกทางประวัติศาสตร์ภาษาไทย ตั้งแต่สมัยสุโขทัยจนถึง
ปัจจุบัน 2) เพื่อศึกษาการพัฒนาของข้อความหลัก และ 3) เพื่อเปรียบเทียบทรัพยากรทางภาษาที่ปรากฏใน
โครงสร้างแสดงข้อความหลัก โดยข้อมูลที่ใช้ในการศึกษานี้ประกอบด้วยศิลาจารึก จดหมายเหตุ และ
พระราชพงศาวดาร จากทั้งสามสมัยจำนวน 13 ตัวบท ที่มีเนื้อหาเกี่ยวกับ การบรรยายสถานที่และการเดินทาง

ผลการศึกษาพบว่า ระบบข้อความหลักของตัวบทบันทึกทางประวัติศาสตร์ภาษาไทยนั้น
ประกอบด้วยหน่วยข้อความหลักที่ปรากฏในตำแหน่งต้นประโยค (Theme) ตามด้วยข้อความส่วนที่เหลือ
(Rheme) ข้อความหลักประกอบด้วย หน่วยเชื่อม (textual Theme) และหน่วยแสดงผู้ร่วมเหตุการณ์ (topical
Theme) ส่วนหน่วยหลักที่แสดงความสัมพันธ์ระหว่างผู้ร่วมเหตุการณ์ (interpersonal Theme) ไม่ปรากฏใน
การศึกษาครั้งนี้   เนื่องจากไม่พบข้อมูลประเภทการสนทนาโดยตรงหรือข้อมูลที่แสดงถึงทัศนคติของผู้เขียน
ที่มีต่อตัวบท จากการศึกษา ทั้งสามสมัยพบว่า ข้อความหลักที่ทำหน้าที่เชื่อมโยงความประเภท คำเชื่อม
ประโยค พบมากที่สุดถึงร้อยละ 87.20 รองลงมาคือหน่วยเชื่อมคุณานุประโยค พบร้อยละ 12.26 และ
คำเชื่อมข้อความ พบเพียงร้อยละ 0.45 จากการเปรียบเทียบพบว่าคำเชื่อมมีจำนวนเพิ่มมากขึ้นตามลำดับ
สมัย ส่วนการเลือกข้อความหลักพบหน่วยแสดงผู้ร่วมเหตุการณ์ทั้งสองแบบคือ ลักษณะทั่วไป (unmarked
topical Theme) และลักษณะต่างจากทั่วไป (marked topical Theme) โดยการเลือกใช้ข้อความหลัก พบ
หน่วยแสดงผู้ร่วมเหตุการณ์แบบลักษณะทั่วไปมากที่สุด ถึงร้อยละ 89.10 ส่วนลักษณะต่างจากทั่วไปนั้น
มีการใช้เพียงร้อยละ 10.90 เมื่อพิจารณาหน่วยแสดงผู้ร่วมเหตุการณ์แบบลักษณะทั่วไปพบว่า ประเภทที่
ไม่ปรากฏรูปจะพบมากกว่าแบบที่มีรูปปรากฏ กล่าวคือ แบบที่ไม่ปรากฏรูป พบร้อยละ 61.28 ส่วนแบบที่
มีรูปปรากฏ พบร้อยละ 38.72 นอกจากนี้ ยังพบว่ามีการใช้ข้อความหลักลักษณะต่างจากทั่วไปที่แสดง
สถานที่ถึงร้อยละ 42.55 และพบการใช้ข้อความหลักประเภทลักษณะต่างจากทั่วไปที่แสดงเวลาร้อยละ
31.92 การพัฒนาของข้อความหลักพบ 5 แบบ คือ 1) แบบคงที่ 2) แบบสลับ 3) แบบแตกออกมาจาก
ข้อความรอง 4) แบบสืบมาจากข้อความหลัก และ 5) แบบสรุปรวม

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LIST OF ABBREVIATIONS

AUX	auxiliary
ASP	aspect
CL	classifier
END	sentence ending particle
FUT	future
NEG	negative
POS	possessive
RY	royal word

CHAPTER I
INTRODUCTION

1.1 Background of Study

The study of Thai syntactic structures previously focused primarily on the sentence level. One general major conclusion emerged from earlier studies: structural complexities in the Thai language were believed largely due to Thai speakers' exposure to English since the reign of King Rama IV (Prasithrathasint, 1985; Watthanasomboon, 1994; Prompaphakorn, 1996). This conclusion was derived from the fact that research on Thai syntactic structures was limited to the sentence level. However, with regard to discourse analysis, which expands language study beyond the sentence level, and focuses on language-related contexts, this would enable learners to gain a clearer explanation of particular discourse aspects, such as word order, anaphora, grammatical relations, and ellipsis. (Bamroongraks, 1987)

In the past, very few studies on the Thai language went beyond the sentence level or discourse analysis. The majority of studies were separately researched regarding language structure, words, and phrases (Singnoi, 2000; Kitsombat, 1981; Saengsith, 1985), failing to focus on the whole picture of the language system. Besides, there were no studies that compared the Thai language across different time periods. There were also no historical perspectives of the language system, or research based on comparative studies of the language across different time periods and within a historical perspective that emphasized the language system. This is why the researcher became interested in the syntactic structure, or Thai grammatical structure, at the discourse level, from the Sukhothai period to the present day, based on Systemic Functional Linguistics. Data employed in this study were obtained from Thai historical texts, such as inscriptions, archives, and chronicles because they reflect the people's worldviews during those particular periods. Their thoughts are clearly expressed through language, including through the Thai grammatical systems of each period. In the recording of events, the writer uses Thai prose in order to help the audience vividly understand the events.

The researcher adopted a systemic functional approach in the analysis of the study, because it seemed to be an effective way to explain the language system, particularly at the discourse level. The approach treated language as a resource of making meaning. The selection of a systemic functional approach was also based on the assumption that, fundamentally, language components can be expressed in accordance with their characteristics and functions. The analysis of language levels covers clauses, phrases, and words of some particular characteristics in grammar. This approach was also a good framework for creating a better understanding and gaining a different perspective from the conventional study of Thai language structures, under a traditional grammar approach (also known as a structural grammar approach). Since this systemic functional approach analyzed language in naturally occurring texts, functioning in their contexts and with text serving as the basic unit, the sentence is studied within its discourse environment. (Matthiessen & Halliday, 1997: 1).

Therefore, this perhaps represents the first study of the Thai language to evaluate the language's patterns across three major periods in Thai history, namely the Sukhothai, Ayudhya and Rattanakosin periods. It does so using a systemic functional approach, including the explanation of the language patterns in the different periods that were analyzed. As a result, it was expected that the findings could extend knowledge to Thai discourse analyses from a historical perspective.

1.2 Objectives of the Study

1.2.1 To study the Thai language from a historical perspective by employing discourse analysis.

1.2.2 To describe the textual metafunction profile of Thai historical texts from the Sukhothai period to the present.

1.2.3 To compare the lexicogrammatical profiles of Thai historical texts from the Sukhothai period to the present.

1.3 Expected Outcomes

1.3.1 The result of this study may contribute to an analysis of Thai historical discourse studies.

1.3.2 The textual metafunction profile of Thai historical texts from the Sukhothai period to the present will be described.

1.3.3 A possible direction of lexicogrammatical/syntactic changes can be described.

1.3.4 The result of the study may contribute to further studies of other subtypes of historical texts.

1.4 Scopes of the study

1.4.1 This study is intended to examine the discourse analysis of Thai historical texts from the Sukhothai period to the present. Those texts must also be produced in a particular era to be considered representative of three eras.

1.4.2 The studied texts include inscriptions, archives and chronicles that have been formally transliterated and published. The Thai historical texts selected described places and voyages.

1.4.3 This study analyzes only the texts that were exclusively composed in prose. It must be of a type that has reached physical completion, meaning that they are completed inscribed without damages.

1.4.4 This study analyzes Thai historical texts in terms of textual metafunction.

1.5 General background of Thai

1.5.1 General background of Thailand

Thailand is situated in the middle part of mainland Southeast Asia. It borders Laos to the east and northeast, Cambodia to the southeast, Myanmar to the west and northwest, and Malaysia to the south (Iwasaki & Ingkaphirom, 2005: 1). Figure 1.1 shows the map of Thailand.
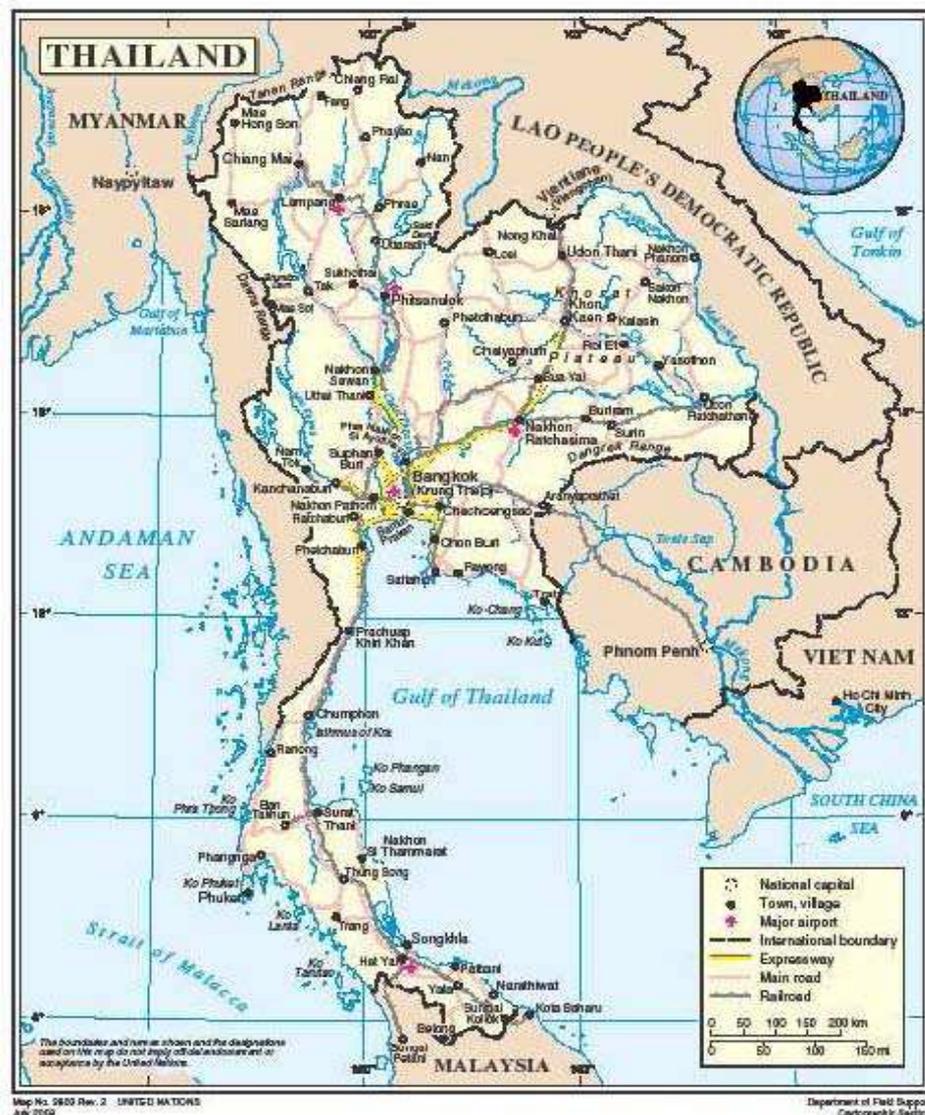
Figure 1.1 The Map of Thailand

(The map of Thailand [Image] (n.d.). Retrieved June 4, 2010 from http://www.un.org/Depts/
Cartographic/map/profile/thailand.pdf)

Thailand is the world's 50th largest country in terms of total area, with a surface area of approximately 513,000 square kilometers (198,000 square miles). It represents the world's 21st most-populous country, with approximately 64 million people. The largest city in Thailand is Bangkok, the country's capital. The country is a kingdom, a constitutional monarchy under King Bhumibol Adulyadej, the ninth king of the Dynasty of Chakri, who has reigned since 1946, making him the world's

longest-serving current head of state and the longest-reigning monarch in Thai history. The king is officially titled Head of State, the Head of the Armed Forces, an Upholder of the Buddhist religion and the patron of all Faiths. (Thailand, n.d.)

Thai is the official language of Thailand. The Thai language spoken in Thailand can be grouped into four regional dialects. The Central dialect is considered "standard" Thai. The Central dialect is one of the four major dialects and has 20 to 25 million speakers. The other major dialects are the Northeastern dialect, with about 23 million speakers; the Northern dialect, with 6 million speakers; and the Southern dialect, with 5 million speakers (Iwasaki & Ingkaphirom, 2005: 1).

1.5.2 Language affiliation

The Thai language belongs to the Tai language family. The classification of lexical items among this language family reveals three main branches: Central, Northern and Southwestern Tai. Thai belongs to the Southwestern group (Li, 1977). Languages of the Southwestern branch of Tai are found not only in Thailand but also in Laos, northern Vietnam, Myanmar, India, and southern China. The Central branch includes language spoken in northern Vietnam and southern China (e.g. Nùng, Tày).

The northern branch includes other languages of southern China (e.g. N. Zhuang, Bouyei, and Seak). The Tai language family is related to other sister and parent branches. They make up a larger stock called Kadai or Tai-Kadai that is a tonal language family found in Southeast Asia and southern China. (Iwasaki & Ingkaphirom, 2005: 1). The illustration of Kadai or Tai-Kadai language affiliation is shown below.

Kadai

Kam-Tai   Hlai   Geyang

Gelao

Lachi

Lakkja   Kam-Sui   Be   **Tai**   Buyang

Biao   Kam   Pubiao

Sui   Yerong

Maonan   **Southwest**   **Central**   **North**   Laha

Mulam   **Thai,** Lao   Nung   Northern, Zhuang

Then   Shan   Southern, Zhuang   Saek, E

Mak   Black, Red   Buuyei, Yay

White Tai   Táy (Thổ)

Ahom   Cao Lan   Mène

Dai (Lü)
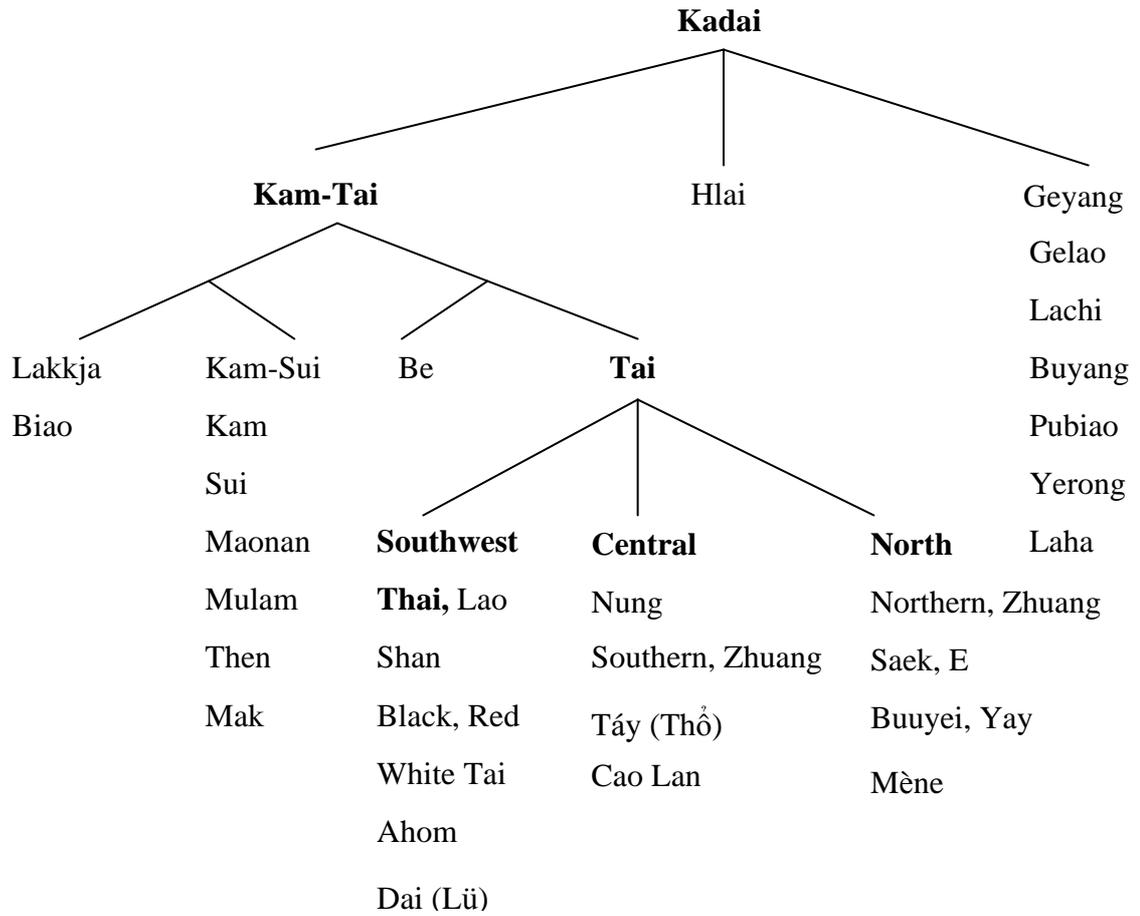
Figure 1.2 Kadai or Tai-Kadai language family

(Edmondson & Solnit, 1977 cited in Burusphat, 2000: 20)

1.5.3 Language history

Based on Hudak (1990: http://www.thaiarc.tu.ac.th/thai/thai.html) in the mid-13th century, Sukhothai was a Thai kingdom in Central Thailand. The language in Sukhothai had a similar tonal structure to Proto-Thai. In the past, the Thai system had three tones for syllables ending in a long vowel, a semi-vowel or a nasal. These are called **khampen** ("live syllable"). There were syllables ending in a glottal stop or p,t,k after a short vowel, having no tones differentiated. These are called **kham ta:j** ("dead syllable"). Although some types of suprasegmental contrasts occurred in the early stages of the language, the nature of linguistic contrasts is still under investigation. This system prevailed at the time the writing system was being created by King Ramkhamhaeng in 1283.

A regime change, from Sukhothai to Ayudhya, occurred in 1350. As a result, according to some theories, the dialects used in those regimes also changed phonologically. Some theories also claimed that Southern Thai originated from Sukhothai and Ayudhya dialects. Linguistic changes began with the sound split. The tonal split in the Tai family changed from three contrasting tones to six tones. In other words, there were two different tones in each of the previous tones.

These days, Thai has five tones. Shifts occur with allophonic differences and pitches in consonants of each syllable. Sound changes are believed to have occurred in AD1000. Several factors suggest a latter date for the splits in Thai. First, during the late 13th-century and early 14th-century, Ayudhya poetic compositions appeared in the three tone languages. Second, Khmer loan words, which probably entered the language after the Thai conquest of Angkor in 1431, also predate the splits. In addition, 17th-century descriptions of the Thai alphabet demonstrate that the consonant changes involved with the tonal splits had already taken place by that date. Citing this evidence, Gedney (1973) proposed a date sometime between the mid-15th and the mid-17th centuries for the tonal splits in Thai.

According to Hudak (1990), loan words from Sanskrit and Pali were popular during the Ayudhya period (1350-1767). They influenced Thai in much the same way that Greek and Latin influenced many Western languages. Then, Indic loan words became a norm for technical terms in various institutions, such as in science, government, education, religion, and literature. Usually in a single word form, Thai

became complex by combining to form new compound words, such as rát ("state") to become rátthàba:n ("government").

Thai became more complex and had many different levels of use. Vocabulary, ranks, and titles show how stratified and complex the Thai society became during the Ayudhya period. Although these changes occurred mainly in the court, it is undeniable that people of the period felt these changes in their language patterns. New words were based on Sanskrit and Pali. Other words had Khmer origins. The language became influential because Khmer once influenced the Thai court and other main institutions in the country. This is especially evident in case of the complex usage of royal titles for royal family members of different birth ranks. For instance, the King was once called **khǔn** in the Sukhothai period. And in the Ayudhya period, this title was shifted and used to refer to officials.

Today, Thai is officially regarded as the national language. It is used in schools, the media, and government affairs. Thailand's 1980 census showed that, at that time, 80 percent of the nation's people spoke Thai. Besides Thai, other languages belonging to the Tai dialect were also spoken in other parts of the country. These included Northern Thai (or Kam Muang), Southern Thai and Northeastern Thai (or Lao), along with other Tai languages (e.g. Lue, Phuthai, and Phuan spoken by ethnic minorities). There are also other languages spoken in Thailand that do not belong to this language family (Hudak 1990).

1.5.4 Language characteristics

Thai is a tonal language consisting of five tones. It is also an isolating language. One characteristic of a basic sequential element in a clause is SVO configuration. In group ranks, particularly a nominal group, modifiers typically follow modified items. In verbal groups, the Thai verbal group can be constructed in sequences of two or more verbs known as "serial verb construction." In word ranks, Thai words are mainly monosyllabic (Patpong, 2003a: 2). The three main components of Thai syllable structure are consonants, vowels, and tones, as follows:

1.5.4.1 Consonants

1.5.4.1.1   Single consonants

There are 21 single consonant phonemes in Thai with 44 alphabets (see in Table 1.1). All of these consonants can appear as an initial consonant, and nine of them can also appear as a final consonant (see in Table 1.2).

Table 1.1 Thai single consonant phonemes

	Bilabial	**Labio-dental**	**Alveolar**	**Palatal**	**Velar**	**Glottal**
Stops						
unaspirated	p ป		t ฏ,ต		k ก	ʔ อ
aspirated	ph ผ,พ,ภ		th ฐ,ฑ,ฒ, ถ,ท,ธ		kh ข,ฃ, ค,ฅ,ฆ	
voiced	b บ		d ฎ,ด			
Affricates						
unaspirated				c จ		
aspirated				ch ฉ, ช, ฌ		
Fricatives		f ฝ,ฟ	s ซ,ศ,ษ,ส			h ห,ฮ
Nasals	m ม		n ณ,น		ŋ ง	
Lateral			l ล,ฬ			
Flap (or Trill)			r ร			
Semivowel	w ว			j ย,ญ		

Table 1.2 Thai final consonant phonemes

	Labial	**Alveolar**	**Palatal**	**Velar**	**Glottal**
Stops	-p บ	-t ด	-	-k ก	? *Note :final glottal* ? *is predictable after a short vowel*
Nasals	-m ม	-n น	-	-ŋ ง	-
Semivowel	-w ว	-	-j ย	-	-

1.5.4.1.2 Cluster consonants

Thai has 11 cluster consonant phonemes. Some voiceless stops may form initial consonant clusters with / l /, / r / or / w /. The cluster consonants are shown in the Table 1.3.

Table 1.3 Thai cluster consonant phonemes

Second consonants First consonants	r	l	w
p	pr- ปร-	pl- ปล-	-
ph	phr- พร-	phl- พล-	-
t	tr- ตร-	-	-
k	kr- กร-	kl- กล-	kw- กว-
kh	khr- คร-	khl- ขล-, คล-	khw- ขว-, คว-

1.5.4.2 Vowels

There are 21 vowels in Thai. The monothongs feature 18 vowels, including nine long vowels and nine short vowels. Three vowels are diphthongs (see in Table 1.4).

Table 1.4 Thai Vowels phonemes

	Front	**Central**	**Back**
Monothongs	unrounded	unrounded	rounded
High	i, i: ◌ิ ◌ี	ɨ, ɨ: ◌ึ ◌ื	u, u: ◌ุ ◌ู
Mid	e, e: เ-ะ เ-	ə, ə: เ-อะ เ-อ	o, o: โ-ะ โ-
Low	ɛ, ɛ: แ-ะ แ-	a, a: -ะ, ◌ั -า	ɔ, ɔ: เ-าะ -อ
Diphthongs	ia เ◌ี ย	ɨa เ◌ื อ	ua ◌ั ว

1.5.4.3 Tones

There are five tones in Thai. In the following table, the tone symbols are presented.

Table 1.5 Thai Tones phonemes

Description	Mid	Low	Falling	High	Rising
Symbols	no mark 1	` 2 ่	^ 3 ๋	´ 4 ๊	ˇ 5 +

Iwasaki & Ingkaphirom (2005: 1) defines that the basic syllable structure is   C (C) V ^{T} (V) (C). C is for consonant with glides included. V is for vowel. T is for tone.

1.5.5 Writing system

Campbell (1995 cited in Patpong 2003a) has shown that the Thai language has an alphabetic writing system. Each of the letters or symbols represents a single sound. The language contains many Pali and Sanskrit words, which mainly entered the language during the Ayudhya period (14th to 18th centuries). Many Mon and Khmer

words are ubiquitous in Thai (Patpong, 2003a: 15). Originally modified from one of a wide variety of the Devanagari writing system, which spread out of India, the Thai writing system also uses some Cambodian as a source. In 1283 AD, King Ramkhamhaeng devised the Thai alphabets (Haas 1980 cited in Burusphat 2006: V).

As a unique script, developed gradually from a script in South India and introduced into mainland South-East Asia during the 4th or 5th century AD, Thai is also used in Laos and Cambodia, with similar language features. Regarded as the first evidence of Thai writing, a stone inscription was found by King Mongkut (Rama IV). Dated in 1283 AD, it was made in the Kingdom of Sukhothai.

The Thai writing system is based on alphabets written across the page from left to right. In writing words, there are no spaces between them. Spaces are reserved for punctuation marks. Spelling and pronunciation usually match. (Smyth, 2002: 11).

Burusphat (2006: V) explains that space between Thai words is not necessary. As a result, not much punctuation is used. In Thai writing, consonants and vowels are mainly written with the vowels appearing above, below, preceding and following the consonant. The writing of tone marks is usually done on top of consonants.

Chapter II is concerned with the literature reviews as follows: (i) Systemic Functional Linguistics, (ii) historical discourse analysis in Thai, and (iii) discourse analysis in Thai using the Systemic Functional Approach.

CHAPTER II
LITERATURE REVIEW

This chapter will review literature used for the study. The literature review is organized as follows:

2.1 Systemic Functional Linguistics (SFL)

2.2 Historical Discourse Analysis in Thai

2.3 Discourse Analysis in Southeast Asian languages by using a Systemic Functional Approach

2.1 Systemic Functional Linguistics (SFL)

The theoretical framework of this study is based on systemic functional linguistics developed by Halliday (1985, 1994 and 2004). This theory indicates that a discourse, or text, is the foundation of language analysis.

Matthiessen and Halliday (1997: 2-3) have stated that language is a resource for making meaning. That is to say that grammar is viewed as a resource for construing thoughts by means of wording. Within this framework, text is also a basic unit of language and is organized according to context. Therefore, the clause is studied in its environment. Moreover, systemic functional grammar is designed to display an overall system of grammar, instead of a fragment of a sentence.

Systemic Functional Linguistics (SFL) views language as multidimensional space. Language is characterized into two dimensions: (i) Global dimensions (including the three global dimensions of the hierarchy of stratification, the cline of instantiation, and the spectrum of metafunction), and (ii) Local dimensions (including the hierarchy of rank, axis, and delicacy). See Figure 2.1.
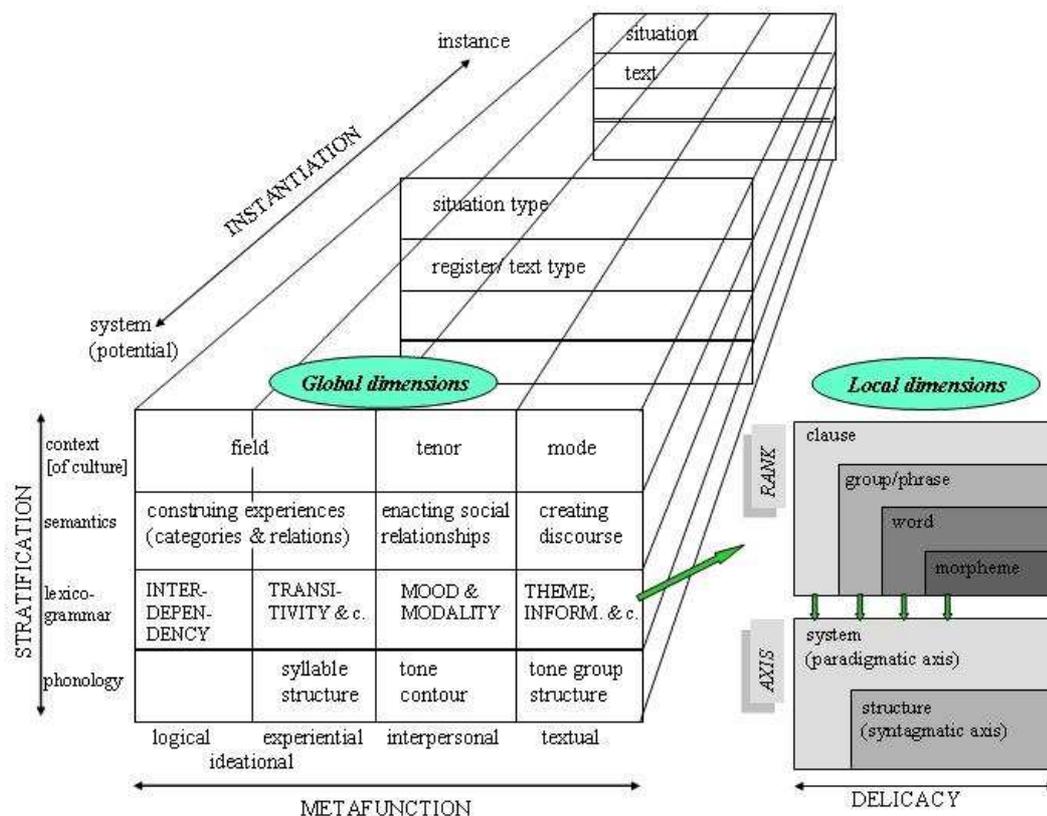
Figure 2.1 A multidimensional space for linguistic descriptions

(adapted from Wu, 2000, cited in Patpong, 2006)

Global dimensions

All three global dimensions define "subsystems," but they are defined in different kinds of subsystems as follows: (i) the cline of instantiation allows us to show how the passage is related to the general system of the language, (ii) the hierarchy of stratification allows us to locate a subsystem, such as lexicogrammar, within the total system of language, and (iii) the spectrum of metafunction allows us to locate the tactic organization of complexion within the total range of meaning in the language.

(i) Instantiation dimension

The cline of instantiation combines two poles: potential and instance. The system pole of cline of instantiation is associated with text type identifying, registers interpretation and type of context. Furthermore, these patterns of instantiation present

quantitative adjustments in the systemic probabilities of language, and a register can be represented (Halliday & Matthiessen 2004: 26-27).

(ii) Stratification dimension

Halliday and Matthiessen (2004: 24-25) state that stratification dimension views language as a complex semiotic system having various levels, or strata. This strata is split into two parts: (i) stratum of semantics, where a step of the interfacing part, experience, and interpersonal relationships are transformed into meaning and (ii) stratum of lexicogrammar, where the meaning is further transformed into wording. In addition, stratification dimension views language as a series of redundancies that link ecosocial environment to nonrandom disturbances in the air (soundwaves) (Halliday & Matthiessen 2004: 24-26). Thus, the hierarchy of stratification organizes language into an ordered series of strata-semantics (meaning), lexicogrammar (wording), and phonology (sounding) or graphology (writing). It orders language in relation to context as a higher stratum. The relationship between strata is one of interstratal realization: context is realized by semantics, which is realized by lexicogrammar, which is again realized by phonology or graphology.

See Figure 2.2.
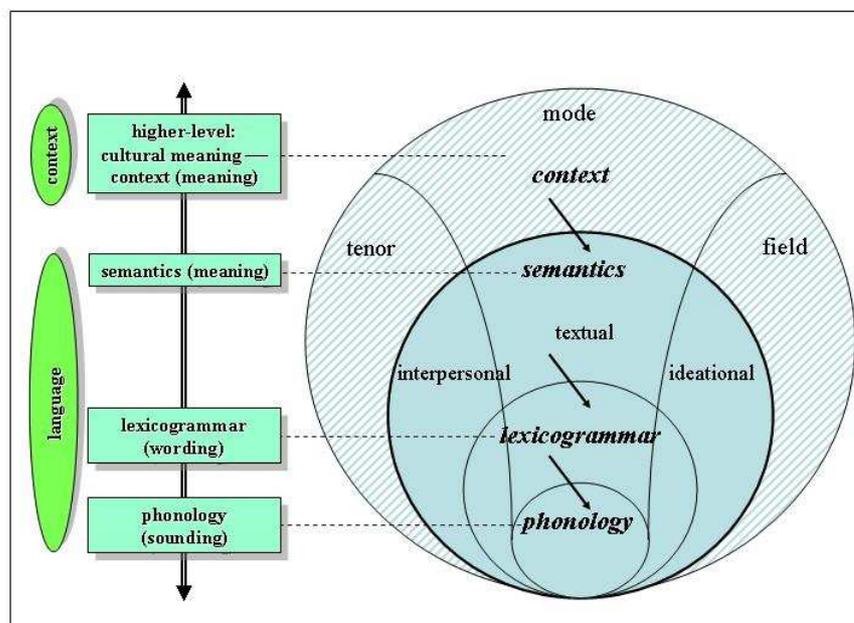
Figure 2.2 Language viewed according to the dimension of the stratification

(taken from Patpong, 2006)

The hierarchy of stratification intersects with the spectrum of metafunction. The three contextual parameters are values of field, tenor, and mode. The context is realized by language, gestures, gazes, and other aspects of "body language," as in oral story-telling. The realization of context in language is based on the metafunctional spectrum. Based on Halliday (1977: 200-201; 1978: 142-143) the three contextual values are described as follows:

Field (the social action): "That what is 'going on' and has recognizable meaning in the social system; typically a complex of acts in some ordered configuration, and in which the text is playing some part, and including 'subject matter' as one special aspect." It is realized by ideational metafunction.

Tenor (the role structure): Concerned with "the cluster of socially meaningful participant relationships, both permanent attributes of the participants and role relationships that are specific to the situation." It is realized by interpersonal metafunction.

Mode (the symbolic organization): Relates to "the particular status that is assigned to the text within the situation; its function in relation to the social action and the role structure, including the channel or medium, and the rhetorical mode." It is realized by textual metafunction.

(iii) Metafunction dimension

A systemic functional approach proposes that language shows three properties in communication simultaneously; these are ideational, interpersonal, and textual functions. Language is a form of representation of these three properties. These properties are a result of different functions. A systemic functional approach also argues that a language is a system of selection because it shows grammatical features related to the meanings it represents.

In analyzing a language, the systemic functional approach proposes that language is a grammatical unit, called a lexicogrammar, and an analysis can be done with the use of three modes of metafunction, namely, ideational, interpersonal, and textual metafunctions.

Matthiessen and Halliday (1997:12-14, 2004:58-59) have defined three modes of meaning as follows:

(1) **The Ideational metafunction** is concerned with ideation. There are grammatical resources for construing our experience of the world around us and inside us. The ideational metafunction can be divided into two subtypes embodying different modes of construing experience: experiential and logical. The experiential metafunction construes experience in terms of configurations, such as the configuration of a process, participants involved in it, and attendant circumstances, and its grammatical system is TRANSITIVITY. The logical metafunction construes experience as chains, developed out of highly generalized relations such as elaboration, exemplification, and modification, and its grammatical systems include TAXIS and LOGICO-SEMANTIC TYPE (Patpong, 2006)

(2) **The Interpersonal metafunction** is concerned with the interaction between speaker and addressee – the grammatical resources for enacting social roles in general, and speech roles in particular, in dialogic (i.e. for establishing, changing, and maintaining interpersonal relations). One of its major grammatical systems is MOOD. The structure of the clause serves as an exchange. A clause has meaning as an exchange, a transaction between the speaker and the listener. The subject is the warranty of the exchange.

(3) **The Textual metafunction** is concerned with the creation of text. It is the presentation of ideational and interpersonal meaning. Information can be shared by speaker and listener in text that unfolds in context. One of the major textual systems is THEME. A clause has meaning as a message, a quantum of information.

In this study, analysis was done primarily on a lexicogrammar in Thai historical texts across three periods focusing only on textual metafunction. The primary objective of this study is to explore how narrators created the historical texts. Therefore, the data of this study were selected from written historical texts in each period. The textual meaning – which views clause as message and shows how the text is organized – is the main focus and an appropriate meaning suitable for exploring the particular written texts. The interpersonal metafunction was not studied because this study is based on the depiction of events and narratives of different places and times. This is, therefore, without either conversations demonstrating data relevant to the interpersonal Theme or ones suggesting the writers' attitude towards the events in the selected Thai historical texts (an attitude assessment for inscription writers on which

interpersonal assessment is based is a feature of interpersonal meaning). The ideational metafunction is a resource for relating human experience – how narrators view and experience the world. It is an interesting meaning that is needed to be further explored. However, it is not included in the scope of the current study.

Exploring the textual meaning of language provides an understanding of how text is organized, or places experimental and interpersonal meanings into a linear and coherent whole (Butt et al., 2000: 134). The system of THEME is the realization of this metafunction. Theme is the point of departure of the clause and also the element the speaker uses to set the ground for what is going to be said (Halliday & Matthiessen, 2004: 64). The structure of Theme is the combination of Theme followed by Rheme. In other words, Theme is the point of departure, while Rheme is the rest of the clause.

In the work of Caffarel, Martin, and Metthiessen (2003), different languages were explored in terms of systemic functional typology and were described in the three metafunctions: ideational, interpersonal, and textual metafunction. Specifically regarding the textual metafunction – the focus issue of the present study – different languages express textual meaning by different lexicogrammatical means. Themes in most explored languages are realized by position. They are the point of departure of the clause. Examples include English, German, Japanese, Chinese, Vietnamese, Telugu, and Pitjantijatjar (Caffarel, Martin & Metthiessen, 2003). However, some languages, such as French (Caffarel, 2003) and Tagalog (Martin, 2003), allow Theme to appear at the final position of the clause. In French, Theme is realized in both the initial and final position of the clause in some text types. And the Theme found in the final position is called the "reprise absolute Theme". As for Tagalog, when the participants of the clause appear, an unmarked Theme usually associates with an unmarked New at the end of the clause. Then, after such Theme is introduced in the position of the New, it will be taken to be the Theme at the point of departure of the next clause (Martin, 2003: 352). In some languages, Theme is marked by the Theme marker, such as Japanese (Teruya, 2003) and Tagalog (Martin, 2003).

As for Theme selection, different languages also show the variations of marked and unmarked Themes. Since textual metafunction maps on to the system of TRANSITIVITY, topical Theme is realized by the participants of the clause (Subject,

Object, or Circumstance), and can also be the process of the clause. Themes that are realized by the Subject of the clause are considered unmarked topical Themes, and the ones realized by elements other than Subjects are the marked Themes. The selection of marked or unmarked Themes is due to mood types or grammatical constraints of the language. For example, in German (Steiner & Teich, 2003), an unmarked Theme can be the direct Object of the clause in diathesis and passive construction. Marked Themes mostly occurs when the focus information falls earlier in the clause, as seen in languages such as Chinese (Halliday & McDonald, 2003) and Thai (Patpong, 2006). However, in languages such as Burmese, a Marked Theme is the effect of moving the emphatic element, especially the Subject of the clause, to the position immediate before a verb, not for emphasis on the first element of the clause (Rattanapitak, 2009: 86).

Additionally, in some non-Western languages, the zero reference can function as the Theme of the clause. Examples include Chinese (Halliday & McDonald, 2003), Thai (Patpong, 2006; Buakaw, 2010), Vietnamese (Woochaiyaphum, 2008), and Burmese (Rattanapitak, 2009).

Rashidi (1992) studied the notion of Theme in Dari (Afghan Persian) narratives in order to investigate the message structure in a language other than English. She showed that Theme in Dari does not necessarily correspond with the first position of the clause or with the Subject of the clause. She also states that "Theme will be realized not only in different ways in different languages but also in different ways within a single language." The present study is an exploration of the textual metafunction in Thai language in order to determine how textual resources were chosen to create text, especially in the historical text type (Rashidi, 1992: 202).

As for Thai, linguistic study based on Systemic Functional Linguistics, particularly in Theme systems, is very rare. There is only one completed work on Thai that has been done using SFL as its frame work. This is Patpong's dissertation on *A Systemic Functional Interpretation of Thai Grammar: an Exploration of Thai Narrative Discourse* (2006, see details on section 2.3). However, she worked on texts that are the representations of the modern Thai language.

Since Thai has a long history of language and literature, studying the Thai language in different time periods can present a better understanding of the language, and can also show how people in different time periods organized their texts to

construe their experiences. The choices of linguistic resources based on textual meaning used in different periods may reveal the linguistic features. Therefore, this study explores textual meaning using texts from three time periods – the Sukhothai, Ayudhaya, and Rattanakosin periods – and also compares them.

2.2 Historical Discourse Analysis in Thai

There are few studies on historical discourse analysis in Thai. After being examined, the researches employing the analysis in some part of the language but was not study the grammatical system in Thai as a whole, ranging from words, clauses, to sentences. The majority of the work focused on particular aspects of Thai grammar, such as a study by Bamroongraks (1987) that intended to study a historical discourse analysis in Thai in the noun phrase; others, such as Wattanasomboon (1994) and Prompapakron (1996) studied at the clause level; still others, such as Navik (1989), Tanee (2001), Tantijitjaru (2005), Jarasjarungkiat (2005), etc. emphasized text cohesion in a huge volume.

In this study, the works of Bamroongraks (1987), Wattanasomboon (1994), Prompapakron (1996), Kanitthanant (1990), Tanee (2001), Tantijitjaru (2005), and Jarasjarungkiat (2005) have been analyzed as part of a literature review, including historical discourse analysis in Thai, as follows:

In Bamroongrak s' (1987) dissertation entitled "Sukhothai Thai as a Discourse-Oriented Language: Evidence from Zero Noun Phrases," she studied zero noun phrases found in 30 inscriptions in the Sukhothai period based on methods supplied by Li and Thompson (1976), Tsao (1977), and Huang (1984). Bamroongraks found that the Thai language in that period was a discourse-oriented language. To understand what a noun phrase in ellipsis looks like, it is necessary to examine its context beyond the sentence level, as follows:

phɔ̂ːkhǔn   phǎːmɨaŋ   cɨŋ   ʔaphísèːk

King   Phamuang   then   crown king

[Ø j phɔ̌ːkhǔn   baːŋ klaŋhǎːw] ⱼ.   eᵢ   hâj

King   Bangklanghaaw   give

mɨaŋ   sùkhǒːthaj,   eᵢ   hâj   tháŋ   chɨ̂ː   ton

city   Sukhothai   give   also   name   himself

kɛ̀   phrá-sàhǎːj

to   comrade / friend

"*King Phaamuang ᵢ, therefore, crowned King Bangklanghaaw ⱼ king. (Heᵢ) gave to hisᵢ comrade the city of Sukhothai, (and) (heᵢ) also gave (him ⱼ) his ᵢ name.*"

The example above, which follows the analysis of language beyond the sentence level, shows what "zero noun phrases" look like so they can be wholly understandable to the reader. However, the work of Bamroongraks (1987) studied only "zero noun phrases" in 30 Sukhothai inscriptions. Therefore, in this study, the researcher will review Thai historical discourse in different periods: namely, the Sukhothai, Ayudhya, and Rattanakosin periods. As a result, it will expand the viewpoint of Thai discourse analysis from a historical perspective.

Wattanasomboon (1994) studied changes in categories and the use of temporal adverbial clauses in Thai during the Rattanakosin period (1782 - 1993). The analysis is based on approximately twenty A4 pages of academic writing, systematically sampled from written material of every tenth year from 1782-1993. The study indicates that there is change in the syntactic structure of Thai temporal adverbial clauses. They display fewer finite verbs and more nominalized verbal constructions. The study also verifies that there are increases in categories and the use of Thai temporal adverbial during the Rattanakosin period. The data show that nominal constructions of temporal adverbial clauses are used more frequently in academic writing translated from English than Thai. The finding supports the claim that the influence of English is an important factor in the increased use of more nominal construction of Thai temporal adverbial clauses.

Prompapakron (1996) studied changes in the use of relative clauses in Thai during the Rattanakosin period (1782-1995). The data was taken from samples of

written documents, such as newspapers, novels, and other kinds of prose writings during the period from 1785 to 1995. The research finds that there are three types of relative clauses: **thî:**, **sîŋ**, and **ʔan**. They were used throughout the period and their frequency distribution as a whole has increased over time. When the three types of relative clauses are considered separately, it was found that throughout the period **thî:** occured most frequently, followed by **sîŋ**, and then **ʔan**.

The findings of Wattanasomboon (1994) and Prompapakron (1996), as mentioned above, show part of the results concerning the textual metafunction profile in the Rattanakosin period (1782-1993) − textual resources of marked Theme selection (Wattanasomboon) and textual Theme (Prompapakron). The study of Thai historical discourse in different periods will broaden the knowledge of the textual metafunction profiles that were initially explored by Wattanasomboon and Prompapakron.

Khanitthanant (1990) made a comparison based on grammatical perspective among discourse connectors in the Thai language in different periods, emphasizing the texts found in the 1st Inscription's side one. They were chosen as representative of Thai texts in the Sukhothai period. Meanwhile, the texts in the Royal Gazette's first issue on page 56 (1236 J.S.) represented texts in the reign of King Rama V. The study found that the Thai language in Sukhothai's 1st Inscription on side one had less connectors between words and sentences than the Royal Gazette's first issue on page 56 (1236 J.S.). Examples are illustrated as follows:

The following text is from Sukhothai's 1st Inscription Page 1

พ่อ   กู   ชื่อ   ศรีอินทราทิตย์   แม่   กู   ชื่อ   นางเสือง

phɔ̂:   ku: chɯ̂: sǐ:ʔinthra:thít   mɛ̂:   ku: chɯ̂:   na:ŋsɯ̌aŋ

father I   name Sriintrathit   mother I   name   Nangsueng

พี่   กู   ชื่อ   บานเมือง

phî: ku: chɯ̂:   ba:nmɯaŋ

brother I   name   Banmueng

ตู   พี่น้อง   ท้องเดียว   ห้า   คน

tu: phî:nɔ́:ŋ thɔ́:ŋdiaw hâ: khon

we brothers and sisters   five Classifier

ผู้ชาย   สาม   ผู้ญึง   โสง

phû:cha:j   sǎ:m phû:ji:ŋ   sǒ:ŋ

man   three women   two

พี่   เผือ   ผู้อ้าย   ตาย จาก เผือ เตียมแต่ ยัง เล็ก

phî: phǎ phû:ʔâ:j   ta:j cà:k phǎ tiam tɛ̀ jaŋ lék

brother   eldest brother die from   since still young

เมื่อ   กู   ขึ้นใหญ่   ได้   สิบเก้า   ข้าว

mɨ̂a ku: khɨ̂njàj dâ:j sìpkâ:w khâ:w

when I   grow   get nineteen enter

ขุนสามชน   เจ้าเมือง   ฉอด   มา   ท่   เมืองตาก

khǔnsǎ:mchon câ:wmɨaŋ chɔ̀:t ma: thɔ̂: mɨaŋtà:k

Khunsamchon governor Chod come attack Mueng Tak

พ่อ   กู   ไป   รบ

phɔ̂: ku: paj róp

father I go   fight

ขุนสามชน   เกลื่อนเข้า   ไพร่ฟ้าหน้าใส

khǔnsǎ:mchon   klɨ̀ankhâw phrâjfá:nâ:sǎj

Khunsamchon   move to   people

พ่อ   กู   หนี   ญญ่าย   พ่ายจะแจ้(น)   กู   บ่   หนี

phɔ̂: ku: nǐ: jájâ:j   pha:jcàcɛ̌:(n) ku: bɔ̀: nǐ:

father I escape quick   confusion   I   NEG escape

 กู   ขี่   ช้าง   เบกพล   กู   ขับ   เข้า   ก่อน   พ่อ   กู
ku: khì: chá:ŋ bè:kphon   ku: khàp khâw   kɔ̀:n phɔ̂: ku:
I ride elephant Bekphon I ride enter before father I

กู   ต่อ   ช้าง   ด้วย   ขุนสามชน

ku: tɔ̀: chá:ŋ   dûaj khǔnsǎ:mchon

I fight on elephan back with Khunsamchon

"*My father is Sriinthrathit. My mother is Sueng. My brother is Banmueng. I have five relatives: three men and two women. My elder brother passed away since I was young. After I took the throne for nineteen years. Khunsamchon, the ruler of Mueng Chort, attacked Mueng Tak. My father also went to the war. Khunsamchon marched to the   battle-field, and the solider of Phor Khunsriinthratit ran away but Phor Khunram still be there. I did not run away. I ridded the elephant named Bekphol into the battle-field before my father. I had a battle on the elephant against Khunsamchon.*"

The following text is from Government Gazette Volume I Page 56

ว่า   ด้วย   เบี้ยปรับ   ผู้   ลัก   ตั้ง   บ่อน

wâ: dûaj bîapràp   phû: lák   tâŋ bɔ̀n

about   fined-money who   illegal   set gamble

<u>ด้วย</u>   พระรัตนโกษา   เจ้ากรมพระคลังสินค้า   <u>ได้</u>   นำ   ความ

dûaj phrá rát tàná ko:sǎ: câ:wkromphrákhlaŋsǐn khá: dâ:j nam khwa:m

With Prarattanakosa   chief of treasury   get   take   message

เรื่อง   นี้   ขึ้นกราบบังคมทูล   พระกรุณา

rɨ̂a:ŋ ní: khɯ̂n krà:p baŋ khom thu:n   phrá kà rúna:

story this inform(RY)   kindness(RY)

<u>ครั้น</u>   ความ   ทราบ   ฝ่าละอองธุลีพระบาท

khrán khwa:m sâ:p   fà:lá ʔɔ:ŋ thúli:phrábà:t

when massage know Your Highness

แล้ว จึ่ง มี พระบรมราชโองการ ดำรัส สั่ง ให้

léːw cɯ̀ŋ miː phrábɔːrommárâːtcháʔoːŋkaːn damràt sàŋ hâj

and then have Royal order   say(RY) order give

ตีพิมพ์ ประกาศ บันดา ขุนพัด นายบ่อน ราษฎร ไท จีน

tiːphim pràkàːt banda: khǔnphát naːjbɔ̀n râːtsàdɔːn thaj ciːn

print announce all Khunphat Naajboon people Thai Chinese

ให้ รู้ ทั่วกัน ว่า เดิม ปีวอกจัตวาศก มี พิกัด

hâj rú thûakan wâ dɤːm piːwɔ̂ːkcàttàwasòk miː phíkàt

give know all that at first the year of monkey have schedule

แต่ว่า ผู้ใด ลักใส่ บ่อนต่าง ๆ

tɛ̀ːwâː phûːdaj láksàj bɔ̀ntàːŋtàːŋ

but anyone steal casino

ถ้า ขุนพัด จับ ได้ ปรับ นายบ่อน ผู้ลักใส่บ่อน

thâː khǔnphát càp dâj pràp naːjbɔ̀n phûːláksàjbɔ̀n

if Khunphat arrest get fine casino manager who steal casino

เปน เงิน ๑๐ ตำลึง....

peːn ŋɤn sìp tamlɯŋ

be money ten a monetary ...

"(It is)about the illegal gambling den Phrarattanakosacaw, the chief of treasury, informed the King about this story. When the story was known by the king, then the king had the royal order to announce to Khunphat, gambling owner, Chinese, Thai people that in the year of Monkey, if anyone gambled and was arrested by Khunphat, the owner of the gambling would be fined for ten Tamlueng."

(adapted from Khanitthanant, 1990)

Tanee (2001) explored cohesion in the Sukhothai inscriptions. The data were collected from 50 inscriptions that had been read by the epigraphists. This

study found that the mechanics of cohesion in the Sukhothai inscriptions could be classified into five types: reference, ellipsis, repetition, collocation, and conjunction. There were two types of references: nominal reference and discoursal reference. There is only one type of ellipsis: verbal ellipsis. There are two types of repetition: repetition of words and phrases, and repetition of structures. There are three types of collocation: synonymy, antonymy, and superordinate. The conjunctions show the relations in 12 types: concessive relation, relation of result, causal relation, temporal relation, relation of purpose, comparative relation, conditional relation, relation of starting point, additive relation, classifier relation, relation of method, and relation of word depiction. The characteristics of conjunctions include using one conjunction and using several conjunctions.

Tantijitjaru (2005) studied cohesion in the Royal Decrees in the reign of King Thonburi and King Rama I. Data were published of 47 of the Royal Decrees that have been read by epigraphists. The studies found that the mechanics of cohesion in the Royal Decrees could be classified into six types: reference, substitution, ellipsis, repetition, conjunction, and lexical usage. There are six types of reference: pronominal reference, nominal reference, proper names/position reference, kinship terms reference, abbreviation reference, and zero reference. There is only one type of substitution: clausal substitution. There are three types of ellipsis: nominal ellipsis, verbal ellipsis, and clausal ellipsis. There are three types of repetitions: repetition of words or phrases, repetition of structures, and paraphrases. The conjunctions show the relations in 13 types: additive relation, ordinal relation, alternative relation, reformatory relation, conditional relation, temporal relation, clausal relation, relation of purpose, relation of result, comparative relation, relation of starting and ending points, content relation, place relation, and transitional relation. There is only one type of lexical usage: lexical collocation.

Jarasjarungkiat (2005) studied "discourse connectors" in Thai. The data of this study were collected from published documents from the Sukhothai period to the present. This study found that the data presented in the Sukhothai period could be divided into two types of discourse: narrative and procedural. Meanwhile, the data of the Ayudhya period could be divided into four types of discourse: narrative, procedural, hortatory,

and expository. The data of the Rattanakosin period could also be divided into four types of discourse: narrative, procedural, hortatory, and expository.

Moreover, her finding indicates that discourse connectors in Thai can be classified into two types according to their functions, namely the micro and the macro level connectors. (i) The micro level connectors (conjunctions) are then subcategorized according to their meaning into 13 subtypes: contrastive, conditional, conjecture, alternative, additive, temporal, causal, purposive and resultative comparative, exemplificatory, restatement, conclusion, and enablement. (ii) The macro level connectors (adjuncts) are divided into six sub-types: transitional, additive, elaboration, conclusive, causal and adversative.

In addition, Jaratjarungkiat's study found that there the number of discourse connectors in Thai increased in later periods, as follows: there were 50 discourse connectors in the Sukhothai period, 90 in the Ayudhya period, and 198 in the Rattanakosin period.

The studies of Kanitthanant (1990), Tanee (2001), Tantijitjaru (2005), and Jarasjarungkiat (2005) found similar results, namely that discourse connectors in Thai increased as time passed. In the Sukhothai period, which was chosen as the first period of the study, there were fewer discourse connectors than all the other periods. However, previous studies of Thai conjunctions mostly provided the lists of conjunction resources. In the present study, Thai conjunction resources will not only be listed but also set up according to the system network.

2.3 Discourse Analysis in Southeast Asian languages   by using a Systemic Functional Approach

There are some works based on the Systemic Functional Linguistics in studying Southeast Asian languages, such as Martin's (1998), which studied Tagalog; in Thai's (1998) and Woochaiyaphum's (2008), which studied Vietnamese, and in Rattanapitak's (2009), which studied Burmese. However, two works employed Systemic Functional Linguistics at the discourse level, including Patpong (2006), who studied Thai Narrative Discourse, and Buakaw (2010), who explored Thai short stories.

In this study, the works of Woochaiyaphum (2008), Rattanapitak (2009), Patpong (2006), and Buakaw (2010) have been selected for review, as follows:

Woochaiyaphum (2008) analyzed Theme and Rheme structure and explored thematic progression and significant features of Vietnamese online news reporting. The data were drawn from 14 backdated Tet festival online news reports taken from VietNamNet-www.vnn.vn, from 8 February 2005 to 11 February 2005. The results show that the Theme structure of Vietnamese online-news reporting consisted of three types of the THEME: textual, interpersonal, and topical Themes.

The unmarked Themes were found more frequently than marked Themes. The most favored marked Themes were temporal circumstantial Themes since the data sources were based on three important days of the Tet festival celebrations. The profile of Theme selection was related to a news-writing structure that was concerned with specific details about who, what, when, where, why, and how. There were three types of thematic progression patterns. The most frequent thematic progression was a constant thematic progression.

Rattanapitak (2009) investigated textual profiles in selected Burmese religious tales. There are textual, interpersonal, and topical Themes that can be chosen as a point of departure of the clause. Textual elements that function to connect the meaning of the clause are found in the Theme position, while those that function to link simple clauses into a clause complex appear in the Rheme. Therefore, the profiles of textual Themes in Burmese include only the textual elements that appear in the Theme position. They do not cover the others, which appear in the Rheme position.

Unmarked Themes were found more frequently than marked Themes. The unmarked Theme is the most selected Theme, functioning as the participants of the tales whose story is developed through them. The most favored marked Themes were temporal and spatial circumstances, which function to set the scene of the tales.

Patpong (2006) explored the grammar of standard Thai in 14 Thai folktales based on Systemic Functional Linguistics. The study was concerned with three modes of metafunction. First, the textual metafunction in Thai was realized by several strategies. Its realization included the relative sequence of elements, intonation realization, and sequential marking. In sequential realization, Theme is the point of departure. Sometimes, there is a participle "na2" function to mark prominent elements.

Some prepositions, such as "sùan", and "fàːj" 'as for' function as an absolute Theme. Moreover, an unmarked Theme in Thai does not depend on its Mood type by nature.

Second, the interpersonal metafunction constructs dialogue for exchanging meaning through the system of Modality within this metafunction. The Predicator in Thai functions to specify various modality properties, such as probability, usuality, obligation, and inclination, which are realized by modal adverbs, such as baːŋthiː 'perhaps', khoŋ 'probably', and nêːnɔːn 'certainly', and modal auxiliaries, such as ʔàːtcà 'may, may be', khuan 'should', tôŋ 'must', and cà 'FUT. will' The system of Modality in Thai and the Predicator are closely linked. Moreover, the Negotiator in Thai is realized by interpersonal particles that distinguish Mood type.

Lastly, there are four main process types realized in the ideational metafunction: material, mental, verbal, and relational processes, which are categorized by three domains of experience: (i) doing and happening; (ii) sensing and saying, and (iii) being and having. The four process types can be further extended by being subdivided into intermediate processes: behavioral and existential. Behavioral processes are interpreted as subtypes of the material happening process. Existential processes are interpreted as one type of a being process.

Buakaw (2010) explored textual resources in two Thai short stories. The unmarked Theme is the most common of Theme selections. In order to set the scene, a marked circumstantial Theme was selected, whereas an unmarked Theme was selected to indicate the point of view of the story.

Based on the results of Woochaiyaphum (2008), Rattanapitak (2009), Patpong (2006), and Buakaw (2010), the significant features of textual metafunction profiles correlate with the characteristics of text structure in different text types.

According to the only two works on Thai language using SFL as a framework – i.e. Patpong (2006) and Buakaw (2010) – they focus on different text types. Patpong analyzed contemporary Thai language in discourse analysis, especially in Thai narrative discourse, while Buakaw concentrated on Thai short stories, which were written in modern Thai language. Therefore, my work studies the Thai language in another text type – historical texts – across three different periods, namely the Sukhothai, Ayudhya, and Rattanakosin periods. As a result, it was expected that the

findings would extend knowledge to Thai discourse analyses from a historical perspective.

In the next chapter, the research methodology used in this study will be explained step by step, including data collection, data preparation and data analysis.

CHAPTER III
METHODOLOGY

This chapter will outline, step-by-step, the research methodology used in this study. It will begin by looking at data collection, followed by data preparation and finally data analysis.

3.1 Data Collection

3.1.1 Location of a historical text in Ure's text typology (1989)

The scope of historical Thai language texts employed in this study is based principally on Jean Ure's text typology, which was presented in 1989. The text typology is based on four dimensions: specialization (specialized and non-specialized), medium (spoken and written), social purpose (expounding, reporting, re-creating, sharing, recommending, enabling, exploring, and doing), and experiential domain (reflection and action).

Table 3.1 Ure's text typology (1989)

		written		spoken			
		dialogue	monologue		dialogue		
specialized	1	Letter	Reference book	Lecture	Debate	**expounding**	**reflection**
		Menu	Text book				
	2	Questionnaire	History	Statement in evidence	Cross examination	**reporting**	
			Biography				
			News report				
	3	Comic strip	Memoirs	Radio commentary	Drama	**recreating**	
			Novels				
					Folk play		
			Stories		Collaborative narrative		
	4	Letter personal	Diary	Reminiscence	Conversation	**sharing**	
non-specialized	5	Letter business	—	—	Co-operation	**doing**	**action**
	6	Letter Agony aunt	Advertisement	Prayer	Consultation	**recommending**	
			Blurb				
			Advice		Business messages		
			Warnings				
	7	Open letter exhortation	Act of parliament	Sermon	Demonstration	**enabling**	
			Regulations				
			Knowledge				
	8	Letter to the editor	Critical studies	Speech (TV talks)	Discussion	**exploring**	
specialized			Investigations				**reflection**

Based on Ure's text typology, historical texts are located in non-specialized, They are classified as written monologic text types. Their social purposes are concerned with reporting. They involve action rather than reflection.

In language, the realization of context is based on the metafunctional spectrum: filed is realized by the ideational metafunction, tenor by the interpersonal one, and mode by the textual one (Patpong, 2008: 21-23). The contextual values of

historical texts occur within situations of field, tenor, and mode, as shown in Table 3.2 (below):

Table 3.2 The context of historical text discourse

Field	social processes	Reporting : historical recordings through written style
	social action	Giving readers particular information about places and voyages
	domain	Nature of information being given: information narrated from the author's perspective
Tenor	institutional role	Author/assigned author – readers
	hierarchy	Unequal: author as an expert – readers as novices, in this particular of information in the history
	interactant	Expert: author Audience: Interested public, especially historians and academics who are interested in history
	distance	No relationship between author and readers
	speech role	Information giver – information receiver
Mode	medium	Written: print: prose format with description
	turn-taking	Monologue through author's point of views
	rhetorical mode	Informative mode, the productive information is narrated for the purpose of description and explanation with special concerns

3.1.2 Selection of texts

3.1.2.1 Scope of eras under investigation

This study examines the discourse analysis of historical texts from the Sukhothai period to the present day by categorizing each era on the basis of its political change, as outlined by Jarasjarungkiat (2005) in the following sub-sections:

3.1.2.1.1 Thai language in the Sukhothai Era (1826-1893 B.E.)

The Sukhothai Era began with the reign of King Ramkhamhaeng the Great, who invented the Thai alphabet in 1826 B.E., and continued until the Sukhothai Kingdom fell under Ayudhya's rule in 1893 B.E.

3.1.2.1.2 Thai language in the Ayudhya Era (1893-2325 B.E.)

The Ayudhya Era began when Ayudhya became the capital in 1893 B.E. and continued until it was lost in a war in 2310 B.E. This era ended when Thonburi became the capital in 2313-2325 B.E. (Between 2310-2313 B.E., after Ayudhya was defeated, a civil war ensued).

3.1.2.1.3 Thai language in the Rattanakosin Era (2325-2551 B.E.)

The Rattanakosin Era began when Krungthep (also known as "Bangkok") became the capital in 2325 B.E. and continues until the present day (2551 B.E.). During this era, changes occurred in individual, social, and governmental dimensions that greatly impacted Thai language patterns. The periods are categorized as follows:

(1) The 1st Period (2325-2394 B.E.) began in the reign of King Rama I and ended after the demise of King Rama III. During this period, the Thai language was regarded as having evolved from the Ayudhya Era, because the kingdom's culture, mindsets, and beliefs were inherited from those who had lived during the Ayudhya Era (Jarasjarungkiet, 2005: 20).

(2) The 2nd Period (2394-2474 B.E.) began in the reign of King Rama IV and ended before the change from absolute monarchy to democracy in the reign of King VII (Prajadhipok, 2475 B.E.). Adapted in accordance with Western languages, the Thai language in this period evolved in new ways (Prasithrathasint, 2005: 136).

(3) The 3rd Period (2475-2551 B.E.) began in the reign of King Rama VII, following the change from absolute monarchy to democracy in 2475 B.E., and it continues to the present day. It represents the beginning of the characteristics of modern Thai language as seen in news reports, advertisements, academic papers, editorials, and other modern forms (Prasithrathasint, 2005 : 137).

The Thai language, in different eras and under different governmental systems, is shown in Figure 3.1.
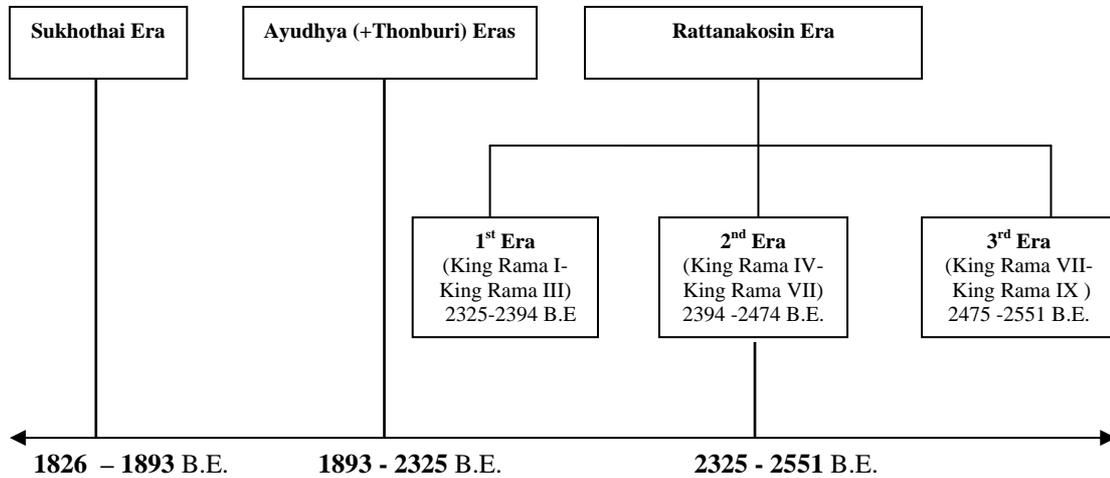
Figure 3.1 The Thai language in the different eras based on the changes of governmental systems

3.1.2.2 Selection of texts

The selection of texts used in this study was based on:

3.1.2.2.1 The studied texts were composed exclusively in prose. They were also produced within the particular era selected as representative of all three eras.

3.1.2.2.2 The studied texts included inscriptions, archives, and chronicles that had been formally transliterated and published.

3.1.2.2.3 The historical texts described places and voyages.

3.1.2.2.4 The studied texts were physically completed, meaning they were completed inscribed without damages.

3.1.2.2.5 The texts were selected from a corpus of Thai historical texts.

After the texts were selected (and topic 3.1.2.2 completed), texts from each period were selected based on the following criteria:

3.1.2.3 Criteria of text screening

During an initial investigation, the researcher found that, for each period, there were many texts of varying lengths, some of which were short and others that were long. For this reason, the texts were selected as follows:

The aim of the study was to investigate changes in Thai grammatical systems as evidenced in historical texts from the Sukhothai period to the present day. The selection, therefore, was based on texts that shared similar features, meaning they represented texts from the three historical periods and had similar reporting patterns that could be divided into two categories: the first-person reporter and the third-person reporter. The researcher found that historical texts that reported facts and events could be found in all three periods, and some of these texts were selected.

3.1.2.3.1 Selection of historical texts from the Sukhothai period

Texts from this period describe places and events related to aspects of Buddhism. During this period, there were four texts available, the lengths of which did not exceed 50 pages. The four texts selected are shown in detail below:

Table 3.3 Historical texts (inscriptions) from the Sukhothai period (1826-1893 B.E.)

No.	Title	Length
1	ca:rɨ́k phô:khǔn ra:mkhamhĕ:ŋ [P1/1] King Ramkhamhaeng the Great's Inscription B.E. 1835	Total 89 lines
2	ca:rɨ́k wát sĭ:chum [P1/2] Sri Choom Temple's Inscription B.E. 1912	Total 95 lines
3	ca:rɨ́k wát chá:ŋlɔ́:m [P1/3] Chang Lom Temple's Inscription B.E. 1927	Total 85 lines
4	ca:rɨ́k wát hĭntâŋ [P1/4] Hin Tang Temple's Inscription B.E. 1943 – 1962	Total 36 lines
		Total 4 texts

3.1.2.3.2 Selection of historical texts from the Ayudhya and Thonburi periods

The texts chosen from this period describe places and voyages, and only two of them were available for study. In order to study the characteristics of texts from this period, only the beginning of the text, which accounts for 10 pages of the entire text, was selected for study. Details of these selections are detailed as follows:

Table 3.4 Historical texts (archives) in the Ayudhya and Thonburi periods (1893-2325 B.E.)

No.	Title	Length
1	Archives of ʔɔ̀ːkphráwísùtsŭnthɔːn [P2/1] Archives of OkPhrawisudsunthon	Total 37 pages Selected 10 pages
2	Archives about rájátha:ŋ phráʔùba:li: paj laŋka:tháwí:p [P2/2] Archives about Travelling to Langka of the Phra Ubali	Total 16 pages Selected 10 pages
		Total 2 texts

3.1.2.3.3 Selection of historical texts from the Rattanakosin period

Texts from the Rattanakosin period are available in large numbers, and their lengths vary widely. Only the beginnings of each text were selected for study, and they account for 10 pages of the entire text. They were selected as follows:

(1) Selection of historical texts from the Rattanakosin era : The 1st Period (B.E 2325-2394)

There is only one text available from this period that describes places and voyages. It was selected for study as follows:

Table 3.5   Historical texts (chronicles) from the Rattanakosin period: The 1ˢᵗ Period (B.E 2325-2394) (During the reigns of King Rama I – King Rama III)

No.	Title	Length
1	Chronicles about kam hâj ka:n ci:n kák rîaŋ mɨaŋbaĭi: [P3/1] Chronicles about Bali Town by Chinese Kak	Total 23 pages Selected 10 pages
		Total 1 text

(2) Selection of historical texts from the Rattanakosin era: The 2ⁿᵈ Period (B.E. 2394-2474)

There were 14 texts with different lengths that describe places and voyages available from this period. The selected text was representative of each period. The following are the chosen texts:

Table 3.6   Historical texts (archives) from the Rattanakosin period: The 2ⁿᵈ Period (B.E. 2394-2474) (During the reigns of King Rama IV- King Rama VII)

No.	Title	period	Length
from 14 texts, only 3 texts were selected by a random approach			
1	Archives about ra᷈:tcháthû:t thaj paj pàthêt ʔaŋkrĭt mɨ̂a pi: másĕŋ B.E. 2400 [P3/2] Archives about the Thai Ambassador's travels to England (B.E. 2400)	King Rama IV	Total 44 pages Selected 10 pages
2	Archives about phrábà:tsŏmdèt phrácɔ:mklâ:wcâ:wʔù:hŭa sàdèt pràphâ:t hŭamɨaŋ naj lĕ̌:m mála:ju: ruam sǎ:m khra:w [P3/3] Archives about King Rama V's travels to the provinces of Malayu (three times)	King Rama V	Total 49 pages Selected 10 pages

Table 3.6 Historical texts (archives) from the Rattanakosin period: The 2ⁿᵈ Period (B.E. 2394-2474) (During the reigns of King Rama IV- King Rama VII) (cont.)

No.	Title	period	Length
3	Archives about pràphâ:t hŭamɨaŋ pàktâ:j [P3/4] Archives about King Rama VI's travels to the provinces of Southern Thailand	King Rama VI	Total 257 pages Selected 10 pages
			Total 3 texts

(3) Selection of historical texts from the Rattanakosin era: The 3ʳᵈ Period (B.E. 2475-2551)

There were three texts selected for study. The chosen texts include:

Table 3.7 Historical texts (archives) from the Rattanakosin period: The 3ʳᵈ Period (B.E. 2475-2551) (During the reigns of King Rama VII- King Rama IX)

No.	Title	Period	Length
1	Archives about sàdèt phrárâ:tchádamnə:n pràphâ:t júrò:p khɔ́:ŋ phrábà:tsŏmdèt phrápòkklâ:wcâ:wʔù:hŭa [P3/5] Archives about King Rama VII's travels to Europe	King Rama VII	Total 293 pages Selected 10 pages
2	Archives about sàdèt phrárâ:tchádamnə:n jɨan sàhàphâ:p phámâ: [P3/6] Archives about King Rama IX's travels to Burma	King Rama IX	Total 138 pages Selected 10 pages

Table 3.7 Historical texts (archives) from the Rattanakosin period: The 3rd Period
(B.E. 2475-2551) (During the reigns of King Rama VII- King Rama IX)
(cont.)

No.	Title	Period	Length
3	Archives about sŏmdètphràtêprátrâ:tchásùda: sàjă:mbɔ:rommárâ:tchákùma:ri: sàdèt pràphâ:t júrò:p [P3/7] Archives about Princess Sirinthon's travels to Europe	King Rama IX	Total 652 pages Selected 10 pages
			Total 3 texts

Sukhothai	**Ayudhya (and Thonburi)**	**Rattanakosin**		

Criteria of text selection
‣ limited number of texts available. Only four texts chosen.
‣ studied the whole text

Criteria of text selection
‣limited number of texts available. Only two texts chosen.
‣ studied 10 pages of the whole text

The reigns of King Rama I- King Rama III (2325-2394 B.E.)

The reigns of King Rama IV- King Rama VII (2394 -2474 B.E.)

The reigns of King Rama VII- King Rama IX (2475 -2551 B.E.)

Criteria of text selection
‣ one text available.
It was chosen.
‣ studied 10 pages of the whole text

Criteria of text selection
‣a number of texts available. Only three of them are chosen as representative texts of each period by drawing all texts by topics.
‣ studied 10 pages of the whole text

Criteria of text selection
‣ limited number of texts available. Only three texts chosen.
‣ studied 10 pages of the whole text

(1826 – 1893 B.E.)   **(1893 - 2325 B.E.)**   **(2325 - 2551 B.E.)**

Historical texts: texts describing places and voyages

Figure 3.2 Summary of text selection from the three periods

3.2 Data preparation

All clauses of the 13 Thai historical texts from the Sukhothai period to the present day are transcribed in Thai phonology. After that, all clauses are glossed word by word. Each clause was then translated into English. Then, all Thai historical texts were given a free translation.

3.3 Data Analysis

When the transcriptions and translations were completed, the Thai historical texts from the Sukhothai period to the present day were analyzed in terms of textual metafunction.

According to Halliday and Matthiessen (2004: 10): "The clause is the central processing unit in the lexicogrammar – in the specific sense that it is in the clause that meanings of different kinds are mapped into an integrated grammatical structure." Therefore, clauses are the basic unit of the language analysis. In order to analyze the textual, interpersonal, and ideational (experiential) metafunction, clause simplexes are the basic linguistic units of analysis, while clause complexes are the basic linguistic unit of analysis of the ideational (logical) metafunction. Since textual metafuntion is the main issue concerned in this study, the selected texts were segmented into clause simplexes and clause complexes. Segmenting clauses into clause complexes can reveal the linguistic components used in the text organization, such as structural conjunctions, non structural conjunctions, conjunctive adjuncts, etc. The data analysis was conducted step by step as follows:

3.3.1 Identify clause boundaries and the number of clause simplexes and clause complexes by using the following symbols:

Table 3.8 Systemic conventions

Symbols	Structural transcription
|||	clause complex, boundary markers
||	clause (not rankshifted), boundary markers
[[ ]]	rankshifted (embedded) clause, boundary markers
[ ]	rankshifted group / phrase, boundary markers
<< >>	clause boundary for included clause (the clause is included in other clause)
< >	clause boundary for included group / phrase
(∅: I =chǎn 'I')	presumed referent; zero pronoun, that is reinstated elliptical element
…	omission of preceding or following text

In this study, the first step in a clause complex analysis is to define the clause boundaries. The criteria used for identifying clause boundaries is as follows: (adapted from Butt et al., 2000 and Chuwicha, 1993):

(1) Underline all verbal groups.

(2) Define the structure of the verbal group as follows:

(2.1) A verbal group that consists of one verb is defined as one clause simplex.

(2.2) A verbal group that is a serial verb construction is defined as one clause simplex in the following cases: a serial verb construction that shares the same subject, a serial verb construction that refers to events occurring at the same time, a serial verb construction that refers to only one aspect, and a serial verb construction that cannot insert the negative **mâj** between them.

Examples of translated text with systemic conventions are given below.

ca:rɨ́k phôːkhǔn raːmkhamhěːŋ   (1292 A.D.)

Text [P1/1:13.1- 13.3] (Inscription # 1 King Ramkhamhaeng the Great)

|||[13.1]   กู   <u>ได้</u>   หมากส้ม   หมากหวาน

ku: dâːj   màːksôm   màːkwǎːn

I   get   sour fruit   sweet fruit

[[13.2]   อันใด   <u>กิน อร่อย   กิน ดี</u>]]

ʔandaj   kin ʔàrɔ̀j   kin di:

whichever   eat   delicious   eat   good

|| [1.3.3]   กู   <u>เอา มา</u>   แก่   พ่อกู|||

ku: ʔaw   ma: kɛ̀:   phô: ku:

I   take   come   for   my father

'I had got all kinds of fruit, whichever is eaten good and delicious and bring it for my father'.

3.3.2 The researcher analyzed lexicogrammar of the selected historical texts based on textual metafunction as follows:

Textual metafunctions are concerned with textual clause grammar and shows how clauses are organized as messages.

The point of departure is called **Theme**. The clause move after the point of departure is called **Rheme**. The clause as a message is organized into Theme + Rheme. There are three possible metafunctions in the Theme of a clause: textual, interpersonal, and ideational (or topical) Themes. The topical Theme is an obligatory element, whereas the textual Theme and the interpersonal Theme are optional elements (Patpong, 2008: 101-106).

The possible clause Themes in Thai start with the textual element and are followed by the interpersonal element, the topical element, and finally the textual element. Examples of the sequential order and possible Themes in Thai are shown below:

Examples of analyzed text in terms of textual metafunctions are given below.

Text [P1/1:13.1- 13.3] (Inscription # 1 King Ramkhamhaeng the Great)

Clause Complex	Clause Simplex	Theme					Rheme
		textual	interp.	topical		textual	
				marked	unmarked		
[13]	[13.1]				กู		ได้หมากส้มหมากหวาน
	[13.2]	[[อันใด →			→อันใด		กินอร่อยกินดี]]
	[13.3]				กู		เอา(∅ :หมากส้มหมาก หวาน)มาแก่กูพ่อ

3.3.3 Comparing language resources found in each period, and considering the directions of change in grammatical structure.

3.3.4 Summarizing and discussing the findings.

In the next chapter, textual metafunction profiles from the three periods will be discussed on the basis of Theme choices, Theme selections and Theme Ranges, respectively.

CHAPTER IV
TEXTUAL METAFUNCTION PROFILES IN THREE PERIODS

This chapter will discuss the results of a study of Thai historical texts from the Sukhothai, Ayudhya, and Rattanakosin periods based on textual metafunction and will be discussed according to three topics: Theme choice, Theme selection, and Theme Range. The textual metafunction profiles in the Sukhothai period will be discussed first.

4.1 Textual metafunction profiles in the Sukhothai period

The four Thai historical texts of the Sukhothai period were segmented into clause complexes and clause simplexes. There are 106 clause complexes and 545 clause simplexes, as shown in Table 4.1.

Table 4.1 Number of clause complexes and clause simplexes in the four Thai historical texts of the Sukhothai period

No.	Title	Clause complexes	Clause simplexes
1	ca:rɨ́k phô:khǔn ra:mkhamhě:ŋ [P1/1] King Ramkhamhaeng the Great"s Inscription B.E. 1835 (Inscription # 1 1292 A.D.)	55	246
2	ca:rɨ́k wát sǐ:chum [P1/2] Sri Choom Temple"s Inscription B.E. 1912 (Inscription # 2 1341 - 1377 A.D.)	21	118

Table 4.1 Number of clause complexes and clause simplexes in the four Thai historical texts of the Sukhothai period (cont.)

No.	Title	Clause complexes	Clause simplexes
3	ca:rɯ́k wát chaːŋlɔɯ́m [P1/3] Chang Lom Temple''s Inscription B.E. 1927 (Inscription # 105 1384 A.D.)	17	114
4	ca:rɯ́k wát hǐntâŋ [P1/4] Hin Tang Temple''s Inscription B.E. 1943 – 1962 (Inscription # 95 1399 - 1419 A.D.)	13	67
	Total	106	545

The textual metafunction is concerned with the creation of text-with the presentation of ideational and interpersonal meaning as information that can be shared by speakers and listeners in text unfolding in context. One of the major textual systems is THEME. Theme is the element that serves as the point of departure of the message; it locates and orients the clause within its context. The rest of the clause is called Rheme (Halliday & Matthiessen, 2004: 64). Theme provides the local context for the information in the rest of the clause, whereas Rheme elaborates the information. (Patpong, 2006: 180)

This section will discuss the system of Theme, which is the realization of the textual metafunction of language. Theme systems consist of Theme choice, Theme selection, and Theme Range. Each will be discussed in the following sections.

4.1.1 Theme choices

There are three types of Themes: topical (ideational), interpersonal, and textual Themes. The thematic structure contains one, and only one, of these experiential elements. This means that the Theme of a clause ends with the first constituent that is a participant, circumstance, or process. This constituent is the topical (ideational), that is obligatory, Theme. There may be other elements in the

clause preceding the topical (ideational) Theme. These elements are either textual or interpersonal Themes. The textual Theme is the element that functions as textual meaning. The interpersonal Theme is the element that functions as interpersonal meaning. (Halliday & Matthiessen, 2004: 79).

In the Sukhothai historical texts, there are two types of Themes found: textual and topical (ideational) Themes. There are no instances of interpersonal Themes found in the Sukhothai historical texts because the four Thai historical texts of the Sukhothai period used in this study depic events and narrate about different places in different times. This is without either conversation demonstrating data relevant to the interpersonal Theme or suggesting the writers's attitudes towards the events in the inscriptions (i.e., an attitude assessment for inscription writers on which interpersonal assessment is based is a feature of interpersonal meaning). The following discussion will start with the textual Theme and be followed by the topical (ideational) Theme.

4.1.1.1 Textual Theme

According to Halliday and Matthiessen (2004:79), textual Theme can be a continuative, a conjunction (structural Theme), and a conjunctive Adjunct. In the Sukhothai historical texts, the textual Theme is realized by two choices: (1) conjunction (structural conjunction), and (2) relative elements. Each choice will be discussed in turn.

4.1.1.1.1 Conjunction

A conjunction (structural conjunction) is a word or group that either links (a linker) or binds (a binder) the clause in which it occurs structurally to another clause. Semantically, it sets up a relationship of expansion or projection. (Halliday & Matthiessen, 2004: 81)

There are two complementary perspectives of identifying conjunction types: conjunctive structure and conjunctive complexity. Conjunctive structure refers to how the conjunction functions in the clause. That is, a linker relates two independent clauses, while a binder relates a dependent clause to an independent clause. The conjunctive complexity refers to the occurrence of conjunction in the clause, which can be either single (only one conjunction) or multiple conjunctions (more than one conjunction).

The conjunctive structure can be subdivided into structural conjunctions: linker and structural conjunctions: binder. The conjunctive complexity can be subdivided into single and multiple conjunctions.

(1) Conjunctive structure

A conjunction is divided into structural conjunctions: linker and structural conjunctions: binder.

(1.1) Structural conjunctions: linker

A linker relates two independent clauses in a paratactic clause nexus. It is used when the logico-semantic relation is one of expansion (Patpong, 2006: 192). Parataxis is the linking of elements of equal status. Both the initiating and the continuing element are free (Halliday & Matthiessen, 2004: 384). An example of linker is **lɛ:** 'and'.

(4:1)

(i) Text [P1/ 2: 23.11]

Theme	Rheme
topical: unmarked	
(Ø:ผู้หลวก)	โอย ทาน บ่มิ ขาด สักวัน
phû:lùak	ʔo:j tha:n bɔ̀:mí khà:t sàkwan
(Ø:a wise man)	give donation NEG lack in some day
A wise man gave donations every day.	

(ii) Text [P1/ 2: 23.12]

Theme		Rheme
topical: unmarked	textual	
(Ø:ผู้หลวก)	จึ่ง	โอย (Ø: ทาน) สิบห้า คาบ
(Ø: phû:lùak)	**cɨŋ**	ʔo:j (Ø:tha:n) sǐphà: khâ:p
(a wise man)	then	give donation fifteen times
Then, a wise man gave donations 15 times.		

(iii) Text [P1/ 2: 23.13]

Theme		Rheme						
textual	topical: unmarked							
แล	(Ø:ผู้หลวก)	มัก	ฉัน	(Ø: ทาน)	ทุกวัน		ดัง	อั้น
lɛ:	(Ø:phû:lùak)	mák	chǎn	(Ø:tha:n)	thúkwan	daŋ	ʔân	
and	(a wise man)	often	eat	donation	everyday	like	that	
And a wise man liked to eat (charity food) everyday like that.								

Example 4:1 shows that the word **lɛ:** 'and' is a structural conjunction. It links the dependent clause (ii) and clause (iii) together.

(1.2) Structural conjunctions: binder

A binder relates a dependent clause to an independent clause in a hypotactic clause nexus (Patpong, 2006: 192). Hypotaxis is the binding of elements of unequal status. The dominant element is free, but the dependent element is not (Halliday & Matthiessen, 2004: 384). In this study, one clause binder **wâ:** 'that' is found. The clause binder **wâ:** 'that' marks the projected clause; the projecting clause can only be mental. There is only one instance of the binder **wâ:** 'that'. An example is shown below.

(4:2)

(i) Text [P1/ 3: 3.1]

Theme	Rheme		
topical: unmarked			
มหาธรรมราชา	งอร	ใน	ศาสนา
máhǎ:thammára:cha:	ŋɔ:n	naj	sà:tsànǎ:
King Maha Dhamma Raja	believe	in	religion
King Maha Dhamma Raja believed in Buddhism.			

(ii) Text [P1/ 3: 3.2]

Theme	Rheme
topical: unmarked	
(Ø:พระมหาธรรมราชา)	มีใจสบรรธา ไตรสรนาถ
(Ø:phràmàhǎ:thammàra:cha::)	mi:cajsàbantha: trajsàrànâ:t
(Ø:King Maha Dhamma Raja)	has deep faith in the Three refuges
King Maha Dhamma Raja had deep faith in the Three refuges.	

(iii) Text [P1/ 3: 3.3]

Theme		Rheme
textual	topical: unmarked	
ว่า	(Ø:ไตรสรนาถ)	บริสุทธิ์
wâ:	(Ø:trajsàrànâ:t)	bɔ:rísùt
that	(Ø:the Three refuge)	is immaculate
(It was believed) that the Three refuges was immaculate.		

Example 4:2 shows that the word **wâ:** 'that' is a structural conjunction. It is called a binder. It marks a projected clause. The projecting clause in the given example is only mental in this period. The word **mi: caj sàbantha:** 'has deep faith' is a mental process.

(2) Conjunctive complexity

In terms of conjunctive complexity, conjunctions can be categorized into single conjunctions and multiple conjunctions. Moreover, each type is divided into various subtypes (see the system network of English conjunctions in Halliday & Matthiessen, 2004: 541). Both of them are found in the Thai historical texts of the Sukhothai period. The details will be discussed below.

(2.1) Single conjunction

The single conjunction is a simple conjunction structure in which there is only one conjunction. The single conjunction as a textual Theme marks a relation of elaborating, extending, or enhancing expansion to the previous clause. In the Sukhothai historical texts, the single conjunction can be divided into two types: extending and enhancing. Each type is divided into various subtypes as follows:

(2.1.1) Extending relation

The extending relation involves either addition or variation. Addition is either positive **and**, negative **nor**, or adversative **but**. Variation includes the replacive **instead**, subtractive **except**, and alternative **or** types (Halliday &Matthiessen, 2004: 543). In the Sukhothai historical texts, the extending relation is an addition conjunction (positive subtype), and it is realized by **lɛ:** 'and'. An example is shown below.

(4:3)

(i) Text [P1/ 4: 12.2-12.4]

Theme	Rheme
topical:unmarked	
เผื่อ	ซื้อ นา สร้าง เป็น สวน
phǐa	sɤ́: na: sâ:ŋ pen sǔan
we	buy rice field build be orchard.
We bought a rice field and turned it into an orchard.	

(ii) Text [P1/4: 12.5]

Theme		Rheme
textual	topical: unmarked	
แล	(Ø:เผื่อ)	ก่อ หมาก กลอย ให้ ไว้ แก่ พระ
lɛ:	(Ø:phǐa)	kɔ̀: mà:k klɔ:j hâj wáj kɛ̀: phrá
and	(Ø:we)	grow betel nuts wild yam give preserve for monks
And we grew betel nuts and wild yam for monks.		

The word **lɛ:** 'and' in the given example functions as an addition conjunction. The word **lɛ:** 'and', a positive subtype, will be placed in front of the unmarked topical Theme.

(2.1.2) Enhancing relation

According to Halliday and Matthiessen (2004: 544), the various types of enhancing relations that create cohesion are those of spatio-temporal, manner, causal-conditional, and matter. There are three types of enhancing relations found in the Thai historical texts of the Sukhothai period: (1) spatio-temporal, (2) manner, and (3) causal-condition.

(2.1.2.1) Spatio-temporal conjunction

A spatio-temporal refers to place and time. In this study, two subtypes of spatio-temporal conjunctions are found: following and simultaneous subtypes.

(a) Following subtype

A following subtype may be mono-position or bi-position. The mono-position subtype is a conjunction that can occur only at the initial position of the clause, or it can occur only after the topical (ideational) Theme. In order words, the mono-position subtype is a kind of conjunction that is able to be placed either at the beginning of a clause or after the topical (ideational) Theme. This following subtype is realized by **klɔːj** 'next', **thàtnán** 'next', **tɛ̀:** 'since', **tiamtɛ̀:** 'since', **lɛ́:w** 'then', and **kɔ̂:** 'then' (as in example 4:4-4:9). The bi-position subtype is a conjunction that can occur both at the initial position of the clause and only after the topical (ideational) Theme. In order words, the bi-position subtype is a conjunction occurring both at the beginning of a clause and after the topical Theme. It is realized by and **cɨ̀ŋ** or **cɨŋ** 'and then' (as shown in example 4:10-4:12).

● **klɔ:j** 'next' as a spatio-temporal conjunction: a following: mono-position subtype

(4:4)

(i) Text [P1/4: 7.5]

Theme	Rheme			
topical: unmarked				
(Ø:เมีย)	ซ่อม พระเจ้า		หน	ตะวันออก
(Ø:mia)	sɔ̂m phrácâ:w		hǒn	tàwanʔɔ̀:k
(my wife)	fix the Buddha image	side	the "east"
(My wife) fixed the Buddha image in the "east."				

(ii) Text [P1/4: 8.1]

Theme		Rheme				
textual	topical: unmarked					
กลอย	(Ø:เมีย)	บูชา ประทีป อัน หนึ่ง ๘๐,๐๐๐				
klɔ:j	(Ø:mia)	bu:cha: pràthî:p ʔan nɨ̀ŋ pɛ̀:t mɨ̀:n				
next	(my wife)	present lantern CL one 80,000				
After then (my wife) presented 80,000 lanterns.						

        The example above shows that the conjunction **klɔ:j** 'next' is a mono subtype functioning as a spatio-temporal conjunction. This word can occur only at the beginning of a clause. In other words, it occurs only in front of an unmarked topical Theme.

● **thàtnán** 'next' as a spatio-temporal conjunction: a following: mono-position subtype
(4:5)

(i) Text [P1/3: 5.1]

Theme		Rheme
textual	topical: unmarked	
เมื่อ	สมเด็จมหาธรรมราชา	เสวย พิราลัย ไคล จาก พราก เสีย
mɨ̂a	sŏmdètmáhǎːthammáraːchaː	sàwɔ̌ːj phíraːlaj khlai càːk phrâːk sǐa
when	King Maha Thamma Raja	pass away
When King Maha Thamma Raja passed away.		

(ii) Text [P1/3: 7.1]

Theme		Rheme
textual	topical: unmarked	
ถัดนั้น	มหาเทวี	สวรรคลาไล ไป
thàtnán	máhǎːtheːwiː	sàwǎnkhlaːlaj paj
"next"	the queen	pass away go
After that, the Queen passed away.		

The conjunction **thàtnán** 'next' in the given example is classified as a mono-position subtype functioning as a spatio-temporal conjunction. It occurs only at the beginning of a clause.

● **tɛ́ː** 'since' as a spatio-temporal conjunction: a following: mono-position subtype

(4:6)

(i) Text [P1/ 4: 3.8]

Theme		Rheme
textual	topical: unmarked	
แต่	(Ø:เผือ)	กระทำ ดัง อั้น
tɛ́ː	(Ø:phǐa)	kràtham daŋ ʔân
since	(Ø:we)	do like that
Since we did just like that.		

(ii) Text [P1/ 4: 3.9]

Theme		Rheme
topical: marked		
ถ้วน สอง ปี แล้ว		ลูก จึง จะ ตาย
thûan sɔ̌ːŋ piː lɛ́ːw		lûːk cɨŋ cà taːj
all two years already		children then AUX die
It had been two years since the child died.		

      The conjunction **tɛ̀ː** 'since' in example 4:6 is a spatio-temporal conjunction. In the Sukhothai period, this word was used differently from the present time. It meant 'since' in the Sukhothai period, while today it means 'but'. This word can occur only at the initial position of the clause. It is identified as a mono-position subtype.

      This finding confirms Jaratjarungkiat's study (2005). She stated that in the Sukhothai and Ayudhya periods, the word **tɛ̀ː** is a conjunction that can show the two logical-semantic relations: 'since' and 'but'. Later, in the Rattanakosin period, this conjunction was only used in meaning 'but' (Jaratjarungkiat, 2005: 86-87).

• **tiamtὲ:** 'since' as a spatio-temporal conjunction: a following: mono-position subtype

(4:7)

(i) Text [P1/1: 5.1]

Theme	Rheme
topical: unmarked	
พี่เผือผู้อ้าย	ตาย จาก เผือ
phî:phɨ̌aphû:ʔâ:j	ta:j cà:k phɨ̌a
our elder brother	pass away from us
Our eldest brother passed away.	

(ii) Text [P1/1: 5.2]

Theme		Rheme
textual	topical: unmarked	
เตียมแต่	(Ø:เผือ)	ยัง เล็ก
tiamtὲ:	(Ø:phɨ̌a)	jaŋ lék
since	(Ø:we)	ASP young
Since we were young.		

        The above example shows that, in the Sukhothai period, the word **tiamtὲ:** 'since' was used as a conjunction. However, it is no longer used. Instead, there is another conjunction **tâŋtὲ:** (which means 'since') functioning as the conjunction **tiamtὲ:** to join different texts to the temporal conditions of situations. This word is classified as a mono-position subtype because it can occur only at the beginning of the clause.

• **lɛ́:w** 'then' as a spatio-temporal conjunction: a following: mono-position subtype

(4:8)

(i) Text [P1/ 2: 10]

Theme	Rheme
topical: unmarked	
พ่อขุนบางกลางหาว แล พ่อขุนผาเมือง	ขี่ ช้างสราย
phɔ̂:khŭnba:ŋkla:ŋhǎ:w lɛ: phɔ̂:khŭnphǎ:mɨaŋ	khì: chá:ŋsǎ:j
King Bang Klang Hao and King Pha Muang	ride battle elephant
King Bang Klang Hao and King Pha Muang ride battle elephants.	

(ii) Text [P1/2: 11]

Theme		Rheme
textual	topical: unmarked	
แล้ว	พ่อขุนบางกลางหาว แล ขอมสบาดโขลญลำพง	รบ กัน
lɛ́:w	phɔ̂:khŭnba:ŋkla:ŋhǎ:w lɛ: khɔ̌:msàbà:tkhlŏ:nlamphoŋ	róp kan
then	King Bang Klang Hao and Khom Saboat Klone Lampong	fight each other
Then King Bang Klang Hao and Khom Saboat Klone Lampong fought against each other.		

　　　　The conjunction **lɛ́:w** 'then' is another example of a spatio-temporal conjunction that can be placed at the beginning of a clause. It is a mono-position subtype.

● **kɔ̂:** 'then' as a spatio-temporal conjunction: a following: mono-position subtype

(4:9)

(i) Text [P1/4: 4.3]

Theme		Rheme
topical: unmarked	textual	
(Ø:เชียงใส)		บวช
(Ø:chiaŋsǎj)		buàt
(Ø:Changsai)		ordain
(Ø:เชียงใส)	ก็	ได้ เป็น ภิกษุ
(Ø:chiaŋsǎj)	**kɔ̂:**	dâj pen phíksù
(Ø:Changsai)	then	AUX be monk
Changsai ordained, and then he became a monk.		

The conjunction **kɔ̂:** 'then' is an example of a mono-position subtype. It occurs after an unmarked topical Theme.

● **cɨ̀ŋ** 'then' as a spatio-temporal conjunction: a following: bi-position subtype

 (4:10)

(i) Text [P1/1: 51.4]

Theme	Rheme
topical: unmarked	
ขดานหิน นี้	ชื่อ มนังศิลาบาตร
khànà:thǐn ní:	chɨ̂: mánaŋsìla:bà:t
board stone this	name Manangsilabatra
This stone board was called Manangsilabatra.	

(ii) Text [P1/ 1: 51.5]

Theme	Rheme
topical: unmarked	
(Ø:คน)	สถาบก ไว้ นี่
(Ø :khon)	sàthǎːbòk wáj nîː
(Ø :people)	built AUX here
Some people built it here.	

(iii) Text [P1/ 1: 51.6]

Theme		Rheme
textual	topical: unmarked	
จึ่ง	ทั้งหลาย	เห็น
cɨ̀ŋ	tháŋlǎːj	hěn
then	all	see
Then all of us could see it.		

● **cɨ̀ŋ** 'then' as a spatio-temporal conjunction: a following: bi-position subtype

(4:11)

(i) Text [P1/ 1: 29.10]

Theme	Rheme
topical: unmarked	
(Ø:พ่อขุนรามคำแหง)	สวนความ แก่ มัน ด้วย ซื่อ
(Ø:phɔ̂ːkhǔnraːmkhamhɛ̌ːŋ)	sǔankhwaːm kɛ̀ː man duâj sɨ̂ː
(Ø: King Ramkhamhaeng)	investigate to him with honest
King Ramkhamhaeng investigated him honestly.	

(ii) Text [P1/1: 29.11]

Theme			Rheme
topical: unmarked		textual	
ไพร่ ใน เมืองสุโขทัย นี้		จึ่ง	ชม (Ø:พ่อขุนรามคำแหง)
phrâj naj mɨaŋsùkhŏ:thaj ní:		**cɨŋ**	chom (Ø:phɔ̂:khŭnra:mkhamhɛ̌:ŋ)
people in Sukhothai this		then	praise (Ø:King Ramkhamhaeng)
The people in Sukhothai then praised King Ramkhamhaeng.			

Examples 4:10 and 4:11 show a bi-position subtype realized by the conjunction **cɨŋ** 'then'. This spatio-temporal conjunction can occur both at the beginning of a clause and after the topical Theme. The example 4:10 shows that the conjunction **cɨŋ** 'then' occurs at the beginning of a clause, or in front of the unmarked topical theme, whereas in example 4:11 it occurs after the topical Theme.

● **cɨŋ** 'then' as a spatio-temporal conjunction: a following: mono-position subtype

(4:12)

(i) Text [P1/ 2: 14.2]

Theme		Rheme
textual	topical: unmarked	
เพื่อ	(Ø:พ่อขุนบางกลางหาว)	เกรง แก่ พระสหาย
phɨ̂â	(Ø:phɔ̂:khŭnba:ŋkla:ŋhǎ:w)	kre:ŋ kɛ̀: phrásàhǎ:j
because	(Ø: King Bang Klang Hao)	be concerned of to friend
Because King Bang Klang Hao was concerned about his friend.		

(ii) Text [P1/2: 15]

Theme		Rheme		
topical: unmarked	textual			
พ่อขุนผาเมือง	จึง	เอา	พล	ออก
phɔ̂:khŭnphă:mɨaŋ	**cɨ ŋ**	ʔaw	phon	ʔɔ̀:k
King Pha Muang	then	take	troop	out
King Pha Muang then sent out his troops.				

The conjunction **cɨŋ** 'then' in 4:12 is a spatio-temporal conjunction. It occurs after the unmarked topical Theme. This conjunction is a mono-position subtype.

(b) Simultaneous subtype

A simultaneous subtype is a mono-position. This simultaneous subtype is realized by **mɨ̂a** 'when' and **krán** 'when' (as in examples 4:13-4:14).

● **mɨ̂a** 'when' as a spatio-temporal conjunction: a simultaneous: mono-position subtype

(4:13)

(i)Text [P1/ 3: 5.1]

Theme		Rheme
textual	topical: unmarked	
เมื่อ	สมเด็จมหาธรรมราชา	เสวยพิราลัยไคลจากพรากเสีย
mɨ̂a	sŏmdètmáhă:thammàra:cha:	sàwɔ̆:jphíra:lajkhlajcà:kphrâ:ksĭa
when	King Thamma Raja	pass away
When King Thamma Raja passed away.		

(ii) Text [P1/ 3: 5.2]

Theme	Rheme
topical: unmarked	
พนม	เข้าบวช ใน สำนักมหาเถรพุทธสาคร
phánom	khâwbuàt naj sǎmnákmáhǎ:thě:rá phútthàsǎkhɔ:n
Phanom	ordain in the Mahathera Buddhasagara
Phanom got ordained in the Mahathera Buddhasagara.	

● **krán** 'when' as a spatio-temporal conjunction: a simultaneous: mono-position subtype

(4:14)

(i) Text [P1/ 2: 27.1]

Theme		Rheme
textual	topical: unmarked	
ครั้น	(Ø:สมเด็จพระมหาเถรเป็นเจ้า)	อธิษฐาน ดัง อั้น
krán	(Ø:sǒmdètphràmàhǎ:thě:rá pencâw	ʔàthítthǎ:n daŋ ʔân
when	(Ø:Supreme Patriarch)	pray like that
When Supreme Patriarch prayed like that.		

(ii) Text [P1/2: 27.2]

Theme	Rheme
topical: unmarked	
ซือ ใบ หนึ่ง	แห้ง
sɨ: baj nɨ̀ŋ	hɛ̂:ŋ
if CL one	dry
If one leaf was dry.	

(iii) Text [P1/2: 27.3]

Theme		Rheme
topical: unmarked	textual	
(Ø:ใบหนึ่ง)	จึง	ขึ้น เป็น ใบ เขียว
(Ø :baj nɨŋ)	cɨŋ	khɨ̂n pen baj khiǎw
(Ø: CL one)	then	grew up be leaf green
(One leaf) then grew up to be green.		

The example above (4:14) is a spatio-temporal conjunction called a simultaneous subtype. This mono-position subtype is realized by the conjunction **cɨŋ** 'then'. It occurs after the unmarked topical Theme.

(2.1.2.2) Manner conjunction

A manner conjunction creates cohesion: (a) by comparison or (b) by reference to means. A Comparison may be positive (expressed by **is like**) or negative (expressed by **is unlike**). A means is expressed by **in the same manner** or **otherwise** (Halliday and Matthiessen, 2004: 546). In this study, only one subtype of manner conjunctions is found. That is a comparative subtype, which is realized by **dàŋ** 'like'. This comparative subtype is a mono-position subtype. An example is given below.

● **dàŋ** 'like' as a manner conjunction: a comparative: mono-position subtype

(4:15)

(i) Text [P1/ 1: 16.3]

Theme	Rheme
topical: unmarked	
กู	พร่ำ บำเรอ แก่ พี่กู
ku:	phrâm bamrə: kɛ̀: phî:ku:
I	keep nourish for my brother
I kept nourishing my brother,	

(ii) Text [P1/1: 16.4]

Theme		Rheme
textual	topical: unmarked	
ดั่ง	(Ø:กู)	บำเรอ แก่ พ่อกู
dàŋ	(Ø:ku:)	bamrə: kɛ̀: phɔ̂:ku:
like	(Ø:I)	nourish for my father
like I did to my father.		

The manner conjunction above in 4:15 is a comparative conjunction realized by the conjunction **dàŋ** 'like'.

(2.1.2.3) Causal-condition conjunction

A causal-condition conjunction relates to the result, reason, or purpose. It may be either a: (a) causal subtype or (b) condition subtype (Halliday and Matthiessen, 2004:546-547). In this study, the causal-condition conjunction can be either: (a) a causal subtype or (b) a condition subtype. Examples are given below.

(a) Causal subtype

A causal subtype is a mono-position. This causal subtype is realized by the conjunction **phɨ̂a** 'because' (as in example 4:16).

● **phɨ̂a** 'because' as a causal-condition conjunction: a causal: mono-position subtype

(4:16)

(i) Text [P1/ 1: 10.2]

Theme		Rheme
topical: unmarked	textual	
พ่อกู	จึ่ง	ขึ้นชื่อ กู ชื่อ พระรามคำแหง
phɔ̂:ku:	cɨ̀ŋ	khɨ̂nchɨ̂: ku: chɨ̂: phrára:mkhamhɛ̌:ŋ
my father	therefore	name I name Prince Ramkhamhaeng
Therefore my father named me Prince Ramkhamhaeng.		

(ii) Text [P1/1: 10.3]

Theme		Rheme
textual	topical: unmarked	
เพื่อ	กู	พุ่ง ช้าง ขุนสามชน
phɨ̂a	ku:	phûŋ chá:ŋ khǔnsǎ:mchon
because	I	dash elephant King Samchon
Because I fought on the elephant's back against King Samchon.		

The example shows that the conjunction **phɨ̂a** 'because' in the Sukhothai period was a conjunction to mention a reason meaning 'because'. In modern Thai, this conjunction **phɨ̂a** means 'for', and it connects texts to show a purpose.

(b) Condition subtype

A condition subtype is a mono-position. This condition subtype is realized by the conjunction **phǐ** 'if" and **sɨ:** 'if'. An example is shown below.

• **phǐ** 'if' as a causal-condition conjunction: a condition: mono-position subtype

(4:17)

(i) Text [P1/1: 46.4]

Theme		Rheme
textual	topical: marked	
ผิ	(Ø:วัน นั้น)	ใช่ วัน สูดธรรม
phǐ	(Ø:wan nán)	châj wan sù:ttham
if	(Ø: day that)	be day the Buddhist Sermon
If that day was the Buddhist Sermon Day.		

(ii) Text [P1/ 1: 46.5]

Theme	Rheme
topical: unmarked	
พ่อขุนรามคำแหง เจ้าเมือง	ขึ้น นั่ง เหนือ ขดานหิน
phɔ̂:khǔnra:mkhamhɛ̌:ŋ câwmɨaŋ	khɨ̂n nâŋ nɨ̌ǎ khàda:nhǐn
King Ramkhamhaeng ruler	ascend sit above stone board
ศรีสัชชนาลัยสุโขทัย	
sǐ:sàtchàna:lasùkhǒ:thaj	
Sukhothai	
King Ramkhamhaeng, ruler of Sukhothai, sat on the stone throne.	

The above example shows that, in the Sukhothai period, the conjunctions **phǐ** and **sɨ:** 'if' were used as conjunctions, and are left unused in modern Thai. Instead, the language employs the conjunction **thâ:** to mean 'if' like the obsolete conjunction **phǐ** and **sɨ:** 'if' to show conditionality.

(2.2) Multiple conjunction

The multiple conjunction is a combination of two conjunctions. The multiple conjunction as a Theme marking a combination of two such relations is restricted to the combination of the extending and enhancing types of expansion. Multiple conjunctions in the Sukhothai historical texts had simple structures. They were often a simple combination of two conjunctions with the same meaning, which are known as "enhancing conjunctions". There are two types of multiple enhancing conjunctions in this study: (1) spatio-temporal and (2) causal – condition. The multiple conjunction may be contiguous or non-contiguous. The contiguous multiple conjunction is the connecting combination of two conjunctions. The non-contiguous multiple conjunction is the combination of two conjunctions that can have a topical theme between them. Each type is divided into various subtypes as follows:

(2.2.1) Spatio-temporal

In this study, only one subtype of spatio-temporal multiple conjunction is found. It is a following subtype realized by **lɛ́:wcɨŋ** 'then'. This spatio- temporal multiple conjunction is a contiguous subtype. An example is given below.

● **lɛ́:wcɨŋ** 'then' as a spatio-temporal conjunction: a following: contiguous subtype

 (4:18)

(i) Text [P1/ 4: 6.2]

Theme	Rheme
topical: unmarked	
ผู้	เป็น ผัว
phû:	pen phǔa
who	be husband
Who was a husband,	

(ii) Text [P1/ 4: 6.3]

Theme		Rheme
topical: unmarked	textual	
(Ø:ผัว)	จึง	ตาย จาก
(Ø:phǔa)	cɨŋ	ta:j cà:k
(Ø:husband)	then	die from
then her husband died.		

(iii) Text [P1/ 4: 7.1]

Theme		Rheme			
textual	topical: unmarked				
แล้วจึง	(Ø:เมีย)	ได้	ยก	สมวัด	สังสการ
lɛ́:wcɨŋ	(Ø:mia)	dâj	jók	sŏmwát	sǎŋsàka:n
then	(Ø:wife)	AUX	devote	monastery man cremation ceremonies	
		ฝูง นั้น			
		fu:ŋ nán			
		CL that			
Then (his) wife devoted the monastery men who do all cremation ceremonies.					

The conjunction **lɛ́:wcɨŋ** 'then' is a spatio-temporal conjunction subcategorized as a contiguous subtype. It occurs in front of the topical Theme.

(2.2.2) Causal - condition

In this study, only one subtype of causal-condition multiple conjunction is found. It is a condition subtype realized by the conjunction **phɨ̀wâ:** 'if that'. This causal-condition multiple conjunction is a contiguous subtype. An example is given below.

● **phɨ̀wâ:** 'if that' as a causal condition: a following: contiguous subtype

(4:19)

(i) Text [P1/ 2: 26.3]

Theme		Rheme
topical: unmarked	textual	
(Ø:สมเด็จมหาเถรเป็นเจ้า)	จึง	อธิษฐาน
(Ø:sŏmdètmáhǎ:thě:npencâ:w	cɨŋ	Ɂàthítthǎ:n
(Ø:the Supreme Patriarch)	then	pray
Then (the Supreme Patriarch) prayed.		

(ii)Text [P1/ 2: 26.4]

Theme		Rheme		
Textual	topical: unmarked			
ผิว่า	พระพุทธ	จริง	จิง	ว่า
phǐwâ:	phráphút	ciŋ	ciŋ	wâ:
if that	the Buddha	true	as	say
If the Buddha was true as they said.				

A causal-conjunction that is analyzed as a contiguous subtype can be realized by **phǐwâ:** 'if that' in the Sukhothai period, as shown in 4:19.

The single conjunction is used most frequently in the Sukhothai historical texts. Of 92 structural conjunctions, 89 (96.73%) are single conjunctions and only three (3.26 %) are multiple conjunctions. Hence, to understand such a language requires an understanding of the discourse as a whole. Understanding the meaning of each clause in each text is challenging because the Thai language during the Sukhothai period had its subject and textual connectors omitted. According to Bamroongraks (1987), the Thai language during the Sukhothai Thai period was a discourse-oriented language. To understand what a noun phrase in ellipsis looks like, it is necessary to examine its context beyond the sentence level. All structural conjunctions are shown in Table 4.2.

Table 4.2 Single and multiple structural conjunctions (a linker) of the Sukhothai period

Types	Subtypes	Conjunctions in the Sukhothai period
single	**extending** (1) additive	**lɛ:** 'and'
	enhancing (1) spatio-temporal (a) following mono-position bi-position (b) simultaneous	**klɔ:j, thàtnán** 'next' **tɛ̀:, tiamtɛ̀:** 'since' **lɛ́:w, kɔ̂:** 'then' **cɨŋ (cɨ̀ŋ)** 'then' **khrán, mɨâ** 'when'
	(2)manner	**dàŋ** 'like'
	(3)causal - condition (a) causal (b) condition	**phɨ̂a** 'because' **phĭ, sɨ:** 'if '
multiple	contiguous **enhancing +enhancing**	**lɛ́:w cɨŋ** 'then'

Table 4.3 Non-structural conjunctions (a binder) of the Sukhothai period

Non-structural conjunctions (a binder) of the Sukhothai period
wâ: 'that'
(The projecting clause can only be a mental clause.)

The next sections will discuss relative elements and topical Themes. All details will be shown in turn.

4.1.1.1.2 Relative element

The relative element relates the nominal antecedent in the embedded clause   (Halliday & Matthiessen, 2004: 429). The relative element functions both as textual Theme and as topical (ideational) Theme (Matthiessen, 1995: 24).

There are four definite relative elements in the Sukhothai historical texts. They are realized by relative pronouns: **ʔan** or **ʔandaj** (**ʔandaj** is a variant of the relative pronoun **ʔan** : **ʔandaj** as a variant of **ʔan**) 'who, which', **phû:** 'who' and **sîŋ** 'who'. These relative elements function both as textual Themes and topical Themes. It was found that the majority of these relative pronouns play the role of a subject in embedded clauses. In other words, relative pronouns, such as **phû:** 'who' and **sîŋ** 'who' are subjects of embedded clauses and supplement the noun in the main clause before it. Exceptionally, relative pronouns, such as **ʔan**, which was found as both the subject and object of embedded clauses. The most frequently selected relative element in the Sukhothai period is the relative element **ʔan** as shown in Table 4.4. Examples are given below.

Table 4.4 Number of relative elements found in the four Thai historical texts of the Sukhothai period

Relative elements		Meaning		Total
Relative pronouns	**Function**	**who**	**which**	
ʔan	subject	5	6	11
	object	-	2	2
ʔandaj (as a variant of *ʔan*)	subject	-	1	1
phû:	subject	3	-	3
sîŋ	subject	1	-	1
			Total	18

● **ʔan** 'who'as a relative element: functioning as a subject of an embedded clause

(4:20)

(i)Text [P1/ 3: 19.4]

Theme	Rheme
topical: unmarked	
ท้าวพระยา [[อันมีบุญสมภารกฤดาธิการ]]	แต่ ได้ ขึ้น เสวยราชสมบัติ ใน สุโขทัย นี้
thá:wphrája:	tɛ̀: dâj khîn sàwǎjraɁtchàsǒmbàt naj sùkhǒthaj ní:
King	since AUX ascend rule the throne in Sukhothai this
King [with a divine power] succeeded the throne in the Kingdom of Sukhothai.	

(ii)Text [P1/3: 19.5]

Theme	Rheme
textual/topical: unmarked (relative element)	
อัน	มี บุญสมภารกฤดาธิการ
ʔan	mi: bunsǒmpha:nkrìda:thíka:n
who	have divine power
Who had a divine power.	

The relative element **ʔan** 'who' in the example above functions as a subject of an embedded clause meaning 'who'.

● **ʔan** 'which' as a relative element: functioning as a subject of an embedded clause

(4:21)

(i) Text [P1/ 1: 38.5]

Theme	Rheme
topical: unmarked	
มี	พระพุทธรูป
mi:	phráphútthárû:p
exist	Buddha image
There was a Buddha image.	

(ii) Text [P1/1: 38.6]

Theme	Rheme
textual/ topical: unmarked (relative element)	
อัน	ใหญ่
ʔan	jàj
which	big
Which was big.	

The relative element **ʔan** 'which' in the given example also functions as the subject of an embedded clause meaning 'which'.

● **ʔandaj** 'which' as a relative element: functioning as a subject of an embedded clause

(4:22)

(i) Text [P1/1: 13.1]

Theme	Rheme
topical: unmarked	
กู	ได้ หมากส้ม หมากหวาน
ku:	dâ:j mà:ksôm mà:kwǎ:n
I	get sour fruit sweet fruit
I had received all kinds of fruit.	

(ii) Text [P1/1: 13.2]

Theme	Rheme
textual/ topical: unmarked (relative element)	
อันใด	กิน อร่อย กิน ดี
ʔandaj	kin ʔàrɔ̀j kin di:
which	eat delicious eat good
Which is eaten is good and delicious.	

      The relative element **ʔandaj** 'which' is another example of a relative pronoun functioning as the subject of an embedded clause in the Sukhothai period. This relative element is placed at the beginning of a clause or in front of a topical Theme.

● **ʔan** "which" as a relative element: functioning as an object of an embedded clause

(4:23)

(i) Text [P1/1: 29.6]

Theme	Rheme
topical: unmarked	
(Ø:มัน)	ไป ลั่น กระดิ่ง
(Ø꞉man)	paj lân kràdìŋ
(Ø꞉it)	go ring bell
(He/she) rang the bell.	

(ii) Text [P1/ 1: 29.7]

Theme	Rheme
textual/ topical: marked (relative element)	
อัน	ท่าน แขวน ไว้
ʔan	thân khwɛ̌:n wáj
which	he hang AUX
Which he hung.	

The relative element **ʔan** 'which' can occur in the initial part of a clause but functions as an object of the predicate khwɛ̌:n 'to hang' in an embedded clause as shown in example (4:23). In this clause, the complement, which is a commonly topicalized nominal participant (Givón, 1990: 740), was topicalized by moving to the beginning position of the clause for emphasis.

● **phû:** 'who' as a relative element: functioning as a subject of an embedded clause

(4:24)

(i) Text [P 1/ 3: 15.1]

Theme		Rheme
textual	topical :unmarked	
แต่	ฝูงเขียน	ให้ ทอง ถ้วน ตำลึง เงิน ทั้ง ก้อน วัว ทั้ง คู่
tè:	fû:ŋkhǐan	hâj thɔ:ŋ thûan tamlɨŋ ŋən tháŋ kô:n wua tháŋ khû:
Since	Foong Khian	give gold full CL money all CL cow all pair
	[[ผู้ พิเศษ ไซร้]]	เข้า เต็ม เกวียน
	[[phû: phísè:t sáj]]	khâw tem kwian
	[[who special END]]	rice full cart
Since Foong Khian [[who was the sacred]] gave gold one Tamleung, all money, a pair of cow and the full-cart rice.		

(ii) Text [P1/3: 15.2]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ผู้	พิเศษ ไซร้
phû:	phísè:t sáj
who	special END
Who was the sacred.	

The relative element in the example above is realized by **phû:** 'who' and functions as a subject of an embedded clause.

● **sîŋ** 'who' as a relative element: functioning as a subject of an embedded clause

(4:25)

(i) Text [P1/ 4: 13.1]

Theme	Rheme
topical: unmarked	
(Ø:ท่านเถรเจ้า) [[ซึ่ง ขาด คน ไซร้]]	มา แหน กุฎี
(Ø:thânthě:ncâw) [[sîŋ khà:t khon sáj]]	ma: hě:n kùdi:
(Ø: the revered monk)[[who lacked man END]]	come see a monk residence
(The revered monk,) who lacked man power, saw a monk residence.	

(ii) Text [P1/ 4: 13.2]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ซึ่ง	ขาด คน ไซร้
sîŋ	khà:t khon sáj
who	lack man END
Who lacked man power.	

It is clear from the example above that the relative element **sîŋ** 'who', meaning 'which', is a relative element functioning as the subject of an embedded clause.

According to the information regarding relative elements in the Sukhothai period, the relative element **ʔan** was most frequently used and had many diverse meanings, including 'who' and 'which'. In modern Thai, the relative element **ʔan** is rarely used in those particular ways. Instead, this word is used to indicate the feature of a noun as a general classifier.

All textual Theme elements found in this study are set up in the system network of possible textual THEME in the Sukhothai period as shown in Figure 4.1.
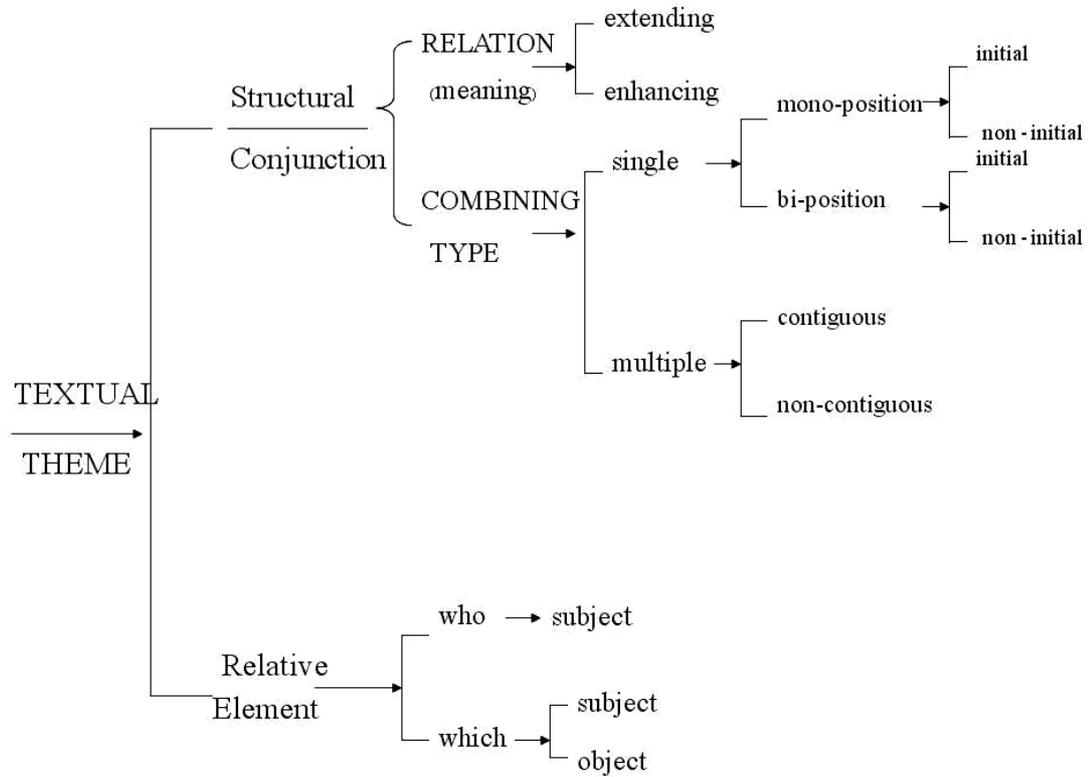
Figure 4.1 The system network of possible textual THEME in the Sukhothai period

Figure 4.1 shows the textual resources found in the Sukhothai texts: structural conjunction and relative elements. Structural conjunctions in the Sukhothai texts can be used to relate the clauses in either extending or enhancing relations. In addition, some conjunctions occur as a single conjunction, which can be found in either the initial position of the clause or in the non-position of the clause (the position after the topical Theme). Some conjunctions appear in the form of combinations with other conjunctions, which is called multiple conjunctions. Combined conjunctions refers to the two or more conjunctions that occur in the initial position of the clause, which is called "contiguous", or the position after the topical Theme in the same clause, which is called "non-contiguous". Another textual element found in the Sukhothai texts is the relative element, realized by the relative elements that mean

'who' or 'which'. The relative elements that mean 'which' function as either the subject or the object of the clause. The relative elements that mean 'who' can only be the subjects of the clause.

4.1.1.2 Topical (ideational) Theme

According to Thompson (2004: 159), the topical (ideational) Theme must always include a constituent that plays a role in transitivity: a participant, process, or circumstance. The transitivity system construes the world of experience into a manageable set of PROCESS TYPE. (Halliday & Matthiessen, 2004: 170). Process is construed as a configuration of components of three types: (i) the process itself; (ii) the participants in that process; and (iii) any circumstantial factors, such as time, manner, or cause (Halliday & Matthiessen, 2004: 79). Process is realized by a verbal group (Halliday & Matthiessen, 2004: 176). The participant is inherent in the process, and it is realized by a nominal group. Meanwhile, a circumstantial element is almost always an optional component of the clause, and it is realized by an adverbial group or preposition phrase (Halliday & Matthiessen, 2004: 175-177).

In the Thai historical texts from the Sukhothai period, the topical (ideational) Theme may be a participant (subject, complement), a circumstance, or a process. The topical (ideational) Theme may be marked or unmarked. The details of a marked or unmarked topical (ideational) Theme will be discussed in the next section's (4.1.2) Theme selections.

4.1.1.2.1   Participant as topical (ideational) Theme

The participant Themes can be subjects or complements in the clause structure. The subject and the complement are realized by a nominal group or a nominalization (Halliday & Matthiessen, 2004: 74). Each type will be discussed below.

(1) Subject as topical (ideational) Theme

In the Sukhothai historical texts, participant Themes can be subjects in the declarative clause. The subject is realized by a nominal group (both simple and complex nominal groups). Each subtype will be discussed in turn.

(1.1) A simple nominal group as subject

A simple nominal group as subject is expressed by a pronoun, common noun, or proper noun and wh-element (as in examples 4:26-4:31).

● pronoun as a simple nominal group: functioning as a subject / participant Theme
(4:26)

Text [P1/ 1: 9.5]

Theme	Rheme
topical: unmarked	
กู	ต่อ ช้าง ด้วย ขุนสามชน
ku:	tɔ̀: chá:ŋ duâj khǔnsǎ:mchon
I	fight elephant with King Sam Chon
I had a battle on the elephant against King Sam Chon.	

● pronoun as a simple nominal group: functioning as a subject / participant Theme
(4:27)

Text [P1/4: 4.4]

Theme	Rheme
topical: unmarked	
เผือ	บำเรอ จังหัน ทุกวัน
phɨ̌ă	bamrə: caŋhǎn thúkwan
we	nourish food everyday
We gave (them/ him) food everyday.	

● common noun as a simple nominal group: functioning as a subject / participant Theme
(4:28)

Text [P1/ 1: 20]

Theme	Rheme
topical: unmarked	
เจ้าเมือง	บ่ เอา จกอบ
câ:w mɨaŋ	bɔ̀: ʔaw càkɔ̀:p
King	NEG take tax
The king did not ask for any taxes.	

● proper noun as a simple nominal group: functioning as a subject / participant Theme
(4:29)

Text [P1/2: 4]

Theme	Rheme
topical: unmarked	
พ่อขุนบางกลางหาว	ได้ เมืองศรีสัชนาลัย
phɔ̀: khǔn ba:ŋkla:ŋhǎ:w	dâ:j mɨaŋrĭ:sàtchána:laj
King Bang Klang Hao	get Sisat Chanalai city
King Khoon Bang Klang Hao ruled Sisat Chanalai.	

● wh-element as a simple nominal group: functioning as a subject / participant Theme
(4:30)

Text [P1/1: 23.1]

Theme	Rheme
topical: unmarked	
ใคร	จักใคร่ ค้า ช้าง
khraj	càkkhrâj khá: chá:ŋ
who	want to trade elephant
Who wants to trade elephants.	

● wh-element as a simple nominal group: functioning as a subject / participant Theme
(4:31)

Text [P1/ 1: 26.1]

Theme	Rheme
topical: unmarked	
คนใด	ขี่ ช้าง มาหา
khondaj	khì: chá:ŋ ma:hǎ:
who	ride elephant visit
Who visited by riding an elephant.	

As shown above, the wh-element at the beginning of the clause does not function as a subject of the interrogative clause. However, it serves as the subject of the declarative clause. Even though the wh-element is placed in the beginning of the clause, it is not intended to be a question that demands an answer. It is just an affirmative that represents and describes the text.

(1.2) A complex nominal group as subject

A complex nominal group as subject is expressed by a combination of nouns (pronoun+noun, proper noun +proper noun, noun + wh-element or noun + preposition phrase) (as in example 4:32-4:36) and a head noun with a rankshifted clause (proper noun+ embedded clause) (as in example 4:37).

● combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:32)   (pronoun + noun)

Text [P1/4: 3.1]

Theme	Rheme
topical: unmarked	
ตู พ่อ แม่ ลูก	ได้ แม่ครัว
tu: phɔ̂: mɛ̂: lû:k	dâ:j mɛ̂:khrua
we father mother children	get female cook
Our family has a female cook.	

● combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:33)   (proper noun+proper noun)

Text [P1/ 2: 10]

Theme	Rheme
topical: unmarked	
พ่อขุนบางกลางหาว แล พ่อขุนผาเมือง	ขี่ ช้างสราย
phɔ̂:khǔn ba:ŋkha:ŋhǎ:w lɛ: phɔ̂:khǔn phǎ:mɨaŋ	khì: chá:ŋ sǎ:j
King Bang Khang Hao and King Pha Muang	ride battle elephant
King Bang Klang Hao and King Pha Muang rode the battle elephants.	

● combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:34) (proper noun+noun)

(noun1 functioning as head noun followed by noun2 functioning as modifier)

Text [P1/2: 9.1]

Theme		Rheme	
topical: unmarked			
พ่อขุนผาเมือง	เจ้าเมืองราด	มา	ที่นี้
phɔ̂:khǔn phǎ:mɨaŋ	**câ:wmɨaŋ râ:t**	ma:	thî:ní:
King Phamuang	King of Rat town	come	here
King Phamuang and King of Rat town came here.			

The example above suggests that noun 1 **phɔ̂:khǔn phǎ:mɨaŋ** 'King Phamuang' is the head noun, while noun2 **câ:wmɨaŋ râ:t** 'King of Rat Town' is used as a noun that supplements further details of noun 1. It shows that noun 1 **phɔ̂:khǔn phǎ:mɨaŋ** 'King Phamuang' is the king (phɔ̂:khǔn) of Rat Town. This style of language was generally found in the Sukhothai historical texts. Therefore, in the Sukhothai period, if one wanted to state one's identity clearly, one needed to give more details about his/her status.

● combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:35) (noun+wh-element)

Text [P1/1: 44.1]

Theme		Rheme			
topical: unmarked					
ขุน	ผู้ใด	ถือ	เมืองสุโขทัย	นี้	แล้
khǔn	**phû:daj**	thɨ̌:	mɨaŋ sùkhǒ:thaj	ní:	lɛ́:
lord	whoever	hold	Sukhothai city	this	END
Whoever governed Sukhothai.					

Example 4:35 shows a head noun **khǔn** 'lord' with wh-element **phû: daj** 'whoever' as a complex nominal group that functions as a participant Theme.

● combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:36)   (noun+prepositional phrase)

Text [P1/ 1: 29.11]

Theme			Rheme
topical: unmarked		textual	
ไพร่ ใน เมืองสุโขทัย นี้		จึ่ง	ชม (Ø:พ่อขุนรามคำแหง)
phrâj naj mɨaŋsùkhǒ:thaj ní:			chom (Ø:phɔ̂:khǔnra:mkhamhɛ̌:ŋ)
people in Sukhothai city this	then		praise (Ø:King Ramkhamhaeng)
The people in Sukhothai praised King Ramkhamhaeng.			

A combination of nouns in the example above is realized by a head noun **phrâj** 'people' with a prepositional phrase **naj mɨaŋ sùkhǒ:thaj   ní:** 'in Sukhothai kingdom'. This nominal group functions as a subject of the clause.

● a head noun with a rankshifted clause as a complex nominal group: functioning as a subject / participant Theme

(4:37)   (proper noun+embedded clause)

Text [P1/ 3: 19.4]

Theme		Rheme
topical: unmarked	textual	
ท้าวพระยา	แต่	ได้ ขึ้น
thá:wphája:	tɛ̀:	dâ:j khɨ̂n
King	since	AUX ascend
[[อัน มี บุญสมภารกฤดาธิการ]]		เสวยราชสมบัติ
[[ʔan mi: bunsǒmpha:nkrɨ̌tda:thíka:n]]		sàwǒ:j rậ:tchásǒmbàt
[[who has a divine power]]		take the throne
Since the King who had a divine power had to sit on the throne		

The example above shows a complex nominal group functioning as a subject, which is realized by a head noun with a rankshifted clause. The word **thá:wphája:** 'King' is a head noun and **ʔan mi: bun sompha:n kr̆itda:thíka:n** 'who has a divine power' is a rankshifted clause.

(2) Complement as topical (ideational) Theme

In the Thai historical texts from the Sukhothai period, participant Themes can be complements in a declarative clause. The complement is realized by a nominal group (both simple and complex nominal groups). Each subtype will be discussed in turn.

(2.1) A simple nominal group as complement

A simple nominal group as complement is expressed by a pronoun (as in example 4:38).

● pronoun as a simple nominal group: functioning as a complement/participant Theme (4:38)

(i) Text [P1/1: 29.6]

Theme	Rheme
topical: unmarked	
(Ø:มัน)	ไป ลั่น กระดิ่ง
(Ø : man)	paj lân kràdìŋ
(Ø: it)	go ring bell
(He) rang the bell.	

(ii) Text [P1/ 1: 29.7]

Theme	Rheme
topical: marked	
อัน	ท่าน แขวน ไว้
ʔan	thân khwɛ̆:n wáj
Pronoun (which)	he hang AUX
Which he had hung there.	

A simple nominal group in the given example is realized by the relative element **ʔan** 'which' that functions as a complement. It is a participant Theme.

(2.2) A complex nominal group as complement

A complex nominal group as complement is expressed by a combination of nouns (noun+noun) (as in example 4:39).

● combination of nouns as a complex nominal group: functioning as a complement / participant Theme

(4:39)　(noun+noun…+noun)

Text [P1/ 3: 12.12]

Theme	Rheme
topical: marked	
ฆ้อง　สอง　อัน กลอง สาม　อัน	แต่ง　ให้　ไว้　ถวาย　แก่　พระเจ้า
khɔ́:ŋ sɔ̌:ŋ ʔan klɔ:ŋ sǎ:m ʔan	tɛ̀ŋ　hâj　wáj thàwǎ:j kɛ̀: phrácâ:w
gong　two　CL　drum three　CL	decorate give AUX present for　Buddha
แตรสังข์　เขา　ควาย	
trɛ:sǎŋ　khǎw kwa:j	
like horn　buffalo horn	
Two gongs, three drums, and a buffalo horn were prepared to present to the Buddha.	

A complex nominal group in the example above shows a combination of nouns **khɔ́:ŋ sɔ̌:ŋ ʔan　kɔ:ŋ sǎ:m　ʔan** 'two tam-tams and three drums' that function as a complement or direct object of the predicate tɛ̀ŋ 'to decorate'. In this clause, the complement was topicalized by moving to the beginning position of the clause in order to provide emphasis.

4.1.1.2.2 Circumstance as topical (ideational) Theme

Circumstantial Themes can be adjuncts in the declarative clause structure. The adjunct is realized by an adverbial group or

prepositional phrase (Halliday & Matthiessen, 2004: 74). There are two types of circumstantial Themes found in the Sukhothai historical texts. These are temporal circumstantial Themes and spatial circumstantial Themes. The circumstantial Themes are realized by a nominal group or prepositional phrase. Each one will be discussed in turn.

(1)   Temporal circumstantial Themes

In this period, temporal circumstantial Themes are realized by a nominal group or prepositional phrase. Examples are shown below.

● a nominal group functioning as a temporal circumstantial Theme

(4:40)

Text [P1/ 4: 11.3]

Theme topical: marked	Rheme	
รุ่ง	(Ø:ท่านมหาเถรทรกรรมพรต)	ฉลอง
ruːŋ	(Ø:thâːnmàhǎːthěːnthɔːrákamphrót)	chàlɔ̌ːŋ
morning	(Ø: Revered Monk Kammaprot)	celebrate
In the morning, the revered monk Kammaprot cerebrated it.		

The word **rûːŋ** in Thai meaning 'morning' is a nominal group and functions as a temporal circumstantial Theme.

● an adverbial group functioning as a temporal circumstantial Theme

(4:41)

(i) Text [P1/1: 54.2]

Theme	Rheme		
topical:marked			
๑๒๐๕ ศก	พ่อขุนรามคำแหง	หาใคร่ใจในใจ	แล่ใส่
nɨ̀ŋphansɔ̌:ŋrɔ́:jhâ:	phɔ̂:khŭnra:mkhamhĕ:ŋ	hǎ:khrâjcajnajcaj	lê:sàj
1025 year	King Ramkhamhaeng	interest	concentrate
ปีมะแม	ลายสือไทย	นี้	
pi:mámɛ:	la:jsɨ̌:thai	ní:	
the year of the Horse	Thai writing	this	
The year 1205, the Year of the Horse, King Ramkhamhaeng is really interested in this Thai writing.			

A temporal circumstantial Theme in the given example is realized by the adverbial group **nɨ̀ŋphansɔ̌:ŋrɔ́:jhâ: pi:mámɛ:** 'the year 1205 of the Year of the Horse'.

● a prepositional phrase functioning as a temporal circumstantial Theme

 (4:42)

Text [P1/ 3: 10.1]

Theme				Rheme	
Topical: marked			textual		
ใน	ปีมะเส็ง	เดือนห้า	จึง	ประดิษฐ์	สถาพุทธปฏิมา
naj	**pi: másĕŋ**	**dɨanhâ:**	cɨŋ	pràdìtsàthă:	phútthápàtima:
in	the Year of Snake	fifth month	therefore	build	the Buddha image
Therefore, in the fifth month of the Year of Snake, there was the construction of the Buddha image.					

In some cases, a temporal circumstantial Theme can be realized by a prepositional phrase, as shown in example 4:42 **naj pi: másĕŋ dɨan haʔ** 'in year the Year of Snake, month five'.

(2) Spatial circumstantial Themes

In this study, spatial circumstantial Themes are realized by a prepositional phrase. An example is shown below.

● a prepositional phrase functioning as a spatial circumstantial Theme

(4:43)

Text [P1/ 1: 42.1]

Theme				Rheme	
topical: marked					
เบื้อง	ตีนนอน	เมืองสุโขทัย	นี้	มี	ตลาดปสาน
bɨaŋ	**ti:nnɔ:n**	**mɨaŋ sùkhŏ:thaj**	**ní:**	mi:	tàlà:tpàsǎ:n
part	foot of the bed	Sukhothai town	this	exist	market
In the northern part of Sukhothai, there was a market.					

A spatial circumstantial Theme in example 4:43 is realized by the prepositional phrase **bɨâŋ ti:n nɔ:n** 'the western part'.

4.1.1.2.3 Process as topical (ideational) Theme

According to Halliday and Matthiessen (2004: 77), an imperative is the only type of clause in which a predicator is regularly found as a Theme. However, this study reveals that a process Theme can be a predicator in the imperative clause and the existential declarative clause. The predicator is realized by a verbal group. Each type will be discussed below.

(1) A verbal group as a predicator in the imperative clause

This study found only three instances of verbal groups as predicators in the imperative clauses. An example is given below.

(4:44)

(i) Text [P1/ 2: 26.4-26.5]

Theme		Rheme
textual	topical: unmarked	
ผิว่า	พระพุทธ	... จริง จิง ว่า ไซร้
phìwâ:	phráphút	.... ciŋ ciŋ wâ: sáj
if	the Buddha	…true as say END
If the Buddha …was real as was being said.		

(ii) Text [P1/ 2: 26.6]

Theme	Rheme
topical: unmarked	
จุ่ง	ให้ เปิ็น
cùŋ	hâj pen
be	for alive
Stay alive.	

The Theme can be realized by a verbal process functioning as a predicator in the imperative clause (as in 4:44). The word **cùŋ** is a verbal process and can occur in the topical theme position.

(2) A verbal group as a predicator in the existential declarative clause

Verbal groups as predicators in the existential declaratives found in this study are only expressed by verb **mi:** 'exist / have'. Examples are given below.

(4:45)

Text [P1/ 2: 23.1]

Theme	Rheme			
topical: unmarked				
มี	หลาน	พ่อขุนผาเมือง	ผู้	หนึ่ง
mi:	lǎ:n	phɔ̂:khǔnphǎ:mɨaŋ	phû	nɨ̀ŋ
exist	nephew	King Pha Muang	person	one
There was King Pha Muang's nephew.				

(4:46)

(i) Text [P1/ 1: 42.1]

Theme				Rheme	
topical: marked					
เบื้อง	ตีนนอน	เมืองสุโขทัย	นี้	มี	ตลาดปสาน
bɨ̂aŋ	**ti:n nɔ:n**	**mɨaŋ sùkhǒ:thaj**	**ní:**	mi:	tàlà:tpàsǎ:n
part	foot of the bed	Sukhothai	this	exist	market
In the northern part of Sukhothai, there was a market.					

(ii) Text [P1/ 1: 42.2]

Theme	Rheme
topical: unmarked	
มี	พระอจนะ
mi:	phráʔàtcàná
exist / have	Buddha image named Phra Atcana
There was a Buddha image named Phra Atcana.	

According to this study, in King Ramkhamhaeng's Inscription (the Sukhothai Inscription No.1), there are interrogatives using existential clauses. They

use **mi:** to describe places in Sukhothai, as shown in Examples 4:45-4:46. This feature is ubiquitous in the King's Inscriptions.

4.1.2 Theme selections: unmarked/marked topical (ideational) Theme

As mentioned in Section 4.1.1.2 on Topical (ideational) Themes, the topical Theme can be a participant (subject, complement), circumstance, or process. There are two types of topical Themes: unmarked and marked Themes. Theme selection is concerned with the choice between unmarked and marked topical Themes. Theme markedness depends on the choice of Mood. The element that typically occurs in the first position of any Mood type is called the "unmarked Theme". In the same Mood type, the other element placed in the first position for any reason is called the "marked Theme" (Halliday & Matthiessen, 2004). The unmarked topical Theme will be discussed first, followed by the marked topical Theme.

4.1.2.1 Unmarked topical (ideational) Themes

In the Sukhothai historical texts, the unmarked topical (ideational) Theme may be a participant or a process. A participant unmarked topical Theme can be a subject in the declarative clause. The subject is realized by a nominal group (both simple and complex nominal groups). And the process unmarked topical Themes can be a predicator in the imperative clause and the existential declarative clause. The predicator is realized by a verbal group. Details are shown in section 4.1.1.2: Participant as topical (ideational) Theme, and in section 4.1.1.2.3: Process as topical (ideational) Theme.

Moreover, the unmarked topical Theme in this study can be divided into two types: (a) unmarked 'non-ellipsed' topical (ideational) Themes and (b) unmarked 'ellipsed' topical (ideational) Themes. Each subtype will be discussed below.

4.1.2.1.1 Unmarked 'non-ellipsed' topical (ideational) Theme

In this study, an unmarked 'non-ellipsed' topical (ideational) Theme is the explicitly presented subject of the declarative clause, the explicitly presented predicator of the imperative clause, and the existential declarative clause. The explicitly presented subject is realized by a simple nominal group or a complex nominal group (as in example 4:47-4:48). The explicitly presented predicator is realized by a verbal group (as in example 4:49-4:50).

(1) The explicitly presented subject is realized by a simple nominal group or a complex nominal group.

● a simple nominal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme

(4:47)   (proper noun)

Text [P1/ 1: 10.1]

Theme	Rheme
topical: unmarked	
ขุนสามชน	พ่าย หนี
khǔnsǎ:mchon	phâ:j nǐ:
King Samchoon	defeat avoid
King Samchoon was defeated.	

The example above shows a simple nominal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme. The simple nominal group here is a proper noun: **khǔn sǎ:mchon '**King Samchoon'.

● a complex nominal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme

(4:48)   (proper noun+noun group)

Text [P1/1: 6.2]

Theme		Rheme		
topical: unmarked				
ขุนสามชน	เจ้าเมืองฉอด	มา	ท่	เมืองตาก
khǔn sǎ:mchon	**câ:wmɨaŋ chɔ̀:t**	ma:	thɔ̂:	mɨaŋ tà:k
King Samchoon	governor of Chod city	come	fight	Tak city
King Samchon, the governor of Chod city, came to fight Tak city.				

In some cases, an unmarked 'non-ellipsed' topical Theme can be a complex nominal group (as shown in 4:48). It is a combination of a proper noun and a

noun. The word **khǔn sǎ:mchon** 'King Samchoon' is a proper noun, and **câ:wmɨaŋ chɔ̀:t** 'the governor of Chod' is a noun group.

● a complex nominal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme

 (4:49)   (nominal group+ embedded clause)

Text [P1/ 4: 13.1]

Theme		Rheme		
topical: unmarked				
ท่านเถรเจ้า	[[ซึ่ง ขาด คน ไซร้]]	มา	แหน	กุฎี
thà:n thě:nchâw	[[**sɨ̂ŋ khà:t khon sáj**]]	ma:	hɛ̌:n	kùdi:
the monk	[[who lack man END]]	come	see	monk residence
The revered monk, who lacked manpower, saw a monk residence.				

This example shows that a noun with an embedded clause functions as an unmarked 'non-ellipsed' topical Theme. A nominal group in the example above is **thà:n thé:ncâ:w** 'the revered monk', and the embedded clause is **sɨ̂ŋ khà:t khon sáj** 'who lacked man power'.

(2) The explicitly presented predicator is realized by a verbal group

● a verbal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme

(4:50) (a predicator in the imperative clause)

(i)Text [P1/4: 13.3]

Theme		Rheme			
topical: unmarked	textual				
(Ø:ท่านเถรเจ้า)	จึง	ให้	กระทำ	ดัง	เก่า
(Ø: thânthě:ncâ:w)	cɨŋ	hâj	kràtham	daŋ	kàw
(Ø: Revered Monk)	therefore	give	do	like	old
Therefore, (the Revered Monk) gave (someone) to do the same.					

(ii) Text [P1/ 4: 13.4]

Theme	Rheme
topical: unmarked	
อย่า ให้ ขอ คิด	สินสา
jà: hâj khɔ́: khít	sĭnsă:
NEG give beg think	wealth
Do not charge any money.	

In an imperative clause (as seen in example 4:50), a verbal group can function as an unmarked 'non-ellipsed' topical Theme. The negation **jà:** 'do not' can be put in front of a verbal group **hâj khɔ́: khít** meaning **'charge'**, which is a serial verb.

● a verbal group functioning as an unmarked "non-ellipsed" topical (ideational) Theme (4:51) (a predicator in the existential declarative clause)

(i) Text [P1/ 1: 38.1]

Theme	Rheme
topical: marked	
กลาง เมืองสุโขทัย นี้	มี พิหาร
kla:ŋ mɨaŋsùkhŏ:thaj ní:	mi: phíhă:n
middle Sukhothai city this	exist vihara
In the middle of the Sukhothai city, there was a vihara.	

(ii) Text [P1/1: 38.2]

Theme	Rheme
topical: unmarked	
มี	พระพุทธรูป ทอง
mi:	phráphútthárû:p thɔ:ŋ
exist (a verbal group)	Buddha image gold
There is a golden Buddha image.	

Example 4:51 shows a predicator within the existential declarative clause. It functions as an unmarked 'non-ellipsed' topical Theme that is realized by the lexical verb **mi:** 'exist / have'.

4.1.2.1.2 Unmarked 'ellipsed' topical (ideational) Themes

In this study, the unmarked 'ellipsed' topical (ideational) Theme is a zero pronoun (Patpong, 2002). That is, two or more clauses are linked with or without a conjunction. The subject of the following clause may be ellipsed or understood from the preceding clause. The ellipsed subject of the following clause is interpreted as the unmarked 'ellipsed' topical (ideational) Theme. Examples are given below.

(1) Two clauses are linked with a conjunction.

(4:52)

(i) Text [P1/ 1: 16.3]

Theme	Rheme
topical: unmarked	
กู	พร่ำ บำเรอ แก่ พี่กู
ku:	phrâm bamrə: kɛ̀: phî:ku:
I	keep nourish for my brother
I kept nourishing my brother.	

(ii) Text [P1/1: 16.4]

Theme		Rheme
textual	topical: unmarked	
ดั่ง	(Ø:กู)	บำเรอ แก่ พ่อกู
dàŋ	(Ø:ku:)	bamrə: kὲ: phɔ̂:ku:
like	(Ø:I)	nourish for my father
Like I did to my father.		

(2) Two clauses are linked without a conjunction.

(4:53)

(i) Text [P1/ 1: 33.1]

Theme	Rheme
topical: unmarked	
คน ใน เมืองสุโขทัย นี้	มัก (ทำ)ทาน
khon naj mɨaŋsùkkhŏ:thaj ní:	mák (tham)tha:n
person in Sukhothai city this	usually (make) merit
The people in the Sukhothai city usually (make) merit.	

(ii) Text [P1/ 1: 33.2]

Theme	Rheme
topical: unmarked	
(Ø:คน ใน เมืองสุโขทัย นี้)	มัก ทรงศีล
(Ø:**khon naj mɨaŋsùkkhŏ:thaj ní:**)	mák soŋsĭː n
(Ø:person in Sukhothai city this)	usually observe the commandments
(The people in the city of Sukhothai) usually observed the Buddhist commandments.	

The example above shows that two clauses can be liked without a conjunction. The first clause is shown (i) with an unmarked 'ellipsed' topical Theme, and it is linked together without a conjunction by the second clause in (ii).

The most favored unmarked topical (ideational) Theme is an ellipsed subject or unmarked 'ellipsed' topical (ideational) Theme (58.49%), followed by an unmarked 'non-ellipsed' topical (ideational) Theme (41.51%), as shown in figure 4.2.
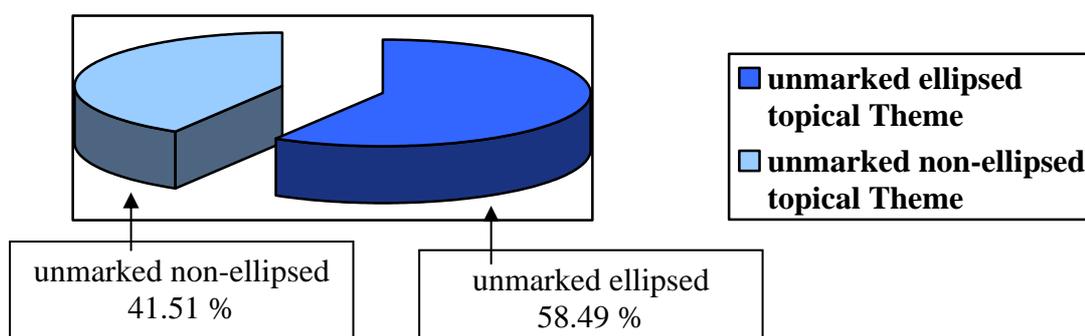
Figure 4.2 Relative frequencies of unmarked Themes in the Sukhothai period

4.1.2.2 Marked topical (ideational) Themes

The marked topical (ideational) Theme as a transitivity role is conflated with a participant or circumstance role in the clause (Matthisen 1995: 549). In the Sukhothai historical texts, a marked topical (ideational) Theme may be a participant or a circumstance.

4.1.2.2.1 Participant as a marked topical (ideational) Theme

The participant marked topical Theme can be a non-subject complement in the declarative clause. The complement is realized by a nominal group (both simple and complex nominal groups).

• a simple nominal group functioning as a marked topical (ideational) Theme

(4:54)   (a complement in a declarative clause)

Text [P1/1: 54.3]

Theme			Rheme
topical: marked		textual	
ลายสือไทย	นี้	จึ่ง	มี
la:j sǐ: thaj	**ní:**	cɨ̀ŋ	mi:
Thai manuscript	this	thus	exist
This Thai manuscript was thus in existence.			

A simple nominal group **la:j sǐ: thaj ní:** 'this Thai manuscript' is placed in the beginning of the clause as a marked topical Theme. It functions as a complement of the predicate **mi:** 'exist / have' in the existential clause, and it was topicalized and emphasized by being moved to the beginning position of the clause.

4.1.2.2.2 Circumstance as marked topical (ideational) Theme

The circumstantial marked topical Theme can be an Adjunct in the declarative clause. There are two types of circumstantial Themes in the Sukhothai historical texts. These are temporal circumstantial Themes and spatial circumstantial Themes. The circumstantial marked topical Themes are realized by a nominal group, an adverbial group, or a prepositional phrase.

(1) A temporal circumstantial marked topical Themes

In this period, temporal circumstantial Themes are realized by a nominal group, an adverbial group, or a prepositional phrase (as shown in examples 4:55-4:57).

● a nominal group functioning as a temporal marked topical (ideational) Theme

 (4:55)

Text [P1/ 4: 11.3]

Theme	Rheme
topical: marked	
รุ่ง	(Ø:ท่านมหาเถรทรกรรมพรต) ฉลอง
rû:ŋ	(Ø: thâ:n máhǎ:thě:n thárakamphrót) chàlǒ:ŋ
morning	(Ø: Supreme Patriarch) celebrate
In the morning, the Supreme Patriarch celebrated (it).	

The word **rû:ŋ** 'morning' is a nominal group functioning as a temporal marked topical Theme.

● an adverbial group functioning as a temporal circumstantial Theme

 (4:56)

(i) Text [P1/1: 54.2]

Theme	Rheme
topical: marked	
๑๒๐๕ ศก	พ่อขุนรามคำแหง หาใคร่ใจในใจ แล่ใส่
nìŋ phan sɔ̌:ŋ rɔ́:j hâ:sòk	phɔ̂khǔnra:mkhamhě:ŋ hǎ:khrâjcajnajcaj lê:sàj
1205 year	King Ramkhamhaeng concentrate interest
ปีมะแม	ลายสือไทย นี้
pi: má mɛ:	la:j sǐ:thaj ní
the Year of the Horse	Thai manuscript this
In the year 1205, the Year of the Horse, King Ramkhamhaeng was really interested in this Thai manuscript.	

In some cases, an adverbial group can function as a temporal circumstantial Theme, as shown in 4:56.

● a prepositional phrase functioning as a temporal circumstantial Theme

(4:57)

Text [P1/ 3: 10.1]

Theme			Rheme	
topical: marked		textual		
ใน ปีมะเส็ง เดือนห้า		จึง	ประดิษฐ์ สถาพุทธปฏิมา	
naj pi:másěŋ dɨan há:		cɨŋ	pràdìtsàthă: phútthápàtima:	
in the Year of Snake fifth month		then	build the Buddha image	
Then, in the fifth month of the Snake year, there was the construction of the Buddha image.				

In example 4:57, the prepositional phrase **naj pi: másěŋ dɨan   há:** 'in the fifth month of the Snake year' functions as a temporal circumstantial Theme.

(2) A spatial circumstantial marked topical Themes

In this study, spatial circumstantial Themes are realized by a prepositional phrase (as in example 4:58).

● a prepositional phrase functioning as a spatial marked topical (ideational) Theme

(4:58)   Text [P1/ 1: 40.1]

Theme	Rheme
topical: marked	
ใน กลาง อรัญญิก	มี พิหาร อัน ฉึ่ง
naj kla:ŋ ʔàranjík	mi: phíhǎ:n ʔan nɨ̀:ŋ
in middle Aranyik	exist vihara CL one
In the middle of Aranyik city, there was a vihara.	

Example 4:58 shows that the prepositional phrase **naj klaːŋ ʔàranjîk** 'in the middle of the city of Aranyik' functions as a spatial marked topical Theme.

The marked topical (ideational) Theme is used most frequently in the Thai historical texts from the Sukhothai period. Of 47 marked topical (ideational) Themes, 35 (74.47%) are circumstance Themes and only 12 (25.53%) are non-subject complement Themes.

The most favored circumstantial marked Theme is a spatial circumstantial Theme (42.55%), followed by a marked Theme as a temporal circumstantial Theme (31.92%), as shown in Figure 4.3.
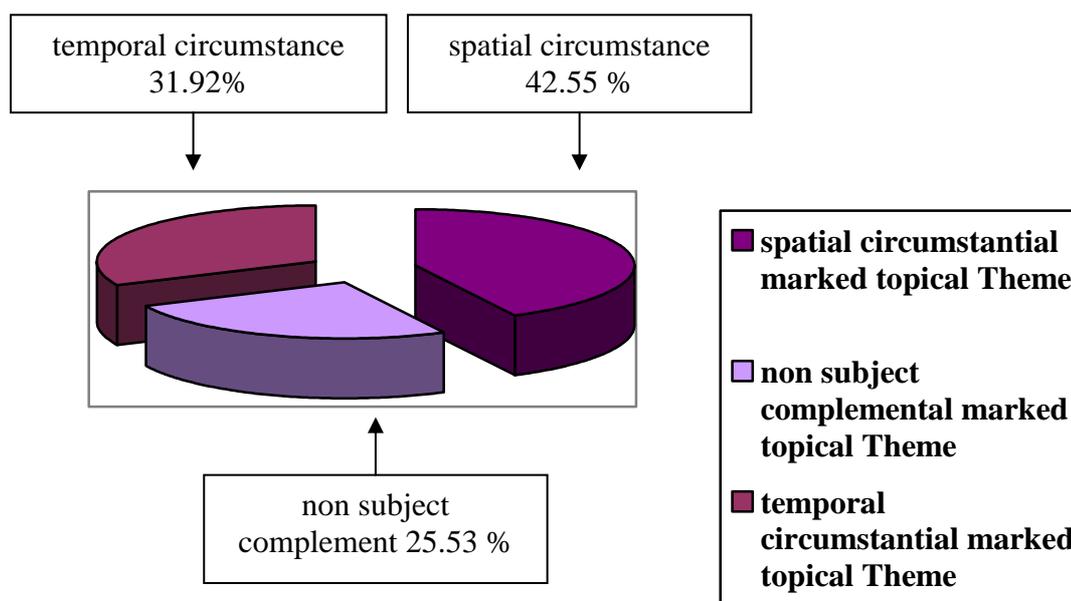
Figure 4.3 Relative frequencies of marked Themes in the Sukhothai period

The unmarked topical (ideational) Theme is used most frequently in the Thai historical texts from the Sukhothai period. Of 555 topical (ideational) Themes, 506 (91.17%) are unmarked topical (ideational) Themes and only 49 (8.83%) are marked topical (ideational) Themes, as shown in Figure 4.4.

marked topical
Theme 8.83 %

☐ **unmarked topical Theme**

☐ **marked topical Theme**

unmarked topical
Theme 91.17 %
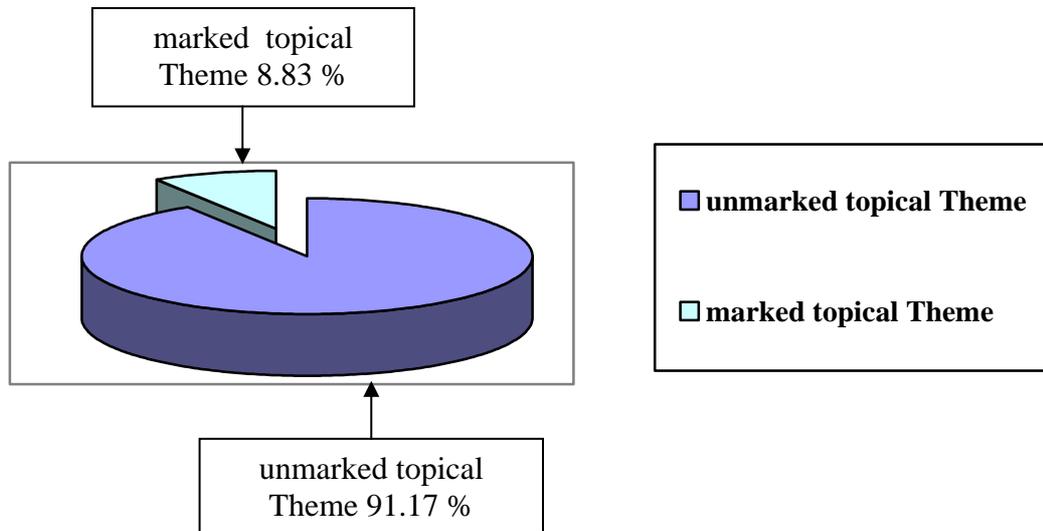
Figure 4.4 Relative frequencies of Theme selection in the Sukhothai period

4.1.3 Theme Range: single/multiple Theme

Theme range is the thematic sequence of a clause simplex. In each clause, there must be an obligatory topical Theme that can be either a marked Theme or an unmarked Theme. The single Theme is made from only one topical Theme (a marked or unmarked Theme), whereas the multiple Theme is composed of two or more thematic elements. In the Sukhothai historical texts, there can be either a single Theme or a multiple Theme. Each type will be discussed below.

4.1.3.1 A single Theme

In this study, the single Theme can be either (a) an unmarked Theme that includes a non-ellipsed Theme (or subject as Theme) and an ellipsed Theme or (b) a marked Theme that includes a participant Theme (or a non-subject complement Theme) and a circumstantial Theme. Examples are given below.

• unmarked Theme: a non-ellipsed Theme (or subject as a Theme)

(4:59)

Text [P1/2: 4]

Theme topical:unmarked	Rheme
พ่อขุนบางกลางหาว	ได้ เมืองศรีเสชนาไล
phɔ̂:khǔn ba:ŋkla:ŋhǎ:w	dâ:j mɨaŋ sǐ:sè:tchána:laj
King Bang Klang Hao	get Sri Sat Chanalai town
King Bang Klang Hao ruled Sri Sat Chanalai town.	

• unmarked Theme: an ellipsed Theme

(4:60)

(i) Text [P1/1: 47.4]

Theme topical:unmarked	Rheme
พ่อขุนรามคำแหง	ขึ้น ขี่ (Ø:ช้างเผือก) ใน
phɔ̂:khǔn ra:mkhamhɛ̌:ŋ	khɨ̂n khĭ (Ø:chá:ŋ phɨ̀ak) naj
King Ramkhamhaeng	ascend ride (Ø: white elephant) in
	นบ พระ
	nóp phrá
	giving respect to Buddha image
King Ramkhamhaeng rode (Ø:white elephant) while giving respect to the Buddha image.	

(ii)Text [P1/ 1: 47.5]

Theme	Rheme
topical:unmarked	
(Ø:พ่อขุนรามคำแหง)	เถิง อรัญญิก
(Ø: **phɔ̂:khǔn ra:mkhamhɛ̌:ŋ**)	thɤ̌:ŋ Ɂàranjík
(Ø: King Ramkhamheang)	arrive Aranyik
(King Ramkhamhaeng) arrived in Aranyik.	

• marked Theme: a participant Theme (or a non-subject complement Theme)

(4:61)

(i) Text [P1/ 1: 29.6]

Theme	Rheme
topical: unmarked	
(Ø:คน)	ไป ลั่น กระดิ่ง
(Ø:khon)	paj lân kràɗiŋ
(Ø:person)	go ring bell.
(Someone) rang the bell.	

(ii) Text [P1/ 1: 29.7]

Theme	Rheme
topical: marked	
อัน	ท่าน แขวน ไว้
Ɂan	thâ:n khwɛ̌:n wâj
PRO (which)	he hang AUX
Which he hung.	

• marked Theme: a circumstantial Theme

(4:62)

Text [P1/ 1: 40.1]

Theme	Rheme
topical: marked	
ใน กลาง อรัญญิก	มี พิหาร อัน ฉึ่ง
naj ka:ŋ ʔàranjĭk	mi: phíhǎ:n ʔan nɨ̀ŋ
in middle Aranyik	exist vihara CL one
In the middle of Aranyik,	there is one vihara.

4.1.3.2 A multiple Theme

A multiple Theme means there is more than one element of Theme being composed in a clause simplex. This study found that there is an optional textual Theme preceding, or an optional textual Theme following, a topical Theme. There are two types of multiple Themes: (a) an optional textual Theme preceding a topical Theme and (b) an optional textual Theme following a topical Theme. Examples are given below.

• an optional textual Theme preceding a topical Theme: textual + topical

(4:63)

Text [P1/ 1: 47.1]

Theme		Rheme
textual	topical: marked	
ครั้น	วัน เดือนดับ เดือนเต็ม	ท่าน แต่ง ช้างเผือก กระพัดลยาง
khrán	**wan dɨandàp dɨantem**	thân tɛ̀:ŋ chá:ŋphɨak kràphátlája:ŋ
as	day moonless full moon	he decorate white elephant Krapadlayang
As moonless and full moon went, he dressed his Kra Pad Layang white elephant.		

Example 4:63 shows that the multiple theme is a combination of the textual Theme and the marked topical Theme. The conjunction **khrán** 'as' is an optional Theme, and the nominal group **wan diandàp diantem** 'moonless and full moon' is the marked topical Theme.

● an optional textual Theme following a topical Theme: topical + textual

(4:64)

Text [P1/ 2: 16]

Theme		Rheme
topical: unmarked	textual	
พ่อขุนบางกลางหาว	จึง	เข้า เมือง
phɔ̂:khǔn ba:ŋkla:ŋhǎ:w	**ciŋ**	khâw miaŋ
King Bang Klang Hao	then	enter town
Then, King Bang Klang Hao entered the town.		

The example above shows that an optional textual Theme can occur after the unmarked topical Theme. The conjunction **ciŋ** 'then' is an optional textual Theme, and the nominal group **phɔ̂:khǔn ba:ŋkla:ŋhǎ:w** 'King Bang Klang Hao' is the unmarked topical Theme.
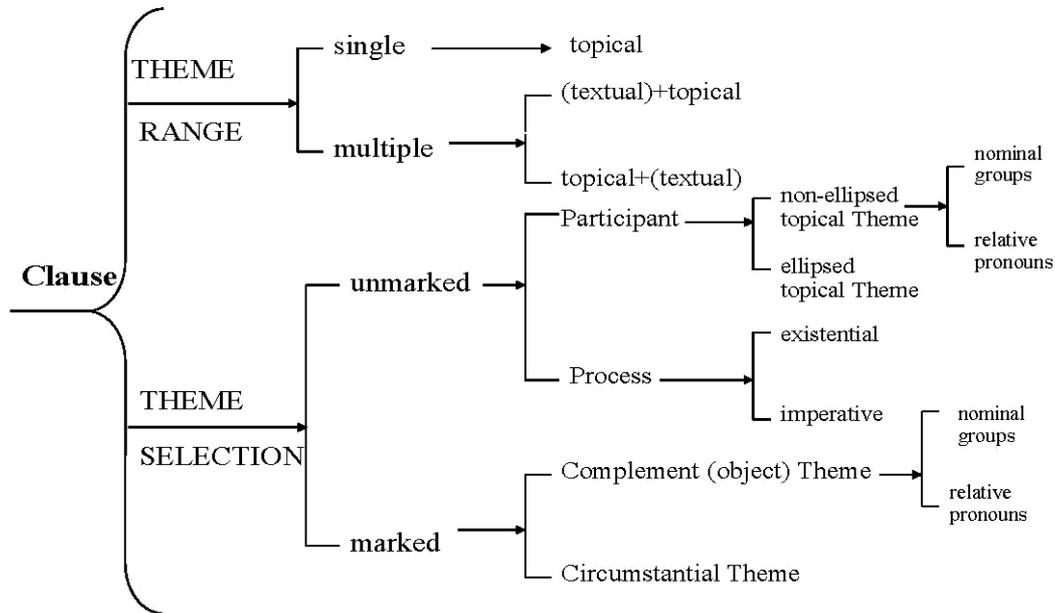
Figure 4.5 Textual resources in the Sukhothai period

Figure 4.5 shows a system network of textual resources from the Sukhothai period. A clause may be considered as Theme Range or Theme Selection. In Theme selection, it may be a single or multiple Theme. The single Theme can function as a topical Theme. The multiple Theme can be classified into two subtypes, depending on the position of the textual marker where it is placed: either after or in front of the topical theme. For the Theme selection point of view, Theme can be marked or unmarked. The unmarked topical theme can be participant or process. The participant Theme can be either a non-ellipsed topical Theme or an ellipsed topical Theme. The non-ellipsed topical Theme can be realized as nominal groups or a relative pronoun. Regarding process as an unmarked topical Theme, it can be realized as an existential verb 'mi:' or as an imperative construction. For a marked topical Theme, object and circumstantial can function as marked Theme. The object (complement) Theme can be realized as nominal groups and a relative pronoun. As for circumstantial Theme, it can be either temporal or spatial.

Next, textual metafunction profiles from the Ayudhya period will be discussed.

4.2 Textual metafunction profiles in the Ayudhya period

The two Thai historical texts from the Ayudhya period are segmented into clause complexes and clause simplexes. There are 193 clause complexes and 894 clause simplexes, as shown in Table 4.5.

Table 4.5 Number of clause complexes and clause simplexes in the two Thai historical texts from the Ayudhya period

No.	Title	Clause complexes	Clause simplexes
1	Archives of ʔɔ̀ːkphráwísùtsŭnthɔ:n[P2/1] Archives of OkPhrawisudsunthon	104	431
2	Archives about rájátha:ŋ phráʔùba:li: paj laŋka:tháwí:p [P2/2] Archives about Travelling to Langka of the Phra Ubali	89	463
	Total	193	894

This section will discuss the system of Theme, which is the realization of the textual metafunction of language. The theme system consists of Theme choice, Theme selection, and Theme Range, which will each be discussed in the following sections.

4.2.1 Theme choice

There are two types of Themes found in the Ayudhya historical texts: textual Themes and topical (ideational) Themes. In the Ayudhya historical texts, similar to the Sukhothai historical texts, the interpersonal Theme is not found. The following discussion will start with a discussion of textual Theme, followed by a discussion of topical (ideational) Theme.

4.2.1.1 Textual Theme

In the Ayudhya historical texts, the textual Theme is realized by three resources: (1) conjunction (structural conjunction), (2) conjunctive adjunct, and (3) relative element. Each resource will be discussed in turn.

4.2.1.1.1 Conjunctions

The conjunctions in the Themes are used for linking two clauses in coordinating relations or as dependent ones. In this study, there are two complementary perspectives of identifying conjunction types: conjunctive structure and conjunctive complexity. The following discussion will start with the conjunctive structure, followed by conjunctive complexity.

(1) Conjunctive structure

A conjunction in the Ayudhya historical texts is divided into structural conjunctions realized by a linker and structural conjunctions realized by a binder.

(1.1) Structural conjunctions: linker

In the Ayudhya historical texts, similar to the Sukhothai historical texts, there are two types of linkers: single conjunction and multiple conjunctions. The details of these will be discussed in section (2) Conjunctive complexity. An example of a linker in the Ayudhya period is given below.

(4:65)

(i) Text [P2/1: 21.4]

Theme	Rheme
topical: unmarked	
(Ø:กรมการ สาม คน)	ลง มา ทัก ข้าพเจ้า
	loŋ ma: thák khâ:phácâ:w
(Ø:committee three persons (CL))	down come say hello I
(The three committees) came and said hello to me.	

(ii) Text [P2/1: 22.1]

Theme		Rheme
textual	topical: unmarked	
แล	(Ø:กรมการ สาม คน)	ว่า
lɛ:	(Ø:krommáka:n să:m khon)	wâ:
and	(Ø:committee three persons CL)	say
…, and (they) said.		

From the given example (4:65), the word **lɛ:** 'and' is located in the textual theme position as a linker. It combines two independent clauses together and usually occurs in front of the second clause, as in: '(they) said' in (4:65).

(1.2) Structural conjunctions: binder

There are two clause binders in the Ayudhya historical texts: **wâ:** and **hâj** 'that', The clause binder **wâ:** marks a projected clause; the projecting clause may be verbal or mental clauses. The clause binder **hâj** marks a projected clause; the projecting clauses can only be verbal clauses. Examples are shown below.

● binder **wâ:** in verbal projection clauses

(4:66)

(i) Text [P2/ 1: 6.2]

Theme	Rheme
topical: unmarked	
ปลัด นายกำปั่น	มา บอก
pàlàt na:jkampàn	ma: bɔ̀:k
deputy captain	come tell
A deputy captain came to tell…,	

(ii) Text [P2/1: 6.3]

Theme		Rheme
Textual	topical: unmarked	
ว่า	หญิง เมีย ฝีดาวู ๗ คน ฝีดาวู ๘ คน	จะมาทักท่าน
wâ:	jǐŋ mia fǐ:da:wu: cèt khon fǐ:da:wu: pɛ̀:t	cà ma: thák
that	woman wife crew 7 CL crew 8 CL	will come greet
(say) that the woman who was the wife of 7 and 8 crews would come and greet		

Example 4:66 shows a binder **wâ:** 'that' in the verbal projection clause. It marks the projected clause. Based on the given example, the projecting clause can be analyzed as the verbal clause, as shown clearly by the verbal process **bɔ̀:k** "'to tell'.

In some cases, the word **wâ:** is used as a lexical verb meaning 'to say'. An example is given below.

(4:67)

(i) Text [P2/1: 11.1]

Theme		Rheme
textual	topical: unmarked	
แล	บาตรี	ว่า
lɛ:	ba: tri:	wâ:
and	Batree	say
And Batree said,		

(ii) Text [P2/1: 11.2]

Theme		Rheme			
textual	topical: unmarked				
(Ø:ว่า)	อัตโน	จะ	ลา	ท่าน	ไป
(Ø:wâ:)	ʔàttàno:	cà	la:	thân	paj
(Ø:that)	I	will	say good bye	you	go
(that) I would say good bye to you.					

Example 4:67 shows that the word **wâ:** functions as lexical verb meaning 'to say'. It occurs in the Rheme position as a verbal process or a predicator. The linguistic function (as in 4:67) is its original function and it is then grammaticalized as a discourse marker, or "a binder" (Prasithrathsint, 2009b: 1).

● binder **wâ:** in a mental projection clause

(4:68)

(i) Text [P2/1: 47.5]

Theme		Rheme
textual	topical: unmarked	
แล	(Ø:อัตโน)	คิด
lɛ:	(Ø:ʔàttàno:)	khít
then	(Ø:I)	think
Then (I) thought,		

(ii) Text [P2/1: 47.6]

Theme		Rheme					
textual	topical: unmarked						
ว่า	อัตโน	จะ	ทำ	ให้	ยิ่ง	กว่า	นี้
wâ:	ʔàttàno:	cà	tham	hâj	jîŋ	kwà:	ní:
that	I	will	do	give	more	than	this
that I would do it better than this.							

        This is one example of the binder **wâ:** 'that' positioning a textual Theme as a
mental projection clause. It is clear that the word **khít** 'think' in the Rheme position is
the mental process functioning as a predicator of the first clause. In the second clause,
the binder **wâ:** 'that' itself marks the projected clause.

● binder **hâj** in a verbal projection clause

(4:69)

(i) Text [P2/2: 65.6]

Theme	Rheme
topical: unmarked	
(Ø:ข้าพเจ้า)	จะ กราบทูล พระเจ้ากรุงลังกา
(Ø:khâ:phácâ:w)	cà krà:pthu:n phrácâ:wkruŋlaŋka:
(Ø:I)	will inform(RY*) Langa''s king
(I) would inform the Langa's king,	

(*RY= royal word)

(ii) Text [P2/ 2: 65.7]

Theme		Rheme
textual	topical: unmarked	
ให้	(Ø:พระเจ้ากรุงลังกา)	ทราบ
hâj	(Ø:phrácâ:wkruŋlaŋka:)	sâ:p
that	(Ø:Langa''s king)	know
that (the Langa's King) knew.		

   The example above shows that the word **hâj** can occur in a verbal projection clause. The word **krà:pthu:n** 'inform' is a verbal process. It marks a projecting clause. The word **hâj** functions as a textual Theme and marks the projected clause.

   Therefore, in this study the word **hâj** is interpreted as a binder. It is similar to the studies of Pasithrathasint (2009a:148-149). She stated that there are three basic complementizers in Thai: **hâj**, **wâ:** and **thî:**. Their syntactic behavior is in accordance with that of all the complementizers found in other languages. They mark subordinate

clauses that function as complements of the matrix verb. She also stated that the complementizer **hâj** is grammaticalized from the verb **hâj** 'to give'.

In some cases in the Ayudhya period, the word **hâj** could be used as a lexical verb meaning 'to give', as shown in the example below.

● a word **hâj** is used as a lexical verb meaning 'to give' function as a causative verb

(4:70)

(i) Text [P2/1: 61.7]

Theme		Rheme
topical: unmarked	textual	
(Ø:เสนาบดี)	ก็	ให้ (Ø:นายกองนายทัพทั้งปวง)
(Ø:sě:na:bàdi:)	kô:	**hâj** (na:jkɔ:ŋna:jtháptháŋpuaŋ)
(Ø:minister)	then	give (commanders)
(The minister), then, lets (the commanders)		

(ii) Text [P2/1: 61.8]

Theme	Rheme
topical: unmarked	
(Ø:นายกองนายทัพทั้งปวง)	ทักท้วง
(Ø:na:jkɔ:ŋna:jtháptháŋpuaŋ)	thák thúaŋ
(Ø:commanders)	protest
(the commanders) protested.	

From the examples above, the lexical verb **hâj** (in example 4:70) meaning 'to give' functions as a causative verb.

(2) Conjunctive complexity

In terms of conjunctive complexity, a conjunction can be categorized as a single conjunction or multiple conjunctions. Both types are found in the Thai historical texts from the Ayudhya period. Details of each will be discussed below.

(2.1) Single conjunction

In the Ayudhya historical texts, the single conjunction can be divided into two types based on logical-relations: extending and enhancing. Each type is divided into various subtypes as follows:

(2.1.1) Extending relation

As mentioned above, extending and enhancing can be divided into various subtypes. There are two subtypes of extending relations found in the Ayudhya historical texts: (1) additive and (2) varying.

(2.1.1.1) Addition conjunction

In the Ayudhya historical texts, the addition conjunction is a positive subtype, and it is realized by **lɛ:** 'and'. An example is shown below.

(4:71)

(i) Text [P2/1: 24.4]

Theme	Rheme			
topical: unmarked				
(Ø:อัตโน)	จะ	ได้	พบ	เจ้าเมือง
(Ø:ʔàttàno:)	cà	dâ:j	phóp	câ:wmɨaŋ
(Ø:I)	will	get	meet	ruler
(I) would meet the ruler.				

(ii) Text [P2/1: 24.5]

Theme		Rheme			
textual	topical: unmarked				
แล	(Ø:อัตโน)	จะ	ได้	สั่งสนทนา	ด้วย
lɛ:	(Ø:ʔàttàno:)	cà	dâ:j	sàŋsǒnthána:	dûaj
and	(Ø:I)	will	get	talk	together
and (I) would talk (to him).					

The conjunction **lɛ:** 'and' in the example above is identified as an addition conjunction. Its subtype is a positive conjunction. Like other conjunctions, this addition conjunction occurs in the initial position of the clause.

(2.1.1.2) Variation conjunction

In the Ayudhya historical texts, the variation conjunction is an alternative subtype, and it is realized by **rɰ̌:** 'or'. An example is shown below.

(4:72)

(i) Text [P2/1: 9.7]

Theme	Rheme
topical: unmarked	
(Ø:ท่าน)	ค่อย เป็น สุข
(Ø:thân)	khɔ̂:j pen sùk
(Ø:you)	slowly be happy
(You) are happy,	

(ii) Text [P2/1: 9.8]

Theme		Rheme
textual	topical: unmarked	
หรือ	(Ø:ท่าน)	เป็น ประการใด
rɰ̌:	(Ø:thân)	pen pràka:ndaj
or	(Ø:you)	be whatever
or how are you?		

The variation conjunction **rɰ̌:** 'or' in example 4:72 is classified as an alternative subtype. It occurs in front of a topical Theme.

(2.1.2) Enhancing relation

There are three types of enhancing relations found in the Ayudhya historical texts: (1) spatio-temporal, (2) manner, and (3) causal – condition.

(2.1.2.1) Spatio-temporal conjunction

A spatio-temporal conjunction refers to place and time. In this study, two subtypes of spatio-temporal conjunctions are found: a following subtype and a simultaneous subtype.

(a) Following subtype

A following subtype may be mono-position or bi-position. The mono-position subtype is realized by **tὲ:** 'since', **lɛ́:w** 'then', and **kɔ̂:** 'then' (as in example 4:73-4:75). The other subtype is a bi-position realized by **cɨŋ** 'then' (as in examples 4:76-4:77)

● **tὲ:** 'since' as a spatio-temporal conjunction: a following: mono-position subtype

(4:73)

(i) Text [P2/2: 64.1.]

Theme			Rheme	
textual	topical: unmarked			
แต่	กุมปันญี	เยนตรา	ให้	กปิตัง
tὲ:	kumpanji:	jentra:	hâj	kàpìtaŋ
since	company	Yentra	let	captain
Since the company Yentra let the captain,				

(ii) Text [P2/2: 64.2]

Theme	Rheme				
topical: unmarked					
(Ø:กปิตัง)	ไป	ตั้ง	อยู่	ณ	กรุงฯ
(Ø:kàpìtaŋ)	paj	tâŋ	jù:	ná	kruŋ
(Ø:captain)	go	settle	stay	at	city
(the captain) went to settle at the city,					

(iii) Text [P2/2: 64.3]

Theme	Rheme
topical: unmarked	
(Ø:กปิตัง)	เป็น ทางราชไมตรี กับ ท่านอัครมหาเสนาบดี เป็นช้านานมาแล้ว
(Ø:kàpìtaŋ)	pen ta:ŋrâ:tchámajtri: kàp thân?àkkàrámáhǎ:sana:bɔ̀di: penchá:na:nma:lɛ́:w
(Ø:captain)	be friendly relations with chief of the minister long time ago
(the captain) developed friendly relations with the minister a long time ago.	

The meaning of the conjunction **tɛ̀:** in the example above differs from its meaning in modern days. The conjunction **tɛ̀:** today means 'but', while in the Ayudhya period it was used as a spatio-temporal conjunction meaning 'since'. In this particular example, it indicates the time of an event.

● **lɛ́:w** 'then' as a spatio-temporal conjunction: a following: mono-position subtype (4:74)

(i) Text [P2/2: 36.7]

Theme		Rheme
textual	topical: unmarked	
แล	(Ø:กำปั่น)	เข้า ไป ใน เตรด
lɛ:	(Ø:kampàn)	khâw paj naj trè:t
and	(Ø:ship)	enter go in Tret
And (the ship) entered Tret city,		

(ii) Text [P2/2: 36.8]

Theme		Rheme
textual	topical: unmarked	
แล้ว	(Ø:กำปั่น)	ถึง เมืองปลีบัง
lɛ́:w	(Ø:kampàn)	thɨ̌ŋ mɨaŋpli:baŋ
then	(Ø:ship)	arrive Pleebang city
then (the ship) arrived at Pleebang city.		

Example 4:74 shows its function as a spatio-temporal conjunction. It can occur only in front of a topical Theme. This conjunction can be classified as a mono-positive subtype.

●**kɔ̂:** 'then' as a spatio-temporal conjunction: a following: mono-position subtype

(4:75)

(i) Text [P2/1: 10.3]

Theme		Rheme
textual	topical: unmarked	
แล	(Ø:ชีต้น)	มา ทัก อัตโน นี้
lɛ:	(Ø:chi:tôn)	ma: thák ʔàttàno: ní:
and	(Ø: priest)	come greet I this
And (the priest) came to greet me,		

(ii) Text [P2.1: 10.4]

Theme		Rheme		
topical: unmarked	textual			
อัตโน	ก็	มี	ความยินดี	หนักหนา
ʔàttàno:	**kɔ̂:**	mi:	khwa:mjindi:	nàknǎ:
I	then	have	pleasure	very much
then, I was very pleased.				

The spatio-temporal conjunction **kɔ̂:** 'then' in example 4:75 shows a different position in the clause compared to the conjunction **lɛ́:w** 'then'. The conjunction **kɔ̂:** 'then' will be placed after the unmarked topical Theme. This conjunction is a mono-position subtype of a spatio-temporal conjunction.

● **cɨŋ** 'then' as a spatio-temporal conjunction: a following: bi-position subtype
(initial position)
(4:76)
(i) Text [P2/1: 34.2]

Theme		Rheme		
textual	topical: unmarked			
แล ครั้น	เรือพระราชสาส์น	คลาย	ออก	ไป
lɛ: khrán	rɨaphrárâ:tchásǎ:n	khla:j	ʔɔ̀:k	paj
then, when	ship which sending the royal messages	untie	leave	go
Then, when the royal message ship left,				

(ii) Text [P2/1: 34.3]

Theme		Rheme
textual	topical: unmarked	
จึง	นายกำปั่น	ให้
cɨŋ	na:jkampàn	hâj
then	captain	let
then the captain gave.		

(iii) Text [P2/1: 34.4]

Theme	Rheme		
topical: unmarked			
(Ø:คน)	ยิงปืน	๒๑	นัด
(Ø:khon)	jiŋpɨ:n	21	nát
(Ø:person)	shoot	21	CL
(the person) shot 21 times.			

● **cɨŋ** 'then' as a spatio-temporal conjunction: a following: bi-position subtype
(non-initial position)

(4:77)

(i) Text [P2/1: 35.1]

Theme		Rheme		
textual	topical: unmarked			
ครั้น	เรือ พระราชสาส์น	เวียน	ลง	มา
khrán	rɨa phrárâ:tchásǎ:n	wian	loŋ	ma:
when	ship the royal messages	circle	down	come around
When the royal message ship circled around,				

(ii) Text [P2/1: 35.2]

Theme		Rheme
topical: unmarked	textual	
พันท้ายนายกำปั่น	จึง	ยิง ปืนใหญ่ ส่ง ข้าพเจ้า
phanthá:jna:jkampàn	**cɨŋ**	jiŋ pɨ:njàj sòŋ khâ:phácâ:w
captain's assistants	then	shoot cannon send I
then, the captain's assistants sent me by shooting the cannon.		

The conjunction **cɨŋ** 'then' in examples 4:76 and 4:77 is analyzed as a bi-position subtype because it can occur both in front of the unmarked topical Theme, as found in 4:76, and after the unmarked topical Theme, as in 4:77. The conjunction **cɨŋ** 'then' is used as in the Sukhothai period.

(b) Simultaneous subtype

A simultaneous subtype is a mono-position. This simultaneous subtype is realized by **khrán** 'when' (as in example 4:78).

● **khrán** 'when' as a spatio-temporal conjunction: a simultaneous: mono-position subtype

(4:78)

(i) Text [P2/1: 60.1]

Theme		Rheme
textual	topical: marked	
ครั้น	เพลาบ่าย แล้ว ประมาณ สี่ โมง	ฝีดาวู คน หนึ่ง มาหา
khrán	phe:la:bà:j lɛ́:w pràma:n sǐ: mo:ŋ	fi:da:wu: khon nɨ̀ŋ ma:hǎ:
when	afternoon already about four o'clock	crew person one visit
		ข้าพเจ้า
		khâ:phácâ:w
		I
When it was four o'clock in the afternoon, a crew came to see me,		

(ii) Text [P2.1: 60.2]

Theme	Rheme
topical: unmarked	
(Ø:ฝีดาวู คน หนึ่ง)	ว่า
(Ø:fĭ:da:wu: khon nɨŋ)	wâ:
(Ø:crew person one)	say
(the crew) said.	

The conjunction **krán** 'when' is a simultaneous subtype that links two events that occur at the same time. It is usually put in front of an unmarked topical Theme. This conjunction can also be found in the Rattanakosin period texts, and it is used in a formal, rather than informal, style.

(2.1.2.2) Manner conjunction

In this study, only one subtype of manner conjunctions is found. This is a comparative subtype realized by **pràdùt** 'like'. This comparative subtype is a mono-position subtype. An example is given below.

● **pràdùt** 'like' as a manner conjunction: a comparative: mono-position subtype

(4:79)

(i) Text [P2/1: 22.9]

Theme	Rheme
topical: unmarked	
(Ø:อัตโน ทั้ง สาม)	รับสู้ ท่าน
(Ø:ʔàttàno: tháŋ sǎ:m)	rápsû: thân
(Ø: I all three)	welcome you
(We) welcomed you,	

(ii) Text [P2/1: 22.10]

Theme	Rheme			
textual				
ประดุจ	รับ	พระมหากษัตริย์	ฝรั่งเศส	นั้น
pràdùt	ráp	phrámáhǎ:kàsàt	fàràŋsè:t	nán
like	welcome king		French	that
like we welcome that French king.				

The manner conjunction **pràdùt** 'like', which is subclassified as a mono-position subtype, links two clauses together, as shown in example 4:79.

(2.1.2.3) Causal - condition conjunction

In this study, the causal-condition conjunction can only be a condition subtype. A condition subtype is a mono-position. This condition subtype is realized by **thâ:** 'if'. An example is given below.

● **thâ:** 'if' as a causal-condition conjunction: a condition: mono-position subtype

(4:80)

(i) Text [P2/2: 24.5]

Theme		Rheme
textual	topical: unmarked	
ถ้า	ลม	ดี
thâ:	lom	di:
if	wind	good
If the wind is good,		

(ii) Text [P2/ 2: 24.6]

Theme		Rheme	
topical: marked			
๒๔	วัน	ถึง	(Ø:เมืองไยกะตรา)
24	wan	thɨ̌ŋ	(Ø:mɨaŋ jajkàtra:)
24	day	arrive	(Ø:Jaikatra city)
(in) 24 days, (it will) arrive at (Jaikatra city).			

Example 4:80 shows a causal-condition conjunction **thâ:** 'if' as a mono-position subtype. It is put in the causal clause in the textual Theme position.

(2.2) Multiple conjunctions

In the Ayudhya historical texts, the multiple conjunctions can feature a combination of two or three conjunctions. The multiple conjunction as Theme, which marks a combination of two such relations, is restricted to the combination of the extending and enhancing types of expansion. The multiple conjunctions may be contiguous or non-contiguous. Examples are given below.

(1) Contiguous subtype

● enhancing conjunction **thâ:** 'if' + enhancing conjunction **mɨ̂a** 'when'
(4:81)

(i) Text [P2/1: 24.1]

Theme		Rheme		
textual	topical: unmarked			
ถ้า เมื่อ	อัตโน	จะ	ไป	นี้
thâ: mɨ̂a	ʔàttàno:	cà	paj	ní:
if when	I	will	go	this
If, when I go,				

(ii) Text [P2/1: 24.2]

Theme	Rheme		
topical: unmarked			
(Ø:อัตโน)	ไป	ทาง	เมืองลันดอระนอ
(ʔàttàno:)	paj	tha:ŋ	mɨaŋlandɔránɔ:
(I)	go	way	Landorano city
(I) will go to Landorano city.			

The word **thâ: mɨa** 'if then' is analyzed as an enhancing conjunction. It is a multiple conjunction because it is a combination of two conjunctions: **thâ:** 'if' + enhancing conjunction **mɨa** 'when'.

● enhancing conjunction **thâ:** "if " + extending conjunction **lɛ:** "and"
(4:82)
(i) Text [P2/1: 61.6]

Theme		Rheme			
Textual	topical: unmarked				
ถ้า	ศัตรู	เข้า	มา	แปลกปลอม	สิ่งใด
thâ: lɛ:	sàttru:	khâw	ma:	plɛ:kplɔ:m	sǐŋdaj
if	enemy	enter	come	disguise	whatever
If , then, the enemy entered in disguise					

(ii) Text [P2/1: 61.7]

Theme		Rheme		
topical:	textual			
(Ø:เสนาบดี)	ก็	ให้	(Ø: นายกองนายทัพ	ทั้งปวง)
(Ø:sě:na:bɔ:di:)	kɔ̂:	hâj	(Ø: na:jkɔ:ŋna:jtháp	tháŋpuaŋ)
(Ø:minister)	then	give	(Ø: commander	all)
(The minister), then, lets (all commanders)				

(iii) Text [P2/1: 61.8]

Theme	Rheme
topical: unmarked	
(Ø:นายกองนายทัพ ทั้งปวง)	ทักท้วง
(Ø:na:jkɔ:ŋna:jtháp tháŋpuaŋ)	thák thúaŋ
(Ø:commanders all)	protest
(All of the commanders) protested.	

Example 4:82 shows two combinations of the conjunction: **thâ: lɛ:** 'if and',

which forms its word from the enchaning conjunction **thâ:** 'if '+ extending conjunction

lɛ: 'and'. The conjunction **thâ: lɛ:** 'if and' takes place in the initial position of the first clause.

(2) Non-contiguous subtype

● enhancing conjunction **lɛ́:w** 'and' + enhancing conjunction **kɔ̂:** 'then'

(4:83)

(i) Text [P2/2: 70.9]

Theme	Rheme				
topical: unmarked					
วิลันดา มีชื่อ	ชัก สำปั้น พระพุทธเจ้า พระธรรมเจ้า พระสงฆเจ้า				
wílanda: mi:chɨ̂:	chák sǎmpân phráphútthácâ:w phráthammácâ:w phrásǒŋkhácâ:w				
Wilanda famous	pull sampan Buddha Dhamma monk				
	แล พระราชสาสน์ ไป ขึ้น กำปั่นใหญ่				
	lɛ phrárâ:tchásǎ:n paj khɨ̂n kampànjàj				
	and royal message go up big ship				
The famous Wilanda pulled the sampan carrying Buddha, Dhamma, monk, and the royal message to move up to the big ship,					

(ii) Text [P2/2: 70.10]

Theme			Rheme
textual	topical: unmarked	textual	
แล้ว	วิลันดามีชื่อ	ก็	ไป
lɛ́:w	wílanda: mi:chî:	**kɔ̂:**	paj
and	Wilanda famous	then	go
and the famous Wilanda, then, go.			

Example 4:83 shows a non-contiguous subtype realized by the two conjunctions **lɛ́:w** 'then' and **kɔ̂:** 'then'. The first one is located in front of the unmarked topical Theme, while the second is placed after the same unmarked topical Theme in the same clause.

• enhancing conjunction **lɛ́:w** 'and' + enhancing conjunction **cɨŋ** 'then'

(4:84)

(i) Text [P2/1: 56]

Theme			Rheme
textual	topical: unmarked	textual	
ครั้น แล้ว	เจ้าเมือง	ก็	ลา ไป
khrán lɛ́:w	câ:wmɨaŋ	kɔ̂:	la: paj
when then	governor	then	say goodbye go
And, the governor, then, said goodbye.			

(ii) Text [P2/1: 57.1-57.2]

Theme			Rheme
textual	topical: unmarked	textual	
แล้ว	เจ้าเมือง	จึง	นำ เอา ภริยา แล น้องสาว
lé:w	câ:wmɨaŋ	**cɨŋ**	nam ʔaw phárɨ́ja: lɛ: nɔ́:ŋsǎ:w
and	governor	then	bring take wife and sister
			แล แม่ยาย พระมหากษัตริย์
			lɛ: mê:ja:j phrámáhǎ:kàsàt
			and wife''s mother king
			เจ้าอังกฤษ [[ซึ่ง สวรรคต]]
			câ:wʔaŋkrìt [[sɨ̂ŋ sàwǎnkhót]]
			English governor [[that die (RY).]]
And, the governor, then, brought the wife, sister, and wife's mother of the English king [[who is dead]],			

(iii) Text [P2/1: 57.3]

Theme		Rheme
textual	topical: unmarked	
แล	เมียฝีดาวู แล หญิง ชาวเมือง	มา ทัก ข้าพเจ้า
lɛ:	miafɨ̌:da:wu: lɛ: jǐŋ cha:w mɨaŋ	ma: thák khâ:phácâ:w
and	crew''s wife and female townspeople	come greet I
	[[อัน เป็น ผู้ดี นั้น]]	ประมาณ ๒๐ คน
	[[ʔan pen phû:di: nán]]	pràma:n 20 khon
	[[REL be blueblood that]]	about 20 CL
then about 20 of the crew's wives [[who are bluebloods]] came to greet me.		

Based on example 4:84, it is clear that the extending conjunction **lɛ́:w** 'and' + enhancing conjunction **cɨŋ** 'then' is a non-contiguous subtype. Them is inserted by an unmarked topical Theme câ:wmɨaŋ 'governor'.

● extending conjunction **lɛ:** 'and' + enhancing conjunction **cɨŋ** 'then'

(4:85)

(i) Text [P2/1: 16.6]

Theme		Rheme
textual	topical: unmarked	
แล	อัตโน	ยินดี นักหนา
lɛ:	ʔàttàno:	jindi: náknǎ:
and	I	glad very much
And I was very glad.		

(ii) Text [P2/1: 16.7]

Theme			Rheme
textual	topical: unmarked	textual	
แล	อัตโน	จึง	ลง มา ถาม ข่าว ท่าน
lɛ:	ʔàttàno:	**cɨŋ**	loŋ ma: thǎ:m khà:w thân
and	I	then	descend come ask news you
And I , then, came down to ask about your news.			

The example above (4:85) shows the extending conjunction **lɛ:** 'and' + enhancing conjunction **cɨŋ** 'then'. The conjunction **lɛ:** 'and' normally occurs in front of the unmarked topical theme, and the conjunction **cɨŋ** 'then' occurs after the same unmarked topical theme.

● extending conjunction **lɛ:** 'and' + enhancing conjunction **kɔ̂:** 'then'

(4:86)

(i) Text [P2/1: 2.1]

Theme		Rheme
textual	topical: unmarked	
แล	ท่าน	ปรารถนา จะ ใคร่ เห็น อัตโน
lɛ:	thân	prà:tthànǎ: cà khrâj hěn ?àttàno:
and	you	wish will want see I
And you wished to see me.		

(ii) Text [P2/1: 2.2]

Theme			Rheme
textual	topical: unmarked	textual	
แล	อัตโน	ก็	จะ ใคร่ เห็น ท่าน ทั้งปวง ดุจ เดียว
lɛ:	?àttàno:	**kɔ̂:**	cà khrâj hěn thâ:n tháŋpuaŋ dùt diaw
and	I	then	will want see you all as one
And I ,then, wanted to see you all as one.			

The example above (4:86) shows another example of contiguous subtype realized by an extending conjunction **lɛ:** 'and' + enhancing conjunction **kɔ̂:** 'then'.

● enhancing conjunction **krán** 'when' + enhancing conjunction **lɛ́:w** 'and'
  + enhancing conjunction **kɔ̂:** 'then'

(4:87)

(i) Text [P2/1: 27.2]

Theme		Rheme		
topical: unmarked	textual			
ข้าพเจ้า	ก็	ปราศรัยรับส่ง	ตาม	สมควร
khâ:phácâ:w	kɔ̂:	pra:sǎj ráp sòŋ	ta:m	sǒmkhuan
I	then	speak	as	proper
Then, I talked properly,				

(ii) Text [P2/1: 28]

Theme			Rheme	
textual	topical: unmarked	textual		
ครั้น แล้ว	(Ø:เมียฝีดาวู)	ก็	ลา	ไป
krán lɛ́:w	miafi:da:wu:	**kɔ̂:**	la:	paj
when and	crew"s wife	then	say goodbye	go
and the crew's wife said goodbye.				

Example 4:87 shows a combination of three enhancing conjunctions as **khrán** 'when' + **lɛ́:w** 'and'+ **kɔ̂:** 'then'. The conjunctions **khrán** 'when' and **lɛ́:w** 'and' occur together, and they are placed in front of the unmarked topical theme, while the conjunction **kɔ̂:** 'then' occurs after the same unmarked topical theme in the textual Theme position.

The single conjunction is used most frequently in the Ayudhya historical texts. Of 343 structural conjunctions, 311 (90.67%) are single conjunctions and only 32 (9.33 %) are multiple ones. The following Tables provide summaries of single and multiple structural conjunctions (linkers) of the Ayudhya period. Table 4.6 shows non-structural conjunctions (binders) of the Ayudhya period, as in Table 4.7.

Table 4.6 Single and multiple structural conjunctions (a linker) of the Ayudhya
**   period**

Types	Subtypes	Conjunctions in the Ayudhya period
single	**extending** (1) additive	**lɛ́** 'and'
	(2) varying	**rɨ̌ :** 'or'

	enhancing
	 (1) spatio-temporal
	        (a) following
	            mono-position
	
	            bi-position
	        (b) simultaneous
		
		tɛ̀: 'since',
		
		lɛ́:w, kɔ̂: 'then'
		
		cɨŋ 'then'
		
		khrán 'when'

	(2) manner	**pràdùt** 'like'
	(3) causal – condition (a) condition	**thâ:** 'if '

multiple	**(a) contiguous**
	    enhancing+ enhancing
	    extending +enhancing
		thâ:mɨ̂a 'if + when'
		
		thâ:lɛ: 'if + and'

	(b) non-contiguous
	    enhancing+ enhancing
	
	    extending +enhancing
		lɛ́:w… kɔ̂: 'and + then'
		
		lɛ́:w… cɨŋ 'and + then'
		
		lɛ:… cɨŋ 'and+ then'
		
		lɛ:… kɔ̂: 'and+ then'

	enhancing+ enhancing + enhancing	**krán lɛ́:w … kɔ̂:** "when +and + then"

Table 4.7 Non-structural conjunctions (binders) of the Ayudhya period

Non-structural conjunctions (binders) of the Ayudhya period
wâ: 'that'   (The projecting clause can be either verbal or mental.)   **wâ:** is used as a lexical verb meaning 'to say'
hâj 'that'   (The projecting clause can only be verbal.)   **hâj** is used as a lexical verb meaning 'to give'

The next sections will discuss conjunctive adjuncts, relative elements, topical Themes, and so on. All details will be shown in turn.

4.2.1.1.2 Conjunctive adjunct

The conjunctive adjunct functions to relate the clause to the preceding discourse. It can be realized by an adverbial group or a prepositional phrase. It covers roughly the same semantic space as a conjunction (Halliday & Matthiessen, 2004: 81). In they Ayudhya historical texts, the conjunctive adjuncts are realized by ʔànÌŋ 'incidentally' (as in example 4:88).

(4:88)

(i) Text [P2/1: 62.4]

Theme	Rheme			
topical: marked				
วัน สาม	ให้	คำ	ว่า	วีวเลรัวเดเสียม
wan sǎ:m	hâj	kham	wâ:	wi:wle:ruade:sǐam
day three	give	word	call	Wiwleruadesiam
The third day gave the word Wiwleruadesiam.				

(ii) Text [P2/1: 63.1]

Theme				Rheme	
textual	topical: marked				
อนึ่ง	ตึก	[[ซึ่ง มูสูอินตันตัง	ตกแต่ง ไว้	ใกล้	ริมน้ำ
ʔànɨŋ	tɨk	[[sɨ̀ŋ mu:sŭ:ʔintantaŋ tòktèŋ	wáj	klâj	rimnám
incidentally	building [[that Musuintantang	decorate keep	near	riverside
	พระราชสาส์น แล ให้ ข้าพเจ้า อยู่ นั้น]]				
	phrárâ:tchásǎ:n lɛ: hâj khâ:phácâ:w jù: nán]]				
	royal message and give I stay that]]				
Incidentally, the building [[decorated for keeping the royal message and allowed me to stay]] was near the riverside.					

The conjunctive adjunct **ʔànɨŋ** 'incidentally' in the example above relates the clause to the preceding discourse.

4.2.1.1.3 Relative element

There are four definite relative elements in the Ayudhya historical texts. These are realized by the relative pronouns: **ʔan** 'who', **phû:** 'who', **sɨ̂ŋ** 'who, where, which', and **thî:** 'where'. These relative elements function both as textual and topical Themes.

The study found that most relative pronouns function as the subject of an embedded clause. That is, the relative pronouns **ʔan, phû:, sɨ̂ŋ**, and **thî:** function as the subjects of embedded clauses that explain noun groups in a main clause.

The most frequently selected relative element used in the Ayudhya period is the relative element **sɨ̂ŋ** as shown in Table 4.8. Examples are given below.

Table 4.8 Number of relative elements found in the two Thai historical texts of the Ayudhya period

Relative elements		Meaning			Total
Relative pronouns	**Function**	**who**	**where**	**which**	
ʔan	subject	2	-	-	2
phû:	subject	12	-	-	12
sîŋ	subject	11	4	7	22
thî:	subject	-	3	-	3
				Total	39

The study found that a relative element **sîŋ** from the Ayudhya period could be interpreted with three different meanings: 'who', 'where', and 'which'. The meaning 'who' functions as a subject of the embedded clause, and this is the most commonly used among the three meanings during this period. Among four relative elements, the word **sîŋ** is found most often in the Ayudhya period, while the relative element **ʔan** is found least often.

• **ʔan** 'who' as a relative element: functioning as a subject of an embedded clause

(4:89)

(i) Text [P2/1: 57.3]

Theme			Rheme		
textual	topical: unmarked				
แล	เมียฝีดาวู แล หญิง ชาวเมือง		มา ทัก ข้าพเจ้า		
lɛ:	miafǐ:da:wu: lɛ: jǐŋ cha:w mɯaŋ		ma: thák khâ:phácâ:w		
and	crew''s wife and female townspeople		come greet I		
	[[อัน เป็น ผู้ดี นั้น]]		ประมาณ ๒๐ คน		
	[[ʔan pen phû:di: nán]]		pràma:n 20 khon		
	[[REL be blueblood that]]		about 20 CL		
then about 20 of the crew's wives [[who are bluebloods]] came to greet me.					

(ii) Text [P2/1: 57.4]

Theme	Rheme
textual/topical: unmarked (relative element)	
อัน	เป็น ผู้ดี นั้น
ʔan	pen phû:di: nán
who	be well-mannered that
who were those well-mannered.	

Example 4:89 shows that the relative element **ʔan** 'who' functions as a subject of an embedded clause. This relative element can be used with both animate and inanimate subjects. The example shows an animate subject within the embedded clause.

● **phû:** 'who' as a relative element: functioning as a subject of an embedded clause

(4:90)

(i) Text [P2/1: 52.2]

Theme		Rheme
textual	topical :unmarked	
(Ø:ว่า)	(Ø:ข้าพเจ้า)	ขอบใจ ท่านเจ้าเมือง [[ผู้ มี ปัญญา]]
(Ø:wâ:)	(Ø:khâ:phàcâ:w)	khɔ̀:pcaj thâncâ:wmɨaŋ [[phû: mi: panja:]]
(Ø:that)	(I)	thank ruler [[who have wisdom]]
(That I) thanked the ruler who has wisdom,		

(ii) Text [P2/1: 52.3]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ผู้	มี ปัญญา
phû:	mi: panja:
who	have wisdom
who has wisdom.	

The relative element **phû:** 'who' in example 4:90 functions as a subject of an embedded clause.

● **sî ŋ** 'who' as a relative element: functioning as a subject of an embedded clause

(4:91)

(i) Text [P2/2: 81.2]

Theme		Rheme
textual	topical: unmarked	
ให้	(Ø:วิณปาเก)	แต่ง พราหมณ์ [[ซึ่ง เป็น ผู้ใหญ่ นั้น]]
hâj	(Ø:wínápa:ke)	tè:ŋ phra:m [[sîŋ pen phû:jàj nán]]
give	(Ø:Winpake)	appoint Brahman [[who be adult that]]
Order (Winpake) to appoint the Brahman [[who is a superior]].		

(ii) Text [P2/2: 81.3]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ซึ่ง	เป็น ผู้ใหญ่ นั้น
sîŋ	pen phû:jàj nán
who	be adult that
who was a superior.	

The relative element **sîŋ** 'who' in example 4:91 functions as a subject of an embedded clause. It is also the unmarked topical Theme.

● **sîŋ** 'where' as a relative element: functioning as a subject of an embedded clause

(4:92)

(i) Text [P2/2: 79.4]

Theme			Rheme
textual	topical: unmarked		
ว่า	ตึก [[ซึ่ง รับ พระราชสาสน์ลังกา]]		มี อยู่ แล้ว
wâ:	tɨk [[sîŋ ráp phrárâ:tchásǎ:n laŋka:]]		mi: jù: lé:w
that	building [[where receive Lanka royal message]]		have stay already
…that the building [[where receiving the Lanka royal message]] already existed.			

(ii) Text [P2/2: 79.5]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ซึ่ง	รับ พระราชสาสน์ลังกา
sɨ̂ŋ	ráp phrárâ:tchásǎ:n laŋka:
where	receive Lanka royal message
where receiving the Lanka royal message.	

In some cases, the relative element **sɨ̂ŋ** that functions as the subject of an embedded clause means 'where'. It refers to a place like tɨ̀k 'building' in the example.

● **sɨ̂ŋ** 'which' as a relative element: functioning as a subject of an embedded clause

(4:93)

(i) Text [P2/1: 97.1]

Theme	Rheme
topical :unmarked	
(Ø:กำปั่น ใหญ่)	ชื่อ ละมีรัน [[ซึ่ง ใหญ่ กว่า กำปั่น ทั้งปวง]]
(Ø:kampàn jàj)	chɨ̂: lámi:ran [[sɨ̂ŋ jàj kwà: kampàn tháŋpuaŋ]]
ship big	name Lamiran [[which big than ship all]]
(The big ship) named Lamiran [[which was bigger than all other ships.]].	

(ii) Text [P2/1: 97.2]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ซึ่ง	ใหญ่ กว่า กำปั่น ทั้งปวง
sîŋ	jàj kwà: khampàn tháŋpuaŋ
which	big than ship all
which was bigger than all other ships.	

Examples 4:91, 4:92, and 4:93 show different meanings of the relative element **sîŋ**, which functions as the subject of an embedded clause. In terms of syntactic function, the word **sîŋ** itself can function as both textual and topical in the Theme position. It is clear from the examples above that the word **sîŋ** functioning as a subject can refer to a person (as in 4:91) or an object (as in 4:92 and 4:93).

• **thî:** 'where' as a relative element: functioning as the subject of an embedded clause (4:94)

(i) Text [P2/1: 39.2]

Theme	Rheme
topical :unmarked	
(Ø:พระราชสาส์น)	เถิง ประตู ตึก [[ที่ อยู่ นั้น]]
(Ø: phrárâ:tchásǎ:n)	thə:ŋ pràtu: tɨk [[thî: jù: nán]]
(royal message)	arrive gate building [[where stay that]]
(The royal message) arrived at the building's gate [[where (I) stayed.]]	

(ii) Text [P2/1: 39.3]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ที่	อยู่ นั้น
thî:	jù: nán
where	stay that
where (I) stayed.	

The relative element **thî:** 'where' in the example above can be seen as a relative element that means 'where'. It functions as the subject of an embedded clause. It refers to the door of a building (in example 4:94). This relative element is still used in the present time.

All of the textual Theme elements found in this study are set up in a system network of possible textual THEME in the Ayudhya period (as shown in Figure 4.6).
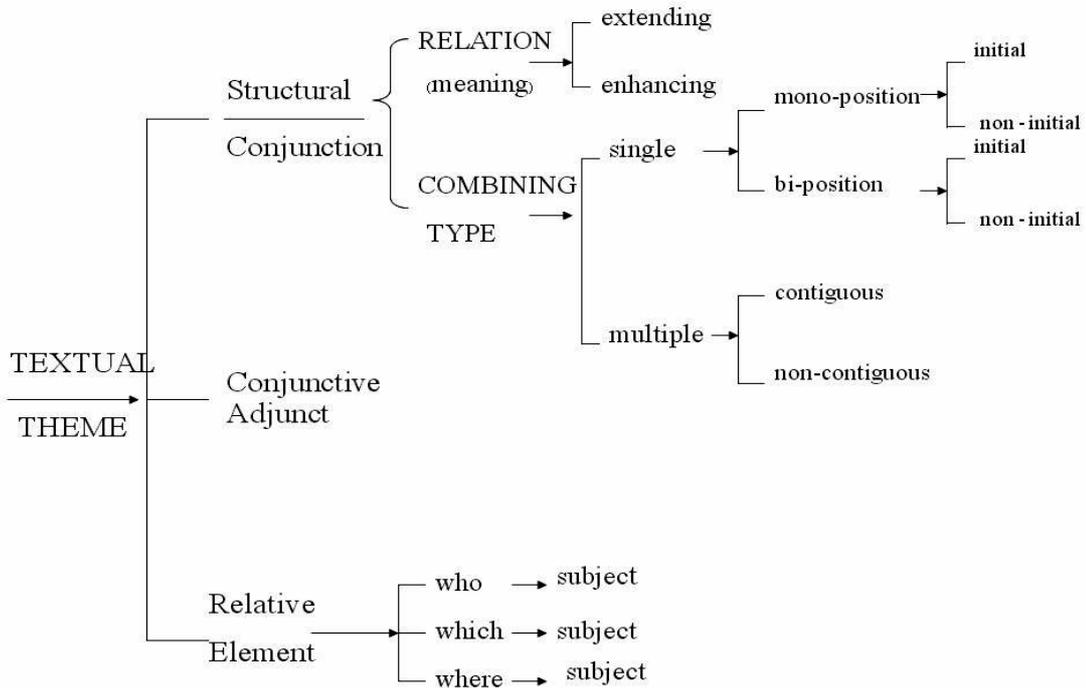
Figure 4.6 The system network of possible textual THEME in the Ayudhya period

The system network shown in the figure 4.6 illustrates the system of textual Theme used to understand the Ayudhya texts. There are three types of textual elements that can be found at the point of departure of the clause: structural conjunctions, conjunctive adjuncts, and relative elements. Two functions of structural conjunctions occur simultaneously: relation (meaning), and the combining type of conjunctions. The structural conjunctions found in the Aydhya texts can be used to link the clauses in extending meaning or enhancing meaning. Sometimes, a single conjunction occurs as textual Theme. Some conjunctions occur together with other conjunctions, in either the contiguous or non-contiguous position. As for the relative elements that function as textual Theme in this period, all of them serve to relate the previous noun with the embedded clause and serve as a subject of that embedded clause.

4.2.1.2 Topical (ideational) Theme

The topical (ideational) Theme in the Ayudhya historical texts is the element of a participant (subject, complement), a circumstance, or a process of the clause.

4.2.1.2.1 Participant as topical (ideational) Theme

In the Ayudhya historical texts, participant Themes can be subjects or complements in the clause structure. Each type will be discussed below.

(1) Subject as topical (ideational) Theme

Participant Themes can be subjects in the declarative clause. The subject is realized by a nominal group (both simple and complex nominal groups). Each subtype will be discussed in turn.

(1.1) A simple nominal group as subject

A simple nominal group as subject is expressed by a pronoun, common noun, or proper noun and wh-element. (as in examples 4:95-4:98).

● pronoun as a simple nominal group: functioning as a subject / participant Theme

(4:95)

Text [P2/1: 31.3]

Theme	Rheme
topical: unmarked	
อัตโน	ขอบใจ ท่าน ทั้งปวง นักหนา
ʔàttàno:	khɔ̀:pcaj thân tháŋpuaŋ náknǎ:
I	thank you all very much
Thank all of you very much.	

● common noun as a simple nominal group: functioning as a subject / participant Theme

(4:96)

Text [P2/2: 29.3]

Theme	Rheme
topical: unmarked	
อุปทูต	จะ ให้ เงิน ๔ บาท
ʔùppàthû:t	cà hâj ŋən sì: bà:t
ambassador	will give money 4 baht
The ambassador will give four baht.	

● proper noun as a simple nominal group: functioning as a subject / participant Theme

(4:97)

Text [P2/1: 76.1]

Theme		Rheme
textual	topical: unmarked	
แล	มูสูอึนตันนัง	ว่า
lɛ:	**mu:sǔ:ʔi:ntannaŋ**	wâ:
and	Musuintannang	say
And Musuintannang said		

● wh-element as a simple nominal group: functioning as a subject / participant Theme

(4:98)

Text [P2/2: 28.7]

Theme		Rheme
textual	topical: unmarked	
ถ้า	ผู้ใด	เห็น (Ø:เกาะ) ก่อน…
thâ:	**phû:daj**	hěn (Ø:kɔ̀) kɔ̀:n…
if	whoever	see (island) before
If whoever see the island first, …		

Examples 4:95-4:98 feature a simple nominal group functioning as a subject of the declarative clause. They are all participant Themes. Examples 4:95-4:98 show pronoun, common noun, proper noun, and wh-element as a simple nominal group, respectively.

(1.2) A complex nominal group as a subject

A complex nominal group as a subject is expressed by a combination of nouns (noun + noun, pronoun + noun, proper noun + noun, noun + modifier) (as in example 4:99-4.102) and a head noun with a rankshifted clause (pronoun + embedded clause) (as in example 4:103).

• combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:99)   (noun + noun…+ noun)

Text [P2/1: 15]

Theme			Rheme
textual	topical: unmarked		
แล	ทูต อุปทูต แล ตรีทูต		ไป นั่ง ณ ท้าย พระ
lɛ:	**thû:t ʔùppàthû:t lɛ: tri:thû:t**		paj nâŋ ná thá:j phrá
and	ambassador deputy and third minister		go sit at backward Buddha
And the ambassadors went to sit at the end of the Buddha.			

• combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:100)   (pronoun + noun)

Text [P2/1: 22.5]

Theme		Rheme
textual	topical: unmarked	
แล	ท่านเจ้าเมือง	ให้ อัตโน ทั้ง สาม
lɛ:	**thâncâ:wmɨaŋ**	hâj ʔàttàno: tháŋ sǎ:m
and	governor	give I all three
And the governor let three of us…		

Examples 4:99 and 4:100 show a combination of nouns as a complex nominal group: functioning as a subject or participant Theme. Example 4:99 is a combination of three nouns, whereas in 4:99 is a combination of the third person singular pronoun **thân** 'he' and a noun **câ:wmɨaŋ** 'governor'.

● combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:101) (proper noun + noun)

(noun1 functioning as head noun followed by noun2 functioning as modifier)

Text [P2/1: 44.1]

Theme			Rheme					
textual	topical: unmarked							
แล จึง	มูสูอีนตันตัง	ข้าหลวง	นำ	ข้าพเจ้า	เข้า	ไป	ณ	ห้อง
	(noun1	noun2)						
lɛ: cɨŋ	**mu:sǔ:ʔi:ntantaŋ**	**khâ:lúaŋ**	nam khâ:phácâ:w khâw paj ná hɔ̂:ŋ					
and then	Musuintannang	attendant	bring	I		enter	go at	room
And then, attendant Musuintannang brought me to the room.								

● combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:102) (noun + modifier)

Text [P2/1: 6.3]

Theme		Rheme			
textual	topical: unmarked				
ว่า	หญิง เมีย ฝีดาวู ๓ คน ฝีดาวู ๘ คน	จะ	มา	ทัก	ท่าน
wâ:	**jǐŋ mia fǐ:da:wu: cèt khon fǐ:da:wu: pɛ̀:t khon**	cà	ma:	thák	thâ:n
that	woman wife crew 7 CL crew 8 CL	will	come greet		you
(say) that the woman who is the wife of 7 and 8 crews will greet you.					

Examples 4:101 and 4:102 show different combinations of nouns functioning as subjects or participant Themes. In 4:101, this is a combination of a proper noun and noun, but in 4:102, it is a combination of a noun and a modifier.

● a head noun with a rankshifted clause as a complex nominal group: functioning as a subject /participant Theme

(4:103)   (pronoun + embedded clause)

Text [P2/2: 62.2]

Theme		Rheme
textual	topical: unmarked	
(Ø:ว่า)	ท่าน [[ผู้ จำ ทูล พระราชสาสน์]]	ว่า ทั้งนี้
wâ:	**thân [[phû: cam thu:n phrárâ:tchásǎ:n]]**	wâ: tháŋní:
that	you [[who must tell royal message]]	say all this
(say) that you who must tell the royal message that…		

The example above shows a head noun with a rankshifted clause as a complex nominal group that functions as a subject of the clause. The word **thâ:n** 'you' is a pronoun together with the embedded clause **phû: cam thu:n phrárâ:tchásǎ:n** 'who must tell the royal message that…'.

(2) Complement as topical (ideational) Theme

In the Ayudhya historical texts, participant Themes can be complements in a declarative clause. The complement is realized by a complex nominal group. An example is shown below.

● combination of nouns as a complex nominal group: functioning as a complement / participant Theme

(4:104)   (noun + modifier)

Text [P2/2: 45.2]

Theme		Rheme
textual	topical: marked	
ว่า	กำปั่น ใหญ่	มี อยู่ แล้ว
wâ:	**kampàn jàj**	mi: jù: lɛ́:w
that	ship big	have stay already
that a big ship already existed.		

The combination of a noun and modifier **kampàn jàj** 'a big ship' (in example 4:104) is a complex nominal group as a complement of the predicate **mi:** 'have'. The complement as a marked topical Theme was topicalized and emphasized by moving to the beginning position of the clause.

4.2.1.2.2 Circumstance as topical (ideational) Theme

There are two types of circumstantial Themes in the Ayudhya historical texts. These are temporal circumstantial Themes and spatial circumstantial Themes. Since historical texts are the expression of events in time sequences, time or place may be given as background of the events. The expressions of time or place are chosen as the point of departure of the clause. The circumstantial Themes are realized by a nominal group, an adverbial group, or a prepositional phrase. Each will be discussed in turn.

(1) A temporal circumstantial Themes

In this period, the temporal circumstantial Themes are realized by a nominal group, an adverbial group, or a prepositional phrase (as in examples 4:105-4:106).

● a nominal group functioning as a temporal circumstantial Theme

(4:105) (noun + noun)

Text [P2/1: 62.2]

Theme	Rheme
topical: marked	
วัน หนึ่ง	ให้ คำ ว่า อุนรัวยัน
wan nɨ̀ŋ	hâj kham wâ: ʔunruajan
one day	give word that Unrauyan
One day give the word Unrauyan.	

A temporal circumstantial Theme can be realized by a nominal group, as in example 4:105 **wan nɨ̀ŋ** 'one day'.

● an adverb as an adverbial group: functioning as a temporal circumstantial Themes (4:106)

Text [P2/2: 44.1]

Theme		Rheme
textual	topical: marked	
ครั้น	เพลาบ่าย	เยนตรา ให้ กปิตังการัง
khrán	**phe:la:bà:j**	je:ntra: hâj kàpǐtaŋ ka:raŋ
when	afternoon	Yentra give captain Karang
Afternoon Yentra give captain Karang.		

The example above shows an adverb as an adverbial group functioning as a temporal circumstantial Theme. The adverbial group is **phe:la:bà:j** 'afternoon'. It is a marked topical Theme.

● a preposition with a nominal group functioning as a temporal circumstantial Theme (4:107)

Text [P2/1: 26.1]

Theme	Rheme
topical: marked	
ใน วัน เดียว นั้น	หญิง เมียฝีดาวู (กะลาสี) ๓ คน มา ทัก ข้าพเจ้า
naj wan diaw nán	jǐŋ miafǐ:da:wu: sǎ:m khon ma: thák khâ:phácâ:w
in day one that	women crew's wife 3 CL come greet I
In that day, three of the crew's wives came to greet me.	

A preposition **naj** 'in' with a nominal group **wan diaw nán** 'that day' in example 4:107 functions as a temporal circumstantial Theme.

(4:108)

Text [P2/1: 8]

Theme	Rheme
topical: marked	
ณ วันจันทร์ เดือนอ้าย ขึ้น ๑๓ ค่ำ	ยาตรา กำปั่น ลง ไป
ná wancan dɨanʔâ:j khɨ̂n sɨ̌psǎ:m khâm	ja:ttra: kampàn loŋ paj
at monday first month rise 13 night	to march ship descend go
On Monday at 13th period of the waning moon of December marched a ship.	

       The example given above also shows a preposition with a nominal group functioning as a temporal circumstantial Theme.

(2) A spatial circumstantial Themes

       In this study, spatial circumstantial Themes are realized by a nominal group or a prepositional phrase (as in examples 4:109-4:110).

● a head noun with a rankshifted clause as a complex nominal group functioning as a spatial circumstantial Theme

(4:109)

Text [P2/2: 79.4]

Theme		Rheme
textual	topical: marked	
ว่า	ตึก [[ซึ่ง รับ พระราชสาสน์ลังกา]]	มี อยู่ แล้ว
wâ:	**tɨ̀k [[sɨ̂ŋ ráp phrárâ:tchásǎ:n laŋka:]]**	mi: jù: lɛ́:w
that	Building [[that get king"s letter Lang Ka]]	have stay already
that there is the building.		

       In some cases, a head noun with a rankshifted clause as a complex nominal group can function as a spatial circumstantial Theme (as shown in 4:110).

• a preposition with a nominal group functioning as a spatial circumstantial Theme
(4:110)

Text [P2/1: 61.13]

Theme		Rheme
textual	topical: marked	
แล	ใน เมืองแบรศ นี้	เจ้าเมือง ย่อม ให้ คำสัญญา
lɛ:	**naj mɨaŋbrɛ́:t nɨ́:**	câ:wmɨaŋ jɔ̀m hâj khamsǎnja:
and	in Bres city this	governor might give promise
And the governor of Brat city might gave promise.		

The example above shows that a preposition with a nominal group can function as a marked topical Theme. The word **naj** 'in' is a preposition and **mɨaŋ brɛ́:t nɨ́:** 'this Brat city' is a nominal group. This prepositional phrase functions as a spatial circumstantial Theme.

4.2.1.2.3 Process as topical (ideational) Theme

In the Ayudhya historical texts, the process Themes can be predicators in imperative clauses and existential declarative clauses. The predicator is realized by a verbal group. Each type will be discussed below.

(1) A verbal group as predicator in the imperative clause

This study found only one instance of a verbal group as a predicator in the imperative clause. An example is given below.

(4:111)

Text [P2/1: 11.3]

Theme		Rheme
textual	topical: unmarked	
แล	ขอ ให้	ท่าน ทั้งปวง อยู่ เป็น สุข เถิด
lɛ:	**khɔ̌: hâj**	thân tháŋpuaŋ jùː pen sùk thə̀:t
and	wish give	you all stay be happy END
And wish everybody be happy.		

In the example above, a verbal group as predicator in the imperative clause functions as a topical Theme.

(2) A verbal group as predicator in the existential declarative clause

Verbal groups as predicators in the existential declaratives found in this study are only expressed by the verb **mi:** 'exist / have'. An example is given below.
(4:112)
Text [P2/1: 68.2]

Theme	Rheme
topical: unmarked	
มี	เสา เพดาน
mi:	săw phe:da:n
have	post ceiling
There was post ceiling.	

4.2.2 **Theme selections:** unmarked/marked topical(ideational) Theme

In the Ayudhya historical texts, there are two types of topical Themes: unmarked and marked Themes. The unmarked topical Theme will be discussed first, followed by the marked topical Theme.

4.2.2.1 Unmarked topical (ideational) Themes

In the Ayudhya historical texts, the unmarked topical (ideational) Theme may be a participant or process. The unmarked topical Theme in the Ayudhya historical texts can be divided into two types: (a) unmarked 'non-ellipsed' topical (ideational) Themes and (b) unmarked 'ellipsed' topical (ideational) Themes. Each subtype will be discussed below.

4.2.2.1.1 Unmarked   'non-ellipsed'   topical (ideational) Theme

The unmarked 'non-ellipsed' topical (ideational) Theme is the explicitly presented subject of the declarative clause, the explicit predicator of the imperative clause, and the existential declarative clause. The explicit subject is realized by a simple nominal group or a complex nominal group (as in

examples 4:113-4:114). The explicitly presented predicator is realized by a verbal group (as in examples 4:115 - 4:116).

(1) The explicit subject is realized by a simple nominal group or a complex nominal group.

● a simple nominal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme

(4:113)   (pronoun)

Text [P2/2: 46.1]

Theme	Rheme
topical: unmarked	
ข้าพเจ้า	ให้ แพรจีน กปิตังการัง
khâ:phácâ:w	hâj phrɛ:ci:n kàpìtaŋ ka:raŋ
I	give Chinese silk captain Karang
I gave Chinese silk to captain Karang.	

The pronoun **khâ:phácâ:w** 'I' is a simple nominal group that functions as an unmarked 'non-ellipsed' topical. It is the explicit subject.

● a complex nominal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme

(4:114)   (proper noun + noun)

Text [P2/2: 19.5]

Theme	Rheme
topical: unmarked	
มรติง นายกำปั่น	ให้ (Ø:คน)
(noun1 noun2)	
mɔ:rátiŋ na:jkampàn	hâj (Ø:khon)
Morating captain	give (Ø:people)
Captain Morating lets (people).	

An unmarked 'non-ellipsed' topical Theme in the example above is realized by a complex nominal group. It is a combination of a proper noun **mɔ:rátiŋ** and a noun **na:jkampàn** 'captain'. The proper noun functions as a head noun and the second noun functions as a modifier.

(2) The explicit predicator is realized by a verbal group

● a verbal group functioning as unmarked 'non-ellipsed' topical (ideational) Theme
(4:115) (a predicator in the imperative clause)
Text [P2/1: 11.3]

Theme		Rheme
textual	topical: unmarked	
แล	ขอ ให้	ท่าน ทั้งปวง อยู่ เป็น สุข เถิด
lɛ:	**khɔ̌: hâj**	thâ:n tháŋpuaŋ jù: pen sùk thɤ̀:t
and	wish give	you all stay be happy END
And wishes all of you to be happy.		

The explicit predicator in the example above is realized by a verbal group **khɔ̌:** 'wish'. This word functions as an unmarked 'non-ellipsed' topical Theme.

● a verbal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme
(4:116)
 (i) Text [P2/2: 41.4]

Theme		Rheme
textual	topical: unmarked	
แล	มี	หนังสือ พณ หัวเจ้าท่าน โกษาธิบดี
lɛ:	**mi:**	năŋsɨ̌: pháná hŭacâ:wthân ko:sǎ:thípbɔ:di:
and	have	book His Excellency(H.E.) Kosathipbadee
And there was His excellency Kosathipbadee's letter.		

(ii) Text [P2/2: 41.5]

Theme	Rheme
topical: unmarked	
(Ø:หนังสือ พณ หัวเจ้าท่าน โกษาธิบดี)	มา ถึง เยนตรา นั้น
(Ø:nǎŋsɨ̌: pháná huǎcâ:wthâ:n ko:sǎ:thípbàdi:)	ma: thɨ̌ŋ je:ntra: nán
(Ø: book His Excellency(H.E.) Kosatipbadee)	come arrive Yentra that
(The letter) was received by Yentra.	

A predicator in the existential declarative clause is realized by a verb **mi:** 'exit / have'. It functions as an unmarked 'non-ellipsed' topical Theme.

4.2.2.1.2 Unmarked 'ellipsed' topical (ideational) Themes

In this study, the unmarked 'ellipsed' topical (ideational) Theme is a zero pronoun that links two or more clauses with or without a conjunction.

Examples 4:117-4:118 show that **ʔàtta:no:** 'I' in Example 4:117 and **kampàn** 'ship' in Example 4:118 are ellipsed, and they are unmarked 'ellipsed' topical (ideational) Themes. These unmarked 'ellipsed' topical (ideational) Themes can be interpreted from the preceding clause, as shown in the following examples.

(1) Two clauses are linked with a conjunction.

(4:117)

(i) Text [P2/1: 23.5]

Theme		Rheme
topical: unmarked	textual	
อัตโน	ก็	มี ความยินดี นักหนา
ʔàttà:no:	kɔ̂:	mi: khwa:m jindi: náknǎ
I	also	have pleasure very much
I am very glad.		

(ii) Text [P2/1: 23.6]

Theme		Rheme		
textual	topical: unmarked			
แล	(Ø:อัตโน)	ขอบใจ	เจ้าเมือง	นักหนา
lɛ:	**(Ø:ʔàttàno:)**	khɔ̀:pcaj	câ:wmɨaŋ	náknǎ
and	(Ø:I)	thank	governor	very much
And (I) thanked the governor very much.				

The conjunction **lɛ:** 'and' is used to link clause (i) and clause (ii) together.

The word **ʔàttà:no:** 'I' is an optional unmarked theme in clause (ii) functioning as the

subject of the clause.

(2) Two clauses are linked without a conjunction.

(4:118)

(i) Text [P2/2: 4.1]

Theme	Rheme			
topical: unmarked				
กำปั่น	ทอด (Ø:สมอ)	อยู่	หน้า	วัด
kampàn	thɔ̂:t (Ø:sàmɔ̌:)	jù:	nâ:	wàt
ship	drop (anchor)	stay	front	temple
The ship dropped anchor in front of the temple.				

(ii) Text [P2/2: 4.2]

Theme	Rheme			
topical: unmarked				
(Ø:กำปั่น)	รอ	เพลาเช้า	๒	โมง
(Ø:kampàn)	rɔ:	phe:la:chá:w	sɔ̌:ŋ	mo:ŋ
(Ø: ship)	wait	morning	2	hours
The (ship) waited for two hours.				

The example above shows two clauses linked without a conjunction. They share the same subject **kampàn** 'ship', which is omitted in clause (ii).

The most favored unmarked topical (ideational) Theme is an unmarked 'ellipsed' topical (ideational) Theme (61%), followed by an unmarked 'non-ellipsed' topical (ideational) Theme (39%), as shown in figure 4.7.
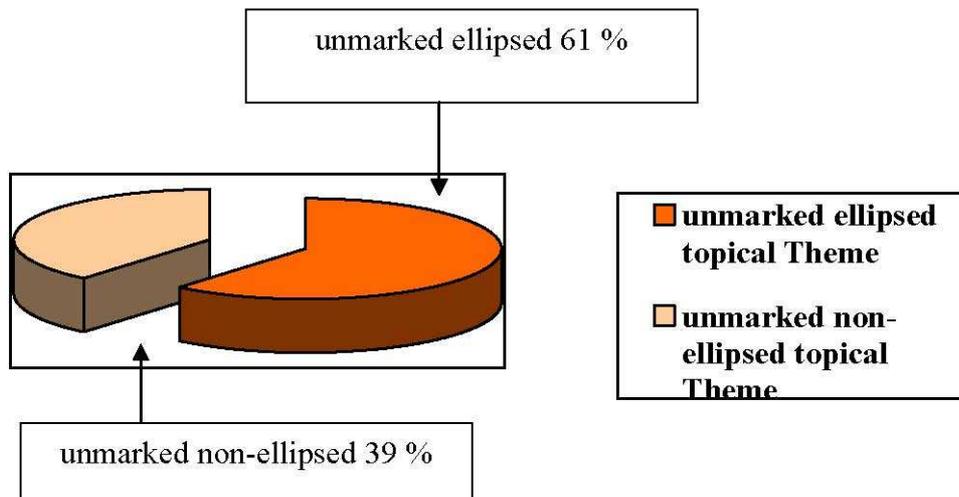
Figure 4.7 Relative frequencies of unmarked Themes in the Ayudhya period

4.2.2.2 Marked topical (ideational) Themes

In the Ayudhya historical texts, the marked topical (ideational) Theme may be a participant or a circumstance.

4.2.2.2.1 Participant as marked topical (ideational) Theme

The participant marked topical Theme can be a non-subject complement in the declarative clause. The complement is realized by a complex nominal group. An example is shown below.

- a complex nominal group functioning as a complement /participant Theme

(4:119)

(i) Text [P2/2: 45.1]

Theme		Rheme
Textual	topical: unmarked	
แล	(Ø:กปีตั้งการัง)	บอก
lɛ:	(Ø:kàpǐtaŋka:raŋ)	bɔ̀:k
and	(captain karang)	talk
(Captain Karang) said		

(ii) Text [P2/2: 45.2]

Theme		Rheme
textual	topical: marked	
ว่า	กำปั่น ใหญ่	มี อยู่ แล้ว
wâ:	**kampàn jàj**	mi: jù: lɛ́:w
that	ship big	have stay already
that the big ship already existed.		

4.2.2.2.2 Circumstance as marked topical (ideational) Theme

      The circumstantial marked topical Theme can be an adjunct in the declarative clause. There are three types of circumstantial Themes in the Ayudhya historical texts. These are temporal circumstantial Themes, spatial circumstantial Themes, and causal circumstantial Themes. The circumstantial marked topical Theme is realized by a nominal group, an adverbial group, or a prepositional phrase.

    (1) Temporal circumstantial marked topical Themes

    In this period, temporal circumstantial Themes are realized by a nominal group, an adverbial group, or a prepositional phrase (as seen in examples 4:120 - 4:122).

● a nominal group functioning as marked topical (ideational) Theme

(4:120)

Text [P2/2: 72.5]

Theme			Rheme
topical: marked		textual	
เดือน หนึ่ง กับ สี่ วัน ห้า วัน		จึง	ถึง
dɨan nɨ̀ŋ kàp sǐ: wan hâ: wan		cɨŋ	thǐŋ
month one and four day five day		then	arrive
In one month and four or five days, I will arrive.			

Example 4:120 shows a marked topical that is realized by a nominal group

dɨan nɨ̀ŋ kàp sǐ: wan hâ: wan 'one month and four and five day'.

● an adverbial group functioning as a temporal circumstantial Theme

(4:121)

(i) Text [P2/2: 44.1]

Theme		Rheme
textual	topical: marked	
ครั้น	เพลาบ่าย	เยนตรา ให้ กปิตังการัง
khrán	**phe:la:bà:j**	je:ntra: hâj kàpǐtaŋ ka:raŋ
when	afternoon	Yentra give captain Karang
Afternoon Yentra gave captain Karang.		

(ii) Text [P2/2: 44.2]

Theme	Rheme
topical: unmarked	
(Ø:กปิตังการัง)	มา ถาม ข่าว
(Ø:kàpǐtaŋka:raŋ)	ma: thǎ:m khà:w
(Ø:captain Karang)	come to ask news
(Captain Karang) came to ask for news.	

An adverbial group can function as a temporal circumstantial Theme. It is realized by the adverbial group **phe:la:bà:j** 'afternoon' .

• a preposition with a nominal group functioning as a temporal circumstantial Theme (4:122)

Text [P2/1: 26.1]

Theme	Rheme
Topical: marked	
ใน วัน เดียว นั้น	หญิง เมียฝีดาวู(กะลาสี) ๓ คน มา ทัก ข้าพเจ้า
naj wan diaw nán	jǐŋ miafĭ:da:wu: sǎ:m khon ma: thák khâ:phácâ:w
in day one that	women crew"s wife 3 CL come greet I
On that day, three of the crew's wives came to greet me.	

A preposition with a nominal group can function as a temporal circumstantial Theme (as shown in 4:122). The prepositional phrase **naj wan diaw nán** 'in that day' is placed in the marked topical Theme position.

(2) Spatial circumstantial marked topical Themes

In this study, spatial circumstantial Themes are realized by a nominal group or a prepositional phrase (as in examples 4:123-4:124).

● a nominal group functioning as a spatial circumstantial Theme

(4:123)

Text [P2/2: 79.4]

Theme		Rheme
textual	topical: marked	
ว่า	ตึก [[ซึ่ง รับ พระราชสาสน์ลังกา]]	มี อยู่ แล้ว
wâ:	**tʉ̀k [[sʉ̂ŋ ráp phrárâ:tchásǎ:n laŋka:]]**	mi: jù: lé:w
that	building [[that get king Lang Ka's letter]]	have stay already
the building that got King Lang Ka's letter already existed.		

● a prepositional phrase functioning as a spatial circumstantial Theme

 (4:124)

Text [P2/1: 65.1]

Theme		Rheme
textual	topical: marked	
แล	ด้าน ข้าง เหนือ นั้น	มี ตึก น้อย
lɛ:	**dâ:n khâ:ŋ nʉ̌a nán**	mi: tʉ̀k nɔ́:j
and	side beside north that	have building few
And in the north, there were a few buildings.		

The prepositional phrase **dâ:n khâ:ŋ nʉ̌a nán** 'in the north' is a marked topical Theme that functions as a spatial circumstantial Theme.

The marked topical (ideational) Theme is the most frequently used in the Thai historical texts of the Ayudhya period. Of 93 marked topical (ideational)

Themes, 89 (95.69%) are circumstance Themes and only four (4.31%) are non-subject complement Themes.

        The most frequently used circumstantial marked Theme is the temporal circumstantial Theme (64.51%), followed by the spatial circumstantial Theme (31.18%). The relative frequencies of marked Themes in the Ayudhya period are shown in Figure 4.8.
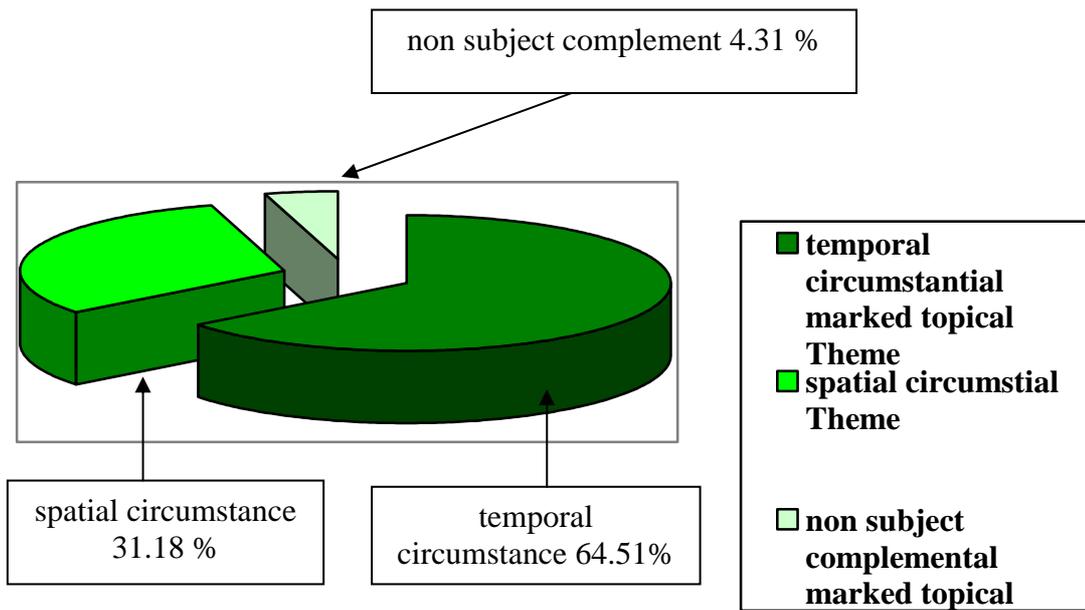
Figure 4.8 Relative frequencies of marked Themes in the Ayudhya period

        The unmarked topical (ideational) Theme is the most frequently used in the Thai historical texts of the Ayudhya period. Of 888 topical (ideational) Themes, 795 (89.52%) are unmarked topical (ideational) Themes and only 93 (10.48%) are marked topical (ideational) Themes, as shown in Figure 4.9.

marked topical Theme
10.48 %

■ unmarked topical
Theme

■ marked topical
Theme

unmarked topical
Theme 89.52 %
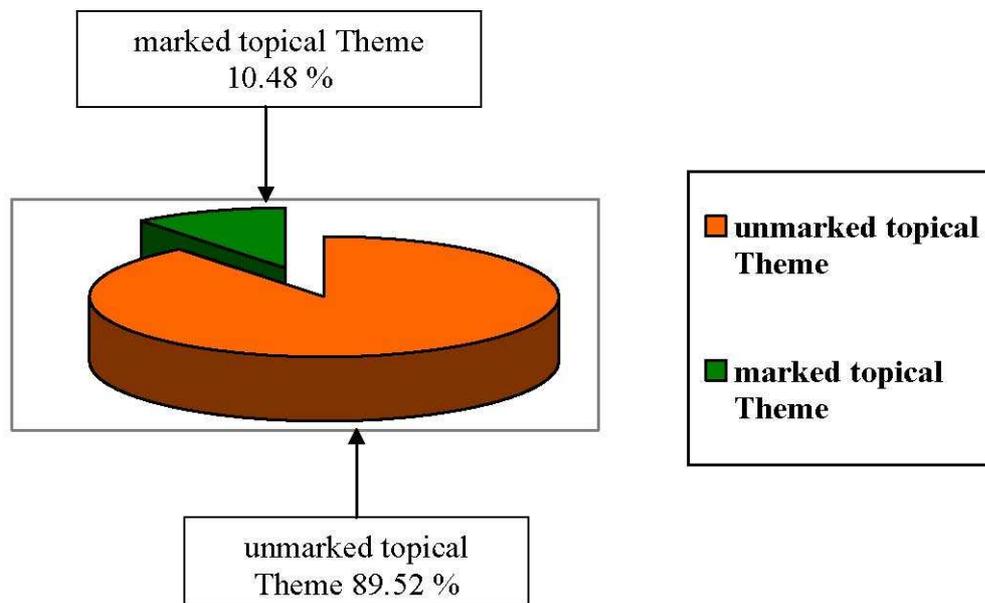
Figure 4.9 Relative frequencies of Theme selection in the Ayudhya period

Figure 4.9 shows that unmarked Themes will be selected and used as topical Themes more often than as marked topical Themes. Whenever the marked Theme is selected, it is used to highlight and change the time and place to a new episode.

4.2.3 Theme Range: single/multiple Theme

In the Ayudhya historical texts, Theme can be either a single Theme or multiple Themes. Each type will be discussed below.

4.2.3.1 A single Theme

In this study, a single Theme can be either (a) an unmarked Theme that includes a non-ellipsed Theme (or has a subject as a Theme) and an ellipsed Theme or (b) a marked Theme that includes a participant Theme (or non-subject complement Theme) and a circumstantial Theme. Examples are given below.

• unmarked Theme: a non-ellipsed Theme (or subject as Theme)

(4:125)

Text [P2/1: 17.1]

Theme	Rheme
topical: unmarked	
ข้าพเจ้า	ตอบ
khâ:phácâ:w	tɔ̀:p
I	answer
I answered.	

Theme Range in the example above is a single Theme. The pronoun **khâ:phácâ:w** 'I', placed in the topical Theme position, functions as a non-ellipsed Theme or the subject of the clause.

• unmarked Theme: an ellipsed Theme

(4:126)

 (i) Text [P2/1: 23.5]

Theme		Rheme
topical: unmarked	textual	
อัตโน	ก็	มี ความยินดี นักหนา
ʔàtta:no:	kɔ:	mi: kha:mjindi: nàknǎ:
I	then	have pleasure very much
Then I was very pleased.		

(ii) Text [P2/1: 23.6]

Theme		Rheme
textual	topical: unmarked	
แล	(Ø:อัตโน)	ขอบใจ เจ้าเมือง นักหนา
lɛ:	**(Ø:ʔàtta:no:)**	khɔ̀:pcaj câwmɨaŋ nàknǎ:
and	(Ø:I)	thank governor very much
and thanked the governor very much.		

        The example above shows that the unmarked topical Theme (which is a single Theme) can be ellipsed. The unmarked topical Theme in the second clause shares the same subject as the one in clause (i).

• marked Theme: a participant Theme (or a non-subject complement Theme)

(4:127)

(i)Text [P2/2: 45.1]

Theme		Rheme
textual	topical: unmarked	
แล	(Ø:กปิตังการัง)	บอก
lɛ:	(Ø:kàpǐtaŋka:raŋ)	bɔ̀:
and	(Ø:captain karang)	talk
And (captain Karang) told,		

(ii) Text [P2/2: 45.2]

Theme		Rheme
textual	topical: marked	
ว่า	กำปั่น ใหญ่	มี อยู่ แล้ว
wâ:	**kampàn jàj**	Mi: jù: lɛ́:w
that	ship big	have stay already
That the big ship already existed.		

The example above shows that the non-subject complement marked topical Theme is **kampàn jàj** 'big ship' in clause (ii).

• marked Theme : a circumstantial Theme

(4:128)

Text [P2/1: 27.1]

Theme	Rheme
topical: marked	
ใน วัน เดียว นั้น	เมียฝีดาวู(กะลาสี)สำหรับ กำปั่น มา ทัก ข้าพเจ้า ๕ คน
naj wan diaw nán	miaffĭ:da:wu: sămràp kampàn ma: thák khâ:phácâ:w hâ: khon
in day one that	crew's wife for ship come greet I 5 CL
On the same day, five of the crew's wives came to greet me.	

A marked topical Theme can be a circumstantial Theme (as shown in 4:128). It is realized by a prepositional phrase **naj wandiaw nán** 'in the same day', which functions as the topical Theme.

4.2.3.2 A multiple Theme

In the Ayudhya historical texts, there are three types of multiple Themes: (a) an optional textual Theme preceding a topical Theme, (b) an optional textual Theme following a topical Theme, and (c) an optional textual Theme preceding a topical Theme followed by an another optional textual. Examples are given below.

● an optional textual Theme preceding a topical Theme: textual + topical

(4:129)

(i) Text [P2/2: 44.1]

Theme		Rheme
textual	topical: marked	
ครั้น	เพลาบ่าย	เยนตรา ให้ กปิตังการัง
khrán	**phe:la:bà:j**	je:ntra: hâj kàpǐtaŋ ka:raŋ
when	afternoon	Yentra give captain Karang
Afternoon Yentra gave captain Karang.		

(ii) Text [P2/2: 44.2]

Theme	Rheme
topical: unmarked	
(Ø:กปิตังการัง)	มา ถาม ข่าว
(Ø:kàpǐtaŋka:raŋ)	ma: thǎ:m khà:w
(Ø:captain Karang)	come to ask news
(Captain Karang) comes to ask for news.	

With a multiple Theme, the Theme itself can be a combination of an optional textual Theme and a topical Theme.

● an optional textual Theme following a topical Theme: topical + textual

(4:130)

Text [P2/2: 30.6]

Theme		Rheme
topical: unmarked	textual	
ข้าพเจ้า	จึง	ให้ เงิน แก่ ต้นหน ๑๒ บาท
khâ:phácâ:w	**cɨŋ**	hâj ŋən kὲ: tônhŏn 12 bà:t
I	then	give money to navigator 12 baht
Then I gave a navigator 12 baht.		

   A multiple Theme can feature a combination of a topical Theme and an optional textual Theme. Example 4:130 shows that the pronoun **khâ:phácâ:w** 'I' functions as the unmarked topical Theme. It is followed by the optional topical Theme **cɨŋ** 'then'.

● an optional textual Theme preceding a topical Theme followed by another optional textual: textual + topical + textual

(4:131)

Text [P2/1: 52.1]

Theme			Rheme
textual	topical: unmarked	textual	
แล	ข้าพเจ้า	จึง	ว่า
lɛ:	**khâ:phácâ:w**	**cɨŋ**	wâ
and	I	then	say
And then I said.			

   Example 4:131 clearly shows that the unmarked topical Theme can be preceded by an optional textual Theme **lɛ:** 'and' and followed by another optional textual Theme **cɨŋ** 'then'.
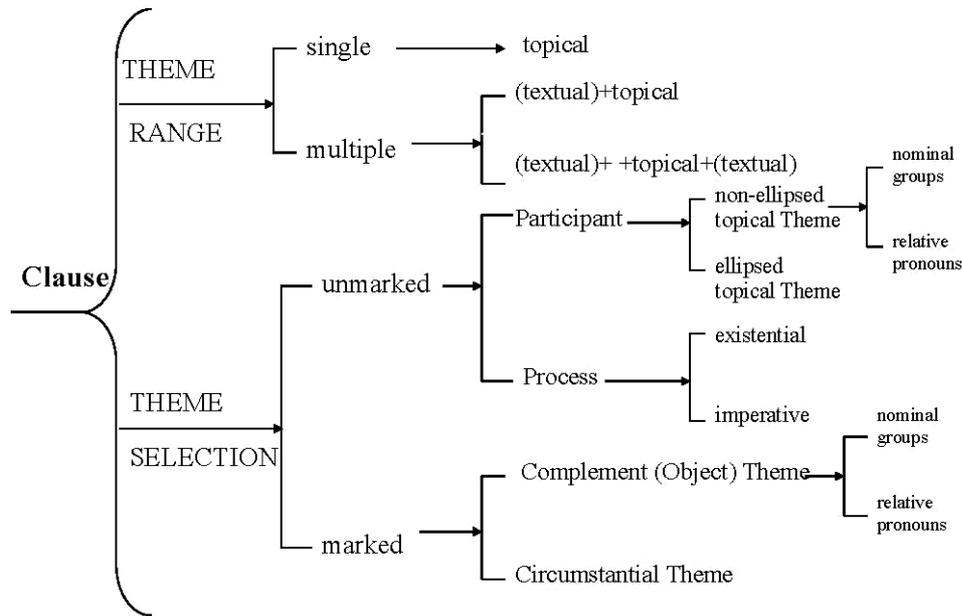
Figure 4.10 Textual resources in the Ayudhya period

Figure 4.10 (above) shows textual resources in the Ayudhya period. The clauses found in this period can be considered as Theme Range or Theme Selection. For Theme Range, single and multiple Themes are both found in the Ayudhya period. A topical Theme functions as the subject of a single clause. As for multiple Themes, the topical Theme can be preceded or followed by an optional topical Theme. Moreover, the topical Theme can be preceded by an optional topical Theme and, at the same time, it can be followed by another optional textual Theme. In terms of Theme selection, marked and unmarked topical Themes are both found in this period. The unmarked topical Theme can be a participant or a process. The participant Theme can be classified as ellipsed or non-ellipsed topical Themes. A non-ellipsed topical Theme can be realized by nominal groups and relative pronouns. With an unmarked topical Theme, only existential and imperative types are found in the Ayudhya historical texts. Marked aspects can be grouped as complements or objects and circumstantial Themes. Complement or object Themes can be realized as nominal groups and relative pronouns. And finally, circumstantial Themes can be temporal, spatial, or causal.

The next section will discuss textual metafunction profiles from the Rattanakosin period. They consist of Theme choice, Theme selection, and Theme Range.

4.3 Textual metafunction profiles in the Rattanakosin period

The seven Thai historical texts from the Rattanakosin period were segmented into clause complexes and clause simplexes. There are 570 clause complexes and 2,098 clause simplexes, as shown in Table 4.9.

Table 4.9 Number of clause complexes and clause simplexes in the seven Thai historical texts from the Rattanakosin period

No.	Title	Clause complexes	Clause simplexes
Historical texts (chronicles) in the Rattanakosin period : The 1st Period (B.E 2325-2394) (in the reigns of King Rama I - King Rama III)			
1	Chronicles about kam hâj ka:n ci:n kák rîaŋ mɨaŋbaǐ: [P3/1] Chronicles about Bali Town by Chinese Kak	138	710
Historical texts (archives) in the Rattanakosin period : The 2nd Period (B.E. 2394-2474) (during the reigns of King Rama IV- King Rama VII)			
2	Archives about raî:tcháthû:t thaj paj pàthêt ʔaŋkrĭt mɨa pi: másěŋ B.E. 2400 [P3/2] Archives of the Thai Ambassador about travelling to England (B.E. 2400)	88	362
3	Archives about phrábà:tsǒmdèt phrácɔ:mklâ:wcâ:wʔù:hǔa sàdèt pràphâ:t hǔamɨaŋ naj lě:m mála:ju: ruam sǎ:m khra:w [P3/3] Archives of King Rama V about travelling to the provinces in Malayu three times	148	333

Table 4.9 Number of clause complexes and clause simplexes in the seven Thai historical texts from the Rattanakosin period (cont.)

No.	Title	Clause complexes	Clause simplexes
4	Archives about pràphâ:t hǔamɨaŋ pàktâ:j [P3/4] Archives of King Rama VI about travelling to the provinces in Southern Thailand	53	262
Historical texts (archives) in the Rattanakosin period : The 3rd Period (B.E. 2475-2551) (during the reigns of King Rama VII - King Rama IX)			
5	Archives about sàdèt phrárâ:tchádamnə:n pràphâ:t júrò:p khɔ́:ŋ phrábà:tsǒmdèt phrápòkklâ:wcâ:wʔù:hǔa [P3/5] Archives of King Rama VII about travelling to Europe	61	173
6	Archives about sàdèt phrárâ:tchádamnə:n jɨan sàhàphâ:p phámâ: [P3/6] Archives of King Rama IX about travelling to Burma	27	69
7	Archives about sǒmdètphràtêprátrâ:tchásùda: sàjǎ:mbɔːrommárâ:tchákùma:ri: sàdèt pràphâ:t júrò:p [P3/7] Archives of Princess Sirinthon about travelling to Europe	55	189
	Total	570	2,098

       This section will discuss the Theme system, which is the realization of the textual metafunction. Theme system consists of Theme choice, Theme selection, and Theme Range, each of which will be discussed in the following sections.

4.3.1 Theme choice

There are two types of Themes found in the Rattanakosin historical texts: textual Themes and topical (ideational) Themes. In the Rattanakosin historical texts, similar to the Sukhothai and Ayudhya historical texts, the interpersonal Theme is not found. The following discussion will start with textual Theme, followed by topical (ideational) Theme.

4.3.1.1 Textual Theme

In the Rattanakosin historical texts, the textual Theme is realized by two resources: (1) conjunction (structural conjunction) and (2) relative element. Each resource will be discussed in turn

4.3.1.1.1 Conjunction

The conjunction is the element used to structurally link or combine a clause to another clause. In this study, there are two complementary perspectives of identifying conjunction types: conjunctive structure and conjunctive complexity. The following discussion will start with conjunctive structure, followed by conjunctive complexity.

(1) Conjunctive structure

A conjunction in the Rattanakosin historical texts is divided into structural conjunctions realized by a linker and structural conjunctions realized by a binder.

(1.1) Structural conjunctions: linker

In the Rattanakosin historical texts, there are two types of linkers: single conjunctions and multiple conjunctions. Their details will be discussed in section (2) Conjunctive complexity. An example of a linker in the Rattanakosin historical texts is given below.

(4:132)

(i) Text [P 3/ 7: 25.1]

Theme	Rheme
topical: marked	
ใน วโรกาส นี้	ได้ พระราชทาน ของที่ระลึก แก่ ครอบครัว
naj wáro:kà:t ní:	dâ:j phrárâ:tchátha:n khɔ:ŋthî:rálɨ́k kè: khrɔ̂:pkhruaw
in occasion this	ASP. give(RY) souvenir to family
	ข้าราชการไทย
	khâ:râ:tcháka:nthaj
	Thai officer
During this time, Princess Sirinthon gave some souvenirs to the Thai officer's family.	

(ii) Text [P 3/ 7: 25.2]

Theme		Rheme
textual	topical: unmarked	
และ	(Ø:สมเด็จพระเทพรัตนราชสุดา ฯ	ทรงเสวย พระกระยาหารค่ำ
lɛ́	(Ø: sŏmdètphráthêpphrárátrâ:tchásùda:	soŋsàwɤ̆:j phrákràja:hăːnkâm
and	princess Sirinthon	eat dinner(RY)
	สยามบรมราชกุมารี)	ร่วมกับ คนไทย ณ กรุงเบรินน์
	sàjă:mbɔ:rommárâ:tchákùma:ri:)	rûamkàp khonthaj ná kruŋbrɤ:n
	(princess Sirinthon)	with Thai people at Burn city
…and Princess Sirinthon had dinner with Thai people at Burn city.		

In this example (4:132), the conjunction **lɛ́** 'and' is located in the textual theme position as a linker. The linker **lɛ́** links clause (i) to clause (ii) with extending meaning.

(1.2) Structural conjunction: binder

There are two clause binders. The first is a clause binder that marks the projected clause, and the second is a projecting clause. The projecting clause may be either verbal or mental. Based on data from the Rattanakosin period, the binders **wâ:** and **hâj** are grouped as two types. The first type makes a projected clause, and the projecting clause can be either a verbal or mental clause. The second type is the binder **thî:** 'that'. This type marks the projected clause, and the projecting clause can only be a mental clause. Examples are shown below.

● binder **wâ:** in verbal projection clause

(4:133)

(i) Text [P 3/ 7: 54.1]

Theme			Rheme	
topical: unmarked				
ผู้อำนวย	โรงงาน	อูการ์เท่น	ได้	กราบบังคมทูล
phû:ʔamnuaj	ro:ŋŋa:n	ʔu:ka:thên	dâ:j	krà:pbaŋkhomthu:n
director	factory	Ukathen	ASP.	inform(RY)
The director of Ukathen factory informed,…				

(ii) Text [P 3/7: 54.2]

Theme		Rheme						
textual	topical: unmarked							
ว่า	รัฐบาล	จะ	มี	กฎหมาย	คุ้มครอง	ลูกจ้าง		ทุกคน
wâ:	rátthàba:n	cà	mi:	kòtmǎ:j	khúmkhrɔ:ŋ	lû:kcâ:ŋ		thúkkhon
that	government	will	have	law	protect	employee		all
…that the government will pass a law to protect all of the employees.								

In this example (4:133), the binder **wâ:** is located at the textual theme positions as a binder of the verbal projection clause. The word **krà:pbaŋkhomthu:n**

'inform' is a verbal of the projecting clause, and the binder **wâ:** marks the projected clause.

● binder **wâ:** in mental projection clause

(4:134)

(i) Text [P3/ 7: 45.2]

Theme	Rheme
topical: unmarked	
[o:มัน]	เป็น ที่ แน่ใจ ได้
[o:man]	pen thî: nê:caj dâ:j
[o:it]	be which be sure get
It's sure…	

(ii) Text [P 3/ 7: 45.3]

Theme		Rheme
textual	topical: marked	
ว่า	สภาพ น้ำท่วม กรุงเวียนนา	คง ไม่ มี
wâ:	sàphâ:p ná:mthûam kruŋ wianna:	khoŋ mâj mi:
that	condition flood Vienna city	still NEG have
…that there is no flood in Vienna.		

This example (4:134) shows a binder **wâ:** in a mental projection clause. The binder **wâ:** is placed at the textual Theme in a mental projected clause expressed by the mental verb **nê:caj** 'be sure'.

● binder **hâj** in a verbal projection clause

(4:135)

(i) Text [P3/5: 50.1]

Theme	Rheme
topical: unmarked	
(Ø:พระบาทสมเด็จพระเจ้าอยู่หัว)	โปรดเกล้าฯ
(Ø:phrábà:tsŏmdètphrácâ:wjùhŭa)	prò:t klâ:w
(Ø:His majesty the king)	grace (RY)
His majesty the king is graciously	

(ii) Text [P 3/5: 50.2]

Theme		Rheme
textual	topical: unmarked	
ให้	ดร.เวสเสลิงก์ แมย์ แห่ง เมืองเดลี	เฝ้าทูลละอองธุลีพระบาท
hâj	dóktə̂:wê:tsĕ:liŋ mɛ: hèŋ miaŋde:li:	fâwthu:nláʔɔ:ŋthúli:phrábà:t
that	Dr. Westlink May of Deli city	to have an audience with Her Royal Highness
	และ ภริยา	
	lɛ́ pháríja:	
	and wife	
…that Dr. Westlink May from Deli city and his wife have an audience with His Royal Highness.		

The binder **hâj** in this example (4:135) is a type of clause binder that occurred in the verbal projection clause. The binder **hâj** marks the projected clause in the case that the projecting clause is verbal. The word **prò:t klâ:w** 'grace' can be interpreted as a verbal 'to order'. In this study the binder **hâj** is interpreted as a binder, as in the studies of Pasithrathasint (2009a: 148-149 as mentioned in pages 113-114 topic 4.2.1.1.1).

● binder **thî:** in mental projection clause

(4:136)

(i) Text [P3/ 6: 23.4]

Theme	Rheme
topical: unmarked	
(Ø:พระบาทสมเด็จพระเจ้าอยู่หัว)	ทรงปลาบปลื้มพระราชหฤทัย
(Ø:phrábà:tsǒmdètphrácâ:wjù:hǔa)	soŋplà:pplɨ̂:mphrárâ:tcháhàrɨ́thaj
(Ø:His majesty the King)	gleeful (RY)
(The king) was gleeful,	

(ii) Text [P3/ 6: 23.5]

Theme		Rheme
textual	topical: unmarked	
ที่	(Ø:พระบาทสมเด็จพระเจ้าอยู่หัว)	จะ ได้ ทรงนมัสการ
thî:	(Ø:phrábà:tsǒmdètphrácâ:w jù:hǔa)	cà dâ:j soŋnámátsàka:n
that	(Ø:His majesty the King)	will ASP. pay respect
		พระเจดีย์ชเวดากอง
		phráce:di:chawe:da:kɔ:ŋ
		Shwedagon Pagoda
…that (the king) can pay respect to the Shwedagon Pagoda.		

This example (4:136) shows that the binder **thî:** in a mental projection clause marks a projected clause. The word **soŋplà:pplɨ̂:m** 'gleeful' is a mental verb.

(2) Conjunctive complexity

In terms of conjunctive complexity, a conjunction can be categorized into single conjunctions and multiple conjunctions. Both types are found in the Rattanakosin historical texts. The details will be discuss below.

(2.1) Single conjunction

In the Rattanakosin historical texts, the single conjunction can be divided into three types based on its logical-relations: elaborating, extending, and enhancing. Examples of each type of single conjunction are given below.

(2.1.1) Elaborating relation

Elaborating relation is found in the Rattanakosin historical texts, but it is not found in the Sukhothai and Ayudhya historical texts. There are two categories of elaborating relations: (a) apposition and (b) clarification (Halliday & Matthiessen, 2004: 540). Based on the Rattanakosin historical texts, only examples of apposition conjunction are found.

(2.1.1.1) Apposition conjunction

Apposition is re-presented or restated. In the Rattanakosin historical texts, the apposition conjunction is an exemplifying subtype, and it is realized by **chên** 'for examples'. An example is shown below.

● **chên** 'for example' as an apposition conjunction: an exemplifying subtype

(4:137)

(i) Text [P 3/ 7: 41.1]

Theme			Rheme		
topical: unmarked					
ห้องต่างๆ	ภายใน	พระราชวัง	มี	ประวัติ	ทั้งนั้น
hɔ̂:ŋtà:ŋtà:ŋ	pha:jnaj	phrára:tcháwaŋ	mi:	pràwàt	tháŋnán
each room	inside	palace	have	history	all
Each room in the palace is about all of the history.					

(ii) Text [P3/7: 41.2]

Theme		Rheme
textual	topical: unmarked	
เช่น	โรงละคร	ตกแต่ง ด้วย ศิลปะ แบบ บารอค
chên	ro:ŋlákhɔ:n	tòktɛ̀ŋ dûaj sǐnlápà bɛ̀:p ba:rɔ́k
for examples	theater	decorate with art like Barrok
For example, the theater was decorated with Baroque art.		

The word **chên** 'for example' in this example (4:137) is an apposition conjunction. It functions as an exemplifying subtype.

(2.1.2) Extending relation

There are three types of extending relations in the Rattanakosin historical texts: (1) additive, (2) varying, and (3) adversative.

(2.1.2.1) Addition conjunction

In the Rattanakosin historical texts, the addition conjunction is a positive subtype, and it is realized by **lɛ́** 'and' and **tàlɔ̀:tcon** 'including'. Examples are shown below.

● **lɛ́** 'and' as an addition conjunction: a positive subtype

(4:138)

(i) Text [P3/ 5: 5.1]

Theme	Rheme
topical: unmarked	
พระบาทสมเด็จพระเจ้าอยู่หัว	มีพระราชปฏิสันถาร
phrábà:tsǒmdètphrácâ:wjù:hǔa	mi:phrárâ:tchápàtǐsǎnthǎ:n
his majesty the king	greeting(RY)
The King greets…	

(ii) Text [P3/ 5: 5.2]

Theme		Rheme		
textual	topical: unmarked			
และ	(Ø:พระบาทสมเด็จพระเจ้าอยู่หัว)	ตรัสลา	ทั่วกัน	แล้ว
lɛ́	phrábà:tsŏmdètphrácâ:wjù:huǎ	tràtla:	thûakan	lɛ́:w
and	His majesty the king	say goodbye(RY)	all	already
…and the king says goodbye to all people.				

This example (4:138) shows the positive addition conjunction **lɛ́** 'and' in the Rattanakosin period in a different form than used in the Sukhothai and Ayudhya periods (แล **lɛ:**). The word **lɛ́** 'and' functions as a positive subtype.

● **tàlɔ̀:tcon** 'including' as an addition conjunction: a positive subtype

(4:139)

(i) Text [P3/ 7: 9.1]

Theme	Rheme				
topical: unmarked					
องค์การกาชาดสากล	ได้	ให้	ความช่วยเหลือ	ด้าน	ผู้อพยพลี้ภัย
Ɂoŋka:nka:châ:tsǎ:kon	dâ:j	hâ:j	khwa:mchuâjlǐa	dâ:n	phû:Ɂòpphajóplí:phaj
International red cross	ASP	give	helps	side	immigrants
	ทางด้าน	ชายแดน	ไทย-กัมพูชา		
	tha:ŋdâ:n	cha:jdɛ:n	thajkamphu:cha:		
	side	boarder	Thai-Cambodia		
The International Red Cross helps immigrants at the Thai-Cambodia border,					

(ii) Text [P 3/ 7: 9.2]

Theme		Rheme
textual	topical: unmarked	
ตลอดจน	(Ø:องค์การกาชาดสากล)	ให้ ความช่วยเหลือ แก่ ประเทศ ใน
tàlɔ̀:tcon	(Ø:ʔoŋka:nka:châ:tsǎ:kon)	hâj khwa:mchûajlǐa kè: pràthê:t naj
including	(Ø:international red cross)	give helps for country in
		ภูมิภาค เอเชียตะวันออกเฉียงใต้
		phu:mmíphâ:k ʔe:chiatàwanʔɔ̀:kchǐaŋtâ:j
		region Southeast Asia
…including to the countries in the Southeast Asia region.		

The word **tàlɔ̀:tcon** 'including' is another linguistic form of an addition conjunction functioning as a positive subtype used in the Rattanakosin period.

(2.1.2.2) Variation conjunction

In the Rattanakosin historical texts, the variation conjunction is an alternative subtype and is realized by **rǐ:** 'or'. An example is shown below.

● **rǐ:** 'or' as a variation conjunction: an alternative subtype

(4:140)

(i) Text [P3/ 4: 19.8]

Theme		Rheme
topical: unmarked	textual	
(Ø:คน)	จึง	จะ พูด
(Ø: khon)	cɨŋ	cà phû:t
(person)	then	will say
(The person) then will say…		

(ii) Text [P 3/ 4: 19.9]

Theme		Rheme
textual	topical: unmarked	
หรือ	(Ø:คน)	นึกถึง
rɨ̌:	(Ø: khon)	nɨ́kthɨ̌ŋ
or	(Ø:person)	think of
or (they) think of.		

The alternative subtype **rɨ̌:** 'or' in the given example (4:140) shows its function as a variation conjunction.

(2.1.2.3) Adversative conjunction

In the Rattanakosin historical texts, the adversative conjunction is realized by **tὲ:** 'but'. An example is shown below

● **tὲ:** 'but' as an adversative conjunction

(4:141)

(i) Text [P 3/1: 131.1]

Theme	Rheme					
topical: marked						
เพลา สัก ยามหนึ่ง	เจ้าเมือง	ก็	กลับ	เข้า	ไป	ข้างใน
phe:la: sàk ja:m nɨ̀ŋ	câ:wmɨaŋ	kɔ̂:	klàp	khâw	paj	khâ:ŋnaj
time about one a.m.	ruler	then	return	enter	go	inside
At one a.m., the ruler returns back inside…						

(ii) Text [P 3/ 1: 131.2]

Theme		Rheme
textual	topical: unmarked	
แต่	คนพวก	ยัง ดู อยู่ ทั้ง หญิง ทั้ง ชาย ประมาณ
tὲ:	khonphûak	jaŋ du: jù: tháŋ jĭŋ tháŋ cha:j pràma:n
	people	still look ASP. both female both male about
	ชาวบาหลี นั้น	๕๐ คน ๖๐ คน
	cha:wba:lĭ: nán	hâ:sìp khon hòksìp khon
but	Bali that	50 CL 60 CL
…but those Bali people are still watching, both 50 females and 60 males.		

The linguistic form **tὲ:** can be realized as an adversative conjunction meaning 'but' and can also be realized as a following spatio-temporal conjunction meaning 'since' (as in example 4:141). In the Rattnakosin historical texts, the conjunction **tὲ:** can be realized only as a following spatio-temporal conjunction meaning 'since'.

(2.1.3) Enhancing relation

There are three types of enhancing relations in the Rattanakosin historical texts: (1) spatio-temporal, (2) manner, and (3) causal – condition.

(2.1.3.1) Spatio-temporal conjunction

A spatio-temporal conjunction refers to place and time. In the Rattanakosin texts, three subtypes of spatio-temporal conjunctions are found: following, simultaneous, and terminal subtypes.

(a) Following subtype

The conjunctions, which are interpreted as following subtypes, serve to relate two clauses. The event of the first clause happens before the second clause. A following subtype can only be mono-position.The realizations of this kind of conjunction are **tὲ:** 'since', **tâŋtὲ:** 'since', **lέ:w** 'then', **kɔ̂:** 'then', **cɨŋ** 'then',

thàtma: 'next', **thàt?ɔ̀ːkpaj** 'next', **tɔ̀ːma:** 'later', **tɔ̀ːpaːj** 'later', **lăŋcà:k** 'after', **lăŋcà:kthî:** 'after that', and **lăŋcà:knán** 'after that'. The number of following spatio-temporal conjunctions found in this period are greater than in the Sukhothai period. The following example shows how the clauses are linked using the following subtype conjunction.

● **thàt?ɔ̀ːkpaj** 'next' as a spatio-temporal conjunction: a following: mono-position subtype

(4:142)

(i) Text [P 3/ 2: 11.7]

Theme	Rheme
topical: unmarked	
(Ø:ผู้หญิง)	ถือ ชาย กำมะหยี่ นั้น คู่ หนึ่ง
(Ø: phûː-jĭŋ)	thĭ: cha:j kammájì: nán khû: nɯ̀ŋ
(Ø: woman)	carry end velvet that pair one
(A pair of women) carry the queen's velvet shawl,	

(ii) Text [P 3/ 2: 11.8]

Theme		Rheme
textual	topical: unmarked	
ถัดออกไป	ขุนนาง	ถือ ชาย กำมะหยี่ นั้น อีก สอง คู่
thàt?ɔ̀ːkpaj	khŭnna:ŋ	thĭ: cha:j kammájì: nán ?ì:k sɔ̌:ŋ khû:
next	nobility	carry end velvet that more two CL
next, there is another couple of nobilities carrying the queen's velvet shawl.		

In this example (4:142), **thàt?ɔ̀ːkpaj** 'next' is the conjunction that shows the relation of the two clauses. After expressing that there is a female couple that carries the queen's velvet shawl in the first clause, the location of the other two nobilities is then expressed using the following conjunction **thàt?ɔ̀ːkpaj** to indicate the sequence of the two events.

(b) Simultaneous subtype

A simultaneous subtype is a mono-position. It is realized by **khrán** 'when' and **mîa** 'when' to show the two events that occur at the same time.

● **mîa** 'when' as a spatio-temporal conjunction: a simultaneous: mono-position subtype

(4:143)

(i) Text [P 3/ 2: 9.1]

Theme		Rheme		
textual	topical: unmarked			
เมื่อ	กวีน	เสด็จ	ถึง	ปาลิเมนต์
mîa	kwi:n	sàdèt	thɨ̌ŋ	pa:límen
when	queen	go(RY)	arrive	parliament
When the queen arrives the parliament,				

(ii) Text [P 3/ 2: 9.2]

Theme	Rheme
topical: unmarked	
มี	ทหาร [[แต่งตัว อย่าง สกอตลันด์]]
mi:	tháhǎ:n [[tɛ̀:ŋtua jà:ŋ sàkótlan]]
have	soldier [[dress like Scotland]]
there are soldiers [[who dress as Scotland]].	

This example (4:143) shows that **mîa** 'when' functions as a simultaneous conjunction. It links the event of the clause "the queen arrives at the parliament" to the event of the clause "there are soldiers [[who dress as Scotland]]", which occur at the same time.

(c) Terminal subtype

The conjunctions that belong to the terminal subtype convey the end of the event. A terminal subtype is a mono-position. It is realized by **con** 'till', **conkràthâŋ** 'until', **conthĭŋ** 'till to', and **phɔ:thĭŋ** 'when'.

● **con** 'till' as a terminal spatio-temporal conjunction: mono-position subtype

(4:144)

 (i) Text [P 3/ 1:19.7]

Theme	Rheme
topical: unmarked	
(Ø:เรือหาปลา)	ไป ถึง เมืองบาหลี
(rɨahǎ:pla:)	paj thĭŋ mɨaŋ ba:lĭ:
(fishing ship)	go arrive Bali
(The fishing ship) arrives at Bali,	

(ii) Text [P 3/1:19.8]

Theme		Rheme
textual	topical: marked	
จน	เรือหาปลา	กลับ มา เมืองใหม่
con	rɨahǎ:pla:	klàp ma: mɨaŋmàj
till	fishing ship	return come new city
till the fishing ship return back to the new city (Singapore).		

The above example comes from a discussion about the rate of hiring the crews. The hiring starts from Singapore to Bali until the ship returns back to the Singapore. The word **con** 'till' is placed at the beginning of the second clause, which states the end of the event.

(2.1.3.2) Manner conjunction

In this period, only one subtype of manner conjunctions is found. It is a comparative subtype realized by **ra:wkàp** and **du:mɤ̌an**. Both can be glossed in English as 'like'. This comparative subtype is a mono-position subtype.

● **ra:wkàp** 'like' as a manner conjunction: a mono-position subtype

(4:145)

(i) Text [P 3/ 3: 43.2]

Theme	Rheme
topical: unmarked	
นก	บินว่อน
nók	binwɔ̂n
bird	to fluter
The birds flutter around,	

(ii) Text [P3/ 3: 43.3]

Theme		Rheme
textual	topical: unmarked	
ราวกับ	แมลงชีผ้าขาว	ตอม
ra:wkàp	málɛ:ŋchi:phâ:khǎ:w	tɔ:m
like	white moth	swarm
like the white moth swarms.		

This example (4:145) shows the relationship between two clauses linked using the comparative manner conjunction **ra:wkàp** 'like'. The conjunction **ra:wkàp** 'like' compares the manner of the fluttering birds with the manner of the swarming white moths. These two events are seen as the same manner.

(2.1.3.3) Causal - condition conjunction

In the Rattanakosin texts, there are two types of causal-condition conjunctions: causal and condition subtypes.

(a) Causal subtype

Causal conjunctions serve to show the cause of the event. A causal subtype is a mono-position where it assumes the position before the topical Theme. It is realized by the conjunctions **phrɔ́**, **phrɔ́wâ:**, **phrɔ́chànán** and **nîaŋcà:k**. All of these conjunctions mean 'because'.

• **phrɔ́** 'because' as causal - condition conjunction: a simultaneous: mono-position subtype (4:146)

(i) Text [P3/ 4:29.5]

Theme		Rheme
topical: unmarked	textual	
(Ø:ผม)	ก็	หาย โกรธ
(phǒm)	kɔ̂:	hǎ:j krò:t
(I)	then	disappear angry
(I), then, am not angry anymore,		

(ii) Text [P 3/4:29.6]

Theme		Rheme
textual	topical: unmarked	
เพราะ	(Ø:ผม)	รู้ อยู่
phrɔ́	(phǒm)	rú: jù:
because	(I)	know ASP.
because (I) know.		

This example (4:146) shows the functions of a causal conjunction that links the cause of the event "I knew" to the previous clause "I am not angry anymore", which is the consequence of the event.

(b) Condition subtype

A condition subtype is a mono-position. The only realization of this kind of conjunction found in this period is **thâ:** 'if'.

● **thâ:** 'if' as a causal-condition conjunction: a condition: mono-position subtype

(4:147)

(i) Text [P3/ 1: 15.2]

Theme		Rheme
textual	topical: unmarked	
ถ้า	(Ø:นายเรือ)	ไม่ เปลี่ยน ต้นหนใหม่
thâ:	(na:j rɨa)	mâj plìan tônhǒn màj
if	(captain)	NEG change new navigator
If (the captain) does not change the new navigator,		

(ii) Text [P3/ 1: 15.3]

Theme		Rheme
topical: unmarked	textual	
เรา	ก็	จะ ชวน กัน ขึ้น เสีย
raw	kɔ̂:	cà chuan kan khɨ̂n sǐa
we	then	FUT invite each other ascend urging
then we will go up (from the boat).		

This example (4:147) shows the use of the condition conjunction **thâ:** 'if' in the first position of the Theme range. It serves to link the condition of the event "the captain does not change the new navigator" to the consequence of the event "then we will go up(from the boat)". The condition appears before the consequence.

(2.2) Multiple conjunction

In the Rattanakosin historical texts, the multiple conjunction can be a combination of two or three conjunctions. The multiple conjunction as Theme marks a combination of two logio-relations, restricted to the combination of the extending and enhancing types of expansion. The multiple conjunctions may be contiguous or non-contiguous. Examples are given below.

(1) Contiguous subtype

● enhancing conjunction **tɔ̀:ma:** 'later'+ enhancing conjunction **mîa** 'when'

(4:148)

Text [P3/ 7: 22]

Theme		Rheme
textual	topical: marked	
ต่อมา เมื่อ	วันที่ 31	สมเด็จพระเทพรัตนราชสุดา ฯ
thɔ̀:ma: mîa	wanthî sǎ:msìpʔèt	sǒmdèt phráthê:p prárát râ:tchásùda:
later when	date 31	majesty Phrathep parat ratchasuda
	พฤษภาคม	สยามบรมราชกุมารี
	phrɯ́tsàpha:khom	sàjǎmbɔ:romrâ:t chákùma:ri:
	May	sajambəromrat chakumari
	เวลา 18.00 น.	ได้ เสด็จพระราชดำเนิน ไป ทรงเยี่ยม
	we:la: sǐppè:t na:líka:	dâ:j sàdètphrárâ:tchá damnə:n paj soŋȷ̂iam
	time 18 o''clock	ASP. go(royal word) go visit
	ตามเวลาท้องถิ่น	ครอบครัวข้าราชการไทย
	ta:mwe:la:thɔ́:ŋthìn	khrɔ̂:pkhrua khâ:râ:tcháka:n thaj
	based on local time	government official Thai family

	ประจำ สถานเอกอัครราชทูต ไทย
	pràcam sàthǎ:nʔè:kʔàkkhárâ:tcháthû:t thaj
	stay embassy Thai
	ณ กรุงเบรินน์
	ná kruŋ brə:n
	at Bern city
And then, Princess Sirinthorn went (RY) to travel with the government official family, which stayed at the Thai royal embassy in Bern city at 6.00 pm, on 31 May.	

Both conjunctions **tɔ̀:ma:** 'later' and **mîa** 'when' link the temporal sequence of events. They are the combination of two enhancing types of expansion.

(2) Non-contiguous subtype

● enhancing conjunction **con** 'till' + enhancing conjunction **cɨŋ** 'then'

(4:149)

(i) Text [P 3/ 5: 51.3]

Theme	Rheme
topical: unmarked	
(Ø:พระบาทสมเด็จพระเจ้าอยู่หัว)	ประพาส เมืองเดลี
(Ø:phrábà:tsɔ̌mdètphrácâ:wjù:hǔa)	pràphâ:t mɨaŋde:li:
(Ø:Phrabatsomdetphracawjuhua)	travel(RY) Deli city
(King Pokklaw) traveled to Deli city.	

(ii) Text [P 3/ 5: 51.4]

Theme				Rheme		
textual	topical: marked		textual			
จน	เวลา ๑๘ นาฬิกา เศษ		จึง	เสด็จ กลับ ที่ประทับ		
con	we:la: sǐppè:t na:líka: sè:t		**ciŋ**	sàdèt klàp thî:pràtháp		
till	time 18 o"clock little late		then	go back resting place		
Until a little late 6 p.m., (he) came back to his resting place.						

In this example (4:149), the two conjunctions **con** 'till' and **ciŋ** 'then' are separated by a topical marked Theme. They show the connection of the temporal sequence of two events in clause (i) and clause (ii). Both of them belong to the enhancing type of expansion.

Multiple conjunctions found in this period also can feature combinations of the different subtypes of conjunctions, as shown in example (4:150).

● extending conjunction **tὲ:** 'but' + enhancing conjunction **kɔ̂:** 'then'
(4:150)

(i) Text [P 3/1: 110.2]

Theme		Rheme
textual	topical: marked	
ว่า	ที่ กรุงเทพฯ	ไพร่บ้าน พลเมือง มี หลาย ภาษา
wâ:	thî: kruŋ thê:p	phrâjbâ:n ponlámɨaŋ mi: lǎ:j pha:sǎ:
that	at Bangkok	commoner population have many language
…those in Bangkok, the people can speak various languages.		

(ii) Text [P 3/1: 110.3]

Theme			Rheme
textual	topical: unmarked	textual	
แต่	ไทย ภาษา เดียว	ก็	มี มาก
tɛ̀:	thaj pha:sǎ: diaw	**kɔ̂:**	mi: mâ:k
but	Thai language only	"then"	have much
But (people who can speak) only Thai language also are a lot.			

This example (4:150) shows the combination of two different types of conjunctions **tɛ̀:** 'but' (the extending conjunction) and **kɔ̂:** 'then' (the enhancing conjunction).

In addition, there is a combination of three conjunctions within one clause complex found in the Rattanakosin texts, as shown in example (4:151).

• enhancing conjunction **khrán** 'when' + enhancing conjunction **lɛ́:w** 'then'
  + enhancing conjunction **kɔ̂:** 'then'
(4:151)

(i) Text [P3/2: 86.2]

Theme	Rheme
topical: unmarked	
(Ø:พวกราชทูต)	ไป กินโต๊ะ
(Ø:phûak râ:tcháthû:t)	paj kin tó
(Ø:group ambassador)	go have dinner
(The ambassadors) went to have dinner.	

(ii) Text [P3/ 2: 87]

Theme			Rheme
textual	topical: unmarked	textual	
ครั้นแล้ว	(Ø:พวกราชทูต)	ก็	กลับ มา นั่ง ดู อยู่
khrán lɛ́:w	phûak râ:tcháthû:t	**kɔ̂:**	klàp ma: nâŋ du: jù:
when then	group ambassador	then	back come sit watch ASP
And then, the ambassadors came back to watch (the show).			

This example shows the combination of three conjunctions in the textual Theme position, **khrán** 'when', **lɛ́:w** 'then', **kɔ̂:** 'then', **khrán** 'when', and **lɛ́:w** 'then' are combined together and placed in the first position in the Theme range. However, the conjunction **kɔ̂:** 'then' is placed after the topical Theme. The topical unmarked topical Theme in this clause is omitted.

In summary, the most frequently used textual Theme in the Rattanakosin historical texts is the single conjunction. Of 417 structural conjunctions, 396 (84.07%) are single conjunctions and only 21 (5.03%) are multiple ones.

Table 4.10 Single and multiple structural conjunctions (linkers) in the Rattanakosin period texts

Types	Subtypes	Conjunctions in the Rattanakosin period
single	**elaborating** (1) appositive	**chên** 'for examples'
	extending (1) additive	**lɛ́** 'and', **tàlɔ̀:tcon** 'also'
	(2) varying	**rɨ̌ :** 'or'
	(3) adversative	**tɛ̀:** 'but'
	enhancing (1) spatio-temporal (a) following mono-position	**tɛ̀:**, **tâŋtɛ̀:** 'since' **lɛ́:w** , **kɔ̂:**, **cɨŋ** 'then' **thàtma:**, **thàtʔɔ̀:kpaj** 'next' **tɔ̀:ma:**, **tɔ̀:paj** 'later' **lăŋcà:k** 'after' **lăŋcà:kthî:**, **lăŋcà:knán** 'after that'
	(b) simultaneous	**khrán**, **mîa**, **phɔ:thĭŋ** 'when'
	(c) terminal	**con** 'till', **conkràthâŋ** 'until' **conthĭŋ** 'till to'
	(2) manner	**ra:wkàp**, **du:mĭan** 'like'
	(3) causal – condition (a) causal	**phrɔ́**, **phrɔ́wâ:**, **phrɔ́chànán**, **nîaŋcà:k** 'because'
	(b) condition	**thâ:** 'if'

Table 4.10 Single and multiple structural conjunctions (linkers) in the Rattanakosin period texts (cont.)

Types	Subtypes	Conjunctions in the Rattanakosin period
multiple	**(a) contiguous** enhancing+ enhancing	**thɔ̀:ma: mîa** 'later + when'
	(b) non-contiguous (1) enhancing+ enhancing	**con…cɨŋ** 'till+ then'
	(2) extending+ enhancing	**tɛ̀:…kɔ̂:** 'but+ then'
	(3) enhancing+ enhancing + enhancing	**krán lɛ́w:** … **kɔ̂:** when +and + then'

Table 4.11 Structural conjunctions (binders) in the Rattanakosin period texts

Structural conjunctions (a binder) Profiles of the Rattanakosin period
wâ: 'that'   (The projecting clause can be either verbal or mental clause)   **wâ:** is used as a lexical verb meaning 'to say'
hâj 'that'   (The projecting clause can be either verbal or mental clause)   **hâj** is used as a lexical verb meaning 'give'
thî: 'that'   (The projecting clause can only be mental clause)

4.3.1.1.2 Relative element

There are four definite relative elements found in the Rattanakosin historical texts. They are realized by the following relative pronouns: **ʔan** 'where, which', **phû:** 'who', **sîŋ** 'who, where, which', and **thî:** 'who, where,

which'. These relative elements function both as textual Themes and topical Themes. The relative pronouns **ʔan**, **sîŋ** and **thî:** function as either subjects or objects of an embedded clause, whereas the relative pronoun **phû:** can function only as the subject of an embedded clause. The most frequently selected relative element in the Rattanakosin period texts is the relative element **thî:,** as shown in Table 4.12.

Table 4.12 Number of relative elements found in the Rattanakosin historical texts

Relative elements		Meaning			Total
Relative pronouns	Function	who	where	which	
ʔan	subject	-	3	2	5
	object	-	1	-	1
phû:	subject	4	-	-	4
sîŋ	subject	7	1	-	8
	object	-	2	4	6
thî:	subject	12	5	-	17
	object	1	-	7	8
Total		24	12	13	49

● **thî:** 'who' as a relative element: functioning as a subject of an embedded clause

(4:152)

(i) Text [P3/1: 53.1]

Theme	Rheme
topical :unmarked	
พวก ชาย หญิง	พูด กัน ตาม ภาษาบาหลี
phûak cha:j jĭŋ	phû:t kan ta:m pha:să: ba:lĭ:
group male female	speak together as Bali language
[[ที่ นั่ง ดู ข้าพเจ้า]]	
[[thî: nâŋ du: khâ:phácâ:w]]	
[[who sit watch I]]	
The male and female people [[who are looking at me]] are talking to each other in Bali language.	

(ii) Text [P3/1: 53.2]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ที่	นั่ง ดู ข้าพเจ้า
thî:	nâŋ du: khâ:phácâ:w
who	sit watch I
who was looking at me.	

● **thî:** 'where' as a relative element: functioning as a subject of an embedded clause

(4:153)

(i) Text [P3/1: 56.7]

Theme	Rheme
topical :unmarked	
(Ø:พระบาทสมเด็จพระเจ้าอยู่หัว)	ทอดพระเนตร บริเวณ สวน แล ศาลา
(Ø:phrábà:tsŏmdètphrácâ:wjù:hŭa)	thɔ̂:tphránê:t bɔ:ríwe:n sŭan lɛ: să:la:
(Ø:His majesty the king)	look (RY) area garden and pavilion
	[[ไว้ ป้ายชื่อ เจ้าพระยาวิเชียรคีรี
	[[wáj pâ:jchɤ̂: câ:wphrája:wíchiankhiri:
	[[hang name tag Phrajawichiankhiri
	แลพระยาสุนทรานุรักษ์]]
	lɛ: phrája:sŭnthára:núrák]].
	and Phrajasuntharanurak]]
(His majesty the king) takes a look around the garden and the pavilion where the name tags of Phrajawichiankhiri and Phrajasuntharanurak are hanging.	

(ii) Text [P3/1: 56.8]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ที่	ไว้ ป้ายชื่อ เจ้าพระยาวิเชียรคีรี
thî:	wáj pâ:jchî: câ:wphrája:wíchiankhiri:
where	hang name tag Phrajawichiankhiri
	แล พระยาสุนทรานุรักษ์
	lɛ: phrája:sŭnthára:núrák
	and Phrajasuntharanurak
…where the name tags of Phrajawichiankhiri and Phrajasuntharanurak are hanging.	

    The relative element **thî:** in examples (4:152) and (4:153) functions as the subject of an embedded clause. In example (4:152), the noun that the relative element **thî:** refers to is the human "The male and female people", and its meaning is 'who'. In example (4:153), the relative element **thî:** refers to the place "the pavilion", and its meaning is 'where'.

        Additionally, the relative element **thî:** also can function as the object of the embedded clause.

● **thî:** 'which' as a relative element: functioning as an object of an embedded clause

(4:154)

(i) Text [P3/2: 8.2]

Theme	Rheme
topical :unmarked	
(Ø:ม้า)	แต่งเครื่อง [[ที่ พระราชทาน ออก ไป แต่ กรุงเทพฯ]]
(Ø:má:)	tὲ:ŋkhrîaŋ [[**thî:** phrárá:tchátha:n ʔɔ̀:k paj tὲ: kruŋthê:p]]
(Ø:hourse)	dress [[which give (RY) out go from Bangkok]]
(Hourse) was dressed by the decorations [[which were given from Bangkok]].	

(ii) Text [P3/2: 8.3]

Theme	Rheme
textual/ topical: unmarked (relative element)	
ที่	(Ø:พระบาทสมเด็จพระเจ้าอยู่หัว)
thî:	(Ø:phrábà:tsŏmdètphrácâ:wjù:hŭa)
which	(Ø:His Majesty the King)
	พระราชทาน ออก ไป แต่ กรุงเทพฯ
	phrárâ:tchátha:n ʔɔ̀:k paj tὲ: kruŋthê:p
	give (RY) out go from Bangkok
(the decorations) [[which were given from Bangkok]].	

        In this example (4:154), the relative element **thî:** functions as the object of

an embedded clause placed at the beginning. It refers to the things the King was given.

All of the textual Theme elements found in this study are set up in a system network in Figure 4.11.
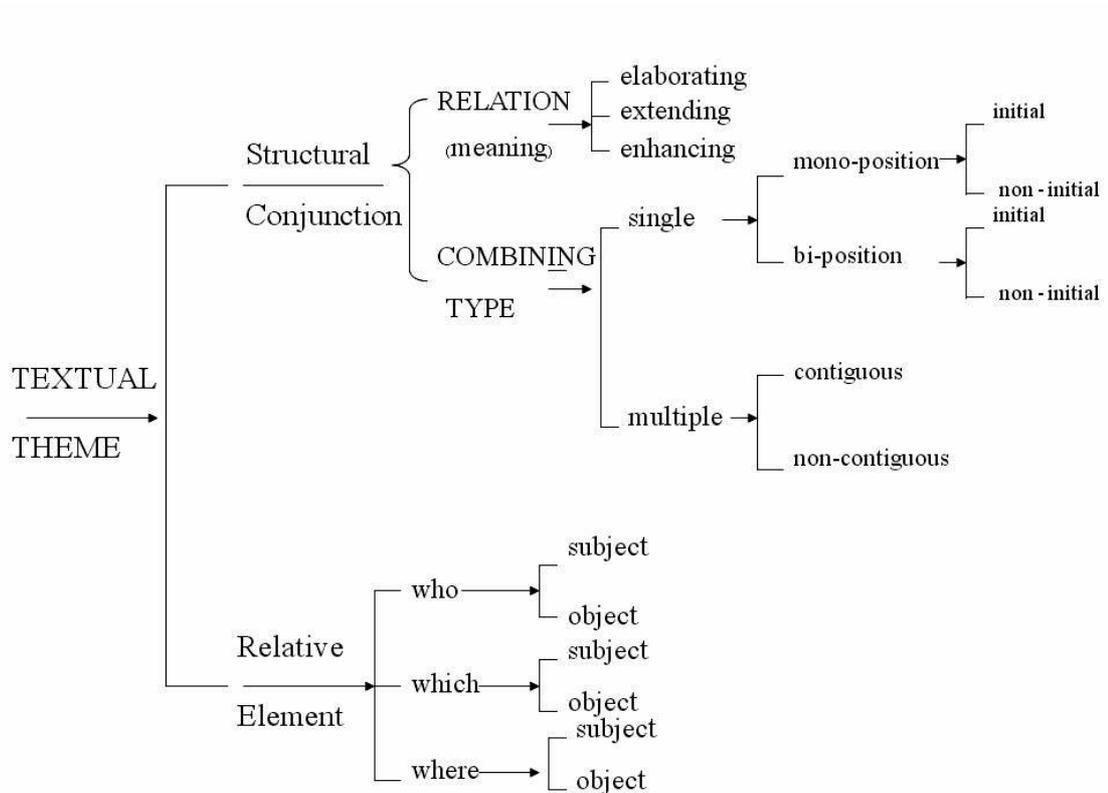
Figure 4.11 The system network of possible textual THEME in the Rattanakosin period

The system network of textual Theme in figure 4.11 illustrates the textual resources of making meaning used in the Rattanakosin texts. Two systems occur simultaneously: the systems of structural conjunctions and relative elements. The structural conjunctions consist of two sub-systems: the system of how the conjunctions relate the clauses that can be the elaborating, extending, or enhancing relations. Another system of structural conjunctions shows how the conjunctions occurring in the clause can be single or multiple types. Structural conjunctions occur either in mono-position or bi-position. These conjunctions can be found in the initial or non-initial positions of the Theme range. Some structural conjunctions occur together with the others. They can be contiguous or non-contiguous conjunctions. The relative elements in the Rattanakosin texts can serve to relate the previous noun to the following embedded clause. They also can function either as a subject or object of the embedded clause.

4.3.1.2 Topical (ideational) Theme

Topical (ideational) Theme in the Rattanakosin historical texts is the element of a participant (subject, complement), a circumstance, or a process of the clause.

4.3.1.2.1   Participant as topical (ideational) Theme

In the Rattanakosin historical texts, participant Themes can be subjects or complements in the clause structure. Each type will be discussed below.

(1) Subject as topical (ideational) Theme

Participant Themes can be subjects in the declarative clause. The subject is realized by a nominal group (both simple and complex nominal groups). Each subtype will be discussed in turn.

(1.1) A simple nominal group as a subject

A simple nominal group as a subject is expressed by a noun and nominalization. Examples are given below.

● pronoun as a simple nominal group: functioning as a subject / participant Theme (4:155)

Text [P3/4: 14.1]

Theme	Rheme					
topical: unmarked						
ผม	ได้	เคย	ไป	เที่ยว	ตาม	หัวเมือง
phǒm	dâ:j	khə:j	paj	thîaw	ta:m	hǔamɨaŋ
I	ASP	ever	go	travel	follow	the provinces
I have been around the provinces.						

The pronoun **phǒm** 'I' in the given clause functions as a subject of the clause. It is an unmarked topical Theme.

● common noun as a simple nominal group: functioning as a subject / participant Theme

(4:156)

Text [P3/2: 9.7]

Theme	Rheme
topical: unmarked	
ขุนนาง	เดิร นำ เสด็จ สอง แถว สามสิบ คน
khǔnna:ŋ	də:n nam sàdèt sɔ̌:ŋ thɛ̌:w sǎ:msìp khon
nobility	walk lead King 2 row 30 CL
Thirteen nobilities in two rows lead the King.	

The common noun **khǔnna:ŋ** 'nobility' in an unmarked topical Theme

That functions as a subject of the clause. It is the participant Theme.

● proper noun as a simple nominal group: functioning as a subject / participant Theme

(4:157)

Text [P3/7: 30.1]

Theme	Rheme
topical: unmarked	
นายวิลลี่ บัลด์ พาห์ล	กราบบังคมทูล อัญเชิญ
na:j winǐi ban pha:n	krà:pbaŋkhomthu:n ʔanchə:n
Mr. William Buld Pahl	inform (RY) invite
	(Ø:สมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี)
	(Ø: sǒmdètphráthê:pphárát râ:tchásùda: sàjǎ:m bɔ:romrâ:tchákùma:ri:)
	(Ø:Princess Sirinthorn)
Mr. William Buld Pahl invites Princess Sirinthorn.	

In the examples above, a simple nominal group functioning as a subject can be expressed by a noun realized as pronoun, as in (4:155), common noun, and proper noun as in (4:156) and (4:157), respectively.

● nominalization as a simple nominal group: functioning as a subject / participant Theme (4:158)

Text [P3/7: 17]

Theme	Rheme
topical: unmarked	
การเสด็จพระราชดำเนิน	สมเด็จพระเทพรัตนราชสุดา ฯสยามบรมราชกุมารี
kaːn sàdèt phrárâːtchádamnəːn	sŏmdètphráthêːpphárátràːtchásùdaː sàjǎːmbɔːromrâːtchákùmaːriː
princess go (RY)	Princes Sirinthorn
เยือน สมาพันธ์สวิส	ได้ เสด็จพระราชดำเนิน ไป
jɨan sàmaːphansàwít	dâːj sàdètphrárâːtchádamnəːn paj
travel confederation Swiss	ASP go(RY) go to
ครั้ง นี้	ทรงเฝ้าทูลละอองพระบาท
khráŋ níː	soŋfâwthuːnláʔɔːŋphrábàːt
time this	have an audience with
	สมเด็จพระศรีนครินทรา บรมราชชนนี
	sŏmdètphrásǐː nákhárinthraː bɔːromrâːtcháchonnáni:
	Her Royal Highness King''s mother
	ที่ อาพาร์ทเมนท์ ถนนมองต์ เดอร์เป
	thîː ʔaːphâːtmén thànŏn mɔŋ dəːpeː
	at apartment Mont de Pere Street
This visiting to the Swiss confederation of the princess, princess Sirinthorn has an audience with the King's mother at the apartment on Mont de Pere street.	

A nominalization is a linguistic process to change a lexical verb or a verb phrase into a noun or nominal group by placing the word **ka:n or khwa:m** in front of the verb or verb phrase, as in the clause (4:158) (Prasithrathasint, 2005: 134). A nominalization functioning as a subject, based on my data, is found only in the Rattnakosin texts.

(1.2) A complex nominal group as subject

A complex nominal group as a subject is expressed by a combination of nouns (as in example 4:159) and a noun with a rankshifted clause (common noun + embedded clause) (as in example 4:160).

● combination of nouns as a complex nominal group: functioning as a subject / participant Theme

(4:159)   (proper noun + noun)

(noun1 functioning as head noun followed by noun2 functioning as a modifier)

Text [P3/7: 29]

Theme	Rheme
topical: unmarked	
นายวิลลี่ บัลด์ พาห์ล	เฝ้าทูลละอองธุลีพระบาท
na:j winn̂i: ban pha:n (noun1)	fâw thu:n láʔɔ:ŋ thúli: phrábà:t
Mr. Willy Buld Pahl,	have an audience with her highness
รัฐมนตรีว่าการกระทรวงการต่างประเทศ สาธารณรัฐออสเตรีย **rátthàmontri:wâ:ka:n kràsuaŋka:n tà:ŋpràthê:t sǎ:tha:ránárát ʔɔ́:tsàtria** (noun2)	
minister of the ministry of the foreign affair, Austria	
Mr. Willy Buld Pahl, the minister of foreign affairs in Austria, has an audience with her highness.	

In the example above, a complex nominal group functioning as a subject of the clause is created from a combination of nouns (proper noun + noun). In (4:159), noun **na:j winîi: ban pha:n** 'Mr. Willy Buld Pahl' functions as a head noun and is embedded by an embedded clause- **rátthàmontri:wâ:ka:n kràsuaŋka:n tà:ŋpràthê:t să:tha:ránárát ʔɔ́:tsàtria** 'the minister of foreign affairs in Austria'.

● head noun with a rankshifted clause as a complex nominal group: functioning as a subject/participant Theme

(4:160)   (common noun + embedded clause)

Text [P3/3: 7.1]

Theme	Rheme
topical: unmarked	
ข้าหลวง	ลง เรือ เล็ก มา
khâ:lǔaŋ	loŋ rɨa lék ma:
nobility	descend ship small come
[[ผู้ รักษาเมือง กรมการ]]	เฝ้าทูลละอองธุลีพระบาท
[[phû: ráksǎ:mɨaŋ krommáka:n]]	fâwthu:nláʔɔ:ŋthúli:phrábà:t
[[who govern officer]]	have and audience of the king
The nobility [[who is a government officer]], goes to the small ship in order to have an audience with her highness.	

The example above shows a head noun with a rank shifted clause as a complex nominal group functioning as a subject of the clause. The head noun functioning as a participant Theme in an unmarked topical theme **khâ:lǔaŋ** 'nobility' is followed by an embedded clause **phû:ráksǎ:mɨaŋkrommáka:n** 'who is a government officer'.

(2) Complement as topical (ideational) Theme

In the Rattanakosin historical texts, participant Themes can be complements of the declarative clause. The complement is realized by a nominal group (both simple and complex nominal groups). Each subtype will be discussed in turn.

(1.1) A simple nominal group as complement

A simple nominal group as complement is expressed by a common noun (as in example 4:162).

● common noun as a simple nominal group: functioning as a complement / participant Theme (4:161)

Text [P3/2: 7.1]

Theme	Rheme					
topical: marked						
รถ	กวีน	ทรงสลัก	เปน	ลวดลาย	ปิด	ทอง
rót	kwi:n	soŋsàlàk	pen	lûatla:j	pìt	thɔ:ŋ
car	queen	carve(RY)	be	design	stick	gold
The car was carved and sticks with gold.						

This example (4:161) shows the use of a complement as an marked topical Theme. The complement of this clause is the noun **rót** 'car', which is the complement of the verbal group "soŋsalàkpenlûatla:jpìtthɔ:ŋ", which is placed at the initial position as the point of departure of the clause.

(1.2) A complex nominal group as a complement

A complex nominal group as a complement is expressed by a combination of nouns (as in example 4:163) and a noun with a rankshifted clause (as in example 4:164).

• combination of nouns as a complex nominal group: functioning as a complement / participant Theme

(4:162)   (noun + propositional phrase as modifier)

Text [P3/1: 8.5]

Theme	Rheme
topical: marked	
สินค้า ที่ เมืองใหม่	(Ø:ลูกเรือ) ลง บรร ทุกเรือ
sĭnkhâ: thî: mɨaŋmàj	(Ø: lû:krɨa) loŋ banthúk rɨa
goods at new city	(Ø: crew) descend carry ship
(The crew) carried the goods from the new city to the ship.	

In this example (4:162), **sĭnkhâ: thî: mɨaŋmàj** 'the goods from the new city' is the complement of the clause. It is placed at the point of departure of the clause and interpreted as a marked topical Theme.

In some cases, the participant that was interpreted as a marked topical Theme can be a nominal group with the rankshifted clause serving to modify the noun, as shown in example (4:163).

• a noun with a rankshifted clause as a complex nominal group: functioning as a complement / participant Theme

(4:163)   (common noun + embedded clause)

(i) Text [P3/1: 112.1]

Theme		Rheme
topical: marked	textual	
จีน [[ที่ มี สติปัญญา กว้างขวาง]]	ก็	โปรดเกล้าฯ ตั้งให้
ci:n [[thî: mi: sàtĭpanja: kwâ:ŋkhwă:ŋ]]	kɔ̂:	prò:tklâ:w tâŋhâ:j
Chinese[[who have intelligence wide]]	then	grace (RY) appoint
The Chinese [[who are intelligent]], then, are graciously to be appointed,		

(ii) Text [P3/1: 112.2]

Theme	Rheme
topical: unmarked	
(Ø:จีน [[ที่ มี สติปัญญา กว้างขวาง]])	เปน พระยา
(Ø: ciːn [[thîː miː sàtǐpanjaː kwâːŋkhwǎːŋ]]	peːn phrája:
(Chinese[[who have intelligence wide]])	be Phya
(The Chinese) is appointed to be Phya (Lord).	

4.3.1.2.2 Circumstance as topical (ideational) Theme

In the Rattanakosin historical texts, circumstantial Themes are typically about location in time and space. Since historical texts express the events in temporal sequences, time or place may be given as the background of the events. The expressions of time or place are chosen to be the point of departure of the clause.

There are two types of circumstantial Themes found in the Rattanakosin historical texts. These are temporal circumstantial Themes and spatial circumstantial Themes. The circumstantial Themes are realized by a nominal group, an adverbial group, or a prepositional phrase. Each one will be discussed in turn.

(1) Temporal circumstantial Themes

In this period, the temporal circumstantial Themes are realized by a nominal group, an adverbial group, or a prepositional phrase (as in example 4:164-4:165).

● a nominal group as a temporal circumstantial Theme

(4:164)

Text [P3/1: 19.1]

Theme	Rheme
topical: marked	
วัน หนึ่ง กับ คืน หนึ่ง	ถึง เมืองใหม่
wan nɨŋ kàp khɨːn nɨŋ	thɨŋ mɨaŋmàj
day one and night one	arrive new city
In one day and one night, (we) will arrive at the new city.	

● an adverbial group as a temporal circumstantial Theme

(4:165)

Text [P3/3: 59.1]

Theme	Rheme
topical: marked	
เวลา สอง ทุ่ม ครึ่ง	ออก เรือพระที่นั่งมหาจักรี จาก เมืองสงขลา
we:la: sɔ̌:ŋthûmkhrîŋ	ʔɔ̀:k rɨaphráthî:nâŋmáhǎ:cakkri: cà:k mɨaŋsɔ̌ŋkhlǎ:
time 2 hour half	leave Mahajakkri Royal Boat from Songkhla city
At 8:30 p.m., (Ø) lets the Mahajakkri Royal Barge leave from Songkhla city.	

● a prepositional phrase as a temporal circumstantial Theme

(4:166)

Text [P3/5: 26.2]

Theme	Rheme
topical: marked	
ใน วัน นั้น	เรือพระที่นั่ง ถึง เกาะปูลูบราลา
naj wan nán	rɨaphráthî:nâŋ thɨ̌ŋ kɔ̀ pu:lu:bra:la:
in day that	Royal Boat arrive PuLubrala island
On that day, The Royal Bart arrived at Pulubrala Island	

This example (4:164-4:166) show the temporal circumstantial Themes realized by different linguistic forms: a nominal group **wannɨ̀ŋkàpkhɨ:nnɨ̀ŋ** 'one day and one night' in example (4:164), an adverbial group **we:la:sɔ̌:ŋthûmkhrîŋ** 'at 8:30p.m.' in example (4:165), and a prepositional phrase **najwannán** 'on that day' in example (4:166). All of these elements are placed at the point of departure in the clause.

(2) Spatial circumstantial Themes

In this study, spatial circumstantial Themes are realized by a nominal group or a prepositional phrase (as in examples 4:167-4:168).

● a nominal group as a spatial circumstantial Theme

(4:167)

Text [P3/2: 36.18]

Theme	Rheme
topical: marked	
ที่ เมืองลิเวอปูล	มี (อยู่) มาก
thî: mɨaŋlíwɔ̂:pu:n	mi: (ʔù:) mâ:k
at Liverpool city	have (boathouses) a lot
At Liverpool city, there are a lot of boathouses.	

● a prepositional phrase as a spatial circumstantial Theme

(4:168)

Text [P3/7: 20.1]

Theme	Rheme
topical: marked	
ภายใน ห้อง	ทรงปลูก สวนครัว ใน ภาชนะ ต่างๆ
pha:jnaj hɔ̂:ŋ	soŋplù:k sŭan khrua naj pha:cháná tà:ŋtà:ŋ
inside room	plant (RY) garden kitchen in container each
ที่ประทับ	
thǐ:pràtháp	
resting (RY)	
Inside the resting room (RY), (the king) does the kitchen garden in different containers.	

Moreover, in the Rattanakosin period, the combination of spatial and temporal circumstantial Themes found in one clause is possible, as shown in example (4:169).

(4:169)

Text [P3/6: 4.1]

Theme		Rheme
spatial cir. marked	temporal cir. marked	
สนามบินมิงกาลาดอน	เวลา ๙.๐๕ น.	เครื่องบินพระที่นั่ง ถึง สนามบิน
sànǎ:mbin miŋka:la:dɔ:n	**we:la: 9.05 na:lǐka:**	khrîaŋbinphráthî:nâŋ thǐŋ sànǎmbin
Minkladong airport	time 9.05 o'clock	The Royal airplane arrive air port
นครย่างกุ้ง		
nákhɔ:n jâ:ŋkû:ŋ		
Yangon City		
สหภาพพม่า		
sàhàphâ:p mianmâ:		
Union of Myanmar		
At Mingaladon airport, Yangon, The Union of Myanmar, 9.05 a.m., the royal plane arrives at the airport.		

This example (4:169) shows the combination of the spatial circumstantial Theme **sànǎ:mbin miŋka:la:dɔ:n nakhɔ:n jâ:ŋ kû:ŋ sàhàphâ:p mianmâ:** 'at Mingaladon airport, Yangon, The Union of Myanmar' and the temporal circumstantial Theme **9.05 a.m.** '9.05 a.m.'.

4.3.1.2.3 Process as topical (ideational) Theme

In the Rattanakosin historical texts, the process Themes can be predicators in an imperative clause and an existential declarative clause. The predicator is realized by a verbal group. Each type will be discussed below.

(1) A verbal group as predicator in the imperative clause

This study found only one instance of a verbal group as a predicator in the imperative clause. An example is given below.

(4:170)

(i) Text [P3/2: 38.20]

Theme		Rheme
textual	topical: unmarked	
ว่า	เรา	จะ เอา ผ้า นี้ โยนขึ้น ไป
wâ:	**raw**	cà ʔaw phâ: ní: jo:nkhɨn paj
that	we	will take cloth this throw up go
We will throw this cloth up there.		

(ii) Text [P3/2: 38.21]

Theme	Rheme
topical: unmarked	
จง	คอย รับ เอา
coŋ	kho:j râp ʔaw
do	wait receive take
Do wait to take (it).	

In the example above, a predicator **coŋ** 'do' functions as a lexical verb meaning 'do' in the imperative clause **coŋ kho:j râp ʔaw** 'do wait to take (it)'. The particular verb also functions as a topical unmarked Theme.

(2) A verbal group as a predicator in the existential declarative clause

The verbal groups as predicators in the existential declaratives found in this study are only expressed by verb **mi:** 'exist / have'. An example is given below.

(4:171)

Text [P3/1: 35.4]

Theme	Rheme
topical: unmarked	
มี	จีน อยู่ ที่ บ้านกะปิตัน ๒๐ คน
mi:	ci:n jù: thî: bâ:n kàpìtan 20 khon
exist/have	Chinese live at Kapitan house 20 CL
There are 20 Chinese who live at the Captain's house.	

The lexical verb **mi:** 'exist/have' in the unmarked topical theme functions as a predicator in the existential declarative clause.

4.3.2 Theme selections: unmarked/marked topical (ideational) Theme

In the Rattanakosin historical texts, there are two types of topical Themes: unmarked and marked Themes. The unmarked topical Theme will be discussed first, followed by the marked topical Theme.

4.3.2.1 Unmarked topical (ideational) Themes

In the Rattanakosin historical texts, an unmarked topical (ideational) Theme may be a participant or process. An unmarked topical Theme in the Rattanakosin historical texts can be divided into three types: (a) unmarked 'non-ellipsed' topical (ideational) Themes, (b) unmarked 'ellipsed' topical (ideational) Themes, and (c) unidentified subject Theme. Each subtype will be discussed below.

4.3.2.1.1   Unmarked 'non-ellipsed' topical (ideational) **Theme**s

An unmarked 'non-ellipsed' topical (ideational) Theme is the explicit subject of the declarative clause, the explicit predicator of the imperative clause, and the existential declarative clause. The explicit subject is realized by a simple nominal group or a complex nominal group (as in examples 4:172-4:173). The explicit predicator is realized by a verbal group (as in examples 4:174-4:175).

(1) The explicit subject is realized by a simple nominal group or a complex nominal group.

● a simple nominal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme

(4:172)

Text [P3/2: 29]

Theme	Rheme
topical: unmarked	
ราชทูต	พัก อยู่ ใน เมืองเบอมิงฮำ สี่ วัน
râ:tcháthû:t	phàk jù: naj mɨaŋbə:miŋham sì: wan
ambassador	live at in Bermingham city four day
The ambassador lives in Birmingham four days.	

       The simple nominal group **râ:tcháthû:t** 'ambassador' in the example above functions as an unmarked 'non-ellipsed' topical Theme. It is the explicit subject of the declarative clause.

● a complex nominal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme

(4:173)

Text [P3/6: 7]

Theme	Rheme
topical: unmarked	
บรรดาข้าราชการสถานฑูตไทย	รับเสด็จ
banda: khâ:râ:tcháka:n sàthǎ:nthû:t thaj	rápsadèt
entire government officers of Thai embassy	to wait upon the king/queen
ณ นครย่างกุ้ง	
ná nákhɔ:n jâ:ŋkûŋ	
at Yangon city	
All Thai ambassadors at Yangon wait upon the king.	

In this example (4:172), the subject of the clause is realized by a simple nominal group **râ:tcháthû:t** 'ambassador', and in example (4:173) the subject is realized by a complex nominal group **banda: khâ:râ:tcháka:n sàthǎ:nthû:tthaj ná nákhɔ:njâ:ŋkûŋ** 'entire government officer Thai embassy at Yangon'. Both occur in the unmarked topical (ideational) Theme position.

(2) The explicit predicator is realized by a verbal group.

● a verbal group functioning as an unmarked "non-ellipsed" topical (ideational) Theme in an imperative clause.

(4:174)

(i) Text [P3/1: 136.2]

Theme	Rheme
topical: unmarked	
(Ø:กะปิตัน)	บอก ข้าพเจ้า
(Ø:kàpìtan)	bɔ̀:k khâ:phácâ:w
(Ø:captain)	tell me
(Captain) tells me.	

(ii) Text [P3/1: 136.3]

Theme	
textual	topical: unmarked
ว่า	อย่า เพ่อ ไป
wâ:	**jà:** phô: paj
that	do not ASP go
..Those do not go.	

In this clause (4:174), the unmarked topical Theme is realized by a verbal group, **paj** 'go'. It is preceeded by an aspect marker and a negotiation.

● a verbal group functioning as an unmarked 'non-ellipsed' topical (ideational) Theme in a clause

(4:175)

(i) Text [P3/3: 18.1]

Theme	Rheme	
topical: unmarked		
มี	ราษฎร	ชาวเกาะพงัน
mi:	râ:tsàdɔ:n	cha:wkɔ̀pháŋan
have	people	Phangan islander
There are Phangan island people.		

(ii) Text [P3/3: 18.2]

Theme	Rheme	
topical: unmarked		
(Ø:ราษฎรชาวเกาะพงัน)	มา เฝ้า	
(Ø:rà:tsàdɔ:n cha:wkɔ̀phaŋan)	ma: fâw	
(Ø:Phangan island people)	come to have an audience with her royal highness	
	ถวาย	ของ
	thàwă:j	khɔ̌:ŋ
	give(RY)	things
(Phangan island people) come to have an audience with her royal highness to give her things		

In this example (4:175), the predicator is realized by **mi:** 'exist/have', and the existential declarative clause occurs in an unmarked topical (ideational) Theme position.

4.3.2.1.2 Unmarked 'ellipsed' topical (ideational) Themes

In this study, an unmarked 'ellipsed' topical (ideational) Theme is a zero pronoun that links two or more clauses, with or without a conjunction.These unmarked 'ellipsed' topical (ideational) Themes can be interpreted from the preceding clause, as shown in the following examples.

(1) Two clauses linked with a conjunction.

(4:176)

(i) Text [P3/2: 56.5]

Theme		Rheme	
topical: unmarked	textual		
กวีน	ก็	ก้ม	รับ
kwi:n	kɔ̂:	kôm	râb
Queen	also	bend down	take
The Queen also bends down to take.			

(ii) Text [P3/2: 56.6]

Theme		Rheme	
textual	topical: unmarked		
แล้ว	(Ø:กวีน)	เสด็จ	เลย ไป
lɛ́:w	**(Ø:kwi:n)**	sàdèt	lǝj paj
then	(Ø:queen)	go	pass go
Then the (queen) went.			

This example (4:176) shows that **kwi:n** 'queen' in clause (i) is ellipsed in clause (ii) and the two clauses are linked with a conjunction **lɛ́:w** 'then'.

(2) Two clauses linked without a conjunction.

(4:177)

(i) Text [P3/2: 31.1]

Theme	Rheme
topical: unmarked	
ราชทูต	พัก อยู่ เจ็ด วัน
râ:tcháthû:t	pâk jù: cèt wan
ambassador	live at 7 day
The ambassador stays for seven days.	

(ii) Text [P3/2: 31.2]

Theme	Rheme
topical: unmarked	
(Ø:ราชทูต)	ได้ ไป เที่ยว ดู หลาย ตำบล
(Ø:râ:tcháthû:t)	dâj paj thîaw du: lǎ:j tambon
(Ø:ambassador)	ASP go travel see many district
(The ambassador) travels to many districts.	

      This example (4:177) shows that **râ:tcháthû:t** 'ambassador"'in clause (i)

is ellipsed in clause (ii), and the two clauses are linked without a conjunction.

4.3.2.1.3 Unidentified subject Theme

      In some cases, the subject of the clause is
interpreted as an unidentified subject Theme. This kind of Theme is found only in the
Rattanakosin period texts, as shown in the following example.

(4:178)

(i) Text [P3/ 7: 45.2]

Theme	Rheme
topical: unmarked	
[o:มัน]	เป็น ที่ แน่ใจ ได้
[o:man]	pen thî: nê:caj dâ:j
[o:it]	be which sure get
[It]'s sure…	

(ii) Text [P 3/ 7: 45.3]

Theme		Rheme
textual	topical: marked	
ว่า	สภาพ น้ำท่วม กรุงเวียนนา	คง ไม่ มี
wâ:	sàphâ:p ná:mthûam kruŋ wianna:	khoŋ mâj mi:
that	condition flood Vienna city	ASP NEG have
…that there is no flood in Vienna.		

From the example above, the subject of the clause cannot be identified. It is interpreted as an unidentified subject. The symbol [o] which appeared at the beginning of the clause is used to represent this unidentified Theme.

The most favored unmarked topical (ideational) Theme is an ellipsed subject or unmarked 'ellipsed' topical (ideational) Theme (62.23%), followed by an unmarked 'non-ellipsed' topical (ideational) Theme (32.47%), and an unidentified subject Theme (5.30 %), as shown in Figure 4.12.
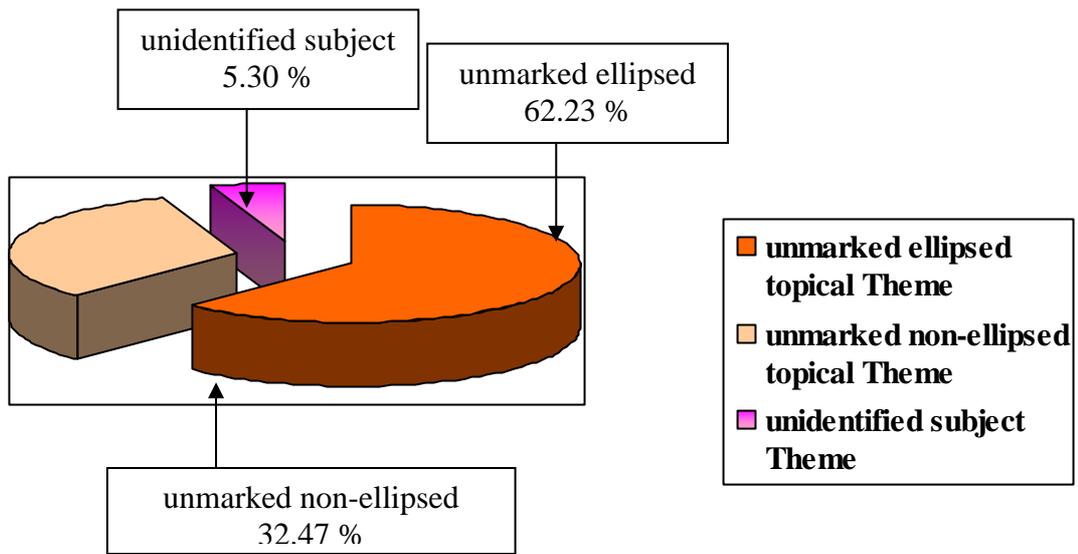
Figure 4.12 Relative frequencies of unmarked Themes in the Rattanakosin period texts

4.3.2.2 Marked topical (ideational) Themes

In the Rattanakosin historical texts, a marked topical (ideational) Theme can be a participant, circumstance, or Theme Matter.

4.3.2.2.1   Participant as marked topical (ideational) Theme

Participant marked topical Themes can be non-subject complements in the declarative clause. The complement is realized by a nominal group (both simple and complex nominal groups). Examples are given below.

● common noun as a simple nominal group: functioning as a complement Theme

(4:179)

Text [P3/1: 126.2]

Theme	Rheme
topical: marked	
จอหนัง	(Ø:คน) ทำ ด้วย ผ้าขาว
cɔ:nǎŋ	(Ø:khon) tham dûaj phâ:khǎ:w
movie screen	(Ø:people) make by white cloth
The movie screen is made from white cloth.	

• combination of nouns as a complex nominal group: functioning as a complement Theme

(4:180)   (noun + noun)

Text [P3/1: 83.5]

Theme	Rheme						
topical: marked							
เงินทองเบี้ยอีแปะ	เมือง	อื่นๆ	เอา มา	แลก	ของป่า		ไป
ŋənthɔ:ŋbîaji:pὲ	mɨaŋ	ʔɨ̀:nʔɨ̀:n	ʔaw ma:	lê:k	khɔ̌:ŋpà:		paj
money gold	city	another	take come	exchange	forest products		go
Another city uses money to exchange for the forest products.							

These examples (4:179) and (4:180) show the participants that function as marked topical Themes. They are complements placed at the beginning of the clauses. The realization of a marked topical Theme in (4:179) is a common noun, whereas the realization of a marked topical Theme in (4:180) is a complex noun group. The complement is placed at the position of the Theme for emphasis.

4.3.2.2.2 Circumstance as marked topical (ideational) Theme

The circumstantial marked topical Theme can be an adjunct in the declarative clause. There are two types of circumstantial Themes in the Rattanakosin historical texts. These are temporal circumstantial Themes and spatial circumstantial Themes. The circumstantial marked topical Themes are realized by a nominal group, an adverbial group, or a prepositional phrase.

(1) Temporal circumstantial marked topical Themes

In this period, the temporal circumstantial Theme is realized by a nominal group, an adverbial group, or a prepositional phrase (as shown in examples 4:181-4:183).

● a nominal group as a temporal circumstantial Theme

(4:181)

Text [P3/1: 8.1]

Theme	Rheme
topical: marked	
เดือน หนึ่ง กับ เจ็ด วัน	ถึง เมืองใหม่
dɨan nɨ̀ŋ kàp cèt wan	thɨ̌ŋ mɨaŋmàj
month one and 7 days	arrive new city
In one month and seven days, (he) arrives in a new city.	

● an adverbial group as a temporal circumstantial Theme

(4:182)

Text [P3/5: 20.1]

Theme	Rheme
topical: marked	
เวลา ๑๖.๐๐ น.	เสด็จฯ ถึง ศาลาเทศบาล
we:la: 16.00 na:lǐka:	sàdèt thɨ̌ŋ sǎ:la: thê:tsàba:n
time 16.00 o"clock	go arrive local government hall
At 16.00 o'clock, (he) arrives at the local government hall.	

● a prepositional phrase as a temporal circumstantial Theme

(4:183)

Text [P3/4: 25.4]

Theme	Rheme
topical: marked	
ใน ตอนเย็น	คลื่น จัด ขึ้น เป็นลำดับ
naj tɔ:n jen	khɨ̂:n càt khɨ̂n penlamdàp
in evening	wave strong up gradually
In the evening, the wave gradually gets stronger.	

These examples (4:181-4:183) show the realizations of temporal circumstantial marked Themes in different linguistic structures: nominal groups, adverbial groups, and prepositional phrases, respectively.

(2) Spatial circumstantial Themes

In this period, spatial circumstantial Themes are realized by a nominal group (as shown in example 4:184) or a prepositional phrase (as in example 4:185).

● a nominal group as a spatial circumstantial Theme

(4:184)

Text [P3/5: 12.1]

Theme	Rheme
topical: marked	
ทำเนียบประธานาธิบดี	สร้าง เมื่อ พ.ศ. ๒๔๓๕
thamnîap pràtha:na:thípbɔ:di:	sâ:ŋ mîa B.A. 2435
president office	build when B.A. 2435
The president's office was built in B.A. 2435.	

● a prepositional phrase as a spatial circumstantial Theme: functioning as a circumstance Theme

(4:185)

Text [P3/2: 36.18]

Theme	Rheme
topical: marked	
ที่ เมืองลิเวอปูล	มี (Ø:อยู่) มาก
thî: mɨaŋlíwə:pu:n	mi: (ʔù:) mâ:k
at Liverpool city	have (boat house) many
At Liverpool city, there are many (boathouses).	

4.3.2.2.3   Theme Matter as marked topical (ideational) Theme

The feature of marked Theme conducts the system Theme Matter. The Theme Matter system relates to the status of the Theme in the other metafunctional layers of the clause. When selecting Theme Matter, the Theme can be related cohesively through reference or lexical cohesion (Matthiessen, 1995: 552-553). Patpong (2008: 108) stated that the marking of absolute Theme in Thai is realized by two resources: (a) a set of prepositions (e.g. fà:j, khâ:ŋ, sùan, sǎmlàp 'as for') occurring at the beginning of the Theme, and/or (b) a thematic particle (e.g. ná, nán). The marking of Theme Matter in the Rattanakosin historical texts is realized by a preposition **sùan** and/or a thematic particle **nán**. The two resources stated in Patpong (2008) are found in the example (4:186) below.

(4:186)

Text [P3/5: 40.2]

Theme	Rheme
topical: marked	
ส่วน ข้าราชบริพาร นั้น	ไป พัก ที่ โฮเตลบูเออร์
sùan khâ:râ:tchábɔ:rípha:n nán	paj phák thî: ho:te:n bu:ʔə:
for court official that	go stay at Buer hotel
A court official went to stay at Hotel Buer.	

The marked topical (ideational) Theme is used most frequently in the Rattanakosin historical texts. Of 224 marked topical (ideational) Themes, 207 (92.40%) are circumstance Themes, 13 (5.80%) are non-subject complement Themes, and only four (1.80%) are absolute Themes (Theme Matter).

The most favored circumstantial marked Theme is the temporal circumstantial Theme (64.28%), followed by the spatial circumstantial Theme (28.12%). The relative frequencies of marked Themes in the Rattanakosin period are shown in Figure 4.13.
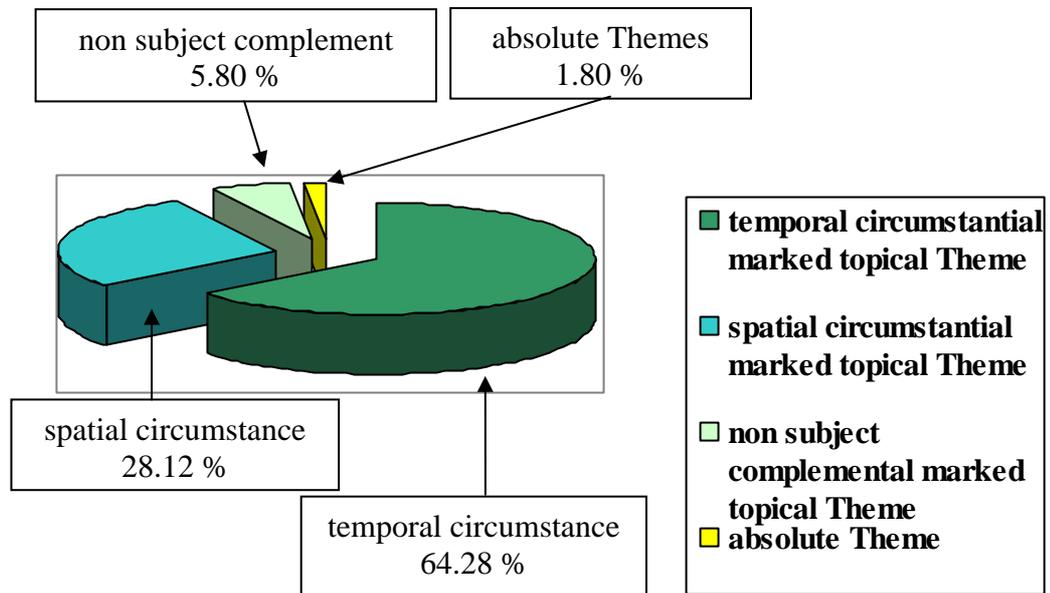
Figure 4.13 Relative frequencies of marked Themes in the Rattanakosin period

The unmarked topical (ideational) Theme is used most frequently in the Thai historical texts of the Rattanakosin period. Of 1,916 topical (ideational) Themes, 1,692 (88.30%) are unmarked topical (ideational) Themes, and only 224 (11.70%) are marked topical (ideational) Themes, as shown in Figure 4.14.
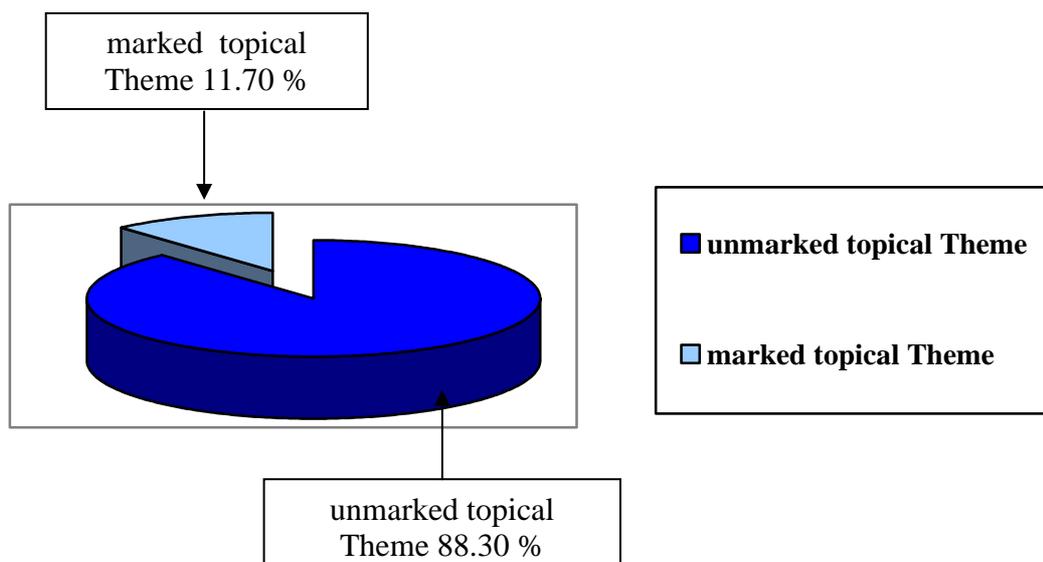
Figure 4.14 Relative frequencies of Theme selection in the Rattanakosin period texts

4.3.3 Theme Range: single/multiple Theme

In the Rattanakosin historical texts, Theme can be either a single Theme or a multiple Theme. Each type will be discussed below.

4.3.3.1 A single Theme

In this study, a single Theme can be either (a) an unmarked Theme that includes a non-ellipsed Theme (or subject as Theme) and an ellipsed Theme or (b) A marked Theme that includes a participant Theme (or non-subject complement Theme) and a circumstantial Theme. Examples are given below.

• unmarked Theme: a non-ellipsed Theme (or subject as a Theme)

(4:187)

Text [P3/6: 8]

Theme	Rheme
topical: unmarked	
ประธานาธิบดี แห่ง สหภาพพม่า	กราบบังคมทูล รับเสด็จ
pràtha:na:thíbɔ:di: hɛ̀:ŋ sàhàphâ:pphámâ:	krà:pbaŋkhomthu:n rápsàdèt
The president of the union of Burma	imform(RY) wait upon the king
The president of the union of Burma waited upon the king.	

• unmarked Theme: an ellipsed Theme

(4:188)

(i) Text [P3/5: 24.1]

Theme	Rheme		
topical: unmarked			
เรือพระที่นั่ง	ออก	จาก	เกาะสีชัง
rɨa phrá thî: nâŋ	ʔɔ̀:k	càk	kɔ̀sǐ:chaŋ
The royal barge	leave	from	Sichang Island
The royal barge left Sichang Island.			

(ii) Text [P3/5: 24.2]

Theme		Rheme			
textual	topical: unmarked				
แล้ว	(Ø:เรือพระที่นั่ง)	แล่น	เลียบ	ฝั่ง	ตะวันออก
lɛ́:w	**(Ø: rɨa phráthî:nâŋ)**	lɛ̂:n	lîap	fàŋ	tàwanʔɔ̀:k
then	(Ø:the royal barge)	sail	along	coast	the east
Then (the royal barge) sailed along the east coast.					

In this example (4:188), the unmarked topical theme **rɨa phráthî:nâŋ** 'the royal barge' is ellipsed in (ii) Text [P3/5: 24.2]. The ellipsed Theme functions as a subject of the clause.

• marked Theme: a participant Theme (or non-subject complement Theme)

(4:189)

Text [P3/1: 133.3]

Theme	Rheme
topical: marked	
เข้า แล กับข้าว	เอา มา ให้ (Ø:ข้าพเจ้า)
khâw lɛ: kàpkhâ:w	ʔaw ma: hâj (Ø: khâ:phácâ:w)
rice and food	bring come give (Ø:I)
Rice and food were brought to me.	

• marked Theme : a temporal Theme

(4:190)

Text [P3/3: 16.1]

Theme	Rheme
topical: marked	
วันที่ ๒๕ เวลา เช้า ๓ โมง	เสด็จลง เรือพระที่นั่งกระเชียง
wanthî: jî:sìphâ: we:la: chá:w **sǎ:m mo:ŋ**	sàdètloŋ rɨaphráthî:nâŋkràchiaŋ
date 25 time morning 3 o'clock	get on the Krachiang royal barge,
At 9 o'clock in the morning oo the 25th, King Rama V got on the royal barge Krachiang.	

• marked Theme : an absolute Theme

(4:191)

Text [P3/5: 40.2]

Theme	Rheme
topical: marked	
ส่วน ข้าราชบริพาร นั้น	ไป พัก ที่ โฮเตลบูเออร์
sùan khâːrâːtchábɔːríphaːn nán	paj phák thîː hoːteːn buːʔəː
for a court official that	go stay at Buer hotel
A court official went to stay at Hotel Buer.	

4.3.3.2 A multiple Theme

In the Rattanakosin historical texts, there are three types of multiple Themes: (a) an optional textual Theme preceding a topical Theme, (b) an optional textual Theme following a topical Theme, and (c) an optional textual Theme preceding a topical Theme followed by another optional textual. Examples are given below.

• an optional textual Theme preceding a topical Theme: textual + topical

(4:192)

Text [P3/2: 10.1]

Theme		Rheme
textual	topical:unmarked	
เมื่อ	กวีน	เสด็จลง จาก รถ
mɨ̂a	**kwiːn**	sàdèt loŋ càk rót
when	queen	get off from car
When the queen got out of the car.		

● an optional textual Theme following a topical Theme: topical + textual

(4:193)

Text [P3/1: 130.10]

Theme		Rheme
topical: unmarked	textual	
เจ้าเมือง	ก็	ดู อยู่ ด้วย กับ ข้าพเจ้า
câ:wmɨaŋ	**kɔ̂:**	du: jù: dûaj kàp khâ:phácâ:w
governor	then	watch ASP together with I
The governor then watched (sth.) together with me.		

● an optional textual Theme preceding a topical Theme followed by another optional textual: textual + topical + textual

(4:194)

Text [P3/3: 10.4]

Theme			Rheme
textual	topical: marked	textual	
จน	เวลา ทุ่ม ๑ กับ ๑ นาที	จึง	ออก เรือพระที่นั่ง
con	**we:la: thûm nɨ̀ŋ kàp nɨ̀ŋ na:thi:**	**cɨŋ**	ʔɔ̀:k rɨaphráthîːnâŋ
until	time o''clock one and one minute	then	sail the royal barge
Until 7:01 pm, then the royal barge was sailed.			

From this example, there is only a topical (ideational) Theme constituting a single Theme. There are three types of multiple Themes: (a) textual Theme and topical Theme, (b) topical Theme and textual Theme, and (c) textual Theme, topical Theme and textual Theme.

The textual resources in the Rattanakosin historical texts consist of Theme selection and Theme range. These two textual resources can occur simultaneously. Theme selection can be either an unmarked Theme or a marked Theme. Theme range can be either a single Theme or multiple Themes. The system network of Theme selection and Theme range in the Rattanakosin period are shown in Figure 4.15.
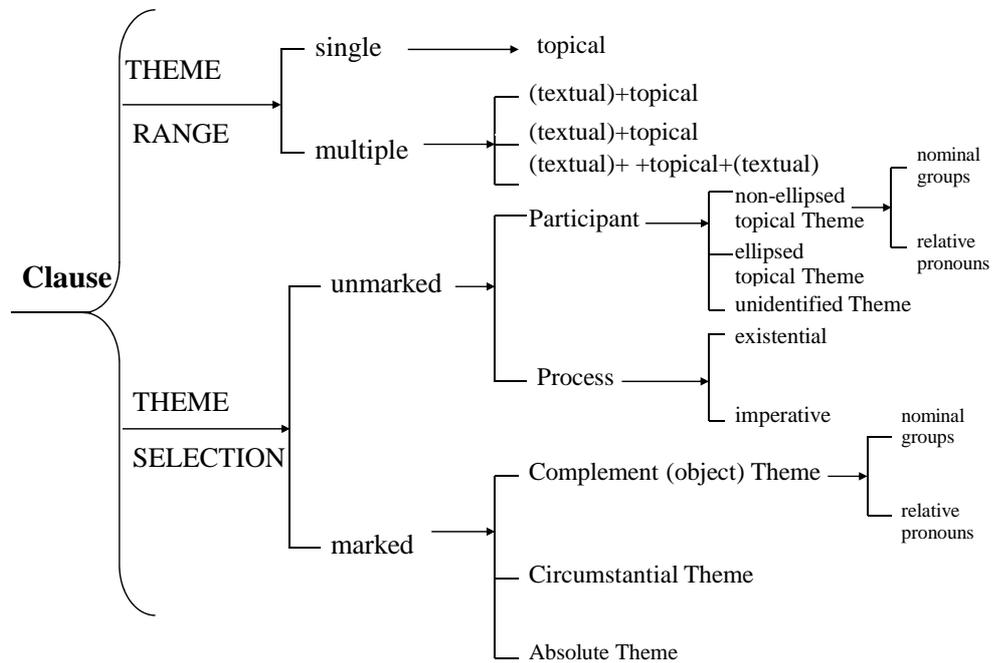
Figure 4.15 Textual Resources in the Rattanakosin period

Figure 4.15 shows a system network of textual resources in the Rattanakosin period. A clause may be considered as Theme Range or Theme Selection. In Theme selection, it may be a single Theme or multiple Themes. The single Theme can function as a topical Theme. The multiple Theme can be classified into three subtypes depending on the position of the textual marker and whether it is placed after or in front of a topical theme. For Theme selection point of view, Theme can be marked or unmarked. The unmarked topical theme can be participant or process. The participant Theme can be either an non-ellipsed topical Theme, ellipsed topical Theme, or unidentified Theme. The non-ellipsed topical Theme can be realized as a nominal group or relative pronoun. The process of an unmarked topical Theme can be realized as an existential 'mi:'or an imperative construction. For a marked topical Theme, object and circumstantial can function as marked Themes. Object (complement) Themes can realized as nominal groups, or relative pronouns. Circumstantial Themes can be temporal or spatial.

The next section will discuss thematic progression in the three periods.

CHAPTER V
THEMATIC PROGRESSION

As a point of departure for the clause, the Theme is the background information given to the hearer/reader, while the Rheme is what the speaker/writer is going to say/write. Butt et al. (2000: 142) state that,

> Usually the bit of the message that the writer or speaker considers interesting or important comes in the Rhemes. While the first clause or clause complex in a text will probably contain all new meanings, the thematic choices for the following clauses should not be unexpected. They should be connected with ideas that we have already met in the Theme or Rheme of a clause not too far before.

The Theme of the clause can come from any element of the previous clause. The different ways of selecting the Theme demonstrate the different patterns of Theme progression. According to Paltridge (2000: 140), thematic progression "refers to the way in which the theme of a clause may pick up, or repeat, a meaning from a preceding theme or rheme".

In different texts, there may be different patterns of thematic progression to show the development of the text. Paltridge (2000) proposes three types of thematic progression: (1) a Theme reiteration or constant Theme pattern, (2) a zig-zag or linear Theme pattern, and (3) a multiple Theme or split Rheme pattern.

(1) A Theme reiteration or constant Theme pattern

In Theme reiteration, or constant thematic pattern, a Theme is picked up or repeated from the Theme of the previous clause. The structure of this pattern is Theme > Theme, as shown in Figure 5.1:

```
Theme 1 ——————→ Rheme 1
   │
   ↓
Theme 1 ——————→ Rheme 2
   │
   ↓
Theme 1 ——————→ Rheme 3
   │
   ↓
Theme 1 ——————→ Rheme 4
```
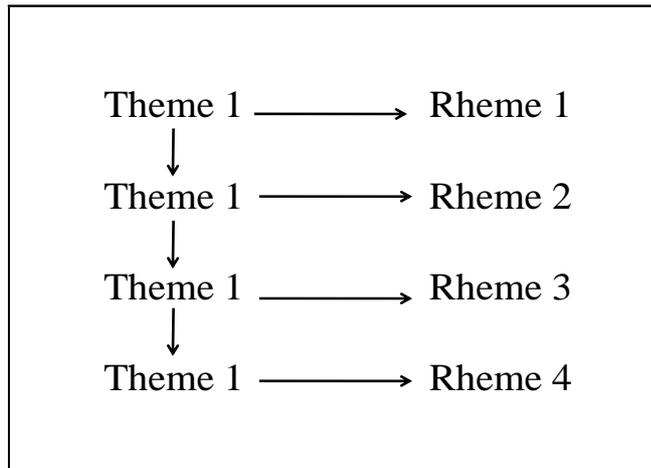
Figure 5.1 Theme reiteration or constant Theme pattern

(adapted from Paltridge, 2000: 140)

(2) A zig-zag, or linear, Theme pattern

In a zig-zag, or linear, Theme pattern, the Theme is taken from the Rheme of the previous clause. The elements that are usually taken to be Themes can be any elements in Rhemes, such as subjects, objects, or circumstances. The structure of this pattern is Rheme > Theme, as shown in Figure 5.2:

```
Theme 1 ——————→ Rheme 1
                  ╱
Theme 2 ——————→ Rheme 2
                  ╱
Theme 3 ——————→ Rheme 3
                  ╱
Theme 4 ——————→ Rheme 4
```
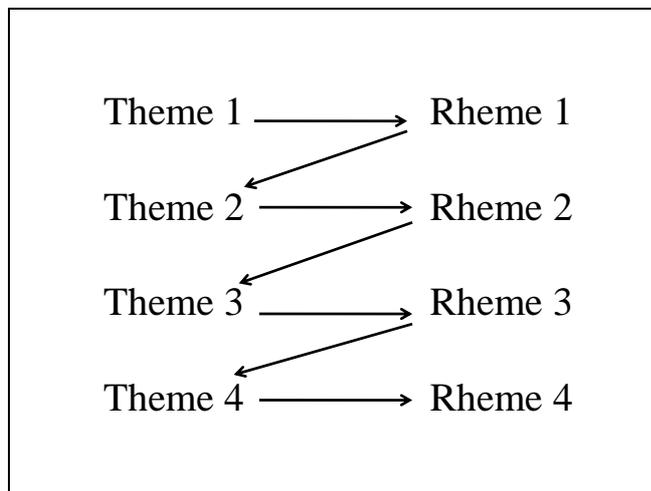
Figure 5.2 A zig-zag or linear Theme pattern

(adapted from Paltridge, 2000: 141)

(3) A multiple Theme or split Rheme pattern

In a multiple Theme or split Rheme pattern, the different parts of the Rheme are picked up to become the Theme in subsequent clauses. The structure of this pattern is Rheme > Themes, as shown in Figure 5.3:

Theme 1 ⟶ Rheme 1
Theme 2 ⟶ Rheme 2
Theme 3 ⟶ Rheme 3
Theme 4 ⟶ Rheme 4
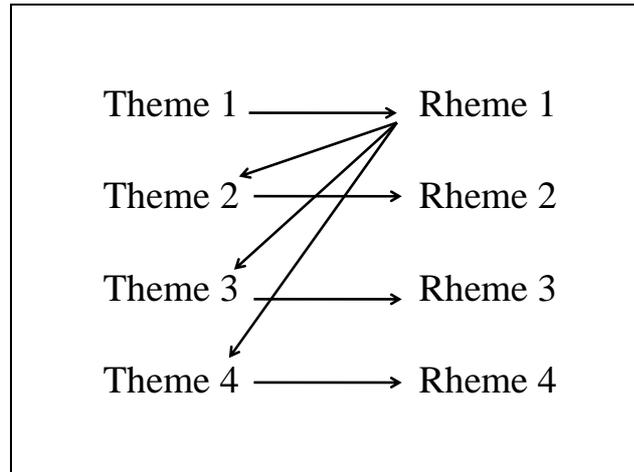
Figure 5.3 A multiple Themes or Rheme pattern

(adapted from Paltridge, 2000: 143)

Besides these three patterns of thematic progression, there may also be another pattern of thematic progression, described by Daneš (1974 cited in Nwogu & Bloor, 1991: 372) as *thematic progression with derived themes.* The illustration of thematic progression with derived themes is shown in Figure 5.4:

[T]   (Hypertheme)

T1 → R1
T2→R2
T3→R3
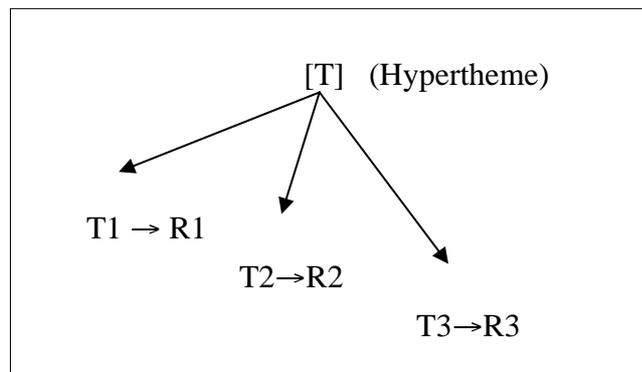
Figure 5.4 A thematic progression with derived themes pattern

(adapted from Daneš, 1974: 372 cited in Nwogu & Bloor, 1991: 372)

In this thematic progression pattern, Theme may be a part of related elements to the Theme of the previous clause, paragraph, or section, called a "Hypertheme". From the hypertheme, the Theme is expanded and becomes a Theme of the following clauses.

Thematic progression patterns of the text may be determined by various factors, such as purpose, audience, and context (Daneš, 1974 as cited in Nwogu & Bloor, 1991: 370). The different registers reflect differences in how the information flows in the text (Teruya, 2003: 272). Since the data for the present study was drawn from historical texts that describe places and voyages, it is called "travelogue text".

In this chapter, only one text from each period was chosen to be explored in terms of thematic progression. These were *Inscription #1* from the Sukhothai period, *the Archives of Phra Ubali about travelling to Langka*, and *the Archives of Princess Sirinthorn about travelling to Europe*. The thematic progressions of each text will be presented in terms of three periods as follows:

5.1 Thematic progression in the Sukhothai texts

Based on *Inscription #1*, there are five types of thematic progression patterns found in the Sukhothai texts.

5.1.1 Theme reiteration or constant Theme pattern

Themes may be taken from the Rheme of the previous clause. The example below (5:1) shows how the Theme develops in a constant pattern and occurs in the first part of *Inscription #1*. In this part, which represents the bibliography of King Ram Kham Haeng, the ruler of Sukhothai city, the King is repeatedly picked up as the Theme of the clause.

(5:1)

Text [P1/1:11.1-12.2]

	Theme	Rheme
11.1	เมื่อชั่ว พ่อกู mɨachûa phɔ̂:ku: when my father	(∅:กู) บำเรอ แก่ พ่อกู (∅:ku:) bamrə: kὲ: phɔ̂:ku: (I) nourish to my father
11.2	กู ku: I	บำเรอ แก่ แม่กู bamrə: kὲ: mɛ̂:ku: nourish to my mother
11.3	กู ku: I	ได้ ตัวเนื้อ ตัวปลา dâ:j tuanɨa tuapla: get meat fish
11.4	กู ku: I	เอา ตัวเนื้อ มา แก่ พ่อกู ʔaw tuanɨa ma: kὲ: phɔ̂:ku: take meat come to my father
In my father reign, I nourish him. I nourish my mother. When I get meat, I treat my father.		

As shown in the example (5:1), the Theme of clause 11.2 was picked up as the Theme of the clause 11.3, and the Theme of the clause 11.3 was picked up as the Theme of clause 11.4 again. The realizations of these clauses (11.2-11.4) are the same, the first person pronoun **ku:** 'I' which refers to King Ram Kham Haeng. They are unmarked topical Themes. This example is traced from the first part of the text, which is oriented towards King Ram Kham Haeng, the main participant of the text. This particular text is recorded in the first-person reporter style. The illustration of the constant Theme pattern is shown in Figure 5.5:

Theme 1 ⟶ Rheme 1
Theme 2 ⟶ Rheme 2
Theme 2 ⟶ Rheme 3
Theme 2 ⟶ Rheme 4
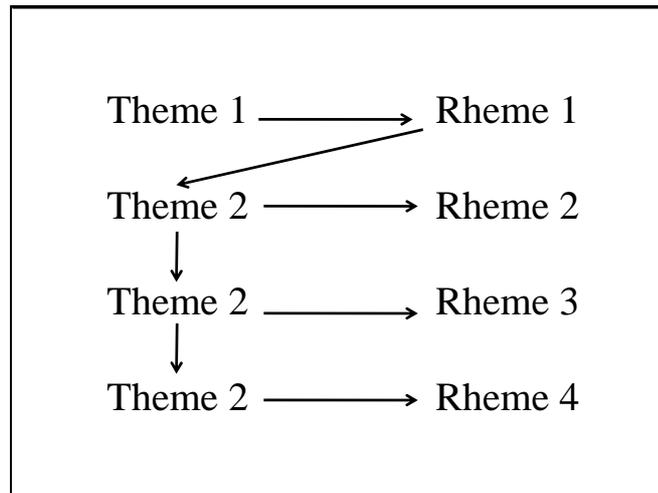
Figure 5.5 The illustration of Theme reiteration or constant Theme patterns of the Sukhothai text in example 5:1

5.1.2 A zig-zag or linear Theme pattern

There is also the zig-zag, or linear, Theme pattern found in this period as shown in the following example:

(5:2)

[P1/1:29.5-29.8]

	Theme	Rheme
29.5	มัน man it	จัก กล่าว เถิง เจ้า ถึง ขุน บ่ ไร้ càk klà:w thǒ:ŋ câ:w thǐŋ khǔn bɔ̀: ráj FUT say to ruler to ruler NEG difficult
29.6	(Ø:มัน) (Ø:man) (Ø:it)	ไป ลั่น กระดิ่ง paj lân kràdìŋ go ring bell
29.7	อัน ʔan which	ท่าน แขวน ไว้ thân khwě:n wáj His majesty hang ASP
29.8	พ่อขุนรามคำแหง phɔ̂:khǔnra:mkhamhě:ŋ King Ram Kham Haeng เจ้าเมือง câawmɨaŋ ruler	ได้ยิน เรียก dâ:jjin rîak hear call
It is not hard to commute with the ruler. The people can ring the bell which is hanged to be ready for the ruler's notification.		

From example (5:2) above, part of the Rheme is selected as the Theme of the next clause. In clause 29.7, the Theme is picked up from the Rheme of 29.6. As for the Theme of 29.8, it is selected from the subject in the Rheme section of the previous clause (29.7). The Theme may be derived from any parts of the Rheme. For instance, the Theme of clause 29.7 is derived from the object of the Rheme in clause 29.6, while the Theme of 29.8 is derived from the subject of the Rheme in clause 29.7. The illustration of the zig-zag Theme patterns is shown in Figure 5.6:
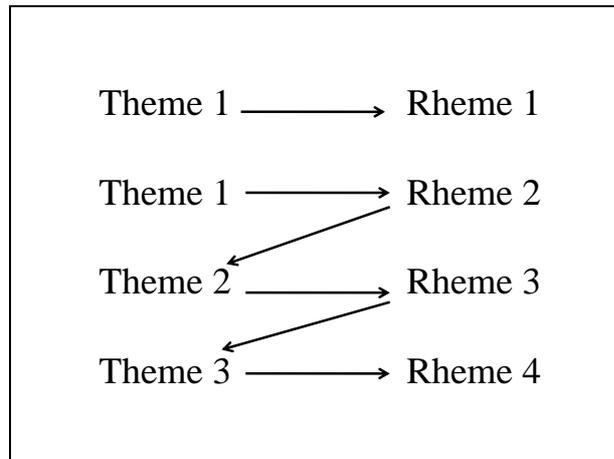
Figure 5.6 The illustration of the zig-zag, or linear, Theme pattern of the Sukhothai
text in example (5:2)

5.1.3 A multiple Theme, or split, Rheme pattern

In cases where the Rheme consists of many elements, the different parts of
the Rheme are picked up as the Theme in subsequent clauses. The following example
illustrates this kind of thematic progression.

(5:3)

[P1/1:51.1-51.3]

	Theme	Rheme
51.1	ใน กลาง ป่า ตาล นี้ naj kla:ŋ pà: ta:n nî: in middle forest toddy palm this	มี ศาลา สอง อัน mi: să:la: sɔ̌:ŋ ʔan have pavilion two CL
51.2	อัน ฌึ่ง ʔan nî:ŋ CL one	ชื่อ ศาลาพระมาส chî: să:la:phrámâ:t name pavilion Phramat
51.3	อัน ฌึ่ง ʔan nî:ŋ CL one	ชื่อ พุทธศาลา chî: phútthásă:la: name Phutthasala
In the middle of the toddy palm forest, there are two pavilions, one is named Salaphramat, and the other one is named Phutthasala.		

From this example (5:3), both Themes from clauses 51.2 and 51.3 are derived from the Rheme of 51.1. In 51.1's Rheme, **sǎ:la: sɔ̌:ŋ ʔan** 'two pavilions' is mentioned, and then they are expanded by introducing one pavilion as a Theme of clause 51.2 and another as a Theme of clause 51.3. The illustration of multiple Theme patterns is shown in Figure 5.7.
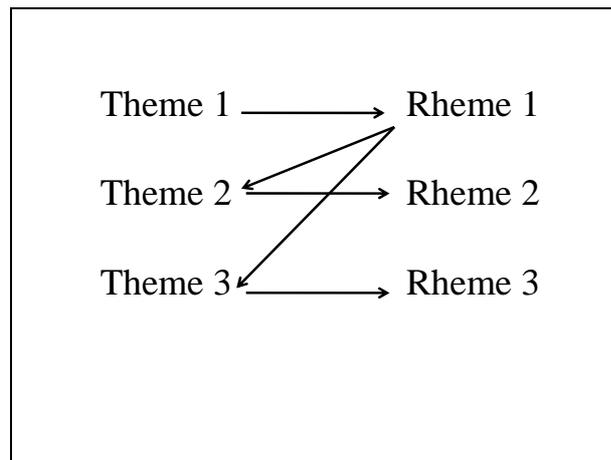
Figure 5.7 The illustration of multiple Theme patterns of the Sukhothai text in example (5:3)

5.1.4 Thematic progression with derived Themes

The Theme of the clause can be derived from related parts of the Theme from previous clauses.

(5:4)

Text [P1/1:37, 38.1, 39.1, 41.1, 42.1, 43.1]

	Theme	Rheme
37	เมืองสุโขทัย นี้ mɨaŋsùkhŏ:thaj ní: Sukhothai this	มี ดั่ง จักแตก mi: dàŋ càktɛ̀:k have like
…		
38.1	กลาง เมืองสุโขทัย นี้ kla:ŋ mɨaŋsùkhŏ:thaj ní: central Sukhothai this	มี พิหาร mi: píhǎ:n have temple
…		
39.1	เบื้อง ตะวันตก เมืองสุโขทัย นี้ bɨaŋ tàwantòk mɨaŋsùkhŏ:thaj ní: side West Sukhothai this	มี อไรญิก mi: ʔàrajjík have Aranyik
…		
41.1	เบื้อง ตะวันโอก เมืองสุโขทัย นี้ bɨaŋ tàwanʔò:k mɨaŋsùkhŏ:thaj ní: side East Sukhothai this	มี พิหาร mi: píhǎ:n have temple
…		
42.1	เบื้อง ตีนนอน เมืองสุโขทัย นี้ bɨaŋ ti:nnɔ:n mɨaŋsùkhŏ:thaj ní: side South Sukhothai this	มี ตลาดปสาน mi: tàlà:tpəsǎ:n have market
…		
43.1	เบื้อง หัวนอน เมืองสุโขทัย นี้ bɨaŋ hǔanɔ:n mɨaŋsùkhŏ:thaj ní: side North Sukhothai this	มี กุฎี พิหาร mi: kùdi: píhǎ:n have monk's chambers temple
…		
This Sukhothai city is so big… At the centre, there is temple,… On the west side, there is the forest,… On the east side, there is temple,… On the south, there is the big market,… On the north, there is the monk's chamber,…		

Example (5:4) describes the Sukhothai area. In clause 37, **mɨaŋsùkhŏ:thaj** 'this Sukhothai city' is introduced as a Hypertheme. It functions as a processor of the relational process and conveys possession. Then, the things that belong to Sukhothai city are presented as new information in the Rheme positions of the following clauses. In order to describe these elements, the different parts of Sukhothai city are set up as a marked topical Theme as a point of departure in the subsequence clauses (38.1, 39.1, 41.1, 42.1, and 43.1). Even though they do not continue, they are still considered Themes derived from a Hypertheme. The illustration of this kind of Theme pattern is shown in Figure 5.8:
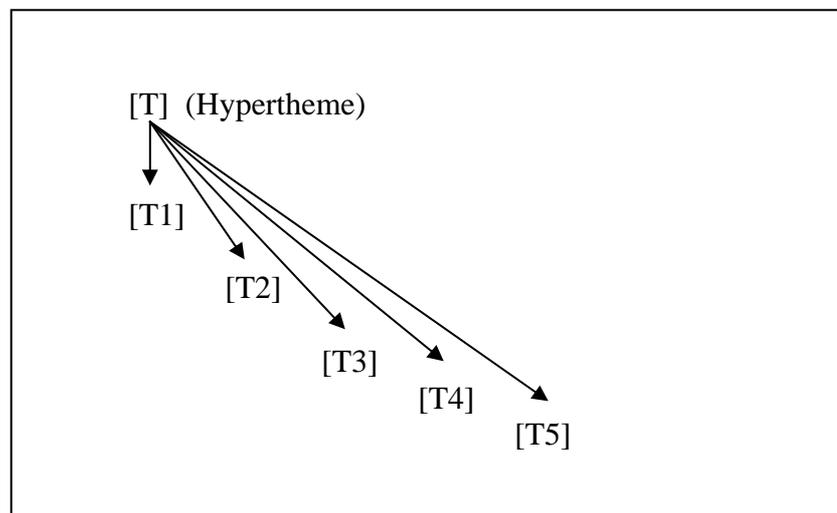
Figure 5.8 The illustration of the thematic progression, with the derived Theme of the Sukhothai text in example (5:4)

5.1.5 A concluding Theme pattern

In the Sukhotahi texts, there is a thematic pattern, which is called in this research a "concluding Rheme pattern"; it emerged in the Sukhothai historical text. This kind of thematic pattern is picked up by the Theme from a number of Rhemes in previous clauses. The resulting Theme pattern is illustrated in the following example:

(5:5)

[P1/1:41.1-41.11]

	Theme	Rheme
41:1	เบื้องตะวันโอก เมืองสุโขทัย นี้ bɨ̂aŋtàwanʔò:k mɨaŋsùkhǒ:thaj ní: East Sukhothai city this	มี พิหาร mi: phíhǎ:n have temple
41:2	มี mi: have	ปู่ครู pù:khru: venerable
41:3	มี mi: have	ทะเลหลวง thále:lǔaŋ big pond
41:4	มี mi: have	ป่าหมากป่าพลู pà:mà:kpà:phlu: the forest of the betel tree
41:5	มี mi: have	ไร่ râj field
41:6	มี mi: have	นา na: paddy field
41:7	มี mi: have	ถิ่นถาน thìnthǎ:n homes
41:8	มี mi: have	บ้านใหญ่ บ้านเล็ก bâ:njàj bâ:nlék big house small house
41:9	มี mi: have	ป่าม่วง pà:mûaŋ mango forest
41:10	มี mi: have	ป่าขาม pà:khǎ:m tamarind forest
41:11	(Ø:ทั้งหมดนั้น) (Ø:tháŋmòtnán) (all that)	ดู งาม ดั่ง เทวดา แกล้งแต่ง du: ŋa:m dàŋ the:wáda: klɛ̂:ŋtɛ̀:ŋ look beautiful like angel decorate
	At the east of Sukhothai city, there are temples, venerable, big pond, the forest of the betel trees, the field, the paddy field, homes, big house, small house, mango forest, tamarind forest. (All of these) are beautiful like the angel decorated.	

This example (5:5) describes the areas in Sukhothai by using existential clauses. The described places are the existents of the predicate **mi:** 'there is'. After the places are presented as Rhemes in clauses 41.1 to 41.10, they are determined to be a Theme of the clause 41.11, and they are realized by the ellipsed unmarked topical Theme. The illustration of a concluding thematic progression found in the Sukhothai *Inscription #1* is presented in Figure 5.9.
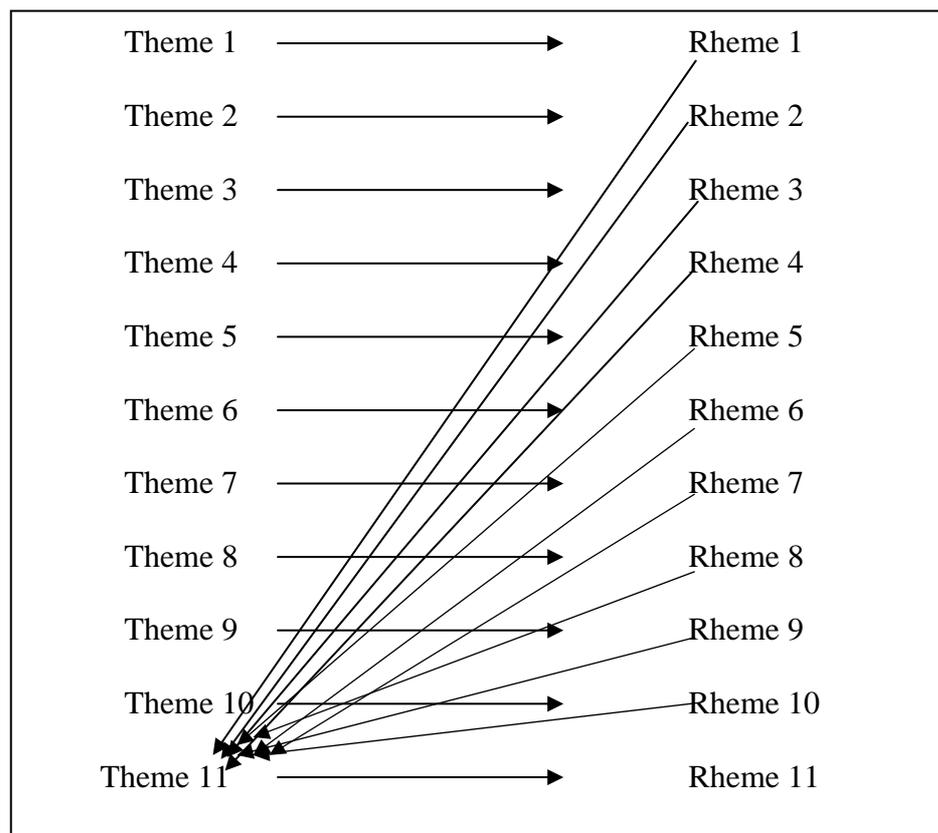
Figure 5.9 The illustration of the concluding thematic progression pattern in example (5:5)

Among the five thematic progression patterns used in the Sukhothai text, the reiteration thematic pattern is used most frequently to show how the information flows in the text. Most of the Themes are picked up from elements located in the Rheme position. They are mostly dominated by the main participants or circumstances (location or time). The Sukhothai text can be divided into two parts based on the text's different points of view and realized by different pronouns functioning as the Themes

of the clause. In the first part of Sukhothai text, the story is expressed in the first-person reporter style, and the realization of the Themes is mostly the first-person pronoun 'I'. In the second part of the text, the point of view is changed to the third-person reporter, which is realized by the names of the participants. In this part, King Ram Kham Haeng is referred to by his proper name, while in the first part, King Ram Kham Haeng is referred to by the first-person pronoun 'I'.

5.2 Thematic progression in Ayudhya texts

In the Ayudhya historical texts "*The Archives of Phraya Ubali about travelling to Langka*" three types of thematic progression patterns are found: (1) Theme reiteration, or constant, Theme, (2) a zig-zag, or linear, Theme pattern, and (3) a concluding Theme pattern. An example of each pattern is presented in turn.

5.2.1 Theme reiteration, or constant, Theme pattern

The theme is picked up from the Theme of the previous clause. An example of Theme reiteration, or constant Theme pattern, found in this period is illustrated in example (5:6):

(5:6)

Text [P2/2: 46.1-46.6]

	Theme	Rheme
46.1	ข้าพเจ้า khâ:phrácâ:w I	ให้ แพร จีน กปิตังการัง hâj phrɛ: ci:n kàpĭtaŋ ka:raŋ give silk Chinese captain Karang
46.2	(Ø:ข้าพเจ้า) (Ø:khâ:phrácâ:w) I	(Ø:ให้) (Ø:แพรจีน) ราชทูต ๑๕ ม้วน (hâj) (phrɛ: ci:n) râ:tcháthû:t sĭphâ: múan ambassador 15 CL
46.3	(Ø:ข้าพเจ้า) (Ø:khâ:phrácâ:w) I	(Ø:ให้) (Ø:แพรจีน) อุปทูต ๑๕ ม้วน (hâj) (phrɛ: ci:n) ʔùppàthû:t sĭphâ: múan charge d'affair 15 CL
46.4	(Ø:ข้าพเจ้า) (Ø:khâ:phrácâ:w) I	(Ø:ให้) (Ø:แพรจีน) ตรีทูต ๑๕ ม้วน (hâj) (phrɛ: ci:n) tri:thû:t sĭphâ: múan in extremis 15 CL
I gave a Chinese silk for captain Karang, 15 rolls for ambassador, fifteen rolls for change d'affier, and fifteen rolls for in extremis.		

From example (5:6), the Themes of the clauses 46.2 to 46.4 are picked up from the Theme of their previous clauses. The realizations of them are the ellipsed unmarked topical Themes in the form of first-personal reporter **khâ:phácâ:w** 'I'. The illustration of the constant thematic progression pattern for the example (5:6) is shown in the Figure 5:10:
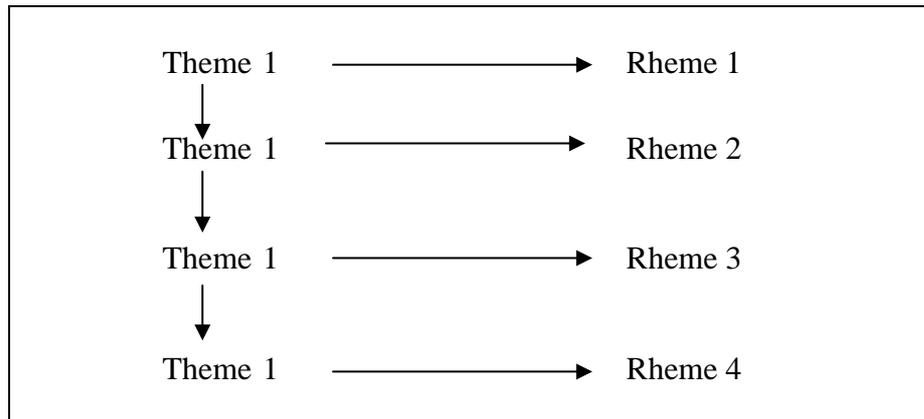
Figure 5.10 The illustration of the Theme reiteration, or constant Theme pattern, of
　　　　　the Ayudhya text in example (5:6)

5.2.2 A zig-zag, or linear, Theme pattern

　　　　　The theme of the clause can be picked up from the Rheme of the previous
clause. This kind of thematic progression is also found in the Ayudhya text, as shown
in the example (5:7):

(5:7)

Text [P2/2: 61.1-61.3]

	Theme	Rheme
61.1	ครั้น(Ø:ข้าพเจ้า) when (Ø: I)	ถึง เยนตราฯ arrive Yentra
61.2	ฯ= เยนตรา 　Yentra	เปิด　　　หมวก take off hat
61.3	(Ø:เยนตรา) 　Yentra	ยืนขึ้น　　คำนับ stand up bow
When I met Yentra,he gave a respecting by opened his and bow.		

　　　　　In this example (5:7), the Theme of clause 61.2 was picked up from the
Rheme of clause 61.1, which is the Range of the predicate **tɤ̌ŋ** 'arrive'. Interestingly,
the realization of the Theme in 61.2 is the symbol "ฯ", which indicates the reduplication
of previous noun and a Range of the clause (61.1). This symbol functions as the

subject of the following clause (61.2). In this example, the symbol "ๆ" has two different functions, but in modern Thai, this symbol cannot mark elements that have different functions. The illustration of the zig-zag theme pattern is shown in Figure 5:11:

Theme 1 ——————————→ Rheme 1

เยนตราๆ

Theme 2 ——————————→ Rheme 2

ๆ= เยนตรา
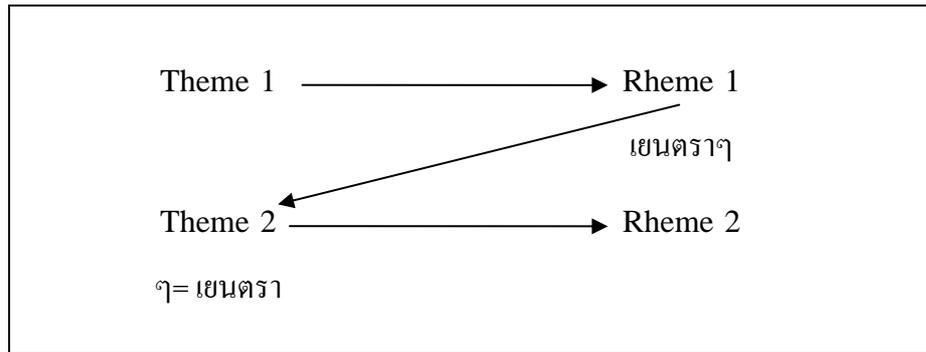
Figure 5.11 The illustration of the zig-zag, or linear, Theme pattern of the Ayudhya text in example (5:7)

5.2.3 A concluding Theme pattern

In the Aydhya text, a concluding Theme pattern is also found. The Rhemes of three previous clauses are concluded to be a Theme of the following clause.

(5:8)

Text [P2/2: 29.1-29.5]

	Theme	Rheme
29.1	ข้าพเจ้า จึง khâ:phrácâ:w cɨŋ I then	ว่า wâ say
29.2	(Ø:ว่า)ราชทูต ra:tcháthû:t ambassador	จะ ให้ เงิน ๕ บาท cà hâj ŋən hâː bà:t FUT give money five Baht
29.3	อุปทูต ʔuppàthû:t Chargé d'affaires	จะ ให้ เงิน ๔ บาท cà hâj ŋən sì: bà:t FUT give money four Baht
29.4	ตรีทูต tri:thû:t in extremis	จะ ให้ เงิน ๓ บาท cà hâj ŋən sǎ:m bà:t FUT give money three Baht
29.5	(Ø:ทั้งหมด) (Ø: tháŋmòt) all	รวม ๑๒ บาท ruam sìpsɔ̌:ŋ bà:t conclude twelve Baht
Then, I decide that I will give five baht for the ambassador, four baht for charge d'affaires, three baht for extremis. It is totally 12 baht.		

From example (5:8), the Theme of clause 29.5 is the conclusion of the Rhemes in clauses 29.2, 29.3, and 29.4. The realization of the concluding Theme is an ellipsed unmarked topical Theme. The illustration of the concluding thematic progression pattern of example 5:8 is shown in Figure 5:12.
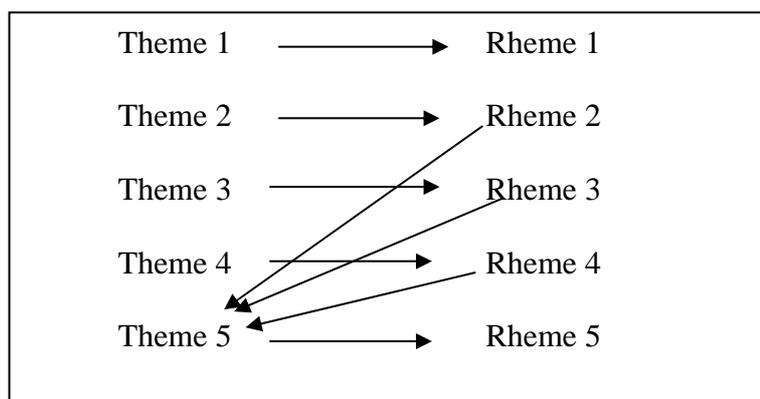
Figure 5.12 The illustration of the concluding Theme pattern of the Ayudhya text in example (5:8)

The most frequently used thematic progression patterns found in the Ayudhya text "*The Archives of Phra Ubali about traveling to Langka*" is the reiteration, or constant, Theme pattern followed by the zig-zag Theme pattern. The Themes of this text are also realized by the dominant elements of the text. This text is expressed in the first-person reporter style since the first person pronoun **khâ:phacâ:w** 'I' is used to refer to the writer who is traveling with the group. Some of the Themes are realized by the time or place that the group arrived sequentially.

5.3 Thematic progression in the Rattanakosin text

"*An archive of Princess Sirinthorn about travelling to Europe*" is selected as a representative of historical text from the Rattanakosin period. This text is expressed in the third-person reporter style. The reporter told the story as an outsider to the traveling exploration. S/he reported the events with respect to their temporal and spatial sequences. There are three patterns of thematic progressions found in the Rattanakosin period: (1) Theme reiteration, or a constant Theme pattern, (2) a zig-zag Theme pattern, and (3) a concluding Theme pattern.

5.3.1 Theme reiteration, or constant Theme pattern

Most of the Themes in the Rattanakosin text were picked up from the previous Theme as shown in example (5:9):

(5:9)

Text [P3/3: 11-13.1]

	Theme	Rheme
11.1	สมเด็จพระเทพรัตนราชสุดา ฯ sŏmdètphráthe:ppáratra:tchásùda: Princes Sirinthorn	มี พระราชดำรัส mi: phrára:tchádamràt has Royal speeh
11.2	(Ø:สมเด็จพระเทพรัตนราชสุดา ฯ) sŏmdètphráthe:ppáratra:tchásùda: Princes Sirinthorn	ถามถึง การดำเนินการ ช่วยเหลือ thǎ:mthǐŋ ka:ndamnə:nka:n chuâjlǐa ask to operate help ของ องค์การกาชาดสากล khɔ̂:ŋ ʔoŋka:nka:châ:tsǎ:kon POS Red Cross organization
12.1	หลังจาก นั้น lǎŋcà:k nân after that (Ø:สมเด็จพระเทพรัตนราชสุดา ฯ) sŏmdètphráthe:ppáratra:tchásùda: Princes Sirinthorn	ทรงลง พระนามาภิไธย soŋloŋ phrána:ma:phíthaj sign (RY) Royal name
12.2	แล้ว lê:w Then (Ø:สมเด็จพระเทพรัตนราชสุดา ฯ) sŏmdètphráthe:ppáratra:tchásùda: Princes Sirinthorn	พระราชทาน หนังสือ ฉลอง phrára:tchátha:n nǎŋsǐ: chalɔ̌:ŋ give (RY) book celebrate กรุงรัตนโกสินทร์ 200 ปี… kruŋrattanáko:sǐn sɔ̌:ŋrɔ́:j pi: … Rattanakosin City 200 year …
13.1	สมเด็จพระเทพรัตนราชสุดาฯ sŏmdètphráthe:ppáratrâ:tchásùda: Princes Sirinthorn	ได้เสด็จพระราชดำเนิน dâ:j sədèt phrára:tchádamnə:n ASP go (RY) ทอดพระเนตร ผลงาน ต่างๆ… thɔ́:t phránét phǒnŋa:n tà:ŋ tà:ŋ… look (RY) result each
Princess Sirinthorn has asked about the helping operation of the International Red Cross Organization. After that she signed her royal name. Then she gave the book of 200 years of Rattanakosin City celebration…. She had a look at the out coming exhibition…		

In example (5:9), the Theme of the clause 11.1 is realized by the proper name, **sǒmdètphráthe:ppárátrâ:tchásùda:** 'Princess Sirinthorn', and is picked up as the Theme of the next clause (11.2), which is realized by an ellipsed unmarked topical Theme. The Theme of clause 12.1 is also picked up from the Theme of clause 11.2, and the Theme of 12.2 is picked up from the Theme of clause 12.1. Similar to the Theme of clause 13.1, it is picked up from the previous clause. The realization of these Themes in clauses 11.2, 12.1, and 12.2 is the ellipsed unmarked topical Theme. They function as the subject of the clause. The illustration of reiteration thematic pattern in the Rattanakosin text is shown in Figure 5.13.
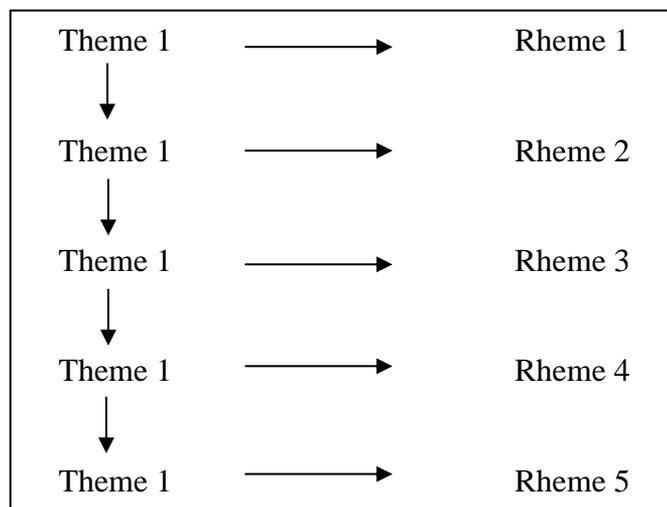
Figure 5.13 The illustration of the constant thematic progression of the Rattanakosin text in example (5:9)

5.3.2 A zig-zag, or linear, Theme pattern

In this text, there is also a zig-zag thematic pattern selected to present the information flow of the story. The Theme is picked up from the Rheme of the previous clause as shown in example (5:10).

(5:10)

Text [P3/3:44.1-44.3]

	Theme	Rheme
44.1	สมเด็จพระเทพรัตนราชสุดา ฯ sŏmdètphráthe:ppáratrâ:tchásùda: Princes Sirinthorn	ได้ เสด็จพระราชดำเนินไป ยัง dâ:j sədètphrára:tchádamnə:npaj jaŋ ASP go (RY) to วนอุทยาน เวียนนา wáná?utthája:n wianna: Park Vienna
44.2	ซึ่ง ที่แห่งนี้ sîŋ thîihè:ŋ níi: which this place	พระบาทสมเด็จพระจุลจอมเกล้าฯ ได้ เคย phrábà:tsŏmdètprhájullájɔ:mklâ:w dâ:j khə:j King Rama V ASP ASP เสด็จพระราชดำเนินไป sədètphrára:tchádamnə:npaj go(RY)
44.3	(Ø::พระบาทสมเด็จพระจุลจอมเกล้าฯ) phrábà:tsŏmdètprhájullájɔ:mklâ:w King Rama 5	ได้ ทรงทอดพระเนตร บริเวณ กรุงเวียนนา dâ:j soŋthɔ́:tphráne:t bɔ:riwe:n kruŋwianna: ASP look (RY) area Vienna City
Princess Sirinthorn went to Vienna Park which The King Rama V had visited. The King Rama V had looked around Vienna City.		

From example (5:10), the Rheme of clause 44.1 is picked up as the Theme of clause 44.2 and realized by a prepositional phrase functioning as a marked topical Theme. It is an expression of place in the beginning position of the clause. As for the Theme of clause 44.3, it is picked up from the Rheme of clause 44.2 and realized by an ellipsed unmarked topical Theme. The illustration of the zig-zag, or linear, Theme pattern found in this period is shown in Figure 5.14:
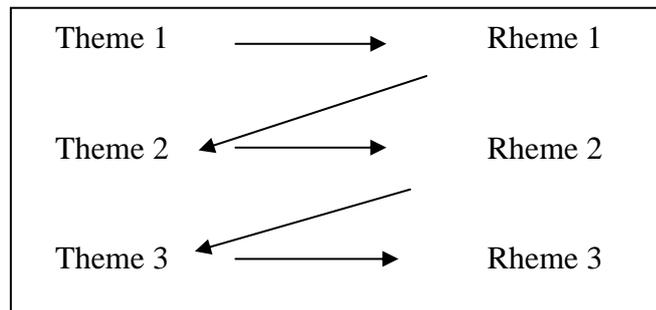
Figure 5.14 The illustration of the zig-zag thematic pattern of the Rattanakosin text in
example (5:10)

5.3.3 A concluding Theme pattern

In the Rattanakosin text, the concluding thematic progression pattern can
be found as shown in example (5:11):

(5:11)

Text [P3/3:1.1-3]

	Theme	Rheme
1.1	สมเด็จพระเทพรัตนราชสุดาฯ sŏmdètphráthe:ppáratrâ:tchásùda: Prince Sirinthorn	พระราชดำเนิน เยือน สาธารณรัฐออสเตรีย phrára:tchádamnə:n jɨan sa:tha:ránárát?ɔ:s sətre:ria go (RY) travel Republic Austria
1.2	(Ø:สมเด็จพระเทพฯ) :sŏmdètphráthe:p Prince Sirinthorn	พระราชดำเนิน เยือน สหพันธ์สาธารณรัฐเยอรมัน phrára:tchádamnə:n jɨan səhàphansătha:ránárat je:rráman go (RY) travel Federation Republic German
2.1	โดยก่อนหน้านี้ do:jkɔ̀:nnâ:nî: before that	สมเด็จพระเทพรัตนราชสุดาฯ จะ sŏmdètphráthe:ppáratrâ:tchásùda: cà Prince Sirinthorn FUT เสด็จพระราชดำเนิน เยือน สมาพันธ์สวิส sadèt phrára:tchádamnə:n jɨan səma:phan swit go (RY) travel Swiss
2.2	เพื่อ phɨa for (Ø:สมเด็จพระเทพฯ) sŏmdètphráthe:ppáratrâ:tchásùda: Prince Sirinthorn	เข้าเฝ้า สมเด็จศรีนครินทราบรมราชชนนี khâwfâw sŏmdètsǐnákhárinthra:bərom ra:tcháchonnáni: to have an audience Princess Srinakharintrabromratchaconnani
3.	ใน การเสด็จพระราชดำเนิน naj ka:nsədètphrára:tchádamnə:n in to go (RY) ครั้งนี้ khráŋní: this time	สมเด็จพระเทพรัตนราชสุดาฯ จะ ได้ sŏmdètphráthe:ppáratrâ:tchásùda: cá dâ:j Prince Sirinthorn FUT ASP ทอดพระเนตร เกี่ยวกับ การพัฒนา ประเทศ thɔ́:tphráne:t kǐawkàp ka:nphatthána pràthê:t look (RY) with development country ในด้านต่างๆ ด้วย naj dâ:n tàŋ tàŋ dûaj in various aspects also
Princess Sirinthorn went to the Republic of Austria and the Federation of Republic German. Priviously, she went to Switzerland for visiting the Srinakharintrabromratchaconnani.		

This example (5:11) shows the concluding thematic progression pattern in the Rattanakosin text. The Rhemes of clauses 1.1, 1.2, and 2.1 are concluded to be a Theme of clause 3. The Rhemes of clauses 1.1, 1.2, and 2.1 are statements about the different activities during Princess Sirinthorn's travels, and these Rhemes are concluded to be a Theme and are realized by a prepositional phrase functioning as a marked topical Theme. This prepositional phrase refers to all activities mentioned above. The illustration of the concluding Theme pattern is shown in Figure 5.15:
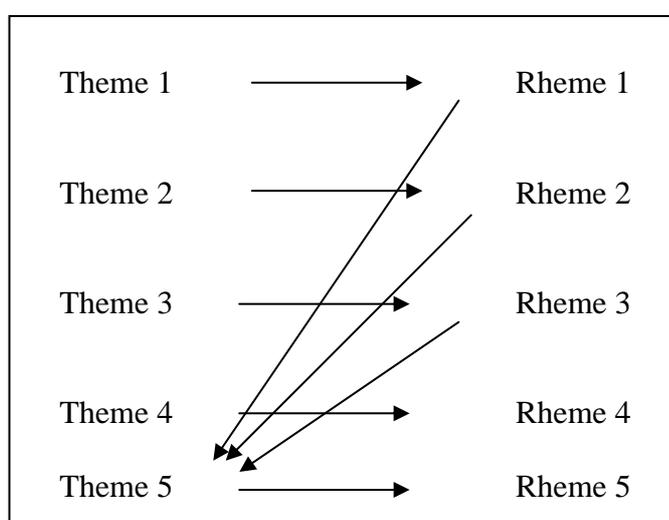
Figure 5.15 The illustration of the concluding thematic progression pattern of the Rattanakosin text in example (5:11)

In the Rattanakosin text, the information is developed in three different thematic progression patterns: a Theme reiteration, or constant Theme pattern; a zig-zag Theme pattern; and a concluding Theme pattern. Theme reiteration, or constant Theme pattern is the most frequently used to develop the travelogue. The Rattanakosin text is told in the third-person reporter style, since the realization of the most frequently used Theme are the participants of the story functioning as unmarked topical Themes. The first-person pronoun is not used. The writer/narrator is the person who reports the events and activities that occur in the text.

Moreover, the thematic progression patterns in each text seem to be complicated. The results of this study reveal that more than one thematic progression could be found in each text as shown in the example (5:12).

(5:12)

Text [P1/1:9.4-10.3]

		Theme	Rheme
9.4		กู ku: I	ขับ เข้า ก่อน พ่อกู khàp khâw kɔ̀:n phɔ̂:ku: ride enter before my father
9.5		กู ku: I	ต่อ ช้าง ด้วย ขุนสามชน tɔ̀: châ:ŋ dûaj khunsǎ:mchon fight elephant with Khun Samchon
9.6		ตนกู ton ku: I	พุ่ง ช้างขุนสามชน phûŋ chá:ŋkhǔnsǎ:mchon fight Khun Samchon's elephant
9.7		ตัว ชื่อ มาสเมือง tua chɨ̂: mâ:t mɨaŋ one name Matmuang	แพ้ phɛ́: win
10.1		ขุนสามชน khǔnsǎ:mchon Khun Samchon	พ่าย หนี phâ:j nǐi defeat escape
10.2		พ่อกู จึง phɔ̂:ku: cɨŋ my father then	ขึ้นชื่อ กู พระรามคำแหง khɨ̂nchɨ̂: ku: phrára:mkhamhɛ:ŋ name(v.) I Phraramkhamhaeng
10.3		เพื่อ กู phɨ̂a ku: because I	พุ่ง ช้างขุนสามชน phûŋ chá:ŋkhǔnsǎ:mchon fight Khun Samchon's elephant
I ride my elephant (into the battle field) before my father, and then I fight on the elephant's back with Khun Samchon. The elephant named Matmeung conquer and Khun Samchon escaped. Then my father named me Phraramkamhaeng because I fight with Khun Samchon.			

In example (5:12), there are two thematic progression patterns used: the constant thematic progression pattern and the zig-zag thematic progression pattern.

Themes of clauses 9.5, 9.6, and 10.3 are the same. They are picked up from the theme of the previous clause; this is the constant thematic pattern.

Their realizations are the first-person pronoun in two variant forms: **ku:~ tonku:** 'I'. The theme of clauses 9.7, 10.1, and 10.2 are taken up from the Rhemes of the previous clauses. Their realizations are the proper names. All of the themes in this example function as unmarked topical Themes as the participant of the story. The figure 5.16 shows the illustration of two thematic progressions used in the same text:

```
    ┌──► Theme 1 ──────────────► Rheme 1 ──┐
    │                                       │
    ├──► Theme 1 ──────────────► Rheme 2 ─┐ │
    │                                     │ │
    ├──► Theme 1 ─────────────► Rheme 3   │ │
    │                        ╱            │ │
    │    Theme 2 ◄──────────  ──► Rheme 4 │ │
    │                                     │ │
    │    Theme 3 ◄─────────────► Rheme 5 ─┘ │
    │                                       │
    │    Theme 4 ◄─────────────► Rheme 6 ───┘
    │
    └──► Theme 1 ──────────────► Rheme 7
```
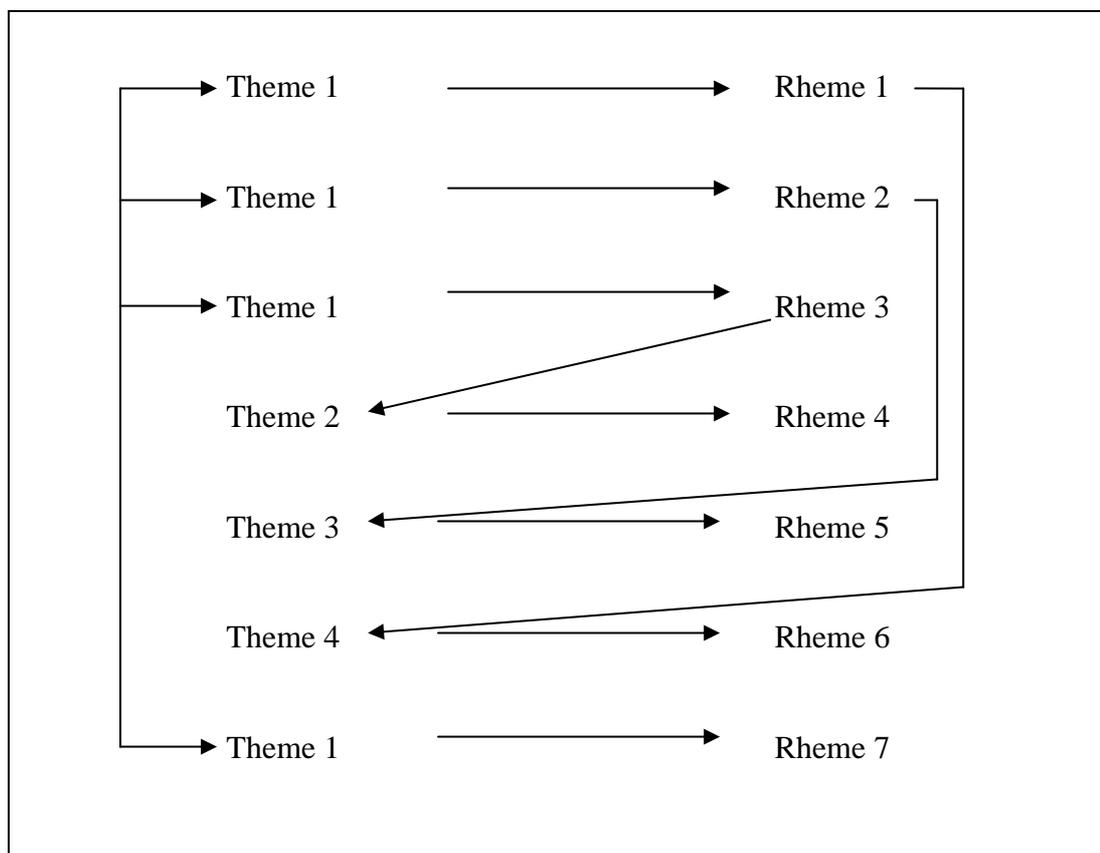
Figure 5.16 The illustration of the complicated Theme patterns in example (5:12)

As mentioned above, the travelogue text describes places and voyages. The story is expressed in terms of the sequences of time and place that the participants go or arrive. Besides the main participants, time and place are selected as the marked topical Themes of the clause in order to set the scene of events. This type of text can be expressed in different ways, including the first-person reporter and the third-person

reporter. Each way can be recognized by the realization of the main participants of the text, which occurred as unmarked topical Themes in each clause.

In summary, there are three thematic progression patterns found in the Thai historical texts in this study. These are (1) a Theme reiteration, or constant Theme pattern, (2) a zig-zag Theme pattern, (3) a multiple Theme or split Rheme pattern, (4) a thematic progression with derived Theme, and (5) a concluding Theme pattern. The reiteration, or constant, Theme pattern occurs frequently in all three periods. Based on Daneš (1974 cited in Nwogu & Bloor 1991: 375), this pattern is the basic pattern of Themes in general.

CHAPTER VI
CONCLUSION AND DISCUSSION

This chapter will summarize and compare the results of the study of Thai historical texts from the Sukhothai period, the Ayudhya period, and the Rattanakosin period based on textual metafunction, and it will discuss significant findings of the study. It begins with (i) Theme choice, (ii) Theme selection, and (iii) Theme Range, and it is followed by (iv) Thematic progression.

6.1 Conclusion

6.1.1 Textual metafunction profiles in the three periods

Textual metafunction is one of the three metafunctions of systemic functional grammar, which also includes interpersonal metafunction and topical (ideational) metafunction (Halliday & Matthiessen, 2004). This study is intended to examine the analysis of textual metafunction of Thai historical texts from three time periods.

Theme structure comes from the text organization and combines with Theme and Rheme. Theme is the element that serves as the point of the departure of the message, and it locates and orients the clause within its context. The rest of the clause is called the Rheme (Halliday & Matthiessen, 2004: 64).

This section will conclude and compare the system of Themes from the three time periods to arrive at the realization of the textual metafunction of language. Theme system consists of Theme choice, Theme selection, and Theme Range, each of which will be discussed in the following sections.

6.1.1.1 Theme choices in the three periods

In the Thai historical texts from the three periods (Sukhothai, Ayudhya and Rattanakosin), there are two types of Themes found: textual Themes and topical (ideational) Themes. It seems that no interpersonal Themes are found because

the Thai historical texts in this study are only concerned with travelogue texts, which narrate about different places in different times. Therefore, neither directed conversations demonstrating data relevant to interpersonal Themes, nor ones suggesting the writers's attitude towards the events, appear in the selected texts. The following discussion begins with textual Themes and is followed by topical (ideational) Themes.

6.1.1.1.1 Textual Theme in the three periods

The textual Theme in the three periods is realized by three resources: (1) conjunction (structural conjunction), (2) conjunctive adjunct, and (3) relative element, as shown in the Table 6.1.

Table 6.1 Textual Theme types in the three periods

Types	Subtypes	Profiles of the three periods		
		Sukhothai	**Ayudhya**	**Rattanakosin**
conjunction	structural conjunctions: linker	✔	✔	✔
	structural conjunctions: binder	✔	✔	✔
conjunctive adjunct	——	——	✔	——
relative element	——	✔	✔	✔

Table 6.1 shows that conjunctions and relative elements are found in all three periods. Textual Themes found in this study are represented by conjunctions 87.20%, followed by relative elements 12.26 %, and conjunctive adjuncts 0.54 %, respectively.

(1) Conjunction

A conjunction is the most highly selected of the textual Themes. In all three periods, a conjunction can be subdivided into structural conjunctions (linker) and structural conjunctions (binder) as follows:

(1.1) Structural conjunctions: linker

A linker relates two independent clauses, and it can be categorized as a single conjunction or a multiple conjunction.

The single conjunction represents only one conjunction, while the multiple conjunction is the combination of two or three conjunctions. In addition, the conjunction can be divided into three types based on its logical-relations: (i) elaborating, (ii) extending, and (iii) enhancing, as shown in Table 6.2.

Table 6.2 Single and multiple structural conjunctions (linker) in the three periods

Types	Subtypes	Conjunctions in the three periods		
		Sukhothai	**Ayudhya**	**Ratanakosin**
single	**elaborating** (1) appositive	___	___	✔ ↘ **chên** 'for examples'
	extending (1) additive	✔ ↘ **lɛ:** 'and'	✔ ↘ **lɛ:** 'and'	✔ ↘ **lɛ́** 'and' **tàlɔ̀:tcon** 'including'
	(2) varying	___	✔ ↘ **rɨ̌:** 'or'	✔ ↘ **rɨ̌:** 'or'
	(3) adversative	___	___	✔ ↘ **tɛ̀:** 'but'

Table 6.2 Single and multiple structural conjunctions (linker) in the three periods (cont.)

Types	Subtypes	Conjunctions in the three periods		
		Sukhothai	Ayudhya	Rattanakosin
single	**enhancing** **(1) spatio-** temporal **(a) following** mono-position	✔ ↘ **klɔ:j**, **thàtnán** 'next'	✔ ↘	✔ ↘ **thàtma:,** **thàtʔɔ̀kpaj** 'next', **tɔ̀:ma:, tɔ̀:paj** 'later', **lăŋcà:k** 'after', **lăŋcà:kthî:,** **lăŋcà:knán** 'after that'
	bi-position	**tè:, tiamtè:** 'since' **lé:w, kɔ̂:** 'then' ✔ ↘ **cîŋ** or **cɨŋ** ' then'	**tè:,** 'since' **lé:w, kɔ̂:** 'then' ✔ ↘ **cɨŋ** 'then'	**tè:, tâŋtè:** 'since' **lé:w, kɔ̂:, cɨŋ** 'then' ____
	(b) simultaneous mono-position	✔ ↘ **khrán, mɨâ** 'when'	✔ ↘ **khrán** 'when'	✔ ↘ **khrán, mɨâ** 'when'

Table 6.2 Single and multiple structural conjunctions (linker) in the three periods (cont.)

Types	Subtypes	Conjunctions in the three periods		
		Sukhothai	**Ayudhya**	**Rattanakosin**
single	(c) terminal	____	____	✓ ↘ **con** 'till' **conkràthâŋ** 'untill' **conthĭŋ** 'till to' **phɔ:thĭŋ** 'when'
	(2)manner	✓ ↘ **dàŋ** 'like'	✓ ↘ **pàdùt** 'like	✓ ↘ **ra:wkàp**, **du:mĭan** 'like'
	(3)causal - condition (a) causal	✓ ↘ <u>**phɨ̂a**</u> 'because'	____	✓ ↘ **phrɔ́**, **phrɔ́wâ:**, **phrɔ́chánán**, **nɨ̂aŋcà:k** 'because'
	(b) condition	✓ ↘ <u>**phĭ**</u> , <u>**sɨ:**</u> 'if '	✓ ↘ **thâ:** 'if '	✓ ↘ **thâ:** 'if '

Table 6.2   Single and multiple structural conjunctions (linker) in the three periods (cont.)

Types	Subtypes	Conjunctions in the three periods		
		Sukhothai	**Ayudhya**	**Rattanakosin**
multiple contiguous	(1) enhancing + enhancing	✔ ↘ **lɛ́:w cɨŋ** 'then'	✔ ↘ **thâ:mîa** 'if + when'	✔ ↘ **thɔ̀:ma:…mîa** 'later + when'
	(2) enhancing + extending	____	✔ ↘ **thâ:lɛ:** ' if + and'	____
non-contiguous	(1) enhancing + enhancing	____	✔ ↘ **lɛ́w:… kɔ̂:** 'and + then' **lɛ́w:… cɨŋ** 'and + then'	✔ ↘ **con…cɨŋ** 'till+ then'
	(2) extending+ enhancing	____	✔ ↘ **lɛ:… cɨŋ** 'and+ then' **lɛ:… kɔ̂:** 'and+ then'	✔ ↘ **tɛ̀:…kɔ̂:** 'but+ then'
	(3) enhancing + enhancing + enhancing	____	✔ ↘ **krán lɛ́w: … kɔ̂:** 'when +and + then'	✔ ↘ **krán lɛ́w: … kɔ̂:** 'when +and + then'

In summary, the most frequency used textual Theme found in the three periods is the single conjunction, followed next by multiple conjunctions.

There are three types of conjunctions: (i) elaborating, (ii) extending, and (iii) enhancing conjunctions. Most conjunctions found in the three periods are enhancing subtypes. This result is related to the characteristic of Thai historical texts, which express sequences of time and place. Therefore, the enhancing conjunctions (such as **tâŋtɛ̀:** 'since', **lɛ́:w** 'then', **mɨâ** 'when', etc.) are chosen more frequently than other ones.

It is interesting to note that the Sukhothai historical texts have special conjunctions that are no longer used in Thai. It is **klɔ:j** 'next', **tiamtɛ̀:** 'since', and **phǐ, sɨ:** 'if'. Moreover, there were conjunctions that were used differently than at the present time. For instance, the word **tɛ́:** was used as a conjunction in the Sukhothai period to mean 'since'. Although this word is still used these days as a conjunction, it offers a contrasting meaning 'but'. And the conjunction **phɨ̂a** in the Sukhothai period was conjunction that meant 'because'. By contrast, in modern Thai it means 'for', and expresses a purpose.

In both the Sukhothai and Ayudhya periods, the conjunction **cɨŋ** 'then' was a bi-position subtype. The bi-position subtype is a conjunction that occurs both at the beginning of a clause and after the topical Theme; in the Rattanakosin period, the conjunction **cɨŋ** 'then' was a mono-position subtype. The mono-position subtype is a kind of conjunction that is able to be placed either at the beginning of a clause or after the topical (ideational) Theme.

(1.2) Structural conjunctions: binder

A binder conjunction relates a dependent clause to the independent clause. Moreover, the binders in the three periods occurred with the following projecting clauses: (i) verbal clauses or (ii) mental clauses. Binder conjunctions are realized by: **wâ:**, **hâj,** and **thî:** 'that', as shown in Table 6.3.

Table 6.3 Structural conjunctions (a binder) in the three periods

Conjunctions in the three periods		
Sukhothai	**Ayudhya**	**Ratanakosin**
✔ ↘ **wâ:** 'that' (The projecting clause can only be a mental clause.)	✔ ↘ **wâ:** 'that' (The projecting clause can be either verbal or mental clauses.) **wâ:** is used as a lexical verb meaning 'to say'.	✔ ↘ **wâ:** 'that' (The projecting clause can be either verbal or mental clauses.) **wâ:** is used as a lexical verb meaning 'to say'.
____	✔ ↘ **hâj** 'that' (The projecting clause can only be a verbal clause.) **hâj** is used as a lexical verb meaning 'to give'.	✔ ↘ **hâj** 'that' (The projecting clause can be either verbal or mental clauses.) **hâj** is used as a lexical verb meaning 'to give.
____	____	✔ ↘ **thîi:** 'that' (The projecting clause can only be a mental clause.)

From the table above, in the Sukhothai period, there is only one realization of a binder, **wâ**:. In the Ayudhya period, there are two realizations of binders: **wâ** and **hâj**. In the Rattanakosin period, there are three realizations of binders: **wâ**, **hâj,** and **thî:.** The **wâ**: and **hâj** in the Ayudhya and Rattanakosin period can also function as lexical verbs, as show in the examples below.

● the word **wâ:** is used as a lexical verb meaning 'to speak' in the Ayudhya period.

 (6:1)

(i) Text [P2/1: 11.1]

Theme		Rheme
textual	topical: unmarked	
แล	บาตรี	ว่า
lɛ:	ba: tri:	**wâ:**
and	Batree	say
And Batree said,		

(ii) Text [P2/1: 11.2]

Theme		Rheme
textual	topical: unmarked	
(Ø:ว่า)	อัตโน	จะ ลา ท่าน ไป
(Ø:wâ:)	ʔàttàno:	cà la: thân paj
(that)	I	will say good bye you go
(that) I would say good bye to you.		

In the example above, the word **wâ:** is used as a lexical verb meaning 'to say', as seen in the clause (i): "…and Batree **said** (that) I will say good bye to you."

● the word **hâj** is used as a lexical verb meaning 'to give' and functioned as a transitive verb in the Rattanakosin period.

(6:2)

Text [P3/ 7: 9.1]

Theme	Rheme
topical: unmarked	
องค์การ กาชาด สากล	ได้ ให้ ความช่วยเหลือ ด้าน ผู้อพยพลี้ภัย
ʔoŋka:nka:châ:tsǎ:kon	dâ:j **hâ:j** khwa:mchuâjlǐ̌a dâ:n phû:ʔòpphajópllí:phaj
International red cross	get give helps side immigrants
	ทางด้าน ชายแดน ไทย-กัมพูชา
	tha:ŋdâ:n cha:jdɛ:n thajkamphu:cha:
	side boarder Thai-Cambodia
The International Red Cross helps the immigrants at the Thai-Cambodia boarder.	

● the word **hâj** is used as a lexical verb meaning 'to give' and functioned as a causative verb in the Ayudhya period.

(6:3)

(i) Text [P2/1: 61.7]

Theme		Rheme
topical: unmarked	textual	
(Ø:เสนาบดี)	ก็	ให้ (Ø:นายกองนายทัพ ทั้งปวง)
(Ø:sě:na:bàdi:)	kô:	**hâj** (na:jkɔ:ŋna:jtháp tháŋpuaŋ)
(Ø:minister)	then	give (commanders all)
(The minister), then, lets (the commanders),		

(ii) Text [P2/1: 61.8]

Theme	Rheme
topical: unmarked	
(Ø:นายกองนายทัพ ทั้งปวง)	ทักท้วง
(Ø:na:jkɔːŋna:jtháp tháŋpuaŋ)	thákthúaŋ
(Ø:commanders all)	protest
(the commanders) protested.	

In the examples above, the lexical verb **hâj** in example (6:2) means 'to give' and functions as a transitive verb, while the lexical verb **hâj** in example (6:3) functions as a causative verb meaning 'to give'.

(2)   Conjunctive Adjunct

The conjunctive adjunct functions to relate the clause to the preceding text. It can be realized by an adverbial group or a prepositional phrase. They cover roughly the same semantic space as conjunctions (Halliday & Matthiessen, 2004: 81). The findings show that conjunctive adjuncts are only found in the Ayudhya historical texts. The conjunctive adjunct is realized by **ʔànìŋ** 'incidentally'. It seems probable that the content of the selected Thai historical texts in this study has been restricted to include texts concerning narratives of places and voyages. The limitations of the numbers of texts analyzed is also an influencing factor in the fewer occurrences of the conjunctive adjunct (found only 0.54%), which are found only in the Ayudhya period. However, according to Jaratjarungkiat (2005: 72-73), the conjunctive adjuncts can be found in all three of the related period texts: Sukhothai, Ayudhya, and Rattanakosin.

(3) Relative element

The relative element is related to the nominal antecedent in the Embedded clause (Halliday & Matthiessen, 2004: 429). The relative element functions both as textual Theme and as topical (ideational) Theme (Matthiessen, 1995: 24).

There are four definite relative elements in the three periods. They are realized by relative pronouns: **ʔan** or **ʔandaj** (**ʔandaj** is a variant of the word **ʔan**, **ʔandaj** is a variant of **ʔan**), **phûː**, **sîŋ**, and **thîː**. These relative elements function both as subjects and objects. It was found that the majority of these relative pronouns functioned as the subjects of embedded clauses, as shown in Table 6.4.

Table 6.4 Number of relative elements found in the three periods

Periods	Relative elements		Meaning			Total
	Relative pronouns	Function	who	where	which	
Sukhothai	**ʔan**	subject	5	—	6	**11**
		object	—	—	2	2
	ʔandaj (as a variant of ʔan)	subject	—	—	1	1
	phûː	subject	3	—	—	3
	sîŋ	subject	1	—	—	1
			9	-	9	18
Ayudhya	**ʔan**	subject	2	—	—	2
	phûː	subject	12	—	—	12
	sîŋ	subject	11	4	7	**22**
	thîː	subject	—	3	—	3
			25	7	9	39

Table 6.4 Number of relative elements found in the three periods (cont.)

Periods	Relative elements		Meaning			Total
	Relative pronouns	Function	who	where	which	
Rattanakosin	ʔan	subject	—	3	2	5
		object	—	1	—	1
	phû:	subject	4	—	—	4
	sîŋ	subject	7	1	—	8
		object	—	2	4	6
	thî:	subject	12	5	—	17
		object	1	—	7	8
			24	12	13	49
		Total	**58**	**19**	**31**	**106**

In Table 6.4, the meanings of relative pronouns in the three periods are 'who', 'where', and 'which'. The most frequently selected relative element used in the Sukhothai period is the relative element **ʔan**; in the Ayudhya period it is **sîŋ;** and in the Rattanakosin it is **thî:**.

According to this information, the use of relative elements has increased in recent eras. The relative elements were least found at 18 times in the Sukhothai period, followed by 39 times in the Ayudhya period and 49 times in the Rattanakosin period. The study illustrates that the occurrence of relative clauses or embedded clauses used for modifying nouns is more frequent in modern periods, which infers that as the Thai language becomes more modern, its structure also becomes more complex.

However, the number of relative elements functioning as textual and topical Themes in the Thai historical texts are not different, considering the use of relative elements in each period. Some different characteristics of relative elements in each period were found.

The use of the relative element **ʔan** as either subject or object of the clause can be found in both the Sukhothai and Rattanakosin texts, while in Ayudhya texts, this relative element functions only as the subject of the clause. As the period between the Sukhothai and Rattanakosin periods, it may be said that the relative element **ʔan** can be used either as the subject or the object of the clause, as in the other two periods. Due to the content of the text used in this study, which is limited only to narratives of places and voyages, it does not cover all text types of the Ayudhya period; two texts were analyzed. Therefore, the small number of studied texts would be another factor.

Moreover, the frequency of the relative element **ʔan** in the Sukhothai, Ayudhya, and Rattanakosin periods decreases respectively. In the Ayudhya texts, there was the use of the relative element **sîŋ** instead of **ʔan**, whereas in the Rattanakosin texts, there was the use of the relative element **thîː** instead of **ʔan**.

The relative element **sîŋ** gained wider usage during the Rattanakosin period, meaning that **sîŋ** could be used as the subject of the clause in the Sukhothai and Ayudhya periods, but in the Rattanakosin period, it could be used as the subject and object of the clause with almost the same frequency.

The relative element **thîː** was found in the Ayudhya and the Rattanakosin periods but not in the Sukhothai period. This relative element found in the Aydhya period functions only as the subject of the clause. However, in the Rattanakosin period it functioned as either the subject or object of the clause. Additionally, it can also be used as the binder (see page 276).

6.1.1.1.2 Topical (ideational) Theme in three periods

In the Thai historical texts from the three periods, the topical (ideational) Theme can be a participant (subject or complement), a circumstance, or a process. The topical (ideational) Theme can be marked or unmarked. Each type will be discussed below.

(1) Participant as topical (ideational) Theme

The participant Themes can be subjects or complements in the clause structure, as shown in Table 6.5.

Table 6.5 Participants as topical (ideational) Theme in the three periods

Participant Types	The realizations of participant Theme in the three periods		
	Sukhothai	Ayudhya	Rattanakosin

subject	✓
	↘
	a nominal group
	   a simple group
	   - noun
	   a complex group
	   -combination of noun
	   - a head noun with
	      a rankshifted clause
		✓
		↘
		a nominal group
		   a simple group
		   - noun
		   a complex group
		   -combination of noun
		   - a head noun with
		      a rankshifted clause
			✓
			↘
			a nominal group
			   a simple group
			   - noun
			   - nominalization
			   a complex group
			   -combination of noun
			   - a head noun with
			      a rankshifted clause

complement	✓
	↘
	a nominal group
	   a simple group
	   - noun
	a complex group
	- combination of noun
		✓
		↘
		a nominal group
		
		___
		
		a complex group
		- combination of noun
			✓
			↘
			a nominal group
			   a simple group
			- noun
			a complex group
			-combination of noun
			- a head noun with
			   a rankshifted clause

In Table 6.5, the subject in the three periods is realized by a nominal group (both a simple and a complex nominal group). A simple nominal group as a subject in the Sukhothai and Ayudhya periods is expressed by a noun, while in the Rattanakosin period, the simple nominal group is expressed by a noun and nominalization. The nominalization is "the process via which a prototypical verbal clause – either a complete sentence (including the subject) or a verb phrase (excluding the subject) is converted into a noun phrase (Givón, 1990: 498)". The nominalized verb can function as the subject or the object of the clause. In Thai, the verb phrase can be nominalized by adding the prefix **ka:n** or **khwa:m**. For example, the nominalized verb phrase **ka:nsàdètphrárʔatchàdamnə:n najkhráŋní:** 'In this travelling (royal word)' was attached by the nominal prefix **ka:n** and used as the subject of the clause in the Rattanakosin period. It indicates the complexity of the language used in this period.

This study shows that the simple nominal group that functions as the subject is realized by a nominalization that was first found in the Rattanakosin period. However, Prasithratsint (2005: 134-135) claims that, in Thai, the nominalization was found in the Sukhothai period, and its usage increased during the reign of King Rama V (in the Rattanakosin period). And the structure of nominalization was more complex in that period since Thailand was developing into a modernized country. Therefore, the use of the nominalization increased and became more complex in this period.

It is shown that subjects in the Rattanakosin period were realized in more various forms compared with the Sukhothai and the Ayudhya periods. In addition, a complex nominal group as a subject in the three periods was expressed by a combination of a noun and a head noun, along with a rankshifted clause.

The complement is realized by a nominal group (both simple and complex). A simple nominal group as a complement in the Sukhothai period was only expressed by a noun. A complex nominal group as a complement in the Sukhothai period and the Ayudhya period was expressed by a combination of nouns, while in the Rattanakosin period, the complex nominal group was expressed by a combination of a noun and a head noun, along with a rankshifted clause.

It can be concluded that the realizations of subjects and complements in the Rattanakosin period are relatively complex compared to those in the Sukhothai and Ayudhya periods. Since the reign of King Rama IV in the Rattanakosin period, foreign languages influenced Thai in various ways. This led to the modern Thai writing system apparent during the period of King Rama V and included the use of nominalization, passive construction, etc. (Prasithratsint, 2005: 131-146).

(2) Circumstance as topical (ideational) Theme

The circumstantial Theme can be an adjunct in a declarative clause structure. The adjunct is realized by an adverbial group or a prepositional phrase (Halliday & Matthiessen, 2004: 74). There are two types of circumstantial Themes in the three periods. These are temporal circumstantial Themes and spatial circumstantial Themes. The circumstantial Themes are realized by a nominal group, an adverbial group, or a prepositional phrase, as summarized in Table 6.6.

Table 6.6 Circumstance as topical (ideational) Themes in the three periods

Circumstantial Types	The realizations of circumstantial Theme in the three periods		
	Sukhothai	Ayudhya	Rattanakosin
temporal	✓ ↘ a nominal group a simple group - noun	✓ —	✓ —
	—	↘ a nominal group a complex group -combination of noun	↘ a nominal group a complex group -combination of noun
	—	↘ an adverbial group	↘ an adverbial group
	↘ a prepositional phrase	↘ a prepositional phrase	↘ a prepositional phrase

Table 6.6 Circumstance as topical (ideational) Themes in the three periods (cont.)

Circumstantial Types	The realizations of circumstantial Theme in the three periods		
	Sukhothai	Ayudhya	Rattanakosin
spatial	✓ —	✓ ↘ a nominal group -combination of noun - a head noun with a rankshifted clause	✓ — ↘ a nominal group -combination of noun
	↘ a prepositional phrase	↘ a prepositional phrase	↘ a prepositional phrase
spatial + temporal	—	—	✓ ↘ a prepositional phrase + an adverbial group

During the Sukhothai period, the temporal circumstantial Themes are realized by a nominal group or a prepositional phrase. In the Ayudhya and Rattanakosin periods, the temporal circumstantial Themes are realized by a nominal group, an adverbial group, or a prepositional phrase.

The spatial circumstantial Themes in the Sukhothai period are only realized by a prepositional phrase. In the Ayudhya and Rattanakosin periods, the spatial circumstantial Themes are realized by a nominal group or a prepositional phrase.

Moreover, in the Rattanakosin period, the combination of spatial and temporal circumstantial Theme was possible, as shown in Table 6.6 (above). The summary table (Table 6.6) reveals that temporal and spatial circumstance Themes were highly selected in this particular text. This combination was only found in the Rattanakosin period.

It can be concluded that the historical texts are expressions of the sequences of times and places; therefore the expressions of time or place chosen to be the point of departure of the clause are highly selected.

(3) Predicator as topical (ideational) Theme

In all three periods, the process Theme can be a predicator in the imperative clause and the existential declarative clause as shown in Table 6.7.

Table 6.7 Process as topical (ideational) Theme in three periods

Process Theme	The realizations of process Theme in the three periods		
	Sukhothai	Ayudhya	Rattanakosin
predicator	✓ ↘ a verbal group imperative clause existential clause	✓ ↘ a verbal group imperative clause existential clause	✓ ↘ a verbal group imperative clause existential clause

The verbal groups as predicators in the imperative clauses found in all three periods are expressed by lexical verbs, such as, **cùŋ**, **coŋ** 'do'. The verbal groups as predicators in the existential declaratives found in all three periods are expressed by the lexical verb **mi:** 'exist / have'.

6.1.1.2 Theme selection in the three periods

Across the three periods, there are two types of topical Themes: unmarked and marked Themes. The unmarked topical Theme will be discussed first, followed by the marked topical Theme.

(1) Unmarked topical (ideational) Themes

In the Thai historical texts, the unmarked topical (ideational) Theme can be a participant or process. The unmarked topical Theme in the three periods can be divided into three types: (i) unmarked 'non-ellipsed' topical (ideational) Themes, (ii) unmarked 'ellipsed' topical (ideational) Themes, and (iii) unidentified subject Themes, as shown in Table 6.8.

Table 6.8 The unmarked topical (ideational) Theme in three periods

Unmarked Theme	The realizations of unmarked Theme in the three periods		
	Sukhothai	Ayudhya	Rattanakosin
non-ellipsed ↘ **Participant/ subject**	✓ ↘ a nominal group a simple group - noun	✓ ↘ a nominal group a simple group - noun	✓ ↘ a nominal group a simple group - noun - nominalization
	↘ a complex group -combination of noun - a head noun with a rankshifted clause	↘ a complex group -combination of noun - a head noun with a rankshifted clause	↘ a complex group -combination of noun - a head noun with a rankshifted clause
non-ellipsed ↘**Process/ predicator**	✓ ↘ a verbal group - imperative clause - existential clause	✓ ↘ a verbal group - imperative clause - existential clause	✓ ↘ a verbal group - imperative clause - existential clause
ellipsed ↘ Ø **subject**	✓ ↘ - clause linked with conjunction - clause linked without conjunction	✓ ↘ - clause linked with conjunction - clause linked without conjunction	✓ ↘ - clause linked with conjunction - clause linked without conjunction
unidentified ↘ Ø **subject**	—	—	✓ ↘ unidentified subject [o]

From Table 6.8, the unmarked 'non-ellipsed' topical (ideational) Theme is the explicit subject of the declarative clause, the explicit predicator of the imperative clause, and the existential declarative clause. The explicit subject is

realized by a simple nominal group or a complex nominal group. A simple nominal group as a subject in the Sukhothai and Ayudhya periods is expressed by a noun, while in Rattanakosin period it is expressed by a noun and nominalization. The explicit predicator in the three periods is realized by a verbal group.

In all three periods, the unmarked 'ellipsed' topical (ideational) Theme is typically realized by a zero pronoun. This zero pronoun can be traced from context.

This unmarked 'ellipsed' topical (ideational) Theme is realized by a zero pronoun.   It is an areal feature for the Southeast Asian languages, such as Lao, Vietnamese, or Burmese.

In some cases, the subject of the clauses is interpreted as an unidentified subject Theme. This kind of Theme is found only in the Rattanakosin period. The unidentified subject Theme is restricted to the relational clause, as shown in example below.

(6:4)

(i) Text [P 3/ 7: 42.10-42.11]

Theme	Rheme
topical: unmarked	
(Ø:สวน กว้าง ใหญ่)	สลับ ด้วย ไม้ดอก หลาก สี [[…]]
(Ø:sŭank wâ:ŋ jà:)	sàlàb dûaj má:jdɔ̀:k là:k sǐ:
(Ø:garden wide big)	alternate with flowers various colours
(A big garden) alternated with various colours of flowers.	

(ii) Text [P 3/ 7: 42.12]

Theme	Rheme
topical: unidentified Theme	
[o:มัน]	เป็น ความงาม อย่างมี ดุลยภาพ
[o: man]	pen kwa:mŋa:m jà:ŋmi: dunláyáphâ:p
[o:it]	be beauty have balance
[It]was a balance beauty.	

In all three periods, the most favored unmarked topical (ideational) Theme is an ellipsed subject or unmarked 'ellipsed' topical (ideational) Theme. The realization of an ellipsed subject Theme is a significant feature of Thai (Patpong, 2002). That is, once a subject is introduced into the discourse context, two clauses can be linked together with or without a linking word. The subject of the following clause can be interpreted from the preceding clause. These unmarked 'ellipsed' topical (ideational) Themes typically occur in the Thai language, which is similar to other Southeast Asian languages.

(2)   Marked topical Themes

In all three periods of Thai historical texts, the marked topical Theme can be a participant (non-subject complement), circumstance, or absolute Theme (Theme Matter), as shown in Table 6.9.

Table 6.9 The marked topical Theme in the three periods

Marked Theme	The realizations of marked Theme in the three periods		
	Sukhothai	Ayudhya	Rattanakosin

non- subject complement	✓
	↘
	a nominal group
	  a simple group
	  - noun
		✓
		↘
		a nominal group
		
		___
			✓
			↘
			a nominal group
			  a simple group
			  - noun

	↘
	a complex group
	  - combination of
	    noun
		↘
		a complex group
		  - combination of
		    noun
			↘
			a complex group
			  - combination of
			    noun
			  - a head noun with
			    a rankshifted clause

Table 6.9 The marked topical Theme in the three periods (cont.)

Marked Theme	The realizations of marked Theme in the three periods		
	Sukhothai	**Ayudhya**	**Rattanakosin**

circumstance temporal	✓
	 ↘
	
	 a nominal group
	  a simple group
	  - noun
		✓
		 ↘
		
		 a nominal group
		  a complex group
		  -combination of
		  noun
			✓
			 ↘
			
			 a nominal group
			  a complex group
			  -combination of
			  noun

	——	↘ an adverbial group	↘ an adverbial group
	↘ a prepositional phrase	↘ a prepositional phrase	↘ a prepositional phrase
circumstance spatial	✓ ——	✓ ↘ a nominal group	✓ ↘ a nominal group

	——	a complex group
		 - combination of
		  noun
		 - a head noun with
		  a rankshifted clause
			a complex group
			 - combination of
			  noun
			 - a head noun with
			  a rankshifted clause

	↘ a prepositional phrase	↘ a prepositional phrase	↘ a prepositional phrase
absolute Theme (Theme matter)	——	——	✓ ↘ sùan…nán 'as for…that'

From Table 6.9, the marked topical Theme in the three periods can be a non-subject complement in the declarative clause. The non-subject complement is realized by a nominal group (both a simple and a complex nominal group).

In the three periods, the marked topical Theme can be other temporal circumstantial Themes and spatial circumstantial Themes. In the Sukhothai period, the temporal circumstantial Themes are realized by a nominal group or a prepositional phrase. In the Ayudhya and Rattanakosin periods, the temporal circumstantial Themes are realized by a nominal group, an adverbial group or a prepositional phrase.   The spatial circumstantial Themes in the Sukhothai period are only realized by a prepositional phrase, while in the Ayudhya and Rattanakosin periods the spatial circumstantial Themes are realized by a nominal group or a prepositional phrase.

In the Rattanakosin period, the marked topical Theme can be an absolute Theme. During this period, the absolute Theme is realized by **sùan…nán** 'as for'. An example is shown below.

(6:5)

Text [P3/5: 40.2]

Theme	Rheme
topical: marked : absolute Theme	
ส่วน ข้าราชบริพาร นั้น	ไป พัก ที่ โฮเตล บูเออร์
suàn khâ:râ:tchábɔrípha:n nán	paj phák thî: ho:te:n bu:ʔɔ:
as for a court official that	go stay at hotel Buer
As for a court official, went to stay at Hotel Buer.	

In all three periods, the most favored marked topical (ideational) Theme is a temporal circumstantial Theme, followed by a spatial circumstantial Theme, a non-subject complement Theme, and an absolute Theme.

6.1.1.3 Theme Range in the three periods

In the Thai historical texts from the three periods, the Theme can be either a single Theme or a multiple Theme, as show in Table 6.10.

Table 6.10 Theme Range in the three periods

Types	Subtypes	Theme Range in the three periods		
		Sukhothai	**Ayudhya**	**Rattanakosin**
single Theme	**unmarked Theme**	✓ - non-ellipsed - ellipsed —	✓ - non-ellipsed - ellipsed —	✓ - non-ellipsed - ellipsed - unidentified
	marked Theme	✓ - complement -circumstantial Theme —	✓ - complement - circumstantial Theme —	✓ - complement - circumstantial Theme - absolute Theme
multiple Theme	**(textual)+topical**	✓	✓	✓
	topical+(textual)	✓	✓	✓
	(textual)+topical +(textual)	—	✓	✓

From Table 6.10, the single Theme in the three periods can be either (i) an unmarked Theme that includes a non-ellipsed Theme (or subject as Theme) and an ellipsed Theme or (ii) a marked Theme that includes a participant Theme (or non-subject complement Theme) and a circumstantial Theme.

In the Sukhothai period, there are two types of multiple Themes: (i) (textual) + topical, and (ii) topical + (textual). In the Ayudhya and Rattanakosin periods, there are three types of multiple Themes: (i) (textual) + topical, (ii) topical + (textual), and (iii) (textual) + topical + (textual). During the more recent

periods, more thematic resources were used for organizing text. That is, in the Sukhothai period, the widest range of Themes is the combination of two Theme elements, while the widest range of Themes in the Ayudhya and Rattanakosin periods is the combination of three Theme elements.

6.1.2 Thematic Progression in the three periods

From the data obtained, there are five thematic patterns found in the Thai historical texts: (1) a Theme reiteration or constant Theme pattern, (2) a zig-zag Theme pattern, (3) a multiple Theme or split Rheme pattern, (4) a thematic progression with derived Theme, and (5) a concluding Theme pattern. The first four of these are thematic patterns found in previous studies based on Paltride (2000) and Daneš (1974 cited in Nwogu & Bloor, 1991). As for the fifth thematic pattern – a concluding Theme pattern – this was the Theme pattern found in this study, and it occurred in all periods. The use of different thematic progressions in different periods are shown in Table 6.11.

Table 6.11 Thematic Progression in three periods

Thematic progression Patterns	Sukhothai	Ayudhya	Rattanakosin
(1) a Theme reiteration or constant Theme pattern	✓	✓	✓
(2) a zig-zag Theme pattern	✓	✓	✓
(3) a multiple Theme or split Rheme pattern	✓	—	—
(4) a thematic progression with derived Theme	✓	—	—
(5) a concluding Theme pattern	✓	✓	✓

When comparing the thematic progression patterns found in the texts from the three periods, among five patterns of thematic progression, there are three thematic progression patterns found across all three periods: a Theme reiteration or constant

Theme pattern, a zig-zag Theme pattern, and a concluding Theme pattern. A split Rheme pattern and a thematic progression with derived Theme occur only in the Sukhothai text. They are not found in the other two periods. The constant Theme pattern is used in all texts since it is the basic thematic pattern of the texts (Daneš, 1974 cited in Nwogu & Bloor, 1991: 375). As mentioned in Chapter 5, thematic patterns may be determined by various factors, such as purpose, audience, and context, since the data of this study were drawn from the same text type. The different thematic progression patterns seem to be related to the purposes of different parts of each text. For example, the constant Theme pattern is used to express the main participants of the text; the zig-zag theme pattern is used to show the movement of the story developed through time; the split Rheme pattern is used to describe an existance in a particular place; a thematic progression with derived Theme is also used to describe the place in detail; a concluding Theme pattern is used to make a summary of the previous events. As for the realizations of Themes in the Thai historical texts, they are the main participants involved in the events, including the circumstances and processes of the events. These elements may be picked up as Themes of the clauses in all texts.

6.2 Discussion

6.2.1 Some significant features of textual metafunction profiles in the Thai historical texts of the three periods

Based on the results of this study, some significant features of textual metafunction profiles in the three periods are concerned with the characteristics of text structure in each period. The Sukhothai historical texts are concerned with a bibliography of the narrator and a narrative of places and events. As for the Ayudhya and Rattanakosin historical texts, they are travelogues. Therefore, in this study, two types of the THEME are found: textual and topical (ideational) Themes. The interpersonal Theme is not found since directed conversations demonstrating data relevant to the interpersonal Theme and ones suggesting the writer's attitude towards the events do not appear in the selected texts.

Textual Theme

Most of the textual Themes found in this study are conjunctions 87.20%, followed by relative elements 12.26 %, and conjunctive adjuncts 0.54 %. Therefore, the conjunction is a significant resource in the organization of the Thai historical texts. Clauses are related to the previous discourse through a certain kind of three logico-semantic relationship: (i) elaborating, (ii) extending and (iii) enhancing.

Most of the structural conjunctions found in the three periods are enhancing subtypes (such as **tâŋtɛ̀:** 'since', **lɛ́:w** 'then', **mɨ̂a** 'when', etc.). This result is related to the characteristics of Thai historical texts that express the sequences of times and places in each event.

This study revealed that an increasing number of conjunctions could be found in the Thai historical texts as the texts became more recent. That is, conjunctions were least often found in the Sukhothai period texts; they were found more often in the Ayudhya period texts and most frequently in the Rattanakosin period texts. That result is similar to the studies of Khanitthanant (1990) and Jarasjarungkiat (2005). It was found that the use of conjunctions in Thai increased as time passed. Apart from the increased use of conjunctions in each period, the logico-semantic relation and conjunction complexity increased as well. From Table 6.2 (pages 265-268), the result conforms to the study of Jarasjarungkiat (2005). The study revealed that an increasing number of meanings and combining conjunctions in each period show the linkage of conjunctions and meaning usage of Thai language users by consequential times. It can be said that since society and the language environment changed, people have had to create new language resources in order to express their views.

The study shows that the use of relative elements has increased in recent periods. The occurrence of relative clauses or embedded clauses using a modifying noun are more frequent in the modern period; this infers that the more modern Thai structures are more complex. This result is in line with the studies of Prasithrathasint (1985), Watthanasomboon (1994), and Prompaphakorn (1996). They stated that the structural complexities in the Thai language are due to Thai speakers' exposure to English since King Rama IV's reign.

Topical (ideational) Theme

In the Thai historical texts from the three periods, the topical (ideational) Theme can be either unmarked or marked. In terms of Theme selection, this study found two types in the Thai historical texts: unmarked topical (ideational) Themes (89.10%) and marked topical (ideational) Themes (10.90%); it is normal that the unmarked Theme will be selected and used as a topical Theme more often than a marked topical Theme. The unmarked Theme is used to develop the story, while the marked Theme is used to highlight and change the time and place. It can be said that the marked Theme is used to set a new episode of the travelogue as it unfolds through time.

The most favored unmarked topical (ideational) Theme in the three periods is the ellipsed subject or unmarked 'ellipsed' topical (ideational) Theme (61.28%), followed by the unmarked 'non-ellipsed' topical (ideational) Theme (38.72%).

The unmarked 'ellipsed' topical (ideational) Theme is realized by a zero pronoun. That is, once a subject is introduced into the discourse context, two clauses can be linked together with or without a linking word. The subject of the following clause can be ellipsed or understood from the preceding clause. This is a significant feature of Southeast Asian languages, including Thai (Patpong, 2006), Vietnamese (Woochaiyaphum, 2008), and Burmese (Rattanapitak, 2009).

The unmarked 'non-ellipsed' topical (ideational) Theme can be a subject in the declarative clause. The subject is realized by a nominal group. The realizations of the topical Theme in the three periods are different due to the narrator's different points of view in each period: (i) first-person narrator and (ii) third-person narrator. That is, in the Sukhothai and Ayudhya periods, both a first-person narrator and a third-person narrator are used, while in the Rattanakosin period, only a third-person narrator is used. The first-person narrator can be either the narrator as the main participant or the narrator who is not the main participant. For example, in *King Ramkhamhaeng the Great's Inscription B.E. 1835* in the Sukhothai period, the first-person narrator was **phɔ̂:kunra:mkhamhɛ:ŋ** 'King ra:mkhamhɛ:ŋ' who was the main participant of the text and used the first person pronoun **ku:** 'I'. In *The Archives of Phra Ubali about travelling to Langka* from the Ayudhya period, the first-person narrator was one of the participants who was not the main participant of the text and is realized by the first-

person pronoun **khâ:phrácâ:w** 'I'. In addition, the third-person narrator is an outsider to the travelling exploration. For example, *The Archives of Princess Sirinthorn about travelling to Europe*, in the Rattanakosin period, the subjects was a proper name of the main participant of the text. It was realized by a proper noun **sǒmdètphràtêprátrâ:tchásùda: sàjaːmbɔrɔmrâ:tchákùma:ri:** 'Princess Sirinthon'. The first-person pronoun was not found in the Rattanakosin period. As the studied texts in each period were limited, the narrator in each study shows such a particular result. However, it can be seen that the unstudied documents probably show different results. For example, in the Rattanakosin period, the narrator was not only the third-person narrator of a travelling exploration, but the narrator could also be the first person (main participant), such as in the travelogues written by Princess Sirinthorn: *"When I studied abroad" (mûa khâ:phrácâw pen nákrian nɔ̀k* เมื่อข้าพเจ้าเป็นนักเรียนนอก*);* the narrator (the Princess) is a first-person reporter who is also the main participant of the travelogue .

Most of the circumstantial marked Themes from the three periods are spatial circumstantial Themes (42.55%), followed by marked Themes as temporal circumstantial Themes (31.92%). These results are related to the historical texts concerned with expressing sequences of time and place. These are used when the setting of the traveling exploration changes, so the spatial circumstantial Theme and the temporal circumstantial Theme are highly selected as points of departure for clauses in this study.

Thematic progression

Thematic patterns may be determined by various factors, such as purpose, audience, and context. The data in this study were drawn from the same text type – travelogue – and the different thematic progression patterns seem to be related to the purposes of different parts of each text. There are five thematic progressions found in the Thai historical texts: (1) a Theme reiteration or constant Theme pattern, (2) a zig-zag Theme pattern, (3) a multiple Theme or split Rheme pattern, (4) a thematic progression with derived Theme, and (5) a concluding Theme pattern.

6.2.2 Some significant features of Thai language in Thai historical texts of three periods

Based on textual metafunction profiles, significant features of the Thai language from the Thai historical texts of the three periods can be concluded as follows:

Sukhothai Period

(1) In Sukhothai period, the number of realizations of the linker – one of the structural conjunction types found in this study – is less than the other two periods. The relational and combining types of these conjunctions found in this period are also less than in the other two periods. In this period, the complexity of the clauses is not linked to the use of structural conjunctions or linkers, but the complexity is expressed by a range of simple clauses linked by implicit conjunction resources. That is, simple clauses are placed in sequence and are linked without the existence of conjunctions. This sequential link is expressed in the Sukhothai texts. These characteristics of the Sukhothai text are also mentioned by Chedchinnapha (2006: 187), who states that the use of clauses in the Sukhothai period is the arrangement of simple clauses that are related without conjunctions, such as in *King Ramkhamhaeng the Great's Inscription B.E. 1835*, examples of which are illustrated as follows:

พ่อ   กู   ชื่อ   ศรีอินทราทิตย์

phɔ̂: ku: chɨ̂: sǐ:ʔinthr:tít

father I   name Sriinthrathit

แม่   กู   ชื่อ   นางเสือง

mɛ̂:   ku: chɨ̂:   na:ŋsɨ̌aŋ

mother I   name   Nangsueng

พี่   กู   ชื่อ   บานเมือง

phî: ku: chɨ̂:   ba:nmɨaŋ

brother I   name   Banmueng

"My father's name is Sriinthrathit. My mother's name is Nangsueng. My brother's name is Banmueng."

(2) The most significant feature of the Sukhothai text is the use of parallel patterns of the predicator **mi:** 'exist' as an unmarked topical Theme in order to express the details of places in the text. An example from *King Ramkhamhaeng the Great's Inscription B.E. 1835* is illustrated as follows:

เบื้อง	ตีน	นอน	เมือง	สุโขทัย	นี้
bɨ̂aŋ	ti:n	nɔ:n	mɨaŋ	sùkhǒ:thaj	ní:
at	foot	sleep	town	Sukhothai	this

มี	ตลาดปสาน	มี	พระอจนะ	มี	ปราสาท
mi:	tàlàtpàsǎ:n	**mi:**	phráʔàcàná	**mi:**	pra:sà:t
has	market	has	Buddha image	has	palace

"In the northern part of Sukhothai, there was a market, a Buddha image and a palace".

Ayudhya Period

(1) In the Ayudhya period, the number of realizations of the linker increased. The logical-semantic relational, and the combining type of conjunctions, also increase. The complexity of the clause is expressed by the use of an explicit conjunction pattern and an implicit conjunction pattern. An example from the Ayudhya text *The Archives of Okphrawisudsunthon* can be seen as follows:

(i)	อัตโน	ก็	มี	ความยินดี	นักหนา
	ʔattàno:	**kɔ̂:**	mi:	khwa:mjindi:	nàknǎ:
	I	then	have	pleased	very much

(ii)	แล	(Ø:อัตโน)	ขอบใจ	เจ้าเมือง	นักหนา
	lɛ:	(ʔattàno:)	khɔ̀:pjaj	câ:wmɨaŋ	nàknǎ:
	and	(I)	thank	ruler	very much

"Then, I was very pleased and (I) very thanked the ruler."

From the above sample, it can be seen that **kɔ̂:** 'then' and **lɛ:** 'and' use a structural conjunction (a linker) to join clause (i) and (ii) together. The conjunction was used for structural complexity during the Ayudhya period. It is called an explicit conjunction; this usage is different from the Sukhothai text, which clearly shows an implicit conjunction pattern as above mentioned.

(2) In the Ayudhya period texts, two structural conjunctions (a binder) were found. They are **wâ:** and **hâj** (meaning 'that'). From the results, it can be concluded that the grammatical wording process occurred with the structural conjunction (a binder) of the word **hâj** in the Ayudhya period, which was the lexical verb meaning 'to give' during the Sukothai period.

(3) In the Ayudhya period, the predicator **mi:** 'exist/have, as a topical theme in parallel patterns was used to detail places, similar to the Sukhothai pattern, Rattanakosin period.

Rattanakosin Period

(1) In the Rattanakosin period, there were more logical-semantic relations of conjunctions and combining types of structural conjunctions (linkers) than in the Sukhothai and Ayudhya periods. Besides, the conjunction usage was an explicit conjunction pattern. That is to say, the clause linkage for conveying clause complexity in the Rattanakosin period was substantial by conjunction resources.

(2) In the Rattanakosin period, there were three structural conjunctions, namely **wâ:**, **hâj** and **thî:** 'that'. From the results, it can be said that the grammatical wording process of structural conjunctions (binders) **thî:** occurred in this period.

(3) The subject (participant as topical Theme) in the Rattanakosin period is more complicated than in the Sukhothai and Ayudhya periods. It is realized by a nominal group. In the Rattanakosin period, the simple nominal group is expressed by a noun and nominalization such as **ka:n sàdèt phrárâ:tchádamnə:n jɨan sàma:phan sàwít khráŋ ní:** 'this visiting to the Swiss confederation of the princess'.

(4) In the Rattanakosin text, the use of the predicator 'exist/have' as a topical (ideational) Theme is also found but in a lower frequency than in the previous

periods. The existential clause with a predicator **mi:** is used to express something that exists or occurs in the travelogue. The parallel pattern of existential clause as found in the previous two periods less occur in this period. An example from the *Chronicles about Bali Town by Chinese Kak* is illustrated as follows:

มี	จีน	อยู่	ที่	บ้าน	กะปิตัน	๒๐	คน
mi:	ci:n	jù:	thî:	bâ:n	kàpìtan	20	khon
exist/have	Chinese	live	at	house	Kapitan	20	CL.

    "There are twenty Chinese that live at Captain's house."

    (5) In some cases, the clause subjects in the Rattanakosin period are interpreted as unidentified subject Themes, such as in the *Archives of Princess Sirinthorn about Travelling to Europe*, an example of which is illustrated as follows:

(i) (Ø:สวนกว้างใหญ่) สลับ ด้วย ไม้ดอก หลาก สี

    (Ø:sŭankwâ:ŋjà:) sàlàb dûaj má:jdɔ̀:k là:k sĭ:

    (garden wide big) alternate with flowers various colours

    (A big garden) alternated with various colours of flowers.

(ii) [o:มัน] เป็น ความงาม อย่างมี ดุลยภาพ

    [o: man] pen kwa:mŋa:m jà:ŋmi: dunláyáphâ:p

    [o:it] be beauty have balance

    [It] was a balance beauty.

    In this study, the unidentified subject is found only in the Rattanakosin period. This pattern follows the style of the English language. The finding may show the influence of the English language on the Thai language.

6.3 Recommendation for further studies

6.3.1 Study the Thai historical texts by analyzing other metafunctions: interpersonal and ideational metafunctions.

6.3.2 Study the Thai historical texts by analyzing other content types, such as texts describing war, bibliography, and myth.

6.3.3 Extend the study to other text types, such as expounding texts, spoken texts, or dialogue texts.

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APPENDIX

The examples of identifying clause boundaries and the number of clause simplexes and clause complexes in the texts from three periods.

1) The example 1 : the text from Sukhothai's King Ramkhamhaeng the Great's Inscription B.E. 1835

2) The example 2 : the text from Ayudhya's Archives about Travelling to Langka of the Phra Ubali

3) The example 3 : the text from Rattanakosin's Archives about Princess Sirinthon's travels to Europe

The example 1: the text from Sukhothai's King Ramkhamhaeng the Great's Inscription B.E. 1835

จารึกพ่อขุนรามคำแหง

ca:rɨ́k phɔ̀:khǔn ra:mkhamhě:ŋ

[1]   พ่อกู   ชื่อ   ศรีอินทราทิตย์

             phɔ̀:ku: chɨ̂:   sî:ʔinthra:thít

             My father   name   Si-inthrathit

             'My father was named Sri Indraditya'

[2]   แม่กู   ชื่อ   นางเสือง

             mê:ku: chɨ̂:   na:ŋsɨ̌aŋ

             My mother   name   Nangsueang

             'My mother was named Lady soan.'

[3]   พี่กู   ชื่อ   บานเมือง

             phî:ku: chɨ̂:   ba:nmɨaŋ

             My brother   name   Ban Mueang

             'My elder brother was named Pan moan.'

[4.1]   ตู   พี่น้อง   ท้องเดียว   ห้าคน [4.2] ผู้ชาย   สาม [4.3] ผู้ญิง   โสง

             tu: phî:nɔ́:ŋ   thɔ́:ŋdiaw   hâ:khon   phû:cha:j   sǎ:m   phû:jǐ:ŋ   sǒ:ŋ

             we   sibling   same mother five people   male   three   woman two

             'There were five of us born from the same womb: three boys and two girls.'

[5.1]   พี่เผือ   ผู้อ้าย   ตาย จาก   เผือ [5.2] เตียมแต่   ยัง   เล็ก

             phî:phɨ̌a phû:ʔâ:j   ta:j càːk   phɨ̌a   tiamtè: jaŋ   lék

             Brother elder   die from   us   since   still small

             'My eldest brother died when he was still child.'

[6.1]   เมื่อ   กู   ขึ้นใหญ่   ได้   สิบเก้า   เข้า

mîa ku: khɨ̂njàj dâj sìpkâ:w khâw

when   I grew up get nineteen   year

[6.2]   ขุนสามชน   เจ้าเมืองฉอด   มา   ท่   เมืองตาก

khǔnsǎ:mchon   câ:wmɨaŋchɔ̀:t   ma: thɔ̂:   mɨaŋtà:k

Khun Samchon   chief Chot   come attach   Tak city

'When I was nineteen years old, Lord Sam Jan, the ruler of Moan Chot, came to attack Moan Tak.'

[7]   พ่อกู   ไป   รบ

phɔ̂:ku: paj   róp

My father   go   fight

'My father went to fight.'

[8.1]   ขุนสามชน   หัว   ซ้าย [8.2]   ขุนสามชน   ขับมา   หัวขวา

khǔnsǎ:mchon hǔa   sá:j   khǔnsǎ:mchon khàpma: hǔakhwǎ:

Khun Samchon on   left   Khun Samchon drive   right

[8.3]   ขุนสามชน   เกลื่อน   เข้า   ไพร่ฟ้าหน้าใส

khǔnsǎ:mchon klɨan   khâw   phrâjfá:nâ:sǎj

Khun Samchon   move   toward   people

'Lord Sam Jan on the left; Lord Sam Jan drove forward on the right. Lord Sam Jan attacked in force.'

[9.1]   พ่อกู   หนีญญ่ายพายจแจ้น [9.2] กู บ่หนี [9.3] กู ขี่   ช้าง   เบกพล

phɔ̂:ku: nǐ:jájá:jpha:jcàcê:n   ku: bɔ̀:nǐ: ku: khì: chá:ŋ bè:kphon

my father escape scatted   I   not escape I ride elephant lead

'My father's men fled in confusion. I did not flee. I mounted my elephant.

[9.4]   กู   ขับเข้า   ก่อน   พ่อกู   [9.5] กู   ต่อช้าง   ด้วย   ขุนสามชน

khu: khàpkhâw kɔ̀:n   phɔ̂:ku: ku: tɔ̀:cháŋ dûaj   khǔ:nsǎ:mchon

I   ride in   before   my father   I   fight   with   Khun Samchon

'opened [a way through] the soldiers and pushed him ahead in front of my

father. I fought an elephant duel with Lord Sam Jan.'

[9.6]   ตนกู   พุ่งช้าง   ขุนสามชน   [9.7]   ตัว   ชื่อ   มาสเมือง   แพ้

tonku: phû:ŋchá:ŋ   khǔnsǎ:mchon   tua chî: mâ:tmɨaŋ   phé:

myself   dash elephant   Khun Samchon   which name Mat Muaeng   win

'I fought Lord Sam Jan's elephant, Mas Moan by name, and beat him.'

[10.1]   ขุนสามชน   พ่ายหนี

khǔnsǎ:mchon   phâ:jnǐ:

Khun Samchon   defeat

[10.2]   พ่อกู   จิ่ง   ขึ้นชื่อ   กู   ชื่อ   พระรามคำแหง

phɔ̂:ku: cɨŋ   khɨnchî: ku: chɨ̂   phrára:mkhamhě:ŋ

my father   then   name   I   name   Phra Ramkhamhaeng

[10.3]   เพื่อ   กู   พุ่งช้าง   ขุนสามชน

phɨa   ku: phûŋchá:ŋ   khǔnsǎ:mchon

because I   fight elephant   Khun Samchon

'Lord Sam Jan fled. Then my father named me Brah Rama Gamhen

because I fought Sam Jan's elephant.'

[11.1]   เมื่อ   ชั่ว   พ่อกู   กู   บำเรอ   แก่   พ่อกู   [11.2] กู   บำเรอ   แก่ แม่   กู

mɨa chûa   phɔ̂:ku: ku: bamrə: kè phɔ̂:ku: ku: bamrə: kè: mê: ku:

when era   my father   I   nourish   for my father   I   nourish   for my mum

'In my father's lifetime I served my father and I served my mother.'

[12.1] กู   ได้   ตัวเนื้อ   ตัวปลา   [12.2] กู   เอามา   แก่   พ่อกู

ku: dâ:j tuanía   tuapla: ku: ʔawma kὲ: phɔ̂:ku:

I   get   land animal   marine animal   I   take   for   my father

'When I caught any game or fish I brought them to my father.'

[13.1] กูได้   หมากส้มหมากหวาน [13.2] อันใด   กิน   อร่อย   กิน   ดี

ku: dâ:j mǎ:ksômmǎ:kwǎ:n   ʔandaj   kin   ʔàrɔ̀j   kin   di:

I   get   fruits   whichever   eat   delicious   eat   good

[13.3] กู   เอามา   แก่   พ่อกู

ku: ʔawma   kὲ: phɔ̂:ku:

I   take   for   my father

'When I picked any acid or sweet fruits that were delicious and good to eat, I brought them to my father.'

[14.1] กู   ไป   ตีหนัง   วังช้าง   ได้ [14.2] กู   เอามา   แก่   พ่อกู

ku: paj ti:nǎŋ   waŋchá:ŋ   dâj   ku: ʔawma kὲ: phɔ̂:ku:

I   go   elephant rodeo catch elephant can   I   take   for   my father

'When I went hunting elephants, either by lasso or by [driving them into] a corral, I brought them to my father.'

[15.1] กู   ไป   ท่   บ้าน   [15.2] ท่   เมือง

ku: paj thɔ̂:   bâ:n   thɔ̂: mɨaŋ

I go   attach house   attach city

[15.3] ได้ช้าง   [15.4] ได้งวง   [15.5] ได้ปั่ว

dâjchá:ŋ   dâjŋuaŋ   dâjpùa

get elephant   get trunks   get men

[15.6] ได้นาง   [15.7] ได้เงือน   [15.8] ได้ทอง [15.9] กู   เอามาเวน   แก่   พ่อกู

dâjna:ŋ   dâjŋɨan   dâjthɔ:ŋ   ku: ʔawmawe:n kὲ: phɔ̂:ku:

get woman   get money   get gold   I   transfer   to   my father

'When I raided a town or village and captured elephants, young men or women of ranck, silver or gold, I turned them over to my father.'

[16.1]   พ่อกู   ตาย [16.2] ยัง(มี)   พี่กู

phɔ̂:ku: ta:j   jaŋ (mi:) phî:ku:

my father die   still (have) my brother

[16.3]   กู   พร่ำ   บำเรอ   แก่ พี่กู

ku: phrâm bamrə: kɛ̀: phî:ku:

I always   treat for my brother

[16.4]   ดั่ง บำเรอ   แก่ พ่อกู

dàŋ bamrə: kɛ̀: phɔ̂:ku:

as   treat   for my father

'When my father died, my elder brother was still alive, and I served him steadfastly as I had served my father.'

[17.1]   พี่กู   ตาย [17.2] จึ่ง   ได้เมือง   แก่   กู   ทั้งกลม

phî:ku: ta:j   cɯ̀ŋ dâjmɯaŋ   kɛ̀:   ku: tháŋklom

My brother   die   then take throne   for   I   all

'When my elder brother died, I got the whole kingdom for myself'

[18]   เมื่อ   ชั่ว   พ่อขุนรามคำแหง   เมืองสุโขทัยนี้   ดี

mɯ̂a chûa phɔ̂:khŭnra:mkhamhɛ̌ŋ   mɯaŋsŭkhŏ:thajní: di:

when time Phokhun Ramkhamhaeng   this Sukhothai city   good

'In the time of king Rama Gamhen this land of Sukhodai is thriving.'

[19.1]   ใน   น้ำ   มี   ปลา [19.2] ใน   นา   มี   ข้าว

naj ná:m mi: pla: naj na: mi: khâ:w

in water have fish   in paddy filed have   rice

'There is fish in the water and rice in the fields.'

[20]   เจ้าเมือง   บ่   เอา   จกอบ   [21] ไพร่ลูท่าง

câ:wmɨaŋ   bɔ̀:   ʔaw   càkɔ̀:p   phrâjlu:thâ:ŋ

chief   not   take   fee   people comfortable

     'The Lord of the realm does not levy toll on his subjects for traveling the roads; they lead their cattle to trade.'

The example 2 is the text from Ayudhya's Archives about Travelling to Langka of the Phra Ubali

จดหมายเหตุระยะทางพระอุบาลีไปลังกาทวีป

Archives about rájátha:ŋ phráʔùba:li: paj laŋka:tháwí:p

[1] ตั้งแต่ กำปั่นหลวง ไป เสีย ที่ เมือง นครศรีธรรมราช

tâŋtè: kambànlǔaŋ paj sǐa thî mɨaŋ nákhɔ:nsǐ:thamrâ:t

Since ship royal go broke at city Nakorn Sithammarat

'Since the royal sailing ship broke at Nakorn Srithammarat City.'

[2] พระอุบาลี และ ทูตานุทูต ไทย ต้อง กลับคืน มายัง

กรุงศรีอยุธยา

phráʔuba:li: lέ thu:ta:núthû:t thaj tɔ̂ŋ klapkhɨ:n ma:jaŋ

kruŋ srǐ:ʔajútthaja:

Phra Upali and ambassadors Thai must return to

Kingdom Ayudhya

'Phra Upali and Thai envoys must return to Ayudhya.'

[3] แล้ว ต้อง รอ อยู่อีก หลาย เดือน

lέ:w tɔ̂ŋ rɔ: jù:ʔi:k lǎ:j dɨan

So must wait until many months

'So they must be awaited many months.'

[4] ใน ระวาง นั้น มี เหตุต่างๆ เกิด ขึ้น หลายอย่าง

naj ráwa:ŋ nán mi: hèttà:ŋtà:ŋ kə:t khɨ̂n lǎ:jjà:ŋ

in between that have situations occur many things

'During that time, many situations occurred.'

[5.1] คือ เรือกำปั่นหลวง ที่ บรรทุก ช้าง และ สินค้า

khɨ: rɨakampànlŭaŋ thî: banthúk chá:ŋ lɛ́ sĭnkhá:

be royal sailing which contain elephant and goods

'(Namely), the royal sailing ship which contained elephants and goods.'

[5.2] ไป ขาย ณ เมืองชินนะปัตตะนัม ใน ชมพูทวีป ข้าง ฝ่ายใต้

paj khă:j ná mɨaŋchinnápàttanam naj chomphu:tháwí:p khâ:ŋ fà:jtă:j

go sell at Chinnapattanam city in India side southward

[5.3] ไป ถึง อับปาง

paj thɨ̌ŋ ʔappa:ŋ

go till sink

'For sale at Chinnapattanam, the southern city of India-was sunk.'

[6.1] คน ที่ ไป ใน เรือ [6.2] จม น้ำ ตาย เสียมาก

khon thî: paj naj rɨa com ná:m ta:j sĭamâ:k

people who go in ship sink water die mostly

'Most of ship's crews drawn.'

[6.3] เหลือ รอดชีวิต มาได้ เพียง ๗-๘ คน นี้ประการหนึ่ง

lɨ̌a rɔ̌tchi:wít ma:dâj phiaŋ cètpè:t khon ní:pràka:nnɨ̀ŋ

Leave survive become only 7-8 people firstly,

'Only 7-8 people survived (then).'

[6.4]   เรือกำปั่น ๔ ลำ ทอด อยู่ ที่ ปากน้ำ

 rɨakampàn sì: lam thɔ̂:t jù: thî: pa:kná:m

ship   4 (CL) stop being at estuary

[6.5]   เกิด พายุ ใหญ่ พัด จน กำปั่น เหล่านั้น แตกล่ม ทำลาย ลงประการหนึ่ง

kə̀:t pha:jú jàj phát con kampàn làwnán tɛ:klôm thamla:j loŋpràka:nnɨ̀ŋ

be storm big blew till ship those   break destroy one thing,

'Four sailing ships at estuary were shipwrecked by heavy storm (then).'

[6.6]   และ ที่สุด เจ้าพระยามหาอุปราช   ถึง อสัญกรรม ลง ด้วย อีก ประการหนึ่ง

lɛ́ thî:sùt câ:wphrája:máhǎ:ʔupparâ:t thɨ̌ŋ ʔasǎnjakam loŋ dûaj ʔì:k pràka:nnɨ̀ŋ

and finally   viceroy   arrive death down too more one thing,

'(Finally), the viceroy passed away.'

[6.7]   จึง เป็น เหตุ ให้ สมเด็จพระเจ้าบรมโกศ   ท้อพระราชหฤทัย

cɨŋ   pen hè:t hâj sǒmdètphrácâ:wbɔromkò:t thɔ́:phrárâ:tcháhàrɨ́thaj

Therefore being cause for King Boromkot   dispirit heart,

[6.8]   ใน   การที่   จะส่ง พระอุบาลี ไป อีก

naj   ka:nthî: casòŋ phráʔùba:li: paj ʔi:k

in   sending   Phra Upali go more

'As a result the King Boromkot was dispirited to give Phra Upali away'

[7.1]   วิลลภาเคทะระ   ได้กราบบังคมทูลฯ วิงวอน เป็น หลายครั้ง

willapha:khe:thárá dâjkra:pbaŋkhomthu:n wiŋwɔ:n pen lǎ:jkhráŋ

Vinlaphakhethara   implore   request be many times

'Vinlaphakhethara implored the King many times'

[7.2]   ก็ ยัง ไม่ ปลงพระทัย

kô: jaŋ mâj ploŋphráthaj

then still not release heart,

[7.3]   จน มี เรือกำปั่น วิลันดา เข้ามา ถึง กรุงศรีอยุธยา ลำหนึ่ง

con mi: rɨakampàn wílanda: khâwma: thɨ̌ŋ kruŋsrǐ:ʔajútthaja: lamnɨ̀ŋ

until have ship Dutch come in to Ayudhya one ship

'But he did not getting well. Until one Dutch sailing ship has arrived

Ayudhya Kingdom.'

[7.4]   นายเรือ ทราบ พระราชประสงค์ ให้ กราบบังคมทูลฯ ว่า

na:jrɨa sâ:p phrárâ:tcháprasǒŋ hâj krapbaŋkhomthu:n wâ:

captain knew King's aim let report that

'The captain knew King's aim and told that'

[7.5]   จะ รับ อาสา พา พระสงฆ์ไทย และ ทูตานุทูต ไปส่ง

ให้ ถึง ลังกาทวีป

cà ráp ʔa:sǎ: pha: phrásǒŋthaj lɛ́ thu:ta:núthût pajsòŋ

hâj thɨ̌ŋ laŋka:tháwî:p

will receive volunteer take Thai monks and ambassadors deliver

for reach Langka

'And, the captain volunteered to transport Thai monks and diplomats to

(continent of) Langka'

[7.6]   สมเด็จพระเจ้าบรมโกศ   จึง   ได้มี   รับสั่ง   ให้   จัดการ   ส่ง

พระอุบาลี   พระอริยมุนี   กับ   คณะสงฆ์   และ   ทูตานุทูต

ไป   จาก   กรุงศรีอยุธยา

sǒmdètphrácâ:wbɔrommáko:t cɨŋ dâjmi: rápsàŋ hâj   càtka:n sòŋ

phráʔu ba:li: phráʔaríjámúni: kàp khánásǒŋ   lɛ́ thu:ta:núthû:t

paj ca:k kruŋsrǐ:ʔajútthaaja:

King Boromkot   then   have order   let   manage send
Phra Upali   Phra Ariyamuni   and   monks   and   embassador
go   from   Ayudhya

'Therefore King Boromkot made an order to convey Phra Upali, Phra
Ariyamuni (the converted monks?), hierarchs, and diplomatic corps from Ayudhya City.'

[8]   ทูตไทย   ได้   จดหมายเหตุระยะทาง   ที่   ไป   ไว้   ดังนี้

thû:tthaj   dâj   còtmǎ:jhe:trájátha:ŋ   thî: paj   wáj daŋní:

Thai ambassador has   noted the journey annals which travel   as following

'Thai ambassador wrote the journey annals as following:'

[9]   วันศุกร์   เดือน   อ้าย   ขึ้น   ๑๐   ค่ำ   จุลศักราช   ๑๑๑๔ (พ.ศ. ๒๒๙๕)

wansùk dɨan   ʔâ:j khɨ̂n sìp khâm julásàkkarà:t nɨ̀ŋphannɨ̀ŋrɔ́jsìpsì:

Friday   month first   up 10 night century   1114

ปีวอก   จัตวาศก   เพลา   ย่ำ   ฆ้อง   แล้ว   ๖   นาฬิกา

pi:wɔ̂:k   càttawa:sòk   phe:la: jâm khɔ́:ŋ   lɛ́:w hòk na:ríka:

year monkey   year ending with forth time   hit   kong already 6.00 hour

เชิญ   พระมณฑป   พุทธรูป   หีบพระธรรม และ   พระราชสาสน์

chə:n phrámondòp phútthárû:p   hi:pphrátham lɛ́   phrárâ:tchásǎ:n

Invite   Pavilion   Buddha image   Dharma box,   and   royal letter

และ เครื่องมงคลบรรณาการ   พระราชสาสน์   ออกมา ประตู จักรมหิมา

ลง   ณ ฉนวนท่า   ขึ้น   ใหม่ ณ   ท่า

lέ khrîaŋmoŋkhonbanna:ka:n phrárâ:tchásǎ:n   ?ɔ̀:kma: pràtu: càkmáhìma:

loŋ ná chanǔan thâ: khîn màj   ná thâ:

and   tributes   royal text   out from gate Chakkramahima dock

at Shanuantha   up   again at port

'Being Friday, the 10th day of waxing moon in the first lunar month, Thai minor era 1114 (Buddhist era 2295), year of the monkey ending with number four, at sixth hour dawn, Buddha image pavilion, Dharma text box, royal message, and auspicious tributes were invoked to Chakaramahimalong Gate at the dock Shanuantha.'

[10.1]   ครั้น   แล้ว   เชิญ   มณฑป   ใส่   พระราชสาสน์

khrán lέ:w   chən   mondòp sàj   phrárâ:tchásǎ:n

then   after   invite pavilion put in   royal message

[10.2]   เสด็จ ลง   เรือ   พระที่นั่งศรีพิมานชัย

sadèt loŋ   rɨa   phráthî:nâŋsǐ:píma:nchaj

get   on   boat   (royal boat Phimanchai)

[11.1]   พระอุบาลี   หนึ่ง   พระอริยมุนี   หนึ่ง พระสงฆ์ อันดับ ๑๕ รวม   ๑๗

รูป   ลง   เรือ   สีผ้าแดง

phrá?uba:li: nɨ̀ŋ phrá?aríjámúni: nɨ̀ŋ   phrásǒŋ ?andap 15 ruam   17

rû:p   loŋ   rɨa   sǐ:phâ:dɛ:ŋ

Phra Upali one,   Phra Ariyamuni one,   monk   level 15 total   17
CL   get on   ship   red cloth

[11.2]   ไป   บำรุง   พระศาสนา   ณ   กรุงศิริวัฒนบุรี

paj   bamruŋ   phrása:tsanǎ: ná   kruŋsìrìwátthanáburi:

go to   enrich   religion   at   Siriwatthanaburi Kingdom

'After that invited the royal message pavilion and Phra Upali, Phra Ariyamuni and 15 hierarchs 17 monks got on the red (red cloth) boat names 'Siphimanchai' to enrich Buddhism at Siriwatthanapuri Kingdom.'

[12.1]　ถึง　กำปั่น　ทรง　พระราชสาสน์　ทอด　อยู่　หน้า　วัด

　　　　thǐŋ kampà　soŋ　phrárâ:tchásǎ:n thɔ̂:t　jù: nâ:　wát

　　　　arrive ship　contain　royal message　dock　be　in front　temple

[12.2]　รอ　เพลา　เช้า　๒　โมง

　　　　rɔ:　phe:la:　chá:w　sɔ̌:ŋ　mo:ŋ

　　　　wait　time　morning　2　hour

[13.1]　กำปั่นนั้น　ยาว　๑๔　วา　[13.2]　ปาก　กว้าง　๔ วา　๒ ศอก

　　　　kampànnán ja:w　sìpsì: wa:　　　pà:k kwâ:ŋ sì: wa:　sɔ̌:ŋ sɔ̀:k

　　　　that ship　length 14　wa　　　month wide　4 wa　2 cubits

[14.1]　แล　เชิญ　พระพุทธรูป　[14.2]　เชิญ　หีบ　พระธรรม

　　　　lɛ:　chə:n　phráphútthárû:p　chə:n　hì:p　phrátham

　　　　and　invite　Buddha image,　invite　box　Dharma

[14.3]　เชิญ　พระมณฑป　พระราชสาสน์

　　　　chə:n　phrámondop　phrárâ:tchásǎ:n

　　　　invite　pavilion　royal message

[14.4]　แล　เครื่อง　พระราชมงคล บรรณาการ　ขึ้น　บน　กำปั่น　แล้ว

　　　　lɛ́　khrîaŋ　phrárâ:tchámoŋkhon banna:ka:n khɨ̂n bon kambàn　lɛ́w

　　　　and　offering　(royal) tributes　　　up　on　ship　already

[14.5]　และ　ทอด　อยู่　หน้า　วัด　[14.6]　รอ　นั้น　๓　วัน

　　　　lɛ́　thɔ̂:t　jù:　nâ:　wát　　　rɔ:　nán　sǎ:m wan

　　　　and　dock　be　in front　temple　　　wait　there　3　days

'Then the arrived royal messenger ship was docked in front of the temple at second hour in the morning. This ship lengths 14 wa (28 meters) and wide 4 wa and

2 cubits (8 meters 2 cubits). Then the Buddha image, Dharma text box, and royal message pavilion were invited to stay on broad ship and waited right there for another three days.'

[15]　ณ วันจันทร์ เดือน อ้าย ขึ้น ๑๓ ค่ำ　　ยาตรา กำปั่น ลงไป

ทอด อยู่ ณ วัด　　โปรดสัตว์　๙ วัน

ná wancan dɨan ʔâ:j khɨ̂n sìpsǎ:m khâm ja:tra: kampàn loŋpaj thɔ̂:t

jù: ná wát　　pro:tsàt　pɛ:t wan

At Monday month first up 13 night　　　move ship downward

dock at Wat　　Protsat　8 days

'Being Monday the13[th] day of waxing moon in the first lunar month, moved and docked the ship at Wat Protsat for 8 days.'

[16.1]　ณ วันจันทร์ เดือน อ้าย แรม ๖ ค่ำ　ลงไป　แต่ วัด โปรดสัตว์

ná wancan dɨan ʔâ:j rɛ:m hok khâm loŋpaj　tɛ̀　wát pro:tsàt

at Monday moon first waning 6 night downward from temple Protsat.

[16.2]　ถึง เมืองนนทบุรี ณ วันเสาร์ เดือน ยี่ ขึ้น ๓ ค่ำ เพลา

บ่าย　ประมาณ ๒ โมง มี เศษ

thɨ̌ŋ mɨaŋnontháburi: ná wansǎw dɨan jî:　khɨ̂n sǎ:m khâm phe:la:

bà:j　pràma:n 2 mo:ŋ mi: sè:t

arrive Nonburi City at Saturday month second waxing 3rd night time

afternoon about　2 hour have minutes

'Being Monday, the 6th day of waning moon in the first lunar month, traveled from Wat Protsat to Nonthaburi City was on Saturday the 3rd waxing moon of second lunar month around second hour.'

[17.1]　รุ่งขึ้น ณ วันอาทิตย์ เดือนยี่ ขึ้น ๔ ค่ำ เพลา เช้า กรมการ นิมนต์

rûŋkhɨ̂n ná wanʔa:thít dɨanjî:　khɨ̂n sì: khâm phe:la chá:w krommáka:n nímon

morning at Sunday 2nd month waxing 4th night time morning officials invite

พระสงฆ์   ณ   กำปั่น   ฉัน   แล้ว

phrásŏŋ   ná   kampàn chăn lé:w

monks   at   ship   eat   already

[17.2]   เวียนเทียนสมโภชพระราชสาสน์   แล้ว

wianthiansŏmphô:tphrárâ:tsă:n   lé:w

walk with light candle in hand celebrate royal message already

[17.3]   ลงไป   ถึง   เมืองธนบุรี   เพลา   บ่าย   ๕   โมง   มี   เศษ

loŋpaj   thǐŋ mɯaŋthonburi: phe:la: bà:j   hâ: mo:ŋ mi: se:t

downward to Thonburi City   time afternoon 5 hour   have minutes

'Next Sunday morning, the 4th day of waxing moon in the second lunar month, the officials invited the monk to eat on broad. Then (they) walked with lighted candles in hands around to celebrate the royal messages, traveled to Thonburi around fifth hour.'

[18.1]   ครั้น   รุ่งขึ้น   ณ   วันจันทร์   เดือน   ยี่   ขึ้น   ๕   ค่ำ   เพลา   เช้า

khrán rûŋkhɯ̂n ná wancan   dɯan   jî: khɯ̂n hâ: khâm phe:la: chá:w

then morning at Monday month second up 5 night time morning

กรมการ   นิมนต์   พระสงฆ์   ขึ้นไป   ฉัน   ณ   ศาลา   กลาง

krommáka:n nímon   phrásŏŋ khɯ̂npaj chăn ná   să:la: kla:ŋ

officials   invite   monk   up to eat at   hall   middle

[18.2]   แล้ว   มา   เวียนเทียน   สมโภช   พระราชสาสน์   แล้ว

lé:w   ma: wianthian   sŏmphô:t phrárâ:tchásă:n lé:w

then come circle walk with candle   celebrate royal message   then

[18.3]   ลง   ไป   ถึง   ตึก   ลันดา   ณ   บางปลากด

loŋ   paj thǐŋ tɯ̀k   landa: ná   ba:ŋpla:kòt

down go   to building   Dutch   at   Bangplakot (place name)

'Then in the next Monday morning, the 5th day of waxing moon in second lunar month, the officials invited the monks to eat at city hall. After that they walked with lighted candles in hands around to celebrate the royal messages. Next, they moved to the Dutch Building at Bang (village) Plakot.'

[19.1]   ณ วันอังคาร   เดือน   ยี่   ขึ้น ๖ ค่ำ เพลา   เช้า   ๓ โมง

แล มรติง   นายกำปั่น   ให้   ทอดอยู่

ná wanʔaŋkha:n dɨan   jî: khɨ̂n 6 khâm phe:la: chá:w 3 mo:ŋ

lɛ: mɔ:ratiŋ na:jkampàn   hâj   thô:tjù:

at Tuesday month second up 6 night time morning 3 hour
and(Marating) captain   let   dock

[19.2]   บรรทุกฝาง   ๖ วัน [19.3] ณ วันอังคาร   เดือน   ยี่   ขึ้น ๑๒ ค่ำ

ถึง   เมืองพระประแดง

banthúkfǎ:ŋ   6 wan   ná wanʔaŋkha:n dɨan   jî: khɨ̂n 12 khâm

thɨ̌ŋ mɨaŋ phrá pràdɛ:ŋ

transport sapping wood 6 day at Tuesday month 2nd up 12 night
arrive Phra Pradaeng City

[20.1]   รุ่งขึ้น   วันพุธ   เดือน   ยี่ ขึ้น   ๑๓   ค่ำ   เพลา   เช้า

rûŋkhɨ̂n   wanphút   dɨan   jî: khɨ̂n   sìpsǎ:m khâm phe:la: chá:w

morning Wednesday month 2 up   13   night time   morning

กรมการ   ก็   มา   นิมนต์ พระสงฆ์ ขึ้น ไป ฉัน   ณ   ศาลา   กลาง

kromka:n kô: ma: nímon phrásǒŋ khɨ̂n paj chǎn ná   sǎ:la: kla:ŋ

officials also come invite   monk   up go eat   at   hall   middle

[20.2]   แล้ว   เวียนเทียน   สมโภช   พระราชสาสน์   แล้ว

lɛ́:w   wianthian   sǒmphô:t   phrárâ:tchásǎ:n   lɛ́:w

then   circle with candle celebrate   royal message   then

[20.3]   ออก   ไป   ถึง   น้ำเขียว   ปากน้ำ   บาง   เจ้าพระยา

ʔɔ:k   paj   thɯ̌ŋ   ná:mkhǐaw   pa:kná:m   ba:ŋ   câ:wphrája:

out   go   arrive   Namkhiao   estuary   area   Chaophraya

'Being Tuesday, the 6th day of waxing moon in the second lunar month at third hour, then, *Marating* captian (or Captain Marating?) docked the ship, contained sapping wood for 6 days. Being Tuesday, the12th day of second lunar month, (the ship) arrived at Phra Pradaeng City. Next Wednesday morning, the 13th day of waxing moon in the second lunar month, the officials invited the monks to eat at city hall. Then they walked with lighted candles in hands around the royal messages for celebration. After that, travelled to Namkhiao of Chao Phraya estuary.'

The example 3 : the text from Rattanakosin's Archives about Princess Sirinthon's travels to Europe

สมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี เสด็จประพาสยุโรป

sŏmdètphràtêprátrâ:tchásùda: sàjǎ:mbɔ:rommárâ:tchákùma:ri: sàdèt pràphâ:t júrò:p

[1.1]   สมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี

             sŏmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:

             Princess Sirndthorn

             เสด็จพระราชดำเนิน   เยือน   สาธารณรัฐออสเตรีย

             อย่างเป็นทางการ   ตาม   คำเชิญ

             sàdètphrárâ:tchàdamnə:n   jɨan   sǎ:tha:râtʔɔ́:tsàtria

             jà:ŋpentha:ŋka:n   ta:m   khamchə:n

             go   visit   Republic of Austria

             officially   as   invitation

             ของ   รัฐบาลออสเตรีย   ระหว่าง   วันที่   1-9 มิถุนายน   2525

             khɔ̌:ŋ   rátthàba:nʔɔ́:tsàtria   ráwà:ŋ   wanthî: 1-9 míthùna:jon 2525

             of   Austrian government   between   date   1-9 June   2525

[1.2]   และ   เสด็จพระราชดำเนิน   เยือน   สหพันธ์สาธารณรัฐเยอรมัน

             lέ   sàdètphrárâ:tchàdamnə:n jɨan   sàhàphansǎ:tha:rànárátjə:ràman

             and   go   visit   Federal republic of German

ในฐานะ   อาคันตุกะ   ของ   ประธานาธิบดี   แห่ง
สหพันธ์สาธารณรัฐเยอรมัน

najthăːná ʔaːkhantùkà khɔ̌ːŋ pràthaːnaːthíbàdiː hɛ̀ːŋ
sàhàphansăːthaːrànárátjəːràman

In behalf   guest   of   president   of
Federal republic of German

ระหว่าง   วันที่   9-23   มิถุนายน   ศกนี้

ráwàːŋ   wanthîː 9-23   míthùnaːjon sòkníː

between   date   9-23   June   this year

'Her Royal Highness Princess Maha Chakri Sirindhorn (Princess Sirindhorn, thereafter) officially visited Republic of Austria as the government's invitation during 1st and 9th of June, 2525 (1982). And, (she) visited Federal Republic of Germany as the visitant of President of Germany from 9th to 23rd of June, this year.'

[2.1]   สมเด็จพระเทพรัตนราชสุดาฯ   สยามบรมราชกุมารี

จะ เสด็จพระราชดำเนิน

sŏmdètphráthêːppháráトrâːtsùdaː sàjăːmbɔːrommàrâːtchàkùmaːriː

cà   sàdèt phráráːtchàdamnəːn

Prince Sirindthorn

will go

เยือน   สมาพันธ์สวิส   เป็น   การส่วนพระองค์   ระหว่าง   วันที่   29-31
พฤษภาคม   ศกเดียวกัน

jɨan   sàmaːphansàwit pen ka:nsùanphráʔoŋ ráwàːŋ   wanthîː 29-31
phrɨtsàphaːkhom sòkdiawkan

visit   Swiss Federation be   privacy   between date 29-31 May
same year

[2.1]   เพื่อ เข้าเฝ้า   สมเด็จพระศรีนครินทรา   บรมราชชนนี

phɨa khâwfâw   sŏmdètphrásĭ:nákhàrinthra: bɔ:rommàrá:tchonni:

for   having an audience Her Royal Highness Somdej Phra Sri Nakarindra

Baromraj Chonni

ณ   พระตำหนัก   ใน   เมืองโลซานน์

ná   phrátamnàk   naj   mɨaŋ lo:sa:n

at   palace   in   Lausanne city

'Princess Sirindhorn personally visited Federation of Switzerland between 29th and 31st of May in the same year, in order to appear before Her Royal Highness Somdej Phra Sri Nakarindra Baromraj Chonni at her resident in Lausanne.'

[3]   ใน   การเสด็จพระราชดำเนิน   ครั้งนี้

สมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี

naj   ka:nsàdètphrárá:tchàdamnə:n   khráŋní:
sŏmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:

during   visiting   this time
Princess Sirindhorn

จะ ได้ ทอดพระเนตร เกี่ยวกับ การพัฒนา   ประเทศ

ใน ด้านต่างๆ   ด้วย

cà dâj   thɔ̂:tphránê:t kìawkàp ka:nphátthàna: pràthê:t

naj dâ:ntà:ŋtà:ŋ dûaj

will get   see   about   development country

in   any parts too

การส่งเสด็จฯ   สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี
ครั้งนี้

ka:nsɔ̀ŋsàdèt   sǒmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:
khráŋní:

sending off   Princess Sirindhorn
this   time

เมื่อ   วันที่   28   พฤษภาคม   ศกนี้   เวลา   23.00 น.

mîa   wanthî: 28 phrɨ́tsàpha:khom sòkní: we:la: 23.00 na:líka:

when   date   28   May   this year   time   23.00 hour

'During this visiting, Princess Sirindhorn would observe the country's developments as well. The Princess's sending off date was on 28th of May this year at 23.oo hour.'

[4.1]   พระบาทสมเด็จพระเจ้าอยู่หัว   และ

         สมเด็จพระนางเจ้าฯ พระบรมราชินีนาถ

         เสด็จพระราชดำเนิน   โดย   รถพระที่นั่ง

         phrábà:tsǒmdètphrácâ:wjùhǔa   lɛ́
         sǒmdètphrána:ŋcâ:wphrábɔ:rommàra:chíni:nâ:t

         sàdètprárá:tchàdamnə:n   do:j   rótphráthî:nâŋ

         The King   and

         the queen

         go   by   royal car

[4.2]   มา   ถึง   ยัง   กองบัญชาการ   กองทัพอากาศ

         ma: thǐŋ   jaŋ   kɔ:ŋbancha:ka:n   kɔ:ŋtháp?a:kà:t

         arrive   to   at   head quarter   aerial troops

[4.3]   เพื่อ   ส่ง   สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี

phɨa sòŋ   sǒmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:

for   sending off   Princess Sirindhorn

[4.4]   เพื่อ   เสด็จ   เยือน   สมาพันธ์สวิส   สาธารณรัฐออสเตรีย

phɨa sàdèt   jɨan   sàma:phansàwít   sǎ:tha:rànáʔɔ́:ttria

for   go   visit   Swiss   Austria

และ สหพันธ์สาธารณรัฐเยอรมัน   โดย   สายการบินไทย เครื่องบิน   เที่ยวบินที่ ที.จี.9321

lé sáhàphansǎ:tha:rànárátjə:ràman do:j sǎ:jka:nbinthaj khrɨaŋbin thîawbinthî thi:ci: 9321

and   German   by Thai airline   plane   flight TG 9321

'His Majesty King Bhumibol and Her Majesty Queen Sirikit went by the
royal car to the Air force Headquarter for sending off Princess Sirindhorn to Swiss
Confederation, Republic of Austria, and Federal Republic of Germany by Thai Airway
on flight TG 9321.'

[5.1]   สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี

เสด็จพระราชดำเนิน   ถึง   ท่าอากาศยานเจนีวา   สมาพันธ์สวิส

sǒmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:
sàdètphrárá:tchàdmnə:n thɨ̌ŋ thâ:ʔa:kà:tsàja:nce:ni:wa: sàma:phansàwít

Princess Sirindhorn

go   to   Geneva Airport   Swiss

เมื่อ   วันที่   29   พฤษภาคม   ศกนี้

เวลา   07.45 น.   ตาม   เวลา   ท้องถิ่น

mɨa wanthî: 29 phrɨ́tsàpha:khom sòkní:

we:la: 07.45 na:líka: ta:m we:la: thɔ́:ŋthìn

when date 29   May   this year

time   07.45 hour   as   time   local

หรือ เวลา 12.45 น.   ตาม เวลา ใน   ประเทศไทย

rɨ̆:   we:la: 12.45 na:lǐka: ta:m we:la: naj   pràthêtthaj

or   time   12.45 hour   as   time in   Thailand

[5.2]   เพื่อ เสด็จฯ เยือน   สมาพันธ์สวิส   เป็น การส่วนพระองค์   ระหว่าง

phɨ̂a sàdèt jɨan sàma:phansàwít pen ka:nsúanphráʔoŋ ráwà:ŋ

for   go   visit Swiss   be   privacy   between

วันที่ 29   ถึง   วันที่   31   พฤษภาคม

wanthî: 29   thɨ̆ŋ wanthî: 31   phrɨ́tsàpha:khom

date   29   to   date   31   May

'Princess Sirindhorn had arrived Geneva Swiss Confederation Airport on 29th of May this year. At 07.45 hours of local time or 12.45 hours on Thailand's real time for her personal visiting Swiss Confederation from 29th to 31st of May.'

[6.1]   ณ. ท่าอากาศยานนครเจนีวา   นายวราจิต นิติพนธ์

เอกอัครราชทูตไทย

ná thâ:ʔa:kà:tsàja:nnákhɔ:nce:ni:wa: na:jwára:cìt nítìphon
ʔè:k?àkkhràrá:tchàthû:tthaj

at   Geneva Airport   Mr.Warachit Nitiphon

Thai Ambassador

ประจำ   สหประชาชาติ   พร้อมด้วย เจ้าหน้าที่   สถานที่

สถานเอกอัครราชทูต   ได้มา

เฝ้าทูลละอองธุลีพระบาท   รับเสด็จพระราชดำเนิน

pràcam   sàhàpràcha:châ:t phrɔ́:mdûaj cà:wnâ:thî: sàthǎ:nthî:

sàthǎ:nʔè:k?àkkhràrá:tchàthû:t dâjma:

fâ:wthu:nláʔɔ:ŋthúli:phrábà:t rápsàdètphrárá:tdamnə:n

in charge   United Nation   with   officials   place

embassy   get to

have an audience   welcome   go

[6.2]   หลังจาก   เสด็จพระราชดำเนิน   ถึง   สมาพันธ์สวิส   แล้ว

lăŋcà:k   sàdètphrárá:tchàdamnə:n thɯ̌ŋ   sàma:phansàwít lɛ́:w

after   go   to   Swiss   already

'At Geneva Airport, Mr. Warachit Nitiphon Thai Ambassador of United

Nation with embassy's officers had an audience of the princess after she proceeded.'

[7.1]   พอถึง   เวลา   10.00 น.   ตาม   เวลาท้องถิ่น   หรือ   เวลา   15.00 น.
         ตาม   เวลา   ของ   ประเทศไทย

phɔ:thɯ̌ŋ we:la: 10 na:líka: ta:m we:la:thɔ́:ŋthìn rɯ̌: we:la: 15 na:líka:

ta:m we:la: khɔ̌:ŋ   pràthê:tthaj

when   time   10 hour   as   local time   or time 15 hour
as   time   of   Thailand

สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี   ได้

เสด็จพระราชดำเนิน   โดย   รถพระที่นั่ง

sŏmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri: dâj
sàdètphrárá:tchàdamnə:n do:j rótphráthînáŋ

Princess Sirindhorn   have
go   by   royal car

ไป   ทรงเยี่ยม สำนักงานใหญ่ องค์การกาชาดสากล   ณ นครเจนีวา

paj soŋjîam sămnákŋa:njàj ʔoŋka:nka:châ:tsǎ:kon   ná nákhɔ:nce:ni:wa:

to   visit   head office   international red cross   at Geneva

[7.2]   โดย นายริชาร์ด เพสตาโลสซี่   อุปนายก   องค์การกาชาดสากล

doj   na:j ríchá:t phé:tta:ló:tsî: ?ùppàna:jók   ?oŋka:nka:chá:tsa:kon

by   Mr.Richard Pestalozzi   vice chairman   international red cross committee

เฝ้าทูลละอองพระบาท

fâwthu:nlá?ɔ:ŋprábà:t

have an audience

'At 10.00 hour of local real time or 15.00 hour on Thailand's real time, Princess Sirindhorn went by royal car to International Committee of the Red Cross at Geneva, by Mr. Richard Pestalozzi-vice chairman had audience of the princess.'

[8.1]   เมื่อ สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี
         ได้ เสด็จพระราชดำเนิน   เข้า   ภายใน

         องค์การกาชาดสากล   แล้ว

         mɨa   sŏmdètphráthê:pphárátrâ:tsùda: sàjă:mbɔ:rommàrâ:tchàkùma:ri:

         dâj sàdètphrárâ:tchàdamnə:n khâw pha:jnaj

         ?oŋka:nka:châ:tsă:kon   lé:w

         when   Princess Sirindhorn
         have   go   enter   inside
         international red cross   then

[8.2]   ทรงฟัง การบรรยาย สรุป การดำเนินงาน   ของ   องค์การกาชาดสากล

         soŋfaŋ ka:nbanja:j sàrùp ka:ndmnə:nŋa:n khɔ̌:ŋ ?oŋka:nka:châ:tsă:kon

         listen   lecture   summary operation   of   international red cross committee

[8.3]   ใน   ฐานะ   ที่   สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี

ทรงเป็น   องค์อุปนายิกา   ผู้อำนวยการ   สภากาชาดไทย

naj   thǎ:ná   thî: sǒmdètphráthê:pphárátrâ:tsùda:sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:

soŋpen   ʔoŋʔùppàna:jíka: phû:ʔamnuajka:n   sàpha:ka:châ:tthaj

in   status   that   Princess Sirindhorn
be   Vice president   director   Thai Red Cross

'After Princess Sirindhorn entered into International Committee of the Red
Cross, she as vice president of the Thai Red Cross Society attended the summarized
lecture of International Committee of the Red Cross's operation.'

[9.1]   ซึ่ง   องค์การ   กาชาดสากล   ได้ ให้ ความช่วยเหลือ ด้าน
ผู้อพยพลี้ภัย   ทางด้าน   ชายแดน   ไทย-กัมพูชา//

sɨ̂ŋ   ʔoŋka:n   ka:châ:tsǎ:kon   dâj hâj khwa:mchûajlɨ̌a dâ:n

phû:ʔòpphàjóplí:phaj tha:ŋ   cha:jdɛ:n   thaj-kamphu:cha:

which organization international red cross have give   aid   about
immigrant   on   border   Thai-Cambodia

[9.2]   ตลอดจน ให้ ความช่วยเหลือ   แก่ ประเทศ   ใน

ภูมิภาคเอเชียตะวันออกเฉียงใต้

tàlɔ̀:tcon hâj khwa:mchûajlɨ̌a kɛ̀: pràthê:t   naj

phu:míphâ:kʔe:chiatàwanʔɔ̀:kchɨ̌aŋtâj

till   give   help   for   country   in

Southeast Asia region

รวมทั้ง   ประเทศ   อื่นๆ   อีก   หลาย   ประเทศ   ด้วย

ruamtháŋ pràthê:t   ʔɨ̀nʔɨ̀n ʔɨ̀k   lǎ:j pràthê:t   dûaj

include   country   many more   many countries   too

'Which International Committee of the Red Cross has supported Thai-Cambodia border's immigrants including Southeast Asian region other countries.'

[10.1]   งาน ของ   องค์การกาชาดสากล

หรือ   ไอ.ซี.อาร์.ซี   นี้

ได้ ให้   ความช่วยเหลือ   แก่   ประชาชน

 ŋa:n khɔ̌:ŋ ʔoŋka:nka:châ:tsǎ:kon

rɯ̌: ʔajsi:ʔa:si: ní:

dâj hâj   khwa:mchûajlɯ̌a kɛ̀:   pràcha:chon

work of   international red cross organization

or   I.C.R.C   this

have give   aid   for   people

ผู้ประสบเคราะห์กรรม จาก   ภัยสงคราม

phú:pràsòpkhrɔ́kam cà:k   phajsǒŋkhra:m

Victims   from   war

[10.2]   โดย ให้ การรักษาพยาบาล   แก่   ผู้ป่วยเจ็บ

do:j hâj ka:nráksǎ:phàja:ba:n   kɛ̀:   phû:pùajcèp

by   have   cure   for   sickness

[10.3]   แจก อาหาร   ยารักษาโรค   และ   ความช่วยเหลือ   ทางด้านอื่นๆ

cɛ̀:k ʔa:hǎ:n ja:ráksǎ:rô:k lɛ́   khwa:mchûajlɯ̌a   tha:ŋ dâ:n ʔɯ̀nʔɯ̀n

distribute food   medicine   and   help   part other

เพื่อ มนุษยธรรม   ของ   มวลชน   ทั่วโลก

phɯ̂a mànútsàjátham khɔ̌:ŋ muanchon   thûalô:k

for   humanity of   people   all over the world

'The prior mission of International Committee of the Red Cross or ICRC is helping war perils refugees on with medical treatment, food and pharmacy distribution, other supports for humanitarian all over the world.'

[11.1]   สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี

มี   พระราชดำรัส

sŏmdètphráthê:pphárátrâ:tsùda: sàjă:mbɔ:rommàrâ:tchàkùma:ri:

mi: phrárâ:tchàdamràt

Princess Sirindhorn

has   say

[11.2]   ถาม   ถึง   การดำเนิน   การช่วยเหลือ   ของ   องค์การกาชาดสากล

ด้วย   ความสนพระทัย

thă:m thĭŋ ka:ndamnə:n ka:nchûajlĭa khɔ̌:ŋ ʔoŋka:nka:châ:tsă:kon

dûaj khwa:msŏnphráthaj

ask   about operation   help   of   international red cross
with   interesting

'Princess Sirindhorn attentively inquired about the operating assist by International Committee of the Red Cross.'

[12.1]   หลังจากนั้น   ทรงลงพระนามาภิไธย   ใน   สมุดเยี่ยม

lăŋcà:knán   soŋloŋphrána:ma:phíthaj   naj   sàmùtjîam

after that   sign   in   visiting book

[12.2]   แล้ว   ได้   พระราชทาน   หนังสือ   ฉลอง   กรุงรัตนโกสินทร์

200   ปี   พร้อมทั้ง   หนังสือ   พระราชกรณียกิจ   ของ
พระบาทสมเด็จพระเจ้าอยู่หัว

lέ:w   dâj   phrárâ:tchàtha:n nǎŋsǐ: chàlɔ̌:ŋ   kruŋráttànáko:sǐn

200 pi: phrɔ́:mtháŋ nǎŋsǐ: phrárâ:chàkɔ:ràni:jákìt khɔ̌:ŋ

phrábà:tsǒmdètphrácâwjù:hǔa

then   have   give   book   celebrate   Rattanakosin

200 year   with   book   king's works   of

the King

สมเด็จพระนางเจ้า ฯ พระบรมราชินีนาถ   และ   ของ

พระราชวงศ์   ทุกพระองค์   แก่   อุปนายกองค์การกาชาดสากล

sǒmdètphrána:ŋcâ:w prábɔ:rommàra:chíni:nâ:t   lέ   khɔ̌:ŋ

phrárâ:tchàwoŋ   thúkphráʔoŋ kὲ: ʔùppàna:jók ʔoŋka:nka:châ:tsǎ:kon

the queen   and   of

royal family   everyone   for   vice president international red cross

organization

'After that she had autographed in visitor's book, and then gave the 200 years celebration of Krung Rattanakosin and His Majesty, Her Majesty, Royal Family's activity performance books to the vice chairman of International Committee of the Red Cross.'

[13.1]   สมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี   ได้

เสด็จพระราชดำเนิน

sǒmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri: dâj
àdètphrárâ:tchàdamnə:n

Princess Sirindhorn   have

go

ทอดพระเนตร   ผลงานต่างๆ   ของ   องค์การกาชาดสากล

thɔ̂:tphránê:t   phǒnŋa:ntà:ŋtà:g khɔ̌:ŋ   ʔoŋka:nka:châ:tsǎ:kon

watch   works   of   international red cross

organization

[13.2]   ที่   ได้   ให้   ความช่วยเหลือ   แก่   ประเทศต่างๆ   โดยเฉพาะ

ประเทศไทย   และ   ประเทศ   ใน

ภูมิภาคเอเชียตะวันออกเฉียงใต้...

thî: dâj   hâj   khwa:mchûajlǐa   kὲ: pràthê:ttà:ŋtà:ŋ   do:jchàphɔ́

pràthe:tthaj   lɛ́   pràthe:t   naj

phu:míphâ:kʔe:chiatàwanʔɔ̀:kchǐaŋtâj

which have give   help   to   countries   especially

Thailand   and   country   in

Southeast Asian region region

'Princess Sirindhorn looked at the accomplishments of International Committee of the Red Cross which supported many countries especially Thailand and Southeast Asian countries.'

[14.1]   ต่อจากนั้น   สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี

เสด็จพระราชดำเนินไป   ทอดพระเนตร   พิพิธภัณฑ์   สันนิบาตชาติ

tɔ̀:cà:knán   sǒmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:

sàdètphrárâ:tchàdamnə:npaj thɔ̂:tphránê:t   phíphítthàphan   sǎnníbà:t

after that   Princess Sirindhorn

go   watch   museum   League of Nation

ภายใน   บริเวณ   ที่ทำการ   องค์การสหประชาชาติ   นครเจนีวา

pha:jnaj   bɔ:ríwe:n   thî:thamka:n   ʔoŋka:nsàhàpràcha:châ:t   nákhɔ:nce:ni:wa:

in   area   office   United Nations   Geneva

[14.2] ที่   พิพิธภัณฑ์   แห่งนี้   ได้   เก็บ   เอกสาร   ของ   ชาติต่างๆ

thî: phíphítthàphan hὲ:ŋní: dâj   kèp   ʔὲ:kkàsǎ:n khɔ̌:ŋ châ:ttà:ŋtà:ŋ

at museum   this place   have keep   document   of   nations

[14.3] ที่   ได้   ร่วม   จัดตั้ง   องค์การสันนิบาตชาติ   ขึ้น

thî: dâj   rûam   càttâŋ   ʔoŋka:nsǎnníbà:tchâ:t khɨn

which have cooperate establish League of Nations   up

[14.4] เพื่อ   ระงับ   ความขัดแย้ง   ของ   มหาอำนาจ

ทาง   ยุโรปตะวันตก   ภายหลัง   สงครามโลกครั้งที่ 1

phɨa   ráŋáp   khwamkhàtjɛ́:ŋ khɔ̌:ŋ máhǎ:ʔamnâ:t

tha:ŋ   júrò:ptàwantòk   pha:jlǎŋ sǒŋkhra:mlô:k khráŋthî: 1

in order to   stop   conflict   of   great power

on   western Europe   after   World War I

[14.5] แต่   องค์การ   ดังกล่าว   ไม่   สามารถ[14.6]ที่   จะ   ดำเนิน   ต่อไปได้

thὲ: ʔoŋka:n   daŋklà:w mâj sǎ:mâ:t   thî: cà   damnə:n   tɔ̀:pajdâj

but organization that   not   can   that will   operate   continue

[14.7] เนื่องจาก   ความขัดแย้ง   ของ   หลายๆประเทศ   ที่   มุ่ง   ขยาย   อิทธิพล

nɨaŋcà:k   khwa:mkhàtjɛ́:ŋ khɔ̌:ŋ lǎ:jlǎ:jpràthê:t   thî: mûŋ khàjǎ:j ʔìtthíphon

because of   conflict   of   countries   which aim extend influence

        'Then the Princess Sirindhorn looked at the League of Nation's Museum
in United Nation Head Quarter of Geneva. At this museum, the documents according
to League of Nation's establishment have been kept. In order to compromise European
Great Powers after First World War, but this organization was unable to proceed
because of the conflict of many countries's penetration.'

[15.1]   ภายใน   พิพิธภัณฑ์   แห่งนี้   ได้   แสดง   หลักฐาน

pha:jnaj phíphítthàphan hὲ:ŋní: dâj   sàdɛ:ŋ   lǎkthǎ:n

inside   museum   this place   have   present   evidence

[15.2]   ที่   ประเทศไทย   สมัคร   เป็น   สมาชิก   ของ   องค์การ   สันนิบาตชาติ

thî: pràthê:tthaj   sàmàk   pen   sàma:chík   khɔ̌:ŋ   ʔoŋka:n   sǎnníbà:tchâ:t

at Thailand   apply   be   member   of   organization   League of Nations

[15.3]   นับตั้งแต่ สมัย   พระยาพหลพลพยุหเสนา [15.4]   นับเป็น เวลา 48 ปี มาแล้ว

náptâŋtὲ: sàmǎj phrája:pháhǒnphonphájúhàsě:na: náppen we:la: 48   pi: ma:lέ:w

since   era Phraya Phahonphonpayuhasena   be time   48 year   already

[15.5]   ซึ่ง   หลักฐาน   ต่างๆ   ยังคง   อยู่   ใน   สภาพ   เรียบร้อย

sîŋ   lǎkthǎ:n   tà:ŋtà:ŋ   jaŋkhoŋ   jù: naj sàphâ:p   rîaprɔ́:j

which   evidence   many   still   be   in   condition   good

[15.6]   รวมทั้ง   ตู้   พระไตรปิฎก   ของ   ไทย

ruamtháŋ   tû: phrátrajpìdòk khɔ̌:ŋ   thaj

Including   closet   Tripitaka   of   Thailand

[15.7]   ที่   ได้   จัดส่งไป

thî: dâj   càtsòŋpaj

which have   deliver to

[15.8]   ก็   ยัง   คงอยู่   ใน   สภาพ   เรียบร้อย   ทุกประการ

kɔ̂:   jaŋ   khoŋjù: naj   sàphá:p   rîaprɔ́:j   thúkpràka:n

then   still   be   in   condition   good   everything

'Inside this museum, Thailand as member applicant of League of Nation's

evidence was displayed. Since Phraya Phahon Phon Phayu-sena era, it has been 48

years. All evidences including the sending Tripitaka Cabinet were remained in good
state.'

[16.1]   จากนั้น เสด็จพระราชดำเนินไป   ทอดพระเนตร ห้องสมุด   ของ
           องค์การสหประชาชาติ

           cà:knán   sàdètphrárâ:tchàdamnə:npaj thɔ̂:tphránê:t hɔ̂:ŋsàmùt khɔ̌:ŋ
           ʔoŋka:nsàhàpràcha:châ:t

           after that   go   watch   library   of
           United Nations

[16.2]   ที่   เปิด ให้   ประชาชน

           thî: pə̀:t hâj pràcha:chon

           which open for   people

[16.3]   ได้   ค้นคว้า   หา   ความรู้   ด้านต่างๆ

           dâj khónkhwá: hǎ: khwa:mrú: dâ:n tà:ŋtà:ŋ

           get   search   find knowledge many ways

[16.4]   ซึ่ง   สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี
           ทรงสนพระทัย   ถึง   วิธีการ

           sîŋ   sǒmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:

           soŋsǒnphráthaj tȟŋ   wíthika:n
           which   Princess Sirindhorn
           interest   about   method

[16.5]   ที่   บรรณารักษ์ ห้องสมุด ได้แสดง การค้นหา   หนังสือต่างๆ ได้
           อย่างรวดเร็ว

           thî: banna:rák   hɔ̂:ŋsàmùt dâjsàdɛ:ŋ ka:nkhónhǎ: nǎŋsɨ̌:tà:ŋtà:ŋ dâj
           jà:ŋrûatrew

which librarian library present searching books can
fastly

[16.6] โดย   สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี
ทรงพระกรุณาโปรดเกล้าโปรดกระหม่อม   ให้

do:j   sǒmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:

soŋphrákàrúna:prò:tklâ:wprò:tkràmɔ:m hâj

by   Princess Sirindhorn

allow   to

[16.7] บรรณารักษ์ ของ ห้องสมุด ทำการ ค้นหา หนังสือ เกี่ยวกับ
ประเทศไทย

banna:rák khɔ̌:ŋ hɔ̂:ŋsàmùt thamka:n khónhǎ: nǎŋsǐ: kǐawkàp
pràthê:tthaj

librarian   of   library   do   searching books about
Thailand

[16.8] ซึ่ง บรรณารักษ์ ก็ ได้ ค้นหา ได้ อย่างรวดเร็ว เช่นกัน

sîŋ   banna:rák kɔ̂: dàj   khónhǎ: dâj jà:ŋrûatrew chênkan

which librarian then can   search   can fastly   also

'After that she went to look at United Nation's Library which opened for
public's studies. Princess Sirindhorn was interested in fast searching database. She led
the librarian searched for Thailand's database which was fast searched as well.'

[17] การเสด็จพระราชดำเนิน   เยือน สมาพันธ์สวิส ครั้งนี้
สมเด็จพระเทพรัตนราชสุดา ฯ สยามบรมราชกุมารี

ka:nsàdètphrárâ:tchàdamnə :n jɨan   sàma:phansàwít khráŋní:
sǒmdètphráthê:pphárátrâ:tsùda: sàjǎ:mbɔ:rommàrâ:tchàkùma:ri:

going   visit   Swiss   this time
Princess Sirindhorn

ได้　เสด็จพระราชดำเนินไป　　　　ทรงเฝ้าทูลละอองพระบาท

สมเด็จพระศรีนครินทราบรมราชชนนี

dâj　sàdètphrárâ:tchàdamnə:npaj　soŋfâwthu:nláʔɔ:ŋphrábà:t
sǒmdètphrásǐ:nákhárinthra:bɔ:rommàrâ:tchonnàni:

have　go　　　　　　　　　　meet

Her Royal Highness Somdej Phra Sri Nakarindra Baromraj Chonni

ที่　อาพาร์ทเมนท์　ถนน　มองต์ เดอร์เป

thî:　ʔàphá:tmén　thànǒn　mɔŋdə:pe:

at　apartment　street　　Mount de pe

'This Swiss Confederation's visiting; Princess Sirindhorn went to appear before Her Royal Highness Somdej Phra Sri Nakarindra Baromraj Chonni at her apartment on Mount de pe Street's.'

[18.1]　　สมเด็จพระศรีนครินทราบรมราชชนนี

ได้ ทรง　ใช้　　　ชีวิต　แบบเยี่ยง　สามัญชนธรรมดา
sǒmdètphrásǐ:nákhárinthra:bɔ:rommàrâ:tchonnàni:

dâj soŋ cháj chi:wít bè:pjîaŋ　să:manchonthammàda:

Her Royal Highness Somdej Phra Sri Nakarindra Baromraj Chonni

have be spend life　　as　　　commoner

[18.2]　　ไม่ได้　มี　พระตำหนัก　ประทับอยู่

mâjdàj mi: phrátamnàk　pràthápjù:

not　have　royal residence　stay

เหมือนอย่าง ที่　ราษฎร　ทั่วไป　เข้าใจ

mǐanjà:ŋ　thî:　râ:tsàdɔ:n thûapaj　khâwcaj

as　　　that　people　general　understand

'Her Royal Highness Somdej Phra Sri Nakarindra Baromraj Chonni spent her life suchlike commoner- without staying in royal palace as people's understanding (thought).'

[19]   ที่ประทับ   ภายใน   อาร์พาร์ทเมนท์   ประกอบ   ด้วย   ห้องบรรทม

1 ห้อง ห้องทรงงาน 1 ห้อง   และ   ห้องครัว   อีก   1 ห้อง

thî:pràtháp   pha:jnaj   ʔa:phá:tmén   pràkɔ̀:p   dûaj hɔ̂:ŋbanthom
1 hɔ̂:ŋ hɔ̂:ŋsoŋŋa:n 1 hɔ̂:ŋ   lɛ́   hɔ̂:ŋkhrua ʔì:k   1 hɔ̂:ŋ

Royal residence   inside   apartment   contain   with   bedroom

1 room   work room 1 room   and   kitchen   more 1 room

[20.1]   ภายใน   ห้องที่ประทับ   ทรงปลูก   สวนครัว   ใน   ภาชนะต่างๆ

pha:jnaj hɔ̂:ŋthî:pràtháp soŋplù:k sǔankhrua naj pha:chànátà:ŋtà:ŋ

inside   staying room   plant   home-grown vegetable   in   utensils

[20.2]   เพื่อ   ทรงใช้ ประกอบอาหาร

phɨ̀a soŋcháj pràkɔ̀:pʔa:hǎ:n

for   use   cook food

[20.3]   ทั้งนี้ เป็น การประหยัด   ค่าใช้จ่าย

tháŋní: pen ka:npràjàt   khâ:châjcà:j

beside   be   economize   cost

[20.4]   เพื่อ   นำมา   ช่วยเหลือ   ราษฎร   ที่   ยากจน ใน   ประเทศไทย

phɨ̀a namma: chûajlɨ̌a   râ:tsàdɔ:n thî: jâ:kcon naj   pràthê:tthaj

for   take   help   civilian which poor   in   Thailand

'Her Royal Highness's apartment contained 1 bedroom, 1work room, and 1 kitchen. In her room, Her Royal Highness planted home-grown vegetable in utensils for cooking. It aimed to save an expense in order to help poor people in Thailand.

BIOGRAPHY

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