The idea of deixis is clarified by the concept of direction. Direction is one property of the semantic structure of a reference point. According to Frawley (1992: 278), there are two possibilities for this property: toward the reference point and away from the reference point. It is the direction toward the reference point which is encoded in *jùu*. Only in relation to the reference point does it make sense to construe such a reading (i.e., the direction toward the reference point). The time locus of *jùu* is relative.

In the event coded by (43a), the writing event moves in a direction toward the reference point, in this case the moment of speaking, as the unexpressed time end. The directionality can be explicitly expressed as in (43b). In this case the reference point is the time the event is finished.

(43a) *pim* *kʰian* *tɕɔ̀tmǎaj* **jùu**
Pim write letter **stay**
'Pim was writing the letter.'

(43b) *pim* *kʰian* *tɕɔ̀tmǎaj* **jùu** *tɕon* *sèt*
Pim write letter **stay until finish**
'Pim wrote the letter until finished.'

(43c) **pim* **kamlaŋ** *kʰian* *tɕɔ̀tmǎaj* *tɕon* *sèt*
Pim **PROG** write letter **until finish**
'Pim was writing the letter until finished.'

4. kamlaŋ

The Thai progressive *kamlaŋ* is fully grammaticalized (compared to *jùu*). No verbal use has been identified – i.e., it never serves as a main verb. What we have is the noun *kamlaŋ*, which means 'energy'. This noun might be the lexical source from which the aspect marker *kamlaŋ* is derived, as exemplified in (44).

Ref: *When My Grandpa and Grandma Were Young: volume 3, pg. 68.*
(44) *dèkdèk* **kamlaŋ** *mâj* *mii* *pʰɔɔ*
children **energy** NEG have enough
'Children's energy is not enough.'

This noun origin might be the reason why the progressive *kamlaŋ* is positioned before the main verb and where the dynamic property is derived from. The progressive use of *kamlaŋ* is shown in (45):

(45) *tɕǎn* **kamlaŋ** *wâat* *rûup*
I **PROG** draw picture
'I am drawing a picture.'

Sentence (45) is a simple sentence where *kamlaŋ* functions as an aspect operator modifying the drawing event itself without reference to the participant. The structure is given in Figure 17.

SENTENCE
|
CLAUSE
|
CORE

NP   NUC   NP

PRED
|
V

Pìtì   *kamlaŋ*   *wâat*   *rûup*
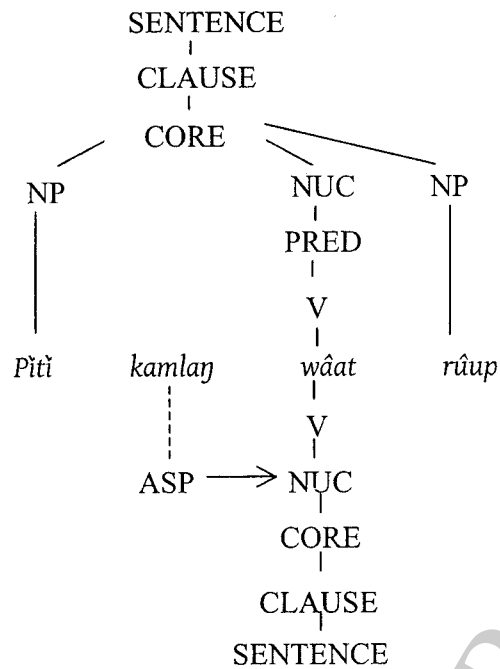
ASP ——→ NUC
|
CORE
|
CLAUSE
SENTENCE

Figure 17. The syntactic structure of (45)

I suggest that the conceptualization of 'energy' is found in the progressive *kamlaŋ*. Like *jùu*, some loss of meaning is involved (i.e., the physical and mental effort), but its dynamic sense still remains. By dynamic, it means that the process is characterized by constant change. It is this characteristic which motivates *kamlaŋ*'s grammatical behavior and distinguishes it from *jùu*.

As mentioned above (Section 3), *jùu* has the semantic value of continuity. It is, therefore, conceptually compatible with adverbs of duration (See Example (37)) or adverbs which have the sense of continuity such as 'still', as shown in (46).

(46a) *pim jaŋ tʰamŋaan jùu*
      Pim **still** work stay
      'Pim is/was still working.'

(46b) **pim kamlaŋ jaŋ tʰamŋaan*
      Pim **PROG** still work
      'Pim is/was still working.'

The progressive *kamlaŋ* is intrinsically dynamic; that is, it involves **change**, and thus is incompatible with *jaŋ* 'still'. However, this is not the only reason to explain why the progressive cannot take the adverb. Another reason motivating the incompatible co-occurrence between the progressive and 'still' is discussed in Section 5.

Besides *jaŋ* 'still/yet', examples of adverbs incompatible with the progressive *kamlaŋ* are *rîaj rîaj* 'on and on', *bɔ̀j bɔ̀j* 'often', and *tʰúkwan* 'everyday'. The progressive is also incompatible with the auxiliary verbs *mák* 'often' and *tɕɔ̂ɔp* 'often'. This dynamic value is opposite to the stative nature of *jùu* resulting in distinct syntactic patterns.

On the other hand, *kamlaŋ* is compatible with *tɕûaŋ níi* 'this section' while *jùu* is not. This is due to the nature of the adverb which is not just a length of time.

Rather, the meaning is given by the selection of a particular substructure within the base of a period of time. It is one of several temporal periods.

(47a) *tɕûaŋ   nîi   duaŋ   **kamlaŋ**   tòk*
       section   this   fortune **PROG**   fall
       'During this time, (my) fortune is falling.'

(47b) **tɕûaŋ   nîi   duaŋ   tòk   **jùu***
       section   this   fortune fall   **stay**
       'During this time, (my) fortune is falling.'

The progressive is typically applied to activities which require energy for sustained physical and mental activity (i.e., dynamic processes – *run, walk, cough, sweep, eat*). However, it also occurs with state verbs.

(48) *ʔakàat   **kamlaŋ**   dii*
      weather   **PROG**   good
      'The weather is good.'

The verb 'good' inherently is a stative process, which involves little or no change – the process simply goes on. By this nature, it should not be able to occur with *kamlaŋ*, however, it does. If we take the notion of semantic flexibility into consideration, it will be easier to understand why this is possible. Typically, what the word 'good' encodes is the state of pleasantness. According to our encyclopedic knowledge, however we know that there is a degree of 'pleasantness'; as such the stative process can change over time, for example, from bad to good. What *kamlaŋ* does is bring out the potential range of a weather event which undergoes change over time, and it profiles or designates the pleasant state, as symbolized below (the profile indicated by the heavy line (Langacker 1991)).

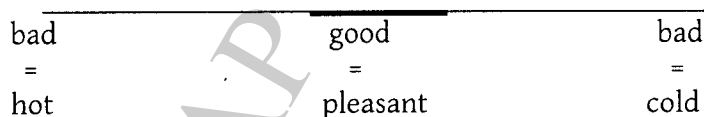| bad	good	bad
=	=	=
hot	pleasant	cold

Figure 18. Weather change

In Figure 18, the line represents the possibility of weather change, while the state of goodness is indicated by the heavy line. In this way the progressive *kamlaŋ* can occur with a stative process.

It should be noted here that *kamlaŋ* has the potential to bring out a stative verb's dynamic range, if pragmatically it is possible and acceptable. Note the pragmatic possibility of the following:

(49) *tɛ̀ɛŋ   bɛ̀ɛp   nĭi   **kamlaŋ**   sŭaj*
      Dress   like   this   **PROG**   beautiful
      'Dressing like this is beautiful.'

(50) *maalii **kamlaŋ** sŭaj
Malee **PROG** beautiful
'Malee is beautiful.'

It is acceptable to say Sentence (49), but not (50). The event in (49) is a type of adornment situation, which can undergo change – one can adorn oneself beautifully or terribly. For example, it is tacky if we adorn ourselves with too much or too little. But, if we do it just right, it looks attractive. The adornment scenario is construed as dynamic; hence the verb 'beautiful' can take the progressive *kamlaŋ*. As for (50), although a person's natural beauty can change over time, it is not as dynamic as (49) – it is construed as taking a longer time to change.

The progressive is also found to occur with other state verbs such as *rúu* 'know', *rák* 'love', *lǒŋ* 'lost', *tɕʰamân* 'trust', and *tɕʰa* 'believe'.

Ref: www. 11news1.com

(51) wannii   kʰontʰaj   **kamlaŋ**   rúu   wâa
today   Thais   **PROG**   know   that

tɕʰâattʰaj   kɔ̀ɔt   tʰɔɔrarâat   kʰîn   lɛ́ɛw
Thai nation occur   tyrant   up   already
'Now, Thais know that their nation has had a tyrant.'

Ref: http://webboard.mthai.com/5/2006-02-12/197819.html

(52) mîa   raw   **kamlaŋ**   rák   **kamlaŋ**   lǒŋ
when   we   **PROG**   love   **PROG**   lost

kamlaŋ   tɕʰamân   **kamlaŋ**   tɕʰa
PROG   trust   **PROG**   believe

raw   máktɕá   mɔɔŋ   pʰiaŋ   kʰɛɛ
we   often   look   only   just

dâan   dii   kʰɔ̌ɔŋ   sìŋ   nán
side   good   POSS   thing   that
'When we are loving, being lost, trusting, believing (something), we likely to look at only the good side.'

The frequency of occurrence of the progressive with state verbs varies. State verbs which have a high potential to be changeable like *dii* 'good', and *arɔ̀ɔj* 'tasty' are found to occur frequently with *kamlaŋ*. State verbs which have less potential to be changeable like *rúu* 'know', and *tɕʰa* 'believe' are less frequently found to occur with the progressive. As such, they are not well entrenched and might not be accepted by some speakers.

It was mentioned in Section 3 that *jùu* can occur with a stative verb; however, its implication is different from that of *kamlaŋ* due to its different semantic value.

(53) maalii   sŭaj   **jùu**   samǒə
Malee   beautiful **stay**   always
'Malee is always beautiful.'

To assert (53) is to say that Malee was beautiful, and she is still beautiful. Her beauty extends over a period of time, which began in the past, and which obtains at

the present. This is the continuity or unchanging effect of *jùu*, which cannot be found in *kamlaŋ.*

In addition to allowing an event to be construed as an event in progress, *kamlaŋ* also indicates the **coincidence** of the on-going event and the contextual event performed at the time of the on-going event.

(54) *tʰîi tɕʰiaŋmàj   fǒn   **kamlaŋ** tòk*
    at   Chiang Mai   rain   **PROG**   fall
    'It is raining in Chiang Mai.'

The on-going event in (54) is a raining event. What is the contextual event of (54) then? Apparently, it is not linguistically expressed in this example.

In a given speech event, there would be at least two states of affairs: the speaker's utterance, and the utterance event. The utterance event is the on-going event, while the speaker's utterance is the contextual event, which is a precondition for the event in progress to emerge. It serves as a reference point for purposes of establishing the relationship with the on-going event. This is a type of simultaneous relationship.

According to Grice's maxims of conversation[16] (1975), the speaker does not supply more information than is required (maxims of quantity). In a real time situation, as in (54), it is not necessary to assert that 'it is raining when the speaker is uttering'. When there is enough information, the contextual event is not linguistically encoded. It is grammatically and communicably sufficient to have only the on-going event in the independent clause, as in (54). Such an independent clause is often found in conversation discourses where there is enough contextual information.

When the contextual event is not the default time of speaking, the contextual event must be explicitly mentioned (following Grice's maxims).

(55) *dɛɛŋ   paj   talàat   tɔɔn   fǒn   **kamlaŋ** tòk*
    Daeng   go   market.   when   rain   **PROG**   fall.
    'Daeng went to the market when it was raining.'

In (55), it was raining when Daeng went to the market. This type of sentence is often found in a narrated story. Daeng's going to the market is the contextual event. It is the time locus. The temporal linker *kamlaŋ* situates the raining event with respect to the going to the market event – the reference point and then specifies the simultaneous relation of the two events.

Because of the coincidence nature of *kamlaŋ*, it tends to occur with adverbs of temporal deixis, (for example, *tɔɔnníi* 'at this time', *kʰanàʔníi* 'at this time', *tɔɔnnán* 'at that time', and *kʰanàʔnán* 'at that time',) and not with non-temporal dexis adverbs like adverbs of duration.

This property of *kamlaŋ* allows the speech participants to specify that the event in progress does not precede or follow the contextual event but at some point coincides with it. It motivates *kamlaŋ*'s grammatical requirement. Omitting the contextual event would result in an ungrammatical/incommunicable sentence. This is a temporal compass which enables us to indicate the connection between the event and the time locus without explicit temporal expressions.

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[16] There are four main maxims of conversation: quantity, quality, relation and manner.

The difference between *kamlaŋ* and *jùu₄*, thus, is found in the way they are distributed with respect to their time locus, as in Figure 8.
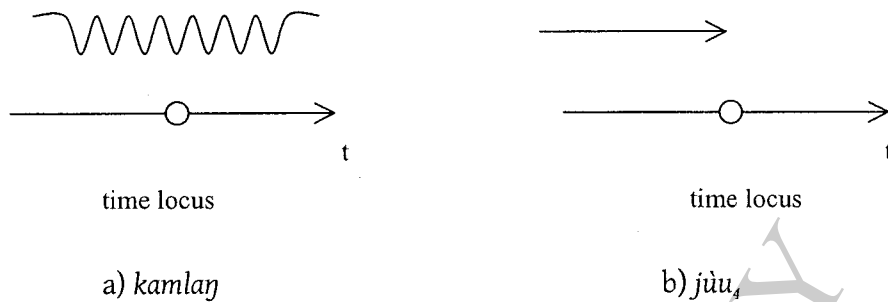

Figure 19. Distribution of *kamlaŋ* and *jùu₄* with respect to their time locus

The temporal linker *kamlaŋ* specifies that an event in progress coincides with the reference point, while the temporal locator *jùu₄* anchors an event and specifies that the event moves toward the reference point. The distinct distribution in relation to the reference point entails different temporal scopes, and thus requires different temporal modifiers. This is another reason why *jùu* is compatible with the adverb *jaŋ* 'still' ('up to and including the present or the time mentioned or an unspecified time'), but not with *kamlaŋ*.

The foundation has now been laid to enable discussion of the extent of interchangeability between *kamlaŋ* and *jùu*. However, it is only *jùu₄* that is interchangeable (i.e., the default temporal location of *jùu₄* is the time of speaking which is the same as that of *kamlaŋ*). Although the temporal scopes of *kamlaŋ* and *jùu₄* are distinct from each other, they both obtain to the present moment. Moreover, the time frame is expandable from a point to a larger interval. When the time interval is precise (i.e., the event has started in close proximity to the reference point), it is as if the durative event coincides with the reference point (i.e., the moment of speaking). In this case, *jùu* apparently is similar to *kamlaŋ*, and thus *kamlaŋ* and *jùu* can be used interchangeably[17] in certain contexts.

Situation: Conversation

Q: *tʰam*   *ʔaraj jùu*
     do   what   stay?
     What are you doing?

A: (56a) **kamlaŋ**   *tʰamŋaan*
             PROG   work
             '(I) am working.'

     (56b) *tʰamŋaan*   *jùu*
             work   **stay**
             '(I) am working.'

The properties of *jùu* and *kamlaŋ* can be summarized as follows.

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[17] The interchangeability is possible with activity verbs but not state verbs.