

**THE MEANING EXTENSION OF RAJA: FROM KING OF A
NATION TO KING OF POP**
*(PENGEMBANGAN MAKNA RAJA: DARIPADA RAJA
SEBUAH KERAJAAN KEPADA RAJA POP)*

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ABSTRACT

Malay kingdom is ruled by 'RAJA' (King). Historically, there is an evidence of a treaty among Demang Lebar Daun and Seri Tribuana on the terms of a sovereign, wise and just ruler (Sulalatus Sulatin, 1612). Since then, Malacca has stood up as a very strong, powerful and in control of the Malay Archipelago under the rules of RAJA. Consequently, over the years Malacca has in contact with the Dutch, British, Chinese, Arabs, Indians and many others for their businesses. Apart from the trading activities, the contact has a positive impact to the Malay language itself. One of them is more loanwords has absorbed into the Malay language. Nevertheless, the invasion of British under the Pangkor Treaty (1874) and the amendment of article 23(1) and article 181 (2) in Federal Constitution 1993, have caused the sovereignty and dignity of RAJA reduced to Malay customs and religion only. Since then, the word RAJA is no longer confined to king that rules the nation. Apparently, this development has an impact to the meaning extension of 'RAJA' linguistically as well. The meaning of 'RAJA' has extended to the name of places (Kampong Raja), organization (Polis di Raja), title (Raja SMS), game (Raja Hitam) and metaphorical expressions (Raja Sehari). Based on 5 million data bank of the classical and modern Malay corpus, this paper attempts to analyze the meaning extension of 'RAJA'. Interestingly, the meaning

extension of RAJA is semantically motivated and well structured.

Key Words: Raja (king), Rakyat (people), image schema, royal aura, corpus

ABSTRAK

Kerajaan Melayu diperintah oleh 'RAJA.' Daripada sudut sejarah, terdapat bukti mengenai perjanjian antara Demang Lebar Duan dengan Seri Tribuana mengenai kedaulatan, kearifan dan keadilan raja (*Sulalatus Sulatin*, 1612). Malay kingdom is ruled by 'RAJA' (King). Historically, there is an evidence of a treaty among Demang Lebar Daun and Seri Tribuana on the terms of a sovereign, wise and just ruler (*Sulalatus Sulatin*, 1612). Sejak itu Melaka berdiri teguh, begitu kuat mengawal Kepulauan Melayu diperintah RAJA. Since then, Malacca has stood up as a very strong, powerful and in control of the Malay Archipelago under the rules of RAJA. Selanjutnya, sejak bertahun-tahun Melaka mengadakan hubungan dengan Belanda, British, China, Arab dan pelbagai pihak lagi dalam perdagangan. Selain daripada aktiviti perdagangan, hubungan tersebut meninggalkan impak positif ke atas bahasa Melayu. Antara impak tersebut ialah lebih banyak kata pinjaman meresap ke dalam bahasa Melayu. Meskipun begitu, penaklukan British di bawah Perjanjian Pangkor (1874) dan pindaan ke atas Artikel 23 (1) dan Artikel 181 (2) dalam Perlembagaan Persekutuan Malaysia 1993 telah menyebabkan kedaulatan dan maruah RAJA merosot untuk hanya menjaga hal-ehwal agama Islam dan adat istiadat Melayu. Dengan itu, perkembangan ini meninggalkan impak ke atas pengembangan makna RAJA daripada segi linguistik. Makna RAJA telah mengembang untuk merujuk nama tempat (Kampung Raja), organisasi (Polis di Raja), gelaran (Raja SMS), permainan (Raja Hitam) dan pernyataan metafora (Raja Sehari). Berdasarkan 5 juta data bank dalam korpus tulis klasik dan moden, makalah ini

menganalisis makna RAJA. Agak menariknya, pengembangan makna RAJA berlaku daripada dorongan semantik dan juga struktur.

Kata Kunci: Raja, Rakyat , skema imej, aura diraja dan korpus

Introduction

The Malay kingdom is ruled by 'RAJA' (King). Historically, there is an evidence of a treaty between Demang Lebar Daun and Seri Tribuana and thus, this has created the inter-relationship between the RAJA (king/ruler) and RAKYAT (people/subjects). The RAJA is the symbol of supremacy and sovereignty, and becomes the umbrella to his subjects. In return, the subjects must be loyal and obedient to the RAJA (Sulalatus Sulatin, 1612). Since then, Malacca stood up as a very strong, powerful kingdom and was in control of the Malay Archipelago under the rules of the RAJA. The administration under the RAJA is practiced until today even after Malaya became Malaysia in 1963. The Constitutional Monarchy State remains as it is until today. Over time, the chronology of the RAJA administration has undergone some changes due to interference from the British colonialism and the amendments of the constitution in 1993. It is observed that the notion of Raja as symbols of the Malay struggle and Malay identity has become less powerful.

Interestingly, this phenomenon has influenced the word RAJA itself linguistically. RAJA which was once referring to the supremacy has now been loosely used by 'rakyat' or commoners/people. Instead of having RAJA as the symbol of supremacy, we can also have RAJA being used to refer to raja pop (king of pop), raja lawak (king of jester), raja buah (king of fruits), raja SMS (king of SMS), and raja rimba (king of forest). These are examples of titles given to an individual or object that rules their specific domains. Simultaneously, we can also have names of places, institutions, and metaphorical

expressions that portray the RAJA's name. Some examples are Jalan Raja Bot, Jalan Raja Chulan, Kampung Raja Nongchik, (names of streets and a village respectively), Polis di Raja Malaysia, Kastam di Raja Malaysia (institutions) and Raja Sehari (metaphor for bride and groom). This extension of meaning has two implications. On one hand, it denotes the relationship between the RAJA as head of a state and its people who have become closer while on the other, it is a sign of the RAJA losing power over his people. This article will analyze the meaning extension of the word 'RAJA' through the semantic cognitive approach and specifically using the cognitive mechanism analysis.

The Chronology of RAJA: From Ruler to Jester

Much research has been done on the concept of RAJA. The discussions range from politics, history, literature and law. In literature, the history of the descendents of the RAJA is well described in the Malay classical texts, namely Sulalat al Salatin (1612), Hikayat Hang Tuah (1762), Misa Melayu (1836), Merong Mahawangsa (1898) and many others. The salient evidence on the birth of the concept of RAJA is explicitly narrated in Sulalat al Salatin. It is said that there was an agreement between the RAKYAT (people) and the RAJA (king) that marks the beginning of the dichotomy between the two. Below is the covenant between Demang Lebar Daun (representing the rakyat 'people') and Seri Tri Buana (representing the RAJA):

that 'If your highness desires my daughter in marriage, your highness must make an agreement with me and I will give her to you'. And Seri Teri Buana said: 'What is it that you wish of me? And Demang Lebar Daun replied: 'All my descendants shall be your highness' subjects and they must be properly treated by your highness' descendants.

If they do wrong, however greatly, let them not be disgraced or insulted with evil words: if their offence is grave, let them be put to death. And the King replied, 'I will give an undertaking as you wish, but in return I desire an undertaking from you ... that to the end of time your descendants shall never be disloyal to my descendants, even if my descendants are unjust to them and behave evilly'. And Demang Lebar Daun replied, 'So' be it, your highness' (Sulalat al Salatin: 1997).

And that is why it has been granted by the Almighty God to all Malay rulers that they shall never put their subjects to shame; however greatly they offend, they shall never be bound or hanged or insulted with evil words. If any ruler puts his subjects to shame, it is a sign that his kingdom will be destroyed by the Almighty God. Similarly, it has been granted by the Almighty God to the Malay subjects that they shall never be disloyal or treacherous to their rulers, even if their rulers should behave evilly or inflict injustice (Brown, 1948). Through the agreement as well, we can envisage the concept of '**daulat**'. *Daulat*, as a concept of the general Malay tradition is comprised of several related ideas. It could act arbitrarily and offensively to protect the ruler, his command and his dignity, and enable him to accomplish acts of great magic. In short, *daulat* was the foundation of the ideology of legitimation. Linked to the concept of *daulat* was the notion that the Malay Rulers possessed certain mystical powers that would lead to misfortune to those who were disrespectful of or disloyal to a Malay Ruler. This *daulat* leads to another term concerning the great magic of the RAJA known as the royal aura.

The royal aura demonstrates that the RAJA is really powerful and capable of doing great things; for instance, curing the Chinese Emperor's cholera using his feet-washing water, ceasing a storm by throwing his crown into the sea, changing paddy into gold and its

straws into silver and many others. This phenomenon suggests that the RAJA has a special position as compared to the rakyat. Gillen (1994) further elaborates that a Malay Ruler was traditionally the pinnacle of a hierarchy and was the sole source of judicial, executive and legislative power. His power was maintained and enhanced through the development of an unquestioning loyalty that has imbued the Malay people with a strong sense of reverence for and fear of the Rulers. In return, the ruler had certain responsibilities and obligations to his subjects. The qualities by the laws for being a ruler were that he should be merciful (*pengampun*), generous (*pemurah*), courageous (*perkasa*) and firm in his rules. The relation between the RAJA and his subjects can be seen as follows:

The kings are like fire, the prime ministers are like wood; without the wood, the fire will not be lit. It means the subjects are the roots, a king is the trunk of a tree; without the roots, the tree will not stand straight. This is the relationship of a king and his people. Therefore, any Malays, no matter what grave sin they have committed, do not kill them, unless the punishment falls in the laws of Allah, because all Malays are interdependent (Sulalat al Salatin 1997).

In this chronicle, the best conduct of the king, namely Sultan Muzaffar Syah, is also portrayed. He is seen as not only just, but full of wisdom. He instructed his ministers to create a book of Law known as *Undang-Undang Melaka*. The citation below proves the claim:

“Sultan Muzaffar Syah conducted himself in a just and generous manner. He created a book of laws which thwarted the whimsical laws of his ministers. Melaka became more prosperous, traders made Melaka their home, and the empire expanded” (Sulalat al Salatin 1997).

The *Kanun* also refers to the main elements which reflected a ruler's power and greatness and preserved his aura and dignity. These were contained in provisions governing attire, language, the execution of the royal command and ceremonial accoutrements (Kahsnor Johan, 1999). Through a well governed empire, and through the prosperity and the influence of the Malay Archipelago, the RAJA was made known worldwide. The international trades bloomed and the RAJA established many diplomatic ties with many countries. One of its famous counterparts was China. Liang Liji (2009) claimed that:

“The King of Melaka was bestowed two pieces of dragon attire embroidered in gold, gold and silver furniture, curtains, blankets, mosquito netting and many others. The Queen was equally awarded with gifts. When they left China, the King of Melaka was bestowed with a belt made out of jade, honorary equipment and horse saddles”.

The description given above is made from the perspectives of literature and history. Linguistically, all evidences referring to the RAJA in the chronicle *Sulalat al Salatin* is translatable into an image schema as in cognitive semantics. Image schemas could serve as source domains for metaphorical mapping. The rationale for this view can be summarized as follows: image schemas appear to be knowledge structures that emerge directly from pre-conceptual embodied experience (Evans and Melanie Green, 2006). From the given context, sets of lexical, the image schema can be further drawn in understanding the intended meaning. As mentioned above, the RAJA must have all the positive characteristics in order to maintain his supremacy. The breach of the agreement by either the RAJA or his subjects will cause a furore to the kingdom itself. This strong and interdependent relationship between the RAJA and RAKYAT is shown in the diagram below:

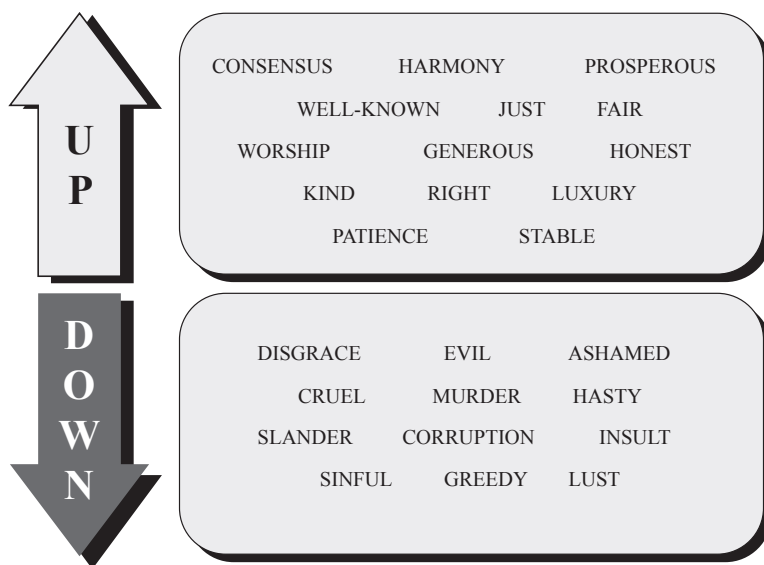


IMAGE SCHEME OF HIERARCHY : ‘RAJA’ (KING) AND ‘RAKYAT’ (PEOPLE)

Diagram 1: The relationship between the RAJA and his RAKYAT

The image schema of hierarchy in Diagram 1 can be further understood as “POWERFUL IS UP” and “POWERLESS IS DOWN”. The lexical items for both UP and DOWN prove that the bodily experiences allow us to conclude the relationship of the both parties. UP will lead to sovereignty while DOWN is the reverse. The RAJA who is a villain by being unjust, corrupt, highly sex driven and crazy for women would finally lose his grip of power. Apparently, after approximately a century, when the treaty was no longer being observed by the RAJA, the state became very weak and consequently fell into the hands of the Portugese. This is the initial indication for the collapse of the RAJA institution.

The Limitation of Power

As narrated by Gillen (1994), the episode of the power destruction has continuously affected the supremacy of the institution itself. Historically, the British obtained control over Penang in 1786 and Singapore was founded by Stanford Raffles in 1819. Under the treaty of Pangkor in 1874, the Sultan of Perak was obliged to accept a British resident in return for settling the disturbances and for supporting the Sultan against the claims of other chiefs for the throne. The British resident would advise the Sultan on all but religious matters and matters pertaining to the Malay culture. The Constitution also provided for an immunity of the Rulers from proceedings in court. Article 32 provided that the King “shall not be liable to any proceedings whatsoever in any court” and Article 181(2) provided that “[n]o proceedings whatsoever shall be brought in any court against the Ruler of a State in his personal capacity”. The Constitution provided that changes in the Constitution with respect to the privileges or position of the Rulers would require the consent of the Conference of Rulers.

A series of invasion have given a totally different image of the RAJA. After Japan’s occupation, there was a contestation between the rulers and the British colonials. Malayan Union was introduced, followed by the Federation of Malaya and Malaya finally became an independent country. The RAJA was forced to accept some of the new rulings, and this has subsequently reduced the power of the RAJA to mainly customs and religion only. Nevertheless, at this point the RAJA is still the umbrella of the nation.

The peak of this contestation was in 1993. There were two changes to the amendments tabled in the House of Parliament on January 18. One was that a Ruler charged with an offence in the Special Court should cease to exercise his functions as a Ruler. Pending the decision of the Special Court, a Regent would be appointed to exercise the functions of the Ruler. A Ruler convicted of an offence

by the Special Court and sentenced to imprisonment for more than one day would cease to be the Ruler of the State unless he received a pardon. A similar provision was added with respect to the King. The other change was that no action, civil or criminal, could be instituted against the King or a Ruler of a State with respect to anything done or omitted to be done in his personal capacity without the consent of the Attorney General (Amendment 1993). However, the events of 1993 appear to have irrevocably reduced the significance of the Malay Rulers in the Malay society and in the politics of Malaysia.

The Meaning Extension of RAJA

Since the amendments were made by the then Prime Minister, Mahathir Mohamed, the immunity of the RAJA has been limited. The RAJA is no longer above the law. Interestingly, this has led to the rise of a new RAJA. After 1993, the notion of RAJA no longer exclusively refers to the ruler but has expanded to the commoners as well. Before the conflict, RAJA has one core meaning which refers to the ruler, the respectable head of a nation with the ‘DAULAT’ and royal aura. The data below proves the claim.

- a. ... abad ke-15. Asal usulnya bermula dengan ***Raja Merong Mahawangsa*** membawa putera raja Rom untuk dikahwinkan dengan puteri raja Cina.)
(Lit: ..in the 15th century. It all begins with ***King of Merong Mahawangsa*** taking the Prince of Rome to marry the princess from China.)
- b. ...penyeragaman undang-undang Islam yang di bawah kuasa ***raja-raja Melayu ***tidak bererti ...
(Lit: ...the standardization of Islamic laws under the jurisdiction of the *** Malay Kings*** does not mean...)

- c. ... isu penyeragaman Undang-undang Islam di Malaysia dalam mesyuarat ***Majlis Raja-Raja***.
(Lit: ...the issue of the standardization of the Malaysian Islamic Law in the ***Kings' Council***meeting...)

Over time, the lexical of RAJA has expanded and is used to refer to more than the core meaning. Interestingly, the peripheral meaning of RAJA has also emerged. Evidently, based on the modern corpus from the Malay Data Bank, the word RAJA has apparently appeared with various collocations.

From the data of the corpus bank collected from the 1990's to 2004, the collocation of the lexical RAJA can be further subdivided into different categories, such as human, flora and fauna, games, organizations, names of places and metaphors. These subdivisions create a peripheral meaning as discussed in cognitive semantics radial network category. In this theory, any lexical item with the highest frequency scored in the corpus will become the core meaning whereas the other meaning which shares its meaning cognitively will become its peripheral meaning. The peripheral meaning denotes the same characteristics as depicted in the core meaning. The semantics of each peripheral meaning portrays the cognitive link with the core meaning which can be interpreted from its contexts. The data below proves the peripheral meaning of RAJA driven from the corpus:

1. **Manusia** (Human)

Raja Gambus (The King of Gambus)

- a. *Melihat kepada komitmen dalam memperjuangkan muzik ini, tidak hairanlah kalau Fadzil, 55, mendapat gelaran ***Raja Gambus*** Malaysia ()*.

(Lit: Considering his commitment in championing this music, it is not surprising if Fadzil, 55, was given the title as *Malaysia's *** King of short-necked lute**** .

Raja Pecut (Sprinter)

- b. *Siapa bakal ***'raja pecut'*** negara*
(Lit: Who is the future national *** sprinter ***).

Raja Lawak (King of Jester)

- c. *Menyedari kekosongan itu, stesen Astro akan mewujudkan satu program realiti TV berjudul ***Raja Lawak***, Astro mulai 23 Disember ini*
(Lit: Realizing the unfilled slot, ASTRO station will introduce a reality TV show known as *** King of Jester *** beginning this 23rd December.

Raja Pop (King of Pop)

- d. *Dia berkebolehan membawakan pelbagai rentak lagu termasuk Rock and Roll, lagu penyanyi legenda Elvis Presley dan *** Raja Pop *** Michael Jackson*
(Lit: He is capable of singing various genres of songs including Rock and Roll, songs of the legendary singer, Elvis Presley and the *** King of Pop *** Michael Jackson.

Raja Gelek (King of Gyration)

- e. *Persembahan seterusnya menyaksikan ***Raja Gelek***, Datuk M Daud Kilau yang menyanyikan beberapa lagu petikan album terbarunya termasuk Mainan Kayangan, Cik Mek Molek dan Angka Satu.*
(Lit: The next performance saw the ***King of Gyration***, Datuk M.Daud Kilau, singing a few numbers from his new album including Mainan Kayangan, Cik Mek Molek dan Angka Satu.

Raja SMS (King of Short Message Service)

f. *Aura Mawi makin pudar? Semuanya bertitik tolak daripada rentetan cerita-cerita kurang manis yang disiarkan dalam akhbar dan majalah mengenai***Raja SMS***ini.*

(Lit: Mawi's aura is fading? It all began with a string of gossips published in the newspapers and magazines about the ***King of SMS***)

The first peripheral meaning is on humans. The human is given a special title based on his/her profession or presented with the title based on his/her popularity. These titles are a recognition of one's ability in a specific area and he/she is the only who dominates the area. For instance, the 'King of short necked lute' is given to Fadzil Ahmad based on his talent. Until today, no one has managed to be on a par with him to become his successor. His numbers are well known as Ghazal (a special genre of music with the hybrid of Malay and Arabic tunes). No one can deny his contributions and the title suits him well. The same case applies to data (e). Daud Kilau is known as the King of Gyration due to his talent while performing his songs. Fully dressed in bright and sparkling outfits, he will gyrate gracefully throughout his performance. His talent is exceptional among the artistes. Considering that he is already 60 years old, it is remarkable that his numbers are still well accepted by his fans. This might be due to the fact that his songs are ear-soothing, full of advice and a type of his own named 'dangdut' (a Malay song with the influence of Hindi tunes). Data (f) is another example. A star singer named Mawi was born in 2003 through a reality TV show "Akademi Fantasia". The fans voted via SMS to determine the winner of the show. Mawi has become a phenomenon based on his 'clean' personality, humbleness and his good looks. He came from a very simple background and has successfully attracted fans from all over the country. He left his rival far behind and was crowned as the champion for that show in 2003. A series of title were

secured by Mawi through SMS and finally he became popularly known as RAJA SMS. His aura is really astonishing, and to date, no one who competed in the reality TV show has managed to replace him as the most popular singer born from that show. Another instance of RAJA is the title given to the King of Pop. If Micheal Jackson is well known as the King of Pop internationally through his songs, in Malaysia the King of Pop title is given to Jamal Abdillah, a local singer who became a star in 1979. His pop genre is well accepted by his fans and his songs become a hit whenever they are released. Until today, his numbers are still much awaited by his fans.

Likewise, data (b) and (c) are the titles given to a *sprinter and king of jester*. These titles were given to individuals who are outstanding in their area. The sprinter title is given to the best athlete who can produce the fastest record in a short distance running event. Normally the athlete will be a person who is able to maintain his title for a series of tournament and is able to run under 10 seconds for the short distance track. The king of jester is a title given to the individual nominated as the champion in a reality TV show, namely 'Raja Lawak'.

From the above data, all titles which are given either through nominations or talents have a cognitive similarity with the RAJA that rules. The title given to that particular person or persons prove that they rule the area, are respected and accepted by their fans. These individuals mentioned above rule the world of dance through gyration, music through the small-necked lute, are popular through their numbers and genres. Literally, they rule their fans. They have their own followers in their own 'world'. Normally the followers or fans will make them as their role model, impersonate them as their idols and admire them. If the RAJA is an inherited title, the kings in these peripheral meanings are voted based on their popularity and talent.

2. **Metafora (Metaphor)**

Raja Sehari (Bride and Groom)

- a. *Pasangan ***raja sehari*** ini turut diiringi gadis-gadis pengiring berpakaian serba biru.*
(The ***bride and groom*** are also escorted by the usherers dressed in blue.)

This data is an example of a metaphorical expression. *Raja Sehari* refers to the bride and groom. In this context, the term *raja* is given to the couple not based on their popularity or talent but to the setting of the wedding event especially the dressing, the dais, the feast and the ceremony itself. The bride and groom will be dressed in special attires resembling the RAJA and his QUEEN. There will be a special aide who would serve both of them throughout the ceremony. There are many guests invited and the bride and groom will become the center of attraction. They will be given a special treatment and will sit on a special well decorated dais during the wedding event. What differentiates this RAJA Sehari with the real RAJA is that, the royal aura only stays for a few days. Furthermore, the event for Raja Sehari happens almost every weekend especially during school holidays when Malay couples get married.

3. **Buah-buahan dan Haiwan (King of Flora and Fauna)**

Raja Buah (King of fruits)

- a. *DURIAN atau nama saintifiknya *Durio zibethinus* adalah ***raja buah*** yang digemari kebanyakan rakyat Malaysia. Dulu, kedatangan musim durian amat ditunggu-tunggu oleh penggemarnya.*
(Lit: Durian or its scientific name *Durio zibethinus* is the ***king of fruits*** that is loved by most Malaysians. In the

past, the arrival of the durian season was so much awaited by its lovers).

Raja Rimba (King of Jungle)

- b. *badan seorang lelaki yang disiat-siat dahsyat dan dimakan rakus oleh ***Raja Rimba*** Malaya, seekor harimau yang kelaparan*

(Lit: the body of a man that was severely torn and eaten greedily by Malaya's***king of the jungle***, a hungry tiger.

Raja Binatang (King of Animals)

- c. *wajah Griffon jelas menunjukkan sifat haiwan itu sebagai kacukan antara ***raja binatang*** iaitu singa dan ***raja burung*** yakni helang*

(Lit: the face of the Griffon clearly shows the animal's trait as a mixture of ***the king of animals*** i.e. the lion and ***the king of birds*** i.e. the eagle.

Another interesting domain for the peripheral meaning of the lexical RAJA is flora and fauna. We can have king of fruits and king of animals. The king for both the fruit and fauna is different from one language to another. It is culturally specific. 'Durian' is a thorny fruit with a strong smell, yellowish soft flesh and creamy taste which is crazed by many. Its price differs according to its quality. Durian can be served as dessert, sweets, ice cream, be it at a social gathering or a special function. Most Malaysians love the durian.

However, the king of animals and the jungle has a different image from the durian. The tiger rules the jungle and is a threat to others. A predator is a carnivorous animal that kills most of its prey. Besides the tiger, the lion is also selected as the king in the animal kingdom. The role of the lion as the king is best depicted in the film

‘Lion King’ where all animals agreed to appoint the lion as their king. Apart from the king of animals and the king of the jungle, birds too have their own ruler in their domain. The eagle is known as the king of birds. Once again, its characteristic as a carnivorous animal and a predator has made it a menace to small birds.

4. Permainan (Games)

- a. *Buah Permaisuri Putih digerakkan ke petak f7. Ini mengakibatkan buah ***Raja Hitam*** menghadapi keadaan buntu.*

(Lit: The white queen is moved to f7 square. This has caused the ***King of Black*** to face a dead end).

Another domain identified as a peripheral meaning of RAJA is in games. This refers specifically to the game of chess. The King is one of the dominant players in this game. The death of the King marks the end of the game. It resembles the end of an empire when the King is defeated in a war.

5. Institution

Organisasi (Organization)

- a. *Dia telah berkhidmat selama 30 tahun dalam PGK, VAT69, ***Polis Diraja Malaysia*** (PDRM).*

(Lit: He has served for 30 years in PGK, VAT69, ***the Malaysian Royal Police Force*** (PDRM).

Tempat (Name of Place)

- b. *Bahkan nama kampung juga diambil daripada nama kampung di Melaka, seperti Hujung Pasir misalnya yang terletak di ***Jalan Raja Abdullah****

(Lit: In fact, the name of villages is also taken from the name of villages in Melaka, such as Hujung Pasir for instance which is located in *****Jalan Raja Abdullah***)**

The final peripheral meaning is the institution. Institution is divided into two, namely the organizations and names of places. In Malaysia, most of the government body is auspiced by the RAJA (royal) as in *The Royal Police Force, The Royal Army, and The Royal Customs and Excise*. These institutions look after the safety and sovereignty of the country. Similarly, the names of places, villages, buildings are also sometimes institutioned based on the RAJA's name. Jalan Raja Abdullah (King Abdullah Road) was named after his majesty's contribution to the people and nation. Many streets and villages are named after the RAJA. Normally the RAJA's name is well known because of his close relationship and involvement with his people.

In conclusion, the data from the corpus proves that the meaning extension of RAJA does occur and it is semantically motivated. The diagram below shows how the extension of the meaning of RAJA operates. It begins with the core meaning 'ruler' which is then used in various different kinds of domains. The peripheral meaning is well supported by the data which shows the title 'raja' has been quite frequently used in everyday life. The lexical 'raja' used in the daily corpus is able to reflect the power/influence of the common raja to their fans based on popularity, talent or special features that they possess.

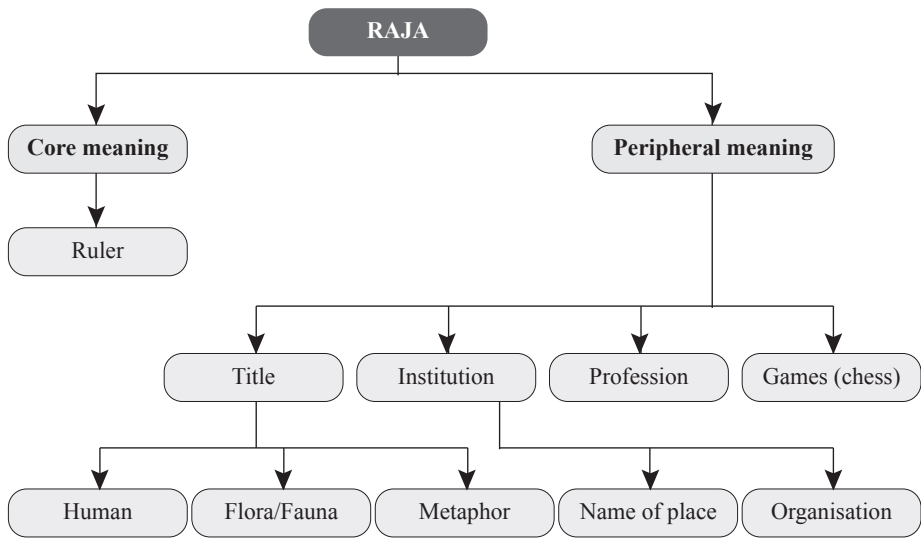


Diagram 2: The Meaning Extension of RAJA

The Shared Concept of Raja

The contestation between the ruler with the Prime Minister in 1993 finally brought limitation to the power of the RAJA. During the British colonialization, the power of the RAJA was confined to religion and customs but the amendment of the Constitution in 1993 has further reduced the immunity of the RAJA. The RAJA can no longer act beyond the law. What impact does this have on the institution itself?

As mentioned earlier in this paper, based on the Malay chronicles, there was an agreement between the RAJA and RAKYAT in keeping peace and harmony among them. The RAJA is forbidden from hurting or giving shame to the RAKYAT while the RAKYAT is not allowed to betray the RAJA. As long as the agreement is upheld, the state will become prosperous, strong and stable. Otherwise, the state will become weak and finally collapse.

Subsequently from the episode, the Malay archipelago came

to an end when the RAJA became a tyrant. The misuse of power, corruption and the sex-driven actions tainted the character of the RAJA. The RAKYAT was shamed from a series of incidents. For example, the RAJA (Sultan Mahmud Syah) killed the family of the Bendahara (Prime Minister) for failing to introduce her beautiful daughter to him. The Bendahara instead gave his daughter to her own cousin. The dictatorship of the RAJA reached its peak when he ordered his rakyat to fulfill the wishes of the Princess of Gunung Ledang so that he could marry her. The rakyat were forced to collect 7 trays of mosquito liver, 7 barrels of young betelnut juice, 7 barrels of tears, and build a bridge from Malacca to Gunung Ledang as well as collect a bowl of blood from his own prince. These instances implicitly portrayed the tyranny of the ruler. As a consequence from all the incidents, the RAJA became very weak and finally the state fell into the hands of the Portugese. The colonialization of Malacca ended in the hands of the British and the king of the nation finally became a mere history. There is no more RAJA in Malacca until today.

In addition, the covenant which stated that the RAJA should marry someone from the descendants of a RAJA has also been violated. Today, most of the RAJA's family members have married commoners as their spouses. According to the myth, whenever a RAJA marries a commoner, the commoner will contract chloasma. The myth did not surface as indicated, but the effect has a different implication. This phenomenon with the incident of the infringement between the RAJA and the RAKYAT has led to a new landscape of the ruler. Besides the collapsed empire, the sequence of amendments to the RAJA's power has become more apparent. The evidence from the modern corpus has shown that the image of the RAJA no longer belongs to the ruler per se but has also been extended to the commoners. Consequently, we can have the King of Pop, King of Gyration, and so on. The extension of the meaning as shown in Diagram 3 demonstrates the new role of RAJA.

There are two implications that can be drawn from this development. Firstly, it illustrates the limitation of power that belongs to the RAJA. The aura is now shared by both the RAJA and RAKYAT. Secondly, it also has a positive impact in that the mystical power (*daulat*) that used to create a gap between the RAJA and RAKYAT has now been narrowed down. The RAKYAT has more room to interact with the RAJA and hence, this has lessen the formality between the two. Diagram 3 illustrates the relationship between the two via the image schema UP and DOWN where UP IS POWERFUL and DOWN IS LESS POWERFUL. The royal aura has become lesser and lesser as the power of the RAJA decreases. On the contrary, the aura of the RAKYAT has increased in various domains. Finally, the concept of RAJA has now become a concept that is shared between the two.

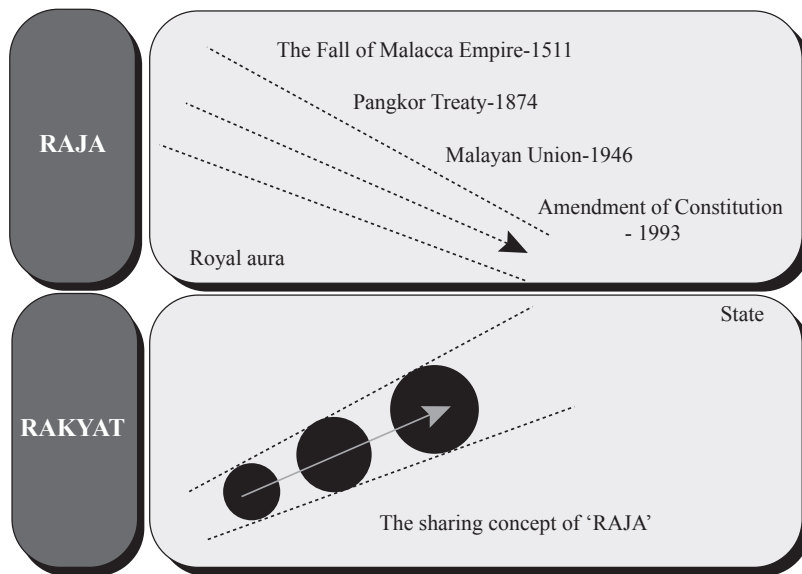


Diagram 3: The shared concept of RAJA

Nonetheless, there are still differences that elevate the status of the RAJA as compared to the RAKYAT. Table 1 explains the statement:

Table 1: The difference between king of the nation and a common king

	KING OF A NATION	COMMON KING
1	Abided constitutionly	Non – constitution
2	Administratively legal	Group of fans
3	Inherited (long life)	Voted by fans (popularity)
4	Specific reference	Various references

It is clear that the appointment of the RAJA is abided by constitution but the appointment of the commoners is not. In accordance to that, the RAJA is administratively legal. The RAJA has the power to give orders and must be well respected by the RAKYAT. The position is also inherited by his successor. The heir of the throne is chosen from among the kinship. Most importantly, the KING as a ruler has a specific reference. In contrast, this does not happen to the common king. He is not entitled to give any orders as they are voted by fans. In fact, it is unconstitutional for the common king to do so. The existence of the common king is created by their fans. The fans are just a small group of people and it is not imperative for them to obey their idol’s instruction. The major difference between the two is that there are various references that generate the peripheral meaning of the lexical RAJA that belongs to the RAKYAT.

Conclusion

The lexical RAJA shows an interesting phenomenon that has occurred from the time of the pre-independence of Malaya until today. The data from the Malay classical chronicle proves that there is evidence of the existence of RAJA. The data portrays the supremacy of the Malay RAJA and their extraordinary good governance which has led to a strong, stable and prosperous state. The Malay RAJA initiated the law as in Undang-Undang Melaka that encompasses the rules

in marriage, the status of women, trading, bribery and many more. Interestingly, the laws were derived from the Islamic guidance law. During this epoch, diplomatic ties materialized with the Dutch, China, Rome, India and others. The empire was glorious and well respected by its companions. However, the breach of the agreement between the RAJA and RAKYAT has caused a disaster to the empire and more interestingly has established new meanings to the lexical RAJA itself. The cognitive semantics with the image schema has identified that the linguistic motivation between the core and the peripheral meaning of the lexical RAJA itself no longer exclusively belongs to the KING.

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