

MALAY LOANWORDS IN THAI

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Speakers of Thai and Malay have been in contact for centuries. It was written in the first Thai inscription made in the Sukhothai period that the Thais had power over the whole Malay peninsula in the reign of king Ramkhamhaeng, the fourth king of Sukhothai. This claim has not yet been proven, since not enough supporting evidence has been found. However, in the chronicle of the Yuen dynasty of China, it was written that in 1295, a Siamese ambassador and a Malay ambassador arrived at the Chinese court at the same time, whereby the Chinese emperor asked the Siamese not to attack the Malays any more (Phumisak 1983:154). In 1455, the Thai king of Ayutthaya sent an army to attack Malacca, but the Thais failed to conquer the city. The mission was repeated in 1509 with the same result. In 1601 Malacca fell into the power of the Portuguese (Anamwat 1985:172).

It is not clear when the upper part of the Malay peninsula, which consists of Kedah, Pattani, Kelantan, and Terengganu, became dependent states of Thailand, but the fact that the Thai armies were sent to Malacca, a southern state on the peninsula, indicates that those northern states had come under Thai power at least since the 15th century.

In the 17th century Pattani became a big and important port, and had trade with India, China, and Japan. Kelantan was at that time under the power of Pattani. Whenever the Thais were weak, Pattani declared independence, and whenever the Thais became strong, Pattani became a Thai dependent state again. It was recorded in a British report that king Narai (late Ayutthaya period) offered Pattani to the British as a gift of friendship. Also in a report of the French ambassador to king Narai's court, it was mentioned that Pattani and Kedah were Thai dependent states. Therefore it can be assumed that these Malay states were under the Thai power for the whole Ayutthaya period (Anamwat 1985:173). When Ayutthaya was captured and destroyed by the Burmese in 1767, all the Thai dependent states, including those in the Malay peninsula, declared independence. Only a few months later, the Thais managed

to drive the Burmese away and establish a new capital at Thonburi. In 1782 the capital was moved to Bangkok, the present capital city of Thailand, and a new dynasty called Chakri was established. In the reign of king Rama III of the Chakri dynasty, Thailand managed to gain back almost all the dependent states it had during the Ayutthaya period, including the four Malay states. In 1909 Thailand gave Kedah, Kelantan, and Terengganu to Britain, in exchange for the relinquishing of some territorial privileges Britain had in Thailand (Witthayarat 1988:130).

The long-term relationship between the Thais and the Malays resulted in the existence today of over a million Malay speakers in Thailand. They reside mostly in the four southernmost provinces along the Malaysian border, with pockets of speakers in eleven other southern and central Thai provinces (Amon 1987). As the people have become part of the population of Thailand, the Malay language has also become part of the Thai language. This paper is a study of Malay loanwords in Thai, in which the Malay dialects are determined when possible. The data is taken from the Dictionary of Words With the Same Pronunciation and Meaning in Thai and Malay, compiled by Khun Silapagamphiset in 1986, and also from my own observation.

The data in the dictionary will be divided in this paper into six categories: 1) Vocabulary which appear in Inao, an epos of the late Ayutthaya period with Malay origin; 2) Vocabulary used in southern Thailand; 3) Vocabulary used in standard Thai; 4) Islamic religious terminology; 5) Indic loanwords; and 6) Other items not included in any of the above categories.

I. Vocabulary from Inao

The first version of Inao was written in late Ayutthaya period (i.e. the 18th century) by two princesses who had a Malay maid. The maid told them a folk story, known in Java as Panji. The story, which is about a Javanese king of the 10th century, so impressed the princesses, that they wrote a Thai version. This version was rewritten by king Rama I and II respectively. In every version, a great number of Malay words are used side by side with Thai words. For example:

- (1) O waa siadaai duang yiwaa
Oh! I lost my loved one

ngaam muan naangfaa krayaangan
She's as beautiful as an angel in heaven

The words /**yiwaa**/ and /**krayaangan**/ in the poem have the same meaning as **jiwa** and **keyangan** in Malay. Note that the tone of the final syllable of both words are rising. The Malay word **jiwa** is a Sanskrit loanword. In Thai, the Sanskrit loanword for 'life, soul' is also /**chiiwaa**/ (Sanskrit j becomes **ch** in Thai). Therefore /**yiwaa**/ and /**chiiwaa**/ should be considered as doublets, one borrowed directly from Sanskrit, the other via Malay. As for /**krayaangan**/, it is obvious that the word was borrowed from the Malay **keyangan** (ke+yang+an), because the common words for heaven in Thai are /**faa**/ and /**sawan**/. The first word is a native Thai word and the latter is a Sanskrit loan. Moreover, the canonical shape of **krayaangan** does not correspond to that of Thai, which is basically a monosyllabic isolating language.

Using such criteria, a number of Malay loan words are found . For example:

Thai		Malay	
ayii	'royal pron.'	aji	'2 pers. sg.'
krit	'kris'	keris	'kris'
tunaangan	'engagement'	tunang-tunangan	'fiance'
bungaa	'flower'	bunga	'flower'
burong	'bird'	burung	'bird'
bulan	'moon'	bulan	'moon, month'
bEElaa	'join another in death'	bela	'join another in death'
yayii	'dear woman'	yayi	'younger sibling, wife'
mangummangaraa	'walk'	mengembara	'to wander blindly, (meng+kembara)'
taman	'garden'	taman	'garden'
asmaraa	'love'	asmara	'love'

Although these words are found in literature written about two hundred years ago, most of them are still used in standard Thai. However, they are used mostly in poetic language. The only word found used in everyday language is **mangummangaraa**.

Apart from these words, there are also a great number of Malay words that appear in Inao, but are not considered Malay loans in Thai because they are not used anywhere else. Examples of these words are:

Thai	Malay
kunung asanyaa	'mountain' 'origin'
tulaa	'calamity brought on by a curse or breaking a taboo'
tammangong kalanaa	'an officer' 'wanderer'
	gunong asalnya 'origin (Gen.)'
	tulah
	temenggung kelana

An interesting feature of these Malay loans is their tonalization. Whenever the Malay word ends with a vowel or a sonorant, the Thai version will bear a rising tone at the same (final) syllable. At this point, it is not possible to explain this phenomenon, since more research on middle Thai phonology, as well as old Malay phonology, is needed. However, it may be hypothesized that in middle Thai, loanwords tended to have a universal rising tone at word final position. The tendency is different in modern Thai where loanwords can have either mid, low, falling or high tone. Examples of such word are: /widi?oo/, /?imphOt/, /kompyut@@/, and /maikrooweef/ from the English video, import, computer, and microwave. From this hypothesis, it can be further assumed that the period each borrowing took place can be roughly determined by the tone of the word in question.

As far as dialect study is concerned, not enough information is available, since these words were borrowed into written Thai. When the story was told by the Malay maid, it is possible that careful literary speech, not a dialect variant, was involved when each Malay word was used.

II. Words Used in Southern Thailand

There are a number of lexical items that exist only in the southern Thai dialect, and have similar pronunciations and meanings as some Malay words. Examples of those words are:

Thai	Malay
chanchii 'to promise; to make appointment'	janji 'promise'
paanan 'pandan flower'	pandan 'pandanus'
phrat 'wind or rain from the west'	barat 'west'
phratyaa 'wind from the	barat daya 'south- west'