

Bang Bua Thong Melayu Dialect - a Lexicon Study

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Abstract

In and around Bangkok, Thailand there are various minority ethnic groups living in small communities who still retain their cultural identities. This study is on the Malay language used by Malay Community of Bang Bua Thong in Nonthaburi Province, immediately North of Bangkok. They are descendants of Kedah and Pattani prisoners who were forcibly brought for resettlement some 200 years ago.

The focus will be on Malay words used in everyday life, in order to investigate how the formation of words can affect their meanings as well as to identify the borrowing process which affects of the words. Field interviews were carried out in the area after carefully selecting respondents.

The study, which covers lexicon and touches on phonology, shows that the language has evolved more in terms of lexicon whilst retaining its phonology.

An interesting extension of this study is to trace the origins of the people through the language's phonological roots.

บทคัดย่อ

ในประเทศไทย โดยเฉพาะในกรุงเทพมหานครและเขตปริมณฑล จะมีกลุ่มชาติพันธุ์ที่มาจากหลากหลายเชื้อชาติ อาศัยอยู่ตามชุมชนเล็กๆ ซึ่งยังคงรักษาอัตลักษณ์ทางวัฒนธรรมของตนเองไว้ การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษาคำภาษามลายูที่ใช้กันในชีวิตประจำวันของคนในชุมชนมลายูในอำเภอบางบัวทอง จังหวัดนนทบุรี คนมลายูในชุมชนนี้สืบเชื้อสายมาจากเชลยสงครามที่ถูกดักต้อนมาจากรัฐเคดาห์และปัตตานี และมาตั้งหลักแหล่งอยู่ในกรุงเทพมหานครและเขตปริมณฑลในราว 200 ปีที่ผ่านมา การวิจัยนี้มุ่งศึกษาเรื่องการสร้างคำและความหมายของคำที่ใช้พูดกันในชุมชนดังกล่าวเพื่อบ่งชี้ถึงกระบวนการยืมคำจากภาษาอื่น และใช้วิธีเก็บข้อมูลโดยการสัมภาษณ์ผู้ให้ข้อมูลทั้งด้านคำและด้านเสียง การวิจัยนี้เน้นเป็นการศึกษาในเบื้องต้น ผู้ที่สนใจสามารถขยายผลการวิจัยให้ครอบคลุมถึงที่มาของคนในชุมชนนี้ โดยศึกษาจากวิวัฒนาการด้านเสียงของคำได้

Introduction

Bang Bua Thong is a village located within the Bang Bua Thong "ampher" (administrative district, same name) in Nonthaburi within the Bangkok Metropolis, Thailand. It is located north of Central Bangkok on the West of Chao Phraya River. It is estimated that there are some 1,500 Bangkok-Melayu households in the Ampher with 11 mosques.

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Bangkok-Melayu are descendants of prisoners of war brought back to Bangkok by the victorious Thai army after invading Pattani some 200 years ago. They were made to clear virgin forests and develop areas for paddy cultivation. The Bangkok-Melayu community is scattered around the Bangkok Metropolis and in outlying areas including Ayuthaya. Until the 1930's when the National Integration Policy was introduced by the Thai government, the Bangkok-Melayu community did not assimilate into the mainstream Thai society.

Bang Bua Thong Bangkok-Melayu community was one of the sites reported in an earlier study "The Assimilation of Bangkok-Melayu Communities in the Bangkok Metropolis and Surrounding Areas" Umaiya (2003: page 61-66). It was found that the Melayu language is hardly used by the Bangkok-Melayu community except at Khlong Bang Po, where it is widely used including for "Khutbah" (sermons) on Fridays; and to a much lesser extent in Khlong Neng, Bang Bua Thong and Tha-It. In these places, it is noted that the Melayu dialect is mainly spoken by the older people and much less by the younger generation.

It was identified that the Melayu dialect spoken by the Bang Bua Thong and Tha-It community was significantly different. The Melayu dialect at the other sites closely resembles the Pattani dialect.

The respondents at Bang Bua Thong informed the researches that their ancestors were from a village in Yala, Thailand (close to Kedah). Their Melayu dialect, according to Asmah (personal interview with Asmah (1977)), is similar to that spoken in Padang Terap, Kedah. No further information on the original location of the people is available.

Objective

The objective of this study on Bang Bua Thong Melayu dialect is to: -

- a. Compare the characteristics of segmental phonemes of some basic lexical items of the dialect under study with those of Standard Bahasa Melayu.
- b. Identify the patterns that differentiates Bang Bua Thong dialect and Standard Bahasa Melayu
- c. Determine the borrowing of those lexical items from the dominant Thai language

The approach of the study is the use of basic lexical items and their segmental phonemes of the Bang Bua Thong Melayu dialect; and to compare it with the Standard Bahasa Melayu system and where necessary with the Bangkok Thai language system to help clarify on the process of language borrowing.

Significance of the study

The initiative to study the Bangkok-Melayu dialect evolved from the major research undertaken by the writer. The dialect seems to have a unique pronunciation, which attracts the attention of linguists. Further, this dialect survived a 200 year separation from its "motherland" and would be valuable material for comparison with its "cousins", if and when identified. Furthermore, the discipline of linguistics can facilitate the study of Ethnography, and find out the origin of the people through language. It will also be useful for further research in the area of dialectal study, particularly Melayu dialects.

Method

The data was obtained from 3 key informants (1 gentleman and 2 ladies), all local residents of Bang Bua Thong Melayu community and whose ancestors were born and long established there. Their ages were 50, 60 and 70 years old respectively. The informants were native speakers chosen from several candidates recommended by the locals.

Conversations were recorded on cassettes using tape recorders and some with a video recorder. The use of video recorders provides supplement any visual information. The conversation covered several topics such as occupation, childhood, food, time, numbers and eventually accumulated some 160 lexical items (Appendix I). One of the approaches was to request the informants to relay the information in their Melayu dialect followed by Bangkok Thai language.

Scope and Limitations

The data will be limited to spoken dialect of Bang Bua Thong Melayu community which includes the Thai-Melayu community. Analysis of the data will cover characteristics of segmental phonemes of only the lexical items that were acquired. The lack of documented data on Bahasa Melayu dialects spoken in Kedah, Perlis, Kelantan, Pattani or other parts of Southern Thailand means the researcher is constrained to using Standard Bahasa Melayu for comparison. Furthermore, there is little difference between spoken and written Standard Bahasa Melayu in terms of sound, thus for convenience orthographic transcription is used.

Conceptual Framework

As the data collected during the fieldwork are lexical items, the focus is to study changes in sound, form and meaning. The Bang Bua Thong Melayu dialect has long been separated from the centre or source of the Melayu language in Malaysia. On the other hand, for over 200 years it has been in close contact with the Thai language of the Bangkok area. As a result of the long contact between Bang Bua Thong Melayu dialect and Bangkok Thai, innovations at the lexical level of the language have taken place. This study of language borrowing can be another example of cultural diffusion, a view accepted by most linguists in the field such as Sapir (1921: page 192) and Haugen (1953: page 363).

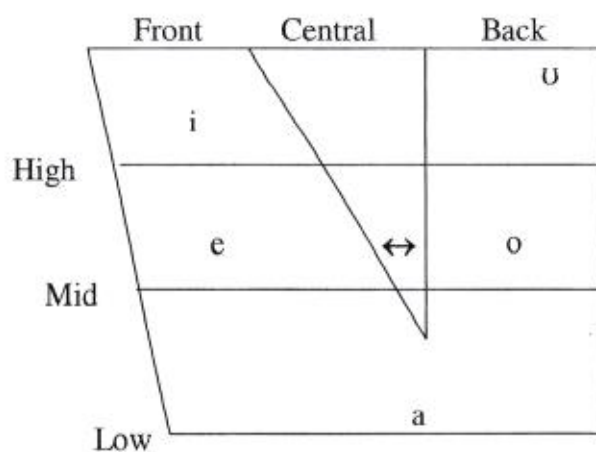
This is a reverse study of Umaiya (2003), "A Classification of Thai-Kedah Dialects Using Phonological Characteristics". In that instance, the investigation concerned Thai dialects in a Bahasa Melayu environment, whilst concepts and linguistic approach were similar.

The phonemic system of Malay or Bahasa Melayu for the study is adapted from a detailed study by Yunus Maris, 1963, Malay Sound System: mimeograph. Malay provides 19 consonants; 6 pure vowels and 3 diphthongs as illustrated below.

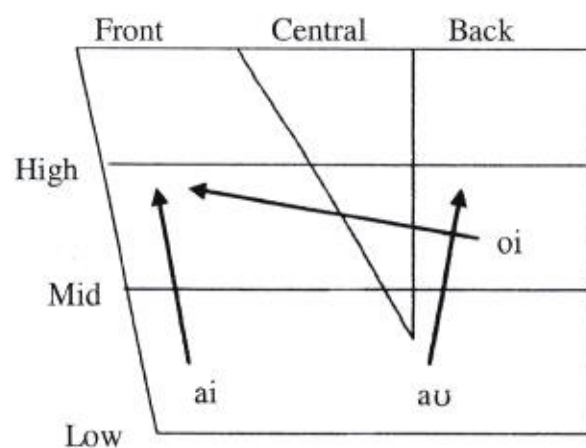
1. Malay Consonants

		Bilabial	Labio-dental	Dental	Alveolar	Palato-alveolar	Palatal	Velar	Glottal
Plosive	unvoiced	p			t			k	ʔ
	voiced	b			d			g	
Affricate	unvoiced					tʃ			
	voiced					dʒ			
Fricative	unvoiced				s				h
	voiced								
Nasal	unvoiced								
	voiced	m			n		ɲ	ŋ	
Lateral	unvoiced								
	voiced				l				
Trill	unvoiced								
	voiced				r				
Semi-vowel	unvoiced								
	voiced	w					j		

2. Malay Pure Vowels



3. Malay Diphthongs



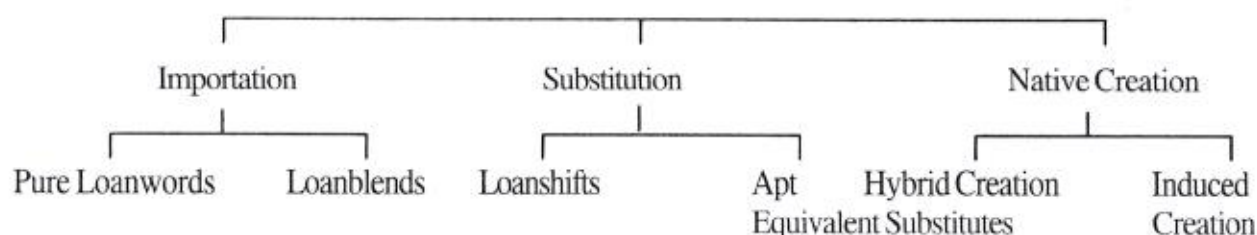
When studying language borrowing, specifically loanwords, one cannot ignore the phonological aspects of the languages under study. Handerson (1951, page 131) described what happens to foreign phonological features in the new linguistic environment: “Foreign words may be taken into a language in two ways: (a) they may be recast in a form already acceptable to the borrowing language; or (b) they may retain some alien features and so introduce new phonological patterns”.

Haugen (1950 page 87) said that “Since we cannot follow the fate of individual words and expressions from their earliest introduction (...) we are entitled, however, to make certain assumptions. First, that a bilingual speaker introduces a new loanword in a phonetic form as near that of the model language as he can. Secondly, that if he has occasion to repeat it, or if other speakers also take to using it, a further substitution of native elements will take place. Thirdly, that if monolinguals learn it, a total or practically total substitution will be made.” Interesting parallel can be seen with speakers of Bang Bua Thong Melayu dialect who were initially monolingual but over time (living as a minority) acquired the Thai language to be bilingual (true for the older generation).

Asmah (1977) in her book, “The Phonological Diversity of the Malay Dialects” provided a phonological background on Malay dialects. For example, she described some common features (page 7), “Although every dialect has the phonemes /s/ and /l/, the distribution of each of these phonemes seems to vary one from the other. In Sl, Jh and Sr, /s/ and /l/ occur in the initial, intervocalic and final position of a word. In the other five dialects, these two phonemes never occur in the final position of a word. The diaphone of the final /s/ in the dialects are in general realised as [h]. However, [h] may or may not be preceded by a glide which in phonemics would be represented as /y/”. (Note: Malay dialects are SL = Standard Language, Jh = Johor and Sr = Sarawak, Perak, Kelantan, Negri Sembilan, Penang and Kedah). In the case of /l/, Asmah went on to state (page 9), “The pronunciation of the orthographic “l” in the final position of the word also varies from place to place at the substandard level. The dialects which pronounce the final “s” as an alveolar fricative are the ones which also maintain the pronunciation of the final “l” as a lateral. On the other hand, those which pronounce the final “s” as [h] with or without a preceding glide do not allow the existence of the lateral in the word-final position. Hence, in such a position, instead of the lateral there is a semivowel (phonetically a glide) or silence.”

Heah (1989 page 117) compared English and Malay phonemic systems and noted that “Malay provides 19 consonants by which to render 24 English consonants; 6 pure vowels and 3 diphthongs by which to render 12 English pure vowels and 8 diphthongs.” She continues her observation, “English phonemes with equivalent in Malay are substituted more or less automatically. For those phonemes in English which do not have equivalents in Malay, other Malay phonemes are substituted. They usually have some articulatory features in common with the English phonemes they replaced.”

In this paper, the researcher has determined that for analysis of language borrowing in Malay language, the most suitable framework to describe the processes of innovations is that of Heah (1989). She has classified the processes of lexical expansion into importation, substitution and native creation.



Importation is a process of lexical innovation by which a phonemic sequence i.e. a lexical item is transferred outright from one language to another with or without formal modification. The product of importation is called a loanword. The word /paep/ in Thai for English pipe is a loanword in Thai.

The process of substitution, on the other hand, involves the transference of a concept from one language to another without simultaneous transfer of the form that originally encodes it. The recipient language uses native words to encode the foreign concept. The lexical item /rae:KKa:n samphan/, literally, “labour” and “to relate” for English labour relations is a substitution in Thai.

Sometimes the processes of importation and substitution operate in a single lexical item. Such a lexical item is called a loan blend. It consists of a morphemic borrowing and native morpheme. An example in Thai is /me:ʔa:ka:t/ for English airmail. The sequence /me:/ stands for mail and is therefore a borrowing from English while the sequence /ʔa:ka:t/ is a Thai morpheme for air.

Heah lists several subtypes under her general classification of loan shifts and apt equivalent substitutes for the products of the process of substitution. The main criteria for classification is held throughout: the use of native morphemes to code a foreign concept but at the same time, the use of the foreign form as a model for the innovation, though there could be modification in the innovation to suit native syntax as in the example /me:2a:ka:t/ “airmail”.

The process of native creation, (this term was first used by Haugen (1953) on page 403) in Heah’s system utilizes native morphemes for a foreign concept but ignores the encoding foreign form as a model for the innovation. In other words, the foreign concept only provides the stimulus for the formation of this new lexical item. An example of native creation in Thai is /khrɛ̌aŋ phimdi:t/ in English typewriter. The innovation is formed by joining a word /khrɛ̌aŋ / machine, which functions as the head of the lexical item, and a compound /phimdi:t/, which is constituted by /phim/, a verb, meaning to print and /di:t/, a verb, meaning to tap with the resulting action of the tapped object to bounce horizontally as happens when a typewriter is used.

In Thai and Malay words, the more general idea comes first (is designated as noun) and the one that is more specific or is in modifying relation with the noun is designated as specifier.

/kluaj	khai/	a type of banana (smaller than the ordinary)
“banana”	“egg”	
noun	modifier	

Data Analysis

The data is compared against Standard Bahasa Melayu and the findings are as reported below. Where the occurrence is detected in only one item, it is not recorded as a pattern. Items identified as established loanwords in Bahasa Melayu, such as the Arabic word ‘Zohor’, and which have undergone morphemic modification, e.g. /lahoo/ (Afternoon prayer), are neither studied nor analyzed.

a. Consonant phonemes

- (1) Bang Bua Thong Melayu dialect adopts consonant phoneme /r/ (similar to that of consonant phoneme ڤ in Arabic) to correspond with ordinary /r/ in Standard Bahasa Melayu e.g.
/buɽoŋ / for burung meaning ‘bird’ in both dialects
/baɽuu/ for baru meaning ‘new’ in both dialects

- (2) Bang Bua Thong Melayu dialect seems to use consonants with nasal quality e.g.

/apɪŋ/ for anjing meaning 'dog' in both dialects

/kɪŋiʔ/ for kunyit meaning 'turmeric' in both dialects

- (3) There is a tendency for Bang Bua Thong Melayu dialect to reduce syllables of Standard Bahasa Melayu, such as from three to two syllables or from two to one syllable e.g.

serupa to /supɔɔ/ meaning 'alike' in both dialects

bubuh to /boh/ meaning 'put' in both dialects

tahun to /thaŋ/ meaning 'year' pohon to /phaK/ meaning 'plant'

harum to /hauŋ/ meaning '(sweet) smell'

Besides the reduction in syllables, phoneme reduction is observed where /lʌm/, /sʌm/ in Standard Bahasa Melayu is shortened to /lʌʔ/, /sʌʔ/ in Bang Bua Thong Melayu dialect; and followed with phoneme substitution where /b/ in Standard Bahasa Melayu corresponds with /m/ Bang Bua Thong Melayu dialect. In orthographic transcription Standard Bahasa Melayu, 'm' is the final position consonant in the first syllable and 'b' is the initial position consonant in the next syllable e.g.

/lʌmuu/ for lembu meaning 'cow' in both dialects

/sʌmilian/ for sembilan meaning 'nine' in both dialects

Likewise, /pʌlan/, /man/ in Standard Bahasa Melayu is reduced to /plaa/, /maa/ in the Bang Bua Thong Melayu dialect and followed with phoneme substitution where /d/ in Standard Bahasa Melayu corresponds with /n/ Bang Bua Thong Melayu dialect. In orthographic transcription of Standard Bahasa Melayu, 'd' is final position consonant in the first syllable and 'n' is initial position consonant in the next syllable e.g.

/plaanoʔ/ for pelandok meaning 'mouse deer' in both dialects

/maanii/ for mandi meaning 'bathe' in both dialects

- (4) There is a substitution of short vowel sound /a/ in the first syllable of Standard Bahasa Melayu for long vowel sound /aa/ in the Bang Bua Thong Melayu dialect together with a reduction of /n/ in Bang Bua Thong Melayu dialect e.g.

/haatuu/ for hantu meaning 'ghost' in both dialects

/saatiaŋ/ for santan meaning 'coconut milk' in both dialects

- (5) Bang Bua Thong Melayu dialect uses Plosive-Glottal /ʔ/ in the substitution of many phonemes in syllable final position in the orthographic transcription Standard Bahasa Melayu i.e. 'd', 'r', 't', 'k', 'p' e.g.

(i) /ahaʔ/ for ahad meaning 'Sunday' in both dialects

(ii) /aʔ/ for air meaning 'water' in both dialects

(iii) /dʌkaʔ/ for dekat meaning 'near' in both dialects

(iv) /doʔ/ for duduk meaning 'sit' in both dialects

- (v) /kʌdʒaʔ/ for **kejap** meaning ‘compressed’ in both dialects

There is also addition of /ʔ/ after short vowel in syllable final position e.g.

- (i) /naasiʔ/ for **nasi** meaning ‘rice’ in both dialects

- (6) In the Bang Bua Thong Melayu dialect, substitution of /h/ for /s/ in syllable final position in the orthographic transcription Standard Bahasa Melayu dialect is observed to take place e.g.

/bata**h**/ for **batas** meaning ‘bank separating paddy fields’ in both dialects

/buku**h**/ for **bungkus** meaning ‘to pack’ in both dialects

b. Vowel phonemes

- (1) The uniqueness of the Bang Bua Thong Melayu dialect is very much contributed to by the obvious change of final sound of a word i.e. ‘am’, ‘an’ and ‘an’ in orthographic transcription Standard Bahasa Melayu, in respect to the usage of /ia + ŋ/ as a substitute, e.g.

/a**ji**aŋ/ for **ayam** meaning ‘chicken’ in both dialects

/bu**ki**aŋ/ for **bukan** meaning ‘no, not’ in both dialects

/dʒa**a**iŋ/ for **jarang** meaning ‘not often’ in both dialects

- (2) The final vowel phoneme /ɛɛ/ of a word in the Bang Bua Thong Melayu dialect is used to correspond with the final vowel ‘ai’ of a word in orthographic transcription Standard Bahasa Melayu e.g.

/paakɛɛ/ for **pakai** meaning ‘to wear’ in both dialects

/tʃaabɛɛ/ for **cabai** meaning ‘chili’ in both dialects

- (3) The final vowel phoneme /aa/ of a word in the Bang Bua Thong Melayu dialect is used to correspond with the final vowel ‘au’ of a word in orthographic transcription Standard Bahasa Melayu e.g.

/suu**r**aa/ for **surau** meaning ‘place of worship’ in both dialects

/ku**b**aa/ for **kerbau** meaning ‘buffalo’ in both dialects

- (4) The final vowel phoneme /o/ of a word in the Bang Bua Thong Melayu dialect is normally used to correspond with the final vowel ‘u’ of a word in orthographic transcription Standard Bahasa Melayu e.g.

/kuko**h**/ for **kukuh** meaning ‘strong, solid’ in both dialects

/tumoʔ/ for **tumbuk** meaning ‘to pound’ in both dialects

However, there are some cases where the informants seem to maintain either the ‘u’ sound in their dialect or come out with pronunciation that is in between ‘o’ and ‘u’.

/tʃaabuʔ/ for cabut meaning 'pull out, uproot' in both dialects
 /kamuh/ for kambus meaning 'to cover with earth' in both dialects

- (5) The final vowel phoneme /ɔɔ/ or /ɔ/ of a word in the Bang Bua Thong Melayu dialect is normally used to correspond with the final vowel 'a' of a word in orthographic transcription Standard Bahasa Melayu e.g.

/kʌdʒɔɔ/ for kerja meaning 'work' in both dialects
 /tanɔh/ for tanah meaning 'soil' in both dialects

- (6) There is a tendency in the Bang Bua Thong Melayu dialect to use original phoneme of Standard Bahasa Melayu for vocal 'i' + consonant 'ng' = /iŋ/ e.g.

/dagɪŋ/ for daging meaning 'meat (beef)' in both dialects
 /aɪŋ/ for anjing meaning 'dog' in both dialects

c. Borrowing process

It was observed that a few items had undergone a borrowing process. The analysis is based on Heah's system. This influence from Bangkok Thai can be summarized as follows: -

(1) Substitution

The process of substitution involves the transference of concept from one language to another without the simultaneous transfer of the form that originally encodes it. In this case, the recipient language (Bang Bua Thong Melayu dialect) uses native words to encode foreign (Thai) concept. The examples are: -

Item and Melayu word	Thai concept
a. /aʔ kʌrah/ (ice) /aʔ/ 'air' 'naam' (water)	/kʌrah/ 'keras' 'khɛŋ' (hard)
b. /anɔʔ bʌsaa/ (eldest child) /anɔʔ/ 'anak' 'luuk' (child)	/bʌsaa/ 'besar' 'jai' (big)
c. /pisiaŋ talɔɔ/ (a variety of banana (rather small in size with yellowish pulp, in Thai called 'kluaj khaj'; in Standard Bahasa Melayu called 'pisang emas', 'emas' means gold) /pisiaŋ/ 'pisang' 'kluaj' (banana)	/talɔɔ/ 'telur' 'khaj' (egg)

(2) Loanblend

Two items were identified as Importation – Loanblends consisting of morphemic borrowing (from Bangkok Thai) and a native morpheme (Bang Bua Thong Melayu dialect). Two examples are: -

Item and Melayu word	Thai word
a. /pisiaŋ nawaa/ /pisiaŋ/ 'pisang' (banana)	/nawaa/ 'nam waa' (a type of banana)

b. /gulɛɛ khiaw waan/
/gulɛɛ/ 'gulai' (curry)

/khiaw waan/ (a type of Thai curry)

(3) Pure loanwords

Two items were identified as Importation – Pure Loanwords, a process of lexicon innovation by which a phonemic sequence, i.e., a lexical item is transferred outright from one language to another, with or without formal modification. Two examples are: -

a. /pui/ 'baja' (fertilizer)

b. /siaŋ/ 'Siam' (Thai)

(4) Native creation

An item is classified as native creation when it utilizes native morphemes for a foreign concept but ignores the encoding foreign form as a model for the innovation. In other words, the foreign concept only provides the stimulus for the formation for this new lexical item. An example is: -

/tʌpɔŋ talɔɔ/ 'tepong telur'

/tʌpɔŋ/ 'tepung' 'khanom' (dessert) /talɔɔ/ 'telur' 'khaj' (egg)

Generally, there is no such dessert in Malaysia, except in Kelantan where this dessert is called 'buah tanjung' ('buah' means fruit and 'tanjung' is a type of plant). It is suspected that this dessert was introduced to the Bang Bua Thong community by the Thai Buddhist host community. The Thai name of this dessert is /thɔɔŋ jɔɔt/. The meaning of this word in Thai has to do with "process" for the preparation of this dessert, that is 'yoot' meaning 'to pour' and 'thong' meaning 'gold', here referring to 'egg yoke', which is the main ingredient to prepare this dessert.

Bang Bua Thong Melayu is observed to make use of the main ingredient i.e. egg yoke, as the stimulus to coin a new word in Bang Bua Thong Melayu dialect: /tʌpɔŋ talɔɔ/.

(5) Unidentified item – /plaãɔɔ/

The lexicon /plaãɔɔ/ seems to have a very close phonemic resemblance to a Thai item with the same meaning /plaaraa/ i.e. 'fermented fish'. However, there is insufficient evidence to determine the origin of the word.

Conclusion and Recommendations

The uniqueness of the Bang Bua Thong Melayu dialect is in the use of /iaŋ/ for syllable final position instead of /am/, /an/ and /aK/ in the Standard Melayu dialect. The other obvious finding is in the use of /ɛɛ/ for syllable final position instead of /ai/ in the Standard Melayu dialect.

This confirms initial observation by the writer during her earlier major research undertaking. At this juncture, it is still too early to formulate phonological rules of the dialect as a bigger corpus of data is required to ensure validity and reliability.

To some extent the writer has been able to correlate findings on lexical borrowing with cultural data obtained from her earlier study on the Bang Bua Thong Melayu community. An interesting inference about the borrowing process of the Bang Bua Thong Melayu dialect is that it may also be affected by socio-economic factors. In the case of /təpɔŋ talɔɔ/, a dessert that is prepared and consumed within the community, a ‘native creation’ is used. On the other hand, where it entails closer socio-economic contact, the absorption of Thai words and concepts correspondingly increases – that is, from ‘loan blend’ e.g. /pisiŋ nawa/ to ‘loanword’ e.g. /pui/, according to the level of dependence on the dominant host community.

There is opportunity to further investigate Bahasa Melayu dialects in the Northern states and Southern Thailand; and to relate the data to facilitate Ethnographic study on the Bang Bua Thong Bangkok-Melayu community. It is however, likely that usage of the Bang Bua Thong Melayu dialect will disappear within the foreseeable future as the younger generation ceases to use it. Further studies should therefore be embarked upon in the immediate future.

Appendix I

List of Lexical Items

Item	Bang Bua Thong Melayu Dialect	Standard Bahasa Melayu	English
1	ɔɔŋriaŋ	orang	human being, person
2	aʔ	air	water
3	aʔ kɛrah	air batu	ice
4	aʔ ŋaʔ	air hangat (air panas)	hot water
5	aʔ sɛdʒoʔ	air sejuk	cold water
6	apiŋ	anjing	dog
7	adɔɔ	ada	have
8	ahaʔ	ahad	Sunday
9	ajiŋ	ayam	chicken
10	amɔɔ	saya	I
11	anɔʔ bɛsaa	anak sulung	eldest child
12	asiaŋ	asam	tamarind
13	bɛdɔʔ puloʔ	tepung pulut	glutinous rice flour
14	bɛlakɔɔ	belaka	all, everybody
15	bɛniaŋ	bendang	paddy field
16	bɛraduu	berhenti	stop, stop for a rest
17	bɛtinɔɔ haŋ iʔ	betina (perempuan) gedik	flirtatious woman
18	baʔ	baik	good

19	bakoo	bakul	basket
20	bale? pãro?	lenggang perut	'rolling' stomach, a ceremony performed on a seven months pregnant woman
21	bāruu	baru	new
22	batah	batas	bank separating paddy plots
23	bawianɲ	bawang	onion, shallot, garlic
24	boh	bubuh	to put
25	bua?	buat	to do, to make
26	bukianɲ	bukan	no, not
27	bukuh	bungkus	to pack
28	bulianɲ	bulan	month
29	buŋoɲ	burung	bird
30	butoo	buta	blind
31	dʒalianɲ	jalan	walk
32	dʒārianɲ	jarang	not often
33	dʒīnuh	jirus	to water
34	dʌka?	dekat	near
35	dɛmoo	awak	you
36	dʒua	jual	sell
37	dʒumaa?	jumaat	Friday
38	daoo	doa	a form of words used in praying
39	daginɲ	daging	meat (beef)
40	do?	duduk	sit
41	gʌla?	gelap	dark
42	gaadʒoh	gajah	elephant
43	gārianɲ	garam	salt
44	goŋɛɲ	goring	fry
45	gulɛɛ khiaw waan	sejenis gulai Siam	a kind of Thai curry
46	haatuu	hantu	ghost
47	haauɲ	harum, wangi	sweet smell
48	habih	habis	finish

49	hāii	hari	day
50	hāuu	harau	stir
51	hiidʒaa	hijau	green
52	ikian	ikan	fish
53	ikuʔ	ikut	follow
54	imian	imam	religious leader
55	kʌdʒoo	kerja	work
56	kʌdʒaʔ	kejap (mampat)	compressed
57	kʌleʔ	balik	return
58	kʌnaa	kenal	know
59	kʌŋiŋ	kering	dry
60	kɛtooo	kereta	car
61	kamin	kambing	goat
62	kamuh	kambus	to cover with earth
63	kapah	kapas	cotton
64	kitoo	kita	us
65	kupniʔ	kunyit	tumeric
66	kubaa	kerbau	buffalo
67	kudoo	kuda	horse
68	kudʒin	kucing	cat
69	kukoh	kukuh	strong, solid
70	kunin	kuning	yellow
71	kupian	kupang	shilling
72	loo	la	now
73	lʌmuu	lembu	cow
74	laʔ	lauk	dish
75	ladoo	lada	chili
76	lahoo	zohor	afternoon prayer
77	lamoo	lama	long (time)
78	lapian	lapan	eight
79	limoo	lima	five
80	lubian	lubang	hole

81	mɔʔ	mak	mother
82	mɔʔ sadaaŋɔɔ	mak saudara	aunt
83	mɔʔloʔ	Maulud	procession held on prophet Muhammad's birthday
84	mɔlɛʔ	molek (cantik)	lovely
85	mʌnaamaʔ kɔŋraiaŋ	menamat Koran	end reading of the holy Koran
86	maŋaʔ	mayat	corpse
87	mahaa	mahal	expensive
88	makiaŋ	makan	eat
89	malah	malas	lazy
90	maliaŋ	malam	night
91	manii	mandi	bathe
92	masɔʔ	masak	cook
93	masoʔ dʒawii	khatan	circumcision
94	meʔ	ambil	take
95	mɛŋɔh	merah	red
96	moonŋ	pukul (waktu)	o'clock (time)
97	naʔ	naik	ascend, go up
98	naajuu	Melayu	Malay
99	naasɔɔ	binasa	spoil
100	naasiʔ manih	pulut merah manis	sweet red glutinous rice
101	niaŋ	enam	six
102	nikɔh	nikah	wedding ceremony
103	pɔɔ	apa	what
104	pɔʔ	pak	father
105	pʌdah	pedas	spicy
106	pʌtiaŋ	petang	evening
107	paʔ	empat	four
108	pajɔh	payah	difficult
109	pakeɛ	pakai	wear
110	paKiaŋ	panggang	roast
111	phaŋ	pohon	tree trunk

112	pijoʔ	periuk	a type of round vessel of earthenware
113	pisianj	pisang	banana
114	pisianj naawaa	pisang awak	a kind of banana (smaller than ordinary)
115	pisianj taloo	pisang telur	a kind of banana (smaller than pisang awak)
116	plaanooʔ	pelandok	mouse deer
117	plaaŋoo	pekasam	fermented fish
118	pui	baja	fertilizer
119	pulianj	pulang	return
120	puwianj	perempuan	woman
121	ŋaboh	rebus	cook in boiling water
122	ŋatoo	rata	flat
123	ŋimaa	harimau	tiger
124	soo	satu	one
125	sooŋianj	seorang	a person
126	sabalab	sebelas	eleven
127	salee	sehelai	a sheet
128	salaasoo	selasa	Tuesday
129	samapianj	sembahyang	pray
130	samilianj	sembilan	nine
131	saree	serai	lemon grass
132	sārai	rai adalah sejenis ukuran thai (se-rai adalah lebih kurang setengah ekar)	'rai' is a thai measurement (one rai is approximately half an acre)
133	sāratuh	seratus	a hundred
134	sāribuu	seribu	a thousand
135	sathunj	sebungkus	a bag
136	saatianj	santan	coconut milk
137	saatuu	sabtu	Saturday
138	sadʒoo	sahaja	only

139	siaŋ	Siam	Siam, Thai
140	sup๑๑	serupa	alike
141	suŋaa	surau	small muslim chapel or place of worship
142	t๑?	tidak	no, not
143	t๑poŋ	tepong (kuih)	dessert
144	t๑poŋ tal๑๑	sejenis kuih Thai	a kind of Thai dessert
145	tʃabɛɛ	cabai	chilli
146	tʃabu?	cabut	to pull out, uproot
147	tʃiin๑๑	Cina	Chinese
148	taanianŋ	tanam	to plant
149	tal๑๑	telur	egg
150	tan๑h	tanah	soil
151	tərim๑๑	terima	receive
152	thaŋ	tahun	year
153	thua	tua	old
154	tidoo	tidur	sleep
155	tikuh	tikus	rat
156	tube?	keluar	go out
157	tuhianŋ	tuhan	god
158	tumo?	tumbuk	to pound
159	ulaa	ular	snake
160	ulianŋ	ulam	raw vegetable

Appendix II

Glossary

ʔ	- glottal stop
ṛ	- sound according to Arabic script غ - the mark over /r/ indicates a nasal quality
ɲ	- sound according to Arabic script ڤ - nasal-voiced palatials
ŋ	- sing / siŋ /
u	- central high short vowel - e.g, Thai word / duk / meaning 'late at night'
ʌ	- mid central short vowel - e.g, Malay word / ʌmaʔ / meaning 'mother'
t	- chain / tʃeɪn /
a	- cup / kap /
aa	- far / faar /
ɛ	- cat / kɛt /
ɛɛ	- tan / tɛɛn /
o	- song / soŋ /
dʒ	- jam / dʒɛɛm /

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