

**THE MEANINGS OF SANSKRIT LOANWORDS IN STANDARD
THAI AND JAVANESE FROM SOCIO-CULTURAL
PERSPECTIVES**

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OF THE REQUIREMENTS FOR
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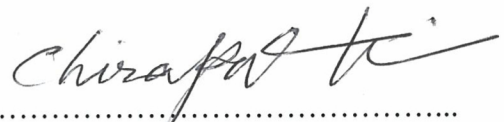
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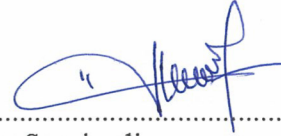
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THE MEANINGS OF SANSKRIT LOANWORDS IN STANDARD THAI AND JAVANESE FROM SOCIO-CULTURAL PERSPECTIVES

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ABSTRACT

Through a history of nation building, Southeast Asian (SEA) language speakers interacted with other language speakers, specifically Sanskrit speakers. As a consequence, Sanskrit language has had varying degrees of influence on the Southeast Asian (SEA) languages. This research attempts to study the absorption of Sanskrit words into Southeast Asian (SEA) languages through a comparison of Sanskrit loanwords in Thai and Javanese. The Thai and Javanese languages offer suitable examples for this type of project because they belong to two major language families of the region that diverge both genealogically and typologically. Moreover, each language has developed within different socio-cultural circumstances. Linguistic adjustments of loan words occur at the level of phonology, morphology, and semantics. Phonological adaptations involve sound change processes such as voicing, devoicing, elision, and emerging processes. Morphological adjustments involve processes such as affixation, reduplication, and compounding processes. Semantic adaptations involve extending, restricting, maintaining, and shifting the meanings of Sanskrit loanwords in Thai and Javanese. In addition to linguistic adjustments, the Sanskrit loanwords in Thai and Javanese languages can also be extended in range from their original usages, such as in wider domains, metaphorical terms, and proper names.

Such phonological, morphological, and semantic adaptations have occurred in the Thai and Javanese languages because those languages have naturally experienced a degree of sound simplification, and needed to adapt loanwords into their indigenous phonological, morphological, and semantic systems as a consequence of the speaker's socio-cultural orientation.

KEY WORDS: LINGUISTIC CHANGES / LANGUAGE AND CULTURE /
SANSKRIT LOANWORD / JAVANESE / THAI

285 pages

การศึกษาความหมายคำยืมสันสกฤตในภาษาไทยและชาวมาตุภูมิ: การวิเคราะห์จากมุมมองสังคมและวัฒนธรรม

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บทคัดย่อ

จากประวัติศาสตร์ของการสร้างชาติ ผู้พูดภาษาในเอเชียตะวันออกเฉียงใต้มีปฏิสัมพันธ์กับผู้พูดภาษาต่างๆ เช่น พวกเขามีปฏิสัมพันธ์กับผู้พูดภาษาสันสกฤต ภาษาสันสกฤตจึงมีอิทธิพลต่อภาษาในเอเชียตะวันออกเฉียงใต้ในระดับที่แตกต่างกัน วิทยานิพนธ์นี้มีจุดประสงค์เพื่อวิเคราะห์การยืมคำศัพท์ภาษาสันสกฤตในภาษาเอเชียตะวันออกเฉียงใต้ผ่านการเปรียบเทียบคำยืมภาษาสันสกฤตในภาษาไทย และภาษาชวา ภาษาไทยและภาษาชวาเป็นตัวอย่างที่เหมาะสมสำหรับการศึกษา เพราะทั้งสองภาษานี้มาจากตระกูลและประเภทภาษาที่แตกต่างกัน นอกจากนี้ ทั้งสองภาษายังพัฒนาขึ้นในบริบททางสังคมและวัฒนธรรมที่แตกต่างกัน จากการศึกษาพบว่า การปรับคำยืมจากภาษาสันสกฤตนั้นเกิดขึ้นในระดับระบบเสียง โครงสร้างคำ และความหมาย ในระดับเสียงเกี่ยวข้องกับกระบวนการเปลี่ยนแปลงเสียง อาทิเช่น การทำให้เป็นเสียงก้อง การลดความก้อง การสูญเสียเสียง และการกลืนเสียง ในระดับโครงสร้างคำรวมถึงกระบวนการ อาทิเช่น การเติมปัจจัย การซ้ำ และการประสมคำ ในระดับความหมายพบว่า ความหมายกว้างขึ้น ความหมายแคบลง ความหมายคงเดิม และความหมายเปลี่ยนไป นอกจากนี้ยังพบว่ามีการใช้ในบริบทที่ใหญ่ขึ้น เช่น ในวงกว้างขึ้น อุปลักษณ์ และชื่อเฉพาะ

ส่วนการปรับในระดับระบบเสียงและโครงสร้างคำเกิดขึ้นทั้งในภาษาไทยและภาษาชวา เพราะภาษานี้มีการปรับคำยืมเพื่อให้เข้ากับระบบเสียงและระบบคำของตนเอง นอกจากนี้พบว่าการเปลี่ยนแปลงด้านความหมายยังเป็นผลมาจากการปรับให้เข้ากับบริบทของสังคมและวัฒนธรรมในแต่ละภาษาด้วย

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CHAPTER I

INTRODUCTION

1.1 Rationale of the Study

Southeast Asia is a fascinating area which provides rich and diversified resources in linguistics and cultures. The sharing of genealogical similarities among them, make those languages classifiable into five major language families (Ratanakul, 2001: 3). They are:

1. Tai-Kadai language family, which consists of, for example, Thai, Lao, Shan, Phutai, and Lue languages.
2. Austro-Asiatic language family, which consists of, for example, Mon, Khmer, Khmu, and Vietnamese languages.
3. Sino-Tibetan language family, which consists of, for example, Burmese, Chinese, Karen, Lama, and Nung languages.
4. Hmong-Mien language family, which consists of, for example, Hmong, Mien, and Yao languages.
5. Austronesia language family, which consists of, for example, Javanese, Indonesian, Sundanese, Malay, Cham, Cebuano–Bisayan, and Tagalog languages.

Geographically, languages in the first to fourth language families are mostly spoken in Mainland Southeast Asia, while languages in the fifth language family are mostly spoken in Insular Southeast Asia, except Cham language which is spoken in Vietnam and Cambodia. Those language families are typically characterized based on their language characteristics.

Studies in language borrowing always involve the issue of language contact. Language contact entails interaction between distinct languages either through written form or through social contact between speakers. According to Sapir (1921), donor language was also introduced to be an elaborated or a cultivated language among the receiver of the culture. Moreover, an intensive language contact is also a powerful external promoter of a language change (Carmen Silva-Corvalan,

1990: 164). Through history of nation building, people within the region of SEA interacted with other language speakers. For example, they interacted with Indian traders who also brought their literature and religions which were previously written in Sanskrit language. Historically, Indian merchants traveled to SEA regions, referred to as Suvarnabhumi or “golden land” and Suvarna Dwipa or “Golden Island.” They built trading empires and conquered those areas culturally, e.g. introducing Hinduism and Buddhism. Indian traditions, literature, and languages, such as Sanskrit and Pali were borrowed and localized by the Southeast people. Kulke (1985) mentioned that the model of Indian language and literature loaned to Southeast Asian could be considered as a kind of “model of transplantation”. In other words, it is similar to a plant developing according to local conditions (Lukas, 2003: 85).

During the mentioned periods, Indian people maintained the trading as well as cultural relations with Pagan, Haripunjaya, Sukhothai, Ayuthaya, Champa, Khmer, Srivijaya, Majapahit, Singhasari, Bali, etc. (Gonda ,1952; Chaiyanara, 1990; Lukas, 2003). As a consequence, Sanskrit language and its literature had varying degrees of influence on the SEA languages. Sanskrit language which is classified as a member of Indo-European language influenced other languages through literature such as Veda (the world’s oldest known literature), and also the two great epic poems, the Mahabharata and Ramayana (Maurer, 1995: 5-7). Moreover, the SEA languages adopted Sanskrit words for enriching their own vocabularies. For example, Sanskrit word *āśrama* ‘hermitage’ was adopted into several SEA languages such as the following:

Country	Adapted as	Glosses
Indonesia	/asrama/	‘Barracks, hostel for students, residential school’
Javanese	/asrama/	‘Barracks, hostel for students, residential school’
Lao	/a:som/	‘residence of religious, ascetic, monastery, hermitage
Malay	/asrama/	‘Hostel, boarding house, barracks, hostel for students, residential school’
Thai	/a:som/	‘hermitage’

Table 1: The adaptation of Sanskrit word *āśrama*

The words above show how the Sanskrit word *āśrama* changed its form and meaning according to their local conditions. For example, its form became /asrama/ in Indonesian, Javanese, and Malay, and /a:som/ in Thai and Lao languages. In term of the meaning, Thai and Lao languages still maintain the meaning as ‘a residential for religious purpose’, whereas Indonesia, Javanese, and Malay shifted the meaning to ‘a residential for non religious purpose’.

1.2 The Significance of the Study

There are several scholars who have already studied Indic loanwords in SEA languages in SEA. For example, William J. Gedney, in 1947, made an attempt to identify the Indic etymon in spoken Thai; Gonda, in 1952 studied the Sanskrit words in Indonesian languages. J.G Casparis, in 1997, made an annotated check-list of words from Sanskrit in Indonesian and Traditional Malay; Chaiyanara (1990) made a phonological comparative study between Malay and Thai languages; Judith Jacob, in 1993, made an investigation on Sanskrit loanwords in pre-Angkor Khmer; and Satya Vrat Shastri (2005) edited a book entitled *Sanskrit Words in Southeast Asian Languages*. However, none of the scholars has ever made a comparison between Thai language and Javanese language in the aspect of them being historically influenced by the Indian culture and has ever studied as to “how” the present day condition of the Indian influences in relation to the socio-cultural life of the speakers has changed over time and as to why it has happened. This research, therefore, will investigate recent meanings of Sanskrit loanwords in the Thai and Javanese languages. Both Thai and Javanese languages are chosen with following considerations. Firstly, there are a number of Sanskrit words in the Javanese and Thai languages which have socio-cultural importance in both societies and are used in daily life. Secondly, they belong to the two major language families of the region that diverge both genealogically and typologically, i.e. Thai language is tonal and monosyllable while Javanese language is non-tonal and polysyllable. Thirdly, in term of socio-cultural adaptation which in this research is also called “indigenization”, both languages had been developed under following comprisable socio-cultural orientations.

1.3 Objectives of the Study

This research attempts to describe (1) the adaptation of Sanskrit words into SEA languages through a comparison of Sanskrit loanwords in Thai and Javanese; and (2) the usage of Sanskrit loanword in Thai and Javanese socio-cultural aspects of life.

1.4 Theoretical Orientation

The theoretical orientation of this study follows that of Lehmann (1962) in which a language does change over time, whether in terms of phonological systems, grammatical systems, and/or semantic systems. For instance, in his comparison of Middle English *set*, *wīf*, *hūs* and Modern English *set*, *wife*, *house*, Lehmann mentioned that we could find phonological correspondences between their entities (Lehmann, 1962: 147). For grammatical changes, Lehmann proposed a process called analogy by which morphs, combinations of morphs or linguistics patterns are modified, or new ones created, in accordance with those present in the language. For examples, cat > cats = fork > forks, and cap > caps (Lehmann, 1962: 178). For semantic changes, Lehmann cited the word *persona*, found in Latin and English texts, meaning ‘mask’. The meaning became ‘a character indicated by a mask’, thereupon ‘a character; role in a play’, then became ‘a representative of a character,’ then ‘a representative in general’, and its central meaning is ‘a representative of the human race’ (Lehmann, 1962: 193). This theory will be applied in our study of adaptation of Sanskrit loanwords in Thai and Javanese languages. For examples: in phonological level, deleting the final vowel /a/ in Sanskrit word *akṣara*, the word becomes อักษร /ʔàksǎ:n/ ‘letter of the alphabet’ in Thai language; in morphological level, attaching affixes *N- -ake* into Sanskrit word *rasa* ‘taste; feeling,’ the word becomes *ngrasakake* ‘to taste; to feel’ in Javanese language; in semantics level, Sanskrit word *alam kāra* means ‘the act of decorating, (spectacular) ornament or decoration,’ but in daily Thai usage it means ‘spectacular,’ although the Royal Institute Dictionary still denotes อลังการ /ʔalaŋka:n/ as ‘decoration; ornament.’

This study also follows Hickerson (1980) who supported the *Whorf hypothesis* and pointed out that a language can also be used to complete/represent the speakers' activities, arrangements or to express their thoughts related to their cultural objects. One of the interested citing is metaphor and extension meaning. Hickerson defined metaphor as words or phrases which primary reference one semantic area but are used, secondarily, in another way (Hickerson, 1980: 114). He gave the following examples of words used in English: “eye” of a needle, “mouth” of a cave or a river, and “heart” of a problem. This phenomenon also occurs when Sanskrit words are used in Thai and Javanese language. For examples, Sanskrit word *naraka* means ‘hell’. In primary area, Thai and Javanese define “hell” as a place of great suffering for those who committed evil actions. In secondary area, Thais also use the word to refer to a child with a very bad attitude as in เด็กนรก /dèk narók/ ‘a hellish boy.’ Another example is ตกนรกทั้งเป็น /tòk nərók tʰáŋ pen/ ‘fall into hell while still alive’ This expression is used by Thais to express a very bad situation in which a person is suffering. For example, a woman who has to marry a man she doesn’t love or who is treated badly by her husband, would sadly say ฉันเหมือนตกนรกทั้งเป็น /tɕʰǎn mʰuən tòk nərók tʰáŋ pen/, which means “It seems like I am in hell when actually I still am alive”.

1.5 Expected Outcome of the Study

There are three expected outcomes of the study: (1) to understand contemporary Sanskrit loanwords in the Thai- Javanese languages; (2) to understand the role of Indian culture towards developing Thai and Javanese cultures; and (3) to develop a socio-cultural understanding of Thailand-Indonesia as members of the Association of Southeast Asian Nations (ASEAN) through language.

1.6 Socio-historical Backgrounds of Javanese and Thai People

Javanese and Thai are majority groups of people who live in Southeast Asian region together with other ethnic groups, such as Malay, Batak, Acehnese, Cebuano, Balinese, Madurese, Khmer, Viet, Burmese, Lao, etc. Javanese people who live on the Java Island, together with other ethnic groups on Indonesian islands, had politically identified themselves as Indonesian nation since the Oath of Youth of 28 October 1928. Soon after independence in 1945, Java became a part of the Republic of Indonesian territory. Meanwhile, Thai people or previously known as “Siamese” live in the mainland Southeast Asian region.

1.6.1 Javanese: historical background, religion, and language

1.6.1.1 Historical background

Javanese are an ethnic group native to the Java Island of Indonesia. They mainly live in the central to eastern parts of the island. According to the 2000 Census, Javanese people account for more than 41 percent of the country's total population. Trailing behind are Sundanese with 15.4 percent, Malay 3.45 percent, Madurese 3.37 percent, the Bataks 3.02 percent, Minangkabau 2.72 percent, Betawi 2.51 percent, Bugis 2.49 percent, Banjar 1.74 percent, Balinese 1.51 percent, Sasak 1.30 percent, Makassar 0.99 percent, Gorontalo 0.84 percent, Acehnese 0.43 percent, Torajan 0.37 percent, and others 14.66 percent. Chinese descents make up only 0.86 percent.¹ Similar to several other Indonesian ethnic groups, the Javanese is also of Austronesian origins whose ancestors are thought to have originated in Taiwan, and migrated through the Philippines, arriving in Java between 1,500 BC and 1,000 BC (Tryon, 1995: 6-16).

According to Rickleft (2006), Javanese has a very long history of socio-cultural development. The presence of “Java Man” specimen on Java island indicated that Javanese has lived there for at least over 500,000 years, although the written history began when inscriptions written in Sanskrit using Pallava letters were found in Bogor (West Java) in the 4th century A.D. Since then, Sanskrit language has been continuously studied by the Indonesian scholars, especially in Java. For example, in

¹ Retrieved from http://www.kbri-bangkok.com/about_indonesia/land_and_people_02.html#

the 9th century, Ramayana was adapted into Old Javanese (OJ). Later on, many additional Sanskrit literatures, such as Mahābhārata, Kunjarakarna, Arjuna Vivāha, Kṛṣṇāyana, Sumanasantaka, Sutasoma, Nitiśāstra, etc., (Pradipta, 2003: 17) were also adapted into OJ. According to language usage, all literary works belong to the Old Javanese period. In the later period, the Old Javanese language is called Kawi language. According to Chatterjee (1933), Kawi is a mixture of Sanskrit and a Polynesian vocabulary.

The oldest and greatest maritime power in the Indonesia from the 7th to 13th century was Srivijaya Kingdom located in Palembang, Sumatra. The Palembang was also an important center of Mahayana Buddhist learning. A century later, people in Central Java also established Sailendras and Mataram (Sanjaya) dynasties. The Sailendras was a Buddhist Kingdom, whereas Mataram was a Hindhu Kingdom. King Vishnu of Sailendras built Borobudur temple, which was dedicated to the Buddha, in 778 A.D., and his grandson Samaratunga completed the temple in 824 A.D.. Meanwhile, the Mataram built Prambanan Hindu temple to rival the Sailendras Buddhist monument.

The last kingdom of Java in the pre-Dutch conquest is Majapahit. The Majapahit empire was the greatest ever of all the states in insular Southeast Asia to claim political control over most of the archipelago in 14th A.D. In term of literature development, there are two valuable literary works which had been created within the Majapahit period, namely Pararaton and Nagarakrtagama (Chatterjee, 1933: 7). According to language usage, both literary works belong to the Middle Javanese (MJ) period.

After a thousand years of adopting Hinduism and Buddhism. Javanese began to convert into Islam, and all of kingdoms in Java also converted and became Islamic kingdoms. The first evidence suggesting that Javanese were converting to Islam was found in gravestones which evidently marked the burial of elite figures from the Hindu-Buddhist court of Majapahit. The earliest was dated 1368 -69 A.D. (Ricklef, 2006: 2).

Ricklef (2006) mentioned that evidence existed from these early centuries of the spread of the Islam suggesting both conflict and accommodation of identities. Some people believed that being Javanese and being Muslim were two irreconcilable

identities. However, during the two reigns of Sultan Agung and Pakubuwana II, a dominant mode of religiosity was defined, a mode for which the term “mystic synthesis” was established (Ricklef, 2006: 5). In addition, the Islamic period in Java became a period for the new Javanese literary works. There were many valuable literary works produced within this period, such as *Serat Centhini*, *Serat Wedatama*, *Serat Kalatida*, *Serat Panji Sumirang*, *serat Baratayuda*, etc. These works used the New Javanese language; that is predominantly a mixture between the previous languages and Arabic loanwords with some adaptations.

From 1619 until 1945 A.D was a colonialism era in Archipelago. Dutch and Japanese conquered Nusantara for 350 years and 3.5 years, respectively. After independence was declared on 17 August 1945, Indonesia chose Indonesian language (formerly Melayu language) to be its official, national, uniting language. The other languages, such as Javanese, Sundanese, Balinese, Batak, Acehnese, etc became a local language of the people and were developed in parallel to the Indonesian language.

1.6.1.2 Religion

According to the 2000 Indonesian Population Census, Islam followers in Indonesia accounted for 88.22 % of the total population of 205,843,000 heads.² Subsequently, the majority of Javanese also follow Islam religion. Some also believe in Christianity, Buddhism and Hinduism. Islamic Javanese community could be distinguished into three main groups, namely *santri* who follow Al Quran and Prophet Muhammad, *Kejawen* ‘Javanism’ known for syncretism of beliefs, such as animistic, Hinduism and Buddhism,³ and *aliran kebathinan* or interiority sects facilitated by the adoption of the lexicon of Islamic Theology (Headley, 2004: 41-51).

1.6.1.3 Language

Javanese is a principal native language of several parts of Java Island, Indonesia. It is spoken in the central and eastern parts of the island, as well as in northern coastal areas of west Java, around Banten and Cirebon. The Javanese speakers can also be found in Lampung of Sumatra island, New Calidonia, and

² Retrieved from http://www.kbri-bangkok.com/about_indonesia/land_and_people_02.html#

³ It means that all of the outside cultures were absorbed and interpreted according to the Javanese traditional values, creating a new set of religious beliefs unique to local culture.

Suriname (Poedjosudarmo, 1979: 1). Although not currently an official language anywhere, Javanese is the language with the largest number of native speakers. It is spoken or understood by approximately 75 million people. At least 41% of the total population of Indonesia is of Javanese descents (Tryon, 1995: 469). Generally, three main dialect regions are recognized: western, central, and eastern. The differences between these dialectical groups are primarily pronunciation and, to a lesser extent, vocabulary. All Javanese dialects are more or less mutually intelligible. The language of central Javanese towns (former court centers) of Yogyakarta and Surakarta is the prestige variety and basis for the standard language used in school, literature, and the media (Tryon, 1995: 469). Previously, Javanese was written with the “hanacaraka” alphabet. It was the native alphabet of the Javanese language, but nowadays the Javanese is written in roman alphabets.

හ	න	ක	ර	ක	ද	ත	ස	ව	ල
ha	na	ca	ra	ka	da	ta	sa	wa	la
ප	ඳ	ආ	ජ	ය	න	ම	ග	භ	ත
pa	dha	ja	ya	nya	ma	ga	ba	tha	nga

Table 2: Javanese Scripts⁴

1.6.2 Thai: historical background, religions, and language

1.6.2.1 Historical background

According to James A. Matisoff (1991), historically, Thai people or Siamese is a group of Tai people who originally came from Yunnan and Guangxi then entered North East India, Burma, Vietnam, and finally entered the Mon-Khmer lands of Thailand and Lao. Thai people, altogether with Lao, Shan, Ahom, Black, Red, White Tai are from the Southwest Tai branch. “Siam” is the name by which the country was known to the world until 1939 and again between 1945 and 1949. On May 11, 1949, an official proclamation declared that the country would henceforth be known as “Thailand.” The word “Thai” means “Free”. Therefore,

⁴ Retrieved from <http://commons.wikimedia.org/wiki/File:Hanacaraka-jawa.png>

"Thailand" means "Land of the Free."⁵ Though nobody knows exactly when the Thais came to live in the Suvarnabhumi or "the land of gold" where Thailand is now. According to Prasert Na Nagara, the Thais had lived in Thailand for at least three hundred years before Sukhothai or as early as the 9th century A.D. (Prasert, 1993: 51). The first contact with Indian culture (Hinduism) was estimated to be during the pre-Sukhothai period, before the 13th century, in which the land was occupied by the Khmer and Mon. During the period of King Ramkhamhaeng, the third king of Sukhothai, Thai script was created in 1283 AD. This script probably was adapted from the Khmer (Poolthupya in Sahai, S., Misra, N., 2006:4). The Thai Script invented by King Ramkhamhaeng had developed through time until its letter matched those of the Devanagari script. The script can be used to transcribe Pali and Sanskrit Words into Thai language although it does not always have the same pronunciation as Indian does (Poolthupya in Sahai, S., Misra, N., 2006:4).

The Thais and Indian linkage continued during the Kingdom of Ayutthaya. In this period, the Indian influence became stronger due to the two-way trades between Indians and Thais. The economic relationship brought about a strong cultural relationship as the Thai kings adapted Indian court ceremonies for own use. In the later period of Rattanakosin, these indian-influenced traditions, customs, laws, and literature continued (Poolthupya in Sahai, S., Misra, N., 2006:4). However, besides the Indian linkage, Thai also had a contact with Chinese and Westerners, such as the Portuguese, Spanish, Dutch, British, and French during the kingdoms of Sukhothai, Ayutthaya, and early Rattanakosin.

1.6.2.2 Religion

Thailand has a nick-name of "Kingdom of the Yellow Robes". This may be because the major and national religion of Thailand is Buddhism. However, other religions, such as Islam, Sikhism, Hinduism, and Christianity are also practiced by the Thai people. According to Wyatt (2003: 23) and Satya (2005), the current indigenous religious practices and beliefs in Thailand are synthesis between Buddhism (Theravada and Mahayana) and Hinduism. The period of Indian beliefs accepted by Thais could be traced back to the pre-Sukhothai era. During the pre-Sukhothai, besides having received Hindu influence via Mons-Khmers, the Thais also

⁵ Retrieved from http://www.boi.go.th/english/how/social_and_culture.asp

received Buddhist influence through linkages with China. The Buddhism of China was Mahayana Buddhism, which was also practiced in Khmer. Besides, Thai people also practiced Theravada Buddhism which was received from the Mons. King Lithai of Sukhothai kingdom composed a piece of literature entitled “Trai Bhumi Katha” in the middle of the 14th century. It relates to the Thai belief of three worlds according to Buddhist cosmology (Jumsai, 1971: 41-46).

1.6.2.3 Language

Thai language which is spoken estimatedly by 64.86 million people in 2006 is the national and official language⁶. It belongs to the Southwest Tai branch languages. Thai language is a tonal and uninflected language. It predominantly uses monosyllabic words. Most polysyllabic words in the vocabulary have been borrowed mainly from Khmer, Pali, and Sanskrit. In addition, Thai vocabulary is also enriched by loanwords from Chinese and some western languages. There are 4 major regional dialects of Thai, i.e. the Northeastern dialect (Isaan or Lao), the Northern (Lanna, Kam Muang), the Southern dialect, and the Central dialect (Smalley, 1994: 67-114). The Central dialect which is spoken in Central region of Thailand, particularly in Bangkok, is considered as Standard Thai (ปิ่นเฉลียวชัย, 2541: 8).

⁶ Retrieved from http://www.boi.go.th/english/how/social_and_culture.asp

CHAPTER II

LITERATURE REVIEW

Chapter II will discuss: (1) the summary of linguistic characteristics of Sanskrit, Javanese and Thai languages; (2) previous works related to Sanskrit Loanwords in Javanese, Thai, and other Southeast Asian languages; and (3) language borrowing and linguistic change, as follows:

2.1 Summary of Linguistic Characteristics of Sanskrit, Javanese and Thai Languages

Sanskrit, Javanese, and Thai languages are linked in term of donor-receipient language. Sanskrit is a donor language for Thai and Javanese languages when the speakers of those languages came in contact with one another in the previous ears. The summaries of linguistic characteristics of those languages are as follows:

2.1.1 Sanskrit Language

According to Somaiya (2006):

Sanskrit, as well known, is not a mere language of communication, but is the greatest binding force of integration and perennial source of universal message crossing the geographical boundaries and barriers of different races and cultures. Sanskrit as a language and literature has exercised a great impact on the South East Asian countries (Shastri, 2005: xii).

Sanskrit refers to several varieties of Old Indo-Aryan, whose most archaic forms are found in Vedic texts: the Rig-Veda, Samaveda, Atharvaveda, Yajurveda, with various branches (Cardona in Comrie, 1990: 448). This language has always been regarded as the “high” language and used mainly for religious and scientific discourse. Nowadays, Sanskrit is also one of the 22 official languages in India. Since the late 18th century,

Sanskrit which has been written mostly with Devanāgarī alphabet also has been written with Roman alphabet.¹ The following figures in the consonants table and vowels table below are Sanskrit sound system adapted from Cardona (1990):

Consonant	Obstruent		Nasals		Semi- vowels	liquid	tap	Spirants	
	Voiceless	Voiced						Voiceless	Voiced
Pharyngeal								[h]	h
Velar	k kh	g gh	[ŋ]					[χ]	
Palatal	c ch	ḡ ḡh	[ɲ]		j			ś	
Retroflex	ṭ ṭh	ḍ ḍh	ṇ				r*	ṣ	
Alveolar							r*		
Dental	t th	d dh	n			l		s	
Labio- Dental					v				
Labial	p ph	b bh	m					[ʋ]	

Note: *Some ancient authorities cited consonant r is retroflex, others scholar cited it is alveolar.

Table 3: Consonant in Sanskrit Language

Vowels	i ī	u ū
	e	o
	a	
	ā	
	ṛ [ṛ] [Ṛ]	ai au

Table 4: Vowels in the Sanskrit language

¹ Retrieved from <http://www.omniglot.com/writing/sanskrit.htm>

2.1.2 Phonological system of Javanese and Thai languages

2.1.2.1 Javanese phonemes

As can be seen in the table below, there are 21 consonants of Javanese which are used in Tryon's wordlist.

Consonants	Labial	Apico-dental	Apico-alveolar	Laminal	Dorsal	Glottal
Stops/Affricates	p	t̪	t	c	k	ʔ
	b	d̪	d	ɟ	g	
Fricatives				s		h
Nasals	m		n	ɲ	ŋ	
Lateral			l			
Vibrants			r			
Glides	w			j		

Table 5: Consonant in Javanese language

There are several different symbols which are used differently in orthographic and phonemic transcription in Javanese language, as follows:

Orthographic Symbol	Phonemic Symbol
th	t̪
dh	d̪
j	ɟ
ny	ɲ
ng	ŋ
y	j

Table 6: Orthographic Symbol in Javanese

There are 8 vowels of Javanese which are used in Tryon's wordlist, as follows:

Vowels	Front	Central	Back
High	i		u
Mid-high	e		o
Mid-low	ɛ	ə	ɔ
Low		a	

Table 7: Vowels in Javanese

However, the following sounds will not be used in this research, e.g. [ɛ] and [ɔ]. [ɛ] is an allophone of phoneme /e/. For example, *nggawekake* 'make something for someone' is phonetically transcribed as [ŋgawɛkake] but phonemically transcribed as /ŋgawekake/. [ɔ] is an allophone of /a/ when it is posited as final opened syllable and, or penultimate opened syllable which followed by /a/ as final opened syllable. For example, *rasa* 'taste' and *gula* 'sugar' are phonetically transcribed as [rɔsɔ] and [gulɔ], but phonemically transcribed as /rasa/ and /gula/, respectively.

2.1.2.2 Thai phonemes

The following figures are Thai sound system adapted from Hudak (1990) and Tuaycharoen (2525). There are 18 vowels alphabets in Thai language, as follows:

Vowels	Front	Back Unrounded	Back Rounded
	i i:	ɯ ɯ:	u u:
	e e:	ɤ ɤ:	o o:
	ə ə:		ɔ ɔ:
	a a:		

Table 8: Vowels in Thai language

There are 44 phoneme vowels in Thai language, as follows:

Consonants	Bilabial	Labio-dental	Alveolar	Palatal	Velar	Glottal
Plosive						
Vls.unaspirated	p (ป)		t (ต ถ)	tʃ* (จ)	k (ก)	ʔ** (อ)
Vls aspirated	p ^h (พ ภ ฝ)		t ^h (ท ฐ ถ ฑ ฒ)	tʃ ^h * (ฉ ช)	k ^h (ข ฃ ก ฅ ฌ)	
Voiced	b (บ)		d (ด ฎ)			
Affricates						
Vls unaspirated				tʃ* (จ)		
Vls aspirated				tʃ ^h * (ฉ ช)		
Fricatives						
		f (ฟ ฝ)	s (ศ ส ษ ซ)			h (ห ฮ)
Sonorants						
Nasals	m (ม)		n (น ฌ)			ŋ (ง)
Lateral			l (ล)			
Trill/tap/flap			r (ร)			
Semi-vowels	w (ว)			j (ย ญ)		

Note: * Hudak said that c, c^h are plosive/stop, but Tuaycharoen said that tʃ, tʃ^h are affricates.

** Tuaycharoen says that Thai has ʔ (อ)

Table 9: Consonants in Thai language

There are 18 diphthongs in Thai language, e.g. /eu (เอว); e:u (เอว); ai (ไ, ใ); a:i (อาย); au (เอา); a:u (อาว); i:ə (เอีย); ʊ:ə (เอือ); u: ə (อัว) ɛ:u/ɛu (แอว); ɤ:i/ɤi (เอย); o:i/oi (โอย); ɔ:i/ɔi (ออย); iu (อิ้ว); ui (อุย); iəu (เอียว); ʊəi (เอือย); uəi (อัวย) /.

Moreover, there are five tones in Standard /Central Thai, e.g.: 1. mid tone; 2. low tone; 3. falling tone; 4. high tone; and 5. rising tone, as follows:

1. Low tone	ข้า	[k ^h à:]	‘gelangang’
2. Falling	ข้า	[k ^h â:]	‘I, servant’

3. High tone	ค้า	[k ^h á:]	‘trade’
4. Rising	ขา	[k ^h ǎ:]	‘leg’
5. Mid tone	กา	[k ^h a:] (no mark)	‘to obstruct’

According to ปิ่นเขื่อนขันธ์ (2540), there are several natural characteristics of Thai phonological system, such as:

- a. There are more monosyllable than polysyllable
- b. Isolative words
- c. One syllable consists of consonant-vowel-tone
- d. Open syllable has more tone variation than dead syllable
- e. No clusters sound at the end of a word or syllable
- f. Phonemes ฐ /r/ at the beginning and cluster will be replaced with phoneme ล /l/
- g. There are short and long vowels
- h. Long vowel may be posited at the end of a word/syllable
- i. There are only 3 cluster sounds ฐ ล ฎ /w, r, l/

Basically, the Javanese phonemic system is similar to the Thai phonemic system. Moreover, it can be said that it is simpler than the Thai phonemic system, with a smaller number of vowels and consonants, and Javanese doesn't distinguish between long-short vowels. Javanese has no tonal phonemes. However, there are some differences which are interesting to note. e.g. consonants /ŋ/ /h/ /l/ /r/ /s/ in Javanese can be found at the end of the syllable, whereas in Thai, it cannot.

2.1.3 Morphological system of Javanese and Thai languages

Morphology is a field within linguistics that studies internal structure of words and the ways words are being constructed. The morphological processes will help communicators to determine the meaning of a given word (Robson, 2002: 16). The most fundamental concept in the study of word structure is the morpheme, the smallest meaningful unit in a language (Iwasaki, 2005: 25). Some morphemes are

considered as “free” morphemes, which can stand independently, while others are considered as “bound” morphemes, which can not stand alone, and must be attached to another morpheme. There are three kinds of morphological processes which are predominantly involved in both languages, namely affixation, reduplication, and compounding.

2.1.3.1 Morphological system of Javanese language

Javanese word which structured by affixation can be classified as a noun or verb according to the affix(es) concerned and the type of root-word to which they are attached (Robson, 2002: 16). For example, word *tata* ‘(to put) in orderly arrangement’ (Robson & Singgih Wibisana, 2002: 726). This word can be formed as a verb or noun, depending on the attached affixes, as follows:

(1) Verb Formation

N- + tata	-----→	nata	‘to arrange, to put in order’
N- + tata + -i	-----→	natani	‘to set up/out s.t. in (place)’
N-+tata+ -ake	-----→	natakake	‘to put s.t. in order for s.o.’
-um- + tata	-----→	tumata	‘put in order’
di- + tata	-----→	ditata	‘be ordered by s.o.’
tak-+ tata	-----→	taktata	‘be ordered by me’

(1) Noun Formation

tata + -an	-----→	tatanan	‘regulations, rules’
pa- + tata	-----→	panata	‘1. act or way of arranging; 2. administrator’
sa- + tata	-----→	tata	‘all arranged, all in place’

Reduplication is a repetition of the root and is employed to add various meaning to a word, such as softness, intensity, and plurality (Iwasaki, 2005: 25). For example, Javanese word *tata* ‘(to put) in orderly arrangement’ (Robson & Singgih Wibisana, 2002: 726) becomes *tata-tata* ‘to tidy things up’

Compounding is a process of word structuring which takes two or more free morphemes to create a new word (Iwasaki, 2005: 25). For example, let’s look at the

Javanese word *tata* ‘(to put) in orderly arrangement’ (Robson & Singgih Wibisana, 2002: 726).

tata + basa	-----→	tata basa	‘grammar’
tata + cara	-----→	tata cara	‘manners and customs’
tata + gelar	-----→	tata gelar	‘to spread out’
tata + krama	-----→	tata krama	‘etiquette, proper social conduct’
tata + lair	-----→	tata lair	‘the external aspects’
tata + rakit	-----→	tata rakit	‘layout’
tata + praja	-----→	tata praja	‘public administration’

2.1.3.2 Morphological system of Thai language

Basically, Thai morphological system is similar to Javanese morphological system. These two systems also involve the processes, namely affixation, reduplication, and compounding. For example, two affixes in Thai prefix ความ- /k^hwa:m-/ and การ- /ka:n/ are used to form a noun (Iwasaki, 2005: 28-30), e.g. ความสวย /k^hwa:m sǔai/ ‘beauty,’ ความสามารถ /k^hwa:m sǎ:mâ:t/ ‘ability; talent,’ ความดี /k^hwa:m di:/ ‘goodness,’ การเรียน /ka:n rian/ ‘education,’ การอ่าน /ka:n ʔà:n/ ‘reading,’ and การเขียน /ka:n k^hiǎn/ ‘writing’. However, Prasithrathsint (2005) mentioned that ความ- /k^hwa:m-/ and การ- /ka:n/ in Thai language are Noun Phrase (NP) which in their occurrence are influenced by English language (Prasithrathsint, 2005: 134-135). Moreover, in term of reduplication, some particular Thai words may be wholly reduplicated without any modification, e.g. เด็กๆ /dèk dèk/ ‘children’; สบายๆ /sàba:i sàba:i/ ‘very relaxing’; เล่นๆ /lên lê/ ‘not being serious’; and สวยๆ /sǔai sǔai/ ‘very beautiful’. In addition, compound words usually consist of two or more free morphemes or words which form a linguistic unit. The unit may be compound nouns, compound adjectives, or compound verbs, e.g. ตกใจ /tòk tɔ̌ai/ ‘surprise’; หลงรัก /lɔ̌ng rɔ̌k/

rák/ ‘falling in love’; ใจดำ /tɕai dam/ ‘selfish’; สุขสบาย /sùk sàba:i/ ‘well off’; and พูดเล่น /p^hû:t lèn/ ‘to joke’.

2.1.4 Syntactical structure of Javanese and Thai languages

2.1.4.1 Syntactical structure of Javanese

Robson (2002) classified simple sentence patterns in Javanese into four types:

1. Noun Phrase (NP) + Noun Phrase (NP)

The simplest kind of sentence is the so-called equation sentence. The first NP is functioned as a subject, and the second NP is functioned as a predicator. For example:

(1) Pak Ali guru

Mr Ali a teacher

‘Mr. Ali is a teacher’

(2) Dheweke adhiku

He/she my younger brother/sister

‘He/she is my younger brother/sister’

(3) Dheweke dudu adhiku

He/she is not my younger brother/sister

‘He/she is not my younger brother/sister’

2. Noun Phrase (NP) + Adjective Phrase (AP)

In Javanese, an AP follows a NP, it qualifies as a sentence. The NP is functioned as a subject, the AP is functioned as a predicator. For example:

(1) Kowe kesed

You lazy

‘You are lazy’

(2) Omahku gedhe

My house big

‘My house is big’

(3) Omahku ora gedhe

My house not big

‘My house is not big’

3. Noun Phrase (NP) + Verb Phrase (VP)

In this structure, the NP is functioned as a subject and the VP (transitive, intransitive, active, passive) is functioned as a predicator. As a predicator, VP involves the occurrence of verbal auxiliaries, aspects, object, and affixations for verb forming. The verbal auxiliaries and aspects posited before verb, and whether the object is required depends on the affixation. For example,

- (1) Pak guru arep ngombe kopi
 Mr. Teacher will to drink coffee
 ‘The teacher will drink coffee’
- (2) Ibu macakake crita adhiku
 Mother read story my younger brother/sister’
 ‘Mother reads my younger brother or sister a story’
- (3) Aku turu
 I sleep
 ‘I am sleeping.’

4. Noun Phrase (NP) + Prepositional Phrase (PP)

In this structure, the NP is functioned as a subject and PP is functioned as a predicator. As a predicator, PP sometimes involves the occurrence of verbal auxiliaries. For example,

- (1) Tamune lagi neng ngarep omah.
 Guest aux (continue) at/in front house
 ‘The guest is staying at the front of the house’
- (2) Bapak neng Jakarta
 Father in/at Jakarta
 ‘Father is staying in Jakarta’
- (3) Bapak ora neng Jakarta
 Father not at/in Jakarta
 ‘Father doesn’t stay in Jakarta’

In addition, for extending a clause, there are several conjunctions in Javanese that can be used. These conjunctions can be classified into 2 groups, namely co-ordinating and subordinating, for example, *lan* ‘and,’ *karo* ‘and, with,’ *nanging* ‘but,’ *dadi* ‘and so,’ *sebab* ‘because of,’ *yen* ‘if, when,’ *supaya* ‘so that,’ *sawise* ‘after,’ respectively.

He/she kick chair

‘He kicked the chair’

(2) นิด อยาก ได้รถ

/ní:t yà:k dâ:i rôt/

Nid want get car

‘Nid wants to get a car’

(3) แม่ จะ ไป กิน ข้าว

/mê: tɔ̀əʔ pai kin k^hâu/

Mother will go to eat rice

‘Mother will go to eat’

3. Subject - Verb - indirect Object (S V indir-O)

(1) เรือ จม ใน ทะเล

/rwa tɕom nai t^hale:/

Boat to sink in ocean

‘Boat sank into the ocean’

(2) กุญแจ อยู่ บน โต๊ะ

/kun tɕɛ: ju: bon tóʔ/

Key exist above table

‘The key is on the table’

(3) คุณแม่ ตื่น แต่เช้า

/k^hun mē: tɕɛn tɛ: tɕ^hâu/

Mother wake up early morning

‘Mother wakes up early in the morning.’

4. Subject - Verb - Direct Object - Indirect Object (S V dir O indir-O)

(1) นิด ให้ หนังสือ แก่ เพื่อน

/ní:t hâi năŋsǔ: kɛ: p^hǎn/

Nid give book to friend

‘Nid gave a book to her friend’

(2) ได้ วาง หนังสือ บน โต๊ะ

/tô: wa:ŋ năŋsû: bon tóʔ/

Tor put book above table

‘Tor put a book on the table.’

(3) อาร์ต ได้ หนังสือ จาก เพื่อน

/á:t dâ:i năŋsû: tɔ̀a:k pʰûan/

Art get book from friend

‘Art got a book from his friend.’

According to ปิ่นเชื่อนชัย (2540: 12-18), the following are natural

characteristics of Thai syntactical system:

- a. Modifiers of noun , adjective will be posited after Noun/Adjective
- b. Numeral and classifier have pattern, for example , “2 pieces of cake,” in Thai “cake 2 pieces“
- c. One word will have more than 1 functions, for example

ทำ ดี ได้ดี ทำ ชั่ว ได้ชั่ว /tʰamdi: dâ:idi: tʰam tɔ̀hûa dâ:i tɔ̀hûa/

‘Those who do good deeds get good things in return, those who do bad deeds get bad things in return’

- d. Particles for expressing emotion, intention is posited at the end of the sentence
- e. Sentences structure S + V + O

Basically, both languages have similar sentence structures. For examples, both languages obligate the occurrence of subject and predicator; there are no copula forms of ‘be;’ no tenses, circumstances of verbs marked by aspect words that precede a verb /predicator ; plurality marked by reduplication or adding a numeral word; phrase structure also has the same word order, e.g. a head phrase precedes attributes, and a common embedded conjunction, e.g. “yang” in Indonesian and “ที่” in Thai.

2.1.5 The social aspects of Javanese and Thai languages

2.1.5.1 The social aspects of Javanese language

Javanese language is a language which spoken by Javanese people. According to E.M. Uhlenbeck (1964), Javanese language could be classified into three main geographical dialects, namely:

- a. Western dialect, includes Banyumas, Tegal, Banten, Cirebon, etc.
- b. Central dialect, includes, Yogyakarta, Surakarta, Madiun, Bagelen, Blora, etc.
- c. Eastern dialect, includes Banyuwangi, Tengger, Jombang, Surabaya, etc.

According to periods of using, Javanese is divided into 3 types, namely Old Javanese, Middle of Javanese, and New Javanese. Firstly, Old Javanese was used during the period of Ancient Mataram Kingdom (10th century) until the period of Majaphit Kingdom (14th century). Secondly, The Middle Javanese was used at the end period of Majapahit Kingdom. Thirdly, the New Javanese which has been used after the Majapahit period until the present time (Subalidinata, 1994: 1- 4). The New Javanese, here is so-called Javanese, can mainly be classified into three speech levels, namely *ngoko*, *madya*, and *karma* (Poedjosoedarmo: 1979).

1. *Ngoko* level is an intimate level. This level is used to communicate between friends close relatives, superior person to inferior person, or elder person to younger person.
2. *Madya* level is an intermediate level. This level is mostly used to communicate between strangers on the street, where one wants to be neither too formal nor too informal.
3. *Krama* level is a formal and polite style. It is used between persons of the same status who do not wish to be informal. It is also the official style for public speeches, announcements, etc. It is also used by inferior person to superior person, or a younger person to an elder person.

Besides these three main levels, in Javanese society also are found the *Kedaton* and *Bagongan* dialects. *Kedaton* is a Javanese language variation used among the royal family members, whereas the *Bagongan* dialect is a variation of Javanese language used among the *Abdi Dalem* 'royal family servants' when they are inside the palace.

The speech levels in Javanese is closely related to the Javanese culture which gives priority to politeness and etiquette. One characteristic of the *Krama* level is honorifics and humilifics - when one talks about oneself, one has to be humble. But when one

speaks of someone else with a higher status or to whom one wants to be respectful, honorific terms are used. Status is defined by age, social position and other factors. The humilific words are called *krama andhap* words while the honorific words are called *krama inggil* words. For example, children often use the *ngoko* style when talking to the parents, but they must use both *krama inggil* and *krama andhap*. The examples below are provided to explain these different styles for the meaning ‘I want to eat’.

Level	Sentences
Ngoko	Aku arěp mangan
Madya	Kula ajěng nědha
Krama (neutral)	Kula badhe nědha
Krama (humble)	Dalěm badhe nědha.

Table 10: Speech levels in Javanes

2.1.5.2 The social aspects of the Thai Language

Thai language is classified into 4 geographical dialects, namely Central Thai, Northern Thai, Northeastern Thai, and Southern Thai (Smalley, 1994: 67-113). Thai language also has speech levels. Speech level in Thai is based on: pronouns, address terms, and word usages. There are at least 10 levels (ปิ่นเฉลียว, 2540: 8), such as:

1. Between monks and ordinary people
2. Between senior and junior
3. Between intimate person and un intimate person
4. Between one family and relatives
5. Between ordinary people and royal Family member
6. Between educated people and un-educated people
7. Between formal and informal situation
8. Between ordinary people and placeman(politician)
9. Between teacher and student

10. Between native and non native Thai

2.2 The Previous Works Related to Sanskrit Loanwords in Javanese, Thai, and Other Southeast Asian Languages

There are several scholars conducted a research on Indic (Sanskrit and Pali) loanwords in the Southeast Asian languages. Gedney (1946) described the occurrence of Indic (mainly Sanskrit and Pali) loan-words in the Thai contemporary spoken language, including phonemic and grammatical structure, syntactic function, and semantic range within the pattern of the total structure of the language. Gedney mentioned that these spoken forms are assumed to reflect a much older tradition than conventional spelling. The research, which is considered as synchronic research, also mentioned that the importance of historical and philological investigations over the entire range of Indic loan-words in Thai has not been underestimated. According to Gedney (1946), Thai vocabulary can be dichotomized into two categories, i.e. red category and blue category. He pointed out that when the Thai vocabulary is considered from the historical point of view, the red category of words is found to consist almost exclusively of Sanskrit and Pali loan-words. The blue category, as would be expected of a residual class assumed to contain a number of potentially red words, also contains a large number of such loan-words but consists mainly of native Thai words, words of unknown etymology, and loan-words from non-Indic language such as Malay, Cambodian, and Chinese. Gedney hypothesized that there are probably two explanations to cover most or all of Indic loan-words cases in Spoken Thai: (1) many words of recent origin are composed of red constituents which have existed in Thai since the relatively early period of borrowing, (2) the spelling system of Thai, which in general reflects the morphophonemic structure, is also used in Siam for writing Sanskrit and Pali. Modern literary borrowings therefore automatically undergo sound changes which the large body of older borrowings has undergone by regular processes of historical change, i.e. Thai loan-words from Sanskrit and Pali occasionally preserve the entire Indic word. In most cases, the last part of the Indic word is dropped. There is no discernible rule as to the point where the Thai reflex

ends, but in many instances only the declensional or conjugational stem of the Indic original survives. Though the end point of the Thai form is unpredictable, no case has been noted in which the Thai word does not preserve at least the first vowel and the first post-vocalic consonant of the Indic original.

Another research entitled “*The Sanskrit Borrowing Words in Thai Language*” was done by Chotithiyarawongse in 1994. This research is a comparative study between Sanskrit – Thai languages which examined sound forming, word compounding, semantic features in both languages. Chotithiyarawongse suggested that Pali-Sanskrit and Thai languages were derived from different genealogical families. Pali- Sanskrit are of the Indo-European family, i.e. polysyllabic and inflectional language, whereas Thai language is of the Tai - Kadai family, i.e. a monosyllabic and tonal language. Therefore, most of Sanskrit words which were borrowed in Thai language experienced some adaptations, such as sound change, syllable change, and semantic change. Whereas Chaiyanara (1990), in his comparison study of phonological adaptation of Sanskrit Loanwords in Malay and Thai languages, pointed out that there are 59 phonological formulae Sanskrit word changes in Malay language and 81 in Thai language.

Gonda (1952) pointed out that Sanskrit was adopted into many Indonesian languages, such as Javanese, Malay, Batak, Gayo, Acehnese, Nias, Sundanese, Balinese, etc. Sanskrit words have also been loaned into other SEA languages, such as into Khmer, Siamese (Thai language), and Philippine languages. Based on the history of civilization, Gonda classified Sanskrit loanwords in Indonesian languages into 11 categories: (1) gods, mythological and legendary figures, and Hindu denominations; (2) death and the life hereafter; (3) religion and mysticism in general; (4) rites, ceremonies and law; (5) medicine; (6) architecture; (7) numeral and chronology; (8) some abstract terms; (9) botanical names; (10) names of persons; (11) geographical names.

Jacob (1993) pointed out that the first Khmer texts, inscriptions from the 7th and 8th centuries A.D., gave practical information about religious foundations while Sanskrit was at the time regarded by the Khmers as the language of literature proper (Gonda, 1952). At this stage, the Khmer language had been exposed to Indian influence for several centuries and contained many Sanskrit loanwords. Borrowing had

taken place out of necessity in connection with the new religions, political, and legal ideas. She classified Sanskrit loanword in Pre-Angkor Khmer into six categories as follows: (1) vocabulary connected with stating the date and issuing warning to marauders; (2) personal names, other proper names, and titles; (3) concrete nouns; (4) abstract nouns; (5) verb, adjectives, and participles; and (6) words of other categories.

Those classifications are based on its occurrences on the ancient texts in the Khmer and Indonesian languages, such as Javanese, Malay, Batak, Balinese, etc. Some words are still relevant to the modern contexts usages, while others are not. However, in my research the Sanskrit loanwords will be re-classified relied on its usage in Thai-Javanese speakers socio-cultural aspects of life in the following domains: (1) education; (2) religion and beliefs; (3) economy; (4) politics; (5) ceremony and tradition; and (6) arts and performances.

According to Gonda (1952) mentioned that Sanskrit words in Javanese language have undergone linguistic changes, such as phonological change, morphological change, and semantic change. The most distinctive phonological change is phoneme simplification, such as merging between aspirated voiced and un-aspirated voiced became voiced stops, and aspirated voiceless stops and un-aspirated voiceless stops became un-aspirated voiceless stops, e.g. *ph*, *p* > *p*; *bh*, *b* > *b* in *phala* (SKT) ‘fruit’ > /pala/; *bhāṣā* (SKT) ‘language’ > /basa/; etc, except phonemes pairs of /t, th/ and /d, dh/ still are maintained. The other phenomena are vowel /a/ in initial open syllable which is considered an un-stressed syllable became neutral vowel (schwa) in *varna* (SKT) ‘colour’ > /wərna/; short-long vowel is not as phonemic distinctive feature; the other sound change phenomena are dissimilation in *citta* (SKT) > /cipta/ ‘thought’, anaptyxis (svarabhakti) in *agnī* (skt) ‘fire’ > /gəni/, and epenthesis in *strī* (SKT) ‘woman’ > /estri/, etc.

Gonda also mentioned the reaction of the Indonesian languages to the influence of Sanskrit. The interesting thing to note here is the production of synonyms and new words in general, and the alternation of –a and –i at the end of many pairs of Sanskrit words which has been a favourable ground for further analogical processes. The most common sets are the type *deva* ‘god’ ; *devi* ‘goddess’ in which the element –a- denotes the masculine and –i- the feminine sex of gender. In Javanese these words

are occasionally retained in their original function, *dewa* /dewa/ ‘God’; *dewi* /dewi/ ‘goodess, queen’ (Gonda, 1952: 279).

2.3 Language Borrowing and Linguistic Change

Language contact presupposes some degree of cultural contact, even though it is limited (Bynon, 1977: 216). Any language, like any culture, is rarely sufficient towards itself. The necessities of intercourse bring the speakers of one language into direct or indirect contact with those of neighboring or culturally dominant languages. The intercourse may be friendly or hostile. It may move on the humdrum plane of business and trade relations or it may consist of a borrowing or interchange of spiritual goods—art, science, religion. As a natural process of language contact, a borrowing was considered as an external factor of language changes (Antilla, 1989:154-178).

According to Sapir (1921), there are just five languages that have had an over-whelming significance as carriers of culture. They are classical Chinese, Sanskrit, Arabic, Greek, and Latin. It could be said that in the contacts with a receiver language (borrowing), donor language was also introduced to be an elaborated or a cultivated language among the receivers (Lyons, 1995: 40). Another scholar, Arlotto (1972) proposed that it is several linguistic borrowings, e.g. lexical borrowing, loan translations, phonological borrowing, syntactic borrowing. There are four characteristics of borrowing, e.g. firstly, detachable elements are the most easily and commonly taken over. That is, elements which are easily detached from the donor language and which will not affect the structure of the borrowed language. Secondly, adopted items tend to be changed to fit into the structure of the borrower’s language, though the borrower is only occasionally aware of the distortion imposed. Thirdly, a language tends to select for borrowing those aspects of the donor language which superficially correspond fairly closely to aspects already in its own. Finally, the borrowing language makes only very small adjustments, i.e. the minimal adjustment tendency, to the structure of its language at any one time (Phatthana, 2006).

Through history of nation building, SEA language speakers interacted with other language speakers. For example, they interacted with Sanskrit language

speakers. Subsequently, the Sanskrit had varying degrees of influence on the SEA languages, as the result of the languages development in their socio-cultural circumstances. The Sanskrit loanwords, then they adapted into their indigenous phonological and morphological systems.

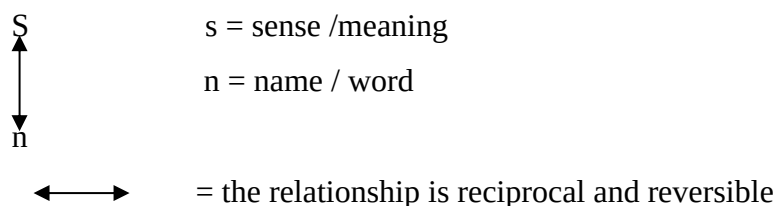
In term of phonological adaptations, Lehmann (1962) pointed out several processes which involved. The first is conditioned - unconditioned change: conditioned where allophones are restricted and conditioned to their certain environments. The example is Middle English (ME), /n/ was conditioned by their surroundings, e.g /n/ was conditioned to velar articulation [ŋ] by a following velar consonant; the example of unconditioned is Proto Indo European (PIE) /o/ to Proto Germanic (PGmc) /a/ as in Goth. *asts* 'branch' from PIE /ósdos/ [ózdos] (with loss in Germanic of the second vowel). Secondly, there are some phonetic processes involved in change, namely place of articulation and manner of articulation. A change may occur in place of articulation: labials may become labiodental, dentals may become alveolars, velar may become palatals and so on, such as a change from dental to alveolar occurs when PGmc /t/ becomes Old High German /s/. The third is manner of articulation, a change may occur in manner of articulation: stop may become fricates or affricates, obstruents may become semivowels or vice versa. For example, a change from stop to fricative occurs when PIE /p/ becomes PGmc /f/. The fourth is position of the velum, a change may occur in the position of the velum: nasal sounds may become denasalized, non-nasals may become nasals. For example, Old Icelandic *ellefo* 'eleven' corresponds to Gothic *ainlif*. The fifth is glottal articulation, a change may take place in glottal articulation: voiced sounds may be devoiced, voiceless sounds may be voiced. For example, a voiced sounds in PIE (b d g) are devoiced in PGmc /p t k/.

The other processes of sound change are losing, assimilation, apocope, syncope, epenthesis, dissimilation, palatalization, nasalization, mutation, metathesis, prothesis, haplology, etc. (Gonda (1952): Anderson (1973); Kridalaksana (2008) which are also applied by Samsulhadi his colleagues (2003). They mentioned that there several of sound changes involved to Arabic lexical adoption in the Indonesian

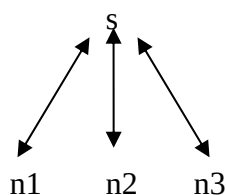
language, such as lenition, reduction, aphaeresis, apocope, syncope, compression, strengthening, weakening, epenthesis, and paragogue.

According to Anttila (1989), central to semantic change is the nature of the linguistic sign, that is, the connection and independence between form and meaning. Moreover, Lyons (1995) proposed the theories of meaning, e.g. the theories which seek an answer to the question “What is meaning?” Lyons classified several meanings, e.g. referential, ideational, behaviourist, meaning in use, verificationist, and truth-conditional theories. One of his theory is “referential” theory or “denotational” theory. The “referential” theory is defined as “the meaning of an expression is what it refers to (or denotes), or “stand for.” For example, Fido means Fido; and dog means either the general class of dog or the essential property which they are share” (Lyons, 1995: 40).

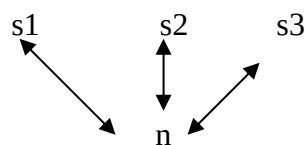
The other scholar, Ullmann (1977) is defined meaning as a reciprocal and reversible relationship between name and sense². Ullmann represented the relationship between name and sense in the following scheme (Ullmann, 1977: 62-63).



This scheme may be complicated in two ways: several names may be connected with one sense, as in the synonyms *little* and *small*. Diagrammatically:

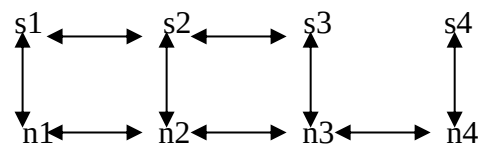


On the other hand, several senses may be attached to one name, as in *conductor* ‘director of orchestra; official on bus or tram; thing transmits heat or electricity’. Diagrammatically:



² The term “name” and “sense” mean ‘word’ and ‘meaning’, respectively

Words are also associated with other words with which they have something in common, whether in sound, in sense, or in both. The noun *light*, for example, is connected with darkness, day, sun, etc., by associations between the senses; with adjective light ‘not dark, the verb to light, and noun lightning, etc. on both formal and semantic grounds. This principle plays a significant part in changes of meaning and in the structure of the vocabulary. It could be diagrammatically represented in this way:



The scheme shows that the first two words are connected by both sound and sense, the second and third by sense only, and the third and fourth by sound only.

According to Ullmann (1977), there are several decisive factors which facilitate semantic changes:

1. Language is handed out, which means there is a discontinuous way from one generation to another; or a semantic change will take place in the usage of the new generation.
2. Vagueness in meaning is another source of semantic change – the generic nature of words, the multiplicity of aspects, lack of familiarity, absence of clear-cut boundaries – all conspire to facilitate shift in usage.
3. Loss of motivation. As long as a word remains firmly attached to its root and to other members of the same family, its meaning will be kept within certain limits.
4. The existence of polysemy. It means a word may acquire a new sense, or scores of new senses without losing its original meaning.
5. Ambiguous context means a particular word may be posited in two different senses while the meaning of the utterance as a whole remains unaffected.
6. The structure of vocabulary. The phonological and grammatical system of a language is made up of a limited number of closely organized elements

Some of those mentioned factors are also argued to encourage a kind of semantic change in Thai –Javanese vocabularies which are loaned from the Sanskrit language.

Based on a range of changes, the meanings of words can be classified into three categories, namely extension meaning defined as a condition of a particular word

which widens its meaning when compared with the old meaning; restriction meaning defined as the condition whereby a particular word has a narrower meaning when compared with the old meaning; and miscellaneous meaning defined as a condition of a particular word which neither narrows nor widens its range as compared with the old meaning (Ullmann, 1977: 227-231). Gonda (1952) divided semantic change of Sanskrit words in Indonesian languages into 2 categories, e.g. narrowing and widening of meaning, which will depends on the interest of the borrowers towards aspects of the meaning. Meanwhile, Treepornthip (2004) classified semantic change of Swatow Loanwords in Thai into three categories, namely broadening, narrowing and shifting.

In this research, the range of change of Sanskrit loanwords in Thai and Javanese language will be classified into four categories, namely extension, restriction, maintaining, and shifting meanings. The third and fourth categories fill the slot of miscellaneous meaning of Ullmann. The third is defined as a condition of particular word which retains its original scope of meaning, and the fourth is defined as a condition of particular word which shifts its original meaning.

According to Hickerson (1980:106), a language enables its speakers to relate to their environment, to describe and identify natural and cultural objects, and to organize and coordinate their activities. It means that language can also be used to complete or to represent speakers' activities, arrangements or to express thoughts related to cultural objects. Metaphor is so closely intertwined with the very texture of human speech that has already encountered it in various guises: as a major factor in motivation, as an expressive device, as a source of synonymy and polysemy, as an outlet for intense emotions, as a means of filling gaps in vocabulary, and in several other roles. According to Ullmann (1997), the basic structure of metaphor is very simple. There are always two terms present: the thing we are talking about (tenor) and that to which we are comparing it (vehicle). Ullmann (1997) divided metaphors which recur mostly diverse languages and literary styles into four major groups:

1. Anthropomorphic metaphors: this tendency is attested in the different languages and civilizations, and lies at the root of countless expressions in current usage, for examples are the mouth of the river, the lungs of a town, the heart of the matter, etc.
2. Animal metaphors, for example are catty, dogged, fishy, etc.
3. From concrete to abstract, for examples are in limelight, enlighten, highlight, etc.

4. Synaesthetic metaphors, for examples are *piercing* sounds, *loud* colours, *sweet* voices, etc.

Croft & Alan Cruse (2004), in reference to the Lakoff's theory, mentioned that metaphor involves a relationship between a source domain, the source of literal meaning of the metaphorical expression, and a target domain, the domain of experience actually being described by metaphor, such as *time is money* of Lakoff's formula. Time is construed as a valuable asset that is possessed by human beings and can be used in the same way that money is used (Croft & Alan Cruse, 2004: 55).

Anderson (1973) said that metaphors arise in several ways, e.g. in artistic comparison, in extension of senses; and sometimes when a new thing enters a culture for which there is no word, for examples are 'a galaxy of beauties'; 'the foot of the mountain'; 'sky-scraper', respectively. In addition, Gonda (1952) mentioned that Sanskrit Loanwords in Indonesian languages are also metaphorically used, such as Javanese word *guru* meaning 'teacher' borrowed from Sanskrit word *guru* 'authority, spiritual guide'.

In this research, the limitation of metaphor will not strictly follow the theory of the Ullmann, nor Lakoff. In my research, metaphor will be defined as an underlying worldview that shapes an individual's understanding of a situation, or as a figure of speech concisely comparing two things, saying that one is the other.

CHAPTER III

RESEARCH METHODOLOGY

The procedure of this research will be divided into three categories, e.g. (1) Data definition and limitation; (2) Data collection; and (3) Data analysis.

3.1 Data Definition and Limitation

Data for this research are Sanskrit words which are loaned into the contemporary Thai and Javanese languages. Those data are limited to: (1) Thai language which is spoken in the Central Part of Thailand, and (2) Javanese language which is spoken in the Yogyakarta provinces and the Surakarta areas which are drawn from written and spoken sources. These dialects are chosen because both dialects are considered as the standard dialects. The Sanskrit loanwords presented in this analysis of Thai – Javanese semantic changes are drawn from written and spoken Thai and Javanese. There are several terminological words are used in this research, namely:

1. Sanskrit Loanword (SKT) is Sanskrit originally word which is found in any other language vocabulary, with and without linguistic adaptation.
2. Javanese Language (JV) is language which is spoken by Javanese ethnic group in Yogyakarta – Surakarta at the present time. This language is differed with the previous version, namely Old Javanese (OJ), and Middle Javanese (MJ), but diachronically it isn't differed between New Javanese and Modern Javanese language.
3. Thai Language (TH) is a language which spoken by Thais in Central Part of Thailand.
4. Indigenization is a natural process of a language which linguistically adapted new words which were borrowed from other languages as their indigenous vocabulary.

5. Extension meaning is a condition of a particular word which widens its meaning compared to the old.
6. Restriction meaning is a condition whereby a particular word has a narrower meaning when compared to the old.
7. Maintaining meaning is a condition of particular word which retains its original scope of meaning.
8. Shifting meaning is a condition of particular word which has shifted as compared to the old.
9. Metaphor is defined as an underlying worldview that shapes an individual's understanding of a situation, or as a figure of speech concisely comparing two things, saying that one is the other.

3.2 Data Collection

Object of this study is Sanskrit words which are found in 10 Thai novels and 8 Javanese novels which were published during 1996 and 2006. The chosen novels are considered best novels in both communities. Those sources are considered as primary data. The data, then, will be consulted to sort of dictionaries, such as, the Thai official monolingual volume of the Royal Institute (พจนานุกรมฉบับราชบัณฑิตยสถาน: 2542), and Javanese monolingual dictionary (Poerwadarminta: 1939), Sanskrit, Thai, and Javanese bilingual volume of dictionaries.

Both data will be written in the orthographical and phonemic transcription by consulting the Tuaycharoen's phonemic transcription (ทวยเจริญ: 2525). Due to get more accurate analysis, this study also used the supplementary data which attained from other sources, such as from the other books, mass media, and or interviews with both native speakers and all data will be checked during interview.

CODE	TITLE OF BOOKS	AUTHORS
TH01	เวลา	ชาติกอบจิตติ

TH02	เจ้าจันทน์ ผมหอม	มาลา คำจันทร์
TH03	ประชาธิปไตยบนเส้นขนาน	วินทร์ เลียววาริณ
TH04	แผ่นดินอื่น	กนกพงศ์ สงสมพันธุ์
TH05	อมตะ	วิมล ไทรนันทน์
TH06	ช่างสำราญ	เดือนวาด พิมวนา
TH07	สิ่งมีชีวิตที่เรียกว่าคน	วินทร์ เลียววาริณ
TH08	ความน่าจะเป็น	ปราบดา หยุ่น
TH09	เจ้าหญิง	บินหลา สันกาลาศีรี
TH10	ความสุขของกะทิ	งามพรรณ เลขชาชีวะ
TH11	Other books	-
TH12	Informants	-
TH13	Other Media	-
JV01	Candhikala Kapuranta	Sugiarta Sriwibiwa
JV02	Senthir	Suwardi Endraswara
JV03	Kreteg Emas Jurang Gupit	Djajus Pete
JV04	Trem	Suparta Brata
JV05	Trimbreng	Satim Kadarjana
JV06	Nalika Langite Obah	Esmiet
JV07	Sumpahmu Sumpahku	Naniek P.M.
JV08	Donyane Wong Culika	Suparta Brata
JV11	Other books	-
JV12	Informants	-
JV13	Other Media	-

Table 11: List of Thai and Javanese books

To obtain optimal accuracy and validity from the data, the informants of both languages were obtained by a purposive sampling. The selected data are:

1. Sanskrit Loanwords which are used in every day life by Thais-Javanese
2. Sanskrit Loanwords which are linguistically classified as nouns, verb, and adjective in the both languages.
3. Sanskrit loanwords used in the following domains: (1) Education; (2) Religion, Ritual, and Myth; (3) Social & Economy; (4) Politics; and (5) Arts and Literature. Those domains are considered as socio-cultural aspects which mostly are considered as contributing towards a nation's development.

3.3 Data Analysis

The expected data from both languages will then be contrasted and classified into three groups: (1) Sanskrit Loanwords which are found in both languages; (2) Sanskrit Loanwords which are only found in the Thai language; and (3) Sanskrit Loanwords which are only found in the Javanese language. To obtain validity in current usage, this data will be examined in both society usages. The data will be analyzed continuously by applying related theories, e.g. language change theory.

CHAPTER IV

PHONOLOGICAL AND MORPHOLOGICAL INDIGENIZATIONS OF SANSKRIT LOANWORDS IN THAI AND JAVANESE LANGUAGES

When cultures come into contact with one another, borrowing takes place primarily in the realm of lexical items (Anderson, 1973:95). Based on the historical records, the contact between both Javanese and Thai speakers with Sanskrit speakers in the previous periods also carried the development of lexical items of both languages. The masterpieces of Sanskrit literary works which carried Indian concepts such as ideology, culture, arts, and traditions become media of spreading of Indian thoughts. Those texts were enthusiastically translated, learned, understood, and indigenized by both Javanese and Thai scholars into their own language and characters. Sanskrit begins to appear in Thailand dated from 6th century, such as found in inscriptions in Nakhorn Si Thammarat (755 AD), Panom Rung, Buriram (1117 AD), and Huaviang, Chaya District, Surattani (1206 AD) (Shastri, 2005: 84-85). Shastri (2005) mentioned that Ramayana, Mahabharata, and Puranas were carried into Prasad Panom Rung. Moreover, the Royal house has contributed on the translation of Sanskrit works, especially Ramayana and Mahabharata, such as King Rama VI of Rattanakosin dynasty translated the episodes of the *Mahābhārata*, the *Nalopakhyaṇa* and the *Savitryupakhyaṇa* into Thai (Shastri, 2005: 79-80). In terms of Thai alphabets which are used until current days, those Thai alphabets have been invented and developed by King Ramkhamhaeng of Sukhothai. However, in Javanese, Ramayana and Mahabharata have firstly been adopted by Javanese *pujangga* (poet) in 9th century AD. The Sanskrit literary works which are translated and adapted as Javanese poetry, so called as *kakawin*. Language used in a *kakawin* is called as Old Javanese language and is written in Old Javanese alphabets. It is considered as the oldest version of Javanese language. In the latter periods, the stories were transcribed into New Javanese language, both prose and poetry versions and were written in the New Javanese

alphabets which is simplification of the former characters. In that period, the number of consonants and vowels of Javanese were reduced from at least 41 characters became 28 characters (Kridalaksana, 2008: vii). In the modern period, Javanese language does not assign the Javanese alphabet anymore. Therefore, in context of conservation heritage of ancestor, and spreading to the next generation, those stories were transcribed in Latin alphabets.

Indigenization is defined as linguistic adjustments from a donor linguistic system to a receiver linguistic system a consequence of the speaker's socio-cultural orientation. The indigenization of Sanskrit loanwords in Thai and Javanese languages occurred in both structures and meanings. This chapter will describe the indigenization of the structure. The two most significant of indigenizing structures are phonological and morphological adjustments. The indigenizing of sounds of both languages involve the sound change and the indigenizing of word formations, involve the affixation, reduplication, and compound word, as follows:

4.1 Phonological Indigenization of Sanskrit Loanword in Thai and Javanese Languages

4.1.1 Phonological indigenization of Sanskrit loanword in Thai

There are several phonological adaptations while the Sanskrit words were being adopted into Thai language, namely elision (deletion), insertion, devoicing, voicing, and merging.

4.1.1.1 Elision

Elision or deletion is defined as omission of an initial, middle, or final sound (element of word), such as the omission of an unstressed vowel, consonant, or syllable while pronouncing or writing. The processes can be classified into three types, namely apocope, aphaeresis, and syncope. This processes also occurred while the Sanskrit words are borrowed into Thai language, as follows:

4.1.1.1.1 Apocope is the loss of one or more sounds from the end of a word (Kridalaksana, 2008: 2). This is the most common process of deletion

which underwent to the Sanskrit words which are borrowed into Thai language, as follows:

Sanskrit	Thai
(1) anugraha ‘a favor, kindness’	อนุเคราะห์ /ʔanúkʰrɔʔ/ ‘a favor, kindness’
(2) avasāna ‘stopping, conclusion, end’	อวสาน /ʔawasâ:n/ ‘conclusion, end’
(3) akṣara ‘letter of the alphabet’	อักษร /ʔàksǎ:n/ ‘the alphabet, a letter’

The examples (1), (2), and (3) show that there are omission of the final vowel /a/. The forms become **anugrah*, **avasan*, and **aksar* respectively. There are also several adaptations which undergo to the words, as follows: phoneme /g/ in **anugrah* became phoneme /kʰ/. The final /h/ does not exist in the Thai phonological system. Therefore, they also omitted the sound /h/. In Thai alphabet, it is written with ห์ (ห – การันต์/ (ห – heep with karant). Thus, the word is pronounced as /ʔanúkʰrɔʔ/ in Thai language; the semi vowel dental /v/ in **avasan* became semi vowel bilabial /w/. Thus the word is pronounced as /ʔawasâ:n/ in Thai language; phoneme /r/ in final does not exist in Thai language, therefore the word **aksar* is pronounced as /ʔàksǎ:n/.

4.1.1.1.2 Aphaeresis or aphaesis is the loss of one or more sounds from the beginning of a word or an utterance (Kridalaksana, 2008: 16). The process rarely undergoes to Sanskrit words which are borrowed into Thai language. From the data, there is only one word which is undergone to the process, as follows:

Sanskrit	Thai
(4) upavasa ‘a fast, fasting’	บวช /buàt/ ‘ordain’

The word in (4) is *upavasa* which has the processes of adaptation, as follow. There are four steps of adaptations. The first step is deletion of sound /u/ in the initial syllable. The second step is deletion of sound vowel /a/ between consonants /p/ and /v/. This process is considered as syncope. The third step is the adaptation of semi vowel dental /v/ of Sanskrit became semi vowel bilabial /w/ of Thai; and the fourth step was deletion of sound /a/, then the adaptation of final /s/ became /t/.

4.1.1.1.3 Syncope is the loss of one or more sounds from the interior of a word (Kridalaksana, 2008: 198). The process also undergoes to Sanskrit words which are borrowed into Thai language, as follows:

Sanskrit	Thai
(5) guru ‘teacher’	ครู /k ^h ru:/ ‘teacher’
(6) garūḍa ‘eagle, hawk’	กรูฑ /k ^h rūt/ ‘eagle, hawk’
(7) utpatti ‘coming into being’	อุบัติ /ʔùbət/ occurs; come into being

The examples show that the word (5) is undergone to the omission of vowel /u/ in the first syllable. Thai phonological system also adapts consonant voiced velar /g/ of Sanskrit word become consonant voiceless-alveolar-aspirated /k^h/. The word (6) is undergone to the omission of vowel /a/ in the first syllable. Thai phonological system also adapts consonant voiced velar /g/ of Sanskrit word become consonant voiceless-alveolar-aspirated /k^h/. In addition, the word also lost the final vowel /a/. The word (7) is undergone to the omission of consonant /t/ in the first syllable. Thai phonological system also adapts consonant voiceless labial /p/ of Sanskrit word become consonant voiced labial /b/.

4.1.1.2 Syllable merging

Syllable merging is an adaptation which also occurs while Sanskrit words were being adopted into Thai vocabulary. The adaptation makes short structure of an utterance. There are at least two steps of adaptation. The first is deletion of vowel which is posited in a final word. The second is emerging between penultimate and ultimate syllable, as follows:

Sanskrit	Thai
(8) vaya ‘age, duration’	วัย /wai/ ‘age’
(9) jaya ‘victory’	ชัย /tɕ ^h ai/ ‘victory’
(10) bhaya ‘danger’	ภัย /p ^h ai/ ‘danger’

The example (8), (9), and (10) show that Sanskrit words which previously have two syllables, in Thai language they become one syllable. The word *vayah* is lost /-ah/ which is posited in the ultimate syllable. Finally, the consonant /j/ of ultimate syllable emerges with the penultimate syllable. The semi vowel dental /v/ of Sanskrit word is also adapted as semi vowel bilabial /w/ in Thai language. The examples (9) and (10), *ḥaya* and *bhaya* have lost /-a/ which is posited in the ultimate syllable. Finally, the consonant /j/ of ultimate syllable emerges with the penultimate syllable. In addition, the consonant /ḥ/ is adapted as /tʰ/, and the consonant /bh/ is adapted as /pʰ/, respectively.

4.1.1.3 Insertion

Insertion or epenthesis is an addition of one or more phonemes, such as vowel, consonant, or tone. The adaptation undergoes to particular word, and it especially undergoes to borrowing words. This process is proposed to adapt a particular word of donor language into phonological system of the recipient language (Kridalaksana, 2008: 51). There are two insertion of Sanskrit loanwords in Thai language, e.g. tone insertion and vowel insertion, as follows:

4.1.1.3.1 Thai language naturally is tonal language. Therefore, a tone is also inserted toward their borrowing words. The tone insertion also occurs while the Sanskrit words were borrowed into Thai language, as follows:

Sanskrit	Thai
(11) <i>āgama</i> ‘a sacred writing or scripture, sacred knowledge’	อาคม /ʔa:k ^h om/ ‘magic, incantation, spell, sacred knowledge’
(12) <i>ākāśa</i> ‘sky, ether, space’	อากาศ /ʔa:kà:t/ ‘weather’
(13) <i>rasa</i> ‘taste, feeling’	รส /rót/ ‘taste’

The examples (11), (12) and (13) show that while adapted into Thai vocabulary, the Sanskrit word (11) *āgama*, (12) *ākāśa*, and (13) *rasa* are pronounced as /ʔa: k^hom/, /ʔa:kà:t/ and /rót/, respectively. The word (11) อาคม /ʔa:k^hom/ is consisted of syllable อา- /ʔa:-/ and -คม /-k^hom/. In Thai language, long vowel อา /a:/ which is posited in

an open syllable will be pronounced with mid tone, meanwhile second syllable -คม /-k^hom/ which is considered as live syllable consist of a low consonant ค /k^h/ in initial and ม /m/ in final is also pronounced with mid tone. The Thai word in (12) อากาศ /ʔa:kà:t/ is consisted of two syllables อา /ʔa:/ and กาศ /kà:t /, and because both of the syllables have initial consonant from the mid consonant group, open syllable and dead syllable, respectively. According to the tone in the second syllable, both of the syllables are assigned by mid tones. There is no sound /s/ which is posited in the final of a syllable. The phoneme /s/ therefore is pronounced as /t/. The word in (13) is รัส /ró:t/ which consists of initial low consonant /r/, short vowel, and final consonant /t/. In its adaptation, therefore, this word is assigned by a high tone. Beside these processes, the words in (11), (12) and (13) also underwent to sound deletion which will be described in next sub-chapter.

In addition, the examples above also show that when Thais read the Sanskrit loanwords, they behave the same way when reading the indigenous words and following the rules how to read a consonant in the groups of high, mid or low consonant.

4.1.1.3.2 Beside tone insertion, several Sanskrit loanwords in Thai language are also undergone to the vowel insertion in the pronunciation level, as follows:

Sanskrit	Thai
(14) puṣpa ‘flower’	บุษบา /bùt sɤ ba:/ ‘flower’
(15) nitya ‘constantly’	นิตยา /nít tɤ ja:/ ‘lady’

The examples (14), and (15) show that the words *puṣpa* and *nitya* of Sanskrit are inserted by vowel /ə/ which are posited between /s/ and /p/, and between /t/ and /j/, respectively. Beside the adaptation, consonant /p/ of Sanskrit loanword in the example (14) is also adapted as consonant /b/ in Thai language.

4.1.1.4 Devoicing

Devoicing is a phonological process whereby a consonant of donor language which is previously voiced becomes devoiced (unvoiced) in recipient language. These consonant adjustments involve the glottal articulation. In this process, voiced-sounds in Sanskrit become voiceless, such as voiced-dental /d/ and voiced-dental-aspirated /d^h/ became voiceless-alveolar-aspirated /t^h/, voiced-velar /g/ became voiceless-alveolar-aspirated /k^h/, voiced-labial /b/ and voiced-labial-aspirated /b^h/ became voiceless-labial-aspirated /p^h/, and voiced-palatal /ɟ/ became /voiceless-palatal-aspirated /tʃ^h/ as follows.

The first adaptation was voiced-dental /d/ and voiced-dental-aspirated /d^h/ in Sanskrit became voiceless-alveolar-aspirated /t^h/ in Thai language, as follows:

Sanskrit	Thai
(16) āditya ‘sun’	อาทิตย์ /ʔa:t ^h í/ ‘sun’
(17) dūta ‘delegate, messenger’	ทูต /t ^h û:t/ ‘ambassador’
(18) dhana ‘wealth’	ธนา /t ^h əna:/ ‘wealth’

The examples (16) and (17) show that consonant voiced-dental /d/ of Sanskrit words *āditya* and *dūta* become consonant voiceless-dental-aspirated /t^h/ in Thai language. Beside the adaptation, those words are also undergone to a final sound deletion (see 4.1.1.1). They are omitted the vowel /a/ in the final words. Meanwhile, the example (18) shows that there is only one adaptation, e.g. consonant voiced-dental-aspirated /d^h/ in Sanskrit word *dhana* become voiceless-dental- aspirated /t^h/ in Thai language.

The second adaptation is voiced-velar /g/ in Sanskrit become voiceless-alveolar-aspirated /k^h/ in Thai, as follows:

Sanskrit	Thai
(19) āṅgāra ‘Tuesday’	อังคาร /aŋk ^h a:n/ ‘Tuesday’
(20) guru ‘teacher’	ครู /k ^h ru:/ ‘teacher’

- (21) nagara ‘city’ นคร /na:k^hɔ:n/ ‘city’

The examples (19), (20), and (21) show that consonant voiced-velar /g/ in *aṅgara*, *guru* and *nagara* of Sanskrit become consonant voiceless-alveolar-aspirated /k^h/ in Thai language. In addition, those words are also undergone to sound deletions. In its pronunciation, the examples (19) and (21) have lost the short vowels /a/ which posited in final open syllable, then adapting the pronunciation the final syllable /r/ become /n/. The example (20) has lost vowel /u/ in the medial position.

The third adaptation was voiced-labial /b/ and voiced-labial-aspirated /b^h/ in Sanskrit became voiceless-labial-aspirated /p^h/ in Thai language, as follows:

Sanskrit	Thai
(22) bhaya ‘fear, danger’	ภัย / p ^h ai/ ‘danger’
(23) bhāṣā ‘language’	ภาษา / p ^h a:sǎ:/ ‘language’
(24) buddha ‘lord’	พุทธ / p ^h út/ ‘Buddha’

The examples (22) and (23) show that consonant /g/ in *bhaya* and *bhāsā* of Sanskrit became consonant /p^h/ in Thai language, and the example (24) shows that consonant /b/ in *Buddha* of Sanskrit also became /p^h/. Beside the adaptations above, the words of (22) and (24) also have lost vowel /a/ in the final position. In addition, the first syllable and the second syllable of the word (22) also emerge and becoming 1 syllable (see syllable merging in 4.1.1.2 above).

The fourth adaptation is the Sanskrit voiced-palatal /ɟ/ become voiceless-palatal-aspirated /tɕʰ/ in Thai language, as follows:

	Sanskrit	Thai
(25)	pūjā 'adoration'	บุชา /bu:ɬ ^h a:/ 'adoration'
(26)	jaja 'victory, conquest, success'	ชัย/ ɬ ^h ai/ 'victory'

- (27) **jāti** ‘birth, production, race, tribe’ ชาติ / **tɕ^hâ:t** / ‘nation, race, life, birth’

The examples (25), (26) and (27) show that consonant /**ɟ**/ in *pūjā*, *jaṭa*, and *ja:ti* of Sanskrit become consonant / **tɕ^h**/ in Thai language. Consonant voiced bilabial /**p**/ of Sanskrit is adapted as consonant voiced-bilabial-un-aspirated /**b**/. Beside, the adaptation above, the words of (25) and (27) also have lost vowels /**a**/ and /**i**/ in the final position respectively. In addition, the first syllable and the second syllable of the word (26) also emerge and becoming one syllable.

4.1.1.5 Voicing

Voicing is a phonological process whereby a consonant of donor language which is previously voiceless becomes voiced in recipient language. These consonant adjustments involve the glottal articulation. In this process, voiceless-sounds in Sanskrit become voiced, such as voiceless-labial /**p**/ in Sanskrit become voiced-labial /**b**/; voiceless-dental /**t**/ of Sanskrit became voiced-dental /**d**/; and semi vowel dental /**v**/ of Sanskrit language become semi vowel bilabial /**w**/ and or voiceless-bilabial-aspirated /**p^h**/, as follows.

The first adaptation is voiceless-labial /**p**/ in Sanskrit become voiced-labial /**b**/ in Thai language, as follows:

Sanskrit	Thai
(28) pūjā ‘adoration’	บูชา / bu:tɕ^ha: / ‘adoration’
(29) putra ‘son’	บุตร / bùt / ‘son’
(30) puṣpa ‘flower’	บุษบา / bùt sə ba: / ‘flower’

The examples (28), (29) and (30) show that consonant /**p**/ in *pūjā*, *putra*, and *puṣpa* of Sanskrit become consonant /**b**/ in Thai language. Beside the adaptation above, /**ɟ**/ in the second syllable of word (28) also was undergone to sound devoicing. It became /**tɕ^h**/, such as discussed in 4.1.1.2. Moreover, the word *putra* is lost the final vowel /**a**/, whereas the word *puspa* is inserted by vowel /**a**/ which is posited between /**s**/ and /**b**/.

The second adaptation is the Sanskrit’s voiceless-dental /**t**/ of Sanskrit become voiced-dental /**d**/ in Thai language, as follows:

Sanskrit	Thai
(31) <i>gati</i> ‘low suit’	คดี /k ^h ədi:/ ‘case’
(32) <i>devatā</i> ‘deity, angel’	เทวดา /t ^h ewada:/ ‘deity, angel’
(33) <i>bhakti</i> ‘worship, faith, love’	ภักดี /p ^h àkdi:/ ‘be loyal to someone.’

The examples (31), (32) and (33) show that consonant voiceless dental /t/ *gati*, *dewatā*, and *bhakti*’ of Sanskrit become consonant voiced-dental /d/ in Thai language. Beside the adaptation above, the initial syllable of words (31), (32), and (33) also are undergone to sound devoicing, e.g. the consonant voiced-velar /g/ become consonant voiceless-alveolar-aspirated /k^h/; the consonant voiced-dental /d/ become consonant voiceless-dental-aspirated /t^h/; the consonant voiced-bilabial-aspirated /b^h/ become consonant voiceless-bilabial-aspirated /p^h/ respectively.

However, there are several Sanskrit loanwords in Thai language which still maintain the phonemes /p/ and /t/, as follows:

Sanskrit	Thai
(34) <i>pradeśa</i> ‘village’	ประเทศ /p ^h rat ^h ê:t/ ‘country’
(35) <i>nitya</i> ‘constantly’	นิตยา /nít tə ja:/ ‘lady’
(36) <i>mettā</i> ‘pity’	เมตตา /me:t ta:/ ‘pity’

The example (34) shows that Thai still maintains the initial phoneme /p/ in /p^hrat^hê:t/; and the examples (35) and (36) show that Thai still maintain the phoneme /t/ in /nít tə ja:/ and /me:t ta:/. However, the word *pradeśa* and *nitya* are undergone to other adaptations, as follow. The word (34) has lost the final vowel /a/ and the word (35) is inserted by vowel /a/ which is posited between consonant /t/ and /j/.

The third adaptation is semi vowel voiced dental /v/ in Sanskrit weaken and becoming semi vowel voiced-labial /w/ in Thai language, as follows:

Sanskrit	Thai
(37) <i>avasāna</i> ‘stopping, conclusion, end’	อวสาน /ʔawasâ:n/ ‘the end, to terminate’
(38) <i>kavi</i> ‘a wise man, thinker, sage, poet’	กวี /kəwi:/ ‘poet, poetry’
(39) <i>svarga</i> ‘heaven, place of Gods’	สวรรค์ / səwǎn / ‘heaven’

The examples (37), (38), and (39) show that semi vowel /v/ in *avasāna*, *kavi* and *svarga* of Sanskrit weaken became semi vowel bilabial /w/ in Thai language. Beside the adaptation above, word in (37) and (39) are also undergone to sound deletions. The word (37) has lost the final /a/, and the word (39) has lost the last syllable /ga/. However, several Sanskrit loanwords in Thai language adapted the semi vowel /v/ as /p^h/, and sometimes, it could be used interchangeably, as follows:

Sanskrit	Thai
(40) <i>viṣa</i> ‘poison’	พิษ /p ^h it/ ‘poison’
(41) <i>vināśa</i> ‘destruction’	พินาศ /p ^h inâ:t/ or พินาศ /wɪnâ:t/ ‘destruction’
(42) <i>viśeṣa</i> ‘characteristic difference’	พิเศษ /p ^h isè:t/ ‘special’ or วิเศษ /wísè:t/ ‘magic’

The examples (40) shows that in particular word, semi vowel /v/ in *viṣa* of Sanskrit became consonant voiceless-bilabial-aspirated /p^h/ in Thai language. Meanwhile the examples (41) and (42) show that in particular words, the adaptation of those words sometimes interchangeable between consonant voiceless-bilabial-aspirated /p^h/ and semi vowel bilabial /w/. However, the meaning of the word in (42) of Thai language is quite different between one and the other. Beside the adaptation above, word in (40), (41), and (42) were also undergone to sound deletions, e.g. they have lost the final vowel /a/.

4.1.1.6 Final consonant adjustments

Based on its position, each phoneme consonant will be able to distribute in one or more position, such as initial, middle, and or final of a syllable. Almost all of phoneme consonants of Thai language will be able to distribute in the initial, middle, and final of a syllable, except phonemes / b, p^h, t^h, d, tɕ, tɕ^h, k^h, f, s, h, l, r, w, j/ which unable to posit in a final of syllable. There are special rules of. /h/ /l/ /r/ /s/ when the phonemes are posited in the final of a syllable. Those phonemes are pronounced as follows; phoneme /h/ will be omitted; phonemes /l/ or /r/ will be pronounced as /n/, and phoneme /s/ will be pronounced as /t/. Those adjustments also undergone to borrowing words from the other foreign languages include the Sanskrit loanwords, as follows:

Sanskrit	Thai
(43) phala ‘fruit’	ผล /p ^h ŏn/ ‘fruit’
(44) viṣa ‘poison’	พิษ /p ^h it/ ‘poison’
(45) ācārya ‘teacher’	อาจารย์ /ʔa:tɕa:n/ ‘teacher’

From the examples above could be explained that the word (43) and (44) have lost the phoneme /a/ which are posited in the final of syllable. In addition, the semi vowel dental /v/ of Sanskrit is adapted as consonant voiceless-bilabial-aspirated /p^h/ in Thai languages. Meanwhile word (45) has lost the syllable /ja/. The structures of (43), (44) and (45) become */p^hŏl/, */p^his/, and */ʔa:tɕa:r/ respectively. Referring to Thai phonological rules, phonemes /l/, /s/, and /r/ could not been posited in a final position. The words ผล พิษ and อาจารย์ in Thai phonological system are pronounced as /p^hŏn/, /p^hit/, and /ʔa:tɕa:n/ respectively.

4.1.2 Phonological indigenization of Sanskrit loanword in Javanese

There are several phonological adaptations while the Sanskrit words were being adopted into Javanese languages, namely elision, insertion, metathesis, dissimilation, and consonant merging.

4.1.2.1 Elision

Elision or deletion is defined as omission of an initial, middle, or final sound (element of word), such as the omission of an unstressed vowel, consonant, or syllable while pronouncing or writing. The processes can be classified into three types, namely (1) aphaeresis, (2) syncope, and (3) apocope. This processes also occurred while the Sanskrit words were being borrowed into Javanese language, as follows:

4.1.2.1.1 Aphaeresis or aphaesis is the loss of one or more sounds from the beginning of a word or an utterance (Kridalaksana, 2008: 16). This adaptation commonly undergoes to Sanskrit words which were borrowed into Javanese language, as follows:

Sanskrit	Javanese
(46) an ugraha ‘a favour, kindness’	nugraha /nugraha/ ‘favor, blessing’
(47) av asāna ‘stopping, conclusion, end’	wasana /wasana/ ‘final, the end’
(48) up avasa ‘to fast, fasting’	pasa /pasa/ ‘to fast, fasting’

Words in (46), (47) and (48) have lost their initial vowels, e.g. /a/, /a/, and /u/ respectively. Beside that, word (2) is also undergone to adaptation of semi vowel dental /v/ of Sanskrit became semi vowel labio-dental /w/ of Javanese; and word (3) has lost the medial syllable /va/. Finally, the words *nugraha*, *wasana*, and *pasa* are pronounced as [nugrɔhɔ], [wasɔnɔ], and [pɔsɔ], respectively¹.

4.1.2.1.2 Syncope is the loss of one or more sounds from the interior of a word (Kridalaksana, 2008: 198). The process also undergoes to Sanskrit words which are borrowed into Javanese language, as follows:

Sanskrit	Javanese
(49) upa va sa ‘a fast, fasting’	pasa /pasa/ ‘a fast, fasting’
(50) du h ka ‘uneasy; uncomfortable; pain; sorrow’	duka /duka/ ‘angry’

¹ The phoneme /a/ of Javanese has two allophones, e.g. allophone [a] and [ɔ]. Allophone [a] occurs when phoneme /a/ is posited in the closed syllable, and or antepenultimate syllable, whereas allophone [ɔ] occurs when phoneme /a/ is posited in the opened syllable of ultimate and or penultimate syllable.

- (51) *utpatti* ‘arising, profit, giving rise to’ *upeti* /upəti/ ‘tribute, tax on production
(paid to king)

The word in (49) is *upavasa* of Sanskrit has lost the medial syllable /va/. In addition, the word also has lost the vowel /u/ in the initial syllable. The word (50) is undergone to the omission of vowel /ḥ/ in the second syllable. The word (51) is lost two of /t/ which are posited in media e.g. between initial /a/ and /p/, and posited in the ultimate syllable. Moreover, the vowel /a/ in *utpatti* is also centralized as phoneme /ə/. The words *pasa*, *duka*, and *upeti* in Javanese phonological system are pronounced as [pəsə], [dukə], and [upəti], respectively

4.1.2.1.3 Apocope is the loss of one or more sounds from the end of a word (Kridalaksana, 2008: 2). This adaptation rarely undergoes to Sanskrit words which were borrowed into Javanese language, as follows:

- | Sanskrit | Javanese |
|--|--|
| (52) <i>udāna</i> ‘to lead up or out of (water)’ | <i>udan</i> /udan/ ‘rain’ |
| (53) <i>ācārya</i> ‘a spiritual guide, teacher’ | <i>ajar</i> /aʃar/ ‘to learn, spiritual guide’ |

The examples (52) and (53) show that there are omissions of the final vowel /a/ of word in (52), and syllable /ja/ of word in (53). In addition, consonant voiceless palatal /c/ of Sanskrit in (53) is also adapted as consonant voiced-palatal /ʃ/ in Javanese. The words *udan* and *ajar* in Javanese phonological system are pronounced as [ʔudan] and [ʔaʃar], respectively.

4.1.2.2 Merging consonant

Merging consonant is an adaptation which also occurs while Sanskrit words were being adopted into Javanese vocabulary. The reason of merging is Javanese has phoneme consonants smaller than the Sanskrit. Javanese originally only has twenty characters of consonants which are commonly called as *ha na ca ra ka* (see chapter II). The adaptations of Sanskrit consonant into Javanese phonological system, as follows:

4.1.2.2.1 /k/ - /k^h/ -----→ /k/

Consonants voiceless velar /k/ and voiceless-velar-aspirated /k^h/ in Sanskrit loanwords are adapted as consonant voiceless velar /k/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(54) duḥ kha ‘uneasy, pain, sorrow’	du ka /duka/ ‘to be (come) angry’
(55) mu kha ‘face, mouth’	mu ka /muka/ ‘face (lit.)’
(56) na raka ‘hell, place of torment’	ne raka /nəra ^ə ka/ ‘hell’

The examples (54) and (55) show that phoneme /k^h/ is adapted as /k/ in Javanese language. The word in (54) has also lost the medial /ḥ/. Meanwhile, /k/ in word (56) in Sanskrit loanword is adopted as /k/. Moreover, the vowel /a/ in *naraka* is also centralized as phoneme /ə/ in Javanese language. The *duka*, *muka*, and *neraka* in Javanese phonological system are pronounced as [dukɔ], [mukɔ], and [nəɔɔkɔ] respectively.

4.1.2.2.2 /g/ - /g^h/ -----→ /g/

Consonant voiced velar /g/ and voiced-velar-aspirated /g^h/ in Sanskrit loanword are adapted as consonant voiced velar /g/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(57) gh rāṇa ‘nose’	g rana /grana/ ‘nose’
(58) g uru ‘teacher’	g uru /guru/ ‘teacher’
(59) g uṇa ‘quality’	g una /guna/ ‘benefit’

The example (57) shows that phoneme /g^h/ is adapted as /g/ in Javanese language. Meanwhile /g/ in words (58) and (59) is adopted as /g/. The words *grana*, *guru* and *guna* in Javanese phonological system are pronounced as [grɔɔnɔ], [guru], and [gunɔ] respectively.

4.1.2.2.3 /c/ - /c^h/ -----→ /c/

Consonant voiceless palatal /c/ and voiceless-palatal-aspirated /c^h/ in Sanskrit loanword are adapted as consonant voiceless palatal /c/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(60) chidra ‘disabled, flawed, faulty’	cidra /cidra/ ‘untrue, deceitful, disloyal’
(61) chāyā ‘shadow, shade’	cahya /cahja/ ‘beam, ray, appearance’
(62) catur ‘four’	catur /catur/ ‘four’

The examples (60) and (61) show that phoneme /c^h/ is adapted as /c/ in Javanese language. The word in (61) is also inserted by consonant /h/ which is posited between /ja/ in the ultimate syllable and /ca/ in the penultimate syllable. Meanwhile, /c/ in word (62) in Sanskrit loanword is adopted as /c/ in Javanese language. The words *cidra*, *cahya*, and *catur* in Javanese phonological system are pronounced as [cidrɔ], [cahjɔ], and [catuɾ]² respectively.

4.1.2.2.4 /d/ - /d^h/ -----→ /d/

Consonant voiced dental /d/ and voiced-dental-aspirated /d^h/ in Sanskrit word is adapted as consonant voiced dental /d/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(63) dharma ‘duty, right, law’	darma /darma/ ‘duty, service, obligation’
(64) dhūpa ‘incense’	dupa /dupa/ ‘incense’
(65) dina ‘day, sun, day time, light’	dina /dina/ ‘day’

The examples (63) and (64) show that phoneme /d^h/ is adapted as /d/ in Javanese language. Meanwhile, /d/ of word (65) in Sanskrit word is adopted as /d/ in Javanese

² The phoneme /u/ of Javanese has two allophones, e.g. allophone [ɯ] and [u]. Allophone [ɯ] occurs when phoneme /u/ is posited in the closed syllable, whereas the allophone [u] occurs when phoneme /u/ is posited in the opened syllable.

language. The words *darma*, *dupa*, and *dina* in Javanese phonological system are pronounced as [darmɔ], [dupɔ], and [dinɔ], respectively.

4.1.2.2.5 /ḍ/ -----→ /ɖ/

Consonant voiced retroflex /ḍ/ in Sanskrit loanwords is adapted as consonant voiceless palatal /ɖ/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(66) daṇḍa ‘stick, cane’	dhendha /ɖəṇḍa/ ‘fine’
(67) kuṇḍika: ‘bowl, pot, pitcher’	kendhi /kəṇḍi/ ‘pot, pitcher’

The examples (66) and (67) show that phoneme voiced retroflex /ḍ/ is adapted as voiced palatal /ɖ/ in Javanese language. The other adaptation in word (1) is regressive assimilation which undergoes to consonant voiced-dental /d/ (Marsono, 1999: 108). The consonant also becomes voiced-dental in Javanese language. In addition, the vowel /a/ in penultimate syllable is also centralized as phoneme /ə/, meanwhile, the word (67) has lost the ultimate syllable /ka/, and the vowel /u/ in penultimate syllable is also centralized as phoneme /ə/ in Javanese language. The words *dhendha* and *kendhi* in Javanese phonological system are pronounced as [ɖəṇḍa] and [kəṇḍi], respectively.

4.1.2.2.6 /t/ -/tʰ/ -----→ /t/

Consonant voiceless dental /t/ and voiceless-dental-aspirated /tʰ/ in Sanskrit loanwords are adapted as consonant voiced dental /t/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(68) tīrtha ‘bath, pool, holy water’	tirta /tirta/ ‘water’
(69) tri ‘three’	tri /tri/ ‘three’
(70) satya ‘true, real, honest, pure, truthful’	setya /sətja/ ‘loyal, honest’

The example (68) shows that consonant voiceless dental aspirated /tʰ/ in Sanskrit loanword is adapted as consonant voiceless dental /t/, meanwhile voiceless dental /t/ of

the examples (69) and (70) in Sanskrit loanwords are adopted as consonant voiced dental /t/ in Javanese language. Beside that, vowel /a/ in penultimate syllable is also centralized as phoneme /ə/ in Javanese language. The words *tirta*, *tri*, and *setya* in Javanese language pronounced as [tirtə], [tri], and [sətjə], respectively.

4.1.2.2.7 /b/ -/b^h/ -----→ /b/

Consonant voiced labial /b/ and voiced-labial-aspirated /b^h/ of Sanskrit words are adapted as consonant voiced labial /b/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(71) bhaya ‘danger’	baya / b aya/ ‘fear, danger’
(72) bhāṣā ‘language’	basa / b asa/ ‘language’
(73) buddha ‘lord’	buda / b uda/ ‘Buddha’

The examples (71) and (72) show that consonant voiced labial aspirated /b^h/ of Sanskrit words are adapted as consonant voiced labial /b/, meanwhile consonant voiced labial /b/ of the example (73) of Sanskrit word is adopted as consonant voiced labial /b/ in Javanese language, and in this process also adapted the consonant voiced dental aspirated /dh/ become /consonant voiced dental /d/ in Javanese language. The words *baya*, *basa*, and *buda* in Javanese language are pronounced as [bəjə], [bəsə], and [budə], respectively.

4.1.2.2.8 /p/ -/p^h/ -----→ /p/

Consonant voiceless labial /p/ and voiceless-labial-aspirated /p^h/ of Sanskrit words are adapted as consonant voiceless labial /p/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(74) phala /effect, to be fruit, result’	p ala / p ada/ ‘fruit’
(75) padam ‘ a step, pace, stride’	p ada / p ada/ ‘stanza’

The example (74) shows that consonant voiceless labial aspirated /p^h/ of Sanskrit word is adapted as consonant voiceless labial /p/. Meanwhile consonant voiceless labial /p/

of the example (75) of Sanskrit word is adopted as consonant voiceless labial /p/ in Javanese language. The words *pala* and *pada* in Javanese language are pronounced as [pɔlɔ] and [pɔdɔ], respectively.

4.1.2.2.9 /ɳ - / n/ -----→ /n/

Consonant nasal retroflex /ɳ/ and nasal dental /n/ of Sanskrit words are adapted as consonant nasal alveolar /n/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(76) daṇḍa ‘stick, cane’	dhendha /d̪əṇḍa/ ‘fine’
(77) kuṇḍika: ‘bowl, pot, pitcher’	kendhi /k̪əṇḍi/ ‘pot, pitcher’
(78) mantra ‘sacred text/speech, prayer’	mantra /mantra/ ‘sacred text/speech’

The examples (76) and (77) show that consonant nasal retroflex /ɳ/ is adapted as nasal alveolar /n/ in Javanese language. The accompanied adaptations are: phonemes voiced retroflex /d̪/ in words (76) and (77) are adapted as voiced palatal /d̪/ in Javanese language. In addition, the vowel /a/ in penultimate syllable of (76) is also centralized as phoneme /ə/, meanwhile, the word (77) has lost the ultimate syllable /ka/, and the vowel /u/ in penultimate syllable is also centralized as phoneme /ə/ in Javanese language. The example (77) shows that consonant nasal dental /n/ is adopted as consonant nasal alveolar /n/ in Javanese language. The words *dhendha*, *kendhi*, and *mantra* in Javanese phonological system are pronounced as [d̪əṇḍɔ], [k̪əṇḍi], and [mɔntrɔ], respectively.

4.1.2.2.10 /ś/ - /ṣ/ -/s/ -----→ /s/

Consonant spirants /ś/, spirants retroflex /ṣ/, and spirants dental /s/ of Sanskrit words are adapted as consonant fricative alveolar /s/ in Javanese phonological system, as follows:

Sanskrit	Javanese
(78) śāstra ‘science’	sastra /sastra/ ‘literature’
(79) bhikṣu ‘religious mendicant,	biksu /biksu/ ‘monk, hermit’

hermit'

(80) avasāna 'the end, final'

wasana /wasana/ 'final, the end'

The example (78) shows that consonant spirants /ś/ is adapted as consonant fricative alveolar /s/, and the word is pronounced as /sastrɔ/ in Javanese language. The example (79) shows that consonant spirants retroflex /ṣ/ is adapted as consonant fricative alveolar /s/ and the word is pronounced as /biksu/ in Javanese language. The word (80) shows that consonant spirants dental /ś/ is adapted as consonant fricative alveolar /s/, and the word is pronounced as /wasɔnɔ/ in Javanese language after deleting the initial vowel /a/.

4.1.2.3 Insertion or epenthesis is an addition of one or more phonemes, such as vowel, consonant, or tone. The phenomenon sometimes undergoes to borrowing words which is proposed to adapt a particular word of donor language into phonological system of the recipient language (Kridalaksana, 2008: 51). This process also occurred while the Sanskrit words are borrowed into Javanese language. Gonda considered the process as Anaptyxis or Svarabhakti (Gonda, 1952: 231). The insertion in Javanese language commonly is consonant and or vowel insertions, as follows:

4.1.2.3.1 Several of Sanskrit words in Javanese language are inserted by particular consonant, such as, inserted by consonant nasal and consonant fricative laryngeal /h/, as follows:

Sanskrit	Javanese
(81) ākāśa 'sky, ether, space'	angkasa /aŋkasa/ 'sky, space'
(82) cora 'thief, robber'	corah /corah/ 'thief, bandit'
(83) chāyā 'shade, shadow'	cahya /cahja/ 'beam, ray, appearance'
(84) upamā 'simile, comparison'	umpama /umpama/ 'allegory, if'

The example (81) shows that the word *ākāśa* of Sanskrit while being borrowed in Javanese, the word is inserted by consonant nasal velar /ŋ/ which is posited before the consonant voiceless velar /k/. The example (82) shows that the word *cora* of Sanskrit while being borrowed in Javanese, the word is inserted by consonant fricative

laryngeal /h/ which is posited in the final of the ultimate syllable, then the word *chāyā* in the example (83) is inserted by consonant fricative laryngeal /h/ which is posited in final of the penultimate syllable. Meanwhile, the word (84) *upamā* of Sanskrit while being borrowed in Javanese, the word is inserted by consonant nasal labial /m/ which is posited before the consonant voiceless labial /p/. The words (81), (82), (83) and (84) in Javanese phonological system are pronounced as [ʔaŋkɔsɔ], [corah], [cahjɔ], and [ʔumpɔmɔ], respectively.

4.1.2.3.2 Several of Sanskrit loanwords in Javanese language are inserted by particular vowel, such as, inserted by vowels /ə/ or /a/ between two consonants, as follows

Sanskrit	Javanese
(85) agnī ‘fire, God of Fire’	geni /gəni/ ‘fire’
(86) hṛdaya ‘hearth, soul, mind’	hardaya /hardaja/ ‘person name’

The example (85) show that while adapted into Javanese vocabulary, the Sanskrit word *agnī* is inserted by middle vowel /ə/ and also is preceded by deleting the vowel /a/ of initial syllable. Meanwhile example (86) shows that the Sanskrit word *hṛdaya* is inserted by the low vowel /a/. The words (85) and (86) in Javanese phonological system are pronounced as [gəni] and [hardɔjɔ], respectively.

4.1.2.4 Metathesis

Metathesis is a reversal of the order of two adjacent phonemes, such as reversal between phoneme /r/ and /l/ of Javanese word *rontal* ‘tal leaf’ became *lontar* (Kridalaksana, 2008 137). This process also occurred while the Sanskrit words being adopted into Javanese vocabulary, as follows:

Sanskrit	Javanese
(87) prakāra ‘way, methods, matter, type’	perkara /pərkarə/ ‘matter’
(88) prakāśa ‘open, public, clear, visible’	perkasa /pərkasə/ ‘powerful’
(89) pramāṇa ‘measure, scale’	permana / pərmana/ ‘sharp, clear’

The example (87), (88) and (89) show that in Javanese language, consonants /r/ and vowel /a/ of syllable /pra/ are reversed the positions become /par/, then vowels /a/

weaken becoming vowels /ə/, and those words are adapted as *perkara*, *perkosa*, and *permana* which are pronounced as [pərkəɾə], [pərkəsə], and [pərmənə], respectively.

4.1.2.5 Dissimilation

Dissimilation is phonological change which occurs while two same phonemes become the different phonemes, such as /r-r/ of /berajar/ in Indonesian language become /l-r/ of /belajar/ ‘to study’ (Kridalaksana, 2008: 45). This process also occurred while the Sanskrit words being adopted into Javanese vocabulary, as follows:

Sanskrit	Javanese
(90) narendra ‘king’	nalendra /nalendra/ ‘king’
(91) śarīra ‘body’	salira /salira/ ‘body’
(92) rudhira ‘blood’	ludira /ludira/ ‘blood’

The example (90), (91), and (92) show that one of two consonants /r/ which occurs in the same words is replaced by consonant /l/, as follows. Consonant /r/ in the second syllable of narendra is replaced by /l/; consonant /r/ in the second syllable of śarīra is replaced by /l/; and consonant /r/ /r/ in the first syllable of rudira is replaced by /l/. In Javanese language those words are adopted as *nalendra*, *salira*, and *ludira*, and it are pronounced as [narendrə], [salirə], and [ludirə], respectively.

4.1.3 The comparison of phonological indigenization of Sanskrit loanwords in Thai and Javanese languages

The phonological adjustments occur in Thai and Javanese languages because those languages naturally experienced a sort of sound simplification and they needed to adapt Sanskrit loanwords into Thai and Javanese indigenous phonological systems. The phonological adaptations of the Sanskrit words were adopted into Thai and Javanese languages are: devoicing, voicing, elision (losing), inserting, merging, and metathesis. There are several of similarities and differences processes of phonological indigenization of Sanskrit word in Thai and Javanese languages, as follows:

4.1.3.1 Devoicing

Devoicing is a phonological process which often occurs when Sanskrit words adopted into Thai languages, such as voiced-sounds in Sanskrit become voiceless, such as voiced-dental /d/ and voiced-dental-aspirated /d^h/ become voiceless-alveolar-aspirated /t^h/, voiced-velar /g/ become voiceless-alveolar-aspirated /k^h/, and voiced-labial /b/ and voiced-labial-aspirated /b^h/ become voiceless-labial-aspirated /p^h/. Meanwhile, Javanese language still maintains those phonemes, as follows:

Sanskrit	Thai	Javanese
(93) <i>āditya</i> ‘sun’	อาทิตย์ /a:t ^h it/ ‘sun’	<i>aditya</i> /ʔaditja/ ‘sun’
(94) <i>guru</i> ‘teacher’	ครู /k ^h ru:/ ‘teacher’	<i>guru</i> /guru/ ‘teacher’
(95) <i>bhāṣā</i> ‘language’	ภาษา /p ^h a:sǎ:/ ‘language’	<i>basa</i> /basa/ language’

The example (93) shows that phoneme /d/ of *āditya* in Sanskrit is replaced by phoneme /t^h/ of อาทิตย์ /a:t^h it/ in Thai language. The example (94) shows that phoneme /g/ of *guru* in Sanskrit is replaced by phoneme /k^h/ of ครู /k^h ru:/ in Thai language, and the example (95) shows that phoneme /b^h/ of *bhāṣā* in Sanskrit is replaced by phoneme /p^h/ of ภาษา /p^ha:sǎ:/ in Thai language. However, phoneme /bh/ of Sanskrit loanwords in Javanese language is replaced by phoneme /b/, whereas phoneme /b/ is still maintained in Javanese language. The detailed description of the process are listed in (4.1.2.2) above.

4.1.3.2 Voicing

Voicing is a phonological process which often occurs when Sanskrit words adopted into Thai languages, such as voiceless-labial /p/ in Sanskrit become voiced-labial /b/, and voiceless-dental /t/ of Sanskrit become voiced-dental /d/. Meanwhile, Javanese language still maintains those phonemes, as follows:

Sanskrit	Thai	Javanese
(96) <i>pūjā</i> ‘adoration’	บูชา / <i>bu:tɕ^ha:</i> / ‘adoration’	<i>puja</i> / <i>puja</i> / ‘adoration’
(97) <i>putra</i> ‘son’	บุตร / <i>bùt</i> / ‘son’	<i>putra</i> / <i>putra</i> / ‘son’
(98) <i>devatā</i> ‘deity’	เทวดา / <i>t^hewada:</i> / ‘deity’	<i>dewata</i> / <i>dewata</i> / ‘deity’

The example (96) and (97) show that phonemes /p/ of *pūjā* and *putra* in Sanskrit are replaced by phoneme /b/ of บู้ชา /*bu:tɕ^ha:*/ and บุตร /*bùt*/ in Thai language. Meanwhile, example (98) shows that phoneme /t/ of *devatā* in Sanskrit word is replaced by phoneme /d/ of เทวดา /*t^hewada:*/ in Thai language. However, those phonemes are maintained in Javanese language. Consonants of Sanskrit loanwords which are still maintained in Javanese language are listed in (4.1.2.2) above.

4.1.3.3 Insertion

Insertion or epenthesis which is defined as an addition of one or more vowel or consonant to a word also occur while the Sanskrit words were being borrowed into Thai and Javanese languages.

Sanskrit	Thai	Javanese
(99) <i>ākāśa</i> ‘sky’	อากาศ / <i>a:kà:t</i> / ‘weather’	<i>angkasa</i> / <i>aŋkasa</i> / ‘the sky, heaven’
(100) <i>puṣpa</i> ‘flower’	บุษบา / <i>bùt sa ba:</i> / ‘flower’	<i>puspa</i> / <i>puspa</i> / ‘flower’
(101) <i>hṛdaya</i> ‘heart’	หทัย / <i>hàɾuʔ^hai</i> / ‘heart’	<i>hardaya</i> / <i>hardaja</i> / ‘person name’

The example (99) shows that word *ākāśa* of Sanskrit while was being borrowed in Thai language is adapted as อากาศ /*a:kà:t*/ . The word is undergone to deletion of final vowel /a/, and each syllable is assigned by mid tones, but in Javanese language, the word is adapted as *angkasa* /*aŋkasa*/ by insertion a consonant nasal velar /ŋ/ which is posited before the consonant voiceless velar /k/. Example (100) shows that in Thai language, the word *puṣpa* of Sanskrit are inserted by vowel /a/ which is posited

between /s/ and /p/. It becomes บุญบา /bùt sa ba:/ ‘flower’, and each syllable is assigned by tones, e.g. low, mid, and mid, respectively. Meanwhile, in phonemic level, there is no any adaptation of *puspa* in Javanese language. Example (101) shows that *hṛdaya* of Sanskrit are inserted by the low vowel /a/ in Thai and Javanese languages.

Therefore, there are two kinds of insertion which undergo to Sanskrit loanword in Thai and Javanese languages. Both of languages are undergone to vowels insertion. Meanwhile, tones insertion only undergoes to Sanskrit loanwords in Thai language, and consonant insertion only undergoes to Sanskrit loanwords in Javanese language.

4.1.3.4 Elision

Elision or deletion which is defined as omission of an initial, middle, or final sound also occurred while the Sanskrit words were being borrowed into both Thai and Javanese languages, included (1) apocope, (2) aphaeresis, and (3) syncope, as follows:

	Sanskrit	Thai	Javanese
(102)	anugraha ‘a favor, kindness’	อนุเคราะห์ /ʔanúkrɔʔ/ ‘a favor, kindness’	nugraha /nugraha/ ‘favor, blessing’
(103)	avasāna ‘stopping, conclusion’	อวสาน /ʔavasâ:n/ ‘end’ ‘conclusion’	wasana /wasana/ ‘final, the end’
(104)	upavasa ‘a fast, fasting’	บวช /buət/ ‘ordain’	pasa /pasa/ ‘to fast, fasting’

The examples (102) and (103) show that there are omitted of the final vowel /a/ of Thai language. The forms become *anugrah* and *avasana*, respectively. Meanwhile, in Javanese language, those words are omitted the initial vowels /a/, so the forms become *nugraha* and *wasana*, respectively. The other processes which accompany the adaptations have described in (4.1.1.1) and (4.1.2.1) above. The word (104) of both languages are omitted the initial vowel /u/. The other processes which accompany the adaptation have described in (4.1.1.1.) and (4.1.2.1) above.

In term of elision, there are considered that most of Sanskrit loanwords in Thai language are undergone to apocope, meanwhile most of Sanskrit loanwords in Javanese language are undergone to aphaeresis.

4.1.3.5 Syllable merging

Syllable merging is a common adjustment while Sanskrit words were adopted into Thai vocabulary. This adjustment is purposed to lessen number of syllables in a word. The adjustment usually accompanied by vowels deletion, as follows:

	Sanskrit	Thai	Javanese
(105)	vaya ‘age, duration’	วัย /wai/ ‘age’	wayah /wayah/ ‘time’
(106)	jaya ‘victory’	ชัย /tɕʰai/ ‘victory’	jaya /ɟaja/ ‘victory’
(107)	bhaya ‘danger’	ภัย /pʰai/ ‘danger’	baya /baja/ ‘danger’

The example (105), (106), and (107) show that Sanskrit words which previously has two syllables, in Thai language they become one syllable. The word *vaya* has lost /-ah/ which is posited in the ultimate syllable. Finally, the consonant /j/ of ultimate syllable emerges with the penultimate syllable. The semi vowel dental /v/ of Sanskrit word is also adapted as semi vowel bilabial /w/ in Thai language. The examples (106) and (107), *jaya* and *bhaya* have lost /-a/ which is posited in the ultimate syllable. Finally, the consonant /j/ of ultimate syllable emerges with the penultimate syllable. In addition, the consonant /ɟ/ is adapted as /tɕʰ/, and the consonant /bh/ is adapted as /pʰ/, respectively. However, this process does not appear in Javanese language.

4.1.3.6 Metathesis

Metathesis is a reversal of the order of two adjacent phonemes, such as reversal between phoneme /r/ and /l/ of Javanese word *rontal* ‘tal leaf’ became *lontar* (Kridalaksana, 2008: 137). This process also occurred while the Sanskrit words being adopted into Javanese vocabulary. Meanwhile, this adjustment is not found in Thai language, as follows:

	Sanskrit	Thai	Javanese
(108)	prakāra ‘way, type, methods, matter’	ประกาศ /praka:n/ ‘issue’	perkara /pərkara/ ‘matter’
(109)	prakāśa ‘open, public, visible’	ประกาศ /prakà:t/ ‘announce’	perkasa /pərkasa/ ‘powerful’
(110)	pramāṇa ‘measure, scale’	ประมาณ /prama:n/ ‘measure, approximate’	permana /pərmana/ ‘sharp, clear’

The example (108), (109) and (110) show that consonants /r/ and vowel /a/ of syllable /pra/ are reversed the positions become /par/. Latter, the vowels /a/ weaken become vowels /ə/. As the result the Sanskrit words **parkāra*, **parkasa*, and **parmāna* are adapted as *perkara*, *perkasa*, and *permana* in Javanese language. Meanwhile, in Thai language, those words are omitted the final vowel /a/, and adjusting the pronunciations. The detailed description of the process are listed in (4.1.1.1) above.

4.1.3.7 Final consonant adjustments

Based on its position, each phoneme consonant will be able to distribute in one or more position, such as initial, middle, and or final of a syllable. Almost all of phoneme consonants of Thai and Javanese languages will be able to distribute in the initial, middle, and final of a syllable, except phonemes / b, p^h, t^h, d, tɕ, tɕ^h, k^h, f, s, h, l, r, w, j/ of Thai language; and /b, d, ɖ, ɖ̥, c, j, g, w, j/ of Javanese language which is unable to posit in a final of syllable. Final phonemes /h/ /l/ /r/ /s/ in Javanese language will be pronounced as /h/, /l/, /r/, /s/ such as *gajah* /gajah/ ‘elephant’, *budhal* /buɖal/ ‘to depart’, *ajar* /ajar/ ‘to learn’, and *isis* /isis/ ‘windy’, respectively, whereas in Thai language, there are special rules for final phonemes /h/ /l/ /r/ /s/. Those phonemes are pronounced as follows; phoneme /h/ will be omitted; phonemes /l/ or /r/ will be pronounced as /n/, and phoneme /s/ will be pronounced as /t/. Those adjustments are also undergo to other foreign language loanwords, includes the Sanskrit loanwords, as follows:

Sanskrit	Thai	Javanese
(111) phāla ‘fruit’	ผล /p ^h ŏn/ ‘fruit’	pala /pala/ ‘fruit’
(112) viṣa ‘poison’	พิษ /p ^h it/ ‘poison’	wisa /wisa/ ‘poison’
(113) ācārya ‘teacher’	อาจารย์ /ʔa:tɕa:n/ ‘teacher’	ajar /ajar/ ‘to learn’

From the examples above could be explained that the word (111), and (112) of Thai language have lost the phoneme /a/ which are posited in the final of syllable, and word (113) has lost the syllable /ja/. The structures of (111), (112) and (113) become */p^hŏl/, */p^his/, and */ʔa:tɕa:r/ respectively. Finally, the words ผล พิษ and อาจารย์ in Thai language are pronounced as /p^hŏn/, /p^hit/, and /ʔa:tɕa:n/ respectively.

4.1.3.8 Dissimilation

Dissimilation is phonological change which occurs while two same phonemes become the different phonemes. This process also occurred while the Sanskrit words being adopted into Javanese vocabulary but does not occur in Thai language, as follows:

Sanskrit	Thai	Javanese
(114) narendra ‘king’	นรินทร์ /náɾin/ ‘king’	nalendra /nalendra/ ‘king’
(115) śarīra ‘body’	สรีระ /sàɾi:rǎʔ/ ‘body’	salira /salira/ ‘body’
(116) rudhira ‘blood’	รูทึระ /ɾutʰi:rǎʔ/ ‘blood,’	ludira /ludira/ ‘blood’

red color’

The example (114), (115), and (116) show that one of two consonants /r/ which occurs in the same words is replaced by consonant /l/, as follows: Consonant /r/ in the second syllable of narendra is replaced by /l/; consonant /r/ in the second syllable of śarīra is replaced by /l/; and consonant /r/ /r/ in the first syllable of rudira is replaced by /l/. In Javanese language those words are adopted as *nalendra*, *salira*, and *ludira*, and it are pronounced as [narendrɔ], [salirɔ], and [ludirɔ], respectively. Meanwhile, in Thai language the double /r/ will not be dissimilated.

4.1.3.9 Consonant merging

Merging consonant is an adaptation which also occurs while Sanskrit words were being adopted into Javanese vocabulary. The reason of merging is Javanese has phoneme consonants smaller than the Sanskrit. Javanese originally only has twenty characters of consonants, such as, bilabial voiced-aspirated /bh/ is not found in Javanese, so the sound is replaced to the closest sound, e.g. bilabial voiced /b/. Meanwhile, Thai language has different ways of consonants, such as devoicing, voicing, weakening, or deletion.

4.2 Morphological Indigenization of Sanskrit Loanwords in Thai and Javanese Languages

The adaptation of Sanskrit words into Thai and Javanese also occur in morphological level. The Sanskrit words which were borrowed into Thai and Javanese languages are considered as a lexical borrowing for enriching their own vocabularies. Beside their adapted into their indigenous phonological systems, the Sanskrit loanwords are also undergone to morphological adaptation. Furthermore, the loanwords are also influenced into their indigenous morphological system. Based on the occurrence of morphemes which involved in a morphological process, derivation forms as the result of the processes could be classified into two groups, e.g. hybrid form and origin form. The hybrid form is defined as derivation word which is one of element is borrowed from another language, and the origin form is defined as derivation words which were both of morphemes are Sanskrit, Thai or Javanese origins.

4.2.1 Morphological indigenization of Sanskrit loanwords in Thai

There are three kinds of morphological processes which will be described, e.g. affixation, reduplication, and compounding.

4.2.1.1 Affixation of Sanskrit loanwords in Thai language

Affixation is linguistically process of attaching a word element, such as a prefix, infix or suffix go to a stem, base, or root. In particular language, affixation will be functioned to form a noun or a verb which is ready to use

in a sentence. The affixation also occurs to forming word in Thai language. There are several of morphemes which considered as Thai affixes by ทิชนพงศ์ (2523).

4.2.1.1.1 Prefix is an affix which is added in beginning of word, such as การ- /ka:n/ in การกิน /ka:n kin/ ‘eating matter’. There are several of prefixes which are commonly used in Thai languages, as follows:

	Prefix	Stem	Gloss	Derivation Form	Gloss
(1)	การ- /ka:n/ ‘task, job’	กิน /kin/	‘to eat’	การกิน /ka:n kin/	‘eating matter’
(2)	ความ- /k ^h wa:m/	ดี / di:/	‘good’	ความดี / k ^h wa:m di:/	‘goodness’
(3)	ความ- /k ^h wa:m/	รัก /rək/	‘love’	ความรัก / k ^h wa:m rək/	‘love’
(4)	นัก- /nák-/ ‘doer’	ร้อง /rɔ́:ŋ/	‘to roar, to yell, to cry’	นักร้อง /nák rɔ́:ŋ/	‘singer’
(5)	ชาว- /tɕʰa:u/ ‘doer’	นา /na:/	‘paddy field’	ชาวนา /tɕʰa:u na:/	‘farmer’
(6)	อธิ- /ʔat ^h i-/ ‘high’	การ /ka:n/	‘defecation’	อธิการ / ʔat ^h ika:n/	‘rector’
(7)	อภิ- /ʔap ^h i-/ ‘special’	ชาติ /tɕʰá:t/	‘nation, race’	อภิชาติ /ʔap ^h itɕʰá:t/	‘name of person; great life’
(8)	อภิ- /ʔap ^h i-/	สิทธิ์ /sìt/	‘right’	อภิสิทธิ์ /ʔap ^h isìt/	‘prerogative’
(9)	อนุ- /ʔanú-/	ภรรยา	‘wife;	อนุภรรยา	‘mistress’

	‘lesser’	/p ^h anɾajà:/		/ʔànúp ^h anɾajà:/	
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Table 12: The Thai prefixes

Note: การ /ka:n/ which is denoted as ‘job, work, and task’ in Thai language, sometimes functioned as affix for converting a verb become a noun, meanwhile ความ /k^hwa:m/ which is functioned as a prefix which converts a noun or adjective into an abstract noun.

The words (1) – (9) in table 1 show that there are derivational process for noun forming by adding particular prefix into the stem which previously has category as noun, adjective, or verb, as follows:

(1) Verb กิน /kin/ ‘to eat’ is added by prefix การ- /ka:n/ for forming การกิน /ka:n kin/ ‘n. eating matter’;

(2) Adjective ดี /di:/ ‘good’ is added by prefix ความ- /k^hwa:m/ for forming noun ความดี /k^hwa:m di:/ ‘n. goodness’;

(3) Adjective รัก /rák/ ‘love’ is added by prefix ความ- /k^hwa:m/ for forming noun ความรัก /k^hwa:m rák/ ‘n. love’;

(4) Verb ร้อง /rɔ́:ŋ/ ‘to roar’ is added by prefix นักร้อง- /nák-/ for forming นักร้อง nák rɔ́:ŋ/ ‘n. singer’;

(5) Noun นา /na:/ ‘paddy field’ is added by prefix ชาว- /tɕ^ha:u/ for forming ชาวนา /tɕ^ha:u na:/ ‘n. farmer’;

(6) Noun การ /ka:n/ ‘defecation’ is added by prefix อธิการ- /ʔàt^hi-/ for forming อธิการ /ʔàt^hi ka:n/ ‘n. rector’

(7) Noun ชาติ /tɕʰǎ:t/ ‘race, nation’ is added by prefix อภิ-/ʔapʰi-/ for forming อภิชาติ /ʔapʰi tɕʰát/ ‘n. name of person; great life’.

(8) Noun สิทธิ /sìt/ ‘right’ is added by prefix อภิ-/ʔapʰi-/ for forming อภิสิทธิ /ʔapʰi sìt/ ‘n prerogative’.

(9) Noun ภรรยา /pʰanɾajà:/ ‘wife’ is added by prefix อนุ-/ʔànú-/ for forming อนุภรรยา /ʔànú pʰanɾajà:/ ‘n. mistress’.

4.2.1.1.2 Infix is an affix which is inserted in middle of a word.

Thai language only has one infix, e.g. -อำ- /-am-/ , as follows:

	Prefix	Stem	Gloss	Derivation Form	Gloss
(1)	อำ- /ʔam/	เสร็จ /sèt/	‘to finish’	สำเร็จ /sǎmrèt/	‘n. successful’
(2)	อำ- /ʔam/	เกิด /kə̀:t/	‘to born’	กำเนิด /kamnə̀:t/	‘n. genesis’

Table 13: The Thai infixes

The words (1) and (2) in table 2 shows that there are derivational process for noun forming by adding infix อำ- /ʔam/ into the stem which previously has category as verb, as follows:

(1) Verb เสร็จ /sèt/ ‘to finish’ is added by infix อำ- /ʔam/ for forming สำเร็จ /sǎmrèt/ ‘n. successful’

(2) Verb เกิด /kə̀:t/ ‘to born’ is added by infix อำ- /ʔam/ for forming กำเนิด /kamnə̀:t/ ‘n. genesis’

4.2.1.1.3 Suffix is an affix which is added in end of the word.

There are several of suffixes which are commonly used in Thai languages, as follows:

	Prefix	Stem	Gloss	Derivation Form	Gloss
(1)	-การ /-ka:n/	กรรม /kam/	‘action’	กรรมการ /kam-məka:n/	‘committee’
(2)	-การ /-ka:n/	สวัสดิ์ /sàwát/	‘happiness’	สวัสดิ์การ /sàwát-dīka:n/	‘welfare’
(3)	- การณ์ /ka:n/	สถานะ /sətʰǎ:náʔ/	‘status’	สถานการณ์ /sətʰǎ:náka:n/	‘situation’
(4)	- การณ์ /ka:n/	เหตุ /hè:t/	‘factor’	เหตุการณ์ /hè:tka:n/	‘incidence, events’

Table 14: The Thai suffixes

The words (1) to (4) in table 3 show that there are derivational processes for noun forming by adding particular suffix into the stem which previously has verb category, as follows:

(1) Noun กรรม /kam/ ‘action’ is added by suffix-การ /-ka:n/ for forming กรรมการ /kam-məka:n/ ‘n. committee’

(2) Noun สวัสดิ์ /sàwát:/ ‘halo, safety’ is added by suffix-การ /-ka:n/ for forming สวัสดิ์การ /sàwát-dī ka:n/ ‘n. welfare’

(3) Noun สถานะ /sətʰǎ:naʔ/ ‘status’ is added by suffix - การณ์ /ka:n/ for forming สถานการณ์ /sətʰǎ:naʔka:n/ ‘n. situation’

(4) Noun เหตุ /hè:t/ ‘factor’ is added by suffix - การณ์ /ka:n/ for forming เหตุการณ์ /hè:tka:n/ ‘n. incidence, events’

4.2.1.1.4 Sanskrit origin and hybrid Sanskrit affixation in Thai

Historically, Thai language which is considered as isolated language has not any original affixes, but as a result of the contact with other language speakers, Thai speakers adopted morpheme affixes from other languages, included

several of Sanskrit affixes. Those morpheme, then were adjusted in the Thai linguistic systems, such as phonological adaptations. For instances, Thai adapted Sanskrit *-kara* become -การ /-ka:n/; Sanskrit *adi-* become อธิ- /ʔàt^hi-/; Sanskrit *-karana* become การณ์ /-ka:n/; Sanskrit *abhi-* become อภิ /ʔàp^hi-/; etc. In the current time, Thai language uses the affixes on the word forming. There are no different treatments between origin Thai words and borrowing words. All of the words could be attached by affixes, including, Sanskrit loanwords. Considering the occurrence of Sanskrit loanwords on the process, the affixation could be classified into two groups, as follows:

4.2.1.1.4.1 Sanskrit origin affixation

The Sanskrit origin affixation refers to an affixation which both of elements, e.g. the affix and the stem are Sanskrit origin. For examples:

	Affixes	Stem	Gloss	Derivation Form	Gloss
(1)	prefix อ- /ʔà-/	ธรรม /t ^h am/	‘good, fair’	อธรรม /ʔàt ^h am/	‘unfair’
(2)	prefix อนุ- /ʔànú-/	ชน /tɕ ^h on/	‘people’	อนุชน /ʔànú-tɕ ^h on/	‘young people’
(3)	suffix -การ /-ka:n/	กรรม /kam/	‘work’	กรรมการ /kam-məka:n/	‘committee’
(4)	suffix -การณ์ /-ka:n/	สถานะ/sət ^h ā:naʔ/	‘status, place’	สถานการณ์ /sət ^h ā:náka:n/	‘situation’
(5)	Prefix อธิ- / ʔàt ^h i-/	การ /ka:n/	‘defecation’	อธิการ /ʔàt ^h ika:n/	‘rector’
(6)	Prefix อภิ-/ʔàp ^h i-/	ชาติ /tɕ ^h ā:t/	‘nation, race’	อภิชาติ /ʔàp ^h i-tɕ ^h ā:t/	‘name of person; great life’

(7)	Prefix การ- /ka:n/	รักษา /ráksā:/	‘to treat’	การรักษา /ka:n ráksā:/	‘treatment’
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Table 15: The Sanskrit origin affixation

The examples (1) to (7) in table 4 show that there are affixation for words forming by adding affixes which are borrowing from Sanskrit language, and the stems are also borrowed from the Sanskrit language, as follows:

(1) Adjective ธรรม /t^ham/ ‘good, fair’ which is adopted from *dharma* is added by prefix อ- /ʔà-/ ‘not’ / for forming อธรรม /ʔàt^ham/ ‘unfair, evil’.

(2) Noun ชน /tɕ^hon/ ‘people’ which is adopted from *jana* is added by prefix อนุ- /ʔànú-/ ‘subordinate, lesser, after’ for forming อนุชน /ʔànútɕ^hon/ ‘young people’

(3) Noun กรรม /kam/ ‘work’ which is adopted from *karma* is added by suffix -การ /-ka:n/ ‘doer’ for forming กรรมการ /kam-məka:n/ ‘committee’.

(4) Noun สถานะ/sət^hā:naʔ/ ‘status’ which is adopted from *sthana* ‘place, status’ is added by suffix -การณ์ /-ka:n/ ‘cause’ for forming สถานการณ์ /sət^hā:náka:n/ ‘situation’

(5) Noun การ /ka:n/ ‘defecation’ which adopted from *kara* ‘doer’ is added by prefix อธิ- /ʔàt^hī-/ for forming อธิการ /ʔàt^hī ka:n/ ‘n. rector’

(6) Noun ชาติ /tɕ^hā:t/ ‘race, nation’ which is adopted from *jati* is added by prefix อภิ- /ʔàp^hī-/ for forming อภิชาติ /ʔàp^hī tɕ^hā:t/ ‘n. name of person; great life’

(7) Verb รักษา /ráksā:/ ‘to treat’ which is adopted from *raksha* is added by prefix การ- /ka:n-/ ‘matter’ for forming การรักษา /ka:n ráksā:/ ‘treatment’

4.2.1.1.4.2 Hybrid Sanskrit affixation refers to an affixation which one of element is Sanskrit loanword, and the other is origin Thai word. For examples:

	Affixes	Stem	Gloss	Derivation Form	Gloss
(1)	Prefix การ- /ka:n/	ครัว /k ^h ruə/	‘kitchen’	การครัว /ka:n k ^h ruə/	‘cooking’
(2)	Prefix ความ- /k ^h wa:m-/	สุข /sùk/	‘happy’	ความสุข /k ^h wa:m sùk/	‘happiness’
(3)	Suffix -การ /-ka:n/	นัก /nák/	‘player, much’	นักการ /nák ka:n/	‘janitor’
(4)	prefix อนุ- /ʔànú-/	ทิน /t ^h in/	‘calendar’	อนุทิน /ʔànú ^h in/	‘diary’

Table 16: The hybrid Sanskrit affixation

Words in (1) to (4) in table 5 are examples of the hybrid Sanskrit affixation, as follows:

(1) Noun ครัว /k^hruə/ ‘kitchen’ is a Thai origin word which is added by prefix การ- /ka:n/ which is borrowed from Sanskrit for forming การครัว /ka:n k^hruə/ ‘cooking’

(2) Adjective สุข /sùk/ ‘happy’ which is adopted from Sanskrit word *sukha* is added by prefix ความ- /k^hwa:m/ which is considered as Thai origin affix for forming ความสุข /k^hwa:m sùk/ ‘happiness’

(3) Noun นัก /nák/ ‘player’ is a Thai origin word which is added by suffix -การ /-ka:n/ which is borrowed from Sanskrit for forming นักการ /nák ka:n/ ‘janitor’

(4) Noun ทิน /t^hin/ ‘calendar’ is a Thai origin word which is added by prefixอนุ- /ʔànú-/ ‘subordinate’ which is borrowed from Sanskrit for forming อนุทิน /ʔànút^hin/ ‘diary’.

4.2.1.2 Reduplication of Sanskrit loanwords in Thai language

Reduplication is word forming process which also occurs in Thai language. There are three word categories which usually duplicated in Thai language, e.g. noun, verb, and adjective. For instances:

	Stem	Gloss	Derivation Form	Gloss
(1)	เด็ก/dèk/	‘child’	เด็กๆ /dèk-dèk/	‘children’
(2)	กิน /kin/	‘eat’	กินๆ /kin-kin/	‘to eat (many times)’
(3)	ดี /di:/	‘good’	ดีๆ /di:-di:/	‘very good’
(4)	อาหาร /ʔa:hǎ:n/	‘food’	อาหาร อาหาร /ʔa:hǒŋ ʔa:hǎ:n/	‘foods’
(5)	ดำ /dam/	‘black’	ดำ ดำ /dám dam/, ดำๆ /dam dam/	‘(so) black’

Table 17: The reduplication in Thai language

The examples (1), (2) and (3) show that in Thai language, noun, verb, and adjective can be fully duplicated, such as เด็ก/dèk/ ‘child’ becomes เด็กๆ /dèk-dèk/ ‘children’

for presenting “plurality”; กิน /kin/ ‘to eat’ becomes กินๆ /kin-kin/ ‘eat (several times)’ for presenting “frequency”; and ดี /di:/ ‘good’ becomes ดีๆ /di:-di:/ ‘very good’ for presenting “quality”, respectively. The example (4) shows that a Thai word sometimes reduplicated with sound change, from อาหาร /ʔa:hǎ:n/ ‘food’ becomes อาหาร
อาหาร /ʔa:hǎŋ ʔa:hǎ:n/ ‘foods’. Firstly, the word อาหาร /ʔa:hǎ:n/ ‘food’ as stem is reduplicated as *อาหารๆ /ʔa:hǎ:n ʔa:hǎ:n /. The first part of the form, then is undergone to the back warding of vowel front-open /a/ which posited in the second syllable becomes vowel back-close mid /o/, and the final consonant /n/ in the part also changed becoming /ŋ/. The example (5) shows that ดำ ‘black’ is reduplicated with assigning tone change of the first element, e.g. from ดำ ดำ /dam-dam/ become ^๕ดำ ดำ /dám-dam/ ‘(so) black’ (กุยสาคร, 2527: 96).

In the context of reduplication for forming words, several Sanskrit loanwords in Thai language are also assigned, even though the number is limited, for example, Sanskrit loanword ครู /k^hru:/ ‘a teacher’ is fully duplicated become ครู ๑ /k^hru:-k^hru:/ ‘several teachers’. Moreover, several Sanskrit loanwords in Thai language are fully reduplicated, but with any particular sound changes of an element, as follows:

	Stem	Gloss	Derivation Form	Gloss
(1)	ครู /k ^h ru:/	‘teacher’	ครู ๑ /k ^h ru:-k ^h ru:/	‘teachers’
(2)	อาหาร /ʔa:hǎ:n/	‘food’	อาหาร อาหาร /ʔa:hǎŋ ʔa:hǎ:n/	‘foods’
(3)	มนุษย์ /manút/	‘people’	มนุษย์ มนุษย์ /manút-mana:/	‘people’
(4)	วิจารณ์ /wítʂa:n/	‘critic’	วิจารณ์วิจารณ์ /wítʂon-wítʂa:n/	‘critics’

Table 18: The reduplication of Sanskrit loanwords in Thai language

In this process an element of reduplication form is undergone sound changed, such as:

(1) Word ครู /k^hru:/ ‘a teacher’ is duplicated become ครู ๆ /k^hru: k^hru:/ ‘several teachers’.

(2) Word อาหาร /ʔa:hǎ:n/ is duplicated become *อาหาร อาหาร */ʔa:hǎ:n/ʔa:hǎ:n/. Next, front-open vowel /a/ of ultimate syllable of the first element หาร /hǎ:n/ is backwarded and upwarded becoming back vowel /o/ in หง /hǒŋ/. Finally, the form become อหัง อาหาร /ʔa:hǒŋ ʔa:hǎ:n/ ‘foods’. In addition, the final consonant /n/ in the part also is changed and becoming /ŋ/.

(3) Word มนุษย์ /manút/ ‘human being’ is duplicated become *มนุษย์มนุษย์ */manút- /manút/. Next, the close-back vowel /u/ in ultimate syllable of the second element ุษย์/nút/ is frontaged and downwarded becoming front-low vowel /a/ in นา /na:/. Finally, the form become มนุษย์มนา /manút-mana:/ ‘people’. In addition, the final consonant /t/ in the part also is omitted.

(4) Word วิจารณ์ /wítɕa:n/ ‘critic’ is duplicated becomes *วิจารณ์วิจารณ์ */wítɕa:n-wítɕa:n/. Next, vowel front-open /a/ of ultimate syllable in the first element ารณ์ /tɕa:n/ is backwarded becoming vowel back-close mid /o/ in ัง /tɕoŋ/. Finally, the form becomes วิังวิจารณ์ /wítɕoŋ-wítɕa:n/ ‘critics’.

4.2.1.3 Compounding of Sanskrit Loanwords in Thai language

Compounding or composition is a process of word-formation that creates a compound word. This process is also found in Thai language. Several Thai scholars divide compound words into two types, are so called as คำประสม /k^ham

pràsǝm/ and คำซ้อน /k^ham sǝn/ or คำผสม /k^ham p^hàsǝn/ ³. The คำประสม /k^ham pràsǝm/ is compounded between two words or more which have meanings are different become a compound word which has a new meaning, such as ไฟ /fai/ ‘light’ and ไฟฟ้า / fá:/ ‘sky, heaven’ become ไฟฟ้า /fai fá:/ ‘electricity’; and ตู้ /tû:/ ‘cabinet, closet’ and เย็น /jen/ ‘cold, cool’ become ตู้เย็น /tû:jen/ ‘refrigerator, freezer’. Meanwhile, คำซ้อน /k^ham sǝn/ is compounded between two words or more which have meanings are similar or oposite one and each other, then becoming a compound word which has new meaning, and its meaning is still closed to the old meaning, such as แนะนำ /nǝ́ʔ/ ‘advise, suggest’ and นำ /nam/ ‘to take, to bring’ become แนะนำ /nǝ́ʔ nam/ ‘introduce’; ชั่ว /tɕ^hûə/ ‘evil’ and ดี /di:/ ‘good’ become ชั่วดี /tɕ^hûə di:/ ‘evil and good’, as follows:

	Word 1	Gloss	Word 2	Gloss	Compounding	Gloss
(1)	ของ /k ^h ǝ́:ŋ/	‘thing’	ขวัญ /k ^h wǎn/	‘spirit’	ของขวัญ /k ^h ǝ́:ŋ k ^h wǎn/	‘present, gift’
(2)	หน้า /nǝ́:/	‘face’	ตา /ta:/	‘eyes’	หน้าตา /nǝ́: ta:/	‘feature’
(3)	แต่ง /tɛ́:ŋ/	‘set’	งาน /ŋa:n/	‘work’	แต่งงาน /tɛ́:ŋ ŋa:n/	‘marry’

Table 19: The compounding processes in Thai language

³ See ศิเรกชัย มหัทธนะสิน in ลักษณะและโครงสร้างภาษาไทย; สมชาย ลำควน in โครงสร้างไทย; ประยูร กุศลสาร in ภาษาไทยเชิงภาษาศาสตร์; รศ.ดร. นิตยา กาญจนวรรณ in ลักษณะและการใช้ภาษาไทย.

The examples (1)-(3) show that: words ของ /k^hǎ:ŋ/ ‘thing’ and ขวัญ /k^hwǎn/ ‘spirit’ in example (1) are compounded becoming ของขวัญ /k^hǎ:ŋ k^hwǎn/ ‘present, gift’; Words หน้า /nâ:/ ‘face’ and ตา /ta:/ ‘eyes’ are combined becoming หน้าตา /nâ: ta: / ‘feature, profile’; and words แต่ง /tɛ̀:ŋ/ ‘set’ and งาน /ŋa:n/ ‘work’ are compounded becoming แต่งงาน /tɛ̀:ŋ ŋa:n/ ‘marry’.

In the context of compounding for forming words, same as original Thai words, several Sanskrit loanwords are also assigned to the process, and it could be classified into two groups⁴, e.g. hybrid compounding words and full Sanskrit compounding words, as follows:

4.2.1.3.1 Hybrid compounding words

These compounding words consist of two or more words, and one element of those words is a Sanskrit loanword, for examples:

	Word 1	Gloss	Word 2	Gloss	Compounding	Gloss
(1)	ลูก/lũ:k/	‘child’	ศิษย์ /sĩt/	‘pupil’	ลูกศิษย์ /lũ:ksĩt/	‘pupil’
(2)	บ้า /bâ: /	‘crazy’	กาม / ka:m/	‘sex’	บ้ากาม /bâ: ka:m/	‘sex maniac’
(3)	สร้าง /sâ:ŋ /	‘to make, to establish’	สรรค์ /sǎn/	‘block, group’	สร้างสรรค์ /sâ:ŋ sǎn/	‘to create, to invent’

Table 20: Hybrid compounding words

The examples (1)-(3) show that: words ลูก/lũ:k/ ‘child’ which is considered as Thai origin word and ศิษย์ /sĩt/ ‘pupil’ which is borrowed from Sanskrit word *sisya* are compounded becoming ลูกศิษย์ /lũ:ksĩt/ ‘pupil’; word บ้า /bâ:/ ‘crazy’ which is considered as Thai origin word and กาม /ka:m/ ‘sex’ which is adopted from Sanskrit

⁴ Gedney (1947: 30) defines those categories as blue category and red category.

word *kama* are compounded becoming บ้ากาม /bâ: ka:m/ ‘sex maniac’; and Thai origin word สร้าง /sâ:ŋ / and สรรค์ /sǎn/ ‘block, group’ which adopted from Sanskrit *sarga* are compounded become สร้างสรรค์ /sâ:ŋ sǎn/ ‘to create, to invent’.

4.2.1.3.2 Full Sanskrit compound word

These compound words are consisted of two or more words, and all of the words are Sanskrit loanword, as follows:

	Word 1	Gloss	Word 2	Gloss	Compound word	Gloss
(1)	จิต /tɕìt/	‘mind’	วิทยา /wítʰəja:/	‘knowledge’	จิตวิทยา /tɕìtwítʰəja:/	‘psychology’
(2)	จร /tɕə:n/	‘moving’	จร /ʔatɕə:n/	‘not moving’	จรจร /tɕə̀ra:tɕə:n/	‘traffic’
(3)	ภาษา /pʰa:sǎ:/	‘language’	ศาสตร์ /sà:t/	‘knowledge’	ภาษาศาสตร์ /pʰa:sǎ:sà:t/	‘linguistics’

Table 21: The full Sanskrit compounds word in Thai language

The examples (1)-(3) show that: Sanskrit loanwords จิต /tɕìt/ which is adjusted from *citta* ‘mind’ and วิทยา /wítʰəja:/ which is adapted from *vidyā* ‘knowledge’ are compounded become จิตวิทยา /tɕìtwítʰəja:/ ‘psychology’; word (2) จรจร /tɕə̀ra:tɕə:n/ ‘traffic’ is compounded from Sanskrit loanwords *cara* ‘moving’ and *ācāra* ‘walk and conversation, conduct’ ; and ภาษาศาสตร์ /pʰa:sǎ:sà:t/ ‘linguistics’ is compounded from Sanskrit loanwords *bhāsā* ‘language, speech’ and *sāstra* ‘science, text book’, respectively.

4.2.2 Morphological Indigenization of Sanskrit Loanwords in Javanese

4.2.2.1 Affixation of Sanskrit loanwords in Javanese language

As mentioning above, Javanese language is a derivational language. Therefore, commonly, Javanese word could be attached by one or more affixes. The Javanese derivational words, sometimes, could be categorized as a noun or verb according to particular affix which is attached (Robson, 2002: 16-24). There are several affixes which are commonly used in Javanese language for derivating word such as, prefixes, infixes, suffixes, or confixes. There are several affixes which are functioned to form nouns in Javanese language, such as prefix *ka-*, confix *ka-an*, prefix *pa-*, confix *pa-an*, prefix *pi-*, confix *pi-an*, and suffix *-an*, as follows:

	Affixes	Root Word	Gloss	Derivational Form	Gloss
(1)	prefix <i>ka-</i>	wruh /wruh/	‘to know’	kawruh /kawruh/	‘knowledge’
(2)	confix <i>ka-an</i>	bungah /buŋah/	‘happy’	kabungahan /kabuŋahan/	‘happiness’
(3)	prefix <i>pa-</i>	temu /təmu/	‘to find’	panemu /panəmu/	‘point of view, opinion’
(4)	confix <i>pa-an</i>	turu /turu/	‘to sleep’	paturon /paturon/	‘bed, place for sleeping’
(5)	prefix <i>pi-</i>	takon /takon/	‘to ask’	pitakon /pitakon/	‘question’
(6)	Confix <i>pi-an</i>	wulang /wulaŋ/	‘to teach’	piwulangan /piwulaŋan/	‘place for studying’
(7)	Suffix <i>-an</i>	sunat /sunat/	‘circum-cision’	sunatan /sunatan/	‘circumcision ceremony’
(8)	Suffix <i>-an</i>	jajan /ʒaʒan/	‘snacks’	jajanan /ʒaʒanan/	‘various kind of snacks’

Table 22: The noun derivational affixes of Javanese language

The examples (1)-(7) show that all of affixes are functioned to create new noun words category, such as: (1) word *kawruh* ‘knowledge’ is consisted of stem *wruh* ‘to see’ which is added by prefix *ka-*; (2) word *kabungahan* ‘happiness’ is consisted of stem *bungah* ‘happy’ which is added by confix *ka- an*; (3) word *panemu* ‘point of view, opinion’ is consisted of stem *temu* ‘to find’ which is added by prefix *pa-*; (4) word *paturon* ‘bed, place for sleeping’ is consisted of stem *туру* ‘to sleep’ which is added by confix *pa-an*; (5) word *pitakon* ‘question’ is consisted of stem *takon* ‘to ask’ which is added by prefix *pi-*; (6) word *piwulangan* ‘education place’ is consisted of stem *wulang* ‘to teach’ which is added by confix *pi-an*; and (7) word *sunatan* ‘circumcision ceremony’ is consisted of stem *sunat* ‘circumcision’ which is added by suffix *-an*.

There are several affixes which are functioned to form verb in Javanese language, such as *nasal (N-) + N- + -i*, *N- + ake*, *di-*, *di- + i*, *di- + ake*, *-in-*, *-um-*, *dak/tak-*, and *dak/tak-ake*.

	Affixes	Root Word	Gloss	Derivational Forms	Gloss
(1)	prefix N-	sikat /sikat/	‘brush’	nyikat /ɲikat/	‘to brush’
(2)	confix N-i	tamba /tamba/	‘medicine’	nambani /nambani/	‘to treat’
(3)	Confix N-ake	rungu /ruŋu/	‘to listen’	ngrungokake /ŋruŋokake/	‘to listen s.t’
(4)	Prefix di-	sikat /sikat/	‘brush’	disikat /disikat/	‘brushed by ’
(5)	Confix di-i	tamba /tamba/	‘medicine’	ditambani /ditambani/	‘threaten by’
(6)	Confix di-ake	rungu /ruŋu/	‘heard’	dirungokake /diruŋokake/	‘heard by’
(7)	Infix –in-	gawa /gawa/	‘to carry’	ginawa /ginawa/	‘Carried by (lit.)’

(8)	Infix –um-	dadi /dadi/	‘become’	dumadi /dumadi/	‘exist (lit.)’
(9)	Prefix dak-/tak-	pangan /paŋan/	‘to eat’	dakpangan /dak paŋan/	‘eaten by’
(10)	Confix dak-ake	golek /golek/	‘to look for’	dakgolekake /dak golekake/	‘looked for by me’

Table 23: The verb formation affixes in Javanese language

The examples (1)-(10) show that all of affixes are functioned to create new verbs, such as: (1) word *nyikat* ‘to brush’ is consisted of stem *sikat* ‘brush’ which is added by prefix *N-*; (2) word *nambani* ‘to treat’ is consisted of stem *tamba* ‘medicine’ which is added by confix *N-i*; (3) word *ngrungokake* ‘to listen s.t.’ is consisted of stem *rungu* ‘to listen’ which is added by confix *N-ake*; (4) word *disikat* ‘be brushed by s.o.’ is consisted of stem *sikat* ‘brush’ which is added by prefix *di-*; (5) word *ditambani* ‘be threaten by someone’ is consisted of stem *tamba* ‘medicine’ which is added by confix *di-i*; (6) word *dirungokake* ‘be listened by someone consisted of stem *rungu* ‘to listen’ which is added by confix *di-ake*; (7) word *ginawa* ‘be carried by someone or something’ is consisted of stem *gawa* ‘carry’ which is added by suffix *-in-*; (8) word *dumadi* ‘become.’ is consisted of stem *dadi* ‘exist’ which is added by suffix *-um-*, (9) word *dakpangan* ‘eaten by me.’ is consisted of stem *pangan* ‘to eat’ which is added by prefix *dak-*, and (10) word *dakgolekake* ‘looked for by me’ is consisted of stem *golek* ‘to look for’ which is added by confix *dak-ake*. The derivational forms in table 11 and table 12 above are considered as fully Javanese derivational forms, because the stems above are Javanese original words, and all of Javanese affixes are also considered as Javanese origin affixes.

There are vowels and consonants morphophonemic processes which involved to the attached affixes processes in Javanese language, such as suffixes *-an*, *-in*, or *-ake* is also followed by the morphophonemic process in condition, the ultimate syllable of root is an open syllable, as follows:

	Combination		Form of Allophones
	Suffixes	Vowels	
(1)	-an	a	-an [-an]
(2)	-an	i, e	-en [-ɛn]
(3)	-an	u, o	-on [-ɔn]
(4)	-ake	a	-akake [-akake]
(5)	-ake	i, e	-ekake [-ɛkake]
(6)	-ake	u, o	-okake [-ɔkake]
(7)	-i	u, o	-oni [-ɔni]
(8)	-i	a	-ani
(9)	-i	i, e	-eni [-ɛni]

Table 24: The vowel morphophonemic in Javanese language

The attaching affix nasal into root is also followed by the morphophonemic process, as follows (Robson, 2002: 17):

	Combination		Form of Allophones (affix + phoneme)
	Affixes	Phonemes	
(1)	Prefix N-	p, w, m	m-
(2)	Prefix N-	b	Mb-
(3)	Prefix N-	t, n	n-
(4)	Prefix N-	d, ɟ	nd- nɟ-
(5)	Prefix N-	s, c	ny- /ɲ/
(6)	Prefix N-	k, vowels	ng- /ŋ-/
(7)	Prefix N-	g, r, l	ngg- / ŋg-/, ngr- / ɲr-/, ngl- / ɲl-/

Table 25: The morphophonemic of consonant in Javanese language

All of productive Javanese affixes above could be considered as Javanese origin affixes. Therefore the derivation words above are defined Javanese origin, because both morphemes, e.g. morpheme affixes and stem morphemes are Javanese origin morphemes. However, Sanskrit words and other languages loanwords, such as Arabic, Dutch, Malay, etc sometimes also can be attached by any affix as well as the Javanese indigenous words. They are considered them as “stem”/ “root” which are assigned to form “hybrid” words in Javanese language, such as *rasa* /*rasa*/ ‘taste, feeling, inner experience, deepest meaning, essence’, *guru* /*guru*/ ‘teacher’, and *reksha* ‘to take care’, as follows:

	Affixes	Root Word	Derivation Form	Gloss
(1)	prefix N-	<i>rasa</i>	ngrasa / <i>ŋrasa</i> /	‘heed’
(2)	Prefix ka-	<i>rasa</i>	krasa / <i>krasa</i> /, karasa / <i>karasa</i> /	‘aware’
(3)	Prefix di-	<i>rasa</i>	dirasa / <i>dirasa</i> /	‘paid attention’
(4)	Confix di-ake	<i>rasa</i>	dirasakake / <i>dirasakake</i> /	‘tasted by s.o.’
(5)	Suffix –in-	<i>rasa</i>	rinasa / <i>rinasa</i> /	‘be considered’
(6)	Confix N-ake	<i>rasa</i>	ngrasakake / <i>ŋrasakake</i> /	‘to taste, to feel’
(7)	Confix N-i	<i>rasa</i>	ngrasani / <i>ŋrasani</i> /	‘to gossip’
(8)	Prefix pa-	<i>rasa</i>	pangrasa / <i>paŋrasa</i> /	‘feeling’
(9)	Confix tak-ake	<i>rasa</i>	takrasakake / <i>tak rasakake</i> /	‘felt by me’

Table 26: The derivation of *rasa* in Javanese language

The examples (1)-(9) show that there are several affixes which able be attached into *rasa* and the derivation forms are verbs and noun, such as: (1) word *ngrasa* ‘heed’ is consisted of stem *rasa* which is attached by prefix *N-*; (2) word *krasa* or *karasa* ‘aware’ is consisted of stem *rasa* which is attached by prefix *ka-*; (3) word *dirasa* ‘paid attention’ is consisted of stem *rasa* which is attached by prefix *di-*; (4) word *dirasakake* ‘tasted by s.o’ is consisted of stem *rasa* which is attached by confix *di-ake*; (5) word *rinasa* ‘be considered by’ is consisted of stem *rasa* which is attached by

infix –in-; (6) word *ngrasakake* ‘to taste, to feel’ is consisted of stem *rasa* which is attached by prefix *N-ake*; (7) word *ngrasani* ‘to gossip’ is consisted of stem *rasa* which is attached by confix *N-i*; (8) word *pangrasa* ‘feeling’ is consisted of stem *rasa* which is attached by confix *pa-*. and (9) word *takrasakake* ‘felt by me’ is consisted of stem *rasa* which is attached by confix *tak-ake*.

	Affixes	Stem	Derivation Form	Gloss
(1)	Confix N- i	<i>guru</i>	ngguroni /ŋguroni/	‘to teach s.o’
(2)	Confix di-i	<i>guru</i>	diguroni /diguroni/	‘taught by s.o’
(3)	Prefix ma-	<i>guru</i>	maguru /maguru/	‘learn with s.o (lit)’
(4)	Confix pa-an	<i>guru</i>	paguron /paguron/	‘educational place’
(5)	Confix tak-i	<i>guru</i>	takguroni /tak guroni/	‘advised by me’

Table 27: The derivational forms of *guru* in Javanese language

The examples (1)-(5) show that there are several affixes which able be attached into *rasa* and the derivational forms are categorized as verb and noun, such as: (1) word *ngguroni* ‘to teach someone’ is consisted of stem *guru* which is attached by prefix *N-i*; (2) word *diguroni* ‘taught by someone’ is consisted of stem *guru* which is attached by confix *di-i*; (3) word *maguru* ‘to learn with someone’ is consisted of stem *guru* which is attached by prefix *ma-*; (4) word *paguron* ‘educational place’ is consisted of stem *guru* which is attached by confix *pa-an*; and (5) word *takguroni* ‘taught by me’ is consisted of stem *guru* which is attached by confix *tak-i*.

	Affixes	Stem	Derivational Forms	Glosses
(1)	Prefix N-	<i>reksa</i>	ngreksa /ŋrəkṣa/	‘to guard’
(2)	Prefix tak-/dak-	<i>reksa</i>	tak/dakreksa /tak - dak rəkṣa/	‘guarded by me’
(3)	Prefix di-	<i>reksa</i>	direksa /dirəkṣa/	‘guarded by s.o.’
(4)	Suffix -an	<i>reksa</i>	reksan /rəkṣan/	‘that which is guarded or watched over’

(5)	Infix –um-	reksa	rumeksa /ruməkʰsa/	‘watch over’
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Table 28: The derivational forms of *reksa* /rəkʰsa/ in Javanese language

The examples (1)-(5) show that there are several affixes which able be attached into *reksa* and the derivational forms are categorized as verb and noun, such as: (1) word *ngreksa* ‘to guard’ is consisted of stem *reksa* which is attached by prefix *N-*; (2) word *dakreksa* / *takreksa* ‘guarded by me’ is consisted of stem *reksa* which is attached by prefix *tak-/dak-*; (3) word *direksa* ‘guarded by’ is consisted of stem *reksa* which is attached by prefix *di-*; (4) word *reksan* ‘that which is guarded or watched over’ is consisted of stem *reksa* which is attached by suffix *-an*; and (5) word *rumeksa* ‘watch over’ is consisted of stem *reksa* which is attached by infix *–um-*.

4.2.2.2 Reduplication Sanskrit loanwords in Javanese language

Reduplication also becomes a process of word formation in Javanese language. There are several types of reduplication in Javanese language, such as full reduplication, partial reduplication, and reduplication with sound changes.

	Stem	Gloss	Reduplication Form	Gloss
(1)	celuk /cəluk/	‘to call’	celuk-celuk /cəluk cəluk/	‘to keep calling’
(2)	tangi /taŋi/	‘to get up’	tonga-tangi /toŋa taŋi/	‘to get up for many times’
(3)	samber /sambər/	‘to strike swiftly’	nyamber-nyamber /ŋambər ŋambər/	‘to strike swiftly for many times’
(4)	tutup /nutup/	‘to cover’	nutap-nutup /nutap nutup/	‘to cover for many times’
(5)	tuku /tuku/	‘to buy’	tetuku /tətuku/	‘shopping’
(6)	idak /idak/	‘to step’	ngidak –idak /ŋidak idak/	‘to trample’
(7)	omah /omah/	‘house’	omah-omahan	‘a miniature of

			/omah omahan/	house'
(8)	sawang /sawaŋ/	'to look like'	sawang-sinawang /sawaŋ sinawaŋ/	'to gaze at each other'
(9)	pikir /pikir/	'to think'	takpikir-pikir /takpikir pikir/	'considered by me'

Table 29: The reduplication in Javanese language

The examples (1)-(9) show that there are several of reduplication forms which are found in Javanese language, as follows:

(1) The stem is *celuk* /cəluk/ 'to call'. The stem is fully reduplicated become *celuk-celuk* /cəluk cəluk/ 'to keep calling';

(2) The stem is *tangi* /taŋi/ 'to get up'. The stem is fully reduplicated become **tangi-tangi*, then becoming *tonga-tangi* /toŋa taŋi/ 'to get up for many times'. The processes are: the first element is undergone to sound change, e.g. front-open vowel /a/ in **tangi* is back warded and becoming back-close mid vowel /o/, meanwhile the front-close vowel /i/ in the second syllable is changed and becoming front-open /a/. Finally, the form of the first element is **tonga*.

(3) The stem is *samber* 'to strike swiftly' which, then attached by prefix *N*. The form is *nyamber* /ŋambər/ is fully reduplicated become *nyamber-nyamber* /ŋambər ŋambər/ 'to strike swiftly for many times';

(4) The stem is *tutup* 'to cover' which, then attached by prefix *N*-. The form is *nutup* /nutup/ is fully reduplicated become **nutup-nutup* /nutup nutup/, then becoming *nutap-nutup* /nutap nutup/ 'to cover for many times'. Here, ultimate syllable of the first element is undergone to sound change, e.g. back-close vowel /u/ in **nutup* is frontaged, thus becoming front-open vowel /a/. Finally, the form of the first element is **nutap*.

(5) The stem is *tuku* 'to buy'. The stem is partially reduplicated become **tu(ku)uku*. The vowel /u/ of first syllable /tu/, then is changed become vowel /ə/.

The form, finally, become *tetuku* /tətuku/ ‘to shop’. Here, the back-close vowel /u/ in the first syllable is centralized becoming vowel /ə/ in syllable /tə-/.

(6) The stem *idak* /idak/ which is attached by prefix N - become *ngidak* ‘to step’ is fully reduplicated become **ngidak-ngidak*. The second element then lost the prefix N-. Finally, it becomes *ngidak-idak* /ŋidak idak/ ‘to trample’.

(7) The stem *omah* /omah/ ‘house’ is fully reduplicated become *omah-omah* /omah-omah/ ‘houses’. The form, then attached by suffix *-an*, and finally the form become *omah-omahan* /omah-omahan/ ‘a miniature house’.

(8) The stem *sawang* /sawaŋ/ ‘to look like’ is attached by infix *-in-*. The form becomes *sinawang* /sinawaŋ/ ‘gazed by’. The stem of *sinawang* /sinawaŋ/, then fully reduplicated, and positing to the first element. Finally, the form become *sawang-sinawang* /sawaŋ sinawaŋ/ ‘to gaze at each other’.

(9) The stem *pikir* ‘to think’ is attached by prefix *-tak*. The form becomes *takpikir* /takpikir/ ‘thought by me’. The form is fully reduplicated become **takpikir-takpikir* /takpikir-takpikir/, and the second element is lost the prefix tak-. Finally, the form becomes *takpikir-pikir* /takpikir-pikir/ ‘considered by me’.

Sanskrit loanwords in Javanese language can also be reduplicated, as well as, the Javanese indigenous words. They are considered them as “stem”/ “root” which are assigned to form “hybrid” words in Javanese language, as follows:

	Base Word	Reduplication Form	Gloss
(1)	<i>rasa</i> /rasa/	<i>rasa-rasa</i> /rasa-rasa/	‘tastes of many things ’
(2)	<i>rasa</i> /rasa/	<i>rosa-rasa</i> /rosa-rasa/	‘speaking about taste s.t. for many times’
(3)	<i>takrasa</i> /takrasa/	<i>takrasa-rasa</i> /takrasa rasa/	‘felt by me’
(4)	<i>rasa</i> /rasa/	<i>rerasa</i> /rərasa/	‘such as of a taste’
(5)	<i>rasa</i> /rasa/	<i>rerasan</i> /rərasan/ /or <i>rerasanan</i> /rərasanan/	‘to chat, to talk’

(6)	karasa , krasa /karasa/, /krasa/	krosa-krasa	‘to have such as of feeling for many times’
(7)	rinasa /rasa/	rasa-rinasa /rasa rinasa/	‘to consider at each other’

Table 30: The reduplication of *rasa* in Javanese language

The examples (1)-(7) show that there are several of reduplication forms which could be assigned to the Sanskrit loanword *rasa* in Javanese language, as follows:

(1) The stem *rasa* is fully reduplicated become *rasa-rasa* /rasa rasa/ ‘taste of many things’;

(2) The stem *rasa* /rasa/ is fully reduplicated become *rasa-rasa* /rasa rasa/ ‘taste of many things’, then the first element is undergone to sound change, e.g. **rasa* is changed to **rosa*. Here, the back-open mid sound [ɔ] as realization of phoneme /a/ in the first syllable is changed becoming back-close mid /o/, meanwhile the back-open mid sound [ɔ] as realization of phoneme /a/ in the second syllable is front warded becoming front-open /a/. Finally, the form becomes *rosa-rasa* /rosa rasa/ ‘speaking about taste s.t. for many times’.

(3) The stem *rasa* is attached by prefix *-tak*. The form becomes *takrasa* /takrasa/ ‘felt by me’. The form is fully reduplicated become **takrasa-takrasa* /takrasa-takrasa/, and the second element is lost the prefix *tak-*. Finally, the form becomes *takrasa-rasa* /takrasa rasa/ ‘felt by me for long times’

(4) The stem *rasa* is partially reduplicated become **ra(sa) rasa*. The vowel /a/ of first syllable /ra/, then is centralized become vowel /ə/. The form, finally, become *rerasa* /rərasa/ ‘such as of a taste’;

(5) The stem *rasa* is partially reduplicated become **ra(sa) rasa*. The vowel /a/ of first syllable /ra/, then is changed become vowel /ə/, and the form is *rerasa* /rərasa/ ‘such as of a taste’. Finally, the form is attached by suffix *-an* become *rerasan* /rərasan/ or *rerasanan* /rərasanan/ ‘to chat, to talk’;

(6) Word *krasa* or *karasa* ‘aware’ is consisted of stem *rasa* which is attached by prefix *ka-*. The form *krasa*, then, is fully reduplicated become **krasa-krasa* /*rasa rasa*/. The next, first element is undergone to sound change, e.g. **krasa* is changed to **krosa*. Finally, the form become *krosa-krasa* /*krosa krasa*/ ‘to have such as of the feeling for many times’;

(7) The stem *rasa* /*rasa*/ is attached by infix *-in-*. The form becomes *rinasa* /*rinasa*/ ‘felt by’. Stem of *rinasa* /*rinasa*/, then fully reduplicated becoming **rinasa-rinasa* /*rinasa rinasa*/, and the first element is lost the infix *-in-*. Finally, the form becomes *rasa-rinasa* /*rasa rinasa*/ ‘to consider at each other’.

	Base Word	Gloss	Reduplication Form	Gloss
(1)	<i>basa</i> / <i>basa</i> /	‘language’	<i>basa-basa</i> / <i>basa basa</i> /	‘languages’
(2)	<i>basa</i> / <i>basa</i> /	‘a humble (<i>krama</i>) speech	<i>bosa-basa</i> / <i>bosa basa</i> /	‘frequently speak in a <i>krama</i> style’
(3)	<i>mbasakake</i> /mbasakake/	‘to put into <i>krama</i> ’	<i>mbosak-mbasakake</i> /mbosak mbasakake/	‘frequently ‘to put into <i>krama</i> ’
(4)	<i>binasan</i> /binasan’	‘spoken in <i>karma</i> by s.o.’	<i>basan-binasan</i> /basan binasan/	‘to speak <i>krama</i> to each other’
(5)	<i>mbasani</i> /mbasani’	‘to speak <i>karma</i> to s.o’	<i>mbasan-mbasani</i> ‘mbasan mbasani’	‘frequently to speak <i>karma</i> to s.o’
(6)	<i>basa</i>	‘language’	<i>bebasan</i> / <i>bəbasan</i> /	‘a saying, set of expression’

Table 31: The reduplication of *basa* in Javanese language

The examples (1)-(6) show that there are several of reduplication forms which could be assigned to the Sanskrit loanword *basa* ‘language, speech, ‘a style of humble (*krama*) speech ’ in Javanese language, as follows:

(1) The stem *basa* is fully reduplicated become *basa-basa* /*basa basa*/ ‘languages’;

(2) The stem *basa* is fully reduplicated become **basa-basa* /basa basa/. Then, the first element is undergone to sound change, e.g. **basa* is changed to **bosa*. Here, the back-open mid sound [ɔ] as realization of phoneme /a/ in the first syllable is changed becoming back-close mid /o/, meanwhile the back-open mid sound [ɔ] as realization of phoneme /a/ in the second syllable is frontwarded becoming front-open /a/. Finally, the form becomes *bosa-basa* /bosa basa/ ‘frequently speak in a *krama* style’;

(3) The stem *basa* is attached by confix *N-ake*. Thus the form becomes *mbasakake* /mbasakake/ ‘to put into *krama*’. The derivational form *mbasakake*, then is fully duplicated with sound change become **mbosakake-mbasakake* /mbosakake-mbasakake/. The first element of the reduplication form **mbosakake-*, then losing the ultimate syllable *-ake* becomes **mbosak*. Here, the front-open vowel /a/ in the first syllable is changed becoming back-close mid /o/. The final form is *mbosak-mbasakake* /mbosak mbasakake/ ‘too frequently to put into *krama*’

(4) The stem *basa* /basa/ is attached by infix *-in-/-an*. The form become *binasan* /binasan/ ‘translated into karma by’. The base of *binasan* /binasan/, then fully reduplicated becoming **binasan-binasan* /binasan binasan/, and the first element is lost the confix *-in-/-an*. Finally, the form becomes *basa-binasan* /basa binasan/ ‘to speak *krama* (in polite style) to each other’

(5) The stem *basa* /basa/ is attached by confix *N- -i*. The form becomes *mbasani* ‘to speak *krama* (in polite style) to some one’. The base of *mbasani* /mbasani/, then fully reduplicated become **mbasani-mbasani*, and the first element is lost the suffix *-i*. Finally, the form becomes *mbasan-mbasani* /mbasan mbasani/ ‘frequently to speak *krama* (in polite style) to someone’.

(6) The stem *basa* is partially reduplicated become **ba(sa) basa*. The vowel /a/ of first syllable /ba/, then is centralized become vowel /ə/, and the form is **bebas* /bəbasa/. Finally, the form is attached by suffix *-an* becomes *bebasan* /bəbasan/ ‘a saying, set of expression’.

It’s noticeable that the full reduplication with sound changes in Javanese language always involves the changes of the vowels: firstly, the vowel /a/ which

posited in the first syllable becomes vowel /o/, secondly, all vowels which posited in the ultimate syllable of the first element are changed become /a/.

4.2.2.3 Compounding Sanskrit loanwords in Javanese language

Compounding or composition is one of a word-formation which combining between two or more words that creates compound words. For examples: black-bird in English, *svarga-praptas* ‘attaining nirvana’ in Sanskrit, and *rumah sakit* ‘hospital’ in Indonesia languages. There are also found compound words in Javanese language, as follows:

	Word 1	Gloss	Word 2	Gloss	Compound Word	Gloss
(1)	batur /batur/	‘servant’	tukon /tukon/	‘s.t. has been bought’	batur tukon /batur tukon/	‘slave’
(2)	tuwan /tuwan/	‘lord’	tanah /tanah/	‘land’	tuwan-tanah /tuwan tanah/	‘land lord’
(3)	lara /lara/	‘hurt’	ati	‘heart’	lara ati /lara ati/	‘writhe’
(4)	mbangun /mbangun/	‘to build up’	tresna /tresna/	‘love’	mbangun tresna /mbangun trena/	‘to be in love each other’
(5)	ala /ala/	‘bad’	ati /ati/	‘heart’	ala ati /ala ati/	‘bad character’
(6)	gedhe /gəðe/	‘big’	cangkem /caŋkəm/	‘mouth’	gedhe-cangkem(e) /gəðe caŋkəm /	‘boast’

Table 32: The compound words in Javanese language

The examples (1)-(6) show that words: *batur* /batur/ ‘servant’ and *tukon* /tukon/ ‘something has been bought’ in example (1) are compounded become *batur-tukon* /batur tukon/ ‘slave’; *tuwan* /tuwan/ ‘lord’ and *tanah* /tanah/ ‘land’ in example (2) are

compounded become *tuwan-tanah* /tuwan tanah/ ‘land lord’; *mbangun* /mɒŋun/ ‘to build up’ and *tresna* /tresna/ ‘love’ in example (4) are combined becoming *mbangun tresna* /mɒŋun trena/ ‘to be in love in each other’; *ala* /ala/ ‘bad’ and *ati* /ati/ ‘heart’ in example (5) are combined becoming *ala-ati* /ala ati/ ‘bad characters’; and *gedhe* /gəðe/ ‘big’ and *cangkem* /caŋkəm/ ‘mouth’ in example (6) are combined becoming *gedhe-cangkem* /gəðe caŋkəm/ ‘boast’.

All of compound words at the table 22 could be considered as full Javanese compound words because both of the elements are Javanese origin words. However, the other words which come from borrowing other languages, also being able to be combined as compound words, such as Sanskrit loanwords are also being able to be assigned as compound words. Those forms could be classified into two groups, e.g. hybrid compound words and full Sanskrit compound words, as follows:

4.2.2.3.1 Hybrid compound word is consisted of two or more words, and one of those words is a Sanskrit loanword, for examples:

	Word 1	Gloss	Word 2	Gloss	Compound Words	Gloss
(1)	<i>setru</i> /sətru/	‘enemy’	<i>ati</i> /ati/	heart	<i>setru ati</i> /sətru ati/	‘the rivalry heart, mimesis’
(2)	<i>daluh</i> /daluh/	‘over-ripe’	<i>warsa</i> /warsa/	‘year; time’	<i>daluwarsa</i> /daluh warsa/	‘expired’
(3)	<i>bala</i>	‘army, troops; team-mate’	<i>pecah</i> /pəcah/	‘break’.	<i>bala pecah</i> /bala pəcah/	‘breakable things, crockery’

Table 33: The hybrid compound words in Javanese language

The examples (1)-(3) show that words: *setru* /sətru/ ‘enemy’ which is borrowed from Sanskrit language and *ati* /ati/ ‘ati’ which is considered as original Javanese word are

combined as *setru ati* /sətru ati/ ‘the rivalry heart, mimesis’; *dalū* /dalū/ ‘over-ripe’ which is considered as Javanese origin word and *warsa* /warsa/ ‘time’ which is adopted from Sanskrit word *varsa* are compounded becoming *daluwarsa* ‘expired’; and *bala* /bala/ ‘army, troops; team-mate’ which adopted from Sanskrit *bala* and *pecah* /pəcah/ ‘break’ are compounded becoming *bala pecah* /bala pəcah/ ‘breakable things, crockery’.

4.2.2.3.2 Full Sanskrit compounding word is consisted of two or more words which all of those words are Sanskrit loanword, for examples:

	Word 1	Gloss	Word 2	Gloss	Compound Word	Gloss
(1)	sura	‘deity, god’	laya	‘place’	suralaya	‘place of god’ heaven’
(2)	bala /bala/	‘troops’	warga /warga/	‘group, family’	bala-warga /bala warga/	‘all of relatives’
(3)	brama /brama/	‘to wander, rable’	corah /corah/	‘thief’	bramacorah /bromo corah/	‘the underworld, especially rabble employed to trace other criminal’

Table 34: The full Sanskrit compound words in Javanese language

The examples (1)-(3) show that Sanskrit loanwords: *sura* /sura/ ‘deity’ and *laya* /laja/ ‘place’ in example (1) are compounded becoming *suralaya* /suralaja/ ‘place of deity, heaven’; *bala* /bala/ ‘troops’ and *warga* /warga/ ‘group, family’ in example (2) are compounded becoming *bala-warga* /bala warga/ ‘all of relatives’; and *brama* /brama/ ‘to wander, rable’ and *corah* /corah/ ‘thief’ in example (3) are compounded becoming *bramacorah* /bromo corah/ ‘the underworld, especially rabble employed to trace other criminal’.

4.2.3 The comparison of morphological indigenization of the Sanskrit loanwords in Thai and Javanese languages

In morphological level, there are some similarities and differences on organizing of Sanskrit Loanwords in Javanese and Thai languages, as follows:

4.2.3.1 As isolative language, there is limited number of original affixes in Thai language. Almost all of the affixes are borrowed from the Sanskrit language. There is only one affix which is developed from the Thai word, e.g. prefix ความ- /k^hwa:m/ which firstly occurred in Sukhothai period (Prasithratsint, 2005: 134). The other affixes mostly are developed from the Sanskrit loanwords, such as suffix -การณ์ /-ka:n/, suffix-การ /-ka:n/, prefix อธิ- /ʔàt^hi/, prefix อภิ-/ʔàp^hí -, and prefix อนุ- /ʔànú-/ which are functioned for nominalization. Meanwhile, Javanese language is a derivational language which assigning affixes on forming words. There are several affixes in Javanese language, such as; prefix *N-*, prefix *di-*, infix *-um-*, infix *-in-*, confix *tak- ake* which are assigned to form verbs ; and prefix *pa-*, suffix *-an*, confix *pa- an* which are assigned to form nouns.

The assigning of Sanskrit loanword, in context of affixation in Thai language could be classified into two types, e.g. Thai-Sanskrit hybrid words, and full Sanskrit words. Thai-Sanskrit hybrid words which found are mostly Thai original words which attached by Sanskrit affixes, and the second is affixation words which both affixes and stems are Sanskrit loanwords. Meanwhile, affixation in Javanese language are also could be classified into types, e.g. Sanskrit-Javanese hybrid words, and full Javanese origin words. Firstly, Sanskrit-Javanese hybrid words type refers to Sanskrit stem words which are attached by Javanese affixes. Secondly, the full Javanese words type refers to word forming which both affixes and the stems are Javanese original words.

4.2.3.2 There are several similarities and differences of reduplication processes which assigning Sanskrit loanwords in both Thai and Javanese languages, as follows:

	Thai language	Javanese Language
1	There is limited number of words which could be duplicated in Thai language.	Reduplication process in Javanese language is very productive.
2	There are consonant and vowel changes in Thai reduplication	There are consonant and vowel changes in Javanese reduplication
3	There is tone changes in Thai reduplication	There is no tone changes in Javanese reduplication
4	There are combination processes between reduplication and compounding processes.	There are combination processes between reduplication and affixation processes.

4.2.3.3 There are two types of compound words in both Thai and Javanese languages, as follows:

1. There are found namely full compound words in Thai language, e.g. full Thai compound words, and full Sanskrit compound words. Whereas, in Javanese language there are found, namely full compound words in Javanese language, e.g. full Javanese compound words, and full Sanskrit compound words.

2. There is found namely hybrid Thai – Sanskrit compound words in Thai language. Meanwhile, in Javanese language there is found, namely hybrid Javanese – Sanskrit compound words

CHAPTER V

THE MEANINGS OF SANSKRIT LOANWORDS IN THAI AND JAVANESE LANGUAGES

As conveyed in the previous chapter, a particular language can naturally undergo several types of changes over time from sound and structural changes to meaning changes. These changes in the language may reflect changes in the socio-cultural background of the speakers over time. Thai speakers had their first contacts with Indian culture during the pre-Sukhothai period when the land was occupied by Khmer and Mon. During the Sukhothai period, in which King Ramkhamhaeng invented and developed Thai alphabets, the Thai-Indian linkage continued. The Indian influence became stronger during the Ayutthaya period due to two – way trades between Indians and Thais. The economic relationship brought about the strong cultural relationship as the Thai court adapted Indian court ceremonies for its own use. In the later period of Rattanakosin, these Indian-influenced traditions and customs continued. Religion is also considered as one of the motivation factors of semantic changes of Sanskrit loanwords in Thai language. With Buddhism as the national religion, Thailand has a predicate as “Kingdom of the Yellow Robes”. However, other religions such as Islam, Sikhism, Hinduism, and Christianity are also practiced by the Thai people. According to Wyatt (2003) and Satya (2005), the current indigenous religious practices and beliefs in Thailand are synthesis between Buddhism (Theravada and Mahayana) and Hinduism.

Javanese has a very long history of socio-cultural development. Discovered inscriptions which are written in Sanskrit using Pallava letters in Kutai (East Borneo) and Bogor (West Java) are considered as the starting point of Indian influence in Nusantara (or Islands of Indonesia). Therefore, Sanskrit language, literature, and culture has been known to be present in Indonesia and has been continuously studied by Indonesian scholars, especially in Java, at least since the 4th century A.D. For example, in the 9th century AD., Ramayana was adapted into Old

Javanese (OJ). The subsequent development of Indian influence in Java involved the adaptation of many additional Sanskrit literatures, such as Mahabharata, Kunjarakarna, Arjuna Vivaha, Krsnayana, Sumanasantaka, Sutasoma, Nitisastra etc., into OJ (Pradipta, 2001: 17). According to language usage, both literary works belong to the Old Javanese period. In the later periods, the Old Javanese language is called Kawi language. According to Bijan Raj Chatterjee (1933), Kawi language is a mixture of Sanskrit and a Polynesian vocabulary. Around the eighth century, people in Central Java established Sailendras and Mataram (Sanjaya) dynasties. These dynasties held different religious beliefs. The Sailendras was a Buddhist Kingdom while the Mataram was a Hindhu Kingdom. King Vishnu of Sailendras built Borobudur temple, which was dedicated to the Buddha, in 778 A.D. and his grandson Samaratungga completed the temple in 824 A.D. Meanwhile, the Mataram built Prambanan Hindu temple as to rival the Sailendras Buddhist monument. Majapahit was the last kingdom of Java before the Dutch conquered Nusantara. In addition, after thousand years of the adoption of Hinduism and Buddhism, Javanese began to convert to Islam, and all of the kingdoms in Java also converted and became Islamic kingdoms.

5.1 The Meanings of Sanskrit loanwords in Thai Language

A number of Sanskrit words which were borrowed into Thai language have also undergone several types of meaning changes, when compared with the original words and/or the preceding generations, as follows:

5.1.1 Restricted meanings of Sanskrit loanwords in Thai

In this research, restricted meaning is defined as the condition whereby a particular word has a narrower meaning when compared with the old one. This condition is present among a number of Sanskrit words which were loaned into Thai language. For some particular words, Thai vocabulary did not adopt all of the original meanings. Thai speakers adopted only the meanings which were necessary and appropriate for Thai society and culture. These words are for example:

5.1.1.1 ศาสนา /sà:səná:/

ศาสนา /sà:səná:/ is borrowed from the Sanskrit word *śāsanā* which is denoted as ‘punishing, a punisher; teaching, instructing, an instructor’. In Thai vocabulary, its meanings are denoted as ‘religion or religious teaching’, as follows:

- (1) พรหมินทร์บอกว่าถึงประชาชนพลเมืองจะยึดมั่นในศาสนาเพียงใดเขาก็ไม่หนักใจ(TH05:79)

/p^hrom min bò:k wâ: t^hǎn pràt^ha: t^hon p^holəm^huəŋ tɔ̀ə? jút^hmān nai sà:
səná: p^hiəŋ dai k^hǎo kô mǎi nàk tɔ̀ai /

‘Phromin said that no matter how **religious** the people were, he would not worry.’

- (2) โคลนนิ่ง และการเปลี่ยนถ่ายอวัยวะ ซึ่งก็ต้องครอบคลุมไปถึงเรื่องศาสนาศีลธรรม การเมือง (TH05:131)

k^hlon nīŋ lé ka:n plian t^hà:i awaijawá? sūŋ kô: tōŋ k^hrɔ̀:p k^hlum pai t^hǎn
rúəŋ sà: səná: sǎ:lát^ham ka:n mūəŋ/

‘ In doing cloning and organ transplants, we have to consider the **religi**us, moral, and political matters’

- (3) แม้แต่กฎอันเคร่งครัดของศาสนา (TH04: 23)

/ mé: tɛ: kòt ʔan k^hrêŋ k^hrát k^hǎ:ŋ sà:səná: /

‘Even with strict **religious rules**’

Examples (1) shows that the meaning of ศาสนา /sà:səná:/ is ‘religion teaching’, and the meaning of the examples (2) and (3) are ‘religion’. Therefore, in Thai language, the meanings of ศาสนา /sà:səná:/ are specified as ‘religion or religious teaching’.

The possible factor which motivated the restriction its meaning is the cultivation of Thai culture. The Sanskrit word *śāsanā* originally denotes and usages as a teaching, punishing, or instruction in general context, but Thais who for centuries belief in Buddhism and obey to the sasana of Lord Buddha, then specified the meaning

of ศาสนา /sà:sə̀nǎ:/ as ‘religion or religious teaching’. The other religions also called ศาสนา /sàtsà̀nǎ:/ because teaching people become good men by doing all the religious doctrines and instruction, such as the following phrases ศาสนาอิสลาม /sà:sə̀nǎ:ʔisla:m/ ‘doctrines or teaching of Islam’; พระพุทธศาสนา /p^hráʔ p^hùt t^há sà:sə̀nǎ:/ ‘doctrines or teaching of Lord Buddha’; and ศาสนาคริสต์ /sà:sə̀nǎ: k^hrìt/ ‘doctrines or teaching of Christian’.

5.1.1.2 บัณฑิต /bandit/

บัณฑิต /bandit/ is borrowed from the Sanskrit word *paṇḍita* which is denoted as ‘learned, wise, shrewd, clever, skilled in, proficient, skillful, a scholar, learned man’. In Thai vocabulary, the meanings are adapted become ‘a degree holder’, as follows:

- (4) ครุศาสตรบัณฑิตหางานทำยากกว่าแพทยศาสตรบัณฑิต (TH07: 33)

/k^hə́rú: sà:t bandit hǎ: ɲa:n t^ham jà:k kwà: p^hê:t t^hə́ jasà:t bandit /

‘Those with **Bachelor of Education** find it more difficult to find a job than those with **Doctor of Medicine**.’

- (5) แม่สอบเนติบัณฑิตก่อนแล้วจึงไปต่างประเทศ (TH10: 91)

/mê: sò:p ne: ði bandit kò:n lê:u tɕə̀uŋ pai tà:ɲ pràt^het/

‘Mother took a **barrister at law examination** before she went overseas.’

- (6) มหาวิทยาลัยแห่งนี้ผลิตบัณฑิตคุณภาพมากมายออกมามีสังคม (TH13)

/mahǎ:wít^hə́ja:lai hê:ɲ nì: p^hə́lit bandit k^hun na p^hâ:p mâ:k ma:i ʔò:k ma: sù: sǎŋk^hom/

‘This university produces a lot of qualified graduates for the society’

The examples (4) - (6) show that Sanskrit word *paṇḍita* which previously denoted as ‘person who is clever, wise, skillful, and or proficient’ Nowadays, in Thai language the meaning is specified becoming ‘degree holder’. The motivated factor was probably

the development of education system. Previously, institution for education was a hermit's abode. The pupils who learn in the place were taught and were supervised by a pandita 'hermit'. This current time, pupils mostly learn formally in schools, from kindergarten until university levels. University or มหาวิทยาลัย /mahă:wít^həja:lai/ in Thai language consider as a highest institution of education. Therefore, they called a person who graduated from university, such as ครุศาสตรบัณฑิต /k^həɾú: sà:t bandit/ 'bachelor of education', เนติบัณฑิต /ne: tì bandit/ 'barrister at law', อักษรศาสตรมหาบัณฑิต /ʔaksă:n ra'sà:t máhă: bandit/ 'master of arts', อักษรศาสตรดุษฎีบัณฑิต /ʔaksă:n ra'sà:t dūt sôdi: bandit/ 'doctor of philosophy'.

5.1.1.3 สุภาษิต /sùp^ha:sit/

สุภาษิต /sùp^ha:sit/ is borrowed from the Sanskrit word *subhāṣita* which is denoted as 'spoken well or eloquently, discoursing well'. In Thai vocabulary, the word is denoted as 'proverb', as follows:

- (7) สุภาษิตการเมืองบทหนึ่งที่เขียนว่า ถ้าท่านไม่เล่นการเมือง การเมืองจะเล่นท่าน (TH03: 119)

/sùp^ha:sit ka:n muəŋ bôt nuəŋ t^hi: k^həŋ wâ: t^hâ: t^hâ:n mâi lən ka:n muəŋ
ka:n muəŋ tɔ̀ə? lən t^hâ:n/

'A **political proverb** says that if you don't engage in politics, then the politics will engage you'

- (8) ด้วยเหตุนี้จึงไม่ใช่เรื่องแปลกนักที่เราจะได้ยินผู้ใหญ่อ้างอิงสุภาษิตไทยหลายบทที่มีความขัดแย้งกัน (TH03: 5)

/dûəi hət nî: tɔ̀uŋ mâi tɔ̀hâi ruəŋ plè:k nák dâ:i jin p^hû: jài ʔâ:ŋ ʔiŋ
sùp^ha:sit t^hai lă:i bôt t^hi: mi: k^hwa:m k^hàt jé:ŋ kan/

'For this reason, it is not unusual to hear our leaders refer to several **Thai proverbs** which are contradictive with one another.

(9) นั่นคือคำสุภาษิตประเภทที่ พูด อ่าน หรือเข้าใจเนื้อความได้ทันที (TH13)

/ná:n k^hu: k^ham sùp^ha:sìt pràp^hê:t t^hi: p^hû:t à:n ru: k^hâo tɔai nuá k^hwa:m
dâi t^hán t^hi:/

‘It is that type of **proverb** which can be easily understood right away.’

Examples (7)-(9) show that definition of สุภาษิต /sùp^ha:sìt/ is specified as ‘an utterance which contains a philosophical meaning as a product of a particular culture and usually used as education materials’. The motivator maybe caused by the cultivation of socio-cultural life of Thais. For introspecting themselves, Thais always learn and refer experiences from their ancestors, and or from the Buddhism text. Thai wisdoms from previous generations are reflected in such sayings which discoursing well. Nowadays, Thais mention those sayings as สุภาษิต /sùp^ha: sìt/ ‘proverbs’, such as, the following phrases: สุภาษิตการเมือง /sùp^ha:sìt ka:n muɔŋ ‘political proverbs’ is consisted of สุภาษิต /sùp^ha: sìt/ and การเมือง /ka:n muɔŋ ‘politics’, สุภาษิตไทย /sùp^ha:sìt t^hai/ ‘Thai proverbs’ is consisted of สุภาษิต /sùp^ha:sìt/ and ไทย /t^hai/ ‘Thai’, and พุทธศาสนสุภาษิต /p^hùt t^há sà: sɔ̀nǎ: sùp^ha:sìt/ ‘Buddhism proverbs’ which is consisted of สุภาษิต /sùp^ha:sìt/ and พุทธศาสนา /p^hùt t^há sà:sɔ̀nǎ:/ ‘Buddhism’

5.1.2 Extended meanings of Sanskrit loanwords in Thai

In this research the extension meaning is defined as the condition whereby a particular word has a widen meaning when compared to the old. This condition also descends upon a number of Sanskrit words which were loaned into Thai language, as follows:

5.1.2.1 กมล /kamon/

กมล /kəmon/ is borrowed from the Sanskrit word *kamala* which is denoted as ‘lotus’. Nowadays, in Thai vocabulary, beside denoted as ‘lotus’, its meaning is also extended as กมล /kəmon/ ‘lotus, heart’, as follows:

- (10) ในกมลของเขามีแต่เธอผู้เดียว (TH12)

/nai **kəmon** k^hǎ:ŋ k^hǎu mi: tɛ̀: t^hə: p^hû: diau/

‘In his **heart**, there is only her.’

- (11) ฉันบูชาเธอไว้ในดวงกมลของฉัน (TH12)

/tɕ^hǎn bu: tɕ^ha t^hə: wái nai **duəŋ kəmon** k^hǎ:ŋ tɕ^hǎn/

‘I worship you in my **heart**.’

- (12) กมลแปลว่าดอกบัว อาจเพราะดอกบัวตูม (TH13)

/**kəmon** plɛ: wâ: dɔ̀:k buə ʔà:t p^hrɔ̀ʔ dɔ̀:k buə tu:m/

‘**Kamon** is sometimes used to refer to lotus because a lotus bud has the shape of a heart.’

Thai adopted the word as กมล /kəmon/ which denotes as ‘lotus’ or it can be specified as ‘bud lotus’, and in the current time Thai also metaphorically refers the meaning of กมล /kəmon/ as ‘heart’. The reason is both of lotus and heart have similar shape. The shape of heart looks like the shape of a lotus bud. Lotus flower in Buddhism is used as a symbol of purity and enlightenment. In Buddhism, the flower is used in several rituals, for example, a worshipper will bring lotus bud when visits to a temple. The word กมล /kəmon/ ‘lotus, heart’ in Thai society mostly used in the literary works, or used as the name of person or place, such as ชูวิทย์ กมลวิศิษฐ์ /tɕ^hu:wít kəmonwísìt/ ‘name of a Thai politician’, บริษัท กมลอินดัสตรี /bòrísàt kəmon ìndàstri:/ ‘Kamol

Industrial Company’, ธนา สุทธิกมล /tʰəna: sùt-tʰi kəmon/ ‘a name of Thai actor/singer’.

5.1.2.2 อาตมา /ʔà:t tə ma:/

Sanskrit word *ātman* is denoted as ‘the soul, principle of life’.

In Thai vocabulary, its structure is adapted as อาตมา /ʔà:t tə ma:/, then its meaning is extended as ‘the first singular personal pronoun, I (used by a Buddhist monk), soul’. The examples are:

- (13) อาตมาไม่อยากให้ใครยึดติดในตัวอาตมาอยากให้ยึดติดในคำสั่งสอนพระพุทธเจ้ามากกว่า

(TH13)

/ʔà:t tə ma: mǎi jà:k hǎi kʰrai juút tít nai tuə ʔà:t tə ma: jà:k hǎi juút tít nai kʰam sàŋ sǎ:n pʰraʔpʰút tʰá tɕâ:u mǎ:k kwà:/

‘I don’t want someone assured of me, but I want them more assured toward the Lord Buddha teachings’

- (14) พระสงฆ์จะแทนตัวเองด้วยคำว่าอาตมา (TH12)

/pʰrá sǎŋ tɕàʔ thɛ:n tuə ʔe:ŋ dūoi kʰam wǎ: ʔà:t tə ma: /

‘Monks use the word “attama”/ “I” when referring to themselves’

- (15) อาตมน์ของคนเป็นส่วนหนึ่งที่อิสระจากร่างกาย และเป็นส่วนหนึ่งของวิญญาณอันยิ่งใหญ่

(TH13)

/ ʔà:t tə man kʰǎ:ŋ kʰon pèn sǎn nuəŋ tʰi: ʔísaràʔ tɕà:k rà:ŋ ka:i lɛ́:ʔ pèn sǎn nuəŋ kʰǎ:ŋ wǎn ja:n ʔan jìŋ jài/

‘ Human **soul** does not bind to the body and is a part of the greatest spirit’

In Thai language, the word is extended into three entries, i. e. อาตมา /ʔà:t tə ma:/ ‘first singular personal pronoun, I (used by a Buddhist monk)’ such as the examples (13) and (14); อาตม- /ʔà:t tə ma:/ ‘soul, spirit’; and อาตมน์/ʔà:t tə ma:/ in example (15) is denoted as ‘soul, spirit’. The factor which motivate its extension meaning of

อาตมา /ʔà:t tə ma:/ is the roles of Buddhist monks in Thai Buddhism. Buddhist monks can be considered as representative of Buddha for spreading his teachings. The Buddhist monks also have role as social mediator, such as between different social classes, between different political and administrative groups, etc (Greg Bailey & Lan Mabbett, 2004: 180). The Buddhist monks also have duty to preach the followers to practice dharma, such as giving a sermon and receiving the gifts from the people.

5.1.3 Maintained meanings of Sanskrit loanwords in Thai

In this research the maintained meaning is defined as the condition whereby a particular word still retains its original scope of meaning when compared to the old. This condition also descent upon a number of Sanskrit words which were loaned into Thai language. For some particular words, both of the languages still retain its original scope of meaning, as follows:

5.1.3.1 ธนา /t^həna:/

Sanskrit word *dhana* is denoted as ‘a prize of contest’, money. Its structure is adapted in Thai vocabulary as ธนา /t^həna:/ and ธน /t^həna/, then its meaning is extended as ‘wealth, riches, property or all things which related to money and fund’. As a single word, the word is sometimes used as a proper name, as follows:

(16) เพื่อนที่ทำงานของฉันชื่อธนา (TH12)

/p^hu̯ɔn t^hî: t^ham ɲa:n k^hɔ̯:ŋ tɕ^hán tɕ^hu̯: t^həna:/

‘My workmate’s name is Thana.’

(17) นักร้องคนนั้นชื่อธนา สุทธิกมล (TH12)

/nákrɔ̯:ŋ k^hon nán /t^həna: sùt-t^hî kəmon/

‘Name of the singer is Thana Sutthikamol.’

The examples (16) and (17) show that the Sanskrit word ธนา /t^həna:/ is used as the person name. In addition, the Sanskrit loanword is also used as a company name, such as ธนาชาติประกันภัย /t^həna:tɕ^hà:t prakan p^hai/ ‘Thanachart Insurance’.

Sanskrit loanword ธนะ /t^həna/ is also compounded with a particular word for creating specific meanings, such as ธนาคาร /t^həna:k^ha:n/ 'bank' is formed from ธน /t^hon/ and อาคาร /ʔa:k^ha:n/ 'building'; ธนบัตร /t^hənabàt/ is consisted of ธน /t^hon/ and บัตร /bàt/ 'card, coupon', for examples, ธนาคาร กรุงเทพ /t^həna:k^ha:n krùŋ t^hê:p/ 'Bangkok Bank', ธนาคาร เกษกรไทย /t^həna:k^ha:n kàsìkɔn t^hai/ 'Thai Farmer Bank', ธนบัตร 100 บาท /t^hənabàt 100 ba:t/ 'banknote 100 baht', and ธนบัตร 1,000 บาท /t^hənabàt 1000 ba:t/ 'banknote 1,000 baht'.

5.1.3.1 อักษร /ʔàksɔːn/

Sanskrit word *akṣara* is denoted as 'imperishable, a letter of the alphabet'. In Thai language, its structure is adapted as อักษร /ʔàksɔːn/, and, its original meanings are still retained, as follows:

- (18) เมื่อพวกคนงานปั๊มอักษรสีแดง (TH04: 170)

/m^huə p^hûək k^hon ŋa:n pám ʔàksɔːn sǐ: dɛːŋ/

'When the workers stamped the red **letter**.'

- (19) ผมเป็นหนึ่งในทีมพิสูจน์อักษร (TH02: 4)

/p^hǒm pen nùŋ nai t^hi:m p^hisù:t ʔàksɔːn/

'I was one of the **proofreading** team'

- (20) รู้แต่เพียงพฤติกรรมไม่กี่ตัวอักษรของผู้หญิงเหล่านี้ (TH02:11)

/rú: tɛː p^hiəŋ p^hruút tì kam mâi kǐ: tuə ʔàksɔːn khɔːŋ p^hû:ŋ làu ní:/

'I only understand some of the behavior of these women.'

The examples (18)-(20) show that Thai speakers still maintained the meaning of Sanskrit loanword อักษร /ʔàksɔːn/, such as อักษรสีแดง /ʔàksɔːn sǐ: dɛːŋ/ 'the red

letter'; ทีมพิสูจน์อักษร /t^hi:m p^hisù:t ʔàksǝ:n/ 'proofreading team'; and ตัวอักษร /tuə ʔàksǝ:n/ 'alphabets'.

5.1.3.2 สตรี /sətri:/

Sanskrit word *strī* is denoted as 'a woman, female, wife'. In Thai language, the structure is adapted as สตรี /sətri:/, and its original meanings are still retained, as follows:

- (21) ช่างแต่งตัวตัดผมสตรี (TH06: 217)

/tɕ^hâ:ŋ tɕ̌:u tət p^hǝm sət̚ri:/

'Tew is a hairdresser who only dresses **women hairs**'

- (22) ยิ่งใกล้สตรียิ่งทำให้การเดินทางของเขานานขึ้น (TH07: 163)

/jɪŋ klâi sət̚ri: jɪŋ t^ham hâi ka:n dɔn t^ha:ŋ khǝ:ŋ k^hǝu na:n k^hu:n/

'Caused by closer to woman make his travel became longer'

- (23) สตรีนี้เองที่ทำให้เขาต้องจมชีวิตที่เหลือในอนาถาริกเพศ (TH07: 166)

/sət̚ri: nî: ʔeŋ t^hi: t^ham hâi k^hǝu tǝ:ŋ tɕom tɕ^hiwít thî: luǝ nai ʔana:

k^ha:rík p^hê/

'This woman who made his last life to be homeless.'

Examples (1) and (2) show that the meaning of สตรี /sətri:/ are 'female, woman', such as in ผมสตรี /p^hǝm sət̚ri:/ 'lady's hairs' and ยิ่งใกล้สตรี /jɪŋ klâi sət̚ri:/ 'closer with a woman' and example (3) shows that the meaning of สตรี /sətri:/ is 'woman, wife', such as สตรีนี้เอง /sət̚ri: nî: ʔeŋ/ 'just this woman or wife'.

5.1.3.3 ภัย /p^hai/

Sanskrit word **bhaya** is denoted as ‘fear, danger’. In Thai language, the structure is adapted as ภัย /p^hai/ , and its original meanings still retained, as follows:

- (24) ทั้งสุกกายสบายใจปราศจากโรคภัยเบียดเบียน (TH06: 146)

/t^hāṅ sùk ka:i sɔ̌ba:i t̚ai pra:t sət̚à:k r̥ô:k p^hai bìət biən/

‘Both physically and mentally healthy as being without the trouble from any **disease and danger.**’

- (25) เซลส์ขายประกันภัย (TH07: 59)

/se:l k^hǎ:i prakan p^hai/

‘Sale persons who sell insurance.’

- (26) ฟังคล้ายกำลังพูดถึงเหยื่อซึ่งเดินอยู่บนถนนความรู้สึกไม่ปลอดภัย (TH07: 23)

/faṅ k^hlá:i kamlaṅ p^hû:t t^hǎṅ jùè:ə sūṇṇ dɔ̌:n jùè: bon t^həṇn k^hwa:m rú: sùk m̐ai plò:t p^hai/

‘It seems that they were speaking about victims who were walking in the street of **unsafe** feeling.’

Examples (24)-(26) show that the meaning of ภัย / p^hai / is ‘danger, fear’, such as in โรคภัย /r̥ô:k p^hai/ ‘disease and fear’, and ประกันภัย /prakan p^hai/ ‘insurance’ which is consisted of ประกัน /prakan/ ‘pledge’ and ภัย /p^hai/ ‘fear’; and ปลอดภัย /plò:t p^hai/ which consists of ปลอดภัย /plò:t/ ‘free’ and ภัย /p^hai/ ‘fear, danger’.

4.1.4 Shifted meanings of Sanskrit loanwords in Thai

In this research, shifting meaning is defined as the condition whereby a particular word shifted its original scope of meaning when compared to the old. This condition also descent upon a number of Sanskrit words which were loaned into Thai language, as follows:

4.1.4.1 อลังการ /ʔàlaŋkà:n/

Sanskrit word *alam kara* ‘the act of decorating, decoration, ornaments’ in Thai language, the structure is adapted as อลังการ /ʔàlaŋkà:n/, then its meaning is shifted as ‘spectacular, magnificence, attractive’, as follows:

- (27) เขาขึ้นนั่ง มองสำรวจตรวจตราห้องผ่าตัดอันกว้างขวางและ **อลังการ** ด้วยเครื่องมือตรวจวัดระบบต่างๆ ของร่างกาย (TH05: 136)

/k^hǎo jɯ:n nîŋ mɔ:ŋ sǎmrùat trùet tra: hɔ̌ŋ p^hà: tàt ʔan kwâ:ŋ k^hwǎ:ŋ léʔ

ʔàlaŋka:n dui oi k^hruetmɯ: trùet wát rɔ̀bòp tà:ŋ tà:ŋ k^hǎ:ŋ râ:ŋka:i/

He stood up calmly, then inspected the operation room which is wide and **spectacular** with various devices for measuring the working system of body’

- (28) การประกวดร้องเพลงรอบชิงชนะเลิศที่มหาวิทยาลัยธรรมศาสตร์ยิ่งใหญ่และ**อลังการ**มาก (TH12)

/ka:n pràʔkùet rɔ:ŋ p^hle:ŋ rɔ̌:p tɕ^hiŋ tɕ^hónáʔ lɔ̌:t t^hi: máhǎ:wi't t^hója:lai t^ham ma:sàt jìŋ jài lèʔ ʔàlaŋka:n mâ:k

‘The final round of singing contest at the Thammasat university was great and **very spectacular**’

- (29) ฉันตกตะลึงกับความ**อลังการ**ของนครวัดที่ประเทศกัมพูชา (TH12)

/tɕǎn tòk tà luŋ kàp k^hwa:m ʔàlaŋka:n k^hǎ:ŋ nákhɔ:n wát t^hi: pràʔ t^hê:t kamp^hu:tɕ^ha:/

‘I was amazed by the magnificence of the Angkor Wat of Cambodia’.

Examples (27)-(29) show that the meaning of the Sanskrit loanwords อลังการ /ʔàlaŋkà:n/ in current Thai is ‘attractive, spectacular, magnificence’, such as กว้างขวาง และ อลังการ /kwâ:ŋ k^hwǎ:ŋ léʔ ʔàlaŋka:n/ ‘magnificence’; ยิ่งใหญ่และอลังการ /jìŋ jài lèʔ ʔàlaŋka:n/ ‘great and spectacular’; and ความอลังการ ‘k^hwa:m ʔàlaŋka:n/

‘attractiveness’, respectively. Moreover, the Sanskrit word *alam kara* ‘the act of decorating, decoration, ornaments’ which originates as noun category, in current Thai is categorized as adjective which referring to a greatness, attractiveness, or spectacular things’.

4.1.4.2 อาคม /ʔa: k^hom/

Sanskrit word *āgama* is defined as ‘coming near, appearance, arrival, a secret knowledge, a traditional doctrine or precept’. In Thai language, the structure is adapted as อาคม /ʔa:khom/, then its meaning is shifted as ‘magic, incantation, spell, charm’, as follows:

(30) พระสงฆ์ไม่ควรอวดอ้างในวิชาอาคม (TH12)

/p^hrá sǎŋ mâi k^huon uət ʔâ:ŋ nai wí tɕ^ha: ʔa: k^hom/

‘Buddhist monks should not claim that he has a **magical power**.’

(31) ความเชื่อดั้งเดิมของกลุ่มชนนี้คือศึกษาอาคมในพิธีกรรมทางศาสนา (TH12)

/k^hwa:m tɕ^hwí dǎŋ dɔ:m k^hɔ:ŋ klùm tɕ^hon ní: k^hwɔ: sùksǎ: ʔa: k^hom nai
p^hi t^hi: kà:m t^ha:ŋ sà:səŋǎ:/

‘The original belief of this group of people was learning **incantation** in a religious rituals’

(32) อาจารย์หนูเป็นอาจารย์ที่มีชื่อเสียงในเรื่องการลงคาถาอาคม (TH12)

/ʔà:tɕa:n nǔ: pen ʔa:tɕa:n t^hi: mi: tɕ^hwí: siǎŋ nai ɽwí:ŋ ka:n loŋ k^ha: t^hǎ:
ʔa: k^hom/

‘The spiritual teacher Nu is famous for infusing the **magical power** in someone.’

Examples (30)-(32) show that the meaning of the Sanskrit loanword อาคม /ʔa:k^hom/

in current Thai is ‘a magic, a charm, incantation’, such as in วิชาอาคม / wí tɕ^ha: ʔa:

k^hom/ ‘magic formula’; ศึกษาอาคม /sũksă: ʔa: k^hom/ ‘to learn incantation’; and ลง
คาถาอาคม /loŋ k^ha: t^hă: ʔa: k^hom/ ‘to infuse magic power’, respectively.

5.2 The Meanings of Sanskrit Loanwords in Javanese Language

A number of Sanskrit words which were borrowed into Javanese language are also undergone to change range of meanings if compared to the original one, and or to the preceding generations, as follows:

5.2.1 Restricted meanings of Sanskrit loanwords in Javanese

In this research, restriction meaning is defined as the condition whereby a particular word has a narrower meaning when compared to the old. This condition also descends upon a number of Sanskrit words which were loaned into Javanese language. For some particular words, Javanese vocabulary did not adopt all of the meanings, as follows:

5.2.1.1 Kawi /kawi/

Sanskrit word *kavi* is defined as ‘a wise man, thinker, sage, poet’. In Javanese language, its structure is adapted as *kawi* /kawi/, then its meaning is restricted as ‘an archaic utterance which is used in literary work or a speech style of Javanese language’, as follows:

- (33) Akeh tetembungan saka **basa kawi** iku dijupuk saka basa Sansekreta (JV13).

/akeh tətəmbuŋan saka **basa kawi** iku dijupuk saka basa sansəkreta/

‘There are many kawi words which were adopted from Sanskrit language.’

- (34) Tembung **basa kawi** iku seje karo basa Jawa Kuna (JV13).

/təmbuŋ **basa kawi** iku seje karo basa ʝawa kuna/

‘The kawi words are different from the Old Javanese words.’

- (35) **Basa kawi** akeh ditemokake ing prasasti utawa kakawin

/**basa kawi** akeh ditəmu(k)ake iŋ prasasti utawa kakawin/

‘Many **kawi words** are found in the ancient inscriptions and poetic epics.’

The examples (33)-(35) show that word *kawi* /kawi/ are compounded with *basa* ‘language, speech, and speech style’. The formations are *basa kawi* /basa kawi/ ‘kawi language/speech style’. This restriction of meaning occurs when a Sanskrit loanword in Javanese comes to refer to only part of the original meaning, such as *kavi* which in Sanskrit denotes as ‘a wise man, thinker, sage, poet’, but Javanese is only denoted as ‘an archaic form of Javanese used in literary works’. The motivator could be considered from the previous development of Javanese literature. In its earlier development, Javanese adopted a lot of Sanskrit literary works, such as *Mahabharata*, *Kunjarakarna*, and *Ramayana*. In Old Javanese literature era, the Sanskrit loanword *kawi* is denoted as ‘poet’. The derivation form of *kawi* is ‘*kakawin*’ refers to ‘poetry’ (Mardiarsito, 1985: 274). Later on, in New Javanese literature era, the meaning of *kawi* as ‘poet’ still appeared, but a new meaning was also come up, such as ‘an archaic form of Javanese used in literary works which is not appropriate in daily usage’ (Poerwadarminta, 1939: 194). Nowadays, ordinary Javanese people does not recognize the previous meaning, and they only denote as ‘an archaic utterance which is used in literary work or a speech style of Javanese language’.

5.2.1.2 Mukah /mukah/

Sanskrit *mogha* is denoted as ‘vain, fruitless, useless, unsuccessful, un-profitable’. In Javanese language, the structure is adapted as *mukah/mokah*, then its meaning is restricted as ‘unsuccessful fasting because breaking a fasting period by eating before the time is up’, as follows.

(36) Aku malah **mukah** sepisan (JV13)

/aku malah **mukah** səpisan/

‘I **broke my fasting** more **than** once.’

(37) **Mokah** wae!, tinimbang rebutan kaya ngono (JV13)

/**mokah** wae tinimban̩ rəbutan kaja ŋono/

‘If you want to fight over things, please **stop fasting**’.

(38) Wis **mokah** le pasa pa durung kang?

/wis **mokah** le pasa pa duruŋ kaŋ/

‘Have you ever **broken your fasting**, brother?’

Examples (36) - (38) show that the meaning of *mokah/mukah* is ‘to break fasting’. The concept of puasa ‘fasting’ is used in Islamic terminology. There are 5 Islamic pillars which moslem obligating to do on their life, such as reading a creed, 5 times a day praying, do fasting within Ramadhan month, pay zakat, and go a pilgrimage. The definition of puasa ‘fasting’ in Islamic principles is a follower doesn’t eat any food and water which is started from the dawn time until the iftar time (sunset time), and prohibited to do any evil action. Conversely, if a Moslem follower broke the rule, his/her fasting will be considered as unsuccessful fasting, such as *mukah sepisan /mukah səpisan/*, in this context, a follower stated that he/she broke his/her fast during Ramadhan month once from the total days; *mukah wae /mukah wae/*, in this context, someone suggested fasting followers for breaking her/his fasting, because his/her action was inappropriate manners which must be avoided during the fasting period.

5.2.1.3 desa /desa/

Sanskrit word *deśa* is denoted as ‘point, region, place, part, portion, province, country, and kingdom’. In Javanese language, the structure is adapted as *desa /desa/*, and then the meaning is restricted as ‘village’, as follows.

(39) Nalika dheweke bali menyang **desa**, (JV08: 3)

/nalika ɖeweke bali mənʔaŋ **desa**/

‘That time he went back to his **village**.’

(40) Beda karo omah **desa** lumrahe. (JV08: 16)

/beda karo omah **desa** lumrahe /

‘It is different than houses in the **rural** area.’

(41) Dheweke ditampa bali dadi pendhudhuk Bangkuning, klurahane melu **desa** Ngombol. (JV08: 28)

/ɖeweke ditampa bali dadi pənɖuɖuk baŋkuniŋ klurahane melu **desa** ŋombol/

‘He was re-accepted as a citizen of Bangkuning, which was a sub-district of Ngombol. ‘

Examples (39) to (41) show that in Javanese language the meaning of *deśa* is specified as ‘village; rural area; terminology for a sub-district area’. In Javanese language, the word sometimes contrasted with *kutha /kuṭa/* ‘city, urban area’. Nowadays, in Indonesian territorial administration, the word *desa* also refers to sub-district area’.

5.2.2 Extended Meanings of Sanskrit Loanwords in Javanese

In this research the extension meaning is defined as the condition whereby a particular word has a wider meaning when compared to the old. This condition also descends upon a number of Sanskrit words which were loaned into Thai language, as follows:

5.2.2.1 *satriya* /*satrija*/

Sanskrit word *kṣatriya* is denoted as ‘warrior, castes. In Javanese language, the structure is adapted as *satriya* /*satrija*/, and the meaning is also extended as ‘nobleman, sportive, leader’, as follows.

- (42) Wawasane tandhes, kathik kaya resi mejang **satriya**. (JV02: 178)

/wawasane taṇḍəs kaṭik kaja rəsi məjaŋ **satrija**/

‘His knowledge was very extensive. He looked like a hermit who was teaching a **warrior** /**prince**.’

- (43) Napa sampeyan niku **satriya piningit**? (JV02: 80)

/napa sampejan niku **satrija piniŋit**/

‘You are **a secluded leader**, aren’t you?’

- (44) Ning aku dhewe pancen **nyatriya**, eklas. (JV02: 129)

/niŋ aku ɖewe pancen **ɳatrija** eklas /

‘However, I , myself was **a nobleman (sportive)**, so I was genuine.’

The example (42) shows that *satriya* means ‘warrior/prince/king’. The meaning becomes relevant in this current situation because the word *satriya* is compared to student and *resi* is compared to a guru. The example (43) shows that *satriya* means ‘leader’. The statement in the example (43) exists inside Javanese mind that one day in Indonesia there will be a (political) leader who is a man of wisdom, or a justice leader like their expectation. Javanese believe that the expected person still be secluded and has not shown up yet. The example (44), the prefix N- is added to word *satriya*, making a noun become an adjective. So the meaning of *nyatriya* in the context is ‘proud and to be sportive person’. Its mean, the person will accept all of consequences of his/her action.

There are several factors which probably motivate appearance of new meaning of *satriya* ‘noble man’, such as Javanese transferred their religion from

Indian religions to Arabian religions, and then Java became a part of Republic of Indonesian territory. The transferring of Hinduism to Islam made the Javanese society abandoning castes system. The limitation of royal family roles in political life made the usage of *satriya* ‘warrior’ also less popular. Javanese speakers understand the meaning of *satriya* ‘warrior’ or ‘king’ only from the classical performances, such as *wayang* ‘puppet shadow’ or *ketoprak* ‘Javanese classical drama’. Those performances usually perform the stories which are drawn from stories, such as, Ramayana, Mahabharata, or Panji stories.

5.2.2.2 asrama /asrama/

Sanskrit word *āśrama* is denoted as ‘hermitage, monastery’. In Javanese language, the structure is adapted as *asrama* /asrama/, and its meaning also is extended becoming ‘dormitory, barrack’, as follows.

- (45) Nalika semana, Darno metu saka **asrama**, tanpa pamit kanca-kancane luwih dhisik. (JV05: 7)

/nalika səmana darno mətʊ saka **asrama** tanpa pamit kanca kancane luwih
dʰisik/

‘At the time, Darno left his **(military) barrack** without saying goodbye to his friends.’

- (46) Nak Dar bar jaga **asrama** ta, saiki genti jaga omah, (JV05: 9)

/nak dar bar jaga **asrama** ta saiki gənti jaga omah/

‘My son Dar! You have just finished patrolling around the **(military) barrack**, right? So, would you mind patrolling around my home too?’

- (47) Iki ceritane kancaku sing tau urip ning **asrama**. (JV13)

/iki cəritane kancaku siŋ tau urip ŋiŋ **asrama**/

‘This is a story of my friend who has once lived in a **(students) dormitory**.’

The examples (45) and (46) show that *asrama* refers to a military barrack, and the example (47) refers to ‘a school dormitory’. The meanings of the word above are extended from ‘special place for studying Hindu-Buddha religions’ to ‘a barrack, a special purpose dormitory or general dormitory’.

5.2.2.3 Cipta /cipta/

Sanskrit word *citta* is denoted as ‘thought, thinking, attention, mind, heart’. In Javanese, the structure is adapted to become **cipta** /cipta/, then its meaning is extended becoming ‘ideas, aspirations; creation, concept’, as follows:

- (48) Ironing **cipta** seni, simbol digunakake kanggo komunikasi (JV03: iii)

/ironiŋ **cipta** seni symbol digunakake kanggo komunikasi/

‘In an art **creation**, a symbol is used for communication.’

- (49) Kyai Zuber kang wis manteb ati lan pikirane, bisa nyencang laku enering **cipta** sakrampung. (JV03: 47)

/kjai zuber kaŋ wis mantəb ati lan pikirane bisa ŋəncanŋ laku əneriŋ **cipta** sakrampung/

‘Kyai Zuber who already ensured his feeling and his thought was able to manage his **mind** until it completed.’

- (50) Cumithak keket ing telenging **cipta** rasane. (JV03: 62)

/cumiŋak kəkət iŋ tələnŋiŋ **cipta** rasane/

‘It is very impressive in his mind and feeling.’

The examples (48) shows that meaning of *cipta* is ‘a creation’ and the meaning of examples (49) and (50) are ‘thought, thinking’. The meaning of Sanskrit loanword *cipta* is extended, not only ‘something in a people thought which is still as an abstract thing’, but it also means ‘any action which is generated from man’s thought or realization of man’s thinking’.

5.2.3 Maintained meanings of Sanskrit loanwords in Javanese

In this research the maintaining meaning is defined as the condition whereby a particular word still retains its original scope of meaning when compared to the old. This condition also descends upon a number of Sanskrit words which were loaned into Javanese language. For some particular Sanskrit loanwords in Javanese language still retain its original scope of meaning, as follows:

5.2.3.1 Jiwa /jiwa/

Word *jīva* in Sanskrit language is denoted as ‘the principal of life, soul, individual soul’, in Javanese language, the structure is adapted as *jiwa* /jiwa/, and the Javanese speakers still retain its original meanings, as follows.

- (51) Rumah sakit ki papane wong bobrok, wong rapuh, rusak awake apa **jiwane**.
(JV02: 35)

/rumah sakit ki papane woŋ bobrok woŋ rapuh rusak awake apa **jiwane**/

‘Hospital is a place for people with broken bones and **souls**.’

- (52) Aku pingin sing ngukir **jiwa** ragaku ganep. (JV02: 59)

/aku piŋin siŋ ŋukir **jiwa** ragaku ganəp/

‘I want the persons who gave me body and **soul** in my life.’

- (53) Ramane kang sejati sing ngukir **jiwa**-ragane anak. (JV01: 63)

/ramane kaŋ səjati siŋ ŋukir **jiwa** ragane anak/

‘His real father was the one who gave him body and **soul**.’

The examples (51)-(53) show that Javanese speakers still maintained the meaning of Sanskrit loanword *jiwa*, such as *jiwane* /jiwane/ ‘their souls’, and *jiwa ragaku* /jiwa ragaku/ ‘my body and my soul’.

5.2.3.2 estri /estri/

Sanskrit word *strī* is denoted as ‘a woman, female, wife’. In Javanese language, the structure is adapted as *estri* /estri/ or **setri** /sətri/, and Javanese speakers still retain its original meanings, as follows:

- (54) Griya tambahan ngajeng niku dienggeni putrane **setri**, kalih semah guru kardi.
(JV08: 1)

/grija tambahan ŋaʃəŋ niku diəŋɡeni **putrane setri** kalih semah guru kardi/

‘The front addition of the house is occupied by **his daughter** and teacher Kardi’s wife.’

- (55) **Tiyang estri** napa, namine kok Mintati? (JV08: 2)

/tiʃaŋ **estri** napa namine kok mintati/

‘She should be a **female** right? Because her name is Mintati.’

(56) Awratipun dados **tiyang estri**. (JV03: 22)

/awratipun dados **tijaṅ estri**/

‘It is difficult being a **female / wife**.’

Examples (54) and (55) show that meaning of *estri* /estri/ is ‘female, woman’, such as in *putrane setri* /putrane sətri/ ‘his child is girl’ and *tiyang estri* /tijaṅ estri/ ‘a female’ and example (56) shows that the meaning of *tiyang estri* /tijaṅ estri/ ‘a female or a wife’.

5.2.3.3 baya /baja/

Sanskrit word *bhaya* is denoted as ‘fear, danger’. In Javanese language, its structure is adapted as *baya* /baja/, and its original meanings still retained by the Javanese speakers, as follows.

(57) Ning uga siyaga, yen nganti ana **bebaya**. (JV02: 86)

/niṅ uga siyaga yen ṅanti ana **bəbaja**/

‘But we have to also be prepared when **dangers** come.’

(58) Yen ngadhapi perkara sing mbebayani, wong ngisor dinggo tumbal. (JV02: 21)

/lan jen ṅaḍəpi pərkarə sing **bəbajani** woṅ ṅisor diṅgo tumbal/

‘When faced with **dangerous** problems, the grass-root people are usually sacrificed.’

(59) Mila, yen laler niku diuja, **mbebayani**! (JV02: 100)

/mila jen lalər niku diuja **mbəbajani**/

‘It is dangerous to leave these flies around.’

Examples (57)-(59) show that meaning of Sanskrit loanword *baya* /baja/ ‘danger, fear’ which are assigned as stem in a word forming, such as: *bebaya/bəbaja*/ ‘dangers’ in example (57) is formed from stem *baya* which is undergone to a partial reduplication; *mbebayani* /mbəbajani/ ‘to danger for someone / something’ in example (58) and (59) are formed from a root word *baya* which are undergone to a partial reduplication, then it is attached by confix N – i.

5.2.4 Shifted meanings of Sanskrit loanwords in Javanese

In this research, the shifting meaning is defined as the condition whereby a particular word shifted its original scope of meaning when compared to the old. This condition also descent upon a number of Sanskrit words which were loaned into Javanese language, as follows:

5.2.4.1 *sasana* /*sasana*/

Sanskrit word *śāsanā* is denoted as ‘punishing, a punisher, teaching, an instructor, or instructing’. In Javanese language, the structure is adapted as *sasana* /*sasana*/, then the meaning is shifted as ‘a place, a location, or a venue’, as follows.

- (60) Lamaran sekretaris neng **sasana** tinju. (JV13)

/lamaran səkrətəris neng **sasana** tinju/

‘A job vacancy as a secretary at the boxing **training place**.’

- (61) Papan iki banjur didegi gedhong **Sasana** Hinggil Dwi Abad. (JV13)

/papan iki banjur didəgi gədɔŋ **sasana** hiŋgil dwi abad/

‘A new building was built at the location and named **Sasana** Hinggil Dwi Abad’.

- (62) Penganten sekalian rawuh ing **sasana** pawiwahan (JV13)

/pəŋanten sekalian rawuh iŋ **sasana** pawiwahan/

‘Both the groom and bride have arrived at the wedding ceremony **venue**.’

Examples (60)-(62) show that in Javanese language, the meaning of Sanskrit loanword *sasana* /*sasana*/ is shifted become ‘a place, a venue, a location’. In Javanese language, the word could be compounded with another word for specifying the referent place, such as: it is compounded with *tinju* for denoting ‘a location for doing/ training boxing’; compounded with *Hinggil Dwi Abad* /*hiŋgil dwi abad*/ ‘name of a building’; and compounded with *pawiwahan* /*pawiwahan*/ ‘wedding ceremony’ for denoting ‘wedding ceremony venue’, respectively.

5.2.4.2 *janaka* /*janaka*/

Sanskrit word *janaka* is denoted as ‘generative, generating, producing, causing, a progenitor, father’. In Javanese language, the structure is

adapted as *janaka* /janaka/. Next, the meaning is shifted as ‘the third prince of Pandava family (Arjuna)’, as follows.

- (63) Ana ing panggung wayang wong, Asih kadhapuk dadi **Janaka**. (JV01: 17)

/ana iŋ paŋguŋ wajaŋ woŋ asih kaɖapuk dadi **janaka**/

‘On the *wayang wong* stage, **Arjuna** was performed by Asih.’

- (64) Pethilan adegan perange **Janaka** karo danawa. (JV01: 64)

/pəɖilan adəgan pəraŋe **janaka** karo danawa/

‘The clip was a fighting episode between **Arjuna** and a giant.’

- (65) Padha cobanen joged pangungrume **Janaka** marang Sembadra. (JV01: 79)

/paɖa cobanen ʃoget paŋuŋrume **janaka** maraŋ səmbadra/

‘Please practice the scene when **Arjuna** was making love to Sumbadra.’

Examples (63)-(65) show that the meaning of Sanskrit loanword *janaka* /janaka/ in Javanese language are shifted becoming ‘the other name of Arjuna’. Arjuna’s story was one of the best known in Hindu mythology. Arjuna was the third prince of Pandava of Mahabharata epic. His mother, Kunti chanted mantra, with permission his husband Pandu, got the third son from Indra as the king of the gods and god of war (Williams, 2003: 59). The shifted meaning of word *janaka* is maybe motivated by honoring toward characters of Arjuna in Mahabharata epic by Javanese people. Javanese idolize Arjuna as the great warrior among the five brothers. The great roles of Arjuna are represented in the episode of Arjunawiwaha ‘the wedding of Arjuna’, and the story of great Bharata war or ‘the khuruskhsetra’ battle. In the Arjunawiwaha, Arjuna is told as a ksatria who was skillful on yoga ‘meditation’, and he was able to win all of temptations (See. Wiryamartana, 1990). Arjuna was also very skillfull on archery if comparing with his brothers and his cousins. In addition, in Hindu mythology, Arjuna was also considered as re-incarnation of Indra, so his duty was protected the universe. In Javanese verse, Arjuna is illustrated as the most handsome prince who makes every woman falled in love. Arjuna won the hand of princess Draupadi in an archery tournament. He announced to his mother that he had won a great prize. Kunti declared that the prize must be shared with his brothers equally. Therefore, Princess Draupadi married to all five brothers, but Arjuna was her favorite (Williams, 2003: 59). He was also married with Subadhra, a daughter of King Krishna,

and has a son, so called as Abimanyu. In Javanese mythology, he is given a title as *lelananging jagad* ‘the man of universe’, because he is considered as a perfect warrior, which successful in battle, and in love.

5.2.4.3 *jati* /jati/

Sanskrit word *jāti* is denoted as ‘birth, production, race, tribe’. In Javanese language, the structure is adapted as *jati* /jati/. Next, the meaning is shifted as ‘true, pure, original, actual’, as follows.

- (66) Nadyanta sing lanang mau **sejatine** tetep setya lan nresnani (JV03: vi)

/nadjanta siŋ lanaŋ mau **səjatine** tətəp sətja lan nresnani/

‘**In reality**, her husband still loves and is loyal to her.’

- (67) Ramane kang **sejati** sing ngukir jiwa-ragane anak. (JV01: 63)

/ramane kaŋ **səjati** siŋ ŋukir jiwa ragane anak/

‘The **real** father who created body and soul of his boy.’

- (68) Kowe kudu isa **njateni** ana kedadeyan apa ta? (JV13)

/kowe kudu isa **njatani** ana kədadəyan apa ta/

‘You have to tell the truth about what has happened!’

Examples (66)-(68) show that the meanings of Sanskrit loanword *jati* /jati/ in Javanese language are shifted, as follows: in example (1) the word *jati* is attached by prefix *se-*, and adverbial marker *-e* for forming an adverb *sejatine* /səjatine/ ‘actually’; in example (2) the word *jati* is attached by prefix *se-* for forming an adjective *sejati* /səjati/ ‘real’; in example (3) the word *jati* is attached by confix *N-* *-i* for forming a verb *njateni* /njatani/ ‘to tell the truth’.

5.3 The Comparison Meanings of Sanskrit Loanwords in Thai and Javanese Languages

Meanings of Sanskrit loanwords which borrowed in Thai and Javanese languages, somehow, partly change over time and the other part is still maintained. In

context of comparison of the meanings between Sanskrit loanwords in Thai and Javanese languages, a particular Sanskrit word will change or maintain its specific meanings depends on the development of socio-cultural of the speakers from the previous period when the vocabularies were borrowed until current time. There are comparison meanings between Sanskrit loanwords in Thai and Javanese languages, including the comparison motivated factors which probably involving to the changes, as follows:

5.3.1 Restricted meanings in both Thai and Javanese languages

In current time, the meaning of several Sanskrit words which are loaned into Thai and Javanese languages are restricted if compared to the Sanskrit, as follows:

5.3.1.1 Paṇḍita

The Sanskrit word *paṇḍita* is denoted as ‘a wise person; a clever person; a skilled / skillfully person in particular subject; or a scholar’. In Thai language the word is borrowed as บัณฑิต /bandit/, and specified the meaning as ‘graduate, a degree holder’; whereas in Javanese language, it is loaned as *pendheta* /pəndeta /, and specified the meaning as ‘protestant preacher’, as follows:

(69) ครุศาสตรบัณฑิตหางานทำยากกว่าแพทยศาสตรบัณฑิต (TH07: 33)

/k^həɾú: sà:t bandit hă: ɲa:n t^ham jâ:k kwà: p^hê:t t^hə jasà:t bandit /

‘**Bachelor of education** finds it usually more difficult to get job than a **doctor of medicine**.’

(70) แม่สอบเนติบัณฑิตก่อนแล้วจึงไปต่างประเทศ (TH10: 91)

/mê: sò:p ne: t̪i bandit kò:n l̪ê:u tɔwɲ pai tà:ɲ pràt^het/

‘Mother took a **barrister at law** examination before she left to overseas.’

(71) **Pendheta** iku kelairan Purwodadi, Grobogan, Jawa Tengah (JV13)

/pəndeta iku kəlairan purwodadi grobogan ɟawa tɔŋah/

‘The **preacher** was born in Purwodadi, Grobogan, Central Java.’

(72) Gregor Mendel iku **pendheta** lan ilmuwan saka Ceko, kang nyinaoni ilmu keturunan. (JV13)

/gregor mendel iku **pəṇḍeta** lan ilmun saka ceko karṅ ṇinaoni ilmu kəturunan/

‘Gregor Mendel was a **(Christian) preacher** and scientist from Czechoslovakia who practiced descent science.’

The word บัณฑิต /bandit/ in example (69) is compounded with word ครุศาสตร์ /k^hərú: sà:t/ ‘science of teaching’ become ครุศาสตร์บัณฑิต /k^hərú: sà:t bandit/ ‘bachelor in science of teaching’ and แพทยศาสตร์บัณฑิต /p^hê:t t^hə jasà:t bandit/ ‘a doctor or of medicine’; word (70) เนติบัณฑิต /ne: tì bandit/ ‘barrister at law’ is compounded from two words เนติ /ne: tì/ ‘law’ and บัณฑิต /bandit/; word *pendheta* /pəṇḍeta/ in examples (71) and (72) refer to the Christian preacher. Even though, the meaning of *paṇḍita* is restricted in both languages. However, in both languages, the word is restricted on the different orientation, as follows: In Thai language, probably it is caused by the development of education system. Previously, institution for education was a hermit’s abode. The pupils who learn in the place were taught and were supervised by a *paṇḍita* ‘hermit’ who was considered as a clever and skillfull person. This current time, even majority of Thai speakers are Buddhist, but pupils mostly learn formally in any formal school, from kindergarten until university levels. Someone who graduated from university can be considered as a clever or skillfully person. Therefore, Thai speakers called a person who graduated from university as บัณฑิต /bandit/ in bachelor level, มหาบัณฑิต /mahā: bandit/ in master level, and ดุษฎีบัณฑิต /dù sēdi: bandit/ in doctoral level’. The Sanskrit word *paṇḍita* in Javanese language is undergone to different circumstances. The meaning of *pandhita* as a hermit or a clever person still recognized by Javanese from the literary works, such as *pendhita Durna* /pəṇḍita durna/ ‘Drona’. In Javanese Mahabharata, he was a well-known hermit who mastered archery. He taught both Pāṇḍava and Kauravas in this martial skill. Nowadays, in Javanese, *pendhita* is referred to a Christian preacher. Attribute for Islamic preacher is used the word *kyai* (male) and *nyai* (female) or *ustadz* (male) and *ustadzah* (female) of Arabic loanwords.

However, the concept of ‘graduate’ which in Thai termed by Sanskrit loanword บัณฑิต /bandit/, in Javanese language, the word is replaced by another Sanskrit loanword *sarjana* /sarjana/ which previously also denoted as ‘someone who is clever, skillful or a scholar’.

5.3.1.2 *kārya*

The Sanskrit word *kārya* is denoted as ‘work of business, religious action, action of performance, duty’, meanwhile, Thai language adopted as การ /ka:n/, and the meaning range is specified as ‘work, business’; in Javanese language, the word is loaned as *karya* /karja/, and the meaning range is specified as ‘work, job’, as follows:

(73) การพัฒนาเรื่องสั้น (TH07: 10)

/ka:n p^hát t^həna: rŋwŋ sŋn/

‘The development of short story’

(74) เขาเป็นคนที่ไม่เอาการเอางานซักอย่าง (TH13)

/k^həu pen k^hon t^hi: mŋi: ʔau ka:n ʔau ŋa:n sák jà:ŋ/

‘He is a person who dislike to do anything job.’

(75) Pegawe kelurahan, senjata katone bodho, nanging tetep ngukuhi **pakaryane** (JV08: 27)

/pəgawe kəlurahan sənajan katone boðo nanŋiŋ tətəp ŋukuhi **pakarjane**/

‘The village officer, even though seems to be stupid, can still keep **his job**.’

(76) Apa **pakaryan** ngasah gegaman iku mujudake pakaryan sing dilarang negara? (JV03: 68)

/apa **pakarjan** ŋasah gəgaman iku mujudake pakarjan siŋ dilaraŋ nəgara/

‘Sharpening weapon is a job which is prohibited by government, isn’t it?’

The examples: word (73) การ /ka:n/ is functioned as prefix and attached to a verb พัฒนา /p^hát t^həna:/ ‘to develop’ become การพัฒนา /ka:n p^hát t^həna:/ which is denoted as ‘developing or a work for developing something’; word (74) การ /ka:n/ is a noun

which is denoted as ‘work or a business’; example (75) the work *karya* in Javanese is considered as root word which should be attached by particular affix for its realization in a context, such as in example (75) *pakaryane* is consisted of *karya* + confix *pa-an* + definitive marker *-e* ; and in example (76) *pakaryan* is consisted of *karya* + confix *pa-*. The meaning ranges of *karya* are restricted in both languages, and the ways of restriction are similar in both languages, as well. However, currently, in Thai language the function of *kārya* is trends to shift to be an affix more than as independent word.

5.3.1.3 saṅgama

The Sanskrit word *saṅgama* is denoted as ‘coming together, meet, encounter, joining, association, union (also sexual)’, meanwhile in Thai language the word is borrowed as สังคม /sǎŋ k^hom/, and the meaning specified only as ‘society association’, meanwhile, in Javanese language, the word is loaned as *sanggama* /saŋgɔmɔ/, and the meaning is restricted only as ‘sexual intercourse’, as follows:

- (77) ทั้งในระดับปัจเจก บุคคล ครอบครัว และสังคม (TH11 : i)

/t^háŋ nai radàp pàt tɔ̀è:k bùk k^hon k^hrô:p k^hrua léʔ sǎŋ k^hom/

‘all of the levels: individual, personal, family, and **society**’

- (78) แม้ในสังคมที่ต่างวัฒนธรรม (TH11: i)

/mɛ́: nai sǎŋ k^hom t^hí: tà:ŋ wàt t^hənat^ham/

‘Even in the **society** which differs culturally.’

- (79) Kudune kowe **senggama** sik dab sakdurunge takon. (JV13)

/kudune kowe sɛŋgama sik dab sakdurunge takon/

‘Brother, you should **have a sexual intercourse** first, before bragging about it.’

- (80) Saiki kowe isa seneng gonta ganti cowo kumpul kebo **senggama** di sana sini (JV13)

/saiki kowe isa sənəŋ gonta ganti cowo kumpul kəbo sɛŋgama di sana sini/

‘Nowadays you may be having fun sleeping around.’

The examples (77) and (78) show that Sanskrit word *saṅgama* which is denoted as several types of union, in Thai language is specified only as a social union of a people which in English is called as “society”, meanwhile, examples (79) and (80) show that in Javanese the word *samāgama* is only denoted as ‘a sexual intercourse’.

5.3.2 Extended meanings in both Thai and Javanese languages

In current time, the meanings of several Sanskrit words which are loaned into Thai and Javanese languages are extended if compared to the Sanskrit. For examples are found in 5.1.2 and 5.2.2 above. Sanskrit word *kamala* which denotes as ‘lotus’, in Thai vocabulary, the word is adapted as กมล /kəmon/ ‘lotus, heart’; Sanskrit word *ātman* which denotes as ‘the soul, principle of life’, in Thai vocabulary the word is adapted as อาตมา /ʔà:t tɐ̌ ma:/ ‘The first singular personal pronoun, I (used by a Buddhist monk, soul)’; and Sanskrit *kṣatriya* ‘warrior, caste’ which is adopted in Javanese become *satriya* /satrija/, the meaning is also extended become ‘noble man, sportive, leader’; Sanskrit word *āśrama* which is borrowed in Javanese as *asrama* /asrama/, the meaning is extended also become ‘dormitory, barrack’; Sanskrit word *citta* ‘thought, thinking, attention, mind, heart’ which is adopted in Javanese become *cipta* /cipta/, the meaning is also extended become ‘aspirations; creation, concept’.

However, there is no data which performs which a particular Sanskrit loanword in Thai and Javanese languages is undergone to the extending of the meanings in the same ways and or denoting as same meanings. The meanings of a particular Sanskrit word in Thai and Javanese is changed the meanings differently, because the motivated factors of changing are also different, such as Sanskrit words: *ātman* is extended in Thai language, but in Javanese language, the meaning is maintained as ‘soul’, even though commonly is used as a person name; or Sanskrit *citta* is extended in Javanese language, but it is maintained in Thai language.

5.3.3 Maintained meanings in both Thai and Javanese languages

In current time, the meanings of several Sanskrit words which are loaned into Thai and Javanese languages are maintained if compared to the Sanskrit, as follows:

5.3.3.1 śatru

The Sanskrit word *śatru* is denoted as ‘enemy’. In Thai and Javanese languages, it is borrowed as ศัตรู /sattu: / and *satru* /satru/, respectively. In Thai and Javanese languages, the meaning is still maintained as ‘enemy’, as follows:

- (81) เพราะมันเป็นศัตรูนะซี (TH05: 103)

/p^hɾɔʔ man pen sàt tru: nâʔ sí/

‘because he is an **enemy**.’

- (82) องค์การบริหารกลายเป็นศัตรูกับประชาชนไปเสีย (TH04: 239)

/ʔoŋ kw:n ráʔ t^hə̀ba:n klàp kla:i pen sàt tru: kàp pɾàʔ tɕ^ha: tɕ^hon pai sǎo ní:/

‘Government organization conversely becomes an **enemy** of the citizen.’

- (83) Eman yen owahe nganti dadi rada **sesatron** (JV08: 18)

/eman jen owahe ŋanti dadi rada səsatron/

‘Unfortunately, her craziness has caused **a fight**.’

- (84) (Kuwi) kanggo nelukake **para satru**. (JV02: 95)

/kuwi kaŋgo nəlukake para satru/

‘(It) is used to conquer the **enemies**.’

The examples (81) – (82) show that Sanskrit word *śatru* which is denoted as ‘enemy’ in Thai language, the meaning is still maintained as ‘enemy’, such as มันเป็นศัตรู /man pen sàt tru:/ ‘He is an enemy.’; as well as, in Javanese language, its meaning also maintained, such as example (83) *sesatron* /səsatron/ ‘to be enemies with each other’, the word is consisted of *satru* /satru/ which is attached by confix se-an; and example (84) *para satru* /para satru/ ‘enemies’ is consisted of words *para* /para/ ‘marker of group or collectivity’ and *satru* /satru/ ‘enemy’.

5.3.3.2 *kāla*

The Sanskrit word *kāla* is denoted as ‘time, period of time’. In Thai language, the word is adopted as กาล /ka:n/, and in Javanese languages, the word is borrowed as *kala* /kala/. The meaning is still maintained in both languages, as follows:

- (85) ไม่ทั้งสองพรรณต่างก็ถึงกาลโค่นล้มลงในเวลาไล่เลี่ยกัน (TH04: 261)

/má:i tʰáŋ sǎ:ŋ pʰan tà:ŋ kʰi: tʰǎŋ **ka:n** kʰó:n lóm nai we:la: lái lǐa kan/

‘The two trees from different species die at about the same time..’

- (86) โยงใยกาลเวลายาวนานแต่อดีตสู่นาคต (TH11: 10)

/jo:ŋ jai **ka:n we:la:** ja:u na:n tɛ̀: ʔad̪i:t sù: ʔàna:kʰót /

‘Connected different points in **time** from the past to the future.’

- (87) **Sakala** kakus iku dadi tontonan. (JV03: 27)

/**sakala** kakus iku dadi tontonan/

‘**At the moment** the toilet became an object of attraction.’

- (88) lan uga **kala-kala** swara jumlegur, lan kumandhange njur kaya rerambatan ing langit. (JV05: 1)

/lan uga **kala kala** swara jumləgʊr lan kumandʒə jur kaja rərambatan iŋ laŋɡit/

‘From **time to time**, there is a sound of thunder echoing in the sky.’

The examples (85) – (86) show that Sanskrit word *kāla* which is denoted as ‘time, period of time’ in Thai language, the meaning is still maintained as ‘time, period’, such as, ถึงกาล / tʰǎŋ ka:n/ ‘to time’ which is consisted of ถึง / tʰǎŋ / ‘as far as, to’ and กาล /ka:n/ ‘time’, and กาลเวลา /ka:n we:la:/ which consisted of กาล /ka:n/ ‘time’ and เวลา /we:la:/ ‘time’, as well as in Javanese language, the meaning also maintained, such as example (87) *sakala* /sakala/ ‘a time’ is consisted of *kala* /kala/ which is attached by prefix sa-; and example (88) *kala-kala* /kala kala/ ‘from time to time’ is consisted of *kala* /kala/ which is reduplicated.

5.3.3.3 akṣara

The Sanskrit word *akṣara* is denoted as ‘imperishable, a letter of the alphabet’. In Thai language the word was adopted as อักษร /ʔàk sǎ:n/, and in Javanese languages the word was borrowed as *aksara* /aksara/. The meaning is still maintained in both languages, as follows:

- (89) ไม่มีอักษรใดสามารถถอดรหัสมนต์ปีศาจนั้นออกได้หมด (TH04: 22)

/maɪ mǐ: ʔàk sǎ:n dai sǎ: mā:t tʰò:t rǎhàt mon pi:sà:t nán ʔò:k dā:i mòt/

‘No **spell (of magic)** can withdraw all of the devil’s power.’

- (90) เขียนอักษรเหล่านี้บนฝ่ามือของแม่ (TH07: 111)

/kʰiǎ:n ʔàk sǎ:n làu nǐ: bon fà: muu: kʰǎ:ŋ mǐ:/

‘Write **these letters** on a palm of your mother.’

- (91) Aku manjing ing pusere *aksara* M lan N. (JV02: 81)

/aku manʝiŋ iŋ pusǝre aksara M lan N/

‘I lived in the center between the **letters** M and N.’

- (92) Nyatane, ya kari kuwi *aksara* sing isih tumempel. (JV02: 103)

/ŋatane, ja kari kuwi aksara siŋ isih tumempel/

‘In fact, only those **letters** were still intact.’

The examples (89)–(90) show that Sanskrit word *akṣara* which is denoted as ‘imperishable, a letter of the alphabet’ in Thai language, the meaning is still maintained as ‘letter, alphabet’, such as, ไม่มีอักษร /maɪ mǐ: ʔàk sǎ:n/ ‘to time’ which is consisted of ไม่มี /maɪ mǐ:/ ‘none, absent’ and อักษร /ʔàk sǎ:n/ ‘letter’, and เขียนอักษร /kʰiǎ:n ʔàk sǎ:n/ which is consisted of เขียน /kʰiǎ:n/ ‘to write’ and อักษร /ʔàk sǎ:n/ ‘letter’; as well as in Javanese language, its meaning is also maintained, such as example (91) *pusere aksara* /pusǝre aksara/ ‘center of the letters’, (92) the phrase *aksara sing isih tumempel* /aksara siŋ isih tumempel/ is consisted of *aksara* /aksara/ ‘letter’, *sing* /siŋ/ ‘which’, *isih* /isih/ ‘yet, still’ and *tumempel* /tumempel/ ‘intact.’

5.3.4 Shifted meanings in both Thai and Javanese languages

In current time, the meanings of several Sanskrit words which are loaned into Thai and Javanese languages are shifted if compared to the Sanskrit, as follows:

5.3.4.1 āgama

Sanskrit word *āgama* is defined as ‘coming near, appearance, arrival, a secret knowledge, a traditional doctrine or precept’. In Thai language, the structure is adapted as อาคม /ʔa:k^hom/, then its meaning is shifted as ‘magic, incantation, spell, charm’, whereas in Javanese language, the structure is adapted as *agama* ‘religion’ as follows:

- (93) พระสงฆ์ ไม่ควรอวดอ้างในวิชาอาคม (TH12)

/p^hrá sǒŋ mâi k^huon uèt ʔâ:ŋ nai wí tɕ^ha: ʔa: k^hom/

‘Buddhist monks should not claim that he has a **magical power**.’

- (94) อาจารย์หนูเป็นอาจารย์ที่มีชื่อเสียงในเรื่องการลงคาถาอาคม (TH12)

/ʔà:tɕa:n nú: pen ʔa:tɕa:n t^hi: mi: tɕ^húə: siǎŋ nai ɾúə:ŋ ka:n loŋ k^ha: t^hǎ:

ʔa: k^hom/

‘The spiritual teacher Nu is famous for infusing the **magical power** in someone.’

- (95) Senajan aku dudu wong lanang soleh, nanging aku isih kuwat ngugemi aturan aturan agama. (JV06:36)

/sənaʝan aku dudu woŋ lanaŋ soleh naŋiŋ aku isih kuwat ŋugəmi **aturan aturan agama**/

‘Even I am not as a pious man, but I am still able to rely on the **religious rules**.’

- (96) Mesthi wae, nurunake anak isih oleh, malah wajib manut agama. (JV04: 168)

/məstʰi wae nurunake anak isih oleh malah waʝib manut **agama**.’

Exactly! Having a child still be permitted , moreover, it was obligated by **religious rules**’

In language the Sanskrit word *āgama* is adapted as อาคม /ʔa:k^hom/, and its meaning is shifted as ‘magic, incantation, spell, charm’, such as, examples (93) วิชาอาคม /wí tɕ^ha: ʔa: k^hom/ ‘magical power’; and (94) คาถาอาคม /k^ha: t^hǎ: ʔa: k^hom/ ‘magical power’ which are formed from วิชา /wí tɕ^ha:/ ‘science’ and อาคม /ʔa: k^hom/ ‘magical power’; and คาถา /k^ha: t^hǎ:/ ‘incantation’ and อาคม /ʔa: k^hom/ ‘magical power’, respectively. Meanwhile, in Javanese language, its structure is adapted as *agama* /agama/, and its meaning is shifted as ‘religion’, such as, in *aturan aturan agama* /aturan aturan agama/ ‘religious rules’ in example (95) which is formed from *aturan aturan* /aturan aturan/ ‘rules’ and *agama* /agama/ ‘religion’; and *agama* /agama/ ‘religion’ in example (96) above.

5.3.5 Shifted in Thai but extended in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are shifted, but in Javanese language, the meanings are extended if compared to the Sanskrit, as follows:

5.3.5.1 vicarā

Sanskrit word *vicarā* which previously denoted as ‘mode of acting or proceeding, procedure, consideration’, in both languages, the word is undergone to different changes, e.g. in Thai language, its structure is adapted as วิจารณ์ /wítɕa:n/, then its meaning is shifted as ‘to criticize’, but in Javanese language, the word is adapted as *wicara* /wicara/, then its meaning is also extended as ‘speak, speech, conversation’, as follows:

(97) คนส่วนใหญ่**วิพากษ์วิจารณ์**วิธีการสลายม็อบของตำรวจว่ากระทำรุนแรงกว่าเหตุ (TH13)

/k^hon sùɛn jài **wip^hâ:k wítɕa:n** wít^hi: ka:n səlǎ:i móp k^hǎ:ŋ tam rùat wâ: krà?
t^ham run rɛ:ŋ kwà: hɛ:t/

‘Majority of people **criticized** the way of police dispersing the demonstration

that it was over action.’

- (98) สนุกดีนี้ลูก เป็นคำวิจารณ์ของยายเมื่อหนังจบลง (TH08: 31)

/sənu:k di: nī: lū:k pen **k^ham wítɕa:n** k^hǎ:ŋ ja:i mu̯i:ə nǎŋ tɕəp lon/

‘It is enjoyable, son!, It is the grand mother’s comment when the movie is end’.

- (99) **Wicaraku** dak gawe ganep (JV02: 79)

/wicaraku dak gawe ganəp/

‘I made **my speech** (become) perfect.’

- (100) Jebul kadanku sinarawedi iki **ganep wicarane**. (JV02: 85)

/jəbul kadaŋku sinarawedi iki **ganəp wicarane**/

‘Instead my beloved brother **spoke perfectly**.’

The example (97) and (98) show that Sanskrit loanword วิจารณ์ /wítɕa:n/, in Thai language, sometimes are compounded with วิพากษ์ /wip^hâ:k/ ‘judge, criticize’ become วิพากษ์วิจารณ์ /wip^hâ:k wítɕa:n / ‘to criticize’; and with คำ /k^ham/ ‘word’ become คำวิจารณ์ /k^ham wítɕa:n/ ‘critique’, respectively. Meanwhile, the example (99) and (100) show that Sanskrit loanword *wicara* /wicara/ is attached with possessive phrase marker –ku ‘mine’ become *wicaraku* ‘my speech’; and it is attached with possessive phrase marker –e ‘his/her’ become *wicarane* ‘his spoke’, respectively.

5.3.6 Restricted in Thai but maintained in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are shifted if are compared to the Sanskrit, but the meanings are extended in Javanese language, as follows:

5.3.6.1 rasa

Sanskrit word *rasa* which previously denoted as ‘taste (of tongue), feeling’, in both languages are undergone to different changes, e.g. in Thai language is adapted as รส /ró:t/, then, its meaning is restricted only ‘taste (of tongue)’, but in Javanese language, the word is adapted as *rasa* /rasa/, and its meaning is still maintained as ‘taste (of tongue), feeling’, as follows:

- (101) พอใจในรสชาติแปลกใหม่ที่ได้รับเกี่ยวกลืนลงไปแล้ว (TH01: 52)

/p^hɔː tɕai nai **rót tɕ^hâːt** plɛːk mài t^hîː dâːi ráp k^híəu klɯn lon pai ɛːu/

‘Satisfied with the new strange **taste**, which was swallowed.’

- (102) ได้รู้รสชาติมือไม้เสียบ้าง (TH04: 235)

/dâːi rúː **rót tɕ^hâːt** muː máːi sǐːa bâːŋ/

‘(He) able to experience the taste of hands and sticks.’

- (103) Kamardikan kuwi bisa **dirasakake** sarana digayuh kanthi maspadakake papan lan pangetrapan pikiran kang pas. (JV08: 8)

/kamardikan kuwi bisa **dirasakake** sarana digajuh kanṭi maspadakake papan lan paṇṭrapan pikiran kaṇ pas/

‘**Way of tasting** an independency could be done with considering appropriate place and controlling the mind.’

- (104) Beda sirah beda rah seje **rasa**. (JV02: 25)

/beda sirah beda rah seje **rasa**/

‘Different head or different blood will be different **feeling**.’

The examples (101) and (102) show that in Thai language, Sanskrit loanword รส /rót/ sometimes be compounded with ชาติ /tɕ^hâːt/ ‘nation’ become รสชาติ /rót tɕ^hâːt/ ‘tastes or particular favor’. Meanwhile, the example (103) shows that Sanskrit loanword *rasa* /rasa/ in Javanese language could be attached with confix di-ake become *dirasakake* ‘be felt by’; example (104) show that the meaning of *rasa* is ‘a particular feeling’. Even though, in Thai daily life, the meaning of Sanskrit loanword รส /rót/ is only denoted as ‘a particular taste’ but the other meaning of รส /rót/ as ‘feeling, emotion’ still could be found in Thai literature which is adapted from Sanskrit literature, such as สานตรส /sǎːntàròt/ ‘peaceful’, พิภตฺตรส /p^hiː p^hát sàrót/ ‘disgusted’, and วีรรส /wìːrárót/ ‘courageous’, etc. (รักษมนี, 2549: 161-168).

5.3.7 Restricted in Thai but shifted in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are restricted if compared to the Sanskrit, but the meanings are shifted in Javanese language, as follows:

5.3.7.1 Kṣatriya

Sanskrit word *kṣatriya* which previously denoted as ‘warrior, king’ is adapted as กษัตริย์ /kṣət̪rìj̃/ in Thai language, and the meaning is restricted only as ‘king’. Meanwhile, in Javanese language, the word is adapted as *satriya* /satrija/, and the meaning is shifted as ‘nobleman, honorman, sportive’, as follows:

- (105) ที่แพ้ก็ถือการโอนถ่ายอำนาจจากกษัตริย์มาสู่มือคนอื่นอีกกลุ่มหนึ่งเท่านั้น (TH03: 24)

/tʰɛː tʰɛː kʰɔː kʰuː kaːn ʔoːn tʰàːi ʔam náːt tɕàːk kṣət̪ maː sù muː kʰon ʔiːk klum nuːŋ tʰau nán/

‘In fact, it only transferred power from a king toward another powered group.’

- (106) ฟังเนออนางหน่อ เนื้อชาติกษัตริย์ (TH-02: 92)

/faŋ nɔː naːŋ nɔː nuːa tɕʰàːt kṣət̪/

‘Listen to me! Oh you the descendant of a king.’

- (107) Aku ya mangkel, le, **satriya** apik-apik nglabuhi bebener kok padha kalah, guneme mbah grontol (JV03: 15)

/ʔʔaku ja maŋkəl le **satrija** apik apik ŋlabuhi bəbənər kok paɖa kalahːː gunəme mbah grontol/

‘I was annoying, my son! It’s caused a good and **honor man** who defended for reaching a justice must lose out, Grandpa Grontol said.’

- (108) Ning aku dhewe pancen **nyatriya**, eklas. (JV02: 129)

/niŋ aku ɖewe pancen **ɳatrija** eklas/

‘But actually I, myself was doing as **sportive**, I genuine ’

The examples (105) and (106) show that in Thai language, Sanskrit loanword กษัตริย์

/kṣət̪rìj̃/ is only denoted ‘king’, such as in clause โอนถ่ายอำนาจจากกษัตริย์ /ʔoːn tʰàːi

ʔam nâ:t t̤a:k kəsət/ ‘transferring a power from king’, and หน่อเชื้อชาติกษัตริย์ /n̥w: nuw:a t̤h̥â:t kəsət/ ‘a descendant of king’. In Javanese language, the Sanskrit loanword *satriya* is mentioned as ‘warrior’ only in its archaic usage, as used by, *mbah Grontol* in example (107) which was discussing about *satriya* from the Ramayana epic. Therefore, the contemporary meaning of *satriya* is ‘noble man’, such as mentioned in example (108) *nyatriya* /ɳatrija/ which is consisted of *satriya* and derivational prefix N-. The meaning is ‘do as a nobleman, do a supportive action’. In Thai language, the meaning of กษัตริย์ /kəsət/ ‘king’ still known because Thailand as a kingdom or ราชอาณาจักรไทย /ɾâ:t t̤h̥a ʔa: na: t̤ək t̤h̥ai/, or a constitutional monarchy under king’s patronage. The meaning of กษัตริย์ /kəsət/ as ‘the second caste’ of Hindu caste system is shifted because majority of Thai speakers are Buddhist. In Javanese language, all of the old meanings of *satriya* did not use in current daily life. Javanese speakers shifted as ‘a good manner and personality look like a warrior or king’.

5.3.8 Extended in Thai but restricted in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are extended if compared to the Sanskrit, but in Javanese language, the meanings are restricted, as follows:

5.3.8.1 śāstra

Sanskrit word *śāstra* is denoted as ‘in order, command, precept, rule, teaching any religion or scientific treatise’. In Thai language, the structure is adapted as ศาสตร์ /sà:t/, and its meaning is extended ‘knowledge, science’.

Meanwhile, in Javanese language, the structure is adapted as *sastra* /sastra/, and its meaning is restricted as ‘(fiction) literature’, as follows:

(109) ครุศาสตร์บัณฑิตหางานทำยากกว่าแพทย์ศาสตร์บัณฑิต (TH07: 33)

/k̥h̥ərú sà:t bandit hă: ɳa:n t̤h̥am jâ:k kwà: p̥h̥ê:t t̤h̥ə jasà:t bandit /

‘Those with **Bachelor of Education** find it more difficult to find a job than

those with **Doctor of Medicine.**'

- (110) เขาเป็นอาจารย์คณะมนุษยศาสตร์ (TH02: 12)

/k^hau pen ʔa:tɕa:n k^hənáʔ mənút sɔja sà:t/

'He is a lecturer at the faculty of **Humanities.**'

- (111) Apa ateges **sastra** Jawa wis bakal disepelkake dening wanita. (JV02: 105)

/ʔapa ateges **sastra** ʔawa wis bakal disəpelekake deniŋ wanita/

'It means that Javanese **literature** will be trivialized by women?'

- (112) Ing jagading **sastra** Jawa, Djajus Pete mujudake salah sijining pengarang kang dilungguhake ing barisan ngarep. (JV03: v)

/ʔiŋ ʔagadiŋ **sastra** ʔawa ʔajus pete mujudake salah sijiniŋ pɛraŋaŋ kaŋ dilungguhake iŋ barisan ŋarəp/

'In the Javanese **literature** world, Djajus Pete is an author who is posited in the frontage line.'

Examples (109) and (110) show that in Thai language, Sanskrit loanword ศาสตร์ /sà:t/ is extended as 'knowledge, science, subject', such as in ครูศาสตร์ /k^hə́rúsà:t/ 'science of teaching', มนุษยศาสตร์ /mənút sɔja sà:t/ 'science of humanism', แพทย์ศาสตร์ /p^hɛ́:t t^hə jasà:t / 'Medical science' which are compounded between ศาสตร์ /sà:t/ and ครู /k^hə́rú:/ 'teacher'; ศาสตร์ /sà:t/ and มนุษย์ /mənút/ 'human'; and ศาสตร์ /sà:t/ and แพทย์ /p^hɛ́:t/ 'medic', respectively. Meanwhile, examples (111) and (112) show that in Javanese language, Sanskrit loanword *sastra* /sastra/ is restricted as 'fiction literature', such as *sastra Jawa* 'Javanese literature' which is composed from *sastra* 'literature' and *Jawa* 'Javanese'.

According to development of science and technology, in Thai language, the meaning of ศาสตร์ /sà:t/ is extended if compared to the Sanskrit. In Javanese language, in previous period, Sanskrit loanword *sastra* also denoted as 'science and knowledge', such as *niti sastra* 'law science' (Old Javanese version), *Serat Niti*

Sastra ‘law text book’ (New Javanese language) which is written by R. Ng. Yasadipura II of Surakarta Kingdom within 17-19 centuries, and is classified as New Javanese Literature (Subalidinata, 1994: 74-77). However, Javanese literary works which written during the previous period (Old Javanese period, Middle of Javanese period) until new Javanese period are written in Javanese alphabet. Spreading of Western literature, such as, novel and poet genres, and also Romanization of Javanese alphabets within Dutch occupation probably involved towards the shifting meaning of *sastra*, from ‘science, knowledge’ become ‘a fiction literature’.

5.3.8.2 *kavī*

Sanskrit word *kavī* is denoted as ‘a wise man, sage, poet’. In Thai language, the structure is adapted as กวี /kə̀wi:/. Besides, its meaning is extended ‘poet, poetry’, but in Javanese language, the structure is adapted as *kawi* /kawi/, and its meaning is restricted as ‘a literary or archaic form of Javanese’, as follows:

- (113) ผมเคยพยายามเขียนบทกวีไว้สองสามบท (TH11: 22)

/pʰǒm kʰə:i pʰəjɑ:ja:m kʰi:ən **bòt kə̀wi:** wâi sǎ:ŋ sǎ:m bòt/

‘I used to write two or three poems.’

- (114) จินตกวี หมายถึง กวีที่แต่งโดยความคิดของตน (TH13)

/tɔ̌intə kə̀wi: mǎ:i tʰǎŋ kə̀wi: tʰi: tɛ:ŋ do:i kʰwa:m kʰit kʰǎ:ŋ tòn/

‘**Cintakawi** is composing poem which is based on his/her own imagination.’

- (115) Tembung **basa Kawi** iku seje karo basa Jawa Kuna (JV13)

/təmbuŋ **basa kawi** iku seje karo basa jawa kuna/

‘**Kawi words** are different from the Old Javanese words.’

- (116) **Basa Kawi** akeh ditemokake ing prasasti utawa kakawin. (JV13)

/basa **kawi** akeh ditəmokake ing prasasti utawa kakawin/

‘Many **Kawi words** are found in the ancient inscriptions and poetic epics.’

Examples (113) and (114) show that in Thai language, Sanskrit loanword กวี / kə̀wi:/

is extended as ‘poet, poetry’, such as บทกวี /bòt kə̀wi:/ ‘poet’, จินตกวี /tɔ̌intə kə̀wi:/

‘fiction poet’ which are compounded between กวี /kə̀wi:/ and บท /bòt/ ‘precept, chapter, episode’, respectively. Meanwhile, examples (115) and (116) show that in Javanese language, Sanskrit loanword *kawi* /kawi/ is restricted as ‘a literary or archaic form of Javanese’, such as *basa kawi* ‘kawi language’ which is composed from *kawi* and *basa* ‘language’. The motivator could be considered from the previous development of Javanese literature. In the earlier of development, Javanese adopted a lot of Sanskrit literary works, such as *Mahabharata*, *Kunjarakarna*, and *Ramayana*. In Old Javanese literature era, the Sanskrit loanword *kawi* is denoted as ‘poet’. The derivation form of *kawi* is ‘kakawin’ refers to ‘poetry’ (Mardiwarsito, 1985: 274). Later on, in New Javanese literature era, the meaning of *kawi* as ‘poet’ still appeared, but a new meaning was also came up, such as ‘an archaic form of Javanese used in literary works which is not appropriate in daily usage’ (Poerwadarminta, 1939: 194). Nowadays, Javanese people do not recognize the previous meaning, and they only denotes as ‘an archaic utterance which is used in literary work or a speech style of Javanese language’.

5.3.9 Extended in Thai but maintained in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are extended if compared to the Sanskrit, but the meanings are still maintained in Javanese language, as follows:

5.3.9.1 phala

In Thai language, structure of Sanskrit word *phala* ‘fruit’ is adapted as ผล /pʰǎn/, while the meaning is extended as ‘result’. Meanwhile, in Javanese language, the structure is adapted as *pala* /pala/, and the meaning is still maintained as ‘fruit’, as follows:

(117) ผมมองไม่เห็นผลในความพยายามนั้นเลย (TH04: 380)

/pʰǎm mɔːŋ mâi hěn pʰǎn nai kʰaːm pʰəjajaːm nán ləːi/

‘I didn’t see any **result** of the effort.’

(118) ผลไม้สด ผลไม้กระป๋อง (TH06: 120)

/p^hõn lə má:i sòt p^hõn la má:i krà pǎŋ/

‘The fresh **fruits** (and) the canned fruits.’

(119) Semaute Haji Mas’ud pedhagang **palawija**. (JV03: 3)

/səmaute haʃi mas ud pəḍagaŋ **palawija**/

‘Replying Haji Mas’ud, the **crop** seller.’

(120) Tegalan kuwi isa ditanduri **palawija**

/təgalan kuwi isa ditanduri **palawija**/

‘A dry agricultural land is able to be planted by **crops**.’

Examples (117) and (118) show that in Thai language, Sanskrit loanword ผล /p^hõn/ is extended as ‘result, fruit’, such as, in ผลในความพยายาม /p^hõn nai k^hwa:m p^həjaja:m/ ‘result of trying out’, and ผลไม้ /p^hõn lə má:i/ ‘fruit’ which are compounded between ผล /p^hõn/ ‘fruit’ and ไม้ /má:i/ ‘wood, tree’, respectively. Meanwhile, examples (119) and (120) show that in Javanese language, Sanskrit loanword *pala* /pala/ is still maintained, such as *palawija* /palawija/ ‘crops’ which is compounded between *pala* /pala/ ‘fruit’ and *wija* /wiʃa/ ‘seed’.

5.3.10 Extended in Thai but shifted in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are extended if compared to the Sanskrit, but in Javanese language, the meaning are shifted, as follows:

5.3.10.1 gambhīra

Sanskrit word *gambhīra* is denoted as ‘the deepness of man’s navel; a mantra of Rugveda’. In Thai language, the structure is adapted as คัมภีร์ /k^hamp^hi:/, and its meaning is extended becoming ‘holy book’. Meanwhile, in Javanese language, the structure is adapted as *gembira* /gəmbira/, and its meaning is shifted as ‘joyful, happy’, as follows:

- (121) คุณได้ลงนรกไปพร้อมกับคัมภีร์ที่คาบไว้นะ ! (TH05: 105)

/k^hun dâ:i loŋ nɔrók pai p^hró:m kàp k^hamp^hi: t^hi: k^hâ:p wái nê:/

‘It’s sure that you might fall into hell with a **holy book** which you faith.’

- (122) แนวคิดทางพุทธศาสนาไม่ว่าจะเป็นหินยานที่อิงคำสอนตามพระคัมภีร์ หรือมหายานที่อิงเจตนา จุดประสงค์ของคำสอนเป็นหลัก (TH07: 160)

/nɛ:u k^hít t^ha:ŋ p^hút t^hə sà:səná: mâi wâ: tɔ̀ə? pen hín nɔja:n t^hi: ʔiŋ k^ham sǎ:n ta:m p^hrâ? k^hamp^hi: rǔ: mahǎ:ja:n t^hi: ʔiŋ tɔ̀:t tɔna: tɔ̀t pra sǔŋ k^hǎ:ŋ k^ham sǎ:n pen làk/

‘The ideology of Buddha, whether a Hinayana which referred to the dogma from **the holy book** or Mahayana which referred to the intention of teaching as a basis.’

- (123) Rakyat keplok rame, **gembirane!** (JV03: 43)

/rakyat kəplok rame ɡəmbirane/

‘People applause loudly. It’s **joy able**.’

- (124) Yo, kanca dha **gembira** (JV13)

/jo kanca ɖa ɡəmbira/

‘Come on! My friends are **happy**.’

Examples (121) and (122) show that in Thai language, Sanskrit loanword คัมภีร์ /k^hamp^hi: / is denoted as ‘holy book’, such as คัมภีร์อัลกุรอาน /k^hamp^hi: ʔal kùr ʔa:n/ ‘al Quran’; พระคัมภีร์ ไบเบิล /k^hamp^hi: bai bəl/ ‘bible’; and คัมภีร์พระไตรปิฎก /k^hamp^hi: p^hra trai pidòk/ ‘Buddhist scripture’. Meanwhile, examples (123) and (124) show that in Javanese language, Sanskrit loanword *gembira* /ɡəmbira/ are denoted as ‘happy, joyable’.

5.3.10.2 pāpa

Sanskrit word *pāpa* is denoted as ‘bad, vicious, wicked, and evil’. In Thai language, the form is adapted as บาล /bà:p/, then its meaning is extended as ‘sin’. Meanwhile, in Javanese language, the form is adapted as *papa* /papa/, and its meaning is shifted as ‘misery and suffering, poverty, misfortune’, as follows:

- (125) จะเป็นบาลนะ (TH04: 79)

/tɕàʔ pen **bà:p** nàʔ/

‘(It) will be **a sin**.’

- (126) ใจหน้าบาลล้วนร้ายราพณ์ดั่งกา (TH02: 45)

/tɕai nǎ: bā: **bà:p** lúon rá:i ɽâ:p laŋ ka: /

‘Heart and face were totally wicked and fully evil.’

- (127) Amarga winatase pamikir, **papa cintraka** sing prasasat ora kuwawa sinangga. (JV13)

/amarga winatəse pamikir **papa cintraka** siŋ prasasat ora kuwawa sinanɡga/

‘Caused by limitation in thought, **misery and suffering** which was so heavy to lift it up.’

- (128) Manungsa ing ngarcapada anandhang **papa cintraka** (JV13)

/manuŋsa iŋ ŋarcapada ananɖaŋ **papa cintraka**/

‘People in this universe experiences misery **and suffering**.’

Examples (125) and (126) show that in Thai language, Sanskrit loanword บาล /bà:p/ is denoted as ‘sin’, such as in จะเป็นบาล /tɕàʔ pen bà:p / ‘will be a sin’; and บาล /bā: /bà:p/ ‘totally wicked’, respectively. Meanwhile, examples (127) and (128) show that in Javanese language, Sanskrit loanword *papa* /papa/ is denoted as ‘misery, poverty’, such as in *papa cintraka* /papa cintraka/ ‘misery and suffering’. The word is consisted of *papa* /papa/ and *cintraka* /cintraka/ which have same meaning as ‘misery and (or) suffering’, in Javanese language, sometimes appear together as a compound word.

For denoting ‘sin, sinful, guilty’, Javanese language accepted another Sanskrit word, e.g. *dosa*, such as in *durung duwe dosa* /duruŋ duwe dosa/ ‘have no sins yet’; *nandur dosa* /nandur dosa/ ‘to do a sin thing’; and *durung ngerti dosa* /duruŋ ŋerti dosa/ ‘innocent’. However, the Sanskrit *dosa* is also loaned in Thai language as โทษ /t^hô:t/ ‘wicked things, punishment, blame’, such as in คำขอโทษ /k^ham k^hɔ: t^hô:t/ ‘excuse’; รับโทษ /ráp t^hô:t/ ‘be punished’; ชกโทษให้ /jòk t^hô:t hǎi/ ‘forgive’.

5.3.11 Maintained in Thai but restricted in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are maintained if compared to the Sanskrit, but in Javanese language, the meanings are restricted, as follows:

5.3.11.1 cara

Sanskrit word *cara* which previously denoted as ‘moving, going’, in Thai language, the form is adapted as จร /tɔɔ:n/, and its meaning is still maintained’. Meanwhile, in Javanese language, the form is adapted as *cara* /cara/, but its meaning is restricted as ‘manner, certain way’, as follows:

(129) แม่ค้าหาบเร่จะ**จร**ไปทุกแห่งเพื่อขายสินค้า (TH13)

/mɛ: k^há: hà:p rɛ: tɔ̀ **tɔɔ:n** pai t^húk hɛ:ŋ p^hu̯ə k^h ǎ:i sǐn k^há:/

‘(Female) vendor who carried basket would **moved** (go to) every place for selling goods.’

(130) นอกจากมีงานประจำที่จะต้องทำแล้ว เขายังมีงาน**จรเข้ามา**ไม่ขาดสาย (TH13)

/nɔ̃:k tɔ̀:k mi: ŋa:n prà tɔam t^hí: tɔ̀ tɔ̃ŋ t^ham lɛ:u k^hǎo jaŋ mi: ŋa:n **tɔɔ:n**

k^háu ma: mǎi k^hà:t sǎ: i /

‘Beside has a permanent job, he also always has work which **come** never stop.’

(131) Piye **carane** nyabrang kali sing dianggo omah dening baya cacache akeh banget? (JV13)

/pije **carane** nabraŋ kali siŋ diaŋgo omah deniŋ baja cacache akeh banɛt/

‘**How the way** to cross river where was used as host by so many crocodiles?’

(132) Mula saiki dak aturake **carane** (JV13)

/mula saiki dak aturake **carane**/

‘Therefore, now I will inform **the method** to you.’

Examples (129) and (130) show that in Thai language, Sanskrit loanword จร /tɕɔ:n/ is denoted as ‘to move’, such as จะจรไปทุกแห่ง /tɕàʔ tɕɔ:n pai tʰúk hɛ̀:ŋ/ ‘will move to every where’; จรเข้ามา /tɕɔ:n kʰâu ma:/ ‘to come’. Meanwhile, the examples (131) and (132) show that in Javanese language, Sanskrit loanword *cara* /cara/ is denoted as ‘specific way, method’, such as *carane* /carane/ ‘the way, the method’ which is consisted of *cara* and definite particle /marker –e.

5.3.11.2 jāti

Sanskrit word *jāti* which previously denoted as ‘birth, race, tribe’, in Thai language, the structure is adapted as ชาติ /tɕʰâ:t/, and its meaning still be maintained’. Meanwhile, in Javanese language, the structure is adapted as *jati* /jati/, then, its meaning is restricted as ‘true, genuine’, as follows:

(133) เขาเป็นคนมีชื่อเสียง และมีชาติตระกูลดี (TH12)

/kʰâu pen kʰon mi: tɕʰuət: siəŋ léʔ mi: tɕʰâ:t trà ku:n di:/

‘He is a famous person and has a good **parentage**.’

(134) ศาสนาพุทธสอนให้คนทำความดีเพื่อสั่งสมบุญบารมีทั้งในชาตินี้และชาติหน้า (TH12)

/sà: sɔ̌ ná: pʰút sǎ:n hâi kʰon tʰam kʰwa:m di: pʰuət sàŋ sǔm bun ba:rəmí:

tʰáŋ nai tɕʰâ:t ní: léʔ tɕʰâ:t nâ:/

‘Buddhism teaches people for doing goodness for merits and halo collection which will protect to **current life and also next life**.’

(135) Nadyanta sing lanang mau **sejatine** tetep setya lan nresnani (JV03: vi)

/nadjanta siŋ lanang mau **səjatine** tətəp sətja lan nresnani’

‘**In reality**, her husband still loves and is loyal to her.’

(136) Nek ngono impenku mau bengi dudu impen **sejati**?. (JV06: 35)

/nek ŋono impenku mau bæŋi dudu impen **səjati**/

‘It means that last night my dream was not a **real** dream?’

Examples (133) and (134) show that in Thai language, Sanskrit loanword ชาตฺติ /tɕʰâ:t/ is denoted as ‘race’ and ‘birth/life’, such as ชาตฺติตระกูล /tɕʰâ:t trâ ku:n/ ‘parentage’ which is consisted of ชาตฺติ /tɕʰâ:t/ ‘race, birth’ and ตระกูล /trâ? ku:n/ ‘family’; and ชาตฺตินี้และชาตฺติหน้า /tɕʰâ:t ní: lé? tɕʰâ:t nâ:/ ‘this current life and next life’ which is consisted of ชาตฺติ /tɕʰâ:t/ ‘birth’ + นี้ /ní:/ ‘this, current’ and ชาตฺติ /tɕʰâ:t/ ‘birth’ + หน้า /nâ:/ ‘next’ Meanwhile, examples (135)-(136) show that the meanings of Sanskrit loanword jati /jati/ in Javanese language are shifted, such as in example (135) the word *jati* is attached by confix se- e for forming an adverb *sejatine* /səjatine/ ‘actually’; in example (136) the word *jati* is attached by prefix se- for forming an adjective *sejati* /səjati/ ‘real’.

5.3.12 Maintained in Thai but extended in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are maintained if compared to the Sanskrit, but in Javanese language, the meanings are restricted, as follows:

5.3.12.1 nagara

Sanskrit word *nagara* which previously denoted as ‘city, town’, in Thai language, the structure is adapted as นคร /nákhɔ:n/, and its meaning still be maintained’. Meanwhile, in Javanese language, the structure is adapted as *negara* /nəgara/, and its meaning is extended as ‘country’, as follows:

(137) บริเวณนี้เคยเป็นนครใหญ่ชื่อเวียงหินนครซึ่งมีความสำคัญมาก (TH13)

/bɔriwen ní: khɔ:i pen nákhɔ:n jài tɕʰâm: wiəŋ hĩn nákhɔ:n suŋ mi: khwa:m

săm k^han ma:k/

‘This area had ever become a **big city** which its name was Wiang Hin which was very important.’

(138) พล.อ.สุนทรประกอบธุรกิจร้านอาหารที่มหานคร (TH13)

/p^hon ʔè:k sũn t^hɔ:n prakò:p t^húʔ ráʔ kít rá:n ʔa:hă:n t^hĩ: **maḥ̃a:nák^hɔ:n**/

‘General Sunthorn had business restaurant at **metropolitan**.’

(139) Uripku kaya mapan ing **negara buta**. (JV02: 123)

/uripku kaja mapan iŋ **nəɡara buta**/

‘My life looks like live in a **giant country**.’

(140) Kabeh nuntut wong resik sing mimpin **negara iki**. (JV02: 38)

/kabeh nuntut woŋ rəsik siŋ mimpin **nəɡara iki**/

‘Every body will request a clean man who will lead this **country**.’

Examples (137) and (138) show that in Thai language, Sanskrit loanword นคร /nák^hɔ:n/ is denoted as ‘city’, such as นครใหญ่ /nák^hɔ:n jài/ which is consisted of นคร/nák^hɔ:n/ ‘city’ and ใหญ่ /jài/ ‘big’; and มหานคร /mahă:nák^hɔ:n/ which is consisted of มหา/mahă:/ ‘great’, and นคร /nák^hɔ:n/ ‘city’. Meanwhile, the examples (139)-(140) show that the meanings of Sanskrit loanword *negara* /nəɡara/ in Javanese language is shifted, such as, example (139) *negara buta* /nəɡara buta/ ‘Giant country’ is consisted of *negara* /nəɡara/ ‘city’ and *buta* /buta/ ‘giant’; example (140) *negara iki* /nəɡara iki/ ‘this country’ is consisted of *negara* /nəɡara/ ‘city’ and *iki* /iki/ ‘this’.

5.3.11.2 āśrama

Sanskrit word *āśrama* is denoted as ‘hermitage’. In Thai language, the structure is adapted as อารัม /ʔa: sǎm/, and its meaning is still maintained’. Meanwhile, in Javanese language, the structure is adapted as *asrama* /asrama/, and its meaning is extended as ‘dormitory’, as follows:

- (141) ธิดานาคอับอาย และเกรงว่าเรื่องจะไปถึงหุบดา จึงคิดที่จะสังหารดาบสทั้งสี่ เมื่อไปถึง
 อารม (TH13)

/tʰida: nā:k ʔàp ʔa:i ɛʔ kre:ŋ wā: ɽm̐:əŋ tɕàʔ pai tʰáŋ hǔ: bida: tɕɯŋ kʰít
 tʰi: tɕá sǎŋ hǎ:n da: bòt tʰáŋ sì: m̐:ə pai tʰáŋ ʔa:sǒm/

‘The dragon daughter ashamed and worried that the problem would be heard by her father. Therefore, she had idea to kill 4 ascetics when arrived to their hermitage.’

- (142) แผนที่เดินทางไป มหาจุฬาราม บ้านโนนกระถิ่น ต.พญาเย็น อ.ปากช่อง (TH13)

/pʰǎn tʰi: dɔ:n tʰa:ŋ pai mɔhǎ: tɕula: ʔa:sǒm bā:n no:n krə tʰín T. pʰəja:
 jen a. pà:k tɕʰi:ŋ/

‘Map for going to **Mahachula hermitage** Non Krathin village, tamboon Phaya Yen , Pakchong district’

- (143) Nak Dar bar jaga **asrama** ta, saiki genti jaga omah! (JV05: 9)

/nak dar bar jaga **asrama** ta saiki gənti jaga omah/

‘My son Dar! You have just finished patrolling around the **(military) barrack**, right? So, would you mind patrolling around my home too?’

- (144) Lha piye iki, aku rak kudu bali nyang **asrama**? (JV05: 11)

/lha piye iki aku rak kudu bali ŋaŋ **asrama**/

‘What should I do? I must go back to my **(military) dormitory.**’

Examples (141) and (142) show that in Thai language, Sanskrit loanword อารม /ʔa:sǒm/ is maintained as ‘hermitage’. Meanwhile, the examples (143)-(144) show that in Javanese language, the meanings of Sanskrit loanword *asrama* /asrama/ is extended as ‘dormitory, barrack’.

5.3.11.3 bhāṣā

Sanskrit word *bhāṣā* which previously denoted as ‘speech, language’, in Thai language, the structure is adapted as ภาษา /pʰa:sǎ:/, and the meaning is still maintained. Meanwhile, in Javanese language, the structure is adapted

as *basa* /basa/, and the meaning is extended as ‘language, to respect, simile’, as follows:

- (145) ไม่จำเป็นต้องสื่อสารกันด้วยภาษา (TH07: 5)

/mâi tɕam pen tɔ̃ŋ sùə: sǎ:n kan dui p^ha:sǎ:/

‘(It) need not to communicate with **language**.’

- (146) เขามีภาษาของเขาเอง (TH05: 181)

/k^hau mi: p^ha:sǎ: k^hɔ̃:ŋ k^hau ʔe:ŋ/

‘He/she has his/her own **language**.’

- (147) Dheweke ora **ndakbasani**. (JV02: 147)

/d̥eweke ora **ndakbasani**/

‘I did not speak in a **humble style** with him.’

- (148) Iku wanita pincukan **bebasane**. (JV02: 87)

/iku wanita pincukan **bəbasane**/

‘(value of) that woman is **similar** to food in fold of banana leaf.’

Examples (145) and (146) show that in Thai language, Sanskrit loanword ภาษา /p^ha:sǎ:/ is denoted as ‘language’, meanwhile, examples (147)-(148) show that the meanings of Sanskrit loanword *basa* /basa/ in Javanese language is extended, such as, example (147) *ndakbasani* /ndakbasani/ ‘spoken with humble style’ is consisted of *basa* /basa/ ‘humble style’ which is attached by confix *ndak* – *i*; example (148) *bebasane* /bəbasane/ ‘similar to’ is found from word *basa* /basa/ ‘language’ with partial reduplication, and attached by definitive marker –*e*.

5.3.13 Maintained in Thai but shifted in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are still maintained if compared to the Sanskrit, but in Javanese language, the meanings are restricted, as follows:

5.3.13.1 janaka

Sanskrit word *janaka* is denoted as ‘father’. In Thai language, the structure is adapted as ชนก /tɕʰə́nók/, and its meaning is still maintained. Meanwhile, in Javanese language, the structure is adapted as *janaka* /janaka/, and its meaning is shifted becoming ‘another name of Arjuna, the third’s Pandava brothers’, as follows:

- (149) คณะแพทยศาสตร์ พระบรมราชชนก มหาวิทยาลัยมหิดล (TH13)
 /kʰə́na? pʰɛ:t tʰə ja sà:t pʰrá bə́rom marâ:t tɕʰə́nok məhă: wít tʰəja: lai
 mahidol/
 ‘Faculty of Medicine **Phra Boromaratchanok** Mahidol University’
- (150) วันหนึ่ง พระมหากษัตริย์ ทรงประทับบนคอช้างเพื่อทอดพระเนตรอุทยาน (TH13)
 /wan nū̀ŋ pʰrá məhă: tɕʰə́nók soŋ pratʰáp bon kʰw: tɕʰă:ŋ pʰúə: tʰî:t pʰrá
 nê:t ʔutʰəja:n/
 ‘One day **Mahajanaka king** sat above of elephant neck for sightseeing the garden.’
- (151) Ana ing panggung wayang wong, Asih kadhapuk dadi **Janaka**. (JV01: 17)
 /ana iŋ paŋguŋ wajaŋ woŋ asih kaɖapuk dadi **janaka**/
 ‘On the *wayang wong* stage, **Arjuna** was performed by Asih.’
- (152) Pethilan adegan perange **Janaka** karo danawa. (JV01: 64)
 /pəʔilan aɖəŋ pəraŋe **janaka** karo danawa/
 ‘The clip was a fighting episode between **Arjuna** and a giant.’

Examples (149) and (150) show that in Thai language, Sanskrit loanword ชนก /tɕʰə́nók/ are denoted as ‘father’, such as in พระบรมราชชนก /bə́rom marâ:t tɕʰə́nok/ ‘The father of King’ which refers to Prince Mahidol of Songkhla, was the father of King Ananda Mahidol (Rama VIII) and King Bhumibol Adulyadej (Rama IX) of Thailand. The name is immortalized as the name of one institute at the Mahidol university; พระมหากษัตริย์ /məhă: tɕʰə́nok/ ‘the great father’ which is adopted from the Story of The Mahajanaka, a sacred Buddhism text, becomes well-known among Thais

after rewritten in Thai prose by King Bhumibol Adulyadej.¹ Meanwhile, the examples (151)-(152) show that the meaning of Sanskrit loanword *janaka* /janaka/ in Javanese language is shifted become the other name of Arjuna, the third prince of Pandava of Mahabharata story. He was also considered as re-incarnation of Indra, so his duty was protected the universe.

5.3.14 Shifted in Thai but restricted Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are shifted if are compared to the Sanskrit, as the examples are found in 5.1.4. For examples, Sanskrit word *alam kara* ‘the act of decorating, decoration, ornaments’ which are shifted the meaning as ‘spectacular, attractive’; and Sanskrit word *āgama* which is defined as ‘to come, make one’s appearance, come near from, arrive at, attain, a secret knowledge, a traditional doctrine or precept’, which is shifted its meaning as ‘magic, incantation, spell, charm’. However, there is no data which performs that particular Sanskrit word which is shifted its meaning in Thai language, but it is restricted in Javanese language, such as Sanskrit word *alamkara* does not exist in Javanese, and the word *āgama*, in Javanese language, its meaning is extended as ‘religion.’

5.3.15 Shifted in Thai but extended in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are shifted if are compared to the Sanskrit, but the meanings are extended in Javanese language, as follows:

5.3.15.1 bhāva

Sanskrit word *bhāva* is denoted as ‘manner of being, nature, temperament, character’. In Thai language, the structure is adapted as ภาพ /p^hâp/, then, its meaning is shifted as ‘picture’. Meanwhile, in Javanese language, the

¹ Retrieved from <http://www.thailandlife.com/thai-buddhist/the-story-of-the-mahajanaka.html>

structure is adapted as *bawa* /bawa/, and its meaning is extended as ‘situation, circumstances, character; to build something on one’s own efforts’, as follows:

- (153) ชอบที่มีภาพเยอะๆ และอ่านสนุก (TH04: 58)

/tʰɔːp tʰiː miː pʰāːp jɔː? jɔː? léː? ʔàːn sənùk/

‘I like which has many **pictures** and enjoyable reading.’

- (154) ภาพเด็กชาย ค่อยขยายใหญ่ขึ้นเต็มท้องฟ้า (TH04: 148)

/pʰāːp dèk tʰāːi kʰlāːi kʰɔːjǎːi jài kʰwîn tem tʰóːŋ fáː/

‘**The boy picture** is extended until fulfilled sky.’

- (155) Swara sesorahe wong kabupaten anteb **merbawani**. (JV03: 45)

/swara səsorahe woŋ kabupaten antəp mərbawani/

‘Voice speech of the regency officer was heavy and **exerting authority**.’

- (156) Bareng tetela rupane katon wuwuh manise, luwes **solah bawane** (JV01: 60)

/barəŋ tətela rupane katon wuwuh manise luwəs solah bawane/

‘After clear, her face apparent sweet and smooth **her behavior**.’

Examples (153) and (154) show that in Thai language, Sanskrit loanword ภาพ /pʰāːp/ is denoted as ‘picture’, such as in มีภาพเยอะๆ /miː pʰāːp jɔː? jɔː?/ ‘has a lot of pictures’, and ภาพเด็กชาย /pʰāːp dèk tʰāːi/ ‘the picture of a boy’. Meanwhile, examples (155)-(156) show that the meaning of Sanskrit loanword *bawa* /bawa/ in Javanese language is extended, such as in *merbawani* /mərbawani/ ‘exerting authority’ which is formed from *perbawa* (per + bawa) which is attached by confix N-I; and *solah bawane* /solah bawane/ ‘her behaviour’ which is formed from *solah* /solah/ ‘act’ and *bawa* /bawa/ ‘character’ and attached by possessive marker –e.

5.3.16 Shifted in Thai but maintained in Javanese

In current time, the meanings of several Sanskrit words which are loaned into Thai language are shifted if compared to the Sanskrit, but the meanings are maintained in Javanese language, as follows:

5.3.16.1 bala

Sanskrit word *bala* is previously denoted as ‘power, strength, might, force, validity, military force, troops, an army’. In Thai language, the structure is adapted as พล /p^hon/, then its meaning is shifted as ‘a prefix, literary title’. Meanwhile, in Javanese language, the structure is adapted as *bala* /bala/, and its meaning is maintained, as follows:

- (157) พลเอกเปรมเป็นคนที่น่านับถือ (TH12)

/p^hon ʔè:k pɾe:m pen k^hon t^hî: nâ: náp t^hũ:/

‘General Prem is a respectable person.’

- (158) พลตำรวจโททักษิณชินวัตรเคยเป็นนายกฯ (TH12)

/p^hon tam ɾùət t^ho: t^hák sîn tɔ^hin na wát k^həi pen na:jók/

‘Police Lieutenant General Taksin Shinawatra has ever become a prime minister.’

- (159) Mbah Bolo, sakbalane (JV03: 46)

/mbah bolo sakbalane/

‘Grandfather Bolo and his team-mate’

- (160) Ya merga katut-katut Wakiran sakbalane (JV07: 7)

/ja mɔrga katut katut wakiran sak balane/

‘It’s caused by following Wakiran and his team-mate’

Examples (157) and (158) show that in Thai language, Sanskrit loanword พล /p^hon/ is denoted as ‘a military title’, such as in พลเอก /p^hon ʔè:k/ ‘General’ and พลตำรวจโท /p^hon tam ɾùət t^ho:/ ‘Police Lieutenant General’. Meanwhile, examples (159)-(160) show that the meaning of Sanskrit loanword *bawa* /bawa/ in Javanese language is maintained, such as in *sak balane* /sak balane/ ‘including team-mate’ which is formed from *sak* /sak/ ‘include’ and *bala* /bala/ ‘mate, friend’ which is attached by possessive marker –e.

5.3.16.2 ātman

Previously, Sanskrit word *ātman* is denoted as ‘the soul, principle of life, sensation’. In Javanese language, the structure is adapted as *atma* /atma/, and its meaning is maintained, meanwhile, in Thai language, the structure is adapted as อาตมา /ʔà:t tə ma:/, but the meaning is extended as ‘first pronoun “I” for monk’, as follows:

- (161) Pak **Atmakusuma** mbacutake andharane. (JV01: 168)

/pak **atmakusuma** mbacutake anḍarane’

‘Mr **Atmakusuma** continued his speech’

- (162) Paklik **Atma** sampun seda minggu kepengker. (JV01: 172)

/paklik **atma** sampun seda minggu kəpəŋkər/

‘Uncle **Atma** died last week’

- (163) อาตมาไม่อยากให้ใครยึดติดในตัวอาตมาอยากให้อยึดติดในคำสั่งสอนพระพุทธเจ้ามากกว่า

(TH13)

/ʔà:t tə ma: m̐i jà:k h̐ai k^hrai juút t̐it nai tuə ʔà:t tə ma: jà:k h̐ai juút t̐it nai
k^ham sàŋ sǝ:n p^hraʔp^hút t^há t̐ə̌:u m̐i:k kwà: /

‘I don’t want someone assured of me, but I want them more assured toward the Lord Buddha teachings.’

- (164) พระสงฆ์จะแทนตัวเองด้วยคำว่าอาตมา (TH12)

/p^hrá sǝŋ t̐ə̌? the:n tuə ʔe:ŋ d̐ǔei k^ham w̐a: ʔà:t tə ma: /

‘Monks use the word “attama”/ “I” referring themselves.’

The examples (163) and (164) show that in Thai language, Sanskrit loanword อาตมา /ʔà:t tə ma:/ is denoted as first personal pronoun singular which is used by monks for referring themselves. Meanwhile, the examples (161)-(162) show that the meaning of Sanskrit loanword *atma* /atma/ in Javanese language is maintained, and usually used as name of person, such as in *Pak Atma Kusuma* /atma kusuma/ ‘Mr. Atma Kusuma’ which is formed from *pak* /pak/ ‘Mr’, *atma* /atma/ ‘soul’, and *kusuma* /kusuma/

'flower'; and *paklik atma* /paklik atma/ 'uncle Atma' which is formed from *paklik* /paklik/ 'uncle' and *atma* /atma/ 'soul', respectively.

5.3.16.3 upavasa

Sanskrit word *upavasa* is denoted as 'a fasting, a fast'. In Thai language, the structure is adapted as บวช /bùat/, then its meaning is shifted as 'ordination, ordain'. Meanwhile, in Javanese language, the structure is adapted as *pasa* /pasa/, and its meaning is maintained, as follows:

(165) ตอนบวชเป็นพระผมเคยรู้รสมัน

/tɔ:n bùat pen pʰráʔ pʰǒm khə:i rú: rót man /

'When **ordained** as Buddhist monk, I have ever known its taste.'

(166) เขาได้บวชเพื่อทดแทนพระคุณพ่อแม่เรียบร้อยแล้ว

/kʰau da:i bùat pʰu̯i:ə tʰot tʰɛ:n pʰrà kʰun pʰô: kàp mɛ: /

'He has completely **ordained** for thanks his parents.'

(167) **Pasa** iku arti basane nahan. (JV13)

/pasa iku arti basane nahan/

'**Fasting** means to restrain.'

(168) **Pasa** minangka salah siji saka lima rukun Islam. (JV13)

/pasa minangka salah siji saka lima rukun islam/

'**Fasting** is one of the five from Islamic pillars.'

The examples (165) and (166) show that in Thai language, Sanskrit loanword บวช /bùat:/ is denoted as 'ordain, ordination', such as in บวชเป็นพระ /bùat pen pʰrá/ 'ordain as monk', and เขาได้บวช /kʰau da:i bùat/ 'he has already ordained'. Meanwhile, examples (167)-(168) show that the meaning of Sanskrit loanword *pasa* /pasa/ in Javanese language is extended as 'fasting month/ ramadhan month, fast'. Word *pasa* is defined as 'fasting' which in Islamic principles, a follower is prohibited to eat any food and water which is started from the dawn time until the sunset time, and doesn't do any evil things. The concept of *pasa* 'fasting' is used in Islamic terminology. There

are 5 Islamic pillars which moslem obligating to do on their life, such as reading a creed, 5 times a day praying, do fasting within Ramadhan month, pay zakat, and go a pilgrimage.

CHAPTER VI

THE USAGE OF SANSKRIT LOANWORDS IN THAI AND JAVANESE SOCIO-CULTURAL ASPECTS OF LIFE

A language creates its speakers to connect to their environment, to develop and to discover natural and cultural objects, and to organize and coordinate their activities (Hickerson, 1980:106). It means, beside used for verbal communication among the speakers, that language can also be used to complete or to represent a speaker's activities, arrangements or express their thoughts related to their socio-cultural objects, such as ครรภ์ /k^han/ 'belly, womb' which is loaned from Sanskrit language *garba* 'womb, belly'. The word is used to express Thai thought which related to 'pregnancy', such as, ตั้งครรภ์ /tâŋ k^han/ and มีครรภ์ /mi: k^han/ 'in pregnancy' ทารกในครรภ์ /t^ha: rók nai k^han/ 'fetus, foetus' ผดุงครรภ์ /p^hàduŋ k^han/ 'midwife', and ครรภ์เป็นพิษ /k^han pen p^hít/ 'womb become poison'. The Sanskrit word is also borrowed in Javanese language as *garba* which is used in form *gua garba* /gua garba/ 'belly, womb' which is formed from *gua* /gua/ 'cave' and *garba* /garba/ 'womb, belly'. The reason, Javanese people think that features of uterus have similarities with features of cave.

Socio-culturally, Sanskrit loanwords in both Javanese and Thai languages are used in various activities of the people life, e.g. those terms are used in religion, education, politics, arts, economy, and proper name. In this research, Sanskrit loanwords in both languages are divided into five areal activities (domain), e.g. education; religion, ritual and myth, social & economy; politics; and arts and literature. However, a particular word may be used only as in particular domain; moreover, the other words also maybe used in several domains, as well. Therefore, this chapter will describe the usages Sanskrit loanwords in each areal of activities in Thai and Javanese

societies, and its usages in relation to the origin domain (area of activity) and another domain for extending its usages, such as its usages as metaphorical meanings and as proper name in both societies.

6.1 Domains of Sanskrit Loanwords in Thai and Javanese Languages

6.1.1 Domains of Sanskrit loanwords in Thai language

Thai people or Siamese had a contact with Indian culture while Suvarnabhumi were occupied by Mon and Khmer, and within the period of King Ramkhamhaeng of Sukhothai, Thai had their own scripts based on Khmer scripture in 1283 (Rajadhon, 1963: 22; Jumsai, 2000: 7). This writing style was also used for adapting Sanskrit words into their own style which were borrowed through Mon and Khmer languages at the first, and directly from India and Ceylon at the later time (Rajadhon, 1963: 14). Thais and Indians linkage was obviously continued during the Kingdom of Ayutthaya via trading and also religion expanding. The economic relationship also brought about strong cultural relationship, such as adapting sort of Indian's socio-cultural aspects of life for their own usage, included, customs, laws, and literature which still preserve until the current dynasty. In present days, majority of Thais practice Buddhism. As consequently, Sanskrit loanwords still largely used in their every life usages. The Sanskrit loanwords in Thai language could be classified into several areas of activities, as follows:

6.1.1.1 Education

Formal education in Thailand was begun since period of King Ramkhamhaeng of Sukhothai. He wrote stone inscriptions which are recorded education in moral aspects, intellectuals, and cultural terms. There were two levels of education, the first one for princes, and son of nobles which provided by *rajabandit* (Royal Institution and Instruction); the second one for ordinary people which provided by Buddhist monks¹. Those education levels developed during Ayutthaya kingdom, and also earlier Rattanakosin periods. Meanwhile, the policy of modern educational system was tried to achieve by King Rama V². Linguistically, educational terms in

¹ Retrieved from <http://www.moe.go.th/main2/article/e-hist01.htm>

² Retrieved from <http://www.moe.go.th/main2/article/e-hist01.htm>

Thai language still had been dominated by Sanskrit loanwords, such as names of branch of knowledge, name of educational personnel, and name of institution, as follows:

All of branch of knowledge which taught in school or university are termed in Sanskrit language, such as:

	Knowledge Terms		glosses
1	รัฐศาสตร์	/rát t ^h a sà:t/	political science
2	นิติศาสตร์	/ní tì sà:t/	law
3	ครุศาสตร์	/kə ^h ru: sà:t/	education
4	ภาษาศาสตร์	/p ^h a: sǎ: sà:t/	linguistics
5	ดาราศาสตร์	/da: ra: sà:t/	astronomy
6	คณิตศาสตร์	/k ^h ánítà sà:t/	mathematics
7	ภูมิศาสตร์	/p ^h u:mí sà:t/	geography
8	มานุษยวิทยา	/ma:nút sà já wít t ^h əja:/	anthropology
9	สังคมวิทยา	/sǎŋ k ^h om wít t ^h ə ja:/	sociology
10	จิตวิทยา	/jít tà wít t ^h ə ja:/	psychology

Table 35: Knowledge term in Thai language

All of disciplines are compound words which consisted of two or more Sanskrit loanwords, such as:

- (1) รัฐศาสตร์/rát t^hasà:t/ ‘political science’ is consisted of รัฐ /rát/ ‘state; nation; country’ and ศาสตร์ /sà:t/ ‘science’.

(2) นิติศาสตร์ /ní tò sà:t/ ‘law (science)’ is consisted of นิติ /ní tò/ ‘law; rule’ and ศาสตร์ /sà:t/ ‘science’.

(3) ครูศาสตร์ /kʰəru sà:t/ ‘education (science)’ is consisted of ครู /kʰəru/ ‘teacher’ and ศาสตร์ /sà:t/ ‘science’.

(4) ภาษาศาสตร์ /pʰa: sǎ: sà:t/ ‘linguistics’ is consisted of ภาษา /pʰa: sǎ:/ ‘language’ and ศาสตร์ /sà:t/ ‘science’.

(5) ดาราศาสตร์ /da: ra: sà:t/ ‘astronomy’ is consisted of ดารา /da: ra:/ ‘star’ and ศาสตร์ /sà:t/ ‘science’.

(6) คณิตศาสตร์ /kʰánítà sà:t/ ‘math’ is consisted of คณิต /kʰánít/ ‘calculation’ and ศาสตร์ /sà:t/ ‘science’.

(7) ภูมิศาสตร์ /pʰu:mí sà:t/ ‘geography’ is consisted of ภูมิ /pʰu:mí/ ‘earth’ and ศาสตร์ /sà:t/ ‘science’.

(8) มานุษยวิทยา /ma:nút sà já wít tʰəja:/ ‘anthropology’ is consisted of มานุษย /ma:nút/ ‘human’ and วิทยา /wít tʰəja:/ ‘science’.

(9) สังคมวิทยา /sǎŋ kʰom wít tʰə ja:/ ‘sociology’ is consisted of สังคม /sǎŋ kʰom/ ‘social’ and วิทยา /wít tʰəja:/ ‘science’.

(10) จิตวิทยา /jít tà wít tʰə ja:/ ‘psychology’ is consisted of จิต /jít/ ‘mind’ and วิทยา /wít tʰəja:/ ‘science’.

The examples above, show that there are two particular words which performing that those compounding words as names branch of knowledge, e.g. ศาสตร์ /sà:t/ and วิทยา /wít tʰəja:/. Both of words are denoted as ‘science, philosophy’. The formed words

are considered as origin-Sanskrit compound words because both of the stems are Sanskrit loanwords origin.

Secondly, in Thai language, names of educational personnel also still named in Sanskrit words, such as:

	Educational personnel terms		Glosses
1	นักศึกษา	/nàk suṁksā:/	student (of university level)
2	ลูกศิษย์	/lû:k sît/	pupil, student
3	อธิการบดี	/ʔatʰí ka:n bɔ:di:/	rector
4	คณบดี	/kʰənáɔdi:/	dean
5	ศาสตราจารย์	/sà:t tra: tɕa:n/	professor
6.	มหาบัณฑิต	/má hă: ban dît/	master (student)
7	ดุษฎีบัณฑิต	/duṭ sódì: bandît/	doctor of philosophy
8	บัณฑิต	/ban dît/	bachelor (student)
9	อาจารย์	/ʔa: tɕa:n/	lecturer
10	ครู	/kʰəru:/	teacher

Table 36: The educational personnel terms in Thai language

Examples (1) – (7) are compound words which are consisted of two words, as follows:

(1) นักศึกษา /nàk suṁksā:/ ‘student of university level’ is consisted of นัก /nàk/ ‘doer’ and ศึกษา /suṁksā:/ ‘to study’.

(2) ลูกศิษย์ /lû:k sît/ ‘pupil, student’ is consisted of ลูก /lû:k/ ‘subordinate, junior’ and ศิษย์ /sît/ ‘pupil’.

(3) อธิการบดี /ʔàtʰí ka:n bɔ:di:/ ‘rector’ is consisted of อธิการ /ʔàtʰí ka:n/ ‘chief; head’ and บดี /bɔ:di:/ ‘administer; king; owner’.

(4) คณบดี /kʰənáɔ:di:/ ‘dean’ is consisted of คณะ /kʰónáʔ/ ‘faculty; school; branch of study’ and บดี /bɔ:di:/ ‘administer; king; owner’.

(5) ศาสตราจารย์ /sà:t tra: tɕa:n/ ‘professor’ is consisted of ศาสตร์ /sà:t/ ‘science’ and อาจารย์ /ʔa: tɕa:n/ ‘lecturer’.

(6) มหาบัณฑิต /má hă: ban dît/ ‘master (student)’ which is consisted of มหา /ma hă:/ ‘great’ and บัณฑิต /ban dît/ ‘graduate’.

(7) ดุษฎีบัณฑิต /duṭ sṓdi: bandît/ ‘philosophy of doctorate’ is consisted of ดุษฎี /duṭ sṓdi:/ ‘pleasure; admiration; satisfaction’ and บัณฑิต /bandît/ ‘degree holder’.

Thirdly, educational institutions in Thailand are also termed in Sanskrit words, such as:

	Educational institution terms		glosses
1	มหาวิทยาลัย	/mə hă: wít tʰə ja: lai/	university
2	วิทยาลัย	/wít tʰə ja: lai/	college
3	ประถมศึกษา	/prà tʰŏm suə:ksă:/	primary education
4	มัธยมศึกษา	/mát tʰəjom suə:ksă:/	Secondary education
5	อุดมศึกษา	/ʔù dom ma suə ksă:/	University level
6	บัณฑิตศึกษา	/ban dît suə:ksă:/	Graduate school
7	โรงเรียนอนุบาล	/ro:ŋ riən ʔànúbā:n/	Kindergarten
8	โรงเรียนรัฐบาล	/ro:ŋ riən rát tʰə bā:n/	government school

9	โรงเรียนเอกชน	/ro:ŋ riən ʔè:k ka tɕʰon/	private school
10	ภาควิชา	/pʰâ:k wí tɕʰa:/	department
11	คณะ	/kʰəná/	faculty
12	สถาบัน	/sətä: ban/	institute

Table 37: The educational institution terms in Thai language

Examples (1) – (10) are compound words which at least are consisted of two words, as follows:

(1) มหาวิทยาลัย /mə hə: wít tʰə ja: lai/ ‘university’ is consisted of มหา /mə hə:/ ‘great’ วิทยา /wít tʰə ja:/ ‘science’, and อลัย /ʔalai/ ‘place’.

(2) วิทยาลัย /wít tʰə ja: lai/ ‘college’ is consisted of วิทยา /wít tʰə ja:/ ‘science’, and อลัย /ʔalai/ ‘place’.

(3) ประถมศึกษา /prə tʰǝm suǝksǎ:/ ‘primary education’ is consisted of ประถม /prə tʰǝm/ ‘primary; first’ and ศึกษา /suǝksǎ:/ ‘education’

(4) มัธยมศึกษา /mát tʰǝjom suǝksǎ:/ ‘secondary education’ is consisted of มัธยม /mát tʰǝjom / ‘middle, secondary’ and ศึกษา /suǝksǎ:/ ‘education’.

(5) อุดมศึกษา /ʔùdom ma suǝksǎ:/ ‘higher education’ is consisted of อุดม /ʔùdom/ ‘high’ and ศึกษา /suǝksǎ:/ ‘education’.

(6) บัณฑิตศึกษา /bandit suǝksǎ:/ ‘graduate education’ is consisted of บัณฑิต /ban dít/ ‘graduate’ and ศึกษา /suǝksǎ:/ ‘education’.

(7) โรงเรียนอนุบาล /ro:ŋ riən ʔanúba:n/ ‘kindergarten’ is consisted of โรงเรียน /ro:ŋ riən/ ‘school’ which is consisted of โรง /ro:ŋ/ ‘buiding’ and เรียน /riən/ ‘study’, meanwhile อนุบาล /ʔanúba:n/ ‘kindergarten’ is consisted of อนุ /ʔanú/ ‘lesser, minor’ and บาล /ba:n/ ‘mate’.

(8) โรงเรียนรัฐบาล /ro:ŋ riən rát tʰə ba:n/ ‘government school’ is consisted of โรงเรียน /ro:ŋ riən/ ‘school’ which is consisted of โรง /ro:ŋ/ ‘buiding’ and เรียน /riən/ ‘study’, meanwhile รัฐบาล /rát tʰə ba:n/ ‘government’ is consisted of รัฐ /rát/ ‘state; nation; country’ and บาล /ba:n/ ‘mate’.

(9) โรงเรียนเอกชน /ro:ŋ riən ʔè:k ka tɕʰon/ ‘private school’ is consisted of โรงเรียน /ro:ŋ riən/ ‘school’ which is consisted of โรง /ro:ŋ/ ‘buiding’ and เรียน /riən/ ‘study’, meanwhile เอกชน /ʔè:k ka tɕʰon/ ‘private’ is consisted of เอก /ʔè:k/ ‘first’ and ชน /ɕʰon/ ‘people’.

(10) ภาควิชา /pʰâ:k wí tɕʰa:/ is consisted of ภาควิ /pʰâ:k/ ‘divide’ and วิชา /wí tɕʰa:/ ‘subjects’.

6.1.1.2 Religion, ritual and myth

Nowadays, majority of Thais practice Buddhism which is considered as synthesis between Theravada and Mahayana Buddhism with admixture of Hinduism (Wyatt, 2003: 23). The religion or belief, also influence towards their ways and determining of life. Moreover, the cultural contact between Siamese and Indians which began before Sukhothai periods were continued in Sukhothai, Ayuthaya, and Bangkok periods. Siam Kingdoms brought and adapted sort of Indian’s socio-cultural aspects of life for their own usage, including, the rituals and traditions which still are practiced until nowadays. Therefore, terms which related to aspect religion, ritual or myth of Thai language still use Sanskrit loanwords, as follows:

There are several Sanskrit loanwords which its usages related to religion, ritual and myth aspects, such as:

Religion and belief terms			gloss
1	สวรรค์	/səwǎn/	heaven
2	นรก	/nérók/	hell
3	กรรม	/kam/	karma/action
4	คัมภีร์	/k ^h am p ^h i:/	holy book
5	ศาสนา	/sàt sanǎ:/	religion
6	ธรรมะ	/t ^h am máʔ/	dharma
7	ธูป	/t ^h û:p/	incense
8	บาป	/bà:p/	sin
9	บุญ	/bu:n/	merit
10	พุทธ	/p ^h út/	Buddhism
11	ภิกษุ	/p ^h iksù/	monk
12	มนตร์	/mon/	pray with magical power
13	ศีล	/sǐ:n/	precept
14	อาตมา	/ʔà:t təma:/	I (for Buddhist monk)
15	อาคม	/ʔa: k ^h om/	magic

Table 38: The religion, ritual and myth terms in Thai language

Thailand has a predicate as “Kingdom of the Yellow Robes”. It may be caused by a fact that the major and national religion of Thailand is Buddhism.

However, as Buddhist society, Thai people still use the Buddhism terminology, such as สวรรค์-นรก /sǎwǎn- nǎrók/ in words (1-2). Thai conceptualizes the word สวรรค์ /sǎwǎn/ as ‘heaven’ which is believed to be a “transitory place” for righteous souls who have performed good deeds before their next reincarnation, meanwhile นรก /nǎrók/ ‘hell’ is a place of great suffering for those who committed evil actions. In this life, a Buddhism follower use her/his กรรม /kam/ ‘action; doing’ or karma (word 3) in previous life, then for next reincarnation, she/he will use กรรม /kam/ ‘action; doing’ or karma in this current life. For gaining the better life, a Buddhist should follow the พระพุทธศาสนา /pʰáʔ pʰùt saːtsànaː/ ‘doctrines or teaching of Lord Buddha’ (word 5) and doing ธรรมะ /tʰam máʔ/ ‘dharma’ (word 6), such as do not break ศีล /sìːn/ (word 13) ‘precept for ignoring บาป /ba:p/ ‘sin’ (word 8) things; making บุญ /bu:n/ (word 9) ‘merits’, such as offering food to ภิกษุ /pʰiksù/ (word 11) ‘monk’ in morning time.

Nowadays, those words are developed and extended its ranges based on their wider usages on the every life. For example is บุญ /bu:n/ ‘merit’³, as follows:

The extending word บุญ /bu:n/			Glosses
1	ทำบุญ	/tʰam bu:n/	to make merit
2	บุญคุณ	/bun kʰun/	favor, kindness
3	นักบุญ	/nák bun/	saint, holy man
4	งานบุญ	/ŋa:n bun/	religious ceremony

³ See table 38, word 9.

5	บุญกุศล	/bùn kùsǎn/	merit, good
6	ผลบุญ	/p ^h ǎn bun/	consequence of merit
7	แสวงบุญ	/sà wǎ:ŋ bun/	pilgrimage; pilgrim
8	บุญบาป	/bu:n bà:p/	merit and demerit

Table 39: The extending word บุญ /bu:n/ in Thai language

Examples (1) – (8) are compound words which at least are consisted of two words, as follows:

(1) ทำบุญ /t^ham bu:n/ ‘to make merit’ is consisted of ทำ /t^ham/ ‘to make’ and บุญ /bu:n/ ‘merit’.

(2) บุญคุณ /bun k^hun/ ‘favor, kindness’ is consisted of บุญ /bu:n/ ‘merit’ and คุณ /k^hun/ ‘kindness; virtues; benefit’.

(3) นักบุญ /nák bun/ ‘saint, holy man’ is consisted of นัก /nák/ ‘doer’ and บุญ /bu:n/ ‘merit’.

(4) งานบุญ /ŋa:n bun/ ‘religious ceremony’ is consisted of งาน /ŋa:n/ ‘work’ and บุญ /bu:n/ ‘merit’.

(5) บุญกุศล /bùn kùsǎn/ ‘merit, good’ is consisted of บุญ /bu:n/ ‘merit’ and กุศล /kùsǎn/ ‘merit; fortune; good’.

(6) ผลบุญ /p^hǎn bun/ ‘consequence of merit’ is consisted of ผล /p^hǎn/ ‘fruit’ and บุญ /bu:n/ ‘merit’.

(7). แสวงบุญ /sà wǎ:ŋ bun/ ‘pilgrimage; pilgrim’ is consisted of แสวง /sà wǎ:ŋ/ ‘(to) strive for; seek; pursue’ and บุญ /bu:n/ ‘merit’.

(8). บุญบาป /bu:n bà:p/ ‘merit and demerit’ is consisted of บุญ /bu:n/ ‘merit’ and บาป /bà:p/ ‘sin; evil’.

The second example is Sanskrit loanword นรก /nərók/ ‘hell’⁴, as follows:

The extending word นรก /nərók/			Glosses
1	ตกนรก	/tòk nərók/	(to) go to hell; be in hell
2	ขุมนรก	/k ^h ũm nərók/	different level of hell; 8 th level
3	ลงนรก	/loŋ nərók/	(to) go to hell; be in hell
4	เมืองนรก	/mɯa:ŋ nərók/	hell
5	นรกอเวจี	/nərók ʔàwe:tɕi:/	hell; nether world; underworld
6	แดนนรก	/dɛ:n nərók/	hell, underworld

Table 40: The extending word นรก /nərók/ in Thai language

Examples (1) – (6) are compound words which at least are consisted of two words, as follows:

(1). ตกนรก /tòk nərók/ ‘(to) go to hell; be in hell’ is consisted of ตก /tòk/ ‘to fall’ and นรก / nərók/ ‘hell’.

(2) ขุมนรก /k^hũm nərók/ ‘abyss to hell’ is consisted of ขุม /k^hũm/ ‘treasure; source; accumulation’ and นรก / nərók/ ‘hell’.

⁴ See table 38, word 2.

(3). ลงนรก /loŋ nórók/ ‘(to) go to hell; be in hell’ is consisted of ลง /loŋ/ ‘to write down; note down; register’ and นรก /nórók/ ‘hell’.

(4). เมืองนรก /mœ̃:ŋ nárók/ ‘hell’ is consisted of เมือง /mœ̃:ŋ/ ‘hell’ and นรก /nórók/ ‘hell’.

(5). นรกอเวจี /nórókʔàwe:tɕi:/ ‘hell; nether world; underworld’ is consisted of นรก /nórók/ ‘hell’ and อเวจี /ʔàwe:tɕi:/ ‘one of the eight hells in Thai Buddhism’.

(6). แดนนรก /dɛ:n nórók/ ‘hell, underworld’ is consisted of แดน /dɛ:n/ ‘border; boundary’ and นรก /nórók/ ‘hell’.

Sanskrit loanwords still are used for naming such as of rituals and traditions, as follows:

Ritual and tradition terms			‘glosses’
1	บรมราชาภิเษก	/bɔrom rɑ:tɕʰa: pʰisè:k/	coronation
2	พระราชกุศล	/pʰráʔ rɑ:t tɕʰó kùsǒn/	royal charity
3	วันพืชมงคล	/wan pʰû:t moŋkʰon/	royal ploughing ceremony day
4	วันฉัตรมงคล	/wan tɕʰàt trà moŋkʰon/	King Bhumibol coronation day
5	วันปิยมหาราช	/wan pìjɑ́ máhǎ: rɑ:t/	Chulalongkorn Memorial Day
6	เทศกาล	/tʰê:t saka:n/	festival
7	มหกรรม	/máhǎ: kam/	great festival
8	วิวาหมงคล	/wíwa:hà moŋkʰon/	wedding ceremony

Table 41: The ritual and tradition terms in Thai language

Examples (1) – (8) are terms which related to Thai rituals and traditions. Those terms are compound words which at least are consisted of two words, as follows:

(1) บรมราชาภิเษก /bərom rɑ:t tɔ̃^ha: p^hisè:k/ ‘coronation is consisted of three Sanskrit loanwords, e.g. บรม /bərom/ ‘supreme’; ราช /râ:t/ ‘king; monarchy; royal’; and อาภิเษก /ʔap^hisè:k/ ‘coronation’.

(2) พระราชกุศล /p^hráʔ rât tɔ̃^ha kùsǒn/ ‘royal charity’ is consisted of three Sanskrit loanwords, e.g. พระ /p^hráʔ/ ‘honorific prefix’; ราช /râ:t/ ‘king; monarchy; royal’; and กุศล /kùsǒn/ ‘merit, fortune’.

(3) วันพืชมงคล /wan p^hû:t monɰ^hon/ ‘Royal Ploughing Ceremony’ is consisted of วัน /wan/ ‘day’; พืช /p^hû:t/ ‘vegetation, plant’ and มงคล /monɰ^hon/ ‘auspicious’. This ceremony always does on May 10th that signifies the beginning of the planting season, and the start of the rainy season after a long hot and dry season. Thailand always does this ceremony for celebrating the importance of the agriculture sector for Thai business. The ceremony is consisted two parts, i.e ploughing the ground by two sacred oxen; while court Barhmin sowing rice seed to the ground.

(4) วันฉัตรมงคล /wan tɔ̃^hât trâ monɰ^hon/ ‘coronation day’ is consisted of วัน /wan/ ‘day’; ฉัตร / tɔ̃^hât / ‘tiered umbrella’ and มงคล /monɰ^hon/ ‘auspicious’. This ceremony always does on 5 May for celebrating the King Bhumibol’s coronation day’.

(5) วันปิยมหาราช /wan pìjǎ máhă: râ:t/ ‘Chulalongkorn Memorial Day’ is consisted of วัน /wan/ ‘day’ and ปิยมหาราช /pìjǎ máhă: râ:t/ ‘King Chulalongkorn’.

(6) เทศกาล /tʰê:t saka:n/ ‘festival’ is consisted of เทศ /tʰê:t/ ‘locality; municipality’ and กาล /ka:n/ ‘time’. This word usually be followed by specific occasion, such as เทศกาลสงกรานต์ /tʰê:t sàka:n sǎŋ kra:n/ ‘Thai New Year’.

(7) มหกรรม /məha kam/ ‘great festival’ is consisted of มหา/məha/ ‘great’ and กรรม /kam/ ‘deed, action’.

(8) วิวาหมงคล /wìwa:hà moŋkʰon/ ‘wedding ceremony’ is consisted of วิวาห์ /wì wa:/ ‘wedding’ and มงคล /moŋkʰon/ ‘auspicious’.

Thirdly, several characters in Indian mythology also still are well known by Thais, for examples:

The name of Indian characters			glosses
1	เทพ	/tʰê:p/	Deity
2	พระนารายณ์	/pʰráʔ na:ra:i/	Narayana
3	พระวิษณุ	/pʰráʔ wít sònú/	Vishnu
4	พระศิวะ	/pʰráʔ sèwáʔ/	Shiva
5	พระพรหม	/pʰráʔ pʰrom/	Brahma
6	พระอินทร์	/pʰráʔ ʔin/	Indra
7	อัปสร	/ʔàpsǎ:n/	Celestial damsels
8	ครุฑ	/kʰ rúʔ/	garuda
9	มหาชนก	/mahă:təʰ ónók/	mahajanaka

Table 42: The name of Indian characters in Thai language

Those characters still well-known among Thai speakers, such as characters พระนารายณ์ /pʰráʔ na:ra:i/ ‘Narayana’ and พระวิษณุ /pʰráʔ wít sènú/ ‘Vishnu’. Thai people believe that their Kings are reincarnation of Narayana and Vishnu. Thus, ครุฑ /kʰ rúʔ/ ‘garuda’ is used as symbol of the monarchy. Thais also still worship particular Hindu God, such as worshipping to พระพรหม /pʰráʔ pʰrom/ ‘Brahma’ as representation of the Hindu creation god in ศาลพระพรหม /sǎ:n pʰráʔ pʰrom/ ‘Erawan Shrine’, and Ganesh which is also worshiped, especially by artists and art workers. The other characters which came from Hindu mythology, in Thai society are used as person name, such as วิษณุ /wít sènu/, ศิวะ /sìwáʔ/, and วาสุ /wa:jú/.

6.1.1.3 Socio-economical term

Aspect social and economy of Siam flourished in the Ayutthaya period. Ayutthaya did a lot of trade with foreigners, included with Chinese and Indians. Sanskrit words which were borrowed in Thai language also are used in social, economy, and geographical terms, as follows.

Firstly, in Thai language, several economical terms are also named by Sanskrit loanword, for examples:

Economical terms			Glosses
1	โฆษณา	/kʰôʔ sè na:/	advertisement
2	ธุรกิจ	/tʰú rá kít/	business; trade
3	ธนาคาร	/tʰóna: kʰa:n/	bank
4	บริษัท	/bo: rísàʔ/	company
5	บริหาร	/bo: ríhǎ:n/	to administer, manage
6	อุตสาหกรรม	/ʔùʔ sǎ:hà kam/	industry

Table 43: The economical terms in Thai language

Those words sometimes also compounded with another word for specifying the meaning and enlarging the usages. For example is ธุรกิจ /tʰú rǎ kít/ ‘business; trade’⁵ as follows:

The extending ธุรกิจ //tʰú rǎ kít/			Glosses
1	นักธุรกิจ	/nák tʰú rǎ kít/	businessman
2	บริหารธุรกิจ	/bɔːríhǎːn tʰú rǎ kít/	business administration
3	ประกอบธุรกิจ	/pɔ̀ràkɔːp tʰú rǎ kít/	run a business
4	ธุรกิจขนาดเล็ก	/tʰú rǎ kít kʰènáːt lék/	small business
5	ธุรกิจขนาดกลาง	/tʰú rǎ kít kʰènáːt klaːŋ/	medium business
6	ธุรกิจขนาดใหญ่	/tʰú rǎ kít kʰènáːt jài/	big business
7	สถานธุรกิจ	/sètʰǎ n tʰú rǎ kít/	firm

Table 44: The extending ธุรกิจ /tʰú rǎ kít/ in Thai language

Examples (1) – (7) are compound words which at least are consisted of two words, as follows:

(1) นักธุรกิจ /nák tʰú rǎ kít/ ‘businessman’ is consisted of นัก /nák/ ‘doer’ and ธุรกิจ /tʰú rǎ kít/ ‘business’.

(2) บริหารธุรกิจ /bɔːríhǎːn tʰú rǎ kít/ is consisted of บริหาร /bɔːríhǎːn/ ‘to administer, to manage’ and ธุรกิจ /tʰú rǎ kít/ ‘business’.

⁵ See table 43, word 2.

(3) ประกอบธุรกิจ /pràkɔ:p tʰú rǎ kít/ is consisted of ประกอบ /pràkɔ:p/ ‘to run; do; carry on’ and ธุรกิจ /tʰú rǎ kít/ ‘business’.

(4) ธุรกิจขนาดเล็ก /tʰú rǎ kít kʰə̀nà:t lék/ is consisted of ธุรกิจ /tʰú rǎ kít/ ‘business’, ขนาด /kʰə̀nà:t/ ‘size’, and เล็ก /lék/ ‘small’.

(5) ธุรกิจขนาดกลาง /tʰú rǎ kít kʰə̀nà:t kla:ŋ/ is consisted of ธุรกิจ /tʰú rǎ kít/ ‘business’, ขนาด /kʰə̀nà:t/ ‘size’, and กลาง /kla:ŋ/ ‘medium’.

(6) ธุรกิจขนาดใหญ่ /tʰú rǎ kít kʰə̀nà:t jài/ is consisted of ธุรกิจ /tʰú rǎ kít/ ‘business’, ขนาด /kʰə̀nà:t/ ‘size’, and ใหญ่ /jài/ ‘big’.

(7) สถานธุรกิจ /sə tʰǎ:n tʰú rǎ-kít/ ‘firm’ is consisted of สถาน /sə tʰǎ:n/ ‘status; state; situation’ and ธุรกิจ /tʰú rǎ kít/ ‘business’.

Secondly, Sanskrit loanwords also are used for terming the Thai law activities, such as:

Law terms			Glosses
1	โมฆะ	/mo:kʰáʔ/	null; invalid
2	โทษ	/tʰô:t/	punishment
3	มาตรา	/mâ: t/	clause; provision; section (of a legal document)
4	อนุเคราะห์	/ʔanúkróʔ/	to help; to aid

Table 45: The law terms in Thai language

Those words sometimes also compounded with another word for specifying the meaning and enlarging its usages. For example is โทษ /tʰô:t/ ‘punishment’,⁶ as follows:

The extending word โทษ /tʰô:t/			Glosses
1	ขอโทษ	/kʰǎ: tʰô:t/	to apologize
2	ยกโทษ	/jók tʰô:t/	to forgive; pardon
3	โทษปรับ	/tʰô:t pràp/	fine
4	ไถ่โทษ	/tʰài tʰô:t/	to redeem a mistake
5	ทำโทษ	/tʰam tʰô:t/	to punish

Table 46: Extending word โทษ /tʰô:t/ in Thai language

Examples (1) – (5) are compound words which at least are consisted of two words, as follows:

(1) ขอโทษ /kʰǎ: tʰô:t/ ‘to apologize’ is consisted of ขอ /kʰǎ:/ ‘to request’ and โทษ /tʰô:t/ ‘punishment’.

(2) ยกโทษ /jók tʰô:t/ ‘to forgive; pardon’ is consisted ยก /jók/ ‘lift’ and โทษ /tʰô:t/ ‘punishment’.

(3) โทษปรับ /tʰô:t pràp/ ‘fine’ is consisted of โทษ /tʰô:t/ ‘punishment’ and ปรับ ‘fine; adjust’.

(4) ไถ่โทษ /tʰài tʰô:t/ ‘to redeem a mistake’ is consisted of ไถ่ /tʰài/ ‘redeem; plow’ and โทษ /tʰô:t/ ‘punishment’.

⁶ See table 45, word 2.

(5) ทำโทษ /t^ham t^hô:t/ ‘to punish’ is consisted of ทำ /t^ham/ ‘do’ and โทษ /t^hô:t/ ‘punishment’.

Thirdly, in Thai language, Sanskrit loanwords also are used for terming geographical and natural phenomena, such as:

Geographical Terms			Glosses
1	มลพิษ	/monlə p ^h it/	pollution; contamination
2	อากาศ	/ʔa:kà:t/	air; climate; weather
3	โลก	/lô:k/	earth, world
4	ภูมิ	/p ^h u:m/	site, grounds, land
5	ทวีป	/t ^h ô wî:p	continent

Table 47: The geographical terms in Thai language

Those words sometimes also compounded with another word for specifying the meaning and enlarging the usages. For example is โลก / lô:k/ ‘earth, world’⁷, as follows:

The extending word โลก / lô:k/			Glosses
1	ทั่วโลก	/t ^h ûô lô:k/	worldwide
2	โลกร้อน	/lô:k rô:n/	global warming
3	สัตว์โลก	/sàt lô:k/	all living creatures
4	ซีกโลก	/sî:k lô:k/	hemisphere
5	ลูกโลก	/lû:k lô:k/	globe

Table 48: The extending word โลก / lô:k/ in Thai language

⁷ See in table 47, word 3.

Examples (1) – (5) are compound words which at least are consisted of two words, as follows:

(1) ทั่วโลก / t^hûə lô:k / ‘worldwide’ is consisted of ทั่ว / t^hûə/ ‘all over’ and โลก / lô:k/ ‘earth, world’.

(2) โลกร้อน / lô:k rôn/ ‘global warming’ is consisted of โลก / lô:k/ ‘earth, world’ and ร้อน / rôn/ ‘hot’.

(3) สัตว์โลก / sàt lô:k/ ‘all living creatures’ is consisted of สัตว์ / sàt/ ‘animal’ and lô:k/ ‘earth, world’.

(4) ซีกโลก / sî:k lô:k/ ‘hemisphere’ is consisted of ซีก / sî:k/ ‘piece; section; part’ and lô:k/ ‘earth, world’.

(5) ลูกโลก / lû:k lô:k/ ‘globe’ is consisted of ลูก / lû:k/ ‘subordinate’ and lô:k/ ‘earth, world’.

6.1.1.4 Political Term

Thailand (or previously called as Siam) politically become monarchy country. The political system of Siam changed from absolute monarchy became constitutional monarchy in 24 June 1932 (Wyatt, 2003: 234). There are three greatest dynasties of Siam, e.g. Sukhothai, Ayutthaya, and Chakri. On previous time, these dynasties, socio-culturally were influenced by Indian social and culture. As the results, several Sanskrit loanwords also are used for determining political terms in Thai language, as follows:

Political terms			glosses
1	นายกรัฐมนตรี	/na: jók rát t ^h ə mon tri:/	prime minister
2	รัฐมนตรี	/rát t ^h ə mon tri:/	minister

3	รัฐบาล	/rát t ^h ə ba:n/	government
4	วีรบุรุษ	/wi:rá bùrùt/	hero
5	เสนารักษ์	/sě:na:rák/	military medic
6	สัตย์	/sàt/	promise; pledge; oath
7	อาณาจักร	/ʔa:na:tɕàk/	kingdom, territory
8	กษัตริย์	/kə sàt/	king
9	มหากษัตริย์	/máhă: kə sàt/	king
10	มหाराช	/máhă: râ:t/	king
11	ชาติ	/tɕ ^h â:t/	nation
12	พระราชินี	/p ^h râʔ ra: tɕ ^h î ni:/	queen
13	ศัตรู	/sàt tru:/	enemy
14	ภักดี	/p ^h ák di:/	to be loyal to
15	มิตร	/mít/	friend
16	ยุทธ	/jút/	battle
17	ทูต	/t ^h û:t/	envoy
18	เทศบาล	/t ^h ê:t səba:n/	municipality
19	อคติ	/ʔàk ^h ótì/	prejudice
20	สงคราม	/sǝŋk ^h ra:m/	battle

Table 49: The political terms in Thai language

Those words sometimes also compounded with another word for specifying the meaning and, or for enlarging its usages. For example is word ชาตินิ /tɕʰâ:t/ ‘nation; country’⁸, as follows:

The extending word ชาตินิ /tɕʰâ:t/			Glosses
1	แห่งชาติ	/hè:ŋ tɕʰâ:t/	national
2	ต่างชาติ	/tà:ŋ tɕʰâ:t/	abroad, overseas
3	นานาชาติ	/na:na: tɕʰâ:t/	various countries
4	เชื้อชาติ	/tɕʰiəu tɕʰâ:t/	nationality; race
5	รักชาติ	/râk tɕʰâ:t/	(to) be patriotic

Table 50: The extending word ชาตินิ /tɕʰâ:t/ in Thai language

Examples (1) – (5) are compound words which at least are consisted of two words, as follows:

(1). แห่งชาติ /hè:ŋ tɕʰâ:t/ ‘national’ is consisted of แห่ง /hè:ŋ/ ‘location’ and ชาตินิ /tɕʰâ:t/ ‘nation’.

(2). ต่างชาติ /tà:ŋ tɕʰâ:t/ ‘abroad, overseas’ is consisted of ต่าง /tà:ŋ/ ‘different, other’ and ชาตินิ /tɕʰâ:t/ ‘nation’.

(3). นานาชาติ /na:na: tɕʰâ:t/ ‘various countries’ is consisted of นานา /na:na:/ ‘various’ and ชาตินิ /tɕʰâ:t/ ‘nation’.

⁸ See table 49, word 11.

(4). เชื้อชาติ /tɕʰu̯ə tɕʰâ:t/ ‘nationality; race’ is consisted of เชื้อ /tɕʰu̯ə/ ‘germ, seed’ and ชาติ /tɕʰâ:t/ ‘nation’.

(5). รักชาติ /râk tɕʰâ:t/ ‘(to) be patriotic’ is consisted of รัก /râk/ ‘love’ and ชาติ /tɕʰâ:t/ ‘nation’.

6.1.1.5 Arts and literature terms

Terms which is used in Thai arts and literature also named by Sanskrit loanwords, as follows:

Arts and literature terms			Glosses
1	รูปภาพ	/rû:p pʰâ:p/	painting
2	บทกวี	/bo̯t kə̯wi:/	poetry
3	วิหาร	/wí hă:n/	temple, Buddha image hall
4	เจดีย์	/tɕe: di:/	pagoda
5	วรรณกรรม	/wan nó kam/	literary work literature
6	วรรณคดี	/wan nó kʰó di:/	literature
7	ศิลป์	/sín/	art, arts, art work
8	นาฏราช	/na:tʰə̯râ:t/	cinematography award
9	จิตรกร	/tɕìt tra ko:n/	artist (person who paint picture)

Table 51: The arts and literature terms in Thai language

Those words sometimes also compounded with another word for specifying the meaning and enlarging its usages. For example is ศิลป์ /sǐn/ ‘art, arts, art work’⁹, as follows:

Extending word ศิลป์ /sǐn/			Glosses
1	นาฏศิลป์	/na:tə̌sǐn/	dancing art; playing art
2	หอศิลป์	/hǎw:sǐn/	art galleries
3	วรรณศิลป์	/wan ná sǐn/	dealing with literature
4	กายศิลป์	/ka:i já sǐn/	body art
5	งานศิลป์	/ŋa:n sǐn/	artwork

Table 52: The extending word ศิลป์ /sǐn/ in Thai language

Examples (1) – (5) are terms which related to ceremonies and traditions. Those terms are compound words which at least are consisted of two words, as follows:

(1). นาฏศิลป์ /na:tə̌sǐn/ ‘dancing art; playing art’ is consisted of นาฏ /nâ:t/ ‘dancer; actress’ and ศิลป์ /sǐn/ ‘art, arts, art work’.

(2). หอศิลป์ /hǎw:sǐn/ ‘art galleries’ is consisted of หอ /hǎw:/ ‘building; hall’ and ศิลป์ /sǐn/ ‘art, arts, art work’.

(3). วรรณศิลป์ /wan nə sǐn/ ‘dealing with literature’ is consisted of วรรณ /wan ná/ ‘colour’ and ศิลป์ /sǐn/ ‘art, arts, art work’.

(4). กายศิลป์ /ka:i já sǐn/ ‘body art’ is consisted of กาย /ka:i/ ‘body’ and ศิลป์ /sǐn/ ‘art, arts, art work’.

⁹ See table 51, word 7.

(5). งานศิลป์ /ŋa:n sɨn/ ‘artwork’ is consisted of งาน /ŋa:n/ ‘work’ and ศิลป์ /sɨn/ ‘art, arts, art work’.

6.1.2 Domains of Sanskrit loanwords in Javanese language

Javanese people had contacts with Sanskrit language, literature and culture in 9th century when *Ramāyana* and *Mahābhārata* were adapted as Javanese literature (Pradipta, 2003: 17). Then, Javanese *pujanggas* (kāwya) wrote books which based on the Sanskrit literary works, such as *Kunjarakarna*, *Arjuna Vivaha*, *Krsnayana*, *Sumanasantaka*, *Sutasoma*, and *Nitisastra*. Moreover, people in Central Java also established Sailendras and Mataram (Sanjaya) dynasties. The Sailendras was a Buddhist Kingdom, whereas Mataram was a Hindhu Kingdom. King Vishnu of Sailendras built Borobudur temple, which was dedicated to the Buddha, in 778 A.D., and his grandson Samaratungga completed the temple in 824 A.D. The last kingdom of Java in the pre-Dutch conquest is Majapahit. The Majapahit kingdom was the greatest ever of all the states in insular Southeast Asia to claim political control over most of the archipelago in 14th A.D. In term of literature development, there are two valuable literary works which had been created within the Majapahit period, namely *Pararaton* and *Nagarakrtagama* (Chatterjee, 1933: 7). After a thousand years of adopting Hindu and Buddhist. Javanese began to convert into Islam, and all of kingdoms in Java also convert and became Islamic kingdoms. There were many valuable literary works produced within this period, such as *Serat Centhini*, *Serat Wedatama*, *Serat Kalatida*, *Serat Panji Sumirang*, *serat Baratayuda*, etc. According to language usages, Javanese literary works used Javanese languages which so called as Old Javanese and Middle Javanese which were used within the Hindhu and Buddhist kingdoms, and New Javanese language which is predominantly a mixture between the previous languages with Arabic loanwords with some adaptations is used after Javanese transferred to Islam.

From 1619 until 1945 A.D was a colonialism era in Archipelago. Dutch and Japanese conquered Nusantara for 350 years and 3.5 years, respectively. After independence was declared on 17 August 1945, Indonesia chose Indonesian language (formerly Melayu language) to be its official, national, uniting language. The other

languages, such as Javanese, Sundanese, Balinese, Batak, Acehnese, etc became a local language of the people and were developed in parallel to the Indonesian language. Although, Javanese language only functioned as local language, but the language is still continuous used as mother tongue by Javanese who live in Yogyakarta, Central Java, and East Java provinces, and Javanese descendants who live in other provinces, as well. Sanskrit words which have important role in developing of the language are also still used, as follows:

6.1.2.1 Educational term

Education in Javanese was recorded since Hinduism and Buddhism periods in 14th-15th centuries.¹⁰ There are two educational places, e.g. *patapan* and *mandala*. *Patapan* is place for doing a meditation. A person who did meditation usually stayed for temporary and the activities are under supervision a teacher, whereas *mandala* is a holy place which is used for religious activities. This place leaded by a *mahaguru* 'great teacher' which is prepared for priests, pupils, and its followers. Therefore, the place is very important for religion and country. During the Islamic era, the educational place shifts to a place which is called as *pondok pesantren*, an educational place where both teachers and pupils stayed in the same area. Latter, during Dutch colonialism era, Western educational system was introduced by Dutch, even though, it is still for person who has high rank social (*priyayi*). Nowadays, western educational systems are adopted by Republic of Indonesia government. However, acculturation between western education and *pondok pesantren* also applied in particular school in Indonesia.

Linguistically, educational terminology in Javanese and also Indonesian languages as educational language in Indonesia, partly still be termed by Sanskrit loanwords, as follows:

Educational terms			Glosses
1	siswa	/siswa/	pupil
2	guru	/guru/	teacher
3	sastra	/sastra/	literature
4	basa	/basa/	language

¹⁰ Retrieved from <http://tinulad.wordpress.com/sedikit-uraian-sejarah-pendidikan/>

5	aksara	/aksara/	alphabet
6	mahasiswa	/mahasiswa/	university student
7	sarjana	/sarjana/	university graduate
9	subasita	/subasita/	good manner
10	ajar	/ajar/	to teach

Table 53: The educational terms in Javanese language

Those words sometimes also are derivated for specifying the meaning and enlarging the usages. For example is *aksara* /aksara/ ‘alphabet’¹¹ which is compounded with another word, as follows:

The extending word <i>aksara</i> /aksara/			Glosses
1	aksara murda	/aksara murda/	capital letters
2	aksara gedrik	/aksara gədrik/	printed characters
3	aksara rekan	/aksara rekan/	Javanese characters to accommodate foreign sounds
4	aksara swara	/aksara swara/	vowel letters

Table 54: The extending word *aksara* /aksara/ in Javanese language

Examples (1) – (4) are compound words which at least are consisted of two words, as follows:

(1). *Aksara murda* /aksara murda/ ‘capital letters’ is consisted of *aksara* /aksara/ ‘alphabets’ and *murda* /murda/ ‘head’

(2). *Aksara gedrik* /aksara gədrik/ ‘printed characters’ is consisted of *aksara* /aksara/ ‘alphabets’ and *gedrik* /gədrik/ ‘printed’

(3) *aksara rekan* /aksara rekan/ ‘Javanese characters to accommodate foreign sounds’ is consisted of *aksara* /aksara/ ‘alphabets’ and *rekan* /rekan/ ‘imitation’.

¹¹ See table 53, word 5.

(4) *aksara swara* /aksara swara/ ‘vowels letters’ is consisted of *aksara* /aksara/ ‘alphabets’ and *swara* /swara/ ‘vowels’.

The second example is *ajar* /aʒar/ ‘to learn’¹² which is attached by affixes and compounded with another word, as follows:

The extending word <i>ajar</i> /aʒar/			Glosses
1	ajar-ajaran	/aʒar aʒaran/	teachings, act of teaching
2	ngajar	/ŋaʒar/	to teach; to train
3	ngajari	/ŋaʒari/	to teach to someone to do
4	ajaran	/aʒaran/	teaching; a lesson
5	pelajaran	/pəlaʒaran/	education material
6	ngajarake	/ŋaʒarake/	to teach a subject
7	taun ajaran	/taun aʒaran/	academic year

The table 55: The extending word *ajar* /aʒar/ in Javanese language

Examples (1) – (7) are derivated forms of stem *ajar* which are attached by affixes or compounded with another word, as follows:

(1) *ajar-ajaran* /aʒar aʒaran/ ‘teachings, act of teaching’ is consisted of stem word *ajar* /aʒar/ ‘to learn’ which is reduplicated as *ajar-ajaran* /aʒar aʒar/ ‘plularity form’ and attached by suffix *-an*.

(2) *ngajar* /ŋaʒar/ ‘to teach; to train’ which is consisted of stem word *ajar* /aʒar/ ‘to learn’ and prefix N-.

(3) *ngajari* /ŋaʒari/ ‘to teach; to train’ which is consisted of stem word *ajar* /aʒar/ ‘to learn’ and confix N- i.

(4) *ajaran* /aʒaran/ ‘teachings’ which is consisted of stem word *ajar* /aʒar/ ‘to learn’ and suffix *-an*.

¹² See table 53, word 10.

(5) *pengajaran* /pəŋaʒaran/ ‘education; training’ which is consisted of stem word *ajar* /aʒar/ ‘to learn’ and confix pa- -an/ pe-an.

(6) *ngajarake* /ŋaʒarake/ ‘to teach a subject’ which is consisted of stem word *ajar* /aʒar/ ‘to learn’ and confix N- -ake.

(7) *taun ajaran* /taun aʒaran/ ‘academic year’ which is consisted of word *taun* /taun/ ‘year’ and stem word *ajar* /aʒar/ ‘to learn’ which attached by suffix -an.

6.1.2.2 Religion, ritual and myth terms

Majority of Javanese people embraced Islam after thousand years of adopting Hindu and Buddhist. The first evidence suggesting that Javanese were converting to Muslim is found in gravestones which evidently mark the burial of elite figures from the Hindu-Buddhist court of Majapahit in 1368 -69 A.D. (Ricklefs, 2006: 2). The basic beliefs of Muslims fall into six main categories, which are known as the *Rukun Iman* "Articles of Faith": (1) Faith in the unity of God; (2) Faith in angels; (3) Faith in prophets; (4) Faith in books of revelation; (5) Faith in an afterlife; and (6) Faith in destiny/divine decree. There are, at least two Islam of Javanese, e.g. firstly a purinital Islam known as *agami Islam* (or *Santri*) which only acts of worship of God Almighty (Allah) and the prophet Muhammad teachings, for examples: doing five formal acts of worship which help strengthen a Muslim's faith and obedience. They are often called the *Rukun Islam* "Five Pillars of Islam": (1) Testimony of faith; (2) Prayer; (3) Fasting; (4) Almsgiving; and (5) Pilgrimage. Secondly, Javanism religion (or *Abangan*) is a belief which incorporated between Islamic beliefs and previous beliefs, such as, also belief of many Hindu-Buddhist gods, include ancestral spirits, guardian spirits of holy places such as old wells, old banyan trees, and caves, ghosts, spooks, giants, fairies, and dwarfs, and magic gives magical power to certain persons and parts of the body, plants, rare animals, and objects (Geertz, 1960; Headley, 2004).

Therefore, several terms which related to religion and myth aspects of Javanese still termed in Sanskrit loanwords, for examples:

Religion and myth terms			Glosses
1	agama	/agama/	religion

2	dewa	/dewa/	deity
3	dewata	/dewata/	deity
4	dewi	/dewi/	female deity
5	suwarga	/suwarga/	heaven
6	neraka	/nəraːka/	hell
7	Dewi Sri	/dewi sri/	wife of Vishnu
8	Arjuna	/arjuna/	arjun
9	dosa	/dosa/	sin
10	Wisnu	/wisnu/	God Vishnu
11	Garuda	/garuda/	vehicle of God Vishnu
12	Pasa	/pasa/	fasting
13	Mukah	/mukah/	break fasting
14	Rama	/rama/	King Rama

Table 56: The religion and myth terms in Javanese language

Characters *Arjuna*, *Wisnu*, *Dewi Sri*, and *Rama* which are adopted from Ramayana and Mahabharata stories are well-known among the Javanese speakers. For instance are: *Dewi Sri* ‘Goddess Sri’, the wife of God Vishnu. She is considered as “the Goddess of Fertility” and until now still be worshipped by Javanese; *garuda* which in Hindu mythology belief as vehicle of God Vishnu, it is adopted as symbol of Republic of Indonesia; the other characters, such as *Arjuna*, *Wisnu*, *Indra*, *Bima*, *Kresna*, *Rama*, *Sinta* are used as person name.

Particular Sanskrit loanword in Javanese sometimes also compounded with another word for specifying the meaning and enlarging its usages, for example is *pasa* /pasa/ ‘fasting’¹³, as follows:

(1) *pasa wajib* /pasa waʒib/ is consisted of *pasa* /pasa/ ‘fast’ and *wajib* /waʒib/ ‘obligatory’. It means that the fasting is obligated to observe by every Muslim.

¹³ See in table 56, word 12.

Muslim who observed will get merit, in contrary person who did not observe will commit a sin, such as observing Ramadan fast.

(2) *pasa sunat* /pasa sunat/ is consisted of *pasa* /pasa/ and *sunat* /sunat/ ‘optional’. It means that the fasting is an optional but meritorious if observed. For example is *pasa senin kemis* /pasa sənin kəmis/ ‘fast every Monday and Thursday’.

(3) *pasa mutih* /pasa mutih/ is consisted of *pasa* /pasa/ and *mutih* /mutih/ ‘become white’. *Pasa mutih* is done by Javanism religion followers. During the fasting time, observers are only allowed to eat white rice and water without any seasoning, such as without salt and sugar.

(4) *pasa ngebleng* /pasa ŋəbləŋ/ is consisted of *pasa* /pasa/ ‘fast’ and *ngebleng* /ŋəbləŋ/ ‘to stay awake for 24 hours’. *Pasa ngebleng* done by Javanism religion followers. During the 24 hours fasting time, observers do not allow to do their daily activities, such as eating and drinking, going out from room/house, doing sexual activity, to less sleeping time, and the room/house without any light at all.

(5) *pasa ngeruh* /pasa ŋəruh/ is consisted of *pasa* /pasa/ ‘fast’ and *ngeruh* /ŋəruh/ ‘to see’. *Pasa ngeruh* usually be done by Javanism religion followers. During the fasting period, observers do not allow to eat meats, eggs, fishes. They are only allowed to eat sort of fruits and vegetable.

The core ritual of Javanism religion is the *slametan* rituals ‘communal feast’ (Geertz, 1960; Headley, 2004). It could be traced back since the beginning cultural contact between Javanese and Indians. It had begun since Hindu-Buddhist kingdoms periods. The courts brought and adapted sort of Hindu-Buddhist cultural aspects of life for their own usage, included customs and traditions. The converting Javanese courts from Hindu-Buddhist courts to Islamic courts also came through Indian people. The religion conversion also brought and adapted such as Islamic cultural and tradition into Javanese culture and tradition. Mataram is marked became at least *primus inter pares* court, but the Mataram court was still very imperfectly Islamised. Its literary traditions and rituals were still substantially Hindu-Buddhist in character (Ricklef, 2007: 3). The admixture of Hindu-Buddhist-Islamic traditions and rituals still had been conserved by Javanese until present time, such as *slametan* ‘a ritual communal meal, at which prayers are recited and food offered for purpose of

ensuring safety each step of life’, *bancakan* ‘a ritual held to mark a special event in a child’s life’, *kenduren* ‘a ritual meal given for a special purpose’, *ruwatan* ‘a ceremony (special wayang/puppet shadow performance) held as an act of exorcism, to protect a threatened person (e.g. an only child)’, and *labuhan* ‘the ceremony of casting offerings to the spirits into the sea’. Those rituals and ceremonies are done in Islamic way, however several terms still be named in Sanskrit loanwords, as follows.

Ritual terms			Glosses
1	palakrama	/palakrama/	wedding
2	dupa	/dupa/	incense
3	pujian	/puʒian/	act of praying
4	puja	/puʒa/	to worship, praise
5	mantra	/mantra/	a magically powerful formula of words
6	panyandra	/paŋandra/	a description couched in beautiful figures of speech
7	reksa	/rəkṣa/	to guard

Table 57: The ritual terms in Javanese language

Particular Sanskrit loanword in Javanese sometimes also compounded with another word and/or attached particular affix for specifying the meaning and enlarging its usages. For example is *puja* /puʒa/ ‘to worship, praise’¹⁴, as follows:

The extending word <i>puja</i> /puʒa/			Glosses
1.	memuja	/məmuʒa/	to worship, praise
2.	pujan	/puʒan/	created by praying
3.	pepujan	/pəpuʒan/	one who is esteemed
4.	pamuja	/pamuʒa/	act of praising
5.	pamujan	/pamuʒan/	place of worship

¹⁴ See in table 57, word 4.

6	puja brata	/puʒa brata/	reverence, worship
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Table 58: The extending word *puja* /puʒa/ in Javanese language

Examples (1) – (5) are derivation words of stem *puja* /puʒa/ ‘to worship, praise’ which is attached by particular affix, as follows:

(1) *memuja* /məmuʒa/ ‘to worship, praise’ is consisted of stem word *puja* /puʒa/ ‘to worship, praise’ which is attached by prefix *N-*, the word, then partially reduplicated as *mumuja/memuja*.

(2) *pujan* /puʒan/ ‘creating by praying’ is consisted of stem *puja* /puʒa/ ‘to worship, praise’ which is attached by suffix *-an*.

(3) *pujan* /puʒan/ ‘one who is esteemed’ is consisted of stem *puja* /puʒa/ ‘to worship, praise’ which is attached by confix *pa -an*.

(4) *pamuja* /pamuʒa/ ‘act of praising’ is consisted of stem *puja* /puʒa/ ‘to worship, praise’ which is attached by prefix *paN -*.

(5) *pamujan* /pamuʒan/ ‘place of worship’ is consisted of stem *puja* /puʒa/ ‘to worship, praise’ which is attached by confix *paN - -an*.

(6) *Puja brata* /puʒa brata/ ‘reverence’ is consisted of *puja* /puʒa/ ‘to worship’ and *brata* /brata/ ‘to undertake an ascetic exercise’.

6.1.2.3 Socio-economical terms

Sanskrit words which were borrowed in Javanese language also are used in socio-economical terms, as follows.

The socio-economical terms			Glosses
1	perusahaan	/pərusahaan/	company
2	nidana	/nidana/	property, savings
3	rega	/rəga/	price
4	makarya	/makarja/	to work
5	dhana	/ɖana/	capital, money

6	acara	/acara/	programme
7	asrama	/asrama/	dormitory
8	bekti	/bək̤ti/	to have great esteem (for)
9	subasita	/subasita/	etiquette
10	bojana	/bojana/	banquet
11	guna	/guna/	benefit
12	rasa	/rasa/	taste of, feeling

Table 59: The Socio-economical terms in Javanese language

Particular Sanskrit loanword in Javanese sometimes also compounded with another word and/or attached particular affix for specifying the meaning and enlarging its usages. For example is *rasa* /rasa/ ‘taste of, feeling’¹⁵, as follows:

The extending word <i>rasa</i> /rasa/			Glosses
1	<i>rasa seneng</i>	/rasa sənəŋ/	‘happiness’
2	<i>rasa susah</i>	/rasa susah/	‘sadness’
3	<i>ngrasa</i>	/ŋrasa/	to feel, sense
4	<i>ngrasani</i>	/ŋrasani/	to talk about some one (behind their back)
5	<i>ngrasakake</i>	/ŋrasakake/	to taste
6	<i>pangrasa</i>	/paŋrasa/	feeling; idea

Table 60: The extending word *rasa* /rasa/ in Javanese language

Examples (1) – (2) are compound words which at least are consisted of two words, as follows:

(1). *rasa seneng* /rasa sənəŋ/ ‘happiness’ is consisted of *rasa* ‘taste; feeling’ and *seneng* /sənəŋ/ ‘happy’.

(2). *rasa susah* /rasa susah/ ‘sadness’ is consisted of *rasa* ‘taste; feeling’ and *susah* /susah/ ‘sad’.

¹⁵ See in table 59, word 12.

Examples (3) – (6) are derivational words which are consisted of stem *rasa* ‘taste; feeling’ and particular affix, as follows:

(3). *ngrasa* /ŋrasa/ ‘to feel, sense’ is consisted of ‘stem *rasa* ‘taste; feeling’ which is attached by prefix *N-*.

(4). *ngrasani* /ŋrasani/ ‘to talk about some one (behind their back) is consisted of stem *rasa* ‘taste; feeling’ which is attached by confix *N - -i*.

(5). *ngrasakake* /ŋrasakake/ ‘to taste’ is consisted of stem *rasa* ‘taste; feeling’ which is attached by confix *N- -ake*.

(6). *pangrasa* /paŋrasa/ ‘feeling; idea’ is consisted of stem *rasa* ‘taste; feeling’ which is attached by prefix *paN-*.

Sanskrit loanwords also are used for terming geographical and natural phenomena in Javanese language, such as:

The geographical terms			Glosses
1	bumi	/bumi/	earth
2	mega	/mega/	cloud
3	candra	/candra/	moon
4	ratri	/ratri/	night
5	akasa	/akasa/	sky
6	udan	/udan/	rain
7	cakrawala	/cakrawala/	horizon
9	geni	/gəni/	fire
10	rajakaya	/rajakaja/	cattle

Table 61: The geographical terms in Javanese language

Particular Sanskrit loanword in Javanese sometimes also compounded with another word and/or attached particular affix for specifying the meaning and enlarging its usages. For example is *udan* /udan/ ‘raining’¹⁶, as follows:

¹⁶ See table 61, word 6.

The extending word <i>udan</i> /udan/			Glosses
1	udan awu	/udan awu/	a rain of ash
2	udan barat	/udan barat/	rain and gale
3	ngudani	/ɲudan/	to rain on
4	ngudanake	/ɲudanake/	to fall or pour on/from
5	kodanan	/kodanan/	to get rain on
6	udan-udanan	/udan udanan/	to play in the rain

Table 62: The extending word *udan* /udan/ in Javanese language

Examples (1) – (2) are compound words which are consisted of two words, as follows:

(1) *udan awu* /udan awu/ ‘a rain of ash’ is consisted of *udan* /udan/ ‘rain’ and *awu* /awu/ ‘ash’.

(2) *udan barat* /udan barat/ ‘rain and gale’ is consisted of *udan* /udan/ ‘rain’ and *barat* /barat/ ‘gale’.

Examples (3) – (6) are derivation words of stem *udan* /udan/ ‘rain’ which is attached by particular affix, as follows:

(3) *ngudani* /ɲudan/ ‘to rain on’ is consisted of stem *udan* /udan/ ‘rain’ which is attached by confix *N-* *-i*.

(4) *ngudanake* /ɲudanake/ ‘to fall or pour on/from’ is consisted of stem *udan* /udan/ ‘rain’ which is attached by confix *N-* *-ake*.

(5) *kodanan* /kodanan/ ‘to get rain on’ is consisted of stem *udan* /udan/ ‘rain’ which is attached by confix *ka-* *-an*.

(6) *udan-udanan* /udan udanan/ ‘to play in the rain’ is consisted of stem *udan* /udan/ ‘rain’ which is reduplicated *udan-udan*, then attached by suffix *-an*.

6.1.2.4 Political term

For centuries, Java territory was administered and ruled by monarchy systems, from the periods of Hindu-Buddhist courts, such as the Tarumanegara (500 AD), Kalingga (640 AD), Ancient Mataram (732 AD), Kahuripan (1073 AD), Singhasari (1222 AD), Majapahit (AD 1293) until the

periods of Islamic kingdoms, such as Demak (1513 AD), and Mataram (16th century).¹⁷ According to Rickleft (2007), Mataram became initiation of shifting political hegemony in Java, from the *Pesisir* state ‘coastal state’ to the interior of Java. Latter, the Mataram kingdom was divided into two territories, e.g. *Kasunanan Surakarta* ‘dominion of the Sunan of Surakarta’ and *Kasultanan Yogyakarta* ‘the Sultanate Yogyakarta’ until present time.

After Java was colonized by Dutch for three centuries and half, and controlled by Japan for three years and half, Java became a part of Republic of Indonesia in 1945 AD. Even though, Melayu language was inaugurated as the national language, but Javanese language also has contribution on developing Indonesian language, including the contribution of political terminology. There are several Javanese political terms which are adopted from Sanskrit language, as follows.

Political terms			Glosses
1	satriya	/satrija/	warrior, nobleman
2	satru	/satru/	enemy
3	nayaka	/najaka/	leader, minister
4	mantri	/mantri/	officer
5	duta	/duta/	messenger
6	ratu	/ratu/	king
7	setya	/setja/	loyal, faithful
8	negara	/nəgara/	country
9	manggala	/maṅgala/	commander
10	bala	/bala/	army-troop, team-mate
11	baya	/baja/	danger

Table 63: The political terms in Javanese language

¹⁷ Retrieved from <http://www.invir.com/kerajaan.html>

Particular Sanskrit loanword in Javanese sometimes also compounded with another word for specifying the meaning and, or for enlarging its usages. For example is *mantri* /mantri/ ‘officer’¹⁸ as follows:

The extending word <i>mantri</i> /mantri/			Glosses
1	mantri anom	/mantri anom/	assistant district chief
2	mantri dhudhuk	/mantri ɖuɖuk/	official in charge of census
3	mantri guru	/mantri guru/	school superintendent
4	mantri pulisi	/mantri pulisi/	chief of police
5	mantri wisesa	/mantri wisesa/	king’s chief minister
6	mantri jero	/mantri ʒəro/	name of a troop of palace soldiers

Table 64: The extending word *mantri* /mantri/ in Javanese language

Examples (1) – (6) are compound words which are consisted of two words, as follows:

(1) *mantri anom* /mantri anom/ ‘assistant district chief’ is consisted of *mantri* /mantri/ ‘officer’ and *anom* /anom/ ‘young’.

(2) *mantri dhudhuk* /mantri ɖuɖuk/ ‘official in charge of census’ is consisted of *mantri* /mantri/ ‘officer’ and *dhudhuk* /ɖuɖuk/ ‘to dig’.

(3) *mantri guru* /mantri guru/ ‘school superintendent’ is consisted of *mantri* /mantri/ ‘officer’ and *guru* /guru/ ‘teacher’.

(4) *mantri pulisi* /mantri pulisi/ ‘chief of police’ is consisted of *mantri* /mantri/ ‘officer’ and *pulisi* /pulisi/ ‘police’.

(5) *mantri wisesa* /mantri wisesa/ ‘king’s chief minister’ is consisted of *mantri* /mantri/ ‘officer’ and *wisesa* /wisesa/ ‘authority’.

(6) *mantri jero* /mantri ʒəro/ ‘king’s chief minister’ is consisted of *mantri* /mantri/ ‘officer’ and *jero* /ʒəro/ ‘inside’.

6.1.2.5 Arts and literature

Javanese arts and literature are influenced by Hindu-Buddhism in the early periods, then Islam in the later periods. The Hindu-Buddhism arts and

¹⁸ See table 63, word 4.

literature adopted by Javanese while they were adopted Sanskrit literary works into Javanese literature, such as Ramayana and Mahabharata epics, and developed religious monuments, such as Borobudur - Mendut which are considered as Buddhist temples, and in the Borobudur temple is contained the inscriptions of Buddha stories, and Prambanan which considered as Hindu temple, and it is contained the inscriptions of the Ramayana story. Islam culture which was entering Javanese in the end period of Majapahit kingdom, also brought changes into Javanese arts and literature. One of the evidences is there were found Islam literary works, for examples: *Suluk Wujil* which was written by Sunan Bonang, *Serat Centhini* which was written by Sunan Pakubuwana V, and *Sastragendhing* which was written by Sultan Agung (Subalidinata, 1994: 76-77). Although, all of the Javanese courts converted to Islam, but Hindu-Buddhist culture which strongly rooted in heart of Javanese people could not be easily abolished from the Javanese ways of life. Sunan Kalijaga, one of Java's walis created *wayang kulit* 'puppet shadow performance' which based on the story of Ramayana and Mahabharata as a media of spreading Islam. Javanese poets also still continued to write literary works which related with Indian literature, for examples: R. Ng. Yasadipura I wrote *Serat Rama*, *Baratajuda*, and *Dewaruci*; M. Ng. Sindusastra wrote *Serat Arjurnasasrabau*, *Lokapala*, and *Srikandhi Maguru Manah* (Subalidinata, 1994: 77). An admixture between Javanese and Islamic performance arts also created, such as *slawatan* 'religious songs with Arabic and Javanese texts sung in chorus by men to the accompaniment of tambourines'. The other performance arts are *wayang wong* 'plays performed as dance drama by human beings', *kethoprak* 'a Javanese popular drama depicting historical or pseudo-historical events', *macapatan* 'a gathering for singing verse of macapat'. In Javanese language, several terms of arts and literature still been named by Sanskrit loanwords, as follows:

Arts & literature terms			Glosses
1	sastra	/sastra/	literature
2	Pada	/pada/	stanza, Javanese script punctuation mark
3	panyandra	/paṇandra/	a description couched in beautiful figures of speech
4	kakawin	/kakawin	poetic epic written in Old Javanese

5	bebasan	/bəbasan/	set of expression
6	Cipta	/cipta/	to create
7	candi	/candi/	temple

Table 65: The arts and literature terms in Javanese language

Particular Sanskrit loanword in Javanese sometimes also compounded with another word and/or attached particular affix for specifying the meaning and enlarging its usages, for example is *pada* /pada/ ‘stanza’¹⁹, for examples:

The extending word <i>pada</i> /pada/			Glosses
1	Pada lingsa	/pada liŋsa/	comma
2	Pada lungsi	/pada luŋsi/	full stop
3	Pada purwa	/pada purwa/	a Javanese script character used as an opening of the text
4	wasana pada	/wasana pada/	a Javanese script character used at the end the text
5	mada	/mada/	to punctuate

Table 66: The extending word *pada* /pada/ in Javanese language

Examples (1) – (4) are compound words which are consisted of two words, as follows:

(1) *pada lingsa* /pada liŋsa/ ‘comma’ is consisted of *pada* /pada/ ‘Javanese script punctuation mark’ and *lingsa* /liŋsa/ ‘louse egg’.

(2) *pada lungsi* /pada luŋsi/ ‘full stop’ is consisted of *pada* /pada/ ‘Javanese script punctuation mark’ and *lungsi* /luŋsi/ ‘punctuation’.

(3) *pada purwa* /pada purwa/ ‘a Javanese script character used as an opening of the text’ is consisted of *pada* /pada/ ‘Javanese script punctuation mark’ and *purwa* /purwa/ ‘beggining’.

¹⁹ See table 66, word 2.

(4) *wasana pada* / *wasana pada*/ ‘a Javanese script character used at the end the text’ is consisted of *wasana* /*wasana*/ ‘end’ and *pada* /*pada*/ ‘Javanese script punctuation mark’.

(5) *mada* /*mada*/ ‘to punctuate’ is derivation words of stem *pada* /*pada*/ ‘Javanese script punctuation mark’ which is attached by prefix *ma-*.

6.1.3 The comparison domain of Sanskrit loanwords in Thai and Javanese languages

The socio-cultural contacts between Indian-Siamese and Javanese brought socio-cultural adaptations toward both Siamese and Javanese ways of life. Siamese and Javanese learned and adopted a lot of Indian socio-cultural aspects, included linguistic aspect for their own usages. Thus, Siamese and Javanese indianized themselves for centuries before they were influenced by other cultures which later on also had socio-cultural contacts with Siamese and Javanese, such as had contacts with Chinese, Arabians, and Westerners whom also somehow brought a degree of socio-cultural changes towards both Siamese and Javanese. The deep socio-cultural contact between Indian-Siamese, and Indian-Javanese are linguistically marked by still used number of the Sanskrit words in their current vocabularies. However, there are found different degree of conservation the Sanskrit loanwords in Thai and Javanese languages, as follows:

6.1.3.1 Education

(1) Thai educational terms still dominantly by Sanskrit loanwords, such as the name of knowledge, educational personnel, educational places, such as the terms of linguistics, history, rector, and university which in Thai language are named by Sanskrit loanwords, e.g. ภาษาศาสตร์ /p^ha: sǎ: sà:t/, ประวัติศาสตร์ /prà^hwàt tì sà:t/, อธิการบดี /ʔà^hi^h ka:n bodi:/, มหาวิทยาลัย /má hǎ: wít t^hó ja:lai/, respectively. Meanwhile, in Javanese language, those words are substituted with Arabic or Western words. For examples, *linguistik* /*liɲuistik*/ is adopted from linguistics (EN), *rektor* /*rektor*/ is adopted from rector (EN), and *universitas* /*universitas*/ is adopted from universiteit (Dutch).

(2) Words which are denoted ‘science’ or ‘knowledge’ in Thai language are termed by Sanskrit loanwords ศาสตร์ /sà:t/ and วิทยา /wít t^hó ja:/, meanwhile in Javanese language is termed by Arabic loanword *ngelmu* /ɲelmu/ or *ilmu* /ilmu/, such as *ilmu bumi* /ilmu bumi/ ‘geography’, *ilmu sosial* /ilmu sosial/ ‘social science’, *ilmu falak* /ilmu falak/ ‘astronomy’.

(3) Several Sanskrit loanwords which are used in educational activities in both Thai and Javanese languages have similarity meanings, such as ครู /k^hru:/ ‘teacher’, ลูกศิษย์ /lû:ksít/ ‘pupil, student’, and อาจารย์ /ʔa:tɕa:n/ ‘lecturer. The words are adapted as *guru* /guru/ ‘teacher’, *siswa* /siswa/, and *ajar* /aɟar/ ‘to learn’, respectively.

(4) Particular Sanskrit loanwords which are used in educational in both Thai and Javanese languages are used as stem word for extending its usages, such as ศาสตร์ /sà:t/, วิทยา /wít t^həja:/ ‘science, knowledge,’ (in 6.1.1.1) and *aksara* /aksara/ ‘alphabet’ and *ajar* /aɟar/ ‘to learn’ (in 6.1.2.1) above.

(5) There are several Sanskrit loanwords which in Thai language are used in educational activity, but in Javanese language, those words are used in another activity, such asบัณฑิต /ban dít/ ‘graduates (bachelor)’. In Thai language, the word is used in educational domain, but in Javanese language, the word is denoted as ‘priest’ and used in religion domain.

6.1.3.2 Religion, ritual and myth

(1) Several Thai religion terms still named by Sanskrit loanwords, such as อาคม /ʔa:k^hom/ ‘magic’, สวรรค์ /səwǎn/ ‘heaven’, and นรก /nərók/ ‘hell’. Likewise, in Javanese language, those words still been used. The words are adapted as *agama* /agama/ ‘religion’, *suwarga* /suwarga/ ‘heaven’, and *neraka* /nəraKa/ ‘hell’, respectively. Although, both languages still use the same Sanskrit loanwords, but its concepts are denoted differently, such as *agama*, Thai speakers are denoted *agama* as ‘magic’, meanwhile Javanese speakers are denoted as ‘religion’.

The other words are *naraka* and *suwarga*, Javanese shifted the original concepts (e.g. Hindu-Buddhism concepts) became Islamic concepts (e.g. الجنة /al ʔānah/ ‘heaven’ and الجحيم /al ʔahanam/ ‘hell’)

(2) There are several Sanskrit loanwords which in Thai language are used in religious terms, but in Javanese language, those words are used in other domains or vice versa, such as, in Thai language บาป /bà:p/ ‘sin’ and คัมภีร์ /kʰam pʰi:/ ‘holybook’ are categorized in religious domain, meanwhile in Javanese language, the words are adopted as *papa* ‘misery and suffering’ and *gembira* /gəmbira/ ‘overjoyed’ which are classified in social domain. In Javanese language, the concepts ‘sin’ and ‘holy book’ are termed by Sanskrit loanword *dosa* and Arabic loanword *kitab* /kitab/, respectively. In contrary, Sanskrit loanword *dosa* which is denoted ‘sin’ in Javanese language and it is used in religion domain, but in Thai language, the word is denoted as ‘punishment’ and it is used in law domain.

(3) Several Sanskrit loanwords which are used in ritual and myth, in both Thai and Javanese languages have similarity meanings, such as ธูป /tʰû:p/ ‘incense’ , เทพ /tʰê:p/ ‘deity’, พระอินทร์ /pʰrǎʔ ʔin/ ‘Indra’ in Thai language or *dupa* /dupa/, *dewa* /dewa/, and *indra* /indra/ in Javanese language, respectively.

(4) Particular Sanskrit loanwords which are used in religion, beliefs, or mythology terminologies in both Thai and Javanese languages are used as stem for extending its usages, such as บุญ /bu:n/ ‘merit’ and นรก /nérók/ ‘hell’ (in 6.1.1.2) and *pasa* /pasa/ ‘fasting’ (in 6.1.2.2) above.

(5) Thai ritual and tradition terms still dominantly by Sanskrit loanwords, such as the name of equipments and ceremonies, such as: วิวาหมงคล /wǐwa:hà monkʰon/ ‘wedding ceremony’, วันพืชมงคล /wan pʰû:t monkʰon/ ‘Royal Ploughing Ceremony’ and พระราชกุศล /pʰrǎʔ rât tʰó kùsǒn/ ‘a welfare organized by the royal family’. Meanwhile, in Javanese language, the traditions mostly are termed it with Arabic words or original Javanese words, such as *slametan* ‘a ritual communal meal,

at which prayers are recited and food offered for purpose of ensuring safety each step of life', *bancakan* 'a ritual held to mark a special event in a child's life', *kenduren* 'a ritual meal given for a special purpose', *ruwatan* 'a ceremony (special wayang/puppet shadow performance) held as an act of exorcism, to protect a threatened person (e.g. an only child)', and *labuhan* 'the ceremony of casting offerings to the spirits into the sea'. Likewise, in Javanese language, Sanskrit loanwords also be used, such as *palakrama* /palakrama/ 'wedding ceremony', *mantra* /mantra/ 'a magically powerful formula of words', and *puja* /puja/ 'to worship, praise'

6.1.3.3 Socio-economical term

(1) Several Thai and Javanese social, geographical, and economical terminologies still named by Sanskrit loanwords, such as อากาศ /ʔa:kà:t/ - *akasa* /akasa/, โลก /lô:k/ - *loka* /loka/, and ภูมิ /p^hu:m/ - *bumi* /bumi/. Those words still have similar meanings 'air; climate; weather', 'earth', and 'site, grounds, land', respectively.

(2) There are several Sanskrit loanwords which in Thai language are used in social domain, but in Javanese language, those words are used in other domains or vice versa, such as Thai language has โฆษะ /mo:k^háʔ/ 'null; invalid' and โทษ /t^hô:t/ 'punishment', and in Javanese language, the words are Thai speakers commonly use those words in law activities. The words which in Javanese speakers are adopted as *mukah* /mukah/ 'break fasting time' and *dosa* /dosa/ 'sin' are used in religion activity.

(3) Particular Sanskrit loanword which is used in social, geographical or economical activities in both Thai and Javanese languages are used as stem for extending its usages, such as โลก /lô:k/ 'earth, world' (in 6.1.1.3) and *udan* /udan/ 'raining' (in 6.1.2.3) above.

6.1.3.4 Political term

(1) Several Thai and Javanese political terms are still named by Sanskrit loanwords, such as ศัตรู /sàt tru:/ - *satru* /satru/, มิตร /mít/ - *mitra* /mitra/, ทูต /t^hû:t/ - *duta* /duta/, and ยุทธ /jú:t/ - *yuda* /juda/. Those words still have similar

meanings in both Thai and Javanese languages: ‘enemy; friend’, ‘envoy’, and ‘battle’, respectively.

(2) Particular Sanskrit loanword which is used in political activity in both Thai and Javanese languages are used as stem for extending its usages, such as ชาตိ /tṣʰâ:t/ ‘nation; country’ (in 6.1.1.4) and *mantri* /mantri/ ‘officer’ (in 6.1.2.4) above.

(3) Several Thai political terms still named by Sanskrit loanwords, such as กษัตริย์ /kṣṇ sàt/ ‘king’, and ชาตိ /tṣʰâ:t/ ‘nation, birth’. Likewise, in Javanese language, those words also are used, e.g. the words are adapted as *satriya* /satrija/ and *jati* /jati/ but its concepts are denoted differently, in Javanese language is denoted as ‘nobleman, warrior’ and ‘pure, genuine’, respectively.

6.1.3.5 Arts and literature

(1) Thai arts and literature terms still dominated by Sanskrit loanwords, such as, the usage Sanskrit loanword ศิลป์ /sîn/ ‘art, arts, art work’ which extended its usage by compounding with the other words. In Javanese language, although it still is used, but the usage is limited. For example is *pada* /pada/ ‘Javanese script punctuation mark’ which less popular among Javanese speakers, then substituted by other words, e.g. *koma* ‘comma’, and *titik* ‘full stop’.

(2) Particular arts term in Thai language still are named by Sanskrit loanwords, such as รูปภาพ /rû:p pʰâ:p/ ‘painting, meanwhile in Javanese language those words do not used in the art activity, but it is used in social activity as *rupa* /rupa/ ‘face’ and *bawa* /bawa/ ‘situation, character’. In contrary, the Sanskrit loanword *sastra* /sastra/ in Javanese is denoted as ‘(a fiction) literature’ but in Thai language, the word is used in educational activity and denoted as ‘science’.

6.2 The Extension Usage of Sanskrit Loanwords in Thai and Javanese Languages

Development of social, culture, and technology in Thailand and Java (Indonesia) make the demands towards new terminologies for determining thoughts,

ideas, and or concepts also getting wider. Apart adopted from other languages, new words and new terms are also provided by extending its area of usages, such as extension domains of usages, e.g. extending areas of the usages from one domain used to another domain or from one activity extended to another activity; and metaphorical usages, as follows.

6.2.1 The extension domain of Sanskrit loanwords in Thai and Javanese languages

6.2.1.1 The extension domain of Sanskrit loanwords in Thai

There are several words which originally are used in a religious activity, but present days also are extended its usages to social activity, such as นรก /nərok/ 'hell' and สวรรค์ /sə wǎn/ 'heaven'. According to the book "Traibhumi Phra Ruang", as soon as, someone dead, his/her deeds record will be examined. After a careful investigation, if the person has done good deeds, the Death King will take him/her to heaven to enjoy the result of the good deeds there. But, if the person has committed sins, he/she will be punished. Punishment in hell varies in ways and degrees, according to the sins committed. The Sanskrit loanwords สวรรค์ /səwǎn/ and นรก /nərók/ in Thai language, apart from its usages in religion terminology, the words also are used in social activity which its meanings are 'happiness' and 'sadness, as follows:

- (1) สวรรค์อยู่ในอก นรกอยู่ในใจ (TH11)

/sə wǎn ju: nai ʔok nərok ju: nai tɕai/

'Happiness and sadness depend on the people heart'

This sentence is one of Thai proverb teaching to the people that happiness which is caused by doing good deeds or sadness which is caused by doing sins always stay in the heart of the doer (ฉบับราชบัณฑิตยสถาน, 2552: 84). Another meaning of นรก /nərók/ in Thai language is 'wicked; evil; hellish', such as เด็กนรก /dèk nərók/ 'a hellish boy.' Thais use this expression to refer to a very bad attitude of a particular

child. For example there is a television programme ฟ้ามืดตา /fá: mi: ta:/ ‘The Heaven Has Eyes’ of Channel 7 which broadcasted in Saturday, 15 May 2010 in the episode น้องนรก /nó:ŋ nərók/ ‘the hellish sister’. The story told about a girl behaving so selfish, wicked, and has never care her elder sister who takes care of her very well. Another example is โรงงานนรก /roŋ ŋa:n nərók/ ‘evil factory’. It refers to a factory which produces illegal goods or a factory which the owner behaving very bad to his/her labors.

The second example is บุญ /bun/ ‘merit’ which is compounded with other words, as follows:

The extending word of บุญ /bun/			Glosses
1	บุญบารมี	/bu:n ba:ɾami:/	charisma
2	บุญคุณ	/bun k ^h un/	favor, kindness
3	บุญธรรม	/bun t ^h am/	adopted
4	สมควรบุญ	/ sǒm bun/	appropriate to some one

Table 67: The extending word of บุญ /bun/ in Thai language

Examples (1) – (4) are compound words which usually used in social activity, as follows:

(1) บุญบารมี /bu:n ba:ɾami:/ ‘charisma’ is consisted of บุญ /bu:n/ ‘merit’ and บารมี /ba:ɾami:/ ‘prestige’.

(2) บุญคุณ /bun k^hun/ ‘favor, kindness’ is consisted of บุญ /bu:n/ ‘merit’ and คุณ /k^hun/ ‘kindness; virtues; benefit’.

(3) บุญธรรม /bun t^ham/ ‘adopted’ is consisted of บุญ /bu:n/ ‘merit’ and ธรรม /t^ham/ ‘a noun suffix’.

(4) สมบุญ /sǒm bun/ ‘appropriate’ is consisted of สม /sǒm/ ‘appropriate’ and บุญ /bu:n/ ‘merit’.

There are several words which originally are used in a law terminology, but present days also are extended its usages to religious activity, such as อภัยโทษ /ʔàp^hai jât^hô:t/ which previously only be used in law terminology which is referred to a remit which is given to one prisoner by the King, but after Islam entered in Siam, Thai Muslims use this term into their religious activity, such as following examples:

(2) ภาค 7 อภัยโทษ เปลี่ยนโทษหนักเป็นเบาและลดโทษ มาตรา 259 ถึง มาตรา 267 (TH13)
/p^hâ:k 7 ʔàp^hai jât^hô:t plïøn t^hô:t nàk pen bao léʔ lôt t^hô:t mâ:t tra:
259 t^hัฏฆ mâ:t tra: 267/

‘Chapter 7 remittance, resizing and reducing the sentence article 259 to article 267’

(3) อัลลอฮ์นั้นเป็นผู้ทรงอภัยโทษผู้ทรงเอ็นดู เมตตาเสมอ (TH13)

/ʔal lo: nán pen p^hû: soŋ ʔàp^hai jât^hô:t p^hû: soŋ ʔen du: mêt ta: sǝmǝ:/

‘Allah (God) always as sustainer of remittance, merciful, and pitiful’

The extending domain, from law activity into religious terminology is caused by different religion cores, between Buddhist and Islam, e.g. Buddhist beliefs in Dharma, and Muslim beliefs in God (Allah).

There is Sanskrit loanword which originally is used in a political activity, but present days also is extended its usages to agriculture activity, such as ศัตรู /sàt tru:/ ‘enemy’ in ศัตรูพืช /sàt tru: p^hû:t/ ‘pest’ which is compounded from ศัตรู /sàt tru:/ ‘enemy’ and พืช /p^hû:t/ ‘seed; grain’; and แมลงศัตรูสำคัญทางเศรษฐกิจ /mǝ lɛ:ŋ sàt tru: sǎm k^han t^ha:ŋ sèt-t^hə kít/ ‘economic entomology’ which consisted of แมลง

/mə lɛ:ŋ/ ‘insect, bug’, ศัตรู /sàt tru:/ ‘enemy’, สำคัญ /sām k^han/ ‘important’; and ทางเศรษฐกิจ /t^ha:ŋ sèt-t^hə kit/ ‘economical’, respectively. The words ศัตรู /sàt tru:/ is also used in social activity such as ศัตรูหัวใจ /satru hūa tɔai/. ศัตรู /sàt tru:/ means ‘enemy’ and หัวใจ /hūa tɔai/ means ‘heart’. Thus those compound words mean ‘a (person who becomes) the speaker’s rival to win somebody’s heart; nemesis’

6.2.1.2 The extension domain of Sanskrit loanwords in Javanese

There are several words which originally are used in a religious activity, but present days also are extended its usages to social activity, such as *neraka* /nəra:ka/ ‘hell’ and *suwarga* /suwarga/ ‘heaven’. According to the holy book *Qur an*, after someone dead, she/he has to stay in *alam kubur* ‘hades’ until the *kiamat* day ‘the judgement day’ when his/her deeds record will be examined and investigated. If the person has done good deeds, God Allah will take him/her to heaven to enjoy the result of the good deeds there. But, if the person has committed sins, he/she will be punished in hell. The Sanskrit loanwords *suwarga* /suwarga/ and *neraka* /nəra:ka/ in Javanese language, apart from its usages in religion activity, the words also are used in social activity which referring as ‘happiness, good’ and ‘sadness, suffering, bad’, as follows:

- (4) Kapan aku bisa bekti, **nyuwargakake** wong tuwa. (JV02: 85)
 /kapan aku bisa bəkti **ɲuwargakake** woŋ tuwa/
 ‘When I able to have great esteem for making my parent **became happy**’
- (5) Prekarane kenpei ateges prekarane wong mlebu neraka (JV07: 8)
 /prəkarane kenpei atəgəs prəkarane **woŋ mləbu nəra:ka**
 ‘The matters which related to kenpei mean **suffering matters.**’
- (6) **Swarga** nunut **neraka** katut (JV11)
 /**swarga** nunut **nəra:ka** katut/
 ‘to share the **good** and **bad**’

The examples (4) – (6) show that in Javanese language, the Sanskrit loanwords *suwarga* ‘heaven’ and *neraka* ‘heaven’ are also used in social activity, as follows:

(4) The word *nyuwargakake* /ɲuwargakake/ is consisted of Sanskrit loanword *suwarga* which attached by confix N- -ake. The denotative meaning of the word is ‘to deliver someone go to heaven’ but in the sentence (4) the meaning is ‘make his parent become happy because he had great esteem towards his parent’.

(5) The clause *wong mlebu neraka* is consisted of *wong* /woŋ/ ‘people’; *mlebu* /mləbu/ ‘enter’; and *neraka* /nəraːka/ ‘hell’. The meaning is ‘people enter to hell’, but in the context, the meaning is ‘people who undergone to suffer’. This is considered from the image of *kempei*, the Japanese military police when Java was under occupied by Japan which was powerful and feared by the people.

(6) The example (6) is consisted of *suwarga* ‘heaven’; *nunut* ‘ride a long to gether’; *neraka* ‘hell’; and *katut* ‘get included’ This is a Javanese expression which related to status of a wife which is interrelated with her husband. Moreover, this expression usually is said by a wife to her husband. The meaning is ‘a wife will share good and bad things or happiness and sadness with husband’.

The second Sanskrit loanword is *mukti* which has synonym *moksa*. This word is previously used in religious activity and denoted as ‘liberation from *samsara*; the highest good’. Its meaning is freedom or emancipation of the soul from rebirth. In Javanese language, this word is used in social activity and denoted as ‘comfortable, having a good life’, for examples:

(7) Pangeran Sambernyawa ngujubake menawa menange perang kuwi mung kanggo mukti wibawa bangsane. (JAV11)

/paŋɣeran sambəɾ ɲawa ŋuʒubake mənawa mənaŋɣe pəraŋ kuwi muŋ kaŋgo
mukti wibawa baŋsane/

‘Prince Sambernyawa dedicated if the victory from war only for **having a good life** of his nation’.

(8) Neng akherat bakale **mukti** (JAV11)

/neŋ akherat bakale **mukti**/

‘In the hereafter, (your life) will be **comfortable**’.

Thirdly, Sanskrit loanword *candra* ‘moon, month’ which previously only for naming a natural phenomenon, nowadays, is also used in literature activity, for examples:

The extending word <i>candra</i> ‘moon’			Glosses
1.	<i>candra sengkala</i>	/candra səŋkala/	chronogram used as a cryptic way of expressing dates
2.	<i>nyandra</i>	/ŋandra/	to describe s.t. figuratively
3.	<i>panyandra</i>	/paŋandra/	description couched in beautiful figures of speech

Table 68: The extending word *candra* ‘moon’

(1) *candra sengkala* /candra səŋkala/ is compound words which consisted of *candra* ‘moon, month’ and *sengkala* ‘a cryptic way of expressing dates’. This way especially for the year of building is constructed.

(2) *nyandra* /ŋandra/ ‘to describe s.t. figuratively’ is consisted of *candra* ‘moon, month’ which is attached by prefix N-.

(3) *panyandra* /paŋandra/ ‘description couched in beautiful figures of speech’ is consisted of *candra* ‘moon, month’ which is attached by prefix paN-.

The fourth Sanskrit loanword is *satru* ‘enemy’ which is commonly used as a political term, in Javanese language, this word also used in other domain, such in social relation term, for instance *satru ati* /satru ati/. *Satru* /satru/ means ‘enemy’ and *ati* /ati/ means ‘heart’. Thus those compound words mean ‘(a person who becomes) the speaker’s rival to win somebody’s heart, nemesis’

6.2.1.3 The comparison of extended domain of Sanskrit loanwords in Thai and Javanese languages

Word forming in Thai and Javanese languages are applied as device for extension usage of particular Sanskrit loanword to another domain or activities, e.g. compounding in both Thai and Javanese languages, and affixation in Javanese language, as follows:

(1) There are Sanskrit loanwords in Thai and Javanese languages which are extended the usages, from previously only used for religious domain, but current time those words are also used in social domain. For examples are นรก /nəɾók/ and สวรรค์ /sə wǎn/ in Thai language, and *neraka* /nəɾaka/ and *suwarga* /suwarga/ which are denoted as ‘hell’ and ‘heaven’, respectively. Beside used in religious domain, those words also are used in social domain. The extension meaning of those words are ‘sadness, evil, bad thing’ instead of ‘hell’ and ‘happiness, good things’ instead of ‘heaven’.

(2) In Thai language, Sanskrit loanword โทษ /tʰô:t/ is used in law activity. It is denoted as ‘punishment’. A punishment is given by (political) authority to someone who broke the law. However, Thai Muslim speakers are used in religion domain. Meanwhile, Javanese speakers adopted the word as *dosa* /dosa/ and it is used in religious activity by Javanese as well. The both Thai muslim and Javanese speakers are denoted โทษ /tʰô:t/ and *dosa* /dosa/ as ‘sin’ which resulted from doing an evil thing in front of the Almighty God.

(3) In Thai and Javanese languages, Sanskrit loanwords *satru* ‘enemy’ which is commonly used as a political term, in Thai and Javanese languages, this word also used in other domains, such as agricultural term and social relation term, for instance *satru ati* /satru ati/ in Javanese and ศัตรูหัวใจ /satru hŭa tɕai/ in Thai. *Satru* /satru/ means ‘enemy’ and *ati* /ati/ or /hŭa tɕai/ means ‘heart’. Thus those compound words mean ‘(a person who becomes) the speaker’s rival to win somebody’s heart, nemesis’. In Thai language, it is also used in agricultural term, for example ศัตรูพืช /sàtru pʰhŭ:t/ ‘plant disease’.

6.2.2 The extension meaning of Sanskrit loanwords in Thai and Javanese languages

The extension meaning of Sanskrit loanwords in both Thai and Javanese languages, sometimes also are done by comparing and or creating new concept for extending the meanings. For examples are:

- (9) ฉันเหมือนตกนรกทั้งเป็น (TH12)

/tɕʰǎn mǐːɐn tòk nərók tʰáŋ pen/

‘It seems like I am in hell when actually I am still alive’

- (10) Prekarane kenpei ateges prekarane wong mlebu neraka (JV07: 8)

/prəkarane kenpei atəgəs prəkarane wɔŋ mləbu nəraka/

‘The matters which related to kenpei mean suffering matters.’

The words นรก /nərók/ ‘hell’ and *neraka* /nəraka/ ‘hell’ in contexts above are used to refer unpleasant condition which were experienced by someone in his/her life, e.g. sadness/suffering. In the sentences above, the speakers tried to compare between two things, e.g. นรก /nərók/ ‘hell’ and *neraka* /nəraka/ ‘hell’ is compared as ‘sadness/suffering’. According to Richard’s terminology (via Ullmann: 1977), the denotative meaning is termed as tenor, and the metaphorical meaning is termed as vehicle. In other words, “hell” is called as tenor; and “sadness/suffering” is called as vehicle. Sanskrit loanwords in Thai and Javanese languages also are extended the meanings in metaphorical way, as follows:

6.2.2.1 The extended meaning of Sanskrit loanwords in Thai

6.2.2.1.1 สวรรค์ /səwǎn/

In Thai language, Sanskrit loanword สวรรค์ /səwǎn/ is denoted as ‘heaven’, in its usages, the word sometimes is extended the meaning, for examples:

- (11) ศึกษาชีวิตจากสวรรค์กับแผ่นดิน (TH07: 5)

/sùksǎː tɕʰiːwít tɕàːk səwǎn kàp pʰɛːn din/

‘Learning life from **heaven** and earth.’

- (12) เขามองเห็นคนในบ้านบนสวรรค์ (TH08: 22)
 /k^hǎu mɔːŋ hɛn k^hon nai bân **bon səwǎn**/
- ‘He saw someone in a house at the **heaven above**.’
- (13) น่าจะมีตั๋วฟรีแถมให้ตาไปสวรรค์ด้วยอีกคน (TH10: 39)
 /nâː tɕàʔ miː tǔə friː t^hǎiːm hâi taː pai **səwǎn** dûəi ʔiːk k^hon/
- ‘(There) should have a free ticket go to **heaven** which given to grandfather.’
- (14) พระท่านจะเป็นผู้นำขึ้นไปบอกสวรรค์เบื้องบน (TH06: 50)
 /p^hráʔ t^hâːn tɕàʔ pen p^hûː nam k^hûn pai bɔ̀ːk **səwǎn** bûːəŋ bon/
- ‘Monk will go to tell **heaven** above.’
- (15) สวรรค์เท่านั้นที่รู้ว่าส่วนจะรอดหรือไม่ (TH03: 112)
 /**səwǎn** t^hǎu nán t^hîː rúː waː sàːn tɕàʔ rɔ̀ːt rǔiː mâi/
- ‘Only **heaven** who knows, (if) San will survive or not.’
- (16) กำพลได้ขึ้นสวรรค์ (TH08: 235)
 /kam p^hon dâi k^hûn **səwǎn**/
- ‘Kamphon already **in a happy situation**’.

The examples (11) – (16) show how Thai speaker conceptualizes the word สวรรค์ /səwǎn/, as follows:

Example (11) shows that the word สวรรค์ /səwǎn/ ‘heaven’ in ศึกษาชีวิตจาก สวรรค์ /sǔksǎː tɕ^hiːwít tɕàːk səwǎn/ is viewed as “a place” where one of sources of knowledge of life is come from. The other source is “earth”. The sentence (11) above perfomed that to reach perfection in life, people should learn related to environment and religious matters. With learning their environment people will able to survive, and learning religion to make people understand their “Dharma”.

Example (12) show that the word สวรรค์ /səwǎn/ ‘heaven’ in ในบ้านบนสวรรค์ /nai bâ:n bon səwǎn/ is viewed as “a place” which is also decorated by a house inside.

Example (13) shows that the word สวรรค์ /səwǎn/ in ไปสวรรค์ /pai səwǎn/ is viewed as “a place” which becomes a destination point where someone has an expectation to go there someday.

Example (14) shows that the word สวรรค์ /səwǎn/ ‘heaven’ in ไปบอกสวรรค์เบื้องบน /pai bə:k səwǎn bhi:əŋ bon/ could be viewed as “a place” which is situated in “a high level” and it also could be looked at as “a human” who has ability to do a verbal communication with the people.

Example (15) shows that the word สวรรค์ /səwǎn/ ‘heaven’ in สวรรค์เท่านั้นที่รู้ /səwǎn t^hâu nán t^hi: rú:/ is viewed as “a human being” who is able to know what will be happened toward someone else.

Example (16) shows that the word สวรรค์ /səwǎn/ ‘heaven’ in ขึ้นสวรรค์ k^huŋ səwǎn/ is viewed as “a place” which is situated in “a high area”. People need to step upward to reaching it. Moreover, based on the discourse, it refers to ‘a happiness which is already experienced by Kamphon’.

The examples (11) – (16) show that Thai speakers conceptualize the Sanskrit loanword สวรรค์ /səwǎn/ ‘heaven’ at least become three ideas, as follows: firstly, heaven is place, e.g. place for study, place which has a house inside, place for destination point, and place which situated in high area. This idea related to the usaging สวรรค์ /səwǎn/ in religious activity. Thai people believe that there will be a great place for someone who has good deeds after death. Secondly, heaven is a human being who able to interact verbally with other human being. In this context, heaven is compared with its occupant. Thirdly, heaven is happiness. In this case, people who getting happy is compared with people who stay in heaven.

6.2.2.1.2 นรก /nərók/

Sanskrit loanword นรก /nərók/ which is in Thai language denoted as ‘hell’ sometimes, in its usages, the meaning is extended, for examples:

- (17) คุณได้ลงนรกไปพร้อมกับคัมภีร์ที่คาบไว้แน่! (TH05)

/k^hun dā:i loŋ nərók pai p^hró:m kàp k^ham p^hi: t^hī: k^hâ:p wái nê:/

‘You certainly get **to fall down in hell** together with holy book which hold in your mouth’

- (18) ผมต้องสนใจด้วยหรือว่าตนเองจะตกนรกหรือขึ้นสวรรค์ (TH05: 41)

/p^hǒm tō:ŋ sǒn tǔai dûoi rǔi: wâ: ton ?e:ŋ tǔà? tòk nərók rǔi: k^hǔn sǔwǎn/

‘Should I care whether I will **fall in hell** or go upward to heaven?’

- (19) ฉันเหมือนตกนรกทั้งเป็น (TH13)

/tǔ^hǎn mǔēn tòk nərók t^háŋ pen/

‘It seems like I **fall down in hell** even I am still alive’

- (20) ฟามีตา 15 พฤษภาคม 2553 ตอน น้องนรก (TH13)

/fá: mi: ta: 15 p^hróut sè p^ha k^hom 2552 tō:n nǔ:ŋ nə rók/

‘Fahmetah (Heaven has eyes) 15 May 2553 in episode “**The Hellish Sister**”.

The examples (17) – (20) show the Thai speakers thoughts in related to นรก /nərók/, as follows:

Example (17) shows that the word นรก /nərók/ ‘hell’ in ลงนรก /loŋ nərók/ is viewed as “a place which is located in a low level” which someone should go down for going inside it.

Examples (18) and (19) show that the word นรก /nərók/ ‘hell’ in ตกนรก /tòk nərók/ is viewed as “a place” which is located in “a low level” which someone will be able to fall down inside it.

Example (20) shows that the word นรก /nərók/ ‘hell’ in น้อยนรก /nó:ŋ nə rók/ is compared with evil behaviour, it look likes the behaviour of hell occupants.

The examples (17) – (20) show that Thai speakers viewed Sanskrit loanword นรก /nərók/ ‘hell’ at least become three ideas, as follows: Firstly, hell is a low level place where someone should go down to enter it or some will be able to fall down inside it. Secondly, hell is suffering which nobody wants to encounter it, for example is ตกนรกทั้งเป็น /tòk nərók t^háŋ pen/ in sentence (19) above. Thirdly, hell is evil/bad things. In this case, someone who has unacceptable attitudes (very bad) is compared with behavior of the hell occupant, because hell is believed as a place which prepared for evil person.

6.2.2.1.3 ธรรมะ /t^ham maʔ/

Sanskrit loanword ธรรมะ /t^ham máʔ/ is denoted as ‘dharma, religion, virtue, truth, or duty’ in Thai language. In its usage, ธรรมะ /t^ham máʔ/ is sometimes viewed as “an instrument for doing something”, as follows.

(21) พี่ทองบอกว่าต้องใช้ธรรมะเข้าช่วย (TH10: 81)

/p^hi: t^hɔ:ŋ bò:k wâ: tɔ:ŋ tɔ^hái t^ham máʔ k^hâu tɔ^hûoi/

‘Brother Thong said that should use Dharma for helping’

Example (21) shows that dharma or virtue codes or moral will be useful as device for accomplishing duty/activity which has been done by the speakers.

6.2.2.1.4 ศีลธรรม /sĩ:n lə t^ham/

In Thai language, Sanskrit loanword ศีลธรรม /sĩ:n lə t^ham/ is denoted as ‘moral’ In its usage, the word sometimes is also viewed as “traffic”, as follows.

(22) พวกเขาขัดขัดกับปัญหาศีลธรรม (TH05: 32)

/p^hûək k^hâu jaŋ tít k^hàt kap pan hă: sĩ:n lə t^ham/

‘They still be jammed with **morality** matters’

Example (22) shows that the Sanskrit loanword ศีลธรรม/sī:n lə t^ham/ ‘morals’ which is usually used in religious activity, in this context, the word is viewed as a traffic which is sometimes smooth, or sometimes jammed.

6.2.2.1.5 โลก /lo:k/

In Thai language, Sanskrit loanword โลก /lô:k/ is denoted as ‘world’, but in its usage, the word sometimes is viewed as a person, as follows.

(23) ผมเป็นพวกหลวงโลก (TH13)

/p^hǎm pen p^hûək luəŋ lô:k/

‘I am a group of deceiving the world’

Example (23) shows that the word โลก /lô:k/ ‘world’ which in reality as apart of cosmos. In this context, the word is viewed as a person which is tricked or deceived by another person.

6.2.2.1.6 วรรณกรรม /wan na kam/

In Thai language, Sanskrit loanword วรรณกรรม /wan na kam/ is denoted as ‘literature’ but in its usage, it sometimes is viewed as “food”, as follows.

(24) ข้าพเจ้าจะพาชีวิตเข้าสู่วงโคจรแห่งการเสพและสร้างวรรณกรรม (TH08: 6)

/k^hâ: p p^há tɕâ:u tɕàʔ p^ha: tɕ^hi: wít k^hâu sù: woŋ k^ho: tɕɔ:n hɛ̀:ŋ ka:n

sè:p léʔ sâ:ŋ **wan na kam**/

‘I will bring my life to revolute on consuming and creating **literature**’

Example (24) shows that the word วรรณกรรม /wan na kam/ which is material of reading, but in this context, the word is viewed as a food which will able be consumed by people.

6.2.2.1.7 อาทิตย /ʔa: tʰít/

In Thai language, Sanskrit loanword อาทิตย /ʔa: tʰít/ is denoted as ‘sun’, but in its usage, the word sometimes is viewed as “charcoal”, as follows.

(25) อาทิตยเหมือนเตาเผาถ่าน (TH03: 17)

/ʔa: tʰít mʰǎɔn tau pʰǎu tʰà:n/

‘**Sun** looks like charcoal’

Example (25) shows that the word อาทิตย /ʔa: tʰít/ ‘sun’ which is considered as source of energy is compared with charcoal also as source of heat energy.

6.2.2.1.8 ทุกข์โศก /tʰúk sò:k /

In Thai language, Sanskrit loanword ทุกข์โศก /tʰúk sò:k/ is denoted as ‘suffer and sad’, but in its usage, the word sometimes is looked at as “deep water”, as follows.

(26) เขาจมอยู่ในความทุกข์โศกอยู่ 2 สัปดาห์ (TH05: 59)

/kʰǎu tɔɔm jù: nai kʰwa:m tʰúk sò:k jù: 2 sàpda:/

‘He sank in **suffering and sadness** for two weeks’.

Example (26) shows that the word ทุกข์โศก /tʰúk sò:k/ ‘suffer and sad’ or ‘unpleasant feeling of someone’ is compared with the deep water which is able to make someone sink inside it, such as a boat floating in a deep river or deep sea. It will be able to sink.

6.2.2.1.9 ศักดิ์ศรี – สิทธิ /sàksī: - sīt/

In Thai language, Sanskrit loanword ศักดิ์ศรี – สิทธิ /sàksī: - sīt/ is denoted as ‘honor – right’, but in its usage, the word sometimes is viewed as “property of people”, as follows.

(27) ผมไม่มีศักดิ์ศรี ไม่มีสิทธิเหมือนมนุษย์ทั่วไป (TH05: 26)

/pʰǎm mâi mi: sàksī: mâi mi: sīt mʰǎɔn mənút tʰûə pai/

‘I have no honor and right which ordinary people usually have.’

Example (27) shows that the word ศักดิ์ศรี – สิทธิ /sàksī: - sīt/ ‘honor and right’ is viewed as property which people should have it. Lacking those properties, someone will be considered as unqualified person and unusual person in society.

6.2.2.1.10 ภาษา /p^ha:sǎ:/

In Thai language, Sanskrit loanword ภาษา /p^ha:sǎ:/ is denoted as ‘language’, but in its usage, it sometimes is viewed as “person”, as follows.

- (28) ได้รับรางวัลดีเด่นจากสมาคมภาษาและหนังสือ ปี 2541 (TH03: 2)
 /dâ:i rǎp ra:ŋ wan di: dèn tɔ̀k sɔma:k^hom p^ha:sǎ: léʔ nǎŋsǐ: pi: 2541

‘(It) received the outstanding award from the language and book **society**’

Example (28) shows that the word ภาษา /p^ha:sǎ:/ ‘language’ is viewed as person who able to give something and has his own society.

6.2.2.2 The extension meaning of Sanskrit loanwords in Javanese language

6.2.2.2.1 *suwarga* /suwarga/

In Javanese language, Sanskrit loanword *suwarga* /suwarga/ is denoted as ‘heaven’, but in its usages, it sometimes is extended the meaning, for examples:

- (29) Kapan aku bisa bekti, **nyuwargakake** wong tuwa. (JV02: 85)

/kapan aku bisa bɛkti **puwargakake** woŋ tuwa/

‘When I am able to have great esteem for making my parent **happy**.’

- (30) Aku ora rumangsa diwirangake, malah **disuwargakake**. (JV05: 22)

/aku ora rumaŋsa diwiraŋake malah **disuwargakake**/

‘I don’t feel if I have been losing my face, in contrary, I **have been appreciated**.’

- (31) Dalu-dalu **swargi** rawuh ing dalem reksaniten mundhut kagunganipun dhuwung punika. (JV01: 67)

/dalu dalu **suwargi** rawuh iŋ daləm rɛksaniten munɔt kaguŋanipun ɔuwuŋ punika/

‘In one night **deceased** came to Reksaniten house picked up his kris.’

- (32) Katone ora patia ngrewes prekara urip mengko sawise mati, lan prekara mbangun **suwarga** nalikane isih urip. (JV08: 165)

/katone ora patija ŋrewes prəkara urip məŋko sawise mati lan prəkara baŋun **suwarga** nalikane isih urip/

‘He seem not care with hereafter life and creating **heaven** when still alive’

- (33) Kala-kala kanggo nglipur atine dheweke mikir yen menek andha mengkono mau ateges munggah menyang **swarga**. (JV07: 202)

/kala kala kaŋgo ŋlipur atine ɖeweke mikir jen menek anda məŋkono mau atəgəs muŋgah mənəŋ **suwarga**/

‘Sometimes, for amusing herself, she thought if stepping a ladder, it will be same as she went upward to **heaven**’.

Examples (29) – (33) above show that the Sanskrit word *suwarga* /*suwarga*/ ‘heaven’ is viewed by Javanese, as follows:

(29) *suwarga* /*suwarga*/ is viewed as ‘happiness’ in *nyuwargakake wong tuwa* /*ŋuwargakake woŋ tuwa*/. In the context above, he intended to make his parent gaining happiness’.

(30) *suwarga* /*suwarga*/ is viewed as ‘value thing’ in *disuwargakake* /*disuwargakake*/. In the context above, he was pampered or be appreciated’.

(31) *suwarga* /*suwarga*/ is viewed as ‘soul’ in *suwargi* /*suwargi*/ which is variant of *suwarga* /*suwarga*/. In the context above, the word is used as attribute of someone who dead.

(32) *suwarga* /*suwarga*/ is viewed as ‘creating object’ in *mbangun suwarga* /*baŋun suwarga*/. In the context above, making merit or doing goodness is compared as developing a building.

(33) *suwarga* /*suwarga*/ is viewed as ‘a high place’ in *munngah menyang suwarga* /*muŋgah mənəŋ suwarga*/. In the context above, Javanese thinks that heaven is located in the high place, and someone should upward to reaching the heaven’.

6.2.2.2.2 *neraka* /*nəraka*/

In Javanese language, Sanskrit loanword *neraka* /*nəraka*/ is denoted as ‘hell’, but in its usages, the word sometimes is extended the meaning, for examples:

- (34) *Mati ya dadi intiping neraka.* (JV03: 81)

/mati ja dadi intipiŋ nəraka/

‘Supposed die, (you) become crust of **hell**.’

- (35) *Ana ing njaba bablas mlayu nyingkiri omah sing dianggep kaya dene neraka iku*
JV06: 11)

/ana iŋ jaba bablas mlaju piŋkiri omah siŋ dianggəp kaja dene nəraka iku/

‘(In the) outside, (she) run directly to avoid the home which was considered as **hell**.’

- (36) *Bisa bae panggonane iki sedhela maneh malih dadi neraka.* (JV05: 22)

/bisa bae paŋgonane iki sədela maneh dadi nəraka/

‘Being possible, this place will become a **hell** soon.’

- (37) *Prekarane kenpei ateges prekarane wong mlebu neraka* (JV07: 8)

/prəkarane kenpei atəgəs prəkarane woŋ mləbu nəraka/

‘The matters which related to kenpei mean **suffering matters**.’

- (38) *Ing neraka nggih neraka sing paling jero, nggih, Pak?* (JV08: 287)

/iŋ nəraka ŋgih nəraka siŋ paliŋ jəro ŋgih pak/

‘In a hell, for sure, in the deepest **hell**, right sir?’

Examples (34) – (38) above show that the Sanskrit word *neraka* /nəraka/ ‘hell’ is viewed as many ideas by Javanese, as follows:

(34) *neraka* /nəraka/ is viewed as ‘pot for cooking rice’ in *dadi intiping neraka* /dadi intipiŋ nəraka/. In the context above, referring to a condition of the most evil person which in hereafter he/she will be punished in the deepest hell whose have very bad condition, such as, as the nearest distance between the source of fire and the particular hell occupants are posited. Thus, the condition is compared to rice in the bottom of pot which becoming crust of rice while it is cooked, because the rice was too close with the fire or the fire was too strong to cook the rice. Javanese believe that one of hell levels is figured out as a hot pot for boiling the sinners.

(35) *neraka* /nəraka/ is viewed as ‘trouble place’ in *omah siŋ dianggep kaya dene neraka* /omah siŋ dianggəp kaja dene nəraka/. In the context above,

condition of hell becomes comparison of condition of home which is very bad because of many problems occurred among the occupants.

(36) *neraka* /nəraːka/ is viewed as ‘a flame place’ in *panggonane iki sedhela maneh malih dadi neraka* /paŋgonane iki səd̪ela maneh dadi nəraːka/. In the context above, a condition of hell is used as comparison of a blazing place where fire burns all of things.

(37) *neraka* /nəraːka/ is viewed as ‘suffer’ in *prekarane kenpei ateges prekarane wong mlebu neraka* /prəkarane kenpei atəgəs prəkarane woŋ mləbu nəraːka/. In the context above, condition of hell as comparison of the worse condition which is experienced by someone who crashes with kenpei during Japanese colonial in Java.

(38) *neraka* /nəraːka/ is viewed as ‘hole’ in *neraka sing paling jero* /nəraːka siŋ paliŋ jəro/. In this context, condition of hell is compared with holes which sometimes have deep levels or sometimes have shallow levels. However, all levels will able to make someone sank inside.

6.2.2.2.3 *dosa* /dosa/

In Javanese language, Sanskrit loanword *dosa* /dosa/ is denoted as ‘sin’, but in its usages, the word sometimes is extended the meaning, for examples:

(39) Neng kutha tiwas dadi **underane dosa**. (JV04: 27)

/neŋ kuʈa tiwas dadi **undəraːne dosa**/

‘City will become middle of **circle of sins**.’

(40) Karepe **nebus dosane** marang Mbokmas Puspawicitra. (JV01: 43)

/karəpe **nəbus dosane** maraŋ mbokmas puspawicitra/

‘Wishing to **redeem her guilty** toward madame puspawicitra’

Examples (39) – (40) above show that the Sanskrit word *dosa* /dosa/ ‘sin’ is viewed as many ideas by Javanese, as follows:

(39) *dosa* /dosa/ is viewed as ‘whirlpool’ in *underane dosa* /undəraːne dosa/. In the context above, condition of city which is viewed as a centre for occurring badness, wickedness, and crime. In this area, someone will easily be tempted to do

such as evil things, like a power of whirlpool in a river which will suck anything inside easily.

(40) *dosa* /dosa/ is viewed as ‘pawning goods’ in *nebus dosa* /nəbus dosa/.

In the context above, feeling of someone who is very guilty to another, she would like to do a good act for paying back her bad act in previous time, like a people who intended to pawn her goods in mortgage place.

6.2.2.2.4 *rasa* /rasa/

In Javanese language, Sanskrit loanword *rasa* /rasa/ is denoted as ‘feeling’, but in its usages, the word sometimes is extended the meaning, for examples:

(41) Dalam abang yaiku dalam wong kang **nggedhekake rasane**, nepsune. (JV01: 51)

/dalam aban̄ jaiku dalam won̄ kan̄ **ŋgədekake rasane** nəpsune/

‘The red way is the way of someone who **raising his lust**.’

(42) Pak Sokeh takon **kebak rasa kuwatir** (JV06: 91)

/pak sokeh takon **kəbak rasa kuatir**/

‘Mr. Sokeh asked with **full of worries**.’

(43) Sopir nyawang ningsih, **rasa kasmarane saya nglilir**. (JV04: 30)

/sopir nəwan̄ nɪŋsih **rasa kasmarane saja ŋlilir**/

‘Driver looked at Ningsih, then **his feeling of love woke up**’

(44) **Rasane** angel kanggo njangkah. (JV07: 63)

/rasane an̄el kan̄go ɲan̄kah/

‘**his feeling** was so difficult to step over’

(45) **Diobrak-abrik rasa** kangene sarana semangat *Asia no cuyoi kodomo*. (JV07: 233)

/diobrak abrik rasa kangene sarana səman̄at asia no cujoi kodomo/

‘(It was) shattered with his missing and with spirit of *Asia no cuyoi kodomo*.’

Examples (41) – (45) above show that the Sanskrit word *rasa* /rasa/ ‘feeling’ is viewed as many ideas by Javanese, as follows:

(41) *rasa* /*rasa*/ is viewed as ‘expandable thing’ in *nggedhekake rasane* /*ŋgəðekake rasane*/. In the context above, feeling is compared with a thing which is able to be expanded or wrinkled, such as balloon or rubber which is able to be blown.

(42) *rasa* /*rasa*/ is viewed as ‘packable thing’ in *kebak rasa kuatir* /*kəbak rasa kuatir*/. In the context above, feeling is compared with a thing which is able to be filled in a container.

(43) *rasa* /*rasa*/ is viewed as ‘human being’ in *rasa kasmarane saya nglilir* *kebak rasa kuatir* /*rasa kasmarane saya ŋlilir*/ ‘his feeling of love was growing up’. In the context above, feeling is compared with human who needs to sleep and also awake, as well.

(44) *rasa* /*rasa*/ is viewed as ‘feet’ in *rasane angel kanggo njangkah* /*rasane aŋel kaŋgo ɟaŋkah*/ ‘his feeling was so difficult to accept it’. In the context above, feeling is compared with feet which are used for stepping or walking.

(45) *rasa* /*rasa*/ is viewed as ‘war’ in *diobrak-abrik rasa kangene* ‘which is turned upside down by his feeling (missing)’. In the context above, feeling is compared with soldier in battle who turned upside down his enemies.

6.2.2.2.5 *perkara* / *pər̥kara*/

In Javanese language, Sanskrit loanword *perkara* /*pər̥kara*/ is denoted as ‘matter’, but in its usages, the word sometimes is extended the meaning, for examples:

(46) Tur wis wareg, ngulu **pedhes-asine perkara** abot. (JV02: 68)

/tur wis warəʔ ŋulu **pəðəs asine pər̥kara** abot/

‘(He) already full to swallow **spicy and salty of big problem**’

(47) Atine Darno apadene Herman uga tansah gumludhug **ngolak alik perkara** kang tansah ngganjel ana ing ati. (JV05: 4)

/atine darno apadene herman uga tansah gumluðuʔ **ŋolak alik pər̥kara** kaŋ tansah ŋganɟəl ana iŋ ati/

‘Darno and Herman hearts also always thunder **considering problems**, which always blocks up in their hearts.’

Examples (46) – (47) above show that the Sanskrit word *perkara* /pərkara/ ‘matter’ is viewed as various of ideas by Javanese, as follows:

(46) *perkara* /pərkara/ is viewed as ‘tasty food’ in *ngulu pedhes-asine perkara* /ŋulu pəðəs asine pərkara/ ‘have a lot of experience to solve problems’. In the context above, matters are compared with sort of tasty foods.

(47) *perkara* /pərkara/ is viewed as ‘two sides thing’ in *ngolak alik perkara* /ŋolak alik pərkara/ ‘considering a matter’. In the context above, matters are compared as particular thing which has two sides, such as a coin.

6.2.2.2.6 *candra* /candra/

In Javanese language, Sanskrit loanword *candra* /candra/ is denoted as ‘moon, month’, but in its usages, the word sometimes is extended the meaning, for examples:

(48) Apa maneh kang arep **dicandra**? (JV05: 72)

/apa maneh kaŋ arəp **dicandra**/

‘Have anything else which will **be figured**?’

(49) **Candrane** Bulik Rum ngelingake lagu alus nrenyuhake ati. (JV07: 230)

/**candrane** bulik rum ŋeliŋake lagu alus nrəɲuhake ati/

‘The aunty Rum’s **figure** remind me to the soft song which deeply affected in the heart’.

Examples (48) – (49) above show that the Sanskrit word *candra* /candra/ ‘month, moon’ is viewed as many ideas by Javanese, as follows:

(48) *candra* /candra/ in *dicandra* is used as verb which the meaning is ‘be figured’.

(49) *candra* /candra/ is viewed as ‘face’ in *candrane* /candrane/. In the context above, face of someone is compared with the surface of moon.

6.2.2.2.7 *bumi* /bumi/

In Javanese language, Sanskrit loanword *bumi* /bumi/ is denoted as ‘earth’, but in its usags, the word sometimes is extended the meaning for examples:

(50) Srimadu kaya ilang **dileg bumi** (JV08: 51)

/srimadu kaja ilaŋ **diləʔ bumi**/

‘Srimadu looked like to disappear (and) **swallowed by the earth**’

(51) Sewengi muput kijenan **ndhepani bumi** peteng. (JV07: 126)

/səwəŋi muput kiʒenan **ndəpani bumi** pətəŋ/

‘All night long (he) was alone (and) **measured (in fathoms) the dark earth**’

Examples (50) – (51) above show that the Sanskrit word *bumi* /bumi/ ‘earth’ is viewed in many ideas by Javanese, as follows:

(50) *bumi* /bumi/ is viewed as ‘a reptile’ in *dileg bumi* /diləʔ bumi/ ‘be swallowed by earth’. In the context above, earth is compared with a reptile consuming food by swallowing, such snake or crocodile.

(51) *bumi* /bumi/ is viewed as ‘a measureable space’ in *ndhepani bumi* /ndəpani bumi/ ‘to measured (in fathoms) earth’. In the context above, earth is compared with a space which able to be measured.

6.2.2.2.8 *basa* /basa/

In Javanese language, Sanskrit loanword *basa* /basa/ is denoted as ‘language, variety of humble’, but in its usages, the word sometimes is extended the meaning, for examples:

(52) (Kuwi) jalaran **basane kasar** lan durung ngerti unggah ungguh. (JV01: 20)

/ʒalaran **basane kasar** lan duruŋ ŋərti uŋgah uŋguh/

‘(It) because her **language was rough** and did not know to the good manners.’

(53) Kejaba kuwi kowe kudu ajar caturan nganggo **basa sing alus**. (JV01: 21)

/kəʒaba kuwi kowe kudu aʒar caturan ŋaŋgo **basa siŋ alus**/

‘Furthermore, you should learn to communicate with **the properly language**.’

Examples (52) – (53) above show that the Sanskrit word *basa* /basa/ ‘language’ is viewed as ‘goods which valued by tactile’ in *basane kasar* /basane kasar/ ‘her language roughly impolite’ and *basa sing alus* /basa siŋ alus/ ‘a smooth language/the polite language’. In the contexts above, language is compared with goods which could be valued with tactile, such as, it is smooth or rough.

6.2.2.2.9 *sangsara* /saṅsara/

In Javanese language, Sanskrit loanword *sangsara* /saṅsara/ is denoted as ‘suffer’, but the word sometimes is compared with another thing, for example:

- (54) Saiki Kasminta tumiba ing omahe Nini Sali kanthi tekad bakal **merangi kasangsaran**. (JV08: 8)

/saiki kasminta tumiba iŋ omahe nini Sali kaŋti tekad bakal **məraŋi kaŋsaran**/

‘Now Kasminta arrived in Grandmom Sali’s house with his effort **to fight the suffering**’.

In the context above, someone who solving problem from poverty is compared with someone who fighting in battle field.

6.2.2.3 The comparison of extension meaning of Sanskrit loanwords in Thai and Javanese languages

There are several Sanskrit loanwords in Thai and Javanese languages which were extended the meanings. In its usages, those words are sometimes viewed similarly and the words sometimes are viewed differently, as follows:

- (1) In Thai and Javanese languages, Sanskrit loanword สวรรค์ /səwǎn/ or *suwarga* /suwarga/ is denoted as ‘heaven’, but the word sometimes is extended the meaning in several usages. Firstly, in both Thai and Javanese languages, heaven is viewed as “high place” in contexts ขึ้นสวรรค์ /kʰîn səwǎn/ and *nunggah suwarga* /nunggah suwarga/ ‘to go upward to heaven’. Secondly, heaven is used for comparing “happiness” in contexts กำพลได้ขึ้นสวรรค์ /kam pʰon dâ:i kʰîn səwǎn/ ‘Kamphon became happy’ and *nyuwargakake wong tuwa* /ɲuwargakake woŋ tuwa/ ‘to make parent happy’. Moreover, in Thai language, heaven is also viewed as “place for study”, “place which has a house inside”, “place for destination points”, and viewed as “human being” Meanwhile, in Javanese language, heaven is also viewed as “honor”, “creating object”, and “attribute for someone who dead”.

(2) In Thai and Javanese languages, Sanskrit loanword นรก /nərók/ or *neraka* /nəra:ka/ is denoted as ‘hell’, and the word sometimes is extended the meaning, such as viewed as “low place” in contexts ลงนรก /loŋ nərók/ ‘to go down to hell’ and *neraka sing paling jero* /nəra:ka siŋ paliŋ jəro/ ‘the deepest hell’. Secondly, hell is used for comparing “sadness, wicked, evil” in contexts ตกนรกทั้งเป็น /tòk nərók t^háŋ pen/ ‘in suffer’ or น้องนรก /nó:ŋ nə rók/ ‘the hellish sister’ and *mlebu neraka* /mləbu nəra:ka/ ‘suffering situation’ or *omah neraka* /omah nəra:ka/ ‘very bad situation home’. However, in Javanese language, hell is also viewed as “pot for cooking rice” and “firing place”.

(3) In Thai and Javanese languages, Sanskrit loanword โลก /lô:k/ and *bumi* /bumi/ which are denoted as ‘world’ and the world sometimes is extended the meaning, such as viewed as “person” in Thai language, but is viewed as “reptile” and “measureable space”

(4) In Thai and Javanese languages, Sanskrit loanword ภาษา /p^ha:sǎ:/ and *basa* /bumi/ which are denoted as ‘language’ and the word sometimes is extended the meaning, such as viewed as “person” in Thai language, but is viewed as “goods which valued by tactile” in Javanese language.

(5) There are several Sanskrit loanwords which also metaphorically are used in Thai language but there are no data in Javanese language, or vice versa. For examples, in Thai language, Sanskrit loanwords: ธรรมะ /t^ham máʔ/ ‘dharma’ which is viewed as “an instrument”; ศีลธรรม /sǐ:n lat^ham/ ‘moral’ which viewed as “traffic”; วรรณกรรม /wan na kam/ ‘literature’ which is viewed as ‘consuming goods’; อาทิตย์ /ʔa: t^hít/ is ‘sun’ which is compared with “charcoal”; ทุกข์โศก /t^húk sò:k/ ‘suffer and sad’ which is looked at as “deep water”; and ศักดิ์ศรี – สิทธิ /sàksǐ: - sít/ ‘honor – right’ which is viewed as “property”. Meanwhile, in Javanese language, Sanskrit loanwords:

dosa /dosa/ ‘sins’ which is viewed as “whirlpool” and “pawning goods”; *rasa* /rasa/ ‘feeling’ which is viewed as “expandable thing or classy goods”, “pack able things”, “human being”, “foot”, and “soldier”; *perkara* /pərkarə/ ‘matter’ is viewed as “tasty food” and “two sides thing”; *candra* /candra/ ‘moon/month’ is viewed as ‘face, figure’; and *sangsara* /saŋsara/ ‘suffer, poverty’ is looked at as “battle”.

6.3 Sanskrit Loanwords as Proper Name in Thai and Javanese Languages

Naming is one of the more important processes in social interaction in which to categorize things, persons, and places. For instances, person naming become a sign of a parent’s wish for their baby. Parents will choose a special name for their baby with considerations, such as: family, religion, culture, and gender. Particular geographical place is also named by the owner with special purposes and wishes. According to ศิวรี วรณิตินันท์ (2527), there are 7 qualifications which are considered on person naming which giving successful of life, e.g. names for reaching power and respect; name for reaching prosperous, dignified and richness; names for getting love, mercy, compassion from others; name for becoming a diligent people, hard working; name for becoming honorable person; name for having a good interpersonal relationship; and name for getting healthy and long live. According to Javanese culture, the naming of Javanese is classified at least one to three considerations, as follows²⁰: First consideration is social class consideration, e.g. from an ordinary family or from an aristocrat family; Second consideration is meaning consideration. It means the choosen name/word has a good meaning or bad meaning; third consideration is based on *petungan* or *primbon* ‘Javanese almanac/compendium of astrological knowledge’. Javanese believe that the appropriate name or inappropriate name will reflect to the behaviour, and /or luckiness of the owner.

In Thai and Javanese societies, Sanskrit loanwords are also used as names of person, as follows:

²⁰ Retrieved from <http://setyawara.webnode.com/news/tinjauan-sekilas-nama-orang-jawa/>

6.3.1 Sanskrit loanwords as proper name in Thai society

In Thai language, Sanskrit loanwords which are used as proper names can be classified into five domains, as follows:

6.3.1.1 Education terms as proper name

Several educational terms which borrowed from Sanskrit language, also are used as proper names in Thai society, such as ทฤษฎี /t^h r^ó: sè di:/ ‘theory; hypothesis’, บัณฑิต /ban d^hit/ ‘graduate’, วิทยา /wít t^h ó ja:/ ‘knowledge; philosophy’, ศาสตร์ /sà:t/ ‘knowledge’, สุภาษิต /sù p^ha sít/ ‘proverb, saying’ which are used as male name in Thai society; and ปริญญา /pè rinja:/ ‘degree; academic degree’ is used as female name in Thai society.

In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) ปริญญา /pà rinja:/ ‘degree’ and รัตน /rát/ ‘diamonds’ become ปริญญา รัตน /pà rinja:rat/ ‘a degree of diamonds’, or ปริญญา /pə rinja:/ ‘degree’ and วรรณ /wan/ ‘colour’ become ปริญญาวรรณ /pə rinja:wan/ ‘a colorful degree.

(2) ศาสตร์ /sà:t/ ‘knowledge’, ตรา /tra:/ ‘mark, symbol’, and युทธ /jút/ ‘war’ become ศาสตร์ตรายุทธ /sà:t tra:jút/ ‘symbol of war science’, or ศาสตร์ /sà:t/ ‘science’ and ศิลป์ /sín/ ‘arts’ become ศาสตร์ศิลป์ /sà:t sín/ ‘arts of science’, or กิตติ /kít tì/ ‘fame’ and ศาสตร์ /sà:t/ ‘science’ become กิตติศาสตร์ /kít tìsà:t/ ‘a fame of science’.

6.3.1.2 Religion, ritual and myth terms as proper name

Several terms on religion, ritual, and mythology which borrowed from Sanskrit language, also are used as proper names, such as ธรรม /t^ham/ ‘fair’, อินทร์ /ʔin/ ‘Indra’, วิษณุ /wít sənú/ ‘Vishnu’ are used as male name in Thai society, and อัมพร /ʔapsǝ:n/ ‘angel’ is used as female name in Thai society. However,

several words also are used as male or female name in Thai society, such as กุศล /kù sǎn/ ‘charity, merit’ and เทพ /tʰê:p/ ‘god, goddess’.

In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) อินทร์สร /ʔin son/ which is consisted of อินทร์ /ʔin/ ‘Indra’ and สร/son/; or ชนันทอินทร์ /tʰónanʔin/ which is consisted of ชนันท /tʰónan/ and อินทร์ /ʔin/.

(2) สุเทพ /sùtʰê:p/ ‘a good deity’ which is consisted of สุ /sù/ ‘good’ and เทพ /tʰê:p/ ‘deity’ ; or เทพธิดา /tʰê:ptʰída:/ ‘female deity’ which is consisted of เทพ /tʰê:p/ ‘deity’ and ธิดา /tʰída:/ ‘daughter, girl’.

(3) วิษณุพงศ์ /wít sənúpʰon/ which is consisted of วิษณุ /wít sənú/ and พงศ์ /pʰon/ ‘lineage’.

Ritual and traditional terms which are borrowed from Sanskrit language, also are used as proper names, such as มงคล /moŋkʰon/ ‘garland’, สมรส /sǎmrót/ ‘get married’, and พิธี /pʰítʰi:/ ‘ceremony, ritual’ are used as male name in Thai society, and พรรษา /pʰansǎ:/ ‘Buddhist lent’ is used as female name in Thai society.

In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) สุพรรษา /sùpʰansǎ:/ ‘the good Buddhist lent’ which is consisted of สุ /sù/ ‘good’ and พรรษา /pʰansǎ:/ ‘Buddhist lent’

(2) พิธีพัฒน์ /pʰítʰi: pʰát/ ‘the prosperous ritual’ is consisted of พิธี /pʰítʰi:/ ‘ceremony, ritual’ and พัฒน์ /pʰát/ ‘prosperity’, or พิธีกร /pʰítʰi:ko:n/ ‘the leader of ritual’ is consisted of พิธี /pʰítʰi:/ ‘ritual’ and กร /ko:n/ ‘arm, hand’.

6.3.1.3 Socio-economical terms as proper name

Several socio-economical terms which are borrowed from Sanskrit language, also are used as proper names, such as สมบูรณ์ /sǒm bu:n/ ‘perfectly, completely’, อาทิตย์ /ʔa:t^hit/ ‘week, sun’, ทวีป /t^hówĩ:p/ ‘continent’ which are used as male name in Thai society. The other words, จันทร์ /tɕan/ ‘Monday, moon’ and กมล /kəmon/ ‘heart, mind, lotus’ are used as female name in Thai society. Another example, ธนา /t^hóna:/ ‘fund’ is used as male or female name in Thai society.

In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) จันทร์สุดา /tɕan sùda:/ ‘lady of moon’ which is consisted of จันทร์ /tɕan/ ‘moon’ and สุดา /sùda:/ ‘woman, lady’; or จันทร์ฉาย /tɕan tɕǎ:i/ ‘shine of moon’ which is consisted of จันทร์ /tɕan/ ‘moon’ and ฉาย /tɕǎ:i/ ‘shine’; or จันทร์จิรา /tɕan tɕǎira:/ which is consisted of จันทร์ /tɕan/ ‘moon’ and จิรา /tɕǎira:/.

(4) กมลกาญจน์ /kəmon ka:n/ ‘the heart of gold’ which is consisted of กมล /kəmon/ ‘heart’ and กาญจน์ /ka:n/ ‘gold’; or กมลทิพย์ /kəmon t^hĩp/ ‘the heart of divine’ which is consisted of กมล /kəmon/ ‘heart’ and ทิพย์ /t^hĩp/ ‘divine’; กมลชนก /kəmon tɕ^hónók/ ‘the heart of father’ which is consisted of กมล /kəmon/ ‘heart’ and ชนก /tɕ^hónók/ ‘father’.

(3) ธนาภรณ์ /t^hóna: p^hɔ:n/ which is consisted of ธนา /t^hóna:/ ‘fund’ and ภรณ์ /p^hɔ:n/; or ธนาพงศ์ /t^hóna: p^hɔŋ/ ‘the lineage of fund’ which is consisted of ธนา /t^hóna:/ ‘fund’ and พงศ์ /p^hɔŋ/ ‘lineage’ or ธนาภรณ์ /t^hóna:kwɔ:n/ which is consisted of ธนา /t^hóna:/ ‘fund’ and ภรณ์ /kwɔ:n/.

6.3.1.4 Political terms as proper name

Several political terms which are borrowed from Sanskrit language, also are used as proper names, such as สันติ /sānti/ ‘peacefulness; tranquility; calmness’, มন্ত্রী /montri:/ ‘advisor, high government officer’, อภิสิทธิ์ /ʔàp^hisìt/ ‘prerogative, privilege’, ชาติ /tḥâ:t/ ‘nation’ which are used as male name in Thai society ; or มิตร /mí:t/ ‘friend’ and ชัย / tḥ^hai / ‘victory’ which are used in both male and female names in Thai society.

In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) สันติ /sānti/ ‘peacefulness; tranquility; calmness’ and สุข /sùk/ ‘happy’ become สันติสุข /sāntisùk/ ‘peaceful and happy’.

(2) มิตร /mí:t/ ‘friend’ and สุ /sù/ ‘good’ become สุมิตร /sumí:t/ ‘the good friend’ which has a variation as สุมิตรา /sumí:t tra:/.

(3) ชัย / tḥ^hai / ‘victory, successful’ and วุฒิ /wút/ ‘qualification’ ชัยวุฒิ /tḥ^haiwút/ ‘successful and qualified’; or ชัยวรรณ / tḥ^hai wan ni:/ ‘color of successful’ which consisted of ชัย / tḥ^hai / ‘victory’ and วรรณ /wan ni:/ ‘color’.

(4) ชาติ /tḥâ:t/ ‘nation’ and สุ /sù/ ‘good’ become สุชาติ /sùtḥâ:t / ‘the good nation’.

6.3.1.5 Arts and literature terms as proper name

Several arts and literature terms which are borrowed from Sanskrit language, also are used as proper names, such as อรุณ /ʔorátḥ^hun/ ‘Arjuna’, กวี /kəwi:/ ‘poet’ are used as male name in Thai society, but จิตร /tḥ^hit tra:/ ‘paint’,

บุษบา /bùt sə ba:/ ‘Inao’s wife’, and สীดา /sì: da:/ ‘King Rama’s wife’ used as female name in Thai society.

In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) กวีวุฒิ /kəwi: wút / ‘qualified poet’ which is consisted of /kəwi:/ ‘poet’ and วุฒิ /wút/ ‘qualification’, or กวีวัฒน์ /kəwi: wát/ ‘progressing poet’ which is consisted of /kəwi:/ ‘poet’ and วัฒน์ /wát / ‘progressing’ or กวีศักดิ์ /kəwi: sàk/ ‘power of poet’ is consisted of /kəwi:/ ‘poet’ and ศักดิ์ /sàk/ ‘power, prestige’.

(2) จิตราภรณ์ /tɔ̀it tra:p^hɔ:n/ ‘beautiful picture’ which consisted of จิตรา /tɔ̀it tra:/ ‘paint, image’ and ภรณ์ /p^hɔ:n/ ‘decoration’, or จิตราพร /tɔ̀it tra: p^hɔ:n/ ‘the blessed picture’ which consisted of จิตรา /tɔ̀it tra:/ ‘paint, image’ and พร /p^hɔ:n/ ‘blessing’, and สุจิตรา is consisted of สุ /sù/ ‘good’ and จิตรา /tɔ̀it tra:/ ‘paint, image’.

(3) สীดาพร /sì: da:p^hɔ:n/ ‘the blessing of Sita’ which is consisted of /sì da:/ ‘King Rama’s wife’ and พร /p^hɔ:n/ ‘blessing’, or สีดารัศมี /sì: da:rát/ ‘the sita’s shine’ is consisted of /sì: da:/ ‘King Rama’s wife’ and รัศมี /rát/ ‘shine’.

6.3.2 Sanskrit loanwords as proper name in Javanese society

Sanskrit loanwords which are used as proper name can be classified into five domains, as follows:

6.3.2.1 Educational terms as proper name

Educational terms which borrowed from Sanskrit language, also are used as proper names in Javanese society, even though, the number is limited, for examples, *sastra* /sastra/ ‘science’ and *widyā* /widja/ ‘knowledge’. Both of words able be used as male or female name and for those purposes, it sometimes are attached by a particular particle, such as *-wan* /wan/ for male in *sastriawan* /sastriawan/ or *-ani*

/ani/ for female in *sastriani* /sastriani/; –wan /wan/ for male in *widyawan* /widjawan/ or –ani /ani/ or –wati /wati/ for female in *widyani* /widjani/ or *widyawati* /widjawati/.

6.3.2.2 Religion, ritual, and myth terms as proper name

Religion, ritual, and myth terms which borrowed from Sanskrit language, also are used as proper names in Javanese society, such as *dewa* /dewa/ ‘god, deity’, *wisnu* /wisnu/ ‘Vishnu’, *Indra* /indra/ ‘Indra’ and *nugraha* /nugraha/ ‘blessing’ are used as male name in Javanese society; and *dewi* /dewi/ ‘goddess, deity’, *apsari* /apsari/ ‘angel’, *Sri* /sri/ ‘goddess Sri’ are used as female name. As proper name, the word *dewa* /dewa/ ‘god, deity’ sometimes is attached by particle *su-* /su-/ ‘good’ become *sudewa* /sudewa/ ‘the good god or the good deity’.

6.3.2.3 Socio-economical terms as proper name

Social, economical, and geographical terms which borrowed from Sanskrit language, also are used as proper names in Javanese society, such as *dana* /dana/ ‘fund’, *karya* /karja/ ‘work’, *candra* /candra/ ‘moon’, *aditya* /aditja/ ‘sun’ and *guna* /guna/ ‘benefit’ usually for male name; *cahya* /cahja/ ‘shine’, *surya* /surja/ ‘sun’, and *wiji* /wi:ji/ ‘seed’ usually used as both female and male names; and *mega* /mega/ ‘cloud’ is used as female name. However, those names are not absolutely for male, female or vice versa. Because, those words can be attached particular particle as gender marker of proper naming, for examples, *karya* /karja/ ‘work’ can be attached by –ani /ani/ become *karyani* /karja/ as female name, or *surya* /surja/ ‘sun’ can be attached by –ani /ani/ become *suryani* /surjani/ as female name or it can be attached –adi /adi/ become *suryadi* /surjadi/ as male name.

6.3.2.4 Political terms as proper name

Political terms which borrowed from Sanskrit language, also are used as proper names in Javanese society, such as *mitra* /mitra/ ‘friend’, *satriya* /satrija/ ‘warrior’, *yuda* /juda/ ‘war’, *wijaya* /wi:aja/ ‘victory’, *mantri* /mantri/ ‘palace official’, and *wira* /wira/ ‘courageous, manly’ are used as male name in Javanese society. Particular political term which is used as male name, sometimes also is used as female name by attaching female marker, for examples, *satriya* /satrija/ ‘warrior’ which is attached by –ani /-ani/ or –nti /-nti/ become *satriyani* /satrijani/ or *satriyanti* /satrijanti/; *wijaya* /wi:aja/ which is attached by –nti /-nti/ become *wijayanti*

/wiḥajanti/ which has counterpart male name as *wijayanto* /wiḥajanto/. In addition, as proper name, particular political term also is attached by particle *su-* /su-/ ‘good’, for examples *mitra* /mitra/ ‘friend’ become *sumitra* /sumitra/ ‘the best friend’; *mantri* /mantri/ ‘palace official’ become *sumantri* /sumantri/ ‘the best palace official’.

6.3.2.5 Arts and literature terms as proper name

Arts and literature terms which borrowed from Sanskrit language also are used as proper names in Javanese society. In this domain, the protagonist characters from Sanskrit literary works are dominantly used as proper name of Javanese, such as *rama* /rama/ ‘Rama’, *citra* /citra/ ‘picture’, *arjuna* /arjuna/ ‘Arjuna’, *bima* /bima/ ‘Bhima’, *karna* /karna/ ‘Karna, ears’, *krisna* /krisna/ ‘Krishna’, *pandu* /pandu/ ‘Pandu’, and *brata* /brata/ ‘Bharata’ are used as male name in Javanese society; *sinta* /sinta/ ‘Sita’, *rukmini* /rukmini/ ‘Rukmini’, *damayanti* /damajanti/ ‘Damayanti’, *parwati* /parwati/ ‘Parwati’, *sawitri* /sawitri/ ‘Savitri’, and *setyawati* /setjawati/ ‘Satyawati’ are used as female name in Javanese society. In addition, as proper name, particular character also is attached by particle *su-* /su-/ ‘good’, for examples *karna* /karna/ ‘Karna, ears’ become *sukarna* /sukarna/ ‘good ears’; *brata* /brata/ ‘Bharata’ become *subrata* /subrata/ ‘Good Bharata’; *citra* /citra/ ‘picture’ become *sucitra* /sucitra/ ‘good picture’.

6.3.3 Comparison of Sanskrit loanwords as proper name in Thai and Javanese societies

In both societies, Sanskrit loanwords also used as proper name as parent wishing and blessing to their babies. There are several similarities and differences in the using of Sanskrit loanwords as proper name in both Thai and Javanese societies, as follows:

6.3.3.1 Similarities

Several Sanskrit loanwords which usually used as terms in educational, religion, ritual, myth, geographical, economical, political, arts and literature activities are used as proper name in both Thai and Javanese societies. The chosen names are:

(1) Sanskrit loanwords which have good meanings. There are similar Sanskrit loanwords which are chosen in both languages, for examples *วิทยา* /wít t^hə ja:/ - *widya* /widja/ ‘knowledge, philosophy’; *ธนา* /t^həna:/ - *dana* /dana/ ‘fund’; and *จิตร* /tɔ̀t tra:/ - *citra* /citra/ ‘paint, image’

(2) Name of Indian deities. There are similar Sanskrit loanwords which are chosen in both languages, for examples *อินทร์* /ʔin/ - *indra* /indra/ ‘Indra’; *เทพ* /t^hê:p/ - *dewa* /dewa/ ‘god’; *วิษณุ* /wít sənú/ - *wisnu* /wisnu/ ‘Vishnu’.

(3) Name of characters from the Sanskrit literary works which have good image or considering as protagonist characters. There are similar Sanskrit loanwords which are chosen in both languages, for examples *อรชุน* /ʔorátɔ̀hǔn/ - *harjuna* /harjuna/ ‘Arjuna’, *สีดา* /sí: da:/ - *sinta* /sinta/ ‘King Rama’s wife’; *พิม* /p^him/ - *bima* /bima/ ‘Bhima’.

In its usage as proper names, several Sanskrit loanwords are combined with another word / particle for specifying the meaning of the chosen proper names, such as *สุ* /sù/ - *su-* /su-/ ‘good’ in *สุมิตร* /sumí:t tra:/ - *sumitra* /sumitra/ ‘good friend’; *สุเทพ* /sùt^hê:p/ - *sudewa* /sudewa/ ‘a good deity’; and *สุจิตร* /sùtɔ̀t tra:/ - *sucitra* /sucitra/ ‘good picture’.

6.3.3.2 Differences

There are several differences which found while Sanskrit loanwords are used as proper names in both Thai and Javanese languages, as follows. In its usage as proper names, Sanskrit loanwords in Thai language sometimes are treated as compound words, e.g. combined with another word as well as compound word, for examples *สันติ* /sǎntì/ ‘peacefulness; tranquility; calmness’ and *สุข* /sùk/ ‘happy’ become *สันติสุข* /sǎntìsùk/ ‘peaceful and happy’; *ชัย* /tɔ̀hǎi/ ‘victory, successful’ and *วุฒิ* /wút/ ‘qualification’ become *ชัยวุฒิ* /tɔ̀hǎiwút/ ‘successful and

qualified'; and กมลกาญจน์ /kəmon ka:n/ 'the heart of gold' which is consisted of กมล /kəmon/ 'heart' and กาญจน์ /ka:n/ 'gold' which are purposed for specifying the names.

The other attached words / particles are functioned as blessing words, such as พงศ์ /p^hoŋ/ 'lineage', วัฒน์ /wát / 'progressing' and พร /p^hɔ:n/ 'blessing'. Meanwhile, in Javanese language, the Sanskrit loanwords which are used as proper names, sometimes are attached with particles which extensive marker, such as *adi* /adi/ 'beautiful' in *suryadi* /surjadi/ 'the beautiful sun'. The other attached particles are particles which are used as gender marks, for examples *-i, -ni, -nti* in *dewi* /dewi/ 'goddess', *suryani* /surjani/ 'sun', *wijayanti* /wiɟajanti/ 'victory' as female names; and *-a, -na, -nta* in *dewa* /dewa/ 'goddess', *suryana* /surjana/ 'sun', *wijayanta* /wiɟajanta/ 'victory' as male names.

Several Sanskrit loanwords which are used as proper names, in Thai society are used as female names but in Javanese society are used as male names or vice versa, for examples, proper names, สุมิตรรา /sumít:ra/ - *sumitra* /sumitra/ 'good friend', สุวรรณ /sùwan na/ - *suwarna* /suwarna/ 'gold', and สุจิตรา /sùtɔ̀it tra:/ - *sucitra* /sucitra/ 'good picture' which in Thai society are considered as female names, in contrary, in Javanese society are considered as male names; or สันติ /sǎntì/ 'peacefulness; tranquility; calmness' - *santi* /santi/ 'to undertake spiritual exercise' and วิทยา /wít t^hə ja:/ - *widya* /widja/ 'knowledge, philosophy' which are considered as male names in Thai society, but in Javanese society, the name is considered as female names.

CHAPTER VII

CONCLUSION AND DISCUSSION

7.1 Conclusion

The social contact between Thai and Sanskrit speakers and between Javanese and Sanskrit speakers, besides bringing linguistic adaptations into Thai and Javanese languages, also convey several socio-cultural influences towards Thai and Javanese societies.

There are at least three levels of linguistic adaptations in Thai and Javanese languages which involve Sanskrit loanwords, i.e. phonological, morphological, and semantically indigenization. Several phonological adaptations occurred while the Sanskrit words were being adopted into Thai and Javanese languages, namely (1) elision (deletion), (2) merging, (3) insertion, (4) devoicing, and (5) voicing in Thai language; and (1) elision, (2) consonant merging, (3) insertion, (4) metathesis, and (5) dissimilation in Javanese language. These phonological adaptations are shown below:

No.	Phonological adaptations in Thai & Javanese languages		Thai	Javanese
1	Elision	Apocope	√	√
		Aphaeresis	√	√
		Syncope	√	√
2	Syllable merging		√	-
3	Insertion	Tones	√	-
		Vowels	√	√
		Consonants	-	√
4	Devoicing		√	-
5	Voicing		√	-
6	Final consonant adjustments		√	-
7	Merging consonants		-	√

8	Metathesis	-	√
9	Dissimilation	-	√

Table 69: The phonological adaptations in Thai & Javanese languages

There are at least three processes of word formation (eg. affixation, reduplication, and compounding) which are involved in the processes of adopting Sanskrit words into Thai and Javanese languages. These morphological adaptations are shown in the table below:

No.	Morphological adaptations in Thai & Javanese languages		Thai	Javanese
1	Affixation	Sanskrit origin affixation	√	-
		Hybrid Sanskrit affixation	√	√
2	Reduplication	Full reduplication without sound changes	√	√
		Full reduplication with sound changes	√	√
		Partial reduplication	-	√
		Combining between reduplication and affixation	-	√
3	Compounding	Hybrid compounding words	√	√
		Full Sanskrit compound word	√	√

Table 70: The Morphological adaptations in Thai & Javanese languages

In Thai language, Sanskrit loanwords are used as both stems of affixation and affixes which can be added to a particular stem. Thai words, which are formed by affixation and also involve Sanskrit loanwords, can be classified into two types, i.e. Sanskrit origin and hybrid Sanskrit affixation. The Sanskrit origin affixation refers to an affixation which both elements, i.e. the affix and the stem, are of Sanskrit origin. The hybrid Sanskrit affixation refers to an affixation which one of the elements is Sanskrit loanword, and the other is of Thai origin. In Javanese language, Sanskrit loanwords are used as only stems of affixation and not as affixes.

Reduplication is a word forming process which also occurs in Thai language. There are at least two categories of reduplication, in Thai language, which

involve Sanskrit loanwords, i.e. Full reduplication and Reduplication with sound changes. Meanwhile, in Javanese language, Sanskrit loanwords are used as stems of reduplication and in some cases the reduplication and affixation processes can occur simultaneously.

There are two types of compound words in both Thai and Javanese languages. In Thai language, the two types are full Thai compound words and full Sanskrit compound words; while in Javanese language they are hybrid Javanese – Sanskrit compound words and full Sanskrit compound words, as shown in the table above.

The meanings of Sanskrit Loanwords in Thai and Javanese languages can be divided into four types, i.e. restricted meaning, extended meaning, maintained meaning, and shifted meaning. Sanskrit words which are borrowed into Thai and Javanese languages can be classified into one of the four phenomena above. In comparing our word sample, there are 14, out of 16 categories, of semantic adaptations which are found in both Thai and Javanese languages. These categories are shown below.

No.	Meaning adaptations in Thai & Javanese languages	Sanskrit Loanwords	
		Thai	Javanese
1	Restricted in both Thai and Javanese	√	√
2	Extended in both Thai and Javanese	-	-
3	Maintained in both Thai and Javanese	√	√
4	Shifted in both Thai and Javanese	√	√
5	Shifted in Thai but extended in Javanese	√	√
6	Restricted in Thai but maintained in Javanese	√	√
7	Restricted in Thai but shifted in Javanese	√	√
8	Extended in Thai but restricted in Javanese	√	√
9	Extended in Thai but maintained in Javanese	√	√
10	Extended in Thai but shifted in Javanese	√	√
11	Maintained in Thai but restricted in Javanese	√	√
12	Maintained in Thai but extended in Javanese	√	√
13	Maintained in Thai but shifted in Javanese	√	√

14	Shifted in Thai but restricted Javanese	-	-
15	Shifted in Thai but extended in Javanese	√	√
16	Shifted in Thai but maintained in Javanese	√	√

Table 71: The Meaning adaptations in Thai & Javanese languages

In the socio-cultural aspects of life, Sanskrit words which borrowed into Thai and Javanese languages are used in several activities, such as in educational activities; in religious, ritual, and mythical activities; in socio-economical activities; in political activities; and in arts and literature activities. For extended usages and/or more specific meanings, word formations such as compounding and/or affixation may be used. Moreover, the usages of Sanskrit loanwords in Thai and Javanese languages may sometimes be extended to another domain. In other words, the meanings of Sanskrit loanwords in Thai and Javanese languages may also be extended metaphorically. Several Sanskrit loanwords which usually used as terms in educational, religious, ritual, mythical, geographical, economic, political, arts and literature activities are also used as proper names in both Thai and Javanese societies. However, some Sanskrit loanwords are used only as female names in Thai society, whereas in Javanese society the names are used as both male and female names.

7.2 Discussion

The phonological adjustments occur in Thai and Javanese languages because those languages naturally experienced a sort of sound simplification and were in need of adapted Sanskrit loanwords in their indigenous phonological systems. Tracing from the history of spreading Sanskrit language in SEA, in the early period, Sanskrit was spread by literature, i.e. Mahabharata and Ramayana. This may imply that Sanskrit words were adopted into SEA languages from its written texts. During that time, the SEA scholars might transcribe the texts through alphabet to alphabet, i.e. from the Devanagari transcription into their indigenous characters such as Javanese and Thai characters. In addition, the number of indigenous characters and the way of reading those characters may involve phonological adaptations. Thai language, with

its 44 consonants and 22 vowels, has its own phonological rules. For example, ण ण ५ ५ represent /s/, ५ १ ५ represent /p^h/, and ५ ५ represent /n/. Some of the pronunciations such as /s/, /r/, /l/, which are posited as final, should be pronounced as /s/ > /t/, /r/ > /n/, and /l/ > /n/, respectively; १ /k/, which is followed by १ /r/ without any vowel marker, should be pronounced as /kɔ:n/; but ५ /j/, which is followed by १ /k/ without any vowel marker, should be pronounced as /jók/ such as in Sanskrit word *nāyaka* ‘leader, a guide, chief, lord’

Sanskrit:	nā	+	ya	+	ka
	↓		↓		↓
Thai Scripts	๗๓		๕		๑
	na:		j		k

nāyaka consists of /n/ with long /a/, /j/ with short /a/, and /k/ with short /a/. This word was transcribed as ๗๓ /na:/ – ๕ /j/ – ๑ /k/, then Thai speakers pronounce it as /na:jók/. Meanwhile, Javanese has different way of adaptation. Sanskrit literature was adopted into Javanese in the old Javanese period, and fortunately the Old Javanese phonological system is similar to Sanskrit phonological system. In terms of phonological adaptation, it could be said that Old Javanese had not much adaptation until those words transformed through the generations, i.e. from Old Javanese to Middle Javanese, then to New Javanese. New Javanese has twenty characters of consonant and six vowels markers, i. e. [o, u, e, i, ε, ə], ignoring short-long vowel marker and undergoing a sort of sound simplifications. The Javanese consonants are termed *wanda nglegena* or *lagana*. Its means each consonant will carry [a] or [ɔ] sound based on its position in word, whether it is an ultimate, penultimate, or antepenultimate syllable and whether it is a closed or opened syllable (Raffles, 1988: 359; Marsono (ed.), 1999/2000: 137). For example, Sanskrit word *nagara*, consists of /n/, /g/ and /r/, in Old Javanese is still pronounced as [nāgara], but [nəgɔrɔ] in New

Javanese. Phonological adaptation of the Sanskrit loanwords is also found in other SEA languages, such as in Mon and Cebuano-Bisaya languages. In the Mon language, Sanskrit word *ācārya* ‘teacher’ is adapted as *ācā*, *svarga* ‘heaven’ as *fwo* or *swo*, and *āditya* ‘sun’ as *atuṭ* (Bumroong, 2001: 25-26), and in the Cebuana-Bisayan language Sanskrit words *bhāgin* ‘sharing in’ is adapted as *bahin*, *bhānda* ‘good’ as *bahandi*, and *hamsa* ‘goose’ as *gansa* (Kuizon, 1964: 111-158).

Thai language, which considered as isolative language, borrowed part of the Sanskrit and other languages affixations to enrich the Thai native morphological system. This is why, in the context of word formations, those kinds of affixes become less productive when compared with the compound words. Similarly, Javanese language, in the beginning period (Old Javanese) also borrowed from Sanskrit language affixes such as *nir-*, *adi-*, *dur-*, *maha*, *ati-*, and *pra-*. However, nowadays, these affixes are no longer recognized as affixes, even though they can still be found in new coinage words, such as *pra* ‘before, forward, in front’ in *perjurit* /pərjurit/ ‘soldier,’ *perbawa* /pərbawa/ ‘miraculous power,’ *perkara* /pərkara/ ‘matter, affair, topic, case.’ However, the native affixes altogether with reduplication, and compounding are still productive to form many other lexicons. In comparison with other processes of word creation, compounding of Sanskrit loanwords is relatively productive in both Thai and Javanese languages as a large number of these words, whether they are of Sanskrit origin or hybrid, are found in both languages (Gedney, 1947; Gonda, 1952).

In addition to other aspects of the language, the meanings of words can change over time, as well as the socio-cultural backgrounds of the speakers. Borrowed words can also undergo meaning changes such as those occurring to Sanskrit words borrowed into Thai and Javanese languages. In current time, the meanings of several Sanskrit loanwords have changed when compared with the old. The usage of the term “the old” here can be interpreted into dual possibilities. Firstly, “the old” refers to the original source of the words before they were borrowed into Thai and Javanese languages, i.e. Sanskrit language. Secondly, it refers to the previous and/or the first meanings of the Sanskrit words while those words were borrowed into Thai and Javanese languages. Therefore, the study to trace the course of history of Sanskrit

loanwords in Thai and Javanese languages can be considered as diachronic study. This type of study, which involves a study of the Sanskrit loanwords in the early periods of borrowing from the old sources such as inscriptions and old literary works, was excellently done by J. Gonda (1952) in his book entitled “Sanskrit in Indonesia.” However, the change in meaning here refers to the change of the meaning from the Sanskrit version.

The change of meaning of Sanskrit loanwords in Thai and Javanese languages could be considered as a change in range of meanings. This change in range of meanings may occur gradually over time due to changes in socio-cultural backgrounds of the speakers. For example, the meanings of Sanskrit words *svarga* ‘heaven’ and *naraka* ‘hell,’ which were borrowed into Thai and Javanese languages, have been generally maintained although the concepts of the words in Thai and in Javanese may differ. One of the main factors motivating this difference is religion. In Thai language, สวรรค์ /sǎwǎn/ ‘heaven’ is viewed as a “transitory place” for righteous souls who have performed good deeds before their next reincarnation but whose conduct is not enough to attain *moksha* ‘enlightenment,’ whereas นรก /narok/ is viewed as a place of great suffering for those who have committed evil actions. Thais believe that staying in heaven or hell is not eternal. Eventually, they will use their deeds as “retribution” for the next rebirth. Javanese, on other hand, conceptualize these words as follows: after death one will reside in the grave until the appointed resurrection on judgment day. In both societies, the concept of “heaven and hell” can be split into many levels depending on the actions taken in life. In other words, punishment depends on the level of deeds committed in life and good is divided into many levels depending on how much one has followed the word of God. Javanese believe that they will remain in the heaven eternally or, in the case of a particular Moslem who has already committed evil actions, he/she will have to pay for his/her evil deeds in hell before being able to stay in heaven eternally.

Some Sanskrit loanwords may have undergone different changes in their meanings when borrowed into Thai than when borrowed into Javanese. For example, the meaning of Sanskrit word *ksatriya* ‘warrior, king, castes’ is restricted in Thai

language, whereas it is shifted in Javanese language. Factors motivating these changes are different. In Thai language, the factor is religious matter, whereas in Javanese language the factor is political matter. In present time Thailand, the meaning of Sanskrit loanword กษัตริย์ /kəsàt/ is ‘king’, other meanings such as “warrior” and “castes” are removed. This is because Thailand is a constitutional country under royal patronage. In addition, the meaning of กษัตริย์ /kəsàt/ as ‘the second caste’ of Hindu religion is removed because the majority of Thai speakers are Buddhist. In Javanese language, the old meanings of *satriya* are no longer used in current daily life. Javanese speakers have shifted the meaning to ‘a good manner and personality; sportive; political leader’. The old meanings of *ksatriya* in Javanese language are removed as a result of political changes in Java. The converting of Java kingdoms from Hindu-Buddhist to Islamic kingdoms generated changes of political terms used. For example, the adopted words *sultan* is used as a title given to Muslim rulers in some countries and *sultanate* as ‘an area of land that is ruled over by a sultan.’ The second factor is colonialism eras and integration of Javanese into the Republic of Indonesia which resulted in decreasing roles of Sultan and of *adipati* ‘sovereign, regent’ in Java. The new meaning of *satriya* as ‘sportive, nobleman’ instead appeared in Javanese language, reflecting the impression of Javanese speakers toward their idols from the Javanese classic literary works such as Ramayana, Mahabharata, or Panji stories.

Another example is Sanskrit word *sāstra* ‘in order, command, and precept, rule, teaching any religion or scientific treatise’. In Thai language, the meaning is extended as ‘knowledge, science’, whereas in Javanese language the meaning is restricted as ‘(fiction) literature’. Factor motivating these changes in meaning are different. In Thai language, the factor is social development, whereas in Javanese language the factor is political matter. As a result of the development of science and technology, the meaning of ศาสตร์ /sà:t/ is extended in Thai language. Previously, in Javanese, Sanskrit loanword *sastra* is also denoted as ‘science and knowledge’, such as, *Serat Niti Sastra* ‘law text book’ which is written in Javanese alphabet. Spreading of Western literature, such as novel and poet genres, and the Romanization of Javanese alphabets within Dutch occupation may have influenced the shifting in meaning of

sastra, from ‘science, knowledge’ to ‘a fiction literature’. The concept of ‘science, knowledge’ is replaced by the Arabic loanword *ngilmu* or *ilmu*.

Besides their usages as verbal communication among the speakers, the Thai and Javanese languages can also be used to complete or to represent their speakers’ activities, arrangements or to express their thoughts related to socio-cultural objects. These Sanskrit loanwords in Thai and Javanese languages continue to be used in several daily life activities, such as in education, religion, ritual, social interaction, law, geographical phenomena, politics, arts, and literature. The numbers of Sanskrit loanwords in Thai and Javanese languages differ. Sanskrit loanwords are used more frequently in Thai language than in Javanese language, such as the usage in education, the educational terms in Thai language are still being dominated by the Sanskrit words. Whereas, in Javanese language, those terms are dominated by Arabic loanwords and borrowing words from Western languages, such as Dutch and English. For example, *sejarah* ‘history’, *hukum* ‘law’, *arkeologi* ‘archeology’, *linguistik* ‘linguistics’, and *universitas* ‘university’. This phenomenon is caused by different political and religion circumstances in Java and Thailand. From previous eras until this era, Thailand still maintains her identity as Buddhist country and is politically considered as “freedom land” which has never been ruled by other nations. This country is able to maintain their local treasures, such as their language, alphabets, rituals, and culture. In the meantime, Javanese speakers are unable to maintain their local treasure. Java is situated in the trading lanes of the Gujarat group who also conveyed Islam as a new religion in Java. Islam was successfully flourished to Javanese. The socio-cultural life has changed for many centuries from when the Dutch occupied Java as her colony. The colonialism era and the integration of Java into the Republic of Indonesia have also impacted the socio-cultural circumstances of the Javanese speakers. However, in terms of the quantity of usage of Sanskrit words, Javanese language could be considered as being in the same range as Thai language before Javanese speakers converting to Islam, and then controlled by Dutch, i.e. during the period of which the Old Javanese language was used in Java.

Sanskrit words also are used for proper names in Thai and Javanese societies. Proper names in Thai language are dominated by Sanskrit loanwords. Words which chosen as proper names are words which have good meanings. Using

those names, the parents deliver blessings to their children. Some Sanskrit names are considered as male names in both societies because the meanings of these words stereotypically performed male characteristics, such as powerful, strong, as protector. Some Sanskrit names are considered as female names in both societies because the meaning of these words stereotypically performed female characteristics, such as beauty and happiness, etc. However, meanings of several words sometimes are appropriate for both sexes. Thus, these words may be attached to male or female markers which distinguish the two sexes, such as *วัฒน์* /wàt/ ‘progressing’ for male and *พร* /p^hɔ:n/ ‘blessing’ for female. In Javanese society, male and female names which borrowed from Sanskrit language are distinguished by variation sounds /a – i/, such as *-i, -ni, -nti* in *dewi* /dewi/ ‘goddess’, *suryani* /surjani/ ‘sun’, *wijayanti* /wiʒajanti/ ‘victory’ as female names; and male marker *-a, -na, -nta* in *dewa* /dewa/ ‘goddess’, *suryana* /surjana/ ‘sun’, *wijayanta* /wiʒajanta/ ‘victory’ as male names. The use of variation sound /a/ -/i/ as gender marker is influenced by the Sanskrit morphological system.

Sanskrit words are found in several languages in Southeast Asian area, such as in Javanese and Thai languages. These languages, previously, adopted a lot of Indian languages. However, over time, the number of the Sanskrit words in these languages has decreased, especially in Javanese language. As can be seen, the number of Sanskrit loanwords in the New Javanese language dictionary is smaller than in the Old Javanese dictionary. The motivating factors are changing socio-cultural circumstances in Java, such as changes in religions & beliefs, and changes in political systems. Java becomes a part of Indonesian territorial which uses Indonesian languages as national, educational, and official language. Besides, most Javanese speakers embrace Islam which is carried by the Arabic language. Therefore, the number of Sanskrit words in Javanese is smaller than in Thai language where they are still used as national, official, and educational language. Moreover, most Thai speakers still embrace Buddhism as their religion. Another factor is the changing of language hegemony, such as English language which is considered as the language of the world.

7.3 Suggestion

Sanskrit words which borrowed into several languages become treasures for those languages, i.e. enriching their vocabularies, ideas, concepts, and knowledge. Exploring of Sanskrit treasure is the same as exploring the ocean which may endlessly contain unaccounted interesting objects such as fishes, sand, and corals. Therefore, there are several suggestions for further study of Sanskrit treasure, especially the study of Sanskrit loanwords in Southeast Asian countries, as follows:

(1) Diachronic study of Sanskrit words in particular SEA languages in phonological, morphological, syntactical, or semantic system will help us understand the previous and the current roles of the Sanskrit language in those languages.

(2) Comparative study of phonological changes of Sanskrit loanwords in SEA languages to understand the characteristic of phonological system in each language, and/or the similarities among those languages.

(3) The study of inscriptions which used Sanskrit language in Southeast Asian archeological sites.

(4) Comparative study of Indian mythology in Southeast Asian societies.

(5) Comparative study of proper names and geographical names in Southeast Asian languages.

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APPENDIX

Wordlist
Sanskrit Loanwords in Thai and Javanese Languages

No.	Sanskrit	Meaning in Sanskrit	Thai	Meaning in Thai	Javanese	Meaning in Javanese
1	abhiṣeka	anointing; coronation	อภิเชก /ʔap ^h isè:k/	a coronation; a royal wedding	abiseka /abiseka/	1. consecration of a king 2. king's name given at a consecration
2	agni	God of fire; fire	อัคนี /ʔak k ^h əni:/	Fire; conflagration	geni /gəni/	fire; <i>nggeneni</i> 'to warm s.t. up, put s.t. on the stove to heat; <i>Gegeni/gegenen</i> 'to stay near a fire; <i>ora ana geni tanpa kukus</i> (prov) 'the truth will out'
3	ādi	Beginning; first; start	อาทิ /ʔa:t ^h i/	such as ; for example	adi	Fine; beautiful
4	adhipati	a lord; ruler; king; sovereign; head	อธิปติ /ʔat ^h ibodi:/	the director general of a government dept	adipati /adipati/	1. king; regent; ruler; sovereign; 2. title used by princess
5	alamkāra	the act of decorating; ornament; decoration	อลังการ /ʔalaŋka:n/	decoration stuffs; ornament; spectacular	Alṅkara (OJ) Nglengkara (NJ) /ŋləŋkara/	(OJ) ornament; decoration (NJ) impossible (?)

6	akṣara	imperishable; a letter of alphabet	อักษร /ʔàksǎ:n/	alphabet; a letter	aksara /aksara/	1. letter of an alphabet; 2. written character'
7	aneka	much; many	อนึก /ʔànek/	Multi-	aneka /aneka/	variety
8	aṅgāra	the planet mars; charcoal (whether heated or not)	อังคาร /ʔaŋk ^h a:n/	Tuesday; ashes of deceased person; the planet mars	Anggara /aŋgara/	Tuesday
9	anugraha	a favour; kindness	อนุเคราะห์ /ʔànúk ^h rǎʔ/	to help, to aid, to favor, to assist	anugrah/ nugraha /anugrah- nugraha/	favors; blessing or boon in the form of happiness; safety, security
10	apsaras	celestial damsels	อัปสร /ʔàpsǎ:n/	celestial damsels; angel	apsari /apsari/	women
11	arjuna	white; clear; a figure in Mahabharata story	อรุณ /ʔorátǎ ^h ŭn/	a figure in Mahabharata story	Arjuna /arjuna/	a figure in Mahabharata story
12	avasāna	stopping, conclusion, end	อาสน /ʔawasā:n/	the end, to terminate	wusana /wusana/	1. final 2. the end
13	ācārya	a teacher; a preceptor	อาจารย์ /ʔa:tǎa:n/	teacher; instructor	ajar /aʃar/	to learn ; exercise; receive training

14	ācāra	behavior; good conduct	อาจารา /ʔa:tɕa:ra:/	behavior; good conduct	acara /acara/ akasa	1. programme 2. item of a programme
15	ākāśa	the sky; ether, space; the subtle and ethereal fluid pervading the whole universe	อากาศ /ʔa:kà:t/	the air; the atmosphere, weather; climate; sky	Angkasa- akasa /aŋkasa - akasa/	the sky; the heavens,
16	āgama	a sacred writing or scripture; sacred knowledge	อาคม /ʔa:k ^h om	magic; incantation; spell; charm	agama- agami /agama – agami/	religion
17	amṛta	not dead; nectar		immortal	amerta /amerta/	immortal
18	apsaras	celestial damsels	อัปสร /ʔapsɔːn/	celestial damsels	apsari	woman
19	āśrama	hermitage	อาศรม /ʔa:səm/	hermitage	asrama /asrama/	hermitage; monastery; dormitory
20	āsana	a seat, a place, a stool, a particular posture or mode of sitting	a:t/a:tsana (?)	a throne, a seat	Sasana /sasana/	Place, location; sasana inggil 'an elevated hall in the palace (SR:654)
21	ātman	the soul; self; supreme soul	อาตมา /ʔà:t tɔ ma:/	I (used by a Buddhist monk)	atma /atma/	1. soul; spirit 2. lit. child; offspring (SR:58)

22	āditya	Sun	อาทิตย์ /ʔaː tʰɨt/	Sun	aditya /aditya/	Sun
23	āyu	to live alive; working, age	อายุ /ʔaːjʉ/	age	yuswa /juswa/	age
24	bhakti	worship; distribution, separation; fondness, faith; love; loyalty; devotion; dedication	ภักดี /pʰákdiː/	be loyal to	bekti /bəkʰti/	1. to have great respect/esteem (for); one's respect (in opening or ending phrase of letters) 3. money or things given to a village head or in acknowledgement of his kindness; <i>mbekteni</i> 'to pay one's respects to s.o. ; <i>ngabekten</i> 'occasion for showing one's respect by kissing the knee of an older person; <i>pangabekti</i> 'one's respect'
25	bala	power; strength; vigor; force; validity	บาล /baːn/	Power; strength	bala /bala/	Army troops; team-mate; one on the same side; mbala 'to take sides with'
26	bhaya	Fear; alarm; dread	ภัย /pʰai/	danger; harm; risk	baya /baja/	Or <i>babaya</i> 'danger' hazard; <i>mbebayani</i> 'dangerous' (SR:79)
27	bhāva	becoming; appearance; being; occurring	ภาพ /pʰâːp/	picture; image; vision	bawa /bawa/	I. situation, circumstances, character II. To build s.t on one's own efforts; III.

						Vocal prelude to a piece of music 2. sound, voice IV. Affix
28	bhikṣu	Beggar; mendicant	ภิกขุ /p ^h ɨksù/ โกกมุ	Monk	biksu – biku – wiku /biksu-biku-wiku/	Ascetic; priest
29	bhojana	Feeding; giving to eat	โภชนา /p ^h o:tɕ ^h ána:/	Nutrition	bujana /bu.ʒana/	feast: banquet
30	buddha	Awakened; awake; Lord Buddha; conscious	พุทธ /p ^h út/	Buddha; wednesday	buddha /buḍa/	Wednesday; Buddha
31	bhūmi	The earth; soil; ground	ภูมิ /p ^h u:m/	immune; proud; site; grounds; land	bumi /bumi/	Earth
32	bhāgya	[to] be share; divided; divisible	ภาค /p ^h â:k/	part ; region ; area	bagi /bagi/	divide
33	bhāṣā	Language	ภาษา /p ^h a:sâ:/	language	Basa /basa/	Language, speech , <i>mbasani</i> , <i>basa</i> ‘to speak polite (krama) <i>bebasan</i> ‘a saying’
34	bhūta	ghost	ภูต (?)	ghost	buta /buta/	ogre, giant
35		a discuss, Vishnu weapon	จักร /tɕâk/	a discuss; vishnu weapon; wheel	cakra /cakra/	1. a round frame; 2. mythical powerful arrow

	cakra					having a toothed round frame as a head; 3. a diacritic mark indicating R in Javanese script
36	candra	the moon	จันทร์ /tʃan/	the moon	candra /candra/	1. lit moon ; month; II. A description couched in figurative terms, <i>candra sengkala memet</i> ‘a complex chronogrammatic representation of the year. <i>panyandra</i> ‘a description couched’
37	carita	going; acting	จารีต /tʃa:ɾi:t/	custom; tradition; convention; acting; practice; behavior; life; biography; acts; deeds;	cerita /cərita/	Story, narration; <i>nyaritani</i> ‘to tell s.o. <i>nyaritakake</i> ‘to tell’
38	chāyā	shade; shadow	छाया /tʃȟā: ja:/	shade, shadow, designation; alias	cahya /cahja/	1. beam; ray, 2. appearance; aspect.
39	jātaka	new born infant; a ceremony performed after the birth of a child	ชาดก /tʃȟá:dòk/	stories of previous birth of the Buddha	Jakata /ǰataka/	Stories of previous birth of the Buddha
40	catur	four	จตุ /tʃatù/	four	catur	I. to talk; discussion; what s.o. says; <i>nyatur</i> ‘to talk about’ II. Lit four III. Chess game (SR: 136)

41	carcā	repetition; discussion; reflection	เจรจา /tɕe:n ɾà tɕa:/	to talk; to converse; to negotiate; discuss	cerca /cerca/	(Ind) censure; insult; invective
42	citta	thought; thinking, attention; mind; heart	จิต /tɕit/	mind; thought; heart	cipta /cipta/	1. ideas; aspirations; 2. creation; conception; <i>nyipta</i> 'to think about; aspire to 2. to create; conceive ; <i>kacipta</i> 'conceived in the mind; dreamed of etc (SR: 156)
43	cara	moving; going	จร /tɕon/	to proceed; to go; to wander	cara /cara/	manner; way; custom; style; language; done in a certain way (SR:134)
44	cora	a thief , robber	โจร /tɕon/	a robber; bandit; pirate	corah /corah/	1. thief ; bandit;; 2. a bad person
45	citra	2 nd spring month; star	จิตรา /tɕit tra:/	Star	citra /citra/	Form, figure, 2. a prose or musical composition; depiction in story or song'
46	dhana	The price of a contest; property; money; wealth	ธนา /t ^h ána:/	financial matter	dana /dana/	charitable gift, funds
47	daṇḍa	stick; cane	-	-	dhendha /d̪əṇḍa/	fine
48		Uneasy; uncomfortable; pain;	ทุกข์ /t ^h úk/	[to] suffer	duka /duka/	angry

	duḥkha	sorrow						
49	dūta	A messenger, envoy, ambassador	ทูต /t ^h û:t/	diplomatic	Duta /duta/	Messenger, courier		
50	dhanus	bow	ธนู /t ^h ānu:/	bow	danu	Lit. wild buffalo		
51	dharma	duty; right; law	ธรรมะ /t ^h am máʔ/	dharma; virtue codes of moral; scruples	darma /darma/	I. lit father II. Obligation; 2. donation, contribution, to donate, to contribute; 3. service, good deed; darma bakti ‘volunteer work, service of value to the state’ III close, intimate (SR: 174)		
52	deva	heavenly; divine; deity; god	เทพ /t ^h ê:p/	god; goddess; angel	dewa-dewi /dewa-dewi/	Deity; god; goddess		
53	devatā	deity; angel	เทวดา /t ^h ewada:/	deity; angel	dewata /dewata/	Deity; angel		
54	doṣa	Wicked, low race	โทษ /t ^h ô:t/	punishment; penalty; [to] blame; accuse	dosa /dosa/	1. sin 2. sinful, guilty		
55	dhūpa	incense; perfume; aromatic vapor	ธูป /t ^h ûp/	joss stick; incense	dupa /dupa/	Incense; <i>ndupani</i> ‘to burn incense over s.t s.o		
56	dharmajāti		ธรรมชาติ /t ^h am má tɕ ^h â:t/	nature; natural; creation	darmajati /darmajati/	name of a male person		

57	eka	one; single	เอก /ʔè:k/	first; one; sole; solitary	eka /eka/	one; first
58	garbha	embryo	ครรภ์ /kʰan/	womb; belly	garba /garba/	I. lit. womb; 2. innermost part II. <i>Nggarba</i> 1. to join (word)by vowel assimilation; to summarize the content (of); to interpret by selecting the sential parts; <i>garban</i> ‘assimilation of vowel sounds on word boundaries’ , <i>garbini</i> , <i>nggarbini</i> lit
59	garūḍa	eagle; hawk	ครุฑ /kʰrút/	eagle; hawk	garuda /garuda/	eagle; hawk
60	gati	Procedure; progress; going; moving; passage	คติ /kʰədi:/	case	wigati /wigati/	Important
61	gambhīra	the deepness of man’s navel; a mantra of R̥gveda	คัมภีร์ /kʰampʰi:/	holy book	Gumbira /gumbira/	happy; joyful
62	guṇa	quality	คุณ /kʰun/	kindness ; virtue ; benefit	guṇa /guṇa/	I. Use (fullness), benefit; <i>nggunakake</i> ‘to use, make use of; <i>kagunan</i> 1. art, artistic skill; 2. art object/form II. <i>guṇa-guṇa</i> ‘a magic spell for doing harm to another; <i>nggunani</i> ‘to cast’

63	guru	teacher	ครู /k ^h ru:/	teacher	guru /guru/	teacher
64	hasta	hand	หัตถ์ /hàt/	hand	asta /asta/	hand; <i>ngasta</i> 1. 'to bring, take, carry 2. to do; to work (SR:56)
65	hṛdaya	heart; soul; mind	หทัย /hà rɔ̌ t ^h ai/	heart, mind	hardaya /hardaja/	person name for male
66	indra	Indra; conquer	อินทร์ /in/	Indra	indra /indra/	The God Indra
67	jala	water	ชล /tɕ ^h on/	water; liquid as in rivers; lakes	jala /jala/	Net for catching fish
68	jaya	victory; triumph; conquest; success	ชัย /tɕ ^h ai/	victory; triumph	jaya /ɟaja/	success; conquest
69	janaka	King Rama's father in law	जनक /tɕ ^h é nók/	father; dad	Janaka /ɟanaka/	King Rama's father in law; another name of Arjuna
70	jāti	birth, production, race, tribe, or class of men	ชาติ /tɕ ^h â:t/	nation; race; life; incarnation; existence; country; birth	jati /ɟati/	1.teak II. or sejati true; pure; genuine
71	jīva	the principal of life, vital breath, soul, individual soul	จิตฺวา /tɕ ^h i:wa:/	life; living; existence	jiwa /ɟiwa/	1. soul; spirit; life, 2. person (statistics) 3. state of mind; <i>jiwangga/ jiwa raga</i> 'body and soul' (RS:314)
72	kāma	love; desire; affection	กาม /ka:m/	Sex	Kamajaya /kamaɟaja/	God of love

73	kāya	trunk of tree; body of a lute; collection; assemblage	กาย /ka:i/	body; physique	kaya /kaja/	I. Like as; as though II. 1. reg rich; earnings; 3. support; <i>ngayani</i> ‘to give money regularly (for one’s wife) for house hold expenses
74	karma	action; act; work; business; religious rite; fate	กรรม /kam/	act, action, deeds, fate, sin, destiny, retribution, deeds, death	karma /karma/	(ind.) something that happens to one because of deeds (in previous life).
75	kamala	lotus	กมล /kəmon/	lotus; heart	kumala /kumala/ (?)	diamond; jewels
76	kārya / kāra	work of business; religious action of performance; duty	การ /ka:n/	work; business; job	karya /karja/	1. work; job; opus 2. assign s.o. to; <i>ngaryakake</i> ‘1. to rent out; use a possession as a means of earning money; <i>kinarya</i> lit. to be used (for, as); <i>makarya</i> ‘to do work’; <i>pakaryan</i> ‘a job, work, trade’
77	kāla	black, time, period of time	กาล /ka:n/	time, period, season	kala /kala/	1. Time, season; 2. last, past
78	kāñcana	gold	กาญจนา /ka:n tɕə na:/	gold	kencana /kəncana/	gold
79	ksatriya	warrior; caste	กษัตริย์ /kəsat/	king	satriya /satrija/	1. noble man; 2. warrior price (in wayang); <i>nyatria</i> ‘to live the life of noble man; 2. to have the

						characteristics of a noble man; <i>sinatriya</i> 'noble' <i>kasatriyan</i> '1. pertaining to; having qualities of a satriya; the residence of a satriya'
80	kavi	a wise man; thinker, sage, poet	กวี /kəwi:/	poet, poetry	kawi /kawi/	1. a literary or archaic form of Javanese, used in classical poetry, 2. lit. author, writer
81	kācaka	Glass	กระจก /krətəòk/	glass; mirror	kaca /kaca/	1. glass, 2. mirror
82	kanyā	A girl; virgin; daughter	ก้นยา /kan ja/	young girl; maiden; September	Kenya /kəɲa/	unmarried virgin girl
83	krodha	anger	โกรธ /kròt/	anger, annoyance, to be angry, to be annoyed, to rage, to be offended	krodha /kroða/	Lit fury, anger, furious, angry (SR: 402)
84	kumāra	son, boy, prince, heir apparent	กุมาร /kūma:n/	child ; baby ; infant	kumara /kumara/	I. lit young man, II. Soul; spirit III. Jewel; diamond
85	sakula	race, family, residence, house, seat, noble family, herd, troop, flock, collection, multitude	สกุล /səkun/	race; family; lineage	kula (warga) /kula (warga)/	Family, family members; 2. members of a specific group

86	kuñcika	key	กุญแจ /kun tɕ ^h ɛː/	key	kunci /kunci/	key; lock
87	kuṇḍika	bowl; pot; pitcher			kendhi /kəṇḍi/	pot; pitcher
88	loka	world; division of the universe; earth, human race; mankind; men; people; region; tract	โลก /lôk/	world, earth	loka /loka/	Lit world , realm, ii. Kaloka ‘famed, praised by many
89	manuṣya	man, human being, mortal	มนุษย์ /mànùt/	human being	menungsa /mənungsa/	human being
90	māsa	month	มาส์ /mâ:t/	Gold; sun	Masa – mangsa /masa-maŋsa/	Time, season
91	madhu	honey, sweet, pleasant, agreeable, delightful	Mathu	honey, sweet, pleasant	Madu	honey
92	madhya	middle, central	มัธยม /mát t ^h éjom/	middle, central, centre, middle, or central part	madya /madja/	middle
93	megha	cloud	เมฆ /mêk/	cloud	mega /mega/	cloud
94	mitra maitrī	Friend	มิตร /mít/	friend; ally; companion	mitra /mitra/	A close friend; <i>mitra darma</i> ‘a proven friend’; <i>mitra kawruh</i> ‘speaking acquaintance, superficial

						friend; <i>mitran</i> or <i>memitran</i> ‘to be friend (with); <i>pamitran</i> ‘friendship’ (SR:488)
95	māra	satan	मार /ma:n/	satan	mara/mala /mara – mala/	Blemish, flaw; malanen ‘to have blemishes/flaws; memala ‘skin flaw or laceration’ (SR:464)
96	mogha	vain; useless, unsuccessful; aimless; abundance	โมฆะ /mo: k ^h á/	null and void; invalid; null; void	Mukah /mukah	To break a fasting period by eating before the time is up (the iftar time)
97	mokṣa	Emancipation; liberation;	โมกษะ	Salvation	Moksa-muksa /moksa – muksa/	2. to vanish; 3. to die by the body vanishing; kamuksan ‘release from the world’
98	maṅgala	Garland, auspicious, favorable thing,	มงคล /moŋk ^h on/	Garland, auspicious, favorable thing,	Mangala /maŋgala/	Commander; <i>manggalaning prang</i> lit. commander, commanding general ‘ <i>manggalani</i> ‘to lead one’s troops in war’ (SR:465)
99	mantra	charm; incantation; spell; formula of prayer sacred to any deity	มนต์ /mon/	Incantations; spell; magic; prayer	mantra /mantra/	I. a magically powerful formula of words; transmitted only to the initiate, and used by specialists (Eg. <i>dalang</i> ,

						<i>dukun</i>); <i>mantrani</i> ‘use a mantra on s.o; <i>mantrakake</i> ‘to utter (a mantra); II. <i>Mantra-mantra</i> / <i>ora mantra-mantra</i> ‘not the slightest chance’
100	mukha	Mouth; face; countenance	มูก /múk/	front; leading; principal; portico; porch	muka /muka/	face
101	mūla	root; the lower part; end; basis; foundation	มูล /mu:n/	root, element, fundamental, foundation, ground, excretion, excrement, dung, rubbish	mula /mula/	1. Originally; from the beginning 2. <i>mulane</i> , <i>mulakna</i> ‘therefore, so, that is why’ (SR:498)
102	naya	guiding; leading; course of conduct; state policy; statesman; morality; maxim; principle	นัย /nai/	significance; meaning; hint; suggestive, appear	naya /naja/	I. lit. prudent conduct, prudence, wise policies II. <i>Nayana</i> ‘Constance, facial expression’
103	nāga	Serpent; semi-devine being having the face of a man and the tail of a serpent and said to inhabit the Pātāla	นาค /na:k/	Naga (a mythological serpent in Hindu and Buddhist mythology)	naga /naga/	dragon; serpent

104	nagara	city	นคร /nák ^h ɔ:n/	city	negara -negari /nəgara - nəgari/	1. capital (where the ruler resides; 2 main city (of a region); 3. realm; 4. country, state
105	nāma	name; noun, substantive	นาม /na:m/	noun; name	nama -nami /nama – nami/	name
106	naraka	hell	นรก /nárók/	hell	neraka /nəráka/	hell
107	narendra	king	นรินทร์ /nácin/	king	nalendra /nalendra/	king
108	nāyaka	leader; master; lord	นายค /na:jók/	president; chairman	nayaka /najaka/	1. leader; 2 adviser to the king; 3. minister (SR:505)
109	nidrā	sleep	นิพรา /nít t ^h ɾa:/	sleep; slumber	nindra /nindra/	sleep
110	nirvāṇa	nirvana; the complete extinction of desire	นิพพาน /níp p ^h a:n/	nirvana	nirwana /nirwana/	heaven
111	nitya	Constantly; innate; native	นิตยา /nít tə ja:/	lady	nitya	Constant
112	parama	highest	บรม /bərom/	highest, supreme	parama /parama/	<i>paramakawi</i> ‘man of letters’ ‘literary scholar’;

							<i>paramasastra</i> ‘grammar, grammatical system of a language; <i>paramarta</i> ‘noble, good’
113	putra	son	บุตร /bùt/	son, daughter	putra /putra/	child; offspring	
114	paṇḍita	learned; wise; shrewd; clever; skilled in, proficient; skillful; a scholar; learned man	บัณฑิต /bandit/	a degree holder’; graduate	pendhita /pəṇḍita/	preacher	
115	pralaya	world dissolution	บรรลัย /ban lai/	destroy; collapse; ruin	pralaya /pralaja/	dead; to die	
116	parivāra	[to] cover; surround; conceal; keep back	บริวาร /boṛip ^h a:n/	retinue; courtier	pariwara /pariwara/	announcement; follower; adherent	
117	paripūrṇa	quite full; accomplished; perfect	บริบูรณ์ /boṛibu:n/	complete; perfect	paripurna /paripurna/	1. finished; over 2. complete; plenary	
118	paribhāṣā	Speech; discourse; word	ภิภาษา /boṛip ^h â:t/	blame; abuse; rebuke	Paribasan-paribasa /paribasan – paribasa/	1. proverb; saying expression; 2. practically speaking; it could be said that’	
119	padam	word	บท /bòt/	chapter, lesson, part	pada /pada/	1. Javanese script punctuation mark; 2. stanza; pada lingsa	

						‘comma’ etc.
120	phala	fruit; result	ผล /p ^h on/	fruit, result	pala /pala/	Fruit, pala wija ‘crop other than rice planted in a field’
121	parīkṣā	regarding; considering; beholding; viewing; consideration; reflection	ปริกษา /pɾ̥àksǎː/	[to] consult; confer with; take/seek advice	prikṣa /prikṣa/	1. to know; understand (k.i. for <i>ngerti</i>); 2. to see; to know (k.i. for <i>weruh</i>), <i>mriksa</i> ‘to examine, to investigate; <i>mriksani</i> ‘to see; to watch’
122	pradeśa	district; country; place; area; region	ประเทศ /pɾ̥at̪ ^h ēːt/		desa /pradesan /desa – pradesan/	village, rural settlement; <i>ndesani</i> ‘to act/be like a rustic, countrified; <i>padesan</i> 1. rural area; 2 rural, pertaining to villages; <i>dese mawa cara negara mawa tata</i> (prov) ‘each region has its own ways’
123	prahāra	fighting; hitting, striking; attack; raid; violence	ประหาร /pɾ̥àhǎːn/	[to] execute; assassinate	prahara /prahara/	Wind and rain storm
124	prakāra	way; methods; issue; result; custom; creation; production; matter; type; sort	ประการ /pɾ̥ākāːn/	classifier for items	prakara/ perkara /prakara- perkara/	1. matter, case 2. problem 3. law-suite, case; <i>merkara</i> ‘to bring a case to court; <i>merkarakake</i> ‘to bring s.o. to court; <i>perkaran</i> ‘to litigate’

125	prakāśa	shining; bright; open, public; clear; visible; obvious; seen; strong	ประกาศ /pràkà:t/	[to] announce; notify; declare	prakasa/ perkasa /prakasa- perkasa/	Well known, famous
126	prabheda	Splitting; pierce; broke	ประเภท /pràp ^h ê:t/	type; sort; category	prabeda-beda /prabeda- beda/	Different; <i>mbedakake</i> ‘to distinguish, differentiate 2. to discriminate against II. <i>Mbeda</i> ‘to irritate; <i>mbebeda</i> ‘to keep teasing, annoying, irritating s.o.
127	pramāṇa	measure; scale	ประมาณ /prama:n/	measure; approximate	permana / permana/	sharp; clear
128	prayukta	connection; joining; addition; application; use	ประยุกต์ /pràjùk/	[to] apply; adapt; adjust	prayogi/ prayoga /prajoga – prajogi/	1. advisable; recommended 2. good; acceptable; <i>mrayogani</i> ‘to agree to approve s.t.’ <i>mrayogakake</i> ‘to advise, recommend; <i>pamrayoga</i> ‘advice; recommendation’ <i>saprayogane</i> ‘whatever is advisable, what is appropriate
129	pūjā	Worship; honour, reverence; praise; respect	บูชา /but ^h a:/	[to] worship ; venerate ; revere (by making offerings or sacrifices)	puja /puʒa/	<i>puja</i> ‘worship’ ; <i>muja</i> ‘to praise’, worship, adore; <i>memuja</i> ‘to worship, praise; <i>pujan</i> 1. created by praying; 2. object of

						worship; <i>pepujan</i> lit. one who is esteemed' <i>pamuja</i> 'act of praising; <i>pamujan</i> 'place of worship'
130	pūjā	worship; honour; reverence; praise; respect	บูชา /but ^h a:/	[to] worship ; venerate ; revere (by making offerings or sacrifices)	puji /pu.ʒi/	1. prayer, wish, hope; 2. praise, worship; <i>muji</i> 1. to hope, pray; 2. to praise, worship; <i>mujekake</i> 'to wish/pray for s.t. <i>muji-muji</i> 'to pray repeatedly'; 1. act of praying 2. object of worship; <i>pamuji</i> 'act of praying/wishing (SR: 602)
131	puspa	'flower'	บุษบา /bùt sə ba:/	flower	puspa /puspa/	flower
132	prathama	the first; foremost; chief; principal; primary; original; initial	ประถม /pràt ^h òm/	primary; first; elementary	pratama /pratama/	The first, number one, the best (SR:594)
133	rakṣā	shelter; protection	รักษำ /ráksā:/	protection	reksa /rəkṣa/	to guard, watch over; <i>reksan</i> 'that which is guarded or watched over' (SR:622)
134	rasa	taste, feeling	รส /róṭ/	taste; flavor	rasa - raos /rasa – raos/	1. taste; 2. sensation 3. meaning, sense; <i>ngrasa</i> 'to feel, sense' <i>ngrasani</i> 'to talk about s.o (behind their back); <i>ngrasakake</i> 1. to taste, sample; 2. to feel,

						experience, take note of; <i>rasanan</i> or <i>rerasanan</i> 1. to talk; chat; 2. gossip, food for conversation; <i>krasa</i> 'to have (a certain) taste or feeling; <i>pangrasa</i> 'feeling; idea' <i>rasa pangrasa</i> '1. feeling, interpretation, idea; 2. the inner feeling of the heart; <i>krasan</i> 'to feel at home; <i>ngrasanake</i> ' to cause to feel at home; <i>rumasa</i> or <i>rumangsa</i> 'thought; 2. to have feeling; <i>ngrumangsani</i> 'to be aware, realize, see in a true perspective; <i>rumangsanan</i> 'a feeling of pride or superiority; <i>mirasa</i> 'tasty, delicious' <i>surasa</i> 'meaning, content, connotation; <i>panyurasa</i> 'grasp or insight into meanings contained in texts, message, etc
135	rudhira	blood	ꦫꦸꦝꦶꦫ	blood; red color	ludira /ludira/	blood
136		[to] form; figure; represent	ꦫꦸꦥ /ꦫꦸꦥ/	picture; photograph	rupa /rupa/	1. appearance; 2. kind, shape 3. colour; <i>rupamu</i>

	rūpa					(term of abuse) ‘you fancy yourself; <i>rūpa-rūpa</i> ‘various, of all kinds; <i>sarupane</i> ‘all kind of; <i>rurupan</i> ‘an unusual; strange shape; <i>rūpa dudu</i> ‘ <i>rūpa</i> ‘idiom’ a strange-looking object.
137	saṅgama	Association; encountered	สังคม /sǎŋk ^h om/	society	Saṅgama /saŋgama/	Lit sexual intercourse; nyāṅgama/nyāṅgami ‘to have intercourse with. (SR:649)
138	sandhi	holding together; junction; juncture	สนธิ /sǎnt ^h ī:/	connection; junction; joint	Sandi	I. secret, concealed’ sandi asma ‘cryptogram, hidden name’
139	sattva	Animal	สัตว์ /sàt/	animal; creature	Sato	animal
140	satya	Truth	สัตย์ /sàt/	promise; pledge; oath	setya /sətja/	loyal; faithful; obedient; <i>setya tuhu</i> ‘faithful and loyal; <i>nyetyani</i> ‘to be loyal/obedient to; <i>kasetyan</i> ‘loyalty, allegiance’
141	śāsīn	moon	ศศิ /sàsì/	moon	sasi /sasi/	month
142	śarīra	body	สรีระ /sàri:ràʔ/	body	salira /salira/	body

143	śatru	enemy	ศัตรู /sàt tru:/	enemy; foe ; opponent	satru /satru/	1. enemy; foe, 2. to be at odds with; <i>satru bebuyutan</i> 'traditional enemy; arch-enemy; <i>nyatru</i> 'to be hostile' <i>nyatroni</i> 'to be hostile toward, consider as one's enemy; <i>satron</i> or <i>sesatron</i> to be enemies with each other; <i>satru mungging cangkakan</i> 'prov. An enemy close to home (one's own daughter).
144	śāstra	Science	ศาสตร์ /sa:t/	Science	sastra /sastra/	1. Writing 2. literature
145	śāsana	teaching; doctrine; punishing'	ศาสนา /sà:t sàna:/	Religion	sasana /sasana/	Lit. place , location, (SR:654)
146	śiṣya	pupil; scholar; disciple	ศิษย์ /sìt/	student; pupil; disciple	Siswa-sisya /siswa-sisya/	Student ; pupil
147	svarga	Heaven	สวรรค์ /rǎwǎn/	Heaven	suwarga /suwarga/	heaven
148	sampūrṇa	completely; perfectly	สมบูรณ์ /rǎmbu:n/	completely; perfectly; whole; perfect; complete	sempurna /səmpurna/	perfect; complete
149		Spoken well or	สุภาษิต	proverb; saying;	subasita	Etiquette , rules of

	subhāṣita	eloquently	/sup ^h a:sit/	adage	/subasita/	behavior
150	samādhī	To go over; repeat or study thoroughly	สมาธิ /səma:t ^h i/	concentration; meditation; contemplation	semedi /səmedi/	Meditation, clearing the mind with the intention of achieving a religious goal
151	strī	women	สตรี /sətri:/	lady; woman; female	Setri/estri	I. female II. <i>Ngestreni</i> ‘to attend, be present at ‘
152	tārā	A star	ดารา /da: ra:/	A star; celebrities	tara /tara/	clean; shining brightly; star
153	tīrtha	bath; pool; holy water			tirta /tirta/	‘water’
154	trī	three	ตรี /tri:/	three	tri /tri/	‘three’
155	utsāha	strenuous effort	อุตสาหะ /ʔūt sǎ:hà:/	effort ; perseverance ; endurance	usaha /usaha/	Effort, business activity
156	udāna	an expression of praise or joy	อุทาน /ʔūt ^h a:n/	interjection, exclamation, an expression of joy	udan /udan/	rain
157	uttama	Highest	อุดม /ʔùdom/	[to] abound ; be plentiful ; be abundant	utama/ utami /utama – utami/	I. good, excellent; 2 superior, prominent; ngutamakake ‘to consider of greatest importance, give priority to, kautaman ‘virtue’ (SR: 792)
158	upakāra	help, obligation, favour	อุปการะ /ʔupàka:ráʔ/	[to] aid; give money; support	upakara /upakara/	1. fine ornaments; 2 a good deed; ngupakara 1. to adorn; to see to, charge of; to tend, take good care

						of ; pangupakara 1. care; maintenance, 2. preparation of a body for burial (SR:788)
159	upamā	comparison, simile	อุปมา /Pùpàma:/	comparison, simile	umpama /umpama/	Allegory, symbolic expression; 2. example (for clarification), comparison; <i>umpane</i> : if , supposing that, for example
160	upavasa	a fast, fasting	บวช /buàt/	ordain	pasa /fasting/	‘fasting’
161	utpatti	coming into being	อุบัติ /Pùbàt/	occurs; come into being	upeti /upəti/	tribute, tax on production (paid to the king) (SR:788)
162	mantrī	advisor	มนตร์ /montri:/	counselor; adviser; high government official	mantri /mantri/	1. palace official 2. government official in charge of a certain office or activity 3. rural medical orderly; etc (RS:467)
163	vicarā	Consideration; deliberation; pondering	วิจารณ์ /wítɕa:n/	critics	wicara /wicara/	1. to discuss, conversation <i>micara</i> ‘[to] discuss, treat (RS:809)
164	vayah	age; duration	วัย /wai/	age	wayah /wayah/	time
165	vidyā	Knowledge; science	วิทยา /wítʰəja:/	knowledge	widya /widya/	knowledge; wisdom

166	vīra	hero; a brave man	วีระ /wi:rá/	hero; brave	Wira /wira/	courageous; manly
167	vīrya	manliness; power; energy; strength	วีริยะ /wí:rija/	diligence; assiduity; perseverance	Wirya /wirja/	brave; courageous; noble
168	vināśa	destruction	วินาศ - พินาศ /wínâ:t/	[to] be destroyed ; go to the dogs ; go to ruin	binasa /binasa/	destruction
169	viśeṣa	Characteristic; difference	พิเศษ /pʰisè:t/ วิเศษ /wísè:t/	special; magic	wisesa /wisesa/	the highest authority
170	viṣa	poison	พิษ /pʰít/	poison	wisa /wisa/	poison; venom
171	viṣṇu	‘(God) Vishnu’	วิษณุ /wítsənú/	‘(God) Vishnu’	wisnu	‘(God) Vishnu’
172	yuddha	battle; war	ยุทธ /jút/	war; battle ; conflict	yuda /juda/	Battle
173	yoga	joining; attaching;	โยคะ /jo:kʰáɔ/	yoga	yoga /yoga/	Lit. child (son or daughter)

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