A STUDY OF LOCAL PLANT NAMES IN THE NYAHKUR WAY OF LIFE

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A STUDY OF LOCAL PLANT NAMES IN THE NYAHKUR WAY OF LIFE

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ABSTRACT

The objectives of this study were to examine the structure and meaning of local plant names, and to explore the worldview and study the indigenous Nyahkur way of life thinking through local plant names. Three hundred and five local plant names were collected from the Nyahkur in Ban Rai Moo 11 Ban Rai subdistrict, Thep Sathit district, in Chaiyapoom province. In order to explain the Nyahkur worldview, data was analyzed using the concept of ethnosemantics where data were analyzed through the semantic domain, the folk classification, and the concept of cognitive linguistics.

The findings revealed three types of local plant name structures including 189 simple words (61.90%), 112 compound words (36.72%), and four reduplicated words (1.31%). There were 29 classifications of the local plants which were discovered and named based on their taxonomy, and these plant taxonomies indicated words which could be applied on the other sub-kinds of the local plant names. These words were categorized into groups: animal names (16.22%), body part (16.22%), location (13.51%), plant names (6.76%), plant parts (12.16%), colors (12.16%), size (4.05%), objects (13.51%), and others (5.41%).

The other main findings concerning the worldview and the indigenous thinking on plant naming, were divided into two sections: 1. the worldview which involved the naming of the local plants by sight, by comparison, and by utilization, and 2. worldview of addressing the local plant names in association with the plant characteristics.

KEY WORDS : ETHNOSEMANTIC / LOCAL PLANT'S NAME / NYAHKUR

89 pages

การศึกษาชื่อพืชท้องถิ่นในวิถีชีวิตของชาวญัฮกุร

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บทคัดย่อ

การศึกษาชื่อพืชท้องถิ่นในวิถีชีวิตของชาวญัฮกุร มีวัตถุประสงค์เพื่อศึกษาโครงสร้างและความหมายของชื่อพืชท้องถิ่น และเพื่อศึกษาโลกทัศน์และวิธีคิดที่มีความเกี่ยวข้องกับวิถีชีวิตของญัฮกุรผ่านการตั้งชื่อพืชท้องถิ่นของชาติพันธุ์ญัฮกุรในชุมชนบ้านไร่ หมู่ 11 ตำบลบ้านไร่ อำเภอเทพสถิต จังหวัดชัยภูมิ ซึ่งชื่อพืชท้องถิ่นที่ใช้ในการศึกษานี้มีจำนวน 305 ชื่อ ศึกษาตามแนวทางอรรถศาสตร์ชาติพันธุ์ (Ethnosemantics) ประกอบด้วยการจำแนกประเภทแบบพื้นบ้าน (Folk Classification) ของพืชท้องถิ่น และการจัดหมวดหมู่ทางความหมาย (Semantic Domain) ของคำศัพท์ที่ประกอบเป็นชื่อพืชท้องถิ่น นอกจากนี้ยังใช้แนวคิดภาษาศาสตร์ปริชาน (Cognitive linguistic) เพื่ออธิบายถึงความคิดของชาวญัฮกุรที่สะท้อนผ่านการตั้งชื่อพืช

ผลการศึกษาโครงสร้างของชื่อพืชท้องถิ่นพบว่าชื่อพืชท้องถิ่นญัฮกุรมีโครงสร้าง 3 ลักษณะ คือ คำมูล 189 คำ คิดเป็น 61.97 % คำประสม 112 คำ คิดเป็น 36.72% และคำซ้ำ 4 คำ คิดเป็น 1.31 % จากชื่อพืชท้องถิ่นจำนวน 305 ชื่อ สามารถจำแนกประเภทย่อยของพืชท้องถิ่นได้ทั้งหมด 29 ประเภท และนำเสนอด้วยแผนภูมิการจำแนกประเภทแบบพื้นบ้าน แผนภูมิแสดงชนิดย่อยนี้ยังแสดงให้เห็นถึงการใช้คำศัพท์เพื่อจำแนกประเภท ซึ่งคำศัพท์เหล่านี้จะถูกจัดเป็นหมวดหมู่ของชื่อสัตว์ 16.22%, อวัยวะในร่างกายของคนและสัตว์ 16.22%, สถานที่เกิด 13.51%, ชื่อพืช 6.76%, ส่วนของพืช 12.16%, สี 12.16%, ขนาด 4.05%, สิ่งของ 13.51% และอื่นๆ 5.41%

นอกจากนี้ยังผลการศึกษาชื่อพืชแสดงให้เห็นโลกทัศน์และวิธีคิดตามแบบของชาวญัฮกุรในการตั้งชื่อพืชท้องถิ่น โดยแบ่งเป็นสองส่วน 1. โลกทัศน์ในการตั้งชื่อพืชท้องถิ่น ได้แก่ การตั้งชื่อพืชจากลักษณะที่โดดเด่น, การตั้งชื่อพืชท้องถิ่นโดยการเปรียบเทียบกับสิ่งแวดล้อมภายในชุมชน, และการตั้งชื่อตามการนำไปใช้ 2. ชาวญัฮกุรมักจะเรียกส่วนของพืชร่วมกับชื่อพืช เพื่อเน้นส่วนที่ต้องการนำไปใช้งาน หรือเพื่อบ่งลักษณะเด่นของพืชชนิดนั้น

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CHAPTER I
INTRODUCTION

1.1 Rationale

Nyahkur is one of the ethnic groups in Thailand, found in Nakhon Ratchasima, Chaiyaphum, and Phetchabun provinces. The population of Nyahkur is around 2,000-9,000 and most of them still live in Chaiyaphum province. They have their own language, Nyahkur, also known as /pa:1sa:5doŋ1/ or jungle dialect (Supisara Prasert, Virat Pansila and On-Uma Lasunon, 2009). The language is in Monic branch of the Austroasiatic language family, and similar to Mon. Currently, there are only around 1,500 speakers (as cited in Ethnologue languages of the world, 2015). Nyahkur usage is decreasing because there are only middle-aged and older people who still speak the language, while almost children and teenagers does not.

The name "Nyahkur" consists of two words, Nyah which mean people or person, and Kur meaning hill or mountain. Therefore, Nyahkur means mountain people (Aphinya & Suwilai, 1998: 5 in Thai). The ethnic group's name also relates to the location of their village which is on the Phang-Hoey mountain range and surrounded by the Pa Hin Ngam forest. To sustain themselves, the Nyahkur rely on their forest environment for water, animals, and plants are used. Plants, in particular, are widely used and applied in various ways such as cooking, building, medicine, and also in indigenous rituals.

Previous studies related to Nyahkur language have been done by Payao Memanas (1979), Theraphan L. Thongkum (1984), Subhab Phiukhou (1986), Sudsawas Chuasuwan (1990), and Thongphithak Yanjaturas and others (2009, in Thai). Also, a study of Nyahkur plants was undertaken by Kittiphong Kerdsawang (2013, in Thai) but, these previous studies separated results between language and plants. In Kittiphong's study, he described Nyahkur plant names and ways of utilization. He noticed that the naming of plants was interesting because Nyahkurs always addressed the plant's parts before its names. The relationship between how

Nyahkurs name plants with specific mention of functional parts and their actual functions in real life is of considerable interest.

According to primary observation and documental study, the names of Nyahkur local plants which are grown and used by people in a community, are interesting because plant parts are used for addressing local plant names such as /**chn̥**:**k** kɔ:hɔ:/ 'heart-leaved moonseed', /**chn̥**:**k** n̥lɛ:/ 'African Dream Herb', /**ka**:**w** thit/ 'jasmine', /**ka**:**w** n̥criəw/ 'Siam tulip', /**chɛc** tro:k/ 'mango tree' and /**hla**:**ʔ** chun/ 'Garlic chives'. The words /chn̥:k/, /ka:w/, /chɛc/ and /hla:ʔ/ are plant parts which are respectively described as 'vine or climber', 'blossom or flower', 'fruit or pod' and 'leaf'. These plant parts are added to plant names for specific reasons. For example, the identification of plant parts is beneficial for indicating its uses. Furthermore, it is wondering how people create the plant names since there are lots of compound words found in plant names. In linguistic teterms, a compound word (as cited in Andrew Spencer and Arnold M. Zwicky, 1998.) is a kind of the word formation composed of two or more words. Compound words can be given a new meaning after combining to provide added emphasis to its meaning.

The study area, Nyahkur community in Ban Rai village M.11, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province is selected. There are three reasons for this choice namely: limited previous linguistic research, few studies of the correlation between language and environment as a reflection of indigenous worldview, and Nyahkur as an endangered language with fewer than 1000 speakers (Intangible Cultural Heritage, 2016 in Thai. "Nyah Kur Language," para. 5).

Language reflects the worldview and perception of the environment of the people who use the language. The word creation in different categories illustrates the worldview and perceptual reflections which also describe experiences of language use in community (Casson, 1981; Eastman, 1941). An ethnosemantic approach is appropriate to answer the following questions of this study: 'How are local plants named by Nyahkur?' and 'How do local plant names relate to the Nyahkur's way of life?' As Ottenhiemer (2006; 18) propose in The anthropology of language: an introduction to linguistic anthropology: "Ethnosemantic can help you to learn precise, culturally informed meaning for sets of words and is therefore a great way to get off to a rapid start in learning and understanding the nuances of a new language and culture".

It is known that there are many ethnic and indigenous groups which maintain their own culture and language in Thailand. Understanding indigenous thinking is useful way of learning to live together in the same community. Therefore, "A Study of Local Plant Names in Nyahkur Way of Life" studies indigenous thinking which is reflected through the language of plant names. An ethnosemantic approach is applied to analyze the language and plants which can lead to a better understanding of this indigenous groups thinking and their way of life. This study gathered and recorded vocabularies of plant names in Nyahkur people living in Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. The result reflects Nyahkur thought, wisdom, and knowledge through their language and naming system. Moreover, the study is beneficial in its contribution to language revitalization so that language knowledge may be passed on to future generations, hopefully in perpetuity.

1.2 Objectives

The objectives of this study are as follows:

1.2.1 To study local plant names by structures and meaning

1.2.2 To study the worldview and thinking of on indigenous group – Nyahkur – through local plant naming systems

1.3 Expected benefits

It is expected that this study will garner the following benefits:

1.3.1 The study of Nyahkur local plant names will increase knowledge of indigenous naming conventions related to their own environment and also the system of local plant naming.

1.3.2 Local plant names identified in this study will reflect Nyahkur worldview, and the findings can explain the wisdom of Nyahkur linkages to local plants.

1.3.3 The findings can be applied in other fields of study such as sociology, ethnobotany, and environmental.

1.4 Scope and limitation

1.4.1 Lexical domain

This study focuses on the domain of local plant names which Nyahkur people in Ban Rai M.1 use in daily life. They include Nyahkur plant names and borrowed plant names found in the study area.

1.4.2 Studied area

The area under study is in Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Ban Rai M.1 was selected for collecting data because indigenous people there still use their own language and the village is surrounded by natural forest which provides lifestyle resources for the locals.

1.5 Conceptual Framework

This study is based on ethnosemantics (Casson, 2006) which focuses on the study of words and meaning given by members of a community. This approach explains folk concepts and worldviews, and helps determine how a specific area of culture categorizes domains of knowledge. For analyzing the data, this study uses the semantic field (Trier, 1931: as cited in Guo Changhong, 2010, p. 51), and folk classification (Casson, 1981, p. 75-77). The semantic field is used for the arrangement of words into compound words nouns for naming local plants. Folk classification is applied in this study in order to classify Nyahkur local plant names identified as indigenous (some of them are not classified by linguistics feature), and so leads to an understanding of indigenous thinking and their worldview. Also, cognitive linguistics is applied in this study to explain how language is used as a tool to transfer human thought.

1.6 Definition of key terms

Local plant refers to trees, flowers, fruits, grasses, vegetables and tuber crops which grow in Nyahkur community.

Local plant name refers to the name of plants which Nyahkur people in Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province use in daily life.

Plant's part refers to parts of the plant such as fruit, leaf, root and etc. that were found in this study.

CHAPTER II
LITERATURE REVIEW

This chapter reviews existing academic literature on the topic as well as general information about the study area, conceptual framework and related documents and researches.

2.1 General information about the study area

This section provides information about the Nyahkur and specific information on Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province which is the study area.

2.1.1 Nyahkur Ethnic

2.1.1.1 Residence

The Nyahkur (Apinya and Suwilai, 1998; in Thai) is an ethnic group living in forests covering the Phung-Hoey mountain range found in three provinces, Nakhon Ratchasima, Chaiyaphum and Phetchabun provinces, overlaps. Nyahkur people were nomadic people moving from place to place for farming, so their dwellings were mostly huts made of bamboo and sticks, which were easy to construct and demolish. A Nyahkur hut is similar in style to that found in Northeastern Thailand with a roof made of cogon grass, floor and wall are made of bamboo, and hut's poles are made of hardwood. However, there was a /kadɔp miəw/ or cat's head (/kadɔp/ 'head' and /miəw/ 'cat'), made of a rounded knot of cogon grass decorating the gable of the bamboo hut, which made the Nyahkur dwelling unique.

The Nyahkur, todays, have permanent places for living and farming, so their residences have changed. Most resemble the Esan style of the northeast but some houses are modern style similar to those found throughout

Thailand. Therefore, they no longer decorate the gable with the characteristic cat's head.

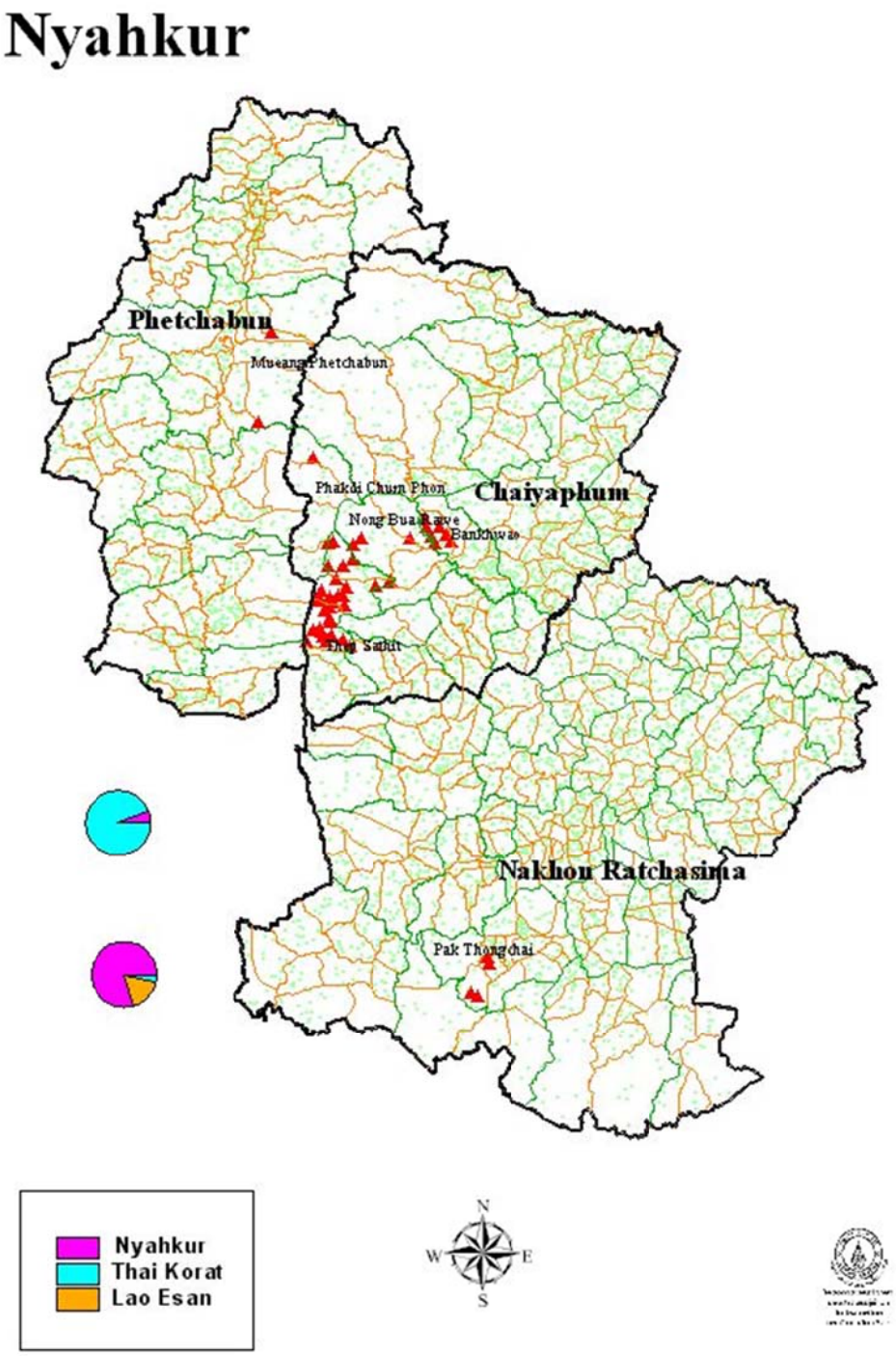

Figure 2.1 Map of Nyahkur communities in northeastern Thailand adapted from *Ethnolinguistic Maps of Thailand*, Suwilai et al., (2004, in Thai), Bangkok: Office of the Nation Culture Commission.

2.1.1.2 Language

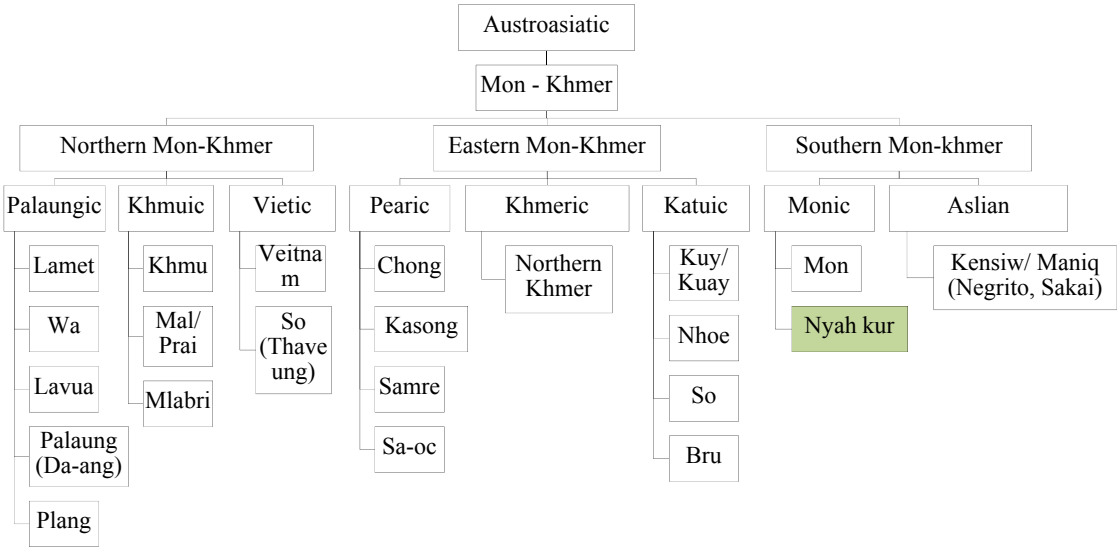

Diagram 2.1 Austroasiatic Language Family. Adapted from *Encyclopedia of Ethnic Groups in Thailand "Nyahkur"* (p. 9), Apinya and Suwilai, 1998 (in Thai), Nakhon Pathom: Research Institute for Languages and Cultures of Asia. Mahidol University.

Nyahkur is one of numerous indigenous languages found in Thailand. It is placed together with Mon in Monic branch of Mon-Khmer family (or Austroasiatic Language Family at present) according to the classification of David D. Thomas and Robert K. Headley (mentioned in Diffloth 1984:15). Southeast Asia linguists such as Diffloth (1984; 11) studied Nyahkur language and found that "the Nyahkur is a sister-language to Mon, which separated itself during an Old Mon period and led an independent life since". According to Diffloth (1984), the study confirmed the classification of Thomas and Headley which put Nyahkur in the Austroasiatic Language Family as a sister-language of Mon in Monic branch. Suriya (1984), mentioned in *Languages in Southeast Asia part I Austroasiatic and Sino-Tibetan Language* that Nyahkur language is the last remaining original Old Mon language still spoken in Southeast Asia. As Suriya mentioned, there are approximately 2000 – 4000 speakers, and it tends to decrease continuously.

The language's characteristic is similar to several languages in Austroasiatic family such as register, but pitch in Nyahkur language has become a

significant feature in the language. The following is a review of previous phonological studies related to this review.

Payao Memanas's (1979) study was a description of Chaobon (ɲah kur): an Austroasiatic language in Thailand using tagmemic approach to describe Nyahkur dialect spoken in Wangkampaeng village, Cheebon subdistrict, Bankwaw district, Chaiyaphum province. The result of this study were divided into two main sections; phonological and grammatical. For phonology, it found that there were two groups of intonation. The first one is a rising contour used in polar questions and content questions, and other is a falling contour used in general sentences. The two types of stress found in this language are predictable. For the phonological studies found three types of pitch; high pitch, mid pitch and low pitch. For syllables, there are two types; closed syllable and open syllable. The last feature of phonology is the phoneme. There are 22 consonant phonemes as follows; /p/, /ph/, /t/, /th/, /c/, /ch/, /k/, /kh/, /ʔ/, /b/, /d/, /m/, /n/, /ɲ/, /ŋ/, /f/, /s/, /h/, /l/, /w/, /r/ and /j/ and 21 vowels phonemes /i/, /iː/, /e/, /eː/, /ɛ/, /ɛː/, /ɯ/, /ɯː/, /ə/, /əː/, /a/, /aː/, /u/, /uː/, /o/, /oː/, /ɔ/, /ɔː/, /iə/, /ɯə/ and /uə/. In the second section, grammatical, she analysed of the word, phrase, clause and sentence levels.

In 1986, Subhab Phiukhou offered a phonological description of Nyahkur at Ban Nam Lat, Chaiyaphum province. The result of this study also dealt with the phonology of loanwords from Thai. It was found that there are two suprasegmentals features; two pitches and register or voice quality which are significant in the language. According to the result related to the loanwords, there is a consonant phoneme change and an added vowel phoneme. There are 21 consonant phonemes; /p/, /ph/, /t/, /th/, /c/, /ch/, /k/, /kh/, /ʔ/, /b/, /d/, /m/, /n/, /ɲ/, /ŋ/, /ɛ/, /h/, /l/, /r/, /w/ and /j/. Notable, there is no phoneme /s/ in the Nyahkur language spoken in Ban Nam Lat, therefore, /s/ as an initial consonant in Thai words has shift to /ch/ in this dialect. As for Vowel phonemes, Nyahkur has only 20 phonemes; /i/, /iː/, /e/, /eː/, /ɛ/, /ɛː/, /ɯ/, /ɯː/, /ə/, /əː/, /a/, /aː/, /u/, /uː/, /o/, /oː/, /ɔ/, /ɔː/, /iə/ and /uə/. Vowel phoneme /ɯə/ has been added into Nyahkur after borrowing Thai words with the phoneme /ɯə/ as nucleus.

Sudsawas Chaosuwan's (1990) study was on the phonology of Nyahkur at Ban Tha Duang, Nong Phai district, Petchabun province. The result

hilighted four topics; phonemes, syllables, phonological words and intonation groups. There are 20 consonant phonemes including /p/, /ph/, /b/, /t/, /th/, /d/, /k/, /kh/, /ʔ/, /c/, /ch/, /m/, /n/, /ɲ/, /ŋ/, /ɟ/, /h/, /l/, /j/ and /w/, and 21 vowel phonemes such as /i/, /iː/, /e/, /eː/, /ɛ/, /ɛː/, /ɯ/, /ɯː/, /ə/, /əː/, /a/, /aː/, /u/, /uː/, /o/, /oː/, /ɔ/, /ɔː/, /iə/ and /uə/. There are four types of syllables: major syllable, minor syllable, pre-syllable and nasal syllable. In phonological words, there are three types of words namely monosyllabic, disyllabic and tri-syllabic. Another phonological feature is stress. It is found that there are three types of stress; strong stress, weak stress and unstress. The last topic is intonation and this is divided into two types found in this study: rising contour and falling contour. Rising contour is used in commands and questions while falling contour is used in affirmative statements, negative statements, alternative questions and response statements.

The study identified above discusses phonological study. The reveals phonemes, syllables, phonological words and intonation. All of these studies found 21 vowel phonemes, but one of these explained that /ɯə/ was added to the vowel system by borrowing Thai words which /ɯə/ as nucleus (Subhab, 1986). Most of results regarding consonant phonemes are similar. However, Payao (1979) found 22 consonant phonemes including /f/ and /s/ which were not found in Subhab (1986) and Sudsawas (1990) studies, and phoneme /r/ was not found in Sudsawas (1990). Most syllables, phonological words and intonation are the same, but Subhab (1986) found register or voice quality and mentioned that it is significant in this language.

2.1.1.3 Living and occupation

The Nyahkur live simply. They live in location surrounded by a natural environment; therefore, food, medicine and useful resources such as plants and animals are available for daily life. Most of the Nyahkur people are farmers and hunters. It is totally they did these activities for their living, and after that they moved to their current locations where they have settled down until today. Where they live now, Nyahkur people connect with Thai-Korat and Thai-Isan people for trading, however, their major occupation is still farming. In order to focus on farming, plants such as chili, corn, Job's tears, cassava, jute, tobacco, and rice grow for sale and for themselves. The Nyahkur way of farming is to grow all plants together in cultivated area. Waiting for harvest time, they do handiwork such as wicker and rattan matting.

After harvesting, the young find waged work as laborers, construction workers or farmhands in nearby area and provinces.

2.1.1.4 Belief

In the past, Nyahkur believed in spirits and ghosts, so that their rituals are related to their beliefs. Spirits were a typical belief and part of their lifestyle and customs such as asking for permission in farming, offering sacrifices to a spirit when sick, and respecting ghosts as ancestors. However, their traditions related to births and deaths followed the traditions in Buddhism

2.1.1.5 Nyahkur dress

The Nyahkur have little experience in weaving, but they are good at needlework. Since Nyahkur have connected to other groups, they buy black fabric for sewing blouses which is called /pɔk tɛj/. Nyahkur blouses or /pɔk tɛj/ are sewn in square shapes and embroidered at rim using colored thread such as red, yellow, green, and white. To dress, Nyahkur female put on /pɔk tɛj/ with tube skirt, but not the males. Nowadays, Nyahkur males wear t-shirts and shorts, or trousers, while females sometimes wear /pɔk tɛj/ on special occasions such as weddings, New Year, Buddhist holy days, and also funerals. Some women wear ornaments such as silver bracelets, silver necklaces and earings. For wearing the tube skirt, they suggest for bright skin, a green tube skirt is suitable while purple suits a person with olive skin.

Figure 2.2 Nyahkur dressing, Mayuree thawornpat

2.1.2 Ban Rai M.1: a study area

2.1.2.1 The geographical setting

Ban Rai M.1 is located in Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. It is about 240 kilometers from Bangkok. The western part of village is the district boundary which is formed by Phang Hoey ridge in Pa Hin Ngam National Park, famous for Siam Tulip fields. The village is adjacent to Lam Sonthi district of Lopburi province in the western part. The northern boundary of Ban Rai M.1 is adjacent to Lam Por Daeng, Non Sawan, and Lang Suan village. The eastern part borders on Wang Mai Phattana M.8, and the southern part is adjacent to Ban Rai Phattana M.11.

Figure 2.3 Map of Ban Rai Village.

2.1.2.2 Social feature

Ban Rai M.1 is ruled by the village headman. The population is approximately 1,342 people, made up of 197 families, 674 females and 684 males. Around 500 people are Nyahkur. The village consist of two major ethnic groups, Nyahkur and northeastern people or Isan people, and there are some of Thai-Korat people and central Thai people who immigrated to and settled in this area. There is a long-told story about how Nyahkur came to live in Ban Rai. Hom Yaatrak, an 80 year old female, said most of Nyahkur lived in a village at Chong Tab Tao close to Pa Hin Ngam national park. Once, there was a terrible epidemic and for that reason people migrated to a new area. The new area is known as /doːŋ khamaː/ or Ban Rai which consists of 2 words; /doːŋ/ refers to village, /khamaː/ refers to field. It is named /doːŋ khamaː/ because there was a field there which was fertile and suitable for farming. However, there were not many houses located there at that previous time. In 1967, many people such as Thai-Korat people and central Thai people immigrate to Ban Rai, and because of all these newcomers the village chose to be ruled by village headman.

2.1.2.3 Livelihood

Most Nyahkur people living in Ban Rai M.1 are farmers who grow economic crops depending on the season; nevertheless, the work is limited for age. The most popular crops in this area are cassava, chilis and rice, which more than a half of the Nyahkur grow do. In the growing seasons, from May to September, people aged around 20-50 years olds do this work, and during this period they will go to the fields early in morning and return home late in the evening. After the growing season, Nyahkur people tend to work as employees in other provinces, such as in industrial factories in Bangkok or nearby provinces. In their free time, Nyahkur people sometimes do wickers work making; mats, threshing baskets, baskets and others.

2.2 Theoretical approach

This section describes the conceptual basis of the study which involves ethnosemantics and cognitive linguistics. The theoretical approaches for analyzing data are semantic field and folk classification.

2.2.1 Conceptual basis of the study

2.2.1.1 Ethnosemantics

Ethnosemantics or ethnographic semantics is a part of cognitive anthropology which is the study of languages in order to understand how speakers perceive and categorize their knowledge, such as colors, plants, animals, and kin (Sunee, 2012, p 14). Casson (2006; 866-867) mentioned that the study of ethnosemantics leads us to understand how people in a community label and classify social, culture, and their environment, which is similar to Eastman's (1941: 85) definition as "the study of folk conceptual systems in order to discover the conceptual world of people through their linguistic categories".

From previous studies, ethnosemantics is the study of the meaning of words which people use to name and classify things in a community. It can explain the folk worldview and concepts of native speakers. Studies on ethnosemantics in the early period were mostly done on kinship terms, color terms, plant and animal names. Later, ethnosemantics studies broadened in scope to include the analysis of the knowledge and belief systems of ethnic groups.

2.2.1.2 Cognitive linguistic

Cognitive linguistics was developed by Lakoff (cited in an introduction to linguistics, 2011) based on Chomsky's approach and provided that language is a tool to transmit human thought. The understanding element of this approach stresses that language is in the nature of humans, and occurs simultaneously. Language and thought influence each other, and are influenced by community, culture, and experience.

2.2.2 Theoretical approach for data analysis

2.2.2.1 Folk classification

Folk classification or folk taxonomy refers to the classification of objects or surrounding environment in a community revealed by words which depend on culture. Casson (1981: 76) states that "folk taxonomy uses in two senses: in the general sense, it refers to any type of folk classification system, and in specific sense, it refers to a particular type of classification system based on the 'kind of', or 'inclusion' relation" (hyponymy).

In folk classification, "categories at the same level contrast with one another while categories at lower levels are included in categories at higher levels. Categories at the same level differ from one another, but when included in the same higher level category are somehow like one another" (Tyler, 1969: p 26, as cited in Eastman, 1978: p 92).

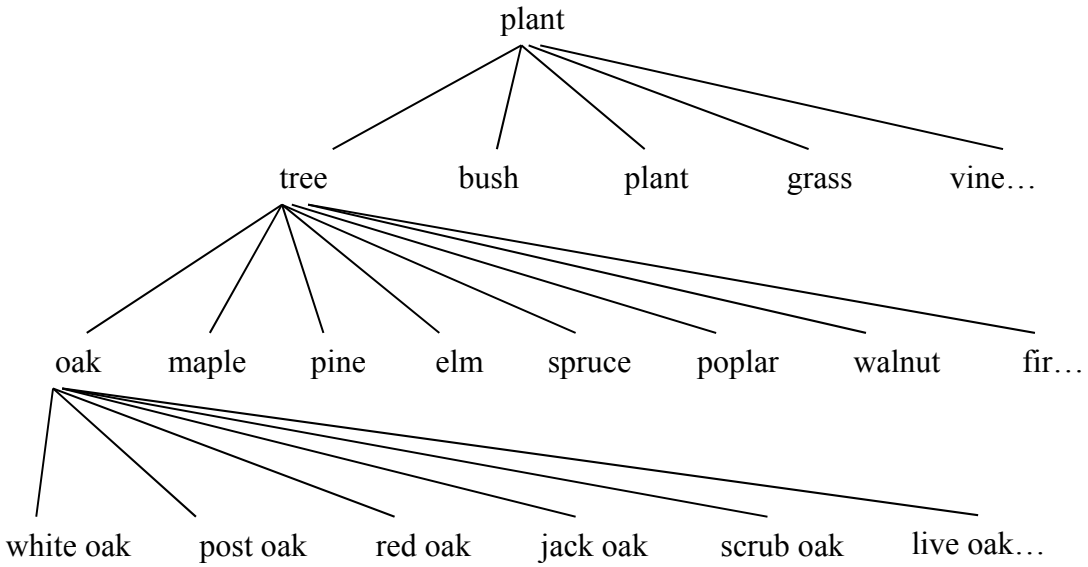

Diagram 2.2 Ethnobotanical Taxonomy. Adapted from *Language, Culture, and Cognition Anthropological perspective*, Casson, 1981 (p. 77), New York: Macmillan Publishing Co., Inc. copyright 1981 by Ronal W. Casson.

In diagram 2.2, the relationship between members of the same level (white oak, post oak, red oak, jack oak, scrub oak, and live oak) are in contrast with oneanother, but they are included in the higher category (all in the category of oak).

The concept of folk classification, in this study, is used for some categorizing plants in order to explain indigenous knowledge through the naming of plants.

2.2.2.2 Semantic field

The theory of semantic field was first proposed by German and Swiss scholars such as Jost Trier, and expanded later by others. Trier (cited in an introduction to linguistics, 2011) said that each word in the same language has a

relationship with others, and can be categorized into the same category. For example, vocabulary about occupations in the same language is categorized in to the category of occupation. Trier also noted that words classified in the category will not be classified to others unless they are homonyms.

This study uses the semantic field theory of Jost Trier to categorize words that found in local plant names which are compounded names.

2.3 Related documents and researches

This section reviews documents and researches related to this study. Related documents include a dictionary of Nyahkur – Thai – English, and a book named 'Thai plant names'. As for related research, this topic comprises research studies related to the environment, naming, and other research based on an ethnosemantic approach. These are presented below:

2.3.1 Related documents

2.3.1.1 Dictionary of Nyahkur – Thai – English

Theraphan (1984) published the Nyahkur – Thai – English dictionary which is the second volume in the Monic Language Studies series. The dictionary is arranged by semantic categories into 37 sections such as lifeless mature, construction, vehicles society, body, disorders and diseases, food and drugs, clothing and ornaments, entertainment, flora, botanical concepts and etc. This dictionary has been transcribed in IPA script and translated into Thai and English.

The flora section of this dictionary is used as guideline in pilot studies and also used as a reference for local plant names in Thai. Other sections such as lifeless mature, body, and botanical concepts are used for difinitions of words which are compound words found in this study.

2.3.1.1 Thai plant names

Tem Smitinand (2001) first published the book named 'Thai Plant Names' in 1980, which was revised and updated in 2001. This book is all about

plant names in Thailand and includes general Thai names or common names, dialect names and scientific names.

This book used as a reference to Thai names and scientific names of local plant that the previous studies do not cover.

2.3.2 Related research

2.3.2.1 Research related to environment

Research related to environment is based on the terminology of the environment using linguistics methods found in Kamontham (1996, in Thai), Thongphithak et al. (2009, in Thai), and Sunee (2012). Other studies about the environment applied both linguistics and scientific methods such as Berlin (1976), and Kittiphong (2013 in Thai).

Berlin (1976) publised an article "The Concept of Rank on Ethnobiological Classification: Some Evidence from Aguaruna Folk Botany". This study classified plants by life form into four taxa; trees, vines, herbs and palms. Berlin mentioned that the Aguaruna plants classification is a specific class because of cultural considerations of the Aguaruna community.

Kamontham (1996, in Thai) studied lexical items related to community forest and environmental conservation in Mien language as spoken in Pong Taw subdistrict, Ngao district, Lampang province. Lexical items pertaining mountains, water, plants, animals, spirits and man were used for the analysis. The result showed that the lexical items reflect the worldview of Mien speakers regarding the notion community forest, and also showed the relationship between language, culture and the environment.

Thongphithak et al. (2009 in Thai) gathered knowledge related to a community forest named Khok Khaw Priang in Nyahkur spoken in Wang Ai Pho village, Ban Rai subdistrict, Thep Sathit sistrict, Chaiyaphum province. This study recorded lexicon and information in Nyahkur language using Thai alphabets, and aimed to conserve and pass on all knowledge to descendants. It was found that there are 18 kinds of trees, 25 kinds of flowers, 23 kinds of mushrooms and 98 kinds of animals. The lexicons have led to a better understanding of Nyahkur such as the beliefs about water, forest conservation and their way of life.

Sunee (2012) studied eco-environmental terminology and classification of Thai coast-dwellers in Bang Khunsai subdistrict, Ban Laem district, and Phetchaburi province. The research aimed to explore Thai coast-dwellers' perceptions and classification of eco-environment, and to demonstrate their culture through an analysis of lexical terms. The findings revealed their perception and classification system of the local eco-environment. A part of the research demonstrated the coast-dwellers' deep knowledge, reflected in various and complex words. Moreover, coast-dwellers tended to classify coastal plants and marine animals by their physical attributes.

Kittiphong (2013, in Thai) studied ethnobotany using scientific methods to collect and analyze data for integration and conservation knowledge about ethnobotany in Ban Rai subdistrict, Thep Sathit district, and Chaiyaphum province. The result disclosed the scientific names and Nyahkur plant names. 216 kinds of Nyahkur plants were found, classified by usage into six categories; food, herbs, thread, utensils and constructions, beliefs, and others.

These researches concerned with the environment are reviewed in order to study what previous studies have discovered, what methods were used and how they collected and analyzed the data. The studies of Thongphithak et al. (2009, in Thai), and Kittiphong (2013, in Thai) are used as guideline in collecting local plant names in the study area.

2.3.2.2 Research related to naming

Related researches on naming include three study on naming by Karen people conducted by Chomphunut (1998, in Thai), a study of Thai monk naming by Amnat (2007, in Thai), and a study of Tai plant names in northern Thailand by Unchalee, and Supatra (2013 in Thai).

Chomphunut (1998 in Thai) studied naming by Karen people living in Suan Phueng subdistrict, Suan Phueng district, Ratchaburi province. The aim was to study the names of Thai or Karen origin used by Karen people and also meaning of names that reflect Karen concepts, beliefs, and values. The study was undertaken on three generations of Karen people; the first group aged from 41-60, the second group aged from 21-40, and the third group aged from 1-20. In fact, the names used by Karen people were in both Thai and Karen languages, and groups one and two

had names in both languages. However, names of group three has only Thai names. The meaning of the names in the first group were concrete, most of them refered to plants, flowers, utility things and the surrounding environment. In the second group, the meaning of names became more abstract such as goodness, success, and prosperity, but there were also names which had a more concrete meaning. The third group used only Thai names which had abstract meanings such as power, victory, success, and prosperity.

Amnat (2007, in Thai) conducted a study on Thai monk naming in order to explore the strategies used in naming Thai monks, meaning in monk names, and also to study comparative strategies and meaning in four regions of Thailand; Northern, Northeastern, Central, and Southern. Two strategies in Thai monk naming were identified. First was based on four criteria: birth date, ordination date, first name, and last name. The other strategy combined two out of four criteria in naming such as birth date and first name, birth date and last name, ordination date and first name, ordination date and last name, and first and last name. The most popular strategy in naming was based on birth date which was popular in all of four regions. Meaning in Thai monk names is divided into eight groups; Dharma, wisdom, auspiciousness and prosperity, honor and power, beauty, happiness, perseverance, and patience. Of eight groups of meaning, Dharma was most popular in all four regions in Thailand.

Unchalee, and Supatra (2013, in Thai) studied Tai plant names in the northern part of Thailand which aimed at a grammatical analysis of the plant naming system of Tai ethnic groups by comparing of plant name features and usage between standard Thai and Tai dialects, the folk categorization system and conceptualization of plant names. The findings revealed that the grammatical structure of plants consists of four main parts; plant class terms, plant class markers, core and modifier. A comparison of plant name features and usage between standard Thai and Tai dialects showed that standard Thai plant names occur in all Tai ethnic plant names both with the same features and different features. The folk categorization was found to possess a complex structure, with nine ranks in bio-taxonomic system. Finally, the conceptualization of plant names was taken from the semantic analysis and

categorization of meaning, and classified into three types; proper meaning, metonymical meaning and metaphorical meaning.

These researches related to naming have been reviewed in order to discuss the findings of previous study, the strategies used in study of naming, and the methods of naming analysis. It is found that the study done by Unchalee, and Supatra (2013 in Thai) relates to this research the most and so is used as a guide in this stusy.

2.3.2.3 Other researches on ethnosemantics approach

This topic describes researches related to the ethnosemantic approach which include work by Suwilai (1983, in Thai), Narawade (1994, in Thai), Supapas (2006), Puncharee (2010), and Patinya (2011, in Thai) as follows.

Suwilai (1983, in Thai) studied Thai cutting words, and defined cutting word as human's action which makes an object separate or torn by using sharpen tool. She collected 55 cutting words and then analyzed the data by componential analysis. The result led to nine categories; cutting words using two sharp sided tools, cutting words used in cooking, cutting words used trees, cutting words related to an object's surface, cutting words used with connecting to an object, cutting words which demonstrate the cut lengthwise, cutting words which show vertical cutting, cutting words which demonstrate the feeling of cutting, and cutting words used for garnishing. This study provided a clear understanding of Thai cutting words.

Narawade (1994 in Thai) conducted research on the lexus of eating behavior of Thai-Muslims who speak Melayu in Narathiwat province. Data analysis of the study used semantic domain, componential analysis and folk taxonomy. The result showed the nexus between language and culture; religion and beliefs.

Supapas (2006) studied Thai regional cooking terms in four regions; Central, from data collected in Bangkok; Northern, from data collected in Chiang Mai, Northeastern, from data collected in Ubon Ratchathani and Southern, from data collected in Suratthani province. It was found that there were 102 cooking terms, all of which could be classified based on international heat source methods into three group; moist heat method, dry heat method, and dry heat using fat method. These cooking terms suggest attributes such as in the northeast the use of non-fat liquid indicates the people's awareness of the importance of water.

Puncharee (2010) studied the kinship terms of Dara-Ang spoken in Ban Nor-Lae, Monpin subdistrict, Fang district, Chiang Mai province. The findings showed that there were 15 basic kinship terms and six non-basic kinship terms. The kinship terms of Dara-Ang reveal aspects of their social lives – seniority, family, marriage forms, labor division between men and women, and the relationship between different ethnic groups.

Patinya (2011 in Thai) wrote an article on spirit terms and beliefs in a northern Thai dialect spoken in Pa Sao Luang village, San Pu Loei subdistrict, Doi Saket district, Chiang Mai province. The finding focused on 43 spirit terms which were distinguished according to eight dimensions of componential analysis. The eight dimensions were “performance”, “apparition”, “gender”, “expression”, “habitat”, “sources of mortality”, “what people do”, and “food”. Other findings related to beliefs. It was found that the northern people still believed in spirit worship which became an influence in their community. Moreover, such beliefs have led to multiple spiritual rituals in northern society.

These researches, based on an ethnosemantic approach, comprised componential analysis, semantic domain, and culture. The previous studies described above provided on outline of the methods of each study, and how the researchers analyzed data using an ethnosemantic approach.

CHAPTER III
RESEARCH METHODOLOGY

This chapter describes the methodology use in this research. It is separated into four main steps: research preparation, data collection, data organization and data analysis. The details of these steps are set out below.

3.1 Research preparation

The preparation is composed of three steps as follows:

3.1.1 Documentary review

Documents and previous researches on linguistic concepts and theories which related to the study are reviewed in order to understand the concepts and theoretical methodology needed and to gain more information related to the study. All of the documentation was obtained from the library of Research Institute of Languages and Cultures of Asia and online databases such as tdc.thailis.or.th, google and wikipedia.org**.**

3.1.2 Community survey

Before collecting data, the researcher had an opportunity to join the project being conducted by Research Institute of Languages and Cultures of Asia (RILCA) at Mahidol University which working with Nyahkur ethnic group in Ban Rai and Ban Wang Ai Pho, Thep Satit district, Chaiyaphum province. The team of this project usually visited these two areas, so the researcher had a chance to do some pre-survey investigation, and decide to study in Ban Rai M1. This site was chosen because few researches had been done in the area, and transportation was quite convenient.

The community survey started by making contact with the village headman of the study area in order to inform and obtain permission to study in Ban Rai M.1. Next, the researcher undertook a pilot survey on Nyahkur lifestyle and sought out language consultants.

The conditions for the language consultants required that they be Nyahkur who used Nyahkur language in everyday life, were knowledgeable about local plants, and had sufficient time to provide information. The following is a list of the 20 language consultants who participated.

1) Mr. Young Yijaturat, 66 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014, 22 June 2015.

2) Mrs. Taew Yatrak, 65 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014.

3) Mr. Perng Chaikhuntot, 45 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014.

4) Mrs. Hom Yatrak, 83 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014.

5) Mrs. Heep Yaekjaturat, 69 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014.

6) Mrs. Dam Chantim, 73 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 4-7 December 2014.

7) Mr. Mongkhon Yaekjaturat, 52 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 4-7 December 2014.

8) Mr. Plean Yenjaturat, 65 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014.

9) Mr. Sawit Wongsi, 55 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014, 22 June 2015.

10) Mr. Phanom Chitchamnong, 42 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014, 22 June 2015.

11) Mrs. Mid Wongsi, 63 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 4-7 December 2014.

12) Mrs. Bunpan Wongsi, 48 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 4-7 December 2014, 22 June 2015.

13) Mr. Chut Bunying, 55 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014, 22 June 2015.

14) Mr. Prayoon Mongthonglang, 43 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014, 22 June 2015.

15) Mr. Kaen Yijaturat, 44 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 4-7 December 2014, 22 June 2015.

16) Mr. Don Yaekjaturat, 59 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014.

17) Mr. Yim Yijaturat, 60 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014, 4-7 December 2014.

18) Mr. Sayan Daengjaturat, 44 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 4-7 December 2014.

19) Mrs. Nim Yaekjaturat, 62 years old (Nyahkur people). Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 4-7 December 2014.

20) Mr. Term Yojaturat, 75 years old (Nyahkur people Ban Rai M.1, Ban Rai subdistrict, Thep Sathit district, Chaiyaphum province. Interview on 3-5 August 2014.

3.1.3 Framework definition

This study focuses on domain of local plant names found in the study area, and used by the Nyahkur in daily life. The scope of local plant names was 305 words comprising Nyahkur words and including the borrowed names from other ethnic groups or indigenous languages. However, some of local plant names were referenced to a former study by Theraphan L. Thongkum. (1984), Thongphithak Yanjaturat and others (2009), and Kittiphong Kerdsawang (2013).

3.2 Data collection

In the step of collecting data, there is two steps as follow;

3.2.1 Interview

The method of gathering data by interview involved talking to the language consultants and villagers, and asking for details to define each word. The conversations between the researcher and the language consultants and others were casual, and the topics and some questions were prepared and used according to a prepared guideline.

Field interview were used when survey around village and a community forest with language consultants, listening and asking about the surroundig such as plant parts, plant names and others details related to the study. All information was noted down during the discussions.

In-depth interviews were use after field interviews in order to gain a better understanding and knowledge concerning the local plants of Nyahkur. The interviews were both individual and in small groups. All interviews were recorded.

3.2.2 Observation

The researcher observed the villagers' daily lives – what they did in general daily life, what kind of local plants they used, what plant parts they used, how they used them, and what do they called and named things during the conversations. During observation, the researcher talked to villagers who were not language consultants. While participating in activities, the researcher observed, asked for more detailed information and recorded as much as possible.

3.3 Data organization

The data was elicited and transcribed into International Phonetic Association (IPA) according to Apinya and Suwilai system (1998, in Thai) published in the *Encyclopedia of Ethnic Groups in Thailand: Nyahkur*. Then, all data was sorted according to meaning both word by word, gloss and scientific name, and rechecked with language consultants.

3.3.1 Nyahkur consonants

There are 26 consonants in Nyahkur language. They are /p, t, c, k, ʔ, ph, th, ch, kh, b, d, s, h, m, n, ɲ, ŋ, hm, hn, r, hr, l, hl, w, j, and hw/, as show in table 3.1.

Table 3.1 Nyahkur consonants

	Bilabial	**Alveolar**	**Palatal**	**Velar**	**Glotal**
Voiceless Plosive	p	t	c	k	ʔ
Voiceless Plosive aspirate	ph	th	ch	kh	
Voiced Plosive	b	d			
Fricative		s			h
Nasal	m	n	ɲ	ŋ	

Table 3.1 Nyahkur consonants (cont.)

	Bilabial	**Alveolar**	**Palatal**	**Velar**	**Glotal**
Voiceless Nasal	hm	hn			
Trill		r			
Voiceless Trill		hr			
Lateral Approximant		l			
Voiceless Lateral Approximant		hl			
Glide	w		j		
Voiceless Glide	hw				

From table 3.1, all of them are initial consonants, however, 15 can be both initial and final consonants. They are /p, t, c, k, ʔ, s, h, m, n, ɲ, ŋ, r, l, w and j/. There are 14 initial clusters comprising /pr, pl, phr, phl, br, bl, tr, cr, chr, kr, kl, khr, khl and khw/.

3.3.2 Nyahkur vowels

There are 18 single vowels in Nyahkur language, namely /i, iː, ɨ, ɨː, u, uː, e, eː, ə, əː, o, oː, ɛ, ɛː, a, aː, ɔ, and ɔː/ as shown in table 3.2.

Table 3.2 Nyahkur vowels

	Unrounded				**Rounded**	
	Front		**Centre**		**Back**	
	Short	**Long**	**Short**	**Long**	**Short**	**Long**
High	i	iː	ɨ	ɨː	u	uː
Mid	e	eː	ə	əː	o	oː
Low	ɛ	ɛː	a	aː	ɔ	ɔː

Table 3.2 shows the difference between short and long vowels because this is a significant feature of this language, and Nyahkur vowels also have diphthongs, /iə, ɨə and uə/.

As mentioned in chapter II, Nyahkur language uses voice quality to distinguish the meaning of words. There are two types of voice quality which are breathy voice /̤/ and high clear voice. Examples are below.

/chur/ ‘dog’	/chṳr/ ‘insect’
/lɛc/ (choːk) ‘pull’	/lɛ̤c/ ‘leak’
/neːc/ ‘small’	/nɛ̤c/ ‘fabric, textile’

As in the examples, words in the first column use a high clear voice, and words in the second column a breathy voice. Language users distinguish and understand the word by these two types of voice quality.

3.4 Data analysis

Two methods, folk classification and semantic field, are used in this study in order to analyze Nyahkur local plant names.

3.4.1 Use of folk classification (Casson, 1981)

According to local plant names, it is found that some are able to be classified into groups, folk classification or folk taxonomy is applied in order to group Nyahkur local plant names.

3.4.2 Use of semantic field (Trier, 1931)

From the folk classification or folk taxonomy of local plant names, many consist of two words, therefore, semantic field is applied in order to categorize the meaning of combined words used for Nyahkur local plant names.

3.5 Some problems and limitation regarding the study

Problems and limitations in this study are separated in three points as follows;

3.5.1 According to community rules, Nyahkur do not allow woman go to /pha.nɔːm/ or tropical rain forest. One time, the researcher was surveying around the

village, and did not know that Nyahkur people were very strict about this. After the survey was completed, the researcher talked with an old man, and found out that it is improper to go with male. In this study, there are 13 males and seven females, however, female language consultants were too old to go into the forest and some of them needed to take care of their grandchildren. That is why the researcher could not go into the forest, and had to use some information from a previous study about plants instead.

3.5.2 The other limitation is their career. Most language consultants of this study were farmers who worked during the daytime every day. Some of their fields were not in Banrai village, and they did not allow the researcher to go into the fields with them. For that reason, the language consultants were available to give the information only in the evening or after their work was done.

3.5.3 There was an unexpected situation related to weather. The researcher went on a field trip in the rainy season because many plants are in blossom of that time. It was almost the end of the season, however, and there was heavy rain for two days in that week, and two days had drizzle at noon. Because of the unexpected weather, the schedule for collecting data was delayed.

CHAPTER IV
LOCAL PLANT NAMES AND NYAHKUR WORLDVIEW

This chapter reveals the result of the study of Nyahkur plant's names, principle domain, and worldview, which separate into three main sections: structure of Nyahkur plant's names, classification of plant name, and Nyahkur worldview.

4.1 Structure of local plant names

Words are created by users and formed by phonological system of each language in order to call or name things in users' community or environment. Nyahkur local plant names are created for calling local plants found in their environment. The research result of structure of local plant names are formed in three types; simple word, compound word, and reduplicated word.

4.1.1 Simple words

Simple word is a typical structure of words, and may has got a structure of monosyllabic or polysyllabic. From 305 Nyahkur plant's names, there are 189 Nyahkur plant's names which are simple words, and classified as follows;

4.1.1.1 Monosyllabic words

Monosyllabic words are a word contain of single syllable. There are 71 words found in this study, for examples;

/baw/ 'Sugarcane'
/blɨk/ 'Watermelon'
/chroʔ/ 'Rice'
/traw/ 'Taro'
/hliːʔ/ 'Corn'
/lu̯l/ 'Calabash'
/hmɨt/ 'Turmeric'

/phrạ:t/ ‘Banana’

/du:ŋ/ ‘Coconut’

/fas/ ‘Mucuna’

4.1.1.2 Disyllabic words

Disyllabic words, contained of two syllables, which named Nyahkur’s local plant are found 108 words, for examples;

/ʔa.ri:ʔ/ ‘Rattan’

/la.ŋaw/ ‘Sesame’

/ṃpi:r/ ‘Pumpkin’

/ka.duət/ ‘Wild yam’

/ka.ʔi:l/ ‘Wild Hog Plum’

/ṃmle:ɲ/ ‘Hyacinth bean’

/ṇca:j/ ‘Yellow flame tree’

/pəl.mə:ŋ/ ‘Indian trumpet flower’

4.1.1.3 Polysyllable words

Polysyllable words which contain of three or more syllables in each words are found 10 words, as follows;

/cha.la.man/ ‘Korlan or a kind of plant which its fruit looks like lychee’

/ka.di,laj.pa:n/ ‘A kind of plant which its fruit is as same as a small starfruit’

/ka.thạ̈:p.jɔ:p/ ‘Sensitive plant’

/ka.tiəw.wiəw/ ‘Karenwood’

/ṃpu:j.thiən/ ‘Orchid’

These three types of simple word reveal that Nyahkur plant’s names are formed by phonemes (consonants and vowels) which mention in chapter III. Local plant’s names that Nyahkur use in their daily life are not only from their language, but also loan words from other languages use by other people who live nearby and/or in the same village.

Because of the setting of Nyahkur village, loan words found in the study are borrowed from central Thai and Thai-Isan language. The borrowing words are

pronounced differently from central Thai and Thai-Isan languages by transformation of some sounds in order to match the most similarity sounds in the language as follows:

1) Tonal transformation

Tone in Thai words have been deleted in Nyahkur words. It is typically known that Nyahkur is not a tonal language, so that, the tones in borrowing words are deleted, for examples;

/hɔ:m5/ ⟶ /hɔ:m/ 'Spring onion'
/jɔ:1/ ⟶ /jɔ:/ 'Indian mulberry'
/la1 mut1/ ⟶ /la.mut/ 'Sapodilla'
/cham5 cha:5/ ⟶ /chəm.cha:/ 'Rain tree'
/tam1 lɯŋ1/ ⟶ /təm.lɨŋ/ 'Ivy Gourd'

2) Consonant transformation

In initial consonant, /s/ in Thai language has transformed to /ch/ in Nyahkur. It is found in all borrowing plant's names and also in other loan words, for examples;

/sa2 daw1/ ⟶ /cha.daw/ 'Siamese neem tree'
/sak2/ ⟶ /chak/ 'Teak'
/sap2 paʔ2 rot4/ ⟶ /cham.phrot/ 'Pineapple'
/cha2 ʔom1/ ⟶ /chə.ʔom/ 'Climbing wattle'
/som3/ ⟶ /chom/ 'Orange'

The two types of loan words transform from central Thai and Thai-Isan languages to Nyahkur language systemically. However, Nyahkur's plants are not only named by simple words but also compound word, they will be mentioned in next part.

4.1.2 Compound words

A compound word (Somsong, 1993 in Thai, p. 80-86; Department of Linguistics, 2011 in Thai, p. 100-104) is minimally composed of two simple words to make new longer words, such as bookcase, drugstore, actor, son-in-law, and etc. This word type is applied in many local plant's names in Nyahkur. From 305 words, there

are 112 compound words which consist of noun and noun, and noun and adjective. The examples are below.

4.1.2.1 Noun – Noun

/chuŋ/	/ɲciəm/
Noun	Noun
foot	bird

‘West Indian Jasmine’

/pa.kaew/	/ʔit hni:ʔ/
Noun	Noun
chili	excrement of rat

‘Guinea-pepper’

/chɔ:k mɛh/	/ka:ʔ de:ɲ/
Noun	Noun
mustache	catfish

‘Eelgrass’

4.1.2.2 Noun – Adjective

/ɲcriəw/	/phle:ɲ/
Noun	Adjective
Siam tulip	red

‘A kind of Siam tulip found in field or farm, and edible’

/la.ŋaw/	/kɔ:k/
Noun	Adjective
Sesame	White

Whited sesame

tra.ʔɔ:ŋ	khli:ɲ
Noun	Adjective
Eggplant	White

‘Long purple eggplant’

4.1.3 Reduplicated words

Other word type found in local plant's names is reduplicated words. In this study, sound reduplication is divided into three sub-types; reduplication of all sound, consonant reduplication, and vowel reduplication.

4.1.3.1 Reduplication of all sound, in the study, is found only a word; /khraw.khraw/ 'holy basil'.

4.1.3.2 Consonant reduplication. In this sub-type, consonant in initial and final consonant of local plant names are the same, but vowel changes such as /noŋ.noːŋ/ 'Sponge Gourd', and /ŋoː.ŋeː/ 'Snake gourd'.

4.1.3.3 Vowel reduplication, in the study, is found only a word; /kɔ.kɔh/ 'Ma Kha num'.

Nyahkur local plant names have got three types of structure that are simple words, compound words, and reduplicated words, which can summarize in the table as follows.

Table 4.1 Summary of structure of local plant names

Structure	Words	Percentage (%)
Simple words	189	61.97
Monosyllabic words	71	37.57
Disyllabic words	108	57.14
Polysyllable words	10	5.29
Compound words	112	36.72
Reduplicated words	4	1.31
Total	305	100

From table 4.1, simple words structure is the biggest group composed of monosyllabic word, disyllabic word, and polysyllabic word. It is 189 local plant names or 61.97% while compound words and reduplicated words are 36.72% and 1.31% respectively. According to compound words' structure, there are some local plant names are able to classify in the same category or have got sub-kind which show in the following section.

4.2 Classification of plant names

This section shows the finding of local plant classification that compose of two topics include plants taxonomy, and semantic domain as follows.

4.2.1 Plants taxonomy

According to the study, 305 words of local plants are collected, and there are 29 plant names which identified by language consultants. These names have sub-kinds. The data is categorized, and represented by diagrams of taxonomy.

The diagram of taxonomy will illustrate local plant names based on kind of relation, and presented in tree diagram. According to taxonomy, top of diagram is generic level, and the subordinate level is underneath. The example of tree diagram shows below.

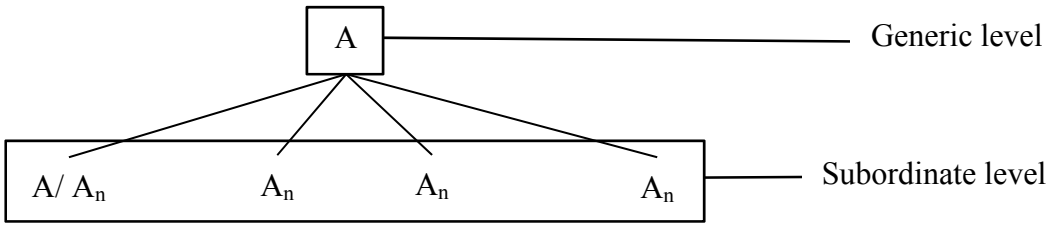

Diagram 4.1 The example of local plant taxonomy adapted from Sunee (2012)

The above diagram is explicable that *A* refers to local plant names, while $_n$ refer to member of words in subordinate level of local plant names. Moreover, it is found that *A* in the generic level is sometimes member in subordinate level of itself. *A* in generic level is generic name of plants, and each name including sub-kinds. The examples are illustrated in the below diagrams.

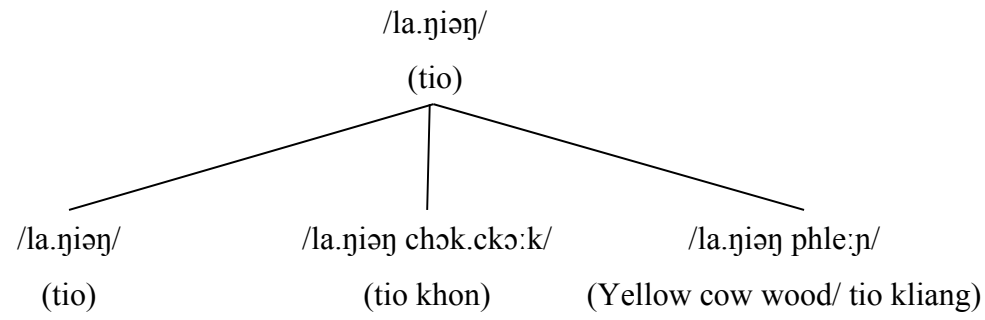

Diagram 4.2 Taxonomy of /la.ŋiəŋ/ ‘tio’

/la.ŋiəŋ/ or Tio is divided to three sub-kinds which each name compose of two words, however, only /la.ŋiəŋ/ is exceptional. It is understandably that /la.ŋiəŋ/ or /la.ŋiəŋ ca:ʔ/ are the same. This kind of plant is classified by the taxonomy because /la.ŋiəŋ/ or Tio can refer to all kinds of it. To make it clearly, the language consultants always call the specific name of sub-kinds.

These diagrams of taxonomy present the folk classification of local plant names which are arranged by language consultants. Local plant names at the top or generic level of the above taxonomies are generic names which including members or sub-kinds. According to diagram 4.2, the result reveals that generic names are members of themselves. However, there are other local plants that present in the same way as the above examples, but local plant names in the generic level are not members themselves. The examples are revealed below.

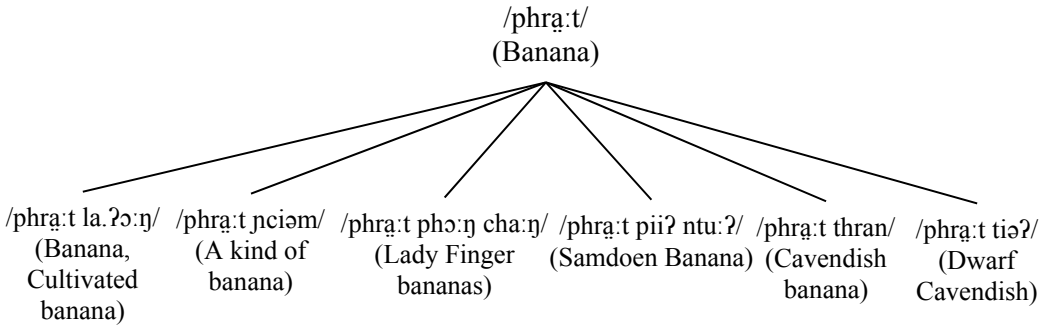

Diagram 4.3 Taxonomy of /phrạ:t/ ‘Banana’

Banana in Nyahkur community are classified to six sub-kinds. Each sub-kind compose of generic plant name /phrạ:t/ which mean banana, and use words such as /ɲciəm/ ‘bird’, / phɔ:ŋ cha:ŋ / ‘egg’, and etc. to modify generic plant name.

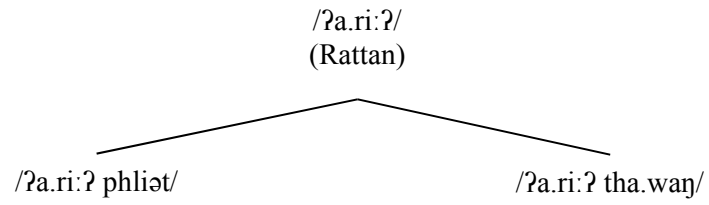

Diagram 4.4 Taxonomy of /ʔa.ri:ʔ/ ‘Rattan’

Rattan or /ʔa.ri̱ːʔ/ in Nyahkur consists of two sub-kinds; /ʔa.ri̱ːʔ phliət/ or a kind of rattan which stem is black, and /ʔa.ri̱ːʔ tha.waŋ/ or a kind of rattan used for weaving containers. /ʔa.ri̱ːʔ/ is a generic level while its members are in subordinate level.

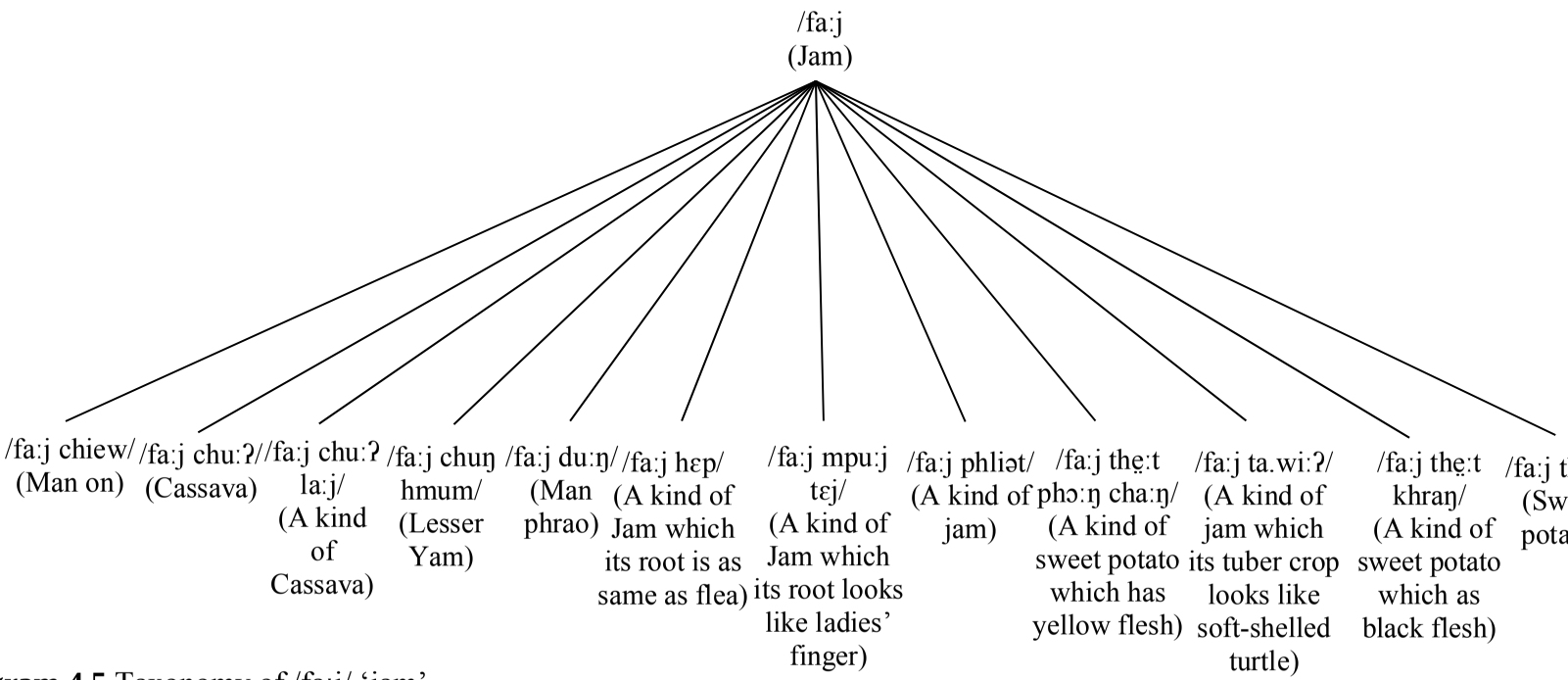

Diagram 4.5 Taxonomy of /fa:j/ 'jam'

This diagram presents the folk classification of jam or /fa:j/ which compose of twelve sub-kinds, and each sub-kind are named by generic names (/fa:j/) and combined with words such as /phliət/ 'black', /ta.wi:ʔ/ 'soft-shelled turtle', and etc.

These diagram, 4.1- 4.5, are present folk classification of local plant which compose of sub-kind, and each names of sub-kind are different by words that combined. The combined words which occur local plant names are words concern with Nyahkur environment, and able to categorize in group of meaning such as colors, plant parts, and etc.

4.2.2 Semantic domain

According to folk classification of local plant names, sub-kinds of local plant names are combined by two words which each of them have their meaning. Therefore, these combined words are arranged to groups of meaning as follows.

4.2.2.1 Animal

The word in this category is animal names as the follows.

faːj	ta.wiːʔ
Jam	soft-shelled turtle

‘A kind of jam which its tuber crop looks like soft-shelled turtle’

prɔh	hnuːj
Sand ginger	monkey

‘A kind of sand ginger which edible’

phrạːt	ṇciəm
Banana	bird

‘A kind of banana’

4.2.2.2 Body part

These include body part of human and animal as follows.

la.ŋiəŋ	chɔk.chɔːk
Pak Tiu	hair

‘Tio khon’

ṃpiːr	chɔːk
Pumpkin	hair

‘Winter melon’

ṇluəj	chɔːk
Hairy-fruited eggplant	hair

‘Hairy-fruited eggplant’

4.2.2.3 Location

This category includes terrain and sources such as /tiːʔ/ 'soil', /khrɤp/ 'forest', and /chrɛː/ 'rice field'.

ŋiːw	khrɤp
Red Cotton Tree	forest
'Cotton tree'	

thal.thiəŋ	chrɛː
Konjac	rice field
'A kind of konjac which its stalk is light green'	

chrim	tiːʔ
Yard long been	soil
'Groundnut'	

4.2.2.4 Color

They are used to emphasize the distinctive part of local plants as follows.

phan.laj	phliət
Cassumunar ginger	black
'A kind of Cassumunar ginger which has got black stem'	

la.ŋaw	kɔːk
Sesame	white
'White sesame'	

4.2.2.5 Plant part

These are used in order to emphasize plant names as follows.

faːj	chuːʔ
Jam	wood
'Cassava'	

phram chọ:k
Vietnamese Coriander vine
‘Vietnamese Coriander’

phram tam
Vietnamese Coriander tree
‘A kind of Vietnamese Coriander which is tree’

4.2.2.6 Plant name

They are applied in plant names because some part such as fruits or tube crops are similar to each other.

fa:j du:ŋ
Jam Coconut
‘A kind of jam which its roots look like coconut’

m̩phạ̣t chro:ʔ
Grass Rice tree
‘Three flowered beggar weed’

traw hmɨt
Taro Turmeric
‘A kind of Taro which its tuber similar to Turmeric’

4.2.2.7 Size

It is found only two words as follows.

n̩criəw to:
Siam tulip big
‘A kind of Siam tulip which has got the biggest flower’

tra.ʔɔ:ŋ khlị:n̩
Eggplant long
‘Long purple eggplant’

4.2.2.8 Objects

It is found that there are some local plant names combined words which meaning is objects with them, for some example;

cha.la:ʔ	ŋwak
thorn	hook

'A kind of local plant which its branch is used for making animal trap'

traw	taj
taro	traditional Thai torch

'A kind of taro which its corm similar to traditional Thai torch'

4.2.2.9 Others

ma.naw	n̥thɔ̤:k
Lime	ghost

'Sea lime'

pakɛ:w	ʔit	hni:ʔ
Chili	stool	rat

'Bird's chili'

From the examples, there are nine categories of groups of meaning that are animal, body part, location, plant, plant part, color, size, objects, and others, and they are summarized by percentage which presented in the table below.

Table 4.2 Summary of semantic domain

Groups of meaning	Words	Percentage (%)
Animal	12	16.22
Body part	12	16.22
Location	10	13.51
Plant	5	6.76
Plant part	9	12.16

Table 4.2 Summary of semantic domain (cont.)

Groups of meaning	Words	Percentage (%)
Color	9	12.16
Size	3	4.05
Objects	10	13.51
Others	4	5.41
Total	74	100

The table above presents percentage of modifier which classify to nine groups of meaning. The finding shows that category of animals and body parts are the highest groups of meaning that occur in local plant names (each of them are 16.22%), and the smallest group meaning is size which occur only 4.05%.

The findings of classification of local plant names, plants taxonomy and semantic domain, are able to reflect to indigenous thinking or worldview which presented in the next section.

4.3 Nyahkur worldview

4.3.1 Worldview of naming

According to topic 4.2.2, it is found that words such as animal names, plants, body part, objects, and etc., are used for naming local plants. It is because parts of plants such as leaf, tuber corps, and fruits are salient or look similar to appearances of animals, plants, body part, or objects, moreover, some local plants are named by the utilization.

4.3.1.1 Naming of local plants by sight

Local plant that named by sight are compose of the words in domain of location, plant parts, colors, and sizes.

1) Location. Local plant names in this group are named by words such as /tiːʔ/ ‘soil’, /khrɤp/ ‘forest’, and /chrɛː/ ‘rice field’, because they are found in that kind of location. For examples;

/ŋi:w khrɤp/ 'Cotton tree' is a local plant found in /khrɤp/ or forest, so, the word, /khrɤp/, is added for naming in order to imply to location where it found.

/thal.thiəŋ chrɛ:/ is a kind of Buk which its stalk is light green, and generally grown in fields or /chrrɛ:/.

2) Plant parts are used in order to mention the difference sub-kinds of local plant in the same category as show in diagram of taxonomy, for examples;

/ka.tuəɲ/ or Phak kuut, and /ka.tuəɲ chǫ:k/ or Lam theng are classified to the same category, however, they are different. It is because /ka.tuəɲ chǫ:k/ looks like vine, so it is represented by the word /chǫ:k/ 'vine'.

/phram chǫ:k/ 'Vietnamese Coriander' is a kind of climbing plant, but /phram tam/ is kind of Vietnamese Coriander which is tree. These two local plant names are different by the words, /chǫ:k/ 'vine' and /tam/ 'tree', that imply parts of plant.

3) Colors are used in order to emphasize the distinctive part of local plants that able to sight as follows.

/phan.laj phliət/ is a kind of Cassumunar ginger which its stem is black. It is represented by the word /phliət/ 'black'.

/la.ŋaw kɔ:k / 'White sesame' is sub-kind of /la.ŋaw/ 'sesame', but it is difference by its seed. So, Nyahkur people use /kɔ:k/ 'white' in order to emphasize that its seed is white.

4) Size is use the same as colors. It is combined with local plant names for emphasizing size of distinctive part such as;

/ɲcriəw to:/ is a kind of Siam tulip which has got the biggest flower. The woed /to:/ is combined in order to describe size of flower which is the biggest among other sub-kinds of /ɲcriəw/.

/tra.ʔɔ:ŋ khlḭ:ɲ/ is long purple eggplant. This kind of plant use the words /khli:ɲ/ to represent size of its fruit that longer than /tra.ʔɔ:ŋ/ or eggplant.

Besides these four types, there are other worldview that are represented by local plant names, such as to compare local plant with their ecology in the community which findings are show the below topic.

4.3.1.2 Naming of local plants by comparison

Local plants in this group are named by the comparison of plant parts such as leaf, tuber corps, and fruits with Nyahkur's environments, therefore, Nyahkur named local plants by four techniques as follows.

1) Comparison with animal

There are twelve animal names used in naming local plant, for example; /phakpha:k/ 'butterfly', /tawi:ʔ/ 'soft-shelled turtle', /ci:ɲ/ 'elephant', /priəŋ/ 'buffalo', etc. Local plant names in this category are shown below.

/fa:j ta.wi:ʔ/ is a kind of jam which its tuber crop looks like soft-shelled turtle or /ta.wi:ʔ/.

/hniəŋ phak.pha:k/ is a kind of plant which its leaf is similar to butterfly, so that, this local plant name uses the word /phak.pha:k/ 'butterfly' to imply that leaf looks similar.

Figure 4.1 /hniəŋ phak.pha:k/

2) Compare with plants' appearance

As similar to 4.3.1.1, Nyahkur people use plant names found in their community in order to compare some plant parts of some local plants. For examples;

/faːj duːŋ/ is a kind of jam which its tuber looks like coconut or /duːŋ/, so, Nyahkur people use this word for the comparison.

/traw hmɨt/ is s kind of Taro which flesh of its tuber has got color that similar to color of Turmeric's flesh

/mphạt chroːʔ/ or Three flowered beggarweed. The word /chroːʔ/ or rice in this local name use for compare the similarity of appearance three flowered beggarweed to rice.

Figure 4.2 /mphạt chroːʔ/ or Three flowered beggar weed

3) Compare with body part

In Nyahkur language, body parts of human or animal use the same word, such as /katuəɲ/ 'ear', /mɛh/ 'mustache/ whisker', /chuŋ/ 'foot', and /chɔk.ckɔːk/ 'Body's hair except head'. For examples;

/chuŋ ɲciəm/ 'Khem paa', respectively gloss in foot and bird, is a kind of plant which its flower looks similar to bird's foot, therefore, it is named by these words to compare with animal's body.

/chɔːk mɛh kaːʔ deːɲ/ 'Eelgrass', or respectively gloss is 'hairy whisker catfish'. This kind of local plant is compare leaf to whisker of catfish.

Figure 4.3 /chɔːk mɛh kaːʔ deːɲ/ ‘Eelgrass’

4) Compare with objects

Nyahkur people named local plant by use objects which they use in their daily life such as /prɛːŋ thuː ŋiək/ ‘tooth brush’ to compare with some part of plants.

/phuːj.thiən prɛːŋ thuː ŋiək/ is a kind of orchid which its flowers look similar to tooth brush, therefore, they use /prɛːŋ thuː ŋiək/ ‘tooth brush’ to describe the flowers.

/traw taj/ is a kind of taro which its corm similar to traditional Thai torch. The word /taj/ is loan word which mean tradition Thai torch, and it is combined in local plant name in order to compare corm with it.

4.3.1.3 Naming of local plants by utilizations

This section is quite different from the two sections above, because it is named from utilization of plants which some examples are below.

/cha.laːʔ ŋwak/ is a kind of local plant which composed of two words /cha.laːʔ/ ‘thorn’ and /ŋwak/ ‘hook’ and it is used for making animal trap.

/ka.dum pɔk tɛj/ ‘Cham khruea’ which respectively gloss is /ka.dum/ ‘button’ and /pɔk tɛj/ ‘Nyahkur tradition blouse’. It is named /ka.dum pɔk tɛj/

because appearance of its flower is use as pattern in embroider on Nyahkur tradition blouse.

This is summarized that worldview which reflect through naming local plants are divided into three types; naming of local plants by sight, naming of local plants by comparison, and naming of local plants by utilizations. Naming of local plants by sight is named from appearance of plant that people see, and the Nyahkur directly named such as example in 4.3.1.1. Naming of local plants by comparison show the worldview of Nyahkur that they compare parts of plant such as fruits, leaf, or tubers with their ecology which presented in 4.3.1.2. And naming of local plants by utilizations are named by utilizations that Nyahkur people use in their life such as the example in 4.3.1.3.

However, there are other worldview that is reflected by addressing local plant names which present in the below section.

4.3.2 Worldview of addressing

The study aims to study Nyahkur local plants which use in their daily life, and there are 305 kinds of local plants found. Almost of local plants are found in the village, some found in community forest, and Pa Hin Ngam National Park. These local plants are interesting because Nyhakur people always use plant parts to addressing local plants names. So that, the first section is going to present is about all plant parts which found in the study as follows.

Plant parts which found in the study are divided into two categories that are plant parts which are above the land and visible, and plant parts which found under the land. These plant parts are presented in the figures belows.

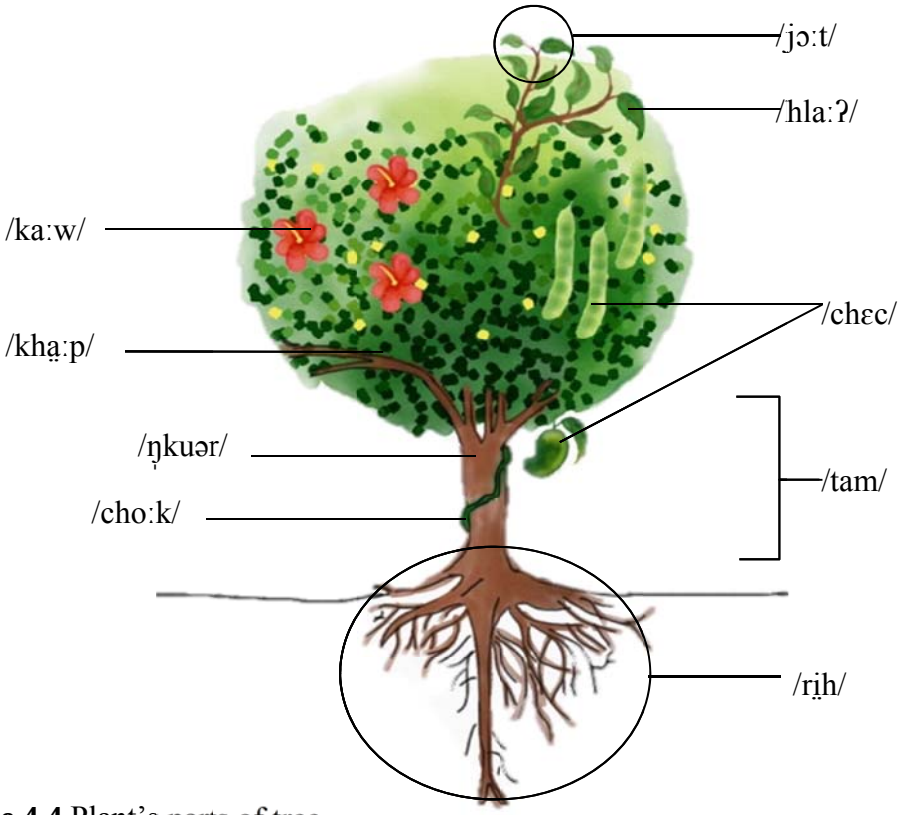

Figure 4.4 Plant's parts of tree

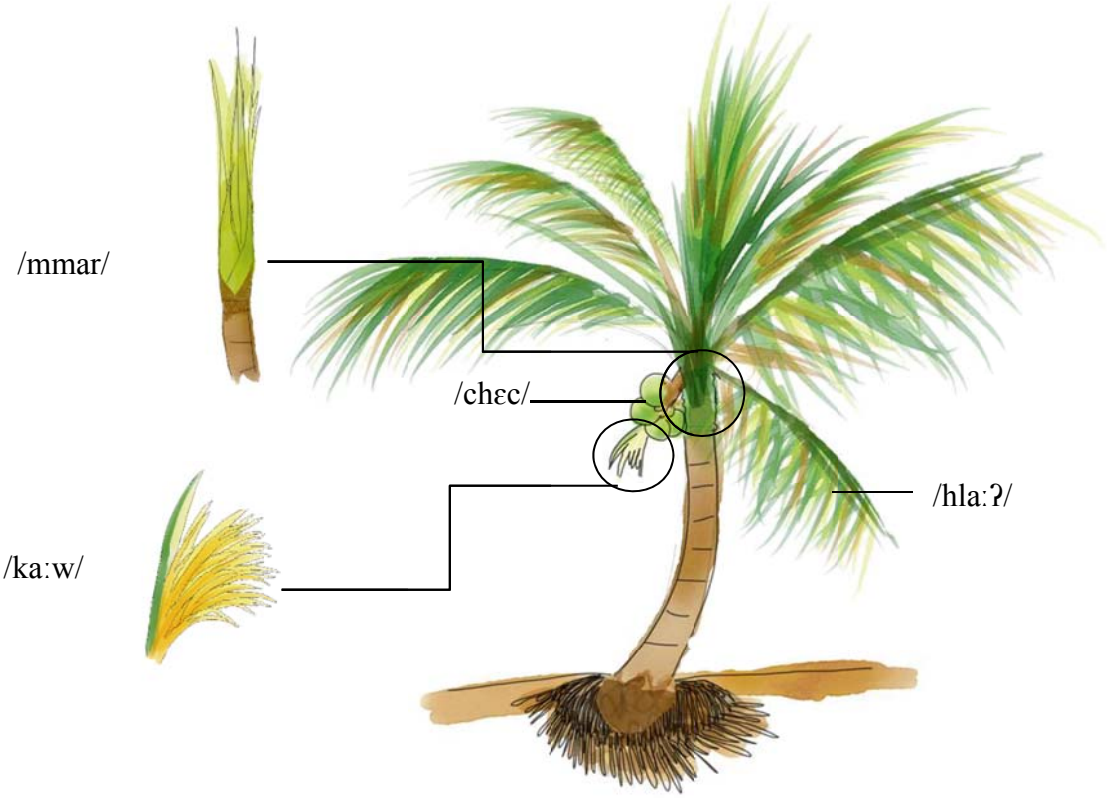

Figure 4.5 Plant's parts of palm tree

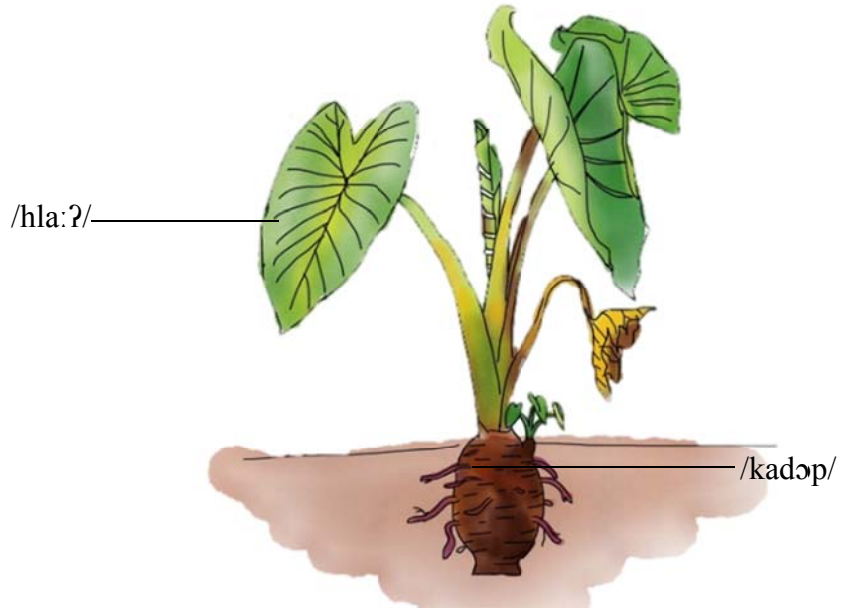

Figure 4.6 Plant's parts of jam or taro

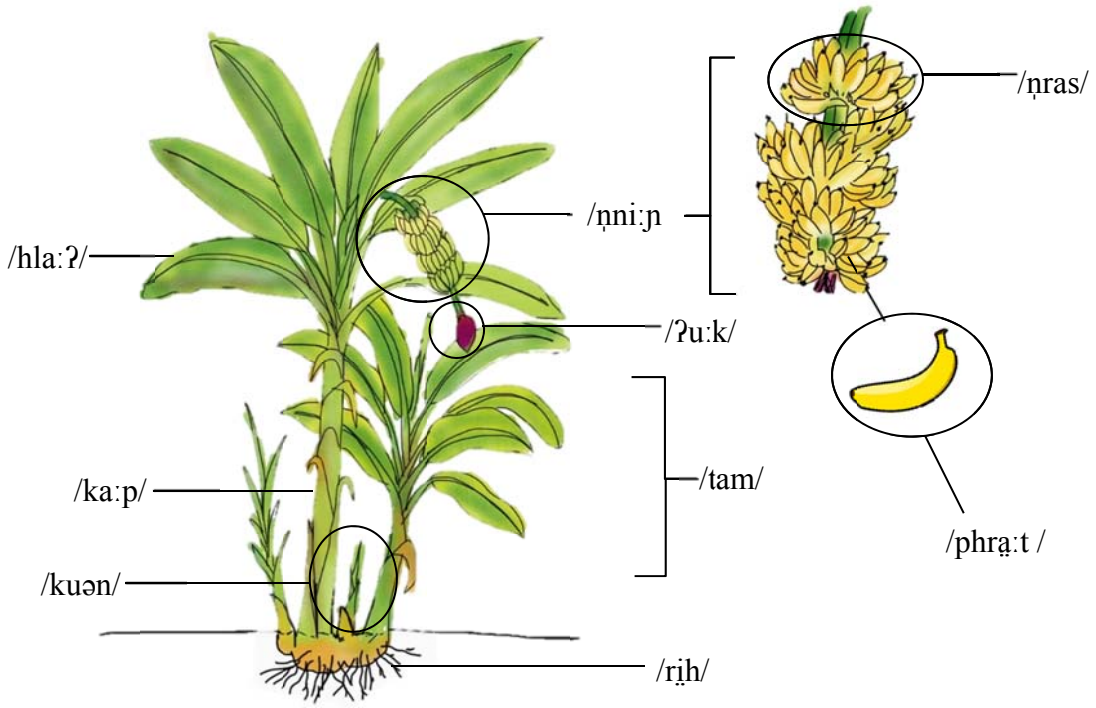

Figure 4.7 Plant's parts of banana

From the figure 4.4, 4.5, 4.6 and 4.7, there are 13 parts of plant found in the study which present as follows.

4.3.2.1 /thə̯ːŋ/ ‘tendril’

Most of plants that used this word /thə̯ːŋ/ are vine or climber plants, however, the Nyahkur sometimes uses this words to refer to the top of bush (top of tea tree), or stem of fruit. The last two meaning of /thə̯ːŋ/ appear in some specific context or topic that indigenous are talking, but not widely use. For example,

/thɔŋ cha.khɨt/ is the top of Cha Rueat, edible plant, eat with chili sauce and spicy minced meat salad.

/thɔŋ m̩piːr/ is tendril of pumpkin which put in soup or scald and eat with chili sauce.

4.3.2.2 /jɔːt/ ‘treetop’

Most of plants which used this word are tree, however, /jɔːt/ has expanded meaning refers to all of top of all kind edible plants or vegetables for examples;

/jɔːt phrṵc/ is the top of Pak-wan tree which put in soup, for example; Pak-wan soup with ant eggs.

/jɔːt ka.thin/ is the top of white Popinac which the top of it eaten as fresh vegetable.

/jɔːt phak ka.chiən/ is wild spider flower. Its top of this plant is pickled in salted water, then, eat with chili sauce.

4.3.2.3 /m̩mar/ ‘treetop of plants which are kinks of palm’

This plant part looks like bamboo shoot, but it is used with only kinds of palm tree such as coconut tree or rattan tree, for examples;

/mmar chɛc duːŋ/ is the top of coconut tree or coconut shoot which most of Nyahkur people put in soup, or eat with chili sauce.

/mmar tuːj/ is the top of fishtail Palm which use as same as top of coconut.

/mmar ʔa.riːʔ/ is the top of rattan which eat as fresh or roasted vegetable with chili sauce, or put in soup.

4.3.2.4 /hlaːʔ/ ‘leaf’

Leaf in Nyahkur world view is not different from Thai. Most of plants used this word are vegetables which eaten by cooking or eat fresh leaf, however, some kind of plant's leaf is use for reduce fishy food as follow examples.

/hla:ʔ phram tam/ is Vietnam coriander's leaf which put in fish soup or spicy minced meat salad in order to reduce fishy in food.

/hla:ʔ ɲɲɛ:/ is a kind of coriander which put in soup or eat fresh leaf with yard long bean salad.

/hla:ʔ chun/ is chinese chives which its leaf is put in chili sauce.

Figure 4.8 /hla:ʔ phram tam/

Figure 4.9 /hla:ʔ chun/

4.3.2.5 /ka:w/ 'flower'

The indigenous people use flowers as food, medicine, in their belief, and also for decoration around their house. The examples are below.

/ka:w par/ or broomrape is an edible plat, eat with chili sauce

/ka:w kɛ:w/ is orange Jessamine in English which use for paying respect to the Buddha.

/ka:w lin chu:ʔ/ is a kind of flowering plant (show in figure 4.5) which use for the decoration, and, nowadays, it is a rare plat found in the village.

/kaːw ɲcriəw phleːɲ/ is a kind of Siam tulip found around the field which its flower eats with chili sauce

Figure 4.10 /kaːw ɲcriəw phleːɲ/

Figure 4.11 /kaːw lin chuːʔ/

4.3.2.6 /chɛc/ ‘fruit, pod’

In this language, /chɛc/ is use in two meaning; fruit or pod of plant which exemplified below.

/chɛc pa.thoːl/ is bitter cucumber’s fruit, eat with chili sauce.

/chɛc pəl.məːŋ/ is Indian trumpet flower’s pod eaten with chili sauce.

/chɛc nthuət/ is Indian gooseberry. Its fruit is use as medicine to cure coughing.

4.3.2.7 /chọːk/ ‘vine’

Local plants which use vine almost of them are use as rope, however, some are use as medicine.

/chọːk kɔː.hɔː/ or heart-leaved moonseed’s vine, Nyahkur people use its vine as medicine.

/chọːk phloːŋ/ is Bastard poom’s vine. It uses as rope in order to pull woods.

4.3.2.8 /khrap/ ‘seed, grain’

Some of local plants have got seed which edible, for example;

/khrap ka.thin/ is seed of white Popinac horse tamarind which eat with chili sauce.

/khrap chəc ta.luːj/ is tamarind's seed which cooked by put in the hot ashes.

4.3.2.9 /ŋkuər/ 'bark'

Bark of some local plants are used in daily life such as food, medicine, and some utencils, for example;

/ŋkuər ka.hat/ or bark of monkey jack is eaten with betel nut which popular in older woman.

/ŋkuər tha.nɔŋ/ is Burmese Rosewood's bark which Nyahkur people use as medicine in order to cure dysentery.

/ŋkuər n̥noːl/ or bark of tummy-wood is used instead of shoes when go to forest, and it is, sometimes, used for making fishnet.

4.3.2.10 /təbaŋ/ 'bamboo shoot'

This words are used with only bamboo plant, and all of them are for eating. For examples,

/təbaŋ thu̯ːɲ ra.deːc/, a shoot of sub-kind of bamboo, put in soup.

/təbaŋ thu̯ːɲ cha.laːʔ doːŋ/ or shoot of sub-kind of bamboo which eat as vegetable.

4.3.2.11 /ʔuːk/ 'banana blossom, ear (of corn)'

This plant's part is edible, and very specific refers to only banana blossom and ear of corn as follow,

/ʔuːk phra̯ːt/ is banana blossom which Nyahkur people eat as vegetable, and some time use instead of papaya for cooking papaya salad or Somtam.

/ʔuːk hliːʔ/ is an ear of corn cooked by boiled.

4.3.2.12 /kha̯ːp/ 'branch or twig'

Branch or twig, almost, use as a part for making utensils or firewood or medicine such as the example below.

/kha̯ːp cha.laːʔ ŋwak/ is a kind of local plant which its branch is used for making animal trap.

/khạ:p hla:ʔ nlɔm/ or branch of Ngai Camphor tree is medicine which use with other herbs in order to relieve itching.

Figure 4.12 Nyahkur people demonstrated how to make animal trap by /khạ:p cha.la:ʔ ŋwak/

4.3.2.13 /thọ:k/ ‘shoot’

This word mean to all kinds of shoot, but it does not include bamboo shoot and banana shoot. Most of shoot is use for eating as food and medicine, for example;

/thọ:k ka:w pi:r/ or shoot of White Ginger is food which eat fresh shoot with chili sauce.

/thọ:k prɔh/ is Sand Ginger’s shoot which use instead of powder or perfume, because it is fragrant.

Figure 4.13 The picture of /thọ:k ka:w pi:r/

4.3.2.14 /rị̈h/ 'root'

In Nyahkur language, there is not divided root as in Thai, so that, all kinds of root called /rị̈h/. Most of /rị̈h/ is edible as ingredient, medicine, and vegetable which exemplified below.

/rị̈h chọ̈:k ŋho:m/ or Fever vine's root is use as an ingredient in making Nyahkur sweet.

/rị̈h (tam) ŋkiar ka.ʔa:m/ , root of White-flowered Embelia, is use as medicine in relieve cough.

4.3.2.15 /ŋɛ̈:m/ 'rhizome of ginger or galanga'

The words refer to specific meaning of rhizome of ginger or galangal which edible, and use as medicine, eat as vegetable, and use as spices such as;

/ŋɛ:m phak kha.ɲa:ʔ/ refer to a rhizome of ginger which use as medicine to relieve of indigestion, or mixed with tamarind leaf for relief of cough and cold.

/ŋɛ:m pa.wi:ɲ/ or rhizome of Galanga, it is eat as vegetable with chili sauce, and eat as spices.

Figure 4.14 /ŋɛ:m phak kha.ɲa:ʔ/

4.3.2.16 /ka.dɔp/ ‘Root of tuber crop’

This word, /ka.dɔp/, has two meaning; it refers to head which is a kind of body part, however, using with plant, it refers to root of tuber crop. For examples;

/ka.dɔp fa:j chu:ʔ/ or root of Cassava, it is edible, eaten as sweet or dessert, or food.

/ka.dɔp ka.duət/ or tuber crops of Kloi. It is edible plant which eaten in the past when rice was not enough for their living, and Kloi also eat as sweet.

All the examples above show plant part which usable. Term of plant parts are put before plant names in order to emphasize part of the plant which use in Nyahkur’s life. Plant’s part such as /hla:ʔ/ ‘leaf’, /rị̈h/ ‘root’, /ŋkuər/ ‘bark’, /təbaŋ/ ‘bamboo shoot’, /jə̤:t/ ‘treetop (accept tendril)’, /kadɔp/ ‘root of tuber crop’, etc., are mentioned in calling local plants all the times. This can imply that when Nyahkur people want to use plants, they will emphasize to plant parts that usable.

From the study, some plant parts such as /chɛc/ ‘fruit, pod’, and /ka:w/ ‘flower’ are always mentioned even they have not got these products at that time, for example; /chɛc ta.lu:j/ or pod of tamarind, and /ka:w thị̈t/ or jasmine. These words are used for emphasize plant part that speakers see or want to use, however, when tamarinds and jasmines have not got products Nyahkur still mention to their parts. This may explain that Nyahkur people have got perception or memory of plant parts even the plant parts do not show in some seasons. It is noticed that many local plats have got more than a part in labeling which depended on season and utilization.

Nyahkur people use local plants in many ways in their daily life, such as food, medicine, utensil, construction, and others.

1) Food

Most of local plants in this study are used as food, and almost of plant parts are edible. It is divided into three groups that found in the village as follows.

Vegetable. Nyahkur people always eat spicy sause called /pha.na:ʔ/ with vegetable, so that this is the biggest group in category of food. It is found that plant part such as /hla:ʔ/ ‘leaf’, /ka:w/ ‘flower’, /chɛc/ ‘pod or fruit’, /thɔŋ/ ‘tendril’, /jɔ:t/ ‘tree top’ and etc. are Nyahkur vegetable. Some example of vegetable

are such as / hlaːʔ ka.tuəŋ/ 'Vegetable fern', /hlaːʔ kum/ 'Crataeva', /hlaːʔ mlɔŋ/ 'Ceylon spinach', and /chɛc cha.wəːj/ 'Ladies' fingers or Ochro', /chɛc ka.ʔɨl/ 'Cucumber', /jɔːt təm.lɨŋ/ 'Ivy Gourd', and etc.

Fruit. It refer to fruits or /chɛc/ which the taste are sweet or a bit sour such as; /cham.phrot/ 'Pineapple', /daːk tɔh priəŋ/ 'Susung-kalabaw or Torres Strait scrambler', /khrɛŋ/ 'Velvet tamarind', and /kriəŋ/ 'Jambolan plum, Java plum'.

Spices. This type of usage is applied or put in dishes in order to increase or reduce sour, salty or use for reduce the fishy smell. There are many of plant parts which use as spices such as /hlaːʔ/ 'leaf', /thn̥ːk/ 'shoot', or /chɛc/ 'fruit'. For example of spices are /pa.kɛːw/ 'Chili', /phak kha.ɲaːʔ/ 'Ginger', /ta.luːj/ 'Tamarind'.

2) Medicine

It is found in the study area that Nyahkur people use some plant parts such as /rɨh/ 'root', /ŋɛ̤ːm/ 'rhizome of ginger or galanga', and /thn̥ːk/ 'shoot' as medicine. for example; /cha.ʔeːm/ 'Licorice', /ka.diː.jaj.paːn/ 'A kind of plant which its fruit is as same as starfruit', /kɔː.hɔː/ 'Heart-leaved moonseed', /lak chɔːk/ 'Laurel clock vine, Blue trumpet vine', and /pa.bit/ 'East Indian screw tree'.

3) Utensils

Nyahkur people use many utensils that made of plants for example; /chn̥ːk/ 'vine' of some plants are use as rope such as /phloːŋ/ 'Bastard poom', and /tha.maj/ 'Ramie'. The famous utensil of the indigenous people is wickerwork made of rattan which use /ʔa.riːʔ tha.waŋ/ 'A kind of rattan', and the products from rattan are such as rattan mat, basket, and etc.

4) Construction

In general, construction of Nyahkur is to build houses which all hardwoods are used such as; /chak/ 'Teak', /krəm/ 'Iron wood', /ŋiːw khrəp/ 'Cotton tree', and /tha.juːŋ/ 'Black wood'. Now, some of tree are forbid because of the National Reserved Forest Act, so that the Nyahkur cannot use some of tree such /tha.juːŋ/ 'Black wood' in any ways.

5) Others

Other utilization found in this is about belief. The belief found in the study area is mixed between Isan and Nyahkur traditional culture. In the past,

when children got sick and could not find cause of sickness, the older people used /chrɔŋ/ or betel nut tie with tread in order to cure the sickness. Besides the belief, Nyahkur people use flower or /ka:w/ such as /ka:w thi̱t/ ‘jasmine flower’ to respect Buddha.

These utilizations are found in Nyahkur village, especially, food and medicine. Therefore, these two kinds of plants utilization usually use in their daily life.

CHAPTER V
CONCLUSIONS AND DISCUSSIONS

5.1 Conclusions

Aims of the study are to study local plant names by structures and meaning, and to study worldview and indigenous thinking through local plant names concerned with Nyahkur way of life. The result of this study conclude three topics as follows.

5.1.1 The structure of local plant names

The study shows that the structure of local plant names divides to three types such as simple words, compound words, and reduplicated words. Simple words are the most found in local plant names (61.97%) which divided to three sub-types; monosyllabic words, disyllabic words, and polysyllable words. Compound word structure (36.72%) is composed of two form such as noun-noun, and noun-adjective. The last type of structures which found in the study is reduplicated words (1.31%). Reduplicated words are separated into three sub-types; reduplication of all sound, consonant reduplication, and vowel reduplication.

5.1.2 Folk classification of local plant names

According to Nyahkur local plant names, many of them are classified into the same category which represented by taxonomy as show in chapter IV. The taxonomies of local plant names have got two patterns: the first pattern, local plants names which placed at the top of each taxonomy are member of themselves; the second pattern, local plant names which placed at the top of each taxonomy consist of members except themselves.

These folk taxonomies are classified by word formation of local plant names, which combined words are able to categorize to groups of meaning such as animal, body part, location, plant, plant part, color, size, objects, and others. The result

shows the biggest groups of meaning are animal and body part which found 16.22% per each, while the less percentage are 4.05% found in group of size.

5.1.3 The Nyhakur's worldview

Worldview and ways of life of Nyahkur ethnic found from the study are revealed as follows.

5.1.3.1 Worldview of naming

According to folk taxonomy of local plant names, Nyahkur people named local plant by words which meaning are such as animal, body part, location, plant, plant part, color, size, objects, and others. Local plant names, therefore, reflect to Nyahkur worldview in three types such as naming of local plants by sight, naming of local plants by comparison, and naming of local plants by utilization.

5.1.3.2 Worldview of addressing

The results of this study show that plant parts are used for addressing plant names in order to indicate the use or utilization of local plants. There are found 16 plant parts which use for addressing such as /hla:ʔ/ 'leaf', /ka:w/ 'flower', /r̤i:h/ 'root', and etc., moreover, these also illustrate plant utilization. The utilization that found in this study are food, medicine, utensil, construction, and others.

5.2 Discussions

5.2.1 Structure of local plant names

The structures of local plant names are divided to three types; simple words, compound words, and reduplicated words, however, these are different from the previous study of Unchalee, and Supatra (2013 in Thai). This study is focused on word functions of local plant names which do not include addressing term. Word function of this study compose of two types; noun and adjective. The result shows that compound words have got two types of structure which compose of noun-noun, and noun-adjective.

5.2.2 Classification and meaning of local plant names

According to word structural study, there are groups of local plants names which classify to categories, and represented by diagram of taxonomy. These names are classified to 29 groups which some examples show in chapter IV. The classification of local plant names of this study are not similar to Kittiphong (2013 in Thai), however, these are similar to Theraphan (1984) in some categories of flora.

Moreover, the classification also illustrates meaning occurred in local plant names. For example; in the taxonomy of /ɲcriəw/ 'Siam tulip', there are three sub-kinds, the first is /ɲcriəw/ 'Siam tulip', the second is /ɲcriəw to:/ 'krachiao dok yai', and the third is /ɲcriəw phle:ɲ/ 'krachiao na'. The words /to:/ 'big' and /phle:ɲ/ 'red' are words found in Nyahkur ecology, and classified to groups of meaning as size and color respectively. From the 305 local plant names, these combined words are categorized to nine groups of meaning such as animal, body part, location, plant, plant part, color, size, objects, and others.

5.2.3 Worldview through Nyahkur plant names

The result of worldview indicates that Nyahkur named local plant in three ways. The first one is naming of local plants by sight: it is the most directly way in naming because plants are named by the salient parts that people can see. The second is naming of local plants by comparison: it is a way to name local plant by the comparison of plant parts with Nyahkur ecology that shown in topic 4.3.1.2. These two types of worldview are similar to the study of Unchalee, and Supatra (2013 in Thai) that is about conceptualization of plant. The third is naming of local plants by utilization represent that some local plant names are named by the way of plant's application as present in section 4.3.1.3.

Besides naming, Nyahkur people always addressing plant parts in local plant names. These plant parts are able to indicate the utilizations of local plant names such as food, medicine, utensils, constructions, and others which are similar to the previous study of Kittiphong (2013 in Thai). Kittiphong noticed that plant parts are part of naming of local plants and concerned with utilization. It is the same as this study that parts of plant imply the usage of each local plant, and each of local plants use more than one part.

5.3 Recommendations

Nyahkur is one of endangered language which have few thousand speakers, but, there are many interesting topics for studying in the future as follows.

5.3.1 Study local plant names in way of life from different area or ethnic in order to contribute to group of knowledge in local plant naming.

5.3.2 Comparative study between Nyahkur local plant naming and other languages.

5.3.3 Study Nyahkur wisdom focused on herbs and therapy in order to preserve the indigenous knowledge.

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APPENDIX

NYAHKUR LOCAL PLANT NAMES

No.	IPA	Thai	Gloss	Scientific name
1.	baw	อ้อย	Sugar cane	*Saccharum officinarum* L.
2.	baw phliət	อ้อยดำ	Black sugar cane	*Saccharum officinarum* L.
3.	blɨk	แตงโม	Watermelon	*Citrullus lanatus* Mats.& Nakai.
4.	brum	มะรุม	Drumstick tree/ Horse radish tree	*Moringa oleifera* Lam.
5.	ca.phrah	พลับพลา	Phlappla	*Microcos tomentosa* Sm.
6.	ca:r	จานต้น/ ทองกวาว	Bastard teak tree	*Butea monosperma* (Lam.) Taub.
7.	ca:r ti:ʔ	เถาพันซ้าย	Thao phan saai	*Spatholobus parviflorus* (DC.) Kuntze
8.	ce:ɲ	แจง	Chaeng	*Maerua siamensis* (Kurz) Pax
9.	cha.ciw	ปอหู	Po huu	*Hibiscus macrophyllus* Roxb. ex Hornem
10.	cha.daw	สะเดา	Siamese neem tree	*Azadirachta indica* A. Juss.
11.	cha.khuj	กระทงลอย(ตราด)/ ขี้มด(น่าน)/ กะอาม (อุดรธานี)	Ka aam	*Crypteronia paniculata* Blume
12.	cha.khuj kho:k	ช้างน้าว/ คำรอก	Vietnamese Mickey Mouse plant/ Chaang naao	*Ellipanthus tomentosus* Kurz

No.	IPA	Thai	Gloss	Scientific name
13.	cha.la.man	มะแงว/ คอแลน	Korlan	*Nephelium hypoleucum* Kurz
14.	cha.laː? ŋwak	ใช้กิ่งทำแร้วดักไก่	A kind of plant which branch is used in a part of making animal trap	
15.	cha.las	ตะเคียน	Iron wood	*Hopea odorata* Roxb.
16.	cha.luːt ʔiːɲ	แกลบหนู	Klaep nuu	*Dendrolobium lanceolatum* (Dunn) Schindl.
17.	cha.ra.nɛː	สะระแหน่	Kitchen mint	*Metha cordifolia* Opiz.
18.	cha.rar	ตะแบกเกรียบ	Tabaek kriap	*Lagerstoemia balansae* Koehne
19.	cha.wəːj	กระเจี๊ยบมอญ	Lady's finger or Okra	*Abelmoschus esculentus* (L.) Moench
20.	cha.ʔeːm	ชะเอมป่า	Licorice/ Cha em paa	*Albizia myriophylla* Benth.
21.	cha.ʔom	ชะอม	Climbing wattle/ cha om	*Acacia pennata* (L.) Willd.
22.	chai.lai	ไคร้น้ำ	Khrai nam	*Homonoia riparia* Lour.
23.	chak	สัก	Teak	*Tectona grandis* Linn.f
24.	cham.chaː	จามจุรี	Rain tree	*Samanea saman* Merr.
25.	cham.phrot	สับปะรด	Pineapple	*Ananas comosus* Merr.
26.	cha.tɔː	สะตอ	sato	*Parkia speciosa* Hassk.
27.	chɔːk mɛh kaːʔ deːɲ	สันตะวาใบข้าว	Santawaa bai khaao	*Blyxa aubertii* A. Rich.
28.	chɔːk mɛh kạʔ ŋam	สันตะวาขนไก่ (สุราษฎร์ฯ)	Santawaa khon kai	*Blyxa japonica* (Miq.) Maxim. ex Asch. & Gürke

No.	IPA	Thai	Gloss	Scientific name
29.	chom.chan.da:n	ส้มสันดาน	Som sandaan	*Cissus hastata* Miq.
30.	chrɔŋ	หมาก	Betel nut palm/ maak	*Areca catechu* Linn.
31.	chrɛj	ไทร	Banyan	*Ficus benjamina*
32.	chrim	ถั่วฝักยาว	Yard long Bean	*Vigna unguiculata* subsp. *sesquipedalis*
33.	chrim ṇthɰ:k	ชุมเห็ดจีน	Chinese senna	*Senna obtusifolia* (L.) H. S. Irwin & Barneby
34.	chrim phliət	ถั่วดำ	Black gram	*Vigna* sp.
35.	chrim ti:ʔ	ถั่วดิน/ ถั่วลิสง	Gruondnut/ Peanut	*Arachis hypogaea* Linn.
36.	chro:ʔ	ข้าว	Rice (ingeneral)	*Oryza sativa* L.
37.	chro:ʔ mah	ต้นข้าวเจ้า	Long grain rice	*Oryza sativa* L.
38.	chro:ʔ nə:p	ข้าวเหนียว	Glutinous grain	*Oryza sativa* var. glutinosa
39.	chun	กุยช่าย	Chinese Chive	*Allium tuberosum* Roxb.
40.	chuŋ ɲciəm	เข็ม เข็มป่า	Khem/ Khem paa	*Ixora* sp.
41.	chuŋ thi:ʔ	นมแมวป่า	Nom Maeo Paa	*Ellipeiopsis cherrevensis* (Pierre ex Finet & Gagnep.) R.E.Fr
42.	da:k tɔh miəw	ตีนตั่ง/ นมวัว	Teentang/ Nomwua	*Anomianthus dulcis* (Dunn) J.Sinclair
43.	da:k tɔh priəŋ	นมควาย/ พีพวน	Susung-kalabaw/ Torres Strait scrambler	*Uvaria rufa* Blume
44.	diə	มะเดื่อ	Maduea	*Ficus racemosa* L.

No.	IPA	Thai	Gloss	Scientific name
45.	duːŋ	มะพร้าว	Coconut	*Cocos nucifera* L.
46.	faːj chiew	มันอ้อน	Man on	*Dioscorea daunaea* Prain & Burk.
47.	faːj chuːʔ	มันสัมปะหลัง	Cassava	*Manihot esculenta* Crantz
48.	faːj chuːʔ laːj	มันที่มีใบลาย	A kind of Cassava	*Manihot esculenta* Crantz
49.	faːj chuŋ hmum	มันมือเสือ	Lesser Yam	*Dioscorea esculenta* Burk.
50.	faːj duːŋ	มันพร้าว (ถิ่นชัยภูมิ)	man phrao	*Dioscorea alata* L.
51.	faːj hɛp	มันเหน็บ/ มันเห็บ	A kind of Jam which its root is as same as flea	*Dioscorea* sp.
52.	faːj m̩puːj tɛj	มันนิ้วมือนาง	A kind of Jam which its root looks like ladies' finger	*Dioscorea sp.*
53.	faːj phliət	มันเลือด/ มันข้าวก่ำ	A kind of jam	*Dioscorea* sp.
54.	faːj ta.wiːʔ	มันตะพาบ	A kind of jam which its tuber crop looks like soft-shelled turtle	*Dioscorea* sp.
55.	faːj the̞ːt	มันเทศ	Sweet potato	*Ipomoea batatas* (L.) Lam.
56.	faːj the̞ːt khraŋ	มันเทศดำ (ใบ เนื้อ ลำต้น มีสีดำ)	Blackie Sweet Potato Vine	*Ipomoea batatas* 'Blackie'
57.	faːj the̞ːt phɔːŋ chaːŋ	มันเทศไข่ (เนื้อเหลือง)	A kind of sweet potato which as yellow flesh	*Dioscorea* sp.
58.	fas	หมามุ่ย	Mucuna	*Mucuna pruriens* DC.
59.	hɔːm	หอม	Spring onion	*Allium fistulosum* L.

No.	IPA	Thai	Gloss	Scientific name
60.	hɛːw	แห้ว	Water chestnut	*Eleocharis dulcis*
61.	hlaːɲ	ลาน	Laan	*Corypha lecomtei* Becc.
62.	hliːʔ	ข้าวโพด	Corn/ Khaao phot	*Zea mays* L.
63.	hmɨt	ขมิ้น	Turmeric	*Curcuma domestica* Valeton
64.	hniəŋ phak.phaːk	ใบผีเสื้อ (ถิ่นบ้านไร่)	A kind of plant which its leaf is similar to butterfly	*Desmodium renifolium* (L.) Schindl.
65.	hwɤːt	มะเดื่อปล้อง	Maduea plong	*Ficus hispida* L.f.
66.	hwoːʔ	หญ้าคา	Blady grass/ Yaa khaa	*Imperata cylindrical* (L.) P. Beauv.
67.	jah	บวบเหลี่ยม	Angled gourd (loofah)	*Luffa acutangula* Roxb.
68.	jɔː	ยอ	Indian mulberry/ Yo	*Morinda citrifolia* L.
69.	jɔːŋ kha.maj	ข้าวหลามดง	Khao Lam Dong	*Goniothalamus laoticus* (Finet & Gagnep.) Bân
70.	jəna:ŋ	ย่านาง	Yaa-naang	*Tiliacora triandra* (Colebr.) Diels
71.	ka.daːt	เฟิน	Fern	*Habenaria rhodocheila* Hance
72.	ka.dɔp chuəŋ	ดองดึง	Climbing Lily	*Gloriosa superba* L.
73.	ka.dɔp proːk	มะดูก/ หมากดูก	Ma duuk	*Siphonodon celastrineus* Griff.
74.	ka.dɔp ruːj	มะม่วงนก	Mamuang nok	*Buchanania glabra* Wall. ex Hook.f.
75.	ka.duət	กลอย	Kloi	*Dioscorea hispida* Dennst.

No.	IPA	Thai	Gloss	Scientific name
76.	ka.dun pɔk tɛj	ตาไก่ใบกว้าง/ จ้ำเครือ	Cham khruea	*Ardisia crenata* Sims
77.	ka.haːt	มะหาด	Mahaat	*Artocarpus nitidus* Trécul
78.	ka.lɛŋ	พลองแก้มอ้น/ ก้นถ้วย	Phlong kaem on	*Rhodamnia dumetorum* (DC.) Merr. & L.M. Perry
79.	ka.poːk chur	ข้าวตาก	Khaotak	*Grewia hirsuta* Vahl
80.	ka.thạk	ก่อ	Ko	*Lithocarpus* sp.
81.	ka.thọːn	กระท้อน	Santol or kra thon	*Sandoricum koetjape* (Burm. f.) Merr.
82.	ka.thɔːp.jɔːp	ไมยราบ	Sensitive plant/ Maiyaraap	*Mimosa pudica* L.
83.	ka.thiː	กระทือ	Bitter ginger , shampoo ginger	*Zingiber zerumbet* (L.) Roscoe ex Sm. subsp. *zerumbet*
84.	ka.thiəm	กระเทียม	Garlic	*Allium sativum* L.
85.	ka.thin	กระถิน	White Popinac/ Kra thin	*Leucaena leucocephala* (Lam.) de Wit
86.	ka.thok.rok	เสาวรส	Passion fruit	*Passiflora laurifolia* L.
87.	ka.tiəw.wiəw	แคหางค่าง	Khae haang khaang	*Fernandoa adenophylla* (Wall. ex G. Don) Steenis
88.	ka.tuəŋ	ผักกูด	Phak kuut	*Diplazium esculentum* (Retz.) Sw.
89.	ka.tuəŋ chọːk	ลำเท็ง กูดแดง	Lam theng/ Phak kuut daeng	*Stenochlaena palustris* (Burm.f.) Bedd.
90.	ka.tuər ciːŋ	ใบคล้ายใบละหุ่ง ดอกสีขาว ขนาดเล็กเป็นพวง	A kind of plant which its leaf loos the same as Castor oil plant	

No.	IPA	Thai	Gloss	Scientific name
91.	ka.ʔiːl	มะกอกป่า (ผลสีเหลือง)	Wild Hog Plum	*Spondias pinnata* (L.f.) Kurz
92.	ka.ʔiɬ	แตงกวา	Cucumber	*Cucumis sativus* L.
93.	ka.ʔuːr	แตงไทย	melon	*Cucumis melo* L.
94.	kan.chaːj	กระชาย	Fingerroot	*Boesenbergia rotunda* (L.) Mansf.
95.	kɔ.kɔh	มะค่าแต้	Ma Khaa tae	*Sindora siamensis* Teijsm. & Miq.
96.	kɔː.hɔː	บอระเพ็ด	Heart-leaved moonseed/ Boraphet	*Tinospora crispa* (L.) Miers ex Hook.f. & Thomson
97.	kə.waːn	กระวาน	Cardamom	*Amomum testaceum* Ridl.
98.	kɛːw	แก้ว	Chinese box tree, Orange jasmine	*Murraya paniculata* (L.) Jack
99.	kha.diː.jaj.paːn	คะดีลัยปาน	A kind of plant which its fruit is as same as starfruit	*Zingiber integrum* S. Q. Tong
100.	kha.jaːŋ	ยาง	Yang	*Dipterocarpus alatus*
101.	kha.nul	ขนุน	jackfruit	*Artocarpus heterophyllus* Lam.
102.	khat.mɔːn	ขัดมอน	Paddy's lucerne, Queenland hemp	*Sida rhombifolia* L.
103.	khɔːj	ข่อย	Siamese rough bush	*Streblus asper*
104.	khɛː	แค	Khae/ White dragon tree	*Sesbania grandiflora* (L.) Poir.
105.	khɛːm	พง แขม (บ้านไร่)	Phong	*Neyraudia reynaudiana* (Kunth.) H. Keng ex Hichc.

No.	IPA	Thai	Gloss	Scientific name
106.	khlɛːn	ต้นยาวตรงคล้ายต้นยูคา ไม่มีตา ลูกเหมือนลูกกาแฟ ผลเขียวดิบ ผลสุกแดง ในผลมีเมล็ด ใบเหมือนใบลำดวน แต่สั้นกว่า แล้วก็อ้วนกว่า	A kind of plant which similar to eucalyptus tree	
107.	khraw.khraw	กะเพรา	Holy basil	*Ocimum tenuiflorum* L.
108.	khrɛŋ	หยี/ เขลง	Velvet tamarind	*Dialium cochinchinense* Pierre
109.	khruəc	เมื่อยเลื้อย	mueai lueai	*Gnetum leptostachyum* Blume
110.	khwah	ตำแย	Tamyae	*Laportea bulbifera* (Siebold & Zucc.) Wedd.
111.	kok	กก	papyrus sedges/ Kok	*Cyperus* sp.
112.	krəm	ไม้แดง	Iron wood/ Daeng	*Xylia xylocarpa* (Roxb.) Taub.
113.	kriəŋ	หว้า	Jambolan plum, Java plum/ wa	*Syzygium cumini* (L.) Skeels
114.	kum	กุ่ม/ กุ่มน้ำ	Crataeva/ Kum nam	*Crateva magna* (Lour.) DC.
115.	la.huŋ	ละหุ่ง (ใบหยักสีแดง/ เขียว ผลอ่อนต้มกิน เม็ดเล็ก)	Castor oil plant	*Ricinus communis* L.
116.	la.mut	ละมุด	Sapodilla	*Manilkara zapota* (L.) P. Royen
117.	la.ŋaw	งา	Sesame	*Sesamum orientale* L.

No.	IPA	Thai	Gloss	Scientific name
118.	la.ŋaw kɔ:k	งาขาว	White sesame	*Sesamum orientale* L.
119.	la.ŋaw phliət	งาดำ	Black sesame	*Sesamum orientale* L.
120.	la.ŋiəŋ (ca:ʔ)	ติ้ว (กินได้)	tio	*Cratoxylum formosum* (Jack) Dyer
121.	la.ŋiəŋ chɔk.ckɔ:k	ติ้วขน	tio khon	*Cratoxylum formosum* (Jack) Dyer subsp. *pruniflorum* (Kurz) Gogel.
122.	la.ŋiəŋ phle:ɲ	ติ้วเกลี้ยง	Yellow cow wood/ tio kliang	*Cratoxylum cochinchinense* (Lour.) Blume
123.	la.wa:ŋ	แมงลัก	Lemon basil	*Ocimum americanum* L.
124.	la.wa:ŋ hnom	โหระพา	Common Basil, Sweet Basil	*Ocimum basilicum* L.
125.	la.wa:ŋ thra:j	ตะไคร้	Lemon Grass	*Cymbopogon citratus* Stapf
126.	laj.hmɔ:ʔ	พุดน้ำ	A kind of plant called Phud Thung	*Kailarsenia lineata* (Craib) Tirveng.
127.	lak chɔ:k	รางจืด	Laurel clock vine, Blue trumpet vine	*Thunbergia laurifolia* Lindl.
128.	lam.po:ŋ	ลำโพง	Downy thorn apple	*Datura metel* L.
129.	li:.ŋo:k/ hli:.ŋo:k	ข้าวฟ่าง/ ข้าวฟ่างหางช้าง	khao pang hang chang/ Millet grass	*Sorghum bicolor* (L.) Moench
130.	lin chu:ʔ	ซ่อนกลิ่น (ดอกไม้ประดับ)	Tuberose	*Polianthes tuberosa* L.
131.	lu̯l	น้ำเต้า	Calabash	*Lagenaria siceraria* (Molina) Standl.
132.	ma.kru:t	มะกรูด	Kaffir lime	*Citrus hystrix* DC.

No.	IPA	Thai	Gloss	Scientific name
133.	ma.naːw	มะนาว	Lemon	*Citrus* × *aurantifolia* (Christm.) Swingle
134.	ma.naːw n̥thaː̯k	เคล็ด	khlet	*Catunaregam tomentosa* (Blume ex DC.) Tirveng.
135.	maliʔ/ thi̯t	มะลิ	Jasmine	*Jasminum* sp.
136.	mɛc/ mmɛc	เสม็ด/ เสม็ดชุน	Cajuput Tree, Paper Bark Tree	*Syzygium gratum* (Wight) S.N.Mitra
137.	mlɔŋ	ผักปลัง	Ceylon spinach	*Basella rubra* L.
138.	mmar chɛc	สุรามีฤทธิ์	Sura meerit	*Cinnamomum* sp.
139.	mmar tuːj	เต่าร้าง	Fishtail Palm	*Caryota mitis* Lour.
140.	mmɔk	กระบก	Krabok	*Irvingia malayana* Oliv. ex A.W. Benn.
141.	mmlaw	ส้านใบเล็ก	San Bai Lek	*Dillenia ovata* Wall. ex Hook.f. & Thomson
142.	mmleːɲ	ถั่วแปบ	Hyacinth bean/ thua paep	*Lablab purpureus* (L.) Sweet
143.	mmleːɲ ʔɛʔ	ถั่วขอ(บ้านไร่)/ หมามุ้ยขนอ่อน	ma mui khon on	*Mucuna pruriens* (L.) DC. var. *utilis* (Wall. ex Wight) Baker ex Burck.
144.	mmuːr daːk	เฉียงพร้านางแอ	Freshwater mangrove tree/ chiang phra nang ae	*Carallia brachiata* (Lour.) Merr.
145.	mon.thon	สาบเสือ	Siam Weed/ sap suea	*Chromolaena odoratum* (L.) R. M. King & H. Rob.
146.	m̥pɔːŋ	ถั่วแระ	Pigeon pea/ thua rae	*Cajanus cajan* (L.) Millsp.
147.	mphaː̯t	หญ้า	Grass	*Poaceae* sp.

No.	IPA	Thai	Gloss	Scientific name
148.	mphaːt ʔit priəŋ	หญ้าขี้ควาย	Yaa khi khwai	*Poaceae* sp.
149.	mphạt char	หญ้าหมึก	Garden Spurge	*Euphorbia hirta* L.
150.	mphạt chroːʔ	หญ้าเกล็ดหอย	ya klet hoi/ Three flowered beggarweed	*Desmodium triflorum* (L.) DC.
151.	mphạt ɲchul	หญ้าเจ้าชู้	Golden beard grass	*Chrysopogon aciculatus* (Retz.) Trin.
152.	mphat ra.waːŋ	หญ้าอีสานเขียว	A kind of grass	*Poaceae* sp.
153.	mphat rəm.rəːm	หญ้าแพรก	Bermuda grass	*Cynodon dactylon* (L.) Pers.
154.	mphạt ʔi.keː	หญ้าดอกขาว/ หญ้าลิเก	ya dok khao/ Red sprangletop	*Leptochloa chinensis* (L.) Nees
155.	mphləːŋ	ดูกช้าง/ มะไฟป่า (บ้านไร่)	A kind of plant use for fishing	*Diospyros undulata* Wall. ex G. Don
156.	mpiː	ลั่นทม	Temple tree , Pagoda tree , Frangipani	*Plumeria rubra* L.
157.	mpiːr	ฟักทอง	Pumpkin	*Cucurbita moschata* Duchesne
158.	ɱpiːr chɔːk	ฟัก	Winter melon	*Benincasa pruriens* (Parkinson) W.J. de Wilde & Duyfjes f. *hispida* (Thunb.) W.J. de Wilde & Duyfjes
159.	ɱpiːr kɔːʔ lul	ฟักทองน้ำเต้า	fak thong namtao/ Squash	*Cucurbita pepo* L.
160.	ɱpuːj.thiən	กล้วยไม้	Orchid	*Orchidaceae* sp.
161.	ɱpu̱ːŋ	เปล้าใหญ่	A kind of Croton	*Croton roxburghii* N.P. Balakr.
162.	naj.naːʔ	น้อยหน่า	Sugar Apple	*Annona squamosa* L.

No.	IPA	Thai	Gloss	Scientific name
163.	ɲ̣caːj	นนทรี	Non si	*Peltophorum dasyrrhachis* (Miq.) Kurz
164.	ɲ̣cac	มะแขว่น/ กำจัด	Indian ivy-rue/ ma khwaen	*Zanthoxylum rhetsa* (Roxb.) DC.
165.	ɲɔŋ	ถั่วพู	winged bean	*Psophocarpus tetragonolobus* (L.) DC.
166.	ɲ̣criəw	กระเจียวบัว	Siam tulip	*Curcuma sparganifolia* Gagnep.
167.	ɲ̣criəw phleːɲ	กระเจียวนา	A kind of curcuma with dark-red flower/ krachiao na	*Curcuma* sp.
168.	ɲ̣criəw toː	กระเจียวดอกใหญ่	A kind of curcuma which has got the biggest flower/ krachiao dok yai	*Curcuma* sp.
169.	n̥lɔm	หนาด/ หนาดใหญ่	Ngai Camphor/ nat yai	*Blumea balsamifera* (L.) DC.
170.	n̥lɛːʔ	สะบ้า	St. Thomas's bean/ saba	*Entada rheedii* Spreng.
171.	n̥lɛːʔ muŋ	สะบ้าลิง/ สะบ้าลาย	Saba ling/ saba lai	*Entada glandulosa* Pierre ex Gagnep.
172.	n̥luəj	มะอึก	ma uek	*Solanum stramonifolium* Jacq.
173.	n̥luəj thɐ̣ːt	มะเขือเทศ	Tomato/ ma khuea thet	*Solanum lycopersicum*
174.	ɲ̣ŋɛː	ผักชี (ชนิดหนึ่ง)	A kind of Trachyspermum	*Trachyspermum* sp.
175.	n̥noːl	กระโดน	Wild guava/ kradon	*Careya sphaerica* Roxb.
176.	n̥nuəl/ n̥duəl/ naːŋ.nuəl	ลำดวน	White cheesewood/ lamduan	*Melodorum fruticosum* Lour.
177.	noŋ.noːŋ	บวบหอม	Sponge Gourd	*Luffa aegyptiaca* Mill.
178.	n̥tar	ต้นคล้ายๆสาคู	A kind of plant similar to Sago palm	

No.	IPA	Thai	Gloss	Scientific name
179.	ɳthaː	คนทา	Khontha	*Harrisonia perforata* (Blanco) Merr.
180.	ɳthɰ̀ːk nɰ̀ːk/ phak hnɔːk	บัวบก	Asiatic pennywort/ bua bok	*Centella asiatica* (L.) Urb.
181.	ɳthraŋ	ผักหนาม	Unicorn plant/ phak nam	*Lasia spinosa* (L.) Thwaites
182.	ɳthụət	มะขามป้อม	Indian gooseberry/ ma kham pom	*Phyllanthus emblica* L.
183.	ɳtiːɲ		A kind of plant which use as poles of huts	
184.	ɳhaːr	แสลงพัน	salaeng phan	*Bauhinia involucellata* Kurz
185.	ɳhoːm	ตดหมูตดหมา	Fever vine	*Paederia linearis* Hook.f.
186.	ŋiːw	งิ้วป่าดอกแดง	ngio pa dok daeng/ Showy silk cotton tree	*Bombax insigne* Wall.
187.	ŋiːw khrəp	งิ้วป่า	ngio pa	*Bombax anceps* Pierre
188.	ɳkhɔp	ตะขบป่า	ta khop pa/ Governor's plum	*Flacourtia indica* (Burm.f.) Merr.
189.	ɳkhɰ̀ːʔ	ชงโค	chongkho	*Bauhinia saccocalyx* Pierre
190.	ɳkhrɔːŋ	ตะครอง	Ta khrong	*Ziziphus cambodiana* Pierre
191.	ɳkiər kaːʔaːm	ส้มกุ้ง/ เม่าไข่ปลา	mao khai pla	*Antidesma ghaesembilla* Gaertn.
192.	ɳkiəʔ	เครืองูเห่า	Wild orange tree/ khruea ngu hao	*Toddalia asiatica* (L.) Lam.
193.	ɳkoːj	เครื่ออีโก้ย (นครราชสีมา)	khruea i koi	*Ampelocissus martinii* Planch.
194.	ɳkuːr		A kind of local plant	

No.	IPA	Thai	Gloss	Scientific name
195.	ŋŋɛːʔ	หงอนไก่	Common cockscomb, Crested celosin	*Celosia argentea* L.
196.	ŋoː.ŋeː/ pha.mɛn	บวบงู	Snake gourd/ buap ngu	*Trichosanthes cucumerina* L.
197.	pa.bat.neːc	แสมสาร	Samae San	*Senna garrettiana* (Craib) Irwin & Barneby
198.	pa.bit	ปอบิด	po bit	*Helicteres isora* L.
199.	pa.cha	พุทรา	Indian Jujube	*Ziziphus jujuba* Mill.
200.	pa.chuːʔ	ไม้ประดับชนิดหนึ่ง ดอกขาว เป็นพุ่ม เกิดฤดูแล้ง	A kind of flowering tree	
201.	pa.dɔːŋ	คำมอกหลวง	Khammok Luang/ Golden Gardenia	*Gardenia sootepensis* Hutch.
202.	pa.doŋ	ปะดง	A kind of plant use as medicine	
203.	pa.kɔːʔ	มะละกอ	Papaya	*Carica papaya* L.
204.	pa.kɛːw	พริก	Chili	*Capsicum annuum* L.
205.	pa.kɛːw ʔit hniːʔ	พริกขี้หนู	Bird's Chili	*Capsicum frutescens* L.
206.	pa.mɛːn	กระถินพิมาน	kra thin phi man	*Acacia harmandiana* (Pierre) Gagnep.
207.	pa.thoːl	มะระขี้นก	Bitter Cucumber, Balsum Pear	*Momordica charantia* L.
208.	pa.wiːɲ	ข่า	Galanga/ kha	*Alpinia galanga* (L.) Willd.
209.	par	กระเจียวโคก	krachio khok	*Curcuma singularis* Gagnep.
210.	pel	เร่วป่า/ กระวานป่า	Reo/ Krawan pa	*Amomum uliginosum* K.D.Koenig

No.	IPA	Thai	Gloss	Scientific name
211.	pəl.məːŋ	เพกา/ ลิ้นฟ้า	Indian trumpet flower/ pheka	*Oroxylum indicum* (L.) Kurz
212.	pha.joːk	ข้าวฟ่าง/ ฟ่างหางหมา	foxtail millet, khao fang	*Setaria italica* (L.) P. Beauv.
213.	phạːk	เดือย	Job's tears	*Coix lachryma-jobi L. var. lachryma-jobi*
214.	phạːk pa.chɛj	เดือยหิน	dueai hin	*Coix lachryma-jobi L. var. monilifer Watt*
215.	phak ka.chaŋ	เนียมหูเสือ	Broad-leaved thyme/ niam hu suea	*Plectranthus amboinicus* (Lour.) Spreng.
216.	phak ka.chiən	ผักเสี้ยน	Wild spider flower	*Cleome gynandra* L.
217.	phak kaːt rɔː	ผักกาดรอ/ เทียนนา	phak kat ro/ thian na	*Ludwigia hyssopifolia* (G. Don) Exell
218.	phak kan.cɔŋ	ตาลปัตรฤาษี	talapat ruesi/ Yellow bur-head	*Limnocharis flava* (L.) Buchenau
219.	phak kha.ŋaːʔ	ขิง	Ginger	*Zingiber officinale* Roscoe
220.	phak kha.ŋaːʔ khrɤp	ขิงป่า	Bitter ginger (same as no.83)	*Globba marantina* L.
221.	phak liːm phua	ผักลืมผัว	Phak luem pua	*Lobelia begonifolia* Wall.
222.	phak rot	ผักรด	Phak rot	*Erythropalum scandens* Blume
223.	phak wɛːŋ	มะเขือพวง	Devil's fig/ ma khuea phuang	*Solanum torvum* Sw.
224.	phak wɛːŋ hniːʔ	มะแว้งต้น	ma waeng ton	*Solanum sanitwongsei* Craib
225.	phạŋ	มะกล่ำตาหนู	American pea	*Abrus precatorius* Linn.
226.	phan.laj	ไพล	Cassumunar ginger/ phlai	*Zingiber montanum* (Koenig) Link ex Dietr.

No.	IPA	Thai	Gloss	Scientific name
227.	phan.laj phliət	ไพลดำ	phlai dam	*Zingiber ottensii* Valeton
228.	phlɔːŋ	พลองเหมือด	phlong mueat	*Memecylon edule* Roxb.
229.	phloːŋ	ปอขาว	po khao	*Sterculia pexa* Pierre
230.	phloːŋ ka.tuər pas	ปอแดง/ ปอฟาน	Po daeng/ Goldar	*Sterculia guttata* Roxb.
231.	phluːʔ	พลู	Betel leaf vine	*Piper betel* Linn.
232.	phrạːt	กล้วย	banana	*Musa* sp.
233.	phrạːt la.ʔɔːŋ	กล้วยน้ำว้า	Banana/ kluai namwaa	*Musa* × *paradisiaca* L.
234.	phrạːt ɲciəm	กล้วยป่า	kluai pa	*Musa acuminata* Colla subsp. *acuminata*
235.	phrạːt phɔːŋ chaːŋ	กล้วยไข่	Lady Finger bananas	*Musa acuminata*
236.	phrạːt piiʔ ṇtuːʔ	กล้วยสามเดือน	Samdoen Banana	*Musa* sp.
237.	phrạːt thran	กล้วยหอม	Cavendish banana	*Musa* sp.
238.	phrạːt tiəʔ	กล้วยเขียวค่อม	Dwarf Cavendish	*Musa* sp.
239.	phram chọːk	ผักไผ่/ ผักแพว	phak phai/ Vietnamese coriander	*Persicaria odorata* (Lour.) Soják
240.	phram tam	พริกม้าต้น	Vietnamese coriander	*Persicaria odorata* (Lour.) Soják
241.	phraŋ	ฝรั่ง	Guava	*Psidium guajava* L.
242.	phraŋ daːk	ชมพู่น้ำ	chomphu nam	*Syzygium siamense* (Craib) P.Chantaranothai & J.Parn.
243.	phrục	ผักหวานป่า	phak wan pa	*Melientha suavis* Pierre

No.	IPA	Thai	Gloss	Scientific name
244.	phuːj.thiən	เอื้องคำกิ่ว	Ueang kham kiu	*Dendrobium var. elegans Reichb.* f.
245.	phuːj.thiən prɛːŋ thuː ŋiək	กล้วยไม้ที่มีดอกคล้ายแปรงสีฟัน	A kind of orchid found in the study	*Orchidaceae* sp.
246.	piːɲ	มะค่าโมง	ma kha mong/ Black rosewood	*Afzelia xylocarpa* (Kurz) Craib
247.	piːp	ปีบ	Tree jasmine/ Pip	*Millingtonia hortensis* L. f.
248.	piːr	สเลเต มหาหงส์	maha hong/ White Ginger	*Hedychium coronarium* J.König
249.	poː.loʔ	สะทางเล็ก	Sathang Lek	*Xylopia pierrei* Hance
250.	poːŋ.ŋɨm	ชายผ้าสีดา	chai pha sida/ Staghorn fern	*Platycerium wallichii* Hook.
251.	prɔh	เปราะหอม	Chengkur/ pro hom	*Kaempferia galangal* L.
252.	prɔh hnuːj	เปราะป่า	pro pa	*Kaempferia marginata* Carey
253.	prow	ผักกาดช้าง	Redflower ragleaf	*Crassocephalum crepidioides* (Benth.) S. Moore
254.	ra.jaː	ค้อนหมาขาว	khon ma khao	*Dracaena angustifolia* Roxb.
255.	raŋ	รัง	Rang/ Dark red meranti	*Shorea siamemsis* Miq.
256.	raŋ thoːl	เต็ง	Burma Sal/ teng	*Shorea obtusa* Wall. ex Blume
257.	ta.luːj	มะขาม	Tamarind/ ma kham	*Tamarindus indica* L.
258.	ta.phrah	พลับพลา	Phlapphla	*Microcos tomentosa* Sm.
259.	təːj	เตย	Fragrant pandan	*Pandanus amaryllifolius* Roxb.

No.	IPA	Thai	Gloss	Scientific name
260.	təm.liŋ	ตำลึง	Ivy Gourd	*Coccinia grandis* (L.) Voigt
261.	tha.jạ:k		A kind of plant that Lua ethnic called Lamson	*Garcinia* sp.2
262.	tha.jɔ:m	พะยอม	White Meranti/ phayom	*Shorea roxburghii* G. Don
263.	tha.ju:ŋ	พยูง	Black wood	*Dalbergia cochinchinensis* Pierre
264.	tha.maj	ป่านรามี	Chinese grass cloth plant	*Boehmeria nivea* (L.) Gaudich.
265.	tha.nɔŋ	ประดู่/ ประดู่ป่า	Burmese Rosewood/ pradu	*Pterocarpus macrocarpus* Kurz
266.	tha.riər	พญาโจร	phaya chon	*Congea tomentosa* Roxb.
267.	tha.riəw	มะไฟ	Lantern Tree/ ma fai	*Baccaurea ramiflora* Lour.
268.	thạl	คล้ายกระบุกแต่ต้นใหญ่กว่า ลายก็ต่าง	A kind of plant which similar to konjak	
269.	thal.thiəŋ	กระบุก	Buk	*Amorphophallus* sp.
270.	thal.thiəŋ chrɛ:	กระบุกนา	A kind of Buk which its stalk is light green	*Amorphophallus* sp.
271.	thɔ:k	บานไม่รู้โรย	Bachelor's button/ Globe amaranth	*Gomphrena globosa* L.
272.	thɔŋ cha.khɨt	ส่าเรือด/ ช้าเรือด	Cha Rueat	*Caesalpinia mimosoides* Lamk
273.	thę:t	บานเย็น	Marvel of Peru, Four o'clock	*Mirabilis jalapa* L.
274.	thu:n	ทูน คูน	khun	*Colocasia gigantea* Hook.f.
275.	thụ:ɲ	ไผ่	bamboo	*Bambuseae* sp.

No.	IPA	Thai	Gloss	Scientific name
276.	thu̯ːɲ cha.laːʔ	ไผ่หนาม	Giant Thorny Bamboo	*Bambusa bambos* (L.) Voss
277.	thu̯ːɲ cha.laːʔ doːŋ	ไผ่บ้าน/ ไผ่หวาน	A kind of bamboo	*Bambuseae* sp.
278.	thu̯ːɲ chuk	ไผ่บง	Burmese timber bamboo	*Bambuseae* sp.
279.	thu̯ːɲ ɲchɔŋ	ไม้เปราะ (ถิ่นบ้านไร่)	A kind of bamboo	*Bambuseae* sp.
280.	thu̯ːɲ ŋhuəŗ	ไม้กาบแดง	Tinwa Bamboo	*Bambuseae* sp.
281.	thu̯ːɲ ra.deːc	ไผ่รวก	phai ruak	*Thyrsostachys siamensis* Gamble
282.	toːm	มะตูม	Bael Fruit Tree	*Aegle marmelos* (L.) Corrêa ex Roxb.
283.	tra.ʔɔːŋ	มะเขือ	Eggplant	*Solanum* sp.
284.	tra.ʔɔːŋ cha.ʔaːt	มะเขือขื่น มะเขือเปราะ	Cockroach berry	*Solanum capsicoides* All.
285.	tra.ʔɔːŋ khli̯ːɲ	มะเขือยาว	Long purple eggplant	*Solanum* sp.
286.	tra.ʔɔːŋ kop	มะเขือลูกใหญ่มีลาย	Giant eggplant	*Solanum* sp.
287.	tra.ʔɔːŋ mat phrɛj	มะเขือลูกม่วง	Small purple eggplant	*Solanum* sp.
288.	tra.ʔɔːŋ phɔʔ	มะเขือลูกยาวสีเขียว	Green eggplant	*Solanum* sp.
289.	traw	เผือก	Taro	*Colocasia esculenta* (L.) Schott
290.	traw hmɨt	เผือกขมิ้น (หัวคล้ายขมิ้น)	A kind of Taro which its tuber similar to Turmeric	*Colocasia sp.*
291.	traw hnɔːk	บอน	Elephant ear	*Colocasia esculenta* (L.) Schott
292.	traw khraŋ	เผือกก้านดำ/ ทูนก้านดำ	A kind of plant which similar to taro but its stem is black	*Colocasia sp.*

No.	IPA	Thai	Gloss	Scientific name
293.	traw taj	เผือกไต้ (หัวคล้ายไต้จุดไฟ)	A kind of taro which its tube similar to traditional Thai torch	*Colocasia sp.*
294.	trɔk	สบ	Sop	*Altingia excelsa* Noronha
295.	troːk	มะม่วง	Mango	*Mangifera indica* L.
296.	troːk daːk	มะม่วงน้ำ	A kind of mango	
297.	troːk khrɤp	มะม่วงป่า	A kind of mango found in the forest	*Mangifera* sp.
298.	tuːj	เต่าร้าง (คล้ายกับปาล์ม)	Fishtail Palm, Wart Fishtail Palm	*Caryota* sp.
299.	tuəl	ฝ้าย/ สำลี	Levant cotton	*Gossypium herbaceum* L.
300.	wat	พุทธรักษา	Indian shot	*Canna indica* L
301.	ʔa.chruːp	ยาสูบ	Tobacco	*Nicotiana tabacum* L.
302.	ʔa.riːʔ	หวาย	rattan	*Calamus* sp.
303.	ʔa.riːʔ phliət	หวายดำ	A kind of rattan which has got black stem	*Calamus* sp.
304.	ʔa.riːʔ tha.waŋ	หวายทะวัง	A kind of rattan used in weaving containers	*Calamus* sp.

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