

**A COMPARATIVE STUDY OF SANSKRIT
LOANWORDS IN STANDARD THAI AND
PATANI MALAY LANGUAGES**

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**A COMPARATIVE STUDY OF SANSKRIT
LOANWORDS IN STANDARD THAI AND
PATANI MALAY LANGUAGES**

by

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LIST OF SYMBOLS

∅	Losing of phoneme
/ /	Broad transcription in vowel and consonant phoneme
[]	Narrow transcription in vowel and consonant phoneme

LIST OF ABBREVIATIONS

SKT	Sanskrit Language
TH	Standard Thai Language
PM	Patani Malay Language
IAST	International Alphabet of Sanskrit Transliteration

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**KAJIAN PERBANDINGAN KATA PINJAMAN BAHASA SANSKRIT
DALAM BAHASA THAI STANDARD DAN BAHASA MELAYU PATANI**

ABSTRAK

Penyelidikan ini mengkaji kata pinjaman Sanskrit dalam bahasa Thai dan bahasa Melayu Patani sebagai hasil daripada penyebaran Indianisasi di Asia Tenggara (Thepa & Saengpare, 2022; Halimshah, 2019). Thailand merupakan sebuah negara yang terdiri daripada pelbagai etnik di Asia Tenggara. Lebih daripada 70 bahasa minoriti dituturkan di Thailand, menjadikannya sebuah negara yang berbilang bahasa (Premssirat & Burarungrot, 2021). Antara bahasa ini ialah bahasa Melayu Patani, yang dituturkan oleh orang Melayu Thai di wilayah paling selatan (Sisamouth, 2017). Setakat ini tiada kajian yang memberi tumpuan pada perbandingan antara kedua-dua bahasa ini (Chaipunya, 2018). Oleh itu, tujuan kajian ini adalah untuk mengenal pasti peratusan perkataan Sanskrit dalam bahasa Thai dan bahasa Melayu Patani serta untuk melihat persamaan dan perbezaan fonetik dan semantik perkataan pinjaman Sanskrit dalam kedua-dua Bahasa ini. Kajian ini menggunakan pendekatan kualitatif dalam menganalisis data yang diambil daripada kamus. Konteks bahasa dan peminjaman oleh Thomason & Kaufmann, (1988), Penyesuaian Fonologi oleh Arlotto, (1972), Lehmann, (1972) dan Campbell (1999) serta Penyesuaian Semantik oleh Arlotto, (1972), Khanitthanan (1983) digunakan untuk menganalisis data. Dapatan kajian ini menunjukkan bahawa bahasa Thai mempunyai lebih banyak perkataan pinjaman Sanskrit berbanding bahasa Melayu Patani. Dapatan kajian ini juga menunjukkan bahawa kata nama, kata keterangan, dan kata kerja merupakan unsur kata bagi perkataan pinjaman Sanskrit dalam kedua-dua bahasa Thai dan bahasa Melayu Patani. Analisis penyesuaian fonologi menunjukkan bahawa setiap perkataan pinjaman

Sanskrit dalam kedua-dua bahasa ini telah berubah dalam vokal dan konsonan yang turut mempengaruhi jumlah suku kata dalam setiap perkataan. Bahasa Thai mempunyai perubahan bunyi yang lebih sedikit berbanding bahasa Melayu Patani. Disebabkan ciri bahasa Thai yang terdiri daripada satu perkataan maka bahasa Thai cenderung untuk mengehadkan bilangan suku kata kepada satu suku kata. Sementara itu, dalam bahasa Melayu Patani, bilangan suku kata dikekalkan kerana kebanyakan perkataan asas dalam bahasa Melayu Patani merupakan perkataan yang terdiri daripada dua suku kata. Selain itu, penyesuaian semantik seperti pengembangan, penyempitan dan pengekalan ditemui dalam kajian ini. Menariknya, makna asal lebih diutamakan dalam bahasa Thai berbanding dengan bahasa Melayu Patani. Sebaliknya, bahasa Melayu Patani cenderung untuk mengubah makna perkataan yang dipinjam berbanding dengan bahasa Thai. Perubahan dalam bunyi dan makna perkataan pinjaman berlaku serentak dalam kedua-dua bahasa. Perkataan pinjaman Sanskrit telah berkembang dan disesuaikan dalam persekitaran yang berbeza bagi setiap bahasa. Tuntasnya, kajian ini adalah penting kerana dapat membantu penutur bahasa Melayu Thai untuk memahami bahasa Thai dengan lebih jelas.

A COMPARATIVE STUDY OF SANSKRIT LOANWORDS IN STANDARD THAI AND PATANI MALAY LANGUAGES

ABSTRACT

This study investigates Sanskrit loanwords in Thai and Patani Malay as a result of the spread of Indianization in Southeast Asia (Thepa & Saengpare, 2022; Halimshah, 2019). Thailand is one of Southeast Asia's biggest and most ethnically varied nations. Thailand is a multilingual nation, home to more than 70 minority languages (Premssirat & Burarungrot, 2021). Among these is Patani Malay, which is spoken by Thai Malays in the southernmost regions (Sisamouth, 2017). There are no studies focusing on the comparison between both languages (Chaipunya, 2018). On that account, the aims of this study were to find out the proportion of Sanskrit words in Thai and Patani Malay and to investigate the phonetic and semantic similarity and difference of Sanskrit loanwords in both languages. The study made use of a qualitative approach in examining data that were taken from the dictionaries. The language contact and borrowing of Thomason & Kaufmann (1988), Phonological Adaptations of Arlotto (1972), Lehmann (1972), Campbell (1999), and Semantic Adaptations of Arlotto (1972) and Khanitthanan (1983) were used to analyze the data. The findings revealed that Thai has more Sanskrit loanwords than Patani Malay. It was found that nouns, adverbs, and verbs are the parts of speech of Sanskrit loanwords in Thai and Patani Malay, respectively. The analysis of phonological adaptations showed that each Sanskrit loanword in both languages has changed in vowel and consonant, which affects the number of syllables in each word. Thai has fewer varied sound changes than Patani Malay. Due to its single-word character, it came to light that the Thai language has a tendency to limit the number of syllables to a monosyllable. Meanwhile, in Patani

Malay, the number of syllables is maintained because most basic words in Patani Malay are disyllabic words. Moreover, semantic adaptations such as broadening, narrowing, and maintaining were found in this investigation. It is noticeable that the original meaning in Thai is preferred over Patani Malay. On the other hand, Patani Malay tends to shift the meaning of borrowed words more than in Thai. Changes in the sound and meaning of the loanwords co-occurred in both languages. Sanskrit loanwords had developed and adapted within the different environments of each language. Finally, this study is significant because it will assist Thai Malays to understand Thai language better.

CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter presents the objective of the study, which seeks to explore how Sanskrit words have been adopted into the Thai and Patani Malay languages. To accomplish this aim, the researcher first provides the background of the study, followed by the statement of the problem, and then outlines the main research questions, which will serve as the core of the entire research. The chapter concludes with a discussion of the significance and limitations of the study.

1.2 Background of the Study

Thailand, officially known as the Kingdom of Thailand, is one of Southeast Asia's largest and most ethnically diverse nations, encompassing a rich linguistic and cultural heritage (Haque, 2018). Historically referred to as Siam, Thailand is geographically divided into four primary regions: central, northern, northeastern, and southern, sharing borders with Myanmar, Laos, Cambodia, and Malaysia (Sisamouth, 2017). This strategic location and diversity contribute to the country's linguistic complexity, with approximately 70 indigenous languages spoken, belonging to five major language families: Tai-Kadai, Austroasiatic, Tibeto-Burman, Austronesian, and Hmong-Mien (Premssirat & Burarungrot, 2021). These languages can be classified into three broad social categories: Standard Thai, Thai dialects, and minority languages, reflecting both linguistic and social distinctions (Imron et al., 2021). This classification underlines the central role of Standard Thai in fostering national unity while highlighting the challenges faced by minority languages in gaining recognition and institutional support.

The major Thai dialects can be categorized based on regional geography. These include Tay or Paktay (Southern Thai), Isan or Lao (Northeastern Thai), Khammuan (Northern Thai), and Klang or Thaiklang (Central Thai) (Smalley, 1999; Warotamasikkhadit & Person, 2011). Of these, Standard Thai, which is derived from Thaiklang, has been established as the official language of the country and plays a pivotal role in national cohesion, contributing to a unified national identity (Sisamouth, 2017; Lee Hugo, 2013; Rappa & Wee, 2006). Despite the linguistic diversity within the country, Standard Thai is dominant in societal functions such as government administration, the media, commerce, and the education system, leaving minority languages with limited official use (Warotamasikkhadit & Person, 2011). Consequently, Standard Thai not only serves as the language of communication across various sectors but also symbolizes the nation's political and cultural unity.

One notable ethnic minority group within Thailand is the Thai Malays, predominantly residing in the southern provinces bordering Malaysia, including Pattani, Yala, Narathiwat, and parts of Songkhla (Sidae et al., 2023). The Thai Malays speak Patani Malay, a language distinct from Standard Thai, which serves as their primary language for everyday communication (Kuno, 2018; Masor, 2012). Patani Malay is considered a symbol of ethnic identity and cultural heritage, and its speakers often identify as "Orang Melayu" (Masor, 2012). Despite its significance within the community, Patani Malay is considered a minority language within the broader national context, as it is spoken by a relatively small segment of the Thai population, primarily in the southernmost provinces (Mamah et al., 2021; Uthai, 2013). Although Patani Malay is frequently used in daily life by Thai Malays, it faces the challenge of not being officially recognized in government functions, education, or the media, where Standard Thai dominates (Sisamouth & Lah, 2015; Paramal, 2019).

The status of Patani Malay as a minority language has been a central concern in studies on linguistic diversity and language preservation in Thailand. Scholars such as Premsrirat (2008, 2009, 2012, 2021) have highlighted the importance of preserving ethnic languages, particularly Patani Malay, which they argue plays a critical role in maintaining cultural identity and fostering social cohesion within multicultural societies. In line with Thailand's broader integration efforts within the ASEAN framework, the preservation of Patani Malay is seen as an essential component of promoting cultural diversity and inclusion (Premsrirat & Samoh, 2012). However, as Patani Malay is spoken by less than half of Thailand's total population, it struggles to gain the same level of institutional support as Standard Thai (Premsrirat & Burarungrot, 2021). This linguistic marginalization is not unique to Patani Malay but is a broader issue faced by many minority languages in Thailand, which are often relegated to the private sphere, away from public and formal domains.

According to Owen (2013), minority languages are those spoken by fewer individuals than the dominant language group. In the case of Patani Malay, it is classified as a minority and heritage language, learned primarily at home and rarely used in public settings (Kananen & King, 2018). As Isaya (2010) observes, the absence of a supportive social environment for Patani Malay, particularly in educational institutions, hinders its development and potential for broader societal acceptance. In fact, the diminishing use of the Jawi script, traditionally associated with Patani Malay, is a further indicator of the language's vulnerability (Isaya, 2010; Paramal, 2019).

While the Thai Malays population constitutes approximately 4% of the national population, they form the majority in the southernmost provinces, where the language is predominantly spoken (Kaewnunual, 2018; Sisamouth, 2017; Khreedda-Oh, 2014). In these regions, Patani Malay serves as the dominant language, yet it remains marginalized in the national discourse. The vitality of Patani Malay, despite its status as a minority language, reflects the resilience of the Thai Malays in preserving their cultural identity and language (Pasuna, 2021; Suaykratok & Manosuthikit, 2019; Kuno, 2018). Nevertheless, the national language policy prioritizing Standard Thai as the official language continues to pose significant challenges for the preservation of Patani Malay, particularly in formal educational and governmental contexts (Sareh, 2023).

Sareh (2023) further emphasizes that while Patani Malay remains the primary language of the Thai Malays community in the southern provinces, its use is restricted to informal settings. In contrast, Thai is mandated as the official language in education, government, and media. The language policies implemented by the Thai government encourage all citizens, including ethnic minorities, to adopt Standard Thai, further marginalizing the use of minority languages like Patani Malay (Yahprung, 2022; Mahama, 2017; Sisamouth, 2017). This linguistic policy, while fostering national unity, undermines the linguistic rights of minority groups, which have limited opportunities for the institutional recognition of their languages.

The educational challenges faced by Thai Malays, particularly regarding their proficiency in Thai, are well documented. Studies by Sareh (2023), Khreedda-Oh (2014), and Phadung et al. (2013) indicate that many Thai Malays students face significant difficulties in understanding Thai-language instruction, resulting in poor

academic performance. The official use of Thai in schools creates a barrier for students who are not fluent in the language, further exacerbating educational inequalities (Sareh, 2023; Phadung et al., 2013). Numerous studies, including those by Premsrirat & Burarungrot (2021), Phudung & Dueramae (2019), Kaewnunual (2018), Jantarasakul et al. (2017), Rooymai & Julakanit (2013), and Vacharasukhum (2012), report that Thai Malays students consistently score lower in national academic tests due to their limited proficiency in Standard Thai. These findings underline the need for more inclusive language policies that recognize and support the linguistic diversity of Thailand, particularly in the educational sector.

Despite these challenges, Patani Malay continues to serve as a vital cultural and linguistic marker for Thai Malays. It remains integral to their sense of community and identity, even as it faces institutional neglect (Thongkae et al., 2024; Suaykratok & Manosuthikit, 2019; Kuno, 2018). The role of Patani Malay as a minority language highlights the broader issue of linguistic rights in Thailand, where the dominance of Standard Thai has contributed to the marginalization of many ethnic languages (Sareh, 2023; Yahprung, 2022; Mahama, 2017). To ensure the preservation and development of Patani Malay and other minority languages, it is crucial to implement policies that promote linguistic diversity and provide better educational opportunities for minority language speakers (Premsrirat & Burarungrot, 2021; Phudung & Dueramae, 2019). Without such reforms, the future of Patani Malay, like many other ethnic languages, remains uncertain, and the cultural identity of the Thai Malays community could be at risk (Sareh, 2023; Khreeda-Oh, 2014; Phadung et al., 2013).

Thailand's language policies, while promoting national unity through Standard Thai, present significant challenges for the preservation and recognition of minority languages, particularly Patani Malay. Despite its vital role in the daily lives of Thai Malays, Patani Malay remains relegated to the margins of public and educational spheres, where Standard Thai dominates. To address this issue, it is imperative for the Thai government to adopt policies that not only promote national cohesion but also respect and support the linguistic diversity that characterizes the country. As Thailand continues to evolve within a multicultural ASEAN framework, the recognition and preservation of minority languages like Patani Malay will be crucial to fostering an inclusive and culturally rich society.

1.3 Statement of the Problem

Despite the formal instruction of Thai as the standard language in the southern border provinces of Thailand, speakers of Patani Malay, the mother tongue of the Thai Malays ethnic group, continue to face substantial barriers in learning Thai effectively (Sareh, 2023). This challenge is compounded by the linguistic distance between Patani Malay and Thai, as the two languages belong to entirely different language families. Thai, classified under the Tai-Kadai language family, is an isolating language, meaning each morpheme typically carries a self-contained meaning and operates independently (Buaphanngam, 2017). In contrast, Patani Malay, a member of the western branch of the Austronesian family, exhibits different structural characteristics. Most of its base words are disyllabic and lack the tonal features typical of Tai-Kadai languages (Mamah et al., 2021; Imron et al., 2021). These linguistic differences create a significant challenge for Thai Malays in acquiring fluency in Thai, particularly in the context of formal education where Thai is the medium of instruction.

The linguistic features of Patani Malay have been the subject of intermittent studies for over three decades, with early works by Ninlapan (1991) and Bualert (1993) examining the language's structural aspects. More recent studies, such as those by Chapakiya (2020), which analyzed Patani Malay's syllable structure, and Janjula et al. (2022), which focused on the development of media to facilitate the learning of Thai for Patani Malay speakers, further demonstrate the academic interest in understanding Patani Malay's structure and its role in education. Despite these contributions, however, much of the research has centered on the language's features and its educational implications, rather than on exploring the historical and linguistic connections between Patani Malay and Thai. Indeed, while there are studies on the comparative syntax of Thai and Patani Malay, such as those by Tichinpong (1976) and Sareh (2023), there has been no significant research addressing the historical and etymological relationship between these two languages.

A crucial aspect that remains unexplored in the comparative study of Patani Malay and Thai is their shared influence from Sanskrit. Both languages, despite their differences in family classification and linguistic characteristics, have been heavily influenced by Sanskrit for centuries, particularly due to the historical impact of Indian civilization on Southeast Asia (Buaphanngam, 2017). Sanskrit, an inflectional language from the Indo-European family, has left significant traces in Thai and Patani Malay, primarily in terms of vocabulary. Buaphanngam (2017) and Chaipunya (2023) note that many Sanskrit loanwords are integrated into Thai, particularly in areas related to royalty, literature, academic terminology, and personal names. Similarly, Patyarat (1980) observes that Patani Malay, too, has borrowed numerous Sanskrit words. However, while there are existing studies on the incorporation of Sanskrit loanwords in Thai (Chaipunya, 2018), there has been little to no research comparing the use of

these loanwords in both Thai and Patani Malay, especially in the context of minority languages in Thailand.

This gap in research is significant because Sanskrit loanwords, while present in both languages, have undergone different processes of adaptation and integration, shaped by the phonological and syntactic systems of each language. For instance, the Sanskrit word for ‘elephant’;

SKT	TH	PM
[gaja] ‘elephant’	[kʰótʰáʔ] ‘elephant’	[ga:ɟh] ‘elephant’

The example above illustrates the divergence in pronunciation and morphological adaptation of borrowed terms. Such examples reveal how both languages have absorbed Sanskrit vocabulary over time and transformed it into forms that are linguistically coherent within their respective systems. As these loanwords have become deeply embedded in the everyday lexicon of Thai and Patani Malay speakers, the native speakers of both languages often fail to distinguish between these loanwords and indigenous terms, obscuring the historical and linguistic connections between the two languages (Chaipunya, 2018). This phenomenon highlights the need for a deeper examination of how Sanskrit loanwords have evolved in both languages and their significance in connecting Thai and Patani Malay cultures.

A comparative analysis of Sanskrit loanwords in Thai and Patani Malay is necessary to uncover the extent to which these loanwords have shaped the linguistic and cultural interactions between the two communities. Such a study would not only contribute to the field of historical linguistics but also serve as a valuable tool for fostering mutual understanding between Thai and Thai Malays speakers. The shared Sanskrit vocabulary can act as a bridge for Thai Malays to better comprehend Thai,

enhancing their language acquisition skills by drawing attention to the similarities and differences between the two languages (Mehdi & Jadarat, 2021). This comparative approach can further enrich bilingual education programs in southern Thailand, as it aligns with the suggestions of Premsrirat and Samoh (2012), who emphasize the importance of contrastive studies in bilingual education to improve Thai language proficiency among Thai Malays.

It is also essential to recognize the broader socio-political context in which these linguistic challenges occur. The deep south of Thailand, home to the Thai Malays community, has long been a site of cultural and political tension. The Secretariat of the House of Representatives (2015) identifies cultural and social divisions as key factors contributing to the ongoing unrest in the region. One of the primary sources of this tension is the lack of mutual understanding between the Thai-speaking majority and the Thai Malays minority. While there is growing recognition of the importance of Thai as the national language, and the promotion of Thai language learning in schools, many Thai Malays still experience difficulties in mastering the language due to their limited exposure to it outside of formal education settings (Sareh, 2023). Furthermore, the deep cultural and linguistic divide between the southern Thai Malays community and the rest of Thailand exacerbates the challenge of fostering integration and national unity.

In light of these challenges, the promotion of bilingual education that acknowledges the linguistic and cultural identity of Thai Malays is crucial. The Policy on Administration and Development of the Southern Border Provinces of Thailand (2017-2019) calls for greater understanding and acceptance of cultural differences, particularly through education, which is seen as a means to bridge the communication

gaps between different ethnic groups in the region. It is imperative that Thai Malays, who speak Patani Malay, be given the opportunity to learn Thai through methods that recognize the linguistic commonalities and historical connections between the two languages, especially through shared Sanskrit vocabulary. Such an approach could significantly enhance both their language skills and attitudes towards the Thai language, fostering greater integration and mutual respect between the different linguistic communities in Thailand.

Therefore, the comparative analysis of Sanskrit loanwords in Thai and Patani Malay is not only academically significant but also socially and culturally relevant. By exploring the ways in which both languages have adapted and integrated Sanskrit loanwords, this study can contribute to both linguistic theory and practical language instruction, particularly in bilingual education settings. Moreover, it can provide valuable insights into the historical and cultural connections between the Thai and Thai Malays communities, thereby contributing to the broader goal of promoting national unity while respecting and preserving linguistic diversity.

1.4 Research Objectives

This research aims to study shared Sanskrit loanwords in Thai and Patani Malay. For this study, three objectives are formulated as below:

1. To find out the proportion of Sanskrit loanwords in Thai and Patani Malay.

2. To investigate the phonetic similarity and difference of Sanskrit loanwords in Thai and Patani Malay.

3. To investigate the semantic similarity and difference of Sanskrit loanwords in Thai and Patani Malay.

The primary objective aims to find out the proportion of Sanskrit words in Thai and Patani Malay. The source of a borrowed term reveals the word's kind and root. For this purpose, it will be verified while receiving and altering the kind of word. The second objective arises from the first one. The process of sound change is examined in relation to the observed sound changes, including a comparison of the two languages' comparable and dissimilar consonant and vowel sounds. For this last objective, research will be carried out regarding the features of borrowed words as well as how their meanings change when they are acquired into both languages.

1.5 Research Questions

The following three research questions have been established in order to accomplish the study objectives: Malay. For this study, three objectives are formulated as below:

1. What is the proportion of Sanskrit loanwords in Thai and Patani Malay?
2. What are phonetic characteristics of Sanskrit loanwords in Thai and Patani Malay?
3. What are semantic characteristics of Sanskrit loanwords in Thai and Patani Malay?

1.6 Significance of the Study

Sanskrit words have long been adopted as borrowings in Thai and Patani Malay. Sanskrit loanwords have been modified to correspond to the features of their native languages with regard to sound, meaning, and usage. Many borrowed words have changed in sound and meaning to the point where it is no longer possible to predict that they originated from the same source. According to Campbell (1999), borrowed words are often altered to match the morphology and sound structure of the borrowing language. Therefore, this study aims to contribute to the increasing body of knowledge in linguistics by highlighting the significance of shared Sanskrit loanwords in Thai and Patani Malay. Its advantages may be summarized as follows:

First, the relationship between the two languages may be defined through the comparison of Sanskrit loanwords in Thai and Patani Malay. These two languages were influenced by Indian civilization for a long time. As Bronkhorst (2015) indicated, the trade routes between Southeast Asia and India began to spread rapidly across Southeast Asia as early as the first century. The expansion of Indian influence in this region was defined by G. Coedes as "Indianization" or "Sanskritization," which shaped cultures under the influence of Hinduism, Buddhism, and the Sanskrit language. Thus, the findings of this research can help Thai Muslims in the southern border region, who

speaking Patani Malay as their mother tongue, to better understand the Thai language. Understanding the origins of the languages spoken by these speakers will benefit society in several ways. The outcome of this study will stimulate a better understanding of the two main languages used in the southern border of Thailand. This understanding can, in turn, help Thai Muslims who speak Patani Malay as their mother tongue to acquire the Thai language, the national language, more effectively and efficiently, and enable them to interpret the mainstream language more accurately.

Second, this study will contribute to knowledge on bilingual education management in the southern border, where most students speak Patani Malay as their mother tongue. Thai language instructors can integrate a comparison of Sanskrit loanwords into their teaching preparations or instructional media.

Third, the pattern for comparative language studies can be applied to other minority languages in other regions of Thailand, where languages are abundant but lack development in academic achievement.

Finally, this research will contribute to unity, reconciliation, and trust among Thais and Thai Malays in the southern border of Thailand. Language is key to understanding each other. The connection of Sanskrit words in both languages can promote language equality. It can also foster mutual respect, even though Thai is the standard language and Patani Malay is a dialect. According to Somaiya (2005), identifying Sanskrit terms in Southeast Asian languages is crucial for highlighting their existence and bringing the region's people together.

1.7 Definition of Key Terms

Below is a list of definitions of key terms that will guide this study. Elaboration of these definitions will be given as and when needed for further clarification in the body of this thesis.

Sanskrit: Sanskrit is a classical language belonging to the Indo-Aryan branch of Indo-European languages (Chaipunya, 2024). According to Halimshah (2019), Sanskrit was widely employed in many states in Southeast Asia as the medium and sacred language of indigenous people in this region.

Thai Malays: According to Kuno (2018), the term Thai Malays refers to the ethnic Malay citizens of Thailand who live in the southern border near Malaysia. Although they make up only 4% of the country's overall population, Thai Malays constitute the majority in the three southernmost provinces, where around 1.3 million of the 2 million inhabitants live (Kaewnunual, 2018). Thai Malays once ruled a kingdom known as Langasuka and Pattani, which was based on what is now Pattani province (Dharnmanonda, 2022). Narongraksakhet et al. (2023) and Sidae et al. (2023) stated that the Thai Malays believed in ghosts, animals, and trees before converting to Brahminism-Hinduism, Buddhism, and Islam, respectively.

Patani Malay language: According to Chapakiya (2020), Patani Malay is a member of the Austronesian language family and is found in the western division. Additionally, Imron et al. (2021) and Uthai (2013) pointed out that Patani Malay spoken in the provinces of Pattani, Yala, and Narathiwat and some districts in Songkhla, which are Chana, Tepha, Nathavee, and Saba Yoi, is almost the same as Kelantan dialects of the Malay language. Moreover, Iemwanthong (2008) elaborated

that Patani Malay belongs to a type of agglutinative language in which new words can be formed by affixation. Patani Malay, the mother tongue of Thai Malays, was highlighted by Sisamouth & Lah (2015) as being utilized for communication most frequently in daily life. This language is considered a minority language (Premsrirat & Samoh, 2012).

Standard Thai language: Based on geographical features, the major Thai dialects can be categorized into four groups: Tay or Paktay (Southern Thai), Isan or Lao (Northeastern Thai), Kammuang (Northern Thai), and Klang or Thaiklang (Central Thai) (Smalley, 1999; Warotamasikkhadit & Person, 2011). Thai language, or Standard Thai, which came from Thaiklang, has been approved as the official language. Thai accepted to the larger Tai family of languages. According to Sarapadnuke (2001), any word in the Thai language is able to be applied in the formation of sentences without being altered by case, gender, number, mood, or tense.

Phonological Adaptations: The process of modifying words borrowed from another language in order to adapt to a new language's sound system is known as phonological adaptation. This involves changes to sounds, syllable structure, and stress patterns to align with the recipient language's rules.

Semantic Adaptations: According to Menson et al. (2025), loanwords can experience changes in meaning, reflecting the sociocultural context of the borrowing language. Changes in the meaning of loanwords once they have been integrated into a new language are known to as semantic adaptations. As words are borrowed, they may retain their original meaning, or they may undergo a shift in meaning, becoming broader or narrower. According to Arlotto (1972) and Khanitthanon (1983), loanwords

can undergo three types of semantic changes: broadening, narrowing, and shift (or change in meaning).

1.8 Scope of the Study

The objective of this study is to examine Sanskrit loanwords in Thai and Patani Malay. The data was gathered from the most recent edition of the *Royal Thai Academy Dictionary*, published in 2011 by the Office of the Royal Society of Thailand. For the Patani Malay Dictionary, the researcher has found that no Patani Malay dictionary has been published by the Office of the Royal Society of Thailand. The researcher reviewed previous studies in the field of Southern Border of Thailand studies and identified sources for Patani Malay dictionaries, referencing a total of four editions, all of which were published by government agencies, as follows:

- *Patani Malay-Thai Dictionary* from the Resource Center for Revitalization and Maintenance of Language and Cultures, Research Institute for Languages and Cultures of Asia, Mahidol University, published in 2015.
- *Patani Malay-Thai Dictionary* from the Institute of Southeast Asian Maritime States Studies, Prince of Songkla University, published in 2008.
- *Patani Malay-Thai Dictionary* from the Faculty of Humanities and Social Sciences, Prince of Songkla University, published in 1984 and 1979.

In addition, this research focuses only on the Thai standard language and Patani Malay. It does not include the Satun Malay dialect or other Malay dialects found in Thailand. Specifically, Sanskrit loanwords found in both Thai and Patani Malay will be studied to achieve the study's objectives. Sentences or idioms will not be included in the scope of this study; the focus will be on sound and meaning.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The overall goals of this chapter are to review, discuss, and survey the related materials of the study, which are related to these research topics. It provides a concise overview of what has been studied, argued, and established in the field of the study by highlighting these arguments and what has been done in the field. The chapter initially begins with an overview of the historical background of Indianization, Thailand, and Thai Malays and is then followed by a discussion on language contact and borrowing, characteristics of Sanskrit, Thai, and Patani Malay, and previous works related to Sanskrit loanwords in Patani Malay, Thai, and other Southeast Asian languages. Finally, the last part presents a discussion on theoretical orientation that serves as the groundwork for the comparative study of sound and semantic changes.

2.2 Historical background of Thailand and Thai Malays

2.2.1 Historical background of Thailand

The Kingdom of Thailand is the official name of the country (Sisamouth, 2017). Thailand, which is divided into four regions, shares borders with four other countries: Myanmar to the west, Laos and Cambodia to the northeast, Myanmar and Laos to the north, and northern Malaysia to the south, as shown in Figure 2.1 (Kangkha, 2017).



Figure 2.1 The Kingdom of Thailand

Thailand is part of Suvarnabhumi or Southeast Asia. More than 2,500 years ago, ancient Indians who traveled to trade and promote Buddhism and Hindu Brahmin ideas called this region ‘Suvarnabhumi’. This name refers to the "Land of Gold," reflecting the wealth of wildlife, plants, and valuable resources including gold, copper, iron, and tin (Tunprawat, 2010). Furthermore, Patthranuprawat & Bosakaranat (2020) have demonstrated that the term ‘Suvarnabhumi’ has been recognized by Indians for a long time, as evidenced by fairy tales in Sanskrit literature.

In the 11th and 12th centuries, an alliance of Thai speakers established many states in this region, including Dvaravati in the central region, Chenla and Sijanasa in the northeast, Srivijaya in the south, and Hariphunchai in the north of Thailand (Wangukkarangkul et al., 2020). Thailand was formerly known as Siam. According to Boosabok (2022), who conducted research on Chinese documents from the Ming and Qing Dynasties related to Thai history, he indicated that the Thai state was referred to as ‘Sian’, ‘Seam’, ‘Siam’, and ‘Sian Lua’ in Chinese records.

On the other hand, Champapan (2003) discussed the status of the word ‘Siam’ in the perception of Thai people, noting that Siamese people were unaware of the name ‘Siam’. The name ‘Siam’ arose during the Sukhothai period but was used by

foreigners. Thais themselves did not refer to their nation as Siam; instead, they called it 'Thai' or 'Muang Thai'.

Thailand's history began during the Sukhothai period. Under King Ramkhamhaeng (1275-1298 A.D.), Sukhothai's authority extended down the valley of the Chao Phraya River and into the Malay Peninsula (Puriwanchana, 2016). As the 14th century began, Sukhothai's influence rapidly waned (Sankom, 2021). The new capital at Ayutthaya was established by King Uthong, who in 1351 A.D. became King Ramathibodi.

Ayutthaya is considered the second kingdom of Thailand. King Uthong likely had a controlling influence over the districts of Ayutthaya, Lopburi, Suphanburi, Ratchaburi, Phetchaburi, Nakhon Si Thammarat, Singora, Chantaburi (conquered from Cambodia), and Tavay. His conquests reached Malacca, and he was the first King of Siam to rule over a Malay state. Ayutthaya is considered the golden age of Thailand. According to Teanpewroj (2017), the history of international trade began significantly during the Ayutthaya period. The port of Ayutthaya became a key center for trade between the Malay-Indonesian archipelago and the Middle East. There was a marketplace where goods could be bought or exchanged. However, during the 18th century, Burma adopted an expansion policy. In 1760, Burmese armies inflicted severe defeats on the Thai. In April 1767, after a 15-month siege, Ayutthaya finally succumbed to the Burmese.

After the destruction of Ayutthaya, King Taksin, former governor of Tak province, liberated Thailand from Burma and established a new capital at Thonburi, across the river from present-day Bangkok. In 1782, Chao Phraya Chakri, his companion, was chosen as the king of Siam. Chao Phraya Chakri, or King Rama I of the Chakri monarchy, the current Thai monarchy, relocated the capital to the east bank

of the Chao Phraya River, where it has remained ever since. The new king assumed the title of Rama I and began the Chakri dynasty, which continues to the present day.

Clearly, Thailand's lengthy history and geographical location have contributed to the country's long-standing ethnic diversity. Even though the Thai-Siamese ethnic group is the largest in the nation, Thailand is home to various other ethnic groups who live along its borders. There are many Thai Malays, particularly in the southern area that borders Malaysia. In accordance with Klommeung (2019), Thai Malays are defined as an indigenous local minority group who differentiate themselves from the majority group in society in terms of social and cultural aspects such as language usage and religion.

2.2.2 Historical Background of Thai Malays

Thai Malays, an ethnolinguistic group primarily located in the southern border provinces of Thailand, represent a distinctive and historically significant community within the nation (Sidae et al., 2023). As noted by Masor (2012), the Thai Malays people, known as Orang Naju, identify their language as Patani Malay (Kuno, 2018). This language is widely spoken in the provinces of Pattani, Yala, and Narathiwat, as well as in certain districts of Songkhla, including Chana, Tepha, Nathavee, and Saba Yoi (Uthai, 2013). Despite constituting only about 4% of the total population of Thailand, Thai Malays make up the majority in the southernmost provinces, where approximately 1.3 million of the 2 million residents speak Patani Malay (Kaewnunual, 2018).

The historical significance of the Thai Malays community is closely tied to the legacy of the Pattani Kingdom, an ancient Malay monarchy that was centered in

Pattani province and extended over what is now Thailand's southern border region (Sidae et al., 2023). This kingdom was one of the earliest Malay empires on the Malay Peninsula, having flourished as a cultural and commercial hub (Dharnmanonda, 2022). Historical accounts from Chinese and Japanese traders during the 16th to 19th centuries often reference Pattani by various names such as Da Ni, Dai Ni, and Ta Ni (Dharnmanonda, 2022), indicating its established role in regional trade and commerce. Moreover, historical literature such as Hikayat Pattani, written in the 18th century, further attests to the significance of Pattani in the broader context of Southeast Asian history.

Pattani's historical roots are deeply interwoven with the legacy of the Langkasuka Kingdom, an early Indianized state that spanned from the 2nd century CE. Langkasuka served as a crucial maritime port in the Gulf of Siam, facilitating trade between Southeast Asia and other parts of the ancient world, including India, China, and the Arabian Peninsula (Nopsuwan et al., 2022; Nik Mahmud, 2008). Langkasuka's prominence as a commercial hub is well-documented in ancient records, with the kingdom appearing in various sources under multiple names, such as Langasobha, Ilangasoka, Lengasuka, and Langashuka (Dharnmanonda, 2022). The transition from Langkasuka to Pattani represents not only a change in name but also a shift in the geopolitical and cultural dynamics of the region, with Pattani emerging as a central node in the international trade networks of the 6th to 19th centuries.

While the historical legacy of Langkasuka is undeniably important, it is the term Pattani that has come to symbolize the identity of the Thai Malays community in contemporary discourse (Boonratsamee, 2023). The term "Pattani" has been the subject of ongoing debate among regional scholars, with some arguing that it refers to

the ancient Pattani Kingdom, while others assert that it represents a broader geographical and cultural identity tied to the Malay-speaking population of southern Thailand. Binji (2015) has provided a critical analysis of the term Pattani, concluding that it predominantly refers to the historical Patani Malay kingdom that existed prior to the region's colonization by Siam.

The complex relationship between Pattani and Siam is a central theme in the historical narrative of southern Thailand. Tuwaesidek (2021) notes that by the 12th century, a number of Thai states had emerged in mainland Southeast Asia, expanding their influence into the Malay Peninsula. By the 13th century, the Kingdom of Siam had extended its reach southward, eventually conquering Nakhon Sri Thammarat and other regions. During the 14th century, the Pattani Kingdom experienced a significant transformation with the introduction of Islam, which gradually became the dominant religion, further distancing the region from the political influence of the central Thai state (Nik Mahmud, 2008). This historical shift underscores the growing autonomy of the Pattani region, although it remained a vassal state under the Siamese monarchy for centuries.

Ruttanaamatakun (2007) provides a succinct summary of Pattani's status following its annexation by Siam, noting that Pattani was reduced to a semi-tributary state, which further exacerbated the region's political marginalization. This status persisted until the dissolution of the Pattani Kingdom in 1933, when the region was divided into three provinces: Pattani, Yala, and Narathiwat (Ruttanaamatakun, 2007). This administrative division reflects the ongoing political and cultural fragmentation of the once cohesive Pattani Kingdom, which continues to shape the social and political realities of southern Thailand today.

The historical trajectory of Pattani's integration into Siam is critical to understanding the contemporary struggles faced by the Thai Malays community. The long-standing political marginalization of the southern border provinces, coupled with the cultural and linguistic differences between the Malay-speaking Thai Malays and the predominantly Thai-speaking rest of the country, has fostered a sense of distinct identity among Thai Malays. This historical context highlights the deep-rooted socio-political challenges facing the Thai Malays community, including issues of language preservation, cultural autonomy, and political representation.

It is crucial to recognize that while the legacy of the Pattani Kingdom is often invoked in discussions of southern Thailand's political and cultural landscape, the modern identity of Thai Malays is continually shaped by both their historical past and the ongoing processes of state integration and cultural assimilation. The historical roots of the Pattani Kingdom and Langkasuka provide essential context for understanding the contemporary dynamics in southern Thailand, where issues of language, culture, and political representation continue to intersect in complex and often contentious ways.

2.3 Indianization in Southeast Asia

Southeast Asia is a region located between the Pacific Ocean and the Indian Ocean. In earlier times, Southeast Asia was a hub for commerce and cross-cultural interaction, influenced by Europe, China, India, and the Middle East. There are hundreds of different ethnic groups, dialects, and religious customs in Southeast Asia, resulting in one of the most culturally diverse areas in the world (Sanmee, 2024).

As indicated by Lukas (2004), numerous ethnic groups in both mainland and insular Southeast Asia have long been subjected to intense Indian cultural influences. Suwanraksa (2017) supports this idea by stating that India's engagement with Southeast Asia dates back to the 1st century. Indian traders established a network of ports and introduced Brahmins who spread Buddhism and Hinduism among the inhabitants of the region (Tunprawat, 2010). The spread of Indian civilization in Southeast Asia was first defined by Coedes (1975), who called it "Indianization" or "Sanskritization." This term describes the dissemination of Indian culture throughout Southeast Asia, particularly in the context of the Hindu dynastic and political systems (Thepa & Saengpare, 2022; Halimshah, 2019).

Since the 1st century A.D., several ancient kingdoms have been established as a result of the expansion of Indian civilization into Southeast Asia. Prapandvidya (2023) indicated that the first Southeast Asian state known to have embraced the concept of Indianization was the Funan Kingdom. While Funan's capital was located in the Mekong Delta, the territory and authority of this kingdom also extended over much of the Malay Peninsula, Southern Vietnam, and the Central Mekong.

Furthermore, Agarwal (2011) explained that states in Southeast Asia also practiced Indian kingship through the use of Sanskrit. The earliest lithic records from most of the countries in Southeast Asia are in Sanskrit, which was considered the official language and widely used in the ancient kingdoms of the region.

In support of the statements above, Halimshah (2019) elaborated that almost all the inscriptions found in Southeast Asia were recorded in Sanskrit, leading some scholars to refer to the Indian influence in the region as Sanskritization. Tripathi (2001) illustrated inscriptions from various countries in Southeast Asia as shown below: