

## **THE PATTERNS OF USING PAIL AND SANSKRIT LOANWORDS IN I-SAAN LAM LONG FOLK MUSIC**

**Itsarate Dolphen**

Dr., Khon Kaen University, Thai Language Department, Faculty of Humanities and Social Sciences, THAILAND, itsdol@kku.ac.th

### **Abstract**

Pali and Sanskrit loanwords have been used in Thai language long time ago since the Sukhothai period. It has been found that Pali and Sanskrit words have been used at the first time appearing on the first stone inscription and many others in the later period of Thai dynasty. At the present time, they are widely used in standard Thai as well as in regional languages of Thailand.

In the old days, Pali and Sanskrit language were used commonly by Buddhist monks. The persons can compose I-Saan Lam Long folk music are those who used to study in temple or used to be the monk. These educated people obviously know Pali and Sanskrit language as well as all kinds of secular and religious knowledge. Because of these conditions, it is common to find many Pali and Sanskrit words used in I-Saan Lam Long folk music.

This paper aims to explore the patterns of using Pali and Sanskrit loanwords in composing I-Saan Lam Long folk music. The data used in this paper were collected from 10 Lam Longs folk music. They were selected from different composers and different I-Saan folk singers. The data analyzed in this paper were retrieved from the website, <http://youtube.com> and then transcribed into Thai alphabet. This paper is considered as a qualitative study. The findings reveal that there are two main patterns of using Pali and Sanskrit loanwords in I-Saan Lam Long folk music. The first pattern is that of using Pali and Sanskrit language as a single word and the second one is that of using Pali and Sanskrit language as a compound word. For the first pattern, the Pali and Sanskrit loanwords can be used individually in composing I-Saan Lam Long folk music. There is no word formation in this particular pattern. As for the second pattern, the Pali and Sanskrit loanwords are used as a compound word. Words are formed to create new meanings to attract listeners. The compound words in this sense are either from Pali and Sanskrit words combined together to form a new word or from Pali or Sanskrit words combined with other languages such as central Thai language, I-Saan dialect, or even the Khmer language. In terms of meaning, some compound words are created to form new meaning but some are coined just to reduplicate the meaning of the Pali or Sanskrit word. This paper is applicable for those who would like to study how Pali and Sanskrit words are used in dialect languages of Thailand in the aspect of word formation. It helps to illuminate that not only the standard Thai language are used with Pali and Sanskrit to coin new words but the I-Saan dialect also used to form new words especially in I-Saan Lam Long folk music.

**Keywords:** Pali and Sanskrit loanwords, word formation, I-Saan Lam Long folk music, I-Saan dialect.

## 1 INTRODUCTION

Pali and Sanskrit language play an important role in Thailand. They are used normally in Thai language as foreign loanwords. Pali and Sanskrit loanwords have been used in Thai language long time ago since the Sukhothai period. It has been found that Pali and Sanskrit words have been used at the first time appearing on the first stone inscription and many others in the later period of Thai dynasty. At the present time, they are widely used in standard Thai as well as in regional languages of Thailand.

In the past, I-Saan folk literatures were created by those who had an opportunity to study in temple. It means that the monks were the priority ones to study and of course the boys could study with the monks in the temple. Pali and Sanskrit language were used commonly by Buddhist monks. They are used as parts of prayers and devotions. Pali and Sanskrit used in Thai language are treated as loanwords. The persons can compose I-Saan Lam Long folk music are those who used to study in temple or used to be the monk as mentioned. These educated people obviously know Pali and Sanskrit language as well as all kinds of secular and religious knowledge. Because of these conditions, it is common to find many Pali and Sanskrit words used in I-Saan Lam Long folk music.

The aim of This Paper is to explore the patterns of using Pali and Sanskrit loanwords in composing I-Saan Lam Long folk music.

The paper is divided into five main parts. The first part is about the introduction informing why this paper concerned in this particular topic. The second part and the third part are focused on data and methodology of this study. The forth part is the main part of the paper. It provides the results of the study analyzing on the patterns of using Pail and Sanskrit loanwords in I-Saan Lam Long folk music. The result obviously shows the characteristics of using Pail and Sanskrit words to form new words in folk music which is quite different from how standard Thai linguistically does. And then the last part is going to the conclusion of the study.

This paper is applicable for those who would like to study how Pali and Sanskrit words are used in dialect languages of Thailand in the aspect of word formation. It helps to illuminate that not only the standard Thai language are used with Pali and Sanskrit to coin new words but the I-Saan dialect also used to form new words especially in I-Saan Lam Long folk music.

## 2 DATA

The data used in this paper were collected from 10 Lam Longs folk music. They were selected from different composers and different I-Saan folk singers. The data analyzed in this paper were retrieved from the website, <http://youtube.com> and then transcribed into Thai alphabet. The following are all 10 Lam Longs.

- 1) ลำล่องนางหมาขาว /lam-lǔwŋ naaŋ-mǎa-khǎaw/
- 2) ลำล่องนางปฎาจารย์ /lam-lǔwŋ naaŋ-pà-taa-cà-laa/
- 3) ลำล่องขลุ-นางอ้ว /lam-lǔwŋ khǔn-luu naaŋ-ʔná/
- 4) ลำล่องนางนกระจอก /lam-lǔwŋ naaŋ-nók-krà-còwŋk/
- 5) ลำล่องขุนทึงขุนเทือง /lam-lǔwŋ khǔn-thuŋ khǔn-thuanŋ/
- 6) ลำล่องโขง /lam-lǔwŋ khoŋŋ/
- 7) ลำล่องอาลัยลา /lam-lǔwŋ ʔaa-laj laa/
- 8) ลำล่องชวนอ้ายกลับอีสาน /lam-lǔwŋ chuan ʔáaj kláp ʔii-sǎan/
- 9) ลำล่องประวัติเมืองฟ้าแดดสูงยาง /lam-lǔwŋ prà-wàt muuaŋ-fáa-dǎet-sǔnŋ-jaaŋ/
- 10) ลำล่องสาวหมอลำซำรัก /lam-lǔwŋ sǎaw-mǎw-lam cháŋm rák/

## 3 METHODOLOGY

This paper is considered as a qualitative study. It is a descriptive research. The data used in this paper were

from I-Saan Lam Long folk music. There are totally 10 Lam Longs analyzed in this paper. The data were transcribed into Thai alphabet as the original research data retrieved from the website <http://youtube.com>. In this paper, the data are shown in Thai alphabet in the first line. And then, they are transcribed into phonetic alphabet with a free translation in the third line.

## 4 RESULTS

Lam Long is one kind of I-Saan folk music or Morlum. According to Dolphen (2016), Morlum is a popular folk performance and well-known in Isan. This folk performance has changed a lot from the past. Originally, it is focused on story-telling which is accompanied by rhythmic and melodious music. The story being told by the morlum or the Isan folk performer is narrated by the verse of song composing of words, rhyming with different styles of singing from the beginning of performance to the end. I-Saan people are familiar with Morlum Moo or Morlum troupe which performers are more than one to play story-telling. Morlum Moo, according to Miller (2008: 178) was developed gradually from lumphuen and likay-the central Thai folk performance. It has typically style of performance in terms of a number of performers, melody, musical instrument, and dressing.

Lam Long is different from Morlum troupe in terms of a number of performers or singers. As for Lam Long, only one performer does in this kind of I-Saan folk music. I-Saan folk singer might be the person who composes the song himself or somebody can do it for the singer. As it has been mentioned before, the person who can compose I-Saan lam Long is an educated person who gains their knowledge from temple and learns Pali and Sanskrit language from the monks. That is why there are so many pali and Sanskrit loanwords are used in I-Saan Lam Long folk music.

The followings are the results of this paper showing the patterns of using Pali and Sanskrit loanwords in I-Saan Lam Long folk music in terms of word formation.

### 4.1 Using Pali and Sunskrit Language as a Single Word

It has been found that Pali and Sanskrit loanwords are often used as a single word. The following are some examples of using Pali and Sanskrit language as a single word in I-Saan Lam Long.

- (1) ลำล่องนางนภกระจอก /lam-lóʋŋ naaŋ-nók-krà-còʋk/

พอเมื่อสุริเยศย้ายละดูใหม่มาถึง

/phɔʋ mûna sù-rí-jêet jâaj lá-dũu màj maa thǎŋ/

“when the sun moved and then new season came”

From example (1) which is retrieved from ลำล่องนางนภกระจอก /lam-lóʋŋ naaŋ-nók-krà-còʋk/, the word สุริเยศ /sù-rí-jêet/ is a Sanskrit loanword. It means ‘the Sun’. This word is not used in everyday life but in literature. As I-Saan Lam Long is categorized as a kind of literature even it is folk literature, it is common that this particular word will be used in I-Saan Lam Long to show the art and appreciation of folk literature.

- (2) ลำล่องอาลัยลา /lam-lóʋŋ ʔaa-laj laa/

ไก่กะตบปีกจ๋อนฮ้องโห่งคองขัน สุริยันยอแสงเบิกเบยควงฟ้า

/kàj kà tóp piik còʋn hǔʋŋ kooŋ khɔʋ khǎn sù-rí-jan jɔʋ sǎæŋ bə̀ək bǎəj khuauŋ fâa/

“the chicken flap its wings and then crowed, the Sun shined over the sky”

The word สุริยัน /sù-rí-jan/ is also a Sanskrit loanword. It is a variant form of สุริยา /sù-rí-ja/ which means ‘the Sun’. It shares the same meaning of สุริเยศ /sù-rí-jêet/ mentioned in example (1). This Sanskrit loanword is used as a single word in I-Saan Lam Long which is not used normally in daily life.

- (3) ลำล่องขุนทิ่งขุนเทือง /lam-lóʋŋ khũn-thuŋ khũn-thuauŋ/

“เป็นตาสงสารแก้วบุตรตนแก้วอ่อน”

/pěn tǎa sǎn sǎn kǎæw bǔt ton kǎæw-?wǎn/

“(I) felt very sympathy to my dear young son”

As we can see from example (3), the word บุตร /bǔt/ ‘son’ is Sanskrit word. It is used as a single word in Lam Long folk music instead of using the word ลูก /lǔuk/ which also means ‘son’. The composer prefers using บุตร /bǔt/ to ลูก /lǔuk/ in this Lam Long because it shows the knowledge of Pail and Sanskrit word of the composer as well as the art and appreciation of Lam Long itself.

#### 4.2 Using Pali and Sunskrit Language as a Compound Word

It has been found that there are so many Pail and Sanskrit loanwords are used as compound words. The compound words which are used in I-Saan Lam Long folk music are sometimes coined with other languages as follows:

(4) ลำล่องนางปฎาจารย์ /lam-lǔwŋ naaŋ-pà-taa-cà-laa/

“พอแต่ผู้ข่าวน้องพระนางนาถจากเขื่อนหนี พอปานธรณีไหวส่วนใจของอ้าย”

/phǔw tǎæ hǔu khàaw nǔwŋ phǎa-naaŋ-nàat càak huan nǐl, phǔw paan thǔw-rá-nii-wǎj sǔan cǎj khǔwŋ ?áaj/

“Once heard that my dear heart left the house, it was like an earthquake occurred in my heart”

The word ธรณีไหว /thǔw-rá-nii-wǎj/ ‘earthquake’ is considered as a compound word. This compound word does not exist in standard Thai. It is coined and used only in special purpose as appeared in Lam Long folk music to represent the art and appreciation. In standard Thai, the word แผ่นดินไหว /phǎæn-din-wǎj/ is a compound word. It means ‘earthquake’. The word ธรณี /thǔw-rá-nii/ ‘the earth’ is used both in Pail and Sanskrit language whereas the word ไหว /wǎj/ ‘shake’ is Thai word. Instead of using the word แผ่นดิน /phǎæn-din/ ‘earth’ which is the Thai word, the word ธรณี /thǔw-rá-nii/ is selected to present the art and appreciation of Lam Long folk music.

(5) ลำล่องนางหมาขาว /lam-lǔwŋ naaŋ-mǎa-khǎaw/

“แม่หมาขาวหาได้อาภรณ์เสื้อใส่”

/mǎæ-mǎa-khǎaw hǎa dáj ?aa-phǔwŋ-sǔa sàj/

“Mother white dog seeked for clothes to wear”

As we can see from the example above, the word อาภรณ์เสื้อ /?aa-phǔwŋ-sǔa/ ‘clothes’ is considered as a compound word which its meaning is ‘clothes’. This compound word does not occur in standard Thai. The word เสื้อผ้าอาภรณ์ / sǔa-phǎa- ?aa-phǔwŋ-/ ‘clothes’ is considered as a four syllable compound word. The word อาภรณ์ /?aa-phǔwŋ/ is from pali and Sanskrit language. It means ‘clothes’. The word เสื้อ /sǔa/ is a Thai word which shares the same meaning with อาภรณ์ /?aa-phǔwŋ/. The word เสื้อ /sǔa/ is attached with อาภรณ์ /?aa-phǔwŋ/ in order to clarify the meaning of the particular pali and Sanskrit word.

(6) ลำล่องโขง /lam-lǔwŋ khoŋ/

“กระแสน้ำเวินวัง เห็นแต่เอาไปน้ำ”

/krà-sǎæ-nâam wəən-waŋ hěn tǎæ ʔǎa-pǔo nâam/

From example (6), the word อาโป /ʔǎa-pǔo/ 'water' is from Pail word. This word is coined with the word น้ำ /nâam/ 'water' which is Thai word. The Thai word is used to clarify the meaning of Pail word.

(7) ลำล่องประวัติเมืองฟ้าแดดสงยาง /lam-lóŋj prà-wàt muan-fáa-dǎæt-sǔŋ-jaan/

"แต่โบราณนานมาเอ็นเล็งไก่อโจ้น เฒ่าเชียงสร้อยตั้งชื่อนาม"

/tǎæ boo-raan naan maa ʔəən ləŋj kàj jòon thàw siaŋ sòj tǎŋ sǔŋ-naam/

As we can see from example (7), the compound word ชื่อนาม /sǔŋ-naam/ 'name' is coined from I-Saan dialect word and Pali word. The word ชื่อ /sǔŋ/ is I-Saan word whereas นาม /naam/ is from Pali word. They both mean 'name'. I-Saan word is used in this particular compound word in order to clarify the meaning of Pail word. It is useful for those who do not know the meaning of Pail word so that they can understand the meaning of compound word used in this Lam Long.

To conclude in this part, it is clear that the Pail and Sanskrit word used in I-Saan lam Long folk music are applied both as a singular word and a compound word. The significant function of using Pail and Sanskrit word to form a compound word are to clarify the meaning of Pail and Sanskrit words and to make Lam Long more tuneful in terms of art and appreciation. By doing this, it also illuminates the knowledge and talent of I-Saan local people to use Pail and Sanskrit word in composing Lam Long. The patterns of using Pail and Sanskrit loanwords appearing in I-Saan Lam Long are not commonly used by local people in daily life.

## 5 CONCLUSION

To conclude, the significant pattern of using Pali and Sanskrit loadwords in I-Saan Lam Long is that of using Pali or Sanskrit word coined with I-Saan dialect. This pattern shows the nature of using Pali and Sanskrit words with regional language that always comes after the Pali and Sanskrit language to modify the meaning of Pali and Sanskrit language. It is because local people cannot understand the meaning of Pali and Sanskrit words used by monks or those who had study Pali and Sanskrit language. Therefore, I-Saan word used adjacent to the Pali and Sanskrit word helps to clarify the meaning of the word used by a composer of Lam Long folk music. In terms of the art of metrics, using I-saan words combined with Pail and Sansrit words to form a compound word, not only shows the aesthetics of composing I-saan lam Long but also illuminate the talents of poet of using I-Saan dialect together with Pail and Sanskrit words. This linguistic technique of word formation also educates local people who do not have an opportunity to study in the temple or even to learn Pail language with the monks to be educated people.

This paper is applicable for those who would like to study how Pali and Sanskrit words are used in I-Saan dialect of Thailand in the aspect of word formation. It helps to illuminate that not only the standard Thai language are used with Pali and Sanskrit to coin new words but the I-Saan dialect also used to form new words especially in I-Saan Lam Long folk music to the significant characteristics of the art and appreciation of I-Saan folk literature.

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