Sanskrit Loanword as Proper Name in Thai and Javanese Societies

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ABSTRACT

Naming is one of the most important processes in social interaction in which to identify things, persons, and places. Therefore, person naming become a sign of a parent’s wish for their baby. Parents will choose a special name for their baby with several of considerations, such as: family, religion, culture, and gender. This paper is aimed to study the usage of Sanskrit loanword as proper names in Thai and Javanese societies. Several Sanskrit loanwords which usually used as terms in educational, religious, ritual, mythical, geographical, economic, political, arts and literature activities are also used as proper names in both Thai and Javanese societies. Some Sanskrit names are considered as male names in both societies because the meanings of these words stereotypically performed male characteristics, such as powerful, strong, as protector. Some Sanskrit names are considered as female names in both societies because the meaning of these words stereotypically performed female characteristics, such as beauty and happiness, etc. However, meanings of several words sometimes are appropriate for both sexes, or vice versa. Thus, these words sometimes attached by male or female markers which distinguish the both two sexes.

Keywords: Proper name; Sanskrit loanword; Language and culture.

1. Introduction

Studies in language borrowing always involve the issue of language contact. Language contact entails interaction between distinct languages either through written form or through social contact between speakers. Kulke (1985) mentioned that the model of Indian language and literature loaned to Southeast Asian could be considered as a kind of “model of transplantation”. In other words, it is similar to a plant developing according to local conditions (Lukas, 2003: 85). Moreover, an intensive language contact is also a powerful external promoter of a language change (Carmen Silva-Corvalan, 1990: 164). Through history of nation building, people within the region of SEA interacted with other language speakers. For example, they interacted with Indian people. Historically, Indian people travelled to SEA regions for trading (Shastri: 2005; Sahai: 2006). Indian merchants maintained their good relationship with Pagan, Haripunjaya, Sukhothai, Ayuthaya, Champa, Khmer, Srivijaya, Majapahit, Singhasari, Bali, etc. (Gonda, 1952; Chaiyanara, 1990; Lukas, 2003). During their trading, they also introduced their religions, traditions, literature, and languages, such as Sanskrit language.
Sanskrit language which is classified as a member of Indo-European language influenced other languages through literature such as Veda (the world’s oldest known literature), and also the two great epic poems, the Mahabharata and Ramayana (Maurer, 1995: 5-7). As a consequence, Sanskrit language and its literature had varying degrees of influence on the SEA languages. Nowadays, Sanskrit words are localized by Southeast people for enriching their own vocabularies, such as it were loaned in Thai and Javanese languages. Sanskrit loanwords which usually used as terms in educational, religious, ritual, mythical, geographical, economic, political, arts and literature activities in Thai and Javanese languages are also used as proper names by the societies (Gonda, 1952: 212-216).

Naming is one of the more important processes in social interaction in which to categorize things, persons, and places. For instances, person naming become a sign of a parent’s wish for their baby. Parents will choose a special name for their baby with considerations, such as: family, religion, culture, and gender. Particular geographical place is also named by the owner with special purposes and wishes. According to Voranitinunt (1984), there are 7 qualifications which are considered on person naming which giving successful of life, e.g. names for reaching power and respect; name for reaching prosperous, dignified and richness; names for getting love, mercy, compassion from others; name for becoming a diligent people, hardworking; name for becoming honorable person; name for having a good interpersonal relationship; and name for getting healthy and long live. According to Javanese culture, the naming of Javanese is classified at least one to three considerations, as follows: First consideration is social class consideration, e.g. from an ordinary family or from an aristocrat family; Second consideration is meaning consideration. It means the chosen name/word has a good meaning or bad meaning; third consideration is based on petungan or primbon ‘Javanese almanac/compendium of astrological knowledge’. Javanese believe that the appropriate name or un-appropriate name will reflect to the behavior, and/or luckiness of the owner.

There are several scholars who have already studied Sanskrit loanwords as name in Thai and Javanese languages, for example: Gonda (1952) exemplified several name of person and geographical places in Java which are used the Sanskrit words; William J. Gedney (1947) identified the Indic etymon in spoken Thai; Woranitinunt (1984) listed the terminology of Hindu mythology. However, none of the scholars has ever made a comparison study between the proper name in Thai and Javanese societies which are used Sanskrit words. This research, therefore, will be aimed to study the usage of Sanskrit loanword as proper names in Thai and Javanese societies, because in both Thai and Javanese societies, there are several Sanskrit loanwords which usually used as terms in educational, religious, ritual, mythical, geographical, economic, political, arts and literature activities, but also are used as proper name.

2. Sanskrit Loanwords as Proper Name in Thai Society

2.1. Education terms as proper name

Several educational terms which borrowed from Sanskrit language, also are used as proper names in Thai society, such as /tʰɾ̥ːʔ̌/ sə̀ diː/ ‘theory; hypothesis’, /ban dʰiːt/ ‘graduate’, /wìt tʰ̌ jəː/ ‘knowledge; philosophy’, /sàːt/ ‘knowledge’,/sú pʰ a sūt/ ‘proverb, saying’ which are used as male name in Thai society; and /pə̀ ṭiːnjaː/ ‘degree; academic degree’ is used as female name in Thai society. In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) /pə̀ ṭiːnjaː/ ‘degree’ and /råː ‘diamonds’ become /pə̀ ṭiːnjaː:raːt/ ‘a degree of diamonds’,
or /pə̀ ṭiːnjaː/ ‘degree’ and /wan/ ‘colour’ become /pə̀ ṭiːnjaː:wan/ ‘a colorful degree.

(2) /sàːt/ ‘knowledge’, /traː ‘mark, symbol’, and /júː ‘war’ become /sàːt traːjúː ‘symbol of war science’, or /sàːt/ ‘science’ and /ṣin/ ‘arts’ become /sàːt ṣin/ ‘arts of science’,
or /kit tiː ‘fame’ and /sàːt/ ‘science’ become /kit tiːsàːt/ ‘a fame of science’.

2.2. Religion, ritual and myth terms as proper name

Several terms on religion, ritual, and mythology which borrowed from Sanskrit language, also are used as proper names, such as /tʰam/ ‘fair’, /ʔǐn/ ‘Indra’, /wìt səönü/ ‘Vishnu’ are used as male name in Thai society, and

Several political terms which are borrowed from Sanskrit language, also are used as proper names, such as /sânti/ ‘peacefulness; tranquility; calmness’, /mût/ ‘advisor, high government officer’, /phap/ ‘prerogative, privilege’, /thâ:t/ ‘nation’ which are used as male name in Thai society ; or /mût/ ‘friend’ and /tî:ai/ ‘victory’ which are used in both male and female names in Thai society. In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:
(1) /sânti/ ‘peacefulness; tranquility; calmness’ and /sûk/ ‘happy’ become /sântisûk/ ‘peaceful and happy’.
(2) /mût/ ‘friend’ and /sûk/ ‘good’ become /sûmût/ ‘the good friend’ which has a variation

2. Socio-economical terms as proper name

Several socio-economical terms which are borrowed from Sanskrit language, also are used as proper names, such as /sôm bu:n/ ‘perfectly, completely’, /t:at/ ‘week, sun’, /thâ:wi:p/ ‘continent’ which are used as male name in Thai society. The other words, /tçan/ ‘Monday, moon’ and /kômon/ ‘heart, mind, lotus’ are used as female name in Thai society. Another examples /tâ:na:/ ‘fund’ is used as male name in Thai society.

2.4. Political terms as proper name

Several political terms which are borrowed from Sanskrit language, also are used as proper names, such as /sânû/ ‘peacefulness; tranquility; calmness’, /mût/ ‘advisor, high government officer’, /phap/ ‘prerogative, privilege’, /thâ:t/ ‘nation’ which are used as male name in Thai society ; or /mût/ ‘friend’ and /tî:ai/ ‘victory’ which are used in both male and female names in Thai society. In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

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(2) /mût/ ‘friend’ and /sûk/ ‘good’ become /sûmût/ ‘the good friend’ which has a variation

2.3. Socio-economical terms as proper name

Ritual and traditional terms which are borrowed from Sanskrit language, also are used as proper names, such as /mût/ ‘friend’ and /t:ri:k/ ‘get married’, and /phâ:ni/ ‘ceremony, ritual’ are used as male name in Thai society, and /phâ:ni/ ‘year’ which has secondary meaning ‘Buddhist lent’ is used as female name in Thai society. In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) /sânti/ ‘the good year’ which is consisted of /sânti/ ‘good’ and /phâ:ni/ ‘year’

(2) /phâ:ni/ ‘the prosperous ritual’ is consisted of /phâ:ni/ ‘ceremony, ritual’ and /phâ:ni/ ‘prosperity’, or /phâ:ni/ ‘the leader of ritual’ is consisted of /phâ:ni/ ‘ritual’ and /kô:n/ ‘arm, hand’.

/âpsorn/ ‘angel’ is used as female name in Thai society. However, several words also are used as male or female name in Thai society, such as /kû:sûn/ ‘charity, merit’ and /hê:p/ ‘god, goddess’. In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) /phâ:ni/ which is consisted of /phâ:ni/ ‘Indra’ and /phâ:ni/ and /phâ:ni/ which is consisted of /phâ:ni/ ‘Indra’ and /phâ:ni/.

(2) /sânti/ ‘a good deity’ which is consisted of /sânti/ ‘good’ and /hê:p/ ‘deity’; or /hê:p/ ‘female deity’ which is consisted of /hê:p/ ‘deity’ and /hê:p/ ‘daughter’, girl’.

(3) /wit sono/ which is consisted of /wit sono/ and /phâ:ni/ ‘lineage’.

In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) /sânti/ ‘the good year’ which is consisted of /sânti/ ‘good’ and /phâ:ni/ /phâ:ni/ ‘Buddhist lent’

(2) /phâ:ni/ ‘the prosperous ritual’ is consisted of /phâ:ni/ ‘ceremony, ritual’ and /phâ:ni/ ‘prosperity’, or /phâ:ni/ ‘the leader of ritual’ is consisted of /phâ:ni/ ‘ritual’ and /kô:n/ ‘arm, hand’.
as /sumãːtɛˈraː/ ‘the good friend’.

(3) /tɛɡʰai/ ‘victory, successful’ and /wút/ ‘qualification’ /tɛɡʰaiwút/ ‘successful and qualified’; or /tɛɡʰai wan ni:/ ‘the victory of intellectuals’ which consisted of /tɛɡʰai/ ‘victory’ and /wan ni:/ ‘intellectuals’.

(4) /tɛɡʰaːt/ ‘nation’ and /sũː/ ‘good’ become /sũtɛɡʰaːt/ /tɛɡʰaːt/ ‘the good nation’.

2.5. Arts and literature terms as proper name

Several arts and literature terms which are borrowed from Sanskrit language, also are used as proper names, such as /ʔɔrãːtɛɡʰũn/ ‘Arjuna’, /kɔwí:/ ‘poet’ are used as male name in Thai society, but /tɛɡít trãː/ ‘paint’, /bũt sə ba:/ ‘Inao’s wife’, and /sũː daː/ ‘King Rama’s wife’ used as female name in Thai society. In its usage as proper name, particular Sanskrit loanword sometimes combined with another word, for examples:

(1) /kɔwíː/ wút/ ‘qualified poet’ which is consisted of /kɔwíː/ ‘poet’ and /wút/ ‘qualification’, or /kɔwíː/ wút/ ‘progressing poet’ which is consisted of /kɔwíː/ ‘poet’ and /wút/ ‘progressing’ or /kɔwíːː sãk/ ‘power of poet’ is consisted of /kɔwíːː/ ‘poet’ and /sãk/ ‘power, prestige’.

(2) /tɛɡít trãːpʰɔːn/ ‘beautiful picture’ which consisted of /tɛɡít trãː/ ‘paint, image’ and /pʰɔːn/ ‘decoration’, or /tɛɡít trãːː pʰɔːn/ ‘the blessed picture’ which consisted of /tɛɡít trãː/ ‘paint, image’ and /pʰɔːn/ ‘blessing’, and is consisted of /sũː/ ‘good’ and /tɛɡít trãː/ ‘paint, image’.

(3) /sũː daːpʰɔːn/ ‘the blessing of Sita’ which is consisted of /sũː daː/ ‘King Rama’s wife’ and /pʰɔːn/ ‘blessing’, or /sũː daːːrɔːt/ ‘the sita’s shine’ is consisted of of /sũː daː/ ‘King Rama’s wife’ and /rɔːt/ ‘precious stone or gem’.

3. Sanskrit Loanwords as Proper Name in Javanese Society

3.1. Educational terms as proper name

Educational terms which borrowed from Sanskrit language, also are used as proper names in Javanese society, even though, the number is limited, for examples, sastra /sastrɔː/ ‘science’ and widyә /widyә/ ‘knowledge’. Both of words able be used as male or female name and for those purposes, it sometimes are attached by a particular particle, such as –wan /wan/ for male in sastriawan /sastriawan/ or –ani /ani/ for female in sastriani /sastriani/; –wan /wan/ for male in widyawan /widyawan/ or –ani /ani/ or –wan /wan/ for female in widyani /widyani/ or widyawan /widyawan/.

3.2. Religion, ritual and myth terms as proper name

Religion, ritual, and myth terms which borrowed from Sanskrit language, also are used as proper names in Javanese society, such as dewa /dewa/ ‘god, deity’, wisnu /wisnu/ ‘Vishnu’, Indra /indra/ ‘Indra’ and nugrahә /nugrahә/ ‘blessing’ are used as male name in Javanese society; and dewi /dewi/ ‘goddess, deity’, apsari /apsari/ ‘angel’, Sri /sri/ ‘goddess Sri’ are used as female name. As proper name, the word dewa /dewa/ ‘god, deity’ sometimes is attached by particle su-/su-/ ‘good’ become sudewa /sudewa/ ‘the good god or the good deity’.

2.3. Socio-economic terms as proper name

Social, economic, and geographical terms which borrowed from Sanskrit language, also are used as proper names in Javanese society, such as dana /dana/ ‘fund’, karya /karja/ ‘work’, candra /candra/ ‘moon’, aditya /aditja/ ‘sun’ and guna /guna/ ‘benefit’ usually for male name; cahya /cahya/ ‘shine’, surya /surya/ ‘sun’, and wiʃi /wiʃi/ ‘seed’ usually used as both female and male names; and mega /mega/ ‘cloud’ is used as female name. However, those names are not absolutely for male, female or vice versa. Because, those words can be attached particular particle as gender marker of proper naming, for examples, karya /karya/ ‘work’ can be attached by –ani /ani/
become *karyani* /karyanî/ as female name, or *surya* /surya/ ‘sun’ can be attached by –ani /anî/ become *suryani* /suryani/ as female name or it can be attached –adi /adî/ become *suryadi* /suryadi/ as male name.

### 2.4. Political terms as proper name

Political terms which borrowed from Sanskrit language, also are used as proper names in Javanese society, such as *mitra* /mitra/ ‘friend’, *satriya* /satriya/ ‘warrior’, *yuda* /yudha/ ‘war’, *wijaya* /wijîyâ/ ‘victory’, *mantri* /mantri/ ‘palace official’, and *wira* /wîra/ ‘courageous, manly’ are used as male name in Javanese society. Particular political term which is used as male name, sometimes also is used as female name by attaching female marker, for examples, *satriya* /satriya/ ‘warrior’ which is attached by –ani /-anî/ or –nti /-nti/ become *satriyani* /satrijani/ or *satriyanti* /satriyanti/; *wijaya* /wijîyâ/ which is attached by –nti /-nti/ become *wijayanti* /wijîyantî/ which has counterpart male name as *wijayanto* /wijîyantî/. In addition, as proper name, particular political term also is attached by particle su- /su-/ ‘good’, for examples *mitra* /mitra/ ‘friend’ become *sumitra* /sûmitra/ ‘the best friend’; *mantri* /mantri/ ‘palace official’ become *sumantri* /sumantri/ ‘the best palace official’.

### 2.5. Arts and literature terms as proper name

Arts and literature terms which borrowed from Sanskrit language also are used as proper names in Javanese society. In this domain, the protagonist characters from Sanskrit literary works are dominantly used as proper name of Javanese, such as *rama* /rama/ ‘Rama’, *citra* /citra/ ‘picture’, *arjuna* /arjuna/ ‘Arjuna’, *bima* /bîma/ ‘Bhima’, *karna* /karma/ ‘Karna, ears’, *krîsna* /krîsna/ ‘Krishna’, *pandu* /pandu/ ‘Pandu’, and *brata* /brata/ ‘Bharata’ are used as male name in Javanese society; *sinta* /sînta/ ‘Sita’, *rûkmini* /rûkmini/ ‘Rûkmini’, *damayanti* /damayantî/ ‘Damayanti’, *parwati* /parwati/ ‘Parwati’, *sawitri* /sawitri/ ‘Savitri’, and *setyawati* /setyawatî/ ‘Satyawati’ are used as female name in Javanese society. In addition, as proper name, particular character also is attached by particle su- /su-/ ‘good’, for examples *karna* /karma/ ‘Karna, ears’ become *sukarna* /su:karma/ ‘good ears’; *brata* /brata/ ‘Bharata’ become *subrata* /subrata/ ‘Good Bharata’; *citra* /citra/ ‘picture’ become *sucitra* /sucitra/ ‘good picture’.

### 4. Comparison of Sanskrit Loanwords as Proper Name in Thai and Javanese societies

In both societies, Sanskrit loanwords also used as proper name as parent blessing to their babies. There are several similarities and differences in the usage of Sanskrit loanwords as proper name in both Thai and Javanese societies, as follows:

#### 4.1. Similarities

Several Sanskrit loanwords which usually used as terms in educational, religion, ritual, myth, geographical, economic, political, arts and literature activities are used as proper name in both Thai and Javanese societies. The chosen names are:

1. Sanskrit loanwords which have good meanings. There are similar Sanskrit loanwords which are chosen in both languages, for examples /vît tʰ ə ja:/ - *widya* /widya/ ‘knowledge, philosophy’; *h₁ tʰ ə na:/ - *dana* /dana/ ‘money’; and /hᵋ tʰ trəː/ - *citra* /citra/ ‘paint, image’
2. Name of Indian deities. There are similar Sanskrit loanwords which are chosen in both languages, for examples /tʰɪm/ - *indra* /indra/ ‘Indra’; *hᵋ hʰ eː pl/ - *dewa* /dewa/ ‘god’; /wɪt sʰ ə nʊː/ - *wisnu* /wisnu/ ‘Vishnu’.
3. Name of characters from the Sanskrit literary works which have good image or considering as protagonist characters. There are similar Sanskrit loanwords which are chosen in both languages, for examples /pʰ ɒr aː tʰ ə hᵋ ʊːn/ - *harjuna* /harjuna/ ‘Arjuna’, /ʃᵋː daː/ - *sînta* /sînta/ ‘King Rama’s wife’; /pʰ bɪm/ - *bîma* /bîma/ ‘Bhima’. In its usage as proper names, several Sanskrit loanwords are combined with another word / particle for specifying the meaning of the chosen proper names, such as /sʊː/ - *su-*, /su-/* ‘good’ in /sʊː tʰ trəː/ - *sumitra* /sumitra/ ‘good friend’; /sʊtʰ hᵋ eː pl/ - *sudewa* /sudewa/ ‘a good deity’; and /suː tʰ ə tʰ trəː/ - *sucitra* /sucitra/ ‘good picture’.

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3.2. Differences

There are several differences which found while Sanskrit loanwords are used as proper names in both Thai and Javanese languages, as follows. In its usage as proper names, Sanskrit loanwords in Thai language sometimes are treated as compound words, e.g. combined with another word as well as compound word, for examples /sāntī/ ‘peacefulness; tranquility; calmness’ and /sūk/ ‘happy’ become /sānūsūk/ ‘peaceful and happy’; /he₂h₁ai/ ‘victory, successful’ and /wūt/ ‘qualification’ become/he₂h₁aiwūt/ ‘successful and qualified’; and /kəmɔn kə:n/ ‘the heart of gold’ which is consisted of /kəmɔn/ ‘heart’ and /kə:n/ ‘gold which are purposed for specifying the names. The other attached words / particles are functioned as blessing words, such as /pʰɔt/ ‘lineage’, /wát/ ‘progressing’ and /pʰɔn/ ‘blessing’. Meanwhile, in Javanese language, the Sanskrit loanwords which are used as proper names, sometimes are attached with particles which extensive marker, such as adi /adi/ ‘beautiful’ in suryadi /suryadi/ ‘the beautiful sun’. The other attached particles are particles which are used as gender markers, for examples –i, -ni, -nti in dewi /dewi/ ‘goddess’, suryani /suryani/ ‘sun’, wijayanti /wijayanti/ ‘victory’ as female names; and -a, -na, -nta in dewa /dewa/ ‘goddess’, suryana /suryana/ ‘sun’, wijayanta /wijayanta/ ‘victory’ as male names.

Several Sanskrit loanwords which are used as proper names, in Thai society are used as female names but in Javanese society are used as male names or vice versa, for examples, proper names, /suniːt tɔːl/ - sumitra /sumitra/ ‘good friend’, /sʊwan nɔl- suwarna /suwarna/ ‘gold’, and /sʊtɔːl tɔːl/ - /sucitra/ ‘good picture’ which in Thai society are considered as female names, in contrary, in Javanese society are considered as male names; or /sāntī/ ‘peacefulness; tranquility; calmness’- santi /santi/ ‘to undertake spiritual exercise’ and /wūt tʰɔːl yəl/- widyə /widya/ ‘knowledge, philosophy’ which are considered as male names in Thai society, but in Javanese society, the name is considered as female names.

5. Conclusion

In the socio-cultural aspects of life, Sanskrit words which borrowed into Thai and Javanese languages are used in several activities, such as in educational activities; in religious, ritual, and mythical activities; in socio-economical activities; in political activities; and in arts and literature activities. Several Sanskrit loanwords which usually used as terms in educational, religious, ritual, mythical, geographical, economic, political, arts and literature activities are also used as proper names in both Thai and Javanese societies. Proper names in Thai language are dominated by Sanskrit loanwords. Words which chosen as proper names are words which have good meanings. Using those names, the parents deliver blesses to their children. Some Sanskrit names are considered as male names in both societies because the meanings of these words stereotypically performed male characteristics, such as powerful, strong, as protector. Some Sanskrit names are considered as female names in both societies because the meaning of these words stereotypically performed female characteristics, such as beauty and happiness, etc. However, meanings of several words sometimes are appropriate for both sexes. Thus, these words may be attached to male or female markers which distinguish the two sexes, such as /wūt/ ‘progressing’ for male and /pʰɔn/ ‘blessing’ for female. In Javanese society, male and female names which borrowed from Sanskrit language are distinguished by variation sounds /a- i/, such as –i, -ni, -nti in dewi /dewi/ ‘goddess’, suryani /suryani/ ‘sun’, wijayanti /wijayanti/ ‘victory’ as female names; and male marker -a, -na, -nta in dewa /dewa/ ‘goddess’, suryana /suryana/ ‘sun’, wijayanta /wijayanta/ ‘victory’ as male names. The use of variation sound /a/ - /i/ as gender marker is influenced by the Sanskrit morphological system.

Conflict of Interest

No conflict interests.

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