

Hindu and Sikh Socio-Cultural Perspectives as Reflected in Indian Thai Naming Conventions

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Abstract

This research aims to study the reflections of the socio-cultural perspectives of Indian Thais regarding naming among 500 Hindu Indian Thai people and 500 Sikh Indian Thai people. Cultural reflections of Hindu Indian Thai people can be divided into four categories: 1) ecology 2) artifacts 3) beliefs 4) and social value. Cultural reflections of Sikh Indian Thai people can be divided into three categories: 1) ecology 2) artifacts 3) and beliefs.

Keywords: naming, cultural reflections, ethnolinguistic, Indian Thai, semantic domain

Introduction

Names are important in every society. They are special linguistic phenomena which reflect ethnicity and culture. According to Mphande (2006), a name reflects not only self-significance, cultural identity, and societal features but also indicates linguistic structure, process of phonology, social status of their bearers, and legends and history of its ethnic group and the people surrounding it. Many linguists pay special attention to names to shed light on ethnic culture, beliefs, and all facets of an individual's community and language. This is called Ethnosemantic study, and it focuses on the standardized behavior of an ethnic group and the ethnic framework for understanding the semantic categories used in that particular cultural group (James, 1975). Particularly, Ethnosemantics studies precisely the vocabulary of any given language. India has exerted a powerful influence on Thai culture, especially in the courts. According to Dhiravegin (2008), it can be stated that Thai beliefs and values are most affected by the Indian culture through Buddhism and Brahminism. Today, there are approximately 150,000 Indian people living in Thailand. (Office of the Defence Attache, 2011). In addition to Thailand, a number of Indian people have immigrated to Malaysia, Singapore, Brunei and Indonesia. In the case of Thailand, there are two groups of Indian migrants: Hindus and Sikhs.

The first group is Hindus, who are the majority of Indian Thais in Thailand. According to archaeological evidence, it has also been found that Indian Thais brought civilization and Indian culture into Thailand during the era of Ashoka the Great. Much evidence for this has been found; for example, the development of several statues that belong to the Amaravati school of Buddhism at the site of Phra Pathom (Nakhon Pathom) and the site of Phing Tuk which have stood since the 3rd or 4th century A.D. (Cœdès: 17-18). Despite the turmoil in India and travel to Thailand since the reign of King Rama the fifth, the massive migration of this group of people resulted from the chaos of country separation which literally took place in next several decades.

The migration of the Sikhs, the first variety of which is Khalsa

and the second of which is Namdhari, began decades ago. They settled in Sukhumwit road and Ban Khaek, Lampang and Phitsanulok in 1885. According to Pongsapit (1991), 91 Sikh people moved to Thailand in 1855. Now there are 30-40,000 Sikh Indian Thai people in Bangkok. Most of them have settled in Pahurat, Thaphra, Ban Khaek, Sukhumwit and Klongton.

Although many Hindus and Sikhs have received legal status as Thai citizens, these communities are seen as foreign from the Thais' perspective, because they have retained their own cultural customs, language and traditions. They do not cross-marry because of the variance between cultures, and they still use their own naming conventions to keep their ethnic identity. However, some of them have both Indian and Thai names for use in different circumstances.

According to Karnow (1966), in India, the local Indian naming could be one phrase, unit-word, or word-division, often based on factors such as exclusive location, religious following, caste position, profession, and stage of practice and studying from the past to the present. The probability of the last name is not the element impacting the reliable distribution in all terminology places (Kaushik, 2000). Often, the name referring to one's home is used at the beginning of the name, while the caste organization or some other reference is used at the end of the name. There are few previous studies concerning Indian Thai ethnic groups. Most research has been done separately regarding descriptive and historical aspects of these groups. The Hindu and Sikh Indian Thais are the focus group of this study because they are the biggest and oldest groups in Thailand. This is the first study to investigate the naming and surname conventions of the Indian Thais in terms of linguistics and socio-cultural perspectives reflected in their names and surnames.

Objectives

To investigate linguistic structure of Indian Thais name and surname conventions including the Thai name and surname conventions in terms of syllable structures of names and surnames, form and content,

language used for naming, and meanings, and to study the reflections of the socio-cultural perspectives from Indian Thai naming.

Benefits of the study

To gain information of the linguistic conventions of Indian Thais' names and surnames, to understand the socio-cultural perspectives reflected in the Indian Thais' names and surnames, and to contribute to the widening of the knowledge field regarding Indian Studies and Ethnolinguistics for a better understanding between Thai and Indian people in term of language and culture.

Materials and Methods

The procedure of this research will be divided into four categories as follows: (1) Data Limitation, (2) Data Preparation, (3) Data collection and (4) Data analyses.

Data Limitation

Data for this research is limited to the conventions and meanings of approximately 1000 Indian Thais in Bangkok.

Data Preparation

1.1 The study of articles, journals, textbooks and theses which are relevant to Indian Thai naming and the theoretical frameworks will be foundational to this study.

1.2 The collection of Indian Thai Naming from 1000 informants around Thailand (Bangkok, Pathumthani, Nakhon Pathom, Chonburi, Chiang Mai, Lampun, Lampang, Nakhon Ratchasrima, Phuket, Yala and Trang) will also inform this study.

Data collection

1.3 Research for information pertaining to naming will be conducted through preliminary sources such as dissertations, textbooks and journals. Such research makes it possible for the researcher to ana-

lyze both the structure of naming and the analysis of word components, enabling effective semantic analysis of socio-cultural factors of the Thai Hindu Indians' naming.

1.4 500 Hindu Indian Thais and 500 Sikh Indian Thais, including their relatives, will be involved in this research via interview (approx. 1000 samples total). The researcher will select the sample whose ancestors migrated from 4 regions of India. The researcher will collect the data from focus groups with three to four generations per sample.

Data analyses

After all data is collected, linguistic features will be explained and analyzed using an ethnolinguistic and semantic approach. This will reveal where the roots of these words lie (the majority of Thai names are Sanskritized). Then the researcher will proceed to semantic analysis. The researcher will categorize these words based on religious meaning and sociocultural factors affecting the naming. Finally the researcher will conclude and discuss the findings.

Results

In this chapter, the researcher will provide the results of the study of the reflections of the socio-cultural perspectives embedded in the naming. According to the Sapir-Whorf Hypothesis (1987-1941), language is an acquired cultural function, not an inherent biological one. Theoretically, the system of symbolism that people use to relate to their experience is a capsule thought to contain that experience. The results reveal the underlying worldviews of both Hindu and Sikh Indian Thais.

Socio-cultural reflections of Hindu Indian Thai names

The socio-cultural reflection information can be divided into four aspects, namely: nature and environment, artifacts, beliefs, and social value, as follows.

1.1 Nature and environment

According to Aruna Deshpande, “Hinduism has always been an environmentally sensitive philosophy...Ecology is an inherent part of a spiritual world view in Hinduism.” (Deshpande, 2005). Therefore, in their daily life most Hindu Indian Thais are vegetarian and worship gods and goddesses of nature. This is reflected in their names:

(a) Nature

(1) Anshu	/ʔan.tɕhu/	‘ray’
(2) Nabh	/nab/	‘the sky’
(3) Arundhati	/ʔaruntha:ti/	‘the star’
(4) Sabrang	/sapraŋ/	‘rainbow’

(b) Jewel

(5) Manik	/ma:nik/	‘gem’
(6) Himank	/hiʔmaŋ/	‘diamond’
(7) Paras	/pa:rat/	‘gem’
(8) Panna	/panna:/	‘gem’

1.2 Artifacts

1.2.1 Decorations

Some names of the Hindu Indian Thais reflect decoration on the body. Body decoration has a long history beginning with the earliest civilization in the Indus Valley Civilization in 2500 B.C.E. in what is now Pakistan. Rings, necklaces and bracelets play a role in ceremonies and daily life, as reflected by the following names:

(9) Kirit	/kirit/	‘crown’
(10) Mudrika	/mattharika:/	‘ring’
(11) Trishar	/triteha:/	‘necklace’

1.2.2 Lamps

In the Hindu concept, light symbolizes knowledge. The oil lamp is lit to respect this knowledge. Before beginning any auspicious ceremony, the lighting of the lamp takes place, and the light of the lamp represents Hinduism. According to Hindu belief, lighting a lamp daily

helps drive out the devil and invite eight kinds of wealth to Hindu people (Deshpande, 2005: 25-82). Two examples of Hindu Indian Thai names' meaning "lamp" are as follows:

- | | | |
|--------------|------------|----------------|
| (12) Pradeep | /prathi:p/ | 'lamp' |
| (13) Deepak | /dipak/ | 'lamp, kindle' |

1.2.3 Musical instruments

Indian music is rooted in the basic principles of theology of sacred sound, which was documented in the Vedas and Upanishads 4000 years ago. Musical instruments, including the human voice, are closely identified with gods and goddesses—for example, the Goddess Sarasvati depicted with vina in hand, Lord Brahma, creator of the universe, with cymbals in hand, Lord Vishnu, who played music with a conch shell, and Krishna, who played flute. Lord Siva Nataraja played the drums during the dance of creation. The following name reflects this:

- | | | |
|------------|----------|---------|
| (14) Bansi | /bansi:/ | 'flute' |
|------------|----------|---------|

1.2.4 Food

Food in Hinduism is considered a part of Brahman as it nourishes the entire physical, mental and emotional aspects of human beings. Food should be treated respectfully as it is given as a gift from God. Serving food to the poor and the needy or a beggar provides good karma. Many Hindu temples distribute foods to visiting devotees. (Schouler and Anthony, 2009: 251). Indian sweets have made Indian food famous throughout history. Sweets are important for festivals and auspicious ceremonies celebrating good omens, happiness, and prosperity. Therefore, some Hindu Indian Thai names reflect these sweets and desserts as follows:

- | | | |
|-------------|------------|-------------|
| (15) Ikshu | /?iktɕhu:/ | 'sugarcane' |
| (16) Madhur | /mathura:/ | 'sweet' |

1.3 Beliefs

Beliefs determine one's thought and attitude about life, which

in turn direct our actions. (Deshpande, 2005: 140-211) The Hindu Indian Thais' naming system reflects divine beliefs as follows:

1.3.1 Belief in Hinduism

In Hinduism, there are nine beliefs. The first and foremost of these beliefs is in one Supreme Creator, who is both immanent and transcendent. Hindus also believe in the four divine Vedas and the Agamas. They believe in reincarnation and karma, the law of cause and effect. For Hindus, many devas and Gods exist in unseen worlds and temple worship, rituals, sacraments and personal devotionals create a communion with them. Hindus believe that all life is sacred, and that no single religion teaches the only way to salvation above all others (Deshpande, 2005: 140-211). Some Hindu Indian Thai names reflect these Hindu beliefs, as in the following examples:

- | | | |
|-------------|------------|------------------------|
| (17) Ashish | /ʔatchit/ | ‘blessing’ |
| (18) Kalyan | /kala:yan/ | ‘auspicious’ |
| (19) Oni | /ʔo:ni:/ | ‘born in a holy place’ |

1.3.2 Belief in Kaala (Both time and death)

In Hinduism, time is known as ‘kaala,’ which means both time and death. Yama, God of death, personifies kaala and represents life’s limitations. Some Hindu Indian Thai names related to kaala beliefs are:

- | | | |
|----------------|-----------------|----------------|
| (20) Arun | /ʔarun/ | ‘morning’ |
| (21) Diksha | /titeha:/ | ‘beginning’ |
| (23) Nishal | /nitehan/ | ‘of the night’ |
| (24) Chiranjiv | /tchirantehi:p/ | ‘immortal’ |

1.3.3 Beliefs in gods and goddesses

Hindus believe in one supreme God, but also in an extensive hierarchy of gods. Within Hinduism many personal gods (Ishvaras) are worshipped as murtis. These individuals are forms of gods known as devas and devis—up to 300,000 of them. In the Rigveda, 33 devas are described, which are personifications of

phenomena in features. In Hinduism, Bhakti or devotion to gods and goddesses is done by worship (Deshpande, 2005: 140-211). Therefore, naming children after gods and goddesses can be found among Hindu Indian Thais as follows:

- | | | |
|----------------|---------------|------------------------|
| (25) Khagesh | /khaket/ | ‘God of birds’ |
| (26) Madann | /ma:dan/ | ‘Name of God Kamadeva’ |
| (27) Samyukhta | /sam.yuk.ta:/ | ‘Goddess Durga’ |
| (28) Surina | /surina:/ | ‘Goddess’ |

1.3.4 Beliefs in animals as sacred

Hindu Indian Thai naming also reflects the Hindu belief that animals are sacred. Non-violence is a major concept in Hindu belief. Human and animals are of one family; therefore, humans should treat all loving creatures with respect and kindness. (Regenstein, 1991: 223-224) Hindus believe that the god Indra rides upon an elephant, Durga upon a lion. And birds are the vehicles of Brahma. Some Hindu Indian Thai names reflecting animals are:

- | | | |
|-------------|----------|------------|
| (29) Vihang | /wihan/ | ‘bird’ |
| (30) Kamboj | /kambot/ | ‘elephant’ |
| (31) Neshu | /ne:t/ | ‘lion’ |

1.3.5 Beliefs in sacred plants

The role of sacred trees and plants stand foremost in the ritualistic life of a Hindu. Trees are worshipped for their utility in daily life: they have medicinal value; their wood is a source of fire, itself a god. The lotus is an aquatic plant that has long been an emblem of special sanctity in many parts of India. The lotus bud is born in water and unfolds itself into a beautiful flower; it is regarded as a symbol of the universe. (Deshpande, 2005: 182-210). Some Hindu Indian Thai names reflecting these beliefs are as follows:

- | | | |
|----------------|---------------|------------------|
| (32) Kamal | /ka:ma:n/ | ‘lotus’ |
| (33) Bela | /be:la:/ | ‘name of flower’ |
| (34) Chitrkala | /tehitraka:n/ | ‘flower’ |

(35) Kusmakar	/kusuma:ka:n/	‘the bundle of flower’
(36) Laksha	/lakteha:/	‘flower, white rose’
(37) Prana	/pra:na:/	‘flower’

1.3.6 Belief in male’s role

Hall (2002: 133-161) stated that in Hindu families, the importance of sons is foremost. Sons are considered to be saviours. It is the eldest son who performs the final ritual of Pinda Daan—that is, he will take his parents’ ashes to the Ganges & wash them so that they will go to heaven after their death. The eldest son is the only one who can perform the responsibility of lighting the corpses with fire. A son is obligated to take care of his old parents and their social obligations, so a son’s importance in Hindu family is very crucial. The male offspring of a son is considered to be the vanshaudarak: he who will save the family link and pass it to next generation through his male offspring. The following are names reflecting the male in Hindu Indian Thai naming:

(38) Hadrik	/hattharika:/	‘boy’
(39) Harnik	/haranik/	‘boy’

1.3.7 Belief in the characteristics of beautiful women

In Hindu Indian Thai culture, women are not excluded—they are always supposed to have an active social and religious life at home. Beautiful women are referred to as goddesses. Lakshmi is depicted as a beautiful woman of golden complexion.

(40) Roopam	/ru:pam/	‘beautiful’
(41) Sanjula	/sanjula:/	‘beautiful’
(42) Jahi	/ja:hi:/	‘chic, stylish, handsome’
(43) Kashish	/ka:tshit/	‘charming’

1.3.8 Belief in color

For the Hindus, colors play a very important role in religion and culture and have a very deep significance. Some of the main colors used in religious ceremonies are red, yellow (from

turmeric), green (from leaves), and white (from wheat flour, etc.) (Deshpande, 2005: 182-196). White represents purity, cleanliness, peace and knowledge. The goddess of knowledge, Saraswati, is always shown as wearing a white dress, sitting on a white lotus. The Brahmin—the highest social caste—is associated with white. The Creator has endowed nature with blue: the sky, the oceans, etc. The qualities of bravery, manliness, and determination are represented as blue. Lord Rama and Krishna are colored blue (Deshpande, 2005: 140-211). Names reflecting these colors are as follows:

(44) Shweta	/tehawe:ta:/	‘white’
(45) Neela	/ni:la:/	‘blue’

1.4 Social value

1.4.1 Caste system

The caste system is unique to the Hindu society. There are four main castes, or varnas, recognized by traditional Hindu society as follows:

1) Brahmins: The priestly class. They are entitled to study Vedas, perform rites and rituals for themselves and for others, and obliged to observe the sacraments.

2) Kshatriyas: The warrior class. They are commanded to protect the people, bestow gifts to the Brahmins, offer sacrifices to gods and ancestors, study the Vedas, dispense justice, and abstain from sensual pleasures.

3) Vaishyas: The merchant and peasant classes. They are expected to tend cattle, offer sacrifices, study the Vedas, trade, lend money and cultivate the land.

4) Shudras: The labor class. Their only allowance is to be servants or slaves of the other three castes. (Deshpande, 2005: 25-42)

The Hindu Indian Thais’ naming reflects all four caste systems, but most belong to the Vaishya caste, which relates to the history of migration of the Indian merchants mostly to Thailand (Siam), as in the following examples:

- | | | |
|-----------------------|----------------|---|
| (46) Sahu | /sa:hu/ | ‘Merchant Class or Peasant Class’ |
| (47) Tripathi (Hindi) | /tripa:ti/ | ‘a Brahmin sub-caste’ |
| (48) Pandey | /pa:nde:/ | ‘a Brahmin sub-caste’ |
| (49) Srivastava | /si:watta:wa:/ | ‘the place of origin of the Kayastha caste’ |

1.4.2 Good characteristics of a person

The Hindu Indian Thais’ naming reflects the good characteristics of a person such as power, clever, purity, fame, prosperity, etc:

- | | | |
|--------------|------------|-------------------|
| (50) Anagh | /ʔa:nak/ | ‘pure’ |
| (51) Shamak | /tɛha:mak/ | ‘peace’ |
| (52) Taysukh | /te:ysuk/ | ‘win’ |
| (53) Dhaval | /thaʔwan/ | ‘fair’ |
| (54) Nirbhay | /nə:phe:/ | ‘fearless, brave’ |

1.4.3 Social ranking

Hindu Indian Thais’ naming reflects social rankings such as king, combatant, prince, and princess:

- | | | |
|-------------|------------|-------------|
| (55) Bhupen | /phu:pen/ | ‘king’ |
| (56) Bahale | /baha:le:/ | ‘combatant’ |
| (57) Jasith | /tɛha:sit/ | ‘prince’ |

Socio-cultural reflections of the Sikh Indian Thai naming

Sikhism is a monotheistic religion originating from Punjab in India/Pakistan. Sikhism is the fifth largest religion in the world with around 26 million adherents across the globe. The basis of Sikhism is in practicing humanity & humility and above all “to accept God’s will” whole-heartedly. Sikh people ignore the caste system: they believe in equal status of people. They do not worship gods but rather the Guru Granth Sahib. Moreover, Sikh men must adhere to five K’s: Keshki ‘small turban’, kanga ‘hair comb’, kirpan ‘dagger’, kachera ‘uniform short’, and kara ‘iron bracelet’. The socio-cultural reflections

of Sikh Indian Thais can be divided into three aspects, namely ecology, artifacts and beliefs as follows:

2.1 Ecology

Sikhism is an ecological religious tradition. The intrinsic worth of the entirety of nature is recognized: nature is not a mere means to human ends. Each creature has intrinsic worth. Some names that reflect these Sikh beliefs are as follows:

(a) Nature

(58) Aditya	/ʔathittaya:/	‘sun’
(59) Divjot	/thipjot/	‘divine light’
(60) Dhoop	/thu:p/	‘at the edge of the sunshine’
(61) Chanda	/teantha:/	‘the moon’

(b) Jewel

(62) Kanchan	/kantehan/	‘gold’
(63) Hira	/hiʔra/	‘diamond’

2.2 Artifacts

2.2.1 Decorations and religious items

Some names of the Sikh Indian Thais reflect religious items. The Sikh sword is called a Kirpan. The sword has a special place in the history of Sikh religion, culture and nations. But the sword is only one of the five K’s: Keshki ‘small turban’, kanga ‘hair comb’, kirpan ‘dagger’, kachera ‘uniform short’, and kara ‘iron bracelet’. The Sikh sword is essentially “defensive”. The Sikh sword can be used only for defense and not for offense. In addition, the sword reminds a Sikh symbol of one’s duty to perform the right action; to defend the poor, the weak, the oppressed and the persecuted; to remain always prepared to the call of nation, society and humanity. The Sikh sword stands for self-esteem, justice, honor, righteousness and readiness for duty and sacrifice (Deshpande, 2005: 548-561). Some given names reflecting this element of Indian Sikh culture are as follows:

(64) Talwar	/tanwa:n/	‘sword or dagger’
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(65) Tulwa /tunwa:/ ‘sword’

2.3 Beliefs

According to the teaching of Guru Nanak, the first Guru of the Sikhs, God is the only Eternal Reality and a source of strength for man. God is both Transcendent (Absolute and Formless) and Immanent (Personal). By loving Him one feels kinship with the world and none appears to be a stranger or enemy (Singh and Sahib, 2002:288-289). One of Sikhim’s tenets is that the goal of human life is to break the cycle of birth and death and merge with God. This can be hastened by following the teachings of the Guru, meditation on the Holy Name and performance of acts of service and charity. Sikhs consider the “Sri Guru Granth Sahib” their living Guru, as the source of spiritual instruction and guidance (www.indianetzone.com/20/concept_sikhism.htm). Some reflections of Sikh beliefs in names are as follows:

(66) Adish /ʔadit/ ‘exalted’
 (67) Sharan /tsha:ran/ ‘taking the shelter of the Guru’
 (68) Naimish /naymit/ ‘inside viewer, wink’
 (69) Shamsher /tshamtshə:/ ‘brave like a lion’

2.3.1 Belief in Sikhism

Like Hindus, Sikhs believe that there is one, all-powerful, God. To them, God is a pure being without specific qualities. Sikhs believe that humans need Gurus to find the truth. In a similar way to Hinduism, humans are caught in a cycle of birth and rebirth because of their attachment to objects of desire—only devotion to God can end this cycle. Sikhism holds that the Gurus are for everybody: they are messengers from God, his servants and enlighteners (Deshpande, 2005: 534-565). Following are some names reflecting some Sikh beliefs:

(70) Darshan /da:ratchan/ ‘Auspicious seeing’

(71) Darvesh	/da:rawe:t/	‘religious, gentleman’
(72) Disha	/thiʔteha:/	‘initiation, consecration’
(73) Gatshran	/kattcharan/	‘liberated by taking shelter of Guru’
(74) Garima	/karima:/	‘honor’

2.3.2 Beliefs in gods and goddesses

Sikhism, as a monotheistic faith, identifies God as being One. God is the Designer of the Galaxy, not limited to time or space, and having no beginning or end. Sikhism does not identify any other gods, goddesses or deities except the one Supreme Being. In Sikhism, despite the belief in a single formless God, Sikh Indian Thais still maintain the concept of gods and goddesses as the inspiration for auspicious names, exemplified by the following:

(75) Amritpal	/ʔama:ritpa:n/	‘one protected by the Lord’s nectar’
(76) Arjun	/ʔa:rajun/	‘son of lord Indra, a Pandava brother’
(77) Arvindra	/ʔa:rawində:ra/	‘lord of Horses, lord’
(78) Balendra	/ba:lendra:/	‘Lord Krishna’

2.3.3 Beliefs in good characteristics of a person

In Sikhism, it is important for a person to develop good characteristics. The Sikh is expected to have the courage to uphold truth in the face of threats or various temptations and resist doing that which they believe to be wrong. The Sikh Indian Thais’ names reflect the good characteristics of a person as follows:

(79) Darvesh	/da:rawe:t/	‘religious, gentleman’
(80) Budhpreet	/phutthapri:t/	‘love of wisdom’
(81) Chathuv	/tcat thuwa:/	‘clever’

2.3.4 Beliefs in the Immortal

Sikh Indian Thai naming reflects the Immortal.

According to Article I of the “Rehat Maryada” (the Sikh code of conduct and conventions), a Sikh is defined as “any human being who faithfully believes in One Immortal Being.” Sikhism promotes equality and does not recognize any caste, class, color, gender, profession, race, region or religious distinction because it is believed that all are children of the same One God, who is our Creator, Protector and Saviour (Deshpande, 2005: 534-565). Names bearing reference to these particular Sikh beliefs are as follows:

- | | | |
|----------------|-----------------|---------------------|
| (82) Chiranjiv | /tchiPantehi:p/ | ‘immortal’ |
| (83) Sadha | /sat.tha:/ | ‘inclusive’ |
| (84) Amar Nath | /ʔamara:nat/ | ‘forever, immortal’ |

2.3.5 Animal respect

The Sikhs respect animals and believe that to eat animals is a sin. In their view, all animals, including humans, have souls and these souls go through different life forms and stages until they reach total purity and Oneness with God. The suffix ‘Singh’ (lion) is often added to a boy’s name and ‘Kaur’ (princess) to a girl’s name. Some names reflecting these Sikh beliefs are as follows:

- | | | |
|-------------|-------------|-----------|
| (85) Ajun | /ʔa:jan/ | ‘peacock’ |
| (86) Variam | /wa:ri:ʔam/ | ‘lion’ |

Discussion

The Hindu socio-cultural reflection is different from Sikh socio-cultural reflection that is social values i.e. the caste system and the social ranking. Because Sikhism believes in equality and it does not recognize any caste, class, color, gender, profession, race, regions or religion distinction. The results of the data analysis are consistent with the concept of Nida (1975:174). The result exposed that a semantic sector comprises basically of a number of meanings which share certain semantic elements of each group. The salient of the semantic domains are religious characters. Hindu Indian Thais people named entities (natural and animals) that related to the main concepts of Hinduism.

Values about holy God, spirit and cosmos are important to a person's lifestyle. Sikhism respects a monotheistic faith. Sikhism identifies God as the only One. God is the Designer of the Galaxy, courageous, not topic to time or area, and does not take beginning or die. It reflects that both of groups still believe firmly own philosophy of region.

Conclusion

As seen in Table 1 (after References list), Hindu Indian Thais' socio-cultural name reflection can be divided into four aspects, namely: ecology (nature, jewels), artifacts (decorations, lamps, musical instrument, and food), beliefs (Hinduism, Kaala (both time and death), gods and goddesses, animals as sacred, sacred trees, male's role, the characteristics of beautiful women, and colors) and social value (caste system, good characteristics of a person, and social ranking).

As seen in Table 2, Sikh Indian Thais' socio-cultural name reflections can be divided into three aspects, namely: ecology (nature, jewels), artifacts (decorations and religious items), and beliefs (Sikhism, gods and goddesses, good characteristics of a person, the Immortal, and animal respect).

The results from the study show that the socio-cultural reflections found in Hindu Indian Thai naming conventions are mostly similar to those of Sikh Indian Thais. However, the Hindu socio-cultural reflection is different from Sikh socio-cultural reflection given its feature of social values such as the caste system and social ranking. The lack of this reflection in Sikh Indian Thai naming conventions reflects the Sikh belief in equality and lack of discrimination according to caste, class, color, gender, profession, race, region or religion.

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Table 1 Socio-cultural reflections of Hindu Indian Thai names

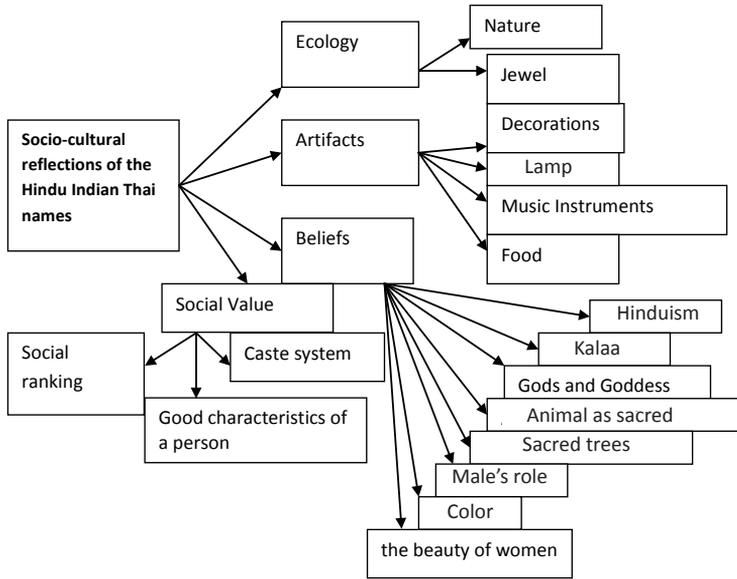


Table 2 Socio-cultural reflections of Sikh Indian Thai names

