



---

**The Influence of Pali and Sanskrit on Thai Language – A Historical Study**

**Terdsak Panyajirathiwat**

Banchumnak School Kamphaeng Phet Educational Service Area 2Thailand

dr.terdsak@gmail.com

**Abstract**

Since the history of Thailand around the third Buddhist century When Buddhism was propagated into Thailand until Buddhism prospered because the kings and rulers of each generation respected and nurtured Buddhism. Studies have shown that monks have made great contributions to the education of the nation for the first time. As a result, most of the people who received education from religious institutions in the past the son will come from a rural village where the family has low socioeconomic status. Therefore relying on the hope that the temple in the village is the only way of education that can be found for their children Buddhist monks have helped to alleviate the problem of inequality in educational opportunities that the entire Thai society has faced since the beginning. It was found that Buddhism played an important role in the study of Thai and Thai language. We also found that Thai language originated from Pali and Sanskrit. Combined with the import used in the first Thai language. It was based on Mon and Khmer as mediums (Medium) and later on borrowing directly from India and Ceylon (Ceylon) Pali-Sanskrit. Unlike Thai, grammatically, Pali and Sanskrit are grammatical languages. which words are bound by the and ending with other words, but Thai language is an analytical language built with words which is a language that is liberated in a separate grammatical form Does not adhere to strict grammar, there are many ways to modify Thai words to the extent that there are many words used in the same meaning can also borrow words Append words from neighboring languages to be able to use in a rich language. Suitable for the creation of literature and literature, however, Thai words are still abundant in Pali-Sanskrit, with Buddhism as the traditional medium and the monarchy still uses a lot of traditional Pali Sanskrit royal words, making Sanskrit Pali still popular today.

**Keywords:** Pali-Sanskrit influence, language history

**Introduction**

The family of Thai, Lao, Chuan (in Burmese), the words Viitan and Pake (in Assamese), as well as their sub-languages. According to educators from western countries confirm that these languages are the Tai language family. But this name doesn't seem very impressive. It is possible that about 80 million people speak the Tai language. Most of these Tai language speakers are in Thailand and Laos. Other languages in the Tai language family some areas are regarded as the national language. In some areas, it is the mother

tongue and dialect of ethnic minorities. But it is considered a language in the Tai language family as well.

In south china In particular, Yunnan, Guangxi and Guizhou, there are about 20 million people who speak the Tai language, most of whom are Zhuang which is a minority who are allowed to hold citizenship these proofs Contributed to the researcher to compare the kidney language according to linguistics. and culture, which has a particularly interesting story about languages in southern China When it comes to symbolic theory Tai language in China similar to other languages in the Tai language family which has up to three tones (compared with 9 sounds of Tong) There is one syllable and there is no declension. The structure of the sentence is as follows.

The subject---- verb ----object

(Except Khamti language the structure of the sentence is the subject, verb, object).

The expander follows the one as it expands. Numeric nouns are used in all languages, but their vocabulary, meaning and grammar have changed considerably. As for the nature of the nouns in our Thai language, there are really many. This is because the Thai language has allowed speakers to use many rhetoric.

Tai language in a nutshell there are many core words being added. because variables are related as well as Thai and Lao which has a lot of etymologies or origins of words Thai and Lao have Pali, Sanskrit and Mon-Khmer terms that do not exist in the Northern Tai language. (According to the facts, Thai language does not have many syllable words like Tai language. and does not have the same grammatical principles as Pali, Sanskrit or English, but today all symbols are used to represent the characters of this language family.) Members of this language family there are many loanwords in other languages in China. Some Southwestern languages refer to lexical forms and syllables as being of direct Indian origin. In China, these writing systems related to Buddhism However, there is a limited number within Yunnan Province. Some groups of Tai languages in Vietnam and China are adapted to Chinese characteristics. For the sake of writing in today's local languages, Roman characters are used instead.

Naming language families and subgroups popularly named collectively. It looks quite complicated. The word Tong-tai (or the word Ti, the word-Thai) Tai yoke, Tai Kadai (Thai-Kadai or Kadai) has been researched in Chinese language. Zhang-Dong (Zhuang-Dong) was used in a language that was distant from the original family which is similar to Thai and Lao language it looked no different from these sibling languages. (Standard Thai) spoken in Guizhou and Guangxi provinces including the Li language (also spoken in Hainan) and Lak Khai (Larjai language spoken in central Guangxi Province) which has the following history. The Leng language status (Keleng is spoken in Guizhou province, lack of historical study) is considered a member of the Tai language family as well, but nowadays rarely used to communicate. For the convenience of the analysis of language groups that combine that. Zhang-dong or Tai language

Minor languages that are included when subdivided, it is called the Tong-shui (Kam-Cui) language, spoken by about 2 million people. The Tong-shui language is spoken along the borders of Guangxi and Guizhou, as well as the Tong language which has a large number of speakers Other languages include Chui (Sui), Mulao, and Mao Nan, etc.

The standards for acceptance of languages in a language family change over time. To the best of our knowledge, these language families have at least 200 different sound systems and at least 50 different cultures.

Tai is used in a narrow sense to refer to languages related to the stability of Thailand, Laos, Burma, India (Assam) and Vietnam, the Zhang language of Guangxi and the Pu Yi language of Gui Chau related to these languages which is spoken by about 15 million people in Chinese research. The subgroup must refer to Zhang and Tai languages. linguist who compares kidney languages able to conveniently define linguistic relationships to group them in order (better than the Dong-tai language combinations) which has a condition that is far from the original family as mentioned above) the original Tai language created by Currently referring to the early language of these related languages.

If the word "Tai " focuses on a language group that directly uses the kidney language or focus on patterns that come from the same language to refer to this language group The secondary group clearly stated that there were more restrictions.

Compound words such as tai-ahmo, tai-khamti, are common words that can be used interchangeably but is not commonly used during Southwestern languages as discussed in the subsection above. For example, the normal Lao language does not call itself Tai language. Therefore, the use of this Tai Bueng language must be separated from those of Zhang and Grandfather Yi which used to use their terminology, they do not use Zhang or Pu Yi as the language of the nation, but use only Chinese complexity caused by the origin of the Chinese language It uses the Roman alphabet Dai instead of Tai to emphasize the ethnicity of the Tai language. Xishuangbanna of Southern Yunnan Province those who spoke these languages were called Lue. But in other regions they are called Tai-Lue people. In the Autonomous Region, few people speak Tai language, such as Dehong City. Problems in the relationship between the Tong Tai language with other language families which have some inconsistencies. Keep in mind that those who use the Tai language associated with the Chinese ethnicity are called Sinoto, while those who use the Tai language associated with the Aussie ethnicity are called Austro-Tai, while the Tai language relates to other language groups known as the Khamdo language family, etc. Frequent problems with public analysis and application such as racial relations. Borrowing a large number of words, linking the root etymology the use of mixed language as well as problems in organizing the use of language.

For this case the reason is that from the study of people in the history of the masses of Thai people who migrated to the Indochina Peninsula during different periods and regions of the sea, from the 5th century to the 13th century Thailand. Central was still under the rule of Mon and Khmer respectively, at that time both Rim and Khmer converted both northern (Mahayana) and Southern (Hinyan) sects.

Southern Buddhist sects use the Pali language as a means of thought and language. We have found a lot of literary evidence showing Indian influence on the languages of the peoples of the region. When the Thai people became an important people in central Thailand. In succession to Mon and Khmer, both Mon and Khmer languages were converted to cultural heritage of Thai ancestors and they converted their heritage and those cultures are unique to Thai people. Later, Thai language has changed a lot, especially in terms of the vocabulary of the language. Pali and Sanskrit words are increasingly used. Some old Thai words have distorted their original foundations and become obsolete. Language sources are all taken from foreign words such as Pali and Sanskrit. Although all Pali and Sanskrit sources have been modified, the sound of the language has been changed to a system of Thai pronunciation.

It can be said that words of Pali and Sanskrit origin were introduced into the Thai

language, initially using Mon and Khmer as mediums (Medium), and later by direct borrowing. Derived from India and Ceylon, Pali-Sanskrit occupies the opposite pillar of Thai language, that is, grammatically, Pali and Sanskrit are grammatical languages which words are bound by the ending with other words, but Thai is an analytical language which is grammatically liberated in its grammatical form. Therefore, borrowed Pali and Sanskrit words in the Thai language did not adhere too closely to the strict rules of declension. When it is systematically tuned into Thai by nature and more syllable Pali and Sanskrit words are cut and shortened, if possible they are made into slightly monosyllabic words, tribute to the sounds of Sanskrit and Pali should let it change naturally in accordance with the system of Thai pronunciation in this way The abandonment of Thai words has increased gradually as long as the Thai people have communication with other people. Abroad, but based on this basic level, Pali and Sanskrit have helped the development of Thai words a lot. This allows us to see more clearly the specific words used in higher institutions, such as royal and religious terms.

In this era, Pali and Sanskrit words have helped form the Thai language sector, so it's not very meticulous. In order to create a Thai society in the culture of using the following words such as father, mother, teacher, instructor, etc., words with sources of Pali and Sanskrit words It also plays an important role in the use of language in Thai society very much. Generally about the languages of Southeast Asians the influence of the Indian language is due to the social contact of the Indians or trade with the indigenous peoples in the Golden Land, and the other is the influence of the religions of India spanning the entire area of the various nations in the Southeast Asia.

In Sanskrit, the name "Suvarnabhumi" is believed to be well known by Indians since the early days. As for religion, the Hinayana Buddhism or southern sects use the Pali language to inscribe Buddhist scriptures at the same time, Mahayana Buddhism or northern sects and Hinduism use Sanskrit for similar purposes. When Thai people from southern China have migrated to live in the Indochina Peninsula. Those Thais had been in contact with the native people who had practiced both the Hinayana Buddhism and Hinduism as before. These natives had deep faith and devotion to Hinayana Buddhism, which they adopted as a replacement for Mahayana Buddhism. At the same time, they were accompanied by Brahmins. Because of cultural contacts with Mon, Burmese, Khmer and later with Sri Lanka (the Ceylonese), the language of the Thai people has become a rich language with Pali-Sanskrit vocabulary myself in the Siamese dictionary Mcfarland's English The Thai vocabulary is more than 40, 000 words, 95% of which are Pali-Sanskrit words. Most Thai words are influenced by books that combine the words of Pali and Sanskrit in Siam. Or Thailand, evidence of literature can be searched and read in different regions of the country. The oldest evidence is "Thammachak" found in Nakhon Pathom province. There is a well-known Buddhist teaching spell that "Wa" written in Pali language and the original language "Grinth" (Grantha script) began to be spoken in the 5th or 7th century during the ancient Dvaravati kingdom. But we don't know the exact date of Sanskrit when it settled in this country. The oldest Sanskrit inscription manuscript was found at Nakhon Si Thammarat. Beginning in the 8th century AD, which indicates about Mahayana Buddhism in southern Thailand, this does not mean that Sanskrit came to Thailand later than Pali. In the 1st main stone inscription of King Ramkhamhaeng ( 1292 A.D) we find a Sanskrit word used in that inscription, such as the word Sri Inthrathit. Triburesratta, Prachaya, Tri, etc., and the rest are mixed between Pali and Sanskrit, including some ancient Thai words. Thus, to this day, the names of people, places and

names of deities are found in Sanskrit rather than Pali words. But it may be that Both Pali and Sanskrit have flourished together in this century which has grown in tandem with other branches of Indian culture.

Other evidence of the influence of Pali and Sanskrit in Thailand can be found in ancient inscriptions used in Pali and Sanskrit writing. It might give us a glimpse into the light of a new light on the Thai alphabet of King Ramkhamhaeng. If we don't get too attached to the theory code that King Ramkhamhaeng invented the Thai alphabet using a method of adapting from the ancient Khmer script. As we already know, Pali and Sanskrit do not have their own alphabet for writing in the alphabet of the local language. Indian Sanskrit is written in Devanasi script. At the same time, Pali was written in Brahmin and Krantha. In Thailand we find Pali Sanskrit written in different scripts in different periods before the Sukhothai period. Pali-Sanskrit was found to be written in Pallava, Devanagari, Mon script, ancient Mer (the alphabet of the last two languages developed from the scripts of the first two languages of South Indian languages), but after the Sukhothai period, Pali Sanskrit is very profound and Pali. Sanskrit is written in various alphabets such as the Tham-Lanna script, the Northeastern Tham script which developed from the Mon-Khmer alphabet Currently, Pali-Sanskrit is written in Siamese characters. Which began to be written in the reign of King Rama IX, Buddhist scriptures such as the Tripitaka, Sub-commentaries and other Jataka tales were engraved in the Pali language along with the Thai script for the information used in their writing from the palm stone and paper sheets respectively.

The influence of Pali-Sanskrit words in various branches of Thai language is very clear. It is found in words recorded by S.R. Segal that many Sanskrit adaptations such as street names are found. Buildings, funeral homes, restaurants, shops, etc. Of course, in the Thai language, sounds and accents change so it is difficult to notice the origin of this word. For example, a word commonly used to greet each other in Thai is "sawasdee", which has its origins. The Sanskrit word is "swasti" or in the Pali as "Sampaya", but it's hard to find the source.

However, there are many Pali-Sanskrit words that Thai people have adapted regardless of the way of pronunciation, so the word "manusaya", meaning person or human being, has become "human" in Thai and this term may be used as a thorn or in the form of a singular or plural or it can be either male or female, which does not require any grammatical alterations at all. The reason for this is that that, by definition, Thai language is a type of language that is etymologically named "Isolating language" Sucha language has many words, each word is free to be structured into a sentence without any amplification until it becomes a link, term, etc.

Later, around the 8th century, we find Khmer script, which is adapted from the early Indian script. It appears that it developed during the Angorian period, in contrast to the Mon script which was not adapted from the same source. There are many changes when comparing the Khmer alphabet. This may be due to the fact that The Mon language did not have a long-standing influence in the region like Khmer.

However, in the 7th and 8th centuries we find that the Mon and Khmer scripts are completely separate from each other. We found the Mon script in Lampon Subdistrict, Nakhon Pathom, inscribed (inscribed) in Pali language, indicating the influence of Buddhism in these areas and at the same time, inscriptions of the language were found in the Northeast and Central Thailand and at the same time these inscriptions have also been

found in Cambodia Both Hinduism and Mahayana Buddhism flourished together. In this era, the Khmer language was very influential in almost every region of Thailand.

We may also remember that Mon and Khmer languages, which are adapted from the scripts of the original South Indian languages. It has been changed from one era to another until it is known as the ancient Khmer alphabet. Some people call it "Khmer script". Sukhothai other languages such as Devanagari Tamil language is also used. But Tamil scripts are so popular that they are considered to be inscriptions of the Mon, Khmer language, which are found scattered across different regions of Thailand. All of these inscriptions can generally be considered the prototype of the Thai script that King Ramkhamhaeng invented in later times.

The influence of the Pali language in the Thai language was largely due to the prosperity of Buddhism in Thailand where there is an organized religious education with a monastic university and teaching Pali to study many dharma teachings, resulting in memorization, testing, and evaluation of Pali learning is still widespread. Exams must be accurate in Pali Sanskrit. grammatically correct and there are only various messages From Pali Sanskrit to Thai and will be promoted to a higher education level It is evident that Buddhist measurements in this period reached a more advanced level of educational development. And develop Buddhist documents all sorts of scriptures from the first Pali scriptures down to the last book that are widely interested even to all the wise men of lay disciples such as vassals of the land.

The influence of Pali, Sanskrit, poetry and Thai literature is not lacking in both old and new ideas. In which Sanskrit literature was tied to various titles in the early days, about 400 years later, there were many famous writers who used prosody as a field of study. Very few have been converted from Sanskrit through Pali, for example the word Indravichien is derived from Indravajra Inthawong came from Inthawangsa Angsata comes from Angsata. Upheld from upadhat Wichchummala is from Radio Nomla. Sattulwiggilita from Sarathulvikrititapuchorikaprayat from Bhujangaprayat, Sadara from Sangadhara, etc. Some of those words, such as the verses in Thai and Sanskrit differ only in one letter no matter where, for example, the Thai language is Salini. It comes from Sanskrit wa santiloka in Thai comes from Sanskrit wa santiloka. According to various occasions the first untranslated Sanskrit word is found in names such as Malini and Totaka The word itisam Sanskrit means itrasam upita. Sanskrit states that Upsatitaka Kamala and Chitrapada have 5 groups of words solka in Thai, of which 3 words are klong, verse, and chan in Thai with a form of the word. The remaining two words are kap chan. The first kab comes from the Sanskrit chanda or chantas.

Metres = early verses called kab kap, there were only two stanzas (meters), Indrawichian Sanskrit called Indrawatjara and Vasantasilaka. Sanskrit is called Vasantilaka. Vasantadilok does not follow short and long sounds, laha garu, syllables, perhaps without knowledge of consensus at all. Vague became popular in the early stages of its development called Vague. Indravajra is out of popularity. Indharavajra got the name yam from the two syllables of the first line: Yaneethaphutani Samaktani. Later, Chan named Indharawichian was used to replace Indravajrachan. The categorized model of collusion is acceptable. Thanks to the influence of Sanskrit it became a very demanding pronoun. The syllabary layout that is rassatima luhu garu is a type of consensus that has all the Sanskrit chaloks included in this consensus. Intharawichianchan and was created from the kap itself.

Although Thai people have drawn diagrams (meters) from Sanskrit. All Thai people have not abandoned. Those consensus, while those consensus exists, Thai people have learned to begin with some innovations in these consensus that most importantly, the use of normal haptic sounds to make a rhythmic pause in the middle of a line or two. The lines are in stark contrast to the four-line master verse of Sanskrit. The four-line acrostic poem is a monosyllabic, syllable word that is a popular type of syllable, such as Patyavat Vijjummala (Sanskrit that Witthayu). Namala) Manwak and Chitrapada Two lines of poems are like that.

Indaravichienchan (Indravajra) Upendrawatjara Upachat (Upjatti) Vamsatta (Vmasstha) Intharawong (Indrawangsa) Vasantadilok (Vasattilaka) Salini (Salini) Upthita (Upasthita), Pujanggapra (Bhujangaprayata), Totaka and Kamala one-line poems are large poems like Sattulvikkilita (Sorathulvikripita). ) Saddara (Saragdhara) and Malini.

For around 200 years, Sanskrit stanzas have been used in Thai poetry, although these stanzas have been taken from Sanskrit. There is a separation from Sanskrit in three-syllable words or faculty or in Sanskrit that has a rhyming system of vowels, khru-lahu. There are no strict rules in the sonnet regarding the length of each syllable in rhyme Thai poetry arranged at intervals of lines.

It is the enthusiasm that Sanskrit verses are more popular. Just as with the Mandagranta, Glitus inscribed it as an immortal expression in his Mektita literature. is lost in Thai poetry is also more enthusiastic that phrases such as Anustubha, which is a solid part of the composed Sanskrit poetry found, that goes hand in hand with the names of the Pathyavat or the pathyavat in Thai poetry. Vipul, which is the name of a specific stanza in Sanskrit, is used for a variety of verbs or Anustubha is called Solok in Sanskrit.

Therefore, classical literature of Thailand has adapted the essence or story from the miracle story. Of India and various Jatakas, as well as the literary methods of fables can be found paintings, and the most popular painting is the story of the Ramayana which has influenced Thai culture and is represented in various ways by performing various gestures in the artist Therefore, the development of Ramayana tales into Thai poetry is beautiful and beautiful with a rich language and reflect this culture through religions, temples and monarchy.

## **Conclusion**

Thai culture originated as evidence exists that the Thai people who settled in Laem Thong had a language. Trust and ideals Language is also the oldest language. Because most of the Thai people Use languages that have the same root which may study the origin and confirm Belief is based on observations from nature and the change of things according to the principles of cyclicalism. Regarded as a matter of nature Ideology is the ideology of governance and there is a system of leadership in the form of father and son before these factors has been developed within Thai culture, other cultures in this territory have influenced the original Thai people, for example, Indian culture has spread in Southeast Asia. Through Indian trade and migration, Hinduism and Buddhism exerted the most civilization in this land of the Khmer Empire while the Khmer dominated the vast territory around Laem Thong had built a stupa to mark the land that he had encroached upon The local people learned and appreciated the intricate cosmology and Hindu gods. full of wonderful beasts as well as admired the idea of dying and being reborn as angels these firm beliefs has spread in Mahayana doctrine across the water, across the sea to reach the land of Laem Thong A strong Buddhist land was founded by the construction of stupa as a reminder to the devotees of the Buddha's teachings.

When the Khmer power was weakened The Thai people eliminated the remains of Khmer power and declared an independent state which is known as "Sukhothai City", the ruler of this city is a strong and compassionate land lord. He began to occupy a stable land through the creation of diplomatic alliances and trade Citizens have freedom of choice and equal opportunities to express their opinions and grievances. The city father has created a cultural system. In order to express identity and continue to create evidence of Sukhothai's concrete and abstract identity, the Thai alphabet is said to have been invented 700 years ago by King Ramkhamhaeng. In fact, the development of the Tai language had existed for hundreds of years before that due to the influence of the transition from rule. territorial possession Expanding the influence of powerful cities Adopting a spiritual culture that comes from India both through southern China Passing through Burma, through Laos, through Mon-Khmer, which has Buddhism, Hinduism theism coupled with local beliefs, things These were systematically created to design the invention of the Thai language in the reign of King Ramkhamhaeng. And there are many different word formations, their own grammar to form words, but also the influence of Pali-Sanskrit is part of the word richness in the Thai language and its influence in literature and literature.

## References

- Andada, W.P. Guruge D.C Ahir. (1956). Buddhism's Contribution to the World Culture and Civillization, London,
- Adikaram, B.W. (1946). Early History of Buddhism in Ceylon, London
- A.F. Herold. (1945). The Life of the Buddha, New York
- A.B. Keith. (1957). Buddhist Philosophy in India and Ceylon, New York
- Agrawala, R.C. (1962). Unpublished Railing Pillars from Rafasthan, Lalit Kala, No. II, London
- Beal, Samuel. (1884). Buddhist Records of the Western World, Si-Yuki by Huan-Tsang, I and II, London
- Bhikkhu Khantipalo. (1965). Buddhism Explained an introduction to the Teachings of Lord Buddha, London,
- Blofeld, John. (1972). King Maha Mongkut of Siam, Singapore, Asia Pacific press,
- Brester, Kegan Paul. (1945). The Life of Gotama the Buddha, New York,
- Bowring, Sir John. (1962). The Kingdom and People in Siam, 2 Vols, London,
- Conze, E. (1964). (ed.) Buddhist Texts Through of Ages, Harper Torchbooks,
- Cook, Michael Boonlert Leoprapi. (1977). Labour force participation Village Characteristics and Modernism and Their Influence on Fertility Amion Rural Thai women, Institute for population and Social Reserch, Mahidol University, Comadevivansa, Pali Text and Siamese Translation
- Dr. Diel Golenan. (1946). The Buddha on Meditation and Higher States of Consciousness, New York,
- D.T. Suzuki. (1975). Outlines of Mahayana Buddhism, Japan
- E.J. Thomas. (1954). Education in Early Buddhist Schools in Buddhist Studies, New York,
- H.S.H. (1973). Princess Poondiskul, Buddhism for the Young, Bangkok
- Joshi (1977). Studies in The Duddhistic Culture of India, India,
- Poped, alkom. (1975). The history of Thai Education Bangkok, Thailand, Thaiwatthana Phanich company,
- Prince Sommot. (1933). Buddaghosanidana Pali Text and Saimese Translation introduction, Bangkok



P.Trinarong.(1980).History of the Development of Buddhism in Thailand, Bangkok. 1  
Wales, H.G. Quaritch, Recent Dvaravati Discoveries and some Khmer Comparison,  
Journal of the Siam Society, Vol.68 Part I , January  
William Theodore de Bary.(1961).The Buddhist Tradition, London, Young, E. The  
Kingdom of the Yellow robe, New York,