Cooking Terms in Patani Malay: An Ethnosemantic Study

Nura-aa Sama-ae\textsuperscript{a}, Nuntana Wongthai\textsuperscript{b}

\textsuperscript{a}Department of Linguistics, Srinakharinwirot University, Sukhumvit 23, Bangkok, Thailand
\textsuperscript{b}Department of Linguistics, Srinakharinwirot University, Sukhumvit 23, Bangkok, Thailand

*Corresponding Author: nuntanaw@swu.ac.th

ABSTRACT

The purpose of this study is to analyze the meanings of Patani Malay cooking terms in three provinces of Pattani, Yala and Narathiwat in the southern part of Thailand. The researchers applied the theoretical framework of the componential analysis proposed by Katz and Fodor (1963); Leech (1974); and Nida (1979) to analyze dimensions of contrast and semantic components of the cooking terms used in those three provinces in order to reveal the food culture of Patani Malay people. The data were collected from the Patani Malay dictionaries, cook books of southern Thai food and informant interviews. Nineteen cooking terms were found in Patani Malay. There are five dimensions of contrast which are PURPOSE, HEAT, TIME, EQUIPMENT and MAIN INGREDIENTS. Each of these dimensions entails the significant semantic features which distinguish one cooking term from others. The study reveals ways of cooking and food culture of Patani Malay people; namely, most Patani Malay food are cooked by heat, Patani Malay people prefer dried food and soup to greasy and oily food. In addition, the cooking terms showed that they strictly obey and follow the Islamic laws. Most ingredients, especially spices, reflected that their food culture is influenced by other countries such as India, China, and Indonesia.

Keyword: Componential analysis, Cooking terms, Food culture, Patani Malay

Introduction

Most people in the five provinces of the Southern region of Thailand, which are Songkhla, Pattani, Yala, and Narathiwat, are Muslim. Premsrirat et al. (2004) claimed that 82% of the population in Pattani, Yala, and Narathiwat which are three southern border provinces are Islamic. This ethnic group has their own language to communicate in daily life which is called “Patani Malay”. Moreover, the food culture of Patani Malay people reveals that they strictly obey and follow the Islamic laws, which people in general have known as “Halal food”.

The objectives of this study are to analyze the dimensions of contrast and the components of meanings in Patani Malay cooking terms in Pattani, Yala and Narathiwat provinces. The researchers believe that the study reveals the relationship between language and culture, especially the cooking and eating culture of Patani Malay people. The importance of the study is to understand the cooking and eating cultures of Patani Malay people which are ways of cooking, Islamic dietary laws (Halal) and food culture from other countries. The study is based within the theoretical framework of componential analysis proposed by Katz and Fodor (1963); Leech (1974); and Nida (1979).
A review of previous research about cooking terms shows that there is plenty of research on cooking terms such as Lévi-Strauss (2013) who proposed the culinary triangle to represent three primary cooking terms which are roasted, smoked and boiled, Lehrer (1969) who studied semantic cuisine of British and American cooking terms. She classified 45 cooking terms based on the heat source methods which found that there were four basic cooking terms which are boil, fry, broil and bake. In 1972, she also analyzed cooking terms in French, German, Chinese, Japanese, Jacalte, Yoruba, Navajo and Amharic, in comparison with English cooking terms. Moreover, Newman (1974) also presents a comparative analysis of English and Hebrew cooking terms. Usuramo (2000) studied cooking terms of Fijian in comparison with cooking terms in English.

In a Thai context, Pannara (1993) studied the vocabularies of Muslim’s eating habits in Narathiwat province. Kumtanode (2006) analyzed Thai regional cooking terms: Central, Northern, Northeastern and Southern regions. Wattanasawat (2010) studied Vietnamese cooking terms. Panyaathisin (2009) studied cooking terms used by Northern Thai people. Hongwianchang (2013) studied cooking terms of Tai Lue in Phayao province. Anchaleenukoon (2008) analyzed dimensions of food names, ingredients and cooking processes in Thai, English and French and how these represent the eating culture of the people in these three countries. The previous research showed that cooking term analysis represents ways of cooking and eating, as well as the food culture of each ethnic group. However, there has not previously been a study on the cooking terms of Patani Malay, which is an interesting ethnic group in Thailand.

Method

The data were collected from two sources: books and informant interview. For the data collection from books, the researchers collected data from four dictionaries: Thai-Patani Malay-Malayu Picture Dictionary by Hayiyakoh (2013), Pattani Malay-Thai Dictionary by Prince of Songkla University (1984), Pattani Malay-Thai-Pattani Malay Dictionary by the Ministry of Education (2006) and Pattani Malay-Thai Pattani Malay Dictionary by Prince of Songkla University (2008). Additional data was collected from ten cookbooks from the Central library of Srinakharinwirot University.

For the informant interview, the researchers divided the informants into two groups. The first group contained three males and three females from each province. They were asked to identify their own traditional menus especially meat dishes. The total of menus found as the Southern Thai food from the judgment of the informants is 368 menus. The second group also contains three males and three females from each province to be interviewed about cooking terms in Patani Malay for the menus found from the informants of the first group. The total of cooking terms in Patani Malay is 19 cooking terms.

The limitations of the data collection and the criteria for the selection of the informants as follows:
- over 40 years old
- live in Muang district of Pattani, Yala, and Narathiwat provinces
- never live outside the area for more than ten year
- use Patani Malay as their mother tongue in daily life
- normally cook food.
Results

The results showed that there are 19 cooking terms in Patani Malay, which are /kiːsaː/ กีซา, /kuːkuː/ กูกุฮ, /guːlːaː/ กูลา, /ɡɔːɣeŋ/ กอเรง, /ɡɔːlɛʔ/ กอและ, /kʰɨɣaːbuː/ คือราบู, /ŋãːsɛː/ งาแซ, /nãːnɔ̃ʔ/ นาเนาะ, /tɕɯːmørʔ/ ตูมิฮ, /tuːmoʔ/ ตูโมะ, /baːkʰar/ บากา, /paːŋɛː/ ปาแง, /jɪːjo/ จือลอ, /nãːnɔ̃ʔ/ นาเนาะ, /tɕɪːɲɔ̃ʔ/ ติเหน, /tɕiːjo/ ติโย, and /ŋɔːsɛː/ งาแซ.

We found five dimensions of contrast: PURPOSE, HEAT, TIME, EQUIPMENT and MAIN INGREDIENTS. Each of these dimensions entails the significant semantic features which distinguish one cooking term from others. They can be elaborate as follows.

Purpose
This dimension of contrast represents the purpose of the cooking methods of Patani Malay which entail three descriptive features: [+TO EAT], which means that when the cooking is finished, the food can be eaten immediately, [+TO COOK] which means when cooking is finished, the food has to be cooked by another method(s) before it is ready to be eaten, and [+TO PRESERVE] which means that when the cooking is finished, the food has to be preserved before it will be eaten. From the analysis, it found that most of the food in Patani Malay (11 from 19 cooking terms) has the purpose of [TO EAT].

Heat
This dimension of contrast represents that the food must be cooked by heat and be based on the levels of the heat which are high, medium and low. It entails two descriptive features: [+HEAT] and [-HEAT]. The feature [+HEAT] which refers to the cooking by heat further entails four descriptive features: [+FIRE] referring to the cooking process by making the food touch directly to the fire to make it edible, [+WATER OR STEAM] referring to the cooking process of making the food cooked and edible by water or steam, [+OIL] referring to the cooking process of making the food cooked and edible by oil, [+COCONUT MILK] referring to the cooking process of making the food cooked and edible by coconut cream. The feature [-HEAT] means that the food is edible without using heat. From the analysis, it found that most of the food in Patani Malay (12 from 19 cooking terms) is cooked and made edible by using heat.

Time
This dimension of contrast represents the amount of time used in cooking methods according to main ingredients which turn raw food into edible food and indicated by two distinctive features [+TIME] and [-TIME]. The feature [+TIME] refers to cooking methods which require a long time and [-TIME] refers to cooking methods which require little time. From the analysis, it found that most of the cooking methods in Patani Malay (10 from 19 cooking terms) require a relatively long time.

Equipment
This dimension of contrast represents special equipment for cooking. It entails seven descriptive features as follows.

• [+POT] refers to the container for cooking food composed of water and coconut milk.
• [+FRYING PAN] refers to the shallow metal pan used for frying food and using oil.
• [+GRID IRON] refers the cooking equipment to make the food touch directly the fire and heat.
- [+STEAMER] refers to a covered cooking equipment with one or more insert pans that have special holes.
- [+MORTAR] refers to the equipment used for making the ingredients broken into pieces.
- [+JAR] refers to the equipment with a wide mouth to preserve the food.
- [+MILLSTONE] refers to a mill used to grind grains.

From the analysis, we found that most of the cooking methods in Patani Malay (4 from 19 cooking terms) use the pot as an equipment to cook.

**Main Ingredients**

This dimension of contrast represents special ingredients of cooking methods. It entails six descriptive features as follows.

- [+RICE] refers to rice grains.
- [+MEAT] refers to poultry and land animal.
- [+CHILLI PASTE] refers to a condiment made of chilli, shrimp paste and garlic.
- [+SPICES] refers to an aromatic or pungent substance such as clove, cinnamon, coriander seeds.
- [+VEGETABLE] refers to various parts of plants that are edible.
- [+FRUIT] refers to various kinds of fruits.

From the analysis, we found that most of the cooking methods in Patani Malay (7 from 19 cooking terms) use meat as the main ingredient.

From the five dimensions of contrast and the semantic features they entail, each of the cooking term Patani Malay can be shown in Figure 1.

<table>
<thead>
<tr>
<th>Dimensions of contrast</th>
<th>Patani Malay cooking terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>PURPOSE</td>
<td>[-TO EAT] + [+TO COOK] + [+TO PRESERVE]</td>
</tr>
<tr>
<td>HEAT</td>
<td>[+HEAT] [-HEAT] + [+WATER] + [+STEAM] + [+COCONUT MILK]</td>
</tr>
<tr>
<td>TIME</td>
<td>[+TIME] [-TIME] + [+FRIED]</td>
</tr>
<tr>
<td>EQUIPMENT</td>
<td>[+FRYING PAN] + [+STEAMER] + [+MORTAR] + [+POT] + [+GRIDIRON]</td>
</tr>
<tr>
<td>MAIN INGREDIENTS</td>
<td>[+MEAT] + [+CHILLI PASTE] + [+SPICES] + [+VEGETABLE] + [+FRUIT]</td>
</tr>
</tbody>
</table>
Figure 1: Dimensions of contrast and semantic components of Patani Malay cooking terms

All 19 cooking terms are distinguished from one another by a set of semantic components as shown in Table 1.

Table 1
A Set of Semantic Components of Patani Malay Cooking Terms

<table>
<thead>
<tr>
<th>Patani Malay cooking terms</th>
<th>A set of semantic components</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. /ki:sa/ กิช่า</td>
<td>[+TO COOK] [-HEAT] [+MILLSTONE] [+RICE]</td>
</tr>
<tr>
<td>2. /ku:ku:h/ คุกุ้กุ์</td>
<td>[+TO EAT] [+STEAM] [+TIME] [+STEAMER] [+RICE]</td>
</tr>
<tr>
<td>3. /gu:la/ คุหรี</td>
<td>[+TO EAT] [+COCONUT MILK] [+TIME] [+POT]</td>
</tr>
<tr>
<td></td>
<td>[+MEAT] [+CHILLI PASTE] [+SPICES]</td>
</tr>
<tr>
<td>4. /ga:yan/ กาน่า</td>
<td>[+TO EAT] [+OIL] [-TIME] [+FRYING PAN]</td>
</tr>
<tr>
<td>5. /ga:le/ กานะ</td>
<td>[+TO EAT] [+FIRE] [-TIME] [+MEAT]</td>
</tr>
<tr>
<td>6. /kʰi:a:bu/ กิชิวบุ</td>
<td>[+TO EAT] [-HEAT] [-TIME] [+VEGETABLE]</td>
</tr>
<tr>
<td>7. /tʰi:a/ ติ่า</td>
<td>[+TO COOK] [-HEAT] [+TIME] [+JAR] [+MEAT]</td>
</tr>
<tr>
<td>8. /ci:la/ กิชิล</td>
<td>[+TO EAT] [+WATER] [-TIME] [+POT] [+VEGETABLE]</td>
</tr>
<tr>
<td>9. /nã:nã/ นานะ</td>
<td>[+TO EAT] [+WATER] [+TIME] [+POT] [+RICE]</td>
</tr>
<tr>
<td>10. /tu:mih/ ตูมิฮ</td>
<td>[+TO COOK] [+OIL] [-TIME] [+FRYING PAN]</td>
</tr>
<tr>
<td></td>
<td>[+CHILLI PASTE]</td>
</tr>
<tr>
<td>11. /tu:no/ ตูนิอ</td>
<td>[+TO COOK] [-HEAT] [+TIME] [+MORTAR]</td>
</tr>
<tr>
<td>12. /ba:ka/ บากา</td>
<td>[+TO EAT] [+FIRE] [-TIME] [+GRIDIRON] [+MEAT]</td>
</tr>
<tr>
<td>13. /pa:⁹o/ พาโม</td>
<td>[+TO EAT] [+FIRE] [+TIME] [+GRIDIRON] [+MEAT]</td>
</tr>
<tr>
<td>14. /pʰa:nã/ พอนะ</td>
<td>[+TO PRESERVE] [-HEAT] [+TIME] [+JAR] [+FRUIT]</td>
</tr>
<tr>
<td>15. /jì:yö/ จิโยะ</td>
<td>[+TO PRESERVE] [-HEAT] [+TIME] [+JAR]</td>
</tr>
<tr>
<td></td>
<td>[+VEGETABLE]</td>
</tr>
<tr>
<td>16. /jì:cò/ จิตะ</td>
<td>[+TO COOK] [-HEAT] [-TIME] [+MORTAR]</td>
</tr>
<tr>
<td>17. /jì:në/ จิแน</td>
<td>[+TO EAT] [+OIL] [+TIME] [+FRYING PAN]</td>
</tr>
<tr>
<td>18. /jì:buh/ จิบุห</td>
<td>[+TO EAT] [+WATER] [+TIME] [+POT] [+MEAT]</td>
</tr>
<tr>
<td>19. /la:jo/ ลาโจ</td>
<td>[+TO EAT] [+FIRE] [-TIME] [+POT] [+VEGETABLE]</td>
</tr>
</tbody>
</table>

**Discussion and Conclusion**

The analysis of 19 cooking terms in Patani Malay showed that each cooking terms can be distinguished along five dimensions of contrast: PURPOSE, HEAT, TIME, EQUIPMENT and MAIN INGREDIENTS. From the findings, there are two dimensions of...
contrast which entail distinctive features. They are HEAT and TIME which can be indicated by binary values (+ and -). Whereas the dimensions of contrast of PURPOSE, EQUIPMENT and MAIN INGREDIENTS entail the particular descriptive features which can be indicated by a (+) sign for significant features of each cooking term.

The results of the analysis reveal the food culture of Patani Malay people which are eating culture and cooking culture as follows.

1. The dimensions of contrast of Patani Malay cooking terms, especially PURPOSE and HEAT reveal facts about food culture in the following ways:
The dimension of PURPOSE reveals that Patani Malay people rather cook the food to eat immediately than cook for the preparation for another cooking process or for preservation. 11 cooking terms were found in this dimension: /ku:kuh/ ɔŋə, /gu:la:/ ɔŋə, /gə:ˈγεν/ ɔŋə, /gə:ˈλεʔ/ ɔŋə, /kʰiˈyaːˌbuː/ ˈθυγη, /nəːˈnɛʔ/ ɔŋə, /baːˈka:/ ɔŋə, /paːˈŋɛː/ ˈθυμ, ɣiːˈbuh/ ɾ̩oŋə, and /laːjoː/ ɾ̩oŋə.

The dimension of HEAT reveals that Patani Malay cooking methods rely strictly on the Islamic laws known as "Halal" - the criteria indicating what foods are allowed, and how the food must be preserved. It designates that meat must be cooked before consumption. 12 Patani Malay cooking terms were found: /ku:kuh/ ɔŋə, /gu:la:/ ɔŋə, /gə:ˈγεν/ ɔŋə, /gə:ˈλεʔ/ ɔŋə, /ciːlə/ ˈθυν, /nəːˈnɛʔ/ ɔŋə, /tuːˈmih/ ɾ̩οŋə, /baːˈka:/ ɔŋə, /paːˈŋɛː/ ˈθυμ, ɣiːˈbuh/ ɾ̩oŋə, and /laːjoː/ ɾ̩oŋə.

2. The semantic components of Patani Malay cooking terms, especially the components of [+TO PRESERVE], [+FIRE], [+WATER OR STEAM] [+COCONUT MILK] and [+SPICES] reveal facts about food culture as follows.
The semantic component [+TO PRESERVE] in the dimension of contrast PURPOSE shows the local wisdom and the simplicity of Patani Malay people to preserve food. Two cooking terms which composed of this semantic component were /piːˈnəʔ/ ɾ̩οʊς and /ɣiːˈ γoːʔ/ ɾ̩οʊς which mean the preservation of vegetable and fruit (durian).

The semantic components [+FIRE] and [+WATER OR STEAM] in the dimension of contrast HEAT reveal that Patani Malay people prefer dried food and soup to greasy and oily food. Eight cooking terms were found: /ku:kuh/ ɔŋə, /gə:ˈλεʔ/ ɔŋə, /ciːlə/ ˈθυν, /nəːˈnɛʔ/ ɔŋə, /baːˈka:/ ɔŋə, /paːˈŋɛː/ ˈθυμ, ɣiːˈbuh/ ɾ̩oŋə, and /laːjoː/ ɾ̩oŋə. Whereas the semantic component [+COCONUT MILK] was found only in the term /gu:la:/ ɔŋə.

The semantic component [+SPICES] in the dimension of contrast MAIN INGREDIENTS, which was found in /gu:la:/ ɔŋə might reflect that their food culture was influenced by other countries such as India, China, and Indonesia.

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