

# CHAPTER ONE

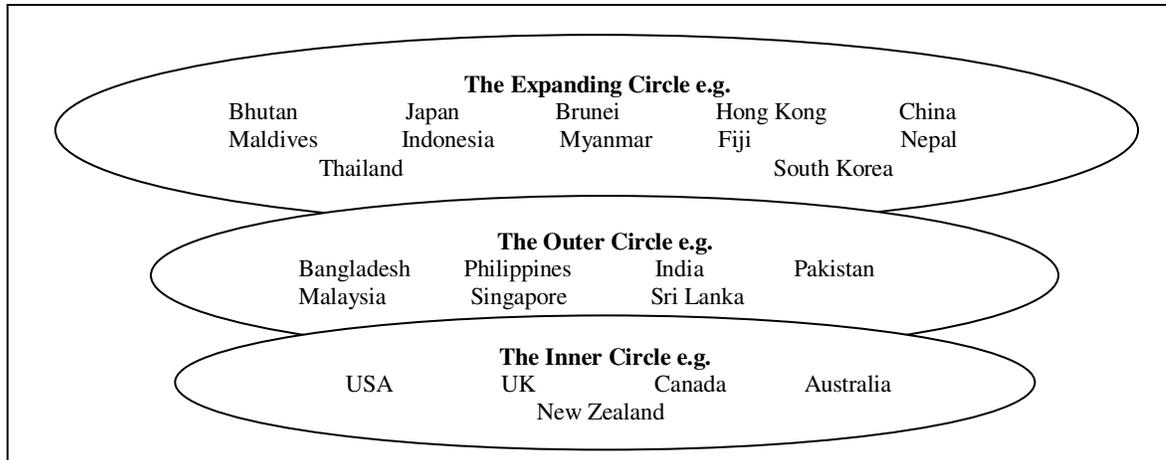
## BACKGROUND OF THE STUDY

### 1.0 Introduction

John Adams in Kachru (1992) made a prediction about the English language that eventually came true. He said that English would be the most respectable language in the world and the most universally read and spoken in the century. This prediction was made in the 19<sup>th</sup> century and in this 21<sup>st</sup> century, it has become a reality. Sources from the British Council suggest that English is used in over 70 countries as an official or semi- official language, and by the year 2000 it was estimated that over one billion people were learning English. Why is English given so much importance in so many countries? According to Kachru (1982), English is often learned because of its literary heritage and the status accorded to the reader or speaker. Furthermore, it opens doors to technology, science, trade and diplomacy. Thus, English is learnt because of the many benefits which it is able to give its learners.

To have an idea of the number of speakers of English on a worldwide basis, reference has to be made to Kachru's concentric circle model (Figure 1.0).

**Figure 1.0: Concentric Circle Model of World Englishes (Kachru, 1992)**



Kachru's (1992) concentric circle model shows three concentric circles namely the "inner circle", "outer circle" and the "expanding circle". The "inner circle" refers to the countries where English is used as a native language, such as the United States of America, the United Kingdom, Ireland, Canada, Australia and New Zealand. The "outer circle" denotes countries where English is used as a second language (ESL), mainly former English colonies such as India, Singapore, Malaysia and South Africa. Finally, the "expanding circle" includes countries which use English as a foreign language (EFL), such as Japan, China, Israel, Greece and Poland. According to Crystal (1995), there are over 320-380 million English speakers in the "inner circle", 150-300 million speakers in the "outer circle" and 100 -1000 million speakers in the "expanding circle".

Based on the above evaluation, it can be gathered that non-native speakers of English outnumber the native speakers of English. Moreover, the compilers of the New Oxford Dictionary (1998) hold the view that the development of English is decreasingly being determined by the usage of new groups of speakers as seen by the large number of new words such as "Prozac", "amok" and "saddo" which originate from different parts of the

world (Arsoba, 2000), as well as new meanings. New meanings are when ordinary words in English are used to convey new meanings which native speakers of British and American English are unlikely to use to convey the same meanings in similar contexts (Morais, 1997). Thus, no one would deny that English has now attained the status of an international language essentially for cross cultural communication.

From the user's perspective, the spread of English across cultures can be seen from two aspects, namely those who use English as their first language (L1) and those who use it as an additional language (Kachru, 1982). As discussed earlier, a significant proportion of the world's population uses English as a second (ESL) or foreign language (EFL). Generally, the greater the geographical spread of a language and the more people who speak it, the more probable its diversification (Stevens, 1978). Stevens adds that such differentiation in English has led to the concept of New Englishes. New Englishes means varieties which have grown in territories which were once controlled or greatly influenced by the UK and the USA, such as Cameroon English, Carribean English, Indian English, and Singaporean English as mentioned by McArthur in Kachru (1992).

Despite the presence of New Englishes, an International Standard English (SE) is used as a standard form of English in many countries. SE means a variety identified mainly by its vocabulary, grammar and orthography which is prestigious and widely understood (Crystal, 1995). SE is basically a particular dialect of English, being the only non-localised dialect of global currency without significant variation, universally accepted as the appropriate educational target in teaching English, which may be spoken with an unrestricted accent (Stevens, 1985). Stevens (1985) concludes that, it is not the whole of English, and above all, it is not pronunciation that in any way can be labeled 'standard', but only one part of

English, which is the grammar and vocabulary. Standard British English (SBE) and Standard American English (SAE) are examples of International Standard English (SE).

### **1.1 Varieties of English**

Halliday, Ellis and Catford in *Stevens (1977:77)* divide varieties of English into three main types. The first type refers to varieties which define “the users by relating them to features of individuality of a person’s geographical origin as well as his social and educational background”. The above-mentioned factors differentiate one speaker or writer of English from another. The second type is based on the purpose of using the English language. It depends on a few aspects such as the medium of using the language, the subject matter being talked about, and the specific vocabulary to indicate a particular occupation. Finally, the third type is related to the social relationship between the speaker or writer and dependent on the degree of formality and informality. Overall, geographical location is one of the main factors contributing towards the varieties of English. In other words, English spoken in different geographical locations can be different.

When discussing varieties of English, it is important to note that English used in the international context ranges from native varieties to non-native varieties. The native variety is also known as the L1 variety, and it is the variety used by speakers whose first language is English. Countries like Britain, Australia, New Zealand and Canada which are categorized as countries from the “inner circle” are examples of the origin of native speakers of English (*Kachru, 1986*) (see *Figure 1.0*). Even within the countries in the “inner circle”, English can be divided into several sub-varieties such as according to the geographical region, social class, occupation, and education. For instance, in Britain, there

are various dialects such as the Cornish dialect, the Yorkshire dialect, and the Cockney dialect. As such, speakers of one dialect may find another dialect unintelligible.

On the other hand, non-native varieties are varieties that emerge in countries where English is not the first language. These varieties are referred to as ‘institutional varieties’ (Kachru, 1983:37), ‘indigenous varieties’ (Moag & Moag, 1982:3) or ‘nativized varieties’ (Kachru, 1983:329). These varieties have the status of a second language or foreign language. The variety used is often very close to the native variety as strict steps are taken to ensure that it does not deviate much from the native variety. These countries are what Kachru (1986:51) terms “outer circle” (see Figure 1.0). In the “outer circle”, the varieties of English have their own local histories, literary traditions, pragmatic contexts and communicative norms (Kachru, 1992). Some examples of non-native varieties of English which have been receiving increasing recognition are Nigerian English, Indian English, Malaysian English, Singaporean English and Pakistani English.

With reference to the native and the non-native speakers of English, McArthur in Kachru (1992:334) describes the concentric circle model as:

‘A more dynamic model than the standard version, and allows for all manner of shadings and overlaps among the circles. Although “inner” and “outer” still suggest - inevitably - a historical priority and the attitudes which go with it, the metaphor of ripples in a pond suggests mobility and flux and implies that a new history is in the making’.

Thus, the three circles of English present in Asia have certain shared characteristics. They are transplanted varieties and these varieties demonstrate the formal and functional distinctiveness of the diasporas varieties of English in various degrees. This will be discussed further in relation to English in the Malaysian context in section 1.3.

### **1.1.1 The Nativization of English**

Kachru (1986) explains that nativization of English occurs when English is used by non-native speakers in the absence of native speakers in non-Western socio-cultural contexts and in constant contact with other languages in multilingual speech communities. Many of the countries in the “expanding circle” and “outer circle” (see Figure 1.0) have been influenced by English for more than a century. English in these countries inadvertently has undergone changes through the adaptation of local linguistic features as a result of contact with various languages in these diverse cultural, economical, political and geographical settings. Kachru (1990:21) points out that: “It is inevitable the English adopted by the local communities would include many adaptations and innovations from local languages and cultures”.

The process of nativization includes adaptations, borrowings and transfer from the local languages. As Nelson (1985:244) aptly points out, “diachronic changes in the native variety of English are to be expected by any speech community separated from its parent community.” Some of the changes are due to the direct influence of the new environment, culture and languages into which the native variety had been transported.

### **1.1.2 New Englishes**

The process of nativization had led to what is known as non-native varieties or New Englishes with their own distinctive linguistic features. These New Englishes play a vital role in various countries where English is a second language. English has a special place in

these countries where it is an indispensable language not only used for communication but also for various domains. Baskaran (1985:69) points out that:

‘The status of English is that of a “link language” in Kenya and Nigeria, “associate official language” in India, “additional language” in Ghana, “bridge language” in Singapore, “co-ordinate language” in the Philippines and “strong second language” in Malaysia’.

New Englishes are the legacy of the colonizers as they sprang from the language introduced by them. Although the colonization period has already ended, the language has remained and has become deeply rooted in these countries. The language which was initially used by only a handful of people is now widely used. In the beginning, these new Englishes went through a period of non-acceptance. Many speakers tried not to use them because they did not sound English enough. These speakers wished to sound American or English and were hesitant to acknowledge that they used a local variety. Kachru (1983:40) names these people “Brown Sahibs” in the sense that they are “more English than the Englishmen”. However, the users’ attitudes changed over time and they soon began to recognize and accept these new Englishes as an indispensable tool of communication. Now many people prefer to use this variety and those who try to approximate or sound too English are often frowned upon. As Sey in Baskaran (1985:92) mentions: “Educated Ghanaian English is acceptable but the type that strives too obviously to approximate to RP is frowned upon as distasteful and pedantic”.

Recent studies of new varieties of English have shown some insights that these varieties differ from the native varieties of English because non-native users have different communicative norms and use English for different sociolinguistic functions. For example, Lowenberg (1986:79) in his study of lexical transfer in Malaysian English (ME) attributed

the use of ME to “the acculturation of English to fit strategies of communication in specific non-Western, multilingual and sociocultural contexts of use”. Therefore, there is a need to place a greater emphasis on a description of nativized varieties which includes the linguistic as well as the functional dimensions.

### **1.1.3 New Varieties**

It is essential for any insightful research on the new varieties of English to recognize the fact that the strength of English is less in a multicultural context, and it is this which gives the English language a distinct cultural identity in the non-native regions (Kachru, 1990). As such, more accurate descriptions of the non-native varieties which highlight the characteristics and systematic variations of these new varieties of English are needed to substantiate the argument that the variations found in a particular non-native variety should not be dismissed as errors owing to the deficient research done about the native varieties. Hence, it is crucial to give an accurate description of the new varieties of English in the quest to legitimize these varieties as different yet standard rather than to dismiss it as sub-standard varieties of English.

According to Strevens (1981:3), “the proliferation of forms of English is taking place faster than the description of them”. This is because it is extremely difficult to produce a comprehensive description of new varieties owing to the rapid changes and adaptations from local languages that these new varieties undergo. However, in order to present any new variety as a legitimate variety, it is crucial to document the variations found in that variety and examine the nature of such variations. In relation to this, the aim of this study is to provide a description of the features of ME used in local Malaysian English newspapers.

## **1.2 The Language Setting in Malaysia**

Malaysia is a multi-racial society, consisting of three main ethnic groups namely the Malays and other indigenous tribes, followed by the Chinese, and the Indians. The language setting in Malaysia is typified by its rich linguistic diversity. In fact, this setting can be described as unique. Malaysia's multi-ethnic population implies also a multiplicity of cultures, traditions, religions and, of course, languages. Each ethnic group speaks its own mother tongue but this does not mean that there are only three main languages.

The language setting is clearly delineated by Asmah who has written extensively on the subject. Asmah (1985) states that the indigenous groups speak chiefly the Malay language, but it varies from state to state in the country and is strongly characterized by dialectal differences. The Malay dialect spoken in the state of Negeri Sembilan, for instance, is vastly different from that used in Johor or Kedah. This does not take into account the non-Malay indigenous groups especially those in the East Malaysian states of Sabah and Sarawak who speak entirely different languages though they belong to the same family e.g. Iban and Bidayuh.

Among the immigrant Chinese population, the languages used for social, informal communication are the Cantonese, Hokkien, Hakka and Teochew dialects. However, the national language of mainland China (Mandarin) is accepted by the Chinese as their formal or official language. For many Chinese, Mandarin is a language of literature and education as well as a medium of everyday communication.

The third main ethnic group in Malaysia is the Indian community. About 80% of the Indian community speaks Tamil, the language of the state of Tamilnadu to the south of India, while the remainders speak a variety of other languages depending largely on the state of the sub-continent from which their forefathers came, e.g. Telegu (Andra Pradesh), Malayalam (Kerala), Kannadam (Karnataka), Punjabi (Punjab) etc. In fact, there are variations even within the Tamil-speaking groups from Sri Lanka which speak a recognizably different type of Tamil from that spoken by the rest. Thus, like the Malays and the Chinese, the Indian community also displays linguistic heterogeneity.

What then is the significance of such linguistic diversity? It would obviously lead to some form of inter-lingual influence among the languages in contact. One resultant phenomenon is borrowing.

### **1.3 The English Language in Malaysia**

Malaysian English (ME) began to develop during the British colonization of the Malay Peninsula and western Borneo from the late eighteenth until the mid-twentieth centuries. The British established schools especially in the urban trading centers on the west coast of the Malay Peninsula where English was first taught and then used as the medium of instruction. The recipients of this education were mainly the children of the elite indigenous Malay families and the large South Asian and Chinese immigrant populations who used English increasingly in their daily affairs.

At the time of its independence in 1957, the Federation of Malaya retained English as one of the official languages, along with Malay which was designated as the sole national

language. English continued to serve as the dominant language of education, government and law, and large scale banking and commerce (Le Page, 1962). In the mid 1960's, the government implemented a policy to promote the use of the Malay language in Malaysia. As a result, there has been a wider use of Malay, renamed Bahasa Malaysia, and a corresponding decrease in the use of English, especially in the rural areas. However, English remained widely used by the Malaysian elite, who were educated in English medium schools during the colonial period (Kachru, 1986).

The importance of English in Malaysia is discussed by Asmah (1997). She states that English functioned first as an official language and later as a second language. She also states that Chinese dialects, Indian languages and many other languages which can be found in Malaysia are not considered 'foreign' but are considered the languages of Malaysia. However, English is never considered one of the Malaysian languages. In Malaysia, English is accepted as a second language, second in importance in the hierarchy of Malaysian languages. Lowenberg (1991:367) states that the current status of English in Malaysia is "constantly developing and changing in terms of adapting the norms of English to the political, economic and socio-cultural contexts of contemporary Malaysia".

### **1.3.1 The Function of English in Malaysia**

In this section, the researcher looks at the domains in which English is mainly used in Malaysia. The domains are the family domain, the transaction domain, the employment domain, the education domain and the media domain.

### **1.3.1.1 The Family Domain**

The use of English in the family domain has typically been “restricted to the urban elites of various ethnic backgrounds” (Platt and Weber, 1980:155). English is not used in this domain by the rural communities. The Chinese and Indians who have acquired English-medium education tend to use English among their parents and siblings. However, Malays who are English-medium educated still prefer to use Malay in the family domain.

### **1.3.1.2 The Transaction Domain**

In this domain, the pidginized “Bahasa Pasar” of the Malay language plays a role as an “inter-ethnic means of communication except in shopping complexes or in places like airline booking offices etc” (Platt and Weber, 1980:158). Among Indians of the same language background, transactions such as shopping would be carried out in their own speech variety, e.g. Tamil language with Tamils. Among the Chinese in Malaysia, there are two dominant dialects, e.g. Cantonese is used in Kuala Lumpur and Ipoh, and Hokkien is used in Penang etc. (Platt and Weber, 1980). Basically, Malaysians prefer to communicate using their own languages in the transaction domain. However, English usage is vital because of the “need to communicate with tourists and expatriates working in Malaysia” (Platt and Weber, 1980:158).

### **1.3.1.3 The Employment Domain**

In the employment domain, English is of great importance because it is the “medium for obtaining a higher status in the government and private sector” (Platt and Weber,

1980:159). In the Malaysian setting, English is the most “indispensable requirement in the achievement of social and economic status” (Asmah, 1975:22). Thus, those who master English tend to have a higher social and economic status.

#### **1.3.1.4 The Education Domain**

English is a compulsory second language within the school system and retains an important place in tertiary education. Thus, Malay medium students admitted to the University of Malaya since 1965 have taken English as a compulsory subject (Asmah, 1976). Many courses at the MARA Institute of Technology require passes or even a credit in English language at the Sijil Pelajaran Malaysia (SPM) level. Recently the call to teach Science and Mathematics in English has definitely paved the way for English to gain a stronger foothold as a language of communication. In line with this move, it is hoped that our future generation will not lack the latest scientific and technological knowledge hence English will not die out and become a foreign language altogether as observed by Platt, Weber and Ho (1984) and Crystal (1997).

#### **1.3.1.5 The Media Domain**

According to Platt and Weber (1986), the media holds an important place in the dissemination of ideas, in shaping societal thoughts, opinions, attitudes and even actions. In considering Malaysia as a multilingual-polyglossic society, the position of a particular code in the media is determined by the relationship with the other codes which is relevant in gauging the status and degree of functional value of such a code (Platt and Weber, 1986).

In Malaysia, the press is represented by all the four official languages. Existing research on

the role of English in the media domain has been based on the history of the English newspapers in Malaysia and the circulation figures gathered from the Audit Bureau of Circulations (ABC). This is discussed in Chapter 3.

#### **1.4 The English Language Newspapers in Malaysia**

A country's mass media system is the product of a number of internal and external factors (Hussain, 2003). Hussain (2003) states that the internal factors are historical experience, racial composition, religion, cultural values, language policy, stage of economic development, literacy rate, political leadership styles, legal system and technological advancement. The external factors are the mass media experience as well as ideas and views of reputable media scholars.

This discussion is limited to the development of the English newspapers which have had far-reaching influences on Malaysian society. The British were responsible for laying the foundation of the print media in Malaya. They introduced the printing press, paper, the ink and the technicians in the early 19<sup>th</sup> century.

The first English Language newspaper in Malaya was The Prince of Wales Gazette, published in Penang in 1806 by A.B. Bone. It was mainly for the British officials working in the East India Company which controlled Penang at that time. The second English language newspaper was the Singapore Chronicle published in Singapore in 1824. After this a number of other newspapers were published, e.g. the Malacca Observer (1826-1829), The Penang Register and Miscellany (1827), The Singapore Free Press (1835), the Penang Gazette and Straits Chronicle (1838), the Malacca Weekly Register (1839-1840), the Straits

Messenger (1842-1843), the Straits Times (15 July 1845 until today), the Singapore Local Reporter (1852-1853), the Straits Guardian (1854), the Perak Pioneer and the Native States Advertiser (1894) and The Malay Mail (1896). All of these newspapers had a very short life span except for the Straits Times which has been renamed The New Straits Times and The Malay Mail which have survived until today.

The early English Language newspapers served the commercial interests of the British. A big portion of the contents of these newspapers were commercial and business news. World news was reprinted from newspapers in Britain and India. Local news was about crime and the schedule of ship arrivals and departures together with the names of the passengers (Mohd Dhari, 1992). In the 1890's, more newspapers were introduced and the contents were the same; however, a fair amount of space was given to news from China, India, Ceylon, Japan and Thailand (Mohd Dhari, 1992). Another important feature of the English Language newspapers of this period was the "Letters to the Editor" section. It was used as a forum by the English educated non-Malays to defend their rights in Malaya. The Star was introduced in 1971 followed by The Sun in 1994.

Romarani (2003) states that the primary aim of the newspaper is to provide information to the readers. In order to provide information, newspaper writing must be clear, simple, accurate and straightforward. Newspaper reports need to be understood by people from different educational backgrounds, languages and cultures. As such, language plays an important role in imparting information to readers from all walks of life. Journalists or newspaper writers have to use language which appeals to the readers. Thus, newspaper writers are supposed to approach their news with some understanding of the culture of the target society.

## **1.5 Rationale of the Study**

Very little research has been done on the variety of English used in newspapers in countries where English has a second language status (ESL). Likewise, there has been very little research done on the use of English in Malaysian newspapers. Thus far, research on ME appears to have been focused on the use of ME in media such as in commercials, magazines etc. There have also been very few studies done on the lexical aspect of ME in particular, compared with studies on the lexis of Singapore English, Indian English and Nigerian English. This study intends to fill that void and focuses on the need to present ME as a legitimate variety of English rather than a sub-standard variety as some perceive it to be.

To this end, this study seeks to identify the types of lexical borrowings from the 3 Malaysian languages which are the Malay language, Chinese dialects and Indian languages in the English language newspapers, and to investigate the types of lexical items or loanwords found in the English language newspapers. The loanwords are categorized and analysed to show the extent to which the Malay language, Chinese dialects and Indian languages are used in the English newspapers.

## **1.6 Research Questions**

This study concentrates on the acrolectal variety of ME. This variety is claimed to have evolved from a non-standard colonial expatriate English variety to a variety that has been adapted to the local context (Benson, 1990). Data is from two main local English newspapers, i.e. New Straits Times (NST) and The Star.

The focus of this study is on the Standard ME used by the local newspapers. The lexis is widely accepted in Malaysia especially for words which are not substitutable in an international context or to provide a more localized context for the readers.

This study investigates the extent of the use of lexical borrowings in English newspaper articles. It also seeks to explain the reasons for the use of these lexical borrowings. In the process of analyzing the language used, the researcher hopes to provide a description of the features of lexical borrowings found in the newspaper articles concerned. In relation to this, the research questions of this study are:-

1. What are the types of lexical borrowings from the three main spoken Malaysian languages found in the local English newspapers?
2. To what extent are lexical borrowings from the three main spoken Malaysian languages used in the local English newspapers?

### **1.7 Significance of the Study**

ME, like any New Englishes, contains certain unique linguistic features due to acculturation or transfer from local languages. Some language purists have viewed these new varieties of English as deviation from native speakers' norms owing to deficient approximation of the language. Hence, there have arisen many studies on contrastive analysis and error analysis. To correct such misconceptions, more studies should be done to examine the use of varieties of English in the local contexts. Hence, this study attempts to look at the ME used in a particular genre, which is in newspaper articles.

The perspective adopted in this study may help refine theories related to language in contact specifically in relation to the type and direction of borrowing and reasons for borrowing. It aims to show the types of loanwords or lexical items used in the newspapers. Apart from that, it aims to find out the use of the loanwords in the newspapers and to what extent they have been used and for what purpose. Although there is a long history of contact between the Malay language, Chinese dialects and Indian languages, there have not been many detailed studies on the subject based on data collected from the newspapers.

Thus, this study hopes to document the lexical variations found in ME so as to provide an enhanced knowledge of the variety of English used in Malaysia. The study is significant in that the data is taken from newspaper articles written by newspaper writers who are competent in the English language and yet consciously use ME in their writing.

### **1.8 Limitations of the Study**

This study is based on a small corpus of newspaper articles compiled from October 2005 to August 2006 from two local English newspapers, namely The Star and New Straits Times. The focus of this study is limited only to the lexical features found in the variety of English used in the newspaper articles. Loanwords that were excluded from the study were those on foreign culture, acronyms from the Malay language, song lyrics from the Malay language, Chinese dialects and Indian languages and lexical borrowings from published interviews.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### 2.0 Institutionalized Varieties of English

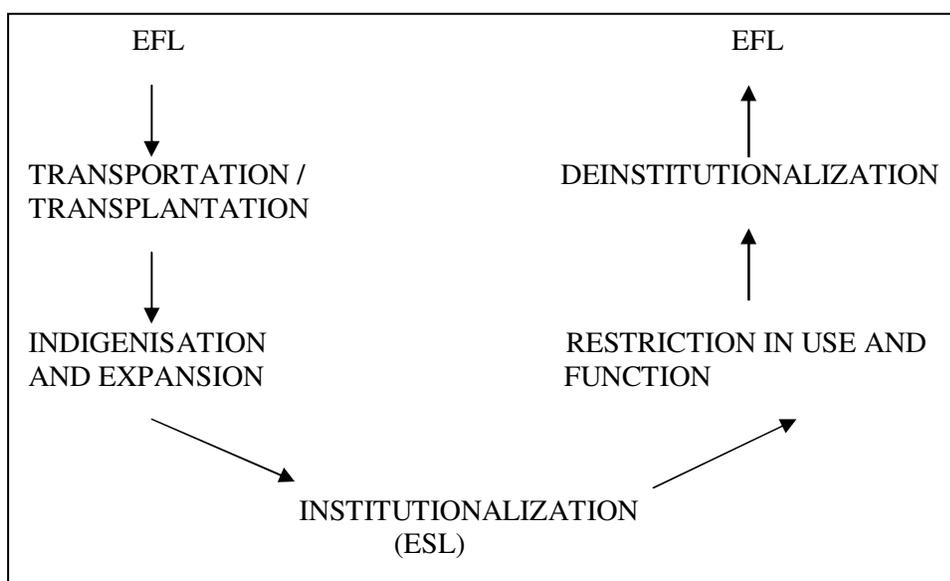
According to Moag (1992), most of the new varieties of English normally go through four processes of a life cycle, namely, transportation or transplantation, indigenisation and expansion, institutionalization and deinstitutionalisation.

The native variety of English is first transported or transplanted into the new multicultural environment for the purpose of colonial administration. The multilingual and multicultural setting of the new environment inevitably leads to the process of indigenisation, that is, “a process of language change by which a new variety of English becomes distinct from the parent imported variety” (Moag, 1992:235). During this stage, many features from the local languages and cultures are transferred into English.

The extension of the use of English in new domains especially in education, media and government, leads to the third phase, institutionalization. During this stage, the status of English shifts from that of a foreign language (EFL) to a second language (ESL). Tay, (1993:95) is in agreement with this when he says that the term ‘institutionalized’ refers to “non-native varieties of English which have been developed in many multilingual countries formerly colonized by Britain and the US”.

The final phase of the life cycle “involves the displacement of English by a local official language usually through language planning” (Moag, 1992:235). This displacement of English inevitably leads to the reversion of English to the status of a foreign language (EFL). Thus it involves the change of English from the ESL status back to the EFL status which is called deinstitutionalization (Moag, 1992). Moag’s life cycle of non-native Englishes is shown in Figure 2.0.

**Figure 2.0 Life Cycle of Non-Native Englishes (Moag, 1982).**

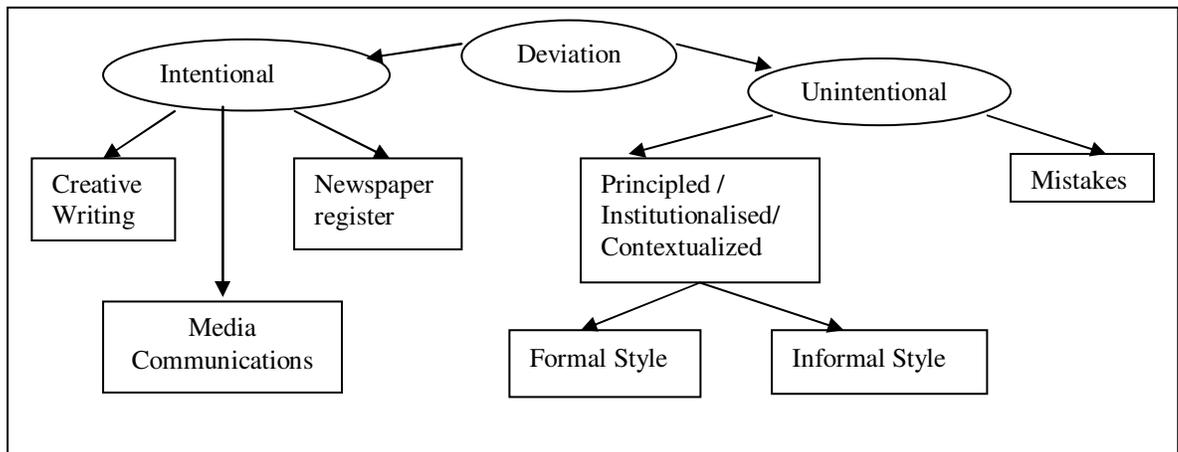


According to Kachru (1992:55), the main characteristics of institutionalized varieties are :

- i. They have an extended range of uses in the sociolinguistic context of a nation.
- ii. They have an extended register and a style range.
- iii. A process of nativization of registers and styles has taken place both in formal and in contextual terms.
- iv. A body of nativized English literature has developed which has formal and contextual characteristics marked as localized.

According to Pandharipaande (1987:149), nativization can be discussed in three contexts, namely the “process of logic transfer of the local languages, the variation within the nativized varieties of English depending upon their sociolinguistic functions and the deviations from native varieties of English”. The focus of this study is to look into the deviations from native norms. Pandharipande (1987) has categorised deviation as seen below:

**Figure 2.1 Deviation (Pandharipande, 1987:155)**



Pandharipaande further explains that deviations from native norms can be categorized into two categories, i.e. intentional and unintentional. Unintentional deviations include institutionalised deviation and mistakes. According to Pandharipaande (1987:155), intentional deviation refers to the “conscious use of deviation by the user to perform a particular function”. Such deviations can be found in creative writing, newspaper registers and media communications. Media communications serve “as a linguistic device to create an appropriate extra linguistic effect” and in newspaper registers to give local colour to the news (Pandharipande, 1987:155).

This study focuses on the lexical aspect of ME in newspaper articles in the context of intentional deviation. Pandharipande (1987) states that deviation in lexis, pronunciation and grammar are produced by a non-native speaker in various instances namely informal speech, formal speech and in writing. What needs to be highlighted here is that deviation is seen to be intentional (Pandharipande, 1987). One reason could be because the writers want to show the actual use of the English language in a particular situation. Kachru (1990:19) suggests that “there is sometimes clear motivation for such deviation, for example the aim of newspaper register is to establish a contextually speaking identity with readers.”

As mentioned earlier, the ‘institutionalized’ or ‘nativized’ varieties of English have adapted many linguistic features from the local languages. These distinctive linguistic features in these new varieties usually differ from the native varieties in terms of phonology, lexis and syntax. These differences are not random and inconsistent occurrences but rather, they portray a regular pattern. According to Pandharipande (1987:152), “it is the logic of the local languages which is transferred to the nativized English”. Here ‘logic’ refers to the “underlying thought patterns” found in the grammatical patterns of the local languages which are transferred to the nativized English. Pandharipaande (1987:152) calls this unintentional deviation that is, deviation caused by an unintentional transfer of the indigenous patterns into English. Such patterns, however, are commonly shared by the same speech community and hence, they are labelled as ‘institutionalized’ deviation. Thus, we can see that there is a systematic and regular pattern in the transfer from the local languages to the nativised English.

Furthermore, these institutionalized varieties of English have a larger range of functions in the local educational, administrative and legal domains. In countries where English is a

second language, English has been used not only for international communication but more so for intranational communication and it is often used as a dominant language in education, government, business, the mass media, international entertainment, literature and interethnic communication. However, the range or domains of uses and status of English within a particular ESL community may not be the same as those of other ESL communities. The use of these varieties in various domains within the particular community has resulted in the development of distinctive nativized discourse and style types and registers in that particular community.

## **2.1 Localized Forms of English**

A localized form of English (LFE) is an identifiable version of English associated with a given community of English users (Strevens, 1981). Strevens (1981) has characterized localized forms of English into two versions based on the purpose for which English is used in the community, that is, for international needs and intranational needs. These versions can be identified in terms of lexical, syntactic, phonological, discourse or semantic features. LFE for international needs is the choice of communities who require the use of the language for contact with the external world for communication, access to science and for other international uses. In countries where LFE is mainly for international needs, the language is taught and learned as a foreign language. Examples of such countries are Japan, Turkey and Brazil.

LFE for intranational needs is found in countries where English is taught as a second language. Intranational LFE often expresses some affinities towards one L1 type. For example, Puerto Rican English has affinities towards American English while West African

English has more affinities with the British model (Strevens, 1981).

Some English-using communities require the English language for international as well as for intranational purposes for the use of a large population within the community. Sociolinguistic changes in countries like India, Singapore and Malaysia have led to the use of English for both international and intranational needs (Strevens, 1981).

In English as a First Language (EFL) countries, the most suitable pedagogical model is usually a native speaker model. However, in English as a Second Language (ESL) countries, the influence of localized forms is dominant in the English language used. In Malaysia for instance, Leong (2004) states that the informal variety of ME has greater grammatical differences and lexical variations which are intelligible in intranational communication. This variety of English is used mainly in semi-formal and casual situations. The colloquial variety should not be confused with the basilect or 'bazaar' variety of English, which is a communicative tool for those who have very little or no formal English education. This variety is a highly informal colloquial patois with limited intelligibility and is internationally unintelligible (Baskaran, 1994).

In the next section, the researcher would like to establish the importance of borrowing in English by pointing out how extensive it is and how it is a necessary corollary of the historical and sociolinguistic antecedents of the English-international languages contact. This is followed by a brief description of the terms used by various authorities on the topic of linguistic borrowing and their accompanying definitions and an assessment of the implications of the nature and extent of borrowing.

## **2.2 Definition of Borrowing**

The abstract noun 'borrowing' refers to the process where speakers adopt words from a source language into their native language. 'Loan' and 'borrowing' are metaphors because there is no literal lending process (Kemmer, 2004). There is no transfer from one language to another, and no 'returning' words to the source language. They simply come to be used by a speech community that speaks a different language from the one they originate from.

Borrowing refers to the process in which elements from one language are taken over and used in the context of another (Haugen, 1950, Ringbom, 1913). Borrowing is what Haugen (1950:163) defines as "the attempt by a speaker to reproduce in one language patterns which he has learned in another". Bloomfield in Haugen (1950:163) adds that the word 'reproduce' does not imply that a 'mechanical imitation' has taken place but "the nature of the reproduction may vary widely from the original". Ringbom (1913) claims that borrowing is a 'mechanical' phenomenon. In speech, a borrowing may be accepted as mechanical but in writing, including newspaper writing, the borrowing is most probably intentional as some thought is given before writing is done.

However, over time, more speakers become familiar with a new foreign word. The community of users can grow to the point where even people who know little or nothing of the source language understand and even use the novel word themselves. The new word becomes conventionalized (Kemmer, 2004). At this point, it is called a borrowing or loanword. Kemmer (2004) explains that not all foreign words become loanwords. If they fall out of use before they become widespread, they do not reach the loanword stage.

Conventionalization is a gradual process in which a word progressively permeates a larger and larger speech community (Kemmer, 2004). Through conventionalization, a newly borrowed word becomes more familiar to more people. Thus, the word gradually adopts the sound and other characteristics of the borrowing language. Over time, people in the borrowing community do not perceive the word as a loanword at all. Generally, the longer a borrowed word has been in the language, and the more frequently it is used, the more it resembles the native words of the language (Kemmer, 2004).

### **2.2.1 Why Borrowings Occur**

When two or more languages come into contact, lexical or phrasal borrowings are bound to occur (Hockett, 1958, Kemmer, 2004). Borrowing of words can go in both directions between the two languages in contact, but often it is asymmetrical, such that more words go from one language to the other (Kemmer, 2004). This happens when the source language community has more prestige and brings more economic benefits to the borrowing language community. This suggests that the borrowing community admires the users of the borrowed language and wants to be like them.

Another reason is the borrower's wish to be identified or accepted in a particular group although he or she may not admire or like the other language (Hockett, 1958). The borrowing language is normally of a less prestigious standing. This explains why there are larger numbers of words borrowed from the dominant, more prestigious language into the lower occur. However, this study focuses on borrowings from the less prestigious languages into English which has a higher status as an international language.

Furthermore, the need to 'fill in the gap' (Hockett, 1958:405) is another reason for the occurrence of interlingual borrowing. Borrowing becomes necessary in order to express ideas and concepts for which the borrowing language has no equivalent. This is what Hockett calls the 'need-filling motive' i.e. the donor language serves to give names to new experiences, new objects and practices in the borrowing language. For example, the word '*kavadi*' has no equivalent in English. Hence, it has to be borrowed from the Tamil language (donor language) and used in its original form.

In addition, according to Parvathy (1993), another reason why borrowing occurs is due to the convenience factor. Certain words at times are more easily found or identifiable in the donor language than in the borrowing language. For example, the word '*kampung*' is widely used in spoken and written Malaysian English even though there is a word equivalent, 'village'. This is because '*kampung*' is more recognizable or identifiable than 'village' and therefore, more convenient to use. Other words which may be used for the convenience factor are '*rotan*' (cane), '*adat*' (custom), '*taman*' (garden) etc. The convenience factor explains why borrowing may occur from a less prestigious to a dominant language of the country, for example from Bahasa Malaysia into English. However, in the researcher's opinion, when borrowing occurs in the written form, it may be planned and intentional as there is time for the writer to think of what he wants to write.

Holmes (2001) states that borrowing occurs when a second language speaker uses a term from his or her mother tongue or first language because he or she does not know the appropriate word in his or her second language. Holmes (2001) further says that this sort of borrowing generally involves single words or nouns and may be mainly due to lack of vocabulary.

According to Ringbom (1913), lexical borrowing involves a more complex linguistic processing. It uses the analogical creative element in taking over semantic features and in combining different lexical items. Thus, to achieve near native language use, Ringbom suggests that the user has to have a high degree of fluency in the language from which he transfers. Ringbom states that in speaking or writing, a learner may activate his knowledge of other languages and the extent to which a learner does this is unknown. He adds that it depends on two variables: the learner's proficiency in the languages concerned and the distance (real and perceived) between or among the languages concerned. Crystal (1997) states that lexical borrowing occurs due to the learner's need to define ownership or cultural identity with the language borrowed. He also adds that in many countries, the donor language, which is either the first language or official language, is considered to be of lower prestige and the second language is a dominant global language.

### **2.2.2 Types of Borrowing**

Bloomfield (1963) claims that within the sphere of borrowing, there are two aspects which have been distinguished, namely dialect borrowing, where the borrowed features come from within the same speech area, and cultural borrowing, where the borrowed features come from a different language (Bloomfield, 1963). The latter is the point of interest in this study.

Bloomfield (1963) explains that cultural loading shows us what one nation has taught another. Sapir (1921) adds that when there is cultural borrowing, there is always the likelihood that the associated words may be borrowed too. Associated words are the terms taken from another culture to explain the borrowed word. Bloomfield (1963) describes

cultural borrowing with reference to the linguistic community with respect to geographical and political spheres. Haugen (1950, cited in Bloomfield, 1963:445) states that “each speech community learns from its neighbours” and the language learned includes “terms for objects, both natural and manufactured, and patterns of action, such as technical procedures, warlike practices, and religious rites passed from one community to the other”

As mentioned above, in the case of cultural borrowing the borrowed features come from a different language. Achebe (1965, cited in Malachi 1996) puts forth the idea that to describe one’s experience, one should use the English language according to the place, time and need of the people. To better understand these concepts, an analysis of linguistic borrowings will be appropriate.

Sapir (1921) looks at grammatical aspects of how the borrowed form is subjected to the system of the borrowing language in terms of syntax, inflections and word formation. He explains that when many forms are borrowed from one language, the foreign forms may exhibit their own grammatical relations. If many loanwords have made their way from the one particular language, the foreign structure may attract native words by way of adaptation. The speakers who introduce foreign things may call them by the native name of some related object. If these are not closely equivalent to native terms, one may yet describe the foreign object in native words.

Borrowings are also seen to form an integral part of the processes of acculturation and nativization of a language. Lowenberg (1986), for instance, sees borrowing from Bahasa Melayu into Malaysian English as a strategy for acculturating Standard English to the current sociological and economic contexts of Malaysia. English has borrowed and

continues to borrow extensively from other languages in an effort to meet the increasing demands placed upon it to become a language of culture, tradition etc. In the Malaysian setting, with the many languages and dialects which abound, not only are there bilingual groups but a considerable number are multilingual as well. It is not surprising, therefore, that inter-lingual influences including borrowing occur extensively in the Malaysian language setting. This will be further discussed in the next section.

### **2.3 Malaysian English**

Malaysian English (ME) is a variety distributed and socially defined within Malaysia. ME has the distinguishing features of simplification and reduction of a non-native variety, as well as the effects of localization of an acculturated variety. Localization here means the assimilation of loanwords from the Malaysian languages into the English Language, which has resulted in ME.

Malaysian English (ME), like other varieties of English, is not homogeneous. There is variation within ME and the varieties can be distinguished on the basis of settings, both formal and informal. The formal variety is that which educated speakers of English use and is used in print media, academic books and discourse. The informal or colloquial sub-varieties are used in informal situations.

Most Malaysians, including the more educated Malaysians, are comfortable with both varieties of ME. According to Baskaran (1987:46), “the admirable ease with which an average educated Malaysian does this is proof enough that there is a variety called Malaysian English with its systematic phonology, syntactic and lexical features”.

The basic features of ME, in terms of phonology, lexis and syntax, are not totally different from the native variety, British English (BE). However, each of these linguistic aspects has been influenced and to some extent modified by the local languages, in particular, the Malay language, Chinese dialects and Indian languages. Most of the nativized or indigenized features, in particular the syntactic and lexical features, are found in the newspaper register.

The more formal (written and spoken) local variety has less syntactic variations from Standard British English. However, many local lexical features are slowly emerging and some indigenized or hybrid lexical items have been adopted and can be found in formal repertoire. Hence, it is not unusual to find such lexical items in the media as '*dadah*', '*kampung*', '*datukship*', and '*cuba try*'.

Tongue (1979) categorizes English in Singapore and Malaysia into two dialects, formal and informal. He states that the English in Malaysia and Singapore is not a new non-native variety of English, but is a dialect which has deviated from Standard British English (SBE). Tongue states that compared to the informal dialect, there is very little nativization in the formal dialect. Thus, the informal variety is categorized as a 'sub-standard' dialect. The notion of 'sub-standard' is seen in relation to SBE. However, Tongue does not recognize that the innovations evolved as a result of the new cultural and linguistic contexts in which English has been used (Tongue, 1979). In addition to this view, Lowenberg (1984:21) finds the colloquial English usage of Singaporean and Malaysian "unacceptable" and "wrong".

Much of Tongue's (1979) study is a perception of examples of linguistic features of what he describes as dialects. However, his description of the use of English in Singapore and



contribute to the communicative purpose as to whether the speaker wants to establish solidarity and rapport, or maintain status and prestige in the relationship or communicational interactions.

The formal variety of ME or acrolect manifests itself in formal domains like the courts and schools. Malaysian journalists also use this acrolectal level of non-native English in newspaper writing. This phenomenon is stated also in the studies of Platt and Weber (1980) and Baskaran (1987). Standard ME or acrolect is in fact the choice of Malaysian English newspapers.

Several researchers have combined ME with Singapore English. In this study, ME refers to that variety of English which is used within Malaysia. According to Leong (2004), ME shares many similar features with Singapore English because of the common historical precedents of British colonial administration. However, Leong (2004) suggests that these two varieties i.e. ME and Singaporean English should be separated because of the different educational and language policies in both countries that have contributed to the linguistic differences of both these two varieties. Lim (2001) in his comparative study on the formal varieties of ME and Singapore English has suggested that based on the evidence gathered in his study, Singapore English and ME have diverged to some extent from each other. He further adds that this suggestion is “reasonable considering the data were taken from English used at formal levels where there generally tends to be a higher degree of standardization” (Lim, 2001: 135).

ME has been classified into various categories. Tongue (1974) categorized the English of Singapore and Malaysia (ESM) into two categories. The first is Standard ESM which is

used by the educated group and in formal contexts. Thus, it is internationally intelligible. The second is the sub-standard ESM used by the uneducated group and in informal contexts. Therefore, it is intelligible intranationally.

Platt and Weber (1980) categorized ME into two categories as well. The first is known as Type 1 of ME which is the standard variety usually used in the formal context. This could be either the spoken or written formal variety of ME. The second is known as Type 2 of ME which is the non-standard variety, which is usually used in the informal context.

Unlike Tongue and Platt and Weber who have categorized ME into 2 parts, Benson (1990) distinguishes ME into 3 main types, which are Anglo-Malay, Colloquial ME and Malay-influenced ME. Anglo-Malay refers to the formal variety of ME, which is used by the English-educated group that is made up of mostly older speakers. Colloquial ME refers to an informal variety of ME. Here, the informal variety of ME contains localized features of pronunciation, syntax and lexis. Finally, in Malay-influenced ME, there is a high degree of code switching from the Malay language into the English language used.

## **2.4 Studies in Lexical Variations**

The pioneering work of Killingly (1965) on lexical variation gave a head start to further studies on the description of ME. Killingly categorized lexical variations into four parts of speech, that is, nouns, verbs, adjectives and adverbs, whereas Platt and Weber's (1980) description of lexical variations was based on two categories only, which are loanwords and English words used differently from SE. Killingly identifies the local words found in the newspapers as nouns mainly.

Under the category of English words used differently from the original meaning in SE, Killingly describes how the nouns are used differently from SE. For example, the word 'student' is used commonly instead of 'pupil'. Killingly also highlights how verbs are used differently from SE such as 'bring' means 'to take', 'cut' means to 'overtake', 'follow' means 'to accompany' etc. Adjectives and adverbs are used differently from SE. For example, the word 'dry' means 'dull' and 'afterwards' means 'later'.

Wong (1981) in her study on lexical variations highlighted the use of words which are English in origin but used differently e.g. 'alphabets' instead of 'letters', 'come' instead of 'go', 'follow' instead of 'accompany' and 'chop' instead of 'to stamp'. She also highlights the English words which are adapted from the colonial era, such as the term 'outstation' and 'shilling'.

In a study on nativised lexicalization, Govendan (2001) examined the extent in which Malaysian writers use nativised lexical items in their writings. The study is based on 8 short stories written by Karim Raslan and K.S Maniam. Govendan categorized the lexical items based on Baskaran's (1987) framework, that is Substrate Language Referents (use of local lexicon) and SE English Lexicalization (English Lexemes with Malaysian English usage). Govendan concluded that Malaysian writers use ME lexis extensively depending on the setting of the story, characters in the story and the ethnic background of the writers.

Lowenberg (1986) highlighted that certain lexical items are transferred from local languages to English to fill the lexical gaps for which there are no pre-existing words in English, for example, '*bumiputera*'. He also investigated lexical shifts, that is, the replacement of a known English word with a word in the local language, for example

'*rakyat*' instead of 'the people'. His study also dealt with the pluralisation of loanwords in English, for example, the use of '*neneks*' instead of '*nenek-nenek*' (grandmothers). He concluded that "the lexical transfer reflects the sociocultural contexts of Malaysia to which English is being acculturated" (Lowenberg, 1986:78).

Ooi (2001:178) in his study on Singapore and Malaysian English (SME) suggests that there are five main groups of words that typify "the range of language use in nativised context where English is used in a stable, native-like manner by the local speech community". There are two categories of borrowings highlighted by Ooi (2001) which are local words adapted into ME and English words used differently from the original meaning in ME. The category of local words shows how local words are used as loanwords in English language writing especially in newspapers. There are various terms given to the conditions of using local words as borrowings. Ooi categorises local words into three groups, namely core English, hybrids of non-English origin used in formal and informal situations and hybrids of non-English origin used in informal situations. Core English words are local words known on a global scale such as '*kungfu*', and '*yin yang*'. Examples of hybrids of non-English origin used in formal and informal situations are '*songkok*' and '*ice kacang*'. An example of hybrids of non-English origin used in informal situations is '*mat salleh*'.

In the category of English words used in ME, Ooi (2001) explains how English words are used without following the rules of the English language. Ooi (2001) introduces two groups which use the English word in various circumstances, namely Group B - English words used in formal or informal situations such as 'tuition teacher', 'red packets' and Group D - English words used in informal situations e.g. 'keep' (put away), 'play-play', 'lamp post', 'no head no tail' and 'half past six'.

Although Ooi's categorisation includes the use of loanwords in both formal and informal varieties of ME, not all of Ooi's categories of loanwords will be referred to in this study. This is because Ooi's study is more suitable to be used to analyse the spoken discourse of ME rather than the formal variety.

Anthonsamy (1997) categorizes loanwords in ME under two categories of borrowings which are local words and English words. Anthonsamy sees local words as coinages or the creation of new words such as '*roti canai*' and '*teh tarik*' and as semantic restrictions and campus coinages such as '*teruk*' and '*leceh*'. According to Anthonsamy (1997), English words used in ME are used differently and not according to the original meaning which the words carry in SE. Anthonsamy (1997) introduces certain terms for the various innovations found under this category. For instance, she uses 'ellipsis' to mean the deletion of a head word of a nominal group, for example, 'off the fan' instead of 'switch off the fan', 'read the papers' instead of 'read the newspapers' and 'there is a jam' instead of 'there is a traffic jam'. Another term is semantic shift or extension or restriction. Semantic shift means the use of an English word with a modified meaning such as the word 'outstation'. Semantic extension means an English word is given an extended meaning over the original meaning such as the word 'price' which includes fares and rates. The next term is transfer, which means a word which is directly translated from the local word into English such as 'open house' (*rumah terbuka*), 'low cost house' (*rumah murah*) and 'petrol pump' (*pam petrol*).

Baskaran (1987) has made undeniably the most authoritative and comprehensive study of ME. According to Baskaran, there are two types of lexical innovations in Malaysian English: borrowings from other Malaysian languages (mainly Malay, Cantonese, Hokkien

and Tamil) and adaptation of international English words. Borrowings from other Malaysian languages mean words are taken directly from Malaysian languages without any modification and used in the English language. Adaptation of international English words means that an English word is adapted and modified according to the situation through suffixation, pluralisation etc. (Baskaran, 1987).

Baskaran (1985) explains that institutional and cultural borrowings are non-English words which are borrowed directly into the English Language. The reason for this is that some of the local words that have been borrowed into ME have no equivalent in SE. The non-native concept is somewhat an institutionalized one so the English equivalent, even in paraphrase, does not express the meaning as effectively (Baskaran, 1985). Some examples which she gives are terms like '*rukun tetangga*' (neighbourhood watch), and '*gotong royong*' (co-operativeness). The terms '*gotong royong*' and '*rukun tetangga*' refer to one of the features of Malaysian society which is the spirit of cooperation amongst people of various ethnic groups. Thus, the paraphrase 'neighbourhood watch' or 'co-operativeness' does not fully explain these terms. If the direct English translation equivalent is used, the meaning seems comic and somewhat cynical (Baskaran, 1985).

According to Baskaran (1985), lexical items in ME can be categorized into two parts which are Substrate Language Referent and Standard English Lexicalization. Substrate Language Referent means the loanwords from other Malaysian languages are taken directly without any modification and used in the English language and Standard English Lexicalization means an English word that has a particular meaning in the English language may be used by Malaysians to mean something else.

Lexical items categorized under Substrate Language Referent and its sub-categories are those related to institutional concepts, emotional and cultural loading, cultural and culinary items, hyponymous collocation and coinage.

For the analysis of data for lexical expansion, lexical specimens of distinctive patterns of word formation and word use are identified and categorized based on the processes which take place. The most notable processes depicted by Baskaran (1994) are compounding, suffixation, pluralisation, tense infections, gerund formation, lexical items functioning as a metaphor, slang and conversion.

As for the category of Standard English Lexicalisation there are six sub-categories which are polysemic variation, semantic restriction, informalisation, formalisation, college colloquialism and directional reversal. Polysemic variation refers to standard lexemes that have the original English meaning as well as an extended semantic range of meanings which are not originally found in SE. For example, the original meaning for the word 'cut' is 'slice', but in ME 'cut' can also mean 'to overtake' or 'reduce'. Semantic restriction refers to SE words which are used to refer to notions that are absent or are referred to in a different manner in the English language for example, 'coffee shop', 'shop houses' and 'outstation'.

Informalisation refers to lexemes used by ME speakers which tend to be informal substitutions of SE, for example 'hubby' instead of 'husband', 'coffee shop man' instead of 'owner', 'cut fruit lady' instead of 'fruit seller', 'flick' instead of 'steal', 'line' instead of 'profession', and 'spend' instead of 'treat'. Formalisation is when formal words are used in an informal context. Directional reversal is when certain lexemes or verbs are used in

reverse direction, especially when speaking in ME. For example, 'go' can be converted to 'come', 'bring' can be converted to 'send' and 'borrow' can be converted to 'lend'. Finally college colloquialism refers to the informal words used especially among students where words are simplified to make communication easier. For example, 'Econs' is used to refer to 'Economics'.

In this study, lexical and syntactic variations found in the local newspapers were categorized under Baskaran's (1987) framework and from other related studies such as Anthony's (1997), Ooi (2001) and Lowenberg (1986).

The next chapter will discuss the methodology used for this study.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

As mentioned in Chapter 1, this study attempts to investigate the extent of the use of ME in the local Malaysian English newspaper register. The aim is to provide a description of the linguistic features, in particular the lexical variations, found in the variety of Malaysian English used in local English newspapers. This study is exploratory and descriptive in nature. This chapter describes the methodology used to collect the data and the framework employed to analyse the data.

#### **3.1 Data Collection**

This study concentrates on 14 categories of lexical and syntactic variations which occur in a particular genre which is newspaper registers. In the process of analyzing the data, the more prominent and more common lexical items and syntactic structures used in the newspapers were highlighted. Samples i.e. newspaper articles were collected from The Star and New Straits Times from October 2005 to August 2006 for analysis in this study. However, not every newspaper published during this period was used as a sample. This is because the articles containing borrowings from the Malay language, Chinese dialects and Indian languages do not appear very frequently throughout the year.

### 3.1.1 Source of Data

The data was collected from two local English daily newspapers, namely, The Star and News Straits Times (NST). The Star and New Straits Times were chosen because of their standing as the two most popular local English Language newspapers based on a survey carried out from July 2003 till June 2005 (see Table 3.0). In this survey, the circulation records for three English and three Malay daily newspapers were compared. It showed that Malaysians preferred the English newspapers and among the three English dailies studied, the readership of The Star was the highest, followed by that of New Straits Times and thirdly, Malay Mail.

**Table 3.0: Circulation of Three English Daily and Three Malay Daily Newspapers from July 2003 - June 2005 (Audit Bureau of Circulations)**

PUBLICATION	CIRCULATION FOR JULY 2003 – JUN 2004 (per day)	CIRCULATION FOR JULY 2004 – JUN 2005 (per day)	GROWTH (%)
New Straits Times	128,868	139, 517	8.3 ↑
The Star	297,390	299, 589	0.74 ↑
Berita Harian	231,163	231, 163	NEUTRAL
Harian Metro	185,071	229, 829	2.4↑
Utusan Malaysia	247,165	228, 802	7.4↓
Malay Mail	46, 051	41, 913	6.8↓

There are no other studies on the circulation of the other English language dailies in Malaysia. As such, the readership of these other dailies cannot be ascertained. It can also be assumed that these other dailies are not of great significance in terms of readership. The decision to choose only The Star and New Straits Times and to exclude Malay Mail was because Malay Mail has long been considered a tabloid newspaper focusing on news of local interest in the Klang Valley vicinity. Its readership is not as wide as that of The Star

and New Straits Times.

### **3.1.2 Data Collection Procedure**

As has been discussed in Chapter 1, this study focuses on the formal variety of ME which is also known as the acrolect variety of ME. Acrolect is standard ME which is formally used and is internationally intelligible (Platt, Weber and Ho, 1984). This variety is used by educated speakers of English and is also used in the printed media, academic books and discourse and for international purposes. It has no significant grammatical differences from SBE. It has also been established earlier that this variety of ME is used by English newspaper writers. The data comprises lexical borrowings in acrolect. As mentioned earlier, these lexical borrowings have no equivalent in Standard English. As such, only articles in both newspapers mentioned above which contained such lexical borrowings from the Malay language, Chinese dialects and Indian languages were collected.

The period during which the data was collected spanned October 2005 until August 2006. During this time, the two newspapers were scanned daily for instances of lexical borrowings. It was felt that the duration of eleven months was sufficient for data collection. The period of 11 months was chosen because it coincided with the Malaysian cultural calendar during which the three major festivals in Malaysia, namely Hari Raya Aidilfitri, Christmas, Chinese New Year, Deepavali and Thaipusam took place. In accordance with the usual practice in the printed media, one can expect a lot more Malaysian English than usual concerning local festivals and related issues during the festivals. That was a span of time when the newspapers would be a rich source of data on lexical borrowings. The period

from February to March 2006 was the post-festive period during which the two newspapers were scanned for lexical borrowings not related to the festivities.

Care was taken to ensure that only articles by Malaysian writers were used as data in order that authenticity of usage of the lexical borrowings could be ensured. Articles about foreign culture or issues were excluded. Acronyms from the Malay Language, such as Penilaian Menengah Rendah (PMR) and Operasi Sikap (Ops Sikap), were not chosen for analysis. Titles or lyrics of songs from the Malaysian languages were also not accepted as borrowings. Lexical borrowings which appeared in published interviews were also excluded. The rationale for this is that the lexical borrowings were originally in the spoken form.

### **3.2 Analysis of Data**

The data for this study consist of lexical items that have been extracted from the New Straits Times and The Star. The researcher not only extracted the particular lexical item but also the whole sentence so as to show the context in which the word has been used. To categorize the data, the frameworks used by a few scholars were studied.

The data collected were mainly grouped under Baskaran's (1985, 1987) framework. Baskaran (1985) has divided ME lexis into two categories. The first is Substrate Language Referents which are local lexicons found in ME such as words from the Malay language, Chinese dialects and several Indian languages. The second is Standard English Lexicalisation which are English lexemes that are modified in order to be used in ME. Baskaran (1985:85) claims that within each of these categories, there are sub-categories

which “are representative enough although they are not necessarily exhaustive”. In addition, the frameworks used by three other researchers were also used. The following table shows the names of the researchers and the classification of the lexical items used in this study.

**Table 3.1: The Categorization Chosen for the Classification of the Lexical Items in this Study**

No	Classifications	Baskaran (1985, 1987)	Anthonymsamy (1997)	Ooi (2001)	Lowernberg (1986)
1.	Cultural loading	✓			
2.	Institutional loading	✓			
3.	Culinary loading	✓			
4.	Connotative borrowings	✓			
5.	Compounding	✓			
6.	Apostrophes showing possession	✓			
7.	Lexical items functioning as a metaphor	✓			
8.	Suffixation	✓			
9.	Conversion	✓			
10.	Pluralisation	✓			
11.	Polysemic variation	✓			
12.	Lexical shift-replacement of known English words with local words or phrases				✓
13.	Transfer or translation of a Malay phrase		✓		
14.	Hybrids of non-English origin used in formal and informal situations			✓	

In this study, the analysis of data focused on the lexical and syntactic features found. As Table 3.1 shows, the analysis of the lexical items was mainly based on Baskaran’s framework. This framework encompasses most kinds of syntactic variations used in ME. Syntactic variations were analysed based on the following categories:

- a) The noun phrase
- b) The verb phrase
- c) The clause
- d) Grammatical particles

This framework was chosen because it was found to be the most systematic and it encompassed most of the lexical items used in ME. However, not all of Baskaran's (1987) classifications of loan words were applicable in this study. Baskaran (1987) broadly categorized ME lexical items into two categories which are Substrate Language Referent and Standard English Lexicalization.

### **3.2.1 Substrate Language Referent**

This phenomenon occurs when local lexemes are absorbed into the English language used in Malaysia giving it the characteristic of ME. The local languages referred here are the three main local languages spoken by the locals, namely the Malay language, Chinese dialects and Indian languages. These lexemes are absorbed from the local languages into the English language to ease communication. Differences in culture and way of life may create a void in the English language when a non-native speaker needs to express certain feelings or nuances. A word to describe the exact meaning may not exist in the English language. Thus, this leads to the use of a local word. This local word may be from any of the local languages depending on the meaning that needs to be conveyed and also the origin of the speaker. If the meaning that needs to be conveyed is specific to Chinese culture, then there is a greater tendency for a Chinese word to be used.

Under Substrate Language Referent, the sub-categories are institutional concepts, emotional loading, cultural loading and culinary loading. Institutional concepts consist of local words borrowed into ME which have no equivalent in Standard British English (SBE) due to cultural differences. According to Baskaran (1987), these concepts are institutionalised in the local context and therefore, even a paraphrase will not express the

meaning as effectively or exhaustively. Some examples provided by Baskaran are '*bumiputera*' and '*gotong royong*'.

Emotional loading and cultural loading happen when a local word replaces the existing equivalent in the English language. In this study emotional loading is known as connotative borrowings because it not only depicts emotions but also lifestyle habits by most Malaysians. For example '*balik kampung*' is not only a reflection of emotion by the speaker but also a Malaysian lifestyle habit. Thus instead of emotional loading, the term connotative borrowings will be used to categorise words which reflects emotion and Malaysian lifestyle habits. Loanwords which carry connotative and cultural borrowings are loanwords that, although translatable into English, are not translated so that they would not lose their culture-bound associations (Baskaran, 1987). According to Baskaran (1987), the local setting and specific sociolinguistic nuances might be lost if the English equivalent is used. Some examples of such words given by Baskaran are '*penghulu*' (headman) and '*dusun*' (orchard).

Cultural and culinary loading refer to loanwords from specific Malaysian cultural elements, cuisine and food which might be foreign to the English Language. However, some of the loanwords in this category are being absorbed into the English language, especially food which has become known internationally. However, not all the loanwords are accepted globally. Some examples of words in this category are '*nasi lemak*' and '*bak kut teh*'.

In this study, under Substrate Language Referents, institutional concepts, cultural loading, culinary loading, and connotative borrowings are the categories of the non-English words which are borrowed from the three main languages into the English Language. These words

are usually standard concepts related to culture, tradition, food and the lifestyle of the three main communities in Malaysia.

Besides this, Baskaran (1987) also identifies the morphological processes operant within local borrowings adapted into ME. According to Baskaran, there are a few words that have been recently transported into ME from Bahasa Malaysia due to the change in the medium of instruction and the subsequent strong influence of Bahasa Malaysia. These are mainly lexical specimens of distinctive patterns of word formation and word use. The most notable processes are compounding, suffixation, pluralisation, lexical items functioning as a metaphor and conversion.

Compounding is a productive process in ME. Compounding means the addition of an English word to a Malay term. The result is a coinage such as ‘*police-pondok*’ (a police station or precinct) and ‘*dadah-ring*’ (drug ring). Next is suffixation which means the addition of a suffix such as ‘*ship*’ to a Malay word. For example, the suffix ‘*ship*’ is added to a Malay term ‘*datuk*’ resulting in the word ‘*datukship*’ (lordship).

Thirdly, pluralisation is the addition of the plural form ‘*s*’ to non-English words such as ‘*bumiputras*’ (Malays) and ‘*kebayas*’ (traditional Malay costume). Fourthly, conversion occurs when words are converted from a different part of speech, such as when ‘*lepak*’ (hang out; noun) is converted to *lepak*ing (hanging out; verb). Finally, lexical items can function as metaphors which are non-English words such as ‘*ikan bilis*’ which means ‘small fry’ and ‘*rojak*’ which means ‘all mixed up’.

### **3.2.2 Standard English Lexicalisation**

Besides borrowing local lexis, ME also contains a large number of Standard English (SE) lexis that is used differently from that of SE. This category is known as Standard English Lexicalisation. This happens when a word that has a particular meaning in the English language may be used by Malaysians to mean something else. One of the sub-categories of this category is polysemic variation. Baskaran (1985:94) states that “These are SE lexemes that have the original English meaning as well as an extended semantic range of meanings not originally found in SE”. An example for this category is the word ‘cut’ which is used to refer to its original meaning, which is ‘to slice’, as well as an extended meaning which is ‘to overtake’. These words are the result of attempts at simplification where one lexeme is used to refer to many meanings.

### **3.3 Related Studies**

Lexical items that did not fit into any of the categories under Baskaran’s framework were categorized using other categories from related studies such as Anthony (1997), Ooi (2001) and Lowenberg (1986) as mentioned in Chapter 2.

Ooi (2001:178) in his study on Singapore or Malaysian English (SME) suggests that there are 5 main groups of words that typify “the range of language use in nativised context where English is used in a stable, native-like manner by the local speech community.” The five main groups which can be represented using concentric circles are as shown in Figure 3.2.

**Figure 3.2 Concentric Circles Models (Ooi, 2001:178)**

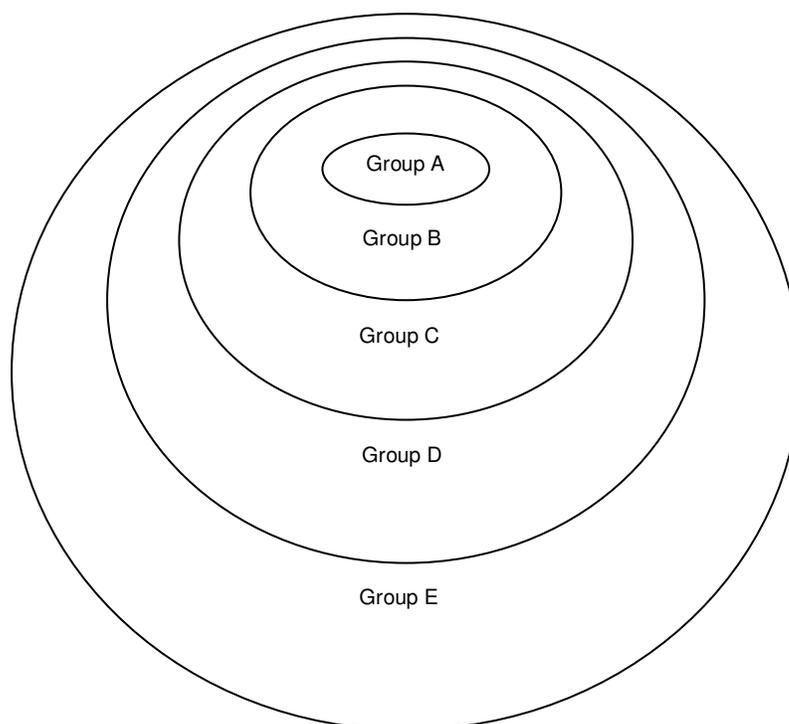


Figure 3.2 shows five main groups which are groups A, B, C, D and E. Group A refers to Core English including SE words as well as non-English words that are incorporated into core English which are known globally. Some of the examples given by Ooi are *'kungfu'*, *'sari'* and *'lychee'*. Group B consists of SME or English words which are acceptable in formal situations such as *'tuition teacher'*, *'love letters'* and *'steamboat'*. Group C comprises SME or non-English words or hybrids of non-English origin which are accepted and understood by SME speakers in both formal and informal situations. Some of the words in this group have no English equivalent, e.g. *'songkok'*, and *'bumiputra'*. Group D consists of SME or English words acceptable in informal situations, e.g. *'cut'* (overtake) and *'keep'* (put away). Group E constitutes SME or English words acceptable in informal situations e.g. *'kiasu'*, *'Mat Salleh'* and *'shiok'*.

In Lowenberg's (1986) categories of loanwords, he investigated the lexical shifts, that is, the replacement of a known English word with a word in the local language, e.g. '*rakyat*' instead of 'the people'. This part of Lowenberg's study was used to categorise some of the data collected.

Anthony's (1997) categories of ME explored the use of English words which carry new meanings. This condition is known as transfer, which means a word which is directly translated from the local word by using English words such as open house (*rumah terbuka*), low cost house (*rumah murah*) and petrol pump (*pam petrol*). Although these words are English words, they do not exist in the English language but are created as a result of direct transfer from other languages.

The next chapter discusses the data and the analysis.

## CHAPTER FOUR

### DATA ANALYSIS AND DISCUSSION

#### 4.0 Introduction

This chapter analyses the data collected from two Malaysian English Language newspapers, namely The Star and New Straits Times, from October 2005 to August 2006. The data are loanwords from the three main Malaysian languages of the ethnic groups in Malaysia: Malay, Chinese and Indian. The analysis involves a discussion of the categories of lexical items and attempts to exemplify the use of these items.

The lexical items found were grouped into two major categories based mainly on Baskaran's framework (1987), namely Substrate Language Referent (use of local lexicon in ME) and Standard English lexicalization (English lexemes with ME usage). Besides this, frameworks for categorization proposed by other researchers were also used to classify the data which were not provided for under Baskaran's (1987) framework. These include Lowenberg's (1986) framework for lexical shift, Anthonysamy's (1997) classification of innovation of transfer and Ooi's (2001) classification for hybrids of non-English origin used in formal and informal situations.

In this study, the loanwords were first classified into the respective categories and analyzed in relation to the extent to which the loanwords from the three main Malaysian languages of the ethnic groups in Malaysia i.e. Malay, Chinese and Indian are used in the respective categories.

#### 4.1 Distribution of Lexical Items

This study identified a total of 194 items in 141 extracts (see Appendix A). Table 4.0 gives a breakdown of the lexical items according to the categories in which the items will be discussed in the following sections. The categories are arranged according to frequency count of the occurrences of the items in each category, in descending order.

**Table 4.0: Distribution of Lexical Items According to the Three Main Malaysian Languages**

Category	Malay	Chinese	Indian	English	Total	Percentage
Cultural loading	32	19	17		68	35
Culinary loading	21	17	18		56	29
Connotative borrowing	20	4			24	12.3
Compounding	17				17	9
Institutional concepts	12				12	6.2
Polysemic variation				3	3	1.5
Transfer	1			2	3	1.5
Pluralisation	2				2	1
Lexical shift	3				3	1.5
Conversion	1				1	0.5
Hybrids of non-English origin used in informal situations	1	1			2	1
Apostrophes showing possession	1				1	0.5
Suffixation	1				1	0.5
Lexical items functioning as a metaphor	1				1	0.5
Total	113	41	35	5	194	100%

The data collected shows that the majority of the loanwords (64%) come under cultural and culinary loading. The lexical items found in the cultural loading category consist of 68 words which make up 35% of the total number of words. This is followed by the culinary loading category which consists of 56 words or 29% of the total number of words. The frequency count of the lexical items in subsequent categories falls significantly after this.

The connotative borrowing and compounding categories consist of 24 words and 17 words respectively which make up 12.3% and 9% respectively. There are 12 words which are institutional concepts which constitute 6.2% of the total.

The polysemic variation category consists of 3 words which make up 1.5% of the total number of lexical items. There are 3 words which fall under the category of transfer and lexical shift. Each of these categories accounts for 1.5% of the total number of lexical items. In the categories of pluralisation and hybrids of non-English origin used in formal and informal situations, there are 2 words found in each category, each constituting 1% of the total number of lexical items. The categories conversion, apostrophes showing possession, suffixation and lexical items functioning as a metaphor have 1 word each. Each category makes up 0.5% of the total number of words.

For the first research question which investigates the extent to which the Malay language, Chinese dialects and Indian languages are used in the local newspapers, the data shows that the frequency count for loanwords in the Malay language is the highest followed by the Chinese dialects and the Indian languages. From the total of 194 loanwords found, there are 113 loanwords from the Malay language, 41 Chinese loanwords, 35 Indian loanwords, and 5 English words. These figures show that the Malay language is the main choice of language for loanwords.

Based on the classification above, the discussion on the next page shows how the loan words from all the categories are used.

#### **4.1.1 Cultural Loading**

The term “cultural loading” refers to loanwords which, although translatable into English, would lose their culture-bound association if translated (Baskaran, 1987). The data for this study shows that cultural loading loanwords are based on the three main religions practiced in Malaysia, which are Islam, Buddhism and Hinduism. These loanwords are foreign to the English Language.

The loanwords for this study were categorized into six sub-categories, which are traditional festivals and religious observances, traditional clothes, traditional music and dances, traditional games, the art of self-defence and exercises and other religious terms. Loanwords which are related to traditional festivals and religious observances are more commonly used in the newspapers compared to those in the category of traditional clothes, traditional music and dances, traditional games, art of self-defence and exercises and other religious terms.

In Malaysia, festivals play a vital role in the lives of Malaysians who hold on dearly to tradition and customs. The traditional festivals and religious observances practised by the Malay, Chinese and Hindu communities vary according to the cultural traditions and religious beliefs of each group. Hari Raya, Chinese New Year and Deepavali are festivals celebrated by the Muslims, Chinese and Hindus respectively.

In accordance with this, it is not unexpected that festive terms are common occurrences in the English language newspapers.

#### **4.1.1.1 Traditional Festivals and Religious Observances**

As can be seen in Table 4.1, the loanwords are mainly from the sub-category of traditional festivals and religious observances. This may be attributable to the fact that the period chosen for data collection in this study spanned the three main traditional festivals in Malaysia which are Hari Raya, Chinese New Year and Deepavali. The data shows that the distribution of the loanwords according to language is relatively even i.e. 14 Malay words, 12 Chinese words and 11 Indian words.

**Table 4.1: Distribution of Loanwords Related to Traditional Festivals and Religious Observances**

Extract Number	Cultural loading	Language
8, 36 25 27 30 43 48 51 55 77 108, 57	Hari Raya Aidilfitri (2) tahlil, isyak, terawih Ramadhan bungga manggar nasyid bertuntung pelamin pelita akad nikah , tapung, oleng duit raya (2)	Malay
Total number of extracts : 12	Total number of words : 14 words	
10 84 88, 108, 122 88 89, 97 94 97 107 109 123 127 79	Kew Ong Yeah Kuan Yin ang pow (3) jin yu man tang Choy San Yeh (2) Zhao Cai Mao mun dei wong kam tim kam tan ho ang pagodas chneah hoay Chap Goh Meh Dong Zhi	Chinese
Total number of extracts : 13	Total number of words : 12 words	
11,36 14 46, 75 49 85 116, 119, 121 119 121 124 141	Deepavali (2) kuttu vilaku Maha Kumbaabhishegam (2) mehendi Ponggal Thaipusam (3) Lord Shiva, Lord Muruga pal kudam kavadi paal abishegam	Indian
Total number of extracts : 12	Total number of words: 11 words	
37 extracts	37 words	

Note: Numbers in brackets indicate frequencies of more than one

Below are extracts number 8, 108, 11 and 121 which show the context in which the loanwords in this sub-category are used in the newspapers.

#### Extract 8

“Most of the projects were abandoned because the developers ran out of money and lacked expertise, he said after presenting *Hari Raya Aidilfitri* contributions totalling RM70, 000 to 450 senior citizens, orphans and single mothers yesterday”.

The Star, P27 - Reviving ‘sick’ housing projects (17/10/05)

The term ‘*Hari Raya Aidilfitri*’ literally means ‘*Day of Celebration*’ in English. It is celebrated after the Muslim month of Ramadhan. During Ramadhan, it is mandatory for Muslims to fast from dawn to dusk. The term ‘*Hari Raya Aidilfitri*’, if replaced with the English equivalent, will fail to evoke the festive mood. The use of this term allows for Muslims to identify with their Muslim fellowmen, thus creating a joyous mood towards the festival.

Malaysia is a multi-cultural nation where inter-marriages among different races are common. Extract 108 is an example that shows how loanwords related to different cultures are openly accepted.

#### Extract 108

“For the siblings, who have a Malay father and Chinese mother, the two celebrations mean double of everything - festive money (*ang pows* and *duit raya*), new clothes and sumptuous feasts”.

Sunday Star, P3 - Nation - Double Delight for Siblings (29/1/06)

Extract 108 highlights a practice adopted by both the Chinese and Malay communities which is the giving of *ang pows* and *duit raya*. *Ang pow* is a Chinese term which means a

red envelope or red packet which contains money. The colour of the packet is of significance because it symbolizes good luck. The use of the loanwords '*ang pow*' conveys this symbolism which the neutral term "red packet" does not. Likewise, the loanwords '*duit raya*' conveys a festive giving of cash gifts by Malays to their children. In using these loanwords, newspapers also educate readers about the cultural practices of the Chinese and Malay communities in Malaysia which in turn project the multi-cultural image of Malaysian society.

The following examples highlight the common Hindu festivals which are celebrated in Malaysia. Hindus in Malaysia observe many religious festivals such as Deepavali, Ponggal, Thaipusam, Tamil New Year, Visakhi etc. The data shows that the term *Deepavali* was used twice in the month of October 2005, while the term *Thaipusam* was used thrice in the month of February 2006. Extract 11 is an example of the use of *Deepavali* while extract 121 shows the use of *Thaipusam* as well as '*pal kudam*' in relation to Thaipusam festival.

#### Extract 11

"He said some new traders had difficulty coming up with the deposit for a stall at the *Deepavali* Bazaar during the festive season".

The Star, P25 - Nation - Group helps Indian petty traders (17/10/05)

In extract 11, '*Deepavali*' is a festival celebrated by Hindus. This festival is celebrated to mark the triumph of good over evil. On this day, Hindus wear new clothes, beautify their homes and light up oil lamps to indicate a new beginning in their lives.

Extract 121

“Now the Year 1 student SRK (T) Telok Panglima Garang will carry the *pal kudam* for the first time during the *Thaipusam* this year in thanks for good health”.

The Star, P14 - Nation - Seven-year-old fulfils vow (11/2/06)

Extract 121 is related to *Thaipusam* which is celebrated by the Hindus in Malaysia. On this day, Hindus would fulfill the vows made to Lord Muruga, a Hindu deity, in thanksgiving for the wishes that they have been granted. The Hindus carry ‘*pal kudam*’ as a symbol of thanksgiving to Lord Muruga. ‘*Pal kudam*’ is a Tamil phrase which means ‘milk pots’, where ‘*pal*’ means “milk” and ‘*kudam*’ means “pot”. The milk is used by devotees to bathe the statue of Lord Muruga. If these terms are translated, the nuances related to Deepavali, *Thaipusam* and ‘*pal kudam*’ will be lost.

The data shows that loanwords related to the religious festivals of the three main cultures in Malaysia are significant. To call *Hari Raya Aidilfitri* a ‘festival day’ and *Deepavali* the festival of lights would not give the real meaning of *Hari Raya Aidilfitri* or *Deepavali*.

Following are some examples from the data collected that indicate cultural loading in the sub-category of traditional clothes.

#### **4.1.1.2 Traditional Clothes**

Table 4.2 shows the use of words from the sub-category of traditional clothes from the three races, namely the Malays, the Chinese and the Indians. In the sub-category of traditional clothes, most of the words used come from the Malay language. About 9 types

of Malay clothing are mentioned whereas only one traditional Chinese garment and one traditional Indian costume were mentioned in the newspaper articles collected. The data indicates that loanwords related to Malay clothing are more widely used.

**Table 4.2: Distribution of Loanwords Related to Traditional Clothes**

Extract Number	Cultural loading	Language
4, 24 6, 35, 67 17 22, 34 24 34, 35 35 45, 52 23	Baju Melayu (2) kain songket (3) songkok baju kurung (2) kain samping kebaya (2) batik tudung (2) baju raya	Malay
Total number of extracts : 12	Total number of words : 9 words	
4	Cheong sum	Chinese
Total number of extracts : 1	Total number of words : 1 word	
4, 34	Sari(2)	Indian
Total number of extracts : 2	Total number of words : 1 word	
Total number of extracts : 15	Total number of words : 11 words	

Note: Numbers in brackets indicate frequencies of more than one

Extracts 4 and 34 are examples of articles which indicate cultural loading related to the traditional attire of the Malays, the Chinese and the Indians.

Extract 4

“Some of the tiny tots from the kindergarten in Persiaran Raja Muda Musa in Klang simply won the crowd over when they appeared in traditional costumes like the *baju melayu*, *saree* and *cheong sum*”.

The Star, P54 - Metro - Performance a show of unity (15/10/05)

#### Extract 34

“It’s that time of year again with families thronging shopping malls to get that new *baju melayu*, the latest *kebaya* or *baju kurung* and the *saris* and *salwar kameez* with new designs”.

New Straits Times, P16 - Prime News - Malls crowded as celebration near (24/10/05)

Extracts 4 and 34 provide examples of the range of traditional clothes worn by the Malays, Chinese and Indians. *Baju Melayu* is a Malay term which literally means ‘Malay clothes’. A dark coloured headgear, called the *songkok*, completes the attire. *Baju Melayu* is traditionally worn by Malay men during events such as weddings and religious ceremonies.

*Kebaya* and *baju kurung* are traditional costumes worn by Malay women. As for the Chinese women, they wear a traditional costume called *cheong sum*. The *cheong sum* is especially popular around the time of the Chinese New Year and during formal gatherings. Indian women wear very colorful saris during prayer rituals in the temple and in daily life. As for Indian men, the *salwar kameez* is an option during Deepavali. It is the traditional attire for Punjabi men. It consists of a long sleeved shirt worn with long pants.

The examples show how words that are related to Malaysian cultures and traditions are customarily borrowed to represent the multicultural society in Malaysia. The names of the traditional clothing are not translatable because these words have no equivalents in English. The data shows that words relating to Malay, Indian and Chinese costumes are more evident in the newspapers during the festive season.

#### 4.1.1.3 Traditional Musical Instruments and Dances

**Table 4.3: Distribution of Loanwords Related to Traditional Musical Instruments and Dances**

Extract Number	Cultural loading	Language
30	Kompang Total number of word : 1 word	Malay
70	Bharatha Natyam, Odissi Total number of words : 2 words	Indian
Total number of extracts : 2	Total number of words : 3 words	

The data shows that the newspapers place less emphasis on this sub-category compared to traditional festivals and clothes. Out of 141 articles collected in this study, only two articles highlighted the issue of musical instruments and traditional dances, and only 3 words related to this sub-category were found in these two articles. Extract 70 below shows how the loanwords *Bharata Natyam* and *Odissi*, which are related to the sub-category of traditional Indian classical dances, are used in the article.

Extract 70

“This year, Ramli one of the few expert male dancers of the *Bharata Natyam* and *Odissi*, has traveled to Pondicherry, Chennai, Bombay, Delhi and Orissa in India and received much acclaim for his performances”.

The Star, P17 - People - Keeping traditions alive (16/12/05)

The terms *Bharata Natyam* and *Odissi* are names of Indian classical dances. These two terms are not translatable because there are no equivalents in English.

The next section discusses cultural loading in relation to the sub-category of traditional games.

#### 4.1.1.4 Traditional Games

**Table 4.4: Distribution of Loanwords Related to Traditional Games**

Extract Number	Cultural loading	Language
58	batu seremban, congkak 2 words	Malay
135	kavunda kavundi 1 word	Indian
Total number of extracts : 2	Total number of words : 3 words	

Table 4.4 shows the distribution of loanwords related to the sub-category of traditional games. Loanwords referring to two Malay traditional games and one Indian traditional game were found. Extract 58 shows how the loanwords *batu seremban* and *congkak* are used in the article.

Extract 58

“Before the invention of computer games and Playstation, popular children’s games of the day were *batu seremban*, *congkak*, kite-flying and rope skipping.”

The Star, P29 - Events - Traditional games revisited through project (28/11/05)

The term *batu seremban* in extract 58 literally means stones in the English language. *Congkak* is a game which is played using a board with 14 holes and marbles. Both *congkak* and *batu seremban* are traditional games of the Malay community. These games are still played by the Malays and other races in Malaysia. The usage of the terms *congkak* and *batu*

*seremban* in this article are not translatable because these words are non-existent and have no equivalents in English.

#### 4.1.1.5 The Art of Self-Defence and Exercises

**Table 4.5: Distribution of Loanwords Related to the Art of Self-Defence and Exercises**

Extract Number	Cultural loading	Language
113	Keris	Malay
Total number of extracts : 1	Total number of words : 1 word	
109	Wushu	Chinese
109	qigong	
109	tai chi	
109	xianggong	
139	kung fu	
Total number of extracts : 2	Total number of words : 5 words	
138	Yoga	Indian
Total number of extracts : 1	Total number of words : 1 word	
Total number of extracts : 4	Total number of words : 7 words	

The data shows that in the sub-category of the art of self-defence and exercises, 5 Chinese words, 1 Malay word, and 1 Indian word were found in 4 articles, amounting to a total of 7 words. The small number of loanwords may be indicative of the possibility that Malaysians are not that well-versed with traditional self-defence and exercises. Considering that 5 words are related to the Chinese art of self-defence and exercises, the data seems to show that the Chinese place more emphasis on self-defence and exercises compared to the Indians and the Malays.

Extract 109 below shows how the loanwords related to the field of Chinese art of self defence and exercises were used in the newspaper article.

Extract 109

“Ah Quee Street will be transformed into *Kung Fu* Street featuring demonstrations of *wushu*, *qigong*, *tai chi* and *xianggong* to promote a healthy lifestyle”.

The Star, P12 - Nation - Getting ready for open house (1/2/06)

Extract 109 shows that *wushu*, *qigong*, *tai chi* and *xianggong* are traditional Chinese forms of self-defence and exercises. This article is about the Chinese New Year celebrations in Ah Quee Street. As such, the use of loanwords related to the traditional art of self-defence and exercises practised by the Chinese community seems to indicate an emphasis on cultural traditions.

#### 4.1.1.6 Religious Terms

**Table 4.6: Distribution of Loanwords Related to Religious Terms**

Extract Number	Cultural loading	Language
52 81 101	ustazah, wajib imam haram, aurat	Malay (Arabic origin)
Total number of extracts : 3	Total number of words : 5 words	
128	feng shui	Chinese
Total number of extracts : 1	Total number of words : 1 word	
137	Karma	Indian
Total number of extracts : 1	Total number of words : 1 word	
Total number of extracts : 5	Total number of words : 7 words	

Table 4.6 shows the data on religious terms culled from the newspaper articles. As can be seen in the table, there are 5 Arabic terms related to Islam, 1 Chinese term and 1 Indian term.

#### 4.1.1.6.1 Islamic Terms

According to Lowenberg (1986), there is an increasing influence of Islam on ME whereby Islamic terms in Arabic have become nativized phonologically in varying degrees. As a result, terms that refer to the Islamic way of life have become household words with most Malaysians. Some examples are seen in extracts 52 and 101.

Extract 52

“But she was forgiven after she explained that she had lied to her *ustazah* (religious teacher) about her mother donning the *tudung*”.

The Star, P24 - Focus - Veiled threat to nation building (13/11/05)

In extract 52, the loanword *ustazah* is an Arabic term for a female religious teacher. The word *tudung* means a veil or head scarf used by Muslim women to cover their heads. Muslim women are encouraged to cover their heads in accordance with Islamic belief. The terms *ustazah* and *tudung* are translatable but were not translated by the English language newspaper from which extract 52 was taken. This was probably to create awareness among the muslims about the importance of wearing a *tudung*.

Extract 101 is an example of how Islamic terms such as *haram* and *aurat* are used in the newspapers.

Extract 101

“Making the detainee, identified as a Malay woman, perform nude squats was *haram* because of the unnecessary revealing of the *aurat* (parts of the body that should not be exposed according to Islamic belief)”.

The Star, P6 - Nation - Nude squats must stop (24/1/06)

In extract 101, *haram* is a term which means illegal or banned by Islamic law. The article defines the meaning of *aurat*. The use of *haram* and *aurat* rather than the translated versions was probably to drive home, in a very powerful way, the wrong done to the detainee who was a Malay woman.

#### **4.1.1.7 Summary of Cultural Loading Loanwords**

Table 4.7 is a summary of the data on cultural loadings according to the six sub-categories and the 3 main languages in Malaysia.

**Table 4.7: Distribution of Loanwords Related to Cultural Loading**

Sub-categories	Malay	Chinese	Indian
Traditional festivals and religious observances	Hari Raya Aidilfitri (2), tahlil, Ramadhan, bunga manggar, nasyid, bertuntung, pelamin, pelita, akad nikah , tapung, oleng, duit raya (2), isyak, terawih  Total number of words : 14 words	Kew Ong Yeah, Kuan Yin, ang pow (3), jin yu man tang, Choy San Yeh (2), Zhao Cai Mao, mun dei wong kam, tim kam tan ho ang, pagodas, chneah hoay, Chap Goh Meh, Dong Zhi  Total number of words : 12 words	Deepavali (2), kuttu vilaku, Maha Kumbaabhishegam (2), mehendi, Ponggal, Lord Shiva, Thaipusam (3), Lord Muruga, pal kudam, kavadi, paal abishegam  Total number of words : 11 words
Traditional clothes	baju Melayu (2), kain songket (3), songkok, baju kurung (2), kain samping, kebaya (2), batik, tudung (2), baju raya  Total number of words : 9 words	cheong sum  Total number of words : 1 word	sari(2)  Total number of words : 1 word
Traditional musical instruments and dances	Kompang  Total number of words : 1 word		Bharata Natyam, Odissi  Total number of words : 2 words
Traditional games	batu seremban, congkak  Total number of words : 2 words		kavunda kavundi  Total number of words : 1 word
Art of self-defence and exercises	keris  Total number of words : 1 word	wushu, qigong, tai chi, xianggong, kung fu.  Total number of words : 5 words	yoga  Total number of words : 1 word
Religious terms	ustazah, wajib, imam, haram, aurat  Total number of words : 5 words	feng shui  Total number of word : 1 word	karma  Total number of words : 1 word
Total number of words	Total number of words : 32 words	Total number of words : 19 words	Total number of words : 17 words
Percentage (%)	47%	28%	25%

Note: Numbers in brackets indicate frequencies of more than one

The table above shows that 68 cultural loanwords were found. 32 loanwords were in the Malay language, 19 words from the Chinese dialects and 17 words in Indian languages. The large number of cultural loanwords in the newspapers could be because of the need to highlight the culture of the different communities in Malaysia.

The high frequency of loanwords which are related to traditional festivals and religious observances collected in this study shows the significance of these events and practices among Malaysians. The data seems to indicate that festivals play a vital role in the lives of Malaysians, and that Malaysians hold on dearly to tradition and customs.

From the overall analysis, in relation to the extent in which loanwords from the three language groups are used, the Malay language has scored the highest usage in the sub-category of cultural loadings. The table above shows that out of the 68 loanwords from the three languages, the Malay loanwords make up 47%, followed by loanwords from the Chinese dialects which make up 28% and loanwords from the Indian languages which make up the lowest i.e. 25%. The Malay language is the main language used in this sub-category probably because it is the official language of Malaysia and the Malays form the majority in this country.

The loanwords from the Malay language, Chinese dialects and Indian languages used in the sub-category of cultural loading collected in this study show that the cultural gap that leads to the existence of concepts or objects not found in English culture could be one of the reasons for the unusually large number of unassimilated borrowings from the three languages. This could be due to the need-filling motive (Hockett, 1958) which states that the

borrowing becomes necessary in order to express ideas and concepts for which the borrowing language has no equivalents.

Another reason for the use of the loanwords from the Malay language, Chinese dialects and Indian languages in the local English language newspapers could be to maintain the authenticity of the situations. For example, when describing a Hindu festival such as Thaipusam, the use of loanwords like *kavadi* and *pal kudam* helps to depict the authenticity of Hindu culture. Furthermore, it also indicates the importance of retaining these special terms for the sake of maintaining cultural traditions and identity in a multi-cultural setting.

However, based on the extracts collected in this study, very few newspaper writers have provided translations for the loanwords used in the local English newspapers. This could be that Malaysian local newspapers are written mainly to cater for the local readers and not for foreigners.

#### **4.1.2 Culinary Loading**

Culinary loading consists mainly of the names of food from other languages. According to Platt, Weber and Ho (1980), an area where loanwords from the New Englishes have become practically 'universal' is the area of food, drinks and cooking. This sub-section discusses the data on loanwords in the sub-category of culinary loading.

#### 4.1.2.1 Malay Food

Table 4.8 shows 19 types of Malay food that were referred to in the newspaper articles collected as well as 2 types of other culinary loadings from the Malay language. In total, 21 terms related to cuisine from the Malay language were found in 17 extracts.

**Table 4.8: Distribution of Loanwords Related to Malay Food**

Extract	Culinary loading	Genre
7	lemang	Malay food
32	kuih kosui, ketayap, serunding pulut, seri kaya, pulut inti	
33	pulut, santan	
41	bubur lambok	
50	kuih	
68	garing	
73	sambal sotong	
83	nescafe tarik	
87	kueh kapit	
96	keropok	
98	jambu air	
126	pisang goreng	
73	lontong, nasi lemak	
Total number of extracts : 13	Total number of words : 19 words	
9, 36	halal (2)	Other culinary terms
26, 39	buka puasa (2)	
Total number of extracts : 4	Total number of words : 2 words	
Total number of extracts: 17	Total number of words : 21 words	

Note: Numbers in brackets indicate frequencies of more than one

Extract 73 below shows how two culinary terms from the Malay language were used in the local newspapers.

### Extract 73

“By 9 am the *lontong* is sold out while the *nasi lemak* is wiped clean by 11am”.

The Star, P2 - Metro - ‘Happening’ even after 30 years (17/12/05)

*Lontong* is a popular Malay dish. It is a creamy vegetable soup eaten with rice. *Nasi lemak* is a Malay term that literally means ‘rice in fat’. It is a very popular Malay breakfast that is enjoyed by all Malaysians. There is no SE equivalent for both food items.

Besides Malay food, the data shows that other culinary loading related to Malay culture used in the local newspapers are terms like ‘*buka puasa*’. ‘*Buka puasa*’ means the breaking of fast. This term is commonly used during the Muslim fasting month of Ramadhan. Extract 26 depicts how the term ‘*buka puasa*’ is used in the local English newspapers.

### Extract 26

“Realising this, the management of Quality City Centre Kuala Lumpur pooled their resources to organise a *buka puasa* meal for the policemen at the Dang Wangi police station in Kuala Lumpur on Oct 11”.

The Star, P14 - Hotel spread for on-duty cops (21/10/05)

Based on extract 26, *buka puasa* can be categorized under the cultural and culinary loading sub-category or under the connotative borrowing and cultural loading sub-category as the word ‘*puasa*’ has an equivalent in English i.e. fasting. However, the context shows that it is best categorized under culinary loading because the main subject of discussion concerns the *buka puasa* meal and not the concept of *buka puasa* alone. It is perhaps because of this

context that the term *buka puasa* rather than its SE equivalent was used in the newspaper article.

#### 4.1.2.2 Indian Food

The data collected on loanwords related to Indian food, can be classified under two types. The first is Indian food prepared by the Hindus. The second type comprises of Indian food prepared by the Indian Muslim community. Food from both the categories originates from India.

**Table 4.9: Distribution of Loanwords Related to Indian Food**

Extract	Culinary loading	Type
5 20 29	achi murukku murukku athirasam, jelebi, Mysore pak, palkova, rawa urundai, laddu, halwa, barfi	Indian dishes
85 136	ponggal thosai	
Total number of extracts : 5	Total number of words : 12 words	
2, 68 100 110	roti canai (2), teh tarik cendol, mee goreng rojak, roti bawang	Indian Muslim food and drinks
Total number of extracts : 4	Total number of words : 6 words	
Total number of extracts : 9	Total number of words : 18 words	

Note: Numbers in brackets indicate frequencies of more than one.

Table 4.9, shows that about 18 types of Indian food from 9 articles were found in the newspaper articles collected. There are 12 types of Indian loanwords which fall under the category of Indian dishes and 6 words under the category of Indian Muslim dishes.

From the category of Indian dishes, 9 out of the 12 words were found in the month of October 2005, which is during the Indian festival of Deepavali. Extract 29 is given below to show the kind of food which are favourites during the Deepavali celebrations.

Extract 29

“Among the highlights are stalls selling a wide range of popular Indian sweets such as *jelebi*, *athirasam*, *Mysore pak*, *palkova*, *rawa urundai*, *laddu*, *halwa*, *barfi*, coconut candy and many more”.

New Straits Times-Life and Times P18 Festive offerings in Klang (22/10/05)

Extract 29 is from an article about a stall selling a wide range of popular Indian sweets for the Deepavali festival. During Deepavali, sweets are vital to the Indians. Traditional Indian sweets such as *jelebi*, *athirasam*, *Mysore pak*, *palkova*, *rawa urundai*, *laddu*, *halwa* and *barfi* are must-haves. Thus, terms related to Indian sweets are bound to occur more frequently in newspapers during Deepavali compared to other times.

Next, from the category of Indian Muslim dishes, many of the food originates from the Indian Muslim community but were given Malay names, such as *teh tarik*, *roti canai* and *mee goreng*.

Below are examples of Indian food which were given Malay names.

## Extract 2

“Malaysians can carry on enjoying piping hot *teh tarik* and *roti canai* under the moonlight”.

New Straits Times, P2 - Prime News - Blanket ban on alfresco dining lifted (14/10/05)

In extract 2, *teh tarik* or literally ‘pulled tea’ is a type of tea which is served in Indian Muslim restaurants and stalls in Malaysia. The tea is “pulled” i.e. it is poured back and forth to create a thick froth. The name *teh tarik* is derived from this act of pouring the tea back and forth.

*Roti canai* is actually an Indian food item called ‘*parata*’. In Malaysia, it is known as *roti canai*. *Roti* means ‘bread’ in Malay. The term ‘*canai*’ is derived from ‘*channa*’, a mixture of boiled chickpeas in spicy gravy from Northern India which the *roti* is traditionally served with.

*Teh tarik* and *roti canai* are commonly perceived by Malaysians as complementary items. As such, the use of these loanwords conveys the perceptions of Malaysians with regard to these food items.

### 4.1.2.3 Chinese Food

**Table 4.10: Distribution of Loanwords Related to Chinese Food**

Extract	Culinary loading	Genre
5	mutfoong tow, but pang siu	Chinese food
79	tang yuen	
83	kuay teow ganja, taueh chicken, hor hee	
90	yee sang,	
91	fah sang, hiak thor fau, chiak lau	
95	huat kuih	
98	sui ching li, sui young	
99	bak chang	
102	loke yau	
103	ha	
Total number of extracts :10	Total number of words : 16 words	
92	Kopitiam	Other culinary terms
Total number of extracts : 1	Total number of word : 1 word	
Total number of extracts : 11	Total number of words : 17 words	

Table 4.10 shows 16 loanwords related to Chinese food and one word which falls in the category of other culinary terms related to Chinese culture which were found in the data. The Chinese are fond of giving names to their food associated with good luck or good fortune. Extract 90 is an example which shows how a Chinese delicacy is associated with good fortune.

Extract 90

“Ang said the Chinese believed that eating *yee sang* would bring good fortune and that in the old days only the wealthy got to eat *yee sang*”.

New Straits Times, P16 - Life and Times - Good health and prosperity (16/1/06)

In extract 90, *yee sang* is a must-have for Chinese New Year. It is made of raw fish slices, pickled papaya, ginger, onion, radish coloured in green and red, carrots, jellyfish, pomelo, sesame seed and crackers mixed with plum sauce, oil and lime juice, and is tossed to bring good luck. This dish is eaten during the Chinese New Year in the hope that the New Year will bring good fortune to those who eat it. The hope is conveyed through the name of the dish and as such, to translate it is to lose its essence.

The next extract shows how the Chinese in Malaysia have adopted a Malay word for a traditional Chinese concept.

Extract 92

“Chong said the up market *kopitiam* which can usually be found at supermarkets and malls is also not a threat to the humble traditional Chinese coffeeshop”.

Sunday Star, P24 - Focus - Chinese, mamak or both? (22/1/06)

A *kopitiam* is a traditional Chinese breakfast and coffee shop found in Malaysia. The term is a combination of the Malay word for coffee (*kopi*) and the Hokkien dialect word for shop (*tiam*). The food sold in a *kopitiam* is not exclusively Malaysian Chinese cuisine.

Extract 92 highlights how a new breed of *kopitiam* has sprung up recently. The popularity of the old-fashioned outlets along with society's obsession with nostalgia and increasing affluence has led to the revival of these *kopitiam*. The new *kopitiam* are fast-food outlets which are reminiscent of the old *kopitiams* in terms of decor, but are usually located in a more modern, hygienic setting such as a shopping mall rather than in a traditional shop

house. The use of the term *kopitiam* rather than the translated equivalent of “traditional coffee shop” captures the element of nostalgia.

#### 4.1.2.4 ‘Hybrid’ Dishes

The data collected shows that there is another category of loanwords related to food which has the influence of more than one culture known as ‘hybrid’ dishes.

‘Hybrid’ dishes originate from one culture but are modified and given different names by the different races in Malaysia. The terms related to ‘hybrid’ dishes are discussed below.

**Table 4.11: Distribution of Loanwords Related to ‘Hybrid’ Dishes**

Extract	Category	Culinary loading	Culture
110 100	1	roti bawang, rojak mee goreng, cendul asam laksa	Indian Muslim  Thai and Malay
5	2	<i>English language</i> beehive cookies <i>Malay language</i> kuih ros, kuih loyang, kuih goyang, kuih sarang tebuan <i>Chinese dialects</i> mutfoong tow, but pang siu <i>Indian languages</i> Achi murukku	Originates from the Indians but popular among the Malays and the Chinese in Malaysia.
Total number of extracts: 3		Total number of words : 13 words	

As shown in Table 4.11, 5 loanwords which fall under the first sub-category were found.

Eight words under the second sub-category were found in the data.

'Hybrid' dishes are food which originates from one culture and is modified to match the taste of the other culture which adapts it. For example, *asam laksa* is of Thai origin but has been modified by almost every state in Malaysia and eventually now it is a Malay regional dish. Extract 110 shows an example of food items under the first category.

Extract 110 below places the first category in context.

Extract 110

"Apart from the weather, Bilbao was pretty much the same as KL. The busy city, heavy traffic, only we have the smell of *roti bawang* coming from the *mamak* restaurant".

The Star, P3 - Metro - Why they love this city (1/2/06)

*Roti bawang* is a new version of *roti canai*. It is made from *roti canai* dough, with onions and eggs as its filling. Extract 110 shows how when two or more cultures meet, the cuisines also blend and new types of food are created. In this extract, it is the blend of Indian and Muslim cultures. As such, only the original term can capture this blending of two cultures.

In the second sub-category of 'hybrid' dishes, the same food is given different names. The data includes the example of the beehive cookie.

Extract 5

"The Malays call this crispy snack *kuih ros*, *kuih loyang*, *kuih goyang* and even *kuih sarang tebu* (beehive cookie), while the Indians call it *achi murukku*. The Chinese call it *mutfoong tow* or *but pang siu* in Hokkien".

The Star, P10 - Nation - Drawn closer by a sweet passion (17/10/05)

The beehive cookie originates from the Indian culture. It is made from a mixture of rice flour, water, coconut milk and eggs. This mixture is shaped and deep fried. This is a popular cookie for the *Deepavali* festival and it is also a favourite among the Malays and the Chinese. As a result, it has been given alternative names by each of the three races in Malaysia, for example *kuih ros* by the Malays, *achi murukku* by the Indians and *mutfoong tow* by the Chinese. This is a clear example of how a cookie has become a multi-cultural snack in Malaysia.

The next section is a summary of the data collected in the sub-category of culinary loading in this study.

#### 4.1.2.5 Summary of Culinary Loading Loanwords

**Table 4.12: Distribution of Loanwords Related to Culinary Loading**

Genre	Malay	Chinese	Indian
Types of food and drinks	kuih kosui, ketayap, serunding pulut, pulut inti, sri kaya lemang, pulut, santan, bubur lambok, kuih, garing, sambal sotong, nescafe tarik, kueh kapit, keropok, jambu air, pisang goreng, lontong, nasi lemak,	mutfoong tow, but pang siu, tang yuen, kuay teow ganja, taugh chicken, hor hee, yee sang, fah sang, hiak thor fau, chiak lau, huat kuih, sui ching li, sui young, bak chang, loke yau, ha	teh tarik, roti canai(2), achi murukku, murukku, athirasam, jelebi, mysore pak, rawa urundai, palkova, laddu, halwa, barfi, ponggal, thosai
	Total number of Words : 19 words	Total number of words : 16 words	Total number of Words : 18 words
Other culinary terms	halal (2), buka puasa (2)	kopitiam	
	Total number of words : 2 words	Total number of words : 1 word	
Total number of Words	21 words	17 words	18 words
Percentage (%)	37.5%	30.4%	32.1%

Note: Numbers in brackets indicate frequencies of more than one

As shown in Table 4.12, the data on culinary loading is divided into 2 parts, namely types of food and other culinary terms related to the 3 main races in Malaysia. The table above shows that there are 21 loanwords in Malay, 18 in Indian languages and 17 in Chinese.

Out of the total of 56 culinary loading loanwords found in this study, 37.5% of the loanwords comes from the Malay language, 32.1% from Indian languages and 30.4% from the Chinese dialects. In this study, besides the Malay, Chinese and Indian dishes, there are

several ‘hybrid’ dishes such as Indian Muslim *cendul*, *mee goreng* and *rojak*. In this study, although most of the loanwords come from the Malay language, some of the culinary items were given Malay names although they originate from other cultures such as *kuih ros* (Indian) and *asam laksa* (Thai).

The data shows that for all the categories of culinary loading, there is a need to maintain the names of the culinary terms because there are no pre-existing words that can replace them. Any attempt to translate the culinary item will either lack accuracy or be an awkward, even lengthy description of ingredients and the method of preparation that lacks the cultural nuance. This would then go against the need for newspaper reports to be clear, concise, simple and accurate, and easily understood by everyone.

Therefore, it appears that newspaper writers tend to use loanwords from the Malay language, Chinese dialects and Indian languages to maintain the connotative meaning. Another explanation for this is the convenience factor. The use of certain words can be due to the time constraints inherent in writing for the newspapers. Furthermore, certain words such as *rojak* and *cendul* are more easily recognized and understood compared to the translated version of these words. Although there are phrasal equivalents to words like fried *kuey teow*, the use of these words in the original form can convey the message more accurately and quickly than when translated into English.

### 4.1.3 Connotative Borrowings

The category of connotative borrowing includes loanwords which are used to portray a certain emotion related to the speaker. The word choices are related closely to the speakers' social background and the issue being reported. Loanwords with connotative borrowings can usually be substituted for the English equivalent but this is often not done in order to maintain the emotional meaning which the loanword expresses. Some examples of these loanwords can be found in Appendix A. Connotative borrowings are often influenced by the speaker's social background. The extract below shows how this is possible.

#### Extract 3

1. "To me JJJ is short for *Jien, Jien, Jien* or money, money, money in Chinese".
2. "To him, triple-J stood for *Jutawan Jawa Johor*, in reference to his Javanese background".

The Star, P3 - Nation - Motorists race to bid for JJJ registration numbers (15/10/05)

When the JJJ series for car number plates was open for registration in the state of Johor, many Malaysians rushed to buy the registration numbers for various reasons. One Chinese man was interested because for him, the letters JJJ stood for *Jien Jien Jien* which literally means 'money, money, money' in Chinese. This is reflective of his belief in symbols of good luck and wealth.

The extract also shows that for a Javanese millionaire from Johor, the letters JJJ reflected on his origins. For this man, JJJ meant *Jutawan Jawa Johor* (Malay). This extract provides two clear examples of how connotative borrowings are related to a person's social

background. Although both examples of connotative borrowings could have been translated into English, it was probably not done in order to retain the emotion espoused by the speakers. The discussion below deals with other examples of emotionally-loaded loanwords culled from the data.

#### Extract 13

“He feared that the number might soar with the coming festive season, with many leaving their houses unattended to *balik kampung*”.

New Straits Times, P13 - Prime News - Death toll rises to 78 (19/10/05)

In Malaysia, many people return to their hometown regularly to visit relatives and friends. This is commonly known as '*balik kampung*'. It literally means going back to one's village, whether it be to celebrate a festival or for a holiday. Extract 13 refers to the practice of '*balik kampung*' in the context of the increased occurrences of theft during the festive season while people are not at home. The use of the term '*balik kampung*' here allows the readers to identify with lifestyle habits of many Malaysians who, during festive seasons, look forward to returning to their families in their hometowns. It suggests how much importance Malaysians place on visiting their families, especially during cultural festivals.

The next extract illustrates how loanwords reflect connotative borrowings in a rural community.

Extract 47

“The narrow trails in the village are referred to as *jalan babi* as they resemble a wild boar’s path”.

The Star, P32 - Metro - The little-known Bonggi community (12/11/05)

The Bonggi are a community of hunters who live in the jungles. To them, the trail which leads to their village is called *jalan babi* which literally means a wild boar’s path. This article is based on an interview with one of the members of the Bonggi community. By using the term *jalan babi*, the writer conveys to the reader the scenario of the village as the Bonggi see it. The next extract shows connotative borrowings from the Chinese dialects.

Extract 114

“Since then at least two *Ah Longs* would come by the shop daily to harass Chong and the family”.

The Star, P6 - Nation - Mum disowns gambler son (6/2/06)

*Ah Longs* mean loan sharks. *Ah Long* is derived from the Cantonese phrase ‘*tai yee loong*’. An *Ah Long* is the money lender for people who are unable to obtain loans from banks or other legal sources. *Ah Longs* are known for harassing and threatening borrowers who fail to pay in time and are generally regarded with fear. From time to time, there are reports in the media about cases where borrowers were beaten or had their property damaged or destroyed, resulting in some borrowers taking their own lives to end the harassment. The use of the loanword *Ah Long* rather than ‘illegal money lender’ conveys a sense of threat and fear which the term ‘illegal money lender’ does not.

#### 4.1.3.1 Summary of Connotative Borrowings

Table 4.13 below gives a summary of the data on connotative borrowings found in the English language newspapers grouped under the Malay language and Chinese dialects.

**Table 4.13: Distribution of Loanwords Related to Connotative Borrowing**

Extract	Connotative Borrowings	Language
3	jutawan jawa johor	Malay
13	balik kampung	
30	pengetua	
37	parang	
44	mesra rakyat	
47	jalan babi	
56	ceramah	
59	mukim	
64	wang tunai	
106	nenek	
105	selamat pagi, selamat petang, selamat malam, selamat	
110	pulang	
131	makcik	
134	polis rasuah	
136	jambatan	
28	pontianak	
132	hikayat tariff	
Total number of extracts : 17	Total number of words : 20 words	
3	jien jien jien	Chinese
15	towkay	
54	ta pau	
114	ah long	
Total number of extracts : 4	Total number of words : 4 words	
Total number of extracts : 21	Total number of words : 24 words	

Out of the total of 24 loanwords, 20 loanwords come from the Malay language and 4 loanwords are from the Chinese dialects. This shows that in the sub-category of connotative borrowing, the Malay language is the main choice of language for Malaysians. The reason for the choice of loanwords being mainly from the Malay language could be because of the

prestige motive. In the Malaysian context, the official language, which is the Malay language, is given a prestigious position. This could be the reason why large numbers of Malay words have been used as loanwords as they convey more nuances than their equivalent in English. One example is the Malay term '*rakyat*' which is equivalent to 'people of a nation' in English but the English equivalent is not used.

Another reason may be the convenience factor. The use of certain loanwords can be due to the time constraints inherent in writing for the newspapers. For example, the term *towkay*, and *ta pau* probably require more elaborate explanations if the loanwords were not used. In addition, certain words such as *balik kampung* and *mesra rakyat* are more recognizable and easily understood compared to the translated version of these words. Although there are phrasal equivalents to words like *ceramah* (lectures), the use of these loanwords in the original form may convey the message more accurately and quickly than when translated into English.

#### **4.1.4 Compounding**

Compounding is the innovation of adding an English word to a non-English word. The data shows evidence of compounding (see Appendix 1). The words which show the innovation of compounding are given in the table below.

Table 4.14 below shows 17 loanwords from the data which are combined with English words. These 17 words which show compounding are all Malay words. This seems to indicate that compared to Chinese or Indian words, there is a greater preference for Malay loanwords for the purpose of compounding.

The data is classified under 5 categories, namely people, food, things, structures and action. There are 5 words in the category of people, 6 words in the category of food, 3 words under the category of things, 2 loanwords related to structures and one word which describes an action. The first category that will be discussed is the category of food which contains the highest frequency of compounding.

**Table 4.14: Distribution of Loanwords Showing Compounding**

Extract	Words	Patterns	Group
30 71 111 113 64 Total number of extracts : 5	pengetua-teacher chief imam susu and roti man keris maker kampung folk Total number of : 5 words words	<i>Pengetua</i> + teacher (Malay + English) chief + <i>imam</i> (English + Malay) <i>susu</i> and <i>roti</i> + man (Malay + English) <i>keris</i> + maker (Malay + English) <i>kampung</i> + folk (Malay + English)	People
78 86, 110 100 104 104 126 Total number of extracts : 6	kampung food mamak restaurant (2) sweet cendol laksa stall best rojak keropok stall Total number of : 6 words words	<i>kampung</i> + food (Malay + English) <i>mamak</i> + restaurant (Malay + English) sweet + <i>cendul</i> (English + Malay) <i>laksa</i> + stall (Malay + English) best + <i>rojak</i> (English + Malay) <i>keropok</i> + stall (Malay + English)	Food
32 55 28 Total number of extracts : 3	ketupat lights congkak games Malay kitab Total number of : 3 words words	<i>ketupat</i> + lights (Malay + English) <i>congkak</i> + games (Malay + English) <i>Malay</i> + <i>kitab</i> (English + Malay)	Thing
16 18 Total number of extracts : 2	kampung schools kutai houses Total number of : 2 words words	<i>kampung</i> + schools (Malay + English) <i>kutai</i> + houses (Malay + English)	Structures
55 Total number of extracts : 1	ketupat weaving Total number of : 1 word words	<i>ketupat</i> + weaving (Malay + English)	Action
Total number of extracts : 17	Total number of:17 words words		

Note: Numbers in brackets indicate frequencies of more than one

#### 4.1.4.1 Food

Extract 78

“Based on the concept of providing *‘kampung food’*, the restaurant caters to government offices and colleges nearby, wooing up to 100-odd patrons daily”.

The Star, P3 - Nation - Eat all you want at halal buffet for RM3.90 nett (21/12/05)

In extract 78, *kampung food* is a combination of the Malay word *kampung* which means “village” and the word “food”. In Malay, *kampung* refers to the ancestral village of a Malay family usually in relatively rural locations. Thus, the phrase *kampung food* refers to cuisine which is typical of home cooking of a Malay village.

Extract 110

“Apart from the weather, Bilbao was pretty much the same as KL. The busy city, heavy traffic, only we have the smell of *roti bawang* coming from the *mamak restaurant*”.

The Star, P3 - Metro - Why they love this city (1/2/06)

In the Malaysian context, *mamak* refers to an Indian-Muslim. The term *mamak* is derived from the Tamil-speaking Indian Muslim term ‘mama’ (meaning ‘uncle’ in Tamil) which is used to address male elders. Nowadays, this term is generally used in Malaysia to refer to an Indian-Muslim. It is also generally used in Malaysia to refer to an eatery operated by Indian Muslims. These eateries are very popular among all Malaysians and are known as *mamak stalls* or *mamak restaurants*. A *mamak restaurant* is a combination of the Indian loanword *mamak* and the English word ‘restaurant’.

The next section discusses how innovations of compounding are used in the category of people.

#### 4.1.4.2 People

Extract 111

“The ready made turban is for me to “*cari makan*”, laughed Gusion Lal 44, the man who played the security guard in the Malaysian Idol advertisement, the *susu* and *roti man* (also in a Malaysian Idol TV spot) and most recently, in the Nissan Sentra advertisement, again as a security guard”.

The Star, P6 - Turbaned guy on TV not a Sikh (2/2/06)

The term *susu* and *roti man* literally means ‘milk and bread man’. In Malaysia, the man who delivers pre-ordered fresh milk to homes is usually known as the *susu* man. *Roti man* is a term commonly used by Malaysians to refer to any man who sells bread, cakes, etc using a motorcycle. In Malaysia, *susu* man and *roti man* are more commonly used in spoken rather than written discourse. The phrase *susu* and *roti man* shows how two languages, in this case English and Malay, can blend to form new words.

The next section discusses compounded loanwords in the category of structures.

#### 4.1.4.3 Structures

The data collected shows that there are two words in this category.

Extract 16

“Noraini, who is now a university lecturer, said that while the use of ICT is good, it could be difficult to implement in the small town and *kampung schools*, and its use should be rolled out gradually”.

The Star, P3 - News - NUTP backs call for PC use in more classrooms (20/10/05)

In extract 16, *kampung schools* literally mean ‘rural schools’. The term *kampung schools* emphasizes the location of the schools in the rural parts of Malaysia. The article discusses how difficult it is to implement ICT in rural schools considering the problem of lack of modern technology in such areas. Thus, the term *kampung schools* underlines the rural conditions with inadequate facilities and the lack of modern technology. Compared to the translated version i.e. rural schools, the term *kampung schools* allow the reader to reflect on the physical conditions which can be found in the local villages of Malaysia. Therefore, it seems vital here to maintain the loanword *kampung* because the term ‘rural school’ will not be able to convey the exact message about the schools depicted in this article.

Although compounding is categorized into 5 groups, namely people, food, things, structures and action items, only three categories i.e. people, food and structures are discussed in this section. The other two categories are not discussed because the reasons for the occurrences of the loanwords are similar to those of the three categories discussed. Examples of the loanwords for the categories of things and action are given in Table 4.14.

#### **4.1.4.4 Summary of Loanwords Showing Compounding**

In relation to Research Question number two that seeks to investigate the extent to which loanwords from the Malay language, Chinese dialects and Indian languages are used in the category of compounding in this study, it was found that 100% of the words are Malay loanwords. The data collected shows that the choice of language for the innovation of compounding is the Malay language. This could be because of the prestige motive given to the Malay language. Since the Malay language is the official language of the country, all Malaysians regardless of race and religion are bound to speak and understand this language.

The impact of the English language on Malaysian culture has resulted in the innovation called compounding. This could be the reason for compounding, where Malay loanwords are added to English words to maintain the authenticity of the meaning of the original Malay word.

#### **4.1.5 Institutional Concepts**

Institutional concepts are certain nouns and proper nouns that refer to people, unique entities and concepts. In this study, the loanwords related to institutional concepts which were extracted from the local newspapers were words from the Malay language only. The data in this category of institutional concepts is divided into nouns and proper nouns. This is shown in the table below.

**Table 4.15: Distribution of Loanwords Related to Institutional Concepts**

Extract	Institutional concepts	Word class
62	gotong royong	Noun
66	tjanting	
118	bomoh	
139	ayam kampung	
Total number of extracts : 4	Total number of words : 4 words	
107	Peranakan	Proper Noun
80	angsana	
129	cengal	
1	kerawang	
19	jati	
76	Bumiputra	
130	Bangsa Malaysia	
65	Rukunegara	
Total number of extracts : 8	Total number of words: 8 words	
Total number of extracts : 12	Total number of words : 12 words	

The data for this category comprises 4 nouns and 8 proper nouns. In total, there are 12 loanwords. All the loanwords in this category come from the Malay language. These words have no equivalent in Standard English because they are mainly concepts and special entities referring to people, plants, animals and things in the Malaysian context. The data shows that the most common types of loanwords are concepts related to the Malaysian nation and society. Some examples of these lexical items are discussed below.

Extract 65

“A five year campaign to promote the *Rukunegara* will also be launched next month”. New Straits Times, P4 - Prime News - Revival plan for the *Rukunegara* (9/12/05)

In extract 65, *Rukunegara* is a Malay term which means ‘national principles’. It is a set of principles that was formed following the May 13 Incident which occurred in 1969. The incident proved at that time that the Malaysian racial balance and stability were fragile.

Immediately thereafter, the Malaysian government sought ways to foster unity among Malaysians. One of the methods used to encourage unity was through the *Rukunegara*. The *Rukunegara* is based on five guiding principles that underpin the Malaysian way of life. This is a national concept related to the Malaysian government; thus, the loanword is maintained in English newspaper articles.

Besides national concepts, special groups of people can also be categorized under the institutional concept category. Extract 76 is an example of an institutional concept used to describe a special group of people in Malaysia.

Extract 76

“Only three local *bumiputra* firms can now supply lights and accessories to contractors of government projects and this has caused uproar in the industry, which sees an annual turnover of RM500mil”.

Sunday Star, P61 - Light makers ask why only three firms can supply to government (18/12/05)

The term *Bumiputra* refers to the Malays and the indigenous people of Sabah and Sarawak who are considered native to the land and are accorded certain rights and privileges. This term has no equivalent in SE and is widely used in print publications in Malaysia, including the newspapers.

#### 4.1.5.1 Summary of Loanwords Related to Institutional Concepts

In relation to Research Question number two that investigates the extent to which loanwords from the Malay language, Chinese dialects and Indian languages are used in the English language newspapers, in the category of institutional concepts, 100% of the loanwords come from the Malay language. The reason the loanwords were taken mainly from the Malay language is probably because Malay is the official language of the country. All Malaysians, regardless of race and religion, are required to know this language.

Another reason for the use of these Malay loanwords in the category of institutional concepts could be because of the non-existence of concepts or objects in the English culture to explain certain Malay terms. This is in tandem with the need-filling motive (Hockett, 1958) which states that borrowing becomes necessary in order to express ideas and concepts for which the borrowing language has no equivalents. Yet another reason may be the need to maintain the original meaning of the word for effective transmission of information. As Achebe has stated, expressing the Nigerian experiences is best done using Nigerian English (Achebe, 1965). Likewise, expressing the Malaysian experience is best done using Malaysian English.

Of all these reasons the most important seems to be the lack of existing equivalents in English for the borrowed words (Lowenberg, 1991). As the data shows, loanwords in the category of institutional concepts are mainly concepts tied to the Malaysian nation and society. Thus, the use of the Malay loanwords gives a special significance to the context of the story and allows Malaysian readers to identify with it. Words like *rakyat*, *Rukunegara*

and *gotong-royong* are specifically Malaysian in concept and therefore part of Malaysian culture.

The next section discusses the innovation of polysemic variation.

#### 4.1.6 Polysemic Variation

Baskaran’s (1987) classification of loanwords was also used in this study to categorize the loanwords in the category of polysemic variation. The use of these loanwords can be seen in Appendix 1 in extracts 40, 60 and 73.

**Table 4.16: Distribution of Loanwords Showing Polysemic Variation**

Extract	Word	Extended meaning	Meaning in Standard English	Language
40	<i>Glamorous</i>	Film star	The attractive quality that makes certain things special.	English
60	<i>Prepaid</i>	Phone cards	Payment made in advance	English
73	<i>happening place</i>	Commercial hub	A thing that happens, usually events.	English
Total number of extracts : 3	Total number of words : 3 words			

Polysemic variation occurs when English words are given meanings which extend beyond those in SE. The data shows that there are 3 words from 3 articles which display the innovation of polysemic variation. Table 4.16 shows how words like “glamorous”, “prepaid” and “happening place” are given extended meanings in the extracts compared to their meanings in SE.

Extract 40 shows how the word ‘glamorous’ is used differently from the original meaning in SE and is given a new meaning

Extract 40

“The biscuits sold by Rosli Mansor and his wife Hazizah Idim received ‘*glamorous*’ treatment when artistes like Erra Fazira bought cookies from them two years ago”.

The Star, P10 - Nation - Cookie named after Mawi (27/10/05)

In extract 40, the word ‘*glamorous*’ is an adjective which means the attractive quality that makes certain things special. However, this term is used to describe a cookie as being as famous as a film star, simply because it was once bought by some celebrated local artistes. Thus, in this article, the word ‘*glamorous*’ takes on an additional ‘film star’-like quality in meaning and not just the original meaning in SE.

The next extract depicts how the word “prepaid” is given an extended meaning compared to the original meaning in SE.

Extract 60

“My mum thinks that I should be able to get by with just RM300 a month for food, transportation and entertainment which to her includes my *prepaid* cards too”.

The Star, P2 - Youth - Managing money (30/11/05)

The word “prepaid” literally means payment made in advance in SE. However, in extract 60, the phrase “prepaid cards” means cards which contain a certain amount of credit that

was already loaded when the cards were purchased. The term “prepaid”, therefore does not mean payment made in advance. Instead, it refers to the phone card itself.

The next extract shows how a place is described using the innovation of polysemic variation.

#### Extract 73

“One of the oldest commercial areas in Petaling Jaya, with more than 30 years of history, Section 14 is today very much a *‘happening place’*”.

The Star, P2 - Metro - ‘Happening’ even after 30 years (17/12/05)

In extract 73, the word “*happening*” means exciting (Oxford Advance Learners, 1998). The “happening place” referred to is a particular place called Section 14 which is recognized as a commercial hub. There are many businesses and thus, the area is always busy. This is what is meant by the term “*happening place*”. Thus, in extract 73, the word “happening” is given a new meaning compared to its original meaning in SE.

Based on extracts 40, 60 and 73, the extended meanings discussed give new perspectives to the issues discussed in the extracts. These new perspectives are used effectively to convey the impressions which the writer of the article is trying to put across to the reader. Although the words in this category are from the English language, the meanings which these words carry vary greatly from their original meaning in the English language.

#### **4.1.6.1 Summary of Loanwords Showing Polysemic Variation**

Regarding the extent to which loanwords from the Malay language, Chinese dialects and Indian languages are used in the English language newspapers, the data shows that most of the loanwords in the category of polysemic variation are in the English language. This is a unique finding because in the category of polysemic variation, English words are used to describe Malaysian concepts in the Malaysian way. The English words used do not carry the original meaning of the word in SE but are given a different meaning by the Malaysian newspaper writers which reflect how the word is used by Malaysians in ME. This is a significant finding in this study.

The reason for this may be due to the convenience factor. This can be due to the time constraints involved in writing for the newspapers. Furthermore, these loanwords are easily recognizable and understood by newspaper readers. Although there are phrasal equivalents, the use of these loanwords in the category of polysemic variation helps to convey the message more accurately and quickly.

#### **4.1.7 Transfer**

Anthony's (1997) framework was used for the analysis of the data that came under the category of transfer. Transfer refers to a direct transfer of meaning from one language to another (Anthony, 1997). Table 4.17 illustrates this

**Table 4.17: Distribution of Loanwords Showing Transfer**

Extract	Words (loan words)	Transfer Innovation	Standard English	Language
12	close shop	tutup kedai	shut down business	English
61	Open house	rumah terbuka	No equivalent in SE	English
106	orang putih	white man	No equivalent in SE	Malay
Total number of extracts : 3	Total number of words : 3 words			

In extracts 12, 61 and 106, three lexical items were identified as transfers. The terms “close shop” and “open house” are made up of English words but these terms do not exist in SE. These terms have been created based on direct transfer from the Malay language. Similarly, the term *orang putih* is a Malay term which is the direct translation of the term ‘white man’ from the English language. Extract 12 shows how the term “close shop” is used in the local newspapers.

#### Extract 12

“Stung by criticisms over Proton’s competitiveness, its adviser Tun Dr. Mahathir Mohamad said the national car industry might as well close shop”.

The Star, P2 - Nation - Dr.M: Proton might as well close shop (18/10/05)

In extract 12, the term ‘close shop’ does not exist in SE but is a direct transfer into the English language from the Malay term *tutup kedai*. The term ‘*tutup*’ means “close” and ‘*kedai*’ means “shop”. However, the term “close shop” does not mean to close a shop for the day but it means to shut down a business permanently. In Malay, the term ‘*tutup kedai*’ also means to terminate a business.

Another example of direct transfer from the Malay language into English is seen in extract 61.

Extract 61

“We are just as proud as the parents, as this little genius is the son of a TNB employee,” he told reporters during the TNB open house here yesterday’.

The Star, P14 - Nation - TNB pledges to help Adi Putra (1/12/05)

“Open house” is a direct transfer of the Malay word *‘rumah terbuka’*. The word ‘open’ means *‘terbuka’* in Malay and *‘rumah’* means ‘house’ in English. An open house or *‘rumah terbuka’* is a Malaysian practice of celebrating various festivals by inviting friends to drop by at their homes at any time for festive snacks and fellowship. The term “open house” is also used when an ordinarily limited-access organization or community is open to the general public, often for a business promotional event.

Extract 106 is an example of the innovation of transfer using a Malay term *‘orang putih’* which is a direct transfer from the English language.

Extract 106

‘She tells of how, while studying, she had a job as an announcer for the BBC. “I was paid 11 guineas a week. I also taught Malay to the *orang putih* who were coming to Malaya”’.

The Star, P7 - Spirit of Saleha (29/1/06)

In extract 106, the term *‘orang putih’* is a Malay term which literally means ‘white man’. In Malaysia, this phrase is used to refer to male and female Caucasians.

#### 4.1.7.1 Summary of Loanwords Showing Transfer

The data shows that the Malay language seems to be the main choice for the innovation of transfer probably because of its wide usage as the national language. The innovation of transfer is a unique condition where most of the words used come from the English language but these terms do not exist in SE. These terms have meanings which are directly transferred from the Malay language. Thus, the innovation of transfer shows that these localized lexical features are very different from the native variety of English due to indigenization.

The next section discusses the innovation of pluralisation of words.

#### 4.1.8 Pluralisation

**Table 4.18: Distribution of Loanwords Showing Pluralisation**

Extract	Words	Patterns of Pluralisation
38	<i>kebayas</i> <i>sarongs</i>	<i>kebaya</i> + 's' = <i>kebayas</i> <i>sarong</i> + 's' = <i>sarongs</i>
Total number of extracts : 1	Total number of words : 2 words	

The data shows that there are two words which indicate the innovation of pluralisation, namely *kebayas* and *sarongs*. For both *kebayas* and *sarongs*, the plural form 's' is added to a Malay word.

## Extract 38

“Customers looking for contemporary designed batik, *kebayas* and *sarongs* with matching accessories can check out the Cantik Cantek booth”.

The Star, P23 - Events - Something for everyone at Ramadan bazaar (27/10/05)

In relation to the extent to which the Malay language, Chinese dialects and Indian languages are used in the category of pluralisation, the Malay language is the only language used here. Only two words were found under this category and both these words are Malay loanwords. No words from the Chinese dialects and Indian languages are used here. The probable reason for all of the loanwords in the category of pluralisation to have come from the Malay language could be because the Malay language is given a prominent place in Malaysia. Hence, Malay words convey more nuances in terms of culture.

Lowenberg’s (1986) category of lexical shift was used to analyse the data where known English words are replaced with local words or phrases.

### 4.1.9 Lexical Shift

**Table 4.19: Distribution of Loanwords Showing Lexical Shift**

Extract	Words	Meaning
21	<i>rakyat</i>	all the people living in a nation
53	<i>saman ekor</i>	postal summonses
129	<i>muhibbah</i>	racial harmony
Total number of extracts : 2	Total number of words : 3 words	

The data shows three extracts which contain one word each that show the innovation of lexical shift. The choice of language used is Malay.

Extract 21

“We have given them a long time and the *rakyat* have to be responsible about getting the MyKad as proof they are Malaysians”.

The Star, P18 - MyKad extension not for everyone (20/10/05)

The word *rakyat* literally means ‘all the people living in a nation’ and it is used to refer to all the people of Malaysia. Most politicians prefer to use this term instead of translating it.

Extract 53

“The police should cancel all postal summonses or *saman ekor* given to motorcyclists for not wearing helmets, said Batu Gajah MP Fong Po Kuan”.

The Star, P28 - Nation - Cancel *saman ekor*, cops urged (18/11/05)

In extract 53, *saman ekor* is a Malay term which literally means postal summonses in English. Postal summonses were issued by the traffic police to motorcyclists who violated traffic rules, such as not wearing helmets while riding their motorcycles. Malaysians refer to postal summonses as *saman ekor* and newspapers prefer to use this Malay term instead of translating it.

Extract 129 is another example of how the innovation of lexical shift is used in the local English newspapers.

Extract 129

“It was truly a *muhibbah* place here” claims Law’.

New Sunday Times, P10 - Places - Perak’s oldest town (26/2/06)

In extract 129, the term *muhibbah* means racial harmony. In Malaysia, the word *muhibbah* is an important concept emphasized by the government to cultivate racial harmony among Malaysians. Although the term *muhibbah* can be translated, it continues to be used in the form of a loanword as this loanword conveys its meaning effectively.

In summary, the innovation of lexical shift is used in the local newspapers in order to convey the meaning of Malay concepts effectively. If these Malay words are translated, they will lose their original connotations.

The next section discusses the innovation of conversion found in the data.

#### 4.1.10 Conversion

According to Baskaran (1987), conversion takes place when words are converted from a noun to a verb.

**Table 4.20: Distribution of Loanwords Showing Conversion**

Extract	Word	Pattern
30	<i>Tuan Pengetuaing</i> (Noun)	Noun to verb
Total number of extracts : 1	Total number of words : 1 word	

Table 4.20 shows the only word in the data which demonstrates the innovation of conversion. Extract 30 shows how the verb *Tuan Pengetua* (noun) is converted to *Tuan Pengetuaing* (verb).

Extract 30

“Unless you want to be all stiff and starchy and go around *Tuan Pengetuaing* him all the time, the proper way to address him is as Mr. Gurdev Singh”.

The Star, P8 - To Sir with love (23/10/05)

In extract 30, *Tuan Pengetua* is a noun phrase which literally means ‘Principal Sir’. Used as *Tuan Pengetuaing* in extract 30, it becomes a verb which describes the overly formal and correct act of addressing the Principal as *Tuan Pengetua*. The word *Pengetuaing* shows that the rules of nativization allow for adaptations to be made to the Malay loanword. This maintains the essence of the original loanword *Pengetua*. Adding the ‘*ing*’ form to *Pengetua* converts it from a noun to a verb.

The discussion that follows is based on Ooi’s (2001) framework of concentric circles, known as Group E, which shows how Standard Malaysian English or English words are acceptable in informal situations.

#### **4.1.11 Hybrids of Non-English Origin used in Formal and Informal Situations**

Ooi (2001) studied hybrids of non-English origin used in formal and informal situations. The data shows that one Malay word and one Chinese word from extracts 69 and 117 are used in this manner.

**Table 4.21: Distribution of Lexical Items from the Category of Hybrids of Non-English Origin used in Formal and Informal Situations**

Extract	Words	Meaning	Language
69	Mat Salleh	Caucasian male	Malay
117	Kiasu	fear of losing	Chinese
Total number of extracts : 2	Total number of words : 2 words	Total number of words : 2 words	

Extract 69

“Fourteen years ago, a *Mat Salleh* walked across the Causeway and made his way to Mohamed Nasir Awaluddin’s nasi campur stall”.

New Sunday Times, P6 - Prime News P6 Czech teenager wants to be a Malaysian  
(11/12/05)

The term *Mat Salleh* refers to a Caucasian male.

Extract 117

“Because Malaysian parents are so *kiasu*, they would rather have their children grow up uneducated than send them to a special school”.

The Star, P13 - Parenting - Bring the school to the child (9/2/06)

The term *kiasu* is a Chinese word that literally means ‘fear of losing’. This word is so widely used by Malaysians that it has been incorporated into Malaysian English vocabulary as seen in the example above. It is often used to describe the social attitudes and questionable values of Malaysian society.

Its widespread use is probably due to the fact that the attitude of not wanting to lose out in a highly competitive society is common. The extract above depicts how parents are not willing to send their handicapped children to a special school as they fear being looked down upon by society. They would rather have their children uneducated than send them to special schools. The extract above describes the attitude of such parents as '*kiasu*'. The words *Mat Salleh* and *kiasu* are words which are often used in informal situations in Malaysian English. However, in the newspapers, these words are used probably to make it easier to convey the meanings which they carry.

In relation to the extent the loanwords from the Malay language, Chinese dialects and Indian languages are used in the newspapers, it is noted that out of the two loanwords which fall under the category of hybrids of non-English origin used in formal and informal situations, one is a Malay word and the other is a Chinese word.

The reason the loanwords from this category are used is probably due to the existence of concepts or objects from Malay and Chinese culture which are not found in English culture. The need-filling motive (Hockett, 1958) explains that the borrowing becomes necessary in order to express ideas and concepts for which the borrowing language has no equivalents. For instance, the meaning which the word '*kiasu*' from the Chinese dialect carries does not exist in the English language. Thus, this word is used by the newspaper writers for effective transmission of information.

The next section discusses loanwords under the category of addition of apostrophes to show possession.

#### 4.1.12 Apostrophe Showing Possession

The innovation of apostrophe showing possession is a new category of loanword found in this study.

**Table 4.22: Distribution of Loanword on Apostrophe Showing Possession**

Extract	Word	Pattern (apostrophe)	Language
72	Tokoh Guru's	<i>Tokoh Guru</i> + 's'=Tokoh Guru's	Malay
Total number of extracts : 1	Total number of words : 1 word		

The data shows only one word which displays this innovation. The extract below shows the context in which it is used

Extract 72

“Truck crashes into *Tokoh Guru's* house”.

The Star, P8 - Nation - Truck crashes into Tokoh Guru's house (17/12/05)

The term '*Tokoh Guru*' is a designation of recognition given by the government to senior teachers who have made excellent contributions to education. In the extract above, the term *Tokoh Guru* with an apostrophe 's' is added to show possession.

In relation to the question to what extent loanwords from the Malay language, Chinese dialects and Indian languages are used in the English newspapers, it can be seen that in the category of apostrophes showing possession, only one loanword was found and this was a Malay word. This innovation shows that the rules of nativization allow for adaptations to be

made to the Malay loanword, keeping the identity of the loanword still intact as in the original word *Tokoh Guru* and adding the apostrophe 's' form to the Malay loanword to show possession.

The following discussion is on the innovation of suffixation.

#### 4.1.13 Suffixation

In grammar, a suffix is a letter or group of letters added at the end of a word to make another word (Oxford Advance Learners, 1998). The data shows only one loanword which had gone through the process of suffixation, which is *datukship*. In this word, the suffix 'ship' is attached to the Malay word *datuk*. The English suffix 'ship' refers to a quality, status, skill or group. *Datuk* is a noun referring to a title i.e. status. This shows an awareness of the rules of grammar in using the innovation of suffixation.

**Table 4.23: Distribution of Loanword Showing Suffixation**

Extract	Word	Pattern (suffixation)	Language
120	Datukship	<i>Datuk</i> + 'ship' = datukship	Malay
Total number of extracts : 1	Total number of : 1 word words		

Extract 120

“The burglar also took my *datukship* medal kept in a box in a drawer”.

The Star, P10 - Nation - I only lost 10% of what was reported says D-G (9/2/06)

The term *Datuk* is a Malay title conferred by the Malay rulers or governors of states that do not have a ruler. Malay titles are customarily borrowed or shifted into ME to foreground the

status of individuals with high rank (Lowenberg, 1991). Furthermore, there are no relevant substitutes found in the English language for this title. Therefore, the use of the Malay title in the article is apt and meaningful to the Malaysian context.

In relation to the extent to which loanwords from the Malay language, Chinese dialects and Indian languages are used in the English language newspapers, it can be seen that only one Malay loanword was found to have the innovation of suffixation. The data did not show any loanwords from the Chinese dialects and Indian languages used in this category.

In the category of suffixation, loanwords are used when rules of nativization allow for adaptations to be made and when the identity of the loanword is still intact.

The next section discusses loanwords under the category of lexical items functioning as metaphors.

#### **4.1.14 Lexical Items Functioning as Metaphors.**

Lexical items functioning as metaphors are non-English words which are used to carry metaphoric meaning when it is used in ME.

**Table 4.24: Distribution of Loanword which Functions as a Metaphor**

Extract	Words	Language	Meaning in SE	Implied meaning
140	ikan bilis	Malay	Anchovies	small fry
Total number of extract : 1	Total number of words : 1 word			

Table 4.24 shows that only one term was found under this category. This is shown in extract 140 where '*ikan bilis*', a Malay term for a small species of edible fish, is used. This article discusses the sale of pornographic video compact discs in Malaysia. The main distributors of the pornographic video compact discs are seen as sharks or 'big fish' while the peddlers are the smaller fish (*ikan bilis*). The message is that the peddlers are people of little importance and to stop the illegal sale of pornographic video compact discs, the authorities should target not the '*ikan bilis*' but the 'big fish'. The extract below shows the context in which '*ikan bilis*' is used.

Extract 140

"With this technology, we are able to get the sharks (big fish) rather than just nailing the *ikan bilis* (small fish)".

New Sunday Times, P29 - Focus - Torn over porn (2/4/06)

In relation to the extent to which loanwords from the Malay language, Chinese dialects and Indian languages are used in the English language newspapers, only one Malay loanword was found in the category of lexical items functioning as metaphors. There were no loanwords in this category from the Chinese dialects and Indian languages. This may be because the Malay language is spoken widely by Malaysians of all races as it is the official language of the country. Thus, the newspaper writers could have opted to use loanwords from the Malay language rather than the Chinese dialects or the Indian languages for this reason.

Another possible reason for the use of the Malay loanword in this category is for effective transmission of information. In extract 140, the Malay loanword “*ikan bilis*” allow readers to connect easily with the message described in the newspaper report.

## **4.2 Conclusion**

The analysis of data shows that newspapers mainly use borrowings consisting of cultural loading. Loanwords related to three Malaysian festivals were used with higher frequencies compared to other categories of borrowings. This is followed by culinary loading, connotative borrowings, compounding, institutional concepts, polysemic variation, transfer, pluralisation, lexical shift, conversion, hybrids of non-English origin used in formal and informal situations, apostrophes showing possession, suffixation and lexical items functioning as metaphors.

Overall, the data in this study shows that loanwords from the Malay language are more frequently used compared to loanwords from the Chinese dialects or Indian languages. The reason for the choice of loanwords from the Malay language is probably because of the prestige motive. In the Malaysian context, the official language, which is the Malay language, is given a prestigious placing.

In addition, the reason loanwords from the Malay language, Chinese dialects and Indian languages are used in large numbers such as in cultural and culinary loadings compared to the other categories could be due to the cultural gap that leads to the existence of concepts or objects not found in English culture. This is the need-filling motive (Hockett, 1958)

which states that the borrowing becomes necessary in order to express ideas and concepts for which the borrowing language has no equivalents.

Yet another reason for the use of loanwords from the Malay language, Chinese dialects and Indian languages in the local English language newspapers could be to maintain the authenticity of the situations. The next reason is the convenience factor. The use of certain loanwords could be due to the time constraints inherent in writing for the newspapers.

Besides this, the presence of many innovations were identified in this study such as addition of apostrophe 's', compounding, pluralisation, suffixation, transfer, conversion, lexical shift, hybrids of non-English origin used in formal and informal situations, lexical item functioning as a metaphor and polysemic variation. The reason for these innovations is probably because the rules of nativization allow for adaptations to be made to the Malay loanword which keep the identity of the loanword intact as in the original word. The flexibility of the Malay language to adapt accordingly when it comes into contact with the English language results in many categorizations on loanwords as seen in the data.

The loanwords in the categories discussed were used in order to connect the ideas with the Malaysian readers. They also show that the English language is flexible enough to accept borrowings from other languages to cater for new roles in a multi-racial society like Malaysia.

## **CHAPTER FIVE**

### **CONCLUSION AND RECOMMENDATIONS**

#### **5.0 Introduction**

The aim of this study was to examine the extent of the use of lexical borrowings in newspapers in the 3 main Malaysian languages which are the Malay language, Chinese dialects and Indian languages. The data was collected from two Malaysian English Language newspapers, namely The Star and New Straits Times, from October 2005 to August 2006. The data was analysed according to the frameworks of Baskaran (1985, 1987), Ooi (2001), Lowenberg (1986) and Anthonysamy (1997).

#### **5.1 Research Questions**

There are two research questions in this study :

##### **5.1.1 Research Question One**

**What are the types of lexical borrowings from the three main spoken Malaysian languages found in the local newspapers?**

In this study, the lexical items found were grouped into two major categories based mainly on Baskaran's framework (1985), namely Substrate Language Referent (use of local lexicon in ME) and Standard English Lexicalization (English lexemes with ME usage).

Under the Substrate Language Referent category, the sub-categories in which the data was further grouped are cultural loading, culinary loading, emotional loading or connotative borrowings, compounding, institutional concepts, pluralisation, conversion, suffixation and lexical item functioning as metaphor. Under the Standard English Lexicalization category, only one sub-category was found which is polysemic variation. Besides the two major categories, other categories are Lowenberg's (1986) lexical shift, Anthony's (1997) transfer, and Ooi's (2001) hybrids of non-English origin used in formal and informal situations. The data revealed one new category which does not exist in any of the frameworks used. This was the category of apostrophes showing possession.

Among the sub-categories of the Substrate Language Referents, the concentration of loanwords was in the cultural loading category (35%). In this sub-category, six genres were identified, which are traditional festivals and religious observances, traditional clothes, traditional musical instruments and dances, traditional games, the art of self defense and exercises and religious terms. From the 68 loanwords found in this sub-category, 37 loanwords come under the genre of traditional festivals and religious observances, 11 words come under the genre of traditional clothes, 7 words fall in the genre of the art of self defense and exercise and religious terms and 3 words each fall under the genre of traditional musical instruments and clothes and traditional games. The data shows that most of the loanwords in the sub-category of cultural loading come under the genre of traditional festivals and religious observances. In Malaysia, festivals play a vital role in the lives of all Malaysians who hold dearly to tradition and customs. The data shows that words that are related to Malaysian cultures and traditions are customarily borrowed by newspaper writers to present the multicultural society of Malaysia. The data shows that words relating to Malay, Indian and Chinese customs and traditions are more evident in the newspapers

during the festive season. This suggests that these 3 cultures value the importance of preserving their cultural traditions. Loanwords are used when there are no appropriate English equivalents or when translation would result in the loss of cultural association. Therefore, when it comes to religious festivals, the English newspaper writers prefer to maintain the original word taken from the respective religions without translating them in order to convey the authenticity of the spirit of such festivals.

The cultural loading category is followed by the culinary loading category (29%). From the 194 loanwords collected, cultural and culinary loading category loanwords account for 64% of the loanwords. The reason for the concentration of loanwords under the cultural and culinary loading sub-categories is probably because names of food and traditional observances do not have English equivalents. If these words are translated into English, they may lose their local characteristics.

The third largest sub-category of loanwords is the connotative borrowing sub-category consisting of 12.3% of the 194 words. It must be pointed out that most of the words in this category have English equivalents or can be translated. However, the ME version seems to carry an extra nuance that makes it a better choice as opposed to its counterpart in Standard English. An example is the word '*kampung*' which has its English equivalent 'village' but the local setting and the lifestyle in a '*kampung*' have nuances which are different from those of a 'village'. Therefore, the use of the word 'village' would not convey the specific meaning intended. From the data, it can be seen that although some of the loanwords can be translated into the English language, translation is not done in many instances. This redundancy is against the requirement that newspaper writing must be clear, concise, simple and accurate in order to be understood by everyone. The use of loanwords under

such circumstances points to the convenience factor. In particular, it can be due to the time constraints inherent in writing for the newspapers. Thus, the use of these loanwords in the original form was probably seen as a way to convey the message more accurately and quickly than when translated into English.

The frequency count of the lexical items in subsequent sub-categories falls significantly. The compounding category consists of 9% of the total number of loanwords. Institutional concepts constitute 6.2% of the total number of loanwords. Institutionalised concepts include loanwords that have no equivalents in English because the concept is an institutionalized one. An example is the word '*bumiputras*' which means 'sons of the soil' or natives of the land. In this case, the term '*bumiputras*' carries a deeper meaning. According to Lowenberg (1989:76), the term '*bumiputra*' is particularly used "to favour this group in educational and social plans in order to elevate their socio-economic status to parity with other Malaysians". Therefore, the use of the term 'sons of the soil' or any other paraphrase might not be appropriate.

The loanwords in the categories of polysemic variation, transfer and lexical shift make up 1.5% respectively of the total number of words. The categories of pluralisation and hybrids of non-English origin used in formal and informal situations consist of 1% each of the total number of words. The categories apostrophes showing possession, conversion, suffixation and lexical items functioning as a metaphor make up 0.5% each of the total number of words.

Based on the findings, it is quite apparent that Malaysian English newspaper writers use ME lexis frequently in their writings. The use of the lexical items depends largely on the

purpose of the issue being reported. For example, if the issue reported is on Islamic values, the extensive use of Islamic terms is evident. This shows that the Malaysian English newspaper writers consciously choose to use the non-native variety of English in their writings. They do not choose to write like the native speakers of English. This is evident from the wide use of ME words in their newspaper reports. Thus, as Malaysian writers who write with the Malaysian way of life as the background, it will only be appropriate to use ME lexical items to convey authenticity (Govendan, 2001). Therefore, there is a necessity to use local words to express themselves as the meanings might be absent or conveyed differently in the English language. As mentioned, the concentration of the ME lexis is in the sub-categories of Substrate Language Referents. This is probably because equivalents do not exist or the English words may not be able to carry the nuances of the cultural loading that come with it. In consequence, the writer uses the ME words and explains their meaning in the text itself or includes a glossary or makes the meaning of the words self-explanatory in the report itself through contextual clues.

Thus, the data shows that the majority of the loanwords are in the sub-categories of cultural, culinary and connotative borrowings.

### **5.1.2 Research Question Two**

**To what extent are lexical borrowings from the three main spoken Malaysian languages used in the local newspapers?**

Loanwords from the three main Malaysian languages are widely used in the English language newspapers in Malaysia. The analysis shows that the main choice of language is the Malay language.

Out of the 194 loanwords found in this study, 58% of the words come from the Malay language, 21 % from the Chinese dialects, 18% from Indian languages and only 3% from the English language. This shows that the Malay language is the main choice of language for loanwords. The distribution of loanwords according to the three Malaysian languages may be because the majority of Malaysians are Malays. Besides that, the Malay language is the national language of Malaysia and it is the main medium of instruction in Malaysian schools. Thus, almost all Malaysians can speak and understand the Malay language.

Out of the 14 sub-categories of loanwords highlighted in this study, Malay loanwords were found in 13 sub-categories, namely cultural loading, culinary loading, connotative borrowing, compounding, institutional concepts, pluralisation, conversion, suffixation, lexical shift, transfer, hybrids of non-English origin used in formal and informal situations, lexical item functioning as metaphor, apostrophes showing possession. There were no Malay loanwords in the sub-category of polysemic variation. In all the aforementioned 13 sub-categories, the Malay language is where the most number of loanwords come from. In comparison, loanwords from the Chinese dialects were found in only 4 sub-categories, and loanwords from the English language and several Indian languages were found in 2 sub-categories respectively. The Chinese loanwords were used in the sub-categories of cultural loading, culinary loading, connotative borrowing and hybrids of non-English origin used in informal situations. The loanwords from the several Indian languages were found in the cultural loading and culinary loading sub-categories. Finally, loanwords from the English language were used in the sub-categories of polysemic variation and transfer.

The sub-category of cultural loading shows the most number of Malay loanwords used which is about 32 loanwords followed by 19 Chinese and 17 Indian loanwords. In the

category of culinary loading, 21 Malay loanwords were used followed by 18 Indian and 17 Chinese loanwords. In the category of connotative borrowing, 20 Malay loanwords and 4 Chinese loanwords were used. This is followed by the sub-category of hybrids of non-English origin used in informal context where 1 loanword each from the Malay language and Chinese dialects was used. Aside from these four sub-categories mentioned above, none of the loanwords from the Chinese dialects and several Indian languages were used in any other sub-categories. However, at least 1 Malay loanword was found in all the other sub-categories. This shows how frequently the loanwords from the Malay language were used in the Malaysian English newspapers.

The reason for the choice of the majority of the loanwords to be mainly from the Malay language could be because of the prestige motive. In the Malaysian context, the official language, which is the Malay language, is given a prestigious placing. This could be why large numbers of Malay words have been used.

Besides that, it could also be because the Malay language has the greatest degree of contact in the lives of all Malaysians. It has been found that there are more borrowings from the Malay language in the English newspapers in Malaysia. This could be due to the fact that the Malay language is the official language and people relate better to it. For example, '*muhibbah*' and '*rukunegara*' are concepts unique to the Malaysian people and culture which portray unity and patriotism. The use of the local language brings the newspapers closer to home and to the hearts of the local readers when they can comprehend the news better.

The subsequent section discusses the implications of borrowing words from the local languages.

## **5.2 Implications of the Study**

The analysis of the data culled from the local English language newspapers has shown that there are borrowings of loanwords from the Malay language, Chinese dialects and Indian languages. The findings imply that the borrowings could be because there are no denotative equivalents in the English language to replace the Malay, Chinese and Indian terms.

Besides that, the findings of the data also suggest that the nativized lexical items are used when reporting local news for various other reasons. The direct borrowing of terms in the field of culture, tradition and culinary could be to ensure inter translatability. In short, the loanwords are borrowed directly to ensure that the linguistic and cultural identities of the borrowed terms are preserved.

The data shows that the borrowed terms have developed a range of meanings that are an extension of the original meanings as well as new meanings. Such a combination would in all likelihood enhance and enrich the language and culture. Hence, this adds to the uniqueness of Malaysian English.

The findings also reveal that the highest percentage of borrowings is found in the cultural loading category. These borrowings relate to the people's ways of life, beliefs and experiences which enable them to identify with the loanwords used.

Besides this, the data also shows that Malay loanwords dominate the number of borrowings compared to Chinese and Indian loanwords. In Malaysia, the Malay language is the main medium of instruction in schools. The number of parents who had an English medium education and use English at home has diminished. The English spoken by Malay-medium educated Malaysians is for creating situations as close to everyday communication as possible, such as conveying messages, making and receiving calls, job interviews, giving instructions and selling products. It is on the threshold between EFL and ESL (Platt, 1980). Therefore, the use of the borrowings indicates the acceptance of the Malay language, Chinese dialects and several Indian languages in the English language newspapers in Malaysia in a form known as Malaysian English.

### **5.3 Suggestions for Future Studies**

This is not an exhaustive study. The data was collected at random from The Star and New Straits Times. The views and conclusions discussed are general and a more detailed study would be required to give a better insight into lexis and semantic variations in ME. Some recommendations to extend the scope of study in this area are:

- a) Research on why certain loanwords from other languages are used by English newspaper writers in their newspaper reports.
- b) Research on the views of Malaysians towards the idea of incorporating loanwords from other languages into English.

## **5. 4 Conclusions**

The focus of this study was to examine the loanwords found in local English language newspapers. This study also sought to examine the extent of use of the three main languages in Malaysia, which are the Malay language, Chinese dialects and Indian languages, in the data collected.

Historically, indigenisation takes place in situations where the functions of English experience a gradual shift within a society as English becomes a language of personal interaction within a community and as it takes on a more and more communicative function (Richards, 1979). Therefore, it cannot be denied that the borrowing of loanwords has expanded the lexicon of the English language used in Malaysia. With that, the role of the language has broadened and the language itself has become more versatile. Thus, the future of ME is constantly developing and changing in terms of the adaptation of the norms of English to the political, economic and socio-cultural contexts of contemporary Malaysia.

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