

MALAY COMPOUND WORDS IN NYONYA RECIPES

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KUALA LUMPUR

2021

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DISSERTATION SUBMITTED IN FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF
ARTS (LINGUISTICS)

FACULTY OF LANGUAGE AND LINGUISTICS
UNIVERSITI MALAYA
KUALA LUMPUR

2021

**UNIVERSITI MALAYA
ORIGINAL LITERARY WORK DECLARATION**

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Field of Study: Morphology

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ABSTRACT

This research reports on the structure of compound expressions of Malay and Chinese, languages established in the convention of Nyonya delicacies found in Malaysian cookbooks. The research design adopted in this study is qualitative case study that targets the compound word formations in Baba Malay. The data are analysed using Lieber's theoretical frameworks on compound structures; "Feature Percolation Conventions" (1980) and "Argument-linking Principle" (1983). The data collection methods include Nyonya recipes published in two cookbooks of a local chef, YouTube channel videos of the same chef, and researcher's observation. The choice of using cookbooks, YouTube videos and observation notes is to validate the study's reliability through data triangulation. The results indicated that the majority of the compound words identified are Malay compound words with borrowed Hokkien words. The compound structure is also an adaptation of both Malay and Chinese linguistic structure.

Keywords: Peranakan Chinese, Malay compound words, Chinese compound words, Nyonya cuisine.

ABSTRAK

Laporan penyelidikan ini melaporkan struktur ungkapan majmuk bahasa Melayu dan Cina, bahasa yang ditubuhkan dalam konvensyen makanan Nyonya yang terdapat di dalam buku masakan Malaysia. Reka bentuk kajian ini adalah berbentuk kualitatif untuk mensasarkan pembentukan kata majmuk dalam bahasa Baba Melayu. Data dianalisis menggunakan kerangka teori Lieber yang berkaitan dengan struktur kompaun; "Feature Percolation Conventions" (1980) dan "Argument-linking Principle" (1983). Kaedah pengumpulan data termasuk resipi Nyonya yang diterbitkan dalam dua buku masakan seorang cef tempatan, video saluran YouTube dari cef yang sama, dan pemerhatian penyelidik. Pilihan menggunakan buku masakan, video YouTube dan nota pemerhatian adalah untuk mengesahkan kebolehpercayaan kajian melalui triangulasi data. Hasil kajian menunjukkan bahawa sebilangan besar kata majmuk yang dikenal pasti adalah kata majmuk Melayu dengan pinjaman kata Hokkien. Struktur majmuk juga merupakan penyesuaian dari struktur linguistik Melayu dan Cina.

Kata kunci: *Cina Peranakan, kata majmuk Melayu, kata majmuk Cina, masakan Nyonya.*

ACKNOWLEDGEMENTS

This research has been a challenging yet interesting experience that has shaped me to understand how to explore more on my linguistic skills and cooking recipes. I would like to thank various parties for supporting me throughout this experience. First and foremost, I thank God for the opportunity to have completed my dissertation well. Secondly, I am thankful to my family for being extremely encouraging in my education. Next, I would like to extend my utmost gratitude to Dr. Ong Shyi Nian, my supervisor. He has constantly supported and motivated me throughout my writing process. The past few months have been a wonderful experience of learning about the Peranakan Chinese, Nyonya cuisine and its culture. Overall, I am grateful to for this opportunity. For with this experience, I am able to nurture myself into a better person than I was previously.

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LIST OF ABBREVIATIONS

Short form / Symbol	Definition
<i>N</i>	Noun
<i>V</i>	Verb
<i>A</i>	Adjective
[N + N] _N	[Noun + Noun] _{Noun}
[N + V] _N	[Noun + Verb] _{Verb}
[A + N] _N	[Adjective + Noun] _{Noun}
[A + A] _A	[Adjective + Adjective] _{Adjective}
[V + N] _N	[Verb + Noun] _{Noun}
[N + A] _A	[Noun + Adjective] _{Adjective}
[N + A] _N	[Noun + Adjective] _{Noun}
[A + N] _A	[Adjective + Noun] _{Adjective}
[M + M]	[Malay + Malay]
[M + C]	[Malay + Chinese]
[C + C]	[Chinese + Chinese]
[C + M]	[Chinese + Malay]

CHAPTER 1

INTRODUCTION

The chapter is needed to introduce the readers to main objectives of the research. The chapter begins with the explanation on the research's background. The introduction also include statement of research problems, the research's two (2) main objectives and two (2) research questions found relevant to the study. These aspects are necessary to gauge the readers to the basics needed to be comprehended prior to the research's intention. This chapter will also rationalise the significance and limitations in conducting the study. In addition, detailed definitions on the key terms used throughout the study are incorporated.

1.1 Multicultural Malaysia

Malaysia is a country known for its multicultural background of many ethnics. Major contribution towards such representation of the nation would be the consequence of migration during the British colonisation era. Malaya, the peninsular region of Malaysia that was formerly known as before the independence in 1957, was a target destination for British's commercial reasons. The two main reasons being the evolution of British East India Company from commercial enterprise to a powerful political ruling organisation and to reduce the dependency of Chinese tea imports to Britain (Oh et al., 2019). The industrialisation period during the 19th century brought Chinese and Indian immigrants into the lands of Malaya.

The immigration of the two major ethnics has been the part and parcel of the formation of nation with a multicultural and multilingual society today. There are over 140 types of languages (Coluzzi et al., 2018) used by the citizens of Malaysia. Regardless

of the substantial number of language diversity, Malay is the official language in Malaysia. In the meantime, English is acknowledged as Malaysia's second language due to the previous colonial period of the British. Most of the minority languages are still significant which invites to the mixture of languages in Malaysia. The colloquial languages in Malaysia might have resulted in aggressively decreasing use of authentic languages.

1.1.1 The Birth of The Peranakan Chinese

The history of the Peranakan Chinese community emerged during the 16th century (Zahari et al., 2019). The immigration of the Chinese population to Malacca during that era, introduced a new culture within the society. Back then, Chinese traders travelling to India would use a shortcut through the Malacca Strait. The discovery of the shorter route opened to traders globally to port in Malacca. Geographically, Malacca's strategic location gave an advantage by being well protected from the northeast and southwest monsoons (Lee, 2014). The development of Chinese settlement in south of Malacca enabled the vessels as well as the traders to rest while waiting for the monsoons to change directions. Historiographers have also claimed the welcoming nature of the locals established business relationship involving many other foreigners to trade in Malacca (Lee, 2008). Therefore, Malacca became the port preferred by the Chinese as they had almost everything prepared for them.

The arrival of Chinese immigrants to Malacca lead towards intermarriages between the natives, Malays. The nature of voyaging was believed to be more suited to men more than women during that epoch. Thus, the intermarriages involved Chinese men and Malay women which resulted in the hybridity of the "Straits-born Chinese" (Lee, 2014) community or more commonly known now as the Peranakan Chinese. The term

“Peranakan” is originally obtained from the “Malay root word, *anak*,” which refers to child in English. The affixation of *per-* and *-an* to the root word, *anak*, brings the meaning of a woman’s womb. This has attributed the meaning which symbolises the birth of interethnic descendants of the local natives and foreign natives (Pue and Shamsul, 2011).

Tan (1988:89) explained the composition of the terms, ‘Baba’ and ‘Nyonya’ in relation to Peranakan. In the Malay region, the term ‘Peranakan’ denotes the birth of an individual to a foreign-national father and native or a Malay mother. Thus, the individual is more frequently identified as a “local-born”. The men from the Peranakan Chinese are recognised as ‘baba’ while the women are regarded as ‘nyonya’. Hussin (2014) strongly believes that the origin of the word ‘baba’ from *bapa* which refers to father in Malay, have strong connection to the social status of the men in a society. Many historians assumed the reference of ‘baba’ mainly comes from the Chinese traders who arrived at Malaya to expand their trading business (Kawangit, 2015). The expression ‘baba may have also been an entitlement observing the terms, “*tuan* or a *towkay*”.

The origin of the term ‘nyonya’ might have few disputes throughout the years. Lee (2014) agrees with Pakir (1986) to have a derivation from the Indonesian word, “*nona*” that refers to a lady. In addition to that, she further claims that Thurgood (1998) supports the origin of ‘nyonya’ to be Javanese. The pronouncements from Lee (2008) also supports the higher possibility of Javanese origin of the term ‘nyonya’. Although, Hussin (2014) claims ‘nyonya’ to be referring to the term “*nya*” that could be derived from the Chinese dialects of Hokkien and Teochew which refers to a woman. Regardless of the differences in origin, the word ‘nyonya’ can be concluded to be reflecting upon the Peranakan women.

Tan (1988, p. 298) (p.4) further acknowledged the acculturation of the Malay and Chinese cultures into one – Peranakan Chinese. The birth of the culture and tradition of the Peranakan Chinese was essentially found in Malacca. Thus, the culture and the tradition upheld by the Peranakans are heavily influenced by the Malay and the Chinese's background (Lee, 2008). The acculturation took course towards the formation of a blended culture associating the customs, languages, traditional clothing, and food of Malay and Chinese (Zahari et al., 2019). The adopted features of the Malay culture would be the Peranakan women wearing “sarung and *kebaya*”, the ingredients and the methods of cooking as well as the major contribution of the Malay language. The Peranakans are often deemed to be lesser than “pure Chinese” (Tan, 1988) due to the negligence of Chinese languages. Nevertheless, they continued the Chinese religions of being Buddhists and Christians and advocating the traditional wedding customs of ancient Chinese.

1.1.2 The Nyonya Food

The two most significant attributes of the Peranakan Chinese would be the language and the food. The formation of their language, Baba Malay, has a conspicuous impact from the use of Malay language in the area. The demographic location contributes to the loanwords from other languages or dialects spoken in Malacca. The Hokkien loanwords are more extensively used by the Peranakan Chinese in Malacca to suit the syntactic structures of the sentence formations (Lee, 2014). Baba Malay was originally a colloquial language of Malay used mostly during the trading business in the bazaars (Tan, 1980:150). The differences found between Malay and Baba Malay would be in terms of the borrowed terms and the phonological influence of Hokkien (Tan, 1980:152).

Nyonya cuisine is the generally known term of the food prepared by the Peranakan Chinese community. This is an exceptionally exclusive identity of Malaysia to eyes of

the world. The exclusivity also reflects on the indigenised Peranakan Chinese language, Baba Malay (Pue and Shamsul, 2011). It is the language used to name the dishes in Nyonya cuisine. There are three major categorisations in Nyonya cuisine that are classified by Ng and Karim (2016). The first category would be the customary Chinese or rather Hokkien food cooked with some modification, next is the Malay style of preparing the dishes, and finally, the modernised cuisines. Each category revolving the traditional cooking styles of Chinese and Malay. An embodiment of home-cooked food, Nyonya cuisines are known throughout Malaysia and across the borders of the very nation (Albatatt et al., 2017).

1.1.3 Compounding in Nyonya Cuisine

The Nyonya cuisines are mostly named in Malay, as the hybridity of Baba Malay being heavily influenced by the Malay language. The word structures named for the cuisines are often in compound forms. The compound words in Malay as known as “*kata majmuk*”. The compounding process exists when two (2) base words of a head and a modifier are bound together (Zakaria et al., 2017). More often than not, the common process of binding two (2) or more words as a compound are consisting of “nouns, verb, adjectives and at times prepositions” depending on the syntax and semantics of the sentence or phrase (Selkirk, 1982). Hence, the meanings of the Malay compounds can be grouped into implicit or explicit definitions which may also, in unique cases, carry both explicit and implicit meaning.

Besides the Malay language, Baba Malay is also known for the presence of Chinese compound words in the Nyonya recipes. The exclusivity of Chinese compound words in Nyonya recipes are categorised into three main issues: (a) “the classification”, “the structure” and “the headedness present in the compounds” (Ceccagno and Scalise,

2006). The structures are very much essential in the process of determining the semantic and syntactic meanings. Likewise, these characteristics are similarly important to understanding the Malay and English compound structures. Generally, Chinese compounding is prominent within its linguistic content. Thus, it will be curious to note the similarities in Baba Malay.

The compounding processes of both Malay and Chinese languages are often a heated discussion within linguists around the globe. The compound structures of these languages are often linked to the basic characteristics of compounding. Zaiton and Hashimah (2005) discussed the dependency of the compound words that are formed either from the word level or the phrase level, can be deduced from meanings that the phrase or sentence are intended to portray. The morphological structures of English compound words are rather similar in this case of determining the headedness of the compound word. Compounds can differ in terms to the “constituents’ meanings” that indicates the semantical contribution of the compound formed (Gagné and Spalding, 2014). Overall, the compound words’ compositions are incredibly important to be understood.

Based on the above explanation, it can be known that there is a heavy influence of Malay origin within the Baba Malay language. There are also quite a number of Chinese words borrowed into Baba Malay. While it is uncertain whether the grammar stemmed from Malay or Chinese languages (Lee, 2014), the linguistic structure of Baba Malay is therefore, important to be known. Irrespective to the grammar components, Baba Malay carries a language that has been put together based on the intermarriages of the Chinese and Malay population in Malacca. Seeing as the Baba Malay language has great assimilation of both these languages, it is therefore imperative for the compound words found in Nyonya cuisine to be studied deeply. The discovery from this study will

ultimately display the resemblances and discrepancies which arise within the compound words used by the Peranakan Chinese.

1.2 Research Problem

The eccentricity of the Peranakan Chinese culture and language is certainly the result of Chinese immigration to Malacca. As the community is independent of either larger communities of Malay or Chinese. The adaptation of lifestyles for both Malays and Chinese occurs when the migrants from mainland China brought their culture, tradition and cooking styles to Malacca. Based on the study done by Ng and Karim (2016, as cited in Lam et al., 2017), the customary food of the Chinese population which includes ingredients and cooking methods are assimilated within the Malay population. Therefore, Peranakan Chinese's culture and tradition is the by-product of Malay and Chinese fusion. The acculturation of the Malay and Chinese traditions in Peranakans' culture has been studied widely in the past in several aspects but the morphological structure of the words formed.

Previous studies have revealed the importance given to the Nyonya cuisine contributing towards the exclusivity of the Peranakans' culture. Albattat et al., 2017 have studied on the consciousness of the Nyonya cuisine within the culinary field. the study exploited the ingredients, cooking recipes and the flavours. This quantitative study had 110 respondents, each being a culinary student at a local private university. Based on the findings, the respondents of the Peranakan Chinese background knew the Nyonya cuisine better than their non-Peranakan peers. The outcomes of the study, however, shall not be generalised as the students involved will not account for the population of the whole nation. Moreover, the study showed that many efforts are needed to make sure the exclusivity of the Nyonya cuisine does not end within the Peranakan Chinese alone.

Similarly, Oh et al. (2019) and Tumin et al., (2017) were keen into the history of Nyonya cuisine in Malaysia. The main objective of the study was to create awareness and honour the heritage of Peranakan Chinese's food culture. The knowledge on migration was also key to the ingredients used on Nyonya cuisine. The cruciality of cuisines' origin evoke the tendency for the society beyond the Peranakans to acknowledge and honour the culture's magnificence. So much attention was drawn to the Nyonya cuisines and its origin, yet the language used in Nyonya cuisine was less prominent. The realisation of the language used will contribute the significance of the culture which covers almost every aspects of the Peranakans.

Tumin, et al. (2017) studied upon the food culture within the Peranakan Chinese. This study proved that the "continuous interaction of the major ethnic group like Malay and Chinese introduced the exchange of food cultural features in the Peranakans". The need for understanding the language structure is necessary to grasp a wholesome understanding towards Nyonya cuisine. Baba Malay is a language to be mainly influenced by Malay language. Nevertheless, there are also borrowed words from Hokkien which comes from the demographic proportion of the population in Malacca (Lee, 2014). Negligence of the importance of Baba Malay might cost the society with its traditions and culture to eradicate its authenticity (Hamzah et al., 2019). Furthermore, the continuous use of English instead of Baba Malay by the Peranakan Chinese, especially among the younger generations, deteriorates the appreciation of their culture.

The linguistic structure of Baba Malay is very much related to the language structure found in Malay (Shellabear, 1913). In fact, there are some affixations in Baba Malay that are derived from Malay. Nevertheless, very few affixes are indispensable. The

two most prevalent affixes in Baba Malay, according to Lee (2014), are (a) the prefix *ter-*, which denotes to an unintended action, and (b) the suffix *-kan*, which is generally linked to a transitive verb. The syntactic structure in Baba Malay does not require the mandatory use of ‘Subject’ in a ‘Subject + Verb + Object’ (SVO) direction. Shellabear (1913) often relates Baba Malay to the informal structure of the Malay language which is also known as “Low Malay”. Thus, the philological aspects of Baba Malay are somewhat vague yet shares much resemblance of Malay language.

The Hokkien-speaking men from China brought further advancement to Baba Malay. The loaned Hokkien words are prominently used in domestic terms, celebration, traditions, religious conviction, as well as in ornaments (Lee, 2014). The fundamental relations between Hokkien and Malay plays key role in determining the linguistics features of Baba Malay. Tan (1988) introduced the term of “loan-translation” which translates Hokkien words or phrases directly into Baba Malay. For instance, Monday in Hokkien is *pài-it* that is equivalent to *Isnin* in Malay. Tan explained that *pài-it* refers to ‘day one’ in Hokkien and Baba Malay absorbed this structure to refer ‘Monday’ as “*hari satu*”. Then again, it remains unclear to either the language or the dialect that contributes the most to the structure of Baba Malay.

The peculiarity of Baba Malay is reflected in the compound words formed. The assimilation of the Malay and Chinese cultures is highly noted on the traditions and beliefs of the Peranakan Chinese. It is more so obviously observed in the names of the Nyonya cuisines. Baba Malay consists of compound words made of Malay and Chinese languages (Lee, 2014). In this case, the Hokkien compound words are absorbed directly into Baba Malay. Lee (2014) believes that any Peranakan Chinese individual would not be able to distinguish between Hokkien and Baba Malay in those compound words if they

are not Hokkien-speakers. As the distinction of the individuality of both linguistics are hard to be grasped without a background input of Hokkien.

The compounding structures in Baba Malay are yet to be studied. Most studies are conducted upon the historical background of the Nyonya dishes. The distinctiveness of the dishes made by the Peranakans are celebrated in all parts of the world. Nyonya cuisines are part of the Malaysian culture and an identity to this multicultural nation. Still, the authenticity of the dishes is not only limited to the tastes but also the morphological structure uncovered in the word formation of the dish. In short, the current study would address the research gap to be accomplished in consideration of the more dominant language in Baba Malay. The occurrences of compound word processing are rarely found to be investigated within the linguistics' fraternity. As a result, this research will focus on the compound words formed in Baba Malay, particularly the Nyonya cuisine. This will also bring out the recognition of the highly influencing language(s) in Baba Malay used by the Peranakan Chinese.

1.3 Research Objectives

Malaysia is known for its multicultural inheritance. Unfortunately, the historic cultures and traditions which have been passed down from generations earlier are gradually being depreciated due to the lack of cultural awareness and importance (Zainuddin et al., 2014). Similarly, the Peranakan Chinese culture and language are not widely studied to showcase its significance in Malaysia as a unique community. To address this issue, this study will aim to emphasise on the compound words found in Baba Malay. Hence, there are two (2) research objectives used in this study, which are:

- (i) to determine the structure of compound words of Malay and Chinese languages found in Nyonya cooking; and
- (ii) to understand the relationship between Malay and Chinese languages in the structure of Baba Malay compound words of two cultures in Nyonya cooking.

1.4 Research Questions

In order to achieve the research objectives of this study, there are two (2) research questions used to direct this study accordingly. These research questions are embedded in this study to target the compound words extracted from the Nyonya recipes used in this study. The purpose is to accentuate both Malay and Chinese languages influencing the compound words of Baba Malay in Nyonya cuisine. The research questions used in this study are as follows

- (i) What are the types of compound words of Malay and Chinese languages used in Nyonya recipes?; and
- (ii) How does Malay and Chinese languages contribute to the structure of Baba Malay compound words in Nyonya cuisine?

The different types of Baba Malay compound words discovered from the Nyonya recipes are obtained from Malaysian cookbooks containing chef Florence Tan's Nyonya recipes, YouTube channel videos of her cooking as well as the observation from the researcher from a personal journal. Having more than one type of data would enhance the triangulation which in turn improves the reliability of the study's data and findings. The exploration of the compound words extruded from the sources are further derived from Lieber's compounding theoretical frameworks of "Feature Percolation Conventions (1980) and Argument-linking Principle (1983)".

1.5 Significance of the Research

This study will be able to deliver multiple rationales to not only the Malaysian society but also to people around the world. The study, first and foremost, emphasises the importance of the Malay language in Baba Malay compound words. The use of Malay words may be common in Baba Malay, but this study will certainly describe the linguistic importance of Malay language used in compound words of Baba Malay in Nyonya recipes. The main domain targeted in this study would be narrowed down to the Nyonya recipes. The use of Nyonya recipes is to uncover another perspective towards creating awareness of the Peranakans' culture. Besides, the dominance of the Malay language will note the language structure in Baba Malay.

Furthermore, the Baba Malay compound structures consisting of both Malay and Chinese languages are important insights to the linguistic aspects Peranakan Chinese. The findings will certainly impose the distinctiveness of Baba Malay to other languages of Malaysia. This will educate the readers on the importance of language structures along with the delightfulness of the cuisines. The awareness of the culture and traditions is not secluded from the language used. The cultural cross over will deduce the compound structure widely used by the Peranakans. This will develop the involvement of the Peranakans as well as other ethics to inculcate the existence of this minority population within Malaysia.

On the whole, the study's main impact will be on the awareness of magnifying the linguistic contribution in the attempt of glorifying the Peranakan Chinese culture. Despite the huge similarities of Malay language in Baba Malay, this study will eventually give awareness on Baba Malay, as the Peranakan Chinese language. The distinction of

the language structures between the contributing languages, Malay and Hokkien, will give a recognition to Baba Malay in terms of Nyonya cuisine. Thus, a new outlook is needed to resolve the research gaps found from the prior studies which also tackles the significance of Baba Malay in Malaysia.

1.6 Limitation of the Research

The study will condone to several aspects to converge the data other than analysing them. The necessary limitations applied will favour in achieving the study's purpose. As aforementioned, the study will only examine local cookbooks sharing Nyonya recipes. An important note to be pointed out in this study is that there are varieties of Nyonya cuisine cookbooks available in Malaysian market. However, this study will only use the Nyonya recipes from the cookbooks of the renowned Nyonya chef, Chef Florence Tan. To add on, the books used were originally created by this Peranakan Chinese chef prior to her television series. The main reason behind this limitation is to narrow the inconsistencies of recipe names that which may exist from different authors. Besides her background in Peranakan Chinese, chef Florence Tan is also one of the famous Nyonya cuisine chefs since the 1980s. In fact, Chelvi (2020) stated that the chef's *Kuali* show earned many rewards. Thus, her cookbooks are certainly the most apt insight on compound words used in Nyonya recipes.

Besides that, the study focuses on the languages influencing Baba Malay, which are Malay and Chinese. These are some of the most commonly used languages in the region of Southeast Asia. The investigation of the study will look into the dominating language structures which are prominent in Baba Malay. The compound words and its structures are noted. The cultural predicament is viewed from linguistics perspective of

compound structure alone. This will not consider for other etymology domain of the language.

This study, for all these reasons, is not expected to propose a general conclusion for the Baba Malay used worldwide. This variance of Baba Malay may differ from the linguistics practiced in other regions. The findings of this study is rather focused on the Baba Malay used by the Peranakan Chinese in Malacca, Malaysia. The linguistic focus is also on compounds identified and not the whole language system. The reason being the sources can be familiarised and easily obtained. The compound structures also provide sufficient input on basic language structure in Baba Malay. As a future reference or further research, this study can be elongated to the linguistic components used by the Peranakans in either Singapore or Indonesia.

1.7 Definition of Key Terms

Malay Compound Words

The language widely used in Malaysia or the national language of Malaysia is Malay. Dominantly spoken by the natives of the nation, Malays. The compound words used are the words formed by compounding two or more-word classes such as noun, verb, adjectives, or preposition. The Malay compound words are more easily noticed in phrases and sentences in which the words are usually spaced (in most cases) while some are concatenated (Zakaria et al., 2017).

Chinese Compound Words

The language widely used in Malaysia is definitely, Malay as majority of the habitants are Malays. Nevertheless, Chinese language is also evidently used on Baba Malay, especially in Nyonya recipes. Chinese word formations are mainly influenced

compounding of either corresponding morphemes or radicals, which are dependent subordinate characters in the compound structure, and morphemes (Xu and Zhang, 2020). Chinese compounding characters, therefore, contribute towards the highly isolating language structure.

Peranakan Chinese

The society of which formed through the intermarriages of two (2) distinctive cultures, namely Malay and Chinese. The marriage between the Chinese men and Malay women brought the community of Peranakan Chinese as a part of the Malaysian society. The people of this community are the descendants from the 15th to the 17th century of Indonesian Chinese migrants and British Malaya (Hussin, 2014), and integrate Malay and Chinese traditions. The term “Peranakan” interprets the meaning of “child of the land” (Durai, 2019). The men in the Chinese Peranakans are regarded as “Babas” while the women are “Nyonyas” (Tan, 1988).

Nyonya Cuisine

The food originated from the Peranakan community found in the Southeast Asia region. The study, however, notes on the Nyonya food found in Malaysia. The Nyonya cuisine is a combination of Chinese and Malay culture. The ingredients and spices used in the cooking as well as the methods of preparing a dish combines both cultures. As a further matter, there are no two same dishes as the dishes are made accustomed to the chefs and their preferences (Ghosh, 2016).

Baba Malay

Baba Malay is a language used as a medium of communication by the Peranakans in Malaysia. The knowledge on the language will give advantage to this study which help

to achieve the research objectives. It is known to be the “bazaar Malay” (Shellabear, 1913) as the language is commonly used in business during the 16th century in Malacca. The formation of the language evolved throughout the years with undetermined language structure.

1.8 Conclusion

In conclusion, the general understanding along with intricate information on the origin of Peranakan Chinese, Baba Malay and Nyonya cuisine has been included. It is clearly important to gauge the knowledge on these basic input on culture and heritage before proceeding the body of this study. The chapter has also introduced its readers the research gap, objectives, and questions to be tackled in the course of this study. The significance and the limitations were also aligned in this study to propose a focused target of this study. The definitions of key terms were included to allow readers from different linguistic backgrounds to understand the main purpose carried by this study.

CHAPTER 2

LITERATURE REVIEW

This chapter would be explaining more on the prior literatures reviewed in relation to the research objectives applied in this study. It begins with a brief explanation on the cultural assimilation of the Peranakan Chinese' language, Baba Malay, and the food, Nyonya cuisine. The chapter will also continue with a general explanation on compound words, the structures of Malay compound words, along with Chinese compound words. The comparisons of the structures play vital roles in the structure of Baba Malay compound word formations. A subsection on Nyonya cuisine will provide further knowledge on the assimilation of two cultures in the Peranakan Chinese. Furthermore, the theoretical frameworks used are also inserted which follows by the chapter's conclusion.

2.1 The Peranakans

A community of Chinese traders' descendants were formed in Malacca. The immigration and intermarriages between the traders and the natives lead towards the birth of the Peranakan community in Malaya, which is prior to the sovereignty of Singapore. Luebe and Hanafi (2019) argued the inconsistency of the origin of the Chinese traders. There were scholars stating the migration of the Chinese traders to be as early as the 15th century while some also believed to be later in the 17th century. Luebe and Hanafi (2019), however, strongly believed that the economic eminence of the Peranakan was prime during the 19th and the 20th century. They were the primary intercessors between the British and traders from all over the world. The development of Peranakan Chinese community thus, the community found in the Southeast Asia region, along the Strait of Malacca.

The Peranakan Chinese is a “Chinese diasporic community” depicting a distinctive hybridity of the “Chinese, Malay, and European” cultures interinfluencing. This community is mainly clustered in Malacca, Penang, and Singapore (Neo et al., 2019). Kuake and Kuake (2017) stated that the exclusivity of this community would lead us to the “cultural indulgence resulting from the Malay and Chinese intermarriages of over 600 years ago”. They further argued that Peranakan Chinese is also widely influenced by the cultures and traditions of the “Java, Batak, Thai and British cultures”. The culture speaks volume on the inheritance of Chinese patriarchy. Neo et al. (2019) were convinced that the Peranakan Chinese inherited the Chinese “patrilineal culture”, which consequently, endorses Chinese traditions in general.

Nevertheless, John Clammer (1980 in Neo et al., 2019), an anthropologist was keen into distinguishing the “normal patrilineal and patrilocal pattern” of Chinese associations with the natives in Malaya (pre independence). Clammer’s argument was based on the two very distinctive customary traditions found in Malaysia, i.e., “*Adat Perpatih*” which refers to the philosophies of maternal property heirloom, and “*Adat Temenggung*” refers to the patriarchy principles that carries the similar belief of Islamic laws. The Peranakan Chinese were claimed to show likeness of both traditions in the most common way possible, through their traditions and food.

Clammer stated the kinship patterns of the Malay-inspired traditional costumes which are *kabaya* and *kain songket*, are worn by the Nyonyas (the Peranakan Chinese women). The bipartisanship cultural patterns are also seen in the “Chinese practice of Chin Choe” (Neo et al., 2019). The belief features the Hokkien tradition in weddings. The matrilocal custom in marriage invites the husband to live within the wife’s community.

This Hokkien custom was no longer practiced except by the Peranakan Chinese in the Malacca Strait that credits Chinese culture (Neo et al., 2019).

The Peranakan Chinese is, therefore, the negotiation between the cultures along with the beliefs carried by both genders in the community. As it goes by the history, the Peranakan Chinese women, also known as the Nyonyas, are the significant emphasis to the culture, arts and not to forget the culinary. The Nyonya cuisine extensively declares the overshadowing combination of both Malay and Chinese cultures. The integration beautifully depicted in each cuisine to showcase a diverse ethnicity in Malaysia. Stoddart (2011) believed the Peranakan Chinese men, Babas, were the educated and Westernised traders while the Nyonyas buttressed the strong Chinese heritage to the community.

The social interactions between the Peranakan and the natives and other ethnicity in Malaysia interest the world. Tan (1979) was interested in the communication between Baba Malay and local Malay. Many claimed that the similarities between Baba Malay and local Malay would invite a greater interaction between both cultures. Nevertheless, the findings were proving the individuality of the Peranakan does not lie within the shared similar linguistic nodes. Tan (1979) further mentioned on the influence of Malay language was based on the linguistic approach used many years prior to the birth of the Peranakan's community. Therefore, it is noteworthy that the community being strongly associated to the Malay language has limited influence of the relationship and religion attributes.

2.1.1 Baba Malay

Malacca being the entrepôt of the trading industry back in the 15th century, invited traders from worldwide. The *lingua franca* of the surrounding provinces was Malay language

(Gwee, 1993). Thus, the language was no longer bizarre to any traders as it became the medium of communication. Some of the Chinese traders then gradually started migrating into Malacca (Gwee, 1993). These Chinese settlers then married the indigenous Malay women who were yet to embrace the Islamic beliefs. The natural language used at home began to show the mixture of Chinese and Malay. The Chinese men used mostly Indonesian pronunciation with mixtures of certain Hokkien words. Later, the words were used to create their own language, Baba Malay (Gwee, 1993). A language with general input of Malay but also contain borrowed words from Hokkien.

The formation of Baba Malay had been a controversy amongst linguists of the 20th century. Shellabear (1913) stated the controversial existence of the Peranakan's language needed a proper clarification which brought the linguists to the origin of the Peranakans. The classic Malay literature centralised the natives from the origin of the Malacca straits. This language is often regarded as "high Malay" (Shellabear, 1913) as the language has remained the same structure for many years. The standardised language structure enabled others to learn and use the language in a formal way. In fact, Malay was vastly spoken by the people of the Malay Archipelago and East of Sumatera. On the contrary, "low Malay" (Shellabear, 1913) is the street language used by the people in the Strait of Malacca. The language is fostered by the traders to communicate. Hence, gradually, it became the business language of Malacca.

The stronger influence of the "low Malay" in the Malacca and among the Peranakan Chinese made Baba Malay as their language. Shellabear (1913) was one of the prime linguists to discuss on the origin of Baba Malay. He believed that Baba Malay is a language that was highly regarded as the "refined and wealthy class of Malay-speaking Chinese" men. Baba Malay was often regarded as the street language used in Malacca

during the trading period. As this was the common medium of communication between traders, Baba Malay instantly became the widely used language instead of Malay or Chinese languages. Although pure Malay were used officially, the unofficial language choice was the language with extensive ability of “borrowing and assimilating”. During the British colonisation, Baba Malay was highly acclaimed as the best way to convey thoughts or negotiations between the traders from all around the world and the natives (Shellabear, 1913). In his study, he established that Baba Malay can be standardised language should there be specific grammatical notions built within its structure.

Tan (1980) further continued from Shellabear’s point of view by stating that Baba Malay is nothing but a “bazaar Malay”. He believed that the colloquial properties with regards to the demographic origin of Baba Malay relates closely to the Strait of Malacca settlements. Malay as the mother language, possesses many dialects that differs according to the region of the natives are from. The development of the Chinese settlement in Malacca invited the traders to adopt and learn the native language to communicate. The close interactions which then lead to intermarriages during the 16th century, brought the acculturation of the Chinese traders in direction towards the Malay culture (Tan, 1980). Consequently, Baba Malay was conceived and used widely among the Peranakans ever since.

In spite of the deficient in Baba Malay’s grammar input, Subramaniam and Mohammad (2010) stated that the grammatical aspects of Baba Malay are predominantly gained from the local language, Malay. The study focuses on the structure formations of the compound words used in Nyonya recipes by the Peranakans in Malacca. The relevance of this topic is exposed by reflecting upon previous studies in relation to the compound words found in Baba Malay. This section in this study mainly targets to fill up

a research gap found based on prior researches whereby, many studies lacked to highlight the cultural entanglement between Malay and Chinese in terms of the Peranakans' foods. Thus, a proper review of literature is necessary to complement the aim the study.

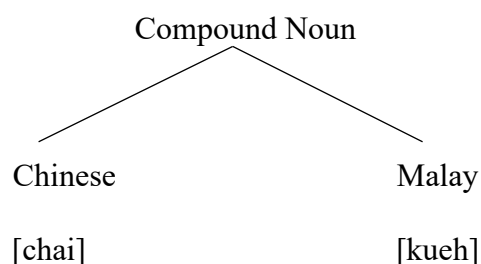
2.1.2 Nyonya cuisine

The traditional foods of the Peranakans are mostly integrated with the Malay and Chinese culture. Luebe and Hanafi (2019) proposed on the forms and functions of Nyonya cuisine in Malacca. They proposed on the "form of the food" to be involving the aspects of the ingredients, cooking methods and style of presenting the dishes. The main purpose of it was to compare and contrast the acculturation of Chinese and Malay cultures. The following was the "the function of the food". This was to underscore the objective or implication of the food. The outcome of the Peranakan Chinese tradition in food represents the "greater shift than a change in form" (Luebe and Hanafi, 2019).

The ingenious Peranakan Chinese were known to alter the traditional Chinese food that were originated from mainland China (Ng and Karim, 2016). The alternate styles of dishes made by the Peranakan Chinese were due to the inadequate accessibility the ingredients. Besides that, the dishes were also made to accommodate the taste the "local palates" (Ng and Karim, 2016). The traditional creation of Nyonya cuisine also portray the assimilation of Malay and Chinese cultures. Nyonya cuisine is an epitome of Chinese Peranakan home cooking. The history begins with the patriarchal customs following the Chinese principles. This led the women to be fully in charge of the kitchen with minimal or no honour to getting any sort of systematic education (Ng and Karim, 2016). Florence Tan, a qualified chef from Malacca, claimed the fusion of the cuisine created in the Peranakan's kitchen shared no specific significance to Malaysia's culinary art as much as it is given today.

The younger women in Peranakan Chinese were often given responsibilities and high expectations to be “proficient in cooking and needlework” (Ng and Karim, 2016). These qualities were highly regarded by the community in order to prepare them for a better marriage proposal. Lee (2008) discussed the value of cooking capability within the Nyonyas were their rights to prove their magnitude in a marriage. Back in the past, the tempo of the Nyonya crushing her spices to make “*sambal belacan* (shrimp paste with spicy chillies) using *batu lesong* (mortar and pestle)” (Lee, 2008) was the ultimate test to prove her experience in the kitchen. Ng and Karim (2016) also added that Chinese Peranakan women were observed by their potential mothers-in-law in handling the kitchen tools and preparing dishes based on the recipes which were only passed down by their mothers.

The Nyonya cuisine was not only limited to the tastiness, but also the acculturation of the major languages such as, Malay and Chinese. The cultural assimilation of the Malay and Chinese lead towards the introduction of a new language compounding both languages (Tan, 1988). The main Chinese dialect to be conspicuously used in Baba Malay would be the Hokkien dialect. It is closely related to the medium of speech within the society. Kawangit (2015) further supported this statement that “cultural entanglement” can be seen in the Nyonya cuisine such as “*embuk embuk*”, “*bubur cha-cha*”, “*nasi kerabu*” and many other Nyonya food.



From the example given, the compound word certainly points out the high use of Malay and Chinese words in Baba Malay. Due to the fact that Peranakan Chinese are located in Malacca, there were some extensive adaptations from the ingredients used to the cooking styles implemented in preparing Nyonya cuisine. The Nyonya food are extraordinarily similar to Malay in this case. The “wide use of chillies and shrimp paste” became the quintessential ingredients of Peranakan Chinese cooking which is definitely not a typical practice in the Chinese cooking (Albattat et al., 2017). With this discovery, the study will have sufficient fundamentals on compound words used in Nyonya recipes to work with.

2.2 Compound words

The process of binding two (2) or more words together in a phrase refers to the grammatical category of compounding. In most cases, the words combined are of objective meanings. The complexity of compounds is dependent on the number of words compounded, syntactical and semantical needs. Fabb (2017) stated that compounds are generally categorised into endocentric and exocentric compounds which are determined based on the headedness within the constituents. However, Pratiwi et al. (2018) argued that the position or the individual meanings from the head or the complementiser will not necessarily be considered for the newly formed compound. Compound words are fully capable of having meanings apart from the constituents within the structure. The formal structure of the position of the heads in a compound structure is highly dependent of the sentence meaning (Arcodia, 2011). In cases where the heads carry individual semantic roles in the compound words, are interpreted as the copulative compounds (Pratiwi et al., 2018). The coordination between the independent words creates a meaning as whole with no specific reference to either of the words as the head.

Types of compounds	Examples
Endocentric	<i>bathroom, bedroom, torchlight, bookstore, handbag</i>
Exocentric	<i>laptop, blackheads, breakfast, steamboat</i>
Copulative	<i>bittersweet, reader-writer, father-mother, heaven-hell</i>

Table 2.1: Examples of compound words in English

From table 2.1, the set of examples displayed by Arcodia (2011) creates an understanding on the types of compound words that can be noted in English. The examples are then fragmented according to the headedness that plays vital aspect in determining the types of compound the words or phrases fall into:

- i. Endocentric compounds capture the notion of the head within the domain to establish the dominating characterisation in relation to syntactic meaning (Arcodia, 2011). For example, the word, **bathroom**, can be branched out to ‘bath’ and ‘room’. Both the words carry independent meanings. Adhering to Williams (1981) Righthand Head Rule, the word, ‘room’ is the head in the compound of ‘bathroom’. As the complementiser, ‘bath’ describes the type of room the compound refers to as a whole.
- ii. Example such as, **laptop**, is known to be an exocentric compound (Arcodia, 2011). Bauer (2008) believes that an exocentric compound creates meaning beyond the compound structure. The specific meanings of ‘lap’ and ‘top’ does not necessarily relate to ‘laptop’, which refers to a mobile computer that can be used while travelling. This gives the no chance for any other rule to be imposed as the headedness in exocentric compounds are often confused and less consistent (Bauer, 2008).
- iii. There is also a type of compound that ascertains the equal characteristics of the heads in the compound (Fabb, 2017). A copulative compound (Arcodia, 2011)

describes the coordination of two semantic heads in bringing a relational meaning. The word, *bittersweet*, displays the “appositional” relation (Fabb, 2017) of two contradictory words, yet producing a meaning which describes a scenario of both happy and sad occurrences.

In general, these examples can be used as support in gauging the knowledge from compounding basics. It will be interesting to note on the similarities of the compound structures to be found in the Nyonya recipes of this study. As Baba Malay is clearly explained as a colloquial language in the Strait of Malacca. Thus, with traders from all over the globe flooding Malacca back in the 16th century, it is rather obvious the linguistic influence could have also come from other languages instead of Chinese and Malay (Shellabear, 1913).

Based on the findings of Kuperman and Bertram (2013), a compound can be further broken down into its structural patterns. There are three known structures in compounds, (a) “concatenated”, in which the compounds have their constituents closely arranged like in the compound *hairband*, (b) “spaced”, whereby the compounds are carrying one meaning with two or more constituents in separated positions such as *colour pens*, and lastly (c) “hyphenated”, that are commonly noted in compounds with a hyphen connecting two or more constituents of different meanings like the compound *brother-in-law*. These compound structures are created based on the syntactic and semantic needs of the phrase or sentence in a particular situation. The compounding structural patterns, however, do not display a homogenised structure. The knowledge on the complexity of the compound structures displays more on the irregularity of the linguistic patterns.

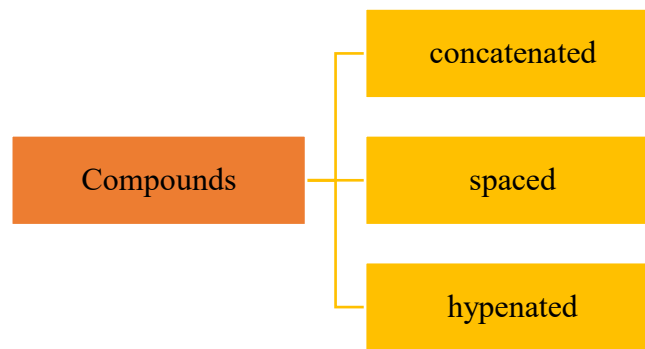


Figure 2.1: The structural patterns in compound words

On the other hand, there are rarely any research being made on the compound words identified in Baba Malay. For that reason, there is no standardised rule on the Baba Malay compound formation. The lexicology of Baba Malay is to be comprising majorly of Malay and Hokkien loanwords. Clearly the words are heavily borrowed and loaned from two (2) other languages into Baba Malay. But it still does not justify the lack of research conducted upon linguistic aspect of Baba Malay. Therefore, the clarity of the language structure is de rigueur to understand that both languages display distinctive types of word patterns and which linguistic aspects are to be dominating in the compound words noted in the Peranakans' foods.

2.2.1 Malay compound words

Malay is the national language of Malaysia. Though there are plenty of languages spoken by the Malaysians, Malay language is principally used as the formal language (López, 2014). Its rich “derivational morphological system” makes Malay language to consist of a more “regular or transparent orthography” (Karim et al., 2008). Winskel and Salehuddin, (2014) proposed that Malay language shares similar process of compounding like English. The compounding process in Malay are generally made up of nouns and its modifier. Usually, the modifiers are categorised into “generation categories, instrument categories, position categories, body part categories, and so on” (Rahman and Omar,

2013). The heads of the Malay compound words are usually the nouns while the modifiers are mostly the nouns or verbs. A newly formed compound word will carry a new syntactic meaning to the phrase or sentence. Therefore, compound words are fairly common in Malay language.

The Malay compound words are also grouped into three (3) main categories by Tatabahasa Dewan Third Edition (2008). The diagram below depicts the main categories of Malay compound words.



Figure 2.2: Main Categories of Compounding in Malay

Referring to the figure 2.2, the knowledge on the categories of Malay compound words can be understood as the following categories in English, first is the compound structure with free positionings (“*rangkai kata bebas*”), next is the compound structure of specific jargons (“*istilah khusus*”), and lastly, the compound structures with symbolic meanings (“*berbentuk kiasan*”). Based on these descriptions, there are some examples to further describe the categories of Malay compound words in the following:

- i. The free positionings of compound words are referring to the compound structures in which the base or root words are independent of one another and

can belong to any word class. The stricture is also not merely limited to only two words (Zaiton and Hashimah, 2005). Some of the examples are:

- a. “*jalan raya*” – road
- b. “*bilik tidur*” – bedroom
- c. “*jam tangan*” – watch

- ii. The second category describes the specific jargons used in Malay compound words. The compound words are specific to the syntactic and semantic needs based on the sentences or situations necessary (Zaiton and Hashimah, 2005).

Some of the words are:

- a. “*segi tiga*” – triangle
- b. “*mata pelajaran*” – subject
- c. “*kemas kini*” – update

- iii. Meanwhile, the symbolic forms in Malay compounding are often used to describe a particular situation which often so resembles exocentric traits. To put it simply, these words were used more commonly as advices which are now used as direct significance of an occurrence (Zakaria et al., 2017). The words are more like:

- a. “*kaki ayam*” – barefoot
- b. “*kepala batu*” – stubborn
- c. “*ringan tulang*” – lazy

In general, it is noted that the compound structures are mostly spaced in Malay whereas the words exist as a single word when translated in English (Tatabahasa Dewan Third Edition, 2008).



Figure 2.3: The Types of Malay Compounds

There are three (3) types of compound words in Malay. Those are classified into “endocentric compounds” (“*kata majmuk seerti*”), “exocentric compounds” (“*kata majmuk berlawanan erti*”), and “copulative compounds” (“*kata majmuk sejajar/pelengkap*”). According to Liaw and Hassan (1994) and Fabb (2017), these classifications are similarly linked to the types of compounds identified in English. They proposed the terms to be relevant to the English compounding knowledge. They further argued on the complexity of Malay compound words which may often be confused with reduplication process of word formation. Linguists were divided between copulative compounds reduplication structures in Malay. Some argued that copulative compounds do not exist in Malay grammar. Nevertheless, Liaw and Hassan (1994) argued that reduplication or *kata ganda* in Malay, are rightfully recognised as coordinative compounds due to the presence of the coordination that exists between the semantic heads in the compound word.

Over the years, linguists came to a new debate on the complexity of compounding. Asmah (2008) proposed a different term to Malay compound words to be known as “*frasa kompleks setara*” or phrasal compounds. This term refers to the complex structure of compounding that may also involve more than two words. She justified that the terms proposed by her were most suitable in accordance to the significance of the syntactical

necessity of the compound formations over morphological aspects. She further concluded that the phrasal compound structures are subdivided into the following categories:

- i. “*frasa setara sinonim*” (endocentric phrasal compounds),
- ii. “*frasa setara antonym*” (exocentric phrasal compounds), and
- iii. “*frasa setara pelengkap*” (coordinative phrasal compounds).

In summary, linguists and experts on Malay language have shown that the compound words formed in Malay are rather inclined to the meanings they carry in a phrase or a sentence. This has also influenced the compound structure of Malay compound words. The linguistic aspect of compounding in Malay reflects the similarity between English morphological structure though the structures can be in reverse in certain occasions. Overall, the knowledge on Malay compound words’ structures is easily understood by the categorisation stated by Liaw and Hassan (1994) and Asmah (2008). As a result, this study will incorporate these categorisations as a medium to examine the Malay compound words collected on Nyonya recipes by chef Florence Tan.

2.2.2 Chinese Compound Words

The knowledge on Chinese compounds is also necessary to be able to determine the grammar structure adopted by the Peranakans in Baba Malay. Drieghe et al. (2017) discussed the Chinese words and their characteristics. The study disclosed that just about all compounds in Chinese are in “two characters long” in which the “two-character compound words” are recognised as singular characters. The complexity of Chinese compounds words, however, does not stop there. A single syllable or morpheme in Chinese can carry distinctive meanings when compounded with different set of morphemes or words.

Compounding has been the major contributing component in Chinese word structures as there are more than 75% of morphologically convoluted Chinese words (Xu and Zhang, 2020). As opposed to English, the characters in Chinese are more complex. The Chinese characters are commonly “two-dimensional square” visuals that can be broken down into root words of its particular meaning. Xu and Zhang (2020) further explained that Chinese characters can have the smallest basic unit also known as morpheme in certain characters that will not provide semantic or phonetic purpose. These elements in the characters can be recognised as “radicals” which are dependent subordinate characters that bound to few other elements to semantic and phonetic functions.

An example discussed by Xu and Zhang (2020) was on the Chinese character, “抱” which is pronounced as *bao* that refers to the verb, to hug or to hold. The importance of radicals was determined on the attachment of a “semantic radical of, 扌, which means hand and a phonetic radical of *bao*, 包.” The character also contains radicals of “乚 and 巳,” which do not contribute any semantic nor phonetic purposes. This distinctiveness of Chinese characters from English and even Malay morphological system creates another aspect to be pondered upon in Baba Malay’s morphological structures. This knowledge will also create awareness on the compounding edifices structure found in Nyonya recipes.

Mandarin morphological complexity is mainly contributed by the compounding of bound morphemes (Dronjic, 2011). There are varieties of compounds that are classified in multiple ways. Dronjic (2011) ascertained the classification into three universal types: “(a) subordinate, (b) attributive, and (c) coordinate, compounds”. These types are also

branched into endocentric and exocentric attributes. The subordinate compounds are often the reminiscent of the head and complementiser in the compound domain.

- i. The study discussed subordinate endocentric compound, “毒 贩” that is pronounced as /dúfàn/, with a meaning drug trafficker”. The characters are broken down into “drugs” and “peddle” respectively. “监 事”, pronounced as /jiānshì/ refers to a supervisor” and is an exocentric compound. The components in this compound are “manage” and “business/job” correspondingly.
- ii. The elements in attributive compounds possess a “modifier-head relation”. The endocentric compound, “天 价”, pronounced as /tiānjià/ can be fragmented into “sky” and “price” which simply means “prohibitive price”. The example on exocentric attributive compound discussed was “蓝 领” is pronounced as /lánlǐng/, which are referring to the individual characters of “blue” and “collar” to give meaning of “blue collar”.
- iii. Lastly, an example on endocentric coordinate compound pronounced as “/shūguǒ/ 蔬 果 depicted the relational aspect of compound”s in Chinese characters. The components are “vegetable” and “fruit” which created a coordinate compound of “fruit and vegetables”. Besides that, “/dàxiǎo/ 大 小”, an exocentric coordinate compound carries a meaning of “size” while the characters are “big” and “small” accordingly.

The headedness in compound structures is generally related to Williams (1981) Righthand Head Rule. In Chinese compounding, however, Dronjic (2011) concluded that there is no clear standardised structure in establishing the head in Chinese compounds. The study declared that Chinese compound words are either “left-headed, right-headed,

or even two-headed” in several occurrences. Thus, the head position in Chinese compound words are defined by factors such as “input and output categories” and the “interactions between the Chinese characters”. The complexity of headedness is also common in English, where the compounds are often claimed to have heads on the right side of the structure. The similar case occurs in Malay whereby the headedness is generally focussed on the left of the compound structures. A simple example would be, “*ikan bakar*” which refers to grilled fish but the head in the compound is *ikan* which is ‘fish’ while *bakar* is ‘burnt or grilled’.

Chen et al., (2020) proposed on the prominence of ascertaining the head of Chinese compound words to enable new learners to adopt the language quicker. Second language learners, particularly, will have an advantage of acquiring the meanings of the Chinese characters. Furthermore, the awareness of compound headedness will accord the linguistic knowledge on the language structures. There are four categories concluded by Chen et al., (2020) to which the headedness in Chinese compounds is classified into which is displayed in table 2.2 in the following.

Headedness in Chinese compounds	Description	Examples
“Fully transparent”	“concrete modifier and concrete head”	“/Che piao/ - 车票” “vehicle + ticket → bus ticket”
“Semi-transparent”	“extended modifier and concrete head”	“/Hong ren/ - 红人” “red + person → popular people”
“Semi-opaque”	“concrete modifier and extended head”	“/Min feng/ - 民风” “folk + wind → folk custom”
“Fully opaque”	“extended modifier and extend head”	“/Leng men/ - 冷门” “cold + door → unpopular”

Table 2.2: The headedness in Chinese Compounds

The study proposed this classification to emphasise the importance of headedness in Chinese compounds to determine the meaning of the structure. Learners will be on

advantage of the knowledge gauged as the complexity of Chinese compounds can be further constituted. In addition, Chinese compound structure displayed in the table would suggest the standardised grammar structure. With this input, the current study will be able to regulate the compound structure found in Nyonya recipe. This will act a guide to denote the headedness in the compounds noted in Nyonya recipes. Therefore, it can conclude the influencing compounding rules whether to be influenced by the Malay or Chinese characteristics.

2.2.3 Influence of Malay and Chinese Compound Words in Nyonya Cuisine

Due to the structural overlap of two languages, Malay and Chinese, compound words containing both languages are prevalent in Baba Malay. The language structure of Baba Malay is compelled to combine both languages, reflecting the cultural elements of both Malay and Chinese populations.

Nyonya food is a Malay cooking style that incorporates Chinese elements. Because Baba Malay's hybridity is highly inspired by the Malay language, Nyonya cuisines are almost entirely titled in Malay (Kawangit, 2015). Baba Malay is also noted for using Chinese compound terms in Nyonya dishes, in addition to the Malay language. The cultural integration of the Malay and Chinese led to the development of a new language combining both languages, owing to intermarriages of the Chinese and Malay populations in Malacca (Tan, 1988).

Although there is no written evidence of Nyonya cuisine's influence on Malaysian cuisine, Florence Tan, a professional chef from Malacca, claims that fusion cooking began in the kitchens of Peranakans (Ng and Karim, 2016). As they were familiar with local products and cooking concepts, the Peranakans were able to adapt Chinese cuisine.

The Nyonya dishes were heavily impacted by the usage of Malay and Chinese languages by the Peranakan women who produced them. As a result, the dish names were primarily created from a combination of Malay and Chinese, or rather Hokkien, words.

2.3 Theoretical Framework

Baba Malay comprises of two dominating linguistics, Malay and Hokkien. The grammar of the word formation structures is yet to be disclosed by many researchers. It is necessary for the culture and tradition of Peranakan Chinese to be endorsed by the society. Therefore, reasonable measures are essential in attaining that objective. To do so, the study on Baba Malay's linguistic structure will play a key role in establishing the slowly deteriorating language. This study, as mentioned earlier, will focus on the linguistic structures found in Nyonya cuisine. To be more specific, the compound structures are looked closer to note the acculturation between the dominating languages in Baba Malay. The main question lies in the compound structure or principles applied by Baba Malay whether to be influenced by the Malay or Chinese compound word structure.

There are two (2) theoretical frameworks of Lieber are used in this study. Both "Feature Percolation Conventions" (1980) and "Argument-linking Principle" (1983) are necessary in order to recognise the constituents present in the compound structures. As these frameworks extract the constituents, the analysis can be all-inclusive to readers towards the knowledge on Baba Malay compound structures found in Nyonya cuisine. The interpretation of the lexical structures of the compounds formed in Baba Malay will provide the grammatical notion present in the language. Therefore, using these frameworks, the fundamental structural rules of compound formation can be determined.

There are four mechanisms in “Feature Percolation Conventions” (Lieber, 1980). This study will be using the fourth convention as it depicts the compounding structure with sister stems. Lieber (1980) explains:

“Convention IV”

“If two stems are sisters (i.e. they form a compound), features from the righthand stem percolate up to the branching node dominating the stems.”

In short, the fourth convention will branch out the words from the compounds found in Nyonya cuisine to highlight the structure in the word formation process. “Convention IV” is on the other hand irregular to particular languages. Lieber (1980) claimed that “English, German, and other Indo-European languages” are more suitable to use this feature as opposed to languages such as “Chinese, Vietnamese and Thai” that are more susceptible to left-hand stem. Thus, the use of “Feature Percolation Conventions” (Lieber, 1980) will underline the prominent features of compounding in Nyonya cuisine. This will provide an input towards determining the dominating language structure used in Baba Malay compounding.

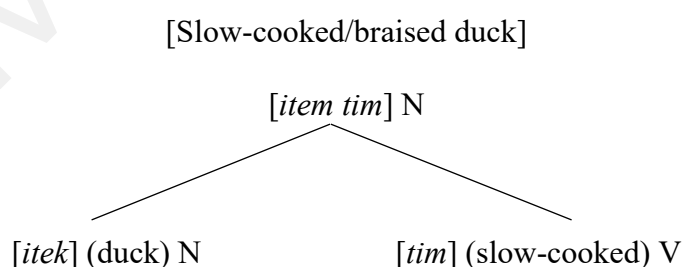
The purpose of having “Argument-linking Principle” (Lieber, 1983) is to interpret the semantic argument present in the compound formed. Lieber believed that:

“Argument-linking Principle must be interpreted in conjunction with the principles of lexical structure.” “The compound as a whole adopts from the second stem is the argument structure of that stem if it has one”. “A compound like hand-weave adopts its argument structure from the verb stem weave. The verb stem weave, by virtue of having passed its argument structure on to the

compound hand-weave, then normally satisfies its argument structure outside the compound, i.e. in a sentence into which the verb hand-weave has been inserted”.

This framework will benefit the verbs in the compounds in which will satisfy the argument structures in the compound formed. Thus, the internal arguments of the compound words in Nyonya cuisine can be studied extensively. The need of this framework is to explain the patterns adopted by the compounds. The elaboration on the analysis will discuss the authority of either Malay or Chinese language structures.

As a part of the explanation on the use of two (2) of Lieber’s compounding frameworks, an example is used with a famous Nyonya dish, *itek tim*. This is a dish that refers to slowly cooked duck meat or the duck meat which has been braised for a long period of time. This dish is comprising of a Malay noun, *itek*, that refers to the duck meat. Meanwhile, *tim*, is a Chinese word describing the action of slowly cooking or braising the meat. With the use of Lieber’s “Feature Percolation Conventions” (1980), the compounds are disintegrated as shown below:



The Chinese verb obviously complemented the Malay noun by undergoing nominalisation (Ng and Karim, 2016). Nominalisation is a process when there is a presence of verb (or prepositions which rarely occur in compound formation), it is important to analyse the compound’s constituents with “Argument-linking Principle”

(Lieber, 1983). The argument present in the compound is unlike the “noun or adjective compounds that are commonly known as non-argument taking compounds” (Mukai, 2006). The principle of “right-hand head rule” by Williams (1981) can be seen even at this example discussed. The Nyonya dish, *itek tim*, in terms of Lieber’s Argument Linking Principle, concerns the “synthetic compounds” whereby *itek* is the object or the internal argument of the verb, *tim*, or slow-cook which gives rise to the action of slowly cooking or braising the meat. Another key point to note is that the noun precedes the verb which is the opposite of English compounds whereby the verbs precede the nouns and undergo normalisation. In spite of English compounds. Nevertheless, it is evidently necessary to have both Lieber’s theoretical frameworks in this study to properly analyse the compound words gathered from the Nyonya recipes

2.4 Conclusion

This chapter has discussed the categories and different types of compound words of Baba Malay in Nyonya recipes found in Malacca. Mainly, the compound words of Baba Malay consist of Malay and Chinese languages as noted in the recipes. Thus, precisely planned conceptual frameworks are included to direct this study into achieving its main objectives. These frameworks will also be used in the following chapter concerning research methods and methodology.

CHAPTER 3

METHODS AND METHODOLOGY

This chapter will discuss on the methods and methodology implemented in conducting the research. The researcher will be answering the research objectives and research questions insinuated prior to this study. The explanation will cover the type of research design being adopted with relevance to the topic. The discussion will also include the types of data being collected; the data collection methods imposed as well as the data analysis methods applied in this study. The chapter will also focus on the conceptual framework adept in this study. Lastly, the chapter ends with the ethical consideration covered throughout the study. The need of such discussions in this chapter will allow the readers to comprehend purpose of this study.

3.1 Methodology

This will be a qualitative case study comprising of data found on Peranakan Chinese cooking, Nyonya cuisine, within Malaysia. This section intends to meet the research questions indicated in the earlier chapter. Discussion on the methods adopted in this study are explained in the following subsections, respectively. Creswell (2009) claims that the process in determining a research design, tailored specifically to achieve the study's objectives, will provide a "worldview assumption" of the researcher's study. The research design determined would also benefit the researcher in data collection, analysis, and interpretation. The methods and methodology to be implemented can also be gained from the research problem of the study intended. Therefore, this qualitative research design caters the study's purpose in order to study the compound words collected from the Nyonya recipes.

3.2 Qualitative Case Study

A qualitative case study (Creswell, 2009) gives the researcher the freedom in the exploration of the research objectives. Besides, the research will have ample of means to gain input based on the research questions imposed in this study. The process begins with materialising the research questions and research objectives along with the data collected relevant to the study. The data analysis will then be carried out based on the supporting themes within the study. Finally, the researcher will be able to generate elucidations in conjunction to the topic. Referring to this study, the research will engage the researcher into rendering the types of compound words found in Nyonya cuisine and the contribution of the compound words towards the sustainability of the Peranakan Chinese culture.

There are several aspects which involves variable and discipline that are required in a case study. As such, this study is certainly held by the restrictions of the influencing factors and manner of approach (Creswell, 2009). The specifications are necessary for the researcher to condone to a trajectory in achieving the research objectives. Abiding strictly to the research objectives will enable the researcher to provide explanations which are closely related to the study. Furthermore, Creswell (2009) claims that the researcher is also at an advantage of being directly involved in the case being studied as to gather detailed information using predetermined data collecting approaches. Nevertheless, the research might have the tendency to sway from the objectives targeted if the study does not impose relevant methods.

In compliance of the principles and factors influencing this study, the limitation is narrowed down to the compound words found in Nyonya recipes. These compounds are retrieved from the Malaysian cookbooks. The cookbooks are also targeted with

consideration of using local chef's recipes which are prepared by the Peranakan Chinese found in Malaysia. In addition, the data will be limited to cookbooks of one renowned Malaysian chef, Florence Tan. This method will help the study to stay focus on the compounds words gathered without divulging into other aspects that may be noted during the research. It will result in a detailed view upon the study in order to achieve the research objectives. Thus, qualitative measures are taken in methods of collection data.

3.2.1 Data Collection Types

This qualitative case study will comprise of a number of data collection types to augment the trustworthiness of the study being conducted. Creswell (2009) indicated the importance of researcher as the key instrument in any research. The researcher plays a vital role in examining through the documents and interpreting the findings. It is also very typical of the researcher to gather as much data types than only a single type. The data collected are clustered according to the themes found so the data analysis occurs smoothly. A qualitative research design will also account for the recursive plans in carrying out the study. Therefore, the research will have high potentials in having as much input as possible (Creswell, 2009).

The data collection types observed in this study would be researcher's observation, qualitative documents, and qualitative audio-visual materials (Creswell, 2009). The researcher will act as a complete observer throughout this study without participating. The observation will need the researcher to report on the context gathered during the study. Observations are considered legitimate in qualitative researches as the discussion based on the materials used would serve modes of inquiry in shaping the study's development (Devers , 1999). The observations noted by the researcher can be reviewed multiple times for referential needs. However, the researcher might lack

observing skills as some information may be beyond the comprehension of the researcher's background knowledge (Creswell, 2009).

The study will also use qualitative documents as another type of data collection. Considering the study will revolve around the recipe of Peranakan Chinese, the relevant documents are made public. Thus, there is no difficulty in obtaining the resources in normal days. The study was, on the other hand, was carried out during the tormenting period of Malaysia being another victimised nation of the pandemic outbreak, Covid-19. Therefore, most of the documents were charged higher than the usual as the Movement Controlled Order (MCO) took place mid-March 2020. Despite the stumbling block, the documents allow the researcher to have unlimited access in obtaining a conspicuous information pertinent to the study (Creswell, 2009).

Lastly, the study also used qualitative audio-visual materials to support the information gathered during the course of the study. The materials were made available free for the researcher to collect. Thus, the data is again at the liberty of the researcher to be viewed multiple times. It creates an opportunity for the study to obtain detailed information supporting the study's purposes. The materials were not recorded but the videos were pre-recorded and uploaded in YouTube. This frees the researcher from being present during the recording which may interrupt the authenticity of the data collection. In short, this data collection type gives additional support to the study's findings.

Altogether, these three data collection types are the main sources in the study. The main advantage is that the researcher has high chances in collecting, analysing and reviewing the data needed for this study. the use of more than one data types will keep the researcher at an advantage of maintaining the study's credibility and validity in

accordance with the current era. These data types are also accessible to the researcher at any time during the study. One of the obvious drawbacks from these data types would be the fact that some of the materials used are costly. According to Creswell (2009), the understanding of both advantages and disadvantages of the data types used in a study gives the researcher an opportunity to handle the data wisely. As the subject matter of this study is based on one chef, some of the cookbooks were unavailable considering years have passed. “Data triangulation” (Devers, 1999) accompanies the study to fulfil its objectives by answering the research questions accordingly.

3.2.2 Data Collection Methods

There are three approaches used in this study in the process of attaining data. These approaches are based on the data types used in this study. The researcher plays the role of an observer which brings the study to look into the observational protocol (Creswell, 2009). The descriptive observation will include the researcher’s analysis based on the frameworks as well as upon the prior construing of the topic’s background. The observation takes place throughout the study where the researcher will be a constant in interpreting the data found. Mostly, the observation on the documents and materials used are included in the discussion of the findings.

The mandatory understanding towards Nyonya cuisine comes from the cookbooks of the celebrated chef, Florence Tan. The Nyonya recipes found in the cookbooks on Nyonya recipes are highlighted in listed out in the journal which the researcher keeps. The purpose of having the journal despite the presence of the cookbooks was to keep additional information which may provide support to the findings. There are about four cookbooks by chef Florence Tan on Nyonya cuisine. Nevertheless, only two books were available from the bookstore, Kinokuniya, Malaysia. Each book was studied and

investigated by the researcher to extract the data relevant to the study. The data were scarcely written into the journal before being organised into the categories of data that they belong into.

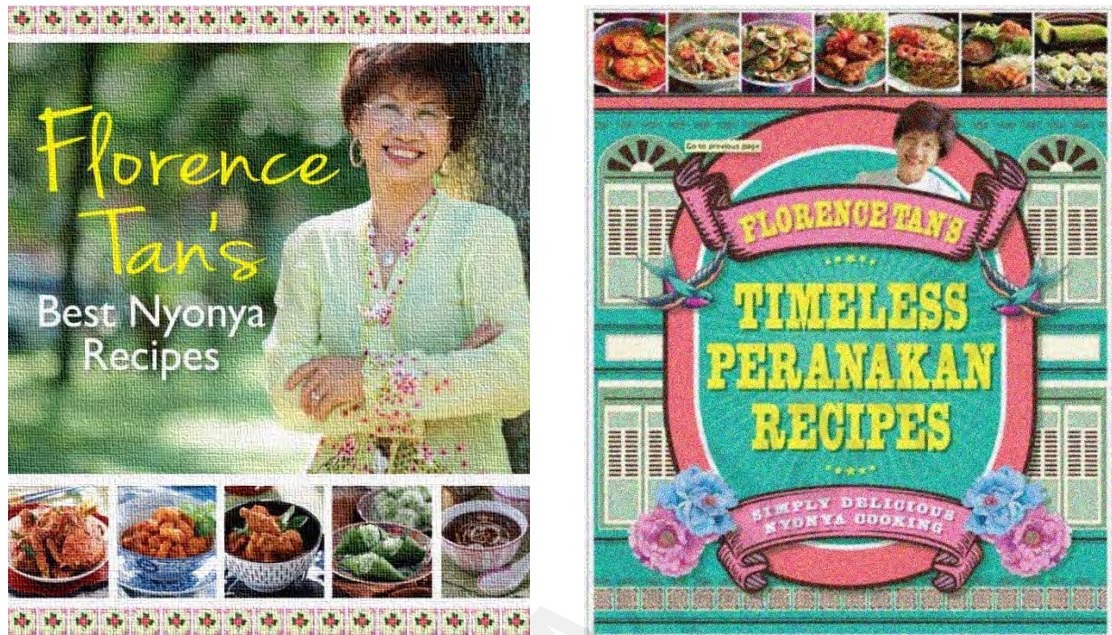


Figure 3.1: Florence Tan Cookbooks on Nyonya Recipes

As a part of the study, videos from chef Florence Tans cooking shows were also recorded by the researcher. The title of the cooking show was, “Dapur Nyonya” which consists of two seasons and twenty episodes. The show was premiered in TV3, one of the national televisions of Malaysia. The episodes were downloaded from YouTube as the link to the episodes in other links made available had expired. Nonetheless, all episodes were available for free in YouTube. In each episode, Florence Tan would present the dishes by sharing relevant input on the origin of the dish including the history behind the secret ingredients used.

The purpose of viewing the episodes was to ensure the knowledge on Nyonya cuisine was not limited to the printed materials. Besides that, the information gathered from the videos were noted into the journal that stores all information of the data found.

The recordings were used to compare the recipes found in the cookbooks as well as the videos. Both materials are from the same chef, therefore, a better comprehension on Nyonya cuisine was compared to note on the compound words present.

As mentioned in the previous chapter, this study will have categorisation of Malay compound words according to the categories proposed by Liaw and Hassan (1994) and Asmah (2008). Their categorisations are necessary for the data extracted to be tabulated and analysed accordingly. In the meantime, all the Chinese compound words are analysed according to the types of compounding structured by Dronjic (2011). However, with the presence of two different languages being compound, it is important for the categorisation to include both languages. For that reason, the data of compound words from Nyonya recipes will be classified into such groups of, (a) “endocentric compounds”, (b) “exocentric compounds”, and (c) “copulative compounds”. Once the data are clearly grouped, theoretical frameworks can be applied to further discuss and analyse the components of the compound words individually. And these measures will enable the researcher to view the linguistic structures present in the language.

3.2.3 Pilot study

Seeing as the theoretical frameworks suggested in this study may have some disagreements amongst linguists due to its dates, a pilot study was conducted. This pilot study was carried out before this research took place on a larger scale. It was essentially needed to prove the validity and usability of Lieber’s compound frameworks for this study. The pilot study was conducted on the data collected from the two cookbooks prepared by chef Florence Tan on Peranakan Chinese cuisine. The findings were gathered based on the types of compound words proposed for both languages, Malay and Chinese. The categorisation according to respective types were made to accommodate to the

Nyonya recipes which were in Hokkien words altogether. Therefore, the need to understand the compound structure was easier to be noted using two separate linguistic aspects.

Upon this study, the researcher was able to notice different types of compound words belonging to different types of categories according to the categorisation proposed by the linguists previously. Many of the compounds were consisting of compound nouns and compound adjectives. Thus, this was used as another feature of exploration for the study. Altogether, there were seventy eight (78) compound words identified from the data collected. These findings were gathered from the same cookbooks of Chef Florence Tan on Nyonya recipes to be used for the main research. Along with that, all three (3) data collections types were used in this pilot study to match the purpose of the main research. A table was created to clearly distinguish the types of compounds recognised from the data. Table 3.1 in the following displays the types of compounds and categories of compounds of the data.

Compounding types	Categories of Compounding		
	Compound Nouns	Compound Verbs	Compound Adjectives
Endocentric	54	-	11
Exocentric	9	-	2
Copulative	1	-	1

Table 3.1: Types and Categories of Compound Words

The pilot study includes analysis in the samples used. From the findings and analysis, the “Argument-linking Principle” (Lieber, 1983) it was evidently useful in deciphering the compounds that has verbs, in particular. The approach was to clarify the

complementizing word of the compound. The analysis of the findings was also fruitful for the researcher to grasp a better intellectual capacity on Baba Malay compound word structures. In addition to that, the use of “Feature Percolation Conventions” (Lieber, 1980) gave the analysis a broader view as all the nouns and adjectives were clearly isolated from the compounds. Hence, the use of both Lieber’s theoretical frameworks proved to be a big contribution to the main research.

Besides that, the pilot study also discovered that the need of understanding the position of the headedness in a compound word, describes the linguistic structure best adopted by Baba Malay in Nyonya recipes. The importance of semantical aspect in compounding is certainly not surprising as words or constituents are compounded with the purpose of fulfilling the semantic needs of a phrase of a sentence (Gagné and Spalding, 2014). As for exocentric compounds, the structures are generally spaced to elucidate the meaning in accordance with the function of the compound in a phrase of sentence (Zaiton and Hashimah, 2005). Furthermore, the directly borrowed Hokkien words are possibly the main reason behind the separation of the constituents within the compounds. This could have also caused the Baba Malay language to obtain lesser chances of being an inflectional language.

The drive behind this research is to create awareness on the uniqueness of the Peranakan Chinese language, Baba Malay, in terms of compound words. Though the exploration was targeted on the compound words used in Nyonya cuisine, the data still belong to the compound words of Baba Malay. Consequently, the pilot study uncovered the linguistic aspects of compound words used on Nyonya recipes. It has also proved to establish the Peranakan Chinese culture within the Malaysian society. The results were also indicating the need of comparison between the compound structure based on the

influencing language being Malay or Chinese. This is to affirm the prominent language use of Peranakan Chinese in compound structures. As a conclusion, the successful results and findings from the pilot study further acknowledges the study's intention to be conducted on a larger scale. This is to, once again, emphasise on the Peranakan Chinese culture, tradition, food and language in Malaysia.

3.2.4 Data Analysis Methods

This will be a qualitative study considering all the data will be tabulated and compared on certain criteria. The data collected from the sources are tabulated based on the types of the compound words they belong to. This will refer to the categories outlined by Liaw and Hassan (1994) and Asmah (2008) for Malay compound words. The Chinese compound words are also discussed according to the types of compounding structured by Dronjic (2011). Further discussion will also include comparison between the compound structure on word level. The compound words are categorised into word structures proposed by Ceccagno and Scalise (2006). Their research particularly highlighted several types of word structures in Chinese compounding generally: “[A+N]_A, [A+A]_N, [N+A]_N, [V+N]_N, [N+V]_V, [V+V]_V,” and so on. This study also looks into the categories of Malay and Chinese words position in each compound. This discussion will depict the dependency of Baba Malay compound words structures to be dominated by Malay or Chinese word forms.

The data are discussed two levels as mentioned earlier. Based on the pilot study carried out, categorisation on the types of compound words proposed by prior scholars were necessary to understand the base of the compounds identified for both Malay and Chinese languages. The results also described the lack of structural description on Malay or Chinese dominance in the compound words found. With the comparison, the study is

able to detect the resemblance of the compound structures in Baba Malay used in Nyonya cuisine. There are two types of compound structures discussed in this study: (a) the word classes of the words in compound and (b) the position of Malay and Chinese words in the compound structure.

Upon these categorisations, the data are analysed with Lieber's theoretical frameworks. Both the "Feature Percolation Conventions" (Lieber, 1980) and "Argument-linking Principle" (Lieber, 1983) are embedded in this study to clarify the Baba Malay compound words identified in Nyonya recipes. By the same token, the commonality of these frameworks is important to clearly dissect the constituents from the compound structures. When the frameworks are reflected in the constituents of the Baba Malay compound words, it is therefore, fulfilling the researcher's intention of successfully carrying out this study. The discussion carries meaning to the cultural entanglement present in the types of compound words used in Nyonya cuisine. This further adds to the significance of Malay and Chinese languages in Baba Malay compound words that is not just reflecting the food, but also the linguistic aspect of the Peranakan Chinese culture.

3.2.5 Conceptual Framework

A conceptual framework outlines the study's structure to be standardised in order to execute a clear research. This study relies on the structure prepared by the researcher depending on the study's main objective. Figure 3.2 in the following portrays the five (5) stages involved in carrying out this study. The conceptual framework consisting clear elaboration and specification is used as a guide throughout the study. Each stage is interdependent on the other thus it is presented in a circular format to allow the researcher to repeat certain stages. This allows the researcher to review each stage in detail and gain in depth knowledge.

The first stage involves the initial process of research whereby the researcher is intended to plan and create at least two (2) objectives of this study. It is an important stage for the researcher as it will provide a general insight towards the expected study's course. As a whole this stage starts off with the main purpose intended to be achieved by the study. Therefore, this is a crucial stage as the consecutive stages are dependent on this stage. The second stage is when the researcher will start to identify and collect the best suited data for the research. The research design is desired so that the data collection procedures can take place. During stage, the researcher is expected to incorporate theoretical framework in relation to this study. Thus, a pilot study is essentially carried out during this stage in order to test the reliability of the study on a larger scale.

The third stage involves the data collection and analysis. The tabulation of data takes place according to the categorisations chosen. The tested frameworks are then used to discuss further on the data collected. Relevant sources are also cited in discussion to support the findings from the study. This may also need the researcher to repeat the third stage where the analysis is compared with the scholarly articles and books referred to. The citations made will provide authenticity of the findings. Ultimately, the findings and discussions of the study will have to answer the research questions planned prior to the study. Hence, the research will be explicitly written with all the information, findings, discussions and conclusions included. Thus, a complete thesis will be written and submitted. The process may also be repeated from the first stage to adjust the research objectives and research questions based on the findings discussed.

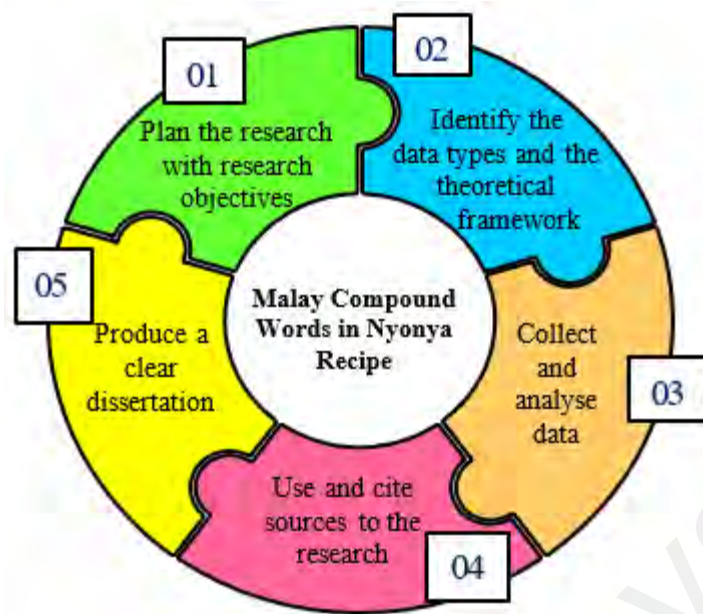


Figure 3.2: The Conceptual Framework

3.3 Ethical Considerations

For the study to instil values among the readers, it is hence important for the researcher and the study to incorporate ethical aspects. Likewise, this study adopts a few ethical considerations to ensure the study is not prejudiced by both internal and external aspects. As the study implies the use of cookbooks and videos, there were no pirated copies used with respect to the original authors and creators. Although there were plenty of resources online to obtain the data on Nyonya recipes, the study has strictly used originally bought cookbooks. This does not only establish originality but also the integrity of this research carried out. There are no participants involved in this armchair research. Regardless, the study did not choose to violate nor discriminate any culture, religion, and community. Therefore, the study steers clear of sensitive issues which may jeopardise the authenticity of this study. It is clarified that the researcher has not been biased to any beliefs or faith throughout this study. The tone is kept neutral to avoid prejudiced remarks. The language used is also free of profanity and indirect notions to harm or hurt any individual.

Therefore, the culture and language of the Malays, Chinese and the Peranakan Chinese is respected throughout the study.

3.4 Conclusion

This chapter has discussed the research design, planning and execution details. The information shared revolved around the types of data used, the methods involved in collecting data and finally, analysing the data using specific theoretical frameworks. This chapter also disclosed the importance of having pilot study prior to the study to validate the reliability of the frameworks. With the procedures clearly discussed, a conceptual framework was shared to give the researcher planning structure in completing the study. The chapter ends with a firm ethical consideration maintained to avoid any prejudice against the study and the findings.

CHAPTER 4

FINDINGS AND ANALYSIS

This chapter is mainly elaborating on the findings on the compound words identified along with the data analysis obtained from the cookbooks and YouTube videos. Both data collection types are analysed in a qualitative manner as this case study focuses on the findings found from the materials themselves. The results obtained are grouped accordingly using the categories proposed for both Malay and Chinese languages by previous scholars. The categories are further analysed into the compound structures of dual languages. The theoretical frameworks from Lieber, “Feature Percolation Conventions” and “Argument-linking Principle”, will support the compound structures identified. The analysis is also explained in this chapter to gauge the function of Malay and Chinese languages in the structure of Baba Malay compound words in Nyonya cooking.

4.1 Findings

The findings of this study are aimed to gather as many information as possible on the compound words used by the Peranakan Chinese in Baba Malay language. The assimilation of the Malay and Chinese cultures will be further investigated based on the linguistic approach imposed in this study. The study intends to uncover the morphological influence found in the compound words taken from the cookbooks of Nyonya recipes. In the efforts of minimising diversion from the study’s trajectory, the data has been taken only from one renowned chef, Chef Florence Tan. The data is then consolidated corresponding to the categorisations on types of compound words. The structures of the compounds are also clustered to highlight the dominating language composition.

Additionally, the data are analysed applying the frameworks proposed by Lieber (1980 and 1983). The outcomes are acquired to satisfy the research questions proposed early of the study:

- i) “What are the types of compound words of Malay and Chinese languages used in Nyonya recipes?”; and
- ii) “How does Malay and Chinese languages contribute to the structure of Baba Malay compound words in Nyonya cuisine?”

The data analysis process entails responding to the study’s research objectives and research questions. Its purpose is to provide value to the study’s goal. The findings will also contribute to filling the information gap left by the analysis. The study is divided into several stages, the first of which is categorising the compound words discovered according to their types. Gradually, the analysis shifts its focus to the compound structure and headedness in the compounds, which determines Baba Malay’s manipulating language. As a result, the findings will be thoroughly examined in order to obtain significant information for discussion in the following chapter.

4.2 Compound Words Found in Nyonya Recipes

The compound words taken from the Nyonya recipe cookbooks are also crosschecked with the YouTube videos and the researcher’s journal. When all three (3) aspect of the data collection types are triangulated, the research can display the finings clearly. This triangulation is also helpful in minimising the variance of Nyonya recipe terms which may alter from author to author or chef to chef. In this study, there are seventy four (74) Nyonya recipe compound words collected from the cookbooks and corelated with the videos and researcher’s remark. Upon the identification of the compound words, the data is then grouped into the types and categories of compound words based on the

classification proposed by Liaw and Hassan (1994), Asmah (2008) and Dronjic (2011). Another reason to cluster the data into a table is to counteract against any recurrences of the data analysis and discussion. With a clear direction throughout this study, the compound words gathered are classified prior to analysis and discussion.

The Baba Malay compound words are manually collected from two cookbooks of chef Florence Tan on Nyonya cooking. The data was also referred to the YouTube videos of the same chef sharing the cooking methods from her cookbooks. Based on the documents and audio-visual materials, the research continues with the researcher's observation in comparing the records. The analysis of the Malay and Chinese languages compound words involves the types and categories the compound words belong to. The organisation of the data includes the categorisations of "[M + M], [C + C], [M + C], [C + M], [N + N], [N + V], [N + A], [A + N], [A + V], [A + A], [V + N], [V + V], and [V + A]" structures. This clarifies the qualities of the Baba Malay compound words, consisting of Malay and Chinese languages, learned from Nyonya recipes that contributes to the Peranakan Chinese culture.

4.3 The Types of Compound Words

Cooking is an extremely personal experience for each person, community, and culture. This begins with the ingredients employed and continues till the dish's ultimate product. Similarly, despite the fact that Nyonya foods are termed in Baba Malay, with extensive borrowing from Malay and Chinese languages, there is a collectively means of investigation into its distinctiveness within the culture. The Nyonya recipes are examined in terms of the compound structures of the words used to name the foods in this study. Three (3) prior studies offered three (3) different sorts of compound terms, which were then classified and tallied. The types and categories are determined based on Liaw and

Hassan (1994), Asmah (2008), and Dronjic's findings (2011). Endocentric compounds, exocentric compounds, and copulative compounds are the three categories of compounding. The information is further divided into groups based on the categories in which they fall. The data can now be seen and comprehended clearly according to these categories.

Types of Compound Words	Categories of Compound Words			Total
	Compound	Compound	Compound	
	Nouns	Verbs	Adjectives	
Endocentric	56	-	6	62
Exocentric	9	-	1	10
Copulative	1	-	1	2
Total	66	0	8	74

Table 4.1: Types and Categories of Compound Words

Referring to table 4.1, the data are grouped based on the types and categories of compound words. From the table, it can be seen that the data consists of a total of seventy four (74) compound words. The first column of the table looks into the types of compounds while the first row is the categories of the compounds. There are sixty two (62) endocentric compounds, ten (10) exocentric compounds and only two (2) copulative compounds. The table also shows sixty six (66) compound nouns, eight (8) compound adjectives and no compound verbs

4.3.1 Endocentric Compounds

This subsection will first be elaborated on the sixty two (62) endocentric compounds accumulated from the overall data. From table 4.1, the data on endocentric compounds

are extracted and tabulated as shown in the following. This classification is necessary to enable the extraction of compound words that are undoubtedly the product of Malay and Chinese acculturation. Table 4.2 in the following demonstrates the compound words taken from the Nyonya recipes being further narrowed into either compound noun or compound adjective. The tabulation is also key in picking some of the compounds words and analyse them using the theoretical frameworks of “Feature Percolation Convention” and for compounds with verbs, “Argument-linking Principle” is used.

	<i>Compound Words</i>	<i>Pattern</i>	<i>Category</i>
1.	Acar Awak	N + N	Compound noun
2.	Acar Ikan	N + N	Compound noun
3.	Apam Berkuah	N + N	Compound noun
4.	Asam Laksa	A + N	Compound adjective
5.	Asam Udang	A + N	Compound noun
6.	Ayam Berempah	N + N	Compound noun
7.	Ayam Buah Keluak	N + N + N	Compound noun
8.	Ayam Pongteh	N + V	Compound noun
9.	Ayam Sio	N + V	Compound noun
10.	Ayam Tempura	N + V	Compound noun
11.	Bee Koh Moi	N + N	Compound noun
12.	Belacan Daun Keledek	N + N + N	Compound noun
13.	Bihun Siam	N + N	Compound noun
14.	Bubur Cha Cha	N + N	Compound noun
15.	Bubur Udang Bertauhu	N + N + N	Compound noun
16.	Chai Kueh	A + N	Compound noun
17.	Epuk Sayur	N + N	Compound noun
18.	Gulai Balitong	N + N	Compound noun
19.	Huat Kueh	A + N	Compound adjective
20.	Ikan Gerang Asam	N + N + A	Compound noun
21.	Ikan Kukus Berempah	N + V + A	Compound noun
22.	Ikan Masak Kuah Lada	N + V + N + N	Compound noun
23.	Itek Tim	N + V	Compound noun
24.	Jiu Hoo Char	N + V	Compound noun
25.	Kari Asam Pedas	N + A + A	Compound adjective
26.	Kari Ayam	N + N	Compound noun
27.	Karipap Pusing	N + V	Compound noun
28.	Kaya Bao	N + A	Compound adjective
29.	Kerabu Bihun	N + N	Compound noun
30.	Kerabu Jantung Pisang	N + N + N	Compound noun
31.	Kerabu Kobis	N + N	Compound noun
32.	Kueh Bahlu	N + N	Compound noun
33.	Kueh Bengka	N + N	Compound noun
34.	Kueh Bongkong	N + N	Compound noun

	<i>Compound Words</i>	<i>Pattern</i>	<i>Category</i>
35.	Kueh Dadar	N + N	Compound noun
36.	Kueh Lapis	N + V	Compound noun
37.	Kueh Koci	N + N	Compound noun
38.	Kueh Kosui	N + N	Compound noun
39.	Kuih Talam Keladi	N + N + N	Compound noun
40.	Laksa Lemak	N + A	Compound adjective
41.	Lek Tau Suan	N + N	Compound noun
42.	Loh Bak	A + N	Compound adjective
43.	Nasi Kuning	N + N	Compound noun
44.	Nasi Ulam	N + N	Compound noun
45.	Nyonya Bak Chang	N + N + N	Compound noun
46.	Nyonya Lam Mee	N + A + N	Compound noun
47.	Pai Tee	N + N	Compound noun
48.	Pais Ikan	N + N	Compound noun
49.	Perut Ikan	N + N	Compound noun
50.	Pulut Inti	N + N	Compound noun
51.	Pulut Panggang	N + V	Compound noun
52.	Rempah Ikan	N + N	Compound noun
53.	Sambal Belacan	N + N	Compound noun
54.	Sambal Bendi	N + N	Compound noun
55.	Sambal Kangkong	N + N	Compound noun
56.	Sambal Timun	N + N	Compound noun
57.	Seh Bak	A + N	Compound noun
58.	Talam Gula Melaka	N + N + N	Compound noun
59.	Talam Pandan	N + N	Compound noun
60.	Tang Yuan	N + A	Compound noun
61.	Telur Dadar Cincaluk	N + N + N	Compound noun
62.	Udang Lemak Masak Nenas	N + A + V + N	Compound noun

Table 4.2: Endocentric Compounds

The data was subsequently broken down into compound nouns and compound adjectives, as seen in the table above. Six (6) of the endocentric compounds are compound adjectives, whereas fifty-six (56) are compound nouns. The compounds are evaluated based on the types of compound structures aligned by the structures produced from Liaw and Hassan (1994), Asmah (2008), and Dronjic (2008) research (2011). The categories are further discussed using Lieber's theoretical frameworks for compounding, which correspond to the data's compound components.

Compound Nouns

This subsection will discuss on selected data of endocentric compound nouns to explain the structures present in the compounds found. To being with, the analysis will look into an endocentric compound noun consisting of two Malay constituents. *Acar awak* is the Nyonya dish that is made of pickled vegetables. Both these terms are Malay words with its own meanings. *Acar* is the Malay noun that is referring to the pickle while *awak* is a pronoun of a second person or more commonly known as the word, you, in English. The words when combined forms a compound noun as shown below. Together, these words form a compound noun as displayed using the “Feature Percolation Convention”.

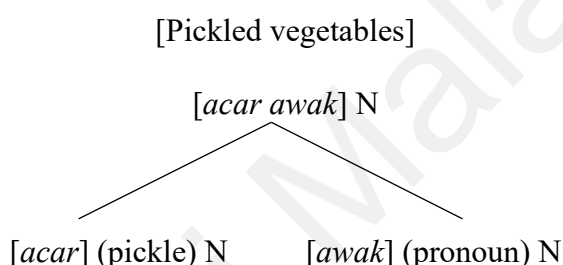


Figure 4.1: Analysis of Acar Awak Compound Word

Although this compound word consists of a pronoun, it is actually referring to the variety of vegetables. In Malay, *rawak* means variety. Therefore, when the constituents *acar* and *awak* are closely pronounced, the spelling naturally eliminated the additional alphabet. This is closely related to the adaptation of Malay spelling and pronunciation by the Chinese. Hence, when the term is spelled in Baba Malay, the compound word is built based on the pronunciation. It links back to Shellabear (1913) stating that Baba Malay was dominantly used by traders and locals rather than the use of Malay language.

Likewise, there are a few complex compound nouns found from the Nyonya recipes. The structure of a complex compound consists of more than two constituents forming a long morphological sequence (Kuperman and Bertram, 2013). The compound

is more likely to be spaced from each individual component. An example of from the complex compound word is, *ikan kukus berempah*, in English, it is steamed spicy fish. The word *ikan* refers to fish and *kukus* is the action word referring to steaming a dish. The word *berempah* is a complex adjective that refers to an ingredient being spiced up. The root word is *rempah* that means spices and is most certainly a noun. The addition of prefix *ber-* transforms the root word into an adjective. Thus, the overall compound structure becomes complex compound noun.

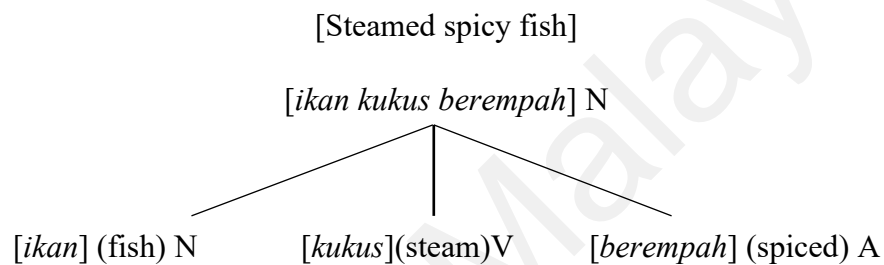


Figure 4.2: Analysis of Ikan Kukus Berempah Compound Word

Bee Koh Moi is a decadent desert popular in Chinese culture which was adopted into the Peranakan Chinese cuisine. It is a black sticky rice desert usually served with salted coconut milk on top. The name of this hot-served desert is originally from Hokkien which is directly borrowed into Baba Malay. The structure is formed through compounding of two borrowed nouns from Hokkien.

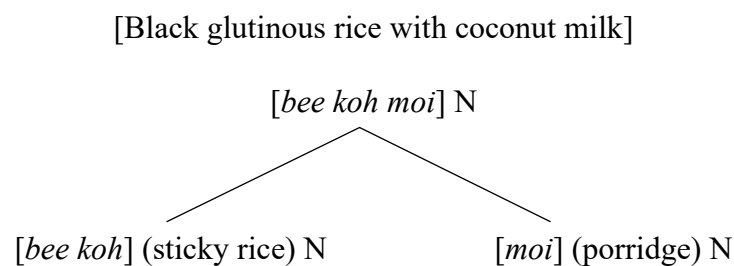


Figure 4.3: Analysis of Bee Koh Moi Compound Word

Using “Feature Percolation Convention”, the compound is extracted to its individual words. Chinese words are primarily developed through compounding (Chen et al., 2020). Thus, the compound *bee koh* stands as a single meaning to refer to black sticky rice. The individual words of *bee* and *koh* do not carry specific connotations. Thus, they are to exist together. *Moi* refers to a soft-like porridge consistency. As a whole, the compound refers to a warm dessert of black glutinous rice with coconut milk.



Figure 4.4: Bee Koh Moi

Besides Malay compound nouns and complex compound nouns, the data has also found that there are Malay and Chinese compound nouns. The constituents are composed of Malay and Chinese words accordingly. One of the famous dishes of Nyonya cuisine with both Malay and Chinese words in the compound structure is *itek tim*.

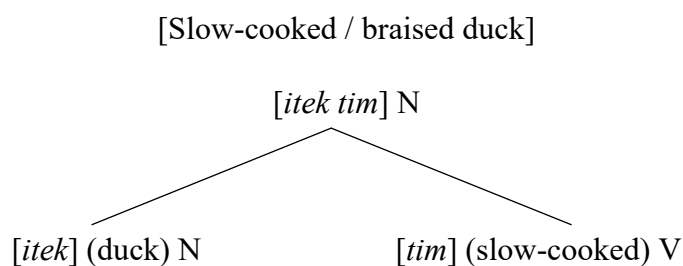


Figure 4.5: Analysis of Itek Tim Compound Word

Itek is the adopted phonetic spelling of the Malay word *itik* in this context. *Itek* refers to the dish's main ingredient, which is duck. *Tim* is a Chinese word that refers to the action of slowly cooking or braising meat. *Tim* is a Hokkien verb that has been borrowed into this Baba Malay compound structure. The usage of the "Argument-linking Principle" (Lieber, 1983) will play a crucial part in this analysis due to the inclusion of the word, *tim*. The Malay noun *itek* is complemented by this verb. Thus, according to Lieber's Argument Linking Principle, *itek* is the object or internal argument of the verb, *tim*, or slow-cook, which derives into the action of slowly cooking or braising the meat. This compound structure is known as the "Manner argument", which is derived from the "Argument-linking Principle".



Figure 4.6: Itek Tim

Next analysis is based on an example consisting of both Chinese constituents. It is also a customary Nyonya cooking that is called as *pai tee*. This food is a mix of vegetables served in tart shells. This bite size delicacy is named using two Chinese components to form a compound noun. In this Chinese compound noun, both words are nouns. *Pai* is a noun which refers to the variety of mixed vegetables being chopped in small sizes. *Tee* is also a noun that refers to the tart shells shaped as mini cups. This

Chinese compound structure has been adopted into Nyonya cooking to reflect a snack of mixed vegetables served in bite sizes or mini cups.

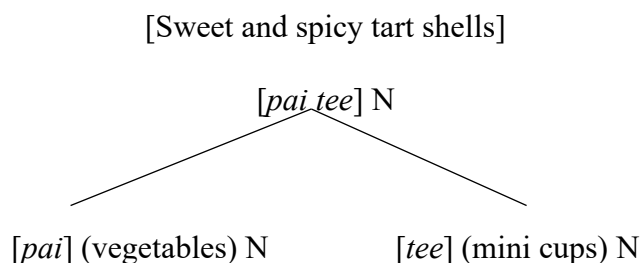


Figure 4.7: Analysis of Pai Tee Compound Word



Figure 4.8: Pai Tee

Overall, some of the endocentric compound nouns retrieved from the Nyonya cookbooks is described in the above analysis using two of Lieber’s compounding frameworks; “Feature Percolation Convention” and “Argument-linking Principle”. Nouns, adjectives, and verbs are among the instances examined where both Malay and Chinese adjectives and verbs undergo nominalisation. The compounds can now be clustered into nouns using this morphological shift. The “Feature Percolation Convention” framework particularly highlights the headedness of the compound nouns’ constructions. The endocentric compound adjectives will be discussed in the next section of this chapter.

Compound Adjectives

Besides compound nouns, there are also compound adjectives found from the list of endocentric compounds of the data gathered. The endocentric compound adjectives are, however, limited to only six samples. The analysis on compound adjectives is essentially declaring another type of compound structure found in Baba Malay. Whereby, the nouns from the compounds are modified by either one or two adjectives. The analysis below comprises of some of the samples obtained from the data collected.

There are two Malay words in the first endocentric compound adjective found in this study. *Asam laksa* is a Nyonya cuisine made up of a Malay adjective, *asam*, which refers to sourness, and a Malay noun, *laksa*, which refers to spicy, white rice noodles. It is a dish consisting of chicken, prawns, or fish served over white rice noodles in a sour and spicy broth. To identify the primary component of the compound, the words are deconstructed using the “Feature Percolation Convention”. According to Mukai’s (2006) study, the “right hand stem penetrates the branching connection of the dominating stems”. It also is worth noting that the Malay noun *laksa* is changed to complement the compound’s dominating adjective. The compound word, on the other hand, vividly depicts the essence of sour and spicy as the compound’s essential components.

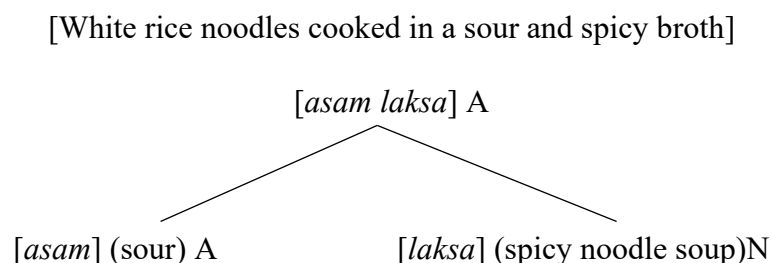


Figure 4.9: Analysis of Asam Laksa Compound Word

The following is an example of a Nyonya meal consisting mainly of a Chinese adjective and a Malay noun. *Huat kueh* is the name of the cuisine. It is yet another example of the Malay and Chinese cultures blending together.

Huat is the Hokkien verb that refers to the action of heating or steaming. Meanwhile, the Malay component of this compound word, *kueh*, is referring to an evening snack. Once again, the spelling, *kueh*, is derived from the actual spelling, *kuih*. It reinstates the pronunciation spelling adopted into the Baba Malay language. As the components make a compound adjective in Baba Malay, the structure below depicts the denominalisation of the Malay noun into a modified noun. This gives the significant term of the dish to be positioned on the left of the compound.

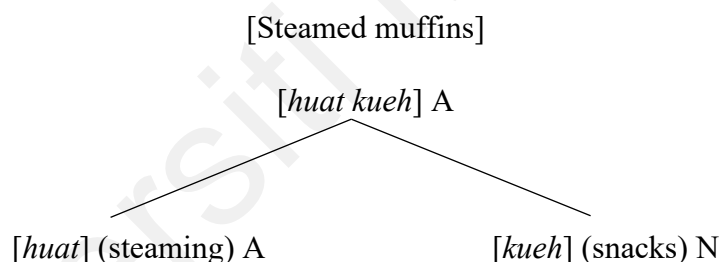


Figure 4.10: Analysis of Huat Kueh Compound Word



Figure 4.11: Huat Kueh

The following analysis is based on the complex compound adjective data from the study. Another popular Nyonya cuisine is *kari asam pedas*, which is a sour and spicy fish curry. This compound is made up of three Malay terms, as shown:

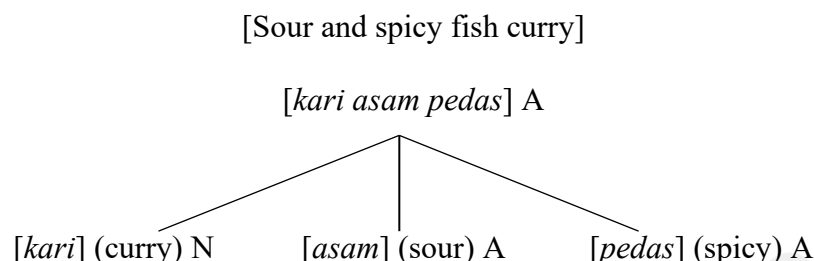


Figure 4.12: Analysis of Kari Asam Pedas Compound Word

Although this Nyonya dish is referring to fish cooked in broth, the name of this dish does not include fish. As can be seen, the key elements of this compound would be the adjectives components used to describe the flavours in the dish. The word *kari* is a Malay noun that refers to curry in English. *Asam*, as mentioned in the earlier example, is the sour taste detected from the broth or gravy of this dish. Lastly, the word, *pedas*, is the presence of the spicy taste. As a whole, it is a compound adjective with modified noun.

Another fact is that the main linguistic elements are positioned on the right which abides the “Righthand Head Rule” by Williams (1981). Previous examples showed the headedness within the compound to be positioned on the left with the modifiers on the right. In this case, it is quite similar to general compound headedness position found in the English compounds. With the irregularity of the dominating words’ positions, the study shows that the compound words recognised from Baba Malay does not have a specific grammar rules in compounding (Lieber, 1980). This can also be related to the adaptation of Chinese compound structures in which there are no standardised rules in determining the dominating component of a compound.

Another example of endocentric compound adjective is the Nyonya dish of *kaya bao*. The paste of filling is made up of pandan. This is called as *kaya*, in Malay which is a noun. *Bao* is the borrowed Hokkien adjective indicating the steamed, round shape of the dough. The filling is found in the centre of steamed buns. This delicious Peranakan Chinese desert is served hot. The compound structure displayed amplifies the adjective of the compound as opposed to the noun. The structure is similar to the prior example in which the borrowed Hokkien term is the main component of the compound. The noun is certainly modified to add to the adjective found in this compound.

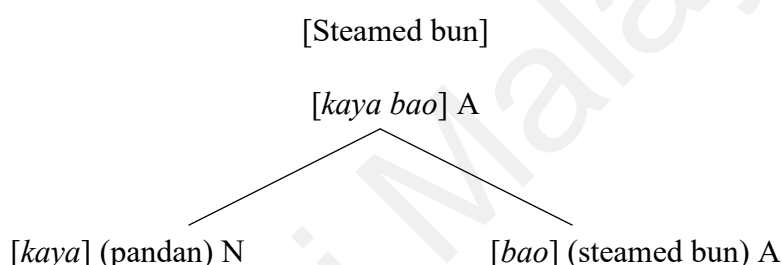


Figure 4.13: Analysis of Kaya Bao Compound Word

The final example of compound adjectives is the dish, *loh bak*. This Nyonya cuisine is a dish of a braised pork meat with spices and herbs. The term, *loh*, refers to braising or slow cooking a meat or protein. Meanwhile, the term, *bak*, is referring to the pork meat.

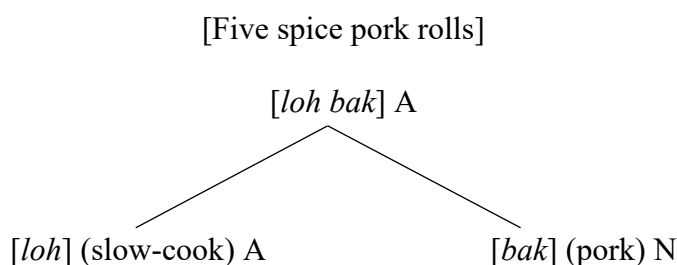


Figure 4.14: Analysis of Loh Bak Compound Word



Figure 4.15: Loh Bak

The Manner argument (Lieber, 1983) is involved in this analysis due to the presence of adjective in the compound formed is “predictive and possibly with the word formation of adjective and noun [A + N]”. Despite the irregularity in Chinese compound headedness (Chen et al., 2020), the compound structure reflects the righthand head rule of the pork meat.

In short, the above analysis summarises the endocentric compound adjectives collected and grouped from the data obtained related to this study. The examples are clearly showcasing the denominalisation of the nouns in the compounds. There are no verbs seen from the endocentric compound adjectives. The composition of the compound adjectives are mainly adjectives and modified nouns. The names of the Nyonya dishes are also seen to highlight the tastes and flavours found in the cooking rather than inserting the nouns of the main ingredients. This is particularly referring to the findings based on the compound adjectives of Baba Malay in Nyonya cooking.

To summarise the input discussed in this subsection, there are plenty of endocentric compounds consisting of compound nouns and compound adjectives. The samples analysed from the Nyonya recipes are showing the similar patterns of Malay and

Chinese acculturation. Therefore, the culture assimilation is seen in not only the food, but the linguistic structure of the compounds. The data as a whole does not portray fixed or standardised rules in composition of compounds. A mixture of linguistic rules from English, Malay and Chinese proves that the compound structure of Baba Malay is influenced by these languages.

4.3.2 Exocentric Compound Words

Other than endocentric compounds, the data on Nyonya dishes also consists of exocentric compounds. In this subsection, there are a few samples on exocentric compound words that will be analysed. It is imperative to understand each structure of compound identified thus, the analysis on exocentric compounds will provide more insight to this study.

Generally, exocentric compounds are more likely to be dismissed in morphological discussion due to the irregularity and unpredictably of the structure. As such, it would be interesting to note the exocentric compounds found in Baba Malay, particularly in the Nyonya cooking.

There are ten (10) exocentric compounds identified from the data of two cookbooks on Nyonya recipes. At this point, Baba Malay, like other languages, has lesser exocentric compounds as compared to the endocentric compounds discussed previously. From the ten exocentric compounds, there are nine exocentric compound nouns while only one exocentric compound adjective. The analysis on exocentric compound words will definitely include Lieber's frameworks to help understand the concept of the Baba Malay compound structures. The exocentric compound words from the data are grouped in the table 4.3 presented in the following.

	<i>Compound Words</i>	<i>Pattern</i>	<i>Category</i>
1.	Angku Kueh	A + N	Compound adjective
2.	Buak Melaka	N + N	Compound noun
3.	Gulai Tumis	N + V	Compound noun
4.	Inchi kabin	N + V	Compound noun
5.	Jemput Pisang	V + N	Compound noun
6.	Kari Kapitan	N + N	Compound noun
7.	Kuih Bangkit	N + V	Compound noun
8.	Kuih Cara	N + V	Compound noun
9.	Mee Siam	N + N	Compound noun
10.	Pulut tai tai	N + N	Compound noun

Table 4.3: Exocentric Compound Words

The first discussion is an exocentric compound noun called *buak melaka*. This Nyonya dish refers to a desert made of gooey rice balls with pandan flavours and stuffed with palm sugar in the centre. This soft and gooey desert is famous for its mild sweetness. The meaning of the term *buak* is a noun referring to *buah* in Malay. *Buah* refers to fruit in English. The spelling adaptation once again elucidates the influence of Chinese pronunciation in Baba Malay. *Melaka* is also a noun that refers to Malacca, a state in Malaysia.

In literal term, the dish would be translated as the fruit of Malacca as opposed to a desert made of pandan-flavoured glutinous rice balls with palm sugar. Nevertheless, the name of the dish does not show any relevance to the meaning or the presentation of the dish. Hence, the compound is grouped into the exocentric compounds of the data found.

[Pandan-flavoured glutinous rice balls with palm sugar]

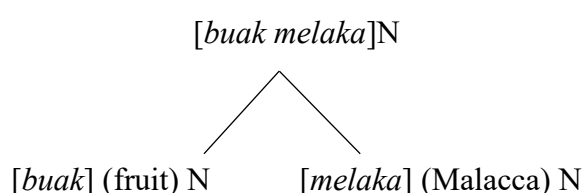


Figure 4.16: Analysis of Buak Melaka Compound Word



Figure 4.17: Buak Melaka

The following exocentric compound noun is the dish, *jemput pisang*. The constituents composed in this compound are both Malay words. *Jemput*, is a Malay verb that refers to the action of fetching someone while *pisang* is referring to the fruit, banana. Together, the compound word should mean fetching bananas, which is certainly not the meaning of this dish. Interestingly, this Nyonya dish is simply a dish made of fried bananas shaped in small balls. The rationale behind using the term, *jemput*, is more likely indicating the hand movement made while the mashed bananas are rolled into mini balls. Through the use of “Argument-linking Principle” (Lieber, 1983), it is seen that the verb *jemput* adds meaning to the compound which complements the noun, *pisang*. This verb undergo nominalisation to support the noun in the compound.

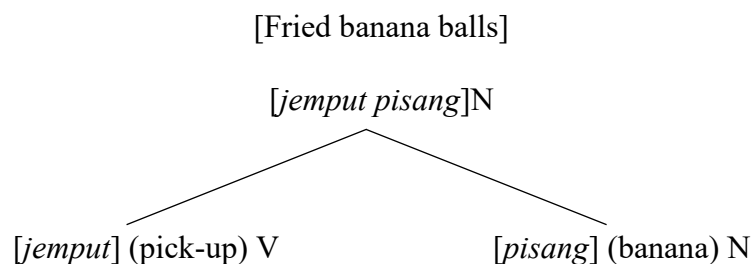


Figure 4.18: Analysis of Jemput Pisang Compound Word

Kari kapitan, is another traditional Nyonya dish that carries an exocentric property within its compound structure. This famous Peranakan Chinese cooking refers to a

humble chicken curry. The compound is an exocentric because of the individual Malay components with distinguish meanings that are compounded. *Kari* is a noun that implies the word, curry, meanwhile *kapitan*, also a noun, refers to the captain of a ship. Therefore, both words, together, are supposed to mean a captain's curry. But the compound is actually referring to chicken curry. It is a compound noun formed through two nouns of Malay language. The Chinese influence here would be the term *kapitan* that is usually pronounced by the Chinese men of Peranakan Chinese.

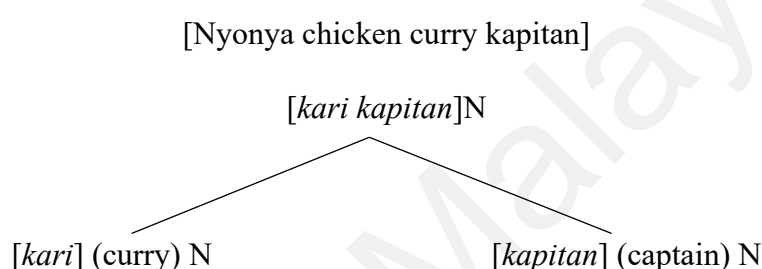


Figure 4.19: Analysis of Kari Kapitan Compound Word

Similarly, the following exocentric compound noun another rare finding from the data. This Nyonya dish, *inchi kabin*, is compounded by two Malay words. The uniqueness of this dish is in the name whereby the terms are nouns of different spellings. The noun, *inchi*, is a greeting title used to address a man. The accurate spelling in Malay is however, *encik*. The pronunciation spelling is yet again portrayed in this compound noun. In the meantime, *kabin* is the Malay noun that refers to the space given specially for ship captains on the deck. This has similar meaning to the word, cabin, in English. The unvarnished meaning of the dish would be Mr. cabin. It sounds more like a name of a person than a dish. But in Baba Malay, *inchi kabin* simply refers to deep fried chicken. Therefore, this dish is accurately an exocentric compound as the morphosyntactic properties do not correlate to components in the compound.

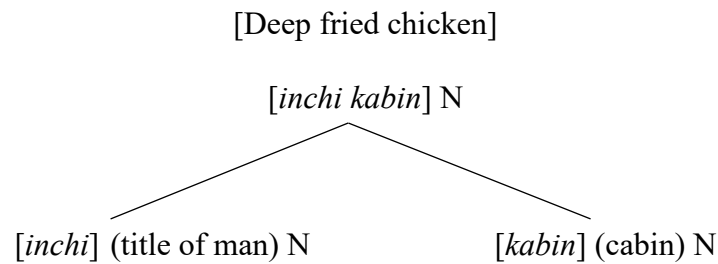


Figure 4.20: Analysis of Inchi Kabin Compound Word

Then there is another Nyonya cuisine consisting of Malay and Chinese words. This dish, *pulut tai tai*, refers to sticky rice cakes with blue colouring added. This exocentric compound noun combines the Malay and Hokkien words. The word, *pulut*, is a Malay noun that indicates the sticky and glutinous rice. The word, *tai tai*, is a Chinese noun reflects on status of a woman who is married to a rich man. This ceremonious Peranakan Chinese desert is usually served to newly wedded couples.

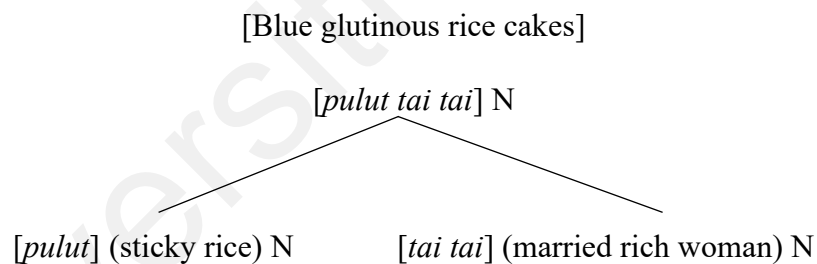


Figure 4.21: Analysis of Pulut Tai Tai Compound Word



Figure 4.22: Pulut Tai Tai

The exocentric properties of this dish are profound in the individual meanings of both the Malay and Chinese words. The compound is supposedly to mean sticky rice of a wealthy lady. But the personification of this desert clearly describes the richness from the dish to be associated with the woman's luck in marriage.

Last but not the least, this sample is the only exocentric compound adjective discovered from the Nyonya recipes. *Angku kueh* is a compound adjective with two adjectives from Malay and Chinese words respectively. The borrowed Hokkien word, *angku*, is a Chinese noun that depicts a red tortoise. The Chinese believe that red and tortoise symbolises wealth and prosperity. The word, *kueh*, a noun of the Malay language, that has an adopted orthography from the Chinese pronunciation.

[Sticky rice flour stuffed with sweet mung bean paste]

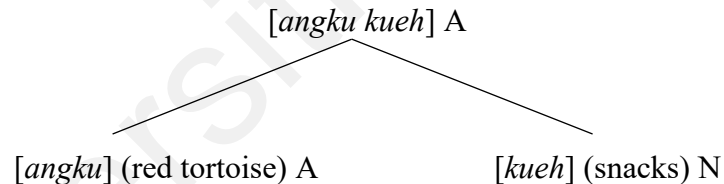


Figure 4.23: Analysis of Angku Kueh Compound Word



Figure 4.24: Angku Kueh

As discussed earlier, this word refers to evening snack in Malay. This exocentric compound should translate as a red tortoise cake. But the meaning to this Peranakan Chinese dish is, in fact a snack which has sweet mun bean filling wrapped with coloured, sticky rice flour.

The above are the analysis made on the samples of exocentric compound structures found in Baba Malay. These compounds are made of the Malay and Chinese words found from the Nyonya recipes of Florence Tan's cookbooks. All the compounds were analysed using the "Feature Percolation Convention" by Lieber (1980) as the structures were explicitly ruled out. Besides that, the "Argument-linking Principle" (Lieber, 1983) was used for the only verb present out of all the compounds analysed.

As a whole, it can be concluded that Baba Malay, like many other languages possess minimal exocentric compounds in comparison to endocentric compounds. The linguistic structure of these compounds is also depicting the irregularity of the compound formation which is very similar to the Malay and Chinese languages. These samples are showcasing the similarities to the English compound structures whereby the heads in the compounds are not the main meaning of the compounds (Fabb, 2017). This similarity again denotes the assimilation of cultures within the Peranakan Chinese.

4.3.3 Copulative Compound Words

The data are also grouped in a distinctive category of copulative compounds. According to Pratiwi et al. (2018), in which the situation arises of components carrying two separate meanings, these compounds are clustered as copulative. Even the compounds grouped by Liaw and Hasssan (1994), Asmah (2008) and Dronjic (2011), the existence of copulative compounds are grouped in an individual classification. Intriguingly, there are copulative

compounds identified from the data of Nyonya recipes. Therefore, this subsection will include the analysis on the Baba Malay copulative compounds. Copulative compounds are generally referred to the relational link that exists between the components in the compounds. Out of all the data extracted from the sources, only two (2) copulative compound words are present and tabulated in the table below.

	<i>Compound Words</i>	<i>Pattern</i>	<i>Category</i>
1.	Asam Pedas	A + A	Compound adjective
2.	Titik Betik	N + N	Compound noun

Table 4.4: Copulative Compound Words

The copulative compounds are still grouped according to the categories they belong to although there are only two (2) data. The analysis starts off with the copulative compound noun, *titik betik*. This is a Nyonya dish that has papaya and peppers added into the soup. *Titik* is a Malay noun that indicates a point or a few drops. The Malay word, *betik*, is a noun referring to the fruit, papaya. Collectively, the compound is expected to mean drops of papaya. Whereas the actual meaning resembles a papaya soup. The relation axis between these components is correlating each other to depict a Nyonya dish made of papaya. Thus, this copulative compound noun evidently proves that the dish is a sum of the meanings from both individual components (Arcodia, 2011).

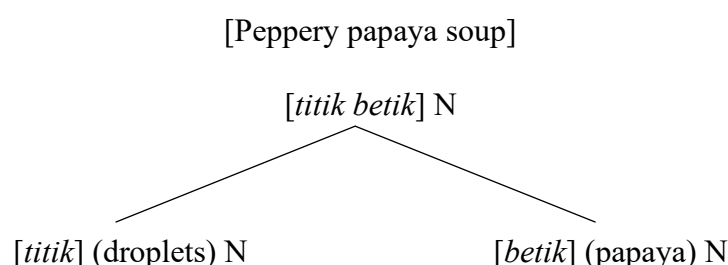


Figure 4.25: Analysis of Titik Betik Compound Word

The final sample of the copulative compound adjective found from the data is, *asam pedas*. The individual Malay words are both adjectives describing the tastes and flavours of the dish. The direct translation of this Nyonya cuisine would be sour and spicy. The Malay adjective, *asam*, refers to the sourish taste while *pedas*, also a Malay adjective, depicts the spicy taste and flavours. The relational link that exists between the words in this compound are both adjectives that are referring to tastes of the dish. Though the words are describing the tastes, the dish refers to a sour and spicy fish gravy. As most of the dishes are analysed, the names of the dishes are mostly describing the flavours rather than the main ingredients used.

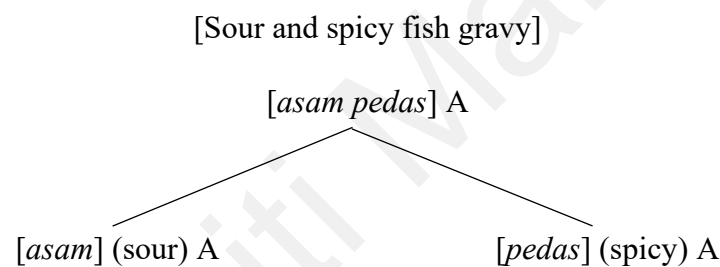


Figure 4.26: Analysis of Asam Pedas Compound Word



Figure 4.27: Asam Pedas

As a whole, the copulative compounds from the data share the same principles of the linguistic structures noted in English and Malay. This is concluded as the properties

of the individual components are bound within the compound structure based on the relational link that is present. In other words, the compound is the hyponym of both constituents (Arcodia, 2011). The simultaneous coordination within the copulative compounds creates a meaning that considers both the components to produce meaning. Although there were only two copulative compounds, the findings are clearly showing the compound structures found in Baba Malay.

In conclusion, these findings conclude the overall analysis on the types and categories of the compound words gathered from the sources used in this study. Majority of the compound words are endocentric compounds, which are then followed by exocentric compounds and copulative compounds. There are also more compound nouns compared to compound adjectives. Lieber's theoretical frameworks of "Feature Percolation Convention (1980)" and "Argument-linking Principle (1983)" have been used to go into detail of the compounding structures of the findings. In the following subsection, there will be more analysis further describing the compound structures.

4.4 Structures of the Compound Words

As previously mentioned in this study, the Baba Malay language contains words from both Malay and Chinese languages. The assimilation of two linguistic backgrounds may also be evident in some of the complex words contained in the Nyonya recipes, according to the study. In general, some compound terms have a Malay word as the dominating component, while others are directly borrowed Hokkien words. Nonetheless, understanding this structure is crucial to comprehending the cultural entanglements that occur during the development of compound words.

Based on the preliminary analysis made on the constituents of the compounds identified, the data can be further analysed on the compound structures. There are two

main structures recognised from the data. The types can be grouped into; (a) the word classes of the words in compound, and (b) the position of Malay and Chinese words in the compound structure showing the arrangement of the words depending on the more dominating word. By categorising the data into these two groups, the study is able to analyse and discuss deeper on the morphological properties of the Baba Malay compound words seen in Nyonya recipes.

Ceccagno and Scalise (2006) outlined several types of compound structures in Chinese compounding. Each category of coordinate, subordinate and attributive compounds show distinctive types of compound structures in a particular language. The same structures are used in this study to highlight the compound structures of the data found in the cookbooks. The knowledge on the structural variety provides input on the semantic and syntactic relationship to the compounds. Similarly, this study will adopt these measures to distinguish the compound structures of Malay and Chinese compounds gathered. The table 4.5 below shows the grouped data based on the structures of the word classes identified from the data collected.

	<i>Compound Structures</i>	<i>Compound Class</i>	<i>Endocentric</i>	<i>Exocentric</i>	<i>Copulative</i>	<i>Total</i>
1.	N + N	Noun	31	4	1	36
2.	N + V	Noun	8	4	0	12
3.	N + A	Noun	3	0	0	3
4.	A + N	Noun	1	0	0	1
5.	A + N	Adjective	3	1	0	4
6.	N + A	Adjective	2	0	0	2
7.	A + A	Adjective	0	0	1	1
8.	V + N	Noun	0	1	0	1
9.	Complex compounds	Noun	13	0	0	13
10.	Complex compounds	Adjective	1	0	0	1
	<i>Total</i>		62	10	2	74

Table 4.5: Word Classes Structures of the Compounds

Generally, based on the data listed above, majority of the types of compounds are compound nouns. A total of fifty two (52) compound nouns are gathered from the data which equals to approximately seventy percent (70%) of the total findings. From here, the highest compound structure is $[N + N]_N$ structure with thirty six (36) of the compounds from the data found to be equivalent to an estimated figure of forty nine percent (49%). Next to this, there are thirteen (13) complex noun compound structures, with more than two root words, which also account for nearly eighteen percent (18%) of the results. The $[N + V]_N$ compound structure has twelve (12) data found to be equivalent to sixteen percent (16%) of the findings.

As shown in the table above, the compound structures of “ $[A + N]_N$, $[A + A]_A$, $[V + N]_N$ ” and adjective complex structures show the least number of data collected from the sources. There are only one of each compound structure which is just about five percent (5%) of the total results. The compound structure of $[N + A]_A$ contains two data. These adjectives are equivalent to three percent (3%) of the results obtained. Whereas the remaining compound structures identified; “ $[N + A]_N$ and $[A + N]_A$ ”, are roughly the same amount. There are three (3) $[N + A]_N$ compound structures and four (4) $[A + N]_A$ compound structures, which are four percent (4%) and five percent (5%) respectively of the results.

The table also displayed the types of compound from the findings. There are sixty two (62) endocentric compound that is also equal to eighty four percent (84%). There are ten (10) exocentric compounds which is equal to fourteen percent (14%). Lastly, the two copulative compounds found are also the same as two percent (2%) of the results. Clearly there are more endocentric compounds from the total data than other types of compounds.

The compounds can also be displayed chronologically as, endocentric compound > exocentric compound > copulative compound.

To sum up, most of the compound nouns from the data are from the compound structures of $[N + N]_N$, $[N + V]_N$ and complex structures. These structures are profound within the data gathered of the Nyonya recipes. This simply highlights the common compound structures of Baba Malay.

The typical constituents consist of nouns and modified verbs that are nominalised to form compound nouns. On the other hand, compound structures of “ $[A + N]_N$, $[A + A]_A$, $[V + N]_N$, $[N + A]_A$, $[N + A]_N$, $[A + N]_A$ ” and adjective complex structures are the least popularly found compound structures from the findings. These variations are dependent on the ingredients and flavours used in the Nyonya cooking. Thus, it is less likely to occur frequently. The main compound structures of the findings can be aligned in a hierarchy of, $[N + N]_N > \text{complex structures} > [N + V]_N$.

Besides that, the study also looked into the position of Malay and Chinese words in the compound structure showing the arrangement of the words in a certain pattern. As there are two languages, Malay and Chinese, mainly influencing the Baba Malay compound structure, the need of understanding the compound patterns will determine the highly manipulating language. This input is crucial to understand the linguistic properties of Baba Malay compound words. The patterns are analysed and tabulated. The findings are shown in table 4.6 which displays the analysis on the arrangements of Malay and Chinese words in the compound structures.

	<i>Compound Structures</i>	<i>Compound Class</i>	<i>Endocentric</i>	<i>Exocentric</i>	<i>Copulative</i>	<i>Total</i>
1.	M + M	Noun	43	8	1	52
2.	M + M	Adjective	3	0	1	4
3.	M + C	Noun	6	1	0	7
4.	M + C	Adjective	1	0	0	1
5.	C + C	Noun	6	0	0	6
6.	C + C	Adjective	1	0	0	1
7.	C + M	Noun	1	0	0	1
8.	C + M	Adjective	1	1	0	2
	<i>Total</i>		62	10	2	74

Table 4.6: Position of Malay and Chinese Words in the Compounds

The analysis shows that the majority of the compound structures are in [M + M] form. There are fifty two (52) compound nouns of this structure which is also equivalent to 70 percent (70%) of the overall results obtained. The data is followed by 10 percent (10%) or seven (7) of the compounds to have [M + C] structures and eight percent (8%) or six (6) of the total compounds to have [C + C] structure. There are four (4) compound adjectives with [M + M] structure that equals to six percent (6%) of the data. Two compound adjectives carry the structure of [C + M] which weighs three percent (3%) from the results. Finally, there are one percent (1%) of each compound structures of [M + C], [C + C] and [C + M]. That adds up to a total of three (3) compounds with one for each structure.

It is visible that compounding of both Malay words is popular within Baba Malay of the Nyonya recipes. Fifty six (56) compounds or 76 percent (76%) of the overall findings are made of Malay compound words. There is also a total of seven (7) compounds or ten percent (10%) of the compounds to contain Chinese compound words. The remaining eleven (11) compounds are made of words from both Malay and Chinese languages. It carries a total of 14 percent (14%) from the total findings. Therefore, the sequence of the compound structures on the arrangements of the words from Malay and

Chinese languages can be seen as, Malay compounds > Malay and Chinese compounds
> Chinese compounds.

To summarise, the compound structures on word classes in compounds, as well as the arrangement of Malay and Chinese words in the compound structure, are thoroughly examined. Using Lieber's theoretical frameworks "Feature Percolation Conventions (Lieber, 1980) and Argument-linking Principle (Lieber, 1983)," the details are retrieved from the compounds. Since these frameworks are required to identify each compound's component. Lieber's frameworks are also used to extract the words class and words from either Malay or Chinese languages. As a result, the data may be simply sorted into their respective compound structures.

4.5 Headedness of the Compound Words

The data is also analysed based on the compound headedness found within the compounds of Nyonya recipes.

This analysis adds significance to the meanings interpreted on the compounds identified. Arcodia (2011) believed that the function of headedness in morphology acknowledged the necessity of "syntactic and semantic functions" of the compounds determined. It fundamentally rules out the relationships that exists between the compounds. The analysis done on the headedness in the compounds gathered from the Nyonya recipes of the two cookbooks are systematically tabulated in table 4.7. The analysis also includes the types of headedness proposed by Ceccagno and Basciano (2007). The four types of headedness highlighted are, right-headedness, left-headedness, two-headedness, and no head.

Based on these classifications, the data extracted are aligned accordingly. The analysis clusters the compounds using Lieber's frameworks (1980 and 1983). These frameworks were used to isolate the words from the compounds. "Feature Percolation Conventions" (Lieber, 1980) particularly distinguished each component in the compounds. This enabled the groupings according to the headedness made simpler. The definitions in English of each compound are attached in the Appendix section. Table 4.7, on the other hand, simplifies the data based on headedness found from the compounds.

	<i>Compounds</i>	<i>Right- Headedness</i>	<i>Left- Headedness</i>	<i>Two- Headedness</i>	<i>No Head</i>
1.	Acar Awak		✓		
2.	Acar Ikan		✓		
3.	Angku Kueh				✓
4.	Apam Berkuah	✓			
5.	Asam Laksa	✓			
6.	Asam Pedas			✓	
7.	Asam Udang	✓			
8.	Ayam Berempah		✓		
9.	Ayam Buah Keluak		✓		
10.	Ayam Pongteh		✓		
11.	Ayam Sio		✓		
12.	Ayam Tempura		✓		
13.	Bee Koh Moi	✓			
14.	Belacan Daun Keledek		✓		
15.	Bihun Siam		✓		
16.	Buak Melaka				✓
17.	Bubur Cha Cha		✓		
18.	Bubur Udang Bertauhu		✓		
19.	Chai Kueh		✓		
20.	Epuk Sayur		✓		
21.	Gulai Balitong		✓		
22.	Gulai Tumis				✓
23.	Huat Kueh		✓		
24.	Ikan Gerang Asam		✓		
25.	Ikan Kukus Berempah		✓		
26.	Ikan Masak Kuah Lada		✓		
27.	Inchi Kabin				✓
28.	Itek Tim		✓		
29.	Jemput Pisang				✓
30.	Jiu Hoo Char		✓		
31.	Kari Asam Pedas		✓		
32.	Kari Ayam		✓		
33.	Kari Kapitan				✓

	<i>Compounds</i>	<i>Right-Headedness</i>	<i>Left-Headedness</i>	<i>Two-Headedness</i>	<i>No Head</i>
34.	Karipap Pusing		✓		
35.	Kaya Bao	✓			
36.	Kerabu Bihun		✓		
37.	Kerabu Jantung Pisang		✓		
38.	Kerabu Kobis		✓		
39.	Kueh Bahlu		✓		
40.	Kueh Bengka		✓		
41.	Kueh Bongkong		✓		
42.	Kueh Dadar		✓		
43.	Kueh Lapis		✓		
44.	Kueh Koci		✓		
45.	Kueh Kosui		✓		
46.	Kuih Bangkit				✓
47.	Kuih Cara				✓
48.	Kuih Talam Keladi		✓		
49.	Laksa Lemak		✓		
50.	Lek Tau Suan	✓			
51.	Loh Bak	✓			
52.	Mee Siam				✓
53.	Nasi Kunyit		✓		
54.	Nasi Ulam		✓		
55.	Nyonya Bak Chang	✓			
56.	Nyonya Lam Mee	✓			
57.	Pai Tee		✓		
58.	Pais Ikan	✓			
59.	Perut Ikan	✓			
60.	Pulut Inti		✓		
61.	Pulut Panggang		✓		
62.	Pulut Tai Tai				✓
63.	Rempah Ikan	✓			
64.	Sambal Belacan		✓		
65.	Sambal Bendi		✓		
66.	Sambal Kangkong		✓		
67.	Sambal Timun		✓		
68.	Seh Bak	✓			
69.	Talam Gula Melaka		✓		
70.	Talam Pandan		✓		
71.	Tang Yuan		✓		
72.	Telur Dadar Cincaluk		✓		
73.	Titik Betik			✓	
74.	Udang Lemak Masak		✓		
	Nenas				
Total		13	49	2	10
		74			

Table 4.7: Headedness in the Compounds

The data displays the types of headedness present in the compounds found in this study. The most prevalently found headedness in the compounds are the left-headedness compounds. It is a total of forty nine left-headed compounds which is also equivalent to sixty six percent (66%) of the overall findings. It is followed by right-headed compounds with a sum of thirteen (13) compounds that is the same as eighteen (18%) from the findings. There are ten (10) compounds with no heads. It is about fourteen percent (14%) from the total findings. Last but not the least, only two (2) compounds present that are with two-headedness in its compounding structure. That gives a percentage of two percent (2%) from this study's data.

To conclude, the headedness structures can be aligned in the following manner, left-headedness > right-headedness > no heads > two-headedness. Majority of the headedness is positioned on the left of the compounds. Whereby, the main ingredients or the main aspect about the Nyonya cooking are situated on the left of the compound structure. This concludes that left headedness is more common in Baba Malay which is also remarkably similar to the Malay language. Nevertheless, the presence of Chinese words in the compounds, in certain occasions, creates the head to be positioned on the right of the compound. For an example, the compound, *kaya bao*. The addition of Chinese borrowed word into the compound gives meaning based on the left-headedness present. Henceforth, the inconsistency in the headedness with mixture of Malay and Chinese languages can be noted from the data.

4.6 Conclusion

The findings and analysis have been shared explicitly in this chapter. The analysis was on the types, categories, structure and headedness found present in the compound words identified throughout the study. Based on the two cookbooks there were seventy-four

Baba Malay compound words identified comprising of both Malay and Chinese languages. With the data displayed, the study finds that the integration of the Malay and Chinese languages is notably shown through the structure of Baba Malay compounds. Nevertheless, the data displayed more Malay dominated the compound structures as Hokkien words borrowed were directly used as the complementiser of the compounds. The following chapter discusses the findings obtained.

CHAPTER 5

DISCUSSION AND CONCLUSION

The previous chapter consists of the analysis of the findings used in this study. In this chapter, there will be discussions on the major findings based on the analysis made. The discussion will include the significance of previous studies to help solidify this study's findings. The chapter begins with the subsection discussing on the types of compounds categorised into respective groups. There will also be discussions on the compound structures and headedness in the compound words found. The functions of the compound words are also discussed in this chapter. The chapter ends with the study's implications and several ideas on future researches, followed by a brief summary of the complete study.

5.1 Discussion

The discussions on the findings are necessary to provide further input towards the use of Malay and Chinese languages in the structure of Baba Malay compound words in Nyonya recipes. The analysis from previous chapters will be discussed in detail in this section. Some of the major findings are included in this chapter to reflect upon previous studies as well. The contribution of previous studies may have resemblances found in this study. Nevertheless, there are also new discussions included to share main findings of this current study. The discussions will include four aspects of the analysis from the findings. Based on the results obtained from seventy four (74) compound words, the discussion will look into the types of compound words, the structures of the compounds, and headedness of the compound words present. Therefore, further discussion to the analysis made will be added in the following sections.

5.2 Types of Compounds

The discussion begins with the analysis on the types of compound words discovered. The data of this study has been grouped according to the types of compounds categorised by Liaw and Hassan (1994), Asmah (2008), and Dronjic (2011). These linguists believed that there are three (3) main categories of compound words in a standardised language. The compounds can be grouped into endocentric compounds, exocentric compounds and copulative compounds. Based on this classification, the study has analysed the data in the previous chapter. The results obtained are rather similar to English compounding understanding (Fabb, 2017).

From the analysis, it can be concluded that the majority of the data are predominantly endocentric compounds followed by exocentric compounds, then copulative compounds. The compounds are also looked as a whole without categorising each components of the compounds into the language(s) they belong to. This is to highlight the general types of compounding present in Baba Malay. As there were no studies highlighting the eminence of compounding in Baba Malay, this study attempts to establish the Peranakan Chinese language in Malaysia. The proportion of Malay and Chinese words, mainly Hokkien, plays the key element of the Baba Malay language (Oh et al., 2019). Therefore, the study will discuss further on its compositions as well.

Generally, the results prove that there are majority of endocentric compounds found in the Nyonya recipes used in this study. According to Arcodia (2011), an endocentric compound will consist of clear head in between the constituents composing the structure. This pattern is common in almost all isolating languages such as English, Malay and Chinese. It is therefore interesting to see if Baba Malay which comprise of both isolating languages, to inherit the same language structure. From the results and

analysis obtained, there are mostly endocentric compounds of easily perceived heads. In most cases, the heads or the dominating components are referring to the main ingredient of the Nyonya dish.

There are over eighty four percent (84%) of the data are endocentric compounds. This proves that the study's discoveries are mainly compounds with apparent heads. The conventional way to make a distinction between endocentric and exocentric compounds are based on the headedness and its meanings within the compound (Arcodia, 2011). On the other hand, the recent studies on compound structures have found the derivation of words from the root words. An example exposed by Arcodia (2011) is the derivational English suffixes such as “-ness” in the heads of the compounds. In short, the clear heads in the compounds are rather focused into a noun category.

For an example, the compound, *kari ayam*. This is a dish referring to chicken curry. Altogether, this is an endocentric compound. The head in this compound is the chicken, *ayam*. The Malay noun, *kari*, complements the compound.

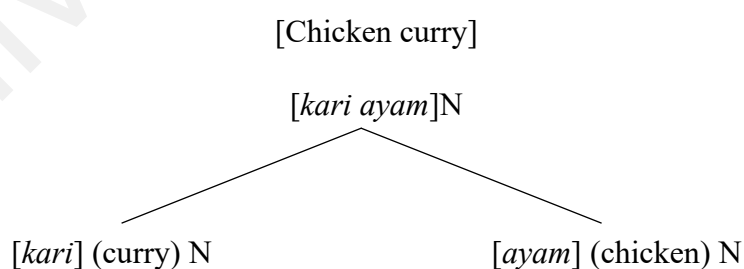


Figure 5.1: Analysis of Kari Ayam Compound Word

As seen from the tree diagram above, the word, *kari*, make up for the noun, *ayam* or chicken in English. The main ingredient of the dish is certainly the chicken, and it is being pronounced in the compounds. With two (2) Malay nouns, this compound clearly

shows the apparent head and the complementiser. As a whole, this is the general structure found in Nyonya recipes and can be suggesting the usual pattern in other compounds as well.

Majority of the compound words found in Malay language are endocentric compounds (Zaiton and Hashimah, 2005). Their study further added that Malay compounds are often known to carry multiple meanings of both “explicit and implicit”. This particular notion was to highlight the use of compounding in accentuating the proverbs within the Malay language. Nonetheless, in most recognisable cases, explicit meanings govern the compounds in providing semantic meanings to decipher the connotations of the compounds. Generally, Malay compounds are endocentric with a main or dominant word and a descriptive word (Zakaria et al., 2017).

Based on the analysis made on Malay compound words, which make the most of the compounds identified from the Nyonya recipes used in this study, there are high chances of the Baba Malay absorbing the Malay language’s properties of compound structures. From this, the study can propose that the Malay culture has not only influence the Peranakan Chinese culture, but also in construing the linguistic elements of Baba Malay. Malaysians are known for blending two (2) or more languages as they speak. Likewise, the Peranakan Chinese unquestionably have the combination of more than one (1) languages while they exchange a few words (Subramaniam and Mohammad, 2010). Therefore, the discussion of this study is only valid with the explanation on Chinese elements used in Baba Malay compound words.

Although there are a lot of Malay compound words, there are not as many Chinese compounds retrieved from this research. It ought to be stated that though compounding

structures in English are discussed widely, the language with high dependency on compound processing is certainly, Chinese (Dronjic, 2011). Very much like English, Chinese is an isolating language. As Arcodia (2011) proclaimed that the recent version of compounding in English possess derivational elements, Chinese compounds are also highly influenced by derivational constituents. Dronjic (2011) further argues that Chinese compound processing has no standardised productivity, yet the “general morphological rule applies in the lexicon, whether it applies to novel forms, and the restrictions the compound is subjected to”.

Chinese compounds are divided into three (3) categories, according to Ceccagno and Scalise (2006). “Subordinate compounds, attributive compounds, and coordinate compounds” are the three types of compounds. The “head constituent” and its “non-head counterpart” have a grammatical relationship. There are two (2) levels of attribution of Chinese compounding proposed based on this classification. The insights into the compound structures present in Chinese languages form the first level, which includes the aforementioned. Meanwhile, there is a second level of study that looks at morphological factors. The compounds are divided into endocentric and exocentric groups at this point. However, as proposed by Liaw and Hassan (1994), Asmah (2008), and Dronjic (2008), copulative compound is included as the third group in categories of compound in this study (2011).

Chinese is a language that consists of a “parallel compound structure” or also known as “modifier + head” compound compositions (Zu and Zhang, 2020). From the data, it is seen that all of the seven (7) Chinese compound words are endocentric compounds. One of the examples that can be discussed is the compound word, *tang yuan*. It is a Nyonya dish referring to mini sweet dumplings served in a soup. The Chinese noun,

tang, refers to soup while, *yuan*, a Chinese adjective, refers to the colourful aspect of the dish. In Chinese, this dish represents a colourful soup. This means that the word overshadowing this compound is referring to a soup.

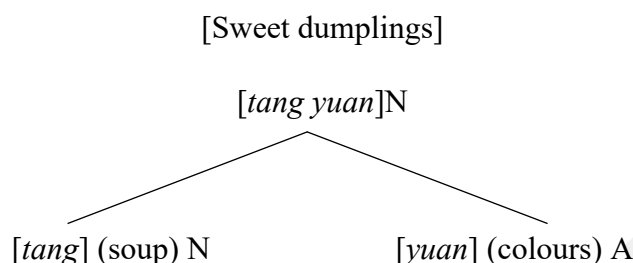


Figure 5.2: Analysis of Tang Yuan Compound Word

The semantic relationship that exists between a word and its constituent signifies the predominance of endocentric compounds within Chinese compounds (Dronjic, 2011). Endocentric compounds are more popular across languages as the meanings are easily inferred than exocentric compounds. As shown above, the morphemes are separated to note the prevailing meaning. As a result, both of the characters are combined into a specific linguistic unit which is then comprehended rather than processed into separate characters (Shen et al., 2016). However, the dominant word of, soup, carries the overall meaning of this Nyonya dish.

Besides that, there data are also broken down into compound nouns, compound adjectives and compound verbs. The results from the analysis indicated that there are plenty of compound nouns identified from the data. Drieghe et al. (2017) concluded that Chinese compounds are very much similar to English compounding. This is due to the high frequency of noun and noun compounds found in the language commonly. Furthermore, it is common for adjectives and verbs to undergo nominalisation in the process of compounding. As discussed in the previous chapter, there are a few examples

with verb and adjectives that are nominalised to complement or to modify the noun or the head of the compound (Drieghe et al., 2017).

Based on the overall study, the majority of the compound nouns are made up of Malay compound words. In fact, most of the Chinese compounds identified are also compound nouns. According to Rahman et al. (2014), Malay compound words are mostly made up of compound nouns. The common structure depicts the nouns and its modifier. Similarly, Chinese compounds extensively contribute to syntactical classes of compound nouns compositions (Dronjic, 2011). Thus, it can be deduced that, based on the number of compound nouns found in this study, there is a great similarity to previous studies on the types of compounds identified from Nyonya recipes. It simply draws attention to the similarities found in Baba Malay compounding process.

In conclusion, this study's findings and analysis revealed that Baba Malay compound words are made up of compounds derived from both Malay and Chinese languages. This discovery relatively highlights of the familiarity of the Baba Malay compound types present in both languages. It also emphasises the compound structure found in Baba Malay.

The compounds are composed of their natural constituents despite being used in Baba Malay, the language of the Peranakan Chinese. The majority of the compounded terms are in Malay. Endocentric compound nouns make up the majority of the compounds. Both of these results highlight the parallels between earlier research on the key categories of compounds found in Baba Malay compound words. Therefore, endocentric compounds and compound nouns play a significant role in Baba Malay.

5.3 The Structure and Headedness in the Compound Words

Based on the findings, this study has uncovered the compositions of Baba Malay compound words found in Nyonya recipes with the influence of both Malay and Chinese languages. Besides the types of compounds being recognised and analysed, there are also discoveries made on the compound structures and headedness in the compound words formed in this study. The analysis on the compound structures and headedness in the compounds have already been done in previous chapter. Thus, further discussion will be added to support the data found with relevance to aforementioned studies.

5.3.1 The compound structures

There are several types of compound structures noticed in the analysis. In addition, Lee (2014) in her study indicated that the general compounding structures found in Baba Malay can be further broken down into nominal and verbal compounds.

The most common compound structure from the data would be in noun and noun [N + N] compound structures. Both Malay and Chinese compounds found in Nyonya recipes were of this structure. The next highest compound structure is the complex compound structure followed by noun and verb [N + V] compound structure. Overall, the productivity of main compound structures found can be ranked in order of; [N + N] > Complex structure > [N + V]. These structures contribute to eighty three (83%) of the total findings.

Dronjic (2011) highlights the most common compound structures in Chinese language is [N + N]. It is the largest types of Chinese compound structure. Chen et al., (2020) discussed a study on compound words identified from a textbook. Out of the sixty three (63) items collected, there were forty three (43) items with [N + N] compound

structure. Similarly, Zakaria et al., (2017) emphasised on the one of the most dominating compound structures in Malay compounding would certainly be, [N + N]. This is common in Malay as most of the words are either nouns or the words undergo nominalisation. In short, there are resemblances to previous studies and this current study. The most common compound structures for both Malay and Chinese languages are noted in this study as well.

The structures of the complex compound words are irregular in this study's data. Nonetheless, majority of the complex compounds are made up of nouns with a structure of [N + N + N]. In some cases, there are four (4) words in the compound which adds the complexity to the compound structure. Despite the complexity, the general structure begins and ends with noun. Thus, it again defines the study's analysis to previous studies on Malay and Chinese compound structures. Complex compound structures are the second largest data contributed to this study. One of the examples on complex compound is, *ikan masak kuah lada*, which refers to stingray cooked in black pepper tamarind sauce.

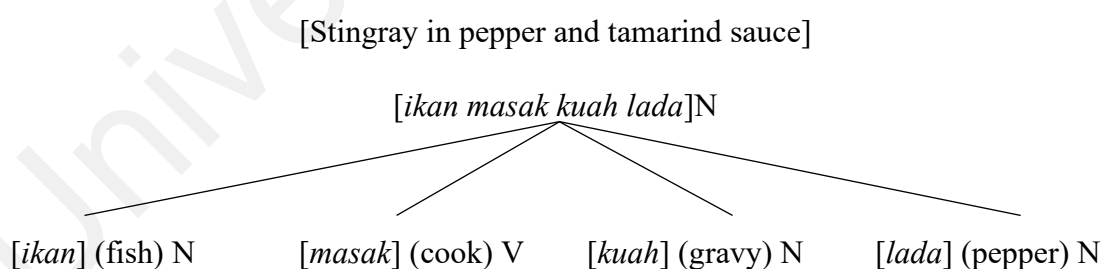


Figure 5.3: Analysis of Kari Masak Kuah Lada Compound Word

As shown in the tree diagram above, the complex compound structure begins with a Malay noun, *ikan*, that is referring to fish. The compound then ends with another Malay noun which is, *lada*, that is referring to pepper. With regards to this dish, the word, *lada*, refers to black pepper. Meanwhile, the words in between are, *masak*, a Malay verb

referring to the action of to cook and, *kuah*, another Malay noun that refers to curry. This is the longest compound structure from the data which still carries the general compound structure of having nouns in the beginning and the end of the complex compound (Rahman et al., 2014).

Due to the presence of two languages in certain compounds, this study also investigated deeper into the compound structures of Malay and Chinese words and the arrangements of each words in the compounds. The study showed that majority of the findings were Malay compounds with both Malay words. About fourteen (14%) of the findings were compound words with a mixture of Malay and Chinese borrowed words. Only ten (10%) of the data were made up of Chinese compound words. This discovery proves the dominancy of Malay words in Baba Malay, or specifically, in Nyonya recipes. It reinstates the individuality of Baba Malay compound words despite the influence of Malay and Chinese languages. Also, the Malay language is the for the most part the highly loaned language in Baba Malay (Tan, 1980).

These compound structures also revealed the importance of implicit and explicit meanings of the compounds. The sequence of word classes and the arrangements of Malay and Chinese words in the compounds prove to play important roles in determining the semantic and syntactic meanings of the compounds identified in Baba Malay, in terms of the Nyonya recipes. The structure of compound words formed are also due to the borrowing of words from other languages (Tan, 1980). The sequencing of Baba Malay compound words with preceding Malay words are also due to the acculturation which majorly took place in Malaysia (then known as Malaya) (Zahari et al., 2019). This evidently shows the influence of Malay language to be higher in Baba Malay.

Hokkien may be referred to an isolating language (Lee, 2014), which means that there is a low morpheme used in forming a word. The radicality in certain cases is noted when a single morpheme is a word. With the borrowing of Hokkien words, the compound structures in Baba Malay are indirectly placed in spaced forms. This gives the language to contain more of an isolating structure. The compound words absorb Hokkien words directly into the compounds. The nature of this circumstance results in the originality of the Hokkien word to be assimilated into the Peranakans culture. Therefore, most speakers who do not use Hokkien on their daily basis will not be able to comprehend the Hokkien words separately (Lee, 2014). All in all, combining both Malay and Chinese words in the compound structures reflects the individuality of the Baba Malay language structure.

5.3.2 The headedness in compounds

The headedness of a compound is generally important to represent the sense of the compound structure as a whole. Arcodia (2011) proposed a practical evaluation in the process of finding out the main constituent, referred as the “head of syntactic structure”.

The identification of the morphological heads is often used to determine the compounding structure and the derivational properties as the “morphological properties are said to be imposed by the head of a compound to the whole complex word”. Thus, the understanding on headedness in compounds found in this study is essentially needed to gauge the knowledge on Baba Malay compound words in Nyonya recipes.

Similar to the headedness structures in English compounding, the position of headedness in the compound words found in this study are rather alike. “The compound word composition appears to consist of semantical aspects that plays a key role in compounding” (Gagné and Spalding, 2014). The construction of meaning processes the

compounds to be based upon the disposal of connecting the modifier and head noun. Bauer (2008) denotes that the exocentric or “bahuvrihi compounds” implies the existence of an” unknown component in the position of the head”. It can be seen from the headedness of the compound words retrieved in Nyonya recipes that there are similarities to English noticed in all types of compounds.

The works conducted on headedness brought forward the key element for recognising the headedness; “in such regard of affixation; both suffixes and prefixes, even when class-preserving, somehow characterize the compound word”. Furthermore, the discrepancy that may exist between “suffixes and prefixes is established primarily” on data obtained from the compound words of English. All the same, there are many other “non-Indo-European languages”, other than Malay and Chinese languages that can demonstrate similar position of handedness in the compound structure (Arcodia, 2011).

It is a known fact from previous researches that the Malay language heed many similarities of headedness components as English. However, the data proved that most of the finding’s headedness are left headedness. Although, there is no specific direction of the head found in the Chinese compound words identified. Chen et al., (2020) concluded that the headedness in Chinese compound words denotes the unpredictability of the compound structure. The data on Chinese compound words are majorly right-headedness. This characteristic was common in the Nyonya spice braised pork belly dish, *seh bak*. This compound carried the head on the right which abides to Righthand Head Rule by Williams (1981). This is very much similar to English rule of compounding (Fabb, 2017).

Some compounds with a mixture of Malay and Chinese words also share the structure of headedness which kept the Malay word as the dominating head. This has been

reflected in the compound words, *pulut tai tai* and *chai kueh*, where both dishes have a standardised position of headedness which is determined by the position of the Malay word. *Pulut tai tai*, is an exocentric Nyonya discussed in the analysis prior to this discussion. The Malay word, *pulut*, acts as the head in this compound as the dish is mainly referring to glutinous rice that is *pulut*. *Chai kueh* is a dish referring to vegetable dumplings. The head is the Malay word, *kueh*, whereby the dish is usually a snack.

In summary, the headedness in the compounds gathered in this study are generally concerning the position of Malay words in the compound structure. Although some Chinese compounds highlight the head positions to be right headedness, when the Chinese word combines with a Malay word, the headedness are directly shifted to the position of the Malay word. As a result, Baba Malay compounds in Nyonya recipes of Florence Tan can be concluded to have adopted the complexity of Chinese compound headedness. Though, the standardised headedness is obtained through the positioning of Malay words.

5.4 Factors Determining the Function of Malay and Chinese languages in the structure of Baba Malay compound words

The analysis covered the compound types, compound structures and headedness in the compounds. The findings of this study are not only supportive towards previous studies, but then again, there are also new findings that this study has disclosed. The study established the importance of Malay and Chinese languages in the structure of Baba Malay compound words, focusing only on Nyonya recipes of chef, Florence Tan. Besides empathising the linguistic aspects of the compounds, the study also found two major contributing factors of the compounds' functions in Peranakan Chinese cuisine. The two

main factors are demographic and intercultural assimilation between two main cultures in Peranakan Chinese.

Both the geographical and social factors impacting the use of Malay and Chinese languages in the structure of Baba Malay compound words in Baba Malay are rather proven through the history. The Baba Malay version is “spoken as mother tongue by the Peranakan Chinese in Malacca” (Tan, 1988). The Peranakan Chinese settlement due south of Malacca, Malaysia influenced the culture, language and food of this community. It was in fact during the prime time of Malacca in which the Chinese settlement was popularly growing. As the communication occurred within this region, it is therefore not unexpected that the language has high loaned words from both Malay and Chinese languages.

The assimilation of Malay culture can be seen in Peranakan Chinese culture especially in the costume of wearing of sarong and kebaya, the use of local ingredients, and many more. These characteristics have certainly impacted on the dominance of Malay words in Baba Malay. Besides that, most of the Chinese ingredients were not found in Malacca. As the main population was the Malay, there were more access to Malay ingredients as opposed to Chinese. Naturally, the fusion of Malay ingredients used in Nyonya cooking resulted in a blend of local and migrant cuisine (Oh et al., 2019). In addition, the lifestyle of Malay and Chinese migrants merged into one community of the Peranakan Chinese.

The Nyonya cuisine built throughout the years from exposure of “continuous contacts with Malay and Chinese ethnic in particular is believed to be adjusted and adapted thus longitudinally contribute to Malacca’s food identity formation” (Tumin et

al., 2017). From the analysis on the compounds, the study also proved the heavy substance from Malay and Chinese languages (Lee, 2008). The borrowed words from Chinese, mainly Hokkien, indicate the word formation of different compound structures. Nevertheless, results showed that all the heads are based on Malay words' positions in the compounds. Thus, the convergence of the cultures results in the vast connections of the Peranakan Chinese linguistic aspect to be closely related to Malay language.

5.5 Implication

The study does not conclude with the intention to generalise the findings as the study only focused on compound words extracted from two cookbooks and cooking series of twenty (20) episodes from one chef, Florence Tan. The study narrowed its aspects to have a focused direction. Besides, Peranakan Chinese cuisines are rather seclusive to Asian cooking. Therefore, this resulted in a limitation of data as Nyonya cuisine are yet to be known and emerged throughout Asia. Nevertheless, the cuisines are prominent in the Southeast Asia region. As the origin of Peranakan Chinese was from Malacca, the study only focussed on one region further rationed to one well-known chef.

Furthermore, the recipes are made in such way that it differs in terms of name and cooking styles within the Southeast Asia region. The influence of multiple cultures from Portuguese, Malay, and Chinese origins (Lee, 2014), have caused the divergences in the data. There are different styles of compounds found across Peranakan Chinese in Asia. To avoid any dissimilarities, the study was also limited by the sources as very few sources provide relevant data on Peranakan Chinese cuisines of Malacca. Thus, the study can yet be explored with different cookbooks or different cuisines.

5.6 Future Research

The study has shared several limitations present. The limitations though necessary, there is still room for several other attempts in furthering this study's intention. The suggestions for future study can be focused on other methods of data collection. This study was a case study, and the collection data methods were from researcher's observation, qualitative documents and audio-visual materials. Future studies are entitled to look further into interviews and questionnaires administered to target locals' perceptions on the compound words acknowledged. Better yet, and ethnography study can be done to gain deeper understanding on Baba Malay and Peranakan Chinese culture.

Besides that, upcoming studies can also include newer, relevant techniques on theoretical frameworks. For this study, the used frameworks were suitable. Nonetheless, different research designs may imply appropriate frameworks. Next, the study focussed on Baba Malay compound words, solely. The linguistics research can further look into Baba Malay's language components besides only compounds. Hence, future studies could look into Baba Malay words in not just cookbooks but also online materials which happens to have greater scope of data. Furthermore, the data collected are lesser than expected. The following studies could target more data that focuses on word formation in general instead of just compound words.

5.7 Conclusion

On the whole, this study has given a new knowledge on the compound words of Baba Malay comprising of both Malay and Chinese languages. This have also created awareness on the cultural importance of the Peranakan Chinese culture, tradition and language. the main objective is to identify the linguistic structure in terms of compounding in Baba Malay, as well as to cultivate the importance of Peranakan Chinese

culture as part of Malaysia. Upon the analysis of the findings, the study has set a perimeter towards the uniqueness of the Peranakans' culture which proves to uphold many cultures along with its own. It is a unique treasure for Malaysia to note the cultural entanglement between the Malay and the Chinese to be merged in the community of the Peranakan Chinese. Therefore, this study carries its importance in terms of linguistic understanding to help establish this interesting culture.

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