CHAPTER FOUR
FINDINGS AND INTERPRETATION

4.0 Introduction

This chapter deals with the results of a quantitative comparison of the borrowings found in the four genres. The loanwords described in Chapter Three was analysed on the basis of loanwords and borrowed phrases in the four genres and semantic domain. The comparison was based on four sets of data representing the four genres as follows:

1. Local News - 208
2. Education News News - 29
3. Entertainment News - 120
4. Sports News - 20
Total - 377

The four sets of data were classified and statistically tabulated according to the following criteria: the processes of borrowing, the types of borrowing resulting from these processes and which genre and semantic domain has the most borrowings. The data obtained is discussed as follows based on these research questions given below:

1. What are the domains of loanwords or borrowed phrases in each genre of the printed news media?
2. Which genre has the most borrowings?
3. What are the possible reasons for borrowing?
A. Findings and Interpretation

This section of this study will discuss lexical items used in The New Straits Times and The Star. The functions of the lexical items that have been used in The New Straits Times and The Star will be discussed in several categories.

The first section looks at loanwords in the corpus with reference to the kinds of items borrowed. The second section deals with overall findings.

The third section further organises the findings within the semantic domain with regards to words with denotatively no equivalents such as words related to Islam, Malaysian Titles, Malaysian Culture and Tradition, Food and Drinks, banner words or lexical shifts, and extended semantic range (see 2.2.2 - c). These sections on Malaysian Titles, Malaysian Culture and Tradition, Food and Drinks in 4.2 are also discussed in greater detail under semantic domains in section 4.3. This section also looks at distributional profile of words in one genre: Entertainment News. It also gives the reasons why borrowings take place in this area. These sections help interpret the use of loanwords in their context of use.

The fourth section looks at the results from the semantic domains which studies borrowings in the semantic domains (for example, Clothes) and sub-domains (for example songket and sari). It also looks at the extent of borrowing in each semantic domain and on similarities and differences and reasons for borrowing.

The sixth section discusses the reasons for borrowing in the four genres in the newspapers.
Finally, the seventh section gives a brief conclusion on the findings and interpretation of borrowings in Malaysian newspapers.

i. Loanwords in the corpus

The distribution of words according to the genres in the newspaper is shown in Table 4.1 below.

<table>
<thead>
<tr>
<th>Genres</th>
<th>Total number of Items (Items)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sports News</td>
<td>20</td>
</tr>
<tr>
<td>Entertainment News</td>
<td>120</td>
</tr>
<tr>
<td>Local News</td>
<td>208</td>
</tr>
<tr>
<td>Education News</td>
<td>29</td>
</tr>
<tr>
<td>Total</td>
<td>377</td>
</tr>
</tbody>
</table>

Table 4.1

Total Number of Borrowings from the Four Genres

As stated in Chapter 3, the total number of loanwords in the corpus is 377. As shown in Table 4.1, a more detailed analysis of the data revealed that the number of Loanwords in the Local News section is 208 and it exceeded the amounts in the Entertainment News section: 120, Education News section: 29 and Sports News section: 20. This distribution is understandable in view of the fact that the Local News section involves a great deal of stories about the people and their activities. Perhaps this is also due to the very urgent time constraints on the part of the writers.

There seems to be a large number of local or foreign words that are imported without any modification into English. The large number of local words in this section suggests the importance of the convenience factor, which contributes to borrowing. Haugen (1950) and Hockett (1958) posit that words taken intact from one language into another
cannot be considered a borrowing. However, the researcher agrees with Heah (1989) that unassimilated loanwords are the beginning stage of the borrowing process. For example, rendang, belacan, poh chai, kabbadi and others. It is also significant to note that the 208 unassimilated loanwords in the Local news section are more than in all the other three sections. This vast difference is in order to convey messages to the masses where arts, concepts and social communications are involved. Here the use of loanwords can best carry meanings shared by Malaysians.

4.1 Overall findings of Borrowings in this Study

Words like istiadat meletak air kerja, pasar malam, feng shui, istiadat khatam quran, hantaran mahar, and others are synonymous with the Malaysian lifestyles and hence do not have English equivalents. Likewise, words such as kampung, parang, sarong and others entered the English language when both languages came into contact during the English colonial period in this region. These borrowings reflect the Need-Filling Motive as suggested by Hockett (1958). In addition many local and foreign words, especially from Malay, do not lend themselves easily to assimilation, as these concepts and ideas are foreign to the English world. For example, Malaysia Boleh, Rukunegara, bersanding, nasi lemak, roti canai and others. On the whole, the distribution of the corpus items in the various loanword categories and genres may be reflective of the patterns of loanword occurrence in the English language.

The Local News section has the largest number of items in each category indicating that the contact between English and Bahasa Melayu is much closer in this section than in the other three genres. As shown earlier, the results of this close contact are also reflected in the fact that it has 208 or the highest number of Loanwords, out of 377 items.
However, it is significant to note that the Local News section makes greater use of the processes of importation (Haugen, 1950) than the Education News and Sports News Sections. Entertainment News has an average amount of lexical borrowings, namely 120 of the total corpus. This is clearly shown in Table 4.2 below. Only 31.3% of the items in the Entertainment News section are loanwords as compared to 55.9% in the Local News section, 7.6% in the Education News section and 5.2% in the Sports News section. Significantly, the Local News section has the highest percentage in this category with Entertainment News section in second place. This could be an indication and as observed earlier that the Local News and Entertainment News sections contain more culturally localised concepts and ideas and more conscious attempts are being made to borrow these concepts and ideas in the English language as a form of acculturation.

**Table 4.2**

<table>
<thead>
<tr>
<th>Genres</th>
<th>Total number of Items</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sports News</td>
<td>20</td>
<td>5.2</td>
</tr>
<tr>
<td>Entertainment News</td>
<td>120</td>
<td>31.3</td>
</tr>
<tr>
<td>Local</td>
<td>208</td>
<td>55.9</td>
</tr>
<tr>
<td>Education News</td>
<td>29</td>
<td>7.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>377</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Words in relation to Islam are fast gaining popularity in the English language newspapers as it is assumed that most Malaysians are familiar with these terms. Words associated with culture and tradition are also being used widely as these words will help convey the meaning as clearly as possible in its context of use. Although standard English has been set as the norm, the use of local languages is inevitable validating what Dako (2002:54) says of Ghanaian English. Dako (2002) states that however much we would like to ‘eat
rice and beans it will still be waakaye to all'. Therefore, borrowing is a resultant trend; when languages come into contact as there will be words taken from one language into another. Subsequently, this should be viewed positively as language creativity than as a mistake as pointed by the West African Examination Council (Dako, 2002).

To convey meaning quickly the use of Malay loanwords is accepted in referring to various items in a programme. These include dances, musical shows and songs, which have become a part of the cultural heritage of Malaysia. So as not to lose our cultural identity in this age of computers, the age-old cultural traditions are expressed in ethnic terms borrowed into English. Furthermore, out of the total number of borrowings; in the Entertainment News section: 49 out of the 120 are devoted to television programmes. This may indicate that when it comes to Entertainment News through television, all viewers easily understand the Malay language, which is used to describe the programmes. The borrowings account for 40.5 percent out of the total of 120 borrowings in this section (Table 4.3). Mutual understanding of culture among the various ethnic groups is also seen in the nature of loanwords. For example, both Malay and Indian arts are performed in one show.

In summary, it can clearly be seen that, there is still a greater preference for borrowing words directly into English rather than giving native equivalents or morphemes, which can substitute for them. In this way the emotional and cultural loading is not lost (Baskaran, 1987). It can be concluded that in future to understand ME it is not only important to learn or know a little ML but it is important that one should also be familiar with concepts from other vernacular languages. We have come to the end of our
discussion on general findings with regards to sociocultural perspectives and semantic domains.

4.2 Loanwords and Borrowed Phrases in the Four Genres

The kinds of loanwords and borrowed phrases found in each genre are studied in relation to sociocultural perspective.

4.2.1 Words which have no English Equivalents

The loanwords in this section relate to words found in institutions unique to Malay speaking Southeast Asia as discussed below (Lowenberg, 1991).

4.2.1.1 Words related to Islam

The increasing influence of Islam incorporated into ME of Islamic terms earlier borrowed into Malay from Arabic and nativized phonologically to varying degrees (Lowenberg, 1986).

Islam is the religion which all Malays profess and which has become an extremely powerful force in contemporary Malaysia. The year 2002 has seen more Islamic influence in the South East Asian regions and with this Malaysia is no exception. Therefore terms that refer to the Islamic ways of life have become household words with most Malaysians.

The terms *akad nikah, imam, zakat fitrah, Maghrib, halal, wakaf, qariah* and *isyak* are the Islamic terms that were borrowed into Malay from Arabic. For example,
(1) "They are recommending that the objectives of increasing *qariyah*, increasing income to the mosque *wakaf*, and economic revitalisation could be achieved."

(The New Straits Times, 29 July 2002)

Whereas, the terms referring to Islam, *doa selamat*, *kenduri*, *sura* have originated from Malay. There are no equivalent words in English that could give expression to these Islamic concepts. In the examples above, all the items appear in italics in the original news articles and no glosses were provided in these articles for any of them, indicating an expectation that their meaning should already be understood by the target readers, namely Muslims in the country.

The term *halal* cannot be written in English as 'lawful' (with reference to food) as the word 'lawful' cannot depict the emotional loading (Baskaran, 1987) that comes with 'halal'. These words mentioned above fall into the unassimilated loanword category. Zaidan (1994) claims that the use of the Islamic terms relate to the awareness of the Muslims towards their present need in understanding Islam better. Hence, the sentiments of the target readers are therefore taken into consideration by using Arabic and Malay words relating to Islam. The terms *sulh*, *fasakh*, ta’liq and *khul* indicate the use of Islamic borrowings in reporting divorce cases in the English newspapers.

For example,

(2) "In one particular case, a judge insisted that both parties settle the matter with *sulh* or mediation."

(The New Straits Times, 1 August 2002)
(3) "In Federal Territory, although these counselling sessions apply to a section 47 divorce and not other types of divorces (fasakh, ta'liq, khul), in practice however, as the religious department is the first point of contact for many women, they are often informed that they have to go through counselling sessions before filing for divorce, regardless of the type of divorce application".

(The New Straits Times, 1 August 2002)

The use of these words shows the borrowings of the Islamic language in Malaysian English language newspapers. It also indicates their awareness of the proceedings of a case in relation to an Islam. In this way neither party is cheated from the outcome as,

(4) "This cannot be challenged on the grounds that it seems unfair as it is God's law, as stated in the Quran. There is hikmah (benefits) behind these principles".

(The New Straits Times, 1 August 2002)

That is the ability to relate to religion with contemporary use of the English language as indicated by the Need-Filling Motive.

4.2.1.2 Malaysian Titles

The Malay titles are conferred by the Malay rulers. Malay titles are customarily borrowed or shifted into ME to foreground the status of individuals with high rank (Lowenberg, 1991). The English title ‘king’ and ‘queen’ often refers to the Malaysian heads of state and they are also mentioned in English language press by their Malay title, ‘Yang di-Pertuan Agong’ and ‘Raja Permaisuri Agong’ as in

(5) The adat merenjis air mawar (blessing ceremony), led by Yang Di-Pertuan Agong Tuanku Syed Sirajuddin Syed Putra Jamalullail and Raja Permaisuri Agong Tuanku Fauziah Tengku Abdul Rahman, was televised live by local television station ntv7.

(The New Straits Times, 28 July 2002)
Another Malay title is Datuk as in

(6) MIC president and Works Minister Datuk Seri S.Samy Vellu will host a private dinner for all the stars at a hotel in Kuala Lumpur on Friday..

(The New Straits Times, 24 July 2002)

We also have Tan Sri, Datuk Seri, Datin Seri, Tengku, Tuanku, Datuk Paduka and Tunku.

These titles, which have been conferred by the Malay rulers, in the research's opinion, cannot be replaced just as the title 'Sir' conferred by the Queen of England to her subjects as they are not suitable and out of context.

Subsequently, 'Datuk' cannot be replaced by 'Mr.' in English as what The Straits Times of Singapore newspaper has done. As in the examples taken from New Straits Times (Malaysia), 6 August 1983 and The Straits Times Singapore 6 July 1983 (cited in Lowenberg, 1986):

(7) '...the communists were using the names of Dr Burhanuddin and the late veteran politician Datuk Ahmad Boestamam in their recruitment drive'.

(New Straits Times (Malaysia), 6 August 1983)

(8) '... the plan to use names (sic) of Dr. Burhanuddin Al-Hilmy and Ahmad Boestamam was designed to confuse people... Dr. Burhanuddin was the leader of the Pan-Malayan Islamic Party...while Mr. Boestamam was a left-learning politician'.

(The Straits Times (Singapore), 6 July 1983)

The use of 'Mr' can cause confusion among Malaysians about someone's status or title, because 'Mr' could refer to anyone and does not indicate whether a Malay ruler had conferred the title. Malaysian writers use 'Datuk' to show that certain titles have been
conferred by a Malay ruler. Furthermore, there are no relevant substitutes found in the English language. Therefore the use of the Malay titles used in the sentences above are correct and meaningful to the Malaysian context and thereafter whoever uses the name has to use it with the title conferred by the Malay rulers.

Malaysians are a multiracial and multicultural people who not only have unique Titles but they also have a rich tradition and culture. How are Malaysian cultural and traditional terms used in the media? Culture and tradition are significant parts in any society as it is the core of its very existence.

4.2.1.3 Malaysian Culture and Tradition

Festive Day Terms, giving official status to predominantly Malaysian religious holidays from all races, subsequently, imply identification of all of Malaysia with it. Other vital areas of Malaysian Culture and Tradition are clothes, festivals, traditional games, theatre, weddings and musical instruments. These are discussed in the following sections.

a. Clothes

In addition to the uses of transferred lexical items referring to institutions with characteristics unique to Malay-speaking Southeast Asia (Lowenberg, 1991), words that are related to Malaysian cultures and traditions are customarily borrowed to represent a variety of culture in Malaysia. These terms too are classified under the unassimilated loanword category. As in examples kain songket, songket samping, baju Melayu are Malay traditional costumes and these words do not exist in English.
(9) “Tengku Abdul Rahman, dressed in a light-yellow baju Melayu and a yellow songket samping, was ushered into the mosque by the Deputy Minister in the Prime Minister's Department Tengku Datuk Azlan Sultan Abu Bakar”.
(The New Straits Times, 26 July 2002)

(10) “Earlier in the day, he presented 13 trays of gifts including duit hantaran of S$29,000 (RM66, 666), jewellery, prayer items and kain songket”.
(The New Straits Times, 26 July 2002)

(11) “When the Indian man offered to mend it, she declined by saying, “Love means never having to sew your sari!”
(The New Straits Times, 25 July 2002)

Traditional costumes are divided into Malay, Chinese and Indian attires. The Malays and Indians use their traditional costumes in their everyday activities unlike the Chinese who seldom do. Hence, no examples were found in the newspapers for the two weeks of study on Chinese traditional costume. On the other hand, words relating to Malay and Indian costumes are more evident in the newspapers. In fact, the Indian word sari (11) has been used in a proverbial manner in figurative language.

Therefore, the use of these Malay and Indian terms is applicable to give clear explanations about the traditional costume. According to Platt, Weber and Ho (1980), international dress designers have made some items of clothing, particularly for women, well known throughout the world. Women outside the region where the particular garment originally comes from are usually familiar with words such as, sari, songket, sarong and batik, but there are other words such as the East African chitenge, a full length cloth wrap, which is used mainly in the region. This could be an unfamiliar term just as is tapis, a ceremonial skirt used in certain parts of Indonesia only. For example,

(12) Of particular interest were tapis, or ceremonial skirt-cloths, once worn by the Lampung aristocracy.
(The Star, 20 July 2002)
b. Festivals
Loanwords, which relate to traditional festivals, religious observances and celebrations, are common. They vary according to cultural traditions and religious beliefs.

Festivals play a vital role in the lives of the eastern people, who hold on dearly to tradition and custom. This area has its share of loanwords. In Malaysian English Hari Raya, and Deepavali are festivals celebrated by the Muslims and Hindus respectively.

Festive day terms are another common occurrence in the English language newspapers, for example,

(13) “A few days before Hari Raya, Pauziah asked her husband, “How many types of cakes shall we make, dear?”
(The Star, 25 July 2002)

(14) “During Deepavali a few years back, Corina Bhatt noticed that a large number of items used to fill large hampers were, in her words, “a lot of junk food”.
(The Star, 24 July 2002)

The use of festive day terms such as Hari Raya and Deepavali denotes the use of local words to describe festivals. If it were used with an equivalent it would be ‘festival day’ and ‘festival of lights’ respectively, which definitely would not give the real meaning of ‘Hari Raya’ or ‘Deepavali’.

c. Traditional Games and Theatre
Words for special regional games and theatre have become loanwords as their concept and purpose may not have been exactly the same as a related English game, volleyball or puppet shows.
Traditional games or art forms are also written in Malay to convey the concept quickly as in gasing (top), sepak takraw, sepak raga, tarik upih, hadrah, dondang sayang and wayang kulit (shadow play).

(15) “He cited the case of how wayang kulit was no longer performed in Kelantan and the excesses at the Anak Bukit and Pendang by-elections as examples of how Malays were losing their traditional culture”.
(The New Straits Times, 30 July 2002)

(16) “I can’t play sepak takraw today. I’ve hurt my foot.”
(The Star, 25 July 2002)

(17) “He said both schools signed a memorandum of understanding to form a partnership and hold programmes like traditional games such as kite flying, sepak raga and tarik upih and keropok lekor making.”
(The New Straits Times, 1 August 2002)

(18) “The traditional performances start off with hadrah, dondang sayang and an Indian classical dance tomorrow at KL Tower from 11 am to 12.29 pm.”
(The New Straits Times, 2 August 2002)

d. Weddings and Musical instruments
In Malay weddings, there is a special function called ‘bersanding’ to show the guests attending the wedding ceremony the bride and groom who would receive blessings from relatives and friends. This word also does not have equivalent words in English just as, traditional musical instrument and other traditional village equipment don’t. These are also written in Malay, Chinese or Indian languages or even in foreign languages as in tabla, yanayin, dholak, veena, mridangam, kovil neelam, sitar, cong and moorsing.

(19) ‘They display at their shop the sitar, violin, veena (stringed instrument), mridangam (drum), tabla, dholak (drum), Indian flute, harmonium (keyboard), tambourine, kovil neelam (drum), bongo, congo, and even the moorsing (Indian harmonica)”.
(The Star, 3 August 2002)
The examples above are either italicised or the glosses are provided in the original article. This is easier for the reader to understand what they are. Some have gained international recognition while others are very culture-specific hence not known widely. Here, the question of intelligibility arises as to who needs to know. To make sure that readers know what they read the English language newspapers in Malaysia use loanwords from the various cultures.

As Preshous (2001) notes it cannot be assumed that all readers understand the borrowings used, therefore translations are given in parenthesis: bersanding (Sitting in State ceremony), air mawar (sprinkling of scented water), veena (stringed instrument), tabla (drum), yangqin (hammered dulcimer), awl-shi (Cantonese – to defecate). Example,

(20) Mellow and harmonious are the qualities of the Chinese music instrument called the yangqin (hammered dulcimer) and it rightfully deserves to be the focus of attention.

(The Star, 23 July 2002)

4.2.1.4 Food and Drinks

According to Richards (1979) words are usually borrowed to fill lexical gaps. An area where loanwords from the New Englishes have become practically ‘universal’ (Platt, Weber and Ho, 1980) is the area of food, drinks and cooking. Sophisticated hostesses, not only in English-speaking countries but all over the world, may prepare nasi lemak ‘rice cooked with coconut milk and served with chillied anchovies’ (from Malaysia), tandoori and naan (from India) and mahi and polow (from Iran). There are, of course, a number of words relating to food, which are widely used in New Englishes in a particular area but less known among speakers of other varieties of English. This gap has been narrowed these days with swift travelling, and cable television where you can watch
Keith Floyd in many parts of the world preparing dishes from around the world. The availability of various types of food at restaurants and hotels is another reason for familiarity where once food from another region was not known to all English-speaking communities. However, there may be words which are unfamiliar as in Platt, Weber and Ho’s (1980) study but with the reasons put forth above lexical gaps between New Englishes have been reduced.

There are certain words, which have no denotatively equivalent terms in English vocabulary but exist in the Malaysian context. This would also apply to words such as kuih lapis, ikan bakar, nasi briyani, tandoori, mahi, and polow, coponata, salsa and nasi lemak. Here, we notice that the cuisine has gone international. For example;

(21) ‘Most of us would have probably heard about the inconspicuous food stall, Gerai Seri Menanti behind Istana Negara, which serves the best ikan bakar (grilled fish) in the city.

(The Star, 26 July 2002)

(22) “It is served on grilled vegetable coponata and smoked tomato salsa.”

(The Star, 31 July 2002)

The Malaysian and foreign names for several indigenous dishes in local and other languages are found in English newspapers in Malaysia. The terms nasi lemak (Malaysian), murtabak (Malaysian), teh tarik (Malaysian), polow (Iran), mahi (Iran), tofu (Japanese/Chinese), tandoori (North Indian), Chicken Pongteh (Portuguese), kibbeh (Arabic) are several indigenous condiments and popular dishes in Malaysia. There are no pre-existing words that are accurate to the Malay or foreign words. If the English word is used, it needs a long phrase to explain the terms, for example:
"To appease our hungry stomachs, we had *nasi lemak* and *mee goreng* at Saujana Café – a cozy little canteen near the entrance."

(The Star, 20 July 2002)

*Nasi lemak* – rice that is cooked with coconut milk and other ingredients like ginger. Probably it takes a few lines to explain the term. This redundancy is against the features of newspaper writing that must be clear, concise, simple and accurate; and the need to be understood by every one. Therefore, the writer tends to use non-English words to maintain the connotative meaning.

Lowenberg (1991) points out that words that are in line with Malaysian cultures and traditions are borrowed and shifted in ME to represent the different cultures in Malaysia. Some of the areas from the findings of this study are indicated in the following paragraphs.

The tourism industry is another factor that has created the need to borrow especially words or phrases denoting food and drinks. Furthermore, as Malaysia has entered the international scenario it has not only made itself known to the world in respect to its existence but incidentally used words and phrases from its local languages to add flavour to its unique culture and racial composition. With the coming of science and technology the country faced a lack of expertise (white collar jobs) internally, hence it has had to bring in expertise from abroad. Hence, in order to cater for their palatial needs, foreign food and drinks were brought into the picture. The situation may have been different during Lowenberg's study (1991) when only Malaysian food and drinks were evident but today the scenario has entirely changed, the cuisine has gone international. Subsequently, new words and phrases have been used and these are evident in our English newspapers.
for example *sushi* (Japanese), *tomyam* (Thai), *mahi* (Iran), *tandoori* (north Indian), *polow* (Iran) and others. Previous studies too have seen this incidence but the number of countries (before only Malaysian but now Thai, Japan, Iran, India, China, French, American, Italian and others, see Appendix 4) involved was limited.

Now it can be concluded that not only is there the tourism industry that has enhanced the use of these words and phrases but industrial expansion has played a part too. The political and economical stability too has enticed foreign investors to the country and therefore the need has arisen to introduce words or phrases from foreign languages where there are no denotatively equivalent words in the borrowing language (Lowenberg, 1991) and this is seen in the use of local or foreign words or phrases borrowed into English to describe them. Examples; *ikan pari* (stingray)—*ikan bakar, sotong bakar* (grilled squid) and others. For example,

(24) “Not wanting to smell like *daging salai*, we sat as far away as we could from the grill. Eve pointed out that the grilled *ikan pari* (stingray) marinated with spice and chilli paste is a must on the list. In addition to the stingray, we also selected other fish like *ikan siakap*, including *sotong bakar* (grilled squid) and prawns”.

(The Star, 26 July 2002)

(25) “Some of the Portuguese dishes offered are *Curry Mullu*, which is a mild-tasting saffron curry with home-made fish balls and brinjals; *Sambal Kapitan*, a thick sambal with chicken – very spicy and hot; *Pimenta* (pepper) and spices like *jintan manis* and *jintan puth*; *Sayur Asin Curry*, which is a sour fish curry with different vegetables; and *Chicken Pongteh* (Portuguese-style), which is chicken cooked in a mild and thick bean gravy”.

(The Star, 3 August 2002)

(26) “Go for Mediterranean by trying the famous grilled lamb *kebab, seabass ratatouille, and paella valenciana and tarragon salmon*, among others”.

(The New Straits Times, 30 July 2002)
(27) "The chilled, curdly tofu burst upon the palate, with layers of flavours slowly released, first the fragrant sesame, then the slightly sweet stock, the delicate tonburi and the tingly wasabi".

(The New Straits Times, 3 August 2002)

These are some of the examples found in the newspapers.

The words used to depict food and drinks in Malaysia do not only have the influence of native languages but are also influenced by foreign languages. One reason could be because there is a big group of foreigners residing in Malaysia.

4.2.2 Banner Words or Lexical Shifts

However, the impact on English of the ascending status of Bahasa Melayu is more evident in 'lexical shifts' (Richards, 1979:14), where Malay words replace English words or phrases which are denotatively, but not connotatively, equivalent. The most striking of these lexical shifts are what Paine (1981:14) has called 'banner words': 'single words or phrase that are likely to induce a proposition by inference.' Examples of such words in Malaysian English are *Malaysia Boleh, Jalan Gemilang* and others, which trigger in most Malaysians a complex set of values and associations that call for determination and identity for a progressive Malaysia.

These words discussed above fall into the category of Banner Words (Paine, 1981). In Malaysian English, banner words are frequently borrowed from Bahasa Melayu, the official language. One common example is the use of the Malay word *Merdeka* for Independence,

(28) "There will be a nationwide countdown on the eve of Merdeka, and there will be seven chants of Merdeka at midnight".

(The New Straits Times, 27 July 2002)
For the Malaysians this word signifies not just independence (31 August 1957) from colonial rule. It evokes the entire concept of Malaysia nationhood with the language of the ethnic Malays and possibly the first Prime Minister calling out Merdeka, Merdeka on the first night of independence. In contrast, the English equivalent independence would be denuded of these enriched and enriching collocations (Lowenberg, 1991). However, the borrowings from the official language involve deeper connotations to the people and their local experience.

Another popular example is the slogan Malaysia Boleh, the slogan for Malaysians to move towards achieving the best for themselves and the nation at large. Sometimes it can be used cynically to show disappointment towards the attitude of the people who break the laws deliberately. The example below reflects this.

(29) "As a New Straits Times article put it: "A zoo? A bird park? An aviary? No. Just Malacca’s historic old town. According to Mansor Sudin, director of town planning and building control in Malacca, the birds’ nest houses are illegal. But of course, since this is Malaysia Boleh!"

(The Star, 3 August 2002)

Banner words are part of the culture of what makes Malaysians unique imparting into the English language the associations, concepts and ideas that are distinctively Malaysian plus contributing to the shared aspects of Malaysian linguistic and cultural meaning.

4.2.3 Extension of Semantic Range

The extended semantic range of kampung is noteworthy in (30) and (31), which doesn’t depict the scenario of the traditional Malaysian kampung or village as indicated by Lowenberg (1991). Here the examples give extended meaning in that today there is a variation in the use of kampung compared to what Lowenberg (1991) and Platt and

‘is a concept full of traditional Malay culture, i.e. it refers originally to a group of people living together in a small rural community in wooden houses, often built on stilts near the sea or waterways with (thatched) atap roofs’.

(Platt and Weber, 1980)

(30) Headmaster Sukran Hussain wants to change this belief by developing youngsters from his *kampung, Taman Jawa* in bowling.

(The Star, 27 July 2002)

Today, Taman Jawa is a modern housing estate where people live together irrespective of race or religion. It comprises normal terrace houses and not the typical Malay village houses far away from towns and cities. Although, the headmaster uses *kampung, he is referring* not just to wooden houses on stilts but to bungalows or terrace houses made of bricks in the housing estate.

(31) The *kampung* view chalets are luxurious by comparison. **Shaped like a kampung house,** each is equipped with toilet facilities.

(The Star, 27 July 2002)

(In old kampung houses, toilets were detached from the main house and built outside the house about 5 to 10 metres away)

From the researcher’s observation, modern houses with the most contemporary architecture are found in very rural areas of Malaysia for example, *Rancangan Kemajuan Tanah* in Selangor and rural areas in Rembau, Negeri Sembilan. The spelling of the word differs too that is in the Malaysian context it is spelt *kampung* but in the English version it is spelt *kampong*. (Allen, 1994:644). The word *kampung* is used to represent a Malaysian community even though, there may exist appropriate words in English, such as *village,* and *hamlet.* However according to Platt, Weber and Ho (1980:91)
"A kampung in Malaysian English expresses a different concept from a European village and it is more than can be expressed by the more neutral term small settlement. It is a closely structured community with a definite community life and feeling of belonging. In Singapore English, it is spelt kampong and, because of increased urbanization and high-rise living, is fast disappearing. It is often associated with a particular ethnic group".
For example,
  "She lived in a Malay kampong".
  "The temple belongs to a Chinese kampong".

Another instance of difference in this study compared to what has been pointed out by Lowenberg (1991) is the use of the word rakyat and its extended semantic range. Nowadays with the move towards peace and harmony, the use of rakyat has been at times replaced with ummah (Islamic reference meaning rakyat).

(32) "Today, a leader is someone who enjoys the confidence and trust of the ummah (the faithful)".
   (The New Straits Times, 20 July 2002)

Zaidan (1994) does discuss the use of ummah but he does not elaborate that it has been used more often now than before the mid nineties. Therefore, it can be said that there are more choices of words referring to the same thing compared to Lowenberg's study in 1991. It has been used to show concern for the people of Malaysia where the majority of the population are Malay Muslims. It is a link to bring awareness among the Malays that the government is sensitive to their needs hence the adoption of more serious Islamic concepts. The article describes the political leader addressing the public at large in Malaysia. This can be seen in the example below,

(33) "His Mesra Rakyat programme has been very successful as he personally attends to the public's complaints".
   (The New Straits Times, 20 July 2002)

The use of the word rakyat is mentioned by Lowenberg (1991) where he posits that this word has extended semantic range, which traditionally only referred to the rural Malays,
but in contemporary Bahasa Malaysia it refers to ‘the Malaysian people’. But today this word is sometimes substituted with *ummah*, as Malaysia wants to use Islamic terms. *Ummah*, however, refers to the Islamic segment of the Malaysian people unlike *rakyat* which covers the entire Malaysian people. For example,

(34) “Speaking to an audience of international Islamic scholars and academicians, Dr Mahathir pointed out that knowledge was a tool to empower the *ummah*.”

(The New Straits Times, 20 July 2002)

The borrowings discussed under the semantic range show that meanings change from time to time in view of the context of use and the changing needs of society over time. This also relates to how banner words (Paine, 1981) are viewed with the passing of time. In a multicultural and multiracial country like Malaysia there is an abundance of culture present. However, culture of foreign countries too has been accepted as it makes the culture of the present society even more distinct and richer. Hence, the borrowing has been shifted into a variety of ME depicting the various cultures and people.

4.2.4 Distributional Profile of Words in One Genre: Entertainment News

Entertainment News is the genre with the second largest borrowing in the entire corpus. The borrowings total to 120 loanwords with 31.3% from the total of 377 loanwords. The loanwords in this category are on food, dances, television programmes, musical and songs. Malaysians are generally warm people and always have time for entertainment, hence the large number of loanwords in the corpus.

An interesting development is seen in the area of entertainment in Malaysia today. In the analysis it has been found that Malaysians today are becoming more culture sensitive people. They have learnt to value art in its various forms. By and large, not
only has culture been narrowed into the basic everyday use of music, dance and television but it has introduced ideas from the old and new world of music. It has also gone into the depth of culture and in the hope that it will help inculcate the love for the arts and in line with the Philosophy of Education News (Appendix 6), which posits a wholesome growth of an individual. Just as the country is still thriving to achieve a scientific and technological status thus it is important that the arts too should grow hand in hand to build a balanced society. This balance is viewed from both the mental and the physical aspect. Now with the trend of borrowing from the official language, ME has become an extraordinary variety of English in its own right.

CULTURAL PROGRAMMES

<table>
<thead>
<tr>
<th>TELEVISION PROGRAMMES</th>
<th>DANCES</th>
<th>MUSICAL</th>
<th>SONGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>News</td>
<td>Prana</td>
<td>Gamelan</td>
<td>Dondang Sayang</td>
</tr>
<tr>
<td>Cinema</td>
<td>Sadhana</td>
<td>Orchestra</td>
<td>Hadrah</td>
</tr>
<tr>
<td>Documentary</td>
<td>Moksha</td>
<td>(International)</td>
<td></td>
</tr>
<tr>
<td>Musicals</td>
<td>Bharatanatyam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cooking Programme</td>
<td>Varna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sports News</td>
<td>Terinai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drama</td>
<td>Tari Saman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cartoon</td>
<td>Legong Kraton</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talk Shows</td>
<td>Renggong Manis</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As seen from the category on cultural programmes television has also been included. Television programmes today have a variety of shows from our own internal production and external ones too. It not only has news and movies only but also documentaries, musicals, cooking programmes, sports, drama, cartoon, and even talk shows. These programmes include the Malay, Chinese and Tamil (other Indian languages) languages with many programmes in English. There are the local and foreign situational comedies, news, and talk shows in English.
It is however, important to note that the television programmes are mentioned in the Malay language in the English newspapers irrespective of the programme being in English, Chinese or Tamil. For example,

(39)  

<table>
<thead>
<tr>
<th>Television Programmes</th>
<th>Number of times</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buletin Pagi</td>
<td>19</td>
<td>15.7</td>
</tr>
<tr>
<td>Kelab Disney Malaysia</td>
<td>3</td>
<td>2.5</td>
</tr>
<tr>
<td>Remaja</td>
<td>3</td>
<td>2.5</td>
</tr>
<tr>
<td>Buletin 1.30</td>
<td>6</td>
<td>5.0</td>
</tr>
<tr>
<td>Panggung Sabtu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buletin Utama</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Majalah 3 (live)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Enaknya Neptune</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As seen from the analysis in table 4.3 below on television programmes, they comprise almost half the words borrowed in the entertainment section - loanwords out of 120 in the entire corpus and with a percentage of 40.5 in the entertainment section.

Table 4.3

Total Distribution of Television Programmes in the Corpus

The language used in the English newspapers has become very Malaysian in conveying a message to its readers whether they are Malaysians or foreigners. Therefore the official language has been the chosen mode of communication to the masses. Television is found in all homes, as it has become an essential item and not a luxury anymore. The types of programmes cater for people from all walks of life and it also provides for both the old and the young. Hence, the use of borrowing is welcomed by one and all.
Another important aspect of cultural programmes is traditional dances, which have also been in the Malaysian scenario. Dances are a popular kind of entertainment where a person can indulge in or watch performances by local and foreign artistes. They may be performed with specific dance themes in mind, Prana, moksha, sadhana and others. All Malaysians and tourist alike admire these performances. Malaysians today have the opportunity to watch the performances at the Town Hall and Civic Centres. They have learnt to appreciate live dance performances even though there are video compact discs available to watch dances, movies and others. With the advent of tourism there are also dances from across the straits, Indonesia that is rich in its cultural heritage. The dances are part of Balinese and Acheh tradition. These dances are appreciated by one and all at special events carried out in the capital, Kuala Lumpur. They are understood in their original form with no change in spelling or whatsoever. These words on dances will not be appreciated or understood as much as they are in their original form if English translations are used. Now, we move on to discuss Malaysian culture, specific to dances, music and songs with reasons why borrowings occur here.

4.2.4.1 Malaysian Culture

There are a variety of local arts and they are found in these areas in the English newspapers.

1. Malay — Terinai
2. Chinese — Music
3. Indian — Traditional dance, Bharathanatyam — Lokanatha
4. Indonesian — Bali and Acheh dances

a. Dances and the Reasons for Borrowing

1. Bharathanatyam
2. Prana
3. Sadhana
4. Moksha
5. Varnam
6. Terina
7. Variasari
8. Tarian Renggong Manis
9. Legong Krai
10. Tari Saman

The dances here reflect on Malay (Perlis), Indonesian (Bali and Aceh) and South Indian (Tamil) fine arts which now can be recognised by all Malaysians irrespective of their ethnic origin.

i. Malaysians are artistic people and they have learnt to appreciate dances from all ethnic groups and also from other countries. In the researcher's opinion, this may be a contemporary way of expressing unity, which has not been looked in any earlier studies in detail. Dances from the various ethnic groups as mentioned above come together on a night where people from different spheres of life are present. This apparently says a lot about how Malaysians of today can be viewed. The researcher would categorise them as very broadminded people who have developed a love for the arts in various forms and shapes. This will definitely pave the way to a wonderful, rich cultural lifestyle and a variety of English, which is exclusively Malaysian.

ii. It cannot be denied that Malaysians have integrated their lifestyle well as depicted by these traditional performances as in hadrah, dondang sayang and an Indian classical dance, all performed in one programme at Kuala Lumpur Tower.

(40) His years pursuing a Performing Arts degree at UK's Middlesex University were marked by well-received shows – his farewell Prana (1995), the interim Sadhana – A Spiritual Journey (1996) and the homecoming Moksha (2000).

(The Sunday Star, 28 July 2002)
iii. Although the dancer had pursued for a degree in the United Kingdom but the shows held onto the original traditional names ‘Prana’, ‘Sadhana’ and ‘Moksha’. He even performed at the Royal Albert Hall, which is one of the most prestigious places to be in, and even though it was in a foreign country but the original names of the dances were used with no changes in spelling. These concepts of the Indian dances have been given a universal appeal hence unique in its own way.

iv. Entertainment in the home or for business purposes is almost an every day practise. This is another very vital reason why borrowings take place in this section. As it relates to the people and things familiar to them. Therefore expressed in their own and distinctive way in the English language newspapers.

b. Music and the Reasons for Borrowing
i. Gamelan is an accepted word in the English language and has been in use for a very long time. It is believed that only with the use and contact with this music will a person be abl to appreciate and understand it. On the other hand, if it is not used it will become a new word in Malaysian English and classified as New English as a person might be unfamiliar with it. Here the notion of intelligibility plays a vital role in use of these words, whether Malay and Balinese influence the décor and gamelan music,
which fills the air. The natural touch is given with the use of local languages and it bears familiarity for those who read the article.

For example,

(43) Built to blend with the ecological environment, The Andaman has 180 deluxe rooms and seven suites. The architecture incorporates traditional Malay elements while the furniture and décor have Balinese influence. Lilting piped-in gamelan music filled the air during our stay.

(The New Straits Times, 27 July 2002)

ii. Musical instruments seen in the newspapers are surdo, tabla, taviel, gendang, kompong, djembe and others. A mixture of various musical instruments from around the world shows that when culture and language are in contact then new words will arise in both English speaking countries and non-English speaking ones. It may be a feature of the New Englishes or one, which has already penetrated the inner circle (Kachru, 1990). For example;

(44) Instruments played included the Brazilian surdo, Indian tabla and taviel, kompong and gendang, the Chinese drum, the Trinidadian steel pan, the African djembe/talking drum and other common household items.

(The Star, 3 August 2002)

(45) Among the performances are Rebana Kencing, Gordang Sembilan, Musik Bamboo and Hamdolok.

(The Star, 2 August 2002)

iii. Performances in the theatre bring about an awareness of the importance of music, which is associated with appreciation and prestige.

iv. There is a variety of musical instruments from India, Africa, Brazil, and also local Malaysian ones used in the performance.
Today this music is seen in modern Malaysian environment such as in nightclubs and pubs. This 'rojak-style' use of different musical instruments has brought the world of musicians and inadvertently music lovers closer together. For example,

(46) But the rojak-style of commercial music continued to dominate as 'fun pubs' like Modesto's started becoming more and more popular.

(The Star, 2 August 2002)

v. The orchestra consists of international musical instruments (as seen above, in 44 and 45) from all over the world. In the researcher's view, this exposure could be due to travel with regards to tourism, studying of the arts in foreign countries, the interest of the music lovers which draws the different types of music from one country into another. Another reason could be the interest in the creation of an orchestra, which has universal appeal and contemporary music. This may also be a new approach towards creating new music with the use of musical instruments from both local and foreign countries. The reader who is progressing with the world would be able to associate the original names of the instruments or understand them from the meanings given in brackets. The world of music has transcended continents and is seen in many parts of the world today. People are exposed to various kinds of music and this is another very important factor in music travelling across continents in seconds. The opportunity to see, learn, listen and enjoy music is very widespread and exclusive.

vi. It is special to see Malay and Indian dances being performed in one show. However, in the researcher's opinion it could be a step to bring unity to its people and this aspect has been evident for many years now, especially in formal occasions (for example, Independence Day, Visit Malaysia Year and others). Integration of traditional performances is a way of life of the people of Malaysia, and is a reflection of the fact
that they have learnt to appreciate dances from different ethnic groups. In this way they will be able to create a Malaysian culture rich in all kinds of art from both local and foreign culture and tradition. This truly represents tolerance amongst Malaysians, which is portrayed through their music. This is also an epitome of a stable and peaceful country with its entire people living in peace and harmony with their neighbours irrespective of caste, creed and race.

vii. The appreciation of other cultures and tradition too plays a part on the interest shown by most Malaysians who are exposed to or who come into contact with other Malaysians of different ethnic origin. Living in an environment with all kinds of music available is a wonderful and exceptional opening to understand and learn one another’s art, which few in today’s world can boast to experience. The borrowings therefore are needed to indicate the origin of the music or its instrument.

c. Songs and Reasons for Borrowing

Songs like music and dance is very special in Malaysia. There are a number of traditional songs, which are performed very regularly. As they are a symbol of pride and identity for being Malaysians. For example, hadrah and dondang sayang.

The borrowing of these words will allow the writer and reader to reflect on an undying culture, which they are both familiar with. This will further enhance the sense of pride as mentioned earlier. They relate to incidences that bring the old and the new to exist together to give a brand new identity to the Malaysians.
4.2.4.2 Malaysian Lifestyle

How is Malaysian life viewed with the borrowings of loanwords in the areas of television programmes, dances, songs and music?

i. In Malaysia there is evidence of a cosmopolitan populace, the composition of the Malaysian population is turning cosmopolitan in many states especially in cities like Kuala Lumpur, Ipoh, Penang, Melaka, Johor Bahru, Kuching, Kota Kinabalu and towns in proximity of these cities. Therefore, their needs and wants have grown in multitude and this has brought the necessity of borrowing from other languages into English.

ii. The documentaries on television reveal that the people of Malaysia have developed an interest in exploring Mother Nature and science. They have become adventurous from their own homes where they can go to the end of the world and simultaneously learn about things around them without leaving their home. They love the exposure to documentaries on travel, animals, Sports News and plants. This is reflected through programmes like, *Majalah 3 (live)*, *Laporan Harian Dan Siaran Langsung Sukan Komawel (Manchester, England)*, *Cuti Berhati-Hati* and others.

iii. The Tourism industry is growing and there are events planned to lure tourists into the country. The shows in these cultural programmes help to provide a wide variety of choice for the tourists and at the same time portray the multiracial aspect of Malaysian society.
iv. Adapting to national food and clothes has been an age-old culture and now refocusing on to international food and clothes in search of new concepts and ideas. Here are some reasons why there are borrowings on food and clothes.

a. Tourism  
b. Expatriates  
c. Business luncheons or dinners  
d. Foreign students  
e. Foreign investors  
f. Global activities (political, cultural, Sports News, Entertainment News, economic, social, religious and others)  
g. Local students abroad – return with knowledge and interest in foreign food and others

These are dealt with in detail under Semantic Domains: 4.3 (Wong, 1992). The reasons above give a better overview of why words are borrowed in this area in the entertainment section.

v. Multimedia Super Corridor is a concept, which has been recently accepted in our country. The need to move towards a computer literate society has many steps. Firstly a number of programmes have been introduced. These programmes will hopefully enable the people get information on these areas mentioned below. The borrowing from the official language is a step forward to get the locals interested in computers. For example,

* e-Skop, Laman Nurani, e-Muzik and others

a. Television programmes associated with computer issues  
b. Awareness of the public on the importance of using the computer  
c. Interest to watch and learn from computer associated programmes.  
d. Computers are associated with a better education and better job in future.
vi. News is a significant aspect in the lives of Malaysians who want to keep pace with the world. They want to know what is happening both in Malaysia and around the world. Hence, we can see news items are on all television channels such as *Edisi 7, Buletin Pagi, Berita Dunia, Berita Jam 10, Berita Tamil* and others. Current issues are a favourite with the public and whether the news is in English, Bahasa Melayu, Chinese or Tamil, it is referred to in the official language, Bahasa Melayu in the newspapers.

vii. Consequently, is accepting borrowing into English, depicting the decline of the English language in Malaysia (Benson 1990) or is Malaysian English emerging as a variety of Standard English but promoting Malaysianism? ME is incorporating local languages to its vast repertoire of vocabulary to relate to the culture or race of the people to denote their very own Malaysian experience. The English cannot claim ownership of the English language, as it is the language of the people who come into contact with and who use it to illustrate their own experience in their country relating to facets of their lives (Achebe, 1965).

4.3 The Findings Based on Semantic Domains

This section of the chapter deals with the findings of the study from the semantic domains and in relation to the context was analysed and the needs they fulfil was studied. In the course of the analysis, the following was discussed:

i. The semantic domains and sub-domains in which the loanwords occur.

ii. The extent of borrowing in each semantic domain.

iii. The reasons for the use of loanwords.
4.3.1 The Semantic Domains in which the Borrowed Items Fall

The semantic domain consists of various general domains under which certain words that belong to specific areas are grouped. The loanwords in the four genres of the newspapers have been analysed, categorised and classified under the semantic domains and later subdivided into sub-domains. This figure represents 100% of the total number of loanwords (377) in the corpus. Loanwords were found in ten domains. This section discusses the participant-observer's point of view and brings to light the use of borrowings in its context of use. (See Appendix 2: The Semantic Domains)

a. Social Concepts, Arts and Communication

164 words out of a total of 377 loanwords fall into this domain. This domain has been divided into sub-domains of

i. Tourism
ii. Aspects of daily living
iii. Social activities
iv. Economic view
v. Multimedia super corridor
vi. Media language
vii. New concepts and ideas – Motto/Themes

b. Food and Drinks

122 words out of a total of 377 loanwords fall into this domain. This domain has been divided into sub-domains of

i. Local
ii. Foreign

c. Musical Instruments

18 words out of a total of 377 loanwords fall into this domain which is further subdivided according to:
i. Malay
ii. Indian
iii. Chinese
iv. African
v. Brazilian

d. Animals

15 words out of a total of 377 loanwords fall into this domain which is further subdivided according to:

i. Fish
ii. Animals
iii. Tropical

e. Inanimate Objects

14 words out of a total of 377 loanwords fall into this domain. This domain has been divided into sub-domains of

i. Games
ii. Currency
iii. Flag
iv. Cultural aspects
v. Medicine
vi. Symbols of culture

f. Titles

13 words out of a total of 377 loanwords fall into this domain. The titles are conferred to Malaysians irrespective of their ethnic origin: Malay, Chinese, Indians and others.

i. For both men and women

g. Plants

13 words out of a total of 377 loanwords fall into this domain. These are sub-divided into the following sub-domains:

i. Medicinal value
ii. Herbs for cooking
iii. Tropical
h. Clothes

8 words out of a total of 377 loanwords fall into this domain. These are sub-divided into the following sub-domains:

i. Malay
ii. Indian
iii. Chinese

i. Traditional Games

6 words out of a total of 377 loanwords fall into this domain. These are sub-divided into the following sub-domains:

i. Malay
ii. Indian
iii. Chinese

j. Transport

4 words out of a total of 377 loanwords fall into this domain. These are sub-divided into the following sub-domains:

i. Water
ii. Land
iii. Air

4.3.1.1 Extent of Borrowing in Each Semantic Domain

Looked at from the semantic domain, there are 377 loanwords. This figure represents 100% of the total number of loanwords from the four genres in the newspapers (377). The largest semantic group is the domain of ‘Social Concepts, Arts and Communication’; 164, which contains 43.5% of the total number of loanwords (377) in the newspapers. The second largest domain is ‘Food and Drinks’; 122. The percentage is 32.4%. The domain of ‘Musical Instruments’ has 18 loanwords with a percentage of 4.8%. The domain ‘Animal’ has 15 loanwords, working out to 3.9% out of 377 loanwords. The domain of ‘Inanimate Objects’ has 14 loanwords with 3.7%. The domain of ‘Titles’ has
13 loanwords, giving a percentage of 3.4%. The domain 'Plant' also has 13 loanwords with a percentage of 3.4% out of 377 loanwords. The domain 'Clothes' has 8 loanwords with a percentage of 2.1% each. The domain of 'Traditional Games' has 6 loanwords with a percentage of 1.6%. The smallest domain 'Transport' has 4 loanwords working out to 1.1% out of 377 loanwords. This analysis gives a general view of the corpus items in the semantic domains with Social Concepts, Arts and Communication and Food and Drinks having the most number of borrowings. A detailed analysis is given in Appendix 2, Appendix 2A and Appendix 2B.

**Table 4.4**

**Distribution of Percentages and Borrowings according to Semantic Domains In Both Newspapers**

<table>
<thead>
<tr>
<th>No.</th>
<th>Semantic Domains</th>
<th>The New Straits Times</th>
<th>The Star</th>
<th>Grand Total Of Corpus</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Social Concepts, Arts and Communication</td>
<td>94</td>
<td>70</td>
<td>164</td>
<td>43.5</td>
</tr>
<tr>
<td>2.</td>
<td>Food and Drinks</td>
<td>68</td>
<td>54</td>
<td>122</td>
<td>32.4</td>
</tr>
<tr>
<td>3.</td>
<td>Musical Instruments</td>
<td>2</td>
<td>16</td>
<td>18</td>
<td>4.8</td>
</tr>
<tr>
<td>4.</td>
<td>Animals</td>
<td>15</td>
<td>0</td>
<td>15</td>
<td>4.0</td>
</tr>
<tr>
<td>5.</td>
<td>Inanimate Objects</td>
<td>5</td>
<td>9</td>
<td>14</td>
<td>3.7</td>
</tr>
<tr>
<td>6.</td>
<td>Plants</td>
<td>13</td>
<td>0</td>
<td>13</td>
<td>3.4</td>
</tr>
<tr>
<td>7.</td>
<td>Titles</td>
<td>2</td>
<td>11</td>
<td>13</td>
<td>3.4</td>
</tr>
<tr>
<td>8.</td>
<td>Clothes</td>
<td>3</td>
<td>5</td>
<td>8</td>
<td>2.1</td>
</tr>
<tr>
<td>9.</td>
<td>Traditional Games</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>1.6</td>
</tr>
<tr>
<td>10.</td>
<td>Transport</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>1.1</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>207</td>
<td>170</td>
<td>377</td>
<td>100</td>
</tr>
</tbody>
</table>

It can be observed that as the newspapers deal with the ideas of human existence and relationships. Therefore more borrowings are experienced in the semantic domains of social concepts, arts and communication, and food and drinks. There are comparatively fewer borrowings felt in the domains of plants, animals, transport, traditional games, inanimate objects, musical instruments, titles and others related to concepts unique to
eastern culture and traditions although these latter domains are generally regarded as those in which the greatest amount of borrowing takes place.

From the analysis above, it can be observed that the loanwords that appear in the semantic domains are unassimilated loanwords. The frequency of the unassimilated loanwords shows that these loanwords have not been readily absorbed into the English language. Therefore they retain their original form. For example: tandoori, foo chow, Datuk, gamelan, gasing, moksha, Salam, etcetera. The high frequency of unassimilated loanwords reveals a readiness of the language users and flexibility of the language itself to receive and accept these borrowings with no adaptations.

The evolution of unassimilated loanwords and the profuse use of them by users of the language reveal willingness to conform to the rules of lexical borrowing, of being concerned with language indigeneity without being totally opposed to language borrowing. Heah (1989) mentions that there were three phases in the terminology development of Bahasa Malaysia. The first phase was characterised by conservatism and concern for language purity. The second marked by the awareness that the outright rejection of borrowing resulted in native terms that obscured the actual meaning of the terms borrowed. The third stage saw the standardisation of terminology development, which set the grounds for adaptation, and adoption of foreign lexical terms. This is similar to the borrowings into English from other local languages and foreign lexical items.

The borrowings in general suggest the notion that borrowings are more inclined towards either nativised loans or wholesale borrowing of loans in their foreign state.
The present popular use of unassimilated loanwords, therefore, marks the culmination of the balance between modernisation and language indigeneity in the process of borrowing.

The subsequent sections discuss and analyse the relationship between semantic domains and sociocultural needs of borrowing that is loanwords found in the four genres and their context of use in English language newspapers. We also come to the aspects of what are the reasons for borrowing in the semantic domains.

4.3.1.2 Reasons for Borrowing in the Semantic Domains

An attempt will be made to explain why loanwords are borrowed in the four genres in the newspapers from a participant-observer's point of interpretation that is based on reference to the news context. Basically, one overarching need seems to underpin all borrowings, namely the need to express new notions and relate to the people and identify with them new concepts, ideas to put old ideas in a new perspective.

Table 4.5

<table>
<thead>
<tr>
<th>No.</th>
<th>Semantic Domains</th>
<th>Grand Total Of Corpus</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Social Concepts, Arts and Communication</td>
<td>164</td>
<td>43.5</td>
</tr>
<tr>
<td>2.</td>
<td>Food and Drinks</td>
<td>122</td>
<td>32.4</td>
</tr>
<tr>
<td>3.</td>
<td>Musical Instruments</td>
<td>18</td>
<td>4.8</td>
</tr>
<tr>
<td>4.</td>
<td>Animals</td>
<td>15</td>
<td>4.0</td>
</tr>
<tr>
<td>5.</td>
<td>Inanimate Objects</td>
<td>14</td>
<td>3.7</td>
</tr>
<tr>
<td>6.</td>
<td>Plants</td>
<td>13</td>
<td>3.4</td>
</tr>
<tr>
<td>7.</td>
<td>Titles</td>
<td>13</td>
<td>3.4</td>
</tr>
<tr>
<td>8.</td>
<td>Clothes</td>
<td>8</td>
<td>2.1</td>
</tr>
<tr>
<td>9.</td>
<td>Traditional Games</td>
<td>6</td>
<td>1.6</td>
</tr>
<tr>
<td>10.</td>
<td>Transport</td>
<td>4</td>
<td>1.1</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>377</td>
<td>100</td>
</tr>
</tbody>
</table>

This section looks at all the 10 categories in detail.
a. Social concepts, arts and communication

The largest semantic domain identified is that of social concepts, arts and communication, with a total of 164 loanwords, 43.5%. This group of loanwords deals with the social aspects of communication, culture, expression and related issues of the existence of man. As the newspaper is a medium which writers use to convey their opinions, feelings, issues and protests as well as to record their insight and perceptions of happenings around them, it comes as no surprise then that this domain is the largest.

The fact that a lot of loanwords borrowed fall into this category does not imply that the English language itself is inadequate in social concepts, arts and communication. The borrowing has to do with the reality of change in society and lifestyle. Education News has brought about exposure to new knowledge, travel and exchange of ideas. These new developments are felt in everyday life and have become part of our daily existence. This may be observed from the fact that in this domain of the 164 loanwords, that is according to the four genres, Local News has 75 words which makes 45.7%, Entertainment News has 45 words which makes 38.4%, Education News has 14 words which make up 8.5% and the Sports News section has only 12 words which makes up 7.3%. (See Appendix 2 A and 2B)

It is a reality that our day-to-day communications with people, our dialogues and other forms of communication, whether written or verbal, contain loanwords, which we consciously or unconsciously use. The newspaper is therefore a reliable and authentic voice of the people for it reflects this reality through the use of loanwords. The borrowings also reflect a new outlook of old ideas as well as an assimilation of new notions and perceptions, which can be broadly grouped as follows:
i. Tourism – internal and external

People travelling from one place to another in the newspapers use loanwords such as *Tarian Kolia, tamus, tapis, dholak, root yuj* and others. The writer could have translated them and used equivalents but by borrowing them as unassimilated loanwords, the writer has managed to preserve the authenticity of the situation.

ii. Aspects of daily living

Loanwords such as *Berita, Hari ini Dalam Sejarah, Syariah* are eastern concepts, which have been accepted into our daily lifestyles. Their use in the newspapers reflects on the twenty-first century way of living. The borrowings show that concepts have filtered not only into science and technology but also into daily life and consequently, into the psyche or the heartland of the English world.

iii. Social Activities

Loanwords like *Istiadat Bersanding, Istiadat hantaran mahar* and others reflect an aspect of socio-cultural activities inherent in Malaysia. Weddings customs are culture specific and even may differ from state to state in Malaysia. Thus, using the original Malay reference is the most appropriate way of imparting the meanings.

iv. Multimedia Super Corridor

For loanwords such as *e-skop, laman nuraini, e-remaja* and others, there are English equivalents but the loanwords are borrowed to reflect the new milieu of a modern, western influenced society using the eastern language. Computers today are a way of life among most Malaysians and the use of familiar terms to their environment, which gives them recognition in the computer world.
v. Media Language

Loanwords such as Buletin Utama, Panggung Sabtu, Cerekrama, Majalah 3 and others reflect the language of the media in present Malaysia, which has moved away from the English equivalents. Malaysians are expected to know the official language well therefore the media language is definitely the official language to meet this purpose of achievement and persuasion. It reflects the Malaysian Entertainment News sector and no other which is unique to Malaysians. The genre, Entertainment News is discussed in a separate section (4.2.4) in great detail.

vi. New concepts and ideas – Motto/Themes

When a country is moving forward in accordance to a developed country status (Vision 2020) it has objectives to fulfil and these are carried out through special programmes. They could be seminars, campaigns and the like. For example, Keranamu Malaysia, Kami Ada Kerana Anda, Kebersthan Tanggungjawab Kami Bersama, Rakan Muda, Muafakat dan Perpaduan and others. In a fast moving society, unity is a very crucial factor in determining stability. To achieve this end, the authorities are sensitive to the need to unify the people of Malaysia with common goals to feel and be Malaysians. This is therefore through special Malaysianized concepts and ideas put forth in the official language in our English language newspapers. This finding is similar to the loanwords discussed under Banner Words (4.2.2).

b. Food and Drinks

The second largest group is the domain of Food and Drinks. This domain has a total of 122 -32.4% loanwords. We can see that there are many areas where food and drinks are popularly used in their original form. There are a number of reasons why these words
have been introduced into the English language used in Malaysia. These sub-domains look at food and drinks from different perspectives and therefore some ideas might overlap but they show different reasons why we have loanwords in the English used in Malaysia. Some examples of the borrowings are:

i. Local Influence

Food is part and parcel of Malaysian life hence the use of the original word makes one’s mouth water. The word *mamak mee, nasi lemak, ikan bakar, laksa, curry mee* and others brings to mind the culinary delights of the east vividly into one’s imagination. Any description of these words in English would not have the same effect as the original word. Advertisements in the newspapers also play a part in introducing the various types of food and drinks available in the market. This is seen during special occasions such as festivals, Valentine’s Day, Mother’s Day and others

Loanwords such as *halia, kuih koci, ayam serama, laksa, kari mee, bebola ayam, belacan, fuchok, siew long pau* and others are cuisine unique to Malaysia with its multiracial and multicultural population. With this there is also the influence of foreigners who are here on business from all over the world and this point will be discussed in the following sub-domain. As the world is coming to Malaysia through its food and drinks the lexical items have become wider with both the domestic and foreign delicacies being accepted and tried by the public. The loanwords demonstrate their infiltration into the English language used in Malaysia.
ii. Foreign Influence

Tourism is yet another factor why there is a larger variety of food and drinks found in Malaysia. With the influx of tourists and to cater for their palatal needs, food from all parts of the world has been introduced and this gives the need to use the names of these dishes in their original form or the culinary delights will lose their authenticity. For example, sushi, tandoori, masgheti (starch fudge), migo (prawns), polow, bakhlava, feta cheese, kibbeh, shisha and others. The use of the original names gives the food its original flavour and draws on the customer’s schema and the mouth-watering dish is waited upon with enthusiasm. The tourists are made to feel at home as the familiar food is used in its original form and name. Local delicacies are also introduced.

With the advent of modern economy, people can go anywhere in minutes and hours across the globe. Business is flourishing and businessmen from all over the world are here today and with specialities on food and drinks from their home country. On the other hand, Malaysians too travel widely on business and are exposed to food from the countries they visit. Today we find an international cuisine at our doorstep and the Malaysian people have developed a liking for all kinds of food and using the original names irrespective of their country of origin, which makes us feel proud as we are able to offer such a wide range of scrumptious cuisine. (See Appendix 4)

Loanwords like tandoori, unagi dishes, teriyaki, polow, kibbeh, cus cus, copanata, migo, mahi, naan, magi as mentioned earlier reflect on the increase in demand for food from various countries. Another reason could be because there are more foreigners (skilled and unskilled) working in this country especially in major towns. This shows that there is an increase in the number of expatriates living in this the country.
Consequently, there is a demand for a larger variety of cuisine from many parts of the world. The use of loanwords in English is therefore inevitable as food and drinks usually do not have equivalents. As the need to describe the food or drinks in English is unrealistic as it will lose the flavour of its original mouth-watering effect. Thus, to fulfil this need words have been borrowed to reflect original concepts in the menu.

c) Musical Instruments

The third largest domain has 18 – 4.8% loanwords and all fall under unassimilated loanwords category. These words have been found under the genres of Entertainment News and Local News. The musical instruments reflect Malay, Indian, Chinese, African, and Brazilian musical instruments. This in fact specifically reflects the distinctive music of the east and its variety where there is no equivalent in English. Komangs are a must during Malay weddings and government official ceremonies to welcome the bridegroom and guest of honour respectively. Examples in this category, dholak, djembe, veena, rebana kencing, gendang, tabla and so on.

i. Malay
   In this category we have the rebana kencing, gendang and kompong.

ii. Indian
    In this category we have the dholak, veena, tabla and taviel.

iii. Chinese
    In this category we have only the yangqin.

iv. African
    In this category we have only the djembe

v. Brazilian
    In this category we have only the surdo.

Today, the musical instruments from the different ethnic groups are combined as in an orchestra and played together to give music to the Malaysian people during official ceremonies and others. The introduction of the musical instruments from other countries shows that Malaysians have developed an interest in music from all over the
world. A reason could be due to travel to these countries and living there for either short or long periods. Another reason could be due to the influx of tourism and with this the introduction of these various musical instruments.

d) Animals

This domain the fourth largest has 15 - 4.0% loanwords. All 15 are unassimilated loanwords, in the whole corpus. The borrowings are grouped as follows:

i. Fish

The words relating to fish are varied and plenty in local languages and also familiar to the locals who use it amongst themselves whether for formal or informal use. For example, *kelisa*.

ii. Animals

Animals play an important part in the lives of Malaysian people and are found both in the wild or are domesticated. They are chosen as outdoor scenery of hotels to lure customers especially foreigners to their place to see these animals first hand in their original environment in person; live. For example, *musang*.

iii. Tropical Jungle

*Musang, illama, biawak, kepar, baung, tapah, bujuk, kelisa, kuang (pheasants), kijang, rusa, pelanduk, napoh and landak* are animals found in this hot and humid tropical weather. Many of these animals are significant to Malaysians especially the Malays who live in rural areas and thus, relate better when used in their original names.
e) Inanimate Objects

The fifth largest domain is that of Inanimate Objects. This domain has 14 – 3.7% loanwords. Writers or journalists borrow words to depict cultural aspects of Malaysians and their news items borrow the loanwords pertaining to this area. These loanwords are introduced to express games, currency, flag, cultural aspects and medicine. Some examples of the borrowing are grouped as follows:

i. Games

_Sepak takraw, sepak roga, gasing, tarik tali (tug a war)_ are eastern games and some are not formerly known to the western world. In future with cable television network and including these games in competitions could make them known to all the inner circle, outer circle and expanding circle (Kachru, 1990) countries. All children and adults love these games and they have mostly originated locally. Hence, the local names associated with them because it's their own experience and therefore described in their local language (Achebe, 1965). These are also looked at from the traditional games perspectives under Semantic Domain, 4.3.

ii. Currency

As each country has its own currency, so does Malaysia, which also has its own identity, the _ringgit_ and _sen_. It reflects the currency used in Malaysia and not by any other country. Its value is based on our own economy against the world economy. It reflects a stable and progressive society with a place in the world market.
iii. Flag

The Malaysian flag which is the country's symbol of both country and government is given the name, 'Jalur Gemilang' which carries the meaning of "Happiness Stripes". It is not an equivalent as it does not carry the true meaning of the concept Jalur Gemilang which is the heart of the people. It is another example of banner word used in the newspapers. Malaysian experiences should be described and told in their own way, using the language of the people.

iv. Cultural Aspects and Symbols of Culture

There are symbols of culture, which are culture specific and unique to the country. In Malaysia, it is no different as we eastern people who hold on dearly to our customs and traditions. Therefore for both official and unofficial functions local languages are used to depict social concepts, food and drinks, inanimate objects, clothes, musical instruments, transport and others. People in general feel proud of who they are and would love to show off their priced, symbols of culture. In this case in the newspapers, to tell the people of what is going on in town through their own eyes and ears, hence their first hand experience.

These words, periuk, bunga manggar, tepak sirih, tapis, sepak takraw, tempayan, acuan kuih, nobat and bunga telur relate to the Malay culture and there are no equivalents in English. This depicts a life style of Malays especially and Malaysians in general. Laman Nuraini an aspect of the computer culture and which has become a Malaysian way of life. Today, in almost every home there is a computer. It is the fourth Prime Minister's call for a society which is computer literate. The people in his view should
be moving forward in this world to gain knowledge so that they should not be left
behind in the fast moving world of science and technology.

In Malaysian official functions the presence of the bunga manggar, tepak sirih reflect a
rich cultural heritage of the Malays. They are significant during weddings and official
functions such as at opening ceremonies or welcoming guest of honour and so on. Other
examples are words like tempayan, nobat, bunga telur. The bunga telur is a symbol of
fertility and tradition. This symbol is used at weddings and given away to the guest as
appreciation of their presence at their wedding. The game sepak takraw gives evidence
of healthy and active locals who are playing a game unique to the eastern world as no
English word can describe it.

v. Medicine

A healthy life style is every person’s dream and yet there will be times when things
may go down hill. This is the time to look out for cures. In the multicultural and
multiracial society, medicine comes from all quarters of society and a very popular pill
is the poh chai pill. A Chinese herbal concoction and suitable for various ailments such
as gastric problems, stomachache, headache and others

f.) Plants

This sixth largest domain has 13 – 3.4% loanwords. All 13 are unassimilated
loanwords. The borrowings are grouped as follows:
i. Tropical Plants

Cemumar, pegaga, kai lan, kacip Fatimah (labisa pumila), tongkat Ali (Eurycoma Longifolia), Misai Kucing/kumis kucing, humpedu bumi/pokok cerita, tumbuhan ubatan, pokok payong, ubi kayu, akar saga (saga manis) and bunga kantan are plants found in our tropical environment. The names in brackets of some of these plants give their English scientific names or a simplified meaning in Bahasa Melayu. Many of these plants have medicinal value, and only recognised and understood when used in their original Malay names. These names if changed to any of its English equivalent, it will not be recognised and their special value as medicinal plants will be lost. This is because it may not be recognised when used in its foreign name or scientific reference.

ii. Medicinal Value

Most of the plants mentioned refer to plants with medicinal value and it is the traditional belief that good health can be maintained with the use of these plants. It is also believed that some diseases are curable with the use of these medicinal plants over time. Examples are tumbuhan ubatan, tongkat Ali.

iii. Herbs

It has always been known that herbs are good for health. The plants found in Malaysia can be even eaten as salads or even used for garnishing. One example is pegaga.

g.) Titles

The seventh largest domain is that of Titles. This domain is made up of 13 loanwords – 3.4%; all of them fall under unassimilated loanwords category that are largely borrowed to indicate recognition given to an individual to one’s country, in this case Malaysia.
As discussed in 4.2.2 where a Malay ruler confers these titles to Malaysians. According to Lowenberg (1986) Malay titles are customarily borrowed or shifted into ME to foreground the status of individuals with high rank. Even though the English title ‘king’ and ‘queen’ often refer to the Malaysian heads of state, they are also mentioned in English-language press by their Malay title, 'Yang di-Pertuan Agong' and 'Raja Permaisuri Agong' as in,

(35) ‘The adat merenjis air mawar (blessing ceremony), led by Yang Di-Pertuan Agong Tuanku Syed Sirajuddin Sued Putra Jamalullail and Raja Permaisuri Agong Tuanku Fauziah Tengku Abdul Rahman, was televised live by local television station ntv7'.
(The New Straits Times, 28 July 2002)

(36) ‘The Yang DiPertuan Agong Tuanku Syed Sirajuddin Syed Putra Jamalullail will also take part in this tournament’.
(The New Straits Times, 26 July 2002)

Other titles are as follows:

*Datuk, Tengku, Tan Sri, Datin, Tuanku and Tunku* are titles unique to Malaysia and its people. As pointed earlier in section 4.2.2, the use of ‘Mr’ can cause confusion among Malaysians about someone’s status or title, because ‘Mr’ could refer to anyone, whether a Sultan has conferred the title or not. Therefore, Malaysian writers tend to use the titles given as in this example (37) ‘*Datuk*’ to explain certain titles that have been conferred by a Sultan. There are no relevant substitutes found in the English language.

For example,

(37) ‘However, chef-de-mission for the Malaysian contingent Datuk W.Y. Chin and chief administrative personnel N.A. Baskaran are already in Manchester and will meet the contingent for the Games proper, which starts on July 25 and end on Aug. 5.’
(The Sunday Star, 21 July 2002)
It could be conferred to Malaysians of any ethnic origin, Malay, Chinese, Indians, Ibans, Kadazans, and others. The titles as mentioned earlier in 4.2.2.

Some examples of borrowings are grouped as follows:

i. Men

_Datuk, Tengku, Tan Sri, Datuk Seri, Tuan, Tunku, Sultan Baginda, Yang Di-Pertuan Agong, Datuk Paduka, Tuanku, Menteri Besar_ are titles referring to men in the data. These titles are used in all four genres.

ii. For Women

_Datin Seri, Raja Permaisuri Agong, Tuanku_, are titles referring to women in the data. They are found in the genres of Sports News and Entertainment News only.

_Tuanku_, a title that is used both for men and women. It could be concluded from the examples above that titles referring to men are more and varied than compared to women. As in an eastern society it is usually the men who go out to work compared to women who are homemakers. The conferring of titles therefore started for men before women came into the forefront of official status. As men have been longer in office hence the bigger numbers of titles for them. In the next semantic domain clothes is discussed in reference to local design for both men and women.

h.) Clothes

This domain has 8 – 2.1% loanwords. This aspect on clothes has been discussed in detail under 4.2.1.3. The borrowings found in this study are _batik, kain songket, baju Melayu, songket samping, tapis, pua kumbu, ikat_ and _sari_ all of which are borrowed
from the Eastern terms for pairs of clothes of local design. These clothes are definitely suitable for the warm tropical climate that we have here. The Malays still hold on to their traditional costumes in almost all occasions. On the other hand, the Indian and Chinese have diverged to wearing modern western attire. As the Chinese only use them for very special formal events and these too are rare. They prefer western clothes instead of their traditional costumes for these events. However, there are still a large number of Indians who still use the ‘sari’ unlike the Chinese who hardly ever use the ‘cheong sam’, whether for formal or informal functions. The reasons could be convenience and comfort in wearing western attire for mobility while driving or at work.

1.) Traditional Games

This domain has 6 – 1.5% loanwords. All 6 are unassimilated loanwords. The borrowings are gasing, sepak raga, tarik tali (tug a war), kabbadi, konda-kondi, and sepak takraw. These are games from the Malay and Indian (kabbadi) ethnic groups. These borrowings are only found in the three genres namely Sports News, Local News, and Education News sections of the newspaper. The game, kabbadi, which originated from India, is found in the Sports News section of the newspaper. These games show awareness among the readers on good exercise towards a healthy nation and to maintain their cultural heritage. The media coverage and widespread news on these traditional games hopefully will give the youngsters interest in taking up these games. If competitions are to be held and if these games are played by players from different countries than with this popularity the game will be recognised as no equivalent words in English can give the true meanings of these games.
i. Malay
Games under the influence of Malay tradition are *sepak raga, sepak takraw* and *gasing*.
These games involve many players and are usually played by both adults and children.

ii. Indian
A popular game is *kabbadi* originated from India.

An example of its use in newspapers is cited below,

(38) "Over the past two years, *kabbadi* has become popular after it was included in the Asian Games".
(The Star, 2 August 2002)

The game *kabbadi* will be recognised and used in all English newspapers worldwide once it is accepted at the international level.

Another game is *konda-kondi*, an interesting game using two sticks. As there is no English equivalent then the only way to explain it would be to describe it as follows; there is a short and a long stick used; the longer one is used to push up the shorter one into the air which is placed across on a small hole in the ground. This game is very popular among children especially among those in semi-urban and rural areas and even those living in rubber plantation or estates.

j.) Transport
This domain has 4 – 1% loanwords and they are unassimilated loanwords. *Komuter* and *jongkong* are under the genre of Local News. *Komuter* is a modern form of transport. Komuter is reborrowed into English in its modified form from the ML. It is popular with commuters travelling to work college or sightseeing. While the other is a Chinese vessel used to transport people as well as goods. This system was used in the olden
days and is not so popular now. This is synonymous with the Malaysian style of
naming the vessels according to local languages and dialects. The other is in the genre
of Entertainment News section, *perahu tambang*, a kind of water transport found in
Sarawak. *Perahu jalar* is another favourite mode of transport in rural areas of Malaysia
where rivers flow freely and lakes, ponds are a plenty and this is found in the genre of
Education News section. Below is an overview of the different types of transport
available in Malaysia.

i. Water transport is still popular in many parts of the country. However, this
mode of transport is fast dwindling in urban and semi-urban areas unless used
for tourism purposes. Some of these such as *perahu tambang* and *perahu jalar*
are sometimes used at tourist attraction spots. However, it is still widely used in
rural areas of Sarawak, Sabah, Terengganu, Kelantan, and Pahang and others.

ii. The transport system on land today in Malaysia has developed with the
introduction of modern technology. The modes of transport introduced are Light
Rail Transit or Komuter, and monorail. The highways too have been in use for
many years now, however, the toll is rather expensive.

iii. Air transport is still very expensive if travelling in rural areas and not so popular
as it covers only a few destinations, and not so easily accessible. Hence, the
existence of local modes of transport is therefore still more popular in some
parts of the country. However, one thing to be kept in mind is that those in the
business line will find air transport convenient and fast. Although the cost, may
be high it saves time and service fast and more efficient.

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From the above discussion of loans, we can conclude that there appears to be a number of recurrent reasons for borrowing.

4.4 Reasons for Borrowing in the Four Genres

1. The most striking seems to be the lack of existing equivalents in English for the borrowed words (Lowenberg, 1991). Using the local words gives a special significance to the context of the story and identifies with the readers. Words like *ummah, rakyat, gotong-royong, akad nikah, warongs, mamak stall, rukun negara* are specifically Malaysian in concept and therefore close to Malaysian culture. The findings of this study support Lowenberg's (1991) study in that it confirms the existence of concepts for which there are no English equivalents. The researcher's study, however, differs from Lowenberg's in two ways. Firstly, there are words in this corpus not found in his. Secondly, there are some words his corpus which the researcher categorises differently because it is perceived that their function in Malaysian discourse is different, for example, *adat, rotan*.

This cultural gap that leads to the existence of concepts or objects not found in English culture could be one of the reasons for the unusually large number of unmodified borrowings in this particular section and serves to bear out the Need-Filling Motive (Hockett, 1958) which states that the borrowing becomes necessary in order to express ideas and concepts for which the borrowing language has no equivalents. However, the Need-Filling Motive is not always true because as mentioned earlier it is not true that there are no equivalents at all times. Achebe's claim that expressing the Nigerian experience is best done using Nigerian English is also relevant in this context.
2. Another factor, that plays a major part here, is the Prestige Motive. In the Malaysian context the Prestige Motive favours the official language, the ML. This could be the reason why large numbers of local words have been used as they convey more nuances, both in terms of culture and sophistication than their equivalents such as *Malaysia Boleh!* (*Malaysia Can!*), *rice cooked with coconut milk and served with anchovies and chilli (nasi lemak) or the people (umat/rakyat).*

3. The Convenience Factor also cannot be ignored. The local news section frequently carries foreign concepts or ideas especially on food. The use of certain words, therefore, can be due to the time constraints inherent in writing for the newspapers. Examples of these are *hoen kwe, mezzeh, hommus, mahi, hormok thalay, sushi, tom yam* and many others.

Furthermore, certain words such as *kebab and teriyaki* are more recognised and understood than any translations of them. No doubt phrasal equivalents can be found for words such as *ceramah, sambal belacan, ikan bakar* and others. However, the use of these words in their original form could be thought to convey the message more accurately and quickly than when translated in English.

4. The original loanwords are used when the writer of the reports wishes to ensure the authenticity of the situations. For example in describing the Pahang Royal Wedding, the reporter found it necessary to use loanwords like *bersanding, istiadat meletak air kerja,* *air mawar* and whole Malay terms and phrases to depict as authentically as possible the traditional and cultural perspective of the typical Malay culture. This is similar to
Baskaran (1987) who looks at Substrate Language Referents and in the researcher's opinion this closely links to institutionalised concepts.

5. Loanwords are used when the rules of nativization allow adaptations to be made and when the identity of the loanword is still intact and examples are Datuk, Tan Sri, Malaysia Boleh, konda-kondi, cemerlang and other. These borrowings give a positive feeling to the users hence they take it into the English language to show Prestige (Hockett, 1958).

6. It can be observed from the semantic domains that the basic reason for the borrowing of loanwords is the infiltration of new concepts and notions. In the newspapers, most of the loanwords belong to the domains of social concepts, arts and communication, food and drinks, musical instruments and inanimate objects. These domains represent the daily, contemporary use of language and the new knowledge, inventions and devices of the modern day, for instance, e-remaja, e-skop, mahi, ikan bakar, Malaysia Boleh, tarik upih, Keranamu Malaysia and others.

7. Loanwords are also borrowed to express old ideas with new perceptions. For instance, kampung now denotes any type of house whether in the village or town. It refers to any Malaysian or person going home to his parents or his own family's place of residence. It does not only refer to a house on stilts (Platt, Weber and Ho, 1980). A very modern home which could even have English features may be found in a village in Malaysia today. This is seen in the example under section 4.2.3.
8. The need to keep abreast of latest developments in science, new recipes, concepts and all other aspects of life means frequent use of loanwords. The number of loanwords has increased considerably over the years. The number of loanwords in the English newspapers, about 377, shows quite a high rate of borrowing. One reason for the increase in borrowing could possibly be the high turnover of inventions, concepts and notions in all domains of knowledge.

9. The influence of a foreign culture has also led to the borrowing of new terms compounded with the new language - E-Muzik, E-Remaja@PKL and E-Skop. The move towards the concept, Multimedia Super Corridor has opened vast areas in the world of computers and with this new vocabulary, which is used in the local language for convenience and a need to bring the Multimedia Super Corridor concept to the people.

10. The type of entertainment chosen by the readers point to a way of life and culture which is unique in nature to Malaysians on the whole and specifically to institutions unique to Malay-speaking Southeast Asia. It transcends ethnic groups and subsequently the different races in Malaysia with the use of the original references to the arts. Today, Malaysians have come to appreciate, understand and read about dances, music, songs and so on from different cultures whether local or foreign. Examples are dholak, surdo, djembe, tabla and others.

11. The television programmes cater for all readers and uses the official language in naming its programmes as an official gesture towards the government policy of adhering to the use of the official language for all official purposes. It portrays unity through the hearts of the people and a move towards a one and only Malaysian race.
12. People today travel more widely because of quick, efficient and cheaper flights for business and educational reasons. Education is sort in foreign universities and business ventures take entrepreneurs far and wide to get trade opportunities and be successful. This brings the world closer with the rapidity of the change and because of time constraints in newspaper writing it allows the original word to be retained and used in new situations and context. This is evident in the English language newspapers in Malaysia.

13. The use of more Islamic terms has definitely paved the way towards a tolerant society. The sensitivity towards religion and one way of life will hopefully make Malaysia a better place for all Malaysians. Unity through understanding one another’s religion will give generous space for understanding and respect in relation to one another. The use of these words in the newspapers is accepted by the readers and most of the target readers understand the meanings too.

It can be seen from the reasons given above, the general assumption arrived at is that both the old and new concepts and notions has necessitated the process of borrowing. The findings of this study is similar to Weinreich's (1963) definition that loanwords are always added to languages in contact and this is what we see emerging in the genres of our newspapers. The findings in this study as discussed above however, differs from Ringbom’s (1913) observation that words are only borrowed mechanically into a language.

The reasons given above are by no means conclusive but they represent, in the researcher’s opinion, the most probable reasons for the kind of borrowings found in all four genres; Local News section with highest borrowings, Entertainment News comes
second, Education News comes third while Sports News section has the lowest number of borrowings in this study.

4.5 Conclusion

The findings, on the whole, indicate that there are significant differences in the type of borrowings in the four genres.

In this study the genre with the most borrowings is Local News and this is similar to Maheswary’s (1994) finding that the Local News section carries the largest number of loanwords. On the whole her study examined loanwords into the ML while in this study the researcher examined the loanwords borrowed into the English language from other languages.

The process of lexical transfer has widened the gap between SBE and ME. The lexical shift between English and local languages can only be understood by those who have a knowledge of English, Malay, other local languages and even foreign languages. Ringbom (1913) claims that to achieve a near native likeness the user should be fluent in the language from which he transfers. Therefore, to a certain extent, these ‘new’ lexical items help enrich the English vocabulary and simultaneously have established the features of ME. Therefore ME is a particular type of language, which possesses a special significance to be called our own and which relates the Malaysian experience (Baskaran, 1987: Achebe, 1965).

Ultimately all these lexical items are usually used in the different genres of the English newspapers to fill lexical gaps (Richards, 1979), where there is no appropriate English
lexical substitute. Besides that it is also to establish national identity through the process of acculturation like in the case of the term ‘Malaysia Boleh’ and ‘Rukunegara’. These lexical items are selected because the reader and the news writer are ‘assumed to have better attitude towards these words on the basis that they share nationalist value’ (Platt, Weber and Ho, 1980, Lowenberg, 1986).