

# **Language and Writing System of Bangkok Melayu**

By:

**Umayyah Haji Umar**

(Paper presented at the *International Conference on Minority Languages and Writing Systems* held on 23-26 November 2007 in Beijing, China)

## **Language and writing system of Bangkok Melayu**

UmaiyaH Haji Umar

### **Introduction**

Bangkok Melayu are descendants of Malays who were taken prisoners and forcibly brought to Bangkok by the invading Thai forces during several raids into Pattani and Kedah between 1786 to 1838, Hall (1968) and Jitmoud (1988). They were settled in small communities and distributed to several parts of Bangkok and surrounding areas, Jitmoud (1988). Until 1930's, with the wave of Thai nationalism followed with implementation on the policy of forced integration, Sanitwong Na Ayuthaya (1988), the rural Bangkok Malays lived apart from the mainstream Thai society practicing Malay culture.

Today, Bangkok Malays consider themselves Thais and are highly assimilated into the Thai society; they continue as practicing Muslims, retain some Malay cultural practices and a limited use of Malay, UmaiyaH (2003). On the whole, the community is separated from their original Malay community; in what is now the four Muslim majority provinces (Satun, Yala, Narathiwat and Pattani) in Southern Thailand and the states of Kedah, Perlis and Kelantan in Malaysia.

Earlier researchers who studied the community includes Jitmoud (1988) and Tadmor (1992, 1995). UmaiyaH (2003) studied on the assimilation of Malays living in and around Bangkok metropolis and went on with her research on these Malays; to cover Malay dialect spoken by the Bangkok Malays, entitled 'Bang Bua Thong Malay dialect – a lexical study', UmaiyaH (2005). She also attempted to trace origins of the same dialect, in the article, 'An investigation into the Melayu dialect spoken in Bang Bua Thong, Bangkok and its origins' UmaiyaH (2007).

She extended her study on meanings of lexical items of the Bang Bua Thong and continuing into language and ethnic relations. In line with this conference, this paper will also cover on writing systems used by this minority group.

The language used by the community is the Malay language often referred to as "Nayu" by the locals. In Thailand, this Malay language is referred to as "Yawi". The writing system used in the community is an adaptation of the Arabic script, generally called "Jawi" used in the Malay world (Nusantara). Generally Malay is spoken mainly by the older generation as the younger group tend to use Thai language, in school, at work and entertainment from electronic media.

## **Objective**

The objective of this study on the language and writing systems used by the Bangkok Malays is: -

1. To provide a brief description of the Bangkok Malay dialect in terms of patterns that differentiates it from the Standard Malay language; and influence from Thai language through borrowing.
2. To describe writing system of Bangkok Malays, with a focus on consonants and vowels, and observations on spelling rules.
3. To what extent is the use of the Malay language and writing system within the Bangkok Malay today?

## **Significance of the study**

Knowledge from this study will lead towards better understanding of the Malay spoken and written language within the Malay world. This investigation is envisaged to cover other elements such as socio cultural and historical background of Malays.

## **Statement of the problem**

The main problem that concerns this study is language and writing system of Malays in Bangkok, a minority group. The problem will be broken into two components namely: spoken language and the written system.

Some of the analysis will be on phonological aspects, including influence from the host Thai language. A study will be made on consonant and vowels of the writing system from data gathered in selected written documents.

## **Scope and limitation**

The data will be limited to the Malay language used in Bang Bua Thong including the Tha-It Malay community as this area is the centre for Islamic teaching where 'Jawi' is mainly used as medium of instruction. The description of the language done here will not be a full fledged description of the whole system and is limited for purpose of this study.

## **Methodology**

### **Conceptual framework**

The spoken Malay language will be discussed based mainly on reported works by the author using the Malay sound system adapted framework from Yunus Maris (1963) that provides for 19 consonants, 6 pure vowels and 3 diphthongs (shown in Tables I, II and III). Analysis of borrowing process from Heah (1989) will be used to determine influence of Thai language (shown in Table IV).

For the writing system, the approach will be: compare the Jawi writing system of Bangkok Malays (based on Kitab {Islamic books} published by Mohammad Nahdi, Sheikh Ismail

bin Abdul Kadir and Sheikh Abdul Kadir Abdul Mutalib), with the Jawi practiced in Southern Thailand (based on the book by Ismael Lutfi) and with Standard Jawi Malay.

### **Data Collection**

For spoken Bangkok Malay, reference will be made on works reported by the author and some recent fieldwork for data verification. Library research, personal contacts and interviews are conducted to locate written works useful for this study. The dialect spoken in Bang Bua Thong is chosen as it appears to be least affected by Standard Malay dialect and subsequently established to belong to the North-eastern Malay dialect (result from a study on origins of this dialect Umadiyah, (2007) same as the Pattani dialect – the main dialect group of other Bangkok Malay dialects). Further, Jawi is widely used in their written language as the medium for Islamic teaching.

### **Site Selection**

The Lahan ‘tambun’ (administrative sub-district) within Bang Bua Thong ‘ampher’ (administrative district) is chosen as the site for this study. Within this area there is a significantly large and homogeneous community of Malay speakers; living along Khlong Lam Ree where six mosques are located. Two well known Islamic schools are located in this area; Nurul Islam (Surau Khiaw) and Al-Robity Institution attracting students from other places. At Surau Khiaw students live in the traditional ‘pondok’ or ‘ponok’ (part of an Islamic teaching system commonly practiced in Pattani) close to the Islamic teacher. The success of these schools is the pride for the local inhabitants, as well as an important factor in maintaining cultural practices the Bangkok Malays.

### **Data Analysis**

As mentioned earlier, the analysis will be divided into spoken language and written system. For the analysis of the spoken language, the adapted chart of phonemic system of the standard Malay language by Yunus Maris, (1963) is adopted. The data is compared against standard Malay language as in the Tables I, II and III and findings are reported below: -

#### **a. Consonant phonemes**

(1) Bang Bua Thong Melayu dialect adopts consonant phoneme /r/ (similar to that of consonant phoneme ġ in Arabic) to correspond with ordinary /r/ in Standard Bahasa Melayu e.g.

/buṛoŋ/ for burung meaning ‘bird’ in both dialects

/baṛuu/ for baru meaning ‘new’ in both dialects

(2) Bang Bua Thong Melayu dialect seems to use consonants with nasal quality e.g.

/aŋiŋ/ for anjing meaning ‘dog’ in both dialects

/kupiŋ/ for kunyit meaning ‘turmeric’ in both dialects

- (3) There is a tendency for Bang Bua Thong Melayu dialect to reduce syllables in Standard Bahasa Melayu such as from 3 to 2 syllables or from 2 to 1 syllable e.g.

serupa to /supoo/ meaning 'alike' in both dialects

bubuh to /boh/ meaning 'put' in both dialects

tahun to /than/ meaning 'year' pohon to /phan/ meaning 'plant'

harum to /haun/ meaning '(sweet) smell'

Besides the reduction in syllables, phoneme reduction is observed where /lam/, /sam/ in Standard Bahasa Melayu is shortened to /lʔ/, /sʔ/ in Bang Bua Thong Melayu dialect; and followed with phoneme substitution where /b/ in Standard Bahasa Melayu corresponds with /m/ Bang Bua Thong Melayu dialect. In orthographic transcription Standard Bahasa Melayu, 'm' is final position consonant in the first syllable and 'b' is initial position consonant in the next syllable e.g.

/lamuu/ for lembu meaning 'cow' in both dialects

/samilian/ for sembilan meaning 'nine' in both dialects

Likewise, /palan/, /man/ in Standard Bahasa Melayu is reduced to /plaa/, /maa/ in the Bang Bua Thong Melayu dialect and followed with phoneme substitution where /d/ in Standard Bahasa Melayu corresponds with /n/ Bang Bua Thong Melayu dialect. In orthographic transcription Standard Bahasa Melayu, 'd' is final position consonant in the first syllable and 'n' is initial position consonant in the next syllable e.g.

/palanoʔ/ for pelandok meaning 'mouse deer' in both dialects

/manii/ for mandi meaning 'bathe' in both dialects

- (4) There is a substitution of short vowel sound /a/ in the first syllable of Standard Bahasa Melayu for long vowel sound /aa/ in the Bang Bua Thong Melayu dialect together with the omission of /n/ in Bang Bua Thong Melayu dialect e.g.

/haatuu/ for hantu meaning 'ghost' in both dialects

/saatian/ for santan meaning 'coconut milk' in both dialects

- (5) Bang Bua Thong Melayu dialect uses Plosive-Glottal /ʔ/ in the substitution of many phonemes in syllable final position in the orthographic transcription Standard Bahasa Melayu i.e. 'd', 'r', 't', 'k', 'p' e.g.

/ahaʔ/ for ahad meaning 'Sunday' in both dialects

/aʔ/ for air meaning 'water' in both dialects

/dʌkaʔ/ for **dekat** meaning 'near' in both dialects

/doʔ/ for **duduk** meaning 'sit' in both dialects

/kʌdʒaʔ/ for **kejap** meaning 'compressed' in both dialects

There is also addition of /ʔ/ after short vowel in syllable final position e.g.

/naasiʔ/ for **nasi** meaning 'rice' in both dialects

- (6) In the Bang Bua Thong Melayu dialect, substitution of /h/ for /s/ in syllable final position in the orthographic transcription Standard Bahasa Melayu dialect is observed to take place e.g.

/bata**h**/ for **batas** meaning 'bank separating paddy fields' in both dialects

/buku**h**/ for **bungkus** meaning 'to pack' in both dialects

#### b. Vowel Phonemes

- (1) The uniqueness of the Bang Bua Thong Melayu dialect is very much contributed by the obvious change of final sound of a word i.e. 'am', 'an' and 'anj' in orthographic transcription Standard Bahasa Melayu, in respect to the usage of /ia + ŋ/ as a substitute e.g.

/aj**iaŋ**/ for **ayam** meaning 'chicken' in both dialects

/buk**iaŋ**/ for **bukan** meaning 'no, not' in both dialects

/dʒa**iaŋ**/ for **jarang** meaning 'not often' in both dialects

- (2) The final vowel phoneme /εε/ of a word in the Bang Bua Thong Melayu dialect is used to correspond with the final vowel 'ai' of a word in orthographic transcription Standard Bahasa Melayu e.g.

/pa**εε**/ for **pakai** meaning 'to wear' in both dialects

/tʃa**εε**/ for **cabai** meaning 'chili' in both dialects

- (3) The final vowel phoneme /aa/ of a word in the Bang Bua Thong Melayu dialect is used to correspond with the final vowel 'au' of a word in orthographic transcription Standard Bahasa Melayu e.g.

/suu**aa**/ for **surau** meaning 'place of worship' in both dialects

/ku**aa**/ for **kerbau** meaning 'buffalo' in both dialects

- (4) The final vowel phoneme /o/ of a word in the Bang Bua Thong Melayu dialect is normally used to correspond with the final vowel 'u' of a word in orthographic transcription Standard Bahasa Melayu e.g.

/kukoh/ for kukuh meaning 'strong, solid' in both dialects

/tumoʔ/ for tumbuk meaning 'to pound' in both dialects

However, there are some cases where the informants seem to maintain either the 'u' sound in their dialect or come out with pronunciation that is in between 'o' and 'u'.

/tʃaabuʔ/ for cabut meaning to 'pull out, uproot' in both dialects

/kamuh/ for kambus meaning 'to cover with earth' in both dialects

- (5) The final vowel phoneme /ɔɔ/ or /ɔ/ of a word in the Bang Bua Thong Melayu dialect is normally used to correspond with the final vowel 'a' of a word in orthographic transcription Standard Bahasa Melayu e.g.

/kʌɔʒɔɔ/ for kerja meaning 'work' in both dialects

/tanoh/ for tanah meaning 'soil' in both dialects

- (6) There is a tendency in the Bang Bua Thong Melayu dialect to use original phoneme of Standard Bahasa Melayu for vocal 'i' + consonant 'ng' = /iŋ/ e.g.

/dagiŋ/ for daging meaning 'meat (beef)' in both dialects

/aŋiŋ/ for anjing meaning 'dog' in both dialects

It was observed that a few items had undergone a borrowing process. The analysis is based on Heah's system, Table IV. This influence from Bangkok Thai can be summarized as follows: -

(1) Substitution

The process of substitution involves the transference of concept from one language to another without the simultaneous transfer of the form that originally encodes it. In this case, lexicon innovation named substitution as the recipient language (Bang Bua Thong Melayu dialect) uses native words to encode foreign (Thai) concept. The examples are: -

Item and Melayu word	Thai concept
a. /aʔ kʌr̄ah/ (ice)	
/aʔ/ 'air' 'naam' (water)	/kʌr̄ah/ 'keras' 'khɛŋ' (hard)
b. /anɔʔ bʌsaa/ (eldest child)	
/anɔʔ/ 'anak' 'luuk' (child)	/bʌsaa/ 'besar' 'jai' (big)

c. /pisiaŋ talɔɔ/ (a variety of banana (rather small in size with yellowish pulp, in Thai called ‘kluaj khaj’; in Standard Bahasa Melayu called ‘pisang emas’, ‘emas’ means gold)

/pisiaŋ/ ‘pisang’ ‘kluaj’ (banana)      /talɔɔ/ ‘telur’ ‘khaj’ (egg)

(2) Loanblend

Two items were identified as Importation – Loanblends consisting of morphemic borrowing (from Bangkok Thai) and a native morpheme (Bang Bua Thong Melayu dialect). Two examples are: -

Item and Melayu word

Thai word

a. /pisiaŋ nawaa/

/pisiaŋ/ ‘pisang’ (banana)

/nawaa/ ‘nam waa’(a type of banana)

b. /gulɛɛ khiaw waan/

/gulɛɛ/ ‘gulai’ (curry)

/khiaw waan/ (a type of Thai curry)

(3) Pure Loanwords

Two items were identified as Importation – Pure Loanwords, a process of lexicon innovation by which a phonemic sequence, i.e., a lexical item is transferred outright from one language to another, with or without formal modification. Two examples are: -

a. /pui/      ‘baja’ (fertilizer)

b. /siaŋ/      ‘Siam’ (Thai)

(4) Native Creation

An item is classified as native creation when it utilizes native morphemes for a foreign concept but ignores the encoding foreign form as a model for the innovation. In other words, the foreign concept only provides the stimulus for the formation for this new lexical item. An example is: -

/tʌpɔŋ talɔɔ/ ‘tepong telur’

/tʌpɔŋ/ ‘tepung’ ‘khanom’ (dessert)

/talɔɔ/ ‘telur’ ‘khaj’ (egg)



Generally, there is no such dessert in Malaysia, except in Kelantan where this dessert is called 'buah tanjung' ('buah' means fruit and 'tanjung' is a type of plant). It is suspected that this dessert was introduced to the Bang Bua Thong community by the Thai Buddhist host community. The Thai name of this dessert is /thooŋjooŋ/. The meaning of this word in Thai has to do with "process" for the preparation of this dessert, that is 'yoot' meaning 'to pour' and 'thong' meaning 'gold', here referring to 'egg yoke', which is the main ingredient to prepare this dessert.

Bang Bua Thong Melayu is observed to make use of the main ingredient i.e. egg yoke, to be the stimuli to coin a new word in Bang Bua Thong Melayu dialect that is /tʌpoŋ talooŋ/.

(5) Unidentified item – /plaãooŋ/

This lexicon /plaãooŋ/ seems to have a very close phonemic feature to a Thai item /plaaraa/ with the same meaning i.e. 'fermented fish'. However, there is insufficient evidence to determine the origin of the word.

The writing system of Bangkok Malay is Jawi or Arabic script. It was adapted to write Malay language after the arrival of Islam in Southeast Asia during the 14<sup>th</sup> century. The use of 'Jawi' or Arabic script in Malay language dates back to 1303 AD, on a rock found in the state of Terengganu, on the east coast of Peninsular Malaysia.

Prior to arrival of Islam, the earliest recorded Malay writing was found near Palembang, Bangka and Jambi on the Island of Sumatra in Indonesia. It was written on stone dating back to 683, 684, 686 and 692 AD respectively. They were written using the Palava script, an old South Indian writing system used for spreading Hinduism, Abdul Malek Melebek (2006). On the writings, it is observed that Sanskrit words were used, interspersed between ancient Malay words. Later findings in Aceh dated 1380 AD, on the same Sumatra Island showed Indian script are still used and showing Malay words to be mixed with Sanskrit and Arab.

Under influence from Western colonisers – Dutch and British, Latin alphabet was adapted to write Malay with the earliest known records in the 19<sup>th</sup> century and widely used until now. Subsequently in Malaysia, to arrest declining use of Jawi, efforts are in place to promote it as a national cultural heritage and taught in primary schools. Jawi is widely used in Brunei including for official communications.

The use of Jawi as a writing system by Bangkok Malays is continued as a practice after the forced re-settlement in Bangkok some 200 years ago. It is believed that the writing system

was brought along and the use of Jawi is then restricted to teaching Islamic knowledge. Thai language and writing system is used for official and business.

The author was located several books or Kitab (on Islamic teaching) during her fieldwork. The oldest book was shown by descendants of the author, a well known preacher or “Tok Guru” in Bangkok, Mahmud bin Muktari; it was printed in Penang and dated 10 September 1929.

The purpose of the book is to promote teachings of a particular sect, Sunni and downplay another sect, Wahabbi. The language used is literal translation of the Koran and materials in Arabic. The author used spoken Malay to express his own views and writing it in verse form i.e. “syair” or poem.

In the Kitab written in Jawi by Sheikh Ismail bin Abdul Kadir, printed in Pattani 1961 (1328 AH), some observations on deviation from Standard Malay include: -

- a. “menetapkan” is spelled with an extra ‘n’ i.e. “menentapkan”
- b. The use of a word “mengejapkan pengetahuan” in the Kitab; in Standard Malay the word “mengkukuhkan pengetahuan” would have been used instead.

The author observed that Bangkok Malays learn to read “Jawi” from reading Kitab i.e. Islamic books and later learn to write. Generally, learners are already equipped with Arabic text reading skills. They learn to read the Koran from young. Beginners’ starts with the ‘simplest’ Kitab and in the process learn Yawi or Malay language. There is no formal way to teach spelling rules except by following the Arabic spelling rules, and this is also learned through practice.

In South Thailand, there is also no formal system to teach Jawi. Young children learn reading from elementary Islamic books such as on faith in God or “Tauhid”, jurisprudence or “~~Fikah~~” and behaviour or “~~Ahlak~~”. Similarly, in the process the children learn reading and writing. *“Akhlaq”*

Thus to understand Jawi writing system adopted by Bangkok Malays, the author will use Standard Jawi in Malaysia as basis. In Malaysia, the Jawi spelling rules are governed (by Dewan Bahasa and Pustaka – Institute of Language and Literature), whereas the Jawi spelling system in Thailand is not governed. It is up to the writer to determine the spelling. Resulting from this, learned Islamic scholars tend to insist on following the Arabic spelling rules.

Some of the general observations on Jawi writing systems are: -

- a. Jawi like the Arabic writing system is written from left to right.

- b. Jawi number system is based on the Arabic system as shown below.

Number	Arabic scrip	number	Arabic scrip
Zero	٠		
One	١	six	٦
Two	٢	seven	٧
three	٣	eight	٨
four	٤	nine	٩
five	٥	ten	١٠

- c. In Malaysia, six additional characters are introduced into the Jawi alphabet system to cater for Malay sounds, these are: -

Character	چ	غ	ف	ك	و	ن
Name	cha	nga	pa	ga	va	nya
Sound	/ch/	/ng/	/p/	/g/	/v/	/ny/
Bangkok	apply as /ca/	apply	not apply	apply	not apply	apply
Pattani	apply as /ca/	apply	partial apply	apply	not apply	apply

The Jawi writing system of Bangkok Malays uses four of the six additional characters. Existing Arabic character is used instead; “fa” and “wau”.

In the Pattani writing system, five of the six additional characters are used; though “pa” is not commonly used.

- d. In the case Arabic loanwords in Malay, the original Arabic spelling of the loanword are maintained, notwithstanding changes in pronunciation when used in the Malay language.

Some examples: -

Arabic Loanword in Malay	wuduk	solat	Zohor	selasa
Jawi written form	وضوء	صلاة	ظهر	ثلاث

- e. In the new spelling system for Standard Malay, the old Jawi spelling is retained in traditional Malay words.

Malay word	Jawi spelling		Malay word	Jawi spelling	
	Malaysia	Bangkok & South Thailand		Malaysia	Bangkok & South Thailand
ada	اد	ادا	kepada	كفد	كفد
apa	اف	اف	kita	كيت	كيت
baca	باچ	باچ	lima	ليم	ليم
daripada	درفد	درفد	maka	مك	مك
hingga	هيغك	هيغك	mana	مان	مان
ini	اين	اين	pada	قد	قد
itu	ايت	ايت	saya	ساي	ساي
juga	جوك	جوك	tiga	تيك	تيك

- f. Vowels

Malay	Jawi script
alif	ا
ya	ي
wau	و

There are three vowels in Jawi. In the Arabic writing system, vowels can be omitted, the meaning of the word is taken from context of the text and thus the pronunciation can be determined. In Bangkok Malay writing system, it is up to the writer to determine on the use

of vowels. For example, the Jawi spelling for the words “tahun” and “tahan” are the same, تاهن . In Malaysia, it is bounded by the established Jawi spelling rules.

When there is prefix and suffix added to the word, in Standard Malay the “alif” is added at the end of the word. For example, the word “ketiga” is spelled as كتيگا or “apalah” is spelled as افاله . Without prefix there is no necessity to put alif at the end of the word. The same applies to the writing system of Bangkok Malays and Pattani.

### **Conclusion and recommendations**

Bangkok Malay continued to use the Jawi writing system even after their forced migration to Bangkok some 200 years ago, mainly for Islamic teaching. It is also a tool for written communication between the Islamic preachers, as they are more comfortable with the Malay language and Jawi writing system. In the last 50 years, however, the use of Malay language and Jawi has been declining due to Thai government policy for compulsory education in Thai language and as Bangkok Malays can alternatively learn Islamic teaching in Arabic from preachers who receive tertiary education in the Middle East.

As a minority, the Bangkok Malays use the spoken Malay language at home and amongst the older generation. The younger generation are more inclined to use Thai due to their close interaction with the majority Thai speakers, in school and workplace.

The Jawi writing system used by Bangkok Malays is not vibrant and kept close to the original Arabic spelling rules. In Malaysia, the Jawi writing system has been standardised and improved to be in line with Romanised spelling system to facilitate the learning process of the younger generation.

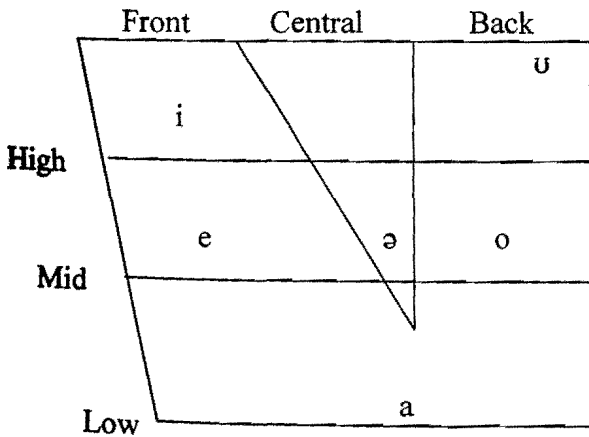
**Table I**

1. Malay Consonants

		Bilabial	Labio-dental	Dental	Alveolar	Palato-alveolar	Palatal	Velar	Glottal
Plosive	unvoiced	p			t			k	ʔ
	voiced	b			d			g	
Affricate	unvoiced					tʃ			
	voiced					dʒ			
Fricative	unvoiced				s				h
	voiced								
Nasal	unvoiced								
	voiced	m			n		ɲ	ŋ	
Lateral	unvoiced								
	voiced				l				
Trill	unvoiced								
	voiced				r				
Semi-vowel	unvoiced								
	voiced	w					j		

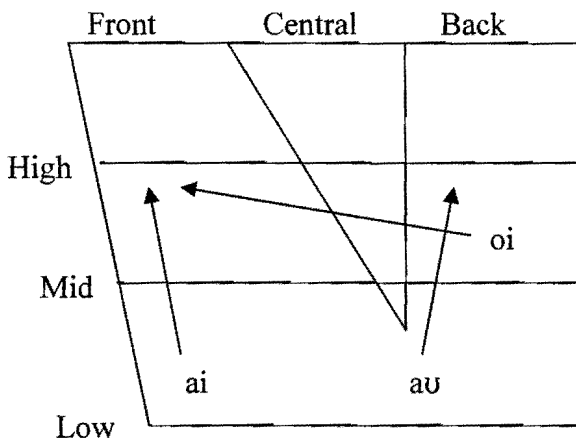
**Table II**

2. Malay Pure Vocals

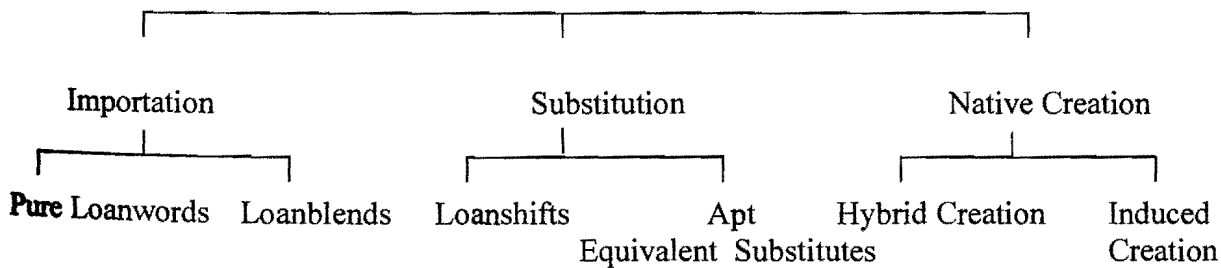


**Table III**

3. Malay Diphthongs



**Table IV**



## The Jawi Script

Note: Circled characters are unique to Jawi; not in Arabic Script

ج jim	ث tha	ت ta	ب ba	ا alif
ذ dzal	د dal	خ kha	چ cha	ح ha
ص shad	ش shin	س sin	ز zai	ر ra
غ ghain	ع ain	ظ dzo	ط tho	ض dhad
ك kaf	ق qaf	ڤ pa	ف fa	ڠ nga
و wau	ن nun	م mim	ل lam	ڤا ga
ي ya	ء hamzah	لا lam alif	ه ha	ڤو va
				ڤن nya



## Bibliography

- (author not stated), Sinaran Agama, Pattani: Saudara Press, (undated)\*
- Abdul Rashid Melebek & Amat Juhari Moain, Sejarah Bahasa Melayu (History of Malay Language), Kuala Lumpur, Utusan Publications & Distributors, 2006
- Hall, D.G.E. A history of Southeast Asia. London: Macmillan Press Ltd., 1968.
- Heah, C.L.H. The Influence of English on the Lexical Expansion of Bahasa Malaysia, Kuala Lumpur: Dewan Bahasa dan Pustaka, 1989.
- Ismael Lutfi, Darjah 1, Tahdhi Riyah, Pattani: Saudara Press, (undated)\*
- Jitmoud, S. Ethnic Group: Thai Muslim. Bangkok: Sangarujiraamphon Fund, 1988.
- Mahmud bin Muktari, Kitab, Penang. 1929.\*
- Mohammad Nahdi, Kitab, Bangkok, (undated)\*
- Sanitwong Na Ayuthaya, K. (ed.). (1988) The crack in Thai society? Integration and National Security Problems. Bangkok: National Security and International Institute, Faculty of Political Science, Chulalongkorn University.
- Sheikh Abdul Kadir Abdul Mutalib. Kitab, Indonesia: 1964 (1383 AH)
- Sheikh Ismail bin Abdul Kadir, Kitab, Pattani, 1961 (1382 AH)
- Tadmor, Uri. The Malay Villagers of Nonthaburi Cultural Notes. Penerbit Universiti Kebangsaan Malaysia, Sari 10: 69 -84. 1992
- Umayah Haji Umar. A Classification of Thai-Kedah Dialects Using Phonological Characteristics. Kuala Lumpur: Kuala Lumpur: Allwrite Sdn. Bhd, 2003.
- . The Assimilation of Bangkok-Melayu Communities in the Bangkok Metropolis and Surrounding Areas. Kuala Lumpur: Allwrite Sdn. Bhd. 2003.
- . Malay in Thailand – Bangkok Malay Communities. Proceedings of the Second International Conference on Malay Civilisation, Theme: “Malay Images.” Kuala Lumpur, 26-28 February 2004.
- . Bangkok Malay Dialect. Collated Abstract of the Second International Conference on Language, Linguistics & the Real World, Theme: Language and Linguistics Serving the Community: Practical and Professional Challenges. Petaling Jaya, 7-9 December 2004.
- . Bangkok-Melayu – The Makings of a Thai Muslim Culture. Sudhiparitas (Dhurakitbandit University, Thailand) No. 59 Vol. 19, Sep–Dec 2005.
- . Bang Bua Thong Melayu Dialect – a Lexicon Study. Journal of Language and Culture, Mahidol University, Thailand. Vol. 24 No. 2, July-Dec 2005.
- . An investigation into the Melayu dialect spoken in Bang Bua Thong, Bangkok and its origins. Number 2, Volume 8, July-Dec 2007
- Yunus Maris. Malay Sound System. Kuala Lumpur: Mimeograph, 1963.
- Web page downloads:
- [http://ms.wikipedia.org/wiki/Tulisan\\_Jawi](http://ms.wikipedia.org/wiki/Tulisan_Jawi) dated 26 October 2007
- <http://www.omniglot.com/writing/malay.htm> dated 27 October 2007
- Note: (undated)\* indicates the author is unable to trace the information, due to missing pages from these old documents.