

# Solving Problems in Reading Buddhist Pali and Sanskrit Loanwords in Thai for Chinese Students at Kasetsart University

Kowit Pimpuang

Department of Thai Language, Faculty of Humanities, Kasetsart University, Thailand

Methawee Yuttapongtada

Department of Thai Language, Faculty of Humanities, Kasetsart University, Thailand

**Abstract**—This research aimed at solving problems in reading Buddhist Pali (PL) and Sanskrit (SKT) loanwords in Thai of Chinese students who were studying in the Communicative Thai Language for Foreigners Program (CTLF) of Kasetsart University. The objectives of study were; 1) to explore causes of the problems in reading PL-SKT loanwords of third-year Chinese students in the CTLF program; and 2) to explore reading solutions and development. 5 Chinese students were selected for the study by purposive sampling technique from a total of 13 participants in the course ‘Thai Reading II.’ Research tools in the study were: 1) Buddhist PL-SKT loanword reading skill exercises, 2) Buddhist PL-SKT loanword cards with short messages; and 3) media for oral reading of Buddhist PL-SKT loanwords. The research results revealed that the causes of the problems were: 1) Chinese students had problems with the pronunciation of PL-SKT words, 2) they lacked reading skills, 3) they had no skill in reading compound PL-SKT loanwords (*samasa*) because they had different basic knowledge of the Thai and PL-SKT languages, and 4) they lacked continuity of practice in reading PL-SKT loanwords. These problems directly affected their Thai reading. As for the study of the solutions, Chinese students had different results in each reading test, but their development in reading improved continually, and finally, they were able to read and spell Buddhist PL-SKT loanwords properly and fluently although it still took some of them a long time to read a text. After three reading tests, they were able to attain a pass in the reading of Buddhist PL-SKT loanwords by obtaining a score of 100% in the final test.

**Index Terms**— problem, reading, Pali, Sanskrit, loanwords

## I. INTRODUCTION

Sukhothai Thammathirat Open University (2012) stated that at present classroom research regarding the curriculum and instruction is very important and is necessary because the results of such research will be beneficial to each subject in terms of learning development. In particular, students can be helped through the learning process, and they can achieve efficiency in learning as well.

To be honest, pronunciation of PL-SKT loanwords in the Thai language is regarded as difficult and presents problems not only for foreign students like the Chinese students who are studying the course number 01363132 Thai Reading II in the Communicative Thai Language for Foreigners Program (CTLF Program), Kasetsart University, but also for Thai students.

The Thai words to be learned in a course like Thai Reading II include a lot of loanwords derived from Pali and Sanskrit. Generally, the Chinese students in the program are very poor in reading and spelling PL-SKT loanwords, and this also causes inefficiency in reading in courses conducted in the Thai language in various disciplines because these contain a lot of PL-SKT loanword, for the Thai language has borrowed Pali and Sanskrit words and employs them extensively in everyday life. With respect to this point, Thongprasert (1977, p.37) stated that if one opens one of the dictionaries of the Royal Institute, one will find that Pali and Sanskrit loanwords make up more than half of the words in the volume. Thus, it can be said that the Pali and Sanskrit languages have undoubtedly had a tremendous influence on the Thai language.

In the light of what is mentioned above, there seems to be a similarity to the observations of Sarapadnuke (1974) and Hugh (2009), who remarked that the languages with the most impact on Thai, especially the roots of Thai words, are the Indian languages of Pali and Sanskrit. Although both are “dead” languages, similar to Latin, you can still hear Pali spoken daily as it is the language of the Buddhist scriptures and chants. All men who join the monkhood must learn some Pali in order to take part in the Buddhist chanting and rituals. Hugh (2009) stated that that is not so different from the time when all Roman Catholic Masses were held in Latin.

Generally, the Chinese students had problems reading words syllable by syllable, spelling words, forming *samasa* (compound word) and reading Thai words formed from Pali and Sanskrit words containing sibilant consonants.

Pimpuang (2019) remarked that when students learn the Thai language, one important thing is to understand elements of culture significant in the context of Thai society such as Buddhism and politics.

Buddhism and Buddhist culture play very important roles in Thailand because most of the population follow Buddhism. There are many borrowed words used in the Buddhist culture. If the Chinese students understand a word's original meaning, this can help them understand the real meaning and read the word properly. Not only this, the Chinese students will also realize the importance of the aesthetics of Pali and Sanskrit loanwords in Thai that is brought out in prose and poetry. Especially, the Pali and Sanskrit term will make poetry melodious, beautiful and meaningful in use (Pimpuang, 2016).

With respect to Buddhist Pali and Sanskrit words, Ngamchitcharoen (2018, p.8) stated that the large number of words in the Thai language are borrowed from Pali-Sanskrit, some are technical terms in the Buddhist doctrines. When used in Thai, the meanings of some of these words have changed or shifted from the original Buddhist terms, often resulting in confusion or misunderstandings of the Buddhist doctrines among Thai people. For example, the word "Karma" or "Kamma" in the Thai language refers mainly to unwholesome actions and their effects, whereas originally, according to Buddhist doctrines, the word refers to both wholesome and unwholesome actions, and not at all to the effects of unwholesome actions alone. In a similar way, the word "Ahosikarma" or "Ahosikamma" in Thai refers to forgiveness, while its original meaning in Buddhist terms is karma that has no chance of producing effect, without any sense of forgiveness whatsoever. It is essential, then, that Thai Buddhists seek to understand Buddhist doctrines and their terms, and be attentive in distinguishing the Thai meaning from the Buddhist meanings of these words.

Furthermore, Prapandvidya (2005, p.529) stated, concerning the Buddhist term of Saddanta in Sanskrit and Chaddanta in Pali, that the word Saddanta in Buddhist Sanskrit texts is the elephant with six tusks whereas in the Pali canon, the elephant is called Chaddanta. The phonological change from Saddanta to Chaddanta is obvious. Saddanta or Chaddanta is one of the Jataka stories (stories about the previous lives of the Gautama Buddha) in which he was born as an elephant. In Sanskrit, the word is a compound word comprising 'Sat' meaning 'six' and 'Danta' meaning 'tusk.' Contrarily, in Pali the commentator gives the meaning of the word Chaddanta as the elephant whose tusks are six colours.

Many scholars have explained how to read Pali and Sanskrit loanwords to help in learning Thai. For example, the Academic Committee of Thai Language for Communication (2012, p.59) gave the following guidelines for pronouncing Pali and Sanskrit loanwords in the Thai language.

1) Words may be read syllable by syllable, for example, กรณิ [ka-rá-nii] meaning activity or obligation ธนบัตร [tha-na-bàt] meaning banknote.

2) In the case of words having final consonants, it was not permissible to insert 'a' after the final consonant, for example: ปรัชญา [prát-yaa] meaning philosophy and วิถการ [wít-tháan] meaning to be eccentric etc.

3) However, in the case of the final consonants ล 'l', and ศ ษ ส 's', it is permissible to insert 'a', for example; กัลบก [kan-la-bòk] meaning barber and สัสดี [sàt-sa-dii] meaning military recruiting officer although there are some exceptions such as สวัสดิ์ [sa-wàt-dii] meaning security, อธิษฐาน [ʔa-thít-tháan] meaning vow.

Furthermore, the Academic Committee of Thai Language for Communication (2012, p.61) stated that the reading of the letter ฤ 'r' in the Thai language is especially difficult for foreigners. For example;

1) The letter ฤ 'r' can be pronounced with the sound เรอ [rəə] as in ฤกษ์ [rəək] meaning auspicious time.

2) However, ฤ 'r' can be pronounced ริ [rí] in the case of its being placed behind one of the following consonants: ก [k] ต [t] ท [th] ป [p] ศ [s] ส [s], as in ตฤณมัย [trin-na-may] meaning turf. Nevertheless, it can be read ริ [rí] when ฤ is placed in front of other consonants such as in ฤทธิ [rít] meaning power.

3) Furthermore, ฤ 'r' can be pronounced รี่ [rú] in case of its being placed behind the following consonants: ค [kh] น [n] พ [ph] ม [m] ท [th] such as in คฤหาสน์ [kha-rú-hàat] meaning mansion, พฤหัสบดี [phrú-hàt-sa-buá-dii] meaning Thursday. However, it can be read รี่ [rú] when it is placed in front of other consonants such as ฤทัย [rú-thay] meaning heart.

Pimpuang (2008) stated that when Thai people borrowed PL-SKT words to use in Thai language, it also has an impact on Thai reading. There are two categories of Thai word reading along with the impact of Pali and Sanskrit reading styles toward Thai reading namely, reading as compound word and oral reading as sibilant consonants.

Likewise, Makjaeng (1983) and Pimpuang (2014) also stated that there are two categories of Thai word reading along with the impact of Pali and Sanskrit reading styles toward Thai reading. They are: 1. Reading as *Samasa* and 2. Oral Reading as Sibilant Consonants.

1) Reading as *Samasa* (PL-SKT Compound Word)

*Samasa*, or compound word reading, is the Pali and Sanskrit reading style in which 'a' is pronounced after the final consonant of the initial word compounded with other words. For example, the word 'กิจกรรม' can be read as *Samasa* as kit-ca-kam meaning activity. In this case, the final consonant of the initial word is 'จ-' 'c-' is pronounced 'ca' when read. After that, the other sounds of the word are pronounced.

This Pali and Sanskrit influence on the Thai language caused Thai to develop a reading style like that of Pali and Sanskrit. Thus, real Thai words were pronounced as *Samasa* by pronouncing 'a' after the final consonant of the initial

word compounded with other words, even if they were not *Samasa* words at all. Examples of this are คุณค่า read khun-na-khâa (Worth), พลเมือง read phon-la-muan (Population), and อลวน read ʔon-la-won (Confused).

## 2) Thai Word Reading as Sibilant Consonants due to Pali and Sanskrit Influence

The oral reading as sibilant consonant involved the Pali and Sanskrit loanwords that contained these sibilant consonants (*ūṣman*) namely,

śa (श) sounded at the roof of the mouth position at the palatal place.

ṣa (ष) sounded at the roof of the mouth position with the tongue retroflexed.

sa (स) sounded at the roof of the mouth position at the dental place.

It can be remarked that although the three consonants have different places of articulation, they are all sibilant sounds effected by the tongue and teeth in pronouncing even if the sibilant consonant letter is placed at the end or final position of the syllable concerned.

After Pali and Sanskrit language entered Thailand and impacted Thai language use for a long time, Thai words have been influenced by this Pali and Sanskrit word reading. It can be observed that these are sibilant consonants. When properly pronounced, each is clearly distinguishable. More importantly, the three consonants cause the pronunciation of /s/ at the end of syllable as sibilant in Pali and Sanskrit loanword. Especially, reading of Pali and Sanskrit loanword in Thai is directly influenced by Pali and Sanskrit reading. Thus, Pali and Sanskrit loanword in Thai is pronounced as a Pali and Sanskrit word. For example, พิศวาส read phít-sa-wàat (Love), พิษณุโลก read phít-sa-nu-lôok (World of Vishnu), and ดุश्ฎี read dùt-sa-dii (Pleasure).

Due to the Pali and Sanskrit loanword reading or pronunciation in Thai and the influence of Pali and Sanskrit language in Thai words that was as mentioned above, it can be stated that there seems to be a lot of confusion about Pali and Sanskrit loanword reading or pronunciation for the Chinese students, and they sometimes make mistakes in reading Pali and Sanskrit loanwords in Thai as well. Therefore, to solve the reading problem of the Chinese students in course number 01363132 Thai Reading II in the CTLF program, Kasetsart University, promptly and effectively, the researchers decided to do specific class research with the objective of finding a solution to the problems the Chinese students encounter in reading Buddhist Pali (PL) and Sanskrit (SKT) loanwords.

## II. REVIEW OF LITERATURE

### PL-SKT Word Formation and Use in Thai Language

Pimpuang (2008, p.8) said that it is realized that most of the population of Thailand follows one of two sects of Buddhism: Theravada Buddhism and Mahayana Buddhism. Especially, doctrines of the Lord Buddha were generally recorded through PL-SKT terms (Theravada Buddhism uses PL, while Mahayana Buddhism uses SKT). In Thailand, people study the doctrines of Buddhism through PL-SKT, and as a result, it has entered and still influences the Thai language. The four categories of PL-SKT word formation are as follows:

2.1 Primary Derivatives (*Kitaka*) are formed from roots by addition of certain suffixes, which are known by the name of Kita (*Kitapaccaya*), for example, นายก /na:yók/ meaning leader, Prime Minister.

2.2 Secondary Derivatives (*Taddhita*) are new words, which are derived not directly from roots, but from another word stem i.e. substantives or primary derivatives by the addition of the certain suffixes (Taddhita Suffixes), for example, รัฐ /rátthà/ meaning state + มন্ত্রী /montri:/ meaning councillor = รัฐมนตรี /rátthàmontri:/ meaning Minister etc.

2.3 Compounds (*Samasa*) are a group of two or more words joined together of which the last word is regarded as the principal member (of the compound), in such a way that only the last one is declined while the others are in their stem form, for example; ประชา /pràcha:/ meaning people + นิยม /níyom/ meaning popular = ประชานิยม /pràcha: níyom/ meaning populism.

2.4 Prefixes (*Upasagga*) are drawn from among 20 common prefixes derived from PL-SKT that are put in front of roots or words, for example, นิร /nirá/ meaning without + โทษ /thô:t/ meaning punishment + กรรม /kam/ meaning action = นิรโทษกรรม /niráthô:t sàkam/ meaning amnesty.

It can be said that there are four categories of PL-SKT word formation, and the four categories are regarded as a significant language strategy that is employed not only in PL-SKT, but also in the Thai language. Furthermore, this language strategy is also employed by the Royal Institute of Thailand in order to prescribe the essential regulations for coining new words for communicating in Thai society.

### Compound Word Reading through Pali and Sanskrit's Approach

Vajirañāṇavarorasa (1995) stated that the compound word, or *Samasa*, is a grammatical strategy of the Pali language. A compound word, or *Samasa*, is a group of two or more words compounded together, and the last word is regarded as the principal member of the compound word, in such a way that only the last one is declined while the others are in their stem form.

Furthermore, Upakitsilapasan (1992, p.50) also stated that Thai words can be read directly and easily, but those words that have several options and variant readings are mostly derived from Pali and Sanskrit words.

In Pali and Sanskrit loanwords, a consonant letter written with no ‘a’ vowel form is read with the vowel /a/. It is similar to the ‘leading consonant’ in the Thai language. Reader must give much more observation on the root of Pali and Sanskrit word or its original term. If the root of Pali and Sanskrit word or its original term is the ‘spelling consonant,’ so its reading pronunciation should be a ‘leading consonant’ reading such as ‘สวัสดี’ word with reading [sa-wàt-dii]. Especially, this word was not allowed to read [sa-wàt- sa-dii], but the reading pronunciation of other original terms must be done through reading by syllable such as ‘พลี’ read [phá-lii] not [phlii]. However, some words are not read like this according to this principle (Upakitsilapasan, 1992, p.50-53). For example:

READINGS OF PL-SKT LOANWORDS IN THAI

PL-SKT Loanword in Thai	Reading of Principle	Reading of Thai Style
เทศนา	thee-sa-naa or thêet-sa-naa	เทศ-สนา thêet-sa-nāa meaning ‘preach’
ศาสนา	sāa-sa-naa or sāt-sa-naa	สาต-สนา sāt-sa-nāa meaning ‘religion’
ศักราช	sāk-ka-raa-chá or sāk-ka-rāat	ศักระ-หราช sāk-ka-rāat meaning ‘era’
ไศล	sāy-lá	สะ-ไหล sa-lāy meaning ‘stone’
ประโยชน์	pra-yōot	ประ-โยด pra-yōot meaning ‘benefit’

To help readers read Pali and Sanskrit loanwords in Thai, Pimpuang (2007) also remarked that those Thai readers who wish to read Pali and Sanskrit loanwords in the Thai language should make careful observation and consideration of the original Pali and Sanskrit term. After they have identified, considered, and recognized the root of the term, they can then read the Pali and Sanskrit term properly in accord with its original root.

The considerations specified above suit those readers who have good knowledge of Pali and Sanskrit. However, they cannot be applied by ordinary people who do not know the root or original term of the Pali and Sanskrit loanword. Thus, reading of these loanwords must necessarily depend on familiarity with the language as a native speaker. It does not come from learning Thai as a foreign language.

Not only this, Kanchanawan (2008) obviously stated that the reading pronunciation according to the ‘reading principle’ must be done as the Pali and Sanskrit word as explained already, and such the reading pronunciation of Pali and Sanskrit word is different from the reading pronunciation of Thai word, because the reading pronunciation of Thai word will be done according to the principle of Thai reading obviously. In reading Pali and Sanskrit loanword in the Thai language, the vowel ‘a’ may not be inserted between consonants. However, the vowel ‘a’ will be added at the end of the initial word in order to connect the sound in reading for the whole word. Some examples are ราชการ [râat-cha-kaan] meaning ‘government’ and ราชบัณฑิต [râat-cha-ban-dit] meaning ‘fellow.’ This is different from the reading of real Thai words in compounds such as น้องชาย [nōng-chaay] meaning younger brother: no ‘a’ may be inserted between the components of the compound.

#### There are Two Options in Reading Pali and Sanskrit Loanwords in Thai

Kanchanawan (2008) stated that the problem of Pali and Sanskrit loanword is very complicated, especially because the reading of Pali and Sanskrit words can be divided into two categories, namely, 1) reading according to the principle in the original language called ‘standard reading,’ and 2) reading according to the most popular reading called ‘popular reading.’ In Thai class, the instructor will teach students how to read the Pali and Sanskrit loanwords according to the standard reading. At the same time, it will not be regarded as a mistake if a reader reads a word according to the popular reading style. For example, the two categories of reading of the Pali and Sanskrit loanword คมนาคม meaning ‘transport’ are kha-ma-naa-khom (Principle) or khom-ma-naa-khom (Popular) etc. So, it can conclusively be remarked that the reading of most Pali and Sanskrit loanwords can be divided into two categories, namely, ‘principle’ and ‘popular.’

Not only this, there seem to be another reading style depending upon the meaning and reading rhythm. It can be said that after Thai people borrowed Pali and Sanskrit loanword and employed them in their language, they have adapted those loanwords to their own Thai reading rhythm. For example, the word ‘Petchaburi’ should be read by syllable as ‘phét-cha-bu-rii’ whereas it is also read ‘phét-bu-rii’ according to the reading rhythm of the Thai language.

With respect to the reading style as depicted in the academic book entitled ‘*An Yang Rai Leah Kien Yang Rai*’ composed by the Royal Institute, Thailand, the two strategies of Thai word reading called reading according to principle and the popular reading are same as the reading style as mentioned earlier (Royal Institute, 1993).

The review of the literature above was the beneficial to the researchers enabling them to consider the detailed information and then devise a conceptual framework, and then conduct of this study on solving the reading problems arising from Buddhist Pali and Sanskrit loanwords in Thai for the Chinese students at Kasetsart University.

### III. RESEARCH METHODOLOGY

#### Population and Sampling in the Research

### Population

The total population for this study consisted of 13 foreign students enrolled in the course number 01363132 Thai Reading II in the second semester of academic year 2021. They were third-year Chinese students in the Communicative Thai Language for Foreigners Program (CTLF), Kasetsart University

### Sampling

Among the third-year Chinese students in the Communicative Thai Language for Foreigners Program (CTLF) at Kasetsart University, 5 students were selected by purposive sampling technique according to certain goals and criteria.

### Methodology

1. Buddhist PL-SKT loanword reading exercises were prepared using several techniques which were suitable for the Chinese students.

2. Evaluations of the progress of the students in reading Buddhist PL-SKT loanwords were prepared.

3. Tests of Buddhist PL-SKT loanword reading were prepared.

4. Data regarding the progress in Buddhist PL-SKT loanword reading of the Chinese students were recorded continually.

5. Findings were written. Conclusions were drawn, and the research results were presented.

### Data Collection and Analysis

The researchers collected data through three Buddhist PL-SKT loanword reading skill exercises and Buddhist PL-SKT loanword reading tests. The researchers compared the dissimilarities in the marks that each Chinese student obtained in each reading test.

## IV. RESEARCH RESULTS

The research results regarding the study about solving the problem with reading Buddhist Pali (PL) and Sanskrit (SKT) loanwords in Thai for the Chinese students who were studying in the course number 01363132 Thai Reading II in the CTLF program, Kasetsart University were as follows.

### Results of Buddhist PL-SKT Loanwords Reading Exercise (Set I)

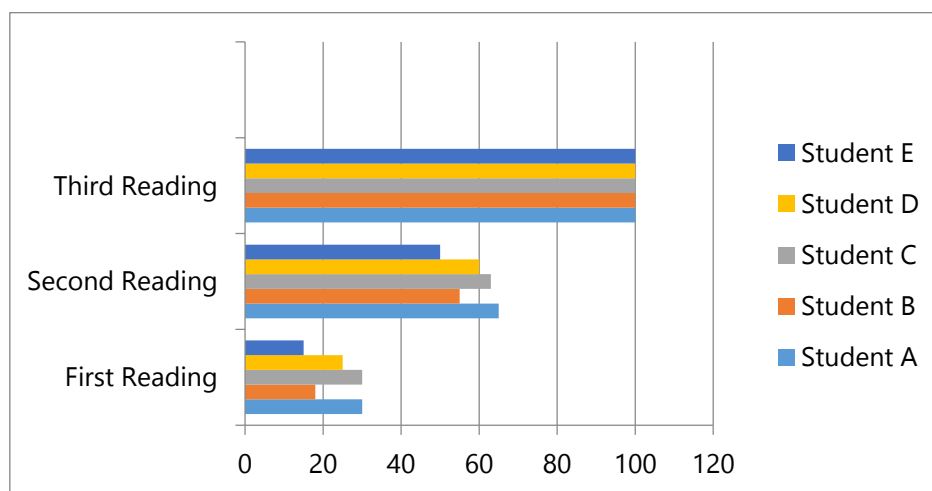


Figure 1: Results of Buddhist PL-SKT Loanwords Reading Exercise (Set I)

The chart given above which displays the results of Buddhist PL-SKT loanwords reading exercise (Set I) can be explained follows:

#### Student A

After practicing reading of Buddhist PL-SKT loanwords (Set I), Chinese student A was able to read 30% of the words correctly in the first test, then 65% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student A was able to pass the standard.

#### 2. Student B

After practicing reading of Buddhist PL-SKT loanwords (Set I), Chinese student B was able to read 18% of the words correctly in the first test, then 55% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student B was able to pass the standard.

#### 3. Student C

After practicing reading of Buddhist PL-SKT loanwords (Set I), Chinese student C was able to read 30% of the words correctly in the first test, then 63% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student C was able to pass the standard.

#### 4. Student D

After practicing reading of Buddhist PL-SKT loanwords (Set I), Chinese student D was able to read 25% of the words correctly in the first test, then 60% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student D was able to pass the standard.

#### 5. Student E

After practicing reading of Buddhist PL-SKT loanwords (Set I), Chinese student E was able to read 15% of the words correctly in the first test, then 50% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student E was able to pass the standard.

#### Results of Buddhist PL-SKT Loanwords Reading Exercise (Set II)

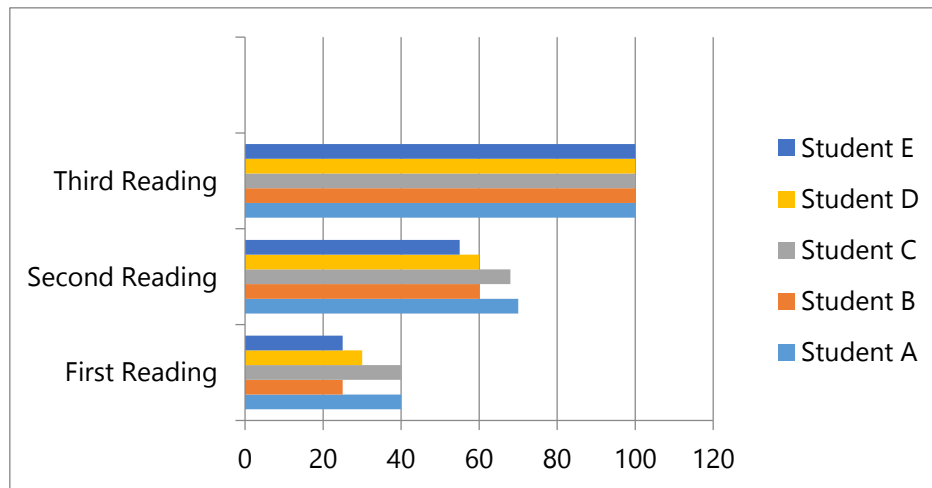


Figure 2: Results of Buddhist PL-SKT Loanwords Reading Exercise (Set II)

The chart above which displays the results of Buddhist PL-SKT loanwords reading exercise (Set II) can be explained as follows:

#### 1. Student A

After practicing reading of Buddhist PL-SKT loanwords (Set II), Chinese student A was able to read 40% of the words correctly in the first test, then 70% correctly in the second test, and 100% in the third test. After the three tests, Chinese student A was able to pass the standard.

#### 2. Student B

After practicing reading of Buddhist PL-SKT loanwords (Set II), Chinese student B was able to read 25% of the words correctly in the first test, then 60% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student B was able to pass the standard.

#### 3. Student C

After practicing reading of Buddhist PL-SKT loanwords (Set II), Chinese student C was able to read 40% of the words correctly in the first test, then 68% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student C was able to pass the standard.

#### 4. Student D

After practicing reading of Buddhist PL-SKT loanwords (Set II), Chinese student D was able to read 30% of the words correctly in the first test, then 60% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student D was able to pass the standard.

#### 5. Student E

After practicing reading of Buddhist PL-SKT loanwords (Set II), Chinese student E was able to read 25% of the words correctly in the first test, then 55% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student E was able to pass the standard.

#### Results of Buddhist PL-SKT Loanwords Reading Exercise (Set III)

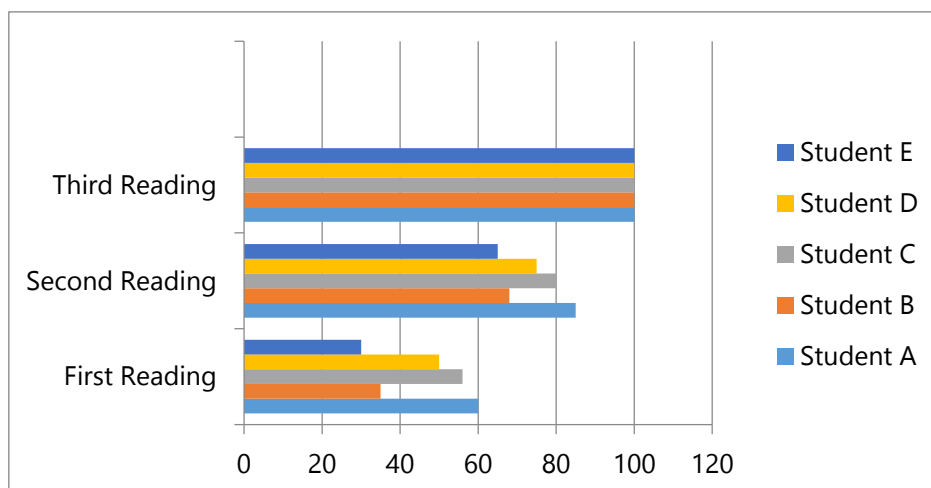


Figure 3: Results of Buddhist PL-SKT Loanwords Reading Exercise (Set III)

The chart above which presents the results of Buddhist PL-SKT loanwords reading exercise (Set III) can be explained as follows:

1. Student A

After practicing reading of Buddhist PL-SKT loanwords (Set III), Chinese student A was able to read 60% of the words correctly in the first test, then 85% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student A was able to pass the standard.

2. Student B

After practicing reading of Buddhist PL-SKT loanwords (Set III), Chinese student B was able to read 35% of the words in the first test, then 85% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student B was able to pass the standard.

3. Student C

After practicing reading of Buddhist PL-SKT loanwords (Set III), Chinese student C was able to read 56% of the words correctly in the first test, then 80% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student C was able to pass the standard.

4. Student D

After practicing reading of Buddhist PL-SKT loanwords (Set III), Chinese student D was able to read 50% of the words in the first test, then 75% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student D was able to pass the standard.

5. Student E

After practicing reading of Buddhist PL-SKT loanwords (Set III), Chinese student E was able to read 30% of the words correctly in the first test, 65% correctly in the second test, and 100% correctly in the third test. After the three tests, Chinese student E was able to pass the standard.

## V. DISCUSSION AND CONCLUSION

From all the foregoing contents and research results, a detailed conclusion on the understanding of the significant contents about solving of the problem of reading Buddhist Pali (PL) and Sanskrit (SKT) loanwords in Thai by the Chinese students who study in the course number 01363132 Thai Reading II in the CTLF program at Kasetsart University will be drawn. Finally in this conclusion, the discussion will also be given to apprehend the topic concerned in brief. According to the results of research as given above, the discussion can be given through the table concerned as follows:

No.	Student's Name	Reading Skill Exercise (Set I)	Reading Skill Exercise (Set II)	Reading Skill Exercise (Set III)
1.	Student A	As a result, Chinese student A could read Buddhist Pali and Sanskrit loanwords in Thai and spell some words, but not many in the reading skill exercise (Set I).	Then, Chinese student A could read Buddhist Pali and Sanskrit loanwords in Thai and spelled more words correctly than the first time. It was found that in the reading skill exercise (Set II), the Chinese student had obvious reading development continually.	Finally, Chinese student A was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell words properly. The student was observed to have deftness in reading in this reading skill exercise (Set III). This student A also received motivation for reading development through the encouragement provided by the classroom instructor.
2.	Student B	As a result, the Buddhist Pali and Sanskrit loanword reading and spelling of Chinese student B in the reading skill exercise (Set I) was not good enough due to the lack of reading skills of Chinese student B.	In the reading skill exercise (Set II), Chinese student B was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell more words than the first time. However, this Chinese student took more time through continuity of practice and emphasis given by the classroom instructor.	Finally, in the reading skill exercise (Set III) Chinese student B was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell more words than the second time with fair deftness in reading properly. As observed generally, this student B used more time in reading and had to be motivated through continually giving encouragement.
3.	Student C	Chinese student C was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell few words due to lack of reading skill as generally observed in the reading skill exercise (Set I).	Since then in the reading skill exercise (Set II), Chinese student C was able to read Buddhist Pali and Sanskrit loanwords in Thai. This student C was observed to be able to spell more words with continual development and practice in reading.	Finally, Chinese student C was able to read Buddhist Pali and Sanskrit loanwords in Thai and spells words properly with more deftness in the reading skill exercise (Set III). However, the student had to be continually motivated and encouraged mostly by the classroom instructor.
4.	Student D	As a result in the reading skill exercise (Set I), it was found that Chinese student D was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell few words due to lack of reading skill as other Chinese students in the Thai Reading II class.	Later, Chinese student D was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell more words in the reading skill exercise (Set II) mostly. However, the student, truly speaking, spent more time in practice, and the continuity of practice was obvious.	Finally, it was found clearly that a student D was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell words with deftness properly after passing the reading skill exercise (Set III). However, it is important to state that the student must be motivated and continually provided encouragement by the classroom instructor.
5.	Student E	As a results, Chinese student E was very much like other Chinese students in the Thai Reading II class because student E was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell few words due to lack of reading skill after passing the reading skill exercise (Set I).	In the reading skill exercise (Set II), student E was able to read Buddhist Pali and Sanskrit loanwords in Thai and spell more words, but thus took the student used a lot of time and required very much continuity of practice.	Finally, in the reading skill exercise (Set III), student E was able to read and spell Pali and Sanskrit loanwords in Thai properly and clearly and with more deftness. In particular, the student took a long time in practice. The classroom instructor had to take care and motivate student to practice continually.

Thus, according to what has been specified above, it can be concluded that the important causes that made the third-year Chinese students, who were studying in the course number 01363132 Thai Reading II in the CTLF program poor in reading Buddhist PL-SKT loanwords in the Thai language were as follows: 1) Chinese students had problems with the pronunciation of PL-SKT words, 2) they lacked reading skill, 3) they had no skill in forming PL-SKT compound loanwords (*Samasa*) because they had different basic knowledge of Thai and PL-SKT languages, and 4) they lacked continuity in the practice of reading PL-SKT loanwords.

However, having received guidance from the classroom instructor on the way to read Buddhist PL-SKT loanwords and continuity in the practice of reading Buddhist PL-SKT loanwords by using the method of personal Buddhist PL-SKT loanword reading skill exercises, the third-year Chinese students who were poor in reading and spelling of Buddhist PL-SKT loanwords were better able to develop in reading continually till they developed themselves and were able to read and understand the meanings of Buddhist PL-SKT loanwords in the CTLF program properly. It can also be observed that they had the positive attitude towards learning Pali and Sanskrit loanwords in the Thai language after they practiced through this lesson activity. This point seems to be similar to the research of Pimpuang (2014), who found that Thai students had a good attitude toward learning Pali and Sanskrit loanwords after their instructor provided activities to help them understand the words well.



Especially, one important thing for learning is the atmosphere of learning management in the class. It can stimulate the students, and help them learn the lessons happily. This point is similar to the view of Darasawang (2002) who obviously said that the atmosphere of learning class is very important in order to help students understand the lesson well, especially the learning of difficult lesson can be helped by providing suitable learning activities.

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**Kowit Pimpuang** was born in Buriram (Thailand) in 1976. He is an Associate Professor of the Department of Thai Language, Faculty of Humanities, Kasetsart University Bangkok (Thailand), 2007. He earned his Ph.D. in Sanskrit (Sanskrit-language, philosophy and literature) from the University of Pune (India) in 2004.

He is an expert in teaching Thai for international students from 2010 to the present. His 53 scientific articles were published in national and international journals. Associate Professor Dr. Kowit Pimpuang won the Best Presentation Award in ICHLSS Brisbane, Australia.



**Methawee Yuttapongtada** was born in Nakhon Si Thammarat (Thailand) in 1977. Ph.D. degree in Thai (Thai language) from Kasetsart University (Thailand) in 2012.

She is an Assistant Professor of the Department of Thai Language, Faculty of Humanities, Kasetsart University, a public research university in Bangkok, and has taught there from 2002 to the present. She was invited to be a Visiting Professor to teach the Thai language and Thai culture at Busan University of Foreign Studies (BUFS) in 2010-2011.

Assistant Professor Dr. Methawee Yuttapongtada is the author of 32 scientific articles published in national and international journals. Her research interests are in the field of Thai linguistics, semantics, Thai for foreigners and usage of Thai language as related to society and culture. In 2017, she won the Best Presentation Award in ICHLSS Brisbane, Australia.