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INDIAN TRADERS AND THE APPLICATION OF TAMIL LANGUAGE IN MALACCA MARITIME

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Abstrak
Terdapat beberapa ratus perkataan Bahasa Tamil (BT) digunakan dalam Bahasa Melayu (BM) dewasa ini. Apabila merujuk pada sumber dan jangka masa sumberan ini mula diterima oleh masyarakat setempat, salah satu sumber awal yang baik memberi jawapan adalah 'sejarah Melaka dan kebangkitannya'. Kunjungan pedagang-pedagang India, dari Selatan dan Barat-Laut India dalam kuantiti yang tinggi telah mendorong kepada aliran masuk pelbagai bentuk 'warisan dan sumberan budaya pelbagai kaum' di Melaka pada ketika itu. Dalam hal ini, ramai juga percaya bahawa 'sumbangan Bahasa Sanskrit' adalah jauh lebih besar daripada sumberan BT di dalam BM. Akan tetapi, perspektif ini tidak dapat diterima sebalai-balainya tanpa verifikasi dikenalpasti melalui penyelidikan. Menerima perspektif bahawa masyarakat India utara membawa masuk perkataan-perkataan Sanskrit secara terus ke dalam BM mungkin kurang tepat, kerana masyarakat India utara yang berpegang kait pada teori 'Brahmains', ketulenan Bahasa Sanskrit dan sebagainya. Berdasarkan kepada pandangan-pandangan ini saya menganggapkan pendapat saya kemungkinan kemungkinan perkataan-perkataan BT dan Bahasa Sanskrit di dalam BM berlaku melalui kunjungan pedagang-pedagang dari India Selatan, dalam era rakyat lain melalui BT. Kaitan ini bertujuan mengenalkan perkataan-perkataan digunakan di dalam kedua-dua bahasa yang digunakan di dalam BM, berdasarkan kepada Sejarah Melaka yang telah dibentuk sepanjang kebangkitan kerajaan Melayu Melaka dan seterusnya.

Introduction
It is not too obvious to claim that traders from the sub-continent of India have established intimate relationship with Malay Archipelago1, compared to Chinese traders. Evidences

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1 Malacca was founded by Sumatra prince, Parameswara around 1400AD. Since then this fishing village was reshaped, to cater the shelter and need for the traders from two opposite direction of the world, China and India. During the peak of its era, the entire Malay Peninsula was controlled. This state was a well-known entre-port in the eyes of the world-class traders and voyagers. Since the early 16th century the state faced various challenges, which subsequently brought down its importance due to invasion of various European powers such as Portuguese who took over in 1511, Dutch in 1641 and British in 1795. It is said that during the second war, Malacca once again be a focal again. In recognition to its long-lasting history, the Declaration of Independence was proclaimed in Malacca, when Malaya gained its independence. In 1989, Malacca witnessed another recognition in which it was proclaimed as Malaysia's history city. (www.2malaysia.com/malacca/history)

2 The following incident verifies the aggression of Indians and their activities during the golden era of Malacca Sultanate. 'In 1477, Mansur Shah died and his son Raja Hassan (and a nephew of Tun Perak) became Sultan Alauddin Riayat Shah. He mysteriously died in the prime of his life 11 years later, supposedly poisoned just as he was about to leave for pilgrimage to Mecca. We are now seeing a revival of the Tamil Muslim revolution - with the Temenggung Tun Mutahir, the son of the old former Bendahara Tun Ali, being the chief architect. Sultan Alauddin's elder son and the rightful heir Munawar Shah was passed over for his younger half-brother, Mahmud, the son of the Temenggong's own sister. The grand old man of Melaka, Tun Perak, died in 1498, to be succeeded by his brother Tun Puteh. When he died shortly after, Tun Mutahir achieved the victory he desired and became Bendahara - the real power in Melaka. Melaka's State continued to flourish but the court was now thronged and dominated by Tamil merchants, ready to buy their way to royal favour. Their monopoly in trade made them despised by other traders and the Malay chiefs and common people hated the arrogant and greedy "Jawi Pekan" strutting like rulers'. (http://www.sabritzain.org/malaya/melaka.htm)
Interestingly, about 50% of the collected terms which have been tagged as belong to Sanskrit are not alien to Tamil; they are well accepted and applied by both. But, other 50% of the collected terms which have tagged its belongingness to Tamil are alien to Sanskrit, and they are not accepted in its system. This shows that a well-circulated manual written by common man during the period close to the Golden era of Malacca, well-received the application of terms that are common to both, Sanskrit and Tamil languages. Hence, the given data give us all the possible way to reconsider the fact that borrowed words from Indian sub-continents reached most of the common people through the Indian traders, especially through the spoken Tamil.

Conclusion
As it has been pointed out earlier, the ultimate goal of the paper is to trace route in which the borrowed Sanskrit and Tamil loans reached the Malay. It also has been claimed that Tamil all the while has been treated as common man language and used widely in the commercial activities in the pre-during and post era of Malacca Sultanate. For this reason we cannot deny the possibility that the widely applied borrowed terms in Malay cannot be borrowed in side by side from two different languages, but majority of the terms should have reached the recipient language through the later, Tamils and Tamil.

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4 On the other hand, this also raises doubt whether the contribution of Sanskrit were accepted in the written forms rather than spoken forms, through translation of the religious manuals and scribes, which allows the assimilation of Sanskrit terms with Malay lexical system freely without much resistance.