Siamese jaai Revisited
or
¡Ay, Madre!: A Case Study in Multiple Etymological Possibilities

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In an interesting paper originally presented at the Third Sino-Tibetan Conference at Cornell in 1970, Li Fang-kuei discussed the aberrant initial consonant of the Siamese kinship term jaai 'maternal grandmother'.

Before returning to this phonological problem, let us remind ourselves that the Tai languages, like Chinese but unlike English, have four

1 Li (1971).
2 The four Chinese terms are all marked “colloquial” or “dialectal” in Wu et al. (1979), though they are all extremely current, especially as address terms:

Traversal of yé.ye 奶奶 nái.nai 奶奶 gōng.gong 奶奶 lào.lao 奶奶

FF FM MF MM

However, in more formal style, the Chinese reference terms for grandparents are asymmetrically weighted toward the male side, with the names for mother’s parents being derived from the “unmarked” terms for father’s parents:

zu-fu 祖父 '(paternal) grandfather',
zu-mu 祖母 '(paternal) grandmother', but
wai-zu-fu 外祖父 'maternal grandfather' and
wai-zu-mu 外祖母 'maternal grandmother' (wai, literally ‘outside’, is a morpheme used in names of relatives of one’s mother, sister, or daughters, as in wai-sun ‘child of one’s daughter, grandchild by one’s daughter’).

Chinese also has a set of four unanalyzable morphemes for the four possible types of siblings (male vs. female, older vs. younger than ego), as in Mandarin ge 大 ‘older brother’, di 弟 ‘younger brother’, jie 姐 ‘older sister’, mei 妹 ‘younger sister’. Siamese, on the other hand, makes the primary distinction on the basis of relative age (phu ‘elder sibling’ vs. noŋ ‘younger sibling’), with sex differentiation being equally “marked” for both males and females (that is, the opposition is equipollent):

phu-chaai ‘elder brother’ /noŋ-chaai ‘younger brother’
phu-saaw ‘elder sister’ /noŋ-saaw ‘younger sister’

3 English must resort to arbitrary repartitions to distinguish a child’s two sets of grandparents. These naturally differ from household to household. Sometimes proper names are used to disambiguate the same kin apppellative (Grandpa Eddie vs. Grandpa Joe); sometimes different diminutive versions of the
separate unanalyzable monosyllabic terms for the four grandparents, as in Siamese:

<table>
<thead>
<tr>
<th>Father's Side</th>
<th>Mother's Side</th>
</tr>
</thead>
<tbody>
<tr>
<td>pùu</td>
<td>taa</td>
</tr>
<tr>
<td>jâa</td>
<td>jaa</td>
</tr>
<tr>
<td>B1</td>
<td>A1</td>
</tr>
<tr>
<td>B2</td>
<td>A2</td>
</tr>
<tr>
<td>father's</td>
<td>mother's</td>
</tr>
<tr>
<td>father</td>
<td>mother</td>
</tr>
<tr>
<td>FF</td>
<td>MF</td>
</tr>
<tr>
<td>FM</td>
<td>FF</td>
</tr>
</tbody>
</table>

These four words co-occur in this order in the Siamese elaborate expression pùu-jâa-taa-jaai 'ancestors; one's grandparents collectively', as well as in the Lao equivalent puu njaa taa naai.

In *A Handbook of Comparative Tai*, Professor Li includes the etymon for 'mother's mother' under the category of words with Proto-Tai *j-* "for convenience of reference," since that is the initial of Siamese jaaai, though he believes the actual Proto-Tai initial to have been *n* (1977: 178-181). This nasal is reflected directly in all of the Southwest Tai languages except Siamese: Lao⁴ naai, Shan nai, Lue nai, White Tai nai, Black Tai naai. Since Siamese is alone in having a j- in this word, Li feels it is Siamese that has innovated.

The situation is made more complex by the forms in the Central and Northern Tai groups, which are unanimous in having the dental stop t- in their words for 'mother's mother':

- **[Central Tai]** Nung and Tay tai A1, Tho taaai B1, Tianbao taaai A1, Longzhou taaai A1;
- **[Northern Tai]** Wu-ming tai A1, Dioi tai B1, Xi-lin and Ling-yun taaai B1, Bo-ai taaai B1.

Thus, if this root is indeed to be reconstructed with Proto-Tai *n*, there are two problems to deal with:

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same kin term are used for the same-sex grandparents on the two sides of the family (Granny vs. Gammer; Gramps vs. Granddad). If the household is bi-ethnic, the grandparents on each side may be designated by kin-terms in different languages, as is the case with my own children’s names for their grandparents (Grandpa vs. Zeyde, Grandma vs. Bobi).

⁴ Editors' note: There appears to be a discrepancy between Li's citation of the Lao form (page 180, example 14) and current, spoken Lao. Old Lao for maternal grandmother is ſaai, and grandparents collectively are puu+saa taaŋ+ai. Current Lao for maternal grandmother is mee thaw, mee tuu, or mee ſaai.
(a) Why does Siamese have j- instead of n-?
(b) Why do Central and Northern Tai have t- instead of n-?

Professor Li wisely resists the temptation to set up a special proto-entity to account for the irregular initial-correspondence in this single etymon: "It would evidently be an ad hoc reconstruction to dream up a Proto-Tai initial on the basis of one word, without support from parallel phenomena" (1971: 338). Instead, Li explains both of these irregularities in terms of contaminations from other members of the four-item set of grandparental terms:

[Contamination A]
Siamese j- in jaai 'mother's mother' is due to contamination with jaa 'father's mother';

[Contamination B]
The Central and Northern Tai forms with t- are due to contamination with taa A1 'maternal grandfather'. Thus, Bo-ai taa taai 'wife's parents, maternal grandparents' arose by intersyllabic assimilation from *taa naai.

There is a highly satisfying symmetry in this explanation, since in each case the contamination is in the direction of the male member infecting the female one:

A. FM —> MM (i.e. F —> M)
B. MF —> MM (i.e. F —> M)

Professor Li concludes his article with the speculation that his Proto-Tai root *naai 'mother's mother' might be related to5 the Chinese word [GSR 359d; see Karlgren 1957] *ŋiɛr / ŋjei: (also pronounced nai) 'mother' (no early textual examples, but so glossed in Guangya and Qie Yun). The Guang Yun defines the word as "what the people of Chu call 'mother.'" Finally, and most interestingly, one of the recensions of the Qie Yun glosses the word as 南人呼之“what the Yi people call 'mother'” (Liu Fu 1937: 132).

Upon rereading "On Siamese jaai" just now, this last citation rang a bell. Even if we cannot determine the precise ethnicity of the Eastern barbarians that were referred to as "Yi" in the seventh century A. D.—certainly we cannot assume that they were necessarily "Lolo," in the modern sense of "Yi"—it is not impossible that it was some Tibeto-Burman group or another to which the label was attached. If this is so, it is now hard to

5 Or, as Li puts it with seeming caution, "may be compared with" the Chinese word. See my use of the term comparabilia (Matisoff 1976).
resist bringing Tibeto-Burman seriously in to our etymological discussion, in view of a newly reconstructed PTB root *(y)ay 'mother; grandmother; maternal aunt'.

This root is reconstructed in Matisoff (1985: 38, item # 100) on the basis of forms both from Loloish and from other TB groups:

[Loloish] Lahu e, ַ-e 'mother' [-e is the regular Lahu reflex of *-ay], a-e [Red Lahu] 'id.' (vocative) [< *a-yay], ay-ma [RL] 'earth mother, fertility goddess', Yellow Lahu a-ye 'mother'. (I believe that ay- is simply a fused form of a-e < *a-yay.). To these Lahu forms add Nasu (Gao Huanian 1958) je 33 'mother', all reflecting Proto-Loloish *yay (Tone *3).

Solid cognates from Kamarupan languages (N.E. India) enable us to set this etymon up for Proto-Tibeto-Burman:

Abor-Miri yai 'grandmother', yai-o 'id.', yai-a (voc.); Boro ay 'mother'; Tangkhul Naga a:yi 'grandmother; mother's brother's wife'.

We are now free to compare this PTB root *(y)ay with the Chinese form 他 (pinyin) 'mother' already cited by Li (Old Chinese *nja̯ / Middle Chinese nja), for the sake of argument, let us posit a Proto-Sino-Tibetan etymon *n-(y)ay-or *nay that underlies both the TB and Chinese forms.6

Those (like Professor Li) who are inclined to believe in the genetic relationship between Tai and Chinese might now well accept the TB/Chinese etymology just offered, maintaining that both the TB and the Chinese forms are related to PTai *naai.

The distinction between the palatal semivowel *(y) = (y) - and the palatal nasal *n is a rather shaky one in Southwestern Tai languages. These two PT phonemes merge both in Siamese and Lao, though in different directions:

<table>
<thead>
<tr>
<th>Proto-Tai</th>
<th>Siamese</th>
<th>Lao</th>
</tr>
</thead>
<tbody>
<tr>
<td>*(y)</td>
<td>j</td>
<td>n</td>
</tr>
<tr>
<td>*n</td>
<td>j</td>
<td>n</td>
</tr>
</tbody>
</table>

Whether or not one accepts the hypothesis of a genetic relationship between Tai and Chinese, it is thus perhaps no longer necessary to have recourse to intra-Tai contamination from jaa 'father's mother' as an explana-

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6 STC (Sino-Tibetan Consonants, p. 193; see Benedict 1972) identifies a word in the same phonetic series, 359c *nja̯ 'near', *nja̯ /njaː: as cognate to PTB *ney, certainly in the same ballpark as *n-yay.
tion for the initial in Siamese jaai. If the Tai etymon for 'mother's mother' is a genetic cognate to the TB forms in y-, there is no problem—in that case the only irregularity to explain via contamination would be the dentals in Central and Northern Tai. But even if one refuses to accept any genetic relationship between Tai, Tibeto-Burman, and Chinese, it could still be maintained that the irregular Siamese initial arose through "extra-Tai contamination"—that is, the influence of the etymon *yay for 'mother/grandmother/venerable female' that occurred in coterritorial TB languages that were in contact with Tai in Southern China in the first millennium A. D.

Incidentally, it should be noted that two of the four Siamese words for grandparents—one from each side of the family—also occur in Old Khmer: OKhm yaa 'grande-mère paternelle', taa, ataa 'grand-père maternel' (Varasarin 1984: 163). There seems little reason to think that these basic kin terms were borrowed into Khmer from Siamese, since most of the flow of loanwords between these languages went in the opposite direction. There seems equally little reason to suppose that they are loans from Khmer into Siamese, since they both seem to have fairly good cognates in Kadai languages outside the Mon-Khmer areas (Benedict 1975: 287, 339). If one believes in the genetic relationship between Austroasiatic and Austronesian, or by extension, between Austroasiatic and Austro-Tai, these Khmer/Tai pairs of forms could be regarded as genuine cognates.

Finally, parallel independent development is of course always a possibility in words of this type, where hypocoristic universals come into play. The putative Austro-Thai root *ta/ta 'father; grandfather' is just too close to English dada, Yiddish tate, and so on, to inspire much confidence. In India, native nannies or nursemaids are called ayah (Hindi aayaa < Portuguese aia < Latin avia 'grandmother').

As even this sketchy discussion demonstrates, there are always multiple explanations possible for any perceived etymological anomaly. We have seen that it is possible to look upon Siamese jaai 'mother's mother' in many different lights: as a form contaminated by one or two other lexemes in the same semantic field, with which it co-occurred in compounds; as a bona fide cognate with Chinese and/or Tibeto-Burman; as a Tai form contaminated by an accidentally similar TB etymon; or as a form that could have undergone hypocoristic remodelling independent of any outside influence from other languages or other words.

¡Ay, madre!
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