SECTION VII
LINGUIISTICS
The Aslian languages are those Austroasiatic languages spoken in West Malaysia and southernmost Thailand, mostly in the mountainous jungles of the centre and north (none are found south of the Endau river in Johore). Apart from Nicobarese they form the smallest of the four sub-families into which Austroasiatic is generally divided, the other two being Munda (in central India) and Mon-Khmer (in the rest of Southeast Asia). Aslian languages are grouped into three branches, Jahaic in the north, Senoic in the centre, and Semelaic in the south. The Jahaic groups are very small and speakers number only about 2,000 altogether. The other two branches number a little above 30,000 and 20,000 respectively. The grand total of perhaps 55,000 is less than one percent of the total population of West Malaysia. The constituent languages of the three branches are as follows:

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<th>Jahaic</th>
<th>Senoic</th>
<th>Semelaic</th>
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<td>Tonga and Mos</td>
<td>Jah Hut</td>
<td>Maq Betiseq</td>
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<td>Batek</td>
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<td>Jahai</td>
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<td>Kensiu</td>
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<td>Kintak Bong</td>
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<td>Chewong</td>
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There is a sufficient if not complete body of data on Aslian kin terms to permit academic analysis and enquiry. The principal purpose of this article is to identify some cognate sets and Malay loans in this body of lexis. However, I will start with some general remarks on the terminologies as a whole.

None of these terminologies are prescriptive, i.e. have the sorts of equation and pattern associated with the continuous operation of positive marriage rules (commonly if not really adequately known as cross-cousin marriage), which all these societies lack; indeed, they are all cognatic in both kinship terminology and their usual mode of kin reckoning. Their terminologies all resemble instead the common type of lowland Southeast Asian terminology. They are less thoroughly generational than the Malay terminology and make slightly more distinctions, especially in ascending levels. They are perfectly symmetric in that they do not distinguish between matrilateral and patrilateral kin, between cross and parallel kin or between wife's parents and husband's parents. It is also uncommon for the same term to be applied in more than one genealogical level. The remotest levels, both ascending and descending, mostly have only one term each, which are perhaps better considered generational markers than kin terms in the strict sense. The +2 to -1 levels are all more differentiated, however, especially the ascending levels. It is in +2 and +1 that sex is relevant, for this is not typically distinguished in ego's or the -1 level. Consanguines and affines are distinguished in all four levels, though minimally in +2. Only +1 and -1 distinguish lineal from collateral kin to any degree, this being the main departure from Malay, which is generational in all levels. Relative age is significant in +1 and occasionally in the -1 level, but it is absolutely regular in ego's level, where the two terms for consanguines always denote elder and younger (not male and female or same-sex and opposite-sex). Thus the levels with the greatest degree of differentiation are +1 (the level of jural control for ego) and his own level (the one into which he marries). Generally it is Semelai, and especially Semelai itself, that has the least differentiation of consanguines and is therefore, like Malay, the most generational. This befits the greater degree of acculturation of the speakers of this branch generally, for they live furthest south and in less remote parts of the interior.

I will list first the main cognate sets of Aslian lexis among kin terms, and secondly the Malay loans that have been adopted.

Aslian Cognates

A number of cognates common to two or more branches of Aslian can be established, some of them extending into other Austroasiatic also.

1. *bah*. Parent's sibling in Batek Deq, Chewong; Jah Hut *ibah* parent's younger sibling, Semai *ba(h) id.*
Malay Loans

1. Chewong aji, Jah Hut qadig, Maq Betiseq, Semelai qadiq, Temioq, Semioq Beri qadeq younger sibling; from Malay adek id. Also Jah Hut adeq wife’s elder brother’s child.
2. Kintak Bong adik ipar younger brother-in-law; from Malay adik ipar younger sibling’s spouse.
3. Semioq Beri qadik grandfather; from Malay aki grandparent, great uncle.
4. Kintak Bong qaneg child, Chewong aneg sibling’s child, Jah Hut anake elder sibling’s child, parent’s sibling’s child’s child; from Malay anak child.
5. Semai apd, Chewong, Maq Betiseq hap, Semelai, Temioq, Semioq Beri hapaq, father; from Malay hapak id.
7. Semelai bapaq sedaraq uncle, maq sedaraq aunt; from Malay hapak, emak plus saudara collateral relative.
9. Chewong besan, Temioq bisat, Semelai bisan child’s spouse’s parent; from Malay besan id.
10. Chewong, Semelai biras spouse’s sibling’s spouse; from Malay biras wife’s sister’s husband, husband’s brother’s wife.
11. Batek Nong bap, Jah Hut bap, mother; possibly from Malay embak id.
12. Maq Betiseq budek child; from Malay budak young boy or girl.
13. Mendriq chichid, Batek Deq cucid, Jah Hut, Semelai cicit, Semelai chichet great-grandchild; from Malay cicit id. Temioq chichid, great-grandparent of great-grandparents, may be connected.
14. Kensi gisit, Jah Hut cu, Semelai, Temioq chuchu (sibling’s) grandchild; from Malay cucu id.
15. Chewong cu grandchild; from Malay cucu id. or possibly chu youngest.
16. Semelai datok, tok grandparent; from Malay datok grandfather.
17. Semelai ibu mother; from Malay ibu id.
18. Semelai ipar spouse’s sibling; from Malay ipar sibling-in-law.
19. Temioq kakak elder sister, possibly Semelai ga’ek, Semelai Beri gaqoaq id.; from Malay kakak id.
20. Jah Hut lamin brother-in-law; possibly from Malay lamin, used in terms for bridal accoutrements, e.g. pelamin bridal dais.
21. Chewong, Semelai, Temioq, Semelai Beri maq, Semelai ganeq mother, possibly Maq Betiseq ameh mother; from Malay emak id.
22. Jah Hut mentuha parent-in-law; from Malay mentua id.
24. Chewong moyet great-grandparent, great-grandson, Semelai moyet great-grandparent; from Malay moyet great-grandparent.
25. Semelai nenik great-grandparent; from Malay nenek id.
26. Semelai nenik father’s mother, Maq Betiseq ninik grandparent, great-uncle, Temioq nenik grandmother; from Malay ninik grandmother, old lady.
27. Temioq nga younger sibling; from Malay ngaq middle one of a family.
28. Kensi nyang great-grandparent, great-grandchild; from nyang (connected with moyang, 23 above, according to Rahman op. cit.) great-grandparent.
30. Jah Hut paran wife’s younger sibling; possibly from Malay ipar sibling-in-law.
31. Jah Hut paran tuhak wife’s brother; possibly from Malay
ipar sibling-in-law plus mentua parent-in-law.

32. Finally, three Jah Hut kin terms for descending generations seem to have been taken, for some reason at present hard to understand, from Malay words for particular gestures:

cangah great-great-great-great-grandchild; cf. Malay mencangah to point with two fingers.

cuit great-great-grandchild; cf. Malay mencuit to poke with one's finger;

gamit great-great-great-grandchild; cf. Malay menggamit to beckon, invite;

Temiar has itself loaned kin terms to the Jahaic language Mendriq, viz. atouh (Temiar qatow 'son') for son, sibling's son, and aleh (Temiar qaleh, 'daughter') for daughter, sibling's daughter.

NOTES

1 For fuller details, see Robert Parkin, An Introductory Guide to Austroasiatic-speaking Populations, ch. 4 (in manuscript).

2 The data in this article were originally assembled and analysed in my thesis (R.J. Parkin, 'Kinship and Marriage in the Austroasiatic-speaking World: A Comparative Analysis', Oxford D. Phil. 1984) and were drawn mostly from already published material; the sources are too numerous to be mentioned here but are listed in an Appendix to my thesis. I wish to thank M-A. Couillard and Kirk Endicott for allowing me to consult unpublished data of their own on Batek and Jah Hut respectively; and the Economic and Social Research Council (then Social Science Research Council) of the United Kingdom and Dr N.J. Allen for funding and supervising the original research respectively.

For a view of Malay kinship and details of terms, I have consulted David J. Banks, 'Malay Kinship Terms and Morgan's Malayan Terminology: The Complexity of Simplicity', Bijdragen tot de Taal-, Land- en Volkenkunde 130, pt. 1 (1974), pp. 44-68, and Haji Abdul Rahman, Malay-English Dictionary, London etc.: Collins. In the data below, initial and final q stands for the glottal stop; I have not otherwise altered the spelling of the original sources for this article. There are at least some kin-term data for all Aslian groups except the Tonga and Mos, nomadic groups found in southernmost Thailand.

3 See my thesis for a summary of these matters.

4 Ego's level is conventionally numbered 0 (zero), that of his parents +1, that of his children -1, that of his grandparents +2, that of his grandchildren -2, and so on.