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PRACTICAL

MALAY GRAMMAR

COMPILED BY

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////////

THIRD EDITION.

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SINGAPORE :

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1912,



REVISED

# WALL GRABBER

THE WALL GRABBER

is a new and improved  
method of obtaining  
samples of soil and  
other materials from  
any depth.

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other materials from  
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## P R E F A C E.

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This work, as its name implies, is intended as a practical aid to English-speaking people in their efforts to acquire a knowledge of the Malay language.

People naturally find it easier to grasp a new language if its grammatical construction is explained as far as possible in the same phraseology and on the same lines as they have been accustomed to in learning their own and other languages. This grammar has therefore been arranged mainly on the usual plan of the grammars of European languages, and all philological investigations and scientific theories of the language have been intentionally avoided, as being beyond the scope of a "Practical Grammar."

By means of a progressive series of exercises, the attention of the student is directed chiefly towards the construction of Malay sentences. The advantage of this plan will be recognised when it is remembered that the chief object which most learners have in view is not to read Malay books, but to form sentences and to speak the language. The exercises should of course be written without any other assistance than the vocabulary which accompanies each lesson, and the mistakes made should then be corrected by comparison with the Key, which will be found on page 68 and the following pages. A short series of Reading Exercises are given at the end of the Grammar, but they are intended as examples of Malay construction rather than for practice in reading.

It is perhaps as well to caution the student at the outset against those corruptions of the language which have come into use to a great extent among the mixed populations of the large towns. The chief of these are the use of the verb *kaseh* or *kasi*



in the Southern Settlements, and *bhagi* in Penang and Province Wellesley, as auxiliaries for the formation of transitive verbs, and the continual use of the possessive participle *punya*. Both of these are Chinese constructions, and in the Malay language they are quite unnecessary and very clumsy.

W. G. S.

Methodist Episcopal Mission, Singapore,

November 1899.

## PREFACE TO THE SECOND EDITION.

The steady demand for this Malay Grammar having necessitated the printing of a second edition, the whole book has been carefully revised, and a few verbal alterations made.

Paragraph 101, on the use of the prefix *m*, has been rewritten; and a more complete list of compound words has been substituted for the old list in Lesson XXVII. This latter change has been made possible owing to the publication of my Malay-English Vocabulary, to which the student is referred where the compounds formed with any particular word are very numerous.

Malacca, July 1904.



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## PRONUNCIATION AND ORTHOGRAPHY.

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For writing their own language the Malays have borrowed their characters from the Arabs. Those who intend to make a thorough study of the Malay language and literature will therefore find it necessary to learn to read the Arabic character. But for the majority of those who wish to learn the rudiments of the Malay language the difficulty of obtaining any fluency in reading a new character often appears so great as even to discourage them from making a beginning. For this reason the Malay words in this grammar are all printed in Roman letters. The system of romanising adopted is the same as has been used in *Shellabear's Vocabulary*, the *Triglot Vocabulary*, the *Straits Vocabulary*, *Straits Dialogues*, *Malay and English School Primer*, and all the other Malay publications of the Methodist Publishing House. This system is essentially the same as that which has been universally adopted for romanising the Amoy and Swatow and other dialects of the Chinese language.

### Vowels.

The five vowels have the continental sounds:—

<i>a</i> as in <i>father</i> .	<i>o</i> as in <i>hole</i> .
<i>e</i> as the <i>ey</i> in <i>they</i> .	<i>u</i> as in <i>rude</i> .
<i>i</i> as in <i>ravine</i> .	

In addition to the above there is in Malay, as in nearly all oriental languages, another simple vowel sound which is often called "the short vowel sound." In the different systems of romanising, this short vowel sound has been variously represented by *a*, *ă*, *e*, *ě*, *u*, and *ŭ*, but all of these different methods of representing this vowel sound are open to the great objection that they mislead both Europeans and natives into giving it an incorrect pronunciation. Experience has shown that the best way to spell words containing the short vowel sound, with a view to helping the student to a correct pronunciation, is to omit the vowel altogether. This omission of the short vowel is the peculiar feature of the system of romanising used in this grammar. The exact sound of this "short vowel" can only be learnt by ear; it does not occur in any English word of one syllable, but is almost identical with the half-vowel sound in the first syllable of such words as "machine," and "balloon." When two consonants come together without a vowel between,



the first consonant must be considered as having the short or inherent vowel sound, and is therefore sounded separately, as, *l-kas*, *t-pi*, *b-bal*, etc. The double consonants *ch*, *kh*, *sh*, *iy*, and *ny* are of course exceptions to this rule, as they stand for single sounds. Where the single consonants *k* and *h*, or *s* and *h* would come together, the vowel *a* is inserted to avoid confusion with the double consonants *kh*, *sh*, as in *kahandak*, *sahaja*, etc.; in the word *negri*, however, it has been thought best to retain the conventional method of spelling with an *e*. When three consonants come together, the first two usually form a closed syllable, and the third commences the second syllable, as in the words *mm-baiki*, *rn-dah*, *pn-ja-ra*; in a few cases, however, each consonant must be given its inherent vowel sound, as, *m-l-top*, *p-n-bus*, *s-d-kah*, but such words are so few in number that they present very little difficulty.

In regard to the vowels *a*, *e*, *i*, *o*, *u*, it may be remarked that in open syllables the vowel sound has always a greater degree of intensity than in closed syllables. For instance, in the word *padang* the *a* in the first syllable, *pa*, is pronounced much broader than in the second syllable. In the word *gigit*, the *i* in *gi* has a stronger sound than in the second syllable *git*, where it has more the sound of *i* in "bit." Similarly in the words *bodoh* and *turut* there is more stress on the open syllables *bo* and *tu* than on the closed syllables *doh* and *rut*; whereas in such words as *pada*, *gigi*, *jodo* and *susu* there is an equal heavy stress on both syllables; and so also in such words as *panjang*, *chinchin*, *pondok*, *burgkus*, where both syllables are closed, the stress is equal in the two syllables, but is much lighter than in open syllables, and the vowel therefore appears to have a shorter sound.

It should perhaps be remarked here that English-speaking persons have a strong tendency to mispronounce the Malay vowel *a*, by giving it the short English sound; for instance, one often hears the word *api* pronounced something like the English word "happy," only without the *h*, and the first syllable of *panjang* is often pronounced like the English word "pan," and the second syllable is pronounced so that it would rhyme with "bang." Such short *a* sounds do not exist at all in the Malay language, and should be very carefully avoided. The first syllable of *panjang* should be pronounced more like the English word "pun," and the second syllable should be made to rhyme with the English word "young."

The sound *o* or *u* in the last syllable of many words is not quite the same as either the *o* or the *u* sound given above.



but is about half way between those sounds, so that some persons write an *o* and others a *u*; for instance, one may write either *ukor* or *ukur*, *rambot* or *rambut*, *jmpot* or *jmput*. It matters little which way such words are written; their true pronunciation can only be learnt from a Malay.

When two vowels come together, both must be sounded, but the first must be run into the second; thus *au* becomes very nearly the sound of *ow* in "cow," as *pisau*, *mau*; and *ai* has almost the sound of the English *i* in "ice" as *surgai*, *pakai*, *k dai*.

#### Consonants.

The consonants in Malay are pronounced as in English, except that the *r* should always be sounded much more clearly and with more of a ring than in English. The consonant *ng* represents a single sound in Malay, and should be pronounced like the *ng* in "singer," never as in "single;" the latter sound is represented in Malay by *ngg*, thus: *si-nga*, and *sirg-gah*. So also *ngu* is not *un-gu*, but *u-ngu*. Final *k* in Malay is not sounded, but the syllable in which it occurs must be pronounced very short indeed, and the breath drawn in so as to produce the shortening of the sound. The apostrophe at the end of a syllable indicates a similar abrupt sound. When the apostrophe is found between two vowels, it indicates that they should be pronounced separately, as, *perkata'an*, *mula'i*. Final *h* has also the effect of shortening the last syllable, but not more than half as much as final *k*.

In the transliteration of the purely Arabic letters no distinction has been made between ط and ت; ص and س; ح and ه: or ك and ق. The other Arabic letters have been transliterated as follows:—ث *th*, خ *kh*, ذ *dh*, ز *z*, ش *sh*, ض *dl*, ظ *tl*,

غ *gh*, ف *f*. The nasal letter ع which changes its sound according to the vowel written with it, is represented by a rough breathing (') placed before the vowel.

The hyphen is used to separate from the words to which they are attached those prefixes, suffixes, and other particles which do not form an integral part of the word itself. These are: the preposition *k-*, the abbreviated numeral *s-*, the passive prefix *di-*, the pronominal suffixes, *-ku*, *-mu*, and *-nya*, and the particles, *-lah*, *-kah*, *-nah*, *-tah*. The preposition *di* is distinguished from the passive prefix *di-* by the absence of the hyphen.



## LESSON I.

**The Article, Substantives and Adjectives.**

1. There is no indefinite article in Malay. The adjective always follows the substantive which it qualifies.

*rumah*, a house.

*kuda*, a horse.

*orang*, a man.

*besar*, big, large.

*kuat*, strong.

*baik*, good.

*rumah besar*, a large house.

*kuda kuat*, a strong horse.

*orang baik*, a good man.

2. Properly speaking there is also no definite article in Malay, but the demonstrative pronoun *itu*, that, is *sometimes* used to supply this deficiency, and follows the noun or adjective.

*kuda* or *kuda itu*, the horse.

*orang kuat* or *orang kuat itu*, the strong man.

3. In simple sentences, in which the subject is a substantive and the predicate an adjective, two constructions are commonly used:

a. The subject is placed first, followed by the demonstrative pronoun *itu*, and the adjective is placed at the end of the sentence, as

*rumah itu besar*, the house is large.

b. The adjective is placed first, usually followed by the expletive suffix *-lah* (which is untranslatable, and is merely used for emphasis), and the substantive followed by the demonstrative pronoun or some other part of speech is placed at the end of the sentence, as,

*baik-lah orang itu*, the man is good.

*besar kuda itu*, the horse is big.

This construction is more emphatic than the former.

4. In Malay there is no declension of either substantives or adjectives.

5. The verb "to be" is seldom expressed in such simple Malay sentences as are dealt with in the early chapters of this grammar,



and should not be translated. Lesson X is devoted to the use of the Malay verb *ada*.

## VOCABULARY.

## NOUNS.

*ayer*, water.  
*budak*, boy, girl.  
*baju*, coat.  
*hari*, day.  
*jalan*, road.  
*kuda*, horse.  
*orang*, person, man.  
*pintu*, door, gate.  
*raja*, king.  
*rumah*, house.  
*surat*, letter.

## ADJECTIVES.

*baik*, good.  
*besar*, big, large.  
*bharu*, new.  
*jahat*, bad.  
*kecil*, small.  
*kuat*, strong.  
*lurus*, straight.  
*malas*, lazy.  
*panas*, hot.  
*panjang*, long.  
*pendek*, short.  
*sejuk*, cold.

## EXERCISE I.

- <sup>1</sup> A great king. <sup>2</sup> A short letter. <sup>3</sup> The big door. <sup>4</sup> A new coat.  
<sup>5</sup> The bad person. <sup>6</sup> The road is straight. <sup>7</sup> The day was hot. <sup>8</sup> A horse is strong. <sup>9</sup> The water was cold. <sup>10</sup> The new coat is long.  
<sup>11</sup> The small boy was lazy. <sup>12</sup> The long road is good. <sup>13</sup> The big horse is strong.

## LESSON II.

## Personal Pronouns.

6. The following are the personal pronouns most commonly in use:

a. When addressing an inferior in rank or a familiar friend,

Singular, 1st person, *aku*.

2nd „ *engkau*.

3rd „ *dia* or *ia*.

Plural, 1st person, *kita* or *kami*.

2nd „ *kamu*.

3rd „ *dia*, *dia orang*, or *orang itu*.

b. When addressing a superior, or an equal in rank,

Singular, 1st person, *sahya*.

2nd „ *tuan*.

3rd „ *dia* or *ia*.

Plural. The same as above.



7. The personal pronoun *aku* is commonly used by Malays among themselves. Europeans use *sahya* almost exclusively. *Kami* is but little used; it excludes the person addressed, and is therefore the correct pronoun to use in prayers addressed to the Deity.

8. The use of the 2nd person pronoun is avoided as far as possible. The name or rank, or the relation which the person addressed bears to the speaker, being substituted. Thus a Malay would say, "John is a big boy," rather than "You are a big boy."

9. *Ia* is seldom used in conversation. In writing, *ia* is generally used for the subject, and *dia* for the object. *Orang* added to the pronoun of the 3rd person forms the plural, but the plural need not be expressed unless ambiguity would arise from the use of the simple pronoun *dia*.

10. The Straits-born Chinese use the Chinese pronouns, *gua*, I, and *lu*, you, when conversing among themselves, and it has become common among Europeans in the Straits to use the pronoun *lu* when addressing the Chinese and Tamils. A Malay should never be addressed by this pronoun *lu*, which would be considered as an affront.

#### The Possessive Case.

11. When one substantive is placed immediately after another, the second substantive is in the possessive case. Thus:

*baju raja*, the king's coat.

Similarly a pronoun placed immediately after a noun is in the possessive case, as,

*rumah sahya*, my house.

12. The possessive case may also be formed by placing the possessive particle *punya* after either a noun or pronoun; the noun or pronoun signifying the possessor then precedes the noun signifying the thing possessed, as,

*raja punya baju*, the king's coat.

*sahya punya rumah*, my house.

NOTE.—The first method of expressing the possessive case should be generally used, but when the object possessed is qualified by an adjective it is more convenient to use *punya*. The frequent use of *punya*, however, is a Chinese idiom, and, though common with the



Straits-born Chinese, should be avoided by Europeans who wish to speak with any approach to correctness.

#### Possessive Pronouns.

13. Properly speaking the only possessive pronouns in Malay are the suffixes *-ku*, mine; *-mu*, yours; and *-nya*, his or theirs. These are all joined by a hyphen to the noun expressing the thing possessed, as,

*baju-ku*, my coat.  
*rumah-mu*, your house.  
*kuda-nya*, his horse.

Of these only *-nya* is used in conversation; *-ku* and *-mu* being only used in written compositions.

14. All personal pronouns become possessive pronouns when placed after the noun expressing the object possessed, or by the addition of the possessive particle *punya*, as explained above in paragraph 12.

15. When the substantive which the possessive pronoun qualifies is omitted or understood, or when the possessive pronoun completes the predicate of a sentence, the form *punya* must be used, as,

*dia-lah sahya punya*, it is mine.  
*rumah itu dia punya*, the house is his.

#### VOCABULARY.

##### SUBSTANTIVES.

*anak*, child.  
*bapa*, father.  
*binatang*, animal.  
*kreta*, cart, carriage.  
*kaki*, leg, foot.  
*laut*, sea.  
*mbu*, bullock.  
*pli*, box.  
*tangan*, hand.  
*tuan*, master.

##### ADJECTIVES.

*hitam*, black.  
*kaya*, rich.  
*kosong*, empty.  
*miskin*, poor.  
*pandai*, clever.  
*putih*, white.  
*tinggi*, high, tall.  
*sakit*, sore, sick.

##### PRONOUNS.

*aku*, *sahya*, I, me.  
*kita*, *kami*, we, us.  
*engkau*, *tuan*, *kamu*, you.

*dia*, *ia*, he, she, her, him.  
*dia*, *dia orang*, *orang itu*,  
 they, them.



-ku, aku punya, etc., my, mine.		-mu, engkau punya, etc., your,
kita punya, kami punya, our,		yours.
ours.		dia punya, -nya, his, her, hers, their, theirs.

## EXERCISE II.

<sup>1</sup> I am a great king. <sup>2</sup> You are a small child. <sup>3</sup> My carriage is new. <sup>4</sup> Your black horse is strong. <sup>5</sup> You are rich, we are poor. <sup>6</sup> Sea water. <sup>7</sup> The child's hand. <sup>8</sup> Bullock cart. <sup>9</sup> I am the child of the king of Malacca. <sup>10</sup> The animal's foot is sore. <sup>11</sup> He is my master. <sup>12</sup> They are clever. <sup>13</sup> His coat is white. <sup>14</sup> Their boy is tall. <sup>15</sup> The empty box is yours. <sup>16</sup> The hot water is theirs. <sup>17</sup> The small boy is hers.

## LESSON III.

## Demonstrative Pronouns.

16. The demonstrative pronouns in Malay are: *itu*, that, those; *ini*, this, these. They can both be used either as adjectives or as true pronouns; when used as adjectives they follow the noun which they qualify. Examples:

*itu-lah dia*, that is he.

*anak ini*, this child.

17. The following are also demonstrative pronouns, but cannot be used as adjectives:

*ia'itu*,        )  
*dia'itu*,        { they, that, the same.  
*ia'ini*, this, this one.

These forms are more emphatic than the above; examples:

*kuda kecil*, *ia'itu-lah baik*, small horses, (they) are the good ones.  
*ia'ini anak orang kaya*, this one is the rich man's child.

## Interrogative Pronouns.

18. The following are the interrogative pronouns in Malay: *apa*, what; *siapa*, who; *mana*, which, what; *apa macham*, what kind of.

19. Only *mana*, and *apa macham* can be used as adjectives. *Mana* is also an adverb, meaning "where?" When used as an



interrogative pronoun it must follow the noun. *Apa* *macam* may either precede or follow the noun. *Apa* and *siapa* cannot be joined to a noun.

## VOCABULARY.

## NOUNS.

*ayam*, fowl.  
*buah*, fruit.  
*ikan*, fish.  
*kain*, cloth, clothes.  
*kayu*, wood.  
*kursi*, chair.  
*kuki*, cook.  
*mangkok*, cup.  
*meja*, table.  
*tlor*, egg.  
*topi*, hat.  
*tukang*, workman.

## ADJECTIVES.

*bersih*, clean.  
*kotor*, dirty.  
*kras*, hard.  
*mahal*, dear.  
*merah*, red.  
*tempang*, lame.

## PRONOUNS.

*itu*, that, those.  
*ini*, this, these.  
*ia'itu*, *dia itu*, they, that.  
*ia'ini*, this, this one.  
*apa?* what?  
*siapa?* who?  
*mana?* which? what?  
*apa macam?* what kind of?

## EXERCISE III.

- <sup>1</sup> This is your chair. <sup>2</sup> This table is dear. <sup>3</sup> This cup is dirty.  
<sup>4</sup> This is a clean cloth. <sup>5</sup> This is red wood, that is hard. <sup>6</sup> This one is the lame man. <sup>7</sup> What is that? <sup>8</sup> That is a hen's egg.  
<sup>9</sup> Who is this man? <sup>10</sup> This is my new cook. <sup>11</sup> Which man is lame? <sup>12</sup> Whose hat is this? <sup>13</sup> Which fruit is that? <sup>14</sup> What kind of fish is this? <sup>15</sup> Whose dirty clothes are these? <sup>16</sup> Who is that workman? <sup>17</sup> What is that fruit?

## LESSON IV.

## Relative Pronouns.

20. The relative pronouns in Malay are:

*yang*, who, what, which, that.  
*mana-yang*, whichever.  
*barang yang*, what, that which.  
*barang apa*, what, whatever.  
*barang siapa*, he who, whoever.  
*barang siapa yang*, he who, whoever.



The last four forms are used only when the noun is not expressed.

21. In Malay *yang* is often used between the noun and the adjective which qualifies it, where no relative pronoun is required in English, as, *orang yang baik*, a good man, literally, "a man who is good." *Yang* must be used before the adjective when the noun is a compound word, as, *tukang kayu yang pandai*, a clever carpenter.

#### Reflective Pronouns.

22. Reflective pronouns in Malay are formed from the personal pronouns by the addition of *sndiri* or *diri*, self. *Sndiri* is placed after the pronoun, and *diri* before the pronoun, as *sahya sndiri*, *diri sahya*, *diri kita*, etc. *Sndiri* is more commonly used in conversation than *diri*.

23. *Sndiri* and *diri* sometimes stand by themselves. They are then impersonal and mean "one's self." In some cases the personal pronoun is understood but not expressed.

24. The pronominal suffixes, *-ku*, *-mu*, *-nya*, may be joined to either *sndiri* or *diri*, thus,

*diri-nya*, or *sndiri-nya*, himself, his own.

The possessive case may be formed as usual by the use of *punya*, or by placing the reflective pronoun after the noun, as,

<i>rumah kita sndiri,</i>	}	our own house.
<i>kita sndiri punya rumah,</i>		

#### VOCABULARY.

##### NOUNS.

*barang*, thing.  
*bsi*, iron.  
*garfu*, fork.  
*kbun*, garden.  
*kueh*, cake, pudding.  
*pisau*, knife.  
*sendok*, spoon.  
*tukang bsi*, blacksmith.  
*tukang kayu*, carpenter.  
*tukang kbun*, gardener.

##### ADJECTIVES.

*berkok*, bent.  
*bodoh*, stupid.  
*brani*, brave.  
*gmok*, fat.  
*manis*, sweet.  
*marah*, angry.  
*masak*, ripe.  
*mati*, dead.  
*salah*, wrong.  
*tajam*, sharp.

##### PRONOUNS.

*yang*, who, what, which, that.  
*mana yang*, whichever.  
*barang yang*, what, that which.  
*barang apa*, what, whatever.  
*barang siapa*, he who, whoever.

<i>barang siapa yang</i> , he who,	
whoever.	
<i>sndiri</i> , <i>diri</i> , self.	
<i>diri punya</i> ,	} OWN.
<i>sndiri punya</i> ,	



## EXERCISE IV.

<sup>1</sup> What is mine is yours. <sup>2</sup> Whoever is angry is wrong. <sup>3</sup> It is the gardener who is lazy. <sup>4</sup> Which is the fork that is bent? <sup>5</sup> This is a clever blacksmith. <sup>6</sup> Whichever is ripe is good. <sup>7</sup> Which man is dead? <sup>8</sup> This is the cake which is sweet. <sup>9</sup> That is the fat boy. <sup>10</sup> It is I myself who am angry. <sup>11</sup> You are brave yourself. <sup>12</sup> The carpenter himself is stupid. <sup>13</sup> His own knife is sharp. <sup>14</sup> This is your own spoon. <sup>15</sup> This fork is your own.

## LESSON V.

## Adverbs.

25. The following are some of the more common adverbs, which will be used in subsequent exercises:

## Adverbs of Time.

<i>skarang</i> , now.	<i>blum</i> ,	} not yet.
<i>bila</i> , when.	<i>blum lagi</i> ,	
<i>kmdian</i> , afterwards.	<i>dhulu</i> , before.	
<i>besok</i> , <i>esok</i> , to-morrow.	<i>klmarin</i> , yesterday.	
<i>lkas</i> , quickly.	<i>tadi</i> , just now.	

## Adverbs of Place.

<i>sini</i> , here.	<i>sana</i> , there.
<i>mana</i> , where.	<i>dalam</i> , inside.
<i>luar</i> , outside.	<i>atas</i> , above.
<i>bawah</i> , below.	<i>sblah</i> , beside.
<i>dkat</i> , near.	<i>jauh</i> , far.
<i>hampir</i> , almost.	<i>blakang</i> , behind.

## VOCABULARY.

## NOUNS.

*bras*, rice (uncooked).  
*nasi*, rice (cooked).  
*padi*, rice (in the husk).  
*tempat*, place.

## ADJECTIVES.

*kering*, dry.  
*kurus*, thin.  
*sdia*, ready.  
*snang*, convenient.

## EXERCISE V.

<sup>1</sup> Where is your father now? <sup>2</sup> Formerly he was fat, now he is thin. <sup>3</sup> Bad people are quickly angry. <sup>4</sup> This place is not clean yet. <sup>5</sup> The rice is not ready yet. <sup>6</sup> Which is the man who is almost dead? <sup>7</sup> Here is a dry place. <sup>8</sup> To-morrow is a convenient day.







## ADVERBS.

*jarang*, seldom.  
*klmarin dhulu*, day before  
 yesterday.  
*k-mari*, hither, here.  
*knapa, mngapa*, why.  
*kurang*, less.  
*lagi, lbeh*, more.  
*lusa*, day after to-morrow.  
*sahaja*, only.  
*skali*, quite.

*slalu*, always.  
*sperti*, like.  
*terlalu, terlampau*, too, very.  
*tutu*, certainly.

## ADJECTIVES.

*bulat*, round.  
*kasar*, coarse, rough.  
*lmbot*, soft.  
*murah*, cheap.

## EXERCISE VI.

<sup>1</sup> Whence is this friend of yours? <sup>2</sup> Where is the basket which was here just now? <sup>3</sup> On the round table with the bread and meat. <sup>4</sup> My father's shop is far from here. <sup>5</sup> If it is coarse, it will certainly be cheap. <sup>6</sup> How much is this mutton? <sup>7</sup> How many goats are there in the shed? <sup>8</sup> Why is this bread so hard? <sup>9</sup> How much were your expenses yesterday? <sup>10</sup> How is it that this beef is so soft?

## LESSON VII.

## Numerals.

29. The cardinal numbers in Malay are:

<i>satu</i> or <i>s-</i> , one.	<i>anam</i> , six.
<i>dua</i> , two.	<i>tujoh</i> , seven.
<i>tiga</i> , three.	<i>dlapan</i> , eight.
<i>ampat</i> , four.	<i>smbilan</i> , nine.
<i>lima</i> , five.	<i>s-puloh</i> , ten.

These may either precede or follow the noun.

30. The addition of *blas* to the numerals from one to nine forms those from eleven to nineteen, as: *s-blas*, *dua-blas*, etc. up to *smbilan-blas*.

31. Multiples of ten are formed similarly by the addition of *puloh*, as: *s-puloh*, *dua-puloh*, etc., up to *smbilan-puloh*.

32. The units *satu* to *smbilan* are placed after the tens to form the intermediate numbers above twenty, as: *dua-puloh-satu*, *dua-puloh-dua*, etc.



33. The hundreds, *ratus*, thousands, *ribu*, tens of thousands, *laksa*, hundreds of thousands, *kati*, and millions, *juta*, are treated in precisely the same way. No conjunctions are required between numerals. Thus *s-juta dua-kati tiga-laksa ampat-ribu lima-ratus anam-puluh-tujuh* would represent 1,234,567.

34. The ordinal numbers are formed from the cardinals by means of the word *yang*, corresponding to the definite article in English, and by prefixing *k* to the cardinals, as, *yang kedua*, *yang ketiga*, *yang keempat*, *yang kelima*, *yang keenam*, *yang ketujuh*, *yang kedelapan*, *yang kesembilan*, *yang kesepuluh*.

The only exception to this rule is that *yang pertama* is always used for "first."

When used as adjectives the ordinal numbers follow the noun.

Without the *yang*, the forms *kedua*, *ketiga*, *keempat*, etc., mean "both," "all three," "all four," etc. Example: *keempat-puluhnya*, the whole forty.

#### Fractional Numbers.

35. A half is expressed by *tingah* or *s-tingah* or *sparoh*, and a quarter by *suku*, or *s-suku*; all other fractions are formed from the cardinal numbers by means of the prefix *per*, thus :

*S-pertiga*, a third; *tiga-perempat*, three fourths; *empat persepuluh*, four tenths; etc.

#### Collective Numbers.

36. The following are the collective numbers in Malay:

*pasang*, pair, couple.

*duzin*, dozen.

*kodi*, score.

#### VOCABULARY.

##### NOUNS.

*batu*, stone, mile.

*berat*, weight.

*bulan*, moon, month.

*dalam*, depth.

*dpa*, fathom.

*ela*, yard.

*gaji*, wages.

*greja*, church.

*hutang*, debt.

##### NOUNS.

*jauh*, distance.

*kasut*, shoe.

*kayu*, roll of cloth.

*kodi*, score.

*pasang*, pair, couple.

*ringgit*, dollar.

*sblah kanan*, right.

*sblah kiri*, left.

*tali*, string, rope.



NOTE. In expressing quantities, dimensions or weights, the Malay idiom requires the words *banyak*, *panjang*, *tinggi*, *dalam*, *brat*, *jauh*, etc., to be used as nouns; thus, "it weighs a pikul," *satu pikul brat-nya*, literally, one pikul its weight; "two feet high," *dua kaki tinggi-nya*. In the same way *lama-nya* must always be used when stating durations of time, as, *dua bulan lama-nya*, two months.

## EXERCISE VII.

- <sup>1</sup> My debt is twenty dollars. <sup>2</sup> Two white stones and eleven black.  
<sup>3</sup> Three pair of shoes. <sup>4</sup> His wages are fourteen dollars a month.  
<sup>5</sup> How long is this string? <sup>6</sup> Two fathoms. <sup>7</sup> How many yards of cloth are there in this roll? <sup>8</sup> This church is one hundred and forty-five feet in height. <sup>9</sup> The depth of this sea is twelve hundred fathoms. <sup>10</sup> A man is seldom so heavy, he would perhaps be two pikuls in weight. <sup>11</sup> The fourth house on the right is mine. <sup>12</sup> Your son's land is distant three-quarters of a mile from the sea.

## LESSON VIII.

## Time.

37. Time is expressed in Malay by the use of the word *pukul* (which literally means strike), for the hours of the clock; thus, *pukul tiga*, three o'clock. *Suku*, *s-trgah*, and *tiga-suku* are used for the quarters and half hours, and are placed after the hours, without a conjunction; thus, *pukul tiga suku*, *pukul empat s-trgah*, etc.

38. The minutes from the hour to the half hour follow the same rule as the quarter and half hours; thus, *pukul lima dua puloh minit*, twenty minutes past five.

39. The minutes from the half hour to the hour are expressed by subtracting them from the following hour by the use of the word *kurang*, less; the minutes are usually given first, and then the hour, thus, *kurang s-puloh minit pukul anam*, ten minutes to six. The third quarter may also be expressed in the same way, as, *kurang suku pukul tujuh*, a quarter to seven.

40. Future intervals of time are expressed by the use of the adverbs *lagi*, more, and *lepas*, after; thus, *lagi s-puloh minit pukul delapan*, in ten minutes it will be eight o'clock; *lepas tiga hari tahun baru*, in three days more it will be the new year.



41. Past intervals of time are expressed by *sudah*, which, when used in this sense, has no English equivalent. Examples: *sudah empat hari orang itu mati*, that man has been dead four days; *sudah brapa lama tuan sdia?* how long have you been ready? *lama sudah*, a long time.

## VOCABULARY.

## NOUNS.

*hujan*, rain.  
*jam*, hour.  
*pagi*, morning.  
*papan*, plank.  
*ptang*, afternoon.  
*tahun*, year.  
*trgah hari*, noon.  
*trgah malam*, midnight.

## PRONOUN.

*orang*, one (indef. pron.).

## ADVERBS.

*ini hari*, to-day.  
*lama*, long (of time).

## ADVERBS.

*pagi-pagi*, early.  
*pukul brapa?* what time is it?  
*sampai*, until.  
*tadi pagi*, this morning.

## ADJECTIVES.

*basah*, wet.  
*glup*, dark.  
*lama*, old (of things).  
*lambat*, late, slow.  
*pnat*, tired, weary.  
*tua*, old (of living creatures).

## EXERCISE VIII.

<sup>1</sup> What time is it now. <sup>2</sup> Nearly one o'clock. <sup>3</sup> It has been dark a long time. <sup>4</sup> How much longer will it rain like this? <sup>5</sup> How long have these planks been wet like this? <sup>6</sup> Two hours and three quarters. <sup>7</sup> A quarter to three. <sup>8</sup> As late as this one is sure to be tired. <sup>9</sup> Twenty-five minutes to twelve. <sup>10</sup> This morning at half past four. <sup>11</sup> Three o'clock in the afternoon. <sup>12</sup> From noon until twenty minutes past four.

## LESSON IX.

## The Verb.

42. Verbs in Malay may be divided into two classes, primitive and derivative.

Primitive verbs are those which are verbs in their root forms.

Derivative verbs are formed from roots which may be verbs, substantives, adjectives, or any other parts of speech, by the addition of prefixes or suffixes, or both.

The verb has generally the same position in the sentence as in English.



43. Primitive verbs may be either transitive or intransitive, as,  
*panggil*, call. *pergi*, go.

44. The verb in its simple form is best considered as being in the imperative mood, second person, that being the only part of the verb which can in all cases be expressed without the use of prefix, suffix, auxiliary verb or particle.

#### Auxiliaries.

45. The following auxiliary verbs or particles are used to express the tenses, or as auxiliaries proper :

*ada*, is, are.

*tiada*, is not, will not.

*sudah*, was, did, has, had.

*tlah*, was, did, has, had, (only used in writing).

*akan*, will, shall, would, should.

*mau*, will, shall, would, should.

*hendak*, will, shall, would, should.

*boleh*, can, could, may, might.

*dapat*, can, could, may, might.

*patut*, ought.

46. These auxiliaries precede the verb, but may be placed either before or after the subject of the sentence, as,

*sahya sudah pergi*, I went.  
*sudah sahya pergi*, I went.

47. In conversation, primitive verbs following an auxiliary frequently remain in the simple root form. The prefixes required by a more correct style, and almost invariably used in written composition, will be dealt with later.

48. The auxiliaries are frequently found in sentences where there is no verb, in such cases the copula or some verb is implied, as :

*engkau hendak k-mana?* whither are you (going).

*ikan ini sudah busuk*, this fish has (become) bad.

*lagi dua hari nanti masak*, in two days it will (be) ripe.

The above mentioned auxiliaries should not be used to express past or future tenses when the tense is evident from the context.

#### Peculiar use of some verbs in this lesson.

49. The way in which some Malay verbs are used differs so much from the English idiom that their use requires explanation.



(a) There are two words in Malay for "go":

*jalan* describes the action of going as being in progress, as,  
*jalan lkas*, go quickly, that is, go at a rapid pace.

*pergi* views the going as a single action, as,  
*pergi lkas*, go quickly, that is, go immediately.

(b) The words *pergi* and *jalan* cannot be used in such expressions as, go in, go out, go up, go down, go home, etc., each of these ideas being expressed by a single Malay word, as follows, *masuk*, *kluar*, *naik*, *turun*, *pulang*. Each of these five words expresses the idea of coming as well as going; they must therefore also be used for come in, come out, etc.

(c) In Malay the object when it is a pronoun is often omitted: as, *sahya sudah dapat*, I have found it. Similarly such words as "some" and "one" are not translated when they form the object of the sentence; as, *pergi chari*, go and look for one; *sahya sudah kirim*, I have sent some.

(d) In Malay no conjunctions need be used between verbs, as, *pergi panggil*, go and call him; *naik turun*, rising and falling.

#### VOCABULARY.

##### VERBS.

*bangun*, rise, get up.  
*chari*, seek, look for.  
*dapat*, find, get, receive.  
*fikir*, think.  
*jatoh*, fall.  
*kirim*, send (small things).  
*kluar*, go out, come out.  
*masuk*, enter, go in, come in.  
*naik*, go up, come up.  
*nanti*, wait.  
*panggil*, call, send for.  
*pergi*, go.  
*pindah*, move, change position.  
*pulang*, go home, come home.

*suka*, rejoice, be glad, like.  
*suroh*, order, tell.  
*tinggal*, reside, remain, live.  
*trima*, receive.  
*turun*, go down, come down.

##### NOUNS.

*bukit*, hill.  
*jarom*, needle.  
*lobang*, hole.  
*mata*, eye.  
*pasar*, market.  
*prigi*, well.  
*negri*, town.

#### EXERCISE IX.

<sup>1</sup> If you go too quickly you will perhaps fall. <sup>2</sup> Call the cook and tell him to come up. <sup>3</sup> Tell the carpenter to wait here. <sup>4</sup> I think he has not yet returned from the market. <sup>5</sup> I want to get up at a quarter to six to-morrow morning. <sup>6</sup> A rat could go into that hole. <sup>7</sup> Send this letter to your father, he will certainly



be glad to receive it. <sup>8</sup> I am going to move from this town. <sup>9</sup> I have lived here for thirteen years. <sup>10</sup> You ought to look for a well on this hill. <sup>11</sup> I have looked, but have not yet found one. <sup>12</sup> This is the man who went into your house the day before yesterday. <sup>13</sup> I have not looked for it yet.

## LESSON X.

### The Verb “*ada*.”

50. The verb *ada* is not by any means the exact equivalent of the English verb “to be.”

We have already seen that when the verb “to be” is the copula, and has no other value than to assert some attribute of the noun, it is not expressed in Malay.

Whenever the verb “to be” asserts presence or existence it must be expressed by *ada*, as,

*ada orang dalam rumah*, there is a man in the house.

51. Owing to the fact that *ada* has this somewhat restricted meaning, it is sufficient in itself to express presence, where in English it is necessary to use such words as “here” or “present”; thus, “Your carriage is here,” should be translated simply *tuan punya kreta ada*.

52. *Ada* is often used impersonally where in English the verb “to have” is used; for instance, “if you have a knife” should be translated *kalau ada pisau*, literally “if there is a knife”; “I have a knife,” *pisau ada*, etc. If it is necessary to express the pronoun or the noun, the same construction may be used with the addition of the preposition *pada*, thus, *ada dua pasang kasut pada-nya*, he has two pair of shoes. Colloquially *sama* is often used in place of *pada*, as, *surat itu ada sama tuan*, you have the letter.

53. When used as an auxiliary verb, *ada* expresses continuance of action, as,

*orang ada datang*, people are coming.

54. *Ada* introduces a subject, and is then placed at the beginning of the sentence, and means “there was,” “it happened that,” and so forth.

*ada dua orang yang pergi itu*,  
there were two men who went.







<sup>4</sup> The shoemaker is sitting outside. <sup>5</sup> How many persons are present to-day? <sup>6</sup> Your tailor is here now. <sup>7</sup> There was a Chinaman in the kitchen just now. <sup>8</sup> For three weeks my elder brother has been ill. <sup>9</sup> The gardener has the hoe. <sup>10</sup> If you have an umbrella go and get it. <sup>11</sup> Take these flowers to your elder sister. <sup>12</sup> Take that mat outside. <sup>13</sup> Go and get my shoes. <sup>14</sup> A man is bringing them.

## LESSON XI.

### Questions and Answers.

56. The interrogative form may be obtained by adding the suffix *-kah* to the auxiliary verb or any emphatic word in the sentence, as,

*boleh-kah engkau datang?* can you come?

57. When the sentence contains an interrogative adverb or pronoun, the suffix *-kah* is seldom used, as,

*kapal deri mana ini?* whence is this ship?

*apa nama kayu ini?* what is the name of this tree?

58. In conversation, the interrogation is usually expressed by the tone of voice, and the frequent use of the suffix *-kah* should be avoided.

59. The word "yes," *ya*, is very seldom used in Malay in reply to an interrogation. A reply in the affirmative may be expressed in several different ways. If the question contains an auxiliary verb, the repetition of the auxiliary expresses the affirmative, as,

*kapal sudah sampai-kah?* has the ship arrived?  
*sudah*, yes.

60. Similarly the verb or some emphatic word in the question may be repeated, as,

*mau hujan-kah?* will it rain?

*hujan, tuan*, yes, sir.

*mem ada?* is the lady at home?

*ada*, yes.

*besar-kah Pulau Percha itu?* is Sumatra a big island?

*besar, tuan*, yes.

61. The affirmative is often expressed simply by the pronoun of the first person, as,



*engkau orang Melayu-kah?* are you a Malay?  
*sahya*, yes.

This use of the personal pronoun is also very common in replying to a command, and is equivalent in that case to *baik* or *baik-lah*, very well; as,

*pergi panggil tukang batu*, go and call a bricklayer.  
*sahya*, very well.

For negative answers see paragraphs 66 to 69.

#### Peculiar use of some verbs in this Lesson.

62. (a) The verbs *tahu* and *knal* must not be confounded. *Tahu* signifies mental knowledge, information, *Knal* is to be acquainted with, to know by sight.

(b) In Malay there are three words for "come." (1) *Mari* is properly only an interjectional adverb, meaning "hither," "come hither," but in Penang it is used as a verb. It is perhaps derived from *lari*, "run." (2) *Sampai* is "come" only in the sense of "arrive." (3) *Datang* may be used to translate "come" in every case, except in the imperative mood, when *mari* should be used.

#### VOCABULARY.

##### NOUNS.

*bini*, wife.  
*bola*, ball.  
*gudang*, godown, office.  
*kampung*, village.  
*kapal*, ship.  
*ofis*, office.  
*pulau*, island.  
*Pulau Percha*, Sumatra.  
*sais*, syce.  
*sayur*, vegetables.  
*tukang batu*, bricklayer.  
*tukang chukor*, barber.  
*tukang roti*, baker.  
*ubi*, potato.

##### ADJECTIVES.

*busok*, rotten.  
*Melayu*, Malay.  
*takot*, afraid.

##### VERBS.

*datang*, come.  
*knal*, know, be acquainted.  
*main*, play.  
*mandi*, bathe.  
*preksa*, inquire, examine.  
*tahu*, know (as a fact).  
*taroh*, put, place.

#### EXERCISE XI.

- <sup>1</sup> Does that little boy know how to play ball? Yes, he does.  
<sup>2</sup> Can you come to my office the day after to-morrow? Yes.  
<sup>3</sup> What ship will arrive here to-morrow morning? <sup>4</sup> Do you know my younger brother's wife? Yes. <sup>5</sup> Did the syce put the old



basket there? Yes, he did. <sup>6</sup> Is the baker here? Yes. <sup>7</sup> Can you get potatoes and other vegetables in this village? Yes. <sup>8</sup> Do you live on this hill? Yes. <sup>9</sup> Are you afraid? Yes, I am, sir. <sup>10</sup> Which is the man who was bathing just now? <sup>11</sup> Did you call a barber? Yes, I did.

## LESSON XII.

### Negative Auxiliaries, and the general use of Negatives.

63. The negatives in Malay are:

*tidak* and *bukan*, no, not, and *blum*, not yet.

*Ta'*, is merely an abbreviation of *tidak*, and is used in such common expressions as, *ta'boleh*, *ta'dapat*, *ta'baik*, *ta'jadi*; *ta'guna*, etc.

64. The negative auxiliaries are, *tiada*, is not, and *jangan*, do not, not to, lest.

*Tiada*, which is itself a contraction of *tidak ada*, is further contracted in conversation to *t'ada*.

65. Europeans, being accustomed to only one form of negative, experience some difficulty in distinguishing between the five negatives mentioned above, and grammarians have seldom if ever made any careful distinction between them. Malays themselves, even in composition, are not absolutely consistent in the use of the negatives, but the following rules will be found to be generally applicable.

66. In replying to a question containing a verb, the direct negative is expressed by *tidak*. When there is an auxiliary verb in the question, it is usually repeated in the answer, and the negative *tidak* is then contracted to *ta'*, as,

*boleh-kah engkau datang?* can you come?

*ta' boleh*, no, I can not.

67. Similarly a large number of verbs may be repeated in combination with the abbreviated negative *ta'* in order to express a reply in the negative, amongst which may be mentioned the following:—*ada*, *suka*, *jadi*, *nampak*, *datang*, *tahu*, *knal*, *masuk*, *sampai*, *tahan*, *trima*, *laku*, *champur*, *jumpa*, *kna*, *djar*, etc. Examples:

*tuan ada?* is the master here?

*tidak ada* or *t'ada*, no.



*tuan suka bli?* do you wish to buy it?  
*ta'suka* or *ta'man*, no.

68. It should, however, be remarked, that Malays generally avoid giving a direct negative, by using such expressions as, *blum*, not yet; *mana boleh*, how is it possible, certainly not; *kurang preksa*, I have not inquired; *blum tahu*, I do not know yet.

69. In the negative *bukan* there is implied the copula "to be." *Bukan* is therefore the direct negative in reply to any question in which the copula is implied in the Malay, as,

*orang ini dia?* is this the man?  
*bukan*, it is not.  
*tuan orang Inggris?* are you an Englishman?  
*bukan*, I am not.

70. Similarly *bukan* or *bukan-nya* is used in negative declarative sentences, and *bukan-kah* in negative interrogative sentences, where the copula is implied, as,

*ia bukan bangsa-ku*, he is not of my nationality.  
*bukan-kah tempang kuda ini?* is not this horse lame?

71. In such sentences as described in 70, if the verb is expressed, the negative auxiliary *tiada* is almost invariably used, though occasionally the simple negative *tidak* takes its place. In conversation *tiada* is abbreviated to *t'ada*.

*tiada orang datang*, no person came.  
*tiada-kah engkau datang?* are you not coming?

*Tiada* may itself be the verb, if it expresses presence or existence, as,  
*tiada-kah kuda di sini?* is there no horse here?

72. *Blum* is much more frequently used than the English equivalent "not yet." For instance, in reply to such questions as, "is the water boiling," "is the fruit ripe," the Malay would invariably say *blum*, where in English we should often say simply "no." It may in fact be taken as a rule that *blum* must be used where there is a probability, or an intention on the part of the speaker, that the statement which now requires a negative will eventually require an affirmative. Examples:

I am not ready, *sahya blum sdia*.  
 he is unmarried, *dia blum kahwin*.

73. In imperative sentences, the negative is always expressed by *jangan*, as,

*jangan datang sini lagi*, do not come here any more.



Even an indirect or implied command requires *jangan* as a negative, for instance,

*suroh dia jangan naik*, tell him not to go up.

*baik kita pergi atau jangan?* shall we go or not?

In dependent clauses in which a purpose is expressed, that is to say after such conjunctions as “in order that,” “so that,” “lest,” the negative must be expressed by *jangan*, as,

*spaya kaki-nya jangan kotor*.

so that his feet should not get dirty.

#### VOCABULARY.

##### NOUNS.

*anjing*, dog.

*dhobi*, washerman.

*ikan*, fish.

*itek*, duck.

*kipas*, fan.

*kemeja*, shirt.

*kolam*, pond.

*kuching*, cat.

*nama*, name.

*obat*, medicine.

*pagar*, fence.

*pokok*, plant, tree.

##### VERBS.

*bayar*, pay.

*koyak*, tear.

*makan*, eat.

*minum*, drink.

*sewa*, let for hire.

#### EXERCISE XII.

<sup>1</sup> Did the washerman tear this shirt? No sir, it was torn before.  
<sup>2</sup> Have you paid him? No. <sup>3</sup> Does that man know how to sew? No, he does not. <sup>4</sup> Are you going to eat? Oh no. <sup>5</sup> Do you want to buy anything? No. <sup>6</sup> Do you know the name of this plant? No, I don't. <sup>7</sup> Do you want to sell this cat? Certainly not. <sup>8</sup> Is this your dog? No. <sup>9</sup> He shut the gate of the fence so that the people should not come in. <sup>10</sup> Are there no fish in the pond? <sup>11</sup> Is not this your fan? <sup>12</sup> Have you eaten or not? <sup>13</sup> Is your house let? No. <sup>14</sup> Tell the cook not to buy a duck to-day.

#### LESSON XIII.

##### The verbs “*Sudah*” and “*Habis*.”

74. The use of *sudah* as an auxiliary verb has already been explained in paragraphs 45, 46, and 48, and its use in expressing past intervals of time in paragraph 41. As a verb proper, its meaning in the imperative is “finish,” “that is enough.”



75. *Sudah* may also be used in the indicative mood in the sense of "finished," "done," "completed," as:

*blun sudah*, not yet finished.

*hampir sudah*, nearly finished.

But the idea of "finishing," is more often expressed by the verb *habis*, sometimes with the addition of *sudah* as an auxiliary, as,

*tuan sudah habis makan*, the gentleman has finished eating.

76. *Habis* has often merely the force of an adverb, in which case it means "utterly," "entirely," as,

*semua-nya habis binasa*, they were all completely destroyed.

*habis sudah makan*, quite finished eating.

#### The verb "kna."

77. The verb *kna*, which when it stands by itself signifies "hit the mark," is often used as a kind of auxiliary with other verbs, and even with nouns and other parts of speech; it then gives a kind of passive sense, and is used in much the same way as the verb "get" in English, as:

*kna luka*, to get wounded.

*kna hukum*, to get punished.

*kna tipu*, to get deceived.

*kna rugi*, to incur loss.

#### The verb "bri."

78. The verb *bri*, to give, is used as a kind of auxiliary with intransitive verbs, in order to give a transitive meaning, and sometimes with other parts of speech, in the same way that the words "make," "give," and "let" are used in English, as,

*tahu*, know; *bri tahu*, make known, inform.

*pinjam*, borrow; *bri pinjam*, lend.

*hormat*, honour; *bri hormat*, give honour, honour.

*makan*, eat; *bri makan*, feed.

*ingat*, remember; *bri ingat*, make one remember, remind.

*jawab*, answer; *bri jawab*, make answer.

*masuk*, enter; *bri masuk*, let one in.

79. In colloquial Malay, the verb *kaseh* is much used among the Chinese and Europeans in the manner explained above in the case of *bri*. This should be avoided by those who desire to acquire a correct use of the language.



## VOCABULARY.

## VERBS.

*binasa*, destroy.  
*bri*, give.  
*churi*, steal.  
*habis*, finish.  
*ingat*, remember.  
*jaga*, watch, take care.  
*jawab*, answer.  
*kasih*, love, give.  
*kna*, hit the mark.  
*luka*, wound.  
*lupa*, forget.  
*pukul*, strike, hit.  
*rosak*, spoil.  
*ruqi*, lose, incur loss.  
*tipu*, deceive.  
*tulis*, write.

## NOUNS.

*dnda*, fine.  
*garam*, salt.  
*hormat*, honour.  
*hukum*, judgment, command.  
*judi*, gambling.  
*lada*, pepper.  
*limau*, lime.  
*limau manis*, orange.  
*luka*, wound.  
*minyak*, oil.  
*minyak tanah*, mineral oil.  
*orari jaga*, watchman.  
*surat*, letter.  
*tanah*, earth, land.

## ADJECTIVES.

*nakal*, naughty.

## EXERCISE XIII.

<sup>1</sup> The oranges are all utterly spoilt. <sup>2</sup> The salt and pepper are nearly finished. <sup>3</sup> Is the kerosine finished or not? <sup>4</sup> Have you finished writing that letter? <sup>5</sup> Naughty boys ought to be beaten. <sup>6</sup> He suffered much loss by gambling. <sup>7</sup> It is not only rich people who get robbed. <sup>8</sup> He was fined a dollar because he came late. <sup>9</sup> I told him in order that he might not be deceived. <sup>10</sup> Tell the watchman not to let the people in. <sup>11</sup> I shall certainly forget if you do not remind me.

## LESSON XIV.

## Formation of the Plural.

80. In Malay it can often only be decided by the context whether the singular or the plural is intended, but when there is nothing whatever to indicate the number, the noun may generally be assumed to be in the plural, as,

*bli pisang*, buy bananas.  
*jual itek*, sell ducks.

81. With certain nouns the plural may be expressed by reduplication of the noun itself, as,

*raja*, a king.  
*raja-raja*, kings.



Also in many cases by reduplication of the adjective, as,  
*raja yang bsar-bsar*, great kings.  
*orang muda-muda*, young people.

These methods of forming the plural are generally confined to animate objects.

82. In writing, the plural is very commonly expressed by the use of some word meaning "all," especially *sgala*, as,  
*dryan sgala anak-nya*, with his children.  
*kami smoa tahu*, we know.

Compound words cannot be reduplicated, and therefore this use of *sgala*, etc., and reduplication of the adjective, are the only ways of expressing the plural.

*tukarg kayu itu smoa-nya orang China*,  
 those carpenters are Chinamen.

#### Numeral Co-efficients or Classifiers.

83. The Malay idiom requires that when the number of any objects are mentioned there shall be used, in addition to the numeral, certain words which grammarians have designated classifiers, different words being used according to the class of objects referred to. Thus, as we in English use the phrase "head" of cattle, so in Malay *ekor* (tail), is used for all animals, as,  
 six head of cattle, *Imbu anam ekor*.

84. The following are the classifiers which are most commonly used:—

*Orang* (person), is used with all beings superior to animals in the scale of creation.

*Ekor* (tail), with animals.

*Buah* (fruit), with large objects, such as countries, houses, ships, and books.

*Hlai, lai*, with thin or flat objects, as clothes, paper, hair, etc.

*Biji* (seed), with small objects not included in the last mentioned class.

*Kping* (piece), *potong* (cut), of objects which have been made or cut in blocks or pieces, as metals, planks, slices of bread, etc.

*Batang* (stem), with poles, posts, rods, and other long objects.

*Puchok* (shoot of plants), with letters and fire-arms.

*Lapis* (fold), in stating the number of folds or thicknesses of the same thing, or similar things.

*Pintu* (door), with houses built in rows.

*Tangga* (ladder), with native houses.

*Bilah*, with swords and knives.



85. The classifier must always be immediately preceded by the numeral; the numeral and classifier together may then be considered as one term, which usually follows the noun, but may precede it, especially if there is no particular emphasis on the number, as,

*s'ekor lmbu*, a bullock.

*lmbu s'ekor*, one bullock.

**Peculiar use of some verbs in this Lesson.**

86. (a) Several Malay verbs are used as the equivalents of the English word "boil," e.g., *rbus* when it is desired to emphasize the method of cooking; *masak*, cook, is frequently used when no particular emphasis is to be expressed, as *masak tlor*, boil an egg; *mdideh* means to boil in the sense of ebullition, to bubble.

(b) *Minta*, is to ask in the sense of "request."

*Tanya*, is to ask in the sense of "inquire."

(c) *Simpan* and *taroh* mean to keep in store, to put by.

*Plihara* means to keep safe, to take care of.

*Taroh* also means to put, to place = *buboh*.

(d) Both *gosok* and *sapu* may be used to translate the English word "wipe," but they must be carefully distinguished. *Gosok* must be used where rubbing is implied, as in wiping plates; *sapu* is simply to sweep or brush either with a broom or a cloth.

**VOCABULARY.**

**NOUNS.**

*babi*, pig.

*batang*, stem, stalk.

*biji*, seed.

*bilang*, (classifier.)

*ekor*, tail.

*hlai*, *lai*, (classifier.)

*kping*, piece.

*lapis*, fold.

*mata-mata*, policeman.

*piring*, plate, saucer.

*prahu*, vessel, boat.

*puchok*, young shoot.

*Pulau Pinang*, Penang.

*tangga*, ladder.

**VERBS.**

*buboh*, put, place.

*gosok*, rub, wipe.

*karam*, founder.

*masak*, cook.

*mint*, ask, request.

*mdideh*, bubble, boil.

*pakai*, use, wear.

*plihara*, keep, take care of.

*rbus*, boil.

*sapu*, sweep, brush.

*simpan*, keep, put by.

*tangkap*, catch.

*tanya*, ask, inquire.

*taroh*, put, put by.

**ADJECTIVES.**

*muda*, young.

*sgala*, all.



## EXERCISE XIV.

<sup>1</sup> Tell him to wipe the cups and saucers. <sup>2</sup> Many small vessels foundered. <sup>3</sup> Ask those boys to come here. <sup>4</sup> That man has bought a great many large houses. <sup>5</sup> Those policemen came here from Penang. <sup>6</sup> How many pigs do you keep? <sup>7</sup> Tell the cook to boil two eggs. <sup>8</sup> Go and buy two or three planks. <sup>9</sup> How many houses have you bought in that street? <sup>10</sup> How many coats do you keep in that box? <sup>11</sup> That man was wearing two coats when he was caught by the policeman. <sup>12</sup> Ask the baker to bring five loaves of bread to-morrow morning.

## LESSON XV.

## Gender.

87. Gender is expressed in Malay by placing the words *laki-laki*, man, and *prempuan*, woman, after the noun, in the case of rational beings, and similarly the words *jantan*, male, and *betina*, female, in the case of animals. *Jantan* is, however, commonly used in speaking of male children, and even sometimes of grown-up persons.

88. A few words of Sanscrit origin have retained the terminations indicating gender which belong to that language, as, *putra*, prince, *putri*, princess; etc.

## Comparison of Adjectives.

89. The comparative of superiority is expressed by the use of *lebih*, more, placed before the adjective, and the preposition *deri-pada* or *deri*, than, following it. Thus,

*lebih besar kerbau deri-pada lembu,*  
buffaloes are larger than oxen.

*tuan itu lebih tinggi deri-pada bapa-nya,*  
that gentleman is taller than his father.

*Lagi* is frequently used in place of *lebih*, or in addition to it, if the conjunction *deri-pada* or *deri* is not expressed, as,

*angkat lagi tinggi* or *angkat lebih tinggi lagi*, lift it higher.

90. The comparative of inferiority is expressed by the use of the adverb *kurang*, less; *deri-pada* or *deri* being used if necessary, as in the comparative of superiority.

*orang ini kurang pandai deri-pada yang lain,*  
this man is not so clever as the others.



It should be noticed, however, that if the conjunction *deri-pada* or *deri* is not used, *kurang* usually has the force of a direct negative as, *kurang baik*, not good; *kurang budi*, unwise; *kurang tajam*, blunt (lit: not sharp), etc.

91. The comparative of equality is expressed by means of the word *sama*, like, same. *Sperti* or *digan* are sometimes used in conjunction with *sama*, as,

*sama bsar digan dia*, as big as he.

*sama tinggi sperti tuan*, as tall as you.

92. When the superlative implies a relation to some other object, it is most commonly expressed by the addition of the adverb *skali*, very, to the adjective, *yang* being placed before the adjective and taking the place of the English word "the," as in the case of the ordinal numbers. Thus,

*ini-lah chinchin yang bsar kali*,

this is the largest ring.

93. Another common way of forming the relative superlative is by placing *yang terlbek* before the adjective, as,

*ia-lah orang yang terlbek kuat*,

he is the strongest man.

Other methods of forming the superlative, which are used chiefly in written composition, need not be mentioned here.

94. Where no relation to another object is implied, the superlative is formed by the use of one, or even two, of the following intensives:—*terlalu*, *terlampau*, *terlbek*, *skali*, *amat*, *sangat*, *banyak*. These should be placed before the adjective, except *skali* which always follows it.

95. When two comparatives are contrasted, the Malays use the word *makin* (sometimes *mirgin*) to form each comparative; thus, *makin lama makin jahat*, the longer (it continues) the worse (it gets), or, it gets worse and worse.

#### NOUNS.

*budi*, wisdom.

*chabai*, chili.

*chinchin*, ring.

*gunting*, scissors.

*kanak-kauak*, baby.

*kerbau*, buffalo,

*ladang*, field.

*putra*, prince.

*putri*, princess.

*roda*, wheel.

*skolah*, school.

#### ADJECTIVES.

*btina*, female.

*burok*, rotten, worn out.

*halus*, fine (of long thin things).



ADJECTIVES.				
<i>jantan</i> ,	}	male.		
<i>laki-laki</i> ,				
<i>lain</i> ,		other, different.		
<i>longgar</i> ,		loose.		
<i>luas</i> ,		extensive, wide.		
<i>pdas</i> ,		hot (of spices.)		
<i>prempuan</i> ,		female.		
		<i>rajin</i> , diligent, industrious.		
		<i>tbal</i> , thick.		
		ADVERBS.		
		<i>makin</i> ,	}	more.
		<i>mingkin</i> ,		
		VERB.		
		<i>lari</i> , run.		

## EXERCISE XV.

<sup>1</sup> Is this baby a boy or a girl? <sup>2</sup> One mare has run away and is not yet caught. <sup>3</sup> These scissors are sharper. <sup>4</sup> This needle is finer. <sup>5</sup> The cloth which I bought before was thicker than this. <sup>6</sup> This wheel gets looser and looser. <sup>7</sup> This meat is not very hot. <sup>8</sup> Chilli is hotter than black pepper. <sup>9</sup> Which meat is the most tender? <sup>10</sup> He is the most industrious boy in the school. <sup>11</sup> That coat is as much worn out as the other. <sup>12</sup> His house was in a very extensive field.

## LESSON XVI.

## Derivative Verbs.

96. As stated in section 42, derivative verbs may be formed from any part of speech. They may be either transitive or intransitive.

## Intransitive Verbs.

97. One of the uses of the prefix *ber* is to form intransitive verbs. Thus the intransitive verb *berbunyi*, to sound, is formed from the noun *bunyi*, a noise; and *berangkat*, to start on a journey, from the transitive verb *angkat*, to lift.

Other uses of the prefix *ber* will be dealt with subsequently. See section 113.

98. In the words *blayer*, and *blaboh*, the “r” is elided before “l”; and in *blajar*, which is derived from *ajar*, the “r” has become an “l”; the “r” is also sometimes dropped when the next syllable is a closed syllable ending with “r”, as *bkerja* from *kerja*, *bserta* from *serta*, etc.

## Transitive Verbs.

99. Transitive verbs are formed from all other parts of speech by the addition of one of the two suffixes *-kan* and *-i*. Some roots will only take the suffix *kan*, and others will only take *i*, but



in many verbs either form may be used, in which case there is often a slight difference in the meaning, the suffix *kan* expressing the stronger causation. Thus, *bharui*, renew, is formed from the adjective *bharu*, new, but the form *bharukan* does not exist; and on the other hand *larikan* is formed from the intransitive verb *lari*, run, but the suffix *i* cannot be used with this root.

The following are examples of the difference of meaning where both forms occur:—

*jalankan*, cause to walk, *jalani*, traverse, from *jalan*, road, walk.  
*sertakan*, unite, *serta'i*, accompany, from *serta*, with.  
*lalukan*, remove, *lalui*, pass (trans.), from *lalu*, pass.

In some cases, however, the difference of meaning is imperceptible, and the two forms are used interchangeably.

100. It should be noted, however, that a few verbs formed with *ber* appear to have a transitive meaning; as, *berjual ikan*, selling fish; *berbuat salah*, doing wrong, etc.

These must be considered as exceptions.

#### VOCABULARY.

##### TRANSITIVE VERBS.

*brikan*, give; from *bri*, give.  
*buangkan*, throw away; from *buang*, throw away.  
*gantungkan*, hang; from *gantong*, hang (intrans).  
*hormatkan*, honour; from *hormat*, honour (noun).  
*isikan*, fill; from *isi*, contents.  
*jualkan*, *berjual*, sell; from *jual*, sell.  
*kunchikan*, lock; from *kunchi*, lock (noun).  
*sdiakan*, make ready; from *sdia*, ready.

##### INTRANSITIVE VERBS.

*berbunyi*, sound; from *bunyi*, sound (noun).  
*berdiri*, stand; from *diri*, self.  
*bergantong*, hang; from *gantong*, hang.  
*berhenti*, stop; from *henti*, stop.  
*bkerja*, work; from *kerja*, work (noun).  
*blayer*, sail; from *layer*, sail (noun).

##### NOUNS.

*kapal api*, steamer.  
*lochery*, bell.  
*orang tua*, parents.

*tmpat tidur*, bed.

*sluar*, trousers.

##### ADJECTIVE.

*lmah*, weak.



## EXERCISE XVI.

<sup>1</sup> That cow is very weak, she is unable to stand. <sup>2</sup> The steamer will sail the day after to-morrow. <sup>3</sup> The children all go into school when the bell rings. <sup>4</sup> If the men are still working, tell them to stop. <sup>5</sup> Why have you not got the bed ready yet? <sup>6</sup> Hang up my coat and trowsers. <sup>7</sup> They are hanging there. <sup>8</sup> Do not throw those shoes away, better give them to that poor man. <sup>9</sup> Children ought to honour their parents. <sup>10</sup> Tell him to lock the gate of the fence. <sup>11</sup> Call that man who is selling fruit and tell him to fill this basket.

## LESSON XVII.

## The Prefix “m.”

101. In writing or speaking correctly, Malays use the prefix *m* with all transitive verbs in the active voice, except as follows:

(a) When the verb is in the imperative mood, as,

*panggil orang itu*, call that man.

(b) If the verb expressing a command is without the prefix *m*, that prefix is usually omitted in the verb expressing the action ordered, as,

*di-suruh-nya panggil orang itu*, he ordered that man to be called.

(c) The prefix *m* is omitted when the object precedes the verb, as,

*smoa-nya itu dapat kita buat*, we can do all that.

102. For the sake of enphony, the prefix *m* assumes various forms according to the initial letter of the root to which it is prefixed. The changes are governed by the following rules:

(a) *M* retains its simple form when prefixed to words commencing with the letters *l*, *m*, *u*, *r*; as,

*lihat*, *mlihat*, see; *makan*, *mmakan*, eat.

(b) *M* becomes *mu* when prefixed to words commencing with the letters, *t*, *d*, *j*, *ch*; but in words commencing with *t*, the initial letter drops off. Thus:—

*dapat*, *undapat*, get; *churi*, *muchuri*, steal; *taroh*, *mnaroh*, place.

(c) *M* becomes *mm* before *p* and *b*, but the *p* drops off in the same way as the *t* mentioned above. Thus:—

*bunuh*, *mbunuh*, kill; *padam*, *mmadam*, extinguish.



(d) *M* becomes *mig* before *k*, *g*, *h*, or any vowel, but the *k* is dropped off in the same way as the *t*, and *p*. Thus:—

*ajar*, *migajar*, teach; *karang*, *migarang*, compose.

(e) When *m* is prefixed to words commencing with *s*, the *s* is changed to *ny*. Thus,

*suroh*, *nyuroh*, order.

(j) Exceptions to the above rules are *mnigar*, from *dirar*; *myuchi* from *chuchi*; and *migtahui* from *ktahui*, an irregular derivative of *tahu*.

103. The prefix *m* is usually omitted by the Straits-born Chinese, but with some verbs the *m* is hardly ever omitted, as, *mnangis*, weep; *mninggal*, die; *mdideh*, boil; *mmaiki*, mend; *mltop*, explode; *mnari*, dance; *migaji*, read the Koran; *migaku*, confess; *mgerti*, understand; *miguchap*, utter; *mybrai*, cross, pass over; *migantok*, doze.

104. Though the use of the prefix *m* is almost entirely confined to transitive verbs, it will nevertheless be found that it is used with quite a considerable number of verbs which have a distinctly intransitive meaning; as, *mysal*, to repent; and the words *migantok*, *mltop*, *mnari*, *mnangis*, *mninggal*, *mdideh*, which are given above. In almost every such case, however, the *m* has practically become inseparable from the root, as explained in paragraph 103.

#### VOCABULARY.

##### VERBS.

*ajar*, teach.  
*bunuh*, kill.  
*chuchi*, clean.  
*dirar*, hear.  
*jaga baik-baik*, take care.  
*karang*, write, compose.  
*lihat*, see.  
*mltop*, explode.  
*mmaiki*, repair.  
*mnangis*, weep.  
*mnari*, dance.  
*mdideh*, bubble, boil.  
*migaji*, read the Koran.  
*migaku*, confess.  
*mgerti*, understand.  
*miguchap*, utter, say.  
*mninggal*, die.

*mybrai*, cross over.  
*padam*, put out, extinguish.  
*pnohi*, fill.  
*ssal*, repent.  
*sukakan*, rejoice (trans.)  
*turut*, follow, obey.

##### NOUNS.

*kreta api*, railway.  
*mak-bapa*, parents.  
*prentah*, command.  
*rumpit*, grass.  
*saudara*, brother, near relative.  
*sual*, question.

##### ADJECTIVE.

*susah-hati*, sad.



## EXERCISE XVII.

<sup>1</sup> Take care not to put out that lamp. <sup>2</sup> When your brother comes, ask him to open this box. <sup>3</sup> When he heard the news he was very sad. <sup>4</sup> That gentleman is clever at writing (composing letters). <sup>5</sup> I have come here to see the town. <sup>6</sup> Children ought to obey the commands of their parents. <sup>7</sup> It is stupid to give an answer if one has not understood the question. <sup>8</sup> When he went to Klang, he saw a railway for the first time. <sup>9</sup> He wished to rejoice the king's heart. <sup>10</sup> All the animals came here in search of the good grass.

## LESSON XVIII.

## The Passive Voice.

105. The passive is formed by the prefix *di*; as,  
*di-makan oleh hrimau*, eaten by a tiger.

The use of the passive is far more common in Malay than in Western languages; in fact it is the most common form in narration. For instance, instead of saying, "he took it to his house," the more usual Malay construction would be "it was taken by him to his house," *di-bawa-nya k-rumah*.

106. The use of the preposition *oleh* with the passive construction is optional. When *oleh* is used, it is frequently placed (with the agent) before the verb; as,

*oleh maharaja di-suroh-nya bunoh orang itu*,  
 the king ordered that the man should be killed.

But the more usual order of the sentence is for the agent to follow the verb, when in the passive; and when the agent is a pronoun, it invariably follows the verb; as,

*apabila di-lihat laksamana, lalu di-ambil-nya*,  
 when the laksamana saw it, he took it.

107. The subject of the sentence usually precedes the verb in the passive voice; as,

*surat itu di-sambot oleh mntri*,  
 the letter was received by the minister.

108. Very frequently, however, in Malay, the subject is not expressed in the passive voice, the verb being used in a kind of impersonal form; as,

*di-panggil-nya, di-suroh-nya dukong*,  
 they called (them) and told (them) to carry them.



In this sentence the pronouns *nya* refer to the agents; literally: "it was called by them, it was ordered by them to carry."

109. When the subject is a clause, that clause must be placed last; as,

*di-dapati bginda Maharaja Tuban sudah mati.*  
it was discovered by the king that M. T. was dead.

#### The Prefix "Ter."

110. Some grammarians consider that the prefix *ter* also forms the Passive, but it is probably better to consider this prefix as forming a past participle, or sometimes a present participle, since this derivative does not admit of such constructions as have been explained above in the case of the prefix *di*, but simply expresses a state or condition, as,

*terbuka*, opened.      *terkunchi*, locked.

The difference in the use of these prefixes may well be seen in the following sentences from "Sjarah Mlayu": *di-tikam oleh Hary Kasturi, tertikam pada papan dinding istana itu, kat kris-nya*: literally, it was stabbed (impersonal) by H. K., stabbed at the planks of the inner wall of the palace, and his dagger stuck (there).

The following may also be taken as examples of the use of the prefix *ter*:—

*bras yang sudah terkupas*, rice which had been peeled.  
*tersandar pada pohon*, leant against a tree.  
*prentah yang tersbot dhulu*, the command mentioned before.

111. This participle is sometimes used where in English the verb would be in the indicative mood, as:—

*kaki-nya tersangkot pada batu*,  
his foot caught against a stone.

112. The prefix *ter* sometimes gives to the verb the meaning of succeeding in doing a thing, or having accomplished, as:—

*S-ribu orang, tiada juga tersorong*, though there were 1,000 men, they did not succeed in moving it forward. Literally: it was not moved forward.



## VOCABULARY.

VERBS.	NOUNS.
<i>bakar</i> , burn.	<i>butara</i> , herald.
<i>basoh</i> , wash.	<i>bginda</i> , king (pron. 3rd pers.).
<i>buboh</i> , place, put.	<i>dinding</i> , partition, wall.
<i>dukong</i> , carry (on the hip).	<i>hrimau</i> , tiger.
<i>hitung</i> , count.	<i>istana</i> , palace.
<i>kupas</i> , peel.	<i>jari</i> , finger.
<i>lkat</i> , stick, adhere.	<i>khatib</i> , preacher.
<i>sambot</i> , receive.	<i>kris</i> , dagger.
<i>sandar</i> , lean.	<i>laksamana</i> , admiral.
<i>sangkot</i> , catch against, stick.	<i>maharaja</i> , king, great raja.
<i>sbot</i> , mention, call.	<i>muntri</i> , minister (of state).
<i>sorong</i> , move forward, push.	<i>pohon</i> , tree.
	<i>sagu</i> , sago.
	<i>takdir</i> , will (of God).

## EXERCISE XVIII.

(The passive or the participle should be used in every sentence.)

<sup>1</sup> He carried the king's child. <sup>2</sup> The maharaja stabbed him with a kris. <sup>3</sup> The king ordered them to fill it with sago. <sup>4</sup> The herald received it, and gave it to the preacher, and the preacher read it. <sup>5</sup> On his ten fingers he placed ten rings. <sup>6</sup> When the Chinese saw it, they followed (their example). <sup>7</sup> He told him to peel those potatoes. <sup>8</sup> People call that hill Bukit China. <sup>9</sup> Sultan Mansur Shah gave the king water he had washed his feet in (*ayer basoh kaki*), and the king of China drank and bathed in the water the king had washed his feet in. <sup>10</sup> The number of them could not be counted. <sup>11</sup> By the will of God the palace was burnt.

## LESSON XIX.

## The Prefix "Ber."

113. The Present Participle, though it is occasionally formed by the prefix *ter*, or by the verb *ada*, as described in sections 110 and 53, is most usually expressed by means of the prefix *ber*, as: *lari*, run, *berlari*, running; *gantong*, hang, *bergantong*, hanging.

114. In many cases, however, the prefix *ber* expresses not merely a state or condition, as explained in the above paragraph, but has even a possessive force; as, *bernyawa*, having life, living; *berbini*, having a wife, married; *berbunga*, having flowers, flowering; *ber-raja*, having a king, not "being a king."



Hence many derivatives of *ber* become true adjectives. Thus, *berbudi*, having wisdom, is almost invariably used simply as an adjective, meaning wise; and similarly *ber'akal*, intelligent; *berguna*, useful; *bersandara*, related; etc.

115. The prefix *ber* is very frequently used with reduplication of the root, either to express a continuance of action, or diversity, or multiplicity. Thus:—

*bertambah-tambah*, continually increasing.

*berjenis-jenis*, of various kinds.

*berribu-ribu*, thousands and thousands.

*bergilir-gilir*, by turns, in succession.

*berbagai-bagai*, of various kinds.

*bersama-sama*, together with.

#### The Prefix “per.”

116. In the case of some verbs having the prefix *ber*, this prefix becomes changed to *per*, especially in the passive, as,

*di-perbuat-nya istana*, he built the palace.

*di-peristri oleh Sultan akan dia*, the Sultan married her.

*prahu-nya di-perbaiki-nya*, he repaired his boat.

117. The change from *ber* to *per* is perhaps most common in transitive verbs formed by means of the suffixes *kan* or *i* from adjectives or verbs which have the prefix *ber*. Thus from *beristri* we have *peristrikan*, and from *beranak*, *peranakan*.

The change occurs more particularly when the prefix *m* is used, as can be seen in the following words, which are in common use:—*mmpergunakan*, *mmperaanakkan*, *mmperkhimpunkan*.

118. The prefix *ter* may be used in some cases with these derivatives formed with *per*, to form the past participle; in which case the *r* of the *ter* is elided, as explained in section 98.

The only derivative of this kind which is in common use, and that only in literature, is *tpermna'i*, in the phrase *tiada tpermna'i*, incalculable.

#### VOCABULARY.

##### VERBS.

*berhimpun*, assemble.

*himpun*, collect, heap up.

*pegang*, hold.

*peranakan*, bear or beget children.

*persmbahkan*, present to a superior, offer.

*sembah*, worship.

*sru*, call, cry out.

*tambah*, increase.

##### NOUNS.

*'akal*, intellect.

*alas*, foundation.

*bagai*, sort, kind.

*gilir*, turn.

*istri*, wife (polite form).



## VOCABULARY.

Nouns.	
<i>jnis</i> , sort, kind.	<i>misai</i> , moustache.
<i>kota</i> , fort, fortified town.	<i>nyawa</i> , life, soul.
<i>masa</i> , time.	<i>taman</i> , garden.
	<i>tianj</i> , mast.

## EXERCISE XIX.

<sup>1</sup> The people of Indrapura at that time had no king. <sup>2</sup> That house has a rock foundation. <sup>3</sup> A ship with three masts. <sup>4</sup> Four-legged animals. <sup>5</sup> The children were playing in the garden. <sup>6</sup> The gentleman who came had no moustache. <sup>7</sup> The king had no male child. <sup>8</sup> He saw the child running about in front of the king. <sup>9</sup> Wherever he went he was with Tun Manda. <sup>10</sup> All the birds in the garden were singing (*bunyi*) with various sounds. <sup>11</sup> The wind was blowing very strong. <sup>12</sup> Holding on with both hands. <sup>13</sup> The men were calling from the ship. <sup>14</sup> He made the fence round the palace into a fort.

## LESSON XX.

## Derivative Nouns.

119. Nouns may be derived from verbs and other parts of speech by means of prefixes and suffixes.

## (a) The Prefix "p."

120. Nouns formed with the prefix *p* usually denote the agent; as, *pminum*, a drunkard, from *minum*, to drink.

121. This prefix is modified according to the initial letter of the root to which it is affixed in precisely the same manner as described in paragraph 102 in the case of the prefix *m*. Thus:—

*puchuri* from *churi*.

*pmbunoh* from *bunoh*.

*pyapu* from *sapu*.

*pyajar* from *ajar*.

Exceptions to this rule are *pyuroh*, which means not the sender but the person sent, and *pyakit*, which means illness, disease. The root *suroh* has also the irregular form *psurch*, which has the same meaning as *pyuroh*.

## (b) Prefix "p" and suffix "an."

122. Abstract nouns, expressing either a quality or an action, are formed by prefixing *p* in its various forms as explained in the



last paragraph, and affixing *an*. As, *pmbunohan*, murder; *pgajaran*, teaching, doctrine; *pmandangan*, sight; *pucharian*, getting a living, livelihood; etc.

(c) Prefix “per” and suffix “an.”

123. Nouns formed with the prefix *per* are usually of the nature of verbal nouns. The distinction between the prefixes *per* and *p* seems to be that *per* is used with roots which take the prefix *ber* (that is, for the most part, intransitive verbs) whereas *p* is used with roots which take the prefix *m* (that is, transitive verbs). Thus we have:

*Bertmu*, meet; *pertmuan*, a meeting.

*Bermain*, play; *permainan*, a game.

*Berkata*, speak; *perkata'an*, a saying, word.

*Berprang*, fight; *pprangan*, fighting, battle.

*Berlayar*, sail; *playeran*, voyage.

For the elision of the *r* in *ber* and *per* before *l*, or before another closed syllable ending in *r*, and for the change from *r* to *l* before a vowel, see para. 98.

124. In a few cases the derivatives (b) and (c) may both be formed from the same root, in which case there is a difference in the meaning, as,

*pgajaran*, teaching, doctrine; *plajaran*, lesson.

*pmbunohan*, murder; *perbunohan*, place of killing.

From *beradu*, sleep, we have *peraduan*, sleeping place, and from *mrgadu*, complain, we have *pgaduan*, complaint; which is in accordance with the distinction explained in paragraph 123.

VOCABULARY.

VERBS.

*ampu*, carry on the hands,  
uphold, sustain.

*beradu*, sleep (of a *raja*).

*berniaga*, *bniaga*, trade.

*gali*, dig.

*jamu*, entertain.

*kata*, speak, say.

*kayoh*, paddle.

*kumpul*, gather.

*mrgadu*, complain.

*obatkan*, cure.

*pandang*, look at.

VERBS.

*rompak*, commit piracy.

*tawar*, reduce, assuage,  
cheapen.

*tmu*, meet, encounter.

*tuju*, aim.

*tunggu*, wait.

NOUNS.

*hulu*, head, upper portion.

*janji*, promise.

*mula*, beginning.

*prang*, war.



ADJECTIVES.	ADJECTIVES.
<i>tawar</i> , tasteless, fresh (not salt).	<i>s-luju dikan</i> , in accordance with.
<i>umpama</i> , like.	

## DERIVED NOUNS. (Para. 120 &amp; 121.)

<i>prangkap</i> , trap.	<i>pgajar</i> , teacher.
<i>prompak</i> , pirate.	<i>pgayoh</i> , paddle.
<i>pmbohong</i> , liar.	<i>pggoli</i> , spade.
<i>pmbunuh</i> , murderer.	<i>pgulu</i> , chief.
<i>pminum</i> , drunkard.	<i>pnunggu</i> , warder.
<i>pnukul</i> , hammer.	<i>pnakit</i> , illness.
<i>pnakot</i> , coward.	<i>pnapu</i> , broom.
<i>pnawar</i> , antidote.	<i>pnuroh</i> , messenger.
<i>pnchuri</i> , thief.	<i>psuroh</i> , messenger.

## (Para. 122.)

<i>peraduan</i> , sleeping place (of a raja).	<i>permainan</i> , game.
<i>perbuatan</i> , act, deed.	<i>perminta'an</i> , request.
<i>perempuan</i> , woman.	<i>permula'an</i> , beginning.
<i>perhimpunan</i> , assembly.	<i>perniaga'an</i> , trade.
<i>perjalanan</i> , journey.	<i>persmbahan</i> , offering.
<i>perjamuan</i> , feast.	<i>perumpama'an</i> , proverb.
<i>perjanjian</i> , promise.	<i>pkerja'an</i> , work, business.
<i>perkata'an</i> , word.	<i>plajaran</i> , lesson.
<i>perkumpulan</i> , assembly.	<i>playeran</i> , voyage.
	<i>ppraigan</i> , battle, fighting.

## (Para. 123.)

<i>pmandagan</i> , sight.	<i>pgaduan</i> , complaint.
<i>pmbrian</i> , gift.	<i>pgajaran</i> , teaching.
<i>pmbunuhan</i> , murder.	<i>ngtahuan</i> , knowledge.
<i>pncharian</i> , livelihood.	

## EXERCISE XX.

<sup>1</sup> Because he had no employment he became a thief and a murderer. <sup>2</sup> That woman is the chief's wife. <sup>3</sup> That disease could not be cured. <sup>4</sup> It was a meeting place for pirates, thieves and murderers. <sup>5</sup> Those who will not receive instruction cannot gain knowledge. <sup>6</sup> Soft words are an antidote to anger. <sup>7</sup> If you have any requests or complaints, they should be made known now. <sup>8</sup> In battle it is evident who are the cowards. <sup>9</sup> His acts were not in accord with his promises. <sup>10</sup> A liar or a drunkard will not be trusted.



## LESSON XXI.

Derivative Nouns (*continued*).

## (d) The suffix “an.”

125. Nouns formed by means of the suffix *an*, without any prefix, generally denote the thing which is affected by the action expressed by the root, as,

*makanan*, the thing eaten, food.

*minuman*, the thing drunk, drink.

*karangan*, the thing composed, composition, etc.

## (e) The prefix “k.”

126. A few nouns are formed from verbs by means of the prefix *k*, namely *kahandak*, will, desire, from *hendak*, wish; and *kkaseh*, beloved, from *kaseh*, love. This form is so rare that it seems probable that it is not a proper Malay construction, but is merely the Javanese past-participle. *Ktahui* is similarly formed from *tahu*; *kluar* is probably a combination of the adverb *luar* with the preposition *k*.

## (f) The prefix “k” and the suffix “an.”

127. A very large class of derived nouns are formed by means of the prefix *k* and the suffix *an*. It will be found that most of the nouns in this class come from roots which in their primary meaning are adjectives, whereas the first five classes of nouns are chiefly derived from verbs.

The following are examples of nouns derived from adjectives:—

*kmulia'an*, honour: from *mulia*, honourable.

*kkuatan*, strength; from *kuat*, strong.

*kkaya'an*, riches: from *kaya*, rich.

*kjahatan*, wickedness; from *jahat*, wicked.

The following are derived from other parts of speech:—

*kraja'an*, kingdom; from *raja*, king.

*klakuan*, conduct, behaviour; from *lakū*, act, action.

*ksudahan*, conclusion, end; from *sudah*, finished.

128. In a few cases derivatives formed by the prefix *k* and the suffix *an* are not nouns at all, but a kind of past participle, which, as in the case of (e), is perhaps a result of Javanese influence on the language: Thus *kperchaya'an* means “trusted,



trusty, trustworthy"; *kahilangan* is not "loss," but "lost" or "suffered loss," as,

*orang itu kehilangan pisau-nya*, that man has lost his knife.

(g) The prefix "ber" and suffix "an."

129. The prefix *ber* and suffix *an*, usually with reduplication of the root, form a kind of verbal noun. As *bersuka-suka'an*, rejoicing; *berkurang-kurangan*, gradually diminishing; *berramai-ramai'an*, in crowds; *berlari-larian*, running.

(h) The suffix "an" with reduplication.

130. In nouns, the reduplication of the root, with the addition of the suffix *an*, expresses diversity or multiplicity, in a manner somewhat similar to that explained in paragraph 115 in the case of verbs; thus:—

<i>buah-buahan</i> , various fruits.	<i>bau-bauan</i> , scents, incense.
<i>puji-pujian</i> , words of praise.	<i>manis-manisan</i> , sweets.
<i>kayu-kayuan</i> , various trees.	<i>sayur-sayuran</i> , vegetables.

131. *Ber* is sometimes prefixed to derived nouns, as,  
*orang yang tiada bekerja'an*, men who are not employed.  
*bginda berkraja'an di situ*, the king reigned there.

#### VOCABULARY.

VERBS.	NOUN.
<i>atur</i> , arrange.	<i>surat kiriman</i> , letter.
<i>bilang</i> , count, reckon.	
<i>bnarkan</i> , justify, prove true.	ADVERBS.
<i>datangkan</i> , cause, induce.	<i>chuma</i> , only.
<i>diam</i> , be quiet, dwell.	<i>krap kali</i> , often.
<i>ingin</i> , desire, long for.	<i>perchuma</i> , in vain, useless.
<i>jmor</i> , dry in the sun.	
<i>puji</i> , praise.	ADJECTIVE.
<i>rasa</i> , feel, taste, experience.	<i>masing-masing</i> , each.
<i>tudong</i> , cover.	
<i>utus</i> , send an envoy.	
DERIVED NOUNS.	(Para. 125.)
<i>aturan</i> , arrangement.	<i>kiriman</i> , thing sent.
<i>bilang</i> , number.	<i>lautan</i> , ocean.
<i>buritan</i> , stern (of a ship).	<i>makanan</i> , food.
<i>fikiran</i> , thought.	<i>minuman</i> , drink.
<i>hadapan</i> , front.	<i>pakaian</i> , clothes.
<i>haluan</i> , bow (of a ship).	<i>panchuran</i> , water course,
<i>karangan</i> , composition.	gutter.
<i>kasehan</i> , love, pity.	<i>panchutan</i> , fountain, spring.



*pgangan*, occupation.  
*pujian*, words of praise.  
*rampasan*, booty.  
*sumpitan*, blow-pipe.

*surohan*, messenger.  
*tudorgan*, lid, covering.  
*ukoran*, measure.  
*utusan*, envoy, ambassador.

DERIVED NOUNS AND VERBS. (*Para. 126.*)

*kahandak*, wish, will, desire.  
*kkaseh*, beloved.  
*kmudi*, helm.

*kluar*, go out.  
*kmunchak*, summit.  
*ktahui*, know.

DERIVED NOUNS AND PARTICIPLES (*Para. 127 & 128.*)

*k'ada'an*, existence.  
*kahilangan*, lost.  
*kbajikan*, advantage, good  
 deeds.  
*kbanyakan*, majority.  
*kbinasa'an*, destruction.  
*kbodohan*, stupidity.  
*kbsaran*, grandeur.  
*kchurian*, stolen.  
*kdatangan*, arrival, coming.  
*kdygaran*, heard.  
*kdiaman*, dwelling place.  
*k'esokan*, to-morrow.  
*k'inginan*, desire, lust.  
*kjahatan*, wickedness.  
*kkaya'an*, wealth, riches.  
*kkuatan*, strength.  
*kkurangan*, want.  
*klakuan*, conduct.  
*klaparan*, hunger, famine.  
*klihatan*, seen, appeared.  
*klengkapan*, equipment, fleet.

*k'masan*, golden.  
*kmatian*, death.  
*kmnangan*, victory.  
*kmulia'an*, glory.  
*kmurahan*, mercy.  
*knaikan*, mount, horse, ship.  
*knyata'an*, evidence.  
*kpandaian*, skill, cleverness.  
*kperchaya'an*, trusty, faith-  
 ful.  
*kraja'an*, kingdom.  
*ksalahan*, error, wrong do-  
 ing.  
*ksnangan*, ease.  
*ksudahan*, end.  
*ksuka'an*, pleasure.  
*ksukaran*, difficulty.  
*ksusahan*, trouble.  
*ktakotan*, fear.  
*ktorgan*, evidence.  
*kturunan*, descent, genealogy.

## EXERCISE XXI.

<sup>1</sup> Folly often causes a man's destruction. <sup>2</sup> Do not long for the glory and grandeur of the world. <sup>3</sup> It is through your own fault that you are suffering want. <sup>4</sup> Each one should seek the good of others. <sup>5</sup> That letter was not his own composition. <sup>6</sup> It is useless to make complaints if one has no evidence to justify them. <sup>7</sup> That work ought not to be given to an untrustworthy person. <sup>8</sup> It was heard that the ambassador from the kingdom of Siam was come. <sup>9</sup> Ask him for what purpose he has come here. <sup>10</sup> Which clothes did you tell me to dry in the sun, sir?



## LESSON XXII.

## Interjections.

132. The following are the interjections which are most commonly used:—

*hei*, O!

*adohi*, alas.

*amboi*, an expression of astonishment.

*cheh*, pshaw, an expression of disgust or scorn.

*wah*, tush, an expression of astonishment, displeasure, disbelief or disgust.

*ya*, O! (Arabic) in addressing the Deity or holy persons.

*nah*, there, take it.

*nyah*, go away, be gone.

*sayang*, *kaschan*, what a pity.

## Punctuation words.

133. Malay, when written in the Arabic character, has no punctuation marks, but several different words are used to introduce new sentences, and thus serve the same purpose, and are known as punctuation words. Some of these are not necessary to the sense, and do not always require to be translated. The following are those most frequently used:—

*Maka* is the most common of all. As a rule it has no equivalent in English, but occasionally it may be translated by the English word “and.” It is often used to introduce the principal sentence when preceded by an adverbial clause, see paragraphs 138-140.

*Bhawa* is used to introduce direct or indirect narration.

*Ada-pun* sometimes introduces a parenthetical clause, at other times a statement of fact or a recommencement of narrative after a digression or any interruption of the story.

*Al-kesah* is used where a new chapter or division of the narrative commences, usually after a digression. Where a work consists of a series of different stories, this word is sometimes placed at the beginning of a new story.

*Shahadan* introduces a new aspect or division of a subject.

*Shahadan lagi* or *s-bagai lagi* may introduce yet another division of a subject.

*Bermula* or *s-bermula* may be used at the commencement of an entirely new subject, as at the beginnings of chapters, etc.

*Dan-lagi* means “furthermore,” and continues the same or a similar subject.



*Tambahan-pula* opens up a further reason or argument, or introduces additional matter of any kind.

*Hata*, *arkian*, and *kalakian* introduce new subjects, and are often followed by *maka*.

The above-mentioned words are seldom, if ever, used in conversation, with the exception of *dan lagi*.

### Compound Sentences.

#### ADJECTIVAL CLAUSES.

134. When Adjectival clauses are introduced in English by the relatives "who," "which," "what," "that," the corresponding Malay relatives are used, as,

*tiada di-ketahui-nya orang mana yang membunuh dia,*  
they did not know which was the man who had killed him.

135. When clauses are introduced in English by the relative "in which," "at which," or "where," the word *tempat* must be used in Malay, as,

*negri tempat kediaman-nya,*  
the town where he lives.

136. When in English the relative is in the possessive, the Malay construction is as shown in the following examples:—

*Tuhan yang nyawa-ku dalam tangan kudrat-nya,*  
God in whose mighty hand (*lit.* in the hand of whose power) my breath is.

*banyak raja-raja yang besar-besar di-binasakan Allah kaja'an-nya,*  
there are many great kings whose kingdoms God has destroyed.

137. A similar Malay construction is used when the English relative is governed by a preposition, as,

*rebah-lah pohon kayu yang di bawah-nya ia berlindung,*  
the tree fell under which he was taking shelter.

### VOCABULARY.

#### NOUNS.

*Allah*, God.  
*kudrat*, divine power.  
*nabi*, prophet.  
*lawan*, opponent.  
*tuhan-ku*, my lord.  
*Tuhan*, Lord.

#### VERBS.

*berguran*, joke.  
*lindung*, shelter.  
*rebah*, fall.  
*sangka*, suppose, think.

#### ADJECTIVE.

*sabar*, patient.



## EXERCISE XXII.

<sup>1</sup> Tush, this man is exceedingly stupid. <sup>2</sup> Oh! my child, you must be very patient. <sup>3</sup> Be it known unto my lord, O prophet of God. <sup>4</sup> When he was joking with other young men, he said Pshaw! I must have an admiral as an opponent. <sup>5</sup> Pshaw! I thought this Sri Bija 'Diraja was brave. <sup>6</sup> Ha! Ha! look at that young tiger! <sup>7</sup> He ordered them to call the two men who were standing outside. <sup>8</sup> The house in which you live. <sup>9</sup> This is the man whose hand is wounded. <sup>10</sup> The elephant on which he was sitting fell down.

## LESSON XXIII.

## Compound Sentences (continued).

## ADVERBIAL CLAUSES.

138. Adverbial Clauses are introduced by conjunctions and conjunctive adverbs expressing Time, Cause, Object or Purpose, Condition, Manner, and Concession. The Adverbial Clause is usually placed first, followed by the principal clause, which is generally introduced by the conjunction *maka* or *bahwa*, or sometimes by *nschaya* or *tutu*, meaning "certainly," or *lalu*, "then," etc. The peculiarities of the Malay construction with the different classes of conjunctions can best be learnt from the examples given below, all of which are taken from the "Sjarah Melayu."

## 139. Conjunctions denoting Time:

<i>s-tlah</i> or <i>tlah</i> , when, as soon	<i>s-blum</i> , before, ere.
as, after that.	<i>sampai</i> , } till, until.
<i>serta</i> ,	<i>s-hingga</i> , }
<i>smantara</i> ,	<i>sminjak</i> , since.
<i>sambil</i> ,	<i>s-lama</i> , } as long as.
<i>dalam</i> ,	<i>s-lagi</i> , }
<i>sdang</i> ,	<i>serta</i> , as soon as.
<i>s-lagi</i> ,	<i>s-brapa kali</i> , as often as.

*s-tlah ular itu melihat manusia datang, maka ia pun menggerak diri-nya*,  
when the serpent saw a man coming, he bestirred himself.

*serta mati s'orang, di-bri orang tahu pada Patih Adam*,  
as each man was killed, they told Patih Adam.

## 140. Conjunctions expressing Cause:

<i>sbab</i> , because.	<i>sdang</i> , as, inasmuch as.
<i>kerna</i> , for.	<i>deri-pada</i> , owing to.



*kerna bginda sudah di-ratapi orang, maka di-larang-nya orang muanjis itu,*  
he forbade the people to weep, because the king had already been mourned for.

*orang itu sperti akan terbang rasa-nya, deri-pada sargat amat kras angin bertiop,*  
they felt as if they were going to fly, owing to the wind blowing so exceedingly strong.

141. Conjunctions expressing an Object or Purpose:

<i>spaya jangan,</i>	}	that not, lest, for fear.		<i>spaya, supaya, in order that,</i> so that, that.
<i>jangan,</i>				
<i>takot,</i>				
<i>kalanu,</i>				

*tidak-lah kami sbotkan smoa-nya, kalau juu orang mnngar dia,*  
we do not mention them all, lest people should be surfeited by listening to them.

*jangan Patih Adam di-bunoh, takot anak saluja di-bunoh-nya,*  
don't let P. A. be killed, for fear he should kill my child.

142. Conjunctions expressing Condition:

<i>kalau,</i>	} if.	<i>jikalau tiada, unless.</i>
<i>jika,</i>		
<i>jikalau,</i>		

*jikalau tuan-hamba bukan tuan k-pada hamba, jika tiada lmbing ini ku tombakkan di dada bukan-nya hamba anak laki-laki,*  
were you not my master, I should not be a man if I did not cast this javelin at your breast.

*jika tiada dyan kudrat Allah mlintang, ku larygar kota Malaka ini.*  
unless the power of God be against me, I will attack this fort of Malacca.

143. Conjunctions expressing Manner:

<i>sperti, as.</i>	} as..so,	<i>dmkian..s-lingga, so..that.</i>
<i>sperti..dmkian,</i>		
<i>bgimana..dmkian,</i>		
	} such.	<i>makin..makin, the..the.</i>

*sperti mana kaseh tuan-tuan smoa akan kita, dmkian-lah kaseh-mu akan dia,*  
as the love of all of you has been towards us, so let your love be to him.



## 144. Conjunctions expressing Concession:

<i>jikalau skali-pun</i> , even if.	} though.	<i>bgimana-pun</i> , however, what-
<i>sunggoh-pun</i> ,		ever.
<i>mski-pun</i> ,		<i>bbrapa</i> , however much or many.

with the correlatives:

<i>ttapi</i> ,	} yet, still, nevertheless.
<i>mlainkan</i> ,	
<i>juga</i> ,	

*bgimana-pun bsar dosa-nya, jangan kamu bunoh*,  
however great their sin may be, do not kill them.

*sunggoh-pun dmikian, tiada juga mau Tun Biajid datang*,  
though it was so, yet Tun Biajid would not come.

*bbrapa di-tahani oleh Tun Abdu 'l-karim, tiada juga tertahan*,  
however much Tun A. restrained (the elephant), he could not be-  
held.

*kerna pada hamba jikalau sluroh tanah Jawa itu skali-pun, jika  
anak sahya mati tiada sama pada sahya.*

for though I had the whole of Java, it would not be the same to-  
me if my child were dead.

## VOCABULARY.

## NOUNS.

*'adat*, custom, habit.  
*akhirat*, the hereafter.  
*argin*, wind.  
*bndahara*, treasurer.  
*dada*, breast.  
*dosa*, sin.  
*dunia*, world.  
*hamba*, slave.  
*laku*, act, deed, action.  
*lmbing*, javelin.  
*manusia*, mankind, man.  
*priok*, pot.  
*priok api*, bomb.  
*tombak*, spear.  
*ular*, serpent, snake.

## ADJECTIVES.

*jmu*, surfeited, wearied.  
*sluroh*, whole, all.

## VERBS.

*derhaka*, rebel.  
*dhulukan*, prefer, put first.  
*grak*, move.  
*hisabkan*, count, account.  
*largar*, attack.  
*larang*, forbid, warn.  
*lintarg*, cross, hinder.  
*pasang*, light (a fire), dis-  
charge (firearms).  
*ratap*, wail, mourn.  
*tahan*, hold, restrain, endure..  
*terbang*, fly.  
*tgur*, rebuke.  
*tinggalkan*, leave, neglect.  
*tiop*, blow.  
*tombakkan*, spear.  
*tuang*, pour.  
*tuangi timah*, cast with tin  
(hence, solder).



ADVERBS.	PRONOUNS.
<i>amat</i> , very.	<i>hamba</i> , I (addressing a superior).
<i>nschaya</i> , certainly.	<i>tuan-hamba</i> , you (ditto).
<i>sargat</i> , very.	
CONJUNCTION.	
<i>dmkian</i> , so, thus.	

## EXERCISE XXIII.

<sup>1</sup> As soon as the Sultan heard the *bndahara* was very ill, his majesty came. <sup>2</sup> When he thus thought, he returned to his house and went up the stairs. <sup>3</sup> He acted thus owing to his being a Malay retainer unwilling to rebel. <sup>4</sup> You must not forget this, so that you may be great (Malay—possess greatness) in this world and the next. <sup>5</sup> No one rebuked him, because he was a great man. <sup>6</sup> All of the boxes were soldered down, so that they could not be opened any more. <sup>7</sup> If two duties come to you, put your duty to God first, and leave your worldly duty. <sup>8</sup> If he had desired to kill him, at that time he could (have done it). <sup>9</sup> According to the customs of great kings, thus they did. <sup>10</sup> Though it was so, yet he would not go there. <sup>11</sup> What you desire, ask of us; whatever it may be we will not withhold it. <sup>12</sup> However much they fired bombs, the elephant did not mind (*hisabkan*).

## LESSON XXIV.

## The use of Prepositions.

145. A number of prepositions, most of which have not appeared in the previous lessons, will be found below, in the vocabulary. Their use, being the same in most cases as in Western languages, requires but little explanation. The compound prepositions formed from the adverbs *atas*, *bawah*, etc., are only given in combination with *di*, but can also be combined with the prepositions *k-* and *deri*, as explained in paragraph 27.

146. Many verbs which are intransitive in English, and require a preposition with the indirect object, are transitive in Malay, or can be made transitive by the addition of the suffix *kan*, and therefore govern the direct object, as,

Ask for, <i>minta</i> .	Point at, <i>tunjok</i> .
Look for, <i>chari</i> .	Go out, <i>kluar</i> .
Wait for, <i>nantikan</i> .	Go into, <i>masuk</i> .
Knock at, <i>ktok</i> .	Put into, <i>masokkan</i> .
Laugh at, <i>tertawakan</i> .	Pull out, <i>chabot</i> .



When in English a verb is dependent on an adjective, with **or** without a preposition, no preposition is required in Malay, as,

*pandai menulis*, clever at writing.

*pmat berjalan*, tired of walking.

*snang masok*, easy to get in.

There is no equivalent in Malay for the preposition "to," used as the sign of the infinitive in English. Examples:

he came to ask for money, *dia datang meminta wang*,

wait for that man to come, *nantikan orang itu datang*.

147. When a verb governs two objects, such as those which express giving, asking, etc., the indirect object takes the preposition, as,

*ia membri hormat akan bndahara*,  
he respected the bndahara.

*di-bhagi-nya 'mas itu k-pada anak-nya*,  
he divided out the gold to his children.

In some cases the preposition before the indirect object is omitted, in the same way as in English; thus,

get me some rice, *charikan aku nasi*.

148. The preposition *akan* is used with a number of verbs and adjectives expressing the feelings and actions of the mind and heart, etc., as,

*berknan akan*, satisfied with.

*hairan akan*, wonder at.

*harap akan*, trust in.

*irgin akan*, long for.

*kaseh akan*, love.

*lupa akan*, forget.

*marah akan*, angry with.

*perchaya akan*, believe in.

*puji akan*, praise.

*takot akan*, afraid of.

*tm'a akan*, covet.

149. The following brief list of verbs with the prepositions which they take may be found useful:

*bertemu dngan*, met with.

*srah k-pada*, deliver up to.

*pandang akan*, gaze at.

*lihat akan*, look at.

*lkat k-pada*, stick to.

*kata pada* or *k-pada*, speak to.

*berbantah dngan*, argue with.

*champur dngan*, mix with.

*tuju k-*, aim at.

*berchrai dngan*, separate from.

All verbs expressing giving, such as *bri*, *kaseh*, *bhagi*, *pinjam*, *anugraahkan*, *kurniakan*, etc., can take either *akan* or *k-pada*.



Verbs expressing motion take *deri*, from, and *k-*, to, when it is motion from or to a place, and *deri-pada* or *k-pada*, from or to persons. In many cases the preposition *k-* only is used where we should expect *k-dalam* or *k-pada*, as,

*di-bawa-nya masok k-rumah-nya,*  
he took him into his house.

*di-titekkkan-nya ayer k-mulut budak itu,*  
he dropped water into the boy's mouth.

*di-bawa-nya naik k-prahu itu,*  
he took her on board the ship.

*sahya sudah sirggah k-rumah nenek-ku,*  
I called in at my grandfather's house.

150. With some verbs the preposition *akan* may be used with the direct object, as,

*ia pun tahu akan arti-nya,*  
he also knew the meaning of it.

*maka permaisuri pun mnehium akan mnantu-nya,*  
the queen kissed her daughter-in-law.

*jikalau dosa-nya patut di-bunuh, tiada kita bunoh akan dia,*  
although his offence were worthy of death, we would not kill him.

In the common colloquial language of the Settlements, the preposition *sama* is used in this way with all sorts of verbs, especially when the object is a pronoun, as in the following phrases: Call him, *panggil sama dia*; follow me, *ikut sama sahya*; open it, *buka sama dia*. This must be regarded as a vulgarism, and should be avoided. A desire to make a complete sentence with an object, as in English, is no doubt at the root of this mistake, the *sama* being added to make a phrase which is not in the Malay idiom sound a little better. It should be remembered that pronouns, as a rule, do not require to be expressed in Malay (see paragraph 49 c.); the verb by itself, or with the addition of *-lah* being quite sufficient in the phrases given above, which should be: *Panggil*, or *panggil dia*; *ikut-lah*; *buka*.

## VOCABULARY.

## VERBS.

*ampunya*, possess, own.  
*anugraahkan*, give (to inferiors).  
*balak*, turn, return.

## VERBS.

*bantah*, argue, quarrel.  
*bertmu*, meet.  
*bhagi*, divide up.  
*chabot*, pull out.



## VERBS.

*champur*, mix.  
*chium*, smell, kiss.  
*hairan*, wonder.  
*kodorg*, cut off, mutilate.  
*kurniakan*, give (to inferiors).  
*perchaya*, believe, trust.  
*pinjam*, lend, borrow.  
*pulangkan*, restore, give back.  
*singgak*, call in (at a place).  
*srah*, yield, deliver.  
*tertawa*, laugh.  
*titekkan*, drop (by drops).  
*tmu*, meet.  
*tumpah*, spill, shed (of liquids).  
*tunjok*, } point at, point out,  
*unjok*, } show.

## ADJECTIVES.

*berknan*, satisfied, pleased.  
*mabok*, intoxicated.

## NOUNS.

*bumi*, earth, ground.  
*darah*, blood.  
*gigi*, tooth.  
*herta*, goods, possessions.  
*'mas*, gold.  
*mnantu*, son- (or daughter)  
     in-law.  
*mntua*, father- (or mother)  
     in-law.  
*mulut*, mouth.  
*nenek*, grandfather (or grand-  
     mother).  
*orang banyak*, common people,  
     crowd.  
*paku*, nail.  
*permaisuri*, princess, queen.  
*tbing*, shore.  
*titek*, drop.  
*tm'a*, avarice, covetousness.  
*sampan*, boat.

## PREPOSITIONS.

## Denoting Place.

<i>kliling</i> , around.	<i>di hadapan</i> , before.
<i>antara</i> , between, among.	<i>di belakang</i> , behind.
<i>sampai</i> , until.	<i>di luar</i> , outside of.
<i>dkat k-pada</i> , near.	<i>di bawah</i> , under.
<i>arah</i> , arah k-, towards.	<i>di atas</i> , on, upon, over.
<i>sbrang</i> , opposite, across, beyond.	<i>bertentangan dngan</i> , opposite.

## Denoting Order.

<i>dhulu deri-pada</i> , }	before.	<i>kmdian deri-pada</i> , }	after.
<i>s-blum</i> , }		<i>s-tlah</i> , }	

## Denoting Union.

<i>dalam</i> , during.	<i>lain deri-pada</i> , besides.
<i>mnurut</i> , according to.	

## Denoting Separation or Privation.

<i>dngan tiada</i> , without.	<i>mlainkan</i> , except.
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## Denoting Opposition.

<i>mlawan</i> , against.	<i>atas</i> , against, versus.
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*Denoting the End.*

<i>akan</i> , in order to, for.	<i>fasal</i> ,	} concerning, about.
<i>spaya</i> , so as to.	<i>deri-hal</i> ,	

*Denoting Cause and Means.*

<i>oleh</i> , by, by means of.	<i>deri-pada</i> ,	} on account of.
	<i>deri sebab</i> ,	

## EXERCISE XXIV.

<sup>1</sup> There were some people standing on the shore waiting for the boat to come. <sup>2</sup> All the common people waited for the *bndahara* to eat. <sup>3</sup> He asks for the nails which were left here yesterday. <sup>4</sup> He lent the horse to his son. <sup>5</sup> Much blood was spilt on the ground. <sup>6</sup> Whoever met him was ordered by him to turn back. <sup>7</sup> Do not be covetous of (other) people's possessions. <sup>8</sup> If a man found anyone's belongings, and did not return them to the owner (*yang ampunya*), the king ordered his hand to be cut off. <sup>9</sup> No one trusts a man who drinks to excess. <sup>10</sup> She quarrelled with her mother-in-law. <sup>11</sup> Do not trust an old woman to come into your house. <sup>12</sup> Do you (*tuan-hamba*) love me?

## LESSON XXV.

## Elementary Malay Idioms.

151. Malays speak much more tersely than Europeans, but their abrupt sentences, which seem rude to western ears, convey no idea of impoliteness to the native mind. For instance, where we should say, "Would you like to take something to eat?" the Malay would not be wanting in politeness if he said, *Mau-kah makan nasi?*

Such terse phrases as the following are found in classical Malay:

*bukan bangsa-ku*, he is not of my nationality.

*jikalau tiada, jangan di-trima*, if not, do not receive it.

152. One of the most important differences of idiom between Malay and the European languages is in the use of pronouns. This has already been referred to in paragraph 143.

In literature the pronouns are usually expressed, but in conversation they are more often understood, the sentence being often put in an impersonal form.

For instance, the English sentence, "I see no difference between them," when put into Malay idiom would be, *sama rupa-nya*, their



appearance is the same; "I like this best" would be, *baik ini*; "I have no more," *t'ada lagi*.

153. The pronoun of the first person may be omitted altogether when it is evident to the person addressed that one is referring to oneself, and when no emphasis is to be laid upon the pronouns.

Note the absence of the pronoun in the following replies to direct interrogations:

*Sudah pukul brapa? Blum tahu, tuan.*

What time is it? I don't know, sir.

*Apa nama orang itu? Kurang preksa.*

What is that man's name? I have not inquired.

*Sudah potong tali-nya? Ta'boleh, pisau t'ada.*

Have you cut the rope? I can't, I have no knife.

But see paragraph 61 on the use of *sahya* when replying in the affirmative or receiving a command.

154. Similarly in direct narration the pronoun of the 1st person is omitted wherever possible, or used in the possessive case, or the impersonal *orang* is made the subject of the sentence, as in the following examples.

I have been asked to sell my house, *orang mau bli rumah sahya*.

I think I had better not sell it, *pada bichara sahya, jangan di-jual*.

I heard that he was dead, *orang kata dia sudah mati*.

155. The impersonal phrases: *agak-nya*, at a guess, *rupa-nya*, *rasa-nya*, it seems, *kehabaran-nya*, it is said, are often used in Malay where the pronoun of the first person would be used in English, as,

I don't think this fruit is good, *buah ini ta'baik rasa-nya*.

I think it is going to rain, *man hujan rupa-nya*.

156. The pronoun of the second person is similarly omitted in conversation between Malays of equal rank, though in addressing a superior the words *tuan* and *tuanku* used as pronouns are often repeated frequently. The following are characteristic Malay phrases:

*hudak k-mana?* where are you going?

*mana suka*, whichever you like.

*apa khabar?* how do you do?



## POLITE PHRASES.

157. The following remarks on polite phrases will be found useful.

When making a request, the words *minta*, ask, *choba*, try, and *tolong*, help, are frequently added for politeness' sake, as we use the word "please," thus,

*tuan tolong ranchorkan kalam sahya ini*, please cut my pen, sir.  
*choba ikatkan burkus ini*, please tie up this pareel.  
*minta dawat*, some ink, please.

158. *Sila*, the first meaning of which is to sit cross-legged, has come to mean to invite to sit down, and hence to invite generally. It is also used very much in the same way as the English word "please," sometimes in the form *silakan* as well as *sila*.

The following examples will explain the use of these words.

*sila tnan masok*, please come in, sir.  
*sila datang k-rumah sahya*, please come to my house.

159. The ordinary salutation between Europeans and natives when meeting or when taking leave of each other is the word *tabek*, which has probably come into the Malay language through the Javanese. Amongst Malays a more common greeting when they meet is "*Apa khabar*," the reply to which is, "*Khabar baik*." When taking leave they exchange the salutations "*Slamat jalan*," "go in peace" and "*slamat tinggal*," "remain in peace." Malays who desire to affect the religious style of address make use of the Arabic "*as-salam 'alaik* (sing.) or '*'alaikum* (plur.)" "peace be with you," the reply to which may be, "*Wa 'alaik* (or '*'alaikum*) *salam*," "and to you be peace."

160. Thanks are expressed by the words *trima kaseh*, or *banyak trima kaseh*, an abbreviation for *sahya sudah banyak trima kaseh*, I have received a great favour.

## THE USE OF "BHARU."

161. The Malay word *bharu*, when used as an adverb, sometimes has the meaning, "then and not till then." This idiomatic use of the word can be understood from the following examples:

*di-baryatkan pula oleh hamba raja itu, bharu-lah ia berkain*,  
 lit: he was hastened again by the king's retainers, then and not till then he dressed; i.e., he did not dress until he was hastened again by the king's retainers.



*bunyi-bunyian yang tiada berbunyi itu pun baru-lah berbunyi.*  
the instruments which had been silent then at length sounded.

There is nothing idiomatic in the common adverbial use of *bharu* in such phrases as: *bharu mati*, just dead; *bharu habis*, just finished, etc.

#### THE USE OF "JUGA."

162. The word *juga* is used very idiomatically in several different ways. The English equivalent "also," which is given in most vocabularies, does not represent its most common use; on the contrary, the English word "also" is more often equivalent to the Malay *pun*.

(a) *Juga* emphasises a comparison of equality, as in the phrases: *sama juga*, just the same; *bgitu juga*, *dmkian juga*, just like that; *sperti dhulu juga*, just as before; also in the idiomatic expression *ini juga*, just now.

(b) The word *juga* may itself express such a comparison in the same way as the English word "likewise."

*maka Sri Rama pun sudah mati; anak-nya pula berglar Sri Rama juga:*

now Sri Rama also died, and his son in his turn had the title Sri Rama likewise.

(c) On the other hand *juga* is frequently used to qualify an epithet or a statement of fact, in the same way that we use the word "pretty": thus *baik juga* means "pretty good"; *pandai juga*, "fairly clever." So in the following sentences from the *Sjarah Melayu*:

*tahu-kah engkau naik kuda?* can you ride?

*tahu juga sahya tuan-ku,* pretty well, sir.

*baik juga kita berbalak,* it is just as well that we should return.

(d) *Juga* is sometimes equivalent to the English words, but, though, however, nevertheless, as in the following sentences:

*sudah cari, blum juga dapat,*

I have looked for it, but have not found it.

*surggoh pun dmkian, tiada juga ia mau datang,*

although that was so, nevertheless he did not want to come.

*mlainkan Tun Isap juga yang dapat meminjam dia,*

but Tun Isap, however, succeeded in borrowing it.

See also, on this use of *juga*, paragraph 144.



(e) *Juga* may also be equivalent to the English words “even,” “merely,” “just,” as in the following sentences:

*digan shlah tangan-nya juga di-bantun-nya,*  
even with one hand he uprooted it.

*digan, s'orang-nya juga di-sorong-nya prahu itu,*  
just by himself he shoved off the boat.

*ia dua orang juga yang tahu,*  
just those two men knew.

N. B. A sentence must never be begun with the word *juga*.

## VOCABULARY.

## VERBS.

*agak*, guess.  
*bahatkan*, hasten (trans.).  
*bantun*, pull up, uproot.  
*berglar*, have a title.  
*berlayer*, *blayer*, sail.  
*choba*, try.  
*ikat*, tie.  
*potorg*, cut.  
*ranchorykan*, sharpen to a point.  
*sila*, sit cross-legged, invite.  
*turun*, descend, come up (of storms, rain, etc.).  
*undor*, retire, retreat, draw back.

## ADVERBS.

*bahat*, quickly.  
*bharu*, just, lately, newly, then and not till then.  
*pula*, again, also.

## NOUNS.

*balak*, beam.  
*bangku*, bench.  
*bichara*, opinion, consultation.  
law-suit.  
*bungkus*, bundle, parcel.  
*bunyi-bunyan*, musical instruments.  
*dawat*, ink.  
*ipar*, brother-in-law.  
*kalam*, pen.  
*khabar*, news, information.  
*kopi*, coffee.  
*nangka*, jack-fruit.  
*ribot*, storm.  
*rupa*, appearance, form.  
*salam*, peace (a salutation).  
*slamat*, safety, happiness.

## ADJECTIVE.

*gila*, mad.

## EXERCISE XXV.

<sup>1</sup> Which is the best road? <sup>2</sup> Whichever you like. <sup>3</sup> I hear your (tuan) brother-in-law has come. <sup>4</sup> I think a storm is coming up. <sup>5</sup> Pray sit on this bench. <sup>6</sup> I believe this man is mad. <sup>7</sup> Please take this table into the next room. <sup>8</sup> Your master would like some coffee. <sup>9</sup> How long do you think this beam is? <sup>10</sup> Then for the first time he saw his wife. <sup>11</sup> It was not until last night that I heard you were ill. <sup>12</sup> I am going to sail this very (*juga*) day. <sup>13</sup> Do you like (*suka makan*) jack-fruit? <sup>14</sup> Pretty well. <sup>15</sup> However many of the Malacca men were killed and wounded, yet they would not retreat.



## LESSON XXVII.

## Words of Similar Meaning.

163. In some classes of words, especially in the case of verbs expressing many of the commonest actions, the Malay language is much richer than European languages. For instance the Malays use half a dozen different words to express the ideas "fall," "carry," "strike," etc. Hence it is necessary to learn the precise shade of meaning conveyed by each of a series of words which would all have the same equivalent in English. These lists of words will be taken in the alphabetical order of their English equivalents.

Bad (of sentient beings), <i>jahat</i> .	Carry (in the fingers), <i>bibit</i> ,
„ (of inanimate objects), <i>kurang baik</i> .	„ <i>jenjet</i> .
„ (rotten and fetid), <i>busuk</i> .	„ (in the bosom), <i>kandung</i> .
„ (rotten, but not of animal matter), <i>burok</i> .	„ (on the hips), <i>dukong</i> .
Believe (think, fancy), <i>fikir</i> .	„ (on the palms of the hands), <i>tatang</i> .
„ (trust), <i>perchaya</i> .	„ (bear, support), <i>tanggong</i> .
Break (by pulling), <i>putus</i> .	Change (alter), <i>ubah</i> .
„ (transversely), <i>patah</i> .	„ (change position), <i>pindah</i> ,
„ (in pieces), <i>pchah</i> .	„ <i>aleh</i> .
Call (call for, call by name), <i>panggil</i> .	„ (substitute), <i>ganti</i> .
„ (call on, visit), <i>mlawat</i> .	„ (exchange, barter), <i>tukar</i> .
„ (call in at a place in passing), <i>sirgah</i> .	Cry (weep), <i>tangis</i> .
„ (call out, shout), <i>teriak</i> .	„ (wail), <i>ratap</i> .
Care (take care, beware), <i>jaga</i> ,	„ (shout), <i>sru</i> , <i>teriak</i> .
„ <i>irgat</i> .	„ (war cry, acclamation), <i>sorak</i> .
„ (take care of), <i>pilihara</i> .	Cut (generally), <i>potong</i> .
„ (be anxious), <i>khuatir</i> .	„ (chop, slice), <i>chinchang</i> .
„ (have regard for), <i>pduli</i> .	„ (hew, as with a sword), <i>ttak</i> .
Carry (carry in general, rather, lift), <i>angkat</i> .	„ (cut off, sever), <i>krat</i> .
„ (carry in general, rather, convey), <i>bawa</i> .	„ (cut down trees), <i>tbang</i> .
„ (on the head), <i>junjong</i> .	„ (cut down bushes), <i>tbas</i> .
„ (on the back or shoulders), <i>pikul</i> .	„ (with a knife, edge towards the body), <i>ra'eh</i> .
„ (under the arm), <i>kelek</i> .	„ (with a knife, edge away from the body), <i>raut</i> .
	„ (cut grain), <i>tuai</i> .
	„ (lengthwise), <i>blah</i> .



Divide (split), <i>blah</i> .	Hit (more gently than the above), <i>tpok</i> .
„ (distribute), <i>bhagi</i> .	„ (knock, as with a hammer), <i>ktok</i> .
Draw (pull), <i>tarek</i> .	„ (beat with a stick), <i>palu</i> .
„ (drag with force), <i>hela</i> .	„ „ <i>gasak</i> .
„ (a picture), <i>tulis</i> .	„ (hit a mark), <i>kna</i> .
„ (draw out, as a tooth), <i>chabot</i> .	Hold (with the hands), <i>pgang</i> .
„ (ditto, of large objects), <i>bantun</i> .	„ (more strongly than the above), <i>paut</i> .
Dry (verb trans.), <i>kringkan</i> .	„ (contain), <i>muat, isi</i> .
„ (in the air), <i>arginkan</i> .	Hot (of fire), <i>panas</i> .
„ (in the sun), <i>jmor</i> .	„ (of spices), <i>pdas</i> .
Earth (ground, world), <i>bumi</i> .	Know, see para. 62 a.
„ (inhabited world), <i>dunia</i> .	Look (appear), <i>nampak, tampak</i> .
„ (soil), <i>tanah</i> .	„ (look at), <i>tergok</i> , sometimes <i>lihat</i> .
„ (dry land), <i>darat</i> .	<i>Lihat</i> is more usually to see.
Fall (in general), <i>jatoh</i> .	„ (ditto, but more intently), <i>pandang</i> .
„ (of small, light things), <i>gugur</i> .	„ (look at very narrowly), <i>intai</i> .
„ (of men), <i>rbah</i> .	„ (still more closely), <i>slidek</i> .
„ (of trees), <i>tumbang</i> .	„ (look for), <i>chari</i> .
„ (of houses and large objects), <i>roboh</i> .	„ (look up), <i>trgadah</i> .
„ (of rocks and similar masses), <i>runtuh</i> .	„ (look back), <i>mnoleh</i> .
„ (of liquids), <i>tumpah</i> .	Long (of measurement), <i>panjang</i> .
„ (of liquids in drops), <i>titek</i> .	„ (of time), <i>lama</i> .
„ (to fall on), <i>timpa</i> (trans).	Lose, <i>hilang</i> .
Fill (make absolutely full), <i>pnohkan</i> .	„ (suffer loss), <i>rugi</i> .
„ (put things into), <i>isikan, muat</i> .	Man (individual), <i>orang</i> .
First (previously), <i>dhulu</i> .	„ (mankind), <i>manusia</i> .
„ (first of several things, firstly), <i>yang pertama, pertama-tama</i> .	„ (male), <i>laki-laki</i> .
„ (first of all, first absolutely), <i>mula-mula</i> .	Measure (of dimensions), <i>ukor</i> .
Get, see para. 55 c.	„ (of capacity), <i>sukat</i> .
Hit (generally), <i>pukul</i> .	Meet (in general), <i>bertemu, berjumpa</i> .
„ (with the fist), <i>tumbok</i> .	„ (assemble), <i>berhimpon, berkumpul</i> .
„ (with the open hand), <i>tampar</i> .	Move (to another place), <i>pindah</i> .
	Mind, see Care.



Move (slightly), <i>grak</i> .	Stick (adhere), <i>lkat</i> .
Open (in general), <i>buka</i> .	„ (get caught or entangled), <i>sangkot</i> .
„ (as a flower), <i>kmbarg</i> .	„ on (as a patch), <i>tampal</i> .
„ (the mouth), <i>ngarga</i> .	„ in (as a pole), <i>chachak</i> .
„ (the eyes), <i>chlek</i> .	„ in (stab), <i>tikam</i> .
Order (arrangement), <i>atur</i> .	Stretch (trans.), <i>bsarkan</i> .
„ (a command), <i>hukum</i> .	„ (by pulling), <i>rgargkan</i> .
„ (to command), <i>suroh</i> , <i>psan</i> .	„ (lengthen), <i>panjangkan</i> .
„ (authority), <i>prentah</i> .	Spread (intrans.), <i>kmbarg</i> .
„ (send for things), <i>psan</i> .	„ (trans. as a mat), <i>bntarg</i> , <i>hampar</i> .
Place (put), <i>buboh</i> .	„ (scatter), <i>hambur</i> , <i>tabur</i> .
„ (especially to put away), <i>taroh</i> .	„ (disperse), <i>chrai-brai</i> .
„ (put down), <i>ltak</i> .	Take, see para. 55 a.
„ (put in), <i>masokkan</i> .	Tell, see Say.
„ (put on), <i>pakai</i> .	Throw (generally), <i>lempar</i> .
Roll (as a wheel), <i>gelek</i> .	„ (away), <i>buarg</i> .
„ (over and over), <i>guling</i> .	„ (down), <i>champak</i> .
„ (to and fro), <i>golek</i> .	„ (violently), <i>lontar</i> , <i>lotar</i> .
„ up (as a roll of paper), <i>gulorg</i> .	Turn (become), <i>mnjadi</i> .
Salt (noun), <i>garam</i> .	„ (right round), <i>balek</i> , in- trans.
„ (adjective), <i>asin</i> , <i>masin</i> .	„ „ <i>balekkan</i> , trans.
Say (speak), <i>kata</i> .	„ (revolve), <i>pusir</i> .
„ (converse), <i>tutor</i> , <i>chakap</i> .	„ (the head or body), <i>paling</i> .
„ (tell, narrate), <i>bilang</i> .	„ (as machinery), <i>putar</i> .
„ (tell, inform), <i>bri tahu</i> , <i>khabarkan</i> .	Wake (to be awake), <i>jaga</i> .
„ (mention), <i>shot</i> .	„ (to become conscious), <i>sdar</i> .
„ (utter, express thanks or praise), <i>uchap</i> .	„ (to arouse one's self from sleep), <i>bargun</i> .
„ (of God), <i>firman</i> .	„ (more violently), <i>bargkit</i> .
„ (of kings), <i>titah</i> .	Wash (face and hands or clothes), <i>basoh</i> .
„ (of prophets and kings), <i>sabda</i> .	„ (bathe), <i>mandi</i> .
„ (of inferiors), <i>smbah</i> .	„ (clean generally), <i>chuchi</i> , <i>bersehkan</i> .
Send (things), <i>kirin</i> .	Wide (of breadth), <i>lebar</i> .
„ (persons), <i>hantar</i> , <i>surohkan</i> .	„ (of space), <i>luas</i> , <i>laparg</i> .
„ for (things), <i>psan</i> .	„ (of intervals), <i>jarang</i> .
„ for (persons), <i>pargil</i> .	Wind (in a coil), <i>lergkar</i> .
Shake, <i>goyarg</i> .	„ (on a core), <i>guloig</i> .
„ (more violently), <i>goncharg</i> .	
„ (shake hands), <i>jabat</i> <i>targan</i> .	



Wind (a clock), *kunchikan*.  
Write, *tulis*.

Write (compose), *karang*.

No exercises have been prepared for this and the following lessons, the number of words in each lesson being so great that they could not be dealt with adequately in the space available. Moreover the proper use of these words hardly requires further elucidation.

## LESSON XXVII.

### Compound Words.

164. The Malays use a large number of compound words. Some of these have already been given in previous lessons, but a more complete list will probably be found useful, especially as some are very idiomatic. The references to Shellabear's Vocabulary will give the student a larger number of words than could possibly be printed here.

*'akal budi*, intelligence.

*'alam maut*, *'alam barzakh*,

Hades.

*alas rumah*, foundations.

*ampat persgi*, square.

*anak*, see Vocabulary.

*angkat anak*, adopt.

*arang batu*, coal.

*atas angin*, windward, western,  
European.

*ayam itek*, poultry.

*ayer*, see Vocabulary.

*baik paras*, handsome.

*balek sakit*, relapse.

*bapa saudara*, uncle.

*bapa tiri*, stepfather.

*bara api*, embers.

*batok kring*, consumption.

*batu*, see Vocabulary.

*bawa lari*, run away with.

*bawa mulut*, scandal, gossip.

*bawa pergi*, take away.

*biji mata*, eyeballs.

*bintang berekor*, comet.

*bkas tangan*, signature.

*bnary arang*, chalk line.

*borgkar sauh*, weigh anchor.

*brapa puloh*, how many tens?

*bri*, see Vocabulary.

*bsi brani*, magnet.

*bsi kuda*, horseshoe.

*buah pinggang*, kidneys.

*buat-buat*, pretend.

*buat reingan*, frivolous.

*bulat-bulat*, entirely.

*bulu knirg*, eyebrows.

*bulu mata*, eyelashes.

*bunga api*, sparks, fireworks.

*bunga karang*, sponge.

*chap batu*, lithography.

*chara China*, in Chinese style.

*chari 'akal*, devise means.

*chermin mata*, spectacles.

*chermin muka*, looking-glass.

*chirit bintang*, meteor.

*chomparg-champirg*, ragged.

*chuchok sarggul*, hair pin.

*chukai kpala*, poll tax.

*chukai pintu*, house assessment.

*churi-churi*, secretly.



<i>daging darah</i> , blood relationship.	<i>kaki langit</i> , horizon.
<i>daya upaya</i> , resources.	<i>kaki tembok</i> , foundations.
<i>dhulu kala</i> , in olden times.	<i>kala jigking</i> , scorpion.
<i>dinihari</i> , twilight.	<i>kapal api</i> , steamship.
<i>dua lapis</i> , double, two layers.	<i>kapal perang</i> , warship.
<i>duka-chita</i> , sorrow.	<i>karangan bunga</i> , nosegay.
<i>dunia akhirat</i> , for all time.	<i>kaum klurga</i> , family.
<i>gila babi</i> , epilepsy.	<i>kayu api</i> , firewood.
<i>gilang-gmilang</i> , glittering.	<i>kayu arang</i> , ebony.
<i>glang kaki</i> , anklet.	<i>kayu manis</i> , cinnamon.
<i>glang tangan</i> , bracelet.	<i>kchil hati</i> , spiteful.
<i>gempa bumi</i> , earthquake.	<i>kertas kumbang</i> , blotting paper.
<i>gunong berapi</i> , volcano.	<i>khabar angin</i> , false rumours.
<i>hal-ihwal</i> , circumstances.	<i>kira-kira</i> , accounts.
<i>hari bulan</i> , date, day of the month.	<i>klam kabot</i> , pitch dark.
<i>hari raya</i> , holiday, festival.	<i>klopak mata</i> , eyelid.
<i>haru biru</i> , confusion, disorder.	<i>kna</i> , see Vocabulary.
<i>hati bsar</i> , proud.	<i>kpala susu</i> , cream.
<i>hati panas</i> , hot tempered.	<i>kras hati</i> , hard hearted.
<i>hawa nafsu</i> , carnal desires.	<i>kras kpala</i> , obstinate.
<i>herga mati</i> , fixed price.	<i>kreta lereng</i> , bicycle.
<i>herta benda</i> , goods and chattels.	<i>kreta Hongkong</i> , rikisha.
<i>hina-dina</i> , common people.	<i>kreta sewa</i> , gharry.
<i>hujung tanah</i> , cape.	<i>kuda-kuda</i> , tressles.
<i>huru-hara</i> , riot.	<i>kulit kayu</i> , bark.
<i>ibu ayam</i> , hen.	<i>kulit tlör</i> , eggshell.
<i>ibu bapa</i> , parents.	<i>kunchi mangga</i> , padlock.
<i>ibu jari</i> , thumb.	<i>kuro-kura kaki</i> , instep.
<i>ibu kaki</i> , great toe.	<i>kurang</i> , see Vocabulary.
<i>ikat pinggang</i> , waist belt.	<i>lama-lama</i> , after some time.
<i>ini juga</i> , just now.	<i>langit-langit</i> , ceiling, roof of the mouth.
<i>isi kahwin</i> , dowry.	<i>layang-layang</i> , kite.
<i>isi negri</i> , inhabitants.	<i>lebih kurang</i> , more or less.
<i>isi prot</i> , entrails.	<i>lmah lmbot</i> , meek.
<i>isi rumah</i> , household.	<i>lobang hidung</i> , nostrils.
<i>jabat tangan</i> , shake hands.	<i>mabok laut</i> , seasick.
<i>jalan bhasa</i> , idiom.	<i>mak-bapa</i> , parents.
<i>jalan raya</i> , main road.	<i>makan</i> , see Vocabulary.
<i>jari</i> , see Vocabulary.	<i>'mas urai</i> , gold dust.
<i>jarom chuchok</i> , bodkin.	<i>masam muka</i> , scowling, sulky.
<i>janh malam</i> , late at night.	<i>masok mulut</i> , interrupt.
<i>juru</i> , see Vocabulary.	<i>masok tangan</i> , interfere.
<i>kain</i> , see Vocabulary.	



*mata*, see Vocabulary.  
*merah tlor*, yolk of an egg.  
*minta*, see Vocabulary.  
*minyak tanah*, mineral oil.  
*minyak tar*, tar.  
*muka*, see Vocabulary.  
*mula-mula*, at first.  
*naik*, see Vocabulary.  
*nama busok*, a bad reputation.  
*nanti dhulu*, wait a bit.  
*nenek moyang*, ancestors.  
*nyata-nyata*, openly, publicly.  
*obat bdil*, gunpowder.  
*obat guna*, magic.  
*orang*, see Vocabulary.  
*otak tulang*, marrow.  
*pagar bulan*, halo.  
*panjang lidah*, talkative.  
*papan loh*, slate.  
*pergi balek*, there and back.  
*perkakas rumah*, furniture.  
*pgang kmudi*, steer.  
*pgang ras*, drive.  
*pisau chukor*, razor.  
*pisau lipat*, penknife.  
*pitah lidah*, eloquent.  
*pnoh ssak*, chock-full.  
*priok api*, bombshell.  
*prot kosong*, famished.  
*pusing kpala*, giddy, confused.  
*puting bliang*, waterspout.  
*putus harap*, in despair.  
*rindu dndam*, anxious longings.  
*rumah*, see Vocabulary.  
*sakit*, see Vocabulary.  
*salah faham*, misunderstand.  
*salah urat*, sprain.  
*sama tengah*, exact centre.  
*sampai umur*, full age.  
*sana sini*, here and there.  
*sapu chat*, to paint.  
*sapu kapur*, whitewash.  
*sapu tangan*, handkerchief.

*sarong*, see Vocabulary.  
*sepak raga*, Malay football.  
*siang-siang*, very early.  
*sikat rambot*, comb.  
*silap mata*, sleight of hand.  
*skarang ini*, just now.  
*sual jawab*, catechism.  
*suka-chita*, joy, gladness.  
*surat khabar*, newspaper.  
*surat kuasa*, power of attorney.  
*surat wasiat*, will.  
*tahi bsi*, rust.  
*tahi lalat*, moles, freckles.  
*tahu 'adat*, polite.  
*tali*, see Vocabulary.  
*tanah liat*, clay.  
*tanda tangan*, signature.  
*tapak kaki*, sole of the foot.  
*tapak tangan*, palm of the hand.  
*tawar hati*, discouraged.  
*tikar bantal*, bedding (of a native).  
*timah hitam*, lead.  
*timah puteh*, tin.  
*timah sari*, zinc.  
*tipu-daya*, deceit.  
*tka-tki*, riddle.  
*tmpat*, see Vocabulary.  
*trgah*, see Vocabulary.  
*tolak bhara*, ballast.  
*trima kaseh*, thank you.  
*tuan rumah*, landlord.  
*tudong muka*, veil.  
*tukang*, see Vocabulary.  
*tulang*, see Vocabulary.  
*tunggang laggang*, headlong.  
*turut prentah*, obey.  
*ubi kayu*, tapioca.  
*ubi kladi*, yam.  
*ular naga*, dragon.  
*urat darah*, vein.  
*urat puteh*, nerve.  
*wang kertas*, bank notes.



## LESSON XXVIII.

## Religious Terms.

165. The following list of religious terms is intended specially for the use of missionaries, but will no doubt also be of service to lawyers, government officials and others who desire to make themselves acquainted with the religious ideas of the people.

Some of the terms here given are not used at all by Mohammedans, having been chosen by missionaries past and present to express distinctively Christian ideas, or to translate words found in the Bible which are peculiar to Christianity; with one or two exceptions, however, these words are thoroughly understood by all Malays, though of course many of them convey to the native Christians a technical meaning which must necessarily be unknown to the great majority of Mohammedans. For instance the division of the Bible into the Old and New Testaments is not known to the Moslems, who only recognise the Pentateuch, Psalms, Gospels, and Kor'an (*Taurit, Zabur, Injil, Kor'an*) as the four revelations of God.

For convenience the words which are used exclusively by Christians or in the Christian sense are given in a separate list, and another list is given of words exclusively Mohammedan. In the general list, where there is a difference between the Christian and Mohammedan use of a word, this is indicated by means of the abbreviations C and M.

## Christian Terms.

<i>akanim</i> , persons (of the Trinity).	<i>mnjlma</i> , to become incarnate.
<i>argan-argan hati</i> , conscience.	<i>msihi</i> , Christian.
<i>baptis</i> , baptism.	<i>murid</i> , disciple.
<i>bnarkan</i> , justify.	<i>padi</i> , R. C. priest (often applied also to Protestant ministers).
<i>ekliisia</i> , the church universal.	<i>pmdita</i> , ordained minister (Dutch Indies).
<i>greja</i> , church building.	<i>perdamaian</i> , atonement.
<i>guru</i> , ordained minister.	<i>perhimpunan</i> , local church, congregation.
<i>imam bsar</i> , high priest.	<i>perjamuan Tuhan</i> , the Lord's Supper.
<i>Juru-slamat</i> , Saviour.	<i>Pnbus</i> , Redeemer.
<i>kbargkitan</i> , resurrection.	
<i>kpala-kpala imam</i> , chief priests.	
<i>minta do'a</i> , pray.	
<i>mgajar</i> , preach.	



*perjanjian lama*, Old Testament.  
*perjanjian baru*, New Testament.  
*perumpama'an*, parable.  
*pengajar*, preacher.  
*pengajaran*, doctrine.  
*perantara*, mediator.  
*Pnology*, Saviour.  
*Pnghibur*, the Comforter.

*Roh Alkudus*, Holy Ghost.  
*salib*, cross.  
*skolah agama*, Sunday school.  
*slamat*, salvation.  
*tbus*, redeem.  
*tbusan*, redemption.  
*wahi*, *wahyu*, revelation.

## Mohammedan Terms.

*'amal*, good works.  
*ayer smbahyang*, ablution.  
*haji*, pilgrim (to Mecca).  
*halal*, permitted, lawful.  
*haram*, forbidden.  
*'ibadat*, acts of devotion.  
*kadli*, magistrate who performs religious ceremonies.  
*khatan*, circumcision.  
*khatib*, preacher in the mosque.  
*khutbah*, Friday sermon in the mosque.  
*kiblah*, direction for prayer.  
*kismat*, fate.  
*kramat*, shrine.  
*lima waktu*, the five hours of prayer.

*minbar*, pulpit in the mosque.  
*mu'min*, believer.  
*murtad*, pervert.  
*najis*, ceremonially unclean.  
*nasara*, (pl. *nasrani*), Christian.  
*nikah*, marriage.  
*rab*, Lord; *rabbi*, my Lord.  
*rak'ah*, a set of prayers.  
*rukun*, rule of life, religious duty.  
*shahadah*, confession.  
*shahid*, martyr.  
*shari'ah*, the Mohammedan law.  
*sunat*, circumcision.  
*talak*, divorce.

## General Terms.

*Allah*, God.  
*akhirat*, the hereafter.  
*Almasih*, the Christ.  
*ampun*, pardon.  
*anugrah*, gift (M), favour, grace (C).  
*berbangkit*, rise from the dead.  
*berdo'a*, pray.  
*berkat*, blessing.  
*choba'i*, tempt.  
*do'a*, prayer.  
*do'akan*, pray for.  
*dosa*, sin.  
*hari kiamat*, day of judgment.  
*hidop kekal*, eternal life.

*hukum*, commandment.  
*hukuman*, punishment.  
*hukumkan*, condemn, punish.  
*injil*, the whole New Testament (M), the Gospels (C).  
*jhannam*, hell.  
*jiwa*, soul.  
*k'abah*, temple of God.  
*kaseh*, love.  
*kasehan*, pity, compassion.  
*katib*, scribe.  
*Kitab Allah*, the 4 books of revelation (M), the Bible (C).  
*kjahatan*, iniquity, wickedness.



*knulia'an*, glory.  
*korban*, sacrifice (of animals).  
*ksalahan*, transgression.  
*kudrat*, divine power.  
*mazmur*, a psalm.  
*msjid*, mosque.  
*mu'alaf*, convert.  
*nabi*, prophet.  
*nraka*, hell.  
*nyawa*, soul, breath of life.  
*permint'aan*, prayer, request.  
*persmbahan*, offering.  
*punchoba'an*, temptation.  
*puji*, praise.  
*roh*, spirit.

*Roh Allah*, a title of Jesus (M),  
 the Holy Spirit (C).  
*rahmat*, mercy.  
*rasul*, apostle.  
*shorga*, heaven.  
*sntausa*, peace (of heart).  
*sjahtra*, peace (generally).  
*shukor*, thanksgiving.  
*smbahyarg*, worship.  
*taubat*, repentance.  
*taurit*, Pentateuch, law of Mo-  
 ses.  
*tmpat persmbahan*, altar.  
*uchap shukor*, give thanks.  
*Zabur*, the book of Psalms.

## LESSON XXIX.

### The Mohammedan Calendar.

The Mohammedan era (*tarik'h*) dates from the "migration" (*hijrah*), or departure of Mohammed from Mecca to Medina, which took place in the year 622 of the Christian era. The Mohammedan year is lunar, and amounts to nearly 354 days and 9 hours, or about 11 days less than the solar year.

The twelve lunar months are known among the Malays by their Arabic names:

<i>Muharram</i> ,	<i>Rajab</i> ,
<i>Safar</i> ,	<i>Sh'aban</i> ,
<i>Rabi'u 'l-awwal</i> ,	<i>Ramadhan</i> ,
<i>Rabi'u 'l-akhir</i> ,	<i>Shawwal</i> ,
<i>Jumadi 'l-awwal</i> ,	<i>Dhu 'l-k'adah</i> ,
<i>Jumadi 'l-akhir</i> ,	<i>Dhu 'l-hijjah</i> .

The days of the week (*jum'at*) are also known among Malays by their Arabic names, or corruptions of them:

*Ahad*, meaning "first," corresponds to Sunday.  
*Ithnain* or *Isn'in* or *Sn'in*, "second," Monday.  
*Thalatha* or *Salasa*, "third," Tuesday.  
*Arb'a* or *Rabu*, "fourth," Wednesday.  
*Khamis*, "fifth," Thursday.  
*Jum'ah* or *Jum'at*, "assembly," Friday.  
*Sabtu*, "sabbath day," Saturday.



In the colloquial language of the Settlements, the days of the week (*minggo*) are known as:

*Hari minggo* (Portuguese *domingo*, Lord), Sunday.

*Hari satu*, Monday.

*Hari dua*, Tuesday.

*Hari tiga*, Wednesday.

*Hari empat*, Thursday.

*Hari lima*, Friday.

*Hari anam*, Saturday.

The natives in the Settlements, who come in contact with Europeans, generally use the Christian Calendar.

### Currency.

*Singapore, Malacca, and Selangor.*

4 duit ( $\frac{1}{4}$ cent)	=	1 sen (cent).
$2\frac{1}{2}$ sen	=	1 wang.
10 wang	=	1 suku.
4 suku	=	1 ringgit (dollar).

*Penang, Province Wellesley, and Perak.*

10 duit (cent)	=	1 kupaig.
$12\frac{1}{2}$ duit	=	1 tali.
2 tali	=	1 suku.
4 suku	=	1 ringgit.

### Weights and Measures.

#### Weight.

16 tahlil	=	1 kati ( $1\frac{1}{3}$ lb.).
100 kati	=	1 pikul ( $133\frac{1}{3}$ lb.).
3 pikul	=	1 bahara (400 lb.).
40 pikul	=	1 koyan ( $5333\frac{1}{3}$ lb.).

#### Capacity.

4 pau	=	1 chupak.
4 chupak	=	1 gantang ( $1\frac{1}{4}$ gallons).
10 gantang	=	1 parah.
2 parah	=	1 pikul.
40 pikul	=	1 koyan.

#### Length.

2 jirkal (span)	=	1 hasta (cubit).
2 hasta	=	1 ela (yard).
4 hasta	=	1 dpa (fathom).
2 dpa	=	1 jumba.
40 dpa	=	1 rlong.

#### Area.

400 jumba	=	1 rlong ( $1\frac{1}{3}$ acre nearly).
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## READING EXERCISES.

The following exercises are intended to give the student an idea of Malay literary style. An interlinear, word for word translation is given, in order that the difference in idiom and in the construction of sentences may be more readily seen; and a free translation of each passage is appended. The numerals in parentheses refer to the paragraphs in the Grammar where an explanation will be found of some peculiarity in the preceding word. The student is recommended to make a very careful study of these exercises. The English translations should afterwards be put into Malay by the student as an exercise in composition, without reference to the original, with which the student's composition should then be compared:

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 Reading Lesson I.

Jikalau kira-nya angkau hina, minta-lah pada yang  
*If perchance you lowly, ask of those who*  
 mulia; dan jikalau angkau miskin, pinta-lah pada  
*noble; and if you poor ask of*  
 yang kaya; dan jikalau kurang paham-mu,  
*those who rich; and if less knowledge your,*  
 pohonkan-lah k-pada Tuhan, yang tlah berjanji barang-siapa  
*ask of God, who has promised whosoever*  
 yang mminta, ia akan mndapat.  
*that asks, he shall receive.*

If perchance you are lowly, ask of those who are noble; and if you are poor, ask of those who are rich; and if your knowledge is insufficient, ask of God, who has promised that whoever asks shall receive.—*Hikayat Abdullah.*

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 Reading Lesson II.

Judi itn s-mata-mata mmbinasakan oraig, dan mnipu  
*Gambling altogether destroys people, and deceives*  
 oraig, dan mndatangkan akal yang jahat k-pada oraig.  
*people, and brings tricks which bad to people.*



Ada pun judi itu-lah ibu kjahatan, maka ia'itu  
*Now gambling mother of wickedness, and she*  
 beranak (114) tiga orang: yang tua bernama Inche'  
*has children three persons: the oldest named Mr.*  
 Bohong; kedua Inche' Churi; ketiga Inche' Pmbunuh.  
*Liar; second Mr. Thief; third Mr. Murderer.*  
 Maka tiga orang ini-lah yang mmbinasakan dunia  
*And three persons these which destroy world*  
 ini.  
*this.*

Gambling altogether ruins people, and deceives them, and leads people to bad practices. Gambling is the mother of wickedness, and has three children: the eldest is called Mr. Liar, the second Mr. Thief, the third Mr. Murderer. It is these three which destroy the world.—*Hikayat Abdullah.*

### Reading Lesson III.

Ada brapa lama, antara-nya\*, maka datang-lah  
*Was somewhat long interval of it, there came*  
 todak myraing Singapura, berlompatan (129) lalu  
*sword-fish to attack Singapore, by jumps and then*  
 k-darat; dan segala orang di pantai itu banyak  
*to the land; and all persons on the shore those many*  
 mati, di-lompati oleh todak itu. Jika kna dada,  
*died, jumped on by sword-fish the. If struck breast,*  
 trus k-blakaing; jika kna leher dan pinggang, trus  
*through to back; if struck neck and waist, through*  
 k-sblah. Maka tidak dapat orang berdiri di pantai  
*to other side And not able people to stand on shore*  
 itu, lagi banyak mati; maka gmpar-lah orang  
*the, moreover many died; so were in a tumult people*  
 berlarian (129) k-sana-sini, smoa-nya mngatakan, "Todak  
*running here and there, all of them saying, "Sword-fish*  
 myraing kita! Banyak-lah sudah mati orang kita  
*are attacking us! Many are dead people our*  
 di-bunuh-nya."  
*killed by them."*

\* See Note on page 15.



After a considerable interval, swordfish came and attacked Singapore, jumping and coming up on the dry land; and many of the people on the shore died, being jumped on by the swordfish. If they struck the breast, they pierced through to the back; if they struck the neck and waist, they pierced through to the other side. People could not stand on the shore, and many died. So the people were in a tumult, running here and there, and all of them saying. "The sword-fish are attacking us! Many of our people are dead, having been killed by them."—*Sjarah Melayu*.

#### Reading Lesson IV.

Dan pada suatu hari Radin di Klang bermain  
*And on one day Radin di Klang amused himself*  
 k-(149) Kampong Kling. Maka orang pun mngamok;  
*to Kampong Kling. And a man also ran "amok";*  
 maka sklian orang pehah habis (76) lari. Maka Radin  
*and all people scattered completely ran. But Radin*  
 di Klang pun berdiri mngunns kris, mnantikan  
*di Klang stood drew dagger, awaited*  
 orang mngamok itu; maka orang mngamok itu pun  
*amok-runner the; and amok-runner the*  
 datang, lalu bertikam dngan Radin di Klang; maka  
*came, and stabbed with Radin di Klang; and*  
 sama mnikam sama kna k-pada dada, kdua-ya  
*together stabbed together struck in the breast, both of them*  
 mati, s'orang rbah k-kiri, s'orang rbah k-kanan.  
*died, one fell to the left, one fell to the right.*

And one day Radin di Klang went to Kampong Kling to amuse himself. And a man ran "amok," and all the people scattered and ran away every one of them. But Radin di Klang stood still and drew his dagger, waiting for the amok-runner; and the amok-runner came and had a stabbing encounter with Radin di Klang; and they stabbed at the same time and each struck the other's breast, and both died, one falling to the left and the other to the right.—*Sjarah Melayu*.



## Reading Lesson V.

Ada suatu hutan, di dalam-nya banyak kra dudok di atas  
*Was a jungle, in it many monkeys lived upon*  
 cabang kayu. Maka datang s'orang utas hendak  
*branches of trees. Now came a workman in order to*  
 mengambil kayu hendak di-perbuat (116) perkakas rumah.  
*get wood in order to make furniture of house.*

Tlah brapa banyak di-ambil-nya, tinggal s-batang (84) kayu  
*Had been some quantity taken by him, remained one log*  
 amat bsar, tiada terbawa (112) oleh-nya; maka di-blah oleh  
*very big, not could be taken by him; so was split by*  
 utas kayu itu, di-buboh-nya baji. Maka hari  
*workman log that, were put in by him wedges. Now day*  
 pun sudah trgah hari, maka di-tinggalkan-nya kayu itu dikan  
*also was mid-day, and was left by him log that with*  
 baji-nya, lalu ia pulang makan k- (149) rumah-nya.  
*his wedges, and he went home to eat to his house.*

Apabila di-lihat oleh s'ekor (84) kra orang itu pulang,  
*When was seen by one monkey man that gone home,*  
 maka ia pun turun deri atas pohon kayu itu lalu naik k'atas  
*he came down from tree that and got up on*  
 kayu yang di-blah orang itu; maka di-grak-grakkan-  
*the log which was split by the man; and it was moved and moved*  
 nya; maka baji itu pun terbantun (111), ekor-nya pun  
*by him; and wedges those came out, tail his also*  
 terspit pada blahan kayu itu, tiada dapat di-lpaskan-nya,  
*nipped in split of the log, not able to be loosed by him*  
 maka kra itu pun mati. Maka orang yang mmbalah kayu  
*and monkey the died. Now man who split log*  
 itu pun datang, di-lihat-nya s'ekor kra mati terspit,  
*the came, was seen by him a monkey dead nipped,*  
 lalu di-ambil-nya, di-buangkan-nya. Ini-lah  
*then was taken by him was thrown away by him. This*

pri-nya orang yang pduli akan pkerja'an orang  
*the way of them men who care for work of other people*  
 bukan pkerja'an diri-nya, maka di-peroleh (116) -nya  
*not work of their own, is gotten by them*



'kbinasa'an atas diri-nya juga, deri-pada sbab kurang (90)  
*destruction upon themselves just, from because without*  
 budi bichara-nya.  
*wisdom counsel of them.*

There was a jungle, where many monkeys lived on the branches of the trees. Now there came a workman to get wood for house furniture, and when he had taken a considerable quantity, there remained one very big log, which he could not take away; so the workman split the log, putting in wedges. Now when it was midday, he left the log with the wedges, and went back to his house to eat. And one monkey when he saw the man go home, came down from the tree, and got upon the log which the man was splitting, and kept shaking it, and the wedges came out and its tail was pinched in the crack of the log, and he could not get it free; so the monkey died. Now the man who was splitting the log came and saw a monkey dead through being nipped, and he took it and threw it away. This is the way with people who mind other people's business and not their own, they just bring destruction upon themselves owing to their lack of wisdom. *Kalilah dan Daminah.*

#### Reading Lesson VI.

Al-kesah (135)	ada-lah s'ekor (84)	burong	bangau
<i>The story</i>	<i>was a</i>	<i>bird</i>	<i>stork</i>

bertlor (144) di atas pohon kayu. Maka s-hari-hari di-churi  
*laid eggs on a tree. And daily was stolen*

oleh ular akan (150)	tlor-nya itu.	Maka pada suatu
<i>by snake</i>	<i>eggs its those.</i>	<i>Now on one</i>

hari di-lihat - nya-lah akan tlor-nya itu tiada, maka  
*day was seen by it as to eggs its those were not, and*

pergi-lah bangau itu k-pada sahabat-nya, ia'itu s'ekor (14)  
*went stork the to its friend, that is a*

ktam, make di-chertrakan - nya-lah akan (159)	sgala
<i>crab, and was told by it as to</i>	<i>all</i>

hal ihual tlor-nya itu di-churi oleh ular itu,  
*circumstances its eggs those stolen by snake that,*



“Maka skarang apa-kah hal-ku ini? Ajarkan-lah  
*And now what my circumstances these? teach*  
 suatu ‘akal spaya ular itu terbunuh (112).” Maka  
*a trick so that snake that may be killed?* And  
 jawab ktam itu, “Hndak nimbunuh ular itu  
*answered crab the, “In order to kill snake that*  
 pun suatu susah-kah? Pergi-lah angkau ambil (101 b) ikan  
*also a difficulty? Go you fetch fish*  
 banyak-banyak, maka angkau aturkan ikan itu deri  
*a great many, and you arrange fish those from*  
 lobang cherplai sampai k - lobang ular itu. Maka  
*the hole of the mongoose until to the hole of the snake. And*  
 apabila di-lihat oleh cherplai akan (150) ikan itu  
*when are seen by the mongoose fish those*  
 nschaya (138) di-turut -nya-lah akan (150) dia; maka  
*certainly will be followed by it them; and*  
 apabila sampai cherplai itu nschaya di-bunuh - nya-lah  
*when reaches the mongoose certainly will be killed by it*  
 akan (150) ular itu.” Maka s-tlah di-digar oleh bangau  
*the snake.” And having been heard by the stork*  
 akan pigajaran ktam itu, lalu di-perbuat -nya-lah dmikian  
*to lesson of the crab, then was done by him like*  
 itu. Maka keluar cherplai itu lalu di-turut-  
*that. And came out the mongoose and then was followed*  
 -nya-lah ikan itu, maka apabila sampai k - lobang  
*by him the fish, and when reached to the hole*  
 ular itu maka bertmu-lah ia dngan ular itu lalu  
*of the snake met he with snake the and*  
 di-bunuh - nya-lah akan (150) dia.  
*was killed by him it.*

There was a stork which laid its eggs on a tree, and every day  
 its eggs were stolen by a snake. Now one day it saw that its eggs  
 were gone, and the stork went to its friend, a crab, and related all  
 the circumstances of its eggs being stolen by the snake. “And now  
 what shall I do? Show me some plan so that the snake may be  
 killed.” The crab answered, “Is there any difficulty in killing the  
 snake? Go and fetch a great many fish, and lay out the fish from  
 the hole of the mongoose to the snake’s hole, and when the mongoose



sees the fish he will certainly follow them up, and when the mongoose gets there he will certainly kill the snake." When the stork had heard the crab's instructions, he did so. And the mongoose came out and followed up the fish, and when he reached the hole of the snake, he met the snake and killed it.—*Kalilah dan Damimah.*

### Reading Lesson VII.

Al-kesah (135) ada-lah s-buah (84) negri, maka nama  
*The story was a country, and the name*  
 Raja-nya Shula Raja. Maka datang-lah s'orang Raja  
*of its king Shula Raja. Now came a king*  
 myrang dia; kmdian pchah-lah praig-nya Raja itu,  
*to attack it; afterwards broken up the battle of that king,*  
 maka sgala r'ayat-nya pun chrai-brai-lah. Maka banyak-  
*and all his soldiers also scattered. And many*  
 lah r'ayat dan gajah kuda - nya mati; maka tinggal-  
*soldiers and elephants horses of him died; and remained*  
 lah sgala perkakas-nya dan gndrang praig-nya  
*all his implements and his war-drums*  
 di tngah padang itu. Maka datang-lah srigala deri  
*in the middle of the field. And came jackals from*  
 dalam hutan itu mmakan bargkai-bargkai itu. Maka pada  
*in the jungle to eat the carcasses. And at*  
 ktika itu turun-lah argin kras mniop dalan  
*time that came wind strong and blew the branches*  
 kayu itu s-hingga berpalu-paluan-lah (129) sama sudi-ri-nya,  
*of the trees until they kept striking one another,*  
 dan terpalu-lah (110) k-pada gndrang praig itu, dan  
*and they were struck upon the war-drums, and*  
 gndrang itu pun berbunyi-lah. Maka terkjot-lah sgala  
*the drums also sounded. And were startled all*  
 srigala itu habis-lah (76) berlarian dngan hairan akan (148)  
*the jackals completely ran away with wondering at*



diri masing-masing. Serta berfikir s'ekor srigala, "Apa kah  
*each other. And thought one jackal, "What*  
 graigan bunyi ini? Kerna s'orang manusia pun tiada  
*prythee noise this? For one man even is not*  
 di sini." Lalu di hampiri - nya akan gndrang itu,  
*here." So was approached by him to the drums,*  
 maka di-lihat - nya s'orang pun tiada, hanya-lah  
*and was seen by him one man even was not, only*  
 dahan kayu juga (162 e) mmalu gndrang itu;  
*the branches of the trees merely were striking the drums;*  
 lalu di-blahkan - nya gndrang itu, di-lihat - nya  
*and then were split by him the drums, and was seen by him*  
 kosong, suatu tiada di dalam - nya. S-tlah itu maka  
*empty, one thing was not inside of them. After that*  
 berbalek-lah segala srigala itu pula mmakan bangkai-bangkai  
*returned all the jackals again to eat the carcasses.*  
 itu. Dmkian-lah hikayat itu; maka oleh sebab yang  
*Such the story; for reason which*  
 dmkian jagan-lah s-kali-kali tuan-ku pdulikan bunyi  
*thus do not at all you trouble about noises*  
 yang dmkian itu.  
*which such as that.*

There was a country the king of which was named Shula Raja. Now there came a king to attack it, and afterwards that king was routed in the battle, and all his soldiers were scattered; and many of his soldiers and elephants and horses were killed, and all his implements and his war-drums remained in the middle of the plain. And jackals came from the jungle and ate the carcasses. Then a strong wind came and blew the branches of the trees so that they kept striking against each other, and they struck against the war-drums, and the drums sounded. And all the jackals were startled and every one of them ran away, wondering at each other. Now one jackal thought, "Whatever is this noise? For there is not a single man here." So he approached the drums, and saw that there was no one, but merely the branches of the trees were striking the drums; so then he split the drums, and saw that they were empty,—there was nothing inside them. Then all the jackals came back again to eat the carcasses. Such is the story; so for this reason do not trouble yourself at all about such noises.—  
*Kalilah dan Daminah.*



## KEY TO THE EXERCISES.

## EXERCISE I.

<sup>1</sup> Raja besar. <sup>2</sup> Surat pendek. <sup>3</sup> Pintu besar, *or*, pintu besar itu. <sup>4</sup> Baju baru. <sup>5</sup> Orang jahat, *or*, orang jahat itu. <sup>6</sup> Jalan itu lurus, *or*, lurus jalan itu. <sup>7</sup> Panas-lah hari itu, *or*, hari itu panas. <sup>8</sup> Kuat-lah kuda. <sup>9</sup> Ayer itu sjuk, *or*, sjuk ayer itu. <sup>10</sup> Panjang baju baru itu, *or*, baju baru itu panjang. <sup>11</sup> Malas-lah budak kecil itu, *or*, budak kecil itu malas. <sup>12</sup> Jalan panjang itu baik, *or*, baik jalan panjang itu. <sup>13</sup> Kuat-lah kuda besar itu, *or*, kuda besar itu kuat.

## EXERCISE II.

<sup>1</sup> Aku raja besar. <sup>2</sup> Angkau anak kecil. <sup>3</sup> Kreta sahya baru. <sup>4</sup> Tuan punya kuda hitam itu kuat, *or*, kuat-lah tuan punya kuda hitam. <sup>5</sup> Tuan kaya, kami miskin. <sup>6</sup> Ayer laut. <sup>7</sup> Tangan anak itu. <sup>8</sup> Kreta lmbu. <sup>9</sup> Aku anak raja Malaka. <sup>10</sup> Sakit kaki binatang itu, *or*, kaki binatang itu sakit. <sup>11</sup> Dia-lah tuan sahya. <sup>12</sup> Pandai orang itu. <sup>13</sup> Puteh baju-nya itu. <sup>14</sup> Budak-nya itu tinggi. <sup>15</sup> Pti kosong itu angkau punya. <sup>16</sup> Ayer panas itu dia punya. <sup>17</sup> Budak kecil itu dia punya.

## EXERCISE III.

<sup>1</sup> Ini-lah tuan (*or*, angkau) punya kursi. <sup>2</sup> Mahal meja ini. <sup>3</sup> Mangkok ini kotor. <sup>4</sup> Ia'ini (*or*, ini-lah) kain bersih. <sup>5</sup> Ini-lah kayu merah, ia'itu kras. <sup>6</sup> Ia'ini-lah orang tempag. <sup>7</sup> Apa itu? <sup>8</sup> Itu-lah tlor ayam. <sup>9</sup> Siapa orang ini? <sup>10</sup> Ini-lah sahya punya kuki baru. <sup>11</sup> Orang mana tempag? <sup>12</sup> Siapa punya topi ini? <sup>13</sup> Buah mana itu? <sup>14</sup> Apa macham ikan itu? <sup>15</sup> Siapa punya kain kotor ini? <sup>16</sup> Siapa tukang itu? <sup>17</sup> Apa buah itu?

## EXERCISE IV.

<sup>1</sup> Barang yang aku punya, ia'itu angkau punya. <sup>2</sup> Barang-siapa yang marah, ia'itu salah. <sup>3</sup> Tukang kebun itu yang malas. <sup>4</sup> Garfu mana yang bergkok? <sup>5</sup> Ia'ini-lah tukang bsi yang pandai. <sup>6</sup> Mana yang masak, itu-lah yang baik. <sup>7</sup> Orang mana yang mati? <sup>8</sup> Ini-lah kueh yang manis. <sup>9</sup> Itu-lah budak yang gmok. <sup>10</sup> Aku sendiri-lah yang marah. <sup>11</sup> Angkau sendiri brani. <sup>12</sup> Tukang kayu itu sendiri bodoh. <sup>13</sup> Pisau-nya sendiri itu tajam. <sup>14</sup> Ini-lah tuan sendiri punya sendok. <sup>15</sup> Garfu itu tuan sendiri punya.



## EXERCISE V.

<sup>1</sup> Mana angkau punya bapa (*or*, bapa-mu) skarang? <sup>2</sup> Dhulu ia gmok, skarang kurus. <sup>3</sup> Orang jahat lkas marah. <sup>4</sup> Tmpat ini blum bersch. <sup>5</sup> Nasi blum sdia. <sup>6</sup> Orang mana yang hampir mati? <sup>7</sup> Sini tmpat yang kring. <sup>8</sup> Besok hari yang snang.

## EXERCISE VI.

<sup>1</sup> Deri mana angkau punya kawan ini? <sup>2</sup> Mana bakul yang di sini tadi? <sup>3</sup> Di atas meja bulat dikan roti dan daging itu. <sup>4</sup> Kdai bapa sahya jauh deri sini. <sup>5</sup> Kalau kasar tntu murah. <sup>6</sup> Brapa herga daging kambing ini? <sup>7</sup> Brapa kambing dalam bargsal itu? <sup>8</sup> Knapa roti ini bgitu kras? <sup>9</sup> Brapa angkau punya blanja klmari? <sup>10</sup> Bgimana daging lmbu ini bgini lmbot?

## EXERCISE VII.

<sup>1</sup> Hutang sahya dua-puluh ringgit. <sup>2</sup> Batu puteh dua, hitam s-blas. <sup>3</sup> Kasut tiga pasang. <sup>4</sup> Gaji-nya ampat-blas ringgit satu bulan. <sup>5</sup> Brapa panjang-nya tali ini? <sup>6</sup> Dua dpa. <sup>7</sup> Kayu kair ini brapa ela? <sup>8</sup> Greja ini s-ratus ampat-puluh-lima kaki tingginya. <sup>9</sup> Laut ini s-ribu dua-ratus dpa dalam-nya. <sup>10</sup> Jarang orang bgitu brat, barangkali dua pikul brat-nya. <sup>11</sup> Rumah yang k'ampat sblah kanan, itu-lah sahya punya. <sup>12</sup> Tanah anak-mu itu tiga suku batu jauh-nya deri laut.

## EXERCISE VIII.

<sup>1</sup> Pukol brapa skarang? <sup>2</sup> Hampir pukol satu. <sup>3</sup> Lama sudah glap. <sup>4</sup> Brapa lama lagi hujan bgini? <sup>5</sup> Brapa lama sudah papan ini basah bgini? <sup>6</sup> Dua jam tiga suku. <sup>7</sup> Kurang suku pukol tiga. <sup>8</sup> Bgini lambat orang tntu pnat. <sup>9</sup> Pukol dua-blas kurang dua-puluh-lima minit. <sup>10</sup> Tadi pagi pukol ampat s-tigah. <sup>11</sup> Pukol tiga ptang. <sup>12</sup> Deri tigah hari sampai pukol ampat dua-puluh minit.

## EXERCISE IX.

<sup>1</sup> Kalau jalan terlalu lkas, barangkali angkau jatuh. <sup>2</sup> Panggil kuki, suroh dia naik. <sup>3</sup> Suroh tukang kayu nanti sini. <sup>4</sup> Sahya fikir dia blum pulang deri pasar. <sup>5</sup> Sahya mau baigun besok pagi kurang suku pukol anam. <sup>6</sup> Tikus boleh masok lobaig itu. <sup>7</sup> Kirim surat ini k-pada bapa-mu, dia tntu suka trima. <sup>8</sup> Sahya mau pindah deri negri ini. <sup>9</sup> Sahya sudah tinggal di sini tiga-blas tahun lama-nya. <sup>10</sup> Patut angkau chari prigi di atas bukit ini. <sup>11</sup> Sudah sahya chari, ttapi blum dapat. <sup>12</sup> Ini-lah orang yang masok tuan punya rumah klmari dhulu. <sup>13</sup> Sahya blum chari.



## EXERCISE X.

<sup>1</sup> Ada plita dalam bilek-mu. <sup>2</sup> Ada sedikit tporg dalam-nya. <sup>3</sup> Kalau ada pisang di pasar, suroh kuki bli. <sup>4</sup> Tukang kasut ada dudok di luar. <sup>5</sup> Brapa orang ada ini hari? <sup>6</sup> Tuan punya tukang jahit ada skarang. <sup>7</sup> Ada orang China dalam dapur tadi. <sup>8</sup> Ada tiga minggu lama-nya abang sahya sakit. <sup>9</sup> Changkol ada sama tukang kbun. <sup>10</sup> Kalau ada payorg, pergi ambil. <sup>11</sup> Bawa bunga ini k-pada kakak-mu. <sup>12</sup> Angkat tikar itu bawa k-luar. <sup>13</sup> Pergi ambil kasut sahya. <sup>14</sup> Ada orang bawa.

## EXERCISE XI.

<sup>1</sup> Budak kecil itu tahu main bola-kah? Tahu. <sup>2</sup> Lusa boleh datang k-gudang? Boleh. <sup>3</sup> Besok pagi kapal yang mana sampai? <sup>4</sup> Angkau knal bini adek sahya? Knal. <sup>5</sup> Sais sudah taroh bakul lama itu di sana? Sudah. <sup>6</sup> Tukang roti ada? Ada. <sup>7</sup> Boleh dapat ubi dan lain sayur dalam kampung ini? Boleh. <sup>8</sup> Tuan tinggal di atas bukit ini-kah? Sahya. <sup>9</sup> Angkau takut-kah? Takot, tuan. <sup>10</sup> Orang mana yang mandi tadi? <sup>11</sup> Sudah-kah angkau panggil tukang chukor? Sudah.

## EXERCISE XII.

<sup>1</sup> Dhobi sudah koyak kmeja ini? Tidak, tuan, sudah koyak dhulu. <sup>2</sup> Tuan sudah bayer? Blum. <sup>3</sup> Orang itu tahu jahit-kah? Tidak, dia ta'tahu. <sup>4</sup> Angkau mau makan? Blum. <sup>5</sup> Tuan mau bli apa-apa? Ta'mau. <sup>6</sup> Angkau tahu nama pokok ini? Ta'tahu. <sup>7</sup> Mau jual kuching ini? Mana boleh. <sup>8</sup> Ini tuan punya anjing? Bukan. <sup>9</sup> Dia tutop pintu pagar spaya jangan orang masuk. <sup>10</sup> Tiada-kah ikan di dalam kolam? <sup>11</sup> Bukan-kah angkau punya kipas ini? <sup>12</sup> Sudah angkau makan-kah blum? <sup>13</sup> Tuan punya rumah sudah sewa-kah? Blum. <sup>14</sup> Suroh kuki jangan bli itek ini hari.

## EXERCISE XIII.

<sup>1</sup> Smoa limau manis sudah habis rosak. <sup>2</sup> Garam dan lada hampir habis. <sup>3</sup> Minyak tanah sudah habis-kah blum? <sup>4</sup> Tuan sudah habis tulis surat itu? <sup>5</sup> Budak yang nakal patut kna pukol. <sup>6</sup> Dia kna banyak rugi oleh main judi. <sup>7</sup> Bukan-nya orang kaya sahaja yang kna churi. <sup>8</sup> Dia kna dnda satu riggit sbab lambat datang. <sup>9</sup> Sahya sudah bri tahu spaya jangan ia kna tipu. <sup>10</sup> Suroh orang jaga jangan bri orang masuk. <sup>11</sup> Sahya tntu lupa kalau tuan tiada bri ingat.



## EXERCISE XIV.

<sup>1</sup> Suroh dia gosok mangkok dan piring. <sup>2</sup> Bayak prahu yang kehil-kehil sudah karam. <sup>3</sup> Minta budak-budak itu datang k-mari. <sup>4</sup> Orang itu sudah bli terlalu banyak rumah yang bsar-bsar. <sup>5</sup> Mata-mata itu smoa-nya datang sini deri Pulau Pinang. <sup>6</sup> Brapa ekor babi lu plihara? <sup>7</sup> Suroh kuki masak tlor dua biji. <sup>8</sup> Pergi bli papan dua tiga kping. <sup>9</sup> Tuan sudah bli rumah brapa pintu di jalan itu? <sup>10</sup> Brapa hlai baju tuan taroh dalam pti itu. <sup>11</sup> Orang itu ada pakai baju dua lapis bila ia kna tangkap oleh mata-mata. <sup>12</sup> Minta tukang roti bawa lima biji besok pagi.

## EXERCISE XV.

<sup>1</sup> Kanak-kanak ini jantan-kah atau prempuan? <sup>2</sup> S'ekor kuda btina sudah lari blum tangkap. <sup>3</sup> Gunting ini lagi tajam. <sup>4</sup> Jarom ini lagi halus. <sup>5</sup> Kain yang sahya sudah bli dhulu itu lbelh tbal deri-pada ini. <sup>6</sup> Roda ini makin lama makin longgar. <sup>7</sup> Daging ini kurang panas. <sup>8</sup> Chabai lbelh pdas deri-pada lada hitam. <sup>9</sup> Daging mana yang terlbh lmbot. <sup>10</sup> Ia-lah budak yang terlbh rajin dalam skola ini. <sup>11</sup> Baju itu sama burok sperti yang lain. <sup>12</sup> Rumah-nya di dalam ladaug yang amat luas.

## EXERCISE XVI.

<sup>1</sup> Lmbu btina itu banyak lmbah ta'boleh ia berdiri. <sup>2</sup> Lnsa kapal api itu mau blayer. <sup>3</sup> Budak-budak smoa-nya masok skola apabila locheng berbunyi. <sup>4</sup> Jikalau orang lagi bkerja, suroh dia berhenti. <sup>5</sup> Knapa angkau blum sdiakan tmpat tidor? <sup>6</sup> Gantongkan baju dan shuar sahya. <sup>7</sup> Ada bergantong di situ. <sup>8</sup> Jagan buangkan kasut itu, lbelh baik brikan k-pada orang miskin itu. <sup>9</sup> Patut anak-anak hormatkan orang tua-nya. <sup>10</sup> Suroh dia kunchikan pintu pagar. <sup>11</sup> Panggil orang yang berjual buah itu, suroh dia isikan bakul ini.

## EXERCISE XVII.

<sup>1</sup> Jaga baik-baik jagan padam plita itu. <sup>2</sup> Apabila saudara-mu datang, minta dia buka pti ini. <sup>3</sup> Apabila ia mngrar khabar itu, terlalu susah-hati-nya. <sup>4</sup> Tuan itu pandai mgarang surat. <sup>5</sup> Sahya sudah datang mlihat negri. <sup>6</sup> Patut anak-anak mnurut prentah mak-bapa-nya. <sup>7</sup> Bodoh-lah orang mmbri jawab kalau blum mngerti soal-nya. <sup>8</sup> Apabila ia pergi k-Klang, bharn ia mlihat kreta api. <sup>9</sup> Ia lndak nyukakan hati raja. <sup>10</sup> Binatang itu smoa-nya datang k-sana mnchari rumput yang baik itu.

## EXERCISE XVIII.

<sup>1</sup> Di-dukong-nya anak raja itu. <sup>2</sup> Oleh maharaja di-tikam-nya akan dia dgan kris. <sup>3</sup> Di-suroh bginda isi dgan sagu. <sup>4</sup> Maka di-sambot oleh butara, di-brikan k-pada khatib, maka di-bacha



oleh khatib. <sup>5</sup> K-s-puloh jari-nya di-buboh-nya s-puloh bntok chin-chin. <sup>6</sup> Tlah di-lihat oleh China, di-turut-nya. <sup>7</sup> Di-suroh-nya kupas nbi itu. <sup>8</sup> Bukit itu di-shot orang Bukit China. <sup>9</sup> Oleh Sultan Mansur Shah di-bri bginda ayer basoh kaki; maka oleh raja China ayer basoh kaki itu di-minum dan di-mandikan. <sup>10</sup> Tiada terhitong banyak-nya. <sup>11</sup> Dengan takdir Allah istana itu pun terbakar.

## EXERCISE XIX.

<sup>1</sup> Orang Indrapura pada masa itu tiada berraja. <sup>2</sup> Rumah itu beralas batu. <sup>3</sup> Kapal bertiang tiga. <sup>4</sup> Binatang berkaki empat. <sup>5</sup> Budak-budak itu bermain-main di dalam taman. <sup>6</sup> Tuan yang datang itu tiada bermisai. <sup>7</sup> Raja itu tiada beranak laki-laki. <sup>8</sup> Di-lihat-nya anak itu berlari-lari di hadapan bginda. <sup>9</sup> Barang k-mana ia pergi bersama-sama juga dengan Tun Manda. <sup>10</sup> Sgala burung di dalam taman itu berbunyi, berbagai-bagai bunyi-nya. <sup>11</sup> Aigin bertiop terlalu kras. <sup>12</sup> Berpgang dua-dua tangan-nya. <sup>13</sup> Orang itu bersru-srn deri kapal. <sup>14</sup> Pagar istana di-perbuat-nya kota.

## EXERCISE XX.

<sup>1</sup> Sbab tiada pneharian ia mnjadi pnehuri dan pmbunoh. <sup>2</sup> Prempuan itu-lah istri pghulu. <sup>3</sup> Pyakit itu ta'boleh di-obatkan. <sup>4</sup> Ia itu tempat perhimpunan prompak dan pnehuri dan pmbunoh. <sup>5</sup> Orang yang tiada mau trima pgajaran ta'boleh dapat pgtahuan. <sup>6</sup> Perkataan manis mnjadi pnawar akan marah orang. <sup>7</sup> Jikalan ada barang permintaan atau pgaduan patut di-bri tahu skarang. <sup>8</sup> Dalam ppraigan nyata-lah siapa-kah pnakot. <sup>9</sup> Perbuatan-nya tiada s-tuju dengan perjanjian-nya. <sup>10</sup> Pmbohong atau pminum tiada kperchaya'an.

## EXERCISE XXI.

<sup>1</sup> Kbodohan orang krap kali mndatangkan kbinasa'an-nya. <sup>2</sup> Jangan-lah angkau ingin akan kmulia'an kbsaran dunia ini. <sup>3</sup> Sbab ksalahan sendiri angkau mrasa kkuraigan. <sup>4</sup> Hendak-lah masing-masing mnchari kbajikan orang lain. <sup>5</sup> Surat kiriman itu bukan karangan-nya sendiri. <sup>6</sup> Perchuana orang mgadu jikalau tiada ktrangan. <sup>7</sup> Tiada patut pkerja'an itu di-bri k-pada orang yang bukan orang kperchaya'an. <sup>8</sup> Kdgaran-lah bahwa utusan kraja'an Siam itu datang. <sup>9</sup> Tanya-lah apa-kah kahandak-nya datang k-mari. <sup>10</sup> Pakaian mana tuan suroh jmor?

## EXERCISE XXII.

<sup>1</sup> Wah! terlalu skali bodoh orang ini. <sup>2</sup> Hei anak-ku, hendak-lah angkau banyak sabar. <sup>3</sup> Ktahui oleh tuan-ku, ya nabi Allah. <sup>4</sup> Apabila ia berguran sama muda-muda, kata-nya, Cheh! laksana



lawan-ku. <sup>5</sup> Cheh! ku sangka brani Sri Bija 'Diraja ini. <sup>6</sup> Hei! hei! lihat-lah anak hrimau itu! <sup>7</sup> Di-suroh-nya panggil kedua orang yang berdiri di luar itu. <sup>8</sup> Rumah tempat tuan tinggal. <sup>9</sup> Orang ini-lah yang luka tangan-nya. <sup>10</sup> Rbah-lah gajah yang di atas-nya ia dudok.

## EXERCISE XXIII.

<sup>1</sup> S-tlah Sultan mnagar bndahara sargat sakit, maka bginda pun datang. <sup>2</sup> Tlah dmikian fikir-nya, maka ia pun berbalek k-rumah-nya lalu naik tangga. <sup>3</sup> Deri-pada ia hamba Mlayu tiada mau derliaka, maka dmikian laku-nya. <sup>4</sup> Hndak-lah jangan kamu lupa'i, spaya kbsaran dunia akhirat kamu peroleh. <sup>5</sup> Tiada siapa mnëgur dia, kerna ia orang bsar. <sup>6</sup> Pti itu smoa-nya di-tuangi-nya timah, spaya jangan dapat di-buka orang lagi. <sup>7</sup> Jikalau datang pada-mu dua pkerja'an, maka dhulukan oleh-mu pkerja'an Allah, tinggalkan pkerja'an dunia. <sup>8</sup> Jikalau hndak di-bunuh-nya, pada masa itu dapat. <sup>9</sup> Bgimana 'adat raja-raja yang bsar-bsar, dmikian-lah di-perbuat orang. <sup>10</sup> Suggoh pun dmikian, tiada juga ia mau pergi k-sana. <sup>11</sup> Apa kahandak-mu pinta-lah pada kita; jikalau apa skali pun tiada kita tahani. <sup>12</sup> Bbrapa di-pasang orang priok api, tiada di-hisabkan oleh gajah itu.

## EXERCISE XXIV.

<sup>1</sup> Ada orang berdiri di tbing mnantikan sampan datang. <sup>2</sup> Smoa orang banyak mnantikan bndahara makan. <sup>3</sup> Dia minta paku yang tertinggal sini klmari. <sup>4</sup> Di-pinjami-nya kuda itu akan anak-nya. <sup>5</sup> Darah banyak tumpah k-bumi. <sup>6</sup> Baraig-siapa bertmu dgan dia di-suroh-nya berbalek. <sup>7</sup> Jangan tm'a akan herta orang. <sup>8</sup> Jikalau orang mndapat herta orang, jika tiada di-pulangkan pada yang ampunya, di-suroh bginda kodong tangan-nya. <sup>9</sup> Tiada s'orang pun perchaya akan orang yang minum mabok. <sup>10</sup> Ia berbantah dgan mntua-nya. <sup>11</sup> Jangan kamu perchaya akan prempuan tua masok k-rumah-mu. <sup>12</sup> Kaseh-kah tuan-hamba akan hamba?

## EXERCISE XXV.

<sup>1</sup> Jalan mana yang baik? <sup>2</sup> Mana suka. <sup>3</sup> Tuan punya ipar datang khabar-nya. <sup>4</sup> Ribot mau turun rupa-nya. <sup>5</sup> Sila dudok di atas bangku ini. <sup>6</sup> Gila orang ini rupa-nya. <sup>7</sup> Choba bawa meja ini k-dalam bilek sblah. <sup>8</sup> Tuan minta kopi. <sup>9</sup> Brapa panjang balak ini agak-nya. <sup>10</sup> Pada masa itu bharu-lah ia melihat akan istri-nya. <sup>11</sup> Bharu s-malam sahya mnagar tuan sakit. <sup>12</sup> Ini hari juga sahya mau blayer. <sup>13</sup> Tuan suka makan buah nangka? <sup>14</sup> Suka juga. <sup>15</sup> Bbrapa orang Malaka itu mati dan luka, tiada ia mau undor.















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