

A Manual of the Malay Language

William Edward Maxwell

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A MANUAL
OF THE
MALAY LANGUAGE.

WITH

An Introductory Sketch of the
Sanskrit Element in Malay.

BY

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Je n'en refuis aucune de phrases qui s'usent emmy les rues;
ceux qui veulent combattre l'usage par la grammaire se mocquent.

Montaigne.

PREFACE.

THE language which I have endeavoured to illustrate in the following pages is the Malay of the British Settlements in the Straits of Malacca, some knowledge of which I have had the opportunity of acquiring during sixteen years' service in Penang, Province Wellesley, Malacca, Singapore, and Perak.

Dialectical peculiarities are so abundant in Malay that it is impossible to teach the colloquial language of the people without imparting to the lesson the distinct marks of a particular locality. In parts of India it is said proverbially that in every twelve *kos* there is a variation in the language,¹ and very much the same might be said of the Malay Peninsula and adjacent islands. The construction of the language and the general body of words remain, of course, the same, but in every state or subdivision of a state there are peculiar words and expressions and variations of accent and pronunciation which belong distinctively to it. Words common in one district sound strangely in another, or, it may be, they convey different meanings in the two places. Even words of such constant occurrence as the personal pronouns "I" and "you" vary according to locality. The Kedah accent is easily distinguished from that of Patani, and that again from the speech of Trengganu and Pahang. Certain expressions common in Penang are almost unintelligible in Malacca and Singapore, and *vice versâ*. In Perak it is not difficult to say whether a man comes from the upper or lower reaches of the river, by merely noting particular words in his conversation. Even individual villages and districts have their peculiar twang or their tricks of expression not found elsewhere. In Java, Sumatra, and other islands eastward in which Malay is spoken, the pronunciation and character of the language are much influenced by the other languages current there. Malay is only spoken in perfection in places where the natives speak no other tongue.

Native pedantry has endeavoured to classify various styles of speaking, as the court style (*bahasa dalam*), the well-bred style (*bahasa*

bangsawan), the trader's language (*bahasa dagang*), and the mixed language (*bahasa kachau-kan*), but all that can be correctly said is, that a limited number of words are used exclusively in intercourse with royal personages; that persons of good birth and education, in the Eastern Archipelago, as elsewhere, select their expressions more carefully than the lower classes; and that the vocabulary of commerce does not trouble itself with the graces of style and the copious use of Arabic words which commend themselves to native writers.

The written language is more stilted and less terse and idiomatic than the colloquial dialect; and even where pure Malay is employed, the influence of Arabic compositions is very marked. Whole sentences, sometimes, though clothed in excellent Malay, are unacknowledged translations of Arabic phrases. This may be verified by any one well acquainted with Malay literary compositions who will look into a really good translation of an Arabic work; for instance, Lane's translation of the "Thousand and One Nights." The Malay speaks much better than he writes, and has at his command quantities of words which never find their way into his literature, and, therefore, but rarely into dictionaries compiled by Europeans.

The spelling of Malay words in the native character is hardly yet fixed, though the Perso-Arabic alphabet has been in use since the thirteenth century; and those follow but a vain shadow who seek to prescribe exact modes of spelling words regarding which even native authorities are not agreed, and of which the pronunciation may vary according to locality. The experience of Crawfurd sufficiently proves this; there are words in his dictionary which are transliterated in as many as four different ways.

Two classes of works in his own language have hitherto been at the service of the English student of Malay—grammars, more or less scientifically arranged, and vocabularies and books of dialogues, which presuppose some knowledge of grammatical construction.

The Malay Grammar of Marsden is an admirable work, of unquestionable utility to the advanced student; but it contains more than the beginner wants to know. Crawfurd's Malay Grammar, too, is hardly a work to put into the hands of a beginner.

Mere vocabularies, on the other hand, teach nothing but words and sentences, and throw no light upon forms of construction.

It has been my aim to supply a work which will be at once an elementary grammar and a compendium of words and sentences, which will teach the colloquial dialect and yet explain grammatical rules; and for this I have taken as my model the Hindustani Manual of the late Professor Forbes.

The language is not ennobled by having been the speech of men who have made their mark in the world's history. The islands of Indonesia have never startled the Eastern world with an Akbar, or charmed it with a Hafiz or a Chand. Receptivity, not originality, is the characteristic of the Malay races. But the importance of Malay, when the traveller heads eastward from the Bay of Bengal, has been recognised by Europeans since the sixteenth century, when Magellan's Malay interpreter was found to be understood from one end of the Archipelago to the other. It is the strong and growing language of an interesting people, and (in the words of a recent writer on Eastern languages) "for Malay, as for Hindustani, a magnificent future may be anticipated among the great speech-media of Asia and of the world. They manifest that capacity for the absorption and assimilation of foreign elements which we recognise as making English the greatest vernacular that the world has ever seen." 2

W. E. M.

THE RESIDENCY, LARUT, PERAK,

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1. Beames, Comparative Grammar of the Aryan Languages, p. 101.
2. Cust, Modern Languages of the East Indies, 150.

INTRODUCTION.

THE interest of Englishmen in the Malay language began with the early ventures of the East India Company in the Far East, in the first years of the seventeenth century. It was the language of commerce everywhere east of the Bay of Bengal, and our earliest adventurers found it spoken at the trading ports which they visited. The Portuguese had preceded them by a century, and the Dutch had been a little earlier in the same field. Our countrymen seem to have been indebted to the latter for their first Malay vocabulary. The minutes of the East India Company record how, on the 22d January 1614, "a book of dialogues, heretofore translated into Latin by the Hollanders, and printed with the Malacca tongue, Mr. Hakluyt having now turned the Latin into English, and supposed very fit for the factors to learn, was ordered to be printed before the departure of the ships."¹

At present the use of Malay, as far as Englishmen are concerned, is chiefly confined to the officers of the Colonial Government in the British possessions in the Straits of Malacca and in the native states adjoining them, and to other residents in those parts, and in the Dutch settlements in the East. To these may be added the English communities of Labuan and Sarawak, and merchants, traders, and seamen all over the Eastern Archipelago. The limited extent of our Malay possessions, when they are compared with the magnificent islands which make up Netherlands India, excuse us, no doubt, for the secondary place which we occupy in all researches connected with the language and literature of the Malays. To the Dutch their colonies in the Eastern seas are what our Indian Empire is to us; and with them the study of Malay, Javanese, Kawi, &c., takes the place of Persian, Hindustani, Tamil, Sanskrit, &c., which occupy our civilians in India. The extent and value of Dutch works on Malay subjects is, however, but little known to Englishmen in the East, owing to their general ignorance of the Dutch language. It is not too much to say that any one aiming at a thorough knowledge of the language,

literature, and history of the Malay people should commence his task by learning Dutch.

Malay is the language not of a nation, but of tribes and communities widely scattered in the East, and is probably spoken with greatest purity in the states of Kedah and Perak, on the west coast of the Malay Peninsula. It is spoken in all the states of the Peninsula, in Sumatra, Sunda, Java, Borneo, Celebes, Flores, Timor, and Timor Laut, the Moluccas, and the Philippines. Traces of it are found among the numerous Polynesian dialects, and in the language of the islanders of Formosa. Siam proper has a large Malay population, descendants mainly of captives taken in war, and the language is therefore in use there in places; it is found also here and there on the coasts and rivers of Anam and Cochin-China. No other language of the Eastern Archipelago is understood over such an extensive area, and it is the common means of communication between the numerous tribes and races of the Malay family whose languages and dialects differ.

Logan supposes that the earliest inhabitants of the Archipelago were tribes of Africo-Indian origin, who peopled the Eastern islands as well as the more accessible portions of the Continent, descendants of whom he recognises in the negro and quasi-negro tribes that are still preserved in some of the mountains of the Malay Peninsula, Siam, and Anam. To these succeeded immigrant tribes from Mid-Asia, by way of the Irawadi, whom Logan designates by the term of the Tibeto-Anam family, all the races and languages from Tibet to Anam being included under it. "By a long-continued influx this family spread itself over the Peninsula, Sumatra, Java, Borneo, and Celebes; but its farther progress over the many islands to the north and east appears to have been checked by the older races. It was probably only by slow steps and by settling at many points that it gained a firm footing even in the western islands, and a long period must have elapsed before its tribes became so populous and spread so far into the interior as to enable them to absorb and destroy the earlier occupants."² The variety which exists among the languages and dialects in the region affected by these movements is thus accounted for by Logan:— "The languages imported by the Tibeto-Anamese settlers differed as did those of the natives, and the combinations

formed in different places from the contact of the two families varied in the proportions of each which entered into them. But the structures of the native tongues had strong affinities amongst themselves, and predominated in all these new combinations."

The idea presented by this sketch of the origin of the aboriginal Malay language is that of a mixed dialect, borrowing something from the Tibeto-Anam languages (the influence of which would be more apparent in the western settlements), and gradually approaching the Africo-Indian forms farther east. "Lastly," Logan supposes, "a later Indian influence, belonging to a far more advanced civilisation, flowed in a great stream into the Western Archipelago, and cut off that of the Irawadi, before its linguistic operation had made much progress."5 It is to this epoch that we must ascribe the introduction of the Sanskrit element into the Malay language.

Malay is mainly dissyllabic, but there are not wanting evidences of a former monosyllabic tendency. The syllable *bu*, *bun*, or *bung*, for instance, occurs in a considerable number of words conveying an idea of roundness:—

<i>Bu-lan</i>	the moon.
<i>Bu-lat</i>	round.
<i>Bu-ah</i>	fruit.
<i>Bu-yong</i>	a jar.
<i>Bu-tir</i>	a grain, globule.
<i>Bu-sar</i>	an arch.
<i>Bu-kit</i>	a hill.
<i>Bu-sut</i>	an anthill.
<i>Bun-tar</i>	round.
<i>Bun-ting</i>	pregnant.
<i>Bun-chit</i>	pot-bellied.
<i>Bun-tut.</i>	the buttocks.

- Bun-toh* a numeral affix implying rotundity (cf. *lún*, Burmese), used with such words as *chin-chin*, a ring; and *kail*, a fishhook.
- Bung-kok* hump-backed.
- Bung-kus* a bundle.

Many others might be cited.⁶

Another characteristic list of words might be made, compounded with the monosyllable *tang* (which in Sakai and Semang means "hand"), and conveying an idea of seizing or holding.

- Tang-an* the hand.
- Tang-kap* to seize.
- Tang-kei* a stalk.
- Tang-gong* to support.
- Tang-gal* to drop off (having left hold).
- Tong-kat* a walking-stick, &c.

The history of the Malay people is to be discovered in the language itself, for no authentic records of pre-Muhammadan times exist. Just as an insight into the early history of our own nation may be obtained by analysing the component parts of the English tongue, and assigning to each of the languages which have contributed to make it what it is their due proportion of influence, so, by resolving the Malay language into its separate elements, of which native, Sanskrit, and Arabic are the chief, and by examining the words contributed by each, it is possible to follow with some approach to historical accuracy the successive advances which the Malay people have made on the path of civilisation.

The aboriginal dialect, prior to the admixture of Sanskrit, must have been but the poor vocabulary of men hardly raised above savage life. The purely native element in Malay furnishes all the necessary terms to express the physical objects surrounding men leading a primitive

life in the forest, and all that has to do with their food, dwellings, agriculture, fishing, hunting, and domestic affairs.

The use of a Sanskrit word for “plough” seems to record a revolution in agriculture. The primitive cultivation of the Malays was carried on by clearing and burning the hill-sides (a system still largely adopted in native states where land is plentiful and timber valueless), and the cultivation of the wet ricefields of the plains, which necessitates the use of the plough, would thus seem to have been resorted to only after the arrival of the Hindus.

As soon as the analysis reaches moral ideas, or objects requiring some advance in civilisation, it is found that they are expressed by words of foreign origin. These are, for the most part, Sanskrit or Arabic. The latter require no notice here, for they are of comparatively recent introduction. For the most part, they consist of terms incidental to the ethical and religious teaching of the Muhammadans. The Arabic element in Malay is not accurately determinable, for new expressions are constantly being introduced.

A sketch of the Sanskrit element in Malay is all that there is space for here.

A careful classification of the principal Sanskrit words which are found in Malay helps to indicate what must have been the condition of society when the Aryan came into contact with the islanders of Sumatra. It shows, independently of other proof, that Hindu colonisation must have gradually introduced the Malay races to institutions, ideas, pursuits, and wants to which they had hitherto been strangers. Many of the incidents of commerce, most of the metals and precious stones, the pomp and ceremony of royalty, and the use of the elephant, are shown, by the Sanskrit nomenclature employed in describing them, to be of Hindu importation. From this it is not difficult to infer the primitive condition of a people to whom all these things were unknown. So, the Sanskrit names of many weapons indicate a period when the rude weapons of savage Malay tribes—blowpipes, spears, &c.—were supplemented by arms of a more formidable character, for which they were indebted to India. Other groups of words show, independently of other proof, that the Hindu religion was successfully planted among the Malays and

flourished for a time, and that the monarchical form of government was introduced in Malay countries by Hindu settlers and rulers.

The word “rulers” is used advisedly, for the theory of Marsden as to the manner of the introduction of Hinduism seems to possess greater claims to general acceptance than that advocated by certain other writers, notably Leyden and Crawfurd. Crawfurd asserted that the Sanskrit words adopted in Malay came originally through the Hindu priesthood, and that the priests through whom this was effected belonged to the Telugu race, this, in his opinion, being the people who, commencing by trading with the Malays, proceeded to partial settlement in their country, and ended by converting them to Hinduism and introducing the language and literature of the Hindus. He entirely discountenances the idea that Sanskrit could have been introduced by a people of whom it was the vernacular language.⁷ He admits, however, that in Southern India Sanskrit was itself a foreign tongue; that Sanskrit has found its way into Javanese and Malay in a state of comparative purity, and not intermixed with Telugu; and that there is no trace whatever of any extensive settlement of the Telugus in the Malay Archipelago.

Marsden’s contention, on the other hand, points to Gujarat as the quarter from which Hindu civilisation penetrated to the far East, and to conquest as the mode in which the way was cleared for its introduction.⁸

Before proceeding to classify some of the Sanskrit words which are found in Malay, and to deduce any theories from their presence, it is necessary, in order to avoid misconception, to notice several difficulties which cannot be overlooked.

In the first place, it is not meant to be asserted that the Malays have obtained all the words enumerated further on direct from the people of India. All theories founded upon the presence of Sanskrit words in Malay must apply with equal force to Javanese, which contains a larger proportion of Sanskrit words than Malay. “Sanskrit words are found in greatest purity in the Javanese, and next to it in the Malay, their corruption increasing as we recede from Java and Sumatra.”⁹ It may be assumed, therefore, that in addition to the influence which Hinduism exerted among the Malays of Sumatra by means of direct intercourse with India, there was also a second source from which

the Malays derived a great portion of their Hindu nomenclature, namely, the ancient Hindu kingdoms of Java.¹⁰

These remarks may be illustrated by reference to the fourth column of the lists of words which follow.

Again, some of the Sanskrit words in the following lists are synonyms merely, there being native or Arabic words, or both, in common use to express the same object.

In some instances, too, the words quoted are not often heard in the colloquial dialect, but occur in books to which in many cases they have been transplanted from Javanese romances.

All these circumstances seriously modify the possibility of drawing general conclusions from an analysis of the body of Sanskrit vocables found in Malay. The questions to be decided seem to be (1) whether it is possible that such a mass of terms for common objects (for they are by no means confined to words incident to the Hindu religion) could have been imported into Malay by any means except by oral communication with a Sanskrit-speaking people; (2) supposing that this could have been effected through some later Indian dialect, itself largely tinged with Sanskrit (as the Latin words in English came to us with the Norman speech), what dialect was this? Telugu, as Crawford thinks, Gujarati, to which Marsden inclines, or what?

It is in order to contribute to the settlement of such questions as these that a classification of some of the Sanskrit terms in Malay has been attempted in this Introduction.¹¹ It is hoped that the subject may attract the attention of those more competent to deal with it, and that the researches of Sanskrit scholars may facilitate a decision which there is no pretension to pronounce here.

The centre of Hindu influence in Malay states would seem to have been the court. From the governing classes the use of Sanskrit expressions would gradually spread among the people. To this day there are certain Sanskrit words which are applied to royalty alone, there being native equivalents when the non-privileged classes are intended. The words *putra* and *putrî* afford an instance in point. Meaning simply "son" and "daughter" in Sanskrit, they have, from the fact of Sanskrit nomenclature having been affected at Malay

courts, come to mean “prince” and “princess,” and are applied only to the sons and daughters of rajas.

At the chief seats of Hindu government, there must have been Brahmans conversant with the sacred writings, whose teaching would gradually be the means of introducing a taste for Hindu learning and literature. *Bacha*, to read (from *bach*, to speak), is Sanskrit, but *tulis*, to write, is a native word,¹² and *surat*, a writing, is Arabic. Language, therefore, in this instance does not throw much light on the progress made by the Malays in the art of writing in the pre-Muhammadan stage of their history. Rock-inscriptions found in Province Wellesley and Singapore prove, however, that at some remote period an ancient Indian character was known on the Peninsula,¹³ though it was probably confined to religious purposes.

Crawford, writing in 1852, stated that Malay can be written or spoken without the least difficulty, without a word of Sanskrit or Arabic, and described the foreign elements in Malay as “extrinsic and unessential.” But several words of the first necessity are Sanskrit. It would be difficult to speak Malay intelligibly, while avoiding the use of the relative pronouns *yang* (Sansk. *yas*, *ya*, *yat*, who, which) and *mana* (Sansk. *mâna*, measure), or of the common auxiliary *sudah* (Sansk. *çuddha*,¹⁵ pure, acquitted), which denotes the past tense. A long list might be made of common words not included in any of the following groups, which are almost pure Sanskrit, such as *bawa*, to bring (*vaha*, bearing, carrying); *kata*, to say (*kath*, to tell, talk); *biasa*, accustomed (*abhyâsa*, reflection); *langkah*, to step, stride (*langh*, to stride over); *kelahi*, to fight (*kalaha*, quarrel); and *niala*, to blaze, to burn (*jval*). Nor is the influence of Sanskrit in Malay confined to words which have been adopted in comparative purity. An extension of the sphere of research reveals whole groups of Malay words which seem to be formed from some Sanskrit root, and to retain to some extent its signification. Thus the Sanskrit root *ju* (to push on, impel) may perhaps be detected in such words as *juwang*, to rush against; *jungur*, prominent, a beak; *jungang*, prominent (of teeth); *juring*, sharp, pointed; *jurus*, to pull, course, direction; *juluk*, to thrust upwards; *julir*, a kind of harpoon; *julur*, to wag, to wriggle; &c.

Ap is a common termination of Malay words, e.g., *tangkap*, to seize; *chakap*, to speak; *silap*, to mistake, &c. The presence of the Sanskrit root *âp* (to attain, obtain) is not indeed to be assumed in every case, but it is difficult to resist the conviction that it does form a part of many Malay derivations. *Dapat*, to obtain; *rapat*, to approach; *asap*, smoke (cf. *vyâpta*); *awap*, steam; *tangkap*, to seize, grasp; *alap* (Jav.), to take; are instances which, among others, might be cited.

Gal (Sansk., to drop, to distil, percolate, to fall) is another root which seems to enter into the composition of Malay words, e.g., *tanggal*, to fall off, to drop out; *tinggal*, to leave, forsake; *tunggal*, solitary; *panggal*, to chop off, a portion chopped off. Compare also *gali*, to dig; *tenggalam*, to sink; *tugal*, to sow rice by putting seeds into holes made with a sharp stick; *galah*, a pole; *gala-gala*, pitch.

If it be correct to assign a Sanskrit origin to all or any of these words, they belong to a much earlier epoch than the comparatively pure Sanskrit words, the importation of which into Malay is the subject now under discussion.

The presence of Sanskrit words in the Malay language was first remarked by Sir William Jones,¹⁶ and the subject received more attention at the hands of Marsden, who gives a short list of fifteen words, "taken, with little pains in the selection, from a Malayan dictionary."¹⁷ Many of the Sanskrit words are, as Marsden observes, "such as the progress of civilisation must soon have rendered necessary, being frequently expressive of the feelings of the mind, or denoting those ordinary modes of thought which result from the social habits of mankind, or from the evils that tend to interrupt them." This assertion might have been put in more forcible terms had it occurred to the author to include not only words expressive of thought and feelings, but even some signifying natural objects, though doubtless most of these are expressed by aboriginal words. *Hari*, day, is clearly identical with the Sanskrit *hari*, "the sun," which is also used as a name of Vishnu or Krishna. *Mata-hari*, the sun (Malay), is thus "the eye of Hari," and is a compound formed of the native word *mata* and the Sanskrit *hari*. *Halilintar*, a thunderbolt, seems to be compounded similarly of *hari* and *lontar* (to hurl), "hurled by Hari." Here the *r* has been softened into *l*. The Sanskrit *kapala* has almost entirely superseded the use of the old native word

ulu or *hulu*, the head; the latter, however, is found in composition with a Sanskrit word in the substantive *hulubalang*, a war-chief, from *hulu*, head, and *bala*, an army.

The extent to which the Malays are indebted to Sanskrit for words to express the human body and members is shown in the following list:—

English.	Malay.	Sanskrit.	Other Languages ¹⁸
The body	salîra	çarîra	J. <i>sarira</i> ; Bat. <i>sorira</i> .
Limb, member, body	anggûta	angga	J. <i>ongga</i> .
Form, appearance	rûpa	rûpa	J., S., Bat., Mak., and Bu. <i>rupa</i> .
Joint	sendi	saṃdhi	S. <i>sandi</i> ; D. <i>sandik</i> , bound; Tag. and Bis. <i>sandig</i> , unite.
Head	kapâla	kapâla (the skull)	J., S., D., Mak. <i>kapala</i> , chief; Bat. <i>kapala</i> , thick.
Tongue	lîdah	lih (to lick), lîdha (licked)	J. <i>lidah</i> ; Bat. <i>dila</i> ; Mak. and Bu. <i>lila</i> ; D. <i>jela</i> ; Tag. and Bis. <i>dila</i> .
Pulse	nâdî	nâdî (artery, vein, intestine)	
Shoulder	bâhû	bâhu (the arm)	J. <i>bahu</i> ; S. and D. <i>baha</i> .
Hair of the body	rôma	roman	
Foot	pâda	pâda	Kw. <i>pada</i> .

Time and its division and measurement have supplied a number of Sanskrit terms to the Malay language, most of which are so necessary in everyday life that it is difficult to conceive the poverty

of a dialect which contained no words to express them. The following list contains the greater number of them:—

English.	Malay.	Sanskrit.	Other Languages.
Time	kâla, kâli	kâla	J. and S. <i>kala</i> .
When	tatkâla	tad (this) kâla	
Time, period	katika	ghatikâ (a division of time)	Bat. <i>katika</i> ; D. <i>katika</i> .
Time, period, hour	dewâsa	divasa (a day)	J. <i>diwasa</i> , adult; Mak. <i>rewusa</i> .
Just now	tâdî	tad (this, that)	S. <i>tadi</i> .
Day	hârî	hari (the sun)	J. and B. <i>hari</i> .
Day	dîna	dina	J. <i>dina</i> .
Dawn	dînahârî	from dina and hari	
Evening, sunset	senja, or senja- kala	saṃdhyâ (twilight)	Bat. <i>sonja</i> ; J. <i>chandik-kala</i> , evg. twilight.
Always	santîasa	nityaças	J. <i>nityasa</i> .
Old, former	sadîa		
Former time	sadîa-kâla	sâdhya (from sâdh, to finish, accomplish)	
Continually	sada-kâla	sâda (perishing)	
Time (when)	bîla	velâ	
Time, season, period	mâsa	mâsa (month)	J. and S. <i>mangsa</i> ; Tag. <i>masa</i> .

Another group of Sanskrit words found in Malay is that comprising articles of commerce, weights and measures, &c. Their presence suffices without other evidence to show that for their knowledge of the commercial value of many products the East Indian islanders

were indebted to traders from Hindustan, who, indeed, probably introduced not only the names of, but the use of, their weights and measures. *Buah pala*, the Malay phrase for the “nutmeg,” is in strictness a pleonasm, for *phala* signifies “fruit” in Sanskrit, as *buah* does in Malay.

TERMS OF COMMERCE.

English.	Malay.	Sanskrit.	Other Languages.
Nutmeg	pâla	phala (fruit)	J. and S. <i>pala</i> .
Clove	lawang	lavaṅga	
Eagle-wood	gâhârû	aguru	J., S., and Mak. <i>garu</i> ; D. <i>garo</i> , perfume.
Camphor	kâpur, kâpur bârus	karpûra	J., S., and D. <i>kapur-barus</i> ; Mak. <i>kaporo barusu</i>
Sandalwood	chandâna	chandana	J. and S. <i>chendana</i> ; Tag. and Bis. <i>sandana</i>
Musk	kastûrî	kastûrî	J. and S. <i>kasturi</i> ; Mak. <i>kasaturi</i> ; Tag. and Bis. <i>kastoli</i> .
Charcoal	ârang	aṅgâra	J. and S. <i>areng</i> ; S. <i>arang</i> ; Bat. <i>agong</i> ; D. <i>aring</i> ; Tag. and Bis. <i>oling</i> .
Sugar	gûla	guḍa (molasses)	J., S., and D. <i>gula</i> ; Mak. <i>golla</i> .
Saltpetre	sandâwa	saindhava (rocksalt)	J. <i>sendawa</i> ; S. <i>chindawa</i> .
Silk	sûtra	sûtra (thread, fibre)	J. and S. <i>sutra</i> ; Bat. <i>suntora</i> ; Mak. and Bu. <i>sutara</i> ; Tag. <i>sutla</i> .

Cotton	kâpas	karpâsa	J., S., and D. <i>kapas</i> Bat. <i>hapas</i> ; Mak. <i>kapasa</i> ; Bis. <i>gapas</i> .
Gunny-bag	gônî	goṇi	S. <i>goné</i>
Price	harga	argha	S. and Bat. <i>harga</i> ; J. and D. <i>rega</i> ; Mak. <i>angga</i> ; Tag. and Bis. <i>halaga</i> .
Profit	lâba	lâbha	Kw., Bat., Mak., and D. <i>laba</i> ; Tag. and Bis. <i>laba</i> , increase, usury.
Scales for weighing	narâcha	nârâchî (a gold smith's scales)	Kw. <i>naracha</i> ; J. and S. <i>traju</i>
A bhar (native weight = 3 pikuls)	bâhâra	bhâra (a load, a weight)	Kw. and Mak. <i>bara</i> 100 millions: Bis. <i>bala</i> , to load on the back.
A cubit	hasta	hasta	J. and S. <i>asta</i> .
A number, figure	ângka	aṅka (a mark, a cipher)	J. <i>ongka</i> ; S., Mak., Bu., and D. <i>angka</i> .
Ten thousand	laksa	laksha (100,000)	J. <i>leksa</i> ; S., D., Tag. and Bis. <i>laksa</i> ; Bat. <i>loksa</i> ; Mak., <i>lassa</i> .
A million	jûta	ayuta (10,000)	J. and S. <i>yuta</i> .

Many of the metals and most of the precious stones are known to the Malays by their Sanskrit names, even those which are found in Malay countries.

English.	Malay.	Sanskrit.	Other Languages.
Gold	âmas, mas	mas (to mete, to measure)	J. <i>emas</i> ; S. <i>mas</i> ; Bat. <i>omas</i> ; D. <i>amas</i> ; Tag. and

Gold	kanchâna	kânychana	Bis. <i>amas</i> , gold, weight. Kw. and S. <i>kanchana</i> .
Copper	tambâga	tâmra	J. <i>tembaga</i> ; S. <i>tambaga</i> ; Bat. <i>tombaga</i> ; Mak. <i>tambaga</i> ; Tag. and Bis. <i>tumbaga</i> .
Tin	tîmah	tîvra	J., S., and D. <i>timah</i> ; Bat. <i>simbora</i> ; Mak. <i>timbera</i> ; Tag. and Bis. <i>tingga</i> .
Quicksilver	râsa	rasa	J., S., Mak., and D. <i>rasa</i> .
Pinchbeck	suwâsa	suvarchasa (brilliant)	J., S., Bat., and Mak. <i>suwasa</i> .
Glass	kâcha	kâcha	J., S., Mak., and Bu. <i>kacha</i> ; D. <i>kacha</i> ; and <i>kasa</i> ; Tag. <i>kasa</i> , blue and green stone.
Mica	âbrak ¹⁹	abhra (amber, talc)	
Crystal Jewel, precious stone	golega mânî	golaka (globule) mañi	J. <i>mani</i> .
Do.	mânikam	mañika	Kw. and S. <i>manikem</i> ; Mak. <i>manikang</i> .
Do.	kamâla	kamala (lotus)	Kw. <i>kuma'a</i> ; Bat. <i>humala</i> , snake-stone.
Sapphire	nîlam (nîla, blue)	nîla (blue)	J. and S. <i>nila</i> ; Mak. <i>nyila</i> , blue.
Opal	bidûri	vidûra (a	

Ruby	dalîma	mountain which produces lapis lazuli) dâlîma (pomegranate)	
Jewel, brilliant	mustîka	mushtika (goldsmith)	
Topaze	pusparâgam	pushparâga	
Pearl	mutia, mutiara	muktâ	
Jewel, precious stone	permâta	paramata (excellence)	Kw. <i>pramati</i> , a very beautiful object.
Jewels of five kinds	panchalôgam	panchaloha (five metals)	

The implements, utensils, instruments, &c., the names of which, if not the things themselves, the Malay races have borrowed from their Indian conquerors and rulers, are as follows:—

English.	Malay.	Sanskrit.	Other Languages.
A lock	kunchî	kunchikâ (a key)	J., S., and D. <i>kunchi</i> ; Bat. <i>hunsi</i> ; Mak. <i>konchi</i> .
A bell	ganta	ghaṇṭâ	J. and S. <i>genta</i> ; Bat. <i>gonta</i> ; D. <i>ganta</i> ; Mak. <i>garaganta</i> .
A water vessel	kindî	kuṇḍî	J. and S. <i>kendi</i> .
A net	jâla	jâla	J., S., Bat., Mak., and D. <i>jala</i> .
A box	petî	peṭî (basket, bag)	S. <i>peti</i> ; Mak. <i>patti</i> ; D. <i>pati</i> .
Name of a sword	chora	kshura (a razor)	
A plough	tanggâla	hala	Bat. <i>tinggala</i> ; Mak. <i>nangkala</i> .

Chess	châtur	chatur (four)	J. and S. <i>chatur</i> .
Dice	jûdî	dyûta (game at dice)	J. <i>judi</i> ; Bat. <i>juji</i> .
A saw	gargâjî	krakacha	J. <i>graji</i> ; S. <i>gergaji</i> ; Bat. and Mak. <i>garagaji</i> .
An awl	jâra	ârâ	J. and S. <i>jara</i> .
A coffin	karanda	karanda (basket)	Bat. <i>hurondo</i> .
Royal umbrella	chatrâ	chhattra	
Salver with a pedestal	charâna	charaṇa (a foot)	S. <i>charana</i> ; Bat. <i>sarano</i> ; D. <i>sarana</i> .
A wheel	jantrâ	yantra (an engine or machine)	J. <i>jontra</i> ; S. <i>jantra</i> .
Chariot	râta	ratha	J. <i>rata</i> .
Lyre, lute	kechâpî	kachchhapi	S. <i>kachapi</i> ; Bat. <i>husapi</i> ; D. <i>kasapi</i> .
Flute	bangsî	vançî	
Pipe, flute	mûri	muralî	

The terms of adulation common in India in the mouths of inferiors addressing superiors have no equivalents in Malay. It is noticeable, however, that some of the most ordinary Malay phrases of politeness are Sanskrit. *Tâbek* (J. and S. *tabé*; Bat. *santabi*; Mak. *tabeya*; D. *tabi*; Tag. and Bis. *tabi*; Tag. *santabi*, to show respect), which corresponds to the Indian *salaam* in communications between Europeans and Malays, 17 means properly “pardon,” and is derived from the Sanskrit *kshantavya*, excusable; *sîla*, to sit cross-legged²⁰ (the respectful attitude indoors), is the Sanskrit *çîl*, to meditate, to worship; and *sîla*, a Malay term of politeness, which in some respects answers to our “if you please,” but which also means “to invite,” has its origin in the Sanskrit word *çîla*, good conduct, moral practice. The same language, too, supplies a considerable number of words denoting family and relationship:—

English.	Malay.	Sanskrit.	Other Languages.
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Father	âyah	vayas (prime of life)	J. <i>ayah</i> , grandson; S. <i>aya</i> ; Mak. <i>aya</i> , mother.
Brother	sûdâra	sodarya	J. <i>saudara</i> .
Husband	swâmî	svâmin	
Wife	istrî	strî (a woman)	J. <i>estri</i> ; S. <i>istri</i> .
Virgin	ânak dâra	dâra (wife), adâra (unmarried)	Kw. <i>dara</i> ; J. <i>lara</i> ; Bat. <i>dara</i> ; Mak. <i>rara</i> ; S. <i>dara</i> , a young woman who has just got her first child.
Relationship	pangkat	pañkti (a line, row)	
Race	bangsa	vaṃça	J. <i>wongsa</i> ; S., Bat., and D. <i>bangsa</i> ; Mak. <i>bansa</i> .
Family	kulawarga	kula (family), varga (class)	J. <i>kulawarga</i> .
Do.	kulawangsa	vaṃça	

The few astronomical terms known to the Malays have been borrowed either from Sanskrit or Arabic, the former supplying the following:—

English.	Malay.	Sanskrit.	Other Languages.
Eclipse	grahana	grahaṇa	J. <i>grahana</i> .
Firmament	udara	adhara (lower)	
Celestial sphere	chakrawâla	chakra-vâla (horizon; a range of mountains supposed to encircle the earth and to be the limit of light and darkness)	

Atmosphere	bumantâra	cf. dyumantara (brilliancy)	Kw. <i>bomantara</i> ; J. <i>jumantara</i> .
The heavens, æther	angkasa	âkâça	Kw. and S. <i>akasa</i> .
The milky- way	bîmasaktî	bhîma (terrible), çakti (strength, power)	S. <i>bimasakti</i> ; J. <i>bimasakti</i> , the name of a star
Pleiades	kertîka	kṛittikâ (the third of the lunar mansions)	
The sign Cancer in the Zodiac	mangkâra	makara	J. <i>mangkara</i> , crab.
Astrology	panchalîma	panchan (five)	

To these may be added *Râhû* (Sansk. *Râhu*, a deity to whom eclipses are ascribed) and *Kedû* (Sansk. *Ketu*, the mythological name of the descending node, represented as a headless demon), monsters who are supposed by the Malays to cause eclipses by swallowing the moon. To denote the points of the compass the Malays have native, Sanskrit, and Arabic terms. Utâra (*uttara*),²¹ the north, and dakṣina (*dakṣiṇa*), the south, are Sanskrit words; and *paṅsina*, the north, has evidently been coined by Malays in imitation of *dakṣina*.

The elephant is most generally known all over the Archipelago by its Sanskrit name *gajah*. Sanskrit terms are also used to signify the driver of an elephant and several articles used in connection with this animal. From these circumstances we may probably conclude, with Crawfurd, that the 19 art of training and domesticating elephants was first learned by the Malays from natives of India.²²

English.	Malay.	Sanskrit.	Other Languages.
Elephant	gâjah	gaja	J., S., and D. <i>gajah</i> ; Bat. and Mak. <i>gaja</i> ; Tag. <i>gadia</i> ; Bis. <i>gadya</i> .
Elephant-driver	gambâla-	gopâla	

Goad	gâjah ângkus, kwâsa	(herdsman) añkuça	
Foot-chain	ândûwân	andu (chain)	
Front part of the head	gomba, kumba	kumbha	
Unbroken, vicious (of an elephant); the condition called <i>musth</i>	meta	mada (elephant in rut)	Kw. <i>meta</i> , wild elephant.
Hobbles for securing the feet	sengkâla	çriñkhala (a chain)	

The words of command used by elephant-drivers in the Malay peninsula appear, however, to be adapted mainly from the Siamese, and it is from this people that the Malays of the continent have acquired much of their modern knowledge of the art of capturing, subduing, and training the elephant. The names of animals, birds, &c., indicate, as might be expected, that while most of the varieties known to the Malays are indigenous, there are some species which have been imported, or which, belonging to other countries, are known by name only in the Archipelago. The word *morga*, (mṛiga) and *satwâ* (sattva),²³ both meaning "an animal," are Sanskrit, and if the commoner word *benâtang* is derived, as seems possible, from the Sanskrit *vana*, forest, there is no purely native generic term to signify a beast or animal. While, therefore, the early Malay tribes had names for all the animals domesticated by them, as well as those which they encountered in their forests, it was not until the period of their intercourse with more civilised races from India that they learned to generalise and to comprehend the brute creation under one term. The following Sanskrit words for animals, &c., occur in Malay:—

English.	Malay.	Sanskrit.	Other Languages.
Lion	sînga	siṃha	J. and S. <i>singa</i> and <i>singha</i> ; Mak. and D.

Jackal	sṛīgâla	çṛīgâla	<i>singa.</i> Bat. <i>sorigala</i> ; J. <i>segawon</i> , a dog.
Camel	onta	ushṭra (a camel)	J. and Mak. <i>unta</i> ; S. <i>onta</i> .
Wild bull	ândâka	dhâka	Kw. <i>daka</i> and <i>andaka</i> .
Ichneumon	charpalei	sarpâri (sarpa, a snake)	
A small yellow snake, about a span long	chintâ-mani	chintâ-maṇi (a fabulous gem, the possessor of which gets all he wishes for)	
Scorpion	kâla	kâla (black)	J., S., D., and Malg. <i>kala</i> ; Bat. <i>kala</i> ; Mak. <i>paticala</i> .
Crow	gâgak	kâka	J. and S. <i>gayak</i> ; Bat. <i>gak</i> ; Mak. <i>kala</i> ; D. <i>kak</i> .
Peacock	mëraḥ	barha, varha	J. and S. <i>merak</i> ; Mak. <i>muraka</i> ; D. <i>marak</i> .
Goose	angsa, hangsa, gangsa	haṃsa	J. <i>ongsa</i> ; S. <i>gangsa</i> .
Pigeon	mër-âpâti, perapâti	pârâpatî	S. <i>japati</i> ; Bat. <i>darapati</i> ; Tag. <i>palapati</i> ; Bis. <i>salapati</i> .
Eagle-falcon	râjawâlî	rajjuvâla (a species of bird)	
Indian cuckoo (<i>Gracula religiosa</i>)	kokila	kokila	J. <i>kokila</i> .

Perhaps the Malay word *harîmau* (Kw. *rimong*; Bat. *arimo*, tiger-cat; D. *harimaung*, panther), a tiger, may have been formed from *Hari* (Krishna or Vishnu) and *mṛiga* (an animal). Words similarly compounded with *mṛiga* (Malay *morga*) are not uncommon in Sanskrit, e.g., *Kṛishṇa-mṛiga* (the black antelope), *mahâ-mṛiga* (an elephant). The terms in use for "horse" and "sheep" seem to indicate that those animals were first brought to Malay countries from India. *Kûda*, horse (Kw. and S. *kuda*), is derived by Crawford from *ghora* (Hindi), by others from *kudra* (Tamil). *Bîri-bîri* (sheep) is said to be borrowed from the Hindi *bher*, which is itself derived from the Sanskrit *bheḍa*, a ram, or from *bhîru* (Sansk.), a goat. Certain fabulous birds and reptiles which belong to the domain of Hindu mythology have their places also in Malay folk-lore; such as *garuḍa*,²⁶ the eagle of Vishnu, and *Jaṭâyû* (Malay *jintâyû*), a fabulous vulture; *chandrawâsi*, a name given by Malays to a fabulous bird which is heard but never seen, is also evidently of Sanskrit origin. To these *nâga*, a dragon, may be added (J., S., Bat., Mak., Bu., and D. *naga*).

The vegetable kingdom supplies a long list of trees, plants, and flowers which are known to the Malays by Sanskrit names. Some of these are closely connected with another group of words to be noticed presently, namely, those which belong to the department of religion. The use of sweet-smelling flowers is a noticeable feature in the religious worship of the Hindus, and the fact that many flowers held by them to be sacred to the worship of particular gods are called by Malays by the same names which they bear in the temples of India, is a remarkable example of an historical lesson latent in words. It points to the fact, abundantly proved by other evidence, that Brahmanism once held sway where it has long been superseded by the faith of Islam, and that words which have no special significance for the modern Muhammadan Malay were fraught with mystic solemnity for his distant ancestors.

In many cases, indeed, the Sanskrit names have been applied by the Malays to different plants from those designated by the same expressions in India. In other cases, names unknown in classical Sanskrit, but obviously compounded of Sanskrit words, have been given by the Malays or Javanese. The common native Malay term for

“flower” is *bûnga*; *sâri* (Javanese *sari*, Sansk. *kesara*) and *puspa* (Sansk. *pushpa*) have been borrowed from India.

English or Latin.	Malay.	Sanskrit.	Other Languages.
Michelia champaka	champaka	champaka (dedicated by the Hindus to Krishna; one of Kamadeva’s arrows is tipped with it)	J. and S. <i>champaka</i> ; Mak. <i>champaga</i> .
Jonesia asoka	ângsôka	açoka (sacred to Mahadeva, and held in the highest veneration by the Hindus)	J. <i>angsoka</i> and <i>soka</i> .
Mesua ferrea	nâgasârî (Rigg supposes the Malay plant to be <i>Acacia pedunculata</i> ; Marsden, <i>Acacia aurea</i>).	nâgakesara (“The delicious odour of its blossoms justly gives them a place in the quiver of Kamadeva.” — <i>Sir William Jones</i>)	
Jasminum sambac (jasmine)	malâtî	mâlâtî (<i>Jasminum grandiflorum</i> ²⁷)	J. <i>malati</i> ; S. <i>melati</i> .
Arabian jasmine (<i>Nyctanthes?</i>)	melor	mâdhura (cf. <i>malura</i> , <i>Cratæva religiosa</i>)	J. <i>menur</i> ; Kw. <i>menur</i> , silver.
Ocymum basilicum (holy basil)	sulasi	tulasî (sacred to Krishna)	J. <i>selasih</i> and <i>telasih</i> ; S. <i>selasi</i> ; Mak. <i>tolasi</i> ; Tag. <i>solasi</i> .

Uvaria odorata (or cananga)	kenânga	kânana ²⁸ (a forest)	J. <i>kenonga</i> ; Mak. and Bu. <i>kananga</i> .
Santalum album, sandal-wood	chandâna	chandana ("Perpetually mentioned in the most ancient books of the Hindus as flourishing on the mountains of Malaya" — <i>Sir Wm. Jones</i>)	J. and S. <i>chendana</i> ; Tag. and Bis. <i>sandana</i> .
Plumieria acutifolia	kambôja	kâmboja (a kind of <i>mimosa</i>)	S. <i>kamboja</i> .
Nelumbium speciosum, lotus.	saroja	saroja	J. <i>saroja</i> .
Vitex trifoliata	lagundi 29	nirgandhi ("Which Bontius calls <i>lagondi</i> ." — <i>Sir Wm. Jones</i>). - <i>Gandhi</i> is used in the latter part of a compound word with same meaning that <i>gandha</i> has: "smell," "odour"	J. <i>legundi</i> ; Bat. <i>gundi</i> .
Alpinia galanga, or Curcuma reclinata	gâdamâla	<i>gandha</i> , smell; <i>mâlâ</i> , a garland	
Justicia gandarusa	gandarusa	<i>gandha</i> , smell; <i>rusa</i> (Malay), a deer(?)	S. <i>gandarusa</i>
Hibiscus abelmoschus	gandapûra	<i>gandha</i> , smell; <i>pura</i> , calix of a flower	Mak. <i>gandapura</i>

Hedichium coronarium	gandasûlî	<i>gandha</i> , smell	<i>S. gandasoli</i> .
Liquidambar altingiana	rasamala	<i>surasa</i> , sweet, elegant; <i>mâlâ</i> , a garland	
Carthamus tinctorius, safflower	kasumba	kusumbha	J., S., Mak., and D. <i>kasumba</i> ; Tag. <i>kasubha</i> ; Bis. <i>kasobha</i> .
Crocus sativus, saffron	kumkumâ	kumkuma	J. <i>kamkuma</i> ; Mak. <i>kuma</i> .
Alyxia stellata; an odoriferous root used in medicine	pûlasâri	phul (<i>Hind.</i>), flower; <i>sari</i> (Javanese), from <i>kesara</i> (Sansk.), a flower	
Tectonia grandis, teak	jâtî	jâtî (synonymous with <i>malati</i>), <i>Jasminum grandiflorum</i>	J., S., Bat., Mak., Bu., and D. <i>jati</i> .
Pterocarpus indicus	ângsâna	asana (<i>Terminalia alata tomentosa</i>)	J. and S. <i>angsana</i> .
Borassus flabelliformis	lontar	tâla	J. and S. <i>lontar</i> ; Bat. <i>otal</i> ; Mak. <i>tala</i> ; Bu. <i>ta</i> ; Tag. <i>tual</i> .
Eugenia jambu, roseapple	jambû	jambu	J., S., Mak., and D. <i>jambu</i> ; Bu. <i>jampu</i> ; Tag. <i>dambo</i> ; Bat. <i>jambu-jambu</i> , fringe; Bu. <i>jambo-jambo</i> , fringe, plume.

Mangifera indica, mango	mampelam	from Telugu, <i>mampalam</i> ; Sansk. <i>mahâphala</i> , "great fruit"	J. <i>pelem</i> ; S. <i>ampelem</i> .
Spondias myrobolan (ormangifera)	âmra	âmra (the mango, <i>Mangifera indica</i>); âmrâta (<i>Spondias mangifera</i>)	
Punica granatum, pomegranate	dalîma	dâḍîma and dâlîma	
Zizyphus jujuba	bidâra	vidara	J. <i>widara</i> ; S. <i>bidara</i> .
Cucurbita lagenaria, gourd, pumpkin	lâbû	alâbu	S. <i>labu</i> ; Bat. <i>tabu-tabu</i> ; Malg. <i>tawu</i> .
Tricosanthes laciniosa	patôla	paṭola	
Cassia fistula	biraksa	vṛiksha (a tree)	
Emblica officinalis	malâka	âmalaka (Emblic myrobalan)	S. <i>malaka</i> ; Bat. <i>malakah</i> .

Pâlas, *palâsa*, and *palâsang* are Malay names for trees of different kinds, not one of which corresponds botanically with the Sanskrit *palâça* (*Butea frondosa*, a tree which is held by Hindus to be peculiarly venerable and holy). The preceding list affords several illustrations of a similar misuse of terms. To it might be added several words borrowed from other Indian languages, such as *nânas*, pine-apple (Hind. *ananas*), *bilimbing* (Tamul *bilimbi*), &c., &c.30

Marsden has remarked on the number of Sanskrit words expressive of the feelings and emotions of the human mind which occur in Malay, and Arabic also furnishes several. Either their synonymous native terms have been lost, or the Malays, at the period of Indian influence, had not reached that stage of civilisation when man commences to analyse and name the emotions he experiences and sees experienced by others. Good and bad qualities, in the same way

and for the same reason, seem often to bear Sanskrit appellations. The following list does not profess to be complete:—

English.	Malay.	Sanskrit.	Other Languages.
Pleasure, to be pleased	sûka	sukha	J., S., and D. <i>suka</i>
Joy, rejoiced	suka-chita	sukha-chit (chit = thought, the heart)	
Sorrow, grief	dûka	duhkha (pain)	J. and S. <i>duka</i> .
Do.	duka-chita	duhkha-chit	duhkha-chit
Care, anxiety, concern	chinta	chintâ (thought)	J. <i>chipta</i> ; S. <i>chinta</i> ; Mak. <i>chita</i> ; D. and Tag. <i>sinta</i> .
Passionately in love	berâhî	virahin (suffering separation)	J. <i>birahi</i> .
Angry	murka	mûrkha (stupidity)	J. <i>murka</i> , greedy, dissatisfied.
Hope	âsa	âçâ	Tag. <i>asa</i> .
Love	âsmâra	smara	J. and S. <i>asmara</i> .
Avarice, covetousness	lôba	lobha	Kw. <i>loba</i> , voluptuous, luxurious; S. <i>loba</i> , abundant.
Wisdom, understanding	bûdî	buddhi	J. and S. <i>budi</i> .
Stupid, foolish	bôdoh	abodha	J. and S. <i>bodo</i> .
Wise, learned	pandei	pañçita	J., S., and Bat. <i>pandé</i> .
Lazy	malas	alasa	
Charity, benevolence	dermâ	dharma	J. and S. <i>derma</i> ; Bat. <i>dorma</i> , means of gaining affection.
Generous	dermâwan	dharmavant	

Fidelity	seña	satya	J. <i>satya</i> and <i>secha</i> ; S. <i>sacha</i> .
Faithful, loyal	setiâwan	satyavant	
Thought, to think	sangka	çañka	
To suspect, conjecture	tarka	tarka (doubt, reason)	J. and S. <i>tarka</i> and <i>terka</i> .
Blame	chelâ	chhala (fraud)	J. <i>chela</i> ; Mak. <i>challa</i> .
Misfortune, vile, base	chelâka	chhalaka (deceiving, a deceiver)	J. and S. <i>chelaka</i> ; Mak. <i>chilaka</i> ; D. <i>chalaka</i> .
Sin, crime	dôsa	dush (to sin)	J., S., Bat., Mak., and D. <i>dosa</i> .
False, untrue	dusta	dushta	
Merit meritorious actions	pahâla	phala (fruit, produce, result)	Kw. <i>pahala</i> , fruit, merit.
Happiness, good fortune	bahagîa	bhâgya (lot, fate)	J. <i>bagya</i> ; S. <i>bagia</i> ; Bat. <i>badiya</i> .
Use, value, quality	guna	guṇa (quality)	J., S., Bat., Mak., and D. <i>guna</i> .

Inter-tribal warfare is usually characteristic of savage tribes, and an ample vocabulary of words connected with fighting and the art of war may be looked for in a language like Malay. But though the native terms are numerous, many have also been furnished by Sanskrit, among which may be instanced the following:—

English.	Malay.	Sanskrit.	Other Languages.
Army	bâla, bâlatantrâ	bala (an army), tantra (series, offspring)	J. and S. <i>bala</i> .
Fort	kôta	kûṭa	J. <i>kuta</i> ; Bat. <i>kuta</i> ; S., Mak., D., Tag., and Bis. <i>kota</i> .
Bastion,	mâlawâti 31	balavati	

redoubt		(strong, powerful)?	
Weapon, arm	senjâta	sajjâ (armour), sajjatâ, readiness	Kw. and Mak. <i>sanjata</i> ; Bat. <i>sonjata</i> ; D. <i>sandata</i> .
Bow	pânah	vâṇa (an arrow)	J., S., and D. <i>panah</i> ; Mak. <i>pana</i> ; Tag. and Bis. <i>pana</i> , arrow.
Dagger	kris	kṛit (to cut, to kill)	J. and S. <i>keris</i> and <i>kris</i> ; Bat. <i>horis</i> ; Mak. <i>kurisi</i> ; Tag. and Bis. <i>kalis</i> .
Discus Club	chakra gada	chakra gadâ	J. <i>gada</i> .
Cross-bow	gandî	gâṇḍiva	J. <i>gandewa</i> .
Pike	sanggamâra	saṃgrâma (war, battle)	
Knife	churîka	chhurikâ	Kw. <i>churika</i> , a kris.
Enemy	satrû	çatru	J. and S. <i>satru</i> .
Battlefield	râna	raṇa (battle)	Kw. and S. <i>rana</i> .
Victory	jaya	jaya	J. and S. <i>jaya</i> .

Among the Malays the titles of royalty and nobility, and many of the terms in use for the paraphernalia of the court, are Sanskrit. Logan supposes the native Malayan institutions to have been of a "mixed patriarchal and oligarchical" form.³² Crawford was not satisfied that the terms alluded to proved that Hinduism had exercised much influence on Malayan government;³³ but when to these is added a long catalogue of words connected with law, justice, and administration, it will probably be apparent that Indian influence has played an important part in moulding the institutions of the Malays. The following are some of the principal titles, &c., in use about the court of a Malay Raja:—

English.	Malay.	Sanskrit.	Other Languages.

King	râja	râj	J., S., and Bat. <i>raja.</i>
Maharaja (a title not confined to royalty, but used also by Malay chiefs)	mahârâja	mahârâja (a king, sovereign)	
<i>Adiraja</i> (a title)	âdirâja	âdhirâja (the first or primeval king, epithet of Manu and of a son of Kuru)	
King (reigning monarch)	baginda	bhâgya (merit, happiness)	J. <i>bagenda</i> ; S. <i>baginda.</i>
<i>Paduka</i> (a title of respect used in addressing persons of rank)	paduka	pâduka (a shoe)	J. and S. <i>paduka.</i>
<i>Duli</i> (a title used in addressing royalty)	dûli	dhuli (dust)	J. <i>duli</i> ; Bat. <i>daholi.</i>
Queen	permeisûrî	parameçvarî (a title of Durga, wife of Çiva)	J. <i>prameswari</i> ; S. <i>permasuri.</i>
Prince	putrâ	putra (a son)	J. and S. <i>putra.</i>
Princess	putrî	putrî (a daughter)	J. and S. <i>putri.</i>
Minister	mantrî	mantrin (councillor)	J. <i>mantri</i> ; Mak. <i>mantari</i> ; S. <i>mantri</i> , a minor official.
Chief minister	pardana-mantri	pradhâna	
Councillor	paramantri	para (highest)	
Officer of the	sîda-sîda	siddha (priest,	

household		learned man)	
Warrior, royal escort	hulubâlang	bala (army)	J. and Bat. <i>hulubalang</i> .
Sage, royal adviser	pandîta	paṇḍita	J. and S. <i>pandita</i> .
Laksamana (one of the officers of state)	laksamâna	Lakshmaṇa (the son of Daçaratha by Sumitrâ)	J. and S. <i>laksmâna</i> .
Treasurer	bandahâra	bhâṇḍâgâra (treasure)	Mak. <i>bandara</i> ; J. <i>bendara</i> , master; S. <i>bandaran</i> ; custom-house.
Throne	singghasana	siṃhâsana	Kw. and S. <i>singasana</i> .
Palace	astana	sthâna (place, whence the Persian <i>astana</i> , a threshold, a fakir's residence)	
Crown	makôta	mukuṭa	J. and S. <i>makuta</i> ; Mak. <i>makota</i> .
Royal insignia	upachara	upachâra (service)	J. <i>upachara</i> .
Title of a chief who is of noble blood on one side only	magat	mâgadha (the son of a Vaiçya by a Kshatriya woman)	
Officer (hero)	punggâwa	puṅgava (a bull; as latter part of compound words, "excellent," e.g., <i>nara-puṅgava</i> , an excellent warrior)	J., S., and Mak. <i>punggawa</i> .

The incidents of Asiatic government have caused the introduction into the Malay language of such terms as the following, among others:—

English.	Malay.	Sanskrit.	Other Languages.
Country	negrî	nagara and nagarî	J. and S. <i>nagara</i> .
District	dêsa	diçâ	J., and S., Bat., and D. <i>desa</i> ; Mak. <i>dessa</i> .
Tax Hall, court	ûpatî bâlei	utpatti valaya (an enclosure)	J. and S. <i>upeti</i> . S. <i>balé</i> ; D. <i>balai</i> , open building; J. <i>balé</i> , bench; Bat. <i>balé</i> , hut on a king's tomb.
Examine, inquire	prekṣa	parîkshâ	J. <i>priksa</i> ; Mak. <i>paressa</i> ; D. <i>pariksa</i> and <i>riksa</i> .
Cause, suit	bichara	vichâra (consideration, discussion)	Mak. and D. <i>bichara</i> ; J. <i>wichara</i> ; S. <i>pichara</i> .
Witness	saṅsi	sâkshin	J., S., D., Tag., and Bis. <i>saksi</i> .
Crime	dosa	dush (to sin)	J., S., Bat., Mak., and D. <i>dosa</i> .
Insult, trespass	ângkâra	ahaṅkâra (pride)	Kw. <i>angkara</i> .
Injustice, oppression	ânyâya	anyâya	J. <i>aniaya</i> .
Inheritance	pusâka	push (to possess)	J., S., and Mak. <i>pusaka</i> .
Action, negotiation	sanggêta	saṅketa (appointment,	

Proof	biti	convention) vitti (probability)	
Cause, matter in dispute	âchâra	âchara (conduct)	
Punishment	siḡsa	çikshâ (learning)	J. and S. <i>siksa</i> ; Mak. <i>sessa</i> .
Fine	denda	daṅḡa	J. and S. <i>denda</i> ; Bat. <i>dangdang</i> ; D. <i>danda</i> .
Prison	panjâra	panjara (a cage)	J. and S. <i>kunjara</i> ; Mak. <i>panjara</i> ; Bat. <i>binjara</i> ; a trap; D. <i>jara</i> and <i>panjara</i> , punished.
Punishment (of a disgraceful kind inflicted on women)	druma	druh (to hurt)	
Slave	sahâya	sahâya (companion)	
Free, liberated	mardahika	mṛidh (to pardon?)	J. and S. <i>mardika</i> ; Bat. <i>mardaekoh</i> ; Mak., Bu., and D. <i>maradeka</i> ; Tag. <i>mahadlika</i>
Executioner	palabâya	para (exceeding) bhaya (fear)	

The groups of words remaining to be noticed are those connected with the Hindu religion, and with the demon-worship or spirit-worship, which was the earliest form which the religious sentiment took among the Malay tribes.³⁵ After the conversion of the Malays to the faith of Muhammad, the traditions of Hinduism were gradually confused with the aboriginal superstitions, and neither have been entirely obliterated by the cult which superseded them. The belief in the power of malignant spirits to cause misfortune, sickness, and death is still strong among the Malays, whose *pawangs* or medicine-

men claim to be able to propitiate demons by spells, prayers, and offerings. These men frequently invoke benevolent spirits by the names of Rama, Vishnu, and other Hindu deities, in complete ignorance that they are Hindu,³⁶ to counteract the evil influences of malevolent demons. Practices of this sort prevail most generally in places remote from Arab influence.

The Malays did not altogether discard the theological terms of Hinduism when they adopted a new religion. For instance, *puâsa*,³⁷ abstinence, fasting (Sansk. *upavâsa*), is used to express the annual fast of the Muhammadans during the month Ramzan. Heaven and hell also retain their Sanskrit names.

The following are some of the principal theological terms which have passed from Sanskrit into Malay:—

English.	Malay.	Sanskrit.	Other Languages.
Religion	âgâma	âgama (sacred science) ³⁸	J., S. Mak., Bu., and D. <i>agama</i> .
Spiritual guide	gûrû	guru	J., S. Mak., Bu., and D. <i>guru</i> .
Praise, adoration	puji, puja	pûj (to honour) pûjâ (worshipping)	J. and S. <i>puji</i> , <i>puja</i> ; Bat. and Mak. <i>puji</i> ; D. <i>mampuji</i> ; to invoke.
Religious penance	tâpa	tapas	J., S., Mak., D., and Bu. <i>tapa</i> .
Heaven	sûrga	svarga	J. <i>suwarga</i> ; S. <i>surga</i> .
Hell	nâraka, patâla	naraka, pâtâla	J., S., Mak., and D. <i>naraka</i> ; S. <i>patala</i> .

Fast, abstinence	puâsa	upavâsa	J., S., Mak., D., and Bis. <i>puasa</i> ; Bat. <i>puaso</i> .
Supernatural power	saḡtî	çakti (strength, power)	J. and S. <i>sakti</i> .
Meritorious service, merit	baḡtî	bhakti (worship, devotion)	J. and S. <i>bakti</i> .
Sacred formula, charm, spell	mantrâ	mantra	J. and S. <i>mantra</i> .
Incense	dûpa	dhûpa	J., S., Mak., Bu., and D. <i>dupa</i> ; Bat. <i>daupa</i> ; Tag. <i>dupa-an</i> , censer.
Incense (made of eight ingredients)	istanggi	ashṡaka (a collection of eight things)	S. <i>istanggi</i> ; Mak. <i>satanggi</i> .
Censer (a bamboo split at one end, and opened out so as to form a receptacle)	sangka	çaṅkha (conchshell used for libations)	
Trumpet	sangkakala	çaṅkha (conchshell used for blowing as a horn), kala (time)	
Protection, blessing, or invocation to secure protection	sempana	sampanna	
<i>Sati</i> , self-sacrifice on the tomb of a lord or husband	bela	velâ (sudden death?)	J. and Bat. <i>bela</i> .
Recluse, devotee	biku	bhikshu (a religious	Kw. <i>wiku</i> ; Siam. <i>phiku</i> , a

		mendicant)	devotee, beggar. J. <i>hong</i> .
Mystic words prefixed to prayers and invocations	Om, hong ³⁹	om (a mystic word prefacing all prayers); hum (a mystic syllable used in incantations)	
Sacrifice, burnt- offering DEITIES, &c.	hûmum	homa (sacrifice)	
A god	batâra	avatâra (descent)	J., S., Bat., and Mak. <i>batara</i> ; Bis. <i>batala</i> , idol.
Minor deity	dêwa, dêwâta	deva, devatâ	J. and S. <i>dewa</i> , <i>dewata</i> ; Mak. <i>dewa</i> , <i>rewata</i> ; D. <i>dewa</i> ; Bis. <i>dia</i> , idol; Bat. <i>debata</i> ; Bu. <i>dewata</i> .
Do. (female)	dêwî	devî	J., S., and Mak. <i>dewi</i> .
Names supposed by Malays to belong to powerful spirits or demons	Brahma	Brahma (one of the three principal Hindu deities)	
	Bisnû	Vishnu (one of the three principal Hindu deities)	
	Srî Râma	Râma (the hero of the Râmâyana)	
	Ranjûna	Arjuna (the third son of Pandu)	
	Barûna	Varuṇa (the deity	S. <i>Baruna</i> .

		of the waters)	
	Mahêswâra	Maheçvara	
	Handûman	Hanumant (the monkey chief in the Râmâyana)	
	Maharesî	Maharshi (a sage of a pre-eminent class)	
Supernatural beings	Indrâ	Indra (king of heaven)	Kw. <i>Endra</i> ; S. <i>Indra</i> .
	Chandrâ	Chandra (the moon)	J. and S. <i>Chandra</i> .
Nymph, goddess	Bidyâdârî	Vidyâdharî (a female demi-god)	J. <i>Widadari</i> ; Mak. <i>Bidadari</i> .
DEMONS, &c.			
Demon	jana, janu	jana (creature, demon)	
Malignant spirit	bôta	bhûta	J. and S. <i>buta</i> ; Mak. <i>bota</i> .
Name of a particular demon	pancha-maha-bôta	panchan (five); bhûta (element); the five elements according to the Hindus are earth, fire, water, air, and æther	
A kind of demon	bôga	bhoga (a snake)	
Name of a particular demon	bûjangga	bhujangga (a snake)	J. <i>bujongga</i> ; S. <i>bujangga</i> .
An evil spirit	rakshâsa	râkshasa	J. and S. <i>raksasa</i> .
Ghost, goblin	hantû	hantu (death)	J. <i>antu</i> ; Bat. and S. <i>hantu</i> ; D. <i>hantu</i> , corpse.
Spectre (which	bâdei	vadha (killing,	

haunts the scene of a murder or sudden death)		murder)	
A female who chants incantations	bîdû, bidûan	vidhavâ (a widow)	Bat. <i>biduwan</i> .
Spell to cause death	permâya	pramaya (death)	Bat. <i>parangmayo</i> .
A demon	danâwa	dânava	J. <i>danawa</i> .
A daitya or demon	ditya	daitya	Kw. <i>ditya</i> .
A supernatural monster	gargâsi	karkaça (cruel), or perhaps, from <i>ugra</i> , very strong, terrible, cruel	J. <i>gargasi</i> , a large bird
Magic	sastarâ	çâstra (science, learning)	
Magician, sorcerer	sastarâwan	çâstravant (skilled in the holy writings)	

A remarkable instance of the extent to which the Malay language has been enriched by Aryan terms is to be found in their national or racial name. The origin of the word *Malayu* (the native word from which we obtain our "Malay") has been made the subject of some discussion by several authors. Some are disposed to trace it to the Sanskrit word *malaya*, while others prefer to regard it as a purely native word. These views are summarised in the following extract from the introduction to the Malay Grammar of the Abbé Favre:—

"Some authors, and particularly Dr. Leyden, whose authority in this matter is of great weight, derive the word *malayu* from the Tamil *malé*, which means 'mountain,' whence *malaya*, 'chain of mountains,' a word applied in Sanskrit to the Western Ghauts.

"Marsden asserts that this opinion, being founded upon a mere resemblance of sound between the Sanskrit word *malaya* and the name of the Malay people, is not sufficient to justify this derivation.

“Nevertheless the opinion of Dr. Leyden has continued to command belief, and has been regarded as not altogether unfounded by M. Louis de Backer, who has recently published a work on the Indian Archipelago.

“Another theory, which has the support of Werndly, is so far simple and rational that it seeks the etymology of this word in the traditions of the Malays and in books written by themselves. Thus, in a work which has the greatest authority among them, and which is entitled *Sulālates-salātin*, or *Sejārat malāyu*, the following passage occurs:—

“There is in the island of Sumatra an ancient kingdom called Palembang, opposite to the island of Banka; a river flows there which is still called Tatang, into the upper portion of which another river falls, after having watered the spurs of the mountain Maha Meru (which Malay princes claim as the cradle of their origin); the tributary is called *Melayu*, or *Malayu*.’ The meaning of this word is ‘to flow quickly’ or ‘rapidly,’ from *layu*, which in Javanese as well as in the dialect of Palembang signifies ‘swift, rapid;’ it has become *laju*, *melaju*, in Malay by the conversion of ي into ج, a change which is by no means rare in Malay, as it may be seen in بهوري and جهوري, from the Sanskrit *ayuta* and *yodi*, and in جوري *jehudi*, from the Arabic جوت *jehudi*, &c.

“Now the Malays, an essentially nautical people, are in the habit of settling along the banks of rivers and streams, whence it comes that a great number of their towns have taken the names of the rivers on or near which they are situated, such as Johor, Pahang, &c. In this way ‘the country situated near the river of which the current is rapid,’ *Sungei Malayu*, would take the name of *Tanah Malayu*, and the inhabitants of this country (governed in those times by a chief named Demang Lebar Daun) that of *Orang Malayu*, just as the inhabitants of Johor and Pahang are called *Orang Johor*, *Orang Pahang*; and their language is called *Bahasa Orang Malayu* or *Bahasa Malayu*.

“The name of *Malayu* thus applied to the people and to the language spread with the descendants of Demang Lebar Daun, whose son-in-law, Sang Sapurba, became king of Menangkabau or Pagar Ruwang, a powerful empire in the interior of Sumatra. A grandson of Demang Lebar Daun, named Sang Mutiaga, became king of Tanjong Pura. A

second, Sang Nila Utama, married the daughter of the queen of Bentan, and immediately founded the kingdom of Singapore, a place previously known as Tamassak. It was a descendant of his, Iskander Shah, who founded the empire of Malacca, which extended over a great part of the peninsula; and, after the capture of Malacca by the Portuguese, became the empire of Johor. It is thus that a portion of the Indian Archipelago has taken the name of *Tanah Malayu*, 'Malay country.'

"One of the granddaughters of Demang Lebar Daun was married to the Batara or king of Majapahit, a kingdom which extended over the island of Java and beyond it; and another was married to the Emperor of China, a circumstance which contributed not a little to render the name of *Malayu* or Malay known in distant parts."⁴⁴

This theory requires that we should suppose that a word of wide application, which is known wherever Malays have established themselves, is, in fact, a Malay word disguised in a form found only in Javanese and the dialect of Palembang. If the arguments adduced in support of it are to apply, we must first of all admit the very doubtful historical accuracy of the *Sejarah Malayu*, from which they are drawn.

There is a Malay word, *layu*, which means "faded," "withered," and it is only the exigency of finding a word applicable to a river that makes it necessary to look for a derivation in *laju*, swift. In this or some kindred sense the word *laju* is found in Javanese, Sundanese, and Dayak; but why it should give its name, in the form of *layu*, to a river in Sumatra, and thence to the whole Malay race, is not very obvious. A river named in consequence of its swift current would be called by Malays *Sungei Laju*, not *Sungei Malaju*. Even if the derivation of *Malayu* from *melaju* had the support of the Malays themselves, Malay etymologies are not often safe guides. Not much, for instance, can be said in favour of the fanciful derivation of Sumatra from *semut raya*, "large ant," which is given by the author of the *Sâjarah Malayu*.

It is impossible to treat the story of Sang Sapurba, the first Malay raja, as historical. The name, "Maha-Meru," sufficiently shows that we are upon mythological ground. The story is as follows:— Three young men descend from the heavens of Indra (*ka indra-an*) upon the

mountain Maha-Meru, on the slopes of which they meet two women who support themselves by planting hill-padi. Supernatural incidents mark the advent of the strangers. The very corn in the ground puts forth ears of gold, while its leaves become silver and its stalks copper. One of the new-comers rides on a white bull, and carries a sword called *Chora* (Sansk. *kshura*, a razor) *samandang-kini*. They are received by the natives of the district (Palembang) and made rajas. He who rides the bull becomes king of Menangkabau, and the other two receive minor kingdoms.

It is not difficult to recognise here certain attributes of the god Çiva, with which, by a not unnatural confusion of ideas, Muhammadan Malays, the recipients of the old traditions, have clothed their first raja.

Maha-Meru, or Sumeru, on which are the abodes of the gods, is placed by Hindu geographers in the centre of the earth. *Malaya* is mentioned in the *Puranas* as a mountain in which the Godavari and other rivers take their rise. The white bull of Sang Sapurba is evidently the *vahan* of Çiva, and the name of the sword bears a close resemblance to *manda-kini*, the name given in heaven to the sacred Ganges, which springs from the head of Çiva. Most of the incidents in the story, therefore, are of purely Hindu origin, and this gives great probability to the conjecture which assigns a Sanskrit source to the word *Malayu*. The Straits of Malacca abound with places with Sanskrit names. Not to speak of Singha-pura, there are the islands of Langka-wi and Lingga and the towns of Indragiri and Indrapura, &c. Sumeru (in Java), Madura, Ayuthia (in Siam), and many other names, show how great Indian influences have been in past times in the far East. May it not be, therefore, that *Malaya* or *Malayu* was the name by which the earliest Sanskrit-speaking adventurers from India denominated the rude tribes of Sumatra and the peninsula with whom they came in contact, just as *Jawi* is the name given to Malays by the Arabs, the term in either case being adopted by the people from those to whom they looked up with reverence as their conquerors or teachers? According to this view, the introduction of a river, *Malayu*, into the story of Sang Sapurba is an *ex post facto* way of explaining the name, inserted with this object by the native author of the *Sâjarah Malayu*.

If it be granted that the story of Sang Sapurba is mythological, it becomes unnecessary to follow any attempt to show that the name of *Malayu* received additional celebrity from the marriages of granddaughters of Demang Lebar Daun with the Batara of Majapahit and the Emperor of China! The contemptuous style in which Malay, Javanese, and other barbarian rajas are spoken of by ancient Chinese historians leaves but slender probability to the legend that an Emperor of China once took a Malay princess as his wife.

From this subject it is natural to proceed to another disputed etymology, namely, the origin of the word *Jawi*, which is often used by the Malays for the word *Malayu* in speaking of their language and written character, *bahasa jawi* meaning Malay language, and *surat jawi* a document written in Malay. It is not necessary to go into all the various conjectures on the subject, which will be found in the works of Marsden, Crawfurd, Favre, and others.

Jawi is a word of Arab origin, and is formed in accordance with the rules of Arabic grammar from the noun *Jawa*, Java. Just as from *Makah*, Meccah, is derived the word *Makk-i*, of or belonging to Meccah, so from *Jawa*, Java, we get *Jawi*, of or belonging to Java. When this name was first applied to Malays, the Arabs had not an accurate knowledge of the ethnography of the Eastern Archipelago. Without very strict regard to ethnical divergencies, they described all the brown races of the eastern islands under the comprehensive and convenient term *Jawi*, and the Malays, who alone among those races adopted the Arabic alphabet, adopted also the term in speaking of their language and writing.⁴⁸

As in Malay there are no inflexions to denote change of number, gender, or person, the connection of *Jawi* with *Jawa* is quite unknown to the Malays, just as the second part of the word *senamaki* (*sena-maki*, senna of Meccah⁴⁹) is not suspected by them to have any reference to the sacred city. There is a considerable Malay and Javanese colony in Meccah, where all are known to the Meccans indiscriminately as *Jawi*.

Marsden devotes several pages of the introduction to his Malay Grammar to a discussion as to the origin and use of the expression *orang di-bawah angin*, people below the wind, applied by Malays to

themselves, in contradistinction to *orang di-atas angin*, people above the wind, or foreigners from the West. He quotes from De Barros and Valentyn, and from several native documents, instances of the use of these expressions, but confesses his inability to explain their origin. Crawford quotes these terms, which he considers to be "native," and remarks that they are used by the Malays alone of all the tribes in the Archipelago. A much more recent writer characterises these terms as "*Noms dont on ignore encore la vraie signification.*"

The expression is not of Malay origin, but is a translation into that language of an Arabic phrase. Instances of its use occur in the "MOHIT" (the ocean), a Turkish work on navigation in the Indian seas, written by Sidi al Chelebi, captain of the fleet of Sultan Suleiman the Legislator, in the Red Sea. The original was finished at Ahmedabad, the capital of Gujarat, in the last days of Muharram, A.H. 962 (A.D. 1554). It enumerates, among others, "the monsoons below the wind, that is, of the parts of India situated below the wind," among which are "Malacca, Shomotora, Tanassari, Martaban, and Faiku (Pegu)."52

TRANSLITERATION OF MALAY IN THE ROMAN CHARACTER.

Malay is written in a character which has been borrowed from a foreign literature in comparatively modern times, and which but imperfectly suits its sounds. With the introduction of the Muhammadan religion, the Malays adopted the Arabic alphabet, modified to suit the peculiarities of their language.

In Malay literary compositions there is great diversity in the manner of spelling many words. The accentuation of the spoken dialect differs so much from Arabic, that it is difficult, even for native writers, to decide when to write the long vowels and when to leave them out. This is the point in which diversity is most common.

Every European author who writes Malay in the Roman character has to decide on what system he intends to render the native language by means of our alphabet. The Malay alphabet has thirty-four letters, so it is obvious that ours will not accurately correspond

with it. It is open to him, if he wishes to obtain a symbol to correspond with every letter of the Malay alphabet, to employ various means to denote those letters for which we have no equivalents; or he may dismiss the native alphabet from his mind altogether, and determine to write the language phonetically. In a language, however, which abounds in Sanskrit and Arabic words, he should, of course, avoid the adoption of any system of spelling which would disguise the true origin of words of foreign derivation.

Muhammadans from India or Persia introduced their own method of writing among the Malays. They wrote Malay in their own character (to the gradual supersession of any native alphabet that may have previously existed), and this became the alphabet of the Malays.

It is now our turn to write Malay in our character. Is it sufficient to do this in our own way, as those did who introduced the Perso-Arabic alphabet, or must we also have regard to the mode of spelling adopted by the latter?

In an elementary work like the present, it does not seem to be necessary to burden the student with a system of transliteration. The native character is not employed in this manual, and there is, therefore, all the less occasion for using special means for denoting peculiar native letters. It will be found that the mode of spelling Malay words adopted by Marsden has been followed in the main.⁵³ In this Introduction the long vowels (that is, the vowels which are written in full in the native character) are marked with a circumflex accent, but it has not been thought necessary to adopt this system in the body of the work.

Sometimes vowels will be found marked with the short sign, ˘. This is only for the purpose of assisting the student in pronunciation, and does not represent any peculiarity in the native character.

The vowels are to be sounded in general as in the languages of the Continent of Europe. Final *k* is mute.

The correct pronunciation of Arabic words is aimed at by Malays of education, and the European student should get the right sounds of the vowel *ain* and of the more peculiar Arabic consonants explained to him.

Introduction: Footnotes

1. Calendar of State Papers, Colonial Series, East Indies, p. 272.
2. Journ. Ind. Arch., iv. 311.
3. Idem, p. 315.
4. Journ. Ind. Arch., v. p. 569.
5. Idem.
6. These remarks do not, of course, affect foreign words, such as *bumi* and *bujang* derived from the Sanskrit *bhumi* and *bhujangga*.
7. Crawfurd, Malay Grammar, Dissertation xxxix., xliii.
8. "Innovations of such magnitude, we shall venture to say, could not have been produced otherwise than by the entire domination and possession of these islands by some ancient Hindu power, and by the continuance of its sway during several ages. Of the period when this state of things existed we at present know nothing, and judging of their principles of action by what we witness in these days, we are at a loss to conceive under what circumstances they could have exerted an influence in distant countries of the nature here described. The spirit of foreign conquest does not appear to have distinguished their character and zeal, for the conversion of others to their own religious faith seems to be incompatible with their tenets. We may, however, be deceived by forming our opinion from the contemplation of modern India, and should recollect that, previously provinces, which first took place about the year 1000, and until the progressive subjugation of the country by Persians and Moghuls, there existed several powerful and opulent Hindu states of whose maritime relations we are entirely ignorant at present, and can only cherish the hope of future discoveries from the laudable spirit of research that pervades and does so much honour to our Indian establishments." —*Marsden, Malay Grammar*, xxxii.
9. Crawfurd. See also Marsden, Malay Grammar, xxxiii.
10. "The Hindu religion and Sanskrit language were, in all probability, earliest introduced in the western part of Sumatra, the

nearest part of the Archipelago to the continent of India. Java, however, became eventually the favourite abode of Hinduism, and its language the chief recipient of Sanskrit. Through the Javanese and Malays Sanskrit appears to have been disseminated over the rest of the Archipelago, and even to the Philippine Islands. This is to be inferred from the greater number of Sanskrit words in Javanese and Malay—especially in the first of these—than in the other cultivated languages, from their existing in greater purity in the Javanese and Malay, and from the errors of these two languages, both as to sense and orthography, having been copied by all the other tongues. An approximation to the proportions of Sanskrit existing in some of the principal languages will show that the amount constantly diminishes as we recede from Java and Sumatra, until all vestiges of it disappear in the dialects of Polynesia. In the ordinary written language of Java the proportion is about 110 in 1000; in Malay; in the Sunda of Java, 40; in the Bugis, the principal language of Celebes, 17; and in the Tagala, one of the principal languages of the Philippines, about one and a half.” —*Crawford, Malay Grammar, Dissertation* xlvi. *Sed quære* as to the total absence of Sanskrit in the Polynesian dialects. Ellis’ “Polynesian Researches,” i. 116.

11. A selection of words only is given. There are numbers of Sanskrit words in Malay which have no place in these lists.
12. Unless the Sansk. root *likh*, to write, may be detected in the second syllable.
13. Journal Royal As. Soc., Bengal, vi. 680; xvii. part i. 154 and 232; Idem, part ii. 62, 66.
14. Malay Grammar, Dissertation vi.
15. This is the derivation given in Favre’s Dictionary. Another from *soḍha*, (borne, undergone) might perhaps be suggested with equal probability.
16. Asiatic Researches, iii. 11, 12.
17. On the Traces of the Hindu Language and Literature extant among the Malays, As. Res. iv. See also, On the Languages and Literature of the Indo-Chinese Nations, Leyden, As. Res. x.

18. The words in this column have been taken from the Malay and French Dictionary of the Abbé Favre. J. signifies Javanese, S. Sundanese, Bat. Battak, Mak. Makassar, Bu. Bugis, D. Dayak, Bis. Bisaya, Tag. Tagala, and Malg. Malagasi.

19. Favre derives *abrak* from the Arabic.

20. J., S., and Tag. *silā*; S. *silah*, to invite; Bat. *silā*, a gift of welcome.

21. J., S., and D. *utara*; Bat. *otara*; Bis. *otala*, east wind.

22. Crawfurd's Malay Grammar, Dissertation clxxxiii.

23. J. *mergu*; J. *sato*; S. *satoa*; D. *satua*; Bat. *santuwā*, a mouse.

24. Crawfurd has noticed the fact that the names of the domesticated animals are native, one exception being the goose, which, he thinks, may therefore be supposed to have been of foreign introduction (Crawfurd's Grammar, Dissertation clxxxiii.). It must be remembered, however, that among the Hindus the goose is worshipped at the festivals of Brahma, and that, being thus in a manner sacred, its Sanskrit name would naturally be in use wherever the Hindu religion spread. Brahma is represented as riding on a white *hamsa*.

25. Perhaps a more plausible derivation is from the Tamul *ari-mâ*, a male lion.

26. J. and S. *garuda*; Mak. *guruda*.

27. "Commeline had been informed that the Javans give the name of *Malati* to the *Zambak* (*Jasminum sambac*), which in Sanskrit is called *Navamalika*, and which, according to Rheede, is used by the Hindus in their sacrifices; but they make offerings of most odoriferous flowers, and particularly of the various *Jasmins* and *Zambaks*." — Sir William Jones, *As. Res.* iv.

28. Ainslie's *Materia Medica*, Madras, 1813. *Kanana* occurs in the names of several flowers, e.g., *kanana karavira*, *Plumieria alba*.

29. Perhaps a corruption of *nila-gandhi*. Ainslie gives the Sanskrit name as *jela-nirghoondi*.

30. J. *nanas*; S. *kanas*; Bat. *honas*; D. *kanas*; J. and S. *balimbing*; Bat. *balingbing*.

31. Crawfurd, very likely correctly, derives this from the Portuguese *baluârte*, a bulwark.

32. Journ. Ind. Arch., v. 572.

33. Crawfurd, Malay Grammar, Dissertation ccii.

34. These two words must have been originally used by Malays in the sense which they bear in Sanskrit. "Unto the shoes of my lord's feet," or "beneath the dust of your majesty's feet," are phrases in which *paduka* and *duli* would immediately precede the name or title of the person addressed. Being thus used always in connection with the titles of royal or distinguished persons, the two words have been taken for honorific titles, and are so used by Malays, unaware of the humble origin of what are to them high-sounding words.

35. "The Javanese have peopled the air, the woods and rivers with various classes of spirits, their belief in which probably constituted their sole religion before the arrival of the Bramins." —*Crawfurd's Grammar, Dissertation cxcix.*

36. "The Javanese consider all the Hindu gods of their former belief not as imaginary beings, but as real demons" (*Ibid.*), just as the early Christians regarded the classic gods, and attributed oracles to diabolical agency.

37. J., S., Mak., D., and Bis. *puasa*; Bat. *puaso*.

38. "Agama in Sanskrit is 'authority for religious doctrine:' in Malay and Javanese it is religion itself, and is at present applied both to the Mohammedan and the Christian religions." —*Crawfurd, Malay Grammar, Dissertation cxcviii.*

39. I have found both these words used separately and distinctly by Pawangs in the state of Perak. Raffles and Logan confused them. Journ. Ind. Arch., i. 309; History of Java, ii. 369. De Backer mentions *ong* only. L'Archipel. Indien, p. 287

40. Malay Grammar, Introduction.

41. L'Archipel Indien, p. 53.

42. Maleische Spraakkunst, door G. H. Werndly p. xix.

43. The derivation of *judi*, gaming, from *dyuta* (game at dice), seems to be preferable to that adopted by M. Favre (following Van der Tuuk), who refers it to *yodi*, a warrior.

44. Favre, *Grammaire de la Langue Malaise*, Introduction, viii.

45. Leyden's *Malay Annals*, Besides signifying a range of mountains, *Malaya* has the secondary meaning of "a garden." If the term was applied originally in reference to the agricultural pursuits of the primitive tribes, it receives additional illustration from the name given to one of the women whom Sang Sapurba meets on Mount Maha-Meru, "*Malini*," a gardener's wife (Sansk.).

47. See Grøeneveldt's *Notes on the Malay Archipelago*, compiled from Chinese sources. *Verhandelingen van het Bataviaasch Genootschap*, xxxix.

48. "*Sawa, Jawa, Saba, Jaba, Zaba, &c.*, has evidently in all times been the capital local name in Indonesia. The whole Archipelago was compressed into an island of that name by the Hindus and Romans. Even in the time of Marco Polo we have only a *Java Major* and a *Java Minor*. The Bugis apply the name of *Jawa, Jawaka* (comp. the Polynesian *Sawaiki*, Ceramese *Sawai*) to the Moluccas. One of the principal divisions of Battaland in Sumatra is called *Tanah Jawa*. Ptolemy has both *Jaba* and *Saba*." — *Logan, Journ. Ind. Arch.*, iv. 338.

49. *Senna (Cassia senna)*, as a medicine, enjoys a high reputation in India and all over the East. In Favre's *Malay-French Dictionary* *daun sena-maki* is translated *feuilles de séné*, no notice being taken of the last word; but Shakespear's *Hindustani Dictionary* has *sena makk-i*, "senna of Mecca."

50. Burton's *Pilgrimage to Medinah and Meccah*, p. 175.

51. De Backer, *L'Archipel Indien*, li. (Paris, 1874).

52. *Journ. As. Soc. Bengal*, iii. 545.

53. In certain foreign words the hard *k* will be found to be denoted by a dot under the letter, thus, *ḳ*; and the peculiar vowel sound represented in Arabic by the letter *ain* is denoted by the Greek rough breathing '.

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MALAY MANUAL.

PART I.

THE object of this work is to facilitate the acquisition of an elementary knowledge of the Malay language. It is believed also that some of the hints and suggestions which it contains will be of use to those who already have a colloquial knowledge of Malay, especially if this has been acquired from Indian or Chinese settlers in the Straits of Malacca, not from Malays themselves.

The Roman character is used throughout, but a knowledge of the native character can hardly be dispensed with by those who aim at a thorough acquaintance with the language. As it abounds in idiomatic expressions, the study of native compositions is most important, and these are generally to be found only in the Malay character. Little attempt is made at scientific arrangement. In dealing with the various parts of speech, technical terms are as far as possible avoided, and reliance is placed rather on illustrations than abstract rules. The student should divest himself of the expectation that sentences may be formed in Malay on principles of construction which govern composition in European languages. An elementary knowledge of Malay is so easily acquired that a learner soon begins to construct sentences, and the tendency, of course, is to reproduce the phrases of his own language with words of the new one. He may thus succeed in making himself intelligible, but it need hardly be said that he does not speak the language of the natives. Correctness of 44 expression cannot be entirely learnt from grammars. In this manual cautions and hints will be given, and, where possible, absolute rules will be laid down, but these must not be regarded as complete. Instruction derived from books must be supplemented by constant practice in speaking *with Malays*—not with Malay-speaking Asiatics of other nationalities—before idioms can be mastered. Until some facility in framing sentences according to native idioms has been attained, and it has been perceived how shades of meaning may be conveyed by emphasis, or by the position of a word in the sentence, the European will find it difficult to convey his ideas in

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Malay, even with a considerable vocabulary of words at his disposal. A Dutch author justly remarks:— “Malay is called a poor language, and so it is, but not so much so as is often imagined, certainly not as far as its vocabulary is concerned. That it is often unable to furnish us with words for abstract ideas is a deficiency which it has in common with all languages of the Indian Archipelago, or rather with all races who have not yet risen to the height of our civilisation and development. Its richness or poverty, however, must not be judged by the existing dictionaries, or by the contents of those manuscripts which are known to us. When Malays are seated together talking about various topics of everyday life, they are not in want of words, and such conversations would, if noted down, provide our present dictionaries with a good many supplements, additions, corrections, and appendices.”¹

I. THE ARTICLE.

There is no article in Malay, that is, there is no word which corresponds exactly with our definite article *the*, or indefinite article *a*, *an*. *Kuda*, horse, and *orang*, man, signify equally “*the horse*” and “*the man*.” When it is desired to specify particular objects, the pronouns *ini*, this, *itu*, that, and *yang*, this which, or that which, are used. *Si* sometimes supplies the place of the definite article when a person is spoken of; as *si-laki-laki*, the man; *si-perempuan*, the woman; *si-mati*, the deceased; *si-bongkok*, the cripple.

The numeral *satu*, one, is often used as the indefinite article; as *ada sa' orang di negri Kedah*, there was a man in the state of Kedah; *ini satu kuda chantek*, this is a beautiful horse.

II. SUBSTANTIVES.

A difficulty which attends the classification of Malay words into various parts of speech, according to the system applied to European languages, consists in the number of words which, while yet unmodified by particles, are either verb or substantive, substantive or adjective, adjective or adverb, according to the context. *Baniak*, as an adverb, means much, as an adjective, many; *jalan* is either a road or to walk; *panjang* either long, tall, or length, height. The same thing

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occurs in English in a minor degree; but with us the difference between *cold* and *a cold*, or between *to brush* and *a brush*, is rendered distinct by the use of the article *a* and the particle *to*. Many Malay words must thus be treated as now substantive, now adjective, now verb, according to the position they occupy in the sentence.

The noun undergoes no change to denote number, gender, or case.

NUMBER.

The plural, if not sufficiently made plain from the context, is often indicated by the use of such words as *baniak*, many, *sumua*, *sa-kali-an*, and *sagala*, all.

It is also expressed sometimes by repeating the noun; as *raja*, a king, *raja-raja*, kings; *tuan*, master, *tuan-tuan*, masters. All nouns are not capable of this duplication. As a general rule, it may be said to be mainly confined to nouns expressing persons or animate objects.

When there is nothing to show whether singular or plural is meant, the number remains indefinite, but may generally be assumed to be plural. In such phrases as *menembak burong*, to shoot birds, *memběli hayam*, to buy fowls, the substantives are clearly plural, though nothing marks them as such. To restrict the number, and show that *one bird* or *one fowl* is meant, it would be necessary to use the word *satu*, one, with the idiomatic term *ekor* (lit. *tail*), which is always used in enumerating the lower animals; as *menembak sa'ekor burong*, to shoot a bird; *memběli sa'ekor hayam*, to buy a fowl.

GENDER.

Inflexion is unknown in Malay, and gender has no place in the grammar of the language. Most nouns which signify animate things are of both genders, and the sexes are distinguished by the addition, in the case of persons, of the words *laki-laki*, male, and *perempuan*, female, and in other cases of the words *jantan*, male, and *betina*, female. *Jantan* and *betina* are also applied vulgarly to persons. If an apparent exception is found in such words as *putra*, a prince, and *putri*, a princess, derivation from a foreign language may be

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suspected. The inflexion in the word just cited is due to the rules of Sanskrit grammar.

DECLENSION.

There is nothing in the Malay language which corresponds with the *cases* of a Latin, Greek, or Sanskrit noun, which are formed by changes of termination, or of a Hindustani noun, which are formed by postpositions. In Malay the cases are expressed, as in English, by prepositions:—

To, *ka, kepada, sama.*

For, *akan.*

With, *dengan, sama.*

From, *deri, deri-pada.*

By, *uleh.*

The genitive or possessive case is expressed either by the use of the word *punya* after the noun, or by placing the noun which signifies the possessor immediately after the thing possessed; as *sahaya, I; sahaya punya, of me, mine; rumah, house; rumah punya, of the house; sahaya punya rumah, or rumah sahaya, my house.*

The employment of the genitive with *punya* is to be avoided. It is more idiomatic to say *rumah sahaya* than *sahaya punya rumah.*

Substantives are of five classes:—

1. Those which in their primitive form are substantives; as *orang, person; rumah, house; kuda, horse; bapa, father.*
2. Those which are formed from verbs by prefixing the inseparable particle *pe*; as *pe-lari, a runaway; peng-asuh, a nurse; pem-buru, a hunter; pen-churi, a thief; penyapu, a broom.*
3. Those which are formed by affixing the termination *-an* to verbs, adjectives, prepositions, and to other substantives; as *makan-an, food; manis-an, sweetness; hampir-an, proximity; trus-an, a channel; buah-an, fruit in general; laut-an, the ocean.*
4. Those which are formed by prefixing the particle *pe* and adding the termination *-an*; as *pe-layar-an, a voyage; peng-ajar-an, instruction;*

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pem-bunoh-an, slaying, execution; *pen-dapat-an*, acquisition; *pel-ajar-an*, lesson; *per-uleh-an*, possession; *per-main-an*, amusement.

5. Those which are formed by prefixing the particle *ka-* and adding the termination *-an*; as *ka-jadi-an*, creation, origin; *ka-baniak-an*, generality; *ka-puji-an*, praise; *ka-salah-an*, guilt, offence; *ka-korang-an*, want, deficiency.

III. ADJECTIVES.

Adjectives, like nouns, are indeclinable. They are always placed *after* their substantives; as *kuda baik*, a good horse; *orang jahat*, a bad man; not *baik kuda*, *jahat orang*.

IV. PRONOUNS.

The proper use of the personal pronouns and of the nouns which are used for them presents some difficulty.

The following words may be used to express the first person singular, *I*:—

1. *Aku*, I.
2. *Sahaya* (lit. companion, slave; Sansk. *sahâya*).
3. *Hamba* (lit. slave), or *hamba tuan* (lit. master's slave).
4. *Perhamba* (lit. lowest slave).
5. *Beta* (lit. slave).
6. *Patek* (lit. slave).
7. *Těman* (lit. companion).

The appropriate use of these pronouns is dependent upon the relative positions of the persons between whom communication takes place.

Aku is generally used by natives among themselves. Its use implies familiarity and equality. It should not be used by Europeans addressing natives, or by natives addressing Europeans.

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Sahaya is the ordinary polite form used by Europeans in conversation with natives of all classes, and by natives of the upper class in addressing Europeans.

Ha ba, ha ba tuan, and *perhamba* are used by persons of inferior rank when addressing superiors. *Hamba*, if used by a chief or native of high rank, implies a certain affectation of modesty.

The use of *beta* is confined to literary composition, and it is incorrect to employ the word colloquially. It may be used by Europeans and natives.

Patek is used only by natives, and by them only when addressing a person of royal blood.

Těman is used only in intercourse between natives of the upper class and of approximately equal rank.

The first person plural is *kita* or *kami*, we. *Kita* is used when the person addressed is intended to be included. *Kami*, on the contrary, like the royal "we" in English, excludes the person addressed.

Sometimes the word *orang* is added without changing the signification; as *kita orang*, we.

Other forms are also in use, but they are generally provincialisms confined to particular states or districts. *Sahaya apa, kita apa*, and *hamba tuan apa* are used in Kedah, and *sahaya-ma* in Perak, for *kita orang*.

Colloquially the personal pronouns are often omitted to avoid repetition. This is done especially in narration or description; as, for example, in the following sentence: *Lepas itu jalan pula ka-kampong singgah di rumah Haji Ismail hari pun sudah pětang langsung pulang karumah maka nasi*— Afterwards (I started) again (and) walked to the *kampong*, (and) stopped at the house of Haji Ismail, (and then), as it was evening, (I) went straight home (and) had my dinner.

Here the personal pronoun *I* is understood throughout.

The second person singular is *angkau*, you. Each syllable of this word may be used separately for the whole. *Ang* or *hang* is much employed in Kedah and Perak, and *kau* in other parts of the peninsula and in Borneo. In Perak *mika*, in Malacca *awah*, in Borneo

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kita, and in Batavia *kweh*, are also used. The preceding words are used by a superior addressing an inferior, or by the common people in ordinary (not in polite) conversation.

In polite conversation the use of *angkau*, or of most of the words given above, must be avoided, as it is considered by Malays to be vulgar or harsh. In addressing servants or followers, the name of the individual addressed is often inserted in the sentence instead of the pronoun *you*; as, in addressing Ismail: When you were at the bazaar just now who was with you?— *Apabila Ismail di pekan tadi siapa sama?* In the same way *tuan*, sir, master, is employed in addressing a haji or sayyid; *tuan-ku* or *tunku*, my lord, in addressing a raja; *datoh*, grandfather, in addressing a chief or *penghulu*.

Other words similarly employed are—

Abang (elder brother) or *wah* (uncle), to a man older than the speaker.

Kakak (elder sister), to a woman older than the speaker.

Adek (younger brother).

Inche (sir or madam), to respectable persons of either sex.

EXAMPLES.

When did you arrive? (to a haji)— *Bila-mana tuan sudah tiba?*

I must ask one thing of you (to a raja)— *Sahaya handak minta satu kepada tunku.*

If you give the order (to a chief)— *Jikalau datoh suroh.*

Do not be angry (to an elderly man)— *Jangan abang marah.*

Please help yourselves to water (to guests of various ranks)— *Datoh-datoh, tuan-tuan, inche-inche sakalian, sila berayer.*

The use of the word *lu*, a form of the second person singular, derived from the Chinese, and generally used by Europeans, is offensive to Malays of all classes, and is altogether to be avoided.

In the plural *kamu*, ye, corresponds to *angkau*, you, in the singular; that is to say, it is used by a superior addressing inferiors. It is found in its contracted form *mu* in literary composition, but seldom colloquially; as *ka-tahu-i uleh-mu*, be it known unto ye.

Kamu is sometimes used in the singular also.

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THIRD PERSON SINGULAR.

Dia or *iya*, he, she, it.

Dia and *iya* are used indifferently, but perhaps *dia* is more common in conversation and *iya* in literature.

The plural is *dia orang* (and sometimes, though less commonly, *iya orang*), they.

Another form of the third person plural is *marika-itu*, they, these, or those persons; but it is found in literary compositions only, and is not used in conversation.

A pronoun of the third person only used in conjunction with other words is *-nia*, a contraction of *inia*, he, she, it.

The indefinite form "one" (the French "on" and German "man") is expressed in Malay by *orang*; as *orang tiada bĕrani pergi sana*, one dare not go there; *kalau orang handak kawin*, if one is about to marry.

POSSESSIVE PRONOUNS.

The possessive pronouns, *my*, *thy*, *his*, *our*, *your*, *their*, are usually denoted by placing the personal pronoun after the word expressing the object possessed; as *rumah sahaya*, my house; *pada pikir-an hamba*, in my opinion; *apa pen-chari-an angkau?* what is your occupation? *apa nama dia?* what is his name?

Possessive pronouns are also formed by the word *punya* or *ampunya* (lit. owning, owned) placed after the personal pronoun; as *aku punya*, my or mine; *tuan punya suka*, as you please (your pleasure); *yang ampunya tanah*, (he) whose land it is.

Singular.

Plural.

My, mine, *sahaya punya*.

Thy, thine, *angkau punya*.

His, hers, its, *dia punya*.

Ours, *kita punya*.

Yours, *kamu punya*.

Theirs, *dia-orang punya*.

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Frequently where the word "your" would be used in English Malays leave out the pronoun altogether. "Bring your gun with you," would be correctly rendered in Malay, *bawa snapang sama* (lit. bring gun together), not *bawa angkau punya snapang sama angkau*.

In literary composition *ku* and *mu* (abbreviated forms of *aku* and *kamu*) are affixed to the noun denoting the thing possessed; as *rumah-ku*, my house; *bapa-mu*, your father.

The affix *-nia* is used in the sense of *his*, *hers*, or *its*, as well as the other forms of the possessive pronoun; as *patah kaki-nia*, his leg was broken; *bauh-nia terlalu wangi*, its smell is very sweet.

DEMONSTRATIVE PRONOUNS.

Ini, this, these. *Itu*, that, those.

The demonstrative pronouns, like adjectives, follow the word to which they belong; as *rumah ini*, this house; *hari ini*, this day, to-day; *aku ini*, I myself; *sakarang ini*, this moment; *orang itu*, that man or those men; *waktu itu*, that time; *iya itu*, that is to say. It is not unusual to hear *ini* and *itu* placed before the noun, but this is not idiomatic.

The INTERROGATIVE PRONOUNS are

Siapa, who? *Apa*, what? *Mana*, who? what?

EXAMPLES.

Apa mahu?— What do you want?

Rumah ini siapa?— Whose house is this?

Siapa panggil?— Who called?

Gajah mana ini?— What elephant is this?

Siapa akan tahu?— Who knows?

The RELATIVE PRONOUN is

Yang, who, which.

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EXAMPLES.

Burong yang liar, a bird that is wild.

Raja yang adil, a king who is just.

Ada yang tua, ada yang muda, some are old and some are young (lit. there are who are old, &c.).

The Menangkabau word is *nen*. This is often found in composition, but is seldom used in the dialect spoken in the Straits of Malacca.

Example: *Patek nen fakir* — I who am but a beggar.

REFLECTIVE PRONOUNS.

Diri, sendiri, or kendiri, self, are used with or without the personal pronouns to signify myself, yourself, himself, ourselves, &c.

EXAMPLES.

Bunuh diri, to kill oneself.

Meng-ajar diri, to take oneself to task.

Hamba sendiri handak pergi, I shall go myself.

Baik tuan sendiri suroh, you had better order it yourself.

Kemudian turun-lah raja sendiri, afterwards the king himself descended.

Dia lari masuk hutan membawa diri-nia, she escaped to the jungle with her life (lit. taking herself with her).

Biar-lah hamba sa-orang diri me-lawan dia, let me fight him myself alone.

V. VERBS.

Verbs are either primitive or derivative; the former are those which in their original signification are verbs; the latter are formed from primitive verbs, or from substantives, adjectives, or adverbs, by the application of particles.

Examples of primitive verbs are *pukul*, to strike; *makan*, to eat; *lari*, to run; of derivative verbs, *ber-kaki*, to have feet, from *kaki*, a foot; *panjang-kan*, to lengthen or make long, from *panjang*, long.

The primitive verb, which is generally a dissyllable, is either transitive, as *tangkap*, to seize, or intransitive, as *tidor*, to sleep; but a

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transitive sense may be given to an intransitive verb by the addition of the particle *-kan*, as *lari*, *me-lari*, to run; *me-lari-kan*, to carry off.

Though the examples of primitive verbs given above are translated for the sake of convenience by our infinitive, their signification is not necessarily rendered by that mood. Favre translates them by the past participle (as *ambil*, taken, *buang*, thrown²), but this is rather fanciful than accurate. The fact is, that the meaning of the radical or primitive is indefinite, and depends for its precise signification on its position (with respect to other words) in the sentence, or on the particles which may be added before or after it. Thus *lari* means simply run, though syntax will show that it may mean to run, I run, he runs, run thou, &c., according to its position in the sentence.

Marsden distinguishes the following moods—the imperative, the indicative or assertive, the conditional, and the infinitive or indefinite—“which admit, for the most part, of being expressed in the present, the past, and the future tenses or times.”

It is not proposed, in an elementary work like the present, to go deeply into a scientific arrangement, which, however well suited to the Latin and Greek languages, is adapted with less propriety to uncultivated languages like Malay. It is believed that an explanation of the use of auxiliaries and particles, and a paradigm showing the most common changes of which the verb is susceptible, will be sufficient, and that the student may be left to gain further knowledge as to the mode of expressing variations of mood and tense as he advances in the study of the language.³

USE OF PARTICLES.

The inseparable affix *-kan* always denotes a verb used in a *transitive* sense; as *men-jalan-kan*, to cause to walk. It is an abbreviation of the preposition *akan*. Thus *buat-kan* (to do) means to do something *to* (*akan*) something or somebody.

The inseparable affix *-i* also denotes the transitive sense; as *kras-i*, to oppress (from *kras*, hard); *halus-i*, to treat carefully (from *halus*, fine, close).

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The inseparable prefix *ber-* (*bel-*, *be-*) is the mark of a verb which expresses a state or condition of being; as *ber-jalan*, to walk, or to be in the act of walking; *ber-wang*, to have money; *ber-misei*, to wear moustaches; *ber-pukul*, to strike, *i.e.*, to be in the act or condition of striking (not to strike another, *transitive*, which would be expressed by *pukul-* or *me-mukul-kan*).

The inseparable prefix *me-* (in all its various forms, *mem*, *meng*, *men*, and *meny*) is the mark of a verb which expresses an action; as *men-jalan-kan*, to cause to walk, *mem-buat*, to make; *menyakit-kan*, to afflict (from *sakit*); *meng-ambil*, to take.

According as the primitive verb has a transitive or intransitive sense, the derivative verbs formed from it will take *ber-* or *me-* as the case may be. Thus from *adu*, to sleep, is formed *ber-adu*, not *meng-adu*; while from *adu*, to complain, is formed *meng-adu*, not *ber-adu*.

Often both particles may be used, and both transitive and intransitive derivative verbs may be formed from the same primitive. Thus from *taroh*, to put, are formed *menaruh*, to put (the act of a person who puts), and *ber-taruh*, to bet (the condition of a person who stakes). From *tidor*, to sleep, are formed *menidor-kan*, to put to sleep, and *ber-tidor*, to be sleeping or lying down; and from *ajar*, instruct, *meng-ajar*, to teach (impart instruction), and *bel-ajar*, to learn (get instruction).

Mem-bawa, to bring, *mem-bunuh*, to kill, and *me-makan*, to eat, are formed from *bawa*, *bunuh*, and *makan* respectively, which, as they express actions, not states, do not take the prefix *ber-*. *Ber-gantung* is to hang (intransitive), that is, to be in a state or condition of hanging; *meng-gantung-kan* is to hang (transitive), that is, to perform the action of hanging something.

The particle *per-* (Sansk. *pra*), a prefix used with transitive verbs, does not seem always to effect a change in the sense. It is used more generally in literature than in the colloquial dialects, and seems to be introduced frequently for the sake of euphony only. The difference, for instance, between *meng-himpun-kan*, to assemble, to collect persons together, and *mem-per-himpun-kan*, to cause persons to collect together, is not very marked. No general rule applicable to all

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transitive verbs can be laid down for the use of this form with *memper-*; practice and experience must form the only guide.

AUXILIARIES.

The auxiliary verbs and adverbs are—

Ada, is, was, are, were.

Sudah, was, did, has been.

Tĕlah, was, did, has been.

Mahu, will, shall, would, must.

Handak, will, shall, would, must, is, was, or were about to.

Jadi, is, was, become, became.

PARADIGMS.

Tidor, sleep.

Sahaya tidor, I sleep, or I was sleeping.

Tidor-lah dia, he was sleeping or slept.

Ber-tidor, asleep, sleeping.

Sahaya sudah tidor, I have slept.

Dia telah tidor, he had slept.

Sahaya maku tidor, I will sleep, or I want to sleep.

Sahaya handak tidor, I shall sleep, or I am about to sleep.

Dia akan tidor, he will sleep or is going to sleep.

Tidor-lah, sleep thou.

Mahu-lak angkau tidor, you must sleep.

Biar iya tidor, let him sleep.

Handak-lah di-tidor-nia, it must be slept by him, *i.e.*, he intends to sleep.

Menidor-kan or *menidor-i*, to lay down (transitive).

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Mem-per-tidor-kan or *mem-per-tidor-i*, to cause to sleep.

Penidor, a soporific; that which causes to sleep.

Penidor-an, act of causing to sleep.

Per-tidor-an, that which belongs to sleep; a bed.

Ka-tidor-an, the act of sleeping; there was sleeping on the part of —.

Sa-ka-tidor-an, the act of sleeping with another; there was sleeping with —.

Si-tidor, the sleeper.

Ter-tidor, gone to sleep.

Lari, run.

Sahaya lari, I run, or I was running.

Lari-lah dia, he ran, or was running.

Ber-lari, run, running.

Ber-lari-lari, running about incessantly.

Sahaya sudah lari, I have or had run.

Dia telah lari, he had run.

Sahaya mahu lari, I will run, or I want to run.

Sahaya handak lari, I will run, or I am about to run.

Dia akan lari, he will run.

Lari-lah, run thou.

Mahu lah engkau lari, you must run.

Biar iya lari, let him run.

Handak-lah di lari-nia, it must be run by him, *i.e.*, he intends to run.

Me-lari-kan, to carry off (transitive).

Lari-an, a running, a course.

Ber-lari-an, the act of running; there was running on the part of —.

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Ber-lari-lari-an, incessant running; running to and fro; there was incessant running on the part of —.

Ka-lari-an, flight; act of running.

Pe-lari, a runaway, a fugitive.

Pe-lari-an, flight.

Di-lari-kan (passive), is, are, was, were, have, has, or had been run away with.

Di-lari-kan-nia, is, are, was, were, have, has, or had been run away with by him, her, or them.

Ter-lari, run, run away (past).

Bawa lari, to carry off, run off with. (Here *lari* is the past participle after *bawa*, to take, bring, and may be used with that verb in all its forms.)

Ada, be.

Sahaya ada, I am or was.

Ber-ada, have (possess.), has or had.

Meng-ada, to cause to be, to make, invent.

Sudah ada, have got, have been.

Telah ada, was, have been.

Mahu ada, must be.

Meng-ada-ngada, to make or invent repeatedly.

Meng-ada kan, to create, to cause to exist.

Ber-ada-kan, possess, own.

Mem-per-ada-kan, to produce, to cause to exist.

Ter-ada-kan, produced, created.

Ada-an, being, existence.

Ka-ada-an, state, existence.

Bawa, bring.

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Sahaya bawa, I bring or was bringing.

Mem-bawa, bring, to bring.

Sudah bawa, has brought.

Telah bawa, had brought.

Mahu bawa, will or must bring.

Aku handak bawa, I will bring, or am about to bring.

Bawa-lah, bring thou.

Biar iya bawa, let him bring.

Mem-bawa-kan or *mem-bawa-i*, to cause to be brought or taken.

Pem-bawa, a bringer.

Bawa-an, that which is brought; a burden.

Pem-bawa-an, act of bringing, transport.

Di-bawa and *di-bawa-kan*, brought, passive.

Di-bawa-nia and *di-bawa-kan-nia*, is, are, was, were, have, has, or had been brought by him, her, or them.

Ter-bawa, brought.

Ambil, take.

Sahaya ambil, I take.

Meng ambil, take, to take.

Sudah ambil, has or had taken.

Telah ambil, had taken.

Mahu ambil, will or must take.

Handak ambil, shall take or about to take.

Ambil-lah, take thou.

Mahu-lah angkau ambil, you must take.

Biar iya ambil, let him take.

Handak-lah di ambil-nia, he must take or intends to take.

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Meng-ambil-kan, to take or cause to take.

Ambil-an, a thing taken.

Peng-ambil-an, the act of taking.

Di-ambil or *di-ambil-kan*, is or was, &c., taken (passive).

Di-ambil-nia or *di-ambil-kan-nia*, is or was. &c., taken by him, her, or them.

Ter-ambil, taken, having been taken.

Suroh, order.

Sehaya suroh, I order.

Menyuroh, order, to order.

Sudah suroh, has ordered.

Telah suroh, had ordered.

Mahu suroh, will or must order.

Handak suroh, shall order or about to order.

Suroh-lah, order thou.

Mahu-lah engkau suroh, you must order.

Biar iya suroh, let him order.

Handak-lah di suroh-nia, he must order or intends to order.

Menyuroh-kan, to issue orders, to commission.

Pe-suroh and *penyuroh*, one who is commissioned; a messenger.

Penyuroh-an, an order, command; the act of commanding.

Suroh-suroh-an, people who are at the orders or command of another.

Suroh-menyuroh, to issue orders incessantly.

Di-suroh or *di-suroh-kan*, is or was, &c., ordered.

Di-suroh-nia or *di-suroh-kan-nia*, is, or was, &c., ordered by him, her, or them.

Ter-suroh, ordered, having been ordered.

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The facts to be derived from a careful study of the foregoing examples may be summarised as follows:—

1st. The tense of the verb standing alone is indefinite. It may be present, imperfect, present or past, &c., according to the context; as *dia ada*, he is; *tatkala sahaya ada di sana*, when I was there; *kalau sahaya ada dekat*, if I am, should be, were, or had been near. This applies equally to the forms created by prefixing *ber-* and *me-*, *mem-*, *men-*, *meng-*, *meny-* to the radical. Examples: *kita ber-jalan*, we are or were walking; *nanti sampei sahaya ber-balik*, wait till I shall have returned; *mati-mati ber-minyak*, if you should use oil; *raja meng-angkat kalmarin dahulu*, the raja set out the day before yesterday.

2d. The Imperfect may sometimes be expressed by making the verb, followed by the particle *-lah*, precede the pronoun; as *diam-lah dia orang*, they were silent; *maka pergi-lah raja kepada tuan putri*, and the king went to the princess.

3d. *Past.*— Though the past may be expressed by the primitive verb, as shown above, if the context shows that the act spoken of is past, it is, nevertheless, more emphatically marked by the use of the auxiliaries *sudah* and *tělah*, has or had; as *dia sudah tidur*, he has gone to sleep; *telah lari-lah pe-rompah sumua*, the pirates have (or had) all run away.

4th. *Future.*— The verb standing alone may express the future when there is something in the sentence which indicates that a future tense is meant, such as the word “to-morrow” or “hereafter;” as *esok hari kita ber-pěrang pula*, to-morrow we shall be fighting again.

The future is also expressed by the auxiliaries *mahu* and *handak*; as *dia mahu jual*, he will sell it; *tiada mahu dia datang*, he would not come; *kapal handak masok sungei*, a ship is about to enter the river; *di-panggil-nya orang-besar-besar mushawarat handak di-buat meligei*, he summoned the chiefs to consult about building a palace.

Another mode of forming the future is by the word *nanti* (lit. wait), placed, like the French verb *aller*, before the verb; as *sahaya nanti chahari, je vais chercher*, I am going to seek, or *j'irai chercher*, I shall go to seek.

The preposition *akan*, in order to, in order that, is sometimes used to convey the sense of the future; as *penyakit itu tiada akan semboh*, that disease is not to be cured; *siapa akan tahu?* who shall know? (= who can tell?); *jikalau raja yang anyaya naraka akan tempat-nia*, if a king is unjust hell will be his place hereafter.

5th. *Imperative*. — To convey an order or command the radical is used either by itself or with the affix *-lah*; *kamu*, thou, being either expressed or understood. The particle adds additional emphasis to the command. Examples: *pergi*, go; *pergi-lah*, be off, get away; *ka-luar* or *ka-luar-lah*, go out; *ka-luar-kan-lah*, take (it) out, or turn (him) out.

Mahu and *handak* with the affix *-lah* signify must; as *mahu-lah kamu turut*, ye must obey; *handak-lah ayam yang puteh*, there must be a fowl that is white, or, the fowl must be a white one; *handak-lah segala pegawai raja itu duduk dengan adab dan diam*, the king's officers must sit with reverence and in silence.

The third person of the imperative mood, which we express by "let him," may be rendered in Malay by the use of the word *biar* or *biar-lah*, with the verb in the manner shown by the following examples:— *Biar-lah dia masuk*, let him come in; *biar-lah aku mati*, let me die.

6th. From many verbs are formed verbal nouns by prefixing the particle *pe-* (*peng*, *pem*, *pen*, *peny*) to the radical. This prefix operates like the syllable *-er* in such words as robber, purchaser, teacher; as *churi*, to steal; *pen-churi*, a robber; *běli*, to buy; *pem-běli*, a purchaser; *ajar*, to teach; *peng-ajar*, a teacher. Substantives of this kind and others formed from the verb with the particles *ka-* and *-an* have already been noticed under the head of the Substantive. But the form arrived at by prefixing to the simple verb the particle *ka-* and annexing the particle *-an* is not merely a noun, but, as Marsden says, "a gerund in form as well as in sense, being in fact a verbal noun infinitively applied in construction;" as, *ka-dengar-an sampei Sayong*, it was to be heard as far as Sayong; *tiada ka-tahu-an*, not to be understood; *mata-hari tiada ka-lihat-an sebab ka-lindung-an-lah sayap-nia*, the sun was not to be seen by reason of the shadowing of its wings.

7th. *Passive*. — In Malay the passive voice is denoted by the particle *di-* prefixed to the verb. The place of the nouns which express the

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agent and subject respectively will be understood from the following examples:—

Hamba di-pukul orang, I was beaten by men.

Orang di-pukul hamba, the men were beaten by me.

Rumah di-makan api, the house was consumed by fire.

Api di-padam-kan orang, the fire was extinguished by men.

Here the personal pronoun or other agent follows the verb and the subject precedes it.

Sometimes the preposition "by" finds an equivalent in Malay, the word *uleh* being expressed instead of being understood (as in the preceding sentences). Examples:—

Maka uleh baginda pun di-sambut dengan seperti 'adat, they were received by the king with the customary ceremony.

Di-titah-kan-lah uleh baginda, it was commanded by the king.

The passive participle is formed by prefixing to the verb the inseparable particle *ter-*; as *ter-pukul*, struck; *ter-tulis*, written. When *ter-* precedes *per-*, one of the particles drops its final letter; as *te-per-sayang*, compassionated; *ter-pe-lanting*, sent flying.

Other forms of the Verb.— In the preceding paradigms generally those changes have been inserted which result from the application of inseparable particles. But there are moods and tenses of the English verb which are translatable in Malay, though they are not included above because they involve the use of other words, which, though united to the verb in construction, do not form part of it.

Conditional or Potential.— In expressing a conditional or potential sense the verb undergoes no change, though following such conjunctions as "if," "provided that," "in order that;" as *jika tuan datang*, if you come; *kalau raja me-larang*, if the king should forbid; *dapat kami ber-untong*, provided we are successful; *sapaya jangan hamba kěna rugi*, in order that I may not incur a loss; *agar sapaya anak-nia menjadi 'alim*, in order that his children may become learned.

Optative.— An optative sense is generally indicated by such words as *apa-lah*, *apa-lah kira-nia*, *prithēe*, expressions of entreaty, or

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garangan, forsooth, conveying the notion of a doubt or query; as *barang di-sampeikan Allah apa-lah kira-nia*, may God in his goodness cause it to arrive. But sometimes these are understood; as *di-bri Allah kamarau sadikit*, may God grant a little fair weather.

Participle Present.— Continuity or existing duration of action is often expressed by the use of such words as *lagi*, still more, *sambil*, *seraya*, and *serla*, whilst at the same time the verb remains unaltered in form; as *lagi datang*, coming; *lagi tidor*, sleeping or still asleep; *ber-jalan sambil ber-sinnyum*, walked on smiling; *meniambah serta meniapu ayer mata-nia*, made obeisance, at the same time wiping away her tears.

Tengah, half, middle, is often used with the verb in a similar way; as *dia tengah makan nasi*, he was in the act of eating his dinner.

VI. ADVERBS.

Adverbs in Malay are not distinguished by any prevailing termination corresponding to the English *-ly* or the French *-ment*. Many adjectives and some prepositions are used adverbially.

The following are some of the most useful adverbs:—

ADVERBS OF TIME.

<i>sakarang</i> , now.	<i>kemudian</i> , afterwards.
<i>tadi</i> , just now.	<i>pernah</i> , ever.
<i>dahulu</i> , before,	<i>ta'pernah</i> , never.
formerly.	<i>sědang</i> , while.
<i>sa'buntar</i> , presently.	<i>kadang</i> , sometimes.
<i>bělum</i> , not yet.	<i>apa-bila</i> , <i>apa-kala</i> , <i>bila-mana</i> , <i>bila</i> , when? (interrogative).
<i>pagi-pagi</i> , early.	<i>kalmarin dahulu</i> , the day before
<i>esok</i> , <i>besok</i> , to-morrow.	yesterday.
<i>kalmarin</i> , ^A yesterday.	<i>lusa</i> , the day after to-morrow.
<i>tatkala</i> , <i>sa-katika</i> , when (relative).	<i>tulat</i> , the third day from this.

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ADVERBS OF PLACE.

<i>sini, ka-mari</i> , here.	<i>sabĕrang</i> , across.
<i>situ, sana, nun</i> , there.	<i>jauh</i> , far.
<i>mana</i> , where, wherever (<i>rel.</i>).	<i>atas</i> , above.
<i>di-mana</i> , where? (<i>inter.</i>).	<i>bawah</i> , below.
<i>hampir</i> , near, nearly.	<i>sabĕlah</i> , beside.
<i>luar</i> , outside.	<i>balik</i> , behind.
<i>dalam</i> , inside.	<i>dĕkat</i> , near.

MISCELLANEOUS.

<i>bagini</i> , like this.	<i>sahaja</i> , only.
<i>bagitu</i> , like that.	<i>makin</i> , so much the more.
<i>bageimana</i> , how?	<i>naschaya</i> , certainly.
<i>ya</i> , yes.	<i>tidak</i> , no.
<i>bukan</i> , no, not.	<i>tentu</i> , certainly.

Adverbs expressing intensity will be found enumerated in Lesson 4.

Among the examples above given several are also prepositions, and will be found under that heading.

VII. PREPOSITIONS.

The principal prepositions of place and motion are *di*, at, in, on; *ka*, to, towards; *deri*, from. A great many so-called prepositions are formed from these three compounded with certain other words, such as:—

<i>di-atas</i> , on the top of.	<i>di-bawah</i> , at the bottom of.
<i>ka-atas</i> , to the top of.	<i>ka-bawah</i> , to the bottom of.
<i>deri-atas</i> , from the top of.	<i>deri-bawah</i> , from the bottom of.
<i>di-dalam</i> , in the interior of.	<i>di-hadap-an</i> , in front of.
<i>ka-dalam</i> , to the interior of.	<i>ka-hadap-an</i> , to the front of.
<i>deri-dalam</i> , from the interior of.	<i>deri-hadap-an</i> , from the front of.
<i>di-bĕlakang</i> , at the back of.	<i>di-luar</i> , at the outside of.
<i>ka-bĕlakang</i> , to the back of.	<i>ka-luar</i> , to the outside of.
<i>deri-bĕlakang</i> , from the back of.	<i>deri-luar</i> , from the outside of.
<i>di-sabĕrang</i> , on the farther side of.	
<i>ka-sabĕrang</i> , to the farther side of.	
<i>deri-sabĕrang</i> , from the farther side of.	

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These twenty-one words are used like prepositions, and are often classified as such, but the true prepositions are the three initial words.

Atas, *bawah*, *dalam*, *hadap-an*, *bělakang*, *luar*, and *saběrang* here are really substantives governed by the prepositions *di*, *ka*, and *deri*. Some of these words aptly illustrate the difficulty of classifying Malay words according to the parts of speech usually recognised by grammarians. *Dalam*, for instance, has already been classified in the preceding section as an adverb. It is also substantive, adjective, and preposition.

Dalam (subs.), interior, depth; as *penghulu dalam*, the guardian of the interior (inner apartments); *dalam-nia tiga depa*, its depth is three fathoms.

Dalam (adj.), deep; as *ter-lalu dalam sungei ini*, this river is very deep.

Dalam (adv.), inside; as *ada orang dalam*, there are people inside.

Dalam (prep.), in; as *kain yang dalam gědong itu*, cloth in that warehouse.

In Malay a substantive in the possessive case immediately follows the substantive denoting the possessor (*supra*, p. 47). In the sentences *bělakang gunung*, the back of the mountain; *hadap-an raja*, the presence of the king; *saběrang sungei*, the farther side of the river, all the words are substantives, *gunong*, *raja*, and *sungei* being in the possessive case.

Now let the prepositions *di*, *ka*, and *deri* be added to these sentences.

Di-bělakang gunung, at the back of the mountain, may be more shortly translated *behind* the mountain; so *ka-hadap-an raja* may be rendered *before* the king, and *deri-saběrang sungei* *from beyond* the river.

Here, though the purport of the Malay phrases *di-bělakang*, *ka-hadap-an*, and *deri-saběrang* are correctly rendered by English prepositions, only the first portion of each phrase is a Malay preposition.

Of the remaining prepositions the following are the chief:—

<i>pada</i> , <i>kapada</i> , at, to, on, towards.	<i>sama</i> , with, to.
<i>deri-pada</i> , from, than.	<i>dengan</i> , with.
<i>akan</i> , to, for, as to, as for.	<i>dalam</i> , in, into.
<i>uleh</i> , by.	<i>lěpas</i> , after.
<i>atas</i> , on, upon.	<i>karana</i> , on account of.

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<i>datang</i> , until, as far as.	<i>krana</i> ,
<i>sampe</i> ,	<i>sebab</i> ,
<i>hingga</i> ,	<i>sa-kadar</i> , according to.
<i>antara</i> , between.	<i>demei</i> , by.
<i>samantara</i> , until.	<i>dĕkat</i> , near.
<i>ganti</i> , instead of.	<i>tentang</i> , concerning, opposite.
<i>balik</i> , behind.	<i>bagi</i> , to.
<i>serta</i> , with.	<i>trus</i> , through.

VIII. CONJUNCTIONS.

The following list includes the most useful of the conjunctions in Malay:—

<i>dan</i> , and.	<i>atau</i> , or.
<i>kalau</i> , if.	<i>tĕtapi</i> , but.
<i>jika</i> ,	<i>me-lain-kan</i> , except.
<i>jikalau</i> ,	<i>hania</i> , but, except.
<i>antah</i> , perhaps.	<i>yang</i> , that.
<i>kunun</i> ,	<i>kĕlak</i> , forsooth.
<i>sapaya</i> , in order that.	<i>juga</i> , <i>jua</i> , also.
<i>pula</i> , also, again.	<i>sahaja</i> , only.
<i>sambil</i> , whilst.	<i>lagi</i> , again, even.
<i>selang</i> ,	<i>lagi pula</i> , again, too.
<i>seraya</i> , at the same time.	<i>lagi pun</i> , besides, also.
<i>tambah-an</i> , furthermore.	<i>saperti</i> , as, like.
<i>karana</i> , because.	<i>laksana</i> , like.
<i>sĕbab</i> ,	<i>bagei</i> ,
<i>serta</i> , and, also.	<i>iya-itu</i> , that is to say.
<i>asal-kan</i> , provided that.	<i>lamun-kan</i> , although.

There are also a number of conjunctions which are met with almost exclusively in the written language, and which it would be pedantic to use in conversation. Of such are:—

maka, *bahwa*, *hata*, *shahadan*, seldom necessary to the sense, and not always requiring translation. They answer in some degree to such words as “now,” “next,” “but,” “then,” “again,” “so.”

sa-ber-mula, first, now.

sa-bagei-lagi, further, again.

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arkian, now, then.

agar, in order that.

y'ani, that is to say.

wab'adahu,⁵ and then, afterwards.

walakin (Arab. *wa*, and *lakin*, but), but, though, nevertheless.

IX. INTERJECTIONS.

The interjections in most common use are:—

hei! O! *ya!* O! (Arabic).

aho! O! (Sansk.).

aduh! *aduhi!* oh! alas! (pain, lamentation).

niah! *niah-lah!* be off! begone!

ai! *wah!* oh! alas! (astonishment or affliction).

ayo! *ayohi!* ah!
(affection).

cheh! fie!

wayi! alas!

demei Allah! by God!

nah! there! take it!

*jum!*⁶ forwards!

Many other words are used like interjections; such as *kasi-han* (lit. affection), what a pity! *sayang* (lit. concern), 'tis pity! alas! *karam* (lit. wrecked), woe to thee! *me-rachun* (may I be poisoned), no! (emphatic denial), &c., &c.

A number of Arabic expressions common to all Muhammadans in all parts of the world are used by Malays, such as *In sháa-lláh*, if it be the will of God; *Alláhu a'alam*, God is all-knowing; *Astaghfir alláh*, I beg forgiveness of God; *Wa-llahi* and *Wa-llah*, by God! *Yá rabb*, O Lord! *Bi-smi-llah*, in the name of God! *El-ḥamdu li-llah*, praise be to God! *Alláhu akbar*, God is most great.

X. NUMERALS.

The numerals in Malay are exceedingly simple. The first ten are:—

1. *sa*, *satu*, *suatu*, one.

2. *dua*, two.

3. *tiga*, three.

4. *ampat*, four.

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5. *lima*, five.
6. *anam*, six.
7. *tujoh*, seven.
8. *dělapan*, eight.
9. *sambilan*, nine.
10. *sapuluh*, ten.

From eleven to nineteen inclusive the numerals are formed from the digits with the termination *bělas*:—

11. *sa-bělas*, eleven.
12. *dua-bělas*, twelve.
13. *tiga-bělas*, thirteen.
14. *ampat-bělas*, fourteen.
15. *lima-bělas*, fifteen.
16. *anam-bělas*, sixteen.
17. *tujoh-bělas*, seventeen.
18. *dělapan-bělas*, eighteen.
19. *sambilan-bělas*, nineteen.
20. *dua-puluh*, twenty.

Multiples of ten up to ninety inclusive have the termination *puluh*, ten:—

20. *dua-puluh*, twenty.
30. *tiga-puluh*, thirty.
40. *ampat-puluh*, forty.
50. *lima-puluh*, fifty.
60. *anam-puluh*, sixty.
70. *tujoh-puluh*, seventy.
80. *dělapan-puluh*, eighty.

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90. *sambilan-puloh*, ninety.

The intermediate numbers are formed simply by adding the units; as—

21. *dua-puloh-satu*, twenty-one.

32. *tiga-puloh-dua*, thirty-two.

43. *empat-puloh-tiga*, forty-three.

54. *lima-puloh-empat*, fifty-four.

65. *enam-puloh-lima*, sixty-five.

76. *tujuh-puloh-enam*, seventy-six.

87. *dělapan-puloh-tujuh*, eighty-seven.

98. *sambilan-puloh-dělapan*, ninety-eight.

Above a hundred the numbers proceed with equal regularity:—

100. *sa-ratus*, one hundred.

200. *dua-ratus*, two hundred.

300. *tiga-ratus*, three hundred.

400. *empat-ratus*, four hundred.

1000. *sa-ribu*, one thousand.

2000. *dua-ribu*, two thousand.

3000. *tiga-ribu*, three thousand.

4000. *empat-ribu*, four thousand.

Any sum, however great, may be expressed by the numerals in juxtaposition without the insertion of a conjunction; as, *sa-ribu-dělapan-ratus-tujuh-puloh-sambilan*, one thousand eight hundred (and) seventy nine, 1879.

Certain terms for high numbers have been borrowed from the Sanskrit language and misapplied in adoption, namely, *lakṣa* (Sansk. *lakṣa*, 100,000), *keti* (Sansk. *koṭi*, 10,000,000), and *juta* (Sansk. *ayuta*, 10,000).

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The numbers represented by these words in Malay are *sa-laksa*, ten thousand; *sa-keci*, one hundred thousand; *sa-juta*, one million.

In reckoning the numbers from 20 to 30, *lekor*, a score, is sometimes used instead of *dua-puluh* (especially in mentioning dates), but in that case the unit precedes instead of following the decimal; as *sa-lekor*, twenty-one; *dua-lekor*, twenty-two; *tiga-lekor*, twenty-three, &c.

To express a quantity which approaches what we call a round number, it is sometimes convenient to state the latter qualified by the figure in which it is deficient, as is done in the old-fashioned phrase "forty stripes save one." Thus, instead of *sambilan-puluh-delapan*, ninety-eight, the phrase *korang dua sa-ratus*, one hundred save two, may be used.

The use of the word *tengah*, half, before a numeral serves in the same way to reduce it by half of one. Thus, *tengah dua* signifies "one and a half," or "two, less half a one," as if the full phrase were *korang sa-tengah dua*; so *tengah tiga-puluh*, twenty-five (lit. "three tens save half"); *tengah lima ratus*, four hundred and fifty (lit. "five hundreds save half").

ORDINAL NUMBERS.

pertama (Sansk. *prathama*), first.

ka-dua, second.

ka-tiga, third.

ka-sa-belas, eleventh.

ka-dua-puluh, twentieth.

ka-sa-ratus, hundredth.

The word *yang* placed before ordinals corresponds to the definite article in English; as *yang pertama*, the first; *yang ka-dua*, the second; *yang ka-sa-ribu*, the thousandth.

FRACTIONAL NUMBERS.

Tengah, *sa-tengah*, half; *suku*, *sa-suku*, quarter; *sa-per-dua*, one-half; *sa-per-tiga*, one-third; *dua-per-tiga*, two-thirds; *tiga-per-empat*, three-

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fourths. Similar fractions may be formed with other numbers by placing the particle *per* between the dividend and the divisor.

COLLECTIVE NUMBERS.

Phrases like "a score," "a dozen," "a couple," are formed in Malay by the use of the particle *ber* with the numeral; as—

ber-dua, the two, or the pair.

ber-tiga, the three.

ber-puluh-puluh, by tens.

be-ratus-ratus, by hundreds.

be-ribu-ribu, by thousands.

The word *ganda*, which in Hindustani is a collective numeral meaning "a four," is used in Malay in conjunction with numerals in a sense corresponding to the English word "times;" as *dua-ganda*, double, twice; *tiga-ganda*, triple, three times.

NUMERAL CO-EFFICIENTS.

In Malay, as in Burmese, Siamese, and Chinese, "there exists a set of specific and technical terms, called by the grammarians *numeral affixes*, some one or other of which is always used as a co-efficient to the numeral, the term being selected according to the class under which the object falls."⁷ The use of these terms will be best understood by comparing it with the analogous use in English of such phrases as so many *head* of cattle; so many *file* of soldiers; so many *sail* of ships; so many *stand* of rifles.

1. *Orang* (person or persons) is introduced in the enumeration of mankind; as *China tiga orang*, *Malayu sa'orang*, three Chinese and a Malay; *budak dua orang*, two children.

2. *Ekor* (tail) is employed in speaking of animals; as *sa-ekor kucing*, a cat; *kuda bělang dua ekor*, two piebald horses; *ikan kechil-kechil barang lima anam ekor*, about five or six small fish.

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3. *Buah* (fruit) is applied to fruit, houses, ships, places, &c.; as *sa-buah rumah*, a house; *sa-buah nĕgri*, a town or kingdom; *lima buah kapal*, five ships.

4. *Biji* (seed) is applied to small objects more or less round; as *buah manggis lima-puloh biji*, fifty mangostins; *empat biji telur*, four eggs; *nior muda sa-biji*, one green cocoa-nut.

5. *Halei* or *lei*, to tenuous objects, such as hair, feathers, leaves, wearing apparel, &c.; as *bulu sa-lei*, a feather; *kain Palembang sa-puloh halei*, ten Palembang sarongs.

6. *Batang* (stem), to long objects; as *lembing dua batang*, two spears; *tiang empat batang*, four posts.

7. *Puchuk* (young shoot), to letters, muskets, cannon, elephants' tusks, &c.; as *tiga puchuk surat*, three letters; *sa-puchuk gading*, one tusk; *snapang lima puchuk*, five muskets.

8. *Keping* (piece, slice), to pieces of wood, metal, &c.; as *papan sa-keping*, a plank; *timah tiga-puloh keping*, thirty slabs of tin.

9. *Tangga* (ladder) and *pintu* (door), to houses; as *rumah dua tangga*, two houses; *rumah batu anam pintu*, six brick houses.

10. *Lapis* (fold), to clothing; as *kapan sa-lapis*, a shroud.

11. *Rawan*, to nets and cordage; as *pukut sa-rawan*, a seine net; *jala dua rawan*, two casting nets.

12. *Bilah*, to cutting weapons; as *kris sa-bilah*, one kris; *pĕdang lima bilah*, five swords.

13. *Buntoh*, to rings, fish-hooks, &c.; as *kail sa-buntoh*, a fish-hook; *chinchin tiga buntoh*, three rings.

14. *Bidang*, to things spread out; as *destar sa-bidang*, one head-cloth.

15. *Butir*, to fruit, seeds, and other small round objects; as *nior sa-butir*, a cocoa-nut; *mutiara sa-butir*, a pearl.

There are many other similar idiomatic terms, examples of which will be given in the more advanced lessons farther on.

XI. PARTICLES.

Most of the particles have been noticed in speaking of the verb, but there are three or four which require special mention.

Lah is affixed to words of all kinds, sometimes merely for the sake of euphony, but more frequently as a particle of intensity.

In the sentence *ada-lah kapada suatu hari*, it happened on a certain day, *lah* is simply expletive; but in the sentence *dia-lah yang buat*, it was he who did it, the particle serves to emphasise the word *dia*. The latter use of the particle *lah* is exemplified by its frequent employment to emphasise a command; as *mari-lah*, come; *pergi-lah*, go.

Kah is the interrogative particle. When affixed to words it is the sign of a question or a doubt; as *itu-kah atau lain-kah?* is it that or another? *Antah sunggoh-kah atau tidak*, it is doubtful whether it be true or not.

Tah is also an interrogative particle, but of less general use than *kah*. *Apa-tah?* what else? is a common phrase indicating assent.

Pun is annexed to all kinds of words, sometimes merely to give roundness to a phrase, sometimes with the sense of "too," or "also" (where the sentence is affirmative), or "nor," "neither" (where it is negative); as *maka iya-pun datang*, then he came; *aku pun mahu*, I too want it; *siyang pun tidak malam pun tidak*, it was neither day nor night.

Part I: Footnotes

1. Klinkert, *Eenige ophelderingen omtrent de Maleische Spreekwoorden en spreekwijzen*.
2. *Grammaire de la Langue Malaise*, 56.
3. "It is difficult to eradicate the belief that the forms in which we think are identical with the thought itself; and it is only linguistic science that enables us to see that many of the forms of grammar which we imagine necessary and universal are, after all, but accidental and restricted in use. The cases of Latin and Greek do not exist in the majority of languages; the Polynesian dialects have no true verbs; and the Esquimaux gets on well enough without 'the

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parts of speech' that figure so largely in our own grammars." — Sayce, *Introduction to the Science of Language*, ii. 328.

4. In Perak *kalmarin* means "formerly." *Pětang* is "yesterday."

5. Arabic *wa*, and, *b'adahu*, afterwards—often used by a pleonasm with *kemudian*, afterwards; *wab'adahu kemudian deri-pada itu*, and after that.

6. This is a Kedah word. *Mah!* is used in the same sense in Perak.

7. Col. Yule, *Journ. Anthropol. Inst.* Feb. 1880. This peculiarity in the Indo-Chinese languages has attracted much attention among ethnologists. See Peschel, *Races of Man*, Tylor, *Early History of Mankind*, Bunsen's *Universal History*, i. 409.

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PART II.

COMPOSITION OF SENTENCES.

Owing to the absence of inflexion, the composition of simple sentences in Malay offers few difficulties. The phrases and exercises which will be given in this Part are simple and elementary, serving thus as a preparation for others of progressive difficulty to be reached at a later stage.

LESSON I.

SUBSTANTIVES.

person (man, woman, or child), <i>orang</i> .	steamer, <i>kapal-api</i> .
man, <i>laki-laki</i> .	boat, <i>sampan</i> .
woman, <i>per-ampu-an</i> .	cow, ox, <i>lumbu</i> .
child, <i>anak</i> .	dog, <i>anjing</i> .
house, <i>rumah</i> .	bird, <i>burong</i> .
water, <i>ayer</i> .	snake, <i>ular</i> .
fire, <i>api</i> .	fish, <i>ikan</i> .
wind, <i>angin</i> .	sun, <i>mata-hari</i> .
wood, <i>kayu</i> .	moon, <i>bulan</i> .
carriage, <i>kreta</i> .	star, <i>bintang</i> .
horse, <i>kuda</i> .	sea, <i>laut</i> .
ship, <i>kapal</i> .	river, <i>sungei</i> .
	cloth, <i>kain</i> .

ADJECTIVES.

good, <i>baik</i> .	high, <i>tinggi</i> .
new, <i>bāharu</i> .	round, <i>bulat</i> .
naughty, wicked, <i>jahat</i> .	old, <i>tuah</i> .
beautiful, <i>bagus</i> .	young, <i>muda</i> .
pretty, <i>chanteke</i> .	cold, <i>sėjuk</i> .
wise, <i>pandei</i> .	hot, <i>panas</i> .

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stupid, <i>bodoh</i> .	far, <i>jauh</i> .
large, <i>běsar</i> .	near, <i>děkat</i> .
small, <i>kěchil</i> .	coarse, <i>kasar</i> .
deep, <i>dalam</i> .	fine, <i>halus</i> .
swift, <i>laju</i> .	

ADVERBS.

very, *baniak*. exceedingly, *sangat*.

Before showing how sentences may be constructed with these words by means of the verb *ada*, and with the aid of the personal pronouns, two of the hints already given are here repeated:—

1. Adjectives follow their substantives.
2. The verb *ada* is frequently omitted and left to be understood.

EXAMPLES.

A bad man— *Orang jahat*.

A pretty woman— *Perempuan chantek*.

A high house— *Rumah tinggi*.

A high wind— *Angin běsar*.

Cold water— *Ayer sějuk*.

This is my child— *Ini anak sahaya* (not, *Ini ada sahaya punya anak*).

That bullock-cart is mine— *Kreta lumbu itu sahaya punya*.

That pony-carriage is swift— *Kreta kuda itu ada laju*.

That person has a dog— *Orang itu ada sa'ekor anjing*.

That woman's cloth is very fine— *Kain perempuan itu halus sangat*.

This man has one son and two daughters— *Orang ini ada anak laki-laki sa'orang dan anak perempuan dua orang*.

The steamer is near— *Kapal-api ada děkat*.

His child is very naughty— *Anak dia baniak jahat*.

They have a boat— *Dia orang ada sa'buah sampan*.

There are men and women— *Ada orang laki-laki dan perempuan*.

The old man has a piece of coarse cloth— *Orang tua itu ada kain kasar sa'lei*.

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EXERCISE.

I am a good man. His child is very wise. The moon is round. They have a beautiful horse. My boat is very large. The sea is very deep. The sun and stars are very far off. This person has a vicious dog. That man's daughter is beautiful. This river is very swift. A small snake. This ox is very old. That person's boat is small. There are fish. There is a bird. The water of the river is warm. There are stupid people and there are wise people. His ship is very far off.

LESSON II.

ON THE SECOND PERSON.

The use of the word *angkau* and similar pronouns is to be avoided as much as possible. When the pronoun of the second person cannot be understood but must be expressed, *angkau*, or the local or provincial word used in substitution for it (according to the part of the Archipelago in which the speaker finds himself), may be employed. In addressing natives of rank or of superior position, the appropriate forms should be used. The word *lu* should never be used to a Malay; it is, however, in common use among those Chinese who use Malay as a medium of communication with other nationalities. On the subject of the second person see *supra*

SUBSTANTIVES.

animal, <i>bĕnatang</i> .	forest, <i>hutan</i> .
father (common form), <i>bapa</i> .	tree, <i>pokok</i> .
father (polite form), <i>ayah, ayahnda</i> .	plain, <i>padang</i> .
mother (common form), <i>mak, ibu</i> .	shop, <i>kĕdei</i> .
mother (polite form), <i>bonda</i> .	fruit, <i>buah</i> .
elder brother, <i>abang</i> .	sky, <i>langit</i> .
elder sister, <i>kakak</i> .	ground, <i>tanah</i> .
younger brother or sister, <i>adek</i> .	dollar, <i>ringgit</i> .
boy or girl, <i>budak</i> .	road, <i>jalan</i> .
brother or sister, <i>sudara</i> .	age, <i>'umur</i> .

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husband, *laki*.
wife, *bini*.

ADJECTIVES.

long, <i>panjang</i> .	rich, <i>kaya</i> .
short, <i>pendek, pandah</i> .	poor, <i>miskin</i> .
sweet, <i>manis</i> .	strong, <i>kuat</i> .
wet, <i>basah</i> .	hard, <i>keras</i> .
dry, <i>kering</i> .	soft, <i>lumbut</i> .
many, <i>baniak</i> .	few, <i>sadikit</i> .

VERBS.

to say, <i>kata</i> .	to arrive, <i>sampe</i> .
to go, <i>pergi</i> .	to sit, <i>duduk</i> .
to run, <i>lari</i> .	to dwell, <i>tinggal</i> .
to talk, <i>chakap</i> .	to send, <i>irim</i> .
to tell, <i>bilang</i> .	to bring, <i>bawa</i> .

EXAMPLES.

To a Raja.

Your house is very large— *Rumah tunku baniak besar*.

Your father is very old— *Ayahnda tunku tuah sangat*.

This is your horse— *Ini tunku punya kuda*.

To a respectable Chinese.

There is a quantity of cloth in your shop— *Ada baniak kain-kain didalam baba punya kedai*.

When did you arrive?— *Towkay bila sampei?*

Your elder brother is very rich— *Towkay punya abang baniak kaya*.

Your carriage and mine are alike— *Kreta baba dengan kreta sahaya ada sama*.

To a Malay Headman.

There are a number of people in your house— *Ada baniak orang didalam rumah datoh*.

Your son is very strong— *Anak datoh, baniak kuat*.

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Where do you live?— *Datoh di-mana tinggal?*

To a Malay of superior rank.

What do you say to it?— *Apa kata inche?*

Who told it to you?— *Siapa bilang kepada inche?*

Your elder sister has a great many fruit-trees— *Inche punya kakak ada baniak pokok buah.*

To a Sayyid or Haji.

Where are you going to?— *Tuan handak pergi ka-mana?*

What is your age?— *Běr-apa 'umur tuan?*

I wish to talk a little with you— *Sahaya handak chakap sedikit dengan tuan.*

To Persons of inferior rank.

Who are you?— *Siapa kamu?*

Is this yours?— *Angkau punya-kah ini?*

Where is your house?— *Di-mana rumah angkau?*

Bring your hat— *Bawa topi sěndiri.*

Where do you live?— *Di-mana tinggal?*

Have you got a light?— *Ada api?*

Why are you so late?— *Apa buat lambat ini?*

When you were at the shop just now, who was there?— *Apabila angkau di kědei tadi siapa ada di-situ?*

EXERCISE.

Where is your shop? Is this your mother? You and your brother were running. You are very stupid. Have you told your elder sister? Your son has arrived. Was it you who sent fruit? What did you say to him? When will you go? You will bring a boat. You went to the jungle.

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LESSON III.

SUBSTANTIVES.

news, <i>khobar</i> .	sugar, <i>gula</i> .
workman, <i>tukang</i> .	needle, <i>jarum</i> .
cat, <i>kuching</i> .	form, <i>rupa</i> .
rat, <i>tikus</i> .	elephant, <i>gajah</i> .

ADJECTIVES.

excellent, <i>endah</i> .	worthless, <i>burok</i> .
careful, <i>jimat</i> .	difficult, <i>susah</i> .

VERBS.

To do, make, <i>buat</i> .	To conceal, <i>sembunyi</i> .
To seek, <i>chāhari</i> .	To find, obtain, <i>dapat</i> .

ON THE DEGREES OF COMPARISON.

One form of the comparative degree is similar in construction to the Hindustani comparative, that is to say, the object with which the comparison is made is put in the ablative case (by the use of the preposition *deri* or *deri-pada*), while the adjective remains unmodified by adverb or particle. Thus the phrase "This house is larger than that," may be rendered *Besar rumah ini deri rumah itu* (*Yih ghar us ghar se baṛā hai*).

EXAMPLES.

The rumour is better than the reality— *Endah khabar deri rupa*.

The Chinese workman is more skilful than the Kling— *Pandei tukang China deri tukang Kling*.

The cat is larger than the mouse— *Besar kuching deri tikus*.

This is better than that— *Baik ini deri-pada itu*.

(Note that the adjective always precedes the objects compared.)

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The comparative degree is also formed by the use of the adverb *lebeh* or *ter-lebeh*, more, prefixed to the adjective, which is followed by the preposition *deri* or *deri-pada*.

Hotter than before— *Lebeh panas deri dahulu*.

Sweeter than honey— *Lebeh manis deri gula*.

It is better to go than to remain— *Ter-lebeh baik pergi deri-pada tinggal*.

The adverb *lagi*, more, is sometimes used instead of *lebeh*.

You must make it larger— *Mahu buat besar lagi*.

This is better— *Ini lagi baik*.

Another form of comparison is constructed with the adverb *korang*, less, prefixed to the adjective; as *korang baik*, not very good; *korang biasa*, inexperienced (lit. less accustomed).

The superlative degree is formed in several ways: First, by making a comparison of universal application; as—

This is the best (lit. this is better than all)— *Baik ini deri sumua*.

The finest needle of all— *Jarum yang lebeh halus deri-pada sumua-nia*.

The hardest of all to obtain— *Yang ter-lebeh susah men-dapat deri-pada sumua-nia*.

Secondly, by the use of the adverb *sakali*, very, exceedingly, after the adjective when the latter is preceded by the relative pronoun *yang*; as—

The best— *Yang baik sakali*.

The worst— *Yang burok sakali*.

Such-a-one was the handsomest— *Yang elok sakali si-anu*.

Thirdly, by duplication of the adjective, which then takes the particle *sa* before it; as—

The quickest pace of an elephant is the slowest walk of a man— *Sa-chepat-chepat jalan-an gajah, sa-lambat-lambat jalan an orang*.

The very least— *Sa-korang-korang*.

Utterly and completely guilty— *Sa-penoh-penoh salah*.

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The most just king— *Sa-adil-adil raja*.

With the greatest care— *Dengan sa-habis-habis jimat*.

You must look out for the very best article— *Handak chāhari yang sa-baik-baik-nia*.

He hides it with the greatest pains— *Di-sembunyi-kan-nia dengan sa-buleh-buleh-nia*.

EXERCISE.

My horse is better than your horse. These people are more stupid than those. The form of the horse is handsomer than that of the elephant. The men are more wicked than the women. The pace of the horse is swifter than that of the elephant. That woman is the handsomest, but this one is the wisest. His house is the worst of all. Bring the slowest elephant of all. The father is wiser than the child. It is better to bring the ox than the horse.

LESSON IV. ON INTENSIVES.

SUBSTANTIVES.

reception-hall, *balei*.
room, *bilek*.
stairs, *tangga*.
a play, *per-main-an*.
conduct, *ka-laku-an*.
body, *tuboh*.
head, *kapala*.
year, *tahun*.

month, *bulan*.
price, *harga*.
country, *něgri*.
queen, *permeisuri*.
king, *raja*.
minister, *mantri*.
patience, *sabar*.

ADJECTIVES.

ill, painful, *sakit*.
cheap, *morah*.
dear, *mahal*.

thin, *kurus*.
fat, *gumok*.
illustrious, *mulia*.

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wide, *luas*. narrow, *simpit*.
astonished, *heiran*. glad, *suka*.

VERBS.

to see, *lihat*. to play, *main*.
to demand, *minta*. to look, *tengok*.
to be able, *boleh*. to enter, *masuk*.
to hear, *dengar*. to order, *suroh*.

On Intensives.— To express an intensive degree the particle *ter* is prefixed to adjectives and adverbs; as *ter-bĕsar*, very large; *ter-kuasa*, very powerful; *ter-lebeh*, most; *ter-lalu*, excessively; *ter-lampau*, surpassing; *ter-amat*, most exceedingly.

The adjective may also be intensified by duplication; as *ikan yang besar-besar*, great big fish; *burong kechil-kechil*, very small birds; *nĕgri jauh-jauh*, far-distant lands; *dia harti baik-baik*, he understands very well.

The following adverbs are of frequent use in heightening the sense of words:—

baniak, very. *ter-lalu*, excessively.
amat, exceedingly. *ter-langsang*, surpassingly.
sangat, very. *ter-lampau*,
sakali, quite, most. *ter-amat*, most exceedingly.
ter-lebeh, most.

All of these precede the positive except *sakali*, which invariably follows it. *Amat* and *sangat* are also sometimes placed after the adjective which they qualify.

It is common to use more than one of these words with the same adjective, just as we say “the very most.”

EXAMPLES.

There were a very great number of people in the reception-hall— *Di balei itu ter-amat-lah baniak orang*.

His body was very thin— *Tuboh-nia sangat kurus*.

The performance was exceedingly pretty— *Sangat-lah chantek itu per-main-an*.

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He was immensely astonished at seeing it— *Dia ter-lalu heiran melihat-kan.*

This year all fruit is very plentiful and cheap— *Tahun ini sagala buah-buah sangat-lah baniak dan morah harga-nia.*

You must be exceedingly patient— *Handak-lah dengan sabar sangat.*

Very stupid in appearance— *Ter-lalu bodoh rupa-nia.*

The road is very bad— *Jalan itu burok sakali.*

Most exceedingly painful— *Yang ter-lebeh sangat sakit.*

It was a very large country— *Ter-lalu amat besar negri itu.*

His conduct was too bad— *Ter-lampau jahat ka-laku-an-nia.*

The adjective *maha*, great, is similarly used; as *maha besar*, very great; *maha mulia*, most illustrious; *maha kuasa*, all-powerful.

EXERCISE.

He demanded a very high price. He is very ill. Your father was exceedingly wise. It is a very large river. I am very frightened. The water is very deep. Those Chinese are very wicked. The most illustrious and most mighty queen. The old man's cow is very thin. I was much surprised at hearing it. He brought some very big horses. Some very large ships have arrived. This month fish is very cheap. The room is very wide. The river was much too narrow, the ship could not enter. I have a very bad headache.

LESSON V.

INTERROGATIVE SENTENCES.

In asking a question, the tone of the voice sometimes marks the interrogation sufficiently.

Sometimes the interrogation is marked by the use of the particle *-kah* affixed to the emphatic word of the sentence.

Sometimes the interrogative form of a sentence is shown by the use of such words as—

apa, what?

bagei-mana, how?

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<i>siapa</i> , who?		
<i>ka-mana</i> , where?	<i>apa sebab</i> , or	why?
<i>běr-apa</i> , how many?	<i>apa buat</i> , or	
<i>mana</i> , who, which, how?	<i>mengapa</i>	

SUBSTANTIVES.

time, <i>kali</i> .	box, <i>pěti</i> .
rain, <i>hujan</i> .	kind, sort, <i>macham</i> .
market, <i>pasar</i> .	tobacco, <i>tambakau</i> .
stone, <i>batu</i> .	coffee, <i>kahwah</i> .
use, <i>guna</i> .	tea, <i>teh</i> , <i>cha</i> .
iron, <i>besi</i> .	tea (dry), <i>daun teh</i> .
steel, <i>baja</i> .	tea (liquid), <i>ayer teh</i> .
tin, <i>timah</i> .	money, <i>wang</i> .
lead, <i>timah hitam</i> .	jacket, <i>baju</i> .
copper, <i>tambaga</i> .	trousers, <i>saluar</i> .

EXAMPLES.

What is the matter?— *Apa korang?*

What is to be done? (*i.e.*, there is nothing to be done)— *Apa bulik buat?*

What is the use?— *Apa guna?*

Whence do you come?— *Deri-mana datang kamu?*

Where are you going?— *Handak pergi ka-mana?*

Why did you not tell me sooner?— *Apa buat ta'bilang dahulu?*

What do you say?— *Apa kata kamu?*

Why do ye run?— *Mengapa kumu orang lari?*

Where did you get that?— *Di-mana-kah angkau dapat itu?*

Which tree shall I cut down?— *Pokok mana handak tebang?*

How many days ago?— *Běrapa hari sudah?*

When was he at the market?— *Bila-mana dia di pasar?*

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Whose house is this?— *Rumah ini siapa punya?*

Are there many Chinese in Patani?— *Baniak-kah orang China di Patani?*

Was it truly he who did it?— *Sunggoh-kah dia yang buat?*

Is it this one or another?— *Ini-kah atau lain-kah?*

Is it going to rain?— *Handak hujan-kah?*

What is the price of this?— *Běrapa harga ini?*

What is the news? (How goes it?)— *Apa khabar?*

How could I dare to do it?— *Macham mana sahaya běrani buat?*

EXERCISE.

Where is my jacket? What did he say? Why do you come here? Are there any dollars in the box? How many times has it rained this month? Whose tin is this? Who brought this tobacco? Did you demand the money from his father? Whence did you obtain this news? Did you order him to bring the coffee? How many miles (lit. *stones*) is it to the market? Shall I cut down this tree? Have you seen that play? Who was that who brought the fish? What kind of animal is that? When were you at the house? Why do they not enter?

Sometimes the word *apa* at the commencement of a sentence gives it an interrogative sense;¹ as *apa, tuan ta' makan daging karbau?* do you not eat buffalo meat? *apa tiada-kah sukar leher bangau itu?* what! would not the stork's neck be inconveniently long? *apa tiada-kah tuan-hamba kenal akan bangau itu?* does not my lord recognise that stork?²

1. Like the Hindustani *kya* or the Latin *an, num*. Forbes' Hindustani Manual.

2. Sri Rama. Favre's Grammar, p. 92.

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LESSON VI.

FORMATION OF NEGATIVE SENTENCES.

Tidak, no.

Tiada, is not (are, was, were, do, did not, &c.).

Bukan, no, not.

Jangan, don't, let not.

Antah, I know not; who knows? there is no saying.

Jangan-kan, not only, not, so far from.

Bukan is a more emphatic denial than *tidak*. It is also used, either alone or with the affix *-kah*, to signify *is it not? is it not so?*

Tiada is generally abbreviated colloquially to *t'ada* and *t'a'* (in Java *trada* and *tra*).

Antah is an expression of doubt.

EXAMPLES.

Yes or no?— *Ya atau tidak*.

That which is he causes not to be; that which is not he causes to be—
Yang ada dia tidak-kan, yang tidak dia ada-kan.

It is nothing = never mind— *Tidak apa*.

He got no small quantity of fish— *Dia men-dapat ikan bukan sedikit*.

Her beauty was of no ordinary kind— *Molek-nia bukan alang-kapalang*.

Is this his house or not?— *Ini-kah rumah dia atau bukan?*

Indescribable, wonderful— *Bukan buat-an lagi* (lit. *it was no longer doing*).

You said just now that you went home first, did you not?— *Kata kamu tadi sudah pulang ka rumah dahulu, bukan-kah?*

He is not my child— *Bukan-lah iya anak hamba*.

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He will not come— *Dia ta' mahu datang.*

I asked him a great many times, but he would not— *Sahaya minta bberapa kali tiada dia mahu.*

There are no fish in the market— *T'ada ikan di pasar.*

I do not know where he has gone— *Antah ka-mana pergi-nia.*

There is no saying how many of them died— *Antah ber-apa baniak-nia yang mati.*

It cannot be otherwise— *Ta' dapat tiada.*

He cannot enter— *Dia ta'bulih masok.*

Do not go— *Jangan pergi.*

Do not believe what people say— *Jangan perchaya akan perkataan orang.*

Shall I enter the house or not?— *Masok-kah aku dalam rumah atau jangan-kah?*

So far from obtaining it, we did not even see it— *Jangan-kan dapat, me-lihat-pun tidak.*

Not to speak of *you*, of *me*, even, they are afraid— *Jangan-kan tuan, hamba-tuan pun dia orang takut.*

EXERCISE.

He said no. That conduct is not proper. He cannot write. The children are not in the house. So far from getting a pony-carriage, we cannot even get a bullock-cart. Not to speak of the night, by day even people are afraid to go there. There is no saying how it happened. Do not go near. Shall I give the fruit to the woman or not? There are not many horses here. Do you not know that? The Chinaman will not say yes or no. Do not be afraid. If the seed is good it cannot but be that the fruit is good also. The wind was of no ordinary force (*kuat*).

New words in this Lesson to be learned by heart.

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Beautiful, beauty, *molek*; dead, to die, *mati*; to believe, *perchaya*; saying, speech, *per-kata-an* (from *kata*, to say); to fear, *takut*; to write, *tulis*; night, *malam*; daylight, *siyang*; seed, *biji*; doing, making, fabrication, manufacture, *buat-an* (from *buat*, to do, to make); to go away, go home, *pulang*.

LESSON VII.

ON THE USE OF PREPOSITIONS.

For a list of the most useful prepositions see *supra*, p. 63.

EXAMPLES.

We are going *up* the mountain— *Kita handak naik ka-atas gunung*.

For every *orlong* (land-measure) ten cents— *Pada satu orlong sa-puloh duit*.³

The clerks who are *under* him— *Krani-krani yang di-bawah-nia*.

Many people have settled *at* that place— *Baniak orang sudah masok di tempat itu*.

He saw it *from* outside— *Deri luar iya me-lihat-kan*.

People have remarked upon the subject *before* me (in my presence)— *Ada juga orang ter-kenang-kan hal itu di hadap-an sahaya*.

The Raja gave a present *to* him— *Raja membëri hadia kapada-nia*.

Che Ismail has made preparations for marrying his daughter *to* (*with*) Haji Daud— *Che Ismail sudah siap handak me-nika^h-kan anak-nia dengan Haji Daud*.

They were sentenced *by* the judge— *Di-^hukum-kan uleh ^hakim*.

Among the four men three were wounded and one ran away— *Di-dalam empat orang itu tiga luka satu lari*.

I want to know *about* that affair— *Sahaya handak tahu deri-pada hal itu*.

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The case was begun *on* the first day of the month— *Kapada satu hari bulan di-mula-i bichara-nia.*

With great haste— *Dengan sangat gopoh.*

He has gone *towards* the kitchen— *Sudah dia jalan sa-bĕlah dapur.*

On both sides of the road— *Antara ka-dua bĕlah jalan.*

Regarding the subject of that document— *Akan hal surat itu.*

After a few days— *Lepas sadikit hari.*

He was buried *near* his father— *Di-ḵubur-kan dĕkat ayah-nia.*

According to their circumstances— *Atas ḵadar-nia.*

According to his strength— *Sa-kadar kuasa-nia.*

Go *to* your master— *Pergi sama tuan kamu.*

He inquired *about* a murder— *Dia preḵsa fasal bunoh.*

Another version *behind* your back— *Balik bĕlakang lain bichara.*

Between earth and sky— *Antara bumi dan langit.*

To walk *through* the water— *Ber-jalan trus ayer.*

For the sake of God— *Karana Allah.*

As far as the cross-roads— *Hingga sempang jalan.*

Until now— *Sampei sakarang.*

EXERCISE.

He lives upon the hill. On the tenth day of the month. They came before the raja. His master gave a dollar to him. He was buried by his brothers. After that all went away. Among those ten persons six are men and four are women. As regards the subject of that case, inquiry is now being made. Each man received according to his circumstances. In which direction has he gone, towards the right or towards the left? Between the house and the river. How much will you receive for every pikul of tin? The dogs are under the house. They sat upon the ground. He arrived at that place with fifteen men. They remained until night.

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The following words used in this lesson should be committed to memory:—

Clerk, *krani*; place, *tampat*; affair, subject, *hal*; gift, present, *hadia*; judge, *hakim*; order, sentence, *hukum*; case, negotiation, *bichara*; hurried, haste, *gopoh*; kitchen, *dapor*; a grave, *kubur*; to bury, *kuburkan*; rate, condition, circumstances, *kadar*; strength, power, *kuasa*; the back, *bělakang*; the earth, *bumi*; God, *Allah*; fork (of a road), *sempang*; side, *bělah*.

To ascend, *naik*; to reflect, consider, *kenang*; wounded, to wound, *luka*; to marry, *nikaht*; to give in marriage, *nikaht-kan*; to examine, inquire into, *preksa*; to kill, *bunuh*; to receive, *těrima*.

3. In Penang 1 *duit* = 1 cent.; in Singapore and Malacca $\frac{1}{4}$ cent.

LESSON VIII.

ON THE WORDS *Sudah* AND *Habis*.

SUBSTANTIVES.

a lock, <i>kunchi</i> .	an egg, <i>tělor</i> .
a key, <i>anak kunchi</i> .	an axe, <i>kapak</i> .
accounts, <i>kira-kira</i> .	the foot, <i>kaki</i> .
skill, <i>ka-pandei-an</i> .	cold (in the head), <i>sardi</i> .
anger, <i>ka-marah-an</i> .	dagger, kris, <i>kris</i> .
small-pox, <i>ka-tumboh-an</i> .	rocks, reef, <i>karang</i> .
loss, <i>rugi</i> .	a fine, <i>denda</i> .
disease, <i>penyakit</i> .	blemish, <i>chachat</i> .

VERBS.

to lock, <i>kunchi-kan</i> .	to burn, <i>bakar</i> ; burnt, <i>ter-bakar</i> .
to try, attempt, <i>choba</i> .	to be angry, <i>marah</i> .
to expend, <i>bělanja</i> .	to loose, <i>lepas</i> ; loosed <i>ter-lepas</i> .
to be silent, <i>diam</i> .	to disobey, <i>bantah</i> .

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to break, <i>pechah</i> .	to cheat, <i>tipu</i> .
to stab, <i>tikam</i> .	to be damaged, <i>rosak</i> .
to beat, <i>pukul</i> .	to rob, <i>samun</i> .
to be destroyed, <i>binasa</i> .	to bite (as a snake), <i>pagut</i> .

ADJECTIVES.

guilty, <i>salah</i> .	rotten, <i>busuk</i> .
black, <i>hitam</i> .	severe, <i>těrok</i> .
slow, <i>lambat</i> .	fit, suitable, probable, <i>harus</i> .

ADVERBS.

quickly, <i>lăkas</i> .	slowly, <i>perlahan</i> .
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Sudah is classed as an adverb, but its most common use is to serve as a kind of auxiliary verb in forming the past tenses. It is translateable, according to the context, by the words and phrases, has, had; has, have, and had been, or become; done, finished, completed, &c.

Habis signifies done, finished, exhausted, expended; utterly, completely. The use of these words with verbs will be seen from the following examples:—

EXAMPLES.

Have you locked the door?— *Sudah kunchi-kan pintu-kah?*

I have— *Sudah*.

When I reached the house he was already there (lit. had become present before)— *Tatkala sahaya sampei di rumah dia sudah ada dahulu*.

It is not yet finished— *Belum sudah*.

It is half finished (just being finished)— *Tengah handak sudah*.

Nearly finished— *Dekat mahu sudah*.

Long ago— *Lama sudah*.

A month ago, more or less— *Lebih korang sa'bulan sudah*.

That is enough— *Sudah-lah*.

It has gone bad— *Sudah busuk*.

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It is over— *Sudah habis.*

His father is an old man (has become old)— *Bapa-nia sudah tuah.*

Try to complete this— *Choba-lah bagi sudah.*

He understands (has arrived at understanding) accounts very well—
Pasal kira-kira sudah iya harti baik-baik.

Now it is (has become) near— *Sakarang sudah dĕkat.*

They are all dead and gone— *Sumua-nia mati habis.*

Entirely destroyed— *Habis binasa.*

It is all spent— *Sudah bĕlanja habis.*

When he had finished speaking— *Apabila sudah habis chakap.*

All were quite silent— *Habis-lah diam sumua.*

The utmost of his skill— *Sa-habis ka-pandei-an dia.*

EXERCISE.

He is dead. He died long ago. He had made preparations for going away. Are they all ready? The workman says that the box is not yet finished. He has gone to Malacca. I have seen this before. The tea is finished. All the eggs are broken. The house was entirely burnt. He spent all his father's money. Finish that quickly. They have gone back to their own country. That house is nearly finished. I arrived here a year ago. When you have finished writing that letter go home. It is now at a distance. I am just finishing this letter.

LESSON IX.

ON THE VERB *Kĕna*.

Kĕna, in the sense of "to incur," is frequently used with other words to express the passive mood. Thus, instead of "he was fined," Malays will say "he incurred a fine;" instead of "he was blamed," "he incurred anger." *Kĕna* also means to touch, strike, hit, affect. *Kĕna*

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apa? "affected by what?" is frequently pronounced as a single word, *kenapa*, meaning "why?"

He was prosecuted— *Dia kěna bichara.*

They were sentenced to five years each— *Kěna hukum atas sa'orang lima tahun.*

He incurred the displeasure of his father— *Dia kěna ka-marah-an deri-pada bapa-nia.*

The axe slipped in his hand and took effect on the back of his leg— *Ter lepas di tangan kapak itu, kěna di bėlakang kaki-nia.*

Those who have not yet had small-pox— *Orang yang belum kěna ka-tumboh-an.*⁴

If any one disobeys he will be fined five dollars— *Kalau ada siapa ban tah nanti kěna denda lima ringgit.*

I have been cheated— *Sahaya sudah kěna tipu.*

He has been found guilty— *Dia sudah kěna salah.*

He died of a snake-bite— *Dia mati kěna pagut ular.*

That won't do (does not hit it)— *Ta' kěna bagitu.*

Don't go there, you may be injured— *Jangan pergi sana, barangkali kěna satu apa-apa.*

I am always catching cold— *Salalu sahaya kěna sardi.*⁵

If the medicine does not take effect it is likely that the disease will take a long time to be cured (*i.e.*, the patient will probably die)— *Kalau tiada kěna ubat-nia harus juga lambat baik penyakit itu.*

4. The Malay word for small-pox differs in various localities. In Penang the common word is *ka-tumboh-an* (lit. *eruption*); in Malacca and Singapore, *chachar*; in Perak, *si-tawar* and *sakit orang baik* (lit. "disease of the good people," a euphuism); in some parts of Borneo, *puru nasi*.

5. *Sardi* (Persian and Hindustani) is the word used by the Malays of Penang. *Selesima* and *selimat* generally mean more than a mere cold in the head.

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EXERCISE.

He died of a stab with a *kris*. He was put to great expense. The ship was damaged by striking on the rocks. They were fined twenty dollars each. It did not receive a single blemish. Those who disobey will be prosecuted. He was very severely beaten. What has happened to the dog that he limps like that? He has been robbed on the road. He suffered no small loss. That place won't do. This letter has been blackened by fire. Yesterday he incurred his master's anger.

LESSON X.

ON THE VERBS *Buleh*, *Bahagi*, &c.

The verbs *buleh*, can, or to be able; *bahagi*, to give (lit. to divide); *kasih* and *běri*, to give, grant; and *biar*, to permit, to suffer, are frequently used to govern other verbs, which they invariably precede.

Buleh is a contraction of *ber-uleh*, a verb formed from the preposition *uleh*, by, by means of. The primary meaning of *ber-uleh* or *buleh* is to obtain, effect, and hence it has come to mean "to be able." The original sense of the word may be seen in such sentences as *ber-uleh per-minta-an*, to obtain (compliance with) a request; *sudah-kah buleh anak?* have you had a child?

EXAMPLES.

How can one know? — *Mana buleh tahu?*

Can you read English? — *Kamu buleh-kah mem-bacha surat Inggris?*

It is not to be calculated — *Tiada-lah buleh handak di-kira-kira lagi.*

Every month I remind (give to remember) him — *Tiap-tiap bulan ada hamba-tuan běri ingat.*

To feed (lit. give to eat) — *Běri makan.*

Just read that and let me hear it — *Choba bacha itu biar sahaya dengar.*

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I wished to speak to him, but they would not let me— *Sahaya handak chakap dengan dia orang ta' bahagi.*

He informed (gave to know) the Penghulu— *Dia bəri tahu kepada Penghulu.*

Send those people away— *Kasih pulang orang-orang itu.*

Let it fall— *Biar jatuh.*

EXERCISE.

I cannot open the door. He tried to stab him, but could not touch him. Let him strike. Let the axe drop. His brother cannot understand the accounts. Let that child go back to the house. I wanted to give him a little tea, but they would not permit it. The raja sent (gave to go) messengers. He brought (gave to come) his wife and children. Can I live here? I have searched, but I cannot find it. He lets them come into the house. When can you come?

Request, *per-minta-an*, from *minta*, to ask; messenger, *lit.* one ordered, *penyuroh*, from *suroh*, to order; to remember, *ingat*; to read, *bacha*; to fall, *jatoh*; every, *tiap-tiap*.

LESSON XI.

ON THE VERBS *Langsong, Lalu, &c.*

In describing a proceeding which involves motion to a place or continuous action on the part of some person or thing, it is common to use the words *langsong*, *lanjar* or *lanchar*, and *lalu*, to proceed, go, direct one's course. Their signification in a sentence is not easily translatable in English, but it is perhaps best rendered by the English idiom, to go and do a thing. Sometimes the effect is that of the adverbs "immediately," "at last," "incontinently," "forthwith," "altogether." *Langsong* is generally used in Penang, but in Perak the Malays generally use *lanjar* in the same sense.

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EXAMPLES.

Intending to cook (food), to go and burn it— *Handak masak langsung hangus.*

He went to Meccah and never returned— *Dia pergi ka-Makah lanjar ta' balik.*

The pony fell down and immediately died— *Rĕbah kuda itu langsung mati.*

He journeyed to Singapore and thence on to Johor— *Ber-laiar-lah dia ka-Singgapura lalu ka-Johor.*

He spat it out and then went and licked it up again— *Sudah ludah lalu di-jilat* (a proverb).

He took a knife and forthwith stabbed him— *Dia ambil pisau langsung tikam.*

He visited the districts down the river and thence went on to Kampar— *Dia pergi ka-daira rantau hilir, lanjar ka-Kampar.*

He has gone altogether— *Dia sudah pergi langsung.*

Lalu is often used in the sense of "can," "able," instead of *buleh*.

I cannot do it— *Sahaya ta' lalu buat.*

For a day or two past she has been unable to eat— *Sudah satu dua hari dia ta' lalu makan nasi.*⁶

Will fish swallow a bare hook?— *Ada-kah ikan lalu me-makan mata kail sahaja?*

EXERCISE.

He got up and forthwith went away. He was very angry, and at once ordered him to go out. The ship struck on a rock and immediately sunk. He ate rice and then went to sleep. He stabbed him twice and immediately ran away. He came out of the house and at once fell down. He returned to his country and died there. Do you intend to go direct to Johor?

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To cook, *masak*; to burn, *hangus*; to fall down, *rĕbah*; to return, *balik*; to spit, *ludah*; to lick, *jilat*; to take, *ambil*; to eat, *makan*; to go out, *kaluar*; to sink, *tinggalam*; a sail, *lailar*; to sail, *ber-lailar*; a knife, *pisau*; a district, *daira*; rice, *bĕras*; boiled rice, *nasi*; fish-hook, *mata kail*; reach of a river, *rantau*; down-stream, *hilir*; up-stream, *hulu*.

6. *Makan nasi*, eat rice. Malays do not, like us, say simply eat, read, write. It is more idiomatic to say, eat rice, read book, write letter.

LESSON XII.

ON THE WORDS *Sampat* AND *Dan*.

Sampat, to be able, competent to, opportunity, fit time; and *dan*, occasion, opportunity, fit time, are two useful words which are employed with verbs in much the same manner as *buleh*, *lalu*, &c.

In some parts of the peninsula (Perak, for example), *sampang* is used instead of *sampat*.

These words are used more generally to state a negative proposition than an affirmative one.

EXAMPLES.

They are not able to stand— *Tiada-lah sampat iya ber-diri*.

There was not time (for the fire) to spread to the inner part of the house, but (it was confined) to the cook-room— *Tiada sampang di-makan sampei ka-dalam rumah hania sa-bĕlah dapor sahaja*.

There was no time to render assistance— *Tiada dan di-tulong*.

He is not in a position to resist— *Tiada sampat iya me-lawan*.

I was not in time to see him; he had already started— *Ta'dan ber-jumpa, sudah dia jalan dahulu*.

Such of them as could not gain the shore— *Barang yang tiada sampat naik ka-darat*.

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EXERCISE.

He ran away before I was able to seize him. They were unable to run away, for people seized them. He went away quickly, so I had no time to see him. That place is very far off; there is not time to reach it in one day. He fell down and died before one could render assistance. Yesterday I was in a great hurry and had not time to finish what I was saying. There is not time to finish it in two days. Before I could stand up he struck me.

To stand, *ber-diri*; except, but, *hania*; to help, *tulong*; to resist, oppose, *lawan*; to meet, *jumpa*; land, *darat*; any, some, each, every, *barang*.

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PART III.

THE preceding lessons, it is hoped, will have explained and illustrated in some degree the construction of sentences in Malay. It is now proposed to give a series of useful words and phrases applicable for the most part to common domestic incidents, so that the student may at once have at command the phrases most likely to be required in speaking to native servants. Unfortunately for the purity of the dialect spoken at the British settlements in the Straits of Malacca, the majority of the domestic servants there are foreigners (natives of India, Chinese, Javanese, &c.), who seldom speak Malay well, either as regards style or pronunciation. It is assumed that the student aims at something more than clothing foreign idioms with Malay words, and he should be on his guard therefore against the errors of people of this class. Facility of expression and the accurate use of idioms can only be acquired by much practice in speaking with Malays, and by attentive study of Malay authors.

LESSON XIII.

Bring breakfast, *Bawa makan-an*.1
dinner,
luncheon,

Put bread on the table— *Taruh roti di-atas meja*.2

Is there any milk?— *Susu ada-kah?*

A little sugar— *Gula sadikit*.

Shut the door— *Tutup* (or *katup*) *pintu*.

Open the window— *Buka jandela*3 (or *tingkap*).

Light the candle— *Pasang*4 *dian*5 (or *lilin*).

Put out the lamp— *Padam palita*.6

I am very hungry— *Sahaya lapar sangat*.

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Have you eaten rice?— *Sudah makan nasi?*

What will you drink, sir?— *Tuan apa handak minum?*

Go quickly— *Pergi lakas.*

Don't be long— *Jangan lambat.*

Call him here— *Panggil dia ka-mari.*

Tell him to come here— *Ajak dia kamari.*

Tell him I want to speak to him— *Khabar-kan dia sahaya handak chakap sadikit.*

Don't make a noise— *Jangan engar-engar.*

Go to the right— *Pergi ka-kanan.*

Go towards the right— *Pergi sa-bělah kanan.*

Turn to the left— *Pusing sa-bělah kiri.*

Come— *Mari. Mari-lah.*

Come here— *Mari sini. Mari di-sini. Mari-lah ka-mari.*

Come near— *Mari děkat.*

Come quite near— *Mari děkat-děkat.*

EXERCISE.

Bring some bread. Where are you going? Light the lamp quickly. Bring tea, sugar, and milk. Put two candles on the table. Is there any coffee? When you reach the cross-roads turn to the right. Eat first and then go. Don't tell any one. Who is making a noise outside? He told him to come quite near. Light the lamp and then shut all the windows.

1. Lit. eatables. Sometimes the Hindustani word *hazri* is used for breakfast.
2. *Meza* or *meja*, table, is borrowed from the Persian.

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3. *Jendela* is from the Portuguese *janella*, and is applied to the windows of the houses of Europeans. *Tingkap* is the window or window-shutter of a native house.

4. *Pasang* signifies to give action to, to apply.

5. *Dian* is the better word. *Lilin* is literally wax.

6. *Palita*, in Hindustani (corrupted from the Persian *patilah*), signifies the match of a gun, a candle, a wick used in sorcery.

LESSON XIV.

I want a servant (lit. a hired man)— *Sahaya handak चाहारी orang gaji sa'orang.*

Where did you work before?— *Di-mana kerja dahulu?*

What wages do you want per month?— *Běr-apa mahu gaji pada sa-bulan?*

I will give seven dollars a month— *Sahaya handak kasih tujuh ringgit sa-bulan.*

Take care— *Jaga baik-baik.*

Hold it quite straight— *Pegang-lah betul-betul.*

Steady now; don't let it slant— *Baik-baik-lah jangan singet.*

Don't forget— *Jangan lupa.*

Call the syce— *Panggil sais.*⁷

Have you cleaned the horse?— *Kuda sudah gosok-kah?*

Just as you please— *Mana suka tuan.*

Just as you may order— *Mana hukum tuan.*

What o'clock is it (lit. Has struck how many times)?— *Sudah pukul běr-apa?*

It has struck twelve— *Sudah pukul dua-bělas.*

It is half-past ten— *Sudah pukul sa-puloh sa-tengah.*

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It wants a quarter to one— *Pukul satu korang suku.*

Take away those shoes— *Bawa pergi kasut⁸ itu.*

Take away all the things— *Angkat-lah perkakas-an sumua.*

Get the carriage ready— *Siap-kan kreta,⁹ or sedia-kan-lah kreta.*

Have you ordered the carriage?— *Kreta sudah suroh pasang-kah?*

Put the horse to— *Kĕna-kan kuda.*

A pair of horses— *Kuda sa-pasang.*

Saddle the black horse— *Bubok zin¹⁰ diatas kuda hitam.*

Bring the riding-horse— *Bawa kuda tunggang.*

EXERCISE.

Get dinner ready. How much do you give your syce a month? At two o'clock or half-past two, just as you like. I intend to dine at seven o'clock; don't forget. Hold it carefully, and don't let it fall. Where are all the servants? Have you ordered the syce to saddle the horse? Take care; this horse is rather vicious. At what time shall I get the carriage ready? I shall return at five o'clock. Call some one to hold the horse. I have brought one pair of shoes.

7. *Sa'is* (Hindustani, derived from Arabic), groom, horsekeeper.

8. *Kasut* is the native word, but *sapatu* (Portuguese *sapato*) is also extensively used to signify boots and shoes of European pattern.

9. *Kreta*, Portuguese *carreta*.

10. *Zin*, Hindustani and Persian. *Palana* (Hindustani and Persian *patan*, a pack-saddle) and *sela* (Portuguese *sella*) are also used.

LESSON XV.

Is the cook there?— *Tukang¹¹ masak ada-kah?*

I keep one grass-cutter for every two horses— *Pada dua-dua ekor kuda sahaya upah tukang-rumput sa'orang.*

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The gardener does not work on Friday— *Hari juma'at tukang-kabun tiada kerja.*

Be good enough to order two pairs of shoes at the shoemaker's— *Tulong-lah pāsān pada tukang-kasut dua pasang kasut.*

What I want are shoes that lace up— *Yang sahaya handak itu, kasut yang ber-tali.*

Where does the goldsmith live?— *Di-mana tinggal tukang-mas?*

Look out for some good carpenter— *Chāhari-lah tukang-kayu mana-mana satu yang pandei sadikit.*

How much must I pay the blacksmith?— *Běrapa handak baiar kapada tukang bėsi?*

The painter says it will be finished in two days— *Kata tukang-chat lagi dua hari habis-lah.*

It must be here at two o'clock without fail— *Mahu ada di-sini jam pukul dua, ta' bulih tidak.*

I am sorry that so-and-so has not come— *Sayang-lah si-anu ta' datang.*

What a pity!— *Kasih-an!*

Poor old man!— *Kasihān-lah orang tuah!*

On what day will the washerman come?— *Hari mana dobi¹² handak datang?*

I will not give it— *Sahaya ta' mahu kasih.*

He asks too much— *Dia minta ter-lampau baniak.*

He asks too long a price— *Dia minta mahal sangat.*

Speak slowly— *Chakap perlahan-perlahan.*

Has he brought anything?— *Sudah dia bawa apa-apa?*

EXERCISE.

What has the cook brought? Tell the washerman to come in three days. How much does he ask? Why is the gardener not working? The shoemaker was not at his house. Have you called the

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blacksmith? When will you give it to me? If you speak slowly I can understand. I do not want the carriage to-day. Be good enough to call the grass-cutter. Poor little child! The black horse is dead. I am sorry about that horse. Did he demand anything?

11. *Tukang*. This word in Malay corresponds to our "fellow," the Hindustani *wala* and the Tamul *karen*. When used, as in the examples above given, as part of a compound, it signifies agent, doer, keeper.

12. *Dhobi* is Hindustani; *binara*, washerman, is the most idiomatic term, but *tukang-basoh* is often heard, also, in Batavia, *tukang menatu*.

LESSON XVI.

Pour out the tea— *Tuang ayer teh*.

This water is not hot enough— *Ayer ini ta' panas bětul*.

When it is boiling bring it— *Apa-bila ayer men-didih baharu-lah batwa*.

Boil two eggs— *Masak tēlor dua biji*.

Kill a fowl— *Potong* (or *sembilik*¹³) *hayam sa' ekor*.

Don't scald it; pluck the feathers out— *Jangan chelor, bulu-nia chabut satu-satu*.

Make an omelette— *Buat dadar telor*.

Count these knives— *Choba bilang pisau ini bērapa*.

A person has brought bread for sale— *Ada orang handak jual roti*.

Take two loaves— *Ambil-lah dua kětul*.

What kind of meat do you wish me to get?— *Daging apa macham tuan handak suroh chāhari?*

I am not particularly fond of beef— *Daging lumbu sahaya ta' bērapa gamar*.

See if you can get any mutton— *Choba preksa daging kambing barangkali dapat kēlak*.¹⁴

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Is the meat to be roasted or boiled?— *Daging handak panggang-kah handak rebus-kah?*

Mince it up fine— *Chinchang lumat-lumat.*

Don't be troublesome— *Jangan bising.*

This is the fruit-season— *Ini-lah musim buah kayu.*

What kind of fruit is there for sale now?— *Apa macham buah orang jual sakarang?*

Mangoes, mangostins, and oranges— *Buah mampelam, buah manggis dan limau manis.*

Are there any shaddocks?— *Limau kadangsa ada-kah?*

Buy about a dozen limes— *Běli limau asam barang dua-bělas biji.*

The basket is full— *Bakul sudah pěnoh.*

Bring a basket to put these things into— *Bawa-lah raga handak isi-kan barang-barang ini.*

This durian is unripe— *Buah durian ini muda lagi.*

No, sir; its pulp is delicious— *Tidak tuan, elok sakali isi-nia.*

These durians are not to be surpassed— *Ta' lawan-lah buah durian ini.*

EXERCISE.

I am not very fond of poultry. Why does not the cook bring a basket? Are not these mangoes unripe? How many mangostins are there in the basket? Can you make an omelette? Boil the mutton and roast the beef. When the water is boiling put the egg in. Count the limes which the cook has brought. How many loaves of bread do you take each day? He is not very clever at cooking.

13. *Sembilik* is used only of the killing of an animal by a Muhammadan for consumption by Muhammadans. It is a corruption of the Arabic phrase *Bi-smi-llāhi*, which is pronounced as the animal's throat is cut.

14. *Kělak* implies a doubt, "perchance," "may be."

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LESSON XVII.

Call a hack-carriage— *Panggil kreta sewa.*

I want to hire this carriage to go to church— *Sahaya mahu sewa kareta ini handak pergi ka-greja.*¹⁵

What fare shall I have to pay?— *Běrapa nanti kěna bayar penyewa-nia?*

Can you get there in half-an-hour?— *Tengah jam boleh sampei-kah?*

Has the gun fired (lit. sounded)?— *Mariam¹⁶ sudah ber-bunyi-kah?*

The cannon has gone off— *Mariam sudah me-letup.*

He fired a musket— *Dia me-letup-kan snapang.*¹⁷

Let go. Leave hold— *Lepas tangan.*

Who is there?— *Siapa ada?*

Bring a light— *Bawa api.*

Where are the matches?— *Di-mana goris api?*

Say that again— *Choba kata lagi sakali.*

I did not quite hear— *Sahaya ta' běrapa dengar.*

They are great liars— *Dia orang kuat mem-bohong.*

I dare not tell you a lie— *Sahaya ta' běrani mem-bohong kapada tuan.*

I am very sorry to hear it— *Sahaya baniak susah hati men-dengar.*

Move to the right— *Kěsak ka-kanan.*

This is a very large pine-apple— *Ter-lalu besar sa-biji nanas ini.*

Plantains are of various kinds— *Macham-macham-lah pisang.*

I cannot come to-morrow— *Besok sahaya ta' boleh kamari.*

Cut this stick in two— *Kayu ini kěrat dua.*

Bring some wine and water— *Bawa anggor sama ayer.*

Has the rain stopped?— *Sudah tedoh-kah hujan?*

It has moderated— *Ada sidang sadikit.*

The rain is very heavy— *Hujan lebat sakali.*

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It has stopped— *Sudah ber-hinti*.

EXERCISE.

Tell him to go slowly. Ask the syce for matches. Tell him to light the lamps. He dare not go home alone. I told him to let go. Have you heard the gun fire? One cannot get there in an hour. He will hire out (lit. give to hire) his carriage. When the rain has stopped I will go there. He does not drink wine. Fire off the gun again. I do not quite like it. He demands much too high a fare.

15. *Greja*, from the Portuguese *iglesia*.

16. *Mariam*, taken evidently, though unconsciously, from the Portuguese name of the Holy Virgin. — *Crawfurd*.

17. *Snapanng*, from the Dutch *snaphaan*.

LESSON XVIII.

Is dinner ready?— *Makan-an sudah sedia-kah?*

I have invited five gentlemen to dine here this evening— *Sudah sahaya per-sila-kan tuan-tuan lima orang me-makan di-sini malam ini*.

You must cool the wine well— *-Mahu-lah sejuk-kan anggor baik-baik*.

If there is not enough saltpetre get more— *Kalau korang sendawa ambil-lah lagi*.

There is plenty of ice— *Ayer bāku18 ada baniak*.

What is the price of Bengal potatoes by the catty?— *Ubi Benggala bĕrapa harga sa-kati?*

Wipe the spoons and forks with a cloth— *Senduk garfu sumua-nia sapu-lah sama kain*.

There is a hole in this tablecloth— *Kain meja ini ber-lobang*.

It caught on a nail and was torn— *Sudah ter-sangkut di-hujung paku langsung koyah-lah*.

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Some gravy was spilt on it— *Kuah di-tumpah di-atas-nia.*

Let the vegetables be perfectly hot— *Sayur-sayur biar hangat sakali.*

It is difficult to get fish at this hour— *Ikan payah di-chahari bagini hari.*

The pomfret is better than the sole— *Baik ikan bawal deri-pada ikan lidah.*

He is washing the plates— *Dia mem-basoh piring.*

That lad is very handy— *Chěpat sakali budak itu.*

Pull out the cork— *Chabut penyumbat.*¹⁹

Put in the cork— *Bubok-lah penyumbat.*

Do you want this bottle for any purpose?— *Tuan handak ber-guna-kan balang*²⁰ *ini?*

Bring finger-glasses (lit. water to wash the hands)— *Bawa ayer basoh tangan.*

EXERCISE.

Wipe this table. Don't give the washerman the tablecloths which have holes. It is difficult to get ice here. Bengal potatoes are better than those from China. Wash your hands first. I am very fond of ice. Put two spoons and two forks on the table. Let the water be very cold. Perhaps I shall want it some day. I came here having been invited²¹ by Mr. —:

18. Lit. "congealed water;" *ayer batu*, "stone water" is also used, but less correctly.

19. *Penyumbat*, a stopper, from *sumbat*, to stop up, close.

20. *Balang* is the native word for a flask or bottle, but is seldom heard in the British settlements, where the English word "bottle" is generally understood.

21. *Di-per-sila-kan uleh.*

LESSON XIX.

Look at this for a moment— *Choba tengoh ini sa-buntar.*

Let me see it— *Biar sahaya me-lihat.*

Do you see that man who is looking in front of him?— *Kamu nampakkah orang itu yang pandang ka-hadap?*

I did not pay particular attention— *Sahaya ta' bĕrapa per-hati-kan.*

I don't quite know (lit. I have insufficiently inquired)— *Sahaya korang preksa.*

Pick out those that are torn— *Pilih yang ter-koyah.*

How many pairs of white trousers are there?— *Saluar puteh ada bĕr apa hālei?*

Give me a shirt— *Kasih kameja²² sa'lei.²³*

Thick material (e.g., blanket, rug, flannel)— *Kain panas.*

Any cloth or garment for wrapping round the body (e.g., sheet, coverlet)— *Sālimut.*

Fold up this handkerchief— *Lipat sapu-tangan ini.*

He was lying wrapped up with a blanket— *Dia tidor-lah ber-sālimut kain panas.*

They wrapped him round with a sarong— *Di-sālimut-kan-nia kain sarong.*

There is one pair of socks too few— *Sarong kaki ada korang sa-pasang.*

My waist-belt has disappeared— *Tali pinggang sudah ta' nampa lagi.*

Bolt the door— *Kanching-kan-lah pintu.*

Knock at the door before coming in— *Kĕtok pintu dahulu baharu-lah masuk.*

I am going to bathe now— *Sahaya handak mandi sakarang.*

Is there any water for bathing?— *Ayer mandi ada-kah?*

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The tub is full— *Tong sudah pěnoh.*

22. *Kameja*, Portuguese *camiza*.

23. See *supra*, p. 70.

EXERCISE.

Just look at this shirt; it is torn. Bring me a pair of thick trousers. Is the door bolted? Have you seen my waist-belt anywhere? Let me see that handkerchief for a moment. He knocked at the door, but you did not hear him. I am going down to bathe. Pick out about five good ones. I look ahead of me, not behind me. He said that he had not inquired. Fold up these sheets.

LESSON XX.

Have you fed the dogs?— *Anjing sudah kasih makan-kah?*

Did you deliver that letter?— *Surat itu sudah sěrah-kah?*

Is there any answer?— *Ada jawab-nia apa-apa?*

The master sends his compliments— *Tuan kirim tabek bania-kah.*

There are a great many mosquitoes here— *Nyamok ter-lampau bania-kah di-sini.*

I don't much like living here— *Sahaya ta' běr-apa suka duduk di-sini.*

I was disgusted at hearing him speak like that— *Sahaya binchi mendengar per-kata-an-nia yang bagitu.*

Are you on good terms with so-and-so?— *Kamu sama si-anu ada baik-kah?*

Mr. —was very angry with him— *Marah sa-kali Tuan —kapada-nia.*

I do not venture to interfere— *Sahaya ta' běrani champor.*

Don't interrupt— *Jangan masok-kan mulut.*

Mix both together— *Champor-lah dua-dua.*

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I must have onions, pepper, salt, and chillies— *Mahu-lah bawang lada garam sama chabei.*

Don't use cocoa-nut oil— *Jangan pakei minyak kalapa.*

She sits weeping day and night— *Dia duduk menangis siyang malam.*

This will do as a pattern— *Ini-lah jadi chonto.*

He made a model of a house— *Di-buat-kan-nia achu-an rumah.*

Where is the bullet-mould?— *Achu-an peluru dimana?*

My mind is made up— *Tětap-lah hati sahaya.*

I very much wish (lit. the vow of my heart is) to have a garden— *Niat hati sahaya handak ber-kabun.*

EXERCISE.

I did not dare to go near. Put some pepper and salt into it and then mix it well. They have delivered up all the muskets. He is not on very good terms with his wife. I like to look at it. He said he would send an answer. Don't be angry with the boys. If you give the carpenter a model he can make anything. I would ask for a little bit of this cloth as a pattern. Give my compliments to your master.

24. *Jawab* (a word of Arabic derivation) has been borrowed by the Malays from Hindustani.

25. *Duduk*, to sit, means also (in some districts) to live, inhabit.

26. *Pe-luru*, a missile, "that which goes direct," a substantive formed by the particle *pe-* and the word *lurus*, direct, straight.

LESSON XXI.

Can you sew?— *Kamu tahu-kah menjahit?*

The tailor has come— *Tukang jahit sudah datang.*

This does not fit me— *Ta' bětul ini dengan badan sahaya.*

Measure the length of this— *Hukur-lah panjang-nia.*

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Just hold this for a moment— *Tulong pegang ini sa'at.*

Wait a moment— *Nanti sa'at.*

He has a bad foot— *Kaki-nia sakit.*

He was wounded between the ankle and the heel— *Dia këna luka antara mata kaki dan tumit.*

Her neck was swollen— *Bongkok-lah batang leher-nia.*

From the nape of the neck down to the feet— *Deri tangkuk hingga kaki.*

He put his arm under his head (lit. he made a pillow of his forearm)— *Dia mem-bantal-kan lengan.*

His knee-pan was broken— *Patah-lah tempurong lutut-nia.*

A skull was found in the river— *Di-jumpa tengkurak di-dalam sungei.*

As big as one's finger— *Besar jari.*

The thumb— *Ibu jari* or *ibu tangan.*

The forefinger— *Jari telunjuk.*

The middle finger— *Jari tengah, jari mati, or jari hantu.*

The fourth finger— *Jari manis.*

The little finger— *Jari kelingking.*

His right arm was dislocated— *Tangan kanan-nia sudah salah urat.*

He has a beard— *Dia ber-janggut.*

One seldom sees a Chinese with a moustache— *Jarang ber-jumpa orang China ber-misei.*

EXERCISE.

Show the tailor a pair of white trousers. My little finger is swollen. Hold this stick for a moment. He was stabbed in the leg near the knee. Both his arms were broken. Be good enough to sew this. I was much concerned at seeing him; he is suffering greatly. A stick as thick as my forearm. He was struck on the back of the neck. She wore a ring on her fourth finger.

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27. *Badan*, Arabic, adopted in Hindustani also; *tuboh* is the native word; *salira* (Sansk.) is also found.
28. More correctly *sa-sa'at*, one moment. *Sa'at* (Arabic) is found in Hindustani also.
29. The primary meaning of *tempurong* is "cocoa-nut shell."
30. *Chinchin*.

LESSON XXII.

Bring my hat and riding-whip— *Bawa topi dengan rotan*.

What is this candle made of?— *Dian ini di-buat dengan apa?*

Give me pen and ink— *Kasih kalam sama dawat*.

That man is deaf and dumb— *Orang itu bisu*.

His hair is very long— *Panjang sakali rambut-nia*.

What is your occupation?— *Apa pen-chahari-an angkau?*

He cultivates padi for a livelihood— *Dia buat bendang men-chahari makan*.

Is so-and-so alive still, or is he dead?— *Si-anu ada-kah lagi hidop atau mati-kah?*

This cloth is very dirty— *Kotor sakali kain ini*.

His house was entered by robbers last night— *Rumah dia di-masok peny-amun sa-malam*.

They made off with a good many things— *Baniak juga barang-barang dia orang angkat bawa pergi*.

All were fast asleep, not one was awake— *Sumua orang tidor lena sa-orang pun tiada jaga*.

I keep my box under my bed— *Peti sahaya simpan di-bawah tempat tidor*.

I sleep on an iron bedstead— *Sahaya tidor di-atas katil besi*.

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My two children sleep in the loft— *Anak-anak sahaya dua orang tidor di para.*

There was a policeman watching in the street— *Ada mata-mata sa'orang men-jaga di jalan.*

He ran very fast and could not be caught— *Dia lari ter-lalu dēras ta' sĕmpat orang menangkap.*

The policeman chased him down to the river-bank— *Mata-mata kejar juga sampei ka-tepi sungei.*

Sometimes he comes in the morning, sometimes in the middle of the day— *Kadang-kadang dia datang pagi-pagi, kadang-kadang tengah hari.*

EXERCISE.

Ada sa-orang binara memelehra-kan sa-ekor kaldei maka 'adat-nia pada tiap-tiap hari apabila sudah iya mem-basoh kain maka di-muat-kan-nia ka-atas kaldei itu di-bawa-nia-lah ka negri di-pulangkan-nia kemdian pula di-ambil-nia kain-kain chumar di-muat-kan-nia ka-atas-nia di-bawa-nia pulang ka rumah-nia sa-telah malam hari di-ambil-nia suatu kulit harimau di-salimut-kan-nia ka-atas kaldei itu lalu di-lepas-kan-nia dalam ladang orang damikian-lah hal-nia binara itu pada tiap-tiap hari maka apabila dinahari pulang-lah kaldei itu ka rumah tuan-nia itu maka be-ber-apa kali ber-tĕmu kapada yang ampunya ladang itu ka-takut-an lah iya di-sangka-kan harimau lari-lah iya pulang.

31. *Topi*, Hindustani, signifies the hat of an European.

32. *Rotan*, rattan, more correctly *raut-an*, the thing peeled, from *raut*, to peel.

33. *Kalam* (found in Hindustani also) is derived from the Arabic. Cf. Sanskrit *kalama*, a kind of rice; Greek κάλαμος.

34. *Dawat* in Hindustani (derived from Arabic) means inkstand, ink-bottle, pen-case; in Malay it also signifies ink. *Tinta* (Portuguese) is also used by the Malays for *ink*.

35. *Buat bendang*, lit. "works the fields;" *bendang* = wet rice-fields, as opposed to *huma*, dry fields on high ground.

36. *Kattil*, Tamul, a cot.

37. This and the following fables are taken from a Malay translation of the Hindi version of the Pancha-tantra, by Abdu-llah Munshi.

LESSON XXIII.

People are making a clearing on the hill— *Orang ber-ladang di-atas bukit.*

What are they planting?— *Apa di-tanam-nia?*

Plantains, gourds, maize, and cucumbers— *Pisang, labu, jagong, dan timun.*

What news of the seeds which I sowed the day before yesterday?— *Apa khabar biji itu yang di-tabur kalmarin dahulu?*

They are sprouting beautifully— *Sangat-lah elok tunas-nia naik itu.*

Goodness knows if they will live— *Wallahu 'alam akan hidop-nia.*

We shall know in a few days— *Lepas sadikit hari tahu-lah kita.*

He complained to the master about that matter also— *Di-adu juga pada tuan hal itu.*

I have never heard it— *Ta' pernah hamba tuan men-dengar.*

There is a great quantity of fruit on that tree— *Lebat sakali buah-buah di-atas pokok itu.*

Pick three or four ripe ones— *Choba petik barang tiga ampat biji yang masak.*

You cannot reach them with your hand; bring a hook— *Tangan ta' sampei bawa penggait.*

He put up a hut in the middle of his plantation— *Di-buat-nia dangau di tengah ladang.*

The walls are wood and the thatch *bertam* leaves— *Dinding-nia kayu atap-nia bertam.*

He tied it with rattan— *Di-ikat-nia sama rotan.*

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Chop that stick with a bill-hook— *Tetak kayu itu dengan parang.*

He made a notch in the log— *Di-takuk-nia batang kayu itu.*

The tax is 10 cents for every log— *Hasil-nia sepuluh duit pada sa-batang.*

The timber is the property of the owner of the land— *Kayu-kayu pulang kapada yang ampunya tanah.*

EXERCISE.

Maka apabila ter-dengar khabar itu kapada kapala kawal heiran iya serta ber-kata "Ada-kah pernah harimau me-makan padi antah 'alamat akhir zaman-lah sudah," lalu di-ambil-nia sa-batang lembing lalu pergi-lah iya sebab handak me-lihat hal itu, maka ber-temu-lah iya dengan kaldei itu maka apabila di-lihat kaldei manusia datang itu lalu ber-triak-lah iya serta di-dengar uleh kapala kawal itu suara kaldei maka di-hampir-i-nia-lah akan dia lalu di-tikam-nia dengan lembing-nia lalu mati-lah kaldei itu damikian-lah ada-nia per-mula-an per-satru-an itu datang-nia deripada mulut juga asal-nia.

LESSON XXIV.

His whip dropped on the road— *Chabuk-nia jatuh di jalan.*

He drives exceedingly well— *Dia pandei sakali pegang ras.*

Drive out that dog— *Halau-kan anjing itu.*

I am going out for a drive— *Sahaya handak naik kreta ber-angin-angin.*

He knows how to write Malay— *Dia tahu menyurat Jawi.*

The letters are the same, but the pronunciation is different— *Huruf-nia sama tetapi bunyi-nia lain.*

I want to stop a moment at the warehouse— *Sahaya mahu singga sa-kejap di gedong.*

When will you come and see me?— *Bila handak mari men-dapat-kan sahaya?*

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This skin has been destroyed by insects— *Kulit ini habis-lah di-makan ulat.*

He has no fixed occupation— *Ta' tuntu pe-karja-an-nia.*

He has no settled residence— *Ta' tetap tempat ka-duduk-an-nia.*

Who is the headman of the river?— *Siapa kapala sungei?*

The headman of the village received him— *Di-sambut-kan-nia kapala kampong.*

Five men stood on guard at the door— *Lima orang ber-kawal di-pintu.*

Whom do you wish to see?— *Kamu handak ber-jumpa dengan siapa-kah?*

I felt as if I wanted to cry— *Saperti handak ber-triak rasa-nia di-dalam hati sahaya.*

I have been here for several months without meeting you— *Běr-apa bulan sahaya di-sini tiada juga ber-těmu dengan tuan.*

It was heard across the river— *Ka-dengar-an sampei saběrang sungei.*

By the mouth the body comes to harm— *Sebab mulut badan binasa.*

EXERCISE.

Ada kapada suatu hutan tempat gajah maka dalam gajah yang baniaik itu ada sa-orang raja-nia maka be-běr-apa lama-nia iya diam pada hutan itu maka kapada suatu katika datang-lah musim kamarau maka ka-kěring-an-lah sagala ayer maka di-suroh uleh raja gajah akan sa-ekor gajah pergi men-chahari ayer maka pergi-lah iya maka sampei-lah iya kapada sa-buah gunung maka di-bawah gunung itu ada-lah sa-buah kulam penoh ayer-nia maka apabila dilihat-nia itu maka segra-lah iya kambali memběri tahu raja-nia maka ber-angkat-lah raja itu serta sagala ra'iyat-nia handak pergi minum ayer.

38. *Chabuk*, Hindi, whip.

39. *Pegang ras*, lit. holds the reins; *rassi*, Hindustani, reins.

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LESSON XXV.

What is the price of this?— *Ini bĕr-apa harga?*

At first he demanded two dollars— *Mula-mula dia minta dua ringgit.*

I offered one dollar, but he would not accept it— *Sahaya tawar sa-ringgit tiada mahu di-tārima-nia.*

He said that the fixed price was two dollars— *Kata-nia harga mati dua ringgit.*

Give me whichever you please— *Yang mana angkau suka handak bahagi, bahagi-lah.*

Any one will do— *Mana-mana satu pun jadi-lah.*

This quantity will do— *Jadi-lah sa-baniak ini.*

Is this boat your own?— *Prahu ini sendiri punya-kah?*

Are you married?— *Sudah ber-bini-kah?*

Is he a married man?— *Ada-kah rumah tangga-nia?*

He has three children— *Dia sudah dapat anak tiga orang.*

How many children have you?— *Sudah dapat anak bĕr-apa orang?*

His wife has lately had a child— *Bini dia baharu ber-anak.*

He has got a son by his elder wife— *Dia sudah dapat anak laki-laki sa-orang dengan istri-nia yang tuah.*

Are these children twins?— *Kambar-kah budak ini?*

I have known him from his childhood— *Deri kechil lagi sahaya kenal.*

His child is quite an infant, still at the breast— *Kechil juga anak dia, menyusu lagi.*

She suckled her child— *Dia menetek-kan (or menyusu-kan) anak-nia.*

He is cutting his teeth— *Baharu tumbuh gigi-nia.*

You must have it vaccinated— *Mahu di-chungkil tanam ka-tumbuh-an.*

It did not take the first time— *Mula-mula ta' kĕna.*

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EXERCISE.

Maka ada-lah pada tepi kulam itu sa-ekor raja pelanduk serta dengan ra'iyat-nia ber-buat tempat diam di-situ maka serta ka-dengar-an-lah bunyi sagala gajah itu datang saperti ribut maka ber-kata-lah pelanduk itu sama sendiri-nia jikalau datang gajah itu kembali naschaya tiada-lah boleh kita diam di tempat ini maka uleh raja pelanduk itu di-panggil-nia mantri-nia seraya ber-sabda "Apakah bichara-nia jikalau datang gajah itu kamari naschaya tiada-lah boleh kita diam lagi di-sini," maka jawab mantri pelan duk itu "Jikalau dengan titah tuanku akan patek maka patek-lah pergi meng-halau-kan gajah itu dengan barang daya upaya patek," maka di-bëri-lah uleh raja pärentah akan mantri itu.

40. Lit. Has he a house with a ladder? *i.e.*, has he an establishment of his own?

LESSON XXVI.

Go and complain at the police-station— *Pergi-lah mengadu di-balei (or rumah pasong).*

He has been arrested— *Dia sudah këna tangkap.*

He has been locked up— *Dia sudah këna tutop.*

What is his offence?— *Apa ka-salah-an-nia?*

What do they charge him with?— *Apa di-tudoh-kan di-atas-nia?*

For how many days has he been detained?— *Sudah bër-apa, hari dia këna tahan?*

This is not his first offence— *Bukan sa-kali ini sahaja yang dia buat jahat.*

Do you know him?— *Tuan kenal-kah dia?*

No, I see him now for the first time— *Tidak, baharu sa-kali ini sahaya me-lihat.*

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People say that he is a great opium-smoker— *Kata orang dia kuat makan chandu.*

He broke into the house of a Chinese in the middle of the night— *Dia pechah masok rumah orang China tengah malam.*

He was not alone; there were several others with him— *Bukan dia sa'orang ada juga dua tiga ampat orang kawan-nia.*

They were all Malays— *Melayu belaka ka-sumua-nia.*

He was not the principal, but an accomplice— *Bukan dia kapala tetapi dia menyerta-i sama.*

Their intention was to steal the gold ornaments— *Kahandak hati-nia mahu churi barang-barang mas.*

He used abusive and improper language— *Dia ber-maki-maki dengan yang ta'patut.*

What is the name of the defendant?— *Siapa nama yang kena adu itu?*

What the prosecutor says is quite right— *Benar juga saperti kata aduan.*

EXERCISE.

Maka mantri pelanduk itu-pun ber-lari-lah pergi men-dapat-kan raja gajah itu seraya ber-pikir di-dalam hati-nia, "handak meng-halau-kan gajah ini ter-lalu susah-kah? ada-pun saperti sagala raja-raja itu jikalau handak mem-bunoh orang itu saperti laku orang ter-tawa bahwa damikian-lah raja ini-pun dengan sa-buntar ini juga aku halau-kan jikalau damikian baik-lah aku naik ka-atas gunung ini," maka ka-lihat-an-lah raja gajah itu serta dengan sagala tantra-nia maka ber-sëru-sëru-lah pelanduk itu dengan niaring suara-nia kata-nia "ada-kah tuanku serta tantra tuanku sakalian baik?" maka menulih-lah raja gajah itu serta dengan marah-nia kata-nia "Hei benatang yang kechil lagi hina apa sebab-nia angkau menyëru aku di tengah jalan dengan ka-laku-an be-adab ini siapa-kah angkau ini?"

41. *Belaka* (entirely, completely, altogether) is often used parenthetically in a sentence, corresponding in some degree to such

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expressions as, "it must be said," "I should say," "let me add," "you must know."

Ka-sumua-nia, the whole of them, a collective substantive formed from *sumua*, all. Numerals are dealt with in the same way, as, *ka-dua-nia*, both of them.

42. *Be-adab*, "unmannerly," a compound adjective (Hindustani) formed by prefixing the privative particle *be-* to the noun *adab*. Malays also borrow from the same source the word *be-hosh*, "stupified," generally mispronounced by them *bi-us*.

LESSON XXVII.

On what day will the case be commenced?— *Pada hari mana handak buka bichara?*

So-and-so got up and gave evidence.— *Ber-diri si-anu jadi saksi.*

Bail was refused— *Tiada di-bëri jamin.*

Have you any one who will go bail for you?— *Ada-kah orang yang mahu tanggung?*

This is the surety— *Ini-lah aku-an.*

I will give bail for any amount— *Bër-apa bërat sakali-pun hamba tuan bërani tanggung.*

Is this a man of property?— *Orang ber-harta-kah ini?*

One surety is not enough; there must be two at least— *Sa'orang aku ta'jadi sa-korang-korang mahu-lah dua orang.*

Sign at this place— *Di-sini-lah turun tanda tangan.*

Do you know how to write?— *Tahu-kah menyurat?*

If you cannot write, make a mark— *Jikalau ta'tahu menyurat buat-lah goris tanda tangan.*

That will do; you can go now— *Suda-lah, pulang-lah dahulu.*

What do you call this in Malay?— *Bahasa Malayu apa kata ini?*

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He has done it in the English fashion— *Dia sudah buat chara Inggris.*

Speak loud, and let people hear you— *Chakap kuat-kuat sapaya boleh orang men-dengar.*

He was very much afraid (and looked) as if he were about to fall down— *Takut-lah sakali dia saperti handak rĕbah ka-bawah.*

His face grew very pale— *Puchat sakali muka-nia.*

His statement is incoherent— *Ta'tuntu per-kata-an-nia.*

He fell at his master's feet and asked for pardon— *Dia menyĕmbah kaki tuan-nia lalu me-minta ampun.*

His master, being very kind-hearted, forgave him— *Sebab ter-lalu morah hati tuan-nia langsung di-bĕri-nia ma'af.*

EXERCISE.

Maka jawab pelanduk "Dengar-lah tuanku akan per-kata-an patek ini, ada-pun tuan yang menĕrang-kan sagala 'alam dunia ini serta laut dan darat iya-itu bulan maka patek ini sa-orang hamba-nia yang di-perchaya-nia maka di-suroh-nia patek datang kapada tuanku minta khabar-kan" maka jawab raja gajah itu "apa-kah khabar-nia? Kata-kan-lah uleh-mu" maka pelanduk itu-pun sambil memandang ka-langit pura-pura iya menyĕmbah bulan seraya kata-nia "adapun tuanku itu-lah bulan yang ampunya gunung dan kulam itu-pun iya-lah yang mem-buat-nia akan tempat mandi maka apabila iya pulang petang ka-langit maka di-suroh-nia jaga kulam itu dengan be-bĕr-apa singa yang garang-garang maka sebab itu-lah apa-bila di-lihat-nia tuanku ber-angkat datang kamari di-suroh-nia akan hamba mem-bĕri tahu maka apabila tuanku datang di-kulam naschaya di-bunuh-lah uleh sagala singa itu maka dosa-nia itu di-atas-nia maka sebab itu-lah iya menyuroh-kan hamba datang ini membĕri tahu tuanku sakalian menyuroh-kan balik sigra" —.

43. *Jamin*, "bail," a word frequently heard in the Straits Settlements, is a corruption of the Hindustani *zamin*.

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LESSON XXVIII.

In which direction had we better go? — *Sa-bělah mana baik kita pergi?*

There are numbers of snipe in the padi-fields— *Di-bendang baniak juga burung berkik.*

He has a double-barrelled gun— *Dia punya snapang dua laras.*

Both barrels are loaded— *Sudah ber-isi ka-dua-nia.*

You use very small shot— *Tuan pakei pengabur yang halus sakali.*

He is a very good shot— *Dia pandei sakali menembak burung.*

He killed two birds at one shot— *Sakali me-letup mati-lah dua ekor burung.*

Before we could get close the green pigeons all flew away— *Belam sĕmpat dĕkat lagi habis lari-lah burung punei sumua.*

Perhaps we shall get some on the other side of that thicket— *Balik sana belukar itu barang-kali dapat kĕlak.*

One of its wings is broken.— *Patah-lah sayap sa-bĕlah.*

It is not hit— *Ta'kĕna.*

It is wounded slightly — *Kĕna juga sadikit.*

It has settled on the ground — *Sudah hinggap di tanah.*

It has perched on a cocoanut tree— *Sudah hinggap di pokok nior.*

Don't speak: how can you expect to get near a wild animal if you make a noise?— *Jangan ber-mulut, benatang liyar bukan-kah, jikalau engar-engar macham mana handak dĕkat.*

The elephant received a ball in his head, and immediately dropped— *Kĕna peluru sa-biji di kapala gajah itu, lalu tumbang.*

Have you ever shot a tiger?— *Ada-kah tuan dapat menembak harimau?*

How many birds have you got?— *Tuan sudah boleh bĕr-apa ekor burung?*

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EXERCISE.

“Maka ter-lalu-lah baniak marah-nia akan tuanku tetapi tiada mengapa segra-lah tuanku balik sapaya boleh hamba pergi membujuk raja bulan dan mem-baik-ki hati-nia itu dan lagi pikir-lah tuantuan sakalian bahawa sakian lama sudah kamarau sagala kulam habis-kah ka-kering-an apa sebab-nia kulam ini baniak ayer-nia? maka sakalian ini-pun sebab kasihan hati hamba akan jiwa tuantuan sapaya jangan anyaya masi.” Sa-ber-mula sa-telah di-dengar uleh raja gajah akan sagala per-kata-an pelanduk itu maka ka-takutan-lah iya sambil menyambah ara ka-langit maka sigra-lah iya berbalik dengan dahaga-nia. Damikian handak-nia orang yang handak menjadi raja apabila di-dengar orang nama-nia menjadi ka-takutan ada-nia.

44. *Kulam*, Tamil, a tank.

LESSON XXIX.

Is the tide making or ebbing?— *Ayer pasang-kah surut-kah?*

Is the boat ready?— *Prahu ada siap-kah?*

How many people will this boat carry?— *Běr-apa orang boleh muat di prahu ini?*

Ten persons, including two rowers— *Boleh muat sa-puloh orang masok anak dayong dua orang.*

There is a head-wind; we cannot sail— *Angin muka ta'boleh ber-laiar.*

Row hard— *Dayong-lah kuat-kuat.*

When we reach the mouth of the river, you can stop for a moment and rest— *Tiba di kualak sakarang boleh berhinti sa-kejap biar hilang penat.*

Who is steering?— *Siapa pegang kamudi?*

If one is going down-stream paddles are used; for going up-stream poles are required— *Kalau kilir pakei pengayu kalau mudik mahu-lah ber-galah.*

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What kind of wood is the best for boat-building?— *Kayu mana yang ter-lebeh baik handak mem-buat prahu?*

The Chinese *sampan* is called *sampan kotak* in Singapore— *Sampan China itu kata orang di Singapura "Sampan kotak."*

Of what wood is this dug-out canoe made?— *Prahu sagor ini di-buat dengan kayu apa?*

Steer straight for that point— *Tuju betul ka tanjong itu.*

I shall go on shore at the landing-place— *Sahaya handak naik di darat di pengkalan.*

Give me the line and let us fish a little— *Bahagi-lah tali kail biar kita mengail sakejap.*

Have you got any bait?— *Umpan ada-kah?*

If we have any luck we may catch some big fish— *Kalau ada untong kita barang-kali dapat juga ikan besar-besar.*

The spines of that fish are very poisonous— *Duri ikan itu bisa sakali.*

EXERCISE.

Ada kapada suatu hari sa'orang pem-buru masok ka hutan lalu mem-buru iya ber-keliling hutan itu maka lalu ber-temu-lah iya dengan sa'ekor kijang maka di-kejar-nia akan kijang itu serta di-panah-nia sa-telah mati maka di-angkat-nia handak di-bawa-nia pulang sa-telah sampei ka tengah jalan maka ber-temu-lah iya pula dengan sa'ekor babi hutan maka kijang itu-pun di-letak-kan-nia lalu di-kejar-nia akan babi hutan itu lalu di-panah-nia tiada-lah kena maka handak di-panah-nia sakali lagi maka di-terkam-lah uleh babi itu akan dia serta di-gigit-nia maka mati-lah iya ber-sama-sama dengan babi itu akan tetapi anak panah itu ada juga ter-kena kapada busar-nia yang di-tangan pem-buru itu.

LESSON XXX.

He is not yet dressed— *Dia belum pakei kain lagi.*

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He is dressed like a Malay— *Dia pakei chara Malayu.*

Wake me to-morrow morning at six o'clock— *Gĕrak-kan sahaya pukul anam pagi.*

I want to get up early— *Sahaya handak bangun siyang-siyang.*

He did not do it on purpose— *Bukan-nia dia buat sangaja.*

I was only in play— *Sahaya lawak-lawak sahaja.*

I was very sorry that I could not accompany you— *Ter-buku hati sahaya sangat ta'buleh ber-sama-sama.*

What are the contents of that letter?— *Apa bunyi-nia surat itu?*

Do you understand the pith of it?— *Tuan dapat-kah buku-nia?*

Has any one been here to look for me?— *Ada-kah siapa-siapa datang men-chahari sahaya?*

Ask that woman where the well is— *Choba tanya pada perempuan itu di-mana-kah talaga.*

Is this good water?— *Baik-kah ayer ini?*

It is excellent water, both clear and cool— *Elok sakali ayer ini, jerneh lagi sejuk.*

Can we get a green cocoanut here?— *Nior muda dapat-kah di-sini?*

There is no one who can climb (the tree)— *T'ada orang yang tahu panjat.*

Let me climb it— *Biar aku memanjat.*

Have you brought cooking-utensils?— *Priuk bĕlanga sudah bawa-kah?*

These sticks are damp and will not burn— *Basah kayu ini ta'mahu menyala.*

Grind the spices— *Giling rampah-rampah.*

Will you smoke?— *Tuan mahu minum rokok?*

I am sleepy, and shall go to bed— *Sudah mengantuk, sahaya handak masuk tidor.*

Did you call me?— *Tuan panggil-kah?*

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EXERCISE.

Maka sagala hal itu ada-lah di-lihat uleh sa'ekor srigala maka berlari iya datang serta ber-kata "bahwa sapuluh hari lama-nia tiada-lah aku men-chahari makan-an lagi" serta datang-lah iya meng-hampir-i pem-buru itu maka di-gigit-nia tali busar itu maka tiba-tiba anak panah itu-pun datang-lah menikam srigala itu maka iya-pun mati-lah maka jikalau kita terlalu tema'a dan handak ber-lebeh-lebeh naschaya ada-lah hal kita saperti hakayat pem-buru dengan srigala itu ada-nia.

PART IV.

TO the more advanced lessons and exercises which are contained in this section, it may be well to prefix a few notes on colloquial Malay, which are suggested by a consciousness of some of the common errors into which European students of Malay are apt to fall.

First, Try to observe and imitate the impersonal and elliptical construction of Malay sentences. Notice how much more is left to the imagination than in English, and get rid of the notion that it is necessary to express invariably by nouns or pronouns the agents or objects of the actions spoken of. Ideas are conveyed in Malay in a much less concrete form than in the civilised languages of Europe, and what is lost in accuracy and distinctness is partially compensated for by brevity.

Why say *kasih sama sahaya* (lit. "give to me"), in imitation of the English *give me*, or the French *donnez-moi*, or the German *geben sie mir*, in all of which the pronoun is expressed, when a Malay would simply say *bahagi-lah*, give, or *bawa*, bring? It is easy enough to leave tone or gesture to supply any deficiency in meaning. The constant use of this phrase, *sama sahaya*, or *sama kita*, is a bad habit, which arises from a natural desire to give the word "me" its due value in Malay. This, as has been shown, is not necessary.

EXAMPLES.

Tell me; don't be afraid— *Bilang-lah, jangan takut*; not, *bilang sama sahaya*, &c.

What are you going to give us?— *Apa mahu bahagi?* not, *apa mahu bahagi sama kita?*

How much must I pay you?— *Běr-apa nanti kěna bayar?* not, *běr-apa sahaya mahu bayar sama angkau?*

I want him to make me a jacket— *Sahaya handak suroh dia buat baju*; not, *sahaya handak suroh dia buat baja sama sahaya*.

Can you make me a table?— *Buleh-kah buat meja?* not, *buleh-kah buat meja sama sahaya*.

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Afterwards come and tell me— *Lepas itu mari-lah khabar-kan*; not, *mari bilang sama sahaya*.

In direct narration the personal pronoun "I" should often be left untranslated, and the sentence put in an impersonal form. We are accustomed to commence sentences frequently with "I think," "I hear," "I hope," "I wish," and there is a temptation therefore to overload Malay sentences with "*Sahaya fikir*," "*Sahaya dengar khabar*," &c. These, though not ungrammatical, should be used sparingly. *Rasa-nia*, the feeling is, *agak-nia*, the guess is, *rupa-nia*, the appearance is (it seems), *khabar-nia*, the report is, and similar phrases, should often take their place.

EXAMPLES.

INSTEAD OF— I am told, or people tell me, *Orang bilang sama sahaya*; SAY, People say, *Kata orang*.

INSTEAD OF— I hear that he is coming here, *Sahaya dengar khabar dia handak mari sini*; SAY, He is coming here, the report goes, *Dia handak kamari khabar-nia*.

INSTEAD OF— I think there are five quarts, *Sahaya fikir ada lima chupah*; SAY, There are five quarts, the estimate is, *Ada lima chupah agak-nia*.

INSTEAD OF— I think it is going to rain, *Sahaya fikir hari handak hujan*; SAY, It is going to rain, it seems, *Hari handak hujan rupa-nia*.

INSTEAD OF— I like driving better than walking, *Sahaya lagi suka naik kreta deri-pada jalan kaki*; SAY, It is better to drive than to walk, *Baik ber-kreta deri-pada ber-jalan*.

Note the impersonal way of putting the statement in the following sentences:—

I was very glad to hear it— *Sangat-lah suka hati sahaya akan mendengar*.

I very much wish to go to Meccah— *Niat hati sahaya handak pergi ka-Makah*.

I should be doing wrong to receive it, and I am ashamed to return it— *Handak terima salah, handak pulang-kan malu*.

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I was disappointed— *Putus-lah harap sahaya.*

I hope sincerely that the case will soon be decided— *Besar-lah harap sahaya bichara itu akan di-putus-kan dengan sigra.*

I have made up my mind that, however great the oppression may be, I will hold out— *Tetap-lah hati sahaya bageimana bĕrat sakali-pun handak tahan juga.*

Second, Avoid word-for-word translations of English sentences in which the word "you" occurs. So much has been said on this subject already (*supra*, pp. 49, 75) that it is only necessary here to give a few additional illustrations of the mode in which Malays dispense with the pronoun. In most English and Malay phrase-books the use of *angkau* is far too frequent.

As you like— *Mana suka-lah.*

As you may think best— *Mana elok kapada hati sendiri.*

You can go— *Boleh pulang.*

I have nothing more to ask you— *T'ada apa lagi handak tanya.*

Where have you been?— *Pergi ka-mana tadi?*

If you do so another time you will certainly be punished— *Kalau buat lagi sakali bageimana yang sudah ini tuntu-lah kena hukum.*

Do you want employment?— *Handak minta karja-kah?*

Can you wait at table?— *Tahu-kah jaga meja?*

What are you doing?— *Apa buat?*

You must take great care of it, and see that it is not injured— *Mahu-lah jaga baik-baik, jangan di-rosak-kan-nia.*

Even in reprimanding or scolding another, it is common in Malay to adopt an impersonal and not a direct mode of address. Instead of saying, "You are a lazy, good-for-nothing boy, and deserve a good thrashing," the Malay says, "What manner of boy is this? If one were to beat him soundly it would be well."

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EXAMPLES.

Are you deaf? Can't you hear what I say to you?— *Tuli-kah budak ini? Orang kata t'ada dengar-kah?* (*Lit.* Is the boy deaf? does he not hear what one is saying?)

How slow you are! or, what a time you are taking!— *Ai budak ini! bukan lambat-nia!* (*Lit.* Oh, this boy! Isn't he slow?)

How slowly you are rowing! Can't you pull faster when you are told? Give way, will you!— *Ai, bukan lengah dayong budak ini, bukan-kah orang suroh dēras. Dēras-lah sadikit.* (*Lit.* Oh, are not these boys rowing slowly! Has not one told them to make haste? Quick! now, a little!)

You are behaving exceedingly badly, and it would serve you right if you got a caning— *Jahat sakali orang ini, kalau bahagi rasa sadikit dengan rotan baharu dia ingat.* (*Lit.* This person is exceedingly bad; if one were to make him feel with a rattan he would remember.)

What an idiot you are! I tell you to bring water, and you bring oil— *Budak bedebah ini! Orang suroh bawa ayer di-bawa-nia minyak.*

Third, Do not be satisfied with one general Malay verb to describe a whole class of actions for which separate specific words exist. It may be possible to make oneself intelligible by using *pukul*, to strike, for every kind of blow, but it is preferable to employ the appropriate term for the particular mode of striking.

The following lists will illustrate this caution:—

- | | |
|---|---|
| <i>Pukul</i> , to strike, beat. | <i>Tinju-kan</i> , to box, strike with the |
| 1. <i>Gasak</i> , to beat, flog, punish. | fist. |
| <i>Hentam</i> , to strike, attack, | <i>Tumbuk</i> , to pound, strike with the |
| throw. | fist. |
| <i>Balun</i> , to beat, thrash, drub. | <i>Bēdal</i> , to switch. |
| <i>Palu</i> , to beat, hammer, | <i>Sakal</i> , and <i>sakai</i> , to strike. |
| knock. | <i>Tampar</i> , and <i>tampiling</i> , to slap. |
| <i>Kětok</i> , to knock, tap, rap. | <i>Tepuk</i> , to pat. |
| <i>Godam</i> , to thrash, hammer. | |
| <i>Lantak</i> , to nail, to drive in. | |
| <i>Chuchuk</i> , to thrust, poke. | <i>Tikam</i> , to thrust, pierce, |
| 2. <i>Merusuk</i> , to thrust, poke, pierce. | stab. |
| <i>Radak</i> or <i>rodok</i> , to pierce with a | <i>Sigi</i> , to poke with the finger. |
| spear. | <i>Merunjang</i> , to lower a spear |

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- | | |
|---|---|
| <p><i>Juluk</i>, to thrust upwards.</p> <p><i>Angkat</i>, to lift, carry off, remove.</p> <p>3. <i>Pikul</i>, to carry on the back, to carry a load.</p> <p><i>Kandar</i>, to carry on a stick over the shoulder.</p> <p><i>Bibit</i>, to carry with the fingers.</p> <p><i>Junjong</i>, to carry on the head.</p> <p><i>Tanggong</i>, to bear, carry, support.</p> <p><i>Gendong</i>, to carry slung in a bundle.</p> <p><i>Usong</i>, to carry in a litter.</p> <p><i>Julang</i>, to hold aloft, to hoist, to carry with the arm uplifted.</p>
<p><i>Jatoh</i>, to fall, drop.</p> <p>4. <i>Gugur</i>, to drop off, fall, miscarry.</p> <p><i>Tumbang</i>, to fall, tumble down.</p> <p><i>Reban</i>, to fall in, give way, tumble down.</p> <p><i>Runtoh</i>, to come down, to fall.</p>
<p><i>Buang</i>, to throw away.</p> <p>5. <i>Lotar</i> or <i>lontar</i>, to hurl, fling.</p> <p><i>Lempar</i>, to throw, fling.</p> <p><i>Humban</i>, to throw down, cast away.</p>
<p><i>Lihat</i>, to see.</p> <p>6. <i>Pandang</i>, to look, to look at.</p> <p><i>Kelih</i>, to see.</p> <p><i>Nampa</i>, to see, perceive.</p> <p><i>Intei</i>, to peep, spy,</p> | <p>at the charge.</p> <p><i>Bawa</i>, to carry, convey, bring.</p> <p><i>Dukong</i>, to carry on the back or hip.</p> <p><i>Kepit</i>, to carry under the arm.</p> <p><i>Jinjing</i>, to carry in the arms or hands.</p> <p><i>Galas</i>, to carry slung over the back or shoulder.</p> <p><i>Kilik</i>, to carry under the arm.</p> <p><i>Bebat</i>, to carry in the girdle.</p> <p><i>Tatang</i>, to carry on the palms of the hands.</p> <p><i>Kandong</i>, to carry at the waist.</p>
<p><i>Luroh</i>, to drop off, fall (as fruit).</p> <p><i>Titek</i>, to drop, distil (as water).</p> <p><i>Rĕbah</i>,¹ to tumble, fall.</p> <p><i>Timpa</i>, to fall against.</p> <p><i>Chichir</i>, to drop, to spill.</p> <p><i>Tumpah</i>, to spill.</p>
<p><i>Champak</i>, to throw down, cast away.</p> <p><i>Baling</i>, to throw, fling.</p> <p><i>Lanting</i>, to throw, cast, propel.</p>
<p><i>Tengok</i>, to see.</p> <p><i>Jingok</i>, to peep, look out.</p> <p><i>Tengadah</i>, to look up.</p> <p><i>Tampak</i>, to see, perceive.</p> <p><i>Per-hati-kan</i>, to perceive, notice, take notice of.</p> <p><i>Tentang</i>, to regard.</p> |
|---|---|

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observe.

Petiak, to notice,

observe.

Tulih, to look, glance.

Chakap, to speak.

7. *Bilang*, to tell.

Khabar-kan, to tell, inform.

Ber-mulut, to speak, utter.

Sabda, to say, command.

Cheritra-kan, to relate.

Meripit, to chatter, gabble.

Mengomong, to chat,

gossip.

Kata, to say, speak, talk.

Tutur, to talk, tell, converse.

Sebut, to tell, mention.

Uchap, to utter, express.

Titah, to say, command (as a raja).

Merongut, to mutter.

Ber-bual, to chat.

Ber-sungut, to grumble, to

murmur.

Fourth, Learn to employ the passive form of the verb which takes the prefix *di-*. Easy examples of this have been given occasionally in the preceding lessons, and the exercises on pages 107 and 108 contain abundant illustrations of it. It is a mistake to suppose that the Malay passive is confined to the written language; it is of common use colloquially among Malays, but, probably because it offers certain difficulties of construction, it is little understood and seldom employed by Europeans in the Straits of Malacca.

"He did not, or would not, accept it," would be vulgarly rendered *dia ta' mahu tērima*; but it may be more elegantly translated *tiada-lah di-tērima-nia*, "It was not accepted by him." Here the affix *-nia* has the force of "by him," and, as it denotes the agent, immediately follows the verb in accordance with the rule stated on p. 61.

EXAMPLES.

He ordered (it was ordered by him) — *Di-suroh-nia*.

He seized the robber (the robber was seized by him) — *Di-tangkap-nia penchuri*.

They cut away (were cut away by them) the huts and prevented the fire from spreading far — *Di-potong-nia rumah-rumah tiada di-bēri melarat panjang api itu*.

The rats ate up three candles — *Dian tiga batang habis di-makan tikus*.

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They have not yet erected the house; they are getting the timber ready— *Rumah belum di-diri-kan lagi, tengah di buat kayu-kayu-nia.*

The boat was leaky and the water got in— *Bochor prahu itu di-masok ayer dalam-nia.*

He only allowed him to use it; he did not give it to him out and out— *Di-bëri pakei sahaja bukan di-bëri-nia langsung.*

He said that it was too late to send an answer— *Handak di-balas pun kata-nia sudah ter-lepas waktu-nia.*

He asked for information about the house that is being built— *Di-tanya-nia deri-pada hal rumah yang di-per-buat itu.*

When the country becomes populous it will be right to raise the assessment— *Apabila negri sudah ramei bahru-lah patut di-per-naik-kan hasil-nia.*

God, ever to be praised and most high, gave his aid, and on that very day there descended the heaviest shower of rain possible— *Di-tulong Allah subhana wa ta'ala pada waktu hari itu di-turun hujan sa-habis-habis lebat.*

The people of the village feasted abundantly— *Jenoh-lah di-makan orang kampong itu.*

Fifth, Bear in mind the distinction between the force given to a verb by the particle *ber-* (*be-*, *bel-*), and that which is caused by prefixing *me-* (*mem-*, *meng-*, *men-*, and *meny-*); see *supra*, p. 55.

When the former is employed, the verb describes *a state or condition*, and is intransitive. The latter generally denotes a verb expressing *an action*. Apparent departures from this rule are found sometimes, but these often arise from a difficulty in classifying a particular verb. Such a verb, for instance, as “to weep,” may be viewed in two ways—either as descriptive of the condition of the person who weeps or of the act of weeping; the former is expressed in Malay by *ber-tangis* and the latter by *menangis*, but practically the distinction is not great. So *memakei* (*pakei*), to wear, *merajuk*, to sulk, *menanti*, to wait, and others, seem to describe states or conditions, notwithstanding that they have the particle *me-*; but this is explained by showing that in their primary meanings they really convey an

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idea of action, *memakei* meaning to put on, *merajuk*, to show temper, and *menanti*, to await somebody or something.

The following derivative verbs will illustrate the rule laid down above:—

Primitive.	Derivative with <i>ber-</i> .	Derivative with <i>me-</i> .
—	—	—
<i>angkat</i> , to lift.	<i>ber-angkat</i> , to arise.	<i>meng-angkat</i> , to lift.
<i>alih</i> , to change.	<i>ber-alih</i> , to undergo change.	<i>meng-alih</i> , to change.
<i>balik</i> , behind, back.	<i>ber-balik</i> , to turn (<i>intrans.</i>)	<i>mem-balik</i> , to turn, return (<i>trans.</i>)
<i>diri</i> , self, being.	<i>ber-diri</i> , to stand up.	<i>men-diri-kan</i> , to cause to stand, to establish.
<i>ganti</i> , instead of.	<i>ber-ganti</i> , to take the place of.	<i>meng-ganti</i> , to put in the place of.
<i>habis</i> , finished.	<i>ber-habis</i> , to be finished.	<i>meng-habis</i> , to finish, to complete.
<i>igau</i> , delirium.	<i>ber-igau</i> , to be delirious.	<i>meng-igau</i> , to rave.
<i>ikat</i> , tie, bond.	<i>ber-ikat</i> , to be fastened.	<i>meng-ikat</i> , to tie, fasten.
<i>ingat</i> , memory, to remember.	<i>ber-ingat</i> , to be sensible of.	<i>meng-ingat</i> , to call to mind, remember.
<i>jaga</i> , to watch, guard.	<i>ber-jaga</i> , to be on watch.	<i>menjaga</i> , to watch, to guard.
<i>keliling</i> , around.	<i>ber-keliling</i> , to border, surround.	<i>mengeliling</i> , to hem in, to go round.
<i>karja</i> , work.	<i>ber-karja</i> , to be a workman.	<i>mengarja-kan</i> , to work, effect, accomplish.
<i>lepas</i> , loosed.	<i>ber-lepas</i> , to be free.	<i>melepas</i> , to set free.
<i>lambat</i> , slow.	<i>ber-lambat</i> , to be slow.	<i>me-lambat</i> , to retard.
<i>labuh</i> , to lower,	<i>ber-labuh</i> , to be	<i>me-labuh</i> , to let fall, to

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drop.	at anchor.	anchor.
<i>naung</i> , shade.	<i>ber-naung</i> , to be sheltered.	<i>me-naung-i</i> , to shelter, to shade, protect.
<i>pegang</i> , to hold.	<i>ber-pegang</i> , to hold.	<i>memegang</i> , to take hold of, to seize.
<i>rugi</i> , loss.	<i>be-rugi</i> , to suffer loss.	<i>me-rugi-kan</i> , to cause loss.
<i>sembunyi</i> , to hide.	<i>ber-sembunyi</i> , to be concealed.	<i>menyembunyi</i> , to hide, conceal.
<i>takut</i> , afraid, fear.	<i>ber-takut</i> , to be afraid.	<i>menyakut-kan</i> , to frighten.
<i>ubah</i> , change, to change.	<i>ber-ubah</i> , to undergo change.	<i>meng-ubah</i> , to change, to alter.

Sixth, Notice must be taken of the common native habit (not one to be imitated by Europeans learning the language) of inserting in a sentence words which have no meaning to fill a temporary hiatus while the speaker is thinking of his next word. These prop-words or pillow-words, to borrow a Hindustani phrase,² are numerous in Malay and vary in different localities. *Anu*, *bahasa-nia*, *misal3-nia*, and *kata-kan* are some of those commonly used.

Seventh, The following abbreviations are commonly employed:—

Na' for *handak*; *sikit* for *sadikit*; *auat* for *apa-buat?* why?; *ta'* and *t'ada* for *tiada*; *pi* and *pęgi* (in Patani *gi*) for *pergi*.

1. Also *ribah* and *rubuh*.

2. The Hindustani term is *sukhan-takya*, from *sukhan*, a word, and *takya* a pillow.

3. Corresponding with the Hindustani *maslan*, which is used in a similar way.

LESSON XXXI.

PHRASES OF POLITENESS.

Be pleased to —. —*Sila*, *sila-lah*, or *sila-kan-lah*.

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Please come into the house— *Sila-kan naik atas rumah.*

Be pleased to sit down on a chair— *Sila-kan duduk di-atas krusi.*

My house is not what it should be— *Rumah sahaya tiada dengan sapertinia.*

Treat it as your own house; don't stand upon ceremony— *Buat-lah saperti rumah sendiri, jangan malu.*

I must beg leave to depart (lit. to rise)— *Sahaya handak minta diri-lah dahulu.*

Pray do as you wish; take care as you go— *Sila-kan-lah. Jalan baik-baik.*

I crave permission to retire, as I wish to go home— *Hamba tuan handak mohun-lah dahulu handak balik.*

Very well (it does not matter)— *Ta' apa-lah.*

I must ask to be pardoned for going (style of the Court)— *Patek handak meng-ampun-lah dahulu.*

Very well— *Baik-lah.*

Pray come and see me often; don't hesitate— *Mari-lah kĕrap-kĕrap rumah sahaya, jangan-lah segan-segan.*

I am exceedingly pleased to have seen you at my house— *Sangat sudi sahaya tuan-tuan datang ber-landang rumah sahaya.*

May your journey be safe— *Salamat jalan.*

May you remain in peace— *Salamat tinggal.*

There is something that I want; it is to invite you to a trifling entertainment— *Ada hajat sadikit handak jamu makan sadikit ayer-ayer sejuk.*

I thank you exceedingly (lit. I accept a great favour from you)— *Sahaya baniak tĕrima kasih, or, simply, tĕrima kasih.*

Are you well?— *Tuan ada baik?*

How is so-and-so, who was ill the other day?— *Apa khabar si-polan4 yang sakit kalmarin itu?*

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He has quite recovered his former health— *Sudah sihat balik saperti sedia lama.*

Thanks to the favouring influence of your good fortune, we are free from all misfortune and sickness— *Dengan berkat tuah tuah tulong tiada-lah satu apa-apa mara-bahaya deri-pada sakit demam.*

EXERCISE.

It is a long time since I saw you last. I did not know that you had arrived here. How did you come, by the river, or by the road? How long do you intend to stay? Don't be in a hurry to return; stay for a while, and recover from the fatigue of your journey. It is a pity that I did not know beforehand that you were coming. He is a most excellent old man, and it would be hard to find many like him. If nothing occurs to prevent it, I shall come and see you on Monday next. There is no necessity for writing a letter; if you let my clerk know, that will be sufficient.

4. *Polan*, or *fulan*, such a one, probably from the Hindustani *fulana*, a word of Arab derivation.

LESSON XXXII.

READING AND WRITING.

Malay is a language of which it is very easy to learn to speak a little. It is, however, very difficult to acquire the idioms of the natives.— *Bahasa Malayu itu mudah sakali di-dapat chahap sadikit-sadikit, tetapi kalau handak ikut saperti per-kata-an orang Malayu sendiri payah sakali.*

It is written from right to left, whereas English is written from left to right— *Tulis-an Jawi itu deri kanan bawa ka-kiri tulis-an Inggris deri kiri bawa ka kanan.*

The letters employed are the Arabic letters— *Huruf-nia yang di-pakei itu huruf 'Arab.*

What do you call that in Malay?— *Orang Malayu apa kata ini?*

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What is the name of this object in Malay?— *Apa nama barang ini bahasa Malayu?*

The pronunciation of Malay differs in different states— *Chakap orang Malayu itu lain sakali bunyi-nia di-dalam lain-lain tempat.*

His pronunciation is not good— *Chakap-nia ta' terus, or dia chakap pelet, or télor.*

The Malays of that district have a flat pronunciation; they say *apé* for *apa*— *Orang Malayu negeri itu leper chakap, handak kata apa di-kata-nia apé.*

How do you spell that word?— *Per-kata-an ini apa eja-nia?*

This word is not correctly spelt— *Per-kata-an ini ta' betul eja-nia.*

You should read for at least two hours a day, and thus you will soon be

able to read fluently— *Patut-lah tuan membacha surat Jawi sa-korang-korang dua jam lama nia pada tiap-tiap hari, lama-lama tentu-lah boleh dapat bacha lanchar.*

Why do you undertake a thing and give it up when half finished?— *Perkara itu apa sebab tuan ta' mahu bahagi habis, buat sa' kèrat-kèrat sahaja?*

My son has learned to write Malay, and is now learning the Koran— *Anak sahaya sudah dapat tulis Jawi sakarang tengah meng-aji Koran.*

When he has read it through, he will commence to learn (Arabic) grammar— *Tatkala sudah khatam dia handak mengaji nahu.*

He chants the Koran very well— *Pandei juga dia mem-bacha Koran.*

EXERCISE.

I am not skilled in composition. He ordered the two writings to be compared. If he is diligent, he will soon get instruction. He has been attending school for ever so long, but he knows nothing. After reading the letter he put it away in a box. The raja ordered the letter

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to be read aloud in the assembly. How were these lines ruled? Just look over this letter and see if it will do. If you will permit me, I will take away this book to read it. His handwriting is exceedingly good.

LESSON XXXIII.

HOUSEKEEPING.

There will be no one dining here to-day except the master and myself— *T' ada orang lain makan di rumah hari ini, sahaya ber-dua dengan tuan sahaja.*

Tell the cook that last night's dinner was not at all good— *Choba bilang kapada tukang-masak makan-an sa-malam ta' baik sakali masak-nia.*

What he put into the soup I don't know, but it had a nasty taste— *Apa-apa di-bubok-nia di-dalam tim itu ta' tahu-lah sahaya, rasa-nia maung sahaja.*

The rice, too, was burned, and no one could eat it— *Nasi pun hangus ta' lalu (or boleh) orang makan.*

What is the price of fowls at the market?— *Hayam bër-apa harga di pasar?*

Full-grown hens as much as fifty cents each, half-grown fowls about twenty cents each, and capons so much a catty according to weight— *Kalau ibu hayam sampei lima kupang pun ada, hayam sedang agak-nia, dua kupang sa' ekor, hayam kambiri (or kasi) ikut timbang-an kati.*

The milk-man has not come yet— *Bëlum orang batwa susu lagi.*

Choose fish which is quite fresh. What we had yesterday was spoiled before it could be cooked— *Pilih ikan yang baharu. Ikan kalmarin belum sempat di-masak lagi sudah busük.*

Wait a moment. You must have breakfast ready every day at nine o'clock punctually, there must be no delay— *Nanti-lah dahulu. Sa-*

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hari-hari mahu-lah sedia-kan hazri waktu pukul sambilan ta' boleh lambat lagi.

Pour this oil into a jar — *Minyak ini tuang-lah di-dalam tempayan.*

Take care not to spill it — *Baik-baik jangan tumpah.*

Are the kitchen utensils complete, pots and pans, cocoanut scraper, stone for grinding spices, &c.? — *Chukup-kah per-kakas-an dapur, priuk, bēlanga, kualī, kukur-an, batu giling rampah-rampah, dan lain-lain-nia?*

The only things wanting are basket-work frames for the cooking-pots, and a coffee-mill — *Yang ada korang sadikit lekar sahaja dengan kisar-an kahwa.*

I am tired of poultry — *Sahaya sudah jēmu makan daging hayam itek.*

EXERCISE.

Is the water boiling? Boil two eggs, but take care that they are not hard. What do you call this vegetable in Malay? Tell some one to pull the punkah. This plate is dirty; take it away and bring another. Put the dish down upon that tray. Weigh the meat when it is brought every day. I have weighed the beef; there is half a catty too little. How many months did you work for that gentleman? On what account did you leave?

LESSON XXXIV.

PREPARATIONS FOR DEPARTURE.

I am going away to — on Friday next — *Sahaya handak ka-luar kampong anu pada hari juma'at yang datang ini.*

Pack up enough clothes for a few days — *Kemas-kan kain-kain mana chukup sampei dua tiga ampat hari lama-nia.*

You need not take so many; I am not going for good — *Ta'payah bagitu baniak, ta'kan orang handak pergi langsung.*

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Put all these clothes into a box— *Isi-kan kain-kain ini sumua dalam peti.*

Will this go in?— *Chelus-kah ini.*

No; it is too big— *Ta'chelus, besar sangat.*

Three or four handkerchiefs and two pairs of socks— *Saputangan barang tiga ampat 'lei, sarong kaki dua pasang.*

Not this spotted neck-tie, but the striped one— *Bukan tali leher yang ber-rintik ini, ada lain yang ber-choring.*

Unfasten this cord— *Rangkei tali ini.*

Roll up that rug— *Gulong kain panas itu.*

Have everything taken down to the boat— *Bawa-lah turun ka-prahu barang-barang ini sumua.*

Put them into the bullock-cart— *Muat-kan di-atas kreta lumbu.*

Call the coolies, and tell them to take the things away— *Panggil kuli-kuli suroh angkat.*

We will stop to-night at Kampong—which is the usual halting-place— *Hari ini kita ber-malam di Kampong—itu-lah tempat per-hinti-an deri salama-lama.*

Wrap a waterproof sheet round that bedding, so that it may not get wet— *Balut tikar bantal itu dengan kain-gĕtah jangan di-kena basah.*

Set that box down here; I want to take something out of it— *Letak-kan peti itu di-sini, sahaya mahu ambil apa-apa di-dalam-nia.*

Put everything away again— *Simpan kambali sumua.*

What else is there (to detain us)?— *Apa lagi kita?*

EXERCISE.

Count all those clothes, and then put them away. At least one hundred people were waiting at the river-side. After waiting for

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several hours, no one came, so they were all disappointed. About midnight there was a great storm, with thunder and lightning. His shoulder was quite swollen, for he had never been in the habit of carrying a load on a stick. What have those two people been quarrelling about? There is a great difference between these two things.

LESSON XXXV.

ORDINARY NARRATIVE STYLE.

On the 5th inst., at three o'clock on Thursday morning— *Pada lima tarikh pukul tiga malam*5 *Khamis*.

On Tuesday last about mid-day— *Pada hari Selasa yang sudah waktu tengah hari*.

I had just finished my breakfast, and was about to smoke a cigar— *Sahaya pun baharu lepas makan nasi tengah handak minum rokok*.

So-and-so came and called me, saying that my uncle was very ill— *Datang-lah si-anu me-manggil kata-nia bapa penakan sahaya sakit sangat*.

I said, "Let me lock the door of the house first, and then I will go with you" — *Kata sahaya biar-lah aku kunci-kan pintu rumah dahulu baharu-lah boleh pergi sama-sama*.

There is a single woman who lives in the house of her brother-in-law — *Ada-lah sa'orang perempuan yang duduk di rumah ipar-nia*.

All her property was carried off in the middle of the night by thieves without the knowledge of the inmates of the house— *Barang-barang dia habis di-angkat penchuri tengah malam tiada orang rumah sedar*.

Search was made everywhere without success— *Di-chahari rata t'ada juga di-dapat-nia*.

While we were searching about we found a box thrown aside in the jungle— *Tengah chahari itu jumpa sa' biji peti ter-champak di-dalam hutan*.

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After that we got into the carriage again and returned home without stopping anywhere— *Lepas itu naik kreta pula pulang ka rumah t'ada singgah di-mana-mana.*

After that we watched for ever so long at the edge of the jungle— *Sudah-lah bagitu bĕr-apa lama pula kita meng-endap di-tepi hutan.*

At length, as no one appeared, and it was getting very late, we went home to bed— *Kemudian sa' orang pun t'ada keluar hari pun sudah jahu malam jadi kita pun pulang-lah tidor.*

It is as well that I should tell you so, that you may not be ignorant of it— *Baik sahaya khabar-kan jangan-lah tuan ta' tahu.*

EXERCISE.

On Wednesday night at 9.30 p.m. He drove to the landing-place, took a boat and went on board the steamer. They were not permitted to land. I was just getting ready to return when your messenger arrived. We left before daylight in the morning and did not return until after dark. Can we go there and back in a day? All the men who were with me were very tired. I said, "Very well, come to my house to-morrow morning at six o'clock." He seemed to be very weak, and walked with difficulty.

5. Among Muhammadans the day commences at sunset and the night is classed with the day which *follows* it. Thursday night, therefore, with them, includes our Wednesday night and part of Thursday morning.

LESSON XXXVI.

BUYING AND SELLING.

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How much did you give for this?— *Běr-apa tuan běli ini?*

What is the balance remaining?— *Tinggal baķi-nia běr-apa?*

Don't ask too much; say exactly what you want— *Jangan-lah mahal sangat, kata-lah betul-betul.*

I can't take that; it would not even cover my outlay— *Ta' boleh-lah tuan, ta' pulang modal sahaya.*

He paid an exorbitant price for it— *Dia běli dengan harga mahal terlampau.*

What is it worth?— *Běr-apa patut di-bayar harga-nia?*

Whatever you may pay for it, I will repay to you— *Běr-apa-apa harga yang angkau běli itu nanti sahaya bayar-kan.*

Have you no curiosities in your shop?— *T'ada-kah benda apa-apa yang pelik-pelik di-dalam kedai ini?*

I bought this article at auction— *Benda ini sudah sahaya tangkap dalam 'lelong.*

I did not venture to bid more— *Ta' bėrani sahaya tawar lebeh.*

I have always sold them for a dollar a-piece— *Yang sudah-sudah ini sahaya jual sa-ringgit satu.*

You must pay ready-money; he will not give credit— *Mahu-lah membayar tunei, ta' mahu dia mem-bėri hutang.*

He was offered one hundred dollars for it, but would not part with it— *Sudah orang minta dengan harga sa-ratus rial ta' mahu juga dia lepaskan.*

As long as it is a good article, I don't mind about the price— *Asal-kan barang yang baik sahaya ta' sayang pasal harga-nia.*

Examine it well lest there should be any defect in it— *Păreķsa-lah baik-baik takut ada chachat-nia apa-apa.*

Gutta-percha sells very well just now— *Gėtah baniak laku sakarang.*

This coin is not current here— *Wang ini ta' laku di-sini.*

Write down all the items and let me know what the total is— *Tulis-lah perkara-perkara satu-satu khabar-kan běr-apa jėmlah-nia.*

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There are ten dollars for you— *Nah! sa-puluh ringgit.*

This material is not to be surpassed either in excellence of quality or beauty of colour— *Ta' lawan-lah kain ini deri-pada baik sifat-nia dan dok warna-nia.*

It is both strong and thick— *Kukuh lagi tebal.*

This colour does not fade— *Ta' turun warna ini.*

EXERCISE.

How much are these plantains a bunch? It is not worth a cent. I have searched all the shops without finding what I want. I offered him two dollars and a half, and after a time he agreed. He said he would guarantee the goods, and that you might return the whole if they are not in good order. There is a quantity of chaff in this rice. I have no copper money, be good enough to get me change for a dollar. This is not according to sample. Weigh it first and then put it away. Don't be uneasy; you can trust this man.

LESSON XXXVII.

BUILDING.

When will your new house be finished?— *Rumah tuan yang baharu itu bila akan sudah?*

Not for a long time yet; I am just getting the materials together— *Lama juga lagi, tengah kumpul ramu-ramu-an.*

The floor and walls will be of plank— *Lantei papan dinding pun papan.*

There will be four windows on each side opening down to the floor— *Sa-belah empat jandela panjang ter-buka sampei di bendul.*

The front door has steps (in front of it)— *Pintu di hadap-an ber-tangga.*

The length of the house is thirty-five feet and the breadth forty feet, including the verandah— *Panjang-nia rumah itu tiga-puluh lima kaki, buka-nia dengan sarambi empat puluh kaki.*

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The servants' houses have *atap* walls covered with *samir* or *kajang* matting— *Rumah orang gaji itu dinding-nia ikat atap apit samir atau kajang.*

This timber will not last long; it will rot very quickly— *Kayu ini ta tahan lama, lakas nanti rěput.*

These wooden posts will be planed as smooth as possible— *Tiang kayu ini nanti tukang tara buat lichin sakali.*

Make out a list of all the different timber you will require, such as posts, beams, joists, rafters, &c.— *Buat-lah kira-kira kayu-kayu yang handak itu deri-pada jerjak, rasuk, gělęgar, kasau, dan lain-lain-nia.*

Measure the height from the floor to the top of the wall-plate— *Hukur-lah tinggi-nia deri lantei sampei ka-atas kapala-tiang.*

Those door-posts are not straight— *Ta' betul jinang paha pintu itu.*

I shall fix lattice-work here for climbing plants to grow over— *Sahaya handak pukul papan jala-jala di-sini biar me-lata pokok bunga di-atas-nia.*

In how many days will you thatch it?— *Běr-apa hari lagi mahu bubok atap?*

Three thousand *ataps* will not be enough— *Ta' chukup-lah tiga ribu atap.*

EXERCISE.

In former days the Raja of Kedah sent messengers to the Rajah of Perak with a letter. When the letter was opened and read in the assembly, in the presence of the Raja and the chiefs, its purport was found to be this single question only:— "Which is the higher, Gunong Jerei or Gunong Bubu?" Now Gunong Jerei is a mountain in Kedah, and Gunong Bubu is a mountain in Perak. When the letter had been read, there was much excitement among the Perak people, for many thought that the message betokened war. For three days the Raja and the chiefs consulted together as to the nature of the answer which should be given to the Raja of Kedah. On the third day a letter was written in reply to this effect:— "Gunong Jerei is the higher of the two, but Gunong Bubu is the greater."

LESSON XXXVIII.

SEWING.

I want two or three jackets made— *Sahaya handak suroh buat baju dua tiga 'lei.*

I don't mind your taking some time about it, as long as the work is well done— *Biar lambat sadikit karja ta'apa, asal-kan elok jahit-an-nia.*

If it is not well done I will not take it— *Jikalau ta'elok sahaya ta'mahu tĕrima.*

Join these two pieces and sew them— *Dua 'lei ini kampuh-lah jahit.*

Tack it first and then sew it— *Jelujur-lah jarang dahulu, lepas itu sakali jahit.*

Fell the seams close— *Kĕlim tulang halus-halus.*

Don't let them ravel— *Jangan bahagi ka-luar benang.*

When you fell, fold the stuff wide and turn the edge well in, so that when it is washed the threads will not ravel— *Kalau kĕlim lipat kain baniak, masok-kan tepi ka-dalam, nanti waktu basoh bulu-nia tidak-lah ka-luar.*

Stitch the wristband— *Ber-kiya hujung tangan-nia.*

Hem the border— *Tepi itu lipat jahit.*

To make the seam strong, don't run it, but sew it over— *Tulang it mahu buat kukuh jangan-lah jelujur, lilit ubi sahaja.*

Take those torn stockings and darn them— *Ambil sarong-kaki yang koyak itu jerumat-lah sadikit.*

That is very much torn and cannot be darned; you must patch it— *Sudah baniak koyak kain itu radup ta'buleh kĕna tampong-lah.*

To gather (lit. pull the thread and make it pucker)— *Tarik benang bahagi kerudut.*

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Why do you take such long stitches? I take three stitches where you take one. Cannot you sew closer?— *Ken'apa jahit ini jarang sahaja, tiga penyuchuk kita satu penyuchuk dia, ta tahu-kah buat kěrap-kěrap?*

Needles, Berlin wool, scissors, thimble, and a reel of white cotton—
Jerum, benang bulu kambing, gunting, sarong-jari dan benang puteh sa'kotak.

EXERCISE.

It happened once that two men had a dispute about a woman. One of them was a learned man and the other was a peasant who earned his living by cultivating his fields. Each asserted that the woman was his wife, and they went before the Kazi and stated their claims. The case was rendered all the more difficult by the refusal of the woman to say anything one way or the other. After hearing all the witnesses on both sides, the Kazi directed the woman to remain at his house and all the rest to return next day. All then saluted him and retired. On the following day, when the parties assembled, the Kazi delivered the woman to the learned man and sentenced the peasant to fifty stripes of a rattan. When questioned afterwards as to his reason for this decision, the Kazi said, "This morning, in my house, I ordered this woman to fill my inkstand; this she at once did most expertly, like one accustomed to the task. Then I knew she must be the wife of the learned man, for what should the wife of a peasant know of inkstands?" All praised the Kazi for his wisdom, and his fame as a judge was spread far and wide.

LESSON XXXIX.

SICKNESS.

I am not at all well— *Ta' sedap badan sahaya.*

For five or six days he has been unable to eat— *Sudah lima anam hari dia ta'buleh makan nasi.*

What is the matter with him?— *Apa sakit-nia?*

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His father has taken him into the country for treatment— *Bapa-nia sudah bawa naik ka-darat ber-ubat.*

He is a little better— *Ada-lah korang sedikit sakit-nia.*

When he was very ill the other day, many people thought that he would not recover— *Tatkala dia tengah sakit sangat dahulu itu baniak orang fikir tiada boleh baik.*

I saw that he was very thin and his voice was very weak— *Sahaya lihat tuboh-nia sangat kurus, dia ber-chakap pun suara-nia perlahan sahaja.*

Where do you feel pain? I am very weak and cannot get up— *Sa-bĕlah mana rasa sakit? Sahaya letih sekali ta'lalu bangket.*

Open your mouth and put out your tongue— *Nganga hului lidak.*

You had better take a purgative— *Baik makan penchahar.*

Let me feel his pulse— *Biar sahaya pegang nadi dia.*

He is suffering from fever— *Dia sakit demam panas.*

He is suffering from rheumatism and has pains in his joints— *Dia sakit angin, rasa-nia sakit di sendi-sendi sumua.*

I will give you some oil of a certain kind which you must rub on his body every day till he is well— *Nanti sahaya bahagi minyak satu macham mahu di-urut tiap-tiap hari sampei hilang sakit itu.*

Mix this white powder with a little water, stir it and then drink it— *Serbuk puteh ini champor-lah dengan ayer sedikit kachau lalu minum.*

If the small-pox spreads the natives will all certainly leave their homes— *Kalau me-larat penyakit chachar itu ter-tuntu lah lari habis ra'iyat sumua.*

The fever called *kapialu* is very dangerous and often ends fatally— *Demam kapialu itu jahat sangat kerap juga bawa niawa.*

Cholera is the disease which is most dreaded— *Ta'un itu yang orang takut ter-lebeh sekali.*

EXERCISE.

Di-kata-kan pada suatu hari Nabi Suleiman 'aleyhi-assalam duduk di-atas takhta ka-raja-an dan angin pun mem-bawa dia ka-atas di-udara dan sagala manusia dan jin yang tiada ter-bilang baniak-nia itu ber-jalan serta-nia maka 'ajaib Nabi Suleiman deri-pada ka-besaran ka-raja-an itu maka laku-lah dalam hati-nia suatu nafsu pada katika itu dan kerana itu mahkota jadi bengkok maka Nabi Suleiman sigra handak mem-betul-kan mahkota itu jadi makin bengkok dan jikalau sa-hingga tiga kali pun sudah handak di-betul-kan Nabi

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Suleiman mahkota-nia itu tiada jadi betul sa-telah itu maka ber-kata-lah Nabi Suleiman, "Hei, mahkota, kerana apa angkau tiada jadi betul?" Maka mahkota itu dengan firman Allah ta'ala menyahut. "Hei, Suleiman, betul-kan hati-mu dahulu sapaya aku-pun jadi betul."6

6. This and the following exercise are extracts from the *Taj-assalatin*.

LESSON XL.

TO ILLUSTRATE THE USE OF NUMERAL CO-EFFICIENTS.7

In that gentleman's house one piece of matting covers a whole room— *Rumah tuan itu sa'bidang tikar sahaja chukup satu bilek.*

They found in the hut five spears, one long *kris*, and nine muskets— *Di-jumpa di bangsal itu lembing lima batang, kris panjang sa-bilah dengan snapang sembilan puchuk.*

See if you can get twenty-five fish-roes. How much are they a-piece?— *Chahari-lah telur tērubuk dua puloh lima kampuh. Běr-apa harga-nia sa-kampuh?*

She ordered a curtain to be hung before the doorway— *Di-suroh-nia gantong tirei sa-labuh di muka pintu.*

That bunch of plantains contains about ten rows— *Di-dalam sa-tandan pisang itu agak-agak sapuluh sikat.*

I said I wanted to buy ten cakes of wax— *Kata sahaya, sahaya mahu bėli lilin sa-puluh tampang.*

The child was wearing a coral necklace round her neck— *Budak itu ada pakei sa-labuh merjan di leher-nia.*

How many yards of cloth are there in a piece?— *Sa-kayu kain itu jadi ber-apa ela?8*

How many *ataps* can one person make in a day?— *Satu orang běr-apa mengkawan boleh semat atap pada sa'hari?*

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The buffalo destroyed six sugar-cane plants and a quantity of lemon-grass plants— *Sudah di-makan kerbau tēbu anam rumpun dengan serei ta'tuntu baniak rumpun-nia.*

He planted seven or eight young trees in front of the house— *Di-tanam-nia di-hadap-an rumah anak pokok kayu tujuh delapan perdu.*

It was a pretty thick book, containing about two hundred sheets— *Tebal juga kitab itu ada lebeh korang dua ratus kajang kartas.*

I have bought a casting-net to take home with me— *Sahaya sudah běli jala sa'utas (or sa'rawan) handak bawa pulang ka tempat sahaya.*

He tied three threads round his stomach— *Di-ikat-nia tiga urat benang di pěrut-nia.*

Pick two or three jasmine blossoms, and about ten sprays of that red flower— *Petik-lah bunga melor dua tiga kutum dengan bunga merah itu barang sa-puluh tangkei.*

EXERCISE.

Di cheritra-kan deri-pada Sultan Iskandar bahwa sa-hari duduk dengan chinta-nia dan tiada kaluar deri-pada astana-nia maka Jalinus Hakim masok mengadap Sultan Iskandar lalu lihat dia duduk ber-chinta maka iya-pun ber-tanya deri-pada-nia “apa chinta Sultan itu bahwa Sultan tiada kaluar deri-dalam astana?” maka Sultan Iskandar ber-sabda “chinta-ku deri-pada itu-lah yang dunia ini tiada baniak dan karena suatu ka-raja-an dunia ini yang tiada ber-apa ada-nia aku menyusah-kan diri-ku dan sagala orang yang lain maka deri-pada pekarja-an yang sia-sia ini-lah aku jua ber-chinta” maka sembah Hakim itu “Benar-lah bichara Sultan itu karena apa garangan dunia dan ber-apa dunia ini bahwa Sultan menyusah-kan diri-nia karena ka-raja-an itu yang sia-sia tetapi ka-raja-an dunia ini ada suatu tanda deri-pada maha besar ka-raja-an akhirat itu yang tiada ber-ka-sudah-an ada-nia dan yang Sultan dapat ber-uleh deri-pada pe-karja-an ka-raja-an dunia ini dengan sa-sungguh-nia sapaya Sultan men-dapat ka-raja-an akhirat itu yang sagala yang tiada boleh di-kira-kira-i ka-besar-an-nia itu” maka suka-lah Sultan Iskandar deri-pada kata-nia dan bichara-nia yang baik itu.

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7. See *supra*, p. 70.

8. *Ela*, yard, from the Dutch *el*.

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APPENDIX TO PART IV.

MUHAMMADAN MONTHS.

- | | |
|---------------------------|--------------------------|
| 1. <i>Muharram.</i> | 7. <i>Rejab.</i> |
| 2. <i>Safar.</i> | 8. <i>Sha'aban.</i> |
| 3. <i>Rabia-el-awal.</i> | 9. <i>Ramazan.</i> |
| 4. <i>Rabia-el-akhir.</i> | 10. <i>Shawal.</i> |
| 5. <i>Jumad-el-awal.</i> | 11. <i>Zu'l-ka'adah.</i> |
| 6. <i>Jumad-el-akhir.</i> | 12. <i>Zu'l-hajah.</i> |

DAYS OF THE WEEK.

- Sunday, *Ahad*, lit. "the first."
Monday, *Isnein* or *Senein*, lit. "the second."
Tuesday, *Salasa*, lit. "the third."
Wednesday, *Arba'ah* or *Rabu*, lit. "the fourth."
Thursday, *Khamis*, lit. "the fifth."
Friday, *Juma'at*, lit. "the congregation."
Saturday, *Sabtu*, lit. "Sabbath."

PERIODS OF PRAYER.

1. *Maghrib*, a few minutes after sunset.
2. *'Isha*, evening, after dark.
3. *Subh*, daybreak.
4. *Lohor*, or *Dluhur*, between noon and 1 P.M.
5. *Asr*, afternoon, midway between noon and nightfall.

MALAY PHRASES FOR DIVISIONS OF TIME.

1. *Belum terbang lalat*, "Before the flies are astir," just before daybreak.
2. *Pechah panas*, "When the heat commences," sun-up.
3. *Kering ambun*, "When the dew dries," about 8 A.M.
4. *Tengah naik*, "When the sun is half-way," 9 A.M.
5. *Tulih tenggala*, "When the plough is idle." 1
6. *Tengah hari tepat*, "Mid-day exactly," noon.
7. *Rambang*, "Right in the middle" (*i.e.* the sun in the sky), noon.

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8. *Buntar membayang*, "When the shadows are round" (*i.e.*, when your shadow is round your feet), noon.
9. *Ber-alis hari*, "When the day changes," afternoon.
10. *Lepas ba'adah*, and *lepas ba'adah salah*, "After (Friday's) prayers (in the mosque)," about 1.30 P.M.
11. *Turun kerbau be-rendam*, "When the buffaloes go down to the water," about 5 P.M.
12. *Jindëra budak*, "When the children have gone to sleep," about 10 P.M.

MALAY PROPER NAMES.

The proper names common to the whole Muhammadan world, many of which are Hebrew also, are in use among the Malays. It is common, however, to abbreviate them in a manner peculiarly Malay. For example, "Muhammad" is shortened to "Mat," "Ibrahim" becomes "Brahim" and "Him," and for "Isahak," "Sahak" and "Ak" are often heard.

Certain names are also in use, which, either used by themselves or prefixed to other proper names, show the relative seniority of a person in his or her family. In Kedah, Penang, &c., three of these are commonly used, "*Long*," "*Ngah*," and "*Busuk*:" —

Long is equivalent to *Sulong*, "eldest,"

Ngah is equivalent to *Tengah*, "middle,"

Busuk is equivalent to *Bongsu*, "youngest."

In Perak seven of these names are in use: —

1. *Long*.
 2. *Ngah*.
 3. *Alang*.
 4. *Panjang*.
 5. *Pandah*.
 6. *Uda*.
 7. *Utih*.
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WEIGHTS AND MEASURES.

16 <i>tahil</i> ,	1 <i>kati</i> . ²
100 <i>kati</i> ,	1 <i>pikul</i> .
3 <i>pikul</i> ,	1 <i>bahara</i> .
40 <i>pikul</i> ,	1 <i>koyan</i> .

GOLDSMITH'S WEIGHT.

12 <i>saga</i> ,	1 <i>mayam</i> .
16 <i>mayam</i> ,	1 <i>bungkal</i> . ³
12 <i>bungkal</i> ,	1 <i>kati</i> .

CAPACITY.

4 <i>chupak</i> ,	1 <i>gantang</i> . ⁴
10 <i>gantang</i> ,	1 <i>parah</i> .
16 <i>gantang</i> ,	1 <i>nalih</i> .
160 <i>gantang</i> ,	1 <i>kunchah</i> .
5 <i>kunchah</i> or 800 <i>gantang</i>	1 <i>koyan</i> .

LINEAR.

2 <i>jingkal</i> (span),	1 <i>hasta</i> (cubit).
2 <i>hasta</i> ,	1 <i>ela</i> (yard).
4 <i>hasta</i> ,	1 <i>děpa</i> (fathom).

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2 <i>děpa</i> ,	1 <i>jumba</i> .
20 <i>jumba</i> ,	1 <i>orlong</i> (80 yards).

SQUARE MEASURE.

400 <i>jumba</i> ,	1 <i>orlong</i> .
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The *jumba* is equal to 144 square feet; the *orlong* is equal to 6400 square feet, or about $1\frac{1}{3}$ acre (1 acre, 1 rood, 12 perches).

MONEY.

The currency in the Straits of Malacca is the Spanish dollar (*ringgit* or *real*) divided into cents. A quarter of a dollar (25 cents) is called *suku* (quarter). Local terms are also used to denote fractions of the dollar, as in Penang, 142 *kupang* (= 10 cents), and in Malacca, *wang baharu* (= $2\frac{1}{2}$ cents).

In the native states on the west coast of the peninsula, the currency of the British settlements has almost entirely displaced that which was in use before. In Perak lumps of tin were formerly current as coin; in addition to these Dutch and Spanish silver coins were also employed.

The following are some of the old modes of reckoning:—

TIN COINAGE.

2 <i>boya</i> ,	1 <i>tampang</i> (value the 10th part of a dollar).5
5 <i>boya</i> ,	1 <i>bidor</i> (value the 4th part of a dollar).

SILVER COINS USED IN WEIGHING GOLD.

2 <i>penjuru</i> ,	1 <i>piah</i> ,	weight 1 <i>mayam</i> .
4 <i>piah</i> ,	1 <i>jampal</i> ,	weight 4 <i>mayam</i> .
2 <i>jampal</i> ,	1 <i>real</i> ,	weight 8 <i>mayam</i> .

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COINS FORMERLY IN USE.

36 *duit hayam* (copper), 1 *wang* (silver).

7 *wang*, 1 *suku*.

1. *Tulih tinggala muda* is about 9 A.M., and *tulih tinggala tua* about 11 A.M.

2. 1 *kati* = 1 lb. 6 oz. 13 drs.

3. 1 *bungkal* = the weight of two Spanish dollars = 832 grains.

4. 1 *gantang* contains 271.65 cubic inches, or $1\frac{1}{4}$ gallons nearly. The standard varies according to locality.

5. The weight of the *tampang* (in Perak) was one *kati*. It was a small cubical lump of tin, with a pattern stamped on it. The *bidor* weighed $2\frac{1}{2}$ *kati*, or the 40th part of a *pikul*.

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PART V.

VOCABULARY.

A.

Abandon, to, *meninggal-kan*.

Abase, to, *me-rendah-kan, meng-hina-kan*.

Able, *larat, sãmpat, boleh, lalu*.

Abscess, *barah*.

Abuse, to, *maki, me-maki*.

Accept, to, *těrima, meněrima*.

Accompany, to, *ber-serta, ber-sama, ber-kawan, ber-těman, menyerta*.

Accomplish, to, *habis-kan, meng-habis-kan, menyampeikan, sudah-kan, menyudah-kan, sampei hajat*.

Accost, to, *tegor, siapa-kan, meny-apa-kan*.

Accounts, *kira-kira, hitong-an, bilang-an*.

Accuse, to, *tudoh*.

Accustomed, *biasa*.

Ache, *sakit, sakit-an, senak*.

Acknowledge, to, *aku, mengaku*.

Acquire, to, *ber-uleh, dapat, men-dapat*.

Act, *buat-an, karja, pe-karja-an*.

Active, *chěpat*.

Add, to, *tambah, menambah;*

(to cast up), *jumlah-kan*.

Adjourn, to, *tangguh*.

Admirable, *endah*.

Admire, *chengang*.

Adopt, to, *angkat*.

Adrift, *ter-hanyut*.

Adultery, *zinah*.

Advantage, *faidah, laba*.

Adversity, *chelaka, bala, ka-susahan*.

Advice, *peng-ajar-an*.

Affair, *perkara*.

Affection, *kasih, kasih-an*.

- Afraid, *takut*.
Aft, *di burit-an*.
After, *lepas, bĕlakang*.
Afterwards, *kemudian, ba'ad*.
After-birth, *uri, tembuni*.
Again, *lagi-sakali, pula, kambali*.
Age, *'umur*.
Agent, *wakil*.
Ago, *sudah*.
Agree, *janji, mufakat, sa-tuju*;
(suit), *rasi, sarasi*.
Ague, *demam-kura*.
Ahead, *di-hadap-an, di-muka, di-halu-an*.
Aid, *tulong, menolong, bantu, mem-bantu*.
Aim, to, *tembak, menembak, tuju, menuju*.
Air, *hawa*.
Alarmed, *ter-kĕjut*.
Alight, *hinggap*.
All, *sumua, sagala, sakali-an*.
Allow, *biar, bĕri, kasih*.
Allure, *bujuk, mem-bujuk*.
Almighty, *maha-kuasa*.
Almost, *hampir, dĕkat, niaris*.
Almond, *badam*.
Alms, *darma, sādākah*.
Aloes-wood, *gaharu, kayu-gaharu*.
Alone, *sa-orang, bujang, tunggal*.
Also, *juga*.
Alter, to, *ubah, meng-ubah, tukar, menukar*.
Alum, *tawas*.
Always, *sa-lalu, sa-nantiasa, sa-lama-lama-nia*.
Ambassador, *utusan, pĕsuroh*.
Amid, *di-dalam, di-tengah*.
Amuse oneself, to, *main, main-main, ber-main*.
Ancestors, *nenek-moyang*.
Anchor, an, *sauh*;
(anchor, to), *ber-labuh*.
Angel, *malaikat*.

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- Anger, *marah, ka-marah-an, murka*.
Angry, *marah, murka, gëram, hangat-hati*.
Animal, *benatang, satwa, morgan*.
Ankle, *mata-kaki, peng-gëlang-kaki*.
Anklet, *gëlang-kaki*.
Annoy, to, *usik, meng-usik, bising*.
Another, *lain*.
Answer, to, *sahut, menyahut, jawab, balas jawab*.
Ant, *sëmut*;
(large red), *kërangga*;
(white), *anei-anei*.
Anthill, *pongsu, busut*.
Antidote, *pënarawar*.
Anvil, *landas, landas-an*.
Anxiety, *per-chinta-an*.
Anxious, *rindu, dendam, bimbang, risau*.
Any, *barang*.
Apart, *asing*;
(with an opening between), *renggang*.
Appear, to, *terbit, timbul*.
Appearance, *rupa, sifat*.
Apply, to, *pasang, këna-kan*;
(ask), *mint*a.
Appraise, to, *nilai*.
Approach, to, *hampir, menghampir*.
Arabia, *benua 'arab*.
Arm, *tangan*;
(fore-arm), *lengan*.
Arm, weapon, *senjata*.
Armpit, *katiak*.
Army, *balatantra, lashkar*.
Arrive, to, *sampe, tiba*.
Arrow, *anak-panah*.
Arsenic, *warangan*.
Art, *hikmat, 'ilmu*.
As, *bagei, saperti, laksana, macham*.
Ascend, to, *naik, panjat*;
(a river), *mudik*.

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Ashamed, *malu, bermalu*.
Ashes, *habu*.
Ask, to, *minta, pinta, pohun, me-mohun*;
(a question), *tanya*.
Asleep, *ber-tidor, ber-lena, ber-adu*.
Ass, *kaldei*.
Assault, to, *langgar, terkam, pukul, memukul*.
Assay, *uji*.
Assemble, to, *impun, kumpul, kěrumun*.
Assist, to, *tulong, bantu*.
Astonished, *ter-chengang*.
Astray, *sesat*.
At, *di, pada*.
Athwart, *lentang*.
Attack, to, *langgar, sěrang, men-yěrang*.
Attempt, to, *choba, men-choba*.
Attire, *pakei-an*.
Auction, *lelong*.
Audience-hall, *balei, balei-ruang*.
Auger, *gurdi*.
Aunt, *mah, mah-sudara, mah-pena-kan*.
Authority, *kuasa, pěrentah*.
Await, to, *me-nanti*.
Awake, to, *jaga, ber-jaga*;
(to arouse), *gěrak-kan, mem-bangkit-kan, mem-bangun-kan*.
Awl, *peng-gorek, jara*.
Axe, *kapak*.

B.

Babe, *anak kechil*.
Bachelor, *bujang, taruna*.
Back, *bělakang*;
(to go —), *pulang*;
(to send —), *pulang-kan*.
Backward, *segan, malas*.
Bad, *jahat*.
Bag, *karong, pundi-pundi*.
Bail, *aku-an, tanggong-an*.

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- Bait (for fish), *umpan*.
Bake, to, *panggang*.
Balance (scales), *naracha*;
(to weigh), *timbang*;
(surplus), *baḳi*.
Bald, *botak*.
Bale, to, *timba, menimba*.
Banana, *pisang*.
Bank, of a river, *těbing, baroh*;
(shoal), *běting*.
Bar, *kanching*.
Barber, *pen-chukor, tukang-chukor*.
Bargain, to, *tawar*;
(to conclude a bargain), *angkat jual-běli*.
Bark, of a tree, *kulit-kayu*;
(of a dog), *salak, menyalak*.
Barrel, *pipa, tong*;
(of a gun), *laras*.
Base, *hina*.
Basket, *bakul, raga, kěranjang*.
Bastard, *anak-haram, haram-zada*.
Bat, *lalawa, kalawar*;
(flying fox), *kaluang*.
Bathe, to, *mandi, me-mandi*.
Battle, *pěrang, pe-pěrang-an*.
Bawl, to, *těriak, ber-těriak*.
Bay, *telok*.
Beach, *pantei, pasisir*.
Beads, *mani-mani*.
Beak, of a bird, *paroh*.
Beam, of light, *sinar*.
Bear, to, (carry), *pikul, memikul*;
(endure), *tahan*;
(ursus), *běruang*.
Beard, *janggut*.
Beast, *benatang, satwa, morga*.
Beat, to, *pukul, palu*;
(to throb), *dabar, ber-dabar*.

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- Beautiful, *bagus, elok, chantek, molek*.
Because, *sebab, karana*.
Beckon, to, *gamit, lambei*.
Become, to, *jadi, menjadi*.
Bed, *tampat-tidor*;
(bedstead), *katil, gĕrai, geta, pentas*;
(bridal), *palamin*.
Bee, *lēbah*.
Beef, *daging lumbu*.
Beetle, *kumbang*.
Before, *mengadap, ka-hadap-an*;
(in time past), *dahulu*;
(ere), *sa belum*.
Beg, to, *minta, minta sādākah*.
Beginning, *per-mula-an, ahwal, pangkal, asal*.
Behaviour, *ka-laku-an, pakerti, per-angei*.
Belch, to, *serdawa*.
Believe, to, *perchaya*.
Bell, *ganta, loching*.
Beloved, *kakasih*.
Below, *bawah, di-bawah, ka-bawah*;
(under the lee of), *di-olak*.
Belt, *tali-pinggang, tali-pinding*.
Bench, *bangko*.
Bend, to, *me-lengkong-kan*;
(to incline), *chondong*.
Bent, *lengkong, bengkok, lengkok*.
Benevolence, *morah-hati*.
Benzoin, *kaminian*.
Besprinkle, to, *perchik, memerchik*.
Bet, to, *ber-taroh*.
Betel-nut, *pinang*;
(leaf), *sirih*;
(stand), *tampat-sirih, bujam-sirih*.
Betrothed, one that is, *tunang, tunang-an*.
Better, *lebeh baik*.
Between, *antara, di-tengah, kĕlang-kĕlang*.
Beyond, *balik, balik-sana*.

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- Bible (the Gospels), *Injil*.
Bid, to, *tawar*.
Bier, *jānazat*.
Big, *besar*.
Bind, to, *ikat*.
Bird, *burong*.
Bird's-nest, *sarong-burong*.
Birth, *per-anak-an, ka-jadi-an*.
Bite, to, *gigit*;
(as a snake), *pagut*.
Bitter, *pahit*.
Black, *hitam*.
Blacksmith, *tukang-běsi*.
Blade (of a weapon), *mata*.
Blame, to, *per-salah-kan*.
Blanket, *kamal, kamli, kain panas*.
Blemish, *chachat*.
Blessing, *barkat*.
Blind, *buta*.
Block, pulley, *kapi*.
Blood, *darah*.
Blossom, *bunga, kembang*.
Blow, to, (with wind), *hambus, tiup*;
(through a tube), *sumpit, men-yumpit*;
(as a flower), *ber-kembang*.
Blue, *biru*.
Blunderbuss, *pamuras*.
Blunt, *tumpul*.
Boar, *babi-jantan*.
Board, *papan*.
Boat, *prahu, sampan*.
Body, *tuboh, salira, badan*.
Boil, to, *rěbus*;
(rice), *tanak, menanak*.
Boiling, to be, *mendidik*.
Bold, *běrani*.
Bolt, *kanching, penganching*.
Bond, *surat per-janji-an, surat piu-tang*.

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- Bone, *tulang*.
Book, *surat*;
(religious —), *kitab*.
Booth, *teratak, jambar, lengkok*.
Bore, to, *korek, goreng, mengorek*.
Borrow, to, *pinjam, meminjam*.
Bother, *bising*.
Bottle, *balang*.
Bough, *dahan, ranting*.
Bound, to, *lompat, me-lompat*.
Boundary, *per-hingga-an*,¹ *tumpu-tumpu-an*.
Bow, to, (reverence), *tunduk, men-unduk*.
Bow (weapon), *busar, gandiva*.
Bow (of a ship), *halu-an*.
Bowels, *pěrut, isi-pěrut*.
Box, *peti*;
(small ornamental), *chumbul, chelapa*.
Box, to, (fight), *tinju*.
Brains, *otak*.
Branch, *dahan, ranting, chabang*;
(of a river or road), *sempang, chabang*.
Brass, *tambaga*.
Brave, *běrani*.
Brazen-faced, *muka-papan*.
Bread, *roti*.
Bread-fruit, *sukun*.
Break, to, *pechah, patah, putus*.
Breast, *dada*.
Breasts, *susu, tetek*.
Breath, *nafas*.
Breeches, *saluar, sarual*.
Breed, family, *bangsa, asal*.
Breeding, manners, *bahasa, budi-bahasa*.
Breeze, *angin*;
(land), *angin-darat*;
(sea), *angin-laut*.
Bribe, *suap*.
Brick, *bata, batu-bata*.

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- Bride, *pengantin*.
Bridegroom, *mempelai*.
Bridge, *titi, jambatan, gerta*;
(of the nose), *batang-hidong*.
Bridle, *kang, kakang, lagam* (Hindustani).
Bright, *těrang, chaya*.
Bring, to, *bawa*;
(out), *kaluar-kan*.
Broad, *lebar, luas*.
Broad-cloth, *sahalat*.
Broil, to, *panggang*.
Broken, *ter-pechah, ter-patah, ter-putus*.
Brooch, *krosang*.
Broom, *penyapu*.
Brother, *sudara*;
(elder), *abang*;
(younger), *adek*.
Brother-in-law, *ipar*.
Brow, *dahi*;
(eye —), *kening*.
Bruise, *lebam*.
Brush, to, *sikat-kan, menyapu*.
Brushwood, *semak*.
Bucket, *timba, tong*.
Buckle, *kanching, pinding*.
Bud, of a flower, *kutum, kuntum*;
(of a leaf), *tunas*.
Buffalo, *kerbau*.
Bug, *pijat-pijat*.
Build, to, *men-diri-kan, bangun-kan, buat, mem-buat*.
Bull, *lumbu jantan*.
Bullet, *peluru*.
Bunch (of fruit), *tandan*.
Bundle, *bungkus, baban*.
Burial-place, *kuburan, kandang, kěramat*.
Burn, to, *bakar, hangus*.
Bury, to, *tanam, menanam, kubur-kan, simpan mayat*.
Bush, *pokok, semak*.

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- Business, *karja, pe-karja-an*.
But, *tetapi*.
Butt, target, *sasar, sasar-an*.
Butter, *mantega*.
Butterfly, *kupu-kupu, rama-rama*.
Button, *kanching*.
Buy, to, *bĕli*.
By and by, *sa-buntar lagi*.
- C.
- Cabbage, *kobis*.
Cable, *tali-sauh*.
Cage, *sangkar, sangkar-an, kurong-an*.
Cake, *penganan, kueh*.
Calculate, to, *kira, hitong, bilang*.
Calf, *anak lumbu*;
(of the leg), *jantong-betis*.
Calico, *kain kalamkari*.
Call, to, *panggil*.
Calm, *tenang, tedoh*.
Calumny, *fitnah*.
Camel, *unta*.
Camphor, *kapur-barus*.
Can, *buleh, sampat, lalu*.
Canal, *salur-an, parit*.
Cancel, to, *hapus, baṭal-kan*.
Candle, *dian, lilin*.
Candlestick, *kaki-dian*.
Cane, walking-stick, *rotan, tongkat*.
Cannon, *mariam*.
Canoe, *jalor, sagor, sampan golek*.
Canopy, *langit-langit*.
Canvas, *kain laiar*.
Cap, *kopiah*.
Cape, *tanjong*.
Capon, *hayam kambiri*.
Capsicum, *chabei, lada-merah, lada-china*.
Captain of a ship, *juragan, nakhoda*.

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Captive, *tawan*.
Carcass, *bangkei*.
Cards, playing, *daun chiki, daun pakau*.
Cardamum, *kapulaga*.
Care, to take, *ingat, jaga*;
(anxiety), *per-chinta-an, susah hati*.
Careless, *lalei*.
Cargo, *muat-an*.
Carpenter, *tukang kayu*.
Carpet, *permadani*.
Carriage, *kreta*.
Carry, to, *bawa, membawa*;
(a load), *pikul, memikul*;
(under the arm), *kepit*;
(on the back or hip), *du-kong*;
(on the open hand), *tatang*;
(with the fingers), *bibit*;
(on the head), *junjong*;
(on the shoulder), *kilik*;
(in the girdle), *gendong*;
(on a stretcher), *usong*.
Cart, *pedati, kreta*.
Carve, to, *ukir*.
Cascade, *ayer terjun, ayer lata*.
Cash, *wang tunei*.
Cashew-apple, *jangsus, gajus*.
Cask, *pipa, tong*.
Cast, to, (fling), *lempar, lotar*;
(shed), *tanggal-kan*.
Casting-net, *jala*.
Castor-oil, *minyak jarak*.
Cat, *kuching*.
Catch, to, *tangkap, menangkap*.
Caterpillar, *ulat*.
Cause, *sabab, karana*.
Cave, *goah*.
Cede, to, *serah, menyerah*.
Celebrated, *megah, mashur*.

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- Censer, *perasap*.
Census, *banchi*.
Centipede, *lipan, alipan*.
Centre, *per-tengah-an, pusat*.
Certain, *tuntu*.
Certainly, *naschaya, tuntu, sunggoh-sunggoh*.
Certify, to, *menuntu-kan, menyata-kan*.
Chafe, to (shampoo), *urut*.
Chaff, *sekam*.
Chain, *rantei*.
Chair, *krusi*.
Chalk, *kapur*.
Challenge, to (as a sentry), *tegor, menyapa-kan*.
Chamber, *bilek*.
Chance, *untong, nasib*.
Change, to, *tukar, menukar, ubah, ber-ubah*;
(clothes), *salin-kan*;
(turns), *gilir, men-gilir*.
Chapter, *perkara, fasal*.
Character, *pakerti*.
Charcoal, *arang*.
Charge, to (accuse), *tudoh*.
Charity, *sādākah*.
Charm, spell, *mantra, jampi*;
(to wear), *'azimat, tangkal*.
Chase, to, *hambat, kejar*;
(hunt), *buru*.
Chat, to, *ber-buwei*.
Cheap, *morah*.
Cheat, to, *tipu, kechek*.
Cheek, *pipi*.
Cheese, *panir* (Hind.), *keju* (Dutch).
Chess, *chatur*.
Chest, box, *peti, saharah*;
(thorax), *dada*.
Chew, to, *mamak*.
Chicken, *anak hayam*.
Chief, headman, *orang besar, datoh, peng-hulu*.

Child, *anak*.
Chin, *dagu*.
Chintz, *kain chit*.
Chisel, *pahat*.
Choke, to, *lemas*;
(throttle), *chěkek*.
Choose, to, *pileh*.
Chop, to, *chinchang*.
Christ, *Nabi Isa*.
Christian, *Nasarani, Sarani*.
Chronicle, *charitra, hakayat*.
Church, *greja*.
Cinder, *bara*.
Cinnamon, *kayu-manis*.
Circumcise, to, *sunat-kan*.
Circumcision, *sunat, khatan*.
Citron, *limau, jeruk*.
City, *negri*.
Civil, *ber-budi*.
Civility, *adab, supan*.
Civet-cat, *musang jebat*.
Clasp, to, *peluk, memeluk, dakap*.
Claw, *kuku*;
(talon), *chakar*.
Clay, *tanah-liat*.
Clean, *bersih, suchi*.
Clear, *těrang, hening, jerneh*.
Cleave, to, (split), *bělah*.
Clerk, *juru-tulis, kěrani*.
Clever, *pandei*.
Climb, to, *panjat, daki*;
(as a plant), *me-lata*.
Clock, *jam*.
Close, to, *tutup, rapat-kan, menutup-kan*.
Cloth, *kain*.
Clothes, *pakei-an*.
Cloud, *awan, pokok*.
Cloudy, *redup*.

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- Clove, *bunga-chingkei, bunga-lawang*.
Coal, *batu-arang*;
(live), *bara*.
Coarse, *kasar*.
Coast, *pantei, pasisir*.
Coat, *baju*.
Coax, to, *bujuk, mem-bujuk*.
Cobweb, *sarang lawa-lawa*.
Cock, *hayam-jantan, hayam-kukuh*.
Cock's-comb, *balong*.
Cockfight, *sabong, menyabong*.
Cockpit, *galanggang*.
Cockroach, *lipas*.
Cocoanut, *nior, kalapa*;
(shell), *tempurong*;
(husk), *sabut*;
(emulsion), *santan*;
(oil), *minyak kalapa*.
Coffee, *kahwah*.
Coffin, *karanda, lang*.
Coil, to, *lilit*.
Cold, *sejuk*;
(in the head), *sardi (Hind.), selesimah*.
Collar, *leher*.
Collect, to, *impun, kumpul*.
Colour, *warna*.
Comb, *sisir, sikat*;
(to comb the hair), *kirai*.
Combine, to, *pakat, mufakat*.
Come, to, *mari, datang*;
(in), *masuk*.
Comet, *bintang-ber-ekor*.
Comfort, *hibor*.
Command, to, *suroh, titah*.
Commission, to, *pasan*.
Common, *ka-baniak-an*.
Compact, *per-janji-an*.
Companion, *teman, kawan, taulan*.

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- Compare, to, *banding-kan*.
Compass, mariner's, *pandoman*.
Compasses, *jangka*.
Compassion, *kasihan, bēlas, rahamat*.
Compensate, to, *balas, mem-balas*.
Complain, to, *adu, meng-adu*.
Complaint, *peng-adu-an*.
Complete, to, *semporna-kan*.
Complexion, *sri-muka, ayer-muka*.
Compliments, *tabek*.
Compose, to, *karang, mengarang*.
Concern, *karja, perkara*.
Concubine, *gundik*.
Condemn, to, *hukum-kan*.
Condiment, *lauk, sambal, hulam*.
Conduct, *ka-laku-an*.
Conduct, to (lead by the hand), *pimpin*.
Confess, to, *meng-aku*.
Confiscate, to, *rampas*.
Confront, to, *sa-muka-kan*.
Confused, *ter-kachau*.
Confusion, *haru-hara*.
Congregation, *juma'a*.
Conjure, to, *sulap*.
Conjuror, *penyulap*.
Conquer, to, *menang, alah-kan*.
Consent, to, *turut*.
Consider, to, *kenang*.
Constable, *mata-mata*.
Contagious, *ber-jangkit*.
Contend, to, *lawan*.
Content, *puas, puas-hati*.
Contents, *isi*.
Contraband, *larang-an*.
Contract, *per-janji-an*.
Contradict, to, *lawan chakap, ber-tingkar*.
Convalescent, *semboh, betah*.
Convenient, *patut, senang*.

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Convert, *martad*.
Convulsions, *sawan*.
Cook, to, *masak, memasak*;
(boil rice), *tanak, menanak*.
Cool, *sejuk*.
Copper, *tambaga*.
Copy, *salin, tiru*;
(model), *teladan*.
Coral (rock), *karang*;
(precious), *marjan*.
Cord, *tali*.
Cork (stopper), *sumbat, penyum-bat*.
Coriander, *katumbur*.
Corner, *chëroh, buchuk, penjuru*.
Corpse, *mayat*.
Cost, *harga*.
Cot, *katil*.
Cotton, *kapas, kabu-kabu*.
Cough, *batok*.
Council, *majlis*.
Count, *hitong, bilang, kira*.
Counterfeit, *lanchong, pura-pura*.
Country, *benua, negri*.
Couple, *sa-pasang, sa-jodo*.
Course (direction), *arah, tuju*.
Court, *balei-bichara*.
Cousin, *sa-pupu*.
Cover, to, *tudong*.
Covetous, *kikir, loba, haloba*.
Covey, *kawan*.
Cow, *lumbu-betina*.
Coward, *penyakut*.
Crab, *ketam, kapiting*.
Crack, *retak*.
Cradle, *buayan*.
Cramp, *semut-semut-an*;
(in the stomach), *senak*.
Crawl, to, *merangkah*.

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- Cream, *kapala-susu*.
Create, to, *men-jadi-kan*.
Creation, *ka-jadi-an*.
Creep, to, *lata, me-lata*.
Crevice, *chělah*.
Crew, *anak prahu*.
Cricket, *chingkrek, riyang*.
Crocodile, *buaya*.
Crop, to (cut off), *kěrat-kan, me-rampong*.
Crooked, *bengkok, lengkok*;
(winding), *ber-ke-lo-ke-lo*.
Cross (sulky), *merajuk, muka-masam*.
Cross, to (water), *menyaběrang*.
Crossed (lying across), *ter-lentang*;
(having lines crossing), *ber-silang-silang*.
Cross-road, *sempang*.
Crow, *gagak*;
(crow, to), *ber-kuku*.
Crown, *makuta*;
(of the head), *ubun-ubun*.
Cruel, *bingis*.
Crush, to, *hanchur*.
Cry, to, *menangis, ber-těriak*.
Cucumber, *timun*.
Cultivate, to, *tanam, buat*.
Cultivation, *tanam-tanam-an*.
Cunning, *cherdek*.
Cup, *mangkok*.
Curd, *dadeh*.
Cure (remedy), *ubat, penawar*;
(cure, to), *semboh-kan*.
Curious, *endah, pělik*.
Curly, as hair, *kerenting*.
Current, *harus*.
Curry, *gulei, lauk*.
Curse, a, *per-sumpah-an*;
(curse, to), *sumpah-kan*.
Curtain, *tirei, tabir*;

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(mosquito), *kalambu*.
Curved, *bengkok, lengkok*.
Cushion, *bantal, chiau*.
Custard-apple, *sri-kaya*.
Custom, '*adat*;
(excise), *chukei*.
Cut, to, *potong, kĕrat, tetas*;
(fell trees), *tebang*;
(underwood), *tebas*;
(a wound), *luka, liang*.
Cymbals, *cherachap*.
Cypher, *angka*.

D.

Dagger, *kris*.
Daily, *sa-hari-hari*.
Damaged, *rosak*.
Damask (on a weapon), *pamur*.
Damp, *basah, lembab*.
Dance, to, *tari, menari*.
Dancer (public), *joget*.
Dandriff, *daki*.
Danger, *bahaya*.
Dare, to, *bĕrani*.
Dark, *gĕlap, kĕlam*.
Darn, to, *sutam, menyulam*.
Dash against, to, *banting*.
Date, *tarikh*;
(fruit), *kurma*.
Daughter, *anak perampuan*;
(in law), *menantu perampuan*.
Dawn, *cherah, dina-hari*.
Day, *hari*;
(daylight), *siang*;
(day and night), *siang malam*;
(daybreak), *fajr, dina-hari*;
(day of judgment), *hari Kĕamat*.
Dead, *mati, mampus*;

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- (of a royal personage), *mangkat*.
Deaf, *tuli, pekak*.
Dear, *kakasih*;
(costly), *mahal*.
Death, *ka-mati-an, maut*.
Debt, *hutang, piutang*.
Debtor, *orang ber-hutang*.
Decayed, *reput, busuk*.
Deceive, to, *tipu, menipu*.
Declare, to, *menyatakan*.
Decree, *hukum*.
Deed, *buat-an, per-karja-an*.
Deep, *dalam*.
Deer, *rusa*;
(mouse-deer), *pelan-duk*.
Defeat, to, *alah-kan*.
Defile, to, *kotor-kan, chamar-kan*.
Degree, *pangkat, martabat*.
Deity, *tuhan, Allah*;
(Hindu), *dewa, dewata*.
Delay, *lambat*.
Delegate, to, *wakil-kan*.
Delirious, to be, *ber-igau-igau, meng-igau*.
Deliver up, to, *serah, menyerah*.
Deluge, *bah, ayer bah*.
Demand, to, (claim), *tuntut, menuntut*.
Demon, *hantu, bota, jin*.
Dented, *sumbing*.
Deny, to, *sangkal, menyangkal, mungkir*.
Depart, to, *pergi, ber-angkat*.
Dependency, *jajahan, ta'aluk*.
Deposit, to, *taroh, kirim*.
Depth, *dalam*.
Descend, to, *turun, menurun*.
Descent, *turun-an, ka-turun-an*.
Desert, *gurun, hutan*;
(merit), *pa-hala*.
Design, desire, *kahandak*.

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- Despair, *putus harap*.
Despise, to, *meng-hina-kan*.
Destroy, to, *binasa*.
Devil, *sheitan, iblis*.
Devour, to, *makan, makan habis*;
(swallow), *telan*.
Dew, *ambun*.
Dial-bird, *morai*.
Diagonal, *lentang-bujur*.
Dialect, *bahasa, chara*.
Diamond, *intan*.
Diarrhœa, *chirit*.
Die, to, *mati, mampus*;
(of a Mussulman), *pulang ka rahmat Allah*, lit. returned to the mercy of God.
Differ, to, *ber-lain, ber-beda*.
Difference, *per-lain-an, beda, per-beda-an, pewat*.
Different, *lain*.
Difficult, *payah, susah*.
Dig, to, *gali, korek*.
Dim, *kĕlam, kabur*.
Dip, to, (in a condiment for eating), *chichah*;
(to dye), *chelup*.
Direct, straight, *betul, lurus*.
Dirt, *chamar, sampah*.
Disappear, to, *liniap, hilang, ghraib*.
Discard, to, *tolak-kan*.
Discharge, to, *me-lepas-kan*.
Disciple, *murid*.
Discover, to, *dapat, men-dapat*.
Disease, *penyakit*.
Disembark, to, *naik darat*.
Disgraceful, *keji*.
Disguise, *samar*.
Dish (china-ware), *piring, pinggan*;
(native, of metal), *cheper, hidan-gan*.
Disloyal, *derhaka*.
Dismiss, to, *buang, me-lepas-kan, kaluar-kan*.

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- Disorder, *haru-hara*.
Dispersed, *pechah-bĕlah*.
Dissolve, to, *luluh, hanchur*.
Distant, *jauh*.
Distil, to, *kukus*.
Distinct, *tĕrang*.
Distress, *ka-susah-an*.
District, *mukim, daerah*.
Ditch, *parit*.
Dive, to, *selam, menyelam*.
Divide, to, *membahagi*.
Divine, to, *teleh, meneleh, tenung*.
Divorce, *cherei*;
(to divorce), *cherei-kan*;
(to be divorced), *ber-cherei*.
Dizzy, *pening*.
Do, to, *buat, mem-buat*.
Doctor, *bomor, tukang ubat*.
Dog, *anjing*.
Dollar, *ringgit*.
Done, finished, *sudah*.
Door, *pintu*.
Doubt, *shak, khuatir*.
Doubtful, *tiada tuntu*.
Dove, *tekukur, balam*.
Draft, of a document, *ranchana*.
Drag, to, *hela, herut, seret*.
Dragon, *naga*.
Dragon's blood, *jernang*.
Dragon-fly, *bari-bari*.
Drain, *parit, saluran*.
Draw, to, (pull), *tarik, hela*.
Dream, *mimpi*.
Dress, *pakei-an*.
Drift, to, *hanyut*.
Drill, *baris*.
Drink, to, *minum*.
Drive, to, (a carriage), *lari-kan kreta*;

(away), *halau, halau-kan*.

Drop, *titek*.

Drop, to, (as a fluid), *menitek*;

(to fall prematurely), *gugur*;

(as ripe fruit), *luroh*;

(to let fall), *labuh-kan*.

Drought, *kamarau*.

Drown, to, *lemas*.

Drum, *gendang, rabana*.

Drunk, *mabuk*.

Dry, *kering*.

Dry, to, *jemur*.

Duck, *itek*.

Due, proper, *patut*.

Due, tribute, *chukei*.

Dumb, *bisa, kelu*.

Dung (manure), *baja*.

Dust, *habu*.

Duty, import, *chukei, hasil*.

Dwarf, *chabul*.

Dwell, to, *diam, tinggal*.

Dye, to, *chelup*.

Dysentery, *chirit-darah*.

E.

Each, *masing-masing*.

Ear, *telinga*.

Ear-ring, *kėrabu, anting-anting*;

(worn by unmarried girls), *subang*.

Early, *siang*.

Earnest-money, *panjar, chinkėram*.

Earth, *tanah, bumi*.

Earthenware, *tembikar*.

Earthquake, *gumpa*.

Earth-oil, *miniak tanah*.

Earthworm, *chaching*.

East, *mata-hari naik, timur*.

Easy, *mudah*.

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Eat, to, *makan*;
(of a royal personage), *santap*.
Ebb, *surut*.
Ebony, *kayu-arang*.
Eclipse, *grahana*.
Economical, *jimat*.
Edge, *tepi*;
(sharp), *mata*.
Educate, to, *pelehra, ajar*.
Eel, *bělut*.
Egg, *tělör*.
Egg-plant, *těrong*.
Elbow, *siku*.
Elder brother, *abang*.
Elder sister, *kakak*.
Eldest child, *sulong*.
Elephant, *gajah*;
(howdah), *kop*;
(goad), *kuasa*;
(driver), *gambala gajah*;
(paniers), *rengka*;
(hobbles), *sengkāla*;
(tusk), *gading*;
(trunk), *belalei*.
Elephantiasis, *untut*.
Embankment, *batas*.
Embark, to, *naik kapal*.
Embrace, to, *peluk, dakap*.
Embroider, to, *soji*.
Emerald, *zamrud*.
Emissary, *penyuroh*.
Empty, *kosong, hampa*.
Employment, *per-karja-an*.
Enclosed, *ber-keliling*.
End, *ka-sudah-an*.
Endeavour, to, *choba*.
Endure, to, *tahan*.
Enemy, *musoh, satru*.

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- Enmity, *binchi-an*.
Enough, *sudah, cukup*.
Enigma, *tekak-teki*.
Enquire, to, *tanya, p̄reksa*.
Entangled, *ter-sangkut*.
Enter, to, *masuk*.
Entertain, to (offer hospitality), *men-jamu*.
Entertainment (feast), *jamu-an, kanduri*.
Entrails, *isi-p̄rut*.
Envelop, to, *balut*.
Envy, *dingki*.
Epilepsy, *sawan-babi*.
Equal, *sama, sa-tara*.
Equally, *sama-rata*.
Equip, to, *langkap*.
Erase, to, *kikis, parang*.
Erect, to, *mem-bangket-kan*.
Escape, to, *lari*;
(flee from danger), *melari-kan niawa, membawa diri*.
Escort to, *antar-kan*.
Establish, to, *me-letak-kan, men-diri-kan, tegoh-kan*.
Esteem, to (prize), *endah-kan*.
Estimate, *nilai*.
Estuary, *kuala*.
Eternity, *kakal, baḡa*.
Even (of numbers), *ganap*;
(level), *rata*.
Even, likewise, *juga, pun*.
Evening, *p̄tang*.
Ever, *pernah*.
Evidence, *ka-niata-an*.
Evil, *jahat, nakal*.
Evil, calamity, *mara-bahaya, bala, chelaka*.
Ewe, *kambing-betina*.
Exalt, to, *per-tinggi-kan, mem-besar-kan*.
Examine, to, *p̄reksa*.
Example, *teladan*.
Exceed, to, *lampau, lalu-i*.

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Except, *hania, me-lain-kan*.

Excess, surplus, *ka-lebeh-an*.

Exchange, to, *tukar-kan*.

Expect, to, *me-nanti-kan*.

Expensive, *mahal*.

Extend, to, *panjang-kan, lanjut-kan*.

Extensive, *lapang, luas*.

Extinguish, to, *padam-kan*.

Eye, *mata*;

(ball), *biji-mata*;

(brow), *kěning*;

(lid), *kělopak-mata*.

F.

Fable, *cheritra, hakayat*.

Face, *muka*.

Fade, to *layu, ber-layu*.

Fail, to (in business), *jatoh*.

Faint, weak, *leteh*;

(swoon), *pengsan*.

Fair, just, *betul*.

Faith, *iman*.

Fall, to, *jatoh*;

(to cause to fall), *jatoh-kan*;

(to drop spontaneously), *luroh, gugur*;

(to tumble down), *rěbah, tumbang*.

False, *bohong, dusta*.

Famed, *megah, mashur*.

Family, *isi-rumah*;

(stock, lineage), *bangsa, kaum*.

Famine, *ka-lapar-an*.

Fan, *kipas*; to fan, *kirap*.

Far, *jauh*.

Farewell, *salamat tinggal*.

Farm (of public revenues), *pajak*.

Fast (quickly), *lakas*;

(swift), *laju*;

(abstinence), *puasa*.

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Fasten, to, *ikat, tambat*.
Fat (plump), *gumok, tumbun*;
(grease), *lemak*.
Fate, *nasib, ajal*.
Father, *bapa, ayah*;
(step), *bapa-tiri*;
(in-law), *mentuah*.
Fathom, *depa*.
Fatigued, *panat, lelah*.
Fault, *salah, ka-salah-an*.
Favour, *kasih-an*;
(royal), *karunia, anugrah*.
Fear, *takut*.
Feast, *kanduri, per-jamu-an*.
Feather, *bulu*.
Features, *paras*.
Fee, *upah, faidah*.
Feeble, *lemah, leteh*.
Feed, to, *bèri makan, suap-kan*.
Feel, to (touch), *raba, jamah, jabat*.
Feint, *pura-pura*.
Fell, to, *tèbang*.
Female, *perempuan, betina*.
Fence, *pagar*.
Fern, *paku*.
Ferry, *tambang*.
Ferryboat, *prahu tambang*.
Festival, *hari-besar, hari-raya*.
Fetch, to, *ambil, bawa, jemput*.
Fever, *demam*.
Field, *padang*;
(wet rice), *sawah, bendang*.
Fierce, *garang*.
Fig, *buah ara*.
Fight, to, *ber-kalahi*;
(of animals), *ber-laga*;
(of cocks), *sabong*.
File, *kikir*.

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- Fill, to, *penoh-kan, isi-kan*.
Filter, to, *tapis*.
Fin, *sirip*.
Find, to, *dapat*.
Fine (elegant), *bagus, elok*;
(not coarse), *halus*.
Fine (amercement), *denda*.
Finger, *jari*.
Finish, to, *habis-kan, menyudah-kan*.
Finished, *habis, sudah*.
Fire, *api*.
Fire-fly, *kělip-kělip*.
Firewood, *kayu-api*.
Firm, *kukuh*.
First, *mula-mula, pertama*.
Fish, *ikan*;
(fish, to), *panching, memanching, mengail*;
(with artificial bait), *kachor*.
Fish-hook, *kail*;
(line), *tali-kail*.
Fist, *tinju*.
Fit, *patut, harus, wajib*;
(seizure), *pitam*.
Flag, *bandera*;
(staff), *tiang-bandera*.
Flame, *niala*.
Flannel, *kain-panas*.
Flash, *kilat*.
Flat, *cheper*;
(level), *rata*.
Flay, to, *kupas, kelupas*.
Flea, *kutu anjing*.
Fleece, *bulu-kambing*.
Fleet, *angkat-an*.
Flesh, *daging, isi*.
Fling, to, *baling, lempar, lotar*;
(down), *champak*.
Flint, *batu api*.

- Float, to, *timbul, hanyut*.
Flock, *kawan*.
Flog, to, *pukul, gasak*.
Floor, *lantei*.
Flour, *tepong*.
Flow, to, *leleh, meleleh*;
(as a river), *alir, mengalir*;
(of the tide), *pasang*.
Flower, *bunga*.
Fly, *lalat*;
(horse-), *pikat*;
(eye-), *kakoroh*;
(fly, to), *terbang*.
Foam, *buih*.
Fog, *kabut*.
Fold (a pen), *kandang*;
(fold, to), *lipat*.
Follow, to, *ikut, turut*.
Food, *makan-an*.
Foolish, *bodoh, gila*.
Foot, *kaki*;
(sole of the), *tapak kaki*.
Football, *sepak raga*.
For, *akan, pada*;
(because), *karana*.
For fear, lest, *takut*.
Forbid, to, *larang*.
Force, *kuasa, kuat*;
(to use —), *kuat-kan, keras-i*.
Ford, to (wade), *merandau*.
Fordable, shallow, *changkat, tohor*.
Foreigner, *orang dagang, anak dagang*.
Forehead, *dahi*.
Foreskin, *kulup*.
Forest, *rimba*.
Forfeited, *luchut*.
Forget, to, *lupa, lupa-kan*.
Forgive, to, *ampun-kan, ma'af-kan*.

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Forgiveness, *ampun*, *ma'af*.
Fork, *garfu*, *penyuchuk*.
Form, *rupa*.
Former times, *dahulu kala*.
Fornication, *ber-kendak*.
Forsake, to, *tinggal-kan*.
Fort, *kota*.
Fortunate, *mujur*, *tuah*.
Fortune, *untong*, *nasib*.
Foundation, *kaki tembok*, *alas rumah*.
Founder, to, *karam*.
Fountain, spring, *mata ayer*.
Fowl, *hayam*.
Fragment, *sa-patah*, *sa-kërat*.
Frankincense, *kaminiau*.
Free, *bebas*.
Freed, *mardahika*.
Freeze, to, *băku*.
Frequent, *kërap*.
Fresh, new, *baharu*;
(of water), *tawar*.
Friend, *sahabat*.
Fright, *ka-takut-an*.
Frighten, *menyakut-kan*.
Fringe, *jala-jala*, *daun budi*.
Frog, *katak*, *kodok*.
From, *deri*, *deri-pada*.
Front, *hadap-an*.
Froth, *buih*.
Fruit, *buah*.
Fry, to, *goreng*, *rendang*.
Fulfil, to, *sampeikan*, *semporna-kan*.
Full, *pěnuh*.
Full-moon, *pernama bulan*.
Fun, *lawak-lawak*, *ber-suka-suka-an*.
Fund, capital, *modal*.
Funnel, *chorot*.
Furnace, *dapur*, *ralau*.

G.

Gain, *laba, faidah.*

Gale, *ribut.*

Gall, *ampadu.*

Gamble, to, *judi, men-judi.*

Game, *per-main-an.*

Game-cock, *hayam sabong.*

Gaol, *panjara.*

Gape, to, *nganga.*

Garden, *kabun;*
(flower), *taman.*

Garlic, *bawang puteh.*

Gasp, to, *menguap.*

Gate, *pintu, kerbang.*

Gate-keeper, *penunggu-pintu.*

Gather, to (pluck), *kutib, petik;*
(pick up), *pungut;*
(assemble), *ber-kumpul, ber-impun.*

Gaze, to, *renong.*

Gem, *permata.*

Generous, *morah-hati.*

Gentle, *lembut, manis.*

Get, to, *dapat, men-dapat-kan.*

Get up, to, *bangket, bangun.*

Ghost, *hantu.*

Giddy, *pening.*

Gift, *hadia, pem-běri-an.*

Gild, to, *chelop, sador.*

Gills, of a fish, *isang.*

Gimlet, *gurdi.*

Ginger, *halia.*

Girdle, *tali-pinggang.*

Girl, *budak.*

Girth, *tali-pěrut.*

Give, to, *běri, kasih;*
(back), *pulang-kan, membalik-kan.*

Gizzard, *ampedal.*

Glad, *suka, suka-chita.*

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- Glass, *kacha*.
Glean, to, *pungut*.
Glitter, to, *kilau, mengilau*.
Glorious, *mulia*.
Glory, *ka-mulia-an*.
Glove, *sarong tangan*.
Glue, *perėkat*.
Glutton, *gelujuh*.
Gnat, *agas*.
Go, to, *pergi*;
(in), *masuk*;
(out), *terbit, keluar*.
Goat, *kambing*.
Goblin, *bota*.
God, *Allah*.
Gold, *mas, amas*;
(leaf), *mas kartas*;
(dust), *mas urei*.
Goldsmith, *tukang mas*.
Gong, *tawa-tawa*.
Good, *baik*.
Goods, *barang-barang, benda, harta, dagang-an*.
Goose, *angsa*.
Gore, to, *tandok, menandok*.
Gospel, *injil*.
Gourd, *labu*.
Govern, to, *memerintah*.
Government, *perintah*.
Gown, *kabaya*.
Grace, *karunia, anugrah*.
Grain, *biji, butir*.
Grammar, *nahu*.
Grandchild, *chuchu*;
(great), *chichit*.
Grandparent, *datoh, nenek*;
(great), *moyang*.
Granite, *batu bukit*.
Grapes, *buah anggur*.

- Grasshopper, *belalang*.
Grasp, to, *genggam*.
Grass, *rumput*.
Grate, to (rasp), *kukur*.
Grave, a, *kubur*.
Gravel, *batu-lada, batu-kĕlikir*.
Gravy, *kuah*.
Grease, *lemah*.
Great, *besar*.
Greedy, *gelujuh*.
Green, *hijau*.
Green-pigeon, *punei*.
Grief, *duka-chita, ka-susah-an*.
Grieved, *susah-hati*.
Grind, to, *kisar*;
(on a flat surface), *giling*;
(to sharpen), *asah, chanei*.
Grinder, molar tooth, *gerham*.
Grinding-stone, *batu-giling*.
Gripes, colic, *mulas, senak pĕrut*.
Groan, to, *mengĕrang*.
Grope, to (feel in the dark), *raba*.
Gross, coarse, *kasar*.
Ground, soil, *tanah*.
Grow, to, *tumboh*.
Growl, to, *men-dĕring, men-dĕram*.
Grudge, *sakit-hati, kechil-hati*.
Gruel, *kanji*.
Grumble, to, *sungut, ber-sungut*.
Guard, to, *tunggu, kawal*.
Guava, *jambu-biji*.
Guide, *pandu, pertulus*.
Guilt, *ka-salah-an*.
Guilty, *salah*.
Gulf, *teluk*.
Gum, *getah*.
Gums, the, *gusi*.
Gun, *bedil, snapang*;

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(cannon), *mariam*;
(swivel), *lela, rantaka*.
Gunpowder, *ubat-bedil*.
Gunwale, *rubing*.
Gutter, *saluran-ayr*.

H.

Habit, custom, '*adat*;
(in the habit of), *biasa*.
Hair, *rambut, bulu*.
Hair-pin, *chuchuk-sanggul*.
Half, *tengah, sa-tengah, sa-paroh*.
Halt, crippled, *tempang*;
(to stop on a journey), *singgah*.
Halve, to, *bahagi dua*.
Hammer, *pemukul, pengětok, martel*.
Hammer, to, *kětok*.
Hamper, a, *kěranjang, raga*.
Hand, *tangan*.
Handful, *sa-genggam*.
Handkerchief, *sapu-tangan*.
Handle, of a weapon, *hulu*;
(of a jar), *telinga*.
Handsome, *bagus, elok, hebat*.
Handwriting, *tapak-tangan, khat*.
Hang, to, (suspend), *gantong, meng-gantong-kan*;
(to be suspended), *ber-gantong*.
Happen, to, *jadi*.
Happy, *senang, selamat*.
Hard, *kěras, tegar*.
Hardship, *ka-sukar-an*.
Harlot, *sundal, jalang*.
Harpoon, *sarampang*.
Harrow, *sikat, garu*.
Hasp, *kuku*.
Haste, *gopoh*.
Hat, *topi*;
(conical leaf hat), *terendah*.

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- Hatch, to, *meng-gěram*.
Hatchet, *běliong, kapak*.
Hate, to, *binchi*.
Haul, to, *tarik, hela*.
Have, to, *ada, ber-uleh, menaroh*.
Haze, *kabut*.
Head, *kapala, hulu*.
Headache, *sakit-kapala*.
Health, *sihat niaman*.
Heap, *kumpul-an, tambun*.
Hear, to, *dengar*.
Heart, *hati, jantung*;
(of timber), *těras*;
(to have the heart to), *sampeı hati, dapat hati*.
Heat, *hangat*.
Heave, to, *bongkar*.
Heaven, *surga*;
(Muhammadan), *janat-al-naim*.
Heavy, *běrat*.
Hedge, *pagar*.
Heel, *tumit*.
Heel, to (incline), *singet*.
Heir, *waris*.
Hell, *naraka, patala*, (Muhammadan), *jahanam*.
Helm, *kamudi*.
Help, to, *tulong, menolong, bantu, mem-bantu*.
Hem, *kelim*.
Hen, *ibu-hayam, hayam-betina*.
Here, *sini, di-sini, kamari*.
Heritage, *pusaka*.
Hiccup, *sedu*.
Hide, to, *sembunyi*.
Hide, skin, *belulang, kulit*.
High, *tinggi*.
Hill, *bukit, changkat*.
Hillock, *busut*.
Hilt, *hulu*.
Hinder, to, *teğah, larang, sangkut, tahan*.

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Hire, to (engage), *upah, meng-upah-kan*;
(rent), *penyewa*;
(to rent), *sewa, menyewa*.
History, *cheritra, hakayat*.
Hiss, to, *ber-siul*.
Hit, to, *kěna*.
Hoarse, *garok*.
Hoe, *changkol*.
Hoist, to, *angkat*.
Hold, to, *pegang*.
Hold, of a ship, *peta*.
Hole, *lobang, liang*.
Holiday, *hari- raya*.
Hollow, *lekok, geronggong*.
Homicide, murder, *pem-bunuh-an*.
Hone, *batu-asah*.
Honest, *betul*.
Honesty, *puteh-hati*.
Honey, *madu, manis-an lebah*.
Honour, *ka-mulia-an*.
Hoof, *kuku*.
Hook, *penggait*;
(elephant-goad), *kuasa*;
(fish-), *mata-kail*.
Hoop, *simpei*.
Hope, *harap, asa*.
Hopeless, *putus-harap*.
Horizon, *kaki-langit*.
Horn, *tandok*;
(of the rhinoceros), *sumboh*;
(feeler), *sungut*.
Hornet, *tabu-an, naning*.
Horrible, *ngěri, hebat*.
Horse, *kuda*.
Horse-mango, *bachang, machang*.
Horse-race, *ber-lomba kuda*.
Hot, *panas, hangat*;
(acrid), *pedas, pedis*.

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Hour, *jam*.
House, *rumah*.
Household, *isi-rumah*.
Hovel, *pondok, teratak*.
How, *bagei-mana*.
Howdah, *kop*;
(panniers), *rengkah*.
However, *tetapi, akan-tetapi*.
How much? how many? *běr-apa, běr-apa baniak*.
How long? *běr-apa lama*.
Hug, to, *peluk, dakap*.
Hum, to, *sering, menyering*.
Humane, *morah-hati*.
Humble, *rendah*;
(to humble oneself), *me-rendah-kan diri*.
Humpback, *bongkok*.
Hungry, *lapar*.
Hunt, to, *buru, mem-buru*.
Hurricane, *ribut, tufan*.
Hurry, *gopoh*.
Hurt, to, *sakit-kan, menyakit-kan*.
Husband, *laki, swami, rumah-tangga*.
Husk, *kulit*;
(of cocoanut), *sabut*;
(of rice), *sekam*.
Hut, *pondok, teratak, jambar, lengkok*.

I.

Ice, *ayar bāku, ayer batu*.
Idea, *'aḱal*.
Idiot, *bodoh, gila, korang-'aḱal*.
Idle, *malas, segan*.
Idol, *berhala*.
If, *kalau, jikalau*.
Ignite, to, *chuchuk, pasang*.
Ignorant, *babal, bodoh*.
Ill, *sakit*;
(of a royal personage), *gěring*.

- Ill-bred, *korang-adab, be-adab*.
Ill-humoured, *masam-muka, peny-ēbal*.
Illicit, *larang, churi*.
Illustrious, *mulia*.
Image, *rupa, gambar, bangun*.
Imagine, to, *sangka, agak*.
Imitate, to, *tiru, turut*.
Immediately, *sakarang ini*.
Immortal, *kakal, baḳa*.
Impatient, *korang-sabar*.
Impertinent, *kasar, sombong*.
Important, *besar, bĕrat, matan*.
Impossible, *tiada akan, ta'kan, mustahil*.
Impound, to, *kandang-kan*.
Imprison, to, *kurong-kan*.
Improve, to, *baik-i, mem-baik-i*.
Impudent, *muka-tebal, muka-papan*.
Incense, *kaminian, istanggi, dupa*.
Incest, *sumbang*.
Incline, to (bend), *chondong*.
Increase, to, *ber-tambah*;
(to add), *tambah-kan, me-lebeh-kan*;
(subs.), *tambah-an, ka-lebeh-an*.
Indebted, *ber-hutang*.
India-rubber, *gĕtah*.
Indian-corn, *jagong*.
Indigo (plant), *tarum*;
(dye), *nila*.
Indignant, *hangat-hati*.
Indulge, to, *kasih, pandang*.
Industrious, *rajin*.
Infectious, *jangkit, ber-jangkit-an*.
Infidel, *kafir*.
Infirm, *lemah, letih*.
Inform, to, *bĕri-tahu, me-ma'alum-kan*.
Informer, *penudoh*.
Inhabit, to, *duduk, diam*.
Inhabitants, *isi-negri*.

- Inheritance, *pusaka*.
Inhuman, *bingis*.
Injure, to, *rosak-kan, binasa-kan*.
Ink, *dawat, tinta*.
Inkstand, *tampat-dawat*.
Inland, *hulu, darat*.
Inquire, to, *tanya, pãreksa*.
Insect, *benatang*.
Insert, to, *masok-kan, sëlíp*.
Insignia, regalia, *perkakas-ka-raja-an*.
Insipid, *tawar, maung*.
Instant, *sa'at, sa-kejap, sa-buntar*.
Instead, *ganti, alih-alih*.
Instruct, to, *ajar, meng-ajar-kan, meng-aji-kan*.
Instructor, *guru, pengajar*.
Instrument, *alat, perkakas-an*.
Intend, to, *mahu, handak, niat-hati*.
Intercept, to (cut off), *kẽpong*.
Interest, *bunga*.
Interior, *dalam*;
(of a country), *hulu, darat*.
Interfere, to, *masok-mulut*.
Interpret, to, *salin-kan, turun-kan bahasa lain*;
(into Malay), *jawí-kan, men-jawí-kan*.
Interpreter, *juru-bahasa*.
Interval, *selang*.
Intestines, *isi-pěrut*.
Intoxicated, *mabuk*.
Inundation, *ayer bah*.
Invade, to, *langgar, me-langgar*.
Invent, to, *meng-ada-kan*.
Invention, *hikmat*.
Invisible, *bañn*.
Invite, to, *panggil, sila-kan*.
Invulnerable, *kebal, pẽlias*.
Iron, *besi*.
Irony, *sindir*.
Island, *pulau*.

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- Issue, to, *terbit*.
Itch (the), *kudis*;
(to), *gatal*.
Ivory, *gading*.
- J.
- Jack-fruit, *nangka*.
Jackal, *sri-gala*.
Jacket, *baju*.
Jar, *tempayan, buyong*.
Jargon, *bahasa kachau-kan*.
Jasmine, *malati, melur*.
Jealous, *chemburu*.
Jealousy, *chemburu-an*.
Jetty, *jambatan, pelantar*.
Jew, *Yahudi*.
Jewel, *permata*.
Join, to, *hubong, meng-hubong-kan*.
Joint, *buku, ruas, sendi*.
Joke, *lawah, gurau, saluroh, gonja*.
Journey, *per-jalan-an*;
(by sea), *pelaiar-an*;
(provisions for a), *bakal, bekas*.
Joy, *ka-suka-an, suka-hati, ber-suka-suka-an*.
Judge, *hakim*.
Judgment, *sangka, rasa*;
(to deliver), *putus hukum*;
(day of), *hari-kiamat*.
Jug, a, *buyong*.
Juggle, to, *sulap, balik-mata*.
Juggler, *penyulap*.
Juice, *ayer*;
(of plants), *getah*.
Jump, to, *lompat, ber-lompat*;
(down), *terjun*.
Junk, *jong, wangkang, top*.
Just, *'adil*.
Just now, *tadi, baharu-ini, baharu-tadi*.

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Justice, *ka-'adil-an*.

K.

Keel, *lunas*.

Keep, to, *simpan, menyimpan*.

Keepsake, *tanda hayat*.

Kernel, *isi*.

Kettle, *cherek*.

Key, *anak kunchi*.

Kick, to, *sepak, tendang*.

Kid, *anak kambing*.

Kidneys, *buah pinggang*.

Kill, to, *bunuh, membunuh*.

Kiln, *tenur*.

Kind, affectionate, *ber-kasih*.

Kind, sort, *bangsa, jenis*.

Kindle, to, *chuchuk, pasang-api, pēlakat-api*.

Kindred *kaum, kulawarga*.

King, *raja*.

Kiss, to, (smell), *chium*.

Kitchen, *dapor*.

Kite, (bird), *halang, lang*;

(paper), *wau, layang-layang*.

Kitten, *anak kucing*.

Knee, *lutut*.

Kneel, to, *berdiri-lutut*;

(as an elephant), *tērum*.

Knee-pan, *tempurong-lutut*.

Knife, *pisau*.

Knitting, *aniam, rajut*.

Knock, to, *kětok, pukul*.

Knot, *simpul*.

Know, to, *tahu, kenal*.

Knuckle, *buku-jari*.

L.

Labour, *karja, usaha*.

Labourer, *kuli, orang-gaji*.

Lad, *budak*.

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- Ladder, *tangga*.
Ladle, *sendok, gayong*;
(to ladle out), *chedok*.
Lady, *tuan, siti, inche*.
Lace, gold or silver, *renda*.
Lake, *tasek, danau*.
Lamb, *anak-biri*.
Lame, *tempang, chapik*.
Lament, to, *ratap, meratap, menangis*;
(regret), *menyesal*.
Lamp, *palita*.
Lance, *lembing, tombak*.
Land, *tanah, darat*;
(padi-land), *sawah, tanah bendang*;
(garden-land), *tanah kampong*.
Lancet, *taji*.
Lane, *lurong*.
Language, *bahasa, chara*.
Lantern, *tanglong*.
Lap, *pangku, riba*.
Larboard, *kiri*.
Large, *besar*.
Last, to, *tahan, menahan*.
Last, hindmost, *yang belakang, sa-kali, akhir*;
(last night), *sa-malam*.
Late, *akhir*;
(at night), *jauh malam*.
Lath, *kasau, lantei*.
Lattice-work, *gisi-gisi*.
Laugh, to, *tertawa, gelak*.
Laugh at, to, (deride), *menggonja-kan*.
Law, *hukum, undang-undang*.
Lawn, *halaman*.
Lawful, *halal, harus*.
Lawyer, *wakil*.
Lay, to, (set down), *bubok, letak, me-letak-kan*;
(wager), *ber-taroh*;
(an egg), *ber-telur*.

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- Lazy, *malas, segan*.
Lead (the metal), *timak hitam*.
Lead, to (by the hand), *pimpin*;
(guide), *tunjuk-kan, pandu-kan, hantar-kan*.
Leaf, *daun*;
(of paper), *halei, lei, kajang*.
Leaky, *bochor, tiris*.
Lean, thin, *kurus*.
Lean, to (rest against), *sandar, menyandar*.
Leap, to, *lompat, me-lompat*;
(down), *terjun*.
Learn, to, *belajar*;
(religion), *mengaji*.
Learned, *pandai, 'alim*.
Leather, *kulit, belulang*.
Leave, permission, *izin*.
Leave (to quit), *tinggal-kan*.
Leech, *lintah*;
(forest), *pachat*.
Leeward, *di-bawah angin*.
Left, *kiri*.
Left (remaining), *sis*.
Leg, *kaki*;
(thigh), *paha*;
(from knee to ankle), *betis*;
(calf), *jantong-betis*.
Lend, to, *bĕri-pinjam*.
Length, *panjang, lanjut*.
Lengthways, *bujur*.
Leprosy, *kusta*.
Less, *korang*.
Let (to allow), *biar*;
(hire), *bĕri-sewa*.
Let off, to (fire-arms), *pasang, chuchuh, me-letup-kan*;
(forgive, discharge), *ampun-kan, me-lepas-kan*.
Letter, *surat kirim-an*.
Level, *rata*.
Liar, *pem-bohong*.

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Liberal, *morah-hati*.
Liberate, to, *lepas-kan, mardahika-kan*.
Lick, to, *jilat*.
Lid, *tudong*;
(eye-), *kelopak-mata*.
Lie, falsehood, *bohong*.
Lie down, to, *baring, tidor*.
Life, *niawa, jiwa, hayat*.
Lift, to, *angkat, meng-angkat*.
Light, bright, *chahya, tĕrang*;
(not heavy), *ringan*.
Light (to kindle), *chuchuh, pasang*;
(to guide with a torch), *suloh, menyuloh*.
Lighter, *tongkang*.
Lightning, *kilat*.
Like, *bagei, saperti, laksana, sa-umpama*.
Like, to, *suka, gamar, ber-kenan*.
Likeness, *rupa, gambar*.
Limb, *angguta*.
Lime, *kapur*;
(quicklime), *tohor*;
(birdlime), *getah*.
Lime, lemon, *limau-asam*.
Line, (string), *tali*;
(row), *baris, nirei*.
Lineage, *ka-turun-an*.
Linen, *kain-rami*.
Lining, *alas, lapis*.
Lion, *singa*.
Lip, *bibir*.
Liquid, *chayer*.
Listen, to, *men-dengar*.
Litter, *usong-an*.
Little, *kechil*.
Little finger, *kelingking*.
Liver, *limpah*.
Livelihood, *ka-hidop-an, pen-cha-hari-an*.
Lizard, *chichak*.

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Load, *baban, pikul-an*;
(cargo), *muat-an, sarat-an*.
Loaf, *ketul*.
Lobster, *hudang-galah*.
Lock, *kunchi*.
Locust, *bilalang*.
Lodge, to, *tumpang, menumpang*;
(for a night), *ber-malam*.
Loft, *para, loteng*.
Log, *batang, puntong*.
Lonely, *sunyi*.
Long, *lama*.
Long, to, *dendam, rindu*.
Look, to, *pandang, tengok, lihat*;
(look up), *tengadah*.
Looking-glass, *chermin*.
Loom, *perkakas-tenun*.
Loose, *longgar, kendor*.
Lord, *tuan*;
(deity), *tuhan*.
Lose, to, *hilang*;
(to suffer defeat), *alah*.
Lotos, *teratei*.
Loud, *riyuh, kuat*.
Love, *kasih-an*;
(love, to), *kasih, ber-kasih, berahi*.
Low, *rendah*.
Low-water, *ayer-surut, ayer mati*.
Loyal, *setia*.
Luck, *untung*.
Luckily, *sa-baik-baik-nia*.
Lucky, *mujur*.
Lullaby, *lagu pengulik*.
Lump, *ketul*.
Lunatic, *orang-gila*.
Lungs, *paru-paru*.
Lust, *hawa, nafsu*.
Lute, *kechapi*.

M.

Mace, *bunga-pala*.

Machine, *pesawat*.

Mad, *gila*.

Maggot, *hulat*.

Magic, *'ilmu*.

Magistrate, *hakim, tuan polis*.

Magnet, *besi-bĕrani*.

Maimed, *kudong*.

Mainmast, *tiang-agong*.

Maintain, to, *pelehra*.

Maize, *jagong*.

Majesty, *baginda*.

Make, to, *buat, membuat*.

Male (man), *laki-laki*;

(animal), *jantan*.

Malice, *dingki, kechil-hati*.

Malignant, *ber-dingki*.

Man, *orang, laki-laki*.

Man-of-war, *kapal pĕrang*.

Manage, to, *perintah, memerintah*.

Mane, *gambong, jambul*.

Mange, *kudis*.

Mango, *mampelam, mangga*;

(horse-), *machang, bachang*.

Mangostin, *manggis*.

Manifest, to, *menyata-kan, mene-rang-kan*.

Mankind, *manusia*.

Manner, *bagei, macham*.

Manure, *baja*.

Many, *baniak*.

Map, *peta*.

Marble, *pualam*.

Mare, *kuda-betina*.

Margin, *tepi*.

Mark, *tanda, 'alamat*;

(to shoot at), *tuju-an, sasar*.

Market, *pasar*.

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- Marriage, *kawin, nikah*;
(to demand in), *pinang, meminang*;
(to give in), *nikah-kan*.
Married, *ber-kawin*;
(having a wife), *ber-bini*;
(having a husband), *ber-laki*.
Marrow, *otak-tulang*.
Marsh, *paya, redang*.
Mash, to, *pipis*.
Mason, *tukang-batu*.
Mast, *tiang*.
Master, *tuan*;
(of a ship), *juragan, nakhoda*.
Mat, *tikar*.
Match, *goris-api*;
(to suit), *padan*.
Matchlock, *satinggar*.
Mate, of a ship, *malim*.
Matter (affair), *perkara*;
(pus), *nanah*.
Mattress, *tilam*.
May, *boleh*.
Meal (repast), *makan-an*;
(flour), *tepong*.
Mean, *hina*;
(to understand), *harti, meng-harti*.
Meaning (sense), *ma'ana, harti*.
Meanwhile, *dalam antara itu*.
Means (by all), *hubaya*.
Measure, to, *hukur, sukat*.
Measurement, *hukur-an, sukat-an*.
Meat, *daging*.
Medicine, *ubat*.
Meek, *manis, lemah-lumbut*.
Meet, to, *jumpa, ber-jumpa, temu, ber-temu*.
Melon (water), *temikei*.
Melt, to, *lebor, hanchur-kan*.
Member, *anggota*.

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- Memory, *ingat-an*.
Mend, to, *baik-i, mem-baik-i*.
Mendicant, *fa^kir*.
Mention, to, *sebut*.
Merchandise, *dagang-an*.
Mercury, *rasa*.
Mercy, *rahamat*.
Meridian (noon), *rambang*.
Merit, *pahala*.
Mesh (of a net), *mata*.
Message, *pesan-an*.
Messenger, *penyuroh, pesuroh*.
Method (arrangement), *atur-an*.
Middle, *tengah, per-tengah-an*;
(middle finger), *jari-hantu*.
Middling, *sedang*.
Midwife, *bidan, dukun*.
Might, *gagah, kuasa, koderat*.
Mighty, *Kuat, ber-kuasa*.
Mild, *manis, lumbut*.
Mildew, *lapuk, kulat*.
Milk, *susu*.
Mill, *kisar-an, giling-an*.
Million, *juta*.
Mimic, to, *ajuk*.
Mince, to, *chachah, chinchang*.
Mind (sense), *'a^kal, budi*;
(inclination), *ka-handak*;
(never mind), *tiada apa, ta' apa, ta' usah*.
Mine, *gali-an, lombong, tebok*.
Miner, *kuli tebok, tukang gali*.
Minister, *mantri*.
Minute (small), *halus, seni*;
(moment), *sa'at*.
Mire, *lumpur, lechah*.
Mirror, *chermin*.
Miscarriage, *gugur-an*;
(of an elephant), *sanglong*.

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- Mischief, *benchana*.
Miserly, *kikir, kikir, chikil*.
Misery, *hal ka-sukar-an*.
Mist, *kabut*.
Mistake, *salah, silap*.
Mistress, *tuan*.
Misunderstand, to, *salah-mengarti, salah-dengar*.
Mix, to, *champur, kachau*.
Mock, *olok, pupuh*;
(to deride), *sindir*.
Mode, *pri, chara*.
Model, *teladan, achu-an*.
Modest, *ber-malu, sopan*.
Moment, *sa-buntar, sa-kejap, sa'at*.
Money, *wang, duit*;
(ready-money), *wang tunei*.
Monkey, *monyet, kĕra*.
Monsoon, *musim*.
Month, *bulan*.
Moon, *bulan*.
Morass, *paya, redang*.
More, *lebeh, lagi*.
Morning, *pagi, dina-hari*.
Morrow, *esok, besok, ka-esok-an*.
Morsel, *sa-suap, sa-mulut*.
Mortal, *fana*.
Mortar, *lesong*.
Mortgage, to, *gadei, chagar, sandar*.
Mosque, *masjid*.
Mosquito, *niamok*.
Moss, *lumut*.
Most, *ter-lebeh*.
Mother, *mak, ibu, bonda*;
(adoptive), *ma-angkat*;
(step-mother), *ma-tiri*;
(mother-in-law), *mentuah*.
Mould, earth, *tanah*;
(mildew), *lapuk*;

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(matrix), *achu-an*.

Mouldy, *basi*.

Mount, to, *naik*.

Mountain, *gunong*.

Mourn, to, *tangis-kan, menangis-kan, ratap, meratap*.

Mouse, *tikus*.

Mouse-deer, *pelanduk*.

Moustache, *misei*.

Mouth, *mulut*;

(of a river), *kuala*.

Mouthful, *sa-suap, sa-mulut*.

Move, to, (intrans.), *ber-ubah, ber-gěrak, kesak*;

(trans.), *gěrak-kan, meng-gěrak-kan, alih-kan, meng-alih-kan, meng-ubah-kan*.

Much, *baniak*.

Mud, *lumpur, sulut, lechah*.

Muddy, turbid, *kěrok*.

Mug, *kindi*.

Multiply, to, *per-baniak-kan*.

Murder, to, *bunoh, mem-bunoh*.

Murmur, to, *sungut*.

Muscle, *urat*.

Mushroom, *chendawan*.

Music, *bunyi-bunyi-an, lagu*.

Musk, *kasturi*.

Musk-rat, *chenchurut*.

Musket, *snapang, bedil*.

Muslin, *kain khasa*.

Must, *handak, harus, dapat-tiada*.

Mustard, *sesawi*.

Muster (to summon), *kěrah*.

Mutiny, *belut*.

Mystery, *rahusia*.

N.

Nail, *paku*;

(of the fingers or toe), *kuku*;

(finger-nail worn purposely long), *changei*.

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- Naked, *telanjang*.
Name, *nama*;
(title), *gĕlar-an*;
(to name), *gelar-kan, nama-kan*.
Nape of the neck, *tangkok*.
Napkin, *kain basah*.
Narrate, to, *cheritra-kan*.
Narrow, *sumpit, simpit, sesak, ginting*.
Nation, *bangsa*.
Nature, *tabi'at*.
Navel, *pusat*.
Navigate, to, *me-layar-kan*.
Navigation (science of), *'ilmu-pe-layar-an*.
Neap-tide, *ayer surut, ayer mati*.
Near, *dekat, hampir*.
Neat, *chantek, chermat*.
Necessary, *wajib*.
Necessity, desire, *hajat*.
Neck, *batang leher*;
(throat), *leher*.
Needle, *jarum*.
Neglect, *lalei*.
Neighbour, *orang rumah sa-bĕlah*.
Nephew, *anak-penakan, anak su dara*.
Nerve, *urat*.
Nest, *sarang, sarang-burong*.
Net (casting), *jala*;
(seine), *pukat*;
(landing), *sauh-sauh*;
(snare), *jaring*.
Net, to, *serat, menyerat*.
Net-work, *serat-an, jala-jala*.
Never, *ta'pernah*;
(never mind), *ta'apa, ta'usah*.
New, *baharu*.
New-moon, *sa-hari bulan*.
News, *khabar*.
Next (in time), *lepas itu, kemudian*;

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- (in place), *sa-bĕlah*.
Nice (pleasant), *sedap*.
Niece, *anak-penakan, anak-sudara*.
Night, *malam*;
(to pass the), *ber malam*.
Night-jar, *tetegok, punggok*.
Nimble, *cepat, pantas*.
Nip (to pinch), *pichit, chubit, ketam, sepit*.
Nippers (pincers), *penyepit*.
Nitrate, *sendawa*.
Noble, *bangsawan*.
Nod, to, *meng-antok*.
Noise, *gaduh, gempar, bising, riau*.
None, *satu pun tidak*.
Nonsense, *sia-sia, ta'ka-tahu-an*.
Noon, *rambang, tengah-hari*.
Noose, *jerat*.
North, *utara*.
Nose, *hidong*;
(bridge of the), *batang, hidong*.
Nosegay, *karangan-bunga*.
Nostril, *liang hidong*.
Notch, *takuk*;
(gap, dent), *sumbing*.
Nothing, *apa pun tidak*.
Notice, to, *per-hati-kan*.
Notwithstanding, *tetapi, lamun-kan*.
Nourish, to, *pelehra-kan*.
Now, *sakarang*;
(now and then), *kadang kadang, ter-kadang*.
Number (quantity), *baniak*;
(a numeral), *angka*.
Nurse, a, *inang, pengasoh*.
Nurse (to rear, cherish), *pelehra*;
(give suck), *menetek-kan, menyusukan*;
(a sick person), *dukun*.
Nut, *kachang*.
Nutmeg, *buah pala*.

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Nymph, *bidyadari*.

O.

Oakum, *pakul*.

Oar, *dayong, pengayuk*.

Oath, *sumpah*.

Obey, to, *turut*.

Obscene, *charut*;

(to use obscene language), *men-charut*.

Obscure, *kĕlam, gĕlap*.

Observe (watch), *intei*;

(notice), *per-hati-kan*.

Obstinate, *degil, bantak, kras ka-pala*.

Obstruct, to, *sekat-kan*.

Occasion, *paksa*.

Occupied (busy), *'aral*.

Occur, to, *jadi, jatoh, tiba*.

Ocean, *laut-an*.

Odd (of numbers), *gasal, ganjil*.

Odds and ends, *rinchik-rinchik*.

Offer, to, *unjuk, tawar*.

Office, (employment), *pegang-an*;

(place of business), *gedong*.

Offspring, *anak-pinak*.

Often, *kĕrap-kĕrap*.

Oil, *minyak*.

Old, *tuah, lama*;

(decayed), *burok*.

Olden time, *dahulu-kala, zaman dahulu*.

Omen, evil, *pemali*.

Once, *sa-kali*.

Only, *sahaja, hania*.

Onion, *bawang*.

Open, *ter-buka*;

(extensive), *lapang, luas*;

(to open), *buka, mem-buka*.

Opening (chink), *chelah*.

Opinion, *rasa, pe-rasa-an, sangka, kira, pikir-an*.

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- Opium, *apiun, madat, chandu*.
Opportunity, *paksa, dan, sampat*.
Oppose, to, *lawan*.
Oppression, *anyaya*.
Oppressive, *zalim*.
Orange, *limau-manis*.
Order (arrangement), *atur-an, per-atur-an*;
(class), *pangkat*;
(to command), *suroh, menyuroh*;
(of a royal personage), *titak*.
Orifice, *liang*.
Origin, *asal, pangkal*.
Ornament, *per-hias-an*.
Orphan, *piatu*.
Other, *lain*.
Otter, *anjing-laut*.
Ottoman, *petarana*.
Ought, *patut, harus, handak-lah, mahu-lah*.
Out, *luar*.
Outcast, *bangsat, ter-buang*.
Outcry, *gempar, engar*.
Outhouse, *bangsal*.
Outward, visible, *zahir*.
Oval, *bulat-bujur*.
Oven, *dapor, tenur*.
Over (upon), *atas*;
(ended), *sudah*.
Overcast (darkened), *ber-tedoh*.
Overflow, to, *limpah, me-limpah*.
Overladen, *sarat*.
Overlook, to, *jaga, men-jaga, tunggu, menunggu*.
Overseer, *tandil, mandor*.
Overturn, to, *balik, mem-balik-kan*.
Overturned, to be, *ber-balik, ter-balik*.
Owe, to, *ber-hutang*.
Owl, *burong-hantu*.
Owner, *tuan, yang ampunya*.
Ox, *lumbu, sapi*;

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(wild), *si-ladang*.

Oyster, *teram, siput*.

P.

Pace (step), *jangka*.

Pack, to, *kemas, bungkus-kan*.

Paddle, a, *kayuh, pengayuh*;

(to row with), *mengayuh*.

Pain, *sakit, sakit-an, ka-sakit-an*;

(anxiety), *per-chinta-an, susah-hati*.

Paint, *chat*;

(to paint), *sapu-chat*;

(a painter), *tukang-chat*.

Pair, *jodo, pasang*.

Palace, *astana, meligei*.

Pale, *puchat*.

Paling, *pagar, gisi-gisi*.

Palm of the hand, *tapak-tangan, telapak*.

Palpitation, *dabar*.

Palsy, *tepok, basal*.

Pan (earthen), *pasu*;

(iron), *kuali*.

Pant, to, *mangah, menguap*.

Paper, *kar~~t~~as*.

Parable, *per-upama-an*.

Parasol, *payong*.

Parcel, *bungkus, bungkus-an*.

Pardon, *ampun, ma'af*;

(to pardon), *ampun-kan, ma'af-kan*.

Pare, to, *raut, me-raut, hiris, meng-hiris*.

Parents, *ibu-bapa*.

Parrot, *nuri, bayan*;

(small green parroquet), *serindit*.

Parry, to, *tangkis*.

Part, *bahagi-an, sa-kĕrat, sa-paroh*.

Particle, *butir*.

Partner, *kawan, kongsi*.

Partnership, in, *sa-modal*.

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- Pass, to, *lalu*;
(miss), *selisih*;
(as coin), *laku*.
Passion (anger), *marah, hangat*.
Passionate, *hati panas, lakas marah*.
Past, *sudah, yang telah sudah, yang telah lalu*.
Paste, *pe-rĕkat, bubur*.
Pastry, *penganan*.
Pat, to, *tepu*.
Patch, *tampal*.
Patience, *sabar*.
Pattern, *teladan, chonto*.
Pawn, to, *gadei, meng-gadei*;
(a pledge), *sandar-an*.
Pay, to, *bayar, mem-bayar*;
(by instalments), *ansur*.
Payment, *bayar-an, pem-bayar-an*.
Pea, *kachang*.
Peace, *sajehtra, santosa, ka-senang-an*;
(to make peace), *ber-damei*.
Peacock, *mĕrak*.
Peak, *puchuk, kamunchak*.
Pearl, *mutiara*.
Peck, to, *patok, pagut*.
Pedlar, *orang ber-jajah, orang kelon-tong*.
Peel, to, *kupas, kelupas*.
Peep, to, *intei, meng-intei*.
Pelican, *undan*.
Pelt, to, *lotar, me-lontar*.
Pellucid, *hening, jerneh*.
Pen, *kalam*.
Pen (enclosure), *kandang*.
Penalty, *denda, siĕsa*.
Penetrate, to, *lut, melut*.
Penitence, *taubat*.
Penknife, *pisau-lipat*.
People, *orang*.
Pepper, *lada*;

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- (black), *lada-hitam*;
(Chili), *lada-merah, lada-china, chabei*.
Perceive, to, *rasa, per-hati-kan*.
Perch, to, *hinggap, tengger*.
Percolate, to, *tiris, meniris*.
Perfect, *semporna*.
Perfectly, *betul, benar, sakali*.
Perfume, *bau-bau-an*.
Perfumed, *harum, wangi*.
Perhaps, *antah, barangkali, mudah-mudah-an*.
Peril, *bahaya, mara-bahaya*.
Perjury, *dusta*.
Permanent, *kekal, kukuh, tetap*.
Permission, *izin*.
Permit, to, *běri, kasih, biar*.
Perpetual, *sanantiasa, yang tiada ber-ka-putus-an*.
Persecute, to, *anyaya-kan*.
Persevere, to, *ber-usaha*.
Person, *orang, marika*.
Perspiration, *peluh*.
Perverse, *bantah, angkara*.
Pestle, *alu, antan*.
Petition, *per-minta-an*.
Pheasant, *pegar*;
(argus pheasant), *kuang, kuwau*.
Phlegm, *dahak, hingus*.
Pick (to gather), *kutib, petik*;
(pick up), *pungut*.
Pickles, *achar*;
(pickled fish or meat), *pe-kasam*.
Piebald, pied, *bělang*.
Piece, *sa-patah, su-kěrat, sa-patong*.
Pier, *jambatan, pangkalan*.
Pierce, to, *chuchuk*.
Piety, *'ibadat*.
Fig, *babi*.
Pigeon, *merpati*.
Pile (stake), *panchang*;

- (to heap up), *susun-kan*.
Pillage, to, *samun, rampas*.
Pillar, *tiang*.
Pillow, *bantal*.
Pillow-case, *sarong-bantal*.
Pimple, *bisul-lada*.
Pin, *piniti, jarum-penyěmat*.
Pincers, *sepit, penyepit*.
Pinch (a small quantity), *sa-jumput*;
(to pinch), *chubit, pichit*.
Pinchbeck, *suasa*.
Pineapple, *nanas*.
Pink, *kasumbah*.
Pipe (conduit), *panchur-an*.
Pipeclay, *tanah-mala*.
Pirate, *perompak*.
Pit, *lobang*.
Pitch, *gala-gala*;
(to pitch as a ship), *anggu, meng-anggu*.
Pitcher, *buyung*.
Pith, *ampulur*.
Pity, *kasih-an, bělas*.
Place, *tampat*;
(to place), *bubok, taroh, letak, me-letak-kan*.
Plague (pestilence), *hawar*.
Plain, *padang, medan*.
Plait, to, *aniam, pintal*.
Plane, *kětam*.
Plank, *papan*.
Plant, *pokok, tanam-an, tumbuh-tumbuh-an*.
Plantain, *pisang*.
Plantation, *kabun, ladang*.
Plate (earthenware), *piring, pinggan*;
(metal), *cheper*.
Play, to, *main*.
Pleasant, *sedap, lezat*.
Pleased, *suka*.
Pledge, *chagar, sandar-an*.

- Plenty, *baniak*.
Plough, *tanggala*.
Plover, *kedidi, chicheoh*.
Pluck (to gather), *petik*;
(pluck out), *chabut*.
Plump, *tumbun, pejal*.
Plunge, to, *terjun, sĕlam, menyĕlam*.
Plunder, to, *samun, rampas*.
Pocket, *saku*.
Point, *hujung*;
(to point), *tunjok, menunjok*.
Poison, *rachun*.
Poisonous, *bisa*.
Poke (to thrust), *chuchuk, jolok, chungkil*.
Pole, *batang*;
(for propelling a boat), *galah*.
Polecat, *musang*.
Polite, *adab, bastari*.
Pollute, to, *chamar-kan, kotor-kan*.
Pomegranate, *buah-dalima*.
Pond, *kulam*.
Ponder, to, *kenang, pikir*.
Pool, *lubok*.
Poop, *burit-an*.
Poor, *miskin*.
Porcelain, *tembikar*.
Porcupine, *landak*.
Pork, *daging-babi*.
Porpoise, *lomba-lomba*.
Portion, *bahagi-an*.
Position (situation), *ka-duduk-an*.
Possess, to, *milik, taroh*.
Possible, *boleh*.
Post, *panchang, tiang*.
Pot (earthenware), *priuk, bĕlanga*;
(iron), *kuali*;
(water), *buyung*;
(flower), *pasu*.

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- Potato, *ubi benggala, ubi china*.
Pouch, *pundi-pundi*.
Pound (pen), *kandang*.
Pound, to, *tumbok*.
Pour, to, *tuang, tumpah*;
(water over a person bathing), *jurus*.
Powder, *serbuk*;
(dust), *lumat*;
(gunpowder), *ubat bedil*.
Power, *kuasa*.
Praise, *puji, puji-an*;
(to praise), *memuji*.
Prawn, *hudang*.
Pray, to, *sembahyang, do'a*.
Precious, *endah*.
Predestination, *ajal, taqdir*.
Predict, to, foretell, *tenung*.
Pregnant, *bunting, mengandong, hamil*.
Prepare, to, *sedia-kan, langkap-kan*.
Present (to be), *ada, hazir, berhadap*.
Present (gift), *hadia, pem-běri-an, tanda-hayat* (lit. "token of life").
Presently, *sa-buntar lagi*.
Press, to, *apit-kan*;
(press down), *tekan*;
(squeeze out), *pěrah*.
Presumption, *angkara*.
Pretend, to, *achu*.
Pretence, *pura-pura, buat-buat*.
Pretty, *bagus, chantek, molek*.
Prevent, to, *teguh, larang*.
Price, *harga*;
(of a slave), *penebus*.
Prick, to, *chuchuk, tikam*.
Prickle, *duri*;
prickly, *ber-duri*.
Priest. (Muhammadan), *imam*;
(Christian), *padri*.
Prince, *putra*.

- Princess, *putri*.
Principal, *pokok, modal*.
Print, to, *chap*.
Prison, *panjara*.
Private (secluded), *sunyi*;
(parts), *ka-malu-an*.
Privy, *jamban*.
Prize (booty), *rampas-an*;
(to value highly), *endah-kan*.
Procession, *arak*.
Proclaim, to, *menyata-kan, mashur-kan*.
Prodigal, *pemburus*.
Profit, *laba, untong, faidah*.
Prohibit, to, *larang-kan, tegah-kan*.
Prohibited, *larang-an, haram*.
Prolong, to, *lanjut-kan*.
Prominent (projecting), *jungur*.
Promise, a, *per-janji-an*;
(to promise), *janji*.
Prone (lying face downwards), *tiharap*.
Pronounce, to, *sebut, menyebut*.
Proof, *ka-nyata-an, saksi-an*.
Proper, *patut, harus*.
Property, *harta, benda, had*.
Prophet, *nabi*.
Prosecute, to, *datwa, men-dawa*.
Prostitute, *sundal*.
Prostrate, *menyiharap, pelanting*.
Protect, to, *lindung-kan, pelehra-kan*.
Proud, *sombong*.
Prove, to, *nyata-kan, me-nyata-kan*.
Proverb, *'ibarat, tamsil, bidal, per upama-an*.
Provisions, *bākal, bākas, pelabur*.
Provoke, to, *usik, mengusik*.
Prudence, *ka-bija-an*.
Prudent, *cherdek, bijak, chermat*.
Prune, to, *ranchong, me-ranchong*.
Psalm, *zabur*.

- Pull, to, *tarik, menarik*;
(drag), *hela*;
(pull up), *chabut*.
Pulley, *kapi*.
Pulse, *nadi*.
Pump, *bomba*.
Pumpkin, *labu*.
Pungent, *pedas*.
Punish, to, *siksa-kan, sakit-kan*.
Punishment, *siksa, ka-sakit-an*.
Pupil (of the eye), *biji mata*;
(scholar), *murid*.
Puppy, *anak-anjing*.
Pure (clear), *jerneh, hening*.
Purgative, *pen-chahar*.
Purple, *ungu*.
Purpose, *ka-handak*;
(on purpose), *sangaja*.
Purse, *unchang, pundi-pundi*.
Pursue, to, *hambat, kejar*;
(wild animals), *buru, mem-buru*.
Pus, *nanah*.
Push, to, *tolak, sorong*.
Put, to, *taroh, bubok, letak*;
(put on), *pakei, kěna-kan*;
(put off, postpone), *tangguh*;
(put out fire), *padam*.
Putrid, *busuk*.
Puzzle (enigma), *tekak-teki*.
- Q.
- Quail, *puyuh, pikau*.
Quake, to, *kětar, mengětar*.
Quality, *sifat*.
Quantity, *baniak*.
Quarrel, *per-bantah-an*;
(to quarrel), *ber-kalahi, ber-tingkar*.
Quarter (fourth part), *suku*;

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(of a slaughtered animal), *paha*.

Queen, *permeisuri*.

Quench, to, *padam-kan*.

Question, *sual*;

(to question), *pareksa, sual-kan, tanya*.

Quick, *lakas, chepat, sangat, pantas, pantas*.

Quicksilver, *rasa*.

Quid (of betel), *sepah*.

Quiet, *diam, sunyi*;

(silent), *sengap*.

Quit (to forsake), *tinggal-kan*.

Quite, *sakali, sa-mata-mata*.

R.

Race (lineage), *bangsa, asal*.

Races (contest), *lomba, ber-lomba*.

Radish, *lobak*.

Raft, *rakit, lantin*.

Rafter, *kasau*.

Rag, *perchah*.

Ragged, *koyak-rabak, chompong-champing*.

Railing, *pagar, kilik-kilik-an*.

Rain, *hujan*;

(to rain, rainy), *ber-hujan*;

(drizzle), *rinteh*.

Rainbow, *palangi*.

Raise, to, *angkat, bangun-kan*;

(with a lever), *tuwas*.

Raisins, *kismis, buah-anggor*.

Rake, *peng-garu, sikat*.

Range (to dispose in order), *meng atur-kan*.

Rank (row, line), *baris, saf*;

(station in life), *pangkat, martabat*.

Rank (rancid), *hanyir, basi*.

Ransom, to, *tebus, menebus*.

Rape, *rugul*.

Rapid, *dēras, laju*.

Rapids (in a river), *jeram, chigar, riyam*.

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- Rare, *jarang*.
Rat, *tikus*;
(musk-rat), *chenchurut*.
Rattan, *rautan*.
Rave, to (in delirium), *meng-igau, ber-igau-igau*.
Raw, *mantah*.
Ray (of light), *sinar*;
(a fish, the skate), *pari*.
Razor, *pisau-chukur*.
Reach, to (with the hand), *chapei, men-chapei*;
(attain), *sampe*.
Read, to, *bacha*.
Ready, *sedia, siap*.
Really, *sunggoh, sa-sunggoh-nia*.
Reap, to, *ketam, tuwei, menuwei*.
Rear (to bring up), *pelehra, me-melehra-kan*.
Reason (cause), *karana, sebab*;
(understanding), *budi, 'akal*.
Rebellious, *derhaka, belut*.
Rebuke, to, *ajar, tegor, tengking*.
Receive, to, *terima, menerima*;
(take), *sambut*.
Reckon, to, *hitong, bilang*.
Recline, to, *baring, sandar*.
Recollect, to, *ingat, sedar*.
Recover (to get well), *ber-semboh*.
Red, *merah*.
Redeem, to, *tebus, menebus*.
Red-lead, *sadalinggam*.
Reduce, to, *korang-kan*.
Reed, *buluh*.
Reef, *karang*.
Reflect, to, *kenang*.
Refuse, to, *sangkal, anggan*.
Refuse (rubbish), *hampas, sampah*.
Regalia, *perkakaska-raja-an*.
Regard (to gaze at), *intei, renong*.
Region, *benua*.

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- Regret, to, *sesal, menyesal*.
Reign, *ka-raja-an*.
Rein (bridle), *tali-kang*.
Reject, to, *tolak-kan, buang, champak*.
Rejoice (to be glad), *ber-suka*;
(gladden), *menyuka-kan*.
Relapse, *balik-sakit*.
Relate, to, *cheritra-kan*.
Relations (kindred), *sudara, ibu-bapa, puwah, kaum*.
Release, to, *lepas-kan, me-lepas-kan*.
Relieve guard, to, *gilir*.
Religion, *agama*.
Reluctant, *segan*.
Remain, to, *diam, tinggal, ber-hinti*.
Remainder, *baŕi*;
(leavings), *sisal*.
Remedy, *penawar, ubat*.
Remember, to, *ingat, meng-ingat, kenang*.
Remove, to, (intrans.), *pindah*;
(trans.), *men-jauh-kan, ubah-kan*.
Rent (hire), *sewa, penyewa*.
Repair, to, *baik-i, mem-per-baik-kan*.
Repeat, to, *ulang*.
Repent, to, *taubat, sesal, menyesal*.
Replace, to, *ganti*.
Reply, to, *sahut, menyahut, men-jawab, balas jawab*.
Report, to, *khobar-kan, bĕri tahu*.
Report (rumour), *khobar, bunyi*.
Reprimand, to, *mengajar*.
Reprobate, *bangsat*.
Repudiate, to, *cherei-kan*.
Request, to, *minta, pinta*.
Resembling, *akan-akan, sa-rupa*.
Reside, to, *tinggal, diam, duduk*.
Resign, to, *serah-kan, pulang-kan*.
Resin, *damar, getah*.
Resist, to, *lawan, me-lawan*.
Respect, *hormat*.

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Responsible for, to be, *sanggup, tanggung*.

Rest, *per hinti-an, ka-senang-an*.

Rest (remainder), *ba^ki*.

Restore (to give back), *pulang-kan*.

Restrain, to, *tahan, menahan*.

Result, *ka-sudah-an*.

Retire (to retreat), *undur, ber-undur*.

Retired (secluded), *sunyi*.

Retribution, *pem-balas-an*.

Return, to, *pulang, balik, kambali*;
(retaliate), *balas*.

Revenge, *balas, damdam*.

Revenue, *hasil*.

Reverence, *sembah*.

Reverse, to, *mem-balik-kan*.

Revile, to, *hujat-kan, me-maki*.

Revive, to, *sedar*.

Reward, *upah, pahala*.

Rheumatism, *sakit tulang, sakit-angin, sengal*.

Rhinoceros, *badak*;

(rhinoceros-bird), *enggang*.

Rib, *rusuk*.

Ribbon, *fitah*.

Rice, *bĕras*;

(boiled), *nasi*;

(in the husk), *padi*;

(parched), *bertih*.

Rice-field, *sawah, bendang*;

(upland), *umah, ladang*.

Rich, *kaya*.

Riches, *ka-kaya-an, harta, benda*.

Riddle, *tekak-teki*.

Ride, to, *naik, tunggang*.

Ridge (rising ground), *permatang*;

(of a roof), *bumbong-an*.

Ridicule, to, *sindir, gonja*.

Right (proper), *betul, benar, patut*.

Right-hand, *kanan*.

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- Rightly, *sa-betul-nia, sa-patut-nia*.
Rigid (stiff), *tegar, kinchang*.
Rim, *tepi*.
Rind, *kulit*.
Ring (to sound), *derang, ber-derang*.
Ring, *chinchin*;
(ornamental hoop on weapons, &c.), *simpei*.
Ripe, *masak*.
Rise, to, *bangun, bangkit*;
(spring up), *timbul, tumbuh*.
River, *sungei, ayer, batang-hari*;
(river-brink), *baroh*.
Rivulet, *anak-sungei, anak-ayer*.
Road, *jalan*;
(path), *lurong*.
Roadstead, *labuh-an*.
Roam, to, *jajah, hanyut, ulang-pergi-datang*.
Roar, to, *menganguh*.
Roast, to, *panggang*.
Rob, to, *rompak, rampas, samun, rebut, churi*.
Robe (gown), *kabaya*.
Rock, *batu, karang*.
Rock, to (intrans.), *ayun, ber-ayun, goyang, ber-goyang*;
(trans.), *ayun-kan, meng-ayun-kan, goyang-kan, meng-goyang-kan*.
Roe (of fish), *telor-ikan, telor-těru-buk*.
Roll up, to, *gulong, meng-gulong*.
Rolling, *guling, goleh*.
Roof, *bumbong*;
(of the mouth), *lalangit*.
Room, *bilek*;
(space), *legah*.
Roost, to, *hinggap, tenggir*.
Root, *akar*.
Rope, *tali*.
Rose, *mawar*;
(rose-water), *ayer-mawar*.
Rot, to, *reput*.
Rotten, *burok, busuk, reput*.

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Rough, *kesap, kesat, kěrutu*.
Round, *bulat, buntar*.
Roundabout, *keliling*.
Rouse, to, *bangun-kan, gěrak-kan*.
Row, to, *dayong, ber-dayong*;
(with paddles), *kayuh, ber-kayuh*.
Rub, to, *gosok, sapu, urut, genyek, gesek*.
Rubbish, *sampah*.
Ruby, *dalima*.
Rudder, *kamudi*.
Rude, *kasar*.
Ruin, to, *binasa, mem-binasa-kan, rosak*.
Rule, to, *pěrentah, memerintah*.
Ruling-line, *benang-arang*.
Rump, *punggong, pangkal-paha*.
Run, to, *lari*;
(as water), *me-leleh, meng-alir*.
Run against (collide), *himpit, timpah*.
Ruppee, *rupiyah*.
Rush at, to, *terkam, menerkam*.
Rust, *karat*.

S.

Sack, *karong, goni*.
Sacrifice, to, *mem-pělas*.
Sad, *susah-hati, duka-chita*.
Saddle, *zin, palana, sela*.
Safe, *salamat, sajehtera*.
Saffron, *kuniet, kumkuma*.
Sagacious, *cherdek, bijak*.
Sago, *sagu*.
Sail (of a vessel), *layar*;
(to sail), *ber-layar*.
Sailor, *matros, khalasi*.
Saint, *wali, oulia*.
Salary, *gaji, upah*.
Sale, *jual-běli*.
Saliva, *ayer liyor*.

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Salt, *garam*;
(in taste), *masin, asin*.
Saltpetre, *sendawa*.
Salutation, *tabek, salam*.
Salute, to, *běri salam, minta tabek*.
Same, *sama, sarupa*.
Sand, *pasir*.
Sandbank, *beting*.
Sandalwood, *chandana*.
Sap, *getah, aris*.
Sash, *salendang, tali-pinggang*.
Satisfied, *puas, kiniang*.
Sauce, *kuah*.
Saucer, *piring*.
Savage, *liyar, buas*.
Save, to, *simpan, mengimpan*;
(be sparing), *jimat*.
Savoury, *sedap*.
Saw, *gergaji*.
Say, to, *kata, mengata-kan*.
Scald, to, *chelor*.
Scale (of a fish), *sisik*.
Scales, *daching, naracha*.
Scar, *parut*.
Scarce, *jarang*.
Scarf, *salendang, salimpei*.
Scarlet, *merah-tuah*.
Scatter, to, *tabur, menabur-kan*.
Scent, *bau, bau-bau-an*.
Scheme, *jalan, hikmat*.
Scholar (pupil), *murid*.
School, *tampat-belajar*.
Science, *'ilmu*.
Scissors, *gunting*.
Scold, to, *maki, ber-tingkar*.
Score, *kodi*.
Scorpion, *kala-jengking*.
Scrape, to, *kikis, parang*.

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- Scraper, *kukur-an*.
Scratch, to, *garu, chakar*.
Scream, to, *tampik, ber-těriak*.
Screen, *tirei, bidei*.
Screen (to protect), *me-lindong-kan*.
Screw, *paku pulas*.
Skull, *tengkorak*.
Scum, *buih*.
Scurf, *kedal, kurap*.
Sea, *laut, laut-an*.
Seal (signet), *chap, matrei*.
Sealing-wax, *lak*.
Seam, *jahit-an*.
Sea-shore, *pantei, tepi-laut*.
Sea-sick, *mabuk-ombak*.
Season, *musim*.
Search, to, *chahari, bongkar, men-chahari, siasat, salongkar*.
Seat, *ka-duduk-an*.
Sea-weed, *bunga-karang*.
Secret, *rahusia*.
Secrete, to, *sembunyi-kan*.
Secretly, *churi-churi*.
Security, bail, *aku-an, tanggung-an*.
See, to, *tengok, lihat, pandang*.
Seed, *biji, bėnih*.
Seed-plot, nursery, *semai*.
Seek, to, *chahari*.
Seize, to, *pegang, tangkap*.
Seldom, *jarang*.
Select, to, *pilih, memilih*.
Self, *diri, sendiri, kendiri*.
Sell, to, *jual, men-jual*.
Send, to, *irim, hantar*.
Sense, *'aḳal*;
(meaning), *ma'ana*.
Senses (the five), *pancha-indra*.
Sentence, to, *hukum-kan, putus-kan hukum*.
Sentry, *penungguh*.

- Separate, to, *asing-kan, cherei-kan*;
(distinguish), *per-lain-kan*.
Sepoy, *sipahi*.
Serious, *bĕrat*.
Serpent, *ular*.
Servant, *budak, orang-gaji, pen-jawat*.
Serve (to wait on), *me-layan*.
Service (employment), *pegang-an, tanggung-an*.
Serviceable, *ber-guna*.
Set (to place, put), *letak, buboh, taroh*;
(to set out, depart), *berangkat*.
Settle, to, *sĕlāsi*;
(to fix, decide), *tetap-kan*.
Several, *baniak juga*.
Severe, *kĕras*.
Sew, to, *jahit, menjahit, jaib, men-jaib*.
Shade, *tĕdoh, naung, per-naung-an*.
Shadow, *bayang, bayang-bayang*.
Shady, *ber-tedoh, ber-lindung*.
Shaft (of a weapon), *hulu*.
Shake, to, *goyang, gonchang*;
(hands), *jabat tangan*.
Shallow, *chetek, tohor*;
(of a plate or vessel), *cheper*.
Sham, *pura-pura*.
Shame, *malu*.
Shape, *rupa, sifat*.
Share, *habu-an, bahagi-an*.
Shark, *hiyu, ikan hiyu*.
Sharp, *tajam*.
Sharpen, to, *asah, chanai, tajam-kan*;
(by paring or cutting), *ranchong*.
Shatter, to, *rĕmok, rĕdam*.
Shave, to, *chukor*.
Sheath, *sarong*.
Shed, *bangsal, pondok, teratak, jambar*.
Sheep, *kambing biri-biri*.
Sheet, *kain selimut*.

- Shell, *siput*;
(rind or covering), *kulit*;
(cocoanut), *tempurong*;
(missile), *priuk-api*.
Shepherd, *gambala*.
Shew, to, *tunjok, unjok*.
Shield, *pěrisai*.
Shift (to change), *alih, mengalih*.
Shin, *tulang-kěring*.
Shine, to, *ber-sinar, ber-kilat*.
Ship, *kapal, prahu*.
Shipwrecked, *karam*.
Shirt, *kameja*.
Shiver, to, *gatar, mengatar*.
Shoal, *beting*.
Shock (start), *kějut*.
Shoe, *kasut, sapatu*;
(-horn), *pengijah-kasut*.
Shoot, to, *tembak, menembak membedil*;
(an arrow), *panah, memanah*;
(sprout), *tumboh*.
Shop, *kedei*;
(to keep a), *ber-kedei*.
Shore (beach), *pantei*;
(to go on shore), *naik di darat*;
(prop), *sokong*.
Short, *pendek, pandak*;
(in quantity), *korang*.
Shot, small, *kachang-kachang, pengabur*.
Shoulder, *bahu*.
Shout, *sorak, sěru, tampik*.
Shove, to, *tolak, sorong*.
Shower, *hujan*.
Shred, to, *hiris*.
Shriek, to, *mekik, pekik, men-jerit*.
Shrill, *nyaring, ranang*.
Shrimp, *hudang*.
Shrink, to, *shrivel, kechut, kerukut*.

Shroud, *kapan*.
Shut, to, *tutup, katop*;
(the eyes), *pejam, kejam*.
Shy, *liyar*.
Sick (ill), *sakit, gëring*;
(sea-sick), *mabuk-ombak*;
(to vomit), *muntah*.
Sickle, *sabit, pengetam*.
Side, *rusuk*;
(one—), *sa-bëlah*.
Sieve, *nyiru*.
Sift, to, *ayak, ayak-kan*.
Sigh, to, *keluh, mengeluh*.
Sight, *peng-lihat-an, pandang-an*.
Sign (token), *'alamat, tanda*.
Sign, to, *turun tanda tangan*.
Signature, *tanda tangan, khat*.
Signet, *chap, matrei*.
Signification, *ma'ana*.
Silent, *diam, sengap*.
Silk, *sutra*.
Silly, *bodoh, bingung*.
Silver, *perak*.
Similar, *sama*.
Simply, *sahaja, chuma*.
Sin, *dosa*.
Since, *sa-peninggal*.
Sincere, *suchi hati, ekhlas*.
Sinew, *urat*.
Sing, to, *nyanyi, me-nyanyi*.
Single, solitary, *tunggal*;
(alone), *sa'orang*.
Sink, to, *tinggalam, karam*.
Sinuous (winding), *kelo-kelo*.
Sip, to, *hisap, hirup*.
Sister, *sudara perempuan*;
(elder), *kakah*;
(younger), *adek*;

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(in-law), *ipar*.
Sit, to, *duduk*;
(with the legs crossed), *ber-sila*;
(with the feet hanging down), *ber-juntei*;
(resting on the left arm with the left leg under the right), *ber-tempuh*;
(to squat), *ber-jongkok*, *ber-tenggong*, *menyeranggong*.
Site, *tampat*.
Size, *besar*.
Skein, *tukal*.
Skate, *ikan-pari*.
Skewer, *penyuchuk*.
Skill, *ka-pandei-an*.
Skin, *kulit*;
(hide), *belulang*.
Skin (to flay), *kupas*, *kelupas*.
Skip, to, *me-lompat*.
Skirt (of a garment), *puncha*.
Sky, *langit*.
Slab (of tin), *keping*;
(small), *jung-kong*.
Slack, *kundor*.
Slander, *fitnah*.
Slanting, *miring*, *chondong*, *singet*.
Slap, *tampar*, *tempiling*.
Slave, *hamba*, *sahaya*.
Sleep, to, *tidor*, *lena*, *ber-adu*.
Sleeve, *tangan-baju*.
Slender, *nipis*;
(in the waist), *ramping*.
Slice, to, *hiris*, *meng-hiris*.
Slice, a, *sa'potong*.
Slip, to, *tëgälichik*, *kalichik*, *gelinchir*, *kelinchir*.
Slippery, *lichin*, *linchin*.
Slit, to, *bëlah*, *mem-bëlah*.
Slow, *lambat*, *perlahan*.
Small, *këchil*, *halus*.
Small-pox, *chachar*, *ka-tumboh*.
Smart, to, *pedih*.

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- Smear, to, *lumur, lumas, chalit*.
Smell, *bau*;
(to smell), *chium*.
Smelt, to, *lēbur*.
Smile, to, *sinnyum*.
Smith, *tukang*.
Smoke, *asap*.
Smooth, *lichin*;
(level), *rata*.
Smother, *lemas-kan*.
Snail, *unam, kelambui*.
Snake, *ular*.
Snare, *rachik*.
Snarl, to, *kerennyut, kerising, gerennyng*.
Snatch, to, *rebut, me-rebut, sentak, rampas*.
Sneer, to, *sindir*.
Sneeze, to, *bersin*.
Snipe, *tetiru, berkik*.
Snivel, *ingus*.
Snore, to, *mengěrok, dengkor, melengkor*.
So, *bagini, begitu, damikian*.
Soak, to, *rendam*.
Soap, *sabun*.
Soar (to fly), *melayang*.
Sob, to, *isak*;
(sobbing), *ter-isak-isak-an*.
Society (community), *jumaha*.
Soft, *lemak, lumbut*.
Solder, *patěri, (to solder), patěri-kan*.
Soldier, *sipahi, soldado*.
Sole (of the foot), *tapak-kaki*;
(fish), *ikan lidah*.
Sometimes, *kadang-kadang*.
Son, *anak laki-laki, anak-jantan*.
Song, *nyanyi, lagu, gurindam*.
Soon, *sa-buntar-lagi*.
Soot, *arang-para*.
Sop, to, *chichah*.

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Sore (ulcer), *puru*;
(wound), *luka*;
(painful), *sakit, pedih*.
Sorrow, *ka-duka-an, duka-chita, ka-susah-an, susah-hati*.
Sorry, *susah-hati*.
Sort, *bagei, macham, rupa, jenis*.
Soul, *nyawa, jiwa, ruh*.
Sound (noise), *bunyi*.
Sour, *asam, masam*.
South, *selatan*;
(south-east), *tang-gara*;
(south-west), *barat-daya*.
Sow, to, *tabur, menabur*.
Space, *lapang*.
Spade, *peng-gali*.
Span, *jingkal*.
Sparing (parsimonious), *kikir*.
Spark, *bunga-api*.
Sparrow, *burong-pipit*.
Speak, to, *ber-chakap, ber-kata, ber-tutur*;
(to speak to, address), *tegor, siapa-kan*.
Spear, *lembing, tombak*.
Speck, *titik*.
Speckled, *rintik, be-rintik*.
Spectacles, *chermin-mata*.
Spell (incantation), *mantra*.
Spell, to, *eja*.
Spend, to, *belanja*.
Spices, *rampak-rampak*.
Spider, *laba-laba, lawa-lawa*.
Spill, to, *tumpah, menumpah*.
Spin, to, *pintal*.
Spinach, *bayam*.
Spinster, *bujang*.
Spirit (soul), *nyawa, ruh, samangat*.
Spirits (ardent), *arak*.
Spit (skewer), *penyuchuk*.
Spit, to, *ludah*.

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- Spite, *sakit-hati, kechil-hati, dingki*.
Splash, to, *perchik, memerchik*.
Spleen, *limpa-kechil*.
Splinter, *serupih, tatal*.
Split, to, *bĕlah, mem-bĕlah*.
Spoil, to, *rosak, binasa*.
Spoon, *sendok, suduk*.
Sponge, *bunga-karang*.
Spotted, *ber-rintik*.
Spout, *panchur*.
Sprain, *salah-urat*.
Spray (driving rain), *tempias*.
Spread, to (a mat, cloth, &c.), *hampar, bentang*;
(as fire or infection), *jangkit, ber-jangkit, melarat*.
Spring (of water), *mata-ayer*.
Spring (to germinate), *tumboh*;
(issue forth), *timbul, terbit*.
Sprinkle, to, *perchik, memerchik*;
(to water), *seram*.
Sprout, *tunas*.
Spur, *taji*.
Spy, *solo*;
(to spy), *intei*;
(spy-glass), *tĕropong*.
Squander, to, *mem-boros-kan*.
Square, *ampat-pesagi*.
Squat down, to, *ber-jungkok*.
Squeeze, to, *apit, tindih*;
(wring, squeeze out), *pĕrah*.
Squint, *juling*.
Squirrel, *tupei*.
Stab, to, *tikam, menikam*.
Stable (firm), *kukuh, tĕtap*;
(for horses), *bangsal-kuda*.
Stagger, to, *chondong-ruyong, layah-siak, me-ruyong*.
Stagnant, *tenang*.
Stairs, *tangga*.
Stake, post, *panchang*.

- Stake (to wager), *ber-taroh*.
Stale (musty), *basi*.
Stalk, *tangkei*.
Stammer, to, *gagap*.
Stamp (to trample), *injak, jajak, pijak, terajang*;
(impress), *chap-kan*.
Stand, to, *ber-diri*.
Star, *bintang*.
Stare, to, *renong*.
Startled, *ter-kejut*.
Starve, to, *mati-lapar*.
Station (rank), *pangkat*.
Stay (to dwell), *tinggal, diam*;
(wait), *nanti, tangguh*.
Steady, *tetap, tegoh, kukuh*.
Steal, to, *churi*.
Steam, *hawap*;
(to cook by), *kukus*.
Steel, *baja*.
Steep, *tega, terjal*.
Steep (to dip), *chelop*.
Steer, to, *pegang kamudi*.
Steersman, *juru-mudi*.
Step (stride), *langkah*.
Stepfather, *bapa tiri*.
Stern (of a vessel), *burit-an*.
Stew, to, *tumis*.
Stick (walking), *tongkat*.
Stick (to adhere), *lekat*;
(to be obstructed), *sangkut*.
Stiff, *kaku*.
Sting, to, *singat*.
Stingy, *kikir, chikil, bakhil*.
Stink, *bau-busuk*.
Stir, to, *gěrak*.
Stitch, *jerumat*.
Stockade, *kubu*.
Stocking, *sarong-kaki*.

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- Stocks, *pasang*.
Stomach, *pěrut*.
Stone, *batu*.
Stool, *bangko*.
Stoop, to, *tundok*.
Stop (to cease), *ber-hinti*;
(hinder), *tahan, tegah*;
(intercept), *ampang, adang*;
(stop up, plug), *sumbat*.
Stopper, *penyumbat*.
Store, warehouse, *gědong*.
Stork, *bangau*.
Storm, *ribut*.
Story, *cheritra*;
(of a house), *tingkat*.
Straight, *betul, lurus*.
Strain (to filter), *tapis*.
Strait (of the sea), *selat*.
Strange (curious), *pelik*;
(wonderful), *'ajaib*.
Stranger, *orang-dagang*.
Strangle, to, *pujut*.
Stray (wandering), *jalang*;
(to lose the way), *sesat*.
Stream (river), *sungei*;
(current), *harus*.
Street, *jalan, lorong*.
Strength, *kuasa, kuat*.
Strengthen, to, *menegoh-kan*.
Stretch (to spread out), *bentang*;
(the limbs), *melunjur*;
(in yawning), *mengelisah*.
Strew, to, *hambur-kan*.
Strict, *kěras*.
Stride, *langkah*.
Strike, to, *pukul, gasak, palu*.
String, *tali, utas*.
Strip, to, *tanggal-kan*.

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- Striped, *bělang*, *ber-choring*.
Stripped (naked), *telanjang*.
Stroke, *sa'kali pukul*, *sa'kali takuk*.
Stroke, to, *raba*, *urut*.
Strong, *kuat*, *gagah*;
(violent), *kěras*, *děras*.
Struggle, to, *lawan*, *ber-gumul*.
Stubborn, *kapala-kěras*, *degil*.
Studios (diligent), *rajin*.
Study (learning), *pelajar-an*, *pengan-an*; 177
(to study), *bel-ajar*, *meng-aji*.
Stumble (to trip, knock against something), *antuk ter-antuk*, *sen-tuk*.
Stump (of a tree), *tunggul*.
Stupid, *bodoh*, *bingong*, *babal*.
Stupefied, *bius*. (See note, p. 112.)
Subject (subordinate to), *ta'aluk*;
(matter, purport), *fasal*, *buku*, *bunyi*;
(citizen), *ra'iyat*.
Submit, to, *tunduk*;
(refer for decision), *sěmbah-kan*, *menyěmbah-kan*.
Substitute, *ganti*.
Subtract, to, *tolak*, *chabut*.
Succeed (to take the place of), *meng-ganti*;
(to answer), *jadi*.
Succession (inheritance), *pusaka*.
Such, *bagini*, *bagitu*, *yang dami-kian*.
Suck, to, *hisap*, *hirup*;
(the breast), *mam susu*.
Suddenly, *sa-kunyong-kunyong*.
Suet, *lemak*.
Suffer (to endure), *tahan*, *tanggong*.
Sufficient, *chukup*.
Sugar, *gula*, *shakar*;
(moist), *gula-pasir*;
(sugar-candy), *gula-batu*;
(sugar-cane), *tebu*.
Suicide, *bunoh-diri*.
Suit (cause), *bichara*, *da'wa*.

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- Suitable, *padan, patut, harus*.
Sulky, *muka-masam, merajuk*.
Sulphur, *bālırang*.
Sumatra, *pulau-percha*.
Summit, *merchu, puchuk, kamunchak*.
Summon (to call out the peasantry), *kěrah, mengěrah*;
(to cite), *panggil*.
Sun, *mata-hari*.
Sunrise, *mata-hari naik, terbit-mata-hari*.
Sunset, *mata-hari turun, masok mata-hari*.
Sundry, *ber-bagei-bagei*.
Supercargo, *tukang peta*.
Superintend, to, *pěrentah, memě-rentah*.
Supine (lying face upwards), *telentang*.
Supple, *lemah*.
Supplies, *bakal, pelabur*.
Support, to, *tahan, tanggung*;
(prop), *sokong*.
Sure, *tuntu, tetap*.
Surety (security), *aku-an*.
Surfeited, *jemu*.
Surpass, to, *lalu, lampau*.
Surplus, *ka-lebeh-an*.
Surprised, *heiran, ter-chengang*.
Surrender, to, *sěrah-kan*.
Surround, to, *kepong, mengeliling kan*.
Suspect, to, *menaroh shak*.
Suspicion, *shak hati*.
Swaddle, to, *bědong*.
Swallow (a bird), *layang-layang*;
(to swallow), *tělan*.
Swamp, *paya, redang*.
Swear, to, *sumpah, ber-sumpah*.
Sweat, *pěluh*.
Sweep, to, *sapu, menyapu*.
Sweet, *manis*;
(fragrant), *harum, wangi*.
Sweetheart, *kakasih*.

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Sweetmeats, *manis-an, halwa*.

Sweet potatoes, *keledek*.

Swell, to, *bengkak*.

Swift, *laju, pantas, dĕras*.

Swim, to, *berĕnang*.

Swindle, to, *tipu, kechek*.

Swing, a, *buayan, indul*;

(to swing), *melenggang, ayun*.

Swoon, to, *pengsan*.

Swoop, to, *sambar, menyambar*.

Sword, *pedang*.

Sympathise, *ber-serta*.

T.

Table, *meja*.

Tablecloth, *kain-meja*.

Tack (to sew), *jahit, jaib*;

(nautical term), *beluk*.

Tail, *ekor*.

Tailor, *tukang-jaib*.

Take, to, *ambil*;

(away), *angkat, bawa-pergi*.

Tale, *cheritra*.

Talk, to, *ber-chakap, ber-kata-kata*.

Talkative, *mulut-panjang*.

Tall, *tinggi*.

Tamarind, *asam-jawa*.

Tame, *jinak*.

Tangled, *kusut, ter-kusut*.

Tap, to, *tepu, ketok*.

Tap-root, *umbi, akar-susu*.

Target, *sasar, sasaran*.

Taste, *rasa*.

Tasteless, *tawar*.

Tax, *chukei*.

Tea, *teh, cha, daun-teh, daun-cha, ayer-teh, ayer-cha*.

Teapot, *teh-kwan*.

Teach, to, *ajar, meng-ajar*.

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- Teak, *kayu jati*.
Teal, *bĕlibis*.
Tear, to, *koyak, charik, rabbit*.
Tears, *ayer-mata*.
Tease, to, *usik, sakat, menyakat*.
Teeth, *gigi*.
Telescope, *tĕropong*.
Tell, to, *khavar-kan, bilang, bĕri-tahu*.
Temper, *pĕrangei*.
Tempest, *ribut*.
Temples, the, *pĕlipis*.
Tend, to, *tunggu, jaga*.
Tender (to offer), *unjuk-kan*.
Tendon, *urat*.
Tenor (purport), *bunyi, harti*.
Terrible, *ngĕri*.
Test, to, *choba*;
(metals), *uji*.
Tether to, *tambat*.
Thatch, *atap*.
Then, *waktu itu, tatkala itu, pada masa itu*.
There, *sana, situ, di-sana, di-situ*.
Therefore, *karana itu, sebab itu*.
Thick, *tĕbal*;
(in consistency), *kental*;
(turbid), *kĕroh*;
(close together), *kĕrap, lebat*.
Thief, *penchuri*.
Thigh, *paha*.
Thimble, *sarong-jari, didal*.
Thin, *nipis, halus*;
(lean), *kurus*.
Thing, *barang, bĕnda, mata-bĕnda*.
Think, to, *fikir, pikir, kira, sangka*.
Thirst, thirsty, *haus, dahaga*.
Thorn, *duri*.
Though, *wolo, lamun-kan, masa-kan*.
Thought, *pikir-an, pe-rasa-an*.

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Thrash, to, *balun, godam, gasak*.

Thread, *bĕnang*.

Threaten, to, *ugut*.

Thrifty, *jimat*.

Throat (outside), *leher*;

(inside), *rungkong*.

Throb, to, *dĕbar, ber-dĕbar*.

Throne, *takhta, singgahsana*.

Through, *tĕrus*.

Throw, to, *lempar, baling*;

(away), *champak, buang*.

Thumb, *ibu-jari*.

Thunder, *guntur, guroh*.

Thunderbolt, *panah-halilintar*.

Tickle, to, *gĕli*.

Tide (flood), *ayer-pasang*;

(ebb), *ayer-surut*;

(current), *harus*.

Tie, to, *ikat, tambat*.

Tier (row), *baris, pangkat, saf*.

Tiger, *harimau, rimau*.

Tight, *tĕgang, ketat, chekang*.

Tiles (roofing), *ginting*.

Timber, *kayu*;

(balk), *balak*;

(tree), *pokok-kayu*.

Time, *waktu, katika, masa*;

(opportunity), *sampat, dan*.

Timid, *takut*.

Tin, *timah, timah-puteh*.

Tinder, *rabok*.

Tinsel, *pĕrada*.

Tipsy, *mabuk*.

Tired, *pĕnat, lĕlah*.

Title, *gĕlar-an*.

Toad, *kangkong*.

Toast, to, *panggang*.

Tobacco, *tembakau*.

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- To-day, *hari-ini*.
Toddy, *tuak*.
Toe, *jari-kaki*.
Together, *sama, sama-sama, serta*.
Token, '*alamat, tanda*.
Toll, *chukei*.
Tomb, *kubur*;
(place of visitation), *kāramat*.³
To-morrow, *esok, besok*;
(morning), *besok-pagi*.
Tone, *bunyi*.
Tongs, *penyēpit*.
Tongue, *lidah*.
Tools, *pekakas*.
Tooth, *gigi*;
(-pick), *pen-chunkil-gigi*.
Top, *kapala*;
(summit), *puchuk, kamunchak*.
Torch, *damar, suluh*.
Torment, *sangsara*.
Torrent, *ayer-dēras*;
(of tears), *sebak*.
Tortoise, *kora-kora, labi-labi*;
(-shell), *sisik-pennyu*.
Torture, *tuwas*.
Toss, to, *me-lanting*.
Total, *jumlah, kumpul-an*.
Touch, to, *chekoh, jabat, suntoh*.
Touchstone, *batu-uji*.
Tow, to, *tunda*.
Towards, *ara ka-, hala ka-, tuju ka-*.
Towel, *sapu-tangan*.
Town, *negri, bandar*.
Toy, *per-main-an*.
Trace, *bākas*;
(foot-mark), *bākas-kaki*.
Trade, *per-nyaga-an*;
(to carry on), *ber-nyaga, menyaga*.

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- Trader, *sudagar*.
Tradition, *cheritra orang tuah-tuah*.
Trample, to, *pijak, jijak, terajang*.
Transcribe, to, *salin-kan, turun-kan*.
Translate, to, *salin, tarjamah, turun-kan, pindah-kan*.
Transplant, to, *alih, pindah-kan*.
Transparent, *jerneh, hening*.
Transverse, *lentang*.
Trap, *perangkap*;
(bird-), *rachik*;
(set with a spear or sharp stake for larger animals), *belantik*.
Trappings, *per-hias-an*.
Tray, *dulang*;
(round), *talam*.
Tread, to, *pijak, jijak, injak*.
Treasury, *khazanah*.
Treaty, *per-janji-an*.
Tree, *pokok, pohon*;
(a dead tree), *punggor*;
(a fallen tree), *rĕbah*.
Tremble, to, *kĕtar, mengĕtar*.
Trench, *parit*.
Tribe, *suku*.
Trick (to cheat), *kichau, kechek*.
Trickle, *titik, menitik*.
Trim (to arrange), *andam, meng-andam*;
(balance), *timbang*.
Troop (company, flock), *kawan*.
Trouble, *ka-susah-an*;
(misfortune, calamity), *bala, malang, mara-bahaya*;
(difficulty), *ka-sukar-an*.
Trough, *palong*.
Trousers, *saluar, sarual, chalana*.
True, *bĕnar, sungguh, bĕtul*.
Trunk (of a tree), *batang*;
(of an elephant), *belalei*.
Trust (to confide), *harap, perchaya*.
Try, to, *choba*;

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(judicially), *pāreksa*.

Tub, *tong*.

Tumble, to, *jatoh, rebah*.

Tune, *lagu, ragam*.

Turban, *sarban, dastar, tangkolo*.

Turn (to go round), *ber-pusing, ber-paling*;

(to cause to move round), *mem-pusing*;

(over), *balik-kan*.

Turtle, *pennyu*.

Tusk, *siong, taring*;

(of an elephant), *gading*.

Twig, *dahan, ranting*.

Twinkle, to, *kějap, kělíp*.

Twilight (morning), *dina-hari*;

(evening), *senja-kala*.

Twin, *kambar*.

Twine (cord), *tali-rami*.

Twist, to, *pulas, pinal*.

Tyrannical, *zalim*.

U.

Ugly, *uduh, buruk*.

Ulcer, *puru*.

Umbrella, *payong*.

Uncertain, *ta' tuntu*.

Uncle, *bapa-sudara, pa-penakan*.

Uncover, *buka, mem-buka*.

Under, *bawah, di-bawah*.

Understand, *mengarti*.

Underwood, *bělukar*.

Undress, to, *tanggal kain baju, buka pakei-an*.

Unfortunate, *chelaka, nasib ta' baik*.

Unhappy, *susah-hati*.

Unite, to, *hubong, rapat-kan*.

Universe, *'alam*.

Unless, *hania, melain-kan*.

Unload, to, *bongkar, punggah*.

Unlucky, *chelaka, malang*.

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Unmannerly, *kasar, be-adab*.
Unmarried, *bujang*.
Untie, to, *rungkei, luchut-kan*.
Until, *sampe, hingga*.
Untrue, *bohong, dusta*.
Up, *atas, di-atas, ka-atas*;
(up to, as high as), *arah, had*.
Upside down, *ter-balik*.
Urine, *ayer-kinching*.
Usage, *'adat*.
Use, *guna*;
(to use), *pakei, per-guna-kan*.
Useful, *ber-guna*.
Utter, to, *sebut, meng-uchap*.

V.

Vacant, *kosong*.
Vagabond, *bangsat*.
Vain, conceited, *kachak, bisi, sombong*;
(fruitless), *sia-sia, chuma*.
Valiant, *gagah, bĕrani, perkasa*.
Valley, *lembah, lurah*.
Valuable, *endah, ber-harga*.
Value (to appraise), *nilai*.
Vanish, to, *linyap, ghraib*.
Vanquish, to, *alah-kan*;
(vanquished), *alah*.
Vapour, *hawap*.
Variegated, *pancha-warna*;
(striped), *ber-choring*.
Various, *ber-bagei-bagei, ber-jenis-jenis*.
Vary (to alter), *ubah*;
(differ), *ber-lain, ber-beda*.
Vast, *luas*.
Vegetables, *sayur*.
Veil, *kain-selubong*.
Veiled, *ber-selubong*.
Vein, *urat-darah*.

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- Velvet, *beludu*;
(of a deer's antlers), *saput*.
Vengeance, *balas*;
(animosity, desire of vengeance), *damdam*.
Venom, *bisa*.
Verandah, *serambi*.
Verily, *sa-sunggoh-nia*.
Vermin (insect), *tuma*.
Verse, *sloka*;
(text), *ayat*.
Vex, to, *usik, menyusah-kan*.
Victory, *jaya*.
Village, *kampong, dusun*.
Vinegar, *chuka*.
Violate, to, *rugul, me-rugul*.
Virgin, *anak-dara*.
Visit, to, *ber-tandang*.
Vizier, *wazir*.
Voice, *suara*.
Volcano, *gunong ber-api*.
Volume, *jilit*.
Vomit, to, *muntah*.
Voracious, *gělujuh*.
Vow, *niat*;
(to fulfill a vow), *bayar niat, lepas niat*.
Vowel-points, *baris*.
Voyage, *pe-layar-an*.
Vulgar, *hina*.
Vulture, *hering*.
- W.
- Wade, to, *meng-arung, me-randai*.
Wages, *gaji, upah*.
Wail, to, *ratap*.
Waist, *pinggang*;
(waist-belt), *tali-pinggang, tali-pending*.
Waist-buckle, *pending*.
Wait, to, *nanti, tangguh*.

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- Wake, to, *jaga, ber-jaga*.
Waken, to, *men-jaga-kan, bangun-kan, gĕrak-kan*.
Walk, to, *jalan, ber-jalan*;
(on all fours), *me-rangkak*.
Walking-stick, *tongkat*.
Wall, *dinding, tembok*.
Wallow, to, *meng-gĕlumang*.
Wander, to, *ber-hanyut*.
Want (necessity), *ka-korang-an*;
(to want), *handak, mahu, ber-ka-handak*.
Wanton, *gatal*.
War, *pĕrang*.
Ward off, to, *tangkis*.
Warehouse, *gĕdong*.
Warm, *panas, hangat*;
(to warm oneself at a fire), *ber-diang*.
Wash, to, *basoh*.
Wasp, *tabuan, peningat*.
Waste (to squander), *burus*.
Watch, *jam, harloji, urulis*;
(to watch), *jaga, tunggu, kawal*;
(expectantly), *me-langut*.
Water, *ayer*.
Waterfall, *ayer-terjun, ayer-lata*.
Water-melon, *temikei*.
Waterpot, *buyong, kindi*.
Wave, *ombak, gelombang*;
(to wave), *kirap, kĕlebat*.
Wax, *lilin*;
(sealing wax), *lak*.
Weak, *lĕmah, leteh*.
Wealth, *ka-kaya-an*.
Weapon, *senjata*.
Wear, to, *pakei*.
Weary, *leteh, lesu, pĕnat*.
Weather (climate), *angin*.
Weave, to, *tĕnun*.
Web (spider's), *sarang-laba-laba*.

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- Wedge, *baji*.
Week, *juma'at, minggu*.
Weep, to, *tangis, menangis*.
Weigh, to, *timbang*;
(anchor), *bongkar-sauh*.
Weighty, *bĕrat*.
Welcome, to, *tegor, meng-elu*.
Well, *tĕlaga, pĕrigi*;
(-born), *bang-sawan*;
(-bred), *bastari, ber-budi*.
West, *barat, mata-hari-jatoh, maghrib*.
Wet, *basah*.
Whale, *paus*.
Wheat, *gandum*.
Wheel, *roda*.
Whet, to, *asak, chanai*.
Whetstone, *batu-asah*.
While, *sĕdang, salagi, sambil*.
Whip, *chabuk, chamti*.
Whiskers, *misei*.
Whisper, to, *bisek, ber-bisek*.
Whistle, to, *siul*.
White, *puteh*.
Whole, *sumua, chukup*.
Wick, *sumbu*.
Wicked, *jahat*.
Wide, *lebar, luas*;
(not closed), *renggang*.
Widow, *janda, balu*.
Widower, *balu laki-laki*.
Wife, *bini, istri, perempuan*.
Wild, *liar*.
Will, *ka-handak, harap, harap-hati, ka-handak-hati*;
(testament), *wasiyat*.
Willing, *sudi, suka, mahu*.
Win, to, *mĕnang*.
Wind, *angin*;
(to wind), *balut, lilit, putar, pusing*.

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- Window, *jendela, tingkap*.
Windpipe, *rungkong*.
Wine, *anggur*.
Wing, *sayap, kepak*.
Wink, to, *kejap, kelip*.
Winnow, to, *tampik*.
Wipe, to, *sapu, menyapu*.
Wire, *kawat, dawei*.
Wisdom, *ka-pandei-an, bijaksana*.
Wise, *pandei, bijak, cherdek*.
Wish, to, *handak, mahu, harap, niat-hati, ber-ka-handak*.
Withdraw, to, *undur*.
Wither, to, *layu*.
Withhold, to, *tahan, tahan-kan*.
Witness, *sa_{ks}i*.
Woe, *duka*.
Woman, *perempuan, betina*.
Womb, *pěrut*.
Wonder, to, *ber-chengang, heiran*.
Wonderful, *'ajaib*.
Wood, *kayu*;
(a wood), *hutan, bělukar*.
Woodpecker, *belatok*.
Wood-pigeon, *tekukur*.
Wool, *bulu*.
Word, *sa'patah chakap, per-kata-an*.
Work, *karja*;
(to work), *buat karja, karja-kan, mengarja-kan*.
Workman, *tukang*.
World, *dunia*.
Worm, *chaching, hulat*.
Worship, to, *sembahyang, puja*.
Worth, *harga, laku*.
Worthy, *mustehik*.
Wound, *luka*;
(open), *liang*.
Wrap, to, *balut, bungkus-an*.
Wrecked, *karam*.

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Wrench open, to, *umpil, sungkit*.
Wrestle, to, *ber-gumul*.
Write, to, *tulis, menulis, menyurat*.
Wrinkle, wrinkled, *kěrut, kerukut, keretut*.
Wrist, *peng-gělang-an*.
Writer, *juru-tulis*.
Wrong, *salah, silap*.

Y.

Yam, *ubi*.
Yard, *ela*.
Yawn, to, *meng-uwap*.
Year, *tahun*.
Yearly, *sa-tahun-tahun*.
Yearn, to, *rindu, dendam*.
Yeast, *ragi*.
Yellow, *kuning*.
Yesterday, *kalmarin*;
(the day before —), *kalmarin dahulu*.
Yet, *lagi*.
Yoke, *koh*.
Yolk (of an egg), *kuning-telor*.
Young, *muda*.
Youth, a, *budak*.

1. Pronounced *prěnggan*.

2. There is no word in Malay which corresponds with our word "stroke" or "blow," the idea of distinguishing the blow struck from the act of striking not having suggested itself to the native mind. "So many blows" must be translated, "struck so many times." He was sentenced to twenty stripes with a rattan, *Kěna hukum di-atas-nia gasak dengan rotan dua-puluh kali*. So-and-so can cut down a *nibong* tree in three strokes, *Kalau si-anu tebang pokok nibong takuk tiga kali tumbang*.

3. *Kāramat*, a tomb, place, person, or thing of reputed sanctity; a

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corruption of the words *ka rahmat*, "to the mercy," which occur in the phrase, *Sudah pulang ka rahmat Allah*, "Has returned to the mercy of God," *i.e.*, has died.