

A
SIMPLE
MALAY
READER

WITH AN ENGLISH TRANSLATION
FOR HOME STUDENTS

SIR RICHARD WINSTEDT

K.B.E., C.M.G., F.B.A., D.LITT. (OXON.)

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PREFACE

Although folk tales and folk verse have been included as supplying the easiest introduction to the vocabulary and speech of the country-side, this is the first reader to set before the British student graduated examples of Malay prose on such modern and realistic topics as geography, war and science. Yet strangely perhaps, although the best modern Malay may have more flexibility and by borrowing foreign words and idioms handle more topics, the advanced student cannot do better than proceed from this Reader to the incomparably lucid and idiomatic prose of those fifteenth century works the *Séjarah Mělayu* and the *Hikayat Bayan Budiman*.

A Reader should serve not only to train a student to translate from the vernacular. An intelligent student will keep his English translation of a passage, until all that is left in his memory is at most the Malay words and little or nothing of the Malay syntax. He will then try to put back into Malay his English translation and he will compare his effort with the printed original. He will find that apart from individual idioms only to be acquired by memorizing he has two main problems: (I) when to employ the basic form of the verb and when to prefer the *mě*-derivative, and (II) when to switch, as the Malay writer so often switches, from the active to the passive.

I. Now the *mě*-derivative always connects an action state or condition with an agent or subject or primary act, state or condition, and is used in all contexts where the agent or subject is stressed.

Mě-derivatives, therefore, are always preferred where the pronoun is stressed by the use of *aku* instead of the

unemphatic *ku* 'I' and of *engkau* instead of the unemphatic *kau* 'you'; where the pronoun is emphasized by the particle *pun* e.g. *sahaya pun, dia pun, kita pun*; where the relative pronoun *yang* connects act or experience with a subject; where the presence of a conscious agent is connoted by such auxiliaries as *ada* 'is here . . . ing', *hendak, mahu, akan* 'will' *boleh* 'can', *sudah* 'have', or by such adjectives as *malu* 'ashamed of', *pandai* 'clever at', *lambat* 'slow at', *sëgan* 'reluctant to', *pantas* 'quick at', *takut* 'afraid of', *bërani* 'bold to', or by verbs denoting some primary act, condition or state of the subject, such as *datang* 'come . . . ing', *dudok* 'sit . . . ing', *suka* 'like to', *naik* 'ascended to (e.g. see)', *turun* 'descended to', *tahu* 'know how to', *sayang* 'be regretful at', *sudi* 'be pleased to', or where the subject is stressed in nouns like *tëmpat* 'place for', *kërja* 'work of', *ilmu* 'science of'. Examples are:

- (a) where there is no emphasis on the subject, the basic form of the verb is found:—

Ada-lah sahaya lihat kualala Tërëngganu itu bagus 'I saw the Trengganu estuary was fine',—anyone could see it; there is no emphasis on the speaker as an unusual kind of spectator.

Surat ini tiada boleh sahaya bërikan ka-tangan orang lain 'This letter I would not entrust to other hands'—the point being that not only by the speaker but by no one else should the letter be given into other hands.

Tiada sahaya panjangkan kata 'There'll be no prolixity'—there is no suggestion that *I* should not be prolix but someone else should be: the point is that there should be no prolixity.

Apa-bila sahaya dëngar akan larangan itu, maka bërfikir-lah sahaya, 'When the taboo came to my ears, I thought to myself,' not 'When *I* was the person to hear,' etc.

In conditional and final clauses the act and not the agent is generally, but not always stressed.

- (b) Where there is emphasis on the agent or subject, the *mě*-derivative is preferred :—

Měmběri salam ia ka-pada sahaya, lalu sahaya mēnyahut salam-nya 'He greeted me and I returned his greeting.'

Apa-bila mēndēngar chēritēra itu, tiada boleh tērtahan hati sahaya 'When I heard the tale, I could not restrain myself.'

Apa-bila pērēmpuan itu mēngērjakan pēkērjaan itu, bērkēdai di-pasar, tinggal-lah anak-anak-nya 'When women work as stall-keepers in a market, their children are left.'

Kalau orang ini mēmbuangkan 'adat-'adat itu, barang kali pula mēnjadi rimau ganas 'If the people here (but not sensible people) discard those customs, perhaps the tigers will grow fierce.'

Sahaya-lah mēnjadi juru bahasa; sahaya pun mēmběri pērentah; sahaya mēnyēmbah; orang itu mēniarap; ada orang mēnjaga—in all such contexts emphasis on the agent is inevitable.

- II. (a) There is no switch from active to passive when two verbs denote one consecutive activity by the subject :—

Dia mēnyēmbah lalu mēniarap 'He did obeisance and then fell on his face.'

Dia pun mēngambil pinggan mēmběri nasi 'She fetched a plate and served rice.'

- (b) When in co-ordinate clauses two acts are done by the same agent or subject and the word for that subject is not repeated before the second verb but stands remote, then in the second clause there is a switch over to the passive to stress the act rather than the agent :—

Dia pun mēngambil kapak lalu di-tēbang pokok itu 'He fetched an axe and then there was a felling of the tree'. *Ia masok ka-dalam kota itu mēngamok, habis-lah mēreka itu di-bunoh-nya* 'He charged into

the fort, and the whole lot of them were killed by him'. *Lord Minto melihat bagai-mana orang menulis Melayu, sa-saat lama-nya di-suroh-nya menulis* ' Lord Minto looked to see how Malay is written and a moment later there was an order—from him—to write'. *Sultan Mahmud pun memachu kuda-nya berlari-lari, tiada mahu di-iringkan orang kaya itu* ' Sultan Mahmud spurred his pony to a canter, having no wish to be followed—by the chief '.

The glossary contains only words not to be found in my *Dictionary of Colloquial Malay*.

An English translation has been added for the convenience of home students. The early pieces are translated literally or have the literal translation in brackets.

R. O. Winstedt.

SIMPLE MALAY READER

PART I

NARRATIVE PROSE AND FOLK VERSE

1. SAYANG-NYA!

PADA pětang hari Sabtu yang lalu ada sa-buah përahu, yang bërmuat pëti gëtah tiga-puluh dëlapan biji, tëläh karam di-tëpi kapal api, këmudian dari-pada di-muat ka-kapal itu pëti dua biji. Ada pun pëti tiga-puluh ënam biji yang hilang itu bërharga dua-puluh ribu ringgit lëbeh.

Bila tëdoh ribut itu, sudah di-pungut pëti dua-puluh lima biji hanyut di-pantai, tëtëpi dari-pada pëti sabanyak itu ada tiga biji yang kosong. Yang baki itu bëlum tërdat lagi.

2. PANTUN BUDAK

Sahaya tidak pandai mënari,
Sa-barang tari sahaya tarikan.
Sahaya tidak pandai mënanyi,
Sa-barang nyanyi sahaya nanyikan.

Kita mënari ka-luar bilek,
Sa-barang tari kita tarikan
Kita mënanyi adek-bëradek,
Sa-barang nyanyi kita nyanyikan.

3. *REPORT MATA-MATA*

Tuan anu datang ka-rumah pasong pagi-pagi pukul tujuh kurang suku. Kata-nya, dia diam di-lorong anu. Pada lima hari bulan ia-itu malam Juma'at kira-kira pukul sa-bēlas ia kēhilangan gambar satu sērta kotak chērutu sa-biji, tiap-tiap satu bēnda itu bērharga sa-puluh ringgit. Lagi pun sa-biji kotak rokok yang bērharga satu ringgit sudah hilang juga dari-pada bilek tidor-nya. Maka pada esok pagi hal itu di-bēri tahu di-rumah pasong. Tiada pērnah aduan itu sudah mēlihat orang yang tērkena da'awa. Akhir-nya orang salah itu di-lēpaskan.

4. ORANG CHINA TUA

Al-kesah. Maka ada sa-orang taukeh China yang tērlalu tua : maka pada ulangan hari jadi-nya di-jēmput anak chuchu-nya sērta sahabat-nya sakalian bērkēnduri di-rumah-nya. Maka bērhimpun-lah sēgala mēreka itu akan mēmbēri sēlamat hari jadi-nya ka-pada orang tua itu. Tētapi sunggoh pun kaya lagi badan-nya sehat dan sahabat-nya banyak, maka orang tua itu bērsusah hati juga rupa-nya. Maka bērtanya-lah sa-orang dari-pada sahabat-nya itu, kēnapa dia bērupa mashghul. Maka jawab taukeh itu, " Choba fikir ! Sēdang sēkarang pun pēnoh sēsak-lah rumah ini dēngan orang. Bila 'umor sahaya sampai dua ratus tahun, tērlēbeh lagi banyak chuchu chichit sahaya dan makin bērtambah-tambah sahabat. Bagai-mana hēndak di-jēmput orang sa-banyak itu ? "

5. SĒLOKA

Ya ilahi ! Tuhan-ku Rabbi !
 Kayu yang rēndah mēnjadi tinggi.
 Sa-lama kuching tidak bērgigi
 Tikus tiada sopan lagi.

6. ORANG BĒRDAGANG

Ada-lah konon sa-orang orang muda, kira-kira dua-puluh tahun 'umor-nya, sangat-lah ia ingin hĕndak mĕnchari kĕhidupan-nya. Maka pĕrgi-lah budak itu mĕniaga di-nĕgĕri lain. Sĕrta dapat modal, ia pun bĕlayar mĕnumpang kapal ka-Pulau Pĕrcha lalu bĕrkĕdai di-situ.

Bĕrapa lama-nya maka ia pun kaya-lah, tiga laksa ringgit jumlah wang-nya. Kĕmudian dari-pada itu maka ia pun kĕmbali-lah ka-nĕgĕri-nya hĕndak bĕrkahwin di-situ.

Karna ada-lah sapĕrti 'ibarat Mĕlayu itu: hujan ĕmas di-nĕgĕri orang, hujan batu di-nĕgĕri sĕndiri, baik juga nĕgĕri sĕndiri.

7. PANTUN

Pisang ĕmas bawa bĕlayar,
Taroh sa-biji di-atas pĕti.
Utang ĕmas boleh di-bayar,
Utang budi di-bawa mati.

8. NASIB

Ada-lah sa-orang yang bĕrnama 'Abdu'llah, 'Arab bangsa-nya, diam di-Mĕkkah. Maka kaya sangat orang 'Arab itu, rumah-nya pun tĕrlalu bĕsar dan tanah-nya tĕramat luas. Maka anak-nya mĕrekā itu dua orang laki-laki, kĕlakuan kĕdua budak itu bĕrlainan sa-kali, jadi tiap-tiap hari bĕrsĕliseh-lah, sa-kali-kali tiada bĕrsatuju.

'Shahadan tiada bĕrapa lama-nya ayah-nya 'Abdu'llah itu pulang ka-rahmatu'llah.

9. KASEHAN!

Ada sa-orang taukeh China dĕngan nyonya-nya sĕdang bĕrjalan dĕkat bandar itu sudah tĕrkĕna samun. Maka oleh pĕnyamun itu di-tolak taukeh China itu jatoh kaparit sĕrta di-tembak kĕna pĕrut-nya lalu di-rampas harta bĕnda yang di-badan-nya itu.

Tiada bĕrapa hari lagi mati-lah taukeh itu di-dalam rumah sakit, karna konon parah luka-nya itu. Ada pun dari hal nyonya-nya itu bĕlum dapat khabar yang tĕntu. Ĕntahkan sĕlamat, Ĕntahkan luka, Ĕntahkan mati. Cheh! chĕlaka pĕnyamun itu mĕnganiayakan orang.

10. HAL SAUDARA

Hatta maka kata saudagar itu " Sa-pupu tuan dua orang pĕrĕmpuan, tĕrlalu kaya kĕdua-nya, tĕtapi bĕrlainan tabi'at-nya. Karna yang tua itu tĕrlalu lokek, tiada lain kĕrja-nya hanya mĕnghitong wang-nya. Ada pun wang itu sĕlalu di-bĕri pinjam ka-pada orang, bukan-nya dĕngan hajat mĕnolong mĕreka itu mĕlainkan hĕndak di-tuntut-nya bunga sahaja. Tĕtapi akan sa-pupu tuan yang muda itu, murah sangat hati-nya, tiap-tiap hari di-bĕri sĕdĕkah ka-pada orang miskin. Maka rumah-nya pun elok, chukup lĕngkap dĕngan pĕrkakas. Dĕmikian-lah kĕlakuan sa-pupu tuan dua orang itu."

11. SALAH KATAK

Dahan! dahan! kĕnapa bengkok?
Sĕbab tĕrhinggap burong.
Burong! burong! sĕbab apa hinggap di-dahan?
Hĕndak mĕlihat ikan timbul.
Ikan! ikan! kĕnapa timbul?
Sĕbab ada lĕmbu masok sungai.

Lëmbu ! lëmbu ! kënapa masok sungai ?
 Sëbab ada orang mëmukul.
 Orang ! orang ! kënapa di-pukul lëmbu ?
 Sëbab lapar, hëndak makan nasi.
 Nasi ! nasi ! kënapa ëngkau mëntah ?
 Sëbab api tidak bërnyala.
 Api ! api ! kënapa tidak bërnyala ?
 Sëbab kayu habis basah.
 Kayu ! kayu ! kënapa habis basah ?
 Sëbab di-timpa hujan.
 Hujan ! hujan ! kënapa ëngkau turun ?
 Sëbab di-panggil katak.
 Katak ! katak ! kënapa sudah mëmanggil ?
 Sëbab haus bërkehëndakkan ayer.
 Katak chëlaka ! Bukan-kah chukup ayer
 minum dalam përigi di-bawah pokok ?

12. KĒRA BĒRCHUKOR

Al-kesah. Maka pada suatu hari ada sa-ekor kĕra mĕlihat tuan-nya bĕrchukor. Sa-tĕlah habis, tuan-nya itu bĕrpakai lalu kĕluar bĕrjalan. Maka oleh kĕra itu hĕndak di-tiru tuan-nya bĕrchukor, lalu di-sapu muka-nya dĕngan bueh sabun sĕrta di-pĕgang pisau chukor yang amat tajam itu. Apa lagi ? Dĕmi dia mĕmulaĭ bĕrchukor itu, tĕrsayat ujung hidong-nya ; maka tĕrjatoh pisau itu dari tangan-nya, dan ia pun bĕrlari ka-sini ka-sana sambil tĕrjĕrit-jĕrit.

13. BAIK NĒGĒRI DARI-PADA KAMPONG

Di-dalam kampung yang kĕchil-kĕchil itu jarang ada banyak tukang. Akan tĕtapi di-nĕgĕri yang bĕsar lagi ramai itu memang ada, sĕbab di-situ boleh chukup upah yang di-tĕrima-nya akan kĕhidupan-nya. Mithal di-pĕkan Kuala Lumpor itu, tukang apa yang tiada

6 NARRATIVE PROSE AND FOLK VERSE

di-jumpa di-situ? Tukang kayu ada; tukang besi, tukang emas pun ada. Tukang kulit, tukang kasut, tukang chat sēmaunya ada bēlaka. Sa-barang tukang boleh di-upah, asal ada wang kita.

Hatta pada suatu hari di-suroh murid Mēlayu ēnam-ratus orang mēngarang dari hal kampung dan pēkan, yang mana lēbeh di-sukaī-nya. Maka dari-pada budak Mēlayu yang sa-banyak itu hanya sa-orang sahaja suka tinggal di-kampung, kata-nya, "Akan anak pēkan itu badan-nya sehat tiada kēna dēmam, kain-nya bērseh tiada ia bērkurap, ayer minum-nya jērneh, makanan-nya bērjēnis-jēnis ulam-nya yang sēdap. Tētapi sunggoh pun bagitu, sahaya suka tinggal di-kampung juga. Sēbab apa? Sahaya ini anak sulong, adek-adek sahaya kēchil lagi. Tinggal di-pēkan, sa-panjang hari kēna lari mēnghela budak itu dari-bawah roda motokar."

14. BĒRANI-NYA KĒRA

Pada suatu masa ada sa-ekor kēra kēluar dari hutan masok sērambi rumah sahaya. Maka oleh tukang ayer tērlihat kēra itu lalu di-panggil-nya sahaya. Tēngah sahaya bērtanya apa fasal mēmanggil itu, datang-lah orang gaji Mēlayu, kata-nya, 'Tuan, tuan! Ada sa-ekor kēra dudok di-atas meja makan pisang.' Bahawa hairan-lah sahaya mēlihat bērani-nya kēra itu. Ada pun kēra itu jantan kēchil bērbulu hitam. Sahaya tiba, dia tērjun ka-dalam kēbun.

15. BAH

Maka pada suatu hari turun-lah hujan dēngan ribut tiada tērhingga kēras-nya, sērta ayer di-sungai pun pasang-lah, habis di-liputi daratan itu. Sa-tēlah dua hari dua malam di-dalam hal yang dēmikian itu, maka ada suatu tanjong, tēmpat tinggal sa-orang tua Mēlayu,

putus-lah ia pada tēmpat yang gēnting. Maka mēnjadi pulau-lah tēmpat kēdiaman orang tua itu, makin lama makin jauh pulau itu dari-pada tēpi sungai itu ; karna tēbing sungai itu gugor bēbērapa dēpa panjang-nya, maka tērpesah-lah orang tua anak-bēranak itu, tiada boleh ka-darat. Maka sa-orang pun tiada bērani mēnyabērang ka-pulau itu akan mēnolong mēreka itu ; bērsampan pun tiada-lah ia bērani karna dēras-nya harus itu.

16. ANJING TAMA'

Al-kesah. Ada sa-ekor anjing mēngējar sa-ekor pēlandok. Makin lama, makin dēkat-lah anjing itu ; hampir dapat pēlandok itu. Tiba-tiba oleh si-anjing itu di-lihat sa -ekor rusa pula. Maka mēndua hati anjing itu, fikir-nya, 'Lēbeh baik ku-tangkap rusa itu karna badan-nya bēsar dan banyak daging-nya dari-pada pēlandok ini.' Sēbab itu, mēnyempang-lah ia dan di-kējar-nya rusa itu. Tētapi karna anjing itu lēteh, tiada-lah tērkējar oleh-nya rusa itu ; pēlandok itu pun lēpas.

17. GURINDAM

Anjing mēnyalak, rimau dēmam,
Kuching di-dapor pēning kēpala,
Ikan kēring lagi tērtawa
Mēnēngar tupai bacha kitab.

18. KĒRA DĒNGAN BAJI

Bērmula, ada-lah sa-buah nēgēri. Maka dalam nēgēri itu ada sa-buah rūmah, yang tēngah di-pērbuat. Maka tukang rumah itu masok ka-dalam hutan mēnchari kayu, lalu di-dapati-nya sa-batang kayu yang bulat. Maka di-buboh-nya baji, di-bēlah-nya. Sa-tēlah pētang

hari, lalu pulang-lah mereka itu masing-masing ka-
rumah-nya.

Hatta maka dalam hutan itu banyak-lah kera. Maka turun-lah sa-ekor kera itu dari pokok pergi menggon-
chang-gonchang baji kayu itu. Apa lagi? Terchabut-lah
baji itu lalu tersēpit ekor kera itu. Maka mati-lah ia
sēbab kēsakitan itu.

19. 'IBARAT

Sa-kali pērsētua ada-lah kunun sa-orang tukang
kayu masok ka-dalam hutan rimba mēminta kapada
pokok-pokok yang bēsar akan sa-batang anak kayu, supaya
mēmbērat batang kapak. Maka di-bēnarkan-lah oleh
kayu-kayu yang bēsar itu di-tēbang-nya sa-batang anak
tēmpinis* akan mēmbuat batang kapak-nya. Sa-tēlah
siap-lah sudah batang kapak itu, dēngan tiada bērtanya
lagi lalu di-tēbang-nya pula bēbērapa batang kayu
mērbau* yang bēsar-bēsar.

Kalakian maka mēnangis-lah sa-batang pokok chēngal*
yang bēsar di-dalam hutan itu sēraya bērkata ka-pada
sa-batang pohon mēranti,* oleh tērkēnangkan kēbinasaan
kayu-kayu yang tēlah tērtēbang itu, kata-nya, "Hai
anak-ku! sēbab pun kita mēndapat kērosakan ini,
samata-mata dēngan karna kēsilapan kita jua, oleh
kita mēmbēnarkan tukang kayu itu mēnēbang anak
tēmpinis dahulu. Jikalau tiada kita bēnarkan, harus-lah
tiada kita kēmalangan ini, boleh-lah kita hidup di-sini
sampai zaman-bērzaman; sēkarang akan kita ini pun,
tiada-lah sēdap dudok, sahaja lambat sangat akan di-
tēbang-nya jua." Sa-tēlah itu, diam-lah kayu-kayu itu
dēngan mashghul-nya.

20. ANAK KHOJA ASTOR

Sa-bērmula akan anak Khoja Astor itu, tiada-lah ia
mēngaji lagi pada lēbai itu. Bēbērapa lama-nya maka
sampai-lah 'umor-nya dua-puloh tahun, dan banyak-lah

*Malay commercial timbers.

harta Khoja Astor di-binasakan-nya. Maka sĕgala kaum kĕluarga-nya Khoja Astor itu pun marah mĕlihat hal yang dĕmikian. Maka sĕgala mĕreka itu pun bĕrkata ka-pada Khoja Astor, "Mĕngapa maka Sadalab itu tuan hamba biarkan ia mĕmbinasakan harta tuan hamba? Tiada sa-kali-kali tuan hamba mĕngajari dan mĕnĕgahkan dia itu." Maka sahut Khoja Astor, "Hai saudara-ku dan sĕgala anak chuchu-ku! tĕrlalu sa-kali bĕnar kata-mu itu. Sĕdangkan ĕngkau sakalian yang mĕmandang sahaja, lagi dĕmikian ada-nya; istimewa pula aku yang ĕmpunya dia, bĕtapa pula rasa hati-ku ini? Apa-kah daya-ku? Sudah-lah dahulu untong nasib-ku! Di-mana dapat di-lalui dan di-salahi? Hai sĕgala anak-ku dan buah hati-ku! Pinta aku-lah Sadalab ini ka-pada-mu sakalian, sa-lagi ada hayat-ku di-dalam dunia ini."

21. HABSHI SA-PULOH DUDOK DI-TEMBOK—

Anak ayam turun sa-bĕlas,
Mati sa-ekor tinggal sa-puloh.
Hati siapa tidak 'kan bĕlas
Mĕlihat kapal bĕraleh laboh?

Anak ayam turun sa-puloh,
Mati sa-ekor tinggal sĕmbilan.
Mĕlihat kapal bĕraleh laboh
Di-laut Pulau Sĕmbilan.

Anak ayam turun sĕmbilan,
Mati sa-ekor tinggal dĕlapan.
Di-laut Pulau Sĕmbilan,
Di-situ-lah banyak kapal bĕragan.

Anak ayam turun dĕlapan,
Mati sa-ekor tinggal tujuh.
Di-situ-lah banyak kapal bĕragan
Anak kĕlasi habis gadoh.

Anak ayam turun tujuh,
 Mati sa-ekor tinggal enam.
 Anak kelası habis gadoh,
 Kapal di-laut habis jahanam.

Anak ayam turun enam.
 Mati sa-ekor tinggal lima.
 Kapal di-laut habis jahanam,
 Panggilkan-nya tukang China.

Anak ayam turun lima,
 Mati sa-ekor tinggal empat.
 Panggilkan-nya tukang China ;
 Mana yang renggang habis rapat.

Anak ayam turun empat,
 Mati sa-ekor tinggal tiga.
 Mana yang renggang habis rapat,
 'Che kelası baharu-lah suka.

Anak ayam turun tiga,
 Mati sa-ekor tinggal dua.
 'Che kelası baharu-lah suka,
 Bongkar sauh bėlayar sa-mula.

Anak ayam turun dua,
 Mati sa-ekor tinggal satu.
 Bongkar sauh bėlayar sa-mula,
 Hėndak mėnuju gėdong batu.

Anak ayam turun satu,
 Mati sa-ekor habis sudah.
 Hėndak mėnuju gėdong batu,
 Jual barang harga yang murah.

22. SA-EKOR KĒRA BĒRSAHABAT DĒNGAN ANAK SAUDAGAR

Ada-lah sa-ekor kĕra, konon, bĕrsahabat dĕngan anak saudagar. Bĕbĕrapa pun di-larang oleh ibu bapa-nya, tiada jua di-dĕngar oleh anak kĕra itu. Maka sĕntiasa hari anak kĕra itu pĕrgi bĕrmain-main dĕngan anak saudagar itu. Maka kata bapa-nya, 'Hai anak-ku! jangan ĕngkau bĕrsahabat dĕngan anak saudagar itu, karna ia manusia, kita binatang.' Maka sĕgala pĕngajaran ibu bapa-nya tiada juga di-turut oleh anak kĕra itu.

Sa-kali pĕrsĕtua pada suatu hari maka anak kĕra itu pun bĕrmain-main chator dĕngan anak saudagar itu. Maka kalah anak kĕra, mĕnang anak saudagar. Maka anak kĕra itu pun marah lalu di-hamborkan-nya buah chator itu ka-pada anak saudagar itu. Shahadan ka-pada masa itu orang pun banyak dudok di-rumah saudagar itu; maka anak saudagar itu kĕmaluan ia lalu di-hunuskan-nya pisau dari-pada pinggang-nya dan di-parangkan-nya ka-pada anak kĕra itu. Maka anak kĕra itu pun mĕlompat, kĕna-lah ujung pisau itu pada lĕngan; maka anak kĕra itu luka sa-dikit. Sa-tĕlah itu, pisau itu pun di-champakkan oleh anak saudagar itu. Apabila di-lihat oleh anak kĕra pisau itu tĕrchampak di-situ, lalu ia pun mĕlompat mĕngambil pisau itu lalu di-lontarkan-nya ka-pada anak saudagar itu; maka anak saudagar itu pun luka sa-dikit.

Sa-bĕrmula anak kĕra itu pun kĕmbali-lah ia ka-pada bapa-nya. Sa-tĕlah di-lihat oleh bapa-nya anak-nya luka, maka kata bapa-nya, "Kĕnapa ĕngkau luka itu?" Maka bĕrchĕritĕra-lah anak kĕra itu sĕgala pĕri hal-nya itu ka-pada bapa-nya. Maka kata bapa-nya, "Hai anak-ku! apa-kah kata-ku dahulu kapada-mu? Sĕkarang jangan-lah lagi ĕngkau bĕrsahabat dan bĕrmain-main dĕngan anak saudagar itu."

Sungguh pun dĕmikian kata bapa-nya, tiada jua di-dĕngar oleh anak kĕra itu, sĕdia kala pĕrgi juga ia

běrmain-main děngan anak saudagar itu. Ada pun luka anak kěra itu sudah-lah sěmboh, tětapi luka anak saudagar itu bělum juga sěmboh lagi; bėbėrapa pun di-ubati oleh tabib, tiada juga baik. Maka kata tabib ka-pada saudagar itu. "Ada pun luka anak tuan hamba ini, jika bėroleh hati anak kěra itu, sěmboh-lah." Sa-tělrah anak saudagar mēnėngar kata tabib dēmikian, maka kata-nya, "Mėski hamba mati sa-kali pun, bahawa sa-sunggo-nya tiada-lah hamba mahu mēmibunoh anak kěra itu." Sa-tělrah di-lihat oleh saudagar itu luka anak-nya tiada juga mahu sěmboh lagi, maka saudagar itu pun bėrfikir di-dalam hati-nya, "Baik-lah! Apa-bila datang anak kěra itu, ku-bunoh." Shahadan pada suatu hari datang-lah anak kěra itu hėndak bėrmain-main děngan anak saudagar itu sapėrti 'adat sėdia kala juga; maka sėgėra di-tangkap oleh saudagar dan di-bunoh akan dia, di-ambil-nya hati-nya lalu di-ubatkan anak-nya. Maka luka anak saudagar itu pun sěmboh-lah.

23. SALAH SIAPA ?

Bangau ! bangau ! kěnapa ěngkau kurus ?

Memang aku kurus. Ikan ta 'timbul.

Ikan ! ikan ! kěnapa tidak mahu timbul ?

Bagai-mana boleh timbul ? Rumput di-tėbing sudah tinggi.

Rumput ! rumput ! kěnapa ěngkau panjang ?

Memang aku panjang. Lėmbu ta' makan aku.

Lėmbu ! lėmbu ! kěnapa ta' mahu makan rumput ?

Bagai-mana boleh makan ? Sakit pėrut.

Pėrut ! pėrut ! kěnapa ěngkau sakit ?

Sėbab nasi kurang masak.

Nasi ! nasi ! kěnapa kurang masak ?

Sėbab kayu api basah.

Kayu ! kayu ! kěnapa sudah basah ?

Basah di-timpa hujan.

Hujan ! hujan ! kěnapa mēnimpa kayu ?

Memang mēnimpa, sēbab di-panggil katak.
Katak ! katak ! kēnapa mēmanggil hujan ?
Sēbab ular mahu makan aku.
Ular ! ular ! kēnapa mahu makan katak ?
Sēbab memang makanan aku.

PART II

TALES OF CUNNING AND FARCICAL TALES

24. SA-ORANG PĒNCHURI

SA-KALI pĕrsĕtua ada sa-orang pĕmbĕla itek ayam mĕngadap Nabi Sulaiman mĕngadu tĕlor-nya banyak di-churi orang.

Maka titah Nabi Sulaiman, "Jangan ĕngkau bĕrsusah-susah. Dĕngan mudah juga boleh di-tangkap pĕnchuri itu. Karna ada pun hari ini hari Juma 'at, sĕgala orang kampong datang sĕmbahyang di-masjid."

Kĕmudian, sa-tĕlah bĕrkumpul sĕgala orang kampong itu, bĕrtitah Nabi Sulaiman, titah-nya, "Di-antara kamu ada sa-orang pĕnchuri tĕlor, bulu ayam tĕrlĕkat di-kĕpala-nya."

Apa lagi? Tĕpĕranjat-lah si-pĕnchuri itu, sambil tĕrjabat kĕpala-nya dĕngan tangan.

Maka titah Nabi Sulaiman, "Itu-lah dia. Tangkap bawa ka-hadapan hakim."

25. CHĒRITĒRA JĒNAKA

Sa-kali pĕrsĕtua maka ada sa-orang pĕlawak mĕmbawa pasu pĕchah ka-pada tukang minta di-jahitkan kĕping-kĕping-nya itu.

Maka jawab tukang jahit itu sĕraya mĕngambil pasir sa-gĕnggam, "Boleh juga sahaya mĕnjahit, kalau tuan buatkan sahaya bĕnang dari-pada biji pasir ini."

Shahadan pada suatu hari yang lain datang-lah sa-

orang budak nakal mēmbawa batu sa-kēping minta di-buat sēluar sa-pasang dari-pada batu itu.

“ Baik-lah,” kata tukang jahit itu, “ tētapi mahu-lah di-bēri bēnang bēsi juga. Jikalau batu di-jahit dēngan bēnang kapas saja, tētentu sia-sia-lah kērja aku.”

26. PAINTING THE LILY

Kērēkap-kērēkup bunyi di-tutup
 Kunchi pintu malam-malam.
 Ayer laut ijau siapa chēlup ?
 Duri di-hutan siapa pērtajam ?

27. ABU NAWAS MĒMBILANG BINTANG DI-LANGIT

Al-kesah. Maka tērsēbut-lah pērkataan Sultan Harun a'r-Rashid di-nēgēri Baghdad. Maka pada suatu hari bērtitah baginda itu, titah-nya, “ Hai Abu Nawas, aku hēndak tahu bērapa ada bintang di-langit sēmua-nya ; dan lagi aku minta tunjok pula di-mana pusat dunia ? ”

Maka sēmbah Abu Nawas, “ Ampun, tuanku, bēribu-ribu ampun ! Insha'llah taala, dēngan mudah-nya jua boleh patek mēnjawab, tuanku.”

Maka oleh Abu Nawas di-ambil kulit kambing yang kēring ; maka sēmbah-nya, “ Ampun, tuanku, bēribu-ribu ampun. Jikalau bērsalahan banyak-nya bulu kambing ini dēngan bintang di-langit, sila-lah tuanku bunoh akan patek ; walau bērsalahan barang sa-hēlai sahaja pun, sila-lah shah 'alam bunoh.”

Maka titah Sultan Harun a'r-Rashid, “ Siapa pula boleh mēmbilang bulu kambing itu ? ”

Maka sēmbah Abu Nawas, “ Ya, tuanku, bintang di-langit dēmikian juga hal-nya. Siapa pula dapat mēm-

bilang? Allah subhanahu wa-taala yang mēngētahuī banyak-nya."

Maka titah baginda, "Hai Abu Nawas! sēkarang aku hēndak mēngētahuī di-mana tēngah-tēngah dunia ini?"

Maka sēmbah Abu Nawas, "Titah di-junjong, ya shah 'alam."

Maka di-ambil-nya sa-batang tongkat di-chachak di-hadapan baginda. Maka Abu Nawas pun bērdatang sēmbah, "Ini-lah bētul di-tēngah dunia, tuanku. Jikalau salah barang sadikit pun, sila-lah bunoh patek; dan jikalau shah 'alam tiada pērchaya, sila-lah pula tuanku suroh orang ukor bērapa panjang ka-barat dan ka-timor dan ka-utara dan ka-sēlatan-nya; jikalau salah barang sadikit sahaja, sila-lah tuanku bunoh patek pada hari ini juga."

Maka tērsēnnyum baginda itu sēraya bērtitah, "Siapa pula boleh mēngukur 'alam sa-lebar ini?"

Maka hairan-lah Sultan Abdu'r-Rashid mēlihat Abu Nawas itu sangat bijaksana, barang kata-nya tērlalu 'arif.

28. BAU DI-JUAL BUNYI DI-BAYAR

Sa-bērmula ada sa-buah nēgēri. Maka di-dalam nēgēri itu ada-lah sa-orang saudagar tērlalu kaya. Maka hampir kampong saudagar itu sa-orang miskin sudah bērbuat pondok tēmpat ia tinggal dua laki istēri. Apa-bila tukang masak saudagar itu bērmasakan-masakan, maka bērbau-lah ka-pondok si-miskin itu, baharu-lah ia kēdua makan; karna bau lauk yang sēdap-sēdap itu, tērbuka nafsu-nya makan. Dēmikian-lah hal-nya si-miskin itu laki istēri, lama-kēlamaan ia pun mējadi gēmok. Tētapi akan saudagar itu jangkalan ia gēmok, maka bērtambah kurus oleh sibok dēngan pērniagaannya itu istimewa pula mēngira sakalian dagangan-nya dan mēnghitong rugi laba-nya; dēmikian-lah pēkērjaannya itu hingga bērtahun-tahun.

Hatta pada suatu hari saudagar itu sedang dudok di-atas bangku di-halaman rumah-nya, maka si-miskin dua laki istëri itu pun datang-lah hendak mënchari upah. Maka kata saudagar itu, "Ēngkau kĕdua ini hendak ka-mana? dan apa fasal datang ka-mari?"

Maka jawab si-miskin, "Mënchari upah, tuan."

Maka kata saudagar itu, "Aku hendak bĕrtanya, apa ĕngkau makan, ĕngkau kĕdua mĕnjadi bagini gĕmok?"

Maka jawab si-miskin, "Tiada apa-apa hamba makan, akan tĕtapi sudah tujuh tahun hamba tinggal dĕkat rumah dapur tuan hamba, maka bau yang di-bawa angin dari dapur tuan hamba, itu-lah makanan hamba laki istëri."

Sa-tĕlah di-dĕngar oleh saudagar, maka di-suroh-nya tangkap akan si-miskin dua laki istëri itu sĕraya kata-nya, "Patut-lah aku tiada bĕroleh gĕmok, karna pati-pati makanan-ku di-dapati oleh orang chĕlaka ini, tinggal ka-pada aku hampas-nya sahaja. Sa-kian bĕlanja-ku tĕlah hilang sa-lama tujuh tahun ini. Baik-lah aku mĕminta harga bau makanan itu ka-pada-nya."

Kĕmudian lalu di-bawa-nya ka-hadapan kathi bĕsar di-dalam nĕgĕri itu minta timbangan pĕrkara itu, sĕrta di-khabarkan dari awal sampai akhir-nya, dan lagi kata saudagar itu, "Dalam tujuh tahun sa-ribu ringgit bĕlanja hamba, karna mĕmbĕli makanan itu."

Maka kata kathi itu, "Pulang-lah tuan dahulu; esok-lah kita bicharakan."

Sa-tĕlah sampai di-rumah-nya, maka tuan kathi pun bĕrkhobar ka-pada istëri-nya akan hal saudagar mĕnuntut harga bau makanan-nya ka-pada si-miskin.

Maka kata istëri-nya, "Mudah juga hukum-nya itu. Esok-lah kita putuskan tĕtapi biar-lah adinda bĕrsama-sama dalam mahkamah dan bawa-lah ringgit kita yang sa-ribu itu sĕrta sa-biji cheper perak. Maka dĕngan sĕnang sahaja adinda putuskan hukum-nya."

Sa-tĕlah kĕesokan hari, maka di-gantong orang-lah tabir di-mahkamah tuan kathi itu. Maka bĕrsĕsak-lah

orang hendak mendengar perdaawaan angin yang dibawa oleh saudagar itu dan bagai-mana pula isteri tuan kathi menjatuhkan hukum-nya.

Kemudian tuan kathi laki isteri pun bersila-lah dalam mahkamah. Maka isteri tuan kathi dudok di-dalam tabir di-sabélah belakng suami-nya itu sambil menjatuhkan ringgit ka-atas cheper perak berdérang bunyinya.

Maka kata tuan kathi, "Hai saudagar! Bilang-lah."

Maka saudagar itu pun membilang bunyi ringgit yang jatuh itu.

Sa-telah genap sa-ribu, maka hendak di-ambil-nya, tiada-lah di-béri oleh tuan kathi seraya kata-nya, "Bahawa si-miskin itu makan bau makanan sahaja: akan pembayaran-nya bunyi ringgit juga saudagar terima."

Maka sakalian mereka yang hadir itu pun berkata-lah, "Sa-sungguh-nya sangat-lah 'adil hukum tuan itu: sama makan angin dan membayar angin pula."

Maka saudagar itu pun kěmalu-maluan sěrtā běrmohon pulang děngan masam muka-nya.

29. PA PANDIR

Al-kesah. Maka ada-lah kunun sa-buah hutan. Maka di-dalam hutan itu tinggal dua orang miskin laki isteri, yang laki-nya itu bernama Pa Pandir dan isteri-nya itu Mak Andeh. Ada pun Pa Pandir itu terlampau-lah bodoh sa-kali.

Maka pada suatu hari kata Mak Andeh ka-pada Pa Pandir, "Esok hari pergi-lah awak beli kěrbau. Nah! wang ěmpat-puluh ringgit."

Maka jawab Pa Pandir, "Bagai-mana rupa kěrbau itu, Andeh?"

Maka kata bini-nya, "Yang měragut-ragut rumput, itu-lah kěrbau."

Maka kata Pa Pandir, "Baik-lah."

Hatta sa-tělah kěesokan hari-nya, maka Pa Pandir pun pěrgi-lah hěndak měnchari kěrbau měmbawa wang ěmpat-puloh ringgit běrjalan masok hutan kěluar hutan masok rimba kěluar rimba lalu sampai-lah ia ka-pada sa-buah ladang padi. Maka di-ladang itu ada-lah pula sa-orang pěrěmpuan tua sědang měrumput děngan kěri.

Maka kata Pa Pandir, " Hai mak, mahu-kah měnjual kěrbau yang di-pěgang itu ? "

Maka jawab pěrěmpuan tua itu, " Tidak sa-kali-kali, karna běrpakai sěndiri. "

Maka kata Pa Pandir, " Jual-lah, mak. Biar sahaya bėli. Nah-lah ! ini dia, wang-nya ěmpat-puloh ringgit. Ambil-lah. "

Lalu di-běrikan wang itu ka-tangan orang tua itu dan kěri itu pun di-ambil-nya. Maka orang tua itu pun tiada-lah těrkata-kata lagi ; istimewa pula mělihat wang itu, diam-lah ia.

Maka oleh Pa Pandir kěri itu di-buboh-nya tali pada ulu-nya lalu di-tarek-nya pulang ka-rumah. Maka sa-panjang-panjang jalan itu mata kěri měngěnai kaki Pa Pandir habis luka dan běrdarah. Maka kata Pa Pandir, " Cheh ! kěrbau chělaka ini ! Těrlalu běngis pula ia měnandok kaki kita. "

Tětapi kěri itu di-tarek-nya juga. Tiada běrapa lama-nya sampai-lah ia ka-rumah-nya lalu měnėriak Mak Andeh, kata-nya, " Andeh ! Nah-lah kěrbau, Andeh. "

Maka kata Mak Andeh, " Tambat-lah dahulu ka-pada těmpat yang běrumput itu. "

Maka kěri itu pun di-tambat oleh Pa Pandir ; ia pun lalu naik ka-rumah měnunjok kaki-nya yang di-makan kěri itu, kata-nya, " Těrlalu běngis sa-kali kěrbau chělaka itu. "

Děmi di-lihat oleh Mak Andeh kaki Pa Pandir sa-akan-akan di-makan parang, maka kata Mak Andeh, " Di-mana kěrbau itu awak tambatkan ? "

Maka sahut Pa Pandir, " Ka-pada rumput itu-lah aku tambatkan. "

Maka Mak Andeh pun turun-lah pergi melihat kerbau itu hingga puas-lah di-chari-nya ka-sana ka-mari, tiada juga di-jumpa-nya. Maka kata Mak Andeh, "Di-mana tambatkan kerbau itu tadi? Pénat sudah aku mēnchari, tiada juga bērtēmu."

Maka kata Pa Pandir, "Aku tēngah makan nasi, nanti-lah dahulu."

Sa-kētika lagi ia pun sudah, lalu turun pergi mēnun-jokkan kerbau itu; maka kata-nya, "Ini apa? Bukan kah kerbau? Sahaja mata Andeh saperti orang buta!"

Maka Mak Andeh pun pergi-lah ka-pada Pa Pandir hēndak mēlihat kerbau itu dēngan tērintai-intai mēnchari kerbau sērtā dēngan hairan-nya. Maka Pa Pandir pun bērkata, "Ini dia kerbau, Andeh," lalu di-tarek-nya tali kēri itu. Sa-tēlah di-lihat oleh Mak Andeh, wah! apa-tah lagi? Ia pun maki Pa Pandir sērāya bērkata, "Ini-lah agak-nya kerbau bapa ēngkau yang bingung itu! Ada-kah bagini rupa kerbau? Allah! Allah! Pa Pandir! Padan-lah nama dēngan bodoh. Pergi lēkas pulangkan kēri ini. Bukan-nya kerbau! Ini-lah kēri, guna-nya mērumput padi. Minta kerbau yang bētul, kaki-nya ēmpat, tandok-nya dua sērtā lain-lain rupa kerbau itu sēmua."

Maka Pa Pandir pun pergi-lah mēnarek kēri itu hēndak mēmulangan ka-pada tuan-nya: sēlang tiada bērapa lama-nya sampai-lah ia ka-pada orang tua itu. Maka kata Pa Pandir, "Hai mak! ambil-lah balek kerbau ini. Kata Andeh ia suroh minta kerbau bētul yang bērtandok dan bērkaki lagi hidup."

Maka orang tua itu tērchēngang sērāya bērfikir di-dalam hati-nya, "Pa Pandir rupa-nya orang ini."

Maka kata orang tua itu, "Hai Pa Pandir, nanti-lah di-sini dahulu, supaya aku ambikan kerbau-ku di-kampung."

Maka Pa Pandir pun bērhēnti-lah di-situ mēnantikan orang tua itu kēmbali. Sa-kētika lagi orang tua itu pun datang-lah mēmbawa kerbau itu lalu di-sērahkan ka-pada Pa Pandir. Maka Pa Pandir pun

bĕrjalan-lah mĕnarek kĕrbau itu ka-rumah. Maka ia pun mĕnyĕrukan Mak Andeh, kata-nya, "Mari-lah lihat, kĕrbau-kah ini atau bukan."

Maka Mak Andeh pun kĕluar, kata-nya, "Itu-lah kĕrbau yang bĕtul. Tambat-lah dia ka-pada rumput yang muda itu."

Hatta pada pagi-pagi esok-nya Pa Pandir pun mĕrempus kĕrbau itu lalu di-sĕmbĕleh-nya.

Maka kata Mak Andeh, "Pĕrgi-lah awak sĕgĕra, jĕmput haji dan lĕbai kita bĕrkĕnduri."

Maka jawab Pa Pandir, "Bagai-mana rupa haji dan lĕbai itu, Andeh?"

Maka sahut istĕri-nya, "Ada pun haji itu bĕrsĕrban puteh di-atas kĕpala-nya dan lĕbai itu yang bĕrjanggut-janggut di-bawah dagu-nya itu."

Maka ujar Pa Pandir, "Baik-lah, Andeh."

Maka ia pun mĕngambil parang-nya lalu turun bĕrjalan mĕnchari haji lĕbai yang sapĕrti pĕsan Mak Andeh itu: masok hutan rimba kĕluar ka-padang, tĕrus ka-pada sabuah kampong orang. Maka di-lihat Pa Pandir di-tĕpi kampong itu ada-lah bĕbĕrapa ekor kawan kambing sĕdang makan rumput, sĕmua-nya bĕrjanggut. Maka Pa Pandir pun hampir-lah ka-pada kawan kambing itu sĕraya bĕrkata, "Hai pa lĕbai! Andeh mĕngajak ka-rumah, hĕndak kĕnduri."

Maka kambing itu pun kĕtakutan mĕlihat manusia lalu lari tiada bĕrkĕtahuan sĕraya bĕrbunyi "Bek! Bek."

Maka kata Pa Pandir, "Apa sĕbab-nya pa lĕbai mĕngatakan nasi Andeh lĕmbek? Tidak lĕmbek: kĕras-lah bĕtul."

Maka kambing itu pun lari juga hĕndak pulang ka-kampong.

Maka kata Pa Pandir, "Aku ini-lah yang tĕrlalu panas rasa hati-ku. Andeh pĕnat bĕrtanak nasi; di-kata-nya pula nasi lĕmbek!"

Maka Pa Pandir pun bĕrlari mĕngĕjar kawan kambing itu dĕngan bĕrsunggoh-sunggoh hati-nya sĕrta di-tangkap-

nya dapat sa-ekor bapa kambing jantan langsung di-pikul di-bawa-nya pulang. Maka di-tengah jalan itu bĕrtĕmu-lah ia dĕngan sa-kawan burong pipit uban sĕdang mĕrayap di-atas rumput. Maka kata Pa Pandir, "Hai haji! mari kita pĕrgi ka-rumah-ku. Andeh mĕnyuroh ajak. Kami hĕndak kĕnduri."

Maka burong itu pun bĕrbunyi, "Pit, Pit."

Maka kata Pa Pandir, "Rumah kami tidak sĕmpit, haji. Luas dan bĕsar. Jangan kita lambat lagi. Andeh sudah lama mĕnanti."

Sa-tĕlah itu, pipit itu pun tĕrbang lari, Maka di-hambat juga oleh Pa Pandir sambil bĕrkata, "Nanti! nanti! Kita pĕrgi bĕrsama-sama."

Hingga pĕnat-lah ia mĕngikut burong itu hampir hampir lĕteh. Maka naik-lah marah Pa Pandir sĕraya mĕngambil kayu lalu di-champak-nya. Maka dĕngan takdir Allah kĕna dua ekor burong itu lalu jatuh katanah : maka sĕgĕra-lah di-ambil oleh Pa Pandir. Maka ia pun bĕrjalan, sa-kĕtika lama-nya sampai-lah ka-rumah-nya. Maka Pa Pandir pun naik-lah mĕmbawa bapa kambing sĕrta dĕngan burong pipit itu sĕraya kata-nya, "Nah! Andeh! pa haji dĕngan pa lĕbai."

30. SA-ORANG ANAK RAJA YANG TAJAM 'AKAL-NYA

Bĕbĕrapa lama-nya Nakhoda Muda bĕrjalan itu, lalu bĕrtĕmu dĕngan orang mati di-bunoh dan tiada kĕpala-nya itu. Maka ia bĕrjalan juga lalu-lah ia bĕrtĕmu pula dĕngan bĕkas tapak kaki kĕrbau di-tengah jalan itu. Maka ia pun bĕrjalan juga, lalu bĕrtĕmu dĕngan dua orang bĕrlĕngkap dĕngan lĕmbing dan pĕrisai, sĕraya kata-nya, "Hai orang muda! ada-kah tuan hamba bĕrtĕmu dĕngan orang bĕrjalan tadi di-sana, karna hamba mĕnchari saudara hamba, hilang dari malam tadi, tiada ia pulang."

Maka sahut anak raja itu, "Tiada hamba bĕrtĕmu

dengan orang berjalan tetapi ada hamba bertemu dengan orang mati di-bunuh di-tengah jalan itu, tiada lagi kepala-nya. Akan orang itu, kuat ia makan sireh dan gigi-nya hitam; dan ada ia bermisai."

Sa-telah di-dengar oleh orang yang berdua itu, lalu di-tangkap-nya-lah akan anak raja itu seraya berkata, "Ia juga yang membunuh saudara kita itu, maka ia tahukan tanda-nya sakalian itu."

Maka kata anak raja itu, "Mengapa-kah hamba ini di-tangkap? Karna bukan-nya hamba yang membunuh saudara tuan hamba itu."

Maka sahut orang itu, "Bohong sungguh engkau ini!" lalu di-ikat-nya dan di-bawa-nya berjalan dengan ikatan-nya itu.

Sa-ketika berjalan lalu bertemu pula dengan dua orang berjalan lengkap dengan lembing perisai-nya; ia berjalan gopoh-gopoh seraya ia bertanya, "Mengapa-kah orang muda itu di-ikat?"

Maka sahut orang itu, "Ia membunuh saudara hamba. Akan tuan hamba ini, hendak ka-mana?"

Maka jawab-nya, "Hamba ini hendak mencari kerbau hamba. Ada-kah tuan hamba melihat orang membawa kerbau di-sini tadi?"

Maka sahut orang itu, "Tiada hamba melihat kerbau tuan hamba itu."

Maka kata anak raja itu, "Hamba melihat kerbau itu tiada, tetapi ada hamba bertemu di-jalan tadi bekas tapak kerbau terlalu besar, dan buta mata-nya sa-belah kanan, dan lagi kerbau itu sudah tua, dan tiada bergigi rupa-nya kerbau itu."

Maka kata orang yang mempunyai kerbau itu, "Di-mana-kah telah engkau jualkan kerbau itu?"

Maka sahut anak raja itu, "Bila mana pula aku menjual kerbau-mu itu? dan bagaimana-kah adat-nya orang di-dalam negeri ini? Sudah ia bertanya ka-pada kita, sekarang di-balekkan-nya pula mengatakan kita yang menjualkan! Dan apa sebab maka di-katakan raja-nya 'adil dan ra'ayat-nya sudah demikian ini hal-nya?"

Maka sahut orang itu, "Jangan-lah banyak kata-mu lagi!" lalu di-bawa-nya ka-pada raja-nya.

Maka titah raja, "Pënjarakan-lah dahulu, karna hari sudah malam."

Maka di-pënjarakan orang-lah akan anak raja itu . . . Sa-tëlah hari siang, maka baginda mënyuroh orang mëngëluarkan orang yang di-dalam pënjara itu . . . Shahadan maka orang yang ëmpunya kërbau dan orang yang mati saudara-nya itu pun datang-lah mëngadap baginda. . . . Maka baginda itu pun bërtanya-lah ka-pada anak raja itu, dëmikian-lah titah-nya, "Ya anakanda! bëtapa-lah hal-nya maka tuan mëngatakan diri tuan itu tiada bërsalah, maka-nya boleh di-tangkap oleh orang itu?"

Maka sëmbah Nakhoda Muda, "Ya tuanku shah 'alam! Ia bërtanyakan saudara-nya ka-pada patek, maka patek katakan-lah dëngan sa-bënar-nya sapërti yang mana patek lihat, tuanku: maka patek pula yang di-tangkap-nya! Ada-kah 'adat-nya manusia yang dëmikian itu, sapërti binatang jua barang laku-nya? Jikalau sunggoh-lah patek bërdosa ka-pada-nya, maka manakah patek bërtëmu dëngan dia itu, tuanku? Patek pohonkan-lah banyak-banyak ka-pada tuanku."

Maka baginda pun mëmandang-lah ka-pada orang aduan itu sëraya bërtitah, "Mëngapa maka ëngkau mënangkap orang haru-biru ini dëngan tiada përeksamu lagi?"

Maka sëmbah orang itu, "Ya tuanku shah 'alam! sudah patek përeksai, tuanku; dëmikian kata-nya, 'Tiada-lah hamba bërtëmu dëngan saudara tuan hamba itu, tëtëpi ada hamba bërtëmu dëngan orang mati di-bunoh di-tëngah jalan, tiada lagi bërkëpala.' Dan ia mëngatakan orang itu kuat makan sireh dan gigi-nya hitam dan ada bërmisai. Karna bënar-lah saudara patek itu sapërti yang tëlah di-katakan-nya itu. Jikalau tiada ia yang mëmbunoh, di-mana-tah ia tahu yang dëmikian itu, karna sudah tiada bërkëpala, tuanku?"

Maka baginda pun bërpaling-lah ka-pada anak raja itu

sēraya bērtitah, "Ya anakanda! Bētapa-kah tuan tahu ia kuat makan sireh?"

Maka sēmbah Nakhoda Muda, "Ya tuanku! patek lihat jari tēlunjok-nya merah, tuanku, dan kuku-nya pēnoh dēngan kapor; maka pada fikiran patek orang itu kuat makan sireh, tuanku."

Maka bērtanya-lah pula baginda, "Akan gigi-nya hitam itu, bētapa tuan kētahuī?"

Maka sēmbah Nakhoda Muda, "Ya tuanku! patek lihat jari manis hitam pēnoh dēngan kērang, tuanku."

Maka titah baginda juga, "Bētapa tuan mēngētahuī ada ia bērmisai?"

Maka sēmbah-nya, "Ya tuanku! Patek lihat bulu dada-nya amat lēbat, jadi patek fikirkan ada ia bērmisai, tuanku."

Maka sahut baginda, "Bēnar-lah itu dan tiada-lah anakanda bērsalah."

Maka sēmbah yang ēmpunya kērbau itu, "Ya tuanku shah 'alam, akan mēmbunoh orang itu, bēnar-lah tiada salah-nya. Akan sēkarang ini patek yang ēmpunya kērbau itu ia-lah juga yang mēnchuri-nya, tuanku. Maka ia mēngatakan diri-nya tiada mēlihat kērbau itu, tuanku. Maka bētapa-kah di-kētahuī-nya akan kērbau patek itu bēsar dan tua, tiada bērgigi, lagi buta mata-nya di-sa-bēlah kanan? Jika ia mēngatakan juga diri-nya tiada mēnchuri, masakan dapat ia mēngētahuī akan hal-nya itu, tuanku?"

Maka baginda pun bērpaling-lah ka-pada anak raja itu sambil bērkata, "Ya anakanda! bētapa pēri-nya tuan mēngētahuī yang dēmikian itu?"

Maka sēmbah anak raja itu, "Ya tuanku! Patek lihat bēkas tapak-nya itu bēsar; jadi-lah patek katakan bēsar kērbau itu."

Maka titah baginda, "Bētapa tuan kētahuī dia buta di-sa-bēlah kanan?"

Maka sēmbah-nya, "Ya tuanku! patek lihat rumput yang habis di-makan-nya di-sa-bēlah kiri jalan jua, tuanku; maka pada fikiran patek tēntu-lah buta sa-

bĕlah rupa-nya kĕrbau ini di-sa-bĕlah kanan-nya ? ”

Maka titah baginda, “ Bĕtapa tuan mĕngatakan kĕrbau itu tua dan tiada bĕrgigi ? ”

Maka sĕmbah Nakhoda Muda, “ Ya tuanku ! patek lihat rumput yang di-makan-nya itu bĕrbulu-bulu, tuanku ; sapat-sapat-nya putus sa-tĕngah tiada. Dan fikir patek tĕlah tua-lah sudah kĕrbau itu, tuanku, dan tiada lagi bĕrgigi, tuanku.”

Maka titah baginda, “ Bĕnar-lah itu dan tiada-lah tuan bĕrsalah.”

Maka orang itu pulang-lah masing-masing ka-rumah-nya.

31. 'ARIF BIJAKSANA

Hatta maka Husain Mandari dan Husain Mandi pun bĕrjalan-lah . . . Maka ia bĕrtĕmu dĕngan sa-orang tua mĕngambil kayu api ; maka kata Husain Mandari “ Hai bapa-ku ! di-dalam nĕgĕri ini ada-kah rumah yang tiada dapor-nya ? ”

Maka kata orang tua itu, “ Di-mana pula ada rumah tiada bĕrdapor ? Gila rupa-nya orang muda ini ! ”

Sa-tĕlah itu, maka orang tua itu bĕrjalan-lah lalu di-ikut oleh orang muda itu. Maka apa-bila ia masok hutan, lalu di-kĕmbangkan oleh orang muda itu akan payong-nya. Maka fikir orang tua itu, “ Gila sungguh orang muda kĕdua ini, maka di-dalam hutan ia bĕrpayong ; jikalau ia kĕluar di-padang, maka di-tutup payong-nya.”

Shahadan bĕbĕrapa lama-nya bĕrjalan itu, maka ia bĕrtĕmu dĕngan sungai tĕmpat orang mĕnyabĕrang. Maka Husain Mandari dan Husain Mandi mĕmakai kasut-nya baharu-lah ia turun ka-dalam ayer itu. Sa-tĕlah di-lihat orang tua itu, maka fikir-nya di-dalam hati-nya, “ Nyata-lah orang gila kĕdua-nya orang muda ini ! ”

Sa-tĕlah sampai ka-sabĕrang, maka di-buka-nya kasut-nya, maka bĕrjalan-lah pula lalu bĕrtĕmu dĕngan jam-

batan buloh sa-batang tiada pėgangan-nya. Maka bėrtanya orang muda itu, " Hai bapa-ku ! jambatan apa ini ? "

Maka sahut orang tua itu, " Jambatan manusia. "

Maka kata orang muda itu, " Bukan-nya jambatan manusia ini, jambatan munyit-lah. "

Sa-tėlah itu, maka ia bėrjalan juga dari situ lalu datang ka-simpangan jalan. Maka orang tua itu hėndak mėnyimpang. Maka kata Husain Mandari dan Husain Mandi, " Hėndak ka-mana bapa-ku ? "

Maka kata orang tua itu, " Hėndak pulang ka-rumah. "

Maka ia pun bėrjalan pėrgi ka-rumah-nya. Maka anak-nya bėrnama Siti Sara mėnyėdiakan makanan bapa-nya. Maka orang tua itu pun makan-lah : sa-tėlah sudah, baharu-lah bėrkhabar, kata-nya, " Tadi aku di-dalam hutan, tėmpat aku mėngambil kayu itu, aku bėrtėmu dėngan orang muda dua orang, akan tėtapi orang itu gila kėdua-nya. Chėmburuan hati aku, takut kalau-kalau di-bunoh-nya aku. "

Maka kata Siti Sara, " Mėngapa pula ayahanda mėngatakan gila orang itu ? Bagai-mana kėlakuan-nya maka ayahanda katakan ia gila ? "

Maka sahut bapa-nya, " Ia bėrtanya ka-pada aku, ' Hai bapa ! ada-kah di-dalam nėgėri ini rumah yang tiada dapor-nya ? ' Maka bapa kata, ' Di-mana rumah yang tiada bėrdapor ? Mėski rumah kėchil pun, ada juga dapor-nya ? ' "

Maka tėrsėnyum Siti Sara itu sėraya bėrkata, " Bėnar juga kata-nya orang muda itu. Bahawa rumah yang di-katakan rumah tiada bėrdapor itu, masjid. Karna masjid itu ada-kah ia bėrdapor ? "

Maka bėrtanya juga bapa-nya, " Mėngapa jika ia bėrjalan di-tėngah padang, di-tutup-nya payong-nya ? Bukan orang gila itu ? Jika ia masok di-dalam hutan, di-kėmbangkan pula payong-nya itu ! "

Maka sahut anak-nya, " Bukan ia gila itu ! Sėbab-nya ia bėrpayong di-dalam hutan, karna takut kalau-kalau ada najis binatang yang di-atas pohon kayu itu mėnjatohi dia. Itu-lah sėbab-nya ! "

Maka bĕrtanya bapa-nya juga, "Mĕngapa, jika di-dalam ayer bĕrjalan, ia mĕmakai kasut? jika bĕrjalan di-darat, di-buka-nya kasut itu?"

Maka kata Siti Sara, "Ada pun sĕbab-nya dĕmikian itu kĕrja-nya, sĕbab ia takutkan bisa di-dalam ayer itu, karna tiada kĕlihatan."

Maka kata bapa-nya, "Ya anak-ku! sa-tĕlah sudah itu, maka kita bĕrjalan pula, maka kita bĕrtĕmu dĕngan jambatan buloh sa-batang. Maka orang muda itu bĕrtanya, 'Jambatan apa ini, bapa?' Aku kata, 'Jambatan manusia.' Maka ia mĕnjawab, 'Bukan-nya jambatan manusia itu! Jambatan munyit-lah ini.'"

Maka bĕrtanya Siti Sara, "Ada-kah jambatan itu bĕrpĕgangan?"

Maka kata bapa-nya, "Tiada-lah."

Maka kata Siti Sara, "Bĕnar juga kata-nya orang muda itu mĕngatakan jambatan munyit, karna jikalau manusia ĕmpunya jambatan, nĕschaya ada pĕgangan-nya."

Maka fikir orang tua itu di-dalam hati-nya, "Bĕnar sa-kali kata anak-ku ini."

Shahadan maka Siti Sara itu bĕrbuat apam tiga-puluh biji dan kuah-nya tujuh mangkok dan ayer sa-kĕndi. Maka Siti Sara pun mĕmanggil budak-nya, sa-orang pĕrĕmpuan bĕrnama si-Dalima, kata-nya, "Hai Dalima! pĕrgi ĕngkau bawa juadah ini ka-pada orang muda yang dua orang itu di-dalam masjid. Engkau sampaikan salam do'a-ku ka-pada kĕdua-nya itu dan ĕngkau katakan ka-pada-nya, 'Ada pun sa-bulan itu gĕnap tiga-puluh hari dan sa-juma'at itu gĕnap tujuh hari dan ada ayer kĕtika pasang.'"

Maka si-Dalima pun bĕrjalan mĕnjunjong dulang tĕmpat juadah itu dan ayer sa-kĕndi. Sa-tĕlah sampai ka-masjid, maka ia bĕrtanya ka-pada orang yang ada di-situ, "Ya tuan! di-mana tĕmpat-nya orang muda yang baharu datang itu?"

Maka oleh mĕreka itu di-tunjokkan-lah tĕmpat itu. Maka si-Dalima pun pĕrgi ka-situ. Sa-tĕlah sampai,

maka ia tundok mēnyēmbah sēraya kata-nya, "Ya tuan! ini-lah juadah di-suroh bawa oleh tuan sahaya, Situ Sara, anak orang tua yang bērtēmu dēngan tuan di-dalam hutan mēngambil kayu api."

Maka kata Hasan Mandari dan Hasan Mandi, "Apa pēsannya tuan-mu?"

Maka sēmbah si-Dalima, "Ya tuan, ada-lah pēsannya tuan sahaya bērkirim salam do'a ka-pada tuan kēdua ini, dan lagi pēsannya, kata-nya 'Ada pun sa-bulan itu gēnap tiga-puluh hari dan sa-juma'at itu gēnap tujuh hari, dan ada ayer pada kētika pasang.'"

Maka Husain Mandari dan Husain Mandi tērtawa kēdua-nya: "Sampaikan salam do'a kita ka-pada tuan-mu itu." Lalu di-bēri-nya ēmas satu tahil sēraya kata-nya, "Katakan ka-pada tuan-mu bēnar juga kata-nya, sa-bulan gēnap tiga puluh hari, dan sa-juma'at gēnap tujuh hari dan ada ayer kētika pasang."

Maka si-Dalima pun mēnyēmbah lalu bērjalan. Sa-tēlah sampai ka-rumah-nya, maka ēmas itu di-bērikan-nya ka-pada tuan-nya dan sēgala pēsannya Husain Mandari sērta Husain Mandi sēmua-nya di-khabarkan-nya. Maka Siti Sara pun tērlalu amat suka hati-nya

Sa-tēlah kēesokan hari, dēmikian juga di-sēdiakan-nya apam tiga puluh biji dan kuah-nya tujuh mangkok dan ayer se-kēndi, di-suroh-nya si-Dalima bawa. Ada pun pēsannya Siti Sara itu dēmikian-lah juga. Maka si-Dalima pun bērjalan-lah. Sa-tēlah sampai di-tēngah jalan, maka Si Dalima bērtēmu dēngan sa-orang sahabat-nya lalu di-pēgang-nya si-Dalima, kata-nya, "Apa itu kau-bawa?"

Maka kata si-Dalima, "Sahaya mēmbawa juadah ka-pada orang muda yang tinggal di-masjid itu."

Maka kata sahabat si-Dalima itu, "Minta apam-lah aku sa-biji, karna pērut-ku ini sangat lapar."

Maka si-Dalima mēmbēri akan dia apam sa-biji sērta kuah-nya satu mangkok dan ayer kēndi di-bēri-nya minum. Sa-tēlah itu, maka si-Dalima pun bērjalan-lah mēndapatkan Husain Mandari dan Husain Mandi itu

ka-masjid. Sa-tělah sampai, maka di-angkat-nya saji itu ka-hadapan orang muda itu. Maka kata orang muda itu, " Apa pěsan-nya, tuan-mu ? "

Maka si-Dalima měnyěmbah, " Tiada-lah, tuan. Sa-bagai-mana pěsan-nya sa-malam jua."

Maka Husain Mandari dan Husain Mandi makan-lah. Sa-tělah sudah makan itu, maka kata-nya, " Hai Dalima ! sampaikan salam do'a kita. Ęngkau katakan ka-pada tuan-mu, ' Ada pun bulan itu kurang sa-hari tiga-puloh dan sa-juma'at itu ěnam hari juga dan pasang itu sudah surut.' "

PART III
GEOGRAPHY

32. KUALA KĒLANTAN

ADA pun Kuala KĒlantan itu tiada bĕrapa lebar-nya. Maka kiri kanan-nya pasir bĕrtimbun sapĕrti bukit, lagi tohor kuala-nya ; jikalau ayer surut, tiada boleh lalu pĕrahu bĕsar ; lagi pun ada tĕmpat yang dalam, ada tĕmpat yang chetek : ombak-nya tĕrlalu bĕsar. Shahadan maka ayer sungai itu jĕrneh ; dalam sungai-nya pasir, bukan-nya lumpor. Maka sa-bĕrang-mĕnya-bĕrang sungai itu kampong orang, pĕnoh dĕngan pohon kĕlapa dan pohon buloh. Ada-lah kira-kira lebar sungai itu hampir sa-tĕngah *mile* sĕrta dĕngan bengkok-bengkok-nya. Dan lagi banyak pula anak-anak sungai dan batang ayer yang bĕrtĕmu kuala-nya pada sungai bĕsar itu. Maka dari sungai-sungai itu-lah sĕgala pĕrahu masok kĕluar mĕmbawa sĕgala jĕnis makanan dan ayam itek dan buah-buahan. Maka ada tĕmpat di-tanam-nya padi di-tĕbing sungai itu, tĕtapi ada-lah susah sadikit kita masok sungai itu dĕngan pĕrahu bĕsar ; ada alor-nya dalam dan ada chetek.

33. KUALA TĒRĒGGANU

Bĕrmula ada-lah nĕgĕri itu kĕbanyakan tanah yang rata dari-pada tanah tinggi. Maka sĕgala tanah yang dĕkat di-nĕgĕri itu bĕrchampor pasir, dan yang di-darat dan dusun-dusun-nya sĕmua-nya tanah liat.

Maka ada-lah di-hadapan kampong Raja di-tĕngah-

tengah nĕgĕri sa-buah bukit, tiada bĕrapa bĕsar-nya, kira-kira tinggi-nya dua tiga-puloh dĕpa. Maka di-atas-nya ada suatu tiang bĕndera, tĕtapi bukit itu pun pĕnoh dĕngan sĕmak-sĕmak juga.

Maka kampong dan rumah nĕgĕri itu sa-bĕrang-mĕnyaberang sungai itu.

34. DI-KUALA TĒRĒGGANU

Maka dalam pĕrahu itu ayer minum tiada dan garam tĕmbakau tiada. Maka ada-lah pukul tujuh pagi masok-lah ka-Tĕrĕngganu. Sa-tĕlah sampai, maka turun-lah sahaya sakalian pĕrgi bĕrtĕmu dĕngan mata-mata. Maka sahaya lihat Kuala Tĕrĕngganu itu bagus dan sungai-nya bĕsar, lagi ayer-nya tawar. Maka dari laut kĕlihatan pohon kĕlapa sahaja : pantai-nya pasir puteh.

Sa-tĕlah naik, maka sahaya lihat ada sa-buah pondok atap yang kĕchil, dinding-nya pun atap : ada balai buloh dalam-nya. Maka di-situ-lah tĕmpat mata-mata dudok akan mĕmĕreksa pĕrahu-pĕrahu yang baharu datang. Apa-bila sahaya sakalian sampai, maka bĕrkampong-lah bĕratus-ratus orang sĕrta dĕngan sĕnjata. Maka bĕrtanya-lah mata-mata itu, " Dari-mana tuan datang dan hĕndak ka-mana pĕrgi ? "

Maka jawab sahaya, " Sahaya sakalian datang dari Singapura hĕndak pĕrgi ka-Kĕlantan mĕmbawa surat."

Maka kata-nya, " Sĕkarang tĕrlalu susah masok ka-Kĕlantan, karna tĕngah pĕrang bĕsar. Kalmarin orang baharu datang dari Kĕlantan, khabar-nya dua tiga ratus orang yang mati."

Maka kata sahaya, " Dato' mata-mata ! bagaimana 'adat nĕgĕri ini ? Karna sahaya sakalian orang baharu datang, bĕlum tahu 'adat, hĕndak bĕrjalan-jalan ka-pasar mĕnchari bĕkalan."

Maka jawab-nya, " Bagini hari bĕlum ada pasar, karna 'adat di-sini, pĕtang sahaja ada pasar."

Maka sakalian orang yang bĕrkĕdai itu sĕmua-nya

përempuan bëlaka. Maka 'adat mërèka itu, apa-bila hari pëtang, sègala pèrempuan yang dalam nègèri dan yang di-dusun dan yang di-ulu, masing-masing mènjunjong bakul di-kèpala-nya: di-dalam bakul itu barang jénis makanan dan pakaian: datang-lah ka-pasar itu, dudok bërkedai. Maka barang siapa yang hëndak mèmbeili barang sa-suatu-nya, waktu itu-lah; hingga sampai masok matahari, masing-masing pun kèmbali ka-tèmpat-nya, maka sunyi-lah pasar itu sampai esok.

35. PÈKAN LAMA DI-PAHANG

Ada-lah rumah-rumah tèmpat diam mërèka itu sèmua-nya rumah atap; ada yang kèchil, ada yang bèsar; sèmua-nya rumah itu di-atas darat. Maka tèrlalu banyak sèmak pada kèliling rumah-nya, lagi tiada dèngan pèraturan rumah-rumah-nya, sa-buah di-sini dan sa-buah di-sana; ada yang dalam hutan, ada yang di-pantai; ada yang bèrpagar, ada yang tiada; masing-masing dèngan suka-nya. Dèmikian-lah sa-panjang sungai itu, sa-tompok di-sini, sa-tompok di-sana. Dan lagi tèrlalu banyak kotor di-bawah-nya; maka tiap-tiap rumah itu ada-lah limbahan di-bawah-nya dan sampah bèrtimbun-timbun. Sërta masok, pènoh-lah bau busok itu ka-dalam hidong. Sa-hari-hari di-buboh-nya asap dari bawah rumah-nya mængasap nyamok: Apa-bila sahaya masok ka-dalam rumah itu, lèmas-lah nafas dan bërayer mata sërta dèngan pèdeh-nya. Dan sègala pakaian mërèka itu sèmua-nya habis hitam dan tiada kèlihatan mata kain-nya itu.

36. KOTA MÈLAKA

Sa-bèrmula maka ada-lah dalam kota Mèlaka itu sa-buah bukit. Ada pun bukit itu pèrtèngahan, tiada tèrlalu tinggi, tiada tèrlalu rëndah; maka di-kémunchak

bukit itu-lah gěreja Holanda. Ada pun gěreja itu asal-nya gěreja orang Portugis, maka apa-bila di-dapati oleh Holanda, di-jadikan gěreja-nya. Maka di-bawah gěreja itu-lah těmpat orang Holanda běrtanam orang mati.

Dan lagi ada-lah asal-nya kota Mělaka, itu pun pěrbuatan Portugis juga. Maka sěbab ku-kětahuĩ hal dēmikian, sěbab ada gambar orang yang měmbuat dia di-muka pintu kota itu ; maka ku-lihat rupa-nya rupa Nasrani ada-nya. Ada pun gambar itu di-pěrbuat dari-pada kapor masak, di-pěrbuat-nya gambar timbul, ada těrdiri sa-běsar budak.

37. BANDAR SINGAPURA

Maka dari-pada zaman Tuan Crawford itu-lah sěgala lorong něgěri Singapura itu di-luaskan sěrta di-ratakan. Maka ada pula di-buboh pada sa-gěnap lorong itu sa-kěping papan yang ada běrtuliskan huruf Inggěris nama-nama lorong itu. Dan lagi yang mana ada tinggi rěndah itu sěmua-nya di-bětulkan, dan di-těmpat bechak-bechak di-suroh-nya tambak.

38. SINGAPURA

Maka pada tatkala itu makin-lah banyak orang dagang, dan saudagar orang puteh pun makin-lah běrtambah-tambah. Maka těrmarshhor-lah sampai ka-mana-mana khabar něgěri Singapura, měngatakan sunggoh-lah těläh měnjadi něgěri. Maka orang yang di-něgěri-něgěri lain itu pun banyak-lah běrpindah ka-Singapura ; dan ada yang měmběri wakil ka-pada orang di-Singapura, di-kirim-nya dagangan dari něgěri-něgěri asing. Maka oleh sěbab sěgala pěrkarā yang těrsebut itu měnjadi ramai-lah něgěri Singapura, pėnoh děngan běrbagai-bagai bangsa dan jěnis-jěnis pěkərjaan

dan macham-macham tukang, sĕmua-nya bĕrkampong-lah ka-Singapura. Maka dalam antara itu ada-lah orang miskin mĕnjadi kaya, dan ada pula orang yang mĕmbawa modal dari nĕgĕri-nya bĕrpuloh-puloh ribu, sakalian itu habis-lah binasa, mĕnjadi fakir. Maka masing-masing dĕngan nasib-nya: untong sabut timbul, untong batu tĕnggĕlam, ada-nya.

39. PULAU PINANG

Ada pun kĕpala Pulau Pinang itu di-panggil oleh orang Mĕlayu 'Tanjong.' Maka pĕrlabohan-nya tĕramat tĕdoh; sĕlalu di-ulangi oleh kapal pĕnyusor mĕmbawa dagang. Dĕmikian juga sĕlalu di-singgahi oleh kapal-kapal Eropah yang masok kĕluar mĕngikut sa-bĕlah utara-nya, karna di-sa-bĕlah sĕlatan sĕlat itu chetek ada-nya. Maka tĕlah zaman-bĕrzaman sĕgala dagangan yang dari Sumatera ia-itu Dĕli dan Acheh sapĕrti tĕmbakau lada hitam dan gambir di-bawa ka-Pulau Pinang, dari situ baharu di-muatkan ka-dalam kapal Eropah juga.

Shahadan dari sĕbab perniagaan di-Pulau Pinang itu makin bĕrtambah maju ia-lah karna sĕkarang tĕlah di-jadikan landasan kĕreta api ka-Perak mĕnĕrusi ka-Singapura dan lagi ka-Singgora tĕrus ka-Bangkok juga.

Bahawa ada juga tanah sawah di-dalam pulau itu, tĕtapi tiada-lah banyak; akan sĕgala kampong-nya pĕnoh tĕrhias dĕngan pohon kĕlapa dan bĕrbagai-bagai pohon buah-buahan juga.

40. PULAU FILIPINA

Bahawa tĕlah lĕbeh dari-pada sa-ribu tahun lama gĕrangan ada-lah orang China mĕlawat akan Pulau-Pulau Filipina itu. Maka sa-masa orang Portugis tĕlah mĕngambil Mĕlaka dahulu, ada juga datang orang

Ispanyol ka-pulau-pulau itu, tětapi tiada lama dia tinggal; dan pada tahun Masehi 1569 baharu-lah mēreka itu datang mēndiami sērta mēnaalokkan gugusan pulau-pulau itu. Maka dari masa itu bēsar-lah bandar Manila dan tērbēsar dari-pada sakalian bandar yang di-dalam Asia ini; tětapi lama-kēlamaan tērjatoh juga kērajaan Ispanyol itu. Akhir-nya pada tahun Masehi 1898 bērbangkit-lah pērsēlisehan antara orang Ispanyol dēngan orang Amērika, lalu-lah tewas orang Ispanyol; maka dari samēnjak itu sakalian Pulau Filipina itu pun masok-lah ia bērnaung di-bawah bēndēra kērajaan Amērika pula.

41. PULAU COCOS-KEELING

Bahawa ada pun pulau-pulau itu suatu kumpulan dari-pada pulau tokong kira-kira dua-puluh banyak-nya, kēdudukan-nya di-dalam lautan Hindi, ka-barat laut Tanah Jawa dan Pulau Percha, di-lautan lēpas.

Maka hasil-nya dari situ ia-lah samata-mata kēlapa kēring sahaja, yang di-punyaī oleh saudagar orang puteh. Shahadan akan orang isi pulau-pulau itu hampir-hampir sēmua-nya dari-pada bangsa Mēlayu juga.

Maka tiada pun bērapa lama-nya pulau-pulau itu tērmasok ka-bawah pērentah Inggēris, ia-itu karna di-gunakan bagi tēmpat simpulan kawat-kawat tulisan jauh. Ada-nya.

42. PULAU BALI

Di-dalam Palau Bali itu boleh-lah kita dapati bēbērapa jēnis 'adat orang mēnjalankan ugama Hindu itu.

Ada-lah konon di-pulau itu bēbērapa tēmpat mēreka-mēreka mēmbuat 'ibadat, di-namakan-nya *pura* ia-itu bagi tēmpat mēnyēmbah dan mēmuja dewa-dewa. Ada pun *pura* itu bukan-nya-lah sa-bagai chandi-chandi

yang terdapat di-Tanah Jawa; karna chandi-chandi itu di-bangunkan orang dari-pada gedong batu yang sangat elok-nya, dan di-gunakan dia samata-mata bagi tempat patong dewa-dewa dan dewi-dewi atau tempat menyimpan abu orang yang keramat. Akan tetapi *pura* itu ia-lah suatu tempat bagi mengerjakan kewajiban agama. Pada keliling tempat itu di-bangunkan orang dinding tembok; dan pada dinding tembok itu yang terutama-nya di-kerjakan orang pintu gerbang-nya sa-hingga jadi sangat elok dan permai bangun-nya.

43. MUNSHI 'ABD'ULLAH MELIHAT MASJID DI-NĒGĒRI KALIKUT

Ada pun bangun-nya masjid itu berlainan dari-pada masjid yang di-negeri kita. Maka masjid itu terlalu besar-nya, akan tetapi pintu jendela-nya terlalu kecil. Maka berkeliling masjid itu bertembok dan dalam-nya berbilek-bilek dan loteng-nya tiga tingkat. Maka naiklah sahaya ka-atas tiga tingkat itu, perbuatannya terlalu tegoh, bolehlah orang sembahyang sampai ka-atas.

Ada pun di-hadapan masjid itu ada sa-buah kolam yang terlalu besar dan panjang: ada-lah sa-ratus depa panjang-nya dan lebar-nya delapan-puluh depa ia-itu berikat dengan batu besi berkeliling, ada-lah tiga-puluh anak tangga-nya. Maka dalam-nya ayer kolam itu, jikalau musim hujan, sampai lima depa, dan pada musim panas sa-depa: terlalu banyak ikan dan udang. Maka di-situ-lah tempat orang mandi dan membasoh dan sa-bagai-nya.

Maka beberapa orang yang ku-tanya nama mereka yang membuat masjid itu, sa-orang pun tiada mengetahu. Maka dalam orang yang banyak itu ada sa-orang orang tua, kira-kira umur-nya delapan-puluh tahun: ia menunggu masjid itu. Maka sahaya pergi mendapat dia serta bertanya rahsia itu.

Maka kata orang tua itu, "Hairan-lah. Sa-kian lama sa-orang pun tiada fėduli bėrtanyakan nama-nya. Entah bėrapa-kah bėlanja-nya mėmbuat masjid ini! Adalah sahaya mėndėngar khabar dari-pada orang tua-tua, zaman-nya masjid dan kolam ini tėlah di-pėrbuat-nya lėbeh dari-pada lima-ratus tahun. Ada pun orang yang mėmbuat itu sa-orang fakir ia-itu yang tahu 'ilmu kimia (*alchemy*): sa-hari-hari dia mėmbuat ěmas sadikit-sadikit, itu-lah wang yang di-bėlanjakan-nya masjid dan kolam ini. Maka nama-nya tiada mahu di-tuliskan-nya."

PART IV

ACCIDENTS AND WAR

44. KAPAL TĒRBAKAR

Maka pada malam itu juga tĕrbakar-lah sa-buah kapal di-tĕmpat pĕrlabohan itu. Ada pun api-nya itu datang dari sĕbab orang kapal itu makan chĕrutu, di-champakkan-nya puntong chĕrutu itu ka-dalam kapal, maka mĕnjangkit-lah ka-pada tali-tali itu, maka di-makan-nya-lah kapal itu. Ada pun waktu di-makan-nya tĕngah malam. Maka sampai-lah siang, ada kira-kira pukul sa-bĕlas, sampai-lah ka-tĕmpat ubat bĕdil ; maka mĕlĕtup-lah kapal itu sapĕrti bunyi pĕtir. Maka nĕgĕri Mĕlaka itu pun bĕrgonchang-lah rasa-nya, dan kapal itu pun tĕnggĕlam-lah. Maka dĕngan sa-kĕtika itu sĕgala kapal yang ada bĕrlaboh di-labohan itu sĕmua-nya mĕmbongkar sauh, sĕbab takut api itu mĕnjangkit.

45. 'ADAT LAUT

Maka bĕrtĕmu-lah sahaya dĕngan Baba Cheng Keh dalam hutan dĕngan ĕmpat lima orang China bĕrsama-sama mĕmotong kayu kĕmudi wangkang. Sa-tĕlah bĕrtĕmu, lalu kata-nya, 'Hai! ya Allah! ĕnche' 'Abdu'llah! dari tadi pagi sampai pĕtang ini sĕlalu sahaja bĕrbunyi mĕriam ; kĕmudian bĕrbunyi-lah pula sĕnapang tĕrlampau banyak. ĕntah di-kapal pĕrang atau pĕrompak! Tiada-lah sahaya tahu. Dan ingat-ingat karna ini musim pĕrompak.'

Maka jawab sahaya, " 'Adat-lah itu, baba. Ada ayer, ada-lah ikan ; ada padang, ada-lah bilalang ; ada laut, ada-lah përompak."

Apa-bila di-lihat-nya sahaya tiada indahkan përkataannya itu, maka diam-lah ia, tiada mahu bërkhobar lagi.

46. KAPAL SĒLAM

Akan përang di-laut rupa-nya tidak-lah puas hati orang Gërman itu, karna mēngikut kira orang Gërman sēndiri, ada-lah kapal Inggëris yang di-karamkan oleh kapal sēlam Gërman pada bulan tiga itu dua kali ganda dari-pada kapal Inggëris yang di-karamkan-nya pada bulan ěmpat. Dēngan sa-boleh-boleh-nya pula mantëri Gërman itu mēnangkan kapal sēlam-nya kata-nya, pada bulan ěmpat itu tiada-lah boleh ia jaya sēbab musim ribut konon. Tĕtapi tĕrlĕbeh dahulu dari-pada itu ada-lah sa-orang panglima laut Gërman tĕlah mēngaku sēbab kĕpandaian orang Inggëris-lah tiada boleh maju pĕkĕrjaan kapal sēlam itu. Lagi pun kata panglima laut itu, sēbab dok limbongan sĕlalu di-hujani bomb oleh pĕnĕrbang Inggëris, tiada-lah banyak kapal sēlam Gërman boleh kĕluar bĕlayar. Ada juga suatu kĕrtas khabar Gërman tĕlah mēngatakan, sĕkarang bila kapal Inggëris di-sĕrang oleh angkatan kapal sēlam, binasa-lah kapal sēlam Gërman itu kadar tiga ěmpat buah sa-kali. Patut-lah orang Gërman shak hati Gërmany tiada boleh mēnang di-laut. Tĕtapi kalah di-laut, ta'boleh tidak kĕrajaan Gërmany kalah di-darat juga.

47. HUJAN BOMB

Sa-sunggoh-nya oleh pĕnĕrbang Inggëris tĕlah di-lĕbatkan hujan bomb-nya ka-atas bĕnua Gërmany, dan dari-pada sĕgala tĕmpat yang di-timpa-nya itu jajahan

Ruhr-lah sěntiasa di-ulangi. Dari mula-nya pěrang dunia ini, rosak binasa gudang pěrtukangan di-jajahan itu dua ribu buah jumlah-nya, dan hanchor-lah bėsi baja-nya itu lěbeh satu million ton bėrat-nya.

Jikalau bagitu, kěnapa tiada di-pindahkan těmpat-těmpat pěrtukangan itu ka-jajahan lain? Sėbab konon hanya di-jajahan Ruhr itu ada lombong batu arang, dan makin lama makin susah měnghantar batu arang itu sa-luruh Eropah děngan měngikut jalan kěreta api. Oleh karna itu, sunggoh pun jajahan Ruhr itu sėlalu di-hujani oleh bomb kita, tėtapi maseh sėkarang pun di-kumpulkan tukang Gěrman děngan pěrawis-nya akan měmbaiki rumah-rumah yang rosak dan měnggantikan gudang yang ranap. Měngikut kěrtas khabar Gěrman, tidak-lah těrtahan lagi oleh anak Ruhr itu, dan yakin-lah sudah kita, makin lama makin banyak-lah bomb akan di-gugorkan ka-atas tanah Gěrmany. Tėtapi apa-tah daya orang Gěrman itu? Karna lombong batu arang-nya itu tidak těrpindah.

48. KAPAL PĒRANG KĒCHIL

Sa-kali-kali pěrang di-laut itu tiada boleh di-ringankan. Sėbab itu-lah biar sahaya halkan kesah kapal pěrang Inggěris yang kěchil itu. Kěchil-kěchil pun, anak rimau juga: jangan-lah di-chuaikan.

Lěbeh maalum-lah. Ada kapal pěrang bėsar yang bėlayar ka-lautan sėlėbu itu; ada juga kapal pěrang kěchil yang sěntiasa měnyusor pantai. Akan kapal pěnyusor pantai itu, sėbab dia kěchil, supaya jangan těrgalang pada bėting. Lagi pun ada dua jėnis kapal pěrang yang kěchil, ia-itu suatu jėnis měngawali těmpat-těmpat pěrlabohan kita sěndiri, suatu jėnis yang lanchar měnėrkam kapal musoh yang bėrdėkatan děngan pantai nėgėri asing. Ada pun kapal yang lanchar měnėrkam itu sěntiasa-lah ia di-lěngkapkan děngan mėriam dan děngan *torpedo* itu. Sunggoh pun tiada boleh bėlayar

jauh-jauh atau mēnentang ribut bēsar, tētapi dalam tempoh dua tahun ini kapal pērang kēchil itu sudah mēlawan musoh-nya sa-kali sa-minggu kadar-nya dan di-dalam dua bulan ini sa-kali sa-hari.

49. NĒGĒRI MOKHA BINASA

Ada pun dahulu nēgēri Mokha ini tērmasshor nama-nya dalam sēgala nēgēri di-sabēlah sini, lagi pun tērlalu sangat ramai dan ma'amor-nya dan banyak saudagar dan orang kaya-kaya-nya. Maka bērpuloh-puloh kapal di-labohan dan yang bērlayar bēratus-ratus; dan jikalau hēndak bērjalan, bērasak-asak orang di-jalan: dēmikianlah ramai-nya nēgēri ini.

Dalam hal yang dēmikian itu datang-lah takdir Allah hēndak mēmbinasakan nēgēri ini. Maka turun-lah Badui dari gunong-gunong ini ada kira-kira lima ēnam-bēlas ribu orang datang mērompak dan mēnyamun. Maka di-lawan-lah oleh Turki bērpērang, maka di-tembak-nya bēbērapa ribu mati. Maka oleh Badui itu di-ambil-nya mayat kawan-kawan-nya yang mati, di-susun-nya di-jadikan tangga mēmanjat kota itu. Maka di-bēdil oleh Turki, tērbang kēpala-nya, tētapi tangan-nya bērpaut juga. Maka dalam hal yang dēmikian lēpas-lah ia masok ka-dalam kota itu mēngamok; maka habis-lah Turki itu di-bunoh-nya dan yang ada lēpas lari. Maka di-tawan-nya nēgēri itu, habis-lah di-rampas-nya dan di-pēchahkan rumah-nya. Maka tinggal-lah nēgēri Mokha ini sunyi sēnyap: maka rumah-rumah yang tinggal ini, sēbab sudah lama-lama tiada di-dudoki orang, habis-lah roboh dan pēchah-pēchah.

50. BANDAR YANG MASSHOR

Akan bandar Tunis itu suatu tēmpat sa-akan-akan sapērti bandar Pulau Pinang juga, ia-itu isi-nya dua-puloh laksa orang yang bērkēdai dan bērniaga, tiada-lah

bandar itu berkota atau berbenteng, tambahan kolam ayer-nya senang di-datangi musuh. Tetapi akan kota Bizerta itu, konon, terlëbeh lagi kukoh ia dari-pada bandar Singapura. Sebab apa? Ada-lah meriam-nya itu bukan-nya seperti meriam Singapura yang terhala ka-laut sahaja melainkan boleh di-pusingkan dia berhala ka-darat juga, dan lagi meriam di-Bizerta itu terlindung-lah ia dari-pada bahaya kapal terbang pula. Shahadan di-Pulau Singapura itu dengan mudah kolam ayer-nya terdapat oleh tantëra Jepun, tetapi di-Bizerta itu adalah kolam ayer-nya berturap batu enam-puloh kaki tebal-nya. Jikalau begitu, apa-tah fasal-nya tantëra Gërman yang termasshor itu berlari-larian meninggalkan sa-buah kota yang kukoh itu? Bahkan sebab sa-macham tantëra kita di-Singapura juga, tiada-lah dia terlindung dari bomb kapal terbang, tiap-tiap lorong dan simpang di-hujani-nya, tiap-tiap *lorry* serta pedati dan gerabak di-timpa-nya, sa-hingga tiada terikat perang lagi oleh panglima Gërman itu.

PART V

HISTORY AND BIOGRAPHY

51. ORANG DAYAK

ADA pun mereka yang mula-mula mendiami Pulau Bērunai (*Borneo*) itu bangsa yang bērambut kēreting ia-itu saperti orang Sēmang juga. Kēmudian baharu pula datang orang Dayak ia-itu sa-bangsa-lah dēngan orang Batak yang di-Sumatēra. Ada pun orang Dayak itu sifat-nya sa-rupa dēngan orang Mēlayu juga, tinggi sadikit badan-nya lagi pun puteh kuning warna kulit-nya. Maka bahasa mereka itu sa-rumpun juga dēngan bahasa Mēlayu, tētapi tiada-lah mereka itu tahu mēmakai huruf. Maka akan rumah Dayak itu kēbanyakan bangsal atau rumah panjang di-diami oleh bēbērapa kēlamin mereka itu.

Shahadan akan orang Dayak, mana-mana yang diam di-tēpi sungai ada-lah jinak; sangat-lah bērchampor mereka itu dēngan orang Jawa ia-itu pada zaman kērajaan Majapahit, dēmikian juga dēngan orang Mēlayu dan dēngan orang Bugis: akan mereka itu ada yang bērugama Islam dan ada yang bērugama Masehi. Maka tanam-tanaman mereka itu hanya padi sadikit-sadikit, tēbu, pisang, kēladi, ubi dan sa-bagai-nya.

52. BUDDHA

Lima ratus tahun dahulu dari-pada zaman Nabi Allah Isa alaihi's-salam ada-lah sa-orang anak raja nama-nya Gautama, nēgēri-nya di-kaki gunong Himalaya.

Maka bértapa-lah ia enam tahun; di-gelar oleh murid-murid-nya akan dia Buddha. Maka mēngikut ugama Buddha itu, tiap-tiap manusia mēsti hidup dan mati bērbalek-balek ka-dalam dunia ini, tētapi nyawa itu bērpindah-pindah ka-dalam tuboh yang lain pula; sa-kira-nya, jika mēreka itu orang yang bērdosa bēsar, maka nyawa-nya kēlak di-masokkan ka-dalam kējadian yang hina: dēmikian-lah konon bērpindah-pindah dari sa-buah tuboh kapada tuboh yang lain hingga tiada ia bērdosa lagi: baharu-lah hilang saperti sumbu yang padam api-nya. Maka jikalau barang siapa yang hēndak bēroleh aman itu, maka hēndak-lah ia mēmbuangkan sēgala hawa nafsu dunia ini.

53. SULTAN MAHMUD MĒNINGGALKAN KĒRAJAAN MĒLAKA (T.M. 1510)

Sa-bērmula anak Bēndahara Sēri Maharaja, yang bērnama Tun Fatimah tērlalu baik paras itu, di-ambil oleh Sultan Mahmud akan istēri, tērlalu kaseh baginda akan dia. Ada pun akan Tun Fatimah tērlalu sangat pērchintaan-nya akan bapa-nya: sa-lama ia di-pēristēri oleh Sultan Mahmud Shah, jangkalan ia tērtawa, tērsēnyum pun tiada pērnah. Maka baginda pun turut mashghul, tērlalu sangat mēnyēsai diri baginda oleh mēmbunoh Bēndahara Sēri Maharaja itu.

Hatta maka Sultan Mahmud Shah pun mēmbuangkan kērajaan baginda. Maka anakanda baginda Sultan Ahmad di-rajakan baginda; maka sēgala pegawai dan sēgala alat kērajaan sakalian-nya di-sērahkan baginda ka-pada Sultan Ahmad. Maka Sultan Mahmud Shah pun diam ka-hulu Mēlaka pada suatu tēmpat Kayu Ara nama-nya, Sang Sura hanya tēman baginda.

Ada pun di-chēritēraikan oleh orang yang ēmpunya chēritēra ini. Apa-bila Sultan Mahmud Shah pērgi bērmain ka-Tanjong Kēling atau ka-pada barang tēmpat, maka baginda bērkuda, maka Sang Sura juga sa-orang-

nya mēngiringkan baginda. Maka di-bawakan Sang Sura pērtama lanchang tēmpat sireh santap, kēdua bungkus sa-lai, kētiga kamandalam.* Apa-bila di-dēngar oleh Sultan Ahmad ayahanda baginda bērjalan itu, maka di-suroh iringkan oleh Sultan pada sēgala orang bēsar-bēsar. Sa-tēlah Sultan Mahmud Shah mēlihat banyak orang datang mēndapatkan dia itu, maka Sultan Mahmud pun mēmachukan kuda-nya bērlari-lari, tiada mahu di-iringkan orang kaya itu. Maka Sang Sura pun turut bērlari-lari tiada-lah bērchērai dēngan kuda raja. Maka sēraya ia lari itu, kaki Sang Sura sa-bagai mēngapus tapak kuda raja, supaya jangan di-lihat orang. Maka tangan Sang Sura mēngapor sireh santap.

Dēmikian-lah pēri hal Sultan Mahmud Shah mēninggalkan kērajaan-nya.

54. MAKHDUM (ĒRTI-NYA ORANG 'ALIM DARI HINDUSTAN)

Maka turun sa-buah kapal dari atas angin ka-Mēlaka ; di-dalam kapal itu ada sa-orang pandita Maulana Sadar Jahan nama-nya, tērlalu 'alim, Sultan Mahmud Shah pun bērguru pada-nya ; dan anakanda baginda Raja Ahmad pun di-suroh baginda mēngaji pada Maulana Sadar Jahan itu. Maka Maulana Sadar Jahan di-sēbut orang Makhdum. Maka sēgala orang bēsar-bēsar Mēlaka pun sēmua-nya mēngaji pada Makhdum.

Sa-kali pērsētua pada suatu malam Bēndahara Sēri Maharaja dudok bērkata-kata akan 'ilmu dēngan Makhdum Sadar Jahan, maka Sēri Rama pun datang dēngan mabok-nya, karna Sēri Rama tērlalu pēminum . . . Sa-tēlah Sēri Rama datang ka-pada Bēndahara Sēri Maharaja, maka di-lihat-nya Bēndahara bērkata-kata dēngan Makhdum, maka kata Sēri Rama, " Mari ! beta turut mēngaji."

* — *Water gourd.*

Maka kata Bëndahara Sëri Maharaja ka-pada Sëri Rama, "Mari-lah orang kaya dudok."

Maka di-lihat oleh Makhdum Sadar Jahan akan Sëri Rama itu mabok, mulut-nya bau arak. Maka kata Makhdum, "Al-khamru ummu'l-khaba'ith," erti-nya yang arak itu ibu sęgala najis.

Maka sahut Sëri Rama, "Al-hamku ummu'l-khaba'ith" erti-nya yang ahmak itu ibu sęgala najis. "Męngapa maka tuan turun dari atas angin ka-mari? Bukan-kah hęndak męnchari harta? Dari-pada ahmak maka dęmi-kian?"

Maka Makhdum gusar męnęngar kata Sëri Rama itu lalu ia pulang; bęrapa-bęrapa di-tahani oleh Bëndahara Sëri Raja, tiada juga mahu Makhdum bęrtahan, pulang juga ia ka-rumah-nya.

Maka kata Bëndahara Sëri Maharaja pada Sëri Rama, "Mabok apa orang kaya ini! Barang kata di-katakan ka-pada Makhdum. Baik tiada di-dęngar oleh Yang di-pęrtuan! Jikalau Yang di-pęrtuan tahu, murka baginda pada orang kaya."

Maka kata Sëri Rama, "Mana kęhęndak Yang di-pęrtuan-lah. Apa-tah daya? Kata sudah tęranjor."

Sa-tęlah kęesokan hari-nya, maka Bëndahara sęndiri datang ka-rumah Makhdum; maka Makhdum Sadar Jahan tęrlalu suka-chita męlihat Bëndahara Sëri Maharaja datang.

Bęrmula Tun Mai Ulat Bulu męngaji ka-pada makhdum. Ada pun Tun Mai Ulat Bulu itu asal nama-nya Tun Muhyi'u'd-din: sębab tuboh dato' itu bęrbulu, maka di-sębut orang Tun Mai Ulat Bulu.

Sa-tęlah Tun Mai Ulat Bulu męngaji pada Makhdum, maka barang yang di-ajarkan oleh Makhdum tiada di-turut-nya, karna lidah Męlayu itu sędia sangat kęras. Maka Makhdum Sadar Jahan pun ngęrin(g)-lah, kata-nya, "Apa-tah lidah Tun Mai Ulat Bulu ini tęrlalu kęras? Lain kata kita, lain kata-nya."

Maka sahut Tun Mai Ulat Bulu, "Ada-lah, tuan. Sahaya męngikut bahasa tuan jadi sukar-lah pada lidah

sahaya, karna bukan bahasa sahaya sëndiri. Jikalau tuan mēnyēbut bahasa sahaya, sēdua pun dēmikian juga."

Maka kata Makhdum Sadar Jahan, "Apa sukar-nya bahasa Mēlayu ini, tiada tērsēbut oleh-ku?"

Maka kata Tun Mai Ulat Bulu, "Sēbut-lah oleh tuan *kunyit*."

Maka di-sēbut oleh Makhdum, kata-nya " *Kuzit*."

Maka kata Tun Mai Ulat Bulu, "Salah itu! Tuan sēbut pula *nyiru*."

Maka di-sēbut oleh Makhdum " *Niru*."

Maka kata Tun Mai Ulat Bulu, " *Kuching* "

Maka di-sēbut Makhdum, kata-nya " *Kusing* "

Maka kata Tun Mai Ulat Bulu, "Mana-tah akan tuan mēnyēbut bahasa kami? Dēmikian lagi kami pun mēnyēbut bahasa tuan?"

Maka Makhdum Sadar Jahan tērlalu marah, kata-nya, "Taubat-lah aku mengajar Tun Mai Ulat Bulu lagi!"

55. BĒNDAHARA SĒRI MAHARAJA

Sa-tēlah Sēri Maharaja jadi Bēndahara, maka nēgēri Mēlaka pun makin ma'amor-lah lagi dēngan ramai-nya, karna Bēndahara Sēri Maharaja tērlalu 'adil lagi dēngan murah-nya, shahadan baik budi pēkērti-nya pada mēmbawa (*hati*) orang, lagi tērlalu baik pada mēmēliharakan sēgala dagang. Maka 'adat kapal dari atas angin, apa-bila akan bēlayar ka-Mēlaka, sērta mēmbongkar sauh, maka salawat-lah ma'alim-nya, "Salamin bandar Mēlaka, pisang Jēram, ayer Bukit China, Bēndahara Sēri Maharaja." Maka sahut sēgala khalasi, "Orang bērbayu, to', orang bērbayu (*have got a breeze*)!"

Ada pun akan Bēndahara Sēri Maharaja, banyak anak-nya; yang tua sa-kali Tun Hasan nama-nya, tērlalu baik rupa-nya shahadan dēngan baik sikap-nya: ia-lah jadi Tēmēnggong akan ganti anak-nya. . . . Shahadan Tun Hasan Tēmēnggong-lah yang pērtama

mēlabohkan baju Mēlayu dan mēmbesarkan pangkal tangan.

Sa-kali pērsētua maka Bēndahara Sēri Maharaja dudok di-hadap orang banyak. Maka kata Bēndahara Sēri Maharaja pada sēgala orang yang mēngadap itu, "Mana baik si-Hasan itu dēngan hamba?"

Maka sēmbah sēgala orang itu, "Baik juga dato' dari-pada anakanda."

Maka kata Bēndahara Sēri Maharaja, "Salah kata tuan hamba sakalian, karna hamba pun ada chērmin pada mata hamba: baik juga si-Hasan dari-pada hamba, karna ia orang muda, tētapi tērpantas manis hamba sadikit."

Maka sahut sēgala orang banyak, "Sungguh gērang sapērti sabda dato' itu."

Ada pun akan Bēndahara Sēri Maharaja sēdia (= *always*) orang baik rupa lagi sangat hiasan, pada sa-hari tujuh kali bērsalin pakaian; baju juga sa-ribu banyaknya pēlbagai rupa dan warna; dēstar sudah tērikat pada kēlēbut juga dua tiga-puluh, sēmua-nya sudah di-pakai bēlaka; chērmin bēsar sa-tinggi bērdiri sēdia. Jika Bēndahara Sēri Maharaja mēmakai, sudah bērkain bērbaju bērkēris bērsēbai, maka Bēndahara Sēri Maharaja bērtanya pada istēri-nya, "Tuan! dēstar mana yang patut dēngan kain baju hamba ini?"

Maka kata Bēndahara Pērēmpuan, "Dēstar anu itu yang patut."

Maka barang yang di-katakan Bēndahara Pērēmpuan, itu-lah di-pakai oleh Bēndahara Sēri Maharaja.

56. KĒDATANGAN ORANG 'ARAB

Bahawa pada zaman dahulu kala bēlum lagi orang di-bawah angin itu bēramah-ramahan dēngan orang Arab jati itu.

Hatta antara bēbērapa lama-nya akan orang-orang Hadramaut, rajin juga mēreka itu bērlayar ka-bawah

angin itu. Maka di-tanah Hadramaut itu bangsa Sayid-Sayid al-Alawiyin itu-lah yang tērmulia sa-kali : maka dari-pada kaum itu-lah kēturunan sayid-sayid yang bēroleh pangkat-pangkat bēsar di-nēgēri Perak, istimewa pula baginda-baginda Sultan Siak di-Pulau Percha, dan Sultan Pontianak.

Lama-kēlamaan maka ramai-lah orang Arab jati yang datang ka-tanah Mēlayu itu, dan dēngan jalan itu-lah makin ramai anak-anak Mēlayu yang di-bawa oleh orang Arab naik ka-Mēkkah mēngambil haji. Kēmudian dari samēnjak pun tēlah di-adakan kapal-kapal api oleh anak Eropah, maka tiada-lah bērhēnti anak-anak Mēlayu dari bawah angin itu bērulang-alek ka-Mēkkah mēngambil haji di-tanah yang mulia itu.

57. TUAN RAFFLES MĒMĒREKSA KESAH PĒMBUNOH

Dēngan sa-kētika itu juga Tuan Raffles datang-lah bērlari-lari dēngan tērmēngah-mēngah sambil tērjun dari atas kēreta-nya pērgi mēndapatkan Tuan Farquhar. Sa-tēlah di-lihat-nya Tuan Farquhar itu hidup lagi, maka bērlari-lari dia pērgi mēlihat mayat Sayid Yasin itu. Maka orang pun ramai-lah mēmbawa api masok ka-dalam pagar Pangeran Sharif. Maka tērlanggar-lah kaki-nya kapada mayat sa-orang mata-mata yang mati di-balek pintu itu ; maka gēmpar-lah orang pula, mēng-atakan mata-mata mati itu.

Maka oleh Tuan Raffles di-bawa-nya lilin pērgi mēlihat mayat Sayid Yasin juga. Lalu di-tanya kapada orang di-situ, " Siapa ini ? "

Maka sa-orang pun tiada mēngēnal.

Maka datang-lah Tuan Raffles ka-pada sahaya, kata-nya, " Tuan kēnal orang mana ini ? "

Maka jawab sahaya, " Tidak, tuan."

Akan tētapi Sayid Yasin itu biasa dēngan sahaya, maka oleh sēbab hanchor-lah sudah mayat-nya, tiada

běrkětahuan rupa lagi, maka tiada sahaya kěnal lagi akan dia.

58. LORD MINTO DI-MĒLAKA

Maka pada suatu pětang datang-lah Tuan Lord Minto itu ka-kėbun Tuan Raffles, běrjalan-jalan hěndak mēlihat kampong. Apa-bila ia sampai, sėgėra-lah Tuan Raffles turun bėrgopoh-gopoh dari rumah-nya. Sa-tėlah Lord Minto masok ka-dalam tėmpat kita sakalian mēnulis itu, maka bangun-lah sėmua orang mēmbėri tabek akan dia. Maka ia mēlihat-lihat tėmpat itu; maka sampai-lah ka-tėmpat aku mēnulis, maka undor-lah aku, karna antara sėmua juru-tulis itu aku-lah sa-orang yang kėchil ya'ani muda. Maka di-gonchang-gonchang-nya tangan-ku, sambil bėrkata dėngan bahasa Hindustan, ' Engkau baik ? ' Maka aku mēmbėri hormat akan dia. Ada-lah ku-rasaĩ halus-nya kulit tangan-nya itu sapėrti tangan kanak-kanak lėmbut-nya.

Maka datang-lah Lord Minto itu mēlihat bagai-mana orang mēnulis Mėlayu dan bagai-mana rupa huruf-nya. Sa-sa'at lama-nya di-suroh-nya mēnulis, maka di-pandang tangan-ku sambil tėrsėnyum, kata-nya, " Bagai mana ģngkau boleh mēnulis chėpat, karna dari kanan ka-kiri ? "

59. TUAN RAFFLES BĒNCHI BAU DURIAN

Sa-bėrmula maka pada suatu hari Tuan Raffles itu tėngah bėrkata-kata dėngan juru-tulis-nya dari hal hěndak mēmbalas surat ka-pada Raja Sambas. Maka tiba-tiba datang sa-orang orang Mėlayu mēmbawa buah durian ģnam biji, di-sangka-nya Tuan Raffles hěndak mēmbėli durian, lalu di-bawa-nya masok ka-dalam rumah, ia bėrdiri di-pintu. Maka Tuan Raffles pun mēndapat bau durian itu; maka dėngan sėgėra di-tutup-

nya hidong, lari-lah ia ka-atas. Maka hairan-lah sĕmua orang mĕlihatkan hal-nya itu, tiada di-kĕtahuĭ ia tiada boleh mĕnchium bau durian.

Sa-bĕntar lagi di-panggil oleh Tuan Raffles akan orang yang mĕnjaga pintu-nya itu, kata-nya, "Siapa bawa buah durian ka-mari?" Maka di-unjokkan-nya orang Mĕlayu itu, di-suroh-nya kĕluar lĕkas-lĕkas. Maka dari-pada hari itu sa-orang pun tiada-lah bĕrani mĕmbawa durian lagi.

PART VI

SCIENCE AND AGRICULTURE

60. PĒRMULAAN HIKMAT JĒNTĒRA

AL-KESAH. Maka pada zaman dahulu sa-bĕlum ada kĕreta api dan kapal api, ada sa-orang budak yang chĕrdek mula-mula mĕndapat jalan mĕmbuat pĕsawat jĕntĕra.

Pada suatu hari sĕdang ia mĕmasak ayer di-dalam sa-buah cherek, maka apabila ayer itu tĕlah panas, di-lihat-nya tudong cherek itu tĕrangkat-angkat dan asap pun kĕluar dari-pada lobang mulut cherek itu. Maka hairan-lah ia mĕlihat sĕrta bĕrpikir di-dalam hati-nya, "Apa sĕbab tudong cherek itu tĕrangkat-angkat, apa-bila ayer sudah panas? Dan kĕnapa tidak dĕmikian tatkala ayer itu sĕjuk?"

Kĕmudian ia pun lari-lah mĕnchari kayu lalu di-sumbat-nya sakalian lobang cherek itu. Sa-telah tĕrlampau panas ayer itu, maka ia pun mĕnjadi wap: sa-makin panas, makin kuat ayer itu hingga mĕlĕtup.

Hatta maka dari-pada masa itu-lah mula-mula di-putar jĕntĕra oleh kuasa asap itu.

61. KUASA *ELECTRICITY*

Tuan itu-lah mĕmbawa suatu jĕnis pĕsawat yang di-pĕrbuat oleh orang pandai dari Eropah. Maka ada-lah pĕrkakas-nya tĕrlalu banyak. Maka ada roda kacha; di-buboh-nya ubat-nya pada roda itu kĕmudian di-

putar dēras-dēras. Ada pun tatkala di-putar-nya itu, jikalau kita kēnakan tangan, kēluar-lah api dari tangan kita. Ada pula di-bēri-nya dua rantai tēmbaga mēlēkat di-roda itu. Maka oleh tuan itu di-suroh-nya aku bērdua dēngan guru China mēmēgang rantai tēmbaga itu: pada hal-nya, tiada kami kētahuī apa-kah kēsudahannya, pada sangka-ku ia mēminta tolong sahaja. Sa-bēntar lagi tēpēranjat-lah aku sērtā dēngan kētakutan, sa-hingga tērdudok-lah oleh sēbab lēmah rasa-nya sēgala anggota. Jikalau sa-kira-nya ku-kētahuī dēmikian pēri-nya, di-upah aku sa-ratus ringgit pun, tiada-lah aku mahu mēmēgang rantai itu. Ada pun guru China itu jangan di-kata lagi! hampir-hampir pengsan, tiada boleh bērkata-kata, sērtā puchat muka-nya sapērti muka mayat. Ada pun nama kuasa pēsawat itu dalam bahasa Inggēris *electricity*.

62. HIKMAT INGGĒRIS

Pada tahun itu-lah datang gambar kapal asap ak-Singapura, dan orang yang baik-baik, tuan-tuan yang sudah mēlihat dan sudah bēlayar dalam kapal asap itu, ia sēndiri bērchakap dēngan aku bērsumpah-sumpah. Maka sēbab itu-lah pērchaya aku, ada sunggoh yang dēmikian itu, tētapi pērchaya angin sahaja, bēlum mēlihat bagai-mana rupa-nya. Maka sunggoh pun dēmikian, aku khabarkan ka-pada kawan-kawan-ku dari hal kēpandaian dan hikmat orang puteh dari-pada barang pērkara yang ku-lihat dan yang ku-dēngar dari-pada tuan-tuan Inggēris yang baik-baik; sa-hingga tērsēbut dari hal kapal asap itu, maka marah-lah mēreka itu dan bērbantah-bantah ia mēmbohongkan aku dan bērkata, "Engkau sēlalu mēmbesarkan nama Inggēris: yang tidak-tidak pun engkau khabarkan."

Sa-bērmula jikalau kira-nya pada masa itu aku bērchakap ada *gas* di-England yang boleh di-pasang dēngan tidak bērsumbu dan tidak bērminyak, dan lagi pula

kĕreta di-larikan oleh asap dalam satu jam bĕrpuloh *mile* jauh-nya, dan lagi ada satu jalan dari bawah tanah sĕmbilan-ratus kaki ka-bawah tanah dalam nĕgĕri London, di-atas-nya sungai bĕsar yang bĕrpuloh-puloh kapal boleh bĕlayar dan di-bawah-nya kĕreta kuda manusia dan kĕdai sakalian ada—; dan lagi di-nĕgĕri Inggris ada di-pĕrbuat orang pandai satu patong yang pandai bĕrmain dam, bĕribu-ribu orang mĕlawan dia bĕrmain, tiada boleh mĕnang; dan lagi di-sana juga ada satu jĕnis teng yang boleh mĕmbawa bĕbĕrapa orang tĕrbang naik ka-udara; dan lagi bĕribu pĕkĕrjaan 'ajaib yang ku-dĕngar lain dari-pada itu—maka jikalau kira-nya ku-khabarkan sakalian itu ka-pada orang-orang Mĕlayu atau bangsa-bangsa lain di-sa-bĕlah sini, nĕschaya di-tutup oleh mĕreka itu tĕlinga-nya sĕrta mĕnampar muka-ku, kata-nya "Tĕrlalu bĕsar bohong."

63. GUNA-NYA PETAK TANAH

Maka guna-nya petak tanah itu ia-lah bĕbĕrapa pĕrkara :—

- (a) jika hĕndak mĕnchoba tanam jĕnis-jĕnis bĕneh yang baharu di-dapati ;
- (b) hĕndak mĕnunjok fa'edah baja ka-pada pokok-pokok : sa-tĕngah-nya di-bĕri baja dan sa-tĕngah-nya usah di-bĕri baja ;
- (c) sa-kira-nya hĕndak mĕnunjok apa beza-nya antara pokok-pokok yang di-tanam rapat dan yang di-tanam jarang ;
- (d) kalau hĕndak mĕnunjok beza-nya antara pokok-pokok yang hidup di-tĕngah panas dan yang tumbuh di-bawah naung ;
- (e) jikalau hĕndak mĕnunjok apa jadi-nya pokok-pokok yang di-gĕmbor tanah kĕliling pĕrdu-nya dan apa pula jadi-nya yang tidak bĕrgĕmbor.

64. MĒMBAKAR LADANG GĒTAH

Al-kesah. Maka oleh tuan tanah itu di-panggil orang Sakai di-suroh tēbang tēbas :—

Sa-bulan tēbas sudah,
 Sa-bulan tēbang sudah,
 Saujana mata mēmandang,
 Sa-jauh kuda bērlari.

Apa-bila sudah tiga bulan lama-nya, sampai pada musim kēmarau, maka tuan itu mēnyuroh mēmanggil pawang Mēlayu minta bakar tanah itu, lalu datang-lah pawang itu mēmbakar. Maka api pun makan sēgala batang kayu-kayuan itu sērta sēmak-sēmak sakali :

Habis daun, di-makan ranting,
 Habis ranting, di-makan dahan,
 Habis dahan, di-makan batang,
 Habis batang, di-makan tunggul,
 Habis tunggul, di-makan akar,
 Tiba di-tanah api pun padam,
 Tērbēntang ladang sapērti kain tērbēntang.

65. BIJI YANG DI-HANYUTKAN AYER

Ada pun pokok yang bērtumboh di-tēpi ayer itu kēbanyakan buah-nya boleh di-hanyutkan oleh ayer, baik ayer tawar baik ayer masin, hingga bēbērapa jauh-nya, dēngan tidak ia mērosakkan biji atau bēneh-nya itu.

Akan mēngambil chontoh jēnis itu, tēlah di-dapati bēbērapa biji nyior konon di-bawa oleh ayer laut daripada gugusan pulau-pulau India Barat hingga ka-nēgēri Norway, suatu pun tiada apa chachat-nya.

66. GĒTAH

Ada pun gĕtah yang asali di-tanah Mĕlayu ia-lah pokok gĕtah taban yang tĕrutama di-dapati dalam rimba Batang Padang jajahan nĕgĕri Perak, dan ada juga sadikit-sadikit mĕrata-rata Sĕmĕnanjong itu.

Akan tĕtapi pada zaman sĕkarang ramai-lah isi tanah Mĕlayu itu yang bĕrusaha mĕnanam gĕtah *para* juga, di-dapati-nya bĕneh-nya dari nĕgĕri Brazil di-sĕlatan bĕnua Amĕrika, karna di-situ-lah tĕmpat-nya yang asali. Mula-mula pada tahun Masehi 1877 di-tanami anak pokok gĕtah itu sa-banyak dua-puluh dua batang dalam Singapura : dari-pada pokok itu-lah di-pĕchah-pĕchah bĕneh-nya sa-hingga hampir-hampir sudah bĕrtukar hutan rimba tanah Mĕlayu dĕngan ladang gĕtah *para* itu.

67. GUNA-NYA GĒTAH

Ada pun guna-nya gĕtah itu ia-lah mĕmbuat pĕrkakas alas roda *motor-car* dan roda lereng, lapis kasut, alas lantai, bomba, pĕrkakasan orang sakit, pĕmbalut dawai *electric* supaya jangan mati orang yang mĕmĕgang-nya oleh api-nya ; di-tajinkan juga pada kain akan mĕmbuat baju hujan. Shahadan jika di-kĕraskan gĕtah itu, boleh juga di-buat sikat rambut, batang kalam dan sa-bagai-nya.

68. MĒNYIMPAN BIJI-BIJI BĒNEH

Sa-nya jika kita hĕndak mĕnyimpan biji-biji bĕneh, supaya jangan ia rosak atau binasa, tĕntu-lah boleh kita mĕnchari jalan dĕngan 'akal :—

1. Pĕrtama, jangan ia kĕna udara.
2. Kĕdua, jangan ia kĕna ayer atau lĕmbab.

3. Kětiga, mahu-lah di-simpan pada hawa yang sēdērhana ia-itu sējuk pun tidak, panas pun tidak.

69. MĒMBUNOH ULAT

Ada-lah bēbērapa jalan mēmbunoh ulat-ulat itu ia-lah dēngan tuba atau ayer sabun dan ayer rachun. Jika binatang-binatang itu makan daun-daun tanaman, boleh-lah di-rēnjiskan ayer tuba pada daun-daun itu; dan sa-kira-nya pula binatang-binatang itu makan dēngan mēnēmbok daun-daun itu sahaja, maka hēndak-lah di-rēnjiskan ayer sabun ka-pada binatang itu, karna ayer sabun itu akan mērēkat-rēkatkan badan-nya, jadi tiada-lah dapat ia bērnafas kēlak; sēbab ulat-ulat itu bērnafas ia-lah pada chēlah-chēlah kulit badan-nya yang bērtindeh-tindeh itu. Ada pun tuba itu sēlalu di-gunakan oleh orang China bērkēbun sayor. Ada-nya.

70. BIJEH TIMAH

Ada bēbērapa jalan mēngambil bijeh ia-itu lombong, lombong tanglong, di-tembak dēngan ayer akan tanah bukit bijeh itu, atau paya di-timba ayer-nya dēngan jēntēra, ia-itu jēnis pēkērjaan yang bēsar; maka yang kēchil-nya pula, mēlampan, mēlanda, mēriau dan mēndulang. Ada pula suatu jēnis jēntēra yang baharu di-pērbuat oleh orang puteh bagi mēngambil bijeh itu juga, kēadaan-nya sa-akan-akan kapal, ia-itu boleh mēndapat bijeh dēngan pantas sērta banyak, ada-nya.

Maka akan sakalian bijeh itu di-lēbor dahulu mēnjadi jongkong, ada rēlau-nya di-Pulau Bērani (Singapura) dan di-Sa-bērang Pērai, kēmudian baharu-lah di-bawa dēngan kapal ka-Eropah. Karna ada pun bijeh itu tērlalu banyak guna-nya ia-itu di-champor dēngan tēmbaga merah sērta timah sari boleh mēnjadi loyang, jika di-champor dēngan tēmbaga merah sahaja boleh di-pērbuat gēnta,

istimewa pula membuat sador periok-periok dan beberapa jenis perkakas akan tempat makanan ia-itu di-champor dengan timah. Ada pun di-dalam negeri Inggris mula-mula di-saluti serba perkakas tempat makanan dengan timah ia-itu pada tahun Masehi 1670.

PART VII

LITERARY TOPICS, ETC.

71. MUNSHI 'ABDU'LLAH MĒMINJAM HIKAYAT

MAKA kata sahaya, "Tolong-lah, ěnche', charikan sahaya hikayat Mĕlayu."

Maka kata-nya, "Tuan. Ada-lah ka-pada sahaya suatu bungkusan surat-surat Mĕlayu. Sa-kira-nya di-dalam bungkusan itu ada bĕbĕrapa kitab. Nanti sahaya bawa ka-sini, boleh ěnche' pileh."

Maka jawab sahaya, "Biar-lah sahaya pĕrgi ka-rumah ěnche', bĕrsama-sama mĕlihat surat itu, karna sahaya hĕndak sĕgĕra bĕlayar."

Maka kata-nya, "Ta'usah tuan pĕrgi. Nanti sahaya bawa surat itu."

Kĕmudian pulang-lah ia, lalu di-bawa-nya satu bakul bĕrbungkus kain. Maka sahaya buka-lah : dalam-nya ada surat-surat dari hal ugama dan do'a sĕmbahyang. Maka ada juga dua bab Hikayat Isma Dewa Pĕkĕrma Raja, sangat indah pĕrkataan-nya ; ia-itu hikayat bahasa Mĕlayu sahaja dĕngan tiada bĕrchampur-champur bahasa 'Arab. Maka ada-lah hal hikayat itu dari-pada chĕritĕra dewa-dewa dan jin, tĕrlalu molek karangan nya. Dan ada juga satu kitab, Khojah Maimun.

Maka sahaya pinjam kapada-nya. Maka kata sahaya, "Ĕnche' ! biar-lah hikayat ini sahaya bawa ka-Sĕlat dan sahaya salin. Kĕmudian nanti sahaya hantarkan sĕrta dĕngan hadiah-nya. Sĕkarang, ambil-lah sa-hĕlai sapu tangan ini, harga ĕmpat ringgit."

Maka suka-lah ia sĕrta kata-nya, "Kalau sudah

tuan salin, boleh bĕri ka-pada Ēnche' Buntal, supaya di-hantarkan-nya ka-mari."

72. MĒNYALIN BAHASA

Adat tuan itu sĕlalu ia mĕngambil pĕdoman dari-pada bahasa Inggĕris atau bahasa lain-lain di-salinkan-nya ka-pada bahasa Mĕlayu dĕngan tiada di-indahkannya jalan bahasa Mĕlayu itu. Maka sĕbab itu-lah boleh sĕgĕra di-kĕtahuĭ orang barang karangan-nya itu pĕrkataan-nya sahaja bahasa Mĕlayu tĕtapi anggota-nya pĕrkataan itu bahasa Inggĕris, bukan-nya rupa rĕnchana Mĕlayu. Ini-lah suatu 'ilmu bĕsar dalam pĕrkara salin-mĕnyalin dari-pada suatu bahasa ka-dalam bahasa yang lain.

73. JALAN BAHASA MĒLAYU

I

Bĕrmula oleh kĕbanyakan orang puteh di-sangkakan bahasa Mĕlayu itu tĕrlalu sĕnang, boleh dapat dĕngan sĕgĕra-nya; bukan-nya bagai bahasa lain-lain, tĕrlalu susah. Maka sangka yang dĕmikian itu sa-kali-kali tiada bĕtul, karna ia bĕlum mĕngĕtahuĭ jalan bahasa Mĕlayu dan bĕlum ia tĕrmasok ka-dalam bĕlukar bahasa Mĕlayu itu.

Jikalau kira-nya di-masoki-nya, nĕschaya di-lihat-nya dan di-kĕtahuĭ-nya ada bĕbĕrapa tĕbal sĕmak-nya, dan bĕbĕrapa duri yang tajam-tajam yang ada tĕrlindung di-chĕlah-chĕlah rumput itu; sadikit salah mĕlangkah, tĕrchuchok di-kaki, dan sadikit salah bĕrlenggang, tĕrtikam di-tangan. Maka kĕbanyakau orang yang sudah masok ka-dalam bĕlukar itu, sĕbab mĕnĕngar khabar orang, di-sangka-nya mudah juga bĕrjalan. Sĕrta ia masok dĕngan bĕrlari, tĕrchuchok duri di-kaki

tangan-nya dan bengkak-bengkil tuboh-nya, mēnjadi tiada kētahuan rupa. Kēmudian dēngan bēbērapa susah-nya kēluar-lah ia pērgi mēnchari orang yang tahukan ubat-nya. Apa-bila sudah di-ubati oleh orang yang pandai, lalu di-mashhorkan-nya diri-nya, kata-nya, "Aku-lah sudah masok ka-dalam hutan dan bēlukar bahasa Mēlayu itu, suatu pun tiada bahaya-nya." Tētapi tiada ia sēdar : sunggoh pun sakit-sakit-nya itu sēmua-nya sudah sēmboh, tētapi tinggal lagi parut-nya chakar-balar sa-gēnap tuboh-nya itu. Maka di-kētahuī orang-lah : bahawa ia ini tiada tahu bērjalan : sēbab itu-lah hanchor badan-nya di-tikam duri.

II

Shahadan dēmikian-lah 'ibarat-nya orang yang mēng-atakan sēnang bahasa Mēlayu itu. Apa-bila di-dapati-nya boleh sadikit-sadikit bērtutor bahasa Mēlayu ka-pada orang gaji-nya dan ka-pada juru masak-nya, ka-pada sais-nya dan tahu mēmbacha surat Mēlayu sadikit-sadikit, di-sangka-nya ia sudah pandai ; maka di-karangkan-nya bahasa Inggēris itu ka-dalam bahasa Mēlayu, bunyi-nya sahaja pērkataan itu bahasa Mēlayu tētapi jalan bahasa itu bahasa Inggēris, ia tiada sēdar. Apa-bila di-bacha oleh orang Mēlayu, hilang-lah 'akal-nya sēbab tiada di-kētahuī-nya akan hērti-nya, sēbab ia-itu bukan-nya jalan bahasa diri-nya.

74. PELET TĒRĒGGANU

Ada-lah bahasa mēreka itu bahasa Mēlayu, tētapi bunyi bahasa-nya itu bērlainan dari-pada bunyi Mēlayu dan changgong pula pada tēlinga ; dan pelet mēreka itu hampir-hampir sapērti pelet Kēdah.

Maka kata kita 'tuan,' kata dia 'tuang' ; kata kita 'Allah,' kata dia 'Alloh' ; kata kita 'jangan,' kata dia 'jangang' ; kata kita 'bulan,' kata dia 'bulang.'

Tetapi pětutoran-nya sahaja dëmikian: apa-bila ia mënnyurat, bëtul-lah huruf-nya saperti kita ada-nya. Ada-lah sadikit orang dalam antara mërëka itu yang pandai mënulis, lagi pun bagus bėkas tangan-nya mënulis 'Arab saperti Kuran dan kitab-kitab bahasa 'Arab. Shahadan di-antara mërëka itu ada-lah dua bahagi yang tiada tahu mēngaji dan sa-bahagi yang tahu; dan empat bahagi yang tiada tahu mēmbacha surat Mēlayu dan sa-bahagi yang tahu.

75. MĒNGAMBIL PATI

Yang di-katakan mēngambil pati itu ia-lah mēngambil isi yang pėkat atau tēras dalam sa-suatu pērchakapan atau karangan dēngan di-buang atau di-tinggalkan sėgala pērhiasan-nya, kulit-nya dahan-dahan-nya dan daun-daunan-nya dan bunga-bunga-nya. Maka tujuan-nya mēngambil akan tēras isi sa-suatu pērchakapan itu.

Yang di-katakan mērengkaskan karangan itu ia-lah mēmotong dan mēmēndekkan sa-suatu pērchakapan itu, di-ambil isi-nya atau maksud-nya sahaja.

76. SURAT

Surat tulus ikhlas sērta kaseh sayang ini dari-pada beta 'Ali bin Hitam yang ada pada masa ini di-dalam bandar Kėlang datang ka-hadapan majlis sahabat beta tuan anu Majistrėt di-daerah anu dēngan sėlamat sėjahtėra-nya.

Ahual di-maalumkan. Pada masa bėrbuat surat ini sangat-lah beta kėsusahan ia-itu tėrkėna bichara fasal sa-ekor gajah konon, bėlum lagi di-lėtak hukum apa-apa.

Dan lagi sa-lama tiga bulan ini tiada-lah beta bėrdaya mēmbuat apa-apa pėkėrjaan, karna samėnjak itu sakit-lah dada beta dēngan tiada bėrhėnti barang sa-hari pun.

Tiada-lah apa-apa yang lain hanya tabek banyak-banyak. Tammat.

77. SURAT KIRIMAN

Kemudian dari-pada itu, ahual di-maalumkan ka-pada sahabat beta (= *this is to inform you*). Ada-lah surat sahabat beta yang bĕrtarih dua hari bulan Muharram itu sĕlamat di-tĕrima oleh beta dĕngan bĕbĕrapa suka-chita. Ada pun sĕbab tĕrlambat beta mĕmbalas-nya itu, dĕngan karna sakit dĕmam, ada kira-kira tiga minggu; sĕkarang dĕngan kurnia Allah taala sĕmboh-lah sudah beta dari-pada pĕnyakit itu. Maka ini-lah beta bĕrkirim surat ka-pada sahabat beta, jangan-lah sahabat beta bĕrkĕchil hati dan marah, sĕbab tĕrlambat di-balas surat sahabat beta itu.

Tiada suatu tanda bĕrkaseh-kasehan hanya-lah di-kirim surat undang-undang Mĕlayu kapada sahabat beta. Ada-nya. Tammat al-kalam.

78. TĒKA-TĒKI

Sa-orang lurus 'akal lagi dĕngan bĕnar-nya.

Dan sa-orang pula sĕlalu rĕndah sĕrta bĕrisi pĕrchakapan-nya tĕtapi tiada ia tahu mĕmbanding pĕrkataan orang, baik salah atau bĕnar, mĕlainkan sĕmua-nya 'Ya' dan 'Bĕtul' bĕlaka kapada-nya. Sa-kali-kali ia tiada mahu mĕngatakan 'Tidak.'

Maka yang sa-orang lagi itu bengkok 'akal lagi pĕmusing bĕlit sĕrta sĕlalu tinggi tutor kata-nya tĕtapi kosong dan kĕrap-kĕrap tiada bĕrkĕtahuan pĕrkataan-nya.

Maka di-antara kĕtiga mĕreka ini siapa yang harus dan tĕrlĕbeh patut di-dĕngar pĕrkataan-nya, jika ia jadi saksi dalam sa-suatu pĕrbantahan di-antara kaum-nya?

Jawab : alif, ya, wau.

79. BĒRDA'AWAT, BIAR-LAH HITAM ; MANDI,
BIAR-LAH BASAH

Ada pun yang sa-baik-baik-nya, apa-bila kita mĕmbuat suatu pĕkĕrjaan itu, hĕndak-lah mĕnurut sapĕrti pĕpatah di-kĕpala karangan ini, atau pun yang tĕrlĕbeh baik lagi, mĕngikut pĕrumpamaan : " jika di-gĕnggam bara api, biar sampai jadi arang," hĕrti-nya mĕmbuat sa-suatu pĕkĕrjaan, hĕndak-lah kita ta'at dan tĕkun mĕngĕrjakan-nya sampai sudah, walau sa-bagai-mana pun susah-nya. Karna jikalau tiada upaya mĕnyudahkan-nya, apa-tah guna-nya tĕlah di-mulakan dahulu? Tĕrlĕbeh baik-lah ta'usah di-mulakan langsung. Dĕmi-kian-lah hĕndak di-pĕrbuat pada sĕrba pĕrkara, baik bĕrniaga atau mĕnuntut 'ilmu atau bĕrchuchok tanam atau karang-mĕngarang atau lain-nya, asalkan pĕrkara yang mulia dan kĕbajikan.

80. KĒADAAN MANUSIA

Ada-lah kĕadaan-mu dalam 'ilmu dan kudĕrat Allah taala sapĕrti kĕadaan ikan dalam ayer. Ada-kah sa-suatu dari-pada sĕgala wujud ikan itu di-luar ayer? Ada-kah sa-suatu sapĕrti sisek tuboh ikan itu hidup tĕrasing dari-pada ayer? Tiada juga, karna sĕgala wujud-nya dari-pada ayer dan dalam ayer juga, tĕtapi ikan itu dari-pada alpa-nya tiada mĕngĕnal diri-nya dan tiada tahu ayer itu apa, dan ia hidup dĕngan ayer bĕtapa.

81. UNDANG-UNDANG MĒLAKA

Ada pun yang tiada dapat di-ampuni oleh hakim sakalian itu atas tiga pĕrkara : suatu, dosa mĕmbunoh orang, kĕdua dosa mĕngambil istĕri orang, kĕtiga orang

yang bĕrmaharaja-lela. Ini-lah yang tiada dapat lagi sĕgala mantĕri mĕngampuni dia dan mĕma'afkan dia, mĕlainkan Raja juga yang dapat mĕngampuni dia itu. Ada pun dosa yang lain dari-pada itu dapat mantĕri mĕngampuni dia.

82. HUKUM MĒNCHURI

Fasal pada mĕnyatakan hukum mĕnchuri. Jikalau pĕnchuri itu masok ka-dalam kampong orang, maka tahu yang ĕmpunya kampong itu, maka di-tikam-nya mati, atau di-turut-nya antara dua kampong, maka bĕrtĕmu di-bunoh-nya mati, tiada-lah lagi salah yang mĕmbunoh itu. Ada pun jikalau kĕmudian dari hari itu bĕrtĕmu dĕngan pĕnchuri itu tiada-lah boleh lagi di-bunoh-nya atau di-tikam-nya, mĕlainkan hukum juga atas-nya.

GLOSSARY

- (*Ar.* = Arabic. *Skt.* = Sanskrit. *Port.* = Portuguese)
- ada-lah (1) is, was present, exists, existed—*emphatic* ;
 (2) the position is, was.
- ada-nya so it is, was.
- ada pun now, introducing a parenthesis, in place of
 brackets.
- adinda = adek (1) younger sister ; (2) wife.
- 'afiat = sehat, health.
- ahmak (An.) greed, covetousness.
- al (Ar.) the : *al-kesah* this is the story.
- 'alaihi's-salam (Ar.) on him be peace.
- alpa forgetfulness, carelessness.
- anakanda = anak.
- angin—*nĕgĕri atas a.* Arabia, Persia, India ; *nĕgĕri
 di-bawah a.* Malay archipelago—from the direction
 of the south-west monsoon.
- apam (Tamil) dough-nut, cake.
- asali, asli (Ar.) original.
- ayahanda = ayah = bapa.
- bahawa, bahkan truly—*emphasizing an assertion* ; often
 need not be translated.
- bangau egret.
- bayu (Skt.) wind ; *bĕrbayu* is a wind.
- bĕragan without visible cause.
- bijaksana, bijak (Skt.) wise, expert, discreet.
- chandi Buddhist monument, like Borobudur.
- chĕmburuan suspicious.
- chuai neglect, disregard.
- darjah standard, form.
- dĕlima (Skt.) pomegranate.
- dok dock.

gěnta bell.

gěnting (1) col, pass ; (2) narrow.

gěrabak truck.

gěrang (an) perhaps.

gusar angry.

hamba (1) literally—slave ; (2) a self-depreciatory form of ' I, me ' cf. *hamba tuan, hamba dato* ' = I, me.

hanya only.

hatta Then, Next—introducing a new paragraph : often need not be translated.

hawa (Ar.) (1) temperature ; (2) climate.

hayat (Ar.) life.

hiasan (1) decoration ; (2) smart (archaic).

' ibadat (Ar.) religious duties, service to God.

ikhlas (Ar.) = tulus sincere.

ilahi (Ar.) god.

insha'llah (Ar.) Please God !

istimewa pula especially, even more so ; following a negative = much less, far less.

jangankan so far from.

jongkong slab (of tin).

juadah (Ar.) cake, sweetmeat.

kadar (Ar.) on an average.

kalam (Ar.) (1) word ; (2) discourse.

kamandalam (Tamil) water-vessel.

kapor *měngapor* put lime on betel quid.

kau unemphatic form of ěngkau you.

kěbajikan profit ; advantageous.

kělak denotes the future.

kělēbut (hat-)stand, (shoe-)last.

kělēpasan break-up, vacation.

kěrang a black cosmetic.

kěřėkap-kěřėkup creaking.

kěri small curved sickle (cf. *keris*).

kěriting curly.

kěwajipan (from wajib) essentials, obligatory.

ku unemphatic form of aku I.

- lama-kělamaan after some while, at last.
 lanchang boat-shaped casket for betel.
 landasan *l.kĕreta api* permanent (rail-)way.
 limbongan dock, ship-yard.
 loyang bronze
 maalim (Ar.) ship's mate.
 maamor (Ar.) prosperous, populous.
 madzkor *write*.
 maharaja-lela a court official exempt from ordinary rules of etiquette; in Hindu sculpture the *mudra* termed *maharaja-lela* depicts a figure in the unseemly attitude of sitting with one leg dangling; *bĕrmaharaja-lela* playing old Harry.
 mahkamah (Ar.) court of law.
 majlis (Ar.) the presence.
 maka a word marking a full stop, colon or comma. Not to be translated.
 makhдум (Ar.) master; an Indian title of honour for Muslim pundits; now obsolete in Malaya.
 maktab college.
 masakan could it be? An expression of doubt.
 masĕh = sĕdang, tĕngah while still.
 Masehi (Ar.) Christian (from Messiah).
 mastautin reside.
 mata kain pattern, design on fabric.
 maulana (Ar.) lord, master.
 mĕski (Port.) *m.pun* although.
 mewah abundant.
 mu an unemphatic form of *kamu* you.
 Nasrani (Ar.) Christian especially Roman Catholic (from Nazarene); corrupted to *Sĕrani* Catholic Eurasian.
 nĕtiasa = sĕntiasa always.
 ngĕring shuddering, with nerves on edge.
 pandita (Skt.) pundit, scholar.
 pati essence.
 pĕdoman (1) compass; (2) guide.
 pĕgangan hand-rail.
 pehak side, part.

- pěkěrti (Skt.) character, disposition.
 pělawat (guru) visiting teacher.
 pělbagai various, of many kinds.
 pelet dialect.
 pěmėrgian going, departure.
 pěněrbang flying-man.
 pěnguasa director.
 pěpatah proverb, saying.
 pěrawis materials.
 pěrdamaian armistice.
 pěri *p.hal* circumstances, facts of a case.
 pěrisai shield; *motokar p.* tank.
 pěrmai pretty.
 pěrsětua (Skt.) = sa-kali once upon a time.
 pilu melancholy, sad.
 pipit uban white-capped sparrow.
 Rabbi (Ar.) Lord.
 rahmat u'llah (Ar.) mercy of God.
 rakamkan write
 ranap levelled, crushed.
 rawan sad, melancholy.
 rėkat stick, adhere (cf. *pėrėkat* gum; *lėkat* adhere)
 rėlau smelting-furnace.
 rempus throw down and pinion.
 rėnchana (Skt.) narration, composition; in Malay schools = dictation.
 riau wash for ore.
 rumpun clump (of bamboos, grass, bananas); *sa-r.* of the same stock.
 sa-bėrmula (also bėrmula) The story begins.
 sador plating.
 sahabat beta my friend; in letters = you.
 salam do'a prayers for safety: *salamın* good-bye.
 salawat (Ar.) prayer, invocation.
 samata-mata (Skt.) thoroughly.
 sapat the fibre in grass.
 sarwa all.
 saujana (Skt.) as far as; extensive.

- sěbai scarf.
 sědėrhana (Skt.) = sědang medium.
 sědia (kala) (Skt.) (1) always, from of old ; (2) ready.
 sějahtěra (Skt.) safety = sělamat (Ar.)
 sělēbu *laut* s. high seas.
 sěloka (Skr.) a quatrain, in which all four lines rhyme.
 sěraya = sambil whilst.
 shahadan and, next.
 sifat (Ar.) look, appearance.
 sikap carriage, mien.
 subhana-hu (Ar.) Glory be to Him ; the Most Holy.
 subhanahu wa-taala Holy and High.
 taadzim, takrim respect.
 taala (Ar.) the Exalted (of God).
 talibu'l-'ilmu student of science.
 tajinkan to make water-proof.
 takdir (Ar.) decree of God.
 tamasha a show, celebration.
 tarikh (Ar.) date ; *běrtarikh* dated.
 těranjor = tělanjor, těrlangsong gone out, slipped out,
 of a hasty remark.
 těrmětěraī impressed, stamped.
 těrutama (1) Excellency, (2) chiefly, especially.
 timah sari zinc.
 timbul *gambar* t. a portrait in relief.
 to' = dato' (1) grandparent ; (2) chief.
 tokong islet, atoll.
 tuba a vegetable narcotic poison.
 turap plaster ; lining ; to cover with material.
 udang galah lobster.
 ulang-alek go to and fro.
 wa (Ar.) and.
 wa-baadahu And then (= *kěmudian*).
 waslkan convey.
 watan native place.
 wujud (Ar.) existence, being.
 yakin (Ar.) confident, certain.

ROMANISED TRANSLITERATION

A.

BAHAWA surat tulus dan ikhlas yang di-iringi dengan sa-pěnoh-pěnoh hormat taadzim wa'l takrim ia-itu těrbit dari-pada hamba tuan yang hina Shaari bin Ibrahim yang sědang měnuntut talibu'l-'ilmu di-dalam maktab al-Jawih Mělaka.

Mudah-mudahan barang di-waslkan oleh Tuhan sarwa sakalian 'alam akan datang ka-hadapan majlis tuan yang mulia . . . yang běrmastautin pada masa ini di-dalam England di-bandar Surbiton Surrey dengan běběrapa sělamat kěsějahtěra-nya sa-lama-lama-nya.

Wa-baadahu al-kalam al-madzkor. Ahual ada-lah hamba tuan maalumkan ka-pada tuan yang mulia. Ada-lah pada masa hamba měrakamkan kěrtas yang burok lagi chěmar ini, di-běri Allah ada-lah di-dalam sihat wa'l 'afiat, hanya-lah hamba tuan harapi di-sabělah pehak tuan yang mulia běroleh terlěbeh ganda lagi.

Dan lagi ada-lah hamba tuan maalumkan. Ada-lah sapěrti pěpěreksaan hamba tuan pada akhir tahun pěrtama itu tělah naik sadikit ia-itu number 21 atau pun number satu darjah B. Ada-lah sapěrti pěngajaran yang tuan hamborkan kapada hamba tuan itu tělah choba-lah sa-běrapa boleh hěndakkan *mark* yang tinggi itu, tiada-lah těrdaya lagi hěndak měndaki hanya-lah jatuh pada number yang těrsěbut.

بھو اسورت نولس دان اخلاص یقید یوحی دغن مسفنه ۲ حرمت
 تعظیم و التکریم جائت فریت درفہ عیب نون بغینا مشرک بن ابراہیم جفسخ مننون
 طالب العلم ددالم مکتب الجاویہ ملالہ

مد ہد اھن بارغذ واصلکن اولہ توھن سرور کلاں عالم اکند اتھ لھد اتھ
 مجلس خوان جمالی
 اغلاند دبندر

وعدہ الکلام المنکور احوال ادا الہ عیب نون معلومکن کفہ نون جمالی ادا الہ
 ضماکس عیب نون فرمکن قرطس بغورق لاکي بحری بن دبرک اللہ ادا الہ ددالم عجب
 و العافیت - صیالہ عیب نون ہارقی کسبلہ فیہقی نون جمالی برواہ تریبہ کند لاکي
 داناکھی ادا الہ عیب نون معلومکن ادا الہ کسرت فرفسان عیب نون ضماکس

ناھن فرنام ایت تلہ نایک سد یکست جائت مذہر ۲۱ اتوفون نمبر ساتو درجہ "ب"
 ادا الہ کسرت فغا جران یو نون عیب نون کند عیب نون ایت تلہ جو بالہ کبرای جولہ ہند کن
 مرک بغتکای ایت عباد الہ تدرای لاکي ہندف مند کی عیالہ جاتہ فد عیب جمالی بون

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B.

Sa -bagai lagi ada-lah saperti pëninggalan tuan balik ka-watan tuan sëndiri itu, sëlalu-lah sahaja tëringatkan budi bahasa tuan itu bërasa pilu dan rawan di-hati hamba tuan mêngënangkan këbaikan tuan yang mulia itu. Tiada-lah dapat hamba tuan mëmbalaskan budi pëkërti tuan itu, mëlainkan Allah subhanahu wa-taala jua yang dapat mëmbalas-nya budi tuan itu. Akan tëtëpi sungguh pun ada ganti-nya di-dalam pëmërgian tuan, tiada-lah puas di-hati hamba tuan yang hina ini. Saperti pëpatah orang tua-tua: "Sa-puloh bintang bërtabor di-langit, mana ' kan boleh di-samakan bulan yang satu?"

Sa-nya ada-lah hamba tuan mënëngar përkhabaran sadikit-sadikit dari-pada murid-murid tuan mêngatakan tuan akan bërtolak dari England ka-maktab Mëlayu Mëlaka itu. Tëlah bërdoa-lah hamba tuan (supaya) sëlamat-lah pëlayaran tuan sampai ka-Maktab ini dëngan bërsukaan.

Dan lagi jangan-lah tuan bërkëchil hati akan hamba tuan yang hina ini fasal lambat kirim surat.

Hal ini-lah sahaja hamba tuan maalumkan ka-pada tuan hanya-lah bërbanyak-banyak tabek hamba tuan ka-pada tuan yang mulia.

سبا ایلاکی ادا له کورت فنفتکلن تون بالیق کواطن تون سندن پری ایت سلالوله
 سهاج تراچتکن جودی فصلن تون ایت برکس فیلولان راون دهاچی هب تون فنفتکلن
 کباچتکن تون جمالی ایت خاد اله داهت هب تون عباسکن جودی فکری تون
 ایت ملینکن الله سبحانه و تعالی صوابدا فت عالسن جودی تون ایت
 کنتافی سفکفون اداکنیت ددالم فکری تون یتاد اله فوکلس دهاچی
 هب تون یحیی این مسرت ففاته اوغثوا " سفوله بنه برتا جود لاجیت هانکه بوله
 دسماکن بولن یغثا تو

کنتافی ادا له هب تون منقر فر خون سدیکت ددع مرید ۲ تون
 مشتاکن تون کن برتوق دری اغثاند ککت ملایو ملاولیت تله برده اله هب تون
 (مخلی) ملامتله فیلار تون سهاج ککت این دقن برکواکن
 دانلاکی جاغثله تون بریحیل هاتی کن هب تون یحیی این فصل حببت کیوم مسورت

کنته تون هیاله برجایق ۲ تاییک هب تون کنته تون یحیی
 حال اینله سهاج هب تون معلومکن

C.

KULAH AL-HAK

Surat tulus ikhlas yang di-përhlasi dëngan kaseh mësëra dari-pada hamba tuan Muhammad Shah bin Yusuf pënolong guru Maktab al-Jawi Mëlaka, barang di-sampaikan oleh Tuhan sarwa sakalian 'alam kapihak majlis yang mulia tuan . . . këtua Maktab al-Jawi Mëlaka yang ada bërsënanng-sënanngkan diri di-watan Surbiton Surrey nëgëri England dëngan sa-pënoh-pënoh këmuliaan-nya.

Ahual hamba tuan maalumkan. Pada waktu di-përbuat surat ini ada-lah di-dalam sihat, di-harapi pehak tuan tërlebeh lagi dari-pada yang dëmikian.

Surat dari-pada tuan yang mulia di-përkënanakan, lagi sangat di-përmulia bëtarikh 6. 8. 19 itu, sëlamat-lah di-tërima dëngan paham-nya pada 8. 9. 19 bërbëtulan masa këlëpasan Hari Raya Haji. Masa ini-lah mërasa jagaan tuan . A . karna tuan . B . bërchuti sa-minggu ka-Singapura.

سورق فونوس اخلام یخد زھیاسی و غن کا سیه مسرا و رفسد صیب فون محمد شاکه بن یوسف
 فنولج کورو مکتب الجاوی ملاک . بارخد سمغینک اوله نومن سرو سکالین عالی کغبهن مجلس یغالی
 نوان
 نکوری اخکلند و غن سغنون کلبانق .

احوال صیب فون معلومکن :- قد وقت و فروعیت سورق این اداله و وال صحت
 و هارقی فیهق فون تریله لائی و رفسد یخد مکین .

سورق و رفسد فون یغها و فرکتکن لائی ساحت و فریلیا بتاریخ 6.8.19 ایٹ سلاطه
 و نریم و غن مضمون فد 8.9.19 بر بتولن مجلس کلکلسن هاری لای حاجی . ماس اینله مدراس
 جکلان فون کران فون برهوجی سمغنون کسغیفانورا .

D.

Khabar-nya konon Maktab Tanjong Malim dapat di-pindahi pada tahun 1921 kĕlak, karna kĕlambatan pĕrsĕdiaan-nya. Hal diri hamba tuan tĕtap-lah mĕnuju ka-pada satu haluan ia-itu samata-mata bĕrharapkan limpah pĕrtolongan tuan dan luas timbangan tuan pĕngusaha pĕlajaran mĕnaikkan hamba tuan kapada pangkat I A di-dalam Mĕlaka.

Di-kampong-kampong Mĕlaka sawah-sawah padi sĕmua-nya di-kĕrjakan orang supaya tĕrmewah-lah makanan orang nĕgĕri. Sunggoh pun pĕmashoran pĕrdamaian tĕlah tĕrmĕtĕraĭ di-hati manusia tĕtapi harga dagangan makin naik juga.

Maka hal guru-guru pĕlawat Mĕlaka di-dalam sihat bĕlaka. Tĕntang yang bĕrsunggoh-sunggoh mĕmajukan pĕlajaran pehak Mĕlayu tĕrutama-lah 'Che Muhammad Tahir. Lain dari-pada itu ada yang tiada mĕngikut atau tiada mĕmpĕrsatujukan kĕhĕndak pĕraturan tuan pĕndaftar pĕlajaran dan ada yang tiada mĕmahamken dan tiada mĕnggunakan tuladan-tuladan baharu itu.

Maka pada 19, 21 dan 22 July tamasha pĕrdamaian di-Mĕlaka. 1000 kanak-kanak sĕkolah mĕrai(h)kan kĕramaian itu. Limbongan, Telangkera, Hujung Pasir dan Kampong Jawa bĕroleh kĕmĕnangan.

Hal Maktab kita di-dalam aman. 42 murid baharu, 2 guru-guru Bĕrunai bĕrlateh sa-lama 3 bulan, jumlah-nya 84 orang, tĕtapi sayang-nya sadikit bĕras tĕrkurang dapat dan kĕrtas-kĕrtas sĕrta pĕrkakas pĕlajaran kurang baik. Bĕrbanyak-banyak tabek.

خبرت کون مکتبہ پنجویں مالیم راشدہ و فندھی فدناہو ۱۹۲۱ کلق کون کلپان فرسیدناہو .
 حال یریری صوب تون تننله منوجو کفد ساتو هلون بایک سمان ۲ برصارفکن لمفہ فرطوٹون تون
 وان لوانس تباٹن تون ففوانس فلجان سنایکن صوب تون کفد نککت **IA** . دو الہ ملاک .
 . کفخ ۲ ملاک ساوہ ۲ فادی سموان و کوجان اویخ سنای ترہواہلہ مکان اویخ نکوی .
 سخاکفون مشهوران فرماین تلہ مکتوی و ہاتی مانی تانی ہرک و لاٹون ماکن نایک جون .
 مکر حال کفو ۲ فلاف ملاک دو الرصحت بلاک . نتخ بھر سکتہ ۲ مامجون
 فلجان فہوق ملاو تراونالہ ۱! محمد طاہر . لاین درفد این اویخ تیاد معیکو اوقیمز سنجوکن
 کھنوق فراتورن تون فندفر فلجان . دن اویخ تیاد مہمکن دان تیاد مخنونان تلامن ۲ ہاروایت .
 کوفد ۲۱ ۱۹۰۲ دن ۲۲ جوپی تماش فرماین ملاک . ۱۰۰۰ کانق ۲ سکولہ
 مراعیکن کرہین این وانتارا ہروف فرارکن ہاری این لبوغٹن تلغکبرا . ہوجخ فاسبر دن کفخ جاو براولہ کنانق .
 حال مکتب کیت دو الہ امان . ۲۴ مرید ہمارہ ۲ کوروی برونی بر لاتیہ سلام ۳ بون جماعت ۱۸۱۴
 تنافی سابعق کدیکن براس ترکوٹخ و افزہ دن فرطس ۲ سرہ نرکاکس فلجان کورخ بابک . بر باق ۲ نایک .

ENGLISH TRANSLATION

PART I

NARRATIVE PROSE AND FOLK VERSE

1. WHAT A PITY!

ON the evening of Saturday last (*lit.* which has passed) (*lit.* was) a lighter which had-for-its-cargo cases of rubber, thirty-eight (of them), had sunk at the side of a steamship, after (there had been) loaded on to the ship two cases. Now the thirty-six cases that were lost were priced at (*lit.* had-for-their-price) 20,000 dollars (or) more.

When calm (succeeded) storm, there were picked up 25 cases adrift on the shore, but from that number of cases (*lit.* cases as-many-as that) there were three which were empty. The remainder it has not yet been possible to recover (*lit.* were not yet able-to-be-got) still.

2. A CHILD'S SONG

I (am) not clever (at) dancing,
Any dance (that comes into my head) I dance.
I (am) not clever (at) singing,
Any song (that comes into my head) I sing.

We dance to the outside of the rooms
Any dance (that comes into our heads) we dance.
We sing brothers and sisters together,
Any song (that comes into our heads) we sing.

3. A POLICEMAN'S REPORT

Mr. So-and-so came to the police station (*lit.* house of stocks) early (in the) morning at 6.45 (*lit.* 7 less a quarter). His statement (was that) he lives in such-and-such a street. On the fifth of the month, i.e., on Thursday night, he reckoned at eleven o'clock, he lost one picture along-with one cigar-box, each one of those articles having-the-value of (*lit.* for its price) ten dollars. Moreover one box of cigarettes, which was worth one dollar, was missing also from his bed-room. On the morning following (*lit.* of the morrow) the matter was reported at the police-station. Never had the complainant seen the person charged (*lit.* who had incurred the charge). In the end the person charged (*lit.* the criminal) was released.

4. AN OLD CHINESE

Here is a story (*lit.* The story is). There was an old Chinese merchant who was exceedingly old. On the anniversary (*lit.* recurrence) of his birth-day (there) were invited his children and grand-children along-with his friends altogether to regale themselves at his house. There were gathered all those people to pay birth-day greetings to the old man. But though rich and moreover healthy in body and his friends were many, the old man was worried in his heart apparently (*lit.* by the look of it). A question was put to him (*bér-*) (by) one of those friends of his, (as to) why he looked sad. The answer of the merchant (was), "Try (and) think !— Even now full (and) crammed is this house with people. When my age reaches 200 years, still more numerous (will be) my grand-children and great-grand-children, and there will be an increase of friends. How can there be invited so many (*lit.* as many as that).

5. A SATIRICAL QUATRAIN

O God! My Lord and Master!
 The tree (*lit.* wood) which (was) short has become tall!
 As long as the cat has had no teeth,
 The mice are not respectful any more.

6. THE TRAVELLED MERCHANT

There was, it-is-said, a certain young man, about twenty years of age, with an extreme longing (*lit.* extremely he longed) to go-in-search-of a livelihood. Off went the youth to trade in another country. As soon as he got capital, he sailed as a passenger (*lit.* lodging) in a ship to Sumatra and then had-a-shop (*bĕrkĕdai*) there.

After some time he (became) wealthy; \$30,000 was the amount of his money. After that he returned to his country (*lit.* wanting) to marry there.

Because the position is (*lit.* it is) as the Malay proverb (puts it): (though there may be) golden rain in a foreign country, and a deluge of stones in one's own (*lit.* of one's self) country, better after all is one's own country.

7. A MORAL QUATRAIN

Golden bananas take for the voyage (*lit.* sailing),
 Put one on the top of the chest.
 A debt of gold can be paid off,
 A debt of kindness lasts (*lit.* is carried) till one dies.

8. FATE

There was a man who had-for-his-name (*bĕrnama*) 'Abdu'llah, an Arab by race, living at Mecca. Very rich

* = things have changed.

was that Arab, his house exceedingly large and his land extremely spacious. The children of that person were two sons ; in temperaments the pair were very different ; so it befell that every day they quarrelled and never agreed at all. It was not long (before) their father 'Abdu'llah went back to the mercy of Allah (*i.e.*, died).

9. HOW PITIFUL

There was a Chinese merchant with his wife engaged in walking near the town, (when) they were robbed (*lit.* incurred robbery). By the robbers was pushed the Chinese merchant (and) fell into a drain, at the same time being shot in the stomach and robbed of all the property that (was) on his person.

A few days later death came to (*lit.* dead was) the merchant in the hospital, because of course of the severity of the wound. About his wife so far no reliable news has been got. One does not know (if she is) safe. One does not know (if she is) hurt. One does not know (if she is) dead.

10. RELATIVES

Then said the merchant, " Your cousins are two girls, a very wealthy pair but differing in their dispositions. For the elder is exceedingly mean, who does nothing (*lit.* there is no other work by her) but count her money. That money is always being lent to people, not with the intention of helping them (*lit.* those persons) but with the desire of claiming interest only. But your younger cousin is very generous, daily are given (by her) alms to poor people. Her house too is elegant, fully equipped with furniture. Such are the characteristics of your two cousins.

11. FROG'S FAULT

Branch ! branch ! why (are you) bent ?
 Because (here)perched is a bird.
 Bird ! bird ! why (do you) perch on branch ?
 To see fish rise-to-the-surface (*timbul*).
 Fish ! fish ! why do you rise-to-the-surface ?
 Because there is an ox entering the stream
 Ox ! ox ! why (do you) enter the stream ?
 Because there is a man beating me.
 Man ! man ! why is beaten ox ?
 Because (I am) hungry, (and) want to eat rice.
 Rice ! rice ! why are you uncooked ?
 Because the fire is not blazing.
 Fire ! fire ! why (are you) not blazing ?
 Because the wood is thoroughly wet.
 Wood ! wood ! why are you thoroughly wet ?
 Because hit-from-above (*di-timpa*) by rain.
 Rain ! rain ! why are you coming down.
 Because of a call from (*lit.* being called by) frog.
 Frog ! frog ! why have you called ?
 Because (I am) thirsty and have a desire for water.
 Accursed frog ! Is there not enough drinking-water in the
 well under the tree ?

12. A MONKEY SHAVES HIMSELF

This is the story. One day there was a monkey watching his master shave-himself. When (he had) finished, that master of his put-on-his-clothes (*běrpakai*) and then went out for a walk. [By] the monkey felt [was] a desire to imitate his master shaving-himself, and straightway was brushed his face with soap-suds and in-his-clutch-was (*lit.* was held) the very sharp razor. What then ? As soon as he began to shave-himself, sliced was the tip of his nose ; down-fell the knife from his paw, and he ran hither and thither, screaming-again-and-again.

13. THE TOWN IS BETTER THAN THE VILLAGE

In villages that are very small seldom are there many craftsmen. But in towns that are large and populous of course there are, because there they can get) enough money-for-work-done (*upah*), which is taken by them for their living. For example, in the town of Kuala Lumpur, what (kind of) craftsman is there who is not met there? Carpenters are (there); blacksmiths (and) goldsmiths also are (there). Leather-workers, cobblers, painters all of them are there, the-whole-lot. Any (kind) of craftsman can be engaged-for-money, provided we have money (*lit.* there exists our money).

Now on a certain day (there) were ordered 600 Malay students to write essays about village and town, which was better liked by them. Of all those Malay youngsters only one alone liked living in a village, saying (*lit.* the saying of him was), "As for townfolk their bodies are healthy with no fever, their clothes are clean and they have no skin-disease, their drinking water is clean, for food there are many sorts of delicious prepared-vegetables. But though that is so, I like living in a village all-the-same. Why? I am the eldest child, and my younger brothers and sisters are small still. Live in a town and all day long I should have to run and drag them from under the wheels of motor-cars.

14. A MONKEY'S BOLDNESS

Once upon a time there was a monkey (which) came-out from the jungle (and) entered the verandah of my house. By my water-carrier was seen the monkey, and called by him was I. In the midst of my asking for what reason he called, up came a Malay employée, saying, "Sir! sir! there is a monkey sitting on the table eating bananas." Truly astonished (was) I seeing the courage of that monkey. The monkey was a small male with black fur. (When) I arrived, he leapt-down into the garden.

15. A FLOOD

One day down-came rain with a storm of the utmost violence (*lit.* hardness), and-at-the-same-time the water in the river was at-the-flood, completely submerged (was) the dry-land. After two days and nights of those conditions (*lit.* in conditions which were like that) [there was] a promontory, where (*lit.* place) lived an old Malay, broke-in-two at a spot that was narrow. It became an island, the place where lived that old man; gradually (*lit.* more long in time) further (became) that island from the edge of the river. For the river-bank collapsed for some yards (*lit.* spans-from-hand-to-hand) and separated was the old man with his family (*lit.* children) and unable to go inland. No one dared to cross-the-stream to the island to help them (*lit.* those persons); even by-boat no one dared, because of the swiftness of the current.

16. A GREEDY DOG

This is the story. There was a dog chasing a mouse-deer. The longer, the nearer the dog (approached); almost (he had) got the mouse-deer. Suddenly by the dog was seen a deer. Two-minds-had the dog, (as) he thought, "Better I catch the deer because his body is large, (with) more flesh on it than the mouse-deer (has)." Because of that aside-he-went, and chased by him was the deer. But as the dog was tired, unable-to-be-chased by him was the deer, (and) the mouse-deer escaped.

17. NONSENSE RHYMES

The dog barks, the tiger (gets) fever,
 The cat in the kitchen (gets) a head-ache,
 And the dried fish still laughs
 (At) hearing squirrel read a book.

18. THE MONKEY AND THE WEDGE

To-begin-with. There was a certain country. In that country was a house, which was in-the-process-of being built. The builder entered the jungle to search-for timber, and got-by-him-was a round trunk. There was put-by-him a wedge and (the trunk) was split by him. When it was evening, home-went the persons severally to their houses.

In that jungle many were the monkeys. Down-came one (*lit.* one tail) of the monkeys from a tree and went and kept shaking the wedge in the timber. What next? Out-pulled (was) the wedge and nipped (*sěpit*) fast (*těr-*) was the tail of the monkey. Died he on account of the pain.

19. A PARABLE

Once upon a time there was, the-story-goes, a carpenter (who) entered the tall forest to ask various big trees for a branch, in order to weight the handle of his axe. It was approved by the various big trees and there was felled by him a young *těmpinis* tree for making a handle for his axe. When ready was the axe handle, without inquiring further there were felled by him a number of large *měrbau* trees.

Then wept a large *Balanocarpus* in that jungle and spoke to a *Shorea* tree, because of feeling-regret-at the destruction of the timbers that had been felled, his remark being, "My child! the reason we incur this damage (is) entirely because of our very own fault, in authorising that carpenter to fell the young *těmpinis* recently. If we had not approved, it is certain we should not have-incurred-this-misfortune, and we could live here until age after age. Now even for us it is not comfortable to be here, sooner or later we shall be felled by him." After that, the timbers were silent with grief.

20. THE SON OF KHOJA ASTOR

I-will-begin-by-saying-that Khoja Astor's son did not study any more with the pious teacher. Eventually he reached the age of twenty years and much was the property) of Khoja Astor (that was) squandered (*lit.* destroyed by him). All the family of Khoja Astor were angry at seeing this happening. And all of them said to Khoja Astor, "That Sadalab, why do you let him make-away-with your property? Never once do you talk to him and forbid him (to do it)." The reply of Khoja Astor (was), "Brothers and children and grandchildren all, very true are your words." Even you all who are only onlookers, feel so, and especially I whose property it is, what must be my feelings! What can I do? (*lit.* what strategy is there for me?) It is my allotted fate. How can it be escaped (*lit.* passed by) and averted? My dear children all! I ask Sadalab from you all (i.e., to let me spoil him) during my life in this world.

21. TEN LITTLE NIGGER-BOYS SAT ON A FENCE

The chicken went-down eleven (of them),
 (When) one died, there were left ten—
 Whose heart will not feel-melancholy,
 Seeing a ship change her mooring?

The chicken went-down ten (of them),
 (When) one died, there were left nine—
 Seeing a ship change her mooring
 In the sea of the Nine Islands.

The chicken went-down, nine (of them),
 (When) one died, there were left eight—
 In the Sea of the Nine Islands,
 There many ships have sunk apparently-hull-whole.

The chicken went-down, eight (of them),
 (When) one died, there were left seven—
 There many ships have sunk apparently-hull-whole,
 The sailors all were clamouring.

The chicken went-down, seven (of them),
 (When) one died, there were left six—
 The sailors all were clamouring,
 The ship at sea was completely smashed.

The chicken went-down, six (of them),
 (When) one died, there were left five—
 The ship at sea was completely smashed,
 Call to it a Chinese shipwright.

The chicken went-down, five (of them)
 (When) one died, there were left four—
 Call to it a Chinese shipwright,
 Wherever it is ajar, join it tight.

The chicken went-down, four (of them),
 (When) one died, there were left three—
 Wherever it is ajar, join it tight,
 Then only will the sailorman rejoice.

The chicken went-down, three (of them),
 (When) one died, there were left two—
 Then only will the sailorman rejoice,
 Heave up anchor and sail as before.

The chicken went-down, two (of them),
 (When) one died, there was left one—
 Heave up anchor and sail as before,
 In the direction of the stone-built store.

The chicken went-down, the one (left) ;
 When it died, they were all finished—
 In the direction of the stone-built store
 To sell goods at a cheap price.

22. A MONKEY FRIENDLY WITH A MERCHANT'S SON

There was a monkey, it-is-said, who made friends with a merchant's son. However often he was forbidden by his mother and father, (their words) were not listened to by the young monkey. Every day the young monkey went to play with the merchant's son. Said his father, " My child ! don't you be friendly with that merchant's son : because he is a man and we are beasts." All the advice of his parents was none of it followed by the young monkey.

Once, one day, the young monkey kept-playing chess with the merchant's son. The young monkey lost, the merchant's son won. The young monkey was angry and in-the-process-of-being-flung-by-him were the chessmen at the merchant's son. And at that time many persons were sitting in the merchant's house. The merchant's son ashamed was he, and there was drawn a knife from his waist and a cut made at the young monkey. The young monkey leapt away (but) the tip of the knife got him on the arm, and the young monkey was wounded a little. After that, the knife was thrown-down by the merchant's son. When there was seen by the young monkey the knife thrown-down there, he leapt and took the knife and it was cast by him at the merchant's son. The merchant's son was wounded a little.

Now the young monkey, back-he-went to his father. When it was seen by the father (that) his offspring was hurt, then said his father, " Why have you that wound ? " The story was told by the young monkey of all the circumstances to his father. Said his father, " My child ! what were my words the-other-day to you ? Now never more be friends and play with that merchant's son ? "

Though so spoke his father, all-the-same (*jua*) (his words) were not heeded by the young monkey; always he went in spite of them (*juga*) to play with the merchant's son. The wound of the young monkey had healed but the wound of the merchant's son had not yet healed; however much it was treated by doctors, all-the-same it did not get well. Said the doctors to the merchant, "This wound of your son, if we get the liver of that young monkey, it will heal." When the merchant's son heard the doctors speak so, he declared, "Even though I die, truly I do not want to have the young monkey killed." When it was seen by the merchant that his son's wound still would not heal, the merchant thought-to-himself in his heart, "Very well. Whenever that young monkey comes, I kill it." One day along came the young monkey to play with the merchant's son, just (*juga*) as was his custom always; quickly he was grabbed by the merchant and killed, his liver was taken and the merchant's son given-it-as-medicine. The wound of the merchant's son healed.

23. WHOSE FAULT

Egret! egret! why are you thin?
 Naturally I'm thin. The fish don't rise.
 Fish! fish! why don't you want to rise-to-the-surface?
 How can we rise? The grass on the bank is tall.
 Grass! grass! why are you tall?
 Naturally I'm tall. The ox is not eating me.
 Ox! ox! why don't you want to eat grass?
 How can I eat? I have stomach-ache.
 Stomach! stomach! why do you ache? (*lit.* are sick).
 Because the rice is under-cooked.
 Rice! rice! why are you under-cooked?
 Because the fire-wood is wet.
 Wood! wood! why have you got wet?
 I'm wet from the rain-fall (*lit.* being hit from above by rain).

Rain ! rain ! why are you falling on the wood ?
Naturally I fall on it, because I am called by frog.
Frog ! frog ! why are you calling rain ?
Because snake wants to eat me.
Snake ! snake ! why do you want to eat frog ?
Because of course he is my food.

PART II.

TALES OF CUNNING AND FARCICAL TALES

24. A THIEF

ONCE upon a time there was a rearer of ducks and chicken (who) confronted the Prophet Solomon complaining that his eggs many of them were stolen by some one.

Said the Prophet Solomon, "Don't you keep-worrying! With ease the thief can be caught. For to-day is Friday. All the villagers come to pray at the mosque."

Then, when there were assembled all the villagers, the Prophet Solomon spoke, saying, "Among you there is a thief of eggs with chicken's feathers sticking on his head."

What next? Startled was the thief and his hand went to his head. Said the Prophet Solomon, "That is he. Arrest him and take him before a judge."

25. A FARCICAL TALE

Once upon a time there was a practical-joker (who) took a broken pot to a tailor asking him to sew its fragments together.

The tailor replied as he picked up a handful of sand, "Yes I can sew them, if you make me thread from these grains of sand."

On another day there came a mischievous youngster bringing stones and asking for a pair of trousers to be made from them.

"Very well," said the tailor, "but I must be given iron thread, you know (*juga*). If stones are sewn with cotton thread only, assuredly useless will my work be."

26. PAINTING THE LILY

Crack-creak the noise of the locking of doors at night.
Green sea-water who would dye? Thorns in the jungle
who would sharpen?

27. ABU NAWAS COUNTS THE STARS IN THE SKY

This is the story. It is told of Sultan Harun a'r-Rashid at Baghdad. One day he issued an order, saying, "Ho Abu Nawas! I would know how many stars in heaven there are in all, and I want you to show me too where is the centre of the earth."

Abu Nawas did obeisance, "Pardon, highness, a thousand pardons! Please Almighty God, with ease can I answer, your highness."

By Abu Nawas there was taken the dried skin of a goat, and he said, "Pardon, highness, a thousand pardons. If there is any difference between the number of the hairs on this goat and the stars in heaven, be pleased to kill me (*lit.* slave), your highness: even if there is the difference of one hair only, be pleased, lord of the world, to kill me."

Quoth Sultan Harun a'r-Rashid, "Who pray can count the hair on a goat?"

Abu Nawas did obeisance. "True, your highness, and that too is the case with the stars in heaven. Who can count them? Almighty God, may He be praised, knoweth their number."

The king said, "Ho Abu Nawas, now I would know where is the exact centre of the earth."

Abu Nawas did obeisance. "Your command I obey (*lit.* carry on my head), O lord of the world."

Then was fetched a stick and it was stuck-in-the-ground before the ruler. Abu Nawas did-obeisance-saying, "This is right in the centre of the earth, your highness. If there is the slightest error, be pleased to slay me; and

if my lord does not believe me, may it please your highness to order men to measure the distance to east and west and to north and south; if there is the slightest error, be pleased, your highness, to slay me this very (*juga*) day."

Then the ruler broke into a smile, saying, "Who pray can measure a world as wide as ours?"

Astonished was Sultan Harun a'r Rashid at seeing Abu Nawas so clever, his every word exceedingly wise.

28. A SOUND FOR A SMELL

Now there was a certain country. In it was a merchant exceedingly rich. Near the merchant's grounds a poor man had built himself a hut, where (*lit. place*) he and his wife lived. Whenever the merchant's chef was cooking, the smell reached the poor man's hut, whereupon the pair ate, for the delicious smell of what-went-with-the-rice (*lauk*) gave them an appetite for food. That was the position of the poor couple and in time they became plump. But the merchant so far from getting plump, became thinner and thinner from hurrying about his business, especially from counting all his merchandise and reckoning his loss and gain. That was his work, year in, year out.

One day, while the merchant was sitting on a bench in his front garden, the poor couple came to look for pay-for-work (*upah*). Said the merchant, "You two, where are you going? and why have you come here?"

The poor man answered, "Looking for pay-for-work, sir."

Said the merchant, "I want to ask what you eat, (*that*) you two become as plump as this."

The poor man replied, "We eat nothing in particular, but for seven years we have lived near your kitchen and the smell carried on the breeze from it is food for me and my wife."

When this was heard by the merchant, he ordered the arrest of the poor couple, saying, "No wonder (*patut*) I don't get fat, because the essence of my food is got by these

confounded people, and for me only the dregs are left. All my money wasted for seven years. I had better demand a sum from them for the smell of my food."

Then he took them before the chief judge in that country asking him to judge the case, relating the matter from beginning to end. And the merchant said, "In seven years I have spent a thousand dollars on food."

Said the judge, "Go home, sir, now. To-morrow we will adjudicate."

When he reached home, the judge told his wife about the rich man claiming from the poor man a sum for smelling his food.

Said his wife, "Judgment is easy enough (*juga*). To-morrow we will decide, but let me (*lit.* your younger sister) be together with you in court, and take our 1,000 dollars and a silver plate. With ease will I decide on the judgment."

The next day a curtain was hung up in the judge's court. And people pushed against one another to hear the windy claim made by the merchant and the way the judge's wife would deliver judgment.

Then the judge and his wife took their seats in court. The judge's wife sat inside the curtain behind her husband dropping dollars on the silver plate with a jingling noise.

The judge said, "Merchant! Count!"

The merchant counted the dollars that fell, by their noise.

When the thousand was complete, he wanted to take them but was stopped by the judge who said, "The poor man enjoyed (*lit.* ate) the smell of your food only. Receive in payment the noise of the dollars."

All those present declared, "A very just judgment indeed: they ate wind and pay wind."

The merchant was overcome-with-shame and asked leave to return, with a sour face.

29. PA PANDIR

This is the story. There was, it-is-said, a forest. In the forest lived a poor couple, the husband named Pa Pandir

and the wife Ma Andeh. Pa Pandir was extremely stupid.

One day Ma Andeh said to Pa Pandir, "To-morrow go and buy a buffalo. Here! take 40 dollars."

Pa Pandir replied, "What is the look of a buffalo, Andeh?"

Said his wife, "What keeps-eating-at grass is a buffalo."

"Very well," said Pa Pandir.

When the morrow came, Pa Pandir went in search of a buffalo, taking the 40 dollars, entering and coming out of the forest, entering and coming out of the high-forest till he reached a dry rice field. In the field was an old woman engaged-in cutting-grass with a sickle.

Said Pa Pandir, "Hullo, mother. Are you willing to sell the buffalo which you are holding?"

The old woman replied, "Not for anything, for I use it myself."

"Sell it, mother," said Pa Pandir, "Let me buy. Here take this, the price of it, 40 dollars. Take it."

And he gave the money into the hand of the old woman and took the sickle. The old woman was speechless; especially at the sight of the money, she kept silent.

Pa Pandir fixed a cord to the handle of the sickle and dragged it back to his home. All along the road the sickle caught in his feet, till they were all cut and bleeding. Quoth Pa Pandir, "Confound this cursed buffalo! He's very fierce to butt at my feet."

But all the same he dragged along the sickle. Soon he reached home and called for Mother Andeh, "Andeh! Here take the buffalo, Andeh."

Said Mother Andeh, "Tie him up first on yon grassy spot."

The sickle was tied up by Pa Pandir and he climbed up into the house to show his feet cut (*lit.* eaten) by the sickle.

"That accursed buffalo is extremely fierce," he said.

As soon as Ma Andeh saw Pa Pandir's feet cut apparently by a knife, she exclaimed, "Where is the buffalo you tied up?"

Pa Pandir replied, "By the grass yonder I tied it."

Ma Andeh went down to go and look for the buffalo till she was fed-up (*puas*) from searching here and there without encountering it. She said, "Where did you tie the buffalo just now? I'm tired of seeking and not coming-across it."

Said Pa Pandir, "I'm in-the-middle-of eating my rice. Wait a bit."

A moment later he had finished and went down to show the buffalo. "What is this?" he said. "Is it not a buffalo? Your eyes are blind, Andeh."

Ma Andeh went to Pa Pandir to look at the buffalo peering about to look for it and amazed. Pa Pandir said, "This is the buffalo, Andeh," and he pulled at the cord on the sickle. When this was seen by Ma Andeh, she did not wait before abusing Pa Pandir and saying, "This I suppose is a buffalo that belonged to your idiot father! Has this the look of a buffalo? Allah! Allah! Pa Pandir! Your name fits your folly. Go and return this sickle quickly. It's not a buffalo. It's a sickle for cutting grass in rice-fields. A real buffalo has four legs, two horns and all the other looks of a buffalo."

Pa Pandir went off dragging the sickle to return it to its owner. In a short time he reached the old person. "Mother," he said, "take back this buffalo. Andeh says she told me to ask for a real buffalo with horns and legs and alive."

The old woman was amazed and thought in her heart, "This man apparently is Pa Pandir."

The old person said, "Pa Pandir! wait here, so that I fetch my buffalo in (my) compound."

Pa Pandir stopped there waiting and waiting for the old person to return. A moment later the old person came bringing the buffalo, and then it was handed-over to Pa Pandir. Pa Pandir went-his-way dragging the buffalo to (his) house. He called to Ma Andeh, saying, "Come (and) look, (whether) this is a buffalo or not."

Ma Andeh came-out, saying, "That is a real buffalo. Tie it up by that young grass."

Early on the morrow Pa Pandir threw down the buffalo and it had-its-throat-cut by him.

Said Ma Andeh, "Off you go quickly, invite pilgrims and pious men, (as) we are having a feast."

Pa Pandir replied, "What is the appearance of a pilgrim and a pious man, Andeh?"

Said his wife, "A pilgrim has a white turban on his head and the pious are those who (are) bearded below their chins."

Pa Pandir, "Very well, Andeh!"

He fetched his wood-knife and went down (*sc.* from the house) and made-his-way in search of pilgrims and pious (folk) according to the instructions of Ma Andeh, entering the high jungle and coming out to the fields (and so) straight to a man's holding. There were seen by Pa Pandir at the edge of the holding a number of herds of goats engaged in eating grass, all of them bearded. Pa Pandir went-near to the herds of goats and exclaimed, "Hullo, pious fathers, Andeh invites you to (our) house; (we) are to have a feast."

The goats were terrified at seeing a human-being and ran off helter-skelter (*lit.* no-one-knows-where) crying, "Baa (*bek*)! Baa."

Said Pa Pandir, "Why do you pious fathers say bah to Andeh's rice? It's nothing to bah (*lit.* it is not soft—*lēmbe*): it's good and crisp."

The goats ran off all-the-same wanting to return home.

Said Pa Pandir, "Here am I exceedingly heated in the feelings of my heart. Andeh has tired herself cooking rice: and the rice is called soft by them."

Pa Pandir ran chasing the herd of goats with determination and caught an old male goat which at once was shouldered and carried home. In the middle of the journey he met with a flock of white-headed (Java) sparrows, which were hopping atop the grass. Said Pa Pandir, "Hullo, pilgrims—come let us go to my house. Andeh has ordered (me to) invite (you). We are to feast."

The birds piped, "Pit, pit."

Said Pa Pandir, "My house is not a pit (*lit. sempit narrow*), pilgrims. It is spacious and large. Don't let us linger any more. Andeh has been waiting long."

At that the sparrows hurried to fly off. They were chased by Pa Pandir, while he exclaimed, "Stop! Stop! We'll go together."

Till tired-out he followed the birds, almost worn-out-with-fatigue. Pa Pandir became angry and took a stick and threw it. By the will of God two of the birds were hit and fell to the ground: quickly they were taken by Pa Pandir. He went-on-his-way and in a moment reached his house. Pa Pandir went up (*sc. the house-ladder*) taking the old male goat and the sparrows and said, "Here, Andeh, take the pilgrims and the pious one."

30. A CLEVER PRINCE

After the young sea-captain had gone on his way for some while he met with a man who had been murdered and was headless. He walked on notwithstanding and met two men equipped with spear and shield, who said, "Hullo, young man, have you met with a man walking there just now, for we are looking for our brother, who has been missing since last night and has not returned home."

The young prince answered, "I have not met anyone walking but I have met a murdered man in the middle of the road, without a head. He was a great chewer of betel and his teeth are black, and he has a moustache."

When that was heard by the two men, then the young prince was arrested by them and they said, "It is he who has killed our relative. He knows all those marks of his."

Said the young prince, "Why am I (*lit. your servant*) arrested? For it is not I who am the murderer of your relative."

The fellows answered, "In truth you lie," and he was bound and taken-along walking in bonds."

They walked awhile and then met two men equipped with spears and shields; they were walking hurriedly and asked, "Why is this young man bound?"

The fellows replied, " He killed our relative. And you gentlemen whither would you ? "

Their reply was, " We would search for a buffalo of ours. Have you seen anyone taking a buffalo along here lately ? "

The fellows replied, " We have not seen that buffalo of yours. "

Said the young prince, " I have not seen the buffalo, but I met on the road just now the footprints of a very large buffalo, blind in the right eye and old and apparently toothless. "

Said the owners of the buffalo, " Where have you sold the buffalo ? "

The young prince replied, " When and where, pray (*pula*), did I sell that buffalo of yours ? and what are the habits of people in this country ? They put me a question and now turn my words upside down and declare I am the man who has sold their buffalo ! How can a ruler be called just when his subjects behave like this ? "

The men retorted, " Don't talk so much any longer " and he was taken to their ruler.

The ruler commanded, " Imprison him now, because it is night. "

And the young prince was locked up.

When it was day, the ruler ordered men to bring out the fellow who was in gaol. And the owners of the buffalo and the men whose relative was dead came into the presence of the king. And the king questioned the young prince, saying as follows : " Young gentleman (*lit.* my son) what are the circumstances that you declare you are not to blame and (yet) you have been arrested by those men there ? "

The young sea-captain did obeisance, " O your highness, ruler of the world ! They asked me (*lit.* your slave) about their relative, and I spoke the truth according to what I had seen, your highness, and then it was I who was arrested by them. Is such a course human ? No, their conduct is brutal. If in truth I am guilty of sin towards them, how could I have met them, your highness ? I entreat your highness earnestly. "

The ruler looked at the complainants and said, "Why did you arrest this person, creating a disturbance, without investigation?"

The men did obeisance, saying, "Your highness, ruler of the world, we have investigated, your highness, and he said this:—'I did not meet your relative but I met a man dead and murdered in the middle of the road, and he had no head?' And he said the man was a great chewer of betel with black teeth and a moustache. It was true our relative was as described by him. If he was not the murderer, how did he know all that? (*sc.* And we arrested him) because (the corpse) was headless, your highness."

The king turned his head towards the young prince and said, "Young man, how did you know he was a great chewer of betel?"

The young sea-captain did obeisance, saying, "Your highness. I saw his index-finger was red and his nails full of lime. In my opinion he was a great chewer of betel, your highness."

The king asked again, "As to the teeth being black, how did you get to know that?"

The young sea-captain did obeisance. "Your highness. I saw his fourth finger was black and full of burnt-coconut-shell.

The king said again, "How did you know he had a moustache?"

The answer was, "Your highness, I saw a lot of black hair on his chest, so in my opinion he had a moustache, your highness."

The ruler replied, "That is true, and you are not guilty."

Then said the owners of the buffalo, "Your highness, ruler of the world, of that murder it is true he is guiltless. But all the same, that buffalo of ours, he is the man who stole it, your highness. He declares he did not see the buffalo. How was it known to him that our buffalo was large and old, toothless and blind in the right eye? If he declares he is not the thief, could he have got to know all that about it, your highness?"

The ruler turned to the young prince and said, "My son! how did you know all that?"

The young prince did obeisance. "Your highness! I saw its footprints were large: so I said it was a large buffalo."

Said the ruler, "How did you come-to-know it was blind on the right side?"

The reply was, "Your highness! I saw the grass that was all eaten up by it was on the left of the road, your highness. In my opinion, certainly it appeared blind in one eye, in the right eye, your highness."

Said the ruler, "Why did you say it was old and toothless?"

The young sea-captain did obeisance, "Your highness, I saw the grass eaten by it was ragged, the fibres were not broken in two—and I thought the buffalo was old and no longer had teeth, your highness."

Said the king, "That's true and you are not guilty."

The parties went home severally to their houses.

31. CLEVERNESS

Husain Mandari and Husain Mandi went on their way and met an old man carrying firewood. Said Husain Mandari, "Hullo my father! In this country are there houses without kitchens?"

Said the old man, "Where pray are there kitchenless houses? This young fellow appears to be mad."

Then the old man walked on and was followed by the young fellows. When they entered the forest, their umbrellas were opened by the youngsters. Thought the old man, "Quite mad this pair! In the forest they use umbrellas; if they come out in the fields, their umbrellas are shut."

After travelling for some time they reached a river ford. Husain Manderi and Husain Mandi put on their shoes before descending into the water. When this was seen by

the old man, he thought in his heart, "Clearly both these youngsters are madmen."

When they had crossed, their shoes were taken-off, and they walked on and encountered a bridge (made) of one bamboo stem and railless. And the youngsters asked, "Hullo father! What sort of bridge is this?"

Replied the old man, "A bridge for human beings."

Said the young men, "Not a bridge for human beings, a bridge for monkeys."

After that they walked on from there and then came to cross-roads. The old man was taking-a-side-road. Said Husain Mandari and Husain Mandi, "Whither are you going, father?"

Said the old man, "I'm going back to the house."

Off he walked to go to his house. His daughter, named Siti Sara, prepared food for her father and the old man ate. Only after that did he tell her the story, saying, "Just now in the jungle where I fetch wood I met a couple of young men, but they were mad both of them. I felt suspicious for fear I might be murdered by them."

Said Siti Sara, "Why pray do you call them mad? What was their behaviour that you say they are mad?"

Her father answered, "They asked me, 'Hullo father, in this country are there houses without kitchens?' And I said, 'Where are there kitchenless houses? However small a house, there is a kitchen to it.'"

Siti Sara smiled and said, "Well, what the young men said is correct. Houses said to be kitchenless are mosques. For what mosque has a kitchen?"

Her father asked, "Why if they were walking in the middle of a field were their umbrellas shut? Surely they are mad. If they entered the forest, I'm-hanged-if (*pula*) they did not open those umbrellas of theirs."

His daughter replied, "They are the reverse of mad. They reason they used umbrellas in the jungle was from fear the droppings of birds up in the trees might fall-on them. That was the reason."

Her father inquired further, "Why, if walking in water, did they wear shoes and take them off, if walking on dry land?"

Said Siti Sara, "The reason for that conduct was fear of being stung in the water, because things are not visible."

Said her father, "After that, my girl, we walked on again and came to a bridge built of a single bamboo. The youngsters asked, 'What (sort of a) bridge is this, father?' I said, 'A bridge for human beings.' They answered, 'Not a bridge for human beings! This is a monkey's bridge.'"

Siti Sara asked, "Had the bridge got rails?"

Said her father, "It had not."

Said Siti Sara, "The young men were right to call it a monkey's bridge: if for human beings it would have rails."

The old man thought to himself (*lit.* in his heart), "Very true are the words of this child of mine."

Sita Sara made 30 dough-nuts and 7 bowls of syrup and (boiled) a kettle of water. She called her servant, Miss Pomegranate, saying, "Here, Pomegranate, go and take these cakes to the two young men in the mosque. Convey my greetings to them and say, 'The month has 30 days, the week seven and the water is at the flood.'"

Miss Pomegranate walked off carrying the tray of cakes on her head and the kettle of water. When she reached the mosque, she inquired of the man there, 'Sir, whereabouts are young men newly arrived?'

The spot was shown by the man and Miss Pomegranate went there. When she arrived, she bowed and said, "Gentlemen, here are cakes I was ordered to bring by my mistress, Siti Sara, daughter of the old man who met you in the forest while he was fetching firewood."

Said Husain Mandari and Husain Mandi, "What did your mistress bid you say?"

Miss Pomegranate bowed and said, "Gentlemen, she bade me convey her greetings to you both and instructed me to say, 'A month has 30 days, a week 7 and here is water at the flood.'"

Husain Mandari and Husain Mandi laughed, both of them. "Convey our greetings to that mistress of yours." And they gave her $1\frac{1}{2}$ oz. of gold and said, "Tell your mistress, she is right. A month has 30 days, a week 7 and there is water at the flood."

Miss Pomegranate bowed and went her way. On arriving at the house she gave the gold to her mistress and told her all that Husain Mandari and Husain Mandi had said. Siti Sara was most delighted.

The next day, 30 dough-nuts were again prepared with 7 bowls of syrup and a kettle of water, and Miss Pomegranate was told to take them. Siti Sara gave the same instructions as before. Miss Pomegranate set out. When she had gone half-way she met a friend who clutched her, saying, "What is that you are carrying?"

Said Miss Pomegranate, "I am taking cakes to the young men in the mosque."

Said her friend, "I beg one dough-nut, because this stomach of mine is very hungry."

Miss Pomegranate gave her one dough-nut, one bowl of syrup and a drink out of the water-kettle. After that she walked on to the mosque to find Husain Mandari and Husain Mandi. When she arrived, she lifted down the food and put it before the young men. And the young men said, "What did your mistress bid you say?"

Miss Pomegranate bowed, "Nothing, gentleman. Only what she told me to say yesterday."

Husain Mandari and Husain Mandi ate. After eating, they said, "Convey our greetings, Pomegranate, and say to your mistress, 'The month had 29 days, the week had only 6 and the tide had ebbed.'"

PART III

GEOGRAPHY

32. THE KELANTAN ESTUARY

THE mouth of the Kelantan is not very broad. To the right and left sand is heaped like mounds and the estuary is shallow: at low tide, no big boat can pass. Moreover there are spots that are deep and spots that are shallow: the waves are huge. The water of the river is clear: in the river there is sand, not mud. On both sides of the river are villages full of coco-nut palms and bamboos. Approximately the breadth of the river is half a mile and it twists and winds. Besides there are many tributaries and streams whose mouths are on the main river. Up and down those rivers go all the boats carrying all kinds of food and poultry and fruits. There are places where rice is planted on the river-banks but it was a bit difficult for us to enter the rivers in a large boat. There are channels both deep and shallow.

33. THE TRENGGANU ESTUARY

In that State there is more flat land than hilly. All the soil near the capital (*lit.* near in that country) is mixed with sand, and inland and in the orchards there is clay soil.

In front of the ruler's grounds in the very middle of the cultivated territory is a hill, not very large, 20 or 120 to 180 ft. high. On it is a flag-staff, but the hill is covered with scrub.

Hamlets and houses in Trengganu are on both sides of the river.

34. ON THE TRENGGANU ESTUARY

In the boat was no drinking-water and no salt or tobacco. At 7 a.m. we went into Trengganu. On arrival we all got off and went to meet the customs officials. I noticed that the estuary was fine, the river large and its water not salty. From the sea only coco-nut palms are to be seen and the beach is of white sand.

When we got ashore, I noticed that there was a small palm-leaf hut with palm-leaf walls, and a large room constructed of bamboos. That was the place where officials sit to make investigations about boats newly arrived. When we all arrived, there were assembled hundreds of men under arms. The officials asked, "Whence have you gentlemen come and where are you going?"

Our answer was: "We all come from Singapore and are taking letters to Kelantan."

Said they, "Just now it is exceedingly difficult to enter Kelantan, because this is the middle of a big fight. Yesterday people just come from Kelantan reported that there have been two or three hundred men killed."

Said we, "What, chiefs, is the custom of this country? For we are new arrivals ignorant of local custom and we want to stroll to the market to buy supplies."

The reply was: "At this time of day there is no market, because it is the custom here for there to be a market only in the evening."

The shop-keepers are all women. The custom is in the evening for all the women in town and orchard and up-river, to carry baskets on their heads, filled with various kinds of fruit and clothes, and to come to market and sit at their stalls. Whoever wants to buy anything, that is the time: when the sun goes down, they all return to their respective homes and the market is empty until the next day.

35. PAHANG'S OLD CAPITAL

The houses where the people live are all of palm-leaf, some small, some big, all of them away from the river. There is a great deal of undergrowth round the houses and no fixed lay-out, here a house and there a house, some in the jungle, some on the shore, some fenced, some unfenced, just as every individual likes. So it is all along the river, here a clump, and there a clump. And it is extremely dirty under the houses ; every house has a cesspool under it and there is rubbish in heaps. When one goes in, the stink fills one's nostrils. Every day there is put smoke to smoke out mosquitoes from under the houses. When I went into the houses, I was choked and my eyes watered and smarted. And all the clothes of all the people are black and their patterns cannot be seen.

36. MALACCA'S FORTRESS

Inside Malacca fort is a hill of middling size, not very tall and not very low, and on the top of the hill is the Dutch church. The church originally was Portuguese ; when it was taken by the Dutch it was made their church. Below the church is the Dutch cemetery.

Originally Malacca fort was a Portuguese structure. I know that because there is a portrait of the man who built it on the door of the fort. I have seen what looks like a Nazarene. The portrait is stucco in relief, and its height is that of a child.

37. SINGAPORE

From the time of Mr. Crawford all the streets of Singapore were widened and levelled. There was also put in every street a board with its name in English characters. Moreover uneven places were put right and in muddy spots there were orders to raise the ground.

38. SINGAPORE

At that time the number of foreigners and European merchants kept increasing. Everywhere the fame of Singapore spread, with the news that it had really become a civic centre. People from other settlements many of them removed to Singapore, and others had agents there, sending merchandise from foreign countries. For all the reasons stated, Singapore became populous, full of all sorts of races and different professions and all kinds of tradesmen ; all of them collected at Singapore. At that period poor men became rich, and there were men who brought capital from their countries, tens of thousands, and lost it all, becoming beggars. Every one of them had his several fate : for it is the fortune of husk to float and of stone to sink.

39. PENANG ISLAND

The capital of Betel-nut Island is called by Malays the Cape. Its anchorage is most sheltered and is perpetually visited by coastal steamers carrying merchandise. So, too, it is a port of call for European steamships which come and go by the northern channel, because in the south the channel is shallow. For generations all the produce of Sumatra, namely of Deli and Acheh, such as tobacco, pepper and gambier has been brought to Penang and there put aboard European steamships.

Penang trade continually grows more prosperous because now there is a railway line to Perak which runs to Singapore and a line to Singgora that runs through to Bangkok.

There are wet rice-fields on the island but not many : all its villages are full of coco-nut palms and all sorts of fruit trees too.

40. THE PHILIPPINES

Perhaps it is more than a 1,000 years since the Chinese first visited the Philippine Islands. When the Portuguese took Malacca, there were Spaniards visiting the islands but they did not stay long, and it was A.D. 1569 before they came and lived there and conquered the island group. From that time Manila became a large town, larger than all other towns in Asia, but eventually the Spanish government collapsed. Finally in 1898 there was friction between Spain and the United States of America and the Spaniards were defeated. Ever since then the Philippines came under the protection of the American flag.

41. COCOS-KEELING ISLANDS

These are a group of islands and rocks about 20 in number, situated in the Indian ocean, N.W. of Java and Sumatra, in the open sea. Their produce is nothing but copra from European properties. Almost all the inhabitants are of Malay stock.

It is not very long since the islands came under British administration as a station for long-distance telegraph cables.

42. THE ISLAND OF BALI

On the island of Bali we can find all sorts of Hindu practices.

On the island there are a number of places where people worship: they are called *pura* and are for worshipping and praising the gods. They are not like the monuments found in Java: for those monuments have beautiful stone apartments used for the images of gods and goddesses and for keeping the ashes of holy men. But the Balinese

temples are places for religious duties. Round them are stone walls, whose chief features are great gates of very fine and graceful pattern.

43. MUNSHI 'ABDULLAH SEES THE MOSQUE AT CALICUT

The design of the mosque differs from the mosques in our country. It is very large with doors and windows very small. There is a wall round it and inside are rooms with buildings of three storeys. I went upstairs to the top and found the structure solid and able to accommodate worshippers right to the top.

In front of the mosque is a large long pool, 600 feet long and 480 feet broad, the sides of granite, and with 30 sets of steps. The water of the pool in wet weather is 30 feet deep and in dry weather 6 feet. There are very many fishes and prawns. That is the place where folk bathe and wash their feet and so on.

However many people I asked for the name of its builder, not one knew it. Among the crowd there was an old man about 80 who was caretaker of the mosque. I went and asked him to unravel the mystery. Said he, "It is amazing. All this time not a soul has troubled to ask the builder's name. Goodness knows what it cost to build. I heard a tale from old folk that mosque and pool were constructed more than 500 years ago. The pious builder was an alchemist; every day he made a little gold and that was the money spent on mosque and pool. His name he would not have recorded."

PART IV

ACCIDENTS AND WAR

44. A SHIP ON FIRE

ON that night, too, a ship was burnt in the roads. The fire was due to a smoker who threw the stump of his cigar into the ship, where the fire spread to the cordage and the ship was devoured (by flame). That was at midnight. In daylight about 11 a.m. the fire reached the place where gunpowder was kept and the ship blew up with the noise of a thunder-clap. Malacca seemed to shake and the ship sank. At the time all ships anchored in the roads heaved up their anchors for fear of being caught by the fire.

45. THE LAW OF THE SEA

I met the Straits-born Cheng Keh in the jungle along with 4 or 5 Chinese all cutting wood for a junk's rudder. When we met, he cried, "Allah! Mr. Abdullah! from this morning until this evening there has been the perpetual noise of cannons, and then the noise of many muskets. I don't know if it was on a warship or pirates. And remember, this is the season for pirates."

My answer was: "That is the usual thing, Baba. Where there is water, there are fish; where there are fields, there are grasshoppers; where there is sea, there are pirates."

When he saw I did not heed his remarks, he kept silent and would give me no more news.

46. SUBMARINES

About the war at sea apparently the Germans are dissatisfied, because following their own figures, the British ships sunk by German submarines in March were twice as many as the British ships sunk in April. The German minister does his best to champion his submarines, declaring that in April they could not be successful because of stormy weather, as-he-calls-it (*konon*). But before that there was a German naval officer (who) admitted that it was because of British efficiency the work of the submarines could not be successful. Moreover the naval officer said that because bombs were being rained upon the docks by British airmen, few German submarines could go to sea. And a German newspaper has stated that when an English ship is attacked by a fleet of submarines, some three or four of the German submarines are destroyed at once. No wonder Germans suspect that Germany cannot win at sea. But defeated at sea, the German government must necessarily be defeated by land also.

47. A RAIN OF BOMBS

Truly British airmen are dropping a heavy rain of bombs on Germany, and of all the places hit by them the Ruhr is most often visited. Since the world war started, there have been destroyed a total of 2,000 factories in that region, and more than a million tons of steel have been smashed.

In that case why are the factories not removed elsewhere? Because it is only in the Ruhr that there are coal mines, and it is becoming constantly hard to dispatch coal over Europe by rail. So though the Ruhr has bombs constantly rained upon it by us, even now there are assembled German workmen with materials to repair the damaged houses and replace fallen factories. According to

German newspapers, the people of the Ruhr can endure no longer and we have promised that more and more bombs will be dropped on Germany. But what can the Germans do? For their coal-mines cannot be moved.

48. THE SMALL NAVAL UNITS

The war at sea must in no way be treated lightly. So let me talk of England's small fighting ships. Though small, they are tiger-cubs and not to be underrated.

As you are aware, there are big battleships that sail to distant oceans; there are also little fighting ships that always hug the coast. These coastal vessels are small so that they may not be grounded on shoals. Moreover there are two sorts of small fighting ships, one which guards our harbours, another that can dart at enemy ships that approach foreign shores. The latter are always equipped with cannons and torpedoes. Though they cannot sail far or face big storms, in the last two years they have fought enemy ships about once a week and over a period of two months once a day.

49. THE DESTRUCTION OF MOCHA

Formerly Mocha was celebrated among all the countries here, moreover it was exceedingly populous and prosperous and many were its merchants and wealthy classes. There were tens of ships in the harbour and hundreds at sea, and if you went for a walk, people in the street kept jostling you, so populous was this country.

In those circumstances came the will of God to destroy this country: down came Bedouins from the hills some fifteen or sixteen thousand men ravaging and robbing. The Turks resisted them in battle and many thousands were shot dead. The Bedouins took the bodies of their dead comrades and piled one on the other, making steps for scaling the fort. They were shot at by the Turks and

their heads flew off but their hands hung on. In those conditions they got into the fort slaying all the Turks except some fugitives. The country was conquered and ravaged and its houses broken open. Mocha was left desolate and the houses that remain now have collapsed and are in pieces from not being occupied for so long.

50. FAMOUS PORTS

Tunis is a place something like Penang with a population of 200,000 shopkeepers and merchants, without citadel or ramparts; moreover with a reservoir easy for enemies to attack. But the citadel at Bizerta is said to be stronger than Singapore. For its guns are not like those at Singapore which are directed only seawards, but can be swung round in the inland direction also and moreover at Bizerta they are not exposed to the danger of air attack. On the island of Singapore the reservoir was easy for the Japanese troops to capture but at Bizerta the reservoir was cased in stone 60 feet thick. If so, why did German troops who are so famed run away and leave the strong fort? The fact is that like our troops at Singapore they were exposed to a rain of bombs from the air, which fell on every road and cross-road and struck down on every lorry and truck and carriage, until the German officers were unable to restore their battle-line.

PART V

HISTORY AND BIOGRAPHY

51. THE DAYAKS

THE aborigines of Borneo were a curly-haired race like the negritos of Malay (*Sémang*). After them came the Dayaks, of the same race as the Bataks in Sumatra. The Dayak in appearance is like the Malay, tallish with a light brown complexion. His language belongs to the Malay linguistic family, but he has no alphabet. Dayak houses, most of them, are sheds or long houses inhabited by several families.

The Dayaks living on the banks of rivers are everywhere tame; having mixed a lot with the Javanese when Majapahit was an empire and again with the Malays and Bugis. Some are Muslims and some Christians. They plant nothing but a little rice, sugar-cane, bananas, calladiums, yams and so on.

52. BUDDHA

500 years before Allah's prophet, Jesus, on whom be peace, there was a young prince Gautama whose country lay at the foot of the Himalaya mountains. For six years he became a religious recluse and was called by his pupils Buddha. According to the Buddhist religion every human being must live and die returning repeatedly to the world, but his spirit of life keeps removing into another body: supposing he has been a great sinner, his spirit will be put

into some mean creation ; and in that way, it is said, it will move from body to body until it is no longer sinful, when it will vanish like a wick whose light has been put out. If any one would attain that peace, he must discard all the lusts of this world.

53. SULTAN MAHMUD OF MALACCA ABDICATES (A.D. 1510)

A very beautiful daughter of Bendahara Sri Maharaja whose name was Tun Fatimah was taken to wife by Sultan Mahmud, who loved her exceedingly. But Tun Fatimah grieved exceedingly for her father : all the time she was the consort of Sultan Mahmud, so far from laughing, she did not even smile. His highness became as sad as she, repenting very greatly at having killed the Bendahara Sri Maharaja.

Sultan Mahmud Shah resigned his kingship. His son Sultan Ahmad was made ruler, and all the officials and all the regalia were surrendered by his highness to Sultan Ahmad. Sultan Mahmud Shah lived up-country in Malacca at a place called the Fig Tree, with Sang Sura as his only companion.

Now it is related by the people whose story it is that when Sultan Mahmud went for recreation to Tamil Point or any place, he rode a pony, and Sang Sura his only man followed his highness. There was carried by Sang Sura first a betel box, secondly a bundle, thirdly a gourd for water. When it was heard by Sultan Ahmad that his sire was travelling, he ordered all the chiefs to follow-in-his-train. When Sultan Mahmud saw a crowd coming after him, he spurred his pony to a gallop, not wishing to be followed by the chiefs. Sang Sura too followed the example and ran and ran, not parting from his highness's pony. While he ran, Sang Sura as it were obliterated the tracks of his highness's pony, so that they might be invisible. With his hands Sang Sura put lime on a betel-leaf for his highness to chew. That is the tale of how Sultan Mahmud abdicated.

54. A MUSLIM MISSIONARY FROM INDIA

There came a ship with the monsoon down to Malacca and in the ship was a religious pundit, the lord Sadar Jahan his name, a very learned man, whom even Sultan Mahmud Shah took as a teacher; and he ordered his son Raja Ahmad to go for study to the lord Sadar Jahan. The lord Sadar Jahan was styled a Makhdum (religious leader), and all Malacca's chiefs studied under him.

Once on a certain night the Bendahara Sri Maharaja sat talking of religious knowledge with Makhdum Sadar Jahan when Sri Rama came up intoxicated, for he was a heavy drinker. When Sri Rama came up to the Bendahara Sri Maharaja and saw him talking to the Makhdum, he said, "Come! Let me follow your studies."

Said the Bendahara Sri Maharaja to Sri Rama, "Come along chief and sit down."

The Makhdum Sadar Jahan saw Sri Rama was drunk, and his mouth smelt of spiritis. Said the Makhdum in Arabic, "Alcohol is the mother of all nastiness."

Sri Rama retorted in Arabic, "Greed is the mother of all nastiness. Why have you come down to this country? Is it not in search of possessions? That comes from greed."

The Makhdum was furious on hearing Sri Rama's remark and went home: although the Bendahara Sri Maharaja tried hard to detain him, the Makhdum would not be detained but went back to his house.

The Bendahara said to Sri Rama, "How drunk you are, chief! Talking wildly to the Makhdum. It will be lucky if it does not come to the ears of the Ruler. If his highness knew, he would be angry with you."

Said Sri Rama, "As his highness pleases. What can I do? The words slipped out."

The next day the Bendahara went himself to the Makhdum's house, and the Makhdum Sadar Jahan was delighted to see him come.

Tun Mai the Hairy Caterpillar was studying with him. Tun Mai's original name was Muhyi'u'd-din : because his body was hairy, he was called Tun Mai the Hairy Caterpillar. When he studied with the Makhdum, he followed none of his instructions, because the Malay accent is set. The Makhdum got cross, saying, "Why is your accent so set? I pronounce one way and you another."

Tun Mai answered, "Yes, sir. It is difficult for me to pronounce your language, as it is not my own. If you pronounce my language, it is just the same."

Said the Makhdum Sadar Jahan, "What is there difficult in Malay that I cannot pronounce it?"

Said Tun Mai, "Pronounce the Malay word for saffron."

The Makhdum said it, pronouncing *ny* as *z*.

Tun Mai said, "That's wrong. Say the Malay word for winnowing-basket."

The Makhdum changed the initial *ny* into *n*.

"Now the Malay word for cat," said Tun Mai.

The Makhdum said it, pronouncing *ch* as *s*.

Said Tun Mai, the Hairy Caterpillar, "How can you pronounce my language? In the same way I pronounce yours."

The Makhdum Sadar Jahan, was very angry, exclaiming, "I vow I'll never teach Tun Mai the Hairy Caterpillar again."

55. BENDAHARA SRI MAHARAJA

When Sri Maharaja became Bendahara, the country of Malacca increased in prosperity and population, because he was extremely just and generous, and he had a disposition well calculated to attract people and was very good at protecting all foreigners. It was the custom when ships sailed down to Malacca, for the mate to cry as the anchor was being dragged up, "Greetings to Malacca, to the bananas of Jeram, the water of Bukit China and the Bendahara Sri Maharaja." All the sailors answered, "We've got a breeze, sir, got a breeze."

The Bendahara Sri Maharaja had many children, the eldest Tun Hasan a very handsome fellow with a fine bearing ; it was he who became Temenggong in place of his son. . . . It was Temenggong Tun Hasan who first lengthened the Malay coat and made its sleeves fuller.

Once the Bendahara Sri Maharaja sat with a large audience before him. And he said to those there, " Which is the more handsome, I or Hasan ? "

They all did obeisance and said, " You chief are more handsome than your son."

Said the Bendahara Sri Maharaja, " You are mistaken because I wear glasses : Hasan is more handsome than I from his youth, but I am a little more alert and suave."

The crowd all answered, " It is true perhaps as you say."

Bendahara Sri Maharaja was always handsome and smart, changing his clothes seven times a day ; he had a thousand coats of all kinds and colours ; he had twenty or thirty head-kerchiefs wound round their stands, all of them worn ; he had a pier-glass as tall as a person standing. If the Bendahara was dressing, when he had donned skirt, coat, dagger and shoulder-scarf, he would ask his wife, " Which head-kerchief matches my costume, my dear ? "

His wife answered, " Such and such a head-kerchief is the one to match it." Whichever she mentioned he wore.

56. THE COMING OF THE ARABS

In former times people in south-east Asia were not yet familiar with the pure-blooded Arab. After a long while people from the Hadramut sailed there frequently. In the Hadramaut the family of the al-Alawi sayids is the most distinguished, and from it are descended sayids who got high rank in Perak and more especially the Sultans of Siak in Sumatra and the Sultans of Pontianak.

After a long while genuine Arabs came in large numbers to Malaysia, and so the number of Malays taken by Arabs on the pilgrimage to Mecca increased. Then from the

time when steamships were provided by Europeans, Malays went incessantly on the pilgrimage to and from Mecca in the holy land.

57. RAFFLES INVESTIGATES A MURDER

Immediately Mr. Raffles came running and panting, leaping down from his carriage to go to Mr. Farquhar. When he saw Mr. Farquhar was still alive, he ran and went to inspect the corpse of Sayid Yasin. Crowds carrying lights entered inside the fence of Pangeran Sharif. Their feet stumbled against the body of a policeman dead behind the door, and they clamoured, talking of the dead policeman.

Raffles took a candle and went to see the corpse of Sayid Yasin, and he asked the people there, "Who is this?"

No one knew.

Mr. Raffles came up to me, saying, "Do you know who this is?"

My answer was, "No, sir."

But Sayid Yasin was an acquaintance of mine: only because the body was crushed and the features not recognisable, I did not know him any more.

58. LORD MINTO AT MALACCA

One evening Lord Minto came to Mr. Raffles's garden on a stroll to look at the compound. On his arrival, Mr. Raffles hurried down from the house. When Lord Minto came in to where we were all writing, we all rose and greeted him. He looked all over the place: when he came to where I was writing, I stood back, because I was the least, I mean the youngest, of all the scribes. He shook and shook my hand, saying in Hindustani, "How are you?" I bowed. The skin of his hand felt to me delicate, as soft as the hand of an infant.

Lord Minto came to see how one writes Malay and what the characters look like. After a moment he bade me write and looked at my hand smiling. "How can you write fast," he said, "when it is from right to left?"

59. RAFFLES HATED THE SMELL OF DURIANS

One day Mr. Raffles was talking to his clerk about answering a letter from the ruler of Sambas. Suddenly there came a Malay bringing six durians, thinking Mr. Raffles would buy them, and he brought them inside the house, standing himself at the door. Raffles smelt them and quickly holding his nose ran upstairs. A moment later Mr. Raffles called the watchman at the door and said, "Who brought durians here?" The Malay was shown to him and ordered to go out as fast as he could. From that day no one dared bring durians any more.

PART VI

SCIENCE AND AGRICULTURE

60. THE DISCOVERY OF THE ENGINE

THE story goes that in former days before there were railway engines and steamships, there was a clever youngster who first discovered how to make engines.

One day as he was boiling water in a kettle, when the water got hot, he noticed the lid of the kettle kept lifting and smoke came out of its spout. He was perplexed and thought to himself, "Why does the lid of the kettle keep lifting when the water is hot? Why does it not do so, when the water is cold?"

Then he ran in search of wood and he stopped up all the apertures in the kettle. When the water got very hot, it became steam; and as the water got hotter, it gained in force till there was an explosion.

It was from that time that engines were first driven by steam.

61. ELECTRIC CURRENT

That was the gentleman who imported a sort of machine manufactured by European scientists. It had a large number of parts. There was a glass wheel on which was put a chemical, and then the wheel was made to revolve fast. If I touched it as it revolved, sparks came out of my hand. Two brass chains were stuck on it. Then I and a Chinese teacher were ordered to hold the brass chains;

the fact was that we did not know how it would end and I thought we were being asked to help only. A moment later I was startled and terrified, and down I sat feeling weak in every limb. Supposing I had known it would happen, I would not have held the chains for 100 dollars. And don't talk of the Chinese teacher! He nearly fainted, was speechless and had a face as pale as that of a corpse. In English the machine was called electrical.

62. ENGLISH INVENTIONS

That was the year when the picture of a steamship came to Singapore and reliable gentlemen who had seen and sailed in a steamship talked to me, swearing that they spoke the truth. So I believed that the steamship really existed (*lit.* that it was truly so), but I trusted words (*lit.* wind) only and had not seen what a steamship was like. In spite of that I told my friends about the cleverness and the inventions of the white man which I had seen and heard about from reliable Englishmen, till I came to the story of the steamship, when they were angry and contradicted me, calling me a liar and saying, "You are always making heroes of the English and telling us about what does not exist."

Supposing at that time I had talked of gas in England which can be lit without a wick or oil, and about carriages driven 20 miles or more an hour by steam, and a tunnel 900 feet below London with a big river above with dozens of ships and below it horse carriages and shops; how in England scientists have made a robot, able to play draughts and victorious over thousands of players, of how there is also there a kind of balloon that can fly a number of people up to the sky, and of thousands of wonderful inventions of which I have heard besides—if I had told all that to Malays or other local races, certainly they would have stopped their ears and slapped my face, saying, "It's a whopping lie."

63. THE USE OF GARDEN PLOTS

There are many uses for a plot of land :—

- (a) if one is trying to cultivate new kinds of seed ;
- (b) if one would illustrate the value of manuring plants ;
half (the plot) is manured and half you don't manure ;
- (c) supposing you would illustrate the difference between planting close and planting apart ;
- (d) if you would illustrate the difference between plants grown in the sun and those that sprout in the shade ;
- (e) if you would illustrate what happens to plants that have the soil loosened round the root and those that don't.

64. BURNING A RUBBER CLEARING

The owner of the land calls on aborigines (Sakai) and orders them to fell big forest and small :—

In a month the small is felled,
In a month the tall is felled,
As far away as eye can see,
As far as horse can gallop.

After three months, when the dry season has arrived, the owner will have a Malay magician summoned, asking him to burn off the land. And the magician comes and conducts the burning. Fire devours all the tree-trunks and scrub together :—

When leaves are burnt, devours the twigs ;
When twigs are burnt, devours the branches ;
With branches burnt, devours the trunks ;

When trunks are burnt, devours the stumps ;
 When stumps are burnt, devours the roots.
 Reaching earth, the fire's extinguished
 Spread the field like cloth that's laid out.

65. WATER-BORNE SEEDS

Plants that grow at water's edge, many of them, can have their fruits borne away by the water, fresh or salt, for a long distance without kernels or seeds being spoilt.

To take an example. Coco-nuts have been sea-borne from the Malay archipelago to Norway without any damage.

66. RUBBER

The indigenous Malayan rubber is gutta-percha, that occurs especially in the jungle of Batang Padang a district in Perak, and there is a little of it all over the Peninsula.

But in modern times there are a great number of people in Malaya busy cultivating para rubber, whose seeds were got from their original home, Brazil, in South America. It was in A.D. 1877 that 22 seedlings were planted in Singapore ; and from those trees there were taken seeds so many that Malaya's forests have almost been changed into rubber estates.

67. THE USES OF RUBBER

The uses of rubber are to make tyres for motor-cars and cycles, soles for shoes, flooring, hoses, medical instruments, casing for electric wiring to prevent the current from killing those who touch the wires ; and rain-coats are made water-proof with rubber. Combs, pen-handles and so on can be made from vulcanised rubber.

68. PRESERVATION OF SEEDS

If we want to preserve seeds from damage or destruction, we must certainly use our wits and find a way :—

1. to keep them away from air,
2. to keep them from getting wet or damp,
3. to keep them in a medium temperature, i.e., not in heat nor in cold.

69. DESTRUCTION OF PESTS

There are many ways of killing insects, i.e., with *tuba*, soapy water and chemical insecticides. If the insects are eating the leaves of plants, then *tuba* water can be sprinkled on the leaves; and supposing the insects are only eating holes into the leaves, they should be sprinkled with soapy water which will clog their bodies and prevent them breathing; for insects breathe through crevices in their scales. *Tuba* is constantly used by Chinese vegetable-gardeners.

70. TIN

There are a number of ways of mining tin, viz., deep shafting, hydraulic mining, or lifting water out of swamps by machinery, a big proposition: methods on a small scale are alluvial washing, sifting and washing the sand of a stream, and washing the ore in wooden platters. A new European invention for mining is (a dredge) like a ship, which wins ore with speed and in large quantities.

All ore is first smelted and made into slabs—there are smelting works at Palau Brani, Singapore, and in Province Wellesley—and only after that is it shipped to Europe. For tin has very many uses: it is mixed with copper and zinc to make bronze; if mixed with copper only, it makes bell-metal; and it makes plating for cooking utensils and food containers of many sorts. In England all kinds of articles for holding food were first plated with tin in 1670.

PART VII

LITERARY TOPICS, ETC.

71. MUNSHI 'ABDU'LLAH BORROWS ROMANCES

I SAID, " Help me, sir, and hunt for Malay romances for me." Said he, " In my possession is a bundle of Malay writings. I expect that in it are some books. I will bring it here and you can choose."

I replied, " Let me go to your house, and I can look at the writings along with you, for I am in a hurry to sail."

Said he, " Don't you go. I'll bring them."

Then he went home and brought a basket wrapped in cloth. I opened it. Inside were pamphlets on religion and prayer. There were two chapters of the beautifully written romance of Isma Dewa Pekerma Raja, a work in pure Malay with no Arabisms. The romance tells of Hindu gods and djinns and its style is very fine. There was also a book, Khojah Maimun.

I borrowed from him, and I said, " Sir! let me take these tales to the Straits and copy them. Then I will dispatch them with a present. Take this kerchief now. It cost 4 dollars."

He was pleased and said, " When you finish copying, give them to Buntal, so that they may be sent here."

72. TRANSLATION

It was that gentleman's practice to take English or other languages as his guide for translating into Malay

without attention to Malay idiom. So anyone could recognise at once that his composition was in the Malay language but the syntax was English and not like Malay composition. This (*sc.* to reproduce the idiom) is the great art in translating from one language into another.

73. MALAY IDIOM

I

Most white folk think Malay is a very easy language and quickly acquired: not difficult like various other languages. The idea is quite wrong; they don't know Malay idiom and have not yet entered the jungle of the Malay language.

If they entered, they would certainly see and recognise that there is thick undergrowth and many sharp thorns hidden between blades of grass: a small error in your steps and your feet get pierced, a slight error in the swing of your arms and your hands get pricked. Most people who have entered that jungle have listened to hearsay and imagine the way will be easy. When they run into it, their hands and feet are pierced by thorns and their bodies get swollen, till they are unrecognisable. Later with great difficulty, they come out and go in search of some one who knows the medicine for them. When they have been treated by an expert, then they give themselves airs, saying, "I have entered the jungle of undergrowth of the Malay language without any hurt at all." But they are unaware that though all their wounds have healed, there remain traces scarring the whole body. And people are aware, that these are men who do not know how to travel and so all their bodies are torn by the prick of thorns.

II

That is the moral to be drawn from people who declare that Malay is an easy language. When they have got to

talking a little Malay to their servants and cooks and grooms, and can read a little Malay, they think they are expert, and they translate English into Malay with words that have a Malay sound but the idiom, though they do not know it, is English. When it is read by Malays they are confounded because they do not know its meaning, as it is not in their idiom.

74. THE TRENGGANU DIALECT

Their language is Malay but their pronunciation is different and unpleasant to hear. Their dialect is very nearly the same as the Kedah dialect.

We say *tuan* (sir) ; they say *tuang*. We say *Allah*, they say *Alloh* ; we say *jangan* (don't) ; they say *jangan* ; we say *bulan* (month) they say *bulang*. But that is only in speaking. When they write, their letters are just like ours. There are a few among them clever at writing, and with a good hand for writing Arabic in works like the Kuran or Arabic treatises. Two thirds of them have not learnt to read the Kuran and one third has learnt ; four-fifths of them cannot read a Malay letter and one-fifth can.

75. MAKING A PRÉCIS

Getting at the cream as it is called is taking the solid gist or the hard-wood in a talk or composition and discarding or leaving all the trimmings, bark branches leaves and flowers. Taking the hard-wood is to extract the gist of what is said.

What is called summarising is to cut and shorten, extracting the gist or drift only.

76. A LETTER

This sincere honest and affectionate letter from me 'Ali bin Hitam who am at this time in the town of Klang

comes into the presence of my friend the Magistrate who lives in such and such a district in safety and peace.

This is to inform you. At the time of writing I am in great trouble, awaiting the judgment in a suit over an elephant.

Moreover for three months I have had no strength to do any work, for I have had perpetual chest trouble without one day's intermission.

There is nothing else except many greetings. That is the end.

77. A LETTER

After that, this is to inform you. Your letter dated the 2nd day of Muharram I was delighted to receive safely. My reply has been delayed by some three weeks of fever; now by the blessing of Allah I have recovered from that illness. I send you this letter, so that you may not be hurt or offended at the delay in my reply to yours.

I have no token of affection except a copy of Malay laws that I send you. Amen. The word is ended.

78. A RIDDLE

A man honest and true. And a person humble and full of talk but with no idea of distinguishing people's words as false or true, but all to him are Yes and Right. He can never say No.

Yet another individual is warped and shifty and always loud but fatuous and often unintelligible.

Among those three, whose words should be preferred, as a witness in a family quarrel?

Answer: a, y, u.

79. IF YOU GET INKED, GET BLACK: IF YOU BATHE, GET WET

The best course in any task is to follow the proverb at the head of this piece, or better still follow the saying:

if you clutch embers, hold them till they turn to charcoal, the implication being that in doing any work we should be obedient and persist at the job till it has been done, however great the difficulties. For if we cannot finish, what is the use of having started? It were better not to have started at all. Such should be our course of action in every matter, whether in trade or the pursuit of knowledge or in agriculture or composition or anything else, provided the task is respectable and profitable.

80. THE CONDITION OF MANKIND

Your state in the knowledge and power of Almighty God is like that of fish in water. Does any part of a fish exist outside water? Can any one part like the scales of its body live apart from water? Not at all, because all its existence depends on water and is in water, but the fish from negligence does not know itself and does not know what water is and how his life is connected with water.

81. MALACCA'S LAWS

There are three things no judge may pardon: firstly, the crime of murder, secondly the crime of taking a man's wife and thirdly *lèse-majesté*. These are what no minister may forgive and pardon.

82. THE PENALTY FOR THEFT

A section setting forth the punishment for theft. If a thief enters a person's holding and the owner gets to know, he may be stabbed to death or chased the length of two holdings and if met killed without the killer being guilty of crime. If after that day the thief is encountered, he may no longer be killed and stabbed but will be sentenced by a court.

JAWI LETTERS

A

THIS sincere and candid letter followed by all reverence, respect and regard comes from your humble servant, Shaari bin Ibrahim, who is a pupil pursuing knowledge at the Malay College, Malacca. May it be conveyed by the God of all the world into the presence of your honour now resident in Surbiton, Surrey: there may you enjoy all peace and prosperity for ever and ever.

After that the written word. I inform your honour that at the time of inscribing this shabby and dirty paper, God is giving me health and I hope your honour for your part is enjoying even greater health.

Moreover I have to inform you that in the examination at the end of my first year I did a little better, getting the 21st place or number 1 in class B. You showered instruction upon me and I tried my best to get high marks but was unable to climb higher and fell at the number mentioned.

B

Again. Ever since you have left us and returned to your native place, I am constantly remembering your kindness and feeling a tender melancholy at recollecting your goodness. I cannot repay your kindness, only Almighty God can repay it. Although another has acted for you since you went away, your humble servant has not been content. As the saying of old folk has it: Though there are ten stars sown in heaven, how can they be compared with the solitary moon?

I have heard a little talk from your students that you are leaving England for the Malay College, Malacca. I pray that you have a safe and pleasant voyage to this College.

And please don't be hurt at the delay of your humble servant in sending a letter.

This is all I have to say except to send many greetings to your honour.

C

THE SAYING IS THE TRUTH

This sincere and candid letter adorned with deep regard from your servant Muhammad Shah bin Yusuf, assistant teacher at the Malay College, Malacca, may it be conveyed by the Lord of all the world to the side of the room where is your honour, the head-master of the Malay College, Malacca, taking your ease at your native place, Surbiton, in Surrey, England, and highly honoured.

This is to inform you. At the time of writing this letter I enjoy good health and I hope that for your part you enjoy even better.

The letters from your honour dated the 6th, 8th and 19th were appreciated and greatly esteemed; they arrived safely on the 8th, 9th and 19th during the holidays for the day of the Pilgrims' feast and they were understood. At this time we experience the care of Mr. A. as Mr. B. has taken a week's holiday in Singapore.

D

It is reported that the move to the Malay College, at Tanjong Malim will be in 1921, because there has been delay in getting it ready. I have for myself only one end (*lit. prow*) in view and that is a great hope that with your abundant help and the liberal consideration of the Director of Education I may be promoted to class IA in Malacca.

In Malacca's villages everyone is at work in the rice-fields so that there may be abundant food for the local people. Though the declaration of the armistice has made an impression on human hearts yet the price of imports still rises further.

All the Visiting Teachers at Malacca are well. As for the one most earnest in promoting Malay education, it is 'Che Muhammad Tahir. Apart from that some do not follow or do not approve of the scheme arranged by the registrar and some do not understand it and do not use the new models.

On 19, 21 and 22 July were armistice celebrations at Malacca. 1,000 school-children were in the crowd. Limbongan, Trangkera, Hujung Pasir and Kampong Jawa won.

At the College it is quiet, There are 42 new students, 2 teachers from Brunai are being trained for 3 months, making a total of 84, but it is a pity that there is a shortage of rice, and paper and educational materials are inferior. Many greetings.