

Baba Malay.

An Introduction to the Language of the Straits-born Chinese.

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The terms High and Low Malay, which appear to have originated with the Dutch, have given rise to a great deal of controversy, and to some confusion and misunderstanding.

As used in Java and other parts of the Netherlands Indies the term

HIGH MALAY

means the language of Malay literature, and as the classical literature of the Malays was written when Malacca and Acheen were the great centres of Malay power and learning, it is not surprising to find that the language of Malay literature is the language which is spoken to-day all along the sea coast on both sides of the Straits of Malacca, with only this difference, namely that a few words of foreign origin used in the classical literature never became assimilated in the spoken language, and therefore continue to be purely literary words, and are not understood by the common people. It is a remarkable fact that the Malay language in the Straits of Malacca has remained practically the same for centuries. The English of the time of Queen Elizabeth is now almost unintelligible to those who have not made the literature of that time a special study; but the letters written from the court of Acheen to Queen Elizabeth and King James I. of England could to-day be read and thoroughly understood by any 4th standard boy in the Malay vernacular schools of the Straits Settlements. In the Dutch Indies, however, the only parts where this language is now spoken are the Riouw-Lingga Archipelago and the East coast of Sumatra; hence to the vast majority of Dutch residents in the East the Malay of the Straits of Malacca is an unknown tongue, and those who have studied for the most part know it only as the language of Malay literature, and look upon it as being practically a dead language, whereas it is really a very live language in those parts of the Archipelago where it is spoken.

On the other hand the term

LOW MALAY

is used in the Netherlands Indies to describe the language employed by Europeans, Eurasians, Chinese, and other foreigners in Java as a common means of communication between themselves and the Javanese, Sundanese and other inhabitants of that most populous

of all the islands of Malaysia, which contains probably more than three-fourths of the entire population of the Archipelago. The immense numerical preponderance of the Javanese and Sundanese has resulted in the admixture of a very large proportion of the words of those two languages in the "Low Malay" of Java, so that the Malays of the Straits of Malacca have difficulty in understanding it. On the island of Java there are very few people of the Malay race properly so called, and the "Low Malay" of Java is not the spoken language of the Malays at all, but merely a jargon concocted by the mixed multitude of various tongues who live together in that island, and must necessarily have a common language as a means of communication. Having been made the official language of the Dutch government, Low Malay is fostered by the strong arm of the law, newspapers are published in this bastard dialect, and it promises to be the permanent colloquial language of the southern part of the Archipelago.

In the British possessions on the Malay Peninsula the linguistic conditions are entirely different. Here the strongest native race numerically is the Malay, and there is absolutely no other native language to compete with the Malay language for the ascendancy. There are, however, two very distinct dialects of the Malay language spoken on the Malay Peninsula, namely, (1) The pure Malay as it is spoken by the Malays among themselves, with its peculiarly terse idiom, its grammar of prefixes and suffixes, and its immensely rich vocabulary of words of pure Malay origin; and (2) The so-called colloquial Malay of the Settlements, the common means of communication between Europeans, Chinese, Tamils, Malays, and all the other nationalities of these great trading centres, which has comparatively a very small vocabulary, and makes but little use of those grammatical changes in the form of words which make the pure Malay language so expressive.

Of these two dialects we will first deal with

THE SPOKEN LANGUAGE OF THE PURE MALAYS.

As already stated above in our remarks on what the Dutch call "High Malay," the spoken language of the Peninsula Malays is in fact the language of Malay literature, and has undergone practically no change whatever in the past three centuries. This is due very largely to the fact that the Malays hold themselves almost entirely aloof from the peoples of other races who come here to trade and to develop the natural resources of the country, leaving the heavy manual labour of the mines and plantations, and all the wholesale and retail trade to be done by the Chinese. The only important changes which have taken place in the spoken language of the Malays in the past 300 years appear to have been through the addition of those Arabic words required to express the religious ideas which have come to them through the teachings of Mohamedanism. Even when the Malays are in the closest pro-

ximity to the busy life of our great trade centres their speech is only very slightly affected, so little do they come in contact with people of other nationalities; hence it comes that the Malay language is spoken with practically the same purity at Telok Blanga, or in any of the other outlying villages of Singapore as it is in the villages of the interior of Malacca or Johor. Those who have dealings with the Malays, and desire to speak their language correctly, as they themselves speak it, must study Malay literature, and especially such modern works as the writings of the famous Munshi Abdullah, or the recently published Riddles written by Guru Sleiman of the Malay College at Malacca, which are in an excellent conversational style.

From what has just been said, it is plain that throughout our British possessions the pure Malay language is the language of the villages. On the other hand the language of the great Settlements and large towns and of the markets and shops everywhere, in fact the business language of the Malay Peninsula, is

BABA MALAY,

that is to say, Malay as it is spoken by the Malay-speaking Chinese. This is quite a distinct dialect, the prevailing characteristic of which is its tendency to follow the Chinese rather than the Malay idiom. It is true that the number of Chinese words which have become assimilated with this dialect is not very large, and that many words have been borrowed from English, Portuguese, Dutch and Tamil, and from other neighbouring tongues, but it is rightly called "Baba Malay," for it is largely the creation of the Baba Chinese, and is their mother tongue, so that it belongs to them in a sense that no other people can or do claim it as their own. In this respect it differs greatly from the so-called "Low Malay" of Java, for though those Chinese who are born and live in the Dutch Indies all speak that language, yet they have not by any means had the strongest influence in its formation, for "Low Malay" has a very much stronger affinity with Javanese and Sundanese than it has with Chinese, and has not been so much affected by the Chinese idiom as the Baba Malay of the Malay Peninsula, the Chinese in the Dutch Indies having always been few in number as compared with the natives of the country. In the British Settlements, on the other hand, the Chinese have always had a commanding influence in all business affairs, and in a proportionate degree have left their impress upon the language in which the business of the Settlements has always been transacted, and in which it will probably continue to be carried on long after the present generation has passed away. The fact that Baba Malay is now, and is likely to be for an indefinite period, the business language of Singapore, Penang, and the Federated Malay States, would in itself be a sufficient reason why it should be studied as a distinct dialect; but a still more weighty reason is found in the fact that it is the

mother-tongue of the majority of the Chinese women and children in the Straits Settlements, and of a considerable and increasing number in the Federated Malay States. It is the language of the homes of the Straits-born Chinese—the most highly educated and the most influential section of the Chinese community in the British possessions, and therefore it is the language in which the women and children of this important class can most readily and most successfully be educated. The pure Malay language, as the Malays themselves speak it, the Babas will never learn, for they despise it, calling it *Malayu hutan*—the language of the jungle. Their dialect—Baba Malay—they look upon as the language of the refined and wealthy class of Malay-speaking Chinese. That being the case it is hopeless to try and force upon them what others consider to be “Classical Malay,” however much superior it may be from the view-point of the scholar and the historian. Baba Malay is the language of the man of the street; it is a strong and virile tongue, more easily acquired than the pure Malay, and sufficiently expressive for all ordinary purposes; moreover it has a remarkable capacity for borrowing and assimilating such words as it needs from other languages. It is sure to live. When the principles of its grammatical construction are better understood, when those who speak it are able also to read and write it correctly, and when it has a literature of its own, Baba Malay will prove itself to be an adequate medium for conveying thought and for imparting instruction.

THE EVOLUTION OF BABA MALAY.

Malacca, being the oldest foreign settlement in Malaysia, is the most favourable place to study the history of Chinese immigration to this part of the world, and the origin of the dialect which they now speak. It is now nearly 400 years since Europeans first made their appearance at Malacca, but the Chinese were there some time before that. *Bukit China*, the burial ground of the Chinese from time immemorial, was so called before the time when the Malay history “*Sjarah Malayu*” was written, which is more than 300 years ago. The first immigrants were probably from Amoy, for nearly all the words of Chinese origin which have come into the Malay language approach more closely to the sounds of the Hok-kien than to those of any other dialect, and the Babas of all the old families claim to be Hok-kiens. There is also very little doubt that the Chinese who came to this part of the world in the early days were exclusively males, that they married Malay women, but brought up their children as Chinese. Even to the present day the marriage customs of the Baba Chinese approximate more closely to those of the Malays than to those of the natives of China, but intermarriage between the Babas and the Malays has entirely ceased, and probably for hundreds of years past the Babas have married exclusively amongst their own people.

The Baba community, however, is still growing by the same process which must have been going on for centuries, something after the following manner:—An immigrant comes from China, and as soon as he has saved up enough money he opens a small shop in a Malay village, where he soon learns to make himself understood in the Malay language. When he is able to support a wife, he looks out for a girl from some of the poorer Baba families, or perhaps a daughter of one of the numerous concubines to be found in the homes of the wealthy. Baba women of this class are to be found to-day in all the villages of Malacca, married to small shopkeepers, who were born in China, and speak Malay very imperfectly; their children, however, are Babas pure and simple, and in many cases know nothing whatever of the Chinese language. They have learnt the Malay language from their mothers, and from constant association with Malay children in the village where they live; in fact they know much more Malay than they are generally given credit for. Nevertheless there is a marked difference between the Malay spoken by these Chinese children and that spoken by the Malay children with whom they seem to mix so freely; but this is of course easily accounted for by the influence of the Chinese parents upon the language spoken by their children, for however intimately the children of different nationalities may be thrown together in their games, the language of the home must necessarily have the strongest influence upon them. As time went by and the Babas became more numerous, they would begin to form a community by themselves and would not come so much into contact with the Malays; this would be especially the case in the town of Malacca rather than in the villages, in fact it is noticeable even at the present day that the Babas in the villages speak much more like the Malays themselves than those who live in the town. As the Babas in the town ceased to associate with the Malays, their peculiarities of idiom would tend to become fixed, and their speech would be influenced less and less by the Malay standards of pronunciation, grammar or the use of words. The Malays have had a literature of their own for hundreds of years, and a considerable proportion of the population have been able to read and write for probably at least 300 years, and their literature has undoubtedly tended to maintain the purity of their spoken language; the Babas on the other hand have never learned to read and write Malay, hence their knowledge of the language has always been purely colloquial, and therefore the more liable to be corrupted.

The differences between the Malay language as spoken by the Babas and the colloquial language of the Malays themselves are principally as follows:—(1) They have introduced a number of words of Chinese origin most of which are wholly unknown to the Malays; (2) They are entirely unacquainted with a large number of Malay words which are in common use among the Malays themselves; (3) They mispronounce many Malay words, and in some

cases have altered the pronunciation so much that the word is almost unrecognisable; and (4) to a great extent they use the Chinese idiom rather than the Malay, putting their sentences together in a way which is quite different from the colloquial language of the Malays. We will consider these different points one by one.

(1) *Words of Chinese origin.*

In dealing with the question of the Chinese words used by the Babas it must first be remarked that their pronunciation of such words is Malay rather than Chinese. The Hok-kien Chinese in the pronunciation of their words use seven very clearly defined "tones," and the meaning of a word depends entirely upon the tone of voice in which it is pronounced. Of the use of these tones the Babas for the most part know absolutely nothing, and if they ever pronounce a Chinese word correctly as far as the tone is concerned, it is by accident rather than by design. I am referring of course to those Chinese words which have become incorporated with the Baba Malay language; many of the Babas can speak Hok-kien Chinese with some fluency, and when doing so must of necessity use the tones, though usually very imperfectly, yet when speaking Malay they use Chinese words without attempting to give the correct tones, and in some cases Chinese words have been so much corrupted that it is difficult to recognise their derivation. This we will illustrate later on.

The Chinese words which are most frequently used in Baba Malay are undoubtedly the pronouns *goa*, "I," and *lu*, "you." In speaking among themselves the Babas never use the Malay pronouns *aku* and *argkau*, but curiously enough for the pronouns of the 3rd person singular and 1st person plural they invariably use the Malay *dia* and *kita*, and never use the Chinese equivalents. It is well known that in polite conversation the Malays avoid the use of pronouns as far as possible, whereas the Chinese use pronouns with much greater freedom; in this respect the Babas conform to Malay usage. Children would never think of using the pronoun *lu* to their parents, and in conversation with their seniors the greatest care is taken to use the proper form of address, so that all the little children know the proper titles to be given to all their relations; it is a remarkable thing, however, that these relationships are expressed by Chinese and not by Malay words, exceptions to this rule being the words for mother (*mak*) and younger brother or sister (*adek*) and elder brother (*abang*). The Chinese words for the various relationships have in most cases the prefix *ny* which is used by the Chinese in addressing relatives, but this is corrupted sometimes to *n* or *m* by the Babas: for instance for father the Babas do not use the ordinary Hok-kien word *pē* or *lāu-pē*, but the more unusual word *tia-tia* in the form *'ntia*; for grandfather, *kong* has become *'ngkong*; elder sister, *tōa-chí* has become *tachi*; father's elder brother, *peh*, is *'mpek*; father's younger

brother, *chek*, is 'n*chek*; sister's husband, *chiá-hu*, is *chau*; and so forth.

Another very large class of words which the Babas have borrowed from the Chinese language are those relating to household affairs. The construction of their houses is Chinese in plan rather than Malay, and they have given Chinese names to the different parts of the house—the front room or hall where the idols are placed is called the *tia*ⁿ (Chinese *thia*ⁿ); the central court open to the sky is *chimchi* (*chhim-chí*ⁿ); the upper floor is *lotery* (*lâu-térg*); the inside balcony is *largkan* (Chinese *làng-khang*, open space); bedroom is *pargkery* (*pârg-kery*); the outer balcony open to the sky is *la-pe*ⁿ (? *lâu-pî*ⁿ); a lamp is *terg* or *targlory* (*terg-liôrg*); a carpet or rug is *lanak* (*thán-à*); paint is *chat* (*chhat*); and even a cockroach is *kachuak* (*ka-tsoáh*). Kitchen utensils are called by Malay names, but anything peculiar to the Chinese receives a Chinese name, as, tea pot, *tekuan* (*tê-koàn*); soup spoon, *trgsi* (*thrg-sî*); kettle, *teko* (*tê-kó*); chopsticks however are known as *sumpit*, presumably a corruption of the Malay *spit*; the table at which they eat their meals is invariably known by the Chinese name *toh*; to cook by steaming is known by the Chinese name *tim* (*tîm*), but Malay words are used for all other cooking operations; many kinds of food are known by Chinese names, such as, *bami* (*bah-mî*), *tauyu* (*tâu-iû*), *kiamchai* (*kiâm-chhài*), *kuchai* (*ku-chhài*), *pechai* (*peh-chhài*), *chaipo* (*chhài-pó*), *kueh chary* (*ké-chàrg*), *kueh tiau* (*ké-tiâu*), etc. Several articles of clothing have names of Chinese origin, that which is most familiar being of course the queue, *tauchary* (*thâu-tsary*); also we have Chinese mourning, *toaha* (*toà-hà*); a child's binder, *oto* (*io-tó*); a man's purse, *opau* (*io-pau*); a woman's purse, *kotoa* (*khó-toà*); stockings, *boek* (*bêh*); to adorn one's self, *chrgkan diri* (*tsrg*); and we might here mention the flat-iron, *utau* (*ut-táu*).

As might be expected, nearly everything connected with the religious ceremonies of the Babas is known by names of Chinese origin: the Chinese temple is *bio* (*biô*), the Buddhist priest is *hoe-sio* (*hê-siû*ⁿ); the idol is *topekory* (*tōa-peh-kory*), *sio-hio* (*sio-hiu*ⁿ) is to burn incense, *kui* (*kūi*) is to kneel, and *teyan* (*tôe-iên*) is to give a subscription.

Business affairs, medicine, and games (gambling) also contribute a number of words of Chinese origin, such as, *toko* (*thô-khò*) for shop, *korgsi* (*korg-si*) association or company, *taukeh* (*thâu-ke*) head of a firm, *jihô* (*jî-hô*) shop sign; *koyok* (*ko-iôh*) plaster, *po'ho* (*pôh-hô*) peppermint, *pekak* (*poeh-kak-hiu*ⁿ) aniseed, *sinse* (*sien-si*ⁿ) teacher; and the following games, *pakau* (*phah-káu*), *susek* (*sù-sek*), *chki* (*chit-ki*), *kau* (*kau*), *tan* (*tán*), etc.

The Babas also use a good many words of Chinese origin to express abstract ideas, but not always to express the same meaning that the word conveys to the Hok-kien chinaman. For instance, for ungrateful the Babas use *bo-jin-chery* (*bô-jîn-chêrg*), for a

sarcastic or ironical remark they use *siaupi* (*sau-phî*), to be satisfied *kam-guan* (*kam-guān*), nice, *homia* (*hó-miâ*), etc.

It should be remembered that for nearly all the ideas and objects mentioned above the Malays have their own proper words, which they would use among themselves. Those Malays who come frequently into contact with the Chinese are of course well acquainted with such words as *goa* and *lu*, *loterg*, *tekuan*, *kuchai*, *pechai*, *toaha*, *taukeh*, and so forth, but with many of the words of Chinese origin given above even the Malays in the town of Malacca are quite unfamiliar. Similarly the Babas are utterly unacquainted with the Malay equivalents of nearly all these words.

2. Malay words which are unknown to the Babas.

From what has been said above it is evident that the Babas are unfamiliar with those Malay words of which they are accustomed to use the Chinese equivalents, but there are also a large number of other words in common use among the Malays of which the Babas are entirely ignorant. It is of course well known in European countries that those who cannot read their own language use but a very small number of words in ordinary conversation; we can only hope to acquire a large vocabulary in our own language by constant reading. With few exceptions the Babas read absolutely nothing in the Malay language, and consequently their knowledge of Malay words is very limited. The Malay language is rich in synonyms, and has words to express the finest shades of meaning; but where a number of words have somewhat similar meanings, the Baba uses only one or two to express them all. For instance, for looking and seeing the Malays use the words *lihat*, *pandang*, *tergok*, *nampak*, *tampak*, *trgadah*, *mnoleh*, *tilek*, *belek*, etc.; but the Babas hardly ever use any of these except *tergok* and *nampak*, and occasionally *lihat* and *pandang*. Similarly they make the one word *taroh* serve the purpose where the Malays use *taroh*, *buboh* and *ltak*; and the word *argkat* is used by them where the Malays would say *pikul*, *kelek*, *tatarg*, *kandorg*, *kendorg*, *junjorg*, *dokorg*. Many of the Babas would know some of these words if they heard a Malay use them, but they for the most part do not know the exact shades of meaning which they express, and consequently they do not attempt to use them. Where the Malays use two words of somewhat similar meaning, the Babas generally use one to the entire exclusion of the other, for instance they use *berjumpa* and not *bertmu*, *tuarg* and not *churah*, *pegarg* (for *pgarg*) and not *chapai*, *trgkar* and not *bantah*; *spak* and not *tampar*, *kosorg* and not *hampa*, *panas* and not *hargat*. Of the formation of derived words from roots by means of prefixes and suffixes the Babas as a rule know nothing whatever; in many cases however they use derived words, but do not seem to understand their connection with the root word: as for instance the word *pyapu*, broom, is well known, but they would not understand its connection with *sapu*,

to sweep and if one use the form *myapu* they would probably not know what was meant. In some cases they use only the derived form, and do not know the root at all: *mnargis*, to weep, and *mnari* to dance, are of course in common use, but the root words *targis* and *tari* are utterly unknown. On the other hand if a Baba knows the root word it does not at all follow that he will understand the derivative, he knows *suroh*, but knows nothing about *pnuroh*; *tunggu* he uses, but *pnunggu* is practically unknown. All the prefixes and suffixes are used by the Babas in connection with certain words, but not with others, in fact they use them without knowing why or how they should be used. The suffix *i*, however, which forms transitive verbs, is practically never used, and in the one word *mula'i* in which they do use it, they have no idea that they have a derivative from the well-known word *mula*, for they pronounce it simply *mulai*, and then go so far as to make it a transitive verb over again by adding the other similar suffix *-kan*, making the extraordinary combination *mulaikan*. In the same way the Babas make other derivatives of their own manufacture which are never used by the Malays, and sound to them exceedingly barbarous; for instance I have actually seen in print such forms as *kbersehan*, *bharukan* for *bharui*, *mmbikinkan*, etc. Even some of the simple prepositions are never used by the Babas: instead of *k-*, to a place, they always use *di*, which properly means "at;" *bagi*, for, is almost unknown, and *dryan*, with, is very little used, *sama* being made to do duty where the Malays use *dryan*, *pada* and even *akan*. Such words as are used in the polite phraseology of the Malays are never used by the Babas, and few of them would even know the meaning of such words if they were to hear them; I refer particularly to such words as *bonda*, *adinda*, *kakanda*, which the Malays of all classes use in their private correspondence, and also to forms of address to persons of superior rank, and pronouns used by inferiors to superiors, the various words for speaking, such as, *firman* of God, *titah* of a king, *sabda* of a prophet or person of high rank, *kata* of equals, *smbah* of inferiors addressing a royal person. This whole system of phraseology is practically unknown to the Babas, and so is also the great bulk of the religious phraseology of the Malays. It is however unnecessary to go further in these matters, for enough has been said to show very plainly how much of the Malay language is a sealed book to the Babas.

3. Malay words mispronounced by the Babas.

The Babas have no difficulty in pronouncing every letter in the Malay language. In this respect they are entirely different from the immigrant Chinese, who find it utterly impossible to sound the letter *r* or *d*, and who always change final *s* into *t*, and make sundry other changes to suit their own peculiarities of speech. The Babas mispronounce Malay words either because they find

their own way easier, or because they think it more elegant. They have no difficulty in sounding the letters *b* and *l*, but instead of *ambil* they say *ambek* or even *amek*, and for *tirggal* one sometimes hears *tirggek*. Final *ai* is always toned down to *e* and *au* to *o*, as *surge* and *pulo* for *surgai* and *pulau*. Final *h* is never sounded at all, so that *rumah* becomes *ruma*, *bodoh* is *bodo*, and *boleh* is *bole*; thus they make no distinction between the sound of final *ai* and *eh*, both being *e* to the Baba. On the other hand final *a* is generally sounded as *ak*, and sometimes final *i* becomes *ik*: thus instead of *bapa*, *bawa* and *pula*, we have *bapak*, *bawak* and *pulak*. These corruptions of the sounds of the final letters cause a great deal of confusion in some words; for instance the Babas always pronounce *chari* as *charik* or *charek*, and have no idea that this is quite a different word, and means to tear; there is also a similar confusion between *bawa*, to bring, and *bawah*, below. The Babas also frequently drop the *h* in the middle of a word, as *baru* for *bharu*, *saja* for *sahaja*, *saya* for *sahya*; and they have a slight tendency to drop the *h* at the beginning of a word, as in the words *hati*, *hanjut*, etc. The Malays sometimes fail to sound initial *h*, but they never fail to sound the final *h*, and sometimes go so far as to carry the *h* over to the beginning of the next word, as *rumah horang*, *tlah hada*, etc. Other corruptions can hardly be classified, so it is best to give a few examples at random, for instance, *bergitu* for *bgitu*, *ktawa* for *tertawa*, *rti* for *arti*, *kreja* for *kerja*, *piara* for *plihara*, *pegang* for *pgang*, *sumpit* for *spit* (chopsticks), *mnimpi* for *mimpi*, *kmantin* for *pgantin*, *smunjit* for *smbunyi*. Words of Arabic origin are generally corrupted more than pure Malay words, for example, *pe'da* for *fa'idah*, *jerki* for *rzki*, *akérat* for *úkhirat*, *masohor* or *mersohor* for *mashhur*.

4. *The Baba idiom is Chinese rather than Malay.*

Perhaps the most striking peculiarity in the way that the Babas make up their sentences is the very frequent use of the possessive particle *punya*, which they use precisely as the Hok-kiens use the particle *ê*; but *punya* being a longer word is much more cumbersome, and produces awkward sentences, thus, "*Dia punya mak-bapa ada dudok makan di sblah punya meja.*" Such phrases as "*tiga bulan punya lama,*" "*sperti macham itu punya kreta,*" are in constant use, and sound ludicrous to a Malay. These sentences are all taken from the writings of the Babas themselves. Here is another typical sentence, "*Ini macha m punya orang fikir apa yang banyak salah ta'patut buat, dan apa yang sdikit salah boleh buat. Apa punya bodoh satu fikiran ini?*" The redundancy of the "*punya*" is not, however, the only peculiarity of this sentence, the writer of which, though he is unable to speak Chinese, has given us a very close approximation to the Chinese idiom, and the whole sentence is absolutely unlike anything that a Malay would say. In the first place such expressions as *ini macham* and *apa*

yang are never used by Malays; instead of *ini macham punya orang fikir*, a Malay would say *pada fikiran orang yang dmikian*; and instead of *apa yang banyak salah*, a Malay would say *ksalahan yang bsar*; a Malay would probably say the whole sentence somewhat as follows:—*Pada fikiran orang yang dmikian, ksalahan yang bsar tiada patut di-perbuat, dan ksalahan yang sdikit boleh di-perbuat.* The last clause "*Apa punya bodoh satu fikiran ini?*" is even more utterly foreign to Malay idiom. It will be noticed that in the above sentence as reconstructed in the Malay idiom, the passive form *di-perbuat* is used; the Malays of course make a great deal of use of this construction both in writing and in conversation, but the Babas hardly ever use it at all. Another peculiar of the Babas is that they almost always make the adjectival pronouns *itu* and *ini*, that and this, precede the noun which they qualify instead of following it, as it should be according to Malay idiom. Again the Babas use the verb "to be" quite differently from the Malay idiom; take such sentences as, "*Ini ada btul salah;*" "*ini macham punya orang ada bodoh*"—no Malay would ever use *ada* in such a connection at all. They also follow the English idiom of placing the verb "to be" at the end of a sentence, thus, "*brapa chantek dia-orang ada,*" "how beautiful they are." Another Chinese idiom is the use of *datang* for "here" or "hither," as the Chinese use *lâi*, as, "*knapa t'ada bawa dia datang?*" and "*Kalau lu jalan datang.*" *Pernah* is used in the sense "at some time," as opposed to *ta'pernah*, "never," in the same way that the Hok-kiens used *bat* and *m̄-bat*, as, "*kuda yang sudah pernah tarrong seksa,*" "a horse which has suffered at some time;" "*kuda yang sudah pernah jatoh,*" "a horse which at some time has fallen;" these quotations are from the translation of "Black Beauty" by Mr. Goh Hood Keng, who speaks very little Chinese. The following may also be given as examples of phrases which are distinctly Chinese—" *Di-piarkan sampai mnjadi orang,*" "taken care of until he grew up" = Chinese *chiân-lâng*; *tergok rergan*, instead of the Malay *pendang mudah* = *khoân-khin*; "*orang yang kna dia pukol,*" "the man who was beaten by him" = *hō·i phah*.

The following list of words, though not by any means complete, will be useful for reference.

WORDS PECULIAR TO THE BABAS.

Being principally corruptions of Malay and Chinese words.

<i>Baba.</i>	<i>Chinese.</i>	<i>Malay.</i>	<i>English.</i>
Ajat		ajak	to incite
Amek		ambil	to fetch
Baik			in good health
Balek			on the contrary
Bio	biō		temple

<i>Baba.</i>	<i>Chinese.</i>	<i>Malay.</i>	<i>English.</i>
Bami	bah-mī		maccaroni and pork
Ba'sat	bát-sat		bed-bug
Bikin			to make
Boek	bèh		stocking
Bo-jin-cheng	bô-jîn-chêng		ungrateful
Buntut		ekor	tail
Busa		bueh	foam
Cha	chhá		fry
Chat	chhat		paint
Chau	chiá-hu		sister's husband
Chargkir			small cup
Chaipo	chhài-pó		turnips salted and dried
Chek-m	chek-'m		brother's mother-in-law
Chek-m-po	chek-'m-pô		uncle's mother-in-law
Chiang	chiāng		ride a horse
Chimchi	chhim-chí ⁿ		central court in a house
Chinchu	tsûn-tsú		supercargo
Chin-ke	chhin-ke		relation between parents of husband and wife
Chio	chiò		taoist rites
Chki	chit-ki		a card game
Chikeweh	chit-ke-ê		family
Chigkan diri	tsrg		to adorn one's self
Cho	cheng-tsó'-bú		great grandmother
Chokin	chho'-kun		bathing cloth
Chongpo	tsóng-phò		cook
Datok	kong	berhala	idol, god
Dlaki		laki-laki	male
Feshen			fashion
Goa	goá		I
Gumpal		gumol	wrestle
Hia	hia ⁿ		elder brother
Hio-soa	hiu ⁿ -soà ⁿ		incense stick
Hoe-sio	hê-siū ⁿ		Bhuddist priest
Homia	hó-miã		fortunate, nice
Hu, kertas hu	hû		magical charm, amulet
Hun	hûn		one-tenth of an inch
Jamut		nyamok	mosquito
Jiho	jī-hō		sign over the door
Jerki		rzki	food
Jijit		ejek	tease
Jose	jiàu ⁿ -se		shiny silk (crape)
Justa		dusta	false
Kachuak	kā-tsoáh		cockroach
Kalot			reprove
Kamguan	kam-goān		willing
Kau	káu		a game

<i>Baba.</i>	<i>Chinese.</i>	<i>Malay.</i>	<i>English.</i>
Kaudu			malicious
Kek-ki	kek-khí		irritate
Kek-sim	kék-sim		broken-hearted
Kiam-chai	kiâm-chhài		salt vegetables
Kiasai	sin-kiá ⁿ -sài		bridegroom
Kichiak	khit-chiáh		beggar
Kimpo	kīm-pô		wife of maternal grand- mother's brother
Kimpocho	kīm-pô-tsó		ancestors of above
Kioghi	kiog-hí		congratulations
Kitang	kí-tāng (?)		tea cup
Kmantin		piyantin	bride or bridegroom
ko	ko		father's sister
Komba (Port.)			dove
Kongsi	kong-si		company, firm
Kopo	ko-pô		great paternal aunt
Kotoa	khò-toà		woman's purse
Koyok	ko-iòh		medicinal plaster
Ksiat		khasiat	power, virtue
Ksian		kasehan	pity
Kuchai	kú-chhài		leeks
Kueh tiau	ké-tiâu		vermicelli
Kueh chang	ké-tsàng		rice in bamboo leaves
Kui	kūi		to kneel
Kuli po	ku-lí-pô		female servant
Kuntau	kún-thâu		boxing
Kuping		flinga	ear
Kusin	ku-sîn		aphis
Lanchak		anchak	offerings to spirits
Langkan	làng-khang		space round chimche
Lape ⁿ	lâu-pî ⁿ		terrace roof
Ligkat		lkat	to stick
Locheng	lô, cheng		bell (in Chinese two kinds of gong)
Lo'chuan	liók-chhoàn		a silk fabric
Loki	ló-kí		Cantonese prostitute
Loteng	lâu-téng		upstairs
Lsing		ali-ali	sling
Lu	lú		thou
Mek	méh ⁿ	nadi	pulse
Mertua		mntua	father-in-law, mother-in- law
Mingkin		makin	more
Mnimpi		mimpi	dream
Mnjela		jndela	window
'Mpek	íng-peh		father
Ng-chek	íng-chek		uncle

<i>Baba.</i>	<i>Chinese.</i>	<i>Malay.</i>	<i>English.</i>
Ng-chim	in-chim		uncle's wife
Ng-kim	in-kim		elder brother's wife
Ng-ko	íng-ko		elder brother
Ng-koa	íng-koa ⁿ		father-in-law
Ng-kong	íng-kong		grandfather
Ng-ku	íng-kū		mother's brother
Ng-so	hia ⁿ -só		brother's wife
Nio	niû (lady)		mother-in-law
N-tia	íng-tia		father
N-tio	î-tiū ⁿ		aunt's husband
O-pau	io-pau		man's purse
O-to	io-tó		child's binder
Pakau	phah-káu		a game
Paksui	phah-sìg		think, consult
Pale		bla	nourish children
Pangkeng	pâng-keng		bedroom
Pechai	péh-chhài		white cabbage
Pekak	poeh-kak-hiu ⁿ		aniseed
Pegang		pgang	hold
Pijak		pijak, injak	tread
Po'ho	póh-hô		peppermint
Pongkis	pùn-ki		basket with handles
Popi	pó-pì		protect (of idols)
Popia	póh-piá ⁿ		thin cakes
Po-poe	pó-pòe		jewel
Puntau	pùn-táu		dust pan
Put-hau	put-hàu		unfilial
Rabek		rabit	torn
Ruhsia		rahsia	secret
Sam-kai	sam-kài		three idols—heaven, earth, water
Sampan	sam-pán		boat
Samserg			ruffian
Saupi	sau-phî		ironical scolding
Siau	siau		to digest
Siaupi	sau-phî		ironical scolding
Siet-siet	siet-siet		deceptive
Singkek	sin-kheh		new arrival
Sinse	sien-si ⁿ		teacher
Sio-hio	sio-hiu ⁿ		to burn incense
Smpoa	sìg-poá ⁿ		abacus
Soja	chhiù ⁿ -jiā		to bow in worship
Sumpit		spit	chopsticks
Susek	sù-sek		a game
Tachi	toā-chí		elder sister
Taching		chaching	worm
Taiko	thài-ko		leprosy

<i>Baba.</i>	<i>Chinese.</i>	<i>Malay.</i>	<i>English.</i>
Tan	tán		a game
Tanak	thán-á		carpet
Tanglong	teŋ-liông		lamp
Tangsi	thāng-si		catgut
Taugek	tāu-gê		bean sprouts
Tauchang	thāu-tsang		queue
Tauyu	tāu-iû		bean sauce
Tebien	thé-biēn		influence, prestige
Teh	tê		tea
Teko	tê-kó		kettle
Tekoan	tê-koàn		tea-pot
Teng	teŋ		lamp
Teyan	tôe-iên		subscription
Tia ⁿ	thia ⁿ		front hall
Tim	tīm		cook in a double boiler
Tigsi	thŷg-sî		a large spoon
Toaha	toà-hà		mourning
Toak	thoah		a drawer
Tochang	thāu-tsang		queue
Toh	toh		table
Topekong	toā-peh-kong		idol
Usut		asut	incite
Ut-tau	ut-táu		flat iron