THE
Malayan Branch
OF THE
Royal Asiatic Society.


Council for 1924.

The Hon. Mr. E. S. Hose, C.M.G. - President.

The Hon. Dr. R. O. Winstedt and
Mr. J. H. Burkhill - - Vice-Presidents for the S.S.

Mr. J. B. Scrivenor and Mr. A. J. Sturrock - - - Vice-Presidents for the F. M. S.

The Hon. Mr. J. L. Humphreys and The Hon. Mr. A. F. Worthington - - - Vice-Presidents for the Unfederated States.

Mr. C. Boden Kloss - - Hon. Secretary.

Mr. R. E. Holttum - - Hon. Treasurer.

Dr. F. W. Foxworthy and Messrs.
Proceedings

of the

Annual General Meeting.

The Annual General Meeting was held in the Society’s room in the Raffles Museum at 5 p.m. Thursday 21st February 1924.

The Hon. Dr. R. O. Winstedt in the Chair.

1. The Minutes of the Annual General Meeting held 10th February 1923 were read and confirmed.

2. The Annual Report and Statement of Accounts were adopted.

3. The following amendments to the rules were passed:—
   Rule 2 For “The formation of a library of books and maps” read “The acquisition of books, maps and manuscripts.”
   8. Delete the words “An Honorary Librarian.” For “Four Councillors” read “Five Councillors.”
   11. For “once a month” read “once a quarter.”
   18. For “in each year” read “of each volume.”

4. A letter was read from the Hon. Mr. W. George Maxwell, C.M.G., in which he stated that he did not wish to stand again for the Presidentship. The Meeting heard this with regret, being conscious of the great assistance Mr. Maxwell had been to the Society as President in the past.

5. The election of Officers and Members of Council for the current year resulted as follows:—

   President ... The Hon. Mr. E. S. Hose, C.M.G.

   Vice-Presidents for the S.S. ... The Hon. Dr. R. O. Winstedt and Mr. I. H. Burkill.

   Vice-Presidents for the F.M.S. ... Mr. J. B. Scrivenor and Mr. A. J. Sturrock.

   Vice-Presidents for the U.M.S ... The Hon. Mr. J. L. Humphreys and The Hon. Mr. A. F. Worthington.

   Hon. Secretary ... Mr. C. Boden Kloss.

   Hon. Treasurer ... Mr. R. E. Holttum.

   Council ... Dr. F. W. Foxworthy and Messrs. A. F. Richards, W. G. Stirling, J. Johnston, J. D. Hall.
6. The Chairman stated that since the General Meeting had been called there was good reason to hope that the Governments of the Straits Settlements and the Federated Malay States were willing to come to the assistance of the Society with annual grants of money. The Meeting therefore agreed that action regarding the financial position of the Society should be deferred.

7. A vote of thanks to the Chair, proposed by Mr. J. Johnston, concluded the meeting.

**Annual Dinner.**

By permission of the Singapore Club the usual annual dinner was held at that Club on Thursday 21st February at 8 p.m.

The Hon. Dr. R. O. Winstead, a Vice-President for the Straits Settlements, presided. The Patron of the Society, H. E. the Governor and High Commissioner, Sir L. N. Guillemard, K.C.B., K.C.M.G., was present as the guest of the evening. Covers were laid for twenty-eight.

After the usual loyal toast and an address from the Chairman who proposed the health of the Patron Sir Laurence Guillemard made one of his witty and amusing speeches. The speaker, by his ornithological remarks, showed a knowledge of science not often found in Patrons. He concluded by asking the meeting to drink to the Society coupled with the name of the recently-elected Honorary Secretary, whose reply, together with the health of the Chairman, brought the more formal part of the occasion to a close.
List of Members For 1924.
(as on 1st January 1924.)

*Life Members.  †Contributors to the Society's Journal.

Honorary Members.

Year of Election.
1903-1923. †ABBOTT, Dr. W. L., 400 South 15th Street, Philadelphia, U.S.A.
1890-1918. †BLAGDEN, C. O., Shirley, 57 Earl's Court Square, London, S. W. 5.
1921. BRANDSTETTER, Prof. Dr. R., Luzern, Switzerland.
1903-1917. †GALLOWAY, Sir D. J., British Dispensary, Singapore. (Vice-President, 1906-1907: President, 1908-1913).
1885. SATOW, Sir ERNEST M., Beaumont, Ottery St. Mary, Devon, England.
1921. SNICKER-HURGRONJE, Prof. Dr., Leiden, Holland.
1921. †VAN RONKEL, Dr., P. H., Professor of Malay, Zoeterwoudsche Singel 44, Leiden, Holland.
LIST OF MEMBERS.

Corresponding Members.

1920. †MERRILL, E. D., Ph.D., Dean, College of Agriculture, University of California, Berkeley, California, U.S.A.
1920. †MOQUETTE, J. P., Kebonsirih 36, Weltevreden, Java.

Ordinary Members.

1918. ABDUL-MAJID BIN HAJI ZAINUDDIN, Haji, British Consulate, Jeddah.
1922. ABDULLAH, Dato Sadia Raja, Undang of Rembau, Negri Sembilan.
1916. †ABRAHAM, H. C., c/o Topographical Survey Dept. Taiping, Perak.
1920. †ABIDIN, ZAINAL BIN AHMAD, Education Dept., Kuala Lumpur.
1907. *ADAMS, SIR ARTHUR, K. B. E., Penang.
1921. ADAMS, C. D., Baram, Sarawak.
1920. ADAMS, P. M., Kuching, Sarawak.
1909. †ADAMS, T. S., Taiping, Perak.
1919. *ADELBORG, F., Singinting Rubber Estate, Port Dickson.
1922. ALEXANDER, C. S., Kuala Lumpur.
1917. ALLEN, P. T., Supt., Criminal Vagrant Ward, Larut, Perak.
1921. ALLEN, DR. R., B.Sc., Sarawak Oilfields, Miri, Sarawak.
1914. AMERY, REV. A. J., Outram Road School, Singapore (Council 1921).
1923. ANDAH, INCHE AHMAD BIN, Johore Civil Service, Johore.
1921. †ANDREINI, CAPT. E. V., Kapit, Sarawak.
1908. ARTHUR, J. S. W., Land Office, Penang.
1923. ASTON, A. V., Malayan Civil Service, Malacca.
1921. *AZIZ, UNKU ABDUL,* Johore Bahru, Johore.
1915. **BADDELEY, F. M.,** B.A., Under Secretary, Singapore.
1921. **BADHEKA, MOHAUL O.,** 21, Malacca Street, Singa-
pore.
1919. *BAILEY, A. E.,* Mountmillan, Knowles Hill, Newton
1923. **BAILEY, ARNOLD,** Kuala Lumpur.
1922. **BAKAR, INCHE ABU, BIN HAMAD,** Johore Bahru,
Johore.
1921. *BALL, H.,* Inspector of Schools, Malacca.
1899. *BANKS, J. E.,* c/o The American Bridge Co., Cam-
bridge, Pa., U. S. A.
1920. **BARRBOUR, DR. T.,** Museum of Comparative Zoology,
Harvard University, Cambridge, Mass, U. S. A.
1920. **BARDHAM, RAI SAHIB, S. N.,** Govt. Pathological
Lab. Malacca.
1921. **BARNES, J. R.,** Kuching, Sarawak.
1923. **BATHURST, H. C., **M.C.S., Batu Gajah.
1921. **BAUGHAN, G. E. S.,** S. S. Police, Penang.
1914. **BAZELL, C.,** Malay College, Kuala Kangsar, Perak.
(Hon. Librarian, 1916-20): Hon. Treasurer
(1921).
1923. *BEAMISH, C. A.,* Education Department, Malacca.
1921. **BEARD, H.,** The Asiatic Petroleum Co., Miri, Sara-
wak.
1923. **BECKER, F. E.,** Wessyngton Estate, Rengam, Johore.
1921. **BELGRAVE, W. N. C.,** Agriculture Department, Kuala
Lumpur.
1921. **BENJAMIN, MAJOR E. V.,** M.C., Asiatic Petroleum
Co., Miri, Sarawak.
1912. **BICKNELL, J. W.,** U. S. Rubber Plantations Inc.,
Penang.
1884. **BICKNELL, W. A.,** 3 Alexander Terrace, Exmouth,
Devon.
1908. *BISHOP, MAJOR C. F.,* R. A.
1922. **BISHOP, D. A.,** Principal, Raffles Institution, Singa-
pore.
1921. **BLACK, MAJOR K.,** Tan Tock Seng’s Hospital, Singa-
pore.
LIST OF MEMBERS.

1923. *Blacker, G. O., 123, Princess Street, Manchester.
1923. Boothby, J. V., Kudat, B. N. B.
1913. †Braddell, R. St. J., Braddell Bros., Singapore.
1909. †Brooks, C J., Lebong Tandai, Benkoelen, Sumatra.
1921. Burkhill, I. H., M.A., Director, Botanic Gardens, Singapore. (Council, 1913-17, 1921-: Hon. Secretary, 1914-1917).
LIST OF MEMBERS.

1921. CHEERS, E. S. S. Police, Trengganu.
1913. CHULAN, RAJA, di Ilir, Kuala Kangsar, Perak.
1923. CHURCHILL, W. F. N., Malayan Civil Service, Kua’la Lumpur.
1921. CLARK, H. T., Inspector of Schools, Singapore.
1921. CLARK, DR. W. E. LE GROS, P. M. O., Kuching, Sarawak.
1922. CLARKSON, H. T., Sahang, Pontianak, D. W. Borneo.
1921. CLAYTON, G. E., Cadets’ Bungalow, Penang.
1911. *CLAYTON, T. W., Taiping, Perak.
1917. CLIFFORD, G. F. W., Manager; Lawas (Sarawak) Rubber Estates Ltd., Lawas via Labuan, S. S.
1923. COBB, F., King Edward VII School, Taiping, Perak.
1922. COCKER, T. B., Deputy Registrar, Singapore.
1922. COE, CAPT. T. P., M.C., Malayan Civil Service, Kuala Lumpur.
1921. CONNELL, MRS. J. J., c/o Connell Bros., Singapore.
1923. COOKSON, W. S., Seldings Estate, Selama, Perak.
1921. COONEY, A. C., Govt. English School, Alor Star, Kedah.
1920. COTTERILL, WALTER S., Miri, Sarawak.
1921. COULSON, N., District Office, Dingdings.
1921. COWAP, J. C., Govt. Analyst’s Office, Penang.
1921. CRANNA, GORDON, Y. M. C. A., Singapore.
1917. CRICHTON, R., Malayan Civil Service, K. Kangsar.
1921. CROCKER, H. B., Kuching, Sarawak.
1922. CROSS, A. V., Seremban.
1917. CROSS, REV. W., Cavanagh Road, Singapore.
1910. CROUCHER, F. B., M.B., C.M., General Hospital, Singapore.
1923. CURTIS, R. J. F., District Officer, Alor Gajah.
1922. DALTON, H. G., Mersing, Johore.
1923. DALTON, N. D., Gadek Estate, Tampin, F. M. S.
LIST OF MEMBERS.

1910. *Daly, M. D., Alor Star, Kedah.
1921. Davidson, A. W., c/o Huttenbach Lazarus & Sons, Singapore.
1921. Denny, S. E., Alor Star, Kedah.
1920. Dodds, H. B., M.D., General Hospital, Singapore.
1921. †Douglas, F. W., D. O., Klang.
1905. †Douglas, R. S., F.R.G.S., Miri, Sarawak.
1910. Dunman, W., Grove Estate, Grove Road, Singapore.
1915. *†Dussek, O. T., Sultan Idris Training College, Tアンjong Malim.
1922. Erden, W. S., Pekan, Pahang.
1922. Eckhardt, H. C., Telok Anson, Perak.
1922. Edgar, A. T., Suffolk Estate, Sitiawan, F. M. S.
1921. Elder, Dr. E. A., 4, Battery Road, Singapore.
1922. Elles, B. W., Taiping, Perak.
1913. Ermens, C., Kuching, Sarawak.
1923. *Eu Tong Sen, Mr., O.B.E., Sophia Road, Singapore.
1919. Faiss, C. H., Secretary, Missionary Research Library, 25 Madison Avenue, New York City, U. S. A.
LIST OF MEMBERS.

1919. *FINNIE, W., Mintlaw Station, Aberdeen.
1921. FORKER, H. A., Penang.
1921. FOULGER, R. G., c/o Chief Police Officer, Singapore.
1918. †FOXWORTHY, DR. F. W., Kuala Lumpur (Council 1923-).
1921. FRASER, HON. MR. F. W., C.B.E., Government Secretary, Jesselton, British North Borneo.
1908. FREEMAN, D., c/o Messrs. Freeman & Madge, Kuala Lumpur.
1922. FULLER, J. C., Kuala Kubu, Selangor.
1923. FULTON, GEORGE R., Geologist’s Office, Johore Bahru.
1923. GAN KHEK KENG, 26 Oxley Road, Singapore.
1923. GARDNER, H. G., Hongkong and Shanghai Bank, Penang.
1917. †GARNIER, REV. KEPEL, Penang.
1923. GATER, G. A. R., Department of Agriculture, Kuala Lumpur.
1920. GEALE, DR. W. J., Ulu Kelantan.
1921. GIBSON, L. B., Cadet’s Bungalow, Macalister Road, Penang.
1903. GIBSON, W. S., B.A., Legal Adviser, Kuala Lumpur.
1922. GILMAN, E. W. P., Kuala Lumpur.
1923. GILMOUR, A., Labour Office, Penang.
1902. *†GIMLETTE, DR. J. D., 18 Pulteney Mansions, Bath.
1922. *GLASS, DR. G. S., Municipal Health Officer, Penang.
1918. GOLDFE, R. M., United Engineers Ltd., Penang.
1922. GOODWIN, R. N., Pinang Gazette’s Office, Penang.
1909. GOULDING, R. R., Survey Department, Kuala Lumpur.
1919. GOW, G. AUBREY, Lebong Tandai, Benkoele, Sumatra.
LIST OF MEMBERS.

1921. Graham, W., Sarawak Oilfields, Miri, Sarawak.
1923. Green, Dr. P. Wintners, Johore Bahru.
1923. Grieve, C. J. K., Post Box No. 20, Kuala Lumpur.
1916. Gulta, Shiva Prasad, Naudansahu Street, Benares City, U. P.
1923. *Hacker, Dr. H. P., Medical Research Institute, Kuala Lumpur.
1922. Hall, A. C., Singapore.
1911. *Hallifax, F. J., Oakwood, Brampton, Cumberland.
1915. †Hamilton, A. W., (Vice-President 1922).
1923. Hancock, A. T., 22-2 Tanglin Road, Singapore.
1922. Hanitsch, P. H. V., Johore Bahru, Johore.
1922. Harrison, C. W., Taiping, Perak.
1922. Harrower, G., M.B., Medical School, Singapore.
1921. Hart, Dr. H. H., B.A., 3363, Washington Street, San Francisco, California, U. S. A.
1921. Hashim, Capt. N. M., Parit Buntar, Perak.
LIST OF MEMBERS.

1922. HAZLITT, P. K., Kulim, Kedah.
1922. HELLINGS, M. C. S., Kuala Lumpur.
1923. HEMMANT, G., Colonial Secretariat, Singapore.
1923. HENGGELE, A. A., Kuala Lumpur.
1923. *HICKS, E. C., Education Department, Alor Star, Kedah.
1878. HILL, E. C., 26 Highfield Hill, Upper Norwood, London S. E.
1922. HILL, W. C., Singapore Oil Mills, Havelock Road, Singapore.
1922. HINDE, C. T., Mersing, Johore.
1921. HOLGATE, M. R., Sultan Idris Training College, Tanjong Malim.
1921. HOLLEMAN, W., Sawah Loento, Sumatra.
1922. HOLTTUM, R. E., Asst. Director of Gardens, Singapore. (Hon. Treasurer, 1923-).
1921. †HOOPE, HON. DR. A. L., P. C. M. O., Singapore.
1917. †HOSE, DR. CHARLES, F.R.G.S., Redleaf, Riddledown Road, Purley, Surrey.
1897. HOSE, HON. MR. E. S., C.M.G., The Residency, Seremban.
1923. HOWL, CAPT. F. W., F. M. S. R. Department, Kuala Lumpur.
1922. HOWLETT, CAPT. J. H., M.C., Agric. Department, Kuala Lumpur.
1891. †HOYNCK, VAN PAPENDRECHT, P. C., Le Tanglin, Avenue Trespoey, Pau, Basses, Pyrenees, France.
1922. HUGGINS, CAPT. J., M. C., Kajang, F. M. S.
1907. †HUMPHREYS, THE HON. MR. J. L., Trengganu (Vice-President 1922-).
1922. HUNT, CAPT. H. NORTH, Asst. Adviser, Kota Teng- gi, Johore.
1921. HUNTER, DR. P. S., Municipal Offices, Singapore.
1922. IRVINE, CAPT. R., M. C., Rembau.
1921. IRVING, THE HON. MR. G. C., The Residency, Jesselton, B. N. B.
1921. ISMAIL BIN BACHOK, DATO, D.P.M.J., Johore Bahru, Johore.
1921. IVESS, F. B., Bannon & Bailey, Kuala Lumpur.
LIST OF MEMBERS.

1921. *Ivery, F. E., Kedah.


1921. Jacques, Dr. F. V., 49 Hospital Road, Kuala Lumpur.


1922. Jago, E., Department of Agriculture, K. Lumpur.


1918. *James, D., Goebilt, Sarawak.

1910. Jamieson, Dr. T. Hill, 4 Bishop Street, Penang.


1913. Jones, S. W., District Officer, Kuala Lipis, Pahang.


1916. Kamaralzaman, Raja, Bin Raja Mansur, Tapih, Perak.

1921. Kassim, Tuniku, Bin Sultan Abdul Hamid Haji Limsah, Supt. of Monopolies and Customs, Alor Star, Kedah.


1913. Kemp, J. E., Trengganu.


1921. Kitching, T., District Surveyor, Kuala Kangsar.

1900. †Kloss, C. Boden, Raffles Museum, Singapore, (Council, 1904-8, 1923: Vice-President, 1920-21, Honorary Secretary 1923—).
LIST OF MEMBERS.

1922. Kraemer, Dr. H., Gondokesoeman, 6 Jogjakarta, Java.
1921. Lee, J., Romanis, St. John’s Hall, Hongkong.
1913. Leicester, Dr. W. S., Kuantan, Pahang.
1917. Lemberger, V. V., United Engineers, Ltd., Singapore.
1920. Lendrick, J., Norregate 34, Aarhus, Denmark.
1923. Lemmit, A. A., Survey Department, Malacca.
1890. Lewis, J. E. A., B.A., Harada Mura, Kobe, Japan.
1922. Leyne, E. G., Kajang, F. M. S.
1897. Lim Bcon Keng, Dr., O.B.E., M.D., Amoy University, Amoy, China. (Council 1921).
1915. Lim Cheng Law, Millview, Penang.
1918. Loh Kong Imm, Sechang-Tanah Merah Estate, Sechang, Selangor.
1914. Lornie, Hon. Mr. J., Land Office, Singapore.
1921. Lowe, Capt. C. P., Kuching, Sarawak.
1922. Mackness, L. R., Kuala Lumpur.
1918. Madge, Raymond, Kuala Lumpur.
LIST OF MEMBERS.

1920. MAHMUD, RAJA, BIN RAJA ALI, Agricultural Officer, Alor Star.
1904. MOHAMED, DATO, BIN MAHBOB, Johore Bahru.
1921. MALET, A. H., Singapore.
1921. MANCHESTER, H. L., Municipality, Singapore.
1922. MANSFIELD, J. T., Cable Depot, Keppel Harbour, Singapore.
1922. MANSUR, TUNGGU, BIN SULTAN ABDUL HAMID HALINSHAH, Kulim.
1907. *MARRINER, J. T., Kuantan, Pahang.
1909. MARSH, F. E., Municipal Offices, Singapore.
1920. MARSH, W., Municipality, Singapore.
1909. MARSHALL, HAROLD B., Felbridge East, Grinstead, Sussex.
1918. MARTIN, T. A., North Lansdale, B. C., Canada.
1923. MARTYN, C. D., B. N. B. Civil Service, Jesselton.
1921. MARUZON & CO. LTD., Tokyo, Japan.
1921. MATHER, N. F., Kuala Lipis, Pahang.
1921. †MAXWELL, C. N., Kuala Lumpur.
1922. MAY, P. W., Oriental Hotel, Bangkok, Siam.
1920. MCCABE, DR. J. B., M.C., M.B., Ch.B., Kapoewas Estate, Pontianak, West Borneo.
1897. McCaSLAND, C. F., Kuala Lumpur.
1923. MCKERROW, P. A. B., District Office, Jasim, Malacca.
1921. MCLEOD, D., King Edward's School, Taiping, Perak.
1914. †MEAD, J. P., Forest Department, Kuching, Sarawak.
1920. MILLAR, J. W. R., Fort Dickson.
1910. MILLER, T. C. B., Fairlie, Nassim Road, Singapore.
1922. MJOEVEE, Dr. E., Curator, Sarawak Museum, Kuching, Sarawak.
LIST OF MEMBERS.

1922. Mohamad, Ismail Merican, Bin Vafou Merican Noordin, Legal Adviser’s Office, Kedah.
1922. Morse, G. S., 27, Grange Road, Singapore.
1921. *Mouat, Dr. J. R. Kay, King Edward Medical College, Singapore.
1923. Mulloy, A. A., Sungei Ledang, Kuala Kerbing, F. M. S.
1913. Murray, Rev. W., M.A., Gilstead Road, Singapore.
1917. Nagle, Rev. J. S., c/o Board of Foreign Missions, 150, Fifth Avenue, New York, U. S. A.
1922. Nash, G. H., Johore Bahru.
1921. Neilson, Major J. B., M.C., Education Dept., Alor Star, Kedah.
1920. Neubronner, A. W., 1 Killiney Road, Singapore.
1900. Norman, Henry, Kota Bharu, Kelantan.
1920. Norris, F. de la Mare, B.Sc., F.E.S., Kuala Lumpur.
1911. †O’May, J. O., c/o Harrisons, Barker & Co., Kuala Lumpur.
1916. Ong Boon Tat, 37, Robinson Road, Singapore.
1921. Ong Thye Ghee, 17, Latter St., Rangoon.
LIST OF MEMBERS.

1921. Orchard, H. A. L., St. Andrew’s School, Singapore.
1923. Orie, R. S., Tebak Tin Fields, Kemaman.
1921. Osborne, R. B., M.V.O., M.C., 56 Rutland Gate, London, S. W.
1920. Osman, Megat, Secretary to Malis Ugama Islam, Kota Bharu, Kelantan.
1913. † Overbeck, H., c/o Behn Meyer & Co., Mij. Sourabay, Java.
1922. Owen, G. N., Jesselton, B. N. B.
1919. Park, Mungo, Pontian, Pekan, Pahang.
1921. Parnell, E., Kuching, Sarawak.
1922. Pasqual, J. C., Penang.
1921. *Paterson, Major H. S., Civil Service, Trengganu.
1921. Pedlow, J., Penang.
1922. Peel, Hon. Mr. W., British Adviser, Kedah.
1914. † Pepys, W. E., Trengganu.
1920. Peskett, A. D., 74 Maxwell Road, Penang.
1921. Ponnambalam, P. N., Johore Bahru, Johore.
1910. Pratt, Capt. E., Malacca.
1921. Raffles, Major Stamford, O.B.E., Deputy Commissioner of Trade and Customs, Kuala Lumpur.
1915. Raggi, J. G., Phlab Phla Jai Road, Bangkok, Siam.
1923. Rambaut, A. E., Forestry Department, K. Lumpur.
1917. Rattray, Dr. M., Europe Hotel, Singapore.
1923. Reade, C. C., Govt. Town Planner, Kuala Lumpur.
1921. Rex, Marcus, Kuala Lumpur.
1915. Richards, A. F., Secretary to High Commissioner, Singapore.
1921. Richards, Major F. W., D.S.O., M.C., Sarawak Oilfields, Miri, Sarawak.
LIST OF MEMBERS.

1923.  
RIDOUT, F. G., Fir Tree Hill, Keppel Harbour, Singapore.

1918.  
RITCHIE, C., The Sagga Rubber Estates, Siliau, F. M. S.

1912.  
ROBERTSON, J., Lyall & Evatt, Singapore.

1923.  
ROBERTSON, CAPT. R. M., Ascot Estate, Port Dickson.

1911.  

1904.  

1923.  
ROESON, J. M., Malay Mail, Kuala Lumpur.

1916.  
ROGERS, A., H.M.I.C.E., Penang.

1921.  
ROSS, A. E., Labour Office, Penang.

1896.  
ROSTADOS, E., Padang Malau Estate, Perlis, Kedah. (Council 1901).

1922.  
RUSSELL, D. J. A., Kuala Lumpur.

1921.  

1921.  

1922.  
SAID, CAPT. HAJI MOHAMAD, Bukit Timbalan, Johore.

1921.  
SALLEH, DATO MOHAMED BIN ALI, Johore Bahru, Johore.

1921.  
SANGUINETTI, MAJOR W. R., O.B.E., M.C., State Engineer, Alor Star, Kedah.

1923.  
SANMUGAN, S. V., Court Interpreter, Johore Bahru.

1923.  
*SANSON, C. H., Commissioner of Police, Johore Bahru.

1919.  
SANTRY, DENIS, c/o Swan & Maclaren, Singapore.

1920.  
SATHASIVAM, M., Public Works Dept., Johore Bahru.

1921.  
SAUCHELLI, V., Kent Estate, Batu Caves, Selangor.

1896.  

1923.  
Savage, H. E., Kuala Lebir, Ulu Kelantan.

1920.  
SCHARFF, DR. J. W., Health Officer, Singapore.

1921.  
SCHIDER, DR. R., Asiatic Petroleum Co., Miri, Sarawak.

1920.  
*SCOTT, DR. G. WAUGH, Sungei Siput, Perak.

1910.  
SCOTT, HON. MR. R., British Resident, Selangor.

1906.  
†SCRIVENOR, J. B., Govt. Geologist, Batu Gajah, Perak. (Vice-President 1922).

1888.  
SEAH LEANG SEAH, c/o Chop Chin Hin, Singapore.

1921.  

1915.  
*SEE TIONG WAH, Balmoral Road, Singapore.

1922.  
SEHESTED, S., 7, Battery Road, Singapore.

1923.  
SHAH, INCHE MAHMUD BIN MOHAMED, Johore Bahru.
1922. Shaw, G. E., Department of Agriculture, Kuala Lumpur.
1921. Sheriff, Mohamed, Bin Osman, Office of the Director of Lands, Alor Star, Kedah.
1921. Siecom, H. S., Kuala Lumpur.
1921. Skrine, W. F. De V., Kuching Sarawak.
1922. Smart, Dr. A. G. H., Kedah.
1921. Smart, W., Sarawak Oilfields, Miri, Sarawak.
1912. Smith, Harrison W., Papeete, Tahiti.
1921. Smith, Dr. G. T. F., Asiatic Petroleum Co., Miri, Sarawak.
1920. Soh Yiew Jin, 119, Devonshire Road, Singapore.
1921. South, F. W., Department of Agriculture, Kuala Lumpur.
1918. Stanton, Dr. A. T., Kuala Lumpur.
1910. Steedman, R. S., Rahman Hydraulic Tin, Intan, Perak.
1922. Stoner, Hon. Mr. O. F., British Resident, Selangor.
1921. Stooke, G. Beresford, Kuching, Sarawak.
1921. Stowell, De La M., English College, Johore Bahru.
1922. Summerhayes, R., B.Sc., Swan and Maclaren, Singapore.
1921. Sutcliffe, H., R. G. A. Research Laboratory, Pataling, Selangor.
1912. Swayne, J. C., Miri, Sarawak.
1923. Symes, Dr. R. L., Health Officer, Kinta.
1908. Tan Cheno Lock, Hon. Mr., 59, Heeren Street, Malacca.
LIST OF MEMBERS.

1913. TAYLOR, Lt. CLARENCE J., Telok Manggis Estate, Sepang.
1917. TENNENT, M. B., c/o Borneo Co. Ltd., Bannar Raheng, Siam.
1920. THOMPSON, H. W., Residency, Kelantan.
1923. THORNE, W. H., Penang.
1923. TRAVERS, Dr. E. O., Kuala Lumpur.
1923. TUCKER, W. S. REEVES, Sungei Way Estate, Selangor.
1923. TURNER, T. A. W. PAGE, Simanggang, Sarawak.
1918. UDA, RAJA, Kuala Pilah, Negri Sembilan.
1887. †VAN BEUNINGEN VAN HELSDINGEN, Dr. R., 74 River Valley Road, Singapore. (Hon. Librarian 1914-1915, 1920).
1922. VEARS, LINDSAY, Kuala Lumpur.
1921. WATSON, B. S., Govt. Monopolies, Penang.
1922. WALKER, E. G., United Engineers, Ltd., Singapore.
1923. WAX IDRIS BIN IBRAHIM, Johore Civil Service, Johore Bahru.
1922. WARD, D. J., 40-5 Grange Road, Singapore.
1920. WARNER, CAPT. W. H. LEE, Singapore.
1917. WATSON, J., Education Office, Kuala Lumpur.
1916. WATSON, DR. MALCOLM, Kuala Lumpur.
1920. WELSBURG, H., District Officer, Jelebu, Negri Sembilan.
1923. WHITE, D. P., Veterinary Surgeon, Malacca.
1923. WHITFIELD, L. D., High School, Malacca.
1923. WILKINSON, H. B., Bukit Jalil Estate, Pataling, Selangor.
1920. †WILKINSON, R. J., c.m.g., Poste Restante, Mitylene, Greece.
1921. †WILLBORN, E. S., Asst. Geologist, Batu Gajah, Perak.
LIST OF MEMBERS.

1922. WILLIAMS, E. B., Seremban, Negri Sembilan.
1921. WILLIAMS, E. T., c/o Secretariat, Singapore.
1922. WILLIAMS, F. L., Chinese Protectorate, Ipoh.
1919. WILSON, F. K., Segamat, Johore.
1921. WILSON, Dr. W. B., m.c., 4 Battery Road, Singapore.
1923. WISDON, V. H., Supt. Posts & Telegraphs, Malacca.
1904. †WINSTEDT, Hon. Dr. R. O., m.a., d. litt., Singapore (Vice-President 1914-1915, 1920-21, 1923-).
1918. WOLDE, B., c/o Malacca Club, Malacca.
1902. WOLFF, The Hon. Mr. E. C. H., b.a., Alor Star, Kedah.
1913. WOOD, W. L., Kuala Semerak, Kelantan.
1922. WOODGATE, L. C. H., St. Andrew's School, Singapore.
1923. WOODS, A. A., Egerton Road, Seremban.
1920. †WOOLLEY, G. C., Sandakan, B. N. B.
1922. WOOLLEY, H. W., Forest Dept., Kuala Lumpur.
1922. WORLEY, N. A., Kuala Lumpur.
1911. WORSLEY-TAYLOR, F. E., Singapore.
1905. *WORTHINGTON, Hon. Mr. A. F., Kota Bharu, Kelantan.
1921. WURTSZBURG, Capt. C. E., Mansfield & Co. Ltd., Singapore.
1914. WYLEY, A. J., Lebong Tandai, Benkoelen, Sumatra.
1922. YAHYA, TUNGKU WAN, BIN TUAN MOHAMMED TAIB, Secretary to Government, Alor Star, Kedah.
1923. *YATES, H. S., Micologist & Botanist, United States Rubber Plantations, Kesaran, Asahan, Sumatra.
1916. YOUNG, E. STUART, 85 Wilbraham Road, Chorlton-cum-Hardy, Manchester, England.
1904. *YOUNG, H. S., Rosemount, Tain, Rossshire, Scotland.
RULES
of
The Malayan Branch
of the
Royal Asiatic Society.

I. Name and Objects.

1. The name of the Society shall be 'The Malayan Branch of the Royal Asiatic Society.'
2. The objects of the Society shall be:
   (a) The increase and diffusion of knowledge concerning British Malaya and the neighbouring countries.
   (b) The publication of a Journal and of works and maps.
   (c) The acquisition of books, maps and manuscripts.

II. Membership.

3. Members shall be of three kinds—Ordinary, Corresponding and Honorary.
4. Candidates for ordinary membership shall be proposed and seconded by members and elected by a majority of the Council.
5. Ordinary members shall pay an annual subscription of $5 payable in advance on the first of January in each year. Members shall be allowed to compound for life membership by a payment of $50. Societies and Institutions are also eligible for ordinary membership.
6. On or about the 30th of June in each year the Honorary Treasurer shall prepare and submit to the Council a list of those members whose subscriptions for the current year remain unpaid. Such members shall be deemed to be suspended from membership until their subscriptions have been paid, and in default of payment within two years shall be deemed to have resigned their membership.
   No member shall receive a copy of the Journal or other publications of the Society until his subscription for the current year has been paid.*
7. Distinguished persons, and persons who have rendered notable service to the Society may on the recommendation of the Council be elected Honorary members by a majority at a General

*Bye-Law, 1922. "Under Rule 6 Members who have failed to pay their subscription by the 30th June are suspended from membership until their subscriptions are paid. The issue of Journals published during that period of suspension cannot be guaranteed to members who have been so suspended."
meeting. Corresponding Members may, on the recommendation of two members of the Council, be elected by a majority of the Council, in recognition of services rendered to any scientific institution in British Malaya. They shall pay no subscription; they shall enjoy the privileges of members (except a vote at meetings and eligibility for office) and free receipt of the Society's publications.

III. Officers.

8. The Officers of the Society shall be:—

A President.

Vice-Presidents not exceeding six, ordinarily two each from (i) the Straits Settlements, (ii) the Federated Malay States and (iii) the Unfederated or other Protected States, although this allocation shall in no way be binding on the electors.

An Honorary Secretary.

An Honorary Treasurer.

Five Councillors.

These officers shall be elected for one year at the Annual General Meeting, and shall hold office until their successors are appointed.

9. Vacancies in the above offices occurring during any year shall be filled by a vote of the majority of the remaining officers.

IV. Council.

10. The Council of the Society shall be composed of the officers for the current year, and its duties and powers shall be:—

(a) to administer the affairs, property and trusts of the Society.

(b) to elect Ordinary and Corresponding Members and to recommend candidates for election as Honorary Members of the Society.

(c) to obtain and select material for publication in the Journal and to supervise the printing and distribution of the Journal.

(d) to authorise the publication of works and maps at the expense of the Society otherwise than in the Journal.

(e) to select and purchase books, maps and manuscripts.

(f) to accept or decline donations on behalf of the Society.

(g) to present to the Annual General Meeting at the expiration of their term of office a report of the proceedings and condition of the Society.

(h) to make and enforce bye-laws and regulations for the proper conduct of the affairs of the Society. Every such bye-law or regulation shall be published in the Journal.

11. The Council shall meet for the transaction of business once a quarter and oftener if necessary. Three officers shall form a quorum of the Council.
V. General Meetings.

12. One week's notice of all meetings shall be given and of the subjects to be discussed or dealt with.

13. At all meetings the Chairman shall in the case of an equality of votes be entitled to a casting vote in addition to his own.

14. The Annual General Meeting shall be held in February in each year. Eleven members shall form a quorum.

15. (i) At the Annual General Meeting the Council shall present a Report for the preceding year and the Treasurer shall render an account of the financial condition of the Society. Copies of such Report and account shall be circulated to members with the notice calling the meeting.

(ii) Officers for the current year shall also be chosen.

16. The Council may summon a General Meeting at any time, and shall so summon one upon receipt by the Secretary of a written requisition signed by five ordinary members desiring to submit any specified resolution to such meeting. Seven members shall form a quorum at any such meeting.

17. Visitors may be admitted to any meeting at the discretion of the Chairman but shall not be allowed to address the meeting except by invitation of the Chairman.

VI. Publications.

18. The Journal shall be published at least twice in each year, and oftener if material is available. It shall contain material approved by the Council. In the first part of each volume shall be published the Report of the Council, the account of the financial position of the Society, a list of members, the Rules, and a list of the publications received by the Society during the preceding year.

19. Every member shall be entitled to one copy of the Journal, which shall be sent free by post. Copies may be presented by the Council to other Societies or to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

20. Twenty-five copies of each paper published in the Journal shall be placed at the disposal of the author.

VII. Amendments to Rules.

21. Amendments to these Rules must be proposed in writing to the Council, who shall submit them to a General Meeting duly summoned to consider them. If passed at such General Meeting they shall come into force upon confirmation at a subsequent General Meeting or at an Annual General Meeting.

Affiliation Privileges of Members.

Royal Asiatic Society. The Royal Asiatic Society has its headquarters at 74 Grosvenor Street, London, W., where it has a large library of books, and MSS. relating to oriental subjects, and
holds monthly meetings from November to June (inclusive) at which papers on such subjects are read.

2. By rule 105 of this Society all the Members of Branch Societies are entitled when on furlough or otherwise temporarily resident within Great Britain and Ireland, to the use of the Library as Non-Resident Members and to attend the ordinary monthly meetings of the Society. This Society accordingly invites Members of Branch Societies temporarily resident in Great Britain or Ireland to avail themselves of these facilities and to make their home addresses known to the Society so that notice of the meetings may be sent to them.

3. Under rule 84, the Council of the Society is able to accept contributions to its Journal from Members of Branch Societies and other persons interested in Oriental Research, of original articles, short notes, etc., on matters connected with the languages, archaeology, history, beliefs and customs of any part of Asia.

4. By virtue of the afore-mentioned Rule 105 all Members of Branch Societies are entitled to apply for election to the Society without the formality of nomination. They should apply in writing to the Secretary, stating their names and addresses, and mentioning the Branch Society to which they belong. Election is by the Society upon the recommendation of the Council.

5. The subscription for Non-Resident Members of the Society is 30/- per annum. They receive the quarterly Journal post free.

Asiatic Society of Bengal. Members of the Straits Branch of the Royal Asiatic Society, by a letter received in 1903, are accorded the privilege of admission monthly meetings of the Asiatic Society of Bengal, which are held usually at the Society's house, 1 Park Street, Calcutta.
Exchange List and Donations, 1923.

EXCHANGES.

The following is a list of the Institutions and Societies on the Exchange List, together with the Publications received from them during the year 1923.

AMERICA.

Canada.

TORONTO. Royal Canadian Institute.

United States of America.


Cambridge. Museum of Comparative Zoology, Harvard,
   (i) Annual Report, 1921-22.
   (ii) Bulletin, Vol. 65, Nos. 6-9, 1923.

Chicago. Field Museum of Natural History.
   (i) Annual Report, 1921.

Chicago. University of Michigan,
   (ii) Annual Reports, 8-12, 1906-1910.


Lincoln. University of Nebraska.


EXCHANGE LISTS AND DONATIONS

PHILADELPHIA. Academy of Natural Sciences.
(i) Annual Report, 1921.

PITTSBURG. Carnegie Museum.
(i) Annual Report, 1922.
(ii) Annals, Vol. 19, Nos. 3-4; Vol. 14, No. 2; Vol. 15, No. 1, 1922.
(iii) Memoirs, Vol. 9, Nos. 1-2; Vol. 10, No. 1, 1922.

ST. LOUIS. Missouri Botanical Garden, Annals, Vol. 8, No. 3, 1921, Vol. 9, Nos. 1, 3-4, 1922.

WASHINGTON. Academy of Sciences.
WASHINGTON. Smithsonian Institution, U. S. National Museum,
(i) Bulletin, 121, 1922 and 123, 1923.


HAWAIIAN ISLANDS. (HONOLULU). Bernice Pauahii Bishop Museum,
(i) Occasional Papers, Vol. 8, Nos. 4, 6, 7, 1923.

ASIA.

CEYLON.


COLOMBO. Ceylon Branch, Royal Asiatic Society.


INDIA.


CALCUTTA. Asiatic Society of Bengal,
(ii) Memoirs.

CALCUTTA. Indian Museum,
(iii) Annual Reports, 1920-23.
EXCHANGE LISTS AND DONATIONS


PUSA. Agricultural Research Institute.

SIMLA. Archaeological Survey of India,
(i) Memoirs, No. 14, 1923.

Burma.

RANGOON. Burma Research Society,

British Malaya.

SINGAPORE. Raffles Museum and Library, Annual Report, 1922.

Dutch East Indies.

JAVA, (BATAVIA). Bataviaasch Genootschap van Kunsten en Wetenschappen,
(i) Notulen van de Algemeene en Directievergaderingen, Deel 59, Pt. 4, 1921.
(ii) Tijdschrift voor Indische Taal-, Landen Volkenkunde, Deel, 61, Pts. 4-6, 1922, Deel, 62, Pts. 1-3, 1923.
(iii) Oudheidkundig Verslag, Pts. 2-4, 1922, Pt. 1, 1923.
(iv) Oud Batavia, Eerste Deel and Tweede Deel, 1919.
(v) Naturkundig Tijdschrift voor Nederlandsch-Indie, Deel 82 and 83, 1922-23.
(vi) Rapporten, 1923.
(vii) Schets van Karo-Bataksche Spraakunst, Deel 63, 1922.
(viii) Lajang Pamor-Woelan (Javaansche Tekst).
JAVA, (Batavia). Commissie voor de Volkslectuur,
   (i) Jaarboek van het Mijnwezen in Nederlandsch Oost-
       Indie, 1920 and 1921.
   (ii) Atlas Behoorende bij het jaarboek, 1919, 1920,
       and 1921.
   (iii) Bijlagen, 1919.
JAVA, (Batavia). Het Algemeen Proefstation der A.V.R.O.S.,
   Mededeelingen,
   (i) Rubberserie, Nos. 37-38, 1923.
   (ii) Algemeene Serie, Nos. 15-17, 1923.
JAVA, (Batavia). Topografische Dienst, Jaarverslag, 1921 and
   1922.
JAVA (Buitenzorg). Bibliotheek van het Departement van
JAVA, (Buitenzorg) Jardin Botanique de Buitenzorg, Bulletin,

Siam.
BANGKOK. Natural History Society of Siam, Journal, Index to
BANGKOK. Vajiranana National Library, Publications.

Indo-China.
HANOI. L’Ecole Francaise de l’Extreme Orient, Bulletin, Tome
   21, No. 2, 1921, Tome 22, 1922.
SAIGON. La Societe des Etudes Indo-Chinoises.

Philippine Islands.
   21, No. 6, 1922, Vol. 22, Nos. 2-6, 1923, Vol. 23, Nos.
   1-5, 1923. ..

China.
SHANGHAI. North China Branch, Royal Asiatic Society,
   (ii) Anthropology of Northern China, Extra Vol. 2,
       1923.

Japan.
TOKYO. Asiatic Society of Japan.

Australia.
ADELAIDE. Royal Society of South Australia.
   (ii) Index to Transactions, Proceedings and Reports,
   (iii) Index to Memoirs, Vols. 1-11, 1899-1912.
SYDNEY. Royal Society of New South Wales.

EUROPE.

Belgium.

BRUXELLES. Societe Belge d’Etudes Coloniales.

Finland.

HELSINGFORS. Finska Vetenskaps- Societeten,

(i) Acta Societatis Scientiarum Fennicae, Tome 50, Pts. 4-5, 1922.

(ii) Commentationes Humanarum Litterarum, Tomus 1, Nos. 1-2, 1922.

(iii) Commentationes Physico-Mathematicae, Tomus 1, Nos. 20-43, 1922.

(iv) Commentationes Biologicae, Tomus 1, Nos. 4-6, 1922-23.


France.


Paris. Société Asiatische de Paris,


(ii) Table Générale des Matières, 11 Serie, (1913-1922) 1922.

(iii) Les Fêtes du Centenaire,—1922, 1923.


(i) Memoirs, Tome 23, fasc. 1, 1923.

(ii) Bulletin, No. 73, 1923.

Germany.

BERLIN. Deutsches Institut d’Entomologie,

(i) Entomologische Mitteilungen, Bd. 12, Nos. 1-4, 1922-23.

Great Britain.

London. British Museum (Natural History).
London. Royal Asiatic Society of Great Britain and Ireland,
London. Zoological Society of London,
(ii) A List of Fellows, Members and Medallists, 1923.

Holland.

Amsterdam. Koloniaal Instituut, Jaarverslag, 1922.
Amsterdam. Koninklijk Nederlandisch Aardrijkskundig Genootschap,
(i) Tijdschrift, Deel, Pts. 1-5, 1923.
(iii) Geological Petrographical and Palaeontological Results of Explorations carried out from 1917-1919 in the Island of Ceram, by L. Rutten and W. Holtz.

Hague. Koninklijk Instituut voor de Taal-, Land, en Volkenkunde van Nederlandsch Indie,
(i) Bijdragen, Deel 79, Pt. 3, 1923.
(iii) Lijst der Leden Enz. op. 1 April, 1923.

Leiden. Ethnographisches Reichsmuseum, Verslag van den Directeur, October, 1921 to September, 1922.
Leiden. Universiteits Bibliothek.

Sweden.

Stockholm. K. Svenska Vetenskapsakademien Handlingar.
Upsala. Royal University Library, Zoologiska Bidrag, Bd. 8, 1923.
Switzerland.

ZURICH. Naturforschende Gesellschaft, Vierteljahrschrift, Bd. 67, Pts. 3-4, 1922, Bd. 68, Pts. 1-2, 1923.
Donations.

America (North).

Canada.


OTTAWA. Canada Department of Mines.
   (i) Bulletin, 35, 1922.
   (ii) Memoirs, Nos. 129, 130, 132, being Nos. 110, 111, and 113, Geological Series.
   (iii) Summary Report, 1921, Pts. B and E.
   (iv) Summary Report (Mines Branch) 1921.
   (v) Report for the Fiscal Year ending March 31, 1922.
   (vi) Titanium, by A. H. A. Robinson, 1922.
   (vii) Silica in Canada: its occurrence, exploitation and uses, 1923 (Mines Branch).

United States of America.


ITHACA. Cornell University Agricultural Experiment Station,
   (i) Memoirs, 15 numbers, 1921-1923.
   (ii) Bulletin Nos. 411-413, 1922.


America (South).

Brazil.

SAN PAULO. Museu Paulista, Revista do Museu Paulista, Tome 13.

Mexico.

MEXICO. Instituto Geologico de Mexico, Boletin, Nos. 38, 39, 42, 1922-23.

ASIA.

British Malaya.

DONATIONS


Dutch East Indies.


Siam.


Philippine Islands.

MANILA. Bureau of Printing.
   (i) Leyes Publicas, Tome 16, 17, 1923.
   (ii) El Caracter de Rizal, 1923.

Japan.

TOKYO. Kaiserliche Universitat zu Tokyo, Mitteilungen aus der Medizinischen Fakultät, Bd. 36, H. 1, 1922.


EUROPE.

Egypt.


France.


PARIS. Société D’Editions Géographiques Maritimes et Coloniales, La Revue Maritimes, Nouvelle Série No. 38, 1923.

Holland.

HAGUE. Lânschoten-Vereening, Vijfiende Jaarverslag, 1922.

LEIDEN. Rijk’s Herbarium.
   (i) Mededelingen, Nos. 42-47, 1922.
   (ii) Zoologische Mededelingen, Deel 7, Pls. 3-4, 1923.

Italy.

ROME. Reale Societa Geografica Italiana, Bolletino, Serie 5, Vol. 11, Pts. 9-12, 1922; Vol. 12, Pts. 1-6, 1923.

TRIESTE. Accademia Scienza ed Arte, Annali di Teosofia.
Annual Report.

of the

Malayan Branch, Royal Asiatic Society

for 1923.

Membership. The membership of the Society at the close of the year stands at 627, as compared with a total of 543 at the end of 1922. There are 15 Honorary Members, 4 Corresponding Members and 608 Ordinary Members.

During the year 90 new Members were elected by the Council. Their names are:

HONORARY MEMBER.

Dr. W. L. Abbott.

ORDINARY MEMBERS.

Dato Sedia Raja Abdullah
Mr. E. C. Hicks
Mr. C. O. Beamish
Mr. Eu Tong Sen, O.B.E.
Rev. Keppel Garnier
Mr. A. E. Coleman Doseas
Mr. C. H. Sansom
Mr. H. S. Yates
Mr. G. O. Blacker
Mr. J. V. Cowgill
Mr. F. E. Lease
Mr. H. P. Hacker
Mr. H. T. Clarkson
Mr. E. W. P. Gilman
Mr. P. H. V. Hanitsch
Mr. J. A. Lacomble
Mr. W. F. N. Churchill
Mr. L. R. Daines.
Mr. A. Gilbertson
Mr. A. E. Rambaut
Mr. A. T. Hancock
Mr. S. V. Sanmugam
Mr. A. A. Woods
Mr. P. A. Anthony
Mr. A. V. Aston

Mr. Arnold Bailey
Mr. C. W. Bresland
Mr. J. G. Black
Mr. J. V. Boothby
Mr. R. O. Brunton
Mr. R. J. F. Curtis
Mr. G. Hemmatt
Mr. A. A. Henggeler
Dr. H. Kraemer
Mr. A. A Lermitt
Mr. P. A. B. McKerron
Mr. F. J. Morten
Mr. H. E. Nixon
Mr. C. C. Reade
Capt. R. M. Robertson
Mr. J. M. Robson
Dr. E. O. Travers
Mr. L. D. Whitfield
Mr. D. P. White
Mr. H. B. Wilkinson
Capt. F. W. Howl
Mr. T. A. W. Page Turner
Mr. F. E. Becker
Mr. J. W. Campbell
Mr. F. Cobbe
ANNUAL REPORT.

Mr. E. V. G. Day
Inche Abdul Kader bin Daud
Mr. H. Egmont Hake
Mr. A. D. Holland
Mr. W. H. Thorne
Mr. W. S. Reeves Tucker
Mr. V. H. Winson
Mr. W. S. Cookson
Mr. Gan Khek Keng
Mr. A. Gilmour
Mr. C. J. K. Grieve
Mr. Sidney Halford
Major O. B. Haines
Mr. C. D. Martyn
Mr. A. A. Mulloy
Mr. F. G. Ridout
Mr. G. H. Sworder
Dato Abdullah bin Jaafar
Mr. J. A. Black
Inche Ahmad bin Andah

Wan Idris bin Ibrahim
Sheikh Abdullah bin Yahya
Mr. H. C. Bathurst
Mr. N. D. Dalton
Mr. H. G. Gardner
Dr. P. Winterson Green
Mr. F. Hartnett
Inche Mahmud bin Mohamed Shah
Mr. G. E. Greig
Mr. R. S. Opie
Mr. J. M. Barron
Mr. P. B. F. Burr
Mr. George R. Fulton
Mr. G. A. R. Gater
Mr. D. H. Hodgson
Mr. J. E. H. Nicholson
Mr. H. E. Savage
Mr. E. D. Shearn
Dr. R. L. Symes

The Society lost by deaths Mr. W. R. T. Clement, Capt. H. R. Adams, Mr. A. G. Bratton, Mr. E. R. Koeck, Mr. P. C. Russell, Mr. W. D. Wissers and Mr. D. M. Barry.

Two resigned their membership during the year.

Council. The Council lost by retirement from Malaya Mr. H. Robinson, for some years a Vice-President for the Straits Settlements, and Mr. J. E. Nathan, a Member of the Council; Major J. C. Moulton, O.B.E., after serving as Honorary Secretary since 1921, resigned and was succeeded by Mr. C. Boden Kloss. Messrs. A. F. Richards and W. G. Stirling were co-opted to fill vacancies in the Council.

General Meeting. The Annual General Meeting was held on the 10th February at Kuala Lumpur, F. M. S. This is the first time the Society has held a meeting outside Singapore and the departure from custom was taken to signalise the change of name from "Straits Branch" to "Malayan Branch," Royal Asiatic Society. The meeting was followed by a dinner at the Selangor Club at which were present H. E. Sir Laurence Guillemand, Patron of the Society, and 52 members and their guests.

Journals. Two journals of 392 pages with eleven plates, one map and a number of text-figures were issued during the year; one in April and one in October; while a third has been in the printer's hands for some time. The published numbers contain twenty-two short notes and twenty-two longer contributions dealing with Zoology, Botany and Geology, History, Numismatics, Languages and Literature, Folklore and Tales. The shorter papers are equally catholic in nature.
Several important papers are in hand but the Council anticipates difficulty in meeting the cost of publication of all contributions offered.

**Finances.** The "Life Members' Reserve" stands at $4700 against a membership of eighty-nine. In addition there are 20 Honorary and Corresponding Members who pay no subscription.

The Society finishes the year with a bank balance of $1585.64 (of which $500, a contribution from the Federated Malay States Government, is to be reserved for printing "Trong Pipit") as against $2378.84 at the end of 1922. This difference is due chiefly to the following facts:

1. In 1923 13 members compounded for Life Membership as against 26 in 1922.

2. Revenue from sale of Journals and Maps was $540 less in 1923 than in 1922.

3. In 1922 $490 was received in payment of subscriptions for the year 1923-26, in 1923 advance subscriptions amounted to $125.

4. The amount spent on printing was $400 more in 1923 than in 1922, chiefly owing to additional expenditure on illustrations. As against this the Society is due to receive $200 from the Government of Kedah towards the cost of printing the Geological Map of Langkawi.

Subscriptions for 1923 and previous years still unpaid amounted to about $1200.

**Library.** The library of the Society, hitherto kept in the Society's room, was transferred "on permanent loan" to the Raffles Library. But little use had been made of the library hitherto and it was felt by the Council that it would receive more attention and care in the larger library where, with the works dealing with Malaysia belonging to the latter, the Society's books will be available to members at any time.

In the Annual Report for 1922 attention was drawn to the large increase in the number of publications received by donation and also by exchange. The number received in 1922 was 352 as against 525 in 1923. Six Institutions were added to the Exchange list during the year thus bringing the total up to 87.

**Royal Asiatic Society.** The Centenary of the Royal Asiatic Society was celebrated in London in July: Messrs. H. N. Ridley, C.M.G. and I. H. Burkill with Dr. R. Hanitsch, represented the Malayan Branch.

C. BODEN KLOSS,
Hon. Secretary.
MALAYAN BRANCH, ROYAL ASIATIC SOCIETY.

Receipts and Payments Account for the year ending December, 31st.

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R. E. HOLTUM,  
Hon. Treasurer.
The Geology of Singapore Island.
With a geological Sketch-map.

By J. B. Scrivenor.

The geology of Singapore Island has been dealt with in a few old papers by Logan and others. In the Geological Magazine for 1901 Mr. R. Bullen Newton gives a list of these papers under the title "Notes on Literature bearing on the Geology of the Malay Peninsula" (Geol. Mag. 1901 pp. 128-134) and since then Mr. Newton has described fossils found at Mount Guthrie (Fossils from Singapore, Geol. Mag. 1906 pp. 487-496) and I have published two short papers (Notes on the Igneous rocks of Singapore etc., Geol. Mag. 1909, pp. 17-22, and, The Sedimentary Rocks of Singapore, Geol. Mag. 1908, pp. 289-291). In "The Igneous rocks of Pulau Ubin and Pulau Nanas" (Quarterly Journal Geol. Soc. London LXVI, 1910, pp 420-434). I have discussed in some detail the petrology of the granite and associated igneous rocks on Pulau Ubin and at Changi.

The object of the present paper is to give a general account of the geology of Singapore Island without entering into minute petrological detail. The petrology of the igneous rocks is very interesting but I have very little to add to what has been already published, and the subject, moreover, is one that only appeals to specialists.

The results given now are the outcome of field work in Singapore during a few visits spread over a long period, but the greater part was done recently in 1922.

The map that accompanies this paper attempts to give the limits of the geological formations. Owing, however, to the extent to which the rocks are weathered and the abundant vegetation, these limits can only be taken as rough approximations. By searching enquiries in gardens and the back premises of dwelling-houses it would doubtless be possible to improve them, but the result would not be worth the embarrassment experienced by the enquirer, and the annoyance of the house-owners. Geological-mapping in the heart of Singapore Town is a different thing from the same work in the heart of the jungle; and diffidence has forced me to leave unsettled the momentous question whether Government House is on granite, or sandstone and shale, or on the junction of these two formations.

On the Choa Chu Kang Road and the Jurong Road the boundary of the granite is clear. It is also fairly easy to locate on the Reformatory and Ubi Pandau Roads. From there to Cavanagh Road it is hard to follow. On Cavanagh Road the granite appears to extend eastward towards Government House. The filter-beds north-west of Cavanagh Road are on granite; the filter-beds south-east of Cavanagh Road are on shale and sandstone; the junction

must almost coincide with the junction of Cavanagh and Newton Roads. On Ballestier Road the granite-junction can be located fairly closely, beyond that it is indefinite and the junction of granite and alluvium must be taken as a very rough approximation based on surface features. The landward limits of the granite at Changi are also indefinite.

**General features.**

Singapore Island has, roughly, a diamond-shape. The long diagonal lies east and west, with Changi at the eastern extremity: The short diagonal lies north and south with Mount Faber and the islands Pulau Brani and Blakang Mati about the southern end.

The most pronounced physical feature in Singapore Island is the long ridge of which Mt. Faber is a part, though divided by a depression through which the Alexandra Road runs. The Mount Faber Ridge trends north-west and south-east. Beyond the ridge, which is all formed of sandstone (weathered quartzite) and shale, is a large stretch of rolling country forming the west of the island and composed, as far as can be judged from the scanty evidence, of sandstone and shale with ironstone (laterite) on the surface. Judging from evidence in the Straits of Johore, however, and in Johore, it is probable that in this area there are volcanic rocks and hypabyssal rocks associated with the sandstone and shale. The Kranji and two other rivers have a little alluvium covering the sandstone and shale.

North-east of Mt. Faber is Singapore Town, the greater part of which is built on sandstone and shale. These rocks formed Mt. Guthrie, now cut away, and can be seen to-day in what remains of Mt. Palmer, Mt. Wallich, the hill on which Fort Canning stands, Pearl’s Hill, Mount Sophia, and Mt. Emily. In 1905 they were well exposed on the site of the Tan Tok Seng Hospital, between the Ballestier and Moulmein Roads. Sepoy Lines, the Prison, and Pearl’s Hill Reservoir are believed to be also entirely on these rocks. Pulau Brani and Blakang Mati are formed of the same rocks. The southern angle of the island, then, comprising the greater part of Singapore Town, the Mt. Faber Ridge and the important islets, Pulau Brani and Blakang Mati, is formed of sandstone and shale. Close to the north of the angle and forming part of the land on which the town is built, is the granite, which has been intruded into the sedimentary rocks.

In this southern part of its outcrop the granite does not form any marked features. Its limit is hard to trace: nearly all the rock is weathered and very soft. The only hard granitic rocks I have seen in or near Singapore Town are between the railway and the filter-beds near Newton Road Station, and near the railway west of Barker Road. Goodwood Hill, Monks Hill, Cairn Hill, and the land round the Botanical Gardens are believed to be formed of this rock, judging from the soil and traces of much weathered rock found here and there.

The only marked natural features in the whole granite area are Bukit Timah, Bukit Panjang and other hills near them. The
best view of them is obtained from the Mt. Faber ridge. They are low, unimposing hills, but have proved very useful as the source of hard stone for the Johore Causeway, railway ballast, and road-metal.

East of the north-and-south diagonal of the island the granite continues as low rolling ground, and there is reason to believe that it is joined to the granite of Changi, from which it would follow that nearly the whole of the east of the island is granite, but covered with alluvium over a great part of the area. The part certainly not granite is that formed of shale and sandstone in the neighbourhood of the Ballester Road. How far this shale and sandstone extend under the alluvium is not known, and I must repeat that the boundaries of granite and sandstone and shale is this part of the island are hard to locate on the surface.

Changi, at the extreme east of the island, is granite and close to the granite island Pulau Ubin, where large quarries are worked. Between Changi and Singapore Town is an extensive area of alluvium and what I have termed "high-level alluvium" which will be described later. The high-level alluvium forms hilly land along the Changi and Tampines Roads and is best exposed at Tanah Merah Kechil.

Beyond Blakang Mati are many other islets south of Singapore. Some of these, if not all, are known to be of shale and sandstone, but I have never visited them and they are outside the scope of this paper.

The shale and sandstone.

Good exposures of these rocks can be seen at "The Gap" on the Mount Faber Ridge, Pearl's Hill, the Alexandra Brick Works, Mt. Palmer, and the hills in the neighbourhood of the Tramway Company's Power Station. The best exposures, however, are on the land forming the limits of Keppel Harbour. Before the Tan Tok Seng Hospital was built there was another good exposure of these rocks on the site.

That these rocks are older than the granite is sufficiently clear from the high inclination of the bedding in many places. The Mount Faber Ridge runs roughly parallel to the granite margin and the general dip of the strata is to the south-west, but there are local variations, as for instance at the top of the Gap, where in a small section the dip is reversed, although the general south-west dip is obvious on the Buena Vista road leading up from the seashore.

At Mt. Guthrie, a hill now cut away that was situated off the Anson Road, near the entrance to the docks, the dip of shale and sandstone was 75° to the west-south-west, but local variations occurred there also.

In Keppel Harbour there are good exposures on Blakang Mati, the mainland, on "St. James" and Pulau Hantu. At the narrow entrance to the harbour they are well exposed on either shore and are practically vertical, striking about north-west and south-east.

On Pearl's Hill the sandstone and shale dip towards the south-east. On Mt. Emily the beds are highly inclined towards the
north-east; at the Filter Beds they dip a little south of east; near the Tan Tok Seng Hospital they dip to the south-east.

The vertical strata on Blakang Mati, and high dips elsewhere, show that these rocks have been greatly disturbed by earth-movement. If the beds were younger than the granite the same earth-movements must have affected the granite also, but there is no sign of such movements in the granite, which is well exposed in several quarries, therefore one must conclude that the granite is younger than the sedimentary strata and was intruded as a consequence of the earth-movements that tilted the latter. No metamorphosed rocks have been found at the junction with the granite.

Petrologically the coarser sandstones are interesting in that they contain pebbles of chert and of volcanic rocks, the latter belonging to the Pahang Volcanic Series. Coarse sandstones with these pebbles can be seen in the sections at the entrance to Keppel Harbour. The chert contains the remains of Bryozoa and other organisms.

A small pebble of schorl-rock was also found in the sandstone, but pebbles of granite resembling the granite of the island have not been found.

Fossils have been found in fine-grained beds of these sedimentary rocks. In 1906 I found fossils in a silty rock in an excavation on Mt. Guthrie. These were described by Mr. R. B. Newton (Geol. Mag. 1906. pp. 487-496) as estuarine. Mr. Newton wrote that the beds containing them "may be of Middle Jurassic age and about the horizon of the Inferior Oolite of England or the so-called Bajocian of Continental Geologists. They possibly represent an extension or outlier of the Upper Gondwana rocks of India, as well as forming part of the fossiliferous areas of Eastern Asia, including Korea, Japan, and Siberia, which have yielded a similar vegetation." (loc. cit. p. 488).

The fossils found were presented to the British Museum of Natural History. They comprise marine mollusca and plant-remains (including a seed) collected by myself and Dr. Hanitsch. I also found obscure vegetable-remains in shale at Tanjong Malang, close by Mt. Guthrie, and a piece of fossil wood at Mt. Wallich.

Fossils have also been found by me in a cutting near the top of the road that leads to the Mt. Faber Ridge by way of Morse and Pender Roads, and a collection made by Mohamed Dahim, one of the Geological Department staff. These fossils have been fully described by Mr. R. B. Newton in the Annals and Magazine of Natural History, Vol. xii, 1923, pp. 300-321 (with one plate). His conclusions are as follows:

"From a study of this small fauna discovered in the Singapore Sandstones it is possible to trace specific connections with that characterizing certain Trias deposits of Europe.

"Similar resemblances have been recorded by Dr. Mansuy in his palaeontological researches on the Triassic rocks of Indo-China. In those deposits that author was able to trace faunistic affinities with European types occurring in the German Muschelkalk, as well as in the Alpine and Mediterranean Trias. Relation-
ships were also observed among the same horizoned faunas of the
Himalayas, where the Ladinian, Carnian, and Norian stages of
the Trias formation have been recognized, whilst Dr. Trechmann
has alluded to similar affinities in connection with fossils from
the New Zealand Trias. It is difficult, however, to attempt a
close correlation of the Singapore deposits with the eastern
developments of the Triassic system, on account of the paucity of
fossils, although the tabulation of the fauna as inserted on pp.
318 and 319, exhibiting more or less the distribution of the species
that have been recognized, may be of service in this direction.
The facies of the fauna is distinctly that belonging to the St.
Cassian Beds of the Austrian Tyrol; on the other hand, two or
three forms suggest an origin among the older deposits of the
Muschelkalk, whereas others exhibit a later or Rhaetic character.
Lithologically the same throughout, it is certain that the Singa-
pore deposits must be of one geological horizon, and forming, as it
seems possible, a continuation of the Myophorian Sandstone of
Pahang developed some 290 miles north of Singapore, which has
been regarded as of Rhaetic age, although, like the Singapore
material, containing both St. Cassian and Muschelkalk species.
This Rhaetic age of the Pahang fauna was determined by
myself in 1900. A few years later, when studying Rhaetic fossils
from the Napeng Beds of Burma, Miss Healey, referring to the
occurrence in those beds of Modiolopsis gonoides, and recognizing
the same shell in the Pahang Sandstones under my determina-
tion of Pleurophorus elongatus, then stated that "this (identifi-
cation) confirms Mr. R. B. Newton's opinion that the Myo-
phorian Sandstone in which these casts occur is Rhaetic or Upper
Triassic."
For the present, therefore, we may consider the Singapore
Beds as of Upper Trias or Rhaetic age until better-preserved and
more varied material is available to facilitate a greater accuracy
of statement as to their true position in the Triassic Series."

Quartz-porphyry and volcanic rocks.

Apart from the granite, igneous rocks have been found in a
few localities. On Pulau Pergam, an islet in the western portion
of the Straits of Johore, quartz-porphyry with a chloritic base
occurs. Quartz-porphyry was also found as a boulder in excavations
near the junction of Orchard and Grange Roads.

Near the junction of Orchard and Grange Roads again boulders
of andesitic ash and of dolerite have been found.

On the hospital site near the Ballestier Road, boulders of
dolerite and trachyte were found.

An interesting rock was found many years ago heaped beside
the road bordering the Ballestier Reservoir. This was a volcanic
ash with chert full of fairly well-preserved radiolaria. The latter
were described in an unpublished communication by Dr. Wheelton
Hinde, but they did not indicate any definite age and the locality
from which the rock came was never discovered. It was believed
to have been an island near Singapore.

1924] Royal Asiatic Society.
Andesites, dacites, and ashes of the same composition.

These occur on Pulau Nanas, a small island between Johore and Pulau Ubin, and on the Johore Mainland near Pulau Nanas. The rocks are quarried on a large scale on Pulau Nanas and on the mainland and are familiar as road-metal in Singapore and Johore. They are compact, fresh rocks: on Pulau Nanas the quarries afford excellent sections of them.

Hitherto these rocks have been assumed to be older than the granite of Pulau Ubin (i.e. the Mesozoic granite) and fragments of granite found in the ash on Pulau Nanas, a granite differing from that of Pulau Ubin, have been assumed to come from an older granite mass. Recent work in Johore, however, and the islands off the East coast of Johore and Pahang show that there may be extensive outcrops of Tertiary lavas and ashes like those of North Sumatra and it must be admitted that these rocks may be younger than the Pulau Ubin granite.

Granite.

Nearly the whole of the central position of Singapore Island is formed of granite, and there is reason to believe that under the alluvium of the eastern part of the island there is granite also.

Everywhere the granite is much affected by weathering, but the quarries of Pulau Ubin, Changi, Seletar, Bukit Panjang and Bukit Timah, afford abundant specimens of the fresh rock; and these quarries show that there is a marked difference in the granite as one travels from west to east. Near the western margin the granite has a high silica percentage; the amount of dark mica is not large. Quartz and felspar are abundant. A tourmaline-rock has been found at B. Timah, where also granite-porphyry occurs. In a granite quarry at Bukit Panjang I found, in 1906, a pocket of cassiterite, molybdenite, chlorite, and calcite. Later, tin-ore (cassiterite) was found in quantity by Mr. Loveridge at Bukit Mandi. Later again, about 1921, further specimens of molybdenite were found in one of the Bukit Timah quarries. These were exhibited at the Malaya-Borneo Exhibition.

The granite on the western edge of the outerop is of an "acid" type in which one may expect to find tin-ore and its satellites. On travelling over the outerop to the east, however, a less acid type is found, characterized mainly by the occurrence of hornblende as well as dark mica.

In 1922 a good example of this rock was being quarried at Seletar, near the turning into Mandi Road. It was a handsome dark granite rock with abundant dark mica, hornblende, (sometimes with a core of pyroxene), felspar, and a fair amount of quartz.

At Changi again, the granite is of a hornblende variety, but the exposures are not very good. On the island of Pulau Ubin, on the other hand, the exposures are all that could be desired. The rock is, in the main, hornblende-granite, but cutting it and included in it are other rocks that have been described in my earlier paper.

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the Geology of Singapore Island.

No evidence has been found pointing to the acid granite of Bukit Panjang and Bukit Timah not being of the same age as the hornblende-granite of Sletar, Changi and Pulau Ubin.

Kaolin occurs in connection with the granite of Singapore, and if it can be found in sufficient quantity free from ironstain, should be important commercially.

The granite of Singapore has proved to be of great value locally in the construction of the mole in the Roads and of the Johore Causeway. For the latter granite has been quarried at Pulau Ubin and Bukit Timah.

The igneous rocks associated with the granite.

When these rocks, referred to above, were first described in 1910, the exposures were better than now. They showed that veins of quartz-norite, masses of quartz-biotite-gabbro, and veins or masses of a fine grained rock, enstatite-spessartite, occurred in the granite of Pulau Ubin. In 1922 I saw new sections which suggested that the "masses" of gabbro and enstatite-spessartite were formed by veins of these rocks being cut by later intrusions of granitic-rock (aplite). If this view is correct, though I cannot say the evidence is very good, then the sequence of events in the granite magma of Pulau Ubin was:

1. Consolidation of hornblende-granite.
2. Intrusion of quartz-norite, quartz-biotite-gabbro, and enstatite—spessartite into the hornblende-granite.
3. Intrusion of fresh granite material, cutting some of the veins in section 2.

High level alluvium.

In the east of the island the Tampines Road, the Changi and East Coast roads run through country formed of low hills between 50 and 100 feet above sea-level. These hills are formed of alluvium, which is well exposed at Tanah Merah Kechil. It consists of sand and clay. The sand has a high percentage of felspar, derived from granite, but also contains shale pebbles. Staurolite occurs among the heavy minerals.

The extent, thickness, and coarse grain of these alluvial beds precludes their having been formed by the existing rivers in this part of Singapore Island, which are nothing more than tidal creeks, but these characteristics do strongly suggest that the beds belong to a former period when Singapore was united to the mainland, and that they may be old terraces of alluvium formed by the Johore River, now separated from them by the Straits of Johore. In Sumatra such terraces have been found as much as 140 m. above sea level. Their exact age is unknown, but they are assumed to be quaternary.

These high level alluvial beds in Singapore should be thoroughly searched for remains of prehistoric man and implements.

The most noticeable recent deposits are muddy alluvial flats, covered with mangrove, that border the creeks. They are of no

1924] Royal Asiatic Society.
Recent deposits.

particular interest geologically. In the vicinity of Kranji, however, and elsewhere there is reason to believe that beds of alluvium rich in kaolin derived from the granite occur.

In Singapore Town evidence has been found of very recent accumulation, due to human agency. Thus slag was found when the foundations of Messrs. John Little & Co's present premises were excavated. In 1921 Mr. W. H. Mawson sent rocks from excavations on Collyer Quay, among which was one closely resembling flint and also a specimen of stibnite.

General.

Singapore is a small island, but the discovery of fossils in the shale and sandstone, and the extent of the exposures in the granite quarries make it interesting geologically. It forms part of one of the unsymmetrical ribs of the Peninsula, that begins in Kelantan, as the Tahan Range of quartzite mountains, and is continued through Dutch Islands to Singkep.

The granite is part of the great mass of granite which is exposed on the surface in many of the Peninsula ranges and which yields the rich tin-deposits. The shale and sandstone are part of a widespread shallow-water formation that was deposited on the coast of the ancient continent Gondwanaland. In the Dutch Indies granite, norite and gabbro occur of the same age as the Singapore rocks, and the same shale and sandstone are found. In Sumatra fossils like those of Mt. Faber (Rhaetic) have been found in similar rocks.

I feel sure that a thorough search in the islands near Blakang Mati (St. John's Island etc.) would yield further collections of fossils. An opportunity was missed during the excavation of the new dock at Tanjong Pagar, where, I was told, fossil vegetable remains were seen, but not collected. The high level alluvium should also be searched.
Some old Private Letters from
the Cape, Batavia and Malacca
(1778–1788).

By P. C. Hoynck van Papendrecht.

When I passed for the first time through the Straits of Malacca in October 1880, on my way to Singapore where I was to spend nearly twenty years of my life, I little thought that a namesake of mine, Reynier Bernardus Hoynck van Papendrecht, had lived and died in that neighbourhood nearly a hundred years earlier.

My ignorance of this fact finds an easy explanation in the remoteness of our relationship. I have to go back for six generations (to my great-grandfather’s great-grandfather) to find a common ancestor in Johan Hoynck van Papendrecht (1654-1718) who is also great-grandfather to the Hoynck in question.

It was in 1890 that my attention was drawn to him by an article in this journal by Mr. (subsequently Sir) W. E. Maxwell on Raja Haji’s war with the Dutch. The author had drawn his information from various sources, Malay as well as European. Amongst the latter was a translation of Netscher’s “Twee Belegeringen” (1) in which my kinsman’s name appears several times.

This Reynier Bernardus, who was born in 1753, first entered the military career, serving as ensign in Count van Bylandt’s dragoons, of which regiment his own father was the Colonel.

In January 1776 he married Louise Jeanne Deutz, daughter of a lieutenant-general, and two years afterwards he left for the East to enter the service of the Oost-Indische Compagnie in the capacity of under-merchant.

During his outward voyage and his stay in the East he corresponded with his youngest uncle Cornelis Paulus Hoynck van Papendrecht, lawyer at the Hague, his father having died in 1774.

Reynier Bernardus’ letters, or part of them, passed directly or indirectly into the hands of his nephew Cornelis Paulus Hoynck van Papendrecht, lawyer at Amsterdam, whom I remember quite well.

Having no children, the latter left the family records of his branch to my father, with whom he had been on friendly terms, and these papers passed, at my father’s death, to my eldest brother. The letters in question are amongst them and I have now only copies before me, as it would be risky to expose the originals to a journey by post.

(1) This translation from the Dutch had been made by Sir William Maxwell’s sister, Mrs. Isemonger, whom I asked at the time how she came to know my language. Having been answered that she did not know Dutch at all, and that she only had her knowledge of German to resort to, I complimented her on the remarkable, “tour de force” which her translation represented under those circumstances.

1924] Royal Asiatic Society.
Mr. P. C. Hoynek van Papendrecht on

It is a very old promise I now fulfil in offering to the Society a translation of these letters, (2) which are partly written in French and partly in Dutch.

The practice of sending duplicates of homeward letters is evident from the beginning. There are pages full which are identical to a word with the preceding message. I shall leave these out as far as they do not add fresh particulars.

The letters are dated from the Cape of Good Hope, Batavia and Malacca. The first-named port falls outside the scope of an Asiatic description, but in a certain sense it has an Asiatic, and even Malayan interest, since all travellers who shaped their course for Malaya in those days had to pass by the Cape. Consequently the impressions obtained there form part of their experience. I shall therefore give all the letters as completely as possible. (3)

I may leave out one or two criticisms which must have had their origin in the special atmosphere in which my kinsman was placed whilst seeking a position. The whole correspondence being of a private character, I feel in honour bound, even after these 140 years, to observe the discretion which on one occasion he specially recommends.

The letters are not always pleasant reading. There is too glaring a contrast between the Company in the difficulties of her decline and the luxury displayed by her servants. And whilst it is gratifying to note that Reynier Bernardus, when he finally reaches a responsible position, can state that his revenues are not obtained to the detriment of the Company, the very fact that he mentions this leads to the suspicion that such was not then the general rule.

I shall now let him tell his own tale.

No. 1.

Written in French.

(I leave out whatever is repeated in the subsequent letter from Batavia).

Cabo de Bonne Esperance 31st March, 1778.

Dear Sir and much esteemed uncle,

I apologize for (4) now sending you a kind of journal. My time is too much taken up with gaieties in which I cannot refuse to assist and by the occupations of my employ, since all the books I had to keep of wages, victuals, etc., have to be examined and registered

(2) Mr. C. Otto Bhagden reminded me of this promise when he revised my contribution to Journal No. 67. Even then he promise was an old one; I am afraid it was made in 1896 or 1897! But there are extenuating circumstances which I need not record her.

(3) In the paper I referred to, Maxwell expressed the wish to see the records of the war of 1784 supplemented by local traditions collected in Malacca. Private letters, written shortly after the war, ought to be even stronger evidence than traditions that have passed through four or five generations.

(4) The ward "not" has evidently been accidentally omitted.
Some old Private Letters (1778-1788).

here. Besides the journal will be a lengthy one and I shall have the satisfaction of sending it to you from Batavia.

We are staying here with Captain de Lille. It is impossible to describe the kindness and civility which these people show us. Mr. de Lille’s mother is a Lady (5) Snouckaert by birth, and consequently a full cousin of my wife. We had also been invited by the Fiscal Boers, who is even a greater prince, but our cousin had managed to reach us first, having come on board to fetch us as soon as we had anchored.

The Governor does not treat me as an under-merchant, but exactly as becomes our birth and with visible distinction. The day after my arrival he did me the honour of returning my call, assuring me that he would do everything in his power to be useful to me. He gives parties expressly for us which only the best society attends. In fact, dear uncle, he does for us everything that is imaginable.

I am also much obliged to Mr. Boers who exerts himself to give us pleasure. He has promised me the strongest recommendations for Batavia, where he has a brother in a splendid position.

No. 11.

Written in French.

Batavia, 20th October, 1778.

Dear Sir and much esteemed uncle,

I hope that the receipt of this letter may give you pleasure equal to that which we feel in sending it. Being uncertain whether my letter from the Cape has reached you, I shall take the liberty to repeat what I may have said therein on the subject of my voyage.

We have anchor at Texel on the 29th December of last year; a strong breeze, although only half favourable, carried us the same day into the Channel, and we then rapidly gained the entrance of the Spanish Sea (6) where we kept rough weather throughout. Moreover this is a very dangerous passage owing to the number of banks existing which sea-faring people call “On the Grounds.” (7)

We crossed the line on the 6th of February, almost without knowing it; the heat was quite tolerable and not half so bad as it is here where we are at a distance of 6 degrees. All they had told us in Europe is pure chaff; but on the 15th of the same month we were horizontally under the sun (8) and then it was hot and one felt it; as it often happens that there is not a breath of wind and one is worried to death by the flies. We had the luck to get into the trade-wind and on the 22nd of March 1778 we dropped anchor in the Cape Roads under the Leeuwen and Tafelberg, (9) without having had a single death or case of sickness.

(5) "Freule" = the title in Holland of an unmarried lady of noble birth.
(6) Bay of Biscay.
(7) "Op de Gronden", in Dutch in the French text.
(8) He evidently means: vertically.
(9) The Lion’s Head and Table mountain.

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Our cousin, Captain de Lille, came on board at once with his sloop to take us on shore. Nothing can be imagined more gracious and courteous than the reception and hospitality these people showed us.

I went to pay my respects to the Governor and I sent in my papers to My Lords and Masters; then all received me most admirably and during our stay treated us with distinguished courtesy. The Fiscal Boers even went so far as to send a note on board offering his house, but as you have seen, I had already given my word to Mr. de Lille.

The Cape was very gay, then, on account of the number of foreign vessels in the roads; there was dancing every night; but our amusement was only half-hearted because my little girl, who had been ill right through the voyage, got worse and passed away by the will of Heaven on the 4th of April 1778, just the day we had to embark again.

I will now continue my narrative. At the Cape, people live much in the same way as in Europe; they dress the same; all the European vegetables are available, but they have neither taste nor fragrance; meat, with the exception of game, is very bad. The place is small and by no means pretty; the houses have no roofs (10) (which is comical) as these would be blown away by the South East winds.

No, the Cape is not the spot in India which I would select as a residence; I assure you that the Cape is certainly not the paradise in India which people in Europe imagine it to be. Its sole advantage is the moderate climate which it enjoys all the year round.

I do not know, dear uncle, what more I could tell you about the Cape. The only thing that remains to be said is that in the one hundred best-stocked cellars in Europe there are not two which contain the real Cape wine. I have been expressly to the spot whence it comes; only a small property, at a distance of 3 lieues (11) from the Cape and named Constantia, which one of the former Governors has built, giving it the name of his daughter. There is none but that one place which gives this good wine; whatever method has been tried to transplant this vine has failed, even on adjoining land, where other vines grow. Around the Cape all the peasants cultivate vineyards; they make Stone-wine, Madeira and several other kinds, but these are not very good; therefore in all the good houses they drink nothing but European wine.

We left the Cape on the 6th of April 1778 and made sail for Batavia so as to finish the third part of the way which had still to be accomplished. But what weather! And cold! And what peril we were in at every moment! All the time we thought we were going to founder; our main-mast was already broken: if we had lost it altogether we should have perished for certain. The Good God preserved us. We only lost two sailors washed overboard by the waves, but we had some other deaths in addition.

(10) This must be taken as: no slanting roofs.
(11) The French "lieue" varied from 2½ to 3½ miles.
We safely dropped anchor in the roads of Batavia on the 8th of June 1778. Batavia is the best built city in the world. The wide streets and the quays are planted with canary-trees (12) which are all beautifully in line. Besides the town is very strong; the citadel is a master-piece. Nothing is more charming and pleasant than the surrounding country. The avenues, plantations and fields, by whatever gate one leaves the town are the finest to be seen anywhere. The Hague on its best side is nothing compared to Batavia—but Batavia is unhealthy in a way not to be imagined. Twice already I have been ill to the point of dying. One is rarely without fever here. My wife has escaped so far, but then the climate is not so inimicable to women. It is incredible how many people die. Several of those who arrived with us died within a month; the under-merchant Helsevier is one of them. To give you a better idea still, I may mention that of the 32 soldiers we had on board for the garrison, only four were alive six weeks after. Outside the town conditions are less unhealthy, therefore the well-to-do people, who all live in the country, are not so liable to die.

There are hardly any European soldiers here; the service is done by a body of negroes such as Papangers, Balinese, Buggis, Macassarese, Malays, Amboneese, Mandhares, Boutons, Sumbawese, Parnakans (13) and Javanese. These troops are a hundred times better than the European soldiers; they arrive as the Company sends them: they are given a bad coat and bad musket and—lo, they are soldiers!

The officers are no better; it is almost degrading to be one of them, and they are completely excluded from good society. The other day a halbardier of the general’s escort was drunk and fell off his horse. He was summoned before the general who reprimanded him with the words: "You villain, if this happens again, I shall forthwith make you a lieutenant." My drunkard promised that such a thing would not occur again. I quite believe him; my halbardier (14) gets 100 écus (15) a month and the lieutenant only gets 10 more! My halbardier is more respected than the officers. Really the latter are nothing but crimps. How I thank God that I have not accepted the brevet of captain of these noble troops.

Luxury simply cries aloud here. The houses are furnished regardless of cost (16); the women must be an enormous expense (17) to their husbands; one woman with her fineries on wears more jewelry than twenty duchesses at Court. (18) And she will not wear her jewels twice in the same setting; the jeweller has to change them for each gala.

No one can be worse educated than the women here, they have such bad ways of thinking; from whatever point you consider them you find no good in them.

(12) A native of the Moluccas.
(13) Pernakans?
(14) "Mon Marot d’helbardier?" I am at a loss what "marot" can possibly mean here. A marot is; a fool’s bauble, a hobby.
(15) "écu"—an old French coin worth 3 livres (frances).
(16) "en ne peut plus."
(17) "Coutent furieusement."
(18) "qui ont le tabouret."

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They detest a European woman, who has consequently much to suffer, especially if the husband has to play “s'il vous plaît” (19).

There are many peculiar ways in which one has to deal with the various races,—for instance the Chinese, who are swarming in Batavia. As to the ridiculous etiquette I have to observe, I am not yet sufficiently instructed in its particulars; perhaps I can tell you something more in my next.

Allow me now to revert to my private affairs; I have left these for the end, since they do not form the most pleasant part of my letter.

On my arrival here I found that General Riemsdijk had died; you know, dear uncle, that I had many letters of introduction to him and very few to the present general. And I do not even think that the latter has received the message from the Duke (20), considering that he is not on good terms with the late general's children, who for that reason may not have passed it on to him. As to all the other letters I had, they might as well have been delivered by the postman; only the postman would have got paid for them and I did not even get a “thank you.” I must except the Councillor Fockens, to whom I had nothing but a single little letter; for from the very first he has put himself out to please me. Mr. Radermacher who ought to have been my man, my protector, goes on protesting that he is so; but I do not get on and when there are vacancies he says they do not suit me or that there is some relation of an “Honourable” (*) in the way. Still I do not ask for a lucrative engagement, but just a living. Look how well he is placed to get this for me—the general who is his father-in-law, does absolutely nothing without consulting him; in fact he is called in Malay the “General Kechil” or the little general.

As for returning home, never. I never think of it—any more than I think of becoming an emperor.

Let me enumerate the few good situations existing in which one makes an immense fortune in a few years. The two berths of Administrator at Ourust, an island containing the richest warehouses and where the homeward-bound vessels take in their cargo, afford every opportunity for smuggling and trafficking. Not a year passes in which the occupants of these posts do not make their 100 sacks, and every sack brings a profit of 1000 écus. I am not in the least exaggerating. Just think that these gentlemen pay 10 sacks a year (the recognised bribe) to the water-fiscal, and there are so many others who fare well by their friends.

Then there are governorships, directorates etc.; it is always some “Honourable” who graciously accepts such posts.

(19) A so-called French expression used in Holland, but probably not French at all. It means: to be meek, submissive, to bow-tow. A Frenchman would probably have said “faire chapeau bas.”

(20) This must be the Duke of Brunswick-Wolfebutter, who had practically ruled as regent during the latter part of the Stadholder's minority. He had been the Prince's chief tutor and afterwards maintained a strong influence over him.

(*) "Eede Heer" The members of Council were thus styled.

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Such are the positions in which a fortune is to be made. But there are other good places, in which however it takes somewhat too long before one accumulates a fortune; for instance the posts of Sabandhaar (21), of the two Administrators of the provision-warehouse, and of those of the sugar-warehouse. Only one has to be a relation of some "Honourable" or else—failure is certain (22).

If my family persists in not sending me letters from the Prince then all the others are not worth the postage.

Unless I get starved to death beforehand I can frankly assure you that I shall still be unemployed for four years. There are twenty under-merchants, and even merchants, out of employ; besides many "Honourables" have daughters to marry and not only is the son-in-law at once placed in a good berth, but all his clan as well.

Do not believe I am so unwise as to grumble loudly here; on the contrary; I am everybody’s "very humble servant." I give my sentiments when they are asked, but only as far as I know that their expression will please. In short I bend as I am asked to do, to such an extent that people are wondering how I have so suddenly learned to swallow the pill, and I can say without boasting that I am popular with everybody. If you have other correspondents here they will confirm this.

No. III.

Written in Dutch.

Batavia, 2nd September, 1779.

Well and high-born Madam and much honoured grandmother,

It has pleased the Almighty God to take my much cherished wife Louise Johanna Deutz, at the age of 26, after a fortnight’s illness (by the putrid fever here so frequent) from this sorrowful valley into His Divine Glory. I have esteemed it my duty to acquaint you with this sorrowful loss, not doubting that you will take part in my legitimate affliction.

I hope and wish that the Divine Hand will long ward off from you similar blows.

His widowhood was not to last long, as appears from the following printed notice, of which there exists also a written copy, addressed again to his grandmother.

(21) The functions of a "sabandhaar" are recorded in a later letter.
(22) "Nul op het request," He gives this characteristic expression in Dutch.

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No. IV.

Batavia, 29th July, 1780.

Written in Dutch.

Having the intention, in hopes of God’s blessing, and with the absolute consent of parents and nearest of kin, to conclude a lawful marriage, the first proclamation of which will take place on Sunday the 30th of this month, we feel in duty bound to apprise you thereof, not doubting that you will take some part in our legitimate happiness.

Recommending us in your honoured friendship

R. B. H. v. P.

M. Smit, named Schippers, Widow Carpenter van Westerbeek.

No. V.

Written in French.

Batavia, 20th October, 1780.

Dear Sir and much honoured uncle,

I had every reason to think that my unlucky fate would change, when I had the advantage of informing you on the 29th July 1780, of my marriage to Maria Paulina Smit, named Schippers, the widow of Mr. Guillaume Carpenter van Westerbeek, chief-merchant and commander of Bantam, and daughter of Mr. Thomas Schippers, Common Councillor of the Indies and President of the Court of Justice at the Castle of Batavia.

I see myself obliged to spend all my belongings for the honour of the Company, from which I have not yet received a single penny. I have patrons in the High Regency, but we are in East-India (23) where nothing is so rare as keeping one’s word.

The new General Arnold Alting, to whom I have never been indifferent, promised my late father-in-law that he would give me a place at the first opportunity. So I must wait and see.

In the meantime, my dearest uncle, I beseech you to interfere on my behalf with those who have credit in this colony.

The letters of the Directors (24) have much influence nowadays, even more than those of His Grace the Duke, of which I have learned by sad experience.

The present general (this entre nous) is not much of an Orangist. (25).

I am writing by the same opportunity to my relative Willem van Heemskerk and to Jan Agges Scholten for letters of recommendation to him. I do the same to Messrs. Pieter Cornelis Hasselaar, Gualerus Petrus Boudam and Frederik Alewijn.

(23) "Het is in Oost-Indie" (in Dutch in the French text.)
(24) "Bewindhebbers" (in Dutch in the French text.)
(25) "is niet seeer Prinsgezind" (in Dutch in the French text.) There were then two factions in Holland: "Orangists" and "Patriots."

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through the medium of my cousins J. Deutz and Deutz d’Assendelft, whom I ask to intercede on my behalf.

I begin to get somewhat accustomed to the climate and for the last four months I have had no mortal (sic) disease, as I used to have every three months.

Batavia is a regular cemetary of Europeans.

In the other stations of Java and of the so-called Great-and Little East, (26) people are well and healthy; here the natives are no more able than we to resist the climate. Of our slaves who come from Macassar, Timor, Ternate, the West coast of Sumatra etc., two out of three die before they get acclimatised.

I enclose a list of ships making sail for Europe this year, (27) a few pamphlets by Mr. van Hogendorp, etc.

Then follows a gap of six years which may be attributed to the war between the United Provinces and Great Britain and the consequent seizure of ships by men-of-war or privateers.

The war was not officially declared till the 20th December 1780 but as early as the 31st December 1779 a convoy of Dutch ships was seized and taken into Spithead by British war-ships.

Many letters must have got lost even before the declaration of war, to wit that which Reynier Bernardus wrote to his grandmother (see No. IV) fully eighteen months after the lady had died, which occurrence his people had certainly notified to him. But some letters did get through even in the midst of the war for there is a short note to a cousin acknowledging the receipt of her letter of 16th March 1782 and stating that he had written to her since on five occasions. The fact that he thus went on writing home tends to prove that correspondence was not stopped altogether.

In the meantime he had been transferred to Malacca and there he continues the letters to his uncle.

No. VI.

Written in Dutch.

Malacca, 6th September, 1786.

At the death of my second wife, daughter of the Indian Counsellor Thomas Schippers, who had also died, I had made up my mind to return to Europe, but the war with England preventing this and my health constantly suffering from the Batavia climate, His Honour proposed me the appointment of either Fiscal or Saibandhaar at Malacca.

I chose the latter, bought a two-masted vessel, loaded it full (28) and was ready to start with her for Malacca, when I got seriously ill and had to postpone my voyage.

(26) "Grote en Kleine Oost" (in Dutch in the French text.)
(27) I shall give this list at the end of the paper.
(28) "vol en soet." Soet (or zoet in modern Dutch) means: sweet. The meaning may be: with every prospect of a good profit.

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In the meantime the sea got so unsafe that I was afraid of falling into the hands of privateers. In two months' time I recovered and left for Malacca in a Company's ship. I had sold my little vessel, cargo and all, at a profit of 4000 Rixdollars, to Baron van Dankelman, (29) who, on his voyage to Bengal, had the misfortune to run it on the rocks near Pegu, where it foundered with all hands.

The bearer can tell you in what state he has left me, both as regards my blessedness in means and my health. Malacca is as salubrious as the best place in Europe.

I am Sabandhaar here; that means Collector of Domain Dues; and Licence-Master, Councillor of Police, Presiding Member of the Board of Justice, first member of the College of Orphan-Masters, (30) President of the College for Matrimonial and Minor Judicial Cases, first Regent of the Hospital etc., etc.

A Councillor of Police has an office outside the town and enjoys more privileges and honours than a member of the Indian Council at Batavia. In one word, I lead the life of a prince; I live in the finest house of the town, which is also the best and most modernly furnished; I have a nice country-place which I occupy when shipping is slack; I further have a splendid property called Tanjong Kling, on which four villages are situated; if I possessed the sixteenth part of its area in the Meyery, (31) I would be a rich man. To the house, or properly speaking: Das Herrenhaus, (32) I have given the name of "Overkerk."

I cannot tell you the exact number of my slaves, but it is over sixty.

I have my coach and gig, three sets of horses and two saddlehorses; altogether I lead a very happy life and were I not so young, I would never think of repatriating.

Since 1781 we have only had two months of peace; on the war with England followed one with the natives. Malacca was even blockaded for 5 months. This has caused me great damage, for instance it cost me the lost of two vessels. Fortunately I was able to let two others, the cutter d'Onderneemer and the hooker de Handelaar for 1000 guilders a month each to the Company. My piece of land has been thoroughly ravaged by the enemy.

Things are getting better now, trade is going along and I can resume my sabandhaering.

The bearer of this letter is Dr. Hoffman, who hails from the Hague; he arrived at Batavia as head-surgeon, but has not been

(29) The Stadtholder’s wife, a Prussian Princess by birth, had brought with her to Holland, as court-lady, her former governess, Miss von Danckelman, and was ruled by this political blue-stocking in the same way as her husband was ruled by Brunswick. The unlucky baron may have been one of her relatives.

(30) I translate literally. "Wees" means orphan; but the "Wees-en Boedelkamer" in Netherlands India corresponds to the Office of Official Assignee, coupled with that of winding up successions. This may be the sense in which "Weemeesteren" has to be taken.

(31) A district in the Netherlands.

(32) He fails to explain why the house ought to be called by this German name.
able to remain there on account of the state of his health. He has therefore obtained permission to return to Europe in a private English ship under the Danish flag.

Never, my dear uncle, have I seen a country with greater freedom in the practice of religion; it is known to every one that I am a Roman Catholic, but nobody has given me a sour look for that and it has never stood in my way. Here at Malacca there is a large community of Roman Catholic Portuguese who have their priest and who openly hold their divine service in their own church to which I do much good. And I attend church, therefore, uncle dear, you may be at rest on that account.

Let this letter serve as a kind of circular to my family and my good friends. Just at this period shipping is brisk and the Company closing its books. Consequently I am too busy now to write to everybody.

As regards the closing of the books, the Company's affairs are in a bad and miserable way; it gets terrible blows; its trade is at a standstill and it is badly in want of funds.

In Batavia paper-money is used, here at Malacca we have assisted the Company with money at a modest little interest of two per cent a month. From Bengal and the Coast the ships now and then come back in ballast to Batavia. In Ceylon I am afraid things will not go well much longer; all those princes are only watching for a good chance.

The correspondence between the Prince of Cadia (32) and the colonel of the Luxemburg legion has fortunately been discovered; the colonel and four superior officers have at once been sent to Europe in irons along with the documents.

No. VII.

Written in Dutch.

Malacca, 8th October, 1786.

After the death of my father-in-law I was summoned by the Governor-General who offered me (rather than wait for a situation (34)) to be appointed either Fiscal or Sabandhaar at Malacca. I thanked His Honour for his favour, but I observed that it would take me some time to make a choice, because I had no information yet to show me which of those two charges was the more profitable and suitable to me. The General gave me eight days to consider my answer.

I chose the function of Collector and licence-Master, commonly called Sabandhaar here. As Collector I receive all the Company's domain-dues of which I render account indefinitely (35); (this much depends on the Governor.)

As Licence-Master I am the chief of the in-and-out-going custom-duties; I grant permits, letters of redemption, etc.; to this is attached the function of having all foreigners under my super-

(33) For Candia = Kandy.
(34) "at Batavia" is to be understood here.
(35) "Onbepaandelijk" the meaning must be: at indefinite periods.

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vision; I have to introduce them and provide them with all they want (36); in short I am their consul, their attorney.

This as regards the profitable side; now for the honorary duties:

(He then recapitulates all his charges, see No. VI).

The Governor here is a much greater being than the Governor General of Batavia. He is styled "Edele Heer." And the Councillors of Police are in much higher consideration than a Member of the Indian Council at Batavia; they roll about in gilt coaches, wear velvet coats, etc.; things which at Batavia are only permitted to Members of Council.

I have a large office-staff; the most arduous part of my task is to receive money and to sign my name.

My employment is highly agreeable, profitable and independant because my revenues are not made to the detriment of the Company. Having seen a bit of the world and speaking all the languages in use here I am esteemed by, and popular with, all nationalities.

It was in May 1781 that the Council at Batavia nominated me to this office. It was in my own richly loaden barque that I had intended to make the voyage to Malacca, together with my wife who had been born here (whilst Schippers was Governor of Malacca); but we both fell seriously ill and my wife died. Being left her sole heir and without children I had resolved to go home; but see: then came the news of the war with England and I chose to betake myself to my destination rather than to die with money at Batavia. So I sold my barque to Dankelman, formerly Fiscal in Bengal, who went down with her, and I left for Malacca in the month of October. (37).

We got wind of the approach of the English fleet on its way to China, but fortunately evaded it by taking refuge behind the Carimon (38) Islands. For three days we did not dare to move from there and I ran the risk of arriving destitute in Europe; for the English would certainly have sent us thither and I had most of my belongings on board.

But we had the good luck to arrive safely at Malacca and since then I have not had a single day's illness. People here live to a great age; they are in robust health and have the look of people at home. I think I am now quite as stout as Colonel Marnette and I increase so much in weight that I believe I shall be as heavy as my late father.

In the beginning of my stay here I gained much by trade and shipping, but on top of the war with the English came a war with the natives from which I had to suffer. I lost a vessel which was ransacked, but I was able let my two other ships to the Com-

(36) This seems rather a large order. I think he only refers to the papers which the immigrants had to be "provided with."

(37) Considering the time needed for buying and loading the barque and his two months' illness, the news of the declaration of war, which arrived after these events, cannot have reached Batavia before the month of August. It must therefore have taken eight months' time (December 1780—August 1781).

(38) "Cardamongose."
pany for 1000 Rixdollars a month each (39), and this lasted for two years and a half, which afforded an alleviation.

The trouble with the natives got so far that we (the Council of Malacca) resolved to send an expedition of ships and troops to Rhio in order to seize and destroy that place which belonged to the aggressor Radja Hadji (40). Our fleet only consisting of two ships and four lesser craft, and being chiefly manned by Javanese and Chinese (a faint-hearted people) was not a match for Radja Hadji's powerful army. The Government of Batavia sent some reinforcements of ships and troops and ordered that two delegates of our Council should have the command of that expedition. It was decided that these delegates were to be the Vice-Governor (41) Lemker and the Sabandhaar van Papendrecht.

We left with our little squadron and joined the fleet which was blokading Rhio. We took over the command and ordered everything for a landing.

It was arranged that five of the smallest vessels were to strike through the hostile fleet and then run up the river, whilst the troops were to land at another side.

Mr. Lemker and I separated, I led the van with the goorab (42) "De Snelheid" and Mr. Lemker followed with a small vessel "Malax Welvaart." We had got past two batteries and defeated the enemy's fleet when the tide began to fall and all our five vessels ran aground just under the fire of the three heaviest batteries.

Shortly after this the "Malax Welvaart" was blown up with all hands through an unknown cause; the vessel burned fiercely (43) and continued discharging her guns. At last she got adrift and threatened to set all of us on fire. I ordered all kinds of things to be thrown overboard and the powder to be kept in safety, trying in this way to get the other ships afloat again and thus to avoid the burning ship.

Finally the hindmost vessel succeeded in this and the others were successively made fast to her and we fortunately got free of the blazing ship. I was so near to her that my fore-top-sail caught fire twice from the sparks. Everything was ready on board to set fire to our own ship and to take to the boats, but through God's blessing I got free of the burning ship.

During these events the troops had landed but they were beaten off with great loss.

The wreck remained burning for three days in the channel through which we had to pass. In the meantime the springtide had subsided and the blowing up of the "Malax Welvaart" had deprived us of the flower of our crews and of our strongest vessel.

(39) I repeat this because in No. VI he mentions the price of 1000 guilders. A rixdollar (rijksdaalder) is worth two and a half guilders.

(40) He calls him Radja Hadja throughout.

(41) "Secunde." 

(42) Ghorab, the Arab name for a galley, a class of native armed vessel called Grab by the English in the 18th Century. (I copy this note from Maxwell's article in Journal No. 22, p. 190).

(43) "Fiencent" certainly not a Dutch word. It sounds like a corruption of the French word fièrèment.

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The Council of war took the unanimous resolution to raise the siege, we being in want of everything and far too inferior in strength.

My goerab De Snelheid was riddled and had had her pumps working without interruption during the fight. I had 62 rounds of different calibre left after the retreat, having been already engaged with the hostile fleet two days previously.

I went back to the big flagship and took the fleet to Malacca. My goerab De Snelheid was found to be beyond repair and had to be condemned.

By this failure our Governor incurred the displeasure of the High Government at Batavia. He would have liked to lay the blame on me, but through my report (you may be able to see it at the East-India House (44) and some more proofs I succeeded in coming out of this affair with honour.

The Governor Pieter Gerardus de Bruijn (these are the first letters of his name (45) is a Ceylonese who only knows secretarial work, by which he has made his fortune at Batavia; he knows how to draw up resolutions with "It is approved and resolved," but he has not the least idea of cabinet affairs. By his bad correspondence, mistaken reports, etc., he led into error and exposed our fleet. There was no love lost between us; really I had no reason to be a friend of his. Besides I had shown my unwillingness to marry his eldest daughter, a possibility he had flattered himself with. Fortunately he could not do me any harm; I have amply as much influence at Batavia as he has.

Shortly after this Radja Hadji came to beleaguer Malacca in his turn, assisted by all the Malay princes of the Straits, chiefly and openly by his brother-in-law Radja Brima king of Selangor (46).

Then we were in great embarassment. Pieter de Bruijn inexperienced and timorous, shut himself up in the fort; the new Vice-Governor, a valorous and capable gentleman, took the command in the outlying works on one side and I took charge of the other side. The enemy hemmed us in so closely, except on the seaside, that it was a great boon that Admiral Van Braam came with the Government squadron to relieve us, in which he would not have succeeded but for the death of Radja Hadji, in whom all the natives saw a kramat idoep (i.e. a living saint). No sooner had he fallen than they broke and fled and we were free of our enemies.

Radja Hadji had ever so many resources, even more than the notorious Haider Naik on the Coast; he could afford to lose a thousand men as easily as we could bear the loss of ten. And he did not need to pay his men nor to provide for their subsistence; in that way one can wage war for a long time.

Now we are at peace with everybody; may God grant that this continues, for I gained no advantage by the war (47) (48).

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(44) 'Het Oost-Indische Huijs,' the Compagnie's office at Amsterdam.
(45) This is evidently meant as a sneer.
(46) Salaghor.
(47) 'Tk hebbe er geen Zijde bij gesponnen,' lit: I have spun no silk by it.
(48) These events took place in 1784. That he only records them in 1786 shows that correspondence must have slackened as the war went on.
A ship surgeon, called Hofmann can tell you in what state he found and left me; he sailed for Denmark last September in the private Danish vessel "De Resolutie" Capt. Swiem (49).  

P.S. Please give part of this letter to my family to read, but use some discretion in all that concerns the Indian Government.

The next and last letter contains a literal copy of No. VII. It only gives the following new passages.

No. VIII.

Written in Dutch.

Malacca, 8th October, 1786.

After the war one wants a rest; to gain this aim I have taken to me a pretty young widow without children, but with a sweet little penny. (She is the third). Thanks to God I lead a most happy life and I regret the time I remained unmarried.

I have no children and do not wish to have any.

There is less objection to girls, but nothing is so unfortunate to European fathers as to have sons. No matter what good instruction you may give them by tutors they get such a bad way of thinking. No, if Betty (my wife) makes me a present of one, I shall send him to Europe in his third year; that is fixed.

In one word, I am very well here and I have no desire to leave.

I have given my attorneys at Batavia order to subjoin to this letter some articles that may give you pleasure.

———

Well and happy as he was, his days were then running to their end. He was not destined to live to the great age of those he described in his praise of the Malacca climate, a praise so widely different from the voices heard in the present day, decrying as a "pestilential hole" another port in the Straits. He was taken away at the age of thirty-four.

His death must have taken place in the latter part of 1787, since the news reached Holland, via Batavia, in the beginning of May 1788, as is shown by the final document which I now translate.

No. IX.

Written in Dutch.

Amsterdam, 4th May, 1788.

Well and nobly born Sir and cousin,

Yesterday I received a message from my brother Jacob Van Heemskerck at Batavia, informing me that he has received a letter from Mrs. Elisabeth Diderich, housewife of Mr. Reynier Bernard Hovnck van Papendrecht, in which she communicates the decease of her husband aforesaid, during his life Under-Merchant and

(49) I repeat this because in a former letter this vessel is mentioned as English.

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besides Collector and Licence-Master at Malacca; with the kind request to acquaint the family with this sad occurrence.

(sd.) Van Heemskerck.

To Mr. C. P. Hoynck van Papendrecht,
Advocate at the Court of Holland,
At the Hague.

I wonder whether his grave is still to be found at Malacca. If any of the members of the Society can ascertain this, and will then have the kindness to communicate to me what is left of the epitaph all such particulars will be received most thankfully.

P. C. Hoynck van Papendrecht.

Villa de Tanglin,
Avenue Trespoey.
Pau (Basses-Pyrénées) 15th December, 1923.

List of the Return-ships for Autumn 1780 and Spring 1781.

DIRECT FROM BATAVIA.

First sending.

For Amsterdam:

150 feet. De Cehemoth, commodore Cornelis Cornelisz.
— — . Concordia, Skipper Evert Wesseling.
For Zealand:
— — . Oud Haarlem, Skipper Arie Kikkert.
140 — — — . Beekvliet, Skipper Ketel Jacobs.
For Delft and Rotterdam:
140 — — — . Vreeburgh, Skipper Adriaan van Kaatersveld.
For H.orn and Enkhuizen.
— — — . First sailer de Vrouwe Anthonetta Coenradina, Skipper Cornelis Philippus Hoek.

Second Sending.

For Zealand:
via Ceylon:

150 feet. ’t Loo, Skipper Jan van der Sloot.
— — — . Amsterdam, Skipper Laurens de Sille.
via Coromandel:

150 feet. De Triton, Skipper Godlieb Mulder.
140 — — — . De Dankbaarheid, Skipper Hendrik Steedzel.
— — — — — . Diana, Skipper Pierre Fredrik Riebe.
via China:

150 feet. Houcoop, Skipper Axel Land.
— — — — . De Paarl, Skipper Dirk Cornelis Plokker.
— — — — — — . Middelburg, Skipper Justinus van Gennep.
140 — — — — — . Hoogearspel, Skipper Gerrit Harremeijer.

The above list has been written by one of my Slaves. (50).

(50) These words are in Reynier’s handwriting.
A list of Ants of Singapore and some neighbouring places.

H. Overbeck.

From November 1912 up to the end of June 1914 the writer collected ants in Singapore for Mr. H. Viehmeyer, the well-known specialist in Dresden. Attempts were made to solve some problems of the local ant-fauna, and to breed ants by keeping the different ♀ ♂ caught at the lamp in a kind of incubator made of plaster-of-Paris which sometimes proved successful. The whole work and further plans were stopped by the outbreak of the war. The results obtained so far have been dealt with at length by Mr. Viehmeyer in the "Archiv für Naturgeschichte," 81 Jahrgang, 1915, Abt. A, Heft 8, pp. 118-168, where is given a full description of all new species. The following abstract is made from Mr. Viehmeyer's paper.

The collector has to thank Mr. I. H. Burkill, Director, Botanical Gardens, Straits Settlements, for his kind assistance in determining plants and helping him with literature and for his active interest taken in the collector's work.

Collecting-grounds.

1. The garden of the collector's house, situated at the 7th mile, Bukit Timah Road, area about 15 acres, planted with fruit-trees, coconut-palms and rubber-trees. Main collecting-ground; when no other place is mentioned this garden is always to be understood.

2. Bukit Timah Hill, Singapore.
3. Jurong Road, Singapore.
4. Chua Chu Kang Road, Singapore.
5. Mandai Road, Singapore.
6. Ulu Beri, Singapore.
8. Pulau Bulan (Riouw-Archipelago) south of Singapore.
10. Gunong Angsi, 2700 ft., west of Seremban, Negri Sembilan, F. M. S.
11. Perhentian Tinggi, a rubber-plantation at the foot of the Gunong Angsi.
12. Cucub Id., S. W. Johore.

To the five last-mentioned places occasional trips only were made, and no systematic collecting could be done. Pulau Bulan and Perhentian Tinggi did not yield anything not found in Singapore, whilst on Cucub the collector found one and in St. Barbe three kinds of ants not found in Singapore. A few hours collecting on the slopes and in the neighbourhood of the bungalow on the top of the Gunong Angsi produced 45 different kinds of ants, 25 of which had not been found in Singapore. A closer survey should give very interesting results.

Methods of collecting.

The ants were collected into small glass tubes and, as far as possible, the different colonies were kept separate. Following Mr. Viehmeyer’s instructions, different methods of collecting have been tried. The most successful one was that followed by Forel in the jungles of Columbia, i.e., searching for colonies of ants in hollow places in plants and trees, in rotten tree-stumps and branches, in decaying wood, underneath loose bark, in branches hollow or honey-combed by beetle-larvae and white ants, etc., etc. Very good results were yielded by a hedge of small bamboo in the collector’s compound, cut down by the gardener at regular intervals, where the internodes cut open and withered harboured by far the greatest number of colonies and kinds. The sieve could but rarely be used. Baiting for ants with honey met with some difficulty in regularly collecting the ants attracted by the bait. The sweeping of shrubs and trees with a butterfly-net gave sometimes good results, but was rather painful for the collector owing to the startling of mosquitoes and wasps (penyengat). The captures at the lamp during the evening gave good results throughout the year and yielded many kinds, the colonies of which could not be found. Quaint, but sometimes very productive, places of collecting were the cups of the Nepenthis, or Pitcher-plants, where ants nearly always form the greater part of the remains of insects contained. White-ant hills, which harbour many kinds of ants, were rare.

Altogether more than 300 tubes were sent home which yielded more than 190 different kinds of ants of which 1 genus, 1 subgenus, 16 species, 13 subspecies and 15 varieties were new. The type-specimens were in Mr. Viehmeyer’s collection.

List of Species.*

Subfam. DORYLINAEE Leach.

Dorylus (Dichthadia) levigatus F. Sm. var. breviceps Em. ♀
In a heap of rubbish.

Aenictus leviceps F. Sm. var. smythiesii For. ♂
Gunong Angsi, near the bungalow.

* Forms described as new by Viehmeyer in the paper quoted above are distinguished by being printed in italics.

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Aenictus shuckardi For. ♀
At the lamp.

Subfam. PONERINAE Lep.

Phyracaces singaporensis Viehm.
Colony in the hollow branch of a mangosteen-tree.

Platythyrea coxalis Em. ♀ ♂
In a dead branch of a living tree, in holes and passages apparently made by white-ants or beetle-larvae. Single specimens caught now and then.

Platythyrea pusilla Em. var. egena Viehm.
In the garden.

Platythyrea sagei For. ♀
In a half-decayed trunk of a tree lying on the ground.

Stictoponera binghami For.
Colonies in decaying wood; another in the stump of a shrub, just above the surface of the soil; another in the decaying trunk of a tree lying on the ground, half in the wood, half in the ground; another under an old tin in the garden.

Stictoponera menadensis Mayr. ♀
Top of Gunong Angsi, in the jungle.

Odontoponera transversa F. Sm. ♂
Baited with honey in the garden, single specimens from Bukit Timah Hill.

Diacamma tritschleri For. ♂
Single specimens from Water-reservoir, Thompson Road; from Bukit Timah Hill, and one specimen in a Nepenthes-cup.

Diacamma rugosum Le Guill. subsp. vagans F. Sm. var. birmania Em. ♂
Top of Gunong Angsi.

Pachycondyla (Bothroponera) insularis Em. ♂
Single specimens found when digging up a white-ant hill between the roots of a tree; colony not found.

Pachycondyla (Bothroponera) tridentata F. Sm. ♂
Two specimens in a Nepenthes-cup.

Pachycondyla (Ectomomyrmex) leeuwenhoeki For. ♂
In a rotten, half-decayed branch lying on the ground, Bukit Timah Hill.

Pachycondyla (Ectomomyrmex) overbecki Viehm.
 Colony between the roots of a tree in loose earth.

Euponera (Trachymesopus) sharpi For. ♀ ♂
As neighbour of, or living together with white-ants; also single specimens.

Euponera (Trachymesopus) crassicornis Em. ♀
Euponera (Trachymesopus) darwini For. var. indica For. ♂
Both species, of which only the ♂ ♂ are known, came to the lamp throughout the year, the former rarely, the latter more frequently. No ♂ caught which could be determined as such with absolute certainty. Attempts at breeding in the incubator failed, and so did a two years’ search for a colony.

Pseudoponera amblyops Em. ♂
Single specimens in the garden.

Ponera confinis Rog. var. n. singaporensis Viehm.
In the wet pulp of a large fungus on a tree attacked by white ants, and in the rotten wood of a decaying branch.

Ponera confinis Rog. subsp. n. epinotalis Viehm.
Under a flower-pot in the garden.

Leptogenys (Lobopelta) diminuta F. Sm. subsp. hodgsoni For. ♂
From the slopes of the Gunong Angsi.

Leptogenys (Lobopelta) pequeti E. André. ♂
In a rotten tree lying on the ground; also single specimens in the garden.

Anochetus punctiventris Mayr. ♂
Single specimens in the garden.

Anochetus agilis Em.
Single specimens in the garden.

Odontomachus ricosus F. Sm. ♂
In the garden between the roots of a tree; found when digging up a white-ant hill; baited at night with honey; single specimens from Bukit Timah Hill.

Odontomachus ricosus F. Sm. var. obscurior For. ♂ ♂
From the top of Gunong Angsi.

Odontomachus haematoda Linn. ♂
In the garden and from Pulau Bulan.

Subfam. MYRMICINAE Lep.

Sima rufonigra Jerd. ♂ ♂
Jurong Road, garden, and in a Nepenthes-cup from Ayer Terjun.

Sima pilosa F. Sm. ♂ ♂
Colonies in dead twigs of Mangosteen-trees and in withered bamboos.

Sima (Tetraponera) allaborans Walk. ♂ ♂ ♂
Colonies in dead twigs of Mangosteen-trees.

Sima (Tetraponera) allaborans Walk. var. sumatrensis
Em. ♂ ♂
Colony in the dead branch of a shrub; also single specimens.

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Sima (Tetraponera) allaborans Walk. subsp. crassiuscula
Em. ♀
Two specimens in Nepenthes-cups.

Sima (Tetraponera) fulva Viehm.
Colony in the hollow twig of a mangosteen-tree. Possibly only a subspecies of allaborans.

Sima (Tetraponera) attenuata F. Sm. ♀
Single specimens in the garden.

Sima (Tetraponera) difficilis Em. subsp. longiceps For.
Colony in the hollow branch of a Chiku-tree.

Sima (Tetraponera) siggi For. (var.?)
In the hollowed-out pith-channel of a bough of a mangosteen-tree. A single wingless ♀ in a similar spot.
Slightly varies from Forel's description; if different, Mr. Viehmeyer suggests the name var. setifera.

Pheidole nodgii For. ♀ 24 ♀
One colony under a flower-pot; another underneath a felled tree on the ground, colony on the tree not in the ground, but covered up by the ants with earth.

Pheidole inscrobiculatus Viehm.
From the slopes of the Gunong Angsi.

Pheidole rinae Em. ♀ 24
gSingle specimens in the garden; also found on Jambu-fruits lying on the ground.

Pheidole plagiaaria F. Sm. ♀ 24
Gunong Angsi.

Pheidole javana Mayr. ♀ 24 ♀ ♀
Colonies in rotten wood; underneath a decaying tree lying on the ground, partly in the tree, partly in the ground; in a dead stump of a tree filled up with humus, and similar places.

Pheidole exasperata Mayr. var. polita Viehm. ♀ 24
Colony in a rotten branch lying on the ground, Bukit Timah Hill. In two Nepenthes-cups the prothoraces of a new form (♀) related to exasperata were found, marked by a singularly narrow, long head.

Pheidole (Ischnomyrmex) longipes F. Sm. var. conicicollis
Em. ♀ 24 ♀
In a rotten, half-decayed branch of a tree, lying on the ground, Bukit Timah Hill.

Pheidole (Ischnomyrmex) longipes F. Sm. var. continentis
For. ♀ 24
In a rotten branch of a tree, lying on the ground, Bukit Timah Hill. ♀ and ♀ ♀ very aggressive.

Rhopalomastix rothneyi For. ♀ ♀ ♀
In dead ends of twigs of Mangosteen-trees, and in the bark of the Durian-tree.

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Myrmicaria arachnoides F. Sm. ♀ ♂
At the lamp; a single wingless ♂ in a small pasteboard cell underneath a leaf.

Myrmicaria dromedarius F. Sm. ♂ ♀
Gunong Angsi; a number of ♂ ♀, having already shed their wings, on a path in the jungle, digging holes into the ground.

Cardiocondyla wroughtoni For. subsp. quadratica For. ♀
Caught with the net; colonies in withered bamboo, especially between the fibres of the tubes; in a dry branch lying on the ground.

Cardiocondyla nuda Mayr. ♀
Single specimens from St. Barbe Id. and in the garden.

Cremastogaster rogenhoferi Mayr. ♂
Caught with the net; in Nepenthes-cups; on a tree, visiting Coccidae.

Cremastogaster artifex Mayr. ♂ ♂
From Jurong Road, and in Nepenthes-cups. Fairly large pasteboard nests round branches of trees and shrubs to serve as colonies, and smaller ones on leaves to shelter Coccidae.

Cremastogaster modiglianii Em. var. sarawakana For. ♂
Single specimens from St. Barbe Id.

Cremastogaster overbecki Viehm.
Colony in a dead branch of a tree honeycombed by white-ants and beetle-larvae.

Cremastogaster longipilosa For. ♂ ♂
Single specimens in the garden; caught with the net; baited with honey; in Nepenthes-cups from Ayer Terjun.

Cremastogaster spengeli For. subsp. taipingensis For. var. picata Viehm.
From the top of Gunong Angsi.

Cremastogaster millardi For. ♂
Underneath the bark of dead branches; in dead branches in passages made by white-ants and beetle-larvae; twice a first generation in a hollow branch; ♂ ♂ frequently at the lamp. Attempts of breeding three times successful, first generation up to ten ♂ ♂, of the same size as the first generations found in hollow branches. Single specimens frequent, also caught with the net and found in Nepenthes-cups.

Cremastogaster ferrarii Em. ♂
Colonies in withered bamboo; single specimens from Chua Chu Kang Road and Cucub Id., also in Nepenthes-cups.

Cremastogaster subnuda Mayr. subsp. politula For. var. ruginota For. ♂
In the stump of a branch on a living tree; single specimens; also caught with the net.

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Cremastogaster (Physocrema) deformis F. Sm. ♀
Single specimens in the garden, from Chua Chu Kang Road, Ayer Terjun, Bukit Timah Hill and from the slopes of Gunong Angsi.

Cremastogaster (Physocrema) inflatus F. Sm. ♀
Nest (made from earth or pasteboard) on a branch high up on a tree at Chua Chu Kang Road. Seems to breed Coccidae in the fissures of the bark and underneath loose bark.

Cremastogaster (Decacrema) decamera For. ♀
At the lamp.

Cremastogaster (Decacrema) borneensis E. André, subsp. hosei For. var. tubuli Viehm.
In the hollow shafts at the end of the branches of a large tree-like Macaranga at Mandai-Road. Very aggressive.

Cremastogaster (Decacrema) borneensis E. André var.? or subsp.?
Mr. Viehmeyer is not quite sure about this form; should it be a new one, he suggests the name of macarangae. In the hollow internodes of the shafts of Macaranga hypoleuca Muell. Arg. (I. H. Burkill det.) from Bukit Timah Hill and from the slopes of Gunong Angsi. (See H. N. Ridley, Symbiosis of Ants and Plants. Annals of Botany XXIV, 1910, pp. 457-483, T. xxxv and xxxvi).

Mr. Burkill found in the hollow shafts of a Macaranga inhabited by ants some Coccidae, the size of which showed that probably they had been brought in by the ants when quite young.

In the same kind of Macaranga from Bukit Timah and Gunong Angsi the same kind of ant has been found, whilst another kind of Macaranga was inhabited by another kind of ant.

Dilobocondyla cataulacoidea Stitz var. tulva Viehm.
Colony in the hollowed-out pith-channel of a twig of a Mangosteen-tree; single specimens in Nepenthe-cups.

Prystomyrmex pungens Mayr. ♀
Caught with the net in the garden.

Calyptomyrmex beccarii Em. var. glabratu Viehm.
Three single specimens in the garden.

Meranoplus bicolor Guer. ♀ ♂ (♀)
Colony in the ground, narrow passages in loamy soil which go deep below the surface. Single specimens on the extra-floral nectaries of the spider-orchid, and on Jambu-fruits lying on the ground. Moves very slowly.

Meranoplus mucronatus F. Sm. ♀
From Gunong Angsi, colony in a hollow tree.

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Vollenhovia brevicornis Em. subsp. minuta Viehm.
Three single specimens from Gunong Angsi.

Vollenhovia overbecki Viehm.
Colony in a rotten trunk of a tree, Jurong Road; also in the garden.

Vollenhovia ruifiventris For. ♂
Colony in the soft wood of a half-decayed tree lying on the ground.

Monomorium butteli For. subsp. demochrum Viehm.
A number of ♂ ♂ under a flower-pot on a table under the portico.

Monomorium minutum Mayr. subsp. liliuokalanii For. var. javana For. ♂
In the garden, and from Gunong Angsi; colony in a dead branch and in the stump of a branch.

Monomorium floricola Jerd. ♂ ♂ ♂
In the garden and from Gunong Angsi; in passages made by white-ants and underneath the bark of trees; on the extra-floral nectaries of the spider-orchid; colonies under loose bark, in hollow twigs of the Mangosteen-tree and in withered bamboo.

Monomorium latinooda Mayr. ♂
Single specimens in the garden.

Monomorium destructor Jerd. subsp. mayri For. ♂
Single specimens from St. Barbe Id.

Monomorium pharaonis L. ♂ ♂
In withered bamboo; mostly single specimens in house and garden. One colony in the office between old letters; also from on board of a mail-steamer.

Monomorium (Martia) atomus For. var. procax For. ♂ ♂
From Bukit Timah Hill and in the garden, colonies in dead, hollowed-out branches; also single specimens and caught with the net.

Monomorium (Corynomyrmex) n. subg. hospitum Viehm.
2 ♂ ♂ and 2 ♂ ♂ together with a number of ♂ ♂ of Monomorium floricola in narrow passages in the stump of a branch.

Solenopsis overbecki Viehm.
Colony in narrow passages in a piece of branch lying on the ground. Polygyrous colony with 4 ♂ ♂ which had lost their wings.

Lophomyrmex bedoti Em. ♂
In the rotten trunk of a tree lying on the ground.

Pheidologeton diversus Jerd. ♂ ♂
In the garden; colony in wood; a procession of ♂ ♂ in the Botanical Garden; the ♂ at the lamp.

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Pheidologeton affinis Jerd. ♂
In the garden, single specimen found in the act of being carried away by Plagiolepis longipes Jerd.

Oligomyrmex overbecki Viehm.
Colony in an old trunk of a tree lying on the ground.

Tetramorium guineense Fab. ♀ ♀ ♂
On trees; in old passages of white-ants; on Jambu-fruits lying on the ground; ♀ ♀ frequently at the lamp. Colonies in wood and bamboo; one solitary ♀, having lost her wings, in a withered bamboo; also from St. Barbe Id.

Tetramorium scabrum Mayr. ♀
Single specimens from the garden.

Tetramorium obtusidens Viehm.
Two ♀ ♀ together with Cataulacus praetextus and Technomyrmex albipes in a rotten branch, Jurong Road.

Tetramorium pulchellum Em. ♀
One specimen caught with the net in the garden.

Rhophtomyrmex rothneyi For. var. intermedia For. ♀
Rhophtomyrmex rothneyi For. subsp. sumatrensis For. ♀
Both from Gunong Angsi.

Xiphomyrmex smithi Mayr. var. kanarensis For. ♀
Single specimens in the garden; caught with the net; frequently on Jambu-fruits lying on the ground. Colony in the ground.

Triglyphothrix striatidens Em. ♀ ♀
Chiefly single specimens in the garden; once as visitors of coccidiae on a flower. Colony under a flower-stand, in a hollow part of the bottom.

Triglyphothrix lanuginosa Mayr.
Single specimens in the garden and from Gunong Angsi.

Cataulacus horridus F. Sm. ♀
One specimen from Gunong Angsi.

Cataulacus praetextus F. Sm., var. sumatrensis For. ♀
Together with Tetramorium obtusidens and Technomyrmex albipes in a withered branch of a tree at Jurong Road; also in Nepenthes-cups.

Cataulacus granulatus Latr. subsp. hispidus F. Sm. ♀ ♀ ♂
Single specimens in the garden; caught with the net; at the water-reservoir, Thompson-Road. Colonies in withered bamboo.

Strumigenys godeffroyi Mayr. ♀ ♀
Colony in the fibrous tissue about the base of the leaves of a coconut-tree.

Proatta butelli For. ♀
In a white-ant hill in the garden.

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Subfam. DOLICHODERINAE For.

Dolichoderus (Hypoclinea) aennis Em. ♂
Under the bark of a branch of a dead tree.

Dolichoderus (Hypoclinea) aennis Em. var. nigricans Em. ♂
Frequently polygynous colonies with many ♀ ♀ having lost their wings. In one colony an empty pupa of Microdon. Colonies in withered bamboo and under loose bark; single specimens from Gunong Angsi; ♀ ♀ frequently at the lamp.

Dolichoderus (Hypoclinea) tuberifer Em. ♂
From Gunong Angsi.

Dolichoderus (Hypoclinea) sulcataceph Mayr. ♂
Pasteboard nests underneath leaves, partly for habitation, partly for keeping Coccidae.

Bothriomyrmex wroughtoni For. subsp. dalyi For. ♂
In the foot of a hollow tree, passages like those of white-ants.

Iridomyrmex aniceps Rog. ♂ ♀ ♂
Colony twice in the ground; single specimens, and caught with the net; ♀ ♀ at the lamp, once in great numbers at night on a steamer in the Straits of Malacca, at a fair distance from the shore. Also from Gunong Angsi and Pulau Bulang.

Iridomyrmex levigatus Em. ♂ ♀ ♂
Colonies in bamboo and hollow branches, in fissures of the bark or under loose bark, covered up with earth; in the tubers of a Dischidia in the Botanical Gardens and on a tree at Ulu Beri under moss and orchids. Single specimens from Bukit Timah Hill, Chua Chu Kang Road, Ayer Terjun, Pulau Bulang and in Nepenthes-cups. ♀ ♀ and ♂ ♂ at the lamp; ♂ ♀ very aggressive.

Tapinoma andamanense For. var. capsincola For. ♂ ♀
Colonies in the dry branch of a Jambu-tree, in withered bamboo, and in the hollow twig of a Mangosteen-tree. One polygynous colony with 4 ♀ ♀, which had lost their wings.

Tapinoma melanocephalum Fabr. ♂ ♀
Colony under loose bark, closed up with earth, and in a branch lying on the ground.

Tapinoma indicum For. ♂ ♀ ♂
Colony in decaying wood in the ground, and in the stump of a tree, not far above the surface of the ground, between the stem and loose bark, closed up with earth. Single specimens; also caught with the net; on Jambu-fruits lying on the ground.

Technomyrmex albipes F. Sm. ♂ ♀
Colonies in rotten wood, hollow branches and withered bamboo. Caught with the net; single specimens also from Bukit Timah Hill and Gunong Angsi.

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**Technomyrmex albipes** F. Sm. var. *cordiformis* Viehm.
Colony in a hollow broken piece of a branch of a tree at Ayer Terjun.

**Technomyrmex modigliani** Em. subsp. *elatior* For. \*\*
Single specimens from Gunong Angsi, one specimen in the garden.

**Technomyrmex schimmeri** Viehm.
In withered bamboo.

**Semonius glaucus** Viehm.
One single specimen in the garden. Of this genus previously only one species was known from the Kalahari.

**Subfam. CAMPONOTIDAE For.**

**Plagiolepis longipes** Jerd. \*♀♂♀♂
Very frequent in house and garden; one colony in a hollow tree; \*♀♀ and \*♂♂ at the lamp; also from St. Barbe.

**Plagiolepis exigua** For. \*♀♂♀♂
Colonies in withered shoots of bamboo close to the ground, the hollow internodes filled up with loamy soil, wherein the passages of the colony; also between the longitudinal fibres of withered bamboo; in a dry branch lying on the ground and in a hollow twig of a Mangosteen-tree.

**Plagiolepis bicolor** For. \*♀♀
Caught with the net; colonies under bark or in hollow twigs of a mangosteen-tree.

**Plagiolepis rothneyi** For. subsp. *splendida* Viehm.
Single specimens in the garden, also caught with the net and very frequent in Nepenthes-cups from Ayer Terjun.

**Acropyga acutiventris** Rog. var. *rubescens* For. \*♀♂♀♂
Colony in a half-decayed branch lying on the ground, honey-combed with passages partly covered with earth (white-ants?); part of the colony in the ground underneath the branch. Seems to be shy of the light.

**Oecophylla smaragdina** Fabr. \*♂♀
Several nests in the garden; in Nepenthes-cups; from St. Barbe Id.

**Prenolepis jerdoni** Em. \*♀
Caught with the net in the garden; in Nepenthes-cups from Ayer Terjun.

**Prenolepis (Nylanderia) longicornis** Latr. \*♀
From Gunong Angsi.

**Prenolepis (Nylanderia) butteli** For. subsp. *malaccana* Viehm.
One specimen only from Gunong Angsi. Perhaps a distinct species.

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Prenolepis (Nylanderia) yerburi For. ♀
From St. Barbe Id.

Prenolepis (Nylanderia) clandestina Mayr. ♀ ♀ ♀
Colony underneath the bark of a branch lying on the ground.

Prenolepis (Nylanderia) minutula For. subsp. atomus For. ♀
Colony in the fibrous texture on a coconut-palm under the base of an old frond.

Pseudolasius circularis Viehm.
♀ caught at the lamp.

Pseudolasius ludovici For. ♀
Caught at the lamp. Attempt of breeding failed when the larvae had turned into pupae.

Pseudolasius mayri Em. var. elisae For. ♀ ♀
Caught at the lamp, Sungei Burong Estate, Cucub Id.

Pseudolasius mayri Em. var. duplicata Viehm.
♀ caught at the lamp.

Pseudolasius martini For. ♀
Caught at the lamp. Possibly a var. or subspec. of the form described by Forel; in that case Mr. Viehmeyer suggests the name eximius.

Pseudolasius badius Viehm.
♀ caught at the lamp.

Genus OVERBECKIA Viehm.

Overbeckia subclavata Viehm.
Colonies in withered bamboo; one colony in the hollow branch of a Mangosteen-tree.

Camponotus (Myrmoturba) festinus F. Sm. var. eximius Em. ♀
Caught at the lamp.

Camponotus (Myrmoturba) arrogans F. Sm. ♀ ♀ ♀
In withered bamboo; in a Mangosteen-tree; single specimens. Also from Gunong Angsi. ♀ ♀ at the lamp.

Camponotus (Myrmoturba) subnudus Em. ♀ (minor).
At the lamp.

Camponotus (Myrmoturba) subnudus Em. var. obfuscata Viehm.
Colony in withered bamboo; one solitary ♀ in a rotten branch lying on the ground.

Camponotus (Myrmoturba) tinctus F. Sm.
♀ caught at the lamp; colony in a half-decayed branch lying on the ground.

Camponotus (Myrmoturba) tinctus F. Sm. var. carinifer Viehm.
Colony in the rotten trunk of a tree, Jurong Road.

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**Camponotus (Myrmoturba) maculatus** Fabr. subsp. *fatuus*
For. var. *frater* Em. ♀ ♀ ♀ ♀
In a hollow tree.

**Camponotus (Myrmoturba) maculatus** Fabr. subsp. *maxwel-lensis* For. ♀
In a hollow branch of a tree.

**Camponotus (Myrmoturba) maculatus** Fabr. subsp. *mitis* F. Sm. ♀
Single specimens in the garden.

**Camponotus (Myrmoturba) maculatus** Fabr. subsp. *mitis* F. Sm. var. *fuscithorax* For. ♀ ♀ ♀ ♀
Colonies in the end of a branch of a dead tree, in bamboo and under an old packing-case on the ground; in the garden and from the foot of Gunong Angsi. A ♀ caught at the lamp raised a first generation of ♀ ♀ in the incubator.

**Camponotus (Dinomyrmex) gigas** Latr. ♀ ♀
From Bukit Timah Hill, Water-reservoir Thompson Road, and from Ayer Terjun, single specimens only. One ♀ in a Nepenthes-cup.

**Camponotus (Dinomyrmex) inezae** For. var. *simalurana* For. ♀ ♀
In the trunk of a tree honeycombed by white-ants.

**Camponotus (Myrmothrix) nicobarensis** Mayr. var. *exiguoguttatus* For. ♀
Single specimens from Gunong Angsi.

**Camponotus (Myrmotarsus) nigricans** Rog. subsp. *nitidiceps* Viehm.
♀♀ caught at the lamp.

**Camponotus (Myrmomalis) hospes** Em. subsp. *adultus* Viehm.
Single specimens from the jungle, Gunong Angsi.

**Camponotus (Myrmamblys) moeschi** For. var. *lygaea* Viehm.
One solitary specimen from Ayer Terjun, and one in a Nepenthes-cup.

**Camponotus (Myrmamblys) bedoti** Em.
Colonies in withered bamboo.

**Camponotus (Myrmamblys) bedoti** Em. subsp. *sericellus* Viehm.
Between bark and stem on a Chiku-tree; two single specimens together with Dolichoderus affinis, also under loose bark.

**Camponotus (Myrmamblys) bellus** For. ♀ ♀
Colonies generally in withered bamboo; twice in the hollow branch of a tree. Outside of the colonies only caught once with the net.

**Camponotus (Myrmamblys) bellus** For. subsp. *adustus* Viehm.
One specimen, caught with the net.

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Camponotus (Myrmamblys) ephippiatus Viehm.
One specimen, caught with the net.

Camponotus (Colobopsis) gretae For. ♀
From Gunong Angsi; caught at the lamp in Singapore.

Camponotus (Colobopsis) vitreus P. Sm. ♀ ♂ ♀ ♂
Colonies in withered bamboo, in decayed wood and in hollow twigs of Mangosteen-trees. ♀ ♀ frequently at the lamp. One ♀ caught at the lamp raised 6 ♀ ♀ in the incubator.

Camponotus (Colobopsis) vitreus F. Sm. var. angustata Mayr. ♀ ♂ ♀ ♂
 Colonies in the garden in rotten wood (deserted passages of white-ants?) and in bamboo; at Ayer Terjun in the stem of a fern, hollowed out to about 5 feet above the surface of the ground, with small round entrance-holes at some distance apart. Also single specimens; ♀ ♀ caught at the lamp.

Camponotus (Colobopsis) vitreus F. Sm. var. vittatula For. ♀
Caught at the lamp.

Camponotus (Colobopsis) pilosus F. Sm. ♀ ♂ ♀
From Bukit Timah Hill and in Nepenthes-cups. Single specimens in the garden and from St. Barbe Id.

Camponotus (Colobopsis) pilosus F. Sm. subsp. gracilentus Viehm.
♀ caught at the lamp.

Camponotus (Colobopsis) badius F. Sm. ♀
From Bukit Timah Hill, Mandai Road, Gunong Angsi and in Nepenthes-cups from Ayer Terjun. One colony in the wood of a living tree (passages perhaps made by white-ants?).

Camponotus (Colobopsis) rothneyi For. ♂ ♀ ♂ ♀
In a hollow branch, Bukit Timah Hill.

Camponotus (Myrmosphincta) camelinus F. Sm. ♀
From the top of Gunong Angsi.

Camponotus (Myrmosphincta) dolichoderoides For. subsp. overbecki Viehm.
Pasteboard nests under the leaves of a tree at Mandai Road.

Polyrhachis (Camponyrmra) fruhstorferi Em. subsp. varicolor Viehm.
Garden.

Polyrhachis (Myrmatopa) schang For. var. leviuscula Viehm.
Three single specimens caught with the net in the garden. Colony of another very similar form on a palm-leaf in the garden.

Polyrhachis (Myrmothrinax) thrinax Reg. var. nigripes Viehm.
Pasteboard nest in the twisted leaf of a shrub.

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*Polyrhachis (Myrmothrinax) thrinax* Rog. subsp. *inconstans* Viehm.
Pasteboard nest in the fold of a palm-leaf; also single specimens in the garden.

*Polyrhachis (Myrmothrinax) thrinax* Rog. subsp. *saigonensis* For.
One ♀ caught at the lamp.

*Polyrhachis (Myrmothrinax)frauenfeldi* Mayr. ♀
One ♀ caught at the lamp.

*Polyrhachis (Myrmothrinax)textor* F. Sm. ♀
In a Nepenthes-cup from Ayer Terjun.

*Polyrhachis (Myrma)mayri* Rog. var. *obesior* Viehm.
Single specimens from Gunong Angsi and Singapore.

*Polyrhachis (Myrma)proxima* Rog. ♀♀
Caught with the net in the garden; single specimens in the garden and from Bukit Timah Hill.

*Polyrhachis (Myrma)pruinosa* Mayr. ♀
Single specimens from Jurong Road and Mandai Road; frequently in Nepenthes-cups from Ayer Terjun.

*Polyrhachis (Myrma)striata* Mayr. subsp. *assamensis* For. ♀
Three specimens from Gunong Angsi.

*Polyrhachis (Myrma)striata* Mayr. subsp. *tritschleri* For. ♀
One specimen from Gunong Angsi.

*Polyrhachis (Myrma)villipes* F. Sm. ♀
One specimen caught at the lamp.

*Polyrhachis (Myrma)orsyllus* F. Sm. ♀♀
Gunong Angsi.

*Polyrhachis (Myrma)orsyllus* F. Sm. subsp. *ritsemai* Mayr. ♀♀
Colony in withered bamboo.

*Polyrhachis (Cyrtomyrma)levissima* F. Sm. ♀♀
Single specimens from the garden and Gunong Angsi; colonies in withered bamboo (garden) and under loose bark closed up with earth (Gunong Angsi).

*Polyrhachis (s. str.)bellicosa* F. Sm. ♀
Single specimens from the garden and from Gunong Angsi.

*Polyrhachis (Chariomyrma)arcuata* F. Sm. ♀
Caught with the net in the garden.

*Polyrhachis (Myrmhopla)armata* Le Guill. ♀
Single specimens from Bukit Timah Hill and Gunong Angsi.

*Polyrhachis (Myrmhopla)tibialis* F. Sm. var. *parsiis* Em. ♀
Caught with the net in the garden; in a hollow branch, of which only the bark remained, lying on the ground; in a Nepenthes-cup from Ayer Terjun.

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Polyrhachis (Myrmhopla) hecuba For. ♀
    Colony in withered bamboo.

Polyrhachis (Myrmhopla) hippocmanes Em. subsp. ceylonensis Em. ♂
    One specimen at the lamp.

Polyrhachis (Myrmhopla) hippocmanes Em. subsp. lucidula Em. ♂
    Colonies in withered bamboo.
    Possibly new var. or subsp.; in that case Mr. Viehmeyer suggests the name lucidissima.

Polyrhachis (Myrmhopla) bicolor F. Sm. ♂ ♂
    Single specimens from the garden and from Cucub Id.; one ♂ from Gunong Angsi.

Polyrhachis (Myrmhopla) sexspinosa Latr. var. malaccana Viehm.
    One specimen from Gunong Angsi.

Echinopla rugosa E. André. ♂
    Colony in withered bamboo.

Echinopla pallidipes F. Sm. ♂
    From the top of Gunong Angsi.

Echinopla melanarctos F. Sm. ♀
    From the top of Gunong Angsi.
Chinese Exorcists

By W. G. Stirling.

Exorcising used to be carried on in Malacca weekly, though it appears less popular today in Singapore and Penang. It is practised mainly by China-born Hokkiens of the vegetarian sect.

At many of these uncanny seances I have stood close to the medium and seen all that took place. At Taiping in 1912, a vegetarian festival was held where people walked bare-footed across a large coal fire, in which sinners, I suppose, got their feet burnt while the just crossed unhurt. Many mediums were present but I was unable to watch the preparation of these men, as no one except members of the sect was allowed inside the temple. Some of them carried on cord or chain a sort of ball (Fig. I.) with sharp spikes about 8 inches long with which they scourged their back and limbs. As these ghastly-looking persons walked about in the crowd one could see that their self-inflicted wounds were not mere scratches. On the fire they danced and jumped about without apparent discomfort and looked as if they were in a state of delirium.

These festivals, which are organized on account of drought, sickness or general distress, are nearly always accompanied by a procession. This is headed by two men, each carrying a large Chinese lantern inscribed in large Chinese characters with the name of the temple whence the chief god is taken. Next comes a man bearing on a red pole a large square black flag, inscribed with the mystic sign of the “Pat Kwa” or eight-sided diagram. Behind this flag-bearer, four others carry a litter on which lies a large drum which a fifth man beats. On either side walk eight men clashing brass cymbals at regular intervals. A number of the local gentry, tradesmen and others follow chanting a prayer and carrying lighted joss-sticks to perfume the way of the God. At a short distance comes a palanquin upon which the God is seated, exposed to view, so that He may detect the evil spirits that are distressing the district. His palanquin is carried shoulder high by picked men who belong to the particular tribe or clan who favour the temple. Now and again, as if driven by unseen force their burden is impelled forward, rather like a piece of wood driven by waves. The bearers make a dash to the road side and halt. The palanquin sways violently from side to side, and as suddenly as it has halted, so it is suddenly impelled forward again. The bearers with perspiration streaming from their faces get little rest,
and now and again they emit a weird long drawn cry. The reason for this spasmodic progression is because the God is supposed to have perceived an evil spirit in the way and has made a dash to flog him mercilessly with his spirit whip (Fig II.) or to cut him in pieces with his magic sword. These punishments are administered by the God through his medium, the most interesting person in the procession.

Behind the palanquin come the priests and satellites of the temple and finally the followers of the God and members of the public. Sometimes more than one God is taken in procession according to the gravity of the distress.

When these processions take place the devout householder will erect an altar at his door on the route traversed by the God. On it are placed food, sweetmeats, tea and wine, a pair of lighted red candles, a censer filled with lighted incense, and as the God passes the householder with lighted joss sticks in his hands bows reverently. Sometimes the God stops before a door for a few moments to refresh himself. As the God moves off, the householder burns a goodly supply of mock paper money, and fires off a long string of crackers as a thank-offering. Having paraded the town, the God returns to his temple, and with due ceremony is restored to his shrine to the sound of much drum banging and crackers firing.

Each God of repute has at best one medium 神童 "Shan tung," literally a messenger from the Gods, a fairy, into whom he descends, to communicate orders and advice to the faithful. In the procession the medium stands on the poles supporting the palanquin, his place being just behind the throne on which the God is seated. From the look of his eyes and his deathly pallor, he appears to be in a state of delirium or trance. He is naked to the waist and his hair hangs dishevelled down his back. A long thin dagger is seated. From the look of his eyes and his deathly pallor he appears trickles (Fig. III). With a two-edged sword he cleaves the air, assaulting the evil spirits which he alone has the power to see (Fig. IV.). Suddenly the palanquin halts, and the medium leaps down and makes an onslaught on some invisible being. Having cut the spirit into a thousand pieces he runs back to the palanquin and resumes his place behind the God.

Other mediums have a thin dagger thrust through their tongue whence the blood drips on to sheets of paper, which are eagerly fought for by the crowd. What more potent charm against evil could there be, than this blood which contains the power of the Devil-dispelling God? So these paper charms are highly prized and are worn on the person or pasted over the door of the house.

At times the God may order that his medium shall be carried in procession seated on a special red chair, of which the back, the arms, the seat and the foot-rest are fitted with sharp spikes.
Chinese Exorcists.

Fig. i
The Ball of Spikes

Fig. ii
The Spirit Whip

Fig. iii
One of the 5 Daggers

Fig. iv
The Spirit Sword (with the 7 stars of the Great Bear.)

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(Fig. V). Before the procession, pieces of paper are thrust on the spikes to catch the blood which flow from the wounds. These paper amulets also are highly prized as charms against the evil spirits.

![The Spiked Chair](image)

The mediums are carried about for hours at a stretch, sometimes draped in a long red coat with a white fillet round the head. Livid and ghastly they hold the spirit sword or spirit whip with which they slay or belabour offending spirits. The spiked red chairs are fitted with long poles and carried shoulder high by a gang of sturdy men. At the back of the chair is fixed a black flag on which is to be seen the “Pat Kwa” and the character \( \frac{1}{4} \text{ tau} \), “a peck,” at the side, at the back a diagram representing the seven stars of the Great Bear, the character \( \text{tau} \) denoting this constellation. This black flag controls the spectre world and the constellation of the Great Bear rules the seasons and the course of the universe.

Weird blasts are emitted from long trumpets during the procession.

Close to the palanquin of the God are lesser mediums in a semi-hypnotic state. They dance and jump about, uttering weird cries and shrillcs in a falsetto voice. On the God’s return to his temple, the medium is released from his spell and returns almost at once to a normal condition.

The young men who become mediums are generally of a highly strung and impressionable nature. In ordinary life they are youths pale and physically weak. They cannot stand the strain and loss
of blood for many years and the saying "that those whom the Gods love die early" is applicable to them. The so-called birth of a medium generally occurs at one of these religious ceremonies either during the procession, or at the temple. The youth is suddenly possessed; the expression in his eyes appears unnatural; he begins to dance and jump about, making guttural noises the while. Gradually he works himself into a frenzy. The by-standers catch hold of him and prevent him falling down. A priest is called and utters spells and incantations over him. Presently the youth starts to groan, his guttural noises grow louder until his voice is raised to a high falsetto pitch, intermingled with unintelligible shrieks. As the priest continues to utter spells over him, the youth stares round; his limbs shake and he is supported and guided to the altar before the God. Suddenly he staggers to the altar, and rests himself upon it as if he was going off to sleep. Then he jumps up with a start and proceeds to dance. The temple attendants seize hold of him. His whole body seems to shake. He grasps the sides of the table and swaying from side to side stares blankly into the gloom beyond, where the God is enshrined. During this time the priest has been burning (yellow) paper after paper upon which incantations have been written, while a temple attendant beats a drum at first slowly but then faster and faster. The medium every now and again hangs his clenched fist on the table uttering groans and cries, like a person in great pain. This is the time to ask questions. An interpreter stands beside him. Questions are put through this interpreter. Incoherent shrieks are the answers. These answers are quickly written down in intelligible Chinese or translated by the interpreter. Finally the spirit announces his intention of taking his departure.

The drum is beaten. The interpreter takes a cup of water from the altar. Into it ashes from the yellow papers (bearing the incantations) burnt at the beginning of the proceedings, have been mixed.

Taking this water into his mouth, the interpreter spurs it full on the face of the medium, who jumps up and throws his arms above his head. For a second or two he stands there in an almost theatrical posture, and then sinks back into the arms of the attendants who have been waiting just behind him, to restrain him should he become violent. He revives almost directly, rubs his eyes and looks around him, and appears a normal being.

It is said that these men have no recollection of what has taken place. While the medium is possessed, his face is flushed, he perspires freely, and the veins on the temples stand out. The written answers are generally medicinal prescriptions; for most of the people who come to question these mediums are seeking medical advice for themselves or others.

These manifestations cannot occur except in close proximity to the God and if it is desired to consult the oracle where the patient cannot be moved from his bed, the God is carried to his

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house on a litter. On arrival the God is placed on an altar in the hall and incense, wines, sweetmeats and tea are placed before him. The God is then invited to descend into his medium who has accompanied the litter, and the prescription is taken down through the assistance of the interpreter. The medium is stripped of all upper clothing, a short white apron divided into three parts is tied round his loins, and a plain or embroidered red cloth, covering his stomach, is held in position by means of a cord round his neck and his waist. In the days of the queue this was unbraided so that the hair hung down his back in wild disorder. Armed with the two-edged spirit sword, the medium dances and hops around the room, uttering cries and shrieks. He whirls the sword about his head, over the sick man, under the bed; touches the bed, door posts, windows and furniture; throws aside the sword, seizes the spirit whip with its carved dragon stock and lashes the air; again he seizes the ball of spikes (Fig. I.) and slashes his back till the blood flows; finally he runs a large needle through his tongue, and the blood is collected on sheets of paper which are pasted on the sick man’s bed and over the windows, and doors of the house. If his ecstasy carries him further, the medium thrusts a devil-dispelling dagger through his cheek (Fig. III).

Presently the interpreter announces that he understands that the evil spirits are prepared under certain conditions to leave the sick man. It may not be necessary for the medium to go to the full extent of his performance as he may discover the offending spirit before he has exhausted his rites. The medium will perhaps dance his way to a spot in the house, or just outside the door to a tree, indicating by his gestures that the evil spirit has taken refuge there, and the tree must be uprooted and cut down. This being done, candles are lighted and offerings placed at the foot of the tree. Sometimes the tree is not felled but the axe applied 3 or 4 times till the medium indicates that this suffices.

Having run the evil spirit to earth, the God takes leave of his medium, who returns home. The God however is usually left in the sick man’s house for a few days to keep watch and see that the evil spirit keeps his bargain. During these few days the divineing blocks are used to consult the God regarding the treatment of the patient.

Should the patient recover, the God must be rewarded. Musicians are engaged and the God is carried back to his temple in triumph, the next male of kin following to worship and offer thanksgivings at the shrine. Some present must be given to the temple, and this probably consists of a pair of wooden scrolls on which Chinese characters in praise of the God have been carved. Needless to say there is much incense burning and cracker firing. At the annual festival of the God the sick man must offer suitable contributions.

Should the patient however not recover, the medium must try again by scourging and mutilating himself to find the evil spirit.
As the gong is beaten louder and faster, the shrieks of the medium grow more intense, his hands grip the altar table, and he cries to the God to capture and punish the evil spirit who has broken faith and is still molesting the sick man. After a while the interpreter reports that this has been accomplished, or that the sick man on account of the evil life he has led is being punished, and may have to appear at the Court of punishment, where the souls of those who have lived evilly are dealt with.

Often the sick man's garments are changed, the clean set of clothes being taken to the temple and laid out on the altar, when prayers are offered and incense burnt with plenty of mock paper money by the relations. If the case appears hopeless (and the temple attendants usually find out the chances of recovery beforehand, as it would not do for the God to lose face!), the interpretation of the medium's shrieks and cries are framed accordingly and no definite answer is given.

The daggers thrust by the mediums through their cheeks are one of a set of five. The hilt of these daggers bears a carved representation of one of the heads of the Five Generals of the North, South, East, West and the General of the Devil-destroying army of Heaven (Fig. III). A set of these five daggers is usually found on the altar, or stuck into the censer, in front of the God, at the place where these exorcists practise their rites. The world of evil spirits has no more powerful enemy than these five Generals, so that the head of one of them on the hilt of a dagger implanted in the body of the medium carries the power down the blade into the medium endowing him with greater power against the evil spirits.

In most instances the blade of this dagger is passed only through one cheek.
Chinese Loan-Words in Malay.

BY A. W. HAMILTON.

Since the earliest Chinese settlers in the Peninsula came from the Hokkien province and alone of all Chinese immigrants have attached themselves to the soil and come in daily and friendly contact with Malays it is not surprising that almost all the Chinese words incorporated in the Malay language have been borrowed from Hokkien, the vernacular of the Amoy district.

There are less than 200 of these loan words and most of them refer to articles of food and household utensils or games of chance, with no equivalent in Malay. Where a Malay word exists with a similar meaning sometimes a Chinese word has been borrowed to convey a shade of meaning applicable only to Chinese affairs. For instance hôe a "society" could be expressed by pakatan, or kong-koon a "club" by persakutuan but the Chinese terms are used for Chinese societies and clubs. Some words have been absorbed either through the Malay's ignorance of the resources of his own language or because it is easier to use a common foreign word which people understand rather than a pure but rare Malay word which the listener might not know.

For example bali "a cabin" could be rendered as kurong but both these words in colloquial Malay have been replaced by the English word 'keben.' Similarly kuntau could be rendered bér- tinju and teyen as bérantam etc.

Words marked with an asterisk do not occur in Wilkinson's Dictionary, whilst those marked with an § occur in Shellabear's Dictionary.

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uncle: a familiar form of address to elderly Chinese of the lower classes.

a brazier: a small portable earthen stove.

a persimmon (pisang kaki Mal.)

a present or cumshaw given on occasions of rejoicing such as the new year, etc.

a cabin on a junk.

a dish of vermicelli, pork and prawns.

a swastika-like pattern in Chinese lattice work or glazed tiles for windows and balustrades.

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bēleko  bēh lē ko  a glutinous inspissated syrup made from new sugar, etc.

be pa or  *bi phang  a sweetmeat, of small rectangular slabs of parched rice (b. pulut), or peanuts (b. kachang), or sesame (b. bijan), and sugar.

be pa ng  a riksha; (the Chinese words denote a horse carriage not a riksha which is lăng chhia or man carriage).

*becha  §bé chhia  the roce peony.

*bi or  *kain bi  a handkerchief, or small face towel.

*bi  bi  an ornamental fringe of drapery round the top of a bed.

botan  *bő lan  blind: you blind idiot! (said in jest or scolding).

*batu bo  bō  gang-robbers.

*bin po  §bin pō  paint.

*bimpo  §bin po  a confection of rice put up in bamboo leaves.

*bimpo  §bin po  a square net on a bamboo frame which is lifted out of the water (Malay tangkul).

*chemer or  §chhe* mê*  a cook.

*cheme  §chhe* mê*  a procession of decorated cars and floats bearing children dressed as puppets, etc., held on occasions of thanksgiving.

*bō  §bô  a popular Chinese card game played with small oblong cards (daun chēki).

bo or  *bō lan  (W. tsāp ji ki which is incorrect).

*bompo  §bin pō  a conical basket used by Chinese during the festival of the seventh moon.

*chempiang  §chēng pían  a Chinese inch; 1/3 of a Chinese foot.

*chempiang  §chēng pían  a revenue officer; a subordinate officer of the government Monopolies and Customs Department.

chaling  tsāng  a cooling jelly made from a plant.

chin chau  chhin chhāu  1924] Royal Asiatic Society.
to entertain: to give a Chinese dinner.
the supercargo of a Chinese ship: the owner's representative on board ship who is both purser and supercargo.
spirituous liquor.
an air well or open area in the centre of a house.
a bathing cloth worn round the loins.
a Chinese measure of weight used especially in weighing opium: a mace or \( \frac{1}{10} \) of a tael.
Chinese cymbals.
dried and salted turnips.
a lottery of twelve letters or signs also a game of chance played on a board with 12 squares corresponding to the letters (the latter game is often termed chapjiki panjang).
I: the first person singular sometimes used in speaking to Chinese.
a silver or gold ornament like a locket suspended round the neck by a chain.
rouge for the face, lit., vermilion, the paper on which the stakes for a Wah Weh lottery were entered, (hong means to seal up as a package or letter); kuki hong a gambling tout who goes round collecting the stakes for a Wah Weh lottery and enters them on a staker's ticket; tikam kuki hong to stake with such a person.
a Chinese weight used in weighing opium: a candareen or \( \frac{1}{10} \) of a mace or \( \frac{1}{100} \) of a tael.
(2) a Chinese measure of length of a Chinese inch.
(3) a share, a portion.
a society especially a secret society Tian Te Hoe (Thien Te Hoé) The Triad Society.

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Chinese Loan-Words in Malay.

*hoesiu" or *wesiu" §höe siū" a Chinese priest.
inghi ien chi rouge: coloured powder for dyeing sweets, etc.
jépun jit pún Japan.
jose jiâu se érepe.
*jího §jí hó a character or phrase used as a mark or sign: a sign over a door to represent the firm.
kingkit *kim kiet a tiny red lime.
kanar *ka ná" the Chinese olive eaten salted or as a sweet preserve.
kangsinn *kan sin a treacherous person, a traitorous minister in Chinese plays.
kongsí kong si a partnership, a society, an association, a club; kongsí gēlap a secret society.
*kóngkoan kong koân a Chinese club.
kipsisin *kip sio a pipkin: a small earthen pot with straight handle and spout that can be put on the fire.
*kampoh §khâm pò to cover with a cloth (used as a command to riksha pullers to put up the hood and apron etc.). becha bērkampoh, a closed up ricksha (as used by Malay women).
kun kún a border: an edging: a trimming to box: bērkuntau, main kuntau leeks.
kuntau kún thâu dried melon seeds for eating.
kuchai §kú chhái medicinal plaster.
*koachi koa chi a cockroach.
koyok *ko̧" iōh a beggar.
kêchuak ka tsoāh a gambling game of heads or tails played by spinning a Chinese cash on a smooth board.
*kichak §khît chiâh the chrysanthemum.
*kapchiao khap chhîo salted vegetables especially the mustard plant soaked in brine.

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*kangka  káng kha  a hamlet or large communal shed, usually on a river occupied by Chinese engaged in some pioneer undertaking such as a gambier estate: káng kha denotes a port or landing place near the limits of navigation upstream.

lengkeng  lèng kěng  the dragons eye fruit (Malay, mata kuching).

langkan  lǎn kan  a balustrade: a railing.

*lanchiyau  lǎn chíău  the penis: a term of abuse (W. lan).

lu  lú  you: the second person singular employed in speaking to Chinese.

loteng  lǎu téng  an upper storey: upstairs.

lochuan  liók chhòaan  a strong silk fabric used by Malays for making loose trousers.

*a lai or buah lai  §láí  a pear.

laichi  nài chi  the fruit Nephelium litchi.

loki  lór ki  a Cantonese prostitute. rumah loki, a brothel.

*langcha (Pen.)  lǎng chhia  a riksha.

losun or *sa-kit losun  lóh sún  consumption, to fall into consumption.

*naik lotang  lóh tǎng  to get into a rage: to get violently angry, to be possessed.

mek  mēh  the pulse.

*mi  mi  flat strips of wheaten dough eaten as macaroni.

*misoa  §mí soá  vermicelli

nyolo  *kiú ló  a brazier for burning incense.

*nia  niá  a collar.

pá puwi  *pōăh poe  a method of taking the auspices in Chinese temples with the aid of two kidney-shaped blocks of bamboo root.

pakau  phah káu  a Chinese game of cards resembling vingt et un played with European cards: daun pakau—European playing cards.

*pangkeng  pǎng kěng  a bedroom: a cubicle: a sleeping bench.

panju  *pán jiū  a handkerchief: a napkin.

po  pó  a Chinese gambling game played with an oblong brass dice box.
pohok or po' ok
pechun *pê tsün
pekak ¥pêh kak
*paikau pâi kâu
*pechai ¥pêh chhài
*pebin peh bin
*pokoa\n pó koa\n*pit pit
*pa' bu ¥phah bú
popia\n ¥pôh pia\npongkis ¥pîn ki
*poya pû hîa
sengse sin se\n singke sin kheh
som *som
sampan sam pín
sowah soah
sipuwa sîy poâ\n sehu *sai hû
*samseng sam seng
*susek ¥sù sek
*se\n ¥sè\n*sia\n siâ\n*siki si ki
*sue soe

peppermint used medicinally mi-
nyak po'ok.
the dragon boat festival (properly
pê lêng tsün).
aniseed.
Chinese dominoes.
white cabbage (sayor puteh).
a gambling game played with a
teetotum having 8 facets.
the croupier: the manager of a
gaming table.
the Chinese brush pen.
a mixture of boxing and tumbling
main pa' bu to tumble as an
acrobat.
a thin pancake.
a wicker shovel basket with han-
dles.
a wooden scoop used for bailing.
a Chinese doctor.
a coolie fresh from China, a new
comer, a greenhorn.
a Chinese herbal root used as a
 tonic: akar som.
a sampan: a small boat.
over, finished, ended, done with.
an abacus.
smart: clever: an adept: a skilled
workman: skilled in any parti-
cular art.
a professional rough.
a Chinese card game played with
small cards of four colours.
a cognomen.
a basket consisting of several hori-
 zontal trays fitting into each
other. 
mangkok sia\n an enamel tiffin
basket.
a Chinese card game.
misfortune: illstarred: anything
bringing bad luck.
tepoh  
.teh pó  
vide pó: in Chinese teh pó means to stake at pó so that main pó is the correcter expression in Malay.

*titang  
tè thäng  
a padded rattan basket used as a tea cosy.

teng  
teng  
a Chinese lantern: a lamp.

téngsi  
thäng sì  
a soup spoon.

tangsi  
thäng sì  
gut.

tanglong  
teng liông  
a Chinese lantern.

tapekong or to' pekong  
toā peh kong  
or tokong  

tek pi  
*thiē pi  
a short trident used in hand to hand fighting.

tim  
tim  
to stew by cooking in a covered receptacle.

towakang  
toā khang  
a person puffed up with conceit: superciliousness.

tauchang  
thâu tsung  
a queue: a pigtail.
toko  
thớ phơ  
a warehouse: a godown.
tauke  
thâu ke  
a towokay: a well to do Chinese: an employer of labour: the head of a business.

tauge  
tai gè  
bean sprouts eaten as a vegetable. tea.

teh  
tê  
a teaspoon.
tesi  
tê sì  
a dose of medicine: a small bundle of Chinese drugs (ubat tiyap).
tiyap  
*thiap  
a European teapot.

*tekoh  
§tè kôr  
leprosy.
*taiko  
§thái ko  
to get up a subscription.
teyen  
§tè iêñ  
a large lighter built on the lines of a sampan: a toakow.
*toako  
§toā ko  
a Protector of Chinese: opis taijin the Chinese Protectorate.
*taijin  
tài jin  
bean sauce: sóz.
*tauyu  
§taū iū  
bean curd shaped but not pressed.
*tauhu  
taū hū  
an informer: a gambling informer.
*tawa  
§thâu á  
coxswain: steersman.
*tekong  
§tài kong  
mourning: pakai toaha to be in mourning dress.
*toaha or toha  
§toā hā  
the game of fan tan.
*toa"  
thoa"  

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Chinese Loan-Words in Malay.

*tekoan  §tê koân a Chinese squat round teapot with small spout.
*tia²  §lia² the front hall of a Chinese house.
tahang *thâng a tub: a bath tub.
unchui hun chhoe a tobacco pipe.
usai o' sâi opium dross.
upau io pau a small satchel or purse.
ui hûi earthenware: pottery.

Probably derived from Chinese.

anglong a pavilion: a summerhouse: ? from loông 'a covered portico: a saloon + the word anq 'red' the colour of rejoicing, but the combination is unknown in Chinese.
chawan a porcelain cup or bowl? from the Cantonese chhâ wûn.
locheng a bell from cheng 'a bell or gong with a boss' + the word lô = 'a gong without a boss' but the combination lô cheng is unknown.
potiya an overseer of labour; from pó tiû² headman of a ward in a town.
tengkoh opium dross: ? from ko 'opium dross' + teng 'a lamp' a combination unknown in Chinese.
ponteng 'to bilk' is in use in local Chinese in the form phûn teng where phûn means to 'run away and escape.'
tong 'a tub' from thoông.
banchi a census, from bin chêk 'an official roll of people belonging to a place or district.'
tolo 'the headman of a gambier plantation', from tiû² lô.
chengki a run of luck: to expose lottery tickets at a karamat to find out the lucky number; from sêng ki to take advantage of an opportunity.
chuki a game like draughts, from chhiû² ki.
chunza a small boat at Batavia; from tsûn 'a small boat.'
daching a steel-yard? from the Cantonese tâi chhêng or big steel-yard.
pěrni a Chinese bowl for gold fish ? = phûn a bowl.

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kang a wide mouthed tub? from the Cantonese kor'ý 'a widemouthed earthenware jar.'

anchong a glazed earthenware pot? from Cantonese hâm chiong 'a covered earthenware pot.'

chiyau 'to row standing' ? from the Chinese chiuⁿ 'an oar' but 'to row standing' is kô chiuⁿ not chiuⁿ alone.

dohut or buah dohut a peach? from thô a peach, it may be from a mistaken use of thô hût 'a peach stone.'

kok 'a yoke' ? from pîⁿ kó.

kueh cakes; kóe 'soft cakes pastries.'

giat to tease from giêt 'to joke or jibe at a man.'

kencheng a Chinese drill worked with a bow, from kung tsong.

Possibly derived from Chinese.

bichu a screw jack.

tajin starch.

main top a Chinese game.

main tuwi do.

tike a small pellet of opium prepared for a pipe.

chowek a soup plate or bowl of Chinese make.

ka a Chinese game of cards.

kélen teng a Chinese temple.

kinchir a waterwheel.

tongkang a tongkang.

jong a junk.

lakyu a chopper of Chinese make.

koyam broth of flour meal.

kuwi a brazier's mould.

koseng cleaned out at gambling.

kuwa a card game.

inchar a drill bore.

opar plain cooking of meat, etc:

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Three New Races of Sciurus vittatus

By F. N. Chasen and C. Boden Kloss

(Records of the Raffles Museum, No. 1)

On the Malay Peninsula and its islands occur two groups of the subspecies of Sciurus vittatus, the common red-bellied squirrel of Malaysia:—the miniatus group, distinguished by a deep rufous tail-tip without black annulations and by richly coloured underparts; and the vittatus group in which the tip of the tail is annulated and at most suffused with red while the underside of the body and limbs are paler; the latter may again be divided into two local subgroups, one represented by peninsularis (very close to the typical vittatus of south-west Sumatra) with richer, more ferrugineous underparts; the other consisting of forms like subluteus with paler, more ochraceous underparts.

S. v. miniatus occupies the greater part of the Malay Peninsula and is based on specimens from Trang in Peninsular Siam: it extends south without interruption at least as far as North Johore on the West and probably occupies all the country north of the Pahang River in the east. It also occurs sporadically in the extreme south of Johore (Gunong Pulai, shores of Johore Strait and Sedili district).

S. v. peninsularis described from the mouth of the Endau River, south-east Pahang, possibly extends north to the Pahang River and even beyond: it is found throughout Johore except in the north-east and in the extreme south-east corner where, south of the Lebam River, occurs S. v. subluteus.

The races on the islands belong in nearly every case to the group occupying the adjacent part of the mainland. Thus the squirrels of Penang and the islands off Kelantan and Trenggann are of the miniatus group; those of Tioman and Tinggi islands of peninsularis type, as is the very variable and doubtfully distinct squirrel of Singapore which has been named singapurensis. The animals of most of the islands off the East Johore coast are yellow-bellied, like subluteus; and though these islands (Pemangil, Aor, etc.) are geographically nearer the peninsularis than the subluteus area it may be noted that these three places lie farthest to the west as does Mapor Island in the Rhio Archipelago where another subluteus squirrel occurs. The remaining islands of the Rhio Archipelago are inhabited by peninsularis forms, as is South-east Sumatra.

Broadly speaking, the miniatus forms are purely continental while the vittatus forms occur elsewhere in Malaysia except in the Javanese province.

In going over the vittatus squirrels in the Raffles Museum we have found examples from three islands that seem as worthy of distinction as others that have been named.
Sciurus vittatus lighti subsp. nov.

Like S. v. miniatus Miller, but with the rufous area of the tail less extensive, the dark lateral stripe shorter, less black and much grizzled with tawny.

In the minority of specimens the dark side stripe is almost as intense a black as in the mainland race, but in the majority it is overlaid with the colour of the abdomen while in some examples it scarcely differs in colour from the back. The island animals as a series are quite distinct from a series of the mainland S. v. miniatus.

The degradation of the black stripes by the colour of the underparts is the first step towards their disappearance and the squirrel of Penang Island exhibits the same tendencies as those inhabiting the Redang and Perhentian Islands in the same latitude on the east coast of the Peninsula.

Type. Adult male collected at Telok Bahang, Penang Island, West Coast, Malay Peninsula by E. Seimund on 13th March 1911. Field No. 4119.

Specimens examined. Nine from the same locality.

Sciurus vittatus stellaris subsp. nov.

A race of the peninsularis sub-group of subspecies, but with the back darker, more blackened than any others.

Type. Adult male collected at Pasir Panjang, Bintang Id., Rhio Archipelago by H. C. Robinson and E. Seimund on 8th June 1908. No. 1736/08.

Specimens examined. Five from the type locality.

Sciurus vittatus lunaris subsp. nov.

Like S. v. stellaris with a dark back, but the underparts a little less deeply rufous, sides of the face greyer, pale lateral stripe creamy rather than buff and the tail, especially beneath, paler on account of the lighter colour of the creamy annulations.

Type. Adult female collected on Bulan Island, Rhio Archipelago by F. N. Chasen on 3rd April 1924. Field No. 9.

Specimens examined. Seven from the type locality.

Notes on the Fauna of Pulau Bulan, Rhio Archipelago.

By F. N. Chasen.

(Records of the Raffles Museum, No. 2)

Pulau Bulan lying to the west of Batam and separated from that larger island by a very narrow strait was not included in the mammal survey of the Rhio-Archipelago made by the Federated

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Malay States Museums department in 1908. Previous to this date the island seems to have been visited once only by a naturalist, viz., Dr. W. L. Abbott in 1907.

The results of a short collecting trip of ten days on behalf of the Raffles Museum at the beginning of April 1924 may therefore be worth recording. The main object of the visit was to collect mammals but these proved so scarce that the opportunity was taken to obtain small collections of other animals.

The whole island is leased by the Netherlands India Government to a rubber company and on account of the energy shewn by the latter in opening up the country to grow rubber and coconuts it would be difficult to imagine a more depressing place from a naturalist’s point of view. All those parts visited were either plantations, or covered with a secondary growth difficult to penetrate. A certain amount of timber remains on the northern slopes of the peak but this is not large and is too isolated to afford shelter to many animals. There is supposed to be some jungle on the western coast but it was not found possible to visit this area in the time available. The highest point, Bulan Peak, rises about 800 ft. and on account of its isolation and shape forms a conspicuous landmark.

The history of Pulau Bulan would no doubt prove of considerable interest if investigated. Tradition holds that it was a pirates’ home; and a straight channel cut through the mangrove area from sea to sea at the northern end is supposed to have been dug as a means of escape and is still known as “Selat Acheh.” Small cannon of rough workmanship have been discovered on the island. The opportunity has been taken of incorporating in these notes, several records of specimens sent to the Museum by Mr. and Mrs. de Burgh Thomas, who live on the island, and to whom we are very much indebted for assistance.

In the following lists of mammals and birds all those species hitherto known from the island are included, but only those obtained in the collections made in April 1924 have a number prefixed.

**MAMMALS**

1. **Macaca irus** (Cuv.).

2 ♀

Elliot has separated the animals from Bintang and Batam as *bintangensis* which is stated to differ from the Singapore race (*dollmani*) in larger size, different cranial characters and in colour, having the top of the head redder, the arms more thickly speckled with yellow and the legs much paler (“a smoke-grey instead of iron grey”).

The limited material at our disposal compared with a female from Singapore island tends to bear out these colour differences but animals from Bintang and Batam can be exactly matched by speci-
mens from the mainland of the Malay Peninsula and we therefore leave the specimens listed above under a binominal.

**Presbytes cristata** (Raffles).

Small numbers of a dark monkey seen in the mangrove, but not collected were probably *P. c. pullata* Thos. and Wr., of Bintang and Batam Islands. This langur is said to be common on the island.

[The tiger, although recorded from Bintang, has never been known to visit Bulan, a somewhat surprising fact considering the abundance of pigs on the island.]

**Arctogalidia trivirgata fusca** Miller

A specimen collected by Dr. W.L. Abbott is recorded by Lyon under the above name but as the animals from Bintang and Batam have since been separated re-examination of the specimen is desirable.

2. **Tragulus javanicus stanleyanus** Miller

3 ♀

Quite typical examples of this race described from Batam.

[The Kijang (*Muntiacus muntjak*) appears to be quite unknown on Bulan and no form of the smaller mouse-deer (*T. kanchil*) has been discovered.]

3. **Sus cristatus andersoni** Thos. & Wr.

3 ♀

Unfortunately two of the specimens are not fully adult but they appear to answer fairly well to the description given for this subspecies. This pig, the "babi-utan," is very plentiful.

It seems tolerably certain that the large *Sus barbatus* does not occur in Bulan.

**Ratufa affinis bulana** Lyon

No giant-squirrels were met with on the present occasion.

4. **Sciurus vittatus lunaris** Chasen and Kloss

5 ♂, 2 ♀

A peculiar insular race, fairly numerous and at times very destructive in the coconut plantations.

5. **Rattus concolor** (Blyth)

3 ♂

Best left under a binominal title until compared with topotypical material from Burma and Sumatra. Taken in the grass near an empty house.

6. **Rattus rattus diardi** (Jent.)

3 ♀

Found side by side with the next form.
7. **Rattus rattus rhionis** Thos. & Wr.

8♂, 6♀

These specimens are probably best referred to *rhionis*, described from Bintang and also found on Batam (the neighbouring island of Bulan) and Sauli Island. They are very dark above and differ markedly from the grey-bellied *diardi* and from the usually lighter, white-bellied form of "country-rat."

**Cynopterus brachyotis** (Muller)

**Emballonura monticola monticola** Temm.

**Cheiromeles torquatus** Horsf.

Not uncommon, but not obtained.

8. **Scotophilus castaneus** (Horsf.)

2♂, 1♀

Not previously recorded from the Rhio-Arcipelago. With the exception of the last-mentioned species no bats were seen on the wing. The specimens listed were obtained from a cluster of bats found resting, during the day, on the underside of the leaf of a coconut-palm.

**Manis javanica** Desm.

Obtained by Dr. Abbott.

**BIRDS.**

The birds are of no particular interest being mostly representative of the common lowland fauna of the Malay Peninsula and Sumatra.

The common birds of the island were very strong numerically: pigeons and sunbirds were particularly plentiful.

The specimen of *Treron fulvicollis* is perhaps worthy of note, as this species and *Ptilinopus jambu* seem to be the least common of the local small pigeons. *Leptocoma brasiliana* was the common sunbird in some parts of the island. The Java sparrow (*Munia oryzivora*) seems to have established itself fairly well but the only bird shot showed unmistakeable signs of having been kept in captivity.

**Turnix pugnax** Temm.

1. *Treron f. fulvicollis* (Wagl.)
2. *Treron v. vernans* (Linn.)
3. *Treron olax* (Linn.)
4. Ducula a. aenea (Linn.)
5. *Streptopelia chinensis tigrina* (Temm. and Knip)
6. *Chalcophaps i. indica* (Linn.)
   Butorides striatus subsp.
   Haliaeetus leucogaster (*Gmel.)*
   Haliaastur indus intermedius Gurney.

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Halcyon chloris subsp. cyanescens (Oberh.)
Anthracoceros coronatus convexus (Temm.)
Caprimulgus macrourus bimaculatus Peale
Hemiproene longipennis harterti Stresem.
Micropus affinis subfurcatus (Blyth)
Cacomantis sp.
Centropus bengalensis javanensis (Dumont)
Dinopium javanense (Ljung)
7. Dicæum t. trigonostigma (Scop.)
Chalcostetha c. calcostetha (Jard.)
8. Aethopyga s. siparaja (Raffles)
9. Leptocoma b. brasiliana (Gmel.)
Leptocoma jugularis ornata (Less.)
10. Anthreptes m. malaccensis (Scop.)
11. *Hirundo j. javanica (Sparrm.)
  Anthus richardi malayensis Eyton
12. Munia oryzivora (Linn.)
13. *Munia atricapilla (Vieill)
14. Gracula j. javana (Cuv.)
15. *Aponis panayensis strigata (Horsf.)
16. Orthotomus sepium cineraceus Blyth.
17. Orthotomus atrigularis Temm.
18. Dissemurus paradiseus platurus (Vieill.)
19. *Rhipidura j. javanica (Sparrm.)
  Pycnornotus goiaver analis (Horsf.)
20. Copsychus saularis musicus (Raffles)
22. Chloropsis viridis zosterops V'tg.
23. Mixornis rubricapilla pileata (Blyth)

The nests and eggs (or nestlings) of those species marked with an asterisk were seen or obtained. The birds of the above list were, with few exceptions, common.

The Malaysian Members of the Genus Fregata

By F. N. Chasen and C. Boden Kloss

(Records of the Raffles Museum No. 3)

When Ogilvie-Grant dealt with the frigate-birds in 1898 (Cat. Birds. Brit. Mus. XXVI., pp. 442-449) he recognised but two species, a large and a small one, Fregata aquila (Linn.), and F. ariel (Gould); but Mathews has since shown (Austral Avian

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Record, II, pt. 6, 1914) that other species also exist and has furthermore described several new sub-species. Re-examination of all specimens, especially those obtained prior to the publication of Mr. Mathews’ paper, is therefore desirable and we are indebted to Dr. E. Mjoberg of Sarawak and Dr. K. W. Dammermann of Buitenzorg for the opportunity of examining the frigate-birds in the collections under their charge.

Accepting the correction given by Rothschild (Nov. Zool. XXII, p. 145, 1915) as to the provenance of *F. minor* (Gmel.), we find that the following forms have to be included in the Malaysian avifauna:

- *F. aquila* (Linn.)
- *F. andrewsi* Math.
- *F. minor minor* (Gmelin)
- *F. minor aldabreensis* Math.
- *F. ariel ariel* (Gould)

Adapting the keys given by Rothschild (loc. cit. p. 146) we have for the Malaysian forms:

**Adult males.**

1. Large white patch on sides of abdomen = *F. a. ariel*
2. No white patch on sides of abdomen = 2.
3. Wings black = *F. aquila*
4. Wings with brown band = 3.
5. Abdomen and vent black = *F. andrewsi*
6. Abdomen and vent white = *F. m. minor*
7. Smaller, wing 530-550 mm. = *F. m. aldabreensis*
8. Larger, wing 580-600 mm. = *F. m. aldabreensis*

**Adult females.**

1. Breast white = *F. aquila*
2. With distinct nuchal band = *F. a. ariel*
3. Abdomen dark = 3.
4. Abdomen white = *F. andrewsi*
5. Back pale brown = *F. m. minor*
6. Back metallic = *F. m. aldabreensis*

**Large species.**

1. *F. aquila* (Linn.).

The skin of an adult ♂ from “Malacca” (coll. W. Davison) formerly in the Hume collection and now in the British Museum (Cat. Birds XXVI., p. 447) is considered by Rothschild (loc. cit.) to be indistinguishable from Ascension Island males and therefore *F. aquila*. He suggests it is a stray bird blown from its course or possibly a mistake in labelling has occurred. Robinson and Kloss (Journ. Nat. Hist. Soc. Siam, V., No. 1, p. 85 1921) state that 1924] Royal Asiatic Society.
this specimen is obviously the bird from Pulau Nongsia in Singapore Straits described by Hume (Stray Feathers, IX, p.119) under the name F. minor (Gm.), but it must be pointed out that Hume's description of this specimen, which was actually obtained by Kelham, is not that of an adult ♂ F. aquila, but seems to be referable to an immature F. a. ariel which, as far as our limited material shows, is the species most likely to occur in the Singapore Straits.

2. **F. andrewsi** Math.

Specimens examined:—Christmas Island (Indian Ocean) 7; Buntal, Sarawak 1; Santubong, Sarawak, 1.

Wings, ♀ 638, 646, 647, 660.


Not hitherto recorded from elsewhere than the type locality, i.e., Christmas Island.

Small species.

2. **F. ariel ariel** (Gould) fide Rothschild

(♀ F. ariel tunnyi Mathews)

Specimens examined:—Pulau Tioman, E. coast Johore 1; Londong Kai Pt., Johore 1; Horsburgh Lighthouse, 33 miles E. Singapore 3; Edam, Bay of Batavia 2; Rembang, E. Java 3; Sijinkal, Sarawak 1; (Buru, Moluccas 4.)

Wings, ♂ 508, 512, 519, 524, 529, 530, 535, 539, 550, 554.

♀ 526, 526, 555, 578 (!).

Culmen. ♂ 81, 82, 84, 85, 86, 87, 87, 87, 89, 90.

♀ 89, 89, 94, 95.

*F. a. ariel* is probably the frigate-bird occurring most commonly on the coasts of the Malay Peninsula.

4. **F. minor minor** (Gm.) fide Rothschild

(*F. minor listeri* Mathews)

Specimens examined:—Christmas Island 2.

Wings, ♂ 551, 565.

Culmen, ♂ 92.

This bird can be readily distinguished from *F. a. ariel* by its large beak, particularly the breadth at the base.

5. **F. minor aldabrensis** Math.

The skin of an adult ♀ in the Sarawak Museum, obtained at Buntal in Sarawak in 1899, must be attributed to this sub-species. The throat and foreneck are distinctly greyish white, the rest of the head and neck blackish. Breast white, abdomen, vent and under tail coverts black. Back very dark brown with a metallic sheen. A conspicuous pale brown wing bar.

Two other specimens from the Buitenzorg collection are also referable to this form. The backs are so dark that they might
almost be described as glossy black. The wing bars are a shade
darker than in the Sarawak bird. In one specimen the throat is
perhaps rather too dark to be described as “greyish white.” These
three skins fall readily into alldabrensis if Rothschild’s key is used.
The metallic blackish back immediately separates them from F. m.
minor which is stated to have this region “paler brown” than
“black brown” and which is the form one would expect to occur
in Malaysian waters.

Specimens examined:—Buntal, Sarawak, 1; (Leksoela, Buru,
Moluccas 2.)
Wings, ♂ 562, 575, 588.
Culmen, ♂ 109, 115, 120.

This form was supposed to inhabit the Western Indian Ocean
only. If good and if our determinations are correct it wanders far
into the range of an allied subspecies.

Some Birds of Christmas Island (Indian Ocean).

By F. N. Chasen and C. Boden Kloss

(Records of the Raffles Museum. No. 4)

A small collection of zoological specimens was made on Chris-
tmas Island in October and November 1923 by two Dayak collectors
of the Raffles Museum and Federated Malay States Museums
Department who spent about a month on the island. As there are
several species to record as new to the locality we have written this
note.

Seven birds have been described as indigenous to Christmas
Island; Turdus erythropoleus and Carpophaga whartonii by Sharpe
in 1877, and Zosterops natalis, Collocalia natalis, Chalcophaops
natalis, Urospizias [Astur] natalis and Ninox natalis by Lister in
1888. The recently made collections show that all these species
persist to the present day though the last two are each represented
by a single specimen only.

Carpophaga whartonii, Turdus erythropoleus and Zosterops
natalis have been introduced into Cocos-Keling atoll (“Coral and
Atolls”, Wood Jones, 1910) but information as to their present
status is lacking. The pigeon has possibly died out.

To the list of 31 birds given in the Monograph of Christmas
Island (Andrews, 1900) must be added the following species in the
Raffles Museum collection taken in 1904 by Hanitsch:—

Glottis nebularius (Gunn.)
Nettion gibberifrons (S. Mull)
Aethiopsar grandis javanicus (Cab.)

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and yet four other species obtained during the visit of last year:—

*Butorides striata amurensis* (Schrenck)
*Gracula j. javana* (Cuv.)
*Munia oryzivora* (Linn.)
*Anthus richardi malayensis* Eyton

For the sake of completeness a few measurements of specimens taken in 1904 have been added to the list below.

1. **Dućula whartoni** (Sharpe)
   Wings 3 270, 270, 271, 271, 274; ♀ 265.
   Irides very rich yellow, beak slaty black, ♀et dull red, (from a pair brought alive to Singapore). All the specimens are strongly washed with vinous below.

2. **Chalcophaps indica natalis** Lister
   Wings, ♂ 143, 145; ♀ 136, 137.
   ♀ “Irides brown”, ♀ “irides brown and legs red” (coll. Raffles Mus., R. Hanitsch, 1904). Lister’s original statement that *natalis* has a stouter bill than *indica* is confirmed by a series of ten (♂ ♀) *indica* from Sarawak and the Malay Peninsula in the Raffles Museum.

3. **Anous stolidus pileatus** (Scop.)

4. **Glareola maldivevarum** Forst.

5. **Charadrius leschenaulti** Less.

6. **Demiegretta s. sacra** (Gm.).

7. **Butorides striata amurensis** (Schrenck).
   Wing, ♂ subad. 203.
   The crown streaked with pale buff and the back washed with brown.
   The specimen of this large-winged northern form is perhaps the most interesting addition to the Christmas Island list.

8. **Fregata andrewsi** Math.
   *vide* p. 64.

9. **Sula leucogaster plotus** (Forst.)
   *Sula sula* (Linn.), Ogilvie Grant, Cat. B. Brit. Mus., XXVI, p. 447 (1898).
   Wings, ♂ 400; 396, ♀ 419 (Coll. 1904)
   These rather large birds should no doubt be placed with *plotus* (“near New Caledonia”).

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10. **Sula sula rubripes** Gould

*Sula piscator* (Linn.), Ogilvie Grant, Cat. Brit. Mus., XXVI, p. 432 (1898).


These birds are referred to *rubripes* Gould, purely for geographical reasons. None of the birds in brown plumage in the Raffles Museum have the serrated tomia of the older white birds.

11. **Phaethon rubricauda westralis** (Mathews)

Wings, ♂ 337, ♀ 334, 335.

Culmen, 65, 64.5, 61.

Showing the small bill attributed to *westralis* but perilously near to typical *rubricauda* (Mauritius) in wing-range.

12. **Phaethon lepturus fulvus** Brandt.


Grant gives 32 inches for the total length but one ♀ collected exceeds this by 2.25 inches.

13. **Astur natalis** (Läster)

One example only.

14. **Ninox natalis** Lister

One example only.

15. **Collocalia neglecta natalis** Lister

Wings, sex? 97; ♀ 97.5, 103.5 (1904)

An insular race of *C. neglecta*, G. R. Gray (Timor)

16. **Turdus javanicus erythropleurus** Sharpe


It seems to us that this thrush may well be regarded as a race of *T. javanicus* Horsfield.

17. **Gracula j. javaea** (Cuv.)

Wing, ♀ 189.

A large bird, but apparently of the typical form and not approaching any of the races described from the islands off the west coast of Sumatra. Obviously introduced as a cage bird.

18. **Munia oryzivora** (Linn.)

An immature ♂. Obviously introduced as a cage bird.

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Mr. F. N. Chasen:

19. *Anthus richardi malayensis* Eyton
   Wing, ♂ 86.

20. *Zosterops natalis* Lister
   Wings, ♂ 62, ♀ 59, 60, 61 (1923).
   ♀ 59, 60, 60, ♀ 57.5, 59, 59, 60, 60, 61, 61. (1904).
   The specimens collected by Hanitsch in 1904 answer much better to Lister's original description than do those taken in 1923 which are much whiter below with only the faintest of buff wash on the flanks. Possibly they are young birds. Neither of the coloured figures given of this species are good although that in "A Monograph of Christmas Island" (1900) pl. VI. is a great improvement on pl. XXVII, P. Z. S. 1888.

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**Bird Notes.**

_By F. N. Chasen._

*(Records of the Raffles Museum, No. 5.)*

(A) On the occurrence of certain alien birds in Singapore.

A steady stream of live birds from the islands of the "Malay" Archipelago, India, China and Australia finds its way into the birdshops of the Singapore bazaars. The greater proportion of this influx consists of doves, parrots and weaver-finches (*Munia*) but occasionally species more interesting to the local ornithologist are to be found.

Accidental escapes, coupled with the action of certain sections of Asiaties who deliberately liberate cage-birds owing to a religious belief, are responsible for the addition of several birds to the list of those known from the Malay Peninsula. Thus *Turdus naumannii* Temm. recorded by Hume ("Stray Feathers" VIII, p. 156, 1879) seems doubtful and with this can be bracketed Kelham's record of *T. ruficollis* Pall. (Journ. Str. Br. R. A. S. No. 11, p. 9, 1883). Neither of these birds are otherwise known from the Malay Peninsula or Archipelago.

That Hume appreciated the possibility of certain introduced species becoming established in Singapore is evident from his note regarding *Estrelda* (*Amandava*) *amandava* (L.) and *A. a. flaviventris* Wallace:—"We procured specimens of both these species in a thoroughly wild state on Singapore Island, but, as in the case of *Oryzivora leucotis*, they appear to occur nowhere else in the Peninsula, and plentiful as they may now be, in a wild state on that Island, we believe that all three species have been introduced there." (loc. cit. supra, IX, p. 118, 1880).

It is doubtful whether these words would have been written on the strength of one or two specimens obtained locally and it seems reasonable to conclude that about 1880 these two munias

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were well established. Neither form, however, is now found in Singapore, except in the bird shops, but several cases analogous to that of *Amandava* can be cited.

Mr. C. J. Wilson has recently recorded (The Singapore Naturalist," No. 4, p. 86, 1924) the presence of *Molpastes a. aurigaster* (Vieill.) of Sumatra and Java, in the Government House Domain, Singapore, and to this record the writer can add a new locality on the island (Sepoy Lines, Dec. 1923). In the field the conspicuously light rump and larger size distinguish *aurigaster* from the common *Pycnonotus goiavier analis* (Horsf.).

*Otocompsa jocosus erythrotes* (Bp.) [*Otocompsa emeria auctt.*] of Burma, the northern part of the Malay Peninsula, Sumatra and Java has likewise turned up in Singapore several times during the last three years and although at one time birds could usually be seen in one particular part of the island, the species is so commonly imported as a cage bird that no importance must be attached to the occurrences.

*Munia oryzivora* (L.) is now one of the commonest birds in Singapore. It is found in most parts of the island, has spread to the neighbouring islets and also occurs in the Rhio Archipelago where (Pulau Bulan), a specimen was shot from a flock in April 1924 and bore unmistakeable signs of having been in captivity.

In July 1920 an immature ♀ example of *Graculipica melanoptera tricolor* (Horsf.) of East Java was obtained at Katong in Singapore. The fact that the collector, Mr. P. de Fontaine, stated that he killed the specimen from a flock of similar birds makes an otherwise worthless occurrence worthy of record.

Here it may be remarked that the two specimens on which the Singapore records of *Sturnia m. malabarica* (Gmel.) and *S. m. nemoricola* Jerd. are founded (vide Hanitsch, Annual Report on the Raffles Lib. and Mus. 1902, p. 7, et Robinson, A Handlist of the Birds of the Malay Peninsula, p. 18, 1910) have been wrongly identified and prove on examination to be immature examples of *Sturnia turdiformes* (Wagl.) [*S. sinensis auctt.*]

Of considerably more importance than any of the above records is the discovery of *Uraloncha leucogastroides* (Horsf. and Moore) in Singapore. This species, hitherto only known from Sumatra and Java, but very closely allied to, if not a race of, *Uraloncha leucogaster* (Blyth) of the Malay Peninsula and Sumatra, is now found in Singapore in small flocks consisting of six or more birds. In *M. leucogastroides* the line of demarcation between the black throat and white breast is straight; in *leucogaster* it is wedge-shaped. Within the last two years they have been seen in the gardens of Fort Canning, in the Cathedral grounds, the Botanic Gardens, the Museum compound and at various places in the Tang-lin district. Specimens in the Raffles Museum were obtained in the Botanic Gardens in March 1923. A bird in immature plumage was obtained in November of the same year and several nests brought

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in from Bukit Timah are believed to be of the same species. It will be interesting to see whether this bird succeeds in maintaining its hold on the newly acquired territory. Like Amandava it may disappear.

(B) Delichon urbica dasypus (Bp.) in the Malay Peninsula.

A specimen of this martin which breeds in Japan and has been recorded as a migrant from Borneo and from a lighthouse in the middle of the Straits of Malacca (Journ. F. M. S. Mus. Vol. X, p. 253, 1922), was obtained near the summit of Gunong Angsi in Negri Sembilan (2000') on 29th November 1923. This species has not hitherto been recorded from the mainland of the Malay Peninsula. Measurements (in the flesh):—L. 126, W. 106, Tail 42, Beak from gape 14, Tarsus 11.

(C) The local status of Oceanodroma m. monorhis (Swinhoe).

No less than nine specimens of this petrel have been examined from the Horsburgh Lighthouse (33 miles east of Singapore Island), since the publication of the short note in a previous number of this Journal (Vol. I. p. 255, 1923). Three obtained on 10th May 1923 were brought to Singapore alive and another six which struck the light at the beginning of May 1924 were formalized by the Malay lighthouse keeper. Another skin, in bad condition and without a label, has been found among some duplicates in the Raffles Museum. There is reason to believe that it was obtained in the Straits of Malacca, somewhere between Penang and Singapore, a good many years ago.

The table below includes all the specimens of this petrel in the Museum collection.

The first primary may be equal to or considerably shorter than the third.

<table>
<thead>
<tr>
<th>Sex</th>
<th>Length</th>
<th>Wing</th>
<th>Tail from feathers</th>
<th>Tarsus</th>
<th>Middle toe and hall</th>
<th>Column</th>
<th>Beak from gape</th>
<th>Locality</th>
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<td>189</td>
<td>150</td>
<td>72</td>
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Mr. C. Boden Kloss on forms of Criniger.

The Forms of Criniger gularis and C. gutturalis.

By C. Boden-Kloss.

(Records of the Raffles Museum, No. 6.)

The white-throated bulbuls of the genus Criniger inhabiting Malaysia and Indo-China seem to fall into two species:—gularis Horsf. and gutturalis Bp.

I tentatively arrange them as follows (the distribution given is not in all cases complete):

Species 1. Criniger gularis (Horsf.)

Subspecies:

C. gularis gularis, (Horsf.) West Java
" balicus, Stresemann East Java and Bali
" henrici, Oust. Tonkin and Annam, N. Siam
" pallida, Swinh. Hainan
" grandis, Baker Yunnan; ? N. E. Shan States
" flaveolus, (Gould) Assam to Gharwal
" griseiceps, Hume N. Pegu to Rangoon
" burmanicus, Oates Karennie to Mt. Muleyit
" tephrogenys, (J. & S.) Malay Peninsula, Sumatra (low-
" sumatranus, W. Rams. lands)
" frater, Sharpe Sumatra (mountains)
" Palawan, Balabac, Calamaines Islands

Species 2. Criniger gutturalis (Bp.)

Subspecies:

C. gutturalis ochraceus, Moore Central and North Malay Peninsula, N. and N. E. Siam, Cambodia, Cochin China, Tenasserim north to Moulmein
" sacculatus, Robinson South Malay Peninsula (i.e. Malay States)
" gutturalis (Bp.) Borneo (lowland & submontane)
" ruficrissus, Sharpe Borneo (mountains).

I have not seen pallida, grandis, griseiceps and frater.

On this arrangement only in the Malay Peninsula and in Indo-China are both species yet known to be represented.
MISCELLANEOUS.

Chinese Divining Blocks and the "Pat Kwa" or eight-sided diagram with text figures.

Divining blocks are generally made of a bamboo root split in two, each piece resembling a large kidney in shape, one side convex, the other flat. In size they are about 5" long and 3¼" wide, and a pair will be found in every temple. They are placed on the altar where they are supposed to be imbued with the power of the deity. (Fig. I).

Having offered up a prayer, and made due obeisance the (male or female) worshipper lights a handful of joss sticks which are placed in the censer on the altar; then taking a divining block in each hand the worshipper passes them through the smoke of the incense. Standing close to the altar, the worshipper asks his question and then throws both the blocks in the air. Their position on the ground will determine the answer. Questions should be put in such a manner as to obtain a definite answer, 'Yes' or 'No'.

Both blocks falling convex side up is known as "Yin" 阴; both falling flat side up is known as "Yang" 阳. Both of these positions denote a negative answer. The affirmative is denoted by the Yin and Yang, that is one concave side up and one flat side up:—Yin and Yang denote the male and female element in nature, the perfect combination.

The mystic diagram Yin and Yang is very commonly used in art. It is often seen in the centre of the Pat Kwa 八卦 or the eight sided diagram. (Fig. II). The "Pat Kwa" is very common outside houses over doors or windows (Fig. II). It is looked on as a potent charm against evil. It is to be found on the geomancer's compass and in all forms of witchcraft. It is embroidered on the robes of priests. Children wear it as a charm wrought in silver or gold, or printed on paper or cloth. Legends state that the Pat Kwa was revealed to Fuh Hi in B. C. 2850 on the back of a tortoise and it is supposed by some to be the origin of writing and mathematics. Throughout the ages it has been looked on by the wise men of China as the outcome of profoundest thought, and thus it has given the geomancers ample means to derive wise conclusions as to the selection of sites for houses, temples and graves.

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Chinese Divining Blocks and the "Pat Kwa."

On the compass the "Pat Kwa" is shown as follows.

![Fig 1: Divining Blocks.](image)

The "Pat Kwa" as usually seen over house doors.

The "Pat Kwa" is divided into eight sections, each section containing three lines so arranged that no two sections are the same. The basis of these lines are Yin and Yang, the negative and positive sides of life. Yang is denoted by a single line—〇, and literally means 'the sun, heaven, light, vigour, the male.' Yin is denoted by a divided straight line — —, ●, and means 'the moon, the earth, darkness, the female.' These two lines in various positions, in groups of three, make up the "Pat Kwa," the centre of which is the Yin and Yang symbol (Fig. II and Fig. III). The Pat Kwa also answers to the eight points of the compass which was invented by the Chinese, and again it refers to the four seasons of the year.

1. Kin (5) South, corresponds to strength, a father.
2. Kwan (1) North, corresponds to peace, Mother Earth.
3. Chan (2) North East, indicates motion, the East, the origin of knowledge.
4. Sun (6) South West, indicates penetration, the eldest daughter.
5. Ham (7) West, signifies danger, the west, the moon.
6. Lei (3) East, signifies brightness, tortoises.
8. Tüü (4) South East, means pleasure, the tongue, a concubine.

W. G. STIRLING.

1924] Royal Asiatic Society.
Fire-Walking at Ampang, Selangor.

Half a mile beyond the village of Ampang in the midst of mining fields, six miles from Kuala Lumpur is a small Chinese temple in nowise remarkable. Here, on the ninth day of the ninth moon by the lunar Chinese calendar, which corresponded to the 18th October 1923 in the Julian, a curious ceremony is annually held. I had lived in Kuala Lumpur eighteen years and never seen it. I had always meant to go but whenever I thought of it the ninth moon had been far ahead or only recently passed. All who take part and nearly all who look on are Chinese coolies, Hokkiens who come from Fukien Province in Southern China. Some weeks previously large attap sheds are constructed around and in front of the temple, and stalls spring up everywhere for the sale of food, drink, candles, crackers, joss-sticks and other aids to devotion.

Those taking part are secluded for some weeks in the temple precincts there undergoing a course of prayers and preparation. A vegetarian diet is absolutely necessary.

On the morning of the ninth day of the ninth moon at eleven o'clock the square before the temple was already inconveniently full, the greater part of it being taken up by an empty roped-in circle. To the north-west there was a pile of ashes five feet high where firing of crackers had taken place continuously for days previously to drive away evil spirits from the narrow entrance. In front of the temple facing west was a large temporary shrine bright with candles, flowers in vases, burning joss-sticks, and gilt images. Opposite on the other side of the ring were two pavilions, one crowded with women and children, the other filled with Chinese musicians who played a music that has no harmony but which, I am assured, is delightful to Chinese ears and has a technique as intricate as ours. On the south side of the shrine but within the ring there was a large mast painted red with a green faded bamboo hanging across it like a spar. This was lowered, the leaves touched with fire and sprinkled with water, and again hoisted up. In the midst of the ring, which was some fifty or sixty feet in diameter, was a pile of charcoal, which was gradually increased till it was about twelve feet long and eighteen inches high. Large squares of paper printed with gold and red devices were thrown on to it till the charcoal was covered. A middle-aged hierophant dressed in black sprinkled the pyre with a few drops of liquid (apparently water) using as aspergilum a small twig with several dark green leaves. He shook in his left hand a bell and a dagger whilst doing this, and muttered invocations. The pyre was then lit on the southern side. Various assistants then threw on more paper and scattered paper money stirring the mass with poles, and fanning it with pieces of matting till the charcoal began to glow. As soon as the paper was nearly consumed more would be thrown on, till at last the whole pile was covered with white ashes, and sent out a great glow so that the figures on the other side of the ring appeared
Fire-Walking at Ampang, Selangor.

to shimmer in the heat. By this time the crowd was densely packed, the branches of the trees that shade the temple were covered with people, and looking behind me, I could see, above the background of booths, a high bank of spoil from a neighbouring mine blazing in the sun and crowded with hundreds of spectators and dozens of paper umbrellas. But those who had umbrellas in the square were made to lower them by the grey-moustached master of ceremonies and his assistants, who all wore yellow threads, as did some of the crowd.

The candidates for the ordeal had gradually trickled through the throng round the shrine, dressed in white coats and white pants, mostly bare legged and all bare footed, with white handkerchiefs round their heads. They all carried something which looked like a rolled-up flag and all also had small bundles tied up in yellow cloth. An empty sedan chair flag-decorated and gilded was carried around by some of them on their shoulders swinging from side to side: this we were told contained the god, Kow Wong Yeh by name, that is Respected Ninth King, but it seemed to be quite empty.

Then two stands were similarly carried round, each supporting two Chinese girls gorgeously appalled standing on pedestals. Then a fanatic, naked to the waist, with an axe in one hand and a dagger in the other, leaped and shouted and cut himself on the back, long scratches which bled but not profusely. He refreshed himself every few steps with tea from the spout of a tea-pot held by a friend.

At last noon struck and the way into the ring was cleared with much shouting on the north-west side. Two men appeared carrying spears, with black banners decorated in red with the eight-sided sign of the Pa-kwa, which symbol in Chinese thought expresses Heaven and Earth, wind and thunder, fire and water, the sexes, "the elements of all metaphysical knowledge" and much else. With these they barred the passage, whilst the music played, cymbals crashed and a great drum boomed from near the red-painted mast. The hierophant again appeared with bell and dagger. With the latter, he traced in the earth on the north-west and south-east sides of the pyre what apparently was a double Greek cross. A great silence fell, one could almost hear the pigs grunting in the squatters' gardens near by. Ubi Seres ibi sus. The sun, the crowd, the fire, made the heat almost unbearable and sweat poured down the circle of expectant faces. Suddenly handfuls of paddy (husked rice) were thrown on to the glowing heap. A great crackling arose, dense smoke, and here and there a little yellow flame. One after the other the candidates ran across from north-west to south-east. Most took four steps, that is two with each foot, but some cleared it in three. The sedan chair and the two stands, the latter no longer supporting the girls, and two large red polygonal objects were carried over at a slower pace. As the last candidate passed the rope barrier was lowered. I walked up to the heap of charcoal; it was still very hot. There were about one hundred

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candidates, none seemed burnt or in any way hurt; some walked away at once in the departing crowd.

We spoke to the ring-master. He was evidently very pleased that everything had gone off well and, beaming, told us that all was over, that each man who had walked through the fire would be well for the next year, and that no woman was allowed to compete.

David Freeman.

The Gypsies of Sarawak. (Punans.)

To find these interesting and delightful people you must desert the highways and even byways of Sarawak and delve into the heart of jungle land, the haunt of the bear and barking deer, the wild cat and argus pheasant; you must travel up and down many little streams, the beginning perhaps of mighty rivers, whilst overhead you may hear the sound of the great Hornbill as he flies from his feeding ground back to the giant trees that serve for his home. All the time you will have the feeling that unseen eyes are watching you and so indeed they may be—for Punans are timid people and greatly fear the roving Sea Dyak and it is said they have the art of camouflage in its most perfect form. From behind trees motionless people will watch your progress and later will astonish you, in their encampment, by informing you that they saw you pass such and such a place the same morning whilst you yourself and your followers have seen nothing. My guide, on the occasion I have in mind, was a Klabit who was a friend of many Punans and he said that they knew his voice and were not afraid of him. We had walked a whole day on the chance of meeting some of these people, and had indeed passed many of their former camping places discernible by the old sago trees that had been worked over the small streams, and occasionally by a rotting leaf shelter that had once been their home for a time. We made our camp and spent a night on one of these small mountain streams and the next morning discovered that the unseen eye had examined us at night and timidly passed on, for there on the sandlike banks of the stream were the newly made footprints of a man. My Klabit friend sent up his rallying call but no response was forthcoming. We walked on up and over the sources of small streams and down the source of the streams the other side, not once but many times, and towards evening my Klabit friend suddenly said “I believe there are Punans near here.” He darted through a side track into the jungle and soon called for me to come along. There perhaps 25 yards from the stream were five mushroom like shelters about 10 yards from each other, the home of the gypsy. The headman, a kindly looking man of startling whiteness who wore a small beard, came down and led me to his house which would barely hold three people. It was built about 15 feet

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from the ground and of very light material and about 5 feet across. He told me in simple language that the white man had given his people life and so they were delighted to receive a white man in their home. Our medium of conversation was Klabit with which we both had a nodding acquaintance.

Slowly the other members of his encampment lost their shyness and the women and children came round and stood either on the stairs, which was an ordinary pole, or round about below.

The women were wearing small slit skirts of red material given them by Kayans and like the men were of a peculiar white colouring. The men were stockily built and are great hunters as they depend entirely on their blowpipes with their poisoned darts for their existence. The women make sago from the wild trees and collect jungle fruits, whilst the men go hunting; and should there be a scarcity of game, dry sago is the only food they rely on. There seemed to be no old people and this I have found with other Punans and Ukits. Chest troubles seem to be the enemy that takes them to other hunting grounds and I should say they are fast dying out as a race. The Klabit say that until quite recently when their chief came into this district the Punans wore no clothing i.e. about 40 years ago.

The women wear fibre rings as leg supports, the same as men in other tribes, and often accompany their men folk on their hunts. They seem to have no set ideas about religion but believe big trees, large stones, rivers and mountains are possessed of spirits. There are also certain pigs that are said to have a spirit. They have a few charms, amongst which is a certain wood that attracts game to be blowpiped. When anyone dies they simply move on, leaving him or her in the shelter where they lie.

The Muruts say that the first Punans were two Muruts who were too lazy to work in the sun or the padi fields and ran away into the jungle. The leader told me that his people had roamed in this same district between two large rivers for many years, certainly ever since his grandfather’s time. They move as the wild sago gets worked out, seeking fresh hunting lands. A people of the jungle living very much like animals, hunting and with the fear of the hunted in their hearts. One leaves their primitive encampment with the thought that here is a link with man’s origin, but realizing what tremendous progress man has made since our forefathers too lived the life of the hunter, and with pity in one’s heart for these simple people who are slowly, like the wild beast, being exterminated by the ravages of man and disease.

In Sarawak, these people may be found between the Apor and Tutoh, in the Ulu Rejang, in the Bintulu District, and in the jungle near Bukit Batu by way of the Mujong, amongst other places. In the main their language I believe is the same. I have had opportunity of comparing two only of these districts and they are almost identical.

E. L. Andreini.

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Some Land-Dayak Words.

Collected at Tabekang, in the Sadong district of Sarawak.

Aba do not, let not.
Adug chest.
Adūh is, are, has, have.
Aji go.
Aku I, me.
Ama mat.
Ami we, us.
Amu you.
Amū long (of distance).
Ana child.
Andu day.
Anga' thirsty.
Angking finger.
Ami which, what.
Anug fine, delicate.
Anyan steps, ladder.
Apui fire.
Tuūh end, extremity.
Awa liver, seat of emotions.

Ba'a head.
Badūr dry.
Bahas big, large.
Batang throw away.
Batuh stone, rock.
Bauh new.
Bayu not yet.
Bēbi cold.
Bēdapud to meet.
Bēdinga can, could, able.
Bē'ek bad, wicked.
Bēlangi to dance.
Bēnangm deaf.
Bēras rice.
Bibih lip.
Bisah wet.
Bisaw satisfied.
Bina very, exceedingly.
Rubong hill.
Būbūr mouth.
Būkūn it is not, there is not, no.
Bākor knife, chopper.
Buntan coconut.
Buran moon.
Burn hair, feathers.
Būtūh eye.
Bū'ūs sleep.
Some Land-Dayak Words.

Da'ih  forehead.
Dari   male.
Darud  mountain.
Datu   high.
Dawan  to dry in the sun.
Dawur  leaf.
Dayong female.
Dayur  land, shore.
Dembar old (of things), long (of time).
Desapa outside.
Dingan companion.
Dudut  soft.
Duhdhe two.

Ega refuse, will not.
Endi   one.
Enggam forearm.
Entayang footpath of logs, small bridge.
Entahu right hand side.
Entian  remember.

Gaga heard.
Gamor  bathe.
Gapi   whither.
Gelang  wristlet.
Genan  name.
Gentu  strong, energy.
Genus  moustache.
Gera   coarse, rough.
Geru   upper arm.

Hong much, many.
Ichuk  small, little.
Iju    seven.
IJur    just now, a short time ago.
Inia   man, mankind.
Ira    wish, desire, want, like.
Irau   leaf 'atap.'
Iti    this.
Iuh    yes.

Jagm  morning.
Jaju   behind.
Jamu   short skirt worn by women.
Jarat  walk, proceed.
Jepah  soft.
Jepu   teeth.
Jete   tongue.
Jukur  overgrown, entangled.
Kabus  dead.
Kadohma  soon.
Kai  no, not.
Kamut  mistake.
Kasung  dog.
Kawi  shoulder.
Kayu  wood, things.
Kéduk  short.
Kéja  foot.
Kéna'  correct.
Képing  ear.
Kébai  do, make.
Kimpang  lame.
Kinya  youth.
Kiran  arrange, set in order.
Kökô  neck.
Kokot  burnt.
Köngô  throat.
Kopar  thick.
Kréjâ  work.
Krëshik  gravel, sand.
Kumani  how, in what manner.
Kumpuan  ever.
Kûnhâ  in haste, with all speed.
Lagi  again, more.
Lambat  slow.
Lapang  visible.
Lëbeh  more.
Lëdeh  thin.
Luah  emerge.
Lawar  broad.
Ma'an  eat, food.
Mahi  eight.
Mahid  left hand side.
Malang  fool.
Malur  old farming land, young jungle.
Maman  go down river.
Mamoh  bathe.
Manok  bird.
Maring  return.
Mêna'  empty.
Mënhabormënam  sick.
Mënûh  arrive.
Mësuopi  whence.
Miasu  eyebrow.
Mijaw  stand up.
Mudek  go up river.
Mudin  alive.
Some Land-Dayak Words.

Muhun descend.
Murut enter.
Mohun Sa-mohun = ten. Sa-mohun čndi = eleven, and so on. For twenty, vide ‘Puru.’

Na’i stomach.
Nanchak order, command.
Nano cook.
Narang andu midday.
Narid pull.
Nawa hunt.
Nêngkat pierce.
Ngadup self.
Ngaju go to (Malay ‘aga’).
Ngarim night.
Ngënum six.
Ngudut Bamboo pipe for tobacco (Malay ‘serobok’), to smoke a pipe.
Ngulu to sit.
Ngundah make.
Niab count, calculate.
Nyab is not, are not.
Nyawa daylight.
Nyegur door.
Nyëndun-andu nyëndun yesterday.
Nyëndun nya-min day before yesterday.
Nyuhup drink.
Nyumah climb.
Nyungkah request.
Nyungkun keep, retain.

Oboh all.
Obor finished, complete.
Odôg strike, incur.

Pa’agh deer.
Padi unhusked rice.
Pagî to-morrow.
Pagî sa’a day after to-morrow.
Pagî sani day after day after to-morrow.
Pagoh good.
Pantas quick, fast.
Paya- possible.
Payam slowly, carefully.
Payu deer.
Pëkat come to an agreement.
Pënga pig.
Pëtûh evening, dark.
Pënoh full.

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Prëksa examine.
Pri’i nine.
Puan know.
Pümpi cheek.
Pülah palm of hand or foot.
Puru a group of ten (Malay ‘puluh’), but only used for numbers twenty and over.

Ra’ang chin.
Ramin house.
Ratus hundred.
Riang hard.
Rimuh five.
Robang hole.

Sagår low.
Sahun tobacco.
Sakar narrow.
Sarat leg ornament, made of brass wire and worn on calf of leg.
Sarin similar to ‘sarat’ but worn on arms.
Sëbab because, reason.
Sëburu hungry.
Sëdur or Sëdeh enough.
Sëna speak.
Sëni afterwards.
Sëniudi collect, bring together.
Shinëg near.
Shiru hot.
Sijaw up river.
Sikuh elbow.
Silap silver dollar.
Singkuhun pole, walking stick.
Siök domestic fowl.
Sisu breast.
Suku quarter.
Su’uh obey.

Tahan bring.
Tahup join cloth.
Tai hang.
Tagûh hold.
Tanah earth, land.
Tarip ngarim midnight.
Taroh three.
Tarun jungle.
Tawan swamp.
Tayûh before.
Tëbûk see.
Tëda middle, half.
Tëkat lift, carry away.
Capt. N. M. Hashim on Malay Equivalents.

Tembang  mad.
Tengan  hand.
Tengun  tree.
Tiap  tell, inform.
Tinang  wear, use.
Tiyuh  that, those.
Tuang  pour.
Tumbit  fetch.
Tumi  necklace.
Tumu  push.
Tu'u  old, aged.
Tu'uh  careless.

Udu  grass.
Ui  rotan.
Ujong  prevaricate, untruth.
Umboh  was, has been (Malay 'sudah').
Umpat  four.
Umun  water.
Undu  nostril.
Ungut  young.
Unuh  nose.
Uri  medicine.

Wah  inside.
Wongmeni  when.

G. Beresford Stooke.

Malay Equivalents for Military Terms.

The following suggested Malay equivalents for English terms denoting military rank may be of interest. Captain H. M. Said, S.M.J., of the Johore Forces and Private Secretary to His Highness the Sultan of Johore has been good enough to make amendments or alterations.

Field Marshal  ...  Dato' Panglima Prang.
General  ...  Panglima Besar.
Lieutenant-General  ...  Panglima Kanan.
Major-General  ...  Panglima Kiri.
Brigadier-General  ...  Panglima Anchar.
Colonel  ...  Panglima.
Lieutenant-Colonel  ...  Panglima Kechik.
Major  ...  Hulubalang Besar.
Captain  ...  Hulubalang.
Lieutenant  ...  Pahlawan.
Second Lieutenant  ...  Pahlawan Muda.
Sergeant-Major  ...  Pendikar Besar.
Sergeant  ...  Pendikar.
Corporal  ...  Dekar.
Mr. G. T. MacBryant on a Pig-eating Python.

Lance Corporal ... Alang Dekar.
Private ... Gagah.
Commander-in-Chief ... Imam Prang.
Colonel-in-Chief ... Panglima Atas.
Staff Officer ... Pegawai Dalam.
Warrant Officer ... Perwira.
Quarter Master ... Juru Pelabur.
A. D. C ... Apit Limpang.
Land Forces ... Tantra Darat.
Sea Forces ... Tantra Laut.
Army Corps ... Bala Tantra.
Troops ... Ketumbakan tantra.
Battalion ... Ketumbakan Agong.
Regiment ... Ketumbakan.
Company ... Pesokan.
Wing ... Sayap.
Platoon ... Bahagian.
Section ... Sa-perbahagian.
Standard ... Panji-panji.
Colours ... Tonggol.

N. M. Hashim, Capt.

Malayan Spiritual Sidelights.

Everyone recognises the feeling when traversing a new route to a given destination: the distance seems to be longer than it actually is, the time to drag; and of course the explanation is that not knowing the destination except by name, one is apt to expect every minute to arrive at the place—hence the idea of lengthiness. But on the return journey, when one recognises every turn or landmark on the route, one seems to get back to the starting point much sooner than one had anticipated. The Malay puts down that feeling to another cause: he says on the outward journey the spirit of the traveller must address and make salutations to the spirit of every tree and stone along the route, who are, of course, strangers to him, and this hampers his progress, giving that sense of extra lengthiness; but on the return journey all these spirits are like old acquaintances so that salutations between them can be dispensed with.

N. M. Hashim, Capt.

A Pig-eating Python.

Whilst travelling around the Ulu Rejang, some Dayaks told me the following story about a python, which from their account must have been about 22 feet long.

We had returned from hunting and were commencing to cook our evening meal when our attention was attracted to a pig which

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emerged from the jungle on the opposite side of the river and unconcernedly came down to the water to drink, without observing us.

Our chief was contemplating slaughtering the beast when we were surprised to see a python of exceptionally large dimensions, slither from the undergrowth in the track of the pig. The python drawing near to the pig suddenly made a charge, biting the neck of the beast then quickly erected its body in coils on each side of animal and slowly brought pressure to bear by forcing the coils on the one side against the coils on the other—(the pig being in between).

After a short interval, the pig which had been struggling violently appeared incapacitated, but the python waited some minutes. The snake then proceeded to assure itself as to the fighting capacity of the pig by jabbing with its tongue at the eyes, ears, mouth, nostrils and other delicate portions of its body, but being satisfied that there was no movement, released its hold.

The python then commenced to prepare its meal for convenient digestion by covering it evenly with its saliva, turning the pig over to prepare the other side—then having completed this performance opened its jaws to an extraordinary extent and to our amazement swallowed the whole animal, in what appeared to be about five gulps.

The python now being surfeited and somnolent, we slaughtered it, cut it open and obtained a large pig for our supper having been saved the tiring necessity of hunting.

G. T. MACBRYAN.

Notes on the Internal Anatomy of Liphistius batuensis, Abr.

[As stated in a former paper¹, I was able to provide my friend Mr. B. H. Buxton with a number of specimens of the Batu Caves spider Liphistius batuensis Abr. for the purpose of dissection and the results of his investigations (which are mostly of a negative character, but none the less valuable on that account) are contained in the following notes with which he has supplied me together with his kind permission to publish them as I might think fit. I am very much indebted to Mr. Buxton for this permission and gratefully avail myself of it.—H. C. Abraham].

Four specimens of Liphistius batuensis for sectioning were received in 1923 from Mr. H. C. Abraham to whom my best thanks are due.

I hoped to find some evidence that Liphistius is more primitive than the Theraphosid spiders, but failed to do so.

1. Coxal Glands—The Therasophid spiders have two coxal glands on each side of the thorax, each with its terminal saccule


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and a collecting tubule leading into the labyrinth, a long coiled tube lined with striated excretory epithelium, at the distal end of which is an exit tubule with an outlet to the exterior.

The anterior of these two glands is in segment III, with an outlet just behind the coxa of the third appendage; and the posterior gland is in segment V, its outlet being behind the fifth appendage.

The labyrinth tubes of the two glands run from segment III to the middle of segment VI, interlacing and coiling over each other, so that in sections it is impossible to determine to which of the two systems the tubules actually belong.

In the Araneae Verae the coxal gland of segment V has been lost; that in segment III alone remaining. The coxal glands of *Liphistius* resemble those of the Theraphosid spiders in every particular, and are not in any respect more primitive.

2. **Ganglia**—With regard to the ganglia of the nervous system, in all adult and immature spiders there are five ganglia, belonging to the abdominal region, which are missing, but in a larval specimen of a Theraphosid (*Chilobrachys* sp. from Sumatra) I found five transient ganglia on either side of the abdomen. These ganglia can be observed just after hatching out from the egg, but in a week, and long before the moult from larval to immature, they disappear.

I hoped to find that these transient ganglia were more permanent in *Liphistius*, but in none of the specimens examined (2 adult and 2 immature) is there any trace of them. It is possible that they may persist longer in the larval *Liphistius* than in the larval Theraphosid, but there is so far no evidence that this is the case.

3. **Other Structures**—Examination of other organs and structures in *Liphistius* affords no indication that it is anatomically more primitive than the Theraphosid spiders. *Liphistius* appears to be much more nearly allied to the Theraphosids than are the latter to the Araneae Verae.

B. H. Buxton.
A Grammar and Vocabulary of the Dusun Language.

BY A. L. GOSSENS.

I have often been invited to give to the public whatever knowledge I have acquired of the Dusun language during my long stay amongst the tribe. My courage has failed me hitherto—but the hope that some one, by the publication of this short grammar and vocabulary may be roused to criticism and do better, has induced me to print.

Nobody will deny that, when one has to deal with a language hitherto unwritten and so spoken differently in every river or district (with an admixture of other languages such as Malay, Bajau, Murut, etc.) the difficulties are not of an ordinary kind.

In this vocabulary I have followed the pronunciation of Kadazan as used in Papar. Dusun call themselves Kadazan.

Phonetics.

The vowels a, e, i, o, u are pronounced as follows:

a as in 'father'; ama.
e as in 'may'; tume trickle, song te one drop.
i as in 'the'; songnien when.
i as in 'meet'; muhi return.

It is often very hard to distinguish the e from the i e.g. eno 'that', ade 'brother, relation'.

a is pronounced like aw in law, saw.

ó in very few words has a sound between ó and u as in to or tu 'seven'.

ó in a few words and also those of foreign origin, is sounded as in "note".

u is pronounced as oo in 'look'; e.g. nunu what; nuhu hill.

Each vowel is pronounced by itself.

Following a vowel makes one sound with it, as in mohoying 'old man', oy as in 'boy', joy': kaday, shop, ay pronounced like 'eye'.

r, l, h are often exchanged for each other: e.g. muhi, muli, muri 'to return', according to the district people live in: sometimes it is left out.

g is always hard as in "to go".

j as in 'Jill'.

In the vocabulary oo, ua, uu, uo, ui, au, ao, ia, ii, io, iiu are never to be sounded as diphthongs; but o'i and a'i are used to distinguish these double sounds from the diphthongs oi and ai.
Whenever the vowel is long, it is marked á, í, ó, ù, e.g. kóimán deed; sumóbong to go across. It is at least double the length of the ordinary a, i, o, u.

With regard to the verbs, the active and passive are given. e.g. momizada, zadaan abandon; mongohim, ohimón to abjure, deny; kumodos kadasan to abstain; the final an or on, in case the active voice ends in a vowel, should be separately pronounced; and if it ends with a consonant, in pronunciation that consonant is doubled:—ohimón, kadasan really sound ohimmon, kadassan.

The Article.

There is no article in Kadazan.

When it is desired to specify particular objects, the pronouns ití 'this', eno 'that', and e 'which' are used. When the name of a person is pronounced, zi is placed before it, e.g. zi Daim; also when some special person is spoken of with respect, zi mohoying 'the old man', zi kuro 'so and so', z'ama, z'inde 'father', 'mother'. Zi follows the declension of zisay 'who':—suhap ní Daim = 'Zi Daim's house': nimán ní Daim 'done by Zi Daim'.

Substantives.

Nouns derived from adjectives are formed by the prefix ka, ko or k and affix -an:—avagat 'heavy', kavagatan 'weight, heaviness'. Often the word undergoes a change in sound; especially a is changed into o: e.g. avassi 'good', kovossian 'goodness', and the affix -an is often sounded -en. If the adjective ends in r or l, it is changed into h, e.g. ogingol 'beautiful', kogingahan 'beauty'.

If a noun is derived from a verb, the first letter or syllable of the root of the verb, or sometimes the second is repeated:—mana-kaw 'to steal', mananakau 'a thief': mongimmuhau 'to sweep', v'immuhau 'a broom'. Some may be said to be formed from the perfect tense (active and passive) by omitting no and adding -an:—yumikot or ko'ikot 'to come', noko'ikot 'has come', ko'ikotan, birth:—matay or apatay 'die', napatay 'has died', kapatazan 'death'.

Some are formed from the perfect passive by changing no or na into ko or ka and adding an:—e.g. momohobong 'to bury', hobongon, nohobong 'buried', kahabangan 'burial place'. Mong-ovit 'to bring', oviton, noovit, koovitan 'the thing brought'.

If the past is spoken of, in is inserted after the k:—kinosusu van, kinapatazan.

If a place is to be indicated where something is to happen or has happened, o is affixed instead of -an:—kapatazo, place of death: amu mihó hinonggo kapatazo-ku, 'I do not know where I shall die'. Kinapatazo 'place where some one has died' in is inserted. Kosusuvo place of birth, kinosusuvo 'place where some-
body has been born; kinosuango 'place where somebody has entered; kinohobuso 'place where somebody has got out'.

Another way of forming nouns from verbs is by omitting the noko of the perfect active and affixing -an: —momohobong 'to bury', noko pomohobong 'has buried', pomohabangan 'place where one is going to bury', pinomohabangan 'place where one has buried somebody'.

Momohi 'to buy', nokopomohi 'has bought', pomohizan 'where something is being bought', pinomohizan 'where something was bought'.

Momatay 'to kill', noko pomatay, pamatazan or pamatayan, pinamatazan.

Magassu 'to hunt', noko pagassu, pogossuan, pinogossuan. Momatay 'to kill', noko pomatay. Leaving out noko and affix an becomes pomatay, 'the instrument with which the killing is to be done', pinomatay, 'the instrument used in killing'.

Number: The plural if not sufficiently plain from the context is often indicated by ogumu 'many', ngari 'all'.

Gender is indicated by the addition of the words kusay and ondu: angaanak kusay 'boys', angaanak ondu 'girls'.

Sangahan indicates full-grown male or kusay small male animals, ontohuan indicates full-grown 'boars', tandaha indicates full-grown cocks and ondu or maganak full-grown hens.

Adjectives.

Generally these follow their substantives with do or d between: —uhun do alangkaw 'a tall man'. But they may precede the noun, if stress is desired: otuhid uhun d'eno 'that man is just'. Most adjectives begin with o or a, a letter often dropped however.

Comparison of Adjectives.

Positive: —alangkaw 'tall': —alangkaw zisido 'he is tall'.

Comparative: —alangkaw zi Daim ko Masutar 'Daim is taller than Masutar'.

hobi langkaw ko .... 'taller than ....',

alangkaw po ko .... 'more tall than ....', or 'still taller than ....'.

Superlative: —alangkaw kopizo 'very tall';

alangkaw ko ngari {hobi langkaw ko ngari} 'taller than all'.

Excessive: —moindamaan langkaw 'too tall';

asankakan gazo 'too great'.

Subpositive: —this is expressed by reduplication: alangkaw-langkaw 'tallish'; opuak-puak 'whitish'.

Pronouns.

(1). Personal Pronoun.

Nominative case. Objective case.

I' zou, ou. doho
thou' ziyaw, ko. 
he, she, it' zisido.
we' zioy, oy, ooy, onoy, zitokow,
kilo. 
you' ziozu, kow, konow.
they' zosido.

Zou, ziyaw, zisido, zosido, zioy, zitokow are placed before the verb to indicate emphasis.

Zou kuma'a okon ko ziyaw 'I go, not you'.
Zisay mugad? Zou 'who is starting? I'.
Ou, ko, oy, ooy, kow, tokow, kito are placed after the verb:—muhi ou 'I return'.
Zioy, oy, ooy exclude the person addressed.
Zitokow includes the person addressed.
Kito expresses two persons, the speaker and the person addressed:—
mintana kito 'we two go on foot': zosido mamadan 'they go by boat'.

(2). Possessive Pronoun.

my ku or dohodo.
thy nu, diaw do.
his, her, its nisido, zo disido do.
our za, tokow dahay do, di tokow.
your nuzu diozo do.
their nosido dosido do.

Suhap-ku doho do suhap 'my house'.
ku, nu, etc. follow the noun: doho do, etc. precede the noun, also with tanganu:—doho tanganu suhap 'my own house'.
ku, nu, nisido, zo, za, di tokow, nuzu, nosido are used to express 'by me, by you, by him' etc:—niman nuzu 'done by you'.

(3). Relative Pronoun.
e or do = 'who, which, that'.
uhun e midu 'the man who goes away': pais e binohi-ku 'the knife which I bought'.

(4). Interrogative Pronoun.
Zisay 'who':—Zisay mimang? 'Who is fighting?' Nimān nisi-
say? 'Who did this?' Suhap nisiy? or Disay do suhap?
Whose house?'
nunu 'what':—Nunu mān nu? 'What are you doing?'.
hangga 'which':—Hangga pihion nu? 'Which is being chosen by you?'.

(5). Demonstrative Pronoun.
d'iti 'this':—suhap d'iti or itinu suhap 'this house'.
d'eno 'that':—uhun d'eno or eno uhun 'that man'.
The Verb.

The Dusun or rather Kadazan language has the active and passive voice, the passive being more used than the active. Beside these there is the deponent verb:

1. cnc’d’a cu ‘I make’.
2. tandaon ku ‘is being made by me’.
3. sogiton ou ‘I am sick’.
4. hangadon ou ‘I long for’.

Present Tense.

sumimba ou ‘I answer’.
simimba ko ‘thou answerest’.
simimba zisido ‘he, she, it answers’.
simimba oy or ooy, tokow, kito ‘we answer’.
simimba kow or konow ‘you answer’.
summita zosido ‘they answer’.

Past Tense.

sumimba ou, ko, etc. ‘I, you, etc. answered’.

This is formed by infixing in usually after the first letter, but sometimes also after the first syllable, when it ends in um:

1. tumanud ‘to follow’, tuminanud ou ‘I followed’;
2. mongoy ‘to fetch’, minongoy ou ‘I fetched’;
3. momobog ‘to beat’, minomobog ou ‘I beat’.

Future Tense.

This is formed by the present tense with may after the verb, or pronoun—mimang may zisido ‘he will do it’: simimba ou may ‘I shall answer’.

When connected with a word that already indicates the future, nothing more is added to the present tense—simimba zisido do suwab ‘tomorrow he will answer’.

So, too when mottu ‘probably’ and dati ‘perhaps’, are used, nothing more is added: simimba mottu zisido ‘probably he will answer’: mintana dati zosido ‘perhaps they go on foot’.

Sometimes the future is formed from the perfect passive by omitting n from the first syllable:

1. novottu karat ‘the rope is broken’;
2. ovottu karat ‘the rope will break’.
3. notipu maraw ‘the stick is broken’;
4. otipu maraw ‘the stick will break’.
5. nahapos ko ‘you have been whipped’;
6. ahapos ko ‘you will be whipped’.

Imperative.

This is mostly formed by changing the first letter of the present tense m into p and suffixing o to verbs ending in a consonant and no to those ending in a vowel:

1. mamanaw ‘to walk’;
2. pamanawo.
3. mongidu ‘to take off’;
4. pongiduno.
In words of two syllables beginning with m, this m is dropped:

\[\text{midu} \text{ 'to go away', iduno.} \]
\[\text{mongoy} \text{ 'to fetch', ongoyo.} \]
\[\text{miho} \text{ 'to know', always retains the m.} \]

If the verb has bu, du, gu, hu, etc. before the m, the imperative is formed by leaving out um:

\[\text{sumimba} \text{ 'to answer', simbano.} \]
\[\text{humabu} \text{ 'to go out', habuso.} \]
\[\text{tumanud} \text{ 'to follow', tanudo.} \]
\[\text{gumuki} \text{ 'to return', guhino.} \]

Sometimes a double imperative is used, ongoy from mongoy 'to go and bring' being placed before the second:

\[\text{ongoy tanud disido} \text{ 'go and follow him'.} \]
\[\text{ongoy pokianu} \text{ 'go and ask'.} \]

Verbs beginning with popo 'to cause' omit one po:

\[\text{popohabu, pohabuso} \text{ 'to let out'.} \]
\[\text{popoidu, poinduno} \text{ 'to cause to run away'.} \]

**The Infinitive Mood.**

This is like the imperative.

\[\text{Onuay ou marun pomobog disido} \text{ 'give me a stick to beat him', from pomobog.} \]
\[\text{Mongoy ou didid kaday pomohi do sada} \text{ 'I go to the shops to buy fishes', from pomohi.} \]

**The Perfect Tense.**

This is formed by placing noko before the imperative, and omitting the affix o or no:

\[\text{manganu} \text{ 'to take', pangunu: noko panganu ouno 'I have taken'.} \]
\[\text{midu} \text{ 'to run away', idu: noko idu ouno 'I have run away'.} \]
\[\text{tumanud} \text{ 'to follow', tanud: noko tanud ouno 'I have followed'.} \]
\[\text{miho} \text{ is an exception, retaining the m, noko miho ouno 'I have known'.} \]

The words 'I cannot', 'I do not' are often expressed by the perfect without the prefix no:

\[\text{amuzou kopanau, 'I cannot walk.'} \]
\[\text{amuzou koukad, 'I cannot start.'} \]
\[\text{amuzou kuakan, 'I cannot eat.'} \]

**The Pluperfect Tense.**

This is mostly rendered by the perfect. When however an act is just past, the perfect is used but without the prefix no, only ko remaining; in forms not having ko but only no, no is changed into ko.

\[\text{kuakan minugad ou} \text{ 'as soon as I had eaten I started'.} \]
\[\text{koukad ko yuminikot zisido} \text{ 'just as you had left he came'.} \]

To express the action still more proximately, the same form is used but the first syllable is repeated and raised in sound:

\[\text{kouyikot zisido} \text{ 'just as he had come'.} \]
\[\text{kapapatay zisido} \text{ 'just as he had died'.} \]
THE PARTICIPLE PRESENT.

This is formed by repeating the imperative, but changing the first letter (if consonant) of the first word into m:—

mobós ‘to speak, say’; mōs-bōs ‘saying’
kumurap ‘to call out’; murap-hurap ‘calling out’
tumanud ‘to follow’; manud-lanud ‘following’.

Should the imperative begin with a vowel, m is added:—

wuhi ‘to return’, uhi, muhi-uhi ‘returning’.
midu ‘ran away’, idu, midu-idu ‘running away’.

Those that can have a shorter imperative follow the same rule:—

mananaw ‘to walk’, manaw-panaw.
popoidu ‘to cause to run away’, moidu-poidu.

These forms rather indicate repetition. Where no repetition is indicated e.g. ‘he started, saying . . . .’, ‘he started and said’, the Kadazan would simply say: minugad zisido do mobos . . . .

When the participle expresses a state or condition the prefix po, poi, poii or poing is placed before the imperative:—

hmunu ‘to lie down’; poinhuvi ‘lying down’
modop ‘to sleep’, poingodop ‘sleeping’
mikow ‘to sit’, poiyikow ‘sitting’
poinhuvi zisido ‘he is lying down’.

THE CONJUNCTIVE MCOND.

The present, imperfect and perfect of this mood are expressed by their respective form with da after it. So, too is expressed ‘may you’.

‘I would go ’ kumaa ou da; ‘I would have gone’ nokokaa ou da; ‘may you be glad’ moubagang ko da; ‘may you help me’ tumamba ko da doho.

The words ‘I should like’, ‘I am anxious to’ are expressed by mingko and doubling the first syllable or letter of the verb:— the imperative being used.

mingko mimih (from miho ‘to know’) ‘I should like to know’.
mingko oontong (from montong ‘to see’) ‘I should like to see’.
mingko ta tanud (from tumanud ‘to follow’) ‘I should like to follow’.

mingko vavvar (from maar ‘to build’) ‘I should like to build’.

“On the point of, have a mind to, nearly”, is expressed by ti:—

tiakan ‘have a mind to eat’; tiinum ‘have a mind to drink’;
tiodop ‘have a mind to sleep’; tiugad ‘have a mind to start’;
tiuh ‘have a mind to return’.

Sometimes the first character is doubled:—tiinum, tiaakan, tiodop, tiugad, tiuhi.

“Nearly” — tiko or tika:—
tikaaari ‘nearly finished’ or tikaaari for emphasis
 tikoonotok ‘nearly hit’ or tikoonotok
 tikopatay ‘nearly dead’ or tikopatay
"At time of, whilst, during" is expressed by masso, ontok, dong:

masso do modop ‘whilst sleeping’; dong osodop ‘during the night’.

"At the time of, at the moment, when, as soon as, if" is often expressed by the perfect tense without the prefix no:

‘when he comes, you go’, koyikot nopo zisido, ugad ko.

"Do mutually" is expressed by sopi before the imperative, the first syllable being repeated if more than two persons are concerned:

sopiginavo ‘to love one other’, sopigiginavo if more than two.
sopitamba ‘to help one another’, sopitatamba if more than two.

Sometimes also the verb is repeated:

sopitamba-tamba ‘to help each other’
sopitanud-lanud ‘to follow each other’.

"All do, are busy doing" is expressed by son or song before the imperative repeated, or with the first syllable abbreviated:

son saga saga or son sa saga ngavi ‘all want’.

"Let me" is generally expressed by the imperative passive with the pronoun ku ‘by me’:

let me hear kinongoho-ku
let me beat bobogo-ku
let me kill palazo-ku

kinongoho ou ‘let me be heard’ or ‘hear me’ kinongowo doho
bobogo ou ‘let me be beaten’ or ‘beat me’ pomobogo doho
palazo ou ‘let me be killed’ or ‘kill me’ pomatayo doho.

Passive Voice.

The passive is much used.

(1) The present passive is formed from the imperative by adding on or an and omitting the affix o or no.

Sumimba to answer; simbano, simbaon ku ‘being answered by me’
simbaoon nu ‘being answered by you (thee)’
simbaoon nisido or zo ‘being answered by him, her’
simbaoon za, di tokow ‘being answered by us’
simbaoon nuzu ‘being answered by you’
simbaoon nosido ‘being answered by them’

It is difficult to lay down a rule when on and when an is to be used, but most verbs take on, especially when ending with a consonant and often the preceding a is for the sake of euphony changed into o to agree with on:

tumanud to follow, tanudo, tonodon-ku ‘followed by me’.

Verbs ending in ay, oy change the y into z:

sumakay ‘to load’, sakay, sakazon.
mongoy ‘to go and bring’, ongoy, ongozon.
momatay ‘to kill’, patay, patazon.

Others ending with i have z inserted:

momohip ‘to buy’, bokizon.
momohan ‘play, joke’, honizon.
Others change i into z: e.g. *popotunui* 'to hand on', *potunuzon*.
Others again follow the ordinary rule: — *popoguhi* 'to return',
*popukion*: *sumuli* 'retaliative', *suhian*.

Words ending with r or l change this into h, e.g. *monombor* 'to
close the door', *tomtobon*: *mamagor* 'to give title', *gähon*.
Some omit the r: — *mounnggar*, *ungqaon* 'to undo'. (This
depends on locality. Hill people sound the r very strongly and put
in the r where there should be none e.g. some hill people say
*borosono nu ki wa* 'tell me if there is': in Papar we say *bosono
nung kiwso*.)

The passive form used without an agent renders the sense of
'being done' or 'to be done': *momohapos*, *hoposon* 'to be whip-
ped': *monuhu* 'to order', *suhuon* 'to be ordered': *ngari-ngari umo
tonomon* 'all the fields are to be planted': *ogumu no uhun duhung-
on' many people are being deceived'.

Besides the usual way of expressing the present, there is one
other way with *mán* from *mimang* 'to do', and the imperative:
*mán ku* *bobogo* 'I beat him'.

(2) The imperfect and imperative are formed by changing on
into o or an into ay, also by *máy* imperfect of *mán*, *mimang* 'to do'.

Another imperfect passive frequently used is this: the verbs
whose present passive is in on (formed from imperative active by
adding on) have the imperfect also formed from this imperative
active by inserting in between first and second letters e.g. *bobog*
from *momobog* 'to beat', *bobogon*, *binobog", or some times before
the word. e.g. *makan* 'to eat', *akun*, *akanon*, *inakan*; 'eaten by
me', *inakan ku*.

(3) The future tense.
This is often expressed by the present passive or from the per-
fected passive by leaving out the n of the prefix no:—
Perfect passive *momohapos*, *nohapos* 'has been beaten with stick or
whip'.

*momobog*, *nobobog* 'has been beaten'.
Future passive *ohapos* 'will be beaten'.

*obobog* 'will be beaten'.

(4) The perfect passive.
This is formed from the imperative active by placing no before it:—
*tumanud*, *tanud*, *notanud* 'has been followed': *gumakom*,
gakom, *nogakom* 'has been caught': no agent being mentioned.
It is also formed by inserting in and expressing the agent:
— *momoga kom* 'to catch', *gakom*, *ginakom-ku*, 'caught by me'.

(5) The participle perfect is the same as the perfect passive.
The present perfect imperative conjugations are, as in the
active voice, formed by adding da; so, too, "may you":— *bobogon
ko da* 'may you be beaten'.

Adverbs.
Adverbs are formed by affixing i to the adjective or verb. e.g.
*odomut* 'slow': *odomuti* 'slowly': *opuhod* 'loud', *puhadani* 'to
be done loudly': *monginut* 'to do by bits', *monginuti* 'gradually':
do insan 'at once', do insani 'suddenly'; osuzuzab 'slanting', osuzuzabi 'slantingly'; oygang 'red', oygangi 'reddish'.

Sometimes the word is repeated:—asaw-saw 'repeatedly', isoisoi 'solely, singly'.

Numerals.

1 iso.
2 duvo.
3 tohu.
4 apat.
5 himo.
6 onom.
7 to.
8 vahu.
9 sizam.
10 hopod.
11 hopod om iso.
12 hopod om duvo.
20 duvo ngo hopod.
21 duvo ngo hopod om iso.
30 tohu ngo hopod.
99 sizam ngo hopod om sizam.
100 hatus.
300 tohu nga hatus.
301 tohu nga hatus om iso.
1000 so hibu.
1923 so hibu sizam nga hatus duvo ngo hopod om tohu.
4000 apat ngo hibu.
10000 so hassa.
40000 apat nga hassa.

Ordinal Numbers.

1st ko iso; 2nd ko duvo; 3rd ko tohu, etc. The first e ko iso; the tenth e ko hopod.

Once insan; twice induvo; six times ingonom; ten times inghopod; hundred times inghatus.

Three times four intohu ko apat; five times ten inghimo ko hopod.

A

Abandoned nazadaan.
Abdomen bubugan.
Ability kabaahan.
Abjure, to mongohim, ohimom.
Able miho, mohaan (of place ko or ka before the imperative of the verb: kopanaw able to walk)
Abolish, to momizada, zadaan.
Aborigines uhun do pomogunan.
About jangka-jangka; so-kuang-kuang.
Above id savat, id sahaw.
Abscess kohomputos.
Abscond, to humossok, hossokon.
Absent
Absurd
Abstain, to
Abstinence
Abundant
Abuse, to
Accept, to
Accident, by
Accompany, to
Accomplice
According to
Account, an
Accountant, an
Accurate
Accuse, to
Accustomed
Ache
Acid
Acknowledge, to
Acquaint, to
Acquainted, to be
Acquit, to
Across
Act, to (do)
Act, (play)
Action (act)
Active
Add, to
Addition " in arithmetic
Administration
Admiral
Admit, to
Adopt, to
Adopted child
Adorn, to
Adrift
Advice
Advice, to
Advise, to
Advocate, to
Advocacy
Affair
Affairs
Affection
Affectionate
Alliance, to

amu hino.
bontongon, binontongon.
kumodos, kadasan.
kakadasan.
asapow, of rice in the field notunda.
magahas, ahason; mamaki, pokion; momakay
do amu padan.
manganu, onuwon; yumamit, yomiton.
do amu noko miho.
tumanud, tonudon; mitanud, pitonudon.
ki upakat, miupakat.
do tumanud.
poguntalan, korundingan.
moguguntob.
piintindu, pintunud.
mangadu, oduron, poposaha.
nohuda.
oynol, koyuahan.
noonsom.
mangakun, okunon.
popoilo, poihoon; popora, poovaon.
nolutunan, miho.
popohapas, ayso do saha.
miabpay, piabpazon, poingabpay.
popoabpay; dumapit, dopiton.
id soloong.
mimang, mangan or mân.
mikinganak-kanak, mingaray.
koimân.
opoy.
momohuang, huangan.
popiamong, poomongon.
kooputan.
kologorian.
tumpu id dahat; pognian do agazo do kapal
prang.
poposuang, posuangan.
paganakon ku, pinoganak ku.
pinoganak or pinaganak.
momogingol, podingohon.
poingidu, mulun-yuhun, noyuhun.
kotudukan.
moki tuduk, pokitudukon.
monuduk, tudukon.
mogobi, obian.
koobian.
koimân, parkara.
pakaraajaan.
koluzuan.
otuzu, otohuaâ.
mangaboy.
Affidavit  pinonumpan.
Affinity  tokkin.
Affirm, to  mobos kopiio.
Afflicted  noko honggui, okonggui.
Aforesaid  binos peguhiu.
Afraid  modosi, yosizan, ohokob.
After  ahapas, id tohi'i.
Afternoon  opuhid adaw.
Again  ugu, insan po.
Age  umur.
Agent  ohon, sinuhi.
Agree, to engage  sopitut, noko pitut, pitutan.
Agreement, an  kopitutan, pinitutan.
Agree, to (be friends)  ambat-ambat, miuad do ginavo.
Agreeable  moongis, sumaga, obo.
Aground (of a boat)  poinsasad, noko sansad; kosansad.
Ague  gagw'ou, aip, aipon ou.
Ahead  id poguhu.
Aim, to  monu, tiou, mongontok; monindu, tindonu.
Air, (wind)  yibut.
Ajar  poinsib.
Alas  aradu.
Alike  miiad, mihaga.
"like father like child"  momozo, vozoon.
Alive  poinpassi; mizow, poinmizow.
All  ngari-ngari: all together minamot; both together minamot.
Alley  razaan.
Allow, to (permit)  poposontob, posontobon.
Allowance (money)  ucen do pakazon; kasantalan do ucen.
Alloy, to  popoyohot, poiyohoton ku.
Ally, to  miupakat, upakaton ku.
Alm, an  upakat.
Almighty  porozoon ngari from popopoizo.
Almost  ozipo, onineno.
Alms  ponginsian.
Alone  iso-iso, song uhun, ayso vokon.
Alphabet  a, b, c.
Also  nogi.
Although  sunggu; ohi (beginning of sentence).
Alum  tawas.
Always  selajor, oihumbus.
Amazed  noosow.
Ambassador  ohon do Raja.
Ambush, to lie in  magarang, avangan ku.
Amiable  obinginavo.
Amongst  poingyohot, poingamong.
Amok, to run  momohamuk, homukan, monias.
Ancestors  aki-aki.
Anchor  savu.
" , to poposavu, posorwun ku.
Anchorage pososovuan; harbour lilimbuon.
Ancient haid.
And om.
Angel malaykat; guardian malaykat miotong.
Anger kahadangun; of high person moruka.
Angry ohodong; to get humodong.
Angle, an sunduk.
" , to fish mangapon, oponon.
Animal, an yamu-yamu.
Ankle ampangil.
Annoy, to unknowingly make angry mamahakut, hokution.
" , feel remorse monompuhodong, tinompuhodong ku.
Annoyed, to be noupus from noupus.
" , feel remorse sumosol, sosohan (sorry).
Anoint, to monogihir, gihantun ku.
Answer, to simimba, simbaun.
" , an simba, kosimaan.
Ant (generic term) kihaw.
" (white) anag.
" (fire) kihaw podos.
" (large red in haga, (small red) angkahakalata.
trees)
" (black) ompotongar-tongar, (very small) oto.
" (very small) sodom, kihaw api-api.
" (very large in jungle) kihaw bohuvung.
Antidote pamantant, pantanu.
Anvil phandatun or hangadatun.
Anxiety kagaqan, avagat ginalco.
Anxious (to get something) oongit, (or) ouongit (determined).
" expressed by mingko before the verb, of which the first
syllable is doubled: mingko mimibo.
Anxious to know monuimun, puimonon.
Anxiously waiting ogoho.
Any honggo-honggo.
Appearance koizan from mongy; kohintaan.
Appoint, to mamaw, bowon, nabaw ku.
" to office monomag, gahon ku.
A day monimbos from timbogos knot.
Appropriate, to unjustly magampar, ampanan, naampahun; (wrongly,
Apostle unwittingly nokosahu, nosohuan.
Argue, to apostel.
Arise, to muiwar, uvahon ku.
Arithmetic tumongag.
Ark kountaban.
arka, kaban kitua.
Arm, the hongon.
Armadillo buhukun.
Armed ki yapo.
Armpit pohikkok.
Army kogumuan e ki yapo.
Around id hiputi, poinghiput from humiput go round.
Arrack arak, baha, hining (raig do tinomol).
mangarak.
" , to distil
Arrange, to popoampaz, poampason ku.
Arrangement koampasan.
Arrest, to manabpo, tabpuan.
Arrival koyikal, kinoyikal (if past).
yumikot.
Arrive, to
Arrow
Arsenic
Art
Artery
Articles (goods) hampo-hampo.
(divisions) bahagi, sa-pasar.
(of agreement) suat do pinitulan.
As miad, mihaga.
before miad do poguhu; reiterate sumaup, saupan.
mionpok.
As long as (in length) so-buray-buway, miad buway.
(in time) so-gumu-gumu, miad gumu.
As much as so-sikap-sikap, sikapan kopizo.
As quick as possible kaakan mungad ko as soon as you have eaten
As soon as you start.
As well as you can rossion kopizo, songkwo-kwo vassi.
As yet so-buray d’iti.
Ascend, to (river) sumuhok.
(hill) tumakad.
Ashamed nasangi, to make poposangi.
Ashes aru.
Aside poinsuvay.
" , to put poposuvay, posuvazon.
" , to keep pocopi, opion.
Ask, to mukot, uhoton.
" " for mokianu pokionuxon ku.
Ass, an kalde.
Assembly to monimong, timongon ku.
ryots mitimong.
Assembly pilmongan.
Assist, to monuhong, tuhongon; tumamba, tambaan.
" , in harvesting tumatang, tabangan.
Assistance koluhongan, kalambaan, tabang.
Asperse, to (water) mongizas, izason ku.
Association (club) pojoopuran, piniopuran from miapu.
Asthma gonguk, gongukon ou hongkob.
A stern

" to go
Astonished
Astronomy
At
At first
At last
At least
At once
Atone, to
Atonement
Attack, to
Attach, to
Attempt to
Attendant
Attentive
Attention
Attest to
Attitude
Auction, to
Audience, to ask
Aunt
Authority
Avenge, to
Avoid, to
Awake, to rise
" to cause to
Away
Awhile
Awkward
Axe
Axle
Awning
Awry

Baby
Bachelor
Back, the
Bad (not good)
" (decomposed)
" (wicked)
Bag, a
" , money
" , used by Dusun women
Baggage
Bail
" , to stand

id uhin, id hikudan.
mogundur, unduhon.
noosow, asasow will be
kahaahan do ombituon.
id.
id poguhui, id puun, id tinimpunon (long ago.
id tohui.
uga-uga, amu kokuang.
do insani.
monogit, sogiton ku.
sogi.
yumabut, yobuton ku; humabut herlaw ansar.
popodokot, podokoton.
kuminam, kinaman.
kohuang, susuhun, supu.
opodol, podatan; poingating.
kapidalan.
sumayn, soyon ku from sign, sumass.
qinavo, kioman.
momolelong, lelongon.
mokumibos, mokiyongow.
inay.
karassa, impohon (stand point).
sumuhi, suhiun.
miras, wasan ku.
mossik, opposik, nophobic.
popoopposik, possikon ku.
id halus, iduno from midu run away.
amu buray, kodik.
aswahah, obekang (not used to).
panaha, kapak.
songko.
taap do kain, tinoup.
okindang.

B

naak do onine, tatti.
hangay-hangay.
hikud: id hikudan do suhap, at the back of the house; id ohiudan nu at your back.
amu arassi, amu othid (not just).
nobunting.
ayat.
koko; rice bag (of leaves) bazung.
karong, upaw.
kampil.
hampo-hampo, barang.
jamin, mananggang, tonggonon ku.
momojamin, jominon ku, monopong pongon ku,
<table>
<thead>
<tr>
<th>English</th>
<th>Tagalog</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bait (for fish)</td>
<td>upan.</td>
</tr>
<tr>
<td>Bake to</td>
<td>moguromg, urongon, monunu, tunuwon.</td>
</tr>
<tr>
<td>Baker a</td>
<td>manananda do roti, tukang roti.</td>
</tr>
<tr>
<td>Balance (remainder)</td>
<td>noohu, topod.</td>
</tr>
<tr>
<td>Bald</td>
<td>nughas.</td>
</tr>
<tr>
<td>Bale out, to (water)</td>
<td>manaid, soidan.</td>
</tr>
<tr>
<td>Ball</td>
<td>moondug, bol.</td>
</tr>
<tr>
<td>Ballast</td>
<td>raga.</td>
</tr>
<tr>
<td>Bamboo, different kinds of Banana</td>
<td>himtagat.</td>
</tr>
<tr>
<td>Bank (of river)</td>
<td>evhu, tamahang, poyin, sumbihing, barui.</td>
</tr>
<tr>
<td></td>
<td>dudungu.</td>
</tr>
<tr>
<td>Bank (of river)</td>
<td>isan do bavang, tuhan do bavang.</td>
</tr>
<tr>
<td></td>
<td>andas, batin.</td>
</tr>
<tr>
<td>Barber</td>
<td>lindu.</td>
</tr>
<tr>
<td>Bare, to (turn up sleeves)</td>
<td>momumug.</td>
</tr>
<tr>
<td>Bargain, a</td>
<td>mongongkon.</td>
</tr>
<tr>
<td>Bark (of tree)</td>
<td>pinibokisan, pajak, pinituluan.</td>
</tr>
<tr>
<td></td>
<td>monguang, popohuay, popokuang do hogo.</td>
</tr>
<tr>
<td></td>
<td>kuhit do kau; wood not yet formed under bark kution.</td>
</tr>
<tr>
<td>Barrel</td>
<td>mogusig, usigon.</td>
</tr>
<tr>
<td>Barren</td>
<td>tung.</td>
</tr>
<tr>
<td>Barrier</td>
<td>havun.</td>
</tr>
<tr>
<td>Barter, to</td>
<td>tobon.</td>
</tr>
<tr>
<td>Bashful</td>
<td>mohon, pohonon.</td>
</tr>
<tr>
<td>Basin</td>
<td>moikom-ikom.</td>
</tr>
<tr>
<td></td>
<td>pandalan, binsuan.</td>
</tr>
<tr>
<td>Basket</td>
<td>mangkuk, larger sohugong, smaller sawan.</td>
</tr>
<tr>
<td>Bastard</td>
<td>yaga, basid, sagin, buong.</td>
</tr>
<tr>
<td>Bat (vermin)</td>
<td>anak pinodhonizan, anak ampan.</td>
</tr>
<tr>
<td>Bath-house</td>
<td>pongit, mondikol, tuadan, pondiki.</td>
</tr>
<tr>
<td>Bath-room</td>
<td>suhap do popohuan.</td>
</tr>
<tr>
<td>Bathe to</td>
<td>hanin do pimpohuan, popohuan.</td>
</tr>
<tr>
<td>Battle</td>
<td>mimpuhu, mimpujo, pohon ku.</td>
</tr>
<tr>
<td>Bawl to</td>
<td>azow, koimangan; to fight miimang.</td>
</tr>
<tr>
<td>Bay (of sea)</td>
<td>humuwap, gumang, gumisak.</td>
</tr>
<tr>
<td></td>
<td>orang.</td>
</tr>
<tr>
<td>Bazaar</td>
<td>asaub.</td>
</tr>
<tr>
<td>Beach</td>
<td>kuday.</td>
</tr>
<tr>
<td>Beads</td>
<td>papak, isan do dahat; sand oggis.</td>
</tr>
<tr>
<td>Beak</td>
<td>nuok, rosario.</td>
</tr>
<tr>
<td>Beam, a</td>
<td>tinduk.</td>
</tr>
<tr>
<td></td>
<td>tontom, bangol, songko.</td>
</tr>
<tr>
<td>Bean</td>
<td>linutud.</td>
</tr>
<tr>
<td>Bean, a</td>
<td>bahatong, kassang.</td>
</tr>
<tr>
<td></td>
<td>bohuvang.</td>
</tr>
<tr>
<td>Bear, a</td>
<td>sumangar, sangahan.</td>
</tr>
<tr>
<td>Bear, a</td>
<td>monukod, tukodon.</td>
</tr>
<tr>
<td>Bear, a</td>
<td>monuun, suunan.</td>
</tr>
</tbody>
</table>
Bear, in arms mongibit, kibiton, monong yapo.
" to carry mongorit, oroiton.
" children maganak.
" of fruit momiwa, monguwa.
" witness sumasssi,ssonssion ku.
Beard a janggut.
Bearings, axle saak.
Beast yamu-yamu.
Beat, to momobog, botobon ku.
" with fist monumbuk, tumbukon ku.
" with open hand manapap, tapapon.
" to overcome kalana, naka tama.
Beautiful ogingol, otonig.
" handsome apasaw.
Because sabab, tu.
Beckon, to mamaw, bouan mamahambay, hambazon.
Become, to abaw, jumadi, jodizon.
" to let pobawan, pinobaw, kabawan.
Bed, a oodopon, sinvat-savat.
Bee potizukan.
Beef onsi do sapi, daging.
Butterfly angangatar, buhod, gozong.
Beetle, black hinggaang, impipunod in coconut trees.
Before poghu.
" long ago poghu-poguhui.
Beg, to ask mokianu, pokionuon ku.
" alms moki-insian, moki tuong.
Begin, to monimpuun, tunimpuun.
Beginning, a tinimpuunon, puun.
Behaviour koim, ura, koindahanan.
Behead, to manangod, sangadan; head hunter sangod.
Behind id hikudan, id hikudon, id tohui.
Being, a human song uhun, uhun.
Belch, to soduon.
Believe, to (trust) humarap, harapon ku.
Believe, to otumlazaan, abanaran, pisaya.
Belief kotumbazaan.
Believe, to suppose do okuvaan ku.
Bell, a lusing.
Bellows pupulan.
Belly tizan.
Belonging to (after) tangani, (before the owner) dong or de.
Below id puzut, id sutbo.
Belt a oogot.
Bend, to humogud, momolingkuk, lingkukon.
" body sumingkuku, posingkukuon ku.
Bent nolingkuk, nokizow.
Benevolent oswaw.
Beseech, to sumonsog, sonsogon, osonsog.
Beside

id isan do ...., id sampaping.

Besides

hagi po.

Besiege, to

momoliun, liunan ku.

Besmear, to, with dirt

momoyomut, yomuzan ku.

" , to oil

mongunaw, umahon.

Best

arassi kopizo, no salu.

Bet, to

migono, gonoon ku.

Betel-leaf

daying.

Betel-nut

hugus.

Betroth, to

poposavo, posovoon.

Betrothed

sовоon.

Better

hobi vassi.

" , to make

momovassi, vossion ku.

Between

poinxisip, poinyohot, poinamong, pointanga.

Beware, to

mongingat, ingaton, manamong, tamangang.

Beyond

tamangayo.

Bible

id hombus-hombus.

Bid, to, offer a price

suat kitua.

Bier

poporatak, poratakon, popokuang.

Big

pavarantazan do hungun, hung.

Bill

agazo.

Bill of bird

suat do pomorundangan, rundingan, utang.

Bill of hornbill

tinduk do anaw.

Bind to

sungang.

Bird

momogakut, gokutan ku.

Bird -cage

ombohog.

Bird -nest

pinjar, kukuongan do ombohon.

Birth

yumun do ombohon.

Birth

kosuswan.

Bit (a piece)

song pulul or somputul.

of horse

kakang.

Bite to

mongokot, kokoton.

Bitter

opo’it.

Black

mo’itom.

Blacksmith

modsusupu, tukang bosii.

Blade of sword

taum.

" , one of grass

song hamba, song youn.

Blame, to

poposuha, posahaon ku.

Blaze, to

sumikit.

Bleed, to

humâ, pohaon.

from nose

omponguson.

Blemish

ayumui, juong, nayaat ngân.

Bless, to

momoberkat.

Blessed (holy)

kitua, ki berkat.

Blind

nobohow.

Blinding, of light

nosuhow or nosuho.

Blood

hâ.

" , of noble,

ki assar.

Bloody

ki hâ.
Blossom
" (bud) vusak.
", full blown poinkungkom.
Blotting paper kertas do totop, totop.
Blow, to momohopu hobuon, monovigi, sorugion.
" -pipe sopuk; to use sopukon ku, monopuk.
Blue otomow do omuhok.
Blunderbuss, a badil; to use a, bodihon ku from momadil.
Blunt noingahan, amu kotugu.
Boar ontuhuan.
", wild bakass.
Board a (of wood) papan.
", , to (lodge) monumpang, tumpangon ku.
Boast, to moki åzow, maansako, moompog, moompog.
Boaster damansak.
Boat padau, to use a mamadau.
", (a dug out) padau do oniné, binta.
", (a house) padahazag (a small schooner); padau e ki
Boat-hire tinoup, (kajang) or .... kuhub.
Body innan.
Body (a dead) innan do napatay.
", (of an animal) innan do yamu-yamu do napatay.
Boil to mananok, tonokon ku.
", (rice) namaig, vinaig, magansak, ansakon ku.
Boiled sufficiently noyônos, yumônos.
Boil, a kohomputos.
Bold kobusu, obusu.
Bolt, a ontwil.
", , to mongontuvi, ontuvihan ku.
Bone uhang.
Book bik, susuatan, suat.
Booty inahavan from magahaw, linampasan.
Border piyahan, pivohitan, isan; hupi of clothes.
Bore, to momongow, vongohon, botuitikon from
toluitik gimlet.
", (the ears) monobok, tobokon, tabakan.
Borrow, to mongohos, ohoson.
Bosom kungkah.
Both, of you duvo kow, duvo-duvo.
", of us duvo kilo.
", hands duvo no hongon or duvo hongon.
Bottle kassa, botol.
Bottom (of hill) sondot, hongkodon do nuhu, puin id yunduk.
" (of box) uvow.
", (of boat) uvow, lunas.
", (posterior) busul.
Bough yaan; of coconut and betelnut tree papa.
Boundary pihatan, pirohitan.
Bow (for arrows) orul.
" (to shoot with) mongovul, ovuhon ku.
" to (the head) tumiduku.
Bowl sohugong, binsuan, mangkuk.
Box (chest) kaban.
Boy anak kusay.
Boys or girls angaanak.
Brace (a couple) duvo no innan, sa-pasang; of ear-rings soho-luhan.
Bracelet gohong.
Brackish ananam, ohonsi, vaig do ayaat.
Brag, to mangagil, ogihan, moki ãzow.
Brains utok.
Branch (bough) yaan.
" , to mipango, misimpang.
Brand a (mark) pomumuhanu from puhanu mark.
" , to momuhanu, puhanuwan ku.
Brandish, to mingkanjar, mikanjär.
Brass sawassa, sansaing (copper).
Brave agazo ginaro, aqaw, ogoos.
" not afraid to speak obukat obusu, outspoken kobusu.
Bravery kagaaban.
Brawl, to mangasaw, miodu, momangkis.
Bread rutî pound.
" fruit kosukun.
Break, to monipu, tipvon; broken of wood, stick, bar metal notipu; of rope, wire novotu; of hard-ware, glass nababak; torn of cloth, wood, lengthwise nokinis.
Break down, to, nohuzan, noavi uhod.
" (destroyed) nobinassa.
" , of river-side tumuhan, notuhan.
" in, to moguak, puakon ku, uakon ku.
" to pieces to mamabak, babakon ku.
" pulv. momoyula, yuaktion ku.
" off, to momutul, putukan ku.
" promise, to mongohim, ohimun ku.
" in, to tame popohuda, pohudon ku, momohuda.
" of day do surabi, osurabi, sumihaw adaw.
" (sunrise) koshiaw adaw.
Breakers (surf) hakun, hakun do mamabak.
Break-water tobon do vaig.
Breakfast akanon do dong osurab.
Breast kangkab.
Breasts susu.
Breath pinuhobo.
Breathe, to momuhoto.
Breeches (short) sampang.
Breed, to
" , to hatch
Breeze
" (land)
" (sea)
Bribe, a
" , to take
" , to go over
Bride
Bridegroom
Bridge, a
" , to make
" , to go over
Bridle a
Bright (shining)
" of metal
" clear
" day
Brim
Bring, to
" Bring up, to
Brisk
Bristles
" put up, or
feathers
Brittle
Broad
Broil, to
" Brooch, a
Brook
Broom
Broth
Brother (elder)
" (younger)
" in-law—by
sister
" in-law—by
wife
" male relations
of married
couple
" female rela-
tions of mar-
rried couple
Brow (forehead)
" (of hill)
Brown

gumompi, gompizon.
mogomut, omulan.
yibut.
yibut do takad.
yibut do dahat.
swap.
momuap, uapon, sinuap, sinuapan.
moki swap.
pampang, tana do vinung.
sovoon.
manang savo, monong savo.
sunsuzon.
onunsuzon.
sumunsui, sunsuzon ku.
kakang.
okilow.
opuhang.
oniting.
anaraw.
kabang.
mongovit, oriton.
popoatod, pootodon ku.
gumompi, gompizon ku.
ositap.
ruhu do ipus.
sumikel.
opu.
alamka, ahaab.
monunu, tunwvon.
momogoui, gouzon, ginoui.
korusang.
pahu, (pahu fruit).
immumhaw, sususi.
sap, vaig do onsi do tinanok; vaig do inapa;
vaig do manuk, sada.
ade do otuo.
ade do omuhok.
gassi.
magahong.
donig man to man.
bois woman to woman or man.
yabass.
tampun do nuku.
ovuhog; ovok.
Bruised (outside or skin) nagahas.
" (inside) nohomog.
Brush, to momuzay, puazon ku.
" , a pupuzay, brus.
" , hair brus do obuk.
Brushwood ongungut.
" (secondary jungle) kokozuran do noomuhok.
Brutal miiad do yamu-yamu, osiw.
Bubble to (of boiling water) to make gumohok.
Buck popogohok, pogohokon.
Bucket sangahan do lambang.
" (for baling) utin, sasaid (native).
Buckle kasing.
" (of belt) karit, kokoputon; to button coat manggput.
" to popokavit.
Bud sobul, unduk (young branches).
Buffalo karabaw.
" pool botung do karabaw.
Buffoon (playful) osindahag.
Bug uhun e monompudiak make people laugh.
Build, to maar, vaahon ku.
" place vaahan.
Bull sangahan.
Bully uhun do otongong.
Bullet piruru, piuru.
Bullock sap; do noonggoian.
Bump ohomton, noko hombon.
" to (boat) kasansad.
" head against beam gumugu, kogugu, noko gugu.
Bunch (of fruit) like grapes puvan.
Bundle, a hopòt.
" in cloth kinandong, binukut.
" , to momohopol, hopoton ku.
Buoy pansang, pogogokutan id raig.
Burden kavagalan.
Burn, to poposôb, sôbon.
" down nosôb, nasaban.
Burst, to wamabak, tabakon, ababak.
Like bomb humoput, nohoputan, noko hoput.
Bury, to momohobong, hobongon ku.
Burying place kahabangan.
" ancient kahabangan haid, kinahabangan.
Bushes obuhongkut.
Bushy o-zompug.
Business    karaja, pakarajaan.
Bury        oindang, ki koindangan, agagaw.
But         sakuhe, katapi.
Butcher     mongongot.
Butt, to     managu; of buffaloes tumarapi toropion.
Butter      umaw do sapi.
Butterfly   ongkuhibambang.
Button      kubamban.
Buy to       momohi, bohizon ku.
By          do, ni (by me) ku, nu, nisido etc.
By, to put   poopi, popoppi, opion ku.
By and by    odük-o, do odük po.

C

Cab         kurita.
          pangka, jompong.
Cable       daway do asahaw, karat do savu.
Cage, a      kukuongan of birds pinjar.
Cake        pinjalam.
Calamity    kagansapan from agansop calamitous.
            kagagahan do agazo.
Calf"       anak sapi.
          onnok, votis.
Calico      blassu.
Call, to     mongodim, kodimon, humohow, hohovon.
            hövon.
          humuvap, huvapan ku.
          mapit, opiton ku,ombazaan.
Calm (sheltered)      atanang, mooos.
            moongis.
Calumniate, to     monondos, landasan.
Calumny      katandasan.
Camel        kamel.
Camelion     pokudendang.
Camp a       sulap-sulap.
Camphor      baus do kupu.
Can, able    miho, ko or ka or k' before imperative of verb
            without affix (go ko'-idu, eat ku'-akan)
            or adj. good k'avassi.
Canal        bavang do tinanda.
Candle      dien.
            hakod do dien, patatampakan do dien.
            uray, (split) yapot.
Cane a (rotan)  hokoe.
          maraw.
          tobu.
Cannon  badil do agazo.
Cannot      amu obuté, amu kabaw.
Canoe, a     padau do oninè.
Canvass     kain do mula.
Cap, a
  (native head cloth) siga.
Capable
  abaar; of body korow.
Capacious
  pagadangan.
  muatan, sinakay.
  akal, aabar.
Capacity (measurement)
  tomui.
  (burden)
  puun.
  (talents)
Cape (promontory)
  kapitan do kapal.
Capital (resources)
  e nagakom, tangkapan.
  kohomputos.
Capon, a
  innan do napatay, bangkay.
Captain (on shore)
  manuk do noongohian.
  (of a boat)
Captive, a
  pongnian.
Carbuncle
  e nagakom, tangkapan.
Carcase, a
  sikupong.
Cards (playing)
  innan do napatay, bangkay.
Care (anxiety)
  kagagahan.
  (diligence)
  osikap.
  , to (heed)
  momoduli, podulion ku.
  to take
  mongipat, ipaton ku, malingat, ingaton ku.
  of, to take
  gumompit, gompison, manamong, tamangan,
  monunggu, tungguvan ku, milamong.
Careful (prudent)
  ohunontob, osikap, ajaga.
Careless
  ayso do hunontob, asambarana.
Cargo
  sinakay, muatan.
Carnal affections
  gaab do ayaat.
Carpenter
  tukang kazu.
Carpet
  ikam do kain, kulamadanni.
Carriage
  kurita, kulita; native pangka, jompong.
Carry to, in hand
  (like bag)
  monginding, kindingon.
  to, outside
  popohabus, pohabuson, mongorit doid habus.
  to, with pole
  mananggon, tonggonan ku.
  to, with two
  people
  milanggon, pitonggonan za.
  on shoulder
  manaan, suanon ku.
  under arm
  (umbrella)
  mongobil, obihon.
Cart a (bullock or buffalo)
  kurita sapi (karabaw).
Cartridge
  kompas.
  pouch
  kampiti, susuanan do kompas.
  of leather
  karaga.
Carve, to
  momorukis, rukisan.
  hollow out
  mangaut, kauton.
  bread or vegetables
  mongoib, oibon.
Cascade
  vaig do mubus-babus, vasay (small).
Case, circumstance
  porkara.
  for trial
  gagut, dawa.
Cash  ucen, wang do mitunui.
Cashier a (shroff)  e mananagari do wang.
Cask  tông, tùng.
Cast anchor, to  sumavu, sovuon.
Cast away, to  popotaam, potaamon ku.
Casting-net, a  jaho.
" , to use a  minjaho, johoon.
Castor oil  umaw do popopias.
Castrated  inonggohian.
" , pig  bohi, if female londway.
" , goat  nagapan, londway.
Cat  izing.
Catch, to  manabpo, tabpaan.
" , hold, to  gumamit, gomiton, momogamit.
Catching (infectious)  koyoheu.
Catterpillar  ihong.
Catty  katy.
Caution, to  popohondom, pohondomon, popoingat, poing-aton ku.
Caulk, to  mnondok, tondokon.
Cause, a reason  sabab, puun, ki koduduzanan.
" , to  mimang, popobaw.
Cave a  huak id pampang.
Cavity a  kubong, hubong, lōk.
Cayenne pepper  hado do onine.
Cease, to  motos, otoson, tumingkod, tingkadan, tingko.
Cede, to  poposontob, posontobon, kumongkong.
" , (unwillingly)  momuogo, puugoon.
Ceiling  tindud.
Celebrated  abantug-momantug, bontugon.
Cement, to  popotapi, topian ku.
Centipede, a  ongkuhamany.
Centre  id tanga, pointanga.
Ceremony  adat-mangadat, adaton.
" , to receive  sumambut do kapantangan.
with  otopot, poingtopot, otentu.
Certain  suat do popohoh; suat do popotahang.
Certificate  pulow Cilun.
Ceylon  paok.
Chaff (of grain)  apol.
" , empty grain  koyuahan do ginavo.
Chagrin  kavot, rantay.
Chair  ikohon.
Chalk  apu.
Challenge, to  mongogui, oguzon ku, magahas, ahason, mangamu-anu, omu omuon ku to com- pel or defraud those that cannot resist, i.e. orphans.
Chamber hamin.
Chance amu noihaan, do amu miho haid.
Change, to poposueny, posurazon.
   " to another place popovahiu, povohion.
   " to succeed monovohi, sumovohi, sovohizonon.
   " take turns misovohi.
   " exchange miohon, piohonon.
   " one's dress dumahin, dohinon, noko dahin uno.
   " one's house for another temporarily mavig, bovichion.
   " move, push poposuung posuungon.
   " move on popoinsoog.
Channel (of a stream) halu, e ayahon.
   " passage (short cut) tarusan, baraang do inantas.
Chapter caput (latin), bahagi (division).
Character (letter) suat.
   " (reputation) ngain.
Charcoal popow.
Charge (cost) hugo.
Charity koginaana, ko'insinan, kosinan.
Charm, a (love) puyay; (aversion) tangkul; (protection) pua-
   lia.
Chart (map) gambar do pomogunan.
Chase to moguzong, uzongon, migusa, gusacn.
Chasm guang.
Chastise to (correct) mangajar, ajahon.
   " (punish) momogo, ogoon, momoyogo, yogoos.
Chatter (talking) kaasang, ogosok.
   " to (with teeth) momongoi.
Chattering, of teeth kongoitan.
Cheap ohuay.
Cheat, to momoduhong, duhongon.
Check, to popootos, pootoson, popituma, pitumaon.
Cheek, the pingos.
Cheerful agaan ginavo.
Cheese keju.
Chequered ragi, nabahagi.
Chess (the game) satol.
Chest (box) kuban.
   " (breast) kangkab.
Chew, to maginggit, inggaton.
   " a (quid) binui.
Chicken pizuk, anak manuk.
Chief pongnian, uhu do pomogunan, mohoying kampong.
Chiefly hobi, ko iso.
Child
  ,, (first born) anak do uhnun.
  ,, (last born) anak do otuuo.
  ,, (with) anak do omuhok.

Chin
  yoo.

China
  Kina, pomogunan do Kina.

Chintr
  ragi, batik Jawa.

Chip, a
  giniauh, pinigamaan.

Chisel
  sangkap.

Choke, to
  momoguhon, choked noguahanan; mongotol by people, kotohon.

Cholera
  bigi.

Choose, to
  mohihi, pihion.

Chop, to
  momoyutad, yutadon.

Christ
  Christus Pongopuhi.

Christian
  Christian.

Church
  ponombohiangan, sosombohiangan, Ecclesia.

Cicada a
  tongil, ays-ays.

Cigar
  ,, to smoke monurul, monigray, monigup.

Cinders (glowing)
  popow do abahang; ashes avu.

Cinnamon
  kodingaw.

Circle
  otondugu (round).

Circumstance
  kohipulan, e poposuyaw.

Circumference
  pivohilan, pisantaban, pigisaman.

Citron
  voung do monsom.

City
  kampong do agazo, do kasapahan.

Civil (polite)
  avussi bös, miho do adat, apasang.

Claim to (justly)
  monuntut.

Claim to (unjustly)
  magampar, ampahan.

Clap to (hands)
  manapap, tapapon.

Clapper a (of a bell)
  tuluntung.

Clash, to
  misahag, sahahan.

Clasp, a
  kavit.

,, to
  popokavit, pokoriton.

,, (in arms)
  gumapus, gopuson.

Class (kind)
  massam, bangsa, jenus, bansa.

Clause (article)
  porkara, pihukaban.

Claw, a
  sonduhu.

Clay
  tana hagit.

Clean, to (wash)
  moomizu, zuzuan, to sweep, monusi, susion.

Clear (transparent)
  oniting, onihong.

,, (evident)
  abanta, atahang.

,, (voice)
  abantang, ofohis (high).

,, to, up
  popoidu, poiduon; brush away momuzay, puzaon.

,, up
  popotahang, potahangon.

Clear
  ahangkas.

Clear (day)
  nanawaw.
Cleave, to (adhere) tumapi, noko tapi, popotapi, potopion.
" to (divide) mongurak, uvakon.
" to (divide firewood) mamahaas, haason.
Clerk krani, monunuat.
Clever abair, ababaaho, miho.
Climate yibut.
Climb, to mindakod, indokodon ku.
Climbing, clever at opinit.
Clip to monogunting, guntingon.
Cloak sia do anaw.
Clock jam.
Clod tigkang.
Close opipid.
" , to monombol, tombohon.
" to cover monutub, tutuban, tutubon.
Cloth kain.
" (waist) santut, bidak.
Clothes pakazan, basahan.
Cloud oyumbut, yassam.
Cloudy (misty) havun, ki yassam.
Clove (spice) changki.
Clove tinting-binting.
Clumsy obekang, amu miho, amu ohijaw.
Coal batu urang.
Coarse asabar, ayapa, akassar.
Coast isan do dahat.
Coat sia.
Coax, to mangangtat, anglaton.
" " persuade monunsub, sunsubon.
Cobweb yumun do ongkarawara.
Cock landaha.
" (game) landaha, e mikura.
" jungle manuk id pogun.
" crow mingkukudwukan do manuk.
Cock’s-comb (a plant) kondubuhan.
Cocks (to fight) mikura.
" weather tutuduk do yibut.
Cockroach hippos.
Coconut piassaw.
" husk longkar.
" juice volong do piassaw.
" milk sinantan do piassaw.
" oil umaw do piassaw.
" pulp pa do piassaw.
" shell tompung do piassaw.
Coffee kahawa.
Coffin hungun.
Coil, to momogikor, gikohon.
" " snake yumithit.
Coin, to (money)  monuang, mananda do ucen.
Coincide, to mikunomo, monusui, susuzon.
" " "" miontok, piontokon.
Cold osogit.
", (of weather) monong sogit.
Colic kahavangan (from humovong) tizar.
Collect, to monimong, timongon ku.
Collection potimongan.
Colour (paint) sāt.
Colt anak sangahan do kuda.
Comb süd; vb monud, südon.
Combine to mituruk, piturukon, mikunsi, miupakat,
upakaton.
Come, to yumikot.
" after sumuhul, suhuton.
" up into a house sumahakay.
" across sumobόng, sobόngon, place to cross sasabόng-
an.
" and go, to and fro: of pendulum mintarid; of people migushi-gushi.
Comet ambiton e tinutud.
Comfort kasangan, asagkom.
Command, to suhuon, monuhu.
Commander pongnan, kapitan.
Commandment ponuhu.
Commence, to timpuunon, monimpun.
Commencement puun, tinimpunon.
Commerce padagangan, ponohorian.
Commiserate to monginsian, insianon.
Commiseration kossuαan, koyubatan.
Commission, to monuhu, suhuon, manahak kavassa.
Common koimūn.
" a Commit murder, to momatay, patazon.
" a crime momisaha, momidowso.
Commodious abazaw, uha.
Common ogumu, asaw-saw.
Commotion rayat.
" of water kugagahan do uhun.
" Communicate, to kugwahan do vaij, gumanvar.
Commute, to popova, poraon, posunudon, posunudon.
Company miohon, piohonon.
Companion khuang, ambat-ambat (friend).
Company poitawtawaan, kaaambatan, kungs'.
Company poplanting, pitondingen.
Compete, to (mariner's) poduman.
" points mato do poduman.
Compassion " kosisianan.
" people mononsog, sonsogon, sansagan.
Compete, to (two) mipahud; (many) mipapahud, pipohudon.
Complain, to poposunud do kawagatan.

" (accuse) moguhang of not enough wages or food.

Complete mangadu, oduron.

Complexion asagkom, poinggonop, uha.

Compliments yuši, vuši.

Comply, to bós do avassi, tumabe, tobeon.

Compose, to tumanud, tonudon, sumaga, asaga.

Comprehend, to mananda, popobaw, pobowon.

Compute, to monómo, sómoon, kosómo ou.

Conceal, to (hide one self) maharati, horotion ku.

" (things) moguntob, utobon.

" (secrets) humossok.

Conceited momohossok, popohossok.

Conclude, to mogophinu, ohimutan.

Concubine akakat ginavo, mokiazow.

Condemn, to momulus, putuson, mangavi, ovion ku.

Condescend modkaduvo do savo.

Condition (state) po, pín or poing before imperative of verb (poingodop sleeping, poinhuri lying down).

Conduct koindahanan, yahan, koimań.

Confections va-va, monisan.

Conference kopibasan.

Confess to mangakun, okunon ku.

Confidence kaharapan.

Confine, to (restrain) momusus, pususon, pinusus.

Confirm, to popotopot, potopoton.

Confront, to popotupak, potupakon; popoongak, poong-
akon.

Confuse, to popohonogot, pokongoton, popoyohot, noyohot.

Congealed noko kodow.

Conjure, to mognogoy, bopoilaw, poilahon.

" (evil spirits) modkonzupu.

Connect, to popioput, pioputon.

Conquer, to manang, anangon.

" (to win) kalam, naka tama; to be overcome nāha.

Consanguinity kosongdian, songdian.

Conscious do miho, moihau ku, handaman ku.

Conscience kahandaman do ginavo.

Consent, to sumaga, poposontob, posontobon, kasagaan.

Consider, to (weigh) monimbang, timbangon, mamadan, padanon.

" to (heed) mowingat, ingaton, momohnodom.

Console, to monginsasamod, insasamadan ku.

Consolation koinsasamadan.

Conspicuous pohnobi, hobi savat, okito.

Conspire, to miupakat, upakaton.

Constantly asaw-saw.
Consult, to  
" (ask advice)  
Consumption  
Contagious  
Contain, to  
Contemplate, to  
Content  
Continue (then?)  
", to  
Contract a  
", to work by  
Contradict, to  
Converted  
Convey to  
Convict, a  
Cook, to  
", a  
Cooking-place  
Copper  
Copy to (transcribe)  
", imitate  
", a  
Coral  
", -reef  
Cord  
Cork (stopper)  
Corn (different kinds of)  
", maize  
Corner  
Corpse  
Correct (accurate)  
", to  
Cortege  
Cost  
Costly  
Cotton  
", (thread)  
Cough  
", to  
Council-chamber  
Counsel, to (advise)  
Count, to  
Counterfeit (false)  
Country  
Couple, a  
Courageous  
Court

monuntut, tuntuton, mogontong.  
mokituduk.  
solawan.  
koyoheu.  
suang; can hold kosuang.  
momusow.  
uga ginavo, kouhaan do ginavo.  
hagi po, ahapas.  
mimang po.  
contarak, pajak.  
monajak, pajakon.  
miuvar (2 people), mogiuvar uwhon (many); miraheu-raheu (one- self).  
noko suvay.  
mongovit, oviton, popototd.  
binduan.  
magansak, ansakon.  
magagansak.  
ypuhuan, pagagansakan.  
sansaing.  
monual vagu, popoyahin.  
monusui, susuzon ku.  
sinusui.  
takat.  
pampang do takat.  
gakut, karat.  
sonsong.  
hinsow pây, gopu, davo.  
ganjum.  
sunduk outward or inward.  
uhun do napatay.  
bunar, ayos zaha.  
popotunda, potundaoon, popotunud, monohojo, lohojoon.  
koyongitan, kosiahan.  
hogo; (prime) puan, poko.  
apagon.  
kapuk, gapass.  
gontikan.  
ifikod.  
mogikod, ikodon ou.  
hamin do ongomohoying-hoying.  
munuduk, tudukon.  
moguntob, unlobon.  
kovudutan, koduhongan.  
pomogunan.  
duvo, koduvaan, sa-pasang.  
ôngit or oyongit, agab.  
suhap do raja, pomohukuman.
Courtyard  
akatadsakan id hiputi do suhap.
Courteous  
ohinomod, miho do adat, ohingkong
Courtesan  
sumunu do rája.
Cousin (first)  
so pinsan.
" (second)  
induro pinsan, induro kopinsan.
Cover, to  
monutub, tutuban.
" (with dirt)  
momojupil; covered nojupil.
" , a  
tutub; (for victuals) tokop.
Coverlet, a  
sokkingon.
Covet, to  
gumaab; envy apa-hadan.
Covetous  
gugumaab, uncontrollably agagaato.
Cow, a  
sapi maganak.
Coward  
uhun do atahow.
Coxcomb  
bohimbings.
Crab, a  
gava.
Crack  
vaza do babak, nababak.
Crackers  
obodilan.
Cradle, a  
totovidon.
Cramp  
tumako, tahán ou.
Crane (machine)  
gine do mangakat.
" (bird)  
kandaway, huang, gasing-gasing.
Crawl, to  
kumamang or monong kamang.
Cream  
hunok do gatass.
Crease, to  
mongulunsong, kulunsongon.
Creased  
nkulunsong.
Create, to  
momangun, vungunon.
Creator  
pamangun.
Credit  
ki kaaharapan.
Creditor  
uhun do pinutangan.
Creek, a  
paho.
Crescent (moon)  
gumazo vuhan.
Crevise  
gaang, kokivangan.
Crew  
kulassi.
Crime  
saha do agazo.
Croaking of frogs  
yohow do bonong.
Crocodile  
buazo.
Crooked  
nolingkuk, of man's body nobongkud.
Cross (crux)  
(crux) salip.
Cross (one beam a-  
mibangkil.
cross another)  
sumobóng, sobóngon.
Cross-legged  
hakod poinbangkir, mikaw do poinghong
Crouch to  
guwoy.
Crow, to  
modhuduk, hudukon.
" , a  
míngkukuduuk.
Crowd, a  
mangkahak.
Crowded  
kasapahan do uhun, pitimongan.
Crown  
asapow.
Crucify, to  
gór, siga.
Cruel  
popopapak doid salip.
otnong, osiow.
Crush, to  monutu, tutuwn, momoyuta, yulaon.
" animals, ants  momisak, pisakon.
Crust (of bread, rice) kogut.
Crutches  sangga.
Cry, to (scream) gumisak, humongis.
" " (weep) miahad; bewailing mogihad.
" " (shout) humwaw, huwapan; momangkis, pongkisan.
Cubit, a  topong siku.
Cucumber  sangop.
Cultivate  mongumo, umaon, momulanom.
" good manners  momohuda doid adat do avassi.
Cunning  ki akal, mimpoing-poing (dissemble, play hypocrite); of work momoting.
Cup  sawan.
Cure to  momohingos, hingasan, cured nokingos, no-hingasan.
Curious  mingko mimiko, very curious otuud.
" observant  momozinu.
Current, of water  sinohog, osohog, halu.
" , streamlet  paho.
Curry (eaten with rice) various ingredients of— rampa: sogumaw, bawing, kunit, arui-arui, ōnsom.
Curse, to (one self) tumaw.
" Cursed, in punishment  novusong.
Curtain  tohion.
Cushion  uhunan.
Custard apple  hampun kina.
Custom  adat, kohudaan.
Custom-house  susukazan, ponunukazan.
Customs (tax)  sukay, wong kapala.
Cut, to
" " (fell tree) momulul, putuhon ku.
" " (in two) managad, tagadon.
" " (lengthwise) monguwak, urakon.
" off  monompod, pompodon.
" " (branch) manatas, tatason.
" " (wound) monibas, tibason.
Cypher  sayper, number.

Dagger  karis.
" , long  ilang.
" , short for working  dangol.
" very short for cutting grass or weeding  paluk.
Daily, every day | tukid adaw; whole day sangadaw-ngadaw.
Dam, to | monobon, tabanan ku.
" (in fields) | moninda, tindaon.
" (on large | sukong, monukong.
scale) | tinda, tobon, pononobon.
Damage | korugian.
" , to | poporugi, porugion, mominassa, binassaon.
Damascened (as steel) | panur.
Damped, the | pionsuang id naraka, noko subo id naraka.
Damp (slightly) | ozomos; wet ojopos.
Dance, to | sumazaw.
Dancing-girl | ondu do susumazaw.
Dandle | momododong.
Danger | kaantalahan, kaaratlan.
Dangerous | koovot, koontok, koyossi.
Dangling | marvid-tarvid, humana, manga of children.
Dare, to | kobusu, kobukat, ki ginavo.
Daring, to speak | obusu; to walk obuhan.
Dark | oluvong; very dark akahom.
Darkness | koturangan.
Darling | ginovoon, opoodot.
Darn, to | mongohibul, kohibuton.
Dash, to (throw down) | popobaha, popohogad.
" to pieces | popobabak, pobabakon, popoyuta, poyutaon.
Date (time) | adaw do ruhan.
" (fruit) | koruma.
Daub (a little) | popogihir, gihian; (all over) momoyugow,
yugohon.
Daughter | anak ondu.
" -in-law | monong iyan.
" , step | anak ondu haid do savo.
Dawn | minususuvah, do dong osuvah otuvong po, do
surabi kopizo.
Day | adaw.
" mid-
" , the last | katampa.
kopupusan do tana, kopupusan, adawid tohui.
" after tomorrow | surab d’eno.
" third day | surab d’eno do surab.
Day-light | anaraw.
Dazzling | osuhoh, osuhow.
Dead | napatay.
Deadly | kapalay, e popopatay.
Deaf | nobongol, nobossuk.
Deal, to | maitan, lanon, momidagang.
" a, (much) | ogumu.
Dear (expensive) | apigun.
" (beloved) | ginovoon; after sentence ki oy; dear sir oy tuan.
Dearth | apagaw, (scarcity) kapagahan.
Death | kapatazan.
Debate, to  sumiwar, siwaron, midawa, pidawaon.
Debilitated amu kovow, ohomi uhang.
Debt utang.
Debtor uhun e ki utang.
Deceive, to (knowingly) momoduhung, duhungon.
  (inadver-
  tently) manahu, nosohuvan, naka sahu.
Decide, to momutas, puluson, manarasay, sarasayon.
Deck dek, siheu id savat do kapal.
Declare, to popo-ihō, poihoon, poposondot, posondoton.
Decorate, to momgingol, mumbunga, bungaan ku.
Decree hukum.
Deduct, to monguang, kuangon ku.
Deed koimūn.
Deep aayahom; very deep kohong, onuvot, abyss konuvalan.
(of tone) obohog.
Deer (mouse-) pahanuk; (roe) parus; (sambhur) tambang.
Defame, to monondos, tandasun, popoyaat do ngān.
Defeat, to popoyaha, papihā, pihāon.
Defend, to monampong, tompongong.
Deficient amu nōngob, okuang, amu mikunomo.
Defile to (to soil) momoyumui, yumuzan.
Deflower mangangkum; deflowered bazad e nahani.
Deformed ki sasat.
Degrade, to poposuibo, posuiboon, poponine.
Degree bahagi, hiang; relation pinsan.
Delay, to popoandad, poandadon.
(lateness) noko honoy from ohonoy late.
Delicious oyonom.
Delight ko'uhagangan, kolidgan.
Delightful otondig.
Delighted ko'uhagang.
Delirious noyungow.
Deliver, to (release) popopahap, pokapason.
(hand over) popotunui, potunuzon.
Deluge, the hizud, hizud do tataw.
Demand, to sumonsog, mokianu; order monuhu.
, a kasansagan, pokionuron, ponuhu.
Demolish, to popohabā, pohabaon, moguk.
Demolished monimohos, timohoson, notimohos.
Demon yogon.
Deny, to mongohim, ohimon.
Depart, to mugad, noko ugaad.
, to, home muhi, noko uhi.
Depend upon humarap, impohon ku.
Depose, to popo'idu, po'iduon, popoyato, pinoyato.
Depth kayahaman.
Descend mindahau, tumuhun.
(river) munsud, hill yumunduk.
Descendants kasakagan, sinakagan.
Descent (from height) ki assar.
Desert, a pomogunan e ayso do uhun, kooggisan sandy place, pias (forest), kahanaa (grass).
" , to momizada, midu, iduon, popoopong, po-opongon.
Desire, to sumaga, mingko .... prefixed to verb doubling 1st syllable.
" (long for) hangadon ou.
Desires (possessions) gaab, kogigingan.
Dispair nopusakan, nauvi ginavo.
Despise to mangagir, momipis (belittle).
Destiny kopupusun, jangka.
Destitute asampit, missekin.
Destroy, to momumbak (or) momo'umbak, no'umbak manazun.
Destruction mogompadan on big scale.
Destructive alazan (or) atatazan from manazun.
Detach, to poposuway, posuważon, nanatok, tatakon.
" untie momuzad, ruzadon.
" Detain, to momohangkab, hangkabon.
Detest, to momusus, pususon.
Device abazatan ou, bazat.
Devil, the yagon.
" (ghost) mondow, kōmit, saw, kombuvw; in water tobuwaka, in large trees mongizan- ngizan.
Devour, to momogansing, gonsingon, mangakan, akanon.
Dew bohow.
Dialect rogu.
Diamond intan, (precious stones) butiza.
Diarrhoea mias-pias, asaw-saw, modpias.
Dice dadu.
Diction monuat e bōōn.
Dictionary potimongan do bōs.
Die, to apatay, matay, mongohu; lit. go to Kinabalu mountain natalu.
Differ, to misuway, suway, sumuway.
Difference kosuważon, poinsuway.
Difficult apagon, osusa; ogoho, difficulty kagahaan; okuhit, man difficult to deal with ko-luhitan.
Dig, to mogukad, ukadon.
Digest, to (food) tumonos from otonos; hobuzan, tizan (i-digestible).
Digestible obintonos, otonos.
Dignity kubitugan, kasavatan, kagazaan.
Diligent opoy, osikap, oopooldot, apangit.
Dim ohovui, o'uwong-tuvong.
Gosens: the Dusun Language.

Dimensions
Dine, to
Dip, to
Direct, to
" to go,
" (straight)
Dirt
" (loose)
Dirty
Disagree
Disagreeable
Disappear
Disappointed
Disapprove
Discharge, to (a person)
" , to (a gun)
" , to (a cargo)
Disciple
Disclose, to (a secret)
Discover, to
Discreet
Discuss, to, of two persons
Discussion, a
Disease
Diseased
Disembark, to
Disengage to
Disengaged
Disgraced
Disguise, a
" , to
Disgusting
Dish of coconut shell
" of metal
Dislike, to
Dismiss, to
Dismount, to
Disobedient
Disobey, to
Disperse, to
Dispute, to
Distance
Distant
Distil, to

ginazo, kavangahan (from mamangar, to measure).
bamahan, maken d'agazo.
popoobug, poobugon.
monuduk, tudukon.
mangalta, maanlas.
otuhid.
kojomuzan.
honso.
oyomui.
misuvay-sopisuvay, sopihavan, amu miuad ginavo.
obin suvay, amu ogingol, amu oyonom.
amu hino, natagak.
nahavada, no'iman-iman.
amu sumaga, amu asaga, amu .... da.
popohapas, pahapason.
popo'ubus, po'ubuson, momadil.
monindar, tindahon, mongidu, bodihon, iduon.
iuon, arjahon.
popova e poinhossok, vaan or vaon.
miho, found nokito.
ohunontob, mongtung haid.
milö of many, mogibobö.
kopilaboan.
kojunahan, (infectious) penyakit.
noonotok; nogizokan; of fruit binotukon, ki botuk.
tumindar, popotindar, tindahon.
popohapas, pohapason, popoidu.
poinghapas, ayso do män.
nasangi, pinosangi, nayaat ngän.
kosohuvan.
manahu, sohuvon ku.
kopual, popopual, ayaat, mahan.
tompuung; for betel nut leaf givay; pang- akanan; of metal talam.
amu da ...., amu sumaga.
popoidu, poiduon, popohapas, monizada.
mindahu.
oliar, tumö, amu momoduli.
amu mombozo, humavan, havanon.
monguizas or monizas, uizason.
miivar, uhnon.
kosoduan; how far? songkwo sodu?
oso, atauan.
mangarak.
Distinct (audible)  öngow, avantang fluently.
   (visible)   okito, atahang.
Distinguish, to  kotulun, otulunan.
   (desery)    ohito, koimpuos.
Distress    agagaw, asampit, osusa.
Distribute, to momuut, puutan, mamahagi, bohogizon; so
   that each gets something popotukid, potukidon.
District, a   pomogunan; a river district bowang.
Distrust    ovoi-roizan, okuang pisaya.
Disturb, to  manasow, sosohon.
Disturbed    nasasow.
Disturbance, a  pioduhan; great gagut.
Ditch   poyuyushan, papas; natural paha.
Dive, to    tumohop.
Divide, to    mamahagi, bohogizon.
   (cut into    momohodi, mihodi, hodizon.
   pieces)    mamadangka, dangkuon, popoduvo, poduvoon.
   (in two)    song bahagi, song hodi, sang hapak.
Division, a  kopiadaan.
Divorce    miada, mihangkab, bangkaban.
Dizzy  oyohow; to make dizzy pomituwanan.
Do, to    mimang, mangan or mân.
Do not    mada, ada, adaan.
Docile    opâdot, odomon.
Doctor   mamomoyusap, tukang do yusap.
Doe, a   tambang do maganak.
Dog     asu.
Dollar    ringgit, wang kertas, wang do opuak.
Done     nahapas, naari.
Door, a    totombol or totombor.
   to close    monombor, tombohon.
Doting    nabadong, yumapai.
Double   induro.
Doubt, a    kohompuwangan.
   to    humompuwong.
Doubtful   ohompurong, amu otopot.
Dove, turtle-dove  tokukur.
Down (below)   id puzul, id suibo, (hill) id zondot.
   -cast    ohonggul.
   to go up and     mingginuhi.
   to go     mindahu, hill yumunduk, munsud.
   river    id vunsud.
Doze, to    mangagu.
Dozen, a    so dozen, hopod om duvo.
Drag, to    mamagazat, gazaton, mongodong, kodongon.
   boat, to    mamagazat, gazaton, memundus, bundusan.
Dragon, a (big snake)    toburaka.
   -fly    ingkokodu.
Drain, a   poyuyuhan.
Drake, a  itek do tandaha.
Draught-board  papan do sator.
Draughts (game of)  sator.
   , to play at,  minerator, baimain sator.
Draw, to (pull)  mongodong, kodongon.
   to delineate  momorukis, rukisan, mamaran.
   out  mongunus, unusan, momutus, vutuson.
Drawer, a  uunuson.
Drawn (neither winning)  mihaga, miuad, mikunomo.
   (of a weapon)  no'unus.
Dreadful  opohos.
Dream, to  mogompuvung.
   , a  ompuvung, nipi.
Dreary  kamahā.
Dregs of coffee  tinapas do kopi, tai do kopi.
Dress, to  monong basahan, monong pakay, pakazon.
   a  pakazon.
Drift, to  yunuhun, yuhunon, popoyuhun.
Dried (in sun)  (of meat or fish) sinahaw.
Drill  moitinapan, tinapanon.
Drink, to  monginum, minum, inumon.
Drive out, to  moguzong, uzongon.
   (a carriage)  popopanaw do kurita.
Drop, a  titi, te, son te do voig one drop of water.
   , to  moun, itigon, nooŋ, ato, naab, natatak.
   , to let,  popaňo, popoňoon, popońong, pońongon.
Drown, to  ontogob, tongobon from monongob; momo-
   honod, honodon.
Drug, to  popońun do yusap.
Drum  gandang, large and long baduk.
Drunk  naavuk.
Dry  otu, popokoing, pokoingon.
   , to, (air)  popondang, posidangon ku.
   , (in the sun)  poposidang, posidangon ku.
   (near the fire)  popodadang, podadangon.
Dry-land  takad.
   (of season)  magadaw.
Duck, a  itek.
   wild  anda.
Dull (owing)  ulang; I owe you ki onuan ku doid diaw.
Dull (weather)  o'umbut or ojumbut.
Dumb  nobobow.
Dunce  odonut, bongung.
Dung (manure)  konuwahan, koyongbungan, tai.
During  ontok, maso.
Dusk  oturong-tuvong, tumuvong.
Dust  ogod, avuk.
Dutch  Holland (Blanda).
Duty (import)  sukay, sukazon, subject to duty susukazon.
   (ought)  kapadan, padan, mipadan.
Dye  sosoq, gansur, sâât.
Dysentery  mias-piaq do ha, nana.

Each
Eagle
Ear
Eager (to know)  mingko mimilho, to be free mingko hahapos.
(N.B. double first syllable of verb after mingko).

E (otukid, tukidon from monukid, sumukid.)
Kondui d'òigang; black hawk mogigung tana.
Tohingo.

Ear (of rice)
" -ring
Early (in the day)
Earnest-money  olopol, otentu.
, in
Earnings  tingadan.
Earth  tana.
Earth, the  hinungong do avan, pomogunan.
Earth-quake  koguzuan do tana.
Earth-then-pot
Ease  kwon.
Easily  koyuhanan, katanangan.
East  oyuhan.
Eat, to (rice)  saba, kosihahon do adaw, timur.
Ebb  makán, akanon; anything else mangakan.
Ebony  asak or yasak, yumasak.
Echo  monggis, kazu do maitom.
Eclipse  hinonggow.
Economical  aritb.
Economize, to  okikí, mokikí, otogimo.
Eddy  momoyukut or momiyukut.
Educate  gizu.
Educate to  mongia, ianon, mangajar, ajakon.
Efface, to  hindung; a short kind gombui.
Effect, to  momuhas, puhason.
, the
Effort, an  mimang, mangai, man.
(to make an)
Effort, an  no-imân, koimân, nimân.
"  kumininam.
Egg  kuminam, kinaman.
Egg-shell  ontohu.
Egg-plant  kuhit do ontohu.
Egypt  bintoung.
Egypt  Egypt.
Eight  vahu.
Either
Elapsed  toy . . . . toy, entawa.
Elbow  notohiban or natalahiban, naka tahib.
Siku.
Elder
" -brother
Elect, to  otuo, hobi tuo, otuo-tuo.
Elephant  ade kusay d'otuo or do otuo; ade ondu d'otuo
Elephantiasis  momihi, pithon.
Gaja.
Utud.
Eleven
Eloquent
Else (anything ..?)
Else, or,
Emaciated
Embark, to
Embers
Emblem, an
Embrace, to
Embroider
Embroidery
Emetic
Emigrate, to
Emissary
Emperor
Employ, to
Employment
Empower, to
Empty
Enchanted (I am)
Enclosed
Encourage
End (extreme point)
" (finis)
" (object)
" (conclusion)
" (of the world)
Endeavour, to
Endure, to
Enemy
Engage, to
Engaged (to be married)
Engine
England
Engrave, to
Enjoy, to
Enjoyable
Enough
Enquire, to
Enraptured
Ensign
Entangled
Enter, to
" (inner room)

hopod om iso.
oltuui, oltuuh do mobos.
kiuio po? suway po?
entawa, toy.
oltukar; wrinkled nokukus.
sumakay do kapal.
popov.
pangintutunan, pongotohuanan, ki kada,
puhanu, tanda.
gumapus, gopuson, migapus, each other sopigapus.
mamarangkit, norongkitan.
rinda.
yusap do popoihob.
maheu, noko vahen, mongoy doid pomogunan
do vokon.
sinuhu, susuhuon.
Raja do agazo, tumpu.
momakay, pikazon, moningadan, tingadanah,
monogaji, gojion ku.
karaa.
popokavassa, pokavassan.
ayso do suang, koongkong.
olondigan ou, ogingahan ou.
poinsuang, paingkuang, poinghopot.
popoyongit, popobukai, popogazo do ginavo.
tompok; upper untu.
unaar, kounaran.
kuju.
koovian.
kopupusan do tana.
kuminam, kinaman.
sumangar, sangahan.
pangazow, sangod, duso.
monatos, batasan, magangat uhun do ba-
kraja. monogaji, moningadan.
ki haboy, sovoon.
injin.
pomogunan do Ingglis.
monuat do poinsahut.
mouhagang, uhangangon, tumondig; (go to
enjoy) moytondig, orovian ou.
olondig, avasi.
pha, noongob, mikunomo, kotimbang.
muhot, uhoton, momohunontob.
naanangan.
tunggur.
nohukot.
sumuang, suangon.
sumuron, suvonon.
Entertain, to
   " (gather people)
   " (play)
Entertainment
Entice, to
Entirely
Entrainls
Entreat, to
Enumerate, to
Envelope
Envoy
Envy
   " , to
Epidemic
Equal
Equip, to
Erase, to
Errand (message)
Eruption (on the skin)
Escape, to
Especially
Estate (property)
Eternal
Europe
Even (of number)
Evening
Event
Ever
   " , for
Every
Evidence
Evident
Evil
Ewe
Exact
Exaggerate, to
Exalt, to
Examine, to
Examination
Example (model)
Exasperate, to
Exceed, to
Excellency, His
Excellent

popoakan, poakanon.
monizuaw, sizuahon.
imingray, arayon.
kosizuahan, pognakanan.
magampazat, ampazaton, momodu'hong, du'hongon.
sogonop, maavi ginavo, kopizo.
tinay.
sumonsog, sonsa'gan or sansagan; mokianu kopizo, mokinsian.
moguntob, untobon.
susuangan do suat.
susuuhan, sinuhu.
kapahadan.
apahadan ou.
sakit do koyoheu, penyakit.
miad.
mongintay, intazon.
momuhas, puha'on.
pinonuhuan.
sokot.
midu.
hobi.
kotos, tana; inherited ko'un'gkuson.
selajor, ayso do vohit, ayso do gisom.
Erupa.
mo'untob; level ayantay.
sumodop, dong sumodop; evening star sugu-vango.
kobowan, koimân.
selajor, amu kootos.
salangkay, salangkazon.
otukid, ngavi?ngavi, song uhun-uhun; to isaan.
kalahangan.
alahang.
yaya'tan.
biri-biri do maganak.
pintindu.
moningkak, poposingkak.
popogazo, popozo'on, popazow, pôzohon.
momohunontob, hunontobon, mome isâ poisa-on.
kohunantaban.
koomitan; sample sontu.
mongogui, moogui, oguzon.
moindama'an, popoindama, ki hobi.
kagazaan zo.
avasi kopizo, poinhobi do ngavi.
Except
"", to
Excessive
Exchange, to
" (money)
Exeite, to
Exclaim, to
Excuse, to
Execute, to
Exhausted
Exile, to
Exist, to
Existence
Expand to
" (inflate)
" of flower
Expect, to
" Expel, to
" (drive out)
Expand to
Expense
Experienced
Expert
Explain, to
Exports
Expose (to the sun)
Express
Extend
Exterminate, to
Extinguish, to
Extraordinary
Extravagant
Extremely
Eye
" (blinking of the)
" (pupil of)
" -ball
" -brow
" -lashes
" -lid
" (to cast down)
" (to close)
suray, amu, ohuon.
poposuray, posurazon, mongohu, ohuon.
moindamaan.
misovohi, isovohizonon, gumanti.
miohon, piohonon, mongohon, ahanan.
monunusub, sunsubon, monuhu.
humucap, huvapan ku.
mangampun, ompunon ku; (ask pardon)
moki: ampun.
minang, mangan, man.
o' u, nohuzan kopizo, noovian do uhod.
popo'idu, po'iduon.
kiiso.
koi'saan.
poponaw, lengthen ponoron ku.
pophodtung, pohodtungon.
mimang ravak, navavak expanded.
mogindad, indadon or magandad, indadon.
omuimon, ki puimonon.
omizada, zadaan, popo'idu, po'iduon.
agoguzong, uzonong.
nomakay do wang.
blanja, pinakay.
nobi:ta; noko puiman, ogunu no impa.
anar, tukung.
popo'ho, po'hoon ku, popo'unggar, po'unggaron.
pohohobuson, barang pootodon doid pomo-
yunan to vokon.
poposidang, posidangon, popotuu, potuuhon.
timaga, paguon or pagaan.
popogazo, pogoazon-poponaw, ponouron.
maavi or mangari, ovion ku.
omisok, pisokon.
ayso do koiad-moosow, amu otumbozo.
obuvak.
moindamaan.
a'a.o.
nosihik; twinkling mongodit, mongodom.
anak mato.
hinsow do mato.
kudow, vu huhu do kudow.
kiop.
sokub.
poludongon mato, pointudong mato.
mongkodom, pokodomon mato, moongkodom.

F
susunudon.
yupa. runos.
Face (bring face to face)  popoongak, poongakon.
Fact  kinojodizan.
Factory  panananandaan.
Fade, to (as leaves)  nohozi.
" (of colours)  noko’idu sât, tumatak, natatak sât, gansur.
Fail to (in business)  nâtû; made poor nagansop.
" (be wanting)  otopot, misti, otentu, amu ko amu ....
Faint, to  moizang-zangan.
Fair  ogingol; of complexion apasaw; of price mipadan hogo; of conduct apasang, otuhid; of weather aladu, atanang.
Fairy  hatod do nosuapan.
Faith  kolumbazaan.
Faithful  abanar, aharap; faithful servant supu do kaharap.
Fall, to  humaap, kahaap, yumato, nato.
" (with crash)  humaba, ababa, nababa.
" (in drops)  me-te, tumu, dropping mu-tu.
" (as leaves)  moûng, mâng-ųng, noûng.
False  orudut, amu otopot, amu abanar; of coin wang do pomoduhung.
Falsehood, a  rudut, kovudutan.
Fame (reputation)  ngân, abantug.
Familiar (accustomed)  nhûda.
" (intimate)  ambat-ambat kopizo, mikohuang kopizo, ahansan.
Family (relations)  sang ade, miade.
" (household)  kohominan.
Famine  kahowsan, ayso do akunon.
Famous  abantug, ki ngân nodi.
Fan, a  kikizop.
" , to  mongizop, kizopon, kizapan.
Far  osodu.
Far (as far as)  miudad sodu, gisom, sontoob.
Fare (passage money)  tambang, ticket.
Farewell (said to one going)  lohojo kono! muhi kono! (to one remaining) muhi ou no.
Farm, a, (garden)  tanom, tanam-tanaman; rice-field umo.
" (rented privilege)  pajak.
Fashion, custom  adat, form buatan.
Fast (quick)  ohtjow.
" (abstinence)  kakadasan, momuasa, puasa.
" (tight)  apatat, pinpointat, napatat.
Fasten to  momogakut, gokutan ku.
Fat  hunok, ohunok; of child ohombon, ohomu.
Fate  nabatur, naampasan.
Father  ama; step ama vagu; grand aki; in law ivan, ivanon.
Fathom, a  yopo.
Fatigued  nohuzan.
Fault  saha.
Favour  kosiánan, moki-insian.
Favourite  amu kouhu, e apakay, e ginovooh.
Fawn, a  anak lambang.
Fear  koyosizan.
Fearless  obuhun, obukat.
Fear, to  modosí.
Feast  adaw do agazo, moginakan.
... , to (entertain)  moginakan, momiadow do agazo.
Feather  large ahad; small vuhi.
Feathered  e ki ahad, e ki vuhi.
Features  vuóís.
Feeble  amu korow, ohomi, onghohomi.
Feed, to  monumád, sumadon; fowl's popotinduk, po'indukon.
... (nourish)  qumompi, qompizon.
Feel, to  mangama, kamaon.
Feet  hakod, hapap.
Feign, to  mingpohing-pohing, mogulingow, moki tondo, moki azow.
Fell to (cut down)  managad, tagadon.
... (knock down)  popohaba, pohabaon, popóto.
Fellow  kohuang, ambat-ambat.
Female  ondu, maganak.
Fence  ansa, pagar.
... , to  mangansa, ansaan or ansaon ku, mamagar, pagaon ku.
Fern  paku.
Ferry  sosobóngon; (bamboo raft) gakit.
Fertile land  yanaw, tana do ómbong.
Fester  momunana, numana.
Festival day  adaw do agazo.
Fetch, to  mongoy, ongozon ku.
Fethers  langkap.
Fever (to have)  gagán, osogilan ou.
Few  okudi.
Fibre for ropes and thread  sagut; small roots saga.
Fiddle  biola; (native) sundatang.
Field  umo, yanaw, pasture kahanaan.
Friend  ygon.
Fierce  tigian.
Fifteen  hopod om himo.
Fifth  e ko himo.
Fig (wild but edible)  ondongu.
Fight, to  miimang, piimangon ku.
" (with cocks)  mikura, pikuraon.
Figure (human shape) *gambar do u hun, vuôs.*

" (of something to come) *poowan.*

" (similitude) *tukadan, kopiudan.*

File *kiki; fish-skin kingkig.*

", to *mongingkig, kingkigon.*

Filter a *topisan.*

", to *mampis, topicon.*

Fill, to *monuun, suangan-ku, momonu, ponuun.*

Filly, a *anak kuda do ondu.*

Fin, a *kopi.*

Final *e id tohun, id kopupusan.*

Find, to *mogihom, ihomon, okito, nokito.*

Fine, in texture *maalu; soft ohuzung.*

Fine, a *sogit.*

Finger *tunlu, fore t. do tuduk, fourth t. do sanda, little t. do nanangkis; middle t. do rondui.*

Finis *kopupusan, nahanpas, naâri.*

Finish, to *maâvi, orion-ku, momutus, puluson.*

Fire, a *apui.*

", to (a gun) *momadil, bodihon-ku.*

", (to set on) *monutud, tutudan.*

Fire-place *pagagansakan.*

Fire-fly *oninipot.*

Fire-works *bodil-bodilan or lobodilan.*

Fire-wood *udung.*

Firm *apanggo, atalap.*

Firmament *avan.*

First *ko iso, ko insan,*

", at *id puun, vaqu-vaqu po, karavagu, poguhu,*

Fish, a *sada; salted sinambah, and dri.d sinahaw.*

", to, with rod *mangapon; with fly, bait upan, mogupan,*

Fish-hook *upan-ku; with net mangansaw, ansah-*

Fishing-line *on, manarambaw, sarambahon.*

Fishing-rod *otuk.*

Fit *tahi do a pon.*

Fitting (proper) *yangavan.*

Fits, epileptic *padan, uha.*

Five *okumbazo.*

Fix, to (make firm) *ki momomatay.*

Five *hina.*

Flag *popopanggo, popotatap, potalapon; (deter-*

Flag-staff *mine) monimbagos, popotapot.*

Flame, to *tunggur.*

Flash, to (as lighting) *ogyi, tihang.*

Flame, a *sumkit, mimang bandak, popobaiang pob-*

Flash, to (as lightning) *hangon.*

bandak.*

sumisi, gonnit.
Flat, level
ayantay, ahabi; of tone, in singing maahong;
smooth ohuzung.

Flatter, to
popogazo, popozoon, mangakap.

Flavour
kounanaman; lost its flavour noko hibas.

Flaw, a
ki gannit, ki sadu, sarit id boks.

Flea, a
kutu.

Fleet
petimongan do kapal.

Flesh
onisi do.

Flint
jempong do apui.

Flight, a
lutuhudon do ombohog.

Float, to
humabu, popohabu, pohobuvon.

Flock, to
mogaamong.

Flood, a
hizud.

Flood-tide
yurab.

Floor a
siliu, nosihian.

Flour
dadak, tapong.

Flow to
yumuhus, popoyuhus, poyuhuson.

Flower, a
rusak, bunga.

Flower, to
momirusak, ki rusak, momibunga.

Fluentl y, to speak
otutui do mobos.

Flute, a
" to play the
" player

tuahi, susuling.

Fly, a
hangaw; dragon pahangat, fire cinnipot.

Foal, a
tumuhud.

Foam
anak kuda.

Potu.

Fog
monunuahi.

Fold, to
hunun.

Follower, a
momohopi, hopizon.

Foot
hopi; of hair linimbuku.

Foot (sole of the)
tumunud, tonudon, monusui, susuzon, sumu-
sui; come after sumuhut.

Foot-mark
tutumanud, e manud-tanud, kohuang.

Follow, to
koyungahan.

Folly
akanon.

Food
yungow.

Foot
hayap, hakod.

Foot-mark
haptep do hakod.

For
doid, id, tu (because).

For ever
otihumbus, selajor, amu nodi ....

Forbid, to
mogodu, oduhan.

Forbidden
nooduhan.

Force (strength)
sumonsog, sansagan.

" to
mononsog.

" to (beseech)
poposonsog, posonsogon.

" by
aki-aki.

Forefathers
yabass.

Foreigner
uhun do suray bangsa.

Foremost
ko iso, e pohuho kopizo.
Forenoon  
Forest  
Forepart (of a vessel)  
Forfeit, to  
Forged  
Forget, to  
Forgive, to  
Fork, a
" (of road)  
Forked (of tree)  
Form
", to  
Former  
Formerly, pretty long ago,  
Forsake, to  
Forswear, to  
Fort, a  
Fortune  
" (good)  
Forty  
Forward  
Foul  
Foundation  
Founder, to  
Fountain, a  
Four  
Fowl  
Fragile  
Fragrant  
Frame (of picture)  
France  
Fraud  
Freckles  
Free  
Freight  
Frequently  
Fresh
" -water
Friday  
Friend, a  
Friendship  
Fright  
Frightened  
Frivolous  
Frog, a  
From  
Front
" (in)  
" , to (face)
Frontier
Frown, to
Frozen
Frugal
Fruit, a
,, to
Fry, to
Fullerum
Full
Full-grown
Fun
Funeral, procession
Fungus
Funnel
Fur
Furl to (a sail)
Furnace
Furniture
Furrow
Further
Futurity
Fye!

Gag, to
Gain (profit)
,, to (win)
Gale, a
,, (typhoon)
Gall
Gallant
Gallop, to
Gallows
Gamble, to
Gambier
Game, a
Gander
Gaoler, a
Gape, to
,, (yawn)
Garden
,, (nursery for padi)
Gardener, a
Gargle, to
Garland

pirohitap
mimang amandong
mimang baku, nokokodow
uha
urn
momiuva
momorandang, randangon
odon
noponu; trimming osial; of moon tavang
noongob or noyongob
aray, make fun nokumiaray
kohuzudan do momohobong
mon-yongihut
(sosohud) kakahang
kuhid e ki vuhi
mamahun do hazag
susuanan do aput, poguqwongan, pagagan-sakan
suang do hamin
kinukwu
hagi po, sodo po
e id tohui
se, foy, fuy

mononsong do kabang-sonsongon
kountungan
katama, nakatama, manang, anangon
tongus do opuhod
tomboliang
ompodu
osohud, monohud, sodudon; well mannered otompuza
botunga
pogagantongan
bomain judi, monikam, wawi
gamir
pomainan
angsa do landaha
monununggu do turongku
sumohong, sahangan, gaping mohong-sohong, tumong kabang, open the mouth potong kabang
moguvab, yawning muvab-uvab
tanam-tanaman, tanom, kabun
sinongkadang
manananim
manginumug, imumugon
bunga, yiningkot do bunga, siniga-siga do bunga.
Garlic  bawang do opuak, bawang do bundusan (native).

Garment  pakuran.

Gate, a  binavangon.

Gather, to  monimong, timongon.

Gay  moniyukut, yukuton (thrifty) small sums.

Gaze, to  agaan ginavo, ogingol.

Gem  midot, idatan, montong-ontong.

Genealogy  buliza.

Generate, to  kinasakagan.

Genii  maganak, paganakon, poposakag, posakagon.

Genius  osuw, agazo ginaro.

Gentle  abaar kopizo, uhun do otuhu.

Gentle (tame)  mo'uzuk.

Gentleman  odomon.

Gently  uhun do otompuza, ohingkong, tuan.

God  pianani, aronsoy, vonsozon, ahambat-hambatan.

Born  ki assar.

Genuflect, with bending forward of body  humoub, sumingkotud.

Genuine  abanar, bata.

Get, to  manganu, naka anu, noonuan ouno.

Ghost, a  hatod.

Giant, a  uhun do alangkaw kopizo.

Giddy, of Girls  akandaw, moinggohow; thoughtless obingkandaw.

Gift  katahakun, ilahak tomad.

Gild, to  manapu do amas, sopuvon, sinapu do amas.

Gills (of a fish)  asang.

Gilmet, a  susuput.

Ginger, wild  hongkuas; cultivated hazo.

Girdle, a  ogot, gakut.

Girl, a  anak ondu, oto! (till married).

Give, to  manahak, tahakon; I give you onuan ku ziaw, onuan ku ziaw; I have given you no-

Glad  uhagang.

Glance, to  tumoringug, tororinguan ku.

Glass  koloringugan.

(mirror)  kassa, soromin, glas.

Glean, to  tombilahan.

Glitter, to  monguntahib, untobilbon.

Glittering  kumilap.

Globe, the  milap-kilap, milow-kilow.

Glorify, to  tinondugu do tana.

Glorious  popazo, poyozhon.

Glory  ki ázow, ki gów.

Glossy  sów, sinów.

Glove, a  posusuhungan do pahad or hongon.
Glow, to
Glow-worm
Glue
Glutton, a
Gluttony
Gnashing, of teeth
Gnaw, to (as a dog)
Go, to
" , to (and bring)
" down
" , in
" up into house
" " river
Goat, a
Goblet, a
God
Gold
" -dust
" -leaf
" -mine
Gone
" (disappeared)
" (passed)
Gong
Good
" (to make)
" -bye (by the goer)
" (deal, a)
" deeds
Good for nothing
Goods
Goose, a
Gospel
Govern, to
Government
Governor
Gourd, a
Gourd, a (earthen-
ware)
Gout
Graceful
Gradually
Graduated.
Grain
" (seed)
Grammar
kumilow, milow-kilow.
koombatang.
pananapi, puhut.
ododooto do makan, mogiginum.
kadaatan.
omongait, kongoitan do nipon.
omingkid, kingkidan.
kumaa.
mongoy, ongozon.
tumuhun; hill mindahu, yumunduk; down river munsud.
sumuang; inner room sumuvon.
sumahakay; hill tumakad.
sumuhatok, boat sumakay.
ambing.
sawan, gayong, glas.
Kino hoyangan.
buhavan, amas.
yumok do buhavan.
hamba do buhavan.
aangazan do buhavan, nizonon e ki buhavan.
nakakaa, noko ugd, noko idu.
ayso nodi, anu hino nodi.
noko tahib, notohiban.
agong.
avassi.
omovassi, vossion ku; (repair) monohojo, tohojoon.
muhio; (to the goer) tohojo kono.
ogumu, kogumuan.
kovinan do avassi.
ayso do guno, ayso do unar, ayso do vahun.
hampo-hampo, kotos.
ansa.
evangelio.
komarinta, parintaon.
pantina, polinta.
tuan geberner.
habu.
taranang.
tuhang.
kosohud.
ominulti, inuttonni, dokudi-kudi.
ki gait, nogoitian.
vatu; one grain of padi song vatu do pây.
hinsow, tonomon, sakagon.
kaampasan do mobûs.
Grand
"child
Grandee
Grandeur
Grand-father
Grand-mother
Grant, to
Grapes
Grapple, to
Grasp, to (the hands)
", "to (in the arms)
Grass
Grasshopper
Grate, to
Grateful
Grating (lattice work)
Grave (serious)
", "-clothes
Gravy
Graze, to
Grase, to
Grease
Great
Green (colour)
", "(unripe)
Greet, to
", "(inferior to superior)
Grey
Grief
Grievous
Grin
Grind, to
Grindstone
Gristle
Grit
Groan, to
Grop, to
Grovelling
Ground
Grow, to
", "(increase)
", "(become)
Growth (second of rice)
Growl, to
Grudge, a
Gruel
agazo, otondig.
monong aki, anak do anak; great monong aki
ko induvo.
uhun do puhawang, ki assar.
kogazaan.
aki, ama-moying; great ama do aki.
odu, inde-moying.
sumaga, poposontob, manahak.
wa anggor.
mitabpo, tabpoan.
gumamit, gomiton.
momogapus, gopuson.
sakot.
bulu, large ingkokodu.
mongingkin, kingkinon.
kohondom, obinhondom.
vinatu.
opoto, avagat.
hobong.
tungkus, tokop.
vaig do onsi or sada.
modkolop, pokotopon.
hunok.
agazo; excellent agazo kopizo.
ottomow, ovohad, asawb.
omuhok, amu naansak, mala.
moytubung, tumabe, toben.
woy pamantang, momantang.
ovok; of hair uvan.
ko'undasaan, koyuahan do ginavo.
agazo kopizo, moindamaan.
gningis; grinned minongingis, noko ngingis.
gumiring, giringon, guminan, ginsaron.
giringan, ginsaran.
uhat.
oggis, pampang do omumuk.
mogodoy, groaning modoy-odoy.
momuhavo, hovon.
bibis-bibis, okohit, osingot.
tana.
sumundu, gumazo; (place where something
grows) susunduron.

momohuang, huangan.
abaw, jumadi, jodizon.
uisang; of wood tohid.
mogongo.
suhian, hondom.
hutong, bubur.
Grumble, to mongohimut.
Guarantee, a duduk, sanda.
 " to poposanda, posandaon, mananggong, tong-
gongan.
Guard, to mogipat, ipaton, momojaga.
 " (protect) monampong, tompongon.
 " a pogigipat, monununggu.
Guardian, a hinarap, simuhu, wakil.
 " -angel malaykat miontong.
Guava (fruit) biabae.
Guess, to momogono, gonoon ku, nogono.
Guest, a tombuhui.
Guide, to (conduct) maqangat, angatan, monuduk, tudukon.
 " a pandu.
Guilt, a saha, dowso.
Guilti ki saha.
Gum puhut.
Gums, the monsis.
Gun sinapang, badil.
 " (double barrelled) sinapang kambar.
 " (breech-loading) sinapang tilipuon, kupak.
 " (cannon) badil.
 " (native pivot) jangak.
Gun-powder ubat badil.
Gunwale tiong.
Gutta puhut.
Gutter poyuyuhusan do vaig.

H habit kohudaan; custom adat.
Hack, to monibus, tibason; thing to be hacked at
Hail titibason.
Hail, to yassam do okodow.
Hair (of head) humuwap, huvapan.
Hairless (bald) obük; of body, beasts ruhu.
Hair pin noghgas.
Hairy totodsok.
Hairy ki ruhu.
Half pointanga, iā tanga, poduwoon.
 " (one) solanga, songpiduvo, song pitanga.
 " (one and a) tanga duvo.
Halt hintuhun.
Half ki gāw.
Halter gakut do uhu, passung.
Halve to momiduvo, popiduvo, piduvoon.
 " momohapak, popihapak, hapakon.
Hammer, a dunsul; wooden poku.
 " to momahantak, hantakan.
Hamper, a yaga, bakul.
Hand puhad; whole arm hongon, honggazan.
Handful song onggom.
Handkerchief
Handle
" to (feel)
Handsome
Hang, to intransitive
"" (on peg)
"" (on wire)
"" (to dry)
"" (like lamp or native cradle)
"" over
Happen, to
Happiness
Happy
Harass, to
Harbour, a (anchor-age)
Hard (bay)
" (firm)
" over (in steering)
Harden, to
Harm, to
" (hurt, damage)
Harmless
Harness, the
Harpoon
Harrow, a
Haste with
Hat
Hatch, to
Hatchet, a
Hate, to
Hatred
Have, to
Hay
Haze
He, she, it
Him, her
Head
" (principal)
Headache

simpulan, kaking, kain.
of knife uhu; of spear tataran; of axe, spade umbu, longguan; of a vessel kukusutan, tohingo, pososoriton.

wanguma, kamaon, momohavo, hovon.
apasaw.

humongkirit, pohongkirit; (generic word) gantong; one self momogantong, gumanong or other people popogantong.

poposavit, pososoriton.

poposapay, posapazon, poinsapay.
popobiday, pobidazon.

poingivis, pointavid.

poinggiging, poinghobi.

abaw, nabaw, binaw, kabaw, ajadi.

ko’uhagangan, kagaanan do ginaro.

agaan ginavo, uhagang.

mongingsubu, ingsuburon, monubu, suburon, momohakut, kokutan, monusa, poposusa.

lilimbuon, pososoruan or sosoruan.

orong.

okodow.
apanggo, atalap.

lumingkuk.
popokodow, pokodohon; metal monosob, sosobon.
mogompadan, ompadan.

kompadanan.
odomon, odizom.
pakakas do kuda.
sapang; trident babut.

paragus; vb. mamaragus, poroguson, plants be harrowed pomorogusan.
do odák, magab-hagab, ahagab.
native siong; cloth siga; European tupi.
mogomut, poomutan, hatchet noomutan.
panaha, kapak.

abazatan ou, nabazatan, noko bazatan ou.
kabazatan.

kiiso.
sakol do nokoing.

havun.

zisido.

disido.

uhu.
uhu, tuwan basar, kapala, no satu e ko’iso.
oyuol uhu, koyuohan do uhu.
Headland  
Headlong  
Headstrong  
Heal, to  

Health  
Healthy  
Health, in  
Heap, a  

, to  
Hear, to  
, like to  
Heart  
Hearty  
Heat  
Heave up, to  

Heaven  

(sky)  
Heavy  
Hedge, a  
Hedgehog  
Heed, to  

Heel, a  
, over, to  
Height  
Heir  
Hell  
Helm  
Help, to  
Helter-skelter  
Hin, a  
Her (possessive)  
Herald  
Herd  
Herdsmen  

Here  
Hereditary  
Heretofore  
Hermit  
Heron, black  
Hesitating  
Hiccough  
Hide, to (conceal)  
, (give refuge to)  
Hide, a (pelt)  
High  
Highness  

tomui.  
nopuhigagaan.  
oliar, okodow ginavo.  
momohingo, hingasan, hinongos do ....  
nohingos, nohingasan.  
kosinthahan.  
ositol, ohigkang.  
csinol innan.  
potimongan, place where a heap is made  
potimongan.  
monimong, timongon, momichu, puhuvon.  
modkinongow, kinongohon.  
mingkoyoyongow.  
undu-undu, ginavo.  
ginavo do abanar, do sogonop ginavo.  
hussu, kohosuan.  
poposavat, posavaton, with lever momojongkat.  
surga.  
avan.  
avagat, ovontod.  
anstr do poinsundu, pagar.  
tohutong.  
mongingat, ingaton, momohondom, momo- 
duli, podulion.  
atatd.  
gumiging, nogiging, poinggiging.  
savat, sinaevat, kasavatan.  
e mungkus, e koungkus.  
apui narak.  
uhin, monguhin, komudi.  
tumamba, tambaon, monuhong, tukongon.  
nopuhigagaan.  
manuk do maganak.  
disido do ....; ....nisido (or) zo.  
sinuhu do raja, susuhuan.  
pannon.  
mananamong do pannon, uhn do mitamong  
do pannon.  
ihit.  
ki suntu, assar, sinakagan.  
gisom or sontob do moino, poguhiti.  
uhn do mudavin id pias, iso-is0, so-is0.  
huong, gansing-gansing; cowbird kandaway.  
okompuvong, makhov ginavo.  
sadu or sodu; I have the h. suduon ou.  
humossok, hossokon, popohossok.  
mongumohig, manampong, tompongon.  
kuhit.  
assavat.  
kagazaan nu or zo.
High-priest  presbiter do agazo.
High-water  yuvab; flood hizud.
High-way  arun-arun, yahan do agazo.
Hill  nahu do osiibo.
" ant-  toypupudsu.
Hilt  uhu.
Himself  zisido sondii or sondiri.
Hinder, to  momusus, pususon.
Hindermost  e id tohi kopizo.
Hindrance, a  tobon, pomunususan.
Hint, a  kootigan, pahandaman.
" , to  mongotig, otigon.
Hip  arak.
Hire (wages)  tingadan, gaji; to engage labour moningadan,
              tingadanan, momogaji, gajion; work for
              hire bagaji.
His  disido do ..., ..., nisido, zo.
Hiss, to  mongosis.
History  tuturan.
Hit, to  mongonlok, ontokon.
Hither  ponong hiti, do hiti, hiti.
Hitherto  gisom or sotob do moino.
Hoarse  nohihot.
Hoe  kakakay, sangkong.
Hog  vogok; wild bakass.
Hoist, to  momiik, piikon, poposavat, posavaton, poposava-
           savat.
Hold (of a ship)  susuangan id kapal.
Hold, to (grasp)  kumuzul, monguzul, kuzutan.
Hold (contain)  suang.
Hole  rongor; in ground huak, artificial inukadan.
      momongow, vongohon.
Holland  pomogunan Holland.
Hollander  suang Holland.
Hollow  nogoongong, yuvang, ki yuvang.
Holy  kilua, sante.
Homage  kasambaan, respect kapantangan.
      sumamba, momantang-pantangan.
Home  suhap; at h. id suhap.
Honest  otuhid, uhun do kaharap.
Honey  pahâ.
Honour, dignity  kagazan, kabantugan; respect kapantangan,
      kotohuadan.
" , to  monohuod, tohuodon, otohuod, momantang,
      pantangan, popobantug.
Hoof, a  sonduku do kuda.
Hook, to  poposavit, posaviton, popokavit, pokoviton.
Hook (bill)  guruk.
" (fish)  otûk.
Hoop, a  ogoi', liningkow.
Hop, to  humingking; on two legs gumundop.
Hope
kahirapan; to h. humarap, harapen, aharap
amiso do vahun, ayso nodi do guno.
puun do avan, sonlob do okito.
sangaw.

Hopeless
sungang.

Horizon
sun, talat bambang.

Horn
moki dangaw, moki tudung.

Horn, a
kohigaganan.

Hornbill
ohigogon.

Hornet
kuda; wooden frame kinuda-kuda.

Horoscope
asamod.

Horse
mananganu, tanganu do suhap.

Horscope
pagagassu.

Hose, a
ahassu; pungent opodos.

Hospitable
jam.

Hostage, a
suhap.

Host
pingkwo; how much songkwo, pio gumu, of
price songkwo hogo.

Hour
magahung.

Howl, to
innan do padau.

Hull (of a vessel)
moongong, monginging.

Hum, to (as bees)
edong uhun, do uhun.

Human
osuibo do ginavo.

Humble
kosuibuan do ginavo.

Humility
ginavo.

Humour
nobongkud.

Hump
hatus.

Hundred
howson ou, was hungry hinowson.

Hungry
kohowsan.

Hunger
magassu, ossuron; hunting place pogossuan
or pogogossuan.

Hunt, to
magagassu.

Hurricane
tongus do opuhod, tomboliong.

Hurry
gumogo, ogogo, osikap, sikapan.

Hurt (damage)
mogumpadan, poporugi.

Hurt (loss)
koumpadan, korugian.

Hurt (wound)
banit, naganitan, tibas, notibas.

Husky (of voice)
amu avassi, ayaut, magahas, obinahas.

Husk
savo, kohuang.

Husk, of corn
kohoit, kumohoit.

Husk, of corn
kuhit.

Husky (of voice)
poak; of coconut bongkar.

Hut, a
nohit.

I
sulap-sulap; shed sususutan.

Ice
zou, ou; by me ku.

Idea
vaig do nokodow.

nitungan.
Idiom
Idiot
Idle
Idol
If
Ignorant
Ill (sick)
Illegal
Illness
Illuminate, to
Illustrious
Image (idol)
Imitate, to
Immediately
Immense
Immodest
Immortal
Impatient
Impede, to
Imperfect
Impertinent
Implements
Impolite
Import, to
Imports
Important
Impose upon
Impossible
Impost (tax)
Impotent
Impress, to
Impress, to (press down)
Impression, to
Improper
Improve, to
Imprudent
Impudent
In
In order to
Incable
Incense
Incend
Inch
Incite, to
rogu.
bongung, nobungung, yungow.
mizo-mizo, othad, mahan.
nanak-nanak.
nung.
yungow, amu miho.
sogiton ou, amu nabaw, amu kabaw.
nooduhan, amu kavasa.
kosokitan, koyuahan.
popohinta, pohintaon, popotahang, potahang-
on.
abantug, ki ngan.
kopiuadan, gambar; appearance vuos, yupa.
momojangka, mongitung.
monusui, susuzon; mimic monusugut, susu-
guton, monginsugut, insusuguton.
do odak, do insanni, do moino.
asakakan gazo, agazo kopizo.
ayapa, amu miho do moikom.
amu kapatay, selajor.
amu kasangar, ahavadan, amu kaandad.
momusuz, pususon, monobon, tobanan.
amu poinggonop, amu asagkom.
ayso do ikom, akassar, amu miho do moikom-
tkom.
pakakas.
amu ohingkong, amu miho do adat.
poposuawng, posuawngon.
posuawngon.
avagat.
momoduhong, duhongon.
amu kabaw, amu obulc.
sukay.
amu kowow.

monorungku, torungkuon.
amu padan, amu arassi.
monovass, vossion ku.
amu ohunontob.
ayso do ikom.
id sohom, id suang, id ....
da after verb and ko prefixed: koongoy ou da that I may go.
amu kabaw, amu miho.
kamayan.
sumbang.
insi.
monunsuub, sunsubon; buffaloes to fight ma-
gnantat, antaton; make angry mang-
anja, anjaon.
Inclination
Inclose, to
Incoherent (speech)
Income
Inconstant
Inconvenient
Increase, to

Incredible
Indebted
Indeed!
Indian
Indicate, to
Indigent
Indignity
Indigo
Indiscreet
Indisposed (averse)
Individual (person)
Individually
Indolent
Indocile, to be
Indulge to (favour)
Industrious
Industry
Inexperienced
Infant
Infatuated
Infected
Infectious
Inferior (of things)

Infelid
Infinite (in time)

" (in station)

Inflict (punishment)
Inform, to
Information
Ingenious
Inhabit, to
Inhabitants

Inherit, to
Injure, to
Injustice
Ink
Inkstand
Inland
Inland
Innér
Innocent

tinggan.
poposuang, momagar, pagaon.
bós do nadantak, like sand asavuk.
nonuvan, to get maanu, onuan, koonuan.
amu atatap ginaro, amu apanggo.
amu osivet, amu asanang.
gumumu, gumoon, popogumu.
popohuang, momohuang.
amu agampot, amu pisayaon.
ki utang.
ingkaa.
Kaling, Sipay, Benggali.
monuduk, tudukon.
asampit, missekin.
koikoman, kamaluan.
sosok do otomow or oygang.
amu ohunontob, ayso do hunontob.
amu sumaga, amu asaga.
song uhun.
tukid uhun, song uhun-uhun.
mahan, otthad.
(insubordinate) mongumahi.
monohonudo, otohonudo.
osikap, opoy, apangit.
karaja, kosikapan.
amu nohuda.
anak do onine.
nomuhaw or nouhaw.
nootok, noyohihan.
koyoyokeu, koyokeu.
okwang vassi, amu songkwo vassi.
idsuiho, e ayso do assar.
kapil.
señor, amu opupus.
ayso gisot, amu ovohitan.
momögo, yogoon.
poipoiko, poihoon, popora, popon.
kopoiaan, habar.
abaar, ki akal.
mizon, izonon or misonon.
rayat; people of Papar river swang bavang Papar.
mongungkus (or) mungkus, unguksam.
popoyaat, mominassa, binassan.
kobilutan.
ponunuat, dawat.
posusumpakan do dawat.
pinosahut.
id suhok, id lakud.
id sahom, id suang.
ayso do saha, otuhid.
Innumerable
Inoculate
Inquire, to
Inquisitive
Insane
Insect (crawling)
" (flying)
Insert, to
Inset (of ring)
Insignia (of royalty)
Insipid
Insolent
Inspect, to
Instant, an
Instead
Instigate, to
Institution
Institute, to
Instruct, to
Instruction
Instructor
Instrument
Insufficient
Insult, to
" , to suffer
Insupportable
Intellect
Intelligence (news)
Intelligent
Intend to
Intention
Intercede, to
Intercession
Interest
Interfere
Internal
Interpret, to
Interpreter
Interrogate, to
Interrupt
Intersperse
Interval

amu mountob, amu mountaban.
monongkit, songkitan, popoyohew.
mogihon, muhot, uhotoh.
o tuud, (person) otutuudo, tumuud, tuudon.
muhac.
yamu-yamu do oniné e gumikamang or monongkamang.
yamu-yamu do oniné e gumituhud or e tumuhud.
poposisip, posisipon, poposansang, posansang-on.
tampuk, paramala.
id suang, id sahom.
pakukas do Raja.
maanaw.
akassar, e monompuhodong.
momohunontob, momoisa, poisoan.
do odük nopo, okon ko buvay.
ohon.
monunsub, sunsubon.
kobowan, adat.
mamaw, bowon, popobow, binaw.
mongia, uon, monuduk, tudukon, mangajar, ajahon.
pongiaan, kotudukan, pangajaran.
uhun do mongia, mangangajar.
pakukas.
amu uha, amu mikunomo, okuang.
popoksas, pokouson.
kumaus, nokousan.
amu katama, amu kasangar, amu katahan.
ginavo, akul, kasamaan.
habar.
ononong, ataus akul, abaar.
ki ginavo do ...., sumaga ...., da.
do miho, tinomod from monomod, ki untay
or ki intay from mintay (prepare), ki hawa.
mogobi, moki obi, monuhong do mobos.
koobian.
bunga do wang, kogunoan, amu kouhu, amu kohiheu (not forget).
manasow, sosohon, yumohot, yohoton.
id sahom.
poposoño, posomoon, popovaheu do bós povohion; a dream mangada.
popopovaheu do bós.
humunontob, humontobon, muhot.
manasow, sosohon, popootos, sumisip.
poposisip, posisipon.
ontok do.
Interview, to  mokumibōs, pokumibāsan ku.
  an  pībāsan.
Intestines  tinay.
Intimate  miintutun or kopitutun.
Intimidate, to  monompuosi, topuosison.
Intoxicated  naavuk.
Intricate  nokukot.
Introduce, to  poposuapang, popointutun, pointutunon.
Intrust, to  manahāk doīd hinarap.
Inundation  hizud, kahabpazan.
Invade  mangazow, ozohon.
Invariable  otopot, amu kosuvay, pointentu.
Invent, to  popobaw, mongombot, noombot, nokito do.
Invisible  amu okito.
Invite, to  magahap, ahapon, naahap, inahap de.
Invulnerable  kobol.
Irksome  kamahar, osusa.
Iron  bosst.
Ironical  kada (having another meaning).
Irregular  amu naampas, amu tentu.
Irresolute  ohompuvong, amu apanggo.
Is  kiiso.
Island  pulow; sandy places in river andas.
Issue, to  popohinta, pohintaon, popohabus, pohobuson.
Isolated, apart to live  mudarvin.
It  zisido, eno or deno.
Itch  gāndas, kompuj, kuap.
Itchy  akatol.
Item, an  porkara.
Iterate, to  misaup-saup, mimang vagu.
Itself  zisido sondii or sondiri.
Ivory  ngansit do godingan.

J

Jack-fruit  nangko; small puhutan.
Jacket  sia; (with short sleeves worn by women)
pukong.
Jail  torungku.
Jailor  mononorungku.
Jar, (various kinds)  kibut, ipang, dapu, situn, hogovoon, branay,
tompok.
Java  Jawa.
Jaws  yoo.
Jealous  ohoizan; envious apahadan.
Jeer, to  poposangip,posongtions, manangip.
Jerk, to  nonintok, sintokon, poposuhak, mukah-suhak,
mumpak-sumpak.
Jest, to  momahani, honizon, mokumiaray, mokumi-
suaw.
Jew, a  Jehudi.
Jewel  boliza, paramata.
Job
Jog, to
Join, to
Joint
Joke, to
Joke, a
Jolt, to
Journey, a
Joy
Judge, a
Judgment
Judicious
Jug, a
Juggle, to
Juggler, a
Juice
Jump, to
Junior
Jungle
Junk
Jurisdiction
Just
Just now
Just past
Justify, to
Justly
Jut out, to
Juvenile
Keel
Keep, to
Keeper, a
Keg, a
Kernel
Kettle
Key
Kick, to
Kid
Kidnap, to
Kidney
Kill, to
Killed

kuraja, pajak.
mongigog, igogon, mundok-hundok (trot).
popiooput, popooput, mongoput, oputan.
pioputan, pihukaban; of a reed sapad.
mongombuhag.
koomluhagan, jokingly gow-how.
mundok-hundok, mumpak-sumpak.
panaw, panahon, pinanaw.
koubagangan.

akim, tuan e momohukum.
momohukum, hukumon; judged nohukum.
hukun.

ki ginaro, abantang, ohunontob.
susunangun do vaig.
main silap mato.

ukun do monilap mato, silap mato.
ronod, vaig, paha.
tumindak, tindakan, notindakan.

omuhok po.
kokozwan; small patches tonob.

wangkang, kapal do Kina.

kavassa.

otuhid.

kavacagu, do moino kopizo, komo, moino, do momoino.

komomoino; (repeat first letter or syllable—
just left ko' uugad; just eaten kuuakan.

popotuhid, monuhid.

mipadan or padan.

popohanday, pohandazon; jutting poinhan-
day.

omuhok, edong hangay-hangay.

K

lunas, urow (bottom of anything).
gumompi, gompizon, poopi, poopion.
tumanud do batos.

mananamong, monununggu.
lung do oniné.

hinsow onsi.

kiri, pomohossuan.

kensi.

magatad; like horse atadon, naatad, inatad
ou do kudo; football monipak, sipakon.

anak ambing.

manazang do ukun, sazangan, nasazangan.

hisow, hisow.

momatay, patazon; slaughter animal mongót,
kolon, nokot.

pinatay, kinót.
Kind (sort)  massam, bangsa, jinus.
"  (affectonate)  otuzu, otohuod.
Kindhearted  osuaw.
Kindle, to  monutud, tutudan.
Kindred  e pingkaado, miad d'eno, miadë, kohominan.
King  tumpu, Raja.
Kingdom  karajaan, parta.
Kiss, to  tumongub, tonguban, mitongub, humon.
Kiss, a  hôn.
Kitchen  yopuhun, pogagansakan.
Kite (bird)  kondiu.
"  (paper)  tutuhudon.
Kitten  anak izing.
Knead, to  momisti, pision, kneaded nopisi.
Knee  otud.
Kneel, to  sumingkotud.
Knife  pats; used by women at feasts radin; big
  dangot, ilang, padang.
Knit, to  mongikut, ikoton, inikut.
Knock, to  monuntong, tuntongon, notuntong; at door
  monontog, tontogon; rap mongoritik,
  koritikon; down popohabo, pophabao.
Knot, a  tinimbagos; of hair tinimbuku; in whip
  tumbuku; in wood quong.
Know, to  miho, moihaan, noko miho.
"  "  (to be ac-
  quainted
  with)
"  (I don’t)  mongintutun, otutunan.
Knowledge  tau, amu zou miho.
Known, well  komihaan.
"  , to make  notutunan or otutunan do ngavi, abantug.
Knuckle  popoiho, pothon, popoa, povon.
Kris  vuku.

L

Labour (work)  gagamaon, karaja.
Labour, to  gunama, gamaon, bakaraja.
Labourer  uhun do bagaji (or bakakaraja); servant
  supu.
Lace  siling.
Lad  oyu, anak kusay.
Ladder (notched piece
  of wood)  tukad, tinuhang.
Lade, to  poposakay, posakazon.
Laden (deeply)  naajob.
Lady  ondu, mem.
Lake  botong do agazo.
Lamb  anak biri-biri.
Lame (unable to walk)  nahakong; limping nokimpang, nokimpo.
Lament, to  mogodoy, modoy-odoy.
Lamp: poita, lampong, torch titiu.
Lace: andus.
Land: tana, pomogunan.
Landing-place: takad, tindar.
Landlord: tuhunon, susuagon do kapal.
Lane: tanganu do tana.
Language: yahan; of thrown-up earth arun-arun.
 antagon, kabang.
Lantern: mamaki, pokion.
lampdng do tongus.
Lap (to hold on the) : mongibit, poingkibit.
Lard: monha.
Large: hu-oek do vogok, unaw do vogok.
Large (wide): ayazo.
Lash, a: atangka, ahaab.
Lath, a: bahasos, oput; stripe ko imbatar.
Latter, the: momohapos, hoposon.
Latter, the: e tohii.
Lattices: pinagaw-pagaw.
Laugh, to: mongiyak, iyakon, noiyak, iniyak, nobundusan.
Launch, to: popobundus, pobundusan, pinobundus.
Law: ponuhu, hukum, adat.
Lawful: karassa, padan, mipadan, obulé.
Lawsuit: gagut, migagut, dawa.
Lay, to: popolampak, polampakon, popoimang, po-
imangon.
"" on hands: tumampar do hongon, popolampar, polam-pohon.
" by: popopoi, popion, gumompi, gompison.
" (eggs): mogontoku.
" hold, to: kumuzut, kuzutan, monguzut, gumamit.
" waste, to: monimohos, timohoson, notimohos.
Lazy: otihad, mahau, moobul.
Lead (metal): siding.
Lead (metal) to (go with): mongorit, oriton, popoated, popateon.
" (guide): magangal, angalan, monuduk, tudukon.
Leader (guide): e moguku, pandu; in battle pongnian, bhahi;
(a chief) mohying kampong.
Leaf (of tree): youn, one iso hambar; of paper hambar, song
hambar.
Leaky
Leak, a
Lean (thin)
Lean, to
Leap, to
Learn
Learned
Least
" , at once a year
Leather
Leave, to
" , to off
Leave (permission)
Leech, small
Left (opposed to right)
Left-handed
Leg
Legend
Legitimate
Leisure, at
Leisurely
Lemon
Lend, to
Length
Lengthen
Leprosy
Less (in size)
Lesson
Let, to (permit)
" go, to
" for hire, to
Letter
Level
" to
Level, a (instrument)
Liars, a
Libel
Liberal
Liberate, to
Lick, to
Lid, (cover)
Lie (falsehood)
Lie down, to
Life
Lift, to
" (set on end)
havasun, ki havas.
havas, ki havas.
ottukar.
gumiging; lean on sumikon! lean against tumodong.
tumindak, tindakan.
mung-singiho; blajar.
abaar, miho, apanday.
e onine kopizo.
amu kokuang insan song toun.
kuhit do notina.
popoopong, popopongon.
motos, otoson; leave behind tumatak, tatakon,
people mongidwan; left behind noduan-an.
mundong, poinghapas; to take leave mugad.
himbatok, himadang; horse himbata.
dibang, id dibang.
obekang; in work id dibang do bakraja.
hakod.
susunudon.
ottuhid.
osivat, asanang.
monginulti, monginut.
raung do kohopis; small round do moonsom.
popoohos, pookoson.
naw, ninaw.
popsnaw, ponouvon, humanday, handazon.
somuak, nosomuak, sinomuakon.
okuang ko, onirc ko; in number okudi ka eno.
pingsingihaan.
popusontob, posontobon.
pophapas, pohapason, popoidu.
poposiva, posivaan.
suat do pinoovitan; character iso suat, hurup.
ayantay.
popoyantay.
pomomoyantay.
momumudut.
kutandas; vb. monondos, tandason.
asamod.
popoidu, popohapas.
moniha, tihaan.
tutub; of eye sokub do mato.
vudut, kovudutan, to tell a momudut, vudutan.
humuri; lying down poinhuri.
koposizon; breath pinohobo.
mangakat, kakaton.
monuidong, tuidongon.
Light (opposed to dark) anawag; of lamp abahang; of day onihang do adaw; in colour ovök.

Light, to monulut, tutudan ku.

Light (not heavy) agaan.

Light-house horuan, suhap do apui.

Lightning gonnit; flash sumisi.

Like (alike) miad, mihaga.

„, to kiginavo, poinginavo, sumuka; expressed by da after verb or prefix mingko and doubling of first letter or syllable, mingko mimho ‘like to know’; mingko oontong ‘like to see’, or by prefixing ti and leaving out first letter ti-odop (modop), tiunum (minum), ti akan (makan).

Likeness kopiadan, vuós, gambar.

Likewise pingkua nogi.

Lily vusak do sogit.

Lily-water ongkuza vaig.

Limb pihukaban.

Lime (calx) apu; the fruit onsom.

Limit pivohitan, vohit, gisom, pigisaman, sotob, pisantaban.

Limited kigisom, kivohit, novohitan; restricted place osohot.

Limpid oniting.

Limping nokimo, nokimpan.

Line gait, garis, in line apasang.

Line (cord) tahi, rope karat.

Line, to momogait, goitan, mamagaris, gorisan.

Lining lapiš.

Linger, to mogoyuyut, oyuyuton.

Link, a kavit.

Lion, a singga.

Lip munung.

Liquid otohirung, miad do vaig.

Liquor inunumon.

List, a sunu, sinunu.

Listen, to modkinongow, kinongohon; overhear mominin, pininon.

Litter (vehicle) jompong, pangka, goyudan.

Little (in size) oniné; in quantity okudi.

Live, to apassi, momassi; dwell mizon.

Livelihood akanon.

Lively osikap, okozingaw, ohijaw.

Liver ongkorizaw.

Living poinpassi, ki pinohobo, mizow.

Lizard (cameleon) pokudandang; grass bugang; house bohitotok, pokook (chok to).
Load, to poposakay, posakazon.
" a boat or cart sinakay; on back of animal ginandar from gumandar, gandaron.
Loaf of bread song innan do roti pound.
Loan utang; to ask for a moki utang.
Lobster insasangaw.
Lock, a kokunson; padlock balabak; to lock mognunsi, kunson.
Locomotive, a enjin.
Locust butu.
Lodge, to miizon, kumozow, kozohon.
Lofty avat, avakas, anaw.
Log, a valang do kazu.
Loiter, to minghingo-hingo; walk carefully, stealthily mogoguyuyi, ogyuyuton.
Lonesome ahagad, opioi; left alone otongob sabab iso-iso.
Long
Long ago obuvayo, obuvay nodi kopizo.
(as long as) sobuvay-buvay; in length miad naw d'eno.
Long for, to hangadon (or).
Look, to
" askance monutong, antangan ku, na!
" (see, descry) monuliti, suliliton.
" for mongontong, mogihum, ihumon.
" around misigail-galow, miyovoo.
" around tumingaha; looking up pointingaha.
" up tumudong.
" down tombilahan.
Looking-glass
Loam (weaver's)
Loose (in particles)
" (undone) noonggar; dry asaruk.
" (not tight) noonggar; state poingonggar.
" (in texture) ohuvaw, ohongku.
" to let apagaw, ajarang.
" (unfurl) popohapas, mongidu, iduo.
" (untie) mamahad, vahadon.
Loquacious momuzad, vuzadon.
Loquacious
Obutak, okiza; to be momutak, butakan, mimang butak.
Lord, the (God)
Lose, to
" (incur loss) Tuhan; ruler e mangagari; my lord tuanku.
Lost atagak (from) managak, natagakan, popo-
lagak.
" rumugi, orugi, poporugi.
Loud (of voice) natagak; all lost, reduced to poverty nagan-
Louse sop, agansop.
Love
Loving opuhod, puhadan; shrill moizang.
kutu, tumo.
Love
" to koginavaan, kotohudan.
Loving
guminaro, ginoroon, sopitohud (parent and
child).
" otohuod.
Low (in height) osuibo; coarse amu padan, improper asavaho; of price ohuay; of voice obohog; to whisper momuhuk, buhukan ku.

Low, to (as cattle) monguma, gumaum.
Low water yassak, assak.
Lower, to poposuibo, posuiboon, poponine; price popohuay, pohuazon.
Loyal abanar ginavo.
Luck, good abaw da, untong, bad amu nabau, noontok, osusa.

Luggage hampo-hampo.
Lukewarm poinlanga hassu; of the body okumos.
Lull (after storm) atanang, katanangan.
Luminous anavaw, tinutud, abahang.
Lump tigkang.
Lunatic uhun do muhow.
Lungs (the) opos.
Lurk, to humossok, poinhossok.
Lust gaab; to lust gumaab.
Lying (recumbent) poinhuvi.

Mace (spice) kukit do pahara.
Machine enjin.
Mad muhow.
Magazine (of arms) potingmongan do yapo.
Magistrate tuan magistret.
Magnet bossi brani.
Maid (virgin) bazad; attendant ondu do bagaji.
Mail, coat of sia terantay.
Maimed nopukong, nopudong.
Maintain, to gumompi, gompizon, ginavo ku.
Maintenance akanon, blanja.
Maize ganjom.
Majority e ogumu.
Make, to mananda, landaon; compose mamasang.
Maker manananda, tukang.
Malady koyuahan, kosokilan.
Malay, a abay.
Male (of men) kusay; of birds tandaha; of beasts sangahan; kor o;ohuan.
Malice ayaat banar, monomod, (intentionally) tino-mod.
Man uhun.
Manage, to managari, togorion.
Mandate ponuku.
Mane vuhu id ipus.
Mange, the gomu.
Mango (fruit)  mango Manila, mangga ayer, mampalam, wani, bambangan.
Mangrove katangàn.
Maniac uhun do muhow.
Manifest alahang, noko hinta, poinhinta, okito.
Mankind bangsa uhun.
Manner (mode) massam, ura, pingkwo.
 „ (behaviour) koindahanan.
Mantle (loose garment) kakun, kaking, sokingon.
Manufacture kalandaan.
Manure konuruhan.
Manuscript sinuatun do hongon.
Many ogumu; how many? songkwo gumu; as many as sogumu-gumu; so many pingkao gumu.
Map, a gambar do pomogunan, map.
Marble pampang do bohinanahan.
Marble (playing) linondugu do pampang.
March, to mananaw, mindahan, noko indahan, pinanahan, panaw.
Mare kuda maganak.
Margin isan.
Mark puhanu, vaza; seal sâp.
Market kaday; native beddi.
Marriage kasaraan; m. feast hunaw; m. portion novit- an, totohojo.
Marriageable uho umur.
Married ki savo; of man noko savo; of woman nasavo.
Marrow unod, usok, yuwak.
Marry, to sumavo, sovon ku, monong or manang savo.
 „ to ask to magaboy, hobozon.
Marsh hobû.
Marshal, to mangampas, ampasan, magangat, angatan; (in line) moninunu, sinunuon.
Marvellous osow, koosow.
Masculine dongkusay.
Mash (mix up) popoyohoi, popohoton; to pulp momoyuta, putaon; children’s food momohompidis.
Mask kapamatazan.
Massacre tihang.
Mast tuan, mastar.
Master ikam; roofing tinoup.
Mat kohuang, monuruk, mituruk of the same mind.
Match (a fellow) pondidip, titikan.
 „ (lucifer) kohuang.
Mate poinvahad; entangled naapil.
Matted (spread out) nana, nanaon.
Matter (pus) amu kokwo.
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<td>Melt, to</td>
<td>pihukaban, pioopuran.</td>
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<td>Member</td>
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<td>Memorable</td>
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<td>Memory</td>
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<td>Menace, to</td>
<td>monohojo, tohojoon.</td>
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<td>Mend, to</td>
<td>mamayait, yumatt, yaiton.</td>
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<td>Mention, to</td>
<td>nobós, nayaít.</td>
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<td>Mentioned</td>
<td>tatânon (from madlân to sell), dadagangon.</td>
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<td>madlâtan, mansasahari, uhun do bâdâdagang.</td>
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<td>Merely</td>
<td>tingadan, ki upa, kogunaan.</td>
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<td>Merit</td>
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<td>habar, bihin (momihin).</td>
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<td>Message</td>
<td>hinanak.</td>
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<td>Metal</td>
<td>bugang, tay do ombituon.</td>
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<tr>
<td>Meteor</td>
<td>apuntun, obinpantun.</td>
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<tr>
<td>Methodical</td>
<td>gumaum, mongumâ.</td>
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Midday
Middle
Midnight
Midwife
Might (could)
Might (power)
Mighty
Mild (in temper)
Mildew
Mile
Milk
" ... to
Mill, a
Million, a
Mimic, to
Mince, to
Mind, the
" ... to (guard)
Mindful
Mine
" ... a
Miner
Minute
Miraculous
Mire
Mirror
Miscarriage
Miscellaneous
Mischief
Misconduct
Miser, a
Miserable (to feel sad)
Misfortune
" (cursed)
Mislead, to
Mispronounce
Miss to (fail to hit)
Mist
Mistake
Mistress
" (concubine)
Mistrust, to
Misunderstand, to
Mix, to
Moan, to
Moat, a
Mob

catampa.
pointanga.
tanga sodop.
uhun do monikow, modkuzut.
ko (before verb), obulë.
kavassa, uhod, kavazaan.
povozoon.
mouzuk, ohomi do ginavo.
yogom.
bulu.
galas.
mamagå, pagaon.
ginsaran.
hatus hassa, milliun.
monginsusugut, insusuguton, monusugut.
omoutad, yutadon.
kasamanaan, akal.
monunggu, tungguran, momojaga, jagaon.
mintamong, mongipat, poingipat.
obinhondom, ohondom, diligent opoy.
dohodo, doho tanganu.
inukadan idsahom do tana, nuntunan do tana.
mogugukad.
minit.
osundu.
hobui, yana, tana do ohomi.
tombilahan.
nohombus.
miyohot-yohot.
s-ha-saha, monomod; joke monindahag; of children mingkanak-kanak.
lovimân e amu padan.
uhun do osingot.
ohonggui.
havas, noontok.
novusong.
popoyahaw, payahahon.
amu kuyait, amu kadavol, ki saha do mamayait.
amu kotindu (monindu to hit), amu moontok.
havun.
kasahu, naka sahu, kosohuan.
ondu, mem, savo ni ....
saro do pinokoduvo, ondu do madhani.
ovoi-ro'zan ou, amu aharap.
yumohot, popoyohot.
mogodoy, moaning modoy-odoy.
parit do agazo.
sahap-sahap.
Mock, to magasab, pagasaban.
Model tiluan, koomitan, sontu.
Moderate (in price) ohuay-huay, amu songkwo pagon.
Modern vagu.
Moderate (bashful) móikom-ikom; well regulated apantuń.
Moist (wet) ojopos; damp ozomos.
Mole (on the skin) taing hangaw.
Molten monó, tőon, poposusa.
Mohanak from mamahanak "to melt"; nohan-sur.
Moment, a do odák; wait a moment andado po.
Monarch raja, tumpu.
Monday adaw ko iso, hari satu.
Money wang, duit, blanja.
Monkey ku; long nosed magang; long tailed sikuk; short tailed gobuk; tailless kahavot; orang utan kogin.
Monopoly pajak.
Monsoon, rainy madassam; dry magadaw; spring momi-unduk; autumn modkutu.
Month ruhan; last ruhan haid; next ruhan vagu; this diti, ruhan do moino.
Monthly tukid ruhan, song ruhan-ruhan.
Monument jaman, kahandaman.
Moon ruhan id swat; full tawang; crescent gumazo ruhan; new ruhan vagu, ko iso do ruhan; light ruhan do anawaw.
Moorhen, a kurak.
Morass, a hobu.
More hobi, hobizan, hungan.
Moreover hagi po, hobi po.
Morning dong osuvab.
Morning-star ongkosusuvab.
Morose avagat yupa.
Morrow suvab.
Mortar ossung.
Mortify kumodos, kadasan, monusa.
Mosquito namuk, net tohion.
Moss yongihut.
Most ogumu kopizo; No. 1 gumu, asakakan; too much moindamaan.
Moth kandavay-kandavy.
Mother inde; step (aunt) inay; in-law iven.
Mother of pearl tuntul do okilow, punaw.
Motion koguan.
Motive sabab, kodudusananan; what motive? nokwo tu.
Motive mitait-mitait.
Mottled monuwall, tuangon; a mould ponumuangan; the thing moulded tinuwall.
Mouldly yogum.
Mound
Mount, to (ascend)
Mountain, a
Mourn, to
Mouse, a
Mouse-coloured
Mouse-deer
Moustache
Mouth
Mouthful, a
Move to (transitive)
Moved
Moveables
Mow, to
Mower, a
Much
Mud
Muddy (slippery)
Mug, a
Multiply, to
Murder, to
Murdered
Murderer, a
Murmur, to
Murut (tribe of people in Borneo)
Muscle
Muscular
Mushroom
Music
Musket
Muslin
Must
Muster, to (assemble)
Musty
Mutilate, to
Mutiny
Mutton
Muzzle, to

nunlunan.
tumakad; a horse kumuda.
nuhu.
mogihad, ihadan.
ikiw.
asaub.
pananuk.
jogit.
kabang; of river avason.
song tohon; (drink) song kangib, song kabling, song kokot; (a bite) song pading.
poposung, posungon, monung, sungon; (down short distance) popobundus, pobunduson; (intransitive) gumua; don't you move mada kojua; remove yumahin, naka yahin, manangan, onuwon.
noko suway, naka vaheo.
kottos, hampo, pakakas, kakamot.
yumihik, manantlab, tantabon.
monoyihik, mananantlab.
ogumu; so much pingkaa gumu; too much moindamaan gumu, asakakan gumu; very much ogumu kopizo.
yana, tuna do ohomi.
ahamow; turbid vaig do ohobon.
susuangan do inomon, kiri; bamboo suki.
popogumu, pogumuo, mimang gumu.
malatay, patazon.
momamatay.
mongohimut, ohimuton, mongutupu.
kolumuhud.
uhat.
avakas, atalap.
kuhat; incandescent susumohon or sumosohon.
yohow; musical instruments uunizon.
sinapang, badil.
kain do maalus.
mân kopizo, misti, sonsagan (from sumonsog 'constrain'), padan, omu obule do amu.
monimong, timongon.
norunos, nobangol.
mongudong, kudongon, nokudong.
upakat do humanan.
onsi do biri-biri.
mangaput, koputan ku.
My Mystery
ku (after noun), dokodo (before noun).
amu moihaan do uhun, misterio.

N
Nail (of finger) sonduhu.
Nail (of iron) hantak, paku.
" to momohantak, hantakon.
Naked ayso do basahan; entirely rumagoy; partially rumantui; of weapon poingonsi.
Name ngan; to name momungan, punganan.
Namely o eno.
Nap modop do oduk, vuhu do kain.
Nape, of the neck ipus.
Narrative tuturan.
Narrate, to monutur, tuturon ku.
Narrow okkip, osohot.
Nasty amu arassi, nobuntung, oyumui.
Nation (country) pomogunan, naragi; race bangsa.
Native Kadazan (Dasun); momogun, uhun do pomogunan.
Natural andang-andang, niman (or vinangan) do kinohoyangan.
Nature (disposition) ura, ginavo.
Naughty otonong.
Navel pusod.
Navigate, to (sail) humazag; steer monguhin, uhinon ku.
Navigation kabaahan do monguhin.
Navy kogumuan do kapal prang, kapal-kapal prang.
Near (in position) osomok, id somok, poinsomok do ....
" (in time) osomok, oduk, amu buvay.
Nearly (about) jungka-jungka, kira-kira.
Neat ogingol, atakas, apantun.
Necessary misti kiiso.
Necessity komistian, kasansagan.
Neck hiow.
Necklace pusaka do hiow.
Need (to want) sumaga, kasagaaan.
Needed okuang, akambong, kakambangan.
Needful ki guno, misti kiiso.
Needle dahat.
Needy akambong, asampit.
Neglect kopohidan.
" to (forget) ohivan, oliwat, kohiheu, mamahid.
Negligent apahid.
Negotiate, to mongusoy, usozon ku (arrange), popodizon.
Negro uhun do moitom.
Neigh, to gumang, humongis.
Neighbour miinsomok, mitimbang, uhun do vokon.
Neither this nor that okon ko iti okon ko eno, iti nga amu eno nga amu.
Nephew  kamanakon, anak do ade.
Nerve  what do onine, garakon ou, kagarakan.
Nervous  atahub, yosizan, amu otentu.
Nest  ymun.
Net (casting)  jaho.
Net (drag)  ansaw; (for lifting up) sarambaw; (for birds, etc.) jaring.
Never  amu insan, selajor amu.
Yet  amu po insan, insan nga amu.
New  vagu, karavagu.
News  habar; susunudon.
Newspaper  suat do habar, suat do popotongkop, do poposunud.
Next  tohut, suray, e rokon, ko duvo, mitahad, sumunu, misunu.
Next day  song koswaban.
Nibble, to  mongingkid, nokingkidan, monoyni.
Nice (to see)  ogingol, to hear otondig; and cool moongis; to taste oyonom.
Niece  kamanakon, anak ondu do ade.
Night  sodop; last night kosodop; mid night tanga sodop; all through the song sodop-sodop; night to night sumodop do moino; late at nasadapan kopizo, ayahom sodop.
Nimble  ohijaw, aguan, okolingaw, obthay innan; in climbing opinit.
Nine  sizam.
Nip  monising, pisig, momibit, bibitan; pinch off hongonon.
Nipple  uva do susu.
Nitre  sendawa.
No  amu.
No use  tomod, ayso do kogunaan.
Nobody  ayso do uhnun.
Noble  ki assar, agazo.
Nod, to  mangagu.
Noise  uni.
Noisy  ogossok, kásang.
None  amu, amiso, ayso.
Nonsense  tomod, ayso do guno, gikut.
Noon  katampa.
Noose  sisigot, ava, ginohong-gohong.
North  utara.
Northward  ponong id utara.
Nose  odung; a running at hangow.
Nosegay  song pompong do vusak or bunga.
Nostril  huak do odung.
Not  amu, okon; is not okon, ayso; do not mada, ada; not yet amu po.
Notch (on a blade)  nopodi; on tree hiang, vb. momohiang, hiangan ku.
Note (to mark)
Noted (celebrated)
Nothing
" good for
Notice, a
" to give
Notorious
Novice
Nourish, to
Now
" and then
" just
Noxious
Numb
Number
" , a (many)
" , to count
Numberless
Numerous
Nurse
Nursery of plants
Nut, a
Nut shell
Nutmeg
Nymph (spirit)

momuhanu, puhonurun; noun puhanu.
abantug.
amu, ayso do nunu-nunu, nunu-nunu nga ayso.
ayso do guno.
nutis, koihan.
popotoho, momonutis, ponutison.
noko miho ngavi ukun, no' ihaan do ngavi ukun.
obikang, vagu po, minghuda amu po nohuda.
gumompi, gompison, monumad, sumadon.
do moino.
kiiso nogi, to insan-insan.
kovavagu po, do moino kopizo, komomoino; expressed by repeating first letter or syllable of verb, with special stress on it, kalatahib passed just now, napapalay just dead.

Noxious
Numb
Number
" , a (many)
" , to count
Numberless
Numerous
Nurse
Nursery of plants
Nut, a
Nut shell
Nutmeg
Nymph (spirit)
aayat; (poisonous) opodos, pohihon, ki pakeu.
amu kopuiman, õdon; cramped lakan.
unlaban, number.
ogumu, asapow.
moguntob, untobon, momorunding, rundo

Oakum
Oar, an
Oath
" , to take an
" , to administer
Oats (native)
Obedient
Obey, to
Object of pursuit
" , to
Obligation
Oblige to (compel)
Obliging
sagut do bongkar.
gazung.
sumpa, kahambazan.
humambay, sumumpa, bosumpa.
popohambay, poposumpa.
daro (small), gopu (large and hard husk).
obingumbozo, osikap do mumbozo.
mumbozo, umbozoon.
e ihomon, ponsohorn, unar, ko unaran.
humavan, havanon, mioud.
sapotut, kapadan, mipadan.
sumonsog, sonsogon, mononsog, sansagan.
asamod, osung, munuhong da.
Oblique
Oblivion
Obscene
Obscure
Observe, to (heed)
" (look at)
Obstacle, an
Obstinate
Obstruct, to
Obtain, to
Obvious
Occasion (on that)
" (opportunity)
Occasionally
Occupation
Occupied
" (as a house)
Occur, to
Ocean
Odd (not even)
Odour
Of
Off (from)
", to cut
", to leave
Offence, an
", to take
Offend, to
Offended
Offer, to
Offering
Office
Officer
Officious
Offspring
Often
", how?
Ogle to
Oh!
Oil
Oil, to
Ointment
Old (aged)
" (ancient)
" (times)
Older, the
Oldest, the

nahaig, osuzahab, okindang.
kohivan, koliwan.
ayapa.
oturong, amu poinhinta.
mongingat, ingaton, momohondom, hondom-
on.
monlong, antangan.
kohokulan, tobon, kosovitan.
ofiär, okodow ginaro.
monoton, tabanan.
manganu, kaanu.
poinhinta, okito, atahang.
ontok d'eno, kasavang.
kasavangan.
to insan-insan.
pakarajaan.
amu osivat, ki mān, ki karaja.
ki uhun.
atab, ajadi.
dahat do agazo.
amu w'o'untob, amu miuntob.
avaw.
do, tanganu; if person ni.
mantad do ....
momompod, pompodon.
mondong.
kakausan, kokousan.
kumaus, koyool ginaro.
popokaus, pokauson, noko pokaus.
noko kaus.
modsung, posungon (or podsungon), mana-
hak, tahakon.
kosungan, kalahakan.
offis, opis, pangarajaan.
pognian.
ahapay, momugo.
sakag, anak.
asaw-saw, toy-moy-mo.
impio.
monulilit.
ō, ú, ö.

umaw; earth (kerosene) umaw do tana; coco-
nut umaw do pisaw.
mongumaw, umahon.
pongingisu, totopis, pononopis.
nosukod, noholing.
nahahid, obuway, nokobuway.
poguhi-poguhi, dī po.
e hobi tuo, hobi buray.
e otuo kopizo; of things e obuway kopizo.
Out, to cry
   , to speak
Outcast
Outcry
Outright
Outspoken
Oval
Oven
Over (in position)
Over (in quantity)
   (in degree)
   and over
   all
Overwork
Overdo
Overcast
   (sorrowful)
Overcome, to
Overflow, to
Overgrown
Overhang, to
Overladen
Overlay, to
   (like planks)
   in regular order
Overlook, to
Overripe
Overseer, an
Oversight, an
Overtake, to (competing)
Overturn
Overturned
   (upside down)
Overwhelm with grief
Owe, to
Owl, an
Own (possess)
   (admit)
Owner, the
Oxen
Oyster

humuvap, hurapam.
obusu, opuhod do mobös, puhadan, orion do mobös.
pinriidu, nizadaan, zinadaan.
kohuvapam
do insannin.
obutak.
arandu.
uuvangam or poguvuugongam hom moguvong.
id sahau, id tupak.
hobi.
moindamaan, asakakan.
asaw-saw, toy-moy-mo (doubling verb).
notongkop, id savat do ngavi.
moû; overworked noû.
moim, noimu (e.g. of boat laden too much to one side); in eating and drinking gumoc.
oumbut or ouyumbut (coludy).
okohu, orunggui (sad).
mâha, kâha, nâha.
humabay, kahabay.
nokimbunan (do sakot with grass).
momohiub, nohiuban.
najob, nosohot.
hapaw, mamahapaw.
mangaran, kuranon.
monusun, susunon.
mongipat or mogipat, monunggu, tungguvan-
momojuga, miontong; from height mogimpa.
nohûn.
mogigipat, monununggu, uhun do miontong.
kohivan, nohivan.
monoghu, misoghu, nosoguhuvanan.
momahik, bohiokon.
nabahik.
nabadong.
monubu or monginsubu.
ki onuan, ki balayan, ki rundingan, ki utang-
sokungkud.
tanganu, monanganu, tongonuon ku.
mangakun, okunon, abanaran.
e tanganu.
sapi do noonggohian.
kokogis, punaw, teram (different kinds).
Pace
Pacify, to
  " " (restrain)
  " " (allow)
Pack up
Package
Paddle, a
  " , to
Page (of book)
Pail, a
Pain
  " (stomach ache)
Paint
  " , to
Painting
Pair, a
Palate
Pale (wan)
  " (colour)
Pailing
Palm (of hand)
Palm (trees)
Palpitate, to
Palpitation of the heart
Pan (large)
Pant, to
Papa
Paper
Parade
Paraffin oil
Paramour
Parapet
Parasol
Parcel
Pardon
  " , to
Parents
Parrot
Parson, a
Part, a
  " , to (divide)
  " (in two)
  " from
 Partition

haang.
manavay, savazon.
mamayahong, yohongon.
momodul, dulon.
momohopol, manampos; for keeping tomposon; for taking along momompon, pomonon.
rongkos, hopot, binukut.
bobossi.
mibossi.
hambar, lapis.
utin, gayong or sasauk, riow.
koyuahan, oyul; smarting opodi.
humovong tisan.
säi, prinsäp.
amät, sätan or sätön.
koïdan, vuös, gambar.
so-pasang.
kahad.
opoi.
ömükok, ovök.
ansä, pagar; to make a mangansä, ansän.
pahad.
pun do ki papa.
mobo-hobo.
mugu-tugu undu-undu, koluguan do undu-undu.
kava; (small) poizuk.
mikab-hikab, humikab.
amä, zama.
kuratas
minampas; drill baris.
paradays.
umaw do tana.
anu-anu.
titiongon.
payong.
vongkos, hopot, binukut.
koompunan.
mangampun, ompunon.
mohoying, ama om inde.
nuri, tubow, tizow, kokow.
tuan padre.
sä-pasar, bahagi.
momahagi, bogogizon.
momiduro, piduvoon, momahapak, hapakon.
momidangka, miada, piadaon.
mipakat, upakaton, mikohuang.
obon.
Partner poinkongs, pointumbu.
Pass, to (examination) naka hapas do kopomoisan, uña.
" " by tumahib, naka tahib, tohiban, notohiban.
" " through hunapusi, hopuson, mangantlas, antason.
" " current obohi, alaku.
Pass, a (path) vazaan; between hills ooyos.
Passage yahan; through inantas.
" , to take sumakay.
Passion (inclination) kogigingan.
" , sacred koundasuan kitua.
Passionate ahassa ginavo.
Past naka tahib, natahiban, nahapas.
Paste pananapi.
Pastry (cakes) pinjalam.
Patch tombong.
" , to monombong.
Path vazaan; of buffalo sohug.
Patient alahan, tahanan, tumahan.
" to be sumangar, sangahan.
Pattern tiluan (from moniluan to imitate); model koomitan; design plan.
Paved nosihian do pampang.
Paw (foot) hakod.
" (fore) hongon, of cat kim.
Pawn, to poposanda, posandou, popoduduk; security pomoharapan.
Pay, to mambalay, balayan.
" wages moningadan, momogaji, popotoymo do gaji.
Payment lalayan.
Pea bahatong, kussung.
Peace kopivossian, kopibabasian, katanangan.
" to make mivassi, mibbas.
Peaceful odizom, atanang ginavo.
Pearl, a mutihara.
Peasant, a mongongumo, uhun do mongumo.
Pebble pampang do wagas.
Peck, to monutuk, tutukan; to clean feathers monisik.
Pedigree sinakagan.
Pedlar, a uhun do madtân.
Peel (rind) kuhit.
" , to manganit, onitan, noonitan.
Peep, to tumiheu or moniheu, tiheon ku.
Peevish modsukar.
Peg, a pasuk.
" (for hanging up) sosoritan, pososoritan.
Pelt, to momohogod, hogodon.
Pen ponunuat.
" (enclosure) kukungan.
Penalty kayagaan.
Pencil pensîl, ponunuat.
Pendulum tambagat.
Penetrate, to sumuang, lumansang, lansangon, poposahom.
Penknife pais do onine.
People uhun, rayat.
Pepper hado, hado do koter, hado do otondugu.
Perceive, to okito.
    (dscry) mimpuos, ko'impuos, atanop.
Perch, to sumako.
Perdition katagakan.
Perfect gonop, poingonop ayso do ihumon.
    (complete) nongob, nobubungan.
Perform, to mimang, imangan, man.
Perfume koongidan.
Perfumed moongid, ovongi.
Perhaps dati; toy (at end of sentence).
Peril kuvalan, morot-koovot.
Period masso, ontok, tempu.
    (conclusion) kopupusan.
Perish, to oumbak, obinassa.
    (die) apatay from matay.
Perjury sumpa do orudut.
Permanent opiot, apanggo.
Permission pinohapas, pinosontob, kasantaban.
Permit, to poposontob, posontobon, sumaga.
Perpetual amu kootos, ayso do gisom, e selajor.
Perplex, to manasow, sosohon, nasasow.
Perplexed ohokob.
Persecute, to poposusa, posusaon, gumusa, gusaon, popo-
    'undoso, mamajara.
Persevere, to momupus, oongit.
Person, a song uhun, persuna.
Personate, to momit, omitan, sumusui.
Perspiration umos, kopomiumasan, pomiumasan.
Perspire, to kiunos, umasan ou.
Persuade, to magambat, ambatan, magangat, angatan.
Perverse ayaat, sumohibantang, momozow, amu momo-
duli.
Peruse, to mambassa, bassaon ku.
Pestilence samper, (spirit that causes it sakit e koyo-
    heu).
Pestle ohu.
Pet amu ko'uhu, ginoreon; animals inumat;
    things and children ko'uhuan.
Petition pokionuoon.
Phantom hatod (spirit), mondow.
Physic yusap.
Pick, to (gather) monimong, timongon; to pluck fur mongupu.
    (food) monuluk.
    (choose) momini, pihion.
    up momuit, piton.
Pickle, to mongusi, manamban, monuko, mongosin.
Pickles
Picture, a
Piebald
Piece
" , to (join)
Pier, a
Pierce, to
Piety
Pig, a
Pigtail
Pigeon
Pile, a
Pillage, to
Pillar
Pillow
Pillow case
Pilot
Pimple
Pin, a
" , " hair
Pincers
Pinch, to
Pine for, to
Pineapple
Pink
Pious
Pipe
" , (smoking)
Pirate
Pit, a
Pitch (resin)
Pitcher
Pitcher-plant
Pitfall
Pith
Pity
" , to
Pivot, a
Place
" of, in
" on, to
Placid
Plague
" , to (annoy)
" , (importune)
Plain (open ground) kahanaan; (grassy) yanaw, papak.
" (evident) poinhinta, noko hinta, atahang.
Plaintiff uhun do mangadu.
Plait, to manahapid, sohoidon.
" " (fold) monsonon, sonsonon.
Plan (design) kotokuan from monoku.
" , to miupakat, upakat, ki ginavo.
Plane, a katam; vb. mangatam, kalamon.
Plant tonomon; rice sinongkad.
Plant, to mananom, tonomom ku.
Plantation pú, tanom, kabun.
Plaster (building) pomodokot, apu.
" (medicament) totopis.
Plate, a kudut, pinggan.
Play, to mingaray, minghany, momohani, honizon.
" " (on instru-
mament) magagong, mongulintang.
" " flute monuahi (tuahi), monusuling (susuling).
" a (game) pòmainan.
Playful obinaray, tipo kukumaray.
Player uhun do mingaray, minsatol (draughts) follows the name of game.
Play ground pingarayan.
Plead, to muvar, midawa.
Pleasant otondig.
" (to taste) oyonom.
Please ki oy, at end of sentence; manganak-anak po.
" , to popouhagang, sumaga.
" mongohos ou do hongon nu da may I borrow your hand.
Pleased ko’uhagang, mo’uhagang.
Plentiful ogumu, asapow.
Pliant hanut, asahit, of clay hagit.
Plot upakat.
Plough, a dadu.
" , to dumadu, doduvon.
Plough-share, a onsi do dadu.
Plover, a small tohiting; large kutilak.
Pluck (feather) to, momuwul, wuwuhon ku.
" (fruit) to mongupu, upuon.
Plug, a sonsong; vb. mononsong, sonsongon.
Plump ohombon.
" (blunt) ohobpo.
Plunder, to manazang, sazangan, mamarampas.
" , rape momo’udson, yudsonon.
" to (at sea) manazang.
" sinazangan, yinudsanan.
Plunge, to in water tumabong; into the jungle sumuhat.
Pocket karong.
Poem pvang, pantun.
Poet uhun do momumuvang.
Poetry
Point  kopuvangan.
Point (of land)  tompok, untu.
" dot  tomui.
Point, to (a weapon)  titik; full stop koovian.
" (indicate)  monindu do dangol or andus, moniu, tiuon.
Poison  monuduk, tudukon.
" , to take  kavanit, kaanday.
Poisonous  mokivanit, mokianday, mangakan or monginum do kavanit.
Poke, to  avanit, kavanit, maanday, kaanday.
Pole, a (for a boat)  monusuk, susukon.
" to (impel)  tutukur.
Pole cat  modtukur, tukuhon.
Policeman  pudsu; like cat bohintuhun; long with hairy tail pasui.
Polish, to  mato-mato.
Polished  momuhang, puhangan.
Polite  noppuhangan, okilow.
Pollute, to  ohingkong, otompusa, kosohud.
Polygamy  moniyomui, yomuan.
Pomelo  modkoduro, modkotohu.
Pond  bunsadan.
Ponder, to  botung.
Pony  momusov.
Pony  kuda do yapit, d'osuibo.
Pool (muddy for animals)  hohobuhon.
Poor  asampit; poor dog! sien-sien!
Poppy (of opium)  rusak do piun.
Populace  uhun do pomogunan.
Populous  asapow, aramay.
Porch without roof  pantaran, with roof ranggar.
Porcupine  tohutong; quills of ruhu do tohutong.
Pores  soimbulu.
Pork  onsi do vogok.
Porpoise  kootong, lumba-lumba.
Port (harbour)  lolobuon, hobuhanon, susuagon from sumuag to land.
Portion (share)  bohogizan.
Portrait  induhungong (shadow), gambar.
Positive  otopot, otentu.
Possess, to  mananganu, tongonuvon ku.
Possessions  kottos.
Possible  okuro, kokuro, obulë.
Possibly  probably mottu; perhaps dati.
Post, a  oyyi, todsok; short under house dompok.
" office  ponogoriän, pangaraajan.
Postpone, to  mananggu, tongguron.
" (a case)  popoandad, poandadon.
" to ask to  mokitanggu, mokiandad.
Pot, a
" (flower) kwon, poizuk, ranjang.
passu.
Potato ubi kantang.
" sweet sisina.
Potter, a uhun do momoun, momomoun.
tana haqit.
"’s clay saripé, upaw, karong-karong.
Pouch susuangan do kompas.
(Poultry) manuk, ilek.
Pounce, to manabpo, tabpaan, of hawk monimbir, simbiton.
Pound (weight) kati (1½ pound); ruti pound (loaf of bread).
tumulu, tutuvan; fire momoyuta, yutaon.
Olu, ponunutu.
Pounding-stick popotungar, potungahon, mogihib, ihibon.
Powder, gun kosompilan; reduced to nagansop.
Powdered ukat sinapang.
Power nas’sadan, noyuta.
" faculties of soul uhol, onggouta, kavassa.
Powerful ki onggouta, kiuhod, kikavassa, porozoon.
avakás, agazo uhod.
Pox (small) ponobu; marks of kinohinasan do ponubu.
adat.
Practice (custom) mingsingiho, minhuda, to teach mongia.
Practised (accustomed) nohuda.
Praise, to popazow, pázohon.
" to wish to be praised mokiâzow, mokitondos.
Prawn gipan; large insasangaw.
Pray, to sumombahiang
" (that something may be given) mokiinsián.
" (to ask for) mokianu, pokionuvon.
Prayer losombohiangan.
house of ponombohiangan, sosombohiangan.
Precede, to moguhu.
Precious apagon, ki hogo.
" stone bozina, paramata.
Precipice, a otongab, apadsong.
Precise (exact) pointopot, pointentu, no’untob kopizo.
Predecessor e poguhu do.
Predict, to modtudong, momodangaw, mobós poguhu.
Preface bós poguhu do, monimpun.
Prefer, to lobi saga, hobi ko.
" (choose) momihi, pikion.
Pregnant mogontisan.
Premature amu po uha.
" delivery nosusu, do amu nóngob.
Preparation kointazan, sogit.
Prepare, to
  (of people the
    day before)
Presence, in the, of
  to go into the
Present
  , at
    do moino, adaad’iil.
  , a
    itahak tomol, katalahkan.
  to
    manahak tomol, tahakon.
Presently
Preserve
  to (keep)
    koomisan, sinamban, mōsin, nosin, togobo.
  " (protect)
    mongumohig, umohigon, manampong, tom-
    pongon.
Press, to
  printing
    monginsok, insokon, mongogot, ogoton.
  down
    poposotol, posotohon.
  squeeze out
    momipa, pipison.
Pretend, to
  mogulingon, ulingohon.
Pretty
  ogingol, olondig; handsome of boy apasaw;
    of girl osongon, avanus.
Prevaricate, to
  gumodu, oduhan; keep back momoyahung, yohunon.
Prevent, to
  poguhu.
Prey, beast of
  manabpo; birds monimbit.
Price
  hogo, gatang.
Prick, to
  monotok, tobokon.
Pride
  kakakatan do ginavo, mokiazo.
Priest
  presbitu; heathen bobohizan.
Prince
  anak do raja.
Princess
  anak ondu do raja.
Principal (main)
  ungkuzan; (capital sum) puun, poko.
Print (mark)
  puhanu, vaza.
Printed
  poposotol, posotohon, manap, sapan.
Prison
  nasatahan, nasapen.
Prisoner
  torungku.
Private
  uhen do pointoringku, binduan.
  poinhossok, poinsuway; speak privately mogo-
    himu, ohimuwon.
  parts
e pongikom-ikom.
Prize, a
  tingadan, upa.
Probably
  mottu.
Proboscis
  sungar.
Proceed, to
  mindahan, mamanaw, anu koindahan.
Procession
  kohuzudan do miampas.
Proclaim, to
  popoiho, poihoon, popova, poavaon.
Procure, to
  manganu, kuana.
Prodigal
  obuwak.
Produce
  sundu.
Profession
  kabaahan, pakurajaan.
Profit
Profligate
Progeny
Prohibit, to
Prohibition
Prolix
Prolong, to
Promiscuous
Promise, to

"", a
Promontory, a
Prompt
Prostrate (on the face)

"", (inclined to)

Pronounce, to
Pronunciation
Proof
Prop
Proper
Property
Prophet
Proportion
Propose, to (intend)
Proprietor
Prosecute, to

"", " (accuse)
Prosecution
Prosper
Prosperity
Prostitute
Prostrate, to (oneself)
Protect, to
Protection

", ask
Proud
Prove, to
Proved
Proverb
Provide, to
Provident
Province
Provisions
Provoke, to

Prow
Prowess, to act with
Prowl, to
Proxy
Prudent
Prune, to
Pry, to
Puberty
Public
Publish
Pull, to
" " (side ways)
" " out
" " upwards
" " off
Pulley, a
Pulp
Pulse, the
Pump, a
Pumpkin
Pungent
Punish, to
Punishment
" taught by
Pupil
" (of the eye)
Puppy, a
Purchase, to
Pure
Purpose, a
Purse
Pursue, to
Push, to
" (aside)
" away
Pusillanimous
Put to (keep)
Putrid

monulu, tutuon.
tumuud, tuudon.
uya umur, nongob, kangi ban, ogitungan.
noko miho uhuu, abantu g.
popora, po aon, popoiho, poihoon, popo-
lantu g.
mongodong, kodongon.
mangaving, koringon.
momutus, vuluson, momuvul, vu vuhon.
popoinsarat.
momundat, vundaton.
takarak.
hinutaw, to reduce to momohutaw, hutahon.
what; breath pinuhobo.
opma.
habu; long white tovu; sweet sikui; sourish
taradak.
opodos.
momuyogo, yogo on, moniksa, siksaon.
kayaguan, kopuagaa n, siksa.
ii on, aa jahon.
anak mato.
anak duku, anak assu.
momohi, bohizon.
ayso do yohot or poinyohot, poinsompi pi;
(clear of water) oniting; unalloyed bata.
ginaro, tinomod, untay.
kampil-kampil, upaw.
momogusa, gusan, gusa on, sumusu, susu-
on.
opotudtu, potudtu on, popobundus.
monogki, sogkion.
poposikow, posikohon.
öndop, öhos.
manahu, tohuu on; put by poopi, opion; down
popovihiu, porihion; in popousang, posu-
angon; on upon popotampak, potampak-
on; on clothes monong sia (coat) kaus
(shoes) siga head-dress; out (extin-
guish) momisok, pisokon; set out (rice-
grain) moninduhay, tinduhazon.
nobuntung.

Quadrangle (behind
house)
Quail
Quagmire
Quake, earth
" , to
nata d.
nohos.
hobui.
koguzuan do tana.
gumuzu.
Quantity kogumuan.
Quarrel kopiouduhan; lawsuit gagut; difference kosu-vazan.
" , to miodu, migagut, goguton.
Quarrelsome obujang.
Quarter so-suku.
Quay rarapaton do kapal, susuagon do kapal.
Queen rani, saro do raja.
Queer unusual amu otumbozo, otongob, moosow.
Quell, to popootos, pooton.
Quench, to momisok, pisokon.
" , thirst nobobos, nopual, hata inumon.
Question, a koahatan.
" , to muhot, uhoton.
Quick do odük, dükun, sikapan, ohijaw.
Quickly gogo kono, gumogo kono, do odük, hijahan.
Quicklime apu dootuu, asavuk.
Quicksilver vaig do opoik.
Quid (of tobacco) nibu.
Quiet (still) kohoiit, tumon, tonon; calm, at peace ata-nang, atadu.
Quietly okohoiiti, hambat-hambatani, odomuti.
Quill ahad.
Quill-pen jononuat do ahad.
Quilt for sleeping sokon; for bathing kakun; overall kuhibay.
Quit, to midu, popopon, popongon, popotaam, potaamon.
Quite natakas, kopizo, asakakan.
Quiver, to munat-lunat, mogo-gogo, midig; quivering midig-didig.
" , a kabon, susuangan do yamok.

R

Rabble (mob) sahap-sahap.
Race, a (running) kopohudan, mipahud.
" (nation) bangsa.
Radiance gaw, tinutud; shining milow-kilow.
Radish lubak.
Raft, a gakil, bangkar.
Rafter of roof tumudong; of floor bangol.
Rag, a gansing.
Rage tigian from tumigi to act furiously; ohodong do amu toboy, ohodong kopizo.
Ragged nagansing pakazan.
Rail (hand) kukuzuton.
" to (abuse) magahas, magasab.
Rain yassam.
" , to yumassam.
Rain, heavy  yassam do asapow.
"  , to be in the madsáp, sápon, nokosupan do yassam, na-
yassaman.
Rainbow  bohuntung.
Raise, to (lift) mangakat, kaku ton.
Raisins  uva anggor do otuu.
Rake, a  süd.
"  , to monúd, südon, nosúd.
Ram, a  biri-biri sangahan.
"  , to momapak, papakon; gun (old style) mang-
antar, antahon.
Rampart  obon do kuta.
Ramrod, a  aantar.
Rancid  ohonsi, moonsom, novunos.
Random  honggo-honggo nopo, amu moihaha n.
Rank  baris, ampas.
"  small ohonsi.
Ransack, to  momoyudson, momoram pas.
Ransom, to  monobus, tob uson, notobus, mongopuhi.
Rap, to (tap)  mongorik, koritikon.
Rapacious  poingi ing do manakav, manabpo.
Rape  kasazangan.
"  to manazang do ondu, sazangan.
Rapid (river)  osohog.
"  (of horse)  ohijaw.
"  a
Rare  nagas, kanagasan.
Rarely  apagaw, apagon.
Rash  to insan-insani.
Rat, a  obogo.
Rate (price)  ikuc.
Rather  hogo, gatang.
hangga . . . da, hobi . . . ko (rather . . .
than).
Ratify, to  popotopot, popotentu.
"  (acknowledge) mangakun, okunon.
Rattan (generic name)  uray; split rattan yapot.
Rattle, to manguni, mongunggu, kungguon.
Ravage, to mogompadan; destroy minass.
Ravenous (of beasts)  ododo olo, mononh on.
"  (hungry)
Raw (uncooked) hawson kopizo, ood ot.
Ray (light)  mata.
"  tinutud.
(the fish)  pahi.
Raze, to monoyantay, yantazon.
Razor, a  bubug a.
Reach, to gumampot, gompoton.
"  amu agampot, amu kagampot.
"  orong, tanjong.
"  out the hand, gumanmit, yomilon.
Read, to mambassa, basson.
Ready
" . get
poing intay, pintindua, sodia.
minlay, popointay, pointazon, moninduhay,
pointinduhay.
Real
otopot, abanar, bala, ayso do yohot.
Really
otopot, tanar.
Reap, to
mongomot, omoton.
Rear (hinder part)
id hikudan, id uhin (boat) busul, busur;
of an army ponobon.
" to (as a horse)
tumo, mono.
" to (bring up)
gumompi, gompizon, mogkomit or modkomit.
Reason, a (cause)
ki koduduzanan, sabab.
" (understand-
ing)
kasamaan, akal.
Reasonable
mipadan, padan.
Rebel, a
uhun do humavan, mongidu do kavassa.
humavan.
Rebellion
kahavanan.
Rebound, to (football)
tumopul, notompuhan.
" (like stone
on water)
tumipiras, notimpirasan.
Rebuke, to
mogodu, oduhan.
Recall, to
mokiguki, popoguhi, humohow do nuhi.
Recalled
sinuhi do nuhi.
Recant, to
mongohin, ohimon.
Recede, to
pobusur, pobusur-n, mogundur, unduhon.
Receipt, a
resit suat do nabalayan.
Receive, to
manganu, nakuwan, noonuan ou no monoymo,
toymoon; (into the hands) yumamit,
yomiton, sumambut, sambuton.
Recent
ku va-vagu, e vagu po.
Reckon
monongku, mongira, kiraon; to count mog-
untob, untobon.
Recline, to
sumuzad; in long chair poinsazad; lying
down humuri, popohuri, pohurizon.
Recognize, to
monginlutun, otutunan, notutunan.
Recollect, to
kumongkong, mogundur.
Recompense, to (make
a return)
suwuhi, suhian; noun upa, tingadan.
Reconcile, to
miravasi, noko pivassi, popivassi, pivossion.
Record, to
monuat, suaton.
Recover, to
kavassi, naka vassi; get strong kohigkang;
consciousness mahā-mahā nodi, mambar-
ombar; get back popoguhi, poguhion, re-
covered noko guhi.
Recreation
kahupasan, tempo do miaray or bomain; re-
creation ground pomomoinan, pingaayar-
an.
Rectify, to
monohajo, tohojoon.
Recumbent
poinhuri, poinsazad.
Red (deep)  oygang; light oygang do omuhok.
Redeem, to  monobus, tobuson, mongopuki, opuhion, no-
Redeemer  opuhion.
Redemption  koopuhianan.
Reduce, to (lessen)  popokudi, pokudion, popokuang.
        (degrade)  poposuito, posuiboon, popotuhun.
Reduced (as a swell-ing)  notonoc, nopihak.
Reed, a  pompoying.
Reef, a  pampang, lakat.
Reef to (a sail)  mongungkum, kungkumon.
Reel, to (stagger)  gumagang; startled kotigog.
Refer, to (send)  popoalod, look antangan, mongoy doid ....
Reference with .. to  inggan do.
Refined  watahas, in manners ohingkong.
Reflect, to  mongitung, itungon, momusow.
Reflection (reflected object)  nadadang; shadow induhungung.
Reform, to  sumuway, suvazon, popovaheu, noko vaheu;
            improve momovassi, voission.
Refresed  otiar, monô, to be tôn.
Refuge  nohuvaw, kagaan.
Refund, to  pokiumohigan, posususulan.
Refuse, to  popoguhi, poguhion.
Regalia  amu mogkouhu, amu sumaga.
Regard, to (esteem)  pakakas (or basahan) do raja.
            to, with  inggan do ....
Regardless  amu montong do ...., amu momoduli.
Region  naragi, pomogunan; river barang.
Register, a  bûk do kahandaman.
Regret  oyubat, oyubatan.
Regular (in order)  no'usoy, usozon from mongusoy to regulate.
Regulation  andang-andang.
Reign, to  manguvassa, momorinta, momigang, ungkuzu-
            an, nanagari, logorion.
Reins  ponununda, karat do kakang.
Reiterate, to  humuhit, huhiton, mimang vagu.
Reject, to  momizada, zadara, popotaam, popoamon.
            (with disdain)  poporikis, porikison, pinovikis.
Rejoice, to  mouhagang, popoulagang.
Relapse, to  sumaup, noko saup, sogiton vagu.
Relate, to (history)  monultur, tuturon, tuturan (history); news
            popohabar, pohabaron.
Related  sangad-adê; distant suku.
Relation  adê, nazangan, tompinay.
Release, to  popoidu, poiduon, popohapas.
Reliance (trust)  harapon; zisay pokiharapan nu who stands
            security for you?
Relief (help) koinisianan, kosianan, katambaan, kotuhungan.
Relievers to (to take the place of) ohon, mihon.
Religion pangadatan, adat sombohiang.
Religious opoy doid adat.
Relish (taste) kounanaman, to taste mongunonom; to like yonom, oyonom, avassi, mān vagu.
Reluctant sompiduvaan.
Reluctantly to give more momuogo; not having received enough moguhang.
Rely upon to humansan, ahansan, humaraap doid ....
Remain, to mopong.
""" (wait) mogindad, indadon, magandad, andadon.
Remainder (balance) noohu, topod, e hobi.
Remark, to, says he ka ti; said by me kang ku; you say ka nu; said by us kang ja, kun ja, kang tokow, kun tokow; they say ka nosido; he says ka nisido.
Remarkable moosow.
Remedy (for sickness) yusap.
Remember, to momohondom, humondom, hondomon.
Remind, to popohondom, pohondomon.
Remit, to (forgive) mangampun, ompunon.
Remittance (payment) pambalay.
Remnant topod, noohu.
Remorse kasasahan, ayaat kahandaman; to feel sumosol or monosol, sosohon, nososol.
Remote (in position) osodu, atanop; in time past obuway nodi, obuaya, pogoohū; in time to come obuway po, tohūi.
Remove to (change place) poporahem, popoheon, maheu, poposuway, posuwan; take away mongovit, oviton.
Rendez-vous pitutubungan, pitimongan.
Renegade ginaka, minada, uhin do minongohim; to turn mongohim, ohimon.
Renew, to monohimbagu, tohimbovan.
Renounce, to mongohim, monizada, zadaan.
Renown ngān do arassi, abantug.
Rent (of house) siva, to let for poposeva, posivaon, to hire for moniva, sivaon; a monopoly monajak, pijaikon, pajak.
Repair, to mononduhi, tonduhion, monohojo, tohoojon.
Repast akanon, bamakan.
Repay, to mambalay vagu, balayan, popoguhi.
Repeat, to mobōs vagu, bōson ku vagu, mindeum.
Repeatedly toy-moy-mo, asaw-saw.
Repel, to (drive back) moguzong, uzongon, mogugad, ugadan.
Repent  
Repetition  
Replace  
Reply, to  
Report, a (rumour)  
Reported, it is  
Represent, to (complain)  
Representation  
Reproach, to  
Reprove, to  
Reptiles  
Repudiate, to (divorce)  
Reputation  
Request, to  
Require to (want)  
Requite, to  
Rescue, to  
Resemble, to  
Reserve, to  
Reside, to  
Residence  
Residue  
Resign, to  
Resin  
Resist, to  
Resolute  
Resound, to  
Resource  
Respect  
Respectful  
Respecting  
Rest (from trouble)  
Restless  
Restore, to  
Restrain, to  
Result  
Retain, to  
Retaliate, to  
Retire, to  
Retired  
Retort, to  


tumongob.  
koindauman.  
popoguhi, poguhion, mongohon, ahanan, gumanti, gontian.  
sumimba, simbaon; noun kosimbaan.  
habar, bós; vb. popohabar, pohaboron, popova, povoaon.  
ki bós, ka do uhun.  
mangadu, hoduron; tell monsunud, poposunud, posunudon.  
pongoduron, pongoduruan.  
momokuhi, bökühionon, poposaha, sabas nu.  
popokangkad, pokangkadon, mamajar, ajanon.  
yamu-yamu e gumikamang, creeping maffang-kamang.  
miada, divorced person naadaan.  
ngān.  
mokianu, pokionuron; a pokionuron.  
sumaga, asaga; demand mononsog, sansagan, mokisimba.  
sumuhi, suhian.  
popohapas, pahapason.  
miad do id ....  
poopi, poopion, mömögompì, gömpizon.  
mizon, izonon, nizoon.  
nizoon, suhap.  
topod, noolu, e hobi.  
tumingkod, amu nođi.  
shahong.  
humavan, havanon.  
oyongit, öngit, pööntentu ginavo.  
hinonggow.  
politihan, ki iso po vazaan (or yahan).  
kapantangan; vb. momantang.  
obin pantang, apantang.  
inggan.  
kalanangan, koundangan, to rest mundōng; remainder topod, e hobi.  
amu kootos, amu mitōn, oyngaw, agagaw.  
popoguhi, poguhion.  
maraay, savazon; keep back momayahung, yohunong, kumodos, amu kokedos.  
ko’unaran, ko’usazan, kopupusan.  
monusus, amu mogkouhu.  
sumuhi, suhian.  
mirad, mirad-irad.  
opiow; few men left noko irad.  
sumimba, simbaon.
Retreat, to mogundur, mundur.
Return, to (go back) muhi: give back popoghi, poguhion; a favour sumuh, suhuan.
Reveal, to popoiho, pothoon.
Revenge, to sumuh, ki ginompi id ginavo.
Revenue sukay.
Revere, to momantang, pantangon.
Reverence kapantangan.
Reverse, to momadong, bodongon, nabadong, poinbadong. suvay kopizo, nabadong.
" , the Revile, to mongogui, oguzon, poponine, poinineon.
Revive, to tumidong vagu, relieved noko huvaw; recover consciousness notibanasan.
Revolt, to humavan; treacherously momoginaka.
Revolve, to tumorong, torongon (self), monorong (something else).
Revolution (of heavenly bodies) katarangan.
Reward (payment) tingadan, gaji.
" (gift) katalakan, itahak tomol.
Rheumatism katakan.
Rhinoceros badak.
Rhyme purang.
Rib, a tikagang.
Ribbon, a pusaka.
Rice (unhusked) pany; husked vagass; boiled kanon.
Rice-field (wet) umo, large yanaw; dry habak.
Rich (wealthy) puhavang, ayangkub, asagkom; in taste ohunok.
Riches kottos, pinuhavangan.
Riddle, a sundait.
Ride, to kumuda, kudaan.
Ridge poninungusan, sokub.
Ridicule, to popoyongow.
Rifle sinapang.
Right (opposed to left) vanan; opposed to wrong abanar, otopot; proper padan, mipadan; true banar; real bala.
Rigid opiot, okodow.
Rigorous iso hondog, okodow, amu kolingkuk.
Rim, a kabang, isan.
Rind kuhit.
Ring, a (finger) tambaga; ear simbong, anting; circle tinondugu.
Ring leader uhu, pandu, pongnian.
Ring a bell, to monguni do lusing.
Ring-worm kuap.
Rinse to (wash in water) momupu, pupuan; mouth mongimumug, inumugon; steep in water popoobug, poobugon.
Riot, a gogut, kogogutan, kopioduhan.
Ripe naansak; overripe nohun, moindamaan do naansak; unripe mata, omuhok, amu po naansak; half momut.
Rise, to (from sleep) momosik, postkon, tumungag.
" " (stand up) mosik, oposik, mingkakat; from recumbent position tumidong, pointidong; ascend (hill) tumakad; spring away tumindak, tindakon; of sun sumihaw adaw, id kosiakon, do adaw at sunrise; fly away tumuhud; shoot as plants sumundu; in price minsawat gatang (or hogo).
Rival, a uhun do magahaw, abaron; vb. mipahud, pahudon.
River, a barang; mouth of avason; to ascend sumuhok, to descend munsud, vunsudon, noko vunsud.
Rivulet paho.
Road yahan; path razan; high-way yahan do agazo, earth thrown up arun-arun.
Roadstead rorobuon, pososovuan.
Roar, to gumang.
Roast, to (coffee, beans) momogou, gouzon; meat, fish momodadang, dadangon, roasted nadadang.
Rob, to manazang, sazangan, nasazangan; snatch momogamit, gomiton; steal manakaw, takakon, stolen natakaw, has been stolen natakahan.
Robber, a mananazang, magagawang; thief manakaw; pirate borongingi.
Robbery magahaw, kaahawan, kurampasan.
Rock, a pampang.
Rock, to tumunga, rocking munga-tunga; a cradle manavid, toridon.
Rocket bobodillan.
Rod, a (stick) maraw; fishing yangavan.
Roe-deer papus.
Roe (of fish) ontoku do sada.
Rogue otônong.
Roll up to mamakun, vohonun, rope momogikul, gikohon; to wind momoyihit, yihiton; as a ship yumunggang, oyunggang.
Roller, a gurungan.
" (waves after storm) hakun do mangahun.
Roof, a taap, tinongusan, of mouth kahad.
Rook (crow) mangkahak.
Room (space) nizonon, opompon, no room amu opompon.
Room, a hamin.
Roomy atangka, ohuvaw, agazo.
Roost (hen) sosokoon do manuk.
Root, a gamut; tap hongkod; to take momigamut.
" (origin) puun, ki assar, hongkod.
Rope karat.
Rose, a bunga ros (vusak, blossom).
Rose-water vaig do rusak do moongid.
Rotation, in misosovohi, moyosovohi, pisovohizon or pisosovohizon, misovohi-pisovohi.
Rotten (foul) nobunlung; decayed noomuk, obuway nodi.
Rough of work, men asambarana; of talk ayapa.
Round id hiputi, to go humiput; circular pontoindugu, tonduguon, otondugu; ball moon dog.
Rouse, to (ster up) miupakat, poposikit, popi opui, popohassu; waken momosik, popopossik, posikon.
Row (rank) ampas, inampas.
Row (disturbance) pongodawan.
Row, to gumazong from gazong oar.
Royal e dong raja.
Rub to (with something) mongisu, isuon; clothes in washing momogimos, gimoson; eyes mongisol, isohon; hands popigisol, pigisohon, mongisas, kisason.
Rubbish ohonso, kahansan.
Ruby, a aki (long and pierced and used round waists by women).
Rudder, a ponguhin.
Rude sambarana, akassar.
Ruffian uhun do ayaat.
Ruffle, to mongukol, no'ukol, ukohon.
Ruin, to momogansop, nagansop, monimohos, notimohos; demolish moguk, wakon.
Rule (government) pomorintaan; vb. momorinta, managari, togorion; regulation ponuhu, hukum, andang-andang; measure ravangar, kaki, garis.
Rumour, a habar, bös.
Run, to sumimbul, poposimbul, posimbuhon.
" (place) sisimbuhon.
Run, to, against kasagu, nakasagu.
", to (charge) yumabut, misahag.
" (collide) miturupak, misahag, nasahagan.
" after migusa, gusaon.
" away with midu jan maraw, midu duvo do maraw.
Rush, a (plant)  
" to  
Rusty  
" (to become)  
Rut, a (wheel track)  
Sack, a  
Sacred  
Sacrifice, to  
Sad  
Saddle  
Safe  
Saffron  
Sagacious  
Sagacity  
Sago  
Sail, a  
Sailor  
Salad-oil  
Salary  
Sale, a  
Saline  
Saliva  
Sallow  
Salt  
Salted (meat or fish)  
Saltpetre  
Salutation  
Salute, to  
Salvation  
Salver, a (of metal)  
Same, the  
Sample  
Sanction, to  
Sand  
Sand-bank  
Sand-fly  
Sandal-wood  
Sandals  
Sap  
Sarcasm  

bundusan.
sumahag, manahag, momonamot, panamatan;
I rushed panamatay ku; maagaga, humagab.
ki togo.
togon.
voza do lilingkingon.
kobob, karong.
ki barkat, kita, sante.
momohubuk, hubukon; noun kohubukan, the
thing sacrificed momohubuk.
ohonggui; of voice okohu.
pakul.
poinghapas, naku tahib, amu noontok.
kunit.
ononong, abaar, kosomo, genius otuhu.
kananangan, kotuhuran.
growing yombizo, cut down and divided nantong, made fine natok, remnant ipow,
cooked binohigut, round balls sinahu.
hazag, vb. humazag.
padahazag, huhumazag, kalassi.
umaw do selada.
tingadan, gaji.
dadugagon; ready (lit. have to buy with)
obohi; auction kolelongan, momolelong.
moosin.
juha, ivow.
oposi.
usi.
inosis.
sendawa.
popotohojo; mongwo ko or pokwo ko (what
are you about); kotobean.
tumabe, tobeon.
kahapasan, koopuhianan.
sasakasan, talam; wooden bintang.
miaad, mihaga; it's all the same miaad di,
miaad ngavi, miaad nopo; the same as
this miaad d'iti.
tiluan, koomitan; to make a moniluan, tiluan.
popotopot, potopoton, popobanar, pobaranon.
oggis.
batin do oggis, oggis.
togonok.
garu, hugu do ahas.
kaus, wooden kaus do kazu.
vonod.
koozian, popoozi, sindiran.
Sarong  sokingon.
Sash (round the shoulder)  kakun; waist ogot.
Satan  yogon.
Satiated  novizow; assuaged nopual.
Satin  kain turun.
Satural  ki sindiran.
Satisfaction (return)  sogit; contentment kasakaman, kasanangan.
Satisfied  uha, mikunomo, nopual ginavo; with food novizow; with drink nobobos.
Satisfy, to  monogit, monohojo.
Saturday  adaw ko onom.
Sauce  raig do daging (or do inapa).
Saucer, a  suit, kudul.
Saucy  ohobpo, obusu.
Savage  osiow; untamed osizaw.
Save, to from danger  popohapas; reserve popoopi, poopion; protect mongumohig, monampong, tompongon.
Saved (from danger)  nahapas, poinghapas.
Saving (frugal)  okikit, to be mokit.
Saving (except)  poinsuyay, poposuyay.
Saviour  pongoopuhi.
Savoury  onom (or oyonom), avassi do akanon.
Saw, a  garagaji, to saw mamaramagi, gorogojion.
Sawdust  nakaw do garagaji.
Say, to  ka di (it is said by ...) mobos, boson; that is to say o eno.
Saying, a  bos, boboson, kozomon.
Scab (on healing sore)  kogom.
Scabbard, a  angkap.
Scabies  gandas.
Scaffolding  impohon, vinahay-vahay.
Scald, to  momohungkopu, scalded nohungkopu.
Scale (of fish)  sisi.
Scales (for weighing)  pinggan do timbangan.
" (steel yard)  timbangan.
Scamper, to  miuiras, mingkohahapas.
Scandal  koomilan do ayaat, scandalu.
Scar  pihat, vaza do gani.
Scarce  apagaw; little, few onigas.
Scare, to (frighten)  monompuosi, tompuosizon, popotigog, potigogon.
Scare-crow, a (to frighten birds)  tompukihi-kihi, noisy tongkaba.
Scarf  kakun, kaking.
Scarlet  ogyang tinuo.
Scatter, to (throw)  poposasad; spread on mat momogigiu.
Scattered  nogigiu.
Scent  acaaw do moongid.
Scented

Scheme, a  kaampasan, kotokuan from monoku; intention unlay or intay, ginavo.

Scholar, a (learner) aajahon, iiaon, anak skula; (learned person) uhun do abaar, uhun do rukun.

School

Schoolboy anak skula, schoolboys angaanak skula.

Schoolmaster master, uhun do mongia (or mangajar).

Science komthaan.

Scissors gunting; for areca-nut kalakati.

Scold, to momohodong, humodong, hodongon; monosol, sosohon, to be angry with oneself sumosol.

Scorch, to poposindab, sindaban.

Score, a (mark) gait; twenty (catties) duvo sinantan, (dollars) so pikul.

Score, to (mark) momogait, goitan.

Scorpion, a ompohuhuhu.

Scour to (wash and clean) momizuuzu, zuzuan; with cloth momupu, with sand or coconut shell mongindad, kidadon.

Scout, a mogogontong, vb. mogontong, antangan.

Scramble, to mingkaaahaw, moyaahaw.

Scrap, a song podi, song oib, song kinis, song kót.

Scrape, to (grate coconut) mongingkin, kingkinon; sago gumarus, goruson; generally mongikis, kikison.

Scraper, a (grater) kikian, garus.

Scratch, to (claw) mangahu, kohuvon, mongokom, kokomon, humongis, gumisak.

Scream, to momangkis, gumang.

Screen, a yinding.

Screw, a sikarup, paku do nokokos.

Scrub, to mongisas, kisason; rub mongisu, isuon; polish momuhang, puhangan.

Scrutinize, to momoisaid, poisaid, monuntut, tuntuton, momohonontob.

Scuffle (affray) kopimangan.

Scum (froth) puta.

Surf (on dog) gomu; ringworm kuap, kompug; prickly heat kuvog.

Scythe, a yiyyihik, podiiihik, pomomoihik.

Sea dahat; sea-shore ian do dahat; sea-sick nobinul; sea-weed kang; sea-water vaig do moosin.

Seal, a sip, vb. manap, siapun.

Sealing-wax sahong.

Seam, a tombi.

Seaman kulassi.
Search, to
Search-light
Season
Seat, a
Second, a
Secret
Secretly
Section, a
Secure (safe)
Security (bail)
Sediment
Sedition
Seduce, to (lead astray)
See, to
Seed
Seek, to
Seemingly
Seine, a (net)
Seize, to (catch)
Seldom
Select, to
Selected
Self
Selfish, to be
Sell, to
Semicircle, a
Send, to
Senior, the
Sequation, a
Sense (of falling, etc.)
Senses, five
Senseless (in a swoon)
Sensible
Sensitive
Sensual
mogihum, ihumon, mogontong, antangan;
examihie momoisa, poisoan, monuntut, tuntuton.
poniniteu, pana.
jangka (or ontok) (do madassam rainy), (do magadaw dry).
iikohon, to take a mikow, iikohon.
do odák, song kinodom; the e keduvo; second
to, in singing momohog, obohog (low),
otohis (high note).
poinhossook, amu mohihaan.
doi moomsook, do amu miho uhun.
song tinabá, som putul, song bahagi.
poinhapsap, asanang.
jamin, momojamin, jominon; for money
pamaharapan.
tinapas (of coffee), tai.
kopusakan, sabil, naavi ginavo do humavan.
pofoayahaw, poayahahon.
mianu-anu, mangangkam.
monlong, antangan.
hinsow, to sow manasad, sasadon.
mogihum, ihumon, no’ihum.
miiad do .... d’okito.
pukot.
mingsosup, noksusapan, monogakom, gokom-
on; hold kumuzut, monguzut, kuzutan.
apagaw, to insan-insan.
momihki, pihion.
nopihi.
sondii, sondiri.
mongimu, imuon; don’t be selfish mada pongimu.
madîan, tânon, momidadang.
song hapak do tinondugu.
popoovit, pooviton, popoatom, pootodon.
mongodim, kodimon, ngozo angatay, monuku
do mongoy, popokaa, pokouzon.
e otoo.
kopuiman (from momuimon experience).
kopuiman; intellect akal, ginavo, kasama-
an.
himo no kopuiman do innan.
oizang-izangan; unconscious amu kohiman,
amu kopuiman; stupid yungow.
ki ginavo, ki akal.
yoyodos.
uhun do mingbobos (or ming ū).
Sentence (order) hukum, ponuhu; ; phrase songtinaba.
Sentinel monununggu, sentry.
Separate milongkizad, midangka; divorce miada, popi-
" " (different road) misizang.
" " (divide) popotukid, potukidon, momiduvo, momahagi,
bohogizon, popotazad, potazadon; set aside posovuay, posuvazon.
Separately ari-ari, to iso-iso, each for himself sang dow-
Sepulchre hobong.
Sequel, the e tohui, unar, kounaran, vahun.
Serious abanar, ohinopot; I am serious ópoto ou;
important avagat.
Servant susuhoon, supu, hamba, uhn do bogaji.
Serve, to (work for) sumupu, bogaji, gugami.
Service (assistance) kalamtaan, kotuhungan, kotompongangan.
Serviceable ki unar, ki vahun, ki guno.
Set, a (of boxes) song susun, song tampassan, sa-pasang; of
buttons song hobuuan, sa-pasang.
" " , to, on popolampak, polampakon.
" " (as the sun) tumonob, kotonob, kotonobon.
" " (a trap) mongunda, undaan, popotaan, magava, a gun
cocked poingunda; clock popoturuk.
" " (apart) poposuvay, posuvazon.
" " (down) popovhveu, povheon.
Set, to (in order) manganja, anjaon, buffaloes to fight mang-
antat, antatun.
" " out (start) mugad, monimpanun.
" " on (incite) monulur, tuturon, monunud (or monusunud),
sunudon.
" " up (erect) monuidong, tuidongon.
Settle, to (adjust) mongusoy, usozon, momoyuhan, yuhanon;
confirm popoiso, popotentu; decide moom-
mutus, mutuson.
Seven tu (or tō).
Several kiiso okudi, 2 or 3 duvo tohu; kinds misuva-
suay, massam-massam.
 Severally olukid, misusuvay (or moysusuvay), mi-
suay-suay to iso-iso.
Severe okodow.
Sew, to monombi, tombion.
Shabby (in dress) pakazan do nouk, nagansing; niggardly
osingol, okohit.
Shackles langkap.
Shade ohuhub, ohungung; oneself sumusut id ohu-
hub (or ohungung).
Shadow, a induhungung.
Shaft (of weapon) umbu, tataran; of carriage guyudan (if two), ungkuzan (if one).
Shaggy posoguwarn moy tongab-tongab, posibowd.
Shake, to (oneself) gumusu, guzuon, of others momoguzu; with fear kogogo, gagán; hands mikuzut do hongon; of floor gumozun, momogozun, humogud, momokogud, moningkaw, tingkahon; shake off e.g. ants monongkizas, vongkizason.
Shaky (loose) ounggang (or ounggang), nohuvaw.
Shall, may any word indicating future or ko prefixed to verb.
Shallow oybaw.
Shallows, in river andas.
Sham to (feign) mianta, piantaon, mogulingow, ulingohon, miad do ....
Shame sangi, kosongian, to get ashamed sumangi, to make posangip; ashamed nasangi.
Shameless anu asangi, anu mho do sumangi.
Shape ula.
Share, a bahagi, ki poitatambaan, song tambaan, kabay song kabazan, mapu song opuan.
Share, to mibahagi.
Shark, a kanji.
Sharp atauum; acid moonsom; cunning ki rukun.
Sharpen, to mangassa, assaun; point mangaus, aisan.
Shave, to momuga, bugaon.
Shaver, a (barber) momumuga.
She zisido, zihó.
Shear, to momogunting, guntingon.
Shears gunting ko agazo.
Sheath angkap.
Sheathe, to poposusuk id angkap.
Shed, to sulap-sulap, posususutan; lean-to sinurambi.
 '" to (leaves) mogung, tumalak; tears mihad, bewail mogihad.
Sheep biri-biri.
Sheet, a (covering) tajong; of paper song hamba.
Shelf, a paha, small pinaha-paha.
Shell, a tuntul; rind kuhit; of nut tompuong, satu.
Shelter, a titiongon, sosolindongon, to shelter sumolin-dong; from sun and rain sususutan, kosusutan.
Shelter to (protect) mongumohig, umohigon, monampong; take refuge behind tumiong, under sumusut.
Shepherd mananamong (or milatamong) do pannon do biri-biri.
Shew, to monuduk, tudukon.
Shield, a tamin.
Shift, to (change) maheu, sumuvay, suvazon, poposuvay; move
marig, bovic; push poposun, posung-on.

Shin bone ampongil.
Shine, to kumilow.
Shining milow-kilow, okilow, of metal opuhang.
Ship, a kapal; sailing kapal e ki hazag; steamer
kapal api.
Ship wreck nobiras, nobinassa kapal.
Shirt hapaw, sia idsahom.
Shiver, to gagan, ginaan ou.
Shoal, a (sand) kusansado, oibaw, oggis; rock pampang,
takat.
Shock, a (conceussion) kagagangan, kotigangan, koturupakan.
Shoe, a kaus; horse kaus do kuda, bossi do hakod do
kuda; popohantok do kaus (or bossi)
doid kuda.
Shoot, to momadil, bodihon; with blowpipe monopuk,
sopukon; with a bow mamana, panaon,
napana; as a plant sumobur, sumaki;
from a branch, of palm ubus, of tree
unduk.
Shop, a kaday, to keep a bakaday.
Shore (sea) isan do dahat; land opposed to water takad.
" a (prop) tobon, tukod.
Short odibo; wanting nakambong, okuang, okudi.
Short-cut pangangantas (from manganta), antason;
by water monolusan, tolusanon, trusan.
Shot, a (from gun) noteu, kopong-kinopong; good shot! boneu;
bullet piuru, piruru; small anggor.
Shoulder hihivaha.
Shout, to humwaf, huwapon; call mongodim, kodim-
on.
Shove, to monginsog, insogon, popobundus, pobundus-
on.
Show, a kaantangan; vb. monuduk, tudukon.
Shower, a song kinoso do yassam, yassam do odik.
Shred, to mongoiib, otion.
Shrewd oruhun, ki akal, abaa, miho.
Shriek, to humongis.
Shrill otingik, othis.
Shrimp, a gipan, large insasangaw, small ipun.
Shrink, to (of people) humigogon, ohigogon; of things kumong-
kong, kongkongon, kumukus.
Shroud, a tungkus, tokop.
Shrub, a yabut, kazu do osomug, buhungikut.
Shuffle, to monomyow, joyon, popoyohot.
Shun, to miras, ivasan, minsodu, insodyon.
Shut, to monutub, tutubon, monombol, tombohon; as
a flower kumungkum.
Shuttle sikuran.
Shy moikom-ikom.
Sick oyuahan, sogiton ou, dangerously apār, sogiton on, kopizo; to be sumakit, sogiton ou, oyuahan ou.
Sickness koyuahan, kosokitan, contagious panyakit.
Sickle gahuk, large korong.
Side, a isan, id sampaping.
" , my obik, ponong id doho, id mooungan ku.
" , a (party) tumpukan, tinimongon.
" , (edge) tuhan, isan.
" , by the side of mitahad; by the side of . . . id tahad do . . .
Side-road sizang do yahan, pango do yahan.
Sides, both sopi, love each other sopiginao, both sides wrong sopi sama.
Sideways poingiging, poinsubang, pointibaba.
Sieve, a for flour and rice uyagan, for sago gagan; to put through mangayag, ayagon, naayag.
Sigh, to momuho bo do aguho.
Sight kokitanan, kuantaangan.
Sighted (dim) ohovut mato; sharp ataum mato.
Sign, a puhanu, mongotohan, pongotohananan.
Sign-board pongintutunan.
" , to momuhnun, puhonuuan, sumayn, saynon.
Signature sayn, ngān.
Signify, to poposōmō, haralī.
Signification kohorotian, kasāmaan.
Silent ayso do bongut; still motos, otos, tumōn; be silent kohoi from kumohoi.
Silk sutara; in the piece sangkazu do sutara; silk-thread gontihan (or banang) do sutara; silk-worm bingog do sutara, cocoon of the ihung do sutara.
Silly yungow, bongung.
Silver piok, of silver opiok.
Similar mīād, mihaga.
Simple (easy) oyuhan; foolish yungow, bongung.
Simply nopo.
Sin dawso; place where sin committed pinomisawon.
Since mantad do . . ., mantad d'eno; long since obuvay nodi, ë po.
Sinew, a uhat.
Sing, to yumohow, yohohon.
Singe, to monindab, sindabon.
Single (sole) iso'i, iso-iso; apart mudarin; unmarried hangay-hangay, been married obihangan.
" , out, to momihī, pihion.
Singly iso'i, iso-iso.
Singular (curious) amu olumbozo, moosow.
Sink, to (draw) tumongob, humosod, ohosod, nohosod; in mire opodsut; of a vessel otôb, notôb from tumôb.
Sip, to moniim, tumiim, tiimon.
Sir tuan.
Sirup raig do gura; honey paha.
Sister ade do ondu; elder ade do ondu d'otuo; younger ade do ondu d'omuhok; in-law magahong; wives or husbands of two sisters or brothers biras.
Sit, to mikaw, ikohon; squat mikaw do humongguvoy, poinghongguvoy.
Six onom.
Size ginazo, gazo do ....
Skeleton kinohorusan.
Skill kotuhuvan; skilful otuhu.
Skim, to monizuk, skimmer sisizuk.
Skin kuhit.
" , to humanit, honitan, mamahanit.
Skirt (sarong) sokingeon, for women gonob, kombang.
Skull, a koungkong do uhu.
Sky aran; clear sky onihang.
Slack nohungku.
Slacken, to momohungku, hungkuvon, hungkuvono.
Slander, to momondos, tandasan, slandered tinandasen.
Slanting osuzazab, poisuzazab; to make posuzazaban.
Slap, to manapap, tapapon; pat slightly manapap-napap.
Slash, to (cut) monibas, tibasan, momoutad.
Slate ponunutan.
Slaughter to (kill) momatay, patazon, pierce oneself humamuk, cattle for food mongôt, koton, memahamuk.
Slave, a udipon.
Sleek nojuus, okilow, opinit.
Sleep, to modop, soundly obohon.
Sleeping-place oodopon.
Sleepy tiôdop, I am sleeping tiôdopon ou.
Sleeve, of a coat hongon do sia.
Slender opthak, onipis, otukar; of pony ahavoy, of man avakaw.
Slice som putul.
Slide, to mindunduya, mindunduyaon.
Slight, a koninean, opihoy.
" , to poponine, monosol, sosohon.
Slily mingpohing-pohing, mongombuhag, ombuhagon.
Slimy (of side of river) hongungud, hangow.
Sling, a panjut; vb. momanjut, ponjuton.
Slip, to  dumunduya, nodunduya; between sumisip,
oposisip, poposal, posiaton.
Slipper, a  kaus do suhap.
Slippery  ahamow.
Sloth  alahar, kataharan, mahan.
Slovenly  sambarana, amu momoduli.
Slow  odumit; in work ohonoy, in walking okugi;
too stout orombog.
Slowly  hambat-hambatan, humonoy-honoy, hanay-
hanzan, odumut, okugi-kogi, kogu-
zan.
Sluice  sukong do vaig.
Sly  minpohing-pohing, mogulingow.
Smack to (the lips)  mongusap, smacking musap-ngusap.
" (hit)  monompiring, tomprisingon.
Small  onine, low osuibo, apundakan.
Small-pox  ponobu, noponobu, pockmarked nogûk.
Smart, to (pain)  opodi; be sore momongot.
Smart (finely dressed)  apasaw; at repartee osikap do sumimba, ko-
simba.
Smash, to  monimohos, timohoson, notimohos.
Smear, to  momogihir, podihion.
Smeared  nopihid, pinihidan (or nopihidan), nogihian.
Smell, a  acaw, sweet moongid; bad orutong; ohonsi,
moonsod, abangol.
" , to  moningud, singudon.
Smelt, to  momohanak, humanak, hanakon.
Smile, to  dunongis, kongingis, smiling potongia.
Smith (black)  wodsusupu, tukan bossi; gold ponuang.
Smoke  hisun; vb. monigup, mongiray, kirayon,
kirayan.
Smoked, meat  onsi do hinumay (or pinosahaw).
Smooth  ohuzong, slippery ahamow, level ayantay.
Smother, to  monongob, tongobon, notongob.
Snail (fresh water)  pât; round with shell kuzakub; sharp-pointed
land tuntul.
Snake, a  ruhanut; python hopong, yellow bobombon-
on, green harmless monohon; a hooded
omumuho; large poisonous masahong.
Snap, to (break)  orodtu, of wood, iron otipu.
Snare, a  sisigot (rope), ava, tiningkava; vb. monigot,
sigoton, nosigot, place where pinonigat-
an.
Snarl, to (as a dog)  mogongo, inangauc ou do assu.
Snatch, to  gumamit, gomiton, momogamit.
Sneeer, to  momohangabeu (or humangabeu) hinong-
obihan.
Sneeze, to  mogontihou.
Snore, to  moninggôk, tinggôk.
Snout  songar, monongar, nosongar.
Snuff    sigup do noguta.
   ,, to (a candle)    momogunting.
So (in such a way)    pingkaa; therefore ilino; so many pingkaa
gumu; so and so zi kuvo; so that ko
   (verb inserted) da.
Soak, to    popoobug, poobugon.
Soap    subun, pongingisu.
Soar, to    magambay, ambazon.
Sob, to    sumikok, sobbing mikok-sikok.
Sober, temperate    olybis, amu moginum.
Society    potatambaan, pitatambaan, piupakatan.
Sofa    hukuwizon, easy chair susuzadon.
Soft    ohomi, ohomomog.
Softly, gently    oronsoy, to do .... momonsoy, opian, piana-
ni.
Soil    tana do oombong.
   ,, to    momoyomui, yomuzan, noyomuzan, momo-
   jongil, jonghon.
Sojourn, to    monombuhui, tombuhuzon, monumpang,
tumpangon.
Solder    siding.
Soldier    suljer.
Sole (of the foot)    hapap do hakod.
Solid    ayso do yuvang; firm apanggo.
Solitary (single)    iso'i, iso-iso, monoho'iso, mudavin; lonely
   ahangad, opinw.
Some    okudi-kudi, kiiso-iso.
Some one    song uhun, uhun.
Something    ki iso-iso.
Sometimes    to insan-insan.
Son, a    anak kusay.
Sin-in-law    monongivan, mongivan.
   ,, (step)    anak haid do savo, kumanakon.
Song    yohow.
Soon (in a moment)    do odak, amu obuvay; quickly gogo kono,
gunogo, gagayo.
Soot    angud.
Sooth, to    momantam, pantanon, monginsasamod, in-
sasamanan.
Sorcerer    pamanday, pangama, panawar.
Sore    oyuol; running sore bongkwang; smarting
   opodi.
Sorrow    kokohuan do ginavo, kagagahan; to cause
   monosol.
Sorrowful    orongguit (or ohongguit); dirge okohu yohow.
Sorry    ososol, olongob; I am sumosol ou.
Sort, a    massam, ura, andang, bangsa.
   ,, to (arrange)    popoampas, poampason.
   ,, (separate)    poposuway, posuwasun.
Sorts (different)    misuway-suway, massam-massam.
Sovereign    puun do kavassa, e momarinta.
Soul, the ombivo.
Sound, a unt; vb. monguni, unizon; try the depth managkad, sangkudon.
Sound (of sleep) noka bohong.
("in good order") avassi, otuhid, otopot.
Sounding-lead pananangkad, sasangkad.
Soup sup, vaig do inapa, vaig do onsi do tinanok.
Sour (turned) novunos; acid moonsom; soursop hampun kapal.
Source (origin) puun; of stream udan.
South salatan; south-west barat daya; south-east barat laut.
Sow, a kawd, vogok do maganak.
Sow, to manasad, sasadon.
Space izonon, ohuvaw, kohuvahan.
Spacious utangka, ahaab, oluas, ohuvaw, agazo.
Spade wukad.
Span, a san dangaw.
Spangle (an ornament) e milow-kilow.
Spare, to (give) momohagi, bohogizon, monukid, tukidon.
Sparing okohit; miserly osingol; economical okikit.
Spark, a anak apui.
Sparkle, to kumilow, milow-kilow; glow manaw-nanaw; like sodawater gumuhok.
Sparrow, a pomuhavon, pit.
Spasm of muscle takän; of stomach hovion.
Spatter, to (like boiling water) mononsob, sansatan; mongizas, izason to scatter monokis, tumokis.
Spawn ontohu do sada.
Speak, to mobós, bōson, tell a story monusunud, susunudon.
Spear, a andus, of wood or bamboo bāmbang.
(" to (stab)

Specify, to manayai, yoilon.
Specimen tiruan, soutu.
Speckled ki rotik-rotik, mi (or) botombuk-tombuk do . . . .
Spectacles soromin do mato.
Speech bōs, kabang.
Speechless ayso do bongut, amu miho do mobós.
Speed ohijaw; of water osohog; to go quickly bo-bais, boisen.
Spell; a pulias; round neck hamay; jimat.
(" to

Spend, to monuma, tumaon, mogonggar, onggaron, mongija, mongunlay, untazon.
Sphere, globe, koongkong do tana, otondugu.
Spice pananamay, sogumaw, kunit, hazo.
Spider, a  ongkurarawa.
Spill, to  momoyubat, yubaton, yumubat.
Spin, to (weave)  mangavol, ovohon, momi, to make thread
  pizon, rope mangarat, karaton, manahi,
  tohizon; a top mintubow, tumorang.

Spine  ointud.
Spirit, a (evil)  yogon, hatod do ayat.
  *, Holy  hatod’ kitua, santu spiritu.
  * , distilled  arak.
Spirited (courageous)  mogindahasso, ko’unsikow, mo’unsikow.
Spit, to  momojuhu, juhaan, jinuhaan.
Spiteful  ki sinahom, ki ginxompi do sumuhi.
Splash, to  mongizas, izason, two at each other miizas.
Spleen  aip.
Splendid  ofondig, ogingol.
Splice, to  mongoput, oputan, popopput, popoputon.
Splinter, a  suhinit: you will get a splinter osuhinitan ko.
Split, to  popoduvo, momiduvo, mamahapak, hapakon.
Spoil, to (injure)  momoyontak, yombakon, momoyuat, yaaton.
Sponge  yongihut do dahi.
Spoon, a  susudu.
Sport (amusement)  pingarayan.
Spot, a (place)  made from the verb e.g. kinovihio place where
  it was put, kinosuango place where it
  entered.
  * (blot)  noyomuzan, song te.
  * (imperfection)  saha-saha.
Spotless  alaakas.
Spotted  bolombok-tombuk do . . . .
Spout, a  oput do sorudan.
Sprain  koriduana.
Sprained  noviudan.
Spray (foam)  pula.
Spread out, to  mamahad, vahadon, popotongkop do habar.
  * , to  yumohoy (roots, grass); miunggar, piung-
   gaon.
Spring, a (of a tree)  yaan do onine, yaan-yaan.
Spring, to  tunindak, tindakon.
  * (season)  tempu do momiunduk . . . . momiyoun.
  * , a  torud.
Sprinkle, to  momikis, vikisan, sprinkling kovikisan, mo-
  ngizas, izason.
Sprout, to  momiubu; sumundu.
  * , a  utus, unduk.
Spur, a  ponguratad; cock’s atad do manuk.
  * , to  monguratad.
Spurious  panahu, okon ko abanar.
Spurn, to (kick)  magatal, atadon.
Sputter, to  mononsob, sansaban, monosob, sosobon.
Spy, a  pononozinu; vb. monozinu, tozinuvon.
Squabble, to  miahaw, magahaw.
Squall, a  
tongus do opuhod, do odûk.
Squander  
popøvi, mangøvi, ovion.
Square  
apasagi, aput sunduk.
Squat, to  
mikaw, cross legged mikaw do poinghong-
guwy; on heels sumingkudowel, mikaw
posingkudow.
Squeak, to (for fear)  
humongis, of pigs gumâng.
" (challenge)  
 Momangkis.
Squeeze, to  
mongogot, ogoton, momisak, pisakon.
" out e.g. cloth,  
mamaga, pagaon.
to milk  
nobihaw.
Squint-eyed  
Squirrel, a  
bossing.
Squirt, to  
momojomput; noun pomomojomput.
Stab, to  
momohamuk, homukan.
Stable (for cattle)  
kukûngan do sapi (kuda).
Stack (a pile)  
nuntun; vb. monguntun, untunon.
Staff, a (walking)  
sukud; long maraw.
Stag, a  
tambang sangahan.
Stago  
sinavat-savat, impohon, vinahay-vahay.
Stagnant (not run-
ing)  
ohintong.
Stain, a  
raza do ...., juong.
Stairs  
tukad.
Stake, a (of wood)  
todsk; in water horun.
" to (bet)  
minggon, gonoon, baturu.
Stale (old)  
obuvay, of head ruhi haid; gone bad nobun-
tung, norunos.
Stalk, a (stem)  
guras, ratang, puun; of coconuts papâ.
Stallion, a  
kuda sangahan.
Stammer, to like a  
nabatil, stammering moong-oong.
child  
Stamp, to  
manâp, sâpan; with foot moginatad; padi
tumtu, tutuon.
Stand, to (bristles)  
sumikât, noko sikât.
" , a  
hakod.
" up, to  
mingkakat, standing poingkakat.
Stanza  
song tinaba, taba.
Star, a  
ombituen, shooting tai do ombituen.
Starboard  
id vanan.
Starch  
gansur.
Stare, to  
sumohong, sahangan, mahong-sahong.
" (admire)  
midot, idatan, midot-idot.
" (vaguely)  
bontongon.
Starling  
suahangking.
Start, to (with fear)  
kotigog, kagagang.
" (on a journey)  
mugad, mamanaw.
Startle, to  
popokonos, startled nokokonos.
Starving  
apatay do howson, died of starvation napalay
do hows.
State (pomp) kosizuahan, kogozoan, to receive with pomp monizuaw.
" (country) pomogunan, naragi.
" (government) porinto.
", to mobös, bōson, ku .... yumait, yoiton.
Stated nobös, navait.
Statement, a kabāsan, koyoitan.
Station (place) nizonon, place to rest undōnong.
" (office) oppis.
" police suhāp do kotungguran.
" rank karaja, kohudaan.
Stay to (wait) mogindad, indadon, magandad, andadon; remain mopong.
Steady (firm) apanggo.
Steal, to manakaw, takahon, natakaw, natakaan ou do ....
Stealthily, to do modhuduk, hudukan.
Steam stim, hinobpu, to blow momohobpu.
Steamer kapal api.
Steel bahan.
Steel-yard timbangnan.
Steep apadsong, otingab.
", to (soak) popososok, pososokon, popoobug, poobugon, to make soft and pliable mononu, tonu-
on.
Steer, to monguhin, uhinon.
Steersman mongunguhin.
Stem, a guvass, puun.
Stench, a orutong.
Step, a (pace) haung, to step humaang.
", of stairs or ladder hiang do tukad.
Step by step monginut-monginuti.
Step-child kamanakon, anak haid do savo.
", -father ama vagu, mamay (uncle).
Stern (severe) okodow.
", of ship uhin.
Stew pakahadan, popohassu vagu.
Stick, a kazu; pointed stick kazu do ahavis.
", walking maraw, sukid (long).
" to (poke with a) monusuk, susukon, mongodsu, oduon.
" in, to monodsok, popotodson, potodsonok, todsonok.
" to (adhere) tumapi, topion, popolapi, potopion.
" (meet an obstruktion) kasavīt, kasaنص.
Sticky ophith.
Stiff okodow, okikang, otuu (dry), oopu brittle.
", -necked asahaw (hair, rope, string).
Stifle, to tumo, otiar.
Stile, turn- monongob, otingob.
Still (quiet)  kohoi, motos, otos.
   do not move, tumon, tuminud (from tuod) stump of tree.
   stand still nogi, hagi po.
   (yet) nobombus.
Still-born
Sting (of insect)  indu, paheu (virus).
   to mongil, noitlan (stung).
Stingy  osingot.
Stipulate  momatos, batason or batasan, momojanj, jonjian.
Stir, to, (move)  motos, mada gua.
   (leaves) oguzu.
   (as in cooking) momogizu, gizuhon, popoyohot.
   up, to popihobui, pihobuzon, popobangun, popobaw.
Stirrup  punguralad.
Stitch to (sew)  monombi, tombion.
Stock (stores)  barang idagang, pointaday.
Stocking  hapaw do kaus.
Stocks, the  pahampang.
   to put in the mamahampang, pahampargon.
Stomach  tizan, bituko.
Stone, a  pampang.
   precious butiza.
   (of fruit) hinsow.
   to death hogodon do pampang sontoab apatauy.
Stool (chair)  iikohon.
Stoop, to  tumiduku (of head), mingkuku (body).
   to take up sumingkukub (knee).
Stop, to  momit, piton.
   (hinder) motos, popootos, pootoson.
   (forbid) momusus, pususon, momoyahong.
   (in writing) mogodu, odufan.
   up titek.
   (staunch) monol-on, tabanan, mononsong, sonsongon.
   blood monompon, tomponon.
Stopper, a  sonsong.
Store, a (plenty)  ogumu, kogumuan.
   to (put away) popoopi, popoion, gumompi, gompizon.
   -house pogogompizan.
Storm, a  tongus.
   to tumurupak, turupakon, miturupak, piturupakon.
Story, a  susunudon.
Storey  pangkat, lingkat.
Stout (robust)  arakas, opiot.
   (fat) ohombon.
Stow, to  poposakay, posakazon.
Straight  otuhid; (in line) apasang.
Strain, to (clarify)  manahas, tahason.
Strainer (filter)  pananahasan do vaig.
Strait, a (of the sea)  pitulukan do dahat.
Strand (seashore)  isan do dahat.
Stranded  nakasansad.
Strange  amu otumbozo, mooow.
Stranger  amu nohuda, uhun do pomogunan do suay.
Strangle, to  mongotol, kothon.
Strap, a  gakut do kuhit.
Stratagem, a  kotokusuuan from monohusuk.
Straw  hami.
Stray, to (as cattle)  yumazaw, nayazaw or nazaw.
Streaked (as a tiger)  pointaris, ki laris.
Stream (current)  sinohog.
"  channel of a  haru.
"  (river)  bavang.
"  tributary  paho.
"  down  id vunsud.
"  to go down  munsud.
"  up  id suhok.
"  to go up  sumuhok.
Street, a  yahan do agazo.
Strength  uhod, onggouta.
"  (power)  kavassa.
Strengthen, to  popopanggo, popongoon, popotatap.
Stress, to lay stress on  monotol, sotohon.
Stretch, to  momatat, pataton.
"  out, to  yumamit, yómítón, yúmopó; to show mon-
"  (limbs when dying)  uduk, tudukon.
"  (body)  humanat, popohanat do hongon, hanaton.
Strew, to  manasad, poposasad, posasadon; manatak.
Strict (severe)  opintar, okodow.
Stride, a  hayaang.
"  , to, over  humaang.
Strike, to  momobog, bobogon; hit with fist monumbuk,
tumbukon.
String  taki.
Strip, to (peel)  manganit, onitan.
"  (take off)  mongidu, iduan (by others).
"  , easy to  avanus, ohuay do mongidu.
Stripped (naked)  bobuday.
Stroke, to  momuw, puusan.
Stroll, to  mimpanaw.
Strong  apanggo, atatap.
"  (as wind)  opuhod.
"  (powerful)  avakas.
"  (pungent)  opodos.
"  (current)  osohog.
"  , to make  popopanggo, popotatap, polatapon.
Struggle, to  humavan, havanon.
Strut, to (as fowl)  sumigago, moki ontong.
Stubble (of padi)  tuod do pây.
Stubborn  otiar, ahangas; of animals tumô.
Stud, a  kubamban.
Studded  notongkop do ....
Study, to  mingsingiho do .... mingkomimiho.
Stuff (cloth)  kain.
Stumble, to  sumadu, kasadu, naka sadu; katakui from manakui.
Stump (of a tree)  tuod do kazu.
Stunned  hinumotoy, humotoy.
Stunted  ologen.
Stupid  yungow.
Stupefied  noyungow, amu kopuiman, amu noko himan.
Stutter, to  moong-oong.
Style  andang.
Subject (matter)  inggando .... pasal.
" (person)  susumuyut, uhun do poinsujut.
" liable to  ohuay do .... koontok, asaw-saw.
Submit, to  obingontok.
Subsequent (what follows)  sumujut.
Subsequently  e sumunu; is followed sunuon; e id tokûi.
Subside, to  tohûi, ahapas, om.
Substance  sumult’a; of water gumassak; of swellings oloño, numonos.
Substitute, to  kasamaan, onsi.
, a  misovohi, miohon.
Subtract, to  ohon, e sumovohi.
monguang, kuangon, popokuang.
Succeed, to  miohon, mohon, sumunu, sunuon.
Success  akaw, ko’untongan.
Successful  abaw, kiuntong, ajadi.
Succession  kosorohizon.
, in  misovohi, sumunu, manti-ganti.
Successor  ohon.
Such (like)  miad, mihaga.
(so)  pingkaa.
Suck, to  monosop, sosopon.
Suckle, to  sususu, susuzon, pososusu, posusuvon.
Suddenly  do insani.
Sue to  midawa, dawaon, migagut.
Suet  hunok.
Suffer, to (to be in trouble)  noko undoso, id koudasaan.
" (endure)  sunangar, sangahan, tumahan, tahanan.
" (permit)  poposontob, posontobon.
Suffering  koudasaan.
Sufficient  uha, nogonop, mikunomo.
" that is  uha no, uha nodi, nogonop.
Sugar  
\text{cane}  
gura.  
tobu.
Suicide  
\text{do sondii or sondiri.}
Suit, a  
dawa, pangoduran.
Suit, to  
honggo nopo.
Suitor  
magatod do inggaton, ki haboy.
Sulky  
mônson yupa, oturong yupa or vuos.
Sulphur  
monilang.
Sultan  
soltan, tumpu.
Sum (total)  
kotimongan do ngari, , otimong.
Summer  
ontok do magadaw.
Summit  
tempoun.
Summon, to  
mongodim, kodimon.
Sun  
\text{adaw.}
\text{to dry in the}
\text{poposidang, posidangon (or an).}
\text{beam, a}
\text{tinutud.}
\text{stroke, a}
\text{noontok do adaw.}
\text{day}
\text{adaw minggu.}
Sundry  
honggo-honggo, massam-massam.
Sunrise  
kosihaw adaw, kosihahon do adaw.
Sunset  
kotonobon do adaw.
Superficial  
poinsinsir, suminsir (not deep).
Superintendent, to  
mogontong, mogipat.
Superintendent, a  
mogogontong, monununggu, mandor.
Superior (better)  
hobi vassi.
Supernatural  
idsavat do ura.
Supple  
ohomi, ahanut, slack ohoru.
Supply, to  
manahak, tahakon.
Support  
tukod.
\text{to (endure)}  
sumangar, sangahan, tumahan.
Suppose, to  
monongkui, d’okwawaan ku, ginavo ku.
Suppress, to (conceal)  
popohosok, pohosokon, popootos, pootoson.
Supreme  
aqazo kopizo.
Sure (certain)  
\text{otopot, pointentu, otentu.}
\text{(trusty)}  
harap, kaharap.
Surety  
e mananggong.
Surf  
hakun do mamabak.
Surface  
savat.
Surfeited  
novizaw.
Surplus  
topod, noohu.
Surprise  
popotigog, poligogon, popogagang, pogagang-
on.
Surprised  
noosow.
Surrender, to  
e numaha, yumaha, naaha.
Surround, to  
humiput, hiputon, lumiun, liunon.
Suspect, to  
mongivogu, ivoguron, no’ivoguran.
Suspend, to  
popolavaid, popogivis, poposavit, popootos.
Suspense  
koligulan, amu po tentu.
Swagger, to  
mokiazow.
Swallow, a  
ongkulupisaw.
\text{to}
\text{monohon, tohohonon.}
Swan, a
Swarm, a
Swear, to (take an oath)
" , to (curse)
Sweat
" (float)
Sweep, to
Sweeper, a (brush)
Sweet
Sweetheart (bride)
Sweetmeats
Sweetscented
Swell, to
Swelling, a
Swift
Swim, to
Swine
Swing, to
" , a
Swoon
Sword
Symptom

T

Table
Taciturn
Tack, a (nail)
" , to (in sailing)
Tail
Tailor, a
Take, to
" , to, off
" " (accept)
" (receive)
" (snatch)
" (away)
" (care)
" (heed)
" (hold)
" (prisoner)
" , to (up)

sinarat-sarat, meja.
obongung.
paku d' onine.
manganjong do hazag.
ikiu.
mononomi, tukang jait.
manganu; taken by me onuon or onuon ku maanuku; have taken noko panganu; take for me onuay ou.
mongidu, iduon.
yumamit, yomiton; I have accepted noyamit ku no.
monoymo, toymoon, manganu, onuon or onuon, naka-anu, noonuan, I have received uno.
gumamit, gomiton, magahaw, ahavon.
mongowit, oriton.
manamong, tamangan, care-taker manama-
mong; mongipat, mogipat, ipaton, tak-
ing care poingipat.
momohondom, hondomen.
monguzut, kuzulan, kumuzut.
manabpo, tabpuan, momogakom, golomon.
mangakut, kakaton.
Take (up and carry away)  yumangkat, yangkaton.
Tale, a  susunudon.
Tale-bearer  uhun do okudib, cangudib, kudibon, roko kudib, okukudib or okukudibo.
Tales, to spread  popotanjang, potanjangon.
Talisman  pulias, jimat.
Talk, to  mobos, bozon, mibos, to each other sopib's.
Talkative  obutak, obubus.
Tall  clangkaw, asavat, akaras.
Tallow  hunok.
Tamarind  onsom Jawa.
Tame  odomon, okohup.
Tame, to  popodomon, podomonon, popohuda, popohudon.
Tan, to (hides)  monina do kuhit, tanned hide kuhit do notina.
Tanner, a  moninina.
Tangle, to  momohukot, hukoton.
Tank, a  pogogompisan do vaig, tobang.
Tap, to  monontoku; instrumet of priestess tontoku; on door mongoritik, korilikon.
Tape  yidis.
Taper  tongguan.
Tar  umaw teher.
Target, a  oontokon, utar-utaran.
Task  karajaon.
Tassel  yombu.
Taste  ko'unanaman, yonom.
" , to  mongunomon, unomonon, to try kuminam, kinaman.
Tasteless  maanaw.
Taunt, to  popohongkad, pohongkadon, popoyaat, popo-vongkaw, povongkahan.
Tax, a  sukay.
" , to  monukay, sukazon.
Taxed, to be  moontok do sukay.
Tea (leaf)  yonin do te, vaig do te.
Teach, to  mongia, iion, ask to be taught mokia; man-gajar, ajahon.
Teacher  mongingia, monunuduk, mangaajar.
Teak  kazu jali.
Teal, a  uhuk-kuhuk.
Tear, to  monginis, kinison.
Tears  yomow.
" , to shed  mihad, ihadon, yumomow.
Tease, to  mongogui, oguzon, monö, töon.
Tell, to (relate)  monutur, tuturon, momoyait, yoiton, popo-habar, popoibo.
Temper  ginavo, ura.
" , to (metal)  monosob, sosobon.
Tempest  tongus do opuhod.
Temple, to
ponombohiangan, sosombohiangan.
monginam, kinaman, monompuhay, tomput-hoian.
Ten
hoped.
Tend, to (guard)
manamong, lamangan, momojaga.
Tender (not hard)
ohami; child, plant, meat ohomomoy.
" to (make an
offer)
monosof, sosoton.
Tent, a
of leaves, branches kinuzuub, to make a
mouzuzuub.
Tepid
hassu-hassu, bearable asangahan.
Term (for what
songkwo buvay?
time?)
Terms? (on what)
pingkwo no batos?
Terminate, to
lumingkod, tingkadan, popotingkod, popo-
otos, pootoson.
Terrified
yosizan, modosi.
Territory
pomogunan, naragi.
Terrible (dreadful)
opohoz.
Terror
kapahasan, koyosizan.
Testament (will)
bihin, kousazan do ungkus.
Testify, to
sumass, sossion.
Than
ko; taller than I alangkaw ko zou.
Thank, to
ilahak tomod, to be remembered hondomon.
That
eno; in order that do .... da; that is to say
o eno, kosómo, harati; that which e.
Thatch
sinout, taap.
Theft
katakahan.
Their
nosido, dosido do suhap (house).
Then (at that time)
ontok d’eno, tempu d’eno.
Then (next)
tohú, ahatas, misunu, sumunu.
Thence
mantad hiho, mantad do hiho.
There
near hata; far hiho.
Therefore
iti no, sabab d’eno.
Thereupon
kahapas eno.
These
iti, di’iti.
They
zosido.
Thick
akapal, ohombon.
" (in consisten-
cy)
ohuzat.
Thicket, a
ongungut, ohonso.
Thief, a
mananakaw.
Thigh, the
poo.
Thimble
susumbohon do tuntu.
Thin
onipis, otukar.
Thing
hampo.
Things (property)
kotos, pinuhavangan.
Think, to
mongitung, itungon, momikir, pikiron.
Third
kotohu.
Thirsty
tiinum, tuuhan.
This d'iti, ili.
Thorn yogi.
Thorough kopizo.
Thou ziw, ko.
Though ohi.
Thought nitungan, ginavo, oko'van ku.
Thoughtful obingitung, obinontob.
Thoughtless obogo.
Thousand so-hibu; ten so-hassa, hopod hibu.
Thrawl, to momohog, bobohon, momohapos, hoposon; padi by treadong mongogik, ogikon.
Thread gontihan, susay, tahii, pinnii, banang.
Threaten, to monompus, tumpuosizon, moonoondop, yon-dopon.
Three tohu; three times intohu.
Threshold bandul.
Thrifty okikit, otojimo, oyukut.
Throat (inside) tatahanan; neck hiow.
Throb, to sumikok, throbbing mikok-sikok.
Throne iikohon do asavat.
Throng pitinongan do uhun.
Throttle, to mongolol, kotohon.
Through huapusi, hapus, nahapus.
Throw, to momohogod, hogodon, popohogod.
" away, to popotaam, potaamon, momizada, zadaan.
" down, to popohaba, pophaban.
Thrust between, to poposisip, posisipon, poposiat, posiaton.
Thrust, to (stab) momohamuk, homukan, momokon, tokonon.
" (push) poposikow, posikohon.
Thumb, the dudompu.
Thunder tinggon, clap tom'pik.
Thursday adaw kaapul.
Thus pingkua.
Thy nu, diaw do ....
Tick (vermin) sinit, sundib, kutu.
Tickle, to monompukaw, tomukahan.
Ticklish akaw.
Tide ahan; current sinohog; falling assak, yassak; rising yuvab; slack, waveless atanong.
Tides assak om yuvab.
Tidings habar.
Tidy, to mangampas, ampasan, mamantun, pontunon; put back in place manampas, tomposon; well ordered apantun.
Tie, to momogakut, gokutan ku; hands or feet momayuk; as in cloth momohopot, hopoton, momukut, bokutan; a knot not to forget monimbagos, timbogoson.
Tie up, to (boat) popogakut, pogokutan.
Tied up in cloth or handkerchief
Tier, a
Tiger, a
Tight
Tile, a
Till (until)
" , to (the soil)
Timber
Time
Times (how often)
Timid
Tin
Tinsel
Tip
Tip-toe, on
Tipsy
Tired
Title
" , to give a
Toad, a
Toast
Tobacco
To (into)
To-day
Toe
Together, of two
Toil, to
Token
Tolerable
Toll, a
Tomb, a
To-morrow
Tone
Tongs
Tongue
Too (also)
Too (excessive)
Tool
Tooth
" , to file

kinandong, binukut.
lapis, milapis, sinunu, tingkat.
mondow (word used for ghosts to children).
moogot, apatat, poinpatat; close together
opidot, arapat, of planks atop, of plants
opipid; asauk.
taap do tana.
gisom, sontob.
mongumo, umoon, mogukad, ukadon.
kazu do agazo.
ontok do hizud (at the time of the flood);
tempu, jangka, maso (do makan); time
after time asaw-saw, toy-n-by mo; olden
poguhi obuyay nodi, jaman haid.
impio, in, im or ing before number.
moikom-ikom, wild osizow.
siding; tin-ore katul do siding; tin-sheeting
hamba (or hambar) do siding, song
hambar (one).
wagup.
tompok.
momonsog, mominin.
aavuk.
nohusan.
gár, ngán.
mamagár, gáhon, momungán pungánan.
buhangkui.
ruiti do dinadang.
sigup.
doid, do.
adaw d’iti, adaw do moino.
tuntpo do hakod; great Dudompu do hakod.
minamot, of many minanamot; wait for each
other mogiindad or mogiandad.
moygama, gamaon, mangaraja, karajaon.
tanda; sign puhanu.
maha-maha.
sukay.
hobong.
suvab.
uni, rogú.
sundip.
díha.
rogi.
omindamaan; too great asakakan gazo.
gagama, pakakas, papakazon.
nipon; front nipon do pinapan; grinder nipon
do viang; eye ngansir.
momómpok, yompokon do nipon.
Tooth-ache
Tooth-brush
Tooth-pick
Top, the
Torch, a
Torment, to, tease
Tortoise, small
Torture
Toss, to
" (as a bull)
Total
Totally destroyed
Trotter, to
Touch, to
Touching (close)
Toucan
Tough
Tow
Tow, to
Towards
Towel, a
Town
Tower
Toy, a
Track, a
" to
Trace, a (harness)
Trace, to
Trade
Trader, a
Tradition
Train (followers)
Traitor, a
Trample, to down
Trance, in a
Tranquil (calm)
Transcribe (copy)
Transfix, to (stab)
Transformed
Transgress, to
Translate, to
Transparent (clear)
Transplant
Trap, a

oyuol nipon.
pongisus do nipon, brus.
pongonguntiang do nipon, ponguntiang.
untu, id savat, pointampak; of a hill tam-
pa' un, of a house, roof sokub; cover, lid tutub.
titiu or titéu.
mono, toon; cause pain popoyuol, poposusa.
freshwater buri; land habi; sea ponju.
ko' undasaan.
popotizas, potizason.
manangit, songiton.
pointimong ngari.
notimohos.
gumuzu.
kumama, mangama, kamaon, touched kinu-
mama.
migapit (of two boats), osohot, mitopis, opidot.
sungang.
ahanit.
baduk.
omogandong, gondongon.
doid, id isan, ponong id ....
kaking, kakun, tuala.
kampong d'agazo, kaday.
muligay.
pingkanakanakan.
vaza; of land kahanaan, yuwang.
monusui do vaza, susuzon.
gakut.
monusui, susuzon.
pidagangan; vb. badagang, madlán.
uhun do badagang, do mansahari, soundagar.
tuturan, susunudon.
ohuzud.
giginaka.
mongujok, ujakon, trampled down no'ujak-
an; tread sago modkahavat, kaahaton.
môdsöw, yundukan.
atanany, aladu; with nice little breeze möngis.
poopoyhin, pogohinon.
momohamuk, homukan.
navaheu, naka vaheu.
lumangka, langkuon, tumahib; order, law
humapay, hapazon do ponuhu.
popovahu do bös.
oniting.
popovahu, popohon.
ongkasip, vokul; for birds ava; fish buhu.
Trash (spoken)  bōs tomōd; worthless ayso do onsi eno bōs.
Travel, to  mihombo-hombo.
Tray, a  sasakazan, talam.
Treacle  paha do tobu, gura do pagong.
Tread, to  mongujoj, ujakan.
Treason  ginaku, kaginakaan.
Treasure  ucen, wang.
Treat, to, ill, abuse  momoyungow, yungohon; well popotunda, popotunud, popotudao.
Treaty  batos, pinibatasan.
Tree, a  puun do kazu.
Tremble, to  gumogo, gagān ou.
Trench, a  inukadan, titiongon.
Trespass, to  yumayad, mayadan, nayayadan, kayayadan.
Triangle  tohu sunduk.
Tribe (race)  bansa.
Tributary  idsuibo, sumujut.
Tribute  tunduk.
Trick, a  kogongguan, balik nato; vb. momoganggu, gongguon ku, momoduholong.
Trickle, to  tume; trickling me-te.
Trifling (unimportant)  amu kokwo.
Trigger (of a gun)  kotikon.
Trim, to (clip)  mangaris, orison.
Trip, to (stumble)  kasadu, nakasadu, katakui.
Tripod, a  sagang.
Troop, a  song lompuk, sa-pasar, song bahagi do uhu
song timimongon.
Trouble, to  popogoho, poqohon, monusa, poposusa, kagaan, kosusaan.
" (difficulty)  kapaganan, apagon.
Trot, to  bokujonzo, mogozondo.
Trousers  sohuva.
True (genuine)  abanar, banar; certain ototor, otentu; quite so kotohui no, banar.
Trumpet, a  trumpet, uuunizon.
Trunk (box)  kaban.
" of a tree  guras, puun, vatang.
" of an elephant  buloloy.
Trust, to  humarap.
Trusty  aharap, kaharap, harapono.
Truth  kabanaran, e abanar.
Try, to  monuol, suutan, kuminam, kinaman, monginnam.
Tub, a  tung.
Tube, a (empty)  yurang.
Tuck up, to  poposivet, positon, mongongkon, kongkon-
on, sleeves momoyahak, yahakon.
Tuesday  adaw koduro.
Tumble, to
Tumour, a
Tumult, a
Tune
Turban, a
Turbid (of water)
Turn to (become)

'' (return)
'' (as a mill)
'' (roll over)
'' (as the tide)
'' out, to
'' over, to
'' round, to
'' the head
'' (left, right)
Turtle, a (sea)
Turtle-dove
Tusk (of boar or elephant)
Twelve
Twenty
Twice
Twig, a
Twilight
Twine
Twinkle, to (as a star)

Twinkling, a (instant)
Twins
Two
Tyrant

Udder, an
Ugly
Ulcer
Umbrella
Umpire, an
Unable
Unanimous
Unarmed
Unawares
Unbaked
Unbecoming

katabpo, humaap, kahaap, kahaba, nahaba.
munong, kohomputos, swelling bunul.
kokusulan, tumultuous okusul.
rogu do yohow, uni.
siga.
ohobow.
popobaw, pobawon; change religion massuk-
... tumanud do.
gumuhi, guhion, popoguhi, poguhion, muhi.
monorong, tororong, tumorong.
momohurid, huridon.
kumodong.
popohabus, pohobuson.
mamahik, bohikon.
kumokos, mongokos, kokoson, the eyes mio-
voro, pirovooon.
kumovihi, korehizon, kovihi.
tumoguwar.
ponju; river buu.
lukukur.
ngansil, ngansir.
hopod om duvo.
duvo ngo hopod.
induvo.
yaan-yaan.
hinuhang, humahang adaw.
tahi.
kumilat, okilow, kumilow; as an eye mongo-
dom, kumodom.
song kinodom.
muriid.
duvo.
mononomod, amu po po songkwo.
susu.
ayuat do okitö! ugly face, of women, amu
osongon, of men or women amu apasaw.
kohomputos, on foot hobi, on body bahaba.
payong.
ubun do monimbang, mangandang.
amu miho, amu korow, not equal to the task
amu kotoy.
oturuk, iso ginavo.
ayso do yapo.
do amu moihaa, nokosupan.
mala.
amu padan, amu sopotít.
Unbeliever kapil.
Unceasing amu motos, amu kootos.
Uncertain amu otopot, amu otentu; doubtful ohom-
pwong, songpidwana.
Uncivil oboso, obubes, amu ohingkong, amu ohunu-
ontob.
Uncle mamay.
Uncommon (rare) apagaw, to insan-insan.
Unconscious humotog.
Uncover, to mogukab, ukabon, moniib, siiban.
Uncultivated land, (swampy) kapazan, hard habak, forest koko-
ziwán, wooded tonob.
Under id suibo, id puzut, amu kogampot, okuang ko.
Understand, to momómo, kosómo, maharati, horotian.
I cannot amu ou kosómo.
Understanding kasámaan.
Undertake, to mananggon, tonggonon, mimang.
Underwood kahansan from ohoon, ongungut, oyudut, 
kyudutan.
Undo, to mogukab, ukabar, things tied momusad, 
ruzadon; mogungga(r), unggaon, popo-
ngga(r).
Undoubted pointopot, amu ohompwong.
Undress, to mongidu do pakazan.
Uneasy momuimon, ahavadan ou, amu alanang ginavo.
Unemployed mizo-mizo, ayso do mân.
Unequal amu mivad, amu mihaga, amu miompok, amu 
ayantay.
Uneven amu mitimbang, amu miandang.
Unexpectedly momutigog, poligogon, do amu miho.
Unfair amu padan.
Unfold, to mamahad, book or mat vahadon.
Unfrequented natakup.
Unhappy bohonggitan, yongitan, uvang ginavo.
Unhealthy amu môngis, amu sumongon.
Uninhabited ayso do uhun, nizadaan do uhun.
Unite, to popóiso, po’isoon.
Universe aran om lana.
Unjust okilut, kibilut.
Unlade, to popotindar, modlindar, potindaron, monin-
dar.
Unlawful needuhan, amu kavassa, ka’ay (parent to 
child).
Unless nung amu ....
Unlucky amu nabaw, koorot, anay do ayuut.
Unmarried of youth hangay-hangay, of girls bazad-bazad, of men 
and women obihan.
Unmerciful okohit, opintar, okodow ginavo.
Unnecessary tagar, amu kokwo.
Unripe mata, mohok, amu po naansak.
Unsheath, to mongunus, unoson.
Unsteady (shaky) \( \textit{mo'igu, oguzu, amu apanggo.} \)

Untangle, to (untie) \( \textit{mogongga(r), onggaon, mamahad, vahadon.} \)

Until \( \textit{gisom, sontob.} \)

Unto \( \textit{doid.} \)

Untold \( \textit{amu moontaban, amu uha do boson.} \)

Untrue \( \textit{amu abanan, ovudut.} \)

Unusual \( \textit{asaraho, amu olumbozo, apagaw.} \)

Unwilling \( \textit{amu asaga, amu sumaga.} \)

Unwise \( \textit{okuang miho, foolish yungow, amu abaar.} \)

Unworthy \( \textit{amu mipadan.} \)

Up (above) \( \textit{id sahaw, on, upon id savat.} \)

" and down \( \textit{miguki-guhi.} \)

" to bring \( \textit{gumomp, gompizon.} \)

" to go, a hill \( \textit{tumakad, takadon, into a house sumahakay, sohokozon; up country sumuhok, suhoko-} \)

" to get, \( \textit{mosik, posik (self).} \)

" to set \( \textit{monuidong, tuidongon.} \)

" to pull \( \textit{momulus, vuluson, munuvul, vuvoiaon.} \)

" to stand \( \textit{mingkakat, ingkakato.} \)

" to wake up others \( \textit{mososik, posikon, ingatono.} \)

Up-country \( \textit{suhok, takad.} \)

Up to \( \textit{gisom, sontob.} \)

Upon \( \textit{idsavat, do ....} \)

Upper, the \( \textit{e idsavat.} \)

Upright \( \textit{otuhid, abanar.} \)

Upside down \( \textit{poinbadong, poinbahik (side ways).} \)

" to turn \( \textit{mamadong, bodongon, mamahik, bohikon.} \)

Upwards \( \textit{minsavat, doid savat.} \)

Urges, to \( \textit{monunsub, sunsubon.} \)

Urgent \( \textit{okodot.} \)

Urine \( \textit{sobu.} \)

Us \( \textit{(ziyo) dahay, tokow, us two dito.} \)

Usage \( \textit{andang, adat.} \)

Use \( \textit{guno; vb. mamakay, pakazon, popoguno, pogunoon.} \)

Used to \( \textit{nohuda, no'ubas.} \)

Useful \( \textit{ki guno, ki vahun, ki unar, yompu.} \)

Usual \( \textit{andang-andang, olumbozo.} \)

Usually \( \textit{toy-moy mo.} \)

Utensil \( \textit{gagama, pakakas.} \)

Utter, to \( \textit{mobos, boson.} \)

Utterly \( \textit{kopizo, naari, nataakus, noturus.} \)

V

Vacant \( \textit{ayso, ohuwaw.} \)

Vacation \( \textit{koundangan, rest mondong.} \)

Vagabond \( \textit{saap-saap.} \)

Vain \( \textit{otood; in vain tomod.} \)

Valiant \( \textit{ogoos, agaab.} \)

Valley \( \textit{suok, hubong.} \)
Valuable
Value
Vanquished
Vapour
Variable
Varnish
Vary, to (alter)
Vase, a
Veal
Vegetables
Veil, a
Vein
Veined (like wood)
Velvet
Venerate, to
Venom
Venomous
Venture, to
Verandah
Verge (edge)
Vernacular
Verse
Very
Vessel, a
Veto, a
Vex, to
Vexed
Vibrate, to of pendulum
Vice
Vicious
Victorious
Victuals
View, to
Vigilant
Vigorous (for work)
Vile (low)
Village
Villain
Vindicate, to
Vindicative
Vine
Vinegar
Violate, to

ki hogo, apagon.
hogo; vb. manahu do hogo, tohuon, mongira, kiraon.
nâha.
ozomos, havun.
amu otentu, amu moihaan, misuvay.
barannis.
monundan, sundanan.
susuan do bunga.
oni do anak sapi.
yayapaon, kinotuan from mogotu to look for vegetable in the jungle.
sundung, tokop.
what do ha.
ki kuray.
sûp.
momantang, pantangon.
pâheu, pohohon, pinohohon.
opodos.
sumuut, suutan, kuminam, kinaman.
covered hintukun, open pantaran, added, lean-to sinurambi.
isan.
kudazan.
song tinaba do puvang.
kopizo (after word), agazo kopizo very great; exceedingly asakakan, moindamaan.
bagas.
kapal, tongkang, pakurangan, padau.
mohoin, bliaw.
monô, lôn, moupus, tumo, manasow.
no'upus (oneself).
tumaing, maing-taing, gumiguzu.
kohudaan do ayaat.
ayaat.
naka tama.
kokowi.
montong, antangan.
opin, opoy do miontong.
apangil.
asswaho, foy! ginaka, ayaat.
kampong.
giginaka, uhun do ayaat, ki akar do ayaat.
popotuhid, popobanar.
ki ginavo do sumuhi.
puun do anggor.
sinuko, onsom.
mangangkam, mianu-anu; ravish manazang do ondu, misazang; break into house momo'udson,
Virgin, a buzzad, unmarried obihangan; a man who behaves like a woman bondway.

Virtue kohudaan do avassi.

Visible okito, clear abanta.

Visit, to moykozow (a few days), moytiga, call in moyontong.

Visitor, a kakazahan.

Vocation tombuhui.

Voice kahahavan, kahavan.

Void bōs, uni.

Void kō'ungkong.

Volcano modpias.

Voluntarily nuku e ki apui.

Vomit, to mogihob, ihobon.

Vow, to momatos doid k.

Voyage hazagon, go on a humazag, panahon, indahanon.

Vulgar amu naajar, uhun do obubus.

Vulnerable ayso do kobol, ogonitan.

Vulture, a moninimbit.

W

Wade, to humozog, hozogon.

Waddle, to mamanaw do miog-giog.

Wag the tail, to, of a buffalo humapos, mapos-hapos; of dog, fish kumivol ikiu, moteu-koteu, mivolv-kivol.

Wage war misangod.

Wages tingadan, gaji.

Waggon (native) pangka, jompong, guyudan.

Waist arak.

Wait, to magandad, andadon.

" " (expect) mögindad, indadon.

", to lay in magavang, avangan.

Waiting-place pagandadan.

Wake, to mosik, (others) momosik, posikon.

Walk, a yahan; to walk mamanaw or mindahan, mimpanaw.

Wall, a obon.

Wallow, to, of buffaloes, pigs minghohobuhon.

Wan (pole) oposi.

Wander, to yuhawah, nayahaw, yumazow.

Wane, to (of moon) ruhan numine.

Want, to sumaga; willing asaga.

", " (pine for) hangadon ou.

Wanting iso po da, amu asagkom, okuang.

War prang, azow, miazow (other nation), duso, miduso.

Ward off, to manamin, shield tamin.
Wares
Warm (naturally) mudor.
Warn, to ahassu; artificially hinassu; lukewarm okumos, osozi innan, sompiduvaan ginavo.
Wart, a popohondom, pohondomon.
Wash, to babag, hompupuk.
Wasp, a clothes momupu, pupan; bathe momizuzu, zuwan, momohu, pohun; face monginjagup, injogupan; house pomumupuan.
Waste, to sopulan, ompuminingot, ompipis; large sun, tatakbamban.
Wasteful asambarana, obingsambarana.
Watch, to manamong, tamangan, during night modtudaw.
Watchman mogigipat, milatamong, modtutudaw.
Water vaig, fresh. vaig do maanaw, salt vaig do moosin; high yuwab, low asak, yasak.
" to monungu, popotungu, potunguhon, popomin.
Water-bucket liow, riow, utin, gayong, sasaid, to lift up pomimiyikan.
Water-carrier susumagow.
Waterfall mubus.
Water-lily vusuk do ongkuzavaig.
Water-melon uva do ongkuzavaig.
Water-pot susuangan do vaig, kiri.
Water-spout torud; spring vasay.
Water-tub tung do vaig.
Water-worm (larvae) hompokis.
Watery maanaw.
Wattled vinatu.
Wave, a hakun.
" , to mamahambil, beckon hambazon.
Wavering muzu-guzu, mozin-gozen, doubting hompuvong.
Wax ihin, in ear tontokingo.
Way, a yahan, vazaan.
" , high yahan do agazo.
" , in this pingkua.
Waylay, to (rob) monuvol, srucon, nosuvot.
Wayward noko yahaw.
We zioy, zi tokow, zito (if two only), duwo kilo; we said kan ja; zioy excludes people spoken to, zi tokow includes.
Weak (feeble) ongohohomi, amu kovow.
Wealth pinuhamangan.
Weathy puhavang.
Wean, to popoda do sumusu, popohuda.
Weapon yapo.
Wear, to momakay, pakazon, monong.
Weary
Weather
Weather-cock
Weave, to
Web, (of cloth)
" (of spider)
Webbed of feet
Wedding
Wedge, a
Weed, to
Week, a
Weep, to
Weevil, a
Weigh, to
Weight
Welcome
", to (receive)
Welfare
Well, a
" (in health)
" (good)
Well-bred
Well-done
Went
West
Wet
Whale, a
Wharf, a
What
", for (why)
Wheat
Wheel, a
When
Whence
Where
Wherever, every where
Wheat, to
Whether
Whetstone
Which?
Whichever
Whilst
Whine (of a dog)
Whip, a
...to
Whirl, to
Whirl-pool
Whirl-wind
Whiskers
Whisper, to
Whistle
White
Whither
Whiz, to
Who?
Whoever
Whole
... (total)
Whose
Why
Wick, a
Wicked
Wide
Widen, to
Widow, widower
Width
Wife
Wig, a
Wild flowers
Wily
Wilful
Will, a
...to
... (future)
... (faculty of soul)
Willing (boy)
Willing
Win, to
Wind
... to (string)
Windlass
Window
Windpipe, the
Wine
Wing (of a bird)

barang do honggo nopo.
masso, ontok do.
magahung, humahung, mogongol.
ahapos.
omohapos, hoposon.
monorong, torongon.
yizu do vaig, deep hivogu.
tomboliong, stiff breeze akong-akong.
bahuk.
omuhuk, mibuhuk.
mongongsur, shrillmomivit.
opauk.
mongwo, pokwo.
moonging.
xisay, e
xisay-say.
ngavi, ngavi-ngavi.
momolikin, songkwo do kolikin? how much
in all; monimong.
disay do, zisay tanganu.
nokwolu.
sumbu.
ayaat.
alangka, ahaab, too big, of shoes, hat ohuvow.
popohaab, haabon.
nopuod from momuod (set free).
haab do.
savo.
buhuk.
vusak id pogun; of animals yamu-yamu id
kokozaa; of buffaloes langka; wild cattle
tambadaw, osizaw.
kilukun.
tinomod, okodow ginavo, otiar.
bihin, kaumpasan do ungkus, last will kasa-
gaan e id tohui.
sunaga, asaga.
may; I shall come yumikot ou may.
kasagaan, pananaga.
opoy, tumombozo, obinsaga.
asaga, poinsaga.
kalama, naka tama.
yibut.
popogihit, poyihiton; roll up (mat) mama-
hun, voahun, rope momogikol, gikohon,
clock mongunsi, kunson.
torikan.
titihiom, tabuk, in roof sinongkizap.
pomuhabaan.
anggor, (baha, kiking native drink).
ahad, unfeathered pahapa.
Wink, a
" to
Winner
Wipe, to (wet with cloth)
Wire
Wisdom
Wise
Wish, a
Wit
With
Withdraw, to (give way)
Withered
Within
Without (outside)
Witness, a ", to bear
Witty
Woman
Wonder, to
Wonderful
Won't
Wood
Woolly-haired
Word, a
Work
Workman
World
Worm
Worn (shabby)
Worse
Worship, to
Worsted
Worthy
Would
Wound, a
Wrap, to ", up
Wrath
Wreath

kodit, kumodiit,
mongodom, kadaman, kumodom.
e nakatama.
momihid, pihidon, dry with hand momuzay, puzacon.
korot, daway.
kabaahan; knowledge komihaan.
rukur, abaar, apasang (in straight line).
gaab; vb. gumaab, gauon, sumaga; da after verb: should like to mongoy ou da I wish to go.
akaal.
do, duvo di, kokuang.
muhi, gumuhi.
kumongkong.
nohozi, dead noyuzow.
id suang, id sahom.
id habus; lacking do ayso do ....
sassi, ingat.
sunasssi, mingat.
osoindahag, obutak.
ondu; female maganak; if small ondu, full-grown but childless baday.
moosow.
osundu.
amu sumaga.
kazu; iron-wood bohiggangay (called by natives female of real bilian).
vuhu do biri-biri.
nobokuhong.
iso bös, one word iso (or sa-pata) bös.
koimān, karaja; vb. bakaraja, moygama, according to the nature of work.
tukang, nohuda do bakraja.
pomogunan, hinungung do avan.
gizuk, onggihuwang; book-worm avas.
nagansing; used novuvu, napakay.
hobi yaat, of illness sinumindol; not so good as okuang vassi ko ....
sumambu, sambaon, glorify popāzow.
pinudun.
avassi, mipadan, oluhid.
da mān ku da, sakahi, I would do it, but ....
gannit, tibas, vb. monibas, tibason, momoganit, gonitan; receive a notibas, nogonitan.
monmongkos, vongkoson, mongogot, ogoton.
momohopot, hopoton.
kahadangan, ohodong.
yiningkol do bunga, siniga-siga do bunga,
Wreathe, to  
momo’ingkot, yingkoton.

Wreck (ship)  
kobirasan do kapal.

Wrecked  
nobiras kapal or padau.

Wrestle, to  
miinta, misuut, mikinam zisay avakas.

Wretch  
parui, foolish yungow.

Wriggle, to (as a snake)  
kumihon, mihon-kihon.

Wring (linen, by twisting)  
momuros, purosun, press out mamaga, pagon.

Wrinkle, a  
kinkukukus.

Wrinkled  
nokukus.

Wrist  
honggazan, guomon.

Write, to  
monuat, suaton.

Writer, a  
monunuat, ponunuat, krani.

Writing, a  
suat.

Writhe, to  
humanat.

Written  
nosuanan, sinuatan do ....

Wrong  
saha, nolivat, anu olopot; a wrong dowso,

Wry  
saha; wrong to another manasan, atasan.

puadit.

Y

Yam, a (sweet potato)  
sisina.

Yard, a  
song vavangar, ella, tanga yopo.

Yawn, to  
mogurab, mureb-ureb.

Year, a  
toun; once a year insan song toun.

Yearly  
toun-toun, each year tukid toun.

Yearn for, to  
humangad, hangadon ou.

Yeast  
sasad, pangamlang.

Yell, to  
mamangkis, with pain humongis.

Yellow  
osihow.

Yelp, to (as a dog)  
humahong, in pain humangak.

Yes  
o, as a rule repeat the word asserted to.

Yesterday  
konihab.

"  , day before  
song konihab.

Yet  
po.

Yet, not  
anu po.

Yield (submit)  
naha.

Yoke  
onkgul.

Yolk, of egg  
osihow do onthu.

Yonder  
hahui (prolonged according to distance).

Yore, of  
jaman haid, pohuhui, jaman poguhu.

You  
ziac, ko; plural ziozu, kow or konow.

Young  
omuhok.

Your  
uu, nuzu (follows after word), diaw do, diozu
do (before the word).

Youth  
komuhakan; a youth hangay-hangay, many
kahangazan.

Zealous  
osikap, opoy.

Zig-zag  
mikihon-kihon, milingkuk-lingkuk.

Zinc  
tima sali.
Chinese Place Names in Johore.

By J. V. Cowgill.

This list has been compiled in the hope that it may be of use to all those, whether government servants or not, whose business brings them into contact with the Chinese language, written or spoken. No such list has, so far as I can ascertain, been previously attempted for Johore.

The task of compiling a practical list is complicated because the Chinese have their own peculiar system of place nomenclature, a system that takes no note of prominent geographical features, and that finds names for areas, in which Chinese have settled but of which there is no mention on published maps. I know of no Chinese name, for instance, for Gunong Ledang (Mount Ophir) or Gunong Blumut, or Bukit Wak-Wak, while towns and villages of considerable local importance are named after some Chinese kongs or plantation or mine in the neighbourhood. The name thus given survives over the whole area, some times long after the original kongsi has disappeared, and the orientation of the neighbourhood has been altered to Western minds by roads and railways.

In Johore nearly all well-established place-names are taken from the old-time gambier and pepper plantations known as kang-ka (港脚—literally—"river foot"). The kangka, which was at any rate within recent years peculiar to Johore, consisted of a collection of families, usually of the same surname, living and working as the serfs of a headman or Kang Chu (港主) who was officially recognized by government and given a free hand in dealing with everyone and everything within his area. He had the opium farm and the gaming farm; he held exclusive rights of pawn-broking, selling liquor, slaughtering pigs and selling pork; he paid rent or taxes for the whole of his area, and, in fact, took the responsibility of the administration of the territory worked from his kangka off the shoulders of government. The individual members of his kangka looked to no higher authority than his, and were often no doubt not even aware of one.

This system, which had much to commend it as a method of controlling Chinese peasant folk, was abolished in 1911, but the communities still exist in many places, and the names survive; it is hardly an exaggeration to state that there is no area in South Johore, i.e. in the Districts of Johore Baharu, Kukub and Kota Tinggi, which cannot be described by reference to the nearest kangka. This explains, for instance, why a certain not very exactly defined neighbourhood about the 25th mile on the Johore Baharu-
Batu Pahat road is known as Pau Nyi Sing (保義成), which is properly the name of a Chinese settlement some miles away across the railway on the Johore River.

Many of these kangku names are defunct or moribund; and however the student of Chinese may deplore it, utility demands that a list of Chinese place names should contain a large number of those 'dog-Chinese' combinations of which our railway stations are the principal propagators. These forms are merely efforts to reproduce Malay sounds in Chinese characters. The combinations thus produced may and do differ with each individual writer. Sometimes the form has become standardized, but generally not. In Segamat, for instance, the Railway Station, the Post Office and the Chinese School all use different forms, and these all differ again from a fourth form which occurred in a letter written by an educated Chinese, that reached me on the very day on which I made the above discovery.

It is too much to hope that the publication of a list such as this will serve to standardize the forms in use; my excuse for introducing such barbarous combinations as—for instance—亞比 (Api-Api) is that such forms are used by the writers of letters and petitions who as a rule are far removed from being Chinese scholars. I have resorted to them, however, only where no pure Chinese forms exist, and where the place is of such local importance that it could not be excluded. The demands of utility must also be my excuse for introducing character-forms not to be found in any standard Chinese dictionary: I have used these reluctantly and as sparingly as possible: students of Chinese will I hope realize my utilitarian object and forgive me.

Some attempt has been made to indicate roughly the geographical situation within the state of the various places mentioned in my list. This has been done, firstly by grouping the names under administrative districts, and secondly within the districts, by a further grouping together of places which lie along, or are accessible by, certain of the principal rivers.

Teochiew has been chosen as the staple language for the romanization of the Chinese names, because, although the 1921 census shows that the predominance of Teochiews over other Chinese races in Johore is not so great as it was, the Teochiews are, in South Johore at any rate, still more numerous than any other Chinese; while—a still more important point—their language is a sort of lingua franca among Chinese over a great part of the State. Exceptions have been made to this rule in the case of Mersing and Muar districts, where this preponderance of Teochiew does not exist. In Muar district the names have been taken mainly from Hokkien sources, and in Mersing mainly from Cantonese sources, and the romanization is therefore given in those two languages respectively.
Where versions other than Teochiew are given, these are distinguished by an initial letter, (H) for Hokkien (K) for Hakka (C) for Cantonese.

For valuable assistance in the compilation of this list I am much indebted to the Assistant Advisers of Batu Pahat, Mersing and Segamat Districts, to the Chief Police Officer Muar, to Messrs. Khing Soo Kong and Seah Sau Shan; also to Ungku Abdul Aziz bin Abdul Majid D.K. for suggestions with regard to places in Johore Baharu District, and to Mr. M. C. Hay who has collaborated with me throughout.

It is realized that the list is not exhaustive nor complete: suggestions for alterations or additions will be gratefully welcomed.
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### Kukub District

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**KUKUB DISTRICT.**

**JOHORE BAHRU DISTRICT.**

C  
Siu Soi

San Shaan
## JOHORE BAHRU DISTRICT.

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(a) Reference to the Headquarters of the Yi Hing (Gi Hin) Society, a registered society in Johore until the year 1916.
(b) Literally—“Coffee Plantation”. One Seah Yim Kwi who gives his name to Jalan Yim Kwi was the owner of this coffee plantation.
(c) Macau—(Cantonese) Street. Reference to a Cantonese as a “Macau” is now looked on as objectionable and no doubt this is why the street’s name was changed. In the same way the Cantonese expression Hailam Tsai annoys the Hailam.
(d) Reference to the coffee plantation of the late Tang Tua Chia who was “Kangehu” of Kim Sung Kangka.
(e) “Fishing Huts” in reference to the fishing population which is still there.
(f) “Old Datch” in reference to the late Menteri Besar whose house occupies a prominent position in that neighbourhood.
(g) See (d).
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## KOTA TINGGI DISTRICT.

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* This Village was at 15th mile before deviations were made, now at 13th mile,
## KOTA TINGGI DISTRICT

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## KOTA TINGGI DISTRICT

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* This is the name used by the Japanese Settlement at this place.
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Chinese Name: 
- 三條紅毛園
- 四條紅毛園

Teochiew: 
- Saa Tiu Ang Moh Hng
- Si Tiu Ang Moh Hng

Other Dialects: 
- Geuk Sek
- Lun Huch
- Tau Tiao
- Kun Leng
- Put Tiao
- You Kang
- Goh Tiao
- Tui Bin Sua
- Saa Tiu
- Pan Choh
- Si Tiao
- Lau Tsu Kang Sin Kang
- Lau Bu Kho Sin Kang
**MUAR DISTRICT.**

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† Literally—"General's Hat," a picturesque allusion to the shape of the Island.
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* Not distinguished from Tanjong Penyabong
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* Literally "Stone Quarry," in reference to the stone quarries there.
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An early Malay Inscription from Trengganu.

By Major H. S. Paterson.

This paper is intended to serve as a preliminary notice of an inscription on stone, which has been discovered in the State of Trengganu on the East Coast of the Malay Peninsula. Although, unfortunately, only a fragment, it is of great importance, as being in the first place the oldest Malay text in the Arabic script yet discovered, and secondly the earliest contemporary record of the introduction of the Muhammadan religion into any state of the Peninsula. It is now in Raffles' Museum, Singapore, having been loaned to that institution by H. H. the Sultan of Trengganu.

The stone in question was discovered some twenty-five years ago by an Arab trader and tin-prospector named Sayid Husin bin Ghulam al-Bokhari in the river Teresat near Kuala Bérang, about twenty miles upstream from the mouth of the river Trengganu. The neighbouring village, lying as it does in a commanding position at the junction of three streams, has always been a trading and marketing centre and may even have been at one time the capital of the State.

According to a local tradition the stone lay for a long time in front of a "surau" or private mosque where it formed the step on which worshippers washed their feet before entering. This is to a certain extent borne out by the presence of a small patch worn smooth, it may well be by the constant friction of bare feet. The story goes on to say that an "imam" of the mosque, discovering characters inscribed on the stone, ordered it to be removed from the sacred precincts to the river, whence it was finally recovered by Sayid Husin. Whatever may have been the reason for its removal the writer was informed that the Malays of Kuala Bérang were superstitious enough to refuse to handle it.

The stone was duly brought downstream and presented to the late Sultan Zainal-Abidin, who had it placed in the old Malay fort on Bukit Puteri which overlooks the estuary.

Apparently attempts were made to decipher it and preliminary enquiries elicited vague accounts varying from a record of hidden treasure to a memorial of the punishment of an unfaithful wife by a raja of olden time. A transcription was even sent to Mecca to be interpreted by the scholars of Arabia, but there is no record of the result of their investigation.

Finally, towards the end of 1922, the attention of the writer was drawn to the inscription, which was traced out with chalk and the photographs taken (by Mr. N. Suzuki, Kuala Trengganu) which form the illustrations to this article.
The stone itself is a roughly squared stele of gneissic granite of which the top portion has been lost. The fragment in our possession stands 33 inches in height, with a maximum breadth at the top of 21 inches tapering to 10½ inches at the foot, and an average depth from front to back of 9½ inches. It weighs between 400 and 500 lbs. The inscription covers all four faces for a distance of 18 inches from the top; the remaining space of 15 inches at the bottom has been left clear with the obvious intention of allowing the stone to be planted upright in the ground.

The characters appear to have been engraved with a pointed instrument to an average depth 1/16th of an inch, and are for the most part easy to trace, having suffered little from weathering, and this in spite of the fact that the stone is fissile and will not easily withstand rough handling. As it is the surface has flaked off in two places, the larger of which has left a lacuna of several words not easily supplied by conjecture.

The photographs show that the workmanship is distinctly crude. No attempt has been made to reproduce the formal and decorative effect to which the Arabic script lends itself; the spelling is unorthodox as compared with later usage, and in addition to a few definite blunders, the task of deciphering has been rendered more difficult by the absence of nearly all the diacritical points which in Arabic script serve to distinguish one letter from another.

The order of the faces is clearly ascertainable.—Starting from the front or broadest face which is marked A, the inscription continues on the back, marked B, whence it curves without a break round the left hand bottom corner on to the left side C where the writing runs lengthways up the stone, and it concludes on the right side D running lengthways from top to bottom. Thus, as we have only the bottom portion of the stone: the top portions of A and B, the ends of the lines of C, and the beginnings of the lines of D are missing. It is hard to say what is the relative amount of the missing material, though it may be as much as one half of the whole record.

The inscription records an order to promulgate certain legal provisions, comprised in nine (or perhaps ten) numbered sections. The front face (A), which forms the preface contains a proclamation ordering rulers and governors to expound and uphold the Muslim faith and the teachings of God's Apostle, and concludes with a date which reads "in the month of Rejab in the year 702 A. H."

This represents approximately the months of February and March 1303 A. D., a full hundred years before the next contemporary record of any state in the Peninsula embracing the Muhammadan religion. It is indeed open to argument that the date, which comprises the last words of the front face, may have continued with the addition of certain tens and units on the missing part of the back, but even this still keeps it within the 8th century of the Muhammadan era, and the 14th of our own.
It is perhaps worth mentioning that in 1365, that is to say not many years from the latest date to which this inscription can be attributed, Trengganu was claimed as a vassal state of the Javanese kingdom of Majapahit whose state religions were Hinduism and Buddhism, but this does not exclude the possibility of Trengganu having become Muhammadan, seeing that a similar claim was made in respect of Perlak and Samudra, which by that time had certainly adopted Islam.

The remaining three faces of the inscription contain the Ten Laws in a very fragmentary form. The first three are missing with the top portion of B; the fourth appears to deal with the relations of creditor and debtor, but a number of words are missing owing to the flaking away of a large patch from the surface which makes the reconstruction of this and the following law uncertain.

The sixth, of which a fragment of six complete lines is left, with portions of four more on C, prescribes for the offence of sexual wantonness the punishment of stoning in the case of married persons, and flogging, with the option of a graduated scale of fines for the unmarried. This is strictly in accordance with Muhammadan Law.

The seventh appears to deal with some special case of wantonness on the part of women, the eighth with false evidence; the ninth seems to be a general provision for punishment in default of payment of a fine.

The concluding section which there is reason to believe is numbered 10 makes obedience to the above code binding, not only on the person addressed, but also on his children and grandchildren, in a manner vaguely reminiscent of the second Commandment of the Mosaic Decalogue.

The characters, as I have already mentioned, are Arabic, and this is a very interesting and important phenomenon. The Malay language has appeared in older inscriptions, being clearly traceable in two inscriptions recently discovered in Palembang (Sumatra) which are ascribed to the 7th century A. D. and again in the Pagar Ruyong inscription of A.D. 1356, but in each case in an Indian character and with a heavy admixture of Sanskrit words and phrases which have since dropped out of the language. The earliest instances of Arabic script are all in the Arabic language, as for instance the tombstone of Malik-al-Saleh, Sultan of Pasai and Samudra and a convert to Islam, who died in A. D. 1297, and it is not until A.D. 1468 that we find in the Malay Peninsula another example of the combination of the Malay language and Arabic script which have since established themselves in the literature of the Malay speaking countries. This inscription, belonging as it does to the 14th century, contains many words of Sanskrit origin,—there are 29 in the fragment under review, while there are less than 10 borrowed from Arabic and these are confined to the Arabic names for the day of the week and the month, and the stock religious phrase “Rasul Allah sallallahu ‘ala’ihi wa sallama” —“the prophet of God (God bless him and give him peace)”
while the expression employed for the Deity seems to be simply a translation of the Arabic "Allah subhanahu wa taala."

The evidence, in fact, leads inevitably to the conclusion that this represents the promulgation of a new religion in language adapted to the understanding of a population educated only in Hinduistic religious terms.

The period of the inscription is one in which Islam was slowly but surely displacing the older religious beliefs of the Malays. That it should have succeeded in its earlier stages is a tribute to the persistence of Arab traders and missionaries who can never have been sufficiently numerous to impose their beliefs by the forcible methods which they employed in the conquest of the western parts of Asia. In the Malay Peninsula they have completely and utterly substituted their own writing for that of the Hindu period, though Islam has not even yet succeeded in wiping out the pagan superstitions of the uneducated peasant classes.

The text may be read roughly as follows, the doubtful parts being in italics:

**A.**

1. Rasul Allah dengan yang orang...*bagi mèreka...*
2. ada pada Dewata Mulia Raya béri hamba mënégohkan ugama Islam.
3. dengan bënar bichara dërma mëraksa bagi sakalian hamba Dewata Mulia Raya
4. di-bënua-ku ini *pënëntu* ugama Rasul Allah salla'llahu 'alaihi wa sallama Raja
5. mandalika yang bënar bichara sa-bëlah Dewata Mulia Raya didalam
6. bëhum. Pënëntua itu fardzu pada sakalian Raja manda-
8. bichara bërbajiki bënua pënëntua itu maka titah Sëri Paduka
9. Tuhan mëdudokkan tamra ini di-bënua Trënganu adi-
   përtama ada
10. Juma'at di-bulan Rëjab di-tahun sarathan di-sasanaKLAL
11. Baginda Rasul Allah tèlah lalu tujoh ratus dua

**B.**

1. këluarga di-bënua jauh...*kan...ul*
2. *datang bërikan. Këëmp-(at dërma barang) orang bëripi-
   hutang*
3. jangan mengambil *k...*(a)mbil hilangkan ëmas
4. këlima dërma barang orang...*mër* deka
5. jangan mengambil *tugul buat* t ëmas-nya
6. jika ia ambil hilangkan ëmas. Këënam dërma barang
7. orang bërbuat balachara laki laki përëmpuan sa-*titah*
8. Dewata Mulia Raya jika mërdeka bujan palu
9. sa-ratus rautan. Jika mërdeka bërístéri
10. atawa përëmpuan bërsuami di-tanam hingga
11. pinggang di-hembalang dengen batu matikan
12. jika inkar ba(lachara) hembalang jika anak mandalika

C.
1. bujan danda-nya sa-puloh tengah tiga jika ia.............
2. menteri bujan danda-nya tujob tahil sa-p(aha)............
3. tengah tiga. Jika tētua bujan danda-nya lima ta(hil)....
4. tujob tahil sa-paha masok bĕndara. Jika o(rang)........
5. mĕrdeka. Kĕtujob dĕrma barang pĕrĕmpuan hĕndak..
6. tida dapat bĕrsuami jika ia bĕrbuat balachara............

D.
1. ........... tida bĕñar danda-nya sa-tahil sa-paha.
   Kĕsĕmbilan dĕrma
2. ........... Sĕri Paduka Tuhan siapa tida.......danda-nya
3. ........... kĕsapuloh dĕr)ma jika anak-ku atawa
   pĕmain (?) ku atawa chuchu-ku atawa kĕluarga-ku
   atawa anak
4. ........... tamra ini sĕgalal si tamra ini barang siapa tida
   menurut tamra ini laanat Dewata Mulia Raya
5. ........... di-jadikan Dewata Mulia Raya bagi yang
   langgar achara tamra ini.

I append a translation made by Mr. C. O. Blagden, which he has kindly permitted me to use, with a few notes on points where my reading of the text differs from his version.

Translation.

A.

.......................... God's Apostle, together with the
Blessed Spirits (a salutation to them) ....................... (2)
trust in the Great High Godhead, cause the servants to hold firmly
the doctrines of Islam (3) together with true regard for the laws,
govern all the servants of the Great High Godhead (4) in this
land of mine. The expounders on earth of the doctrines of God's
Apostle (God bless him and give him peace!) are the Raja (5)
Mandalikas who have true regard towards the Great High God-
head. (6) Such exposition is incumbent upon all Muslim Raja
Mandalikas, (7) following all the commands of the Great High
Godhead together with true (8) regard for the setting in order,
for the country, of such exposition; and when Seri Paduka Tuhan
(9) first ordered the setting up of this record in the country of
Trengganu it was (10) a Friday in the month of Rejab, in the
year "Cancer," in the religious era (11) of our Lord the Apostle
of God, after the passing (in that era) of seven hundred and (?)
(years) .....................
B.

(2) who gave. Fourth law: a creditor (3) must not take a (field ?), (else he) loses (his) money. (4) Fifth Law: whatsoever person (a free person ?), (5) must not take (the planting stick ? for making?) money, (6) if he takes (them), (he) loses (his) money. Sixth law: whatsoever (7) person commits sexual wantonness (in disobedience of ?) (8) the Great High Godhead, if (it be) an unmarried free (person) beat (him with) (9) a hundred (blows of a) rattan. If (it be) a free (man) that has a wife (10) or woman that has a husband, (such) are to be buried up to (11) the waist (and) pelted with stones (and) put to death. (12) If (they deny it?) pelted. If (it be) the unmarried child of a Mandalika,

C.

the fine is ten and a half sagas. If it (be) (2) an unmarried Menteri, the fine is seven tahils and one paha (3) half a saga. If (it be) an unmarried (elder ?), the fine is five tahils. (4) seven tahils and one paha, to go into the Treasury. If (a person ?) (5) a free person. Seventh law: whatsoever woman (desires ?) (6) has not got a husband, if she commits (that ?) wantonness, if (she incurs a fine ?) not true, the fine is one tahil and one paha. Ninth law: (2) Seri Paduka Tuhan (orders that ?) whoever (cannot be made to pay ?) his fine, (3) (Be it ?) my (record ?), or my (playmate ?), or my grandchild, or my kinsman, or the child (of) (4) this (record ?), all the contents of this (record ?), whosoever does not obey this record, (may) the curse of the Great High Godhead (5) (may) be caused by the Great High Godhead to (any) who offend against the provisions of this record.

Notes.

A. Line 1. Blessed spirits etc.—A translation of an alternative reading arwah santabi. I incline to the word orang which cannot be converted to arwah without presuming an egregious blunder on the part of the engraver, and would suggest that the reference is to "persons who put their trust in etc."

A. Line 4. salla 'lahu etc. is so plainly what is intended that the engraver's variation is only worth noting as an example of his ignorance of the one complete Arabic phrase which occurs in the inscription.

A. Line 11. tuyoh ratus dua.—The first part of the proclamation seems to close quite definitely with these words,
this face of the inscription being sharply scored round with a single deeply cut line. I understand that the date thus given, A.H. 702 (A.D. 1303) is historically doubtful, but the point is discussed in Mr. Blagden's paper.

B. Line 3. (a)mbil. A close examination of the stone seems to reveal traces of the final 1. I would conjecture the preceding word to be *jika ia*, which has an echo in line 6. This leaves a lacuna of probably not more than two words.

B. Line 7. *sa-titah* "it is the command" (cf. A. 1.7). I prefer this to the alternative *sa-bantah*.

B. Line 12. *inkar balachara hembalang*. The second word is an almost certain restoration, as the stone shews traces of the upper parts of three tall letters ('alif) with precisely the same spacing as in 1. 7, and I can see no alternative to *inkar*; in which case, however, the meaning would appear nonsensical, "if they deny the offence (they shall yet be) stoned!"

C. Line 1. *sa-puluh tengah tiga*. I incline to this, with the word *tahil* understood, rather than the alternative 10½ *saga*. If, as there is reason to believe, a *saga* is one-twentieth part of a *tahil* the fine imposed on the child of a reigning prince is light indeed compared with fines of 7½ or 5 *tahils* for those of lower rank.

In these brief notes I have purposely dealt with nothing beyond the obvious and superficial points which have presented themselves on what is, I believe, the first serious attempt to master the contents of this inscription. The intrinsic details of the historical and philological side of the record are beyond the scope of the present writer.

In conclusion I wish to express my thanks to all who have assisted me in the preparation of this article and in particular to Mr. C. O. Blagden, who besides allowing me to use his translation, gave me in addition the privilege of his advice and comments of which I have not hesitated to avail myself.

---

**A Note on the Trengganu Inscription.**

*By C. O. Blagden.*

The most important point about this interesting record is the date at which the enactments of Islamic Law that it contains are recorded by it to have been promulgated. That much is obvious, for the wording of the record indicates that the promulgation was an act of state and that at that time the Muhammadan religion had become the "established church" of Trengganu. Whatever the precise date may be, it is at any
rate earlier than any hitherto recorded establishment of Islam as a state religion in the Malay Peninsula. But of course one would like something more definite than that.

Most unfortunately the first face of the stone ends with the words di-tahun Saratān di-sasanakala Baginda Rasul Allah tēlah lalu tujoh ratus dua. Now to me it seems that this is necessarily an incomplete statement, and that in order to complete it there must have been on the next face the word tahnun, “years.” Taking the words tēlah lalu literally one is tempted to interpret them in the sense that the number of years stated had actually completely elapsed at the time referred to (when the edict was promulgated). I do not, however, interpret them in that way. The years of the Islamic Calendar, like our own years, are commonly reckoned as current years. In the case of Indian inscriptions (Hindu or Buddhist) the reckoning is very generally (but not always) expressed in expired years, i.e. the number of years actually completed since the initial point of the particular era used, this being then followed by a statement of the month (lunar or solar) and day, and very often by various other details of astronomical and astrological import. I am disposed to think that the use here of an expression which, if literally interpreted, implies the mention of expired years was merely due to a traditional habit and that the Muhammadan year given is, in spite of the formula employed, to be taken as the year current at the moment. But even so the Malay phrase, as such, seems to me to be incomplete without the word tahnun after it.

If, however, the statement of the date ran over onto the next face, the upper part of which is unfortunately lost, various possibilities arise. The dua may then have been not the mere integer “two” but a part of either (i) dua-lapan, the old well-attested form now reduced to délapan or lapan, “eight”, or (ii) dua-puluh, “twenty.” Either of these could have completed the number of the years, and either could have been further followed by other numbers. Consequently there may have been two more alternatives, these being groups of years, viz. (iii) dua-puluh followed by any integer from satu, “one” to semi-bilan, “nine”, and (iv) dualapan-puluh, either by itself or followed by any integer, as before. Thus the range of possible alternative years is enlarged to the series 702, 708, 720-729, and 780-789, if we regard merely the year number. However with the given month (Rajab) the alternatives as expressed in our reckoning come down to these: (1) the lunar month beginning 19 February 1303, (2) the lunar month beginning 15 December 1307, (3) one of the months of Rajab comprised in the period beginning 7 August 1329 and ending 30 May 1329, and (4) one of the Rajabs of the period beginning 24 October 1378 and ending 16 August 1387.

The record further defines the given year as a year of Cancer (Saratān), and the question arises “what does this mean?”. In
every year the Sun appears to us to pass in turn through each of the twelve Zodiacal signs, of which Cancer is the fourth. How, therefore, can any particular year be identified with an individual sign? It can hardly mean that the Sun was in Cancer when the year began, for such a system, of which I have never heard, would if applied to Muhammadan lunar years cause two (or more) successive years to be called after the same sign, inasmuch as the Muhammadan year shifts its beginning back 11 days each year (with an extra margin for leap-years), but the Sun stays a month or so in each sign. If there ever was such a system, the year A. H. 702 would not under it have been a Cancer year, for that year began on 26 August 1302 and the Sun had passed out of Cancer about a month previously. Nor would any single year comprised in the alternatives given above satisfy the condition: they all begin at wrong times, as anyone can see by referring to a Muhammadan Calendar. That conceivable explanation, therefore, must be dismissed.

To my mind the only reasonable explanation seems to involve the existence at that period of some 12-year cycle of year-names following the names of the Zodiacal signs. Of such a system in connection with the Muhammadan Calendar I have never heard; but the Hindus had one, and it seems probable that we have here again a relic of Indian tradition. This Hindu cycle was based on the revolution round the Sun of the planet Jupiter, which takes a little less than twelve of our years, the planet during that period passing through each of the twelve signs and being nearly a year in each. Now the Hindu solar year, which was used for the purpose of this computation, began when the Sun entered the Indian sign corresponding with our Aries, and whatever sign Jupiter happened to be in at that moment, the year then beginning received the name of that sign. Assuming that the writer of the Trengganu record was following a traditional system inherited from Hindu times, there remains the further question whether that system was still understood (by those who used it) to be in relation to the movements of Jupiter, or whether it had degenerated into a merely mechanical naming of the years in succession by names which had ceased to have any relation to astronomical facts. To me the latter alternative seems the less probable one in view of the curious circumstance that we have the name Cancer given in Arabic, not in any traditional Indian form. It looks as if the persons who used it knew that it had an astronomical reference, at any rate. If we are forced to the conclusion that the name had become a merely arbitrary one, there is no point in paying any further attention to it, for it can give no clue to the year intended. This is due to the circumstance that at intervals of 85 or 86 years a sign-name would properly have had to be suppressed because of the fact that in that period Jupiter, owing to his time of staying in any one sign being some days less than the length of our year, gets a whole year behind. As we have no means of knowing when the change to a merely
mechanical repetition occurred, if in fact it did occur, there is therefore no possibility of identifying the year by its sign-name.

Supposing, however, that the system was still understood to be in relation with the movements of the planet, how was it worked after the introduction of the Muhammadan Calendar? If the Hindu practice was still followed, the year being named in accordance with the sign in which Jupiter stood at the entrance of the Sun into the Indian representative of Aries, then A. H. 702 becomes impossible, and the same is true of A. H. 708. Neither of the Indian years, beginning on the 25th March, 1302 and 1308, in which these Muhammadan years begin, is a Cancer year under the Indian system. On the other hand, 1327 and 1386 are Cancer years, and it is conceivable that A. H. 728 (which began 17 November 1327) and A. H. 789 (which began 22 January 1387) might have been so styled.

It is possible, however, that the Indian system received a further modification to adapt it to the Muhammadan Calendar. Perhaps the Muhammadan year was named after the sign in which Jupiter stood, not at the last preceding time of the Sun's entry into Aries, but at the moment when the Muhammadan year itself began. That would be a possible and perhaps a natural modification, as the Hindu practice took the initial point of the Indian solar year, so the Islamized method may have taken the beginning of the Muhammadan year as the determining point. In that case A. H. 702 would rank as a Cancer year, A. H. 708 would not, and in each of the periods A. H. 720-729 and 729-789 there would be a year which could have been so styled, viz. A. H. 727 and A. H. 788, which began on 27 November 1326 and 2 February 1386, respectively.

All this is very inconclusive, but it seemed worth while to state the elements of the problem, so far as I understand them, in the hope that something may turn up some day which will help us to decide between all these conceivable alternatives. On general grounds, I am inclined to lean towards the latest possible date. But I am free to confess that this feeling, for it is nothing more, is based on our ignorance of the condition of the Malay Peninsula in the 14th century coupled with the relatively late 13th century evidence for the establishment of Islam as a state religion in Northern Sumatra. That, however, is not tantamount to proof, it is merely calculated to raise some degree of presumption; and if anybody prefers to accept one of the possible earlier dates for the Islamization of Trengganu, it appears to me that on the evidence as it stands at present, it cannot be shown that his view is wrong. Whatever the date may have been, I think the record was made at no long interval after it and there is, therefore, no reason to doubt that it gives a true date, if only we could be sure what that date really is.

I append a few notes on words that stand in need of a little explanation.
A 3. dērma has one of the meanings, "law", of the Sanskrit dharma from which it is derived, mēraksha is from the stem of the Sanskrit verb rakshati, "to govern", "to guard", "to protect", or from the corresponding noun raksha, "guard", with the ordinary Malay prefix. The Kota Kapur inscription has mangraksha with reference to the gods protecting the realm. A 4. di-bēnu-a-ku: it might be possible to read aku or kau instead of ku, but the spelling is against the first and the sense against the second alternative (in place of which one would anyhow rather expect mu): pēnēntu is a very doubtful reading, assumed to be the agent form of mēnēntukan (in the sense of formulating or possibly establishing and enforcing). Another conceivable reading would be pēbantu or pēabantu, "those who help or support"; either form would be irregular in spelling, though not much worse than the spelling of Trengganu in A 9. Raja mandalika literally means "regional rajas", (from Sanskrit māndalika, "relating to a region", mandalam). Whether these are local independent rulers as opposed to the Khalifah of All Islam, or territorial chiefs within the State of Trengganu, seems uncertain. But mandalika in B 13 refers to territorial chiefs. The Nāgarakṛtāgama (1365 A. D.) uses the term to describe the "vassal" states of Majapahit, of which it claims Trengganu as one.

A. 6. bēhumi is nearer to the Sanskrit bhūmi than modern bumī, pēnēntua: the reading and meaning of this or the conceivable alternative pēbantua stand or fall with the doubtful pēnēntu of A 4. The termination a for an may be due to local dialect (like the spelling of bujan for bujang in B. 8, C. 1-3). But the Kota Kapur inscription has kawuatā-nya as the noun of action of wuat, modern buat, "to do", where we should now have pērbautan-nya.

A. 8. bērbajiki is doubtful, both in reading and in sense. I have attempted to interpret it on the assumption that a verb with the suffix i could (like some modern verbs in kan) take both accusative and dative objects without more, as i was originally itself a preposition.

A. 9. The spelling Tuhan was not always reserved for the Deity. It occurs in a Sumatran inscription of 1347 A. D. in the title of a minister of State. mēdudokkan may be due to local dialect, or it may be an engraver's error for mēndudokkan; tāmra, which evidently denotes the record itself (and in this particular case could have been rendered "edict") is probably an abbreviation of the Sanskrit tāmrakāsana, "an edict, etc., inscribed on copper", which was the usual Indian way, alternatively with stone. I imagine that the long association of the word with royal edicts, grants, etc., coupled with ignorance of its true etymological meaning, led to its abbreviation and to its use to describe this stone record. Trengganu is spelt in this line with a dental (n) instead of the velar nasal (ng). adi-pērtama (Sanskrit ādī beginning, prathama, "first") is a doubtful reading, at any rate as regards the adī.
A. 10. sasanakala (Sanskrit śāsanam, "Command, religion", Kāla, "time") seems to be a certain reading.

B 7. I take balachara to be a compound of Sanskrit bāla, "childish, foolish", and ācāra, "conduct" (also "rule, ordinance" as in D 5 achara).

B 9. The spelling rautan (with allīf) seems to indicate a pronunciation as in raaut, more archaic than modern rotan.

B 10. utawa (Sanskrit utavā) should perhaps be written utawa, and in any case is more archaic than modern atau.

B 11. hēmbalang occurs in Javanese in the sense of "pelting, throwing", stones, etc. It is perhaps significant that the record does not use the technical Arabic term, which would probably not have been generally understood at this period.

B 12. Is obscure, there being some doubt as to the reading. It is to be borne in mind that Islamic law requires for the proof of sexual offences of the kind contemplated by the record the evidence of four lawful male eye-witnesses of the act, or alternatively a confession, which the culprit may subsequently retract. Possibly the line means that if the culprit denies an offence which would involve stoning, then he is still to be fined. Such a case might arise if there were not four witnesses as the law requires, but it was morally certain that the offence had in fact been committed. The commutation of a penalty into a money payment seems to be a concession to Indonesian ideas, not strict Muhammadan law. The top stroke of the second ji̯ka in B 12 has been omitted, making the k look like l.

C 3. The reading tēltua is doubtful; I take the word to be a variant of tua-tua, from tua, "old", with the sense of kētua, "(village) elder."

C 4. bēndara (spelt, like mērdaka, in a less archaic form than in modern Malay) here has its original sense of "store-house, treasury" (Sanskrit bhāndāra, for bhāndgārā). The use of bēndahara as a title is due to its having been preceded by dato' (like our "Lord of the Treasury").

C 6. After balachara I think itu kēna dēnda seem probable readings; tida (also in D 1, 2, 4) agrees with the tida of the Kota Kapur inscription and seems to show that the glottal stop (represented by k in modern tādak) is a later accretion, as it also is in dato' (Kota Kapur dātu).

D 2. After tida I doubtfully conjecture tēpērbeya, cf. Javanese beya, "expenses, tolls", also a verb meaning to pay such expenses. (It is supposed to come from Sanskrit vyaya, "expenditure").

D 3. pēmain is a doubtful reading.

A grammatical point worthy of mention is the use of the preposition di before words of time (A 10), whereas good modern usage (now, however, not always observed) would confine it to words of place.

I need hardly add, after what has been said above, that I regard the translation I have proposed as being in many respects tentative and provisional.
Karamat: sacred places and persons in Malaya.

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The study of sacred places and persons (karamat) in Malaya has hardly received the attention it deserves. Research in this field throws light not only on the nature-worship and ancestor-worship of the primitive Malays but also on that facile canonization of Muslim saints living and dead that marks the Indian source from which Islam came originally to the Peninsula.

The traditions as to the fifty one sacred places and persons recorded here have led to a classification of karamat under several heads: (1) natural objects such as rocks, hilltops, capes, whirlpools and so on; (2) sacred tigers and crocodiles; (3) graves of magicians; (4) graves of the founders of settlements; (5) graves of Muslim saints, and (6) living Muslim saints. In my second example a dead Sayid has been dragged in of recent years to hallow the nature-worship centring round Pulau Aur. Muslim jins are often used for the same object:—examples (4), (6) and (8). Syncretism has made the kernel of many traditions hard to discover. Living saints often bear the hallmark of some physical peculiarity: one has a hairy uvula, another is a dwarf, another is short-sighted, another has half his tongue black. All have mysterious powers and some can perform miracles. One mark of a dead saint is the saffron-like fairness of his corpse: another the mysterious separation of the head and foot stones of his grave.

The traditions here collected contain many details of interest to the student of primitive religion and magic and it is to be hoped that other enquirers may add to these records of the karamat of Malaya.

Further material is to be found in W. W. Skeat’s “Malay Magic”, pages 61-71, 153, 163-165, 283.

Natural objects—rocks, hill-tops, capes, whirlpool.

(1) In the Perak river near a deserted village, Labit, and opposite Mount Berembun stands a large isolated rock, above a rapid known as the Bat’s Elbow. The rock is called Gaffer Idol (To’ Berhala). From Labit to Mt. Berembun is stretched a magic branch that lies at the bottom of the Perak river and rises, mottled and mossy, to the surface only when the Gaffer wants to use it as a bridge to his rock in midstream. For Gaffer Idol and his wife Embun originally were mortals. One day the wife went to this huge rock to bathe and vanished, carried off by the ghosts of her ancestors. Her husband bewailed her fate and she came and
carried him off too. The Gaffer used to keep a pair of sambhur deer and a pair of barking deer (each with gold neck-chains), a white crocodile, and a white crow: prayer to his sacred rock will render these animals visible at times. Neglected, the Gaffer can cause sickness among settlers and passers-by, and the wrecking of boats in the rapid. If his help is required to heal the sick, the yellow thread, the betel quid and the cooling water to be used as medicine must be laid on his rock for half an hour so that the Gaffer may come invisibly and bless them. Thank-offerings also are laid on the rock only for half an hour. Pawangs invoke his aid to recover wreckage. They can find the spot where it lies by casting a handful of rice on the stream where the boat sank, and following the progress of the grain till it revolves: at that place the sunken boat lies.

The kernel of this karamat is a rock and the legend that anthropomorphism has woven round it embraces a sacred hilltop also, Mt. Berembun.

(2) In the China Sea is the Island of the Bamboo, Pulau Aur. Formerly it was only a rock, out of which grew not any plant commonly met in salt water but a bamboo with two joints. Once the five sons of an Arab Sayid, who had settled at Daik, were sailing in search of fortune when the eldest died at sea. His brothers committed him to the waters along with two joints of bamboo, as symbols of grave-stones. At their prayer the rocky islet arose. Sailors in want of a favouring wind make offerings of rice and goat’s flesh, and hang up white and yellow rags on the island. Then if they sail away fasting and with their thoughts fixed on this sacred place they will get fair winds and a prosperous voyage.

(3) In the district of Lamut in the Dindings there is a rock lying on a larger rock, which has been a sacred place for fifty years or more. Once there was a pious Patani Malay in the district, called Dato’ Sulung. On several occasions he disappeared and on his return said he had been visiting this Hanging Rock (Batu Bērtenggak). One day he vanished for ever. Later he informed the local pawang in a dream that the Hanging Rock was sacred and that any one guilty of unseemly language or conduct in its neighbourhood would fall sick. A pert boy tested the truth of the tale and suffered from fever and vomiting until his father vowed to offer at the rock seven plates of rice and seven black-skinned fowls. Chinese as well as Malays revere the spot.

(4) At the foot of Gunong Mesah near Gopeng in Perak there is a cave with several hanging rocks. One night the local pawang dreamt that a Muslim jin, bearded and attired in Arab dress, spoke to him, saying that one of the rocks was his dwelling-place and that people should not defile the cave. A sceptical boy tried the experiment and at once got fever. By divination from a candle set on the edge of an ewer of water the pawang discovered the patient had been crossed (kētēgoran) by a spirit downstream —where the cave was. The patient confessed and was cured by
an offering of rice and a black fowl to the jin in the cave. Today all who pass the place exclaim, “Greetings, grandsire. Your children ask leave to pass. Forgive them for what they take or brush against, for they have no manners.”

(5) Once upon a time a pelican was drinking on the brink of the Jelai river at Kuala Lipis, Pahang, when there passed a mythical giant, Sang Kelembai, who changed all he greeted into stone. So the pelican was turned into a bird-shaped rock and has given its name to a pool (Lubok Batu Burong). The stone is sacred and rags are hung upon it to this day. In the early days of British protection a white man tested its sanctity by firing shots at it. It showed no marks or damage.

(6) In Elephant Hill (Gunong Gajah), near Kuala Dipang in Kinta, Perak, there is a cave containing rocks and stones which once were people engaged in a feast, when Sang Gedumbai (= Kelembai) passed and by his greeting petrified them. An old midwife lived at the edge of the cave. Once she vanished for a week and returned at last, sallying out of the jungle with a basketful of various foods. She said a Muslim jin had fetched her to deliver his wife at the top of the hill. There too was a town with shops, where the jin had bought presents for her. He had told her to appeal to him in trouble when he would visit her in dreams. In later times a local magician reported that the tale was true and that the child delivered had married a mortal. The sanctity of the hill was confirmed by the fact that the vow of an offering by the parent of a sick child caused its recovery.

(7) At Merlimau in Malacca about four miles from the sea there stood a large sacred rock called the Junk (Batu Jong) until in 1920 A. D. the Public Works Department broke it up to make the Jasir road. Once upon a time a naughty boy, Ragam, ran away from home till he came to the sea-shore. Seeing a junk pass gay with flags and music he took off his coat and waved. The captain stopped his ship and took the boy to his mistress, the princess of Ledang Island. She brought him up and eventually made him captain of her ship. Some years later, when his crew were ashore, an old shabby woman hearing the name of their captain declared he must be her lost son. When she was taken aboard, Nakhoda Ragam failed to recognize her and disowned her. Weeping she returned. But the petrified remains of the junk and its anchor, of an elephant that was on board and of the clothes of the crew remained till 1920 as witness to the fate that overtook the unfilial captain. All this happened when sea lapped the foot of Gunong Ledang.

(8) Near the village of Batu Kikir in the Kuala Pilah district there is a peak like an ant-hill in the Melintang range. It is called Bukit Merbau after a tall merbau tree that crowns it. Thither a headman once led his people to decide a case between a man, Haji Sa’irian, and his fellow-villagers, who, falsely, the Haji said, declared that his ne’er-do-well son, Long, the child of his
old age, was a bastard. Long alone of the party fainted and failed to reach the top. On the summit was discovered a flat stone with a hollow full of water. Its warder is a Muslim jin, called Green Turban, who is accompanied by a were-tiger, Dato' Negun. If any evil is about to overtake or any alien tiger about to enter the district, this ghost tiger roams round it roaring for three nights. People make vows at this sacred place for recovery from sickness, for plentiful crops and so on. Formerly incense and invocations would produce magic crockery on the summit for the use of those believers who lacked plates and dishes for a feast. But borrowers failed to return them or returned cracked ware for good. So this miracle has ceased!

(9) On the top of Gunong Rembau are rocks, which once upon a time were the palace, the goatpen and the fowl-house of a prince. There also are two ponds, the Footprint pond and the Cooking Pot pond. Many vow to present offerings at this sacred spot in return for riches or good crops. If a request is going to be answered, there will be water in the ponds: if it is going to be refused, the water will at once dry up. A fierce wind will strip stolen clothes off any dishonest person who scales the mountain. Formerly the mountain was an island, where a Pasai prince and his consort, Princess Manila, landed and settled. Gradually dry land silted around it and the prince’s settlement was peopled with aboriginal Malays. The prince retired to live a hermit’s life at Cape Rachado but his consort still lives atop Gunong Rembau, whence in one step she can visit her husband. Some detect at this cape the footprints of this princess, who if invoked will step down from her hill to push off ships ashore on the promontory. Again. At the extremity of Cape Rachado there is a whirl-pool, about a chain square, inhabited by a female Muslim jin, who can cause and cure sickness.

(10) There was an old pawang, Nenek Anggam, of Sungai Baharu, Malacca to whom a Muslim saint revealed in a dream that at the confines of the parish there was a holy spot marked by a tall tree and a great rock bearing the marks of a tigress and her cubs. It lies at the source of the river that irrigates the local rice-fields. It is called Karamat Dato’ Budi and prayers are said there yearly before the rice seed is planted. A gold-mine was once opened in the neighbourhood but the coolies fell sick or were killed by tigers: the Chinese headman dreamt that the spirit of the karamat demanded seven women, primae gravidae, and work stopped. After the harvest a great feast is held, scraps of the different sorts of food being left as offerings.

(11) In Market street, Teluk Anson, stands a tall pulai tree. When two Indian coolies were ordered to fell it, the hacks they made by day closed up by night and they themselves died. Then a Malay pawang dreamt it was a sacred tree, where ghosts and spirits sport, and ever since all races, Malays, Chinese, Indians, have laid offerings there.
(12) An old couple had seven sons. One day they went to bathe in the Muar river and did not return. Only their clothes were found. But a bearded figure in Arab clothes visited their father in a dream and told him that his sons had been transformed into saints with invisible bodies like fairies and one of them guarded Mensira. Now at that spot is a huge mènsira tree unto this day. Under it are often met a tiger, a crocodile, snakes and scorpions, to kill any one of which would bring disaster on the parish. People make vows there. Formerly incense and prayer would produce magic plates for those in need, but this miracle has ceased, because, instead of returning the shards of any broken, borrowers replaced them with whole but ordinary plates.

(13) A pawang lived on Gunong Berembun in Negri Sembilan. He had seven sons, to whom he taught his magic. Finally he sent them to practice austerities (bèrlapu) beside a stream. After twice seven days he searched for them. They had disappeared. But a bearded fairy prince (raja orang buniyan) in Arab dress visited him in a dream and told how his sons had become saints. They had all plunged into the stream and the youngest had risen to the surface at Kuala Sungai Dioh. To guard the sacred spot he haunts are four warders: a lame tiger that rules the jungle, a white crocodile and a white snake which rule the water, a white gibbon that rules beasts and men. The white gibbon was once a princess of Pagar Ruyong and was turned into a gibbon for breaking troth with Anggun Che Tunggal! The lame tiger was captured by the saint of Kuala Sungai Dioh from a band of tigers, guardians of the sacred place on Gunong Ledang, who had come to attack the karamat at Kuala Sungai Dioh. Having learnt their purpose in the form of a cat, he went behind a bèrlam bush and made his body as big as a mountain; then he chased the tigers so that their rush broke a pass through a hill, still called Bukit Putus; one of them he captured and made a warder of his domain. A Sakai saw all this happen. No pawang will let his people wash mosquito-curtain or curri-stone in a river above a sacred place, because the white crocodile and the white snake once slew a couple who defiled their river and inconvenienced their fish by doing so. The white gibbon was hooting at the time. So pawangs say the hoot of the gibbon at midday betokens the death of a man by violence. Offerings are made, incense burnt and trays of food hung on a certain twisted root at Kuala Dioh. If a sick man recovers, he fulfills his vow by offering white and black broth, a black fowl and a portrait of himself made of dough. At the beginning of the planting season a mock combat with calladium stems takes place there, a buffalo is slaughtered, and a portion of blood and flesh given to each person to take away and plant in the corner of his or her field as an offering to earth spirits.

(14) A couple living on Ayer Hitam hill, Penang, had seven virgin daughters. Every day the girls took their goats to
graze till one day three of the girls went astray and took refuge in a cave. The youngest, Che Nah, was lost on the return the following day and her foot became caught in a crevice. An old man found her there but her body had turned to stone. She had become a karamat. Her father prayed to her to relieve his poverty. In a dream she told him to dig at the foot of a tree where he would find gold. A hut has been built over the sacred stone. Malays, Tamils, Indians and Eurasians frequent the place. It is known as Karamat Che Nah or as Karamat tujo bēradek.

A variant account states that Che Nah died at home but appeared to her sisters in a dream, instructing that her body should not be buried but cast into the jungle. On returning to the spot they found it occupied by their sister in the form of a white tigeress. In a dream she warned her sisters that they should remove to Pulau Tikus Kechil, where now there is another famous karamat. After they had removed, an old man Harun took offerings to the tigeress. When he died, the beast disappeared.

(15) Between Tambun and Pulai in Kinta there is a rock bearing a mark which has made it a karamat. It is the footprint of a famous medicine-man, Pawang Rejab. One day he went, as was his custom, to fossick for tin. With him he took his son, whom he warned not to express surprise at what he saw. But when his father started to work, he was so amazed that he cried out, “Why, father, you split rock easily with a twig (puchok dēdap)! Other folk would find it hard to split with iron.” His father did not hear. So the boy repeated this remark three times. Straightway the Pawang uttered a loud cry, sprang and slipped along the rock to seize his son by his long lock of hair, whereupon they both vanished. The mark where his foot slipped is still on the sacred rock. Soon afterwards the Pawang’s wife and property also vanished.

(16) The karamat at Paroi between Seremban and Bukit Putus embraces traditions of hills, of a well now filled up but due originally to the footprint of a sacred white elephant, of seven or eight families who founded the village beside the well and of eight Arab missionaries who sailed from Sumatra to Patani and Kedah (wherefore those countries are celebrated for religion to this day), fared then to the top of Bukit Putus (where today there is a hut for folk to pay their vows in) and so down to the sacred well at Paroi. A Malay saw seven of them dive into the well, whence they never rose again:—for they came up at the Seven Hills (Bukit tujo) near Sri Menanti, so that all who approach those hills today say “Greetings, Gaffers! Your grandchild would pass.” The eighth Arab stayed on the brink and told the Malay all about himself and his fellows so that the legend might be preserved! The next morning he too dived into the well and vanished, to become the karamat of Paroi. One account makes him leader of an army of were-tigers. And in Negri Sembilan any one angry with his cattle utters the imprecation,
"May the Dato Paroī attack you!" Malays, Hindus and Chinese revere the spot, which in 1922 was visited by H. H. the Yang-di-pertuan.

Sacred Tigers and Crocodiles.

(17) When Tun Ali (died 1847) ruled Pahang, there lived in Chini lake a huge crocodile called the Luck (sērti) of Pahang. He was betrothed but his betrothed was carried off by another crocodile, called the Luck of Cambodia. Transforming himself into a human pilgrim or Haji, the Luck of Pahang took ship to the sea of Cambodia where resuming his proper shape he leapt into the water and sought his rival. His rival took shelter in a rocky cave. Dashing after him the Luck of Pahang hurt himself and so was worsted in the encounter. He returned to Pahang, hanging on to the rudder of a ship but could ascend the river no further than Pasir Panjang near the estuary. A pawang about to go to Chini lake dreamt that the Luck of Pahang bade him inform the crocodiles there that they must go down to Pasir Panjang to meet their dying lord. All the crocodiles of the Pahang river and its tributaries went down. Tun Ali, ruler of Pahang, also had a dream, in which the Luck of Pahang asked to be shrouded and buried at Pasir Panjang. This his highness did, using 70 rolls of linen. White rags and palm blossoms are hung beside the grave and vows are made to bathe the sick there if in answer to their friends' invocations to the sacred crocodile they regain their health.

(18) About 30 years ago a tiger frequented a cave in Gunong Kurau near Kampong Sungai Akar, Perak. He molested no one and over his resting-place in the cave was what looked like curtains of stone. Three nights running one Haji Muhammad Salleh dreamt that this tiger was sacred. And when his child fell ill, he vowed that if the infant recovered he would bathe it at the door of the cave, sacrificing a white goat and burning incense. This he did, unharmed by its inhabitant. Today the tiger is very old and can hardly crawl. But all the villagers believe he is sacred.

Graves of Magicians.

(19) At Bukit Serudong in Rembau there is the sacred grave of a famous pawang, To' Anggut, to which folk resort for recovery from sickness, for good crops or if any of their relations have been arrested by the myrmidons of the law:—it is guarded by a were-tiger, the familiar of local medicine-men, as once it was the familiar of To' Anggut. This worthy is reputed to have founded the custom of mock combats before clearing the rice-fields. For seven days he visited all homesteads in a procession headed by a spearman and seven flag-carriers. On the last day a white and a black goat were sacrificed, and the combat with calladium stems took place. He also instituted lustration for the
sick and tied threads and lead on their wrists. In epidemics he let no one cut down vegetation, or slay beasts for seven days; no one might leave the house of the sick or talk to visitors or strangers.

(20) At Bagan Tambang, Teluk Ayer Tawar, in Province Wellesley there died on the 25th June 1817 a famous Pawang Hitam the son of Haji Abdul-Karim, aged 98 years. One Friday night an adult grandson dreamt that the deceased had become a karamat. Soon afterwards there was a theft in the village. Diviners failed to trace the stolen goods. Then their owner vowed to offer saffron rice and a white cock at the Pawang's tomb, it he would help to find them. Forthwith the idea came that the goods were buried in the sand at the foot of a certain tall tree. There, to be sure, they were unearthed, the thief not having had time to remove them. Vows at this tomb will also help the sick.

(21) About 100 years ago at Kemunting near Taiping there lived an old Acehnese midwife or medicine-woman called To' Bidan Lanjut, to whose grave people of all races resort asking for offspring or health or wealth. Her grave is under a huge tree on which supplicants hang rags or stones. An Indian Muslim is employed by the Chinese miners to look after this holy place.

Graves of founders of settlements.

(22) Among the founders of Trong in Perak was a famous medicine-man, Johan. Vows are made at his grave, incense burnt there and a curtained frame hung over it.

(23) In the parish of Pengkalan Baharu in the Dindings there is a sacred place in the middle of a plain (Karamat To' Padang), reputed to be the grave of a Bugis prince, Johan. Gangga Shah Johan, (who was worsted by Raja Suran according to the "Malay Annals") invited Johan to a combat with his son, the winner of which was to wed his niece Princess Puchok Kelumpang. But the defeated prince persuaded his father's vizier to fence with his Bugis rival, and Johan was slain by a stream (called Alur darah 'the gully of blood') where the water still flows red. The grave with an Arabic inscription still stands beside the Bruas river. A were-tiger there keeps off elephants and grouting pigs; a crocodile is washer of the adjacent river-bank; a white cock dusts the grave with his wings. Beside it is a tall fig tree; a Chinaman started to fell it for a planter but was struck with paralysis and did not recover till his comrades laid offerings before the tree.

The ancient grave of an unknown man seems to have started this legend.

(24) Near the Malay school at Salak Nama, Rembau, is the sacred grave of Dato' Sri Maharaja (younger brother of Dato' Laut), one of the founders of Rembau. Tradition says that he had a hairy tongue; whenever he spoke, the hairs fell into his lap; when he had finished talking, he replaced them in his mouth!
(25) A poor Achinese fisherman having caught nothing visited an island where a saint seated on a white rock gave him a twig which would always attract fish. So he became rich and was called Dato' Pulau, "Island Chief." He left Sumatra for Negri Sembilan where he settled and married at Kampung Glong. Later he founded Pengacheh, where he became famous as a medicine-man. He had two daughters, Kudeh and Machang, the ancestresses of the two divisions of the local Achinese tribe (anak Aceh darat and anak Aceh barok). The grave of this founder and medicine-man is sacred, the resort of suppliants.

The wife of this chief ran away from him, after accidentally burning her bosom in a pan full of hot sugar. She hid by the riverside, where a white crocodile came and licked it and made it well. So to this day the Glong tribe (suku Glong) shroud and bury dead crocodiles.

(26) Three brothers, members of the royal house of Pontianak migrated first to Bangka and then in the time of Sultan Husain (1809 A. D.) to a spot on the coast of Singapore harbour. The eldest was named Lasa, the youngest Bujang and the other Lasam. As they were making a clearing, a storm came accompanied by great darkness. So they called the place Siglap! Immigrants from Riau and Lingga swelled the population. So, Lasa having returned to Pontianak, the English made Lasam chief (Penghulu) of the place. Once a Bugis, Wak Biak, ran amuck, killing several people. No one could capture him. Lasam arrested him single-handed. The police let him escape and he killed more people. Lasam again captured him. People began to regard their Penghulu as sacred (karamat). Lasam died and the colour of the corpse was like saffron. This confirmed his sanctity and vows are still paid at his grave.

(27) Several hundred years ago eight holy men came to Pahang from Minangkabau, including To' Tun Bahau, To' Tun Cheruis, To' Tun Bandan, To' Panglima Mat Kasim. The last settled at Segenting near Kuala Cheka and had four sons, whose sacred graves are at Yong Blit, Yong Kudong, Aur Gading and Kampong Atir. Most sacred of all is the grave of the father, karamat Segenting. On his tomb is a stone, which was the water-vessel (gopong) he used for his religious ablutions. Alive he kept two crocodiles, with rattan cords through their noses. These crocodiles appear to persons who fail to fulfil vows at their master's tomb. The great flood of 1885 covered all the surrounding land but not that grave. Goats are slaughtered and white cocks loosed beside the tomb by those whose prayers there have been answered.

Graves of Muslim Saints.

(28) In former days, the route into Perak was from Bruas to the Hill of the Achinese Grave (changkat kubor Aceh) in the parish of Blanja. Once at that Hill there was a large settlement
with a mosque. A princess lived there, betrothed to a Bruas trader, Muda Che’ Maalim. But another Bruas trader, Che’ Idin, came in his absence and forcibly married her. A fight ensued. Che’ Maalim entering the mosque in pursuit of fugitives, saw its keeper (siak) behind a pillar and hacked at him, where-upon he vanished mysteriously. The two rival lovers fought and perished. Soon afterwards a man dreamt that To’ Siak had become a saint (karamat) and founded an invisible settlement, where the material settlement wasted by fighting had sunk back into the jungle. Later another dream revealed that To’ Siak had removed to Changkat Kuala Parah on the Perak river. A tiger and a crocodile guard the place sacred to him.

Syncretism has composed this karamat of hills, a founder, a saint and a shadowy tradition of a grave.

(29) Thirty years ago a pious Muslim trader, Muhammad Rawi, opened a shop in Gopeng, Perak, and prospered. He went alone to Mecca and on his return was styled Shaikh. Later at his funeral rain fell, though the sun was shining. A grandson of the deceased fell very ill and his parents vowed to bathe him at the Shaikh’s tomb if he recovered. At once the child got well and the tomb became a sacred spot where vows are made.

(30) Two hundred years ago at Bukit Tersan near Raub lived a very pious man possessed of magical arts. He and his family are buried there in tombs waist-high. The saint is known as Dato’ Karamat. The sick make vows to bathe there, hang flags and release a white fowl on the grave if they recover. Those who make vows, at once have white flags hung here as symbols that a vow has been made. Some drink the water from the crevices of the grave-stones.

(31) A pious Chinese, To’ Pakeh, settled at Nibong Tebal and died there in an odour of sanctity. His grave at Matang Pauh is still honoured. His son, To’ Baik, followed his example. One day he went down to the Krian river to get water for his ritual ablutions. A crocodile seized him. But five or six times he rose to the surface, ejaculating, “It is well” (baik!). Only his left leg was recovered and duly buried near Nibong Tebal. A villager dreamt that the deceased had become a saint (karamat). The crocodile, which still lives, is also regarded as sacred. At To’ Baik’s tomb Malays, Indians and Chinese make vows and supplication.

(32) At Kampong Jalan Baharu, Penang, is the sacred grave of Dato’ Janggut, who was born, the youngest of five children, in 1824 A. D. and died in 1884. He had a great name as a religious teacher. After his burial a voice reciting the Quran was heard from his grave. One Friday night a light as of fire shone on the tomb and a figure, the exact likeness of To’ Janggut, was sitting there reading a religious book. The tomb became a sacred place. Suppliants offer candles and money there. All
who pass by or wish to take any of the money lying there, must invoke the saint thrice for permission, or sickness will overtake them.

(33) There was a poor pious keeper of the mosque at the village of Lahar Ikan Mati in Province Wellesley, called Lebai Qadir. When he died, the imam went to the mosque one night to pray for his soul. He fell asleep and Lebai Qadir visited him in a dream and told him that he would answer the vows of all who invoked him. The sick vow to offer saffron rice, slaughter a goat or release a white fowl at his tomb, if they recover.

(34) At Ampang three miles from Kuala Lumpur is the sacred tomb of a pious Sumatran immigrant, To’ Janggrut, who kept a pony and cattle there nearly fifty years ago. When he died, his pony, his buffalo and his cow seemed to go mad and refused food and drink, sleeping at night by the grave. There the pony died first and next the cow and the buffalo. People marvelled and surmised that the deceased was a saint. The fulfilment of prayers in response to vows made there confirmed this belief. Rich Chinese have built a shrine over the grave, so that it is known as Karamat Tangga China. A yellow mosquito-net is hung over it but renewed at short intervals, as suppliants take scraps of it to make amulets.

Another account of this saint is given below (42).

(35) In the last century a pious Muslim teacher, Shaikh Abdul-Ghani settled at Gopeng. One day after his death a pupil of his fell into financial trouble and invoked his dead teacher, vowing, “If I am released from this trouble, I will bring flags and water and repair the tomb of my master.” His prayer was answered, and the Shaikh’s tomb became a sacred place.

(36) At Ketapang in the district of Pekan, Pahang, is the sacred grave (makam To’ Panjang) of a pious Malay, Jaafar, who never married. After he died, the head and foot stones of his grave separated to a length of 15 feet. So he was accounted a saint and vows are made for his help.

(37) A very poor but pious couple lived in the parish of Serandu, Pahang. One Friday the husband died on his praying mat. The wife went to beg a shroud. When she returned with assistance, a light was seen to be shining from the navel of the corpse. Soon after the wife died, also on a Friday. A man passing the graves saw that tall stones adorned them and curtains, and that an angel in the form of an aged man sat within the curtains. The passer-by enquired, what he did. The angel replied, “I guard this sacred tomb.” Said the man, “If indeed it be sacred, let the stones be parted.” The stones parted, making the grave 30 feet long. It is called Karamat To’ Panjang, Bruas and is at Kampong Marhum in the district of Kuala Pahang. All races respect it.
At Kampong Baharu, beside a branch of the Dinding River, is the grave of a pious Chinese convert to Islam, guarded by a crocodile who upsets the boats of the profane and irreverent. Once a rubber-planter ordered his coolies to throw rubbish round the grave. He died and most of the coolies fell sick. Villagers then cleaned up the site and found several remarkable objects:— in the middle of the grave a stone three feet high and six feet round, larger at the base than the top; beside the river bank, a large flat stone like a mat, two large and several smaller wells and a betel-chewer’s stone spittoon.

(39) At Kampong Gedang in the Jelebu district is the sacred grave of To’ Rabun, who was born short-sighted (as his name implies) forty years ago and brought his needy parents luck and riches. They died and then their child’s presence made the trees and crops of his guardian flourish. To’ Rabun also died at the age of eight. His grave was forgotten till recently the village headman dreamt that the child visited him in a dream, announced that having reached the age of 40 he was a saint, and that his grave would be discovered at the end of a certain gully. There the dreamer found it, under a huge leban tree. Now folk make supplications to the saint and hang yellow cloth in the sacred tree in his keeping. Many revere the tree rather than the grave. Recently a tiger caused much loss in the neighbourhood till an old man dreamt the tiger was the saint, who enraged at the villagers’ lack of faith in him had taken this form.

Living Saints.

(40) In Mecca there lived once a pious religious teacher, Shaikh Muhammad, who had a devoted pupil, Shaikh Ahmad. They sailed to Java, where they made many converts and Shaikh Muhammad received the title of Shaikh Mutaram. A year later they came to Mecca, where their shining countenances and the efficacy of their prayers for the sick earned them the reputation of living saints. They said they would die in Malacca and both asked to be buried on the top of Bukit Gedong. Both died at the same time and were buried, as they had desired, Shaikh Mutaram on the right of his friend. A pupil of Shaikh Mutaram dreamt that his master had become a saint and going to the hilltop discovered that the distance between the two graves and between their headstones and footstones had grown! He prayed that if his dream were true, a strange snake and a strange bird might appear. Straightway they appeared but vanished when he prayed. To this day these sacred graves are honoured by suppliants.

(41) About 1880 A. D. there came to Klang an Arab, Shaikh Muhammad Ali, said by some to have been a kinsman of Habib Nob whose sacred tomb stands on a hill at Teluk Ayer,
in Singapore. He had the gift of seeing the future and all his prophecies came true. He could read thoughts and he cured the sick merely by the words, “Be well.” His uvula was hairy and he clipped it once a week. In his life he became a saint and his tomb near Simpang Lima, Klang, is the resort of those who want children or health. A way to test if the dead saint will cause a vow to be fulfilled is to take a stick and say, ‘If thou wilt help me, let this stick grow longer’: if help is to be forthcoming, it will lengthen at once. All races make vows at this tomb.

(42) There was a poor pious Sumatran, Shaikh Taib, who wandered about Selangor asking alms and living at times as a hermit. Once he lived as a hermit at Batang Kali for seven days. Wherever he did this has become a sacred spot (karamat). He always read as he walked. House or mosque he would enter by one door and always leave by another or through a window. If he came across any article lying right side up he would turn it bottom upwards: any article lying bottom upwards he would place right side up, saying “It must be tired of one position”! His prayer could revive the sick. The alms people gave to him he distributed to the poor. He was recognized as a saint. He settled at Tangga China and died there where his grave is revered as a sacred place.

(43) At Jeram in Selangor, there lived a pious old Javanese, Lebai Husain. Once when he was about to go to Mecca, all his money was stolen. Soon afterwards he said to his children, “Tonight I go to Mecca” and forthwith vanished. At morning prayer he reappeared with shining face and a sweet smell. He got to care little for food and drink and raiment and he prayed much. One day he prophesied that in three days time a shoal of whales would be cast up on the beach. This happened and the English collected skin and skeleton of one whale. Another time a woman brought an infant blind in one eye. Before she spoke he divined her purpose. With his spittle he cured the child’s sight. A man complained of the theft of his goods. “On Friday at dawn the thief will lay them by your house-ladder” said Lebai Husain and his words came true. While alive he was accounted a saint and his tomb is a place of pilgrimage for all races.

(44) A pious Javanese goldsmith, Pa’ Tukang Rena, settled at Serkam in Malacca and married there. One day digging his garden he struck a large lump of gold which however turned the colour of coal. He died and his wife sold the property. The eldest son of the buyer, and his pious wife, Che Puteh, built a house opposite the tomb of the dead goldsmith. Che’ Puteh dreamt that a bearded saint in Arab dress appeared and said to her, “Guard my tomb in your garden and you shall have your reward.” This she did and burnt incense there every Thursday night. One day seven snakes were descried in a bunch on the
roof of Che' Puteh's house. After a while they vanished and two hours later dollars and silver and copper coins rained from the roof every quarter of an hour for a whole hour. Che' Puteh fainted. Those present prayed, "If in truth here is the tomb of a saint (wali), may this woman recover." Straightway she revived. After that all races believed in the sanctity of the grave but suppliants must use Che' Puteh as an intermediary, and tell her their need, whereupon she will light tapers and burn incense at the tomb. Che' Puteh herself has become a living saint (karamat hidup) and wears yellow robes every day. People give her many offerings!

(45) Formerly there lived at Chembong in the Rembau district a very poor pious orphan, called Lebai Janggut. One day he fell into a trance lasting several hours. On recovery he discoursed of the pillars of Islam, of divination, of the places in the neighbourhood frequented by Muslim genies and the way to placate them. People said, 'He has become a saint' and honoured him. Many besought him for amulets and medicine. Once he persuaded the villagers to build a mosque of bricks (masjid tanah). For drum he bade them get a tree-trunk thirty feet long. When the trunk was bored and ready, thirty men failed to lift it, till Lebai Janggut waved over it seven times. On Thursday evenings and feast days it sounded of its own accord. In the mosque at that time was a basket of a hundred plates not of mortal fashioning. To this day on Fridays and other days people pay their vows to the dead saint.

(46) At Bukit Tunjang in Kedah there lived a very pious man, To' Alim. His person was fair; his teeth, his nails and half his tongue were black. For his ritual ablutions he used forty four cans of water. He wore seven layers of raiment, like his grandfather To' Dahman, who was also a karamat. On a Thursday night in A. H. 1340 he died. The same night he informed the Sultan of Kedah of the occurrence in a dream and bade His Highness invoke him if ever there were trouble in the land. The Sultan attended his obsequies. He was buried on the top of Bukit Tunjang. His gravestone is fifteen feet long and the grave is known as the sacred place of the White Stone (Karamat Batu Puteh). Every year his descendants fix beside it in a tall tree a revolving wheel of bamboos slit so as to make a roaring sound: omission to do this would bring misfortune. Invocation of this saint will make his tomb or a tiger appear before one, if such an apparition has been prayed for.

(47) In 1876 A. D. an Arab, Sayid Maktuli, came to Taiping and settled there as a religious teacher. One day a Malay suffering from discoloration of the skin (sopak) held out his hands for alms. The Sayid prayed to Allah, spat on the skin and the disease vanished. The patient contrived to give a thanksgiving feast to the Sayid and a few friends. The Sayid asked him why he had not invited more people. He replied that
he had not got enough rice. "Go" said the Sayid, "and call all the folk from the mosque." Then he prayed to Allah and the rice on the dish, so far from being insufficient, did not decrease although all helped themselves to it. He was recognized as a saint. When he died in 1886, his grave near the Taiping mosque became a sacred place.

(48) Seventy years ago a Perak Malay dwarf only three feet tall was leader of the mosque at Menglembu. He was called Imam Pandak. Every morning it was his custom to go in search of some particular food, mush-rooms or fish or fruit: nothing else would he take home, and whether he got his heart's desire or not he returned home about ten o'clock. Though poor he gave alms. If a borrower failed to repay, ill-luck overtook him. He was fond of buying and releasing wild animals and birds. When he reached the age of forty, folk invoked him as a saint. When at the age of 48 he died, a huge crowd attended the funeral and then incontinently disappeared. The villagers said they must have been angels or Muslim genies. The grave is only 3 feet long. In 1919 A. D. one Haji Abdul-Rahman tried to fell a durian tree beside this grave but though he hacked it for four days and cut it almost through, it would not fall until he invoked the assistance of this Saint.

(49) There was once a swashbuckler, Abu's-Samad, who fled from Patani on account of his misdeeds and went to Mecca where he lived for years. At last one of his pupils, Haji Ismail, brought him to Kampong Permatang on Sungai Dua in Province Wellesley. There he married and had children. He had a wonderful turtle-dove (mérboâ) which often crowed by day: when it crowed at night, good luck came on the morrow. The bird died and a month later, its corpse was found beneath the house uncorrupted: it was bathed, shrouded and is still kept in a box. Also Abu's-Samad kept a hen that crowed like a cock. One day as she was cooking, his wife saw the water in a jar was finished: her husband fetched water from the well and in it floated a wonderful white mushroom! These portents and his piety have earned Haji Abu's-Samad the name of a saint. In 1917 A. D. Sultan Abdul-Jalil of Perak visited him. He is about 80 years' old now.

(50) About 200 years ago there lived in the Temerloh district of Pahang, a pious boy Shaikh Abdullah who devoted his life to religion and fed only once a day or once in four days. One Friday he vanised but at last was found in the mosque beside the bilal, clad in sweet-smelling raiment and shining with a radiant light. Another day, when his boat capsized in a storm, he walked ashore on the water. So he got the name of a living saint. During great floods, he would tie branches and fronds to tall tree trunks to help mice and insects to escape. In A. H. 1135 he sailed for Mecca and stayed there for five years. He died in A. H. 1160 aged 75 years. His grave is known as makam-
To' Shaikh Sentang. Seven days after the burial, the head and foot stones separated and are now 15 feet apart. Vows are frequently paid there.

(51) There was born in the district of Temerloh Pahang, a man of mixed Indian descent, Haji Abubakar son of Haji Abdul-Karim, and grandson of Tambi Badoh (whose sacred grave is at Pulau Malang). He acquired much religious knowledge partly by study, mainly in dreams. All his words came true and despite his protests folk began to make supplications and fulfil vows to him as a living saint. He was master of a charm (pétunang bélit) that could send a bullet to its mark, though that mark were invisible and the gun pointed in another direction. He was as strong as seven elephants. His profession was that of a boat-builder. He died in 1891 A. D. at the age of 120 and his grave at Kampong Karai is sacred.
Malay Customs and Beliefs
as recorded in Malay literature and folklore

By H. Overbeck.

Part I.

As most of the written as well as of the unwritten literature of the Malays probably dates from the time when the Malayan kingdoms were in the zenith of their power, and, untouched by European influence, the old customs and beliefs were still in vogue, the evidence gathered from such literature should have value. Though much of the material is taken from fairytales and works of fiction, the ceremonies, customs and beliefs mentioned therein are based on tradition, and are not merely the product of the imagination of the story-teller.

The origin of the Malays and the foreign influences to be found in their customs and traditions are still a matter of controversy, and the problem can be solved only by means of the comparative method. The field of research for such comparative work should stretch from Arabia right across Asia to China and down to the islands of the southern Pacific, and research is the more difficult as only a small fraction of the evidence of the people themselves is available in a European language. Of Malay literature and folklore but little has been translated into a European language, and an English version of the passages here collected should assist workers of the comparative system ignorant of the Malay language.

Unfortunately the classical period of Malay literature ended with the decline of the Malay kingdoms soon after the arrival of Europeans and the treasures of former times were scattered by European collectors before the first printing press had reached Malaya. Thus only a comparatively small part of the Malay literature is within the reach of the average European student of to-day. The works published in the "Malay Literature Series" have been my principal collecting ground, and the "Penglipur-Lara tales" as told by the professional story-teller, published by Messrs. Winstedt and Sturrock in that series, have proved veritable treasure-mines.

Works obviously of Indian, Arabian or Javanese origin have been left out altogether.

Birth.

The idea that a woman may conceive by partaking of some particular food is sometimes met with in Malay literature. In the "Shaër Sëri Banian," the rhymed version of the "Hikayat Salindong Dalima," we read that Prince Bangségara warns his sister, Princess Sëri Banian, not to eat any pomegranates, as their country, being devastated by the Gëruda, may be haunted by
mischievous ghosts and devils. But Sēri Banian partakes of a pomegranate, and a few days later feels that she is with child. She gives birth to a daughter and dies. In a later episode her daughter, Salindong Dalima, tells Prince Bangsāgara in a song that her father is a certain Dewa Laksana, who was incarnated in the pomegranate which Sēri Banian had eaten.

Whilst the presence of the Dewa in the pomegranate accounts for the birth of Salindong Dalima, no other explanation than the granting of a prayer is given for the birth of the hero of the “Hikayat Awang Sulong Merah Muda,” whom his mother conceives by partaking of a mangrove-leaf.

Prince Si-Hēlang Laut has no offspring, and to obtain an heir to the throne, he sails with his consort to the sea of Tanjong Jati to offer prayers at a shrine there to have his wish granted by Allah. When the party returns from the shrine the prince’s consort, Princess Si-Hēlang Bakau, sees a yellow mangrove-leaf floating on the waves, which she catches and eats. “There were a thousand tastes in the leaf, and the princess ate the right half herself and gave the left half to her sister, Princess Uli Ėmak Si Anjing, the wife of Batin Alam. Within one month both princesses were with child.” A few months after the birth of their son, Prince Si Hēlang Laut and his consort sail again to the sea of Tanjong Jati to fish. As soon as they reach it the Princess falls sick. and vomits leaves of trees and mangrove-leaves. She is taken home and dies three days later. Thus Princess Sēri Banian as well as Princess Si Hēlang Bakau die after having given birth to a child conceived by partaking of a particular food.

The idea of conception by partaking of some particular food is generally associated with the longings of a woman, in the third or seventh month of pregnancy. The food longed for is difficult to obtain or connected with royalty. The connection between this food and the child born afterwards is obvious in a case told in the “Hikayat Raja Muda.”

When three months with child, Princess Lindongan Bulan longs to eat the only nut on an ivory coconut-palm (the kind sacred to royalty), the stem of which reaches heaven. Her husband borrows a chopper which was born together with Raja Muda, ascends the tree, which takes him seven days and seven nights, and after many adventures fetches the coconut, which he splits into three slices with the chopper. One slice falls into the sea and turns into a whale, the second slice falls down to earth and turns into the buffalo Si Bēnuang, and the third slice the prince carries to his consort. She partakes of it and in due time gives birth to a son, Raja Sēri Mandul.

There is some confusion as regards the birth of the whale and the buffalo. One slice of the coconut falls into the sea and turns into a whale, and the other falls to earth and turns into the buffalo but in the passage narrating the birth of Raja Sēri Mandul we are told that the animals are born along with the prince. The midwives receive them, they are sprinkled with sacrificial rice-paste
and parched rice coloured yellow with saffron is scattered over them. A buffalo of the same name is mentioned in the Menangkabau legend "Chindur Mata," where perhaps further information could be found. In the "Hikayat Raja Muda" the buffalo helps his human brother in a battle against a rival, whilst of the whale nothing further is said but that he has as attendant a white crocodile, which Si Benuang fetches to help him to carry the body of Princess Renek Jintan to the palace.

In the "Hikayat Awang Sulong Merah Muda" Princess Si Hei-lang Bakau (who had become pregnant by partaking of a mangrove-leaf) longs after the third month of her pregnancy to eat of a white mousedeer, male, with young. Her consort goes a-hunting, and in a thunderstorm a white mousedeer, male, with young, leaps down and is caught by the prince. The princess eats the flesh, but preserves the bones.

When seven months have passed, she longs to eat of a terebok-fish, male, with roe. A whole day is spent by her consort in fishing, but in vain, so he has recourse to magic and in a dream is told by a Muslim saint to fish on the following day with a silken casting-net with weights of gold in the sea of Tanjong Jati. The fish desired is caught, eaten by the princess, and the bones preserved.

These bones of the mousedeer and the terebok-fish Awang Sulong Merah Muda, the hero of the story, takes with him when he leaves his country to follow Princess Dayang Seri Jawa. When after a storm they anchor at Pulau Tapai and the anchor slips owing to the heavy sea, Awang Sulong takes the bones of the white mousedeer, binds them together with a many-coloured string and throws them into the sea. The anchor holds, the sea becomes smooth like water in a kettle, and the storm abates.

Another instance of longing for a particular food is told in the "Hikayat Si Miskin." Si Miskin is originally a king in Indra's heaven, but through the curse of Batara Indra has been banished to live on earth as the poorest of the poor. When his wife is with child in the third month, she longs to eat mango-fruits from the king's garden. As Si Miskin has already suffered from the cruelty of the inhabitants of the town, he cannot muster courage to face the king, but begs a few mango-fruits of a fruitseller. His wife however insists upon receiving mangos grown in the king's garden. Her husband, gathering courage, begs them of the king and succeeds. Three months later his wife longs to eat of a jack fruit growing in the king's garden, which Si Miskin again begs of the king. A boy, the hero of the story, is born.

The "Hikayat Hang Tuah," the tale of a Malacca hero has its story of longings told however only to show the hero's courage. When Raden Mas Ayu, the queen of Malacca, is in the seventh month of pregnancy, she longs to eat of the fruit of an ivory-coconut palm that stands in the centre of the town of Malacca. It had grown together with the Malaka-tree which gave the town its name. The stem is twenty fathoms high and half way up is damaged by fire.
The tree has only one bunch of seven fruits; the water of the fruits is very sweet and tastes like sherbet; the flesh of the fruit has the taste of the custard-apple. At the risk of his life Hung Tuah fetches the fruit, the queen eats, and in due time gives birth to a son, Raden Bahar who later becomes Batara of Ménéjarapahit.

In the Singapore version of the "Shaër Kin Tambuhan" Kin Tambuhan and her lover, the crown-prince of Kuripan, are restored to life by the gods and are married. When with child, she longs to eat of the "Pauh janggi that grows at the navel of the sea" and is guarded by a Dewa changed into a Gëruda. Her husband goes in quest of the fruit, but is carried away by the Gëruda and put into a prison, which he shares with other kings who have met with the same fate. Nevertheless Kin Tambuhan gives birth to a son, who succeeds in killing the Gëruda and rescuing his father.—

In all these cases the food longed for is the fruit of a tree, except that Princess Si Hélang Bakau became pregnant by partaking of a leaf of a mangrove-tree.—

One may compare the tale of the magic transfer of an unborn child in the "Hikayat Raja Muda." The hero married a fairy-princess, and in her absence is carried off by a white elephant and made king of a country the ruler of which had died without male offspring. He is married to the daughter of the late king, and his first or fairy-wife appears at the wedding. She is six months with child and offers to transfer the unborn child to her newly-wedded rival. The latter agreeing, the fairy-princess takes betel, chews it and gives the quid to her rival. "And by the will of God praise to the Most High—who caused His power and might to take effect, the princess in the womb of Princess Bidadari Segërba was incarnated and moved into the womb of Princess Kuntum Ratna Suri."—

In nearly all Malay fairy-tales the time of being with child is twelve months, "the time the hornbill takes to hatch its young, as long as it takes the papaya to bear fruit."—

In the seventh month of pregnancy Malay Muslim custom like Indian Muslim custom prescribes the ceremony of méloenggang pérut.

It is described in the Hikayat Awang Sulung Merah Muda. On a Sunday, the eve of Monday, Prince Hélang Laut begins the festivities which precede all important ceremonies, and sends his page with a betel-casket to call the seven royal midwives. They refuse to obey the summons, and the prince decrees the traditional punishment for the disloyal: "I shall bid my officers go and kill the seven midwives and their families; their possessions shall be scattered, their houses burnt, the soil whereon their houses stand shall not remain where it is, the pillars of their houses shall be turned upside down; thus they shall be struck by my royal power!" The midwives arrive in haste and obtain pardon. They ask that a feast in honour of the birth of Muhammad and of the souls of the dead be given and that there be prepared lustral water against evil influences and for ceremonial purification, jars adorned
with a collar of plaited coconut-fronds to carry the water for the ceremonial bath, and garlands of diagonal trailers cut from the midrib of a coconut-leaf. A litter is built from areca-palms. The Prince and his consort are carried in procession to the river, where they don bathing-clothes, and after being shampooed by the eldest midwife and sprinkled with sacrificial rice-paste, are bathed with the two lustral waters. They change clothes and return to the palace, where the midwives rock or sway the abdomen of the princess seven times. A prayer and a banquet close the ceremony, for which all sorts of amusements were provided.

Betel is the customary retaining-fee given to Malay midwives. In the “Hikayat Malim Deman” the hero neglects his pregnant queen for concubines and the cockpit, and declines to return to the palace. The queen sends for the court officers and asks: “What is going to happen to me who have not even given the retaining betel to the midwives?” The court officers call seven royal midwives, and the queen passes over to them seven betel-boxes saying: “Midwives, this is your retaining-betel. I trust that you will take all care of me.”

The “Hikayat Sëri Rama” (ed. Maxwell) gives the following description of the preparation for a royal accouchement.

Raja Sëri Rama orders the royal chamberlain to spread mats and carpets in the middle of the palace, and to hang a four-sided canopy for the lying-in of the queen. The seven royal midwives and the chief-midwife and the seven medicine-men and the chief medicine-man bring the queen. The court officers assemble and take their places according to rank to wait for the birth of the child.

The presence of the king and the high officers of state at the birth of a royal child seems to be usual custom and no doubt is a political measure to prevent the substitution of another child. In the “Hikayat Malim Dewa,” at the birth of the hero “the king is sitting by the head of his queen.” When the hero of the “Hikayat Raja Muda” is to be born, the seven royal midwives are called and the high dignitaries are warned. The wives of the officers of state fill the palace, “some fetch hot water, some fetch water and firewood, some burn incense, some scatter parched rice coloured with saffron all over the place where the queen is lying.” The king and the high dignitaries sit near the bed of the queen together with the medicine-men who mutter charms and spells. The hero of the “Hikayat Anggun Che Tunggal” is a posthumous child, and when he is born, the Dato’ Orang Kaya Besar (the prime-minister), who is the regent of the country sits near the bed of Princess Gondan Génta-permai together with the medicine-men who mutter incantations to shield the princess against evil and to ensure a speedy delivery. In the “Hikayat Raja Muda” it is recorded at the birth of Paja Sëri Mandul that Maharaja Besar, accompanied by his father-in-law, sits by the head of his queen. When the prince is born, the seven midwives cut the navel-string and wash the baby in a golden vessel.
The duties of parents when a child is born are laid down in the Muhammadan work called "Makota sėgala raja" as follows:

"As soon as child is born it is the duty of the parents to wash it in clean water, to dress it in proper clothes and to recite the Bang before the right, and the Katam before the left ear of the child."

These duties are fulfilled at the birth of Princess Rēnek jintan, of which the "Hikayat Raja Muda" gives the following description.

When Princess Kuntum Ratna Suri is expected to give birth the king takes his seat by her head and sends for the court officers and medicine-men. The little princess is born under the sign of the planet Jupiter (bintang mushtari), at noon, and nine cannon-shots are heard from heaven (kēyangan) from sea and from land. She is born with two swords in her left hand. When she is handed to the king, he stands up, turns in the direction of Mekkah and recites the verses Bang and Katam into the child's ear. The king then "opens the mouth of his newborn child" and gives her the name of Princess Rēnek Jintan. He orders the prime-minister to erect a bathing-pavilion of twelve storeys, where he can take his new-born daughter for the ceremonial bath. Tents are erected on the plain adjoining the lake for the ceremony "of putting his daughter's foot to the earth."

Swaddling clothes are described as follows:—"The eldest of the royal midwives wraps the new-born Prince (Raja Muda) in seven layers of cloth, the first white, the second black, the third yellow, the fourth blue, the fifth red, the sixth purple, the seventh made of royal brocade (kain ainel-banat kain kērajaan)."

Princess Renek Jintan is born with two swords in her hand. In the Hikayat Raja Muda the hero is born with a heavy chopping knife, which Raja Bujang Selamat takes with him when he ascends the coconut-palm in quest of the coconut his pregnant consort longs for. In the "Hikayat Sēri Rama" (ed. Maxwell) the magic matchlock to which Raja Duana has recourse when he has lost the battle against Raja Sēri Rama, is "born with him."

In the "Hikayat Hang Tuah" Sang Pēri Dewa, the son of Sang Pērta'a Dewa, "is born with a crown on his head." In the "Hikayat Malim Dewa" Princess Gēngorak in the land Mēlioh addresses her magic parrot as "child of the same womb," which possibly hints at some blood-relation between the princess and the bird.

An interesting description of the ceremonial bath after the birth is given in the "Hikayat Malim Demam." Dr. Winstedt tells me it is the Perak ritual interpolated by the Perak Raja who wrote the tale down.

Forty-four days after the birth of the hero, the queen having passed the prescribed days of seclusion the court marshals arrange a procession for his ceremonial bath. There are seven kandaś and seven mandas. The first kanda carries the placenta, the second incense, the third a fowl, the fourth coconuts, the fifth bathing-
clothes the sixth a tray with sacrificial rice-paste, the seventh a fishing-net. Arrived in the royal garden, the seven midwives bathe the prince and his mother, rub them with limes and powder them with cosmetics. "The seven midwives place the prince on two ivory-coconuts (the kind sacred to royalty) together with the fowl. Then they feast the spirits of the water, scatter parched rice coloured with saffron and sprinkle rice-paste over the prince and bathe him. The baby-prince cries, and the nurses and maids sing the song prescribed by custom. One of the court officers casts the net in the river, catches a fish with golden scales and diamond eyes, and puts it into the golden vessel from which the bathing-water is dipped. The prince and his mother are brought back to the palace, where the midwives and nurses put the little prince into a swinging-cradle, made of seven layers of cloth: the first layer black, the second yellow, the third a silk-cloth heavily embroidered with gold, the fourth a silk-cloth of tie-and-dye pattern from Sind, the fifth a cloth from Bali, the sixth a cloth from Chêmpa, the seventh a piece of velvet-brocade. The baby-prince is then sung to sleep with a royal lullaby.—

The ceremonials bath and the treading on earth for the first time are described again in the "Hikayat Raja Muda."

The king, accompanied by his queen, his little daughter and his mother-in-law, proceed to a bathing-pavilion. The child is bathed by the seven midwives and the medicine-men "according to custom." The party returns to the royal tent, "and by the royal midwives the child is made to put its feet to earth, on the top of gold and silver." Then there are amusements, which last late into the night.—

Another custom is mentioned in the "Hikayat Awang Sulung Merah Muda," which seems to have some connection with the new-born child, as both the royal midwives and their colleagues the medicine-men take part in it.

Soon after the birth of Awang Sulung, his father, Prince Si Hêlang Laut, calls the people from seven rivers and orders them to clear land for rice-planting.

After three months comes the dry season, and the kings send for magicians to burn the felled jungle. Seven days and nights saw the burning completed!

The royal midwife is summoned to dibble holes and plant the rice-seed. When she comes, she sees:—

Hawks in heaven quick-retiring,
Up above the branches falling,
On the ground the apes a-chattering;
Shakes her head the royal midwife.

Again she is summoned to cut the ripe ears, when Si Hêlang Laut celebrates the traditional feast in honour of the rice-spirit.

The custom of planting a coconut-palm when a child is born is mentioned in Abdullah bin Abdul-Kadir's account of his voyage to Kêlantan. He meets an old woman and asks: "What is
your age, mother?” She replies: “My coconut-palm has died; I planted another and that too is old and rarely bears fruit; its fruits are already quite small.” Abdullah asks: “What does the coconut-palm signify, mother? I don’t understand.” The woman replies: “It is the custom with us, that if a child is born a coconut-palm is planted and when the child grows up and is asked ‘What is your age,’ he or she replies: ‘That is the coconut-tree of my age.’”

A description of the ceremonies following the birth of a royal child in historical times is given in chapter XXXIV of the “Malay Annals.”

A son is born to Sultan Mahmud, to the joy of the aged father. The child is bathed, and the king orders the Kadzi to recite the verse Bang into the child’s ear. The high officials bring presents for the little prince in accordance with their rank, and seven days after the birth the Téménggong carries in procession the water for the ceremonial bath. The knife for the shaving of the prince’s head is made of an alloy of copper and gold and has a handle of gold studded with gems. The head of the prince is shaved by the Béndahara, and during this performance the royal drums are beaten. The hair of the prince is weighed by the Béndahara’s lady against gold and silver, which is given as alms to the poor. After the shaving the prince is given the name of Raja Ali, his nursery name to be Raja Kéhíl Béíar. Forty days later the Laksamana brings in procession the “yellow appurtenances” reserved exclusively for the use of princes. These consist of swaddling-clothes, sleeping-mattresses, husked rice, bajang-coats (bajang means “the dove-tailing of timber,” and perhaps a dove-tail-formed piece of cloth is meant, worn by little children over breast and abdomen, fastened round the body with strings? Bajang could also be Javanese, meaning small in size:” cf. jabang, “a child in its early days”: Klinkert mentions a gélang bajang, “an arm-ring of black-silk-string worn by little children as a protection against evil spirits). The Laksamana further brings sixteen pictures of birds on poles pawai burong-burongan “insignia of royalty or rank, in the form of birds carried before or behind persons of high station.” The noblemen of the prince’s crown (mégal makota-nya) are also sixteen in number, and the tulang da’ing are sixteen (tulang da’ing lit. “Bones of dried fish,” perhaps pages waiting at the prince’s table?) There are further sixteen fans and sixteen women in sleeve-less coats (baju séröja according to Klinkert being a sleeve-less jacket for women). There are sixteen Indian sarongs (kain Kêling), forty pieces of muslin printed with golden lotuses which according to Klinkert also comes from the Coromandel-coast, and forty pieces of patterned silk (chindai kara). All these are hung over poles, whilst embroidered cushions and mattresses are carried on the back of elephants. For the bathing water there are sixteen processional litters. As soon as these presents reach the palace, the little prince and the queen are bathed, all the princesses and the wives
of the high dignitaries carrying yellow cloth over their shoulders. After the bath the prince is installed at once as heir to the throne.

References.


Antiquities of Malaya.

By R. J. Wilkinson C.M.G.

Part I.

In the Bijdragen tot de Taal—Land—en Volkenkunde van Nederlandsch—Indië, Deel 77, Aflevering 1, 3-4, 1921 Dr. G. P. Rouffaer has discussed in one paper if Malayar was not the name of Malacca before 1400 A. D., if old names for Johore were not Wurawari and Langka and old names for Singapore were not Tumasik and (Ma) hasin, and in another paper he has dealt at length with antiquities in southern Malaya. His first paper has been summarized in this Journal by Dr. R. O. Winstedt. From his second I abstract a list of places in Singapore and Johore where research may yet be rewarded by discoveries. Without the interest of the Government of the Straits Settlements and Johore and the efforts of local students all such antiquities are likely to be lost or overlooked.

1. ANTIQUITIES OF SINGAPORE.

A. The old moat as traceable on the slopes of Fort Canning.
B. Remains of a temple, tomb or palace building on Fort Canning.
C. The stones into which Ranjuna Tapa and his family were turned: ada batu itu sampai sekarang ini di-parit Singapura itu (The "Malay Annals").

2. ANTIQUITIES OF JOHORE.

A. Tanjong Surat. Is there an inscription at this Cape? And is "Pulau Chombun" (= Pulau Chumbuan) where Pahang envoys were greeted formerly on arrival at the Johore estuary?
B. Johor Lama. Malay tradition had it that "the Sultan who lived there had a fortified castle and that the city was adorned by several handsome buildings erected chiefly upon some elevated ground distant a few hundred steps from the last houses of the present village going down the river." Favre could find none. Logan said "The remains of an extensive rampart are still visible."

C. Forts on the Johor River.

Panchur (at mouth of narrow part) owes its name to the bathing place of the old rajahs. Large stones perforated with holes are to be found on the banks of the river and are

(M.R. —The site except for a few Kampongs has been cleared and is a large Japanese rubber-estate belonging to the Mitsui family. I visited it but heard nothing of antiquities. The end furthest down-river seemed to me uncleared. R. J. W.)
said to be memorials left by the Achehnese of a conquering visit paid to Johor in the early part of the seventeenth century; they are supposed to be part of anchors and are called *batu anting-anting*.

(A Japanese Estate; R. J. W.)

**Bukit Sungai Tukal.** (= Pertukal). Once fortified; many traces left in Hervey’s time: a flattened hill top; an iron gun; the tomb of Raja Tengku Puteh said to have been carved by a Chinese. The Portuguese built a fort here after 1587 A. D.

**Bukit Seluyut.** Said to have been fortified. The Temenggong had removed the guns (1826).

**MerdaLam.** Possibly associated with a *dalam* or old *kraton* (Doubtful, R. J. W.).

**Penateh.** Possibly connected with *Pateh*.

**Batu Sawar.** Important as the real capital of Johor for a long time. Opposite it is *Kota Sabrang* where Raja Abdullah (Raja Sabrang), afterwards Sultan, resided. No travellers record any remains.

**Makam Tauhid.** Described in the “Malay Annals” as *di-hulu Sungai Damar di-dalam Sungai Batu Sawar*. Once a capital. No traveller has visited it, as it is off the main river.

**Pasir Raja.** Just below Kota Tinggi. Once a royal abode.

**Kota Tinggi.** Hervey records slight traces of a fort and two cemeteries, one close to the kampong, surrounded by a low wall of laterite and containing the tombs of the former sovereigns, and the other cemetery about a mile off in the jungle containing the tombs, some handsomely carved, of the Bendaharas; among these is the tomb of one Yamtuan. Behind the cemetery is Padang Saujana, a wide plain. None of the tombs have inscriptions or even dates.

Crawford says that at Padang Saujana there are 16 pairs of tombstones, one (longer than the rest) being the tomb of Sultan Mahmud *Marhum di-julang*. (Incidentally Mahmud’s successor was the son of Bendahara hilang di-Padang Saujana; R. J. W.)

The country above Kota Tinggi is not interesting till we come to the Lenggiju or Glang-kuu country.

**D. The Lenggiju or Glang-kuu Country.** The “Malay Annals” recall the destruction of Glangkiju by a Chula king from Southern India. After 3½ hours slow travelling from the mouth of the Lenggiju, Hervey came to Pasir Berhala where Rouffaer thinks an idol may be found. Three hours further up (this includes cutting a way through tree-trunks) he
came to Gajah Mina where a Makara may be found. Further on was Sempang Mahaligai where the old palace stood (tradition says it was a royal fishing-box). Bukit Penyabong, off the river and above Sempang Mahaligai, was the scene of the traditional “cockfight” between Raja Chulan and another raja whose name is not given:—Rouffaer would like to have it.

The real point is the discovery of the old fort of black stone, the true Lenggun, which the Chola king took and which was known to exist by the author of the Sêjarah Melayu (circa 1612 A. D.) (who lived at Batu Sawar and was in a position to know). This discovery is all-important, if it can be made.

But Gangga-negara (Bruas) of which the site is well-known and much more accessible, was also taken by the Chola king and may also yield inscriptions.

(To be continued).

The State of Lukut.

By L. D. Gammans.

(With text figures)

Lukut, although attaining apparently at one period to the dignity of an independent state, has not a very long or exciting history to its credit. It was founded by Raja Busu, a Selangor Malay, who collecting together a band of followers from Selangor, Kedah and other parts, came and settled on the banks of the Lukut River. The actual settlement has long since disappeared, but a few attap shops and an exceptionally large mosque on the Port Dickson—Seremban Road at about 4½ miles from Port Dickson mark the site. The overgrown swamp on the right hand side of the road coming from Seremban, just after passing the Bukit Palong—Sepang Road, was apparently an estuary of the Lukut before mining silted it up. In the prosperous days which were to follow, as many as twenty tongkangs with dozens of prahus could be seen anchored in this haven at one time.

The attraction of Lukut to Raja Busu was undoubtedly the rich tin deposits up country which found their outlet at Lukut. Busu soon established himself and decreed that his lawful “squeeze” was to be 10% of all tin exported. In time he became more greedy until at last his rapacity cost him his life. One night the Chinese called at his house determined to put matters on a more satisfactory basis once and for all: they found the house surrounded with ore in various forms: the sight of this was too much for them: they invited Busu to come out on penalty of having his house burnt down about his ears: whether out of temerity or fear it is impossible to say, but he refused to do so telling them that no true Mohammedan ever feared death, and he bade them do their worse: they took him at his word and burnt the house down: not a single member of the family escaped.
His grave stands to-day on the hill overlooking the Custom Station at Kuala Lukut and is still an object of veneration in the neighbour-
hood.

Thus the infant state found itself without a leader: it was not long before Sultan Muhammad of Selangor (who reigned from 1826 to 1858) doubtlessly attracted by the tin, cast covetous eyes on it. He arrived in person and declared the state to be part of his territory. The men of Lukut do not appear to have raised any objections, which considering the fame of Muhammad is not to be wondered at. His strength was such that "he had killed a tiger with his hands and could push over a buffalo with great ease. No one had ever imagined that any man could be so tall."
He appointed as his viceroy Raja Jumaat who was married to his daughter Tengku Nai and returned to Klang. Thus Lukut which up to this time had been wholly independent, commenced to pay allegiance to the throne of Selangor.

Raja Jumaat appears to have been an ideal leader, respected alike by Malays and Chinese: he set about energetically to put his state in order: he extended his dominion southwards until the whole of the Coast line of what is now Negri Sembilan from the Sepang to the Linggi was under his sway. Raja Sulaiman of Sungai Raya, Pasir Panjang, of whom we shall hear more anon, owed allegiance to him. He instituted a police force of 22 Malays, who not only wore uniform but had numbers on their hats, and built the Lukut Fort on Bukit Gajah Mati overlooking the settle-
ment on the river. Within its walls he built a house for his daughter Raja Wok, who afterwards married her cousin Raja Muhammad. Cannons were purchased and the ditches deepened so that the little settlement had near by a strong rallying point within which it could take shelter in case of trouble. As soon as the fairness of Jumaat's rule being widely shown, settlers poured in from all parts anxious to put themselves under the protection of a man who combined strength of character with honesty of purpose. A resident population of Chinese—mostly Hylams—established itself in sufficient numbers to warrant a double row of more than 40 brick shop houses, the foundations of which are visible to this day.

In 1860 the State was visited by Captain Macpherson, Resident Councillor, Malacca, whose report is of great interest:—

"The contrast between Lukut and Selangor is very striking: indeed the former can well bear comparison with any European Settlement: and it is equally striking and gratifying in the midst of a dense jungle to come suddenly upon the footprints of advanced civilisation. The roads are well formed and macadamized: the (as yet) only street of China town is uniformly built of brick and tiled roof, kept scrupulously clean and well-drained: the godowns on the river's bank are large and massively built, and both the people and the place have an air of contentment and pros-
perity."
The Police Peons are dressed similarly to ours in Malacca, and the arrangements in the Police Station which I inspected are perfect. An object of much interest to me was the Gambling Farm: it is a large square building and there are Police Peons stationed at each of the four doors. No Malay is permitted to enter, and the punishment of a Malay man caught in the act of gambling is severe. Although crowded with players the most perfect order and quiet reigned throughout and those who lost their money displayed no symptoms of excitement or violence. Raja Jumaat's house is situated upon a hill which he is strongly fortifying: and a carriage-road, winding around, leads to the top. Prisoners in chains were employed upon the work.

On Raja Jumaat's death, he was buried in the small cemetery at Lukut where his grave to this day is still upkept by the Selangor Government, and was succeeded by his son Raja Bot, who appears to have been unable to carry on to the same extent the good work which his father had begun, but nevertheless was equally popular with all races and was considered a good ruler. He had a half brother Raja Jahya, older than himself, but ineligible to succeed his father owing to the fact that his mother was not of royal birth. Jahya deputised for his younger brother when the latter was absent from the Settlement. He was the father of Raja Abdul Kadir who for many years was P'enghulu Port Dickson and died a few years ago.

The tie between Lukut and Selangor at this time does not appear to have been very strong. Jumaat reigned more or less as an independent sovereign: no part of the revenue found its way to the Selangor treasury. Raja Jumaat's power extended to the infliction of the death penalty when occasion demanded it: murderers were beheaded or stabbed to death.

Like his father Bot contended himself with a modest revenue of 10% of all exports of tin. Raja Bot enlarged the fort and brought over a mercenary army of about 30 Arabs to fight for him. They lived round about, intermarried with the Malays and are undoubtedly responsible for the Arab strain which is clearly visible in many of the local Malays to this day. Very early in his reign he was called upon to cope with the only two disturbances in the history of Lukut. Raja Sulaiman of Sungai Raya thought the moment opportune to declare himself independent and without waiting for Raja Bot to enforce his authority, collected together a band and came and attacked Bot at Lukut. All the women and children were hastily put into the fort for safety and sufficient men left to guard them, whilst the remainder stood ready to do battle down below. The conflict took place in the heart of the settlement at Kampong China: the Arab mercenaries after seeing one of their number pierced in the chest with a dagger, at once fled leaving the Malays to bear the
brunt of the battle. By sheer force of numbers Raja Bot prevailed: Raja Sulaiman leaving six of his men dead and with a large number of wounded on his hands retired beaten to his home at Sungai Raya.

The next occurrence is more remarkable in some ways: one Yahya, the adopted son of the Sultan at Langat, for some reason decided to pay a visit to Raja Bot and arrived with about sixty of his followers. He appears to have been a headstrong youth: taking a stroll at Kampong China, he seized a Hylam whom he declared was one of his coolies who had run away: he brought him in front of Raja Bot and struck his head off. Bot was furious that such treatment has been meted out to one of his subjects and when later a band of 400 Chinese arrived to demand an explanation, he declined to interfere on Yahya’s behalf telling the Chinese that they could kill any Malay who not being dressed in red, was not one of his subjects. A melee took place on the spot in which the people from Langat got the worst of it and fled into the jungle leaving about ten of their followers dead on the ground. Yahya himself seized Raja Laut, one of Bot’s relatives, round the waist to demand sanctuary and in the confusion escaped. Bot was furious at the high-handed conduct of Yahya and refused to allow his people to bury the dead saying “Let the bullocks eat them.”

The days of the Settlement were now numbered. Larger events outside were destined to bring about its end. One day a British warship sailed up the river and anchored below the fort on her way to Sungai Ujong. Major-General Anson with the 2nd Battalion of the Buffs and a Battalion of Ghurkas came ashore. Raja Bot was asked whether he proposed to assist or otherwise: after deliberation he replied, “I will neither help nor hinder, but you may have free passage through my territory.” Boxes of Spanish dollars were brought ashore and all willing to assist in carrying stores to Sungai Ujong were promised $2.00 a head for the job. A rather curious incident occurred at the time of this visit. Raja Bot ordered a salute to be paid in General Anson’s honour. For some inexplicable reason the gunners who were Bugis Malays became extremely excited and refused to stop firing when the correct number of salutes had been given. They loaded and fired the guns faster and faster until at last one gun was fired at the moment when one of the gunners was ramming down the charge with a ram rod: as a result his head was blown off.

The results of the Sungai Ujong War and the event which followed it are too well known to need repitition. In the somewhat protracted negotiations which followed, Raja Bot found that his territory was to be forfeited, and he retired to Singapore with a solatium of $20,000 in his pocket. The money soon disappeared and Bot retired to his relatives at Klang, where he died in 1911 at a ripe old age.
The Lukut Fort. The Fort stands on an eminence known as Bukit Gajah Mati several hundred feet high. Its tactical position is excellent: not only does it effectively command the river and the Settlements of Lukut down below, but from it a clear view to the sea can be obtained.

The Fort is rectangular and consists of an outer ditch about 10—12 feet deep in a good state of preservation. The earth from the ditch has been thrown up as a rampart: in one part at the South-West corner a stone wall has been erected to protect the well. In two places the wall has been pierced to form entrance gates on the North and West sides and an entrance road winds round the hill and joins the old Seremban road which ran at the bottom. The sides of the entrance road have been built up with uncemented bricks to prevent erosion.

In the centre of the fort stands the remains of the house, which Raja Jumaat built for his daughter Raja Wok. Judging by the foundations, the house must have been considerably larger than at present appears. Some very good Malay carving has been removed and placed in the Museum at Kuala Lumpur, for safe custody. The North-West corner of the fort adjoining the house is considerably higher than the remainder: this raised portion may have been constructed to give a clear field for fire over the heads of the defenders at the ramparts, or it may have been intended to place a similar raised platform all round the house for protection. On the north side of the house in front of the larger entrance gate traces remain of the small *padang* where *sepak ragak* was played.

The armament of the Fort consisted of a number of muzzle loading cannons mounted at various spots. These cannons now stand in front of the Police Station at Port Dickson and facing the sea in front of the District Officer's house. The ditch was protected by sharpened stakes. The defenders were armed as far as possible with old muzzle-loading guns.

One of the chief problem of the Fort was the water supply: a very deep well was sunk at the South-West corner and a wall erected to protect it. This well proved practically useless, only giving water in the wettest season. A number of large brick cisterns sunk in the ground were constructed and refilled at intervals by water brought up from below in buffalo carts. Three of the cisterns still remain.

The Fort is well worth a visit: it can be approached at about 4½ mile from Port Dickson along the Seremban Road. It is situated about ¼ mile from the road: a signboard marks the spot.
A Survey of the Dragonfly Fauna of the Malay Peninsula, with notes on that of Neighbouring Countries.

Part II.

By F. F. Laidlaw, M.A.

(Continued from Vol. I. p. 333)

(Plates III, IV, V).

Odonata.

Sub-Order ZYGOPTERA (continued).

III. Sub-family Epallaginac.


Adult with wings scarcely petiolated; numerous ante-nodal sub-costal cross-nerves. Quadrangle much shorter than medio-radial space; pterostigma well developed. Numerous supplementary sectors present. Body-colours not metallic, wings of males often richly coloured, partly metallic.

The Epallaginace are almost confined to the Oriental Region, but the type genus Epallage occurs in Asia Minor and the Balkan Peninsula.

The sub-family is allied to the S. American Polythorinace, especially in larval characters, and shares with it certain features of the mandibles and mask, and with it alone amongst Odonate larvae (so far as is known) the ventral, abdominal gill-like appendages.

The adult venation of the two sub-families shews marked differences particularly in the shape of the quadrangle and arculus, but I think it probable that the Epallaginace and Polythorinace will ultimately be brigaded together in one family.

The type genus and the Himalayan genera Anisoptera and Bayadera have the wings colourless or with darkened apices without metallic patches. On the other hand the species of the two genera found in Malaysia are as a rule notable for the rich colouring of the wings of the male. Both have the quadrangle traversed by a cross-nerve.

De Selys characterizes them as follows:—

1. Nodus a little before the middle of the wing.
Dorsum of 10th segment of abdomen of male with a projecting tooth, upper anal appendages slightly curved

Pseudophaea Kirby.
1. *Rhinocypha angusta.*  
2. *Podolestes chrysopus.*  
4. Base of wing of *Pseudophaca* sp.

5. Base of wing of *Drepanosticta* sp.

6. A.P. Wing base of *Drepanosticta* sp.

C. do. do *Protosticta* sp.

**Dragonflies.**

8. Anal appendages of Drepanosticta sp. ♂ near rufostigma Seiya

DRAGONFLIES.
2. Nodus at middle of wing. Dorsum of 10th segment of abdomen of male without projection, upper anal appendages almost semi-circular

*Dysphaea* de Selys.

(In addition a remarkable insect from Manila may be noted here, it was described by Martin who gave it the name *Paraphaesa barbata* (Martin Bull. Mus. d'hist. Nat. 1902 pp. 507-508).

It is of large size, hind-wing 41 mm. long, has hyaline wings tinged with yellow. The unique specimen is a male, and has a large bifid spine on the dorsum of the 10th segment of the abdomen, and in addition a large tuft of hairs on either side of the 9th segment below.

It is apparently a specialized off-shoot from *Pseudophaea*).

Genus *Pseudophaea* Kirby.

*(Euphaea* de Selys nom. praecoc.).

Widely distributed over the Region, not recorded from Celebes and apparently absent from the Plains of India and W. Himalayas. The species are numerous and fall into several groups.

I. Group *ochracea* de Selys.

Includes the least differentiated and possibly the most primitive species of the genus. In the males the hind-wings resemble in outline those of the females, and show little or no specialization of wing-colour.

The typical species *ochracea* is from Malacca and ranges through the Peninsula as far north as Patani. It is the smallest species of the group (hind-wing 27.5 mm.).

The male has the hind-wing uniformly golden yellow, the fore-wings from the base to the nodus are of the same colour, but beyond the nodus almost colourless. I have not seen a female of this species.

*P. brunnea* Selys, occurs in Burma and (?) Tonkin. It is slightly larger and more robust than the last species (h. w. about 30 mm.). The male has the hind-wing tinged from the base to a level half-way between the nodus and pterostigma, the anal margin at the widest part of the wing is a little smoky; the distal part of the wing is almost colourless. In the fore-wing the yellow colour extends from the base to just beyond the nodus, the rest of the wing is uncoloured: Females have the bases of all the wings tinged with yellow.

The male *brunnea* has the colour-pattern identical with that of the female of *P. formosa* Selys. We are perhaps justified in regarding the *ochracea* group as not greatly modified descendants of the ancestral group from which the existing *formosa* and its immediate allies from Hainan, S. China, and Formosa, are also derived.

The British Museum has a series of specimens, all males, from Tonkin labelled *P. ochracea* by MacLachlan. These in my opinion differ from the true *ochracea* and are at least sub-specially distinct. They are decidedly larger and have more evenly coloured wings. The late Mr. H. Campion thought them to be *brunnea* but I cannot
accept this identification, and I believe them to belong to an undescribed species.

A still larger species *P. lara* Kruger, is found in Lombok and Sumbawa. The wings of the male are uniformly tinged with yellow.

II. Group *variegata*.

The typical Malaysian group, confined to the Peninsula, Borneo, Sumatra and Java; with allied groups in Ceylon, the Philippines and Tonkin.

Males with wings similar in outline to those of females, and with a sharply defined opaque area on the hind-wing, on which is superimposed a bright blue or green metallic patch. Fore-wing with or without a definite opaque area.

Borneo with four species has the richest representation of the group. The males are amongst the most brilliant of oriental insects, and they are exceeded by none in elegance of form.

I have no female specimens belonging to species of this group, the key below is for males only.

I. Fore-wing with definite opaque area. Hind-wing with opacity beginning at about the level of the distal end of quadrangle. Metallic patch extending to a point about midway between nodus and pterostigma.

a. Hind-wing slightly widened (9 mm. at its widest) metallic patch reaching hind-margin of wing

   *P. variegata*

b. Hind-wing not widened (6.5 mm. to 7 mm. at its widest) metallic patch not quite reaching hind-margin of wing

   *P. aspasia*

II. Fore-wing without definite opaque area, or at most with black marginal line between costa and subcosta from base to nodus.

c. Opaque area beginning at base of hind-wing. Length of hind-wing 27-28 mm.

   *P. basalis*

d. Opaque area beginning at about level of nodus, its inner margin approximately transverse to long axis of wing. Length of hind-wing 26-27.5 mm.

   *P. tricolor*

e. Opaque area beginning five or six cells basally from nodus, its inner margin sloping outwards from before backwards. Area between radius and M1+2 always hyaline up to nodus. Length of hind-wing 28-30 mm.

   *P. subnodalis*

f. Opaque area beginning about half-way between wing-base and nodus, its inner margin irregular, with hyaline indentation between M4 and Cu1. Area between R and M1+2 never hyaline to level of nodus. Length of hind-wing 25-26 mm.

   *P. subcostalis*
III. Group *masoni* Selys.

A group of species closely allied to the last, but with a more northerly distribution. The males have the hind-wings more or less definitely widened, and opaque black save at the extreme base and apex. The opaque area is either wholly or in part metallic, but lacks the brilliance of *variegata* and its immediate allies. Front wing with an opaque mark occupying about the middle third of the wing.

One member only of this group is recorded from our area. Examples of a race of *masoni* were collected at Mabek in Jalar by Dr. Annandale. In these specimens the hind-wing of the male shows little or no widening. Examples from Burma in Mr. Williamson's collection are rather larger and show a distinct widening of the male hind-wing, whilst yet other specimens from Tonkin otherwise exceedingly similar are still larger and show very marked widening. All of them have a slight violet reflex over the whole opaque area of the hind-wing.

IV. Group *dispar* Selys.

The males of this group have the hind-wings distinctly shorter than the fore-wings, and with very regularly rounded apices, so that the wing appears to increase gradually in width up to the level of the pterostigma. The fore-wing is colourless, the apical fourth or third of the hind-wing is abruptly opaque blackish brown with a slight violet metallic reflex.

The distribution of the group is curious. Two species are found living in close proximity in the Nilgiri Hills in S. India, viz. *P. dispar* Selys, and *P. fraseri* Laidlaw, whilst the third has representative races in the Malay Peninsula and in Borneo. This species is also found in Sumatra, but whether it is there represented by a race distinct of each of the other two or not I do not know.

The Malayan species has the hind-wing about 25 mm. in length, the opaque area occupying about the terminal two fifths of the total wing-length. The Raffles Museum has a single male labelled Siantan Is. Natuna.¹

The Bornean race *inaequispar* is a little smaller in size (h. w. rather less than 25 mm. in length), and the opaque area occupies the terminal third of the hind-wing.

Possibly allied to this group are *P. modigliani* Selys, from the Mentawi Islands, with the apical third of all four wings opaque in the male; and *P. bocki* Selys, from the interior of Sumatra. This latter has the apices of all four wings abruptly opaque from the level of the pterostigma, and a longitudinal submarginal ray of metallic blue on the hind-wings running from the nodus to the terminal opacity.

Genus *Dysphaea* de Selys.

Distribution more restricted than is that of *Pseudophaea*. Recorded hitherto from the Malay Peninsula, Sumatra, Borneo.

¹ We know of no such place. The specimen is almost certainly from Siantan Is, Anamba Group.
Java and Tonkin, a species of the genus has recently been discovered in S. India by Major Fraser, and the British Museum has an example of *D. basitincta* Martin, from Hainan.

The Malaysian species are very distinct from the Pseudophaeas in appearance, their long narrow wings with abruptly define pattern of rich brownish black make them easy to recognize.

Considerable individual variation occurs in the colour pattern of the males. In the case of females, which are but rarely collected, the pattern is faintly defined by a slight deepening of the brownish-yellow tinge which pervades the whole wing.

It is a matter of some little difficulty to determine the limits of the species. I believe two Malaysian forms can be distinguished. Of these *D. lugens* is slightly the larger (hind-wing 32-33 mm. abd. 41 mm.). The male has the base of the wing coloured to a point several cells beyond the level of the nodus in the fore-wing, and up to within a few cells (3 or 4 to 12) of the level of the pterostigma, or even right up to the pterostigma itself in the hind-wing. The apical colouring begins at the distal end of the pterostigma, or beyond it.

The second species *dimidiata* has the hind-wing about 30 mm. and the abdomen 36 mm. The hyaline areas of the wings are without the yellowish tinge noticeable in *lugens* whilst the basal markings are less extensive; those of the fore-wings stopping short of the nodus, usually several cell-lengths on its proximal side, those of the hind-wings reaching to the nodus or a few cells beyond. As with *lugens* the apices of the wings are tipped with black. In many individuals a black costal stripe extends from the termination of the basal marking to the pterostigma, sometimes on all the wings, sometimes on the hinder pair only. De Selys proposed the names *limbata* and *semilimbata* for these, but subsequently regarded them as merely individual varieties. I have seen examples of both forms together with typical *dimidiata* in a small series from Pahang.

IV. Sub-family *Amphipteryginae*.

Larva of Malayan form unknown (Piphlebia, an Australian genus), has a larva which lives in crevices of rocks on stream-beds. It has a flattened body with a large, wide head. Antennae long, second joint very long, labium relatively very large, median lobe with shallow indentation, lateral lobes terminating in a slender, moveable hook, and with three smaller spines. Legs long, femora flattened. Abdomen short, caudal gills triquetral).

Adult with wings petiolated to level of Ac. Quadrangle small, nearly rectangular. Antenodal costal cross-nerves few 7-8, only those proximal to arculus continuous across the sub-costal space. Pterostigma long, very oblique. Supplementary sectors present. Body colours not metallic. Wings (of Malayan species) uncoloured or uniformly tinged smoky-brown. Legs moderately long, with long cilia.

This sub-family contains but three genera, one S. American the type-genus of the sub-family (*Amphiptere*), one Australian
Diaphlebia, and one Malaysian. These genera are primitive, possibly not very closely related to each other, intermediate to some extent between the sub-families already defined and those with more reduced venation to be discussed later.

The single Malaysian species is Devadatta argyrioides Selys. It is widely distributed and is most generally taken at an elevation of 1000-2000 ft.

[These first four sub-families of the Zygoptera, along with the American Polythrinae were originally grouped by de Selys in the sub-family Calopteryginae. They are distinguished from all other Zygoptera by the possession of more than two antenodal costal cross-nerves, and by their relatively complex venation. Though the Selysian sub-family is now by common consent broken up, it is still convenient to remember that any Malaysian Zygopteron with more than two antenodal nerves finds its place in one or other of the four sub-families dealt with above. In a very few extra-regional genera or species not belonging to the 'Calopteryginae' three or even four antenodals occur, but these are very rare exceptions].

V. Sub-family Megapodagrioninae.

Larvae of Malayan genera unknown. That of Argiolestes, an Australian genus, is up to the present the only one described. This is chiefly remarkable for its horizontally flattened, lamellar gills. The mask is said by Tillyard to resemble that of the Eulaginae.

The adult has the wings petiolated to the level of Ac. at least. Quadrangle with its costal margin about two-thirds the length of the anal margin. Pterostigma elongate, oblique; only two antenodal cross nerves (In one or two non-regional genera three or even four may occur). Supplementary sectors present. MS rising at level of nodus, M3 a little proximal to it. Body colours not metallic; wings in Malaysian forms uncoloured. Legs provided with long cilia.

This sub-family includes genera which are regarded as primitive, and the presence of supplementary sectors, and of a long pterostigma, may be taken as a proof of a less specialized wing-structure than that found in the remaining sub-families of the sub-order (with the exception of the Lestinae). The geological history of the sub-family dates from the miocene at least. At the present time its genera are entirely tropical or sub-tropical in distribution, and are most richly developed in S. America. No representative of the sub-family is known to occur in S. India or Ceylon, and the Oriental Region as a whole is not the home of many Megapodagrioninae. The fauna of the Malaysian area includes but two genera: one of these, Rhinagrion, has five or six species, the other Podolestes, two only.

The other Oriental genera are Himalayan or Indo-Chinese, and are mostly monotypic. One species from the Himalaya Argiolestes melanothorax Selys, is remarkable as belonging to a genus otherwise known from Australia and Papua only; another Pseudoolestes mirabilis Kirby, from Hainan is remarkable as it appears to mimic
Pseudophaea decorata Selys, occurring in the same island, the only instance I can call to mind of one dragonfly showing what certainly looks very like mimetic resemblance to another, belonging to a very different group.

The Malaysian genera may be characterized as follows:—

A. Breadth of fore-wing bears a ratio to its length of about 1 : 5½. Pterostigma relatively short and broad, covering rather less than two cells. Supplementary sectors present between M₁, M₂, M₃, M₄. M₄ decidedly angulate in its distal half. Clypeus not specially developed. Lower anal appendages of male as long as upper pair. 

_Podoleastes_ Selys.

B. Breadth of fore-wing bears a ratio to its length of about 1 : 5½. Pterostigma relatively long and narrow, covering two cells. Supplementary sectors absent between M₃ and M₄, and otherwise very feebly developed, save between M₅ and M₃. M₄ straight for its whole length. Clypeus very prominent. Body and head robust, the insect having the proportions of a _Rhinocypha_. Lower anal appendages of males very short, upper pair very slender.

_Rhinagron_ Calvert

(= _Amphilestes_ Selys).

**Genus Podoleastes** de Selys.

The genus _Podoleastes_ is confined to the Peninsula, Sumatra and Borneo. There are two species. Of these _orientalis_ Selys, has 19 or more post-nodal cross-nerves (Krüger gives as many as 23), whilst _chrysopus_ Selys, has fewer, 15-18. _Orientalis_ has the thorax olive coloured with black lateral bands, _chrysopus_ on the other hand has the thorax entirely bronze-black.

**Genus Rhinagron** Calvert.

The genus _Rhinagron_ is highly specialized and occupies an isolated position in the sub-family. The colouring of the species is peculiar and striking; bright green, orange-brown, yellow and black combining to give a startling effect.

Markings on dorsum of thorax a pair of parallel bands one on either side of the middle line. 

Terminal segments of abdomen of male not flattened, reddish-brown; of female black. Abd. 29 mm., h. w. 24 mm.

_R. mima_ Karoch.

Markings on dorsum of thorax a pair of oval or triangular spots.

Segments 8-9 of abdomen of male rather flattened dorso-ventrally, whitish-blue in colour. Abd. 27-31 mm., h. w. 19-22 mm.

_Thoracic markings triangular_. _R. borneense_ Selys.

_Thoracic markings oval, rather oblique_.

_R. macrocephala_ Selys.
Thoracic markings oblique, commencing below in a short narrow stalk, almost hooked.  

*R. elopurae* Maclachlan.
Segments 8.9 of male abdomen reddish-brown.
Thoracic markings similar to those of *macrocephala*; abd. 31 mm., h. w. 25 mm.  

*R. tricolor* Krüger.
Imperfectly known species, size larger than preceding; abd. 44 mm., h. w. 26 mm. Thoracic markings apparently similar to those of *macrocephala*.
Colour generally dark.  

*R. philippina* Selys.

VI. Sub-family Platystictinae.

*Larva* (of *Protosticta graveleyi* Laidlaw, S. India, the only described larva of the sub-family) slender, with long legs. Three triquetral, caudal gills. Mask short, oval; the middle lobe with a short median cleft; lateral lobes stout and short, each ending in a blunt tooth-like point, and carrying a stout moveable hook.

*Adult* with wings slightly falcate, petiolated to the level of the arculus, or nearly. Quadrangle rectangular, long, uncrossed. Two antenodal cross-nerves. No supplementary sectors. *Ac* lies proximal to *An1*, in the cubito-anal space, a second nerve crosses the same space a little proximal to the arculus. *Cu2* apparently absent, but in some genera a cross-nerve descending from the lower margin of the quadrangle to the hind-margin of the wing possibly represents *Cu2*. Pterostigma rhomboidal, covering one or two cells, its costal margin usually shorter than the anal. Body especially of males, often extremely long and slender; body colouring in many species with a metallic glaze. Legs short, with long cilia. Anal appendages of males in many cases of extremely bizarre form. Wings save in rare cases uncoloured.

The genera with the least reduced venation are found in Tropical S. America, and in Ceylon and S. India.

The remaining genera are distributed over the wetter parts of the Oriental Region, two or three species are recorded from New Guinea. None are recorded from Africa or Madagascar. The members of the sub-family were formerly grouped under the Selysian *Legion Protonoeura*. They share with the other genera of that *Legion* the loss or great reduction of *Cu2*. In other respects they seem to me so different that I regard this loss as the result of convergence and not as indicating near relationship. In fact the *Platystictinae* stand rather remote from other sub-families, and it is impossible as yet to say in what direction their affinities be.

The species are generally to be found about small, shady forest-streams, where their tenuity and colouring afford them sufficient concealment. The number of species is probably large, but in collections they are as a rule rare; in fact so few examples are generally available even in the largest collections that it is likely that in some cases specimens are incorrectly identified, especially as specific difference are often chiefly discoverable in the structure of the anal appendages of the male.
The presence or absence of the cross-vein running anal-wards from the anal margin of the quadrangle is a matter of generic importance; and when present its relation to the transverse vein of the cubital space which lies at the level of the arcuslus, is probably a character on which groups of species may be classified, though I am not able to use this character without restrictions at present as in some species at any rate a curious individual variability occurs, and in one specimen of an undetermined species from 'Singapore' in the British Museum, the fore-wings show a clear difference in this respect from the hind-wings.

Oriental genera of Platystictinae.

1. A cross nerve descends from the anal border of the quadrangle towards the anal margin of the wing.
   a. M1 + 3 and M4 leave the arcuslus separately. MS strongly angled. Cells of wing distal to nodus mostly pentagonal. Platysticta.
   b. M1 + 3 and M4 leave the arcuslus by a short common stalk. MS straight, and wing cells distal to nodus mostly quadrangular. Drepanosticta.

2. No cross-nerve descending from anal border of quadrangle.
   Protosticta.

The Platystictas are recorded only from Ceylon and S. India and do not concern us here.

Genus Drepanosticta Laidlaw.

The genotype is D. carmichaeli Laidlaw, from Darjiling. It has the nerve crossing the cubito-anal space, proximal to the arcuslus, and the nerve descending from the quadrangle totally separate from each other. The hind-wing reaches to the level of the junction of the proximal and middle thirds of the sixth segment of the abdomen. M3 commences at the level of the subnodal vein MS distal to it.

[A small group of some four species occurs in Ceylon. These are all similar in proportions to the genotype, but in all of them the cubito-anal and sub-quadrangle cross-nerves unite towards the anal margin of the wing to form a Y-shaped vein, as in Platysticta. In them too M3 rises at or a little proximal to the sub-nodal cross-vein, MS a little distal to it or occasionally from it].

The remaining species of the genus are imperfectly known for the most part.

Quadrata is from the Malay Peninsula and (?) Burma.

The sub-cubital and sub-quadrangular cross-veins do not form a Y-shaped vein. M3 rises a little distal to the sub-nodal cross-vein. Pterostigma short and nearly square. Abdomen ± 35 mm., hind-wing 21 mm. Unique ± Malacca: a female from Burma named quadrata by de Selys is perhaps not conspecific. Sharpi, recorded from Bukit Besar in Jalar (type and allotype ± ?) Penang, and Jor in Perak is possibly a synonym of quadrata but its measurements suggest that it is distinct. M3 distal to sub-nodal cross-vein. Pterostigma short almost square.
Δ upper lip white edged with black, ante-clypeus white; post-clypeus and rest of upper surface of head black. Prothorax whitish yellow its posterior margin black. Dorsum of synthorax black-bronze as far as the second lateral suture, but with a blue line along the first lateral suture, whitish-yellow below. Legs whitish-yellow, a fine black line on posterior surface of femora, articulations and cilia black. Abdomen bronze-black above, each segment paler apically (? blue) darker in the middle and at its distal end. Segments 8.9.10 black, distal two-thirds of dorsum of 8, and the whole of the dorsum of 9 blue. Anal appendages black.

Hind-wing reaches the middle of segment 5. Abdomen 45 mm., hind-wing 25 mm.

This description, except as regards relative length of abdomen and wings would stand for quadrata equally with sharpi. I have not been able to examine the annual appendages of an authentic quadrata. I figure those of an example of sharpi from Jor.

The specimens which I referred to quadrata in “Fasciculi Malayenses” (Zool. Pt. IV p. 11. fig. 1) do not belong to that species but are representatives of an unnamed form, whose colouring is probably not very unlike that of quadrata. The males have anal appendages similar in outline to those of carmichaelii, but their upper pair carry a curious brush-like tuft of hairs. Unfortunately the specimens, from Bukit Besar in Jalar, were in bad preservation and are unfit for description. It is to be hoped that fresh examples will be obtained.

A large male collected by Waterstradt in Kelantan also referred (loc. cit.) to quadrata probably belongs to yet another species. Its dimensions suggest this at any rate. Abdomen 40 mm., hind-wing 29 mm.

I have lately received 3 males and a female of yet another species from the Peninsula; collected by Mr. Chasen at Jor. In them M3 rises from the sub-nodal cross-vein. MS distal to it. A Y-shaped vein is regularly present, the pterostigma is a little longer than it is broad. Length of abdomen Δ 30 mm., hind-wing 18.5 mm. Δ abdomen 27 mm., hind-wing 18.5 mm. In the male the hind-wing reaches beyond the commencement of the sixth segment of the abdomen.

Δ upper lip bluish white edged with black anteriorly. Ante-clypeus white; post-clypeus and rest of upper surface of head black. Prothorax yellow, with black marks on either side and on the posterior margin. Dorsum of synthorax violet-black as far as the second lateral suture, with the mid-dorsal carina finely marked with yellow, and with a yellow lateral stripe. Legs brownish yellow with a black line on the posterior surface of femora, and articulations and cilia blackish-brown.

Abdomen brownish-black above, paler at the sides and below; segments 4-7 also with a pale (? blue) ring anteriorly. Segments 8.9.10. entirely black. Anal appendages brownish-black of very bizarre form (fig. 8).
This species I regard as closely related to or identical with the Bornean *rufostigma*, and with it belongs to a fairly distinct group of the genus characterized by the relatively short abdomen, the possession of a Y-shaped vein, the simple, hind margin of the prothorax, and the shape of the male anal appendages. Another group with representatives recorded from Sumatra, Java, the Philippines and New Guinea is remarkable for the possession of curious paired processes developed from the hind-margin of the prothorax. The only example of this group I have been able to examine, a male of a small (? unnamed) species from the Philippines has the Y-shaped vein present; a relatively short abdomen and anal appendages not very unlike those of *carmichaeli*. The prothoracic processes are shaped rather like the 'halter' of Diptera. In *sundana* Krüger, a species recorded from Sumatra and Java, these processes are present in both sexes, and the lower anal appendages of the male are without the curious hook-like termination found in *rufostigma*.

Lastly *lestooides* Brauer, from the Philippines resembles in proportions *quadrata*, but possesses a Y-shaped vein and a relatively long pterostigma; whilst *annulata* Selys from Luzon is known from immature female examples only and belongs possibly to the *rufostigma* group.

**Genus Protosticta** de Selys.

The great relative length of the abdomen found in certain species of *Drepanosticta* is even more marked in many species of the present genus, in some of them the length is actually double that of the hind-wing. The *Protosticta* are widely spread in the more densely forested parts of the Oriental Region; the species are probably numerous and have a restricted range.

From S. India there is known a group of at least five small long-bodied species, all of them have the upper anal appendages of the male more or less chelate. From Darjiling one species of greater size is known. This species *himalaiaca* Laidlaw, has the upper anal appendages of the male relatively uncomplicated in shape. One species so far has been recorded from the Peninsula. This is *P. försteri* Laidlaw, known from a single female (the type) collected by myself at Kuala Aring in Kelantan, and a male presumably conspecific taken by Waterstradt at Jor, Perak. The hind-wing is about 17.5 mm. long, the abdomen of the male 38 mm. The ninth segment of the abdomen has the dorsum entirely ivory-white in the male, in the female the distal half only is of that colour. The upper anal appendages of the male are bent almost at a right angle at their middle; the lower pair are slender, project beyond the upper pair and carry a small bundle of bristle-like hairs at the apex.

From Borneo two species have been described. One of these *kinabaluensis* has a relatively short abdomen (hind-wing 22 mm. abd. 34 mm.). Only a single male specimen is known. Its anal appendages bear some resemblance to those of the *rufostigma* group of *Drepanosticta.*
The other, *versicolor* from Lawas described from an unique female example, differs from all other species of the genus so far as I know in possessing a strong median spine rising from the posterior margin of the prothorax, this process is nearly 1 mm. in length. The species is further characterized by the black ventral surface of the prothorax, the dorsum being brown. Lastly two species have been described from the Celebes.

**CORRIGENDA AND ADDENDA.**


p. 329 bottom line for *stigmatezonis* read *stigmatizans.*

p. 330 line 19 for *stigmatezonis* read *stigmatizans.*

p. 330 line 42 after *Matronoides* delete (sens. lat.)

p. 331 line 9 for 2. Pterostigma in male long and narrow, in female short and square—sub-gen. *Echo*


To be more in uniformity with other writers I propose to use the term *Malayan* to denote a species pertaining to the Malay Peninsula and *Malaysian* pertaining to the area especially inhabited by the Malaysian fauna i.e. Borneo, Sumatra, Java and the Peninsula. So far as Odonates are concerned the area should also include the Philippine Islands and ? Celebes.

**Legend of Figures.** (Plates III, IV, V.).


4. Base of wing of *Pseudophae* sp. (Epallaginae). Camera lucida drawing of larval wing. Lettering as in fig. 2 of Plate facing p. 332 Vol. I of this journal.


6. A. B. Wing base of *Drepanosticta* spp. C. Wing base of *Pro- tosticta* sp. (diagrammatic).

7. Anal appendages of *Drepanosticta sharpi* ð. From a specimen taken by Mr. F. N. Chasen at Jor. Camera lucida drawing.

8. Anal appendages of *Drepanosticta* sp. ð near *ruftostigma* Selys. From a specimen taken by F. N. Chasen at Jor. Camera lucida drawing.
## Table showing distribution of Malaysian species.

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<td>- <em>semperi</em> Selys.</td>
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<td><strong>PROSTICTA forsteri</strong> Laidlaw.</td>
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*Other localities: Anamba Is., Mentawi Is., Philippine Is.*
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