

Some Lexicographical Notes, From the Dutch.

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Of late years the Dutch Government has published many of its journals on Medicine and Agriculture in English as well as Dutch, and recently a *Year-Book of the Netherlands East Indies, 1916*. It is a pity that cost will probably preclude private societies from following this example, or British students would have a better chance to become acquainted with the abundant fruits of Dutch scholarship. In this paper I propose to invite attention to notes on the derivation and meaning of some Malay words printed in the *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië, uitgegeven door het Koninklijk Instituut*.

Deel LIV, 1902 p. 311-312 contains a note by H. Kern, pointing out that the Malay word *bědil* is derived from the Tamil *vedil* or *vediyal* 'explosion of gun-powder:'—cf. *vediluppu* 'saltpetre' with the Batak *sira bodil* 'saltpetre.' For the change from *v* to *b* one may compare *Bělanda* from *Wolanda*. For the change in the accent from the penultimate to the final syllable, one may compare the Malay *pěti* with the Tamil *petli*, the Malay *kědai* with the Tamil *kadai*. Where the paroxytone is retained, as in Tamil, then the indeterminate vowel is not found:—Tamil *s'atai* 'meat,' Malay *sátai*, Javanese *sate*.

In *Deel LV* pp. 50-52, Dr. Ph. S. van Ronkel has a paper on the derivation of *satai* and other Malay words from the Tamil—*bagai, ragam, sěgala, badai, jodo, kodi, patam, mětěrai*.

On p. 483 *Deel LVIII., derde en vierde Aflevering* (1905) the same writer has a short paper on "*Kuda Sěmběrani*."

Klinkert interpreted the word *sěmběrani* as *sěm* + *běrani* 'fiery, spirited.' Pijnappel derived it from the Sanskrit *suwarna* 'bright coloured,' for which Riau-Johore Malay has *sěmburna* and Kedah *sěmbawarna*. Prof. Kern thought it might be from *sauparni* or *sau-parneya*, "offspring of Suparna" one of the names of Garuda. Lexicographers have translated the word 'a mythical breed of horse,' 'winged steed,' 'a Pegasus.'

Two forms of it are found: *sěmběrani* and *sěmburani*. In the *Hikayat Raja-Raja Pasai* (J. R. A. S., S. B. No. 66, p. 32) occur

the phrases *kuda sěmběrani*, *anak kuda Parasi* and *kuda galak kělabu sěmběrani anak kuda Parasi*:—The Romanizer has wrongly put *kělak* for *galak* and *Pěrasi* for *Parasi*, it should be noted. The horse is one that *tiada pěnah di-kandarai manusia* “has never been ridden by man.” The passage makes it clear that reference is not to a mythical steed but to an unbroken horse, of mixed breed: ‘*anak Parasi*’ = ‘having a Persian sire’ only, while pure Persian would be simply *kuda Parasi*. *Pārasi* is the Tamil form of ‘Persian’, while the usual Malay form is disyllabic *Parsi*. *Kělabu* ‘ash-grey’ describes generally the colour of mouse or wolf, but van Ronkel thinks it may perhaps be used of ‘bay’ horses. A half-breed Persian horse would be quite likely in the Malay archipelago: certainly horses were imported from India; even the word *kuda* is the Sanskrit *ghota* in its Deccan form *koda*.

Now in Tamil ‘bay’ red is *cēm*:—*cěmbadai* ‘red hair,’ *cěmbalam* ‘yellowish fruits,’ *cěmmari* ‘red short-haired sheep.’ Again there are two Tamil words *puram* and *purani* both meaning ‘the outside, bark, hide.’ *Cēm* + *pūrani* would properly become *cěmburani* = *sěmburani* = *sěmběrani*: and the word would mean ‘with reddish hide, bay.’ Perhaps the word occurs for the first time in this passage from the “Chronicles of Pasai;” if so, the unusual Tamil form *Parasi* would lead us to expect almost any other unusual word in the sentence to have a Tamil form. Professor van Ronkel’s interpretation seems very plausible.

In *Deel LXVI* the late Professor Ch. A. van Ophuijsen has published lexicographical notes elicited by the appearance of Klinkert’s *Nieuw Maleisch-Nederlandsch Zakwoordenboek* in 1910. It is too long an article for me to notice any but a few points here. He remarks that in the *Sějarah Mělayu* we have a meaning of *nagara* ‘hill-top’ (*naga* ‘hill,’ *agra* ‘top’) which has escaped lexicographers:—*di-ikut baginda ka-atas bukit, běrtěmu di-nagara bukit itu*. He surmises that *padusi* is derived from the Sk. *vidushi* ‘wise,’ and *pěridi* from the Sk. *vridhhi* ‘growth, increase.’ He points out that in Minangkabau *kain ainu’l-banat* becomes *kain Indabanat*, and *Inda* = *Inděra* and suggests that it is a fabric labelled with the name of some place like *Inděrawanat*. The whole paper is valuable to the lexicographer and corrects many errors of Klinkert, even if some of the derivations suggested for words may be doubtful.

On p. 422 *Deel 68, derde Aflevering* (1913) G. P. Rouffaer discusses the derivation of the words *kachi*, *chěngkurai* and *chindai*. Klinkert interpreted *kain kachi* = ‘fine shirting,’ and *chaul* he derived from the Persian *sal* and *muri* from “moiré” and *Bělati* from *běrhati*! Prof. Kern (*Bijd. Kon. Inst.* 7, I p. 442) pointed out in 1903 that Malay *chaul* and old Javanese *chawěli* were derived really from the Indian trading port “Chaul.” Wilkinson derived *Bělati* from the Skr. *vilayati*, apparently printing “Skr.” by a slip for “Arabic,” the Arabic being *wilayati*, *walayti* “of the motherland” and thence “European.” Malay *muri* = *muris* = *molis* = Jav. *mori* “white calico.”

Rouffaer points out that the Arabic long *i* is suffixed often to names of places to form adjectives.

Malay *Běrochi* = Bharochi = (silk) from Bharoch (Broach).

„ *Sělampuri* = Sěrampuri = (blue cotton) from Sěram-pore.

„ *Surati* = (Cotton) from Surat.

„ *Kachi* = (White cotton) from Cutch.

Rouffaer expresses wonder that Klinkert had not consulted Wilkinson's Dictionary for the derivations of *Bělati* and *Kachi*.

So many Malay words for fabrics are geographical. *Kain Kěmbayat* 'cloth from Cambay;' *kain Pělekat* 'cloth from Pali-kat*;' *kain Chěmpa* 'cloth from Champa.' Rouffaer would derive *Chěngkurai* from an Arab pronunciation of Singgora:—

Sěnggora-i = *Chěngkuraï* = *Chěngkurai*

Von de Wall interpreted *kain chindai* = 'a patterned silk fabric from Surat.' The *Livro* of Duarte Barbosa, published in 1516, quotes the word as *chande* and translates it "large silk mantillas worn by the women of Gujerat." Rouffaer claims that *Chindai* means "from Sind," through the Javene form *Chinde*: *Chin-dai* he considers a bastard corruption of the older Javanese form, a corruption for which he finds parallels in certain place-names—Mal. *Kutai* = Jav. *Kutē* = Sk. *Koti*; Mal. *Brunai* = Old-Jav. *Burune* (*ng*). But Prof. Kern did not accept this derivation of *chindai* as proved beyond question.

* *Kain Pělekat, kain Chaul,*
Sama-sama kila ampaikan
Adek běrniat, abang běrkaul
Sama-sama kita sampaikan

Pantun Mělayu 188, p. 51.



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