English Malay Maritime Words in the Malay Seas

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ABSTRACT

Malay was once the lingua franca for the Malay Archipelago region, i.e. the Nusantara sphere and beyond. The Malay had been used widely by traders and seamen as the language of trade and commerce. It illustrates the richness of Malay in its nautical and maritime words throughout the pre-modern era, which indirectly led to the positioning of Malaysia as a maritime nation at that point in time. This paper explores Malay words through investigative evidence of words used in the Malay world's seas, where historically, the peninsula was the focus of trade and commerce for the Nusantara region. An investigation to seek evidence of nautical words was conducted on the Malay glossaries in two historical writings. The primary source of analysis was the Shellabear English Malay Dictionary (1916), with the Malacca Maritime Code of the Malays (Stamford Raffles, 1879) as another source of analysis to supplement the findings on Malay as the maritime language. The dictionary is composed of 614 pages with 7000 Malay words and phrases that had equivalence to English nautical words and an appendix of household, nautical and medical terms, among others. A manual calculation shows that Shellabear had 109 'nautical terms' entries in this English–Malay translated dictionary. The maritime nature of the Malay world in both texts reflects many terms related to seafaring, fishing, trade, and navigation, with a prevalence of different types of boats, fishing equipment, and navigation techniques.

Keywords: Dictionary; Lingua Franca; Malay; Maritime words; Malay seas

INTRODUCTION

Words are ingredients of a language, and there are over 6,000 languages spoken in the world today, but some 2,000 have less than a thousand speakers. Only 15 of them account for half of the languages spoken in the world (Kai, 2016; Julian, 2020). The Ethnologue organisation (https://www.ethnologue.com) data records a total of 7099, with 23 making up half of the languages spoken worldwide. Various languages are spoken throughout Asia, comprising different language families. A family is a group of languages that can be genetically related to one another. South East Asia has been called a linguistic area because languages share many features in common, such as lexical tone, classifiers, serial verbs, verb-final items, prepositions, and noun-adjectives (Meng, 2019). The prominent language families spoken are Altaic, Austroasiatic, Austronesian, Caucasian, Dravidian, Indo-European, Siberian, Sino-Tibetan , and Tai-Kadai. The South East Asian region falls on the border of the Austronesian language family group. Each linguistic group derives from one language descendant through its common ancestor. Malay is said to be the region's widely spoken language, with about 45.8 percent of the Asian population conversing in various forms of Malay. It is an official language in four ASEAN states (Malaysia, Indonesia, Brunei, and Singapore). Exploring the lingua franca of the Nusantara region, or, for some, the region known as the "Malay World' is exhilarating. Hajar A Rahim (2015) states that the Malay thrived for centuries in the Nusantara region as a lingua franca.

The term *'Nusantara'* has Sanskrit roots and was widely used from the 14th century to denote an area comprising most of Southeast Asia. Currently, it is narrowly translated as 'Indonesia' (in Indonesia) and 'Malay World' (in Malaysia), but different meanings have been attached to the concept throughout Southeast Asian history (Evers, 2016). The word 'maritime' is an adjective defined as a connection with the sea, "especially concerning seaborne trade or naval matters or livings found in or near the sea or described as 'relating to or bordering on the sea' (Oxford Dictionary). Its thesaurus synchronizes with related words such as nautical, naval, sea, oceanic, seafaring, *and marine.* Meriam Webster (1989) defines 'maritime' as "of or relating to navigation or commerce on the sea." The 'commerce on the sea' occurred over a long period of over six centuries in the Nusantara region. The sea pathways were the 'Sea Roads' channel compared to the Silk Roads. Trading took place at a time when proper roads and road transport were non-existent. The commerce on the sea led to the emergence of a language in contact where language became the tool to connect traders from one region to another. The various inland seas of what is now Indonesia, the Straits of Malacca and the South China Sea were no exception, with several major trading ports, including along Peninsular Malaysia, surfaced as significant ports in the Nusantara region. Linguists and scholars have determined that Malay was the Lingua Franca of the Nusantara region. A linguistic map of Nusantara amplifies that the region of Southeast Asia has more than 1,253 languages (Ethnologue, 2015); that region includes Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar (Burma), Philippines, Singapore, Thailand, and Vietnam. This contemporary data may differ with past data as there are languages that have gone extinct. The Southeast Asian linguistic heterogeneity incorporates more than six distinct stocks (Benjamin, 2013), as shown in the table below.

TABLE 1. Language Stock in Sea

Language Stock	In SEA	Percentage	World Total
Austroasiatic	133	79%	169
Austronesian	718	57%	1257
Tai – Kadai (Kra – Dai)	43	47%	92
"Papuan"	235	29%	822
Tibeto - Buman	85	20%	435
Hmong - Mien	3	8%	38

Note: The table excludes languages belonging to the Dravidian, Sinitic, and Indo-European stocks, which add further complexity but which arrived from elsewhere as part of the region's recent history—source: Lewis 2013.

Austronesian languages, among them Malay, are extensively present in the Philippines, Indonesia, Malaysia, and a few places on the mainland, such as Taiwan, the Pacific, and some Indian Ocean islands near eastern Africa. From Table 1 above, it is evident that Austronesian languages are dominant in Southeast Asia. A subgroup of Austronesian languages is Malayo-Polonesian languages. The Austronesian people speak the Malayo-Polynesian languages from the islands of Southeast Asia and the Pacific Ocean. The Malayo-Polynesian languages fall under a subgroup of the Austronesian languages, with approximately 385.5 million speakers, of which *Bahasa Melayu* (Malay) is a significant subgroup.

TABLE 2. Malayo- Polynesian Languages

MALAYO-POLYNESIAN (AUSTRONESIAN)			
Indonesian	Micronesian	Melanesian	Polynesian
Major Languages Indonesian, Malay, Javanese, Sundanese, Madurese, Tagalog, Visayan, Malagasy			
Minor Languages Minangkagau, Achinese, Batak, Buginese, Balinese, Panagasian, Igorot, Maranoa, Jaria, Rhode	Marshallese, Gilbertese, Chamorro, Panapean, Yapese, Palau, Trukese, Nauruan	Fijian, Motu, Yabim	Maori, Uvea, Samoan, Tongan, Niuean, Rarotongan, Tahitian, Tuamotu, Marquesan, Hawaiian

Benjamin (2013) suggests that the interconnectedness of language and migration contributed to the spread of all languages. At this point, there was an expansion of agriculture-based activities too. As for people, some non-migrants already had their spoken languages on the existing land. Undoubtedly, the influence of neighbouring languages is one factor one should consider. As with ancient migration, He further states that "opinions differ as to the mechanisms involved in this spread of Austronesian" (2013, p. 5) and that, indeed, both agricultural endemic expansion and maritime trade must have been involved". The Malay incorporates a rich set of nautical terms and vocabulary related to maritime activities. This includes words for different types of boats, navigational terms, and descriptions of sea conditions. Given the significance of maritime trade, the varieties of the Malays likely include a robust vocabulary related to commerce, goods, and trading practices. An interesting statement was made by Ansaldo (2009, p. 54) that Malay was the 'Classical Latin of South East Asia'. Similar to the nature of this historic study, Macatangay (2022) studied of the archetypes of religious legends to reveal the spirituality, religiosity, and traits of a people. This paper presents a maritime word analysis of the Malay explored through investigative evidence of words used in the seas of the Malay world, where peninsular Malaysia has historically been the focus of trade and commerce for the Nusantara region. In doing so, the investigation centres on the Malay maritime glossary of words used to highlight that "Malay was once the maritime lingua franca of the Nusantara region" (Ansaldo, 2009, p. 54).

Phaosan (2018, p.1) claims that **"**the role and position of the Malay have been studied quite well." For example, Collin (2005, pp. 23-24) explains that Malay is a language used to communicate among nations, such as among Austronesians in the interior and people living outside the limits of the waters of Borneo. An interesting aspect to feature is the argument that Malaysia is a maritime nation embedded in a Nusantara civilization (Evers, 2017). Manguin (2022, pp. 7-32) poses that "the people in the city-states of the pre-colonial Malay-speaking world of Southeast Asia are often described as seafaring and maritime in their habits". Adopting the seas as aa historical perspective is an interesting way to study the past. Andaya (2012, pp. 47) claims that "the relationship between the human communities and the ecology, including the degree of connectedness of those who share this common environment, is not unlike that of the actual sea. Thus, this paper explores the Malay words through investigative evidence of words used in the Malay world's seas, where historically, the peninsular was the focus of trade and commerce for the Nusantara region.

STORIES OF THE MALAY SEAS

The Malay Seas, encompassing the waters around the Malay Archipelago, are rich in maritime history and have been the backdrop for numerous fascinating stories. One is evident in the oldest surviving Malay manuscript, The Malay Annals or the *Sejarah Melayu - Sulalat Us-Salatin* (Brown, 1952; Samad Ahmad, 1979; Winstedt, 1938). There were encounters with the sea that are seen as important milestones in the people's history. In the rich literature of the Malay world, for instance, Noraini Md Yusoff (2018) mentions the relevance of Raja Chulan's experience of the sea with the history of the Malays. Andaya (2017), on the other hand, wrote about Southeast Asia's seas, oceans and cosmologies, where maritime people gained more outstanding agency in negotiating relationships with the local spirits. With seafarers in the Malay seas a historical fact is that the Bugis seafarers, known for their exceptional sailing skills, have a long seafaring history in the Malay Seas. Stories of Bugis sailors navigating treacherous waters, engaging in trade, and exploring distant lands have been passed down through generations. Alamsyah et al. (2021) describe how the sea became a pillar in Bugis people's lives and explain analytically the people's livelihoods related to the sea, such as being fishermen, carrying out trading activities, and piracy. Then there is the term The *Orang Laut,* or "Sea People," They are the indigenous maritime communities in the Malay Archipelago. Historically, they lived a semi-nomadic life on the sea, relying on fishing and trading. Their stories involve encounters with pirates, exploration of hidden coves, and a deep connection to the ocean. Also, the rise and fall of the Malaccan Sultanate are central to the history of the Malay Seas. Once a powerful maritime empire, the sultanate was a trade and cultural exchange hub. Stories from this era include tales of diplomatic missions, trade expeditions, and the interactions between different cultures that shaped the region. These stories collectively contribute to the rich tapestry of the Malay Seas, reflecting the diverse cultures, histories, and seafaring traditions that have shaped this maritime region.

Malay (*Bahasa Melayu*) contains several languages of similar features spoken in the Nusantara region. The Britannia Encyclopaedia states that the *Orang Melayu* community (Malay People) is a member of an ethnic group of the Malay Peninsular and portions of neighbouring islands of Southeast Asia. Due to the spread of Islam, Malay has the influence of Arabic and the varieties of the local Malay dialects. Most significantly, it evolved as the lingua franca in Southeast Asia – the language of trade, international politics, and interethnic communication. Malay has historically served as a lingua franca in the maritime world of Southeast Asia. It facilitated communication among diverse ethnic groups engaged in trade and navigation.

The development of maritime activities in Southeast Asia in the "Age of Commerce" was strongly supported by the Malay people. At the same time, Malays and their trading networks continue to perform their irreplaceable function of connecting the various maritime communities that scattered throughout Southeast Asia. The extent of the Malay trade network was one of the factors that shape the maritime character of Southeast Asia. However, Malay trading activities was not only encouraged economic development in this region, but also form an identity that can be called as Malay maritime world of Southeast Asia. Kanumoyoso (2018) examines the maritime characteristic of Malay world and how global trade actually strengthens the role of Malay in trade and other maritime activities.

THE MARITIME WORDS

The history of the Malay trading network was one factor that shaped Southeast Asia's maritime character (Kanumoyoso, 2018, p. 16). He mentions that the "Malay trading activities not only encouraged economic development in this region but also formed an identity called the Malay maritime world of Southeast Asia". Undoubtedly, maritime words had emerged as specialised terms and vocabulary used by seafarers. Maritime words often carry linguistic features that reflect the historical, cultural, and functional aspects of the maritime activities in a particular region. In the context of maritime words in the Malay seas, these linguistic features can include, for example, loanwords and cultural influences, historical and trade context, traditional vessel names or functional descriptions, among others. Some maritime terms are rooted in indigenous languages, reflecting the unique linguistic characteristics of specific communities. The maritime nature of the Malay world is reflected in its vocabulary, which includes a significant number of terms related to seafaring, fishing, trade, and navigation. Words for different types of boats, fishing equipment, and navigation techniques are prevalent. For instance, "*perahu*" is a generic term for boat or canoe in Malay and Indonesian. Another name that collocates to the type of boat is sampan, a small, flat-bottomed boat used in Southeast Asia, particularly in China, Vietnam, and Malaysia. Within the Malay, various dialects and regional variations reflect the maritime communities' cultural diversity.

Maritime words often carry cultural significance and may be deeply embedded in the traditions and practices of the communities. Several maritime terms in the region are derived from the Malay, reflecting the linguistic influence of the Malay Archipelago on maritime activities. Terms like "*kelong*" (fishing platform) and "*trawling*" (fishing method) carry linguistic features that describe specific maritime functions and activities. On another note, terms like "junk" have Chinese origins, showcasing the historical influence of Chinese maritime activities in the area. Understanding the linguistic features of maritime words in the Malay Seas involves exploring the etymology, cultural context, and historical influences shaping the terminology used in this rich and diverse maritime environment. Given the significance of maritime trade, Malays likely include a robust vocabulary related to commerce, goods, and trading practices.

THE DICTIONARY

The dictionary is the most essential tool in Malay literature. It combines most of the vocabulary used by the speakers and moves laterally with history and the events that took place at that time. The vocabulary can reflect one's community's civilisation, culture and history (Mohamad et al., 2015). Nazilah and Nor Hasimah (2017, p. 1070) pose that "a dictionary is not just an ordinary document. Its contents, such as vocabulary, definition, and spelling, also explain about community, cultures, history, and events. Various vocabularies that can be found in the dictionary represent the level of knowledge owned by the community:". Asha (1994, p. 69) states, "Malay bilingual lexicography, however, did not begin from glosses in classical literature. It began as bilingual lists of vocabulary written by traders and travellers to the region who wanted to have a working knowledge of the lingua franca". The lists were also helpful to their fellow countrymen who came this way mainly for trade". She further emphasised that in other parts of the world, the Malay bilingual lists were wordlists of equivalents. She noted that foreigners such as the Chinese, Italians, Dutch, Germans, and English mostly wrote the early works.

Ahmad (2002) poses that the preliminary arrangement of the dictionary, whether in the Malay world or Western, began with the dictionary in the form of a glossary. The earliest edition of the Malay dictionary started with a list of bilingual Chinese-Malay containing 482 words collected from 1403 to 1511, followed by a list of Italy-Malay produced by Antonio Figafetta in 1522. After the publication of those dictionaries, the Malay dictionary continued to grow with the production of bilingual dictionaries created by merchants and Western scholars in the 16th century until the 20th century". "The existence of a wordlist of 500 Chinese–Malay entries compiled by an archival scribe of imperial China in 1560, with Malay items being largely intelligible to Malay speakers today and not based on literary Malay" (Collins, 1996, pp. 14–15). This signposts two essential things: (a) Chinese relations in the sixteenth century, and (b) the communication medium was based on Malay colloquial variety.

It is to note, too, that a British trader by the name of Thomas Bowrey (1701) wrote the first-ever English and Malay dictionary. They published the dictionary in 1701, more than a century before Stamford Raffles set foot in Singapore. Interestingly, this dictionary was found helpful in facilitating the already significant trade between British and local traders in the Malay world. In earlier decades, the Portuguese (1511) and later Dutch (1641) had invaded Malacca. Not only did trade thrive under the different colonial powers, but the Malay remained the lingua franca of trade in the East Indies.

William Shellabear (1862-1948), on the other hand wrote the only English Malay Dictionary that has nautical terms. Shellabear was one of the pioneer Methodist missionaries to British Malaya. Shellabear was born in Norfolk and was raised in a household where conformity to middle-class Victorian sensibilities was substantial. His formal education followed a route toward military service. He received orders to ship out to Singapore in 1886. In Singapore, Shellabear began to learn the Malay to lead a group of Malay soldiers, which became his most important pastime. After learning the Malay and joining the Methodist Mission in Singapore as a missionary, Shellabear produced several texts to reach out to the Malays. In 1902, he visited the United States with his family. In 1903, the Shellabear family moved to Malacca so that he could dedicate his time to translating the Bible in a Malay Muslim environment. Shellabear left a *legacy* of several books on vocabulary, dictionaries, textbooks, religious works, and translated works in Malay and English. He produced a huge amount of writings, some aimed at Christian Malays, some for Muslim Malays, some for missionaries coming to Malaya, and some for scholars. These included *Sejarah Melayu* (Malay Annals), *Hikayat Abdullah* (The Life of Abdullah bin Abdul Kadir), a Malay hymnal, a dictionary and grammar of Malay, and a translation of *Pilgrim's Progress*. He also collaborated with a Malay scholar, Sulaiman bin Muhammed Nur, in joint publications such as *Kitab Kiliran Budi* (The Book of Wisdom, a collection of proverbs) and *Hikayat Hang Tuah* (The Life of Hang Tuah).

The Works of W.G. Shellabear's Malay-English dictionary was published in 1902, with second and third editions in 1912 and 1925, respectively. In search of dictionaries that draw attention to specialised maritime words, in the light of this study, the nautical terms are found in a separate English-Malay dictionary published in 1916. This Malay-English vocabulary contains 6,500 Malay words or phrases with their English equivalents and an appendix of household, nautical, medical, and other terms.

According to Shellabear, (1916):

"Great pains have been taken to obtain the most complete and accurate renderings of nautical terms. For years, the author has besieged with questions the Malay officers and sailors of the local boats on which he has made many coasting voyages. Boatmen at Malacca and in Singapore have supplied many words. However, the greatest assistance has been rendered by Captain Matsum, the Indragiri pilot, who has been kind enough to spend many days going carefully through all the material available and explaining the Malay terms with the assistance of the diagrams in a large book on seamanship".

(p. 12)

This English Malay Dictionary (Shellabear, 1916) is selected for discussion in this paper as it incorporates a word glossary of nautical terms. This will illustrate that Malay was once the maritime language in the Nusantara seas. The existence of the Maritime Code of the Malays or the Malacca Maritime Code is another source of analysis in this paper to nourish the findings on Malay as the maritime language. The code was compiled during Sultan Mahmud Shah's reign, Malacca's first sovereign. Its origin is said to have coincided with the first establishment of Islamism among the Malays. The emphasis was that "These are the Laws to be enforced in Ships, Junks and Prahus" (Raffles, 1879). M. Yatim (1992) states that codifying Malacca's maritime law occurred during Sultan Mahmud Shah's reign (1422 -1444). The 3 Nakhodas – Nakhoda Jenal, Nakhoda Dewa and Nakhoda Ishak (Raffles, 1879) drafted the law. It developed into maritime practice (Alexandrowic, 1967). The code's provision was to ensure the safety of the vessels and persons under the Nakhoda, prevent collision at sea, and rescue persons in distress at sea (*orang karam*). Undoubtedly, these maritime laws contributed to shaping Malay as a language related to shipping.

METHODOLOGY

This paper aims to investigate evidence of the role of the Malay, which was once a lingua franca that positioned Peninsular Malaysia distinctively as a maritime nation. In particular, the paper aims to present a maritime word analysis of the words compiled during this period, where Malay was used to communicate among sea traders. Analysing the linguistic characteristics of the Malay maritime world involves looking at the language used in the context of maritime activities and cultures within the Malay Archipelago. The Malay Maritime world is historically rich and diverse, encompassing the language, traditions, and practices of the people living in Southeast Asia's coastal regions and islands. Thus, this investigation focuses on the maritime word analysis of these two texts: The Malay Glossaries in *William G Shellabear in English Malay Dictionary (1916)* and supplemented further with *The Malacca Maritime Code.*

FIGURE 1. The Focus of Analysis
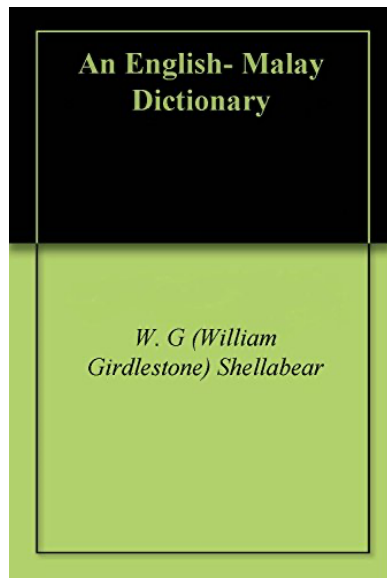
The **Malay Glossaries** in *William G Shellabear (1862 – 1948) English Malay Dictionary (1916)*	The **Malacca Maritime Code** – *Sir Raffles*–Journal of the Straits Branch of the Royal Asiatic Society JSBRAS 3 December (1879)

Shellabear W.G 1916 dictionary is entitled *An English-Malay Dictionary.* Its Malay glossaries also included the abbreviations of word derivations from different countries, like 'Ar' for Arabic or 'D' for Dutch, other than the language features of v.t verb transitive or s for substantive nouns. The Malay has been influenced by various cultures and civilisations due to historic trade routes and interactions. As a result, many loanwords from languages such as Arabic, Sanskrit, Chinese, and Portuguese reflect the region's historical and cultural exchanges. The dictionary is composed of 614 pages with 7000 Malay words and phrases that had equivalence to the English words and an appendix of household, nautical and medical terms, among others. Below is a sample of an extraction of the glossary words from Shellabear's dictionary where the 'nautical' glossary words were indicated **(Naut.)**

Aground   (a-ground), adv. (**Naut**.) *terkandas, tersadai*; (cast ashore, wrecked) *terdampar*.

Ahead   (a-head'), adv. **(Naut**.) (in front) *di muka;* (contrary, of wind) sakal; (in advance) di hadapan. To go ahead, berjalan dhulu. To go or get ahead of,mndhului; (surpass) alahkan* kalahkan (B.). To push a boat ahead, soroig.

A manual calculation shows that Shellabear has 109 'nautical terms' entries in this English–Malay translated dictionary. The nautical words were written as (Naut.) in the text, and so these words were selected. They were extracted and placed onto an Excel document to further sort them out based on their linguistic features stated by the author. For example, 'aground' was written as such: (a-ground), adv. (Naut.). This is to facilitate the process of manual calculation and categorising and eliciting of the relevant words. The list of words was then categorised based on

its featured grammatical components: Substantive (Nouns), Adverb (adv), Verb (v.i. & v.b) and Adjective (adj). Each component was further analysed and grouped accordingly to generate emerging categories. On the other hand, the maritime code was drafted to establish rules applicable on board large trading ships. It was reportedly composed under Sultan Mahmud Syah (1488-1511) of Melaka, resulting from an agreement between experienced shipmasters and sea merchants giving all authority to the shipmaster. This text has a high density of nautical vocabulary of various categories: terms for components of the ship, for crew members, for navigation, and trade, according to Manguin (2022. pp. 7-32).

DISCUSSION

WILLIAM G SHELLABEAR ENGLISH MALAY DICTIONARY (1916)

An overview manual analysis of the Malay entry words or phrases reveals four categories of linguistic components found in the text. The substantive nouns appear as the topmost entries, as shown in Table 3 below. There were 79 entries of substantive nouns (labelled as nouns). This number of entries is equivalent to 72.5% of the total entries of the nautical terms found in the dictionary. The verb category (labelled as v.i. & v.b) followed next at 16.5% with a total of 18 number of entries. The fewer entries found are the adjectives (labelled as adj) at eight entries, followed by the adverbs (labelled as adv.) with only four entries.

TABLE 3. Category of Word Entry and Number of Listed Words

	Categories	No of Malay Nautical Term	Percentage
1.	Substantive (noun -s)	79	72.5%
2.	Verb (v.i. & v.b)	18	16.5%
3.	Adjective (adj)	8	7.3%
4.	Adverb (adv)	4	3.7%
	Total	109	100%

This substantive noun category of specialised nautical words or terms shows that the glossary of these words relates primarily to the 'anatomy' of ships with its items, spaces and functional space. We also learn that there were words for different types of sailboats and those people who were on board. These are evidence of the glossary of the maritime words that were translated. The table below illustrates a detailed entry of examples of the substantive nouns found in the Malay maritime words in Shellabear's dictionary's translation. The examples of the category of the maritime words appear detailed in Table 4 below.

TABLE 4. Substantives of the Malay Nautical Word

Categories	English Nautical Word	Malay Nautical Word
Parts of ship	Bilge, bulkhead, Foremast, Sail locker	*prot kapal, dinding petak kapal, tiang topang, lokar -*
Items on ship	grapnel -small anchor, gear - running gear, steering gear, Tack, wheel, Topsail	*sauh jangkar, sauh terbang, tali tmali, pesawat kemudi, Kaki layer, Kemudi, Layar bahu, layar lintang*

Space on ship	Cockpit, Quarterdeck, deck, binnacle	*bilek bagi org luka, dek di buritan kapal, dek, gladak, rumah pedoman, rumah kompas*
Functional space on a ship	place for bailing, bilge water	*timba ruang, ayer ruang,*
Names of type of sailboats	Catamaran, boat with an outrigger, ketch, craft	*Rakit, prahu berkatir, kapal satu tiang s-tgh, prahu, kapal*
People on board	Purser, Quartermaster, skipper	*tukang wang. juru-mudi, nakhoda, juragan, kaptan*

According to Merriam-Webster Dictionary (11th Edition), a substantive noun refers to a word or word group functioning syntactically as a noun. Thus, investigating the substantive nautical words reveals words related to shipping vessels. It covered words relating to parts of ships or boats, items used on ships, space on the ships, functional space on the ships, names of the types of sailboats and people on board. An interesting point to note is the parts of space on the ship where it indicates *Bilek bagi org Luka* [a cockpit or sick bay] and *rumah pedoman, rumah kompas* [a binnacle which is a built-in housing for a ship's compass] that show on board sea men activities. Another interesting corpus of words to highlight is the corpus of 'people on board' like *tukang wang. juru-mudi, nakhoda, juragan* and *kaptan* [purser, quartermaster, skipper] that indicate seafarers' activities. A more interesting point is the word *tukang wang,* which was translated as the purser, where in contemporary English, it refers to an officer on a ship who deals with the ship's accounts or a person on a passenger ship or aircraft who is responsible for taking care of passengers. These are evidence of the Malay world activities, identified through the words used at sea' at the time. Table 5 below, on the other hand, shows the examples of the other three categories of nautical words found in Shellabear's dictionary.

TABLE 5. The Adverb, Verb, & Adjective of the Malay Nautical Word

Categories	English Nautical Word	Malay Nautical Word
Verb	bear heel lower -to lower away moor (with an anchor) stand by tack step	*halanya utara tpat* *senget, sendeng, mereng* *turunkan, rendahkan* *labuhkan,* *brsdia* *belok, ber pal pal,* *dirikan, tgakkan* *babas*
Adjective	closehauled rakish steady ride - to ride out a gale	*menyonsong angin* *condong* *tgar* *tahar dalam ribut*
Adverb	Aground, Ahead – in front, amidship	*terkandas, tersadai,* *di muka, di pminjganjan*

The category of 'verbs' appears as the second most listed translated nautical word in Shellabear's dictionary. They are words that demonstrate the 'on board' activities of how to manoeuvre the sails of sea vessels in their navigation at sea. Interestingly, some words are translated using the suffix '*kan*', such as *turunkan, rendahkan and labuhkan.* These words are words of instructions of 'to lower' and 'moor with an anchor' that illustrate the use of words in handling sea sails.

Another interesting linguistic feature is the absence or dropping of the initial vowels in how some words were spelt out. For example, the words *tpat, brsdia, tgakkan and tgar* were obtained from the locals or native speakers of the land surrounding the sea. This may relate to the fact that such a linguistic pattern reflects the linguistic pattern of words written in *jawi* (Malay written in a modified Arabic script) alphabets, where the absence of vowels is one of the features of '*jawi'* alphabet writing. From a linguist's point of view, Malay and Arabic have no relation. This is because Malay is from the Austronesian language family, and Arabic is from the Semitic family. Thus, the adoption of the Arabic script in the ancient years of the Nusantara region may show evidence of the influence of the Arabic language through people migrating from the Middle East region for purposes of trade and business.

THE MARITIME CODE OF THE MALAYS / THE MALACCA MARITIME CODE

An analysis of this text as another source of analysis was to nourish the findings on Malay as the maritime language. The analysis generated two critical aspects of the Malay word glossary. Examples of categories are extracted in Table 6 below. The table illustrates two categorical provisions of the code, i.e. the officers and crew and the regulation of the safety of the *perahu.*

TABLE 6. Examples of a glossary of Malay words in the Malacca Maritime Code

Category	English Words	Malay Words
1. Officers and Crew	The Master – the Chief	*Malim*
	A person who steers the prahu	*Juromudi*
	A person who attends the anchor and fore part of the prahu	*Jurobatu*
	Workmen	*Tukang*
	Officer of the hold	*Tukang Petak*
	Chief Petty Officer	*Tukang Agung*
	The Crew, Common men	*Anak prahu*
2. Regulations for the Safety of *Perahu*	The place before the Nakhoda's cabin	*Alang muka*
	Persons on watch	*Orang berkepong*
	Chefs in the kitchen	*Orang bertupei*
	Passengers	*Orang menumpang*
	Fishermen who fish with lines and hooks	*Orang Pengail*
	Fishermen who fish in fishing rivers	*Orang Menebas*

The collection of words used in the officers and crew reflect the different categories of personnel such as *malim, juromudi, jurobatu, tukang, tukang petak, tukang agung and anak prahu.* The level of the crew on board had ranged from the top, the *Malim* (the Chief) in charge, right, to the bottom rank of *anak prahu* (the crew, ordinary men). *Anak prahu* contemporarily means *anak kapal* when translated from the word crew. These existing personnel ranks indicate the at-sea governance or management appropriately structured in operating ships at sea.

At the same time, the category on regulations for the safety of prahu had included various names or terms used to refer to different roles of staff on board that were included in the regulations on board. It is interesting to note that the Malay terms used then appear accurate to the literal meaning of the words, such as *orang* Bengali for fishermen, which will now be translated as *nelayan*. The regulations on safety on the prahu included the categories of those of specific roles, even the inclusion of *orang menumpang* [passengers], which is now translated as *penumpang* in the contemporary translation. Such evidence of the corpus of words shows the existing law at sea and indicates maritime activities that needed maritime law and regulations.

CONCLUSION

This innovative attempt has delved into an analysis of the linguistics perspective to highlight the evidence of Malay being a maritime language since pre-modern times. An early attempt to compile an English-to-Malay dictionary was published by Thomas Bowrey in 1701, clear evidence of Malay as a lingua franca in the region of Nusantara. The dictionary was found to help facilitate the existing trade between British and local traders in the Malay world. The use of Malay as a lingua franca of trade, however, goes back to the early 16th century, when the Portuguese and Dutch had invaded Malacca. With these historical episodes, more versions of dictionaries were published, one of which was Shellabear's important work. His dictionary differed from the rest as it contains a list of words labelled as 'nautical' terms. The investigation's findings through a simple frequency count of these nautical terms in the dictionary unravelled the historical potentiality of Malay as the lingua franca. What adds to a more convincing discovery is that the unravelling shows that Malay is rich in its nautical maritime words. It is also evident that Malay as a lingua franca was used more than just on land. However, it was also used on ships, harbours and port cities throughout the colonial maritime trade system. Clearly, the Malays were seafaring, developing a maritime civilisation.

Another significant perspective is to what extent the Malay nautical terms used back in prehistoric times are used in today's Malay. As with the English today, it is said that many phrases used in everyday English originate from seafaring. An example of one word that is commonly used in *Bahasa* that is derived from the nautical English word is '*gostan'*. A word that originates from an English nautical word is 'go astern', used to mean in, at, or toward the back of a boat or ship: in, at, or toward the stern of a boat or ship in a reverse direction. Similarly, the word '*kandas'* in *Bahasa* means 'to fail', which is used in the act of failing an exam or a test. This word '*kandas'* is interestingly translated by Shellabear from the English word 'aground', which means resting on the seafloor on shore. The linguistic analysis of the Malay Maritime world reveals a dynamic interplay of languages, cultural influences, and historical contexts. It provides insights into the interconnectedness of communities, the significance of maritime trade, and the enduring impact of diverse cultural elements on language. This triangulated analysis of the stories of the Malay seas, the maritime words, and the analysis of dictionaries are crucial for understanding the Malay Maritime world's linguistic heritage and cultural identity. It signifies the maritime habits of real seafaring Malay people in the Nusantara region, which they had strongly impressed in their language.

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