Iranun Traditional Narratives
Volume I

Narrated by various Iranun speakers from Rampayan Laut, Kota Belud, Sabah, Malaysia

Recorded and transcribed by Dr. Datu' Bandira Datu' Alang
English translation by Batua Al-Macaraya and Howard P. McKaughan
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Edited by Howard P. McKaughan
Assisted by Haji Masrin Haji Hassin and Cikgu Ismail bin Sidik

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Abstract

Iranun Traditional Narratives, Vol. 1, is part of a rich tradition of oral literature that is dying out among the Iranun peoples. These stories are narrated in Iranun (ilm) by various people from Kampung Rampayan Laut in the Kota Belud District of Sabah, Malaysia, and recorded by Dr. Datu' Bandira Datu' Alang. They have been roughly translated into English and edited lightly to give the gist of the stories with the purpose of comparing the English with the transcribed Iranun text, paragraph by paragraph. The purpose for publishing these stories is to encourage the collection of additional Iranun narratives which, when recorded, help preserve the culture and heritage of the Iranun people.
Foreword

This collection of Iranun Traditional Narratives represents only a small portion of the rich tradition of oral literature to be found among the Iranun peoples. However, this oral tradition is in danger of dying out, and it should be preserved for the generations to come.

These stories were told by various narrators from Kampung Rampayan Laut in the Kota Belud District of Sabah, Malaysia. Dr. Datu' Bandera Datu' Alang recorded them in 1984, indicating at the beginning of each narrative in Bahasa Malay the name of the narrator, often the day and time, and also the location of the recording. Dr. Bandira later transcribed the stories in the original Iranun from the tape-recorded versions. He is responsible for preserving the stories compiled here in Volumes I and II.

Professor Howard McKaughan obtained a xerox copy of the stories in 1996, keyboarded them into a computer, and using the Shoebox program produced by the Summer Institute of Linguistics, arranged the data for linguistic analysis and for the compiling of a wordlist of terms used.

Professor Batua Al-Macaraya, a speaker of Maranao in the Philippines, rendered a first draft free translation in English of the stories. McKaughan, with the aid of Maranao, Maguindanao and Malay dictionaries, edited these English translations. Paragraphs in the English translation herein match the paragraphs in the Iranun on facing pages with the paragraphs numbered in multiples of five. Page breaks, however, may not be at the same Iranun word due to grammatical differences in the two languages. The translation is quite literal, making it so a reader can follow the Iranun closely.

It should be remembered that the Iranun represents oral tradition, not written literature. Therefore, both the original and the translation contain oral traditional devices to keep the hearer interested. There has been no attempt to edit the original narrator's version of the story. Redundancy is a part of the oral original along with hesitation forms and memory lapses.

Haji Masrin Haji Hassin and Cikgu Ismail bin Sidik assisted McKaughan in editing the stories by proofing and where necessary correcting the written Iranun. The original transcription needed punctuation, including clause and sentence breaks, quotation marks and paragraphing. This has been done following grammatical clues rather than the phonology of Iranun, since the stories were not available to the editor except in a written form.

In places the English translation is rough because a full command of the Iranun still not in hand by the primary editor. However, the translation will give the gist of the stories, and it will aid the reader should he or she also not have a full command of Iranun. It may even assist Iranun readers learn a bit more English.

The orthography used in this collection is that suggested by the primary editor. It has not yet been fully tested, nor has it been agreed upon by all Iranun speakers. For example, the editor has chosen to write clitics as separate words, i.e., separated by spaces from the words upon which they are phonologically dependent. Thus, though the second person singular enclitic ngka does not stand alone in Iranun, it has been written separately from its preceding phonological base: e.g. Kua'a ngka su awang. ‘Take the boat’. Note that the pronoun moves from its position after the obligatory verb kua'a in Ayau ka kua'a su awang. ‘Don't take the boat’. The pronoun ka in the negative sentence is an alternant of ngka in the positive sentence. Determiners such as su, a, sa and ku are proclitics, but are written separately: e.g. su manga mama ‘the men’.

While the editor has linguistic reasons for the orthography chosen for these stories, final decisions must be made by the Iranun speakers themselves. We have reproduced these stories with the purpose of giving more material for testing reactions of readers, and for giving a basis for further discussion.

A wordlist compiled from these stories and from other short texts written in Iranun writers' workshops has been compiled by the editor of this collection using the Shoebox program mentioned above. Though not yet complete, the wordlist contains both English and Malay renderings of the Iranun entries as well as illustrative sentences for many of them.

The editor wishes to thank each of the narrators, the collector, Dr. Datu' Bandira, Professor Batua Al-Macaraya and the assistant editors, Haji Masrin and Cikgu Ismail for their part in this
It is to be hoped that this collection of traditional narratives will encourage Iranun colleagues to collect more Iranun stories, in order to preserve more of the rich heritage and culture contained therein. We have only scratched the surface here. Besides other narratives, there are many Bayuk (poems) still recited by some of the Iranun. A short collection of these Bayuk is being prepared with Haji Masrin, but more needs to be done.

This foreword would not be complete without the mention of Jim and Karla Smith, members of the Institut Linguistik (SIL) of Malaysia. They have undertaken a literacy project with the Iranun, conducting several workshops to teach the use of the computer in the collection of Iranun oral literature as well as contemporary items of interest, the reading and writing of the language, the skills of editing and illustrating Iranun materials, and the general encouragement of the use of the Iranun language. Participants in these workshops have produced to date almost 100 booklets and a short picture dictionary, all in trial editions of a few copies for testing the orthography and transcription techniques. Authors of these materials have included illustrations with the help of a few artists among the Iranun. The booklets have been scanned and keyboarded by Iranun participants and produced in an attractive printed form. Jim and Karla, as well as the many Iranun participants in these workshops are to be highly congratulated.

The overall motivator and person behind the scenes in all of this activity has been Y.B. Datu’k Pandikar Amin B. Haji Mulia. His encouragement has been greatly appreciated. He desires to see the Iranun preserved for future generations. That desire motivates us to produce materials exemplified by this collection of Iranun traditional narratives.

Again, the editor wishes to add his encouragement to the Iranun peoples to continue their interest in their language and its recording for posterity.

Howard P. McKaughan
Professor Emeritus of Linguistics, University of Hawaii, and Consultant for the Institut Linguistik (SIL)
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[Cerita berikut bertajuk Si Nasi diceritakan oleh Tiawan Binti Emai dari Kampung Rampayan, Kota Belud. Rakaman oleh Dr. Datu' Bandira Datu' Alang buat pada 15 September 1984 di rumah beliau sendiri.]


Niakauma den su mama a saladeng tig ian, “Ai Nasi, Ai Nasi, anda si ina’ ka Nasi?” “Niangilai sa tadtaben manga raun a gigip umbus a labenayan.” “Dtaru’a ngka ki ina’ ka na bpangaruma’an aken.”


Niakauma man si mama a saladeng. “Ai Nasi, Ai Nasi, anda den su talad ta?” “Kadtaru’ i ina’ dapai man kun si ama’ a sapulu’ sa dibaba siau sa dibaluyan kambalaibalayan a puru’ a likud ian niakua’ i Balanda, na seka pen,” tig ian, “i di’ makua’ i Balanda.”


Niakauma man si mama a saladeng. “Ai Nasi, Ai Nasi, anda den su talad ta?” “Dapai man kun si ama’ sapulu’ sa dibaba siau sa dibaluyan niakua’ i Balanda, na seka pen kun i di’ makua’ i Balanda.”

Si Nasi and Her Mother

[Narrator Tiawan Binti Emai is from Kampung Rampayan, Kota Belud. The story was recorded by Dr. Datu’ Bandira Datu’ Alang, on September 15, 1984, in the house of the narrator.]

1Now there was the father of Nasi, and his wife Nasi’s mother. He was captured by a hunting party of people. They got Nasi’s father. Nasi’s father had grown nineteen horns. Usually Nasi’s mother went out every morning.

   Once a buck arrived and said, “Oh Nasi, oh Nasi, where is your mother?” “She went out to look for food consisting of tender leaves and young buds.” “You tell your mother that I am going to marry her.”

   Then her mother came home, and she said, “Oh Mother, oh Mother,” she said, “a buck said he wants to marry you.” “Why,” she said, “young lady, how many horns does he have?” She answered, “Two horns.” “You tell him, Nasi, that even your father with ten horns below, and nine horns above was caught by Balanda. He has only two horns!” Nasi’s mother left.

   The buck came back again and said, “Oh Nasi, oh Nasi, how was our agreement?” “My mother said that if father with ten horns above and nine horns below was caught by Balanda, then you surely,” she said, “could not get away from Balanda.” The buck went home.

   Then another one arrived and said, “Oh Nasi, oh Nasi, where is your mother, Nasi?” “She went out looking for the food of tender leaves and young buds of plants.” “You tell her, Nasi, that I want to marry her.” Her mother arrived home. “Oh Mother, oh Mother, a buck said he wants to marry you.” “Why,” she said, “Nasi, how many horns does he have?” She replied, “three.” “You tell him, Nasi, that even your father, though he had ten horns above and nine horns below, and one could erect a tent atop his back, was caught by Balanda.” Her mother went away again.

   Then, the buck came back and said, “Oh Nasi, oh Nasi, what about our agreement?” “My mother said that if father who had ten horns above and nine beneath and upon whose back one could build a building, was caught by Balanda, then surely you,” she said, “would not get away from Balanda.”

   Then another deer arrived. “Oh Nasi, oh Nasi, where indeed is your mother?” “She went out to graze on tender leaves and those buds of the plants.” “You tell her, Nasi, that I want to marry her.” Nasi’s mother returned. “Oh Mother, oh Mother, another buck said he wants to marry you.” “Why,” she said, “young lady, how many horns does he have?” She answered, “Four.” “But even though your father had ten above and nine below, Balanda got him.” Nasi’s mother left.

   Another buck arrived. “Oh Nasi, oh Nasi, where is your mother, Nasi?” “She went out to graze on tender leaves and those buds of the plants.” “You just tell her, Nasi, I want to marry her.” Then Nasi’s mother arrived. “Oh Mother, oh Mother, another buck says he wants to marry you.” “Why,” she said, “young lady, how many horns does he have?” She said, “Five horns.” “Well, even though your father had ten above and nine below, Balanda caught him.”

   The buck returned. “Oh Nasi, oh Nasi, how did our agreement go?” “Well, even though my father had ten above, and nine below, Balanda caught him, so can’t you also be caught by Balanda?”

   Another one then arrived, the sixth one. “Oh Nasi, oh Nasi, where is your mother?” “She just went out to graze on tender leaves and those buds of the plants.” “You tell her, Nasi, that I want to marry her.” Then her mother came. “Oh Mother, oh Mother, another buck said that he wants to marry you.” “Why,” she replied, “young lady, how many horns does he have?” She said “Six.” “Even
man si ama' ka sapulu' sa dibaba siau sa dibaluyan kambalaibalayan a puru' a likud ian niakua' i Balanda. Dtaru'a ngka run di' aku pegkiug.”


15Niapus.
though your father had ten horns above, and nine below, and was so big one could build a house atop his back, Balanda got him. You tell him that I will not consent.”

Then another buck arrived that had grown seven horns. “Oh Nasi, oh Nasi, where is your mother?” “She went to graze for tender leaves and buds of the plants.” “You tell her, Nasi, that I want to marry her.” Nasi’s mother got home. “Oh Mother, oh Mother, another buck said he wants to marry you.” “Why,” she said, “young lady, how many horns does he have?” She said, “Seven.” “Tell him, Nasi, that even your father with ten above and nine beneath, who could have a house built atop his back, was caught by Balanda. And he only has seven.” Nasi’s mother left.

Then another buck having eight horns arrived. “Oh Nasi, oh Nasi, where is your mother?” “She went out to graze on tender leaves and young buds.” “You tell her, Nasi, that I want to marry her.” Nasi’s mother got back home. “Oh Mother, oh Mother, another buck said he wants to marry you.” “Why,” she said, “young lady, how many horns does he have?” She said, “Eight.” “Well, though your father had ten above and nine below, Balanda got him.”

Another buck arrived. “Oh Nasi, oh Nasi, where is your mother?” “She went out to the grazing area with tender leaves and buds of the plants.” “You tell her, Nasi, that I want to marry her.” Nasi’s mother arrived back. “Oh Mother, oh Mother, another buck said he wants to marry you.” “Why,” she said, “young lady, how many horns does he have?” She said, “Nine.” “Though your father had ten above and nine below and could have a house built atop his back, Balanda caught him.”

Nasi said, “Oh do accept him, Mother, for he has empathy.” Then her mother finally accepted him. They went out to graze on tender leaves. A hunting party of people came upon them. They were people. They got them. Those people got them. They died. And so it ended.

15The end.
Alum Malindu

[ Cerita berikut bertajuk Alum Malindu diceritakan oleh Panandigan Binti datu' Dani berasal dari kampung Rampayan, Kota Belud rakaman dibuat pada 15 Sept. 1984 di rumah informan sendiri.]

'Na pamakinega niu si Alum Malindu, ati ia su kuan datu' ini kagia ia wata' ian pitu katau. Ia wata' ian a ari ngaran ian si Alum Malindu. Ati kagian ini a madtai ian su datu' ini kagia ban ka girawa madakel den a pelalayag sa manga wata' ian utu, ka pamangaruma. Ati ia su Sulutan ini kagia niasakit.


Ati ia man kagia su wata' ini a datu' mimiclai a asu. Kena' manusia a kiapakauma ian utu du'u ugaid asu. Piamakineg ian ini kagia a manga tau ini pedtaru'. Sekayan ini pelakaulakau den, pelakaulakau den sekayan sa pangkalan magabi mapita' pelakaulakau den sekayan sa pangkalan. Ati sumigad su seda'.


Na ati nianik den su tau, tug ian, Katiti' i niakakua' kami," tig ian, "sa seda'," Uman isa utu maka'aidaid sa satebped. Ati pimbagibagi ian. Iniwig ian su karuma a datu' utu. Tug ian, "Na ba'i, katataya su seda' niakua' ami." Na tugu ba'i utu ki karuma ian tug ian, "Na katataya niakakua' den sa seda' a papakan."


Alum Malindu

[Narrator Panandigan Binti Datu’ Dani, was originally from the Kampung Rampayan Laut, Kota Belud, Sabah, Malaysia. The narration was recorded by Dr. Datu’ Bandira Datu’ Alang, on September 15, 1984, in the home of the narrator.]

1Now hear about Alum Malindu, for this, er, datu’ had seven children. Now the name of the youngest child was Alum Malindu. After a long time, it is said that many children of the datu’ sailed away, because they wanted to marry. Now this Sultan became sick.

He was sick, so he was treated with medicine, but he did not get well. Then, after a long time, he only said that he would not consent to eat. “Oh, if only there was a flying fish to eat,” he said. “Then I would probably be able to get better,” he said. The people said, “Now what (shall we do), because there is a storm. Where can we get that fish?” So, all the people went looking for the fish. But they were not able to pull it in because of the storm.

Now there was a person, son of a datu’ there in a different place. He heard about this. Because this datu’ had many children, the son went there to where the sick person was. He went there. When he arrived, there were already many people waiting for a fish there at the wharf. They were waiting for it to get calm. He said, “What is your purpose here?” They said, “We are waiting for it to get calm so we can look for the fish, because the datu’ is sick. The datu’ longs to eat that certain flying fish for if he can eat that flying fish, he will be able to get well, so he wants to eat the fish.”

Now there was this certain son of that datu’ who changed himself into a dog. No longer as person but as a dog, that one arrived there. This dog heard what the people were saying. This one kept on walking. He kept on pacing back and forth on the pier night and day, pacing and pacing on the wharf. Then the fish swam by.

This fish passed there; so because it was a flying fish, he snatched it and got it. When he got it, he went on home. He passed by the house of that datu’. Then after that, a group of children of this datu’ saw the dog holding the flying fish in his mouth. So they went and ran after that dog. They wanted to snatch that fish. As the dog was hurrying away, he was trying to reach the house of that datu’.

Now the people ran after it to overtake it. They wanted to drive it so they could snatch away that fish from it. So how could a lone dog defend himself? Eventually they snatched away that fish. All that was left for that dog was the tail.

Then the people went upstairs, and they said, “Here, we were able to catch the fish.” Each one brought one part of the fish. They divided it. They gave it to the wife of that datu’. They said, “Woman, here is the fish. We caught it.” That woman told her husband, “Here is the flying fish they caught,” she said.

“You cook it, for I want to eat it,” he said. “Then maybe when I eat it,” he said, “I will get well.” His wife cooked it. Afterwards his wife cooked the fish. She cooked it and then said, “You eat it.” Then he ate it. So he ate it; he truly ate plenty of food. He ate plenty, and after he finished eating, he felt good again.

After a long time, let us proceed with the story rapidly, he regained his health. After he was well, he inquired, “Who,” he said, “was the one who was able to get that fish?” First one of them said, “I was the one.” Another said, “I was the one that got it for sure.” Then another said, “I got it.” “Did you get it?” he asked. “No one else got it but me,” he said. “I was the one.” “Well, I was the one that got the head.” Then another said, “I am the one that got the stomach.”


“Na kagia mautu,” tig i datu’, “mani’i den, ugaid na samaya’ ku sa makapia raken sa makakua’ sa seda’ anan na makan ku makapia aku, na kaingen ku run su sakatau a wata’ aken,” tig ian. “Na ugaid ituman ku den.”


The datu' then said, “Where is the tail? Who got the tail?” “What,” they said, “it had no tail.” “Where,” said that datu’, “can you find a fish that has no tail?” Then one of them said, “That tail, it was with the dog.” It was one of their servants that said, “I saw the tail of that fish with the dog; it was with that dog.”

Then that datu’ said, “That dog is the one that got it for sure,” he said. Then he turned to the dog and asked about it. The dog said, “Datu’, I am the one that got it, that’s for sure. Those people saw it, but they snatched that fish away from me,” he said. “I had only the tail,” he said. “So indeed that was the way it happened,” the datu’ said. The dog said, “Yes.”

“Now because that is what happened,” the datu’ said, “there is my promise that I made that if I should get well from that fish that was captured, if I should eat it and get well, then I would wed one of my daughters,” he said. “I will fulfill that promise,” he said.

So, he called his seven children to him. When he had called his seven children, he inquired of the eldest and said: “Will you consent,” he said, “for me to marry you to this dog?” “Oh,” the oldest daughter said, “Not me,” she said. “How could I marry a dog?” she said. “Even if I get married, it would not be to dogs.”

Then he called another one and asked, “Will you consent that I wed you to the dog?” “Oh, no,” the next one said. “I also will not consent to be the wife of the dog even if I do not marry at all.” That is what happened with the next one.

You can say that he went through six of those daughters. None would agree. Then he called Alum Malindu. “Alum Malindu,” he said, “come over here to me. I will ask you something.” Alum Malindu sat down. She said, “What is it, father?” she said. “I will ask you something,” her father said. “Will you accept the dog, if I wed you to him? You see, I will suffer the curse of my vow if I do not fulfill it. I myself said long ago that whoever got that flying fish, and if I should eat it and get well, then I would wed my daughter to him. I have been able to get well,” he said.

Alum Malindu bowed her head. Then she lifted up her head and said: “Father, it is up to you, for I will do whatever you say not to obstruct you or your vow,” she said, “because you indeed have gotten well. No matter what the appearance is of the one who was able to make you well, you vowed you would wed your daughter to him. Now I will not consent to your suffering from your vow. But, I myself will do whatever you wish,” she said. “I will go along with it,” she said. “Whatever you say.”

Then he spoke like this to the dog: “You cleanse yourself, for I will wed you to my daughter, for I will fulfill my vow,” he said. The dog cleansed himself for the wedding with the help of some people. He married that daughter accordingly.

After she married, her mother limited her concern for Alum Malindu. Her six sisters hated her. “Mother, you force Alum Malindu to go away from here,” they said. “What will be her purpose here?” they said. “Her husband is a dog. The dog is very filthy, surely not fit to come up into the house.” Their mother said, “Oh, oh, my dears, whatever it is, he is the one,” she said, “that made your father well again. How then can we drive her out as her sisters said, for no matter what, Alum Malindu wants him. He will eventually run away and leave here,” her mother said. But she said to Alum Malindu, “You go along with the dog.” Alum Malindu said, “Yes.”

Now as for Alum Malindu, she said, “Mother, do you have lime and do you have red-seeded corn?” Her mother said, “There is.” She said, “Give me some of each. Give some of each,” is what she said. Her husband the dog had said, “when we go away,” he said, “then ask your mother for lime and red-seeded corn. Whenever we depart, then scatter that lime as we go along. Scatter it on the path, and as for that red corn, you plant it,” he said. That woman said yes.


Then she asked for these things from her mother. Her mother gave her those things. Then they left. She said, "Mother, we are going now." As they went along, they scattered lime on the path, and they planted the red corn.

So, let us move forward rapidly. They arrived at a forest. There was there in the forest a very small house. They stopped. "Let us rest here." "Yes," Alum Malindu replied. So they stopped there.

After a long time, he said, "You wait because night is coming; you stay here for awhile, but don't be afraid," he said. "Yes," Alum Malindu agreed. Then that dog left. He walked and walked a great distance. Then he climbed to the top of a very straight tree. He really climbed it. When he got up there, he got some food. He arrived there and he got food, for there was food up there.

After he got the food, he went home. When he arrived home, Alum Malindu was there. It was evening. It was raining hard. He woke her up because Alum Malindu was sleeping. He said, "Wake up and eat, here is food, so it is good for you to eat here."

Alum Malindu got up. She said, "Where did you get this food, the rice indeed is still hot." "Over there," he said. She began eating. "Be here, let's eat," she said to the dog. The dog said, "you go ahead and eat. Then later if there is anything left over, even some fish bones, then you gather them and then just give them to me." The dog was there on the ground. He did not come upstairs.

Alum Malindu ate and ate this food. She divided this small package of rice. One portion she ate, and the other portion which was left over was for the dog. When she finished, she carried it down to the ground, for she had called the dog, but he did not come up. The dog ate. Because it was raining, the dog built a fire underneath the house. Then as for Alum Malindu, because it was cold and the dog went upstairs, she covered him with a blanket.

Then it became morning, but let us move forward rapidly, and they stayed there for three days. Alum Malindu was sitting there, and the dog said, "How about it? Would you like to see your mother?" he said. She said, "Yes." For three days now I have longed for my mother," she said. "I have not seen her," she said. So he said, "you go to her, go to her," he said.

So, she walked along. He said, "Do you, er, not know the path? Isn't there," he said, "lime, the lime that was lined up along it? Surely lime lined along all the way we passed, didn't it?" Alum Malindu said "Yes, and that corn is there also. The corn is sprouting like needles." She then walked along.

When Alum Malindu had gone a long ways, he followed her. "I will follow Alum Malindu," he said, "because, er, she might be afraid," he said. So, he changed the skin of his body, namely his outward appearance and changed into a man. He dressed himself. Then he entered the forest.

Let us move forward rapidly. What's her name, that is Alum Malindu, reached her home, and he reached that house at the same time. She went upstairs. Now that Alum Malindu, well that is, she went to her mother. Then her mother said: "Who, young lady," she said, "is your companion." Alum Malindu replied, "No one." Then she said, "Where then is your husband?" "He is there at our house," she said.


40Na sumiangur den man du’u si, kuan, antuna ambu’ aya i ngaran ian, si Alum Malindu, ati ia sekanay ini kagia, kagia makiapu si Alum Malindu, liwas ian man su upis ian. Liwas ian su upis ian, niamaik bi’u sekanay, tiundug ian man si kuan Alum Malindu.

Na ati niakauma du’u si Alum Malindu kiauma’an ian giutu a mama utu. Makagirau a manga pagari ian utu, “Panik ka,” tig iran sa mama utu. “Wai,” tugu mama utu, ka niuna a mama utu. Na niakapanik si kuan Alum Malindu, kiapanikan ian a mama utu kagia a
Now those, er, sisters of hers said, “Why has Alum Malindu come here with this man, at the very same time? What,” they said, “is his purpose here.” Alum Malindu spoke up. She said, “I am aware of that man, but I myself left the house all by myself. I do not know,” she said, “where he came from. Where could that person come from?” They scolded Alum Malindu.

Her mother gave Alum Malindu cooked rice and sugar and coffee, and everything to eat; she gave her indeed those things. Then she said, “I will go home now, Mother.” Her mother said, “Yes.” So she went home. When she had gone a long ways away from that house, the dog also went home. The dog also went home. He just passed her along where he had passed before, but Alum Malindu did not know it.

After Alum Malindu had walked along for awhile, the dog went ahead of her. When he had gotten ahead of her, he rushed to get home first, because he did not want Alum Malindu to find his skin there. When he arrived there, he put on his dog skin. He was there underneath the house. Then when (er, what's her name) Alum Malindu arrived, the dog was there underneath the house.

She went upstairs. After she went upstairs, she made drinks; she also heated the water. Then she stirred the hot water (for coffee). Then she said, “You, dog, come on upstairs,” she said. “Let's drink.” “I have the pastries; my mother gave them to me.” But the dog said, “Er, you go ahead and drink,” he said. “Later, if there is anything of yours left,” he said, “then you can just give some to me.” That is what he said. She drank it. When she finished drinking this, she went to be with the dog who was there on the ground. That is where he was.

After quite awhile, evening came and the dog said, “you just stay here,” he said, “for I am going out for awhile.” Alum Malindu said, “Yes.” So he left.

After he had gone a long ways away, he took off his skin. He again went up that tree. When he went up that tree, he got it there. He got food that was already prepared, namely cooked rice all prepared. After he got it, he went home.

He went home to Alum Malindu. Alum Malindu was on the bed sleeping. He said, “Alum Malindu, wake up. Here is cooked rice. Let's eat,” he said. Alum Malindu woke up. She said, “let's eat.” He said, “You eat,” he said. “Then later if there is anything that you have left that you have not finished, then you just give that to me,” he said. Alum Malindu ate. When she finished eating, because she had divided the rice, what she divided that was left over she brought to that er, dog. The dog then ate.

Let us move forward rapidly. Several days had gone by, and as before, she remembered her mother. The dog said: “Why, do you want to go to your mother?” She said, “Yes.” “You just go there. What's the problem? The corn will probably show you the way,” he said. “You just go ahead and go.”

She left there, now what's her name; it is Alum Malindu. Now then, what about him; after Alum Malindu had gone, he peeled off his skin again. He peeled of his skin and then just dressed himself, and he followed Alum Malindu.

Now when Alum Malindu arrived there, that man had already arrived. Those sisters of hers said to that man, “You come on upstairs.” That man said, “Yes,” for he had gotten there first. Alum Malindu also went upstairs, and there that man was

“Sumiangur aku,” tig ian, “si'i, ka,” tig, “igkadali ku seka.”


50Ati kagia den a makaipus den sekayan kiawatanan den, na niagayas den ambu' si asu liwas ian den. Su
with her sisters. Alum Malindu reached her mother. She said, “Mother,” she said, “where are you?”
Her mother said, “Here I am. So you have arrived,” her mother said. She said, “Yes. I have come here,” she said, “because I longed for you.”

Her mother said, “you build a fire, for you will be hungry. Later on,” she said, “you can go home for the sun is still high.” She said, “Yes.” (She, er, what is her name, ah) Alum Malindu, built the fire. She said, “Let’s eat, Mother and father. We will eat,” she said. Then they ate.

That man (er what’s his name) was there with her sisters, six of them. Then those six people also prepared food. They served this man with food. “You go ahead and eat,” they said. But he spoke up and said, “I am not accustomed to eat from a brass table. I am familiar,” he said, “with putting food on the floor. But,” he said, “I will just stay here and be with auntie and eat also with uncle.”

They said, “What is it about this man; Alum Malindu is the problem. Whenever he comes here, Alum Malindu comes here too,” they said, “arriving at the same time.” When they finished eating, they got angry at Alum Malindu. “When you come here, this man is here at the same time that you come.” Alum Malindu said, “Why is that man destroying me, why is he troubling me. I came here, I am alone, I really do not know where this person came from. I myself came here because I long for mother and father. I did not come here for that man who is here.”

Now she was crying. “Mother, and Father, I will go home,” she said. She went home. After she went home, that man also said, “I will go home.” The women agreed. So, he was first in arriving home. He was there first when she arrived home.

Let us move on rapidly. When he arrived at their house, he put on his skin, and he was there under the house. This Alum Malindu also arrived. When she arrived, the dog was already there at the house. She said, “Why does it happen that whenever I go there to my mother,” she said, “and there to my father, that I am met there by that man,” she said.

So it was that then she did not go there. Several days went by and she did not go there to her mother’s. Now this dog had a sweetheart in his own place. His sweetheart in his place was, er, Malam Kasumba.

After a long time, he was wondering, “What shall I do?” he said. “It is better to bring Alum Malindu to my village. By then the seven days will have gone by,” he said. He said, “Alum Malindu,” he said, “why is it that you have not gone to your mother? Why, not?” Alum Malindu said. “I do long for my mother,” she said. “It is a long time,” she said. “Seven days have gone by, and I have not gone there.”

Then he said, “you go ahead and go there,” he said. “You go there,” he said this, “for I myself will just, er, wait here for you.” “Yes,” she said, er, Alum Malindu said, “for the corn which guided me is already tall. Yes,” she said, “the second time when I passed by, it was already tall,” she said. “Now why didn’t you tell me it is already tall,” he said. Then she left.

When she had finished going off some distance, the dog quickly took off his skin.


After he shed his skin, he dressed himself. Then he departed in order to get there first. He rushed to be first, and he arrived there at his in-laws first. Alum Malindu was behind.

As for the dog, you can't imagine how much her sisters respected him, for he came there frequently, and they liked him. Then Alum Malindu arrived. Her sisters were whispering and one of her younger sisters said, “I say that Alum Malindu came to meet him,” she said. “It was her plan in returning.”

Then Alum Malindu went upstairs and she went to her mother and her father. “Ah, you have arrived,” her mother said. “Yes,” she said, “for it has been a long time,” she said, “since I was able to come here. It has already been seven days, and I have been longing for you,” she said. She was there.

Then her mother said, “just build a fire,” she said. She agreed. “Later on,” she said, “you can go home, but eat, first,” she said. Alum Malindu said, “Yes.” Alum Malindu prepared the food. Those sisters also prepared to serve that man food. They cooked the food.

After Alum Malindu prepared the food, she served it. She served her mother and her father. After she finished this, she said, “You come on here, Mother and you, Father, let's eat.”

55When those six sisters also had prepared food, they also served that man. They put it on a brass tray. They said, “Come on here, you eat.” That man agreed. But he said, “I will just go and eat here with uncle, for I am only familiar with placing it on the floor.” “What is this all about,” they said. “This man does not want to eat from a brass tray, but of all things he is accustomed to eat from the floor.” They said, “it is no other way.” They said, “Alum Malindu is the one causing these problems.” That man ate along with his father-in-law.

After awhile, Alum Malindu said to her mother, “I will just go home now Mother, for,” she said, “it is getting late and I need to be on the trail.” “Yes,” her mother said. “Why,” said her mother, “does that dog when you come here, not approve of your coming?” “No,” she said, “He allows me to come.” She said, “That is why I planted the corn for a guide, and also that lime will guide me. I'll go home,” she said. “I might be benighted.” “Yes,” her mother replied. Then she went home. This dog would go along later.

Well, then, er, let us move forward rapidly. She reached their house. When she arrived, the skin of the dog was hanging on a hook on the stairs. “Oh my goodness,” she said. “Where is my dog, where is my very own dog,” she said. “He was here under the house.” She looked all around. She saw the dog's skin there hanging on a protrusion of the stairs. “Good Lord,” she said, “someone has killed my dog, because here is just the skin only,” she said, “on this hook.”

She was turning around, and she saw the man there. She turned and there was the man in his proper clothes. “What happened? What are you looking for?” he said. “My dog,” she said, “it is not here. What is here,” she said, “is only his skin, hanging on the stairs. Where could my dog have gone?” she said. “Maybe someone killed him,” she said.

“Who knows,” he said. “It is bad fortune,” she said. “You yourself,” she said, “are the one that killed him, for no one has come here, and I have been here a long time. I have seen no one,” she said. She said, “I have not seen anyone, and no one new has been here,” she said. “Now,” she said, “there is someone that has found this place of mine.”


He said, “I have done nothing,” he said; “I did not interfere. I have just arrived,” he said. “This is not a proper place,” she said, “for a long stay. Twice I have gone to my mother’s place. When I left, my dog was here. When I came home and arrived, he was here under the house,” she said. “I left him and now that I got home,” she said, “I have just arrived and there is only his skin,” she said.

He said this: “Nothing!” he said, “nothing has happened here. I have only just arrived. You can see,” he said, “that I have only arrived now.” She said, “Yes. But it is absurd,” she said, “that my dog would die. For a long time, no one has arrived here. When I left,” she said, “only now does it happen that a person has arrived here.”

He said, “It was not me. I just newly arrived. You arrived here ahead of me,” he said. Then he said, “because you do not believe me, bring here,” he said, “that skin of the dog.” “You bring it here,” he said. She handed it over to him. “Because,” he said, “you do not believe me, I will put on this skin of the dog.”

“Then she said, “that thing is the skin of a dog, you are a person. Don’t put it on,” she said. So the man did not dress in it because Alum Malindu would not agree for him to dress up in it. So they stayed there.

After a long time, he said this to Alum Malindu: “Why, would you like to go with me?” he asked. “As for me,” he said, “I will go home to my place, because it has been a long time since I have been home. It has been a long time that I have been away from my place.” She said, “Yes, I will go with you.” So, they then went home, they went home to his place.

So it was that the man had a sister. That man had a sibling, a sister. When he arrived there, he brought over his wife to his sister. They stayed there. Then the man said in discussion with his sister, “How are things going,” he said, “regarding my proposal of marriage? Is it still being worked on?” “Well,” his sister said, “indeed, Yes,” she said. “They are waiting for you,” she said, “but you were not here.” Then he said, “you find out,” he said, “about it.”

“Later,” he said, “because they will proceed, then we will marry, and I’ll just ask someone to marry us.” His sister tried to find out. The sister of the man went there to the father of Malam Kasumba. She said, “I am the one,” she said. “I have come here,” she said, “so that I can find out if our agreement is still approved. Is it all right if we continue with the marriage of my brother?” The father of Malam Kasumba said, “Yes. It has been a long time already that we have waited,” he said. “We have been waiting for nothing.” She said, “you are no longer waiting for my brother. He was not here. He went on a long journey, but he just now returned. That is what he asked me to let you know. How about it, shall we have the wedding? How about it, shall we go ahead with the wedding or what?”

They said, “Yes. Let’s have the wedding.” Now the sister of that man said, “Let’s play games.” This one, er, said, “Let’s celebrate,” the mother of Malam Kasumba said. “Oh, yes,” the sister of that man said. “How many days shall we celebrate?” They said, “seven days. We will celebrate for seven days.” Then she said, “Yes.” “Then I will go home,” she said. “I will go home,” she said, “for I will prepare so that the celebration will be big,” she said, “in the seven days of celebrating.” “Yes,” said the mother of Malam Kasumba.
Na ia man kagia si Malam Kasumba ini, kagia niamangumbal den sa iga’an. Si ina' ian niamangumbal den sa iga'an agu’ su manga kui niamangumbal den sekiran. Ia man kagia su pagari a mama utu niumbal memb. Miumbal sa kui.

70Ati ia kagia si Alum Malindu ini, kiasangur iran du’u nimbalui a tabalik. Nimbalui a tabalik, marata’i paras nigkaitem-item. Na di’ katawan i pagari a mama utu ba karuma i pagari ian si Tabalik.

Ati du’u den utu. Ati ia man kagia si Tabalik ian, ini itatapuk, itatapuk a mama utu ba sumangur du’u, ka katukawan. Ati nianeg i Tabalik ini kagia se sekiran pamangumbal sa kui agu’ su manga iga’an a pendakatakan. Sumiangur den du’u sekayan, sekayan sumiangur du’u sa ki pagari a mama utu.


Ai, na tig iran, “Niada’ si Tabalik, niada’,” tig ian, “si Tabalik.” Na ia si Tabalik ini kagia sianguran ian den su langun u sumping a kayu. Sianguran ian su langun u sumping a kayu. Na piomalui ian a tau su sumping a marur langun den a bunga. Piangumbal ian a sumping, ai, piangumbal ian
As for Malam Kasumba, she then made up the beds. Her mother made the beds and all of the pastries, they got them ready. Now the sister of that man also prepared. She prepared the pastries.

As for this Alum Malindu, when they got there, she was converted into a lizard. When she became a lizard, her appearance was ugly and became very black. Now the sister of that man did not know that the lizard was the wife of her brother.

So, they were there. As for the lizard, he hid it; the man hid it so that it would not go there (to the ceremony), for otherwise it would be known. The Lizard heard that they were making cookies and fixing the beds and embroidering. So, she went there; she went there to her brother, that man.

She went there and arrived where someone was embroidering. She said, “what is this you are doing?” “I am embroidering,” the sister of the man answered. “What will you use it for?” “Well,” she said, “my brother is getting married. That group of people is preparing pastries. Well those pastries there, er, well some other people are fixing food because the festivities and games will not stop for seven days,” they said.

Then she went to where there was a spittoon and spit. She said, “those are making pastries.” She scratched it and poured it out. She finished scratching it; then with those cookies she made spittle, a whole lot of it in appearance. Then she made it and changed it. Then she turned it into the sequins. She said, “they have a nice appearance.” Then she scratched them. “So these are like that,” she said; “it will not take long for me to be able to make them.”

“Oh, my, why is Lizard,” the sister of the man said, “destroying the peoples works?” She went there. She embroidered off to one side, then on the other side she made pastries. Quickly she fixed the sequins and also the pastries.

Then she went to the side of the bride. When she went there, she said, “What,” she said, “are you doing?” They said, “They are making pastries because the datu’ is getting married.” “Oh,” she said, “so this is the appearance of what you are making, these cookies?” “Yes,” they said. “Pek,” she said (as she spit). “But why does it take so many people to make those cookies? “There should not be so many. I alone,” she said, “will make them,” she said.

They said, “Why,” they said, “does this person who is a troublemaker just come here? The people make trouble coming here to celebrate. You are going to change them,” they said. “Yes,” she said, “for you see,” she said, “I myself will make them.”

She went inside where also Malam, er what’s her name, Kasumba was embroidering. “What,” she asked, “is it that you are doing?” This is what she asked. “Are you embroidering?” “Good Lord,” Malama Kasumba said, “is that the appearance of what you are fixing?” “Yes,” Malam Kasumba said, “for that is how sequins are used.” “So that’s your practice,” and she turned and tore it into pieces. She said, “why did you,” she said, “tear up my embroidery?” “You change it back,” she said. She said, “don’t worry, I’ll just change it back.” Then she made it. She sewed the sequins on the other side. “She will make the other things on the other side,” she said, and soon it was finished.

Then after seven days had gone by, they gathered together. They notified the people, so the people assembled in the village in order to celebrate. Then after that she went on home to her place. Oh, yes, then they went, er, to that place where Lizard was. They went there, but Lizard was not there.

They said, “Lizard has gone.” They said, “Lizard has gone.” Now this Lizard went to a place of many flowering trees. She went to the blossoming trees. She changed the flowering trees into people. All the blossoms of the fruit she converted and made them
a tau. Antuna imbitiara’an ka run. Duminidi su tau sa lama-lama su mama, babai, lukus, manguda, wata’, mala a tau.


Ati ia man kagia si kuan Malam Kasumba agu’ su datu’ utu sa’an den. Niapasad ini kagia gkawing ia su langun a tau mimbabaling. Ia man su langun utu kagia a tau i Tabalik su sumping a marur, piakabaling ian bu’ ku sumping utu a marur, ia su langun a sumping-sumping utu u isa piakambabaliling ian run bu’. “Mbabaling kanu bu’,” tig ian, “ku asal iu.” Niada’ su tau.


people. What can be said. The people were boiling over in the field, men and women, old and young, children and adults.

"What is this?" they said. "Where did these many people come from?" "It is not known," they said. "Inquire of the bride's side to see if they notified people from different places." "Oh, there was no one," they said, "just the people here from this place."

They inquired also of the male line. They said, "no one. Now where did all these people come from?" Alum Malindu got the fruit of the white squash. She got the fruit of the white squash, and she changed it into a child. The child was small and very pretty, a girl. She carried that lovely girl. Then she was their leader, carrying this lovely child in her arms, a very good and beautiful child.

All the people were filled with surprise. All those people said, "this will be a disgrace for us; for where could all these many people come from?" they said. "It is not known. So, what are you worrying about, the lizard made all these pastries."

There were many from both the female and the male sides. She did it that way, because she had many followers. Now when she arrived, she said this about the wedding: "The wedding is at hand." She spoke up. Ah, yes, when the groom went with his party, she was at the head of the procession, carrying the child and with all her followers. She herself with all of them, had her own share in playing the games. Also, her followers played musical instruments. It was a dance in which many participated. There was a silat.

Afterwards that man went into the secret room and when he came out, he was carrying the child in his arms, singing a song. When this was finished, then (er, what's his name) that datu' married. Then she went downstairs. She went downstairs and joined her group of followers there.

Now as for all those people of that place, they were astonished about the great crowd of people. "Where," they said, "could they have come from?" They said, "It is not known where these people came from."

Now after that, er, Malam Kasumba and that datu' were there. After the wedding was over, all the people went back to their homes. As for all the people of the lizard, she started sending home all the people who were those flowers. Those many flowers that were people, she sent on home. She said, "You just go on home now to your former places." The people left.

Now when all those many people were gone, they said, "where did those people come from that were here just now and that left?" They did not notice where they had come from. "No one knows," they said. Now this lizard was there where it had been staying. Then she revealed herself. She made herself known. She was a pretty woman when they saw her.

That datu' said, "You fetch it for us," he said to his sister. "Yes," his sister said, and three days went by. It was brought there. Then that datu' said, "Where is the Lizard?" The datu' came there to the lizard. He reached there. The lizard was revealed as a very nice woman. She went back to her original form, to Alum Malindu.

The datu' said, "They will fetch it for us." She said, "Yes, I will go with you." "Yes," he said this. "I will go to get it," she said. "But it is changed, my name is not Alum Malindu. No," she said, "but Malam Kasumba must bring along my shoes." "She must bring my shoes." She said, "things are changed. My name is not Alum Malindu. I have a new one and I am not your wife." Then they departed.


Na niapus.
When they arrived at the place of the bride's side, the sister of that datu' spoke. She said, “We have come here to get Malam Kasumba.” Her mother said, “Yes.” She said, “Malam Kasumba, you go along with them.” So, she went along.

After Malam Kasumba went along with them, they followed one another. Then after that, Alum Malindu went upstairs first. She took off her shoes. She had gone upstairs when Malam Kasumba arrived. She said, “Malam Kasumba, you just get my shoes for me, for they fell down.” When Malam Kasumba reached the stairs, she then took those shoes and carried them upstairs. “I will just speak up,” she said. “I have changed. Alum Malindu is not my name any more since Malam Kasumba has to bring up my shoes.”

That's the end.
Si Mirit

[Cerita berikut bertajuk *Si Mirit* diceritakan oleh Saibun Binti Emai berasal dari Kampung Rampayan Laut, Kota Belud. Rakaman dibuat oleh Dr. Datu' Bandira Datu' Alang pada 14 September 1984 di rumah informan sendiri.]

1Si Lukus a Mama kun utu agu' si Lukus a Babai da' a wata' iran di' pembawata'. Ati aturan u Alahutalah niatu'un iran si Mirit nialing rekiran. Pidtatardu iran den niababaya' den sekiran.


Mirit

[The following story was told by Saibun Binti Emai, originally from Kampung Rampayan, Kota Belud. It was recorded by Dr. Datu' Bandira Datu' Alang, on September 14, 1984 in the house of the narrator.]

It is said that Lukus a Mama and Lukus a Babai had no children born to them. By God's arrangement they found Mirit and they took him home. They raised him and they were very happy.

After a long time, Mirit spoke up. He said, “I want to get married now.” Then the old woman said, “Who, young man, can you marry? There is no young lady that will accept you.” “Ah,” he said, “one who will accept,” he said, “not one who will not.” “Why,” she said, “then whom are you going to marry?” He said, “There,” he said, “the daughter of that sultan.”

“Good Lord, young man, that is the sultan who has refused many the marriage of his daughter. That one refused consent, and you are going to be the one he accepts?” He said, “why not try?” He appeared to be disheartened by his mother and his father. Lukus a Babai said to her husband, “Let us try it,” she said, “even though,” she said, “when we get there, the datu' will kill us, never mind.” Then accordingly she went there.

When she arrived there, she sat on their porch. Then that datu' said, “What,” he said, “is the purpose why Lukus a Babai is here? You inquire.” So they said, “Just come in, Apu. What is your purpose?” “Datu’, I have come here, and even though after I have finished speaking you will kill me, I have come here in order to propose that Mirit marry you.”

That datu' cast down his eyes. He said, “Mirit is brave.” He said, “He dared to try it. As for my daughter, many have proposed marriage. But I have never given my consent to any of them.” For a long time, he kept thinking. Later he said, “it is a good thing if my daughter can find someone other than Mirit. But if not, even so I would be ashamed of Mirit.”

“First there is his obligation, Lukus a Babai. Mirit must build there,” he said, “my house of seven stories,” he said this, with furnishings for a bathing place for my daughter, namely a spring in the middle of the house which must reflect brilliantly,” he said. “When these requirements are met, I will wed her,” he said. Then he said, “If he does not do this, I will kill him.”

Lukus a Babai said yes to these things. Then Lukus a Babai went home sadly. She arrived there. “What, Apu, did, er you say?” “Ah, yes, whatever you desire, there is no problem. Only there has to be a house,” he said, “with seven stories and his daughter's bathing pool in the center. If it is not done, he will kill you.” “By God's help I will be responsible for what was said.” “But where will you get it?” “Oh, I will procure it.”

When night came, Mirit made his request in prayer. He walked around, and then when he stood at the house, he looked over there at the lawn. He said, “If indeed it is the truth that my mother and my father are really good people,” he said, “then there will be a house with seven stories, brilliant in its reflecting appearance,” he said, “and having all its furnishings, with a pool to bathe in prepared for the princess, put in the center there.” He opened his eyes, and in the field, there appeared a very beautiful house by itself, shining in reflected brilliance.

All the people awoke. Good Lord, all the people suddenly woke up at the same time. “What is this light here,” they said, “here in the middle of the field.” For a long time, they didn't say anything. They checked into it. They awakened the datu'. The datu' woke up. Then, by the good Lord, he went to the house with seven stories. It was most beautiful in appearance and the spring was there in the center.
ka giaya na,” tig ıan, “ugaid nasip, nasip tanu,” tig ıan ıya, “a mapia.” Na kagia den ıya a kuan ka
giutu ibpamagentawa kagia t u tau, na sumiapar kagia a Datu’ ıya. Na gumeke murderer su laugan u tau?

Mapita’ den sumiugur man du’u si Lukus a Babai siugu murderer na Mirit. Tig ıan, “Ibentel ka,” tig
ıan, “Apu’, su biita ara agu’ Datu’ utu, andamanaya gkiugan aku a Datu’ anan antawa ka di’, ka nia’aden
kun su walai agu’ ilain ıan a walai anan u gkapakai ıan?”

Na sumiug kun du’u si Lukus a Babai. “Na Lukus a Babai angkainu ka?” “Na sumiuguraku si’i,
ka im bentel aken su biita ara ta utu, pasal u walai. Na kata’an ilaia nga gkapakai antawa ka di’.”
Gumirau kun su sulutan, “Pasal,” tig ıan, “giaya a walai anan gkapakai den. Ugaid bagi’an den a Mirit
“sadia’an,” tig ıan, “i Mirit su barandia.” “Na wa’i?” tig i Lukus a Babai.

Na nialing den si Lukus a Babai. Pidtaru’ ıan den ki Mirit. Na ban ka ban girawa si Mirit kena’
lang-alang den a kiababaya’ ıan. Ati kagia den ıya niauma den ıya su talad. Na ni tamakatukau den
sekiran sa ta. Si Lukus a Babai agu’ si Lukus a Mama pa amu’-amu’, na ni mapakatukau iuran den, ka
da’ a rekiran.

Na kagia den ıya a mauma den su kagkawing na tiagu’ den sa usunan si Mirit inidulug den. Ati
ıan, “makaudu ka.” Tig i Mirit, “Wai.”

15Na nigkaing den du’u sa walai utu. Impitiara’ nga di’ makira karamai su sipa’, langun-langun
su kulintangan langun a buni-buni’an. Ati kagia magabi den ıya ban ka girawa nigkakan den su tau,
ka maga’bi den, nigkakan den. Da’an pagalang-alang si Mirit kuman, ka manga daging den ıya a
seda’.

Kagia makapasaden sekiran gkakan piakaiga’ den si Mirit sa lemba utu, ka limba’an a walai utu.
Na miniga’ den si Mirit. Ia kagia ıya si amu’ na mu’untuden ku atung tutudtunen ıya su ikug ıan, ka
di’ pakaseled, ka amu’.

amu’ kialuit den kagia i amu’ su tai’ ıan na langun a tau utu, kagia pianguitan den i amu’ su uduan
ıan. Ni pas sadu Datu’ agu’ su ba’i kiuitan ıan sa tai’.

Niangingin turugan den si amu’ anan. Niakanau si langun u tau. “Alata’alah,” tig ıran,
“niakaudu aku.” Na ni nialalagi su manga tau ni manalas na niakaudu. Niakanau si man su saktau, “Ai
angkainu aya bpakaudu.”

niakaudu aku,” a tig i karuma ıan. “Niakaudu aku,” tig ıan. “Ai niakaudu aku mambu,” tig i karuma
ıan. “Angkainu aya,” tig ıan, “a da’ ku aya ngatukawi?” Uman isa kun utu na niagisrau kun den utu
sekin. Niamangupu’ den niapita. Na giutu niairan den sekiran, ka uman isa sikalililai den sa ba’ag
ıan, ka giutu piampian iran.

20Na saken,” tig i amu’ “Mirit, kambabaling den utu langun u tau. Ugaid ia kapedil’-pedi’ dtarun
ku reka, upun ka kuman pen ba’ kabpanamar, ka ilaya nga saken da’ si’. Mbaling aku,” tig i amu’
The sultan accordingly bowed his head. They said, “What is this.” The sultan said, “Do not talk because this,” he said, “is our very good fortune,” he said this. Now then, er, about what is being talked about by the people. Will the datu' prohibit it? Will all the people stop it?

In the morning Lukus a Babai went, sent by Mirit. He said, “You visit there, Apu,” he said, “to converse with the datu’ as to whether the datu’ will accept me or whether he won’t, for I have built the house, and he should look at that house to see if he approves of it.”

So accordingly, Lukus a Babai went there. “Lukus a Babai, why are you here?” “I came here to find out about our conversation, about the agreement concerning the house. You look and indicate whether or not you accept it.” The sultan said, “At this time, the house,” he said, “is indeed approved. Moreover, my daughter will be given to Mirit.” He said, “In seven days,” he said, “he will be wed; indeed, they will be married.” “Also,” he said, “Mirit,” he said, “is to prepare everything.” “Yes,” Lukus a Babai said.

Lukus a Babai went home. She told these things to Mirit. Because of what she said, Mirit could hardly contain his joy. Now this, er, the time for the agreement was approaching. So, they made it known, made it known to the people. As for Lukus a Babai and Lukus a Mama, they made it known even to the monkeys, for they left no one out.

When the wedding day arrived, Mirit prepared the canopied throne which was to accompany him. Then this certain monkey said to him, “Mirit,” he said, “the people will prepare plenty to eat,” he said. “They will serve a lot of food. But you,” he said, “must not eat too much, because, you see you then will defecate.” Mirit said, “Yes.”

The wedding took place in that house. You just can not imagine all of the games, all the music being played by the kulintang and other musical instruments. As evening came, it could be said, the people really ate a lot for they had their evening meal. There was no limit to what Mirit ate, for there was a lot of meat and fish.

When they finished eating, they had Mirit sleep there on that decorated bed, for that house was especially prepared for him. Mirit lay down to rest, but that monkey sat at the threshold hanging his tail down, for he could not go inside because he was a monkey.

When it was the middle of the night, Mirit defecated. “Oh, Monkey Monkey,” he said, “what in the world will I do, I have defecated.” “You did not heed my warning to you. You did not make the effort to be careful.” The monkey ran and the monkey got some of his feces with his finger. The monkey touched the posterior of all those people with the feces. He also put the feces on the datu’ and his wife.

Then that monkey pretended to sleep. All of the people woke up. Each said, “Good Lord, I have defecated.” Then all of the people rushed out and washed off the refuse. One of those who awakened said, “What made me defecate?”

Then the sultan woke up. “Ay,” he said to his wife, “Wake up,” he said, “because I have defecated,” is what he said to his wife. “I have defecated,” he said. “I also have defecated,” his wife said. “How is it that I did not know this?” Each one was thoroughly confused. They washed themselves until morning. They were astonished at what had happened. Each dried his/her garment, because they had laundered them.

As for me, Mirit,” the monkey said, “I will go home along with those people. But I tell you, please do not eat so much, because you see that I myself will not be here. I will go home,” the monkey said. The monkey went home, and so did all the people. But Mirit was still there.


He said, after a long time (well let us move along rapidly), after a long time, Mirit said, “I will just sail. I'll just sail around,” he said. “What is your capital?” the sultan asked. “Well, even if,” he replied, “there is nothing,” he said, “I will just sail anyway.” “That is up to you,” the sultan said.

Then he went to Lukus a Babai and Lukus a Mama. He said, “I am going to sail on a journey.” “Oh, and why will you sail away?” asked Lukus a Babai and Lukus a Mama. “What will be your capital?” He said, “Nothing, I'll just sail around.” “Who will be your companion?” He said, “There are many around,” he said, “that can accompany me.”

When he was ready to go, he asked leave of his wife. He said, “I am leaving and going with companions,” he said, “I'll just sail out.” She said, “If you sail, what will be your capital?” He replied, “I don't have any capital,” he said, “I'll just sail around.” He left and took nothing. Mirit sailed away, they say, without even any merchandise.

After a long time of sailing and sailing, they said, “Here,” they said, “is an island.” He said, “Which is it?” “The iron island.” He said, “Let us visit it.” They bathed there. When they finished bathing, they, er, pushed out to sea again. Then they sighted another island, they said. “What island is this?” They said, “It is the copper island.” He said, “Let's visit it.” He bathed. When he finished bathing, he said, “Let us push off to sea again.”

They sailed and sailed. After a long time of sailing, again he saw an island. He said, “What island is this?” “The silver island.” He said, “Let's visit it. I will be able to take a bath.” They visited it. After he finished bathing, he said, “Let's leave,” so they left.

He saw another island. He said, “What island is this?” They said, “the gold island.” He said, “Let's visit it,” he said. “I can be left,” he said, “I can be left here.” So they visited it and they indeed left him there. His companions sailed away. What can you say? Now everything, they just bought a great deal because of his wealth. He himself remained inactive on that island.

By the will of God, a man arrived. “Mirit,” greeted that man. As for him, he did not speak because he was afraid to ask permission. That man said, “Why,” he said, “just why are you afraid? I myself am not a bad person. But I would inquire, where are you from?” He said, “I am,” he said, “from here, this is my place.” “Why,” he said, “where are you going to go?” He said, “I am just here because I am a poor person, and I am searching and searching,” he said. “Why, is it really true that you are poor?” “Yes,” he said.

Then there was no limit because those people took him in. Each one, gave him alms. They kept giving him alms, namely gold, silver, copper and iron. There was no limit to his joy.

This went on for a long time. As to his companions, there also was no limit to the fortune they had. They said, “Let us go home.” One group of them said, “What about Mirit, shall we go get him?” Some said, “Let's not get him because that one is probably already dead.” But another group said, “You see, that would be bad. If the datu' hears, that datu' might think we killed him. So indeed, dead or alive, let's go get him.”

So, they went to get him. But good Lord, “There isn't enough room,” they said, “for all the possessions of Mirit.” He had gotten a great many things. But they loaded up, and when they were already loaded, they said, “Let's push out to sea.” They sailed away. It was calm, and so they kept on sailing.


Kagia madtai den utu mumuru den si Lukus a Mama agu’ si Lukus a Babai. Na di’iin makira a kiababaya’ i Mirit. Piamama'an den si Lukus a Mama agu’ si Lukus a Babai sa langun a ba'ag a dua utu a Lukus. Na giya mambu' a Datu' aya di' makira den a kiababaya’ ian. Na ban ka ban girawa nialing kagia a manga lukus aya, inibagak iran den du’u si Mirit.

Niapus.
Soon they arrived at their place. This became known because this leader shot off the canons. “Ah,” they said, “Mirit has arrived. Why should we meet him, because surely it is only his body that he is bringing?” “Never mind now,” they said, “if he brought only his body. But what about those companions of his?”

Each one met him, except his wife. She was somewhat ashamed because she held in her heart that her husband had arrived with nothing. Even though that wife of his did not move from the house, the other wives went out to meet them. After they met, the people found out that Mirit arrived, and that, they said, “Mirit had gotten much wealth, because of that golden place. Indeed, he got gold and silver.”

They told the story around about the travelers. It was told to his father-in-law. They said, “Mirit arrived, and it cannot be estimated the fortune with which he arrived. “We got many things,” they said, “but we arrived with nothing compared to Mirit’s arrival. He had gold, silver, copper and iron.” The datu’ was overjoyed. They went and unloaded it. Then they, took it there to their house.

He said then, after two days had passed, “Where,” he said, “are Lukus a Babai and Lukus a Mama because they have not arrived yet?” The story was passed on then to Lukus a Babai and Lukus a Mama. They said that Mirit, who had sailed away, had come back.

Lukus a Babai said, “Good, but what could we expect,” she said. “It would be shameful to expect anything. He sailed without anything, so has he brought anything back?”

For a long time Lukus a Mama and Lukus a Babai were preparing many things. Mirit’s joy was unlimited. So, he bought Lukus a Mama and Lukus a Babai, those two people, he bought those two old folks many garments. Also, the joy of the datu’ could not be imagined. So, because it was said that they were getting old, they left everything to Mirit.

The end.
Kandalayang

[ Cerita berikut bertajuk **Kandalayang**, Diceritakan oleh Hajah Nasah Bte Abpah berumur 84 tahun berasal dari Kg. Rampayan, Kota Belud rakaman di buat pada 8 September 1984 (oleh Dr.Datu' Bandira Datu' Alang) pada pakul 9:30 pagi di rumah beliau sendiri.]

1Panudtulen aken si Kandalayang, Kandalayang Bpamedtas Tabung a Pedtarapas. Ia niabalui a wazir ian si Tanggiri’ Gumege’en a Mamesa Rumapenet, ia manteri ian Mamangku’-mangku’ ku Ragat a Langalak ku Kaludan. Ia niabalui a suruhan si Barira a Nigkampis a Langging a Nigkudepis sugusugu’un.


Laginding i Tanggiri’, “Kadenan Datu’ aken ibpamanayangin sa manga ginawa aken?” Lagindingan u Pandi’an, “Tanggiri’ Gumege’en a wazir ku a budiman makabpanudtul aku sa ginawa ka Tanggiri’, ka ba ban raken a kedau a di’ raken pedturugen, ka mabalun a dedepen a pigkulintangan u ig manda ban mangangasa di’ aku bperuparupen ka ma’aid ku a taginepen a pinggandingan a ragat.

5Jadi giaya a pinggandingan ku ragat, a pigkulintangan ku ig giaya a dedsa’an a bagel aya. Sekiran du’u sa kaludan a tantu kaneg iran utu kagia jadi taginepen ian kun sumiangur sekayan si’i sa kuan ini ka si’i su bilis.

“U raken bu’ su lalag Tanggiri’ Gumege’en u raken bu’ su lalag, na pebpanalanan tanu den a pigkulintangan u ig, ka giaya su musim a mallimud su bilis a niatimu’ su bulinau.” Su Rumba i Tanggiri’ mininuaneng ian sa da’ makalima jam. Na da’ maribu a tig na da’ mareg a daging.

Dumiudsung si Tangiri niamatu a akal ian, kagia bu’ a madtai laginding i Tanggiri’, “Na Kadenan Datu’ aken na pangabarani’ i gaig sa rumba a laadan aken na giaya su musim ian a mallimud su samar sa pigkulintangan aig. Su sabagi’ ku samar pepekkuililing su puket. Na su sabagi’ ku samar napembentang sa sariring. Pamurunai parambat a bpe lamba’ siau pulu a magilid i malengsa sa pigkulintangan u ig a tanan den mapapalad sa matulangle sebat tanan den tumatapenai sa madtangka’ a tampuling.”

“Kadenan Datu’ aken na di’ ka pen kasaba’an ku magkuililing a puket na sa’an ka den kasaba’an ku mabpembentang a sariring. Na di’ ka pen kasaba’an ku pembentang sa sariring na sa’an ka den kasaba’an ku masirit a biala. Na di’ ka pen kasaba’an ku masirit a biala na sa’an ka den kasaba’an ku matulangle sebat.”

Kandalayang

[The following story entitled Kandalayang was told by Hajah Nasah Binti Abpah who is from the Kampung Rampayan, Kota Belud. It was recorded by Dr. Datu' Bandira Datu' Alang, September 8, 1984 at the narrator's house.]

I will tell the story of Kandalayang who is Kandalayang Pamedtas Tabung a Pedtarapas. His Prime Minister was Tanggiri Gumegeen a Mamesa Rumapenet and his other minister was Mamangkumangku from Ragat a Langalak of Kaludan. His housemanager was Barira a Nigkampis a Langging a Nigkudepis whom he commanded to run errands for him.

There was a time told about by the ruler of Kaludan of Linawan. “Barira a Nigkampis, find my Prime Minister who is discreet, Tanggiri Gomegeen, and tell him that he should come soon to Kaludan a Linawan.” In a few days he arrived there in Laut a Liwanagan. Barira was searching, for it was important to find Tanggiri Gumegeen, and he found him.

Barira said, “Tanggiri Gumegeen,” who was the spokesman for the ruler, “in a short time you should arrive in Kaludan a Linawan” (this Kaludan a Linawan was his town). “The ruler will arrive,” he said. “It will not be long and you too should arrive at the sea of Linawag.” As for Barira, he went to Kaludan a Linawan. He met there the ruler, Kandalayan Pamedtas Tabung a Pedtarapas.

Tanggiri said, “My lord chief, what is the reason for calling me?” The King said: “Tanggiri Gomegeen, my Prime Minister and advocate, I will tell you yourself, Tanggiri. Maybe there is a sign for me. I cannot get any sleep because of a dream about the edge of the sea. Perhaps something causes me to dream about that place in the sea.”

That is where the shore is at the sea; it is where the waves can be heard to dash against the edge of the sea. For that is what he dreams about there. It seems that he goes there to this place, for the bilis (small fish) are there.

“If the decision is mine, Tanggiri Gomegeen, indeed, if the decision is mine then let us go to the edge of the sea, because this is the season for the gathering together, that is, where the bilis come together and also the bulinau gather.” As for Tanggiri, he was looking down less than five hours. He did not say much.

Tanggiri cast his eyes down, bowed because his thinking could move no further. After a long time, Tanggiri said, “My master, my Lord, I myself have news of the fish (gaguk), and this is the season when the sea people (fishermen) are gathered at the edge of the sea. One group of fishermen is circling their nets. Another group of fishermen is positioning their nets. The Brunei people, who are fishermen who use casting nets, are more than 90 in number, slowly circling at the edge of the sea. All of them are holding in their hands spears, all holding in front of them their medium sized spears.”

“My lord and master, you may not be able to lure them [the fish] with a pulling net but can catch them with a floating net. Then again, you may not be able to catch them with the floating net, but you may be able to trap them with a throwing net. You may not catch them with the throwing net, but you may catch them with the middle-sized spear.”

The ruler, Kandalayang Pamedtas, said, “Tanggiri Gumegeen, may your spirit curse you. Why did you say what is prohibited for me to hear? May the spirit curse you. Why did you tell me what I don't want to hear? Why do you not know,” he said, “that ever since I was little, I myself, your ruler,” he said, “have had the preoccupation to go to the edge of the sea, and I have not failed yet? Since I was a child,” he said, “it has been my preoccupation
ian, “sa kapanalunud aken sa pinggandingan ku ragat. Na da' aku matembuku.”


Santa kun anduga si Balanak maguyuda a sarepa i lumbatan. Inilumpat ian den na sagit a pindiangka’ s'i ku kasadan u Barira. Laginding i Barira, “Balanak maguyuda tialeg ka a tunung. Na ba ka ba den raranggar da'an a babegan ka sa kaluata u ndau?” (Nimbungut si Barira.)


15 Su Rumba i Madianggut na inilimbai nian den su Kaludan u Linawan. Na minipagenung ian den su Tutu’u a pandi’. Laginding i Madianggut, “Kadenan Datu’ aken a Kandalayang Pembedtas bpanamanayangin sa manga ginawa aken du’u sa pandi’ tayu den, tugu Imam Kurau Madianggut.

Mandaban raken kedau di’ raken pedturugen. Mabalun a dadepe a pigkulintangan u ig. Manda ban mangangasa. Na di’ aku bperuparupen. Mait a taginepen a pigkulintangan u ig. Imam Kurau Madianggut na ilaya nga ka surat kapebpanalan aken sa pigkulintangan a aig ilain sa kutika a kabpanalunud aken sa pinggandingan ku ragat. Imam Kurau Madianggut dapai ia tuman a tawantawan si sangkad, na bpanalanuan ku ban a pigkulintangan u ig. Mapia masalamat a satiman s'i si salului na panalunudan aken a pinggandingan ku ragat.”

Laginding i Madianggut, “Kadenan datu’ aken a Kandalayang Bpamedtas di’ malagai su ndau’ na panalani nga den su pigkulintangan u ig, ka da’ den a malang” (sadar kadtaru’ a kutika). “Di’ madtai su alungan na panalunud nga den pinggandingan ku ragat, ka da’ a ridu a s'i.”

“Tanggiri’ Gumege’en a wazir ku a budimen pamene nga den, amaika ia tuman na di’ aku den makandud sa Kaludan a Linawan na sumaliu pandayan ginawa ka Tanggiri’. Agu’ ia magamat na di’ aku makambalingan sa Laud a Liwanagan, na sumambi’ pamanayan a ladan ka lamading.”

Na su rumba’ u pandayan na inilimbai ian den a pigkulintangan u ig. Na kiabantayan ian den su malilimud a bilis kiapangaraban ian su natiimu’ ian a bulinau. Na bpanagayan su tutu a pandi’an. Santa anduga lalag ku Berunai a parambat bpeblem’ siau pulu a tanan den mapapelad sa matulanged a sebat.
to go to the shore of the sea. I have not failed yet.”

"Even if it comes about,” he said, “that my crown only remains [I am alone]” he said, “I will still go to the edge of the sea. Even if I discern,” he said,” that I am left by myself, I will still go to the edge of the sea. Do not try to stop me. I myself am king.”

As for Tanggiri, he was looking down. Nothing was being said. There was no sound of any voice. He had been scolded. The ruler, namely Kandalayang Pamedtas, said: “Barira Nigkampis, call for me the bearded Imam Kurau.” (He was their bearded priest of the fish.) “You call to me Kurau Madianggut.” As for Barira, he did what he had in mind. He used golden wisdom [persuasive speech] to bring Imam Kurau a Madianggut.

Let us move on to the Balanak [fish] who was in a group in the sea, jumping as high as a fathom at a time. He jumped up and it was exactly up to the waist of Barira. Barira said, “You Balanak, in your school, may the spirit punish you. Why do you rush around disregarding others as if you are not giving anyone the benefit from the rising of the sun?” (Barira scolded him.)

“Oh, Barira Nigkampis, I jumped because it was in my thought to swallow the tingga-tingga of the sea, or the butiti of the sea. So I passed by your waist, Barira. Even though it may come about,” he said, “that we will have to vie with each other in getting the stream that does not return, you made me act to separate the enemy. So you scolded me,” he said. “I am prepared,” he said, “to fight with you, since I never intended to hurt you. My rushing at you,” he said, “was intended only to swallow the tingga-tingga.”

As for Barira, he didn't listen to what the Balanak was saying, but continued to search for and eventually found Imam Kurau Madianggut. Barira said, “Imam Kurau Madianggut, the ruler, Kandalayang Pamedtas said that in a short while [at the arrival of the sun] “You must go to Kaludan a Linawan. In a few days you must go to Laut a Liwanagan.”

As for Madianggut, he went to Kaludan Linawan where he presented himself to the royal chief. Madianggut said, “My lord master, Kandalayang Pamedtas, I came over. I am here to present myself before your majesty, Imam Kurau Madianggut.”

“Maybe it is a sign for me that I can not sleep. I dream about the edge of the sea. Maybe it is a sign. I do not sleep. Something makes me dream about the edge of the sea. You must look into your book about my dream, Imam Kurau Madianggut, about my going to the edge of the sea, that is, to see about my going to the edge of the sea. Imam Kurau Madianggut, even though my crown will be left alone [lost], I will travel to the edge of the sea. Even if I discern that my crown will be lost, I will go to that place in the sea.”

Madianggut said, “My lord and master, Kandalayang Pamedtas, in a short time you must go to the edge of the sea, for you will have no stumbling block as told by the fortune teller.” (A good omen was told us from the book of prophecy.) “In a few days you must go to the place in the sea from which there emanates the music, because there is no trouble there.”

“Tanggiri Gumegeen, my Prime Minister and right-hand-man, you listen, to me, for if it happens that I cannot return to Kaludan a Linawan, then you must take over in my place, Tanggiri. For it is my testament that if I am not able to return home to Laut a Liwanagen, then he [Tanggiri] will take over in like manner and defend the place.”

As for the ruler, he then traveled to the edge of the sea. There he observed that the bilis were gathered together feeding, gathered with the bulinau. Then the ruler positioned himself. In my opinion there were more than ninety Brunei fishermen, all holding arrow-pointed spears at the ready.
Na kiambanatayan iran si Kandalayang Bpamedtas a man a bpamagayan a bpangarab sa bilis. Biutawan an iran su matulanged a sebat madtangka' a tampuling. Sangka den i ikarang. Na langun a gkaganatan na matag den masibukau nia'amber a tampuling su tutu u Pandayan.

Na sa'an ta den panudtulen si tutu u pandi'an a niatantu sa rantang na nia'anget sa rendagan niatai. Laginding i bagisan, “Mamagaraba' tanun, ka da' den su datu' tanu.” Na gianan den i gkabpamagaraba' i bagisan anan. Taman imantu su bpamagaraba su seda', ka niatai si datu' iran si Kandalayang.

Niapus.
Now they observed Kandalayang Pamedtas positioned to swallow the bilis. They released their ready spears and their medium sized spears. It has to be ascertained that the crown of the ruler bowed in defeat. Seemingly indeed all became red as the spears found the Datu' king.

This is the story told us about the royal chief who indeed met his death there. The Bagisan [shark] said, “Let us swallow them because we have no Datu’.” So those Bagisan swallowed them. Until now, they swallow fish, because their chief, Kandalayang, died.

The end.
Si Kurapu


Ai wai ia man kagia si Lukus a Mama aya, kagia niakaipus utu kagia si Lukus a Babai sianguran ian su
Si Kurapu

[The following story entitled Si Kurapu was told by Panandigan Binti Datu' Dani, originally from Kampung Rampayan, Kota Belud. It was recorded September 15, 1984 (by Datu' Bandira Datu' Alang) in the house of the narrator.]

Now listen to what, er, is said about Lukus a Babai and Lukus a Mama. So it was that Lukus a Mama and Lukus a Babai were already old, and they had no children. Once Lukus a Babai spoke and said, “Lukus a Mama, we two will be able to see,” she said, “our descendants, even,” she said, “if what they are are only fish,” she said. She said, “Even that would be acceptable. That would be good enough, for where,” she said, “can one find people who do not have any descendants at all? You see,” she said, “we two are old,” she said. “We have no one to command.” “Yes,” agreed Lukus a Mama.

So then, let us move this story forward rapidly. Lukus a Babai had a preference for certain food resulting from pregnancy. She had a pregnancy food preference. She had a pregnancy longing for fish, namely the kurapu [a large, saltwater fish]. She said, “Lukus a Mama, if only it were possible,” she said, “then, er, if I could only eat,” she said, “that Kurapu fish, then maybe,” she said, “I would get well, and I would be comfortable. “Oh, what if,” Lukus a Mama said, “I should go and pull in a net there,” he said. “Oh, yes,” said Lukus a Babai.

“I will throw out a casting net,” he said. So Lukus a Mama threw the casting net. He threw the casting net and he caught a kurapu. Then he went home. When he arrived, he said, “Lukus a Babai, here is your fish, a kurapu which you were craving.” She said, “It is good,” she said, “Lukus a Mama, that you caught it.” Later, Lukus a Babai cooked the kurapu. They planned to eat it. So after she cooked it, she said, “Come here, let’s eat.” He agreed, so then they ate it.

So, let us move forward rapidly. Lukus a Babai became pregnant. That’s what happened, she was pregnant. Then after a long time, the stomach of Lokus a Babai got very big. She said this, “Lukus a Mama,” she said, (er, what’s the name of that one) “My stomach is painful.” So,” she said, “you look for a midwife.” Lukus a Mama searched for a midwife. He found a midwife. Lukus a Babai then gave birth. And this was it, she gave birth. It was, the kurapu fish.

“Hey,” the midwife of Lukus a Babai said, “Why is your child a kurapu?” “Oh,” Lukus a Babai said, “Whatever it is,” she said, “even if it is a fish, nevertheless, that,” she said, “is what God gave me. Whatever it is,” she said, “I need it, and it is here.”

Then afterwards, er, as for Lukus a Babai, she said to Lukus a Mama: “Lukus a Mama,” she said, “make a trough. We two will raise Kurapu in it,” she said. Lukus a Mama made it. After this, when he finished the trough, they put him there in the water. They dropped Kurapu in there. Kurapu was there, and he started swimming and swimming. As the days went by, this Kurapu got bigger.

Now after a long time, well let’s move forward rapidly. One time, as for this Lukus a Babai, Lukus a Mama said to her, “Build a fire, because,” he said, “I am hungry.” “Yes,” she said. “But, er, you,” she said, “just watch that, er, that trough, Lukus a Mama, because I will be looking,” she said, “for vegetables. I will get,” she said, “some leaves of the squash from the ground. Er,” she said, “Lukus a Mama, as for Kurapu, you just watch over him.” “Yes,” he said. “What is your problem? You just go ahead.” He said this.

Then Lukus a Babai went downstairs. She got some squash leaves. When she got home, she left the squash below the hearth. She got some squash leaves. She looked for Kurapu.

Oh, yes, in the meantime, as for this Lukus a Mama, after Lukus a Babai left, he went to the er


hearth. “Oh,” he said, “It is good,” he said. “We can’t,” he said, “eat fish, but here is Kurapu. He is
good, I’ll just roast him.” He got Kurapu. When he got Kurapu, he put him on the fire. But Kurapu
jumped up and down. He then fell headlong in ashes. He fell, without assistance there.

10Now as for Lukus a Babai, when she passed by that squash under the hearth, she got some of
the leaves of the squash. Then she heard something flopping about. She saw that one jumping
around. She went there. “Hey, it is a kurapu,” she said. “Why has a kurapu been put here? Oh, my
goodness,” she said, “I found this kurapu fish. Hey, he is covered with ashes. Hey, maybe this is
fate,” she said. “This may be Kurapu.” She called for Lukus a Mama.

“Lukus a Mama,” she said, “where is Kurapu?” “There,” he said, “in his trough.” “Good Lord,
Lukus a Mama, you are a liar,” she said. “You lied. Maybe,” she said, “this is Kurapu, because, Oh,
Kurapu is here on the ground, covered with ashes. You roasted him.”

“Maybe you are right, Lukus a Babai. You are at fault, you would suffer while looking for fish.
And here is Kurapu. Yes, I placed him on the hearth.” He said this. “You are foolish,” she said, “er
Lukus a Mama. Why did you do that to Kurapu,” she said. “You just roasted him, didn’t you?” She
went on upstairs. She cooked. “You come here, Lukus a Mama. You eat. You indeed eat.” As for
Kurapu, Lukus a Babai washed him off. When she finished, she dropped him again in his trough.

Now then after a long time, Kurapu got big, and he filled up his trough. She said this, eh. Lukus
a Babai said, “Lukus a Mama,” she said, “make another trough,” she said. “You make it bigger,
because Kurapu fills his trough.” Lukus a Mama made a big trough. He made it, and when he
finished this, they transferred him there to that new trough because he was so big.

That's the way it was, so let's move on in telling the story. Let's pause about Kurapu and let us
take up Saudagar. It so happened that Saudagar was going to set sail. Saudagar was going sailing.
Kurapu overheard Lukus a Babai mention to Lukus a Mama that, er, she said, “Saudagar, er, is
sailing. If,” she said, “Lukus a Mama, there is something we two can send there with that Saudagar,
he can get it. We can send something,” she said, “when he sails.”

15Then she said, “Where can we get something we can send with him?” she said. Kurapu heard
this. He heard his mother and his father talking. He said, “What, Mother,” he asked, “are you talking
about?” She said, “As for Saudagar, that one is going to set sail [in order to trade merchandise]. That
is what I am telling your father. If only there was something we could send,” she said, “then we
could send it with that Saudagar.”

Here,” he said, “Mother, what about,” he said, “seeds for various plants, for there are seeds of
squash for example.” He said, “Hey, don’t look for just anything”, he said. “Mother, you look,” he
said, “for certain seeds. If you get some,” he said, “you tell me about it,” he said. “You beg for all
sorts of seeds,” he said, “seeds of the patan (squash), seeds of kasula [a variety of squash],” he said,
“seeds of babasal [another squash], and seeds of watermelon.”

Now his mother was going all around. She kept asking for all sorts of seeds. She kept begging
for them. She got seeds of the kasula, in fact three seeds. She got seeds of the patan, three seeds; she got seeds of the watermelon and seeds of the babasal. When she got them, she went
home with all those seeds which she got.

She then said to Kurapu, she said, “Kurapu, here are these seeds which you requested of me. I
got them.” He said, “You go there,” he said, “to that Saudagar. Tell him, that er,


Tig ian, “Ina’ sadia’a ngka,” tig ian, sadia’a ngka,” tig ian, “su manga bigi’-bigi’ aken sa’an,” tig ian, “agu’ manga satiman a bulu’ agu’ satiman a rurumput.” Na siadia den i ina’ ian su satiman a rurumput agu’ satiman a bulu’.


Na nilayag-layag man sekiran. Sumigaad man sekiran ku pulu a satiman. Tig iran, “Kurapu, anda aya pulu?” Tig ian, “Antawa run,” tig ian, “a pulu?”
I will accompany him when he sails.” But Lukus a Babai said, “Hey, I don’t dare do that, for Saudagar will get angry.” He said, “Oh, you try anyway. You will not force him if he does not agree.” She agreed, saying, “Yes.”

Then Lukus a Babai left and went there. When Lukus a Babai arrived there, no one paid attention to her. After a long time, some people spoke. But these people just stared at her. So, after awhile, er, Lukus a Babai spoke up. She said, “Datu’, I came here to you. Even if for some reason, er when I finish speaking, you kill me, it is enough, I did speak up.”

Saudagar said, “You speak up, what is your purpose?” She said, “I was sent,” she said, “by Kurapu. He heard that you are sailing away. Could it be that he accompanies you? Would you not allow him to do so?” Saudagar said, “Oh, what problem is there if he goes along?” She said, “If then you will take him, tell us the day you will start the journey.” He said, “three days from now,” he said, “I will leave. That is his length of time.” He said, “When those three days have passed, I will leave. You just bring Kurapu here,” he said. “Yes,” she said. “You bring him from the house,” he said, “to the boat,” he said. Lukus a Babai agreed, saying “Yes.”

She arrived there, er, there is, Lukus a Babai went home. She arrived there at the house. Kurapu said, “Mother, what about the er, the proposal I gave to you? Will it be accepted?” “Yes, that Datu’ said, ‘Yes. What problem is there if you go with him?’” “It is good,” he replied. “How long yet will it be?” “He said that it will be three days more. On the third day he will leave.”

So, he said, “Mother, prepare,” he said, “just prepare my seeds there,” he said, “and also a bolo and another for cutting grass.” His mother prepared the one for cutting grass and the other bolo.

Then the third day arrived. Lukus a Babai was aware of it. “You inquire,” he said, “from what’s his name, from Saudagar the height of the sun [exact time] when he plans to leave.” Lukus a Babai went there. Er, Lukus a Babai said, “I came here because er, I was sent by, er, Kurapu to find out about the time of day you will leave.” He said, “Oh, it will be today,” he said, “I will leave today.” He said, “You bring Kurapu to the ship.”

So, she said, “Kurapu, he will leave today,” she said. He said, “Take me there then,” he said, “to his ship.” Lukus a Babai said, “Lukus a Mama, she said, “you carry, er, that one. Take him there. Let us take Kurapu there to the er, to the wharf.” Lukus a Mama carried Kurapu. He brought him there to the wharf. When he arrived at the wharf, Lukus a Babai said, er, “Where, Datu’, shall we put Kurapu?” He said, “Place him there at the prow.” After they loaded Kurapu, the, er, boat of Saudagar pushed off. Saudagar was responsible for Kurapu.

So it was that this, er, Saudagar then asked him, “Where will you, Kurapu, disembark?” He said, “Ah, “Well, when you pass an island,” he said, “I’ll disembark there.” So they sailed and sailed. Then they came to a mountain island. “Kurapu,” he said, “will you disembark here at this island?” He said, “What island is it?” They said, “it is Copper Island.” He said, “Don’t let me off here.” “Then where do you want to disembark?” “Just go on there to that other island.”

They sailed and sailed on. Then they were passing by another island. They said, “Kurapu, is this the island?” He said, “What island is it?”


Their expert said, “It is Iron Island,” he said. He answered, “No.” “Then where is the island where you will disembark?” He said, “Go on there,” he said. “We will pass by a mountain island. I'll disembark there.” They came to another island. “Is this the island where you will disembark?” the what's his name said. “Why, what island is it?” “Silver Island.” “Oh, not there,” he said. So er, they journeyed on.

Kurapu, well he arrived at another island. “What island is that?” They said they didn't know what island it was. He said, “You put me off there,” he said. Saudagar said, “Put Kurapu off here.” They put Kurapu off. He said, “But, Datu', promise me that when you return home, you will come by here for sure. Will you be a long time there where you are going?” “I will be a long time, Kurapu, because I will be trading.” “But when you return home, be sure to come by here. If you do not fetch me, if you go home without me, your stern will sink. If you go on and return, your prow will also sink.” He said this.

They said, that is, that Datu' said this. “Why is Kurapu foolish? Why does he have me make a promise? But go ahead and put Kurapu off here. Leave him here.” The people put him off. They put him off. Kurapu said, “Oh, climb up there with me, friends, to the top of that mountain, because I can't go there by myself,” he said. He also said, “Also that bolo of mine and my grass cutter, you put them on top there,” he said, “up there on the mountain.”

The people carried him to the top of the mountain. They arrived there and they put him down there. “Will you stay here, Kurapu?” they said. “Will you stay here.” Kurapu said, “Yes.” The Datu' sailed on. “Where is Kurapu?” he said. “Did you leave him there?” “Yes, Datu'.” So they sailed on. After a long time of their sailing, the Datu' reached a town. That Datu', that merchant engaged in trading there.

Later on, well let us stop dealing with that Saudagar, for he was engaged in trading. Instead, let's talk about Kurapu. He arrived there on that mountain. Later, he said, because it was his intention, “if mother and father are really good people, I can be changed into a human,” he said this. He opened his eyes. He was changed into a human. He then got his bolo and he cut the grass down.

He cut the grass. After he finished cutting the grass, he waited for it to get dry. After awhile, because what he cut was dried, he burned it. When he had burned it, he cleared it off. He cleared off the refuse. When he finished clearing it off, he then fenced it. He finished fencing it. Then he planted. He planted the seeds of the watermelon, the babasal, the patan and the kasula.

Then they started growing. As they were growing, he weeded and weeded them. After a long time, let us move forward rapidly, they began to bear fruit. They were beginning to fruit. Oh, but none of the melons really seemed to be mature. Every time some would be about ripe the rats came.

“Ah,” he said, “the time is fast approaching for the return of Saudagar.” He said, “None of my plants is getting ripe in my garden. For the rats come along there,” he said, “then er, there is really something magical going on.” He was in trouble for sure. “What,” he said, “can be done? Saudagar, will arrive,” he said, “to fetch me from here. And I myself,” he said, “haven't gotten anything.”

So, he looked for bamboo. “I will set up,” he said, er, “a snare. I will set a trap,” he said. He looked for bamboo. He found some bamboo. He made the er, trap. He set the trap, and when it was evening, he set the trap. Then it came about that the, er, the rat, the Chief Rat arrived. The Chief Rat arrived. When he


saw the trap, there was bait in it. He sniffed. “Truly,” he said, it is food,” he said. He sniffed it. The trigger of that trap snapped, and he was tied up by it. The rat was tied up. He had been captured.

When it was very early in the morning, Kurapu got up. He walked around his er, his plants. Nothing was missing. He said, “This is good luck for me. Nothing from my er, from my plants,” he said, “has been taken away.” Then he went to his trap. He was able to catch him, he caught the Chief Rat. “This,” he said, “is finally my answer,” he said, “because for a long time,” he said, “my plants bore fruit. But nothing came of it because you,” he said, “er, destroyed them. I will kill you,” he said.

“Ay,” the er, the rat said. He then said, “Kurapu,” he said, “you first be patient. Don't kill me right away.” “No,” he said, “I will kill you,” he said, “because for many times now,” he said, “my what-you-may-call-it has not borne fruit. It has been three times,” he said, “that my fruit has been taken,” he said. “Now then,” he said, “it will be better,” he said, “because before you came,” he said, “and ate it.”

He said, “Don't.” He said, “Don't do it.” He said this. “But I beg you to pardon me,” he said. “Don't kill me. Because,” he said, “I will reward you.” “Oh,” Kurapu said, “I will not consent to a reward. What will you reward me with? No matter how much it is that you will reward me, I will not agree. I will not take it,” he said. “No,” he said. That is what Kurapu said. But he said, “Don't kill me. I will reward you. I will give you great wealth,” he said. “No matter how much wealth you reward me with, I will not take it.” Then he er, said, “Kurapu, indeed, then, I will make you my brother.” “Don't kill me, because (now what's his name then) I will take you as my brother. Whatever then the occasion (now what's its name), I will be your companion,” the er what's its name said this.

“But how can we get together? er,” he said. He said, “Oh, here it is,” he said, “I will give you this,” he said, “from my beard. I will pull this out,” he said, “from my beard, seven or eight hairs. You take them, and keep them,” he said. “Later, if an occasion arises, whatever your trouble, burn these er, my whiskers. You call me. I will come to you,” he said.

“Is this true?” er Kurapu said this. “Are you telling the truth? You are not tricking me are you?” “Indeed,” the rat said, “if you will not kill me,” (Now what's its name?) “I will grant you this, that is, er, I will grant you this,” he said. “I will take you as my brother. Whatever trouble you may get into, you call me, and then burn my whiskers. I will come to you, and all of my subjects.”

“Well, since it is like that, and you will not trick me,” Kurapu said, “then I will let you loose. “He said, “Yes,” so he let him loose. “But,” he said, “what about this? We two have talked it over. But what about all your subjects?” he said. “I have not talked it over with them. Will not your subjects eat my plants? Will they eat them?” “Don't you worry about that. I know all about that,” said this, er, rat, namely the Chief Rat. “Well, since, it is like that,” he said, “Yes, I will release you.”

He untied the rat. After he untied him, then the rat left. The rat hurried away. The rat arrived at his house. He gathered together all of the rats at his house. “You come here,” he said. The rats gathered together. One group of the rats said, “Why did you gather us together, Datu,'” he said. “I gathered you together,” he said. “And here is why I gathered you,” he said. “This is what happened. We have been taking the plants of Kurapu. Indeed, as for Kurapu, they were his plants.


45 Kagia ari den a madtai aden den a niakatua ku pamumula’an ian. Pamumula’an ian. Uman i sapu’un utu aden a nggaga sa bigi’ a niakatua run a niakatua sa kuan su satiman su babasal, satiman su dagita’, su patan, su kasula’. Nggaga satiman ban a niakatua run.


“Then,” he said, “at night, I went there.” He said, “I got into the trap of Kurapu. He caught me. He was going to kill me,” he said this. “I did not agree,” he said. “Then he said that he would kill me, but I did not want that. I wanted to give him all kinds of rewards. I would surely reward him. But he would not agree, for he wanted to kill me. So I made him a promise,” he said. “My Mother,” he said, “he is my brother. My Mother, he is my brother. I will not get his plants anymore. Immediately, if he has any trouble, he will call me. I will go to him. I gave him,” he said, “some of my whiskers.”

“Now this is the conclusion. As for those plants of his, don’t go there,” he said, for we are his guarantors, for we are brothers of Kurapu.” “Yes,” agreed those Kurapus, Yipes I mean, those rats in the group said. They no longer interfered with Kurapu's plants. So, it was then, that Kurapu continued to care for his plants.

Then, friend, after a long time, there was magical power on his plants. His plants matured. Now every one of those plants each had a seed that was getting ripe. There was some magical power on er, on one babasal, one watermelon, a patan a kasula. Each one, it seems, had some magical power in it.

So it came about that, er, there was magical power in them. After the fruit of that watermelon had its magical power, he picked them. So it was that they had magical power. With that magical power in his plants, he picked them. He just gathered them in.

He continued to gather them. That was the way of those melons from the vines. It happened that as he was there, he dressed as he was before. “If mother and father are good people,” he said, “then I will change back to being just Kurapu.” He opened his eyes. He had changed back to being Kurapu. He just stayed there, and he waited.

As for this one, this Saudagar, it came about that it was time for him to return home, because Saudagar was lucky. All his merchandise was salable. “Let us go home.” He said this. His subjects agreed, saying “Yes.” So, they were sailing and sailing.

Then this group said, “What about it?” they said, “Is Kurapu still there. We should go see.” The other group said, “Should you interfere, friend. Is Kurapu still there? Let us just sail on, for we have been a long time.” They said this. The other group said, “Yes, friend, that one is probably already dead, for it is uncertain,” they said, “it has been so long.”

They continued to sail and sail. When they were quite a ways by this island, as they sailed on, suddenly the what’s its name sent a hard rain and wind. Their prow began to sink. “Hey,” they said, “Why is it raining?” They said, “Before everything was calm. After we got below this island, then,” they said, “the, er, rain arrived,” they said, “and the wind. Why is this happening?”

“Oh, no one knows,” one group said. “Ah,” Saudagar said, “It is Kurapu.” They said, “This is where we left Kurapu.” “Not so,” one group said. “Yes, it is here. If we leave Kurapu behind,” they said, “then there is his promise.” He said that if we left him behind, our prow would sink. Indeed, if we were to return without him, our stern would sink. So we must put ashore. “Let us go ashore, then,” Saudagar said, “for otherwise, what will happen to us? We can't go on home. We will get him. Er, you go find Kurapu.” So they went to get him.

They went ashore. “You disembark,” Saudagar said. “Find Kurapu if he is still here.” They searched for Kurapu. When they were still far away, they called Kurapu. “Kurapu, Oh, indeed are you still here? Oh, friend, let us go on home.” “Let us go home.” He agreed. “Yes, let's do it.” “Oh, you get these provisions for me, friend,” he said, “and this my trough, and these
gulayan aken aya, ka di' ku ma'aid." "Na anda saya Kurapu?" "Ai katata'an gianan a unga anan a dagita.'"

Na piagusud den a tau su manga unga a dagita', satiman a unga a dagita', satiman a unga a patan, satiman a unga a babasal, unga a kasula'. Na nialing den sekiran. Iniruran iran den si Kurapu, kagia den aya miriran si Kurapu, lumiyag den sekiran. Na niada' su uran agu' su ndu'. Na nialing den sekiran. Nilayag-layag den.


Na niatantau i Kurapu si ina' ian agu' si ama' ian. Na tug ian, "Ina' itepad akiu den, ka niakama kamin." Na initepad den i kuan Lukus a Mama, initepad den i Lukus a Mama si kuan a su palungan. Tug i kuan a Kurapu, "Ina'," tig ian, "pangua' nga,” tig ian, "a dagita' anan," tig ian, "sa'an su lulung anan. "Itepad ka su kuan unga a dagita'," tig ian, "unga a babasal, patan, agu' kasula'. "Na initepad den i ina' ian, ka pibpusai den i Lukus a Mama su palungan. Niakama sekiran sa walai. Inibetad i Lukus a Mama su palungan.

Ia si Lukus a Babai aya kagia nibpatu' man sa kuan, ka di' ian gkaid makaixa mapened su dagita', agu' babasal. Ati niakama si kuan Lukus a Babai niausip ian magusud su kuan kagia dagita'. Kagia niakama na tug ian, "Ina' da' den?" Tug ian, "Ina' nialengan ka? Tug ian, "Ina' magusud?" "Na wai." tug i kuan.

"Na tug ian, "Ina'," tug i an, "upaka nga," tug i an "a dagita' anan. Upaka nga." Inupak i ina' ian. Na kagia maupak i ina' ian, na makanan, makanan. "Na kan kanun," tug i an, "kan kanun," tug i an, "Ina' agu' sekam ama'. Kuminian den sekiran. Na tug ian, "Lukus a Mama giaya pen," tug i an, "umanaka," tug i an, "da' ta," tug i an, "imbawata si Kurapu, di' ta makakan sa makanan." Tug ian aya a mapia i ta'am a bpagebel-bel su makanan.


"Na sekra," tug i an, "Ama', na upaka nga a babasal anan. Na inupak i kuan su babasal a na
of mine. I cannot carry them.” “Where are they, Kurapu?” Oh, they are here, namely those melons
including the watermelon.

The people carried the melons. There was one watermelon, one patan, one babasal, yes one of
the babasal, Oh, and one kasula. Now they were ready to go home. They loaded Kurapu. When this
was done, when they loaded Kurapu, they sailed away. The wind
and the rain were gone. They started for home. They sailed and sailed.

So then, let us move forward rapidly. They arrived at the Kampung. Saudagar shot his cannon.
“Oh,” they said, “Saudagar has arrived. Hey the plan is for him to shoot his cannon. So he has
arrived,” they said. His children went, and, his wife went to meet Saudagar.

So, it was also that Lukus a Babai and Lukus a Mama heard about Saudagar. Lukus, er a Babai
said, “Lukus a Mama, let us meet our son,” she said, “who sailed away.” Lukus a Mama said, “You go
alone,” he said. “Where,” he said, “could that Kurapu be? That one is dead. You will see,” he said,
“for it has been a long time.” “What is the matter with you, Lukus a Mama?” she said. “You have
heard no news,” she said, “and you say Kurapu died?” she said.

“Let us go there anyway,” she said. “Maybe there is something Kurapu got, and I cannot get it.
You will have to carry it.” “How will I carry,” she said, “his trough? Now let us go there,” she, said
this. So, they met them as they were coming from the wharf. They were meeting the people carrying
the cargo.

They said, “Where is Kurapu? Did he arrive also?” “Yes, Kurapu arrived,” they said. They went
there to the wharf. They looked for Saudagar. “Saudagar,” they said, “you arrived.” “Yes,” Saudagar
You get him. You off load him.” So, they went there to the prow for Kurapu.

Kurapu saw his mother and his father. He said, “Mother, you unload me, because we have
arrived.” Lukus, er a Mama unloaded him. Lukus a Mama also unloaded the trough. He, that is, er,
Kurapu said, “Mother,” he said, “you get,” he said, “that watermelon, he said, there at that prow.
Unload the, er, fruit of the watermelon,” he said. “Also get the fruit of the babasal and the patan, and
the kasula.” His mother unloaded them, because Lukus a Mama carried the trough on his shoulder.
They arrived at the house. Lukus a Mama put down the trough.

Now this Lukus a Babai returned to the what’s it, because she could not carry that one heavy
watermelon, and also the babasal. So, when she got there, er, Lukus a Babai, finished carrying the,
er, watermelon. After she arrived, he said, “Mother, is there nothing more?” He said, “Mother, did
you finish?” he said. “Mother is everything unloaded?” “Yes,” she, er said.

Now he said, “Mother, split,” he said, “that watermelon,” he said. “You split it.” His mother
split it. After his mother split it, there was a lot of food. “You eat,” he said. “You eat, Mother, and
you, Father,” he said. They ate. She said, “Lukus a Mama, that is so,” she said, “if,” she said, “we two
had not,” she said, “given birth to Kurapu, we wouldn’t be able to eat that food.” She said that it had
a good taste. The food was steaming and steaming.

Then he said, er, “You split open also, Mother, that other one,” he said. He said, “That, er,
kasula, you split it open.” She split it open. Good Lord, it was split open. There were all kinds of fish,
unknown fish, and cooked rice. Then they finished eating. Er, Later Kurapu said, “You split open that
patan.” They split open the patan. When she split open the patan, she found clothes. Good Lord,
Lukus a Babai was very happy.

“You, Father,” he said, “split open that babasal.” He split open the babasal.
Inupak i Lukus a Mama su babasal. Na pakayan a niababayya si Lukus a Mama agu' si Lukus a Babai. “Na Lukus a Mama dtaru’un ku man reka na seka ku alungan utu na di’ reka mitutupur si Kurapu. Na katataya niakakan ta. Na niakapamakai ta pen,” tig i Lukus a Babai. Na niamakai den sekiran. “Na antuna imbitiara’a nga?”, Luasen i Lukus a Babai su kuan su gadung, tukaran ian sa mapu’ a niakaputi’ a mata ian. Niakaputi’ si kuan niakaputi’ si Lukus a Babai. Si Lukus a Mama mambu’ mautu.


70Na kagia den a madtai den aya niauma den su ikapitu gawi a ia kagia su Saudagar da' ian tagu'a sa
Lokus a Mama split open the babasal. There were clothes in it too. Lukus a Mama and Lukus a Babai were very happy. “Lokus a Mama, I tell you, that in those early days, you were not happy with Kurapu. Now here it is, we two have eaten, and we are now able to clothe ourselves,” Lukus a Babai said. They dressed up. “What are you talking about?” Lukus a Babai took off the er, green dress, and she changed into the white one, and in his eyes, she became white, er Lukus a Babai became white, and so also Lukus a Mama was like that.

Good Lord, they went downstairs and upstairs. “Good Lord,” they said, “now, Lukus a Babai always has something new.” She went downstairs and upstairs. She dressed up, and you cannot even imagine the clothes they had.

And so it was that as to Kurapu, after a long time, he said, “Mother, er,” he said, “what’s her name? I should really get married, Mother.” “Oh,” his mother said, “But who can I get for you to marry?” He said, “Why,” he said, “doesn’t that Datu’ there,” he said, “have a daughter?” “He has a daughter,” she said.

Then let me marry her,” he said. “Good Lord, young man,” said Lukus a Babai, “I don’t dare try that.” “Why is it then, Mother,” he said, “that you do not dare to arrange that?” “I am afraid,” she said. “That Datu,” she said, “will be angry. He will get angry,” she said. “Why will he get angry? He may not accept us. If he does consent, so be it. If he does not, we will not force him, will we?” “No,” she said, “But I, young man, do not dare do it.”

“How about you, Father?” “Oh, but as for me daring to do it,” said Lukus a Mama, “I am afraid,” he said. “That old one, er that Datu’ will kill me.” “Hey, just try. Perhaps he will consent. If not, we will stop,” Kurapu said. “We will try it then,” Lukus a Babai said. “Whatever happens, then, that is the way it is.”

Then er, Lukus a Babai said, “I will go there.” “Yes, Mother, you go there.” Then Lukus a Babai went there. It is said that upon her arrival there at the house, no one paid any attention to Lukus a Babai. For a long time while she was sitting there, people went out and came in, but no one paid any attention to her. Finally, she said, “Datu,” she said, “I came here to you because I have a purpose. Even if after I am finished speaking, you kill me, it is enough, I have been able to speak. It is enough, if only what I say gets to you.”

He said, “Lokus a Babai, tell me, what is your purpose?” She said, “Datu’, I came here. Er, Kurapu ordered me to come. He sent me. He said, ‘How would it be, if he entered into your family?’” The Datu’ cast down his eyes. He looked down. Then he just spoke up. He said, “Why did Kurapu think he could enter into my family? How can he become a part of my family?” “He is a Kurapu, I myself am human. How would he be able to enter my family? You go home, Lukus a Babai. Talk to Kurapu.” “Ask him how he can enter my family? He is Kurapu, I am human, he is a fish. You go home. But tell him, I will think it over here now for seven days.”

Lokus a Babai then said, “Yes. You at least have heard what I had to say.” Lukus a Babai said, “Yes, I will go home.” “You go on home.” She went on home. When she got home, and she had arrived, Kurapu said, “Mother, How did your errand go, Mother?” “Oh, it came to nothing, er, Kurapu. When I spoke, the Datu’ cast down his eyes. Then when he lifted up his head, he said, ‘How can Kurapu enter this family?’ He is human, you are a fish. How can you enter into his family? But also, he said he will first think about it for seven days. Then you will know.” “Yes, then we will wait Mother, for then that response of his will be known.”

After a long time, the seventh day came, but Saudagar had nothing placed in his


Na kagia den a makauma kagia su Datu’ a Ria agu’ su ra’ayat ian, birat i kuan Kurapu su mata ian. Birat ian su mata ian, na kuan matitimu’ su langun u ria. Ia bu’ inigirau a Datu’ a Ria utu, “Kurapu,” tig ian, “antuna inipa’nggil ka raken?” Guminirau man si Kurapu, tig ian, “Pianggil ku seka, ka saken aden a susa aken.” “Antuna i susa ka?” “Saken bpangaruma aku. Bpangaruma’aan ku su wata’ a Saudagar. Na piara’an aku sa marigai. Ia inipa’raken a marigai pitu silang gigi, gumiilang a redsa’ u pakakes ian su langun u bunun bunun su parigi ian sa lu’uk kabpaiguan a wata’ ian anan a ba’i.”
heart even though this Kurapu was waiting, still no response arrived. “Hey, Mother,” he said, “Why is this that no response has come? You find out,” he said, “whether that Datu’ will accept us or not,” he said. “I don’t dare, young man,” she said. “The Datu’ will be really angry.” “Why don’t you dare ask?” he said. “It is not our problem. So what is this, have we said something bad? This is it,” he said. “If they approve us, fine, and if not, that is that.”

So, she went there again. She arrived there. Lukus a Babai was sitting there. She did not say anything. No one paid any attention to her. When she was tired of waiting, then she just spoke up. She said, “Datu’, even if you don’t ask me, I will speak up. As for me, I need to find this out,” she said. Now er (what’s his name) “I will just speak up,” she said. “You speak up, Lukus a Babai.” “It is my purpose here on this particular day. I want to know about what the response is to Kurapu. Whether indeed you will accept him. If you will accept him, you say so. You tell him, because then it will be right with his heart.”

He said, “Lukus a Babai, “I cannot say, for I am afraid. I cannot say ‘No’, because if it were not for Kurapu, then also no one would discover this my child. As for Kurapu, he found her. But there is a limit. I tell you, Lukus a Babai, if it is to be Kurapu, then he has to comply with what I request. For Kurapu to be accepted, he must present a mansion with reflected brilliance having seven divisions, a mansion along with its spring there in the middle. Then Kurapu can be approved. But if that is not done, if he cannot present the mansion, then I will kill Kurapu. I will surely kill Kurapu. Yes. Seven days from now, if he has not gotten it, if he can not make that mansion in seven days from now, then I will kill Kurapu. That is it. You go home, Lukus a Babai. You tell this to Kurapu.”

Lukus a Babai went home then. Lukus a Babai arrived, and she was crying. He said, “Why are you crying, Mother?” he said. “Kurapu,” she said, “you will die.” “Oh, that Saudagar said, indeed, he says that he cannot be made to say no, and he cannot be made to say yes. But if you will make a palace with seven divisions, along with its spring, and many musical instruments and even more musical instruments, then he will accept you. Then you will be accepted. But if you are not able to make it, he will kill you.” He said, “Yes.” Then he said, “So what is the problem then?” he asked.

So, it came about that this Kurapu, er, even after three days had gone by, Kurapu just wasn’t paying attention. His mother went to him. She said, “Kurapu what is happening?” she said. “Kurapu, three days have gone by,” she said, “and the agreement is surely lost,” she said. “What is the matter with you? You will die,” she said. “Saudagar will kill you, because it is going like this,” she said. “You, young man, are involved in those firm plans there,” she said. “You must at least find some sort of wealth for the Datu’s child. Otherwise you will surely die.” She said this.

“Don’t worry about it, Mother,” he said. Then it became evening. That evening, he took them, namely the whiskers of that rat. He took them, and he went to, er the edge of the town. When he arrived there, there were no people. Then he burned them, then he burned the whiskers of the rat. After he burned them, he summoned the rat. He called that rat. He arrived. The Chief Rat then arrived. The Chief Rat arrived, and also all of his subjects. They arrived.

After the Chief Rat and his subjects arrived, er Kurapu opened his eyes. He opened his eyes, and er, all of the rats were gathered. That Chief Rat said, “Kurapu, why did you send for me?” Kurapu spoke up. He said, “I sent for you because I have a problem.” “What is your problem?” “I want to marry. I want to marry the daughter of Saudagar. But he ordered me to make a castle. He dictated the terms. It has to be a castle of seven stories of brilliant reflections along with its furnishings, all sorts of musical instruments, its spring in the middle so that his daughter, the princess, can take a bath.”


“That is why I called you. Bring all this about right away. It is very soon, for there are only four
days left and the agreement will be concluded. That is why I gathered you. You just make this
mansion right away. If this palace is not available right away, the Datu' will kill me.”

“Anyway, Kurapu, do not be troubled like this. Kurapu, it is a problem, but friend, it will be
constructed. You go on home. Go home, Kurapu, for I myself will be the one who takes care of it.” So
Kurapu could go home. “In four days from now, the mansion must be completed.” So Kurapu went
back to his house.

After Kurapu went back and got home, the rats, individually, one by one, were looking for all
sorts of things. The rats went out looking for all sorts of things. After this, after they gathered all
those things, he built the mansion. The Chief Rat built that palace. He built a mansion with seven
stories. They were working on it night and day. When it was finished, that is when the seventh day
came. It was completed. The seven storied palace was finished. It was flaming in brilliance. Its
furnishings were gold along with games of gambling. With its gambling games there were also all his
people.

When it was finished, the Chief Rat went there to Kurapu. He went there. When this Chief Rat
reached Kurapu, he said, “Kurapu,” he said, “the mansion is finished,” he said. “Ah, so it is finished,”
Kurapu said. “Yes,” he said, “it is finished along with also all its furnishings. Yes, and all of your
subjects are ready. You go there and you inspect it.”

Kurapu went there. After Kurapu went there, what can you say? There was a noisy disturbance
inside that mansion. There was a lot of noise inside the palace, because all his people were playing
games of gambling. Then they said, “Let us stop, because of Kurapu, this Kurapu. All his subjects are
playing games inside that palace. They are celebrating.”

Then this happened, as for this Datu’, he said, “The time for our agreement has come. Where is
Kurapu? Indeed, where is Kurapu?” All his people were talking, and they said, “Kurapu will die. How
is it that he has such a big name?” “As for him, he can't catch up with a human being, because he is a
fish, a kurapu. He seriously wanted the daughter of the Sultan. He will die, for here it is, the time for
their agreement has come. He has not accomplished what the Datu' demanded. So Kurapu will die.”

So, it came about that all the people were sleeping. Then all the people woke up because they
heard a loud noise which was a disturbance of a great festival. A very young person went out. When
the attendants peered out at the lawn, there was a bright light. “Hey,” he said, “what is this bright
light here? There is something new here.” He spoke up, and then he woke them up.

So, the attendants said, “Wake up, look there at that. What is that bright light on that lawn?” It
cannot be imagined how great the noise was, and the people woke up. They said, “Hey, it is the
truth. What really is going on with all that festive noise and the bright light?” Then they woke up the
Datu'. After they had awakened the Datu', he looked out. “Oh,” he said, “it is surely true.”

After a long time, the Datu' cast down his eyes and said, “This is the agreement,” he said,
“made with Lukus a Babai. This is what was demanded of Kurapu,” he said, “It was dictated to him.
This is it,” he said. He looked down. He said, “Kurapu has by fate one of my daughters. She belongs
to him,” he said.

So, when morning came, there arrived, er, there arrived the one sent for by Kurapu. His mother
arrived. “You go there,” he said, “Mother, to that Datu'. Tell that Datu',” he said, “that I have
accomplished what he demanded.” She went. It cannot be imagined how happy his mother was,
because, she said, “Kurapu will not die, because he has fulfilled,” she said, “the requests demanded”
she said, “by that Datu."


Ati ia man kagia su langun a manga pagari ian nidsendit. Tig iran, “Kena’ bes a seda’ a tantu, ka kuan gumagaib. Na mapia,” tig iran,” i ukur si kuan (antuna ambu’ aya i ngaran ian) si dadi’ iran.”


Niapus.
Lukus a Babai arrived. She said, “Datu,” she said, “I have come here,” she said. “What about our agreement? Kurapu has fulfilled,” she said, “all of your demands.” That Datu' spoke up, and he said as he raised his head, he said, “Lukus a Babai,” he said, “whatever may happen, that's it, for er what's his name,” he said, “that is, my child is Kurapu's portion. But have Kurapu come here,” he said. “You have him,” he said, “come here.”

Now they had Kurapu go there. After Kurapu got there, and he was before him, he said, “Kurapu, whatever will happen, cleanse yourself.” He said, “You cleanse yourself, for I will wed you,” he said, “to one of my daughters.”

Yes, and then he questione all of those daughters of his, because the agreement had been fulfilled. He asked all of his daughters. “Will none of you consent? Who,” they said, “will consent to marry er, that Kurapu?” The daughter that accepted was the younger one. He said, “What about it, dear?” She said, “Father, you see, if we had not been asked, I would not accept.” She said. “You have to accept.” She said, “All those far out requests that were demanded there from Kurapu, were those he wouldn't be able to accomplish. But he fulfilled them. So whatever you think,” she said, “why, that is the way it is,” she said, “for it is fate that he is to be accepted,” she said this. “I will accept him,” she said.

Then they had the wedding for Kurapu. They said, “Kurapu, you cleanse yourself.” Those other daughters of his would not accept him because he was a kurapu. As to this Kurapu, he then came to him, that is the religious leader came to him. He had him cleanse himself for prayer. Kurapu, er said this, for Kurapu was sitting there. He said, “If,” he said, “Mother and Father are really good people, then I will now become a human being. I will change,” he said, “into a human being.” Then he opened his eyes. He had become a human. That one became a person, a very handsome man. They said, “cleanse yourself.” Afterwards he arrived there at the house of that Datu’. As for Kurapu, he had become a handsome young man. He was married.

So it was that all her sisters regretted it. They said, “Indeed, truly he is not a fish, for he er, kept it a secret.” They said, “It is good fortune (what's her name) for their younger sister.”

So it was that these two were married. Then afterwards, er Kurapu said, “Let us go home,” he said, “to the palace.” They went home to that mansion. After they went back to the mansion, that princess walked all around the palace. Everything that her father had demanded had been prepared there. And that is where they lived.

That is the end.
Datu' a Manguda

[Cerita berikut bertajuk Datu' a Manguda diceritakan oleh Saibun Binti Emai berasal dari Kampung Rampayan, Kota Belud. Rakaman dibuat oleh Dr. Datu' Bandira Datu' Alang pada 14 September 1984 di Kampung Rampayan.]


The Story of Datu’ a Manguda

[The following story entitled *Si Datu' a Manguda* was told by Saibun Binti Emai, originally from Kampung Rampayan, Kota Belud. It was recorded by Dr. Datu’ Bandira Datu’ Alang, on September 14, 1984.]

That Datu’ Manguda’s wife was Princess Paramaisuri Muda. They joined each other and were seated at the window. Then a bird passed by, making its sound. Datu’ Manguda turned toward it. “Ah,” he said, “what,” he said, “is this bird talking about?” The bird hopped and hopped around. Then it said, “Datu’, I have a favor for you,” it said. “I want to entrust to you,” it said, “this, nest of mine. You just look at it,” it said. “Much of it,” it said, “has been destroyed by some people.” “Yes,” Datu’ Manguda said. “I will look after every detail for you.”

Paramaisuri Muda heard this and said, “What,” she said, “did you laugh about?” That was because Datu’ Manguda was laughing. He said, “Nothing.” “Ah, you tell me,” she said, “what were you laughing about?” “Ah, it was nothing,” the datu’ said. She demanded for her part that he tell her. That one, namely this woman, was very unhappy. But she didn’t do anything at the time. She surely did not feel pleasant, having gotten herself in that condition. But her husband could not tell her because it was not allowed.

On another occasion they were chewing sugar cane. An ant arrived. It ran to the quid of the woman and commented. It said, “That woman chewed the sugar all up, and there is nothing left to chew. She has dried it out completely.” Another one said, “Let me try,” it said. “Perhaps there is some in what the Datu’ chewed.” Now they went to what this datu’ had chewed. They were satisfied because, indeed the datu’ knew this, and he did not finish his up completely. Because of this, this datu’ laughed.

His wife then said, “What,” she said, “are you laughing at? You tell me.” But Datu’ Manguda would not tell her. “You tell me,” she said, “because if you don’t tell me, then I will kill you.” “Oh now,” he said, “you can kill me, but I cannot tell you anything. He said, “I am not going to tell you.” Then this woman stopped chewing the sugar cane.

After a long time, er, after many days had passed, the woman, not being satisfied, thought a lot about it, and er, she became very angry at her husband. But he was able to accept the situation with his wife. He said, “Suppose you cook some food,” he said, “because I am hungry.” She responded, “I will not cook.” He said, “Then just how can I eat?” He went on, “Anyway, you cook some food,” her husband told her this.

She built a fire. Then she mixed the ingredients and pounded it with the pestle on the mortar. When finished, she placed the food on the unwashed mortar. They finished eating. During the night there was a man intending to steal a chicken. Every night he would encircle the house looking for a chicken.

Then he heard the pestle crying to the mortar. “Mother,” it said, “I cannot endure this peppery hot food. I can endure the salty flavor,” it said,” and the sour taste, but the painful sharp feeling I just cannot endure. For my part, I just can’t take it,” she said. “I’ll die.” “What can be done?,“ her mother said.

“That is the way it is,” said her mother. “It is like that,” her mother said. “So,” she said, “you go to sleep now, Young Lady.” “The datu,’” she said, “just now has many problems,” she said. “Things with his wife,” she said, “are not good.” “Why is that?” said this pestle.


She explained, “While they sat by the window,” she said, “they were joking. Then,” she said, “a
bird flew by, making its sounds. And,” she said, “Datu' Manguda turned his head,” she said, “to the
bird.” She went on, “The bird said, ‘Datu’, I have a favor for you. I want to entrust to you,’ it said,
‘this, nest of mine. You guard it for me, because,’ it said, ‘some people took my former child.
Someone got it,’ it said. That datu’ said, ‘it is like this,’ he said. ‘I will surely guard it, as best I can.’”

After the bird was gone, his wife got angry. ‘What,’ she asked, ‘did you say just then?’
‘Nothing,’ her husband said. ‘Ah, but no,’ she said. ‘You just tell me.’ ‘I cannot tell you,’ he said,
‘because I,’ he said, ‘do not know what to tell you.’ ‘But why were you laughing?’ ‘I just laughed,’ he
said, ‘because I was happy the two of us could sit here.’ So, you could say, that the heart of that
woman was not good.”

“On one occasion they chewed sugar cane there. He said, ‘You get sugar cane so that we can
chew it.’ The ants came. Now it was like this, they wanted to chew on the sugar cane left over by this
woman. ‘Oh, I cannot get anything,’ one said, ‘from what has been chewed by this lady, because she
has chewed it up completely.’ ‘I'll just go there,’ another said, ‘to what the datu' chewed, because that
has not been completely consumed. Then those surrounded it. This datu' laughed. After they made
the datu' laugh, the woman said, ‘What made you laugh?’ ‘Oh, nothing,’ ‘Oh, you just won't tell me.
What is it you laughed at?’ ‘Ah, there is nothing,’ her husband said. Perhaps you might say,
something or other passed over his face. So that is what happened up to now.”

“Then her husband said, ‘Prepare food for me so that we two can eat.’ She indeed prepared the
food. But when she mixed it and she finished, the mortar had not been scraped. In the night, that
pestle cried because it could not endure the peppery taste. ‘Why are you crying?’ the mortar asked.
The pestle said, ‘I can't endure the peppery taste. I can endure the salty taste,’ it said, “and a sour
taste, but that peppery taste is what I just cannot endure.’ “That is how it is, my pestle,” the mortar
said, “because the lady did not scrape us off. You just go to sleep,” she said. “Just endure it.” “But I
can't endure it,” she replied, “because I will surely die.” “Well, that is the way it is,” explained her
mother.

That man who was the thief was underneath there, and he overheard the conversation between
the mortar and the pestle. She had said, “You just stop complaining, Young Lady,” she said, “because
you can see,” she said, “that the datu' is very worried.” “Why is that, Mother?” said her child. “I'll tell
you the story now,” her mother replied.

“His wife was making him guess a riddle. His wife had him guess what was in the handle of her
knife. His wife threatened him. ‘You guess what is in the handle of my knife, you just guess. If you
can't guess it, I will stab you.’ Her husband for his part said, ‘I can't guess it.’ When she was about to
attack the datu', the datu' said, ‘I will set a limit for you. If after seven days, I cannot guess, then
indeed you can attack me.’ She said yes to this.”

“Why, Mother, what is the solution?” “It is not hard, Young Lady. Their agreement about it is
for only one week. Then if the datu' cannot solve it, she must kill that datu'. The solution to the
riddle is that when she waves her knife at the abdomen of her husband, then he should repeat three
times, ‘Bone of your ancestor Ragasi, bone of your ancestor Ragasi, bone of your ancestor Ragasi.’
Then that woman will disintegrate.” “Ah, yes, Mother,” the pestle said. “You, Young Lady, stop your
crying,” she said. That child stopped and said, “Indeed,” the child said, “that datu' is really worried.”

As for the man who was a thief, he rushed home immediately. He went to this datu' and said,
“Ah, Datu,” he said, “have you fulfilled your promise to your wife?” “Ah,” he said, “it won't be long
now,” he


Ia minisambi’ a nianggula-ula u langun u tau nidtetegas a pusung ian gkala’. Yayan inipagantuka aya su kapatayan ian, da’ bu’ sekayan dtu’un sa tua sa Datu’ anan.

20Niapus.
said. “There are only two days left,” he said. Anyway, he said, “just gather the people together,” this Datu' Manguda said. “Beat the Tianang,” he said. “Gather the people together,” he said. “Whoever can find out and can get the solution to the riddle should tell it to me because I don't know it. So,” he said, “assemble them at that large palace.”

When the time for the agreement arrived, they beat the gong. They said, “The time has come,” they said, “for that woman to kill her husband.” All the people were gathered together. All the people were worried because of what the people could tell him. They said they sympathized with that datu' very much. They said, “What can we do for him?” All the people had been assembled and were waiting.

Then his wife took her knife and she brandished it up and down. “You solve the riddle about my knife. You solve it.” The datu' said, “Bone of your ancestor Ragasi, bone of your ancestor Ragasi, bone of your ancestor Ragasi.” The woman disintegrated then and there.

What happened then was that all the people laughed so hard their abdomens hardened. Actually, the solution that caused her death was nothing other than the exercise of the power of that datu'.

The end.
Raja sa Madayan

[Cerita berikut bertajuk Raja sa Madayan diceritakan oleh Panandigan Binti' Dani berasal dari Kampung Rampayan, Kota Belud. Rakaman dibuat oleh Dr. Datu' Bandidra Datu' Alang pada 14 September 1984 jam 2.00 petang di rumah informan sendiri, rakaman dalam bahasa Iranun.]

1Na pamakinega ngka kun si Raja sa Madayan. Ati si Raja sa Madayan aya. Ati kagia den a imbawata' den i Ina' ian agu' si ama' ian di' makira den a kiababaya' iran. Piakakuan piakangguru iran den mangadi'. Niangadi' den sekayan.


Kagia aya a madtai, ban ka girawa masyur su tudtul ian. Su Raja sa Madayan tig iran, na maitu' pen matag niakapitu ragun a umur ian di' in gkarimpasan sa waktu di' in gkasimpang sekayan. Ayan bu' aya idegka', na mangadi'. Na sambayang. Mapasad sambayang, na mangadi'.


Raja sa Madayan

[The following story was told by Pananditting Binti Datu' Dani, originally from Kampung Rampayan, Kota Belud. It was recorded by Dr. Datu' Bandira Datu' Alang in the Iranun language, September 14, 1984, in the house of the narrator.]

1Now hear about Raja sa Madayan. This is about Raja sa Madayan. When he was born, you cannot imagine how happy his mother and his father were. They got a teacher to teach him to read. So he started reading.

After that, er, let us go forward rapidly. After he had done this, that is, read, he also believed in prayer. He did not cut out any prayer time. When he finished praying, then he would sit just with his Koran and read. When the time for prayer came, he prayed. Now that one, when he took a bath early, he would go down and carry in his hand his kettle. He would take the kettle and pour water on his betel plants. When he finished that, then he would go upstairs and just read.

After a long time, perhaps you could say what he read was advice. They said, that Raja Madayan, even when he was little, still only seven years old, did not cut out his time for prayer; he was not distracted. When he rested, he would just read. Then he would pray. When he finished praying, he would read again.

Now there was at that time a certain datu' who had seven children, all girls. The name of the youngest one, er, her name was Kumala Intan Tiaya. She was there with her aunt learning to weave. She heard this story that Raja sa Madayan could not be distracted in his mind. Then she said, “Where can you find a person who cannot be distracted by games of chance, who does not turn to them.”

“Oh, yes,” they said. “Whatever celebration with the people, he would not go there. When he is engaged in reading, he reads. Then that one just rests. Then he prays and then he eats.” She said, “Never mind. “I will sail where you said that person is that cannot be distracted. I will sail there,” she said. She gathered her people who were the same as she was, and all those games for entertainment. She collected the kulintang, the violin, the other stringed instruments. She collected them. Then she brought them. She said, “See if the ship is ready. We will play the kulintang for Raja Madayan.”

So, they set up the kulintang, and they played the kulintang. The people played the kulintang for a long time. Nevertheless, as for this Raja Madayan, he did not come out there. He was engaged in reading. So, he kept on reading. They finished playing the kulintang. Kumala Intan Tiaya said, “You stop playing that kulintang, play the lunsai.” “Oh, yes.”

The mother of Raja sa Madayan went to Raja sa Madayan. “Oh, come on out here, Young Man. Are you not going to watch that playing of the kulintang?” Ah, no, he was concentrating on his reading, so he kept on reading. And he just continued to read. Then, er, again his mother went to him. His mother said to him, “Why, Raja sa Madayan, don't you care to come out? Why do you not go out to that playing? It is the playing of that Kumala Intan Tiaya.” She said, “You are concentrating too much.”

His mother then went out again. Then Kumala Intan Tiaya said to her, “Auntie,” she said, “What,” she said, “if I go right there into his room, into Raja sa Madayan's room?” His mother said to her, “Why,” she said, “go ahead.” When she entered, she found Raja sa Madayan reading. Then she went over in front of him while he was reading. He just continued to read. Now it cannot be said whether he even noticed Kumala Intan Tiaya. She stared at him. But he did not stare back at her. He just kept on reading and reading.


Now Kumala Intan Tiaya got tired. She gave up and went outside. Then she said, er, what’s its name, er then she said, er, “Untie the violin.” They untied the violin. They played the violin. Now you can say that it was until morning that they celebrated with the violin. But even this had no effect. Raja Madayan did not come out. As long as he could concentrate on reading, he just continued to read.

Later, when it got to be morning, Kumala Intan Tiaya said, “Stop,” she said, “playing that violin for it is morning. We will go home,” she said. The people then stopped playing the violin. After this, having finished, she took it and she said, “Auntie,” she said, “we will go home now. We will just go on home,” she said, “because it is morning.” “Yes,” said the mother of Raja sa Madayan. They went home then on their boat.

After they had gone away, the mother of Raja sa Madayan went to Raja sa Madayan. “Why are you so foolish, Young Man? People came to visit you in your house. She had games of chance, but you did not care to go outside,” she said. “You did not even care to look at them. Why are you so foolish?”

He didn’t say anything. He just stood up, got his, er, kettle and went downstairs. He took a bath. When finished bathing, he poured water on his betel plants. For that was his habit, only reading. When he rested, he watered his betel plants.

Oh, then, as for Kumala Intan Tiaya, she had said this, “Let us go home. Let us go on home.” She had said this. So, her companions said, “Yes.” She went up there into the house of Raja sa Madayan. She asked permission to leave. “Auntie,” she said, “and Uncle, for my part, I will now leave here. I ask your permission for us to go. We will go home. I want your consent,” she said, “to go home.” “Yes,” said the mother of Raja sa Madayan and his father. “Yes,” they said. Then they went home.

When they arrived from their, er, sailing away, she said, “He is too fixed in his ways; it is true, “she said, “what was said by the people.” Kumala Intan Tiaya said that Raja sa Madayan would not turn aside, because of his habits. She said, “I brought him all sorts of games. Nothing distracted him.”

Nevertheless, let us move forward rapidly. She arrived at her place. After that, er, she was thinking that it was surely embarrassing. She said, “Raja sa Madayan,” she said, “is a man. He did not sail, but I myself, a woman, did sail. Never mind,” she said. “What then, er, what's its name. I'll have a parrot made,” she said. “I'll have it steal his betel plants. For you see,” she said, “it was shameful,” she said. “I will repay him,” she said, “with pain in his heart.”

Then she went out. She went out then and looked for a skilled artisan. She found a skilled artisan, and she said, “Ah,” she said, “Craftsman, do you know,” she asked, “how to make a talking bird?” That craftsman said, “Why not.” That is what he said. Then she said, “Make me a talking bird,” she said. “Make one talking bird,” she said. “Make it very good,” she said. That craftsman said, “Yes.”

Then the craftsman made it. After he made it, she said this, she said, “Put a person in it,” she said, “a very old woman who has poor eyesight. Put her in it.” “Yes,” that craftsman said. So, she looked for someone. “I myself,” she said, “am looking for a person,” she said, “that you can put inside that talking bird.” She looked, and she was able to find a very very old woman who had poor eyesight. He placed her in it. Afterwards he placed her there in the talking bird. It was because that person had poor eyesight, that he placed her in that talking bird.

Now she said to that person, she said, “Launch that boat, and sail away,” she said. “Go there,” she said, “to the place of Raja sa Madayan. Steal for me,” she said, “his betel plants; pull them up. As for you,” she said, “talking bird, when you arrive there in the place of Raja sa Madayan, perch at his window. That one,” she said, “has the habit of reading continually.


Ia man kagia aya su kuan, antuna ambu' aya i ngaran ian, su tau aya kagia luk a gawi, su Raja sa Madayan aya, kagia tumiurug den, iniilambeg ian den, kagia a nuri aya. Ia su tau aya, kagia a mikarang den a tiurug den su ruasa', na sumiled den sa kuan sa kampung utu. Sianguran ian su namat i Raja sa Madayan, biadut iran da' den a pu'un ian inandut iran. Niapasad, nianik sekiran sa awang. Nialing sekiran manarus nialing sekiran.


Kagia den a madtai den aya a kambelayag-layag ian na minisampai sekayan sa inged i Kumala Intan Tiaya. Ia man si Kumala Intan Tiaya aya, kagia da' du'u, ka s'i sa walai i babu' ian, du'u sa bagu a walai. Ia pagari ian nem katau ikapitu sekayan.

Niakauma du'u sekayan sa inged utu, tig ian, "Ah, anda," tig ian, "i walai i kuan Kumala Intan Tiaya?"
You perch at his window,” she said. “Then spread,” she said, “your wings,” she said. That talking bird said, “Yes.” Now then, that one sailed away.

After this person sailed away, the boat arrived there. When the boat arrived there, it anchored. But there was nothing else there. The boat docked. A person saw it. The person spoke up. They said this, “Oh, where are you going?” The person answered, “Oh, here, at the place of Raja sa Madayan.” Then, after a few days passed, well, after a couple of days had passed that they were there, they said to the talking bird, “You go there to the house of Raja sa Madayan. When you arrive there, perch,” they said, “at his window.”

When the talking bird arrived there, it perched at the window and was spreading its wings. Raja sa Madayan was there just concentrating on his reading, and he kept on reading. Because he saw the shadow, er, of that talking bird, he looked up at the window. He saw the talking bird. When he saw this talking bird, he closed his Koran. He reached for the talking bird with his hand. When he had the Nori in his hand, he lay down, and he put it on top of his chest.

“Oh, oh,” he said, “this bird is very pretty.” He caressed it. Then after a long time, the talking bird opened up. Sitting on his stomach was a woman who had poor eyesight and who was very very old. When he saw the old one, he took his hand off, and he said, “This is really not a bird, but, er, it is a woman who has poor eyesight placed there inside that bird.”

Now then when this, er what's his name, this person, when it was the middle of the day, this Raja sa Madayan, before he went to sleep, threw it out because it was this talking bird. Now this person (along with the talking bird), because she calculated that the people were asleep, went into the er, that village. They went to the betels of Raja sa Madayan. They pulled them out so there was nothing left. They came along and pulled them out. After they finished that, they went up to the boat, and they went on home. They went home undetected.

In the meantime, Raja sa Madayan was sleeping. He did not awaken. But his mother woke up first. When his mother woke up, she said that there were no betel plants there. Of those concerned, there was not even a root left. His mother then cried. “Raja sa Madayan,” she called. “Come on down here and look. Your betel plants are gone. Young Man, what did I tell you? In those days, that princess came here to visit you. She brought you all sorts of entertainment and you didn't deign to even comment. So now where are your betel plants?” She said, “It is by bad fortune that they took them,” she said.

He leaped up. “My Lord,” he said, “what bad luck,” he said. “That Princess took them,” he said. “So right now,” he said, “I will follow her. There is no doubt,” he said, “that Kumala Intan Tiaya,” he said, “took them. Who else could it be?” he said. “For a long long time, no one dared to take them,” he said. “The only thing left now is that Kumala Intan Tiaya arrived. Now my betel plants are gone without a trace.”

Then he went to his boat. When he went to his boat, he inspected it. After he inspected his boat, he found it in good condition. He said, “I will sail today. I will follow those betel plants. I will follow Kumala Intan Tiaya. She is a bad person,” he said. He followed her with all of his subjects.

After he had sailed for a long time, he reached the place of Kumala Intan Tiaya. As for this Kumala Intan Tiaya, she was not there, for she had gone there to the house of her aunt there in her new house. There were seven sisters; six people and she was the seventh.

He arrived there in that place and said, “Oh, where,” he said, “is the house of, er, Kumala Intan Tiaya?”


An individual pointed it out. They said, “That one,” they said, “that big one is her house.” He went there. He went upstairs. He was received by her sisters and her mother. When he went upstairs, they said, “Who is this Datu’ who came up?” His companions said, “It is Raja sa Madayan.”

“Come in,” the mother of Kumala Intan Tiaya and those her sisters said. She spoke to one of her daughters, and said, “Young Lady, serve a betel chew to Raja sa Madayan.” The one that was next to Kumala Intan Tiaya served the betel chew. She served the betel chew. She pushed over to him the case with the betel chew.

Raja sa Madayan got the betel chew case. He applied lime to the betel leaf. After he put lime on it, then he wedged it under one of his thighs. Then Raja sa Madayan just stayed there. The mother of Kumala Intan Tiaya said, “Young Lady, did you serve him the betel nut chew?” she asked. “Oh, yes, Mother, I served the betel chew to this particular one,” she said. “Oh, also you go ahead and serve the betel chew.

30So, she served him the betel chew. She pushed over the betel chew case. He got it and he put lime on it. When finished, he placed it there under his thigh. Then, er, this Raja sa Madayan just didn’t say anything. Then her mother said, “Young Man, did you get a betel chew?” “Oh, yes,” that one said, “I was served the betel chew, Mother.” “Well, serve him another betel chew.”

One of the others pushed him the betel chew case. Raja sa Madayan got it and prepared his chew. He put lime on the betel leaf. Again, he inserted it under his thigh. Nevertheless, her mother was watching. Her mother said, “Young woman, did you serve him the betel chew?” “Yes,” that other one said, “I served him the betel chew, Mother.” “Oh, also you serve him the betel chew.” You can say that there was only the oldest one left. “Oh, did you serve him with the betel chew?” “Oh, yes.” “Well, also you go ahead and serve the betel chew, Young Lady.” They had already served it a while ago.

There were six of them that had served him the betel chew. Raja sa Madayan stopped. He was waiting for them to have someone else come out. He said, “Auntie,” he said, “do you not have another daughter?” “There is no other, Young Man.” “So, this is the number of your daughters?” “Oh, Yes, this is their number.” He asked about that because he had not heard the name of Kumala Intan Tiaya.

After a long time, he said, “Auntie, why is it you have no more children, is that all of them?” “Oh, yes, these are the only ones, that is all of them. “Well, if that is the case, I will go home,” he said. “So, Auntie, because you have no more daughters, I will go home.” She said, “Yes.”

He left for home, going on downstairs. When he reached the bottom of the stairs, he pulled out his sword. He cut on the head of the stairs. At the same time, her mother died. It was the mother of Kumala Intan Tiaya that died. He went on home. He went back to his place. He reached it, having gone home without resting.

35After this, her children saw that their mother, had died. They made a great tumult. They said, “Mother is dead, Raja sa Madayan has killed her,” they said. “Go there to Kumala Intan Tiaya who is there with her aunt because this is her fault. Now here is her mother, dead.”

So, the followers of Kumala Intan Tiaya went downstairs. They went to Kumala Intan Tiaya. “Kumala Intan Tiaya, Mother said for you to come on home.” “Why?” she asked. “Oh, you come on home, for it is said, that, er, Raja sa Madayan has taken his revenge on us. He already arrived there.” “Oh,” said Kumala Intan Tiaya, “What is this you are talking about, saying ‘You come home’?” Then she (her sister) went home.

“Kumala Intan Tiaya will not come,” the older sister said. “She was angry over there. She ordered me to go home. That is what she told me. She was angry at me and ordered me to go home.” “Go there to her,” she told another person. “Go there.
Amanaya igkaula-ula ian si ina' aya a niatai da' a peleng ian run.


What has happened is that her mother is dead, and she does not know it.”

So, she went there. “Oh, Kumala Intan Tiaya, your older sister says for you to come on home. She said that, er, Raja sa Madayan met us. He arrived there.” Kumala Intan Tiaya spoke up and she said, “What are you talking about?” “You are to go home,” she said. “So, you came, you came here where I am weaving just because you want me to go home?” She then returned home.

When she arrived there, she was asked, “Where, is Kumala Intan Tiaya?” “Oh, she is not coming, she just got angry.” You can even say that there were many that went there. But she refused to go home. “What,” she said, “is this insanity of Kumala Intan Tiaya’s? Her mother is dead, and she will not agree to come home.” She went downstairs. She left there and went over there. She arrived there. “Kumala Intan Tiaya, come home, for Mother is dead, killed by Raja sa Madayan.”

She heard this. But her aunt said “What, those others are fools. All that they said was that Kumala Intan Tiaya should be made to go home. Raja sa Madayan would choose one of them to marry.” “Indeed, you are crazy,” she (her sister) said. “Mother is dead.” So Kumala Intan Tiaya went home.

When she heard about it, that one leaped into action. “Is Mother really dead?” she said. She went home. When she arrived there, she saw that her mother was indeed dead. So, she said, “I will follow Raja sa Madayan now. Mother is indeed dead because he killed her,” she said. “Indeed,” she said, “Mother is dead because he killed her.”

“Why,” she asked, “what did he do?” “He went downstairs,” they said. “He pulled out his sword, and he cut the head of the stairs. Your mother died,” she said. “That is it,” she said. “Until I return, don’t even move Mother. You cover her,” she said, “with seven layers of yellow curtains. Cover Mother,” she said, “and don’t move her at all until I come back again.” They said, “Yes.” They covered their mother with curtains. They indeed covered their mother.

Then Kumala Intan Tiaya gathered all her people and her four ministers. She said, “We will sail to Raja sa Madayan,” she said. “I will repay him,” she said. “He killed,” she said, “my mother.” Then, er, she brought along seven changes of clothes for a man, and one coat. The coat she brought was also for a man.

When they were ready to go, she said, “You will put me ashore,” she said, “on a certain point of land. I will bathe there.” “There will be seven promontories,” she said, “where you are to put me ashore.” They said, “Yes.” They arrived there at a promontory. They put her ashore there. Kumala Intan Tiaya took a bath. Then she saw another point of land. Again, she said, “Put me ashore there. I will take a bath.” Again, they put her ashore. She reached the third promontory. So, she took a bath there. Then someone said, “Have you seen what is happening? Every time we stop her appearance is changing so that she looks more and more like a man.” They said, “Yes.”

She said, “there are four more promontories,” she said, “where you will put me ashore.” When they reached the seventh promontory, a bird arrived. It was a parrot that arrived there. It said, “Kumala Intan Tiaya,” it said, “be very careful, for you will be tested to find out” it said, “whether you are a woman or a man.”

It said, “That, as you arrive there, Raja sa Madayan, as a man will,” it said, “take you (to hunt) for birds. That one, then,” it said, “will pass by that place. He will go there, a man, for birds.” It continued, “There is a ditch there which you must, er, step across. Now what will happen,” it said, “is when a woman steps across it, then,” it said,
“bperugu’un. Na madakel ambu’,” tig ian, “a bakayawa’a a pedsagadan run.”


Na da’an aya lumilakau den sekiran. Na niakauma den sekiran su kuan utu, na niama’ den sekiran sa papanuk. Na antuna imbitiara’a nga’ka? Ki kuan ambu’
“blood will flow (menstrual). There will be a great deal of bamboo,” it said, “there where you pass by.”

Kumala Intan Tiaya was indeed troubled. “That is really,” she said, “indeed,” she said, “a dilemma that I will meet there.” So, it was then, that she journeyed on. It had said, “You proceed,” it said, “to the place of Raja sa Madayan.” So, they kept on sailing and sailing. Finally, they arrived there.

When they arrived there, that is, when they arrived there, Kumala Intan Tiaya disembarked, for Kumala Intan Tiaya was a man now. Even so, her appearance was that of a man. She was dressed in man's clothing. She, er, also had her sword. Then after that, Raja sa Madayan met this Kumala Intan Tiaya.

Now what's his name, there, er, riding on that boat said, “Let us disembark,” he said. “Yes,” Kumala Intan Tiaya said. So, they disembarked. He brought her along, and they went home. They were continuing to converse there. After a long time of their conversing, he said, “Lie down here, friend, for tomorrow, er, we will hunt for birds.”

So, this Kumala Intan Tiaya said, “Yes.” She rested there. As for this Raja sa Madayan, he sensed that that one was Kumala Intan Tiaya. He sensed this because her voice was like the voice of a woman, though her clothes were not, but they were like the clothes of a man. But they kept on talking and talking.

This Kumala Intan Tiaya said, “Let us sleep, friend, for tomorrow we will go. We won't get anything, for tomorrow we will not be able to get anything,” she said. “We might sleep on the trail.” He, er, said, “Yes. But as for me, I will not sleep.” So, er, Raja sa Madayan just kept talking. Later he slept.

As for Kumala Intan Tiaya, she didn't sleep. After a long time, (what's his name) he said, “Let us go, morning has arrived, let's go.” Kumala Intan Tiaya said, “Yes.” They left, and they went on their way. Now, er, what is it, as to Raja sa Madayan, he was trained as a man. So he was walking along very well. He was already far ahead, although it was almost morning when he slept.

“This is slow,” he said. “Speed up, for the sun is hot. We should move rapidly toward the shade.” Kumala Intan Tiaya said, er, she said, “Yes.” They walked along and they came to a clump of bamboo. Er, Raja sa Madayan said, “These are very pretty bamboo,” he said. Kumala Intan Tiaya said, “Yes.” “Well,” he said, “you rest here because it is near. I will take some, for they are good things for tubes,” he said. “They are good things for tubes.” Then they walked on.

Let us move forward rapidly. They reached the ditch. When Raja sa Madayan reached the ditch, he jumped across it. He then said, “Why, aren't you going to cross it yet?” he asked. She said, “Yes, I will be crossing over it.” Now she said, “If,” she said, “my mother and my father are good people,” she said, “then I will be able to jump across this ditch.” Then she opened her eyes, and immediately also that bird arrived, that one that spoke to her when they, er, were on that boat.

The bird passed by just as she jumped across. When she jumped across the ditch, then she had her menstruation. Immediately she shot the bird with an arrow. As she shot the bird, it fell and she tore it apart. Then Raja sa Madayan observed the blood. He said, “Oh, what is that?” She said, “It is that bird.” He said, “Why did you tear that bird?” “Why not,” she said. “It flew by, and it messed on me.” “What,” he said, “is that blood?” “That,” she said, “is from the bird which I tore apart. It splattered on me,” she said, “with its blood.” That is what she said.

So, they went on walking. They came to that, er, place where they shot birds. What can you say? Well, er,


as for Kumala Intan Tiaya, she also shot many, killing them. After a long time, he said, “Let us return.” Raja sa Madayan said, “let us go home, for I am tired.” He asked then why er, Kumala Intan Tiaya became red. As for Kumala Intan Tiaya, her face had become red like a roasted lobster. They went home.

When they got home, er, Raja sa Madayan said, “Let us go on upstairs.” She said, “I will not go up. I'll not go up,” she said, “because, er, my head hurts. You cannot imagine how hot that sun was just now.” “Bosh, friend,” Raja sa Madayan said. “Come on up.” “No,” she said, “I'll not, for this head of mine hurts.” “Yes,” he said, “but you come up here later,” he said, “when it gets to be evening,” he said. “Yes,” Kumala Intan Tiaya said. Then she went back to her boat.

She arrived there at the boat. What can you say? She rested. Her head hurt. She chilled, because never before, since she became a person had anything happened as on that walk. So, she slept until late evening. Now as for Raja sa Madayan, he waited for Kumala Intan Tiaya, but she did not get up. “Oh, what is this about?” he said, “that this, er, leader,” he said, “has not returned?” Nevertheless, that one did not come.

Then when it was early, she woke up. “I slept,” Kumala Intan Tiaya said. “You cannot imagine how much my head hurt,” she said. “Cook some food,” she said, “because I will eat, and then I will go there to the place of Raja sa Madayan.” So, they ate. When she finished eating, she said, “I will go there now.”

Now that one was going to try to take the sword of Raja sa Madayan. She was going to distract him when, er, she went there. Then Raja sa Madayan saw her. “I waited for you, but it became evening and you did not come.” “I could not, er,” she said, “because my headache kept me away. I arrived there,” she said, “and I rested. I slept,” she said.

“Well, come on up,” he said. So Kumala Intan Tiaya said, “Yes.” Then they told many stories. After a long time, it became evening. He said, “Sleep here with me. Then tomorrow,” he said, “we will take a bath early.” So Kumala Intan Tiaya said, “Yes.” But as for er, Kumala Intan Tiaya, then she talked and talked. She distracted him so it was impossible for him, he said, to sleep. Then after a long time of this, he, er, that is, Raja sa Madayan went to sleep. But she was not able to take the sword of Raja sa Madayan.

When it became morning, he said, “let us bathe.” But this, er, Kumala Intan Tiaya spoke up and said, “Friend, just you go ahead and bathe, for I cannot be permitted to take a bath,” she said, “because yesterday I chilled. But you go ahead and bathe.” She said, “The sun was not blocked yesterday, and I chilled severely.”

So, he said, “Since you will not bathe, I myself will just go ahead and bathe alone.” She said, “Yes. Perhaps by tomorrow,” she said, “perhaps,” she said, “my cold will be gone. Then tomorrow we can bathe.” Er, Raja sa Madayan said, “Yes.” So, Raja sa Madayan took a bath. He bathed there.

Afterwards they went upstairs, and they talked and talked. Then she said after this, “I'll go back now, friend,” she said, “for it is getting to be night.” “Why don't you sleep here,” Raja sa Madayan asked. “No, friend,” she said, “because if I do that,” she said, “my companions will not know where I am. I did not tell them,” she said. “If I had told them,” she said, “I would rest here. But tomorrow I will just stay here,” she said. They said, “Yes.” Raja sa Madayan also agreed.


She reached the boat and said, “So I am going to tell you, tomorrow,” she said, “Raja sa Madayan,” she said, “will invite me to bathe. So I will go with him,” she said, “to bathe. Now you estimate,” she said, “when I, that is when we will go to our bathing place. You estimate,” she said, “the time carefully when it is fulfilled, by Raja sa Madayan. When I take off my coat, she said, er, when I undress,” she said, “to the third layer, then you burn,” she said, “that er kapok and the coconut husks. You burn them,” she said. “Also, those rats,” she said, “release them.” Her companions said, “Yes.”

“Then as for me,” she said, “even so,” she said, “when,” she said, “he puts down his sword, I will take it and I will run away with it.” So those subjects of hers said, “Yes.” So then, when it was very early in the morning, she got up. “Don’t you forget,” she said, “the agreement I made with you. I am going there now.” They said, “Yes.”

She reached his place, and she called Raja sa Madayan. Raja sa Madayan said, “You come on up first.” She then went upstairs. They talked and talked. Finally, she said, “Let us bathe,” she said, “because when I left,” she said, “my boat, I had not yet bathed, for I will bathe here.” “Yes,” said Raja sa Madayan. They went downstairs to take a bath.

When they were there, er, Raja sa Madayan said, “You take off that shirt of yours.” She said, “Yes, we should take off our shirts,” she said, “at the same time.” Now Raja sa Madayan only had two layers of shirts. He finished undressing and said, “Let us put these swords of ours side by side.” She said, “Yes.” So, she put her sword down, placing it beside the sword of Raja sa Madayan.

Then she took off her two shirts. She was taking of the third one when, as she undressed, she saw the smoke. “My goodness,” she said, “it can’t be, my people are burning the boat,” she said. “There is smoke all over that boat.” Then she, er, grabbed Raja sa Madayan's sword. After she picked it up, she ran away.

As for Raja sa Madayan, he was confused by the smoke. But she left, running away. She arrived at the boat, and she said, “Hurry,” she said. She said, “Put out to sea, we will go home.” As for Raja sa Madayan, when he looked down, he saw a sword, but it was not his sword. “Good Lord,” he said, “Kumala Intan Tiaya,” he said, “has used treachery. This leader,” he said, “has used treachery. She took,” he said, “my sword, and she left her sword,” he said.

“It comes to me,” he said, “that,” he said, “it is Kumala Intan Tiaya, for she was here, and she took,” he said, “my sword.” He then picked up the sword, and he went home. He arrived at his house. After arriving at his house, he went to sleep. Then he went to the wharf. The boat of Kumala Intan Tiaya was not there. Er, he said, “This one uses evil tricks,” he said.

Now his boats, er, were lined upside by side at that wharf. Now the rats had gnawed holes in every one of them, he said. The rats had made the holes. He said, “There are none left. All have holes gnawed in them.” So, one can say, that, er, every boat that he went to was like that. All had holes in them. Er, he said, “I will have a boat made.” He decided to have one made.

He went to the builder. “Builder,” he said, “in seven days from now,” he said, “you finish it for me. You make me a boat. Finish it quickly,” he said. We, er, he finished everything. The, er,


When Kumala Intan Tiaya arrived there at her place, she went upstairs. She said, “Here is the sword I took.” She put it down beside her mother. After she put it beside her mother, her mother revived. When her mother came back to life, she said, “Mother, you are alive again. Now when Raja sa Madayan arrives, don’t tell about me, don’t say anything about me. I will hide, because that one is sure to follow. He will follow for this his sword,” she said.

Now then, it so happened that Kumala Intan Tiaya passed by a tree stump. “Stump,” she said, “you are the moon.” She rubbed the stump. It became beautiful like the moon in appearance. Then she passed by a black chicken. “Black chicken,” she said, “you are the moon and I indeed am the black chicken.” So, then the chicken became beautiful. Then she passed by a squash. She said, “Now you be the moon. I indeed will also be like the squash.” When she finished that, she went back to the place of her aunt. She then went to her aunt's place.

As for this Raja sa Madayan but let us move forward rapidly. He arrived there. When he arrived there at that place, he passed by the stump, which was beautiful like the moon in appearance. Raja sa Madayan sniffed the stump. He walked on then, and he passed by the, er, black chicken which, as he walked by he also visited. He picked it up and he smelled it too. He remarked about it, and er, he walked away, and kept on walking. He passed by the squash. “Oh,” he said, “this is a very pretty squash.” He also went to the squash, and he smelled it also.

Let us move forward rapidly. Kumala Intan Tiaya arrived there at her aunt's. So it was then that this Raja sa Madayan went up there to the mother of Kumala Intan Tiaya. He was looking for Kumala Intan Tiaya. He said, “Where is Kumala Intan Tiaya today?” The mother of Kumala Intan Tiaya said, “Oh, she is not here. She is not here,” she said, “she is there,” she said, “at her aunt’s.” He said, “I came here,” he said. “I followed Kumala Intan Tiaya. Where is she staying now?” “I am telling you,” she said, “she is not here. She is there at her aunt's.” He followed Kumala Intan Tiaya there to the place of her aunt's.

Then it came about that he wanted to marry Kumala Intan Tiaya. After this (er, what's his name), after a long time of his wanting to marry her, Kumala Intan Tiaya said, “I will not consent,” she said, “because earlier,” she said, “it was not uncertain that you shamed me. I was across from you,” she said, “when you were reading. At that time, you concentrated,” she said, “You didn't speak to me, and you didn't even so much as look at me.” She said (Now what's her name?), “Why not,” she said. “It was certain that you shamed me,” she said.

He said, “I would not have killed your mother if you had been there. You were not there,” he said. “I inquired from your mother. Your mother said her daughter was not there. She claimed that that was all of her daughters. I went down,” he said, “and I cut the top step of the stairs.” This is what he said. Upon that, Kumala Intan Tiaya said, “No, you didn't get her.” Then he said, “And your mother is alive.” So then they were married. After they were married, he brought Kumala Intan Tiaya to his mother's place.

After he brought her there, his mother did not like her because, she said, “You just cannot imagine,” she said, “how she insulted you.” She said this to er, Raja sa Madayan. He said, “In what way, Mother? What should be done?” he said. Kumala Intan Tiaya said,


Na langun-langun utu pamanaru'un ian iran ki Kumala Intan Tiaya a mig'a sekayan sa iga'an ian. Na kuan ka dapai iran da' magkaruma si Raja sa Madayan, na umanaka midtundug iran lumalakau na mapian sa atai iran.

(Er, what's his name? Oh, Yes, I forgot.) Then she said, er, that they should move from there. So they left that place because of Kumala Intan Tiaya. As for Raja sa Madayan, he is work is to “kuan” birds. He caught wild birds after they were married, for he stayed there in the place of his aunt's. So after they were married, they stayed there with his aunt.

After they had been married several days, he said to Kumala Intan Tiaya, “I,” he said, “will go to probe for and catch birds.” Kumala Intan Tiaya said, “Yes.” “Thus,” he said, “I will be back,” he said, “when evening has come.” He also said, “Your sisters will come,” he said. “Don’t you let them go upstairs.” She said, “Yes.”

Then they arrived. It was when he left, after he was gone, that her sisters arrived. When her sisters arrived, they were asking her if Raja sa Madayan really loved her. “Why not?” she said. After a long time of that, one of her sisters said, “Good Lord, Young Lady, er, if you keep doing this, that one will love you for sure,” she said. “Why, what should I do?” she said. “Oh, er,” they said, “you tie needles on your five fingers. Later, when he arrives,” they said, “scratch him. When he is wounded, then er,” they said, “he will love you much more.” Then she said, er, “Ah, but I, my sisters, don’t know about these things,” Kumala Intan Tiaya said. “So you do it for me.” They tied the needles on the fingers of Kumala Intan Tiaya. After this was finished, they said, “We will go home.” Kumala Intan Tiaya said, “Yes.”

When Raja sa Madayan arrived, she was curled up, resting. Raja Madayan came to her and he said to Kumala Intan Tiaya, “You wake up now,” he said. “Er, where,” he said, “is my food?” “There,” she said, “on the tray. You go ahead and eat, for I feel cold,” she said. Then he went to her, and as he came to her, Kumala Intan Tiaya uncurled and she scratched Raja sa Madayan.

He cried, “Oh, Oh, what are you doing? Why are you scratching me?” he said. “Maybe,” he said, “your sisters came here. Why are you doing this? Didn't I tell you that if your sisters come here, that you shouldn't allow them to come upstairs? Tomorrow, I am going out again. This is it, if your sisters come here, don't you let them come upstairs. If,” he said, “you really love me, do as I say.”

Then when morning came, he went out. He walked away. After he left, her sisters arrived. Her sisters arrived there. They said, “How is it, Kumala Intan Tiaya, does your husband love you?” “Oh,” she said, “he loves me too.” “His love for you will be even greater if you do this.” They kept saying all these sorts of things to Kumala Intan Tiaya, who was lying on her bed. Now even if they were not married to Raja sa Madayan, even if they only followed him around, it would make them feel good in their hearts.

One of them said, “If I could only follow him around, it would make me feel good in my heart.” Each of them said the same thing. They said, “Here is what you should do,” they said. “Attach a knife to your little finger. Then do this, tie a bottle to your door, and, Oh, er (what's its name) get a hatchet. Then later, put it up there,” they said. “When that one arrives, as he arrives at that door, then throw,” they said, “the hatchet at the bottle. Then,” they said, “the bottle will break on his forehead and he will be wounded.” “You do these things for me, for I don't know how.” Those sisters of hers did those things. When her sisters finished, they said, “We will go home now.” She said, “Yes.” Then she curled up on the bed.


91Tig ian, “Kumala Intan Tiaya, kagia mana’an,” tig ian, “igkidia’ kaiken, na maling akun,” tig ian, sa
Not long after this, Raja sa Madayan arrived. He called Kumala Intan Tiaya. “Open one,” he said. She got a bottle and opened it. When she saw her husband standing there at the door, she threw the hatchet at the bottle. What can you say? It shattered the bottle and the bottle shattered there on Raja sa Madayan.

He said, “Kumala Intan Tiaya, you are at fault. Didn’t I tell you that you should not follow what your sisters tell you?” He said, “If this is the way,” he said, “you continue to act, there is nothing I cannot endure.” So, he said, “Let us eat.” Kumala Intan Tiaya said, “You go ahead and eat.”

He went over to Kumala Intan Tiaya. Kumala Intan Tiaya kicked him. What can you say? The knife scratched his body. “I greatly pity you,” he said. “What are you doing? You do not realize how jealous your sisters are of you. This is the last time for me to beg you. If you have any love for me, when your sisters arrive here, don’t open the door for them.” She said, “Yes.” So, when morning came, he left.

It so happened then that the sisters of Kumala Intan Tiaya came, and they pulled at her door. Kumala Intan Tiaya had her door closed. They called her. “Kumala Intan Tiaya, aren’t you going to open the door for us?” But Kumala Intan Tiaya did not say anything. “Kumala Intan Tiaya, please open it up for us.” Again, Kumala Intan Tiaya did not say anything.

After a long time, they said, “Kumala Intan Tiaya, if you will not open the door for us, then at least show us your face, for we are longing to see you. Just look at us, for you cannot imagine how much we long for you.” Now after a long time, Kumala Intan Tiaya stood up and she opened the door for them. They went upstairs and they were asking Kumala Intan Tiaya what she had been doing.

Then they said, “If you do this, it will greatly increase his love for you. Now then (er what’s its name), there at his bathing place, you break a bottle. Later when he arrives, have him take a bath in the house.” “You do these things, because I do not know how.” They broke a bottle and placed it in the tub. After they finished this, they went home.

After they went home, that evening, Raja sa Madayan arrived. He said, “Kumala Intan Tiaya, I am dying. I cannot endure this. Kumala Intan Tiaya,” he said, “open the door.” Kumala Intan Tiaya opened it. Then he entered. “Kumala Intan Tiaya,” he said, “let us eat.” But she said, “You eat.” He went to her again and he said, “Let us eat.” “You go ahead and eat,” she said. “Then when you finish eating, you take a bath.” He said, “Yes, because my body cannot endure it. It is like it is filled with a loud argument. The heat in my body cannot be imagined,” he said. It is like I am burning up.”

They ate, she with Raja sa Madayan. When they finished eating, she said, “You take a bath now.” “Yes,” said, er, Raja sa Madayan. When they were taking a bath, Kumala Intan Tiaya said, “Jump in,” she said. Raja sa Madayan jumped. When Raja sa Madayan jumped, what can you say? He jumped on the broken bottle. His body was bleeding. He rubbed it. “Good Lord,” he said, “it is a bottle,” he said. “I slid over it.” He rubbed his body. It became like stars. Ask yourself. It was really painful. It cannot be imagined how much he hurt. Then they left there.

He said, “Kumala Intan Tiaya, because you continue,” he said, “to use me this way, I am going home,” he said,” to


Tig ian, “Sundang a pedtidawa', na pakaukit isan. Amaika aden a makauma si'i a babai a bpagukit, na pakaukita ngka raken, ka karuma aken.” Na dumigka su sundang, na niakaukit sekayan. Niakaisup na nidtidawa' bu' na lumialakau-lumialakau man sekayan.


my own place. Kumala Intan Tiaya,” he said, “it can no longer be helped. You torture me. I cannot take it any longer,” he said. So, he decided to go home. He just decided to go home.

“You cannot imagine,” he said, “how it hurts me. My body is in great pain. You didn't listen to what I told you when I explained to you about your sisters. You didn't listen. Why is it that way?” he said. “As for me, I am going home.” Now after a long time, his wife slept.

After his wife slept, he went to get a betel chew. He chewed betel. He just finished chewing it. Then he prepared another betel chew. He said, “Kumala Intan Tiaya will chew this betel chew. If she chews it, we will see each other.” He finished this. After this, he took the lump of the chew and crushed it in his hand. Then he tucked one part at the end of the house gable and another part at the other end of the gable. He said, “If,” he said, “these lumps are joined together, then we will be joined.” That is what he said.

Then he decided to leave. After he went downstairs, he was ready to go. He said, “If my mother and my father are good people, then my horse, Sambarani, with his bells and his bridle will be standing there. He will be standing there,” he said. He opened his eyes. His horse was standing at the window, making noises with its bells, and with all of its armor. He mounted his horse, and he left.

After he had gone several fathoms, he turned back. He passed by Kumala Intan Tiaya at her window. She was sleeping, and she did not wake up. So he turned back again, and continued on his journey. He had traveled along a short distance, and he came to, er what was it? It was a path to the sky. Actually, he came to a sword, one that was fighting. Then he said, “Fighting Sword, let me pass.” He had ridden his horse to travel on, but he met that, er, what is it, a fighting sword.

So, he said, “Fighting sword, let me pass. If there is a woman who arrives here wanting to pass, you let her pass for me, because she is my wife.” The sword rested, so he was able to pass. He left that fighting one and journeyed on and on.

100 After a long time of his going along, he arrived where a spear was jumping about. The spear was just jumping up and down. “Stop and let me pass by, and if it happens that a woman arrives who wants to pass, you let her pass for me, because it is my wife.” The spear stopped, and he passed by. He left and that spear started jumping around again.

He arrived at the kuan. Raja sa Madayan was going along and he came to some crushing rocks. Like before he said this, “Crushing rock, just let me pass first. Afterwards, when I have gone by, you just continue what you are doing. And if there is a woman who arrives here that wants to pass, you stop, and let her pass for it is my wife. (Now what's that monkey's name?) “When she has passed by, then your fighting can continue.” As for him, when these things were finished, he went on.

After a long time of his going along, he found himself walking in the midst of a field. After some time, he got near a fire. He came up to that fire. He went into the fire, but he couldn't get free from it. So, he turned back to where he had come from. He said, “I will wait here,” he said, “for Kumala Intan Tiaya for it will be her plan to follow. If she is not following, that is ok. If she is following, she cannot pass here,” he said. So, he waited for her.

Now then, as for Kumala Intan Tiaya, she woke up. When she woke up, she looked and looked, but Raja sa Madayan was not near her. Then she saw a prepared betel chew on top of her navel. But she put it aside. She went to the tray and opened it. Placed on it was a small package of rice. She ate it. When she finished eating this, she turned, and she went back to the prepared betel chew and she chewed it. She finished chewing the betel.


Then she looked all around. She saw the lumps tucked into the opposite ends of the gable. She took them, and she joined them together. When she finished that, she went downstairs. She left to follow Raja sa Madayan.

Then she followed him. First, she walked and then she ran and ran. She was calling for Raja sa Madayan. “Why did you do this?” she said. “Why didn't you let me know? You left, and you didn't let me know about it.” Then after a long time of her walking, she arrived at the fighting sword. When she saw it, she did not say anything. She just slid past that sword. Now when, er, as she was sliding past the sword, the sword stopped. When she was finished passing by it, then the sword turned to fighting again. Then she went on walking and walking. Sometimes she ran.

Then she met the, er, she met the spear that was jumping about. She slid by the spear that was jumping about. When she got there, as she slid by it, the spear stopped. When she passed it, the spear continued to jump about. She continued going along, running and running.

After a long time running, she had gone quite far. She approached the crushing rock. When she arrived at the crushing stone, she didn't say anything. She just went by that rock. The rock stopped. After she went by it, then the rock resumed crushing. She continued her journey.

She arrived at the wide field. “Where,” she said, “could Raja sa Madayan be?” She ran and she ran. After a long time, she saw a blazing fire. She went toward it. She arrived and Raja sa Madayan was sitting there. She said, “Raja sa Madayan, you did not dare to let me know. You cannot imagine,” she said, “how it tired me to keep running.” He said, “Why should I, even I, wait for you? One cannot imagine how badly you wounded me. This is because you would not listen to what I said over and over to you.” That is what he said.

“But,” he said, “if you want to go with me,” he said, “get on the back with me. And this,” he said, “I must warn you about. Later, when we are in the midst of that fire, don't beg for a drink,” he said. He said, “If you beg for a drink, you will be left behind.” That is what he said. Kumala Intan Tiaya said, “Yes.” So, they went on.

His horse flew up. When that fire was below them, Kumala Intan Tiaya said, “Raja sa Madayan,” she said, “I am thirsty.” When she said that, this is what happened, she fell off, and she was left behind. As for Raja sa Madayan, he didn't even stop. He went home, freed from that fire. So, he went home to, er, the place of his mother and his father.

When he reached there, he called. His mother saw him. She said, “Raja sa Madayan, why are you troubled like that? What have you been doing?” “Good Lord,” he said, “Mother,” he said, “I came home with this sickness of mine.” “What is it?” she said, “that you are hit with?” “I don't know what poison is in me,” he said. “This body of mine has no, er, equal,” he said. “I feel like my body is rotting away.”

He went upstairs. His mother and his father treated him with all sorts of medicines. “Raja sa Madayan,” they said, “Raja Madayan, what is it that happened to you?” He said, “I don't know, Mother, what it was I was doing.” They kept treating him with medicines. All, indeed all, the healers came. But his mother saw no lessening of that sickness of his. “Why is this?” she said. “What did your wife do to you?” she said. “I don't
katawan," tig ian, "Ina', antuna run den a niasugu' ku aya." Ati na gianan den anan idegka' taman si Raja sa Madayan. Ia taman kuanen si Kumala Intan Tiaya.


“know, Mother,” he said, “what has happened to me.” So it was that Raja sa Madayan with that rested. However, what ultimately happened with Kumala Intan Tiaya was not known

Now then, there was a certain couple, Lukus a Babai and Lukus a Mama. She said, “Lukus a Mama, I need to find something for our fire, because it has burned up these things,” she said. “I will look for something. Perhaps there are mushrooms growing over there.” “Yes,” said Lukus a Mama, “you look for some.” She went to hunt for some. She arrived there, and she was looking for mushrooms. She found some mushrooms. There was a log there, and it had mushrooms on it. Kumala Intan Tiaya was there and her child, for Kumala Intan Tiaya had been there in that fire area.

She picked it up. “Here is,” she said, “my mushrooms. I am pleased,” she said, “you are in luck. I found mushrooms.” “Good Lord, Apu,” she said, “that is not a mushroom, Apu,” she said. “That,” she said, “is an ear of your grandson.” “Good Lord, I am fortunate,” she said, “because I got,” she said, “some, er, fragrant meat. The smell is fragrant. I will eat it,” she said. “Oh,” she said, “Apu, What is this, are you going to eat your Grandchild?” “Oh,” she said, “No, I am only joking, Young Lady,” she said. “I got my Apu who night and day I boast about who pats me on my head.” She said this.

He said, “We will go home now. You come along with me,” he said. So Kumala Intan Tiaya went there with them. Then she made inquiries of Lukus a Babai. “Apu,” she said, “in this area where you are, who,” she asked, “is in this area, who is with you in this area?” she asked. “The one who is with us in this area,” she said, “is Raja sa Madayan.”

Now,” she said, “as for Raja sa Madayan, did he marry in another place?” she asked. “He married in another place,” she said. “He used to be there,” she said, “but now,” she said, “he came home,” she said, “he is sick.” She said, “Apu, what sort of sickness is it?” “Good Lord,” she replied, “his body is swollen. His body has many welts. It is the same,” she said, “all over in its swelling. He can hardly endure the poison,” she said. “For truly, it is said, he has been poisoned.” She said this.

“Why, Apu,” she said, “hasn’t he been treated with medicine?” “Oh, he was treated with medicine,” she said. “All the doctors have tried,” she said. “But it has been to no avail.” “Has nothing helped?” she asked. “All the birds,” she said, “and people, have tried every medicine. But nothing makes the swelling go down.” “What sort of sickness is that?” she said. “It is not known,” she said, “what that poison is,” she said.

“Apu, you come,” she said. “Let us go fishing, for er, that old one had said, she said, “There is no food here.” So, she said, “Let us go fishing. Why, Apu,” she said, “is there a place for collecting shellfish here?” “Let us collect shellfish.” So, they went to collect seashells (clams and thelike).

It so happened that they got separated. She arrived at a tree which was very straight. She stayed there under the shade of that tree. Then she heard the birds talking, but she did not speak. She just kept listening to the birds talking. One of the two birds said, “Did you hear,” it said, “today about Raja sa Madayan?” “Why,” that bird said to the other one. “It is said that he is sick.” “Why, what is his sickness?” “It is not known,” it said, “but people say that it is, er what’s its name, er poison, because they say that his body,” it is said, “has no wounds there on the outside, but it is swollen, the same as boils,” it said.

“If I myself,” that other one said, “give my own opinion about it, it is that that one is infected with a poison,” it said. “Ah,” “it is true”, said that other one, “it is true. If he does not
Bagas ian si'i sa liu na bisa." "Na kena' anan," tig ian, "maregen a bulung ian anan," a tugu isa utu.

"Benar ba," tig ian, "gini," tig ian, "a kayu aya a dadapu'an ta, gini," tig ian, "i bulung ian."


120"Benar ba," tig ian, "gini," tig ian, "a kayu aya a dadapu'an ta, gini," tig ian, "i bulung ian."
have slight wounds on the outside, then it is poison.” “That,” it said, “isn’t difficult with the right medicine.” That is what one of them said.

“120It is true, isn’t it, that this very tree,” the other said, “where we two are perched,” it said, “is the very medicine.” “Well, how should it be prepared?” the other said. “What is needed?” “This is the way,” it said. “Take some wood, take a branch of this tree,” it said. “Scrape its bark, that is its skin,” it said. “Take and scrape it off. Then soak it. Later, after it has been soaked,” it said, “he should drink it and bathe with it,” it said. “That is all that is needed,” it said. “He will react to it, and all that poison will come out, it will be gone,” it said. “It will be eliminated from him, all of it.”

“Oh, if it is like that,” the other said, “that medicine is sure to cure him.” It said, “It is really unknown. The one bird told that other one. “It is little known and not talked about. Human treatment of that datu,’” it said, “will not work.”

It was Kumala Intan Tiaya that heard this. She stood, and she sent those birds away. Those birds flew away. After she got the information, the birds flew away. So she just took a branch of that tree. She took it, and she called Lukus a Babai. She said, “Apu lets go home.” She said, “Let us go back, because the sun is high.” She said, “Yes.”

After they got home, she said this to Lukus a Babai. “Let us cook some food,” she said, “Apu, let us cook some food, I’ll be going there,” she said, “to that Datu’.” “Why?” said that old one. She said, “I myself, Apu, have found a medicine,” she said. “I have found a medicine,” she said. “You try it. Perhaps,” she said, “you can make him well. You never know is the saying. Perhaps,” she said, “you can make him well.” That old one said, “Yes.”

They cooked some food. After they cooked the food and finished eating, she said, er, what’s his name, she said, “Here, Apu, is the medicine,” she said. “You go there.” She was scraping that wood. After she got it scraped, she said, “You take it there.” Now the old one took it there. She left and she went there.

When she arrived there, the mother of Raja sa Madayan said, “Apu, come on up.” She said, “Yes.” “Where are you going?” “Here only,” she said. “Because I heard,” she said, “that Raja sa Madayan is sick.” “Good Lord, yes,” she replied. “Ever since he arrived, he has not been able to eat even a portion of rice. No, Apu,” she said, “he has not been able to swallow rice. He is swollen,” she said, “all over his body.” “Why, Young Lady, did no one treat him with medicine?” “Oh, many,” she said, “treated him. But no one was able to cure him.” She said, “None of the people could help at all.” “Why,” she said, “Apu, do you not know how to give medicine? You try,” she said. “Perhaps, you don’t know the sayings.”

“I know a little, Young Lady,” she said. “You try, Apu,” she said. She said, “You get, she said, “some kuan. You get,” she said, “some water,” she said, “and put it in a basin,” she said, “get the water and the basin.” The mother of Raja sa Madayan got the basin, and she put water in it. Then she dropped the wood bark of that tree which she scraped into the basin. She said, “Soak this,” she said. “Then he should drink it. When he is finished drinking it,” she said, “then he should take a bath.”

The mother of Raja sa Madayan said then, “But you, be the one, Apu,” she said. “You have him drink it.” She had him drink it. She had him drink it and when she finished having him drink it, he took a bath. He dried off. When he finished taking a bath, then, er, the glass and the needles,
agu' su ragum su manga kapusan a gelat ninggersik sa keleb.


and at last the knife all came out and even gravel got on the wall.

“Good Lord,” she er, said. “Now really,” she said, “er, that is truly why,” she said, “his body was all swollen, because of these pieces of glass and the needles in his body. That is really why,” she said. His mother said this. “That is what,” she said, “Raja sa Madayan, has affected you, Young Man. That is the real cause. That is why you could not endure the pain in your body. It was the needles inside, and that knife and the pieces of glass.”

“She arrived. Then she (Intan Tiaya) said, “Apu, did you treat that Datu’ with the medicine?” “Yes,” said Lukus a Babai. I treated him with it. Good Lord, Young Lady, after I had him drink that liquid, then I wiped his body. I wiped his body with the liquid, and the pieces of glass, and er, what’s its name, the needles and last the knife came out of him, Young Lady,” she said. “That was, Young Lady, the problem,” she said, “that,” she said, “had affected Raja sa Madayan was that problem,” she said, “Young Lady. There were no more problems, Young Lady,” she said.

She said, “How was that, Apu?” “Oh,” she said, “I will return for sure there tomorrow. I myself,” she exclaimed, “will have them bathe him with it.” “Oh, Yes, Apu, you just return there.” She arrived early. She went there and she bathed Raja sa Madayan. She bathed him and she had him drink that liquid. She wiped him with what was left over. He had consumed that medicine. Raja sa Madayan got well. After he got well, they loved that old woman, and they gave her everything. He said, “Apu, you just keep coming here,” said Raja sa Madayan. “Yes,” that old one said.

Then after that, the kuan of Kumula Intan Tiaya said this, that is, her child said, “You make a top, make one for your grandchild.” That is what this child said. “Apu, he said, “make me a top.” His grandfather said, “No, Young Man,” he said, “because you might go there,” he said, “you might go with those children.” “Oh, Apu, he said, “I am not going to the houses of the people. I will stay here under this house spinning the top.” After that this child kept crying about the making of the top. Finally, Lukus a Mama made it. He said, “Don’t you go away.” That child said “Yes.”

Now then these old folks would forget. Then the child would go to spin tops in the village. After he left, he went to where the children were spinning tops. He said “throw it.” He said, “Let us spin tops.” “Oh,” these children said. “Where,” they said, “is this boy from?” “We will spin tops,” he said. “Yes,” the children said. So, they were spinning the tops.

When they got ready to spin the tops, all these children said, er, that is, he said, “You set up,” he said to these children. The children said, “You be first to set up.” He said, er, “Friend,” he said, “you be first.” “No,” the children said, “you be first.” “Yes,” he said, “I myself will go first.” He set up then. The children hit, but did not move his top. Then he, er what’s his name, retaliated. He said, er, “Have you finished going against my top? My top has not moved. Now I will be the one to go against you.”

He said, “You set it up, for I will be the one to go now.” Now one of the children set up. He threw his top. You speak up. He threw it at the top of the children. “Good Lord,” these children said,


Kagia makabaling a wata' aya su apug aya kagia aid-aiden ian den. Na inituris su katatas-tas a lalan utu. Minituris run su apug nialing den sekayan. Si kuan, antuna ambu' aya i ngaran ian, si Raja sa Madayan, pimbantayan ian den. Kagia a wata' aya na nianelek sa dalem a kayu, na tiundug ian. Tiundug ian. Kagia a matundug ian aya, kagia na niatu'un ian den a walai-walai a maitu' sa dalem a kayu utu.

“when this boy set up his top, it could not be moved. As for the one of ours, his first throw hit it.” He said to another youngster, “You set up,” he said, “for I will go again.” Then another one of them set his up. He hit it again. Then what can you say? The top went in under the house of his father. Then when that was finished, he said to another one, “You set yours up,” he said, “for I will strike it.” He said this to two of them who set theirs up. “You also are the ones that were hit,” he said. This was the child that had set his up before.

When this child set his up, he hit it. He drove it, er, inside the house of his Apu. “Oh, oh,” his Apu said, “what is this top? Where did this thing come from? Good Lord, this is contrary to my warnings to the children,” that old one said. “What caused that top to spin here?” “Oh,” they said, “Oh, this boy,” they said, “hit our top. Now, what's its name, the top went up into the house.”

They had him come upstairs. “Whose child is that?” they said. They said again, “Whose child is that?” “Oh, as to his being known,” they said, “we do not know whose child he is. We do not know where he came from.” So, what's his name, that is, Raja sa Madayan called him. “You come up here,” he said. Raja sa Madayan had him come upstairs. The child went upstairs.

“Oh,” he said, “Child, where is your house?” he said. “There,” he answered. “Who is your mother?” He would not tell. Er, now what's his name, He said, “What,” he said, er, that is, “Where are you staying? Where is the house where you stay?” “There,” he said, “in the forest is my home.” Raja sa Madayan said, “When this child starts to go home, give him lime. You soak it,” he said. “Make it watery. Place it in the coconut shell with its eyes.” His mother took it. She soaked the lime and made it watery. The child went home.

When this boy went home, he took the lime there. He etched a line along that path. He etched a line with that lime as he went home. As for what's his name, Raja sa Madayan, he observed it. When this child entered the forest, he followed him. Yes, he followed him. When he followed him, he found that there was a little house in that forest.

So, he went there. He came to the child who was playing with his rooster. He said, “Hey, Youngster.” He said this. But the child ran away. He went upstairs. When he went upstairs, he also went upstairs. After he went upstairs, he reached what's her name, Kumala Intan Tiaya.

“So,” he said, “you are indeed here,” he said this. Kumala Intan Tiaya said, “Yes,” she said. “Why are you here?” he said. “Well, you went and left me,” she said, “there in that fire.” “Ah,” he said, “what could I do? Our agreement with you when we were about to be caught by that fire, was don't ask for water.” He said, “You couldn't endure it. So you were left behind,” that is what he said. “How could I,” he said, “go back for you,” he said, “when you were there inside the fire?. I could not endure it. That was,” he said, “what I told you. But you didn't listen then. And besides you always listened to the advice to you of your sisters.

He then took her there to his mother's place. But she at first would not agree when she had arrived there. After a long time, she finally consented due to his begging. So as to Kumala Intan Tiaya, he finally brought her to stay there with his mother.

When Kumala Intan Tiaya arrived there, his mother had not accepted her because she was not sure, she said, “What you did to, er, Raja sa Madayan.” But he, er, said, “What do we need to do, Mother? It is all over now,” he said. “It is finished.” “But,” she said, “I am thinking about this one, my child, because,” she said, “this is not really my child. It is said, that it was gotten by Kumala Intan Tiaya. But what is indeed done is done.”

That's the end.
Lunsai Bu'uk

[Cerita berikut bertajak Lunsai Bu'uk di ceritakan oleh Pangarungan Binti Datu' Dani berasal dari kampung Ramayan Laut, Kota Belud.]

1Na aya kun aya si Lunsai Bu'uk aya i ama' ian si Sumesed a Alungan. Na wata' kun a tunggal ka maïtu' pen niatai den si ina' ian. Na dua bu' kun sekiran ki ama' ian pangunguyagan. Di' makira a kapakapetdaya'a run i ama' ian, ka tunggal-tunggal.

Na pakaga'anen ta. Su sarita' malala den si Lunsai Bu'uk. Aya mambu' kun aya si ina' Maragaraga mabibitianun. Da' mambu' a karuma ian. Aya mambu' a wata' ian, na babai sakatau aya ngaran ian si Maragaraga.

Na kagia aya den a mala'lai den si Lunsai Bu'uk, ka matau den lumalakai isaisa ian, na bpanggil-panggilen den. Kun i ina' i Maragaraga, ka pagingutuan ian, paigu'an ian agu' panaledayan ian. Di'in makira kun a babaya' ian ki Lunsai Bu'uk, ka nigkataid-taid a wata'.

Ati pakaga'anen ta su tudtul, kagia pakasabut-sabut den si Lunsai Bu'uk. Na uman den mapita' na giutu den igkidia' run i ina' i Maragaraga. Paigu'an ian, panaledayan ian pagusaka'an ian den a tantu. Ka ia kun si ina' i Maragaraga utu na igkalalung ian si ama' i Lunsai Bu'uk. Na aya ian utu pujukun si Lunsai Bu'uk.


10Na mautu man idsembag i ama' ian. “Mangaruma aku,” tig ian, “Dayang, angin pen amaika ikalimu ka
Lunsai Bu'uk

Narrated by Pangarungan Binti Datu' Dani
[Sister of Panandigan Binti Datu' Dani, from the Kampung Rampayan Laut, Kota Belud.]

1Now it is said that as for Lunsai Bu'uk, her father was Sumesen sa Alungan. She was left alone when she was yet a little child, because her mother died. Then there were just the two of them, it is said, she with her father, living together. It cannot be estimated how her father loved her, because she was an only child.

Let us move the story forward rapidly. Lunsai Bu'uk grew up. Now it is said that the mother of Maragaraga was a widow. She had no husband. Also, she had one child, a girl, whose name was Maragaraga.

Now then, when Lunsai Bu'uk had grown big, for she knew how to walk, she was summoned. It is said that the mother of Maragaraga called for her. She deloused her, she gave her a bath, and she combed her hair. It cannot be estimated how much she loved Lunsai Bu'uk, for she was a very beautiful child.

So, let us move the story forward rapidly, because Lunsai Bu'uk now could be made to understand. Now every morning that is what the mother of Maragaraga did for her. She would bathe her. She combed her hair; she truly took care of her. The mother of that Maragaraga, it is said, was foolish over (fell in love with) the father of Lunsai Bu'uk. So that one flattered Lunsai Bu'uk.

5She said this to Lunsai Bu'uk. “You tell your father,” she said, “that he should marry me, because, you see,” she said, “you do not have a mother to take care of you. If I marry your father,” she said, “there will be someone to take care of you.” Lunsai Bu'uk said, “Yes.”

Now when it became evening, Lunsai Bu'uk was there with the mother of Maragaraga. The mother of Maragaraga had her eat. She took very good care of her because that father of hers, as a man would not stay there because every morning, he would leave the house. Then it is said when it became evening, Lunsai Bu'uk would go home, and she would tell her father about it. “Father, you should marry, sir,” she said, “the mother of Maragaraga, for it cannot be estimated how much she cares for me,” she said. “When it is very early,” she said, “she bashes me. She drowns me,” she said. “She has me eat. Then when I am about to go home,” she said, “she does not allow it. I am there when it gets evening,” she said. Her father said, “What is the hurry?” her father said. “Marry that one, young lady? It would be easy if I were able to marry still. It is her love for you. If she does not, it is a pity for you as a person,” her father said.

Now that was the way it was; in the morning her father was not there in the house. The mother of Maragaraga arrived and she got Lunsai Bu'uk. She bathed her. She finished bathing her and she combed her hair, she powdered her, she had her eat there in the house. She did not allow her to go home. If Lunsai Bu'uk tried to go home, she bargained with her. “What,” she said, “do you want to go home for. Your father is not there in the house. You can go home when it is evening when your father comes home.” She told her this. “When,” she said, “you go home, you tell your father that he should marry me.” Lunsai Bu'uk said, “Yes,” to this.

10Lunsai Bu'uk arrived at the house. She spoke to her father. “Father,” she said, “you should marry the mother of Maragaraga, because it cannot be estimated how much love she has for me. She gives me a bath, she combs my hair, she has me eat,” she said. “When I am about to go home, she does not agree. It cannot be estimated,” she said, “how much love she has for me.”

Her father answered as before. “Young lady,” he said, “I could marry her for the reason that she loves you.
ian. Amaika di', na duadua'an ka ian a tau,” tig ian aya. “Bpangaruma'an ka ban arin, Ama'. Di' makira a limu' ian raken.”

Na pakaga'anen ta. Kagia madtai den na kiayukan ian si ama' ian. Na piangaruma den i ama' ian si ina' i Maragaraga. Na kagia mapangaruma den i ama' ian si ina' il Maragaraga. Na kagia makaing den sekiran ai na di' makira mambu' den a limu' ian ki Lunsa Bu'uk. Sagit bu' a kiadtaitayan utu a da' pen sekiran matimu' ki ama' i Lunsa Bu'uk. Iggkalimu ian, pamaiguan ian anda i kapanalpanai ian.

Na mala'la' den utu si Lunsa Bu'uk, ka bpakabut-sabut den. Na kagia den a madtai a kiatimu' iran ki ama' i Lunsa Bu'uk, ka niraga den si Lunsa Bu'uk, ka su wata' ian ambu' a si Maragaraga niakala' den niraga den kadua-dua.

Na sini'ig ian den si Lunsa Bu'uk. Sini'ig ian den si Lunsa Bu'uk, ka piakadsambi' ian den sa ngaran agu' si Maragaraga aya su wata' ian aya. Kagia a ngaran ian si Maragaraga ayan ian inibedtu ki Lunsa Bu'uk. Si Lunsa Bu'uk inibedtu ian ki Maragaraga. Na sini'ig ian den si Lunsa Bu'uk.


Su kianeg a run aya kagia i Maragaraga sa dalem a bilik, niakaliu si Maragaraga. Iningutuan ian den si Datu' Kelung Bulawan du'u, ka ikarang kun, na kagia kedesan ian den si Datu' Kelung Bulawan, na kabasaran sagit a nialebu a ulu i Datu' Kelung Bulawan.


If she doesn't, it is a pity for you as a person.” He said this. “Just marry her, father. It cannot be estimated how much love she has for me.”

Let us move forward rapidly. After a long time, she was able to persuade her father. Her father and the mother of Maragaraga were betrothed. Afterwards, her father married the mother of Maragaraga. After they were married, well, it cannot be estimated the love she had for Lunsai Bu'uk. It was like the time before she was united with the father of Lunsai Bu'uk. She loved her and bathed her when it was very early in the morning.

Now Lunsai Bu'uk grew, and she was able to reason. Time passed after she was united with the father of Lunsai Bu'uk. Lunsai Bu'uk got to be a young lady. Then also her daughter, Maragaraga got bigger. The two of them were young people.

Then she became envious of Lunsai Bu'uk. She was envious of Lunsai Bu'uk. So, she changed names and this Maragaraga, her child, afterwards was her name. That Maragaraga was called Lunsai Bu'uk. She called Lunsai Bu'uk Maragaraga. She was envious of Lunsai Bu'uk.

When Sumedsen sa Alungan was not in the house, she put the large pot over Lunsai Bu'uk where she was in the corner of the kitchen. She hid Maragaraga there in a room. So it was that after this Datu' Kelung Bulawan heard that Sumedsen sa Alungan had a young daughter, Lunsai Bu'uk. He wanted to marry her. He wanted to marry there. He wanted to marry Lunsai Bu'uk.

15Let us move forward rapidly. Sumedsen sa Alungan accepted, because his child had no mother, and the wife of Sumedsen sa Alungan was, he said, not the mother of Lunsai Bu'uk.” He accepted Datu’ Kelung Bulawan.

Some time after Datu’ Kelung Bulawan had chosen her to marry, he said, “I will go there,” he said, “to Lunsai Bu'uk, for I want her to delouse me.”

He said this. He went there. After he arrived there, as for this Lunsai Bu'uk, good Lord, she wasn't useful, because her purpose seemed to be to cry. “You are a fool as a young lady, because that is your purpose to cry, because your aunt was envious.” Her aunt got angry at her. Her aunt scolded her for very little things.

He said this to her aunt. “Aunt,” he said this, “I will have Lunsai Bu'uk delouse me.” “Yes,” her aunt said. Her aunt called Lunsai Bu'uk. “Lunsai Bu'uk,” she said, “you delouse first this Datu’.” Lunsai Bu'uk jumped up and she deloused Datu’ Kelung Bulawan.

Lunsai Bu'uk went about delousing him. Datu’ Kelung Bulawan went to sleep because Lunsai Bu'uk was very knowledgeable in delousing. Her aunt saw it. “Good Lord,” she said, “it is not Maragaraga that is delousing him. It is Lunsai Bu'uk delousing him,” she said. “You go out there, Maragaraga, you go out there. Lunsai Bu'uk has exchanged names (with you).”

Upon Maragaraga’s hearing this from inside the room, Maragaraga came out. She deloused Datu’ Kelung Bulawan. Then, she calculated, it is said, when she pressed between thumb nails on Datu’ Kelung Bulawan what was needed to bore a hole in the head of Datu’ Kelung Bulawan.

20“Good Lord,” Datu’ Kelung Bulawan said, “what is happening? Is this truly,” he said, “Lunsai Bu'uk who is,” he said, “really acting like a pig.” Then Datu’ Kelung Bulawan sensed that the one called was Lunsai Bu'uk. Also, Lunsai Bu'uk arrived. When her Aunt heard it (she said), “Good Lord, you are not the one, he has exchanged names. This one has been substituted, for this is the child of her aunt,” he said.

“So indeed,” he said, “she had them exchange names.” Then Datu’ Kelung Bulawan said, “That was how it was. In the evening,” he said, “I will go home.” So that, er,
utu magawang si Datu' Kelung Bulawan utu. Ka da'an tangka si Datu' Kelung Bulawan sagit a nialebu a ulu ian, ka amaika kun kumides si Maragaraga di' pagalang-alang.


that Datu' Kelung Bulawan traveled by boat. Datu' Kelung Bulawan could not endure that thing like a hole bored in his head. For the pressure by Maragaraga was not suspended.

Datu' Kelung Bulawan went home. He said, “It is a great pity,” he said, “that as for Lunsai Bu'uk, she didn't imitate anything, but she acted like a pig. I almost married her,” he said. “Hurry she is to be pitied,” he said.

Now as to the mother of that Maragaraga, this was her habit. Whenever her husband was not in the house, she covered Lunsai Bu'uk in the big pot in the corner of the kitchen. Then when her husband was soon to arrive, she would make Lunsai Bu'uk appear. She would cast rice on her head. Then when her husband arrived, she would have her eat.

He said, “Has Lunsai Bu'uk eaten?” She said, “Oh, yes. You can see that that one took a bath with the rice on her head. When she finished eating, she moistened her head and she ruined the rice.” Her husband didn't speak. This was her habit every day. If her husband was there, it cannot be estimated her sympathy for Lunsai Bu'uk. She even bathed her, she combed her hair, she powdered her, indeed, everything.

25Sumedsen sa Alungan saw her loving acts. Whenever Sumedsen sa Alungan went away, she habitually did the same things. She covered Lunsai Bu'uk in the vat there in the corner of the kitchen. So Lunsai Bu'uk was covered all over with soot.

Let us move forward rapidly. As for this Datu' Kelung Bulawan, he wanted to get married. He sent a message. “Yes,” said Sumedsen sa Alungan, “she will marry.” “What is slowing it down?” So Sumedsen sa Alungan said he would agree to marriage.

Datu' Kelung Bulawan was troubled. “How can I recognize,” he said, “Lunsai Bu'uk? Where is she staying now?” he said. “For that one, her aunt will not wed her, that one isalusuk [***]” he said, “for her child.”

Now a firefly arrived there, because that Datu' Kelung Bulawan was worried about how he would be wedded to Lunsai Bu'uk. The firefly arrived. This firefly said to Datu' Kelung Bulawan; it said, “Don't be troubled. You,” it said, “watch where I land,” it said. “That is Lunsai Bu'uk.” “Yes,” Datu' Kelung Bulawan said. Datu' Kelung Bulawan was happy.

So then when he got it, the house was cleared out, because Lunsai Bu'uk would be married. The mother of Maragaraga cleared out the house. It was decorated. Lunsai Bu'uk was covered there, there in the corner of the kitchen. Maragaraga was all dressed up. This Sumedsen sa Alungan, he didn't perceive anything in the world. His understanding was that his child was there in the room. Maragaraga was kept in the room. She was dressed up.

30When the time for the wedding arrived, they sent for the groom, so Datu' Kelung Bulawan was brought. When they reached there at the place of the women, Datu' Kelung Bulawan sat down. The firefly went upstairs. The eyes of Datu' Kelung Bulawan were on the firefly.

Oh, the people were all concentrating, it is said. “Why,” they said, “is Datu' Kelung Bulawan sitting on the decorated bed. His eyes are on another place. His eyes are following something else.” He was looking at the firefly, flying inside that house. That firefly was looking for er, Lunsai Bu'uk.

The firefly entered the room. He followed it with his eyes. The firefly came out again. Now the firefly did not stop, it is said. Datu' Kelung followed it with his eyes. Another person, who was dressed up, said, “why do his eyes not stop moving?” That Datu' Kelung Bulawan was troubled, it is said, because that firefly did not land. That firefly kept on flying around in the house. He followed it with his eyes.


35Aya sekayan aya kagia nigkelid du’u sa kuan nigkelid bu’ du’u sa lemba' du'u sa untudan ian utu. Aya su tau aya kagia inipanug den a tau si Lunsai Bu'uk.

Kagia makaing den sekiyakan makanika den na si Lunsai Bu’uk, ka giitu i ngaran i Maragaraga si Lunsai Bu’uk. Kiaing den, na initarima ian den si Lunsai Bu’uk. Niakapasad sekayan nianug. Nianug sekayan, nialing sa awang. Aya si Lunsai Bu'uk aya kagia initarus den a tau du'u sa awang.

Aya man kagia si ina' i Maragaraga aya piamakayan ian den si Maragaraga sa bilik. Na pagagapa’ den si Maragaraga a na di'in pakaseled si Datu' Kelung Bulawan a pembatal. Pagagapa’an aya kapembatal, ka niakaing den a na di’in, na pegkadalemen dan sa gawi. “Ai, na angkainu aya?” tig ian aya.


Kagia matundug ian, na langau aya na niaraut ian. Na aya man aya kagia si Lunsai Bu'uk a mi’iga sa puru’ a panggau, agu’ si Datu' Kelung Bulawan. Na aya si Lunsai Bu'uk aya kagia nimbut kun aya. Nilakau-lakau ku kilid a awang kabantingai-ilai ba.


Aya man kagia si Datu' Kelung Bulawan kagia a m'i'iga sa panggau. Pagagapa’an ian den si Lunsai Bu’uk a milakau-lakau sa liu a kapal utu. Na di’in pakauma. Aya aya kagia su langau nimbalui a manusia. Sumiled kagia a babai aya sa dalem a kapal utu, miniga sa puru’ a panggau si Maragaraga utu.

45Ati aya si Datu' Kelung Bulawan aya kagia tiundug ian si Lunsai Bu'uk. “Anda,” tig ian, “si Lunsai
Now after a long time of that firefly flying around, it landed there at the corner of the kitchen. Datu' Kelung Bulawan stared at it. “Good Lord,” he said, “surely Lunsai Bu'uk is inside the large pot covered there.” That was in his heart.

He got up, it is said. He got up and went to the kitchen. He lifted up the lid of the large pot. There was Lunsai Bu'uk, covered up by the kettle. After he peeled off the cover of this kettle, he said to his people, “You bring Lunsai Bu'uk downstairs,” he said.”

As for him, he was there on the edge of the er, he was only there on the edge of the decorated bed, sitting there. These people then brought Lunsai Bu'uk downstairs.

After he was married, Lunsai Bu'uk went up, because Lunsai Bu'uk had been the name of Maragaraga. He was married, for he accepted Lunsai Bu'uk. It was finished, so he went downstairs. He went downstairs, and he went home on his boat. So it was that this Lunsai Bu'uk then was brought there by the people to the boat.

Now then this mother of Maragaraga had dressed up Maragaraga in the room. Maragaraga waited, but Datu' Kelung Bulawan did not enter to render her unchaste. She waited to be rendered unchaste, because he had married her. But he did not and the day ended. “Hey, why is this like that?” they said.

So, this Datu' Kelung Bulawan, after reaching the wharf, embarked on his boat. He said, “let us push off.” He pushed off. He ran away with Lunsai Bu'uk. As for this Lunsai Bu'uk, she too was there in that boat.

Now let us return to the mother of Maragaraga. She decided to go in to Maragaraga. She said, “Maragaraga,” she said this, “Has Datu' Kelung Bulawan entered here?” “No,” Maragaraga said. “Good Lord,” she said, “Datu' Kelung Bulawan has played a trick. He has run off,” she said this. “You are a worthless child,” she said, “if you cannot follow, and get Datu' Kelung Bulawan.”

And it is said that Maragaraga rubbed her palms together. She became a large fly. “You follow,” she said, “Datu' Kelung Bulawan. You are without shame,” she said, “if you cannot catch him.” The large fly flew and followed the boat of Datu' Kelung Bulawan.

After she followed it, this large fly caught up. At the time Lunsai Bu'uk was lying down on top of the bed with Datu' Kelung Bulawan. Lunsai Bu'uk then got up, it is said. She was walking at the edge of the boat, looking there.

Now then, the large fly landed at the edge of the boat. It saw Lunsai Bu'uk who was walking there. By supernatural power, it pushed her over into the water. After it pushed her over into the water, it said, “Where is she?” She fell over into the water.

When Lunsai Bu'uk fell in the water a shark passed by. Lunsai Bu'uk said to that shark, “Oh, Shark,” she said, “Just swallow me,” she said; because I am tired.” She said this. “But,” she said, “after you swallow me,” she said, “don’t separate me from this boat. Wherever,” she said, “the boat goes, you follow with me.” “Yes,” that shark said.

Now as for Datu' Kelung Bulawan, he was lying on the bed. He was waiting for Lunsai Bu'uk who was walking around at the side of that boat. She didn't arrive. Then the large fly became a human. Then this woman entered that boat and rested on top of the bed, namely that Maragaraga.

As for Datu' Kelung Bulawan, he followed Lunsai Bu'uk. “Where,” he said, “is Lunsai

Gumianti du'u si Maragaraga sa puru' a panggau. Miniga' den du'u. Ati na pegkaneg den i kuan su suara pegkaneg i Datu' Kelung Bulawan a gumirau kun a suara utu a Datu' Kelung Bulawan. Tig ian, "Na kundara' ka sa layag, ka manuden su ginawa ku, na su wata' ka."


Na pakaga'anen ta. Aya man kun aya si Lukus a Babai agu' si Lukus a Mama si'i sa kilid a inged. Kagia kun aya a gumeneuk su uran, ka ribut kun utu, tig ian ki Lukus a Mama: "Lukus a Mama," tig ian, "sumangur aku da'an sa pangkalan, ka kalu-kalu aden a upas a nia'anud. Dsambal-sambal ta, ka da' aya a seda'." "Na wai," tig i Lukus a Mama.


"Alata'ala, na kiauntungan ta, Lukus a Babai. Niasukad-sukad." "Ini kun seja sianguran," tig i Lukus a Babai, "ka di' aken pegkalutang, ka sukad-"
Bu'uk who is nowhere,” he said. “Why,” he said this, “doesn't she come back in?” he said. He followed her.

Maragaraga was substituting for her there on the bed. She was lying there. Then she heard the voice of Datu' Kelung Bulawan. That voice then said, which was Datu' Kelung Bulawan, it said: “Shorten your sail. I myself will drift away from your child.”

“What is that?” Datu' Kelung Bulawan said. “Oh, what is your purpose here?” said Maragaraga. She was astounded. “What is your purpose here. Don't you hear that? That is the place of the devil.”

“Oh, there is something. I am hearing a voice,” this Datu' Kelung Bulawan said. It said, “Datu' Kelung Bulawan, you shorten your sail. I myself am drifting away. But what about your child? Oh, you come here, you enter. He was wondering why she said that because that Maragaraga could not speak articulately.

It is said that Datu' Kelung Bulawan was surprised as he went in. Oh, the appearance of his wife surprised him. “Hey,” he said, “why is this, where did this woman come from? Lunsai Bu'uk,” he said, “is not here.”

As it was, Datu' Kelung Bulawan was indeed surprised because he heard that voice. He was cautious because of the voice. That one is scolding Maragaraga. “What is that you are hearing?” he said. “That,” he said, “is a spirit. We,” he said, “are here in the midst of the sea.” Thus Dutu Kelung Bulawan was surprised. He said, “Maybe Lunsai Bu'uk fell into the water, for where,” he said, “has she gone? For this other one,” he said, “has replaced her here.”

Let us move forward rapidly. The boat docked in its place. He didn't, it is said, need Maragaraga because when she did speak, she could not talk articulately. But Datu' Kelung Bulawan was troubled because his wife was lost. As it was, the shark, wherever the boat was, followed it with Lunsai Bu'uk. The boat docked. When it was afternoon, also on the sand, the shark died.

Let us move forward rapidly. As for Lukus a Babai and Lukus a Mama, they were there at the edge of the town. When the rain stopped, for it is said that was in error, she said to Lukus a Mama: “Lukus a Mama,” she said, “I will go there to the wharf, for there perhaps is a banana stalk which has drifted in. We can improvise, for there is no fish.” “Yes,” Lukus a Mama said.

She went there to the wharf. When she arrived at the wharf, she went along the shore of the river, looking for a banana stalk. She saw the shark in the afternoon, half of his body on the sand and half in the water. She ran, she ran to the shark. “It is good luck for me,” she said, “for even if I did not find a banana stalk, I found a shark.”

She pulled on the shark; She couldn't do it. This is a very big shark, she said, I will go for Lukus a Mama. She said, “Lukus a Mama, you hurry, come on down.” “Why?” said Lukus a Mama. “You hurry, there is a very large shark there that I found. I cannot move it and it is afternoon. Half of its body is on the sand. Hurry, bring your bolo.”

Lukus a Mama heard it. Lukus a Mama got up, he put his bolo in his belt, and went downstairs. “Where is it, Lukus a Babai?” “Hey, you hurry, you come here.” They followed each other and came to the wharf. Lukus a Mama saw the shark which in the afternoon was on the sand. “Good Lord, it is indeed a huge shark.”

“Good Lord, we are fortunate, Lukus a Babai. It is huge.” “That is why I had you come,” said Lukus a Babai, “because I could not tackle it it was


Kua’ ka sa raun a padang a nialalagui si Lukus a Babai kuminua sa raun a padang. Na gyyuyud iran den sa tian a bagisan utu. Na niaupak den su tian a bagisan. Na kagia den a maupak den su tian a bagisan, na niakagemau den si Lunsai Bu'uk agu' su wata' ian a ngkataid-taid a mama a wata' utu.


60‘Na niababaya’ den si Lukus a Mama agu’ si Lukus a Babai, ka niakakua’ sa wata’ ian. Na inaid iran den maling. Di’ den makira a kiausaka’ ki Lunsai Bu'uk agu' su wata’ ian. Na tau aya a miskin. Gkamimiskinan dapai su walai iran na ia su ate’p ian na bagi’ang. Na inusaka iran den si Lunsai Bu'uk agu' su wata’ ian.

Na pakaga’anen ta aya. Kagia mala’-la’ den su wata’ i Lunsai Bu’uk. Na di’in makira a kapakapedtaya’a run i Lukus a Mama agu’ si Lukus a Babai, ka si Lukus a Mama utu agu’ si Lukus a Babai da’ a wata’ ian. “Kami miskinan.”


“Nadtaru’un ku man, Lukus a Babai, a andamanaya i da’ ka run kadiagai?” Na pirandeg den a manga wata’ su apu’ ta. Na tunduga ngka, Lukus a Babai.” “Ai, na anda ku Lukus a Mama tunduga, pagagapa’an den a kapakauma ian basaula man?”
so big.” Lukus a Mama pulled on the shark. He brought it up on the shore. He said, “Lukus a Babai, let us butcher it here,” he said, “for we will not be able to carry it on our shoulders.” “Oh, Yes,” Lukus a Babai said, “for that is why you were made to bring your bolo. Let’s butcher it here so we can bundle it here.”

Lukus a Mama was about to dissect it. Lunsai Bu’uk cried out. She said, “Apo,” she said, “don't dissect it,” she said, “with your bolo, but,” she said, “get a leaf of the padang. Then pull on the shark” she said. “Because, indeed,” she said, “Apo, I myself am your granddaughter,” she said. “It will make a wound.” “Oh, pull it with a palm leaf, Lukus a Babai,” she said.

“You get a palm leaf,” and Lukus a Babai ran to get a palm leaf. They pulled on the stomach of that shark. The stomach of the shark burst open. Now when the stomach of the shark burst open, Lunsai Bu’uk appeared with her child, a very handsome boy.

“In my opinion I was at sea a very long time, but it happened that I was able to bring forth a child.” “My Lord,” Lukus a Babai said; “I got,” she said, “some sweet-smelling meat, something with a fragrant odor.” “Good Lord,” Lunsai Bu’uk said, “what is this, Apo,” she said. “Yes, though I myself,” she said, “am not very sympathetic with you, and your grandchild,” she said, “it is a pity for him.” “Oh yes, young lady, I am joking. I was happy because I got something that night and morning I could break by pounding on my head,” she said this.

65Lukus a Mama and Lukus a Babai were happy because they got their child. They brought them home. It cannot be estimated how they took care of Lunsai Bu’uk and her son. But these people were poor. They were so poor, even the roof of their house was of wild taro. However, they took care of Lunsai Bu’uk and her child.

Let us move forward rapidly. The child of Lunsai Bu’uk grew big. It cannot be estimated how kapapedtaya’a for Lukus a Mama and Lukus a Babai, because that Lukus a Mama and Lukus a Babai had no child. “We are very poor,” (they said).

Now the child knew how to play on the ground. He said to Lukus a Mama his Apo, he said, “Oh, make me,” he said, “a top.” Where can one get a male child who is not a craftsman. Lukus a Mama made him a top. He spun the top there under the house by himself.

“Please,” said Lukus a Babai, “young man, don't go walking about, for, you see, you will be killed by the children.” “Basula, Apo,” he said. “We do not interfere with the children. Will they kill us?” “Yes they will, young man. Don't go wandering around there. Just play under the house.” “Yes, Grandfather, I will just play here under the house.” He played there by himself.

After a long time, this child grew big. Later he saw children the same as he was. He wanted to accompany the children that were like him. He saw the children, then he would hide. Later he accompanied these children. He went away with them.

65Good Lord, Lukus a Babai was troubled. “Where could this child be?” she said. “He has gone. He did not come up here since awhile ago.” She looked under the house. The child was not there. “Good Lord, Lukus a Mama, the child is not there. He has gone away.”

“I tell you, Lukus a Babai. Why didn't you guard him? The children have manhandled our grandchild. You follow him, Lukus a Babai.” “Hey, where will I follow him, Lukus a Mama? Is it too much [basaula] to wait for his arrival?”

Na mautu man anda man ka kapita'-pita' ian a makapasad bpaigu', makapasad kuman na manug man mbedtig den sa isa-isa ian. Na maribat-ribat, kagia a Lukus aya a dua katau, na lumalakau munut sa manga wata'.

Kagia madtai den, kagia mamagatua' den sekiran. Mbedtig agu' su manga wata' a na di' paka'atu. Anda'ika antak ian ku bedtig a manga wata' kawatanan su bedtig a manga wata'. Tig ian, "Nigkatau-tau aya a wata' mbedtig. Na di'," tig ian, "gka'aren." Nganti-ganti su langun a manga wata' a na di' paka'atu su manga wata' a na maling sekayan.


Na mapita' mautu man. Mbedtig man sekayan sa tagawalai isa-isa ian. Sumagad su manga wata', munut man. Ati tugu manga wata', "Amanaya mangadai i kapaka'atu tanu aya a di' ma'aren a wata' aya a mbedtig."

Inaid ian du'u sa antag a walai i Datu' Kelung Bulawan. Tig ian, "Du'u tanu mbedtig agu'," tig ian, "katukawi i Datu' Kelung Bulawan a wata' aya. Na bunu'un ian, ka ai da' a bpaka'atu run." Inaid ian du'u. Agu' den sekiran aya mbedtig agu' sekiran pamamagangaya' na du'u, ka ikarang ka kagia angain ian su bedtig a manga wata' kun.


"Ah, Alata'alah, Dayang, na kena' mapakai amaika ba kabpanalan sa kawalayan. Di' mapakai." "Ai, na kena' aku, Apu', panalan sa kawalayan saya aku bu' sa tagawalai aya. Penggita-gita'an aken." Anda ka man gkua' sa wata' a maka a da'an a kapandayan ian di'in pakalalakau, na wata' a maka aya na langun a gita-gita na katawan ian?

Not long after, he arrived. Good Lord. When he was still far away, Lukus a Mama and Lukus a Babai came near him. “Hey, I accompanied the children, Apo, because it is too much for me to play there under the house alone. I saw the children pass by, so I went with them.” “OK, young man. But don't, young man, do it again. That once is enough.” “Yes, Apo,” this one answered.

It was like this; when it got to be morning and he finished bathing, and he finished eating, he would go downstairs to spin the top by himself. He would entertain himself. When these two old ones would go away, he would accompany the children.

After a long time, they challenged him. All the children were spinning tops, he was not (at first) allowed to oppose them. But whenever he would aim at the top of the children, the top of the children would be knocked far away. They said, this child knows very well how to play tops. They said, he cannot be stopped. All the children would take turns. The children would not be able to oppose him. Then he would go home.

70Oh, Lukus a Babai and Lukus a Mama would look for him. They would come near him. “Good Lord, young man, you went away, not coming home. Did I not have a concern for you, saying don't you accompany the children because you will be killed by the children?” “Hey, why will they kill me, Apo? We are not bad. We do not interfere with them, do we? Will he kill us?” “Yes, young man. It is enough there. Don't accompany them, young man, or walk away with those children.” “Yes, Apo,” he said.

In the morning it was the same. He would play with the tops under the house alone. The children would pass by. He would go with them. But the children would say, how can we challenge this one. This child cannot be stopped from playing tops.

They brought him there underneath the house of Datu' Kelung Bulawan. They said, “We will spin tops here,” and they said, “Datu' Kelung Bulawan will surely know this child. He will kill him because no one is able to go against him.” They brought him there. So these would play with the tops, and he would keep hitting them there. You can just imagine when he hit the tops of the children.

Once the top of the children ran on a tangent into the house. “Hey,” Datu' Kelung Bulawan said, “Whose top is this? Don't play tops here on the ground, because you will destroy these things inside this house.” “Hey, it is not us, it is that child. It is this child,” they said. “He cannot be endured in playing with tops. Why, he finished off the tops, he split them, that's what he did.” “Whose child is this?” said Datu' Kelung Bulawan. “It is known that this child comes from nowhere. We just met this one on the trail.”

Already that one went home. After getting home, it was like before, those two old folks met him. “He walked away again,” they said of this youngster. “Haven't I kept telling you, young man,” his Apo said. “Don't go walking about, because you will be killed by the children.” “Why will they kill me? I am not bad.” “Yes, young man, but don't you go walking about. It is enough to be here.” “Yes, Apo.”

75But you prepare, Apo, a, er, Apo, a fighting cock for me. It should be, Apo, the offspring of that rooster. I will make it grow big, because I want to use it in a cock fight.”

“Good Lord, young man. It cannot be approved that you go around to the houses. It just can't be approved.” “But, Apo, I'll not go around to the houses there, I'll only be under this house. I'll play there.” Where can you get a male child who is not a craftsman, a male child that doesn't walk around, who knows all the games?

“Yes, young man. Yes, young man, you just be here.” He was playing with that rooster. As the days went by, he got bigger. So also, the rooster got bigger. He was playing there under the house. The children passed by
aid sa manuk. Tiapik ian man niunut man sekayan. Lumalakau a nidsagkub man agu' su manuk a manga wata', ai, na di' man paka'atu su manuk a manga wata'.


Kagia dsagkub den sekiran, na antuna imbitori'anan ka, lalis den a manga wata' aya sagit a gkapendag. Gumirau man si Datu' Kelung Bulawan, "Angkainu mangadai a manga wata' aya a kiabulug-bulugan a di' makira kainger sapiar niu ba, di' iu saya pakapenggita'a, ka kiabulugan a mainger. Di' aki turugen." Siaparan den a tau ui manga wata'. Kada'taru' a Datu' aya, "Ayau kanu kun saya penggita', ka kiabulug-bulugan kanu a mainger."

"Ai, pedsagkub kami saya, ka giaya a wata' aya na di' ka'atuan a manuk ian aya. Inu kami saya pedsagkub," tugu manga wata' aya. Pidtaru' ian ki Datu' Kelung Bulawan pedsagkub kun sekiran saya, ka gianan a wata' anan di' ka'atuan su manuk ian, Madakel sekiran a manga wata'. Madakel su manuk ian dsusukeli. Na di'in tabanen a manuk a wata' anan.


"Na kagia maka padat sekiran dsagkub aya, da' den maka'atu su manuk a manga wata', ka nia'a'la'. Na mbaling den sekayan, na tig ian, Mbaling akun." Tigu i Datu' Kelung Bulawan, "a begain iu," tig ian, "sa apug bunawan iu, pakaluigan iu, tagu'an iu," tig ian,
carrying a rooster. He left and accompanied them. He would go, and have a cock fight, and the rooster of the children, hey, the rooster of the children could not prevail.

“Why is it,” the children said, “that this child when he plays tops, we cannot prevail. Then we ourselves have this rooster, and indeed we are not able to prevail. This child cannot be endured,” these children said. “Hey, we will be there, we will be there under the house of Datu’ Kelung Bulawan,” the children said. “We will be there. We will have a cock fight with this rooster of his. Basaula,” they said. “We will gather many cocks. His cock will fight them one after the other. But this cock of his may not die.”

So, all those children had a discussion. They said, “We will fight the rooster of that child.” “Yes,” all these children said. So they agreed. “Tomorrow,” they said, “you meet us.” “Yes,” he said.

He went home. When he arrived, “Good Lord,” Lukus a Mama and Lukus a Babai said, “Young man, you went walking around again.” “Yes, Apo.” “Why did you walk away? Didn’t I have an agreement with you that you play under the house?” “Oh, yes, Apo dear. But the children passed by and I accompanied them.” “Please, young man, if you accompany the children, you should return home. It can be endured this once only.” “Yes, dear Apo.”

When it was morning, he went downstairs. He finished taking a bath, and he finished eating. Then he went down and he met them as was his agreement. Now when these two old folks were distracted, he left to walk about. He arrived there under the house of Datu’ Kelung Bulawan. The children were there, waiting as per his agreement. They had their cock fight.

When they had the cock fight, what could they talk about, for the shouts of the children were overwhelming. Datu’ Kelung Bulawan was saying, “What are these children doing? They are too noisy. Their noise cannot be estimated. You stop them from playing there because their noise is uncontrolled. I cannot sleep.” The people stopped those children. The datu’ said this: “Don’t you play there, because you are exerting energy without control.”

“Oh, we will have the cock fight here, because that one of this child, his cock cannot be opposed. This is why we will have the cock fight here,” these children said. They told Datu’ Kelung Bulawan that they would have the cock fight there, because that one of that child, that rooster could not be opposed. There were many children. They had many roosters which took turns. But none could beat the rooster of that child.

Datu’ Kelung Bulawan was looking out the window. He looked for that child. He said, “Where then is the child whose rooster cannot be defeated?” “He is here,” they said. He saw him. He looked at him. That one was a very handsome child, a good boy. “Have that child come upstairs,” he said. “Hey, the Datu’ said for you to come upstairs.” Oh, so he went upstairs.

He went upstairs. Datu’ Kelung Bulawan took him. He brought that child inside. As he looked over that child, he said, “this is a handsome child. Whose then is this child?” He asked those children, “Where does he come from?” Those children did not know. “We just passed him there,” they said, “on the path.”

He looked at himself in the mirror, it is said, and they looked alike. “Why is this?” he said. “This child looks just like me.” After a long time of this, he said, “you go downstairs.” The child went downstairs. He said, “when you go home, you say so.” That child said, “Yes.”

After they finished the cock fighting, none of the roosters of the children could beat him, because he was big. When he was about to go home, he said, “I will go home.” Datu’ Kelung Bulawan said, “get,” he said, “some lime. Mix it and make it watery. Place it,” he said,
"sa mata ugab." Na bigayan den a tau sa apug. Biunau a tau piakaluig tiagu sa mata a ugab.

Na pagedtak den su apug. Na bpagedtak den sa kalendu-lendu a lalan Jangka niakauma sekayan sa walai i Lukus a Babai agu' si Lukus a Mama. Iniilai ian su ugab. Da' den a tagu' ian inilambeg ian kagia su mata a ugab.


Na kiauma'an ian, du'u si Lunsai Bu'uk sa ki Lukus a Mama agu' sa ki Lukus a Babai. Niaikilala ian si Lunsai Bu'uk. Tig ian, "saya ka bes. Angkainu ka saya," tig ian, "gkatagu'?

"Ai," tig i Lunsai Bu'uk, "tawan reka angkainu aku saya katagu'?

"Tig ian aya, "a inu bes," tig ian aya, a pagagapa'an ku den seka sa dalem a kapal. Na da' ka den makaseled."


"Na kiauma'an ian, du'u si Lunsai Bu'uk sa ki Lukus a Mama agu' sa ki Lukus a Babai. Niaikilala ian si Lunsai Bu'uk. Tig ian, "saya ka bes. Angkainu ka saya," tig ian, "gkatagu'?

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“in the coconut shell with the eyes.” The people got the lime. The people soaked it and made a watery solution. It was placed in the part of the coconut shell with the eyes.

Now the lime fell out. It fell out all along the length of the trail, so he arrived at the house of Lukus a Babai and Lukus a Mama. He saw the coconut shell. There was nothing inside it, so he threw away the part of the coconut shell with the eyes.

So, it was then, that Datu' Kelung Bulawan followed that lime. He said, “I am following this child because this child,” he said, “in spinning tops, prevails, and now when he fights cocks, nothing can beat him. Perhaps this child is important as a powerful child,” he said, “of good people. He has good luck,” he said. He followed him.

He followed him where this child passed. The lime lined the way. He arrived there at the house of Lukus a Babai and Lukus a Mama. That was the limit of that lime. “Surely,” he said, “this child is kept there.” He was calling Lukus a Mama. “Oh, Apo,” he said, “are you there?” Lukus a Mama said, “I am here. Come on up, young man.” He went up.

When he got up there, Lunsai Bu’uk was there with Lukus a Mama and there with Lukus a Babai. He recognized Lunsai Bu’uk. He said, “you are really here. Why do you stay here?” he said. “Oh,” Lunsai Bu’uk said, “what is it to you as to why I am here?” He said this: “Why indeed,” he said; “I was waiting for you in the boat. You didn't even enter it.”

“Then,” he said, “why, what happened to you?” “Hey, I was walking,” she said, “as I was walking,” she said, “at the edge of the boat, I was pushed,” she said, “by a woman. I fell,” she said, “into the water. Then I was swallowed,” she said, “by a shark”. She said, “After I was swallowed by the shark, then,” she said, “I was here,” she said, “put in the place of this old one. It is not known,” she said, “how I was placed here.” This is what Lunsai Bu'uk said.

“Come with me,” he said. “I will not,” she said, “go with you. If,” she said, “you loved me greatly in your heart, I would not have fallen into the water.” “Hey, what could I do?” Datu' Kelung Bulawan said. “I did not know what happened to you.” He said, “If I had seen you fall into the water, I would have jumped for you.” He said, “I did not know about it.”

She said, “Where is Maragaraga now?” She is there,” he said, “in the house.” He said, “She is there in the house because it would be a crime,” he said, “for me to kill her,” he said this. “She is there, then,” he said.

However, she, er, Lunsai Bu'uk said, “If you truly love me, I will kill Maragaraga.” “Yes,” he answered. “You go for her,” he said. She went for Maragaraga. He sent for Lukus a Mama. Tell her, said Datu' Kelung Bulawan, “Come to me because I am sick to my stomach,” he said. Then Lukus a Mama went. “Lady,” Lukus a Mama said, “Datu' Kelung Bulawan said for you to go there.” “Why?” “He has a stomach-ache. He cannot come home.”

“What was my saying? Don't go walking around. You will pangasag-sagan. You walked around, so how is it now? You wait there.” Then she opened the box. She opened the box. She swallowed the earthen pot. She swallowed then the earthen pot. Her stomach got very big.

“I myself, I cannot walk. I cannot walk about because I am pregnant. As for Datu' Kelung Bulawan, he will find it out. I will be really noticed. His child will be sick.” “Hey, I will carry you on my back,” Lukus a Mama said. “You be fast, Lady.” “Yes, you carry me for sure.” So Lukus a Mama carried her on his back.
Na niakauma du'u sa walai i Lukus a Mama. “Anda den si Datu' Kelung Bulawan?” “Ai, na sa'an sa dalem, Ba'i, na seled ka? Na, Datu' Kelung Bulawan, anda den su kadtaru' ku a di' kabpelalakau, na pangasag-sagan ka. Na lumialakau ka ba den, na gira mana'an? Anda den na sa'an, Ba'i, seled ka?”


100Na kagia den aya a migemau su si situn, na piddtaatd den aya i Lunsai Bu'uk si Maragaraga. Kagia maddtaatd ian si Maragaraga, tiagu' ian sa dalem a situn. Kagia matagu' ian sa dalem a situn, pinilesan ian su situn.


Ai, pembedtangen aya a wata’ si kaka’ ian a ganding-gandingan sa sarunayan karuma a Datu’. Na bperawakan ian, bintul ian a barira kiada’an sa tanud kun su wata’ minibetad a na pagsal den kun sekayen. Penggaga’an kun aya sekayen maul di’in ka sesendudan kadsangur du'u ki Maragaraga.


They then arrived there at the house of Lukus a Mama. “Where is Datu' Kelung Bulawan?” “Oh, what is there, inside, Lady? In your insides?” “Datu' Kelung Bulawan, what was my saying, that you should not walk around, and you pangasagasagan. You walked around and how is it now?” “What then is there, Lady, in your insides?”

She opened the curtain. She pushed aside the curtain, and then Lunsai Bu'uk snatched at her, and she stabbed her stomach. The earthen pot came out. “Hey,” Lunsai Bu'uk said, “she swallowed the earthen pot.” She said, “How was she able to swallow this earthen pot?” “Oh, it is not known,” Datu' Kelung Bulawan said, “how she swallowed the earthen pot.”

After this earthen pot appeared, Lunsai Bu'uk hacked Maragaraga to pieces. After she hacked Maragaraga to pieces, she placed her inside the earthen pot. After she put her inside the earthen pot, she wrapped up the earthen pot.

After she wrapped up the earthen pot, she said to Datu' Kelung Bulawan, “So, send it there,” she said, “to her mother. Send it there,” she said, “to her mother. Tell her that Maragaraga sent the pickled things, because this Maragaraga now is celebrating with music and the Kulintang as the wife of a Datu’.”

So, it was sent there to the place of her mother. Then after the wrapped earthen pot was sent there, it was given to her mother. “What is that?” asked this mother of Maragaraga. “Oh, Maragaraga has sent it. Maragaraga says that now she is celebrating with the Kulintang as the wife of a Datu’.” Then this mother of hers said, “Good. There is no shame for her if she cannot get Datu' Kelung Bulawan.” Her mother kept weaving.

So, let us move forward rapidly. It is said that the other child of her mother came upstairs. She said, “Mother, I am hungry.” “Oh, you eat, young lady, you look there for something you can eat, because as for me, I am hurrying in my weaving because we will go there to your older sister. Because it is said, that your older sister is celebrating with Kulintang as the wife of a Datu’.” “Oh, here are the gobies that she sent” “Good Lord, Mother, that is good.” Then that child untied the earthen pot. “Hey, Mother, this is like the forefinger of older sister.”

Oh, that is a crazy, child. Her older sister is celebrating with the Kulintang, the wife of a datu'. She is hoping for her downfall through devilish interference. She hit her with the weaving paddle. She fainted, and as for the child, she was knocked down. She went on weaving. She was going rapidly, and not delaying her weaving. She was going there to Maragaraga.

Another one of her children came upstairs. “Mother, I am hungry.” “Hey, you look there young lady for your food. Don't delay me, because I am hurrying in the weaving because we will go to your older sister, for your older sister now is celebrating with the Kulintang as the wife of a Datu'. You look there for something to eat, for it is there included in what she sent, placed in the earthen pot.”

That child found then the earthen pot. “Hey, Mother, this is like the middle finger of older sister.” “Oh, this child is crazy. Her older sister is celebrating with Kulintang as the wife of a Datu'. She is hoping for her downfall through devilish means. What is this one saying?” Again, she hit her with the weaving paddle. Then she knocked her down.

Then she continued to weave. She could not endure the speed, but she finished her headband for journeying. Another person came upstairs. “Hey, Mother, I am hungry.” “You look there, young lady, for your food. Don't delay me, because I am hurrying, for I must finish my headband, because we are going there to your older sister, for this one now is celebrating with Kulintang as the wife of a Datu'. It is there. It was included in what she sent, placed in the earthen pot.”

The child entered the kitchen. She was looking for her food. She opened the pot. “Hey, Mother, this is like the
jarimanis i kaka’. “Ai na pembedtangen aya a wata’ si kaka’ ian a ganding-gandingan sa sarunayan karuma a Datu’. Na bperawakan ian.” Bintul ian na minimibetad.


Na niapus.
ring-finger of older sister.” “Oh, this child is crazy. Her older sister is celebrating with Kulintang as the wife of a Datu'. She is hoping for her downfall through devilish means.” She hit her, and she knocked her down.

Her husband then came upstairs. “Mother of Maragaraga, Have you cooked?” “Oh, Yes. Let's eat.” She said, “Yes, because we are going there to the place to Maragaraga.” She said this. “Just notice,” she said, “what she sent that was included has arrived.” “What she sent has arrived,” said his spouse. “This is what was included.”

This our child now is celebrating with the Kulintang as the wife of a Datu'. “That is good,” Sumedsen sa Alungan said. She snapped it closed. She was looking for food they could eat with her husband. They were happy. When then she looked at the earthen pot, it was all true.

“Good Lord,” she said this to her husband. “Ever since they were each coming up to beg for food, I said, you look there. Don't delay me in my weaving, because we will go there to your older sister.” They were saying: “It is the forefinger of older sister, it is the middle finger of older sister, it is the ring finger of older sister. What indeed,” she said, “for it is true. Good Lord, you look first.”

Her husband looked. It truly looked like Maragaraga. This is what he saw, because this one's body was chopped up, but not her face, for he would not recognize her even, if not for the face.

“So Datu' Kelung Bulawan, has done a truly bad deed.” He said this. “He has done a really bad deed. He surely killed my daughter. Let us sail (against him).” “Right now,” he said, “let us go.”

The couple ate. Then he poured water on his children. He poured water on his children. The children regained their consciousness. “Young people, you eat. This is my understanding of what you will say if you find it is true for it is true that someone hoped for the downfall of your sister by devious means. Now today, we will sail to Datu' Kelung Bulawan. We will kill him.” He said this.

Let us move forward rapidly. Then the mother of Maragaraga sailed. She got tubes. She cut bamboo and loaded powder in them. As for this Sumesed sa Alungan, he did not accompany them to interfere with his child. He knew that there was jealousy then at the time Datu' Kelung Bulawan was wedded. That one was substituted for Maragaraga.

She said, “Why are you not coming?” she said. Sumedsen sa Alungan said this: “You only go, for there will be no people in the house.” Then she said to those children. “You have a care,” she said, “now,” she said, “we will kill Datu' Kelung Bulawan.”

They rode on a mortar. After they rode the mortars, then they were in the middle of the river. Then they set up their tubes, and they loaded them with ashes. Then they blew on them. But it blew back into their eyes. That is what they did. They in turn could not see because their eyes were hurting.

Now what would happen upon their arrival? They would frequently blow the tubes. The ashes would blow in their eyes. After a while, they could not see. They kept blowing the tubes. This blew into their eyes. Therefore they did not know where they were going. They sank. They died. The whole family was killed.

Now let us go back. As for Datu' Kelung Bulawan, when he was there in the house of Lukus a Mama and Lukus a Babai, he brought Lunsai Bu'u'uk there into his house, and her child. Now as for Lunsai Bu'u'uk, afterwards she stayed there with Datu' Kelung Bulawan. What can you say? But that this Datu' Kelung Bulawan was a very wealthy Datu'. So Lunsai Bu'u'uk gave her consent (to be married).

The end. (It is finished.)
Sulutan sa Zarial

[Cerita berikut bertajuk Sulutan sa Zarial diceritakan oleh Pangarungan Binti' Dani berasal dari Kamupung Rampayan, Kota Belud. Rakaman dibuat oleh Dr. Datu' Bandira Datu' Alang pada 4 Sept. 1984 di rumah informan sendiri.]


The Sultan sa Zarial

[The following story entitled Sultan sa Zarial was told by Pangarungan Binti Datu’ Dani originally from Kampung Rampayan, Kota Belud. It was recorded by Dr. Datu’ Bandira Datu’ Alang, September 14, 1984 in the house of the narrator.]

Now I’ll tell the story of Sultan sa Zarial. As for the Sultan sa Zarial, his brother was Sultan sa Zainun. These two had wives, but they had no children. So it happened that they conferred together. He said this to his younger brother, “Let’s go hunt deer,” he said. “We’ll hunt deer,” he said. “We’ll do it for seven days,” he said. “At the same time,” he said, “they would have fun along the way.” “Yes,” said his younger brother. They and their servants departed.

Then they arrived at the forest. Don’t talk before seeing a deer, it is said. But they were not able to see even the footprints of a deer. “Why is it,” he said, “that for a long time,” he said, “we hunted deer and we got them. Now,” he said, “there aren’t any.” “Yes, why is it?” the Sultan sa Zainun said.

They were resting at the foot of a tree, indeed there under the tree. It was clear there, for it was like it had been swept. Whenever they hunted deer, they rested there. After some time of sitting there, they heard something like the roar of the sea. “Why is this,” he said, “that the wind blows when there is no clouding over, and why is it that the sea is boiling up?”

Then they saw a cloud rising up from the sea. “Good Lord,” he said. He said this to Sultan Zainun. “Where can we run?” he said. “This is a head wind,” he said. “Run,” he said, “this is a head wind.” Then they saw a cloud coming from the sea, crossing the land. Then they climbed to the top of the tree. They saw, the devil carrying his wife. He had put that wife of his in a box. He was carrying the box on his shoulder.

They had climbed to the top of the tree, “because,” he said, “the saying is,” he said, “of all the old people and ancestors regarding such a storm, that that one only sleeps here on the land. He does not sleep at sea.” They had climbed to the top of the tree.

After they were able to climb to the top of the tree, a very tall man arrived there also. One cannot estimate his height. He rested when he arrived there under that tree. When at the foot of that tree, he just rested. He put the chest on top of his stomach and opened it. He untied that box as he put his wife on his stomach. Then he went to sleep.

As for his wife, she looked all around, she was just looking and looking. She saw the two men there at the top of the tree. She said this, “What is your purpose there at the top of that tree? Come on down.” The Sultan sa Zarial said, “Oh, but we cannot come down,” he said, “for we are afraid. Why we,” he said, “climbed to the top of this tree because we saw you and we were afraid.” She said, “If you desire not to die, you better come on down. If you do not come down, I will wake up this husband of mine and he will kill you.”

“Oh, how can we go down? We are afraid.” “You just come on down.” She opened her talisman. “See, these rings that surround my waist? Will you not believe? The number of rings is the number of those that I have accepted.” “How can this be?” he said, namely Sultan Zarial said this to Sultan Zainun. “We two are in trouble if we do not go down. She will wake up her husband, and he will kill us.” Those two Sultans were in deep trouble.


Niaibabaya’ sekiran, ka niakabaling. Kagian den a makabaling den sekiran, na mawatan pen, na ia gkaneg iran, na ia su marigai na bperamai-ramai madakel ka. Ia su lulu ian na giutu idtaru’un na sagit u kidaban. Niuka sa ramai-ramai su karuma iran. Kagia makaipus sekiran na pianggil iran su langun a padaremetan utu kagia ka piakanggita’ iran.


They had been thinking and thinking for quite some time, and she said, “You hurry up. If you do not start to come down,” she said, “then I will wake up my husband and he will kill you.” “Ah,” Sultan sa Zarial said, “we are really in trouble.” So, changing his mind he said, “We better go down.” “You go on down,” said Sultan sa Zainun. Then Sultan sa Zarial went down.

After Sultan sa Zarial went down, she said, “Have your younger brother come down too.” Sultan sa Zarial said, “You better come on down,” he said this, “or we will die, for it is surely better,” he said this, “that we do not die.” Then, accordingly, Sultan sa Zainun went down.

Now after the Sultan sa Zainun came down, she said this, “You go on home, for if my husband wakes up and sees you, he will kill you.” So those two Sultans were very happy. They went home. Their agreement with their wives had been that they would be away seven days. The seven days had not yet gone by and they went home. That woman had made them go home, for if that husband of hers should see them, he would kill them. Because whenever he would sleep, going up there on the land, that husband of hers would threaten her because of his evil ways. So, they went home.

They were happy because they were able to go home. As they were going home, they were still quite far off when they heard from that palace the festive noise made by many people. Now the place, it could be said, was the same as a torch. Their wives were having those festivities. When they left, they sent for all those gamblers so they could play.

The Sultan sa Zarial said, “Truly my wife,” he said, “is cheating.” He said, “When I left, she summoned all those gamblers. She gathered them together to play in the palace.” He was very angry. “What,” he said, “shall I do about this?” We can say, perhaps, that his anger couldn't be contained. He said, “I will kill her. She is cheating,” he said. He said, “She cheats.” So, then he killed his wife.

After he killed his wife, it can be said that all the people in that place were afraid. They said, “Now the Sultan sa Zarial was like the devil. He came upon his wife,” they said, “having festivities in that house, and he killed his wife there. He didn't see anything that his wife was doing. She only gathered those people together who were gaming at the palace.” They said, “The Sultan is really troubled.”

Well, let us return to the Sultan sa Zainun, for that one was in another village. He arrived also there at his place. Having arrived also at the palace, there was a great festival. His wife was also holding a festival. He said, “Truly this wife of mine,” he said, “is up to evil tricks. After I left,” he said, “she held a big party. She gathered all those gamblers, and she has been having them celebrate. What,” he said, “will I do about this?” He kept on thinking about it. You could ask about that heart of his. He indeed became very hot. It cannot be imagined how really angry he became. So in the end, he gathered his thinking together, and he killed his wife.

After he killed his wife, he said, “I will now go look,” he said, “for the Sultan sa Zarial, and I will just tell him.” He went there to his older brother, the Sultan sa Zarial. When he arrived there, having arrived, he was looking for his older brother. He said, “Older brother,” he said this, “how are you?”

“When I arrived,” he said, “having arrived from our hunting deer together,” he said, “I arrived there at the palace,” he said, “and there was this big party.” He said this. “In gathering my thoughts together,” he said, “I killed my wife because of her evil tricks. She just waited, and when I had left, she gathered all those gamblers together to have them do their gaming there in the palace. If they were not
akal, angkainu ian pengula-ula'a. Kena'," tig ian, “gkapakai a dalem a marigai aya ndaremetan.”


evil, why did she do that? That is not acceptable inside the palace, having that gaming.”

Then the Sultan sa Zainun said, “I, too arrived, and when I arrived, I also found gaming going on in the palace. I also killed my wife,” he said. He said, “It was like that,” he said. “But as for me there, we were alike in our anger,” he said. “In the end, I put it together in my heart, and I killed her.”

“All women should be killed because of their evil actions. There is no advantage for us. As long as we are in the house, it is all right, but if we are not in the house then they play evil tricks. All women should be killed.” “Is that the law?” Sultan sa Zainun asked. He said, “Yes.” “If that is the law,” said Sultan sa Zainun, “then I am going home.”

So, the Sultan sa Zainun was like that. He wanted to have all women killed, because there is no good in having them. But all people could not agree with his fear. They said, “This one is in trouble. What is this that there are such laws so that though a person commits no wrong, she is killed anyway? If it is like that, then all women will be wiped out.”

So then, er so every week or seven days, all the lawyers gathered together. All the women were to be killed. As for Paradana Manteri he did not dare talk for he was afraid, because he would kill any one with a dissenting voice. (I am disoriented.) “Maybe he was entangled with the devil,” someone said. Now this Pardana Manteri had two young daughters. The name of the older daughter was Siti Zanadsa, and the name of the younger daughter was Siti Ridsa. “Father,” they said to Paradana Manteri, “what do you think,” they said, “about the ruling of that Sultan, that all women should be finished off? Even though they have done no wicked tricks, he will kill them. When he does that, even the chickens of this place will fly away. Is it better,” she said, “if there are no women, and only all men?”

“How is that?” her father said. “What do they have against you?” But she said, “Father, you just go with us to that young man there in the palace of Sultan sa Zarial.” “Good Lord,” Paradana Manteri said, “you yourself are a child and worth nothing. You will be looking for your own death. Even I do not dare to see his highness, for I am afraid. As for that Sultan, if what he said is opposed, even his ruling, that one will kill you, Woman. What is your purpose there? Indeed, when you arrive there, you are dead. He will kill you.”

“Oh, you just go with us there, Father. It will not be my fault if I am killed,” she said this. Her father responded, but her father was very angry. “If it is indeed your desire that you die, then I will go there with you. You get ready, for I will go there with you.” Siti Zanadsa and Siti Ridsa got ready. Their father went with them there. Pardana Manteri then exchanged greetings. He said, “Here are my two daughters that I have brought here to you.” The Sultan sa Zarial said, “Here is a private room. Have them go in here. The two young ladies then entered

Siti Zanadsa then said to Siti Ridsa, “When it gets to be night, I am going to have you tell a story.” “I won’t tell a story,” she said. “Why would you order me to do that? It will be noisy, and that Sultan will kill us. That is a waste, my dear older sister. Even if we don’t say anything bad, because we tell a story he will kill us. So I’ll not agree to that even if it is forced on me.”

Now when evening came, Siti Ridsa said, “Tell me a story, older sister because I want to hear a story.” But Siti Zanadsa said, “Oh, No, because you are selfish. If we make a noise, that Sultan will kill us.” “So, older sister, don’t speak loud, but speak quietly so he can’t hear it.” She forced her older sister to tell a story. Siti Zanadsa then told a story.


Niapasad, nialing sekayan.


Listen,” she said. “There was a certain woman,” she said. “I will tell you her story. So,” she said, “that woman got sick. She had three children.” When she got sick, she was really trapped. In order to get well, she craved a sweet red mango. She said, “If only we had a sweet red mango,” she said, “then I could eat it and I would surely get well.” Her husband replied, “I will look,” her husband said, “for that mango.”

Her husband went to the market, looking for that mango. There were no sweet red mangoes, because it was not the season for mangoes. But after awhile, according to God’s will, he found one single mango. He bought it. The price of that one mango was three ringgit. But he bought it because his wife wanted it. Now as for that wife of his, you can’t imagine how great her discomfort was. There was not enough blood. She was trapped in her sickness. So, he bought this mango.

When he reached the house, his wife was sleeping. Upon his arrival, he placed the mango on top of a box. After he put the mango on top of the box, he went downstairs, for there was a stand there. It would be safe on the stand. When he had gone, that woman’s child arrived. He took the mango that had been placed on the box. After he took it, he carried it on downstairs. He played with that sweet mango.

After some time of playing with it, a black man passed by. He snatched that mango. That child cried because he snatched it. He said, “Oh,” he told the man, “don’t,” he said, “take that mango, because it is my mother’s mango.” But that black man ran off.

Now the one (who owned the fruit) passed by. That man said, “Oh, where did you get your mango?” “Oh,” he replied, “I can’t sell it to you, because,” he said, “I just got that mango. He gave it to me.” When that man heard this, he said, “There are no sweet mangoes here in this place,” he said. “The truth is that that particular mango is the very one that I bought. Truly,” he said, “my wife has played an evil trick on me. Surely there is someone else that she has accepted.”

He thought about this. “There are no sweet mangoes here in this place,” he said. “I roam all over in this place,” he said. “I went all over until I found this one piece.” He went back to his house. Upon his arrival, his wife was fast asleep. He did not wake her up. He butchered her. After he butchered her, he cut up the bones of his wife. He put them in a box. He wrapped it in a sack, and dropped it into the sea. When he finished, he left.

When he went back home and arrived there, his child was crying. He asked, “Why are you crying?” He replied, “The mango,” he said, “of mother’s, which was there on the top of the box,” he said, “well, I was playing with it. I carried it downstairs to the ground. A black man,” he said, “came by, and he took it. I tried to get it back,” he said, “but he would not give it up. He just ran away.”

That man said, “Truly,” he said, “my wife has done nothing wrong.” Accordingly, he deeply regretted his action. “Why did I do that? Why didn’t I wake her up?” he said. “Had I awakened her and asked her about it, my wife,” he said, “would not have died.”

What about that man? He should have choked over this. “What shall I do about this? She did nothing wrong.” He said, “I killed her. Truly,” he said, “my wife’s actions were good.” He was thinking like that. He said, “It is good,” he said, “that I kill myself.” Then indeed he went away.

So, let’s move forward rapidly. There was a certain person who was a fisherman who was fishing. When he was fishing, he dropped his hook and it hooked something. When he pulled it up, it was a box wrapped in a sack. He said, “What can this be? It is different.” When he uncovered it, he found that a murdered woman had been placed in it. He was thinking and thinking. “Whatever,”
tig ian, “andamanaya aya. Ulugen ku gkelid sa aig mapia pen,” tig ian, “ipangadap aken, ipangadap aken ku Sulutan Harun Al Rashid?” Tig ian aya.


Na tugu Siti Zanadsa aya ki dadi’ ian, na tig ian, “Niapus den,” tig ian, “su iringa’ aken.” Ban ka
he said, “shall I do with this thing? Shall I drop it back into the water, which would be good,” he said. “Or shall I take it, shall I take this to Sultan Harun Al Rashid?” he said.

He brought that box, carrying it on his shoulder. He set it before him. Sultan Harun Al Rashid said, “How is it that someone,” he asked, “of our people has been killed, and no one knows about this?” he said. He sent for his minister. Now the name of that judge was Jafar. So, he said: “I sent for you to find out why one of our people who died, has been killed, but you don't know about it. It has not been noticed,” he said.

The minister spoke and he said, “What shall I do about this? I had no knowledge of it,” he said. Therefore, it is like this. You look,” he said, “for the one who killed her, for he will be judged.” Jafar looked for him. Where can he be found? He did not find him anywhere, for there was only one man there. It is said that though they searched, the person who murdered her could not be found.

Therefore, Sultan Harun Al Rashid said, “The person who killed her cannot be found. However, it is like this. He condemned Jafar. Why was there no one watching over her place? Jafar is guilty. He should be sentenced to hang and forty-four of his descendants, all of them should hang. Indeed, it was put in Jafar's heart, he said, that this was certainly a very different kind of judgment. But he said, “Yes,” to this because, he said, “I did not guard her, er, so I must be sentenced to hang because this wasn't revealed to me. I should be sentenced to hang.” This was just what came to his mind. “This is what the odds are,” he said.

When it became time for Jafar to go to the gallows, a young man arrived. That young man was the very one that killed his wife. He said this, “You get away from here,” he said to Jafar, “because I am the one, I myself,” he said, “should go to the gallows,” he said. “I killed her.” “Oh, no,” Jafar said, “that will not happen. I am the one convicted,” he said, “and subject to the sentence,” he said. “Why should you hang,” he said. “I am the one that killed her,” he said.

40 “Has the Sultan been consulted?” they asked. “There is a young man here who wants Jafar to escape the gallows, because he will replace him because he actually is the one who killed her.” “Oh,” the Sultan said, “that is a problem. Perhaps he may be the one.

Not long after that, an old man arrived. He said, “That is not the one. That one,” he said, “is trying to substitute for Jafar. He is not the one,” he said. “I am the one that killed her, the one who is the murderer.” “Hey, what is Jafar saying? How was this judgment made? I am the one who ought to be hung. You are trying to take the responsibility and be hung instead.” “Now how did this happen?” Jafar said. “Aren’t I,” he said, “the one,” he said, “that killed her?” “Oh no,” the young man said. “I am the one,” he said, “who killed her.” He said, “He is not the one, I am the one,” he said, “who killed her.”

Then the old man said, “I am the one who killed her,” he said. “Don’t hang that man,” he said this. “I am the one,” he said, “that killed her.” “Yep, this is a problem,” Jafar said. Then they consulted with the Sultan. They said this, “Jafar,” they said, “is the one condemned to hang. Then this young man arrived. Well, you are replacing him. Not long afterwards,” they said “the old man arrived. That young man wanted him freed, because he said he was the one that killed her, and he should be hung.”

“If it is like that,” the Sultan said, “then how will you, er, how will you,” he said, “be able to hang a person when you do not know who did it?” Finally, he settled it by casting them out. No one was hung. Jafar was not hung, and the one who told about it, that young man, was not hung. The old man was not hung either, because it was not known which of the other two people killed her.

Then Siti Zanadsa spoke to her younger sister and said, “My story, “she said, “is finished.” You can perhaps say


that it was already morning. Now as for this Sultan of Zarial, he was on the other side of the room, and he was listening.

45“Let us move forward rapidly. One evening, Siti Ridsa said, “Older Sister, tell a story,” she said. Siti Zanadsa said, “Don’t have me tell a story, because later on because of the noise, that Datu’ will kill us.” “Hey, what will we be doing, Older Sister? We will not be telling anything bad. We will just be telling a story, won’t we? Surely he will not kill us for that.” In the meantime, the Sultan of Zarial was listening to them. “You just go ahead and tell a story, Older Sister,” Siti Ridsa said. So Siti Zanadsa told another story.

She said, “Now you just listen,” she said, “to this story of mine.” Accordingly, she said this, “It is about the Haji Said.” Haji Harun Al Rashid’s son was Haji Abdul Said, and his daughter Puteri Juar Manikam. Then accordingly she said this, “As for Haji Harun Al Rashid, he will have his son become a Haji, namely, Haji Abdul Said.” So, he was thinking, “With whom,” he said, “shall I leave Princess Juar Manikam?” Then he asked the Caliph about it. He said this, “Father Caliph,” he said, “I will leave Princess Juar Manikam with you. You will be my substitute, for there is no one else,” he said, “with whom I can leave her.” “Why not,” he said. “Perhaps,” he said, “you will not,” he said, “be a long time away, will you?” The Haji Harun Al Rashid was very happy. He then left on the journey with his son so he could become a Haji.

Then the Caliph said this, “Princess Juar Manikam was left with me to watch over her, her father said. But am I not even able to see what she looks like? I will just get to know her first,” he said. He went there to Princess Juar Manikam. He saw Princess Juar Manikam. He said, “Princess Juar Manikam is indeed a very wonderful girl.” So, he started on upstairs. Princess Juar Manikam said, “Father Caliph, you come on upstairs.” He said, “Yes.” “Where are you going, Father Caliph?” “Oh, I want to get to know you, for your father,” he said, “left you with me. I have not even seen you yet.” “That is good, Father Caliph. You come on in.”

Then this Caliph just went on in. Princess Juar Manikam stood up. He stared at her as he sat down. He fixed his eyes on her. Because of this, this Princess Juar Manikam felt very strange about that Caliph. Deep in her heart she thought, “This is a strange Caliph, for, whether I am standing or if I am sitting, he just keeps staring at me.” That indeed was how it was.

“Oh, Father Caliph, why is this? What is your purpose? Perhaps you have a purpose?” “Oh, there is none, Young Lady.” You could say, perhaps, that Princess Juar Manikam felt really strange, because he did not leave. He stayed there a long time. “Maybe,” she said, “he has evil in mind.” That’s what Princess Juar Manikam thought. Because of all this, Princess Juar Manikam could not stay put. She sat down, stood up, went downstairs, and came back up stairs. After some time, she said this, “Father Caliph,” she said, “Why now don’t you leave? You have been here a long time now.” “Oh, Young Lady,” he said, “I am not leaving, because I want you.”

“Why, are you not ashamed before Haji Abdul Said. But I love you,” he said. That is how he replied to what Princess Juar Manikam said.

Princess Juar Manikam went downstairs. He followed her down to the ground. Princess Juar Manikam went upstairs, and he went up too. Because they kept on doing that sort of thing, and because he could not force Princess Juar Manikam, he decided to write a letter. So he went home to write a letter.

He said, “I will write her father a letter.” He wrote a letter to the father of Princess Juar Manikam. This is what his letter said. “Princess Juar Manikam


Nimbatekad kun a kayu utu. Sumiled run sekayan niakaseled run sekayan, niatutup bu' a kayu utu. Na aya man aya su sawaru a bu'uk ian, na da' miseled. Mitatagu' sa liu.

was foolish today. I watched her in the house. She descended to the ground. I watched from the
ground, and she went back up again into the house. She was foolish, having evil intentions." He sent
the letter.

When the letter reached her father, her father read it. The father of Princess Juar Manikam
looked down. The only thing he said to Haji Abdul Said was, “You go on home. You go on home," he
said. “As for Princess Juar Manikam,” he said, “destroy her, kill her, butcher her.” Haji Abdul Said
went home.

He reached his place. When he got there, Princess Juar Manikam was there. “Good,” he said to
Princess Juar Manikam, “let us delouse each other.” “Yes,” Princess Juar Manikam said. “You rest,”
he said. He deloused Princess Juar Manikam. Now Princess Juar Manikam went to sleep.

When Princess Juar Manikam fell asleep, he pulled out his daggar. Then he butchered Princess
Juar Manikam. But by the will of God, because Princess Juar Manikam was not guilty of anything, a
goat was substituted for her. He actually butchered the goat. Then that one felt sick, and he
trembled. Because in his eyes he was a chief, he wrapped her up with the turban. Then he went
downstairs. He didn't look at Princess Juar Manikam. He just went off then back to Mecca.

When Princess Juar Manikam woke up, she said, “What is this goat beside me here that has
been butchered? Maybe," she said, “my older brother tried to kill me. Maybe he tried to butcher me,
but why is this goat here?” Princess Juar Manikam was really surprised. Why did her older brother
come home? Then he had invited Princess Juar Manikam to delouse each other. “When,” she said, “I
woke up, my older brother was not there,” she said. “I had been replaced by a butchered goat.”

Princess Juar Manikam said, “He intended to kill me. I was supposed to be butchered by him.
But it was God's will that this goat, a goat,” she said, “whose origin is not known, is the one. He
butchered this one instead. It will be better,” she said, “if I go away. I'll just wander around, because
if I don't go away, after awhile,” she said, “this lawyer will compromise me.”

She did not know where to go. She just wandered around, going across level planes, and going
over hills. She just did not know where to go, for she was running away from that Caliph. She
reached a certain forest. There was a very tall and very straight tree there. It seemed as though it had
been swept clean underneath it. She rested there.

She rested. She kept thinking about where else she could go. Then it came into her heart that
“This tree,” she said, “is here for a reason. If I am careful,” she said, “maybe there is an owner,
because it is cared for here,” she said. “It has been swept underneath there. There is someone who
cares for it. And it is really true that I arrived here,” she said. “But why have I been placed here, for I
ran away. I would have been destroyed by the Caliph.” Then the tree opened.

That tree just opened. She entered into it. She was able to go in it, and then that tree just
closed again. But one of her hairs did not get in. It was left outside.

Now let us move on rapidly. There was a Raja Saik sa Joan of this certain place, and he went
deer hunting with his subjects. When he was on that deer hunt, he arrived there at that tall tree
where he rested. He rested there. He rested, there under that tree. He had rested awhile and when he
got up, he went around that tree because he had a strange feeling about it.


He went around that tree. He saw the one long hair. “Oh,” he said, “there is a hair here,” he said. He took that hair, and he pulled on it. He was not able to pull the hair out. “Oh, where did this hair come from?” he said. “Maybe there is someone inside this tree,” he said. He went around the base of that tall tree. He went around three times. When finished, he slapped that tree. The tree opened. Princess Juar Manikam was inside there.

“Oh,” he said, “you are really here. Why,” he said, “are you here inside this tree?” Princess Juar Manikam did not give an answer. She was embarrassed. “Oh,” he said, “speak up, why are you here? Have you always been here? Who are you? Have you just recently come here?” She said, “I am new here,” she said. “I arrived here,” she said, “and I entered this tree,” she said. “Then I hid, because I became afraid.” “Why is that?” he said. “Oh,” she said, “I myself just do not know where to go. I lost my way,” she said. “I arrived here at this tree,” she said, “so I went inside.”

Raja Saik sa Joan said, “You come along with me,” he said. “Let’s go home.” She said, “Yes.” So they rode together on the horse, and they went home. He arrived at his place. And as for Raja sa Joan, he arrived, and he married Princess Juar Manikam. “Who would serve as the primary male relative?” he said. He asked the Caliph if he would be responsible as the primary male relative. The Caliph said, “I’ll be responsible. Princess Juar Manikam thus is my child,” he said, “on earth and in heaven.” So that Caliph served as the primary male relative, and the wedding took place.

65Let us move forward rapidly. They had a child, a boy. It cannot be imagined how much love Raja sa Joan had for Princess Juar Manikam. After some time of being together, you can perhaps say that their children became two. Again, let us move the story forward rapidly; their children became three. Afterwards, then, there were the three children.

One evening they were eating. After they had been eating for awhile, Princess Juar Manikam stared at her youngest child. It looked like her father. She cried as she remembered her father. “Oh,” Raja sa Joan said, “Why are you crying?”. She said, “No reason.” She said again, “It is nothing.” He said, “Why don’t you tell me? Why are you crying?” She said, “Really it is nothing.” “Why is it?” he said. “There is someone you remember,” he said, “and you are ashamed because I am not rich. I just am not.” “Oh it is nothing,” Princess Juar Manikam said. “But why then,” he said, “are you crying?”

“Oh, I cried,” Princess Juar Manikam said, “because of someone I love.” “Oh, yes, but why are you in love. How is it? Have you seen a man that is handsomer than I am?” “There is no one,” Princess Juar Manikam said. “Then why did you cry?” “There is no one else,” she said. “When I looked intently at this youngest child of ours, while we were eating, I remembered that he looks just like my father,” said Princess Juar Manikam. “So, you remembered your father,” he said. He said this. “You may go,” he said, “to see your father. You may go there,” he said.

In the morning, that Raja gathered his subjects. He built a sedan chair, because Princess Juar Manikam would go to her father. He built a sedan chair so she could ride in the sedan chair. After the sedan chair was made, that Raja said, “You go with the Princess Juar Manikam for me,” he said. “You carry her,” he said, “in that sedan chair.” Because the Caliph was the primary male relative who was the guarantor for Princess Juar Manikam, that Raja sa Joan had him accompany her. “You go along with her,” he said, “for,” he said, “there is no one else I can trust with Princess Juar Manikam except you. You are the substitute for her father.” “Yes,” said the Caliph and his Prime Minister who was Iserapul Kaum.


Na tig ian aya, "D'i' ka pen miug?" "Ai," tig ian, "di' aken kiug, tig ian aya, "ka niadua su wata' ku. Dapai man," tig ian, "kagia a da' pen a wata' ku a niatai, da' aku miug imantu pen a niadua su wata' ku." Na tig ian, "Sumber'in ku pen a sakatau anan. Abena ngka" tig ian. Sumber' ian katelu-tele niasumbali'.


Ban ka ban girawa, pakaga'anen ta. Niakauma su Puteri Juar Manikam si'i sa satiman a inged. Kiauma'an ian niakapapagas run sekay. Aden a walai
Princess Juar Manikam departed. She rode in the sedan chair, carried by the people on their shoulders. The people walked for a long time, and because the people were carrying the sedan chair on their shoulders, and because the people walked night and day, the people were tired. They spoke to Idserapul Kaum, and they said, “We'll rest here.” Idserapul Kaum said, “Yes.” “We will rest here,” they said, “because we are tired, and we are dying for sleep.” The people rested. They lowered the sedan chair. All the people slept. Idserapul Kaum also slept.

When Idserapul Kaum slept and also all the people, the Caliph said, “This is good,” he said. “I will play a trick on Princess Juar Manikam, a good woman.” He went to Princess Juar Manikam inside the sedan chair. “Oh, Father Caliph,” she said, “what is your purpose in coming up into this sedan chair?” He said, “I came up here because I want you,” he said.

“Oh, Father Caliph, why do you talk like that? Are you not my very own father in this world and in heaven? You are the guarantor for me.” “Yes, indeed,” he said. “But I cannot,” he said, “control my love for you.” “Oh, Father Caliph, why are you continuing to do that? Why, are you not ashamed? Don't you fear God?” “I fear God. But I can't control my love for you.” “What about Raja sa Joan who has given me many benefits from you. Are you not ashamed? Don't you remember him? Are you not afraid of him?” “Oh, I am ashamed, and I am afraid of him. But I just can't stop,” he said, “my desire for you.” “Oh,” said Princess Juar Manikam, “you are different,” she said.

Then he said, “If you will not consent,” that Caliph said, “then I will butcher that child of yours,” he said. “You go ahead and butcher it, for I,” she said, “will not consent.” Then he said, “you put the child on your thigh.” Princess Juar Manikam rested it on her thigh. That Caliph butchered it.

“Now,” he said, “will you not consent now?” “Oh,” Princess Juar Manikam said, “Oh, I will not consent for sure, now that my child is dead. Therefore, whether my child dies or doesn't die, I will never consent, even now.” “If you do not consent,” he said, “I will butcher yet that other child of yours.” She said, “You go ahead and butcher it.” The Caliph butchered it. He laid it on her lap and the Caliph butchered it.

Then he said, “Will you still not consent?” She said, “Oh, I will never consent,” she said, “in spite of these two children of mine,” she said. “Though my children are dead, I will never consent, not even now, in spite of those two children of mine.” “Then I will butcher that other one. You hold it,” he said. He butchered it. Three were then already butchered.

Then he said, “Now will you consent?” Princess Juar Manikam said, “Yes, I will consent. But I will first scrub over there,” she said, “for I must be cleansed of the blood.” Princess Juar Manikam got up. She descended and she ran. She stepped on Idserapul Kaum. After she stepped on Idserapul Kaum, she ran on. She ran away.

Idserapul Kaum woke up. He looked all around. “Oh,” he said, “who was that?” He said, er, the Caliph said, “It was Princess Juar Manikam,” he said. “She ran away.” “Why?” said Idserapul Kaum. He said, “She is crazy. Oh,” he said, “she has butchered her three children.” “Oh,” he said, “Why did she do that crazed thing?” he said. Idserapul Kaum followed Princess Juar Manikam. They kept following her. Princess Juar Manikam was not obstructed. She ran a long ways. Idserapul Kaum followed her.

So, what can be said? But let us move rapidly. The Princess Juar Manikam reached a certain place. She arrived there before they could catch up. There was a certain house.


where she could stay. She went up to it. Those people there asked, “Where do you come from?” She said, “Nowhere. I would like to come up,” she said. “I would like to stay here,” she said, “two or three days. Can this be approved?” she asked. That old one said, “Why not, it can be approved.”

As for Idserapul Kaum, this Idserapul was walking along, for he was looking for Princess Juar Manikam. After some time in his walking, he also came there to that place where Princess Juar Manikam had arrived. Idserapul Kaum passed by. Princess Juar Manikam saw him. She beckoned to him. She beckoned to that one, namely to Idserapul Kaum. Idserapul Kaum saw her. Idserapul Kaum then went to that house.

“So, you are here,” said Idserapul Kaum. “Yes, for that is how I could get away, here in this house,” she said. “But how will we escape from here?” Idserapul Kaum said, “This evening I will look around for a horse that we can ride. We will escape,” he said. “When you hear,” said Idserapul Kaum, “a certain noise,” he said, “for I will tie a horse with a cord, then you,” he said, “hearing those steps,” he said, “you come with me.” Princess Juar Manikam said, “Yes.”

Princess Juar Manikam did not sleep that night, because she was watching for Idserapul Kaum. Now there was this thief whose name was Janggi. His purpose was always stealing. It so happened that Janggi came there under that house. He saw the horse that was tied there. He said, “I’ll just steal this horse here.” He untied that horse. When he untied that horse, Princess Juar Manikam heard the sound. Princess Juar Manikam jumped from the window and went with him.

Then Janggi felt someone riding with him. Janggi saw it was a woman, and then Janggi shouted. “Hooray,” he shouted. “I got,” he said, “a beautiful woman.” Because she heard this, Princess Juar Manikam exclaimed, “My God, what has happened to me? Who am I riding with? Where is Idserapul Kaum?” “Oh, hooray,” Janggi said, “you are my wife, a most beautiful woman.” Princess Juar Manikam said, “Who is this that I am riding with? Where is Idserapul Kaum?”

What had happened was that Idserapul Kaum had gotten sick to his stomach and he had to have a bowel movement. He went slowly, and Janggi had arrived first. When then Janggi got there, he ran away with Princess Juar Manikam, and he arrived at his house. As for Janggi, he had buried treasure upriver and he had buried treasure down river, because his purpose had been just stealing. He continued on to his house.

When they reached the house, he said this, “Let us get married. I have good luck,” he said, “because I got my wife, a beautiful lady. Let us get married,” he said. She said, “Yes. But first I will dress up with my blouses. And you must appear also with very good clothes. Afterwards,” she said, “we will get married. When we to get married, we will wear the very best clothes.”

Janggi was very happy. He put out his clothes which were very beautiful, for he had buried treasure upriver, and also buried treasure downriver. He appeared in them. So Princess Juar Manikam prepared clothes for women, and clothes for men. All fit their bodies properly. She prepared many. She selected the most beautiful. “What more do we need?” Janggi said. “Are you finished then?” She said, “Yes. Let us get married.”

Now you look around for wine, for the person that weds us will drink wine.” So, er, Janggi got wine. “You drink it,” Princess Juar Manikam said. Janggi drank the wine. Janggi got drunk. He was now no longer aware of what was going on around him. That Princess Juar Manikam gathered together all the blouses she had prepared and all the trousers. She carried them and she ran away. She walked a
kiawatanan den, nimama-mama sekayan, kiawatanan nidsalin nidsaruar sa saruar a mama, nimbangkala' sa bangkal' a mama. Na da'an a bida'-bida' ian ambu' sa mama. Kagian a madtai a kabelalakau ian.


long distance. She then became like a man. When she was far away, she changed. She wore the male pants. And she put on a man's shirt. So, she became no different than a man. She then walked on for a long time.

Let us move forward rapidly. She arrived at a certain place. That was a place where its datu' had died. When that datu' died, he could not be buried because there was a white elephant that would not allow it. That datu’ was still visible, dead, but not buried. That was because the master of that white elephant wanted to replace him and become the datu' in that place.

Now Princess Juar Manikam arrived there. When she arrived there at that place, and when she saw the white elephant, the white elephant submitted to her. They said, “There is a datu' here,” they said, “a handsome datu' that has arrived,” they said. “The white elephant,” they said, “saw him and submitted to him.” The Prime Minister then said, “That one is the replacement.” So they buried that datu'. Then they buried that datu', and when they were able to bury that datu', they arranged to install Princess Juar Manikam. Princess Juar Manikam thus became the datu'. She was the datu' there for a long time.

Then the Princess said, “Is there someone here,” she said, “in this place that knows how to paint a picture?” she said. They said, “There is.” She went to the artist for a picture. She said, “Do you know how to paint a picture?” “It is known,” he said. “When you paint this picture,” she said, “do not reveal the identity of the person.” He said, “No,” he said, “there is no difference,” he said. “If you agree,” she said, “I will reveal to you this secret. I will give you much money. Don't tell anybody,” she said. “Don't tell about the painting of the picture.” “Yes,” said the artist of the picture.

Then she took her things off. She took off all those clothes, namely the man's clothes. She dressed herself in woman's clothes. She had the picture painted. After the picture was finished, it looked just like her. There was no difference at all. She then dressed again in men's clothing. She went on back, taking that picture.

Then she said, “Is there anyone that knows how to paint a picture?” she said. They said, “Yes.” She went to the artist for a picture. She said, “Could you paint a picture?” “Yes,” he said. “When you paint this picture,” she said, “do not reveal the identity of the person.” He said, “No,” he said, “there is no difference,” he said. “If you agree,” she said, “I will reveal to you this secret. I will give you much money. Don't tell anybody,” she said. “Don't tell about the painting of the picture.” “Yes,” said the artist of the picture.

When she arrived at her palace, she said to the minister, “You tell the Prime Minister,” she said, “to build a building at the edge of that path, namely all the people,” she said, “who inhabit the place. It is to be where,” she said, “all will pass the picture of this person there on the path. They will go by there when it is built,” she said. They built it there. “After it is ready, the people will stop by that picture there,” she said. “Place it,” she said, “in the middle of the path.” So then they carried out what the Prime Minister, Pardanansa, told them to do.

The people built a small building there. After the people built it, then the people would stop there. They placed the picture there. So it was that this picture was placed there on that path. “If there is someone that passes by, and he comments on this picture, listen to what he says. You apprehend anyone that comments. You seize such a person. For example, if a person passes by and he says, 'This woman is beautiful,' then as for that person who passes, that one you seize,” she said. “Even if,” she said, “he says something different, seize him.” So then they placed the picture there.

Now let's move rapidly. The picture was placed there. Janggi passed by, for he was looking for Princess Juar Manikam. When Janggi had regained consciousness, he said, “My God,” he said, “where,” he said, “is the woman that we were to marry? She is gone. My goodness. She tricked me,” he said. “She said,” he said, “that after drinking the wine, we would be married. Where is she?” he said. “She is gone.” He followed her. He was looking for her. He passed by that picture where it was on the trail.

“My goodness,” he said. “Here,” he said, “is the woman I was to marry. She made clothes, for we were going to get married.


Tiangkap. Tiangkap su kadta'ru', na tiag iu du'u sa istana, inusaka pia-pia.

Then when we were to marry,” he said, “she had me,” he said, “drink wine,” he said. “Then she ran away. Afterwards,” he said, “I regained consciousness. She was nowhere, she ran away.” The people seized him. The people seized Janggi. They seized the one talking and told that Raja. “You put him,” she said, “in the prison.” The people put Janggi in the prison.

Now another person passed by. Let us go back a bit. It was, er, the father of Princess Juar Manikam. When he had arrived home, after his son had become a Haji, the Caliph reported about Juar Manikam. He said this, “Princess Juar Manikam left, she ran away. She was not there,” he said. “I found,” he said, “at the time I arrived, a butchered goat there in her palace.”

Her father then questioned Haji Abdul Said. He said, “What were the circumstances under which you butchered Princess Juar Manikam? How did you do it?” “Oh,” he said, “I butchered Princess Juar Manikam. I did not look at her,” he said. “I just felt her form. I went downstairs, and then I returned,” he said, “to Mecca.” “What about that goat?” her father said. “We do not know,” that son of his said. “Perhaps,” he said, “Princess Juar Manikam did not die.” So, then they had followed her. “Let us look for her,” he said. “She did not die,” he said. “She ran away.” They followed her.

When they followed her, they continued walking along. They came to that place. Haji Abdul Said and his father passed by there, and they saw that picture. Haji Abdul Said said, “Father, here is this picture,” he said. “It is not different,” he said, “from the Princess Juar Manikam.” So, they seized them, and brought them there to that Datu'. They seized the one speaking, for he had said, “Princess Juar Manikam is not different from the picture,” he said concerning the Princess Juar Manikam. “Er, she ran away,” he said. Now she recognized her father and her brother.

She had been kept in the palace. “You keep her there in the palace,” he said. She was very well situated. Now there was a person who would accompany her because she was going to her father. When the Princess Juar Manikam ran away, her companion returned. He told her spouse that Princess Juar Manikam went insane. She butchered her children. What had happened reached her husband there. Her husband said, “Why did Princess Juar Manikam say that she longed for her father?” Nevertheless, when she reached the middle of the path, she butchered her children. That finished, she ran away,” they said.

She should be followed. “Follow her,” her husband said. They followed her, and you can say that one of the people passed that place. They spoke up and said, “Here is a picture, exactly like Princess Juar Manikam. If,” he said, “Princess Juar Manikam had not been lost, there would be no difference.” So, they seized them and brought them there to the kuan. They were not well-behaved, so they placed them there.

Then her husband passed by that place. He said, “This is not different from the Princess Juar Manikam.” He said this. “It is regrettable about Princess Juar Manikam,” he said, “because she was lost,” he said. “She became insane,” he said. “She butchered her children,” he said. “But if,” he said, “she had not become insane, then this is exactly like,” he said, “Princess Juar Manikam.” So they seized him. They seized the ones saying this. They placed them there in the palace, and they took very good care of them.

After those had finished passing by, Idserapul Kaum came along. Idserapul Kaum said, “This,” he said, “is a beautiful woman. She is not different from Princess Juar Manikam,” he said. “It is regrettable about Princess Juar Manikam. If,” he said, “she had not become insane, she would be a beautiful woman.” So they seized Idserapul Kaum who had said this.


Na kagia mausip den sekiran, ka niatangkan den langun na tugu datu' utu su Puteri Juar Manikam. Na tig ian aya, "Na ibetad den su ukuman." Nagkairan den su langun u tau. Antawa run mangadai tig ian a ukuman a imbetad a Datu' aya a da'a aya a niaula-ul'a.


"Kagia," tig ian, "di' aku kiug, su siumbali' ian su wata' ku a kaka' aya kaiben ian raken. Ban ka ban girawa," tig ian, "sampaip niausip su wata' ku a telu katau." Tig ian aya, pianudtul ian ku karuma ian. Na niababay'a si karuma ian.

They brought him there. That Datu heard what he said. They placed him in the palace, not the prison.

When they gathered there again, the Caliph passed by. That Caliph who was left with her by her father, was the one that passed by. What he said was also like that, because he said she was a beautiful woman. “As to Princess Juar Manikam,” he said, “I intended to do what was wrong to her.” But, he said, he didn’t carry out that evil plan, because she had such a good character. “It is regrettable,” he said, “that she got lost. So, he too was imprisoned. Now those two caliphs were imprisoned.

One of the caliphs told about the slaughter. He defended her. He said, “Her three children were killed, only because she would not permit those evil plans. She,” he said, “is a good person.” That one was imprisoned.

Now when they were finished, all that that datu said about Princess Juar Manikam was accepted. She said, “The judgment will now be given.” All the people wondered who of these datus would render judgment on these datus. But nothing happened.

After that she said, “bring out the Caliph,” she said. “Let him bring in his children. How many are there?” They said, “There are many.” “So you do it like this, you bring three of his children.” They got the Caliph. They came out with the Caliph. They also brought his children. She would render judgment. They brought the children. The children arrived. Juar Manikam said, “All of you,” she said, “you gather around here,” she said, “and be seated, for I will render judgment.”

All the people were wondering. “What judgment will be rendered?” they said. But nothing happened. They could not speak, for they were afraid. She said to the Caliph, “Hold your oldest child on your lap,” she said. The Caliph held him on his lap. She said to Raja sa Joan, “Slaughter it.” Raja sa Joan was heavy hearted as he got up. He was afraid. But Raja sa Joan got up, and he slaughtered the child of the Caliph.

Then she said, “That other one, you hold it also, and it will be killed. You hold it also,” she said to the Caliph. The Caliph held it also. It, er, was killed also. He said this, that is Raja sa Joan said, “Should it be continued against the Caliph too?” She said, “No, because he did not kill me. He did not butcher me,” she said. “He only killed my three children.” All the people were listening and wondering, “Why,” he asked, “are her father and her husband, and all those people gathered here?” Then she explained it.

“On that occasion”, she said, “er, when I left,” she said, “I left that place,” she said, “to go and see my father,” she said. “When all the people were tired, they rested,” she said. “Thus all the people slept.” The Caliph, she said, “came up to me to the sedan chair,” she said. “He wanted to do bad things to me,” she said. “I would not consent,” she said. She told that to her husband. “Because,” she said, “I would not consent, he killed my oldest child whom I held on my lap. Then you can say,” she said, “that this continued until he finished off my three children.” She told this to her husband. Her husband seemed satisfied.

Also, after that as for her father, she told the story to him. “After you left,” she said, “Father,” she said, “the Caliph came to me. I asked him,” she said, “Where he was going.” She said, “He said he wanted to know me, because you left me with him, and he had not even seen me, and he wanted to know me. But he did not leave,” she said. “I went downstairs,” she said. “He followed me. I went up, and he followed me. Finally, I ran away,” she said, “because I could not,” she said, “I could not,” she said, “endure it. Night and day, I couldn’t sleep, because I kept watching,” she said, “the
kali.” Na niapus. Si Janggi inukum langun utu a kuan utu inukum pinindiara.


111Niapasad.
Caliph.” So, it ended. Janggi was also sentenced, his sentence being to be imprisoned.

Meanwhile the Sultan sa Zarial was listening there just outside the secret room. He said, “Indeed,” he said, “Siti Zanadsa, it is true, is wise. She thought to herself about that judgment concerning all those women who were to be killed. But,” he said, “my judgment is not right,” he said, “because it should be based on her story. That person,” he said, “who killed them was not found. It is not known who killed them. So, it was not,” he said, “a hanging offense.”

110“As to Princess Juar Manikam,” he said. “She planned it,” he said. “She said that the Caliph said he had three children. The judgment was rendered. The Caliph also did not,” he said, “kill her. When Raja sa Joan was going to continue with the sword to kill that Caliph, she stopped him. She said not to do it, ‘because he did not kill me.'”

He said, “Her story about her judgment is indeed true.” That one said this. “But,” he said, “my judgment,” he said, “is not right.” Now his heart became cold. His heart indeed became cold. The Sultan sa Zarial was thinking. He said this. “The content of her heart is good. I will marry Siti Zanadsa,” he said, “for she is wise. If,” he said, “Siti Zanadsa had not been here by me,” he said, “all the women would be finished. I would have killed them,” he said. “It is good,” he said, “because of Siti Zanadsa.”

He sent for Pardana Manteri. He said this to the minister, “You send for Pardana Manteri for me.” They sent for Pardana Manteri. Sultan sa Zarial said, “You come over here.” When that Pardana Manteri heard it, his body trembled. He said, “It is certain,” he said, “that my two daughters will be killed. They will be killed,” he said. He went to him, and his body trembled. He said, “Sultan,” he said, “why have you sent for me?” He said this, “I also will send for the Sultan sa Zainun,” he said.

He sent for the Sultan sa Zainun because the Sultan Zainun also similarly decided that all the women should be killed. He sent for Sultan Zainun. When Sultan Zainun arrived, he said, “I sent for you,” he said, “because I will bring you into my discussion if you will go along me.” “What is this,” Sultan sa Zainun said, “for in the beginning it was our plan to kill all the women. However, a stop has to be made.” What Sultan sa Zainun said before is not acceptable now. “So, whatever is your decision on it, I will follow that. As for me,” said Sultan sa Zainun, “I would,” he said, “have had all the women killed, because that was your decision before.”

But he said this, “Let us marry,” he said, “the children of Pardana Manteri, namely, Siti Zanadsa and Siti Ridsa. We will marry them,” he said, “to Siti Ridsa and the older one is for me,” he said. So, they married the two sisters.

115And so, it ended.