

Sijaro Panta

A Folktale from Kumun, Kerinci

Text, Translation, Vocabulary, and Sketch of Kumun Phonology

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SIJARO PANTA

**A FOLKTALE FROM KUMUN, KERINCI
TEXT, TRANSLATION, VOCABULARY, AND SKETCH OF
KUMUN PHONOLOGY**

ERIC VAN REIJN

2001

**Badan Penyelenggara Seri NUSA
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SIJARO PANTA

Introduction

This folktale was recorded in November 1976 and committed to writing, with the invaluable help of my friend Suran Kari, in December 1976 and January 1977. I have not tried to trace the story and its main characters in the folk literatures of Sumatra or beyond. According to the late Dr. Voorhees, the figure of Sitar Panda (*Juara Pantang*) is found all over South Sumatra but his association with Lumbang Kasia (*Anak Lumang* or *Si Miskin*) is unusual and would be an example a ranting tale, i.e. a combination of themes from several tales by individual story tellers. As for the mysterious *Nene' Rebieh Reno Kayau*, the all-powerful ancestor and magician who resides on Glass Mountain, Gunung Pante Suremai (*Pantai Cermin*), he seems to be well-known in Minangkabau *kaba* and even among the Bataks. I found the following reference in J.H. Neumann's dictionary¹ (sub ROEMBIA): "*Datuk Rumbia (Rubia) Gande*, a magician in folktales; he lives far away in the jungle or on *Pulau Berhala* and his daughter lives in a tualang tree; sometimes his characteristics are reminiscent of a water spirit." The reference to a pre-Islamic past in the Proem is unexpected and quite interesting: *Takalo maso dulew/ kitau butua kupado batew/kitau banunya kupado petauh* (verse 7). The entire folktale reflects a tribal culture dominated by ancestor cult. A description of *bupenau* ('to go into a trance'), a shamanistic ritual similar to the *tari ranggau* ('the offering of sacrificial gifts to the ancestors') is found in verse 85, 136, 141 etc.

A.L. van Hasselt² gives the following characteristics of the dialects spoken by the nomadic Kubu of South Sumatra:

The Kubu speak the Malay dialect of the area in which they live. Their pronunciation is harsh and they change many words in a peculiar way. In consequence, it is hard to understand them, to such an extent that, on hearing a Kubu speak, one might believe to be listening to a foreign tongue; but once one writes down the words and studies them attentively, most of these soon turn out to be Malay; only a handful defy identification and seem to be derived from some foreign language.

Van Hasselt's brief information on the people of "Kerintji" who, he says, all speak Minangkabau, contains a tantalising riddle: he has heard them using the term *pun* as the personal pronoun second person in polite speech. No doubt this refers to *mpau* which is used speaking to a younger person, as opposed to the more polite *kayau*. But Van Hasselt had no access to any written materials in the language!

Van Hasselt's description could easily apply to the Kerinci dialects of today; both grammatically and regarding the major part of their vocabulary, these are certainly "Malay" but spoken Kerinci is not intelligible to speakers of Minangkabau, Jambi Malay or Standard Indonesian. I have tried to summarise the correspondences between Kumun and Standard Malay (or Indonesian), not based on the assumption that the former has necessarily developed from the latter but simply to provide a pattern which might reveal, at least in outline, the phonological structure of a Kerinci dialect.

I have used a spelling which follows as far as possible that of Indonesian and other Sumatra languages, in particular Acehese. The vowel *eu* [ɛ̃] is a long nasal pepet. Similar to the *eu* of Acehese and Sundanese and, like *-eui* [ɛ̃i], *-eui'* [ɛ̃iʔ], *-euih* [ɛ̃ih], *-eui'ng* [ɛ̃iʔŋ], and *-euing* [ɛ̃iŋ], is found in final syllables only. 'm, 'b, 'k etc. are checked or long (probably preglottalised) initial consonants: [ʔm, ʔb, ʔk] etc. Probably *b d j g* are pronounced as "checked" or "long" consonants when followed by final *-eui* [ɛ̃i], *-euw* [ɛ̃w], *-ew* [ew], *-euing* [ɛ̃iŋ], *-eui'ng* [ɛ̃iʔŋ] and *-euih* [ɛ̃ih] (pronounced as very short nasal diphthongs) and should have been spelled 'b 'd 'j 'g. The peculiar preglottalised final nasal *-ng* [ʔŋ] is the Kumun representative of the Malay/Indonesian unvoiced final stops *-p* and *-t*. A few words like *mao* [mão] (Ml. *membawa*) and *mai'* [mãiʔ] (Ml. *mayat*) have a nasal diphthong similar to nasal vowels in Acehese. The translation is literal and does not pretend to aim at acceptable standards of idiomatic Standard Indonesian. "SJP" is Sijaro Panta. The terms "stressed" (S) and "unstressed" (US) are explained below.

¹ J.H. Neumann, *Karo-Bataks-Nederlands Woordenboek* (Medan: Lembaga Kebudayaan Indonesia, 1951)

² A.L. van Hasselt, *De Talen en Letterkunde van Midden-Sumatra* (Leiden: Brill, 1881)

Unfortunately the thirty-two pages of the actual folktale (sixty-five with the translation and explanatory notes) represent only about one quarter of the entire folktale, roughly between two and two-and-a-half hours of recitation. This is not quite sufficient to provide a solid base for a comprehensive description of the phonemic system of Kumun but it does yield some clues and gives us at least a glimpse of a surprisingly rich pattern of consonantal and vowel variation based on the distribution of “stressed” and “unstressed” syllables. A comparison of the language of the folktale with texts in “contemporary” spoken Kumunese, recorded at the same time as the folktale, follows at the end of this article.³

I have suggested that many of the striking features of Kerinci dialects may be due to a non-Indonesian substratum.⁴ I still believe that we have to look at the Mon-Khmer or eastern branch of Austro-Asiatic to understand the factors which contributed to the significant changes that made Kerinci Malay as unintelligible to speakers of Standard Indonesian as the dialects of the Kubu referred to by Van Haselt. On the other hand, one very peculiar feature of Kumun (and probably some other Kerinci dialects as well), i.e. the treatment of Malay final unvoiced stops, may be traced back to a different and more remote substratum.

No doubt the heavy stress on the ultimate, resulting in diphthongisation of “final” vowels and vowel loss in unstressed penultimate/reduction of initial consonantal clusters to long or checked (probably preglottalised) initial consonants points at what Blagden called “Mon-Khmer influence” (in Jakun and Sakai, for example). Blagden noticed that the “Mon-Khmer influence” was less pronounced in the northern Semang or Senoi dialects – precisely those which he believed to represent an older, pre-Mon-Khmer (non-Austro-Asiatic) population. No doubt Blagden’s “disintegrated nasals” represent the preglottalised final nasals which, in some aboriginal dialects as well as in Kerinci, are the representatives of the final unvoiced stops of Malay.

The reduction of intervocalic clusters consisting of homorganic nasal plus consonant (*-nt-* > *-tt-*, *-nd-* > *-n-*, etc.) observed in the Batak languages, Kelantan Malay, and to some extent in Kerinci, does not seem to be a prevalent feature of mainland Mon-Khmer languages either.

In the comparative vocabulary of W.W. Skeat and C.H. Blagden,⁵ Blagden noticed striking similarities in phonology and vocabulary between the aboriginal dialects of ‘Malaya’ and various languages of Indo-China, Sumatra and western Kalimantan. No doubt some of these affect not only Sumatra’s “mountain languages”, i.e. Acehnese, Minangkabau, Kerinci, Rejang, Pasemah-Serawai, and Lampung, but even the Batak languages – although to a lesser extent. I have tried to hint at some of the relevant features in a brief summary at the end of this article. As for possible vocabulary correspondences between Sumatra and mainland Southeast Asia, I may refer to my two previous articles. Among the “aboriginal” cognates referred to by Blagden (which I have supplemented in some cases) are the following: S360 (speak, command) Toba *dok* cf. *endo’ng* (*endokn*); S281 (small) Toba *metnet* cf. Ml., Acehnese Ml *et*; R106 (rice) Toba *eme*, Rejang *meui* cf. *bi* : *be’n*; H141 (hot, burn) Toba *mohop* cf. *gohop* : *goho’m* (*gohobm*) : *gohom*; E6 (ear, hear) Toba *tangi(hon)* cf. *tengi* : *tingai*; C221A (come) Toba *ro* cf. ‘*do*; C173 (cloth) Toba *abit* cf. *beut* : *beud* : *aba’n* : *iba’n*, Cham *aban*, Lampung *abi*’; B104 (bear) Toba *gompul* cf. Ge Ml : *dampul*, Lampung *gemol* : *jamal*; N73 (not, don’t) Kumun *agea’* cf. *aga*(’); F121 (finished, don’t) Kumun *mo’* cf. *be’* : *beh* : *beu’* : *bi*’; N8 (name) Rejang *gen* cf. *ken*.

I have tried to situate Kumun (and Kerinci in general) within the landscape of Sumatra’s “mountain languages”, hinting at the possibility of ancient links with mainland Southeast Asia. I have not tried to link Kumun words to reconstructed prototypes in “Malay”, “Proto-Malay”, “Proto-Malaeo-Polynesian” or Proto-Austronesian. Looking for regular sound correspondences as traditionally required in comparative/historical linguistics does not look promising here since we are probably dealing with one or several substrata, i.e. the remains of languages once spoken in the area and unrelated to “Malay” or, for that matter, Austronesian. All references to “sound shifts” or “variations” such as *-i*:

³ These materials were published in *NUSA*, Volume 32, Part X (1990), 61-94.

⁴ This idea was first expressed in my article “Some Remarks on the Dialects of North Kerintji” (*Journal of the Malaysian Branch of the Royal Asiatic Society*, 1974, Volume XLVII, Part 2, 130-138) which carried the subtitle “A Link with the Mon-Khmer Languages”.

⁵ W.W. Skeat and C.H. Blagden, *Pagan Races of the Malay Peninsula*, Vol. II, MacMillan, London 1906.

-ai and -u : -au in mainland Southeast Asian languages (especially the aboriginal dialects of the Malay Peninsula) are tentative, considering that the precise genetic relationships between those languages are unknown to me. If the heavy stress on the ultimate syllable and the resulting changes of vowels and consonants are indeed the reflexes of Mon-Khmer “influences”, the peculiar preglottalised final nasals corresponding with the final unvoiced stops of Malay may be traced back to an even more remote period. In Kerinci the preglottalised final nasals are found in an area east of Sungai Penuh covering Kumun, Rawang, Koto Baru Rawang, Koto Lanang, Koto Payang and Kemantan, whereas Tanjung Tanah and Hiang have peculiar final stops pronounced without explosion, e.g. Tanjung Tanah *jukeupx* (S) *jukut* (US) ‘pig’, Hiang *jukeubx* (S) : (US) *juku’n*. There may be a historical relationship between implosive final stops and preglottalised final nasals in Kerinci. (Texts from Kumun, 93)

Speakers of Austronesian languages, including the ancestor of today’s “Malay”, are said to have reached Sumatra between 2000 and 1500 B.C. but no approximate date can be given for a possible immigration of “Mon-Khmer speakers”. It is perhaps significant that the two non-Austronesian areas closest to Sumatra, i.e. the interior parts of the Malay Peninsula to the East and the Nicobar Islands to the North, both belong to the Mon-Khmer branch of Austro-Asiatic whereas the Andaman Islands further north seem to be the only surviving bastion of “proto-Austro-Asiatic” populations.

Vowels and Consonants in Final Syllables: A Tentative Summary of Malay/Kumun Correspondences

In the Kumun equivalents of Malay words, vowels and consonants in “stressed” syllables are often different from those found in “non-stressed” syllables (“non-stressed” word endings are in parentheses).

I use the term “stressed” syllables referring the following positions:

- (1) In pausa, i.e. at the end of the sentence.
- (2) At the end of a subject phrase (followed by an active predicate or by a passive predicate): *Ura/ndo’ balaeuih tempe’*; *suha/ banamo N.N.*; but cf. *ura bedueo itau*; *ujea/ katibeo*; *ano’ rajeo/ turauh ke lama*; cf. *Urang mudeo/ kereih jugeo*.
- (3) At the end of a passive predicate phrase (followed by the agent or the subject): *Mo didengea/ Sijaro Panta*; *tedengea/nang kato itau*; *diimbea/ berekeui’ng urang kurama’*. But cf. *Dimakeung/ bapo akau*; *akau diuteung/ano’ putei*.

Please note that before the agent suffix *-nyo* the preceding syllable is in non-final position: *Akau dikejo-nyo*, cf. *tekejea*.

- (4) Verbs beginning with *be-* (Ml. *ber-*) followed by a noun phrase supplement: *Beserewa/serewang panja*; *bebajew/baju rajeo*.
- (5) A noun followed by an attributive adjective phrase beginning with *dingeng* or *ngeng*: *Inih ura/ngeng ambei’ kayau*; *bajew/ngeng tigo warenau*; *idea’ pendau/dingeng terejewng*.
- (6) A predicate preceding the subject or subject phrase: *diimbea/berekeui’ng urang suratei*; *purauh/tu tulang pingga*; *ido’ tetulau/tuang rajeo kitau*; *mo dibaka/kemenyang barew*; *barangkea’/putei tu tadeui*.

On the contrary, the following positions are “non-stressed” in Kumun:

- (1) A transitive verb followed by the object:
Mengidu'ng/antih matei; memakang/ura; akau menulung/urang dusuh inei.
But cf. *Meredew/redu panja; mendengeo/kato itau.*
- (2) A noun followed by *inei, itau, ikau, manau*, and the possessive or agent suffix *-nyo*:
Tubuh inei; tubuh ikau; pendu'ng manau. (But cf. *Tuang rajeo kitau*); *akau dikejo-nyo; baku'ng-nyo.*
- (3) A noun (possession) followed by another noun (possessor) or a noun followed by an adjective: *ano' putei; tuang rajeo; tulang pingga; redu panja.* (But cf. *tuang rajeo kitau.*)

Please note the following: (a) a predicate followed by *jugeo* is in the “stressed” position: *urang mudeo/kereih jugeo* and (b) a verbal predicate followed by a supplement beginning with *ke-* or *kupado* is in the “stressed” position:

(*Nyo ndo' memau ano'nyo*) *tuhaung/ ke daye; (awa') mo terejewng/ ke lamang panja.*

The Kumun Correspondences of Malay Final Vowels

Ml. final *-a* corresponds with Kumun *-eo* (S) and *-o* [o] (US) or with Kumun *-au* (S) and *-o* [o] (US). Kumun *-eo* is found after *j w l b g ng*. Kumun *-au* is found after *mb*. (*Kumun⁶ *-au* is never found after *b d g j*. Before *-eo* and *-ew b d g j* are pronounced as “checked” or long consonants, and *-eo* : *-ew* have a nasal quality – this is probably correct but the matter needs further investigation; the very nasal and rather indistinct pronunciation of a *kunun* in recitation makes it difficult to obtain conclusive evidence.

In a number of words we find *-ea* instead of *-eo*: *bendirea, bedawea, duniea*, cf. SJP *dunio inei, yawea*. Some words have two variants, one ending in *-ea*, the other in *-eo*, e.g. *dapea* : *dapeo* - SJP has *dapeo* only, *bisea* : *biseo*, *jalea* : *jaleo* - SJP has *bajaleo* : *bujalea*. Sometimes *-o* [o] is found at the end of a phrase: *maribo-ribo, adekalo. Atei ibeo ditambah ibo.* (SJP) – in the part of the SJP published here only *maribo-ribo* is found (“US”): *mariboribo nyo tangeih* (130).

In doubled word roots the *pepet* is the allophone of *-eo* in “unstressed” syllables, e.g. *tejage-jageo, bise-biseo. Ano' rajeo* (125) cf. *Rajo kitau.* (239) *Urang dueo itau.* (244) cf. *Duo beradi'.* (286) *Isi mekema' sekali gileo.* (38) cf. *Gilo nia.* (120) *Cubo-cubeo.* (268) *Kamei betigeo.* (286) cf. *Tigo bijeui.* (246) *Ura ngeng ambei' bungeo.* (71) cf. *Bungo layau* (51), *Bungo kukau.* (102). *Belareui kedaleung imbau.* (181) cf. *Imbo itau.* (147) but cf. *Semperti simpae di rimbew.* (112)

Ml. final *-u* corresponds with Kumun *-ew* (S) and *-u* (US) or with Kumun *-au* (S) and *-u* (US). Kumun *-ew* is found after *d j t*. Kumun *-au* is found after *y t*. (**-au* is not found after *b d g j*.) *Bubajew/ baju rajeo.* (38) *Bajew/ngeng tigo warenau.* (38) *Mo diserau sinonyo bajew.* (113) *Meredew/redu panja.* (138) *Dijaleung akonyo bulew.* (235) (cf. *bulu tekio', bulu badeung* (262). *Kitau butua kupado batew.* (7) *Kerih kece' penikang batew* (119).cf. *Batu mereka'ng batu arau* (123). *Pantang antau* (229). cf. *Antu Puteih* (231). *Mengambei' kayau* (71). cf. *Kayu gedea.* (206). *Kayu itau* (207).

Free variation of *-ew/-au* is found in one example, i.e. *imbau/rimbew*. There are NO examples of *ew/-au* in phonemic opposition, but cf. *bujinteo* (Ml. *berjintan*)/ *jantea* (Ml. *jantan*).

In Rejang *-ew/-aw* variation is dialectal: *bulew/bulaw, butew/buraw*, etc.

Ml. final *-i* corresponds with Kumun *-ei* [ei] (S) and *-i* (US) or *-eui* [ɛ̃:i] (S) and *-i* (US). Kumun *-ei* is found after *t s l*. Kumun *-eui* is found after *g d j r k ngk nt mp*. (*Ml. final *-i* corresponds with Kumun *-ai* : *-ei* : *-eui* (S) and *-i* (US). *-ai* and *-ei* do not occur after *b d g j*. After *b d g j*, *-eui* is pronounced as a nasal vowel [ɛ̃:i] and *b d g j* are pronounced as “checked” or long consonants.) *Baju leung petei.* (107)

⁶References to texts from Kumun are between parentheses and are marked with an asterisk *.

cf. *Peti inei*. (170) *Minto'kan nasei*. (220) cf. *Nasi puteih*. (220) *Ido' sekalei, gileo nia* (48) cf. *Sekali gileo* (38). *Kendo' atei*. (127) cf. *Ati akau*. (77). *Putei barangkea'*. (23) cf. *Puti Binsew*. (257). *Adi'ng jangkeui*. (174) cf. *Jangki kece'* (187). *Ditula' kakeui* (145) cf. *Di kaki guneo* (68). *Pagi-pageui* (37). *Kalu padeui, tujuh belarei'*. (33) cf. *Padi pulau'ng* (71). *Abeuih arei begenteui arei*. (11) cf. *Jadi genti tubuh ikau*. (51) *Awa' sedeung ilau' bumimpeui*. (42) (cf. *mimpi kau*. (52)) *Adi'ng budeui bali'-membali'*. (174) cf. *Budi tebewh*. (178) *Tigo bijeui*. (246) *Ninae' Negereui*. (213) cf. *Namo negeri dusuh itau*. (8) *Ido' adeo ageui*. (205) cf. *Mano bajew kayau gi bujea?* (101)

Free variation of *-ei/eui* is found in one example, i.e. *begantei* (73)/*beganteui* (11, 36, 141, 152). There is no phonemic opposition of *-ei/eui* in Kumun.

In Rejang there is no *-ei/-eui* opposition or variation; instead, we find an *-ei/-ai* variation which is dialectal: *isei/isai*, *lilei/lilai* (Ml. *lari*), *tilei/tilai* (*tali*), etc. Cf. Kumun *kunei/kunae*, etc.

Ml. final *-au* corresponds with Kumun *-ea* (S) and *-o* [õ:] (US) or, in one example (*kalu*), *-u* (US): (*Ml. *-au* corresponds with *-a* [a:], *-ea* or *-eo/-ew* (S) and *-o* [o:] (US). In two examples we find *-u*: (US) instead, e.g. *kalu* (Ml. *kalau*) and *taku* (Ml. *tembakau*). *-a* [-a:] does not occur after *b d g j*; *-ea* and *-eo/-ew* were found after *b j m n mp k*; in that position these consonants are pronounced “checked” or long. Beside Active *ngimba* [ɲimba] we find a Passive *d(i)imbea* and a Transitive *ngimbo* [ɲimbõ:] followed by its object.) – SJP has *di(i)mbea* (16, 28, 33, 41, 90, 136, 144, 165) and *berimbea* (155, 214). *Kalu ndo' kebea*. (28) *Padeung kerbea*. (74) *Loh tegea' kerbea nan tujewh ikew*. (74) cf. *Kebo itau*. (240) *Padeung kebo itau*. (240) *Diimbea berekeui'ng urang kurama'*. (136, 211) *Pagi-pageui mengila'ng rijsa*. (37) *Paneh arei mengila'ng ijsa*. (37) *Kalu* (16, 28, 33, 41, 90).

Free variation of *-ea/-o* is found in one example, i.e. *tedengea/tadengo* [tadəŋɔ]: *Tedengea nang kato itau*. (18) *Tadengo 'kae' kedaleung imbau itau*. (181) Cf. *ido' [idõ:ʔ] /idea'*. There is NO phonemic opposition between *-ea* and *-o*. The example *jalea* (S) (Ml. *jalan*)/*jalo* (US) (Ml. *jala*) is not convincing since *jalea* is (S) and *jalo* (US): *Sepanjang jalea*. (81) *Jalo beseui*. (126) In (US) position we find *jaleung* corresponding with *jalea*; the (S) equivalent of *jalo* should be **jaleo*, cf. *rajeo*. Cf. *Bajaleo (bujalea)* (131).

In Rejang Ml. *-au* corresponds with *-ew*, *-uo* or *-ea*; the options are limited each to one particular dialect: *kasew/kasuo/kasea*, etc.

Kumun Correspondences of Malay Final Consonants

The following consonants do not occur in final position in Kumun: *l r m n p t s*. Only the following consonants are found in final position (both in “stressed” and “unstressed” positions): glottal stop (ʔ) *'ng ng h*. Rejang allows final *-s*, *-h*, *-'*, nasals, *-p*, *-t*. A comparison between Malay final consonants and their Kumun correspondences yields the following picture:

Malay Final *-l* and *-r* and their Kumun Correspondences

Malay *-l* corresponds with Kumun *-zero* [ø] in (S) position and Kumun *-'ng* [ʔŋ] in (US) position. In (S) position the vowel preceding *-zero* is a diphthong but cf. *amei'* (Ml. *hamil*). In Rejang Ml. *-l* corresponds with *-zero* [ø], e.g. *betao* (Ml. *betul*), *gata* (Ml. *gatal*).

Ml *-ul* corresponds with Kumun *-ew* [ew] or *-au* (S) and *-u'ng* [uʔŋ] (US). Kumun *-ew* was found after *k*, Kumun *au* after *nd*. (*Ml. *-ul* corresponds with Kumun *-auh*, *-ewh*, *-euih* [õ:ih] (S) and *-uh*, *-u'* [uʔ] (US); *-auh* does not occur after *b d g j*.) *Loh melingka daleungnyo bakew*. (77) *Jujew ko baku'ngnyo*. (77) *Idea' pendau dingeng terejewng*. (96) *Pendu'ng manau dingeng terejewh?* (95)

Free variation of *-ew/-au* is found in one example, i.e. *imbau/rimbew* (Ml. *rimba*). There is no phonemic opposition between *-ew* and *-au* in Kumun.

In Rejang Ml. *-ul* corresponds with *-oa*, e.g. *betao* (Ml. *betul*).

Ml *-al* corresponds with Kumun *-a* (S) [a:] and *-ang* [aŋ] (US): *Busiwa siwang maria' kumbang padea*. (37) *Beserewa serewang panja*. (38) (*Ml. *-al* corresponds with Kumun *-a* [a], *-ea* (S) and *-ang* [aŋ], *-ah* [ah], *-a'* [aʔ] (US).)

(*Ml. *-ir, -il* correspond with Kumun *-ei'* [ei?], *-e* [e:] (S) and *-i'* [i?] (US), e.g. *diambi'nyo.*)

In Rejang Ml. *-al* corresponds with *-a*, e.g. *gata* (Ml. *gatal*).

Malay *-r* corresponds with Kumun *-zero* [ã:] both in (S) and (US) position. In (S) position the vowel preceding *-zero* is a diphthong.

In Rejang Ml. *-r* corresponds with *-zero*, e.g. *tidoa* (Ml. *tidur*), *bibia* (Ml. *bibir*), etc.

Ml. *-ur* corresponds with Kumun *-ew* (S) and *-u* (US). (*Ml. *-ur* corresponds with Kumun *-auh, -ewh, -eo, -euih* [ã:ih] (S) and *-uh, -u* [-u:] (US). *-auh* does not occur after *b d g j.*)

Mailoh kitau belaih tidew. (20) *Tidu perang kaka' tuau.* (44)

In Rejang Ml. *-ur* corresponds with *-oa*, e.g. *tidoa* (Ml. *tidur*), *dopoa* (Ml. *dapur*), *opoa* (Ml. *kapur*), *nioa* (Ml. *niur*), *ikoa* (Ml. *ekor*). Cf. Rejang *-oa* corresponding with Ml. *-ul*.

Ml. *-ar* corresponds with Kumun *-ea* (S) and *-o* (US). (*Ml. *-ar* corresponds with Kumun *-a* [a:], *-ea* (S) and *-ang* [aŋ], *-eung* [ã:ŋ], *-o* [o : ɔ], *-ah* [ah], *-a'* [a?] (US).) *Tedengea nang kato* [ɔ] *itau.* (18) *Mo didengea Sijaro Panta.* (186) *Nengo* [ɔ] *ka siung ana' urang itau.* (139) *Tadengo* [ɔ] *'kae'* [kkae? or kaε?/] *ke daleung imbau itau.* (181) But cf.: *Mendengeo katau kako' tuau.* (18) *Ura tekejea dingeng seura.* (261) *Akau dikejonyo* [ɔ] *ana' urang itau.* (267) *Belitea belito* [o] *bati'.* (37) *N.B. Kamang dalea.* (24) *Buditea budito* [o] *puteih.* (108)

Free variation of *-o/-ea* is found in one example, i.e. *tadengo/tedengea*. There is no phonemic opposition between *-o* and *-ea*. (*Ml. *-ir, -il* correspond with Kumun *-ei'* [ei?], *-e* [e:] (S) and *-i'* [i?] (US), e.g. *diambi'nyo.*) In Rejang Ml. *-ar* corresponds with *-ea*, e.g. *libea* (Ml. *lebar*), *benea* (Ml. *benar*), *tawea* (Ml. *tawar*), etc.

Malay Final *-s* and *-h* and thei Kumun Correspondences

Ml. *-as* corresponds with Kumun *-eih* (S) and *-ih* (US). (*Ml. *-as* corresponds with Kumun *-aeh, -eih* (S) and *-eh, -ih* (US).) *Urang mudeo kereih jugeo.* (108) *Bukerih atei.* (169) In one example Ml. *-as* corresponds with Kumun *-a'* (< **-ah*), i.e. *engupa'* (Ml. *mengupas*): *nyo... ndo' mengupa'.* (207)

Ml. *-us* corresponds with Kumun *-auh* (S) and *-uh* (US). (*Ml. *-us* corresponds with Kumun *-auh, -ewh, -eo, -euih* (S) and *-uh, -ih, -u'* (US); *-auh* does not occur after *b d g j.*) *Purauh tu tulang pingga.* (175) *Seperti manei' keputuh talei.* (18) N.B. In one example Ml. *-us* corresponds with Kumun *-ewh* (S): *Gajah dialewh ancu-lulauh.* (190) But cf. *Siwang panja meredu alauh.* (120) (Kumun *-ewh* corresponds with Ml. *-uh.*)

Ml. *-is* corresponds with Kumun *-eih* (S) and *-ih* (US). (*Ml. *-is* corresponds with Kumun *-eih, -euih* (S) and *-ih* (US); *-eih* does not occur after *b d g j.*) *Diambi' tigonyo kereih.* (123) *Kerih kece'penikang batew.* (208) (Cf. Kumun *kereih* (S) and *kerih* (US) for Ml. *keras!*)

Ml. *-ah* corresponds with Kumun *-eah* (S) and *-oh* (US). (*Ml. *-ah* corresponds with Kumun *-ah, -eah* (S) and *-oh, -eh, -eah*; *-ah* does not occur after *b d g j.*) *Mo tibeo awa' di rumeah.* (54) *Darih umeah.* (155) *Umoh tuang rajeo.* (166) *Pujaleung dahi umohnyo.* (166) *Mailoh kitau bulangkeah.* (275) *Mboh diajewh langkoh tigeo.* (278) But cf. *Pegeui ku dumaeh.* (236) Ml. *-uh* corresponds with Kumun *-ewh* (S) and *-uh* (US).

(*Ml. *-uh* corresponds with Kumun *-auh, -ewh, -eo, -euih* (S) and *-uh, -ih, -u'* (US).) *Manauloh dingeng ido' adeo di tubewh.* (101) *Jadi genti tubuh ikau.* (51) *Tulauloh bantew tubuh inei!* (267) *Ditiau'ng tabewh ngan tujewh.* (57) *Loh babungeui tabuh larangang.* (93) *Arei sukau'ng dingeng ketujewh.* (214) *Tujuh kalei.* (57) *Tujuh ikew.* (75) *Tujuh ijeui.* (222) *Tujuh tauh.* (99) *Tujuh lapeih.* (119)

Free variation between *-'* [ʔ] and *-h* is fairly common in Kumun (as is free variation between *-'* [ʔ], *-ng* [ʔŋ], *-ng* [ŋ] and *-h*): *bali'/balih* (Ml. *balas*) – but *bali'* (Ml. *bali'*) never appears as *balih* *-lle'/lleh* [ʔlɛʔ:ʔlɛh] (*peralatan*, “*pesta adat*”), etc. There is one example of phonemic opposition between *-'* and *-h*, i.e. *lapei'* (Ml. *lapik*) : *lapeih* (Ml. *lapis*). (* In spite of numerous examples of free variation of *-h* : *-'* [ʔ] there are examples which show an *-h* : *-'* [ʔ] phonemic contrast, e.g. *daheuih* [dahã:iʔ] (Ml. *daging*): *dageui'* [dagã:iʔ] (Ml. *dagu*); *dareah* (Ml. *darah*): *darea'* (SJP) (Ml. *darat*); *moh* (“*ayoh*”) : *mo'* (“*jangan*”);

rukauh (Ml. *rukun*): *rukau'* (Ml. *roku'*); *suhauh* (Ml. *suruh*): *suhau'* (Ml. *surat*); *tumbauh* (Ml. *tumbuh*) : *tumbau'* (Ml. *tumbuk*); *ukauh* (Ml. *hukum*) : *ukau'* (Ml. *rokok*.)

In Rejang *-'/-h* variation is regular and based on dialectal differences: *boah/boa'* (Ml. *buah*), *umeah/umea'* (Ml. *rumah*), *poloah/poloa'* (Ml. *puluh*) etc. The same *'/h* (*-h*- corr. w. Ml. *-r-*) variation is found in intervocalic position, e.g. *dehes/de'es* (Ml. *deras*), *ahang/a'ang* (Ml. *arang*) *behuk/be'u'* (Ml. *beruk*), *ahep/a'ep* (Ml. *harap*), etc.

Malay Final Nasals and their Kumun Correspondences

Ml. *-ang* corresponds with Kumun *-ea* (S) and *-eung* [ɛ:ŋ] (US) or *-a* [a:] (S) and *-ang* [aŋ] (US). Kumun *-ea* is found after *j d t l*, Kumun *-a* after *k nt nj ngg mb r l h*. (*Ml. *-ang* corresponds with Kumun *-a* [a:], *-ea* (S) and *-ang*, *-eung*, *-ah*, *-ih*, *-a'* [aʔ], *-i'* [iʔ] (US); *-a* [-a:] does not occur after *b d g j*.) Sijaro Panta. (passim) *Pantang antau*. (229) *Gi kece' bupantang nyusau*. (90) *Seno kumba keputuh talei*. (138) *Kumbang padea*. (37) *Ku lamang panja*. (35) *Sepanjang jalea*. (81) *Larei kau pegeui kelaka*. (195) *Nyo larei kelakang butinau*. (61) But cf. *Loh tepekae' putei kelakea*. (193) *Ano' kayau dingeng ila*. (242) *Kilang ana'*. (231) *Itoh katau uha bekemba di atih dunia*. (135) *Apo ditanyau Kembang Gadeuih?* (32) *Ido' tentau sia dingeng mala*. (132) *Siang arei mengila'ng birew*. (37)

Umpang pedea. (171) *Pedeung kece'*. (198) *Kumbang padea*. (37) *Padeung kerbea*. (74) *Padeung pina/sireih*. (88) *Apo sipa' dingeng kadatea?* (13) *Mano kedateung akau menulau?* (267) *Ano' bujea*. (14) *Bujeung mano dingeng bulih malau?* (95) *Berutealoh awa'*. (244) *Akau diuteung ano' putei*. (212)

There are no examples of phonemic opposition or free variation of *a/ea*.

In Rejang final nasals are preserved unchanged: *ahang/a'ang* (Ml. *arang*), *tangen* (Ml. *tangan*), *tanem* (Ml. *tanam*), *kehing/ke'ing* (Ml. *kering*), *angin*, *itung*, *méném* (Ml. *Minum*), *pun* (Ml. *pohon*), etc. There is no vowel variation based on (S) v. (US) position.

Ml. *-ung* corresponds with Kumun *-au* (S) and *-ung* (US) or *-ew/eo* (S) and *-ung* (US). Kumun *-au* is found after *l nj*, Kumun *-ew/eo* after *b r n*. (*Ml. *-ung*, *-um*, *-un* correspond with Kumun *-au*, *-aung*, *-auh*, *-au'*, *-ew*, *-ewng*, *-ewh*, *-ew'*, *-eo* (S) and *-ung*, *-uh*, *-u'*, *-o* [o] (US); *-au*, *-aung*, *-auh*, *-au'* do not occur after *b d g j*.) *Kalu jaseo loh kutulau*. (284) *Ido' tetulau tuang rajeo kitau*. (72) *Ikau dingeng ditulau*. (280) *Akau menulung urang dusuhinei*. (277) *Dusuh Tanjau Kerbo Jatewh*. (282) *Ulubalea Tanjung Baraseah*. (64) *Jew ku tibeo maso itau*. (138) *Jung kece' Nine' gi bareui*. (137) *Minto tibeo loh kau burew Siunggaih Murae*. (213) *Burung keresei' Nine' Negereui*. (213) *Burung kuna Nine' di lamau*. (213) *Di kaki guneo Pantei Suremai*. (68) *Kendureuiloh ikau ko guneo*. (51) *Kato mamba di guneo*. (140) *Pedea merau'ng guno (!) sembilea*. (119) *Bedetewh ke gunung tinggai*. (139)

There is only one example of free variation of *-au/-ew* (*imbau/rimbew*) and NO examples of *-au/-ew* phonemic opposition.

Ml. *-ing* corresponds with Kumun *-eih/-euih/-euing* (S). No examples have been found so far for **-ing* (US). (*Ml. *-ing*, *-im*, *-in* correspond with Kumun *-aih*, *-eih*, *-aing*, *-eing*, *-euih*, *-euing*. There is no conclusive evidence as to the complementary distribution of these variants but *-aih*, *-eih*, *-aing*, *-eing* do not occur after *b d g j*.) *Ndo' memimbaing ano' bujea*, *ndo' memimbeih ano' gadeuih*. (14) *Lamau berundeuing urang tu tadeui*. (265) *Berundeuih urang mudeo itau*. (282) *Dituru'ng undeih urang tuau tadeui*. (82)

Free variation between *-ng/-h* is found in five examples, i.e. *turaung/turauh* (Ml. *turun*), *berundeuing/berundeuih* (Ml. *berunding*), *memimbaing/memimbeih* (Ml. *membimbing*), *dusung/dusuh* (Ml. *dusun*), *terejewng/tejewh* (Ml. *terjun*). There are no examples of phonemic opposition of *-ng/h*. Ml. *-am* corresponds with Kumun *-a* (S) and *-ang* (US) or *-ea* (S) and *-eung* (US). Both Kumun *-a* and *-ea* are found after *l*. *Tadih mala*. (46) *Malang itau*. (75) *Pintu dalea*. *Kamang dalea*. (24) (30) *Daleung itau*. (138) There are NO examples of free variation or phonemic opposition of *a/ea*.

Ml. *-an* corresponds with Kumun *-a* (S) and *-ang* (US) or *-ea* (S) and *-eung* (US). Kumun *-a* is found after *m k ny *w*, Kumun *-ea* after *l nt d*. (**w* has no phonemic value.) *Turauh ku lama*. (110) *Ku lamang panja*. (171) *Bupantang maka*. (90) *Maka' (!) siheih*. (158) *Memakang ura*. (179) *Kayau tu tua*. (163)

Tuang kitau. (29) Tuang rajeo. (60) Sepanjang jalea. (81) Bujalea. (*passim*) Pujaleung akau. (253) Di jaleung ujeo. (151) Bulu tekio' serego jantea. (262) Sudaro jenteung Puti Binsew. (257) Tekena asonyo badea. (210) Kila' badea. (109) Diperaih badeungnyo. (173) Gunung sembilea. (86) Sembelih arei. (22)

Ml. *-un* corresponds with Kumun *-au* (S) and *-u* (US), or *-aung* (S) and *-ung* (US), or *-ewng/ewh* (S) and *-ung/uh* (US). Kumun *-au* is found after *m r h*. Kumun *-aung* is found after *r h*. Kumun *-ewng/ewh* is found after *j s*. *Gali'-gali' iyou mentimau; gali'-gali' mentimu alih*. (1) *Seperti mai' turauh ke lama*. (36) *Awa' turaung putei*. (44) *Nyo ndo' memau ano'nyo tuhaung ke daye*. (96) *Menurung lurah ngeng ku dalea*. (259) *Ano' urang dusewh*. (160) *Raya' dusung inei*. (69) *Dusuh Tanjau Pinang Sebatea*. (251) *Idea' pendau dingeng terejewng*. (96) *Awa' mo terejewng ke lamang panja*. (111) *Loh pandae tejewh ku lama*. (99) *Me-nejung luhah dingeng dalea*. (131) There are no examples of *-au/-aung* free variation or phonemic opposition. (*Free variation *-ng* : *-'* is fairly common in Kumun but there are some examples of phonemic opposition *-ng* : *-'*, and *-'ng* : *-'*, e.g. *seregeung* (Ml. *se-regang*) : *seregeu'* (Ml. *se-reguk*); *umang* "form" : *uma'/uma'ng* (Ml. *umat*.)

Malay Unvoiced Final Stops and their Kumun Correspondences

Ml. *-ap* corresponds with Kumun *-ea'* [eaʔ] (S) and *-i'ng* [iʔŋ] (US). (*Ml. *-ap*, *-at* correspond with Kumun *-a'* [aʔ], *-ea'* [eaʔ] (S) and *-a'ng*, *-i'ng*, *-eu'ng* [aʔŋ, iʔŋ, ə:ʔŋ] (US); *-a'* [aʔ] does not occur after *b d g j*; *-a'ng* [A/N] is pronounced very short and nasal.) *Bupicea' samo buadea'*. (180) *Ngadeo' (!) be-denyew'ng jew ke tengoh*. (138) *Ngadi'ng Nine' Rebieh Reno Kayau*. (136) But cf.:

Ml. *-ap* corresponds with Kumun *-ea'* [eaʔ] (S) and *-a'ng* [aʔŋ] (US): *Mo menjawea' Puti Nae'* (12). *Adeo sebea' dingeng kurenau* (*passim*). *Ata'ngnyo amau'ng*. (156) *Asa'ng kemenya memubew ku langei'*. (85) Kumun *-ea'* is found after *d*. Kumun *-a'ng* is found after *t s*.

Ml. *-at* corresponds with Kumun *-ea'* [eaʔ] (S) and *-i'ng* [iʔŋ], *-eu'ng* [ə:ʔŋ] (US): *Nunggu rumoh adea'*. (97) *Adi'ng jangkeui gali'-bugali'*. (174) *Pinta' ku ubea' kupado NRRK*. (216) *Ubeu'ngken bunglieo*. (220) OR Ml. *-at* corresponds with Kumun *-a'ng* [aʔŋ] (S) and *-a'ng*, *-a'* [aʔ] (US): *Nyang menyusung ala' sireih*. (78) *Ala'ng geneo segalo adeo*. (78) *Disika'ng ambu'ng urang tuo itau*. (240) Kumun *-ea'* is found after *d b*. Kumun *-a'ng* is found after *k l*.

Ml. *-a'* corresponds with Kumun *-ea'* (S) and *-o'* [ə:ʔ ə:r ɔʔ] (US). (*Ml. *-a'* corresponds with Kumun *-a'*, *-ea'* [aʔ, eaʔ] (S) and *-o'* (US); *-a'* does not occur after *b d g j*.) *Idea' salah, idea' kan apo*. (32) *Idea' parei' dingeng tetimpa*. (96) *Ido' [oʔ] adeo*. (*passim*) *Ido' tetulau tuang rajeo kitau*. (72) *Ndah benseo ido' beranea'*. (17) *Ano' bujea*. (*passim*) But cf.: *Ana' urang itau*. (*passim*) *Apo mpang akau nih, bapea'?* (109) *Bapo' [ɔʔ] akau*. (155)

Ml. *-up* corresponds with Kumun *-ew'ng*, *-eu'ng*, *-eui'ng* (S) and *-u'ng*, *-u'* (US): *Mboh idew'ng, mau ku matei?* (203) *Itoh kolebih kamei ideu'ng dunio inei* (35) *Kalu ndo'mengidu'ng antih matei*. (41) *Pantang antau selamo idu'ng*. (!) (229) *Ntah disebeui'ng urang kurama'*. *Apo sebeui'ng ngeng kejadeui, apo sebeui'ng kenda' tibeo?* Cf. *Kau tutu kamei menyebu'ng*. (!) OR Ml. *-up* corresponds with Kumun *-au'ng* (S) and *-u'*, *-u'ng* (US): *Arei kan cukau'ng duo arei*. (82) *Suku' mela' sugalo adeo*. (75) *Suku'ng genea' segalo adeo*. (138) Kumun *-ew'ng*, *eui'ng*, *eu'ng* is found after *d b*, *-au'ng* after *k*.

Ml. *-ut* corresponds with Kumun *-au'ng* (S) and *-u'ng* (US): *Ata'ngnyo amau'ng*. (156) *Disika'ng ambu'ng urang tuo itau*. (240) *Kitau mengudau'ng dulew*. (272) But cf.: *Mai kitau mengudew'ng maka' siheih*. (158) *Tebendea daerah dari perau'ng*. (279) *lau perenah diisi nasei peru'ng awa'*. (207)

Ml. *-u'* corresponds with Kumun *-au'* (S) and *-o'* [oʔ] (US). (*Ml. *-u'* corresponds with Kumun *-au'* (S) and *-o'* (US). *Iyou tu indau' dingeng tu bapea'*. (101) *Piau' meregea'* (63). (Ml. *periuk*) *Indo'/indau' akau/awa'/ikau* (240, 267). *Indo'nyo*. (236) *Iso' arei*. (286) Ml. *-it* corresponds with Kumun *-ei'*, *-eui'* (S) and *-i'* (US). (*Ml. *-it* corresponds with Kumun *-ai'*, *-ei'*, *-eui'* (S) and *-ai'ng*, *-eui'ng* (US).) *Saloh sedikeui'ng* (Ml. *salah sedikit*). *Berimpeui'* (Ml. *berimpit*). *Idea' parei' dingeng tetimpa*. (96) *Titi' dueo. Pari' manau dingeng tetimpa?* (95) *Asa'ng kemenya memubew ku langei'*. (85)

(*Ml. *-ip* corresponds with Kumun *-i'ng* [iʔŋ] (S), e.g. *itoh waji'ng* (Ml. *itu wajib*). *Basisau'ng* (S) : *basisu'ng* (US) (Ml. *bersisip* or Ml. *bersusup?*) and *dikihauh* (Ml. *dikirim*) do not seem to fit into this pattern.

Ml. *-i'* corresponds with Kumun *-ei'* [ei?] (S) and *-i'* [i?] (US). (*Ml. *-i'* corresponds with Kumun *-ei'* (s/US). The evidence regarding a possible allophone **-eui'* [ã:i?] after *b d g j* is inconclusive/unavailable.) *Meringe-ringei'*. (198) *Beruse-usei'*. (174) *Titi' dueo*. (18)

Preglottalised Final Nasals and Final Stops in Rejang and Chamic

In Rejang unvoiced final stops are preserved unchanged: *atep* (Ml. *atap*), *kabut* (Ml. *kabut*), *ana'* (Ml. *ana'*), etc. According to McGinn's data,⁷ final *-k* is not possible, except in one dialect (Kebanagung). However, Voorhoeve⁸ claims that Rejang does have a final *-k* as well as a final glottal stop. There are NO examples of **preglottalised final nasals** in McGinn's Rejang data, although Voorhoeve, quoting an unpublished Rejang vocabulary collected by Kaehler, claims that they occur in pausal forms used in recitation as well as when pronouncing single words: *buleudn* (i.e. *buleu'n*?) for Ml. *bulan*, etc.

According to G. Thurmond,⁹ in Chamois languages original final nasals are represented by precluded nasals or postglottalised nasals which in Roglai turn into homorganic unvoiced final stops, e.g. AN **hujan* corr. w. Roglai *hujat* (from **hujatn*), AN **tulang* corr. w. Roglai *tulak* (from **tulakng*), cf. AN *padem* ('extinguish') corr. w. Roglai *padap*, Tsat than, etc. Similar developments have been observed in certain Dayak languages of Kalimantan.

AN final **-l* is represented in Roglai as *-n*, e.g. Ml. *gatal*= Roglai *katan*, etc. Cf. Kumun (US) *-u'ng* corr. w. Ml. *-ul*; Kumun (US) *-ang* corr. w. Ml. *-al*: Roglai *-n* for AN **-l* may have developed from **-n*. According to Thurgood the origin of post-nasalised final stops in Vietnamese is different from the phenomena observed in Chamic languages such as Tsat. Thurgood assumes that the phonemic transcriptions *-n'*, *-ng'* should be interpreted as *-n*, *-ng*. The Chamic developments seem to be the reverse of what we observe in Kumun, i.e. (Chamic) **-n > *-tn > -t* or *> *-n > -'* as opposed to (Kumun) **-t > *-tn > *-n > -ng > -'*

Preglottalised Final Nasals in the Aboriginal Languages of the Malay Peninsula

My source for this subject is the comparative vocabulary in W.W. Skeat and C.H. Blagden.¹⁰ The following correspondences are common: *-p* : *-ng* (*-m*) : *-'* : *-ng* : *-ǣ* (zero) and *-t* : *-ng* (*-n*) : *-'* : *-n* (zero). Due to the similarity of all preglottalised final nasals the two series are frequently found combined in one paradigm, i.e. *-p* : *-m* : *-ng* : *-n* : *-t* : *-'* : *-ǣ*. B129 (bad) *cerup* : *cera'ng* (*cerakn*) : *caro'* : *caru*; B216 (bird) *cip* : *ci'm* (*cipm*) : *ce'ng* (*cekn*) : *cim*; C160 (clever) *inliep* : *ele'ng* (*elekn*) : *ile'*; D17 (dark) *ata:p* : *teu'm* (*teupm*) : *enteu'ng* (*enteukn*) : *cimtum*; D108 (dig) *cup* : *co'm* (*co:pm*) : *cau'ng* (*caukn*) : *com*; E6 (ear) *nta:p* : *kento'ng* (*kentokng*) : *kento'* : *teung*. C173 (cloth) *a:bat* : *a:ba'n* (*a:batn*) : *a:ban*; B249 (blood) *behit* : *bihi'n* (*bihitn*) : *behi'm* (*behi:pm*) : *mahum*; D48 (dead) *dat* : *da'n* (*da:tn*) : *enda'ng* (*endakn*) : *dan*. C296 (cut) *cop* : *co'ng* (*cokn*) : *ca'm* (*capm*) : *ce'n* (*cetn*) : *cat* : *ce'* : *co:h*; C237 (cook) *cecep* : *ce'm* (*ce:pm*) : *cehem* : *berce'n* (*bercetn*) : *encen* : *bercet*; E76 (enter) *tenglep* : *lep* : *pele'm* (*peletn*) : *leum* : *len* : *la:t*. These changes also affect Malay loan words: C10 Ml. *jerit* : *en-ceret* : *ceri'ng* (*cerikn*) : *cerun*; A194 (*adze*) Ml. *kapak* : *kapo'ng* (*kapokn*); C228 (comrade) Ml. *kawan* : *kawa'n* (*kawadn*) : *kawat*; D122 ('eager') Ml. *segan* : *sega'n* (*sega:tn*) : *sega:t*.

H.-J. Pinnow¹¹ comments on Blagden's "disintegrated nasals", assuming that they probably represent **preglottalised implosives**, in other words, *-pm/-bm* is *-m* etc. In his comparative summary of Austro-Asiatic consonantism Pinnow, referring to Haudricourt's earlier study,¹² discusses the connection between preglottalisation and implosion in final and non-final consonants. He states that both in the Munda languages and in the aboriginal dialects of the Malay Peninsula final consonants are usually pronounced without explosion but doubts the existence of implosive consonants in non-final positions

⁷ R. McGinn, *Outline of Rejang Syntax*, NUSA 14 (1982).

⁸ Voorhoeve, *Critical Survey of Studies on the Languages of Sumatra* (1955), p. 21.

⁹ G. Thurgood, *From Ancient Cham to Modern Dialects* (Honolulu: University of Hawaii Press, 1999), pp. 160-177.

¹⁰ W.W. Skeat and C.H. Blagden, *Pagan Races of the Malay Peninsula* (1906), Vol. II (London : MacMillan, 1906).

¹¹ H.-J. Pinnow, *Versuch einer historischen Lautlehre der Kharia-Sprache* (Wiesbaden: Otto Harrassowitz, 1959), p. 66.

¹² Haudricourt, *Les Consonnes préglottalisées in Indochine* (Bulletin de la Société Linguistique de Paris, 1950), pp. 313-316.

in Semang, Sakai etc. Cf. nasalised finals, preploded nasals, and glottalised final nasals in Cham languages according to Thurgood¹³ (with Kalimantan parallels).

Are Vowels in Kumun Final Syllables Influenced by the Preceding Consonant?

The evidence is inconclusive. For example, Ml. *-up* corresponds with Kumun *-ew'ng*, *-eu'ng*, *-eui'ng* (S) and *-u'ng*, *-u'* (US) OR Kumun *-au'ng* (S) and *-u'ng*, *-u'* (US). The first option is found after *d b*, the second after *k*. However, Ml. *-ut* corresponds with Kumun *-au'ng* (S) and *-u'ng* (US) after voiced consonants, i.e. *m mb d nd r*. Ml. *-am* corresponds with Kumun *-a* (S) and *-ang* (US) or Kumun *-ea* (S) and *-eung* (US). Both are found after *l*. However, *b d g j* are always followed by *-eu*, *-ew*, *-ew'*, *-eui*, *-eui'*, *-euih*, *euing*, *-eui'ng*, never by *-au*; in this position, *b d g j* are pronounced as “checked” or long consonants and *-ew* etc. have a nasal quality.

Kumun-Malay Correspondences in “Stressed” Positions in the SJP

Kumun	Malay
-ea	-ang, -am, -an, -ar, -au
-eo	-a
-ea'	-a', -at, -ap
-ew	-ur, -ul, -ung, -u
-ei	-i
-ei'	-it
-eih/-euih	-ing, -is, -as
-eah	-ah
-au	-ung, -un, -ul, -a
-au'	-u'
-ewng/-eung	-un
-ewh/-euh	-un, -uh
-ew'ng/-eui'ng/-eu'ng	-ut, -up
-aung	-un
-au'ng	-ut, -up
-a'ng	-at, -ap
-a	-ang, -am, -an, -al

Kumun-Malay Correspondences in “Unstressed” Positions in the SJP

Kumun	Malay
-eung	-ang, -am, -an
-euing	-ing
-ang	-ang, -am, -an, -al
-a'ng	-at, -ap
-a'	-at
-u'	-up
-u'ng	-ut, -up
-o'	-u', -a'
-ung	-ung, -un
-eu'ng/-i'ng	-at, -ap
-uh	-uh, -us
-oh	-ah
-ih	-is, -as
-u	-ur

¹³ Thurgood, *From Ancient Cham to Modern Dialects*, pp. 160-177.

It is obvious from this summary that only three Kumun final syllables are found both in “stressed” and “unstressed” position, i.e. *-eung/ -eung*, *-eu’ng/-i’ng* and *-a’ng*; in other words, some Kumun final syllables are found only in “stressed” position and others only in “unstressed” position. This means that such syllables are subject to rules of complementary distribution. In some cases the examples seem to suggest free variation, e.g. the *-h/-ng* variation in *-uh/-ung* (unstressed). The relationship between *-‘* and *-’ng* presents a tricky problem. In some examples the “stressed” form has *-‘* while the “unstressed” form has *-‘* OR *-’ng*; in other examples the “stressed” form has *-’ng* while the “unstressed” form has *-‘* OR *-’ng*. Other examples show an “unstressed” form ending in *-ng* corresponding with a “stressed” form in *-o*, i.e. *-ea* (stressed)/*-eung* (unstressed); *-ew* (stressed)/ *-ung* (unstressed); *-au* (stressed)/ *-ung* (unstressed); *-a* (stressed)/ *-ang* (unstressed).

The Phonemics of Kumun Final Stops: A Tentative Summary

-N : - h no opposition

-N : -/ free variation; one example of phonemic opposition

-/N : -/ mainly complementary distribution -/N (US) : -/ (S)

-h : -/ free variation but some examples of phonemic opposition

Kumun “Checked” or Long Initial Consonants

H.J. Pinnow¹⁴ summarises how the strong stress on the ultimate caused vowel loss in the penultimate. In the resulting initial consonant cluster the second consonant was reduced to a glottal stop and in some cases this glottal stop was then assimilated to the preceding consonant, resulting in one initial long or checked consonant, i.e. $C1VC2V > C1C2V > C1'V . C1C1V$. This process is virtually identical to what must have happened in Kerinci Malay, the only difference being that in Kerinci the first consonant in the initial cluster seems to have been reduced to a glottal stop which was then assimilated to the following consonant, i.e. $C1VC2V > C1C2V > 'C2V > C2C2V$. Perhaps it would be more correct to identify the resulting initial not as a cluster consisting of two identical consonants but as one long or checked consonant; this process has been explained convincingly by Haudricourt.¹⁵

The following examples from Blagden’s comparative vocabulary clearly fit into the same pattern: F37 (fat) ‘*mu:*’ (Ml. *gemuk*); M46 (many) *hnom* : ‘*nom*’; S478 (storm) *selu:h* : ‘*lu:k*’; S544 (swim) *Bahnar gleui* : *Jarai* ‘*loi*’; W18 (want) ‘*no*’ (Ml. *hendak*); N97 (north) ‘*ta:ra:*’ (Ml. *urara*); P227 (pull) *kajuk* : ‘*juk*’. *Kerinci* (Kumun) examples are: ‘*beah*’ (Ml. *rebah*); ‘*deui*’ (Ml. *bendul*); ‘*geui*’ (Ml. *pergi*); ‘*kae*’ (Ml. *pekik*); ‘*leh* : ‘*le*’ (Ml. *alat*, i.e. *peralatan*, “*pesta adat*”); ‘*lau*’ (Ml. *belum*), ‘*meih*’ (Ml. *emas*).

Stress Accent on the Ultimate Syllable and Diphthongisation

Otto Blagden¹⁶ stated, “As a rule, the accent in all the aboriginal dialects appears to fall on the final syllable. This is most marked in Sakai, but the tendency is also traceable in Jakun, even in words of Malayan affinity. This is contrary to Malay usage, but, as in Acehnese and Cham, is probably due to Mon-Khmer influence... Sakai has relatively more monosyllabic or quasi-monosyllabic words, with the accent on the final syllable than either Semang or the Jakun dialects, another instance of the closer approximation of Sakai to the Mon-Khmer type.” It seems probable that, as in Acehnese, Cham, and the aboriginal dialects of the Malay Peninsula, the stress accent on the final syllable in Kerinci is due to “Mon-Khmer influence” (i.e. a substratum).

As Pinnow states on p. 440 of his *Versuch*, the strong stress on the ultimate happened only in the eastern or Mon-Khmer branch of the Austro-Asiatic family, causing not only vowel loss in the penultimate, resulting in checked or long initial consonants, but also diphthongisation of the vowels in the ultimate syllable; this is exactly what happened to Malay words in Kerinci!

¹⁴ H.J. Pinnow, *Versuch einer historischen Lautlehre der Kharia-Sprache*, pp. 219-221.

¹⁵ Haudricourt, “Les consonnes préglottalisées en Indochine”, *Bulletin de la Société de Linguistique de Paris*, 46 (1950).

¹⁶ Otto Blagden, *Grammatical Notes to the Comparative Vocabulary of Pagan races of the Malay Peninsula*, p. 773.

Examples of the same process in the aboriginal dialects of the Malay Peninsula and cognate Mon-Khmer languages are numerous, e.g. G79 (grandchild) *cau* (Ml. *cucu*); F81 (fern) *pakau* (Ml. *paku*); D146 (dog) (a)sau: *cau*: *cu* (Jav. *asu*); D151 (door) *pintau*: *pintu'* (Ml. *pintu*); B306 (blue) *brau* (Ml. *biru*); E34 (egg) *m(a)ku(')*: *makau*; P234 (pumpkin) *peltu*: *peltau*; S463 (stone) *tmu*: (h)mu: *mau*; T60 (thigh) *blu* : *blau*; B191 (betel) *jambi*: *jambai*; C296 (cut) *ci(')*: *cai(')*; D114 (dirt) *ik*: *aik*; F169 (flea) *ci(')*: *cai*; F234 (forest) *bri*: *brai*; F292 (fungus) *petis*: *ptuih*; H15 (hand) *ti'*: *tai*; M194 (mother) *M1*: *mai*: *mui*; P86 (pig) *badi*: *badai*.

Reduction of intervocalic clusters consisting of homorganic nasal plus stop A few Kumun examples show loss of the homorganic nasal before a voiced or unvoiced consonant: *kubali'* (Ml. *kembali*); *kedureui* (Ml. *kenduri*); *telakau* (Ml. *terlingkar*); *menyepu'ng* (Ml. *menjemput*). (But Ml. *Kerinci*=*Kincai*) In other examples the consonant is assimilated to the preceding homorganic nasal, e.g. *melanyau'ng* (Ml. *melanjut*); *menyepu'ng* (Ml. *menjemput*); *menaki* (Ml. *mendaki*); (*re*)nah : *reno* (Ml. *rendah*). For additional examples and further discussion, see Texts from Kumun, p. 89. (/ny/ is the palatal nasal [ɲ].)

Rejang shows both types of reduction, e.g. *panyang* (Ml. *panjang*); *inyem* (*pinjam*); *aban* (Ml. *embun*); *mutea'* (Ml. *muntah*); *pena'* : *peda'* (Ml. *pandak*); *litea'* (Ml. *lintah*); *spit* (Ml. *sempit*); *tokot* (Ml. *tongkat*); *inyem* (Ml. *pinjam*); *tano* (Ml. *tanda*); *timo* (Ml. *timba*); *tima'* (Ml. *tembak*); *imo* (Ml. *rimba*).

This type of reduction is reminiscent of the treatment of such intervocalic clusters in Toba Batak, e.g. *sappulu* (written *sampulu*, Ml. *sepuluh*); *goppul* “bear” (written *gompul*); (dial.) *tobbak* (Ml. *tombak*); cf. *tagor* : *tanggor* (220); *sindar* : *sinar* (175); *janji* : *jaji* (199), etc. (The numbers refer to H. Neubronner Van der Tuuk’s dictionary).¹⁷

Some examples from Blagden’s Comparative Vocabulary are: N62 *semilan* (Ml. *sembilan*), cf. *Aceh semileuen*; S167 *penek* (Ml. *pendek*); M185A *klamau* (Ml. *kelambu*); C200 *keramil* (Ml. *kerambil*); G90 (grandfather/mother) *gendoi* : *genoi*; D85 *pelando* : *pelaneu* (Ml. *pelandok*).

Acehnese has *semileuen* (Ml. *sembilan*); *timue* (Ml. *timbul*); *tima* (Ml. *timba*); *teumaga* (Ml. *tembaga*); *sibu* (Ml. *sembur*); *sramoe* (Ml. Jav. *serambi*); *timbang* (Ml. *timbang*); *keumang* (Ml. *kembang*), etc.; also hypercorrect forms like *singkee* (Ml. *siku*); *tingka* (Ml. *tikar*).

In Kelantan Malay the homorganic nasal is always lost, e.g. *KlAtɛ*, (*Kelantan*); *kece'* [kɛɛʔ], **ceke'* (Ml. *cakap*), etc. Voiced stops after a homorganic nasal are pronounced almost inaudibly (implosive).

Loss of the Malay/Indonesian Suffix *-an*

The Malay/Indonesian suffix *-an* is not represented in genuine Kumun words, e.g. *keputuh talei* (Ml. *keputusan tali*); *karuh* (Ml. *keharuman*); *katei* (Ml. *katian*); *kilang* (Ml. *kehilangan*); *kolebih* (Ml. *kelebihan*); *kumanih* (Ml. *kemanisan*); cf. *Penetai* (Ml. *titian*), “footbridge” over the Merangin river, village on the Kerinci/Jambi border.

The Consonant *r* in Kumun Malay

Initial *r-* is retained in a number of root words, e.g. *ragew* (Ml. *ragu*), *rajeo* (Ml. *raja*), *rimah* (Ml. *remah*), as well as in polymorphemic words, e.g. *berapea'* (Ml. *berapat*), *merata'* (Ml. *meratap*), *meredew'ng* (Ml. *meredup*), *meregea'* (Ml. *menggelegak!*). However, in some cases words beginning with *-r* alternate with variant forms in which the *r-* was lost, e.g. *rimbew/rimbau* : *imbau* (Ml. *rimba*), *rundeuing/rundeuih* : *undaih* (Ml. **runding*), *rumpuh* : *umpuh* (Ml. *rumpun*). *Ndau* (Ml. *rindang*) has no variant with *r-*. In *nangkia* (Ml. *rengkiang*) the *r-* has been replaced with *n-*. In *rijea* (Ml. *hijau*) and (*di*)*rambi'ng* (Ml. (*di*)*hambat*, Min. *di-ambe'*) an “anorganic” *r-* is found; this is probably a hypercorrect form; such forms are common in *tale* (traditional folk songs). In initial consonantal clusters *r* is pronounced uvular (instead of alveolar as in other positions). E.g. *prei* (Ml. *peri*), *kreh* (Ml. *keris*), *kreih* or (with *svrabhakti*) *kereih* (Ml. *keras*), *trauh* (Ml. *terus*).

Intervocalic *-r-* is retained in a large number of bisyllabic and trisyllabic words, e.g. *birew* (Ml. *biru*), *dareah* (Ml. *darah*), *jareui* (Ml. *jari*), *pera* (Ml. *perang*), *kurauh*, (Ml. *kurus*); *ceremai* (Ml. *Cermin*), *serewang* (Ml. *seluar*), *perenah* (Ml. *perintah*), *sekara* (Ml. *sekarang*), *merige* (Ml. *mahligai!*). In some cases forms with *-r-* alternate with variants with no *-r-*, e.g. *sireih* : *siheih* (Ml. *sirih*), *barew* : *bahu* (Ml. *baru*), *arei* : *ahei* (Ml. *hari*, cf. *sari*, Ml. *sehari*), *urang* : *uhang* (Ml. *orang*, cf. *suha*, Ml. *seorang*), (*be*)*lareui* : *lahai*

¹⁷ H. Neubronner Van der Tuuk, *Bataksch-Nederduitsch Woordenboek* (Amsterdam 1861).

(Ml. *(ber)lari*), *turauh/turaung* : *tuhauh/tuhaung* (Ml. *turun*). *(Di)suhauh* (Ml. *(di)suruh*) has no variant with *-r-*. *Suratei* (Ml. *sakti*) is rather odd. As in *serewang* (Ml. *seluar*), metathesis is found in *Sarageo* (*Sanggaran Agung*, the old *adat* capital of *Kerinci*). In some examples *-er-* was reinterpreted as an infix and elided, e.g. *serewang* : *siwa(ng)*, *Kincai* (Ml. *Kerinci*).

Kumun Nasalised Vowels

A number of Kumun words show a nasalised vowel or diphthong in the final syllable, usually after a nasal, or a nasalised *w*, or before a final preglottalised nasal *-'ng*, e.g. *gawe'ng* (Ml. *ghaib*), *imei'* (Ml. *hamil*), *(me)mau* (Ml. *(mem)bawa*, *dibueo/dibaeo/dibao* (Ml. *dibawa*), *mai'* (Ml. *mayat*), *mae* (Ml. *main*), *ma'auh* (Ml. *maaf*), *poeh* (Ml. *puas*), *rumaeh* (pron. *rumwEh*) (Ml. *rumah*), *besemai* (Ml. *bercermin*, cf. *seremai*, Ml. *cermin*), *sektu* (Ml. *sewaktu*), *baew* (Ml. *bau*), *maoh* (“*ayoh*”), *lau'ng* (Ml. *laut*).

There is no conclusive evidence that the nasalised vowel in these examples is phonemic.

Before the final preglottalised nasal *-'ng*, all vowels are pronounced very short and nasalised. In final syllables after *b d j g* (pronounced as “checked”, “long” or preglottalised stops, i.e. ‘*b* ‘*d* ‘*j* ‘*g*) the vowels/diphthongs *-eu -eui -eui'* *-euih -eui'ng -euing* are nasalised (cf. pp. 2-3).

Abbreviations

S “stressed”; US “unstressed”; EXPL “expletive”; SG “singular”; PL “plural” (personal pronoun); form. “formal”; inf. “informal”; incl. “inclusive”, excl. “exclusive” (1PL).

The distribution of S and US forms is by no means totally clear. In fact, the text is littered with examples where the word ending as recorded is not the one we would have expected. Neither is it clear to what extent mistakes in the recitation, or the influence of everyday usage or even Indonesian, might have distorted the original pattern. Ideally, a form should have been labelled “S” only when a contrastive “US” form was found – but this practice, commendable though it might be, has not been strictly adhered to in the present publication.

SIJARO PANTA

- (1) *Gali'-gali'* *iyau mentimau, gali'-gali'* *mentimu alih.*
balik-balik EXPL mentimunS balik-balik mentimunUS alih

The cucumber dangles on a string, swaying (under) the carrying pole.

Teruntai-untailah mentimun, berpaling-paling.

gali', cf. Min. *manggaleh* Ml. *menggalas*, “to carry merchandise with a carrying pole”; *alih*, Ml. *alih*, “to shift, change, move to another place”, *mentimau/mentimu*, Ml. *mentimun*

- (2) *Bali'-bali'* *kau ni kunau; kau menggilau, katau (u)ha lamau.*
berbalik-balik 2SG inf. iniUS ceriteraS 2SG inf. menggilaSkan kataS orangS(!) lamaS

And so you meander on and on, you story of the heroes of days gone by, giving pleasure to those who listen.

Berbalik-baliklah kau ceritera, engkau [yang] menggembirakan, ceritera orang dahulu kala.

ni, Ml. *ini*, cf. *nih*, *inei*; *kunau*, folk tale, cf. Ml. *konon*, “they say”. *menggilau*, Ml. *menggila(kan)*; *lamau*, Ml. *lama*

- (3) *Entah disebeui'ng urang kurama', entah tebilea urang suratei.*
entah disebutS orangUS keramat entah terbilangS orangUS saktiS

Urang kurama' and *urang suratei* are the Subject of *disebeui'ng* and *tebilea*.

And you, powerful spirits, whose names (and deeds) are related here,

Entah tersebut orang keramat, entah terbilang orang sakti,

disebeui'ng, Ml. disebut, cf. menyebu'ng; tebilea, Ml. terbilang; kurama', Ml. keramat; suratei, Ml. sekti

- (4) *Kau tutu kamei menyebu'ng, lebih kura Minto ma'auh kupado kayau.*
2SG inf. tuturS 1PL excl.S menyebutS lebih kurangS minta maafS kepada2SG/Pl form.).

We beg you to pardon us for mentioning you in this tale.

(Sebab) kamulah tutur kami menyebut, minta maaflah [kami] kepada kamu sekalian.

tutu, Ml. tutur (pronounced with a long /u:/); kamei, Ml. kami; menyebu'ng, Ml. menyebut, cf. disebeui'ng; kura, Ml. kurang (pronounced with a long /a:/) minto, Ml. minta, cf. minto' and pinta'; ma'auh, Ml. maaf

(the final /h/ is pronounced with the lips in a position to pronounce /f/); *kupado, Ml. kepada; kayau, you (pers. pronoun 2nd. plur. or sg. in formal speech).*

- (5) *Entah disebeui'ng uhang kua', entah disebeui'ng uhang kuasau,*
entah disebutS orangUS kuat, entah disebutS orangUS berkuasaS

You Mighty spirits, you ancient heroes, who are mentioned [in our tale],

(kamu yang) disebut, orang kuat, orang berkuasa,

urang/uhang, Ml. orang (uhang US/uha S is the form commonly used in contemporary Kumunese); kua', Ml. kuat; kuasau, Ml. (ber)kuasa

- (6) *urang gageah urang beraneui, urang gugeui' urang mata; lebih kura*
orangUS gagahS orangUS beraniS orang bukitS orangUS pematangS lebih kurangS
minto ma'auh kupado kayau, isi bumeui isi langei', isi pumata,
Minta maafS kepada 2SG/PL form isiUS bumi isiUS langitS isiUS pematangS
lebih kura minto ma'auh; kalau telampa minto ampauh.
lebih kurangS minta maafS kalau terlampauS minta ampunS

You dwellers of hills and forests, we beg you to forgive us if we have trespassed the bounds.

(Kepada) orang gagah orang berani, orang bukit orang pematang, minta maaflah kami; kalau terlampau, minta ampun.

gageah, Ml. gagah; beraneui, Ml. berani; gugeui', "tempat orang keramat", Min. gugua' Ml. gugup, hill; mata/pumata, cf. Ml. pematang, but here: Ml. "bukit"; bumei, Ml. bumi; langei' Ml. langit; telampa, Ml. terlampau; ampauh, Ml. ampun

- (7) *Takalo maso dulew kitau butua kupado batew, kitau benunya kupado*
tatkala masa duluS 1PL incl.S bertuanS kepada batuS 1Pl incl.S bertuanS kepada
petauh.
petirS

We used to worship stones once, we used to venerate thunder and lightning.

Zaman dulu kita bertuankan batu, kita bersembah kepada petir.

takalo, Ml. tatkala; maso, Ml. masa; dulew, Ml. dulu; benunya, bertuan, cf. nunya, great-grandfather cf. Min. nana', father? petauh, Ml. petir

Lack of offspring generates tension between Juara Pantang's parents.

- (8) *Iyaulah, namo negeri dusuh itau, Dusun Tanjau Pasa Urang Ramai.*
EXPL-lah namaUS negeriUS dusunUS ituS dusunUS tanjungS pasarS orangUS ramaiS
There was a village, Tanjung Pasar Orang Ramai by name.

Nama (negeri) dusun itu Dusun Tanjung Pasar Orang Ramai.

iyau (an interjection); *dusuh*, Ml. *dusun*; *itau*, Ml. *itu*; *tanjau*, Ml. *tanjung*; *pasa*, Ml. *pasar*

- (9) *Adeoloh rajeo duo laki-bineui, suha banamo Tua Suna Marajo Tuo*
adaSlah rajas duaUS lakiUS-biniS seorangS bernama TuanS SunanS Meraja Tua
ngeng batinau bugelea Puti Nai Kenanto Ageuw.
(yang) *betinaS bergelarS PuteriUS Inang KinantanUS AgungS*

Its rulers were Tuan Sunan Meraja Tua and his wife *Puteri Inang Kinantan Agung*.

Adalah raja dua laki-bini; seorang bernama Tuan Sunan Meraja Tua, yang betina bernama Puteri Inang Kinantan Agung.

adeo, Ml. *ada*; *rajeo*, Ml. *raja*; *duo*, Ml. *dua*; *bineui*, Ml. *bini*; *suha*, Ml. *seorang*; *banamo*, Ml. *bernama*; *tua*, Ml. *tuan*; *suna*, Ml. *sunan*; *tuo*, Ml. *tua*; *ngeng/ngen*, Min. *nan* (rel. pron.); *batinau*, Ml. *betina*; *bugelea*, Ml. *bergelar*; *puti*, Ml. *puteri*; *nai*, cf. Ml. *ina*(ng); *kenanto*, Ml. *kinantan*; *ageuw/ageuw*, Ml. *agung*

- (10) “*Loh lamau awa’ batundau, loh lamau awa’ selireih; apo agih*
telah lamaS 123SG/PL inf. bertundaS telah lamaS 123SG/Pl inf. seleretS apa lagiUS
kitau nih adi?” Itu katau ana’ urang itau.
kitaS iniUS adik?” ituUS kataS anak orangUS ituS

“For a long time I have been towing you along, for a long time we have been married; but where is this going to take us (or:but what use has it been to the two of us)?”

“*Sudah lama hamba bertunda, sudah lama hamba seleret (bersama); apa lagi kita ini, adik?” Itu kata Tuan Sunan Meraja Tua.*”

loh, Ml. *-lah*; *awa’*, Ml., pers. pronoun 1st, 2nd, or 3rd person; *batundau*, Ml. *ber(si)tunda*, to tow, or to be towed); *selireih*, cf. Min. *seliri’*, in a row, Ml. (*rumah*) *seleret*, here: to be married; *apo*, Ml. *apa*; *agi*, Ml. *lagi*; *nih/ni*, Ml. *ini*; (the speaker is *Tua Suna M.T.*).

- (11) *Itu katau Tua Suna Marajo Tuo: “Abeuih arei begenteui arei, abeuih bulea*
ituUS kataS tuanS SunanS Meraja TuaS “habisS hariS bergantiS hariS habisS bulanS
begenteui bulea, abeuih tauh begenteui tauh, kitau budueo nga punyo
bergantiS bulanS habisS tahunS bergantiS tahunS 1PL incl.S berduaS yang punya
sawah.” Itoh katau ana’ urang itau.
sawah ituUS kataS anak orangUS ituS

Thus spoke Sunan Meraja Tua. He continued: “Day after day, month after month, year after year, the two of us are sitting (idly) on our wealth, our rice fields.”

Tuan Sunan Meraja Tuan berkata: “Habis hari berganti hari, habis bulan berganti bulan, habis tahun berganti tahun, kita berdua (yang) mempunyai sawah.”

abeuih, Ml. *habis*; *arei*, Ml. *hari*; *begenteui*, Ml. *berganti*; *bulea*, Ml. *bulan* (cf. *tigo ulea*); *tauh*, Ml. *tahun*; *budueo*, Ml. *berdua*; *nga*, (see *ngang/ngeng/ngen*); *punyo*, Ml. *punya* (*mempunyai*); *sawah*, Ml. *sawah* (N.B. usually Ml. final /ah/ corresponds with Kumun final /oh/ but cf. *usah*).

- (12) *Iyau, mo menjawea’ Puti Nai Kenanto Ageuw: “Apo kaka’? La*
EXPL *sudah menjawabS PuteriUS InangS KinantanUS AgungS apa kakak telah*

bubancea caro itau!
berbancangS caraUS (beg) ituS

Puteri Inang Kinantan Agung answered: “What is this, dear husband? What you just said amounts to an open accusation!”

Menjawablah Puteri Inang Kinantan Agung: “Apa kakak? Sudah berbancang begitu!”

mo, sudah; menjawea’, Ml. menjawab; la, see lah/loh; bubancea, Ml. berbancang, to altercate, cf. Min. babancang, to chat, to reiterate; caro, Ml. cara

- (13) “*Apo dayeo nga katibeo, apo sipa’ dingeng kadatea? Itu katau urang*
“apa dayaS yang tertibaS apa sifat yang terdatangS ituUS kataS orangUS

mudeo: ...” Itu katau ana’ urang itau.
mudaS ituUS kataS anak orangUS ituS

“Has someone played an evil trick, or is there foul play behind this?” So she said.

“Apakah (tipu-)daya yang tertiba (terjadi), apakah sifat (buruk) yang datang?” Itulah kata orang muda.

dayeo/dayeung, Ml. daya, trick, deceit; katibeo, Ml. tertiba; sipa’, Ml. sifat; kadatea, Ml. terdatang; dingeng, see ngeng/ngen; mudeo, Ml. muda

- (14) “*Loh lamau kitau situndau, kaseh serempa’; loh ndo’*
telah lamaS 1PL incl.S bersitundaS (ber)kasih(an) serempak telah hendak
memimbaing ano’ bujea sertau selireih, ndo’ memimbeih ano’ gadeuih.”
membimbingS anak bujangS serta seleretS hendak membimbingS anak gadisS

“For a long time now we been together, joined in matrimony; it is only natural that boys and girls crave to be joined in marriage, wish to go through life walking hand in hand.”

“Sudah lama kita bersitunda, (serempak) berkasih-kasih; sudah hendak membimbing anak bujang sama seleret (berkawin), hendaklah membimbing anak gadis.”

situndau, Ml. bersitunda (cf. batundau); serempa’, “bersamasama”; memimbaing/memimbeih, Ml. membimbing; bujea, Ml. bujang; sertau, Ml. serta; gadeuih, Ml. gadis

- (15) *Ana’ urang itau, usah bakatau duo kalei.*
anak orangUS ituS (tak) usah berkata dua kaliS

There was no need to say it twice.

Tak usah berkata dua kali (ia)

usah, Ml. (tak) usah; bakatau, Ml. berkata; kalei, Ml. kali

- (16) “*Kalu ‘ meih, banyea’ di kitau; kalu padeui ngengkia, tujeuh bularei’.*”
kalauUS emasS banyakS pada 1PL incl.S kalauUS padiS rengkiangS tujuh berderetS

(Her husband retorted:) “As for gold, we have got plenty of it; as for rice, our rice batus number seven in a row.”

“Kalau emas, banyaklah pada kita; kalau padi rengkiang, tujuh berderet.” kalu, Ml. kalau; ‘meih (pron. mmeih), Ml. emas; banyea’, Ml. banyak; padeui, Ml. padi; ngengkia, Ml. rangkiang; tujeuh, Ml. tujuh; bularei’, Ml. berderet, Min. baririt/balirit

- (17) “*Harto bendeo kebea kambei’ banyea’ di kitau; ndah benseo*
“hartaUS bendaS kerbauS kambingS banyakS pada 1PL incl.S rendah bangsaS

ido' ido' beranea'.
tidakUS beranakS

“We have no lack of wealth, buffaloes, and goats; our social stigma is that we have no children!”

“Harta benda kerbau kambing banyaklah pada kita; (tetapi) rendah bangsa (kita) (karena) tidak beranak.”

harto, Ml. harta; bendeo, Ml. benda; kebea, Ml. kerbau; kambei', Ml. kambing; ndah, Ml. rendah; benseo, Ml. bangsa, rasa diri, cf. Rusak bangsa karena laku (Wilk.); ido', Ml. tidak, cf. idea'; beranea', Ml. beranak

- (18) *Itoh katau ana' urang itau. Puti Nai Kenantan Ageuw tedengea nang*
ituUS kataS anak orangUS ituS PuteriUS Inang Kinantan AgungS terdengarS (yang)

kato itau, aye matau titi' dueo titi' kutigeo, samperti manei' keputuh
kataUS ituS air mataS titik duaS titik ketigaS seperti manik keputusanUS

talei mendengeo katau kako' tuau, bubancea ngeng caro itau.
taliS mendengarS kataS kakak tuaS berbancangS (yang) cara ituS

That is what he said, and his words made *Puteri Inang Kinantan Agung* cry. Her tears were like the disconnected pearls of a broken necklace.

Begitulah katanya. Puteri Inang Kinantan Agung, terdengar kata itu, air mata(nya) (ber)titik dua (ber)titik tiga, seperti manik keputusan tali mendengar kata kakak tua(nya) berbancang begitu.

aye matau, Ml. air mata; dueo, Ml. dua; kutigeo, Ml. ketiga; samperti, Ml. seperti; manei', Ml. manik; keputuh, Ml. (ter)putus; talei, Ml. tali; mendengeo, Ml. mendengar (cf. tedengea), read: mendengea?; kako', tuau, Ml. kakak tua

- (19) *“O kaka', sudeah itoh kitau badueo; apo kenda' kayau tu kaka',*
o kakak sudahS ituUS 1PL incl.S berduaS apa kehendak 2SG/PL form. EXPL kakak
akau nurau' tu bae.”
1SG inf. S turutS EXPL sahaja

“My dear husband, how sad it has come to this! What do you want me to do?”

“O kakak, sudah itu kita berdua (sudah berselisih kita); apa kehendak (hati) kau kakak, kuturuti saja.”

sudeah, Ml. sudah; badueo, Ml. berdua; kenda', Ml. kehendak; nurau', Ml. menurut; tu, Ml. itu; bae, “sahaja”, Jav. bae

- (20) *Itu katau ana' urang itau. “Mailoh kitau belaih tempe', mailoh kitau*
ituUS kataS anak orangUS ituS marilah 1PL inf. S berlain tempat marilah 1PL incl.S
belaih tidew; beserae ' lau bulih.”
berlain tidurS bercerai belumS boleh

“Let us live and sleep separately- but as for a divorce, it is too early for that.”

Begitulah katanya. “Marilah kita berlain tempat, marilah kita berlain tidur-bercerai belum boleh.”

mailoh, Ml. marilah; belaih tempe', Ml. berlain tempat; tidew, Ml. tidur; beserae, Ml. bercerai; 'lau, (pronounced llau) Ml. belum; bulih, Ml. boleh

- (21) *“Kitau menalo' pikei ngeng bae', kitau memike tujew ngeng ilau'.”*
1PL incl.S mencari pikirS(an) yang baik 1PL.S mimikirS tujus(an) yang elokS

“Let us rather think it over and try to find a workable solution.”

“Kita mencari pikiran yang baik, kita mimikir tujuan yang elok.”

menalo', mencari; *pikei*, Ml. *pikir*; *bae'*, Ml. *baik*; *memike*, Ml. *mimikir* (cf. *pikei*); *tujew*, Ml. *tujuan*; *ilau'*, Ml. *elok*

- (22) *Tedengealoh kato itau, “Dew’ turau’ng dew’ jilatea, ketigeo sembelih*
terdengarSlah kata ituS daun tutupS daun jelatangS ketigaS sembilanUS
arei; dingeng dituntau’ng ilau’ loh datea, itoh nia kendo’ atei.” Itu
hariS yang dituntutS elokS telah datangS ituUS benar kehendak hatiS ituUS
katau Tua Suna Marajo Tuau
kataS TuanUS SunanS Meraja TuaS

Then *Tuan Sunan Meraja Tua* said, “The leaf of *tutup bumi*, the leaf of the *jelatang* (stinging nettle), and nine days as number three/ May what we seek come to pass; such is our heart’s desire.”

Terdengarlah kata itu, “Daun tutup (bumi) daun jelatang, ketiga sembilan hari; yang dituntut sudah daring; itu (benar-benar) kehendak hati.” Begitulah kata Tuan Sunan Meraja Tua.

dew', Ml. *daun*, cf. *daew*; *turau’ng*, Ml. *tutup (bumi)*, “Elephantopus”; *jilatea*, Ml. *jelatang*, stinging nettle; *sembelih*, Ml. *sembilan*; *dituntau’ng*, Ml. *dituntut*; *nia*, Min. *nian*, very, indeed (emphatic particle, after adject five); *atei*, Ml. *hati*

- (23) *Daleung itau putei barangkea’ nangkalo itau, belentea’ ko anjau Merige Tinggi.*
dalamUS ituS puteriS berangkatS tatkala ituS berentakS ke anjungS mahligai tinggiS

Without further delay the princess returned to the palace.

Maka puteri berangkat (tatkala itu), berangkat ke anjung Mahligai Tinggi.

daleung, Ml. *dalam* (i.e. “sedang”), cf. *dalea*; *nangkalo*, Ml. *tatkala*; *belentea'*, Ml. *berentak*; *merige*, Ml. *mahligai*, cf. *melige*; *anjau*, Ml. *anjung*

- (24) *Tua Suna Marajo Tuau - iyou - masau’ ko kamang dalea. Ura ndo’*
tuanS SunanS Meraja TuaS EXPL masukS ke kamarUS dalamS urangS hendak

Balaeuih tempe’, ura ndo’ balaeuih tidew.
berlain tempat orangS hendak berlain tidurS

So did *Tuan Sunan Meraja Tua*- he went straight into his bedchamber. Husband and wife stopped eating and sleeping together.

Tuan Sunan meraja Tua masuk ke dalam kamar dalam. Orang (mereka keduanya) hendak berlain tempat, hendak berlain tidur.

kamang, Ml. *kamar*; *dalea*, Ml. *dalam* (cf. *daleng*); *ura*, Ml. *orang* (cf. *urang*, *uha*, *uhang*); *balaeuih*, Ml. *berlain*; *tempe'*, Ml. *tempat*

The intervention of two court attendants; they are concerned because their master and his wife no longer sleep together.

- (25) *Arei loh liwa’ dingeng kutikau; abeuih arei baganteui arei, abeuih*
hariS telah lewat dengan ketikaS(nya) habisS hariS bergantiS hariS habisS

bulea baganteui bulea, ura mulae bulaeuih tempe’, ura mulae bulaeuih tidew.
bulanS bergantiS bulanS orangS mulai berlain tempat orangS mulai berlain tidurS

As time went on, as the days and months passed, those two stopped sleeping together.

Hari sudah lewat dengan ketikanya; habis hari berganti hari, habis bulan berganti bulan, orang mulai berlain tempat, orang mulai berlain tidur.

liwa', Ml. *lewat*; *kutikau*, Ml. *ketika*; *baganteui*, Ml. *berganti*; *bulea*, Ml. *bulan*; *mulae*, Ml. *mulai*

- (26) *E kawa, tasabeui'ng pulau ngeng bujea ngeng gadeuih, selapi' bujea ambo*
hai kawanS tersebutS pulaS (yang) bujangS dengan gadisS ??? bujangS hamba
Ura bedueo! Itoh bukatau Selembe' Bujea, Sekambang Gadeuih:
orangS berduaS itu berkataS silembek bujangS sikambangUS gadisS

Now we turn to the two unmarried court attendants *Lembek Bujang* (Slack Boy) and *Kembang Gadis* (Flower among Girls). (*Kembang Gadis*) said to her friend:

E kawan, tersebut pula bujang dan gadis, bujang hamba orang berdua! Silembek Bujang (dan) Sikambang Gadis katanya:

kawa, Ml. *kawan*; *ngeng bujea ngeng gadeuih*, cf. the use of *yang* followed by a noun in Classical Malay; *bujea*, Ml. *bujang*; *selapi'*=*Selembe'*?; *ambo*, Ml. *hamba*; *bakata*, usually *bukatau*, Ml. *berkata*; *Selembe' Bujea*, cf. Ml. *lembek*, *Sekambang Gadeuih*, Ml. *Kembang gadis*

- (27) “*Manau kan aeh, apo tua ndo' belaeuih tempe', apo tua ndo' belaeuih*
bagaimana EXPL apa tuanS hendak berlain tempat apa tuanS hendak berlain
tidew? Apo pulau urang ngeng badueo itau? Adeo dayeo ngeng katibeo?, Apo ngeng
tidurS apa pulaS orangUS (yang) berduaS ituS adaS dayaS yang tertibaS apa yang
dirusewh urang dueo itau?”
dirusuhS orangUS duaS ituS

“What is going on? Our masters have decided to stop eating and sleeping together?” Has someone played an evil trick? What are they worried about?”

“*Bagaimana? Apakah tuan kita hendak berlain tempat, berlain tidur? Apa pula mereka berdua itu? Ada (tipu-)daya yang tertiba? Apa dirusuhkan mereka keduanya?*

manau, Ml. (*bagai*)*mana*, *aeh*, interjection?; *apo*, Ml. *apa(kah)*; *dirusewh*, Ml. *dirusuh(kan)*

- (28) “*Kalu padeui, banyea'loh dieo; kalu ' meih, babuncih buncih; adeo*
kalauUS padiS banyakSlah 3SG inf.S kalauUS emasS berbuncis -buncis adaS
nangkia tujuh bularei'; kalu ndo' kebea, balulew' di pumata,
rengkiangS tujuhUS berderetS kalauUS hendak kerbauS berlulukS di pematangS
ngeng inggau' di belukea.” Itu katau ana' urang itau.
dan inggutS di belukarS ituUS kataS anak orangUS ituS

“As for rice, they have plenty of it; as for their gold, it is numerous like beans proliferating on the field; their rice batus stretch to the horizon in seven rows; their buffaloes are wallowing all over the muddy slopes and staggering through the undergrowth.”

“*Kalau padi, banyaklah dia; kalau emas, berbagai-bagai; adalah rengkiangnya tujuh berderet; kalau hendak kerbau, berluluk di pematang, inggut di belukar.”* *Begitulah katanya.*

dieo, Ml. *dia*; *babuncihbuncih*, Ml. *berbuncisbuncis* (fr. Dutch *boontjes*, beans); *nangkia*, Ml. *rengkiang* (cf. *ngengkia*); *balulew'*, Ml. *berluluk*, Min. *balulua'*; *inggau'*, cf. Ml. (*h*)*inggut* (cf. *inggang-inggung*); *belukea*, Ml. *belukar*

- (29) *Loh menjuea' Selembe' Bujea: “Barangkali jugeo tuang kitau itau loh*
telah menjawabS silembek bujangS barangkali jugaS tuanUS kitaS ituS telah
buseliseih pahang dueo urang itau nih, he kawa.”
berselisihS pahamUS duaS orangUS ituS iniUS, hai kawanS

Lembek Bujang answered: “Perhaps our master and Mistress are no longer on speaking terms!”

Menjawablah Silembek Bujang: “Barangkali juga tuan kita itu, telah berselisih-paham dua orang itu, hai kawan.”

jugeo/ugeo, Ml. juga; tuang, Ml. tuan (cf. tua); buseliseih, Ml. berselisih; pahang, Ml. paham

- (30) *He iyau - ana’ urang itau nang bugelea Selembe’ Gadeuih, Sekambang Bujea -
EXPL anak orang ituS yang bergelarS silembek gadisS sikambangUS bujangS*

*iyayau - pegeui meninja kanjau. Di ateh anjau Malige Tinggai, Selembe’
EXPL pergiS meninjauS ke anjungS di atas anjungS mahligai tinggiS silembek*

*Bujea loh ngetu’ pintu dalea tigo kalei.
bujangS telah mengetok pintuUS dalamS tigaUS kaliS*

Lembek Bujang and Kembang Gadis went up to the palace to have a look. on the veranda Lembek Bujang knocked on the inner gate three times.

Silembek Bujang dan Sikambang Gadis pergi meninjau ke anjung. Di atas anjung Mahligai Tinggi, Silembek Bujang telah mengetuk pintu dalam tiga kali.

Selembe’ Gadeuih, Sekambang Bujea, read: Selembe’ Bujea, Sekambang Gadeuih; meninja, Ml. meninjau; kanjau, Ml. ke anjung; di ateh, Ml. di atas; pegeui, Ml. pergi

- (31) *Takalo maso itau, situa dayeung gadeuih Puti Nai Kenanto Ageuw, itu kato
tatkala masa ituS situa dayangUS gadisS Puteri Inang Kinantan AgungS itu kataS*

*Kembang nyo Gadeuih: “Bukea’ka pintu anjau Melige Tinggai!”
kembang US(nya) gadisS bukaSkan pintuUS anjungS mahligai tinggiS*

And Kembang Gadis, senior lady-in-waiting of Puteri Inang Kinantan Agung said: “Open up, please!”

Tatkala itu, berkatalah Sikembang Gadis, ketua dayang gadis Puteri Inang Kinantan Agung: “Bukakan pintu anjung Mahligai Tinggi!”

dayeung, Ml. dayang; nyo, (expletive); bukea’ka, Ml. bukakan

- (32) *Mo diketau’ tigo kalei, baru tebukea’ ala pintu anjau. Buparageo
telah diketokS tigaUS kaliS baru terbukaS alangUS pintuUS anjungS berbicaraS*

*ura badueo itau: “Idea’ salah, idea’ kan apo, akau batanyau kepada
orangS berduaS ituS tidak salah tidak EXPL apa 1SG inf.S bertanyaS kepada*

*tuang badueo itau.” Apo ngeng ditanyau Kembang Gadeuih?
tuanUS berduaS ituS apa yang ditanyaS(kan) kembangUS gadisS*

Only after the third knock the gate was opened. The two court attendants said: “We beg your pardon, we only wanted to ask you something.”

Sudah diketok tiga kali, baru terbuka alang pintu anjung. Berkatalah orang itu keduanya: “Tak salah, tak apa-apa, aku bertanya kepada tuan gadis.” Apa yang ditanyai Sikembang Gadis?

tebukea’, Ml. terbuka; ala, Ml. alang; buparageo, to speak (solemnly), cf. Min. baparageo to show off? (cf. peregeui); ura bedueo itau, (I assume this refers to the two court attendants, although it seems to be mainly Kembang Gadis who is asking the questions); idea’ salah, idea’ kan apo, (I tentatively paraphrase this as “We beg your pardon”); akau, read: kamei?; tuang gadeuih, read: tuan putei?; apo ngeng ditanyau Kembang Gadeuih: (delete?)

- (33) *Mo batanyau mako batanyau pado tuang gadeuih - yayau - apo dinging ditanyau
telah bertanyaS maka bertanyaS pada tuanUS gadisS - EXPL apa yang ditanya*

itoh? “Heee, tuang gadeuih Puti Kece’ Simabo Ala, apo dingeng kayau itu hai tuanUS gadisS PuteriUS kecek simabok alamS apa yang 2SG/PL form rajew’ apo dingeng kayau mengaeh? Kalu harto, banyea’ di kayau, merajukS apa yang 2SG bengisS kalau harta, banyakS pada 2SG/PL form kalu padeui tujewh nangkia tujewh belarei’; kalu ‘ meih, babuncih-buncih; kalau padiS tujuhS rengkiangS tujuhS berderetS kalau emasS berbagai-bagai kalu kebea, belulu’ di pumata, inggau’ di belukea.”
 kalau kerbauS berluluk di pematangS inggutS di belukarS

They asked: “Mistress, why are you sulking and angry? You have plenty of wealth, your rice batust stretch to the horizon in rows, your gold is stacked up numerous like the beans proliferating on the field, your buffaloes wallow on the muddy slopes and stagger through the undergrowth.”

Maka bertanyalah (ia) kepada tuan gadis – apa yang ditanya(kan) itu? “Eh tuan gadis Puteri Kecek Simabok Alam (!), apa yang tuan merajuk, mengapa tuan bengis? Kalau harta, banyaklah pada tuan; (kalau) padi, tujuh rengkiang tujuh berderet; kalau emas, berbagai-bagai, kalau kerbau, berluluk di pematang, inggut di belukar.”

tuang gadeuih, read: tuan putei?; Puti Kece’ Simabo Ala, read: Puti Nai Kenantan Ageuw; rajew’, Ml. rajuk; mengaeh, “(to be) angry”, cf. Ml. bengis, Min. bangih.

- (34) *Iyau, ana’ urang itau, loh menjuea’ Puti Nai Kenantang Ageuw: “Adeo EXPL (anak orang itu) telah menjawabS Puteri Inang Kinantan AgungS adaS sebea’ dingeng kerenau. Hee, Kembang Gadeuih, kalau harto, usah sebabS dengan karenaS(nya) hai kembangUS gadisS kalau harta (tak)usah dibilea, kalau padeui, usah diitew, kato adi’ tua; adeo sebea’ dingeng dibilangS kalau padiS tak usah dihitungS kata adik tua adaS sebabS dengan kurenau.”*
 karenaS(nya)

The princess replied: “I’ll tell you why. As my husband says, our wealth and our rice is beyond counting.”

Menjawablah Puteri Inang Kinantan Agung: “Ada sebab(nya), hai Kembang Gadis. Kalau harta, tak usah dibilang, kalau padi, tak usah dihitung, kata kakak tua.”

dibilea, Ml. dibilang; diitew, Ml. dihitung; tua, cf. tuau; adi’ tua, read: kaka’ tuau?

- (35) “Kantei serempa’ loh mengireih ano’ gadeuih; kantei sejejea’, loh mengireih ano’ kawanS serempak telah beriringS anak gadisS kawanS seumurS telah beriringS anak bujea; kamei ituh, idea’ tu adeo ugeo; itoh kolebih kamei ideu’ng dunio bujangS kami itu tidak EXPL adaS juga itu sia-sia 1PL excl.S hidup(di) duniaUS inei!” Itu katau ana’ urang itau. Kembang Gadeuih, tadangea kato itau, heee iniS itu kataS anak orang itu Kembang GadisS terdengarS kata ituS EXPL iyau, wa’ turauhloh ke nah ku lamang panja, heee iyau, lah baturau’ng 123SG/Pl turunSlah ke rendah ke halamanUS panjangS EXPL telah menuntutS pulau dinging pintu Anjau melige Tinggai.
 pulaS (dengan) pintu anjungS mahligai tinggis

“Everyone has girls and boys a-plenty (*tentative paraphrase) – only the two of us remain childless: it seems our existence on this planet serves no purpose!” After hearing this, Kembang Gadis returned to the yard; the palace gate was shut again.

“(Kawan) bersama-sama sudah beriring anak gadis; kawan seumur sudah beriring anak bujang – (tetapi) Kami itu, tak ada (anak) juga; itu (jadi) kelebihan (sia-sia) Kami (di) dunia ini!” Begitulah katanya. Kembang Gadis, (waktu) terdengar kata itu, (awak) turunlah ke datar (ke bawah), ke halaman panjang, telah menuntuti (menuju) Pintu Anjung Mahligai Tinggi.

kantei, Min. kanti (kawan); mengireih, Ml. mengiring(i)/beriring, cf. selireih; sejejea', seumur, cf. Min. sajaja', of the same kind, Ml. jejak, footprint; kolebih, Ml. kelebihan, to be superfluous, too much; ideu'ng, Ml. hidup; turauh, Ml. turun; nah, (pronounce nnah) Ml. rendah datar; lamang, Ml. halaman; panja, Ml. panjang; baturau'ng, Ml. bertuntut (i.e. menuntut); dingeng, cf. the use of yang before a noun in Classical Malay.

In a dream the Old Man(*) tells Puteri Inang Kinantan Agung to hold a kenduri.

(*In verse 88 we are told that this Old Man is Nine' *Rebieh Reno Kayau*, the alarming ancestor spirit residing on Glass Mountain, *Gunung Pante Suremei*. From verse 37-39 it is evident that it is a man rather than a woman, a “grandfather” rather than a “grandmother”.)

- (36) *Heee, tesebeui'ng pulau ana' urang itau; loh lamau awa' buaseuwh tempae',*
 EXPL tersebutS pula anak orang ituS telah lamaS 123SG/PL berpisahS tempat
loh lamau buasewh tidew. Heee, arei liwa' dingeng kutikau; abeuih arei
tela lama berpisahS tidurS EXPL hariS lewat dengan ketikaS(nya) habisS hariS
begenteui arei, abeuih bulea begenteui bulea, awa' bulaeuih tempe'. Adeo
bergantiS hariS habisS bulanS bergantiS bulanS 123SG/PL berlainS tempat AdaS
sebea' waktu itau; arei tekejew'ng ujang lela', kalang buteo kalang geleme'
sebabS(nya) waktu ituS hariS terkejutS hujanUS lelap kelamUS buraS kelam gelap
tukalo nang maso itau; telela' nia awa' tutidew Puti Nai Kenantau
tatkala (yang) masa ituS terlelap betul 123SG/PL tertidur PuteriUS Inang Kinantan
Ageuw, telela' nia nyo tutidew, mo Ngerauh ana' urang itau; lebih
AgungS terlelap betul 3SG/PLinf. tertidurS telah mengeruhS anak orangUS ituS lebih
di mai' turauh ke lama nyo tatidew.
dari mayat turunS ke halamanS 3SG/PL tertidurS

Now we return again to the rajah and his wife. For a long time they had slept and eaten separately; so days and months passed.

All of a sudden a heavy shower poured down and the day turned into night. Puteri Inang Kinantan Agung was fast asleep, snoring, oblivious of everything like a corpse.

Tersebut pula orang itu (keduanya); sudah lama berasing (berpisah) tempat, sudah lama berasing tidur. Hari lewat dengan ketika(nya); habis hari berganti hari, habis bulan berganti bulan, awak berlain tempat.

Tiba-tiba (turun) hujan lebat, kelam bura kelam kabut waktu itu; terlelap sekali awak tertidur, Puteri Inang Kinantan Agung, terlelap sekali ia tertidur, mengeruh; lebih (nyenyak) dari mayat turun ke halaman (?) (ia) tidur,

buasewh, Ml. berasing (berpisah); bulaeuih, cf. bulaewh; tekejew'ng, Ml. terkejut (here: “suddenly”). cf. tekejeu'ng/tekejeui'ng; ujang, Ml. hujan; (te)lela', Ml. (ter)lelap; geleme', cf. Ml. gelap; kalang buteo kalang geleme', cf. Ml. kelang kabut; buteo, Ml. Jav. bura; tukalo, cf. nangkalo, Ml. tatkala; telela', Ml. terlelap; nyo, “she/he” (cf. Ml. -nya); tutideuw, Ml. tertidur; ngerauh, Ml. mengeruh; lebih di, Ml. lebih dari; mai' (pronounced with a nasal diphthong) Ml. mayat; turauh, Ml. terus; lama, cf. lamang (panja), Ml. halaman; lebih di mai' turauh ku lama nyo tatideuw, cf. verse 110 semperti mai' turauh ke lama.

- (37) *Eee iyou - awa' sedeung telela' tidew; nyo tibeo urang tuau nga paling tuau,*
 EXPL 123SG/PL sedang terlelap tidurS 3SG/PL tibaS orangUS tuaS yang paling tuaS
batungka' semambu kuna, belitea belito bati' busiwa siwang meria'
 bertongkat semambuUS kuningS berdestarS destarUS batik berserualS serualUS meriak
kumbang padea, bubaju baju maria' kumbang padea, baju rajeo
 kumbangUS padangS berbajuUS bajuUS meriak kumbangUS padangS bajuUS rajas
tigo wareno; pagipageui mengila'ng rijsa, siang arei mengila'ng birew,
 tigaUS warnaS pagipagiS mengilapS hijauS siangUS hariS mengilapS biruS
paneh arei mengila'ng ijsa, petapetang mengila'ng kuna;
 panas hariS mengilapS hijauS petangS-petangUS(!) mengilapS kuningS

In her dream she saw a very old man carrying a stick of yellow bambu, wearing a batik head scarf, black undulating *kumbang padang* (bumblebee) trousers, and a royal jacket of three scintillating colours: green in the morning and late afternoon, blue at noon, and yellow in the evening.

Awak sedang tidur nyenyak; tibalah seorang orang tua setua-tuanya, bertongkat(kan) semambu kuning, berdestar(kan) destar batik, berserual(kan) serual meriak kumbang padang, (ber)baju raja tiga (ber)warna; pagi-pagi berkilat hijau, siang hari berkilat biru, panas hari berkilat hijau, petang-petang berkilat kuning.

nga, cf. nge(ng), ngen, dingeng; tibeo, Ml. tiba; batungka', Ml. bertongkat; semambu, Ml. semambu; kuna, Ml. kuning; belitea, Ml. berdestar; belito, cf. dita, Ml. destar; busiwa, Ml. berserual; siwa, siwang, Ml. serual, seluar, Min. sarawa; maria', Ml. meriak (moving in ripples), berapiapi; wareno, Ml. warna; pagipageui, Ml. pagipagi; mengila'ng, Ml. (ber)kilat, cf. gemilap, gemilang, kilap, kelat; rijsa/ijsa, Ml. hijau (an anorganic r- is added to roots beginning with a vowel, in poetry or tale); birew, Ml. biru; paneh arei, Ml. siang hari: paneh, Min. paneh Ml. panas; petapetang, Ml. petang(-petang)

- (38) *beserewa serewang panja barudu alauh; tia'ng pisa' burisi mekema'; isi*
 berserualS serualUS panjangS beluderuUS halusS tiap pisak berisi hikmat isiUS
mekema' sekali gileo, gileloh bujsa dingeng gadeuih.
 hikmat sekali gilaS gilaSlah bujangS dengan gadisS

He wore long trousers made of fine velvet. Inside, on each side of the crutch was a hidden charm which made boys and girls love-sick.

Berserual(kan) serual panjang (ber)beluderu halus; tiap pisak berisi(kan) hikmat; isi hikmat (meng)gila(kan) sekali, gilalah bujang dan gadis.

beserewa, Ml. berserual, cf. (bu)siwa, siwang; serewang, cf. siwang, Ml. serual; barudu, Ml. beluderu; alauh, Ml. halus; tia'ng, Ml. tiap; pisa', Ml. pisak/pesak ("crutch"), cf. piso'; burisi, Ml. berisi; mekema', Ml. hikmat; dingeng, Ml. dengan (here: "sama dengan, dan"?)

- (39) *Hee iyou - disanda padea jenawi alauh, busisei' dingeng krih kece'*
 EXPL disandangS pedangS jinawiUS halusS bersisipS dengan kerisUS kecilS
penikang batew, jadi penikang batu pereka'ng batu arau.
 penikamUS batuS jadi penikamUS batuUS pelekatS batuUS araS

On a sling over his shoulder he carried a long sword, a pedang jenawi; in his waistcloth he inserted a small dagger, a cleaver of moss-covered boulders.

Disandang(nya) pedang jinawi halus, bersisip (dengan) keris kecil penikam batu, (jadi) penikam batu pelekat(?) batu ara.

disanda, Ml. *disandang*; *pedea*, Ml. *pedang*; *jenawi*, Ml. (*pedang*) *jenawi* (long and straight usually two-handed sword); *busisei'*, Ml. *bersisip*, Min. *bapasisi'*; *krih*, Ml. *keris*; *kece'*, Ml. *kecil*; *penikang*, Ml. *penikam*; *pereka'ng*, Ml. *pelekat*; *batu arau*, Ml. *batu ara* "moss"

- (40) *Loh bukatau urang tuau tadei: "Heee ikau nih cau, apo kau loh telah berkata orangUS tua tadiS EXPL engkau ini cucuS (meng)apa engkau telah bulaeuih tempe', apo kau loh bulaeih tidew, apo dinging kau rusauh nih cau?"* berlain tempat mengapa engkau berlain tidurS apa yang kau-rusuh ini cucuS

The Old Man said: "Dear granddaughter, why are you and your husband living separate lives? What are you (two) quarreling about?"

Berkatalah orang tua tadi: "Engkau (ini) cucu, mengapakah engkau (kamu) berlain(an) tempat, berlain(an) tidur? Apa yang kaurusuh(kan), cucu?"

tadei/tadeui, Ml. *tadi*; *ikau*, Ml. *engkau*; *nih*, Ml. *ini*; *cau*, Ml. *cucu*; *rusauh*, Ml. *merusuh(kan)*

- (41) *Itu katau urang tuau tadeui. Mo menjuea' Puti Nai Kenantan ituUS kataS orangUS tuaS tadiS telah menjawabS PuteriUS Inang Kinantan*

Ageuw: "Ayeee tu ninae', adeo sebea' adeo kerenau; pegeui serempa' loh AgungS EXPL nenek adaS sebabS adaS karena pergiS serempak telah

mengireih ano' bujea, kantei selireih loh mamimbeih ano' gadeuih! beriringS anak bujangS kawanS seleretS telah membimbingS anak gadisS

Itau sebea' dinging kerenau." Iyeeyau - mo bukatau urang tuau tadeui: ituS sebabS dan karenaS EXPL telah berkataS orangUS tuaS tadiS

"Kalau kau ndo' mengidu'ng antih matei, ndo' mengembang kalau 2SG inf. hendak menghidup(kan) rantingUS matiS hendak mengembang(kan)

bungo rayau, heee, ndaloh kendureui, kendureuiloh kau, di kakeui bungaUS rayaS EXPL hendaklah (ber)kenduriS kendurilah 2SG inf. di kakiS(!)

pante punca' Guno Seremai." Itu katau urang itau tadeui. pantai puncak GunungUS CerminS ituUS kataS orangUS ituS tadiS

Puteri Inang Kinantan Agung answered: "Dear grandfather, everywhere boys and girls fall in love and marry (begetting numerous offspring- we alone remain childless.)"

The Old Man said: "If you want to revivificate a dead twig and make a withered flower blossom, you must offer a communal sacrifice at the foot of Glass Mountain."

Begitulah kata orang tua tadi. Menjawablah Puteri Inang Kinantan Agung: "Ayohai nenek, inilah sebabnya: pergi serempak (berkasih-kasih) beriring anak bujang, kawan seleret (berkawin) membimbinglah anak gadis! Itulah sebabnya."

Berkata pula orang tua tadi: "Kalau engkau hendak menghidupkan ranting mati, mengembangkan bunga layu, hendaklah berkenduri engkau di kaki (pantai) puncak Gunung Cermin." Begitulah katanya.

mengidu'ng, Ml. *menghidupkan*; *antih*, Ml. *ranting*; *mengembang*, Ml. *mengembangkan*; *rayau*, read: *layau*, Ml. *layu*; *nda'loh*, Ml. *hendaklah*, cf. *ndo'*; *kendureui*, Ml. (*ber*)*kendenduri*; *kakeui (!)*, Ml. *kaki*; *pante*, Ml. *pantai*; *guno*, Ml. *gunung*; *seremai/suremai/ceremai*, Ml. *cermin*

- (42) *Heee iyau - awa' sedeung ilau' bumimpeui, tekejeui'ng takidea' ana' EXPL 123SG/PL inf. sedang elokS bermimpiS terkejutS terbangun anak*

(u)rang itau; mengeleh kirei, mengeleh kana, loh tepekae' Putei menangeih. orangUS ituS melihat kiriS melihat kananS sudah terpekikS puteriS menangisS

Puteri Inang Kenantan Agung woke up and, looking to the left and to the right (without seeing anybody), she burst out in tears.

Awak sedang elok (senang) bermimpi, terkejut terbangun ia, melihat ke kiri, melihat ke kanan; terpekiklah puteri, menangis.

bumimpeui, Ml. bermimpi; tekejeui'ng, cf. tekejeu'ng/tekejew'ng; takidea', terbangun, cf. Ml. terkijap?; mengeleh/mengele', cf. Ml. melihat, Min. malie'? (Kumun has no phonemic opposition of final -': -h); kirei, Ml. kiri; kana, Ml. kanan; tepekae', Ml. terpekik; menangeih, Ml. menangis

- (43) “Apo sebea’ dengeng kurenau, apo pulau nang kadatea, apo gawe’ng nang apa sebabS(nya) dengan karenaS apa pulaS yang terdatangS apa ghaibS yang katibeo?” Itu kato ana’ urang itau. tertibaS ituUS kataS anak orangUS ituS

“What on earth has happened to me – what magic spell is this?” she said.

“Apa sebabnya, apa pula yang terdatang (terjadi), ghaib apa yang tertiba?” Begitulah katanya.

gawe’ng (pron. with a strong nasal quality), Ml. Ar. ghaib

Puteri Inang Kinantan Agung relates the dream to her husband.

- (44) *Kirokiro bakijea’ arei ka sia - heee iyau - awa’ turaung Putei dari anjau*
kira-kira hampir hariS ke siangS EXPL awak turunS puteriS dari anjungS
Meligeui Tinggei menuju ke pintau, menuju ke tidu perang kaka’ tuau Tuan
mahligai tinggiS menujuUS ke pintuS menujuUS ke tidur anjung kakak tuaS TuanUS
Sunah Marajo Tuau.
SunanS MerajaUS TuaS

Shortly before noon the princess left her enclosed veranda and went down to her husband’s bedroom.

Kira-kira hampir (ke) siang (hari), puteri turunlah dari anjung mahligai tinggi menuju ke pintu, menuju ke (tempat) tidur kakak tua, Tuan Sunan Meraja Tua.

bakijea’, “hampir”, but cf. Min. bakijo’ (bulan, arei) “after the fifteenth of the month, after mid-day”; sia, Ml. siang; turaung, Ml. turun, cf. turauh; meligeui/melige, Ml. mahligai, cf. merige; tidu, Ml. (tempat) tidur, cf. tidew; perang, “anjung”, cf. Ml. peran, Min. paran, “roof-tree”?

- (45) *Diketo’ pintau tangkalo itau: “Heee kaka’ tuau Tuan Suna Marajo Tuau, bukeakah*
diketok pintuS tatkala ituS hai kakak tuaS TuanUS SunanS Meraja TuaS bukaSkan
pintu kayau inih. Adeo sebea’ dinging kereno, akau inih ndo’ buparageo
pintuUS 2SG/PLform. iniUS adaS sebabS dan karenaS 1SG inf. iniUS hendak berbicaraS
dingeng kayau.” Itu kato ana’ urang itau. Tuan Suna Marajo Tuau,
dengan 2SG/Pl form. ituUS kataS anak orangUS ituS TuanUS SunanS Meraja TuaS
mendengeakang kici’ itau, dibukea’nyo pintau iyau, pintau aeee. Kelua Tuan Suna
mendengarSkan cakap ituS dibukaSnya pintuS EXPL pintuS EXPL. keluarS Tuan Sunan
Marajo Tuau, dibukea’nyo pintau.
Meraja TuaS dibukaSnya pintuS

Diketuk(nya) pintu (tatkala itu): “Eh kakak tua, Tuan Meraja Tua, (tolong) buka pintu. Ada sebabnya, hamba hendak berbicara dengan kakak.” Begitulah katanya. Tuan Sunan Meraja Tua, mendengarkan cakupnya, dibukanya pintu, keluarlah (ia).

She knocked on the door and said: “Dear husband, open up please! There is something I want to discuss with you.” Hearing this, Tuan Sunan Meraja Tua opened the door and came out.

tangkalo, Ml. *tatkala*; *bukea’kah*, Ml. *bukakan*; *mendengeakang*, Ml. *mendengarkan*; *kici’*, cf. Ml. *cakap*, *Kelantan kece’* “talk”; *kelua*, Ml. *keluar*

- (46) “Apo ditanyo adi’ sekara jugeo, apo cerito kupado kau?” Itu kato tuan
apa ditanyaS adik sekarangS jugaS apa cerita kepada 1SG inf.S ituUS kataS tuanUS
rajeo tadeui
rajaS tadiS

“What is it, dear sister, what is it you want to tell me? he said.

“Apa ditanya adik sekarang juga, apa ceritera(mu) kepada aku?” Begitulah kata tuan raja tadi.

sekara, Ml. *sekarang*; *kau*, *akau*, Ml. *aku*

- (47) *Eee iyau, ana’ urang itau: “Eee tu kaka’ tuau, tadih mala akau tekela’ nia tidew.”*
EXPL (katanya) hai EXPL kakak tuaS, tadi malamS 1SG inf.S terlelap betul tidurS
The princess answered: “Last night I was fast asleep.”

(Menjawablah) tuan puteri: “Hai kakak tua, tadi malam hamba terlelap tidur.” *mala*, Ml. *malam*; *tadih*, Ml. *tadi*; *tekela’/ telela’*, Ml. *terlelap*

- (48) “Apo sebeui’ng ngeng kejadeui, apo sebeui’ng kenda’ tibeo?”
apa sebutS yang terjadiS apa sebutS (?) (ter) tibaS

“What happened? Tell me please!”

“Apa (sebut) yang terjadi, apa (sebut) yang tertiba?”

apo, Ml. *apa(kah)*; *sebeui’ng*, Ml. *sebut*, read *sebea’?*; *kejadeui*, Ml. *terjadi*; *kenda’*, *kehendak*, read: *ngeng loh?*

- (49) “Tibeo urang tuau nang paling tuau, betungka’ semambu kunea, belitea ngeng
tibaS orangUS tuaS yang paling tuaS bertongkat semambuUS kuningS berdestar yang
dito ita, dingeng bubaju baju merio’ kumbang padea; pagipageui
destarUS hitamS yang berbajuUS bajuUS meriak kumbangUS padangS pagiUS-pagiS
mengile’ puteih, paneih arei mengile’ birew, petapetang mengile’ kunea
mengilat putihS panas hariS mengilat biruS petangS-petangUS mengilat kuningS
busiwa besiwang panja marudu alauh; tia’ng pisa’ berisi berisi mekema’
berserualS serualUS panjangS beluderuUS halus; tiapUS pesak berisiUS hikmat
(isi) mekema’ sekali gileo; ido’ sekalei, gileo nia; mboh sekalei, gileo sekalei
isi hikmat sekali gilaS tidakUS sekaliS gila sekaliS hendak sekaliS gilaS sekaliS
gileolah mudeo dingeng gadeuih. Itu pakakeuih urang tuau, dinging
gilaSlah (pe)mudaS dengan gadisS ituUS perkakasS orangUS tuaS yang
mengusei-nguseiloh tubewh.
mengusirS-usirSlah 123SG inf.

“There was a very old man, carrying a stick of yellow bamboo, wearing a black turban and a scintillating black jacket,” (etc.) That is what the Old Man was wearing as he came after me.”

“Sampailah seorang tua yang tua sekali, bertongkat semambu kuning, berdestar destar hitam. Yang berbaju baju meriak kumbang padang, (etc.) Itu perkakas orang tua yang mengusir-usirlah tubuh.”

merio', cf. meria'; paneih, cf. paneh; mengile', cf. mengila'ng (Ml. kilap, g/em/ilap, g/em/ilang); mboh, Ml. embuh (hendak); pakakeuih, Ml. perkakas; mengusei, Ml. mengusir; tubewh, Ml. tubuh, Ml. "awak" (pers. pronoun 1, 2, 3 sg.)

- (50) *Iyau, dio bubancea kupado akau: "Apo sebea' dinging kurenau ikau bulaeuih*
 EXPL 3SG inf berkataS kepada 1 SG infS apa sebabS dengan karenaS 2SG info berlainUS
tempe' bulaeuih tidew?" Mo kujuea' segala itau:
 temp at berlainUS tidurS sudah ku-jawabS segala ituS

"He asked me, 'Why are you and your husband separated?' I answered:

Ia berkata kepada hamba: "Mengapa kamu berlain tempat berlain tidur?" Dan hamba menjawab segala itu:

bubancea, "to say, speak", cf. Min. *babencang* "to chat", Ml. *berbincang*, "to deliberate"; *kujuea'*, Ml. *kujawab*, cf. *menjuea'*

- (51) *"Eee tuan tuau, adeo sebea' dingeng kurenau: kantei serempa', loh mengireih ano'*
 hai tuanUS tuaS adaS sebabS dan karenaS: kawanS serempak telah beriringS anak
bujea; kantei sejejea', loh memimbeuih ano' gadeuih." Itu kato
 bujangS kawanS (sesama)S telah membimbingS anak gadisS ituUS kataS
akau menguea'ng urang tuau tadeui.
 1 SG inf.S menjawabS orangUS tuaS tawS

"Dear sir, this is the reason: everywhere boys and girls fall in love," (etc.) This was my answer to the Old Man.

"Hai tuan tua, ads sebabnya: kawan serempak sudah beriringan anak bujang (etc.)" Itulah kataku menjawab orang tua tad.

sejejea', "sesama", cf. Ml. *jejak* "footprint"; *memimbeuih*, Ml. *membimbing*; *menguea'ng*, cf. *menjuea'*, Ml. *menjawab*?

- (52) *Dio membalik kato itau: "Kalau ikau ndo' mengembang bungo*
 3SG info membalik kataUS ituS kalau 2SG info hendak mengembangUS(kan) bungaUS
layau, ndo' mengidu'ng antih matei, ndo' menga deokan untau, jadi
 layuS hendak menghidupS(i) rantingUS matiS hendak menga daSkan untung jadiUS
ganti tubuh ikau, kendureuiloh ikau ko guneo, di bawah guneo
 gantiUS tubuhUS 2SG form (ber) kenduriSlah 2SG info ke gunungS di bawah gunungS
Pantei Suremai
 PantaiUS CerminS

And he said: 'If you want to revivificate a dead twig and make a withered flower blossom again, to generate good luck and replace yourself (in your offspring), you must organise a *kenduri* at the foot of Glass Mountain.'

Dan ia membalik (menjawab): "Kalau engkau hendak mengembangkan bunga layu, menghidupkan ranting mati, mengadakan untung (supaya) (ter)jadi ganti tubuhkau, (harus) (ber)kendurilah engkau ke gunung, di bawah (kaki) gunung Pantai Cermin."

dio, Ml. *dia*, cf. *dieo*; *layau*, Ml. *layu*, cf. *rayau*; *matei*, Ml. *mati*; *mengadeokan*, Ml. *mengadakan*; *untu*, Ml. *untung*; *kendureui*, Ml. (ber)*kenduri*; *guneo*, Ml. *gunung*; *bawuh*, Ml. *bawah*; *pantei*, Ml. *pantai*; *suremai*, Ml. *cermin*

- (53) *Itu katau urang tuau tadeui. Tuan Sunah Marajo Tuau, tedengea nang kato*
itu kataS orangUS tuaS tadiS tuanUS SunanS MerajaUS TuaS terdengarS (yang) kataUS
itau, iyau, "pulau tu kato adi', selireih kitau; akan urang tuau akau bumimpeui,
ituS EXPL pula EXPL kata adik seleretS kitaS akan orangUS tuaS ISG inf.S bermimpiS
suwae nia dingeng mimpi kau."
(se)suaiS betul dengan mimpiUS 2SG info

"This is what the Old Man said." After hearing this, the rajah said: "We are still married (or: in unison): I dreamed about the same Old Man you saw."

"Begitulah kata orang tua tadi." Tuan Sunan Meraja Tus, (waktu) mendengar kata itu; (katanya) "Mengenal kata adik, kita (masih) seleret (berkawin); akan orang tua (itu), aku bermimpi sesuai dengan mimpikau."

pulau tu, concerning?; selireih, in agreement; suwae, Ml. sesuai; kau, cf. ikau

Juara Pantang's parents order Panglima Api to summon the people to a kenduri. Tanjung Berasah enquires why the drum is played. The kenduri takes place.

- (54) *Eee iyau, kutikau maso itau, pegeui ke daye mandei Tua Sunah Marajo Tuau, puti*
EXPL ketika masa ituS pergiS ke air mandiS TuanS SunanS MerajaUS TuaS, puteriUS
Nai Kenantan Ageuw.
fuangS KinantanUS AgungS

Then Tuan Sunan Meraja Tua and his spouse went down to the river to bathe.

Maka Tuan Sunan Meraja Tua dan puteri Inang Kinantan Agung pergi ke air (untuk) mandi. ke daye, Ml. ke air (d-, Ml. di); mandei, Ml. mandi

- (55) *Bali' itu dari tepia, mo tibeo awa' di rumeah, dipanggei Ulubalea*
balik ituUS dari tepiaS sudah tibaS 123SG/PL info di rumahS dipanggilS hulubalangS
Panglimo Apei, Panglimo Tedew. Iyau, ana' urang itau,
penglimaUS ApiS penglimaUS TedungS. EXPL -----

After they returned to the palace, (the rajah) summoned the two warriors Panglima Api (Fire Champion) and Panglima Tedung (Cobra Warrior).

Kembali dari tepian, sesudah sampai mereka (keduanya) di rumah, dipanggil Hulubalang Panglima Api (dan) Panglima Tedung.

itu, "mereka itu"; tepia, Ml. tepian; rumaeh, Ml. rurnah; dipanggei, Ml. dipanggil; ulubalea, Ml. hulubalang; apei, Ml. api; tedew, Ml. tedung

- (56) *"Ampauhkang tuanku, ampauhkeng kamei, Tuan Sunah Marajo Tuau; apo sebea'*
ampunSkan tuanku ampunSkan 1PL excl.S Tuan Sunan Meraja TuaS, apa sebabS(nya)
dengeng kerenau?" Itu katau ulubalea tadeui.
dan karenaS itu kataS hulubalangS tadiS

"To your service, master! Why have you summoned us?" said the two.

"Ampunkan Tuanku, ampunkan karni; apa sebabnya (Kami dikerah?)" Begitulah kata (kedua) hulubalang tadi.

ampauhkang, Ml. ampunkan (ampuni)

- (57) *Eee iyau, "Adeo sebea' dinging kerenau." Itu katau Tuan Rajeo. Eee iyau, "Kutei 'kan*
EXPL adaS sebabS dan karenaS itu kataS TuanUS RajaS EXPL ketokSlah

*tabuh larangan!" itoh katau, "Akau ndo' mengumpau rays' seluruh
abuhUS laranganUS(f) ituUS kataS 1SG inf.S hendak mengumpulS rakyat seluruh*

*dusun inei." "Itu katau Tuan Rajeo.
dusunUS iniS ituUS kataS TuanUS RajaS*

"I'll tell you," said the rajah. "Beat the sacred drum; I want to summon all my subjects."

"Ada sebabnya," kata Tuan Raja. "Ketoklah tabuh larangan (sakti)!" katanya, "aku hendak mengumpulkan rakyat seluruh dusun ini." Begitulah kata Tuan Raja.

kutei'kan, Ml. ketik/ketok(kan); mengumpau, Ml. mengumpulkan; rays', Ml. rakyat

- (58) *Ulubalea mo pegeui muti' tabuh larangang; ditiau'ng tabewh ngan
hulubalangS sudah pergiS mengetok tabuhUS saktiUS(!) ditiupS tabuhS (yang)*

*tujewh tujuh kalei; batiau'ng tabewh bebungeui; tekejew'ng urang dusun itau,
tujuhS tujuhUS kaliS bertiupS tabuhS berbunyiS terkejutS orangUS dusunUS ituS*

*tegarnea urang negeri itau.
tergemamS orangUS negeriUS ituS*

The two obeyed. They beat the drum forty seven times. People were startled and came running from everywhere.

Maka (kedua) hulubalang itu pergi mengetok tabuh larangan, ditiup (I) tabuh tujuh kali tujuh kali (49 kali); bertiuplah (ditiup) dan berbunyi tabuh itu, terkejut (berkejar-kejaran) dan tergemam orang dusun itu.

*muti', Ml. ketik (from *k/ern/etik, cf. kutei', ?); larangang, Ml. larangan; ditiau'ng, Ml. ditiup(kan); tabewh, Ml. tabuh; tujewh, Ml. tujuh; bebungeui, Ml. berbunyi; tekejew'ng, cf. Ml. terkejar (i.e. berkejar-kejaran)?; tegamea, Ml. tergemam, tergamang*

- (59) *Betepau' urang tibeo, besibew'ng urang tu datea dusun itau.
bertepukS orangUS tibaS bersibukS oranguS EXPL datangS dusunUS ituS .*

People arrived in throngs, clapping their hands.

Bertepuk tangan orang sampai, bersibuklah orang datang.

betepau', Ml. (ber)tepek (tangan), cf. butepai' tanga; besibew'ng, Ml. (ber)sibuk

- (60) *Urang peka' mae betepai', urang bisew mae bekabeui', urang imei'
orangUS pekak main bertepukS orangUS bisuS main bergumitS orangUS hamilS*

*mendukung lita.
mendukungUS kandungan(nya)*

The deaf clapped their hands, the dumb played the rehab, pregnant women supported their bellies.

Orang pekak main bertepuk (tangan), orang bisu main bergubit, orang hamil mendukung kandungannya.

mae, (pronounced as a nasal diphthong) Ml. main; betepai', cf. betepau'; bisew, Ml. bisu; bekabeui', cf. Ml. (ber)gamit/gubit, "to play (a string instrument)"; imei', (pronounced as a nasal diphthong) Ml. hamil; lita, "foetus, belly of a pregnant woman"

- (61) *Urang ndo' mengusei umoh Tuang Rajeo, ngima'kan Ulubalea
orangUS hendak mengusirS rumahUS tuanUS rajaS menghematkan hulubalangS*

*Tanjung Beraseah.
TanjungUS BeresahS*

Everyone headed for the rajah's palace, calling Tanjung Beresah (Nervous Rock) to join them.

Orang hendak mengusir (pergi ke) rumah Tuan Raja, menghematkan (memanggil) Hulubalang Tanjung Beresah.

mengusei, Ml. mengusir, here: to go to; umoh, cf. rumeah; ngima'kan, Ml. menghematkan; beraseah, Ml. (be)resah

- (62) *Bekiau dari' semulau, urang bupera" nyo larei kelakang butinau.*
berteriak dalamUS tikar orangUS berperangS 3SG inf. lariS ke belakangUS betinaS

When someone shouted 'heir' from behind a screen, or when the alarm 'the enemy!' resounded, he always sought shelter behind a woman.

(Kalau orang) berteriak "hu!" (dari) dalam tikar (atau berteriak) "orang berperang!", ia lari ke belakang perehlpuan.

bekiau, ML. to cry hut cf. Ml. kiut? (Subj. = Ulubalea Tanjung Beraseah); dali', Ml. dalam, cf. daleng; semulau, a kind of tikar; bupera" Ml. berperang; larei, Ml. lari; kelakang. Ml. ke belakang, cf. kelakea/ku bulakeal/kelakal/kelaka'

- (63) *Betepau' ana' urang itau, batungkau'ng kanteinyo tua.*
bertepukS (tangan) anak orang US ituS, menelungkup(i)S kawan-Snya tuaS

When people clapped. he threw himself on his older friend.

(Kalau) bertepuk (tangan) orang, ia menelungkupi kawan tuanya.

*batungkau'ng, Ml. menelungkup (*ber-telungkup)*

- (64) *Pantang bedetea', nyo malambau; piau' meregea', nyo ken tampau.*
pantangUS berdetak 3SG inf. melambungS, periukS menggelegakS 3SG(inf.) akan tampungS

When something made a tapping sound. he would jump up in a panick; when a kettle bubbled on the fire, he would throw up his arms in fear.

Pantang berdetak, (agar tidak) ia melambung; (kalau) periuk menggelegak, ia akan menampung (melambaikan tangannya).

bedetea', Ml. berdetak; malambau, Ml. melambung; (nyo, "he", i.e. Ulubalang T.B.) piau', Ml. periuk; meregea', Ml. menggelegak; ken, Ml. akan; tampau, cf. Ml. tampung (menadah)? or Min. tampuang, "to raise one's arms"?

- (65) *Ulubalea Tanjung Baraseah, pegeui ngusei tu Rajeo. "Heee Tuan Rajeo,*
hulubalangS TanjungUS BeresahS pergiS kepada EXPL rajaS. hai tuanUS rajaS

Tuan Suna Marajo Tuau, apo kereno tubewh inih loh babungeui?"
tuanUS sunanS meraja tuaS apa karena 123SG/PL info iniUS telah dipanggilS

As he came to the rajah's palace, he asked: "Sire, why did you summon me?"

Hulubalang Tanjung Beresah pergi kepada raja: "Hai Tuan Raja, Tuan Sunan Meraja Tua, mengapa hamba ini dipanggil?"

babungeui, Ml. berbunyi but here passive her-, i.e. "di-panggil"; tubewh, pers. pronoun 1, 2, 3 sg. cf. awak; ngusei, "kepada" from mengusei, cf. Ml. mengusir, but also used as a preposition, i.e. "(going) to"

- (66) "Pari' mano loh taimpa, pendu' mano dingeng terejewh?" Itu katau
paritUS mafiaS telah terhamparS bendulUS mafiaS yang runtuhS ituUS kataS
ana' urang itau.
anak orangUS ituS

"Which fence has caved in, which threshold has collapsed?"

"Parit mana yang terhampar (roboh), bendul mana yang runtuh?" Itu katanya.

pari', Ml. parit; taimpa" collapsed", cf. Ml. terhampar?; pendu'/pendu'ng, Ml. bendung (cf. Ml. bendul); ter(e)jewh, Ml. terjun, but here: "collapsed"

- (67) "Gadeuih mano bulih malau, bujeang mano bulih supa?" Itu kato
gadisS manaS beroleh maluS bujangUS manaS beroleh celaS ituUS kataS
Ulubalea Tanjung Baraseah.
HulubalangS TanjungUS BeresahS

"Which maiden lost her virtue, which young man committed shameful acts?"

"Gadis mana (yang) beroleh malu, bujang mana (yang) beroleh cela?"

bulih, : Ml. b(er)oleh; supa, Ml. sopan. i.e. "malu" (cf. Van der Toom: "Min. sopan refers to men, malu to women."); bujeang, read: bujeung? Ml. bujang, cf. bujea; malau, Ml. malu

- (68) Mo menjuea' Tuang Rajeo: "Idea' apo-apo kamei inih; kamei mengumpau
telah menjawabS tuanUS rajaS tidak apa-apa 1PL excl.inf. ini, 1PL excl.S mengumpulS
raya' sebanyo' inih, adeo ku sebea' dengeng kerenu." Itu keto tuan rajeo.
rakyat sebanyakUS iniUS adaS EXPL sebabS dengan karenaS. ItuUS kataS tuanUS rajaS

The rajah replied: "We are [me; it's just that we want to call together all our subjects."

Menjawablah tuan raj;: "Tidak ape-ape Kami ini; Kami mengumpul rakyat sebanyak ini, itulah sebabnya." Begitulah kata tuan raja.

apo-apo' : Ml 'ape-ape; sebanyo', : Ml. sebanyak, cf. banyea'

- (69) "Kamei ndo' kedureui, ndo' munch kerbea tujewh ikeuw, di kaki
1PL excl. hendak kenduriS hendak membunuhUS kerbauS tujuhS ekorS di kakiUS
guneo Pantei Suremai, Minto tulau dingeng tu kayau, Minto tulau dingeng
gunungS pantai cerminS minta tolongS dengan EXPL kayuS minta tolongS dengan
tu daew."
EXPL daunS

"We want to conduct a ritual feast, we wish to sacrifice seven buffaloes at the foot of Glass Mountain, to ask for special favours, addressing our prayers to the trees and the leaves." (?)

"Kami hendak berkenduri, hendak membunuh (menyembelih) kerbau tujuh ekor di kaki gunung Pantai Cermin, minta tolong dengan (kepada) pohon, minta tolong kepada daun (?)"

kedureui, cf. kendureui; munch, Ml. membunuh; kerbea, Ml. kerbau; ikeuw, Ml. ekor; tulau, Ml. tolong; kayau, Ml. kayu (i.e. pohon); daew, Ml. daun, cf. dew'

- (70) "Kayau dusewh raya' dusing inei, eee iyayau, ido' adeo parei' dingeng
2SG/PL form. dusunS rakyat dusunUS iniS EXPL tidakUS adaS paritS yang
timpa, ido' adeo gadeuih bulih malau, ido' adeo bujea bulih supa." Itu
terhamparS takUS adaS gadisS beroleh maluS takUS adaS bujangS beroleh celaS ituUS

kato Tuang Rajeo.
kataS tuanS rajaS

"My dear subjects! No fence has caved in, no maiden has been violated, no young lad committed shameful acts." These were the rajah's words.

"Kamu rakyat dusun ini, tidak ada parit yang terhampar (roboh), tak ada gadis yang beroleh malu, tak ada bujang (yang) beroleh cela." Itu kata tuan raja.

dusewh, cf. dusuh/dusun/dusung; parei', cf. pari'; timpa, cf. taimpa

- (71) *Eee iyou, ana' urang itau, besia' urang banyea', urang dusun itau.*
EXPL (mereka) bersiap orangUS banyakS orangUS dusunUS ituS

All villagers were busy preparing for the feast.

Maka bersiaplah orang banyak dusun itu beramai-ramaian.

besia', Ml. bersiap.

- (72) *"Inih ura ngeng mengambei' kayau, ura ngeng ambei' bulewh, nyo*
iniUS orangS yang mengambil kayuS orangS yang ambil buluhS 3SG/PL info
ura ngeng ambei' bungeo, menye pu'ng daew, menyemaukan padi pulau'ng,
orangS yang ambil bungaS menjem putUS daunS menjemurS-kan padiUS pulutS .
nyemaukan padi sila, beneakan Tuan Rajeo ndo' kedureui. "Iyou,
menjemurS-kan padiUS silangS membenarSkan tuanUS rajaS hendak kenduriS EXPL
ituh kato urang dusewh itau.
ituUS kataS orangUS dusunS ituS

"Some (of us) fetch firewood, others bamboo; some pick flowers, others collect leaves, or dry various kinds of rice, signifying our rajah's intention to give a ritual feast, " said the people.

"Ini orang yang mengambil kayu, yang mengambil buluh, ada yang mengambil bunga, menjemput daun, menjemurkan padi pulut, menjemurkan padi bersilang, membenarkan (membuktikan) tuan raja hendak berkenduri." Begitulah kata orang dusun itu.

mengambei', Ml. mengambil; kayau, Ml. kayu; bulewh, : Ml. buluh; bungeo, Ml. bunga; menyepu'ng, Ml. menjemput; (me)nyemaukan, Ml. menjemurkan; pulau'ng, : Ml. pulut; sila, Ml. (ber)silang; beneakan, : Ml. (mem)benarkan; ituh kato urang dusewh itau, (to be deleted, cf. next line).

- (73) *"Ido' tetulau Tuang Rajeo kitau; bae' parange ilau' kelakoh. "Itu kato*
tidakUS tertolongS tuanUS rajaS 1PL incl. baik perangai elokS kelakuan ituUS kataS
urang dusun itau. "Belew perenah dieo tu mengeih." ituUS kataS urang
orangUS dusunUS ituS belumS pernah 3SG/PL inf. EXPL bengisS ituUS kata orangUS
dusun itau.
dusunUS ituS

"Our rajah needs no help (cf. Ml. *tak mau kalah?*); he is a good man, no doubt about it. He has never been cruel," said the rajah's subjects.

"Tidak tertolong tuan raja kita; baik perangai(nya), elok kelakuan(nya)." itu kata orang dusun itu.
"Belum pernah ia itu bengis." Begitulah kata orang dusun itu.

tetulau, Ml. tertolong; parange, Ml. perangai; kelakoh, Ml. kelakuan; belew/llew, Ml. belum; perenah, Ml. pernah; mengeih/mengaeh, Ml. bengis

- (74) *Sia'loh Ura takalo itau. Abeih arei begantei arei, arei ken cukau'ng ngeng siap-lah orangS tatkala ituS habisS hariS bergantiS hariS, hariS akan cukupS (yang) tujeuh arei, sukau'ng genea' ala'ng segalo adeo. tujuhUS hariS cukupS genapS alatS segala adaS*

The people finished their work. After seven days all preparations for the feast had been completed.

Siaplah orang waktu itu. Habis hari berganti hari, hari akan (hampir) cukup genap tujuh hari, cukup genap segala alat (pesta) ada (selesai).

sia', Ml. siap; abeih, cf. abeih; begantei, cf. begenteui; ken, Ml. akan; cukau'ng, Ml. cukup; tujeuh, cf. tujewh; sukau'ng, cf. cukau'ng; genea', Ml. genap; ala'ng, Ml. alat, "tool", Min. ale', "feast, guest"

- (75) *Heee iyou, loh pegeui urang betegea'kan lema, loh tegea' kerbea nan tujewh EXPL telah pergiS orangS bertegakkan lemanS telah tegakS kerbauS yang tujuhS ikew pado padeung kerbea nang banyea'. ekorS pada padangUS kerbauS yang banyakS*

People set up the bamboo tubes to cook rice; seven buffaloes were tied to the stakes ready to be slaughtered.

Pergilah orang menegakkan leman (untuk memasak nasi); sudah (berdiri) tegak kerbau yang tujuh ekor pada padang kerbau yang banyak.

*betegea'kan, Ml. *bertegakkan (i.e. menegakkan); lema, Ml. leman; nan/nang, Min. nan, cf. ngen/ngeng; ikew, cf. ikeuw; padeung, Ml. padang, cf. padea*

- (76) *Loh depea' kerbea nang tujuh ikew. Lebih arei, lob mala, pulau tu arei telah terdapatS kerbauS yang tujuhUS ekorS lebih hariS telah malamS pula hariS suku' mela', sugalo adeo. Arei mala ngeng maso itau, tidewloh pulau ura cukupUS gelap segala adaS hariS malamS (yang) masa ituS tidurS-lah pulaS orangS ngang banyea'. Putei pun tidew jugeo malang itau. yang banyakS PuteriS pun tidurS jugaS malamUS ituS*

As night fell, everything was ready for the feast. Everyone went to bed, including the princess.

Sudah terdapat kerbau tujuh ekor. Hari pun malaMLah, pula (hari) cukup gelap (lewat), segala ada (selesai). Puteri pun tidur juga malam itu.

*depea', Ml. (ter)dapat; pulau, Ml. pula; suku', Ml. cukup, cf. sukau'ng/cukau'ng; mela', from *g/em/elap?; mala, "lewat", Ml. "(hari pun) malam(lah)", cf. arei liwa' dingeng kutikau; sugalo, cf. segalo; malang, cf. mala*

Puteri Inang Kinantan Agung's second dream. The Old Man wants to be fetched from the village gate and to be returned, with the appropriate ceremonies, to Pantai Cermin (Glass Mountain). He introduces himself as Nenek Rabiah Rendah Kayu.

- (77) *Arei lob liwa' dingeng kutikau. Loh tibeo pulau Mimpi Puti Nai hariS telah lewat dengan ketikaS(nya) telah tibaS pulaS mimpiUS puteriUS Inang Kinantan Ageuw. Heee iyou, urang tuau tadeui lob tibeo ugeo. "Hai kau riih Kinantan AgungS EXPL orangUS tuaS tadiS telah ibaS jugaS hai 2SG info iniUS cau, kau nib ndo' berale' -rale'tu cau; cucuS 2SG info iniS hendak beralat-alat EXPL cucuS*

Once again the Old Man returned to *Puteri Inang Kinantan Agung* in her dream. "Now you must begin the feast, granddaughter! "

Lewatlah hari dengan ketikanya, kembali pula mimpi puteri Inang Kinantan Agung; tiba (datang) juga (sekali lagi) orang tua itu. "Hai engkau ini cucu, hendaklah berpesta engkau!"

berale'rale', Min. ba-ale', ML. beralat, "to celebrate", cf. ala'ng, "LE'

- (78) *Suku' geriea' segalo adeo. "Ambei' urang tuau tengoh lawah melingka daleungnyo cukup genap segala adaS ambil orangUS tuaS tengah lawan melingkarS dalam Usnya*

bakew; jujew ko bakungnyo, pegeui ku punca' gunung Pante Suremai: bakulS junjungS EXPL bakulUSnya pergiS ke puncak gunungUS pantai cerminS

batu sella ati aka; jadi kelipah nang bajunjew." batuUS senangS hatiUS ISG ihf.S jadiUS beruntung yang berjunjungS

Itoh katau dieo itau. ituUS kataS 3SG inf.S ituS

"All ingredients are prepared and in place. Now you must fetch me from the village gate where I am lying in a basket, all coiled up; you must take me and my basket up to the summit of Glass Mountain-only then my heart will be satisfied; and those who carry me will receive my blessing." So he spoke.

Cukup genap sudah ada segala(nya). "Tolong ambil (jemput) orang tua (aku ini) di tengah lawang, melingkar di dalam bakul; junjunglah bakulnya, pergi (bawa) ke puncak gunung Pantai Cermin:Min: baru senang hatiku; jadi (akan) beruntung mereka yang berjunjung." Begitulah katanya.

ambei'... bakew, "fetch the old man in the village gate, rolled up in a basket". lawah, Ml. lawang (i.e. the gate of the village); melingka, Ml. melingkar, to be (rolled up) in a circle; daleungnyo bakew, Ml. (di) dalam bakul; jujew, Ml. junjung; bakung (baku'ng?), cf. bakew; sena, Ml. senang; kelipah, "beruntung"; bajunjew, Ml. berjunjung.

- (79) *Nang menyusung ala' sireih, ala'ng geneo' segalo adeo. Heee iyau dipanggei' Yang menyusunUS alatUS sirihS, alatS genapS segala a adaS EXPL dipanggilS*

Ulubalea Panglimo Apei Panglimo T edeuw, perintah pegeui ngambei' urang HulubalangS Panglima ApiS Panglima TedungS (di)perintah pergiS mengambil orangUS

tuau tengoh lawah, loh melingka daleung bakew. tuaS tengah lawanS telah melingkarS dalamUS bakulS

Those who were in charge of arranging the betel boxes had completed their task. Panglima Api and Panglima Tedung were ordered to fetch the Old Man coiled up in his basket at the village gate.

Yang menyusun alat sirih, alat genap segala(nya) sudah ada. Maka dipanggil Hulubalang Panglima Api (dan) Panglima tedung. diperintah pergi menjemput orang tua di tengah lawang (yang) melingkar di dalam bakul.

menyusung, Ml. menyusun; sireih, Ml sirih; perintah, i.e. diperintah

- (80) *Heee iyau, babungeui tabuh urang dusun itau. Ura memau suku' EXPL berbunyiS tabuhUS orangUS dusunUS ituS orangS membawa cukupUS*

genea' segalo adeo. genapS segala adaS

People began beating the drum. From all sides the guests arrived, carrying the ingredients for the feast. At last everything was ready.

Berbunyilah tabuh orang dusun itu. Orang membawa (perkakas pesta), cukup genap segala selesai. memau, (-au pronounced as a nasal diphthong) Ml. membawa.

- (81) *(Adeo) dingeng besebih pinalah dingeng besunei tinggai.*
(adaS) yang mengatur pinangSlah yang berkeping tinggiS

People piled up long chips of areca nut.

Ada yang mengatur pinang yang berkeping tinggi...

besebih, "mengatur"; pina, Ml. pinang; besunei, "berkeping"

- (82) *Ura berangkea' maso itau. Urang betiau'ng dingeng peregeui, ura peregeui,*
orangS berangkatS masa ituS orangUS bertiupS dengan pergiS orangS pergiS

ura bedindea, menempoh sepanjang jalea.

orangS berdendangS menempuhS sepanjangUS alanS

Everyone departed, drumming, reciting and singing rhythmically as they went on their way.

Maka orang berangkat (ke pesta). Orang bertiup (memukul tabuh) sedang pergi, orang berdendang sepanjangjalan.

berangkea', Ml. berangkat; urang, read: ura?; betiau'ng, cf. ditiau'ng; peregeui, cf. (bu)parageo; bedindea, Ml. berdendang; jalea, Ml. jalan, cf. bujalea and pujaleung

- (83) *Arei kan cukup'ng duo arei, loh sampae di bawoh punca' guneo Pante*
hariS akan cukupS duaUS hariS telah sampaiS di bawah puncak gunungS pantai

Suremai. Loh dikemba lapei', loh dikemba tika. Ura ku banyea' dingeng
CerminS telah dikembarS lapikS telah dikembarS tikarS. orangS EXPL banyakS yang

peregeui, diturau'ng undeih urang tuau tadeui, dingeng tu sireih limo maca
pergiS diturutS undang(an) orangUS tuaS tadiS dengan EXPL sirihS limaUS macamS

After nearly two days they arrived at the foot of Glass Mountain. They unfolded mats and many held a speech. In accordance with the Old Man's guidelines, people offered a sacrifice of five kinds of betel vine.

Hampir sampai cukup dua hari, sudah sampai di bawah puncak gunung Pantai Cermin. Dikembar lapik, dikembar tikar, banyak orang yang berpidato; diturut undangan orang tua tadi. (berupacara orang) dengan sirih lima macam.

dikemba, Ml. dikembar; lapei', Ml. lapik; tika, Ml. tikar; diturau'ng, Ml. diturut undeih, Ml. undangan; limo, Ml. lima; maca, Ml. macam

- (84) *Loh diajeuh pisa dingeng rama, loh dikepeih seno-ano aya, loh diajeuh*
telah disusun pisangS dengan ramaiS telah dikepingS ayamS-n):'a telah disusun

tengoh padea.

tengah padangS

People stacked up heaps of bananas and cut up chickens, piling them up in the centre of the plain.

Disusun (orang) pisang dengan ramai, dikeping ayamnya, disusun di tengah padang.

*diajeuh, "disusun"; pisa, Ml. pisang; rama, Ml. Tarnai? (dingeng rama refers to the predicate loh diajeun); dikepeih, Ml. dikeping; seno-ano, cf. seno(nyo), preceding a noun: not translated (cf the use of Ml. diri) cf: *si anu; aya, Ml. ayam.*

- (85) *Loh lengka' samosukali. Loh bupenau urang tuau tadeui, dikelua*
telah lengkap sama sekaliS(!) telah berupacaraS orangUS tuaS taillS dikeluar(kan)
nyo dari daleung bakew.
3SG info dari dalam US bakulS

Everything was ready. The Old Man was taken out of his basket and offered a sacrifice.

Sudah lengkap samasekali. Berupacaralah orang tua itu, dikeluarkan (orang) dari dalam bakul.

lengka', Ml. *lengkap*; *bupenau*, "menghormati arwah dengan kemenyan", (communicate with spirits in a trance) also transitive, see verse 85; cf *penae* (Ml. *pening*) and *temenau* (Ml. *termenung*).

- (86) *Sedeung bupenau urang tuau tadeui, asa'ng kemenya loh memubew ku*
sedang berupacaraS orangUS tuaS tadiS asapUS kemenyanS telah membubungS ke
langei'.
langitS

As they sacrificed to the Old Man. clouds of incense rose skyward.

Sedang diupacarakan orang tua tadi, asap kemenyan membubung ke langit.

sedeung, Ml. *sedang*; *asa'ng*, Ml. *asap*; *kemenya*, Ml. *kemenyan*; *memubew*, Ml. *membubung*

- (87) *Tekejeu'ng ura budireui di sitau, patua babajew bajew maria' kumbang padea,*
terkejutS orangS berdiriS di situS, petua berbajuS bajuS meriak kumbangUS pandangS
babuw lita, besiwa siwang panja marudu alauh, batungka' simambu
berbuhulS destarS berserualS serualUS panjangS beluderuUS halusS bertongkat semambuUS
kunae, basisau'ng kerih kece' panikang batew, pedeung kece' jenaweui angei,
kuningS bersisipS kerisUS kecilS penikamUS batuS pedangUS kecilS jenawiS anginS
padea perincung gunung sembilea.
pedangS perencongUS gunungUS sembilanS

Suddenly there was an old man standing there, wearing a scintillating black jacket, a headscarf tied in a knot, and long trousers of fine velvet; he carried a stick of yellow bamboo, in his waist-cloth a small dagger of the kind that can split a stone, as well as the sword called *jenawi angin*.

Tiba-tiba seorang orang berdiri di situ: perna berbaju baju meriak kumbang pandang. berbuhul destar, berserual serual panjang beluderu halus, bertongkat semambu kuning, bersisip keris kecil penikam bam, pedang kecil jenawi angin, pedang (pe)rencong (pembelah) gunung sembilan.

tekejeu'ng/tekejeui'ng, Ml. *terkejut*, here: "beramai-ramai"?; *budireui*, Ml. *berdiri*; *di sitau*. Ml. *di situ*; *patua*, cf. Ml. *ketua*, *pengetua*; *babuw*, Ml. *berbuhul*; *basisau'ng*. cf. Ml. *(ber)sisip/susup*, cf. *busisei'*; *panikang*. Ml. *penikam*; *jenaweui*, Ml. *jenawi*, *readjenawi*? cf. *disanda pedeungjenawi alauh*; *angei*, Ml. *angin*; *perincung*, cf. Ml. *rencong*; *sembilea*, Ml. *sembilan*; *pedeung kece' jenaweui angei*, cf. *disanda padea jenawi alauh* (39)

- (88) *Hee iyau, tekejeui'ng tegamea urang banyea'. Apo diseru Tuang Sunah Marajo*
EXPL terkejutS tergemamS orangUS banyakS apa diseruUS TuanUS Sunan Meraja
Tuau? Dudeu'lo ura barateuw-ateuwh. Loh bupenau urang tuau Tadeui;
tuaS dudukUSlah orangS beratusratus(an)S telah berupacara orangUS tuaS tadiS
loh bukato kupado urang banyea': "Kayau serape' bujea dingeng
telah berkata kepada orangUS banyakS 2S/PL form. serapat bujangS dengan

gadeuih, (lacuna)

gadis

A numerous crowd assembled. (What did *Tuan Sunan meraja Tua* shout?) Hundreds of guests sat down on the mats. After they had offered incense to the Old Man, he addressed the crowd as follows: "All of you who are present here, ..."

Beramai-ramai tergemam orang banyak. Apa yang diseru Tuan Sunan Meraja Tua'? Duduklah orang beratus-ratusan. Selesai berupacarahlah orang tadi; berkatalah (ia) kepada orang banyak: "Kamu serapat bujang dan gadis... (lacuna)

dudeu', Ml. duduk, cf. dudew'; barateu wateuwih, Ml. beratusratus; serape', Ml. serapat

- (89) *Itoh tu kato ninae' tu tadi adih. Ninae' tu tadi bunamo Ninae' Rebieh Reno itu EXPL kataUS nenek ituUS tadiS. nenek ituUS tadiUS bernama Nenek Rabiah Rendah Kayu, penunggu puncak gunung Pantei Suremai, dingeng menaruh padang kayuS penungguUS puncak gunungUS pantai CerminS yang menaruh padangUS pina, dingeng menaruh padang sireih, dingeng menaruh padang lehew, dingeng pinangS yang menaruh padangUS sirihS yang menaruh padangUS labuS yang menyembang ayang bireuih. menyabungUS ayamUS biringS*

Those were the words of the Old Man. His name was *Nenek Rebieh Rendah Kayu* (Grandfather Rabiah of the Lowlands and the Woods), guardian of the summit of Glass Mountain, tiller of the pumpkin plot, he who pits the fighting cocks against each other.

Begitulah kata nenek itu. Nenek tadi bernama Nenek Rabiah Rendah Kayu, penunggu puncak gunung Pantai Cermin yang menaruh (mewakili) padang pinang, yang menaruh padang sireih, yang menaruh padang labu, yang menyabung ayam hiring.

ninae', Ml. nenek; bunamo, Ml. bernama; rebieh, cf. Arabic Rabi'ah?; reno, cf. Ml. rendah i.e. "datar"; padang, Ml. padang, cf. padea; lehew, Ml. labu; menyembang, cf. Ml. menyabung?; ayang, Ml. ayam, cf. aya; bireuih, Ml. (ayam) hiring, "a kind of red fighting cock"

The Birth of, *Juara Pantang*. He is born immediately after the Old Man's departure. His three *pantang*s are: (1) to abstain from food, (2) to marry a *janda*, and (3) to face defeat in combat. Even as a new-born babe he already has a powerful voice.

- (90) *Loh barangkea' urang tuau tadi (lacuna) Loh teleta' jareui di tanah, telah berangkatS orangUS tuaS tadiS... telah terletak jariS di tanah*
- melepaeh ana' urang itau dinging bugelea Puti Nai Kenantan Ageuw. melepas(kan) anak orangUS ituS yang bergelarS puteriUS Inang Kinantan Agung.*
- Hee iyau, ana' urang itau, loh sudeah belepaeh bae'-bae', sudeah disucau EXPL anak orangUS ituS telah sudah berlepasS baik-baik sudah dicuciS*
- ilei-ilau' dinging bugelea Puti Nai Kenantan Ageuw. Sari adeo, sari elok-elokS yang bergelarS puteriUS Inang Kinantan AgungS sehariUS adaS sehariUS bugelea; sari adeo, sari bunamo: Tuang Bujea Sijaro Fanta. bergelarS sehariUS adaS sehari bernama: TuanUS BujangS (Si)JuaraUS PantangS*

Then the Old Man departed (*lacuna*) *Puteri Inang Kinantan Agung* put her hands (fingers) firmly on the ground, then she gave birth to her baby and washed the child thoroughly. As soon as he was born he was named *Tuan Bujang Juara Pantang* (Young Master, Champion of the Four Taboos).

Berangkatlah orang tua itu. (Se)sudah terletakjari(nya) di tanah, melepaskanlah (melahirkan anaknya) puteri Inang Kinantan Agung. Telah berlepas (lahir) baik, dicucikan elok-elok (oleh) yang bernama puteri Inang Kinantan Agung. Sehari ada, sehari (hari itu jua) sudah bergelar, sudah bernama: Tuan Bujang Juara Pantang.

teleta', Ml. *terletak*; *jareui*, Ml. *jari*; *melep; aeh*, Ml. *melepas(kan)*, i.e. "melahirkan" (The grammatical subject is: Puti N.K.A); *sudeah*, Ml. *suciah*; *belepaeh*, Ml. *berlepas* i.e. "lahir"; *bae'*, Ml. *baik*; *disucau* (!), Ml. *disucikan*, cf. *disuci*, *sucei*; *ile-ilau'*, Ml. *elok-elok*; *sari*, Ml. *sehari*; *bujea*, Ml. *buiang*; *sijaro*, Ml. (si) *juara*; *panta*, Ml. *pantang*

- (91) *Gi kece', bepantang nyusau; loh gedea, bepantang maka; loh gedea lagiUS kecil berpantangUS menyusUS telah besarS berpantangUS makanS telah besarS bujea bupanta kaweih ngambi' jandeo; kalau bupera, pantang kalah. bujangS berpantangS kawinS mengambilUS jandaS kalau berperangS pantangUS kalah. kalah. Ituh tu, ayee, kato ana' urang itau. kalah. ituUS EXPL kataS anak orangUS ituS*

While he was little, he would not suck; when he grew up, he would not eat; coming of age, he would not marry a *janda* (widow or divorcee); in battle, he was never defeated.

(*Semasa*) *lagi kecil, berpantang menyus (ia)*; *sudah besar, berpantang makan*; *sudah dewasa, berpantang kawin mengambil janda*; *kalau berperang, berpantang kalah*.

gi, Ml. *lagi*, cf. *ageui*; *nyusau*, Ml. *menyusu*; *gedea*, Min. *gadang*, "big"; *maka*, Ml. *makan*; *ngambi'*, Ml. *mengambi1*; *kaweih*, Ml. *kawin*; *jandeo*, Ml. *janda*

- (92) *Loh pandae menangeih, iyau, loh sira' nia ana' urang itau: urang kua', telah pandaiS menangisS EXPL telah sehat betul anak orang ituS orangUS kuatS urang beraneui, urang kuasau, urang ilau', bukea kupala; kila'ng kern orangUS beraniS oranUS kuasaS orangUS elok bukanS kepalangS kilatUS kerungS memanjei' kulangei', kila'ng tapa' melantei4 burneui, kila'ng padea memanjat ke langitS kilatUS tapak melantas(i) burniS kilatUS pa(n)dang(an)S semepo' ala, kila'ng muko pauh dilayea, kila'ng turnae' semperti di(i)eihken seluruh alamS kilatUS mukaS pauh dilayangS kilatUS turnitS seperti dihiaskan dinging telau. dengan telorS*

Even when little, when he cried he had a powerful voice. Strong, courageous, and handsome he was: his forehead shone to high heaven, the radiance of his feet penetrated deep into the ground, the beauty of his face was like a mango cut in half (smooth and round), his heels were smooth like an egg shell.

Pandai menangis, sudah sehat sekali ia; kuat, berani, berkuasa, elok (bagus) orangnya, bukan kepalang; kilat kening(nya) memancar ke langit, kilat tapak(nya) melantasi burni, kilat pandang (annya) (menerangi)seluruh alam, kilat muka(nya) pauh dilayang, kilat turnit(nya) seperti dihiasi dengan telor.

pandae, Ml. *pandai*; *sira'*, Ml. *sehat* (hypercorrect form; in contemporary spoken Kumunese Ml. intervocalic /r/ usually corresponds with /hi) ; *bukea kupala*, Ml. *bukan kepalang*; *kila 'ng*, Ml. *kilat*; *keni*, Ml. *kening*; *memanjei*, Ml. *memancar*; *melanteih*, Ml. *melantas(i)*; *padea*, Ml. *pandang?*; *semepo'/serepo' ala*, "seluruh alam" (influenced by /er/and/em/ infixes?); *semepo'*, cf. *mepa'* and Min. *papa* "rata, datar"; *ala*, Ml. *alam*; *muko*, Ml. *muka*; *dilayea*, Ml. *dilayang* "to slice"; *pauh*, "manggo" (a traditional symbol of beauty); *turnae'*, Ml. *turnit*; *semperti*, Ml. *seperti* (hypercorrect form); *diieihken*, Ml. *dihiaskan*; *telau*, Ml. *telur*.

- (93) *Heeey iyou, ana' urang itau, dingeng bugelea urang mudeo Tuang Bujea*
 EXPL anakUS orangUS ituS yang bergelarS orangUS mudaS TuanUS BujangS
Sijaro Fanta. Tesebeui'ng pulau Kembang Gadeuih: sia' menyimpang
 (Si)JuaraUS PantangS tersebutS pulaS KembangUS GadisS siap menyimpangUS
sinonyo kae, disuci samosekali, ndo' beresih tangkalo itau.
 kainS-nya dicuciUS sama sekaliS(!) hendak bersih tatkala ituS

Such was young *Juara Pantang's* excellence. Now we return to *Kembang Gadis*. She had finished washing his clothes and putting them away.

(Begitulah pantasnya) orang muda Tuan Juara Pantang. Tersebut pula Kembang Gadis: siaplah (ia) menyimpan kainnya, sudah dicuci sama sekali, hendak (akan) bersih.

SiB', Ml. siap; menyimpang, Ml. menyimpan; sino-nyo kae, Ml. kain-nya (cf. seno-nyo); disuci (I), Ml. disucikan or dicuci; beresih, Ml. bersih.

First rite of passage for *Juara Pantang*: he is taken to the river for his first bath.

- (94) *Idea' ko lamau, arei nang cukau'ng tigo arei, bulea nang cukau'ng tigo*
 tidak EXPL lamaS hariS (yang) cukupS tigaUS hariS bulanS yang cukupS tigaUS
bulea, museih nang cukau'ng tigo museih, irati ana' urang itau hee irati loh
 bulanS musimS yang cukupS tigaUS musimS EXPL anak orangUS ituS EXPL telah
babungeui tabuh larangang, Ura ndo' memau urang mudeo pegeui ke ayei.
 berbunyiS tabuhUS laranganS orangS hendak membawa orangUS mudaS pergiS ke airS
Tuang Mudeo Sijaro Fanta dibaeo ku lamang panja;
 tuanUS MudaS JuaraUS PantangS dibawaS ke halamanUS panjangS
Toh babungeui tabuh larangang, ura ndo' kedureui maso itau.
 telah berbunyiS tabuhUS laranganS orangS hendak kenduriS masaUS ituS

After three monsoons, three months, and three days, the sacred drum was played once more; *Juara Pantang* was carried down to the palace yard. The drum announced another sacred ceremony.

Tidak lama (sesudah itu, maka) genaplah tiga hari, tiga bulan, tiga musim, berbunyiilah tabuh larangan (sakti): orang hendak berkenduri waktu itu.

museih, Ml. musim; uha, Ml. orang, cf. suha, uhang, Ura, urang; kedureui, cf. kendureui.

- (95) *Idea' ko lamau, loh batiau'ng, Ura katibeo, ndo' belamea Ura kadatea*
 tidak EXPL lamaS(nya) telah berbunyiS orangS sampai hendak berbarisS oranges datangs
 At the sound of the drum people arrived and sat down in rows.
Tidak berapa lamanya tabuh berbunyi, orang datang (hendak) berbaris-baris.
belamea. cf. ML. berlapang-lapang (i.e. "berbaris-baris")

- (96) *"Pari' manau dinging ketimpa. pendu'ng manau dingeng terejewh?*
 paritUS manaS yang tertimpaS bendu1US manaS yang terjunS
Gadeuih manau dinging bulih sura. bujeung manau dinging bulih malau
 gadisUS manaS yang berolehUS sopanS bujangUS manaS yang beroleh maluS
mako tabuh larangang loh babungeui?
 maka tabuhUS laranganS telah berbunyiS

(They asked:) "Which fence has caved in, which house has collapsed? Which maiden lost her honour, which lad was covered in shame? What does this drum announce?"

Parit mana yang tertimpa, bendul mana yang roboh? Gadis mana yang beroleh sopan, bujang mana yang beroleh malu, maka tabuh larangan berbunyi'?

pari', Ml. *parit*; *pendu'ng*, see *pendu'* Ml. *bendung*, cf. Ml. *bendul*; *terejewh*, Ml. *terjun* (i.e. "roboh"), cf. *terejewng*

- (97) *Menjawea' illubalea Panglimo Apei Panglimo Tedew: "Idea parei"*
menjawabS hulubalangS PengiimaUS ApiS PenglimaUS tedungS: tak adaS paritS
dingeng tetimpa, idea' pendau dinging terejewng; idea' ko gadeuih dingeng
yang tertimpaS tak ada bendulS yang terjuns, tak adaS EXPL gadisS yang
bulih sura, idea' ko bujea dingeng bulih malau. Tuan Rajo
beroleh sopanS, tak adaS EXPL bujangS yang beroleh maluS. TuanUS RajaUS
kitau cia menyuruh. Itu sebea' dinging kurenau: nyo ndo' mamau
IPL incl.S betul menyuruhUS(!) itu sebabS dengan karenaS: 3SGIPL info hendak membawa
ano'nyo tuhaung ke daye, Tuang Bujea Sijaro Panta!"
anaknyanya turunS ke air TuanUS BujangS JuaraUS PantangS

The two warriors, *Panglima Api* and *Panglima Tedung*, answered: "There is no fence that caved in, (etc.) Our *raja* has summoned us. because he wishes to bring his son down to the river for his ritual bath."

"Menjawablah Panglima Api dan Panglima Tedung: Tak ada yang tertimpa. tak ada parit yang roboh, tak ada gadis yang beroleh sopan, tak ada bujang yang beroleh malu. Tuan raja kitalah yang menyuruh, sebab beliau hendak membawa anaknya turun ke air."

tetimpa. read: *taimpa*. "terhampar. (roboh)", *pendau/pendu'/pendu'ng*, "bendungibendul"; *tuhaung-ituraungituhauh*, Ml. *turun*

- (98) *Heee iyau, besia' pulau ura ndo' kedureui, kendureui urang mudeo tadih Idea'ko*
EXPL bersiap pulaS orangS hendak kenduriS kenduriS orangUS mudaS tidak EXPL
lamau, loh sudeah kedureui urang itau. Heee iyau, uha loh bali' samos ukali;
lamas telah sudahS kenduriS orangUS ituS EXPL oranges telah balik samase kali.
'le' sudeah santano itau, ramae loh selesae; awa' tingga urang limo
pesta sudahS tatkala ituS ramaiS telah selesaiS 123SG/PL info tinggalS orangUS limaS
nunggu rumah adea' pusekau urang dusuh itau
menungguUS rumahUS adatS pusakaS orangUS dusunUS ituS

Everyone prepared for the ritual. After the feast was finished, all went home; only five men stayed behind to guard the *rumah adat* where the sacred heirlooms were kept.

Bersiaplah pula orang hendak berkenduri, berkenduri juga orang muda itu. Tidak berapa lama, sudahlag orang berkenduri. Orang banyak kenduri sama sekali; pesta sudah selesai; keramaian sudah habis. Tinggal sahaja lima orang (yang) menunggui rumah adat pusaka.

'le' (pronounce lle'), celebration (cf. Ml. *alat*), cf. *beraleale'*; *santano*, cf. *Min. santano*, "Gikalau kiranya"? or read *tangkalo*?; *tingga*, Ml. *tinggal*; *nunggu*, Ml. *menunggu(i)*; *adea'*, Ml. *adat*; *pusekau*, Ml. *pusaka*

- (99) *Iyau, ana' urang itau, bali' kucauh kuku jareui, bali' turau'ng pintu bulea.*
 EXPL anak orangUS ituS balik panjangS kukuS jariS balik tutupS pintuUS bulanS
 Once the feast was over, people's fingernails were allowed to grow long again; the Moon Gate (?) was closed again.
(Sesudah pesta) kembali panjang kuku jari (orang), kembali tutup pintu bulan.
bali', here "(become) again"; *kucauh* (read *kucau'*), Min. *kucui'* (written *kucut*), pointed, sharp (only people who don't work can afford to have long fingernails); *turau'ng*, Ml. *tutup*; *bulea*, Ml. *bulan*(?)
- (100) *Sudeah cukau'ng tigo museih, loh sampae neng tujuh tauh, loh sudah cukupS tigaUS musimS, telah sampaiS (yang) tujuhUS taunS telah pandae tejewh ku lama, ndo' serusei' di lamang panja.*
 pandaiS terjunS ke halamanS hendak bermain di halamanUS panjangS
 After three monsoons (?), at the age of seven, Juara Pantang was skilled enough to jump down to the palace yard to play.
Genap tiga musim, sampai tujuh taun, sudah pandailah (Juara Pantang) terjun ke halaman, hendak bermain di halaman pan.iang.
tejewh, cf. *terejewh*; *lama*, cf. *lamang*; *serusei'*, "to play".
- (101) *Heee iyau, ana' urangi tau, neng pandae tigo panta, loh poeh, mudi' ku*
 EXPL anak orangUS ituS yang pandaiS tigaUS pantangS telah puasS mudik ke
lama.
 halamanS
 However, Juara Pantang of the Three Taboos soon got tired of playing in his parents' yard.
(Juara Pantang) yang pandai berpantang tiga sudah puas (hosan) mudik ke halaman (bermain di halaman?)
poeh (pronounced with a nasal diphthong), Ml. *puas*
 When he is seven years old, Juara Pantang says that he wants to visit Nenek Rabiah Rendah Kayu. He wants to wear the sacred heirlooms, the magical jacket, trousers, sword and three daggers. His father mocks him three times but after ten days his parents give in.
- (102) *Idea' ko lamau, ndo' bali' awa' ke rumah: "Heee iyau tu indau' dingeng tu*
 tidak EXPL lamaS hendak balik awak ke rumahS: "EXPL ibuS dan EXPL
bapea', dingebagih ampauh bari bu ampauh, bagih ma'auh bari bu ma'auh
 bapakS beri(lah) ampunS beribuUS ampunS beri maafS beribu maafS
kupado kayau tu indau' dingeng bapea'; adeo sebea' dinging kurenau. Manau
 kepada 2SG/PL form. EXPL ibuS dan bapakS ada sebabS dengan karenaS. ManaS
bajew kayau gi bujea; manaukah pedea kayau gi
 bajuS 2SGIPL form. lagiUS bujangS manaSkah pedangS 2SGIPL form. lagiUS
gi bujea; manau kreh kayau gi bujea; akau inei ndo'
 lagiUS bujangS manaS kerisS 2SGIPL form. lagiUS bujangS 1 SG inf.S iniS hendak
barangkea'. Manauloh dingeng ido' adeo di tubewh, pegeui ke punca' Guno
 berangkatS manalah yang tidak adaS pada ISG form pergiS ke puncak GunungUS
Tinggei" Itu katau ana' urang itau " Akau ndo' nyingo nene' akau
 tinggiS ituUS kataS anak orangUS ituS 1 SG inf.S hendak mengunjungi nenek 1 SG inf.S

*Nene' Rebieh Reno Kayau!" Itoh katau ana' urang itau.
Nenek Rabiah Rendah KayuS! itu kataS anak orangUS ituS*

So he returned to the house and said: "Dear parents, I beg your pardon a thousand times! Father, where are the clothes you wore when you were young? Where are your sword, your dagger? I want to leave. Please give me all I need to go to the Mountain. I want to visit my grandfather, *Nenek Rabiah Rendah Kayu.*"

Tidak berapa lamanya mau pulang ke rumah ia: "Hai ibu dan bapak, Minta ampun beribu-ribu ampun, maaf beribu-ribu maaf! Mana baju bapak waktu bujang, mana pedang, manakah keris bapak (semasa masih muda?) Hamba hendak berangkat. Mana yang belum ada pada hamba (yang hamba perlukan untuk) pergi ke puncak Gunung Tinggi T' Begitulah permintaannya.

"Hamba hendak melihat (mengunjungi) nenek hamba, Nenek Rabiah Rendah Kayu!"

indau', Ml. induk (i.e. ibu); bapea', Ml. bapak; bagih, Ml. bagi (i.e. beri) cf. di-agih (diberi); ma'auh (pronounced with a nasal diphthong; the /-h/sounds almost like /-f/), Ml. maaf; kreh/kereh, Ml. keris; tubewh, (Ml. tubuli) here: "aku"; nyingo (read: nyingo'?), cf. Ml. menengok

- (103) *Mo menjuea' Puti Nai Kenantan Ageuw: "Heee iyau mpau tu ana', usah
telah menjawab puteri Inang Kinantan AgungS "EXPL 2SG info EXPLanak (tak)usah
mpau bujalea tuana'; mpaugi kece'bungo aleih, gi mirah
2SG inf. berjalanS EXPL anak 2SG info lagiUS (se) kecil bungaUS alisS lagiUS merah
bungo kukau, gi serueh umpuh suea!" itu katau Puti Nai
bungaUS kukuS lagiUS se-ruas rumpunUS seraiS! ituUS kataS puteriUS Inang*

*Kenantan Ageuw.
Kinantan AgungS*

Puteri Inang Kinantan Agung replied: "My son, there is no need for you to go wandering; your eye-brows are not fully grown (?), the base of your fingernails is still pinkish, you are no taller than a joint of lemon grass!"

Menjawablah puteri Inang Kinantan Agung: "Hai anakku, tak usahlah engkau berjalan (berangkat); engkau masih sekecil bunga alis, masih merah bunga kukumu, masih seruas rumpun serai." Begitulah kata puteri Inang Kinantan Agung.

mpau, pers. pron. 2. sg. (used when speaking to a younger person); bujalea, Ml. berjalan; aleih, Ml. alis?; mirah, Ml. merah; serueh, Ml. se-ruas; umpuh suea, Ml. rumpun serai?

- (104) *Heee iyau, ana' urang itau, lob menjuea' Tuan Bujea Sijaro Fanta:
EXPL anak orang ituS telah menjawabS tuan bujangS Juara PantangS*

*Eh. Mengepeih ayeee pado indau' dinging bapea'; kalau ditegeah, lamba' tu
Eh, menghempasS EXPL pada ibuS dan bapakS; kalau ditegahS lambat EXPL
pegeui, kalau disurauh. cepa' tu bali'."
pergiS, kalau disuruhS cepat EXPL balikS*

Juara Pantang said: "I toss you out, dear parents (i.e. I couldn't care less)! If you forbid me to go, I go anyway; if you tell me to go away, I will come back."

Menjawablah Tuan Bujang Juara Pantang: "Eh, menghempas (hamba ini kepada) orang tuaku; kalau ditegah, lambat pergi, kalau disuruh, cepat kembali."

mengepeih, Ml. menghempas; ditegeah, Ml. ditegah; lamba', Ml. lambat; disurauh, Ml. disuruh; cepa', Ml. cepat

- (105) *(Itu katau ana' urang itau) dingeng bugelea Sijaro Fanta. Berembew' ituUS kataS anak orang US itilS yang bergelarS JuaraUS PantangS bermesyuaratS ura dingeng punei kawa. orangS (yang) punai kawanS*

Such were *Juara Pantang's* words. His parents considered what to do next.

Begitulah kata Juara Pantang. Bermesyuaratlah orang tua keduanya (punai kawan).

berembew', Ml. *berembuk*, to deliberate; *punei*, Ml. *punai*, small pigeon (symbol of affection), cf. *bagai punai mencari kawan (pantun)* (Wilkinson 920 B)

- (106) *Mo bukatau Tuan Sunah Marajo Tuau: "Heee mpau tu ana' telah berkataS tuanU SunanUS MerajaUS TuaS hai 2SG info EXPL anak 'lau mpautu patau'ng bujaleatu ana'!" Itu katau Tuan Rajeo. belum 2SG infEXPL patutS berjalanS EXPL anak! ituUS kataS tuanUS rajaS*

Tuan Sunan Meraja Tua said: "Dear son, the time hasn't come for you to leave your parents' home!"

Berkatalah Tuan Sunan Meraja Tua: "Hai anakku, belum patutlah engkau berjalan!" Begitulah kata tuan raja.

patau'ng, Ml. *patut*

- (107) *Urang mudeo kereih jugeo, ndo' buj alea. Loh lebih sepuluh arei, orangUS mudaS kemsS jugaS hendak berjalanS telah lebih sepuluhUS hariS ura berembew' sampae ke pasa. Urang mudeo Sijaro Fanta menangeih oranges berundingS sampai ke pasarS. orangUS mudaS JuaraUS PantangS menangisS kupado indau' dingeng bapea'; tepesau jugeo nyo melepeih; kepada ibuS dan bapakS terpaksaS jugaS 3SG/PL info melepasS(kan) dilepeih dingeng atei ngeng sucei, muko jerenih. dilepasS dengan hatiS yang suciS mukaUS jernihS*

But our young hero was pig-headed. He cried continually for ten days while his parents deliberated, until at last they let him go.

Orang muda itu keras (kepala) juga, hendak berjalan. Genap sepuluh hari, ibu-bapaknya berunding sampai ke pasar. Orang muda Juara Pantang menangis kepada orang tuanya; terpaksa juga mereka melepaskannya; dilepaskan dengan hati suci, muka jernih.

kereih, Ml. *keras*; *tepesau*, Ml. *terpaksa*; *nyo*, pers. pron. 3 sg./pl.; *dilepeih*, Ml. *dilepaskan*; *sucei*, Ml. *suci*; *jerenih*, Ml. *jernih*

- (108) *Eee iyau, arei ngeng adeo tengoh arei, mako diambi'nyo baju leung petei. EXPL hariS yang' adaS tengah hariS maka diambilnya bajuUS dalam US petiS*

At noon the king took his jacket out of a chest, saying:

Waktu tengah hari maka diambilnya (tuan raja) baju (dari) dalam peti.

leung, cf. *daleung*; *petei*, Ml. *peti*

- (109) *"Maso itau, bujalea jugeo mpau nih ana'!" Itu katau ana' urang itau. masaUS ituS berjalanS jugaS 2SG info iniUS anak! ituUS kataS anak orangUS ituS*

Mo disurauh make baju puteih seriwang puteih, buditea budito puteib.
telah disuruhS memakai bajuUS putihS seluarUS putihS berdestarS destarUS putihS

Talumpa' ku lamang panja Sijaro Fanta.
terlompatS ke halamanUS panjangS JuaraUS PantangS

"Go then, my boy!" He told him to put on a white jacket, white trousers, and a white turban. Immediately *Juara Pantang* lept down to the yard.

"Sekarang berjalan juga engkau ini, anak!" Begitulah katanya. Disuruhnya memakai baju putih seluar putih, berdestar destar putih. Terlompat ke halaman panjangilah Juara Pantang.

make, Ml. memakai; seriwang. Ml. serual/seluar, cf. siwa/siwang; buditea, Ml. berdestar, cf. belitea/belito; budito, i.e. dito; talumpa', Ml. terlompat

- (110) *"Apo rupo aksu nih indau', apo mpang akau nih bapea'?"*
apa rupaUS ISG inf.S iniUS ibuS, apa tampanUS ISG inf.S iniUS bapakS?

Mako menjuea' Tuang Sunah Marajo Tuau: "Eee mpau tu ana',
maka menjawabS tuanUS SunanUS MerajaUS TuaS: hai 2SG info EXPL anak,

ilau' mpau, loh ilau'; seratei ilau' seratei; kila'ng punggau melanyo'
elokS 2SG info telah elokS sektiS elokS sektiS kilatUS punggungS melanjut

ke langei', kila' ng tapa' melanteih bumeui, kila'ng badea sarepo ala ...
ke langitS kilatUS tapak melanting bumiS kilatUS badanS seluruh alamS

"How do I look, father?" asked *Juara Pantang*. The *rajah* answered: "You look absolutely smashing, son! Absolute magic! Your back shines to the sky above, your feet's radiance penetrates the soil, the beauty of your body illuminates the world."

"Apa rupa hamba ini, ibu, spa tampan hamba ini, bapak?" Maka menjawab tuan Sunan Meraja Tua: "Hai engkau anakku, eloklah engkau, hebatlah engkau; kilat punggung melanjut ke langit, kilat tapak melanting ke buML, kilat badan (menerangi) seluruh alam. ..

mpang. Ml. tampan/tampang; seratei/suratei, Ml. sakti; kila'ng punggau, etc., cf. kila'ng kerni memanjei ku langei', kila'ng tapa' melanteih bumeui, kila'ng padea semepo ala, kila'ng muko pauh dilayea, kila'ng tumae' semperti diieihken dengeng telau; punggau, Ml. punggung; melanyo', Ml. melanjut; melanteih,. Ml. melantas

- (111) *Adeo saloh sedikeui'ng mpau tu ana', semperti mai' turauh ku lama!"*
adaS salah sedikitS 2SG info EXPL anak seperti mayat turunS ke halamanS

"But unfortunately you remind one of a corpse in the yard!"

"Ada salah sedikit engkau anak, seperti mayat turun ke halaman!"

saloh sedikeui'ng. Ml. salah sedikit; cf. seperti mail turauh ke lama nyo tatidew; (N.B. cf. trauh, Ml. terus, and turauh, Ml. turun)

- (112) *Eee, melumpa' pulau nyo ke dumeuh, Tuang Bujea Sijaro Fanta.*
EXPL melompat pulaS 3SG info ke rumah tuanUS' bujangS JuaraUS PantangS

Mo disaraunyo baju kunei, seriwang kuna, beditea badito kuna;
telah disarungSnya bajuUS kuningS serualUS kuningS berdestarS destarUS kuningS

mo terejewng ke lamang panja. "Apo rupo akau nib, indau', apo umang
telah terjuns ke halarnanUS panjangS. apa rupa ISG inf.S iniUS ibuS apa tampanUS

akau nib, bapea'?" Itu katau Sijaro Fanta.
1SG inf.S iniUS bapakS ituUS kataS JuaraUS PantangS

On hearing this, Juara Pantang jumped back into the house. He put on a yellow jacket, yellow trousers, and a yellow turban. Then he lept out into the yard. "How do I look now, dad?" he asked.

Melompat pula ia ke rumah, Tuan Bujang Juara Pantang. Disarungkannya baju kuning, seluar kuning, berdestarkan destar kuning; terjunlah ia ke halaman panjang. "Bagaimana rupaku ibu, bagaimana tampanku bapak?" Begitulah katanya.

ke dume, Ml. ke rumah, cf. ku daye, Ml. ke air; disarau, Ml. disarungkan; kunei, cf. kuna; umang, cf. mpang

- (113) "Eee mpau tu ana', itu kato urang tuau, 'kalu seratei mpau tu ana',
EXPL 2SG info EXPL anak orangUS tugS kalau sektiS 2SG info EXPL anak ituUS kataS
saloh sedikeui'ng sarnperti simpae di rimbew; bubali' pulau awa' ke rumoh!"
salah sedikitS seperti simpaiS di rimbaS (ber) balik pulaS 123SG/PL ke rumah!

"My dear boy," said his father, "although you may be terrific, you still look a bit like a monkey in the jungle; go back to the house please!"

"Hai engkau anakku," kata tuan raja, "kalau bersaktilah engkau, salah sedikit seperti simpai di rimba; pulanglah engkau ke rumah"

*simpae, Ml. and Min. simpai; rimbew, Ml. rimba (N.B. rimbew supposes a prototype *rimbu rather than rimbal); bubali', cf. bali'; rumoh, cf. umoh*

- (114) Eee, mo diserau sinonyo bajew, baju ita seriwang ita, buditea. dingeng
EXPL telah disarungS bajuS-nya bajuUS hitamS seluarUS hitamS berdestarS yang
dito ita; awa' terejewng ke lamang panja:
destarUS hitamS 123SG/PL terjunS ke halamanUS panjangS

Then Juara Pantang put on a black jacket, black trousers, and a black turban, and once again he jumped down into the yard.

Disarungkannya bajunya, baju hitam seluar hitam, berdestarkan destar hitam; terjunlah ia ke halaman panjang.

diserau, cf. disarau; ita, Ml. hitam

- (115) "Yaiyau, apo rupo akau nih, indau', apo mpan akau inih bapea?"
EXPL apa rupaUS 1SG infS iniUS, ibu, apa tampanUS 1SG inf.S iniUS, bapakS

"How do I look now, dad?",

"Bagaimana rupaku ini ibu, bagaimana tampanku ini bapak?"

- (116) Menjuea' Tuang Rajeo: "Eee iyau mpau nih ana', ilau' loh ilau', seratei loh seratei,
menjawabS tuanUS rajaS EXPL 2SG info iniUS anak, elokS lah elokS sektiS lah sektiS,
saloh sedikeui'ng samperti sarna batinau!"
salah sedikitS seperti samaUS betinaS!

The rajah replied: "You look absolutely amazing son: a bit like a female baboon!"

Menjawablah tuan raja: "Eh, engkau anakku, elok betul, bersektilah (hebat) engkau, salah sedikit seperti siamang betina!"

sama, Ml. siamang. cf. samang gedea

- (117) *Melumpa' pegeui ke rumaeh memae' Sijaro Fanta: "Bulih supa mpau nih melompat pergiS ke rumah memekikS JuaraUS PantangS: berolehUS sopanS 2SG info iniUS tubewh, bulih malau mpau ni badea." Itoh kato Sijaro Fanta. tubuhS berolehUS maluS 2SG info iniUS badanS. ituUS kataS JuaraUS PantangS*

Quickly Juara Pantang fled back into the house, yelling: "You have been put to shame, body of mine!"

Melompat ke rumah, memekik Juara Pantang: "Beroleh sopan engkau ini (tubuh), beroleh malu engkau ini (badan)!"

rumaeh, (the stress is on the [mal part of the nasal diphthong. as if one pronounced *rumweh*); *memekae'*, Ml. *memekik*; *badea*, Ml. *badan*; *mpau ni badea*: like *awa'*, *tubewh* and *badea* are also used as personal pronouns.

- (118) *Sampae loh ana' ke tengoh rumah: "Manau tu baju Nine' Negereui, manau seriwang sampaiS lah anak ke tengah rumah: mana EXPL bajuUS nenekUS negeriS mana seluarUS Nine' tu lamau; manau tu pedea ngang beraneui?" Itu katau ana' urang itau, nenek EXPL lamaS? mana EXPL pedangS yang beraniS? itu kataS anak orangUS ituS kupado ibew dinging bapeo. kepada ibuS dan bapakS*

Having reached the middle of the house, he cried: "Where is Grandfather's jacket, where are grandfather's trousers, where is his fearless blade?"

Sampailah ia ke tengah rumah: "Mana baju Nenek Negeri, mana seluar Nenek yang lama? Mana pedang yang berani?" Begitulah katanya kepada ibu dan bapak(nya).

sampaeloh ana' ke tengoh rumah, cf. *pegeui ke tengoh umah*; *bubali' pulau awa' ke rumoh*; *awa' tingga urang limo nunggu rumoh adea' pusekau urang dusuh itau*; *urang ndo' mengusei umoh Tuang Rajeo*; *mo tibeo awa' di rumeah*; *negereui*, Ml. *negeri*, cf. *tegamea urang negeri itau*; *ibew*, Ml. *ibu* cf. *indau'* (Ml. *induk*); *bapeo*, Ml. *bapak*, cf. *indau' dingeng bapea'*

- (119) *Heee, Tuang Rajeo, ido' ke 'leh tu ana' urang itau, pegeui ke tengoh umah, EXPL tuanUS rajaS tidakUS ke pesta EXPL anak orangUS ituS pergiS ke tengahUS rumah, umah, diambil' senonyo katei, disekau'ng senonyo lubea; daleung lubea adeoloh rumah diambil katiannya disungkupS lubangS-nya; dalam US lubangS adaSlah lubea, adeoloh petei ngeng tujuh lapeih; dibuka' sarnosekali, mengambil' baju lubangS adaSlah petiS yang tujuhUS lapisS, dibukaS sama sekaliS(!)mengambil bajuUS ninae' nga lamau, kerih kece' penikang batew, penikang batu mereka'ng nenekS yang lamaS kerisUS kecil penikamUS batuS penikamUS batuUS pelekatS batu merao. Mo diarnbi'pedeung kece' penikang batew, pedea merau'ng batuUS berlapis. telah diambil pedangUS kecil penikam US batuS pedangS meruatS guno sembilea. gunungUS sembilanS*

The young hero had not been through his tite of passage yet (?). His father went straight into the house and lifted up a plank which covered a hole. Inside this hole was another hole, and in it were seven chests, one inside the other. He opened them all, and took out Grandfather's old jacket, his stone-cleaving dagger, and his small sword that could perforate a rock and shape the Seven Mountains.

Eh. tuan raja, belum ke pesta adat ia itu; pergilah ia ke tengah rumah, diambil (papan) jungkat-jungkitnya (?), disungkupi lubangnya; dalam lubang ada lubang lagi, ada peti yang berlapis tujuh; dibuka

sama sekali, mengambil baju nenek yang lama, keris kecil penikam batu; penikam batu pelekat batu berlapis, pedang kecil penikam batu, penikam batu pelekat batu berlapis, pedang kecil penikam batu, pedang meraut gunung sembilan.

ida' ke 'leh "the kenduri (rite of passage) has not been held for him yet" cf. 'le' (pron. lle') "kenduri"; katei, "seesaw", cf. Ml. katian "scale"?; disekau'ng, Ml. disungkup(i); lubea, Ml. lubang; lapeih, Ml. lapis; batu merao, "sejenis batu berlapis" (read: batu arau?); merau'ng, Ml. meraut

- (120) *Eee iyau ana' urang itau: "Inih tu baju kau nih tu ana'!" Mako disarau*
 EXPL anak orang itu iniUS EXPL bajuUS 2SG info iniUS EXPL anak maka disarungS
urang mudeo baju itau, baju maria' kumbang padea; siwang panja
 orangUS mudaS bajuUS ituS bajuUS meriak kumbangUS padangS seluarUS panjangS
meredu alauh, bajew ngeng tigo warenau: pagipageui mengila'ng puraeh siang
 beluderuUS ha1usS bajuS yang tigaUS warnaS pagipagiS berkilatS putihS siangUS
arei mengila'ng birew, petapetang mengila'ng kunae; siwang panja meredu
 hariS berkilatS biruS petangpetang berkilatS kuningS seluarUS panjangS beluderuUS
alauh tia'ng pisa' berisi mekema' ngeng paling gileo, menggilo sukalei gilo
 halusS tiapUS pesak berisiUS hikmat yang paling gilaS menggilaUS(kan) sekaliS gilaUS
nia; gileo mudeo, gileo tuau.
betul gilaS mudaS gilaS tuaS

"Here is your jacket, son!" Immediately Juara Pantang put on the scintillating blouse, the velvet trousers, and the three-coloured jacket: white in the morning, blue in the daytime, and yellow at night; the trouser's gussets held a powerful charm that bewitched young and old.

"Inilah bajumu, anakku!" Maka disarungkan orang muda baju itu" baju meriak kumbang padang; se-rual panjang beluderu halus, baju yang berwarna tiga; pagi-pagi berkilat putih, siang hari berkilat kuning; seluar panjang beluderu halus, tiap pesak berisi hikmat (jimat) yang menggilakan sekali, segila-gilanya; gila para pemuda, gila kaum tua.

disarau, Ml. disarungkan; puraeh, cf. puteih.

- (121) *Mo di-agih dito ita berisi ita, cayonyo pegeui ko langei', tempe' ano'*
 telah diberi(kan) destarUS hitamS berisiUS hitamS cahayanya pergi ke langitS tempat anak
mamba besemai bekaca, tempe' ano' mendereui pegeui bukalau.
 mambangS bercerminS berkaca tempat anak bidadariS pergiS berkalungS

His father gave him the black turban whose radiance illuminated the sky at sunset when the male spirits look at themselves in their mirrors and the nymphs put on their necklaces.

Diberilah destar hitam berisi hitam, cahayanya sampai di langit, tempat anak mambang bercermin berkata, tempat anak bidadari pergi berkalung

diagih, (diberi) cf. bagih (beri); cayo, Ml. cahaya; mamba, Ml. mambang (spirits associated with crimson sunsets); besemai (pron. with nasal final diphthong), Ml. bercermin; bekaca (!), Ml. ber-kaca; mendereui, Ml. bidadari; bukalau; Ml. berkalung.

- (122) *Diarnbi' tigonyo kereih; kereih kece' penikang batew, penikang batu mereka'ng*
 diarnbil tigaUS-nya kerisS kerisS kecil penikamUS batuS penikamUS batuUS pelekatS
batu arau.
 batuUS araS

He took his two daggers and his sword; the daggers that can cleave rock and moss-covered stone,

Diambil tiga kerisnya; keris kecil penikam batu, penikam batu pelekat batu ara, tigonyo kereih, Ml. tiga kerisnya (i.e. two daggers and a sword) cf. senonyo pedea, etc.; penikang batu mereka'ng.batu arau, cf. Penikang batu pereka'ng (Ml. pelekat) batu arau (ara)

- (123) *Mo diambi' senonyo pedea, diandeuhi pegeui ke tia; awa' telumpa' ke lamang*
telah diambil pedangS-nya diikatS (pergi) ke tiangS; 123SG/PL terlompat ke lamangUS
panja.
panjangS

and his sword, which he tied to a pole.

diambil pedangnya, diikat ke (pada) tiang

diandeuhi, "diikat", cf. Ml. Min. mangandam, "tie up"?; tis, Ml. tiang

Hot rain and tornadoes will be the signs indicating Juara Pantang's battles with his enemies.

- (124) *Mo mendere uji' paneh masa', telinkau uli' danea, loh tategea', tando ano'*
telah berderai hujanUS panasS masak terlingkarS ularUS danauS telah tertegakS tanda anak
rajeo turauh ke lama.
rajaS turunS ke halamanS

As Juara Pantang emerged in the open" hot rain spattered, and a tornado (or: rainbow) appeared over the lake. '

Berderailah hujan panas, terlingkar ular danau tertegak, tanda anak raja (itu) turun ke halaman.

mendere, Ml. berderai; uji', Ml. hujan cf. ujang lei a', ujeung panaeh, ujea katibeo; masa " Ml. masak, here: panas?; telinkau, Ml. terlingkar; uti', Ml. ular; uli' danea, Ml. ular danau "pelangi"; tategea', Ml. tertegak; nago dareah, Ml. naga darah "a column of fire or steam", (cf. Ujeung panaeh dingeng kadatea, nago dareah dingeng ketibeo, uli' danea ngeng tebentea); tando, Ml. tanda

- (125) *"Apo rupo akau nih indau, apo mpan akau nih bapea?" "Ee mpau tu*
apa rupaUS ISG inf.S iniUS ibuS spa tampanUS ISG inf.S iniUS bapakS? eh 2SG info EXPL
ana'," -rajeo mengelih ana' urang itau -"adeo seba' dinging kurenau tu ana'!
anak, rajas memandang anak orangUS ituS adaS sebabS dan karenaS EXPL anak!
Kalu kitau ndo' tau mendere uji' paneh masa', tando mpau munangeih
kalau 1PL incl.S hendak tahu berderai hujanUS panasS masak tanda 2SG info menangisS
tu ana'; kalu telinkau uli' danea, tando mpau ndo' bupera; kalu telakau
EXPL anak kalau terlingkarS ularUS danauS tanda 2SG info hendak berperangS kalau terlingkarS
nago dareah, tando mpau diimpe' jalo. beseui! Ituh ana', ida' usah mpau
nagaUS darahS tanda 2SG inf. dihimpit jalaUS besiS ituUS anak tidakUS usah 2SG info
bujalea!" Itu katau ana' urang itau. Mo bukatau Sijaro Fanta:
berjalanS! ituUS kataS anak orang ituS. telah berkataS JuaraUS PantangS

"How do I look now, dear mother, dear papa?" - "All these signs have a specific meaning, my son!" said the *raja*. "When hot rain comes pouring down, it means that you are crying hot tears. When the rainbow appears over the lake, it signals one of your battles. When the tornado is seen, it means that you are caught in an iron net... But why should you leave us, son?"

"Bagaimana rupaku ini ibu, bagaimana tampanku ini bapak? -"Eh, engkau anakku, " (kata) tuan raja memandang anaknya - "Ada sebabnya (segala tanda itu), anakku! Kalau kita hendak tahu (artinya)

berderai hujan panas, itulah tanda engkau menangis, anak; kalau telingkar ular danau, (itulah) tanda engkau hendak berperang; kalau telingkar naga darah, (itulah) tanda engkau dihimpit jala besi! Begitulah, anak, tak usah engkau berjalan!" Begitulah kata tuan raja. Menjawablah Juara Pantang:

mengelih, cf. mengeleh; tau, Ml. tahu; munangeih, Ml. menangis; telakau, cf. telingkau; diimpe', Ml. dihimpit; jalo, Ml. jala; beseui, Ml. besi.

- (126) "Meregea' daye puti sembilea terejewh mandei/ kalu ditegea', lebih disurauh, menggelegakS di air putriUS sembilanS terjunS mandiS kalau ditegakS lebih disuruhS nalo kebili' kendo' atei/ ndo' menuju Nine' Rebieh Reno Kayau, pegeui mencari nama kehendak hatiS(nya) hendak menujuUS Nenek Rabiah Rendah KayuS, pergiS ku punca' guneo, Guneo Pantei Ceremei." ke puncak gunungS gunungS pantai cerminS

"The nine Paradise maidens have come down to take their bath and make the water seethe/even you tried to keep me, I will depart, in search of fame/to the summit of Glass Mountain, to visit Grandfather Rabiah of the Woods!"

"Menggelegak di air puteri sembilan terjun mandi! Kalau ditegah, lebih disuruh,' mencari (terbilang) kehendak hati(nya), hendak menuju Nenek Rabiah Rendah Kayu, pergi ke puncak gunung Pantai Cermin!"

meregea', Ml. menggelegak; daye, Ml. di air, ditegea', Ml. ditegah; nalo, "mencari" cf. Achehnese nalu "to summon"? (read: nalo?); kebili', Ml. terbilang (temama) cf. tebilea; ceremai, cf. suremai (Ml. cermin)

- (127) Itu katau ana' urang itau. Idea' ko lamau, arei neng adeo tengoh arei, ituUS kataS anak orangUS ituS tidakS EXPL lamaS hariS (yang) adaS tengah hariS mamba turauh mandei, Tuang Bujeo Sijaro Panta barangkea' takalo itau. mambangSturunS mandi, TuanUS BujangS JuaraUS PantangS berangkatS tatkala ituS

Such were his words. Not long after, at noon, when the spirits come down to earth to take their bath, Juara Pantang went on his way at last.

Begitulah katanya. Tidak berapa lamanya pada tengah hari, waktu para mambang turun mandi, berangkatlah Tuan Bujang Juara Pantang.

Sektu mamba turauh mandei, (although mamba are usually associated with sunset); sektu (pron. with a nasal /e/), Ml. sewaktu

Young Juara Pantang takes his leave.

- (128) "Eee kayau tu indau', rilaka aee; jerih payoh kayau mengidu'ng hai 2SG/PL form. EXPL ibuS relakanS EXPL jerih payah 2SG/PL form. menghidupUS(kan) akau selamo inei; akau sukara ndo' barangkea', ido' bulih ditaha, 1 SG infS selamaUS iniS 1 SG inf.S sekarangS hendak berangkatS tidakUS boleh ditahanS ido' bulih dirambi'ng!" itu katau urang mudeo tadeui. Ndo' barangkea' ana' tidak boleh dihambatS ituUS kataS orangUS mudaS tadiS hendak berangkatS anak,? urang itau, tinggalah Tuang Suna Marajo Tuau, Puti Nai Kenantan rangUS ituS tinggalSlah tuanUS sunanS merajaUS TuaS PutriUS InangS KinantanUS Ageuw. AgungS

"Dear mother, please let me go; you raised me all these years with toil and trouble (and I am grateful for that) but now it is time for me to go; please do not try to keep me back!" So he said, leaving his parents behind.

"Hai ibuku yang terhormat, relakan (benarkan) saja; berjerih-payah Ibu menghidupi (membesarkan) hamba selama ini; sekarang hamba hendak berangkat, tak boleh ditahan, tak boleh dihambat!" Begitulah kata orang muda itu. Hendak berangkat ia, tinggallah Tuan Sunan Meraja Tua dan Puteri Inang Kinantan Agung.

rilaka, Ml. relakan (membenarkan); mengidu'ng, Ml. menghidupkan; sukara, Ml. sekarang; ditaha, Ml. ditahan; dirambi'ng, Ml. dihambat (anorganic /r/) cf. Min. (ma)ambe'

- (129) Awa' barangkea' ido' bekantei. Nyo loh buj alea pulau nyo ana'
 123SG/PI berangkatS tidakUS berkawanS 3SG/PL info telah berjalanS pulaS3SG/PL inf anak
 urang itau; loh bubali' kabadueo seretau maredew'ng, maredeu'ng bae,
 orangUS ituS telah (ber) balik ke(ber)duaS sertaS meredupS meredupS saja
 mariboribo nyo tangeih; tingga bedueo awa' bekawa; ana' barangkea'
 beriba-iba 3SGIPL info tangisS tinggalS berduaS 123SG/PL info berkawanS; anak berangkatS
 tangkaloitau.
 tatkala ituS

He went on his way alone, walking on and on. His parents went home, crying bitterly; their son had departed.

Berangkatlah ia tidak berkawan. Berjalan pulalah ia; pulanglah kedua ibu-bapaknya serta meredup-redup saja; beriba-hatilah mereka menangis; tinggallah kedua kawan itu; berangkatlah anaknya.

kabadueo, Ml. berdua; loh bubali' kabadueo... tingga bedueo awa' bekawa, (the subject is Sijaro Fanta's parents); seretau, Ml. serta; maredew'ng/maredeu'ng, Ml. meredup; mariboribo, Ml. beriba (hati) cf. Min. bahibohibo.

- (130) Loh bajaleo Sijaro Fanta, kiang lamau kiang ku jaew; kiang lamau kiang
 telah berjalanS JuaraUS PantangS kianUS lamaS kianUS EXPL jauhS kianUS lamas kianUS
 ku pegeui. Loh ila ill d 1Sung itau. Loh masu' batih keluo
 EXPL pergiS telah hilangS dari d 1SunUS ituS telah masukUS persahabatan keluarUS
 batih, mendaki bukeui'ng ngeng tinggai, menejung luhah dingeng dalea.
 perbatasan mendakiUS bukitS yang tinggiS menerjun(i)US lurahUS yang dalamS

Juara Pantang walked on and on, farther and farther, until his home village had disappeared totally from view.

Berjalanlah Juara Pantang, kian lama kian jauh, kian lama kian pergi; sudah hilang dari dusun itu. Masuk perbatasan keluar perbatasan" mendaki bukit yang tinggi, menerjuni (menuruni) lurah yang dalam.

bajaleo, cf. bujalea; kiang, Ml. kian; ila, Ml. hilang; batih, Ml. batas; mendaki (the /d/ is pronounced soft, almost like "menaki"); bukeui'ng, Ml. bukit; menejting, Ml. menerjun(i); luhah, Ml. lurah

Juara Pantang reaches the seashore and obtains a magical boat after burning some incense on the palm of his hand and invoking Tuan Kecek Raja Penggada, an attendant of Nenek Rabiah Rendah Kayu.

- (131) *Arei loh liwa' dingeng kutikau; awa' bujalea ido' tentau sia dingeng*
 hariS telah lewat dengan ketikaS(nya); 123SG/PL berjalanS tidakUS tentuS siangS dengan
mala. Jalea mako bujalea Sijaro Fanta, habeui h arei buganteui arei habeuih
 malamS (ber)jalanS maka berjalanS JuaraUS PantangS habisS hariS bergantiS hariS habisS
bulea buganteui bulea. mako bujalea takalo itau, mako sampae ka tepi laun'ng
 bulanS bergantiS bulanS maka berjalanS tatkala ituS maka sampaiS ke tepiUS lautS
 Day and night Juara Pantang kept walking. Days and months passed and on and on he walked –
 until finally he reached the seashore.
Hari sudah lewat (dengan ketikanya); berjalanlah ia. tidak tentu (tujuannya). siang dan malam. Ber-
jalan-jalanlah Juara Pantang, habis hari berganti hari, habis bulan berganti bulan" (terus) berjalan-
jalan – maka sampailah ia di tepi laut.
habeuih, (usually abeuih, cf arei); tentau, Ml. tentu; sia, Ml. siang; mala, Ml. malam (cf. malang
itau); laun'ng, Ml. laut (laun'ng is pronounced as a nasal diphthong).
- (132) *Nyo tekejeui'ng Sijaro Fanta: "Eee indau', manang pulau akau melaya*
 3SG/PL info terkejutS JuaraUS PantangS hai ibuS mana pulaS 1SG infS melayariS
lau'ng inei?" ltuh katau ana' urang itau.
 lautUS/S iniS? ituUS kataS anak orangUS ituS
 Juara Pantang was startled. "Oh mother! How am I ever going to cross this ocean?" he said.
Terkejutlah Juara Pantang: "Hai ibu(ku), mana pula aku melayari laut ini?" Begitulah katanya.
nyo, "dia" (suppletive); manang, Ml. (bagai) mana; melaya, Ml. melayar(i)
- (133) *Nteuiloh awa' takalo itau, benteuiloh awa' di pinggei lau'ng; awa' dudew'*
 hentiSlah 123SG/PL tatkala ituS berhentiSlah 123SGfPL di pinggirS lautS 123SGfPL dudukS
merenorenau bae.
 merenungUSrenungS saja
 He sat down at the beach, lost in thought.
Berhentilah ia, berhentilah di pinggir laut; duduklah ia merenung-renung saja.
enteui/benteui/berenteui, : Ml. berhenti; pinggei, Ml. ringgit (i.e. pantai); mereno-renau, Ml. merenung;
dudew', Ml. duduk, cf. dudeu'.
- (134) *"Itoh kan adi'ng ura lakelakei, itoh katau uha bekemba di atih dunia."*
 ituUS bukan adatUS orangUS lakiUSlakiS ituUS kataS orangS berkembangS di atas dunia."
Eee iyau, kato ana' urang itau.
 EXPL kataS anak orangUS ituS
 "This is not the way a real man behaves - according to those who flourish (have gained impor-
 tance?) in this world," he said.
"Bukanlah begitu adat orang lelaki, menurut yang berkata manusia (yang) berkembang (hidup) di atas
dunia," begitulah katanya.
kan, Ml. bukan; adi'ng, Ml. adat cf. rumoh adea'; uha, cf. uhang kua'; but ana' urang itau); bekemba,
Ml. berkembang.
- (135) *Idea' ko lamau, nyo loh tegea' Sijaro Panta: "Mano inih pulau aye dingeng*
 tidakS EXPL lamaS 3SG/PL telah tegakS JuaraUS PantangS manaS iniUS pulaS air yang

dingeui?" Loh diambil' kemenyang barew: "Kubakealoh tepangga, kuimba berekeui'n dinginS telah diambil kemenyangUS baruS kubakarSlah terpanggangS kuhimbauS berkatS

kuimba berekeui'ng urang kurama' urang suratei. Heee iyau tu pulau, akau tu kuhimbauS berkatS orangUS keramat orang US sektiS EXPL EXPL pulaS 1 SG inf.S EXPL

Minto' kupado kayau, bulih pinta' tedeuw telakeuw, minto' tibeuw loh kayau aeh. minta kepada 2SG/PL form. boleh minta tujuanS terlakuS minta tibaS lah 2SG/PL form

Tuang Kece' Rajeo Pangadeo, ngadi'ng Nine' Rebieh Reno EXPL tuanUS Kecil RajaS PenggadaS menghadap(i) Nenek Rabiah Rendah

Kayau menunggu pusa'ng sasei'. Diimbea cepa' tibeo, disuhauh lekeih pegeuit" kayuS menungguUS puserUS sasatS dihimbauS cepat tibaS, disuruhS lekasS pergiS

Juara Pantang stopped and said: "Where (i.e. what) is this cold sea?" He took some fresh incense, saying: "I burn this incense, asking for my ancestors' blessing. May my request be granted, may my goal be achieved. I summon you, Tuan Kecil Raja Penggada, attendant of Nenek Rabiah Rendah Kayu, guardian of the Great Whirlpool; come when I call you, go when I send you on your way!"

Tidak berapa lamanya tertet; (berhentilah) Juara Pantang: "Mana pula air yang dingin ini?" Diambilah kemenyan baru: "Kubakarlal terpanggang. kuhimbau berkat orang keramat orang sekti, Aku minta kepada kamu beroleh permintaan supaya tujuanku terlaku (sampai): aku minta supaya datanglah kamu Tuan Kecil Raja Penggada (yang) menghadapi Nenek Rabiah Rendah Kayu, penunggu puseran air; dihimbau cepatlah datang, disuruh lekas pergi!"

dingeui, Ml. dingin; barew, Ml. baru; kubakea, Ml. ku-bakar; tepangga, Ml. terpanggang; kuimba, Ml. ku- (h)imbau; berekeui'ng. Ml. berkat; minto' (usually minto), Ml. minta, but cf. pinta'; pinta', Ml. (per)minta(an) cf. Jav. pinta; tedeuw, Ml. tuju(an) cf. tedeo; telakeuw, Ml. terlaku cf. Jav'. kelakon; tibeuw, Ml. tiba? (cf. tibeo); am. (interjection); pangadeo, cf. 1.1J. penggada?; ngadi'ng. Ml. menghadap(i), cf. ngadeo', Ml. menghadapan, buadea', Ml. berhadapan; pusa'ng. cf. Ml. puser(an) air & Ml. pusat (the prototype of pusa'ng should be "pusat rather than puser!"); sasei', Ml. sesat, sasat? cf. Min. sase' puse' "twisted, muddled up, confused"; disuhauh, cf. disurauh, Ml. disuruh; diimbea, Ml. di(h)imbau; lekeih, Ml. lekas.

(136) Bujeung Kece' Rajeo tu tibeo, betemau dali' penau; jung kece' lanca tumbageo, bujangUS Kecil RajaS EXPL tibaS bertemuS dalamUS mimpiS jungUS kecil lancarS tembagaS

bedenyew'ng dari tengoh lau'ng; ung kece' Nine' gi bareui, jung kece' Nine' berdenyutS dari tengah lautS jungUS kecil nenek lagiUS bahariS jungUS kecil nenek

tu lamau, jung kece' kemudeuinyo 'meih. EXP lamas jungUS kecil kemudiSnya emasS

Immediately Tuan Kecil Raja Penggada appeared to Juara Pantang in a trance. A small, fast copper boat arrived with a throb (?), coming from the Middle of the ocean. It was Nenek Rabiah's ancient vessel with the golden rudder.

Bujang Kecil Raja (penggada) itu muncul, tertemu dalam mimpi (kerasukan); perahu kecil, lancung tembaga, berdenyut dari tengah laut; perahu kecil nenek yang bahari, yang lama, perahu kecil kemudinya emas.

bujeung (read: tuang?), cf. bujeung manau, Tuang Bujea Sijaro Panta; betemau, Ml. bertemu (i. -e. ditemui, cf. the "passive" use of ba- in Min.); penau, "to be in trance, to communicate with the ancestral spirits"; lanca, Ml. lancar/lancang (a fast boat); tumbageo, Ml. tembaga cf. temageo; bedenyew'ng, Ml. berdenyut; gi, Ml. lagi (i.e. masih); bareui, Ml. ba(ha)ri (i.e. lama). Cf. Tibeoloh jung kece' naco temageo, jung puseko Nine' tu lamau, jung pusekau Nine' gubeureui (gubeureui, read: gi beureui, lagi bahari); naco, Ml. lancar(an)/lancang; kemudeui, Ml. kemudi.

After crossing the ocean, Juara Pantang sends the boat back and continues his journey, singing happily. He crosses many deep valleys and dense forests.

- (137) *Suku 'ng genea' segalo adeo daleung itau: dayew adeo sata tu adeo,*
 cukupUS genapS segala adaS daiamUS ituS dayungS adaS satangS EXPL adaS
jew ku tibeo maso itau. Loh meningke' Tuang Bujeo Sijaro Panta,
 jungUS/S EXPL tibaS masaUS ituS telah meningkat TuanUS BujangS JuaraUS PantangS
nae' ke darih jew ilau', diangkea' sata ngeng panja; loh direngkeuwh
 naik ke atas jungUS/S elokS diangkatS satangS yang panjangS telah direngkuhS
dayew, ngadeo' bedenyew'ng jew ke tengah; bali' jew ana'
 dayungS menghadapS(kan)berdenyutS jungUS/S ke tengah balik jungS(!) anak orang
jew ana' urang itau, seno kumba keputuh talei. Eee iyau, jung ana'
 jungS(!) anak orang ituS sebagai kumbangS keputusanUS taliS EXPL jungUS anak
urang itau, dinging bugelea Sijaro Panta, loh meringei' meringe' senei, busiau
 orangUS ituS yang bergelarS Juara PantangS telah merengekS renek seniS bersiulS
siung alauh, meredew redu panja, Eee, meredu ana' urang itau.
 siulUS halusS mereduS reduUS panjangS EXPL mereduUS anak orang ituS

Everything was there: the oar, the pole... Juara Pantang jumped into the boat and took the long pole. He pulled at the oar, quickly steering the boat toward the open sea. The boat returned to where it came from, moving fast, like a bumblebee unhampered by its string. Juara Pantang sang a merry tune, whistling a sweet melody.

Cukup genaplah (ada) semuanya: dayung ada, satang (galah) ada, sampailah perahu. Meningkatkan (naiklah) Juara Pantang ke atas perahu yang elok, diangkatnya satang yang panjang; direngkuh dayung, menghadapkan berdenyut perahu itu ke tengah (laut); kembalilah perahu, sebagai kumbang yang putus talinya. Bemyanyi seni, bersiul halus, merdu dan panjang ia.

Suku'ng, cf. cukau'ng; dayew, Ml. dayung; sata, Min. satang (i.e. Ml. galah); jew, cf. j; meningke', . Ml. meningkat; ke darih, cf. ke daye (darih, Ml. di atas); direngkewh cf. direngkeuwh, Ml. direngkuh; ngadeo' cf. Ml. menghadap(kan); bedenyew'ng, Ml. berdenyut; seno, "sebagai"; kumba, cf. kumbang padea; meringei'/meringe', Ml. merenge' (i.e. bemyanyi); senei, Ml. seni; busiau, Ml. bersiul; siung, Ml. siul, cf. busiau; meredew, Ml. merdu (interpreted as me-redew, secondary stem redew/redu); redu, cf. meredew.

- (138) *Eee, siung ana' urang itau melanyau'ng ke langi' tinggai, bedetewh ke gunung*
 EXPL siulUS anak orangUS ituS melanjutS ke langitUS tinggiS berdetusS ke gunungU
tinggai siung ana' urang itau; tegarnea mamba di guneo, teke jew'ng prei
 tinggiS siulUS anak orangUS ituS. tergemamS mambangS di gunungS terke jutS periS
di langeui' nengo. ka siung ana' urang itau.
 di langitS mendengarUS ke siulUS anak orangUS ituS

His tune went up to high heaven and resounded between the hills, startling the mountain goblins and the nymphs of paradise.

Siulnya melanjut ke langit tinggi, berdetus ke gunung tinggi; tergemang mambang di gunung, terkejut peri di langit mendengar siulnya....

Melanyau'ng, Ml. melanjut; bedetewh, Ml. berdetus; tegamea, Ml. tergemang; prei, Ml. peri; langeui', cf. langei'; nengo, Ml. mendengar (cf. tedengea)

- (139) *Kato mamba di guneo: "Adeo ilia lae' ketibeo, adeo nia rarnai kadatea, bungeui kata mambangS di gunungS adaS betul pestaS tertibaS adaS betul ramai terdatangS bunyiS ituh siung urang kurarna' nyo kedatea!" Ituh katau mamba di guneo, ituS siulUS orangUS keramatS 3SG/PL inf.(ter) datangS ituUS kataS mambangS di gunungS ituh katau prei di langei'. ItuUS kataS periS di langitS*

The goblins said: "Surely this hero's song announces a great feast!"

Kata mambang di gunung: "Ada pesta, ada peralatan, (karena) berbunyi lah siul seorang sekti! "Begitulah kata mambang di gunung, peri di langit.

lae' (pron. llae'), Ml. "pesta, peralatan", cf 'Ie'/'leh; bungeui, Ml. bunyi, cf. babungeui.

- (140) *Idea' ko larnau, jew bujalea. Abeuih arei begenteui Brei, abeuih bulea tidakS EXPL arnaS jungS berjalanS habisS hariS bergantiS hariS habisS bulanS Begenteui bulea, loh tigo ulea nyo daleung lau'ng itau, loh tibeo bergantiS bulanS telah tigaU sbulanS 3SGIPL info daiarnUS lautS ituS telah tibaS di pingge lau 'ng. Loh kadarih ana' urang itau, diarnbi' kemenyan barew, di pinggirUS lautS telah ke atas anak orangUS ituS diarnbil kemenyanUS baruS dipangga ke dado tanga: dipanggangS ke dadaUS tanganS*

For three months the boat continued its fast journey; then at last it reached the other shore. Juara Pantang took some incense and put it on the palm of his hand, saying:

Tidak berapa larnanya perahu itu berjalan (belayar). Habis hari berganti hari, habis bulan berganti bulan, sudah tiga bulan ia di laut, sampailah ia di pinggir laut. (Naik) ke daratlah (ke atas) ia, diambilnya kemenyan baru, dipanggang (dibakar) atas telapak (dada) tangannya.

ulea, cf. bulea; pingge, cf. pinggei; kadarih, : Ml. ke (di) atas; dado, Ml. dada (i.e. telapak).

- (141) *"Eee kau inih jew," ituh katau Sijaro Fanta, "eee jew, bubadi' EXPL 2SG info iniUS jungS ituUS kataS JuaraUS PantangS EXPL jungS berbadanUS tembageo, akau inih ndo' barangkea' masau' imbo inih pulau: inih tembagaS 1 SG inf. iniUS hendak berangkatS masukS rimbaUS iniUS pulaS IniUS sukara kita butepe'i tanga; kau bali'loh ke pusa'ng sasei' Rajo Pangadeo!" sekarangS kitaS bertepukS tanganS 2SG inf. baliklah ke pusar sasetS RajaUS PenggadaS! Ituh katau Sijaro Fanta. ituUS kataS JuaraUS PantangS*

"You boat of Mine, you who are made of copper, I want to return to the forest; when I clap my hands, you must return to Raja Penggada's Great Whirlpool."

"Hai engkau perahuku," kata Juara Pantang, "engkau yang berbadan tembaga, aku ini hendak berangkat masuk rimba pula; sekaranglah kita (aku) bertepuk tangan; pulanglah engkau ke pusaran air Raja Penggada!" begitulah katanya.

bubadi', Ml. berbadan (cf. badea); tembageo, (the /b/ is pronounced soft, almost like "temageo"), tembaga; imbo/imbau, Ml. rimba; sukara, Ml. sekarang; butepe'i tanga, Ml. bertepuk tangan.

- (142) *"Diimbea cepa' ku pegeui, diimbea cepa' ku tibeo, disurauh segereo 'geui!" dihimbauS cepat ISG inf. pergiS dihimbauS cepat ISG inf. tibaS disuruhS segera pergiS*

Ituh katau ana' urang itau
ituUS kataS anak orangUS ituS

The boat answered: "When summoned, I depart immediately; when told to go, I quickly depart."

"Dihimbau cepatlah aku pergi; dihimbau cepatlah aku tiba; disuruh segera (aku) pergi!" Begitulah katanya.

Ku, ML. aku; segereo, Ml. segera; 'geui, (pron. ggeui) Ml. pergi, cf. pegeui

- (143) *"Ditula' kakeui di kalo inih ke tengoh lau'ng, jew berisi sata ngeng dayew."*
ditolak kakiS (di) kala iniUS ke tengah lautS jungUS/S berisiUS satangS dan dayungS

Ituh katau ana' urang itau. Idea' ku lamau, Tuang. Bujea Sijaro Fanta,
ituUS kataS anak orangUS ituS tidakS EXPL lamaS TuanUS BujangS JuaraUS PantangS

loh barangkea' pulau maso itau, menempuh imbo dinging ujeo, mendakeui
telah berangkatS pulaS masaUS ituS menempuhUS rimbaUS yang bujurS mendakiS

bukeui'ng ngeng tinggai, nempuh una' dinging sungae nga dalea.
bukitS yang tinggiS, menempuhUS onak dan sungaiS yang dalamS

"With my foot I push you back toward the middle of the ocean, you and your pole and oar!" said Juara Pantang. Then he went on his way, penetrating thick jungle and climbing high mountains, cutting his way through thorny ravines and swimming across deep rivers.

"(Engkau) ditolak kaki sekarang ke tengah laut, perahu berisi satang dan dayung." Begitulah kata Juara Pantang. Tidak berapa lamanya berangkatlah pula Tuan Bujang Juara Pantang. Tidak berapa lamanya, berangkatlah pula Tuan Bujang Juara Pantang, menempuh rimba yang luas (bujur), mendaki bukit yang tinggi, menempuh onak dan sungai yang dalam.

kakeui, Ml. kaki; ujeo, Ml. bujur (i.e. lues); mendakeui (!), cf. mendaki/menaki; una', ML. onak.

- (144) *Hee iyau. loh besuau awa' dinging rewa dinging ujeo, 'nah dinging libea.*
EXPL telah bersuaS 123SG/PL dan rawaS yang bujurS rendah yang lebarS

He ran into vast swamps and crossed wide plains.

Bersualah ia dengan rawa yang luas, dataran yang lebar.

besuau:ML. bersua; 'nah (pron. nnah), ML. rendah (i.e. dataran) cf reno; libea, ML.lebar.

- (145) *"Mano pulau tempe' tubewh tu inei? Sawa banyea' di sitau, ula banyea' tu*
mana pulaS tempat 123SG/PL EXPL iniS? sawangS banyakS di situS ularS banyakS EXPL

pulau, ima dinging banyea' sekalei di sitau, gajeah dinging ima segalo adeo
pulaS, harimauS yang banyakS sekaliS di situS gajahS dan harimauS segalo adaS

daleung imbo itau."
daiamUS rimbaUS ituS

Where am I? This place is covered with dense jungle, full of snakes, tigers and elephants."

"Mana pula tempat awak ini? Sawang banyak di situ. ular banyak pula, harimau banyak sekali di situ, .gajah dan harimau segalanya ada dalam rimba itu."

tempe', Ml. tempat; sawa, Min. sawang, "wilderness"; ula, Ml. ular cf. uli' danea; ima, Ml. harimau; gajeah, Ml. gajah

- (146) *Eee, bujalea muko bujalea. Idea' ku lamau. idea' ku patau'ng, idea' ragew,*
EXPL berjalanS maka berjalanS tidakS EXPL lamaS tidakS EXPL patutS tidakS faguS

idea' ku takau'ng. Eee itau, masu' irnbo' keluo irnbo. Ido' lamau awa'
tidakS EXPL takutS EXPL ituS masukUS rimbaS keluarS rimbaS TidakUS lamas 123SG/PL
bujalea, berenteuiloh awa' di bawoh kayau ngeng gedea, berenteui mpau'
berjalanS berhentiSlah 123SG/PL di bawah kayuS yang besarS MemperhentiS(kan) letihS
mpau' supayo itau. dingeng bugelea Tuang Bujea Sijaro. Pantang.
letihS sepayahUS ituS yang bergelarS TuanUS BujangS JuaraUS PantangS

On and on Juara walked, without fear, without hesitation. At last he stopped under a tall tree to take a rest.

Berjalan-jalan terus Juara Pantang. (Tidak berapa lamanya) tidak patut, tidak ragu-ragu, tidak takutlah ia, masuk rimba keluar rimba. Tidak lama kemudian maka berhentilah ia di bawah pohon besar untuk memperhentikan keletihannya.

muko, Ml. maka; ragew, Ml. ragu; takau'ng, Ml. takut; berenteui, Ml. berhenti(an); mpau', "letih" cf. Ml. empuk "weak"?; supayo, Ml. se-payah (not supaya!).

- (147) *Idea' ko lamau, barangkea' pulau, besuau bukeui'ng butitili tinggai.*
tidakS EXPL lamaS berangkatS pulaS bersuaS bukitS bertakahUS tinggiS

After a while he continued his journey, traversing undulating (?) high mountains.

Tidak berapa lamanya berangkat pula ia, bersua (bertemu) dengan bukit yang bertakah tinggi.

besuau, ML. bersua (bertemu, saling perdekatan); butitih, "bertakah, berjenjang, bergelombang".

- (148) *Meninjaulah awa' kutiko itau, ngeleh ilei ngeleh ku mudi', ngeleh ke lembah*
meninjauSlah 123SG/PL ketikaUS ituS melihat hilirS melihat ke mudik melihat ke lembah
ngeleh ko darea', nampa'loh apei di tengoh rimbo. Tekejeui'ng Sijaro Fanta:
melihat ke darat(an)S nampaklah apiS di tengah rimba. terkejutS JuaraUS PantangS
"Sapo pulau nunggu rimbo inei?"
siapa pulaS menungguUS rimba iniS

From the summit he looked left and right, up and down the valley - and he saw a fire far away in the jungle. "Who could possibly be living in this forest?" wondered Juara Pantang.

Meninjaulah ia melihat ke hilir-udik, ke lembah dan ke daratan; nampaklah api di tengah rimba. Terkejutlah Juara Pantang: "Siapa pula yang menunggui rimba ini?"

meninja, Ml. meninjau; ilei, Ml. (ke) hilir; darea', Ml. darat(an); rimbo, Ml. rimba cf. imbo; sapo, Ml. slapa.

- (149) *Bajalea pulau di jaleung ujeo, di nah dinging tu rija, menuju ku asa'ng apei.*
berjalanS pulaS di jalanUS bujurS di rendah yang EXPL hijauUS menujuUS ke asapUS apiS

On and on he walked toward the fire, crossing lush green plains.

Berjalanlah pula ia di jalan yang bujur (luas), di dataran yang hijau, menuju ke asap api.

jaleung, Ml. jalan cf. pujaleung and sepanjangjalea; ujeo, Ml. bujur (luas); rija, Ml. hijau (anorganic r- common in tale i.e. poetry).

After three days Juara Pantang finds the house. The roof is made of human hair, the walls of human skin. Inside he finds a princess who warns him that her "father" is a man-eating ogre by the name of *Hantu Putih* (the White Ghost). She talks about corpses under the house but Juara Pantang ignores her warning and invites her to share a betel quid with him.

(150) *Abeuih arei begenteui arei, arei ngeng cukau'ng tigo arei, loh betemau dinging adeo
habisS hariS bergantiS hariS hariS yang cukupS tigaUS hariS telah bertemuS yang adaS
aki' apei. Awa' tetempauh di lamang panja, tesegeu'ng
bekasUS apiS 123SG/PL tertempuhS di halamanUS panjangS terkejutS*

Sijaro Fanta, tagamea ana 1 urang itau: Apo pulau nyo inei? "
JuaraUS PantailgS tergemangS anak orangUS ituS apa pulaS 3SG/PL inf. 'iniS

After three days he found the place where he had seen the fire. Cautiously he entered the garden, and wondered: "What (house) could this be?"

Habis hari berganti hari cukup genaplah tiga hari, bertemulah ia dengan bekas api. Tertempuhlah ia ke halaman panjang, terkejutlah dan tergemang ia: "Apa pula ini?"

aki, "bekas" cf Ml. bakat?; tetempauh, Ml. tertempuh; tesegeu'ng, (read: tesegeui'ng?), "terkejut" cf Ml. tersanggit

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