

**APPENDIX**

**MAHARADIA LAWANA**

**TEXT AND TRANSLATION**

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## MAHARADIA LAWANA

## TEXT

[1.] So Mahárádia Lávána, na wáta o Solótan sa Pulu Bandíarmásir, agu so Ba'i sa Pulu Bandíarmásir. So Mahárádia Lávána na walo i ulu. Aia bo den a pinggalebek ian na so langon a tao a pekelimod sa lama na di'i nian pakate-ta'ondura'an: Teru'on ian a "pindeda'ora'an ka i aki oto." Somong peman ko isa na tig ian a "pimbabasa'an ka sa marata i girao." Si'i ngka so korang i pariksa' ana kianama'an na mimbeloi a bala'ola, a pekepolangan sa manosia.

[2.] Kagia peketalawan den sa tao a inged ka sabap sa karata i mudul o Mahárádia Lávána, na mianik sa torogan so Móna sa Kálalagán, na inadap ian den so Sulutan sa Pulu Bandíarmásir. Tig ian a, "He'i! Datu ami, anda manai sa Mahárádia Lávána a di'i nian pakate-ta'undura'an so madakel a tao na di'i makapupulanga? Makapangokit ka saia ka aia keori'an on na kebabasan sa pagetao so inged ka."

[3.] Somimbag so Solotan na tig ian a "Akoli ngka so manga pagetao aken sa di siran mawa', ka di ako peman mbabawata sa ba ikabinasa o kadato aken, agu gia di'i kapag'inged i sa Pulu Bandíarmásir. Aia lalag aken on na pagaror kano ka aden mibuwang sa kalodan so Mahárádia Lawana."

[4.] Si'i ngka sa kiamba'alan den so aror na pimbabalalaian, agu langon taman a tamok, agu ikewi'ag ian na pironan on. Piagaiokan iran so Mahárádia Lávána na miakada ko aror, a piakiguiud, sa kapal sa kalodan, na agu iran bu buka'i sa posed a ragat. Aia miasowa ian

## TRANSLATION

[1.] Maharadia Lawana [is] the son (child) of the Sultan of Pulu Bandiarmasir and the Sultan[ess] of Pulu Bandiarmasir. Maharadia Lawana [has] eight heads. [What] he does only [while] among (all) people gathered in the yard [is] to tell [gossips]: he says "you have been cursed by the other fellow". He goes also to the other (fellow) and says "the other fellow says vile words [against you]." So that those who are short of understanding get irritated and become troublesome, and cause the death of many.

[2.] Because the people of the sultanate (village) feared Maharadia Lawana owing to his vile language (bad lips), the Muna sa Kalalagan (the wisest of the wise) went up the palace and reported (faced) to the Sultan of Pulu Bandiarmasir. He said, "Sir, My Datu, why does Maharadia Lawana [always] tell (bad words) on many people [thus] causing death? If you do not pacify him the result would be that the people of your sultanate (village) will decrease owing to this trouble created [by Maharadia Lawana]."

[3.] The Sultan replied, and (he) said, "You plead to my people that they will not leave because I will not bear children that shall destroy my kingdom and that will destroy the peace of Pulu Bandiarmasir. This [is] my order (thought) that you build a raft and let Maharadia Lawana be driven away to the ocean."

[4.] And so the raft was made and a shelter was constructed on it; and all possessions [including] food were loaded on the raft. They persuaded Maharadia Lawana to board the boat (raft); and had [the boat] pulled by a ship to the ocean, and they untied [the raft] in the middle

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na maito, mala a ndu' a somamber na pa'unot'unot on so aror.

[5.] Gowani den a gegawi'i a kepita na miagedam ian a miakaseko so aror ian. Mimbuwat na pangilailai na pulu a kiadungkoan ian. Giutu a Pulu Nagára. Tomipad na ini'iket ian so aror ko mala a kaio. Pianimo' ian den a langon a rrag ko itadu nian na minirampai sa kiaombawan ian so malaog a kaio sa Pulu Nagara. Miamanik den ko sapak o kaio na libedan ian sa apoi so atag ian na mipu'un komadeg sa rapog. Kagia pesukeiao na ian nian den ipenggoraok so balod a dunia (opama na gakot o dunia).<sup>1</sup>

[6.] Mianeg den o Diabarail (Angel Gabriel), na miakatarbang sa adapan ko Tuhen. Tig ian a "He'i, Tuhen ko! ino so Maharadia Lawana a mitutong sa Pulu Nagara na aia den a ipenggura'ok ian so balod a dunia: 'Alkamundo lila i laila, hi laila ka ilala, Alaho Akbar, alakaola o alakoataila, adubila hi Allah Alim'."<sup>2</sup>

[7.] Mianeg ian so Sowara, aia tig o Sowara na, "Diabarail, ngega'an ka na gu ngka sungowi so Maháradia Lávána na tero ngka on a di den petutong ka da den a ipetai nian ko langon a ipetai.<sup>3</sup> Ogaid na gia ka'ulunan iran oto Pulu Bandíarmásir na ana kamanga on, sa makamanga on a keteb na aia ombu makasokar."

[8.] Minggaga'an so Diabarail na lagid o Kilat a obat na iniraut den ko apoi na kiulawan ian so Maháradia Lávána, "He'i, Maháradia Lávána pakinega ko ngka, di ka petutong ka aia tig o Dion'diongan a Tuhen na asar a di ka tutong na langon o ipetai na da'a ipetai ngka on. Sa [aia] oga'id na sa makamanga a keteb sa kamanga oto sa ka'ulunan

of the sea. And so it happened that weak and strong winds blew [causing] the raft to drift.

[5.] When (after) many days, at day-break (dawn) he felt that his raft had run aground. He got up and saw an island. He anchored. That was Pulu Nagara. He disembarked and tied his raft to a large tree. He gathered all the leaves under the tree, which [he] piled higher (exceeded the height of) than the highest (tallest) tree in Pulu Nagara. He climbed (and mounted a) branch of the tree; from there he threw (built) fire below [the leaves] and started a fire and smoke. When the leaves (ian) were [already] burning, he cried that the world is chained.<sup>1</sup>

[6.] Diabarail (Angel Gabriel) heard (the cry of Maharadia Lawana), and he (Dia.) appeared before the Lord (Tuhen). He said, "My Lord! Why does Maharadia Lawana burn [himself] in Pulu Nagara, and (why) he cries (because) the world is in chain:<sup>1</sup> Alkamundo lila i laila, hi laila ka ilala, Alaho Akbar, alakaola o alakoatiila, adubila hi Allah Alim."<sup>2</sup>

[7.] He (Dia.) heard the Voice; said the Voice (to Dia.), "Diabarail, you go posthaste (fast) to Maharadia Lawana, and tell him not to burn (himself); none which causes death shall kill him.<sup>3</sup> But in the heart of (the Palace of) Pulu Bandiarmasir, there is a whetstone that whatever tool that is sharpened upon it, that only will kill him."

[8.] Like a flash of lightning Diabarail moved, and reached the pyre (fire) and stopped Maharadia Lawana (from sacrificing himself), "Ho, Maharadia Lawana, listen to me, do not burn yourself, because god (the highest) said that as long as you do not burn, all that causes death will not kill you. However, any tool that is sharpened on a whetstone in the heart

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a torogan i Bapa ka na iaa ngka bu ikasokar.”

[9.] So peman so kianega nian ko Diabarail, na da den a madakel a inisembagian, na mianog agu mida ko aror ian. Inawa'an den o Diabarail. Isa a gegawi'i na somiamben peman a mabeger a ndu na minimbember agu miasoba ian a akal a kiapakadungko ian sa inged ian a Bandiarmasir. So kia'ilaiia on o madakel a tao a miakadungko na pitero iran den ko Solotan. Somimbag so Datu a tig ian a “Kagia ba miaka'oma so Maháradia Láwána sa okor ian a da matai, na marata i ba makapira kabetadi sa kasala'an so tao. Apia aia miasowa ian na ba tano miapolang a maginged na di aken pakiperomanan mowang, kena i ba ako ka-baia a ginawa i kada o moriatao aken a inibegai raken o Tuhen.”

— 2 —

[10.] So peman so Radia Mangándiri, ago so Radia Mangáwárna, na manga wata o Solotan sa Agama Niog ago so Ba'i sa Agama Niog. Miamakala siran den a manga kanakan na da siran mamakabangon sa walai. Mianeg iran den a ana pemaiongen a ba'i a labao den so kata'id ian ka kia'opakatan ko mbalabala, pekeliagan den sa langon a wata a dato'. Pitero den a magari oto ki Bapa iran agu si Bebo iran, a panalaingedan iran si Towan-Potre-Malano-Tihaia, a wata o Solotan agu so Ba'i sa Pulu Nabandai a maraiag sa mawatan marani a kapekeliagiron a ba'i.

[11.] Somimbag so manga lokes iran na tig iran a “Di kami kiog i ba kano makalalakao ka kembu kano manga wata na da kano makaliō sa tampad a atup.<sup>4</sup> Gia Pulu Nabandai na tonganai a mawatan a lopa sa sabala a ragat, ka sapulo ragun a ilaiag on a kapal. Pitero a Ra-

of the palace of your uncle, that will kill you.”

[9.] When he (Maharadia Lawana) heard Diabarail, without saying many words, he descended (from the tree) and embarked upon his raft. Diabarail also left. One night he drifted with the blowing of the strong wind, and thought of anchoring at the (city) of Bandiarmasir. When he anchored, many people saw him, and told the Sultan. The Datu answered and said, “As Maharadia Lawana has arrived, it is his fate that he did not die, it is bad to impose another punishment upon him. Even if it happens that all of us will perish, I will not again send him away, it is not my wish that my son who was given to me by god be lost.”

— 2 —

[10.] (Also) Radia Mangandiri and Radia Mangawarna [are] the sons (children) of the Sultan of Agama Niog and the Sultan[ess] of Agama Niog. They grew up to be young men, but they were still unmarried. They heard of a noble princess agreed by all (to be of) incomparable beauty, adored by all sons of datus. Said the brothers to their father and their mother [that] they set [on] a journey to the place and visit Tuwan Potre Malano Tihaia, daughter of the Sultan and Sultan[ess] of Pulu Nabandai whose beauty is known far and near.

[11.] Their parents answered and said, “We will not permit you to go; since your childhood, you have not been allowed to go beyond the house (roof).<sup>4</sup> This Pulu Nabandai is too far away a land, it is on the other side of the sea; it will take ten years for a ship to sail

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dia Mangawarna a "Ba kano den pen-dapat Bapa agu seka Bebo, ka ba kami manga bebai a apia di kami lomio sa tampad a atep na makaoma bo so pantag a koris<sup>5</sup> ami. Amai ka gia'i den a kuku-dalen kami nio na di kami den mama-kabangon sa walai."<sup>6</sup>

[12.] Paras a kiabeneran so Solotan sa Agama Niog, na mitero den. "Kagia di kano paman ke'akolan, na naiao kano, ka benar so mama na amai ka di makalio sa tampadan a atup na si'i rampi sa bebai. Kamba'alan sa manga sasarig a awang ka teroon ko rekano na pageletan oto a Polo Bandíarmásir agu gia Polo Nabandai na tonganai so kabeger a reges on agu di'i kasumbakan a reges, na amai ka alang-alang a kapal na pekitaman on. Tanto a mabeger a sobosobo<sup>7</sup> ron."

[13.] Miamoroburo den a datu oto na mialimod so pagetao nian a mbumbor a ambi, sui a pila, sapolo kandatoan, siao ka sulutanan a kadakel ian a tao, sareta a piakapu'un. ian siran den mba'al sa kapal na sadiap a kiapasad ian. Piakiperoranan den sa langon a barapati a tamok, ka inisaian dun sa torogan a ba piakaletao sa ragat. Piroranan pen sa langon a matanog ka amai ka ba di ma'ula' so pagangin iran na aia iran den pakatarosen a tamok iran. Langon taman a pangenengen a irampai sa sapulo ragun na rioran on mambo. Piakipamilian den so langon a pagetao iran na balaksa a miapili on a pakaonoten kiran. Somialawat siran, agu siran bo gending na sareta a tomiolak siran sa tata'odan siran den q langon a tao sa taman sa di den mailai so laiag iran.

[14.] Ganatan [ta] den a Agama Niog. Di'i siran den di'i gantogantong sa kalodan ko miakapira ragun, na lagid siran bo oba matatago sa walai. Kagia den a

thereto." Said Radia Mangawarna, "Father, Mother (kindly) think, are we women that we can not leave the house; what is due us will come.<sup>5</sup> If you keep on restricting us, we will not be able to get married."<sup>6</sup>

[12.] It seemed that the Sultan of Agama Niog was convinced; he said also, "Because you can not be prevented, you wait, it is true that if a man is kept in the house, he becomes a woman. We will construct (make) a strong ship because I tell you (that) in the middle (between) of Pulu Bandiarmasir and Pulu Nabandai, the current is very strong, the currents meet (in this part), that if the ship is just ordinary, it will be wrecked. The *sobosobo*<sup>7</sup> there is very strong."

[13.] The datu caused the *agong* to be sounded, to gather his people, (who came) like the spreading ashes, the returning ants, (from) ten sultanates (kandatuwan), nine sultans, that is the whole population of the sultanates; immediately they commenced to build a ship, and in no time it was finished. They loaded (the ship with) all kinds of wealth, thus appearing like a palace floating on the sea. They (also) loaded all (kinds of) brassware so that their purpose shall not be in vain, these shall be accepted as property (gifts by the other party). They also loaded all (kinds of) food to last ten years (of journey). They selected [also] all the strongest men to accompany them. They praised [Allah], and played the gongs and immediately left (and) all the people bid them goodbye, until they (the people) no longer can see the ship's sail.

[14.] Let us now leave Agama Niog. They are now floating on the sea for many years, (and) seemed to be still in their house. When they felt lonely they had

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bubulongen siran na inirampai siran sa pageletan oto a Pulo Bandiarmásir agu gai Pulo Nabandai na so begel na lagid o manga palao agu lagid o rereduten a gapas a di'i nian di'i pakasumbasumbak. Di ta den pakadakelun so tutul<sup>8</sup> na inawidan siran on o ndo na da'a pepeparinan o awang ka so ari<sup>9</sup> so tinibeba a isoba sa maregen. Apia pen potao igira a miakandamar na monot bo, minitobak so mala a kapal, na minigaleneb so madakel a tao, ka anda manaia i ikidia ngka on igira a so bagel na domansal sa lolong na tampusen ian sa olinan. Kagia kigaleneb den so Radia Mangawarna na miailai Kaka nian (so Radia Mangandiri) na miasalikewa ian na minibegai nian on so tapi a awang na miadowa siran on. So manga pagetao iran na da'a ba on miakapesik. Siran peman na langon a sumamber a ndo na paunutunot on siran on agu inalomot den a lawas iran agu da den a ba iran pepeleng sa dunia.

[15.] Kagia alongan a Diamaat, na si Kabaian na sa kilid a ragat ka pengilonan sa getik, odi na oba ana makedut ian a pako. Kagia matei a kapepegilid ian sa ipameted na miaka'oma den sa manga inalomot a gantong. Miatei a kapakatitindog ian agu mapapandang ian, na inikalek ian. "Antona'a kaio aia a lagid o ba kadepili sa manga tao," a tig ian. Da sa songowan ian, da sa magendod ka tig ian i ba manga diwata a gumiakap. Kagia bo a matei a kapandangan ian on na inobai nian, ka tig ian a "Marata i ba ako baling na korang a tutul<sup>10</sup> aken amai ka ba ako inise'an, ka da ko mapariksaan o antona'a." Naino o ba den mabubulandeng a mata nian na malo ian kiri so alomot na miakagemao so sapo a tao. Na malo kialuke'an a kapekikiab a atai nian. Pianagikesan ian den na so manga nditaren iran na paras a manga nditaren a manga pipia a tao. Tig ian a "Panaguntipen ko a manga bangkai iran aia ka

already reached the middle (of the sea between) Pulu Bandiarmásir and Pulu Nabandai, but waves as high as mountains and breaking like torn cotton when they meet [with force battered the ship]. To make the story short<sup>8</sup> the wind carried them [and the waves] continuously [hit] the ship,<sup>9</sup> but (the ship) was made to withstand all battering. Even if it be of steel if battered hard, it will be destroyed; the big ship fell apart, many of the passengers drowned, because what can you do when the waves dash from the front (prow) to the rear (stern). When in drowning Radia Mangawarna (he) saw his elder brother Radia Mangandiri snatch a part of the wreckage (of the ship) and gave it (to) him, and both clung to it. None of the people (with them) escaped the calamity. They floated on and on as the wind blew upon them, and seaweeds clung to them; and they no longer knew what was happening to the world.

[15.] When the day Friday came, Kabaian [living] by the seashore, [went] to look for shells, or to pick some ferns. While going about for a long time on the sandy shore, she came upon a piece of wood [covered with] seaweeds. (For a long time she stood and stared (at the wood) in fear. "What wood is this to which (two) men are attached?" she said. [Sometimes] she would advance, and would retreat, saying that these may be *diwatas* (spirits) coming ashore. After staring at it for a long time, she approached it nearer, and said, "It is bad for me to go back without adequate knowledge of it,<sup>10</sup> if others would ask me, because I was unable to examine what it is." Even if she stared hard (at the wood), she touched lightly the seaweed which appeared (to her) to be human skin. She experienced a relief in the beating of her heart. She removed the clothes [of them] and appeared to be the clothes

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balasan raken a Tuhen agu so manga lokes iran."

[16.] Kagia panapowaten ian siran na miagedam ian a manga aiao pen a manga posed iran, ago penggarak. Na tig ian sa ginawa nian a "Masiken siran manga'o'oiag." Inenda'an ian nian den so salapis ko malong ian na inittanggub ian kiran. Initawag ian den ko manga soleda' ian a manga bebai a pakiwitan iran sa maiao a ig. Mianggula'ula den na inipema'igo ian kiran na malo kiatagu-an sa kaiao a lawas iran. So mialamba ko kararao a ig na pianaridutan ian on a manga ngari iran na malo kiaiawan a tian iran. Malo siran miamakatekab. Giuto a inipanik ian siran sa walai. Miakitinda ko manga bebai sa lianot a begas, na piakikan nian kiran na miakapenapas siran. Minirampai sa miamakatero siran na pianutul iran so piamaakit iran, sa sareta a pitetagikor siran i Kabaian sa kiatokawi nian kiran sa manga wata a timpo a tao. Siran so Radia Mangandiri agu so Radia Mangawarna wata o Sulutan sa Agama Niog ago so Ba'i sa Agama Niog.

[17.] Kagia malo siran roo den peketei ki Kabaian na mianeg iran a buka'aog'aog a madakel a tao sa tepad a inged. Di'i siran kolintang agu di ta pakaneg sa lalis iran.<sup>11</sup> Minise den so Radia Mangandiri sa tig ian a, "Ina a Kabaian, na antona'a di'i aia di'i ngeganding-ganding sa saputol a inged?"

[18.] Aia tig i Kabaian na, "Manga ikaritan ko na gianan so Potre Malano Tihai, a wata o Sulutan sa Pulu Nabandai, agu so Ba-i sa Pulu Nabandai a pekaliagan sa madakel a wata a dato sa pagaia'on a sipa, ka sa maka'aiao ron na samaia i Bapa ian a aia nian den kawang." Miakandingila siran a magari ka ino siran kon ketagu ko inged a di'i iran di'i ngiloba'an. Gioto pen ka katokawan

of noble people. She said, "I will take care of their bodies, so that god as well as their parents will repay me."

[16.] When she lifted them, she felt that their navels are still warm, and (the hearts) still beating. She said to herself, "I think they will come to life." She took off one layer of her *malong* and covered them. She called for the other women in her house that they give her hot water. This was done to bathe them which gave little warmth upon their bodies. What is left in the (water) container was spooned into their mouths to give little warmth to their stomachs. They breathed a little. Immediately she brought them up the house. The women cooked, and the soft (cooked) rice was fed them, (thus) they gained strength (little by little). Until they were able to talk and relate what had happened to them (thus), she took care of them, upon knowing that they were sons of a noble man. They are Radia Mangandiri and Radia Mangawarna, sons of the Sultan and Sultan[ess] of Agama Niog.

[17.] When they were there for some time [at the place of Kabaian], they heard that a great number of people are moving to the heart of the town. They were playing the *kolintang*, and their shouts can not [even] be heard.<sup>11</sup> Radia Mangandiri, asked, saying, "Mother Kabaian, what is this music playing in the other part of the town?"

[18.] Kabaian replied thus, "My sons, that is Potre Malano Tihai, daughter of the Sultan and Sultan[ess] of Pulu Nabandai, adored by sons of datu who want to reach her by means of the *sipa*; he who can kick the *sipa* (to her room), her father promised that she will be wed to him [who can kick the *sipa* so high]. The brothers looked at each other, because why were they in this *inged* that

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iran, na tig o Radia Mangawarna a "Kaka, na mbentai ta on."

[19.] Tig i Kabaian a "di kano ron pembantai, ka kagia da ako pen makapasad sa manga nditaren io."

[20.] Tig a Radia Mangawarna a "Ina a Kabaian na ba ka den pamikir ka ona' an a marata i ba so mama na baden gegenek sa walai, na pekasaan sa bebai.<sup>12</sup> Apia manga togak i manga nditaren ami na pakambentaia kami ka sa pakaradia'an aia."

[21.] Somimbag si Kabaian na tig ian a, "Kagia di kano ke'akolan i ba kano ron di makasong na naiao kano ka mba'al ako sa manga nditaren io."

[22.] Si'i ngka sa miontod den si Kabaian sa pa'itao na miamana'i na mipo'on mambo tomoger sa sipa a dowu katao to a magari, na kagia makapasad siran na tomipad siran ko lama i Kabaian na misipa siran. Lagid siran kon a penggilingen a manga somagaian a orai<sup>13</sup> sa di'i iran di'i kanggita'a ko sipa. Miamemesa kon so lokes ka kagia da den a ba nian kiran kia'ilaian a manga papasang sisipa. Tig ian a mata'an siran manga wata a dato ka kataia a para a miatadiam siran sipa ka kagia pakaradian a manga wata a dato.

[23.] Kagia makapasad siran na mia'alao siran i Kabaian na mapepenising ian a manga ating iran sa di'i nian kapakateia'a.<sup>14</sup> Tig ian a "mangatatao kano bes sisipa."

[24.] Inalegan a kala so Radia Mangawarna na tig ian a "Ina kena a ba kami mangatatao, oga'id na marata i ba so pakaradian a mama na ba di masowa."

[25.] Miapasad ian mambo so manga nditaren iran, na tig ian a "Kataia so manga nditaren io na ilaia nio o kepakai ka poringana bo i pasad a lokes."<sup>15</sup>

[26.] Inobai iran den na tig iran ki

they were looking for. They immediately knew, and Radia Mangawarna said, 'Kaka, let us go and see.'

[19.] Kabaian said, "Do not (go and) see [yet], because I have not finished (stitching) your clothes."

[20.] Said Radia Mangawarna, "Mother Kabaian, better think that it is bad for a man to remain in the house (always), [lest] he may become a woman.<sup>12</sup> Even if our clothes are of rags, allow us (to go) to witness the festival (fiesta) there."

[21.] Kabaian answered, saying, "Because you can not be stopped from going there, you wait (for) I shall make for you clothes [to wear]."

[22.] And so, the old woman Kabaian, sat by the door and sewed (meanwhile) the two brothers started to make the *sipa*; when they were finished they went down to the yard of Kabaian, and they played [*sipa*]. They played the [*sipa*] like (as if) they were rotating the *somagaian a orai*,<sup>13</sup> as it rotated when hit. The old woman (Kabaian) was amazed because she has not seen like them (who can) play the *sipa* best. She said, "Verily, they are sons of a *dato* because it seems that they are versatile, and *sipa* is a game (associated) with children of *datos*."

[23.] When they finished, Kabaian approached them, and she wiped their sweat because they were considered her sons.<sup>14</sup> She said, "So you know how to play *sipa*."

[24.] Radia Mangawarna [threw] a mild smile and said, "Mother, we are not good players, but it is bad not to learn the game of man."

[25.] Their clothes had been finished also, and she said, "Here are your clothes and see if they fit you because they are made (only) by an old woman."<sup>15</sup>

[26.] They approached the old woman,

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Kabaian a "Ina na angkaino di kepakai." Pianolot iran den na lagid o ba pise-sapo<sup>16</sup> sa yawas iran. Lagid siran o bebegan sa walo a kagaan<sup>17</sup> sa kapekaba-baia iran ko pasad i Kabaian. Mianog siran den sa rosuan a towak na tig o Radia Mangawarna a "Kaka, na itugi ako ngka ka aia ta den ipesong sa lama a Pulu Nabandai a di'i ta di'i kasipa." Pinggita iran den so sipa na pimbala-an iran so paso'ai na pegandog siran den sa lama a torogan, na si Kabaian na miontod den ko paitao na ona'an ian a pekebebaian<sup>18</sup> a kapekegiling[giling] iran ka taman sa da siran pen ma'ipos na di nian siran pukasen sa mata nian.

[27.] Ba miatei na inira'ot siran ko gimoa o lama, na minikekentawa'i den a "Kataia so peka'oma a manga dato a ona'an a manga tata'id<sup>19</sup> agu saiana a sisipa ka aia iran den ipesong sa lama a di'i iran di'i kasipa." Na piatagan siran den a madakel o dato na miamemesa siran. Kagia maka'oma siran sa lama na tomiareg siran na miontod siran ko bangko.<sup>20</sup> Aia mambo kiapantagan di'i sipa so Radia Magaiag agu so Radia Magarib, a manga wata o Sulutan sa Magaiag agu so Sulutan Magarib, na di'i siran sipa sa lama.

[28.] So peman so Radia Mangandiri agu so Radia Mangawarna na so kiapa-ka'oma iran ko bangko na miasakot siran agu di'i siran mbebantai. Na da den a sendod sa dowo oto a dato sa di'i iran kasipa. Domingil kon so Radia Magaiag na mia'ilai nian a inalegan a kala so Radia Mangawarna. Domingil mambo so Radia Magarib na mia'ilai nian a inalegan a kala so Radia Mangandiri, na malo siran kon kianama'an ka aia katao iran on na ba siran di'i sodia'a magari oto. Giuto a ba siran den tomiareg na miontod siran ko bangko.

Kabaian, and said to her, "Mother, why would they not fit?" They put on the clothes, and the clothes fitted them like they were tailored for them.<sup>16</sup> They were extremely happy<sup>17</sup> that what [the clothes] Kabaian had finished gave them inspiration. They went down; at the foot of the stairs, Radia Mangawarna said, "Brother, you throw me (the *sipa*) as we go to the yard (lama) of Pulu Nabandai, and let us keep on kicking the *sipa*." They played *sipa*, kicking it to and from both sides of the road, as they moved on to the yard of the palace; and so Kabaian sat also at the door (of her house) beside herself in happiness;<sup>18</sup> and they exchanged kicking the *sipa* until they can not be seen, and they were out of her sight.

[27.] Not long (after) they approached the gate of the yard; they were recognized; here are *datos* very handsome,<sup>19</sup> indeed arriving (or approaching); and very versatile in the *sipa*, because as they approached the yard, they keep on kicking (between themselves) the *sipa*. A great number of *datos* stared at them and they were amazed. When they arrived at the yard they stopped, and they sat on the bench.<sup>20</sup> At that moment, Radia Magaiag and Radia Magarib, sons of the Sultan of Magaiag and the Sultan of Magarib are playing the *sipa* in the yard.

[28.] Immediately Radia Mangandiri and Radia Mangawarna upon sitting on the bench, (they) were entertained and they became part of the spectators. There was no interruption of the *sipa* playing by the two *datos*. Radia Magaiag glanced and saw Radia Mangawarna smiling at him. Radia Magarib glanced and saw (at the same moment) Radia Mangandiri smiling at him; and they were a bit provoked and thought that the brothers were despising them. And so they also stopped and sat on the bench.

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[29.] Romiowas so Sulutan sa Pulu Nabandai na pengila'ilai na da'a ba di'i sipa na mikerata a ginawa<sup>21</sup> nian sa kipetaregen<sup>22</sup> ko pakaradian. Tiawag ian den so Ma'ongangan ian na tig ian a "Panog ka na agu ngka ise'i a manga dato anan o ino siran tereg sipa."

[30.] Kiapandara'an den so bintang na pianugan siran den o Ma'ongangan, na piakisakot ian siran na agu nian siran bo ise'i o ino siran genek sisipa. Tig iran a "aia mata'an a inigenek ami na kagia gia manga dato anan a miamaka'oma na paras a manga papasang siran sisipa ka lagid o ba kami iran ma'arig'arig. Aia kiagenek ami na pialad ami so pakaradian sa manga dato anan a miamaka'oma."

[31.] Mianik den so Kalalagan na pitero ian a giuto i sabap a inigenek a manga dato oto. Na sokiatakawi ron o Sulutan na tig ian a "benar mambo teroan nio sa dow katao anan a manga dato a kagia si'i kiran minisabap a kinitaregen ko pakaradian na aia lalag aken on na tarosen iran. Sipa siran."

[32.] Mianog peman so Ma'ongangan na tig ian a "Aia lalag o Sulutan sa Pulu Nabandai na amai ka ikapipia a ginawa nio na pialad ian rekano a pakaradian aia sa sisipa kano kon." Somimbag siran a magari na tig iran a "kena a ba kami mangatata'o sisipa na kagia lalag peman a dato io anan a sipa kami na apia kami di mangatatao na makapaganad kami, ka di mapakai o ba pakada'a so lalag o dato."<sup>23</sup>

[33.] Si'i ngka sa mia'ian siran dun a magari na tig o Radia Mangawarna a "Kaka, na aia lalag aken on na aian ka sa lama na agu ako ngka itugi." Initugan den o Radia Mangandiri, na mipo'on den sipa so Radia Mangawarna, na di ta kisaibarat<sup>24</sup> sa somagaian a orai kagia di'i nian gita'an so sipa a lalis dun a saganian<sup>25</sup> a di'i nian on di'i kisenggolongan.

[29.] The Sultan of Pulu Nabandai looked out of the window and saw there was no one playing the *sipa*; and felt sad<sup>21</sup> when the game was discontinued.<sup>22</sup> He called his wise man (chief minister) and said to him, "Go down and ask the *datus* why they had stopped playing the *sipa*."

[30.] With the decorated betel nut container prepared, the wise man went down to them; and had them served (with betel) and later asked them why they stopped playing *sipa*. They said, "the truth we stopped was when these *datus* arrived; they seemed to be versatile in the *sipa*, as if they seem to provoke us. Thus, we stopped, and handed to them (the brother *datus*) the game, the *datus* who just arrived."

[31.] The wise man went up and related the cause why the *datus* stopped. So when the Sultan knew (this), he said, "It is true also; tell the two *datus* (that) the cause of the game's being stopped (is them); that my decision (word) is that they should continue. They must play."

[32.] The wise man came down again and said he, "It is the desire (word) of the Sultan of Pulu Nabandai that for your own good or benefit that he is handing to you the game, so you play the *sipa*." The brothers answered and said, "We are not good players of the *sipa*, and since it is the word of your *datu*, that we play the *sipa*, even if we do not know, we must try, because the word of the *datu* must be followed."<sup>23</sup>

[33.] And so they pushed the brothers; Radia Mangawarna said, "Brother, my word is that you pose and I will go to the other side of the *lama*, and throw me the *sipa*." Radia Mangandiri threw also the *sipa* to Radia Mangawarna, and we cannot compare<sup>24</sup> the *Somagaian sa orai*, because the younger brother as he played with the *sipa* he screams<sup>25</sup> as he goes

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Tig o madakel a tao o "mata'an a kapasang ian." Kagia den a dukawan on sengguling a oman'oman na iokit ian ko Radia Magaiag, a oman sumipa na ikolat ian so mosala nian na lagid ian o ba kelampes a dato oto na tikawan ian sumipa na si'i miatago ko pagari nian.

[34.] Kagia aia paman sipa so Radia Mangandiri na kia'omanan paman a di-i kapamemesa ka o mapasang so ari na aia pen so kaka. Pinggita ian den mambo sa lalis den a sagaian a di'i nian on di'i kisenggolingen sa lama. Giuto a inipelibelibet ian den a apia so manga raga a di iran peki'ilai a paras iran na romiowas siran sa taman ko kasadan sa kapelalis ron a madakel a tao. Kagia makatelo nian milinggi a oman sumipa na taman ian bo di kelampes a mosala so Radia Magarib na tikawan ian na mianagantagantar sa lamin na lalis den sa lama. Miontod den ko bangko<sup>26</sup> sa Radia Mangandiri.

[35.] Endodan<sup>27</sup> ta lamin na kagia makasoled so sipa ko rowasan na di den madakel a inikidi'a ian<sup>28</sup> on. Miangipas den sa mama'an na inisoled ian ko sipa. Tiago ian<sup>29</sup> on mambo so sising ian, agu so mosala nian, agu so katiopo ian na inolog ian sa lopa. Si'i den kiatang ka'an ko o'ontodan o Radia Mangandiri sa sareta a mia'aben ian. Pinggaga'anan ian on komowa so sising, mosala, agu so katiopo na inikias ian so gianap sa lama. So kinitagigai o pialot na piamagegao den o madakel a tao, na sareta a inawa'an siran o dowa katao oto a magari na mialing siran ko walai i Kabaian.

[36.] Kagia mapasad a kagorigiao iran na ana kiadowa'an, ana kiatelowan ko gia-

around (playing with the *sipa*). The people said, "He is truly versatile." When he became tired going around, very often he would pass by Radia Magaiag and as he kicked the *sipa* his handkerchief flicks, as if it is whipping the *datu* (Magaiag); surprisingly he kicked the *sipa* towards his brother.

[34.] Now, it is also Radia Mangandiri's turn to play the *sipa* and added also to the amusement of the spectators because if the younger brother was versatile, so was the elder. He also played the *sipa* screaming as he went around (playing) around the *lama*. So he went around the *lama* and even the young ladies, who do not show their faces, looked out of the window up to their waists as the crowd screamed. After turning around three times, everytime he kicked the *sipa*, his handkerchief almost hit /whipped Radia Mangarib, he kicked it with full force sending the *sipa* to the *lamin*. (with) the crowd in the *lama* screaming. Radia Mangandiri sat (on the bench).<sup>26</sup>

[35.] Meanwhile<sup>27</sup> in the *lamin*, when the *sipa* went through the window, they (the women in the *lamin*) picked it (the *sipa*) up immediately.<sup>28</sup> They cut the betel nut into pieces and put inside the *sipa*. She (referring to the princess)<sup>29</sup> also put her ring inside, her handkerchief, and her betel nut case, and threw it back to the ground. It fell exactly where Radia Mangandiri was sitting, at the same time landing on his lap. Immediately he took the ring, kerchief and the case and scattered the betel pieces on the yard. That which was tied was scattered, and the crowd grabbed (at it), and at the same time the two brothers left, and they returned to the house of Kabaian.

[36.] When the commotion subsided, some had two, some three pieces, and so

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nap, na giuto a petidawa siran den ka'ana ngirao a "saken i miaka'aiao a sipa, na pekikawing ako." Giuto a mipepawala siran den na kagia petitidawa siran na miakapanog so Sulutan sa Pulu Nabandai na tig ian a "Di kano petitidawa ka di ako kebenaran sa gianap anan. Sa ma'ilai aken a katatago'an ko sising, katiopo, agu so mosala a wata aken aia na aia mata'an a miaka'aiao. PENDINGILA siran na da a ke'ilai iran a katatago'an on."

[37.] Kagia da'a ba maikagemao ko sising, agu so ped a manga tamok, na tig a dato oto a "Mbebaling kano den na sa migemao nian a manga tamok a wata aken aia a miatago ko sipa na kasoi ka aden makawing. Oman i isa na komiasoi ko kapal ian ka aia kadakelan ko tao na so miamanala'inged. Si'i ko tulo gawi'i na komiasoi siran bo. Kagia ma'oma so telo gawi'i na miamaka'oma siran, na oman i isa na ma'awid sa sising, katiopo, agu mosala ka tig iran a giuto kon so manga tamok o Towan Potre-Malano-Tahaia. Miamemesa kon so Sulutan sa Pulu Nabandai sa kadakel a minigemao a tamok. Tig ian kon a "kagia di aken di ketordu o andai tamok si'i a wata aken aia na lalang aken on na timowa nio ka paki'ilai aken on, ka ba di sarirong ka makilala nian on so mata'an a rek ian."

[38.] Mianggula'ola den na tig o Potre-Tihaia a "Pangowa'a nio si'i ai ka kuna a ba giaia so manga rek aken. Aia lalag aken on na amai ka ba nio penggiloba'a so manga tamok aken na si'i bo ngiloba'a sa dalem a inged."

[39.] Kagia iraot ki bapa ian a lalag ian na mianunugo den so sulutan sa orobang sa ngiloba siran sa dalem a inged. Komiorapa siran den sa dalem a inged na langon a walai na pianikan iran na da'a a ba iran kia'ilaiian ko manga tamok,

they fought (among themselves), some saying "I am the one who kicked the *sipa*; have me wed (to her)." So they discussed (argued) and when they were about to fight, the Sultan of Pulu Nabandai came down and said, "Do not fight, I am not convinced by the pieces of betel nut. From whom I can see the ring, the betel case and the kerchief of my daughter, is truly the one whose *sipa* reached the *lamin*." Looking at one another no one among themselves has any of the three (ring, case, kerchief) in their possession.

[37.] When no one can show the ring and the other two (things), that Datu said, "Go back (all of you) immediately, and whoever can present all these things of my daughter which are kept in the *sipa*, he will return to be wed (to my daughter)." Everyone returned to his ship, because many of them were fortune seekers. Within three days they returned to Pulu Nabandai. When the third day came, they arrived; each one bringing with him a ring, a betel nut case and kerchief saying these are the possessions of Tuwan Potre Malano Tahaia. Amazed was the Sultan of Pulu Nabandai at the many things presented by them. The Datu said, "Because I can not point out which is the property of my daughter, I would ask you to gather (the property), I will show them to her, because certainly, she can distinguish what is truly hers."

[38.] It was done, and said Potre Malanao Tihaia, "Remove these things here, because these are not mine. I suggest that if you plan to search for these property of mine, look for them here within the kingdom."

[39.] When her word reached her father, the Sultan sent slaves to search for the property within the kingdom. They scattered within the kingdom and all houses they went up to search, but they did not see the property, so they came

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na giuto a komiasoi siran sa torogan. Na di'i den makimbebasa so langon a manga dato sa torogan.

[40.] Kagia alongan a Diamat na somiong sa ig so Sulutan sa Pulu Nabandai. Ba den miabago sa ola'ola nian a mianik ko walai i Kabaian. "Ala, (tig i Kabaian) Dato, a kembo walai a walai aken aia na da ka on panik." Somimbang a dato oto na tig ian a "Ino ako mianik ka kagia kembo walai na da ago ko ron makapanik." Piakabulos den i Kabaian na si'i mianaros ko panggao. Giuto a mia'ilai nian den so mosala a ibebetad ko panggao.

[41.] Tig ian ki Kabaian a "Ino a panggao aia a kasasambiran sa mosala, (agu ana katiopo on). Ino aia anta'a i kirek on?"

[42.] Tig ian a "Dato na (manga) tamok anan o Radia Mangandiri." Aia nian on kiaposa na tig a dato oto a "Kabaian, na giaia i di'i aken ngiloba'an a rek o Potre-Malano-Tihaia." Paras kon a mialek si Kabaian na miakapelibulibun.

[43.] Da matei na miakasimbo'ang ko pa'ita'o so Radia Mangandiri agu so Radia Mangawarna. Tig iran kon a "Dato na sisi'i ka bes." Tig ian kon a "Owai."

[44.] Inobai den o Radia Mangandiri agu so Radia Mangawarna. Tig o Radia Mangawarna a "Ina a Kabaian, ino a dato aia, miasakot."

[45.] Somimbag si Kabaian na tig ian a "Da ka ikeia ta on somakot a maresik aia a loto'an a lokes." Inigemaog den o Radia Mangandiri so katiopo ian, agu so kiasawai sa lima nian na mia'ilai a dato oto so sising o Towan Potre-Malano-Tihaia a lagid o pekarab a apoi<sup>30</sup> sa diaramanis ian. "Dato" (a tig ian) "mbama ka sa loto'an aken aia ka da kapagineka'a i Ina a Kabaian ka kagia so lokes na pekaliptat."

back to the palace. All the *datu* in the palace debated among themselves.

[40.] When the day of Friday came, the Sultan of Pulu Nabandai went to the water (seashore). He changed his daily routine and went up the house of Kabaian. "Oh," said Kabaian, "Datu, since this house was erected you have not visited." Answered the Datu thus and said he, "That is why I visited you because since it was erected, I have not visited." Kabaian welcomed (the *datu*) and he went through the *panggao* (that part of the house that is elevated). And so he saw the kerchief lying on it (the *panggao*).

[41.] He said to Kabaian, "Why is the kerchief hanging on the *panggao* (and also the betel case)? Who owns these?"

[42.] She said, "Datu, these property belongs to Radia Mangandiri." After saying thus, the Datu said, "Kabaian, these are what I am searching for, these belong to Potre Malano Tihaia." It seemed that Kabaian was afraid and she hid.

[43.] Not very long after, Radia Mangandiri and Radia Mangawarna appeared at the door. They said, "Datu, you are here." He replied, "Yes."

[44.] Radia Mangandiri approached nearer. Said Radia Mangandiri, "Mother Kabaian, was this datu served (or entertained.)"

[45.] Kabaian replied saying, "I am ashamed to serve (him) because the betel nut case is dirty and owned by an old woman like me." Radia Mangandiri brought out his betel nut case, and showed his hand, and the Datu saw the ring of Tuwan Potre Malano Tihaia like a burning fire<sup>30</sup> around the third finger. "Datu," he said, "chew (please) from my betel nut case, because the old woman Kabaian does not notice, for she always

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[46.] Kagia makambama na inisa'an iran, "Dato na antona'a i mala a inipanik ka sa walai ami aia. Mawatan sa ginawa<sup>31</sup> mi i ba ka panik sa walai a pekegoran i atep."

[47.] Somimbag na aia tig ian na "Somiong ako si'i ka aia mala sa ginawa ko<sup>32</sup> na pengilain ko so Radia Mangandiri, agu awidi nian so sising ian, mosala, agu so katiopo ian."

[48.] Somimbag so Radia Mangawarna na tig ian a "Dato na apia aia ngka pen kinowa so lawas ian na pialad aken reka."

[49.] "Owai, Dato (a sembag mambo o Radia Mangandiri) ka opagonoten aken so lawas aken na aia pen i tamok."

[50.] Gomianat siran den na piaka'ona a Sulutan so Radia Mangandiri, na tiondog ian na agu siran bo tundoga o Radia Mangawarna.<sup>33</sup> Lagid kon o pekikiab a atai<sup>34</sup> i Kabaian ka kagia ipekalek ian o antona'a a i ma'ola'ola iran sa manga tamok oto o Potre-Malano-Tihaia. Kagia den a pelalakao siran na pisipatan den o Sulutan so Radia Mangandiri. So langon a gowagawa'i nian na matotolik ian. Ipepo'on ian sa olo na taman sa palo na di'i nian den pakapagaloianan sa mata. Antona'a ri ke'ilai ngka a dawai ko mata-an a wata a dato a tiadinan sa langon a langka ian.<sup>35</sup>

[51.] Kagia maka'oma siran na da den a madakel a bitiar.<sup>36</sup> Tig o Sulutan sa Pulu Nabandai a "Radia Mangandiri na aia lalag aken on na pagabedas ka angka makawing." Miakapagabedas na so mambo so Imam na miakapagabedas. Oga'id na mitero dun so Ba'i sa Pulu Nabandai. Tig ian a "di aken pasin pekikawing so Radia Mangandiri o di mitoman so samaia akun. Aia ped a minisemaia aken na sa makapatai sa ba'os aia a sa masebangan tano aia a palao a igira a somibang so alongan na di pakaborantao

forgets."

[46.] While chewing, they asked him, "Datu, what is your main purpose in coming up our house. Far from our expectation,<sup>31</sup> you have visited our house of dilapidated roof."

[47.] He replied, saying, "I came here because my purpose<sup>32</sup> is to invite Radia Mangandiri, and let him bring his ring, kerchief and betel nut case."

[48.] Radia Mangawarna replied, say-

ing, "Datu, even if you get his body, I (gladly) hand him to you."

[49.] "Yes, Datu", Radia Mangandiri himself also answering, "If my body goes with you, how much more the property."

[50.] They left and Radia Mangandiri went ahead of the Sultan of Pulu Nabandia, (the latter following) and Radia Mangawarna followed them.<sup>33</sup> Her heart beating with fear,<sup>34</sup> Kabaian feared what will happen to them, because of the property of Potre Malano Tihaia. While they were walking, the Sultan was studying the person of Radia Mangandiri. All his movements were checked by him. From head to foot his eyes moved to and fro. What defect can you see, truly a son of a *datu* walks with educated movements.<sup>35</sup>

[51.] When they arrived, nothing much was said.<sup>36</sup> Said the Sultan of Pulu Nabandai, "Radia Mangandiri, it is my feeling that you perform ablution, so you can be wed." After Radia Mangandiri has performed his ablutions, the Imam also performed his. But the Ba'i of Pulu Nabandai said, saying, "I will not have Radia Mangandiri be wed, if my vow is not accomplished. My (other?) vow is whoever kills the big snake in the mountain to our east (will wed Tuwan Potre Malano Tihaia). When the sun shines, be-

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ka sabap sa kala ian. Na sa makapatai ron aia den kawing o Towan-Potre-Malaila-Ganding. Amai Radia Mangandiri ka ba ngka penggula'ola'a i kapatai a ba'os aia na oga'id na iketiar ka ka kembo matago saia, na oman'oman na pekigobat ami sa madakel a tao na pekitaman siran on. Amai ka mala ka i okor, na di den dowa-dowa na pakikawing ami seka."

[52.] Aia somimbang na so Radia Mangawarna na aia basa nian na "Kagia mingingulalan so samaia o Sulutan sa Pulu Nabandai, na di mambo mapakai Ba'i o di mitoman so samaia ka. Apia aia kala ian na miasa'opak ian pen so dunia, na inggolalan ami den. Kagia kama'oto na magudas kami ka an ami minggulalan". Sareta a mianog siran a magari na mialing siran ki Kabaian.

[53.] Tig o Radia Mangawarna a "Kaka, na aia lalag akun on na memba'al ta sa pana. Da aped a mipatai ta on a ro'ar sa pana. Da a ped a mipendai siran den, na da matei na miakapasad siran. Sareta a mianog siran na mikikiab den a atai i Kabaian kagia di'i nian siran mbentarian sa di'i iran kapamanika ko bebong. Da miatei na mia'oma iran so olo nian. Pisipatan iran na totorogen. Tig o Radia Mangandiri a "Aria na anda manaia i kapatai na maka'isa'isa. Amai ka ba aia ta okor a mitaman ta on na rila ta ko Tuhen. Mamanik ta sa lawa'an aia.<sup>37</sup> Ka amai ka makabao sa tao na ana di nian kapagenao, di ta malotang amai ka bunu on ta a totorogen. Agu paras a katatalawi amai kadita pakana'on. Apia oled na pakililai ta di ta kakelek. Mala peman a kia'adena rekita o Tuhen a dia gia oled aia. Amai ka bekaren ian a mata nian na pagoradan <sup>38</sup> ta mana. Gia'ungkoto kawan na aia ngka tindo'i ka aia ko mambo tindo'an a diwang." Kagia makadapo siran ko sapak a kaio na miakabao den so ba'os. Di'i nian pangeba'oba'on so ta'o a miabao nian. Sa kiatangkiri a mata nian

cause of its size, its rays do not show. And whoever kills it will marry Tuwan Potre Malanao Ganding. When you Radia Mangandiri go (to do) and kill the big snake be careful since it was there, and very often (we send) many people to kill (the snake) but they meet their end. If you are fortunate, it is doubtless, that we will have you wed."

[52.] Radia Mangawarna answered in a word, "Now that the vow has been said by the Sultan of Pulu Nabandai, it is also fitting that the vow of the Ba'i (Sultanness) be fulfilled. Even if the size (covers) one half of the world, we will do it. And so we bid you goodbye so that we will fulfill your vows." Immediately, the brothers went down and returned to Kabaian.

[53.] Said Radia Mangawarna, "Brother, I think we have to make bows and arrows. No other weapon can kill it save the bow and arrow." Thus, they crafted (the weapon); not long after, they finished. Immediately, they came down the house; Kabaian's heart began to beat, when she looked at them climbing the mountain. Not long after they reached the head (of the snake). They saw it sleeping. Said Radia Mangandiri, "Brother, how can we kill it (ian) instantly. If it is our fate that we will meet our end, let us give ourselves to God. We climb to the *lawaan* tree,<sup>37</sup> here. That when it smells a person; it will wake up, we can not afford to kill it if it is still sleeping. And it seems cowardly if we do not wake it up. Be it a beast let it be seen that we are not afraid. God, indeed created us (to be superior to) the beasts. When it opens its eyes, let us shoot at the same time.<sup>38</sup> You aim at its right (eye) and I will aim at the left." When they finally reached the branch of the tree, the snake smelled them. It (went on) smelling the persons it smelled. Its eyes turned to

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kiran na pirenganan iran mana. Iko'an ngka kagia kon a masugat a mata a ba'os. Miabosilek na lagid di'i kugar a siombali a manok. Di'i nian bo kakogar na inipatai nian. Mianog siran na mianaros siran sa torogan, ka petero iran a minitoman iran so pasad. "Miapatai o Radia Mangandiri so ba'os" (a tig o Radia Mangawarna).

[54.] Tig o Ba'i a "Di ako mbenar o di ko ma'ilai a katelebeg a lawas o ba'os." Mitero so Radia Mangawarna na tig ian a "Ta'aliken sa pito gawi'i ka an io ma'ilai." So ikatelo gawi'i na mia'ilai iran dun a lagid o ba miakaporo so palao. Kagia ikapito gawi'i na di siran pekabangowa sa mado, sa kiapakado o ba'os. Kiabenaran den so ba'i na tig ian "Ngiloba'an so Radia Mangandiri ka an ian saia mako'a so ba'os aia ka matowa tano a magi'inged."

[55.] Kagia maka'oma so Radia Mangandiri, na tig ian a "Ba'i na di ami malotang sa aia akal aken on na ka'ogupan kami o pagetao ngka." Si'i ngka sa kaia'ogupan siran o madakel a tao na minggusod den sa kilid a ragat. Agu babo piambutol a kiaga'osa iran on, na miakatarotop pito gawi'i a kiapasada iran on. Kagia mapasad na miakabalaga a kapesebangi kiran a alongan. Da den mi'ipos sa alongan<sup>39</sup> na miakawing so Radia Mangandiri. Kagia ikapira nian ro'o den gawi'i na ri'a'ot den a mala a gegao sa inged, ka kagia mambo a miatei a kialalaka'o iran. Miniporo den a alongan na da den misambir so kulambo<sup>40</sup> sa kapipikira nian ko manga lokes ian sa Agama Niog. Na kagia mapamikir ian opama ka makapesembi agu so kapatai na tomo'on ian. Iinisa'an den i karoma nian, ka kagia miakapira kasambi'i so ipepita iran ka peketenggao. Tig ian a "Ino ka di pagembo-war." Pitero ian on a di nian ketangka'an kadali ian ko manga lokes ian. Tig a Ba'i

them; at the same time they aimed and shot their arrow. What do you say when the eyes of the snake is cut? The eyes were hit, they were gouged out, like the movements of a dying chicken. While moving thus it died. They got down and proceeded to the palace, because said they, they had fulfilled their agreed task. "Radia Mangandiri killed the snake," said Radia Mangawarna.

[54.] Said the Sultan[ess], "I do not believe until I see the bloating body of the snake." Replied Radia Mangawarna, saying, "Let us wait till seven days so that you can see." On the third day, they saw (witnessed) as if the mountain grew. On the seventh day, they can no longer stand (smell) the odor of the decaying snake. The Sultan[ess] now was convinced, and she said, "Search for Radia Mangandiri so he can remove the snake, because we shall be poisoned."

[55.] When Radia Mangandiri arrived, he said, "Sultan[ess], we can not cope up with the work, so let your subjects help us." And so they were helped by many people in transporting to the seashore (the dead snake). And they had to cut it into pieces to be able to carry it; and it took them seven days to finish the task. When they finished, the sun already rises (shines) early because the snake is now dead. On that very day,<sup>39</sup> Radia Mangandiri was wed. After staying there for many days a big longing for his land befell him, because they had long been wandering. The sun has risen but the mosquito net was not hung<sup>40</sup> thinking of his old parents in Agama Niog. He, thinking thus, that if death be the substitute, would choose it (kapatai). The wife asked him, because the breakfast has been changed many times, it was getting cold. She said, "Why don't you get up?" He said to her that he feels uneasy longing for his old parents. The Sultan[ess]\*

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oto a "ba kaden mbaibaia." Na somimbag na tig ian a "Ba'ana a ikekarata a ginawa ko a ro'ar sa kagia amai ka maling ako na kaganatan ko seka."

[56.] Somimbag a ba'i oto na tig ian a Endudan ta si kisi Bapa agu si Babo ka amai ka miog siran na mionot ako reka sa Agama Niog. Kagia makakan siran na miobai siran den ko Sulutan agu so Ba'i sa Pulu Nabandai, sa sareta a miogas siran. Na kagia matero iran na ba den miakadusong so Sulutan na miatei na agu makatero.<sup>41</sup> Kagia bangonen ian a olo nian na tig ian a "Kokoman a makapagaroma so ta'o na mawit ian sa inged ian so karoma nian. Oga'id na ala ikararata a ginawa ko na kagia tonganai a maregen a kasong sa Agama Niog ka kagia gia peki'okit anan sa pageletan a Pulu Bandiarmasir, agu gia inged tano aia na di'i kasombakan a reges na di kano ron maka'okit." Na somimbag so Radia Mangandiri sa aia tig ian na "Bapa na amai ka ba ka kewan na lomalag kami.<sup>42</sup> Benar ka kiasagadan<sup>43</sup> ami mambo na ba ami bo da pata'in a magari, agu inikada o langon a pagetao ami a mionot ko galigai ami sa kiapanompanga mi sa inged ka ini."

[57.] Tig ian a "Di aken sekano pekalagen sa ba kano matotong sa alongan. Apa kano ka pakimba'alan aken a usonan a kada'an io." Si'i ngka sa pianunogo ian den so langon a pagetao nian na mipendai siran sa usonan. Ba miatei na miapasad. Langon a tamok a ba'i oto na rioran on den. Langon taman a pangenengken na rioran on mambo. Mida on den so Radia Mangandiri agu si karoma nian, agu si Radia Mangawarna. Biagi so ta'o sa inged a Pulu Nabandai na aia den piaka'awid ko usonan. Na kiawatanan siran de. Kagia den a matei na inirampai siran ko ipangegi a lagid o ibebetad a rendem,<sup>44</sup> agu liolio'an den so kapantar ian a lopa. So gi na tataman sa panintilan. Malo

said, "You better decide." And he answered, "There is a thing that bothers me (or makes me sad) except that when I go, I have to leave you."

[56.] The Sultan[ess] answered saying, "Let us go back to Father and Mother if they consent, then I go with you to Agama Niog." After they have eaten, they approached the Sultan and the Sultan[ess] of Pulu Nabandai, and at the same time bid them goodbye. After saying thus, the Sultan bent his head and remained silent.<sup>41</sup> As he lifted his head, and said, "It is lawful that when a man marries, he brings with him his wife to his village. But, I feel sad, because it is difficult (risky) to go to Agama Niog for the journey between Pulu Bandiarmasir and our village is where the currents meet that you can not pass there." Radia Mangandiri replied and said, "Father, if you are doubtful (of our safety over the sea), then we shall walk.<sup>42</sup> It is true, for we experienced<sup>43</sup> (it) and we (brothers) nearly died, and lost all our company, together with our "carriage" (ship) in our travel to your village here."

[57.] He (the Sultan) said, "I will not allow you to walk, which will get you burnt by the sun. You wait, and I will construct a covered carriage on which you can ride." So he ordered all his subjects to construct a carriage for them. Not long after, it was finished. All the things of the Ba'i (princess) were loaded on it. Everything, (including) food was loaded also. Radia Mangandiri and his wife rode also, and Radia Mangawarna. Half of the people of Pulu Nabandai carried the carriage. They were far already, when after sometime they reached a cogonal area which is very calm<sup>44</sup> and very flat land. The cogon grass is just ankle high. (The plain) is near, very near the forest. The

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mambo maka'obai sa Kalasan. Aia sana oto ko madakel a tao na amai ka di siran mioma sa Agama Niog na di siran ebetad. Si'i ngka sa so kiapaka'oma iran ko ipangegi oto na tig o Radia Mangandiri a "betaden kami nio." Da den mipaar.<sup>45</sup>

[58.] Kagia mibetad siran na pelantapen iran a mata na benabenar den so kapia nian a lopa. Tig o Mangandiri a "si'i tano den." Pianunugo ian den so manga ngongoda sa kelasan siran ka pembalai ro'o. Biagi ian siran den, so sabegi na pemapan, so sabegi na pengowa sa balagen, so sabegi na teingan <sup>46</sup> ian a lopa oto. Mianggula'ola den ka kagia sa den sa di'i nian tero'on na aia peko'onotan. Si'i ngka sa miakambalai siran ro'o ago mitad siran sa per iran na gianatan siran o madakel a tao na aia bo mialamba na maito a sanasana'an iran. Na mapipia den a ginawa iran sa kapenaiawa iran ko kinibetad a per iran ko lopa.

— 3 —

[59.] Inirampai sa maga'an den garaben ilao iran. Aia bo dun a sowasowa i iran na igira kegebi, na somong siran a telo ka tao sa rowasan na pegilain iran so ilao. Sa gowan den a giuto i sowasowa i iran, na kagia pegasar na mia'ilai iran ko ipangegi a saladeng a pepanga sa bolawan a di'i manateb. Aia mia'ona on maka'ilai na so Towan-Potre-Malaila-Ganding, na initoro ian de ki karoma nian. Mitero den sa tig ian a "Radia Mangandiri, na amai ka di'i ngka raken makowa a saladeng anan a bolawan, na mageget ako."<sup>47</sup> Somimbag sa Radia Mangandiri sa aia tig ian na "Ino ba ka bo pegeget. Ombes a ba ako kekowan na di tano minilawan ko repeng tano, di tano repeng."<sup>48</sup> Pitero ian den ko pagari nian a kagia songowan ian so saladeng oto na oba nian awa'i so Potre-Malaila-Ganding. "Sa apia i kapenggora'ok aken sa tabang na oba ako

servants were ordered that they must not put down the carriage until they reach Agama Niog. And so upon reaching the cogonal area, said Radia Mangandiri, "You put us down." They had to obey.<sup>45</sup>

[58.] When they were put down they looked around and truly the land is fertile. Said Mangandiri, "We stay here." He ordered the young men to the forest, because they will build a house there. He divided them, one half to cut wood, one half to gather rattan, another part, to cultivate the land.<sup>46</sup> It was done because whatever he said was always followed. And so they built a house there and planted crops already and some servants left them, (but) few trusted (servants) remained. And they were all happy waiting for the crops (to ripen and) to be harvested.

— 3 —

[59.] Their palay is (now) nearly to be harvested. So it was their habit every afternoon, the three of them to go to the window, to watch the palay. After doing so, after the early afternoon prayer, they saw in the cogonal area a deer with golden horns, agrazing. The first who saw it was Tuwan Potre Malaila Ganding, pointing it to her husband. Saying, she said, "Radia Mangandiri, (that) if you can not get the golden deer for me, I will die."<sup>47</sup> Replied Radia Mangandiri, saying to her, "Why do you have to die, it is good that if we get it, our prestige [in the *bangsa*] shall be raised."<sup>48</sup> Said he also to his brother, when he went to see the deer not to leave the Potre Malaila Ganding. "Even if I beg for help do not help me."

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ngka tanbangi."

[60.] Si'i ngka sa pianogan ian den so saladeng. Si'i ngka sa inalao o saladeng na so piakambaratemowa iran na miangate mikitidawa so saladeng, na di petu'on so Radia Mangandiri. Gora'ok ian den sa tabang, na di den tabangan i pagari nian ka kagia sana nian on. Kagia den a di pekapa'ar na tig o Potre-Malaila-Ganding a "Radia Mangawarna na tabangi ngka si pagari ngka." Gomegenek den so Radia Mangawarna. Kagia matei na miakagirao so Radia Mangandiri a "Radia Mangawarna na saiana ka a matiger sa kapepagari. Petai ako." Na di nin den oto ketiger a ma'ola'ola oto i pagari nian.

[61.] Kagia penog so Radia Mangawarna na aia tig ian na "Potre-Malaila-Ganding, na aia lalag aken on na kagia penog ako na pangeleb ka na apia an'awa'a i pakileka na oba ngka leka'i." Mianog den, na so kia'ilaia on o saladeng sa miadowa siran na mindod. Si'i ngka sa sialoba iran a magari. Kagia merimon den a di'i iran kaseloba'a ko saladeng na miadowa kapeke'ilaia iran on. Guito a mimbela'g siran den sa kalasan ka kagia mimbela'g so saladeng. So Radia Mangandiri na kagia irampai siran sa kalasan na ba den miada so peseloba'n iran.<sup>49</sup> So Mangawarna na kialiwatan ian mambo so peseloba'an ian ko ikapito lapis a palao, na kagia mabereg den sa si'i minisogat ko walai iran. Kagia maka'oma na di'i ngogora'ok sa manga bebai. Tig ian a "Ino kano di'i ngogora'ok?" Tig iran a "Miada so Potre-Malaila Ganding ka kinowa o Maharadia Lawana a pito i olo."

[62.] Inilai nian so keleb o walai na miageba. Tig ian sa ginawa nian a "Gia'i bes a peseloba'an ami oto na so Maharadia Lawana, a miselin sa saladeng." Giuto a da den deke na mialalagoi sa kalasan ka aia nian peman penggiloba'an si pagari nian. Langon a kia'okitan iran sa kalasan na piagenebneb ian on so lakao

[60.] So he went down to meet the deer. So the deer was met and as they approached each other, the deer fought back, that Radia Mangandiri can not cope up. He cried for help, but the brother did not go to help him, for it was Potre Malaila Ganding spoke, "Radia Mangawarna, you help your brother." Radia Mangawarna did not move. Not very long, Radia Mangandiri shouted, "Radia Mangawarna, how can you endure seeing your brother in this situation! I am dying." So, he (Radia Mangawarna) can not endure the situation in which his brother is.

[61.] When Radia Mangawarna went down the house, he said, "Potre Malaila Ganding, I think that when I go down you close the window, and whoever knocks, do not open." He went down, and when the deer saw him, (that) they were two already, it retreated a bit. The brothers begun running after each. When darkness came they were still following the deer, (for) they saw it to have become two. So they separated also to the forest because the deer was nowhere to be found.<sup>49</sup> Radia Mangawarna also lost track of the other deer, on the seventh range of the mountain, that he was running around and around he reached their house. When he arrived the women were crying. He asked, "Why are you crying?" They said, "Potre Malaila Ganding is now gone, because she was taken by Maharadia Lawana of seven heads."

[62.] He saw that the wall of the house was destroyed. He said to himself, "That which we were running after was Maharadia Lawana who disguised himself as a deer." So he did not rest, and ran to the forest to look for his brother. He followed all the footprints of his elder brother in the forest and searched for

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i kaka nian. Peseged ka kagia da iran bo makowa so arap iran, agu mapipikir ian a masiken miakan a tarabosao si Kaka nian. Antona'a ri i kaka nian a mia'ulog sa lawas a ig so di'i nian keketeda'a ko saladeng. Kagia den a matei a di'i nian kaketeda'a ko langon a lakao na miaka'oma sa lawas a ig. Tonganai a mabandes na iangoi nian den. Kagia pelangoi na kiada'an sa bager na mia'anod na da den a tatanod ian sa dunia.<sup>50</sup> Kagia peka'anod na minisanggolai a barokan ian ko dalog a kaio. Malo miabaton a olo nian na kiatago'an sa tanod.<sup>51</sup> Si'i ngka gomiakap den. Miatingag ian den a kaio a Gindolongan (oak) na mia'ilai nian on a mama a totorogen a ililikasao a ating. Inobai ian den na tig ian "Gia'i den si Kaka, ka igiri a totorogen na lagid a pengalililid a bito'on a ating ian."

[63.] So peman so Radia Mangandiri na di'i tetaginep sa di'i ian katurug. So Radia Mangawarna na da nian pokawa ka da'an a somigad, ka kagia kon a miarasai siran a magari na da iran bo makowa so saladeng, agu miada so Potre-Malaila-Ganding.

[64.] Si'i sa di'i katetaginep o Radia Mangandiri, na aia taginepen ian na miakimbolang sa karabao, na sinidong o karabao na minipesik a satiman sa orak ian, na si'i mini'itog sa Sebangan, si'i ko Potre-Langawi (Ba'i sa Sebangan) na liamed ian, ka aia katao ian on na montia. Sc kialameda nian on na girawa ngka sa baden mia'ogat sa lamin. Si'i ngka sa mimbawata sa amo, a aia ngaran ian na so Laksamana.

[65.] Endudan ta so Radia Mangandiri, na kiatekawan sa taginepen ian oto na minikorot, na pagaperen ian a lawas ian na benar a korang, agu lagid o ba kiasakitan. Si'i ngka sa kagia mikorot na mia'ilai nian si pagari nian, a peseged, na misegeđa siran. "Oba kowan, Aria (a tig

him. Crying because they were not able to get their desire and thinking that his elder brother may have been eaten by a beast. What can you see when the brother fell into the river in running after the deer? When not long after he was running following his trail, he reached the river. He swam across the strong current of the river. While swimming he lost his strength and was carried away because he fainted.<sup>50</sup> While drifting his hand got caught upon a root of a tree. His head was lifted a little and he regained consciousness.<sup>51</sup> He rose up. He stood on a tree called *gindolongan* and saw a man sleeping while perspiring. He approached him and said, "This must be my *kaka*, because when he sleeps his perspiration looks like rolling stars."

[63.] Meanwhile Radia Mangandiri was dreaming as he slept. Radia Mangawarna did not wake him up, because he was still crying, since the brothers encountered difficulties and were not able to catch the deer and Potre Malaila Ganding was kidnapped.

[64.] In the dream of Mangandiri, he dreamt that he fought a carabao, and he was gored by the carabao and one of his testicles was thrown to the east, where Potre Langawi, Queen of the East, swallowed it, thinking that it was a precious stone. That which she swallowed, let us see that she became pregnant in the *lamin*. She gave birth to a monkey, who was named Laksamana.

[65.] Going back to Radia Mangandiri, who was shocked by his dream that he jumped, and touching his body, he realized that truly he had one lacking, and it seemed he was hurt. When he jumped, he saw his brother crying, and both of them cried. "We are lucky," said Mangan-

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o Mangandiri), ka miato'on ako ngka ka di aken den katawan o anda ko song." Tig o Radia Mangawarna, a "Aia mala a ininggiloba aken reka na kagia takinoba a so di'i ta seloba'an, na so Maharadia Lawana a sesalin sa saladeng. So Maharadia Lawana na pito i olo, na kagia maliwat ta na kiasoian ian so walai tano na giba ian so keleb, na inipalagoi nian so Potre-Malaila-Ganding sa Pulu Bandiarmasir." Gitanan kon so Radia Mangandiri. "Kagia", ki a tig ian a "igira a miakowata so lalag a bebai. Da den a katawan ko a kagobata ta sa Pulu Bandiarmasir, ka da a pagetao ta, da awang ta, agu da a ba ta sandiata."

[66.] So taginepen a Radia Mangandiri na benar. So Laksamana, a amo, a wata o Potre Langawi na inise'an ian si ina ian. Tig ian a "Ina, na ipagisa aken reka a antawa'a i Ama aken." Somimbag na tig ian a "Da a mapetero aken reka ka da'a katawan ko." Tig ian a "Ati ba ako den mia'aden sa da ama aken. Isan a sabarang." Tig ian a "aia ama ka na si Ama." Tig ian a "ino ngka petarowa a aia Ama aken na si Ama ka? Ino ba kano misebo?" Tig ian a "Isan aia a lalong a wata, Angkaino kami makapesebo ki Ama."

[67.] Piakataman nian on den a da a ba nian katawan, na kiagenekan o Laksamana mise. Miontod ko rowasan na miakagedam sa ka'or so Laksamana. Tig ian a "Da den a katawan ko a makan aken ka kagia mialengan aken a langon a onga kaio sa kalasan." Mia'alai nian den a mariga a lagid o pamorawag sa sedepan, na tig ian a "Masiken oto mala a pagenengken." Tomipak den ko manga ka[io] na piamakapagaloiana ian na inirampai sa sedepn. Kagia di'i den tepatepak na ba den miaroseng, na mia'olog ko pageletan o Radia Mangandiri agu so Radia Mangawarna.

diri, "that you found me, for I do not know where to go." Said Radia Mangawarna, "I have been looking for you because what we were running after was Maharadia Lawana, of seven heads, we lost track (of the deer), it returned to our house, destroyed the wall, and ran away with Potre Malaila Ganding to Pulu Bandiarmasir." Radia Mangandiri fainted. Because he followed the order (the mind) of the woman. "I do not know how we can attack Pulu Bandiarmasir, because we do not have men, ship and we do not have arms."

[66.] The dream of Radia Mangandiri was true. Laksamana, the monkey son of Potre Langawi asked his mother. Saying, "Mother, may I know who is my father." She replied, saying, "I can not tell you because I do not know." He said, "So I was created without a father? It is very strange." She said, "Your father is my Father." He said, "Why did you say that my father is your Father? Did you commit incest?" She said, "What a foolish child, how can Father and I commit incest (adultery in the text)?"

[67.] She said (further) that she knows nothing, and ended thus, and Laksamana stopped asking. Laksamana sat at the window and felt hungry. He said, "I do not know what to eat because I have consumed all the fruits of the trees in the forest." He saw something red like a twilight in the west, and said, "I think that is a big (source of) food." He jumped from tree to tree over the mountains, and reached the west. While jumping from one tree to another he fell, and he fell between Radia Mangandiri and Radia Mangawarna.

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[68.] Tig o Laksamana a "Ama agu seka Bapa, na ino mararata a ginawa nio? Antona'a i sabap a ipesegad io?"

[69.] So paman so Mangandiri na apia nian on kiadingili na da. Tig o Mangawarna a "Ino ari a amo ini a tialowan ka nian a ama, na saken na bapa? Pama-lo'in ta." Di iran den pekebotan ka mialek siran.

[70.] Tig paman o Amo a "Ama agu seka bapa na pagise'an aken sekano. Teroa nio raken ka kena a ba kano pemaloia."

[71.] Tig o Radia Mangawarna a "sembaga ngka kaka, ka apia palanggalangam na kagia tiawag ka nian a ama, na marata i ba ngka di sembaga."

[72.] Tig paman o Amo a "Amai ka matero io raken i ikararata a ginawa nio na oba'ana mitabang aken rekano." "Saken" (a tig ian so Laksamana)" wata io Ama agu so Potre-Langawi."

[73.] Kiatademan o Radia Mangandiri so taginepen ian na tig ian a benar bes. Giuto a somimbag. "Aia ikararata a ginawa ko na kagia so karoma ko a Potre-Malaila-Ganding a wata o Sulutan sa Pulu Nabandai, na minipalagoi o Maharadia Lawana a pito i olo, na inowit ian sa Pulu Bandiarmasir. Aia sabap a kia'akali nian rekami na kagia miselinsalin sa saladeng a pepanga sa bolawan. Di ami kego bat, ka kagia da'a pagetao ami. Agu da den a pagetao ami agu da a kisong ami sa Pulu anan, agu da a sandiata ami."

[74.] Tig o Laksamana a "di nio rarata a ginawa nio, ka tabangan aken sekano." Tig o Radia Mangandiri a "Laksamana, na di tano tu'on ka telo-telo tano." Tig ian a "Ama, na panggugubat so madakel, na panggugubat so maito. Naino ka ba ako di angkata a langon a pagetao aken a karabao sa kalasan. Naiawa ko nio."

[68.] Said Laksamana, "Father and you, uncle, what is bothering both of you? What is the cause of your crying (sadness)?"

[69.] Mangandiri, on the other hand, did not even take notice of the monkey. Said Mangawarna, "Why does this monkey call you father, and myself uncle? We may be enchanted." They did not bother because they were afraid.

[70.] The monkey said, again, "Father and you, uncle, I am asking you both. Tell me, because you are not enchanted.

[71.] Said Radia Mangawarna, "Answer him, brother, even if he is an animal, and because he calls you father, and it is bad if you do not answer."

[72.] Said the monkey, "If you can tell me what your problem is, I may be of help to you." "I", said Laksamana furthermore, "am the son of you and Potre Langawi."

[73.] Radia Mangandiri remembered his dream, saying, "It is true." So he replied, "What is bothering me is my wife Potre Malaila Ganding, daughter of the Sultan of Pulu Nabandai, who was abducted by Maharadia Lawana of seven heads, and who brought her to Pulu Bandiarmasir. That is the cause of the deception upon us when he changed himself into a deer with golden horns. We can not attack, because we do not have soldiers. And also we do not have men who will go with us to Pulu Bandiarmasir and we do not have weapons."

[74.] Laksamana said, "Do not be bothered yourself, for I will help you." Said Radia Mangandiri, "Laksamana, we can not (challenge them) because we are only three." He said, "Father, many can attack and few also can attack. Never mind, because I will call all my subjects (consisting of) carabaos in the forest. Wait for me."

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[75.] Gianatan ian siran den na tni-motimo ian so langon a militilitig a karabao a pagetao nian. Sa pitero ian kiran a ngubaten iran a Pulu Bandiarmasir. Kagia maka'oma siran ko Radia Mangandiri, agu so Mangawarna, na tig o Laksamana a "Ama, na ogopi kami nio mangowa sa balagen."

[76.] Si'i ngka sa miagaion'aion siran den na miangakokowa so balagen, na pia-kinggusod iran ko manga karabao ko itado o kaio a gindulongan. Na kagia matimo na miamelepel so alog. Na giuto a piakasumpasumpat iran den. Kagia mapasad na tig o Laksamana "Bapa na pakadasel<sup>52</sup> ako ngka sa palad ka, ka iseiaio aken sa sabala a poro aia a balagen." Tig o Radia Mangandiri a "Si'i ka pasig sa palao aia." Somiong den ko palao na (lomi-kat) na minitobak so palao ka di nian keren. Tig ian a "Si'i ako ngka Ama pakapasiga sa palad ka."

[77.] Piakapasig ian sa palad ian na somia'iao so Laksamana na iura'ot sa Pulu Bandiarmasir. Inisanggulai nian so balagen ko kaio a gindulongan, na inikekasokasoi nian na miabaloi a titai sa sabala kagia mapos. Kagia mapasad na tig ian ko Radia Mangandiri, a "Ama, na rumipag tano sa sabala ka di'i siran di'i kelilang sa kapelilanga iran ko Potre-Malaila-Ganding ka kembo saia matagu na oman on magubai so Maharadia Lawana, na kaletan siran sa apoi a pekasuko sa bu'ongan."<sup>53</sup>

[78.] Giuto a lomialakao siran den na tinitai iran so titai a balagen. Kagia den a petita'in iran na minisibeg so titai na mia'olog siran sa ragat na pemagega'on siran a bowaia. Kagia den a di'i siran makitidawa ko manga bowaia, pingega'-anan den o Apo a bowaia si Laksamana, na inarab ian na di nian kelino. Kagia di nian kelino na tig o Laksamana a "apo a Bowaia na piapia ka, ka aia bo a turo'-

[75.] He left then and there and gathered all the strongest carabao subjects of his. He told them that they will attack Pulu Bandiarmasir. When they reached place where Radia Mangandiri and Radia Mangawarna were waiting, Laksamana said, "Father help us gather rattan."

[76.] So they were united in gathering rattan, and had the carabaos carry it under the tree called *gindolongan*. And when it was gathered, the slope was full. And so they tied together the rattan. When they were finished, Laksamana said, "Father support me with your palm, and holding the other end of the rattan I will leap."<sup>52</sup> Radia Mangandiri said, "Let the mountain be your support." He went to the mountain, and because the mountain can not support him, it fell apart. He said, "On your palm, Father, will I use for support."

[77.] Using his father's palm, Laksamana leaped and reached Pulu Bandiarmasir. He tied the rattan to the *gindolongan* tree, and he went back and forth (between the two banks of the river), and it turned out to be a bridge, bridging the two sides when it was finished. When it was finished, he said to Radia Mangandiri, "Father, we now cross to the other end, because they are having a festival to console Potre Malaila Ganding, because everytime Maharadia Lawana gets near her, fire reaching the roof appears to separate them."<sup>53</sup>

[78.] So they walked across the bridge made of rattan. While crossing, the bridge swayed and they fell into the sea, (a) crocodile(s) snatched them. While fighting with the crocodiles, the king of the crocodiles immediately went to Laksamana and devoured him, but can not swallow (him). When he can not swallow him, Laksamana said, "King of Crocodiles, do your best, because I tell you, you are

on aken reka, na matai ka den." Kiapetan ian a mata o bowaia ba den milelepota na gora'ok den o bowaia. Tig o bowaia a "somiangkokop ako den na geneki ako ngka." Kagia somiangkokop so bowaia na tig ian a "Kiandato'an aken sekano na aia lalag aken on na awidi kami nio agu so manga pagetao ngka sa sabala na agu kami nio ugopi makitidawa." Kia'okitan den na mala maito a bowaia na lomitao na iniripag ian siran sa sabala. So mambo so manga karabao a pelangoi na miakagakap siran. Kagia den a matimo siran o Laksamana a "aia lalag aken on manga bowaia na amai ka ba tano makapetidawa na langon a maka'agao sa langon aia a tao sa Bandiarmasir sa ig na oba nio di masakab. Si'i kano dun Ama, agu gila manga pagetao tano aia ka somong ako sa gakap ka pakatoka'on aken siran sa alongan imanto na tidawa tano."

[79.] Giuto a lomialakao den na mianik sa torogan na mia'ilai nian a so den so kapaka'obai o [Maharadia] Lawana ko Potre-Malaila-Ganding na kialetan siran. Miontod den ko panggao na tig ian a "Maharadia Lawana, na ino kano pekeleti sa kadeg, agu so Potre-Malaila-Ganding."

[80.] Somimbag (tig ian a) "Amo na giaia kami den sa kembo kami makatepi."

Tig o Laksamana a "Si'i sabap sa kagia da makarila so manga lokes ian sa kiapangaroma angka on." Tig ian a "Owai, ka si'i aken inagao ko Radia Mangandiri."

[81.] Tig i Laksamana a "benar a kiateroa ngka on ka siogo ako mambo o Radia Mangandiri a petidawa kano kon, ka kataia a di'i ka nian pagaianan sa itogon io aia." Miobai so Amo ko Potre-Malaila-Ganding, na tig ian a "Ganapen ka so Radia Mangandiri, ka kembo kami si'i ripag na da makambama sa di'i nian reka kimbuko'on." Tig ian a "kembo ako si'i na da'a ako makambama, na aia pen sa

to die." Laksamana took hold of the crocodile's eyes, thus forcing out the eyes, the Crocodile cried. Said the crocodile, "I surrender to you, stop (hurting) me." When the crocodile surrendered, Laksamana said, "I am your king now, my orders are (that) you and your subjects carry us to the other side, and help us fight." It was done, and big and small crocodiles came up and carried them across. Also, the carabaos swam, and they went ashore. When they were assembled by Laksamana, he said, "My orders are—crocodiles, when we fight, all the people of Bandiarmasir who run to the river, eat them. Stay here, Father and all subjects, for I go ashore to let them know that today (now) we will fight (them)."

[79.] So he went and proceeded to the palace and saw that when Maharadia Lawana got near (approached) Potre Malaila Ganding a fire appears between them. Laksamana sat on the bed and said, "Maharadia Lawana why does fire separate you and Potre Malaila Ganding?"

[80.] Replying, he said, "Monkey, this usually happens since we were together."

Laksamana said, "This is [the cause] because her parents did not consent to your marriage." Maharadia Lawana said, "Yes, because I abducted her from Radia Mangandiri."

[81.] Laksamana said, "That is true, what you said, because I was sent by Radia Mangandiri to fight you because he is now waiting for you at the river." The monkey approached Potre Malaila Ganding and said, "Prepare chewing betel for Radia Mangandiri, since we have crossed here, he has not chewed (betel) because he is sad for you." She said, "Since I reached here, I did not also

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ba ko ganapen so Radia Mangandiri." So kia'ilaia on o Amo sangka, na siningga'ot ian na ino'it ian ki Ama iah. So kiapaka'oma nian na siogo ian dun so manga karabao sa lontana siran sa inged na agu siran pakitidawa. Lomiontana so langon a karabao sa inged, na wata, mala a tao, bebai na pisemakan iran den. Oman i maka'agao ron sa ig na sakaben a bowaia.

[82.] Miakapanik sa torogan so Mona sa Kalalagan, na pitero ian den ko Maharadia Lawana a miapado so pagetao iran. Minikorot kon tominipo sa lopa, na pianaloba ian kon a kampilan so manga karabao na lagid o pelampinasen.<sup>54</sup> Miska'agao dun ko darpa o Mangawarna na mitidawa siran a kampilan, na di pekakowa sa pa'ar ian so Mangawarna. Sialliowan peman o Radia Mangandiri, na di pagotengan so Maharadia Lawana. Kagia ma'ilai o Amo a di pekapa'ar si Ama ian, na kinowa ian so kampilan o Radia Mangandiri na kiamanga nian ko kamanga sa ka'olonan oto o torogan a kaio a naga, na malo ian on biodi'ol, na komiasoi bo na inibegai nian ko Radia Mangawarna. Tig ian a "Maharadia Lawana, na amai ka ana anugon ka sa duniā na tareg ka na agu ka sangkop." Tig ian a "sabenar kano ka di ako sengkop."

[83.] So piakapos ian a di sengkop, na giander o Radia Mangawarna si kaka nian ka kagia diokawan, na mitidawa siran na piangapapalian so Maharadia Lawana, ka giuto so miatero o Tuhen a sa makamanga a keteb sa kamanga oto sa ka'olonan a torogan, na aia bo makapatai. Kagia kapali'an na minilampas so Maharadia Lawana.

— 4 —

[84.] Miatarotop so miakadowa polo ragun a kiandalakao o Radia Mangandiri agu so Radia Mangawarna, sa langon a

chew, much more if I prepare chewing betel for Radia Mangandiri." Upon seeing her there; Laksamana, the monkey took her and brought her to his Father. When they reached there he sent all the carabaos to go to the village; children, adults, women they killed all. All those who ran to the river were eaten by the crocodiles.

[82.] The wise men went up the palace and told Maharadia Lawana that his subjects were being killed. He leaped and jumped to the ground, and with his *kampilan* he ran after the carabaos cutting them down like *pelampinasen*.<sup>54</sup> (Maharadia Lawana) reached the place where Radia Mangawarna was, and they fought with *kampilans*, and Mangawarna can not equal (his adversary). Radia Mangandiri relieved him, but Maharadia Lawana can not be wounded. When the monkey (Laksamana) saw that his father can not kill Maharadia Lawana, he got the *kampilan* of Radia Mangandiri and sharpened it on the whetstone set upon a *naga* wood, found in the palace, and slightly sharpened on it, and returned and gave it to Radia Mangawarna. Radia Mangawarna said, "Maharadia Lawana, if you value the world, stop and surrender." Maharadia Lawana said, "You double your efforts for I will not surrender."

[83.] After saying that he will not surrender, Radia Mangawarna grabbed his elder brother who was tired, and he fought and wounded Maharadia Lawana, because it was told by god that whatsoever tool that is sharpened on that whetstone kept in the sacred corner of the palace, it always kills. When he was wounded Maharadia Lawana collapsed.

— 4 —

[84.] Twenty years have passed in the wanderings of Radia Mangandiri and Radia Mangawarna, they experienced all

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maregen na kia'okitan iran. Da'a panamaraan o tao a ba on di makandamar. Oga'id na miakowa iran bo so baia a ginawa iran. Si'i ngka sa kagia magagandai siran den sa itogon oto a Pulu Bandiarmasir na tig o Laksamana a "Kagia ba mia'ipos so rido tano na ibaling aken sekano sa Agama Niog." Tig o Radia Mangandiri a "anda manaia?"

[85.] Na tig ian a "Meda tano sa likod a bowaia." Tialowan ian den so maito mala a bowaia, na palaia siran lomitaos sa ragat. Piamili'an den o Laksamana, na da'a ba on miasowat so Potre-Malaila-Ganding a ba iran kapageda'an iran ka kelek. Aia nian peman piakaletao so Apo'apo'an a bowaia na lomitaos a likod ian na mipelagid o matalanged a bubung. Si'i ngka sa miabaia on meda so Potre-Malaila-Ganding. Mida on den so mambo so Radia Mangandiri, so Radia Mangawarna, agu Laksamana, na siagabai siran o langon a maito mala a bowaia na miandog siran den sa ka'omag sa Agama Niog. Kagia den a peka'obai siran sa Agama Niog na lagid o ba di'i subusubo sa kabeger o langon a bowaia, gia mambo a kalasan na lagid o lilinogen sa dalepek o manga karabao sa kapelalag iran.

[86.] Kaitekawan siran sa Agama Niog na mia'opakat siran den sa giuto den i bangkit.<sup>55</sup> Siombali iran a langon a aiame iran ka aia katao iran on na kaposan sa ranonan.<sup>56</sup> Kagia malangkao siran o Radia Mangawarna na tig ian a "Ino a langon aia pagetao tano a ba siran den maguguri-gao. Kelek siran?" Tig o Laksamana a "Naino ka tero'on ko kiran." Somiaiao dun sa ipameted na tig ian "A madakel aao na di kano kelek, alawa nio so Radia Mangandiri, agu Radia Mangawarna ka miaka'oma siran, na ped iran so Potre-Malaila-Ganding, a wata o Sulutan sa

kinds of hardships. In whatever task one would do (undertake) he would always encounter difficulties. But they achieve what they desire. While they tarry in a house (by the river or sea) in Pulu Bandiarmasir, Laksamana said, "after we end this war, I will bring you back to Agama Niog." Radia Mangandiri said, "How?"

[85.] Laksamana said, "We will ride on the back of the crocodile." He called all the big and small crocodiles and all of them came up from the bottom of the sea. Laksamana selected those (one which Potre Malaila Ganding can ride), but none of these was liked by Potre Malaila Ganding for them to ride because they were afraid. He (Laksamana) had the king of the crocodiles come up and it came up and its back is compared to a relatively large mountain. And so Potre Malaila Ganding preferred to ride on it. Radia Mangandiri, Radia Mangawarna, Laksamana also rode and they were escorted by all small and large crocodiles moving towards Agama Niog. When they were about to reach Agama Niog, the waves created by all the crocodiles escorting them were like those created by the strength of a strong wind, also the forest seemed to tremble at the footsteps of the carabaos that were walking.

[86.] The people of Agama Niog were frightened and they believed that it is the end of the world.<sup>55</sup> All animals were slaughtered by them because they thought it is their last chance to eat.<sup>56</sup> When Radia Mangawarna saw them, he said, "Why are all our people troubled? Are they afraid?" Said Laksamana, "Never mind because I will tell them." He jumped to the shore and said, "O Many People, do not be afraid, you meet Radia Mangandiri and Radia Mangawarna, they have arrived, and together with Potre Malaila Ganding daughter of the Sultan and Sul-

Pulu Nabandai agu so Ba'i sa Pulu Nabandai." Aia minisambi a kiapandara'an iran so osonan agu tangkongan, na mia'alao iran so Radia Mangawarna, Radia Mangandiri, Potre-Malaila-Ganding, na mala den a pakaradi'an sa Agama Niog. Kia'ompi'an a dalem a inged na sionodan<sup>57</sup> peman a papalangan. So peman so Laksamana na miselin bo sa miakata'i'ta'id a dato. Na mapipia den a ginawa iran sa Agama Niog. TAMAT.

tan(ess) of Pulu Nabandai." Instead, they changed (from fear to joy) and prepared the carriage and chair, and they met Radia Mangawarna, Radia Mangandiri, Potre Malaila Ganding, and there was a big festival in Agama Niog. The whole village was cleaned and they were all happy.<sup>57</sup> As to Laksamana, he metamorphosed into a very handsome *datu*. And they have a happy (good) feeling in Agama Niog. FINIS.

## NOTES

<sup>1</sup> Maharadia Lawana was sacrificing himself in the pyre because the world is chained to all sins of the world, e.g. chained to desire.

<sup>2</sup> An islamic formula.

<sup>3</sup> cf. the causes of death of all (men) shall not cause the death of Maharadia Lawana. cf. furthermore, Ravana's sacrifice to gain all the power to challenge Siva, in Indian puranaic literature.

<sup>4</sup> *tampad a atep*, lit., edge of the roof, fig., beyond the confines of the house, "They are yet too young to leave the house."

<sup>5</sup> *koris*, fate, also the lines of the palm indicating fate(?).

<sup>6</sup> *makabangon sa walai*, lit., to build a house; fig., to get married.

<sup>7</sup> *sobosobo*, typhoon, storm.

<sup>8</sup> *Di ta den pakadakelen so totol*, "let us not lengthen the story." The first person reference in this phrase is to the narrator of the story, who is addressing his audience. The present rendering of the phrase is merely a usage of the cliché.

<sup>9</sup> *ari* refers to the one relating the story.

<sup>10</sup> *korang a totol*, lit., short of story; fig., inadequate information.

<sup>11</sup> *di ta pakaneg sa talis tran*. cf. note 8, above.

<sup>12</sup> cf., may turn effeminate.

<sup>13</sup> *somagaian sa orai*, fluttering gold pieces or foil.

<sup>14</sup> *kapakateiaa* (mataia), favourite, beloved like being sons or children.

<sup>15</sup> This is a phrase which expresses humility, particularly if a thing is offered to one of high station. The reference to the old indicates the idea of humility in relation to people of rank.

<sup>16</sup> lit., cut into parts, e.g., butchering animals. Refers furthermore to garments being cut before stitching.

<sup>17</sup> lit., given eight speed; fig., happy. The "eight speed" may in Maranaw thought be an idea of fast speed, hence in this context, it may mean "extreme happiness."

<sup>18</sup> lit., first love, fig., extremely happy.

<sup>19</sup> lit., first in beauty; fig., very beautiful or very handsome.

<sup>20</sup> Maranaw, *ontoda*, seat.

<sup>21</sup> *marata*, bad. *mikarata a ginawa*, lit., bad self or feel bad; fig., feels sad. *ginawa*, self.

<sup>22</sup> *tareg*, stop; *pakaradian*, royal game; cf. *kalilang*, festival.

<sup>23</sup> *daa*, lose, to lose. The phrase literally means—"The word of the dato should be lost." Fig., "The datu's word should be followed."

<sup>24</sup> lit., example, fig., compare.

<sup>25</sup> maybe creating a noise of life and joy.

<sup>26</sup> See note 20, above. This indicates how deep the hispanic influence upon Maranaw has gone.

- 27 *undod*, to go back.
- 28 lit., not much was done.
- 29 *ian* refers to the princess.
- 30 The ring is definitely of precious stone, because of the glitter it emits and is comparable to fire.
- 31 lit., far from ourselves; fig., far from our expectations, unexpectedly.
- 32 lit., big self; fig., purpose.
- 33 meaning, the Sultan was between the brothers when they went to Sultan's home.
- 34 lit., beating liver; fig. beating heart.
- 35 All movements are evidence of a royal origin. He moves with artistic aspect, evidencing royal origins.
- 36 lit., no large congregation; fig., nothing much said in the *torogan*.
- 37 *lawaan*,
- 38 lit., to run at the same time full speed.
- 39 lit. the day did not end; fig. on that very day (that the sun rose early).
- 40 lit., mosquito net is not folded up; fig., that either the people are still sleeping or some one is sick, hence it is not folded up. The Maranaws believe that if the mosquito net is not folded up, somebody will get sick and die.
- \* Tuwan Potre Malaila Ganding/Tuwan Potre Malano Tihai.
- 41 lit., was not able to say anything for long; fig., remained silent for long.
- 42 lit., walk; fig., to go on a caravan.
- 43 *sagad*, lit., pass through; fig., experience.
- 44 lit., like a mat lying flat; fig., very calm.
- 45 lit., no control; fig., they had to obey—this refers to the fact that even if the Sultan of Pulu Nabandai ordered his subjects not to put the *osonan* down, they can not disobey the orders of Radia Mangandiri to put them down.
- 46 lit., to touch; fig., to cultivate.
- 47 lit., not to breathe; fig., to die, to kill.
- 48 lit., equal to us or not equal to us; fig., their prestige in the *bangsa* will rise.
- 49 lit., that which was running was lost; fig., the deer was nowhere to be found.
- 50 lit., to forget the world; fig., to faint, become unconscious.
- 51 lit., to put sense; fig., to regain consciousness.
- 52 *pakadasel*, to kick, in the sense it means a supporting board like the spring, rather a diving board in a swimming pool.
- 53 According to the belief of the Maranaws, fire will always plague the life of a couple living together without the benefit of marriage ceremonies. The symbolism is quite unique because to the Maranaw fire is associated with hell—being an eternal fire.
- 54 *pelampinasen* is not found in the Maranaw Dictionary, and therefore seems archaic. Whatever it means as used in the text may be "like falling banana trunks." cf. darangen texts relative to the deaths caused by direct hand to hand combat, where the vanquished fall like banana trunks being cut.
- 55 *bangkit*, as it is used alone here, means the world at its end, that is, the world will perish.
- 56 lit., end of desire; fig., last farewell.
- 57 *sionodan*, lit., return; fig., as used in the text it refers to the return of the people from sadness to joy because the two princes had come back from their wanderings, with a princess who was the object of their long years of journey.