MENTAWEI MYTHS.

BY

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Introduction.

In the spring of 1926 I visited the Mentawai Islands, a group lying to the west of Sumatra, for the purpose of ethnographic investigation. A general summary of Mentawai (Pageh) culture has already been sent to press by me,¹⁾ and to this I must refer the reader for a convenient outline.

During my five months stay in the southern Mentawai Islands, the Pageh group, I found that a knowledge of the language was essential for ethnographic work. Fortunately the local German missionary, Herr Börger, had in his possession a collection of Pageh stories, taken down in the local dialect by his assistant Batak teachers, from the accounts of the best informed natives. I had the Bataks collect further material of this nature, and in the meantime started to work every evening with Herr Börger in acquiring a reading knowledge of the Pageh dialect. We used the collection of stories as our text book, and the reader may judge for himself the fruits of our labor.

As yet there has been no reliable work done on any of the Mentawai languages. The monograph of Morris²⁾ worked out in Si Pora, has been utilized for want of better source. The native myths have fared but little better. The work done by Morris in this direction is especially crude, while neither of two later writers on Pageh, Hansen³⁾ and Karny⁴⁾ made an attempt at a systematic collection

¹⁾ Mentawai Social Organization. *American Anthropologist*. (In press, 1928).

²⁾ M. Morris. *Die Mentawai-Sprache*. Berlin, 1900.

³⁾ J. F. K. Hansen. *Bijdragen T. L. en V. kunde van N.-I.*, deel 70, 1914. „De groep Noord- en Zuid-Pageh”.

⁴⁾ H. H. Karny. *Natur*, 1925. „Auf den Glückseln”.

of this nature. The first reliable introduction to the subject was written by Alb. Kruyt.¹⁾ This well known authority on Indonesia did a surprising amount of work in Mentawai in a very brief space of time, including the publication of the outlines of many Mentawai myths. Kruyt had access to the same collection of myths as I did, and while we both collected further, yet our work does in a measure overlap. However it is obvious that a permanent record is needed for something beyond the mere summary of these stories, for ethnographic, literary, and linguistic reasons.

In the investigations made by Kruyt and myself, neither of us found any trace of Mentawai creation stories, nor the concept of a creator. In this way the people of Mentawai differ from many, if not most, Indonesian peoples.

In my translation of the texts a few native terms have been kept in the original, and a few other native concepts may here be recapitulated from my account in the *American Anthropologist*.

The Pageh islanders live in pile houses. These may be classified as follows: the *uma*, the *lalep*, and the *rusuk*. The *uma* is the communal house. A village is divided according to the number of *uma* it contains, and each portion is also called *uma*. The *lalep* is the family house, while the *rusuk* is used by single men or women. The *uma* and *lalep* have sacrificial altars, while the *rusuk* has none.

Every house father, *ukui*, is in a way, a priest, since he sacrifices at the family altars. The priest of the *uma*, however, is called *rimata*, and sacrifices at the altar of the *uma* for all the inmates. Each *uma* has one *rimata*, and one or more shamans. The shaman is of the non-inspirational type, and in this manner resembles the Nias, rather than the Batak, medicine man. I have elsewhere suggested the title of "seer" (German *Geisterseher*), for the Mentawai *sikerei*.

The religious festival of Mentawai is called *punen*. This is a very tabu period participated in by all of the members of the *uma*, and is conducted by the priest (*rimata*). Sacrifices of pigs and chickens are made at the *uma* altar by the *rimata*. The family religious ceremony is called *lia*, and is held in the house (*lalep*). The house father, *ukui*, conducts the *lia*. The natives frequently label the *lia* as *punen*.

The Mentawai people believe in nature spirits, souls, and ghosts.

¹⁾ Alb. Kruyt. *De Mentawaiers*. Tijd. voor Ind. T. L. en Volkenkunde. Deel LXII. Jan./Mrt. 1923.

The nature spirits lack individual names, and are located in the sky, the jungle, the sea, and below the earth. The human body, animals, and plants are thought of as containing two souls. The soul which leaves at death is called the *ketsat*. It is this soul which turns into a ghost, *sanitu*. The soul which temporarily leaves the body in dreams and sickness is called the *si-magere*. Ghosts are always malevolent, and bring disease by soul abstraction. The spirits are propitious if properly treated. A further principle in back of every object, both the animate and the inanimate, are the spirits, *kina*. A piece of wood may have no soul, but it still has *kina*, and is regarded as capable of personal action. An animal, plant, or person will have a soul, and also spirits, *kina*. That is to say, souls are invoked as *kina-si-magere*, or "spirits of the soul."

Rice cultivation is lacking in Mentawai. In Pageh the people live chiefly on taro and fish, in Siberut on sago and dried fish. The social organization is simple, and lacks any trace of sib or totemism. The bow and poisoned arrow is the chief weapon for the hunt and war.

In presenting these stories I finally wish to extend my gratitude to those who aided me in my ethnographic research. The funds for my travel were granted by the Guggenheim Brothers of New York City. The Dutch officials in the East Indies aided me during my stay in every possible way. The share in which Herr Börger, the local Pageh missionary, contributed to the enterprise, has already been indicated.

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STORY 1.

The Story of the Pig. (Sakoilo or Sakoko).

Ka-bara-i-at sa-koko a-ra-kua tai-kembu-kat si-buru
 Origin the pigs they said the forefathers earlier
 si-ri-manua le. Kise le pa-galai-at-uja Si-buru
 the people . So it happened in this manner. Formerly
 ai sara toga si-nanalep ma-goiso peile nia. A-matei-an
 was one child female small yet she. Was dead
 ukui-nia samba ina-nia. Kua-nan-nia bai togat
 father her and mother her. Said one therefore child
 si-ma-lilimai-an. Ta anai si-pu-uku nia, beri sa-epun-dra
 lost. Not was one to care for her, not relatives they
 ta anai. Oto sarat mu-ekpak le nia samba mu-sasou,
 not were. So only run around she and cry,
 ai poi sarat i-repdrep le ukui nia samba ina-nia.
 for only she remembers father her and mother her.
 Pele ngangan si-ri-manua si-makatet бага ka-tubu-nia,"
 Thus said a person who loves inside to body her,"
 Oi loiboi, ba sarat mu-sasou ekeu. Konan le sene,
 Oh girl, not only cry you. Come here,
 akoi kat-nu laiket." Alegi-na-ngan-nia, "Ta k-oba ina".
 here food your yams." Answered she, "Not I wish mother".
 "Oto akoi bago." Alegi-na-ngan mitja, "Ta k-oba".
 "But here are bananas." Answered again, "Not I wish".
 "Oto ta-poi n-oba bago, akoi teggi."
 "But not then you wish bananas, here is pounded taro."
 Pele nganga-nia mitja, "Ta k-oba." "Oto ta-poi n-oba
 Thus spoke she again, "Not I wish" "But not then you wish
 teggi, akoi kat-nu sagai." Sa-puru-ngan le
 pounded taro, here is food your sago." At last
 matat kan a-ra-tiboi, ta-anai si-oba-nia. Oto
 all kinds (of) food they spoke, none there want she. Then
 babara-ngan le golu si-badja, pele nganga-nia,
 came anger (to) the old (woman), so spoke she,
 "Ta-poi n-oba kan, oto akoi kat-nu tanai."
 "Not then you want food, so here food your human excrement."
 Lepa a-i-kua si-badja kise, bele nia ka
 After she said the old woman that, falls she (the girl) to

polak kapman-ngan le tanai. Lepa a-i-kapman
 the ground ate the excrement. After she ate
 nendra. bara-ngan le leilei ka-tubu-nia, bara bulu
 that, came out tail on body hers, came out animal hair
 bara ngungu si-ma-nanta, bara epat dere-nia,
 came out snout long, came out four feet-her,
 tiboi-et-nia ma-esingang le.
 speech her grunt.

Ia te pa-galai-et-nia sa-koilo a-i-tiboi
 That was manner the pigs (originated) it was said
 pu-mumua-dra Sakalagan.
 (according to the) stoy their Mentawei people.

STORY 1.

The Story of the Pig.

This was the origin of pigs, according to the story of our forefathers. It happened in this manner. Formerly there lived a small girl whose father and mother were dead. The people said that the little girl was lost, because, since she had no relatives, there was no one to care for her. So the little girl did nothing but run around and cry, thinking all the time of her dead father and mother. Finally an old woman who loved the little girl said to her, "Oh, little girl, do not always be crying. Come here and eat the yams that I have for you." But the little girl replied, "I do not wish them, mother." Then the old woman offered the little girl bananas, pounded taro, and sago. But the little girl refused them all. Finally she had offered every kind of food that she had, but there was none that the little girl would accept. Then the old woman became angry, and spoke thusly, "If, then, you do not wish other kinds of food, eat this human excrement!"

When the old woman spoke in this manner, the girl went on her knees to the ground, and ate the excrement. When she had finished, a tail, the hair of an animal, a long snout, and four feet came out on her body. Her speech now was only a grunt.

This was the manner in which pigs originated, according to the story of the people of Mentawei.

STORY 2.

Silainge Sakalagan sipasibalou lagai manua.¹⁾

1. Lulunia aiei masibalou laggai ka manua, ia te kalulut ngungu bagania aimabakbak ute paliteinia, kise le pagalaietnia.

Arapuneni poi paliteinia silainge, koiniakenangan ukuinia, raei ka mone ruadra inania. Sege sia ka mone, galaknangan paliteinia ka butet bobolo. Rimbaiaakenangan kan inania, kereknangan paliteinia bak aimabakbak ute palitei togonia. Oto kineneget babara le ngungu bagania ka tubut inania. Lepa toili sia ka laggai, galairangan punen.

2. Atukappulungan punen, pato imapato ei sia musidjodjo. Sege sia ka leleu, itjonangan silainge sara lolina sabeu, sibara teteket. Alepaan rapusidjodjo totoili sia. Katoiliatdra puarinangan silainge ka bakkat lolina sabeu nendra, kuanangan ka matatdra saaleinia, "Sitangan kam, ai leu kuoi. Kudjadja boiki ka rereku rui."

3. Areuat sia saaleinia arasabauake nia, pangarainangan ka butet lolina sabeu nendra. Sege nia ka pata, ilanangan teteket, bele ka polak. Tata tebai katugorosonan nia. Soibo imasoibo puurainangan ai nia ka butet lolina, kuanangan kasendra urainia, "Kaima, kaimaman silosilo pei aku marusa manua koaii."

4. Lepa arepnangan nia kamamannia urai buania. Pato imapato itjonangan buania ka lagai, ta anai. Lepa ei nia masigaba buania ka leleu.

Amasoiboat kamaman masigaba, ta isese. Lepa iipo le muari nia ka bakkat lolina sabeu nendra. Amaudjungan aikundru ka bakkat lolina nendra. Puludjinangan bua nia sikundru ka butet lolina. Lepa teilanangan nia kamaman nia, itjonangan nia ka pata, ai nia ka butet lolina sabeu. Kuanangan kamaman nia, "Kipa le kugagalai, kipa le kupeperu masiala ekeu. Karaiket, ta anai, kutandre bai lolina nene mamatei ekeu."

5. Lepa koimakenangan sikabuat masiala katnia ka monenia. Ngenanangan nia leuet sendra ai pa nia piga ngagogoi sendra. Itjonangan nia sikundru ka manua. Lepa gorosotnakenangan tali sikundru ka manua, kaunangan leu garaga sabeu, kaunangan leu bago ka bagat garaga, lepa alanangan nia.

6. Kuanangan sikundru ka manua, "Ba ala, kenan le ka bagania." Kuanangan silainge sikundru ka butet lolina, "Ta momoi kuei, maloto aku itataki". Pele ngangan sikundru ka manua, "Oto maloto poi

¹⁾ A mutilated form of this story is given by Morris, p. 103.

ekeu, kukau le batu sabeu katuagaiatnu rotnia." Itjonangan nia silainge ta mataki, oto babara le tonem bagania. Lepa ei nia bagat garaga.

7. Tiktik ratiktiknia sege nia ka laggai manua. Againangan leu laggai ka manua, paaleinangan nia sikundru ka manua. Ai sia paalei, kaunangan attinangannia sikundru ka manua ka tubut silainge nendra. Alepaan ikau attinangannia makerenangan tubudra sikundru ka manua.

8. Ia geti amaburuatnia sendra, nounounangan nia sikundru ka manua, pelengangadra, "Manuntu leu bagam ka tubudra saukuinu?"

Aleginangan nia kuanangan, "Manuntu le bagaku ka tubudra saukuiku samba ka tubudra sainangku, kele nuntu bagaku ka tubumui." Lepa kuanangan ukui ra sikundru ka manua. "Oto kenan le kam masibalou laggai saukuimui ka polak."

9. Kele arasege ka lagai ukuinia, einangan leu ka lalepdra, alangan leu ube sikoiriakenen nia siburu. Lepa againangan ukuinia, nia le toganian siburu, aiala poi ube sikoiriakenen nia siburu. Pele ngangan ukuinia ka matat toganian, "Oto bogai! Kineneget bui mutui-tui, sene le takundru ka sita." Aleginangan toganian, "Tapei momoi aku mukundru kase, manuntu bagaku ka tubut aleiku sikundru ka manua, ai poi nia le aipurimanua aku, totoili le kai boiki."

10. Lepa toili sia mintja pasambadra sikundru ka manua, sege sia ka talagat edjanandra ka manua, toili le mintja silainge nendra ka polak. Aisegeakeat poi ka matadra saukui ra sikundru ka manua. Ai leu tetere nia geti rarepdrep nuntu bakandra simakere, samba leu rapabalou sikundru ka manua, samba sikundru ka polak. Ai poi iagaiat enungan ka manua samba enungan ka polak.

STORY 2.

The Mentawai youth who visited the village
of the sky spirits.

1. The reason why the youth went to visit the village in the sky, was because he became insulted when the head of his dagger was broken. The following is the story.

The youth had converted his dagger into a talisman by holding *punen* over it. After this the father sent the boy and his mother to their (taro) field. When they arrived in the field the boy laid his

dagger on top of a *Dracaena* plant. The mother threw the taro in the direction of the dagger and broke the head. This aroused the anger of the boy against his mother. When they were finished (collecting the taro) they returned to the village and held *punen*.

2. After the *punen* was ended, they (the father and son) went hunting with dogs early in the morning. When they arrived in the jungle the youth spied a large tree, on which was a *teteket* vine. After they had finished hunting, the boy rested by the trunk of this same tree on the way home, saying to his friends, "You go on and I will follow shortly. I have cut my foot on a thorn."

3. After his friends had gone far away, the boy climbed up to the top of the big tree, and then cut through the vine, so that it fell down to the earth. Now there was no longer a way to descend. In the evening when it became dark he sang a song on top of the tree. This was his song, "Wind, South Wind, lift me up. Then I will go up with the wind to the sky."

4. The uncle (mother's brother) of the boy heard the singing of his nephew. Early in the morning he searched for his nephew in the village, but could not find him. Then he searched for the nephew in the jungle until nightfall, but in vain. Finally, by accident, he rested underneath the same tree (on which the nephew was sitting).

The uncle sat for a long time underneath the tree. Then his nephew spat down from the top of the tree. The uncle looked up and saw his nephew (above him). The uncle said, "What shall I do, how shall I fix it so that I can get you? There is no means of climbing up. If I cut down the tree it will kill you."

5. The youth waited there (on the tree top), and sent an ape to get him food from his field. After he had remained for a number of days, the dwellers of the sky saw him. They let down a rope, on the end of which was a large basket full of bananas. The youth caught the basket.

6. The sky dwellers said, "Do not take (the bananas), but get inside of the basket. "I cannot get in", replied the youth "I am afraid that it might break". "If you are afraid, then," said the sky dwellers, "We will place a large stone in the basket to show you that it is strong." When the boy saw that the basket did not break, he became confident and got inside himself.

7. He was pulled up slowly, and finally he arrived at the village in the sky. The youth recognized at once the sky village, and made friends with the sky people. In order to cement their friendship the

sky people placed their sweat on the boy's body, and then his body was the same as their own.

8. After the youth had remained in the sky for a long time, the sky dwellers questioned him, saying, "Do you (still) bear love toward your fathers (male elders)?" The boy answered, "I love my fathers and my mothers in the same way as I love you." Then the sky parents said, "Well then, you go and visit your fathers on the earth."

9. When the youth and the sky spirits arrived at the village of the parents on earth, the youth went to his house and fetched some tobacco which he had formerly laid away. His father then recognized him. He knew that he was the same son as before, because he had obtained the tobacco which he had previously laid away. The father then said to his son, "Oh boy! Do not flee away now, here is your dwelling place among us." But the boy answered, "I cannot yet come and live here, for I love my friends who live in the sky. Since it was they that brought me up, I will first go back home with them."

10. Then the youth returned home again with the people who lived in the sky. But when they had arrived half way on their journey to the sky, the youth turned back and went again to the earth, for he had arrived at the home of his parents living in the sky. For he remembered at the same time the love for both his parents in the sky and his parents on the earth. Now he could visit his sky parents and his earth parents, for known was the way to heaven and the way to earth.

STORY 3.

Sitakigagailau.¹⁾

1. Aian sara siburu sirimanua sipuoni Sitakigagailau. Ta pasese ka bagania galai tubunia, ibesiake le poi isaliu lainge tubu sirimanua.

¹⁾ This story is a longer version of story number 2. In the present version the youth has the natural characteristics which impel the natives of Mentawai to become shamans. The youth does this by getting into communication with the sky spirits. The acquisition of the sky spirits (*taikamanua*) as guardian spirits make a person a more powerful shaman than one who only controls the wood spirits (*taikalenu*).

Galainangan pulaingean sangaberinia, samba paogoogo, sangamberi bibiletania, sarat simaeru galai. Kaunangan ka tubunia, ta isili galai tubu. Pele paatuatnia: Siboboian le ka babara pulaingean samba bibilet sangamberinia, ta leu isili galai tubu, ta leu malainge tubu.

2. Pele nganga inania, "Apangan le te nubesiake, sarat puogo le nugalai; beri galainu kan, beri alanu loina. Ta kise ka sabagei, saram le igalaiakenia". Ta ipuukuiruru le, ibesiake le poi pusasalaat.

3. Udju udju geti galairangan uma. Galai aili pulu ngalago, lepa ilepa uma, ia geti mupunen sia, repuneni uma sibau. Pele patuatnia: Mupunen bai kai, ai koi tubuku ta malainge. Kipa bai kupeperu? Keppu ka bagaku ka tubuku. Ai koi saalei sarat simalainge tubu sia, galairangan pulaingeat iobaan le tubundra. Apangan kaku sikatai tubu? Galai aku pulaingeat, ta mateu. Oto katuitui le, kukindri, kugaba pusalaatku ka tubundra sainangku.

4. Lepa mei sia ka mone ruandra inania, mone imonei gette inania. Rimbaikenangan ka tobbou, iruruake ka sendra. Ai iitjo irimbaieke gette inania ka tobbou, usuakenangan paliteinia kasendra. Bule imataki ute paliteinia isaksak gette sirimbaikenen inania. Alepaan ipasimonei inania, sogainangan togonia, "Konan, ta ina, nuopaake katta, ai aku mangurep." Lepa ei nia, ambitnangan opa, opaakenangan kan, alanangan paliteinia, itjonangnannia amabakbaknan ute paliteinia. Pele ngangania ka inania, "Taan maeru bagaku ina, mateian le koba, ai koi ute paliteiku amabakbaknan, anurimbaieke gette." Aletinangan-nia ina, "Oi ta ina, ta kuitjo paliteinu. Ba pusala, ta sipali bagaku akurimbaieke gette ka paliteinu."

5. Ta iretdret nganga inania, sarat pusosou le, sarat pulalaga, ta ikailaake inania, ipulagaidji le. Pele nganga ina, "Pate obanu, nupulagaidji aku, sirou, ke koi kuagai gagalaknu nia sendra, akurimbaiakenia. Ekeu le madjo, ai nuitjo kurimbaieke gette, ai nukakau paliteinu sendra ka pasirimbaidjatku gette, nubesiake ibara pusalaatnu. Ba pulagaidji aku, sirou, ai leu nukua ka ukuinu, igalai nia mintja." Ta iretdret nganga inania, sarat pusosou le igalai, sarat pulalaga.

6. Soibo toili sia, taan maeru бага inania, sarat pusou le poi igalai togonia. Pele nganga ukui ka mata ina, "Apate soibo nubara kam ka mone, apate oninia nugalai kam ka mone?" Aletinangan nia ina. "Ta mangka bagaku, ai koi toga, ai le nia musasala, atakian ute paliteinia." Pele nganga ukuinia, "Paan, sirou, ba pusala, ai leu kugalainia." Ta iretdret nganga ukuinia, tenan le nia meng, ka pusalaat le poi imatuturu. "Apate ta isese ka bagaku galai tubum, sirou. Airagatnake poi ngongnu inam, ai biritnake poi djariknu,

aitebekake poi kateubam. Mateiaketangan inam kineneget isege bagam?" Ta iobaake ka sia, ngungu bagania, makokope le ipusala.

7. Pato mei sia taikaumandra mangukuru ka leleu, tutnangan sia Sitakigagailau. Abarangan arakukuru, toili sia ka uma. Ai Sitakigagailau mukudru ka enungan, idjadja ka rerenia rui. Pele nganga saaleinia, "Apa nugalai se ale? Sita toili ka lagai, ai koi amasoiboan." Aletinangan, "Kenan kam ka kam, ai kungengena kamamanku. Kudjadja ka rereku rui bagei." Ia geti toili sia.

8. Bara kamamannia, kuanangan ka matania, "Apa nugalai se, mei sita ka lagai, amasoiboan sulu." Aletinangannia, "Ta toili aku, kamaman. Ai ngungu bagaku ka inanku itakiake ute paliteiku". Pele nganga kamamannia, "Apanannu ute palitei! Amakataiat poi, ai leu kugalaia." "Ta, kamaman, ta isese bagaku ka ute paliteiku. Iangan te galai tubuku. Ta toili aku." Pele nganga kamamannia, "Apate keppu ka bagaku ta nutoili." Aletinangan Sitakigagailau, "Kamaman, itjoake pei galai tubuku, pasese leu ka bagam, iangan te ne galai tubuku, ta iolei."

9. Lepa karaimangan lolina, puattatnangan ka ratnia, iului galai tubu bilou, pele nia, "Kenan, kamaman, nutoili. Totorot sege ekeu, bobonangan tundrukut. Anuarep aku punau, againungannia ta iolei galai tubuku." Ia geti toili kamamannia.

10. Sege nia ka uma bobonangan tundrukut, punaunangan ka sia bua kemunan bilou. Pele nganga kamamannia, "Taan bai, iolei galai tubunia, auluian arat bilou." Lepa mei nia ka lalep maniunia, kuanangan ka matandra, "Ba gagaba kam buaku, aisilian galai tubunia, auluian galai tubu bilou."

11. Soibo patiboidjinangan bagania ukui nia, "Ta iretdret, beri aletinania. Bulat makepu ka bagaku. Apangan le pa oninia ibesiake? Itjoat kam galai tubunia sanganantania. Beri uku bagania kan, beri uku bagania ka galaidjet sangamberinia; sarat pulaingeat le ipipipi. Malolit tubunia goiso ta ioba, irape galalet ta ioba. Tenan le sosot lulak uru riggou kom. Djadjalat kuakungan kise, Ta ia ne takom, pulaingeat; mone le tagalai, ibara katta."

Ai nia manibo ai nia musosou. Pusourangan sangaberidra, kate bagadra ka tubu toga. Golok inu, puteteurangan. Amateiat poi arakua.

12. Bara Sitakigagailau ai nia mukudru ka rat lolina. Paaleinangan bilou, apakereat poi tubunia ka tubu bilou.

Ta maudju bara taikamanua tagetakerangan Sitakigagailau ka rat lolina. Totorot sia sege kuarangan ka matania, "Apa nugalai se saraina, ta koi toile ekeu ka lagai?" "Ta totoili aku, saraina," nganga Sitaki-

gagailau, "Itjoat kam galai tubuku, bilou le aibailiu." "Oto, saraina, mei sita kai, kuambit kai ekeu ka manua. Ibara tubum simalainge. Makate bagamui, saraina, ka tubuku. Bara maro bagamui, nugalai kam ekeu."

13. "Ei, saraina, ta isoppi, kugalai kai ekeu. Ibara tubum simalainge, pak saram le simakope lainge, sisaliu tubu sirimanua."

"Kisendra bai nia, saraina, ta magulai obakunia, ia te sikindriku sangantania. Nuambit bai kam aku, saraina, nugalai kam aku, bailunangan aku sirimanua simalainge tubu. Tambu obakunia! Sikindriku le poi!"

"Oto, saraina, sita. Bui makara bagam, ta kugalai kai ekeu." Ia geti ambitrangannia ka pata.

14. Totorot sia sege ka manua, sukatakerangan. Ibara tubunia simakope lainge ka polok, pak bara simakerean ka tubundra taikamanua. Pele ngangania, "Sura kam, taikamanua, sigalai aku, abarangan aku malainge kam."

"Oo, sraina, kai tendra aigalai ekeu anumalainge. Bui nukalipogi nia, bara toili ekeu ka lagainu. Senen galaimui punen senen nuake kam ibamui ka kai. Sangantania nugalai kam punen, sarat taikaleleu le nupakom kam, einan kai ka kai ta nupakom kam. Siobamai geti sangamberimai pakomenmui. Ta sarandra iuktukake kam."

Pele ngangania, "Sura kam, taikamanua, sigalai aku. Ai leu kusegeake tiboidjetmui ka taikaumamai. Kuibaidji kai kam sangantania. Maeruat te akuoi se kuarep tiboidjetmui. Segeakenenku ka taikaumangku. Sura kam taikamanua, simakate бага ka tubuku. Siobaku bai nia nugalai kam kerengku, bule ibara kugalai itjoketra taikaumangku, simakisei ka bagandra. Raumunake aku taikaumangku, mateu siei ka taikamanua."

15. "Bui makara bagam, ai leu kai bara paeruketnu, ai leu nusogai kai."

"Sura kam, taikamanua; sioba mukaronan бага ka tubuku, sisukatnake kereng, koinong mata, sisukatnake arep piu, sisukatnake gaut simagege. Sisukatnake katubaleat ka sara lagai, sapuru sakokora, sarat sita."

"Oo, ta anai kuania ka sita kereng, ekeu le ipagaba eidjananta. Bui numabeili rabale sita sara lagai."

"Sura kam, taikamanua, sioba mukaronan бага ka tubuku. Kiretnangan ta maletsei aku ka galaiet, sarat pulaingeat le kugagalai, sarat raumunake sirimanua kubesiake. Paan tiboietta, iangan te tagalai. Ai leu nuteuake teteret ka tuitui ka lagainu."

Ia geti kundru sia ka pata.

16. Amaudju goiso ikundru ka pata, pele ngangania ka matandra saaleinia, "Mei kam sita paigbuk ka lagaimai, taigbuk turura sirimanua." Ia geti gorosot sia.

Totorot sia sege, patiboakenangan sarainania, kise ikua, "Ake ogo saraina paigbukmai imateu tubumai ka sipupunen." "Ta anai ogo, saraina, ai leu ta poi ai leu ka tiri areu ka monenta. Barana le ka legere, ogo saraket sita le. Ta momoi taalania, kukekera le kai, itjoketmai punu tubu saraket sita."

17. "Apanannu nuino kam nia, babara pei le nia? Piga moi le nuitjo kam tusuru simamatei? Mei aku, saraina, kuala nia. Ogokungan le. Kendrangan nupainou kam nia, ta leu ipuogo."

Suru ei nia, ala puogorangan. Lepa rapuogo, pele nia, "Mei sita ka teteu tatindrou kam ubeta."

18. Sege sia, pele nia ka mata teteu, "Ake pei ubemai kai teu." "Ta anai ka sita ube tateu, barania le ube saraket kam, kukekerangan le kai, punu tubu saraket kam."

Pele nia, "Galainia tapainou ube, babara pei le nia. Piga moi bai nuitjo kam ratusuru sirimanua simamatei? Mei aku kualania, ubekungan le, kendrangan nupainou kam? Ta ipotpot saraket bai."

Golok orat, andrai; ei nia alanangan ube. Rokorangannia, ei sia paigbuk.

19. Sege sia ka uma kiseirangan sia, pele ngangandra, "Tairauma". Alegirangan, "Oo, tairauma, mai kai paigbuk."

Pele ngangandra, "Kau kam saaleita mukateuba, taagai pei agaira mukateuba."

Mei sia boborangan kateuba, tenan le roiroi. Ta maudju, tui sia, einan raoba raarep rabobo kateuba.

20. Ka gogoinia sara, oi sia mitja patiborangan saraina, pele nia, "Ake ogo, saraina, imateu tubumai."

"Ta anai ogo, saraina, barana le ogo saraket sita le, sialamui mitja ta magulai taiobamainia."

„Apate takekera ogo simamatei, totoili pei le nia? Mei aku kuala ogomai." Ei nia ala puogorangan.

21. Pele ngangania ka mata sarainania, "Takau ogonu saraina, takau inum imateu tubuta, taei paigbuk."

Aleginangannia sarainania, "Ba kakau ogoku, ba kakau inungku; ainangan pei musou bagaku ka saraket sita, simaruei pei le aitata."

"Ta, takau le, ba rettdret nendra. Kendrangan simaruei aimalose saraket, sita puogo le."

Lotonia le obaakenangan nia, puogorangan sangamberindra.

22. Pele araitjo nia muogo tai kalagaidjatnia, gagatirangannia, pele ngangandra, "Obaan le ekeu, sarainam amurimanuangan nia? Mateu te nupuogo."

"Ta obaku akukau inungku, tairauma le aikaunia ka tubuku. Ai kutitiboi ka matania ka tatata saraket kai. Ta raretdret, rabesiake le rakau ka tubuku. Ba gegei kam aku, lotoku le, ta magulai lotoku ka silat tubuku. Itjoat ube samba ogo, ai kukekera kai, ai raala. Loto le poi oba, amutuituian geti sia, rugutkungannia."

Pele nia, "Kendrangan mutuituian geti kai, saraina, ba rugut, ba puletsei tiboietra. Ka kai le numatuturu."

23. Lepa rapuogo, pele nia ka saaleinia, "Mei sita ka teteu tatin-drou pei kam ubeta." Ia geti ei sia. . . .

"Palit gendra ne taikamanua, ai takekera, ai raala."

Amutuituiat sabagei, ai sara mulegei ka lalepra, patiborangan, "Nuagai leu kam tubunia ne saaleiku?" Alegirangannia, "Ta kuagai, sirou, agaimai le nia taikamanua." Pele nia, "Ta taikamanua nia, ukui, sirimanua le sinesemai ka leleu. Ai nia mukundru ka rat loina, ai uluian tubu bilou. Ei kai sendra itjomaian nia, ambitmaian nia ka manua. Akugalai poi kai tubunia, alanangan galai tubumai, ia te aimalainge."

24. "Oto togamai le nia, apasesengan ka bagamai anutiboinia. Kipa galai nia, sirou, ta leu nukera kam nia kukundru kai se. Siobamai bai, ta nuambit kam bagim, ai leu nutagetnake kam nia se."

Pele nia, "Ta kukera kai bagiku, ukui. Nia le nurere kam, ioba geti kundru nia se, kundru."

"Oto sita kam taei ka uma, ta taobaake kam ituitui, manuntungan bagata ka tubunia." Alanangan inu, puinuran; alarangan ogo, puogorangan, ia geti mei sia.

25. Totorot sia sege, kuarangan ka matania ukui, "Sirou, ba tuitui, se takudru. Ka bagamai poi ta ekeu, ekeu poi, takudru se. Aisesengan nuagai kundruat ogo, ogonu poi; aisesengan nuagai kundruat ube, ubenu le poi. Ia, te numagege nuala nia."

Tui sabagei raei ka manua, ambitrangan ka lalepra togandra. Pato puliarangan, rasogaake simagerenia imalelek, ikundru ka lalepra. Udjuudju geti galairangan kerei, pubulungan taikamanua Sitakigagailau.

STORY 3.

Sitakigagailau.

1. There lived formerly a man by the name of Sitakigagailau. He was not satisfied with the appearance of his body, for he wished to be more beautiful than other men. Even when he put on all his decorations, flowers, and clothes it only made him attractive looking, but the decorations did not really change the manner of his appearance. He thought: "It is in vain that I acquire decorations and all of my clothes, for it does not change my body, it does not make me beautiful."

2. This is what his mother said, "What do you wish anyway? You spend the entire time decorating yourself with flowers. You do not help in preparing food, you do not fetch wood. You do not act like other people." The youth did not heed (the words of his mother), but gathered his wrath and waited for cause for insult.

3. A little later the people constructed an *uma* (communal house). It took them ten months before the *uma* was completed. Then they held *punen* for the new *uma*. The youth thought: We are all engaged in holding *punen*, yet my appearance is far from beautiful.¹⁾ What shall I do about my body? All of my friends are attractive looking in their festive decorations, but mine alone are not tasteful on my body. So then, I will flee after I have found ground for being insulted with my mother.

4. (Some time after the *punen* was over) the mother and son went to their field to gather taro. The mother picked up the taro and threw it onto a dry hillock.²⁾ When the youth saw that his mother was throwing the taro onto the hillock, he stuck his dagger in the place, so that it would be broken.

When the mother had finished pulling up the taro, she called to her boy, "Come, child³⁾ put our food in the basket, for I am going now to plant." The youth went, brought the basket and put the food into it. Then he saw that the head of his dagger was broken. He said to his mother, "I am very angry, mother. I only wish that I

1) During a period of religious festival, or *punen*, all the participants paint themselves yellow, and wear their best decorations.

2) The taro in Mentawai grows under water.

3) *Ta ina*, "not mother", is a reciprocal term of address for a mother speaking to a child.

could die! The head of my dagger is broken, you threw the taro at it." The mother replied, "Oh, child, I did not see your dagger. Do not be insulted, I did not throw the taro at your dagger on purpose."

5. The youth did not obey the words of his mother, but he cried and cursed. He was not ashamed to curse before his mother. "Why do you wish to curse me, boy," said the mother, "As if I knew that you had laid the dagger on the spot where I was throwing the taro. You were the stupid one. You put the dagger where it would be broken, you wished to find cause for grievance. Do not curse me. When you tell about it to your father he will repair the dagger." The boy again did not listen, out kept on crying and cursing.

6. When they went home in the evening, the mother was very much displeased, for her son kept continually crying. The father said to the mother, "You are coming home very late from the field, what were you doing there?" "I am unhappy," replied the mother, "My child is insulted because the head of his dagger was broken." The father (listened to the entire story and then said to the boy), "Put an end to the matter, boy. Do not continue insulted, I will fix the dagger."

But the boy did not obey his father, he maintained silence and nursed his grievance. "I do not understand your manner at all," the father said finally, "You act as if your mother had broken your gong, had torn your fishing net,¹⁾ or had broken through your skin drum. If you killed your mother now, would you be satisfied?"

But the youth did not wish (to let matters end there); he remained insulted, deeply insulted.

7. In the morning the people of the *uma* went hunting from ambush in the jungle and Sitakigagailau also went along. After they had obtained their quarry, they returned to the *uma*. But Sitakigagailau remained on the way, for he had cut his foot on a thorn. His friends said to him, "What are you going to do here? We are returning to the village, it is getting dark." "You go then," he replied, "I will wait for my uncle (mother's brother). I cut my foot on a thorn." Then the others went home.

8. When the uncle arrived he said to his nephew, "What are you doing here? Let us go to the village, the sun has gone down." "I am

¹⁾ *Djarik*, a large fishing net with sinkers and floaters used in open sea fishing. The skin drum, *kateuba*, is cylindrical in form with python or deer skin at both ends.

not going home, uncle. I am insulted at my mother because she broke my dagger." "Why make such a fuss about the head of a dagger," said the uncle, "It was ruined then, and I will fix it." "No, uncle, I am not satisfied about the head of that dagger. That is the way I do things. I am not going home." "Oh very well then, I don't care if you do not come home," replied the uncle. Then Sitakigailau said, "Uncle, now you will see the kind of a person I am, if you will be able to understand. This is the way I do things, I could not do otherwise."

9. Then the youth climbed a tree, and, springing from branch to branch, imitated the gibbon. "Go home, uncle," he said, "When you arrive strike on the wooden drum.¹⁾ Then when you hear me cry, it will be a sign of what has happened to my body." Then the uncle went home.

10. When the uncle came to his *uma* he struck on the drum. Then the nephew cried out like a gibbon. The uncle said, "It is all over, then. He has changed his body, and has taken the customs of the gibbon." Then the uncle went to his sister's house, and told the parents, "Do not look for your son. He has changed his body, and is imitating the customs of the gibbon."

11. In the evening the parents talked the matter over, and the father said, "He never obeyed, he would not even give reply. So really I do not care what has happened to him. What was it that he wanted? You saw how he acted the whole time. He paid no heed to getting food, he did no work at all; he only made himself beautiful, that was really all that he did. He did not wish to dirty himself the least bit by doing any sort of work. Yet he was always the first to slip in at the trough and pour water over his hands before eating.²⁾ Finally I said this to him, (This is not our food, these decorations of yours; we must work in the field, from there comes the food.") While the father was speaking he was crying, then everyone there cried. They felt sorry for the boy. They took off their decorations (as a sign) of mourning, for they said that he had died.

¹⁾ *Tundrukut* is a drum made from a hollowed out tree trunk. It is kept in the upper room of the *uma*, and struck when game has been caught by the people of the *uma*. The sound then is a summons for assemblage for *punen*.

²⁾ The Mentawai people eat their food off of a wooden trough (*lulak*). They always pour water over their hands (*uru riggou*) before eating.

12. In the meanwhile Sitakigagailau was on the branches of the tree making friends with the monkeys. He had turned his body into that of a gibbon.

Presently the sky people came to visit Sitakigagailau on the branch of his tree. When they arrived they said to him, "What are you doing here, brother? Why do you not go home to your village?" "I cannot return home, brothers," replied the youth, "You can see that my body is that of a gibbon." "But, brother, let us go together. We will bring you to the sky, and give you the body of a handsome youth. We are sorry for you, brother. So have hope, and we will fix you up."

13. "Come, brother," they continued, "We will do as we say. We will change your appearance into that of a youth very beautiful indeed. In fact more beautiful than anyone of the people on earth."

„Now you are talking, brothers," exclaimed the boy, "For I have never asked for less. In fact, that is just what I have been demanding the entire time. So you can take me then, brothers, fix me up, and transform me into a really beautiful person. Oh! how I have wished for that! How I have demanded it!"

"Well brother, do not worry any longer. We will transform you." Then the sky spirits drew the youth up to the heavens.

14. When they arrived in the sky, the spirits performed a charm, and the youth became more beautiful than anyone on the earth. For his appearance now was the same as that of the sky spirits themselves. He said, "I thank you, Oh sky spirits, for transforming me, for making me beautiful."

"Yes, brother, we have indeed made you beautiful. But do not forget this: when you return to your village you will make *punen* in return for what we have done. Do not neglect, then, to offer food to us. In previous times when you made *punen*, you only fed the wood spirits, you did not also feed us. We now wish that you also give food to all of us, for only in this way will you have good luck."

Thus the youth replied, "Bless you, sky spirits, for what you have done. I will bring back your message to the people of my *uma*. We will offer food to all of you. We were ignorant before, when we neglected to feed you in previous times. It was well that I came here and heard your commands. I will repeat them to the people of my *uma*. Bless you, sky spirits. You were very kind to me. Now I wish

that you would give me magic power¹⁾ so that I can give proof to the people of my *uma*, and so that I can astound them. Then the people of my *uma* will praise me, (for they will know) how fine it is to visit the sky spirits."

15. "Do not worry," replied the sky spirits, "We will be present when you perform your cures, when you summon us."

"Thank you, sky spirits, for aiding me, for charming me with magic power. Thank you for giving me seeing eyes, hearing ears, and a talisman strong with magic. Bless me when I go on my shamanistic visits to the neighboring villages. You and I will then consume their pigs together.²⁾

"Yes," replied the sky spirits, "There is no need to say more about your magic power. But take care concerning our visits to the neighboring villages. Do not be lazy when we are summoned to pay our calls."

"Bless you, sky spirits, for aiding me. It is true that in former times I did not desire to work, but only to make myself beautiful in order to gain the people's praise. Our speech is now ended. You will decide when we are to leave your village."

After this they remained dwelling above.

16. After the youth had remained dwelling above for a short time, he said to his friends, "Let us go and look at our village, and inspect the people in their (mourning) dance." So they went down.

When they arrived, the youth spoke to his relatives thus, "Give us flowers, brothers, so that we may be as well ornamented as the others who are holding *punen*." "There are no flowers here, brothers. There are some far off on the upper river in our fields. There are some nearer, but they are the property of our dead brother.³⁾ You cannot take these, they are forbidden to us, for serve us as a remembrance of him."

1) Magic power, *kere*, is the root of the Mentawai word for shaman, *si-kerei*. (He who performs magic).

2) This is the orthodox speech made by a candidate upon being initiated to the office of shaman. The "seeing eyes" are for the purpose of seeing the spirits, and the "hearing ears" for the purpose of being able to communicate with the spirits. In Mentawai only the shamans are able to hold communication with the spirit world.

It is regular routine in Mentawai for the shaman to be summoned to outside villages for the purpose of curing.

3) A dead brother, sister, or cousin is called *saraket* in Pageh. In the Siberut dialect it means brother or sister, the Pageh *saraina* (from same mother). The name of a dead person is taboo in Mentawai.

17. "What is the use of your keeping them," (joked the youth), "Will he come back again? When did you ever see a dead man rise to life? I will go, brothers, get the flowers, and decorate myself. Even if you kept them, they would not serve him as decorations."

Then the youth arose, went to the place where the flowers were growing, and decorated himself. After all (the spirits) had decorated themselves, the youth said, "Let us go to visit *teteu*,¹⁾ and ask for our tobacco."

When the spirits arrived, they said to the *teteu*, "Give us our tobacco, *teu*."

"There is no tobacco for us," replied the *teteu*, "The tobacco here belongs to our dead brother. It is kept in remembrance of him, and is forbidden to us."

But the youth replied, "What is the use of keeping the tobacco, he will not return. When did you ever see dead men come back to life again? I will go and get it. The tobacco is mine, why should you keep it? Our dead brother is not able to smoke."²⁾

The youth took out the ladder and laid it against the wall. He then climbed up to the house and took the tobacco. The spirits smoked, and then went back to look on at the dancing.

19. When the spirits arrived at the *uma*, the people were surprised, and cried out, "Guests have come!" The spirits answered, "Yes, we are guests, and we have come to look on." Then the people said to one another, "Let us send our friends to the drums, so that we can learn whether or not they know how to drum."

So the spirits took up the skin drums, and struck them with a good rolling sound. They did not play long, however, before they departed. ((So well had they played) that the people wished that they had kept on drumming.

20. On another day the spirits came again, and said to their friends, "Give us flowers, brothers, so that our bodies appear in good taste."

¹⁾ The word *teteu* is an inclusive relationship term impossible to translate. It signifies a grandfather or grandmother, widow or widower, or a person who has lost a child. It can also be used as a reciprocal term of address, and is then usually *ta-teteu*, or abbreviated to *ta-teu*. The substantive *teteu*, like all Mentawai substantives, can also be used as a verb; meaning, to mourn, or to make a person a widow or widower. Finally, the word means earthquake, or the god who causes earthquakes.

²⁾ Although the Mentawai people are great smokers now, the habit was, of course, introduced. No tobacco is grown on the islands. The word used here for „to smoke“ is *potpot*, to suck.

"There are no flowers here, brothers, excepting the flowers of our dead brother. You took some of those the last time, but nevertheless we did not like it."

"What is the use of flowers to a dead man," replied the youth, "Will he come home again? I am going to get our flowers." Then the spirits went, got the flowers, and decorated themselves.

21. (When the youth returned he said to his relatives of the *uma*), "Let us put on flowers and glass beads, brothers, so that our bodies look tasteful while we watch the dancing."

"But we cannot put on flowers and beads," answered the relatives, "We are still in mourning for our dead brother, who died only recently." "No" said the youth, "We will not listen to that. Even if your brother died recently, we insist on decorating you." The relatives were afraid, so they gave the articles, and all allowed themselves to be decorated.

22. When the other people of the *uma* saw that the relatives had decorated themselves, they mocked at them, and said to them, "Oh, how we wish that we were you, brothers. Has the dead man come to life again, that you think it proper to decorate yourselves with flowers?"

"I did not wish to put on my beads," (said one of the relatives), "The visitors made me do it. I told them about our dead brother. They paid no heed, but demanded that we decorate ourselves. Do not scold me, I did this out of fear, because I am afraid of the guests. We had forbidden them the flowers and the tobacco, and nevertheless they took them, we gave them because of our fear. When they have gone away, we will take off these decorations."

But the youth retorted, "When we have gone away, brothers, you will not take off the decorations. Do not trouble yourselves about what those people say, only obey us."

23. After they had finished decorating themselves, the youth said to his friends, "Let us go to *teteu* and ask for our tobacco." Then they went, and again took some tobacco.

"Oh, how impertinent these sky spirits are!" exclaimed the *teteu*, "I forbade them the tobacco, and yet they took it."

After the other spirits had fled, one of them remained at the house of *teteu*. "Do you know who our friend is?" he asked.

"I do not know him, boy," answered *teteu*, "I only recognize the sky spirits."

"But he is not a sky spirit, father.¹⁾ He is a human being whom we found in the woods. He was living in the branches of a tree imitating the apes. When we came we saw him there and brought him to the sky. We changed his body so that he became like one of us, that is the reason he is so handsome now."

24. "But he is our child then!" (exclaimed the father), "We now understand your words. What do you wish to do with him, boy? For unless you forbid him to remain, we want him here. Do not take your younger brother with you, you can visit him here."

The sky spirit replied, "We do not wish to forbid you your son, father. You ask him, if he wishes to remain here, then he stays."

"But let us go to the *uma* then," (replied the father), "We do not wish that he go away with you, for we love him." They took beads and flowers and decorated themselves. Then they went.

25. When they arrived the father said to his son, "Boy, do not go away. Here is your dwelling place. We did not know that it was you. Since it is indeed you, remain here. You knew (where) the flowers and the tobacco were, and you took them. That was the way you showed your courage."

After the spirits had returned to the sky, the parents took their son to the house. In the morning they made *lia* and summoned in the spirit of the boy in the correct manner.²⁾ Then he remained with them in the house. For a long time Sitakigagailau worked his magical cures, and sacrificed to the sky spirits.

STORY 4.

Simondoroikot.

1. Siburu aian 2 sirimanua sipusaraina; sikebbukat sipuoni Simondoroikot. Sangamintja memei Simondoroikot ruandra baginia manengket uma.

1) The change in address here from "*teteu*" to "father" signifies in itself that the son is still alive.

2) A *lia* is a shorter form of religious ceremony than the *punen*. It is a family affair, rather than an affair of the village division, or *uma*. Chickens are usually sacrificed, and not pigs, as in the *punen*. As in the *punen*, it is customary in the *lia* to summon the souls, *simagere*, of one or more of the participants, so that the soul remain in the body. In this case the soul of the boy is summoned, since he is again to renew his former abode.

Ia geti ei Simondoroikot mangarai lina masiengket uma, baginia geti ai le mukundru ka polak. Kuanangan kebu ka mata baginia. "Ba pulolamau, sule, mutuitui uma." Ia geti retdretnangan tiboret kebbunia ta mulalamaunia. Ia geti engketnangan uma sangamueng, kaunangan leu et ka baginia. Pele nganga Simondoroikot, "Sule! Bui mapepe uma, bui mapepe kole, kau le nuukaake sipulelek."

2. Ia geti moi le Sikokong ka bebera, puurainangan leu et, kuanganan, "Téngket umaku Simondoroikot, silainge tubu, simakiniu kabit." Ia geti sabu ipusabu uma. Kalulu golu bagania Simondoroikot ka tubut baginia, gorosotnia, bobonangan leu et baginia, ka patuatnia bulat baginia le muurai.

Ia geti ei nia mintja mangarai ka butet lina, ia geti oi aoi Sikokong, alanangan bagi Simondoroikot, ambitnangan leu et nia. Pele nganga Simondoroikot, "Kole kolem, bui ta ibara mungunngenu, tata geti kolem, toktoknangan bulu uma." Ai itotoktok bulu uma sege sia ka lalep Sikokong.

3. Ia geti oi aoi Simondoroikot ka lelep Sikokong, tapoi ta momoi iei ka бага. ai poi bulat makepe kudjuk obengandra. Ia geti toili le Simondoroiko ka lagaira, sogainangan le sikerei, bule mei sia masiala baginia, tapoi ia leu et ta momoi.

STORY 4.

Simondoroikot.¹⁾

1. There lived formerly two brothers, the elder of whom was named Simondoroikot. One time Simondoroikot went with his younger brother to catch birds.

Then Simondoroikot climbed a tree to catch birds while the younger brother remained on the ground. The older brother said to the younger, "Do not make any noise, young one, or the birds will fly away." The younger brother obeyed his elder brother and did not make any noise, so the older brother was able to catch a bird. He gave the bird to the younger brother. Simondoroikot said,

¹⁾ While the following story seems to be a fragment, it has not been recorded before. I have not heard about the Mentawai peoples catching birds as illustrated in the story. The god Sikokong is also unfamiliar, especially as he perhaps appears as the guardian of birds. Herr Böger believes that Sikokong is identical with the god Sikobut, who lives in the moon. (Kruyt, 1923. p. 160.)

"Youngster! Do not let the bird fly away. Do not eat sugar cane. Really you must hold fast to the bird."

2. Then Sikokong came beside the younger brother, and sang, "You are catching my birds, Simondoroikot. You are indeed beautiful, all dressed up in your yellow loin cloth."¹) At once the birds scattered and flew away. Simondoroikot therefore became angry at his younger brother, and, coming down from the tree, he gave him a whipping. He thought that it was really the younger brother who had sung.

The older brother again climbed the tree. Then Sikokong came, and, finding the younger brother, carried him away. Simondoroikot called out, "Chew sugar cane, it will serve as a trace. When the sugar cane is finished pull the feathers out from the bird." And just as the feathers were all ended they came to the house of Sikokong.

3. Then Simondoroikot went to the house of Sikokong, but he could not get inside because the fire there was very smoky. So he went home to his village and summoned a shaman. He asked whether he could get his younger brother. The shaman said he could not.

STORY 5.

Saba ibailiu sirimanua.

1. Siburu aian sara Sakalagan, amusikebbukatnan nia, aian telu tatogania, sarat taioko. Tapei anai sibara mandri tatogania sioko et. Tata itata ukuira samba inandra, ia geti pulaleprangan leu et teludra. Ai pei le ukuira murimanua, aian te surau sara saba sabeu ka bebe lalepra.

2. Sangamitja kuanangan sikebbukat ka mata baginia sirua et, "Kineget kulabbu apita, ke pe geti ei aku kai sabasaba manindrou apita." Ia geti labbunangan nia. Pato imapato suru sia bukainangan tosiet, ai pei le obengan, lepa paneurangan. Lepa komandra ei sia teludra ka mone masiala kan. Senet gogoi le sia masigaba kandra,

¹) This is a mocking song. The yellow loin cloth is worn for festive occasions, and hardly for bird catching.

ai poi ta anai karonan bagadra masigaba kan samba ibadra. Soibo imasoibo kuanangan kebbu ka mata baginia siliktengaan, "Ekeu pei kineneget masilabbu apita, pe geti, ei ekeu kai sabasaba masiala apita." Ia geti labbunangan nia. Suru sia simantjep itjorangan ai pei le obengan, ia geti paneurangan leu et.

3. Lepa komandra sinoibo kuarangan ka mata bagidra sule, "Ale! Ekeu pei le masilabu apita kineneget. Tapoi bui nukalipongi, sule, ke pe geti, ei ekeu kai sabasaba manidrou api, bule momoi tapaneu mantjep. Ta geti nuei, ta isoppi kumateiake kai ekeu." Ia geti labbunangan nia sipulelek, ia geti merem sia.

Amaunengan bagidra, suru nia kebbu, subuinangan nia obengan silabbu baginia. Pato imapato suru sia sangamberidra, ei sia ka paneukat, itjorangan obengan apean. Ia geti pugolurangan bagidra, kuanangan, "Kau maruei nuei kai sabasaba masiala apita, bule maruei tapaneu, amaladjengan kai."

4. Aletinangan ka sia sule, "Ta memei aku, kebbu. Maloto aku ka tubu sabasaba. Kulegeri bai nia tambu seret tubuku. Kuitjo matania samba ngungunia, tenan le lango tubuku ka lulu lotoku."

Ia geti kuanangan mitja kebbu, "Kenan le kineneget. Ke ta mei ekeu kineneget te kumateiake kai ekeu. Ai poi ekeu le madjo, ta malelek nulabbui obengan soibo."

5. Ia geti ei aiei sule, maloto poi nia masiitjo kebbunia. Sege nia kai sabasaba, kuanangan, "Sabasaba, ake apimai." Pele nganga sisabasaba, "Konannan le." Ia geti ei nia, sakai ka lalep sisabasaba. Kele aisege sioko et ka lalep sisabasaba, kuanangan, "Sean te takudru, ba puuku pasiala api. Ai leu iala nia ka sia apidra sakebbunu. Aletinangan nia sinanalep et, "Noba poi aku, oto kauan." Ia geti kudru sia pumandrirangan leu et.

6. Ia geti sogainangan sakebbunia sinanalep et, kuanangan, "Kebbu! Ala kam apimui. Sean te kukudru ka lalep sisabasaba, ai poi sarat nupugolu kam le aku."

Pele nganga sakebbunia, "Ia koi amaloto ekeu ka tubut sisabasaba. Mateu pa ekeu mandri sisabasaba. Enan maigi tailainge masigaba sita, ei ekeu kai sabasaba. Oto bulat ekeu le taioko si taiagai simaeru, si taiagai murimanua."

7. Tapoi ta ipuuku sangamberi tiboiet sakebbunia, tenan le nia kudru ka lalep sisabasaba. Amaburuat goiso ikudru ka lalep sisabasaba, ia geti kebbukat sia, galairangan punen pumandriat.

Sangamitja kuanangan sinanalep ka mata't sisabasaba, "Oi Sabasaba! Itjoake lalepta, djago le sangamberi bibiletta, bui iraurau

sirimanua, kineneget mei aku ka mone kualala katta." Ia geti ei nia ka mone.

8. Kuruk teitei nia sinanalep, silinangan sisabasaba. Pakeinangan tubunia simakope lainge, ai poi aipakuat sangamberi pulaingeat Sakalagan. Ia geti ei nia masibalou mandrinia ka mone. Sege nia ka gette, pele nganga mandrinia, "Kasei ekeu? Kaipa le anubara?" Aleginangan sisabasaba, "Baraku le se ne musirauma le akuoi." Kuanangan mitja sinanalep, "Kasei onin lagainu?" "Aku le tairauma lepa. Ke manuntu bai bagam ka tubuku, akenungan ogo, ogo sipalainge tubu." Pele nganga sinanalep, "Kaipa te kualala ogo se ne? Itjo le sarat pugettean le kugagalai se. Kenan le ka sabagei, baleu bara nugaba nia."

9. Ia geti tui aituitui sisabasaba. Toili nia ka lagai, rugutnangan sangamberi pulaingeatnia, lepa buluknia mitja ka kulitnia. Kele aimasoibo toili aitoili mandrinia. Sege nia ka bagat lalep, galakakenangan gette, ia geti paneurangan. Ai sia maneu, kuanangan sinanalep ka tubu't mandrinia sisabasaba, "Ale Sabasaba! Kele aku sege ka getteta, itjokungan sara silainge moi itagetnake aku ka gette. Kasei pa oninia silainge nendra, isekungan lagainia, tapoi ta ipoiliat sarat ogo le itindrou ka tubuku."

10. Kuanangan sisabasaba, "Ke pasese bai ka bagam, ala nia mandrim". Pele nganga sinanalep, "Ta koba, ai poi ekeu pununtuat bagaku, karonan bagaku bagei. Nukukua pei le aku masiala mandriku, bulat ta pasese tiboietnu lepa."

Lepa komandra simantjep kuanangan sinanalep ka matat mandrinia sisabasaba, "Mei aku mitja ka mone masiala katta, itjoake lalepta." Ia geti tui nia. Kuruk teitei mandrinia silinangan mitja tubunia sisabasaba.

Aipoi sipususule simagoiso tatoga ka bebe lalepnia sisabasaba, arepnangan isili tubunia sisabasaba, kuanangan ka paatuatnia, "Kasei bai oninia sipudjidjining ka lalep sisabasaba, endra kunounou boiki ka sinanalep sisabasaba."

11. Lepa ipakei tubunia sisabasaba, ei nia mitja ka gette ibalou mandrinia. Sege nia ka gette, tindrounangan mitja ogo ka tubut mandrinia. Aleginangan sinanalep, "Anugaian kam tata ogo sene, momoi pei le kam mitja manindrou ogo. Bulat ta kuagai galai tubumui, ele munun le anuoi kam sene." Kuanangna sisabasaba, "Oto meian aku." Ia geti toili nia, ei nia ka lalepnia, buluknia mitja ka kulitnia.

Amasoiboan geti toili sinanalep, segeakenangan kai sabasaba, kaba-

barania silainge nendra, kuanangan, "Pulu reirei ioi silainge nendra ka getteta, enan aiagaian tata ogo, momoi pei le nia. Kupaatu bai nia tubudrangan le rapaumunake ka tubuku. Kele akupugolai, tui aituitui."

12. Alepaan komandra sinoibo, kuanangan sinanalep sipususule ka bebe lalepra, "Rogai! Konan pei boiki." Ia geti sakai nia ka lalep sinanalep nendra. Pele nganga sinanalep sipususule nendra, "Kasei pa oninia tairauma ka lalepmui? Kuruk teiteinu, rogai, punaunangan djiningdjining. Kupaatu bai nia, rogai, ele sisabasaba le isisili tubnia. Siobaku bai nia, rogai, patadju pei tubum, kulum pei nia."

13. Lepa komandra simantjep, pele nganga sinanalep kai sabasaba, "Itjoake lalepta, mei aku ka mone masiala katta. Kupaatu ta maruruei aku, ai poi amaparouan monenta." Ia geti tuiatuitui sinanalep, tapoi ta ka mone, aiei tulu le aipatadju tubunia.

Kuruk teiteinia sinanalep, silinangan tubunia sisabasaba, ei nia ka mone masibalou mandrinia. Sisabasaba mutuitui, mandrinia tusakai ka lalepra, itjonangan kulit sisabasaba, ia geti labonangan nia, pak sappuru.

14. Toili sisabasaba itjonangan kulitnia ta anai, beri goiso mulegei. Kuanangan sisabasaba, "Apate kopet djom ta nulegeiake kulitku." Aletinangan sinanalep, "Apananta pei talegeiakenia, ta anai kautania ka sita." Ia geti malaingenangan tubunia ka sia sisabasaba, ibailiu sirimanua, simakope lainge.

Ia geti kele araitjo sakebbu sinanalep et, sisabasaba aibailiuan nia sirimanua simakope lainge, kindrinangan nia, kuanangan ka mata baginia, "Aku le sibakat mandri, ai poi aku le sikebbukat. Ka tubuku le isegeake ukuita sisabasaba siburu, bule kupakom nia."

Kele aaitjo sisabasaba pagoluat sia, kuanangan ka matadra, "Oto puludji kam kuitjo kasei tendra simabulau ludji, ia te kuala mandriku." Ia geti ka sia sikebbukat puludjinangan, ta mabulau. Kisen-dra leu et siliktengaan. Ia geti puludjinangan ka sia sule, bulau. Kuanangan sisabasaba, "Oto ia le nene kuala mandriku." Ia geti pukebbukatrangan simalelek.

STORY 5.

The python who turned into a man.¹⁾

1. There once lived a Mentawai man, who was married and had

¹⁾ A version of this story is given by Kruyt. According to Kruyt the story is not native to Mentawai, but one common to Indonesia. (Kruyt, 1923. p. 112).

three children. The children were all girls. The girls were still unmarried when their father and mother died. After this they all three lived in a house together.¹⁾ While the father was yet alive they brought up a large python beside the house.

2. Once the elder sister said to the second in age, "Now I will cover up our fire, for if it goes out I will have to pay a visit to the python and ask him for a light." Then she covered it over. In the morning they arose and dug out live embers, for there was yet fire. Then they cooked. When had finished eating all three went to the field to get food. Every day they had to look for their food, since they had no helper in the house to seek their food and fish.²⁾ In the evening the elder sister said to the second in age, "You now cover over the fire, for if it goes out you will have to go for us to the python and get fire." So the sister covered the fire up. When the sisters arose in the morning they saw that there was still fire, and they cooked at once.

3. When they had finished their food in the evening the two elders sisters said to their younger sister, "Come here, you! It is now your turn to cover over our fire. But do not forget, youngster, if it goes out you will have to go the python and ask for fire so that we will be able to cook to-morrow. And, really, if you do not go we will kill you!" Then the younger sister covered over the fire correctly, and they all went to sleep.

While the other two sisters were asleep, the eldest arose and poured water on the fire which the younger sister had covered up. In the morning when they all arose and went to cook they saw that the fire was extinguished. Then the elder sisters became angry with the younger sister, saying, "Now you go quickly to the python for us and get fire. We wish to cook at once as we are hungry."

4. The younger sister answered, "I will not go, elder sisters. I am afraid of the python. When I approach him, Oh! how I tremble. When I see his head and his mouth it makes me faint from fear."

Then the elder sisters said again, "Go at once! If you disobey we will kill you. It is you who played a trick on us. You did not cover over the fire in the evening."

¹⁾ *Pulaleprangan*, to live in a house with a sacrificial altar. A *rusuk* is a house without an altar. The story does not relate who performed the sacrifices. Women could not.

²⁾ *Iba*, fish, is the common name in Mentawai for both meat and fish.

5. So the younger sister went, afraid at the sight of her elder sisters. When she arrived at the python's, she said, "Python, give me fire." "Come in!" replied the python. Then she mounted the house of the snake and went in. As soon as the girl had arrived, the python said, "Let us stay here. Do not worry about getting fire, your elder sisters will get it for themselves." The girl answered, "Since you desire me, good." Then the two remained living together as lovers."¹⁾

6. Then the girl called her elder sisters, and said, "Elder sisters! Come get your fire. Here I am living in the house of the snake, because all that you do is to fight with me."

The eldest sister replied, "So that is why you were afraid of the python! A python is indeed a worthy husband for you. As if, in truth, many young men had not come acourting us, that you should pick out a python! But, really, you are a girl without knowledge of the beautiful, and without knowledge of the correct manner of living."

7. But the girl did not heed the words of her elder sisters, she remained living at the house of the python. After she had stayed for some time at the home of the snake, the two were married and they held a marriage *punen*.

One time the woman said to the python, "Oh Python! You look after our house and take care of all of our goods, lest the people rob us. I am going to the field to get our food." Then she went to the field.

8. As soon as his wife had departed, the python transformed himself (into a human youth). He made his body very beautiful, for he put on all of the Mentawai decorations. Then he went to visit his wife in the field. When he arrived at the field his wife spoke to him thus, "Who are you? Why have you come?" The python answered, "I have come here to visit the people of the *uma*." Again the woman asked, "What is the name of your village?" "I come from a friendly village. If you love me, give me a flower, a beautiful flower." "How should I get a flower here?" replied

¹⁾ *Pumandrirangan*, to live together as lovers. According to Mentawai *arat* (Malay, *adat*) a young couple do not usually marry before they have one or more children. The union before marriage is supposed to be a binding one, although not publically sanctioned by the parents. The lovers never eat together until after marriage.

the woman," You can see that I am only gathering taro. Go elsewhere and perhaps you will find it."

9. Then the python left and went home to the village. He took off all of his decorations and changed his skin back again. When it was evening his wife came home. As she arrived inside of the house she laid down the (basket) of taro, and then cooked."¹) While she was cooking she said to her husband the python, "Oh Python! When I arrived at our taro field, I saw a youth come to visit me at the field. I asked his name and his village, but he would not tell me. He merely begged a flower from me."

10. The python said, "If you favor him, take him as your lover." "But I do not wish to," replied the woman, "It is you whom I love, and besides, you are my helper. Really, when you say that I should take a lover, I do not like your words."

After they had eaten in the morning, the wife said to her husband the python, "I am going again to the field to get our food, you watch the house." Then she left. As soon as his wife had departed the python again changed his body.

Now there was near at hand a woman who had small children in her care, and who lived next door. This woman heard the python change his body, and she thought to herself, "What causes that jingling in the house of the python? I must presently ask the wife of the python."

11. After he had decorated his body, the python went again to the taro field to visit his wife. When he arrived he asked once more for a flower. The woman replied, "You know that there are no flowers here, and yet you come again asking for a flower. Really, I do not understand your intentions, or else it is for an evil purpose that you come here." "All right then, I will go," replied the python. Then he went home to his house, and put his skin back on again.

In the evening the wife came home, and when she arrived she spoke about the frequent visits of the youth, saying, "That youth is coming very often to our taro field. He knows that there are no flowers there, and yet he comes. I believe that he wishes to rape me. When I was angry he fled."

12. After they had finished eating, the neighbor who lived next door with her children, said, "Girl! Come here to me." So the wife

¹) The cooking in Mentawai is done by placing the food inside of hollow bamboos, which are kept turning in front of the fire-place.

of the python mounted to the house of her neighbor. Then the neighbor said, "Who is the visitor at your house? As soon as you were gone, girl, I heard a jingling. I thought that it was either a visitor, or that the python had changed his body. If I were you, girl, I would spy around and deceive him."

13. After they had finished eating the next morning, the woman said to her husband the python, "Look after our house, I am going to the field to get our taro. I think that I will not return soon, since our field is full of weeds." Then the woman went, not to the field, but only to hide herself.

As soon as his wife had gone the python changed his body so that he could go to the field and visit his wife. Then when the python had departed, the wife mounted the house and saw the python skin, which she burnt until it was all gone.

14. When the python returned home he saw that his skin was not there, not a speck of it was left. He said, "That was very stupid of you not to leave me my skin." His wife answered, "Why should I have left it? It was of no use to us." Then the body of the python was very beautiful, for he had changed into a very handsome young man indeed.

When the elder sister of the woman saw that the python had turned into a very handsome young man, she demanded him, saying to her younger sister, "I am the owner of this man because I am the eldest sister. Our father first gave the python to me to feed."

When the python saw the way in which they were fighting, he said to them, "All of you spit so that I can see whose spittle is white. That one whose spittle is white I will take as wife." Then the eldest daughter spat, but the spittle was not white. Then the second from the eldest spat. Finally the youngest daughter spat, and the spittle was white. "This is the one then I will take as wife," said the python. So he married the correct one.

STORY 6.

Mao ibailiu sirimanua.

1. Siburu aian sara silainge ka Sakalagan. Asegeat lainge tubunia, memei le nia masigaba mandrinia. Ta maudju igaba sese aisese, lepa

pukebukatrangan. Ai pa piga ngarura udjunia rapukebukat, bara le surukedra. Tapoi kele abeuan surukedra matei le simanteu, legeinangan le sinanalep nendra sibara suruket. Ai pa piga ngalago udjunia aimatei simanteu nia, aili aiaili lago pututukat matat toganian, tutu-akenangan leu et toganian mao. Lepa uraunangan leu et nia.

2. Kele abeuan tubut mao nendra, sangamintja kuanangan ka matat teteu nia, "Oi teteu! Kenan le nubakbak simaingo, nugaba sara sioko palalepakenenku." Lepa mei le teteu nia masibakbak simaingo. Kele aisese ogo simaingo nendra, toili nia ka lagai masigaba taioko. Lepa itjonangan leu tolu taioko mukudru ka rusuk. Segenia ka taioko, mukundru le nia ka bebe sikebukat, lepa koiniakenangan nia masiitjo gosetnia.

Amaudjungan rapukudru, pele ngangan teteu ka matat sioko sikebukat, "Oi loiboi! Nia le te aku oi kunounou ekeu mandri kebunu simaomao." Aletinangan sioko, "Apananta te mao, sioba ka teitei lelet. Ta koba nia, kenan le nutuitui ka lalepmui." Lepa geti tuitui nia teteu, iei ka lalepdra.

3. Sege nia ka lalep, kuanangan ka matat toganian mao, "Akunounouan leu sioko, tapoi ta ioba tateteu." Pato imapato kuanangan mintja mao ka matat teteunia, "Oto teteu, tapoi ioba ka sia sikebukat palalepakenenku, kenan le ka siliktengaan." Lepa ei nia teteu. Kele ainounou siliktengaan, aletinangan leu et, kele siniboi kebunia. Lepa tui aituitui teteu, ei nia ka toganian, kuanangan, "Ta ioba tateteu, samba le katai tiboietnia ka matak, kele tiboiet kebunia."

Pato imapato kuanangan minta ka matat teteu nia mao, "Tapoi ioba ka sia sikebukat samba siliktengaan, kenan le teteu ka sule." Lepa geti ei nia teteu ka lalepdra taioko nendra. Sege nia sendra, kuanangan ka matat sioko sule, "Oi loiboi! Akoi ogonu simaingo." Lepa alanangan nia sioko ogo simaingo. Pele ngangan teteu, "Ia te aku oi tai tateteu, kunounou ekeu palelepakenen kebunu Simaomao."

4. Lepa aletinangan sioko nendra, "Kauan teteu. Ta anai galainia kaku, mao koba djodjo koba leu." Ia geti amuleleleknagan tiboietdra, kaunangan bibilet ka tubut sioko.

Ta maudju pukebukadrangan leu et, lepa galairangan punen. Ka matat punendra ei sia ka mone duadra. Tapei mao geti simanteu nia ai le ka bagat long. Sege sia ka mone, isili tubunia mao bailiunangan sirimanua simakope lainge.

5. Kele amasoiboat goiso toili le sia ka lagai muabak. Simaomao ka ute abak, sinanalepnian ka muri. Kele arasege ka lagai, ai sakebbu sinanalep ka geran, itjorangan sia toili muabak. Pele ngangan sakeb-

bunia, "Ale kaipa le sauluta?" Aletinangan baginia, "Ta taagai." Lepa kuanangan sakebbunia, "Ta leu nia nene sauluta sikudru ka ute?" Ia geti kuanangan pasabadra kebbunia, "Kupaatu nia le te sauluinia, aibailiat pa nia sirimanua."

6. Ia geti kele aimapato bela Simaomao mubelet ka koat, lepa kaunangan ngantomon ka tubut sinanalepnia kuanangan, "Bara rakau ekeu mutudrai sakebbunu, ba ei." Ia geti ai nia ka koat Simaomao, sogainangan bagidra sinanalep Simaomao mutudrai. Lepa tutnangan leu et kebbunia mutudrai, aikaliogi ngantomon simanteu nia. Lepa putudrainangan leu ka sia mandri Simaomao. Kele aiputudrai, taki imataki tali, bele nia ka djodja.

Kele aibele ka djodja ottou nia le ka padarai ka koat. Sege nia ka padarai nendra, kuanangan kapatuatnia: ke leu pa bara lalepku kasene. Lepa aikua nene, baranangan leu et lalepnia. Lepa sukatnangan nia mintja bule ibara sangamberi parabot lalep samba kan sanamberinia, lepa bara leu et sangamberinia. Lepa paneunangan leu et sendra mandri Simaomao.

7. Ai Simaomao ka tangan koat itjonangan leu kudjuk ka padarai nendra, lepa kuanangan ka patuatnia: Ele sinanalepku le nendra ka padarai. Lepa ei nia masiitjo. Kela aisege sendra itjonangan leu et mandrinia. Pele ngangan Simaomao ka matat mandrinia, "Apa te lulunia amoi ekeu sene?" Aletinangan sinanalepnia, "Arakau aku sakebbuku mutudrai, lepa belekungan le ka djodja, attoukungan le kasene."

8. Ia geti alanangan nia Simaomao mandrinia, toilinangan leu ka uma. Malerengan raaili lagai, tabbonangan mandrinia Simaomao turok, lepa djolounia le ka geran. Lepa geti bela le kebbu sinanalep Simaomao masitaro galalet. Ai sia manaro galalet kuanangan Simaomao ka matat kebbu sinanalepnia, "Ba buka kam turok nene, ai leu kuabbitnia." Asappurungan gelaiet rataro, ia pei sakai sia ruadra mandrinia ka bagat lalep, bobonangan leu et kebbura, kuanangan ka matadra, "Ba oi kam ka sene, kenan le kam. Siburu ka kam le aoi Simaomao boiki, tapoi ta noba kam. Kisene bulat nupudjo le kam aku." Lepa tuituirangan leu et sakebbunia.

STORY 6.

The cat who turned into a man.¹⁾

1. There was once a Mentawai youth, who, when he grew up, went to look for a wife. Before long he found one, and they were married. Some years went by after they were married and then the wife became pregnant. While the wife was large in her pregnancy the husband died, leaving the wife, still in her pregnancy. Some months after the husband had died the child was born, but he was born a cat. Then the child grew up.

2. When the cat became large he one day said to his *teteu*,²⁾ "Oh *teteu*! You go and pick a *simaingo* flower (*Heliotropium indicum* L. *juvenile*) and look for a girl as a bride for me."³⁾ So the *teteu* went to pick the flower. When she had found it, she returned to the village to look for some girls. There she saw three girls living in a *rusuk*.⁴⁾ When she arrived she sat down beside the eldest girl and engaged in searching her for lice.⁵⁾ She did this for a time while they were seated there, and then she said to the eldest girl, "Oh girl! I have come to ask you as a wife for your brother the cat."⁶⁾ The girl replied, "What good a cat be to me! He would wish to do nothing except warm himself by the fire. I do not want him, Be off with you to your home." So the *teteu* went away and came home.

3. When she arrived at her house she said to her child the cat, "I asked the girl, but she did not want you, son." In the morning the cat again said to his *teteu*, "Then, *teteu*, if the eldest does not wish to be my wife, go to the second eldest." So the *teteu* went. When she asked this second eldest, the latter answered at once in the same manner as had the eldest. So the *teteu* fled, and going to her child, said, "She did not want you, son, and she said evil things to me when I spoke of her brother."

¹⁾ This story is a variation of the previous one. Like the cat, called *mao* in Mentawai, it is evidently a Malay importation.

²⁾ *Teteu*, widow here. See note 12. The mother would keep this title until she married again.

³⁾ According to the real Mentawai *adat*, a youth goes himself to ask the mother of the girl concerning an engagement. The sending of the mother, and the use of the flower are foreign to Mentawai custom.

⁴⁾ *Rusuk*, a house without altar. Usually used by young people.

⁵⁾ This is an act of Malay courtesy. I have never seen the people of Mentawai engaged in delousing. They are said to be cleaner, in this respect, than the Malays and Bataks.

⁶⁾ The cat is in same age class, and hence spoken of as brother.

In the morning the cat again said to his *teteu*, "Well then, if the eldest and the second eldest do not wish me, go, *teteu*, to the youngest." So the *teteu* again went to the home of the girls. When she arrived there she said to the youngest girl, "Oh girl! Here is a *simaingo* flower." Then the girl took the flower. "I have come in behalf of my son, to ask for you as wife to your elder brother the cat," said the *teteu*.

4. The girl replied, "Good, *teteu*. It is all the same to me whether it is a cat or a dog." Then their talk was ended, and the *teteu* gave some goods to the girl.¹⁾

Not long afterwards the two were married. Then they made *punen*. They went to their field for the *punen*, but the cat was already a man when they came to the boundary of the field. He had changed into a very beautiful youth.

5. When it began to grow dark they went back to their village in a boat.²⁾ The cat was at the prow of the boat, and his wife in back. As they arrived near the village the two elder sisters were at the wharf, and saw them coming in the boat. One of the sisters said, "From where comes our brother-in-law?" The younger of the two answered, "I do not know." Then the elder sister said, "Is that not our brother-in-law sitting at the head of the boat?" Then the sisters said to one another, "I think that he is our brother-in-law, he was changed into a man."

6. When it was morning Cat went out fishing on the sea. Before he went he gave instructions to his wife, saying, "If your sisters go swinging, do not go along." But when Cat had gone fishing the elder sisters called his wife to go swinging, and she followed them. She had forgotten the instructions of her husband. As the wife of Cat got into the swing the rope broke and she fell into the water.

When she came up to the surface of the water she found herself on a small deserted island.³⁾ Finding herself there she said to herself: If only my house would come to me now! As she said this

¹⁾ Except in the village of Silabu, the bride price does not exist in Pageh. It is customary, however, for the parents of the girl to be presented with small gifts at the time an engagement is entered into.

²⁾ Formerly there were few paths on the island, and the visits to the fields were usually made in canoes. The women at the present time go to the taro fields in boats, since the taro is grown under water.

³⁾ *padarai*, small uninhabited islands. The Mentawai people visit these islands for the sake of getting coconuts, and, at the proper season, crabs. People suspected of witchcraft are sometimes let starve on the islands.

her house at once came. Then she charmed again, so that all her furniture and her food would come. It all came at once. So the wife of Cat commenced cooking.

7. Cat, himself, was in the middle of the sea when he saw smoke on the deserted island. Then he said to himself: perhaps that is my wife on the island. So he went to investigate. When he arrived there he at once saw his wife. The Cat spoke thus to his wife, "What caused you to come here?" The wife answered, "My sisters put me on the swing and I fell into the water. I rose up here."

8. Then Cat took his wife and returned with her to the *uma*. As they approached, arriving at the village, Cat covered up his wife with a rain hat.¹⁾ Then they laid alongside of the wharf. The sisters-in-law came out in order to carry up the goods. While they were engaged in carrying the goods, Cat said to them, "Do not lift up this hat, I will bring it up myself." When they were finished carrying, the husband and wife themselves went up to the house, gave the two elder sisters a whipping, and Cat said to them, "Never come here again. Begone! When I first came to you as a cat you did not want me. Now you play tricks on me." So the elder sisters went away.

STORY 7.

T o u l u.

1. Sangamintja ai Sakalagan nugalai kalabba, bule memei sia muladjo ka nusa. Ka talagat mugalai kalabba, bara le sara toulu masinounou sia, pele ngangania, "Apa te nugalai kam ale?" Kuangan, "Ai kai nugalai kalabba bule memei kai muladjo ka nusa." "Oto moi aku", ngangan toulou.

Amulelekngan sangamberi galaiet kalabba, oto mutuitui le sia, si toulou geti ai le nia tukang lulumai. Ambitnangan leu ka sia kole. Ai sia ka talagat koat gutgutnangan toulou abak. Kele araarep sirimanua, kuanangan, "Aponia le nugalai ale toulou?" Aleginangan leu et nia, "Ai aku mukokole." Aimanimpingan abak aigutgutnia toulou, pele ngangania masinounou sirimanua saaleinia, "Matoila pei leleu lagaita?" Alegirangan leu et nia, "Ta!"

¹⁾ *turok*, a rain hat made from a large sago leaf. It would not be large enough to conceal the wife from view, as in the story.

2. Kele aikua, "Ta matoila", pukpukakenangan nia abak toulu. Kele aiarep sirimanua tuguru oinan ka bagat kalabba, kuarangan sirimanua, "Aponia le nene toulu?" Aletinangan toulu, "Ero! Mabesi bagaku kau kam aku ka bagat lulumai." Lepa kuanangan nia sirimanua, tui ituitui toulu ka lagai. Ia geti amaigian tuguru oinan ka bagat kalabba, mago le Sakalagan, matei imatei. Si toulu geti asegean nia ka uma.

3. Kele araitjo tainanalep amoian toulu, kuarangan pasambadra tainanalep, "Amoian sia." Tapoi aletinangan nia toulu, "Amateian kai, akungan le atoili. Ke tebai mauktuk aku, matei le, ta toili aku." Kuanangan pasambadra tainanalep, "Ekeu le imateiake sia, oto kulabo kai le ekeu bule imatei." Kuanangan toulu, "Ke nulabo kam aku, ala le kam kalo, pukalo kam." Lepa pukalorangan tainanalep.

Lepa ailaboan toulu, gaigainangan nia obengan ka tainanalep, labonangan leu et sia. Ke tabai mei sia ka oinan, matei. Kele araitjo tainanalep ta momoi imateiake, kuanangan pasambadra, "Kipa le tagalai taimateiake nia?" Ai sia patitibo kise, tulotsit le sirimanua sibara ka Sabirut, pele ngangania, "Patta le kam asaknia, imatei." Lepa pattarangan asaknia, ia pei te imatei. Lepa komrangan leu et nia.

STORY 7.

The turtle.¹⁾

1. Once some Mentawai people made a large sailing boat so that they could sail to the outer islands.²⁾ In the midst of their work on the boat, a turtle came to ask questions. He said, "What are you making?" The people answered, "We are making a boat so that we can sail to the islands." "Very well then, I will go too," said the turtle.

When the boat was all finished they departed. The turtle went as a workman for the purpose of bailing the boat.³⁾ The people also took some sugar cane for themselves. When they were in the middle of the sea the turtle commenced gnawing the boat. When

¹⁾ *Toulu*, a small variety of turtle called *nanging* in Malay.

²⁾ The large Mentawai boats (*kalabba*) were used in war expeditions and in going to the small uninhabited islands (*nusa*) for coconuts and crabs. I have brought a model of the *kalabba* back with me to the American Museum of Natural History.

³⁾ The text makes use of the word *tukang*, workman. Herr Börger informed me that this Malay word is either not in use in Mentawai, or else is a very

the men heard this they asked, "What are you doing, Turtle?" The turtle answered, "I am chewing the sugar cane." When the turtle had chewed until the boat was very thin, he asked his fellow companions, "Are the hills of our village still visible?" The people answered, "No!"

2. When the men in the boat said, "Not visible", the turtle bit through the boat. The people heard the water flowing into the boat, and cried out, "What is that, Turtle?" The turtle answered, "Oh! I am angry because you made me only a bailer." When he had said this the turtle swam back to the village. As soon as the boat had become full of water it sank and the Mentawai men all died. But the turtle reached the *uma*.

3. When the women saw that the turtle had arrived, they said to one another, "They have come!" But the turtle replied, "We have all perished, I alone have come home. If I had not had good luck I would also have died, and then I would not have come home." Then all the women said, "You have killed them. But we will burn you so that you also may die." The turtle then said, "If you are going to burn me, first get sea water and place me in it." Then the woman got sea water (in a bamboo), and placed the turtle in it.

Then the women burned the bamboo, but the turtle scratched through and escaped. If the women had not placed sea water inside he would have died. When the women saw that they could not kill the turtle, they said to one another, "What shall we do to kill him?" As they spoke thus some people from Siberut came along, and they said, "If you wish to kill the turtle, stick a nail through his nose."¹) Then they stuck a nail through the nose of the turtle and he died. Then they ate him at once.

STORY 8.

Sipugagai uma.

1. Siburu aian ka sara lagi, ka lagaira Sakalagan, sipugagai uma. Ia geti apakereat bagadra mugalai uma et, memei le sia masiala

recent importation. It was never needed here, due to the lack of division of labor between the native men. The word in Polynesian exactly equivalent to *tukang* is *tufunga*.

¹) In former times the people of Siberut would hardly have been allowed to come peacefully to Pageh. The use of nails is also modern.

galalet uma et. Sabagei masiabau arigi, sabagei masiabau lappiri. Amatarekngan sangamberi galalet uma et, ia get rioake.

Amurioan umandra, koiniakenangan sangamberi tailange mangangkak tobat samba masiala sasa galalet uma. Ia geti mei sia sabagei ka leleu musasa, sese arasese nia teterangannia. Tapoi ka talagadra aian sara silainge masitippu sasa sialania ka undrut saba sabeu. Ka paatuatnia tebai lolina simabubukat le, oto tubut saba sabeu. Kele aitetenia, itjo bela aibela logau ka teitei saba. Ia geti toili ka uma, segeakenangan ka matadra sikaumania sinetenia saba nendra.

2. Ta iaili telu ngagogoi udjunia, oi 'aioi saba ka lagai masigaba lumun ka tubut silainge sipasitete teiteinia. Sege nia ka lagai, kuanangan ka matadra sipugalai uma, "Kasei te oninia aitete teiteiku? Kugaba pei lumun ka tubunia." Alegirangan ka sia sipugalai uma, "Ta kuagai kai kasei pa aitete ekeu." "Bui nupakekele kam ka maku," ngangan saba. "Nupakekele bai kam nia, ta isoppi kutautau kam sappuru sangamberimui, ia pei nuagai kam gegeku." Maloto poi sangamberidra sipugalai uma et, poiliatngan ka matania silainge sipasitetenia.

3. Ia geti ambitnangan leu et silainge et, iei ka laut. Ka talagat koat paailirangan leu et sara sikoinan sabeu. Pele nganga sikoinan, "Kaipa te nukau togat siamaet?" Aleginangan saba, "Ta maitjo leleu gik. Kugaba pei lumen ka tubunia silit sinetenia aku." Ia geti kuangan sikoinan, "Apate kopet ro bagam ka tubuku, nukindringan kodra tapalaba. Oto bara nuom, kauan tapalabania." Ia geti galakakenangan djoiki togat siamaet, palabarangan leu et, matei aimatei sikoinan.

4. Ia geti tui aituaitui saba ambitnangan leu et togat siamaet. Tapei areu sia, paailirangan leu sara iba laut sabeu. Pele nganga iba laut, "Kaipa te nukau togat siamaet?" "Ta maitjo leleu gik, kugaba pei lumun ka tubunia silit sinetenia teiteiku." "Galakake togat siamaet ta palabania," nganga iba laut. Aleginangan saba, "Apate ro bagam masikua palaba ka tubuku, beri sokoinan simakope ron tubu, ta isoppi kumateiake." "Kenannen kisendra nukua, muntu bagaku poi ka tubut siamaet. Nukua nugigingake nia ka koat; kauan le, tapalabania." Ia geti palabarangan leu et, matei imatei iba laut.

5. Ia geti tui aitui saba iambit togat siamaet, paailirangan leu et sara gorita sabeu. Kele arapaaili kuanangan gorita, "Kaipa te anubara kam? Kasei te nendra ka teiteinua? Kaipa te nukaunia togat siamaet?" Aleginangan saba, "Ta maitjo leleu, gik. Kugaba pei lumen

ka tubunia silit sinetenia aku." Kuanangan gorita, "Apate nuntu bagata ka tubut siamaet, nugigingake nia. Kineneget galakake le togat siamaet tapalabania. Kasei magulai tubu matei." Pele nganga saba, "Kupoiliat ka matam, saraina, beri sikoinan simakop ron tubu samba sioba pason, samba iba laut simakope ron leu et, akumateiakean. Apa pei le ekeu simameme tubu si ta anai tolan. Nukukua pei le palalaba ka tubuku simakope ron tubu. Konannan le bule maruei kumateiake ekeu, bui anai sipasisaila aku kugalai siobaku ka tubut togat siamaet nene." Ia geti palabarangan leu et, rappo ipurappo gorita ka bagat asak sisabasaba. Betunungan tubunia saba ka bagat koat. Sangagogoi rapalaba ia pei te tuendret, matei imatei saba ka lulot sago tubunia.

6. Amateian sisabasaba, kuanangan gorita ka tubut togat siamaet, "Konannan le bogai! Djanang le ekeu ka teiteiku kutaroake ekeu ka kapi. Ai poi bulat manuntu le bagaku ka tubum, aipakom poi kai siburu saukuinu." Ia geti djanangnia togat siamaet, taroakenangan nia ka kapi, ia geti tui aituitui gorita.

7. Ai nia mukudru togat siamaet ka kapi, pusounangan sedra. Ai nia musosou oi aioi sara iba laut, pele ngangania, "Apa te nusosoibi saraaina, angoi sarat musosou ekeu?" Aletinangan togat siamaet, "Kusosoibi saukuiku samba sainangku. Ai kugagaba sia, tapoi ta kuagai kaipa pa sia kineneget. Beri lagaimai ta kuagai kaipa pa kine-neget. Ai poi sisabasaba si ta iagai katet бага le aiambit aku, ke ta bara bai gorita simanuntu бага ka tubuku, ta anai aku kise."

Ia geti kuanangan iba laut, "Konannan le, saraina. Kutaroake ekeu ka monga lagi saukuinu." Ia geti djanangnia togat siamaet ka teitei iba laut. Tapei areu sia lelep imalelep iba laut, ia geti sok-soknangan mitja ka kapi. Kuanangan iba laut mintja, "Ngena le djoiki, saraina, ai leu nukudru se, mei aku kusogai teteuku, bule itaroake ekeu ka monga lagaimui."

8. Ta maudju oi aioi ibalaut sabeu, teteura iba laut nendra, pele ngangania, "Konannan le bogai, manuntu bagaku ka tubum, ai poi arapakom aku siburu saukuinu. Djanang le ekeu ka teiteiku, bule kuambit ekeu ka mongandra sikalagaidjatmui." Ia geti djanangnia togat siamaet ka teitei iba laut sabeu nendra. Ta maudju sege sia ka mongadra. Sakai itusakai togat siamaet, tui aituitui iba laut.

9. Ai mukukudru togat siamaet ka mongadra, pusounangan leu et sedra. Telu ngagogoi nia mukudru sedra, oi aioi manjang, kuangan ka matat togat siamaet, "Apa te nusosoibi saraina, angoi sarat pusosou nugagalai?" Aletinangan togat siamaet, "Ai kusosoibi saukuiku, sainangku. Amaburuat ta kuitjo sia, amanuntungan bagaku

ka tubudra." Ia geti kuanangan manjang, "Konan le ekeu, saraina, djanang le ekeu ka teiteiku, kutaroake ekeu ka lalepmui." Kuanangan togat siamaet, "Magila tubuku kukudru ka teiteinu. Baleu bele sita mateitangan leu et, saraina. Bagei kupaatu le bai nia baleu tapei nuagai lalep saukuiku."

10. "Akuagaian," nganga manjang. "Ai sangabakat toitet simaigi bua ka mata lalepmui." Ia geti kuanangan mitja togat siamaet, "Bara manuntu bagam, saraina, ka tubuku, ambit le boiki batu nene patua-gaidjatu, imatonem bagaku tubum. Bara momoi nutaroake batu nene ka mata lalepmai, ia pei tonem bagaku ka tubum." "Kisendra poi nukua, angkatnake le buku nukau ka teiteiku, kusibonia."

Ia geti kaunangan buku togat siamaet ka teiteinia, tuburutnangan leu et manjang iambit buku. Tapei iaili talagat enungan taiomnangan manjang, bele ibele ka teiteinia buku. Ia geti tolinia ka togat siamaet, kuanangan, "Aisesengan, saraina, sikuam. Ta momoi kuambit ekeu. Ai poi tapei iaili talagat enungan bele ibele buku sikaunu ka teiteiku. Oto, saraina, ai leu nukudru sene djoiki, kusogai teteuku." Ia geti einia masisogai teteunia.

11. Ta maudju bara ibara teteunia, kuanangan, "Konannan le bogai, djanang ekeu ka teiteiku. Bui magila tubum, ba pagulai nuukaake aku." Ia geti djanang nia togat siamaet ka teitei manjang sabeu nendra, ambitnangan leu et toga et. Ta maudju ituburut sege ka butet toitet ka mata lalepra simigi bua, galakakenangan leu et toga et ka butet toitet, ia geti tui nia manjang.

12. Aiailingan telu ngagogoi mukudru nia ka butet toitet, moi sirimanua karainangan toitet nendra. Tapei iaili iretalaga ipangarai, ludjinangan sirimanua sipangarai toga siamaet, oraknangan kabeinia. Kele aijtjo ludji ka kabeinia, malotonangan leu et, kuanangan, "Ai koi ludji sanitu ka kabeiku." Ia geti mei ukuira, karainangan toitet et. Ludjinangan ukuinia togat siamaet, tapoi ai iluludji, oi ikakarai. Ta maudju sege isege nia ka butet toitet, itjonangan tognia. Pele nangania, "Ka bagaku amateian ekeu sirou, ikom sisabasaba. Kasei te itaroake ekeu sene?"

Ia geti kuanangan sangamberi pagalaiat edjatnia ka matat ukuinia. "Oi, ukui, manjang le aitaroake aku sene." Ka lulu angka bagadra atoilangan toga et, galairangan punen angka бага. Mateiakeraan sakoko samba gougou, kaurangan leu et pusurakat ka tubut manjang, Paparat kineneget ai ka Sakalagan punen manjang.

STORY 8.

The makers of the *uma*.

1. There was one time a Mentawai village in which the people decided to build an *uma*. When they had decided to make the *uma* they went to get the necessary things for the building. Some cut down the main poles, others cut out planks. After everything was in preparation for the building of the *uma*, it was constructed.

After the *uma* itself had been made, all the young men engaged in sewing on the roof and getting rottan as furnishings for the *uma*. So some went to the jungle to gather the rottan. When they had found the rottan they cut it. Now among these men there was a youth who broke through the rottan and found under it a large python. He thought that it was only wood that had fallen under there, but it was really the body of a large python. When he had cut, however, he saw blood come from the back of the serpent. Then he went home to the *uma*. And so the man who had cut the python arrived among his village mates.

2. Three days had not gone by, before the python came to the village to look for revenge against the one who had cut his back. When he arrived in the village he said to the people working on the *uma*, "What is the name of the man who cut me? I seek revenge against him." The people working on the *uma* replied, "We do not know who cut you." "Do not deceive me," said the python. "If you conceal him I will swallow you all up,¹⁾ so that you may know of my wrath." All the people who were working on the *uma* were then afraid, and they disclosed the guilty youth to the snake.

3. Then the python took the youth at once and brought him to the sea. In the midst of the sea they met a large crocodile. The crocodile said, "Where are you taking this human child?" The python answered, "When the hills are no longer visible I am going to drop him in. I seek revenge because he cut me." Then the crocodile said, "You are acting very boldly with me, you must be looking for a fight. If you are still determined, good, we will fight." So the python laid aside the youth, and they fought at once. The crocodile was killed.

4. Then the python fled and brought with him the human child. They had not gone far when a large sea turtle arrived. The turtle

¹⁾ *Tautau*, to pick up and eat as a bird eats worms. The usual word used for the manner in which a snake eats is *pila*.

said, "Where are you taking the human child?" "When the hills are no longer visible I am going to throw him in. I seek revenge because he cut me." "Lay down the child and we will fight", said the turtle. The snake answered, "You are very audacious indeed to wish to fight me. The crocodile was very strong and yet I killed him." "Even if what you say is true, yet I love the human boy. You say that you are going to throw him into the sea. Good, we will fight." So they fought at once and the turtle was killed.

5. Then the python fled still carrying the child. Presently a big octopus came along. When the two met the octopus said, "Where do you come from? What is that on your back? Where are you taking the human child?" The python answered, "When the hills are no longer visible I am going to throw him in. I seek revenge because he cut me." The octopus replied, "We love the human very much indeed, and yet you are going to throw him in. Now lay down the human boy and we will fight. Whoever is conquered dies." The python spoke thus, "I must reveal something to you, brother. The crocodile was very strong and well able to bite, the turtle was also very strong, yet I killed them. What can you do then with your soft body? You who have no bones. But you say that you wish to fight against me and that you are very strong. Come and I will kill you at once so that there will be no one to hinder me from doing as I wish with this human boy." Then they fought, and the octopus stretched himself out on the nose of the python. The python lashed with his body in the sea. They fought for an entire day. Then the python was conquered and died because he was tired out.

6. After he had killed the python the turtle said to the boy, "Come boy! Step on my back and I will carry you to shore. I do it because I really love you, because your father used to feed us." ¹⁾ So the youth stepped on the back of the octopus and was brought to the shore. Then the octopus went away.

7. While the human boy stayed on the shore he cried there. A sea turtle came and said, "Why are you sad, brother? Why are you crying the entire time?" The boy answered, "I am mourning for my father and my mother. I am looking for them, but I do not know where they are now. I do not know where our village

¹⁾ No mention of the father of the boy is given. This incident is similar to the compact made with the animals by Segemulaibi.

is because a python, who knew no kindness, carried me away. If an octopus who loved me had not come along, I would not be here now."

Then the turtle said, "Come, brother, I will bring you to the mouth of the river of your father's village."¹⁾ So the boy stepped on the back of the turtle. But the turtle did not go very far into the water before he turned back to the shore. Then he spoke again, "You stay here and wait, brother. I will go and call my grandfather,²⁾ so that he can bring you to the mouth of the river of your village."

8. Before long a big turtle came along, the grandfather of the former turtle, and he said, "Come boy, I love you because your father formerly fed me. Step on my back and I can bring you to the mouth of the river of the people of your village." The human child mounted the back of the big turtle. Before long they arrived at the mouth of the river. The child got off, and the turtle departed.

9. While the child was staying at the mouth of the river he began at once to cry. He remained there for three days. Then an osprey bird came along and said to the child, "Why are you sad, brother! Why do you do nothing but cry?" The child answered, "I am mourning my father and my mother. I love them, but I have not seen them for a long time." Then the bird said, "Come, brother, step on my back. I will bring you to your house." But the human child said, "I would be dizzy³⁾ if I sat on your back. Perhaps I would tumble off and die, brother. Besides, I think that perhaps you do not know the house of my father."

10. "I know the house", replied the bird, "It is the one with the fruitful coconut tree in front." Then the child said again, "If you love me, brother, carry this stone first as proof to me, so that I may have confidence in you. If you are able to take this stone to my house, I will then trust you." "As you say. Raise the stone, put it on my back, and I will try." So the child put the stone on the bird's back, and the bird flew away at once carrying the stone with him. But when he had not as yet arrived halfway to his destination he could no longer hold out, and he let fall the stone from his

¹⁾ In Mentwei all the villages are located some distance back on the rivers. This is done so that the fresh water will not be contaminated by the sea.

²⁾ *Teteu*, the probable meaning here being grandfather.

³⁾ *Magila*, dizzy. In Malay *gila* means insane, but in Mentawai it has only the special meaning of being dizzy from climbing to a height.

back. Then the osprey returned to the child, and said, "I agree, brother, with what you have said. I could not have brought you. When I had not as yet reached halfway I let fall the stone which you put on my back. But, brother, you remain here now and I will call my grandfather." Then the bird went to call his grandfather.

11. Before long the grandfather came, and said, "Come, boy. Mount on my back. Do not be dizzy, but hold on fast to me." The child mounted the back of the large osprey, who then carried him. They had not flown long before they arrived at the top of the fruitful coconut tree in front of the house. The bird laid the child down on the top of the tree and then flew away.

12. The boy remained for three days on the top of the tree, and then a man came to climb that particular tree. But the climber had not as yet reached the middle of the tree before the child spat down on him, and struck him on the hand. When the man saw the spittle on his hand he was afraid, and said, "It is the spittle of a ghost that is on my hand." The father went next and climbed the tree. The child spat on his father. Although he kept on spitting on the climber it was not long before the father arrived at the top and saw his child. He said, "I thought that you were killed, boy, eaten by the python. What brought you here?"

Then the youth told all about what had happened to him on his travels to his father. "The osprey bird came, father, and brought me here." Because they were happy the father brought the child home and made *punen*. Because they were glad they killed pigs and chickens and gave them as sacrifices to the osprey. That is the reason why the people of Mentawai make *punen* to the osprey at the present time.¹⁾

STORY 9.

Sipeupeu.

1. Siburu aian sara sinanalep sipuoni Sipeupeu. Aian te sara toganian silaing. Tapoi kenannen abeuan ka sia tubut toganian, ta

¹⁾ I have never myself seen the images of birds in the *uma*. Dr. Karney, however, mentions wooden images of birds in these houses in Pageh. (H. H. Kary. Natur. 1925. Heft 2. p. 35.) I have in my notes on the *punen* system mention made of the making of wooden images of osprey, monkey, deer, and turtle. These were sacrificed to on important occasion.

ipuuku masigaba mandrinia. Sangamintja kuanangan ka matat togonia silainge, pele, "Kipa galainia, bogai? Ta koi anupuuku nugaba mandrim kekeu?" Aletinangan togonia, "Mamaila aku masigaba sinanalep, kupatiboake sioko ta momoi." Ia geti pugolunangan inania, kuanangan, "Aponia takailoake ka tubut taioko, ke tapatiboake sia ta djota, topit le tagagaba. Si ta bara mandri ka sita Sakalagan, ia te aikua sirimanua, si djo; sibara mandri geti, ia te simatopit."

2. Tapoi ta ipuuku togonia ngantoman inania, tenan le nia meng. Ta ialegi beri sara kalulu ailania. Pele patuat inania: kipa bai kuga-galai, kipa bai kupeperu ka tubut togaku nene, bule ibara mandrinia? Ia geti sesenanangan patuatnia inania.

Sangamintja tabutakenangan tanainia pusakiet togonia silainge ka buluk gette. Ia geti kuanangan ka matat togonia, "Oi bogai! Kenan le pasaki ka lagaira sirimanua, akoi pusakietnu ka tabut, tapoi bui nubuka tabutnia. Ke sege ekeu ka lagaira sirimanua bui nukoriake pusakietnu nene. Endra ikundru ka bagat abak. Ke ikom sakoko pusakietnu nene, ia te nutindrou sakinia."

3. Ia geti tui aituitui silainge iei ka lagai sirimanua. Segenia ka lagai sirimanua, tekanan nia sibakat lagai, kuanangan, "Kaipa te anubara ale?" Alegi ialegi silainge, "Baraku le ka lagaimai. Moi aku pasaki sene." "Aponia te pusakietnu anuabbt?" nganga sirimanua sibakat lagai. Lepa sausaunangan nia, kuanangan, "Akoi ka tabut." Ia geti mei sia murau, tapoi ai leu sirimanua sipasiitjo pusakietnia ka бага abak.

Amutuituan sia raei murau, ai aioi sakoko komnangan tanai, sibara ka tabut pusakiet silainge, pak sappuru. Kele aitoili murau silainge, kuanangan sirimanua sibakat lagai, "Ale! Aikom pusakietnu sakoko." Ia geti kuanangan silainge, "Oto ia te kuala sakoilo sikom pusakietku."

Pele ngangan rimata, "Oto kauan, ia te nukau kam sakoilo silit pusakietnia". Ia geti serenangan nia sakoilo, kabenangan nia, kaunangan ka бага abak. Tui aituitui silainge, ei nia ka lagai bagei.

4. Sege nia ka lagai sirimanua, nounourangan sirimanua sibakat lagai, "Kaipa te anubara ale?" "Baraku le ka lagai tairauma. Moi aku pasaki sene, akoi pusakietku sakoilo," ngangan silainge. Pele ngangan sirimanua sibakat lagai, "Oto mei sita boiki murau, endra ikundru boiki sakoilo nene ka bagat abak."

Kele aituitui murau, komnangan djodjo sakoilo pusakietnia. Bara aibara kuarangan sirimanua sibakat lagai, "Ale! Aikopman sakoilonu djodjo." Ia geti pugolunangan silainge, kuanangan, "Apate kopet

golu bagaku, aian bai sakoiloku lepa komnangan nia djodjo. Apate ta imauktukku!" Ia geti kuanangan silainge, "Oto ta isoppi kuala le djodjora sili sakoiloku." Lepa alanangan nia leu djodjo, tui aituitui. Ei nia ka lagaira sirimanua sabagei.

5. Tapei aiaili lagai, paairangan leu sirimanua sipangarai sipeu, kuarangan ka tubut silainge, "Kaipa te ale anubara?" "Momoi le aku pasaki, akoi pusakietku djodjo." Pele ngangan sirimanua, "Matago pei le sulu, konan le boiki mukom sipeu." Kele aiei mukom sipeu, saksaknangan djodjo bua matei aimatei djodjo. "Amateian bai djodjoku, oto kuala te sipeu sili djodjoku." Ia geti ala aialania bua sipeu pak tim abak, tuituinangan leu et ka lagai.

6. Ai nia muabak komnangn nia bua sipeu, pak sappuru legenia legeinia le sangabua. Kuanangan ka patuatnia: ta kukom nene, bulat kan inangkungan le, galaknangan leu ka бага abak. Kele amalegere isege ka lagai nia, djalounia le boiki ka taggurur, ei nia murau ka бага sopak sigoiso. Ia geti bailiunangan sioko sipeu sigalakakenennia ka bagat abak. Ai nia ka talaga raunia, arepnangan le sirimanua sipanibo ka бага abaknia. Ia geti sogaiakenangan silainge, "Pagaba te kam, bui nukom kam sipeu sisangambua nendra, bulat kan inangku le nendra."

7. Oi aoi silainge, kuanangan, "Kasei te aiala sipeu sene?" Aleginangan sioko, "Aku te sipeu sigalaknu ka bagat abak ne." Ia geti alanangan nia sioko, kaunangan nia mukundru ka ute abak, toili aratoili ka lagai.

Amalegerengan rasege ka lalepdra, nounounangan nia inania, "Kasei te oninia nene sikundru ka ute abak?" Aeginangan silainge, "Ia te talikum sigalai katku." Ia geti sakai sia ka бага lalep, pukom-rangan leu et. Alepaan rapukom, kuanangan inania, "Itjoan, bogai, ke tebai ta kukoiniake ekeu pasaki ta te babara palalepakenennu. Oto bogai! bara bara mintja kutiboi ka matam ngantoman, kau le nuretdretnia. Oto kineneget takebbukatake le kam." Ia geti pukebbuka-trangan leu et.

STORY 9.

S i p e u p e u.

1. There formerly lived a woman by the name of Sipeupeu. She had one boy. When the boy grew up he did not wish to look for a wife. Once the mother said to her son, "Well boy! Why do you not wish to look for your wife?" The boy answered, "I am ashamed to

look for a wife, I cannot speak with a girl." Then the mother became angry and said, "One should not be ashamed to speak with the girls. It is not a wicked thing to talk with them, but it is right that one should pay attention to them.¹⁾ If a Mentawei person does not obtain a wife the people say that he is an evil person, while he who gets a wife is considered a good man."

2. But the son did not heed the advice of his mother. He remained steadfast in his silence, and, out of shame, gave no reply. His mother thought: "What shall I do? How will I make this boy obtain a wife?" Then an idea came to the mother. She wrapped up her excrement in taro leaves as wares for trade²⁾ for her son. Then she said to the boy, "Oh boy! You must go and trade in the village of the people. Here, wrapped up, are your wares for trade, but do not lift up the wrappings. When you arrive in the village do not take out your trading wares, but keep them inside of the boat. Then the pigs will eat these wares, and in that manner you can demand a price."

3. Then the youth went until he came to the village of the people. When he arrived at the village, a rich man called out, saying; "Where do you come from?" The youth answered, "I come from our village, I have come to trade this." "What kind of wares have you brought with you!" asked the rich man of the village. The youth pointed, saying, "Here they are wrapped up." Then they went to bathe. It happened that there were some people who saw the wares in the boat.

After they had gone bathing a pig came along and ate all the excrement which the youth had brought in the bundle as wares for trade. When the youth then came back from bathing he said to the rich man of the village, "Oh! The pig has eaten all of my wares." Then the youth said, "So then, I will take the pig who has eaten my wares." The priest³⁾ said, "That is right, the pig must be given in exchange for the wares." Then they bound and trussed the pig

1) *Topit*, clever or good. In Mentawei the same word is used for both good and clever, and another word, *djo*, for stupid or bad.

2) *Saki*, to buy; *pasaki*, to trade. Of course the Mentawei people originally had only trading as they had no form of money. It is of interest to note the form, *panaki*, to pray. In the same way, *pasakiat* now means market place, but the original meaning was the fetish stick placed in the field to which sacrifices are made.

3) *Rimata*, priest. There has always been, among writers on Mentawei, a dispute as to the translation of this word. The *rimata*, however, is not a chief

and put him in the boat. The youth departed and went to another village.

4. When the youth arrived at the (next) village, the rich man of the village asked, "Where do you come from?" "I come from a friendly village to trade these things. Here is a pig as goods in trade," said the youth. Then the rich man said, "But let us go first and bathe. You can leave your pig there in the boat."

After they had gone bathing dogs ate the pig that was for exchange. When the people came back the rich man said, "Oh! The dogs have eaten your pig." The youth was angry, and said, "I am very angry because the dogs have eaten my pig. It is indeed bad luck." Then the youth continued, "But I cannot do otherwise than take the dogs in exchange for my pig." When the youth had taken the dogs he went away and came to another village.

5. When he arrived at the next village he came upon the people climbing *sipeu*¹⁾ fruit trees. They asked the youth, "Where do you come from?" "I come to trade. Here are dogs as goods in exchange." Then the people said, "It is still early in the morning. Let us first go and eat the *sipeu* fruit. When they had gone to eat the fruit they let some of it fall on the dogs, killing them. "You have killed my dogs, so I will take some of the *sipeu* fruit instead of the dogs," (said the youth). Then he put the fruit in the boat until it was entirely filled and left the village.

6. While the youth was on his way in the boat he kept on eating the fruit until it was all gone, with the exception of one piece. He thought to himself: I will not eat this, it is really the food of my mother. So he placed it in the bottom of the boat. When he approached his village he first landed on the lower river and went to bathe in a small tributary. While he was bathing the *sipeu* fruit that the youth had left in the boat turned into a girl. Then while he was in the midst of his bath he heard the voice of a person in his boat. The youth called out, "Take care! Do not eat that particular fruit, for it really is the food belonging to my mother."

7. The youth approached and said, "What have you done with that *sipeu* fruit? The girl answered, "I am the *sipeu* fruit that you

or ruler. He is the person responsible for the correct carrying out of the *punen*, or sacrificial, system. Outside of *punen* time he has no authority, although he may be consulted as above. There is one *rimata* for every *uma*, or division of the village.

¹⁾ *Sipeu*, this fruit is called *ambatjang* in Malay.

laid in the bottom of the boat." So the youth took the girl and placing her at the head of the boat, he returned home to his village.

When they came near to their house, the mother asked, "What is the name of the person sitting at the head of the boat?" The youth answered, "This is your daughter-in-law, she will do my cooking."¹) Then they went up, entered the house, and at once ate together. When they had finished eating, the mother said, "Now you see boy, if I had not sent you to trade you would not have obtained a bride. So now boy! If I ever again speak to you to teach you, take heed that you obey. But now we will marry you." So they were married at once.

STORY 10.

Sikeppailanggai.

1. Aian sara siburu sipuoni Sikeppailanggai, pele ngangania ka matat saaleinia, "Tagalai kam umata." Alegi raaleginia, "Ta galai kam uma, pugalaita ta anai." Pele nganga Sikeppailanggai, "Ai leu kuei kuala pugalita ka lagai sasareu, bui makara bagamui nendra."

Apakere poi tiboitra ragalai uma. Pato toliakerangan galadjetra, toliakerangan gougoura ka uma. Ia geti mei sia musagai. Sangalago udjunia rapusagai, ia geti toili sia. Pato mei sia mutoitet, pele nganga Sikeppailanggai, "Kenan kam ka kam djoiki, ai leu kuoi kai ka kai." Ia geti mei sia ka sia sabagei.

Areuan sia sabagei, pele ngangania ka mata sikalalepnia samba eirania, "Sita kam tagirit abak, ai memei sita, ai koi saaleita areuan sia." Alepaan girit abak, taronangan bibilet, djanang sia ka bagat abak. Amuleleknan kukundrura, alup itualup abak, ottouna le 'ka bakat toitet. Sakai sia taronangan bibilet, galairangan sapou.

2. Soibo bara sia saaleira, pele ngangandra, "Kai djoiki amutuitui kam sikaun, lepa kam djoiki sege se. Kipa nupaeru kam, ta koi kuitjo kai anutusabau kam?" "Oo, saraina, ai kam musubu sogaimaian kam, ta nuarep kam. Ia te ta nuagai kam kutusabau kai."

¹) *Talikum*, a reciprocal term of address for parents-in-law and children-in-law. The root is *tali*, a thread or rope. Eating together, and not sleeping together, is the tie that binds in Mentawai marriage. Hence the importance of eating together ceremonially in Mentawai weddings. Before marriage the girl and her lover eat separately.

Pato mutoitet sia. Rua ngagogoi araputoitet, amaingingan. Ia geti toili sia. Pele nganga Sikeppailanggai, "Kenan kam djoiki, tapei maruei ka kai. Enan toitet taroëtmái, ai leu kuoi kai ka kai." Ia geti tui sia sabagei. Aiatuakean areuan sia saaleira, djananang sia ka bagat abak. Amuleleknan kukundrura, alup itualup abak, atoura le ka mata lalep.

3. Pele ranounou sia sikalagaidjat, "Kaipa sia sabagei, ta koi sikere nubara kam?" Aletinangan sia, "Ai sia musubu, sogaimaian sia. Ta raalegi, sabau kai ka kai. Ele mantjep pei rabara ka sia." Pato bara sia sabagei, itjorangan aiat Sikeppailanggai, pele ngangadra, "Kai djoiki amutuitui, kam sikaün. Lepa kamman djoiki sege ka uma. Kipa galainia ta kuitjo kai anutusabau kam?" "Oo, ai kam musubu. Sogaimaian kam, ta nualegi kam. Ia te ta nuagai kam akutusabau kai."

4. Lepa toitet ei sia mudjarik, belerangan djarik, pasiala iba laut undrenan uma. Pele nganga Sikeppailaggai, "Kam le mei ka koat, ta moi aku kaku." Ia geti mei sia sabagei. Ai nia mukundru ka uma, pele paatuatnia: lepa bai uma, ta anai tatoga enegetakanen. Ia geti sukanangan tainalalepra siei mubattai Sikeppailaggai, bara suruketra. Tapoi eirania geti ta isusu ianendra ta anai suruketnia ka sia. Sege sia ka uma itjorangan tainanalepra sarat sibara suruket, tapoi eirania geti ta anai suruket. Pele ngangadra, "Aipudjongan koi sita aleita. Sita mei mubattai pudjonangan tainanalepta ka uma." Kuanangan ka sia sabagei, "Ba pei djoiki tapugolu kam, taikbuk djoiki galai tubu aleita."

Teterangan iba laut, rubeirangan sikere igi. Lepa sumbairangan djarik. Ai sia manumpai djarik, pututunangan mata togandra sinukat le poi, ta te maudju. Pele ngangandra, "Ele kerek aleita pa ibaraake suruketra tainanalep, tapei iaili rua ngalago, amututuan matadra tatoga." "Oo," ngangandra sabagei, "Kerek nia pa aleita, isukatnake ibara suruketra tainalep. Tapoi makatai ka bagata, sarat tainanalepta isukat. Ta koi isukat eirania ka sia? Bagaku bai tapubaga tamateiake le nia."

5. Soibo patibo sia, "Tagalai kam uma. Baliokta ta anai, telletta ta anai, papaëtta ta anai." Pele nganga Sikeppailaggai, "Tapoi anai ka stia pugalaita. Ai leu kuei ka lagai sasareu kutindrou pugalaita." Pato alanangan laidjoat toitet abaknia, djanang nia ka laidjoat toitet, alup itualup ka bagat oinan, ottouna le ka lagai sasareu.

Sege nia sendra sakai, mei nia ka lalep sasareu simakajo. Pele ngangania, "Aian aku saraina, ta taagai reugat puabanganku, siagai

ka бага kuaili sene. Abakku, saraina, laidjoat toitet, tatat pugalai ka kai. Ta anai oiku bagei, saraina pugalaimei le kuala, ai kai mugalai uma. Baliokmai ta anai, tellemai ta anai, papaëmai ta anai, pisaumai ta anai. Makate bai bagam, nuake baliokmai pinasusumai, nuake tellemai sipakataikatai, nuake papaëmai ta iobaketmui, nuake pisaumai sikatai. Matonem te bagaku saraina, kutagetnake ekeu, simakajo, siagai nuntu бага.”

6. Aleginangan nia simakajo en, “Kipa galainia, saraina? Kuake pugalaimei ta momoi nuambit, ai koi abaknu laidjoat toitet.” Pele nganga Sikeppailanggai, “Nuake bai nia, saraina, ambitkungan nia. Ba itjo ka gogoiso abak, ele bibilet le magulai tubu.” Maron poi nganganai raarep, galairangan padjoat sasareu. Apparangan baliok sangotu, appara telle sangotu, apara papae sangotu leu endra, appara pisau simakope igi. Lambeiakerangan butet komang simakope igi, samba bibilet bagei senen mata pak sukara.

Pele ngangandra, “Akoi, saraina, bibilet nuambit ka lagainu, memen bai ka abaknu, ambitnungan nia. Ta geti mememen, saraina, beri sara ta kuake.” Aleginangan Sikeppailanggai, “Oto, saraina, kutaro djoiki bibilet kusibo pei nia, baleu momoi leu.”

7. Alepaan taro kaunangan ka бага abak. Kau baliok ia leu endra lalep, kau mintja telle samba papae samba pisau, ia leu endra lalep. Pele nganga Sikeppailanggai, “Kipa galainia, saraina, maigi bibilet anuake, ta anai sakinia, bulat teu bagam leu?” “Oo, saraina, bulat teu bagaku leu, bara momoi nuabaknia, kenan ambit ka lagainu. Tapoi pagaba, saraina, masua geti bibilet ta toili ekeu ka lagainu, ka patpat le kukau ekeu.” “Oto, saraina, paan tiboietta, kusibonia.” Ia geti djanangannia ka бага abak. Pele ngangania mintje, “Sura kam, saraina, ai leu kuumunake ekeu simakajo ka sikaumangu. Paan tiboietta meian aku.” Alup abak ka sareunan geti ottounia, bui raitjonia sasareu, alup mintja ottouna le ka mata lalep.

8. Sege nia ka lagai sogainangan sia sikauma, pele ngangania, “Konan kam taro kam bibilet.” Oi sia itjorangan bibilet sukara lepa. Gaugaurangan bibilet ka бага abak, ia geti tarorangannia ka lalep saraina Sikeppailanggai. Alepaan taro, pele ngangandra ka Sikeppailanggai, “Kipa tagalai, saraina, ekeu tuteu nuake ka kai pugalaimei, kuruggui kai nia.” Aleginangan Sikeppailanggai, “Konan kam, saraina, tarubei bibilet, sikere igi tarubeinia.” Rubeirangan bibilet senen mata pak kajo sia si, ta saki.

9. Pato ruguirangan baliok, ruguirangan tellera samba pisau, pak

rauru. Soibo patibo sia, "Taala kam arigi umata, sei taala simatom." Pato mei sia muarigi, sei raala. Alepaan nendra alarangan pilongen baibai samba budjuk. Lepa nendra patibo sia, pele ngangandra, "Tapae kam arigi uma djoiki samba galalet bagei." Ia geti paerangan nia. Alepaan pae imbiakerangannia arigi, gaigairangan djoiki polak. Pele ngangandra, "Kasei simakerek ia mei ka бага, masigaigai bakat arigi?" Aletinangan ka sia Sikeppailanggai, "Oto mei aku, aku poi simakerek." Ia geti mei nia, gaigainangan matat bakat arigi.

10. Ai nia masigaigai ka бага imbiakerangan arigi, njan! ka utenia. Ka bagandra amateiat nia, pele ngangandra, "Luluo, amateiat nia simakerek." Aletinangan sia, "Luluo!" kundru nia ka butet arigi. Pele ngangandra, "Palit le kerek ka aleita! Ka bagata amateian nia, oto aian nia ka butet arigi."

Soibo patiborangan mintja, pele ngangandra, "Ta takau sei arigi umata, ugala le takau imatom." Pato mei sia muarigi, alarangan ugala. Alepaan geti paerangan, ia geti imbiakerangan. Pele ngangandra, "Ai lambuan mata gaigai. Kasei simakereng ia mei masigaigai ka бага?" Aletinangan sia Sikeppailanggai, "Aku tendra makereng. Tapoi amakirongan aku padjoatmui. Ai aku masigaigai ka бага nuimbake kam arigi." "Ta, saraina, kenan le. Saram poi simakereng ekeu le takau mintja." Mei nia ka бага polak, gaigainangan mata bakat arigi. Ai nia masigaigai mata bakat arigi ka бага, imbiakerangan arigi, njan! ka utenia. Pele ngangandra, "Luluo, amateian nia simakereng." Aletinangan sia Sikeppailanggai ka бага polak, "Luluo, ta matei aku, ai le aku ka бага." Pele ngangandra, "Bulat makereng nia aleita lepa, ka bagata amateian nia, oto aian nia ka бага." Sarainania geti pureureunangan bagania, lulu kakaura aleinia sarainania ka bakat arigi, tapoi momoi iase sia.

11. Ia geti rioakenangan uma. Kaurangan sangamberi galalet uma. Lepa kakkakrangan tobat. Ai sia manobat toili Sikeppailanggai, patibo sia ruandra sarainania, pele ngangania, "Bara nutobat kam uma, saraina, bui nutobat kekeu palabakat tobat. Baleu kugeugeu polak, saraina, kualupake umandra ka sia, imalambai igolok kekeu lalepnu. Kuala lumum, saraina, lulu kakaura aku ka bakat arigi. Ia geti, saraina, bara ilepa uma nugalai kam, punenmui kau nuolaake kam mukom samomoiku, bui ioloi kam sua, kasendra te teterenia kuala lumum. Kumateiake sia sangamberindra. Kualupake sia samba umandra ka бага, raagai pei golu bagaku. Bara kugeugeu polak, saraina, bui numaloto kam eiraku samba samomoiku. Kisendra nukua kam, "Aiat kai badja, aiat kai badja." Ia te tiboietta, saraina. Ba

kalipogi, bara nukalipogi, ekeu le madjo. Ai sia manobat, repdrepnangan siniboi sarainania, ta itobat palabakat."

12. Amaudju goiso ragalainia, lepa ilepa uma. Ia geti galairangan punen panegekat uma, enegetakerangan bagei tatogandra. Sererangan babui tegelirangannia, ia geti rubei sikere igi. Buluakerangan atei, pele nganga sipasibulu, "Akoi kekeu ibam kinauma. Budjai kai purimanua, budjai kai pubabadja, budjai kai karorontubu, budjai kai pugegeran."

Lepa rapasibulu mukom sia, repdrepnangan sikua sarainania, olaakerangan mukom, lepa komandra bela sia ka geran. Alepaan ka sia komandra saraina Sikeppailanggai, talagat kom pei ka sia sabagei. Geugeunangan polak Sikeppailanggai. Geuan, geuan, geuan, pili imapili suat iba, oloirangan sia sua samba tatogandra. Geuan, geuan, geuan, alup itualup uma sangatipu, mulegei lalepnia ka sia saraina Sikeppailanggai. Pele ngangandra ka sia, "Aiat kai badja, aiat kai badja." Alup itualup uma sangatipu, matei sangamberindra, sanga-lalepdra le sarainania mulegei. Ikepakerangan monendra samba bibiletra sarandrangan le poi sirimanua.

13. Amaudju goiso toili mintja Sikeppailanggai, patibo sia ruandra sarainania, pele ngangania, "Noba kam, saraina, taei ka бага mukom buat kadju, mei sita samomoinu. Asegeat geti bagamui mukom buat kadja toili kam." Aeginangan sarainania, "Makepu ka bagaku, saraina, moi kai ka бага, baleu ta momoi kutoili kai samomoinu. Makate bagamai, saraina, ka lagei se." "Ta leu, saraina," nganga Sikeppailanggai, "Moi kam ka бага. Sogai kam aku. Bukakungan mata baliu. Toili kam geti bukakungan mintja mata baliu. Bui makara bagam nendra saraina." "Oto kisendra poi nukua, saraina, kauan, mei kam sita. Ekeu le kutut kai samomoinu. Makate bagei bagaku, saraina, koba kuitjo kukundrinu ka бага. Matonem bagaku ka purimanuaiatnu." Ia geti mei sia.

14. Sege sia ka бага, itjonangan lalep sarainania maeru lepa. Pele nganganganga Sikeppailanggai, "Karai kam buat kadju saraina, teret siobamui." Karairangan buat kadju sangaloina buat kadjunia, tapoi senen mata buat kadju aibuaake, ia pei ta tata bua. Pele ngangania ka mata Sikeppailanggai, "Kipa galainia buat kadjutta nene? Sangaloina senen mata buat kadju aibuaake, ia pei ta tatata buania." "Oo, saraina, ia te galainia bua kadju sene, ta tatata buania buru lagai. Manuntu bagamui, saraina, moi kam samoimoiku mukom bua kadju. Sogaimui, aku kubuka mata baliu polak."

Ai sia mukom bua kadju lipputakerangan luiku ka golukat uremen-

dra, toili sia geti ambitrangannia. Amaudju sia goiso, pele ngangania ka mata Sikeppailanggai, "Mei kai samomoinu, saraina, amanuntuan bagamai ka lagi, ai leu kuoi kai mintja samomoinu." Bukanangan mata baliu polak Sikeppailanggai, ia geti toili sia sarainania. Uremnangan luiku siambitdra. Tapei maudju amubuangan, ia nendra maudju sia ta mei masirauma.

15. Pele nganga Sikeppailangai, "Apate udju ta moi sia mukom buat kadju, enan koi bua kadju simalilimai le." Amaudjungan geti pele nganga saraina Sikeppailanggai, "Sita kam taei ka badjanu, amanuntungan bagaku."

Sogainangan sarainania, ibuka mata baliu polak. Ia geti bukanangan nia. Sege sia ka бага pele nganga Sikeppailanggai ka mata sarainania, "Pate udju, saraina, ta momoi kam samomoiku mukom bua kadju. Itjoat simalilimai le buat kadju se." Aleginangan sarainania, "Ka kai, saraina, amubuangan sioimai mintja peile akuambit kai luiku."

16. "Ta koi nutindrou ka mataku uremennu? Nutindrou bai nia saraina, akekungan leu, nene sinangkou le nugalai kam. Bui bele bagam, saraina, teret teu bagaku geti mubua bua kadjumui. Kugeugeu polak, saraina, teteret paneukat simantjep, pumantjemai roriat te, bebela buat kadju sangamberinia. Bara oringenmui, saraina: roket, kokolo, singu, besi ute, ia te sorobut lagi. Ia geti, saraina, bela ka ran buat kadju, ibetu apumui, ibetu luiku sikomanmui, ibetu apumui.

"Bara sinago kugeugeu polak, iipo te galaietmui, bui nugalai kam, ta te ioba bagaku nendra. Nugegere bai kam lolina galaiet abak, bara kugeugeu polak teteret ai kam masigegere, bui nugalai kam nendra, abelean geti nia teteret kugeugeu polak, ta anai galainia nendra. Nuimbiake bai kam arigi lalepmui, bara kugeugeu polak teteret ai kam masiimbiake arigi, galakake kam, ta te ioba bagaku nendra. Bara nutandraake kam manaba mone, ke kugeugeu bai polak, bui nugalai kam nia. Sinoibo bai kugeugeu polak, saraina, besi ute te bara ka kam, ipagundjang poi utemui ka pereman. Paan, saraina, ia te tiboietta, bui nukalipogi kam." Ia geti mutuitui sia saraina Sikeppailanggai, ia te teterenia ta paitjo sia. Ta poi maeru бага Sikeppailanggai ratakou luiku.

STORY 10.

Sikeppailanggai.¹⁾

1. There lived formerly a man by the name of Sikeppailanggai. He said to his friends, "Let us make an *uma*." The friends answered, "How can we make an *uma* when we have no work tools?" Sikeppailanggai replied, "I will go and get the work tools in the Malay village.²⁾ Do not be anxious about that."

Then the people talked the matter over, and, after they had come to an agreement, they started work on the *uma*. In the morning they started to bring home (wood) as working material, and chickens for the *uma*. Then they went to get sago, and for one month they prepared sago.³⁾ After this they went home. The next day they prepared to go and get coconuts. Sikeppailanggai said, "You go first and we will follow." So the rest of the people went first.

When the others had gone a long distance Sikeppailanggai said to his wife and sister-in-law, "Let us pull down our boat and go. Our friends are already far off." After they had hauled down the boat they brought down their goods and stepped inside the boat. Then when they had all seated themselves, the boat dove under the water and came up again among the coconuts.⁴⁾ They carried their goods up and made a field hut.

2. In the evening the remainder of the people came, and said, "We went first and you came last, but you have arrived here first. How did you do it? We did not see you go by." "Yes, brothers. You were eating when we called out and you did not hear us. That is why you did not know that we passed you."

The next morning they picked coconuts for two days. Then when they had plenty of coconuts they went home. Sikeppailanggai said, "You go first, because we are not as yet finished. After we have

1) Kruyt (1923, p. 146) relates part of this story as obtained by him in Te Katurei, Siberut. Kruyt adds a further story concerning a conflict between *Teteu*, the earthquake god, and *Taikamanua*, the heaven spirits. As a sequel to this conflict the underworld was flooded with water by the heaven spirits. I did not obtain this sequel in Pageh.

2) *Sasareu*, Malay. The term *sareu* is applied to all foreigners. The root is *reu*, far. The Mentawai people have always been dependent on the Malay iron for their boat and house building.

3) Sago is only used as chicken food in Pageh. In Siberut it is eaten by the people instead of taro.

4) The coconuts were situated on one of the small uninhabited islands, *nusa*, off Pageh.

obtained more coconuts we ourselves will come." So the others departed. When Sikeppailanggai thought that the others were far enough away, he (and his women) stepped in the boat and arranged their seating. Then the boat dove under the water and came up in front of his house.

3. The people of the village asked, "Where are the others? How is it that you have not come together?" They answered, "The others were eating when we called out, and they did not answer when we went by them. Perhaps they will arrive to-morrow." In the morning the remainder of the people arrived and when they saw Sikeppailanggai already there they said to him, "We left first and you last, but now you arrive first in the village. How is it that we did not see you go by?" "Yes, you were eating when we called out to you, and you did not answer. That is why you did not know that we passed you by."

4. After getting the coconuts they went turtles fishing¹⁾ with the *djarik* nets. They placed the nets in position and obtained as many of the turtles as they wished as a foundation for the *uma*.²⁾ (Before the men started out turtle fishing) Sikappailanggai said, "You all go to sea, I myself will not go." So the others went, but Sikappailanggai stayed in the village. He thought: when the *uma* is finished there will be no children to initiate.³⁾ So he bewitched the women of the men who had gone to catch turtles so that they became pregnant.⁴⁾ But he did not make his wife or his sister-in-law pregnant. When the men returned back to the *uma* they saw that the women had all become pregnant, with the exception of the

¹⁾ The sea turtles were always caught during an important *punen*. This done with a *djarik*, an open net laid in the sea. Floats were fastened on top and anchors below. The turtle fishing was done by men only and was surrounded with many taboos. The form of the *djarik* itself is much like the Andaman turtle net. (R. Brown. *The Andaman Islands*. Fig. 24.)

²⁾ *Undrenan*, foundation. As a sacrifice for building the *uma*. This is one of the many sacrifices that have to be enacted for the *punen* held to consecrate a new *uma*.

³⁾ The Mentawai islanders have, of course, no elaborate initiation rites, such as are characteristic of many negroid and American Indian tribes. The initiation of the children was for the purpose of gaining for them the protection of the spirits, and was paid for, as usual, by sacrifice to all the spirits involved. A prominent act of the initiation was the blowing on the heads of the children by the priest and the relatives. This was to give the children desirable qualities. (Kruyt, 1923, p. 75).

⁴⁾ During any *punen* the people of the *uma* are forbidden sexual intercourse. When a new *uma* is being built the *punen* will last, as a minimum, three years.

wife and sister-in-law. The men said, "He has been playing tricks on us, my friends. When we were fishing he deceived the women of the village." Others said, "Do not be angry yet, let us first observe what our friend is about to do."

The men killed and cut up the turtles, then they divided them equally.¹⁾ Then they mended the *djarik* (net). While they were mending the net the children were born in a miraculous fashion, for it was not as yet time for the event. The men said, "Our friend must indeed possess magical powers. For he made the women pregnant, and two months have not as yet passed before the children are born." "Yes," said the others, "Our friend has indeed magical powers. He charmed so that the women would become pregnant. But he did not do mischief to them all. Why did he not charm his sister-in-law also? I think from my heart²⁾ that we must kill him."

5. In the evening they said (to Sikeppailanggai), "We cannot make your *uma*. We have no axes, knives or chisels." Sikeppailanggai replied, "But we will have our work tools. I will go to the Malay village and ask for them." In the morning he took the branch of a coconut tree to serve as a boat, stepped down into the branch as into a boat, and dove down into the water. When he came up he was at the village of the Malays.

When he arrived he mounted (from the wharf) and went to the house of a rich Malay. He said, "Here I am, brothers. I do not know how far I have travelled. I only know that I have got here. My boat was only the branch of a coconut tree, for we have no more work tools. Nevertheless I have come, brother, in order to get work tools so that we can make our *uma*. We have no axes, bush knives, chisels or knives. Be kind hearted, brother, and give us axes to plane with, knives that you have laid aside, chisels that you do not want, and common knives that are no good. I have trust in you, brother. I know you to be wealthy, wise, and kind-hearted."

1) During *punen*, all meat and fish obtained is divided equally among the people of the village. The catch is first sacrificed in the *uma* by the priest, and the livers given to the spirits of the altar. Then the food is taken to the houses, and sacrifices made at the house altars by the house fathers, who, in this manner, are family priests. The married men, as priests, are subject to taboos, but not to the same extent as the *rimata*, or priest of the *uma*.

2) *Tapubaga*, from the heart. An uncertain translation.

6. The wealthy man answered, "How will you do it, brother? If I give you your work tools you will not be able to take them. Your boat is only the branch of a coconut tree." Sikeppailanggai replied, "If you give them, brother, I will take them. Do not consider the small size of my boat, for you have not goods enough to fill it." When the Malays heard him talking in this boastful fashion they planned to play him a trick. So they bound together a hundred axes, bush knives, chisels, and many ordinary knives. They handed out a great quantity of rolls of cloth and other goods, of every description. The materials were piled high in quantity.

Then the Malays said, "Here, brother, are your goods. You can take to your village whatever fits in your boat. But if everything does not fit in, brother, we will not give you a single thing." Sikeppailanggai answered, "Very well, brothers. I will carry the goods down first and try. Perhaps they will fit in."

7. When Sikeppailanggai had finished carrying down the goods he put them in the boat. He put in the axes and the boat remained at the same level in the water. He put in the bush knives, chisels and plain knives. The boat still remained at the same level. Then he said, "How is it brother? Are you giving me all these goods without a purchase price, of your own free will?"¹⁾ "Yes, brother. I am really doing this of my free will. If you can take the goods in your boat you may carry them to your village. But be careful, brother! For if the goods become wet we will not allow you to return to your village but we will hold you a prisoner." "Very well, brother. Our talk is ended, and I will try it." Then he stepped into the boat. Then he said again, "Bless you, brother, I will praise you, the wealthy man, to the people of my *uma*. Now our speech is finished and I will go." Then he dove in his boat to the far distance and then came up again. He did this so that the strangers should not see him. Then he dove again and came up in front of his house.

8. When he arrived in the village he called out to the people of the *uma*, saying, "Come and carry up the goods!" When the people came they saw the goods all piled up high. They took the goods out of the boat and carried them up to the house of their

¹⁾ In ordinary transactions the native pays the Malay with coconuts, rottan, and other products of the jungle. It is perhaps needless to add, for those who are acquainted with this kind of trade, at usurious price. Hence the humor in the situation of the Malays being worsted at a bargain.

brother Sikeppailanggai. Then when they had finished they said to him, "It is for you to decide brother, what we shall do. If you give us your work tools we shall make them sharp for you." Sikeppailanggai replied, "Come, brothers, we will divide all of the goods equally." So they divided every variety of the goods. It was all wealth that they had not paid for.

9. In the morning they sharpened the axes, the bush and the common knives until they were all sharp. In the evening they spoke thus, "Let us get the main pillar of our *uma*, we will get the (hard) *seai* so that it will hold fast. When they had obtained this they hauled in (wood for) the cross beams and the flooring. Then they said, "Let us first dig holes for the main pillar and the others." After they had dug the holes they were ready to push in the main pillar. They dug first the hole for it, and then they said, "Who has magic power sufficient to enter the hole and dig under the post?" Sikeppailanggai answered them, "Very well, I will go. I have sufficient magical power." So he went and dug a hole under the pole.

10. While Sikeppailanggai was digging under the pole, the people let down the pole, bang! on his head. They thought that they had killed him, and they said, "Luluo! we have killed the magician!" "Luluo!" replied Sikeppailanggai, and he sat on the top of the pole. "What is it! the power of our friend. We thought that we had killed him, but there he is on the top of the pole."

In the evening the people held counsel again, saying, "We were not able to make our main pillar from the hard *seai* wood, so we will try the *ugala* wood this time (this being still harder). So in the morning they went to get a pole, and they took the *ugala* wood. Then when they had finished making the hole they pushed down the pole. They said, "The hole that we dug before has fallen in. Who has magic power enough to go and dig underneath?" Sikeppailanggai answered them, "I indeed have that magic power, but I am afraid now of your tricks. When I was digging before you let the pole down on me." "Oh no, brother. Go in, for only you have the magical power. We will not do it again." So Sikeppailanggai went into the earth and dug under the pole. While he was digging they let down the pole, bang! on his head. "Luluo!" they cried, "the magician is killed." "Luluo," replied Sikeppailanggai from within the earth, "I am not dead. I am inside." Then the people said, "Our friend must really be powerful then. We thought that we had killed him, but he is inside." The relatives of Sikeppailanggai

then mourned for him ¹⁾ because the people had put him inside of the pole, but they were not able to protest. ²⁾

11. Then the *uma* was erected. They first made all the fixtures for the *uma*, and then wove the roof. While they were roofing Sikeppailanggai came home and spoke to his two relatives, saying, "While you are roofing, brother, do not make fast the bindings of your portion of the roof. Perhaps I will shake the earth, brother, and make their *uma* sink into the ground. Make it easy for yourselves to escape from your room. ³⁾ I am going to take revenge, brother, because the people put me inside the pole. Then, brother, after you have finished the *uma* and are holding *punen* hasten in your eating lest your children ⁴⁾ be burnt by the sauce. For that is the time that I will take revenge. I will swallow up them and their *uma*, that they may know of my wrath. When I shake the earth, brother, do not you, your wife, or your children be afraid. This is what you all must say, "We are here uncle, we are here uncle." ⁵⁾ This is my speech, brother, do not forget it. If you forget, it is your fault. While they are roofing remember my words, brother, and do not fasten the bindings."

12. The people worked for a little while longer and then the *uma* was finished. Then they made *punen* as a foundation for the *uma* and for the initiation of the children. They bound castrated pigs and speared ⁶⁾ them. Then they divided the meat equally among all. They sacrificed the liver, while the person who sacrificed prayed,

¹⁾ *Pureureu*, to mourn. From root *reu*, far.

²⁾ The story, so far, is given to account for the first human sacrifice. Human sacrifices were made thereafter on the occasion of erecting the center pole of the *uma*. It is altogether in accordance with modern custom for a person to be killed as a sorcerer if he gives proof of having supernatural power by being too successful in the hunt, or in his other affairs. This helps preserve the natural state of democracy wished for in Mentawai.

³⁾ The rooms inside of the *uma* are called *lalep*, the same word as the ordinary house.

⁴⁾ *Momoi*, nephews, brothers children. The uncle does not say, (your children), but, 'my nephews'. Relationship in Pagch is always indicated in reference to the speaker. One does not tell a person to be careful for himself, but to be careful for his children. The adult is included by implication.

⁵⁾ *Badja*, old person or father's brother. Nowadays when there is an earthquake the people say the same thing, only they substitute the word "*teten*" for "*badja*". The story, of course, explains the origin of earthquakes.

⁶⁾ Pigs are castrated to make them fat in Mentawai, as in Nias. The spearing is done so as to make the pigs bleed internally, as, in general, the blood of sacrifices can not flow on the ground.

"Here is your meat, spirits of the *uma*.¹⁾ Bless us with life. Bless us that we grow to old age, that we be strong in body, that we be healthy." ²⁾

When the people had finished sacrificing they ate. The brother of Sikeppailanggai remembered his warning and made haste with his eating. Then he and his family went to the front porch of the *uma*. While the others were in the midst of their feast, Sikeppailanggai shook the earth. He shook, and he shook, and he shook. The sauce from the meat flew out and burned the people and their children. He shook and he shook, and he shook. The *uma* fell down as one piece. All that was left was the room belonging to the relatives of Sikeppailanggai. These cried out, "We are here, uncle! We are here, uncle!" The *uma* fell and killed all of the occupants. Only the brother and his family were left over. Since they were the only people left they inherited the fields and goods of the others.

13. In a little while Sikeppailanggai came home again in order to speak with the family of his brother. He said, "Do you wish, brother, to eat some *kadju* fruit? If you come with your children you can have your fill of the fruit, and then you can return home." The brother answered, "I would not care, brother, to go inside the earth. Perhaps (I and) my children would be unable to return. I love, brother, our village here." "No indeed, brother," said Sikeppailanggai, "You can come inside. When you call me I will lift up the door. Then when you wish to go home I will raise it again. Do not worry about that matter, brother." "Oh, if it is as you say, brother, good, we will go. You lead and we will follow. I love you, brother, and besides I wish to see your dwelling place inside the earth. I have trust in you." Then they went.

14. When they arrived inside they saw the dwelling place of their brother. It was very beautiful. Thus spoke Sikeppailanggai, "Climb the *kadju* fruit tree, brothers, and eat as much as you desire." So they climbed up one tree containing the *kadju* fruit. But every other kind of fruit was also on that tree, and there was no end of fruit. Then the brother said to Sikeppailanggai, "How is it with this *kadju*

¹⁾ *Kinauma*, spirits of the *uma*. Kruyt, following Adriani, translates *kina* as "master". My translation is according to Herr Börger, and appears called for by my texts. (Kruyt, 1923, p. 119). The liver sacrificed is placed at the altar (*buluat*) and is supposed to be eaten by the spirits. At any rate, the spirits consume the spirit (*ketsat*) of the animal, and the people of the *uma* take care of the remainder.

²⁾ *Pugegeran*, able to go out of house, hence healthy.

fruit tree? There is only one tree, and yet it bears all kinds of fruit, and there is no end of it." "Yes, brother. That is the way with the *kadju* tree here. There will be no end of fruit as long as the village lasts. I love you brother, so you and your children may go and eat of the *kadju* fruit. When you call me I will lift up the door into the earth."

While the brother and the children were eating the *kadju* fruit they hid the kernels in their bamboo containers, so that they could carry them home and plant them. After a little while they said to Sikeppailanggai, "We are going, brother, because we love our village, but we will come again." Sikeppailanggai opened the door and they went home. (When the brother and his family had returned home) they planted the kernels that they had brought with them, and it was not long before the trees bore fruit. For that reason it was a long time before they paid another visit.

15. Sikeppailanggai said, "It is a long time since my relatives came to eat the *kadju* fruit, yet here the fruit is all going to waste." But after a while the brother of Sikeppailanggai said (to his children), "Let us go and visit your uncle because of our love for him."

So he called his brother, and the latter opened the door into the earth. When they arrived inside the earth Sikeppailanggai said, "It is a long time, brother, since you and your children came to eat the *kadju* fruit, you can see now how the fruit has gone to waste here." The brother answered, "We have had fruit of our own, brother. We brought the kernels back with us instead of coming again."

16. "Why did you not ask me before you took my plants? If you had asked me I would have given them to you. But you did this in secret. But do not be worried, brother. When I decide it is proper the *kadju* tree will bear fruit. When I shake the earth at four in the morning,¹⁾ it is then time to gather the durian fruit, or it will all fall to the ground. Then at that time (of the year) you will all become sick, brother. You will have hot coughs, sneezing, and headaches. That will be a sign to the village. Then, brother, when the *kadju* fruit comes out on the branches, your abscesses will open in the same way as the fruit came out of the kernels that you had eaten.²⁾

¹⁾ *Paneukat*, to prepare the food. Every hour of the day is given a descriptive word in Mentawai.

²⁾ The fruit comes in season in Pageh from May to July. The prevailing

"If I shake the earth, brother, and you are doing by chance any work at the time, stop it. I do not wish you to continue. If you are making a scaffolding on a tree in order to get wood for boat building¹⁾ and I shake the earth, do not continue your work or the scaffolding will fall. If you are erecting posts in the ground for house building, and I shake the earth, you must stop. I do not wish it. If you have commenced to hew off the bush in preparation for laying a field, and I shake the earth, do you not continue your work. When I shake the earth in the evening, brother, you will get headaches, and as you lie on your mats you will roll your heads (with fever) from one side of the mat to the other. I have finished my speech, brother, do not forget it." Then the relatives of Sikeppailanggai fled and from that time on they did not see him.²⁾ But the thoughts of Sikeppailanggai were not beautiful, because his relatives had stolen the kernels.

STORY 11.

Sibelebalugui.

1. Aian sara siburu sirimanua sipuoni Sibelebalugui. Mei nia mangabili. Makoat poi ari nia ka buggei ngenangan imalebak. Ai nia muari ka buggei gainangan sasa, tupai tali kakabilinia. Alepaan ipasigai bele balugunia ka koat, sinounangannia. Ai nia musinou itjonangan umandra taikabagatkoat tugegenangan pagalu loto. Nou-nounangannia taikabagatkoat, "Amoian koi ekeu, apa nuala se?" "Momoi le endra aku, ukui, kugaba baluguiku. Ai aku masigai sasa ka buggei bele ka koat, ia te akugaba." "Oto, sirou, mugogoi ekeu

wind then is from the southeast. It is a warm season and fever is more prevalent than in the rainy season. The people also eat too many durians, and are liable to get abscesses, etc.

¹⁾ The trees are easier to cut through at a height above the ground.

²⁾ The shamans were able, in after times, to see the earthquake god. He was invoked during the building of an *uma* to come out of the ground and witness the dancing.

This story illustrates the manner of education in Mentawai. The stories which elucidated native *adat* were of both a practical and theoretical nature. Historical reasons could usually be given for the taboos. The old men imparted their wisdom to their family shortly before dying.

se djoiki, mantjep geti ei ekeu nounounungan sabagim, baleu sia aialania." Lepa mugogoinia.

Lepa komandra patibo sia, pele nganga taikabagakoat, "Ai leu ka kam, sirou, sirua gagarat, nupaambit kam sinoibo, raambit ka kasua sura simabogat. Ai paoibut sabagim ragat ka teiteira." Aleginangan, "Ta kuagai kaku nendra, ukui, baleu bara leu ka sabagei, ka kai geti ta anai." Nounounungan mitja, "Ai leu ka kam, sirou, ke leuleu riuriu, ai sot nia ka бага. Tambu raroroinia sabagim, ai poi iba ka tubunia. Kom rakomnina sabagim, tiktik. Ai pei le kuitjo, tata taitjokungan sia." Aleginangan, "Ta anai, ukui, ka sabagei geti, ta taagai. Baleu ai leu, aku kaku tapei kuitjo." Nounounungan mitja, "Ai kakam, sirou, simanjongong ute, ai ka ngangania raksok pele lio ngangania. Ai muggedjek sabagim, tulut baidjuk, tata sabagim pasangamuku." Aleginangan, "Ta anai, ukui, ele ai pa ka sabagei, ka kai geti ta anai."

2. Lepa rapatibo, kuanangan ka matania, "Merem kam sita, sirou, amatundrunge matata." Akenangan peremaunla buluk tagguili, lepa ei nia merem. Tulu aiperemi goiso purutakenangannia, bui imabirit, maloto poi nia. Regere pato apoakenangan mitja, pereminangannia, irokeninia, ia geti surunia. Suru ukui alanangan buluk tugguili, itjonangan beri birit. Pele patuatnia: apangan te topitnia toga nene! Ta anai simasele ka bagata galai tubunia.

Lepa komandra simantjep, ke pei mutuituinia patiborangan, pele nganga Siblebalugui, "Kipa galainia, ukui, sikuam soibo, siruagagarat samba simanjongong ute, samba simaleuleu riuriu? Ta leu anai kaununia ukui? Baleu nuake kaku, bagei pele igi nuake." "Ekeu le sirou, nualania siobanu iginia nuala, simemen abaknu." Alanangan senet mata, pasiala iba, pak ta memen ka abaknia. "Anualaan nene, sirou," ngangan ukui, "kenan ka sabagim nunounou baluguinu. Mei ekeu lulu nululu sia, kosot, ba ei, simangga le te. Mei ekeu ka sara lulu nululu nia meng, kasendra tendra nuei."

3. Mei nia lulungan kosot, tui nia, simangga le poi. Mei nia ka sara lulu meng, kasendra, tendra, besiakenangan ilulunia buka. Pele nia, "Aian aku taitakebbu. Bara kuoi se ukuita le aiguguluake aku, bara ta pasese ka bagamui kuoi se, akuita." Alegirangannia, "Apate nukua ta pasese ka bagamai nuoi se, besina aiala kebbuku baluguinu obamai nuoi se." "Oto kesendra le poi nia takebbu, kauan," nganga Siblebalugui, "Akeat kam baluguiku, kuei." "Ta iobaake baluguinu, kebbuku pugalainangan le panaktak sumbania panaktak panunia, panaktak sibeu bakenia, pasigorot pulaingeatnangan le."

"To, taitakebbu, ta momoi baluguira taikebbukatmai siburu le, raanu aku saukuiku, raanu aku sainangku, ta poi saraku sibakatnia. Nubesiake kam pisau taitakebbu, kua kam siobamui iginia, ai leu kuakenia. Ne balugui ta kuobaake. Kendra kupaambit, tapei aku sibakatnia, saukui le sibakatnia." "Ne le ioba kebbuku, kendrangan nuake pisau simaigi, ta iala." "To, taitakebbu, kipa pa kupaeru, kepu ka bagaku ka tubut pisau? Toili aku ta kuambit pisau anurangan aku." "Oto, kebbu, ruamai toili kebbuku, iagai anura ekeu." "Kisendra bai nia, takebbu, tambu obakunia. Anungan le makarat bagaku, ianu kam ukuita." "Ta, kebbu, pasese bai ka bagam nutoiliake kebbuku. Ei nia djoiki ka ina, segeakenangan titiboat, ia geti tui kam." "Oto takebbu, kauan, iei, bui igabania sainanta."

4. Mei nia ka ina, segeakenangan titiboat tututnania Siblebalugui. Pele nganga ina, "Ekeu le rogai, nutut kebbunu, tutnungannia kau imalelek galai tubum ratiboi ekeu sirimanua." Ia geti tui sia.

Kaunangan bibilet ka бага abak, ta memen ka abak, ia geti purutakenangan bibilet sinanalep goiso, beuan le buat toitet galak ka abak. Totorot sia sege ka lagai, alanangan bibilet sinanalep nganangannia, igi, pak sut sangabaga lalep.

5. Nounounangannia inania, "Kasei oninia nene aleinu taina?" "Talikum le nia, ina, ambit nia ka бага lalepta." "Ei, rogai, mei sita ka lalepta, ba puuku nene bibilet, ai leu rataronia sabagim." Pele nganga taikaumandra, "Bulat mauktuknia aleita lepa; mangabili aiei bara sikalalepnia, bara bibiletnia, bibiletnia pei maigi, sikalalepnia pei malainge." Pato lia sia sogaiakerangan simagere sinanalep, imalelek kukundrunia ka lagai.

6. Amaudju nia goiso mukudru ka lagai nounounangan nia ina simanteu sinanalep, "Kaipa geteta ina? Mei sita masiala katta." Aletinangan ina, "Kauan, rogai, lepa komanta geti mei sita." Lege sia ka mone kuanangannia, "Ne geteta ina?" "Oo, rogai, ia te geteta." Pele sinanalep, "Tapei tamonei katta, ina, masigabui sita boiki." Tulu arapasigabui goiso, kuanangan ka talikunia sinanalep, "Kenan, ina, nuaisu lota, ai leu kugabui nia, aian geti ekeu romnungan aku." Talikum mei iaisu lo, sukatakenangan geti imaigi ipututu, tenan le opet, bagania geti apabukulu. Ai talikunia barana mangaisu oinan, itjonangan pugetekat, tenen le gege ka bagania. Pele patuatnia: kobaan koi talikuku sirou simakereng. Mone sikatai tebai, kaipa bara sangabakat gete, kaipa bara sangabakat? Teret bara talikuku sirou, lio pugetekat, tembai pei. Tutu pei gete simaopet, bagania pei pabukulu. Kuanangan ka mata talikunia, "Apate geteta, rogai, sikatai

sendra, pake eru, lio pei rogai, opet gete pei, bagania pei tenan le apabukulu. Mailangan koi aku, rogai, ka tubum. Taliku sikatai pak umunrangan aku sirimanua, sibara taliku simaeru. Pugaganangan talikunia, pele nia," Ta leu, ina, tulu le akupakaina, kean le sibukaidjat sakoko sigabuidjat, kean le siuremandra taiguigui emun gete. "Lepa rapatibo pasimoneinangan gete, lio purusuat pei aramonei, asutnan rua ngakarakdjak, kope igi бага."

7. Ia geti toili sia ka uma, itjonangan gete ka бага karakdjak ukui simanteu, pele gege ka bagania. Kuanangan ka mata koinia, "Kaipa te anupaambit talikuta manangkou? Ta ia ne katta sanganantania sarat pabebeu le bukut kiniu. Kaipa te aibara katta pabebeu бага luidju. Makaratnan koi bagaku tulungan le te raala utak ka tubuta, mailangan tebai talikuta." Aletinangannia koinia, "Makaratnan koi bagam ukui, anu kenan pei te ka monenta nuitjonia ta te makisei ka bagam nuitjo mone, lio pei, tembai pei, opet geti pei, bagania pei tenan le apabukulu. Ai koi kan sialamai ta iaili lio simonei djatmai." Kuanangan talikunia, "Baan ei ukui, ibobokoi le endra ekeu inangku, tulungan le akupakatai monenta kean le sibukaidjat sakoko. Tapoi manangkou geti, ta amei kai, aikuangan tendra inangku getetangan tendra akumonei kai. Mumone geti, ukui, ta kuagai. Kaipa te akuagainia sarat ka бага koat?"

Pato masoibo pei le, alanangan rourou ukui, ala logui, pele ngangania ka mata koinia, "Oreake subuku, inan anu, mei aku muggedjek." Oto masiitjo gete le aiei. Sege nia ka mone, itjonangan gete, tenan gege ka bagania. Pele nia, "Akobaan koi sirou, anuala talikuku, taimaladjetangan tebai ka tubu, osania." Ia geti toilinia. Ka enungan geti panangan sangamuneng sikabuat.

8. Pele paatuatnia simanteu: amadjongan koi tubuku ka bagiku. Ia endra sule, ia boiki babara kalalep. Lainge tubu eiraku pei. Bibilet pei bara, kerengnia pei. Ta bara, ikau sukat bara. Oto mei aku kaku, baleu bara leu kaku sikalalepku. Pele nganga bagi, "Mei ekeu kebbu nupatiboake ukuita, konan djoiki kupangantoman ekeu." Aletinangan, "Ta endra aku sikebbukat nupanganturu aku. Anu-agaian tendra kekeu sule, akuagaian kaku." Pele bagi, "Oto ekeu le, ekeu le sikebbukat, ta nuretdret ngangku, kenannan." Ia geti ei nia.

9. Ai nia muabak beleakenangan pisaunia ka pasibelekat bagi, ia geti sinounangan. Ai isisinou itjonangan umandra taikabagakoat. Pele nia, "Aian koi ekeu, sirou, apa nuala se?" Aletinangan, "Moi le endra aku kugaba pisauku." Pele ukuira, "Oto, sirou, mugogoi ekeu djoiki se, mantjep geti nounounungan sabagim, baleu sia leu

aiala pisaunu." Ia geti pugogoinangan. Lepa komandra soibo, patibo sia, pele ukui, "Ai leu ka kam, sirou, siruangagagarat, roametnake bagei api sinoibo. Ai muggedjek sabagim soat, tiktik, ta sabagim." Aletinangan, "Oo, ukui, ai tendra, maigi ka lalepmi, patarami te, sangamberimai sarat sibara patara. Soibo te, ukui, akuei kai pasoa, ai api ka kabeimai, soatmaian iba, tiktik galak ka abak." "Oto kam le, sirou, isoat sabagim. Ta koi makate bagamui ka tubundra sabagim, bara tata sabagim, oto kam." Kuanangan mitja, "Ai leu ka kam, sirou, simaleuleu riuriu, sakut ibania, toak. Ei sabagim kom, tiktik ka pata, taiitjokungan sabagim." "Oo ukui, kai tendra, kakabili te oninia, senet tubumai sarat sibara kakabili."

10. Lepa rapatibo, pele nganga ukui, "Merem kam sita, sirou, amatundrunan matata." Kaunangan peremania buluk tangguili, kean le sinoggi. Pele paatuatnia: oto madjo le toga nene, ta iagai simaeru. Lepa komandra kuanangan ka matania ukuira, "Kenan, sirou, nounou sabagim pisaunu, ke pei nuagai kababara pisaunu. Lulunangan sia sabagim, sirou, meng, ba ei. Lulunangan sia, kosot sia, tendra nunounou." Lepa ei nia, lulunangan lalep, meng, ia geti tui nia. Lulu mintja bagei, kosot, buka, bela simangga. Nounoura-ngannia, "Amoi koi ekeu, apa nuala se?" "Moi leu endra aku, kunounou kam pisauku." Aletinangan simangga. "Ta anai pisaunu se, pudjom le endra kai." Saggirinangan bagania simangga bela bo, tebbuk mateinia.

11. Pato mei bagi mangabili ruandra sikalalepnia. Itjorangan tubu kebbura, abelangan bo, sinanggirat simangga. Pele bagi, "Kubobokoi le poi, konan kai djoiki ta noba, pukebbukatnu le nukakaronake. Nuretdret bai ngangaku nuoi djoiki ka tubuku kupangantoman ekeu, ta matei ekeu. Nene kise, kipa pa kupeperu, moi bai kusuruake ekeu, puteteurangan tebai sainangku, pupailotkungan tendra kaku." Pele nganga sinanalep, "Bui makara bagam ka kebbuta, murimanua leu nia, ai leu kubitbitnia." Ala tubu kebbu, kau ka buggei, bitbitna-ngannia sinanalep, tukku, rimanua. Nounou, ta ialegi, toplopi talinga, nounou alegi. Pele nganga bagi, "Ke kubobokoi le poi, kauan kai djoiki ta moi ekeu, ta bara bai eiram, ta murimanua ekeu." Ia geti toili sia.

STORY 11.

Sibelebalugui.

1. There lived formerly a man by the name of Sibelebalugui. Once he went fishing with hook and line. The sea was rough so he stopped

on the beach and waited for it to quiet down. While he was waiting on the beach he stripped rottan, evened off the lengths and bound them together in order to make a fishing line. As he finished he let fall his peeling knife into the sea. So he dove down for it. While under the water he saw the *uma* of the sea spirits¹⁾ and stopped in fear. The sea spirit asked, "So you have come. What do you wish here?" "I have come, father, to look for my knife. While I was peeling rottan on the beach I let it fall into the sea. That is what I am looking for." "Well then, boy, you must spend the night here first,²⁾ to-morrow then you can go and ask my younger sisters (the fish), perhaps they have found it." Then the youth spent the night there.

After they had eaten they spoke with one another and the sea spirit said, "Perhaps, boy, you also keep the harpoons. You always bring them with you in the evening along with the fiery red coconut torches. My younger sisters are playing and you let the sparks fall on their back." "I myself do not know anything about that, father", answered the youth, "Perhaps the others do it, but we have none of that sort of thing." Then the sea spirit asked again, "Perhaps, boy, you have fish hooks,³⁾ with barbs on them. Oh what joy they cause my younger sisters when they dangle with a catch! My sisters nibble and nibble, then they are drawn up. Now I can see them. Now it is all over and I can see them no longer!" The youth answered, "We have none of those, father. The others may have them, but we do not know about it. Such a thing may exist, but I, myself, have never seen it." Then the sea spirit asked again, "Have you, boy, the sort of fish net with the round lead loop? The loop is very broad, and, when my younger sisters are enjoying their promenade it is suddenly thrown. That is the end of my sisters. An entire school of them!" "We do not have that, father. Perhaps the others have, but we ourselves do not."

2. After they had finished their talk the sea spirit said, "Let us go to sleep, boy, our eyelids are drooping." He gave the boy a wild

1) *Taikabagakoat*, those who are in the sea. In the story the singular verb is used.

2) *Mugogoi*, to spend the night. The verb is formed from the root *gogoi*, a day. The expression is the exact opposite of the Polynesian, where time is counted by nights.

3) The humor in this part of the story consists in the circumlocutions used by the spirit. Thus *leuleu riuriu* really means the cork used in the bamboocooker. The usual word for a fish hook is *seksek*.

banana leaf as a mat, and then they slept. After the youth had slept a little while he rolled up his sleeping mat so as not to tear it, because he was afraid. Near morning he unrolled it again and lay on it to make it warm. Then he arose. When the elder man arose he took the leaf and saw that it was not torn. He thought: how clever that child is! He has not a single fault.

After they had finished eating in the morning, Siblebalugui said as he was about to leave, "How about that speech of yours last evening, father? About the harpoons and nets and fishhooks. Have you any use for them? Perhaps you will give some to me, for you have given many to the others." "As you wish, boy. You can have as many as will fit into your boat." The youth took every kind of fishing instrument until his boat was full and would hold no more. "Now that you have obtained these," said the older man, "Go to my younger sisters and ask for your knife. Go first and knock. If they make a noise,¹⁾ do not enter. It is the shark. Then go to another place and knock. If there is silence, you are at the right spot. So go in."

3. Siblebalugui went and knocked (at one spot). There was a noise, so he fled. It was the shark. He went to another place and knocked, and there was silence. This, then, was the right place. So he knocked again demanding that (the door) be opened. (When he was inside) he said, "Here I am, younger sisters, your father sent me here, in case you are not pleased with my coming." (The younger of the two sisters answered), "Indeed I am not pleased with your coming. It was with great difficulty that my elder sister obtained the knife for which you have come here." "So then you have the knife," said Siblebalugui, "Good! Give it to me and I will go." "But my elder sister does not wish to give up the knife! She uses it as a work tool to cut through the hand nets, and the small and large drag nets. She also uses it to cut decorations on herself." "Oh, little sisters, that knife does not only belong to me, but it also belongs to my dead forefathers. If I do not have it my father and mother will scold me, for I am not the sole owner of it. You also must have²⁾ this knife, little sisters. Say how much you wish

¹⁾ *Kosot*, noise. A special kind of noise made by rubbing one's back against a wall.

²⁾ *Besiake*, from the root *besi*, painfully sick. Hence the verb form is much stronger than *oba*, to desire, and means "must have". In case of trouble the people "must have" pigs and chickens for sacrifice.

for it and I will give it to you, but the knife I cannot give up. Even though I brought it, my father and not I is the owner of it." "But my elder sister wishes it also. Even if you gave many knives (in exchange) she would not take them." "Oh, little sisters, what shall I do? I do not care about the knife itself, but if I went home without bringing it they would scold me." "Well, then, elder brother, you take my elder sister home with you, and she will see if they scold you." "That would be a good plan, little sister, and I would like to do it indeed. But would not her father be angry and scold her?" "No, elder brother. If you would be satisfied to take home my elder sister, she will go first to mother and convince her with words, then she can go with you." "Then good, little sister, let her go, lest her mother look for her."

4. The older sister went to her mother and sought permission to follow Siblebalugui. The mother said, "Do as you wish, child. If you follow your elder brother be sure and always do the right thing, lest the people talk about you." Then they went.

They tried to roll up their goods inside of the boat, but they would not fit. Then the woman herself rolled the goods until they were as small as a coconut and placed them in the boat. When they finally arrived at the village the woman bewitched (the goods), and they increased in amount to a housefull.

5. The mother (of the youth) asked, "What is the name of your friend, child?" "She is your daughter-in-law, mother. Bring her inside the house." "Come child," (said the mother), "Let us enter our house. Do not worry about the goods, your younger brothers will carry them up." The people of the *uma* said, "Our friend has had really splendid luck. He went fishing and obtained a wife and goods. His goods are many and his wife is beautiful." In the morning they made *lia* and summoned the spirit of the wife. Then it was correct for her to remain living in the village.

6. After they had been dwelling a short time in the village the wife asked the mother of the husband, "How is our taro, mother? Let us go and get our food." The mother replied, "Good, girl. Then after we have eaten we will go." When they arrived at the field the girl said, "Is this our taro, mother?" "Yes, girl, this is our taro." "But the taro field is not in good condition, mother. Let us first pull out the weeds." After they had weeded a little while the girl said to her mother-in-law, "You go, mother, and get our drink, and I will weed the field. When you return you can help me." As soon

as the mother-in-law had gone to get the water the girl charmed the field. (She cleared off the underbrush and) made the taro grow. The knolls were made to grow close together. When the mother-in-law returned from getting the water she saw what had been done to the taro field, and she was startled. She thought: I like this daughter-in-law, for she has magical power. Our field was bad indeed before, and now how is it that it looks like one plant? Since my daughter-in-law has come the field has become large and cleared of underbrush. Now the taro grows close together. She said to her daughter-in-law, "How is it with our taro, girl? It was no good before and now it is abundant and beautiful. Now it grows close together. I am ashamed of myself, girl, compared to you. I am indeed but a bad mother-in-law. All the people praise me for having such a beautiful daughter-in-law." The girl laughed and said, "Indeed, no, mother. I only ruined the field. It was the pigs that cleared it off and dug it up. The leaves of taro really look as if they had been planted by children." After they had finished speaking they harvested the taro. They only pulled up taro from a space as large as a hearth, and that was sufficient to fill two men's carrying baskets.

7. When the two women arrived home at the *uma* the father of the youth looked inside the carrying baskets and was startled. He said to his wife, "Where did you take our daughter-in-law to steal? That is not our food. Formerly our taro was only as large as the curry berry.¹⁾ How is it that it has become so large? I am worried lest the people punish us and shame our daughter-in-law." The wife answered, "Why should you be worried, father? Only go yourself to the field and you will see how it is. You will see the field broad, cleared of underbrush, and the taro growing close together. This food is from our field, which is broader than ever before." The daughter-in-law said, "Do not go, father. My mother is not telling the truth about the matter. I only ruined the field. It looks as if it were dug up by pigs. But we did not steal the taro, but we harvested it from our own field. As for making a taro field, father, I do not know how to do that. How should I be able to do that when I come from below the sea?"

The next morning when it was still dark the father took his bow and arrows. He said to his wife, "Fill my carrying basket with food,

¹⁾ *Bukut kiniu*, the curry berry. This berry is very useful in Mentawai for dyeing the skin and tapa cloth yellow.

mother, as I am going walking." But he really went to see the taro field. When he arrived at the field and saw the taro, he was startled. He thought: "I really am fond of my son. He has obtained for me such a good daughter-in-law that we will never be hungry. She is indeed diligent." Then the father went home. On the way home he shot a monkey.

8. The elder brother thought thus: my younger brother has deceived me. He is really the younger and yet he has first obtained a wife. My sister-in-law is beautiful and besides she brought many goods with her. Still further, she has magical powers. If anything is lacking she has only to charm, and it comes. But I will go myself. Perhaps I also can obtain a wife. Thus said the younger brother, "If you wish to go, elder brother, and speak to our father (in the sea) let me first give you instructions." But the elder brother answered, "Why indeed should you instruct me, the elder brother? Whatever you, the younger brother, know, is already known to me." The younger brother replied, "Do then as you wish. You are the elder brother. Since you do not wish to listen to my advice, go." So the elder brother went.

9. While the elder brother was travelling in his boat he threw his knife into the water at the spot where the younger brother had let drop his knife, then he dove. While he was diving he saw the *uma* of the sea spirits. (The sea spirit) said, "Here you are, boy, what is it that you wish?" The youth answered, "I have come to look for my knife." The old man answered, "Very well, boy. You spend the night first here. Tomorrow you can question your younger sisters, perhaps they have your knife." So they spent the night there. After they had eaten in the evening they talked together. The old man said, "Do you keep for yourself, boy, the harpoon? The others hold torches in their hands in the evening. Then while your younger sisters are taking their walk, they are struck and pulled up. Then there are no more younger sisters." The youth answered, "Yes, father, we have many of those objects in our house. We call them fish spears. All of us have fish spears. In the evening, father, we go fish spearing. We have torches in our hands, and after we spear the fish we pull them up and lay them in our boat." "Oh, then it is you, boy, that spear your younger sisters! Why do you not bear some love to your younger sisters? So then when your sisters are killed, it is you that are responsible." Then he asked again, "Have you also, boy, fishhooks that hang swinging with bait? Then when

your younger sisters come to nibble they are pulled up above. Then I can no longer see your younger sisters." "Oh yes, father, we have those! We call them *kakabili*. Each of us has his own fishhooks."

10. After they had finished their conversation, the elder said, "Let us go to sleep, boy, our eyelids are heavy." Then he gave the youth a mat of banana leaf, which he tore (in his sleep) to shreds. The old man thought: this youth is stupid, he has no manners.¹⁾ When they had finished eating (the next morning) the old man said to the youth, "Go now, boy, and ask your younger sisters for your knife, if you do not know what has become of it. Knock at the house of your younger sisters, and if they are silent do not go in. Then knock again at another house, and, if you hear a noise you may ask." So the youth went and knocked at one house. There was no reply, so he went away and knocked again at another. There was a noise, he opened the door and a shark came out. The shark said, "So you have come here. What is it that you wish?" "I have come to look for my knife." The shark replied, "There is no knife of yours here. You are trying to play a trick on me." Then the shark cut open the body of the youth, and his lungs fell out. At once he died.

11. In the morning the younger brother went out fishing with his wife. They came upon the body of the younger brother with his lungs out, cut open by the shark. The younger brother said, "As if I lied then! You did not wish first to come to me, but you insisted on acting the part of the elder brother. If you had listened to me, I would have given you instructions and you would not have died. Now that you are in this condition, what shall I do to make you well again? I do not wish to make a widow of my mother and also to bereave myself."²⁾ The wife said, "Do not be anxious about your elder brother. He will live again. I will cure him."³⁾ They carried the body of the elder brother and laid it on the beach. The woman fanned with curing herbs and the man sat up alive. They spoke to him but he did not answer. They made correct his ears, and when they spoke again he answered. Thus said the younger brother, "As if I lied then! It is fortunate that we first came to

¹⁾ *Ta iagai simaeru*, literally, "He does not know the beautiful".

²⁾ *Pailot*, a man who has lost a wife or brother. Here in the verb form.

³⁾ *Bitbit*. To cure with herbs, wafting aside the *badju*, or evil influence, as with a fan.

you. If your sister-in-law had not come you would have remained dead." Then they went home.¹⁾

STORY 12.

S i k o m b u t.

1. Aian sara sirimanua siburu sipulagai ka Simotalu. Amusikeb-bukatnan nia. Ia geti suruket sikalalepnia, aili iaili bagania pututunangan mata togadra. Tutu sara djoiki simanteu, lepa tutu mitja sara simanteu leu endra, tutu mitja simanteu, pitu toganian sangatogaat sarat simanteu. Pele nganga ukuira, "To! Muurau bai toga ne mage-djangan bagata, ta moi tapakom sia. Takau le sia ka bagat tong, tagigingake le sia ka laut." Pele nganga sinanalep, "Ta! Tagigingake sia, taurai le. Tagigingake sia ta anai togata. Makate bagakubagei ka tubudra." "Ta!," nganga ukuira, "Tagigingake le sia. Ai leu ibara mitja togata sipasese ka bagata." "Oto ekeu le," nganga sinanalep, "Nugigingake sia ekeu tuteu."

Galainangan tong sabeu ukuira simemen tatoga sipitu et, lepa aigalai kaunangan tatoga et ka бага tong. Kaunangan taket tong kisit lepa, bui iei oinan ka бага tong. Alepaan nendra, kaunangan tong ka бага abak, lugainangan ka laut, ta maitjo leleu gik, saodji, ia geti tolinia ka lagai.

2. Udjuudju goiso alanangan togat saba ukuira iurau umania. Amaudjungan aiurau nia abeunangan tubu saba. Pele ngangania, "Kutete nene saba, kukaunia ka laut, ibara onu, iumun tubudra sirimanua muabak ka si ta onu," Tetenangan tubu saba kaunangan ka koat, pulengutnangan tubunia saba, uluinangan tubu saba koat, bara onu sabeu. Onu imaonu koat taki endra tali sao tong, guilu imaguilu tong ka mongandra sara lagai guru ka bagat oinan.

Pato bela sara sirimanua siei mangabili, abbitnangan umang ibat kakabilinia. Bobonangan umang sipangabili, sakut, ia geti beleakenangan ka oinan, ai alaan tiktik aian iba. Bobo mitja umang sakut,

¹⁾ The story continues to relate how the elder brother took the advice of his younger brother in a second attempt to win a wife for himself. This second time he was as successful as his younger brother had been. Since all of the incidents are a mere repetition of the first part of the story, it seems needless to repeat them here.

ia geti beleakenangan ka oinan, sakut ka tong sot kakabilinia. Tiktik maiput, ta momoi. Ia geti sinou, alanangan¹ tong kudruat tatoga galaknakenangan ka bagat abak. Bobonangan mitja umang iba kakabili ka undrut tong, aibobo panibonangan ka sia toga sikudru ka bagat tong, pele ngangania, "Ena ukui, mamatei le kai!" "To mateiama," nganga sipangabili, "Sakalagan leu kam?" "Oo ukui, aikau le kai ka бага tong ukuimai, taiobana kai." "Oto taimateiama, ta mangabili kai kineneget, kutoiliake le kam." Ia geti abbitnangan sia ka lagai. Totorot sege, sogainangan epat aleinia sipangangabili bairatnangan tong, galakakerangan tong ka bagat lalepnia. Sege ka бага lalep titirangan tong, alarangan tatoga, uraurangan sia.

3. Amaudjungan goiso, pipinangan sia galai punen. Kau lailai ka tengadra, kau balusu ka paradra, kau kabitra simakiniu, kau ogora kinibirangan tubudra. Mateiakenangan babui sangamuneng enegetra tatoga, pamipikat puenegat poi aragalai. Lepa ramateiake sakoko galai, pinairangan tinanai sakoko. Ai sia maminai tinanai sakoko ka oinan bela sara sirimanua ka balugu sakoko, simanteu leu et. Pele nganga ukuira sipipi sia, "Mateiama, konan balungan kam tatogaku, sangamberimui kupipi kam, samba obaku kam. Tapoi mateiama, bui bele bagam, ta iaili kineget tagalai pulaingeatnu, amurioat poi punen." Alanangan sigaitat pelege ukuira, kau ka tenga sibailuggu, alanangan sigaitat ka balusunia, ala kabitnia laka, pipinangan siogokatra taipitu, ikau ogonia sibailuggu. Pele paatuatnia, "Pitudra ka sia malatsat tubudra, sarakungan le ta malatsat. Kendrangan sambara ipipi ukuira, taan maeru bagania ka sia sibailuggu."

4. Lepa ilepa punen pamipikat, uraunangan sia ukuira, tapoi taan ipangantoman sia ukuira, maletletrangan, oi tairauma pategelerangan, taan iase sia ukuira. Udjuudju goiso bara badjara, saraina ukuira sipipi sia, ai ukuira ka mone. Pele ainounou sia tatoga badjara, "Kaipa ukuinu sirou?" "Ai nia ka mone, badja." "Oto, sirou, kenan nusogai kam nia, kupategele kai, ia te akuoi se, kutegeli ukuinu." Oto paukukatnia le. Pele arapatibo taibalu, "Maeruan ta ibara ukuita, bara bai nia, pategelerangan." Lepa rapatibo sogainangan sia badjara, „Konan kam sirou, toktok kam arepetku." Ia geti toktokrangannia. Ai ratoktok arepet badjara maunengnangan nia, alarangan kukura tegelirangan nia matei.

Soibo bara ukuira, kuarangan ka matat ukuira, "Ukui! Akumateia-keat kai badjamai. Ikua poi bara moi nia, ekeu le ikua ibesiake imateiake." Alegirangan ukuira, "Paukukatnia le badjanu. Pate ta nuagai kam paukukat! Iangan bai aigigingake kam ukuimui djomui.

Kele akupipi kam magedjangan bagaku ka tubumui, sarainangku sipulelek numateiake kam." Ia te teterenia taimaeru bagania ka tubudra taibalubalu.

5. Udjuudju geti pele nganga ukuira ka matadra Sibalubalu, "Kam sangamberimui taimateiama, mei kam sita nukarai kam katta batti." Ia geti mei sia. Sege sia ka bakat batti, kuanangan ka matadra ukuira, "Ia te taimateiama nukarai kam sangamberimui." Mei sia baludra karairangan batti. Aian sia ka pata puurainangan ka sia ukuira, "Kinabatti ataake loinanu. Peidjutnake butetnu. Ramdramake tubum ka lagaira sasareu, ramatei ka sia tatoga." Ata imaata lolina batti, sogainangan rusa sikaleleu ukuira, boroinangan butet batti. Pele nganga Sibalubalu, "Ba kau kai ka sasareu ukui, ka Simalegi nukau kai." Ia geti ka Simalegi dram butet batti.

Atudramdramman sia ka polak, gorosot sia djoiki sipitu, ia geti sibailuggu. Atugorosotnan sia sangamberidra bau itubaubau butet batti rio. Sakut ka ratnia ute palitei sibailuggu, taki taki utenia. Golu bagania ka sia sibailuggu, katataki ute paliteinia. Kuanangan ka matadra sipitu, "Ba ola djoiki tabela ka lagaita, tamateiake ukuita." Alepaan rapatibo bela sia ka lagaira. Tambu lotora, rakukua te ramateiake sia.

6. Totorot sia sege ka lagaira, roroinangan sia, pele ngangadra, "Tairauma!" "Oo, ale." "Kaipa nubara kam?" "Baramai le murauma." "Apa nuala kam?" "Moi le kai murauma." "Amukomman leu kam?" "Tapei mukom kai." "Oto, saraina, ngena kam djoiki musubu sita." Pasibangbangrangan, rabakbang saaleira, rapatandre tubudra mudjurut ka uma. Pele nganga babbang, "Ku, ku, ku, bele katulelegu, lelegu kebbuku, konannan mudjurut, ai te itututu bagam ka tenga uma." Guru sia ka bagat uma, galairangan djurut, djurutakerangan sibalubalu. Pele paatuatra sibalubalu: ba ramateiakeat bai sita, amaruruat sita ka uma. Kele arasogai sia mudjurut, tonem bagadra, agairangan taan ramateiake sia. Pato tui sia, amasoiboan bela sia ka lagaira. Kiseendra leu et galainia, lima lagai rabelaidji, sarat kiseendra galainia.

Sisiaan amaudju goiso, bela sia ka lagai ukuira Sikombut, ia te sipipi sia. Ka monga patibo sia. Pele nganga Sibailuggu ka matat baginia sipitu, "Kipa galainia sule, ta leu aialeat bagamui? Kaku bai tamatuturu sule tamateiake le ukuita." Alegirangan ka sia sipitu, "Ta tamateiake ukuita kebbu, repdremennia le tagalai. Ataitjoat poi galai pumomone ka sara lagai. Ia tendra tagalai ka bagania ukuita ta anai ngunguta. Tapkom poi nia, oto ai ngunguta ka tubunia." Pele

Sibailuggu, "Kisendra poi nukua, kam sule, paan, ka kamman le tamatuturu, ia geti bela sia ka lagai."

7. Totorot sia sege ka lagai, itjonangan sia saukuira, pele ngangania, "Aian kam taimateiama?" "Oo aian kai, ukui," nganga Sibailuggu. "Kunounou ekeu djoiki, ukui ta isese ka bagamai galai tubum. Siboboi le uraunu kai, siboboian le pipipinu kai, tapoi ta manuntu bagam ka kai sabagiku. Kipa te galainia, ukui, nukau kai ka Samalegi? Tiboi pei paluluatnia, kuarep bai nia." Aletinangan ukuira, "Ta anai paluluatnia, sirou, loina le amadjo ikau kam ka Samalegi, enan nuntu bagaku ka tubumui ta magulai. Besina akupipi kam obaku kam, lepa kumateiake pei le kam? Bara numateiake kam badjamui, djonია le. Aikua poi pategele aioi, ia te anumateiake kam nia. Kendra manibo aku goiso ka matamui, nuntu bagaku le ka tubunia. Enan muuggala ka bagaku sineseatnia ka kam. Bui nukua kam lulu mateiakemui badjanu kaukungan kam ka Samalegi. Djonია le loina batti ai kau kam ka Samalegi, oto loto nia ka tubudra." "Oto, ukui," nganga Sibailuggu, "Kiseendra poi galainia, kauan." Ia geti sakai sia ka бага lalep, pukomrangan.

8. Amaudju goiso nounourangan ukuira. "Kaipa monenta ukui, kugalai kai katta." "Noba kam, sirou, nugalai kam mone, galai kam, sangasilania ka tiri sarat ka sita." Pato pasirugguirangan telle samba baliok, ia geti ei sia ka tiri manaba mone. Alepaan saba, turakirangan nia, urep sia bago, papulu ngotu sia, ia geti tugulu. Alepaan mone tete sia kalabba sabeu. Ai sia manete kalabba, abeuan bago. Toili sia ka lagai nounourangan sia ukuira, "Kipa galai bago, sirou?" "Magoiso pei le, ukui." Udjuudju pubuanangan bago, tua imatua. Toiliakerangan balu ngaloina, toiliaketangan balu ngaakanan loina.

Pele nganga ukuira, "To, taimateiama! Kumateiake bai kam ta anai uktuk. Itjoat, simabubute le bago ka бага lalep. Si ta isappuru le loina ka otsunan. Tapoi siobaku bai nia, sirou, moi aku djoiki kubalou mone, kuitjo galadjetmui imatonem bagaku." Pele nganga sibalu, "Baan oi, ukui. Maigi rui, maigi lalatek, sisara kabelekat rere le kai, ukui, sabagiku. Sendrangan nukudru ka lagai, ai leu kutoiliake kai katta, ai leu kutoiliake kai loinata, tenan le ekeu masiiba."

9. Amaudjungan rakom bago, lepa ilepa kalabba, patpatrangannia, galairangan lokot kalabba, samba pangaraitat. Sukatakerangan ngong, bara, sukatakerangan kateuba, bara. Ia geti liadjirangan kalabba. Sukatakerangan babui sabeu ibat kalabba, lia sia kaulu, timborangan bakala sakoko.

Alepaan lia, toili sia ka uma, kuarangan ka matat ukuira, "Badja!

Putere tali pataramai balu, baleu mei kai pasoat sabagiku." "Oo, taisirou, ai leu kugalainenia. Tapoi makisei le ka bagakugalai tubumui. Ta leu anai galadjetmui taipoilanenmui ka matakū? Senet toili kam, ai kuping kasak tubumui beu katuka. Ta leu anutete kam kalabba?" "Ta leu, ukui, makasak tendra tubumai, tapoi kasak sinuggulot le, ai kutuggulu kai sabagiku papalet monenta. Baleu masusu mone siburu, aiat mone sibau."

10. Udju goiso toili sia mitja, toiliakerangan bago, toiliakerangan lolina, pak sun bago lalep. Lepa komandra patibo sia, pele nganga sibailuggu, "Kipa galai patara, ukui, alepaan leu?" "Oo, sirou, alepaan." "Oto, ukui, alepaan poi anugalai, umaake, kau palalakinia, kau sotnia, pele nualaake nuumaakenia. Ia geti, ukui, mantjep tugge sulu, nungenaake tubum, ai te bara pangeseidjat lagi. Nau leleggu telu nganauat, bele urat simatirit, iake rusa talabari. Bara iake eba sabeu, aiat te katugegekat lagi."

Pato ei sia ka mone, sukatakerangan birut sabeu, sialara bakat bago, ala telenganga kau ka bago kalabba. Tandrengan bago kandra, taro bibilet kau ka bago kalabba, samba ngong, samba kateuba. Tugge sulu, nau leleggu, bele urat simatirit, ake iake rusa sabeu. Pele nganga ukuira, "Ba! Ia bai ne sukuadra tatoga." Ia geti bela nia ke gegetaet, ambitnangan patara balu. Ai nia seendra, ake iake eba sabeu. Agai pei le nia, kalabba lotsit.

11. Pele ngangania, "Kamman taisirou?" "Oo, ukui, kaian." "Kaipa nukau kam tubumui?" "Mutuitui le kai, ukui, tapoi noba kai." "To, taisirou, ba kua kam kisendra. Besina akupipi kam obaku kam. Tambu angka bagaku, sirou, ka tubumui. Bago simabute le ka bago lalep, lolina taisasapuru le ka otsunan."

Ai sia patitibo raggai imaraggai kalabba, soat tiktik. Pele nganga Sibailuggu, "Kenan kinabirut, gutgut tali patara imataki." Ei birut, sot, tuk, raggai imaragai kalabba. Ai ukui ka gegetaet sara soatnangan kalabba njung tiktik. Ei birut sot, tuk, raggai kalabba. Pitu ngamitja aisoat saraṭ taki aisot birut. Ka balunia aisoat gugulungan birut, ta mei, amabesiat poi sotnia. Tiktiknangan kalabba ukuira, raggai ka kapi, tuke ratukenia imalaut goiso kalabba. Lambaiakenangan telenganga sibailuggu, bui moi ukuira. Besiakenangan ukuira itiktik kalabba, ioi ka kapi, ta momoi, araatuake poi. Ia geti patibo sia. Pele nganga ukuira, "Kipa galainia, taisirou, mutuitui kam?" "Oo, ukui, mutuitui kai, ta toili." "Oto, sirou, mutuitui poi kam, ala kam aku sirou, sambata mutuitui." "Ta koba kau nuoi, apanmai te ekeu? Besina anukau kai sabagiku ka butet batti, taiobanu kai." "Oto

tapoi noba kam aku, sirou. Kipangan le kugalai sou bagaku ka tubumui, anu siobaku, sirou, kendrangan magungu bagamui ka tubuku, moi aku." "Ta," nganga sibailuggu, "Tangan te galai tubuta, taipaoba le sita paali le, sita pagolu. Arepmake kutiboi ngungu bagamei ka tubum. Ta anai palitnia, nukau kai mangarai batti, nukukua pei le katta kukurai kai, oto numateiake le kai. Ta anai palitnia nukau kai ka sasareu, nukukua pei le saggak, oto ta saggak, sia le aipangantomai kai mumone. Toili kai ukui, gelaimaian mone, anukomman te sigalaimai. Ia te sili pipipinu kai sabagiku, bui bara atietnu ka tubumai. Nuatiake pipipinu kai, atiakemaian gagalaimai mone."

12. Pele nganga sibailuggu ka matat sipitu, "Arepnake kam sule, kupulagadji ukuita, bara mulaga aku, kam le sule ipoiliat gaut ka mata ukuita, bui raorik ka sia sabagita." Ia geti pulaganangan, pele, "Areake, ukui, kukuania: Mei ekeu, ukui, ka mone, itjonungan muno ka pailakkik katuka, legei ramo kalabba. Bela ekeu simantjep, itjonungan kai sabagiku anggaut te. Mei ekeu muaggau, ukui, ia te muno nuambit oongnu. Ipapokpok ngungun muno, ipapokpok ngungun tatogam. Ibubut ngungu aggau, ibubut ngungu togam."

Pele ngangadra sabagei, "Bui isedre ekeu, ukui, bara raorik aggau sabagiku, buluk magiri nuala raunia." Kuanangan mitja sibailuggu, "Anualaan muno, ukui, lepa mei ekeu ka bakat lolosit, ai sendra tuba, malegeu manua ei ekeu manuba. Tuba nutuba iba, ukui, bara ipalue sinuba, ipalue togam."

Pele ngangandra sabagei, "Bui isedre ekeu, ukui. Bara raorik sinuba sabagiku, buat tobe nuala raunia." Ia geti sibailuggu, "Anualaan tuba, ukui, itjonungan omai ka bebenia. Omaikenungan nia, pana ekeu sikabuat ibam. Ipabodat sikabuat, ipabodat togam."

Pele ngangandra, "Bara iorik sikabuat sabagiku, ukui, buluk lambei nuala, buluk gorigori raunia." "Anuarep nene, ukui, arepmake kutiboi bagei. Mutugge nuitjo kai sabagiku ei ekeu magabili, mutamboroko ngungu sikabili, mutamboroko ngungu togam. Mugo бага sikabili, mugo бага togam."

Pele nganga sabagei, "Bui makara bagam, ukui. Bara raorik sikabili sabagiku, buluk takep nuala raunia."

"Paan tiboietta, ukui," nganga sibailuggu, "Meian kai sabagiku. Bui nukalipogi sikuamai ukui, kua leu ka matadra sabagiku raagainia." Gugulunangan birut sibailuggu, igutgut tali patara, gut, tuk, raggai kalabbai. Ia geti birut sakai, ei ka leleu, telenganga le mulegei ka бага kalabba.

13. Sia sibalubalu mutuitui, ukuira toili ka lagai. Ai ta maeru bagania ka tuituira tatogania. Ai nia mungelei бага irepdrep tatogania, bara tainanalepra ka mone, ai poi sia telu sibara mandri. Pele ngangadra tainanalep, "Kipa galainia, ukui, takoi mangka?" "Oo, rogai, taan maangka bagaku amutuituian sia tatoga sangamberidra, ke koi momoi pei le sia." "Oto, ukui, kipa kai ka kai? Kudru kai ka lagai, ta anai sibabara." "Kam le, rogai, maro bagamui nukukuruake kam sia, ei kam. Nuaili kam sia, rogai, kua kam ka matadra tatoga ka ooiku, kugaba te sia. Olaake kam, rogai, bui ta nuaili kam sia. Ai koi abak sikandruidjuk nuambit kam, tapoi anai luga, rogai, sisimang le nukau kam lugamui."

"Ekeu, inan, anu," ngangania ka matat sinanalepnia, "Arepmake sikuadra tatoga. Mei kam ka mone, itjomuian murio ka pailakkik katuka, itjomuian tuba samba omai ka бага lolosit. Lepa ei kam ka sapou, itjomuian kakabili baleu mei kam mangabili. Bara raorik sikabili simunoat, sipanaot, sinubaat tatoga, ai kondra raunia ikua tatoga. Bui nukalipogi inan anu, ekeuan le ikupkupmake tatoga, ekeuan le ikupkupmake sangamberinia. Aku kaku ta maeru bagaku, memei le aku kukukuruake tatoga, ka laggo le kuei kaku. Paan tibietta, inan, anu, paan tiboietta taisirou, paan tiboietta tairogai, kenan kam ka kam, kuei kaku." Ei ukuira ka kapi manua, ngenangan sendra ibela laggo, belanangan laggo, djananginangan kudrunia seendra, gabanangan togania. Ta muari nia manutere tali patara, baleu paaili sia, soatnangan kalabba.

14. Ia geti ka sia sinanalep giritrangan abak. Ra sikandruidjuk ei sia rakukuruake mandrira. Ai sia ka laut, itjorangan kalabba mutinobut ka laut. Areprangan nganga ngunguiruit. Ai punguirut sibailuggu, kean le nganga leleggu. Sarania singuirut kalabba ta magulai mangka aituui, tenan le lolokat kalabba, dja! lepa. Pele nganga sinanalep, "To, arep pei kam ngangan ngunguirut korosou lepa, taan bai taaili sia." Kuanangan ka sia sinanalep, "Apananmui te patitibo, kau tamadjuidju, ai leu teterenia, taaili sia, raitjo bai sita, ele rangena sita." Djuian, djuian, djuian, amaregerengan goiso, itjorangan sia samandrira, pele ngangadra, "Saraina, ai kondra saeram, tangena sia, sita te arakukuruake. Kuanangan ka sia Sibailuggau," Ta tangena sia saraina, taan mandrita sangamberita ta ioba bagata sabagei bara mandri, sabagei ta mandrei. "Nguirutnangan leu et kalabba, korosou lepa."

Ia geti ka sia tainanalep, djuian, djuian, djuian, regere. Pele Sibailuggu, "To, amaregerengan sia, ake kam bakkala sakoko, kurim-

baiake ka abakra, sisiletra bui raaili sita." Rimbaikenangan bakkala sakoko ka bagat abakra tainanalep Sibailuggu, ia geti sisilirangan. Bakkala rasisili tainanalep, sege isege kalabba ka kapi manua, ia geti rio kalabba sege ka manua. Alepaan rasisili bakkala tainanalep, itjorangan kalabba aiat ka manua. Pele nganga sisara, "Kubobokoi bai, talugai kam abak, ta nupuuku kam patitiboimui pei, tuturumui ka bakkala pei. Kau kam tadjuidjui kam nia bule ka manua geti paailitangan samandrita." Djuian, djuian, djuian, sege sia ka kapi manua, rio abakra sikandruidjuk, ei sia ka manua, taan paaili abakdra tubudra le paaili.

15. Sege sia tainanalep ka tubudra, patiborangan, "Aiat kam?" "Oo aiat kai, kam le akuailiake kai. Aikua leu ka matamai ukuita, momoi nia igaba kam, kai mutuitui, ia mutuitui, lei ka lango igaba kam. Sangamberi punen sikuamui ka mata ukui, ai tiboian ka mata ina, lepa aitiboi tui nia, iei ka lango, tui kai ka kai." Pele nganga Sibailuggu, "Bulatnia leu ibesiake igaba sita ukui?" "Oo, bulatnia, kuania besina aitiboi punen ka matat ina, ka ooinia."

"Oto kam sule, mutuitui le kam ka kalabba, tapanganang kam tubuta kau taretdret kam ngangaku. Baliok isit ka ulu takau nia, paserak kam ukui, kau numagolu bui iumun tubunia ukui itagetnake kai. Pasat baliok poian, pasat poian putputnia, pasat putput poian sigois, pasat poian sigois sosoatnan. Pasat nendra sangamberinia, aili kalabba, ai Sibailuggu mukudru ka muri kalabba. Pasat muri aili sao, aili sikarurukan. Ia te saraina Sibailuggu sipitu et. Pasat sikarurukat aili bakkala sakoko, sisiletra taioko. Pasat bakkala, aili sikatetelu, ia te tubudra taioko. Ai koi sikatetelu birut, ambit kam ka teiteimui ikudru, ai koi birut sabeu ai ka tubut ukuita. Akusukatnake leu birut sabeu, sigutgut tali patara ukuita, baleu maatangan tali patara ukui, soatnangan sita maluketangan, ke pei ai birut sabeu sigutgutnia bui maata. Ka teitei sikatetelu-birut geti, galakake kam tuturamui ka teitei tutura, ai koi telenganga seendra nukau kam nia. Ka teitei telenganga galakake kam abakmui sikandruidjuk, ibara mumuidjet. Ka teitei sikandruidjuk, aikoi usutat nukau kam seendra, ibara rusa sikalaut. Ia te tapaandre kam bagguakta kai ka kai sangabagguak, kam ka kam sangabagguak. Nuntumai sangabagguak ia te. Baliok sikudru ka ulu, poian sabeu, putput, poi sigois sosoat, kalabba, sao. Nuntumui ka kam sangabagguak. Sikarurukat, bakala, sikatetelu, sikatetelu-birut, tutura, usutat, ia te sangabagguakmui ka kam. Kai ka kai musoibo, kam ka kam mumantjep. Kam ka kani musoibo, kai ka kai mumantjep.

16. "Kai musoibo kinabela, kupagolu kai, kam mumantjep kina-matei nupagolu kam. Mumantjep kam ka kam bara angau, epat ngalago. Lagonia djoiki ibara angau kiliktik, lango sikaruania rakara, lango sikatelunia buttui, sikaepatnia kainiggit. Pasat angau bara muimui rua ngalago. Ia te rura sigois. Pasat rura sigois musoibo sikarurukat, ia te rura sabeu. Epat ngalago nuitjo sikarurukatka rura sabeu, bele ka koat, rua ngalago, taimaitjonangan. Pasat rura sabeu, bela sikarurukat bara mitja angau. Oto epat ngalago angau, rua ngalago muimui, epat ngalago maitjo sikarurukat ka rura sabeu, ruangalago taimaitjo, tandrenia enem ngalago rura sabeu."

17. Alepaan aipanganang sia Sibailuggu, kuanangan titiboat kise ikua, "Sangamberita arep kam tiboietku. Bara bara ukuita pagolu kam, ba obaake kam tiboietmui iangan, iangan, buru. Ai iailia ke sita ukuita, tapei pagolu sita, aiteiteiakean geti pagolutangan anutan-gan ukuita, ia le taioba sita, kendrangan ta taoba nia ka sia, ka tubunia ibara, taipaoba le sita ukuita buru. Senen paaili sita, senen pagolu. Bui taobaake ka sita. Baliok paaili lago pagolu, bara rusa manua, bara urat telu ngagogoi. Paaili poi sabeu kisendra leu et. Pasat nendra, paaili putput paaili poi sigois, pagolu, kisendra leu et bara urat samba rusania, telu ngagogoi lepa. Ipo geti pasoat Sibailuggu, aisoat poi samba putput, iorak geti ta mugolu nia. Ia geti iorak galainangan golu Sibailuggu, rimbaikenangan leu et tutungan nia, ragat sesenia, tenan le reroi djulunia. Ka tiri irimbaiake bara sorobut lagai, maoringen sirimanua. Ka laut irimbaiake bara iba monga ioloi poi koat ka laut tutungan, rangai iba ka kapi, guru ka oinan ibesiake poi puleppenana tubundra iba.

"Apasatnan nendra, ailingan kalabba lago ai mukudru sibailuggu ka muri kalabba. Aiteiteiakeat goiso pagolu sia, akena le rusa samba urat samba lelegu ta magulai mugolu poi Sibailuggu. Goluan, goluan, aili sao kalabba. Amaleppetnan ka sia golunia Sibailuggu, saongan le mugolu, ta makope udju, tapoi maron, ia te teterenia sangabaguakra ka sia Sibailuggu. Pasat sia ka sia oia aili iaili bagguakra taibalubalu, ailingan djoiki sibalubalu pagolurangan, bara urat samba rusa pita ngagogoi. Pasat sikarurukat aili bakala, ia te bakala sakoko sisiletra taioko, pagolu sia bara urat samba rusa rua ngagogoi. Pasat bakala, aili sikatetelu, ia te taioko sikukukuruake taibalubalu. Pagolurangan simakope, alarangan pasara sia samandrira, taiobana sia ukuira, ia te rapagolu. Ta leu maudju rapagolu, tapoi makope rapugolu, lima ngagogoi ibara urat samba rusa simakope ron. Pasat sikatetelu, aili sikatetelubirut, pagolurangan, ibara rua ngagogoi rusa

samba urat, ta makope ipagolu, sikan le poi golura ka sia. Pasat nendra, aili tutura, pagolu sia bara rusa samba urat epat ngagogoi. Pasat tutura, aili telenganga pagolu sia bara urat samba rusa lima ngagogoi udjunia. Pasat telenganga, aili sikairogdrak, pagolurangan simakope, iuluiake golu kalaba, bara urat samba rusa balu ngagogoi samba leleggu. Pasat urat samba leleggu, sarat rusangan le epat ngagogoi. Pasat sikairogdrak aili usutat simaitjo simantjep, ibara urat rua ngagogoi, bara rusa sikalaut. Ia te sangamberinia sipuoni paserangan, sibara ka pagolukatra Sikombut samba tatogania sibalubalu.

STORY 12.

S i k o m b u t.¹⁾

1. There was once a married man who lived in Simotalu (Siberut). His wife became pregnant and children were born to her. First a boy was born, then another, and then another. Finally seven boys in all were born. Thus said their father, "Oh! When the children are grown up they will only be a trouble to us, we will not be able to feed them. We will put them inside a barrel²⁾ and throw them in the sea." Thus said the wife, "No! We will not throw them in (the sea), we will bring them up. If we throw them in the sea there will be no more children for us. Besides I love them." "No!" said their father, "We will throw them in. Perhaps we will obtain children again." "As you wish," said the wife, "You can throw them in. It is for you to decide."

The father made a large barrel in order to fit the seven children. When it was finished he put the children inside the barrel. He put a lid on the barrel. It was fast then and the water could not come inside. When all was finished he put the barrel in his boat and

¹⁾ This name is also spelt Sikobut. According to Kruyt the story is widespread in Mentawai that Sikombut is the man in the moon, and that he is busy twisting a rope with which he wishes to pull up the earth. Everytime, however, that the rope is ready, a mouse gnaws it off and Sikombut has to begin again. The same story is to be found in Nias, the Malay Peninsula and doubtless elsewhere in Malaysia. An outline of the present story is given by Kruyt, and two versions by Morris. However, since the latter are, according to Kruyt, „kort, onduidelijk en onvolledig”, I have thought it best to give an authentic version here. (Kruyt, 1923, p. 162 ff.)

²⁾ In the versions of this story received by Kruyt a barrel is usually mentioned. But in some a bamboo. Barrels are modern.

paddled to the sea. When the land was no longer in sight he anchored the barrel fast and threw it (overboard). Then he went home to his village.

2. After a little while the father took a small python and raised it as a plaything. When some time had passed the python grew large. The father said, "If I cut up this python and put (the pieces) in the sea, waves will come. Then the people who are travelling in places where there are no waves will rejoice (at their safety)." So he cut up the body of the python and put the pieces in the sea. As the pieces writhed, the sea imitated them and big waves came. The sea rolled and rolled and broke the rope by which the barrel was anchored. Then the barrel rolled over to the mouth of a river of another village and was driven into the river.

In the morning a man (Sikombut) came out to go fishing. He took snails as bait for his fishhooks. He struck open a snail shell, put it on his hook and let drop (his line) into the water. There was a bite and he drew up a fish. Then he broke open another shell, baited his line, and dropped it into the water. The barbs on his hook stuck on the barrel. (He tried to) draw it up, but it was difficult, and he was unable to. Then he dove, obtained the barrel in which the children were, and placed it inside his boat. He again struck a snail shell for bait, this time on the barrel. The children who were in the barrel spoke, "Oh father! You are killing us." "Oh children!"¹⁾ said the fisherman, "Are you human beings?"²⁾ "Yes father, our father put us in the barrel. He did not want us." "Well children, we will not fish any longer. I will bring you home." So the fisherman brought the children to his village. When they arrived he called four of his fisherman friends to (help) carry up the barrel. They laid the barrel inside his house. Then he took the children and brought them up.

3. After a little while (Sikombut) adopted the children and made *punen*. He made leaf tails³⁾ for their waists, arm rings and yellow loin cloths (of bark). He gathered flowers and made yellow the bodies of the children. They killed one castrated pig in order to

¹⁾ *Mateiama*, term of address for children spoken in time of stress, as when their father is dying. *Matei*, to die, *ama*, old term for father in Pageh, usual term in Malaysia.

²⁾ As among most primitives the same word is used for the race name and "mankind". In Mentawai, *Sakalagan*.

³⁾ *Lailai*, leaf tails, are always worn in the dances. Dancing is only during *punen*, and is imitative of birds and animals.

initiate the children, and then they initiated them into the state of adoption. After they had killed the pig they cleaned out its entrails (for divination). While they were cleaning the entrails of the pig in water a person came out of the interior of the pig. It was a boy. Thus said the father who was adopting the children, "Oh child! I have eight children now, for I will adopt all of you and I love you all. But yet child, you need not worry,¹⁾ even though we cannot make decorations for you now, as we are at *punen*." The father then took the peelings of the rottan and put them on the waist of the eighth child. He took the peelings of the arm rings, the leavings of the red cloth, the flowers and the other decorations of the seven children and made them into decorations for the eighth. The (eighth child) thought: the bodies of the other seven look splendid, only I am not splendid looking. It is as if the father had not also adopted me. And so the thoughts of the eighth child were not beautiful.

4. After they had made the *punen* of adoption, the father brought up the children. But he did not teach them correctly, and they became spoiled. When guests came and the children killed them, the father did not scold his children. After a little while the brother of the father who had adopted the children came while their father was in the field. The uncle said to the children, "Where is your father, boys?" "He is in the field, uncle." "Well, boys, go and call him. We are going to kill each other. I came to stab your father. That is why I came here." But the uncle only said this as a joke. Thus spoken together their uncle called to them, "Come, boys, and pull not come. If he comes they will kill one another." After they had spoken together their uncle called to them, "Come, boys, and pull out my eyebrows." Then the eight (began) pulling out his eyebrows. While they were doing this the uncle fell asleep. Then (the boys) took a knife made from bamboo and stabbed the uncle until he died.

In the evening when the father came home the boys said to him, "Father! We have killed our uncle. He said that he had come wishing to kill you." The father answered, "Your uncle was joking. But what do you not know about jokes! That is why your father cast you away, it was because of your tricks. Ever since I adopted you, you have only been a trouble to me. My brother was really a

¹⁾ *Bele bayam*, to have one's insides fall, to worry.

good man, and yet you killed him." From that time on the uncle nursed a grievance against the eight.¹⁾

5. After some time had passed, the father said to the eight, "Come all of you children, let us go. You climb up for our fruit from the *batti* tree." The eight went and climbed the *batti* tree. When they were on top, the father sang, "Spirits of the *batti*, make long your tree, make as a roof your top, lay your body over and over to the village of the stranger (Malay). They will kill the boys." Long, still longer became the *batti* tree. Then the father summoned the (strong) west winds. They blew on the top of the tree. The boys said, "Do not send us to the strangers, father. Send us to Simalegi (village in Siberut)." Then the top of the tree bowed down in Simalegi.

When the tree had bowed down, the seven boys first descended. Then the eighth came down. After they had all come down, the top of the tree rose up straight. The dagger of the eighth child remained suspended on one of the branches, and its head was broken. The boy was angry at the others because his dagger was broken. He said to the other seven, "Let us not hasten to enter the village, lest our elders kill us." When they had finished speaking together they approached the village with great fear, for they thought that they would be killed.

6. Finally the boys came to the village, where (the natives) greeted them, saying, "Here are visitors!" "Yes, we are friends." "Where do you come from?" "We come from another village." "What do you wish here?" "We have come as guests." "Have you eaten yet?" "We have not as yet eaten." "Well, brothers, wait. We will first eat." The people beat on the drums and called their friends from the fields. The people gathered to make *djurut*²⁾ in the *uma*. Thus sang the beater on the drum (the summoner), "Ku, ku, ku, the sound of my drum is like its elder brother the thunder. Come all and make *djurut*, come inside the *uma*." The people entered inside and made *djurut*, the eight boys also made *djurut*. The boys thought: the people will not kill us, since we are assembled in the

1) *Taimaeru bagania ka tubudra*, literally, he was not pretty in his insides towards their bodies.

2) *Djurut*. This is the national drink. It is made with coconut water, and the milk of coconuts, sweetened with the juice of sugar cane. It is not fermented. No religious ceremony is attached to the drinking, except a libation to the spirits. No social ceremony is followed in the drinking. The liquid is consumed ordinarily in the fields at midday.

uma. When the boys were called to make *djurit* they knew that they were safe, and that the people would not kill them. In the morning the boys fled, and in the evening they came to another village. In the same way they visited five villages.

After a little while, travelling on foot, the boys came to the village of their father, Sikombut, who had adopted them. At the mouth of the river they spoke together, and the eighth said to the other seven, "What shall we do, youngsters? Are your feelings healed yet? As for myself, I think, younger brothers, that we should strive to kill our father." The seven brothers answered him, "No. We should not kill our father, elder brother. We should remind him of what he has done. We have seen how they plant fields in the other villages. Let us do the same kind of work ourselves. Our father will think that we bear no anger against him if we feed him from our fields. But we will still be angry with him." Thus spoke the eighth, "As you wish, you are the younger. Our speech is finished, you will be the leaders." Then they approached the village.

7. When they arrived at the village their father saw them and said, "Is it you, children?" "Yes, it is we, father," said the eighth, "I wish to say to you first that we do not like what you have done.¹⁾ In vain you have brought us up, in vain you have adopted us. But yet you have shown no love for us, your children. Why did you do it, father? Why did you send us to Samalegi? Tell us the reason, we wish to hear it." The father answered. "There was no reason, boys. The tree played the trick, it took you to Samalegi. Nevertheless I loved you. It was with great trouble that I adopted you. If I wished you, why should I have tried to kill you? Even if you killed my brother, yet it was his fault. He said that he came to fight (with me), that was why you killed him. If I spoke to you with a little anger, it was because I still loved him. Yet I stand firm in my conviction that you were in the right. Do not say that the cause of my sending you to Samalegi was the killing of my brother. It was the trick of the *batti* tree. I really feared for you." "Well, father," said the eighth, "If things were that way, good." Then they went into the house and ate together.

8. After a little while they asked their father, "How about our fields, father? We wish to work for our food." "As you wish,

¹⁾ *Ta isese ka bagamai galai tubum*, literally, we do not agree with the ways of your body.

boys. If you wish to work on the fields, work. The entire side of the upper river belongs to us." In the morning the boys sharpened their knives and axes, and went to the upper river to lay the field. When they had finished laying it off, they placed stakes and planted banana trees by the thousands. Then they cut down the underbrush. When they had finished the field they cut out a large war boat. While they were engaged in making the boat, the banana trees grew large. When they went back to the village their father asked them, "How are the banana trees getting along, boys?" "They are still small, father." In a little while the banana trees bore fruit, and when the bananas were ripe the boys brought home eight bunches and eight loads of wood.

The father said, "Oh children! If I had killed you I would not have this good luck. See! There will be too many bananas in the house, and we will never be able to finish the wood stacked up by the chimney. But now I wish, boys, to go and visit the fields. When I have seen your work I will have confidence in you." Thus said the eighth, "Do not go, father. There are too many thorns and poisonous plants (*lalatek*). My younger brothers have only cleared off the path in places. You remain in the village and we will bring home the food and the wood. You do the fishing."

9. In a little while they had eaten the bananas and finished their boat. They first made the boat watertight. Then they made a prow and sailing masts. They charmed for a gong, and it came. Then they charmed for a drum, and it also came. After this they held a *lia* for the boat. They charmed for a big castrated pig as a sacrifice for the boat, and they made *lia* on the upper river. Finally they smoked the jaw bones of the pig.¹⁾

When they had finished the *lia* they went home to the village and said to their father, "Old man! Rub together some rope for eight fish spears, perhaps we will go fish spearing." "Yes, boys, I will make it. Yet I wonder at your manner. Have you not done something that you are concealing from me? Every time that you come home I smell a stink on your bodies like the smell of the *katuka* wood. (Used for boats). Have you not indeed made a war boat?" "No indeed, father. There is a stink on our bodies, and we have cut down trees. But the trees were shading our field, and

¹⁾ The relics of sacrifices were hung up in the *uma*. I do not know the purpose of the smoking.

(had we not cut them down) the field would have been overrun with weeds, for it is a new field."

10. In a little while the boys came home again. They brought back bananas and wood. They filled the entire inside of the house. When they had finished eating the eighth said, "How are our spears getting along, father? Have you finished them yet?" "Yes, boys, they are finished." "Well, father, if you have finished making them, put the handles on them and the steel barbed heads. Then make their handgrips. After that, father, wait until tomorrow at mid-day. There will come an omen to the village. The thunder will peel three times and a heavy rain will fall. There will be heavy rains and a big flood. It will bring a scare to the village. (But at the sound of the thunder you must come out)."

In the morning the boys went to the field and charmed for a big rat. They put it among the bananas. They also took a scorpion inside the boat. Then they cut down bananas for their food, and put their goods inside their boat, including the gong and the drum. At mid-day there was a sound of thunder, a heavy rain fell, and a great wind came up. Thus said the father, "Oh! So that is what the children have charmed for." Then he went out on the path and took the eight spears. While he was there, a big flood came along, and, before he knew it, the war ship appeared.

11. The father said, "Is that you, children?" "Yes, father, it is we." "What are you doing?" "We are fleeing, father, because you do not want us." "Oh, children, do not say that. I raised you with great trouble, I do want you. Oh what joy I find in you, boys! Now the bananas will decay inside the house, and the wood by the chimney will never be finished."

While they were speaking the boat drifted off. The father threw a spear and began pulling in the boat. Thus said the eighth, "Go, spirits of the rat, and gnaw the rope of the spear until it breaks." The rat went and bit, tuk! Then the boat drifted away. The father went on another path and threw a spear at the boat. It held fast and he commenced pulling up. The rat went and bit, tuk! Again the boat drifted off. Seven times (the father) threw, and each time the rat bit off the rope. On the eighth time that he threw they sent the rat, but he would not go, his teeth were tired. The father drew up the boat, and it drifted in towards the shore. (The boys) shoved the boat off a little towards the sea. The eighth took out the scorpion so that the father could not come. The father

wished to draw up the boat and make it come to shore, but he was not able to. (The boys) had thought of this beforehand. Then they spoke. Thus said the father, "What are you going to do boys, will you flee?" "Yes, father. We are going to flee and not return." "But, boys, if you are going to flee, take me with you. We can all go together." "But we do not wish that you come. What use would you be? With great trouble you put (me and) my brothers on the top of the *batti* tree. You do not wish us." "But I do wish you, boys. What shall I do? I will weep inside of myself for you, I long for you so much. Even if you are angry with me, I shall still come." "No," said the eighth, "We are all agreed in doing it in this way. We do not wish to go with you, we would fight. Listen, and I will tell you why we are insulted. There was no reason for your making us climb the *batti* tree. You said then that we should climb for our food, but you really wished to kill us. There was no reason for your sending us to strangers. You said that they would be enemies. But they were not enemies, they taught us how to make a field. We came home, father, and made a field. You ate (the fruits) of our work. We did that in payment for your adopting us, so that no reckoning might be held against us. You figure that you adopted us, we figure that we worked the field."

12. Thus said the eighth to the other seven, "Hear you, youngers, while I curse our father. After I have cursed, you, the youngers, reveal the talisman to him, so that our younger brothers will not suffer." Then he cursed, thus, "Hear you, father, my words. When you go to the field, father, you will see rosin on the inside trunks of the *katuka* trees. This is the rosin left over from making our boat. If my younger brothers¹⁾ go out tomorrow they will see that it is crabbing time. When you go crab fishing, father, you will use that rosin for your torches. If the rosin scatters out from the mouth of the bamboo torches, your children will vomit in a like manner. Just as the mouths of the crabs foam, so will the mouths of your children foam."

Then the other (seven) said, "Do not be afraid, father. If sickness comes at crab time to your younger brothers, you get the leaves of the *magiri* plant (*Pithecolobium ellipticum* Hassk. Leguminosac.)

¹⁾ The younger brothers referred to here are the people of Mentawai in general. The sea crab (*angau*) are caught in July, August, and September, at the time of the Southeast winds. The time of the year is named after the crabs.

and sprinkle the (sick) with water.¹⁾ Then the eighth said again, "After you have obtained the rosin, father, you will go to the trunk of the *lolosit* tree, from that you will obtain the fish poison. In the dry season you will poison the fish. When you poison the fish, father, they will lie senseless on their backs. In like manner your children will faint away."

Then the other seven said, "Do not worry, father. If your children suffer from the fish poison, you must sprinkle them with the fruit of the *tobe* tree." The eighth said again, "After you have obtained the fish poison father, you will then look for the *omai* (*Aegiceras corniculatum* Blanco, *Myrsinaceae*). You will shoot the monkey for your food. When the monkey lies senseless, your children will suffer the same way."

Thus said (the seven), "If your children become sick from eating monkey, father,²⁾ get the leaves of the *lambei* plant, and the leaves of the *gorigori*, and sprinkle the children with them." (Then the eighth again spoke), "You have heard all of this, father. Now I will speak of other matters. Right overhead you will see us, your children, (as stars) when you go fishing. When the fisherman tears the gills of the fish out with his hook, in a like manner the mouths of your children will be torn. As the stomach of the fish swells up, so will the stomachs of your children."

The others said, "Do not be anxious, father. If your children become sick because of the fishing, you can sprinkle them with the leaves of the *takep* plant."

"I have finished with my speech," said the eighth, "We, your children, will now go. Do not forget our words, father. Repeat them to our younger brothers, so that they learn them." Then the eighth sent the rat once more, and he bit through the rope of the spear, tuk! The boat drifted away, and the rat mounted the shore and went into the woods. The scorpion was left inside the boat.

13. After the eight boys had fled, their father went home to the village. He was very displeased because of the flight of his children. While he was sad at the recollection of their departure,

¹⁾ Actual medicine is not at the present time given in Pageh. Curing, to a large extent, consists in sprinkling with water from talisman plants, and having the patient drink some of the water in which the plants have been pressed. The *magiri* plant is always used as a head wash before holding *punen*.

²⁾ After a *punen*, or even six months afterwards, if anyone becomes sick, it is said to have been due to eating monkey shot with the poisoned arrows.

the wives of the children came in from the fields. There were three of these betrothed¹⁾ women. They said, "What has happened, father? Why are you not happy?" "Oh girls! My happiness is at an end. All of the children have fled, they are never going to come back again." "But, father, what are we going to do for ourselves? There is no reason that we should remain in the village." "Do as you wish, girls. If you have any hopes of success in following them, go. If you reach them, girls, tell the children that I am coming to look for them. Hasten, girls, lest you fail to reach them. Since there is no boat you will have to take this unfinished one. There are no paddles, so you will have to use these poles (for poling a boat) as paddles."

"You mother," said Sikombut to his wife, "Listen to the words of the children. When you go to the field you will see the aerial roots of the *katuka* tree. You will find fish poison and arrow poison on the insides of the roots. After you have gone to the field hut, and perhaps obtained fish hooks, you will go fishing. If sickness comes to the children from the fish that have been speared, shot, or poisoned, the children told me of these medicines.... Do not forget, mother. You are to take care of the children, you are to take care of all of them. I am sad. I am going to follow my children. I, myself, am going to the moon. I have finished my speech, mother. I have finished my speech, children. I have finished my speech, girls. You go your way, I will go mine." The father went to the edge of the sky and waited there until the moon rose. Then he stepped into (the moon) and remained in it, looking for the children. He never ceased spinning ropes for the spears. He thought that perhaps he could reach the children, and strike their boat.

14. Then the women shoved off in their boat, and went to look for their husbands. While they were on the sea, they caught sight of the war boat. The eight were rowing, and the sound of their oars was like thunder. They were rowing as quickly as possible in their flight, and the sea foamed before the prow of their boat. One woman said, "Oh, hear the noise that their oars make in the sea! We will never be able to catch up with them." But the other women said, "What is the use of talking together! Let us use our poles and we will finally reach them. When they see us they will

¹⁾ *Mandri*, betrothed. Women who live with men, and perhaps have children by the men, but who are not as yet formally married.

wait." So the women poled, and poled, and poled. Finally when they were a little closer the husbands saw the women, and one of them said, "Brothers, our wives are here. Let us wait for them, as they are looking for us." But the eighth said, "No, let us not wait for them, brother¹. There are not enough wives for all of us. We do not wish that some of us have wives, and others have none." So they again commenced rowing their boat over the foaming sea. Yet the women poled, and poled and poled. Thus they approached. The eighth brother said, "Ah! They are approaching. Give me the jaw bone of the pig. I will throw it at their boat so that they change their course before they reach us." The eighth threw the jaw bone towards the boat of the women, and they changed their course. While the women were picking up the jaw bone, the war boat reached the sky. Then the war boat rose up and went into the sky. After the women had obtained the jaw bone they saw that the war boat was already in the sky. One of them said, "As if I lied then when I told you to pole our boat! But you did not listen to me, you had to follow after the jaw bone. Let us resume our poling so that we can go into the sky and meet our husbands." So the women poled, and poled, and poled. Finally they arrived at the edge of the sky. Their boat rose up, and they arrived in the sky. They themselves came, but the boat stayed behind.

15. When the women arrived, (the men) said to them, "Is it you?" "Yes, it is we. We came to look for you. Our father told us to go and look for you. We went, and he also went. He went to the moon in order to look for you. All the *punen* advice which you told to our father he repeated to our mother. Then when he had finished he went to the moon, and we ourselves fled."¹) Thus said the eighth, "Did our father really wish to find us?" "Yes, he really did. He was greatly desirous of giving the *punen* advice to our mother because he intended coming."

(Then the eighth spoke, telling of the reason for the order of the constellations in the sky.) "You, younger brothers, flee in the boat. We will go in a row so that none can pass through us. Take heed of my words. The axe will go first as we pass by our father (the moon). Our father will be angry, he will not at all be pleased that we have visited him. After the axe will come the file, after the

¹) When a father is about to die he gives the *punen* rules to his family. These rules he himself had received from his ancestors. In this way the *punen* laws are often lost.

file will come the *putput* fish, after the fish the small file from the sting ray, then the spear. After all those have passed our war ship will come with the eighth (as steersman at the stern). Next will come the anchor, and, following this, the seven brothers (Pleiades?). Next will come the jaw bone of the pig, which changed the course of the girls. Then will come the *sikatetelu* (a constellation of three stars),¹⁾ that is the three girls. Following will be the rat which we left behind, and after the large rat our father will follow. I charmed the large rat so that he would gnaw the ropes of the spears of our father. If he struck us then the rat would gnaw off the ropes. After this comes the digging sticks and then the scorpion. Then the unfinished boat, and with that come storms. Following the unfinished boat, comes the evening star. With this comes the east wind. That is the way you are to arrange yourselves in groups. We, ourselves, will be one group, you, yourselves, will be one group. Our group will be arranged like this. The axe will be at the head. Then the large file, the *putput* fish, the small file, the spear, the war boat, and the anchor. Your group will be arranged like this. The seven stars, the jaw bone, the three stars, the rat, the digging sticks and the morning star. That is the way you will arrange yourselves. When we come out in the evening, you will come out in the morning. When you come out in the evening, we will come out in the morning.

16. "When we come out in the evening at new moon we will be very angry. (There will be stormy weather). When you come out in the morning at the waning of the moon, you will be angry. When you come out in the morning there will be crab time for four months. The first months the crabs will be called *kiliktik*, then *rakara*, then *buttui*, and in the fourth month they will be called *kainiggit*. After crab time bad weather will set in for two months. That is the short season.²⁾ At the end of the short season your cluster of seven will come out in the evening. (As long as the Pleiades are visible) it will be the long season. For four months in the long season you will be visible. Then you will fall in the sea. The last two months of the long season you will not be visible. After the long season your cluster will come out again at crab time. So then, there will be four months of crab time, two months of storm, four

¹⁾ According to Kruyt, the girdle of Orion. Kruyt, p. 165.

²⁾ October and November.

months of the long season in which you will see the seven stars, and two months of the long season in which they will not be visible. This gives six months for the long season."

17. When the eighth had finished his teaching, he added, "All of you hear my words. Even if our father is angry with us, do not give in. Do this way always. But because he fights with us, we will go past him. Then our father will scold. That is because he does not want us. But even if he wants us, we will never want him. Every time that we come together we will fight. Our anger will never cease. The axe will appear in the month of our fighting, the winds of heaven¹⁾ will blow, and it will rain for three days. The large file will appear at the same time. After that will come the *putput* fish and the small file. There will be fighting with rain and wind for three days. If by chance then the boat of the eighth is hit, he will be angry. He will throw fire, that will burn things to ashes.²⁾ He will throw burning tongues of fire. If he throws on the upper river, it is a bad omen. Sickness will come to the people. If he throws into the sea (it is a good omen). The fish will enter the mouths of the river, because the water in the ocean will be warm. The fish will swim to the shore and enter the fresh water, they will wish for coolness.

"After that comes the month of the war boat, the eighth youth remaining at the stern. After the moon has waned a little more there will be fighting, there will be winds, rain and thunder. The eight will do much fighting. There will be anger until the anchor of the boat is past. The storm will be violent, but not very long. That is the time that the seven will be in the sky. While the seven are in the sky there will be rain and wind for seven days. Then will come the jaw bone of the pig, that changed the course of the girls. There will be fighting and rain and wind for two days. Then will come the three stars. These are the girls looking for the men. They will fight much, as each of them wishes to find a husband. Their father does not wish them, that is why they fight. They will not fight long, but they will fight intensely. For five days there will be a strong rain and wind. Then the rat will come and there will be fighting for two days. There will be rain and wind. Yet

¹⁾ *Rusa manua*, winds of heaven. These winds are believed to bring sickness.

²⁾ Meteors are meant here. These are considered unlucky if they fall near the river above the village. Lightning is not feared. In islands with coconut trees, lightning does little damage.

they will not fight very much, for they are not really angry at one another. Then the poles will come, and there will be fighting with wind and rain for four days. Then the scorpion will bring wind and rain for five days. Then will come the unfinished boat of the girls. This will bring a lot of fighting, and there will be rain, wind, and thunder for eight days. For four days following there will be a high wind. Then will come the morning star. There will be rain for two days, and the wind will blow from the east. All this is called the procession of the stars. It was all cause by the fight between Sikombut and his eight children.

STORY 13.

P a g e t a s a m b a u.

1. Aian sara siburu sirimanua simakereng, sipuoni Pagetasambau, sipulagai ka Taileleu. Pele ngangandra sikaumania, "Sita kam taei pasagak ka Tatubeket, taala lumun. Aleginangan sia Pagetasambau, "Memei poi kam sita pasagak, taitjo djoiki rauru bule maeru leu." Itjorangan rauru, ta maeru, pele nganga Pagetasambau, "Aku bai nia ta memei sita, ai koi rauru ta maeru." Kuanangan ka sia sabagei, "Ta! Memei le sita, kendra ta maeru raurau, memei sita." Galairangan kalabba ambinendra, lambeiakerangan pamateira, ia geti mei sia, maigi sia amei.

Sege sia ka monga itjorangan mintja rauru, ia leu endra galainia, ta maeru. Kuanangan mintja Pagetasambau, "Kau tarettdret ngangaku, tapei mei sita kineget, ka gogoi bagei le taei kam, bulat makatai rauruta." Alegirangan ka sia, "Ta memei le sita, ta tapuuku rauru." Ia geti mei sia. Totorot sia sege ka mongadra tatubeket, sakai sia ka leleu. Tapei maudju sia sendra, bela sia Tatubeket sangarendrenan. Ia geti pasagak sia, samba gegendra sikere, igi matei. Amaarep poi ka lagai kababara sagak, ia geti bela sia mintja sangarettdrenan, ia pei ta raom, tui sia ka kalabba. Tui Pagetasambau iei ka kalabba, malaut poi kalabba, ta iaili, ia geti tetarangannia tutubeket, matei.

2. Tui sia sabagei, pele ngangadra, "Amateian bai sikerei, tarettdret bai tiboietnia, ta memei sita. Alanangan tubu Pagetasambau sikoinan

sabeu, bolotnangannia, bolotnan, murimanua. Kunrunia ka teitei sikoinan, taroakenangannia sikoinan ka mongandra Taileleu. Sege ka monga kundrunia sendra, ngenanangan kalabba. Ka soibokat geti bara sia, itjorangan ai Pagetasambau ka buggei, pele ngangandra, "Aian nia aleita Pagetasambau." Ia geti nounourangannia, pele, "Kipa nupaeru, saraina, murimanua ekeu mintja? Akuagaiat kai bulat amateiat ekeu ratete. Ia pei bagei, saraina, si ta abak amoi se." Aleginangannia Pagetasambau, "Oo, saraina, amateian tendra aku, kipa galainia aku purimanua, ta kuagai. Teteu le aiake aku se." Ia geti alarangannia toili sia ka uma, galairangan punen, kundru sia ka uma.

3. Ai sia mukudru ka uma, patibo sia buania sara sibogbong, pele nganga sibogbong ka mata Pagetasambau, "Kamaman! Kipa te anupaeru nupurimanua mintja, ai koi balak sinetekat ka lolokatnu ta magulai. Bulat makisei ka bagaku, kamaman, anupurimanua, ia pei si ta abak nutoili, bulat makereng ekeu lepa. Nuretdret bai ngangaku, kamaman, nugalai djoiki itjoketku, bulat matakua koba iitojnia nugalai kereng. Ai koi iba sinimbo, kamaman, sangatalukut, nunangnang bai nia, kamaman, murimanua leu pa?" "Ei, takamaman, kunangnang bai nia ta isoppi murimanua." Aleginangannia bua, "Ta te matji ipurimanua, murimanua bai nia kamaman, bulat makereng ekeu lepa." "Tata ibatta, mugolu sarainam, ta bai mugolu sia nangnangkungannia, imatonem bagam." "Ta tapuletsei golura, kamaman, maro bagam murimanua iba, nangnangnungannia." "Oto kauan, kau nuometnake djoiki sangamuneng, bui tamaladje, ta anai ibatta." Nangnangnungannia iba Pagetasambau, nangan, murimanua, murimanua iba sinimbo. Pele nganga Pagetasambau, "Itjoan pugolunangan te sarainam, puladjetangan bagei, ta anai ibatta." "Ake nendra siometakenennu sangamuneng, kau ka salapsaman, kunangnangnia, bui tamaladje." Nanganganani iba sangamuneng Pagetasambau, djadjalat tim salapsaman, ia leu endra igi. "Pate kerengnu, kamaman," nganga Sibogbong, "Ia te ta anumatei ka Tatubeket."

4. Pato kundru sia mintja ka uma galairangan djurut, ia geti mudjurit sia. Pele nganga Sibogbong ka mata Pagetasambau, "Kamaman! Ai pei kindridjetku nugalai, bui numagela djoiki kamaman, imatonem bagaku. Ai koi toitet ka mata lalep, simaigi bua, nunangnang bai nia, kamaman, tataki leu pa?" "Ta isoppi itaki," nganga Pagetasambau, "Anu! Ta kunangnangannia tata katta, mugolu bagei saukuinu." "Ta tapuletsei golura, kamaman," nganga Sibogbong, "Nangnang le bara maro bagam itaki." "Oto kauan,"

nganga Pagetasambau, "Ake igdrak kunangangnia." Nangnangnangan toitet Pagetasambau, djadjalat dom! Ibele ka polak. "Itjoan kubokoi bai, pugolunangan te saukuinu samba sainam, tapoi anai katta. Kenan nubele nia katta, lepa ala buania bui ikom sakoko. Kuanangan mintja ka mata bua, "Ake nendra pon, galakake ka butet turo toitet sitataki, kunangnangnia bui mugolu saukuinu." Galakakenangan pon ka butet turo toitet, ia geti nangangnangan nia Pagetasambau, nangan, nangan djadjalat liggai buania, ia leu endra eru loina toitet.

5. Ka gogoinia sara mintja kundru sia ka uma, galairangan djurut, kaurarangan bago, giokrangan toitet. Mateiakerangan gougou, lepa seurangannia. Amaraan sangamberinia, pele nganga Pagetasambau, "Kenan, takamaman, nutaroake iba teteu ka soroat. Akoi akugalaian, bule isukatnake galaietta, ka sia le poi ibara kereng. Mei Sibogbong ambitnangan kan samba iba ka soroat, pele ngangania, "Akoi ibam kekeu, teteu, ke pei mukom kai ekeu djoiki." Moi sikoinan ka soroat, bettunangan tubunia, tenan le dja! Pele ngangania ka mata Sibogbong, "Nusogai koi aku?" "Oo, teteu, kusogai ekeu, nupaeru aku. Itjo tubuku sikatai, aipakatai tubuku bogbong. Udjuku murimanua beri pei kuagai karoron. Makate bai bagam, teteu, paerunungan aku. Ai kua kamamanku kekeu le teteu ibara kereng." Pele nganga sikoinan, "Oto kenan galai kam galaietmui, ai leu aku." Tui sibogbong, ta maloto nia iitjo sikoinan, ioba poi tubunia simaeru.

Segenia ka sapou nounounangan nia Pagetasambau, "Kipa tagalai. takamaman, aikua teteuta ka matam?" "Kenan kam galai kam galaietmui, ai leu aku, ia te aikua teteuta ka matakui." "Oto, takamaman, konan nukom sita, amatonemman bagaku ka simaeru ekeu. Ai koi kan, takamaman, samba iba, takeikei nulegei, kau isappuru takom nia." Pele nganga Sibogbong, "Paan, kamaman, amaekteknangan aku." "Ta!" nganga Pagetasambau, "Kau le, kau le, teret sappuru kan samba iba." Pele nganga Pagetasambau, "Sabua djoiki бага lalep, takamaman." Ia geti sabuinangannia. Amalinaan бага lalep, budjuk sibogbong, gitiknangannia Pagetasambau. Pele ngangania, "Ba gitik aku, kamaman, ta moi kualala enganku." Gitiknangannia mintja, lango, ilango sibogbong.

6. Lapanangan tubunia ka elak bokbong, kau ka бага okbuk, kaipa akula simaeru lapa kau ka бага ogbuk, ia geti seumangannia. Ai iseseu apoakenangan laka ka бага lalep, apoakenangan lape sikatai ka teitei tukeilat. Ai gokgokngan geti, pele nganga Pagetasambau, "Djodjo ibailiu ekeu kenan ka lape sikatai." Kuanangan mintja,

"Oto sirimanua simaeru ibailiu ekeu, konan le ka se ka laka, guduk, guduk, ipuguduk, pili ka laka siapoakenennia ka бага lalep, tuku se." Nounounangannia, ta ialegi, tapei taagai ute, tapei taagai dere, tenan le tubu kele buku. Nangangnangannia Pagetasambau, nangan, nangan, bara ibara utenia, bara dere, bara kabei, bara ibara sangamberi landrou tubunia, nounounangannia Pagetasambau, alegi. Posonangan tubunia imaeru, posangan, posangan, teteret siagainia pak lainge. Amaeruan geti kaunangan pulaingeatnia, giok kiniu, kiniubinangan tubunia. Kau kabit sibau, kau kirit pak sappuru pulaingeau ikau ka tubunia.

7. Kasoibokat geti toili sia tainanalep sibara ka mone, pele nganga Pagetasambau, "Kenan, takamaman, mugegei sia tainanalep sipuabak, ta taagai kuanendra." Ia geti mei nia. Sege ka soroat, pele ngangania, "Kuk, kuk, ke koi mukukkuk sia simaeru tubu?" Alegirangannia tainanalep, "Maeru tendra tubum kekeu, tapoi makorobu alainu?" Sokok nia mei ka sapou, nounounangannia Pagetasambau, "Kipa arakua takamaman?" "Maeru tendra tubum kekeu, tapoi makorobu alainu." "Oto konan takamaman kupaeru alainu, paerunangan alai." Paerunangan leu tubunia teteret siagainia. Pele nganga Pagetasambau mintja, "Aiat sia takamaman, kenan megegei sia, ta taagai kuanendra. Mei nia ka soroat mintja.

8. "Oto," takamaman, "paan, mei sita ka uma, amalaineau tubum." Sege sia ka uma galakakenangan luga, ka pasigalangan luga, nia leu endra. Pele nganga ukuira, "Ke koi pasigalangan luga sibogbong." Tairauma poi rakukua. Nounounangannia Pagetasambau ukui, "Lakut! Kaipa nia buanu sibogbong?" Aleginangannia, "Ai nia kaulu, lakut. Ta ioba toili." "Kasei ne aleinu tairauma? Kasei onin lagei nia?" "Ka teiteinia le lagainia, musirauma le aioi se."

Pato mei kaulu maniu sibogbong, itjonangan tubu sibogbong ai ka sikoman, pele ngangania, "Ikua pei le kamaman, ai merem kaulu sibogbong, oto amateiatnia." Soibo tolinia ka uma, kuanangan ka mata ukui, "Amateiannia sibogbong, kamamanku pa aimateiakenia. Ai nia ka sikoman, tenan le simadjakat ka tubunia limai lepa." Nounounangan Pagetasambau ukui, "Ele lakut! Kaipa nia buanu sibogbong?" Aleginangan Pagetasambau, "Kasei le ne ia te buaku, akugalaiannia, ia te imalainge tubunia." Pele nganga ukui, "Oto ekeu poi sibogbong, kenan nuala ube ka talukut sikoiriakenennu." Ia geti alanangannia beri djulut. Pele ukui mintja, "Ekeu poi sibogbong, kaipa nukau pisau sibara ka badjanu?" Alanangannia beri djulut. Ia geti tonem bagandra.

9. Pele patuat kebpu, "Amalaingean bai bagiku, akungan le ta malainge." Kuanangan ka mata kamamannia, "Galai aku, kamaman, bui ta kumalainge." Aleginangan Pagetasambau, "Ba oi, takamaman, baleu ta malainge ekeu, kugalai madjo tubuku. Nene bagem siagai ka бага le kugalaingia, amakate poi bagandra sanitu pabulabula ka tubunia, ia te imalainge. Ekeu, takamaman, maeru leu tubum, kendra ta malainge nukua tubum, tapoi maron le tubum." "Ta, kamaman, nugalai le aku, amadjongan tubuku, kuitjo tubu bagiku." "Oto ekeu le, tapoi ba ngunguake aku, bara ta malainge ekeu. Ta imauktuk, takamaman, djodjo ibailiu, ia te makara bagaku kugalai ekeu."

Kuanangan ka mata kembu bagi, "Bara nubesiake igalai ekeu kamamanta, konan djoiki tapatibo kupangantoman ekeu." Aleginangannia kembu, "Apananku kunounou ekeu, sule, apangan aku kembu ta kuagainia."

10. Pato sasa nia kaulu, sege sia ka mone, belaakenangan gougou Pagetasambau, ia geti moi nia ka sapou. Amutugean sulu, pele nganga Pagetasambau, "Kenan, takamaman, nutandre bago djurutta, bara nutandre simasit." Mei nia tandre simasit leu et. Pele nganga Pagetasambau, "Ta koi nuagai simaeru, apananta bago simasit? Kenan nuala mintja." Ia geti alanangan simatua. Gugulungan mintja bua, "Kenan, takamaman, nukarai djurutta toilet, bara nubleake simagarak simagoiso bua." Mei nia beleakenangan simagarak sigoiso bua. Pele Pagetasambau, "Apate djom! Ta koi nuagai toitit simaeru djurut." Kuanangan mintja, "Kenan, takamaman, nuala okbuk uma katta, bara nutete smakela sitete landrou." Mei nia tetenangan ogbuk smakela sitete landrou. Pele Pagetasambau, "Kenan nutete mintja, ta maeru nene, siata landrou nutete sisegelaibi." Mei nia alanangan ogbuk simaeru uma djurut. Gugulungan mintja bua, "Kenan, takamaman, nuala gougou simapusu smakainan." Kuanangan ka mata bua Pagetasambau, "Ta mananam nene, simamomo nuala, simabulau." Mei nia alanangan gougou simamomo. Gugulungan mintja, "Kenan takamaman, nuaisu oinan sua djurutta, simalimo nuaisu." Mei nia aisunungan oinan simalimo. Kuanangan mintja ka mata bua Pagetasambau, "Kenan, takamaman, nuaisu oinan mintja, ta maeru nene, simalatsat nuaisu." Mei nia aisunungan oinan simalatsat. Alepaan sangamberinia pele paatuatnia Pagetasambau: ta isoppi ka sikatai iei toga nene, sangamberi gugulatu idjulut le nia.

11. Galairangan djurut, mateiakerangan gougou, lepa seurangan-nia. Maraan geti galairangan iba sabulungannia Pagetasambau, kuanangan ka mata bua, "Kenan, takamaman, nutaroake iba teteuta,

ke pei mukom sita ka sita, teteuta djoiki mukom." Mei bua ambitnangan kan samba iba sabulungan, galakakenangan ka soroat, pele nia, "Konan, teteu, akoi kannu subbet, akoi ibam atei gougou. Ke pei mukom kai ka kai, ekeu djoiki mukom." Oi sikoinan betunungan le tubunia, tenan le dja! Loto imaloto bua, tui, mei nia ka sapou, ta ipatiboake sikoinan.

Nounounangannia Pagetasambau, "Apa ikua teteuta, takamaman?" "Ta patibo kai, kamaman, maloto aku ka tubunia, mutuitui le aku." Aletinangan Pagetasambau, "Ta maro bagaku tagalai ekeu, takamaman, ele djodjo ibailiu ekeu bara nubesiake tagalai. Ka sangamberi gugulatku, sarat idjulut le ekeu. Muretdret bai ngangaku, takamaman, ta tagalai ekeu, maron leu tubum. Anu kugalai bagim ka sia, bulat katai tubunia le. Nene kekeu, kendra nukua ta malainge tubum, tapoi maron." Kuanangan ka sia bua, "Ta, kamaman, nugalai le aku, bui ta kumalainge, bagiku sikatai tubu, malainge nugalai. Apangan aku simalainge goiso, ta malainge?" "Oto ekeu le, takamaman, nubesiake poi galaikungan ekeu." Ia geti mukom sia. . . .

12. Djadjanangan akulania Pagetasambau, kaunangan ka бага ogbuk, lepa seunangannia. Ai iseseu apoakenangan laka ka бага lalep, apoakenangan leu lape sikatai ka teitei tukeilet. Aigokgoknan geti, pele nganga Pagetasambau, "Noba sirimanua simalainge ekeu, ai koi kundruatnu laka." Meng, ta gokgok, tapoi ioba ka simaeru. Kuanangan mintja Pagetasambau, "Djodjo ibailiu ekeu, kenan ka lape sikatai." Bailiunangannia djodjo.

Soibo toili sia ka uma, kuanangan ka mata lakutnia Pagetasambau, "Ia te ne buaku, djodjo le aibailiunia. Ibattangan le iala puuktunganta ka tubunia. Teu bagaku poi, lakut, akugalai buaku, ia le aibesiakenia. Aku bai nia, lakut, ta kugalai buaku."

Pato bela ka leleu Pagetasambau, ambiterangan djodjo, aili raaili siperakat simatjura, kukurunangannia djodjo, ala matei, ambitnangan ka uma ibandra. Tata ibandra bela mintja. Senet bela, ai simatjura, pak sun uma ban simatjura siala djodjo nendra. Bela mintja Pagetasambau ka leleu, ta anai aleinia. Alanangan simatjura sabeu djodjo matei, ta moi iambit sarania. Alangan lalatek Pagetasambau, lippat-akenangan ka mata djodjo, ibailiu mintja sirimanua, ia leu et galai tubunia ke siburu. Ia geti ambitrangan simatjura en ka uma.

13. Udjuudju geti pagolu sia pasambadra tatoga, kuanangan ka matania, "Ta te ekeu sibailiu djodjo, asutnan ban simatjura ka uma sarat sialakatnu." Makatai ka bagania tiboietra pusalanangan, galainangan tae, taekenangan Pagetasambau. Ta maudju bara oringen

Pagetasambau, lagek ta iagai lagek, makokope le. Pele nganga Pagetasambau ka mata buania, "Bara matei aku, takamaman, ka monenta nukau kam aku, bui nukau kam aku ka karatei." Ta maudju mateinia, pele nganga' bua simalainge ka mata kebbunia sipanae, "Ka monenta takau kam kamamanta, aikua poi bara mateinia, ka monenta takau." Aletinangannia bua sipanae, "Ta takau ka mone kamamanta, sabagei matei ka karatei le tukau. Bara kamamanta ka mone takau, ta takaunia ka mone, ka ratei le tataronia." Ia geti taroakerangan nia karatei.

14. Pato surunia Pagetasambau kundrunia ka monga, kuanangan ka matandra sipuabak, "Kua kam ka matandra sabuaku raala aku, pulu moi oi sia." Sege sia ka uma kuarangan ka mata bua, "Kenan kam nuala kam Pagetasambau ka monga, atusuruannia karatei, oi nia mukundru ka monga. Pulu moi ei kam ikua." Andrenangan pulu ngagogoi, ai ailingan geti mei sia, raala Pagetasambau ka monga. Sukatakenangan eba sabeu Pagetasambau, ka monga ibara eba, ta moi rasasania. Tugguruakerangan leu et nia, siagai ka бага raaili ka monga, kopet obara toili Pagetasambau.

Sege sia ka monga, pele nganga Pagetasambau, "Ta koi maruei nuala kam aku? Akukuangan pulu moi, oi kam nuala kam aku, lepa maudju pei le kam." Alegirangannia, "Ia te kamaman, sikuum akuailiake kai. Nukua poi, pulu moi oi kai, andremaian pulu ngagogoi." "Ta! Pulu moi kukua, nuoi kam, pato oi kam. Kineget ta moi kuoi ka lagai, amakataian tubuku. Ke bai maruei nuala kam aku, sambata te toili ka lagai." Lepa sogainangan bua simalainge, oppatakenangan tolatnia, akenangan ka bua, pele nia, "Ia te ne tolatku pipianu, takamaman, pasiala ibam. Piauakenungan nene moi sikabuat. malambei nupanania." Lepa nendra ikua, tata Pagetasambau ka matandra, ta raitjo nia. Ia geti toili sia ka uma.

15. Pato mei ka mone bua simalainge, siubonangan pipian siake kamamannia, pianakenangannia oi sikabuat, pana matei. Tata nendra, pianakenangan mintja pipian, oi sikabuat, pana matei. Amaudjungan aigalaiake kisendra, pele patuat kembu sipanae: kipa igalai bagiku imalambei ipana sikabuat? Lepa gaugaunangannia masat baginia, alanangan pipian, bele ka kabeinia, taki. Bulukakenangan mintja ka бага masat.

Pato mei bagi ka mone, amutugean sulu, alanangan pipian ka бага masat, itjo amatakiat. Nounounangan kebbu, "Kipa anugalai simataki pipian? Bulat madjo ekeu lepa, djom te aibailiu ekeu djodjo, atimnan uma ban simatjura sarat sialanu, mutanai togandra sirimanua

sogairangan ekeu." Lepa aipugolu alanangan pipian bagi, lippatake-nangan ka polak, bailiu bulak. Amakataiat ka бага kebbu tiboiet baginia galainangan tae, taekenangan bagi, bara oringennia. Lagek ta iagai, lagek makoko pe le, lepa mateinia. Ia te pututukat tae ka Sakalagan.

STORY 13.

Pa g e t a s a m b a u.¹⁾

1. There formerly lived a man who was very well versed in magic, his name was Pagetasambau. He lived in the village of Taileleu, (in Siberut). Thus said the people of his *uma*, "Let us go and fight against the people of Tatubeket (in Siberut), we will have revenge." Pagetasambau answered, "Before we go and fight, let us inspect the livers of chickens, and see whether the omens are propitious." They looked at the livers, and the omens were not favorable. Pagetasambau said, "If I were to decide, we would not go, the omens are not favorable." But the others said, "No! Let us go. Even if the omens are not favorable, we will nevertheless go." They made a war boat to carry them, and took out their war weapons, then a large number of them went.

When the people arrived at the mouth of their river, they inspected the omens again, and saw that they were not favorable. Pagetasambau

¹⁾ An important portion of this story is omitted in the present rendering. According to the version given by Karny, Pagetasambau, the "first" shaman, was put to several tests by his nephew. At one time the nephew commanded his uncle to make an island. The uncle promised to do this, but warned his nephew that when he was performing the magic, the nephew should neither be frightened, or cry out. Then the uncle cut off a piece of the large peninsula which at that time was at the south of Siberut. But the nephew cried out, and the island commenced to flee away over the sea. The uncle called "come here, come here!" But the more the uncle called the further the island went away. Finally the uncle called, "Go away!" Then the island remained where it now is, south of South Pageh, Sanding Island.

While the magic was in process, a woman was on the peninsula planting taro. She called to her relatives to come and rescue her while she was drifting off. Two war ships went to look for her. They were not able to find her, however, because in the meanwhile a wood spirit had taken possession of the woman and concealed her. The two boats became separated on the journey, and meeting off Sanding Island, mistook each other for enemies. They shot at each other with poisoned arrows, but noticed to their wonder that no one was wounded. This omen showed that they were friends and relatives. One canoe remained, and the people founded the first village in the Pagehs, Taikako in North Pageh. (H. H. Karny. *Natur*. Vol. 15. No. 4, p. 81.)

said again, "Let us obey my words and not go at present. We can come again on another day. The omens are really not favorable." But the others answered, "No, we will go. Do not worry about the omens." Then they departed. They finally arrived at the mouth of the river of the village of Tatubeket. There they mounted into the woods. They were not there long, when the people of one *uma* of the village of Tatubeket came out and fought with them. Both sides were equally matched, and many men were killed. The news spread in the village concerning the coming of the enemy, and the people of another *uma* came out. Now (the men of Taileleu) could no longer hold out, and they fled to their war boat. But when Pagetasambau fled to the boat, it was already on the sea, and he could not reach it. Then the people of Tatubeket killed him, and he died.

2. After the others had fled, they said to one another, "Our shaman has been killed. If we had obeyed his words we would not have come." But a large crocodile seized the body of Pagetasambau, and licked, licked, licked it, until Pagetasambau came to life again and sat up on the back of the crocodile. The crocodile then brought him to the mouth of the river at Taileleu. When (the shaman) arrived at his home he awaited the coming of the war boat. In the evening the others arrived and saw Pagetasambau on the beach. They said, "Here is our friend Pagetasambau!" Then they questioned him, "How did you come back to life again, brother? We thought that you were killed and really dead. Besides, brother, you came here without a boat." Pagetasambau answered, "Yes, brothers, it is true that they killed me. How it was that I came to life again I do not know. Grandfather¹⁾ brought me here." Then they took (the shaman) home to the *uma*. They made *punen* and remained in the *uma*.

3. While the people were remaining in the village, the shaman and his sister's son, a man by the name of Sibogbong,²⁾ spoke together. Thus said Sibogbong to Pagetasambau, "Uncle! How is it that you came to life again, and yet there are no scars from blows on your neck? Really, I wonder that you are still alive, uncle. Besides you went home without a boat. Truly you must have magical powers! If you will only listen to me uncle, you will at once perform

¹⁾ The crocodile is called grandfather in Mentawai as among certain tribes of Borneo. Many beliefs and practices concerning the animal are similar in both places.

²⁾ A nickname, given because the man suffered from frambosia.

a miracle for me. I really wish to see you perform a feat of magic. Here is a bamboo cooker full of fish which already smell. Can you by tinkling¹⁾ your bells, uncle, bring the fish to life again?" "Yes, nephew, if I bewitch them they will come to life again." Then the nephew said, "But you cannot bring the fish to life again!²⁾ If you can bring them to life again, uncle, you must really have magical power." "But if our fish were wasted your brothers would be angry. If it were not for their anger I would bewitch the fish so that you might believe in me." "Do not worry about their anger, uncle. If you have hopes of bringing the fish to life again, bewitch them." "Very well then. But hold one of the fish fast in your hands, so that we will not go hungry. For we have no other fish." Then Pagetasambau bewitched the fish, he tinkled and tinkled (his bells) until the fish, which already smelled, came to life again. Thus said Pagetasambau, "You see! Now you brothers will be angry. We also will be hungry because there is no more fish left. Give me that fish which you have in your hands, so that I can put it (back) in the bamboo cooker and bewitch it. Otherwise we will be hungry." Then Pagetasambau bewitched the fish. Finally the bamboo cooker was just as full of fishes as it was before. "What power you have, uncle!" exclaimed Sibogbong, "It is no wonder that you were not killed at Tabubeket."

4. In the morning they again remained in the *uma* making *djurit*. After this they drank the *djurit*. Thus said Sibogbong to Pagetasambau, "Uncle! If you are not tired out, there is one thing that I would like you to do, so that I may have confidence in you. There is a coconut tree in front of the house with many nuts on it. Can you bewitch it so that the tree will break off?" "I certainly can break it off," said Pagetasambau, "But alas! If I bewitch (the tree) there will be no more food left. Then your father will be angry." "Do not worry about his anger, uncle," said Sibogbong, "If you have any hope of breaking off (the tree), bewitch it." "Very well," said Pagetasambau, "give me the small bells and I will bewitch it." Then Pagetasambau bewitched the coconut tree until it broke off, dom! It fell to the ground. "Now you can see if I lied!" (exclaimed Pagetasambau), "Your mother and your father will be angry. But

¹⁾ *Nunangnang* from *nangnang*, to tinkle bells and thereby perform a feat of shamanism. Pagetasambau is said to have been the first man to make use of this kind of magic. The bells, of course, are imported.

²⁾ *Ta te matji*, something that cannot be done. *Ta* is a negative, *te* an intensifier, and *matji* means unripe.

here is our food. Go and fetch the food." Then the nephew obtained the food lest it be eaten by the pigs. After this the uncle said again to his nephew, "Take this sprout and lay it on the broken tree trunk. I will bewitch it so that your father will not be angry." The nephew laid the sprout on the tree trunk, and Pagetasambau bewitched the coconut tree. He tinkled the bells until the coconut tree was (as large) and as heavily laden with fruit as before.

5. On another day (the uncle and nephew) stayed in the village making *djurut*. They obtained bananas and grated coconuts. They killed chickens and then they cooked them. After they had finished cooking everything, Pagetasambau said, "Go, nephew to the pier, and bring grandfather (the crocodile) some fish. Here it is, I have prepared it. I wish to be able to charm with my work tools, and from (grandfather) comes the magic power." Sibogbong went, taking the food and the fish, to the pier. He said, "Here is your fish, grandfather. When we eat, we first give food to you."¹) The crocodile came to the wharf, always lashing with his tail, *dja!* Then he said to Sibogbong, "Did you call me?" "Yes, grandfather, I called you. I wish you to make me well. See how bad my body is, is is ruined by frambosia. I have lived a long time, but I have never known health. Have pity on me, grandfather, and make me well. My uncle said that only from you, grandfather, would come the magic power." The crocodile said, "But go and make your work tools, I will do it." Then Sibogbong went. He had not feared seeing the crocodile for he wished to have his body healed.

When the nephew arrived at the field hut Pagetasambau asked him, "What shall we do, nephew, what did our grandfather say to you?" "He said to prepare your work, that he would give aid." "Very well, nephew, let us first eat. I have confidence that you will be made well. Here is food, nephew, and fish. It is forbidden to leave anything over, so make an end of the food."²) (After the nephew had eaten) he said, "I have finished, uncle, I am full." "No," said Pagetasambau, "Come on, come on!" Finally all the food and fish was finished. Then Pagetasambau said, "Sweep out the house now, nephew".³) So Sibogbong swept out the house.

¹) This is the stereotyped invocation used before every sacrifice to the spirits.

²) In a *funen* feast the food must all be consumed.

³) After eating, the remains of food are always swept away for fear of witchcraft.

When the inside of the house was all clean, Sibogbong went to sleep. Then Pagetasambau pinched him. The nephew said, "Do not pinch me, uncle, I cannot catch my breath (I have eaten so much)." The uncle pinched again, and Sibogbong was quite senseless.

6. Then the uncle cut out the well portions of his nephew's body and put them in a bamboo cooker. Then he cooked it. While the flesh was cooking, he unrolled a red cloth inside the house, and in back of the house he unrolled a poor mat. While the steam was coming from the cooking Pagetasambau charmed, "That which is turned into a dog, go to the poor mat." He charmed again, "But that which is turned into a well man, come onto the red cloth. Guduk, guduk, guduk, pour yourself on the red cloth which I have unrolled in the house, come here." Then he spoke (to the poured out body of the nephew), but there came no reply. The head was conscious, the feet were conscious, but the trunk of the body was as stone. Pagetasambau tinkled, and tinkled and tinkled. The head came, the feet came, the hands came, finally all the members of the body came. Pagetasambau spoke again, and he received an answer. Then Pagetasambau rubbed the beautiful body, he rubbed and rubbed until the youth was entirely conscious. Then he placed beautiful decorations on the youth. He ground up yellow dye, and made the body of the youth yellow. He gave him new loin cloths and head bands. When all was finished the uncle made the boy into a beautiful youth.

7. In the evening the women were coming home from the (taro) fields (in their boats). Pagetasambau said, "Go, nephew, and surprise the women in their boats. Let us see what they will say." So the nephew went. When Sibogbong arrived at the pier he called out, "Kuk, kuk! Have I not a beautiful body?" The women answered, "Your body is indeed beautiful, but your hair is kinky." Sibogbong returned to the field hut. Pagetasambau asked him, "What did they say to you, nephew?" "They said that my body was beautiful, but that my hair was kinky." "Then come, nephew, I will fix your hair and make it proper. Then the uncle again doctored his nephew. After this the uncle said, "Go, nephew, and surprise the women. Let us see what they will say." So Sibogbong once more went to the wharf.¹⁾

¹⁾ A portion of the text is omitted here, because of repetitions. The second time that Sibogbong was inspected by the women, they said that the calf of his leg was still imperfect. The third time that he was inspected he was found

8. (When the nephew told his uncle what the women had said, Pagetasambau replied), "Well then, nephew, everything is finished, and your body has been made beautiful. Now let us go to the *uma*." When they arrived at the *uma* they laid away their paddles in their proper places. The father (of Sibogbong) said, "That is where Sibogbong puts away his paddles." So the people all knew that the newcomers were friends. Then the father asked Pagetasambau, "Brother-in-law! Where is my nephew Sibogbong?" Pagetasambau answered, "He is on the upper river, brother-in-law. He did not wish to come home." "Who is your friend from a friendly village? What is the name of his village?" "He comes from a village from the back of the island. He has come to visit here."

The next morning the sister of Sibogbong went to the upper river and saw the body of Sibogbong thrown on the refuse pile. She said, "My uncle said that Sibogbong was asleep on the upper river, but he is dead." In the evening the sister returned to the *uma* and said to her father, "Sibogbong is dead. My uncle killed him. His body is lying around cut up on the garbage pile." The father asked Pagetasambau, "Oh brother-in-law! Where is my son Sibogbong?" Pagetasambau answered, "Here is my nephew. I have given him a beautiful body." The father said, "But if you, then, are Sibogbong, go get the tobacco from the bamboo container which you have put away." Sibogbong obtained the tobacco, he made no mistake. The father again said, "If you then are Sibogbong, where did you put the knife that came from my brother?" Sibogbong obtained this. Then his relatives believed in him.

9. Thus the elder brother thought, "My younger brother has been made beautiful, I, alone, am not beautiful." So he said to his uncle, "Fix me uncle, so that I become beautiful." Pagetasambau answered, "Do not come, nephew. Perhaps I would not make you beautiful. I might make a mistake. I fixed your brother with great trouble. The good spirits had pity on him, that was why he was made beautiful. You, nephew, are good looking, even if, as you say, you are not beautiful. Even so you are strong of body." "No, uncle, you must fix me. I am ashamed of my body when I see my younger brother." "Do as you wish. However do not be angry with me if I do not make you young. If I do not have good luck, nephew, I will turn you into a dog. That is why I am worried about fixing you."

quite perfect. The women said, "*Ta te matei ekeu*, now you will never die." The nephew brought word of what the women said back to his uncle.

The younger brother said to the elder, "If you insist that our uncle fix you, come first and we will talk together so that I can instruct you." The older brother answered, "Why should I ask you, the younger brother, to teach me? Why should I, the elder, not know everything?"

10. In the morning they went up to the head of the river and let out the chickens. Then they went to the field hut. At midday Pagetasambau said, "Go, nephew, and cut down some bananas for *djurit*. Cut down unripe bananas."¹) The nephew went and cut down unripe bananas. Pagetasambau then said, "Do you not know what is good? Of what use are unripe bananas? Go once more and get (bananas)." The nephew went again, and this time obtained ripe bananas. The uncle sent the nephew again, "Go, nephew, and climb for coconuts for our *djurit*. Throw down fruit that is small and dried up." The nephew went and threw down small, dried up fruit. Pagetasambau said, "What stupidity not to know which are good coconuts for *djurit*!" The uncle said again, "Go, nephew, and get bamboo vessels for our food. Cut down hard bamboos with short segments." The nephew went and cut down hard bamboos with short segments. Pagetasambau said, "Go cut again. These are not suitable. You must cut long segments in the bamboo." The nephew went and obtained bamboo which was suitable for making containers for the *djurit*. The uncle again sent the nephew, "Go nephew and get some thin black chickens." (When the nephew returned) Pagetasambau said, "These are no good, you must obtain fat white chickens." So the nephew went and got fat chickens. The uncle sent again, "Go, nephew, and scoop up some water for the *djurit*. Get turbid water." The nephew went and scooped up muddy water. Pagetasambau said, "Go, nephew, and scoop up water again. This is no good, you must get clear water." The nephew went and scooped up clear water. When everything was finished Pagetasambau thought, "This child is not otherwise than stupid, he has made mistakes in everything he was sent for."

11. The uncle and nephew made the *djurit* and killed the chickens. Then they cooked. When they had finished cooking, Pagetasambau gave some meat for sacrifice to his nephew, and said, "Go, nephew, and take this meat to our grandfather. Before we ourselves eat, our grandfather must first eat." The nephew brought the food and the

¹) A favorite feature of Mentawai humor is to say the opposite from what one means.

sacrificial meat and laid them down on the wharf. He said, "Come grandfather, here is your food, pounded taro. Here is your meat, the livers of chickens. Before we, ourselves, eat, you must first eat." The crocodile came swaying his tail, sounding always *dja!* The nephew was afraid and fled. He went back to the field hut without speaking to the crocodile.

Pagetasambau asked, "What did our grandfather say to you, nephew?" "I did not speak to him, uncle. I was afraid of him and fled." Pagetasambau replied, "I have no hopes that we will be able to fix you, nephew. If you desire that we try, you will be turned into a dog. In everything which I sent you to do, you have made mistakes. If you heed my words, nephew, we will not try to make you, for you (already) have a strong body. I was able to fix your younger brother because his body was really bad. But as for you, even though you say your body is not beautiful, yet you are strong." The nephew answered, "No, uncle, you fix me so that I may become beautiful. My younger brother had a bad body and you made him a handsome youth. How is it that I, who am already somewhat good looking, should not be made beautiful?" "Well, as you will, nephew, since you demand that we fix you." Then they ate.¹⁾

12. (Then when the youth was tight asleep) Pagetasambau cut out his flesh and put it in a bamboo cooker. Then he cooked it. While he was cooking he unrolled a red cloth inside the house, and a poor mat in back of the house. While the bamboo was steaming, Pagetasambau said, "If you wish to be a beautiful young man, here is your place on the red cloth." The bamboo was silent, it did not wish the good thing. Pagetasambau again said, "If you have turned into a dog, go to the poor mat." The youth turned into a dog.

In the evening (Pagetasambau and the dog) returned to the *uma*. Pagetasambau said to his brother-in-law, "Here is my nephew, he has turned into a dog. He can bring us good luck by fetching our meat. I did this of my free will, because my nephew desired it. If I had been the one to decide, I should not have done it. But my nephew was insistent."

In the morning Pagetasambau went out to the woods and took the dog with him. They found the footprints of a deer, and the dog followed them. Then they killed the deer, and brought it to

¹⁾ After eating, Pagetasambau put the older brother to sleep in the same manner as he had done with the younger brother. The text repeats, and is here omitted.

the *uma* for food. When the meat was finished they went out again. Every time that they hunted they obtained a deer. The *uma* was soon filled with the horns of the deer obtained by the dog. Pagetasambau once went hunting without any of his friends. He killed a large deer and was unable to carry it home alone. So he took the branch of a poisonous thorny plant (*lalatek*) and with it struck the head of the dog. The dog turned back into a man. Then the two brought home the deer to the *uma*.

13. Some time afterwards the two brothers fought with one another. The younger said to the elder, "I see now why you were turned into a dog. The *uma* is full of the horns of the deer which you alone obtained." The elder brother was deeply insulted at these words. He performed witchcraft and poisoned Pagetasambau. Not long after this Pagetasambau took sick, and, since there is no cure (for poison),¹⁾ he became very much worse. Then Pagetasambau said to his nephews, "When I die, nephews, place me in the field, do not take me to the (usual) burial place." Not long afterwards Pagetasambau died. The younger brother said to the poisoner, "Let us place our uncle in the field, as he said." The poisoner answered, "No, we will not take him to the field. We will place him with the others in the graveyard." So they brought the uncle to the graveyard.

14. The next morning Pagetasambau rose up (from the dead) and stayed at the mouth of the river. He said to the people in the boats, "Tell my nephews that they should come and get me. They should come in ten."²⁾ "When the people came back to the village, they said to the nephews, "Go and get Pagetasambau at the mouth of the river, he has risen from the grave and is staying at the mouth of the river. He said for you to come in ten." The nephews counted ten days. Then they went to get Pagetasambau at the mouth of the river. Pagetasambau charmed a large flood. The mouth of the river was flooded and the nephews were not able to row against it. They forced their way up with great difficulty, and finally they arrived. They wanted very much to bring Pagetasambau home.

When the nephews arrived at the mouth of the river, Pagetasambau said, "Why did you not come sooner to get me? I called out

¹⁾ The poisoning is magical, not actual.

²⁾ *Pulu moi*, this is a pun. The common meaning would be to come in ten (days?). A rare meaning is, to come at once.

for you to come at once to get me. Then it was a long time before you came." The nephews answered, "That is it, uncle. We obeyed your words. You said we should come in ten (*pulu*), so we counted ten days." "No, I said *pulu moi*, come at once, come the same morning. Now I cannot return to the village, my body is ruined. If you had come at once, we would have returned together." Then Pagetasambau called his younger nephew. Removing his bones, he gave them to his nephew, saying, "Take these bones, nephew, and make a flute. It will serve for getting food. When you play on this flute, the apes will come, and you will easily be able to shoot them." When Pagetasambau had finished saying this he died. The nephews returned to the *uma* and never saw their uncle again.

15. The next morning the younger brother went to the field and tried the flute which his uncle had given him. An ape came, and he shot him. He played on the flute again. Another monkey came, and he shot him. A little while after this the elder brother thought: how does my younger brother shoot game so easily? So he obtained the bamboo case of his younger brother and took out the flute. It fell from his hands and broke. Then he put it back in the case again.

At noon the next day the younger brother went again to the field. He took the flute from out of the bamboo case and saw that it was broken. He asked his elder brother, "How was my flute broken? You are really stupid. It was because of your stupidity that you were turned into a dog. The *uma* is full of the deer horns which you obtained. When the children of the village evacuated their bowels, they called for you." Then the younger brother in his wrath took the flute and hurled it to the earth, where it turned to stone. The older brother was mortally insulted at the words of his younger brother. He performed sorcery, and poisoned his younger brother. The younger brother took sick, there was no remedy. He became worse and died. That was the beginning of witchcraft in Mentawai.

STORY 14.

Siteut siei murura.

1. Aian sara siburu sirimanua siei murura, kuanangan ka mata sinanalepnia. "Oi ina anu, kean ka mone mukan balutku, mei aku murura." Mei sinanalep ka mone moneinangan gete, soibo toili nia seunangan kan. Pato taronangan bibilet kau ka abak, ia geti reuru.

Ai nia muabak itjonangan nia atapaipai. Pele nganga atapaipai, "Kaipa nuei, saraina?" "Mei aku murura, masigaba iba." "Oto, saraina, murura poi nuoi, moi aku kaku." Pele ngangania, "Apanannu te! Ta nuagai masiiba, ta kuambit ekeu." "Ba kua kiseendra, saraina, ta tendra kuagai masiiba, tapoi kuagai leu kupaerunia." "Oto ekeu le," nganga sirimanua, "Oi ekeu oi." Ia geti djanang nia.

2. Lepa reuru sia, itjonangan sia bilou. Pele nia, "Kaipa nuei kam, aleita saraina?" "Mei kai murura, kugaba kai iba." "Oto, saraina, memei poi kam murura, moi aku kaku." Pele nia, "Apa te nuala, kekeu nuagai bai nutiktik tali kakabili?" "Ba kukua kiseendra, saraina, aiagai nia ka sia aleita, akuagainia kaku, samba pusikabuat-mai." "Oto ekeu le, oi ekeu oi." Ia geti djanang nia.

Lepa reuru sia, itjonangan sia masepsep. Pele nia, "Kaipa nuei kam, aleita saraina?" "Mei kai murura kugaba kai iba." "Oto, saraina, memei poi kam murura, moi aku kaku." Pele nia, "Apa te nuala, tulu imaemu iba ka tubumui." "Ba kua kiseendra, saraina. Ai leu tarubei kam tubuta, Sabagei masiiba, sabagei maminai, sabagei manimbo." "Oto ekeu le, saraina. Maro bagam nuoi, oi ekeu." Ia geti djanang nia ka бага abak.

3. Reuru sia itjonangan sia siteut, pele ngangania, "Kaipa nuei kam, aleita?" "Mei kai murura kugaba kai iba." "Oto, saraina, murura poi nuei kam, moi aku kaku." Pele ngangania, "Apate gedja bagaku ka tubumui! Apa te nuala kam? Taiagai masiiba moi kam murura. Tulungan imaemu kan ka tubumui." "Ba kua kiseendra, saraina. Ai leu kusinou kai nia, aisakkutnan kakabili ka buku, ei aku sinou." "Oto, kauan, ekeu le oi endra ekeu oi." Ia geti djanang nia.

Reuru sia, bara simatjura, pele ngangania, "Kaipa nuei kam, saraina? Mei kai murura kugaba kai iba." "Oto, saraina, murura poi nuei kam, moi aku kaku." Aletinangan nia, "Ba oi, maluluke sita, ta abak sabeu abakta." "Moi le aku," nganga Simatjura. Lepa djanangnia, lelelep abak. Pele ngangandra, "Ke kubobokoi kai, baan oi ta nuretdret, itjoat amalelepman sita." Kuanangan ka sia sima-

tjura, "Oto ta leu nubokoi kam, ta memen sita." Ia geti tui nia. Mei sia ka sia, sege sia ka monga galai sapou.

4. Pato mei masiiba sangamberidra, pak soibo bara sia, abarangan iba raala. Sege sia ka kapi pinairangan iba. Pato patiborangan, "Mei kam sita masiiba, talegei sara aleita sitimbo ibata imara. Pele nganga masepsep," "Oto talegei poi kam sara aleita itibbo ibata imara, akungan le mukudru kutimbo nia." Ia geti kudrunia, mei sia sabagei masiiba. Tugge sulu amaraan iba katitibboat, oi silambai. Pele ngangania, "Apa nugalai, saraina?" "Aleginangan masepsep," "Ai kutibbo iba, saraina." Kuanangan mitja silambai, "Oto nutibbo poi iba, saraina, ake ngaingai." Aleginangan masepsep, "Ta momoi kuakenia, saraina. Ta saraku sibakat iba, mugolu saaleita." "Ba kua kise, saraina, ake le. Ta nuake kupila te gugu." Loto nia endra masepsep, tui nia komnangan silambai. Soibo bara sia, aian iba sialara, sogairangan sipanimbo, "Konan, saraina, tapinai iba." Lepa oi masepsep ka tubudra. Kuanangan ka matadra, "Ta anai ibata, saraina, aikomman silambai." Aleginangan, "Ekeu le aikomnia, anungaingai le ibata." Pele nia, "Ta aku aingaingainia, silambai le. Ta bai kuobaakenia pilanangan gugu." "Oto, saraina, silambai poi aikom nia, mantjep geti, akungan idjago ibata."

5. Pato tui sia sabagei raei masiiba, atapaipai itimbo ibadra. Tugge sulu, silambaian rengei. Pele nia, "Ake ngaingai, saraina." "Ta kuake, mugolu saaleita." "Oto, saraina, ta nuake, kupila te gugu." Malotonangan atapaipai, obaakenangan ikom iba silambai. Soibo bara sia pele nganga atapaipai, "Ta leu ibobokoi sita saaleita, bulatnia leu silambai ikom iba. Itjoan aikomman silambai." "Oto, saraina, mantjep akungan idjago ibata, kuagai pei bokoimui." Pato mei sia sabagei masiiba, sibiloubilou le idjago ibadra. Tugge sulu, lotsit silambai, pele ngangania, "Ake ngaingai, saraina." Aleginangan sibilou, "Ta kuake, mugogolu saaleita, sokat ekeu le aikomnia, ta anai ka kai." "Ta nuake kupila gugu, nuagai pei gegeku." "Nupila gugu, pila, iba geti ta kuake." Rapoakenangan tubunia ka salasa ikera iba. Pele nganga silambai, "Apa ta nuake iba!" Pilanangan gugu pak tuk! Pusounangan bilou tuituiakenangan leu et nia, komnangan iba silambai.

6. Ai nia mutuitui ainia musosou, arepnangan sou nia saaleinia. "Taan aleita sibiloubilou amusouan nia aipilangan pa gugunia." "Ke kubobokoi," nganga atapaipai. "Nukua pei le kam aku ikom iba." Pele nganga siteut, "Ta leu kukua bokomui, gulai tubumui le. Mantjep geti, akungan idjago ibata. Soibo bara sia, pele nganga

bilou," Taan gugu, saraina, aipilangan silambai. Amei aku ka salasa kurapoake tubuku akukera ibata, pilanangan gugu pak tuk. Pele nganga siteut, "Apangan te gulai tubumui, sule, aku bai idjago ibata, beri sara ta ikom. Tambu besi tubuta masigaba iba, silambai le amauktuk. Oto mantjep, sule, akungan le idjago ibata, nuagai kam paatuat sikebbukat."

7. Pato mei sia sabagei masigaba iba, kudru siteut idjago ibadra. Ai nia manimbo, gainangan sasa galadjet nia letsu. Alepaan aigalai letsu, silambaian lotsit. Pele ngangania, "Ake ngaingai, saraina". "Ba ola, djoiki saraina, kugalai letsuku, ibata leu. Alepaan geti kugalai letsu akekungannia." "Ariake djoiki nugalai letsum, ibangan djoiki nuake, ai aku mutuitui." "Ba ola, djoiki saraina, kulepaakenia, ai le poi goiso, lagekku le. Tambu besi suletku." "Oto galai kaku, saraina, letsuku imale bakoloku simabesi." "Aleginangan nia siteut, "Kauan, saraina, sendra ilepa kekeu djoiki tagalai letsum." Alepaan aigalai latsat silambai, kaunangan ka silambai. Kau ka kabei, kau kose, kau ka rere, kau kose, kau ka ngungu, kau kose. Alepaan ai latsat silambai, pele nganga siteut, "Mei sita, saraine, muriggau ka oinan, ke pei takom iba, amalinaan leu kabeita." Ia geti ei sia. Suru siteut, suru silambai, raei muriggau, attat silambau belu. Pele siteut, "Ba pagulai nubetu tubum, saraina, itaki imale besi, ta tataki, ta mamale besi, saraina." Betunungan tubunia silambai, bouan, bouan, ta tataki. Lepa mei siteut masiala bobobo, boboakenangan ka tubu silambai, bouan, bouan, bouan, matei silambai. Amateian silambai, lepa ruruakenangan ngaimang siteut itabbou silambai, padjoatnia ka bilou.

8. Soibo bara, sia, aian iba, pinairangannia. Ai rapipinai iba, kuanangan siteut, "Apate bokoimui, sule, nukua pei le kam silambai aikom ibata, oto kam le aikom nia, itjoat kam ibata beri ikom." Alegirangannia, "Ai ipo pa ka djagoatnu, saraina, ta ioi, moi bai nia ta te matji ipulegei iba." Pele siteut, "Oto, saraina, kenan nuala ngaimangta sendra akururuakean." Leap ei sibiloubilou. Alanangan ngaimang sibiloubilou, itjonangan silambai, pugereinangan. Lotonia ka tubu silambai. Pele siteut, "Ba pugerei, saraina, ambit le ibata amateian nia." Ia geti ambitnangannia. Pele ngangandra sabagei, "Akean, saraina, kaku ute siliku." Ia geti tibborangannia.

Amaingingan ibadra, pele nganga sirimanua, "Paan masiiba, ta-lepaakean le, tatoili kam." Ia geti toili sia. Ai sia muabak aili lagai sibiloubilou, attat, tui nia, ai le sia epat. Abakngan, abakngan aili lagai masepsep, attat, tui nia, ai le sia telu. Abakngan, abakngan,

aili lagainia atapaipai, attat, tui nia, ai le sia rua. Abakngan, aili lagainia siteut, attat, tui nia. Sarangn le sirimanua toili ka lagai.

9. Ia geti pei siteut enung, aili oinan komnangan bebekat. Ai nia mukom, komnangan bakapatnia sikoinan. Pele nganga siteut, "Apanangannu bai nukom bebekat, mananam bai bebekat?" Kuanangan sikoinan, "Ekeu akukom, bebekat nukua!" "Ta nia bakapatku, bebekat le ne. Ai koi bakapatku." Totoiakenangan bebekat. Ia geti galakakenangan bakapat siteut sikoinan, komnangan bebekat. Tui siteut ei ka butet loinan. Pele nganga sikoinan, "Aipudjongan koi aku, siteut, ikua pei leu bakapatnia, oto bebekat. Aleginangan siteut, "Oto, saraina, nubesiake poi nukom aku, ottouake kam utemui sangamberimui, pele pakere utemui kuandre kam. Ke pei nukom kam aku kuagei nuntumui." Ottouakerangan tubudra sikoinan sangamberidra, pakere utera sangamberidra, aili ka sila. Ei siteut ka teiteira, andrengan sia, sara, rua, telu, attat ka sila. Pele ngangania, "Ba bele bagamui, saraina, ibamui leu aku, bola djoiki kumamomo." Pele sikoinan, "Aipudjongan koi sita, siteut. Ikua pei le takomnia, oto teiteidjatnia le ibesiake. Bola nuoi mitja, ta te kukom kai ekeu." Pele nganga siteut, "Ba kua kiseendra, saraina, kasei bai ta ioba murimanua, besina atagaba katta obata murimanua. Tapasili tubuta, saraina, kam siteut, aku sikoinan, noba leu kukom kam. Ba bele bagamui, saraina, kuteiteidji teiteimui siliki, itjoat kam bakapatku sinototamui. Ta bai makeppu paatuatku, saraina, amateian aku. Ba itjo kam goiso, kendrangan magoiso tubuku, kuagai paatu. Paan tiboidjetta, saraina, meian aku." Ia geti tui nia.

10. Ai nia muenung ka leleu ailingan luluplup, ai maigi bago simara ka bagania. Ei nia ka бага luluplup mukom bago, lup, taibelanangan. Pele paatuatnia: amadjongan koi tubu, momoi bai kubela, mateiakenangan bai aku sirimanua. Lepa komnangan bago, kom ektek, ia geti pusoganangan. Ai nia musoga, oi atapaipai, bara masepsep, simaigi. Pele sia, "Apa nupusoga, saraina? Baidjuake le ka kai kanmai, ai leu kusilo kai nia." Kuanangan siteut, "Konan le kam, ai koi katta, bago." Alegirangan, "Ta moi kuoi kai, saraina." "Beri saraku aibukainia amoiian, apangan kam simaigi ta moi? Ai kondra bukaket, ia te kaku akubuka akuoi se. Konan kam sangamberimui tabuka kam nia, nuoi kam mukom. Ba paudju kam, baleu moi sibakat bago raanu sita." Ia geti moi sia sangamberidra ankatakerangan take luluplup, sia tubuluk siteut bela. Pele siteut, "Kuometnake djoiki, saraina, nupukom. Alepaan geti komanmui, bela kam." Asapurungan sia tubuluk, galakakenangan take luluplup, gou!

Tui nia. "Ba babailau kam, saraina, babara rusa manua, itjoat kam kudjuk lepa. Olaake kam mukom, mei aku kubalou sia, akupubailau ta te anai sia, akupumengmeng tendra aian sia, bela kam ka kam." Tui siteut sogainangan sirimanua. Pele nia, "Konan kam amangalaan luluplupmui, simakope igi aiala." Araarep poi aipubailau siteut, ei nia balounangan luluplup. Sege nia itjo amangalaan, alanangan logui pananangan sia sapuru. Toili nia ka uma, orenangan rua ngamuneng. Ia geti ei sabagei ala.

11. Ia geti siteut, enung ka leleu, ailinangan mani, kudru nia sendra. Lepa bara sikabuat bagei, nounounangan nia pele, "Apa nugalai, saraina?" "Ai kubobo kateuba, amanuntungan bagaku." Oto ngangania le munau, ta ibobo. Pele nganga sikabuat, "Oto, saraina, akungan pei ibobonia." Kuanangan siteut, "Ta moi, saraina, kateubara le taikebbukat, manuntu bagaku kuarep nganga kateuba taikebbukat." "Kupakatai bai nia anunungan aku, ta leu kutomake, bobo goiso galak." "Oto, saraina, nubesiake poi nubobo nia endra, kutuitui boiki nubobo nia, bui kuarep ngangania." Ia geti tui siteut. Areuan nia pusoganangan, "Boboan, saraina, areuan leu aku." Ia geti bobonangan nia. Sotnangan sipasibobo, purut ka tubunia, pugereinangan. Ei nia ka oinan, teipu, alup, tubunia tui mani.

12. Bara siteut puenungangan ka leleu, bela nia ka oinan, ailinangan lipsop. Pele nganga siteut, "Ia ne galai tubum, saraina?" "Ia te ne galai tubuku, taikebbukat pei le sarat kise galai tubudra." "Apangan te keppu ka bagaku, kuitjo galai puenungangnu, aku bai nia ta kuaili eidjananku." Aletinangan lipsop, "Anugegei koi aku, saraina, ke pakukuru sita ele ta nuaili." Pele nganga siteut, "Ta te matji nuaili aku, sitarere endra ekeu nuaili, magulai te kupuattat ka ran." "Oto, saraina, nukua poi ta kuaili ekeu. Matei lago ne, bela sara, kalimuan. Geti oi ekeu pakukuru sita." Pele siteut, "Oto kauan, ai leu kuoi, nutarek tubum tapakukuru."

Aili kalimuan amaingingan lipsop ka oinan. Siteutnan lotsit, pele nia, "Aian aku saraina, kineget tapakukuru tasibo tubuta. Taagai sita simanangka." "Konan, saraina, tapakukuru ekeu ka leleu, aku ka oinan. Amasagongan ekeu, bela ka oinan, nutagetnake aku." Pele siteut, "Sita saraina."

Tui siteut pabalaunangan. Amasagongan tubunia, ari, bela ka oinan. Nounounangan lipsop siteut, "Aian ekeu, saraina?" Aletinangan lipsop bagei, "Aian aku. Aku le djoiki asege sene." "Kauan, saraina, takau nia mitja." Tui siteut pabalaunangan, amasagongan tubunia ari. Nouounangan lipsop siteut, "Aian ekeu, saraina?"

"Aian aku, ta taagai buru aku se. Bara ekeu kuanennu sitarere, oto aku le boiki." "Kauan, saraina, takaunia mitja." Ia geti tui siteut, pabalaunangan, bubuluk, djadjalat matei.

STORY 14.

The brown monkey who went fishing.

1. There was once a man who wished to go fishing. He said to his wife, "Come now, mother. Go to the field and get food for my travels. I am going fishing." The wife went to the field and gathered taro. In the evening she came home and cooked the food. In the morning the man took the goods and put them in the boat. Then he went down the river.

While the man was travelling in the boat he met a long-tailed monkey. The monkey said, "Where are you going, brother?" "I am going fishing." "Well then, brother, if you are going fishing, I will also go." The man replied, "What the deuce! You do not know how to fish. I shall not take you." "Do not say that, brother. It is true that I do not know how to fish. But yet I know how to fix things." "Do as you wish," said the man. "Come along then." So the long-tailed monkey stepped into the boat.

2. They went down stream again. Then they met a gibbon. The gibbon asked, "Where are you going, my brothers?" "We are going fishing." "Well, brothers, if you are going fishing, I will come along." "But what do you know about pulling up fishing lines and hooks?" "Do not say that, brother. What our friend there knows, I also know. We are both monkeys." "As you will. Come on then." So the gibbon stepped into the boat.

They went down stream farther, and met a black monkey. The monkey said, "Where are you going, my friends?" "We are going fishing." Well, if you are going, I will also go." The man said, "What can you do? You will only make the food disappear the more quickly." "Do not say that, brother. We can divide the work. One can fish, another clean the fish, and the other smoke the fish." "Do as you like, brother. If you wish to come, come." So the black monkey stepped into the boat.

3. They went down stream again, and saw a brown monkey. The monkey said, "Where are you going, my friends?" "We are going fishing." "Well, brothers, if you are going fishing I also will go."

The man said, "You will only cause trouble. What will you catch? You do not know how to fish. You will only cause the food to disappear quickly." "Do not say that, brother. When your fishhook is stuck in the rocks we will dive. I will go and dive." "Very well then, you can come." So the brown monkey stepped into the boat.

After they had gone down stream a little farther, a deer came along, and said, "Where are you going, brothers?" "We are going fishing." "Well, brothers, if you are going fishing, I will go with you." "Do not come, our boat will turn over, it is not big enough." "But I will come," said the deer. He stepped in, and the boat began to sink. (The occupants of the boat) said, "Did we lie then? We told you not to come, but you did not obey. Now see how we have sunk down." The deer said to them, "You certainly did not lie, we do not all fit." Then he went away. The occupants of the boat went on alone, and when they came to the mouth of the river they made a field hut.

4. The next day they all went fishing, and in the evening they came home with a good catch of fish. When they arrived on shore, they cleaned the fish. The next morning they talked together. "Let us go fishing, leaving one of us to smoke the fish." The black monkey said, "Then leave me, my friends, and I will stay and smoke the fish." So the black monkey remained and the others went fishing. At midday he had cooked and smoked the fish. Then a heron came and said, "What are you doing, brothers?" The black monkey answered, "I am smoking some fish, brother." The heron said again. "Well then, if you are smoking fish, brother, give me some of the dried fish." The monkey answered, "I cannot give you any, brother. I, alone, am not the owner. My friends would be angry." "Do not say that, brother, but give it to me. If you do not hand it over, I will bite your buttocks." The black monkey was afraid and fled, while the heron ate the fish. In the evening the others came home with the fish which they had obtained. They called for the black monkey, "Come brother and help us clean the fish." The black monkey went to them. He said, "Our fish is all gone, brothers. The heron has eaten it." The others answered, "You, yourself, have eaten it. You dried our fish." The black monkey replied, "I, indeed, dried the fish, but the heron ate them. I did not wish to be bitten on the buttocks." "Very well, brother," (said the long-tailed monkey), "The heron then has eaten the fish. But tomorrow I, myself, will guard them."

5. The next day the others left to go fishing while the long-tailed monkey remained to dry the fish. At midday the heron approached. He said, "Give me some dried fish, brother." "I shall not give you any. My friends would be angry." "Very well then, brother. If you do not give me some I will bite your buttocks." The long-tailed monkey was afraid and gave the fish to the bird for his food. In the evening when the others returned, the long-tailed monkey said, "Our friend really did not lie. The heron has eaten our fish. See how the heron has eaten them." "Very well, brother," (said the gibbon), "Tomorrow I myself will take care of the fish. Then I will know if you have lied."

In the morning the others went fishing, and the gibbon remained to guard the fish. At midday the heron approached. He said, "Give me some dried fish, brother. The gibbon replied, "I will not give you any. My friends would be angry. Yesterday you ate it all, and there was none left for us." "If you do not give it to me I will bite your buttocks, then you will learn of my wrath." "If you want to bite my buttocks, bite! I will not give you any of the fish." Then the gibbon stretched out his body on the fish rack so as to protect the catch. The heron said, "What! You won't give me the fish!" Then he bit the gibbon on the buttocks, tuck! The gibbon cried and was forced to flee, while the heron ate the fish.

6. While the gibbon was fleeing he was crying. His friends heard his cries. "That is the end of our friend the gibbon," they said, "He is howling because his buttocks have been bitten." "As if I lied then!" said the long-tailed monkey. "You said that it was I who ate the fish." The brown monkey replied, "I did not say that you lied, but only that you were stupid. To-morrow I myself will watch the fish." In the evening when the others returned the gibbon said, "I no longer have a backside, brothers. The heron has bitten me. I went to the wrack and stretched my body over it in order to guard our fish. The heron bit me, tuck!" The brown monkey said, "That was your stupidity. I am the youngest, but I, myself, will guard the fish. Not one will be eaten. Oh, what trouble it was for us to catch the fish! The heron, indeed, has had good luck. To-morrow I, the youngest, will guard our fish, so that you, my elders, will learn of my cleverness."

7. The next day the others went fishing, while the brown monkey remained guarding the fish. After he had smoked the fish, he stripped some rottan as material for arm bands. When he had

finished making the arm bands the heron came in sight. He said, "Give me some dried fish, brother." "Do not be in such a hurry, brother. It is our fish. I wish to make some arm bands first. When I have finished making the arm bands I will give you the fish." "Stop making you arm bands and first give me the fish. I must go away." "Do not hasten, brother, I must first finish. There is only a little more (to be done). The arm bands are my medicine. Oh, how my finger nails hurt!" "But make some arm bands for me, brother. I wish to cure my sick knees." The brown monkey answered, "Good, brother. When these are finished I will make some arm bands for you." When the monkey had finished making the arm bands for the bird, he tried them on him. He put the arm bands on his hands, feet, and beak. Then he made them tight with wooden pegs. When the brown monkey was finished doing this, he said, "Let us go brother, and wash our hands in the water. Before we eat the fish we must wash our hands." So they went. When the monkey rose up to go and wash his hands, the heron also arose, but as he sprang up he fell over. The monkey said, "If your sickness is not cured, you must continue lashing around with your body, brother. If it is cured, you need not lash around." The bird lashed around, bouan, bouan! He was not cured. So the monkey went and got a club. He struck the bird, bouan, bouan, bouan! The heron died. Then the monkey gathered dried trigs and covered up the body of the bird. He wished to play a trick on the gibbon.

8. In the evening the others came back. They had fish, which they proceeded to clean. While they were cleaning the fish, the brown monkey said to the gibbon, "You lied, brother. You said that the bird ate our fish, but it was you who ate it. See! Our fish is not eaten." The gibbon answered, "It was only by chance, brother, that the heron did not come while you were taking care of the fish. If he had come there would not have been any fish left over." The brown monkey said, "But, brother, go and get the pile of twigs which I have gathered together." Then the gibbon went. When he picked up the twigs, he saw the body of the heron and cried out, for he feared the bird. The brown monkey said, "Do not cry out, brother, but bring the bird for our food. He is dead." So the gibbon carried in the bird. The brown monkey said to the others, "I will take the head of the bird, brothers, for myself as a trophy." So he smoked the head.

After they had caught many fish, the man said, "We have finished

fishing, let us go home." So they went home. While they were travelling they reached the village of the gibbon. He sprang out and fled. Then there were four. They travelled farther until they reached the village of the black monkey. He sprang out and fled. Then there were three. They travelled on until they reached the village of the long-tailed monkey. He sprang out and fled. Then there were two. They travelled again until they reached the village of the brown monkey. He sprang out and fled. Then only the man returned to his village.

9. The brown monkey went further on until he came to a river. There he chewed a bamboo stalk. While he was chewing, a crocodile bit his thigh. The brown monkey said, "What is the good of eating a bamboo stalk? Does the stalk taste good?" The crocodile replied, "It is you that I am eating. A stalk you say!" "But that is not my thigh, it is a stalk. Here is my thigh." The monkey extended the stalk. The crocodile laid aside the thigh of the monkey and chewed on the stalk. Then the monkey fled to the tree top. The crocodile said, "You have deceived me, monkey. You said that it was a thigh, but it was only a stalk." The monkey answered, "Very well, brothers, if you insist on eating me, all of you raise up your heads. Then when your heads are in a row, I will be able to count you. In that way I will know how many of you have eaten me." All of the crocodiles raised their heads, so that they were in a row. They extended from one bank to the other. The monkey clambered over their heads, counting them, one, two, three. Thus he sprang to the other shore. Then he said, "Do not be worried, brother. I will be your food. Only you must wait until I am fat." The crocodile said, "You have deceived us, monkey. You said that we could eat you, but you only wanted us as a bridge. Only wait until you come again. Then we will really eat you." The monkey replied, "Do not say that, brother. Who is there that does not desire life? It is because we wish to live that we spend such great pains looking for our food. Let us change places, brother, and you become a monkey, I a crocodile. Then, if you wish, I will eat you! But do not be worried, brother. Even though I crossed over on you backs, you can see how my thigh is wounded. If it were not for my deep thoughts, brother, I would have been killed. Do not judge me by my size. Even though my body is small, yet I know how to think. I have finished my speech, brother, and now I am off." Then the brown monkey fled.

10. While the brown monkey was on his way in the woods he

came to a trap. Inside of the trap were many ripe bananas. The monkey entered the trap and ate the bananas. The trap closed, and he was unable to get out. The monkey thought: how stupid of me. Now I cannot get out and the men will kill me. Then the monkey ate his fill of bananas. When he was finished he called out. While he was calling many long-tailed monkeys and black monkeys came. They said, "Why are you calling, brother? Throw us the food and we will catch it." The brown monkey replied, "You come in here. Here is our food, bananas." The other monkeys said, "We cannot enter, brother." "But if I alone was able to open (the trap), how is it that so many of you are unable to do likewise? There is the catch. That is the way I opened it when I came here. Come, now, all of you and open the trap. Come in and eat. Do not hesitate. Perhaps the owner of the bananas will come and scold us." Then all of the monkeys went and pulled up the cover of the trap. They went inside, and the brown monkey came out. The brown monkey said, "I will hold fast to the top, brothers, while you eat. When you have finished eating, you can come out." But when all of the monkeys had crept in, the brown monkey let down the cover of the trap, gou! Then he fled. "Do not chatter, brothers. The winds of the heavens will come and bring dark clouds as an evil omen for you. Hasten your eating, for I am going to visit the people." — The brown monkey fled and summoned the people, saying, "Go, your trap has obtained its prey. It has a large booty." A man heard the chattering of the monkey and went to visit the trap. When he arrived he saw the prey, and taking his arrows, he shot them all. Then he returned to the village carrying two of the monkeys on his back. The other men went and obtained the remainder.

11. The brown monkey, again on his way through the jungle, came to a drum-shaped bee hive. He remained there. Then another monkey came and questioned him, thusly, "What are you doing, brother?" "I am striking on the drum. I love doing it." But really the brown monkey was not striking on the drum, the sound was the buzzing of the bees. The other monkey said, "Well, brother, I also wish to beat the drum." The brown monkey said, "I cannot allow you to, brother. The drum belongs to my ancestors. I feel sorry when I hear the sound of the drum of my ancestors." "But if I ruin the drum, you can scold me. I will not beat the drum long. I will soon lay it aside." "Very well, brother. If you wish to beat the drum I will go away. I do not wish to hear the sound of it." Then the brown monkey left. When he

was far off, he called out, "Strike it, brother. I am at a distance." The other monkey struck. (The bees swarmed out) and hung on the body of the striker, stinging him and making him cry out. He rushed to the water and dove in. Then the bees left him.

12. The brown monkey, again on his way through the jungle, came to a river. He met a variety of fresh water crab (*lipsop*) there. The brown monkey said, "Is that the kind of a body you have, brother?" "This is my kind of a body. My ancestors were all fashioned likewise." "But I cannot understand such a thing when I see you walk. If I were like you, I would never arrive at my destination." The crab replied, "You are making fun of me, brother. Let us have a race. Perhaps you will not be able to catch me." The brown monkey replied, "It could not be possible for you to beat me. You have no feet, while I can spring from branch to branch." "Very well, brother, if you say that I cannot catch you. At the end of this month there will be a new moon. At the second quarter of the moon you come, and I will race you." The brown monkey said, "Good, I will come. You can train for the race."

At the second quarter of the moon there were many crabs in the rivers. The brown monkey appeared and said, "Here I am, brother. Now we can race and test ourselves. We do not know which of us is the fleetest." "Very well, brother, let us race. You take to the woods, I will remain in the river. When you are tired, come out to the river and you will see me." The brown monkey said, "Let us, brother."

The brown monkey left and ran. When he was tired he stopped and came out to the river. There he asked, "Are you there, brother?" A different crab replied, "Here I am! I am the first to have come." "Good, brother. We will try again." The monkey fled, and ran until he was tired. Then he stopped and asked, "Are you there, brother?" "Here am I. I do not know how long I have have waited for you. You said that I have no feet. Yet I am here first." "Very well, brother. We will try again." The brown monkey fled and ran. He ran stumbling, always falling, ever rising. He ran and ran until he died.

STORY 15.

Sirimanua sibailiu simatjura samba
sibailiu sikoinan.

1. Ai sara siburu sirimanua, rua toganua, sara simanteu sara sinanalep. Pele ngangania ka mata sinanalepnia, "Seu kan balutku, kuei masiong." Iggitnangan gete sinanalep. Ai nia masiiggit, ogbukakenangan tiet toga sinanalep, taiagaidjet inania. Lepa ipasiiggit, ogbukakenangan gette, tapoi aian tiet ka бага ogbuk, sikau toga sinanalep. Lepa nendra karurangan bago, ai ikukura kaunangan kulit bago ka бага ogbuk, taiagaidjet inania. Lepa aikura bago, ogbukakenangan ai kulit bago toga ka бага ogbuk, taiagaidjet inania. Ia geti seunangannia. Amaraan kan opaakenangan, ai kulit bago ka бага ogbuk. Pele ngangania ka toga "Kenan bai nusogai ukuinu, memeinia ikua masiong." Oi ukui alanangan kan, ia geti mei nia masiong.

Soibo galainangan sapou ka leleu, galakakenangan bibiletnia sendra, ia geti mei nia masiong. Amaingan siong, mei nia ka sapou, rusuinangan api, seunangan iba. Amaraan iba, alanangan kan bekanangan gette, itjonangan pagalu tiet. Beka bago itjonangan pagalu kulit. Pele ngangania, "Aipudjongan koi aku sinanalep, bola kuake kekeu ibam simaeru." Lepa nendra galakakenangan kokom, mei nia mitja masiong. tetenangan suppainang ogbukake, tetenanang taratat ogbukake. Ia geti mei nia ka sapou seunangannia.

2. Pato tolinia ka uma, pele ngangania sinanalep, "Ai koi ibam ilek sangogbuk, ai koi kuret sangogbuk, nendra geti ibamai le tatoga." Ai sia mukom, kuanangan mitja simanteu, "Ba pei kom bagania, suania le djoiki nulo." Ia geti lonangan sua sinanalep. Lepa ai lo sua bekanangan elek itjo oto suppaining, baka kuret, itjo oto taratat. Galakanenangan ka purusuat, alanangan lalaisu, mei nia ka oinan, pusounangan sendra.

Aiatuake kalelepa koman moi nia, pele ngangania ka simanteu, "Kipa ta leu mei ekeu ka mone?" "Ta memei aku, amatundruan matakua," nganga simanteu. Kuanangan mitja sinanalep, "Oto tapoi mei aku ka mone, itjo tatoga, mei kai eiratta mamanu." Mei nia sogainangan aleinia sinanalep. Raei mamanu, ia geti mei sia, telu sia amei. Amaingan geti sipanu, pele nganga sirua, "Paan, ale mei kam sita ka uma, amasoiboan bagei." Ia geti toili sia. Ka enungan geti itjorangan bua ailuppa, pele nganga sinanalep nendra, "Oi takarai kam katta ailuppa." Ia geti karairangan. Pele nganga sirua mitja,

"Paan, ale ta kam ka uma amasoiboan bagei." Aleginangan ka sia sisara, "Kenan kam, ta toili aku. Ai koi iba ambit kam iba sabuanu." "Ta, toili le sita, ta anai palitnia nukudru se, pulu moi geti." "Kenan kam ka kam, aku geti ta toili aku buru. Ai ngungu bagaku ka saulum, aipudjo aku. Iake ibaku suppainang samba tarat. Itjo kam ngungu bagaku ka tubu saulum, tai obaku toili ka uma." Koilonangan sumba, koilonangan rangou, bailiu ban. Pele nganga sirua, "Mei sita ka sita, aibailiuat eiratta simatjura." Ambitrangan iba.

3. Sege sia ka uma, roroirangan sia tatoga, pele ngangadra, "Ina, ina, ake ibaku." Alegirangan sia sirua, "Pagaba, ai te inam. Ai ngungu bagania ka ukuinu, iake ibania suppainang samba tatararat. Ai bailiu inam simatjura." Soksok sia, ei ka бага lalep, sou sendra.

Pato mei sia ruadra, gabarangan inandra ka pamanuatra. Pele nganga kebbu, "Ina! Ina! Sara leleu nualegi. Susu pei bagiku sigoiso tubu." Aleginangannia ina, "Bou taitaina!" Ia geti mei sia sendra. Galainangan kandra ina, totoninangan leu toga sigoiso. Soibo merem sia, amaunengan toga sigoiso, ngitiknangannia ina, sou. Pele nganga ina, "Ta leu taitaina, tambabairak le sakamamannu." Amaunengan mitja, ngitik, ta iagai, ia geti ngitiknangannia kebbu, sou. Pele nganga ina, "Ta leu taitaina, tambabairakra le sakamamannu." Amaunengan mitja, ngitik, ta iagai, ngitik mitja, ta iagai, ia geti ina tui galakna-kenangan tatoga.

4. Pato suru sia, itjonangan inandra ta anai, sou sia ruandra. Mei sia gabarangan inandra, sogainangan ina kebbu, "Ina! Ina! Sara leleu nualegi, susu pei bagiku sigoiso tubu." Aleginangan nia ina, "Bou taitaina, konan kam." Ia geti tagetakerangan ina. Sege sia totoninangan toga sigoiso ina, ia geti galainangan kandra. Soibo kuanangan ina ka mata toga, "Bara nuaili kam leleu simatatara, ba oi kam. Toili le kam ka lagai." Ia geti merem sia. . . .

Aili iaili leleu sukatakenangannia, "Ekeu kinaleleu reggeuake tubum, bui raoi tatoga. Tenan le leleu buak kean le kekere." Pato suru sia tatoga, itjorangan inandra ta anai, sou sia. Lepa ei sia gabarangan inandra, sogainangannia kebbu, "Ina, ina, sara leleu nualegi susu pei bagiku sigoiso tubu." Saingere, ta anai ialegi. Sogainangan mitja, "Ina, ina, sara leleu nualegi, susu pei bagiku sigoiso tubu." Aleginangannia, "Bou taitaina! Konounou kam." Tapoi ta paitjo sia, ai poi kekere sinukat inandra. Besiakerangannia toga usuakenangan tubudra ka lobok, tebek ka sila patiborangan. Pele nganga inandra, "Besina akusukatake leleu taitaina, nuntu bagaku ka tubumui, momoi pei le kam. Kenan kam taitaina, ta totoili aku,

itjoat tubuku aisiliat. Bara bara nuaili kam oinan, taitaina, nuitjo kam pora situraggai, ia te nutut kam, kai katoët itusappai sendra tendra nutusakai kam."

5. Ngungu bagadra ka sia toga, ta raalegi nganga inandra, tenan le sia tui musou le sia. Ta maudju ailirangan oinan. Pele nganga kebbu ka baginia, "Iangan ne oinan sikua inanta." Ia geti itjorangan pora situraggai, tutrangannia. Ta maudju sappai pora kai katoët. Ia geti sakai ka leleu. Ailirangan sapou silainge sipumone. Pulipputranngan, bui iitjo sia sibakat mone. Soibo toili silainge ka uma. Ia geti mei kebbu ka mone komnangan kan gougou ka talukut, lepa ambitnangan goiso ka baginia. Pato moi silainge ka monenia, itjonangan kan gougou ta anai, ta pei ikua. Soibo toili nia ka uma, ia geti sinanalep mei mitja mukom kan gougou, ambitnangan goiso ka baginia. Pato bara silainge, itjonangan kan gougou ta anai, ta pei ikua. Reireinangan itata kan gougou nia. Patadjunungan tubunia mulipputnia ka bebe enungan. Amaineman geti, ei sinanalep mukom kan gougou, itjonangannia silainge. Pele paatuatnia silainge: ia bai ta iom kan gougou. Kuluminangan nia, labanangannia, bap! Pusounangan sinanalep, lotonia ka tubu silainge. Pele nganga silainge, "Ba pusou, ta kumateiake ekeu, se te sita mukudru ka monenta." Biritakenangan komang sibutet tubunia silainge, kau komang sinanalep. Amakataiat poi komangnia, udjudra ka leleu.

6. Pato panarekrangan, lepa magiri sia. Giok kiniu, kiniurangan. Pato lia sia, ala gougou liadra, liaakerangan ka tubudra, lepa mateiake gougou. Lepa nendra sogaaake simagere. Ia geti mukom sia. Ai bagi sinanalep ka tei sapou mulipput. Ai sia mukom ta anai iitjo simanteu beleakenangan iba sinanalep ka tei sapou, iba baginia. Pele nganga simanteu, "Pate ruei itata ibam! Ta leu anai bagita nulipputnake? Barania kuanungannia, ta kumateiake nia. Sita maektek, ainangan bagita muladje. Kua kual a nia, ai sita mukom, ta anai palitnia ipuladje bagita, ainangan sita sipuukunia." Pele nganga sinanalep, "Ai kondra nia bagita, alaan nia bara makate bagan." "Makate bagaku, karonan bagata. Anupaudju koi nukuania?" Gorosot simanteu, alanangannia, ambit ka oinan. Raunangannia, lepa giok kiniu, kinibinangan tubu bagi, kau kabitnia. Ia geti mukom sia.

7. Amaudju sia goiso mukudru ka mone. bara suruketnia sinanalep. Aiailingan geti lagonia pututunangan mata toganian. Lepa ei sia munemnem ka oinan. Inemnemake toganian sinanalep, itjonangan teteunia muabak, kaulu iei igaba toganian. Segenia ka punemnemandra, nounounangan sia, "Ta leu anai nuitjo kam sia taiteteu. Amaudjungan

akugaba sia, ta kusese sia." Pele iitjonia sinanalep, paatunangan; "Kean le tubu teteuku." Sukatnakenangan nia sinanalep, "Bara teteumai ekeu, kau iottot ka kabeinu sisimang ottot." Pele nganga sinanalep, "Totogam nukua nugaba, lepa muari ekeu, ta koi nuolaake nugaba sia?" Aleginangan nia teteu, "Ta momoi, amasagongan kabeiku, kuariake djoiki tubuku." Lepa sukatnangan mitja sinanalep, "Bara teteumai ekeu, kau iogolok ka kabeinu simang." Golok. Pele paatuat sinanalep mitja: oto teteuku le nia, kusogai nia mukom. Kuanangan mitja sinanalep, "Amasagongan poi nukua kabeinu, nugogoi ekeu boiki se, mantjep geti tui ekeu nugaba sia." Aleginangan teteu, "Kauan, kupugogoi se amasagongan tubuku bagei." Ke pei tusakai sia, sukatnangan nia mitja sinanalep, "Bara teteumai ekeu, kau iottot paipainu ka undrenan ottot." Kuanangan mitja sinanalep, "Kauan, sakai ekeu taei mukom, balei amaladjengan ekeu." Aleginangan nia teteu, "Ta momoi, masogo bokoloku." Pele paatuatnia sinanalep mitja, "Oto bulatnia iangan te teteuku." Ia geti sukatnangan, "Bara teteumai ekeu, kau igolok ka paipainu undrenan." Golok.

8. Ia geti sakai sia mei sia ka sapou pukomrangan. Sukatnangan mitja sinanalep, "Bara teteumai ekeu, kau iottot ka ngungum sisi." Ottot. Pele nganga sinanalep, "Pate udju nupulo, ta pa maladje ekeu?" Aleginangan nia teteu, "Ta momoi kuolaake kulonia, maroket sua." Ia geti sukatnangan mitja sinanalep, "Bara teteumai ekeu, kau igolok ka ngungum sisi." Golok. Pele paaruatnia sinanalep: kupoiliatnan te galai tubumai, bui mareureu бага teteuku. Kuanangan, "Kai te, teteu, tatogam gabaetnu, aiat kai ruamai bagiku." Aleginangan nia teteu, "Bulatnia leu kam taiteteu. Tambu udju akugaba kam ta kusese kam. Tiboi pei pagalaiatnia aikandriuake sita inam, imatonem bagaku, anu kukua ka toneman bagaku. Tapoi kuagai tubumui, aisilian galai tubumui bagim. Tui amutuitui kam magoiso pei le kam, ia te ta kuagai."

Pele nganga sinanalep, "Oto, reteu, siriponangan leu. Ta nuagai kai. Amaudjungan le poi ta muitjo kai. Anu pagalaiatnia aituaitui inangku. Ka lulut padjoatmui le. Anuake ibania ikua suppainang samba taratat. Masalanangan bagania, tui nia. . . . Kipa galainia, teteu, ikolou leu ka bagam kutiboi ngungu бага inangku, imatonem bagam putogam kai?" "Kauan, teteu", nganga toga, "Tiboi pei bulat pulelengannia."

9. Aleginangan teteu, "Oo taiteteu, aisesengan kabagaku nutiboinia, bulatnia tatogaku kam. Siobaku tateteu se le kukudru. Nupakom kam aku. Ka lagai kukudru, tateteu, sarat puladje le aku, tapoi

momoi kugalai katku, amabadjaan poi tubuku." "Kauan, teteu, nganga toga. "Sean te sita. Bui makarat bagam takudru se." Ia geti kudru nia, patadre sia.

Udjuudju geti magelanangan pakom teteunia, kaunangan katnia simata. Kuanangan teteu ka mata toga, "Bara magela ekeu, tateteu, ba ake katku. Ia ne nuake katku simata, taioba tubuku, ele ibailiu le aku apa pa oninia." Ta iretdret nganga teteunia toga, akena le nia sarat simata. Udjuudju geti sarat kiseendra. Pusalanagan simakope teteunia, mei nia ka oinan kudru ka keile, ikudru.

10. Oi toga ikau kat teteunia sarat simata. Itjo mitja ta anai ka peremannia, soganangan, "Konan teteu, ai koi katnu." Arepnangan nganga togonia, oi nia, budju, budju, sakai ka tikkara. Loto imaloto togonia, pele ngangania, "Ta ia ne teteu, teteura le sanitu." Aleginangan nia teteu, "Ke kubobokoi bai tateteu! Akukuangan bedra ka matam, Bara magela ekeu, ba ake katku. Ta ioba tubuku mukom simata, bui ibailiu aku apa pa oninia. Ta nuretdret, akenu le simata. Idjoat ioba leu bagam galai tubuku, sarat ka oinan kukudru. Ba besiake aku ia te ne galai tubuku, ta iolei." Ia geti tui toga, pukomnangan ka sia teteu.

Lepa ipukom teteu, oi togonia somanteu, kuanangan ka matania, "Kenan nuala djalo, tateteu, taei mudjalo. Ai koi ibaku ta maigi iake kebbunu, kokom enan kuoba." Aleginangan toga, "Lepa ta marom tubum, ei sita mudjalo nukua! Momoi bai nudjaloake djalo?" Pele nganga teteunia, "Amarotnan tubuku, bui makarat bagam, ta isoppi kudjaloake djalo." "Oto maro poi bagam, teteu, mei sita. Ta leu kerana nia iba kebbuku tatania le, beri kai ta maigi ibamai." "Ei toga, alanangan djalo." Lepa mei sia, ruadra teteunia.

11. Sege sia ka monga, kudru toga ka buggei, ei teteunia mudjalo. Rimbaikenangan djalo ka oinan, djarat! Ei nia sinogi. Puandjolouan gougou ottou, aian iba sangaleletteu. Ei nia mitja, rimbaikenangan djalo, djarat! Sinogi, tugge sulu ottou, aian iba sangaleletteu. Nounounangan togonia, "Kipa galainia, tateteu, amatamman leu nuitjo akupusinou?" "Oo, teteu, atomman leu," nganga togonia. Pele ngaanga teteunia mitja, "Kenan, tateteu, nutoili ka lagai. Ai koi iba nuambit, akoi tataitai ambit. Aku kaku ia te ne galai tubuku, ta toili aku buru. Itjoat galai tubuku aisilian, sikoinan le ibailiu aku." Pele nganga toga, "Tambu sou bagaku, teteu, ibailiu ekeu sikoinan. Ai koi inangku aibailiu simatjura, ekeu ibailiu sikoinan. Apate oninia ngungu bagam ka kai kebbuku, tiboi pe ka matak, kuagainia."

"Oo, tateteu, ai te ngungu bagaku ka kebbunu. Akukuangan ka matania," Oi, tateteu, bara magela ekeu iake katbu, ba ake. Sendrangannia kupuladje. Ai koi kan simata, ta ioba tubuku. "Ta iretdret ngangaku, ia te ngungu bagaku, aibailiu aku sikoinan. Oto tateteu, arepake nganturatku. Bui nupatete kam galaietmui, musoga sipatetemui komkungan kam. Ba patete kanmui ka mone, bui nupusarangai kam gete, bui nupatete kam bago, apa pa oninia galaietmui, bui nupatete kam, bara musoga sipatetemui, ta isoppi kuoi kukom kam. Ba bui kam laiga ka oinan, bui kukom sakokomui. Ia te ne nganturatku ka matam, ba kalipougi. Tiboi le nia ka mata kebbunu. Paan tiboietta, tateteu, kenan, ba ngenaaake kam aku. Itjoat galai tubuku sikoinannan le ibailiu aku."

12. Toili toga ka lagai, ambitnangan iba samba djalo, ambitnangan tataitai siaket teteunia. Pusounangan le ka puabangan, taisesena bagania ta aitoili teteunia. Pele paatuatnia: inangku aibailiunnia simatjura, ukuikui aibailiunnia sikoinan, apa le pa oninia ibailiu aku kaku? Kope taiobaku murimanua!

Sege nia ka lagai kuanangan ka mata kebbunia, "Oi kebbu, ba gagaba teteuta, aibailinan nia sikoinan. Ai kua ai ngungu bagania ka tubum, anuake katnia simata. Tambu taisesena bagaku galai tubudra. Inanta aibailiunnia simatjura, ukuita aibailiunnia sikoinan, ele apa le pa oninia ibailiu aku kaku." Arep iarep kebbu nganga bagi, pusouranganruadra, rasoibi inandra sibailiu simatjura, soibirangan leu ukuira sibailiu sikoinan.

13. Pato ei munemnem kebbu ka oinan, inemnemake toganian. Gugulunangan baginia ikarai latso ka bebe oinan. Lepa ei nia karai. Ai nia mangarai puattatnangan tubunia ka rat latso uluinangan leu nganga atapaipai, bago, bago, bago, gulu, gulu, gulu. Pele nganga kebbu, "Ba galai umun su, bebele ekeu, bui mabakbak tolatnu." Aletinangan bagi, "Ta leu, kebbu, ai leu kuomenake ran." Gorosotnia ambit bua latso, akenangan ka kebbunia. Pato gugulunangan mitja bagi ikarai ratnia latso. Kiseendra leu igalei senen. Igugulu nia mangarai, sarat kiseendra le igalai, aiobaan le poi tubunia mukudru ka rat loina.

Ka gogoinia sara geti, gugulunangan mitja kebbunia, ikarai katnia buat latso. "Mei aku kukarai bua latso katnu kebbu, ake djoiki komang ka tubuku." Ia geti kaunanang komang ka tubunia, simabulau, simabogat, samba simapusu, pasara pukomangan aikua. Alanangan komang bagi, kaunangan simabogat ka rurukat, kaunangan ka matania

simabulau, komang simapusu geti ka tubunia ikau. Lepa ei nia mangarai.

14. Sege nia ka butet latso puattatnagan, oi nia muattat punaunangan, uluinangan nganga atapaipai, bago, bago, bago, gulu, gulu, gulu. Pele nganga kebbu, "Ba galai umun, su, bebele ekeu bui mabakbak tolatnu. Aleginangan nia bagi, "Itjo pei te aku kebbu, aisiliat galai tubuku, aibailuan aku atapaipai." Itjonangan matania kebbu, amabulanan matania, amabogatnan rurukatnia, bara tubunia amapusunan, kabitnia geti bailiu paipainia. Pele nganga kebbu, "Kipa te anupaeru su, amakatainan tubum, aibailuan ekeu sikabuat. Apate keppu ka bagaku galai tubumui! Taiobamui murimanua." "Oo, kebbu," nganga bagi, "Ia te ne galai tubuku, aku ului galai tubudra saina samba saukui. Paan, kebbu, meian aku, bui ikukuru aku djodjo." Ia geti mei nia ka leleu.

Amaudju nia ka leleu itjonangan inania, sibailiu simatjura. Patiborangan pele nganga sikabuat, "Arepnake ngangaku ina. Akupunau tendra pagaba tubum kekeu, sirimanua te anai samba djodjo, bui rakukuru ekeu. Ia te tiboietta, ina. Ba kalipogi."

STORY 15.

The human being who changed to a crocodile and the human being who changed to a deer.¹⁾

1. There formerly lived a man who had two children, a boy and a girl. He said once to his wife, "Cook food for my travel, I am going to net fish." The wife peeled some taro. While she was peeling, the children puts the taro peels in the cooking bamboos, but the mother did not know it. Then the woman put the taro in the bamboos which contained the peelings. After this the woman skinned bananas, and while she was doing this the children put the skins inside the cooking bamboos without the mother's knowing about it. Then the mother put the bananas in the bamboos which contained the skins. Finally the woman cooked the food. When she removed the bamboes from the fire they had the skins inside. Then she said to the children, "Go and call your father. He said that he wished to go fishing." The father came and took the food. Then he went fishing.

¹⁾ This story is perhaps the best known in Pageh. The first outline of a version was published by J. F. K. Hansen, in *Bijdr. Taal-, Land- en Volkenkunde van Nederl.-Indië*, Deel 70, p. 185.

In the evening the man made a temporary hut in the woods. He laid down his goods there, and then he went to net fish. After he had obtained a good catch of fish he returned to the hut. He blew up his fire and cooked the fish. When he had done this, he took out his travelling food and cut open the bamboo containers. Then he saw that the taro was mixed with the skins. He opened the banana bamboo and saw that the bananas were mixed with peels. He said, "My wife has been playing tricks on me. But just wait. I will bring her some beautiful fish." So he laid aside the food and again went netting. He killed a variety of snake (*suppainang*) and put it in a bamboo. He killed an uneatable variety of frog (*taratat*) and put it also in a bamboo. Then he went back to the hut and cooked the bamboos.

2. In the morning the man went back to the village and said to his wife, "Here is your food. In one bamboo is eel and in one is (eatable) frog. This is food for our children". While they were eating the man said again, "Do not eat what is inside the bamboos. First drink the sauce." So the woman first drank the sauce. After she had drunk the sauce she broke open the bamboos. Then she saw that the eel was a snake and the frog was an uneatable variety. The woman laid down the bamboos at the fireplace, and picking up the bamboo water containers, she went to the river. There she cried.

The wife made believe that she had finished her food. Then she went back to her husband and said, "Are you not going to the field?" "I am not going," replied the man, "I am too sleepy." The wife said again, "Very well, if you are not going to the field you can look after the children.¹⁾ I am going fishing with my sisters-in-law." The wife called her two friends, and they all went fishing. After they had caught a number of fish, the two relatives said, "Finished! Let us go back to the village as it is getting dark." So the three started back for the village. On the way they saw a variety of fruit tree (*bua ailuppai*), and the wife said, "Let us climb the fruit tree." So they climbed the tree. Then the two relatives again said, "Finished! Let us go back to the village, it is getting dark." The wife answered, "You go back. I do not intend to return. Here is the fish, bring it to my children." "No, we will all return. There is no cause for your staying here. Come at once." "You, yourselves,

¹⁾ In Pageh it is just as common to see a man looking after the children as a woman. The children are not allowed to touch the ground until they are old enough to walk, and hence require constant attention.

go home. I am not returning home this time. I am insulted by my husband. He played a trick on me. He gave me snakes and frogs to eat. Now watch how angry I am with my husband, and why I do not wish to return to the village." The woman swallowed her hand fish net, and the two bamboo rods of it turned into horns. The other two women said, "Let us go back alone. Our sister-in-law has turned into a deer." So the two women brought back the fish.

3. When the two women arrived in the village the children greeted them, saying, "Mother, mother, give us the fish." The two women answered, "Be careful! We are not your mother. She is angry at your father because he gave her snakes and frogs to eat. She has turned into a deer." The children went back into their house and cried there.

The next morning the two children went to look for their mother at the fishing place. The older sister called out, "Mother! mother! If you are in the woods, answer! Give a little of your milk to my younger brother." The mother answered, "Oh my children!" Then the children went to her. The mother made food for them, and gave some milk to the younger child. In the evening they slept. While the younger child was sleeping, the mother pinched him. He cried out. The mother said, "Never mind, children, it is only your maternal uncle, the flea." The boy fell asleep again. He was pinched and did not know it. Then the mother pinched the sister. She cried. The mother said, "Never mind, children, it is only your maternal uncle, the flea." The sister fell asleep again. She was pinched again and did not know it. Then the mother fled and left the children.

4. In the morning the children awoke and saw that their mother was not there. The two of them cried. They went to look for their mother, and the elder sister cried out, "Mother! Mother! If you are in the woods, answer. Give my younger brother a little of your milk." The mother answered, "Oh my children! Come here." Then the children visited their mother. When they arrived the mother gave the younger child milk, and then prepared food. In the evening the mother said to her children, "When you arrive at a fence in the woods, do not go any farther, but go home to the village." Then they slept.

(That night the mother fled in the same manner as the night before).¹⁾ When she came to the woods she charmed, "You, Oh

¹⁾ The text is cut short here because of repetition.

wood spirits, raise up your bodies. Do not let the children pass. Let the trees remain high in the manner of a fence." In the morning the children woke up and saw that their mother was not there. So they cried. Then they went to look for their mother. The elder sister cried out, "Mother! Mother! If you are in the woods, answer. Give a little of your milk to my younger brother." But there was no answer. Then the girl called in the same manner again. The mother answered, "Oh children! What are you asking?" But they could not see one another because of the fence which the mother had charmed up. The children stuck their bodies through the palings of the fence and broke through. They spoke to one another, and the mother said, "Because of my love for you, my children, I went to great trouble to charm the woods. And yet you came. You must go away, children, for I will not go home. See how my body has been changed. When you arrive at the river there will be a bridge. You must observe how the drift is flowing in the water, and then go in that direction. In this way you will find a place to cross over the stream."

5. The children were worried and did not reply to the words of their mother. They went away crying. It was not long before they came to the river. The elder sister said to her younger brother, "This is the river mentioned by our mother." They saw the drift floating down the stream and followed it. Not long afterwards they came to the place where the dirt drifted to the shore. This was the right place, so they mounted up into the woods. They came to a field hut and a youth working the field. They hid so that the owner of the field would not see them. In the evening the youth went home to his *uma*. Then the sister went to the field and ate the chicken food from within the bamboo cookers. She brought back a little to her younger brother. In the morning the youth came back to the field. He saw that the chicken food was not there, but he said nothing. In the evening the youth went back to the *uma*. The girl again went and ate the chicken food, bringing a little of it back to her younger brother. In the morning the youth came and saw that the chicken food was not there, but still he said nothing. After the chicken food had been consumed many times the youth planned a trick. He hid himself beside the path. When it grew dark the girl came and ate the chicken food, and the youth saw her. He thought: so that is why the chicken food does not last! He crept around and seized the girl, bap! The girl cried, for she feared the

youth. But he said, "Do not cry. I will not kill you. We will remain together in the field." Then the youth tore off some cloth from a roll and put it around the girl. Her clothing was ruined from the long time in which she had been in the woods.

6. In the morning they prepared for *punen*, washed their hair,¹⁾ and scraped the curry berries. Then they made themselves yellow. The next morning they made *lia*.²⁾ They took chickens for their *lia* and applied the chickens to their breasts. Then the chickens were killed. Next they made an invocation to their own spirits. Then they ate. The younger brother of the girl was, in the meanwhile, hidden back of the field hut. While they were eating the man failed to see that the woman dropped some of her food behind the hut for her younger brother. The man said, "How fast we have consumed our food! Have you not concealed a younger brother? If you will confess, I will not kill him. We have eaten our fill, and if there is a younger brother he must be hungry. If you say so, I will fetch him to eat with us. There is no reason for your younger brother to go hungry. We have ample for him here." The girl said, "I have a younger brother here. If you are kind hearted you will fetch him, for I love him. He will be our helper. Why did you not say something before?" The man went for the boy. Then they brought him to the river and bathed him. Finally they rubbed his body with yellow and clad him with a new loin cloth. Then they all ate.

7. After the couple had remained for some time in the field the wife became pregnant. After some months more she gave birth to a child. Then she went down to sprinkle the child in the river.³⁾ While the woman was sprinkling her child she saw her father⁴⁾ in a boat on the upper river. He had come to look for his children.

1) *Magiri*, before making *punen*, all the participants wash their hair with the juice of the *munte* fruit, (*pithecolobium ellipticum* Hassk., a variety of lemon) and water. Then the people comb their hair, oil it, put on clean clothing, wash, and decorate themselves with flowers, etc., according to text.

2) *Lia ake*, to make *lia*. A *lia* is the simple and shorter form of *punen*. It suffices for family matters. Chickens are sacrificed instead of both pigs and chickens. Before the chicken is killed it is waved over the participants, and applied to their breasts. Then it is killed and the entrails examined.

3) While children are young they are kept a great part of the time in the river, being sprinkled with water. This is to introduce them to the water spirits.

4) *Teteu*. The father is called *teteu*, widower here. He would keep this title until he married again, when he once more would be *ukui*, or father.

When he arrived at the bathing place, he asked, "Have you seen my children? I have looked for them for a long time, but I have not found them." When the woman saw her father, she thought: so this is my father. Then the woman charmed, "If you are our *teteu*, let the paddle stick in your hand." The paddle stuck fast. Then the woman said, "You say that you are seeking your children. Then why do you stop? Why do you not hasten to seek them?" Her father answered, "I am not able to. My hand is tired. I must first rest myself." The woman charmed again, "If you are our *teteu*, let the paddle release itself from your hand." The paddle let itself loose. The woman thought: then he really is our father. I will invite him in for food. So she said, "Since you say that your hand is tired, would you care to spend the night here? Tomorrow you can go and look for your children." The father answered, "Good, I will spend the night here. My body also is tired." While they were preparing to mount the bank of the river the woman charmed again, "If you are our *teteu*, let your tail stick fast to the seat of the canoe." It stuck fast. Then the woman said, "Come on and get up, so that we can eat. Perhaps you are hungry." The father answered, "I cannot. My knees are tired." The woman thought: so then he really is our father. Then she charmed, "If you are our *teteu*, may your tail be loosened from the seat." It became detached.

8. Then they mounted and went to the field hut and ate. (While they were eating) the woman charmed, "If you are our *teteu*, may your coconut shell spoon stick fast in your mouth." The spoon stuck fast. The woman said, "How long it takes you to drink! Are you not hungry?" The father answered, "I am not able to drink rapidly, the sauce is hot." Then the woman charmed again, "If you are our *teteu*, may the spoon become loose in your mouth." The spoon became loose. Thus thought the woman: I will reveal who we are, lest our *teteu* be sad. She said, "We are your children, *teteu*, for whom you were looking. Both of us are your children." The father answered, "So you are really my children! Oh, how long I have been looking for you without finding you! Tell me then the manner in which your mother left us, so that I may have confidence in you. When you have told me, then I will trust you. I do not recognize your bodies, so much have they changed. You fled when you were both small. That is why I do not recognize you."

The woman said, "Yes, *teteu*, you are right. You do not recognize us because it is a long time since you have seen us. This was the

manner in which my mother fled. It was because of the trick you played upon her. She was insulted with her food, which she said was snakes and frogs. Because she was insulted she fled. . . .¹⁾ Do you now understand now why my mother was angry, and are you certain that we are your children?" "Truly *teteu*," said the boy, "What my sister has said is so."

9. The father answered, "Yes, children. I am satisfied with what you have told me. You are really my children. If you wish, children, I will remain here, so that you can give me food. If I remain in the village, children, I will only be hungry. I cannot procure my own food, because I am old." "Good, *teteu*," said the children, "You can remain here with us. Do not be worried, we will all live here together." So the three started living together.²⁾

After some time had passed the daughter became tired of feeding her father, so she gave him his food raw. The father said to his daughter, "If you are tired, child, do not give me any food. But I do not wish you to give me my food raw. If you do, I will turn into I do not know what." The daughter did not obey the words of her father and kept on giving him raw food. After this had gone on for some time the father became very angry. He went down to the river and stayed near the deep pools.

10. Then the daughter came and brought down some raw food for the father. She looked around. He was not on his sleeping mat, so she called, "Come, *teteu*, here is your food." The father heard the words of his daughter and came, lashing with his tail, *budju*, *budju*! Then he mounted the bank. The daughter was afraid, and said, "This is not our *teteu*! It is a ghost." The father answered, "As if I lied then, child! I said to you, If you are tired do not give me any food. I do not wish to eat my food raw. If you keep on I

¹⁾ The daughter relates all the preceding history, as already presented to the reader. It will be noticed that she did not tell the original cause of the family quarrel.

²⁾ *Patadre*. This word has various meanings. The initial meaning is "to cut down, or to gather". Derived meanings are, "to put together, to marry, to live together". The word also means to make *punen*, since a *punen* must be made before people can live together. In the state of living together, only the act of eating together has ceremonial import and requires *punen*. If a young couple sleep together before marriage (and such is the custom) no *punen* is needed. But then they are not allowed to eat together. In the present case, the father is supposed to live by himself in a *rusuk*, or house without altar, and have his food cooked and brought to him. Men will not cook their own taro.

will turn into I do not know what. You did not obey me, but kept on giving me raw food. Now see how my body has changed. Now I can only live in the river. Do not wish for me any longer. This is the manner of my body, and it can never be otherwise." The girl fed her father, and then fled.

After the father had finished eating, the boy came along. The father said to him, "Go and get my casting net, boy. We will go fishing. The fish that your sister gave me were not sufficient, I want more food." The boy answered, "Your body is not strong, and yet you say that we should go fishing. Do you think that you could cast the fishing net?" The father replied, "Do not worry, my body is strong enough. I really wish to fish with the net." "Well then, *teteu*, if your body is really strong enough, let us go. My sister did not bring many fish because we have but few ourselves." The boy went and obtained the fishing net, then the two of them went fishing.

11. When the father and his son arrived at the mouth of the river, the boy remained on the beach and his father went fishing. The father threw the net into the water, *djarat*! Then he dove for the fish. It was nine o'clock (the time that chickens lay eggs) when he came up to the surface. He had one net-load of fish. Then the father threw the net again, *djarat*! He dove and arose to the surface again at midday. He again had one load of fish. He asked his boy, "How well did I do it, child? Did I stay under the water for a long time?" "Yes, *teteu*, it was a long time," said the boy.¹⁾ The father then said, "Go child, to the village and take this fish with you. Also take these fire tools.²⁾ Such is the manner of my body that I will never return again. See how I have changed! I am turned into a crocodile." The boy said, "Oh, how sorry I am that you have changed into a crocodile! My mother has changed into a deer and you have changed into a crocodile. Why are you angry at my elder sister? Tell me, so that I may know the reason."

"Yes, child, I am angry with your elder sister. I said to her, Oh child! If you are tired of giving me food, do not give it to me, even if I go hungry. But I do not wish to be given raw food. But she did not obey my words. That is why I am changed into a

1) In another version of the story, the father turns into a crocodile by diving into the water in the above manner.

2) *Tataitai*, the Malay fire tools of flint and steel. The old Mentawai bamboo boring tools were called *gugudjut*. A crocodile would have no need for fire.

crocodile. And now child, listen to my teachings. Do not cut your possessions with a knife. If you do, the spirits of the things which are cut will call for me, and I will come and eat you.¹⁾ Do not cut up your food on the fields, do not throw your taro around, do not cut up your bananas. No matter what kind of thing you own, do not cut it up. Otherwise the things that are cut will call for me, and most certainly I will come and eat you. Do not throw refuse into the rivers, lest I come and eat your pigs. These are my instructions for you. Do not forget them. Tell them to your elder sister. I have finished my speech to you, child, and I am going. Do not wait for me. Look at me! I have changed to a crocodile."

12. The boy returned to the village. He brought with him the fish, the fish net, and the fire tools which his father had given him. He cried while he was boating home because his father could not return with him. He thought: my mother has turned into a deer, my father has turned into a crocodile, what will I myself turn into? Really I do not wish to live.

When the boy arrived at the village, he said to his elder sister, "Oh sister! Do not look for our father. He has turned into a crocodile. He said that he was angry with you because you gave him raw food. Really I do not like the things which you do! Our mother has turned into a deer, our father into a crocodile. I do not know what I myself will turn into." When the elder sister heard the words of her younger brother, they both cried. They mourned for the mother who had turned into a deer, and the father who had turned into a crocodile.

13. In the morning the elder sister went to sprinkle water over her child in the river. After she had sprinkled the child she sent her younger brother to climb a *latso* tree at the side of the river. The boy climbed the tree. When he had mounted he sprang from one branch to another imitating the voice of a long-tailed monkey; bago, bago, bago, gulu, gulu, gulu. His elder sister said, "Do not be so spry, youngster, or you will fall and break your bones." The boy answered, "No, indeed, sister, I will hold fast to the branches." He came down and brought the *latso* fruit, which he gave to his sister. The next day the boy was sent to climb the *latso* tree again. He did it in the same way. Every time that he climbed he wished that he could remain among the branches of the tree.

¹⁾ It is tabu (*takcikei*) to cut one boat or *uma* with a knife. The natives do cut their possessions, however, especially the bridges are carved up.

On one of the days which the sister sent the boy to mount the tree, he said, "Sister, if I am to climb the *latso* tree in order to get you food, you must first give me some cloth." The boy then took some white, red, and black cloth, clothing¹⁾ of every variety. When the younger brother had taken the different colored cloths, he placed the red cloth around his chest, the white cloth on his face, and the black cloth around his body. Then he climbed. When he arrived on top of the *latso* tree he jumped, and while he was jumping he cried. The sound of his crying was in imitation of the long-tailed monkey; bago, bago, bago, gulu, gulu, gulu. The elder sister said, "Do not be so spry, youngster, lest you fall and break your bones." The younger brother answered, "Look at me, sister. My body has changed into that of a long-tailed monkey." The sister looked, and saw that the boy's face was white, his chest red, and his body black. One of the breach cloths had turned into a tail. She said, "What have you done, youngster? Your body is ruined. You have turned into a monkey. Oh I don't like you to be that way at all! Really I do not wish to live." "Yes, sister," said the younger brother, "That is what I have done. I have copied my father and my mother. I am through now, sister, and I am going. Do not seek me on the hunt." The he disappeared into the woods.

After the younger brother had been in the woods for some time, he met his mother who had been turned into a deer. The monkey spoke as follows, "Listen to my words, mother. The people will come hunting for you with dogs. Then I will make a noise (by chattering). In that way you can avoid capture. Do not forget what I have said, mother."

STORY 16.

Segemulaibi.

1. Aian sara siburu sipuoni Segemulaibi. Ai leu sara saraina nia, amusikembukatnan nia, ia le poi sikembukat. Pele nganga kembu ka mata Segemulaibi, "Oi saraina! Tatete abak, bule bara ka sita abak sibau." "Kauan, tatete nia," nganga Segemulaibi. "Kua ka eiraku iei mukan balutta." Ia geti mei sinanalep mukan ka mone, balutra siei manete abak, toili nia ka uma seunangan kan.

¹⁾ *komang*, cloth, *pukomangan*, clothing, or leaves.

Pato mei sia Segemulaibi ruandra sarainania abakrangan kandra. Sege sia ka leleu tandrenangan katuka galaiet abak. Abelean geti kireki. Ia geti tippu galairangan nia. Amaudju sia goiso tata kandra, pele ngangan kumbu ka matat Segemulaibi, "Kenan, saraina, nuala katta ka uma, kua ka eiram kau maigi iake katta." Ia geti toili nia.

2. Tororot nia sege kuanangan ka mata eirania, "Oi eira! Aian aku, aikua kembuku kanmai kuala." "Kauan," nganga eirania, "Akutarekakean kan." Pato taronangan kan ka abak sinanalep, pak tim. Pele ngangania, "Kauan su! Kenan ka kembunu nuabak kanmui. Baleu amaladjengan nia ka sia." Ia geti mei Segemulaibi abaknangan kan.

Ai nia muabak, itjonangan paleitileiti ka puabangan. Pele ngangania, "Oi saraina! Akoi kanmui kekeu." Gik sangokbuk itjonangan sikoinan, gik sagai sangatapiri. Apa inugara ka leleu gik sangogbuk, itjonangan simatsura samba sikabuat gik luidju. Apa mubodjou ka oinan gik sangogbuk. Pak sappuru kan, legeina le ruangogbuk.

3. Sege nia ka pugalaidjat abak, itjonangan kumbu ta maigi. Pele ngangania, "Apate ta maigi kan iake eiram, eiram, malambei pa ka bagania panete abak." Pato geti kuanangan kumbu ka matat Segemulaibi, "Mei sita ka uma, saraina, taala katta. Sendrania ta maruei abak, tapoi maigi kan iake eiram, tataom muladje." Sege sia ka uma kuanangan kumbu ka mata sikalalepnia, "Apate ta maigi kan anuake, malambei ka bagam panete abak?" Aleginangan ka sia sinanalep, "Maigi akuake kan, pak tim abak. Nukua pei le ta maigi anuake." "Ei!" nganga kumbu, "Ka bagaku ta maigi anuake, tapoi maigi aiambit bagita. Oto ai leu kuigbuk galai tubunia, kipa aigalai aiemu kan."

Pato taronangan kan ka abak sinanalep, ia leu endra igi. Ia geti mei sia ka leleu. Tai Segemulaibi abarangan kandra. Amaudju sia goiso ka leleu, tata kandra. Pele nganga kumbu ka mata Segemulaibi, "Kenan, saraina, nuala katta ka uma. Kua ka eiram kau maigi iake katta." Ia geti toili nia.

Sege ka uma, pele ngangania, "Oi eira! Aian aku. Aikua kembuku kanmai kuala." Pato taronangan kan sinanalep, pak tim abak. Pele nia ka mata Segemulaibi, "Kenangan su! Baleu amaladjengannia ka sia kembunu." Ia geti mei nia abaknangan kan. Ai nia muabak galainangan mintja pusarainania ka leiti sipugara ka leleu, samba ka iba sipubodjou ka oinan. Pagigingakenangan kan, pele nia, "Akoi kannu kekeu, saraina!" Apa mugara ka leleu, gik sangogbuk kannia. Pak sappuru kan legeina le ruangogbuk.

4. Aiatuake ka sia kembu kababara Segemulaibi, pele patuatnia "Mei aku djoiki kuloplopake pei bagiku ka tangan oinan puabangan, bule kuagai leu kipa aigalai aiemu kan. Ruamai mei maigi kan kuambit kai, sarania mei ta maigi kan." Mei nia loplopakenangan baginia, ia geti mei nia mulipput ka pailakkik lolina, ngenangan sendra. Tapei maudju ingena moi Segemulaibi. Ai nia muabak pagigiakenangan nia kan ka leleu samba ka oinan. Pele patuat kembu, "Ia bai nene aigalai bagiku iemu kan, maigi kan aiambit ka uma, lepa pagigikngakenangannia."

Sege Segemulaibi ka ipot pailokkik lolina, rio kembu, soatnangan muri abak, gou! Luke abak. Pele nganga Segemulaibi, "Kipa galainia, saraina, nusoat koi aku? Katta kuala, nusoat aku." Aleginangan kembu, "Oo, saraina, ta leu kumateiake ekeu. Ta isese ka bagaku le galai tubum, maigi katta aiake eiram nuemu ka puabangan." "Oo, saraina, akugigingakean tendra kan, kugalai goiso pusarainamai. Ia ne galai tubum nusoat aku, bulat simaloto aku le ka tubum. Bara katta, saraina, ruatta leu igalainia, bibiletta, saraina, ruatta leu endra ipabarania. Ta te momoi nubleake aku. Kineget, saraina, pasarangan le sita, kugaba kaku lagaiku." Aleginangan kembu, "Ba galai kisendra, saraina. Galainia kumateiake ekeu, ke koi ta makate bagaku ka tubum. Ngantoman le akuake ka matam, bui ta nuagai murimanua. Ta anai palitnia, saraina, tapakom leiti, ta anai palitnia ta pakom iba. Siobaku bai nia, saraina, kakabili le takau pasiala iba, silogui le takau pasiala sikabuat ibatta. Nene, saraina, nupakom le sia, apananta tagalai pasarainaan ka sia? Ia te kukua ta nuagai murimanua." Aleginangannia Segemulaibi, "Ba galai pusuman, saraina, amakataian golunu. Againu manibo le nandra, nupusumi aku. Ta ia ne ngantoman, saraina, simuine bakat. Pasimatei le nendra. Kendra nukua, saraina, murin abak anusoat punutubukungan le nendra. Paan, saraina, meian te aku, iangan te teterenia tapaitjo."

5. Tui Segemulaibi pabubunungan tubunia ka bakat lolina, paparat nia meng. Kembu geti toili ka uma, sogainangan sikalalepnia, pele, „Mei sita ka leleu talepaake abak. Ta anai bagita, amutuitui nia, mamengmeng matakua saraku." Aleginangan nia sinanalep, "Kipa galainia mutuitui bagita? Ta leu anuanu nia?" "Oo," akuanangan, "Tendra nia lulu kan. Ta anai sibabara tapakom iba, ta anai sibabara tapakom leiti. Ta uragetta sia. Apa mugara ka leleu gik kan, apa mubodjou ka oinan gik kan. Pak sappuru kan legeina le ruangogbuk. Golu bagaku kaku, soatkungan muri abak, luke. Kugalai palotokat, ka bagania bulat kumateiake le nia, ia te ituitui. Gabakungan bagita

ta kusese, beri siperakatnia ta kuitjo," Ia geti mei sia ka leleu ruandra sikalalepnia, lepaakerangan abak. Alepaan geti toiliakerangan ka uma.

6. Ia geti pei ka sia Segemulaibi, palimlimnangan tubunia ka leleu. Amaudju goiso sesenangan ka leleu lalep Sikongkong. Pele ngangania, "Kasei bai sibakat lalep nene, bule koi lalep pugogoidjat." Sakainia ka bagat lalep, itjonangan iba sinimbo samba kan silepa seu, ia geti komnangannia. Lepa ipukom mei nia mulipput ka tei lalep tambonangan tubunia, bui iitjonia sibakat lalep.

Soibo toili Sikokong, itjonangan iba ta anai, itjonangan kan ta anai, pele ngangania, "Kasei oni nia sikom iba, ta koi ragaba ka sia ibandra?" Pato mei Sikokong masigaba iba, pele ngangania, "Kasei sikom iba patoili tubum. Simanteu ekeu, akoi ilek nukom, sinanalep ekeu, akoi tutu ibam." Ia geti tui nia. Ka teinia geti sakai Segemulaibi ka бага lalep komnangan ilek, komnangan leu kan, ia geti meinia mulipput ka tei pantinggitat gete. Soibo toili Sikokong itjonangan ilek, ta anai. Pele ngangania, "Oto simanteu ekeu taneneu, patoila tubum, ba puloto. Lepa mei Sikokong ka purusuat maneu kan, itjonangan Segemulaibi ai nia mulipput ka tei paninggitat gete. Pele ngangan Sikokong, "Ba puloto taneneu, ta kumateiake ekeu. Tatogakungan le, karonanku бага." Aleginangannia Segemulaibi, "Maloto aku, teteu, maata suletnu. Noba kukundru sene, nuamba djoiki suletnu." Ambanangan suletnia Sikokong, legeinanang sulet toga singongai ruania. Pele ngangania, "Ta taamba nene ruania, taneneu. Pasiala ibatangan le." Ia geti kundru Segemulaibi ka lalep Sikokong.

7. Amaudju goiso ikundru sendra, pele ngangania ka mata Sikokong, "Ai leu monenta ka sita, teteu, kugalainia katta." Aleginangan Sikokong, "Noba nugalai mone, taneneu, galainungannia. Sangamberi mone se aili ka tiri sarat monenta."

Pato asanangan telle Segemulaibi, ia geti mei nia garatnangan mone. Aiaili rua ngagogoi ipasigarat, nouonunangannia Sikokong, "Kipa galainia, taneneu, amaliongan leu mone anugarat?" "Tapei malio, teteu. Goiso pei le akugarat." Pele nganga Sikokong, "Ba garat, taneneu, ta maruei sigarat. Gigingake le telle, ai leu iei igaratnia mone." Pato mei Segemulaibi ka mone, pele ngangania, "Oi kam kinategale, garatnake kam tubumui, aikua teteuku kugigingake le kam." Garatakenangan tubundra tagele, garatnangan, garatnangan, tapei iaili tugge sulu amaliongan. Pele nganga Segemulaibi, "Paan, kinatelle, amaliongan leu." Ia geti aei.

Soibo toili nia ka uma, nounounangannia Sikokong, "Kipa galainia, taneneu, amaliongan leu anugarat mone?" "Oo, teteu, amaliongan leu." Pato mei Segemulaibi ka mone, tetenangan tura, ia geti turanangan mone. Tapei malio aitura soibo. Nounounangannia Sikokong, "Alepaan leu anutura mone?" "Tapei lepa, teteu, goiso peile akutura soibo." Pele nganga Sikokong, "Ba tura, taneneu. Gigingake le, ai leu iei ituraake tubunia tura." Pato mei Segemulaibi ka mone, pele ngangania, "Oi kam kinatura, turaake kam tubumui, aikua teteuku kugigingake le kam." Ia geti turaakenangan tubundra tura, sarat sikere lagbang, tapei iaili tuge sulu alepaan. Pato mei Segemulaibi manuat bago uremen, tapei iaili sangotu aisuat soibo. Toili nia ka uma, nounounangan nia Sikokong, "Kipa galainiae taneneu, amaigian leu bago anusuat?" "Tapei maigi, teteu, tapei muotu akusuat soibo." Pele nganga Sikokong, "Ba suat, taneneu; ta maruei kisendra. Gigingake le susuat. Ai leu isuatnia tenan ekeu masi ruru." Pato mei Segemulaibi, pele ngangania, "Oi kam kinasuat, suatnake kam tubumui, aikua teteuku kugigingake le kam." Suatnangan bago susuat, tapei iaili tugge sulu amaingingan. Pele ngangania, "Paan, kinasuat, amaingingan leu uremen." Ia geti rurunungan abaknangan ka mone. Soibo toilinia ka uma nounounangan nia Sikokong, "Kipa galainia, taneneu, amaingingan leu uremen?" "Oo, teteu, amaingingan." Pato mei Segemulaibi ka mone uremnangan bago, ta iaili sangotu aiurep soibo. Toili nia ka uma, nounounangan nia Sikokong, "Kipa galainia, alepaan leu anuurem bago?" "Tapei lepa, teteu, ta muotu aku urep soibo." "Ba urep, taneneu, ta maruei siurep, gigingake le. Ai leu iei iurem tubunia." Pato ei Segemulaibi ka mone, pele ngangania, "Oi kam kinauremen, aikua teteuku kugigingake le kam." Uremnangan tubundra uremen, tapei iaili tugge sulu alepaan. Soibo toilinia, nounounangannia Sikokong, "Alepaan leu anuurem bago, taneneu?" "Oo, teteu, alepaan."

8. Pato asanangan baliok Segemulaibi, ia geti mei nia ka mone, tuggulunangan mone. Rua pei le abele soibo. Toili nia ka uma nounounangan nia Sikokong, "Kipa galai nia, taneneu, alepaan leu anutuggulu mone?" "Tapei lepa, teteu, rua pei le akutandre soibo." "Ba tandre, taneneu, ta maruei kise. Gigingake le baliok, ai leu iei itandre nia lina." Pato mei Segemulaibi, pele nganga nia, "Oi kam kinabaliok, teteake kam tubumui, nutugulu kam mone. Aikua teteuku kugigingake le kam." Teteakerangan tubundra baliok ratuggulu mone; tenan le dom, dom dom, ibele lina. Sinunggulat geti taru lepa, tapei iaili tuge sule alepaan. Soibo toilinia ka uma, nounounangan nia

Sikokong, "Kipa galainia taneneu, alepaan anutuggulu mone?" "Oo, teteu, alepaan leu."

Alepaan tuggulu, galainangan sapou Segemulaibi, uraunangan gougou ka mone. Uremnangan ogo simakope igi, senen mata ogo aiurem; mateilaga, sura, sitabaga, manaisikerei, simaingo, mandraigat, bobolo. Tele ara ipututu. Amaudju goiso mei Sikombut musidjodjo, sesenangan mone Segemulaibi, itjonangan ogo ara lepa. Pele ngangania, "Apate eru ogora nene, bule koi ogoku." Alanangan goiso puogonangannia, ia geti tolinia ka manua.

9. Sege nia ka manua itjonangan ogo ka ute Sikombut togat Tai-kamanua. Telu sia, sarat sioko. Pele ngangandra, "Apate latsat ogo ka utenu kembu. Kaipa te anuala nia? Kua pei ka kai, bule kuala kai ogomai ka kai bagita." Aletinangannia Sikombut, "Ta kupoiliat ka kam. Baleu maletlet kam, ianu kam sibakat mone." Amaudju goiso mei mintja Sikombut musidjodjo ailinangan mone Segemulaibi, alanangan goiso, puogonangannia, ia geti tolinia ka manua. Sege nia ka manua, itjonangan mintja ogo ka ute Sikombut taioko et. Nounourangan mintja, "Apate latsat ogo ka utenu, kembu. Bule kuala kai ka kai ogo bagita?" Pele ngangan Sikombut, "Oto nubesiake pai kam, konan kam nuala kam gasetku, kupoiliat ka kam bakat ogo." Ai ralukuake utera raala goset, kuanangan ka sia Sikombut, "Ai kondra itjo kam butet ogo, ara lepa. Tapoi bui nutakou kam, ianu te kam sibakat ogo."

10. Udju goiso bele urat simatiri, pele ngangandra taioko et, "Sita kam ale taala ogota, ai koi iake urat simatirit paneineiatta ka polak." Ia geti gorosot sia. Sege sia ka mone Segemulaibi, itjonangan ogo ara lepa. Alarangan ogo teret siobara, ia geti toili sia ka manua. Sege sia ka manua, kuanangan ka mata Sikombut, "Apate igi ogo, kembu. Bule koi ogota simareirei." Aletinangan sia Sikombut, "Maigi tendra ogora, tapoi bui mureirei kam mutakau kam nia, ianu te kam sibakat mone." Pato mei Segemulaibi ka mone, itjonangan ogo araalaan, tenan le sialakatra punglo lepa. Pele ngangania, "Arapudjongan koi aku! Kasei te onindra siala ogo, ta koi raurep ka sia ogora."

Soibo toili nia ka uma, kuanangan ka matat Sikokong, "Atataan ogo, teteu, kasei pa aiala nia, tenan le sialakatra punglo lepa." Pele nganga Sikokong, "Ngena sia taneneu, nuagai tubundra siala ogo." Ia geti ngenanangan nia mulipputnia ka bagat tikup. Amaudju goiso bele urat simatirit. Pele nganga taioko et, "Mei sita mintja taala ogota." Ia geti gorosot sia telundra leu et. Sege sia ka mone Segemulaibi sipulipput ka bakat tikup. Pele ngangania, "Oto kam le

ta iom ogo!" Alanangan kebbu. Kuanangan kebbu, "Ba ala aku, bagiku le ala." Ia geti alanangan siritengaan. Kuanangan siritengaan, "Ba ala aku, bagiku le ala." Ia geti alanangan bagi. Pele nganga bagi, "Ba ala aku. Kebbuku le nuala." "Ekeuan le kuala, sendrangan ratuitui ka sia ruandra kebbuta. Ba puloto, ta kumateiake ekeu." Ia geti ambitnangannia ka bagat sapou, kundru sia se ka mone. Titinangan tubut sinanalep Segemulaibi, ia geti ambitnangannia ka бага sapou. Enan tapei iagai ka sia Sikokong kabaraiait sinanalep.

11. Amaudju goiso rapukebbukat, babara suruket sinanalep. Asegean geti lagonia, mututu mata togadra sinanalep. Pasat mintja ele piga ngagogoi, abeuan goiso tubut toga, bara mintja suruket sinanalep, asegeat geti lagonia, mututu matat togandra simanteu.

Ia geti toili Segemulaibi ka uma, kuanangan Sikokong, "Masingin tubum, taneneu, kean le beu tubudra taioko. Ta leu anai sia talikuku? Bara sia, taneneu, toiliake sia, ta kumateiake nia. Talikuku le karonanku бага." Aletinangan Segemulaibi, "Ai nia talikum, teteu, tatoga aian rua sia sapunu teteunu." Pele nganga Sikokong, "Toiliake sia, taneneu. Nupaudju koi nupoiliatnia? Ke koi ta koba mukaronan бага. Pato mei Segemulaibi ka mone, tiboinangan ka mata sinanalep katotoilindra." Aletinangannia sinanalep, "Ta anai galainia kaku, ekeu le tuteu. Nukua toili sita, toili." Matago pei le sulu taronangan bibilet ka бага abak, ia geti toili sia. Totorot sege sia ka uma, roroinangan sia Sikokong, pele ngangania, "Ia bai ne talikuku, ia bai ne sapunu teteuku." Alanangan sia ambit ka бага lalep.

12. Amaudju sia goiso mukundru ka lalep Sikokong, pele nganga sinanalep ka mata Sikokong, "Akungan le mei ka mone teteu, kuala katta, sateteunu le nuuka ka uma, ai leu kugaba ibata." Kundru Sikokong ka uma, tatoga le iuka, tago geti raunungan tatoga. Ai irau tatoga, ai nia muurai. Angka bagania ka tubut tatoga, pele urainia, "Gadugu, gadugu, ke ta bara lulu mandraikat, ta bara sineteuku. Gadugu, gadugu." Amareireiat iuraiake urainiaen Sikokong, againangan ka sia toga sikembukat, uraiakenangan leu et ka sia. Pele ngangan sikembukat ka mata inania, "Oi ina! Ai muurai kai ka oinan teteuta, kise kukua kai, Gadugu, gadugu. Ke ta bara lulu mandraikat ta bara sineteuku. Gadugu, gadugu." Aletinangan ka sia ina, "Oo! Lulut mandraikat tendra aku, Teu bagaku poi akuoi se." Bara Segemulaibi ai nia murura, ianendra ta iarep aisegeake toga ka inania urai Sikokong. Pato mei nia ka mone, pele ngangania ka mata Sikokong, "Mei aku ka mone, teteu, itjo sia sateteunu." Ia geti mei nia. Ka tenga enungan sokso, papulingan tubunia, mei

mulipput ka ut uma. Tago geti mei sikikong ka oinan, ambitnangan tatoga irau sia. Ai irau sia muurai Sikokong. Arepnangan leu et ka sia sinanalep, pele paatuatnia, "Oto ta leu ibokoi aku toga, bulatnia le urainia teteu. Mei nia iala buluk loina. Ia geti gioknangannia, tapoloakenangan ka ute nia, apara. Alanangan lalaisu mei nia iaisu oinan. Pele ngangania, "Ta memei aku ka mone, teteu, ai mabesi uteku." Aleginangan Sikokong, "Mabesi utenu, rogai, ba ei, ainangan maigi katta."

13. Lepa aiaisu oinan murio nia ka ute orat, pele ngangania, "Oi teteu, itjoake aku, amasalangan bagaku ka tubu urainu. Nukua aku lulun mandraikat, oto itjo kuei ka manua." Leklekakenangan lalaisu ka ute orat, kitjit itukitjit oinan kapata, tutnangan oinan situkitjit aili ka manua. Aian nia ka manua, bakenangan bago simara, ia geti gorosotakenangan ka polak, sege ka geran lalep Sikokong. Pele nganga toga sikebukat, "Oi teteu! Ako i bago simara, mei kai bagiku mukom bago." "Kenan kam nukom kam nia," nganga Sikokong, "Tapoi bui nubele kam bagim." Mei sia ruadra, alarangan bago ka бага balakbak. Pele nganga inandra ka manua, "Ba ala kam bago, ka бага balakbak le nuei kam, isege bagamui inukom bago." Mei sia djanang ka бага balakbak, komrangan. Ai rakokom bagoen, tiktiknangan tali balakbak inandra, alanangan sia ka manua.

14. Ka soiboat geti, toili Segemulaibi ka pururai, sogainangan sikalalepnia manaro bibilet, tenan iba siruraidjat laidju lepa. Aleginangan Sikokong, "Taronangan le bibilet, taneneu. Ta anai sia talikuku." Ia geti taronangan bibilet Segemulaibi. Sege nia ka бага lalep, nounounangan Sikokong, "Kaipa sia talikum samba sapunute-teunu? Ta leu anai sia ka mone?" Aleginangan Sikokong, "Ta anai sia ka mone, taneneu, ameian sia ka manua. Angka bagaku ka sapunuteuteuku, puuraikungan ka oinan. Arepnangan ka sia talikuku, pusalanangan ia te aituaitui..."

"Bui bele bagam taneneu, ta sitsit bagaku ka tubu talikuku kupuurai, angka bagaku le ka tubu sateteuku." Pele nganga Segemulaibi, "Ta leu bele bagaku ka tubum, teteu, tubu taimauktukungan le musinanalep. Kendra ta magulai reureu bagaku kurepdrep talikum, nuntu bagaku bagei ka sateteunu." Tapoi ka tubum geti teteu ta mangungu bagaku. Pato ei Segemulaibi ka mone pusounangan sendra, sarat musounia soibo, sarat musou pato.

15. Udju goiso mangamut nia, ai sara teteu sikua ka matania, "Masou bagam, nuei ka manua, nukukuruake sinanalepnu samba tatogam. Liadji belegen, ai leu itaroake ekeu ka manua." Pato rep-

drepnangan pangamutetnia, tapoi ta ipuuku, sarat pusou le igalai. Udju mintja goiso mangamuni nia. Kisendra leu et ipangamun, suru nia, ta ipuuku pangamutet, sarat pusou le igalai. Lepa mangamun nia mintja kisendra leu et, mareirei nia mangamun, sarat kisendra pangamutetnia. Ia geti toili nia ka uma. Pele ngangania ka mata Sikokong, "Oi teteu! Ai pangamutetku, amareireian kupangamun, sarat kisendra." Ai sara teteu ikua ka matak, "Masou bagam, nuei ekeu. Amabadjaan kain, mabesi bokolomai." Ia geti mei nia ka bebegen sikudru ka ngungu leleu, ai leu itaroake ekeu ka manua." Aleginangan Sikokong, "Oto, taneneu, kisendra poi pangamutetnu, kenan ka ngungu leleu nunounou bebegen, nuagai tubudra sitaroake ekeu."

Pato mei Segemulaibi ka ngungu leleu, geugeunangan bebegen, pele ngangania, "Oi kam kinabebegen, nutaroake kam aku ka manua." Alegirangan bebegen, "Kai ka kai, saraina, ta momoi kutaroake kai ekeu. Amabadjaan kai, mabesi bokolomai." Ia geti mei nia ka bebegen bagei. Geugeunangan bakat bebegen, pele ngangania, "Oi kinabebegen, taroake aku ka manua." Aleginangannia bebegen, "Apa nuala ka manua, saraina?" "Eiram, saraina, ai ka manua samba samomoinu. Sia te kukuruake ka manua." "Oto, saraina, kenan nuala toitet telu asolambit, ba leu iladju aku nupokpok toitet, murau aku. Murau leu tubum kekeu. Soibo toili nia ka uma, kuanangan ka mata Sikokong," Amulelekngan tiboietmai, teteu, seu kan balutku. Kuei ka sia, bule kusese leu talikum samba sapunuteteunu.

16. Pato mei Segemulaibi ka ngungu leleu, taroakenangan nia Sikokong, ambitrangan kan samba toitet sitelu ngasolambit. Sege sia ka ngungu leleu, garatnangan bakat bebegen imatembai. Ia geti mateiakangan gougou liadjinangan bebegen. Lepa lia, pele nganga Segemulaibi, "Puputake tubum kinabebegen numatete, kuei mukundru ka legere butetnu." Puputakenangan tubunia bebegen, tete imatete, ia geti kudrunia ka lapaet, saggaakenangan toitet sendra samba kan balutnia. Pele nganga Sikokong ka mata Segemulaibi, "Sarakungan le tebai, taneneu, ta anai karonan bagaku." Aleginangannia Segemulaibi, "Bui bele bagam, teteu, kukandrinake ekeu. Ta teu bagaku kuei ka sia. Taimalambeinia le nuntu bagaku ka tatoga samba ka talikum." "Oo, taneneu," nganga Sikokong, "Kenan ba puuku aku, kuagai leu nuntu bagam ka tubuku, ameian poi talikuku ka sia, kenannan. Pagaba kukundrum taneneu, nuometnake bagei lapaet bebegen, bui nubele." Kuanangan mintja Segemulaibi, "Oto, teteu, meian aku, sukatake bebegen iruruake tubunia, kuei kai ka sia." Pele nganga Sikokong, "Oi kinabebegen, ruruake tubum numaata nuei

kam ka sia, bulatnia te." Ruruakenangan tubunia bebegen, ruan, ruan, ruan, ari ailadju roro bebegen. Pokpoknangan mintja toitet Segemulaibi, irau bebegen, irau leu tubunia. Sarat kisendra ipaeru tata toitet sitelu ngasolambit sege ka manua. Sakut laiming bebegen ka pailok uma taikamanua. Sakai Segemulaibi kundrunia ka pailok uma. Pele nganga bebegen, "Paan, saraina, meian aku, ai leu nuei nugaba eiraku samba samomoiku." Puputakenangan tubunia bebegen, tete imtete aili ka polak, kele atania simarerei leu endra.

17. Gorosot Segemulaibi ka pailok uma, mei nia ka bebelaidjat kundru se. Itjonangan sirimanua ka бага uma maigi, ai sia paigbuk. Pele patuatnia, "Mei aku ka uma, baleu ta anai se sikalalepmi pudjorangan aku sirimanua." Ia geti musou nia. Ai nia musou moi alupat, pele ngangania, "Apa nusoibi, saraina?" "Eiram, saraina, ta kusese samba samomoinu. Itjo nuntu sirimanua ngoingoi, lepa ai pei, saraina, sarat sikere tubundra." "Oto, saraina, ba pusou, mei aku kusat bitinia eiraku, aipuen, saraina, ia te eiraku." Mei alupat sotnangan biti pugereinangan, pele nia, "Ena! Isot bitiku alupat." Tui alupat mei nia kai Segemulaibi, pele ngangania, "Anuarep leu, saraina, ipuen eiraku?" "Tapei kuarep, kuarep, saraina, oto aiarepnan." "Oto, saraina, arepmake kuei mintja." Totorot sege alupat sotnangan biti sinanalep. Pugereinangan pele, "Ena! Aian mintja alupat." Pele nganga ukui sinanalep, "Tete bai kam alupat, bui ibesiki bagim." Gabarangan alupat, ta anai, amutuitui. Sege alupat kai Segemulaibi, kuanangan ka matania, "Anuarep leu, saraina, ipugerei eiraku?" "Oo, saraina, akuarepman." Tui alupat, pusounangan mintja Segemulaibi, ta mei nia ka uma.

Ai nia musosou moi alupetpet, kuanangan ka mata Segemulaibi, "Apa nusoibi saraina?" "Eiram, saraina, samba samomoinu ta kusese." "Oto, saraina, ba pusou. Itjoake aku kuei, akutuleu tendra ka utera, ia te eiraku." Mei alupetpet, pean, pean, pean, leu ka ute sinanalep. Pele ngangandra sabagei, "Oi, ai alupetpet ka utenu, karitnake imatei." Tui alupetpet, mei nia kai Segemulaibi, pele ngangania, "Anuitjo leu, saraina?" "Tapei kuitjo," nganga Segemulaibi, "Oto aiitjoan." Pele nganga alupetpet mintja, "Otot, saraina, nutut aku, akutuleu ka utera ia tendra eiraku." Ia geti mei alupetpet, tutnangan Segemulaibi, leu alupetpet ka ute sinanalep, lepa tui nia.

18. Tagetakenangan sinanalepnia Segemulaibi, kundrunia ka bebe sinanalep. Pele nganga sinanalep, "Aian ekeu?" "Oo, aian aku," nganga Segemulaibi. "Siagai ka бага akuoi se." Pele ngangandra sabagei, "Kasei ne ale tairauma?" "Saulum le," nganga sinanalep.

Kuarangan mintja, "Oto ia ne saulumai?" "Oo, ia tendra saulum." Pele nganga samaniu sinanalep, "Aian bai lakutta, lakut, lakutnan!" Golok landjau, beu, tuk! Bele lolokat. Kuanangan ka sia sinanalep, "Ta koi anai palitnia ka lakutnu." Posa ale, beri ai balak sinetekat.

19. Pato pele nganga salakut, "Tasegeake kam, lakuta, tasogaiake simagerenia." Ia geti puliarangan. Mateiakerangan gougou liandra. Pele nganga ukui sinanalep, "Ia te ne liamai, tatogaku, talikuku. Budjai kai puririmanua, budjai karoron tubu, budjai kai pugegeran." Ia geti mateiake gougou, mateiakerangan sangamuneng djodjo iba Segemulaibi. Gugulurangan Segemulaibi salakutnia, pele ngangandra, "Giok toitet, lakut, sumbet katta." Ia geti gioknangan toitet sanga-basok. Alepaan giok, alananan toitet silepa giok salakutnia, rugutakenangan ka buggei, pagalunangan ka ngai. Pele nganga lakut ka mata Segemulaibi, "Kenan, lakut, nuambit ponan ka buggei. Ta geti momoi nuambit ponan, lakut, ta momoi nuala maniumai." Mei nia ambitnangan basok, ambutnangannia. Ta momoi iambut. Ia geti kundru nia sendra sou. Ai nia musosou, moi tinem simaigi, pele ngangandra, "Apa nusoibi, saraina?" "Ai koi ponan ambunenku, saraina," nganga Segemulaibi." Apagaluknan ka ngai. Ta geti momoi kuambut nene, saraina, ta momoi kuala eiram." "Oto ba pusou, saraina," nganga tinem, "Ake basok kuambit kai nia." Golaknakenangan basok Segemulaibi, ambutnangan ponan tinem, kaurangan ka бага basok. Ia le endra igi, beri ngai.

20. Toili Segemulaibi ambitnangan ponan, pele ngangania, "Ai koi ponan, lakut, akuambutnan. Ia leu igi rape, beri ngai." Pele ngangandra mintja, "Kenan, lakut, maisu oinan riggata. Akoi long nukau lalaisu. Ta geti iobot oinan nuaisu ka бага long, ta momoi nuala mamumai." Mei Segemulaibi ka oinan ambitnangan long. Aisuakenangan long, pili imapili oinan ka mata long, ta iottot, aisu mintja, ta iottot. Ia geti kundrunia pusounangan sendra. Ai nia musou moi ilek pele ngangania, "Apa nusoibi, saraina?" "Aikoiniake aku salakutku, saraina, kuaisu oinan. Long le raake lalaisu. Aisukungan long ta iottot oinan ka bagania." "Oto, saraina, makate bagaku ka tubum, anupakom poi 'kai siburu." Ake long kulokotnake tubuku ka mata long imaopet. Lokotakenangan tubunia ka mata long ilek, lokotnan, lokotnan, djadjalat opet. Aisuakenangan long Segemulaibi ottot iottot oinan ka bagania. Ia geti ambitnangan ka uma. Kuanangan ka mata salakutnia, "Ai koi oinan laku akuaisuan," galakakenangan ka ute orat, pili. Pele ngangandra, "Kenan mintja lakut, mapili le nendra." Ia geti mei nia kundru ka oinan pusounangan. Ai nia

musosou moi ilek sabeu, pele ngangania, "Apa nusoibi, saraina?" "Aikoiniake aku salakutku, saraina, kuaisu oinan. Long le raake lalaisu." "Oto, saraina, ba pusou, ake long. Kuopetnake matania, bui ta iottot oinan ka bagania." Palokotnangan tubunia ka mata long, ilek. Lokotnan, lokotnan, djadjalat opet. "Paan, saraina, amaopetnan leu," nganga ilek sabeu, "Bui makara bagam, ta mapili oinan ka bagania buru." Aisunangan oinan Segemulaibi, aiottotnan ka бага long. Ia geti ambitnangannia ka uma. Galakakenangannia ka ute orat, ta mapili. Pele ngangania, "Palit le kereng ka lakutta." Gololo landjau, tuk! Bele lolokatnia. Moi sinanalep kuanangan ka mata samaniunia, "Ta koi anai palitnia ka lakutnu." Posa ale, beri balak sinetekat.

21. Lepa nendra mukom sia, pele ngangandra ka mata toga, "Akoi ka kam ibamui, inam. Akoi riggoumui nendra geti iba ukuinu, akoi riggounia." Ai sia mukom alanangan riggou Segemulaibi, labanangan kabeinia toga, pele, "Ba puriggou nendra, ukui, bulau le ka bagania. Bui ioloi kabeinu, nene le riggou simaeru." Lepa ipuriggou alanangan iba Segemulaibi, labanangan mintja kabeinia toga, pele ngangania, "Ba ala nendra, ukui. Ta iba rakau ka bagania, djodjo le. Aikoi ibatta simaeru." Ia geti mukom sia.

22. Lepa komandra patibo sia pasambadra, pele ngangandra, "Taturuake kam, lakutta. Ta geti iom muturu sangasoibo, ta momoi iala maniuta. Iladju geti bakkeu ka utenia sangasoibo, ta momoi iala maniuta." Tulaidjirangan lapperat puturukat Segemulaibi, bule bele nia geti ka lapperat ke iputuru. Aiarep titiboatra sinanalep Segemulaibi, ia geti mei nia alanangan ogo sangabalakbak, liputakenangan ka bebe purusuat, kundrunia sendra. Sakerinangan goiso api, ia geti ragatakenangan abu purusuat ka laperat. Bule imaseket sinulaidjiat, ke pei muturu Segemulaibi, ta malutlut laperat ipera. Pele ngangandra, "Kauan, lakut, muturu ekeu igbungenmai. Ta geti nuom muturu sangasoibo, ta moi nuala maniumai." Ia geti muturunia Segemulaibi ai sinanalepnia mukudru ka bebe purusuat idjago api. Amaudju goiso iputuru itjonangan ogo sinanalepnia, amaladjuan ka ute Segemulaibi. Peakenangan goiso api, kaunangan ogo sibau silinia ka ute Segemulaibi. Sarat kisendra igalai, ianendra ta iladju ogo ka ute Segemulaibi pato.

23. Ka gogoi nia sara mintja, piliakerangan tula ka oinan sanga-bulibuli. Pele ngangandra ka mata Segemulaibi, "Kenan, lakut, nuseilu tula ka oinan. Sangabulibuli akupiliake. Ta geti momoi nuseilunia, ta momoi nuala maniumai," Mei Segemulaibi ka oinan ambitnangan bulibuli. Kundrunia sendra pusounangan, tapoi momoi

iseilu tula ka oinan. Ai nia musou moi sogga pele ngangania, "Apa nusoibi, saraina?" "Ai koi tula sangabulibuli, saraina, aipiliake lakutku ka oinan. Ia te seiluketku." Pele nganga sogga mintja, "Oto, saraina, ake kai bulibuli, kuseilu tula. Lonangan tula sogga, lepa utaakenangan ka бага bulibuli." Ia leu endra igi. Ambitnangan tula Segemulaibi, akenangan ka lakutnia, pele nia, "Akoi tula, lakut, akuseiluan ia leu endra igi." Kuarangan ka sia salakutnia, "Palit le kereng ka lakutta!" Golok landjau, beu! tuk! bele lolokat. Moi sinanalepnia, "Ta koi anai palitnia ka lakutnu." Posa ale, beri sara bolak sinetekat.

Soibo kuarangan ka mata Segemulaibi, "Akoi, lakut, buluk suguine peremammu, sarat se ekeu merem pato. Ibogbog geti buluk suguine nuperemi sangasoibo, ta momoi nuala maniumai. "Mei sinanalep Segemulaibi, alanangan buluk sogaine bagei, ikau pereman Segemulaibi. Segere pato geti kaunangan buluk soguine siakera pereman Segemulaibi, ia nendra ta ibogbog pato.

24. Ka gogoi bagei mintja patiborangan, pele ngangandra, "Kau igalai lakutta kalaba sarania, sikap takau balioknia. Bara ta momoi itete kalaba, sarania, ta momoi iala maniuta." Apakereat bagandra, sogainangan Segemulaibi, pele ngangandra, "Kenan, lakut, nutete kalaba saram. Akoi balioknu sikap. Ta geti momoi nutete kalaba, ta momoi nuala maniumai." Pato sasa Segemulaibi, mei nia manete kalaba, ambitnangan balioknia sikap. Ia geti kudrunia sendra pusounangan. Ai nia musosou moi birut samba loga simaigi, pele ngangandra, "Apa nusoibi saraina?" "Akoi katuka sabeu, saraina, galaletku kalaba. Kutandre ta iottot sikap le poi araake baliokku. Ta geti momoi kutete kalaba, saraina, ta momoi kuala eiram." "Oto, saraina, ba pusou, ai leu kugalai kai nia, anupakom poi kai siburu." Gutgutnangan bakat katuka birut samba loga simaigi, gutnan, gutnan, ta iaili sangagogoi abeleat katuka. Pele ngangandra ka lagai, "Abelean bai katuka ka lakutta, bulat makerengnia lepa." Kirekinangan ala kalaba Segemulaibi, gutgutnangannia birut samba loga samba sisili, ta iaili rua ngagogoi alepaan kalaba. "Paan, saraina, meian kai, ai leu nusogai sabagei masigirit kalaba." Tui sia ka sia.

25. Ia geti giritnangan kalaba Segemulaibi, ta momoi. Kundru nia sendra pusounangan. Ai nia musou moi simatjura, pele ngangania, "Apa nusoibi, saraina?" "Akoi kalaba giritetku, saraina, saraku. Ta geti momoi kugirit nene, saraina, ta moi kuala eiram." "Oto, saraina, ba pusou, ai leu kugiritnia." Ia geti sukainangan kalaba simatjura, sukaian, sukaian, bele ka oinan. "Paan, saraina, nganga simatjura. ai leu nulugai kalaba nutoili ka lagai." Lugainangan kalaba Segemu-

laibi, lugaian, saga ka loina silitenga ka oinan. Girit, ta momoi, kundrunia sendra pusounangan. Ai nia musosou moi sikoinan, pele ngangania, "Apa nusoibi, saraina? Ai koi kalaba, saraina, ta momoi kugirit, atusagaat poi nia ka loina." "Oto ba pusou, saraina, ai leu kugiritnia," nganga sikoinan. Sukainangan muri abak sikoinan pasat ka loina. Pele nganga sikoinan, "Paan, saraina, apasatnan leu." Lugainangan kalaba Segemulaibi sege ka uma. Sogainangan sia pele nia, "Konan kam, lakut, itjo kam kalaba, kam bai igalai nia, lakut, ele ta momoi."

26. Pato kuarangan mintja ka mata Segemulaibi, "Kenan, lakut, reuruake kalaba nunono bokinoso, pak sapuru beri sipeingin ta mulegei. Abelean geti sangamberinia, lakut, ambutnungan pora ka rui bokinoso imalina. Ta geti momoi nugalai ne lakut, ta momoi nuala maniumai." Mei Segemulaibi reuruakenangan kalaba pasiabak bokinoso. Sege nia ka bakat bakinoso, karainangannia, ta momoi, kopet neuman loinania, beri teteket karaiket ta anai. Ia geti mukundrunia sendra pusounangan. Ai nia musosou moi sikabuat, pele ngangania, "Apa nusoibi, saraina?" "Ai koi nonoketku, saraina, bokinoso." "Karai kukarainia, saraina, ta momoi, kopet neunan loinania, beri teteket karaiketku ta anai." "Oto, saraina, ba pusou, ai leu kukarainia, areuake tubum, saraina, bui isaksak ekeu." Karainangan bokinoso sikabuat, beleakenangannia. Tenan le kiu, kiu, kiu, ibele beri sipeingin ta mulegei. Pele nganga sikabuat, "Paan, saraina, meian aku. Ai leu nururuakenia." Ia geti tui sikabuat. Ruruakenangan bokinoso Segemulaibi, ambutnungan pora ka kulit bokinoso, ta momoi. Ia geti kundrunia musou. Ai nia musou moi loga samba sisili, pele ngangadra, "Apa nusoibi saraina?" "Ai koi saraina, ambunenku pora ka kulit bokinoso, amabesiak kabeiku, ta momoi." "Oto saraina, ba pusou, ai leu kuambut kai nia." Ia geti ambutrangan pora ka kulit bokinoso loga samba sisili, lina lepa. Pele ngangadra, "Paan, saraina, amalinaan leu meian te kai, ai leu nuei kekeu nuabak bokinoso." Lugainangan kalaba Segemulaibi, ta momoi isoksoknia, abarangan poi eba sabeu sinukatakenendra salakutnia. Ia geti kundrunia sendra musou. Ai nia musou moi sikoinan, pele ngangania, "Apa nusoibi, saraina?" "Ai koi abangenku bokinoso sangakalaba, ta momoi kusasaake kalaba. Ai koi iake eba sabeu." "Oto, saraina, ba pusou, ai leu kutukulu muri kalaba." Tukuluakenangan muri kalaba sikoinan, tukulungan, tukulungan, sege ka uma. Ia geti alup sikoinan, sakai Segemulaibi, alanangan ruangambua kandra tatogania. Kuanangan ka mata salakutnia, "Kenan kam, lakut,

gaugau kam bokinoso ka бага kalaba." Mei sia djanang ka бага kalaba, perarangan бага guak, blandjai derendra torot ka rui bokinoso, bela logau. Ei mintja kisendra leu et, pera бага guak balandjai dere, torot ka rui bokinoso bela logau, aitulaidjangan poi бага guak Segemulaibi, ia te imalutlut rapera. Pele ngangandra, "Palit le padjoat ka lakutta!" Tonem bagata tadjanangi kalaba, oto aitulaidjangan бага guak, pera balandjai dereta. Itjoat kam sikakanngan rui bokinoso, amabesiat deremai. Aleginangan sia sinanalep Segemulaibi, "Lepaake kam padjoatmui ka lakutnu, ta anai palitnia nupudjo kam lakutnu. Iagai te padjoat lakutnu, ipalit bai igalai padjoat lakutnu, ele ta nuom kam, ele matei kam."

27. Ka gogoinia sara mintja patiborangan, pele ngangandra, "Taturuake kam lakutta, tapoi bui ipurio muturu, bokolonia le itukutnake iputuru. Ta geti iom sangasoibo ituruake bokolonia, ta momoi, iala maniuta." Aiarep poi sinanalep kuanangan ka mata Segemulaibi, "Kipa nupaeru, tambu kepu ka bagaku! Kuarep titiboatra samaniu. Turuakenangan ekeu rakua, tapoi bokolom le nutukutnake muturu." Aleginangan Segemulaibi, "Bui makepu ka bagam nendra, ai leu kupagabania." Soibo sogainangan Segemulaibi, pele ngangandra. "Muturu ekeu lakut igbungenmai, tapoi ba purio muturu, bokolom le mutukutnake nuputuru. Ta geti nuom sangasoibo nuputuru, ta moi nuala maniumai." Gorosot Segemulaibi kundrunia ka geran pusounangan sendra. Ai nia musou moi sipepekdrak, pele ngangania, "Apa nusoibi saraina?" "Ai ragugulu aku muturu salakutku, bokoloku le arakua kutukutnake kuputuru. Ta geti kuom muturu sangasoibo, ta momoi kala eiram." "Oto ba pusou saraina, ai leu nupusiripiuake aku ramaloto, bui ragugulu ekeu muturu." Aleginangannia Segemulaibi, "Oto, saraina, makate poi bagam ka tubuku. konan kukau ekeu djoiki ka бага abere, ka uma geti pusiripiukungan ekeu. Tapoi, saraina, bui nupili sia, sarat palolokat le nugalai." Lepa mei Segemulaibi ka uma, pele ngangania, "Lakut muturungan te aku, tapoi ba pusou kam." Bukanangan taket abere Segemulaibi, alanangan ulou, pusiripiunangan leu et. "Palit le siripiu kalakutta ulou, ba kau nendra, lakut, maloto kai." Aleginangan Segemulaibi, "Pulaingeatku le mene, lakut, alanangan sara pusiripiuakenangan leuet." Pele ngangandra mintja, "Paan, paan, lakut, ba puturu, maloto kai ulou, bui ipila kai." Aleginangan sia sinanalepnia Segemulaibi, "Ba lepaake kam sendrania pulaingeat nia lakutnu. Ke kubobokoi bai! Lepaake kam padjoatmui ka lakutnu. Ta nulepaake kam, ipalit igalai ka kam padjoat lakutnu mamatei te kam. Bulat,

bulat, nugalai kam padjoat ka 'lakutnu. Ta anai ta nubaraake kam galaiet simakepu ka bagata, galaietnia, tapoi ta isoppi igalainia, kam bai nia ele ta momoi nugalai kam." Amusabungan poi sia, belaakenangan ulou Segemulaibi, pele ngangania, "Kenan, saraina amalotoan sia, ta leu ragugulu aku muturu." Ia geti tui ulou.

28. Pato geti seurangan bulou sangakoali, ai gokgokngan geti sogainangan Segemulaibi. Pele ngangadra, "Konan, lakut, numuntei bulau. Ta geti momoi numuntei bulau, ta moi nuala maniumai." Pele nganga sinanalep, "Kai le sabuanu imunteinia, ta leu imunteinia ka sia lakutnu." Ia geti munteirangan bulau. Alepaan aramunteinia, panibonangan ka sia sinanalep, pele ngangania, "Noba kam numateiake kam lakutnu, kai djoiki sabuanu numateiake kam. Ta anai ngungu bagaku ka lakutnu kutuitui. Ka tubu teteu le mangungu bagaku, ikua poi aku lulun mandraikat. Ta taagai nuntu padjoatmui ka lakutnu. Ka galadjet geti nugugulu kam lakutnu, ioba leu bagaku, kendra ta makope iagai kabei ai leu ipagabania."

29. Ka gogoinia sara mintja patibo Segemulaibi ruandra sinanalepnia, pele nganga sinanalep, "Kipa tapaeru, bulat malaga bagadra samaniu ka tubum. Ia ne galai tubundra, ta ragalak ele ramateiake ekeu. Ta kuom, bagei kuarep titiboatra. Ta kuom kuitjo rapaore ekeu samaniu. Ta bai makate bagandra pabulabula ka tubum, ele amateian ekeu." Aleginangan Segemulaibi, "Ta anai galainia kaku, ekeu le tuteu. Besinaakutaget ekeu, kate bagaku ka tubum. Ta koba kubaraake kaku tiboietku, tenan le aku patun, kope taiobaku pakandriu sita. Moi aku se tipu matei le akuoi. Bebegen le itaroake aku, ke koi malio lapaet bebeget undrenanku. Akuoi se, ai malulu бага teteuta. Kekeu poi endra kumatuturu, taipuukukungan teteuta. Kaku ta anai rereket, kekeu le kurere, tenan le aku patun. Mukundru sita nukua, kundru, noba toili sita ka teteu, toili sita." Aleginangan ka sia sinanalep, "Isese leu nukuania, sarat kepu ka bagaku le kupaatunia. Toili sita ka teteu, ai kai ta paoba teteuta. Besina akutuitui taipobamai teteuta. Mei sita sendra amailangan aku ka teteuta, beri paitjo ka teteuta, ta koba." Aleginangan Segemulaibi, "Ta bai nukailaake ka teteuta, ba kailaake, simatopit le teteuta. Ai nukua mangungu bagam ka teteuta, kukuana ekeu lulut mandraigat, taiagainangan le aratnia. Ke bai ta mariuriu nutuitui, ka matakui boiki nutibo. Taiobanu urai teteuta, asekungan teteuta. Ta sitsit bagania ka tubum ipuurai, angka bagania le ka tubu toga. Ba kailaake teteuta, ai leu kupagaba tiboiet. Ta noba mukudru ka lalep teteuta, ka mone ta kundru. Ai leu kugalai lalepta ka sita." Pele nganga

sinanalep, "Oto apasesengan leu ka bagaku ka mone takudru, ai leu ioi itagetnake sita teteuta, kau sita mei tatagetnakenia teteuta."

30. Soibo tiboinangan ka mata ina sinanalep katuituira. Pele ngangania, "Oi ina! Mutuitui kai sateteunu, makate bagaku ka talikum, baleu ramateiakenia sakebuku. Itjoat ina, nuntu paoreatra sakebuku, ta anai ta rakau galadjetnia talikum." Aletinangannia ina, "Kam le rogai, tui kam sateteuku, tui kam, makate bagata ka talikuku. Ai koi sakebunu ta raagai ase, ta magulai iase sia ukuinu, ta raretdret, mugege le sia." Uremnangan ogo ka ut uma sinanalep, pele ngangania ka mata ina, "Itjoake ogo ina, maeru tendra ipututu ogo, ai maron tubumai talikum samba sateteunu." Sukatakerangan urat simatirit inandra, pineiteiatra tai Segemulaibi raoi ka polak. Bele urat simatirit, ia geti bela sia tai Segemulaibi ka ut uma rabela, maloto poi sia ka samaniu sinanalep. Gorosot sia epatra ka polak, urat pineiteiatra, sege sia ka monenia, kundru sia ka sapou. Itjorangan mone amapuo-ngan, bago amakataian, sangamberi uremen sipututu ka monenia amakataian. Sukatakenangan mone sinanalepnia Segemulaibi imatem-bai, tenan le tira lepa. Sukatakenangan bago, tenan le buana palukuk lepa, sukatakenangan kole, tenan le dja lepa, alai lepa butenia. Sukatakenangan gete ka onadja, kudjuk lepa, tenan le bagania pabuku. Sukatakenangan gougou, ta taarep piu nganjan lepa, sukatakenangan abak, tenan le tembuk. Sukatakenangan sapou, tenan le peti lepa, sukutakenangan opa samba karagdjak samba long sangamberinia, tenan le pata lepa.

STORY 16.

Segemulaibi.¹⁾

1. There lived formerly a man by the name of Segemulaibi. He had a married elder brother. The elder brother said to Segemulaibi, "Oh brother! Let us cut out a boat, so that we can have a new boat." "Good, let us make one," said Segemulaibi, "Tell your wife to go and get food for our travels." Then the wife went to get food from the field to serve them while they were away cutting out the boat. When she returned to the *uma*, she cooked the food.

1) The story of Segemulaibi, "He who arrives on the top of a rottan", was first presented in mutilated form by Morris. An outline of the present version was given by Kruyt (1923). The theme of "Animal helpers" is common throughout Indonesia. This story is well known in Pageh, and is here given for the purpose of rendering the Pageh collection as complete as possible.

The next day Segemulaibi and his brother went off in their boat taking the food with them. When they arrived in the woods they cut down a variety of hard wood tree (*katuka*) as material for their boat. After they had felled the tree with their hatchets, they cut it off clean and started working on it. After some time had passed their food was finished. The elder brother then said to Segemulaibi, "Go, brother, and get some food from our village. Tell my wife to give you a lot of food." Then Segemulaibi went.

2. When Segemulaibi arrived, he said to his sister-in-law, "Oh sister-in-law! Here I am. My elder brother wished that I should get our food." "Good," replied the sister-in-law, "I have (already) cooked the food." In the morning the woman brought the cooked food to the boat. When the boat was all full, she said, "Good, youngster. Go bring your elder brother the food. Perhaps he is already hungry." Then Segemulaibi went off in his boat with the food.

While Segemulaibi was travelling he met with all the varieties of animals which creep and which fly. He said, "Oh brothers! Here is food for you." Then he threw in the water a bamboo food container. Next he saw a crocodile, so he threw in a bundle of sago. He threw in another bamboo container for the animals which rustled in the jungle. For the deers and the monkeys he gave some *luidju* vegetables. (*alocasia araceae*). He threw in a bamboo food container for the animals which splashed in the water. When he had finished he had only two bamboo containers left over.

3. When Segemulaibi arrived at the place where the boat was being made his elder brother saw that there was not very much food left. He said, "My wife did not give you very much food. Does she think that it is easy to make a boat?" In the morning the elder brother said to Segemulaibi, "Let us go the village, brother, and get some food. The work on the boat is not going very rapidly, and yet my wife did not give us very much food. We will not be able to hold out from hunger." When they arrived at the village, the elder brother said to his wife, "You gave us very little food. Do you think that it is easy to make a boat?" The wife answered, "I gave you much food, an entire boat full. Yet you say that I gave you little!" "Oh!" replied the elder brother, "I think that you did not give much, for my younger brother brought back but little. Still when one is paying close attention to his work, food is quickly consumed."

The next morning the wife brought food to the boat. There was much of it. Then the brothers returned to the woods, bringing back the food with them. After they had been in the woods for some time their food was finished. Then the elder brother said to Segemulaibi, "Go, brother, and get food from the village. Tell my wife to give you a lot." So Segemulaibi went.

When Segemulaibi arrived at the village, he said, "Oh sister-in-law! Here I am. My brother told me to get our food." In the morning the woman gave him enough food to fill his boat. Then she said to Segemulaibi, "Go youngster! Perhaps your elder brother is already hungry." So Segemulaibi went off in the boat with the food. While he was travelling he again formed a brotherhood with the animals which rustle in the woods and the fish which splash in the water. As he threw in food to them he said, "Here is your food, brothers!" To all the animals which rustled in the woods he threw in food, (to all the animals which splashed in the water he threw in food) until the food was almost all gone. Only two bamboos full were left.

4. When the elder brother thought that Segemulaibi should be near, he said to himself, "I will go and spy on my brother while he is on his way in the boat. Perhaps I will learn what he does to make the food disappear so rapidly. When we both went (to the village), we brought home a lot of food, but when one goes, there is but little food." So the elder brother went to spy on his younger brother. He hid himself among the tree trunks of a tree (with its roots above ground). There he waited. He had not watched long before Segemulaibi came (in sight). While he was paddling he kept throwing the food into the woods and the river. The older brother thought, "So that is the way in which my younger brother has wasted the food. He brought a lot of food from the village and then threw it away."

When Segemulaibi arrived opposite the hiding place, the elder brother rose up and struck the stern of the boat with his spear, gou! The boat overturned. Segemulaibi said, "What has happened, brother, that you should strike at me? I am bringing food, and yet you strike at me." The elder brother answered, "Yes, brother. I did not indeed wish to kill you. Yet I do not like the way you do things. My wife gave you a lot of food, and you wasted it on the trip." "Yes, brother. I threw away the food. I made a small brotherhood. But as for the way in which you struck at me, really, I am afraid of you. As

for the food, brother, we both produced it. The goods belonged to both of us, for we both worked for them. Could I not throw away my own property? Now, brother, we will separate and I will look for my own village." The elder brother answered, "Do not do that, brother, even though it looks as if I meant to kill you. As if I did not love you! It was only a lesson that I was giving you, so that you might understand the art of living. There was no reason, brother, for your feeding the wild animals. There was no reason for your giving food to the fishes. If I wish (to deal with) these animals, brother, I make a fish hook and catch fish, or I take arrows and shoot monkeys for food. What is the use, brother, of feeding animals (which you yourself wish to kill and eat?) What is the use of making a brotherhood with them? It is for that reason that I say that you do not know how to live properly." Segemulaibi answered, "Do not try to console me, brother. My anger cannot be soothed. You have a smooth tongue when you wish to comfort me. The use of a spear, brother, is no proper means of instruction. That is something to kill with. You say, brother, that you struck at the stern of the boat. But that was where I was sitting. I am finished, brother, and I am going. We will not see each other again until the end of time."

5. Segemulaibi fled and wove his way through the jungles, until he could no longer be heard. Then the elder brother returned to the village, and calling his wife, said, "Let us go to the woods and finish the boat. I have no longer a younger brother. He has fled, and I am lonesome, being all alone." The wife answered, "Why has our younger brother fled? Did you not insult him?" "Yes, I did that because of the food. There was no need for him to feed the fish, there was no need for him to feed the wild animals. Those are not domestic animals. To what rustled in the woods he threw food, to what splattered in the water he threw food. Until all was finished excepting two bamboos. I was angry and thrust my spear at the stern of his boat so that it overturned. I merely wished to frighten him, but he thought that I really wished to kill him, so he fled. I looked for my younger brother, but I could not find him. I could not see any footprints." Then the elder brother went to the woods with his wife. They finished the boat, and when it was finished they returned to the village.

6. As for Segemulaibi, he continued to weave his way through the jungle. In a little while he found himself in the woods by the

house of Sikokong.¹⁾ He said, "Whoever may be the owner of this house, I can well spend the night here." So Segemulaibi mounted inside the house. There he saw some fish which already smelt and some cooked food. So he ate. When he had finished eating, Segemulaibi hid himself in the house and covered up his body, so that the owner of the house should not see him. In the evening Sikokong came home and saw that the fish was not there, she saw that the food was not there. She said, "What is the name of the person who ate fish? If you are a man, here is an eel for you to eat, if you are a woman, here are some sand crabs for your food." Then she left. Segemulaibi then came up when her back was turned, and ate the eel. Then he went and hid himself in a pile of taro. In the evening Sikokong came home and saw that the eel was not there. She said, "So then you are a man, my dear.²⁾ Reveal yourself, have no fear." Then Sikokong went to the hearth and cooked some food. There she saw Segemulaibi, who was concealed in the pile of taro. Sikokong said, "Have no fear, my dear. I will not kill you. I will adopt you as my child. You will be my helper." Segemulaibi answered, "I am afraid of your long finger nails, grandmother. If you wish that I should continue living here you must first break off your nails." Sikokong broke off her nails, but she left the nails on her two little fingers. She said, "I will not break off these two, child, I must use them in fishing." Then Segemulaibi remained in the house of Sikokong.

7. After Segemulaibi had lived there for some time, he said to Sikokong, "We own a field, grandmother. I wish to work for our food." Sikokong answered, "If you wish to work the field, child, do so. All the property extending to the upper river belongs to us."

The next morning Segemulaibi sharpened his knife and went to cut the weeds in the field. After he had spent two days in cutting, Sikokong asked, "How is the work progressing, child? Have you weeded a broad space in the field yet?" "I have not as yet weeded a broad space. I have done but little." Sikokong said, "Do not weed, child. Weeding is but slow work. Throw in your knife and it will weed the field! by itself." In the morning Segemulaibi went to the

1) According to Kruyt, Sikokong is the "grandmother" of Indonesian folklore, the "old woman of the Toradja", and the "mother of Qat" of Melanesia. (Kruyt, 1923, p. 154).

2) *Taneneu*. A boy whose grandfather is not yet dead. A term of affection. It will be noted that the terms used as endearments, are actually age classifications.

field. He prayed, "Oh you spirits of the knife! You, yourselves, do do the cutting. My grandmother said that I should throw you in." The spirits of the knife weeded, and weeded and weeded. Finally at midday there was a broad patch weeded. Then Segemulaibi said, "Stop, spirits of the knife. The field is broad enough." Then Segemulaibi left.

In the evening Segemulaibi returned to the village. Sikokong asked, "How is the work going, child? Is the field broad yet?" "Yes, grandmother. The field is already broad." The next morning Segemulaibi went to the field to cut sticks. Then he placed the sticks in the field, but he had not placed many before it became evening. Sikokong asked, "Have you finished placing sticks in the field?" "I have not as yet finished, grandmother. I had only placed a few of the sticks when it became evening." Sikokong said, "Do not place the sticks, child, but throw them in. The stakes will place themselves." In the morning Segemulaibi went to the field. He prayed, "Oh you spirits of the stakes, arrange yourselves in the ground. My grandmother said to throw you in." Then the stakes placed themselves. They were all arranged at equal distances from one another. It was not yet midday when the matter was finished. The next morning Segemulaibi went to dig banana plants (for transplanting). He had not as yet dug a hundred when it became evening. When he returned to the village Sikokong asked him, "How is the work going, child? Have you dug up many banana plants?" "As yet but few, grandmother. I had not dug a hundred when it became evening." Sikokong said, "Do not dig them child. That is not rapid work. Throw in the digging stick, and it will dig them up. You will only have to gather the plants together." In the morning Segemulaibi went (to the field). He said, "Oh you spirits of the digging stick! Dig for yourselves. My grandmother said that I should throw you in." The digging stick dug up the bananas. It was not yet midday when much was done. Segemulaibi said, "Stop, spirits of the digging stick. I have already many plants." Then Segemulaibi gathered the plants and took them in his boat to his field. In the evening he returned to the village. Sikokong asked, "How is the work going, child? Have you many plants?" "Yes, grandmother. Much is already done." In the morning Segemulaibi went to the field and planted the banana shoots. When it was evening he had not yet planted a hundred. When he returned to the village, Sikokong asked, "How is the work going? Have you

finished planting the shoots?" "Not yet, grandmother. I had not yet planted a hundred when it became evening." "Do not plant the shoots, child. Planting is not fast work. Throw them in, and they will plant themselves." In the morning Segemulaibi went to the field. He prayed, "Oh you spirits of the shoots! My grandmother said that I should throw you in." The shoots planted themselves. It was not as yet midday when all was finished. In the evening when Segemulaibi came home, Sikokong asked him, "Have you finished planting the banana shoots, child?" "Yes, grandmother, I have finished."

8. The next morning Segemulaibi sharpened his axe. Then he went to the field to cut down trees. He had only felled two trees when it became evening. When he returned to the village, Sikokong asked him, "How is the work going, child? Have you finished cutting down trees in the field?" "Not yet, grandmother. I had only felled two trees when it became evening." "Do not cut down trees, child. That is not fast work. Throw in your axe. It will fell the trees by itself." In the morning Segemulaibi went to the field. He prayed, "Oh you spirits of the axe! Cut for yourselves! You cut down the trees in the field. My grandmother said that I should throw you in." The spirits of the axe cut for themselves and felled the trees in the field. There was constantly heard the sound, dom, dom, dom, as the trees fell. When the trees were down they piled themselves one on top of the other. It was not yet midday when the work was finished. In the evening when Segemulaibi returned to the village, Sikokong asked him, "How is the work going, child? Have you finished cutting down the trees in the fields?" "Yes, grandmother, I have finished."

After Segemulaibi had finished cutting down the trees, he made a field hut. Then he bred chickens in the field. Then he planted a great many flowers of all kinds; *manteilage*, *sura* (*Codiaeum variegatum*, Blume *Euphorbiaceae*), *sitabaga*, *manaisikerei*, *simaingo*, (perhaps *Heliotropium indicum* L. *juvenile*), *mandraigat*, *bobolo* (*Cordyline terminalis* Kunth Lil.). The flowers grew very beautiful. Then after some time had passed **Sikombut** (the man in the moon) went hunting with dogs. He found the field of Segemulaibi, and saw the beautiful flowers which were growing there. He said, "How beautiful these flowers are! Perhaps I can take some." So he took a few to decorate himself, and then returned home to the sky.

9. When Sikombut arrived in the sky, his children saw the

flowers on his head. There were three children, all girls. They said, "How very splendid the flowers on your head are, brother. Where did you get them? Tell us, so that we, your younger sister, can also get flowers." Sikombut answered, "I will not tell you. Perhaps you will be careless, and the owner of the field will scold you." A little while afterwards Sikombut again went hunting, and he found the field of Segemulaibi. He took a few (flowers), decorated himself, then went home to the heaven. When Sikombut arrived in the sky, the girls again saw the flowers on his head. They asked again, "Those are very beautiful flowers on your head, elder brother. Can we not get some for ourselves?" Sikombut replied, "Very well, if you must have them. Come and get the lice (out of my hair). Then I will disclose to you who is the owner of the flowers." When the girls had bent down to catch the lice, Sikombut said to them, "Over there you see the top of the flowers. They are most beautiful. But do not steal them, lest the owner scold you."

10. After a little while there was a heavy rainfall. The girls then said, "Let us go and get the flowers. There is a heavy rain and we can cross down to the earth." Then they went down. When the girls arrived at the field of Segemulaibi they saw the beautiful flowers. They took as many of the flowers as they wished, then they went back home to the sky. When the girls arrived in the sky they said to Sikombut, "We have very many flowers, elder brother. We can obtain flowers (often) in this way." Sikombut answered them, "You have many flowers, indeed, but do not steal them often lest the owner scold you." In the morning Segemulaibi went to the field and saw that some of the flowers had been taken. Only the stems remained where the flowers had been stolen. He said, "Some one has played a trick on me. Why does not the person who has taken my flowers grow some for himself?"

In the evening Segemulaibi returned to the village and said to Sikokong, "My flowers are gone, grandmother, who ever has taken them. The person who has taken them has only left the stems." Sikokong said, "Wait for the people, child, and you will learn who has taken the flowers." So Segemulaibi waited, hidden inside a *tikup*(?). After a while a heavy rain fell. The girls said, "Let us go again and get flowers." So the three went down at once. They arrived in the field of Segemulaibi, who was hidden inside the *tikup*. Segemulaibi said, "But you will not pull up the flowers!" He grasped the elder sister. The elder sister said, "Do not take me! Take my

younger sister." Then Segemulaibi took the sister next in age. This one said, "Do not take me! Take my younger sister." Then Segemulaibi took the youngest sister. The youngest sister said, "Do not take me! Take my elder sisters." "It is you that I want!" (said Segemulaibi), "Let our ¹⁾ two elder sisters flee. Do not be afraid, I will not kill you." Then Segemulaibi brought the girl to the field hut, and they remained there in the field. Segemulaibi tattooed ²⁾ the body of the girl, and then brought her inside the field hut. As yet Sikokong did not know of the arrival of the girl.

11. A little while after the two were married the wife became pregnant. When her time arrived a girl child was born. Some time afterwards when the child had grown somewhat the woman again became pregnant. Then another child was born, this time a boy.

Then Segemulaibi went home to the village. Sikokong said, "Your body smells good, child. It smells like a girl. Have I not a daughter-in-law? If there is, bring her home. I will not kill her. Besides, my daughter-in-law will be a helper." Segemulaibi answered, "There is a daughter-in-law, grandmother. You also have two grandchildren." Sikokong said, "Bring them home, child. Why have you kept the matter concealed so long? It is also as if I did not wish a helper." In the morning Segemulaibi went to the field. He told his wife that he desired that they should return home. The woman answered, "That is no business of mine. It is for you to decide. If you say to go home, we will go home." In the afternoon they brought their goods into the boat. Then they went home. When they finally arrived at the village, Sikokong greeted them. She said, "So this is my daughter-in-law and these are my grandchildren." Then she took them and brought them into the house.

12. After they had lived for some time in the house of Sikokong, the wife one day said to Sikokong, "I will go alone to the field, grandmother, and look for our food. You look after the children in the village. I am going fishing." Sikokong remained in the village to look after the children. ³⁾ In the daytime she bathed them. While

1) By the use of the phrase "our sisters", Segemulaibi showed his intentions of marriage.

2) *Titi*, to tattoo. In former days no strangers, Malays, were allowed to stay on the Mentawai islands without being tattooed. Since the girl came from the sky she was not tattooed.

3) *Nu-uka*, you look after (the children). The word *uka* really means "to hold". Children were not allowed to touch the ground until they could walk. Men as often as women take care of children in Mentawai.

she was bathing the children she sang, because she was happy to have the children. She sang, "Gadugu, gadugu. If it had not been for the *mandraikat* flower, I would not have obtained my grandchildren. Gadugu, gadugu." Sikokong repeated singing the song until the elder girl learned it and sang it herself. She said to her mother, "O mother! Our grandmother sang to us on the water. This is what she sang. "Gadugu, gadugu, etc." The mother replied, "Oh, I came here because of the *mandraikat* flower, did I? It was of my own free will that I came here." It happened that Segemulaibi was hunting, and therefore he did not hear that the child brought the song of Sikokong. In the morning the wife went to the field, saying to Sikokong, "I am going to the field, grandmother, look after your grandchildren." Then she went. In the middle of her trip she turned around, crept in and hid behind the village. In the morning Sikokong went to the water bringing the children to bathe. While she was bathing them she sang, "Gadugu, gadugu, etc." When the wife heard this, she thought, "As if my child lied then! Really my grandmother sang this." The wife went to get some leaves of a tree, rubbed them together and bound them on her head. Then she took a bamboo water container and went to get some water. She said, "I cannot go to the field, grandmother, I have a headache. Sikokong answered, "If your head is sick, girl, do not go. There is plenty of food for us."

13. When the wife had obtained the water, she stood up on top of the bamboo house ladder¹⁾ and said, "Oh grandmother! Look at me! I am deeply insulted at your song. You said that I came because of the *mandraikat* flower. Now see, I am going to the sky." The wife pushed down the bamboo carrier on top of the ladder. The water spurted up from the end of the bamboo and the woman followed the water into the sky. When she was in the sky she put ripe bananas into a basket and let them down on to the earth. The basket came down in front of the house of Sikokong. The eldest child said, "Oh grandmother! Here are some ripe bananas. May I and my little brother eat some of them?" "Go and eat them," said Sikokong, "But do not let your little brother fall." The two children went and took the bananas from inside the round basket. Their mother said from the sky, "Do not take the bananas, but get inside the basket. Then you can eat your fill of bananas." The two stepped into the basket and started to eat. While they were eating the bananas

¹⁾ The house ladders are really only a single log or piece of bamboo, notched for the steps.

their mother pulled up the rope of the basket until they arrived in the sky.

14. When it was evening Segemulaibi came home from the hunt. He called for his wife to carry his goods, as he was loaded with meat from the hunt. Sikokong answered, "Carry the goods, child, your wife and children are not here." So Segemulaibi carried the goods. When he arrived in the house Segemulaibi asked Sikokong, "Where is my wife and children, are they not in the field?" Sikokong replied, "They are not in the field, child. They have gone to the sky. I was happy to have my grandchildren. I sang on the water. My daughter-in-law heard me singing. She was deeply insulted and fled . . ." ¹⁾

"Do not be worried, child. My daughter-in-law could have had no cause of hatred against me because of my song. I was merely happy because of my grandchildren." Segemulaibi said, "I am not worried because of you, grandmother. I myself, seem to be lacking in success with women. If I seem to be in grief, it is because I remember my wife. Besides, I love my children. Yet I bear no anger against you, grandmother." In the morning Segemulaibi went to the field and cried there. He did nothing but cry, morning and evening.

15. After a little time had passed, Segemulaibi had a dream. An ancestor spoke to him, "If you are sad, go to the sky and follow after your wife and children. Sacrifice (make *lia*) to the rottan and it will bear you up to the sky." In the morning Segemulaibi remembered his dream, but he gave no heed to it. He only cried. Some time afterwards he dreamt again in the same manner. He made sacrifice (*lia*) but, giving no heed to the dream he only cried. After that he dreamed again. In this way he dreamed all the time the same dream. Then he went home to the *uma*. He said to Sikokong, "Oh grandmother! I had a dream. I only dreamed in this manner. There was an ancestor who spoke to me, saying, 'If you are sad go to the sky. Follow after your wife and children. Make sacrifice to the rottan that is situated at the entrance of the jungle. It will bring you to the sky.'" Sikokong answered, "Well, child, if that is really your dream, go to the entrance of the woods and ask the rottans so that you will know which is to lift you up."

In the morning Segemulaibi went to the entrance of the jungle. He shook the rottans, saying, "Oh you spirits of the rottan, lift me

¹⁾ The account of the manner of flight is repeated in the text, and here omitted.

up to the sky." The rottans answered, "We ourselves, brother, cannot lift you up. We are too old, and our knees are too in firm." Then Segemulaibi went to some other rottans. He shook the rottans and said, "Oh you spirits of the rottan, carry me up to the sky." The rottans answered, "What do you seek in the sky, brother?" "My wife and children are in the sky, brother. I wish to follow after them into the sky." "Very well, brother. You go and get three pairs of coconuts. Perhaps I will be tired. Then you can cut open the coconuts and bathe me. You can also bathe your own body." In the evening Segemulaibi went home to the village. He said to Sikokong, "What you said was correct, grandmother. Cook some food for my travels. I am going to look for my wife and children."

16. In the morning Segemulaibi went to the entrance of the jungle, bringing Sikokong with him. They brought three pairs of coconuts. When they arrived at the entrance of the jungle they cut down the weeds covering the rottan, and cleared off the place from underbrush. Then they killed the chickens and made *lia* (sacrifice) to the rottan. After making *lia*, Segemulaibi said, "Bend down your bodies, Oh spirits of the rottan, so that you be short and I can sit near you top." The rottan bent down its body so that it was short. Then Segemulaibi sat on one of its small branches. He hung up the coconuts and travel food there. Sikokong said to Segemulaibi, "Now I am indeed alone, child, and I have no longer a helper." Segemulaibi answered, "Do not worry, grandmother, even though I am leaving you, it is not of my free will. My love for my wife and children is not easy (to bear). I am going to them." "Yes, child," said Sikokong, "Go. Do not worry about me. I understand your affection for me. But your wife is gone, so you also go. Watch out for your seat, child. Hang on to the branch of the rottan, so you do not fall." Segemulaibi again said, "Now, grandmother, when I am gone, you charm the rottan so that it accumulates its strength. We are going to them." Thus said Sikokong, "Oh spirits of the bamboo! Gather together your strength so that your body may be long, so that you may go to them (the wife and children.) Amen." The rottan gathered together its body, and rose, rose, and rose. Then it stopped, for the trunk of the rottan was tired. Segemulaibi again cut open a coconut and bathed the rottan. When he had spent the last of the three pairs of coconuts on the rottan it was made strong and Segemulaibi arrived in the sky. He was caught hanging on a thorn on the ridge of the *uma* of the sky spirits. Segemulaibi rose up and sat on the

ridge of the *uma*. He said to the rottan, "It is finished, brother, I am going to look for my wife and children." The rottan drew together its body, shorter, still shorter it became, until finally it attained its customary length.

17. Segemulaibi came down from the ridge of the *uma* and went to the rear of the building. He saw a lot of people inside the *uma*, they were looking at something. Segemulaibi thought, "I will go inside the *uma*. Perhaps my wife is not there, and the people will deceive me."

Then Segemulaibi commenced to cry. While he was crying there came a centipede, who said to him, "Why are you mourning, brother?" "I cannot find my wife and children, brother. See how many people are swarming there, and their bodies all look alike." "But, brother, do not cry. I will go and bite the calf of the leg of your wife. She will cry out, and then you will know her." The centipede went and bit the calf of the woman. She cried out, thusly, "Ena! A centipede has bitten my calf." The centipede fled and went to Segemulaibi, saying, "Did you hear, brother, the cry of your wife?" "I could not distinguish it, brother, although there was a sound." "Very well, brother, I will go again, so that you can hear it." Then the centipede went again and bit the woman, who cried out, thusly, "Ena! The centipede came again." The father of the woman said, "Kill the centipede then, so that it does not harm your younger sisters." The woman looked for the centipede, but it was not there. It had fled. When the centipede came to Segemulaibi, it said to him, "Did you hear, brother, how your wife cried out?" "Yes, brother. I heard the cry." The centipede went away, and Segemulaibi cried again. He did not go to the *uma*.

While Segemulaibi was crying, there came a firefly. The firefly said to Segemulaibi, "Why are you sorrowful, brother?" "I cannot find my wife and children, brother." "Well, brother, do not cry. Watch me while I go and light on the head of your wife." The firefly went, his light going on and off. Now it was on the head of the woman. The other people said, "Oh! There is a firefly on your head. Brush it off and kill it." The firefly fled and came to Segemulaibi. It said, "Did you see, brother?" "I was not as yet able to see," said Segemulaibi. "Yet it was visible." The firefly said again, "Well brother, you follow me and I will light on the head of your wife." Then the firefly went, and Segemulaibi followed. The firefly lit on the head of the woman and then fled.

18. Segemulaibi approached the woman and remained beside her. The woman said, "Is it you?" "Yes, it is I," said Segemulaibi, "It was with great trouble that I came here." The others said, "Who is this guest?" "It is my husband," said the woman. The others asked again, "Is this man your husband?" "Yes, he is my husband." The brothers of the woman said, "And so *this* is our brother-in-law!" They drew their swords, *beu! tuk!* and Segemulaibi was decapitated. The wife said to the brothers, "There was no reason to treat my husband in this manner." Then she rubbed him, and there remained not a scratch from the blow.

19. In the morning the brothers-in-law said, "We are going to initiate you into the *uma*, brother-in-law. We will summon your soul."¹⁾ Then they made *lia* and killed chickens for the *lia*. The father of the wife spoke (officiated), "This is our *lia*, children. It is for my son-in-law. Bless us and give us life. Bless us that we may be strong in body. Bless us that we may be healthy (able to go out)." Then they sacrificed the chickens. But for the food of Segemulaibi they killed a dog. The brothers-in-law then sent for Segemulaibi. They said, "Rasp coconuts, brother-in-law, for our food." So Segemulaibi grated one troughfull of coconuts. Then the brothers-in-law took the grated coconuts and threw them out on the beach so that they became mixed with sand. The brothers-in-law then said to Segemulaibi, "Come, brother-in-law! You gather up the grated coconuts from the beach. If you are not able to gather up the coconut meat, brother-in-law, you cannot have our sister." Segemulaibi went bringing a wooden trough. He started in to gather the coconut meat, but found himself unable. Then he sat there and cried. While he was crying many ants came. They said, "Why are you sorrowful, brother?" "It is because I must gather these rasped coconuts, brothers," said Segemulaibi. "They were mixed with sand. If am not able to do this, brothers, I will not be able to have my wife." "But do not cry brother," said the ants. "Give us the trough and we will do it for you." Segemulaibi laid down the trough and the ants gathered the rasped coconuts. They put the coconut meat inside the trough until there was a lot of it, but no sand.

¹⁾ When a new member enters the community(*uma*), it is necessary to register his soul with the other souls of the *uma*. This is for the purpose of conveying the information to the guarding community spirits. For this act a *lia* or *punen* is held.

20. Segemulaibi went home bringing the coconut meat. He said, "Here is the rasped coconut, brother, which I have gathered up. There is much coconut meat, but no sand." The brothers-in-law said again, "Go, brother-in-law, and get some water so that we may rinse our hands. Here is a carrying basket which you can use as a bamboo container. If the carrying basket does not hold water, you cannot have our sister as wife." Segemulaibi went to the river taking the basket. He filled the basket with water, but it escaped through the holes. It would not hold (water). He filled it again, and it would not hold. Then he sat down and cried there. While he was crying an eel came and said, "Why are you sad, brother?" "I was sent by my brother-in-laws to get water, brother. They gave me a carrying basket instead of a bamboo, and the basket will not hold water." "But brother, I love you because you once fed us. Give me the basket and I will coil my body up inside it so that the holes will be closed." The eel coiled his body around the holes of the basket. He coiled himself until the basket was closed. Segemulaibi poured water in the basket, which it now held. Then he took the basket to the *uma*. He said to his brother-in-laws, "Here is the water, brother-in-laws. I have obtained it." Segemulaibi laid the basket on top of the house ladder. Then the water spilled out. The brother-in-laws said, "You must go again, brother-in-law. The water spilled that time." Then Segemulaibi went again. He sat by the river and cried. While he was crying a large eel came and said, "Why are you sad, brother?" "My brothers-in-laws sent me to get water. They gave me a basket instead of a bamboo." "But, brother, do not be sad. Give me the basket and I will make the holes tight, so that it will hold water." The eel coiled up inside the basket, he coiled and coiled until the basket was closed. "It is all done", said the big eel, "Do not worry, the water will not spill this time." Segemulaibi scooped up the water, it held inside the basket. Then he brought it to the *uma*, and laid it on top of the ladder. It did not spill. Segemulaibi said, "Here is your water, brothers-in-law. I have scooped it up. I have not spilled it this time. If you, brothers-in-law, had to scoop it up, you would not have been able to do it." The brothers-in-law said, "Just look at the magic power of our brother-in-law!" They drew their swords, tuk! They cut off his head. The wife came and said to her brothers, "You have no cause for anger against my husband." She rubbed (his neck), and not a scar remained from the blow.

21. After that (the family) ate. They said to the children, "Here is your food, the meat of your mother, here is the water for you to wash your hands in. The other is the meat of your father, and that is his water." As they were about to eat, Segemulaibi took the water, but his children seized his hands, saying, "Do not wash your hands in that, father. There is lead in it, and you will burn your hands. Here is some good water." After they had finished washing their hands, Segemulaibi took the meat. The children again seized his hands, saying, "Do not take that, father. They did not put meat inside (the bamboo), but dog meat. Here is some good meat." Then they ate.

22. After the family had finished eating, they spoke with one another. The brothers-in-law said, "We will make our brother-in-law dance for us. If he should not be able to hold out dancing all night, he will not be able to get his wife. If the *bekken* (a red flower) becomes withered on his head during the evening, he will not be able to get his wife." They oiled the planks of the dancing floor so that Segemulaibi would fall on the planks while he danced. The wife of Segemulaibi heard the words of the brothers-in-law, so she went to get a basketful of flowers. Then she sat hidden beside the fire-place. She dimmed the fire a little and scattered the ashes from the fire-place on the boards. The oil was made sticky, so that Segemulaibi could dance and would not slip on the boards he stepped on. The brothers-in-law said, "Good, brother-in-law, you dance so that we may see it. If you are not able to hold out dancing all evening, you cannot have your wife. If the flower becomes withered on your head in the course of the evening, you cannot have your wife." Then Segemulaibi danced, while his wife stayed beside the hearth taking care of the fire. After he had danced a little while, the wife saw that the flower on the head of Segemulaibi had become wilted. She dimmed the fire a little and put a fresh flower on the head of Segemulaibi. She kept on doing the same thing, and therefore the flower on the head of Segemulaibi did not wilt before morning.

23. On still another day the brothers-in-law poured out a flask¹⁾ of oil on the river. They said to Segemulaibi, "Go, brother-in-law and scoop up the oil from the river. We have poured out one flaskfull. If you are not able to separate it out, you cannot have

¹⁾ *Sanga-bulibuli*. A Mentawai tree has bottle-shaped fruit, and is called *bulibuli*.

your wife. Segemulaibi went to the river, taking the flask. He remained there crying, for he was not able to separate the oil from the water. While he was crying a *sogga* fish came and said, "Why are you crying, brother?" "It is because my brothers-in-law spilled a flask of oil in the river and I must scoop it up." The *sogga* fish said again, "Well, brother, give me the flask, and I will scope up the oil." The fish drank the oil and then spat it out inside the flask until it was full. Segemulaibi took the flask and gave it to his brothers-in-law. He said, "Here is the oil, brothers-in-law, I have scooped it all up." The brothers-in-law said to one another, "Just look at the magic power of our brother-in-law!" They drew their swords, *beu! tuk!* They cut off his head. The wife came and said, "You have no cause for anger against your brother-in-law." She rubbed his neck, and there remained not a scratch from the blow.

In the evening the brothers-in-law said to Segemulaibi, "Here, brother-in-law, is a leaf of a wild banana which you can use as your sleeping mat. You must sleep on this until morning. If the leaf on which you have slept all night is crumpled in the morning, you will not be able to have your wife." The wife of Segemulaibi went and obtained another banana leaf and placed it as a mat for Segemulaibi. When it was near morning she changed the leaves of Segemulaibi. So when morning came the leaf was not crumpled.

24. On another day the brothers-in-law spoke together. They said, "Let us have our brother-in-law make a war boat (*kalaba*), brothers, we will give him a dull axe¹) as his hatchet. If he is not able to make the boat, brothers, he cannot have his wife." After they had made the decision, they called Segemulaibi, and said to him, "Go, brother-in-law, and cut a war boat. We will give you this dull axe for your hatchet. If you are not able to cut out the war boat, brother-in-law, you will not be able to have your wife." In the morning Segemulaibi went up the river to cut the boat. He took with him his dull axe. Then he remained there crying. While he was crying there came a number of mice and squirrels. They said, "Why are you sorrowful, brother?" "Here is a large hard wood tree (*katuka*), brothers, as material for my war boat. When I cut into it, the dull axe which they gave me for a hatchet does not hold." "Well, brother, do not be sad. We will do it for you, because you

¹) *Sikap*. The exact meaning of this word is unknown. It now means a dull axe. Börger is of the opinion the word formerly meant stone axe.

once fed us." The many mice and the squirrels gnawed the trunk of the tree. They gnawed and gnawed. Before a day had passed the tree fell. The brothers-in-law in the village said, "The tree of our brother-in-law has fallen. Really he must have magic power." Segemulaibi cut out the length of the boat. The mice, squirrels, and rats gnawed, and two days had not passed before the boat was finished. "We are finished, brother, and we will go. We will call the others to pull the boat." Then the animals went.

25. Then Segemulaibi tried to pull on the boat. He was not able, so he sat there crying. While he was crying, a deer came and said, "Why are you sad, brother?" "It is because I must pull this war boat alone." "But, brother, do not be sad, I will pull it." Then the deer pushed the boat with his horns. He pushed and the pushed until the boat fell into the water." "It is finished, brother," said the deer, "If you paddle the boat you can get home to the village." Segemulaibi paddled the boat. He paddled and paddled until it became stuck in a tree that lay across the water. He pulled, but was not able to get free. Then he sat there and cried. While he was crying a crocodile came and said, "Why are you sad, brother?" "I am not able to pull this boat, brother. It is held fast in the tree." "Do not be sad, brother, I will pull it," said the crocodile. The crocodile pushed the back of the boat with his head, until it was past the tree. Then the crocodile said, "It is finished, brother, we have passed the tree." Segemulaibi paddled the boat until he came to the *uma*. There he called to his brothers-in-law, "Come brothers-in-law and see the boat! If you had to make it, brothers-in-law, you would not have been able."

26. The next morning the brothers-in-law again said to Segemulaibi, "Come, brother-in-law, go down the river in the war boat and knock down some durian fruit. Finish them all, and do not even leave the small ones. After all the fruit has fallen, brother-in-law, pick the dirt out from between the thorns of the durians until they are clean. If you are not able to do this, brother-in-law, you cannot have your wife." Segemulaibi went down the river in the boat to get the durians. He came to the midst of the durian trees. He tried to climb one of the trees, but was unable, for the tree was very large. There was no vine to serve as a means of getting up. Then he sat there and cried. While he was crying a monkey came and said to him, "Why are you sad, brother?" "It is because I must knock down the durians, brother. I am not able to climb the tree, brother, because it is very large, and there is no vine to serve as a means of getting

up." "Well, brother, do not be sad, I will climb the tree. You go far away lest I let the fruit fall on you." The monkey climbed the durian tree, and threw down the fruit. There was always the sound of kiu, kiu, kiu, as the fruit fell. Not even a small one was left over. Then the monkey said, "It is finished, brother, and I will go. You can gather it up." Then the monkey went. After Segemulaibi had gathered up the durians he tried to pick the dirt out from their skins. He was not able to, so he sat there and cried. While he was crying squirrels and rats came along. They said, "Why are you sad, brother?" "It is because I must pick the dirt out from the thorns of the durians, brothers. My hands hurt me, and I am not able to." "Well, brother, do not cry, we will pick out the dirt." Then the squirrels and the rats picked the dirt from the durians, and they became clean. The rats and the squirrels said, "We have finished cleaning brother, and we will go. You can carry the durians in the boat yourself." Segemulaibi tried to paddle the boat, but he was not able to go against the current, for a large flood came along which his brothers-in-law had charmed. Then Segemulaibi sat there and cried. While he was crying a crocodile came and said, "Why are you sad, brother?" "It is because my boat is loaded with durians, and cannot go against the current, for a big flood has come along." "Well, brother, do not cry. I will push the back of the boat." The crocodile pushed the back of the boat. He pushed and pushed until they arrived at the *uma*. Then the crocodile dove. Segemulaibi mounted up and took two of the fruits as food for his children. He said to his brothers-in-law, "Go, brothers-in-law, and take the durians from out of the boat." The brothers-in-law went to step into the boat, but they slipped on the fruit. Their feet were torn on the thorns of the durians, and their blood flowed. Segemulaibi had oiled the inside of the boat, that was why they had slipped. The brothers-in-law said, "Behold the tricks of our brother-in-law! We believed that we could step into the boat, but he oiled the inside. When we stepped in our feet slipped. See the pricks the thorns of the durians have made. How our feet hurt!" The wife of Segemulaibi answered them, "Put an end to the tricks on my husband. My husband also knows how to deceive. When my husband really starts in to play tricks you will not be able to hold out and he will kill you."

27. On still another day the brothers-in-law spoke to one another. They said, "Let us make our brother-in-law dance. But he must

dance on his knees and not standing up. Then if he cannot hold out dancing the entire evening on his knees, he cannot have his wife." The wife overheard, and she said to Segemulaibi, "What are you going to do? Oh, how worried I am! I heard the words of my brothers. They said that they will make you dance, but you will have to remain on your knees while dancing." Segemulaibi answered, "Do not worry about that, I will take care of it." In the evening the brothers-in-law called Segemulaibi and said to him, "You must dance, brother-in-law, so that we may look on. But you cannot stand up while dancing, but you must remain resting on your knees. If you cannot hold out dancing all evening, you cannot have your wife." Segemulaibi went down and sat crying in front of the house. While he was crying a *sipepekdirak* **snake**¹⁾ came along and said, "Why are you sorrowful, brother?" "My brothers-in-law sent me to dance, and they demand that I remain on my knees while dancing. If I cannot hold out dancing, I cannot have my wife." "Do not cry, brother, you can place me over your ears and I will make them afraid. Then they will not make you dance." Segemulaibi answered, "Well, brother, since you show pity on me, I will first place you in my bamboo tobacco case. When we come to the *uma* I will place you over my ears. But, brother, do not bite my brothers-in-law, only make them afraid." Then Segemulaibi went to the *uma*, where he said, "Brothers-in-law, I will dance for you, but do not cry out." Then Segemulaibi opened the tobacco case and took out the snake. He at once placed it over his ears. "Behold the ear ornament of our brother-in-law! Do not do that brother-in-law, we are afraid!" Segemulaibi answered, "This is a decoration, brothers-in-law." Then he took the snake and wrapped it over his ears. The brothers-in-law again said, "Stop, stop, brother-in-law. Do not dance. We are afraid lest the snake bite us." The wife of Segemulaibi answered them, "Do not stop. That is a decoration for your brothers-in-law. As if I lied then! You put an end to your tricks on my husband! If you do not stop, my husband will really begin playing tricks on you, and he will kill you. Really, really, you have played tricks on my husband. There is nothing which is impossible to do which you have not brought out for him to do. And yet he has done everything. If you had to do these things, you would not have been able to."

¹⁾ *Sipepekdirak*, the most feared snake of Mentawai. It is both very large and poisonous.

The people then scattered and Segemulaibi removed the snake. He said to it, "Go, brother. You have frightened them so much that they did not make me dance." Then the snake left.

28. In the morning the brothers-in-law cooked a pot full of lead. When it was steaming they called Segemulaibi and said to him, "Come, brother-in-law, and make balls out of the lead.¹⁾ If you are not able to make the balls, you cannot have your wife." The wife said to the brothers-in-law, "The children and I will make the balls. Your brother-in-law will not make them." Then they made the balls out of the lead. When they had finished, the wife said to the brothers-in-law, "If you wish to kill your brother-in-law, you must first kill us. You have no cause for insult against your brother-in-law. When I fled I was insulted at my grandmother. She said that the cause (of my coming) was the red flower. I do not know many tricks you have played on my husband. If you had sent my husband to do some kind of work, I would have liked it.²⁾ If then he had not proven skillful, he should have taken heed."

29. On another day Segemulaibi was speaking with his wife. The woman said, "What shall we do about it? Really my brothers hate you. Their characters are such that they will stop at nothing until they kill you. I can no longer bear it when I hear their words. I cannot endure it when I see the manner in which my brothers oppress you. If the spirits had not been kind to you, my brothers would have killed you." Segemulaibi answered, "This is none of my business. It is for you to decide. It was with great trouble that I came to you. I did it because I loved you. I myself do not wish to make a decision, I will do anything you say. Yet, indeed, I do not wish that we should part. When I came here I was half dead, for the small leaf of the rottan on which I sat was not very broad. It was our grandmother who caused me to come here. It is for you that I strive, we should not worry about our grandmother. As for myself, I ask for nothing excepting you. I will always follow you. If you wish to stay here, it is here that we stay. If you wish to return home to our grandmother, then we will go home." The wife answered, "I agree with what you say, only it is difficult to decide. We could go home to grandmother, were it not for the fact that we do not get along well together. It was for that reason that I fled.

¹⁾ *Mumuntei*, to make balls with the hands. The lead is used for fish hooks.

²⁾ The relatives of a girl in Mentawai can call on her lover when work is required.

If we go then, I will feel ashamed before our grandmother; I do not really wish to see her at all." Segemulaibi answered, "You really should not be ashamed with our grandmother, that is really not wise of you. You say that you were insulted by our grandmother, because she said you were caused by the red flower. But she did not know the reason. If you had not at once fled, if you had first told me that you did not like the song of our grandmother, I would have forbidden her (singing it). She had no aversion to you, she sang because she was happy with her children. Do not be ashamed with our grandmother. I will not forget my promise, if you do not wish to live in the house of our grandmother, we can live in the field. I will make there a house for us." The wife answered, "I would rather then that we live in the field. We can then go visit our grandmother. Now let us go to our grandmother."

30. In the evening they told the mother of the woman that they would flee. The wife said, "Oh mother! We are leaving. I love my husband, and perhaps my brothers will kill him. You can see, mother, how my brothers always oppress him, there is nothing that they have not done to my husband." The mother answered, "As you wish, girl. If you wish to go back to your grandmother, go. Yet I love my son-in-law. Your brothers are not amenable to teaching.¹⁾ when your father scolds them they do not obey, they are impertinent." The wife planted some flowers in back of the *uma*, then she said to her mother, "Look at these flowers, mother. When the flowers have grown beautifully, then your son-in-law and grandchildren will be well and strong." The mother charmed for a heavy rain to serve as a bridge for Segemulaibi and his family to descend to the earth. When the heavy rain fell Segemulaibi and his family went to the back of their *uma*, for they feared the brothers of the wife. Then the four descended to the earth, using the rain as a bridge. When they arrived in their field, they lived in a field hut. They saw that the field was choked with weeds, the banana trees ruined, and the other plants where overgrown, ruining the field. The wife of Segemulaibi charmed the field, thus clearing away the underbrush, in this way everything was cut down. She charmed the banana trees, then the bunches of the fruit hung thick together; she charmed the sugar cane, then the wind whistled *dja!* as it passed through, and the tops appeared as hair. The wife charmed the taro, then the

¹⁾ *Ase*, to scold, to teach.

swamp was black with it, and the knolls grew close together. She charmed the chickens until one could not hear oneself for their cries; she charmed the boats, then (there were many) bobbing up and down on the water. She bewitched the field huts until there was an entire row. She charmed the men's and women's carrying baskets and the chicken baskets. The wife bewitched everything and (the pair) had a great sufficiency of all.

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Een huwelijksfeest in Bada'
(in 't midden de overleden schrijver en zijne echtgenoot).