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Compiled by

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Journal of a collecting expedition to the mountain of
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Fishes, Menagerie.

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List of animals and plants recorded from Christmas
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Notes on the flying frog *Rhacophorus nigropalmatus*,
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Other Publications.

The Society has also published :—

Miscellaneous papers relating to Indo-China. Reprinted for the S. B. R. A. S. from 'Dalrymple's Oriental Repertory' and the 'Asiatic Researches' and 'Journal' of the Asiatic Society of Bengal, 2 vols., London Trübner & Co., 1886 (edited by the late Dr. Reinhold Rost).

CONTENTS OF VOL. I.

- I Some Account of Quedah. By Michael Topping.
- II Report made to the Chief and Council of Balam-bangan, (Borneo). By Lieut. James Barton, of his several Surveys.
- III Substance of a Letter to the Court of Directors from John Jesse, dated July 20th 1775, at Borneo Proper.
- IV Formation of the Establishment of Pulo-Penang.
- V The Gold of Limong. (Sumatra). By Mr. Macdonald.
- VI On three Natural Productions of Sumatra. (Camphor, coral and copper). By the same.
- VII On the traces of the Hindu Language and Literature extant amongst the Malays. By William Marsden.
- VIII Some Account of the Elastic Gum Vine of Prince-Wales Island. By James Howison.
- IX A Botanical Description of *Urceola Elastica* or Caoutchou Vine of Sumatra and Pulo-Penang. By William Roxburgh M.D.
- X An account of the inhabitants of the Pogy or Nassau Islands lying off Sumatra. By John Crisp.

- XI Remarks on the Species of Pepper which are found on Prince-Wales Island. By William Hunter M. D.
- XII On the Languages and Literature of the Indo-Chinese Nations. By J. Leyden M.D.
- XIII Some Account of an Orang-Outang of remarkable height found on the Island of Sumatra. By Clarke Abel M.D.
- XIV Observations on the Geological Appearances and General Features of Portions of the Malayan Peninsula. By Captain James Low.
- XV Short Sketch of the Geology of Pulo-Pinang and the neighbouring Islands. By T. Ward.
- XVI Climate of Singapore.
- XVII Inscription on the Jetty at Singapore.
- XVIII Extract of a Letter from Col. J. Low.
- XIX Inscription at Singapore.
- XX An account of several Inscriptions found in Province Wellesley. By Lieut-Col. James Low.
- XXI Note on the Inscriptions from Singapore and Province Wellesley. By J. W. Laidlay.
- XXII On an Inscription from Keddah. By Lieut-Col. Low.
- XXIII A Notice of the Alphabets of the Philippine Islands.
- XXIV Succinct Review of the Observations of the Tides in the Indian Archipelago.
- XXV Report on the Tin of the Province of Mergui. By Capt. G. B. Tremenheere.
- XXVI Report on the Manganese of the Mergui Province. By the same.
- XXVII Paragraphs to be added to Capt. G. B. Tremenheere's Report.
- XXVIII Second Report of the Tin of Mergui. By the same.
- XXIX Analysis of Iron Ores from Tavoy and Mergui and of Limestone from Mergui. By Dr. A. Ure.
- XXX Report of a Visit to the Pakchan River and of some Tin Localities in the Southern Portion of the Tenasserim Provinces. By Capt., G. B. Tremenheere.

- XXXI Report on a Route from the Mouth of the Pakchan to Kiau and thence across the Isthmus of Krau to the Gulf of Siam. By Capt. Al. Fraser and Capt. J. G. Forlong.
- XXXII Report &c., from Capt., G. B. Tremenheere on the Price of Mergui Tin Ore.
- XXXIII Remarks on the different Species of Orang-utan. By E. Blyth.
- XXXIV Further Remarks. By the same.

CONTENTS OF VOL II.

- XXXV Catalogue of Mammalia inhabiting the Malayan Peninsula and Islands. By Theodore Cantor M.D.
- XXXVI On the local and Relative Geology of Singapore. By J. R. Logan.
- XXXVII Catalogue of Reptiles inhabiting the Malayan Peninsula and Islands. By Theodore Cantor M.D.
- XXXVIII Some account of the Botanical Collection brought from the Eastward, in 1841, by Dr. Cantor. By the late W. Griffith.
- XXXIX On the Flat-horned Taurine Cattle of S. E. Asia. By Ed. Blyth.
- XL Note by Major-General G. B. Tremenheere.
General Index.
Index of Vernacular Terms.
Index of Zoological Genera and Sub-Genera occurring in Vol. II.

Miscellaneous Papers relating to Indo-China and the Indian Archipelago. Reprinted for the S. B. R. A. S. from the 'Journals' of the Royal Asiatic, Bengal Asiatic, and Royal Geographical Societies; the 'Transactions' and 'Journal' of the Asiatic Society of Batavia; and the 'Malayan Miscellaneous.' Second Series 2 vols. London, Trübner 1887 (Edited & Co., by the late Dr. Reinhold Rost).

CONTENTS OF VOL. I.

- I Journal of an excursion to Malacca and Penang.
By J. R. Logan.
- II The Rocks of Pulo Ubin (Singapore). By the same.
- III Notes on some species of Malayan Amphibia and
Reptilia. By Dr. F. Stoliczka.
- IV On the land-shells of Penang Island. By the same.
- V Notes on the Malay Archipelago and Malacca. By
W. P. Groeneveldt.
- VI Outlines of a Grammar of the Malagasy language.
By Dr. H. N. Van der Tuuk.
- VII Account of the Mantras. By the Rev. Father
Borie.

CONTENTS OF VOL. II,

- VIII Account of the Malay MSS belonging to the Royal
Asiatic Society. By Dr. H. N. Van der Tuuk.
- IX Memorandum of a Journey to the summit of
Gunong Benko (Sumatra).
- X Account of the Island of Bali. By Dr. R.
Friederich.
- XI Notices on Zoological subjects. By Messrs. Diard
and Duvancal.
- XII Descriptions of Malayan Plants. By Dr. W.
Jack. Notes to this article. By Sir J. D.
Hooker and Hon. D. F. A. Hervey.

General and Geographical Index.

Index of Latin terms.

Index of Malayan and other oriental terms.

The Wai Seng Lottery. By G. T. Hare, Civil Service, Straits
Settlements. Singapore 1895.

The Hikayat Raja Budiman (A Malay Folk tale).

Part I Malay Text.

Part II English Translation with notes
by Hugh Clifford.

Singapore, 1866.

A map of The Malay Peninsula,

(To be re-published in 1909).

JOURNALS.

On personal application to the Clerk at the Raffles Library or on application by letter to

The Straits Branch Royal Asiatic Society
c/o Raffles Museum,
Singapore,

Numbers of the Journal can be obtained at the following prices :—

\$1.00 to Members

\$2.50 to Non-members.

Copies can also be obtained from the Society's London Agents,

Messrs Kegan Paul, Trench, Trubner & Co,
Dryden House, 43 Gerrard Street, Soho, London.

STRAITS BRANCH
ROYAL ASIATIC SOCIETY

[No. 52]

JOURNAL

March, 1909

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Agents of the Society

London: KEGAN PAUL, TRENCH, TRÜBNER & Co.

[No. 52]

JOURNAL

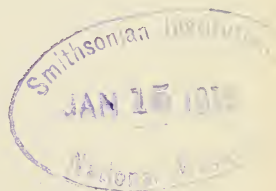
of the

Straits Branch

of the

Royal Asiatic Society

MARCH, 1909



SINGAPORE:
PRINTED AT THE METHODIST PUBLISHING HOUSE
1909.

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THE
 STRAITS BRANCH
 OF THE
 ROYAL ASIATIC SOCIETY.

COUNCIL FOR 1909.

DR. D. J. GALLOWAY, *President.*

HON. W. D. BARNES, *Vice-President for Singapore.*

HON. R. N. BLAND, *Vice-President for Penang.*

MR. H. C. ROBINSON, *Vice-President for Federated
 Malay States.*

MR. H. N. RIDLEY, *Honorary Secretary.*

MR. R. J. BARTLETT, *Honorary Treasurer.*

MR. W. MAKEPEACE, *Honorary Librarian.*

REV. W. DRURY,

DR. HANITSCH,

MR. V. A. FLOWER,

MR. A. KNIGHT,

} *Councillors.*

MINUTES

of the

Annual General Meeting.

The Annual General Meeting was held February 10, 1909.

Present :

DR. GALLOWAY, (in the Chair.)

MR. ROSTADOS.

MR. V. A. FLOWER.

MR. A. KNIGHT.

MR. PRINGLE.

DR. HANITSCH.

MR. R. J. BARTLETT.

MR. MARRIOTT.

REV. H. C. IZARD.

DR. LUERING.

MR. AYRE.

REV. W. DRURY.

CAPT. BISHOP.

MR. H. N. RIDLEY.

The minutes of the last annual general meeting were read and confirmed.

The Report of the Council for 1908 was laid on the table. Its adoption was moved by Dr. Galloway seconded by Rev. H. C. Izard and carried.

The Treasurer's accounts were also laid on the table and Dr. Galloway moved their adoption seconded by Dr. Luering. The motion was carried.

The following officers were elected for the current year.

<i>President :</i>	DR. GALLOWAY.
<i>Vice-President Singapore :</i>	HON. W. D. BARNES.
,, <i>Penang :</i>	HON. R. N. BLAND.
,, <i>F. M. S. :</i>	H. C. ROBINSON.
<i>Hon. Secretary :</i>	H. N. RIDLEY.
,, <i>Treasurer :</i>	R. J. BARTLETT.
,, <i>Librarian :</i>	W. MAKEPEACE.
<i>Councillors :</i>	DR. HANITSCH.
	V. A. FLOWER.
	A. KNIGHT.
	REV. W. DRURY.

Mr. W. D. Barnes proposed that a clerk be employed at a salary of 25 dollars a month to assist the Librarian, Secretary and Treasurer. This motion was seconded by Mr. V. A. Flower and carried.

Mr. R. J. Bartlett called attention to a portrait of Bishop Hose presented to the Society by Dr. Galloway and proposed that a vote of thanks should be given to him for the gift. This was seconded by Mr. H. N. Ridley and carried unanimously.

List of Members for 1909.

* Life Members.

† Honorary Members.

Patron: H. E. SIR JOHN ANDERSON, K.C.M.G.

ABBOTT, DR. W. L.	Singapore.
ACTON, R. D.	Penang.
ADAMS, A. R. HON.	Penang.
ANDERSON, E.	Singapore.
ANTHONISZ, HON. J. O.	Singapore.
ARTHUR, W. S.	
AYRE, C. F. E.	Singapore.
BAMPFYLDE, HON. C. A.	England.
*BANKS, J. E.	Iowa, U. S. A.
BARKER, DR. A. J. G.	Sarawak.
BARNARD, B. H. F.	Selangor.
BARNES, HON. W. D.	Singapore.
BARTLETT, R. J.	Singapore.
BEATTY, D.	Singapore.
BENTARA LUAR, HON. DATO, S.P.M.J.	Batu Pahat.
BICKNELL, W. A.	Penang.
BIDWELL, R. A. J.	Singapore.
BIRCH, HON. J. K.	England.
BIRCH, E. W., C.M.G.	Taipeng, Perak.
BISHOP, J. E.	N. Sembilan.
BISHOP, CAPT. C. F.	Pulau Brani.
*BLAGDEN, C. O., M.A.	Switzerland.
BLAND, HON. R. N.	Penang.
BLAND, MRS. R. N.	Penang.
BROCKMAN, HON. E. L.	Selangor.

BROWN, DR. W. C.	England.
BROOKES, C. J.	Sarawak.
BRYANT, A. T.	Singapore.
BUCKLEY, C. B.	Singapore.
BURGESS, P. J.	England.
BURN-MURDOCH, A. M.	Selangor.
BUTLER, A. L.	Khartoum, Egypt.
BYRNE, H. E.	Selangor.
CAMPBELL, J. W.	Selangor.
CAMPBELL, A.	
CAMUS, M. DE	
CARRUTHERS, J. B.	West Indies.
CERRUTI, GIOVANNI BATTISTA	Padang Rengoj.
CHAPMAN, W. J.	
CLIFFORD, HON. H.	Ceylon.
†COLLYER, HON. W. R., I.S.O.	England.
COLLINGE, H. B.	Perak.
*CONLAY, W. L.	Selangor.
COOK, REV. J. A. B.	Singapore.
CURTIS, C., F.L.S.	England.
DALLAS, HON. F. H.	Sarawak.
DANE, DR. R.	Penang.
DENT, SIR ALFRED, K.C.M.G.	England.
DENT, DR. F.	Singapore.
*DESHON, HON. H. F.	Sarawak.
DEW, A. T.	England.
DEW, E. COSTA	Negri Sembilan.
DICKSON, E. A.	Negri Sembilan.
DONALD, DR. J.	Penang.
DOUGLAS, F. W.	Batang Padang, Perak
DOUGLAS, R. S.	Baram, Sarawak.
DUNKERLEY, VEN. ARCH. W. H. C., M.A.	England.
DRURY, REV. W., M.A.	Singapore.
EDGAR, DR. P. GALISTAN	Perak.
EDMONDS, R. C.	Singapore.

EGERTON, HIS EXCELLENCY SIR W., K.C.M.G.	Lagos, W. Africa.
ELCUM, J. B.	Singapore.
EVERETT, H. H.	Santubong, Sarawak.
FLEMING, T. C.	Negri Sembilan.
*FLOWER, CAPT. S. S., F.L.S.	Ghizeh, Egypt.
FLOWER, V. A.	Singapore.
FORT, HUGH	Singapore.
FREEMAN, D.	
FREER, DR. G. D.	Selangor.
GALLOWAY, DR. D. J.	Singapore.
GARDNER, N. E. A.	Negri Sembilan.
*GERINI, LT. COL. G. E.	Bangkok, Siam.
GIBSON, W. S.	Singapore.
*GIMLETTE, DR. J. D.	Kelantan.
GRANDJEAN, W. D.	Singapore.
GUERITZ, E. P., HIS EX.	Sandakan.
HAINES, REV. F. W.	Penang.
HALE, A.	Taipeng, Perak.
HANITSCH, DR. R.	Singapore.
HARRISON, DR. H. M.	Pekan, Pahang.
HAYNES, A. SIDNEY	England.
HELLIER, MAURICE	Singapore.
HEMMANT, G.	K. Pilah, N. Sembilan.
HERVEY, D. F. A., C.M.G.	Aldeburgh, England.
HEWITT, JOHN	Sarawak.
HALL, G. A.	Singapore.
HILL, E. C.	England.
HINKS, CAPT. T. C.	England.
†HOSE, RT. REV. BISHOP G. F., M.A.	England.
HOSE, E. S.	Selangor.
HOSE, R. E.	Busau, Sarawak.
HOYNCK VAN PAPENDRECHT, P. C.	The Hague.
HULLETT, R. W., M.A.	England.
HUMPHREYS, J. L.	Malacca.

IZARD, REV. H. C.	Singapore.
JANION, E. M.	Batavia.
KEHDING, DR.	Medan, Deli.
KER, J. CAMPBELL	
KINSEY, W. E.	Kuala Pilah, Negri Sembilan.
KIRKPATRICK, IVONE	Sarawak.
KLOSS, C. BODEN	Perak.
KNIGHT, ARTHUR	Singapore.
KNOCKER, F. W.	Taipeng, Perak.
KRIECKENBEEK, J. W.	Perak.
LAILAW, G. M.	Perak.
†LAWES, REV. W. G.	New Guinea.
LAWRENCE, A. E.	Sarawak.
LEMON, A. H.	Singapore.
LERMIT, A. W.	Singapore.
LEWIS, J. E. A., B. A.	Kuching, Sarawak.
LIM BOON KENG, DR.	Singapore.
LUERING, REV. DR. H. L. E.	Penang.
LYONS, REV. E.	Dagupan, Philippine I.
MACHADO, A. D.	Sungei Siput, Perak.
MACLAREN, J. W. B.	Singapore.
MACDOUGAL, DR. W.	Christmas Island.
MACKRAY, H.	
MAHOMED, BIN MAHBOB, HON. DATO	Johore.
MAIN, T. W.	Singapore.
MAKEPEACE, W.	Singapore.
MARRIOTT, H.	Singapore.
*MARRINER, J. T.	Kelantan.
MARSHALL, F. C.	Raub, Pahang.
MASON, J. S.	Selangor.
MAXWELL, ERIC	Ipoh, Perak.
MCCAUSLAND, C. F.	Perak.
MAXWELL, W. GEO.	Penang.

MILLARD, DR. H.	Singapore.
MOVAT, J.	Selangor.
MOORHOUSE, SYDNEY	Malacca.
NANSON, W., B.A., F.S.A.	Singapore.
NAPIER, HON. W. J., D.C.L.	Singapore.
NORMAN, HENRY	Jugra, Selangor.
NUNN, B.	Malacca.
PARR C. W. C.	
PEARS, FRANCIS	Muar.
†PERHAM, VEN. ARCHDEACON, A.	England.
PYKETT, REV. G. F.	Penang.
PRA, C. DA	N. Sembilan.
PRINGLE, R. D.	Singapore.
PUSTAU, R. VON	Germany.
RANKIN, H. F.	Amoy.
RIDLEY, H. N., M.A., F.R.S.	Singapore.
RIGBY, J.	Perak.
RICHARDS, W. S. O.	Singapore.
ROBERTS, J. A., M.A.	Ipoh, Perak.
ROBERTS, B. G.	
ROBINSON, H. C.	Selangor.
ROSTADOS, E.	Singapore.
ROWLAND, W. R.	Port Dickson, Negri Sembilan
†SARAWAK, H. H. RAJAH OF, G.C.M.G.	Sarawak.
SARAWAK, H. H. THE RANEE OF	England.
†SATOW, SIR E. M., K.C.M.G.	England.
SAUNDERS, C. J.	Singapore.
SCHWABÉ, E. M.	Tanjong Rambutan Perak.
SCRIVENOR, J. B.	Selangor.
SEAH LIANG SEAH	Singapore.
SEAH SONG SEAH	Singapore.
SHELFORD, R.	Oxford.

SHELFORD, W. H.	England.
SHELLABEAR, REV. W. G.	Malacca.
SIMMONS, J. W.	Tampin, N. Sembilan.
SKEAT, W. W.	England.
†SMITH, SIR CECIL C., G.C.M.G.	England.
STAPLES, F. H. M.	Selangor.
ST. CLAIR, W. G.	Singapore.
SUGARS, J. C.	Batang Padang, Perak.
TAN CHENG LOCK	Malacca.
TATLOCK, J. H.	Ipoh, Perak.
THOMAS, G. E. V.	Singapore.
TWISS, F. R.	Selangor.
VAN BENNINGEN VON HELSDINGEN, DR. R.	
	Tanjong Pandan, Billiton.
WALKER, LT. COL. R. S. F., C.M.G.	Taipeng, Perak.
WATERSTRADT, J.	Batjan, Sourabaya.
WATKINS, A. J. W.	Singapore.
WELHAM, H.	Penang.
WELLINGTON, DR. A. R.	Sarawak.
WEST REV B. F., M.D.	Seattle, U. S. A.
WICKETT, F., M.I.C.E.	Lahat, Perak.
WILLIAMS, J. H.	Singapore.
WINSTEDT, R. O.	Perak.
‡WOOD, E. G.	Kuala Lumpur.
WOLFF, E. C. H.	Selangor.
*YOUNG, H. S.	Bau, Sarawak.

Annual Report for 1908.

The Council are pleased to be able to state that the affairs of the Society are in a satisfactory condition and that considerable progress has been made.

During the year the following new members were added to the Society.

CAPTAIN BISHOP.	MR. H. MILLARD.
MR. T. W. MAIN.	MR. H. MACKRAY.
MR. C. F. C. AYRE.	MR. D. FREEMAN.
MR. TAN CHEN LOCK.	MR. F. R. TWISS.
MR. W. S. ARTHUR.	MR. C. W. C. PARR.

MR. E. G. WOOD, re-elected a life member.

During the year two Journals were published *viz.* Nos. 50 and 52, and Mr. W. D. Barnes completed his index of the previous fifty volumes of the Society's Journal and it is now being printed as No. 51.

Considerable progress was made with the new edition of the map, which it is hoped may be printed this year.

A scheme was submitted to the Council by Mr. H. C. Robinson for the study of the Fauna of the Malay Peninsula in a systematic manner, with a view of obtaining a grant from the Society for collecting and studying the Mammals of the Peninsula.

The Council appointed a Committee to consider the matter and it was decided to subscribe a sum not exceeding five hundred dollars a year for three years to assist in the work.

The rules of the Society were revised, and a Vice-President for the Federated Malay States, and an Honorary Librarian were added to the list of officers of the Society.

The Library was arranged and catalogued at a cost of 200 dollars, of which 50 dollars remains to be paid, and it was resolved to print the catalogue.

An unusual number of books were bound at a cost of \$450.50 and a new book case was bought.

It was decided in accordance with an invitation from the Director of the Bureau of the International Catalogue of Scientific Literature, to establish a Regional Bureau to collect and transmit to the Home Bureau materials from works published locally for the Catalogue.

A large portrait of the Right Reverend Bishop Hose, Founder of the Society, was presented to the Society by Dr. Galloway.

The Treasurer's accounts are appended. The receipts from subscriptions were \$55 greater than last year but the total receipts show a falling off of \$262.24. This is due to the smallness of receipts from sale of Journals. A sum of \$615.50 has been spent on the library and as a result the total expenditure of the year amounts to \$1154.53, a sum larger than last year's amount by \$163.37.

HONORARY TREASURER'S ACCOUNT FOR THE YEAR 1908.

	\$	c.	\$	c.
Balance brought forward from 1907:—				
Mercantile Bank, Fixed Deposit ...	2700	..		
Chartered Bank, Fixed Deposit ...	2300	...		
Mercantile Bank, Current Account ...	425	58		
Chartered Bank, Current Account ...	70	36		
			5495	94
Receipts in 1908:—				
Subscriptions for 1906 ...	20	..		
" " 1907 ...	115	...		
" " 1908 ...	410	...		
" " 1909 ...	25	...		
" " 1910 ...	5	...		
" Life Membership	50	...		
Sale of Journals	34	...		
Bank Interest, Fixed Deposits ...	200	...		
			859	...
			6354	94
Payments in 1908:—				
Methodist Publishing House—Printing ...	214	25		
Carl Hentschel & Co., Printing and Blocks ...	64	14		
Ah Tep—Book case ...	60	...		
Esharat Khan—Book binding ...	405	50		
Cataloguing Library ...	150	...		
Translation for Journal ...	57	26		
Clerk's Salary ...	60	...		
Peon's Salary ...	24	...		
Postages, petties and discount on foreign cheques ...	119	38		
			1154	53
Balance carried forward:—				
Mercantile Bank, Fixed Deposit ...	2700	...		
Chartered Bank, Fixed Deposit ...	2300	...		
Mercantile Bank, Current Account ...	183	05		
Chartered Bank, Current Account ...	12	36		
Cash in hand ...	5	...		
			5200	41
			6354	94

Audited and found correct,
A. KNIGHT.

R. J. BARTLETT,
Honorary Treasurer, Straits Branch Royal Asiatic Society.

RULES

OF THE

Straits Branch of the Royal Asiatic Society.

I. Name and Objects.

1. The name of the Society shall be 'The Straits Branch of the Royal Asiatic Society.'

2. The objects of the Society shall be:—

(a) the increase and diffusion of knowledge concerning British Malaya and the neighbouring countries.

(b) the publication of a Journal and of works and maps.

(c) the formation of a library of books and maps.

II. Membership.

3. Members shall be of two kinds—Ordinary and Honorary.

4. Candidates for ordinary membership shall be proposed and seconded by members and elected by a majority of the Council.

5. Ordinary members shall pay an annual subscription of \$5 payable in advance on the first of January in each year. Members shall be allowed to compound for life membership by a payment of \$50.

RULES OF THE ROYAL ASIATIC SOCIETY.

6. On or about the 30th of June in each year the Honorary Treasurer shall prepare and submit to the Council a list of those members whose subscriptions for the current year remain unpaid. Such members shall be deemed to be suspended from membership until their subscriptions have been paid, and in default of payment within two years shall be deemed to have resigned their membership.

No member shall receive a copy of the Journal or other publication of the Society until his subscription for the current year has been paid.

7. Distinguished persons and persons who have rendered notable service to the Society may on the recommendation of the Council be elected Honorary members by a majority at a General meeting. They shall pay no subscription, and shall enjoy all the privileges of a member except a vote at meetings and eligibility for office.

III. Officers.

8. The officers of the Society shall be:—

A President.

Three Vice Presidents, resident in Singapore, Penang, and the Federated Malay States respectively.

An Honorary Secretary.

An Honorary Treasurer.

An Honorary Librarian.

Four Councillors.

These officers shall be elected for one year at the annual General Meeting, and shall hold office until their successors are appointed.

9. Vacancies in the above offices occurring during any year shall be filled by the Council.

RULES OF THE ROYAL ASIATIC SOCIETY.

IV. Council.

10. The Council of the Society shall be composed of the officers for the current year, and its duties and powers shall be:—

(a) to administer the affairs, property and trusts of the Society.

(b) to elect ordinary members and to recommend candidates for election as Honorary members of the Society.

(c) to obtain and select material for publication in the Journal and to supervise the printing and distribution of the Journal.

(d) to authorise the publication of works and maps at the expense of the Society otherwise than in the Journal.

(e) to select and purchase books and maps for the Library.

(f) to accept or decline donations on behalf of the Society.

(g) to present to the Annual General Meeting at the expiration of their term of office a report of the proceedings and condition of the Society.

(h) to make and enforce by-laws and regulations for the proper conduct of the affairs of the Society. Every such by-law or regulation shall be published in the Journal.

11. The Council shall meet for the transaction of business once a quarter, and oftener if necessary. Three officers shall form a quorum of the Council.

V. General Meetings.

12. One week's notice of all meetings and of the subjects to be discussed or dealt with shall be given.

13. At all meetings the Chairman shall in the case of an equality of votes be entitled to a casting vote in addition to his own.

RULES OF THE ROYAL ASIATIC SOCIETY.

14. The Annual General Meeting shall be held in February in each year. Eleven members shall form a quorum.

15. (i) At the Annual General Meeting the Council shall present a Report for the preceding year and the Treasurer shall render an account of the financial condition of the Society. Copies of such Report and account shall be circulated to members with the notice calling the meeting.

(ii) Officers for the current year shall also be chosen.

16. The Council may summon a General Meeting at any time, and shall so summon one upon receipt by the Secretary of a written requisition signed by five ordinary members desiring to submit any specified resolution to such meeting. Seven members shall form a quorum at any such meeting.

17. Visitors may be admitted to any meeting at the discretion of the Chairman but shall not be allowed to address the meeting except by invitation of the Chairman.

VI. Publications.

18. The Journal shall be published at least twice in each year, and oftener if material is available. In the first number in each year shall be published the Report of the Council, the account of the financial position of the Society, a list of members, the Rules, and a list of the publications received by the Society during the preceding year.

19. Every member shall be entitled to one copy of the Journal, which shall be sent free by post. Copies may be presented by the Council to other Societies or to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

20. Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the author.

RULES OF THE ROYAL ASIATIC SOCIETY.

VII. Amendments to Rules.

21. Amendments to these Rules must be proposed in writing to the Council, who shall submit them to a General Meeting duly summoned to consider them. If passed at such General Meeting they shall come into force at once.

5 fms. ---

Sata
Island



MAP OF
SANTUBO
AND
NEIGHBOUR

110° 10'

110° 20'

5 fms.

Salang
Island

4 fms.

Cape
Sipang

1742 ft

SANTUBONG

3 fms.

4
fms.

2100 ft

Salak
Island

Pulau
Raja

Siao

Satingka

Mt Malang

3168 ft

Sungai
Tengah

Mt Singhi
1695 ft

Kuching

Quob
River

MAP OF
SANTUBONG
AND
NEIGHBOURHOOD





A History of Santubong, an Island off the Coast of Sarawak.

BY HAROLD H. EVERETT AND JOHN HEWITT.

The island which forms the subject of this paper has for many years been familiar to Europeans resident in Sarawak, seeing that it affords to them the only seaside resort within easy reach of Kuching, the capital of Sarawak. As the new-comer approaches the country by steamer from Singapore, the Santubong mountain is one of the first landmarks to attract his attention : it presents an imposing forest clad mass rising almost straight out of the sea and its steep slopes reaching a height of 2700 ft.

The island on which this mountain is situated lies in the delta of the Sarawak river, its northern portion being washed by the China Sea. To the mere pleasure seeker the place has no attractions other than the sea and its shore with a narrow stretch of sand fringed with the picturesque casuarina trees, and dotted here and there with rocks and huge shell-covered boulders : but to an intelligent observer, Santubong has much additional interest. Perhaps the main feature of interest lies in the history of its inhabitants and the primary object of this paper is to bring together all the scattered facts concerning former peoples who have left no records of themselves excepting in such relics as broken utensils, tools and trinkets all of which can be picked up during a casual search on the site of the former village. We shall make mention of the fauna and flora of the island mainly from the point of view of geographical distribution and will incidentally give a brief note on the physical geography and geology of the island.

Concerning the word "Santubong" itself we can only say that by this name the mountain is known to all natives in this part of Sarawak. Amongst Sea Dayaks and Malays, "S'n-tu-bong" means a coffin : to Chinese the word "Sān Tū Bōng"

signifies apparently "the mountain visible a long way off," and there is said to be a mountain of this same name in North China.

On the island are now several villages, viz., on the West Coast, Santubong which is situated almost immediately below the south end of the mountain ridge, and Bankissam which lies southeast of Santubong, the two being only separated by a stream known as the Santubong River: on the east coast we have the fishing village of Buntal which on its land side abuts on a mangrove swamp.

There seems to be good reasons for believing that Santubong has had a checkered history so far as its inhabitants are concerned. In pre-European times this neighbourhood was the rendezvous of desperate pirates who on more than one occasion must have sacked the village, at the same time destroying everything which could not be conveniently carried off; so that quite possibly we are indebted to these lawless people for the scattering of the interesting relics we describe later on. To this cause may perhaps be assigned the total disappearance of those large colonies of people whose ruined workmanship alone is known to us. The present inhabitants are descended from immigrants who several generations ago left their homes in various parts of Sarawak to found the villages above mentioned. To Santubong village came many Milanos from Matu and many Sea Dayaks from Sibuyau: to Bankissam came some Kuching Malays and one small village is peopled by Malays from the Kalaka River. When these people became sufficiently numerous, the Chinese shopkeepers also appeared.

The headman who, as representative of the Sarawak Government, administers justice and commands order is a certain Hadji, a Malay of rank claiming relationship to the royal houses of several countries including Bruni and Johore. His sense of order however does not appear to be very highly developed as his villages are always in an untidy and unsanitary condition.

The houses of the village are like all Malay houses raised on piles and built of a wooden framework with roof and sides

of Nipa leaf thatch : they have no definite arrangement in the village which has not even a proper main road.

Formerly the only industry of the island was fishing and boat building, but of late the Sarawak Cutch Company has supplied work to the bulk of the inhabitants of Santubong and Bankissam.

The customs of these natives are a mixture of Malay and Milano and though the language spoken is mainly Malay yet there are a few people who can only speak Milano.

Much might be written about their superstitions, but we content ourselves in this paper with only a few examples which we hope will suffice to throw some light on the psychology of an ignorant oriental people whose only education has been a veneer of Islamism.

An interesting Milano custom held at the commencement of the fishing season—when the fine monsoon appears—is known as the Nyemah. A fleet of fishing boats decorated with flags and manned by boys and girls carrying tomtoms passes to all points in the bay where they are proposing to fish and there the leader of the fleet throws out to the spirits in the sea offerings of coloured rice invoking the spirits in an obsolete language the while.

At each promontory of the coast they fix up an 'Anchak' a festooned trophy gay with streamers, fashioned from the young leaves of the Nipah palm plaited according to custom : in this are receptacles for rice of many colours, eggs, bits of fish, tobacco and even opium—a little of everything edible in act.

Afterwards the ceremony winds up in a free fight all round, the people pelting each other with cakes and sweetmeats, pedada apples and Nipah fruits, and at this time former enemies take the opportunity of paying off old scores. The exact significance of the fight we cannot state.

It is characteristic of Milanos to ascribe all the ills of mankind to the direct action of evil spirits, and their mode of healing the sick is by appeasing the offending spirit. If a person has a headache it simply means that an angry spirit has hit him on the head and the treatment must be the

pacification of the spirit. However the religious ceremonies connected with the healing of sick people in Santubong are not really typical of those in vogue amongst Milanos in their own country, and we think it best to give no details concerning them. We may mention however that they hold the "Bayoh" ceremony (cf. Ling Roth) and occasionally they make images of the antus though the material (pith of the sago palm) from which such images are ordinarily made is scarce in this neighbourhood.

All these people, Milanos as well as Malays, have embraced Islamism and hence are not so rabid in their notions of demonology as are the unconverted Milanos of Matu or Mukah; however the new religion has by no means entirely or even largely displaced the old.

As Mohammedans, the Santubong people prefer to be called Malays and are wont to conceal their Milano origin; and indeed it generally happens that when a native in Sarawak becomes a Mohammedan he immediately feels justified in calling himself a Malay—the Malays claiming to be the highest type of native in Borneo. Thus it comes that Sarawak Malays are a very complicated mixture of entirely different types of people and in Sarawak there is no such thing as a Malay race.

A very odd superstition is that known as "Pajong." It is the common notion that there is in the body a spirit (Pajong) or quality which may be exhaled and do harm quite unintentionally and that if one passes immediately behind a person who is in heavy perspiration the former person will soon have stomach-ache, and this indeed may have some foundation in fact: however to obtain relief it is necessary to implore the perspiring person to restrain his issuing spirit. It is quite the usual thing for a Milano when hot and perspiring to lean close to a wall lest any friend passing behind him should suffer the "Pajong."

An equally funny notion—this of Malayan origin—is the story of the "Polong." Certain unscrupulous persons in some way or other become masters of an evil spirit which punishes other people according to the will of its master. This familiar spirit embodies himself in a grasshopper which

flies about in search of its victims. It is considered to be very dangerous and can kill people outright. The spirit is supposed to feed by sucking blood from the little finger of his master. If a man who possesses a "polong" dies, whilst his spirit is out on evil bent, the 'polong' becomes a masterless vagabond who will hurt any or all out of pure malice: for this reason everyone dreads the Kundin grasshopper. If one finds a grasshopper with a grain of rice in his stomach most assuredly he is a "Polong." (Cf. Skeats' 'Malay Magic.' p. 330).

We may mention still another superstitious practice belonging to the Malays and yet reminding us of mediaeval times in Europe—viz. the "tuju" or "pantak." If a person has an enemy on whom he would like to inflict bodily pain without running any personal risk he has resort to methods of sorcery: he would make for example a wax image into which he would stick pins just in the places where he desired his unsuspecting enemy to be smitten. Rather an amusing instance of this idea occurred only a few days ago. A few Sea Dayaks had been photographed and one of them went home bragging on that account, but his boast was soon turned to dismay for his mother assured him that he had thus put himself under the power of the artist since the latter had but to prick the eye of the picture and his victim would be blinded. The result was that the unhappy youth returned immediately to the photographer and anxiously begged for the plate.

The people of Santubong are ardent followers of the universal custom of stone worship. There is on the seashore not far from the Mission bungalow a large sandstone boulder which in profile has a fanciful resemblance to the open mouth of a huge monster: it is called the "batu boiak" (the crocodile stone.) On this stone it is customary to place offerings to the spirits and here the seeker after wealth or happiness makes his prayers. Even the foreign Chinaman who would be lucky in his gambling bribes the spirits with offerings of food placed on the 'Batu boiak.'

It has been known for many years that in Santubong one can at any time find fragments of ancient pottery, obsolete

heads and gold ornaments: the latter have by this time been thoroughly searched for by natives who have devoted their whole time to the work. It is believed too that Rajah Sir James Brooke made a collection of this treasure which unfortunately entirely disappeared when the Astana was sacked by the Chinese in 1857.

Concerning the former possessors of these interesting remains we know absolutely nothing, nor is there any local tradition on the subject; in enumerating the various objects found, it will be seen that the case is rather complex and we can offer nothing more than provisional hypotheses to explain the tangled evidence.

The area in which these fragmentary relics are to be found is a very definite one stretching for a distance of about $1\frac{1}{2}$ miles along the shore of the river, being limited on the west by the Santubong River: landwards it extends back for some fifty yards. It is easily distinguished from its surroundings by the characteristic black iron slag. A great part of it is now uninhabited.

The following is a general list of relics found within recent years at Santubong: gold ornaments, beads of various kinds, bracelets, broken pottery and crucibles, Chinese coins, iron slag, one small Hindu image of baked clay, and several carved stones.

We must mention that these various remains, all mixed confusedly together, belong to very varied peoples and dates, some being undoubtedly modern: this is clearly shewn in the case of the pottery and the beads.

GOLD ORNAMENTS.

These are mostly beads of very fine workmanship. In addition to these are fragmentary remains of what appear to have been ear and nose ornaments. A solitary stud rescued intact much resembles the nose studs worn by natives of India. Several large beads found here have the characteristic shape of an octahedron pulled out into a spindle. Such beads may perhaps have formed part of the tassel hanging from the ear

ornament of an Indian woman, or again it may have formed part of the fringe of a Chinese lady's handkerchief.

On the whole, we think these gold relics point to Indian workmanship but the material is not sufficient to justify any positive statement.

Fairly large quantities of gold treasure of this type has been found on the left hand branch of the Sarawak River below Pengkalan ampat and a number of fancy beads have been taken at Bidi. It is quite certain that gold has been worked in Sarawak by Chinese for many centuries, but the Pengkalan ampat and Santubong relics certainly do not possess a typically Chinese facies. The Santubong ornaments may have been made from gold taken on the island itself as in the north not far from Tanjong Sipang workable gold has been found.

It is rather remarkable that silver treasure is represented only by one or two bangles and beads and a very few silver rings such as are worn on the toes by Indian women. The great scarcity of silver work rather suggests that jewellery in general was not imported to Santubong and that therefore all trinkets such as are found—the gold articles above mentioned—are locally made.

BEADS.

There is a great variety in the beads found at Santubong. On the whole they are of a plain type and specimens of the handsome many coloured beads such as are treasured so highly by other Bornean natives (Kayans, Kenyahs and Milanos) have only occasionally been taken here. A fair number of beads are made of natural stone (Cornelian Agate, Red Jasper and Quartz) which the makers may have procured from the conglomerate on the left hand branch of the Sarawak River. Such beads are spherical or elongated and faceted. A common shape is that which we described in our account of the gold beads as an octahedron pulled out into a spindle. A bead of such a shape is known to Sea Dayaks as Pelaga. Beads in all stages of making are here found, some roughly shaped, some not bored, and others only half bored, and one or two

have been drilled so badly from two opposite ends that the holes have crossed without coinciding.

Another type of bead also made on the spot is produced from the iron slag which we mention later. The bead appears to have been formed by twisting the pasty slag round a wire.

All the other kinds of beads may be of foreign origin but many are so crude that we think this improbable. Glass beads of various colours, yellow, red, and blue are numerous. Many of these are asymmetrical and peaked at one or both ends as if the plastic glass has been twisted spirally round a wire. The other glass beads are of better workmanship, a common shape being that of a biconvex disc with finely bevelled edges.

Another type, perhaps of European origin is cylindrical and presumably was made by cutting up glass tubing. Finally there are to be found here many small beads made of burnt clay coloured red by iron. Of this type we have seen several interesting specimens shewing the method of production. The clay was rubbed round a wire to give a length of tubing: this was pinched at short intervals producing a slender moniliform tube which was baked as such. Afterwards the beads were made by breaking it at the constrictions.

It seems very probable then that Santubong was once the scene of a bead making industry, but we are in complete ignorance respecting the makers. Natives of Sarawak have now no knowledge of such an art and beads of the type in question are not affected by Chinese. The red and yellow beads are often worn by poorer Milanos on their clothing and the few large and handsome beads are of the same type as is treasured by the Milanos: yet these were almost certainly never made by Milanos.

It is well known that the better class beads of external origin have been much used for centuries and even up to the present time, as an object of barter amongst natives: modern beads thus used come mainly from Germany but who made the antique beads and who introduced them to Borneo no one knows.

HISTORY OF SANTUBONG, SARAWAK.

We can state however that some of the antique beads now found in Borneo were made in Venice, centuries ago: such old Venetian beads have indeed been found at Bako, a fishing village quite near to Santubong.

BRACELETS.

A few fragments of simple bracelets made of blue glass have been found at Santubong. The same kind of ornament has also been found in the Baram district and at Sibú: in the caves of Upper Sarawak, Mr. A. Hart Everett found 'beads and armlets of a very hard blue glass, excellent pottery, pieces of iron, and manufactured gold.' They were most likely introduced to Borneo by traders.

POTTERY.

Broken pieces of pottery are to be obtained here in large quantities: but it is rather curious that only very few whole pieces have been found. The commonest kind belongs to a type which has for many generations been treasured up by the Milanos of Sarawak and whose origin is very uncertain.

Our Santubong pieces belonged mainly to plates and shallow basins. For the most part this pottery is of the esteemed crackle type and is characterised by a specially thick glaze which is usually some shade of green. A decoration occasionally seen on these plates is that of a small fish placed under the glaze: in one specimen of similar make a peony flower occupied the centre of the plate. This type of pottery is probably of Chinese origin. A less frequent kind of earthenware is of red terra cotta of very good quality: a jar of this material is decorated with the three clawed foot of what may have been a dragon or a phoenix.

Other remains of pottery which is probably Chinese or Siamese are those of jars of various sizes, the largest reaching a height of three or four feet. Such jars decorated with dragons in relief and of a thick brown glaze are in use to-day amongst the Sea Dayaks who prize them highly.

In addition to the above are cooking pots, teapots, and gin receptacles exactly like those of present day Chinese, and crockery of this particular type is suggestive of a colony of Chinamen rather than of Milanos.

An entirely different kind of pottery is the crude earthenware made of burnt clay: this is decorated with a pattern which was beaten on the plastic clay by means of an incised strip of wood. Such pottery was formerly made by Malays, and certain Sea Dayaks even now make their cooking pots in this way. These pots would be made on the island, we suppose.

An interesting find is that of crucible remains in fairly large quantities. The crucibles—apparently about 7 ins. high—were excellently made and the clay used was of superior quality: it is obvious too, that the material was turned on a potter's wheel. We think it very likely that these crucibles were made in the village, and that they made use of a white siliceous clay which is still to be found at Bankissam: this clay has been analysed by Mr. C. J. Brooks who reports that it is very similar in composition to the material of the crucibles and to that of one of the better kinds of pottery.

A remarkable fact about these abundant crucible remains is that not one of them has been in use, as if the Santubong crucibles were made entirely for export. The recent find of a single specimen of crucible which has been in use and which still contains a fusible slag does not appreciably alter the case for this crucible is made of an entirely different material, being of coarse grain whereas all the other crucibles are characterised by a special fineness of structure. The contents of the used crucible are iron slag. In the total absence of used crucibles belonging to the better class, we are unwilling to offer any suggestion respecting their use.

We can sum up the evidence of the pottery by stating that there lived in Santubong some people who possessed quantities of good Chinese (or Siamese) pottery, and that the same or other people made first class crucibles and simple burnt clay cooking pots.

CHINESE COINS.

We have quite a collection of cash from the area in question. The commonest coin found is a Thai Ping cent piece cast in the period A. D. 976-984. Besides this, there are cash belonging to the periods A. D. 618-905, A. D. 998-1004, A. D. 1038-1040, A. D. 1064-1068, A. D. 1078, A. D. 1101, A. D. 1662-1723, A. D. 1736-1796, A. D. 1736-1791, A. D. 1796-1821, A. D. 1821-1851.

In considering this list of such varied dates it should be remembered that similar coins of all ages are still in currency amongst Chinese although the coins of a reigning Emperor or dynasty would predominate in China. Making due allowance for this, it would still seem a possibility that the coins belonged to at least two distinct colonies of Chinamen living in Santubong at different periods, *viz.*, an early colony financed by Thai Ping coins with others up to the year A. D. 1101, and a much more recent colony who used mainly eighteenth century coins.

IRON SLAG.

The visitor to Santubong cannot fail to remark on the large quantities of black iron slag found on the surface of the ground over a large area, and history has nothing whatever to relate of an iron manufacture here. It exists in large masses as well as in small bits, and apparently is intermixed with the surface soil fairly uniformly. This iron slag is rich in iron as if it were the product of unskilled workers. There are no remains of furnaces nor of ironware which was presumably made here: the latter fact is what might have been anticipated as in this country earth-buried iron disappears rapidly.

In our account of the crucibles we mentioned that there have been found a solitary crucible specimen containing slag scoria fused to its sides: this may suggest for the slag an origin from the crucibles but it seems scarcely probable when we consider the large size of the masses of slag which rather points to the use of small primitive furnaces. Strange to say there is now no iron ore to be obtained on the island: the

nearest locality for this raw material is in the neighbourhood of Lundu 30 miles away.

We are indebted to Mr. C. J. Brooks for the analysis of this slag, as follows.

Silica	22.4 %
Ferrous oxide	65.5 %
Alumina	7.6 %
Lime	2.3 %
Oxygen and Carbon	2.2 %

Mr. Brooks therefore considers that the process of extraction was rather crude and that limestone was not used therein.

At the present day the extraction of iron from its ores is quite unknown to Malays or Dayaks and is only to be found amongst certain Kayans who live hundreds of miles away.

THE HINDU IMAGE.

A single specimen of some female Hindu deity made of burnt clay comes from the area in question. The hands are crossed over the breast: it is $2\frac{1}{2}$ ins. long and has lost its head.

Other relics of similar origin are mentioned by St. John as occurring not many miles away amongst the Land Dayaks: such are a Hindu stone bull and a 'representation of the female principle so common to Hindu temples.'

It is supposed that an object of religious import to the Bukar Land Dayaks of the Serin village and guarded most jealously by them will eventually prove to be the same kind of image: is certainly is true that the Land Dayaks shew clear evidence of a Hindu influence in their customs.

CARVED STONES.

Situated at some distance from any human habitation on the bank of a small stream known as the Sungei Jaong there is a sandstone rock on which has been carved a human figure lying prone on the rock with hands and arms stretched out: The figure is almost life size and much time and patience must

have been devoted to the work. The rock itself has natural depressions and eminences so that the carving very likely followed some previous contours on the rock. There is no tradition whatever concerning this stone which is well known to the present inhabitants of Santubong: it is however certain that it was not the work of the Malays or Dayaks. We believe that it is of Indian workmanship and as a traveller's tale we have it that such figures are also to be found not far from Benares in India.

Another stone to which no use nor origin can be assigned with certainty is a large block of sandstone in which a shallow rectangular cavity has been cut: it is too large to be lifted by one man. This stone lies near the house of the Cutch Company.

Of another crudely carved stone found at an elevation of 300 feet on the mountain a figure is given. It is about 4 feet high and 1 foot broad: its history is quite unknown.

Lastly there is near the Government bungalow a cylindrical block of sandstone about 6 ft. long which with its well smoothed surface and carefully rounded ends suggests human workmanship.

If we turn in other directions for the solution of the questions raised by the discovery of the above mentioned relics we meet with no explanation whatever. Of writings or traditions there is nothing save one which relates to the history of the Malay royal family and which we now summarise. It tells of the wanderings of a Malayan Aeneas, by name Datu Merapati, who for a time made Santubong his head quarters. The same story also makes mention of an attack on the village by Burmese invaders, a tale of considerable local interest as we shall see later on.

THE STORY OF DATU MERAPATI.

Many years ago there came down from Heaven an illustrious person called Rajah Paribata Sri. Deciding to stay on earth he took to himself a wife and became the father of three children—by name Radin Depati our hero, Radin Urei Sri and

Radin Gosti. Prince Radin Depati commences a series of perilous adventures by making war on the Rajah Jemarulan and being cursed by heaven suffers defeat: so accompanied by Urei Sri and Gosti he seeks refuge in Johore. Here they receive a hearty welcome from the Sultan who treats them as his own sons.

As might have been anticipated our hero fell in love with the Sultan's daughter and his suit meeting with a favourable response Radin Depati took to wife Dayang Suri. There were great rejoicings at the marriage and all Johore made it the occasion of a special holiday. But alas! for some reason or other the gods were offended and whilst the bridal party were making merry in their ship, a violent storm arose which carried them far from their home. The vessel with its seasick and famished crew was borne in the wind to Siku-danah on the south west coast of Sarawak where the unfortunate party landed.

Here they were welcomed and for some time they were content to remain with the good people of Siku-danah. For some unexplained reason Depati considers it wise to conceal his identity and he now calls himself Sa Merapati. His brother Radin Urei Sri receives in marriage the daughter of the Rajah of Siku-danah. After a while, the whole party decide to return to Johore and again they venture on the open sea: the winds take their vessel first to the island of Malang biru and then to Puloh Malakutan famed for its coral and nibong palms. Thence they are carried to Sambas where they remain for more than a month.

At this time Sambas was ruled by a young queen who is smitten with love for Urei Sri and as a result the latter becomes king of Sambas. In this country he remains whilst the rest of the party sets sail again, and eventually reaches Tanjong Datu. Here they remain for some time, Radin Dapati taking the title of Datu Merapati, and his wife Datu Permaisuri. From our hero in fact this place takes its name of Datu and to this day his grave is to be found at this well known cape. Later on, Datu Merapati becomes Rajah of Tanjong Datu. At this time the country was very much infested by crocodiles who were

so numerous and so voracious that the people were afraid to leave their homes. At last the men decided to wage continual war on the crocodiles until they were entirely driven away, and this though causing the death of many men, they actually accomplished. One large creature nine fathoms in length they beheaded, and his head they took to a place on the island now called Santubong where it may be seen to the present day as the Batu boiak. From that time the village of Santubong was known to Malays as Negri batu boiak. Here Datu Permaisuri gives birth to a dragon with golden scales: this prodigy swims out to sea. Also here she presents Datu Merapati with a son, Chipang Merapati and a daughter Dayong Sri bulan. One day Merapati and Chipang set out from their home on a trip into the interior with the object of collecting tribute. Whilst they are away the village is attacked by a crew of savage people who came from Pegu, and fearing for their lives, all the villagers of the Batu boiak seek refuge in the jungle. Permaisuri and Sri bulan are taken as prisoners to the vessel of the victors and in their shame they seriously consider suicide. But the elder lady recovering her spirits resorts to a stratagem and at last succeeds in killing the Pegu captain, at the same time thoroughly terrifying the rest of the crew.

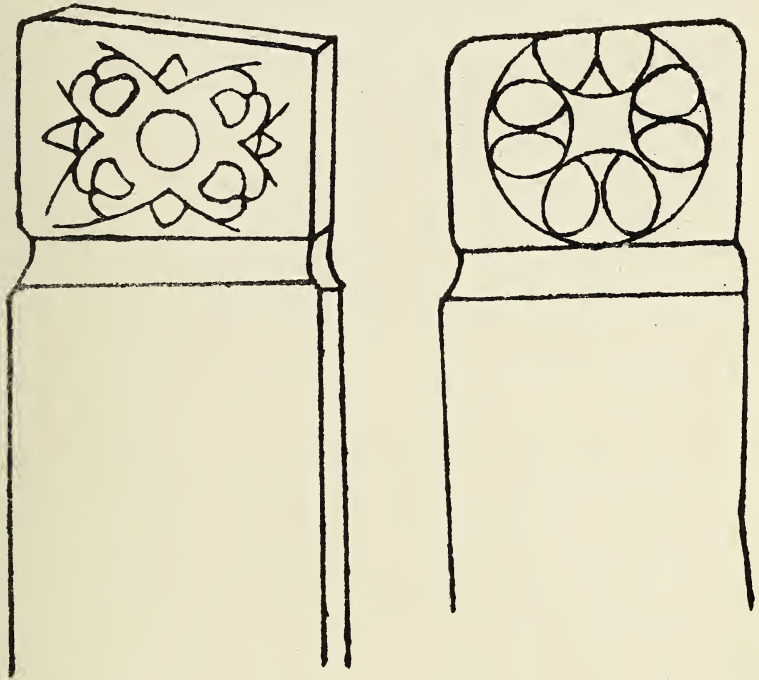
It is told that Permaisuri after killing the captain gouged out his eyes and that these having been preserved are still in the possession of one of the Malays of rank, in Sarawak: be this as it may the words 'Matu Pegu' (Pegu's eyes) are still in use amongst the people of Santubong. After this, the vessel is carried by wind and tide up the Samarahan river and on reaching land the crew immediately run off into the jungle. To this day the descendants of the Burmese invaders are still to be found up the Samarahan: for such are the bearded Land Dyaks of Bukar who, be it noted, have amongst them no men of rank, no tumunggongs, no mentri and no datus. The two ladies did not however disembark and they were taken after many days to Brunei where they lived in the house of a low born but kind-hearted fisherman for some months.

In the meantime Merapati had gone far up the Sadong river, and had even married a Dayak lady. As a result of

this union, the Upper Sadong river can shew in its many tumunggongs some men of high birth. Merapati is to this day a familiar name to the Land Dayaks of Sadong and near the Moara Rubin they still point out to the visitor a stone on which was carved by our hero, a curious token mark. But when Merapati learns the bad news from Batu Boiak he immediately sets out for home and paddles down at record pace. As he skims along the river, he is joined by the burong bakaka (kingfisher) who challenges our hero to a race, agreeing to the stipulation of Merapati that the loser must vomit his own blood. The result was that the bird lost, and even now the beak of the bakaka kingfisher is stained an indelible red as the penalty. On reaching the Batu boiak and hearing nothing of his women folk he sets sail and for many weeks searched the neighbouring coasts in vain. At last the golden dragon appears near the vessel and hails the distracted man who now learns that on the back of this dragon the vessel of his wife was carried to Brunei: and the dragon after paying various compliments to Merapati gives him one of his own golden scales—which by the way is still in the possession of one of the nobles of Brunei—and then disappears. So Merapati proceeds forthwith to Brunei and is lucky enough to meet the very same fisherman who first offered shelter to the ladies. At the happy reunion of our hero with his wife, we must leave them for a while.

After the sad mishap in Johore, the Sultan daily expected the return of his daughter and son-in-law, but when after waiting many months they did not appear, he sent out a large search party with strict orders never to return without the missing pair. This party which included several mentris and other men of rank searched the high seas and scoured the islands in vain so that at last they gave up the search and settled down in Sirhassen where their memory is still preserved by a goodly number of mentris and datus.

By chance the good fisherman of Brunei finds his way to Johore and is surprised to find the place in mourning and decay. On enquiry he is told that the old Sultan has died of sorrow on account of his lost daughter the Dayong Suri, and immediately



Drawing of a crudely carved stone found on Santubong mountain at an elevation of 300 feet.

The stone is about 4 feet high and 1 foot broad: its history quite unknown.

recognising the true state of affairs, he informs the new Sultan of the arrival of the long lost party in Brunei. On hearing this, the young prince hastily makes preparations for a long sea voyage and at an early date reaches Brunei. The mutual greetings were most affectionate and the townspeople joined in their congratulations. In due time the Johore prince marries his relative, Sri Bulan, and becomes Rajah of Brunei, his younger brother succeeding to the rank of Sultan of Johore. The worthy fisherman as a reward for his good services is made a chief of the up country. After this, Merapati with his wife, and Chipang his son, returns to Batu Boiak and remains here until the place has again acquired some degree of prosperity: then Chipang assumes the rank of Rajah at Batu Boiak, whilst our hero and Permaisuri go back to Tanjong Datu where they hope to spend their old age. It was here he died and on his death, his well worn tikar simbayang (prayer mat) floated out to sea and was picked up by Chipang at Batu Boiak: thence it was taken to Mungoh Landi, a hill in Upper Sarawak where shut up in a box, it was buried. Ever afterwards, Tanjong Datu became the resort of pilgrims where the good people went to pray and to bathe in the stream made holy by the famous Datu.

Chipang Merapati lived and ruled at Batu Boiak for many years, and we are told that his people included as well as Malays many immigrants from China and from India.

Here the story ends abruptly in a confused genealogy which shows the descent of several Malays of high rank in Sarawak from the illustrious hero of tradition. Such is the main outline of a story well known to Malays, and in the few scattered references to the negri Batu Boiak we have all that tradition can offer us respecting our subject. How much of this story has any foundation in real fact we are not prepared to say, but from the casual references to Santubong—which is only incidental to the story—we believe that this village has in past times been the home of influential Malay chiefs when probably Sarawak village was of very minor importance. Also if the statement concerning the Chinese and Indian residents of the village be not historical fact, it represents at any rate the

opinion of the Malay scribe who 40 years ago committed this story to writing.

We may mention that a variant of the Pegu incident is that the strangers stayed in Santubong for some time working as slaves.

Before dealing with the fauna and flora it will be well to mention the more obvious features of geographical and geological interest. As will be seen from the accompanying map, Santubong is one of many islands lying in the delta of the Sarawak river: these are mainly extensive mangrove swamps with occasionally a rocky prominence. The Northern half of the island is occupied entirely by the mountain mass: the Southern half is of mangrove swamp. It appears therefore that at no very distant geological period, an open sea stretched over the area now occupied by these swampy islands: in that sea the mountain of Santubong appeared as a solitary island whilst dotted about here and there were a few rocky islets.

The mountain is a narrow range, five miles long, of uptilted sandstone and shales which dip rather steeply towards the North East, and judging from the pebbles in the beds of the streams there are evidently occurrences of igneous rocks of granitic nature. At Sajinjang, just across the river, the uptilting factor is clearly observable: this hill consists of igneous rock, a porphyry, with an altered shale which is very hard and crystalline and in places where the stratification of the shale is in evidence it is very much contorted and dislocated often being thrown up on edge.

The Santubong sandstone contains iron pyrites in considerable quantities and there is a small occurrence of galena at the south end.

Traces of gold are also found in the soil at the base of the mountain.

In the following account of the animal and plant life of Santubong we shall make no attempt to give lists but will confine our remarks to a few points of special interest and to the relationship between the life on this island and that of the adjacent mountain, Matang, on the mainland.

FAUNA OF SANTUBONG.

In respect to mammals and birds the fauna of this island differs considerably from that of Matang. On the latter mountain, the morning air resounds with the cries of numerous gibbons (*Hylobates*) whereas not a single one is to be found on Santubong. So also Santubong differs in having no bears, no cats, no kijang (*Cervulus muntjac*), no porcupines, no partridges pheasants, quails, parrots, nor any other ground birds. We do find, however, on this island the long nosed monkey (*Nasalis larvatus*), the brok and the kra (*Macacus nemestrinus* and *cynomolgus*), and several species of *Semnopithecus*, the wild pig (*sus barbatus*), the little plandok (*Tragulus* sp.), the flying lemur (*Galeopithecus volans*), and many species of squirrels: as a resort of the immigrant game birds, plover, snipe, curlew, and allies in their proper season—(from end of September to the beginning of March)—the neighbourhood of Buntal has some fame among sportsmen. The other birds are too numerous to mention and they do not appear to be of special interest apart from the curious fact just mentioned, that there is a general absence of birds whose flight is short and weak. This, coupled with the significant fact that the Bornean mammals on Santubong are such as can swim whilst those absent from the island and yet present on the adjacent mainland cannot or do not swim, is after all just what might have been *a priori* predicted after a study of the geography of the district.

There can be little doubt in fact but that Santubong has for a very long time been separated from the mainland by a barrier too formidable to permit the crossing of any but swimming mammals or strong flying birds: this barrier was at first open sea nearly ten miles wide, but with the simultaneous deposit of mud at the mouth of the Sarawak River and the gradual encroachment seawards of the vegetation of mangrove swamps, the open sea gave place almost entirely to a dismal swamp which to some terrestrial animals is as impassable as the sea. As we shall see, there are good reasons for believing that Santubong was at a still more remote period joined to Matang by high ground, and premising this, it becomes difficult

to satisfactorily explain the truly island nature of the fauna.

Perhaps during the period when the separation from the mainland took place, the animal life of the neighbourhood undertook a migration or was destroyed.

The only fossil remains recorded from the island is a molar tooth of a deer. The tooth is much larger than that of any specimen we have seen of the Bornean *Cervus equinus*. A very similar specimen along with a big bone of the same animal was found by Mr. R. Pawle in a cave at Bau.

The insect life of Santubong is not well known but it appears to be very like that of Matang. The mountain butterflies from these two localities are almost identical but it is not surprising to find that out of a total of more than a hundred species inhabiting this region, there are one or two whose distribution is strictly local. As with all mountain *Rhopalocera* in Sarawak, there is a preponderance of *Lycaenidae* (Blues) amongst which the genera *Cyaniris* and *Nacaduba* are well represented. The sandy plain stretching from the seashore is a favourite locality for a variety of the familiar Malayan *Hestia* whose gauzy white wings blotched with black, look too large and too fragile to allow of more than its customary fluttering flight: here too is to be found quite commonly a fine yellow *Troides* (*T. Amphrysus flavicollis* Druce), whilst on the top of the mountain one can rarely see a solitary specimen of the magnificent green creature known as the *Brookcana* butterfly (*Troides brookeanus*). The beetle fauna is very extensive and so far as we know it, is very like that of Matang. One species worthy of mention is a brown elater (*Hemiops crassa*) nearly an inch long. This beetle is found on the summit of Santubong, Matang, Lingga, and several other mountains in Sarawak, in some localities, Matang for instance, being very common. The same creature we are told exists on the mountain tops of the Peninsula. We have never seen a specimen of this from the lowlands. Of some special interest is a cockroach taken on Santubong. It is peculiar in being really handsome, and being unlike cockroaches found elsewhere it was given the

dignity of a new genus by Mr. Shelford who called it *Miroblatta petrophila*.

The invertebrate life of the sea shore could provide an endless source of interest in its myriads of tiny crabs which scuttle away at every sound, and in its boring Sipunculid worms whose fat bodies the natives deftly extract from their deep holes to use as bait for fish.

In the mangrove swamp stretching from the south end of the mountain is the usual distinctive fauna of such a habitat; the mud frequenting animals offer a special attraction as they are so extremely numerous. Foremost amongst these mud loving creatures are the crabs of bright and varied hue, the commonest (*Uca arcuata*) being a small creature not more than 1 or 2 inches long, resplendent in a bright blue livery. Other kinds are red or light brown. These pretty creatures besport themselves on the surface of the mud, myriads retiring at once to their holes when alarmed, as they retreat blocking up the entrance with the single huge claw. This innumerable army of crabs is continually scooping out holes, bringing up from below a semisolid mud which accumulates round the top of the holes and hardens in the sun. But their work is not enduring for with every rise of tide the mud is levelled up again. However in the case of one crustacean, the large mound-building decapod *Thalassina anomala*, called by Malays the Enguang, a very profound change in the land surface is thus effected. This animal bores long and wide tunnels which extend from the liquid mud, several feet below, up to the surface of the harder ground above: at the surface the material brought from below accumulates in such quantities as to form large mounds several feet in height. The result is that what was formerly soft mud becomes in a few days hard baked earth. This tunnelling moreover does not result in the formation of spacious hollows below ground as the liquid lower strata are replenished from the mud forming the banks of the streams. Thus it comes about that the land becomes gradually raised and this process continues until the thickness of the solid earth above becomes too great an obstacle for the enguang to penetrate. It would seem quite possible that the enguang when present in large

numbers can in a very few years raise the surface of the area in which they work through 6 or 7 feet; and no doubt this Crustacean has been a most important factor in the formation of dry land from mangrove swamp.

THE FLORA OF SANTUBONG.

It will be convenient to consider the flora of this island under several headings according to habitat, that of the mountain, of the sea shore and of the mangrove swamp.

The mountain flora. The forest of the slopes has all the appearance of a truly indigenous flora and is very like that of Mt. Matang: it is not in any sense what is known to botanists as an island flora. From the evidence of the trees it would seem most probable that the two mountains just mentioned have in past times been united by high land. For not only are the two floras so similar throughout but also there is in this flora a fair percentage of plants whose means of distribution are so limited that they are unable to cross the wide stretch of mangrove swamp and of sea which now separates the two mountains. Of such plants we may mention in particular the Ironwood tree, Bilian (*Eusideroxylon zwageri*). The fruits of the Bilian being large and heavy cannot be blown in the wind and as the epicarp is very hard and thick it is not eaten by animals (except porcupines): no doubt it is carried by water but streams cannot carry uphill nor is it probable that Bilian will grow in a swamp. Such being the case its wide distribution in this country argues for it a great antiquity and whenever it occurs on elevated ground there we may expect to find primary jungle. Again, there is on Santubong, as also on Matang, a number of different species of oak (*Quercus*) and of Engkabangs (*Shorea* and other dipterocarps): now the mere fact that a given genus of tree has a number of different species in one particular locality would lead us to believe that here the genus is endemic and when we remember also how imperfect is the mode of distribution of the heavier fruited dipterocarps and of the oaks we can only suppose that the forest on Santubong mountain was once quite continuous with that of Matang

and of Mt. Lingga in which localities are preserved the remains of the former immense tracts of primeval jungle which covered the land where now is nothing but mangrove swamp. The only alternative to this theory is that Santubong has received its flora by the agency of birds, mammals, wind and water from Matang. Now if the intervening land should lodge areas of dry ground which could act as stepping stones for the passage of trees between the two mountains such an alternative would be at any rate a possibility and on examination we do actually find in quite convenient situations many dry areas usually a few feet (sometimes as much as 25 ft.) elevated: these are known as Mattangs. The Mattang may cover an area of $\frac{1}{4}$ square mile or it may be much less: its substratum is of horizontally stratified sandstone and the soil is nothing but sand. Such a sandy island existing in a sea of swamp can be recognised from afar by the trees, which are quite different from those of the swamp: a very characteristic mattang tree is a *Casuarina* (*C. Sumatrana*) called Amun by Sea Dayaks. But, not only is the mattang flora very distinct from that of a mangrove swamp but also it lacks the essential elements of a mountain flora and the poverty of its soil is alone sufficient to prevent its functioning as a stepping stone between Santubong and Matang. Nor can we regard the mattangs as lingering remnants of the original high ground for it seems certain that they are quite recent in origin having been laid down as large sandbanks in the course of rivers. A sandbank of this type may have been formed out at sea or in the river-bed many miles from its mouth. Quite possibly the sandbanks of the Batang Lupar river where they are called Langains may some day become Mattangs.

It is evident therefore that at the present day there is nothing of the nature of intermediate land-bridges between the two localities and that in the case of a large number of species of plants an interchange is now impossible: the simplest explanation of the fact of general uniformity of flora is then the one we have just stated.

The flora of the slopes includes the following trees:—Oaks (Impilit of Sea Dayaks and Empenit of Malays) of at least

four species including the rare *Quercus reflexa*; a species of chestnut (*Castanopsis* sp.) called Berangan by Malays; a number of Dipterocarps chiefly Shoreas (Engkabang and Resaks of Malays) with also the bastard camphor tree (*Dryobalanops*), the Kapur; a number of *Sapotaceae* including the gutta producing trees Bainyin, Rian, Samalam and the Niatos (genera *Palauium* and *Payena*); an ebony, Kayu Malam (*Diospyros* sp.); at least one Renggas tree (*Melonorrhoea* sp.); a wild *Nephelium* (*Mujan*) several species of *Saurauja*; a *Litsea* and allied genera (Medangs); a nutmeg (*Myristica* sp.) called Cumpang; two *Garcinias* known to Sea Dayaks as Sikup bunkang and Sumbat tebu; a *Eugenia* (Obah); two species of *Canarium* (Kambayau); a tall *Anonacea* (*Goniothalamus* sp.) bearing large yellow banana-like fruits on the trunk; a *Calophyllum* (entanggor); a *Hydnocarpus* known as Nyalin; an *Elagocarpus*; a *Pithecolobium* near *Motleyana*; several *Ficus* and a host of other trees which in the absence of fruits or flowers could not be identified.

On the ground below at the base of the trees is a vegetation scanty for the most part, in which Dicotyledons are represented by several *Gesneraceae* including the beautiful blue flowered *Didymocarpi* (*D. bullatus* and *rufescens*) and one or two *Cyrtandras*: white flowered *Rubiaceae* of the genera *Argostemma*, *Hedyotis* and *Acranthera*: *Gomphia* and *Euthemis*; *Labisia pothoina*; *Anisophyllaea disticha*: *Sonerila* and other *Melastomaceae* and one or two species of *Piper*. Of Monocotyledons we find some Aroids (*Alocasia villeneuwii*, *Homalonema sagittaeifolia* etc.) a few orchids (*Hetaeria obliqua* etc.) one or two species of *Curculigo* (Lembah) some *Zingiberaceae* (*Hornstedtia* and *Globbas*); *Forrestia marginata*, some sedges, a grass, a few *Pandani* and the *Palmae*. The palms are not nearly so conspicuous a feature of the vegetation as they are at mattang: the *Eugeissona* of Matang is not to be found on Santubong and no other large palm takes its place. This order of plants is represented by a tall *Licuala* called Nunong and smaller species of the same genus: some rattans (*Daemonorops monticola* etc.): a handsome Caryota (*C. mitis*) known as Modor: *Plectocomia minor*, the Tibu of Sea Dayaks: the 'mountain Nibong' or 'Lemmakar' (*Oncosperma horrida*) and in the

low-lying swampy land at the foot of the mountain the common Nibong (*Oncosperma filamentosa*) whose spiny trunk is widely used for making posts. The only grass indigenous to this jungle and indeed to Borneo is the broad leaved *Leptaspis urceolata*: of *Cyperaceae* there are several, a common one being the *Scirpodendron costatum*.

Ferns are extremely numerous here both in species and individuals: a collection of one hundred species could easily be made at Santubong. The most graceful member of this family is the tree fern *Alsophila latebrosa* which in shady hollows attains a luxuriant growth, raising its crown of fronds to a height of 30 ft. Several other species of tree ferns are also found on the mountain. (*A. ramispina*, *A. comosa* and a *Cyathea*).

In this dense jungle where the struggle for light is keen, climbing plants are very common: here are a beautiful scarlet flowered *Bauhinia*, Hoyas, Tylophoras, the gutta producing Willughbeias and very frequently a large leaved *Gnetum*.

Parasitic on the tall trees are the *Loranthi* of which a species with large and handsome scarlet flowers is very common: also a small leaved mistletoe (*Viscum* sp.) is here to be found. As a root parasite reminding one of the British *Orobanche* we occasionally meet with the purple flowered *Aeginetia intermedia* rising solitary from the ground.

High up on the slopes where the mountain is for long periods bathed in clouds, and where the air is cool, the surface of the trees and shrubs is completely enveloped save for the leaves in trailing epiphytal growth mainly of Hepatics: and here too in damp spots and on rocks trickling with moisture is to be found a rich growth of filmy ferns which are quite a marked feature of the vegetation. Conspicuous amongst these filmy ferns is *Trichomanes javanica*, *T. rigidum* and the handsome *T. foeniculaceum* and *T. pluma*. Altogether there are about a dozen species of filmy ferns here.

THE SUMMIT FLORA.

Quite a different habitat and a different vegetation is to be found on the summit. During the greater part of the day,

the plant life is completely exposed to the rays of a fierce tropical sun: at other times it is subjected to raging winds or torrential rains. In accordance with these conditions, the vegetation here is mostly of stunted trees and shrubs whose leaves are in many cases small and leathery: they are in fact typically Xerophytic.

On the top of this narrow mountain ridge we find an assembly of plants of wide distribution practically all of them being found on the summits of other mountains in Sarawak. The great majority of them have tiny seeds which no doubt are carried great distances by the wind—a fact which sufficiently explains the wide distribution of the plants in question. Here are several species of handsome rhododendrons including *R. malayanum*, *R. verticillatum* and *R. lacteum* a white flowered species occurring also on Kina Balu: several other *Ericaceae* including *Diphycosia consobrina*: amongst *Myrsineae* are a species of *Ardisia*, several species of *Embelia* and *Myrsine capitellata* distributed throughout the Archipelago and Ceylon: a white flowered *Alyxia* abounding in a sticky gutta: *Baeckia frutescens* found throughout the archipelago and South China, and a *Eugenia* apparently confined to mountain tops in Sarawak: a *Pygeum* which often appears on mountains in Malaya: a small leaved variety of *Eurya japonica* and a *Ternstroemia* also found at Matang: *Melastoma boryanum* also on the summit of Matang and a species of *Allomorpha*: *Cratoxylon microphyllum* taken on the mountains of the Peninsula: *Kurrimia paniculata*: *Leucopogon malayanum* of wide distribution in Malaya: a magnificent pitcher plant, *Nepenthes Veitchi* in whose large pitchers a tree frog habitually lays her eggs: several orchids including the tiny *Corysanthes fornicata*, one or two *Erias* (*E. triloba* and *E. aurea*) *Coelogyne bilamellata*, *Bromheadia scirpoidea*, *Bulbophyllum odoratum* and a *Platyclinis*: the liliaceous *Dianella ensifolia* which reaches up to the Himalayas and stretches from Polynesia to Madagascar: a mountain *Casuarina* apparently *C. montana* var. *robustior*: the conifer *Podocarpus* (*Dacrydium*) *falciformis*: the ferns *Dipteris horsfieldi*, and *Matonia pectinata*. In damp places on the ground is a thick feltwork of *Sphagnum* moss and here

and there a *Selaginella*. It is a significant fact that in this heterogeneous but limited group of plants, a fair proportion are Australian types: the genera *Baeckia*, *Leucopogon*, *Dianella*, *Corysanthes* and *Podocarpus* are typically Australian.

The *Seashore Flora* is of the same kind as that which covers the shores of the whole Malayan region. Here are to be found plants of very wide distribution, some being cosmopolitan in the Tropics and a fair number being Australian types: unlike the slope flora we do not find in this assemblage of plants, whole groups of species which are closely related. The characteristic trees of the shore of this island are the Ru (*Casuarina equisetifolia*) the Baruk, (*Hibiscus tiliaceus*) the Ketapang (*Terminalia catappa*), the Engkarut (*Barringtonia speciosa*), the Arar jawi (*Ficus retusa*)? Berembang (*Canarium* sp.) and *Calophyllum inophyllum*.

Of smaller size are the Paku laut (*Cycas circinalis*), *Clerodendron inerme*, *Vitex negundo*, *Premna integrifolia*, *Scyphiphora hydrophyllacea*, *Allophylus cobbe*, *Scaevola koenigi*, *Dodonaea viscosa*, *Pandanus fascicularis* and the legumes *Indigofera*, *Deemodium umbellatum*, *Derris sinuata*, *D. uliginosa* and *Guilaudina bonducella*. Creeping on the sand is the beautiful convolvulus (*Ipomaea pes-caprae*) and one or two grasses and sedges—*Thuarea sarmentosa*, *Cyperus bulbosus*, *Eleusine aegyptiaca* and *Remirea maritima*.

Stretching from this littoral region to the foot of the mountain there is on the west side of the island a sandy plain of no great area. This is occupied by a rank growth of grasses and sedges and ornamented by a few common lowland shrubs such as the 'Simpor' (*Wormia suffruticosa*) with its showy yellow flowers, a *Clerodendron* conspicuous in its fruits, the ever flowering 'engkudok' a *Melastoma* popularly known as a *Rhododendron*, and the common red flowered shrub *Lantana camara*, a native of South America: its blackberry-like fruits are much eaten by monkeys which no doubt effects its wide distribution in this country.

Mangrove swamp. The southern half of the island is a mangrove swamp formed during the deposit of silt brought

down by the Sarawak river. The flora of this swamp presents no features of special interest and as such swamps have been so often described we shall only give it passing mention. In the northern half of the island on the west side there is a small swamp which well illustrates the mode of formation of such muddy areas. Into it there flows a large stream which drains the western slopes of the mountain and thus brings down disintegrated rock and earth to be eventually deposited near the mouth of the stream. The extension seawards of such a mudflat is limited by the violence of the waves and in the small swamps in question we find that in spite of the continual influx of fresh earthy material from the mountain, the swamp is confined to the interior of a small sheltered bay. In every part of the swamp the mud is beset with numerous close-set uprising shoots and aerating roots of the trees growing therein and at the sea margin of the swamp these short rigid shoots form a dense fringe round which the mud collects to form a bank which can resist the onslaughts of the waves. The tree which leads the way in this marine encroachment is the 'Pirapat' (*Sonneratia alba*)—often accompanied by the *Aegiceras majus*—and when once this has obtained a firm hold, other swamp trees appear. In the small swamp we are considering the 'Pirapat' and the *Aegiceras* are most abundant but in addition we have also 'Bako' (*Phizophora mucronata* and *R. conjugata*), 'Tengah' (*Ceriops candolleana*), 'Putut' (*Bruguiera* sp), 'Apiapi' (*Avicennia officinalis*) and 'Taruntum' (*Lumnitzera coccinea*).

In the southern half of the island the characteristic trees of the mangrove vegetation are the Bakos (Bako jangkar is *Rhizophora conjugata* and Bako gaiong is *rhizophora mucronata*), the Putut, the 'Aleh aleh' (*Kandelia rheedii*), the Api api, the 'Nireh' (*Carapa moluccana*) and the Nipah palm which however only reaches a strong development in parts where the mud is relatively firm and where the tidal forces are not too strenuous.

The geographical relations of a mangrove swamp situated in the delta of a tidal river are continually changing. Not only are new channels being formed and old ones being silted

up, but also a channel is often undergoing a change in shape, on the one side encroaching on the land and on the other side its banks correspondingly extending waterwards. In this way the curvature of the stream is entirely altered. At the present time the channel in the south-east part of the island is undergoing this change, the western bank of the river being absorbed whilst the opposite shore is proceeding westwards. When such a process is in operation an examination of the banks of the stream will show on the side which is being eaten away a fairly solid and perpendicular mud bank whilst on the other side where the bank is encroaching on the water we have a gently sloping stretch of almost liquid mud. Further the vegetation of the two sides of such a river will also give indication of the process: for in the solid mud of the losing side we find the Tengah (*Ceriops candolleana*) the yellow-flowered Temu (*Bruguiera gymnorhiza*) and the Eurus (*Bruguiera* sp.) (which latter will only grow in firm mud) and in the semi-liquid bank of the gaining side are to be found the two Bakos (*Rhizophora mucronata* and *R. conjugata*) and the red flowered putut (*Bruguiera eriopetala*?).

In any mangrove swamp the same differentiation of locality amongst the Rhizophoraceæ may be verified though the respective associations of particular plants and localities are not absolute.

As the mangrove swamp passing landwards gradually gives place to dry land the vegetation becomes entirely different from that just described. An early stage in the change is the replacement of the mangrove trees by the Nipah palm and this is the stage reached at the southern extremity of Santubong island. Further up the river the Pedada (*Sonneratia acida*) the Jeruju (*Acanthus ebaetatus*) and other precursors of dry land appear, but these are not found on Santubong.

CONCLUSION.

In concluding this short and necessarily imperfect account of the island's history we would call attention to a fact wherein lies the justification for our paper, namely that these and other

data relating to by-gone peoples are rapidly vanishing and in a few years would have been unobtainable. It is commonly known that within quite recent years certain tribes of Sarawak have entirely disappeared and others are surely going: if therefore the study of mankind is worthy of the attention of enlightened man it were well to take quick action despite the imperfection of the data.

Awang Sulong Merah Muda.

A MALAY FOLK-TALE.

EDITED BY R. O. WINSTEDT OF F.M.S. CIVIL SERVICE.

The present version of *Awang Sulong Merah Muda* is one that was collected by Mr. Abraham Hale some years ago in the Negri Sembilan. At the request of Mr. R. J. Wilkinson, I set about editing it for the series of pamphlets in Romanized Malay being printed at the Methodist Publishing House with the assistance of the Government of the Federated Malay States. While engaged on the task, I came across an old Termusai Malay, *Pawang Ana*, the father-in-law of *Mir Hassan*, the rhapsodist from whom Sir William Maxwell obtained *Sri Rama* and other tales printed in early numbers of this journal; and from his lips I took down a far longer version full of metrical passages. Mr. A. J. Sturrock and I myself edited this fuller version, using such parts of the present manuscript as coincided with *Pawang Ana's* tale; for, since between the metrical passages, Malay folk-tales are couched in colloquial prose, this borrowing in no way violated the character of *Pawang Ana's* version, and saved our having certain parts of it done again into literary Malay. As the printed examples of Malay folk-tales are so few in number, and as so few people have ever heard a Malay rhapsodist or know the methods of his art, it seems worth while printing this the shorter and variant version in full, differing as it does in names of places and characters and in the conclusion of the tale; and curtailed as it is in plot. A comparison of the synopsis of this version with the synopsis of the longer version will show most of the points of difference. I am again indebted to Mr. Hale for permission to use and print his manuscript.

There was once a prince, Hawk of the Sea, living with his consort princess, Hawk of the Mangrove, at *Kuala Sungai Batu*. He was very rich.

In his meadows kine with calf ;
 Dammed the river dry its outlet,
 From the flocks of ducks and goslings ;
 Doves so many sky was hidden ;
 Granaries seven in a row,
 Garden too with battled tower ;
 Houses full of gold and silver ;
 Palace steps of molten gold,
 Sides of stair of hammered gold ;
 But alas he had no offspring.

So one day he said to his consort, "It were well we paid vows to God the friend of the whole world ; if haply he vouchsafe us a child." And on Friday evening, he bathed and took magic undiminishable incense and prayed that Allah would grant a child to him, for he was of a stock whose fathers were buried in holy Mekka. Then his wife conceived.

Now after seven months had passed, prince Hawk of the Sea said to the princess, "It were meet we feast and bathe together in state as custom enjoins and call the mid-wives." All kinds of amusement were provided :

Fencers came expert in fencing,
 Fiddlers came and played their viols.

The Trusty Page

Took a tray and betel-casket,
 Made by craftsmen of Macassar ;
 Wrapped in gay and fringed linen.
 Sireh leaf on golden stalk ;
 Betel-nut that's cleft in four ;
 Finest lime and scented water ;
 Tobacco clinging to its stem :—
 These the contents of the caskets.

And he went to the house of the eldest mid-wife and stood under a coco-nut tree.

Decoy cock crowed and strained his leather ;
 Crowed the fighting cock in chorus ;
 The ring-dove cooed three notes of welcome ;
 Signal these a stranger came.

The old mid-wife invited him up into her house, listened to the royal behest and declined to go :

None there is to watch my homestead ;
 None to pen my goats and kine ;
 None to house my geese and chicken.

(The real reason was that she knew calamity must attend the magic birth and was afraid). But the Trusty Page returned and told the prince how the mid-wives would not come. The prince decreed the usual punishment for the disloyal: "To-morrow my captains shall slay the seven mid-wives, scatter their possessions, burn their homes, and destroy the soil whereon their houses stood, and their house-pillars shall be turned upside down." Just then the mid-wives came running up :

Some had come and left their children ;
 Others run till they were foot-sore :
 Others come with hair dishevelled,
 Clothes down-slipping at the waist.
 From afar they did obeisance ;
 Drawing nearer bowed in homage ;
 At each step they raised their fingers
 Ranged like betel-leaves in order
 Closed their hands like folded palm-roots :
 Bent their necks and soft their speeches,
 Crown of head declined in homage.
 " Sell us prince and make us captive ;
 " Hang us high upon the gallows ;
 " Drown us in the depths of ocean ;
 " Burn us utterly in fire."

They received the royal pardon, and requested that feasts, water for the ceremonial purification, palm-leaf lids and

trailers for the water pots and a litter be prepared. The prince and princess donned magic costume. The prince donned

Silken trousers tight at ankle;
 Round the feet a hundred spangles :
 Round the waist a thousand spangles,
 Coat of blue and varied pattern :—
 Hung to dry its fabric moistens,
 Dryer grows if soaked in water;—
 Round his brows he wore a kerchief
 Folded, bright with varied colours :
 Charms inwoven at each corner,
 In each pattern charms for beauty.

All the officials of state assembled, holding royal umbrellas and yellow pennons:

Right and left were lances clanking ;
 Right and left the fencers fenced.

Prince and princess were carried in a litter, in procession down to the bathing stage; bathed; and then home to the palace.

In due course princess Hawk of the Mangrove felt the pangs of child-birth. The Trusty Page was sent to summon the seven mid-wives but none of them were willing to attend; and he returned to find an empty palace, prince Hawk of the Sea and his consort both dead and a new-born man child.

Now prince Chief of the world lived with his wife of the Flowing Tresses up-land in *Sungai Batu* and he was a kinsman of prince Hawk of the Sea. One night he dreamt that his kinsman was in trouble and setting out for the palace found it just as it was discovered by the Trusty Page. Then he summoned all the chiefs and people, bade them carry out the obsequies of their dead prince and his consort; and after this duty was fulfilled, he and his wife took the new-born child whom they named *Awang Sulong Merah Muda* home and brought him up with their own daughter princess *Nuramah*. He was taught the Koran and all secular learning, showing miraculous aptitude after seven days of backwardness

in each case. His adoptive father next taught him fencing and the secrets of invulnerability. After that he was circumcised amid the usual festivities.

Cocks in battle night and day
Till the pits were strewn with feathers ;
Flowed in streams the boiling water,
Heaped in mounds the offal rice :
Egg-plants sprouted on the rafters,
Turmeric grew upon the shelves,
Lemon-grass within the kitchen,
For so long the feasting lasted.

The *modin* is summoned. *Awang Sulong Merah Muda* dons

Robe of linen fine in texture,
Robe down-reaching to the feet :
Turban green from looms of Mecca ;
In his hair a bride-groom's aigrette
Set with diamonds and glisters.

He is carried seven times in procession round the palace and thence to the bathing stage, where he is sprinkled with sacrificial rice and bathed with limes. On his return to the palace he is met and again sprinkled with rice. That night he sits enthroned in public and his fingers are stained with henna. Next morning, he has his meal :

Then he fed as was his custom,
Three mouthfuls and he finished ;
Fourthly he wiped his fingers ;
Fifthly and he would gargle ;
After that he chewed his betel
Sharp and pungent to the palate.
And all his face was flushed with beauty.

He is seated on a banana leaf, and circumcised, the priest charming the knife and the water from spirits of evil !

After that, his teeth are filed and the tooth-filer slain ; and they feast seven days.

It remains only to find him a bride and Chief of the world offers him the princess *Nuramah*, exhorting him "Go not hence; stay here and tend

Our palaces and wattled fences
Court-yard wide and spacious orchards."

Awang Sulong expresses discontent and in anger Chief of the World replies, "Then take yon crazy boat for your inheritance." So, one day, *Awang Sulong* asks the princess *Nuramah* to prepare rice for him. And she serves it up.

White as heart of palm unravelled;
Drifted low at side of platter,
High the files of rice in centre
And at edge a wave-like pattern.

Then he takes his tools and sets out to repair the crazy boat. He enters the forest and invokes the spirits to help him. He wakes and sees the boat splendidly decorated with carved dragons. On hearing of the achievement of what he had deemed an impossible task, Chief of the World flies into a fury, tries in vain to damage the magic boat and kill his adopted son; he demands the price of his tooth-filing and decrees vengeance on all who shall shelter him. All friends are afraid to harbour him till he comes to the house of his youngest aunt, who conceals him in the fowl-house and advises him to go to Crocodile Bay (*Teluk Buaya*) and call upon a magic boat there to come to the surface. He does so and the boat fully rigged floats to the surface and he sails to the Isle of Bananas, takes the juice of the trees and rubs it upon his body; thence to the Isle of *Belachan* and smears the filthy condiment over himself; and thence to the Isle of *Jelutong* and daubs himself with the gum. Then he sets out once more and reaches the land of *Sungai Parun* where *Nakhoda Tua* is overlord. He arrives at the palace, where all the birds of the court-yard greet him and all the royal instruments of music break into sound. •

Princess the Pride of Java sees him and bids the Trusty Page inform her father prince *Nakhoda Tua*, who refuses to

relieve the distress of so dirty a rascal. The princess promises to pay for the cost of his teeth-filing demanded by Chief of the world and orders her page to bathe *Awang Sulong*, whereupon his beauty spots shine apparent

On his breast a chess-board pattern,
 On his neck a ring-dove marking,
 'Bat a-slumber' on his elbow,
 On his back the 'star of morning,'
 Cheek like slice of golden mango,
 Like spur of cock his curving eyebrows,
 Fine as lemon-grass his fingers,
 Waist the span of a tiny finger,
 Legs like rice-grain plump and rounded.

Nakhoda Tua fails at first to recognize him; but when he does so, prepares a ship to set out for *Sungai Batu* and settle the debt with Chief of the World. Chief of the World receives *Awang Sulong* ungraciously and he leaves *Sungai Batu* along with his new-found friends. After his departure, Chief of the World moved by his daughter's tears and his wife's anger allows the princess *Nuramah* to fit out a ship with a virgin crew to bring *Awang Sulong* home. She sails to *Sungai Parun* and meets princess the Pride of Java, who refuses to surrender her charming protegee; and ladies come to blows and wrestling.

Princess *Nuramah* returns to her ship takes a flint-lock and fires at princess the Pride of Java who returns the fire, till *Awang Sulong* prays that a mountain may arise in the sea to divide the combatants. Two such fights occur with no result.

One day prince *Nakhoda Tua* consults with his consort princess *Sekandariah* and they give their daughter princess the Pride of Java in marriage to *Awang Sulong*, and make him *Tengku Muda*. After some months of married life, *Awang Sulong* asks leave to sail away to the land of the Fiery Mountain (*Gunong Bĕrapi*), where prince *Makhdum Sakti* rules. He sails away and on arrival goes ashore in humble dress up to the court-yard of Raja *Angitan Garang* the plighted suitor of princess *Pinang Masek* daughter of Raja *Makhdum Sakti*.

He defeats Raja Angitan Garang at chess, at the target, at *sepak raja*, at cock-fighting. Thereafter they fight a duel to the death. The princess *Pinang Masek* throws betel to each; Rajah *Angitan Garang* catches it in his mouth but *Awang Sulong* on his sword's tip. *Awang Sulong* defeats and slays his opponent and is married to the princess. He again sails away, visits his parents' tombs is reconciled to his uncle Chief of the World and marries the princess *Nuramah*.

Awang Sulong Merah Muda.

Bahawa ada-lah Raja Si Hēlang Laut bēristērikan tuan putēri Si Hēlang Bakau diam di-nēgēri Kuala Sungai Batu. Maka ini-lah raja Mēlayu yang amat kaya:

Kērbau bunting tērayap di-padang;
 Itek angsa tēnang kuala;
 Mōrpati lindongan [langit];
 Liang- kiang tujuh sa-jajar;
 Taman dēngan sa-kērat kota;
 Émas perak pēnoh di-rumah
 Salah sēdikit tidak bērputēra.

Maka ka-pada suatu hari bērkata-lah tuanku raja Si Hēlang Laut ka-pada istēri-nya tuan putēri Si Hēlang Bakau, "Wahai adinda, bētapa-kah hal kita ini? Adinda tiada bērputēra; pada pikiran kakanda tērlēbeh lagi kita bērniat dan bērnadzar ka-pada tuhan sēru alam sakalian mudah-mudahan di-kurniakan Allah subhana wataala kita mēndapat putēra." Maka pada pētang jumaat pōrgi-lah ia mandi dan bērlimau; pulang lalu di-ambil kēmēnyan putih bērat sa-kati,

Di-ambil sa-tahil tīnggal sa-kati juga.

"Hai ya Allah, ya tuhan-ku, ya saidi ya maulai Allah taala, tuhan yang sa-bēnar-nya jikalau sah aku orang bērsaka yang bērkubur di-tanah Mēkah, minta-lah hamba bērputēra; dapat sa-orang jadi-lah."

Hata běbėrapa lama-nya, maka sampai-lah ĉempat bulan lalu-lah hamil tuan putėri Si Hėlang Bakau lalu bėrkata tuanku Si Hėlang Laut ka-pada istėri-nya tuan putėri Si Hėlang Bakau, "Sėkarang ini adinda tėlah sampai-lah tujuh bulan; baik kita mėlėnggang pėrut."

Di-pukul taboh larangan,
Mėnyahut taboh yang banyak,
Sėlang-sėli taboh bėrkėliling.

Maka bėrgadoh-lah pėnghulu yang ĉempat suku lėmbaga yang duabėlas suku dėngan sėgala juwak-juwak hulubalang rayat tantėra yang banyak datang mėngadap. Maka titah baginda: "Beta minta buatkan balai, minta sudahkan didalam tiga hari." Maka sėmbah-lah sakalian pėnghulu lėmbaga dan orang bėsar-bėsar: "Titah tuanku patek jungong." Sa-tėlah tiga hari lama-nya, maka mustaed-lah sudah sakalian kėalatan balai itu, lalu bėrtitah baginda: "Jikalau sudah sėdia chukup sakalian-nya, pėrgi-lah panggil isi nėgėri: hėndak chari sakalian pėmainan, orang

Pandai pėnchak dėngan silat,
Pandai gėndang dėngan gėrėbana,
Pandai rėbab dėngan kėchapi."

Maka pėrdana mėntėri pun mėnyėmbah lalu-lah bėrmohon pėrgi mėnchari bėrjėnis-jėnis pėmainan sėrta mėmanggil orang yang banyak. Tėlah sampai tiga hari, ia pun balek mėngadap mėmbawa sėgala jėnis pėmainan itu. Maka bėrhimpun-lah sakalian isi nėgėri, tiada tėntu gėlار dėngan nama. Maka pada waktu yang baik pėtang ahad malam isnin lalu-lah di-mulai bėrjaga-jaga tuanku Si Hėlang Laut. Maka di-potong kėrbau tiga ekur. Maka bėrtitah tuanku Si Hėlang Laut kapada Bujang Sėlamat: "Pėrgi-lah ģngkau, Lamatjėmput bidan yang bėrtujuh." Lalu pėrgi Bujang Sėlamat mėngambil

Tepak jorong, tepak Mangkasar;
Kain chindai panjang bėrambu
(Akan pėmbungkus tepak-nya itu).

Maka di-ambil-nya pula

Sireh yang bĕrgagang ĕmas,
Pinang susun di-bĕlah ĕmpat,
Kapur bĕrlechĕt dĕngan ayer mawar,
Tĕmbakau bĕrnama ranting bĕrjela;
Itu-lah akan pĕngisi tepak jorong.

Sa-tĕlah siap, lalu-lah bĕrjalan Bujang Sĕlamat: apa-bila sampai ka-rumah bidan lalu tĕgak di-bawah kĕlapa gading;

Bĕrkukok si tambang dĕnak,
Mĕmbalas kĕnantan suchi,
Bĕrtutu kĕtitir jantan,
Bĕrbunyi balam tĕmbaga tiga gaya;
Alamat orang ada yang datang.

Lalu bĕrkata bidan yang tua: "Hai Si Kĕmbang China pĕrgi ĕngkau lihat siapa di-bawah itu." Si Kĕmbang pun lalu-lah pĕrgi mĕlihat siapa yang datang: maka tĕrpandang-lah suatu orang bĕrdiri di-bawah kĕlapa gading. Si Kĕmbang China pun balek mĕngatakan kapada Bidan yang tua; bidan pun sĕgĕra-lah kĕluar mĕlihat lalu-lah lĕnnyap kapada Bujang Sĕlamat:

"Kĕrikal gulai maman,
Di-gulai dĕrgan daun chapa:
Apa abang tĕgak di-laman,
Naik ka-rumah abang mĕngapa?"

Lalu di-jawab Bujang Sĕlamat:

"Bagaimana hĕndak mĕnjahit?
Mĕnjahit jari pun rĕmpak.
Bagaimana hĕndak-lah naik
Tuan rumah bĕlum lagi nampak."

Maka bĕrkata bidan tua: "Hai Si Kĕmbang China lĕkas-lah bĕntangkan tikar." Maka Bujang Sĕlamat pun lalu-lah naik. Maka bĕrkata bidan yang tua:

"Batang padi tĕrbĕlah-bĕlah;
Yang sa-bĕlah di-makan api.
Bujang Sĕlamat datang ta' pĕrnah:
Apa-lah hajat datang ka-mari?"

Lalu di-jawab Bujang Sĕlamat :

“ Inche mĕnambang dari Johor
Tĕrsangkut didalam padi ;
Dato bidan tĕrbilang mashhur ;
Itu-lah hajat datang ka-mari.”

Maka ada-lah sahaya ini di-titahkan oleh tuanku Si Hĕlang Laut mĕmanggil dato bidan sĕrta bidan yang bĕrtujoh.” Lalu di-jawab bidan yang tua : “ Tidak-lah aku datang :

Siapa akan mĕnunggu rumah-ku ?
Siapa akan mĕngandang kĕrbau kambing-ku ?
Siapa akan mĕrĕbankan itek ayam-ku ?

Mĕlainkan pulang-lah ĕngkau Bujang Sĕlamat dahulu sĕmbahkan kapada tuanku Si Hĕlang Laut laki-isteri :” di-jawab bidan yang tua : “ Mĕlainkan pulang-lah juga ĕngkau : aku tidak akan datang ka-istana raja

Apa titah ? Apa di-junjong ?
Apa kutok ? Apa di-tanggong ? ”

Maka Bujang Sĕlamat pun mĕnĕngar kata dĕmikian ia pun pulang balek ka-istana ; apabila sampai lalu mĕngadap tuanku Si Hĕlang Laut sĕmbahkan : “ Ampun tuanku bĕribu-ribu ampun : harap-lah patek di-ampun ka-bawah duli yang maha mulia. Titah yang patek junjong mĕmanggil bidan yang tua sĕrta bidan yang bĕrtujoh, dia tiada mau : sampai-lah patek kapada bidan yang tua ia tiada mau datang karna

Tiada siapa mĕnunggu rumah-nya :
Tiada siapa mĕngandangkan kĕrbau kambing-nya.
Tiada siapa mĕrĕbankan itek ayam-nya ? ”

Sa-tĕlah di-dĕngar oleh tuanku Si Hĕlang Laut lalu di-titah-nya dĕngan murka-nya, merah padam warna muka-nya : “ Apa sĕbab bidan tiada mau datang ? Tiada patut sakali-kali mĕlĕbehi kapada raja : insha’ llah taala baik esok pagi beta surohkan sakalian juwak-juwak hulubalang bunoh bidan bĕrtujoh itu : orang-nya di-bunoh ; hĕrta-nya di-habis-kan ; rumah-nya di-bakar ; tanah di-bawah rumah tiada di-tinggalkan ; kĕpala tiang ka-bawah kaki tiang ka-atas : dĕmikian timpa daulat beta. Orang mĕndĕrhaka kapada undang

dengan keadilan apa guna di-taroh di-dalam negeri?" Lalu segera-lah sakalian juwak-juwak hulubalang mengambil alat senjata. Di-dalam sa-tengah berkemas-kemas bidan yang bertujoh itu sampai-lah dengan kehemasan :

Ada yang tertinggal anak-nya ;
 Ada yang berpéchah ibu kaki-nya ;
 Ada yang terurai rambut-nya ;
 Berchichiran kain di-pinggang ;

bérlari-lah bidan ketujoh datang mengadap ;

Dari jauh menjunjung duli,
 Sudah dekat langsung menyembah,
 Terangkat kadam jari sa-puloh,
 Kunchup seperti sulur bakong,
 Jari seperti susun sireh :
 Berleher lembut berlidah fasih,
 Menundukkan otak batu kepala.

Demikian-lah sambah-nya :

“ Jika di-tutoh dahan meranti
 Di-buat pula kandar kelangan :
 Jika di-bunoh patek nen mati,
 Tuanku juga yang kehilangan.
 Di-buat pula kandar kelangan
 Jerang minyak kelapa-nya muda :
 Tuanku juga yang kehilangan ;
 Orang banyak apa-lah ada ?

Ada pun patek ini

Di-jual bawa, di-gantong tinggi ;
 Di-réndam basah, di-bakar hangus ;

jikalau tuanku hendak beras jual-lah patek ; jikalau hendak bertuah bunuh-lah patek : tidak-lah ada yang lain tuan penghulu patek.” Maka titah baginda : “ Yang sudah terlalu perbuatan engkau di-ampunkan : yang kemudian jangan di-buat lagi.” Lalu menyembah bidan yang bertujoh : “ Apa titah

patek junjong-lah : harap-lah ampun tuanku bėribu-ribu ampun ; sėmbah patek harapkan di-ampun : patek pohonkan tuanku buat maulud khėnduri arwah bėrsėrta pula dėngan ayer tolak bala sėrta ayer doa sėlamat kumba-kumba dan jari lipan sėpėrti kėalatan orang mėlėnggang pėrut, sėrta patek pohonkan sakalian juwak-juwak hulubalang sėrta orang yang banyak buatn usongan bėrpagar gėntek akan tėmpat paduka adinda dan ka-bawah duli bėrarak." Maka sakalian juwak-juwak hulubalang sėrta orang yang banyak pėrgi mėngambil batang pinang mėmbuat usongan itu akan tėmpat paduka adinda dan ka-bawah duli bėrarak itu. Maka dėngan sa-kėtika itu habis-lah sudah usongan itu. Maka bėrkata mėtėri raja kapada bidan yang tua maalumkan usongan tėlah siap. Maka lalu di-jawab bidan yang tua : "Mėlainkan kita arak-lah tuan pėnghulu kita pėrgi bėrsiram." Maka sėgėra-lah ia mėngadap tuanku Si Hėlang Laut laki istėri sėmbahkan : "Ampun bėribu-ribu ampun : silakan-lah tuanku dua laki istėri bėrangkat bėrsiram. Sėkarang patek mėmohonkan pakaian dua pėrsalinan suatu pakaian laki-laki suatu pakaian pėrėmpuan." Maka tuan puteri Si Hėlang Bakau pun mėmbuka pėti gewang lalu di-ambil-nya pakaian dua pėrsalinan suatu pakaian laki-laki suatu pakaian pėrėmpuan sėrta di-bėrikan-nya kapada bidan yang tua. Maka di-ambil-nya sakalian pakaian itu lalu mėngadap bidan yang tua : "Silakan-lah tuanku kėdua laki isteri mėmakai tuan puteri kain baju sėrta di-kėnakan dėngan kanching kėrosang chinchin gėlang subang chukup lėngkap-lah sakalian-nya."

Maka di-sarongkan oleh tuanku Si Hėlang Laut

Sėluar sutėra, sėluar alang,
Bėratus chėrmin di-kaki-nya,
Bėribu chėrmin di-pinggang-nya ;

di-pasangkan-nya

Kain chindai neka sėlaseh ;
Jikalau di-jėmur, bėrtambah basah,
Jikalau di-rėndam, bėrtambah kėring :

di-chachak-nya

Těngkolok kampoh pělangi,
Tiap sudut tiap hikmat,
Tiap sudut tiap pēmatah
Tiap sudut tiap pēmanis :

di-kěnakan chinchin pērmatā intan. Sudah chukup pakaian kědua laki istēri-nya lalu bėrkata-lah bidan yang tua kapada dato mēntēri raja suroh bėrsiapkan sakalian pėrmainan. Maka di-panggil sakalian juwak-juwak hulubalang. Maka bėrkampong-lah sakalian bunyi-bunyi-an :

Bėdil kėchil mėrėndang garam ;
Bėdil bėsar sėdam-sėdam :

lalu di-atur-lah juwak-juwak hulubalang Imam Pėrang Kanan, Imam Pėrang Kiri, Raja Laksamana-kapada-Raja, di-naikkan tuanku Si Hėlang Laut laki istēri ka-atas usongan mēmėgang payong ubor-ubor kuning ;

Tombak mėndėrang kiri dan kanan,
Sa-bėlah kanan orang bėrdikir,
Sa-bėlah kiri orang pėnyanyi ;

lalu bėrsėlawat tiga kali, mėndėru bunyi suara orang yang banyak, usongan lalu bėrangkat bėrarak bėrkėliling kota langsung bėrarak sampai ka-pėngkalan, disitu bėrhėnti pula sa-kėjap, di-buka sakalian pakaian, di-ganti kain basahan, di-ambil bėdak dan limau ; maka di-ramas bidan yang tua, lalu di-tėpong-tawari tuanku Si Hėlang Laut dua laki istēri-nya, bėrsiram mandi ayer tolak bala dan ayer doa sėlamat ; sudah mandi kėdua laki istēri-nya di-kěnakan balek pakai-pakaian lalu bėrarak bėrangkat pulang. Tėlah sampai ka-istana, lalu mėngadap bidan bėrtujoh kapada tuanku Si Hėlang Laut : “ Patek mėngadap ka-bawah duli ; patek mēmohon mėlenggang pėrut adinda. ” Maka titah baginda : “ Insha’ llah baik-lah : apa-apa kėrja sakalian bidan buat-lah dėngan sėgėra-nya. ” Maka bėrsiap-lah bidan bėrtujoh lalu di-lėnggang pėrut tuan putėri Si Hėlang Bakau tujuh kali : maka habis-lah sakalian pėkėrjaan bidan lalu di-bacha oleh alim ulama doa sėlamat. Maka bėrkata sakalian juwak-juwak hulubalang mēmanggil

sakalian pèrèntah hidangan, nasi pun lalu di-angkat orang ka-tengah balai di-kurniañ baginda aiapan sakalian. Tèlah sudah makan itu, tèmpat sireh pun di-pèridarkan; masing-masing makan sireh. Sa-tèlah itu, orang panggilan pun masing-masing pulang-lah. Maka bèrtitah tuanku Si Hèlang Laut kapada bidan yang tujuh: "Lèpas-lah utang dato bidan, di-bèlakang di-buat lagi." Lalu di-jawab bidan yang tua: "Al'hamdu 'l-illahi sudah sèlamat; insh' llah taala ingat-lah patek akan pèkèrjaan patek sèndiri; jikalau adinda hèndak bèrputèra datang-lah gèrak kapada patek; jangan-lah tuanku bèrsusah hati dari hal paduka adinda itu." Lalu bèrtitah tuanku Si Hèlang Laut: "Kalau begitu kata dato bidan harap-lah beta kapada dato bidan yang bèrtujuh." Maka bidan pun mohon-lah kapada baginda laki istèri, pulang masing-masing ka-rumah-nya.

Hata bèbèrapa lama-nya, maka sampai-lah gènap bilangan tuan putèri Si Hèlang Bakau sèmbilan bulan. Maka gèring-lah tuan putèri hèndak bèrsalin, lalu kèdua-nya tuanku Raja Si Hèlang Laut mèmanggil Bujang Sèlamat suroh mènjèmpet bidan yang kètujuh. Maka Bujang Sèlamat pun mèmohon lalu bèrjalan. Maka ia pun sampai-lah ka-rumah bidan yang tua lalu-lah bèrkata, "Titah mèmanggil dato bidan ka-istana; tuan putèri Si Hèlang Bakau hèndak bèrsalin, sèdang gèring. Lèkas-lah dato bidan." Lalu di-jawab bidan yang tua, "Jangan èngkau gadoh Bujang balek-lah pulang; aku tidak-lah pèrgi. Jikalau sunggoh tuan putèri itu sakit hèndak bèrsalin, tèntu-lah datang gèrak-nya ka-pada aku." Maka Bujang Sèlamat pun bèrjalan-lah pula pèrgi ka-rumah bidan yang kèdua. Maka ia pun tiada juga mau pèrgi; di-surohkan-nya Bujang Sèlamat pèrgi dapatkan bidan yang kètiga. Dèmikian juga sa-hingga habis-lah di-jalani kètujuh-tujuh-nya: dèmikian kata-nya. Lalu bèrfikir Bujang Sèlamat, "Apa-kah fasal-nya bidan ini tidak mau datang; baik aku pulang balek ka-istana sèmbahkan ka-pada tuanku Raja Si Hèlang Laut; èntahkan apa khabar-nya sèkarang ini tuan putèri Si Hèlang Bakau." Maka Bujang Sèlamat pun balek-lah. Apa-bila ia sampai ka-dalam istana sa-orang hamba Allah pun haram tidak ada; sènnypap sunyi di-dalam istana; habis lari; taman

dengan sa-kérat kota sa-orang pun tidak ada tinggal. Bujang Sélamat pun masok-lah ka-dalam istana bérdiri di-pintu bilek Raja Si Hélang Laut. Maka di-lihat-nya budak sudah lahir; Raja Si Hélang Laut dua laki istéri tēlah mangkat. Maka di-lihat-nya kélakuan budak itu mēnangis sambil mēngisap ibu kaki ayah bonda-nya. Bujang Sélamat pun hairan mēnguchap “Laihaha illallah Muhamad rasul-ullah; mēngapa-kah jadi dēmikian ini tuan pēnghulu aku ini? Putēra-nya lahir; ayah bonda-nya mati.” Maka bérkata Bujang Sélamat sa-orang diri-nya, “Sédangkan orang dēkat rumah dan kampong ini habis lari, konon pula aku tinggal sa-orang diri di-sini; jika dēmikian, tērlēbeh baik aku lari.” Maka Bujang Sélamat pun lari ta' tēntu ara-nya.

Al-kesah. Maka tērsēbut-lah pērkataan bidan yang bong-su bērfikir ia akan hal jēmputan tuan putēri Si Hélang Bakau hēndak bērsalin, “Baik-lah juga aku pērgi lihat tuan pēnghulu aku; ēntah bagai-mana kējadian-nya, hidup mati; baik aku pērgi lihat.” Ia pun lalu bērlari ka-istana. Apa-bila sampai ka-dalam istana, maka di-lihat-nya sa-orang pun tidak ada lagi, sunyi sēnnyap; lalu di-buka-nya pintu bilek di-lihat-nya putēra sudah lahir, tuanku Raja Si Hélang Laut sudah mati. Maka bērfikir-lah ia, “Jika aku kērat pusat-nya baik-kah atau tidak?” Tēlah putus fikiran-nya lalu di-kērat-nya pusat budak itu dan di-mandikan-nya Awang Sulong Merah Muda, lalu di-mandikan budak itu. Maka di-lētakkan dēkat ayah bonda-nya. Maka budak itu pun mēnangis lalu mēngisap ibu kaki bonda-nya. Maka bidan pun pērgi-lah mēmbasoh uri tēmbuni dan di-tanamkan-nya sambil ia bērfikir sa-paroh hati-nya hēndak mēnunggu budak itu dan sa-paroh kata-nya, “Sédangkan orang di-dalam istana habis lari, bētapa-kah hal aku? Jika dēmikian, aku pun baik lari.” Maka ia pun turun dari istana.

Al-kesah. Maka tērsēbut-lah pērkataan tvanku dato Batin Alam tinggal di-ulu ayer Sungai Batu dēngan istēri-nya tuan puteri Mayang Mēngurai.

Maka ia pun mēndapat suatu alamat kēsusahan: maka bērtitah-lah ia kapada istēri-nya: “Ya adinda, apa-lah hal kita sēkarang ini? Éntahkan apa jadi-nya saudara kakanda

kita sebab malam tadi kakanda mendapat alamat kesusahan : baik kita pergi melihat saudara kita itu." Lalu di-jawab tuan puteri Mayang Mengurai "Jikalau bagitu, ada-nya : baik-lah kakanda." Maka segera-lah dato Batin Alam berjalan ; pada masa itu juga berangkat-lah ia dua laki isteri, Tiada berapa lama antara-nya, maka ia pun datang ka-kota istana tuanku Si Hëlang Laut. Maka apabila sampai ka-dalam istana-nya di-lihat-nya dengan sunyi sëmua, sa-orang pun tiada lagi di-dalam istana itu. Maka di-dëngar-nya anakanda tëläh lahir ayah bonda-nya mangkat, hairan-lah ia këdua laki isteri sambil mënguchap 'Astaghpar' dan bër-kata. "Apa sëbab-nya sampai dëmikian ini : gëरण salah bidan mëngëluarkan uri tëmuni, tëntu-lah bonda-nya sa-orang sahaja mangkat, ini anakanda lahir ayah bonda-nya sa-kali mati." Maka tërsangat ajaib pada fikiran-ku."

Di-pukul taboh larangan

Mënyahut taboh yang banyak

Maka bërkampong sëgala isi nëgëri ; bërgadoh pënghulu yang duabëlas suku sërta mëntëri dëlapan sërta juwak-juwak hulubalang datang mëngadap. Maka bërhipun-lah rayat tantëra sakalian lalu mëngadap pënghulu yang duabëlas suku ka-pada tuanku Batin Alam sëmbahkan, " Ampun, patek mëng-adap ka-bawah duli ; titah mëmanggil sakalian isi nëgëri. Maka bërgadoh patek mëngadap ; apa yang mushkil dan susah titahkan-lah ka-pada patek : hën-lak di-junjong buat mahkota." Lalu di-jawab tuanku Batin Alim, "Tidak apa, yang aku panggilkkan ka-pada pënghulu yang dua-bëlas sërta mëntëri raja dai hal këmataan saudara-ku ini. Lihat-lah tuan-tuan saka-lian. Sudah sampai hukum bilangan-nya. Maka ini-lah hal ; aku minta tanamkan." Maka bërgadoh sakalian isi nëgëri mëmbuat usongan tujuh tingkat. Sa-tëläh siap jënazah, di-mandikan lalu di-sëmbayang lalu di-angkat jënazah ka-kubur talkin di-bacha doa di-tampung dan bërtahëil sërta bërsëdëkah. Sa-tëläh sëlësai, sakalian orang masing-masing pulang-lah balek ka-istana. Maka bërkata-lah tuanku Batin Alam kapada Mëntëri Raja dan pënghulu dua-bëlas, "Buat-lah khënduri tiga hari ; apa yang guna ambil-lah sa-këhëndak hati, mëlainkan

aku pulangkan ka-pada tuan-tuan sakalian-nya apa yang kurang :

Kerbau lembu mērayap di-padang,
Taman dēngan sa-kērat kota,
Hērta bēnda sēsak di-rumah
Apa yang kurang boleh di-tambah."

Lalu di-jawab sakalian pēnghulu, "Titah patek junjong." Maka orang isi nēgēri pun bērkērja sēpērti adat raja mangkat. Apa-bila sēlēsai sakalian pēkērjaan bērkēnduri, orang masing-masing pun pulang-lah. Maka bērkata-lah tuanku Batin Alam ka-pada istēri-nya tuan putēri Mayang Mēngurai, "Baik-lah kita bawa anak kita ini pulang ka-ulu ayer Sungai Batu ; sudah-lah untong nasib takdir Allah ; apa-lah lagi hēndak di-kata ?" Lalu di-jawab tuan putēri Mayang Mēngurai, "Insh'allah baik-lah." Budak itu pun di-dukong-nya. Maka bērjalan-lah dua laki istēri. Maka ia pun sampai-lah ka-ulu Sungai Batu. Ada pun tuan putēri Mayang Mēngurai itu ada bērputēra sa-orang pērēmpuan bērnama tuan putēri Dayang Nuramah : maka di-susukan-nya kēdua-nya dēngan Awang Sulong Merah Muda.

Hata bēbērapa lama-nya, bēsar-lah putēra-nya kēdua itu. Maka sangat-lah di-kasehi ayahanda bonda-nya ; chukup lēngkap sakalian inang pēngasoh-nya : maka tahu-lah sudah laba dēngan rugi, buruk dēngan baik, mahal dēngan murah. Maka ada-lah kapada suatu hari, maka bērkata-lah tuanku Batin Alam kapada istēri-nya : "Ya adinda, ada pun kēdua putēra kita ini sudah-lah bēsar, ada chukup bērakal kēdua-nya. Maka apa-lah ada utang kapada kita : tērlēbeh baik-lah kita sērahkan bēlanja mēngaji koran dan mērawi Awang Sulong Merah Muda ini dan tuan putēri Dayang Nuramah kēdua-nya surohkan bēlajar." Ada pun Awang Sulong Merah Muda di-hantarkan ka-rumah tuan kadzi Alim. Maka bērtitah-lah tuanku Batin Alam kapada tuan kadzi Alim itu. "Beta ini datang bērhajat kapada tuan kadzi : beta minta ajarkan anakanda ini mēngaji koran dan mērawi." Maka tuan kadzi pun mēnjunjong duli, sēmbah-sēmbah-nya. "Ampun patek mēngadap duli titah patek junjong. Maka boleh-lah patek ajari sa-bērapa yang dapat kapada patek."

Maka tuanku Batin Alam pun balek-lah pulang ka-istananya. Maka tinggal-lah Awang Sulong Merah Muda di-rumah tuan kadzi Alim itu : maka sampai-lah kepada pětang khamis malam jumaat ; lalu-lah di-ambil oleh tuan kadzi koran, sërta di-panggil-nya Awang Sulong Merah Muda ; “ Mari-lah tuan, kita mēngaji.” Maka Awang Sulong Merah Muda pun datang-lah : tuan kadzi mēmbuka koran mēngajar Awang Sulong Merah Muda mēmbacha aoudzibi'llah. Maka Awang Sulong Merah Muda pun mēnutupkan koran itu ; maka tiada-lah ia mahu mēngikut pēngajaran tuan kadzi Alim itu. Maka hairan-lah tuan kadzi mēlihatkan kēlakuan putēra raja itu ; bērfikir-lah ia sēbab anak raja ini bēlum chukup akal-nya. Maka tuan kadzi itu pun mēnyimpan koran balek. Pada malam kēdua itu kadzi Alim pun mēngajar juga koran di-buka oleh tuan kadzi ; maka di-tutupkan oleh Awang Sulong Merah Muda ; tiada di-ikut-nya pēngajaran guru-nya itu. Sa-hingga sampai-lah malam yang kētujoh : maka di-buka tuan kadzi koran lalu di-ajari-nya Awang Sulong Merah Muda ; ia-pun mahu-lah mēngikut pēngajaran guru-nya itu.

Kadzi mēmbacha sa-hēlai
 Ia mēmbacha sa-juz :
 Kadzi mēmbacha sa-juz
 Ia mēmbacha tiga juz ;
 Kadzi mēmbacha dua puloh juz,
 Ia mēmbacha sampai khatam.

Maka hairan-lah tuan kadzi Alim itu mēlihat hal putēra raja itu. Maka bēlum pērnah lagi ia mēlihat kanak-kanak samacham ini : kēramat sunggoh-lah anak raja ini. Maka tuan kadzi pun mēnguechap shukur “ Alhamdu' lillahi rabbi'l al amin ” sērta mēmbacha doa sēlamat : “ Tuan pēnghulu patek ini tēlah dapat mēngaji Koran dēngan mudah-nya di-kurniakan Tuhan rabbi'l al amin ; baik-lah hantarkan kepada ayahanda bondanya.” Maka pada kēsesokan hari, tuan kadzi pun bērkēmas-lah bērjalan mēnghantarkan Awang Sulong Merah Muda kepada tuanku dato Batin Alam. Hata bēbērapa lama antara-nya ia pun sampai-lah ka-istana. Maka tuan kadzi pun mēnyembah : “ Ampun tuanku bēribu-ribu ampun, harap-lah patek di-ampuni

ka-bawah duli yang maha mulia : titah suroh mēngajari paduka anakanda mēngaji koran ; sēkarang ini sudah-lah khatam koran dan mērawi. Maka ini-lah hal patek mēngadap." Sa-tēlah di-dēngar oleh dato Batin Alam, maka amat-lah suka chita rasa hati-nya kēdua laki istēri sērta mēnguchap shukur kapada tuhan sēru sakalian alam, lalu di-kurniakan-nya hadiah kapada tuan kadzi ēmas sa-taka kuning. Maka bērtitah baginda : "Ada pun anakanda sudah khatam dapat mēngaji koran dan mērawi : maka tinggal-lah lagi bēlajar kitab nahu dan mantek, mēlainkan harap-lah beta yang tuan kadzi boleh hantarkan kapada tuan Malim Kēchil yang ada tinggal di-hujung nēgēri ini." Maka di-jawab tuan kadzi Alim ; sēmbah-nya, "Ampun patek mēngadap ka-bawah duli : apa titah patek junjong-lah." Maka tuan kadzi pun bērjalan-lah mēnghantarkan Awang Sulong Merah ka-rumah Malim Kēchil. Hata bēbērapa lama-nya, maka ia pun sampai-lah ka-rumah tuan Malim Kēchil. Apabila sampai lalu ia mēmbēri salam "Assalam 'alaikum ya Malim Kēchil." Maka di-jawab Malim Kēchil ; "Wa 'alaikum'u salam : ya tuan kadzi, apa-lah hajat tuan kadzi datang kapada hamba ? Silakan dudok." Maka di-bēri-nya tuan kadzi itu makan sireh. Maka tuan kadzi pun makan sireh, lalu-lah bērkata tuan kadzi kapada tuan Malim, "Sa-bēsar-bēsar-nya hajat hamba datang ka-mari ini, hamba di-titahkan tuanku Batin Alam ia minta ajarkan putēra-nya ini Awang Sulong Merah Muda mēngaji kitab nahu dan mantek." Maka di-jawab oleh tuan Malim Kēchil, "Insha'llah taala baik-lah itu ; sa-bērapa yang ada dapat kapada hamba boleh-lah hamba ajari." Maka tuan kadzi Alim pun bērkata-lah kapada Awang Sulong Merah Muda : "Tinggal-lah tuanku ; dudok di-rumah tuan Malim Kēchil ini : patek hēndak balek." Maka tuan kadzi pun bērjalan-lah balek pulang ka-rumah-nya. Maka tinggal-lah Awang Sulong Merah Muda di-rumah tuan Malim Kēchil.

Pada masa yang baik pētang khamis malam jumaat, apabila sudah lēpas sēmbayang maghrib tuan Malim Kēchil pun mēngambil kitab, lalu-lah di-buka-nya mēngajar Awang Sulong Merah Muda. Maka tidak-lah Awang Sulong Merah Muda mahu mēngikut pēngajaran guru-nya : tuan Malim Kēchil mēmbuka kitab ia mēnutupkan kitab itu. Maka hairan-lah hati

tuan Malim Kéchil; "Bétapa-lah hal aku hëndak mêngajari putëra raja ini?" Pikiran-nya barangkali sèbab bëlum chukup akal-nya: maka tuan Malim Kéchil pun bër'hënti-lah. Maka pada malam yang kèdua itu maka tuan Malim Kéchil pun përgi mêngambil kitab-nya lalu di-bawa-nya ka-hadapan Awang Sulong Merah Muda lalu di-ajari-nya. Maka di-tutupkan oleh Awang Sulong Merah Muda; tidak-lah ia mahu mêngikuti pëngajaran tuan Malim Kéchil. Bèbërapa di-gagahi tuan Malim Kéchil, maka tidak-lah juga ia mahu mënurut. Maka sampailah pada malam yang kèenam dëmikian juga sa-hingga sampailah pada malam yang këtujoh; maka tuan Malim Kéchil pun lalu mêngambil kitab dan di-ajari-nya baharu-lah Awang Sulong Merah Muda mêngikuti pëngajaran tuan Malim Kéchil itu. Maka suka-lah tuan Malim Kéchil.

Guru mëmbacha sa-hëlai,
 Ia mëmbacha sa-puloh hëlai;
 Guru mëmbacha tiga hëlai.
 Ia mëmbacha tiga puloh hëlai.

Maka habis-lah dapat kapada-nya sakalian kitab tuan Malim Kéchil lèbeh kurang sa-tinggi dudok. Maka tuan Malim Kéchil pun hairan-lah hati-nya: "Këramat sunggoh putëra raja ini rupa-nya: padan-lah sa-hari ia lahir ka-dunia sa-hari ayah bonda-nya mangkat." Maka tiada-lah payah lagi tuan Malim Kéchil mêngajar Awang Sulong Merah Muda. Maka tuan Malim Kéchil pun mênguchap shukur kapada tuhan sërù alam sërta mëmbacha doa sëlamat bèbërapa mëmuji Allah azawajal al hamdu'lillahi rabbi'l al amin. Maka amat-lah sukachita hati-nya tuan Malim Kéchil sambil mênggosok-gosok bëlakang Awang Sulong Merah Muda. Maka pada kéesokan hari-nya, tuan Malim Kéchil pun bërkata-lah: "Hai anakanda Awang Sulong Merah Muda, baik-lah kita përgi ka-rumah tuan kadzi Alim sèbab tuan pun sudah dapat pëlajaran kitab." Lalu dijawab oleh Awang Sulong Merah Muda: "Mana-mana përentah ayahanda-lah." Maka tuan Malim Kéchil pun bërjalan-lah bërdua dëngan Awang Sulong. Maka tiada bèrapa lama ia-pun sampailah ka-rumah tuan kadzi Alim: apabila sampai ia-pun mëmberi salam lalu di-jawab tuan kadzi: "Wa'alaikum'u'salam,"

lalu berkata-lah tuan kadzi, “Silakan-lah dudok tuan Malim Kéchil. Apa khabar?” Lalu di-jawab oleh tuan Malim Kéchil: “Khabar baik, tuan kadzi. Alhamdu’lillahi sudah-lah dapat sakalian kitab yang ada kapada hamba, lébeh kurang sa-tinggi dudok.” Maka tuan kadzi pun suka-lah hati-nya. Maka berkata-lah tuan kadzi Alim kapada tuan Malim Kéchil:” Ténlébeh baik kita hantarkan balek putëra raja ini : adinda tuan Malim Kéchil boleh bërsama-sama sakali mëngadap.” Lalu di-jawab tuan Malim Kéchil; “Insha’llah baik-lah kakanda.” Maka tuan kadzi dan tuan Malim Kéchil bërjalan-lah mëng-hantar-kan Awang Merah Muda. Maka ia-pun sámpai-lah ka-istana tuanku Batin Alam : apabila sampai lalu-lah mënjunjong duli lalu bërtitah tuanku Batin Alam : “Apa khabar, tuan kadzi dan tuan Malim Kéchil?” Maka di-jawab oleh tuan kadzi : “Ampun tuanku bëribu-ribu ampun. Maka ini-lah patek këdua datang mëngadap mënyëmbah-kan ampun patek mëngadap ka-bawah duli yang mulia, titah mënyuroh mënyerahkan paduka anakda Awang Sulong Merah Muda kapada tuan Malim Kéchil mëngaji kitab dan mërawi : maka ini-lah tuan Malim Kéchil datang bërsama-sama patek mënghantarkan paduka anakda mëngadap ka-bawah duli. Maka tëläh dapat-lah paduka anakda sakalian yang ada kapada tuan Malim Kéchil lébeh kurang sa-tinggi dudok.” Lalu-lah bërtitah tuanku Batin Alam “Alhamdu ’lillahi tëläh lëpas-lah utang tuan kadzi dan utang tuan Malim Kéchil didalam hukum shareat.” Lalu-lah mënyëmbah tuan kadzi : “Ampun tuanku bëribu-ribu ampun ; bërmohon-lah patek këdua ini.” Maka titah tuanku dato Batin Alam : “Insha’llah baik-lah ; tiada-lah apa-apa betá hëndak mëmbëri hadiah kapada tuan Malim Kéchil, mëlainkan tuan kadzi bëri-lah sa-paroh ëmas yang sa-taka kuning dahulu itu.” Maka mënyëmbah tuan kadzi : “Titah tuanku patek junjong.” Maka tuan kadzi-këdua itu pun bërmohon-lah.

Hata hëbërapa lama-nya pada suatu hari, maka titah tuanku dato Batin Alam kapada istëri-nya : “Baik-lah adinda kita kahwinkan anakanda tuan putëri Dayang Nuramah dëngan Awang Sulong Merah Muda.” Lalu di-jawab tuan putëri Mayang Mëngurai : “Apa kakanda gadohkan ? Lauk di-kiri, pisau di-kanan : kakanda bëranak laki-laki, adinda bëranak

përémampuan. Tètapi terlébeh baik kakanda sëndiri mēmbëri nasihat kapada anakanda Awang Sulong Merah Muda supaya ia tètap di-sini." Maku titah tuanku dato Batin Alam : " Biarlah dahulu, karna kakanda mēngajar sakalian ilmu dunia." Maka pada suatu hari bërtitah-lah tuanku dato Batin Alam kapada Awang Sulong Merah Muda : " Hai anak-ku, sèkarang sudah-lah dapat mēngaji kitab dan mērawi, tinggal-lah lagi pēnchak dēngan silat, apong dēngan kēbal : tiada-lah payah bëlajar kapada orang : ayahanda boleh mēngajari." Lalu mēnyēmbah Awang Sulong Merah Muda : " Sédangkan kapada orang lagi usaha bëlajar, konon-lah pula kapada ayahanda sëndiri."

Maka pada masa yang baik pētang ahad malam isnin, maka tuanku dato Batin Alam pun mēngambil bëlabat dua bilah ; suatu di-bërikan-nya kapada Awang Sulong Merah Muda. Maka baginda pun lalu mēmbuat langkah tiga : sërta bërtitah-lah ia : " Bagaimana përbuatan ayahanda mëlainkan ikut-lah oleh anakanda." Maka tērchēngang-lah Awang Sulong Merah Muda sambil bërdiri bërtëlēkan pinggang ; tiada ia mahu mēngikut ; tēmčnong sambil mēmēgang bëlabat itu. Lalu di-bawa dato langkah lima : tiada ia mahu juga. Dan di-bawa mērēndah : tiada juga ia mahu ; kēmudian di-pēchah langkah gēlombang duabēlas ; tiada-lah juga ia mahu mēngikut. Lalu bërtitah tuanku dato Batin Alam " Hai anak-ku Awang Sulong Merah Muda tiada-kah mahu mēngikut pēngajaran-ku ? Hēndak bëlajar kapada orang-kah ? " Lalu mēnyēmbah Awang Sulong Merah Muda : " Sédangkan kapada orang lagi bërguru, konon-lah pula kapada ayahanda sëndiri." Maka balek-lah bërmāin sa-mula tuanku dato Batin Alam : di-bawa bërmāin tinggi bagai hēlang bërbega : lētēh-lah sudah badan tuanku dato Batin Alam sēbab bërmāin tiada di-ikuti. Lalu bërtitah-lah ia : " Lēpaskan-lah : tuju ayahanda ini." Maka mēnyēmbah Awang Sulong Merah Muda : " Insha'llah baik-lah ayahanda." Sa-tēlah di-kata " tuju " pun, tiba di-tēpiskan Awang Sulong Merah Muda : tangan kanan mēnangkis bëlabat, tangan kiri mēnēpokkan kēpala lalu jatoh-lah tēngkolok di-kēpala dato ka-tanah. Maka suka-lah hati baginda sēbab anakanda tēlah pandai sakalian përmāinan : tinggal lagi apong dēngan kēbal. Maka titah baginda : " Baik-lah anakanda, përgi-lah mandī bërlimau pada

malam jumaat limabelas hari bulan bernama ini." Maka Awang Sulong Merah Muda pun bermohon mandi berlimau : sa-telah sudah lalu-lah pulang. Maka berlari-lari-lah baginda mengambil sa-bilah keris buatan Menjapahit : maka di-nanti-nya di-muka tangga. Maka apabila Awang Sulong Merah Muda balek daripada mandi naik tangga bongsu, lalu-lah di-tikam oleh baginda akan dia : maka memohon semangat besi bergulung balek tuntong-nya ka-pangkal keris : di-champakkan oleh baginda keris itu, di-ambil pula batu berat sa-pikul di-humbankan-nya ka-kepala Awang Sulong Merah Muda. Lalu di-sepak-nya Awang Sulong Merah Muda terlambong-lah batu itu ka-atas, ada satinggi pohon kelapa belia. Maka suka-lah hati Awang Sulong Merah Muda melihat kelakuan ayahanda baginda menchoba dia itu.

Hata selang beberapa lama antara-nya, kapada suatu hari bertitah tuanku dato Batin Alam kapada isteri-nya. "Apa-lah pikiran adinda seperti anakanda Awang Sulong? Ia pun sudah besar : kitab koran dan rawi pun sudah dapat dan apong kebal demikian juga : baik-lah kita khatankan." Maka menyahut isteri-nya : "Baik-lah kakanda, chukup lengkap kapada kita : baik kita memanggil sakalian isi negeri." Maka titah baginda suroh.

Pukul taboh larangan,
Titir chanang pemanggil,
Palu gong pelaung :
Menyahut taboh yang banyak,
Selang-seli, taboh berkeling.

Maka segera-lah penghulu yang empat suku, serta lembaga yang duabelas suku dengan juwak-juwak hulubalang rayat tintera kecil dan besar tua dan muda laki-laki dan perempuan datang mengadap lalu menyembah : "Ampun tuanku beribu-ribu ampun : harap-lah patek di-ampuni ka-bawah duli yang maha mulia. Betapa-lah hal tuanku ?

Dimana musuh akan datang ?
Mana tebing akan runtuh ?
Atau kubu akan di-juang ?
Atau ubat akan di-jemur ?

Mana sĕnapang akan di-ampai?
 Mana jamban di-kĕnchah dagang?
 Atau parit sudah tĕmbus?
 Atau aur kurang bĕla?
 Angkatan mana yang akan tiba?"

Maka titah tuanku dato Batin Alam: "Bukan-nya nĕgĕn akan gadoh beta mĕmanggil tuan-tuan sakalian, mĕlainkan sĕkarang beta hĕndak minta buatkan balai, minta tumbukkan padi, minta ambilkan kayu api, minta sudahkan didalam tiga hari ini, karna hĕndak bĕralat mĕlĕpaskan malu mĕngkhatankan anak-ku ini Awang Sulong Merah Muda; hĕndak mĕnggĕlanggang tujuh hari lama-nya, dan hĕndak mĕmotong kĕrbau ĕmpat-bĕlas ekur." Maka mĕnyĕmbah pĕnghulu yang ĕmpat suku, sĕrta lĕmbaga yang dua-bĕlas suku: "Sa-bĕnar-nya tuanku: titah tuanku, patek junjong." Maka titah baginda kapada mĕntĕri raja: "Baik-lah mĕnchari pĕrmainan

Pĕrtama sabong dĕngan judi,
 Kĕdua pĕnchak dĕngan silat,
 Kĕtiga dikir dan nyanyi,
 Rĕbab kĕchapi gĕndang sĕrunai."

Maka bĕrmohon-lah mĕntĕri raja sĕrta pĕnghulu yang ĕmpat suku, lĕmbaga yang duabĕlas suku bĕrjalan mĕmanggil sakalian isi nĕgĕri sĕrta mĕnchari bĕrjĕnis-jĕnis pĕrmainan itu. Sa-tĕlah mustaed-lah siap sakalian kĕalatan itu, maka mĕngadap balek mĕntĕri raja sĕrta orang yang banyak datang mĕmbawa sakalian pĕrmainan. Maka pada masa kĕtika yang baik pĕtang ahad malam isnin di-mula-lah bĕrkĕrja. Maka tombak pun di-uraikan, dan payong pun bĕrkĕmbangan-lah dan bĕdil pun bĕrbunyi-lah sĕdĕram-sĕdĕram. Maka juwara pun leka bĕrmain judi dan mĕnyabong: dan ada yang mĕnĕmbak sasaran dan ada yang bĕrchatur dan bĕrsepak raga, dan sĕrĕdam napiri pun bĕrbunyi-lah dan sa-tĕngah-nya bĕrdikir dan mĕnyanyi. Maka tiada lagi tĕpĕrmĕnai banyak-nya hamba Allah itu: tiada-lah tĕntu gĕlar dĕngan nama-nya.

Sabong bĕrtunda bulu ayam,
 Sabong ta' bĕrhĕnti siang malam,

Ayer dideh mēnganak sungai,
 Kērak nasi mēmbusut jantan,
 Tērong bērbuah di-gēlēgar,
 Kunyit bērhimpang atas para
 Sērai bēranak atas dapur:
 Kēpala kērbau di-buat tungku.

Maka sampai-lah dua kali tujuh hari, kēra pun hēndak di-langsungkan, lalu bērtitah-lah tuanku dato Batin Alam kapada Bujang Sēlamat :

“ Sēlamat bukan zaman banggi
 Sēlamat orang zaman dahulu
 Bēlum di-suroh sudah pērgi:
 Bēlum di-panggil sudah datang :

Sēkarang hēndak-lah mēmanggil 'to mudin raja.” Maka Sēlamat pun bērmohon lalu bērsiap mēngambil

Tepak jorong tepak Mangkasar;
 Sireh yang bērgagang ēmas
 Pinang susun di-bēlah ēmpat
 Kapur bērlechēt dēngan ayer mawar,
 Tēmbakau bērnama ranting bērjela.
 Itu-lah akan pēngisi tepak jorong.

Sa-tēlah lēngkap tēmpat sireh, Sēlamat pun mēngadap tuan putēri Mayang Mēngurai mēmohonkan kain pēndukong tepak. Maka sēgēra-lah di-buka-nya pēti gewang' di-ambil

Kain chindai, chindai jantan
 Panjang ēmpat-puloh ēmpat
 Chukup lima dēngan rambu ;

lalu di-bērikan kapada Bujang Sēlamat

Tepak di-bungkus, lalu di-dukong ;
 Sēlamat bērmohon lalu bērjalan.

Maka sēlang bērapa lama antara-nya Bujang Sēlamat pun sampai-lah ka-rumah 'to mudin raja. Maka bērtanya 'to mudin raja sambil bērpantun :

“ Batang padi di-sarong bėnah ;
 Yang sa-bėlah bėrjari-jari :
 Bujang Sėlamat datang ta' pėnah :
 Apa-kah hajat datang kamari ? ”

Lalu mėnyahut Bujang Sėlamat :

“ Inche mėnambang dari Johor,
 Singgah lalu ka-Indragiri :
 Dato mudin tėrbilang mashhur
 Itu-lah hajat datang ka-mari. ”

Maka Bujang Sėlamat pun bėrjabat tangan sambil mėnyorongkan tėmpat sireh : lalu di-sambut oleh dato mudin. Maka bėrkata Bujang Sėlamat : “ Ada pun sabaya ini dititahkan tuanku dato Batin Alam mėnyuroh panggil dato mudin karna ia hėndak mėnghatankan anakanda Awang Sulong Merah Muda. ” Maka di-jawab dato mudin : “ Insha'llah baik-lah itu : titah tuanku patek junjong. ” Mudin pun bėrkėmas mėngambil kain baju-nya : maka bėrjalan-lah mudin dėngan Bujang Sėlamat mėnuju ka-istana ; sa-tėlah tiba, lalu mėngadap sėmbahkan. “ Ampun tuanku bėribu-ribu ampun : harap-lah patek di-ampuni ka-bawah duli yang maha mulia. ” Maka titah tuanku dato Batin Alam : “ Sėbab beta mėmanggil dato mudin karna hėndak mėnghatankan anakanda Awang Sulong Merah Muda. ” Maka mėnyėmbah-lah dato mudin : “ Insha'llah baik-lah tuanku : titah patek junjong. ” Maka sampai pada masa kėtika yang baik pėtang ahad malam isnin, pėnghulu dua-bėlas suku pun mėngėrahkan sakalian orang. Maka bėrkata mėntėri dėlapan kapada sėgala jawatan hulubalang : “ Pėtang ini kita balek mėmulaı bėrjaga-jaga. ” Mėriam pun bėrbunyi-lah : kėbėsan pun di-turunkan oleh sakalian juwak-juwak hulubalang : tombak di-uraikan : payong pun bėrkėmbangan : pėdang tėrampai ; tunggul mėrual tėrpasang bėrkibar-kibaran. Maka dato mudin raja pun mėmohonkan pakaian jubah dan sėrban dan chinchin, sa-lėngkap pakaian putėra raja-raja. Maka di-pakai Awang Sulong Merah Muda

Sėluar panjang panjut kaki,
 Mėratus chėrmin di-kaki,
 Mėribu chėrmin di-pinggang :

Di-pakai jubah kasa halus
 Jubah mēleret sampai kaki ;
 Sērban kashmiri warna hijau
 Bukan buatan nēgēri ini,
 Buatan Arab nēgēri Mēkah :
 Tajok sunting bērkarang,
 Bērtatah intan dēngan pudi.

Maka bērtambah-tambah-lah chantek gilang-gēmilang chahaya muka Awang Sulong Merah Muda. Maka bērkumpul-lah sakalian juwak-juwak pēnglima pērang kanan pēnglima pērang kiri pēnglima raja pēnglima bēsar, raja mēntēri laksamana masing-masing mēmēgang kēbēsaran. Maharaja mēntēri pun mēnjulang Awang Sulong Merah Muda : kadzi bērsēlawat tiga kali dēngan nyaring suara-nya, sa-hingga mēndēram-lah bunyi di-jawab orang.

Bēdil kēchil mērēndang garam ;
 Bēdil bēsar sēdēram-sēdēram ;
 Sabēlah kanan orang bērdikir ;
 Sabēlah kiri orang pēnyanyi ;
 Sabēlah kanan orang mēmēnchak ;
 Sabēlah kiri orang bērsilat ;

lalu-lah bērarak kēliling kota istana tujuh kali ;

Pēndekar leka bērsilat
 Ahli leka bērdikir
 Khalipah leka bērdabus.

Langsong bērarak-lah ka-pēngkalan bērhēnti sa-bēntar mēmandikan Awang Sulong Merah Muda. Maka di-buka sēgala pakai-pakaian, di-ganti dēngan kain basah. Mudin pun sēgēra-lah mēramas limau : di-tēpong-tawar-lah di-bēdak di-limau dan di-mandikan akan Awang Sulong Merah Muda. Sa-tēlah sudah, di-kēnakan balek pakaian lalu bērarak ka-istana ; apabila sampai di-muka tangga bēras basah pun di-taburkan orang-lah. Maka Awang Sulong Merah Muda pun di-dudokkan orang di-atas pētērana kēemasan. Ada pun sēgala anak istēri mēntēri hulubalang dēlapan di-kiri dēlapan di-kanan dudok di-atas pētērana mēngadap ; masing-masing mēnyēlampai sēlendam kain kuning : dan sēgala anak hulubalang yang

laki-laki sĕmua mĕnyĕlampai dan mĕmĕgang pĕdang sĕrta tom-bak mĕndĕrang ; sa-bĕlah kanan Awang Sulong tuan kadzi di-sa-bĕlah kiri tuan Malim Kĕchil. Maka sa-kĕtika lagi hidangan pun di-tatang orang-lah ; maka makan-lah sakalian orang yang hadir : kadzi pun mĕmbacha doa sĕlamat : habis-lah sudah sakalian-nya, tĕmpat sireh pun di-pĕridarkan. Maka Awang Sulong pun mĕmbangkit daripada pĕtĕrana kĕĕmasan lalu mĕmbuka sakalian pakaian. Maka sa-kĕtika lagi, hari pun malam-lah :

Ahli leka bĕrdikir
Khalifah leka bĕrdabus
Pĕndekar leka mĕmĕnhak.

sa-hingga sampai tĕngah malam : Mudin pun mĕngĕnakan balek pakai-pakaian Awang Sulong Merah Muda. Maka pĕndekar pun mĕnghampiri ;

Dari jauh mĕnjunjong duli,
Sudah dĕkat langsung mĕnyĕmbah,
Tĕrangkat kadam jari sa-puluh,
Kunchup sĕpĕrti sulur bakong,
Jari sĕpĕrti susun sireh.

lalu mĕnarikan hinai, sĕrta mĕmukul rĕbana lagu chĕrachap hinai. Maka hari pun hampir akan siang : ayam pun tĕlah bĕrkokok dan jĕmputan sakalian pun mĕngantok masing-masing tidur-lah : sa-kĕtika lagi orang pun mĕmotong kĕrbau : tukang pĕmasak pun bangkit-lah mĕmasak : sĕgala pĕmĕrentah pun bĕrtatang-lah mĕmbĕri sakalian orang jĕmbutan makan minum. Maka tĕmpat sireh pun di-pĕridarkan-lah. Sa-tĕlah itu masing-masing pulang : mudin tinggal-lah. Pada kĕesokan hari waktu suboh bĕrĕndam-lah Awang Sulong Merah Muda : hidangan pun di-hantarkan orang-lah. Maka santap-lah Awang Sulong Merah Muda :

Santap ia santap bĕradat,
Dua suap kĕtiga sudah,
Kĕĕmpat basoh tangan,
Kĕlima kumur-kumur,
Kĕĕnam makan sireh,

Kelat jatuh ka-rëngkongan,
Sëri naik ka-përoman,
Paya-paya bërserang panjang.

Maka bërangkat-lah ia naik ka-istana, lalu di-buang kain basahan, di-ganti dëngan kain baik : lalu di-dudokkan di-atas batang pisang dan di-kënakan-lah oleh mudin sëpit dan shahadat pun di-ajarkan-lah sambil di-turiskan pisau itu. Sa-tëlah putus, tinggal tasak, di-kënakan tangkal bisa ; di-hëmbuskan tangkal hantu pari ; tangkal hantu ayer pun di-tawarkan : orang bërselawat tiga kali : alamat tëläh tërbuang daging darah putëra raja bësar : tëmpat përaduan lalu di-sëdiakan : mudin pun di-bëri-lah makan. Maka tëmpat sireh pun di-përidarkan orang-lah sa-këtika lagi, mudin pun përgi mënngadap tuanku dato Batin Alam sëmbahkan : “ Ampun tuanku, bëribu-ribu ampun sudah-lah lëpas anakanda daripada utang patek.” Maka mënyahut Awang Sulong Merah Muda : “ Hai dato mudin tolong-lah tangkal lagi sahaya ini sëbab dato mudin akan pulang sahaya akan tinggal.” Maka bërtitah tuanku dato Batin Alam : “ Sudah-lah lëpas utang dato mudin, tinggal-lah mënanggal kundang : ” lalu bërtitah suroh ambil tiga rial batu bërikan kapada dato mudin. Lalu bërmohon-lah dato mudin raja. Maka titah baginda : “ Sampai tiga hari balek-lah dato mudin ka-mari.” Maka mënyëmbah dato mudin : “ Titah tuan-ku patek junjong.” Sa-tëläh tiga hari lama-nya, mudin pun mënngadap balek mënnganti tasak dan ubat yang baharu.

Sa-bërmula, sëlang bëbërapa lama antara-nya, Awang Sulong Merah Muda pun sënäng-lah sudah sëmboh. Maka bërkata tuan putëri Mayang Mënngurai ka-pada tuanku Batin Alam, “ Baik-lah kita asahi gigi Awang Sulong ini ; jangan-lah kita mëmanggil orang lain ; sama-sama kita jadi-lah.” Lalu di-potong së-ekur kërbau ; di-panggil orang dëkat rumah lalu di-asahi-nya-lah gigi Awang Sulong Merah Muda. Tëläh sudah maka tëläh sudah gigi di-asah, tukang asah pun di-bunoh lalu di-kafani dan di-tanam sërta di-khëndurikan hingga pënujoh-nya : upah asah-nya di-bërikan kapada Bujang Sëlamat suroh hantarkan kapada anak istëri-nya maka rial

pun di-sambut-nya; ia pun mēratap-lah anak bēranak sēperti tidak sēdarkan diri-nya, sēbab laki-nya sudah mati di-bunoh raja itu. Bahwa bērhēnti-lah pērkataan anak istēri tukang pēngasah itu, tērsēbut pula pērkataan tuanku dato Batin Alam bērtitah kapada istēri-nya tuan putēri Mayang Mēngurai “Ya, adinda, sēkarang putēra kita ini sakalian sudah bēsar; tinggal lagi utang bērumah-tangga.” Lalu mēnyahut istēri-nya: “Apa-lah kakanda gadohkan fasal itu? Kakanda bērputēra laki-laki: adinda bēranak pērēmpuan: lauk di-kanan pisau di-kiri; lambat laun bērtēmu juga.” Maka, ada-lah ka-pada suatu hari bērtitah tuanku dato Batin Alam ka-pada Awang Sulong Merah Muda: “Hai anak-ku jangan-lah ēngkau pērgi, ka-mana-mana, mēlainkan bēla-lah

Kota dēlapan pagar sasak,
Kampung bēsar halaman lebar:

mēlainkan ayahanda pulangkan-lah kapada anakanda.” Maka mēnyēmbah Awang Sulong Merah Mada: “Ampun, tuanku, bēribu-ribu ampun: harap-lah di-ampun ka-bawah duli yang maha mulia. Tidak-lah sa-kali-kali patek lalu bēla

Kota dēlapan pagar sasak,
Kampung bēsar halaman lebar.”

Maka titah baginda dēngan murka -nya: “Jikalau ēngkau tiada lalu mēmbēla

Kota dēlapan pagar sasak
Kampung bēsar halaman lebar,

bēla-lah pērahu burok sēmpang-sēmpong di-pēngkalan itu.” Maka sēmbah Awang Sulong Merah Muda: “Insh” allah, baik-lah ayahanda bonda.” Maka ada pada suatu hari tuanku Batin Alam pun pērgi bērjalan laki-istēri bērmain di-dalam

Kota dēlapan pagar sasak.

Maka tinggal-lah Awang Sulong mēnunggu rumah dēngan tuan putēri Dayang Nuramah. Lalu bērkata Awang Sulong, “Ya adinda baik-lah adinda masak nasi gulai karna pērut kakanda sudah lapar.” Maka tuan putēri itu pun pērgi-lah ka-dapur bērmasak-masak nasi dēngan gulai; apa-kala sudah masak lalu di-sēndok tuan putēri Dayang Nuramah nasi

Puteh sĕpĕrti umbut di-sĕntak,
 Di-rusok awan bĕrjunjong,
 Di-tĕngah awan bĕrarak,
 Di-tĕpi sĕmut bĕriring.
 Patah boleh di-pĕtaubkan.

Hidangan di-tatengkan ka-sĕrambi lalu santap Awang Sulong

Dua suap kĕtiga sudah,
 Kĕĕmpat basoh tangan,
 Kĕlima kumur-kumur,
 Kĕĕnam makan sireh,
 Kĕlat naik ka-rĕngkong,
 Sĕri naik ka-muka.

Lalu bĕrkata Awang Sulong ka-pada tuan putĕri, “Bĕri-lah kakanda kapak dua buah bĕliyong dan kĕrpatil.” Lalu di-jawab-nya, “Apa-lah guna-nya ka-pada kakanda kapak yang dua buah.” Lalu di-jawab Awang Sulong, “Kakanda hĕndak mĕmbaiki pĕrahu yang sĕmpang-sempong di-pĕngkalan itu.” Lalu di-ambil Dayang Nuramah di-bĕriban kapada Awang Sulong. Maka sudah-lah siap pĕrkakas pĕrtukangan, Awang Sulong pun lalu bĕrjalan ka-pĕngkalan langsung turun di-dalam sampan rĕmpong kayoh-nya sompek lalu bĕrkayoh. Tiba di-ulu, di-sandangkan kapak dua buah lalu bĕrjalan-lah Awang Sulong masok hutan rimba, bĕrjumpa bukit di-daki-nya bĕrjumpa lurah di-turuni. Maka tĕrjumpa-lah sa-batang kayu tĕrlampau bĕsar-nya, lĕbeh kuing sa-kĕrat hari mĕngĕlilingi-nya. Maka tidak-lah di-tĕbang oleh Awang Sulong sĕbab tĕrlampau kĕchil. Maka ia pun lalu bĕrjalan dari situ. Hata bĕbĕrapa lama-nya sa-hingga sampai-lah tujuh hari tujuh malam, maka bĕrjumpa-lah sa-batang kayu yang amat bĕsar-nya ia-itu tujuh hari mĕngĕlilingi lalu di-tĕbang tiga takok bĕliong pun lalu di-lĕtakkan di-ambil kĕmĕnyan mandong puteh bĕrat sa-kati,

Di-ambil sa-tahil, tinggal sa-kati :

di-bakar-nya lalu bĕrsĕru-sĕru-lah ia: “Hai, ya Allah, ya saidi, ya maulā tuhan yang sa-bĕnar-nya, jikalau sah beta

raja asal bĕrsal bĕrkat malaikat dato nenek moyang saka bĕrbaka, bĕrkĕrja-lah sĕndiri-nya kapak dĕngan bĕliong ini nĕmbuat kakap.

Panjang tujuh dĕpa sa-hasta,
Sa-pĕlioh sa-pĕlambai."

Hilang asap kĕmĕnyan, Awang Sulong pun tidur-lah bĕrsandar di-banir kayu bĕsar. Hata bĕbĕrapa lama-nya lalu tĕrkĕjut Awang Sulong di-lihat-nya kakap tĕlah lĕngkap sakalian-nya dĕngan chantek, tiada tĕrbanding-nya: chukup tĕrpasang gambar-gambaran di-tepi,

Di-haluan gambar ular,
Di-tĕngah gambar naga.

Di-buritan gambar kĕtam dan rama-rama; chukup sakalian gambar-gambar-nya itu dĕngan bĕrsĕnyuman bĕlaka. Maka suka-lah hati Awang Sulong lalu bĕrfikir-lah ia: "Baik-lah aku pulang." Lalu di-ambil-nya kapak: kakap itu pun di-pikul-nya-lah bĕrjalan, mĕlaluĭ bukit di-daki-nya, mĕlaluĭ lurah di-turuni. Hata bĕbĕrapa lama-nya, ia pun sampai-lah kapĕngkalan larangan itu, lalu di-tambat-nya kakap itu. Maka ia pun pulang ka-istana. Apabila sampai, kapak pun di-lĕtakkan lalu mĕmanggil tuan putĕri Dayang Nuramah: "Baik adinda mĕmasak nasi: kakanda ini sangat-lah lapar-nya." Maka tuan putĕri Dayang Nuramah pun pĕrgi ka-dapur bĕrmasak-masak. Sa-tĕlah siap lalu di-tatang ka-sĕrambi. Maka santap-lah Awang Sulong santap bĕradat. Sa-tĕlah itu, ia pun masok ka-dalam pĕraduan bĕradu, oleh tĕrsangat lĕteh. Maka tuanku Batin Alam pun pulang-lah. Maka di-lihat-nya ada sa-orang laki-laki tidur di-hujung sĕrambi. Maka bĕrtanya-lah ia kapada tuan putĕri Dayang Nuramah: "Siapa-kah laki-laki yang tidur itu?" Lalu di-jawab-nya: "Abang Sulong baharu pulang sa-kĕjap ini." Maka Awang Sulong Merah Muda pun tĕrkĕjut dari-pada tidur lalu di-tanya oleh tuanku Batin Alam: "Sudah-kah ĕngkau pĕrbuat kakap itu?" Sĕmbah Awang Sulong: "Tĕlah sudah-lah, sĕpĕrti titah tuanku itu." Lalu bĕrtitah tuanku dato Batin Alam dĕngan murka-nya: "Sa-patut-nya-lah ĕngkau

mēnunjukkan kētukangan ěngkau kapada aku." Maka bērlari-lah tuanku dato Batin Alam mēngambil kapak, lalu ia pērgi ka-pēngkalan mēmbēlah-bēlah kakap yang di-pērbuat oleh Awang Sulong itu : sa-kali di-takok-nya, dua tiga gambar bērsēnyuman, jangan rosak bērtambah chantek lagi. Maka kapak di-tangan pun lalu patah lalu lari-lah ia kēmbali ka-istana di-ambil pula bēliong panjang, bērlari ka-pērahu lalu di-takok sa-kali lagi dua tiga gambar bērsēnyuman, badan pun lēteh bēliong pun patah jangankan rosak pērahu itu bērtambah chantek. Maka di-champakkan bēliong di-tangan bērlari pulang mēngambil lēmbing sa-rangkap lalu di-tikam-nya Awang Sulong ; datang suatu lēmbing di-lēpaskan, datang dua di-hamburkan ; datang tiga di-ēndapkan. Maka ia pun tērjun ka-tanah di-tikam juga bērturut-turut ; Awang Sulong pun mēlēpaskan juga. Maka bērkata tuan putēri Dayang Nuramah : " Apa-kah sēbab-nya ayahanda hēndak mēmbunoh abang Sulong ? Apa-kah salah dērhaka-nya kapada ayahanda ? " Maka titah tuanku dato Batin Alam : " Aku hēndak mēminta rial batu aku kurang dua tiga-puluh, upah asah gigi-nya. Maka bērkata Awang Sulong : " Jangan-lah adinda gadohkan ' bēlum lagi kakanda akan mati di-bunoh ayahanda." Dēmi di-dēngar oleh tuanku Batin Alam ia pun bērlari balek naik ka-istana mēngambil pēdang, lalu bērtanya Awang Sulong : " Hēndak bērya-ya bēnar-bēnar-kah pa tua sa-kali ini ? " Maka titah tuanku dato Batin Alam : " Jikalau ěngkau tiada bayar rial aku kurang dua tiga-puluh rial batu tēntu-lah ěngkau di-bunoh sa-kali ini." Maka jawab Awang Sulong : " Dimana-kan anakanda mēndapat wang ? sēlangkan makan minum ayahanda mēmbērikan." Maka bērtambah-tambah-lah murka tuanku dato Batin Alam, lalu mēnghunus pēdang panjang sambil mēnētak kapada Awang Sulong. Maka di-lēpaskan oleh Awang Sulong : tētak tinggi-nya di-ēndapkan, tētak rēndah di-hamburkan ; habis bērputusan batang pinang batang pisang batang birah, sa-hingga tērang-lah didalam kampong yang bēsar, lalu-lah bērkata tuan putēri Dayang Nuramah : " Baik-lah abang lari : adinda boleh mēmēgangkan pinggang ayahanda." Awang Sulong pun lari-lah ka-dalam hutan. Maka tuanku dato Batin Alam pun mēmbēri titah kapada

sakalian isi nĕgĕri, barang siapa mĕnaroh Awang Sulong Merah Muda orang-nya di-bunoh, harta-nya di-rampas, rumah-nyá di-bakar, tanah di-bawah rumah tiada di-tinggalkan, kĕpala tiang ka-bawah kaki ka-atas. Maka tuan putĕri Nuramah mĕnangis di-dalam anjong-nya. Maka bonda-nya pun pulang-lah mĕmbawa hasil ĕmas kuning. Maka ia pun bĕrtanya-lah ka-pada tuan putĕri, "Apa fasal-nya anak-ku mĕnangis ini?" jawab-nya, "Abang Awang Sulong Merah Muda itu hĕndak-lah di-bunoh ayahanda, sĕbab ia hĕndakkan wang tiga rial batu." Lalu bĕrkata tuan putĕri Mayang Mĕngurai, "Apa-lah di-pinta wang sa-banyak itu? Badan dan nyawa kita yang punya makan dan minum-nya kita mĕnanggung." Murka-lah tuan putĕri Mayang Mĕngurai ka-pada tuanku Batin Alam, "Orang tua mabok uban; gila bĕtul orang tua chĕlaka ini." Lalu di-ambil tuan putĕri Mayang Mĕngurai lĕmbing sa-rangkap lalu di-tikam-nya tuanku Batin Alam sambil bĕrkata, "Orang tua tidak tahu aib dan malu." Lĕmbing di-lĕpaskan oleh tuanku Batin Alam sa-hingga habis binasa lĕmbing itu. Lalu bĕrkata tuan putĕri Dayang Nuramah, "Jangan-lah ayahanda dan bonda mudzaratkan pĕrgadohan ini, tidak ka-mana pĕrgi-nya Abang Sulong." Lalu di-jawab ayahanda bonda-nya, "Dĕngan sa-bĕnar-nya-lah kata anak-ku." Lalu bĕrhĕnti-lah kĕdua-nya bĕrtĕmĕngung dua laki istĕri sĕpĕrti landak di-dalam lobang.

Sabĕrmula tĕrsĕbut-lah pĕrkataan Awang Sulong Merah Muda pĕrgi ka-rumah ĕmak saudara-nya didalam nĕgeri itu inĕminta ayer dan nasi. Maka jawab ĕmak saudara-nya: "Apa-kah hĕndak di-bĕrikan sĕlangkan anak-ku tiada makan-an? Konon-lah pula hĕndak di bĕri kapada ĕngkau." Pintu pun di-tutup-nya sambil di-tolakkan tangga. Maka bĕrjalan-lah Awang Sulong Merah Muda pĕrgi ka-rumah ĕmak saudara-nya yang tĕngah dĕngan lĕteh lĕsu badan-nya sa-hingga tiada boleh bĕrdiri lagi, oleh bĕbĕrapa lama-nya tiada mĕndapat makan dan minum. Maka ia pun mĕminta ayer dan nasi situ sĕbab tĕrlampau dahaga-nya. Maka di-jawab oleh ĕmak tĕngah-nya: "Anak aku lagi ta'makan: konon-lah pula ĕngkau." Langsong ia kĕluar ka-sĕrambi; maka di-tolakkan-nya tangga sambil mĕnutupkan pintu. Maka Awang Sulong pun bĕrjalan-

lah pula dari situ dengan bĕrchuchuran ayer mata-nya sa-
hingga sampai ka-rumah ĕmak bongsu-nya. Maka jawab
ĕmak bongsu-nya: "Jikalau ĕngkau mau mĕnyorok di-chĕlah
rĕban ini, boleh-lah aku masak nasi." Maka di-jawab Awang
Sulong: "Mana kata bonda, karna anakanda tĕrsangat lĕteh
bĕrsĕrta lapar dan dahaga." Sa-tĕlah itu sa-kĕtika lama-nya
nasi pun inasak-lah. Maka di-pĕrbuat-nya tali salang. Maka
di-hulurkan-nya dari atas rumah ka-chĕlah rĕban ayam kapada
Awang Sulong. Sa-tĕlah makan, lalu di-bĕri-nya makan sireh.
Maka bĕrkata-lah Awang Sulong: "Sĕkarang anakanda hĕn-
bak bĕrtanya. Anakanda tiada tahu akan adat: anakanda
baharu

Umur sa-tahun jagong,
Darah sa-tampok pinang,
Bĕsar di-bawah pisang goyangan,
Bĕsar di-bawah tĕbu bĕrlĕngkar.

Sĕbab itu-lah anakanda hĕndak bĕrtanya dari hal orang
bĕrlayar. Jikalau datang angin dari sĕlatan, bagaimana sĕntak
layar-nya? jikalau datang angin dari barat, bagaimana sĕntak
layar-nya? jikalau datang angin dari udara, bagaimana sĕntak
layar-nya? jikalau mĕnĕmpoh nĕgĕri orang, bagaimana adat-
nya?" Lalu di-jawab ĕmak bongsu-nya: "Hai anak-ku, jika-
lau ĕngkau bĕrlayar; datang angin dari barat, sĕntak layar sa-
bĕlah sĕlatan. Bagitu-lah anak-ku buat, pĕndapatan bonda."
Maka sĕmua-nya tĕlah di-ajari. Maka kata Awang Sulong:
"Insha' llah baik-lah bonda: adat sudah anakanda tanyakan,
Maka sĕkarang mĕmohon-lah anakanda hĕndak bĕrjalan."
Maka bĕrgurindam-lah Awang Sulong Merah Muda:

"Ribu-ribu jalan ka-kandis;
Landak mĕmbawa guliga-nya;
Bonda-ku tinggal jangan mĕnangis;
Anak mĕmbawa akan nasib-nya.

Maka di-balas oleh ĕmak bongsu-nya:

"Ayer bĕrolak mĕnjala ikan,
Inche Sĕman mĕnjala udang;
Anak-ku bĕrtolak bonda pĕsankan
Jangan lama di-rantau orang."

Maka mēnyahut Awang Sulong Merah Muda :

“ Běrbuah bēnda sa-tambun tulang ;
 Boleh di-buat ubat mēmbantau :
 Jikalau untong, anak nēn pulang ;
 Jikalau tidak hilang di-rantau.”

Maka di-balas pula ěmak bongsu-nya :

“ Pisang kēlat di-gonggong hēlang ;
 Jatoh ka-lubok Indragiri ;
 Jikalau bērdagang di-rantau orang
 Baik-baik mēmbawa diri.

Hai anak-ku Awang Sulong Merah Muda jikalau hēndak bēlayar, singgah-lah di-Tēluk Buaya ; ada pērahu burok ; dayong-nya pun burok ; itu-lah pērahu kēsaktian, bukan-nya sa-barang-barang pērahu ; kēramat sēndiri-nya. Apa-bila anakda sampai ka-situ mēlainkan bakar-lah kēmēnyan puteh dan bērniat minta pērahu itu timbul sēndiri-nya.” Maka Awang Sulong pun bērmohon-lah lalu bērjalan.

Hata bēbērapa lama-nya sampai-lah ka-Tēluk Buaya. Maka ia pun bērhēnti-lah di-situ lalu mēmbakar kēmēnyan puteh sambil bērsēru, “ Hai ya Allah ya tuhan-ku rabbi, jikalau ya aku saka turun-tēmurun yang bērkubur di-tanah Mēkah Allah taala tuhan yang sa-bēnar nya, timbul-lah pērahu dēngan dayong-nya sa-kali.” Bēlum lagi tērkatup mulut-nya, maka pērahu pun timbul-lah sēndiri-nya chukup dēngan dayong-nya lalu turun-lah ia mēmbasoh pērahu dēngan dayong-nya lalu naik ka-atas pērahu dan di-sēntak layar. Maka bēlayar-lah pērahu itu. Hata bēbērapa lama-nya dua hari pēlayaran sampai-lah ka-Pulau Pisang dan bērlaboh di-situ. Maka di-ambil-nya gētah pisang di-sapukan ka-pada badan-nya lalu mēngangkat sauh dan bērlayar sēraya bērkata, “ Tinggal-lah Pulau Pisang ; kami mēmbawa pēruntongan.” Hata bēbērapa lama-nya, maka sampai-lah ia pula ka-Pulau Bēlachan dan bērlaboh di-situ. Di-ambil-nya bēlachan di-sapukan pada sakalian tuboh-nya. Sa-tēlah itu bēlayar pula sampi ka-Pulau Jēlutong lalu bērlaboh. Maka di-ambil gētah jēlutong di-sapukan-nya juga ka-pada badan-nya. Sa-tēlah itu, langsung bēlayar sam-

bil bĕrkata, "Tinggal-lah Pulau Jĕlutong; kami bĕlayar mĕm-bawa pĕruntung-an." Hata bĕbĕrapa lama-nya kĕlihatan dari jauh ada sa-buah nĕgĕri; laina-kĕlamaan sampai ka-tanah tĕpi. Maka bĕrlaboh-lah di-pĕngkalan orang lalu ia naik ka-darat masok ka-kampung orang. Maka bĕrtanya ia, "Hai inche ĕmpunya kampung, sahaya hĕndak bĕrtanya, apa nama nĕgĕri ini?" Jawab orang kampung itu, "Nama nĕgĕri ini Sungai Parun; raja bĕrnama Nakhoda Tua." Maka bĕrkata Awang Sulong, "Di-mana jalan pĕrgi ka-istana?" Jawab-nya, "Di-sa-bĕlah timur." Maka bĕrjalan-lah Awang Sulong Merah Muda masok ka-istana raja lalu mĕnĕmpoh kota pintu dĕlapan lapis; dari situ masok pula ka-pagar tasak sĕrta mĕnĕmpoh halaman bĕsar lalu bĕrdiri di-bawah kĕlapa gading

Bĕrkukuk si-tambang dĕnak,
 Bĕrtutu balam pĕmikat,
 Bĕrchichit sĕrindit jantan,
 Bĕrbunyi si burong bayan.

Lalu bĕrkata tuan putĕri Dayang Sĕri Jawa di-atas anjong perak

Atap gewang dinding chĕrmin
 Tangkap-mĕnangkap chahaya iutan :

bĕrkata ia, "Pĕrgi-lah ĕngkau Bujang Sĕlamat; lihat di-halaman istana siapa orang yang datang, raja mana atau bĕndahara mana-kah yang datang ka-mari." Maka Bujang Sĕlamat pun pĕrgi-lah ka-sĕrambi lalu di-lihat sa-orang muda bĕrdiri di-bawah kĕlapa gading. Maka tidak-lah tĕntu gĕlar dan rupa-nya; hĕndak di-katakan orang pun bukan gĕrangan-nya, hĕndak di-katakan bĕnatang lotong dan mawas, lain pula rasa-nya. Maka balek ia mĕngadap tuan putĕri Dayang Sĕri Jawa sĕmbahkan, "Ampun patek mĕngadap ka-bawah duli tuanku. Ada sa-orang tĕrdiri di-bawah kĕlapa tĕtapi mushkil patek hĕndak mĕnyĕmbahkan: hĕndak di-katakan orang, sa-rupa lotong dan mawas." Lalu bĕrtitah tuan putĕri Dayang Sĕri Jawa, "Pĕrgi-lah ĕngkau sĕmbahkan ka-pada ayahanda sila mĕnjunjong duli." Lalu ia pĕrgi mĕngadap tuanku Nakhoda Tua sĕmbahkan, "Ampun patek ka-bawah duli, ada sa-orang

baharu datang." Lalu bangkit tuanku Raja Nakhoda Tua melihat ka-halaman tampak-lah sa-orang muda berdiri di-bawah kelapa gading rupa-nya seperti lotong dan mawas. Lalu berkata tuanku Nakhoda Tua ka-pada Bujang Selamat, "Mengapa tiada engkau bertanya orang itu?" Lalu berkata Bujang Selamat,

"Jërok di-gulai maman
Di-gulai dengan daun chapa ;
Mengapa abang tegak di-laman
Naik ka-rumah abang mengapa ?"

Lalu di-jawab oleh Awang Sulong Merah Muda,

"Bagai-mana sahaya menjahit ?
Hëndak menjahit, jari pun rëmpak.
Bagai-mana sahaja 'nak naik
Tuan rumah belum lagi nampak."

Maka ia pun naik dudok-lah di-muka pintu tangga. Lalu bertanya-lah tuanku Raja Nakhoda Tua, "Datang dari-mana engkau orang burok?" Lalu di-jawab oleh Awang Sulong Merah Muda, "Ampun patek, tuanku; ada pun patek ini datang dari ulu Sungai Batu." Maka bertanya lagi tuanku Nakhoda Tua, "Apa maksud engkau ka-mari ini?" Jawab Awang Sulong, "Ampun patek tuanku, patek datang mengadap ka-bawah duli, hendak mengadakan hal miskin patek; hendak memohonkan kurnia kasehan tuanku beri pinjam wangkarna hendak membayar utang ka-pada orang." Berkata tuanku Nakhoda Tua, "Apa utang engkau, orang burok?" Jawab-nya, "Utang judi dengan sabong banyak-nya tiga rial batu ka-pada tuanku Batin Alam tinggal di-ulu ayer Sungai Batu." Kata tuanku Nakhoda, "Sa-puloh ringgit ada-lah di-bawah tempat tidur; ta' payah membuka peti lagi." Lalu berkata menyuroh Bujang Selamat memberi sireh ka-pada Awang Sulong. Maka menyembah-lah ia, "Ampun patek tuanku; patek ta' biasa memakan sireh." Di-jawab tuanku Nakhoda Tua, "Mengapa orang burok tidak mahu makan sireh. Tidak-kah sudi naik ka-rumah aku ini?" Lalu

di-jawab-nya, “Jikalau hendak mēmbēri patek makan sireh, lētakkan-lah di-atas lantai.” Lalu di-ambil Bujang Sēlamat sireh sa-kapur, tēmbakau dēngan gambir, lalu di-champakkan ka-atas lantai, lalu di-ambil oleh Awang Sulong sireh itu di-makan-nya; ia pun mēnjunjong duli bērmohon balek ka-pērahu. Ada pun tuan putēri Dayang Sēri Jawa mēngadap ayahanda bonda-nya hendak pērgi bērsiram di-jēngkalan; ia pun turun dari mahaligai anjong perak lalu mēngadap bonda-nya bērkata, “Orang dagang datang mēngadukan sēmpit sukar ayahanda ta’ mahu mēnolongi: lain-lain orang dagang dari-pada Kampar dan Kuantan sēmuanya ayahanda tolong bēlaka; bēlum pērēnah lagi yang kēputusan harap-nya; ini orang minta bayarkan utang tiga rial batu, ayahanda tiada bēri sēbab ia burok-kah? Itu-lah ayahanda tiada adil.” Lalu di-jawab ayahanda-nya, “Apa guna di-bēri ka-pada orang tidak kētahuan rupa? Ta’ bērsalahan rupa sēpērti lotong dan mawas.” Di-jawab tuan puteri Dayang Sēri Jawa, “Itu-lah ayahanda mēmileh orang yang chantek sahaja; jangan di-fikirkkan orang yang burok itu ta’ bērguna.” Maka murka-lah ia sambil bērkata, “Jikalau anakda suka ka-pada orang burok itu, bayarkan-lah utang-nya.” Maka jawab-nya, “Insha’ llah baik-lah ayahanda; boleh juga patek bayarkan; ada juga patek mēnaroh wang upah patek mēnjahit; jangankan tiga rial batu, sa-puloh pun boleh di-bayari.” Maka ia pun turun pērgi ka-pērahu mēndapatkan Awang Sulong lalu bērkata tuan putēri, “Hai abang jangan-lah pērgi ka-mana-mana tēntang: utang itu boleh-lah sahaya bayarkan.” Lalu jawab Awang Sulong, “Jangan-lah adinda bayarkan utang patek ini; sēlangkan paduka ayahanda ta’ mahu mēmbayarkan, konon-lah pula tuan putēri sa-orang pērēmpuan.” Maka jawab tuan putēri Dayang Sēri Jawa, “Jikalau sahaya tidak bayarkan, malu-lah sahaya ka-pada orang yang banyak.” Bērkata Awang Sulong kapada tuan putēri, “Jika tuan putēri bayar, kalau-kalau marah gērangan ayahanda bonda kapada patek.” Lalu jawab-nya; “Pasal itu jangan-lah abang gadoh-kan; timbangan nyawa badan sahaya.” Maka bērkata Awang Sulong, “Jikalau bagitu fikiran tuan putēri, kalau patek luka tidak pēdeh; kalau mati pun tidak mēnyēsāl, mēlainkan patēk ikut sa-barang

kata tuan putëri." Lalu di-bawa-nya Awang Sulong Merah Muda pulang ka-istana. Maka tuan pnteri pun mëmanggil Bujang Sëlamat mënnyuroh ambil limau dan bédak, sërta bër-kata ; "Mandikan-lah 'Pa Anchu ëngkau ini." Lalu tuan putëri mëm buka pëti mëm gambil kain dëngan baju satu përsa-linan. di-bërikan ka-pada Bujang Sëlamat suroh pakaikan; maka mandi-lah ia sa-hingga mati-lah ikan sa-buah tëluk sëbab mabok tërminum ayer daki Awang Sulong itu. Maka apa-bila sudah suchi badan-nya, tampak-lah rëntek panau-nya ada bëlaka dëngan nama-nya :—

Di-dada tapak chatur,
 Di-leher mërëntek balam,
 Di-siku këluwang tidur,
 Di-bëlakang bintang timur.
 Pipi bagai pauh di-layang ;
 Bulu këning mëm bëntok taji ;
 Jari halus mëm ganak sërai ;
 Pinggang sa-chëka jari manis ;
 Bëtis mëm bunting padi.

Habis mandi lalu-lah di-sarongkan oleh Bujang Sëlamat kain baju. Maka tiada mahu Awang Sulong mëmakai, kata-nya, "Kain baju sahaya tinggal di-dalam përahu." Maka ia pun balek pulang ka-istana dudok di-atas pëlantaran lalu bër-kata tuan putëri Dayang Sëri Jawa ka-pada Bujang Sëlamat, "Lëkas bangkitkan paduka ayahanda sëm bahkan ada satu orang baharu datang dudok di-atas pëlantaran." Bujang Sëlamat pun sëgëra-lah përgi ka-pada tuanku Nakhoda Tua. Lalu bër-kata tuanku Nakhoda Tua, "Apa-kah hajat ëngkau, Sëlamat?" Maka mënnyëmbah-lah Bujang Sëlamat, "Patek di-surohkan paduka anakda tuan putëri përmaalumkan ka-bawah duli ada orang baharu tiba, dudok di-atas pëlantaran." Maka tuanku Nakhoda Tua pun përgi-lah mëllihat ada sa-orang muda tër-lalu baik paras-nya; lalu bër-kata, "'Lamat bëntangkan tikar përmaidani." Tëläh di-bëntang lalu bër-kata, "Silakan-lah orang muda." Maka jawab-nya, "Ampun patek tuanku biar-lah patek dudok di-sini." Maka di-ajak-nya juga. "Mari-lah dudok ka-mari, makan-makan sireh." Jawab-nya,

“Patek ta’ pernah makan sireh.” Kata-nya pula, “Tidak sudi-kah orang muda memakan sireh kami?” Jawab Awang Sulong, “Sěbab patek sudi makan-nya, patek datang ka-rumah tuan pėnghulu.” Lalu bangkit ia pėrgi mėmimpin tangan Awang Sulong, di-bawa-nya naik ka-atas pėrmaidani. Maka ia pun dudok-lah bėrsaing dėngan tuanku Nakhoda lalu mėnyėmbah. Bujang Sėlamat pun bėrlari-lah naik ka-atas anjong perak mėngadap tuan putėri Dayang Sėri Jawa: di-ambil tepak Mangkasar, lalu di-pėrsėmbahkan kapada tuanku Nakhoda Tua; maka di-sorangkan kapada Awang Sulong; bėrkata ia, “Silakan-lah, tuanku santap dahulu, patek ta’ pernah mėmakan sireh.” Maka di-suroh juga oleh Nakhoda Tua makan sireh; maka Awang Sulong pun makan-lah sa-kapur sireh jatuh ka-rėngkongan, chahaya naik ka-muka mėmanchar-manchar sėri muka-nya itu. Maka bėrkata tuanku Nakhoda Tua. “Apa-lah hajat orang muda datang ka-mari?” Maka jawab-nya, “Bukan-kah patek yang datang dahulu mėmohonkan wang tiga rial batu hėndak mėmbayar hutang judi dan sabong.” Maka tėrkėjut-lah tuanku Nakhoda Tua baharu di-kėtahui ia budak burok yang dahulu itu; maka hairan-lah hati-nya lalu bėrkata, “Insh’ allah baik-lah: boleh-lah sahaya mėmbayar-kan tiga rial batu itu; jikalau sa-ratus rial batu pun boleh juga sahaya bayarkan.”

Ada pun akan tuan putėri Dayang Sėri Jawa, ia pun pėrgi-lah ka-dapur masak nasi gulai. Apa-bila sudah siap, lalu di-saji-nya nasi,

Puteh bagai umbut di-sėntak,
 Di-tėngah awan bėrarak,
 Di-tėpi sėmut bėriring;
 Patah boleh di-pėtaubkan;

lalu di-tateng oleh Bujang Sėlamat ka-sėrambi. Maka bėrkata tuanku Nakhoda Tua, “Basoh-lah tangan orang muda.” Lalu di-jawab-nya, “Patek baharu sudah makan, tuanku, di-pėrahu.” Lalu di-surohkan-nya juga ia makan. Maka makan-lah ia dua tiga suap lalu bėrhėnti mėmakan sireh. Sa-tėlah itu, bėrtitah Nakhoda Tua kapada Bujang Sėlamat, “Pėrgi-lah ėngkau dapatkan malim juru-mudi juru-batu; aku mintā siap-

kan dëndang panjang chukup dëndang kéalatan mēriam sēna-pang ubat pēluru." Bujang Sēlamat pun pērgi-lah dëndang sēgēra-nya ka-rumah malim juru-mudi juru-batu dan bērkata, "Sahaya ini di-titahkan tuanku ka-pada dato-dato sakalian mēnyuroh siapkan sa-buah dëndang chukup lēngkap dëndang kéalatan sakalian-nya." Jawab mualim, "Pērgi-lah ēngkau sēmbahkan balek; esok pagi aku siapkan." Maka Bujang Sēlamat pun balek ka-istana, Sa-tēlah kēesokan hari-nya pagi-pagi ithnain lima-bēlas hari bulan pērnama, bērkata-lah tuan putēri Dayang Sēri Jawa, "Ya ayahanda patek hēndak bērsama-sama pērgi hēndak mēlihat nēgēri orang; jangan jadi

Bēsar di-dalam tēbu bērlēngkar

Bēsar di-bawah pisang goyangan."

Jawab ayahanda-nya, "Jikalau ayahanda pērgi, boleh-lah anakda bērsama-sama; ayahanda pērgi pun tiada bērapa lama sa-kadarkan hēndak mēmbayarkan utang orang muda ini sahaja ka-pada Batin Alam di-ulu ayer Sungai Batu." Maka pada kēesokan hari-nya pagi-pagi, maka dëndang panjang pun sampai-lah ka-pēngkalan tuanku Nakhoda Tua; mualim pun datang mēngadap

Dari jauh mēnjunjong duli

Sudah dēkat bērdatang sēmbah.

"Ampun tuanku bēribu-ribu ampun; patek mēngadap ka-bawah duli, titah mēnyuroh bērsiap dëndang panjang. Maka mustaed-lah sudah di-pēngkalan." Maka jawab-nya, "Insha' lillah taala baik-lah." Pada masa yang baik, maka turun-lah tuanku Nakhoda Tua dëndang dengan tuan putēri Dayang Sēri Jawa bērsērtā dëndang Awang Sulong masok ka-dalam dëndang panjang. Maka tuan putēri dudok di-dalam kurong dan tuanku Nakhoda Tua bērsēmayam di-haluan, dan Awang Sulong dudok di-bawah tiang agong. Maka bērlayar-lah dëndang panjang

Bagai puchok di-lancharkan

Bagai kumbang putus tali;

sampai-lah ka-lautan yang bēsar tiga hari tiga malam, maka dëndang itu pun tērhēnti-lah; bērgadoh-lah sakalian mualim

juru-mudi juru-batu sërta sakalian anak-anak-nya përgi-lah mëmëreksa mënnyëlâm mëlîhat apa yang rosak. Maka suatu pun tiada yang rosak, sèpërti dahulu kala juga. Maka hairan-lah sègala anak dëndang itu. Maka bërlari-lah mualim kahaluan ka-dalam kurong tuanku Nakhoda Tua bërkhabar hal kapal itu tiada mahu mara lagi. “Patek sudah përgi përeksa; suatu pun tidak ada yang rosak.” Maka jawab Nakhoda, “Ëngkau jangan kata kapada aku; bukan pëkërjaan aku; tër-lëbeh ëngkau sëmua yang mënngëtahui; jika ëngkau bëlum paham mënngapa mënjadi mualim?” Maka bërkata tuan putëri Dayang Sëri Jawa kapada Bujang Sëlamat, “Përgi ëngkau katakan kapada abang orang muda yang dudok di-bawah tiang agong itu, katakan, mënngapa dëndang ini tidak mahu bërjalan lagi? Maka ia pun bërlari-lah përgi lalu bërkata, “Sahaya mëndapatkan abang orang muda di-titahkân tuan putëri Dayang Sëri Jawa mënnyuroh katakan pasal kënaikan kita ini ta' mahu lagi bërjalan.” Jawab-nya, “Sahaya tidak paham hal dëndang.” Maka ia pun mënnguchap, “La illaha-il-allah, Muhammad rasul Allah;” hilang këlam-nya mënnyëbut nama Allah dan Rasul. Maka dëndang itu pun bëlayar-lah. Maka bërkata sakalian anak dëndang itu, bërbisek-bisek dëngan mualim-nya; “Ini-lah rupa-nya orang yang di-gëmari tuan putëri Dayang Sëri Jawa; ini-kah rupa-nya orang yang pandai, itu-kah rupa-nya orang bërtuah sèpërti anjing gadang tidur di-bawah tiang agong itu?” Maka Awang Sulong pun balek-lah tidur. Hata bëbërapa lama-nya, maka dëndang itu pun tër-hënti-lah pula, ta' mahu bëlayar lagi; maka bërgadòh-lah mualim mëmëreksa-nya, dëmikian jua; suatu pun tidak ada yang chachat; maka përgi pula ia mëndapatkan tuanku Nakhoda; maka murka-lah ia kapada mualim, sambil bërkata, “Ingat baik-baik ëngkau aku tahu dëndang ini bëlayar dëngan baik-nya; jikalau tidak tëntu-lah aku bunoh kamu sakalian.” Maka takut-lah sègala mualim dan juru-mudi juru-batu; bërpikir-lah ia masing-masing mënchari akhtiar. Maka bërkata mualim; “Hai sakalian kawan-kawan, dëngar-lah akhtiar sahaya. Barangkali sèbab kita mënngata orang muda yang tidur di-bawah tiang agong itu; maka sa-dëmikian hal kita: maka tërlëbeh baik-lah kita minta ampun kapada-nya.” Maka

lalu pergi mereka itu sakalian menyembah kaki Awang Sulong dan sembahkan, "Ampun patek mengadap ka-bawah duli; patek sakalian ini meminta ampun dan maaf apa-apa yang terlanjar dan terlanggar patek pada ka-bawah duli." Jawabnya, "Insh' allah taala baik-lah; lain kali jangan di-perbuat lagi: sa-kali ini aku ampuni-lah." Maka baharu-lah dendang itu belayar-lah dengan laju-nya.

Hata bebèrapa lama-nya, maka sampai-lah ka-pelabohan ulu Sungai Batu; maka juru-mudi pun menaikkan bendera kuning alamat raja besar ada di-dalam-nya. Maka orang pun membalas menaikkan bendera kuning alamat raja besar ada di-dalam-nya, dan membédil meriam alamat delapan, dan di-darat pun membalas memasang bédil meriam alamat delapan jua: maka dendang pun berlaboh-lah di-pengkalan tuanku Batin Alam. Maka tuanku Nakhoda Tua dan tuan putèri Dayang Sèri Jawa sèrta orang muda pun turun-lah dari dendang panjang, naik ka-darat, langsung-lah naik ka-istana tuanku Batin Alam. Maka apa-bila sampai, maka-di-pimpin tangan tuanku Nakhoda Tua, di-bawa-nya naik ka-atas hamparan yang mulia: maka kedua raja itu pun bersalam-salaman-lah masing-masing membèri hormat. Maka Awang Sulong pun menjunjung duli-lah mengadap tuanku Batin; maka tidak-lah di-jawab-nya, lalu murka ia-nya. Maka hairan tuanku Nakhoda melihatkan hal rupa tuanku Batin Alam, sèraya berpikirlah tuanku Nakhoda Tua, "Marah sunggoh-lah rupa-nya kapada orang muda ini." Maka Bujang Sèlamat pun pergi-lah mengambil tempat sireh, lalu di-persembahkan-nya kapada tuanku Batin Alam, tempat sireh itu pun di-ambil, lalu disorongkan kapada tuanku Nakhoda Tua. Maka di-sambut dengan bebèrapa hormat-nya. Maka berkata-lah tuanku Nakhoda Tua, "Ya kakanda, adinda ini ada-lah hajat mengadap kakanda, pasal orang muda ini tidak tahu siapa nama-nya; ia datang kapada adinda mengadukan hal minta bayarkan utang tiga rial batu ka-pada kakanda." Maka jawab-nya, "Ada pun orang muda ini anak saudara kapada kakanda, nama-nya Awang Sulong Merah Muda; dan apa pula utang-nya yang di-minta pada-nya itu." Maka di-jawab oleh Awang Sulong, "Ini-lah orang tua yang dolak-dalek, dahulu sampai

hëndak di-bunoh-nya kita; sĕkarang ini ia sudah pula bĕrkata tidak." Lalu di-ambil Awang Sulong duit tiga rial batu bĕrbungkus di-dalam sapu tangan kampoh pĕlangi, lalu di-champakkan di-atas pangkuan tuanku Batin Alam. Mak^u tuanku raja Nakhoda sĕgan-lah hati-nya mĕlihatkan hal orang anak bĕranak; lalu ia bĕrmohon balek ka-pĕrahu-nya. Maka Awang Sulong Merah Muda tuan-lah pĕrgi ka-rumah ĕmak bongsu-nya, mĕngambil pĕti kain baju-nya. Maka apa-kala tĕrpandang oleh ĕmak bongsu-nya akan dia dari-pada jauh; maka mĕnangis-lah ia. Sa-tĕlah sampai, lalu di-pĕlok di-chium-nya, dan bĕrkata; "Jangan-lah ĕmak bongsu mĕnangis sudah-lah untong nasib anakda di-takdirkan Allah: sĕkarang apa-lah hĕndak di-katakan. Dan anakda mohon-lah ka-bawah kadam bonda sa-kadar anakda hĕndak bĕrtĕmu bonda sa-kĕjap sĕrta hĕndak mĕngambil pĕti kain baju anakda." Maka kata ĕmak bongsu-nya; "Nanti-lah dahulu makan Awang Sulong." Jawab-nya, "Bĕri maaf-lah patek bonda, sĕbab patek mĕnumpang di-pĕrahu orang; ia-nya hĕndak balek dĕngan sĕgĕra-nya." Lalu Awang Sulong pun bĕrjalan-lah, dan tĕlah sampai ka-dalam dĕndang panjang itu.

Ada pun hal tuan putĕri Dayang Nuramah anakda tuanku Batin Alam mĕnangis-lah di-atas anjong perak mĕlihatkan Awang Sulong balek turun ka-dĕndang; sa-kĕtika itu juga bonda-nya pun datang, lalu bĕrkata, "Apa-lah anak-ku tangiskan?" Maka jawab-nya; "Oleh pilu di-hati anakda mĕlihatkan kakanda Awang Sulong di-jualkan ayahanda kapada tuanku Nakhoda Tua di-nĕgĕri Sungai Parun itu." Lalu bĕrkata bonda-nya tuan putĕri Mayang Mĕngurai, "Bĕrapa di-jualkan-nya?" Jawab-nya, "Patek dĕngar, bonda, tiga rial batu." Maka tuan putĕri Mayang Mĕngurai pun murka-lah kapada suami-nya, bĕrkata, "Orang tua chĕlaka, tua kutok, tua suntok tidak bĕrakal: anak sĕndiri di-jualkan kapada orang sa-banyak itu jangka-nya bĕlum mĕnyĕsakkan lagi, boleh di-jual gadaikan harta bĕnda yang sa-banyak ini!" Maka kata tuanku Batin Alam, "Wahai pĕrĕmpuan haram-zadah, ĕngkau jangan bĕrkata-kata lagi; jangan ĕngkau pĕduli; bukan-nya ĕngkau ĕmpunya maalum; aku dĕngan saudara-ku ĕngkau apa peduli?" Maka marah-lah tuan putĕri Mayang Mĕngurai kapada suami-

nya, lalu di-ambil sa-bilah rudus di-parangkan kapada suami-nya. Maka tuanku Batin Alam mēlihat istēri-nya murka itu, di-tangkap-nya rudus itu: maka ia pun tērjun-lah ka-tanah. Maka bērkata-lah anak-nya tuan putēri Dayang Nuramah, “Bonda-ku jangan-lah mēmbuat gila, minta-lah anakda kapada ayahanda bonda jangan mudzaratkan pērkēlahian ini; dan sabar-lah chuba chari pikiran yang baik,” Sambil bērpantun dēmikian bunyi-nya:—

“Bunga sēna di-dalam padi
Batang kahwa di-buatkan lilin :
Ka-mana abang Sulong 'nak pērgi ?
Langit bērpagar bērkēliling.
Kēlapa gading di-tēpi mahaligai
Kētupat bērisi inti !
Habis daging tulang di-kirai
Bēlum dapat bēlum berhēnti.

“Sēkarang apa-lah akhtiar ayahanda bonda, chari-lah pikiran yang baik supaya anakda dēngari; jikalau kurang anakda tambahi; jikalau ayahanda tidak dapat pikiran, boleh-lah anakda kēluarkan satu pikiran itu, jika ayahanda suka mēndēngar.” Maka jawab-nya dua laki isteri; “Ya anak-ku, tidak-lah dapat ayahanda bonda pikirkan.” Maka bērkata ia; “Jika sa-sunggoh-nya ayahanda bonda mēmulangkan pikiran sērta mēngikut pērkataan anakda, mēlainkan anakda minta-lah hēndak pērgi turut Awang Sulong itu, dan harap-lah ayahanda kumpulkan sakalan anak-anak dara di-dalam nēgēri ini; usahkan jantan, pērēmpuan janda pun jangan.” Maka jawab ayahanda bonda-nya, “Jikalau bagitu, sēdap-lah hati ayahanda bonda.” Lalu

Di-pukul taboh larangan,
Mēnyahut taboh yang banyak :

bērgaduh pēnghulu yang dua-bēlas, mēntēri dēlapan, bērhimpun-lah isi nēgēri sēgala juwak-juwak hulubalang datang ka-istana mēngadap tuanku Batin Alam, sēmbahkan, “Ampun patek, tuanku, patek mēngadap tuanku apa-lah hēndak dititahkan?” Bērkata tuanku Batin Alam, “Aku minta

himpunkan sĕgala anak dara-dara di-dalam nĕgĕri ini." Lalu pĕrgi mĕntĕri raja mĕmukul chanang sa-gĕnap lorong nĕgĕri, sĕrta ia bĕrtĕriak dĕngan nyaring suara-nya; "Hai inche dan tuan-tuan yang di-dalam nĕgĕri ini; ada pun sahya mĕnjunjong titah tuanku Batin minta kampongkan sĕgala anak dara-dara datang ka-istana." Maka kĕesokan hari-nya bĕrkampong-lah sĕgala anak-anak dara; maka tiada-lah bĕrtinggalan sa-orang jua pun, lalu bĕrtitah tuanku Batin kapada Bujang Sĕlamat, "Pĕrgi-lah ĕngkau panggilkkan mualim, juru-batu dan juru-mudi suroh siapkan gĕliyong yang bĕsar sĕrta alat sĕnjata pĕrkakas pĕpĕrangan." Maka Sĕlamat pĕrgi-lah mĕndapatkan dato mualim juru-mudi dan juru-batu; maka di-katakan-nya-lah titah tuanku Batin Alam itu. Maka juru-mudi pun sĕgĕra-lah mĕngĕrakkan sakalian hulubalang pahlawan, mĕmuatkan ubat bĕdil pĕluru sĕrta mĕnyiapkan mĕriam sĕnapang, apa yang kurang suroh tambahi. Maka mustaed-lah sudah; mualim pun pĕrgi-lah mĕngadap kapada tuanku Batin, pĕrsĕmbakan hal sudah siap gĕliyong yang bĕsar itu, sĕrta sakalian alat pĕrkakas pĕpĕrangan. Maka bĕrkata-lah tuanku Batin; "Insh'allah baik-lah, boleh-lah mĕlangkah pada hari ithnain ĕnam-bĕlas hari bulan pĕrnama ini."

Hata bĕbĕrapa lama-nya sampai-lah pada waktu yang baik, bĕrtitah-lah tuanku Batin kapada pĕnghulu yang dua-bĕlas; "Ini hari putĕra sahya tuan putĕra Dayang Nuramah hĕndak bĕlayar ka-nĕgĕri Sungai Parun; baik-lah kita hantar ka-jambatan dan gĕliyong yang bĕsar pun tĕlah hadzir mĕnantikan di-sama." Maka tuanku Batin Alam pun bĕrangkat-lah mĕngiringkan paduka anakda bĕrangkat turun sĕrta sakalian anak dara-dara; Maka tidak-lah tĕrhisab lagi banyak-nya: tĕlah masok sakalian-nya, maka bĕrkata-lah tuanku Batin Alam, "Sĕlamat anak-ku bĕlayar."

Maka masing-masing pun pulang-lah dan juru-mudi, juru-batu, mualim sakalian pun pulang ka-rumah-nya, tinggal-lah anak dara-dara; ada yang mĕnjadi mualim dan juru-mudi juru-batu masing-masing dĕngan jawatan-nya: maka dĕndang pun bĕlayar-lah. Hata bĕbĕrapa lama-nya ĕmpat hari ĕmpat malam sampai-lah ka-nĕgĕri Kuala Sungai Parun. Maka juru-mudi pun mĕnaikkan bĕndera kuning, alamat putĕra raja

bésar ada di-dalam-nya : maka di-darat pun mēmbalas pula mēnarek bēndera kuning : maka gēliyong itu pun mēmasang alamat dēlapan dan di-balas pula oleh yang di-darat mēmasang alamat dēlapan jua mēnembak-lah kēdua pehak-nya tanda mēmbēri hormat kēsēlamatan : gēliyong bésar itu-pun berlaboh-lah, lalu naik-lah tuan puteri Dayang Nūramah bērdua dēngan Si Kēmbang China, dan bērtanya-lah kapada orang nēgēri itu, “ Di-mana jalan ka-istana tuanku Nakhoda Tua ? ” Jawab orang itu, “ Di-sa-bēlah timur. ” Maka ia pun bērjalan-lah bērdua mēnēmpoh kota dēlapan lapis dan mēmasok pagar sasak lantas mēnēmpoh halaman bésar ; lēbeh kurang sa-jēngang kuda bērlari ; maka bērdiri-lah ia di-bawa kēlapa gading lalu

Bērkukoh si-tambong dēnak,
 Bērchichit sērindit jantan,
 Bērtutu balam pēmikat,
 Bērbunyi si burong bayan.

Maka bērkata-lah tuan putēri Dayang Sēri Jawa di-atas anjong perak atap tēla, dinding chērmin, tangkap-mēnangkap chahaya intan dan pudi lalu bērkata kapada Bujang Sēlamat : “ Raja atau bēndahara mana-kah yang datang itu, Bujang ? Pērgi-lah tēngok. ” Maka turun-lah Bujang Sēlamat ka-halaman istana ; maka nampak-lah dua orang pērēmpuan bērdiri di-bawah kēlapa gading ; Bujang Sēlamat pun balek mēngalap tuan putēri Dayang Sēri Jawa, “ Ampun patek tuanku, ada-lah dua orang pērēmpuan bērdiri di-halaman. ” Kata tuan putēri, “ Pergi-lah mēngadap ayahanda sēmbahkan. ” Maka Si 'Lamat pun pērgi-lah mēngadap sēmbahkan, “ Ampun patek tuanku : patek di-titahkan paduka anakda tuan putēri Dayang Sēri Jawa mēmpērsēmbahkan ada dua orang pērēmpuan baharu datang. ” Maka di-jawab-nya, “ Mēngapa pula ēngkau khabarkan kapada aku ? ” Maka Bujang Sēlamat pun pērgi-lah balek mēngadap tuan putēri lalu bērkata, “ Di-titahkan oleh paduka ayahanda suroh panggil orang itu ka-pada tuanku, sēbab ia orang pērēmpuan. ” Maka tuan putēri pun turun-lah ka-halaman istana ; apa-kala sampai dilihat-nya dua pērēmpuan itu, tēramat chantek, sēraya bērpikir,

“Ini bukan-nya sa-barang-barang orang: ėntahkan anak raja-raja atau anak orang bĕsar-bĕsar.” Maka ia pun mĕnyapa dĕmikian kata-nya.

“Kĕrikal gulai maman;

Di-gulai dĕngan daun chapa :

Ayoh adinda tĕgak di-halaman ;

Naik ka-rumah ; mari-lah apa ? ”

Maka di-jawab tuan putĕri Dayang Nuramah,

“Bagai-mana sahaya mĕmahat ?

Mĕmahat, bĕringin rampak :

Bagai-mana sahaya hĕndak naik ?

Tuan rumah bĕlum lagi nampak.”

Maka tuan putĕri naik-lah di-bawa oleh tuan putĕri Dayang Sĕri Jawa : Si Kĕmbang China pun mĕmbĕntangkan tikar pĕrmaidani langsung dudok kĕdua-dua-nya ; sa-jurus. lama-nya tĕmpat sireh pun di-pĕridarkan orang-lah ka-pada tuan putĕri Dayang Sĕri Jawa ; maka lalu di-bĕrikan-nya ka-pada tuan putĕri Dayang Nuramah : maka bĕrkata-lah tuan putĕri Sĕri Jawa ka-pada putĕri Dayang Nuramah :—

“Rumah gadang di-baroh rambai

Chukup tiang tiga-puloh :

Tuan putĕri mĕmakan chabai

Sireh di-tanam bĕlum tumbuh.

Maka lalu di-jawab tuan putĕri Dayang Nuramah :—

“Sahaya tidak tahu gĕrĕbana,

Dapat sa-tindeh tĕkan mĕnĕkan :

“Sahaya ta' tahu sĕnda maana,

Sireh di-bĕri sahaya mĕmakan.”

Bĕrkata pula tuan putĕri Sĕri Jawa : dĕmikian bunyi-nya :—

“Akar tĕrkapar di-atas batu

Puchok mĕnyubur ka-bawah lĕring :

Kapur adinda kapur tĕrtĕntu,

Bĕrtambah sireh sudah-nya kĕring.”

Di-jawab pula tuan putĕri Dayang Nuramah :—

“Pinang chĕratak pinang chĕrati,

“Di-hĕmpaskan mari di-atas papan :

Sahaya ta' tahu kata mĕngĕrti ;

Sireh di-bĕri sahaya mĕmakan.”

Maka tuan putëri Dayang Nuramah pun mëmakan-lah sireh sa-kapur ;

Kelat jatuh ka-rëngkongan
Sëri naik ka-përoman,
Kira-kira bërtambah panjang.

Bërkata tuan putëri Dayang Sëri Jawa kapada Si Këmbang China-nya, "Bangat-lah ëngkau masak nasi dan gulai ; boleh kita bëri adinda ini santap." Maka Si Këmbang pun bërmasakan-masakan-lah : sa-tëlah siap lalu di-suji-nya nasi

Puteh bagai umbut di-sëntak
Di-rusok awan bërjunjong,
Di-tëngah awan bërarak,
Di-tëpi sëmüt bëriring,
Patah boleh di-pëtaubkan.

Maka di-për-idarkan-lah : maka santap-lah këdua tuan putëri sa-hidangan ; sa-tëlah itu bërkata tuan putëri kapada Si Këmbang-nya masing-masing, "Makan-lah ëngkau bërdüa di-situ ; sa-tëlah habis makan lalu mëmakan sireh." Maka bërkata tuan putëri Dayang Sëri Jawa ka-pada tuan putëri Dayang Nuramah, "Mari-lah kita mandi, adinda : badan kakanda tëlalu panas-nya." Maka jawab-nya : "Baik-lah kakanda." Maka ia pun bërjalan-lah këdua ; di-iringkan këdua-dua Si Këmbang China-nya masing-masing : apabila sampai di-pëngkalan, maka di-buka pakaian, di-ganti kain basahan, lalu turun këdua-dua tuan putëri ka-dalam ayer, lalu di-pëchah këtimpöng dua-bëlas sa-kali bërbunyi këtimpöng-nya sëpërti bunyi sërünai dëngan nafiri ; lagi sa-kali mëmëchah këtimpöng bagai bunyi gëndang dan gong ; dan lagi sa-kali bagai bunyi gëbab dëngan këchapi. Tëlah habis këtimpöng dua-bëlas lalu naik-lah këdua-dua-nya daripada bërsiram itu mëmakai pakaian. Maka bërkata tuan putëri Dayang Sëri Jawa, "Adinda mari-lah ; kita përgi ka-taman bunga." Jawab-nya, "Silakan-lah kakanda" Lalu bërjalan këdua-nya masok taman itu : apabila sampai, di-ambil tuan putëri Dayang Sëri Jawa bunga tiga kuntum di-sunting di-bërikar-nya kapada tuan putëri Dayang Nuramah, lalu përgi bërbuai

di-bawah pokok limau manis : maka tuan putëri pun mën्यuntingkan pula sa-kuntum bunga di-bërikan ka-pada tuan putëri Dayang Sëri Jawa ; maka ia pun mën्यuntingkan pula sa-kuntum bunga, di-bëlah-nya tujuh, di-bëri pula ka-pada tuan putëri Dayang Nuramah ; maka ia pun mën्यunting sa-kuntum bunga di bëlah-nya dëlapan di-bëri kapada tuan putëri Sëri Jawa ; maka ia pun dëmikian juga mën्यunting bunga bëlah sëmbilan ; lalu di-bubuhkan ka-dalam sanggul tuan putëri Dayang Nuramah, sa-hingga habis-lah bunga ditangan këdua tuan putëri itu. Maka tërsalah përasaan dihati tuan putëri Dayang Sëri Jawa, “Orang hëndak bërhajat salah, kita mën्यunting bunga ganjil ; ia mën्यunting mëmبëlah bunga gënap.” Lalu bërkata ia kapada tuan putëri Dayang Nuramah, “Apa-lah hajat adinda datang ka-mari ini ?” Jawab-nya, “Ada pun adinda ini bërdua bëradek ; abang laki-laki adinda përdëmpuan ; abang adinda itu bërnama Awang Sulong Merah Muda : maka lama-lah sudah ia mënyinggalkan adinda lëbeh kurang tiga tahun lama-nya ; sëkarang adinda nëndëngar khabar, ada ka-pada adinda di-sini ; maka ini-lah sëbab adinda datang hëndak bërjumpa dan hëndak di-bawa pulang balek.” Maka jawab tuan putëri Dayang Sëri Jawa, “Përchaya-lah adinda ka-pada Allah ta’ala, haram ta’ përnah kakanda mëndëngar nama orang Awang Sulong Merah Muda di-dalam nëgëri ini ; jika adinda ta’ përchaya ka-pada kakanda ini, chuba-lah përkësaï ka-pada lain-lain orang di-sini.” Maka jawab-nya, “Adinda tidak tahu mëngënal orang di-dalam nëgëri ini ; adinda përchaya-lah ka-pada kakanda sahaja, tëtapi pada pikiran adinda tërtëntu-lah ia ada di-dalam kampong ini.” Jawab tuan putëri Dayang Sëri Jawa, “Përchaya-lah adinda ka-pada Al’ah ta’ala Tuhan yang sa-bënar-nya, banyak-lah dagang di-nëgëri ini ia-itu Rawa-Rawa, Kampar, Kuantan, biapërai, masok ka-mari tidak-lah yang ada bërnama Awang Sulong Merah Muda.” Maka jawab tuan putëri Dayang Nuramah, “Kalau bagitu kakanda-lah yang mën्यorokkan saudara adinda itu.” Maka bërkata tuan putëri Dayang Sëri Jawa “Kalau kurang jua përchaya, chari-lah di-dalam kampong ini.” Jawab-nya : “Adinda ta’mahu mën्यërangï rumah tangga

orang mēnyalahi kapada adat." Maka kata tuan putēri Dayang Sēri Jawa, "Jikalau adinda takut mēnchari-nya, tidak-lah adinda mēndapat saudara." Lalu di-jawab-nya, "Pikiran adinda, kakanda-lah mēnyorokkan di-sini; insh' allah baik-lah kakanda; jika tidak dapat dēngan lēmbut, dēngan kēras mēsti adinda ambil juga." Lalu di-jawab tuan putēri Dayang Sēri Jawa :

"Batang padi tērhuat-chuat ;
 Batang bēmban tērpanggong-panggong ;
 Apa kēhēndak hati sēgōra-lah buat ;
 Badan siapa yang mēnanggong ? "

Maka murka-lah tuan putēri Dayang Nuramah lalu di-balun-nya; maka bērgomol-gomol kēdua putēri itu bērganti-ganti sa-kējap ka-atas, sa-kējap ka-bawah; sēpērti burong murai sa-hingga ta' sēdar lagi kain di-pinggang dan tiada-lah taha-kan aib sopan lagi. Maka kēlihatan-lah Awang Sulong Merah Muda tuan putēri kēdua itu bērgomol. Maka ia pun bērlari-lah mēngambil kain dua hēlai lalu di-pēgangkan-nya kēdua-dua sa'orang di-sa-bēlah kanan dan sa-orang di-sa-bēlah kiri, lalu di-sarongkan sa'orang sa-hēlai. Maka bērhēnti-lah kēdua-nya sēbab kēmaluan mēlihatkan Awang Sulong mēmēgangkan tang-au-nya masing-masing. Maka tuan putēri Dayang Sēri Jawa pun lari-lah naik istana dan tuan putēri Dayang Nuramah turun balek ka-kapal-nya. Apa-bila sampai, maka bērtitah-lah ia ka-pada sakalian anak dara-dara di-dalam kapal itu, "Mēlainkan ingat-ingat-lah tuan-tuan sakalian masa ini ham-pirlah kita datang pērgadohan bēsar; tēpong-tawari-lah sa-kalian alat sēnjata." Maka bērgadoh-lah sakalian-nya mēnyi-apkan masing-masing dēngan jawatan-nya. Maka tuan putēri pun mēmbakar kēmēnyan putēh, bērat sa-kati, ambil sa-tahil tinggal sa-kati jua: maka bēryang-yang tuan putēri, dēmikian bunyi-nya, "Ya Allah, ya tuhan-ku, Allah taala tuhan yang sa-bēnar-nya; jikalau ya aku bērsaka bērbaka turun-tēmurun di-sēlamatkan jua-lah sakalian isi gēliyong-ku ini; bukan-nya aku mēngēniayakan orang, bukan-nya aku bēratikad salah ka-pada orang; orang hēndak mēmbēri malu di-atas diri-ku." Maka ia pun mēnangis pērgi bērdiri

di-haluan gëliyong-nya mëmëgang istinggar sëraya mëmanggil tuan putëri Dayang Sëri Jawa, "Hai tuan putëri Sëri Jawa tërima-lah limau manis përkiriman dari tanah Mëkah." Maka tërdëngar-lah khabar tuan putëri Dayang Sëri Jawa dari atas anjong perak lalu di-jawab-nya, "Insh' allah taala itu apa yang ëngkau bëri, aku tërima-lah." Lalu ia mëngambil pula sa-puchok istanggar-nya, lalu turun tampil. Maka këlua-dua tuan putëri itu pun masing-masing mëmëgang sa-orang sa-puchok istinggar. Maka nampak-lah sa-kilat oleh tuan putëri Dayang Nuramah lalu mëlëtupkan istinggar-nya; bëdil pun mëlëtup; maka tërkëna-lah anting-anting yang di-tëlinga tuan putëri Dayang Sëri Jawa, maka jatoh-lah ka-tanah. Lalu mëmanggil pula tuan putëri Dayang Sëri Jawa, "Hai tuan putëri Dayang Nuramah, tërima-lah pula limau manis përkiriman aku datang dari ulu Sungai Parun." Hilang kata-nya istinggar pun mëlëtup. Maka dëmikian jua tërjatoh anting-anting yang di-tëlinga tuan putëri Dayang Nuramah. Maka di-isi pula oleh tuan putëri Dayang Nuramah sa-kali lagi lalu di-lëtupkan-nya. Maka këna-lah gëlang tuan putëri Dayang Sëri Jawa: maka sangat-lah ia murka lalu mëngisi istinggar-nya, lalu di-lëtupkan. Maka këna-lah pula gëlang tuan putëri Dayang Nuramah; jatoh-lah dari tangan. Maka di-balas pula oleh tuan putëri Dayang Nuramah. Maka këna pula sëlëpa tuan putëri Dayang Sëri Jawa, yang di-pinggang-nya jatoh ka-tanah. Maka di-balas-nya pula dëmikian jua. Dëmikian jua tërkëna sëlëpa tuan putëri Dayang Nuramah langsung jatoh ka-tanah. Sa-tëlah tiga kali sa-orang sa-orang mëlëtup sënampang-nya, maka masok këmpat ia-itu këputusan tëmbak-nya itu; lalu bërpikir-lah Awang Sulong Merah Muda sëraya bëryang-yang dan bërsëru, kata-nya, "Hai, ya Allah ya tuhan-ku Allah taala tuhan yang sa-bënar-nya, jikalau ya aku orang yang bërsaka bërbaka turun tëmurun yang bërkubur di-tanah Mëkah, mëlintang-lah gunong sa-buah di-tëngah-tëngah di-antara tuan putëri Dayang Nuramah dëngan tuan putëri Dayang Sëri Jawa itu." Hilang kata-nya gunong pun mëlintang-lah; baharu-lah bërhënti këlua pehak, tuan putëri itu. Maka bërkata tuan putëri Dayang Nuramah :

“ Pisau raut tajam bĕrganda,
 Akan pĕraut lada sulah :
 Karam di-laut boleh-ku timba,
 Karam di-hati bila 'kan sudah. ”

Maka ia pun bĕrtitah mĕnyuroh paling haluan gĕliyong itu hĕndak bĕlayar balek.

Hata bĕbĕrapa lama-nya maka sampai-lah ia ka-nĕgĕri Ulu Sungai Batu ; sa-tĕlah bĕrlaboh ia pun naik-lah pulang ka-istana, dan sĕgala anak dara-dara itu pun pulang-lah masing-masing ka-rumah-nya. Apa-kala sampai, tuan putĕri ka-muka tangga, Si Kĕmbang China pun bĕrlari-lah mĕnaburkan bĕras basah ka-atas kĕpala tuan putĕri, langsung mĕngadap ayahanda bonda-nya, dan bĕrtanya, “ Apa-lah khabar anakda ? Bĕrjumpa-kah Awang Sulong atau tidak ? ” Jawab-nya, “ Abang Sulong itu sudah-lah di-tahankan tuan putĕri Dayang Sĕri Jawa di-kuala Sungai Parun. ”

Ali-kesah. Maka tĕrsĕbut-lah pĕrkataan tuan putĕri Dayang Sĕri Jawa di-nĕgĕri Kuala Sungai Parun. Pada suatu hari bĕrkata-lah ia ka-pada ayahanda bonda-nya, “ Bĕtapa-lah sĕkarang kita sudah di-bĕri orang malu. Maka apa-lah pikiran ayahanda bonda ? ” Sĕraya bĕrsĕloka :—

“ Kĕlapa gading di-tĕpi mahaligai,
 Kĕtupat bĕrisi padi :
 Habis daging tulang di-kirai
 Bĕlum dapat bĕlum bĕrhĕnti

Maka ini-lah patek sĕmbahkan kapada ayahanda bonda ; patek minta himpulkan sĕgala anak dara-dara sahaja : ta' usah bĕrchampur dĕngan laki-laki dan janda sa-orang jua pun. ” Maka jawab raja Nakhoda Tua kĕdua laki istĕri, “ Insh' allah baik-lah anakda. ”

Di-pukul taboh larangan
 Mĕnyahut taboh kĕliling
 Sĕlang-sĕli taboh yang banyak.

Maka bĕrgaduh-lah sĕgala pĕnghulu sĕmbilan wazir mĕntĕri juwak-juwak hulubalang sĕrta isi nĕgĕri lalu mĕnyĕmbah

mëntéri dan pēnghulu sēmbilan, sēmbahkan, “ Ampun patek mēngadap ka-bawah duli ; apa-lah titah hēndak patek junjong.” Maka jawab-nya, “ Aku pinta himpulkan sakalian anak dara-dara di-dalam kampong nēgēri ini ; sa-orang pun jangan tinggal.” Maka di-himpulkan-lah anak dara-dara sa-hingga tiada tērhisabkan banyak-nya. Maka bērtitah raja Nakhoda Tua kepada Bujang Sēlamat mēnyuroh pērgi ka-pada mualim suroh siapkan dēndang panjang lēngkap dēngan sēgala alat sēnjata.” Maka Bujang Sēlamat pun pērgi-lah mēnyampaikan titah raja itu. Maka mualim pun mēngērahkan-lah sēgala anak-anak dara ; dēndang itu mēnyiapkan. Sa-tēlah kēesokan hari-nya pērgi-lah mualim mēngadap raja Nakhoda mēmpērsēmbahkan ; “ Ampun patek mēngadap ka-bawah duli, titah mēnyurohkan patek bērsiap dēndang panjang. Maka sudah-lah mustaed sakalian-nya.” Maka jawab raja Nakhoda Tua, “ Insh'allah baik-lah : esok kita langkahkan.” Maka pada kēesokkan-nya pagi-pagi ithnin tujuh-bēlas hari bulan pērnama, pada masa yang baik, maka tuan putēri bērsērtā dēngan sakalian anak-anak dara itu pun turun-lah ka-dēndang itu di-hantarkan oleh ayahanda bonda-nya sērtā sakalian orang bēsar-bēsar. Maka bērkata-lah raja Nakhoda kepada tuan putēri Dayang Sēri Jawa, “ Sēlamat-lah anakda bēlayar sakalian-nya.” Maka di-jawab tuan putēri, “ Bērkat daulat ayahanda bonda insh'allah taala hapus-lah arang yang bērchonting di-muka anakda ini.” Maka sēgala anak pērahu yang laki-laki sēmua-nya balek-lah ka-darat sēmua-nya bērganti pērēmpuan bēlaka dari-pada anak dara-dara bēlaka. Maka dēndang pun bērlayar-lah tidak lagi tērhingga laju-nya. Hata bēbērapa lamanya tiga hari tiga malam sampai-lah ka-hulu Sungai Batu. lalu bērlaboh di-pēngkalan tuanku Batin Alam, lalu di-naikkan bēndera kuning dan di-pasang mēriam alamat dēlapan. Maka di-balas-nya di-darat mēnaikkan bēndera merah dan mēmasang mēriam alamat sēmbilan ; lalu bērkata-lah Dayang Nuramah, “ Bukan orang datang dēngan kēbētulan : orang datang bērhajat salah.” Maka di-kētahui-nya-lah yang datang itu tuan putēri Dayang Sēri Jawa : maka ia pun mēngisi istinggar-nya. Maka tuan putēri Dayang Sēri Jawa pun mēngisi pula istinggar-nya, lalu bērtēriak, “ Hai tuan putēri Dayang Nuramah dahulu

adinda datang mēmbēri limau manis kapada kakanda : sēkarang kakanda pula datang ka-mari, mēlainkan tērima-lah limau manis datang dari-nēgēri Sungai Parun." Maka jawab-nya : "Insh' allah baik-lah." Maka bēdil tuan putēri Sēri Jawa pun mēlētup-lah, kēna anting-anting tuan putēri Dayang Nuramah dan jatuh. Maka di-balas pula tuan putēri Nuramah, kēna di-anting-anting-nya jua. Maka di-balas pula oleh tuan putēri Dayang Sēri Jawa : maka jatuh-lah gēlang di-tangan tuan putēri Dayang Nuramah. Maka di-balas-nya pula ; jatuh pula gēlang tuan putēri Dayang Sēri Jawa. Maka ia pun mēmbalas ; tērkēna dan jatuh sēlēpa-nya. Maka di-balas pula dēmikian jua.

Ada pun pada masa itu Awang Sulong Merah Muda mēm-perhatikan hal ahual itu dari dalam kurongan dēndang panjang. Maka tērbīt-lah ahktiar-nya masok kēēmpat tēmbak antara kēdua tuan putēri itu. Lalu bērjang-yang-lah Awang Sulong dan bērsēru, " Hai, ya Allah, ya tuhan-ku ya saidī ya maulāi, lintangkan-lah gunong di-tēngah-tēngah, supaya bērhēnti-lah kēdua tuan putēri ini." Hilang kata-nya, maka gunong pun mēlintang-lah dēngan sa-kētika : tuan putēri pun bērhēnti-lah kēdua-dua-nya masing-masing balek kēmbali. Maka dēndang itu pun bērlayar-lah balek ka-kuala-nya ; sambil bērpantun tuan putēri Nuramah, dēmikian bunyi-nya.

" Singgah bērlaboh di-kuala Bēntam ;
Tēbang mēranti di-padang Judah :
Sa lagi ada jiwa di-badan,
Sampai mati dēndam ta' sudah."

Maka tiada bērapa lama antara-nya, sampai-lah ka-istana-nya langsung mēngadap. Maka bērtanya raja Nakhoda Tua ka-pada anak-nya, " Apa khabar anakda ? " Jawab-nya, " Khabar baik, ayahanda, dan dēngan bērkat daulat ayahanda bonda tiada-lah ada suatu apa-apa mara bahaya patek sakalian."

Hata bēbērapa lama-nya pada suatu hari bērkata-lah raja Nakhoda kapada istēri-nya tuan putēri Sēkandariah, " Apa-lah hal kita ini adinda, sēpērti anak kita tuan putēri Dayang Sēri Jawa ? Baik-lah kita kahwinkan dēngan Awang Sulong Merah Muda." Jawab istēri-nya, " Baik-lah, kakanda." Lalu,

Di-pukul taboh larangan,
Měnyahut taboh di-lěreng,
Sělang-sěli taboh yang banyak.

Běrhimpun-lah sěgala isi něgěri měngadap raja Nakhoda Tua. "Ampun tuanku patek měngadap ka-bawah duli. Patek mohun-lah pěrěksa. Apa-lah titah, hěndak patek junjong." Lalu bėrkata raja Nakhoda Tua, "Aku minta buat kan balai-balai; minta ambillkan kayu, minta tumbokkan padi, dan minta sudahkan di-dalam ěmpat hari ini." Maka di-pěrbuat orang-lah: sa-tělah lěngkap sakalian-nya sěgala kělatan, maka pada masa yang baik pětang ahad malam itbnin lauměmasang měrriam dan sakalian kěbėsaran pun di-turunkanlah di-mulaĩ bėrjaga-jaga sampai tiga hari tiga malam; alat pun di-langsongkan-lah. Maka bėrtitah raja Nakhoda Tua di-medan mějělis itu ka-pada sakalian orang yang banyak bėrsėru tiga kali, "Ada pun Awang Sulong Merah Muda ini dinaikkan gėlaran Těngku Muda." Hata bėbėrapa lama-nya bėrkasih-kasihan-lah děngan istėri-nya tuan putėri Dayang Sėri Jawa; pada suatu hari bėrkata-lah Těngku Muda ka-pada měntua-nya raja Nakhoda Tua, "Ampun patek ayahanda; sėkarang patek hěndak mēmohun balek ka-něgěri patek hěndak mėlihat ayahanda bonda patek, sėbab lama-lah sudah patek ta' pernah bėrjumpa. Harap-lah patek akan ayahanda izinkan patek." Lalu di-jawab-nya, "Jikalau hěndak pėrgi jua, baik-lah; bawa sa-kali Sėri Jawa itu měngadap ayahanda bonda anakda, supaya tiada harus pėrgi lain kali lagi." Maka bėrkata-lah Awang Sulong Merah Muda, "Biar-lah dahulu patek sahaja pėrgi." Jawab-nya, "Mana suka-lah." Maka tuan putėri Dayang Sėri Jawa pun susah-lah hati-nya sėbab suami-nya hěndak pėrgi bėlayar. Maka bėrkata Awang Sulong ka-pada Bujang Sėlamat, "Baik-lah kita bėrsiap 'Lamat; esok kita bėlayar pėrgi ka-Gunong Bėrapi." Maka Bujang Sėlamat pun pėrgi-lah měnyiapkan pėrahu sėrta pėrbėkalan-nya. Sa-tělah siap-lah sudah dayong chėtri sakalian-nya; maka bėrkata-lah Raja Muda Sulong ka-pada Bujang Sėlamat, "Ambil-lah pėti kain baju-ku itu sėrta ayam sitambang dėnak." Maka apa-bila sudah siap sakalian-nya,

Raja Muda pun mēmohun-lah ka-pada mēntua-nya laki istēri dan lalu pērgi mēmujok istēri-nya tuan putēri Dayang Sēri Jawa itu, “Tinggal-lah buah hati-ku kēkasih chahaya mata-ku kakanda pērgi tiada lama.” Maka tuan putēri pun mēnangis-lah bēlas mēlihatkan suami-nya bērjalan dēngan Bujang Sēlamat ka-dalam pērahu itu; langsung bērlayar-lah ēmpat hari ēmpat malam. Maka ia pun sampai-lah ka-pērlabohan Gunong Bērapi. Maka pērahu pun di-labohkan-nya-lah di-pēngkalan raja Makhdom Sakti. Maka ia pun mēmakai-lah kain burok sēluar burok dudok mēnyoroh di-bawah kajang pērahu-nya: pada suatu hari bērkata-lah ia ka-pada Bujang Sēlamat, “Pērgi-lah ēngkau; lihat apa pērmainan orang di-darat.” Maka Bujang Sēlamat pun pērgi-lah mēlihatkan tērmasa orang nēgēri itu langsung ia pērgi ka-gēlanggang raja Makhdom Sakti. Maka tuan putēri Pinang Masak anak raja Makhdom Sakti pun turun bērsiram ka-pēngkalan-nya: maka di-lihat-nya ada sa-buah pērahu kosong tērtambat; maka tidak-lah di-sangka-nya ada orang di-dalam-nya: maka apakala sēlēsai dari-pada bērsiram balek-lah ia ka-istana-nya. Maka Bujang Sēlamat pun bērbalek-lah ka-pērahu-nya, di-tanyaī Raja Muda, “Apa ada pērmainan orang di-darat itu?” Jawab-nya: “Bērjēnis-jēnis pērmainan chukup dēngan sabong judi, tēmbak sasaran, dan sepak raga.” Bērkata Raja Muda: “Tinggal-lah ēngkau ’Lamat; aku hēndak pērgi pula ka-darat mēlihat pērmainan orang itu.” Maka ia pun naik-lah. Apa-bila sampai di-gēlanggang, raja Angitan Garang sēdang di-tēngah-tēngah bērmain chatur: maka kēlihatan kapada-nya orang baharu datang. Maka bērkata-lah ia, “Hai orang baharu: mari-lah ka-mari; apa buat bērdiri sahaja? Mari kita bērmain chatur.” Lalu di-jawab Raja Muda Sulong, “Ampun sahaja-lah: patek ini tidak tahu bērmain chatur.” Kata-nya pula, “Jika ta’tahu, apa buat datang ka-mari?” Maka jawab Raja Muda Sulong: “Adat mata mēmandang, tēlinga mēndēngar.” Maka bērkata-lah raja Angitan Garang, “Jikalau sunggoh tidak tahu, mari-lah aku ajari.” Jawab-nya, “Jikalau tuanku sudi mēngajari, patek tērlēbeh suka hēndak bērguru.” Lalu-lah bērmain. Maka bērkata-lah Raja Muda Sulong Merah Muda ka-pada raja Angitan Garang, “Ya tuanku, apa-lah

pantang adat orang bermain catur?" Jawab-nya, "Barang siapa kala sampai tiga kali melainkan ia menjunjung papan." Lalu ia bermain : maka kalah raja Angitan Garang; berkata ia, "Berchatur-lah baharu aku kalah : mari-lah kita menembak sasaran." Lalu di-jawab Raja Muda, "Ampun-lah patek tidak tahu menembak sasaran." Maka kata-nya, "Jika engkau ta' tahu boleh aku ajari." Jawab Raja Mudai "Jikalau tuanku sudi hendak mengajari, patek terlebeh lag, suka, rasa-nya." Maka raja Angitan pun mengisi istinggar-nya bedil-nya pun mēlētup kena pēngadangan sa-bēlah kanan. Maka di-bērikan-nya pula ka-pada Raja Muda, bedil mēlētup pēluru pun lari ka-dalam hutan ; sa-kali lagi di-tēmbak oleh raja Angitan kena pēngadangan sa-bēlah kiri pula, lalu di-unjokkan istinggar bērganti-ganti kēdua-nya. Maka Raja Muda Sulong pun mēlētupkan pēluru-nya masok ka-dalam hutan juga : maka di-tēmbak pula oleh raja Angitan kena sudut pēngadangan kanan di-sa-bēlah bawah. Sa-tēlah itu di-bērikan pula ka-pada Raja Muda ; ia pun mēnēmbak. Maka tērchampak-lah alamat-nya. Maka bērasa malu-lah raja Angitan itu lalu di-ambil sēnapang sērtā di-tēmbakkan-nya tērlēpas-lah pēluru-nya ka-dalam hutan, berkata Raja Muda, "Orang mēnembak alamat ; tuanku mēnēmbak rusa kijang ka-dalam hutan." Jawab-nya pula, "Mēnembak sasaran-lah kalah, mari-lah pula bērsepak raga." Maka jawab Raja Muda, "Patek tidak tahu bērsepak raga." Kata-nya, "Jikalau engkau ta' tahu boleh aku ajari." Maka di-jawab oleh Raja Muda, "Jika tuanku suka hendak mengajari, patek terlebeh lagi suka-nya hendak bēlajar." Maka bērtitah-lah raja Angitan mēnanggil pēnghulu dan mēntēri mēngajak main sepak raga. Sa-tēlah hadir, berkata mēntēri raja. "Silakanlah tuanku, patek mēngiring sepak." Di-ambil-nya lalu di-lambongkan-nya ka-pada Raja Muda : maka di-sambut oleh-nya dēngan tangan, tiada di-sepak dēngan kaki, lalu di-lambongkan ka-pada raja Angitan Garang raga itu pun lalu di-sepak jatoh di-hadapan mēntēri : maka di-sepak pula jatoh di-hadapan pēnghulu dan di-sepak pula jatoh di-hadapan Raja Muda, di-ambil-nya dēngan tangan di-lambongkan ka-pada raja Angitan Garang. Maka di-sepak oleh-nya jatoh ka-pada menteri : dēmikian-lah

sa-héngga dua tiga kali kéliling, tiada jua di-sepak oleh Raja Muda. Maka bérkata-lah raja Angitan Garang, "Méngapa-kah orang mu la méjadi pangkal rotan sahaja?" Lalu di-jawab-nya, "Sémbahkan ampun patek tuanku; patek tidak tahu bérsepap raga." Kata-nya pula; "Kalau éngkau tidak tahu térlébeh baik pérgi dari sini." Sepak raga pun di-lambongkan ka-pada raja Angitan Garang lalu di-sepak-nya jatuh di hadapan méntéri dan péngghulu dan di-sepak pula jatuh balek ka-pada raja Angitan Garang, lalu di-sepak-nya jatuh di hadapan Raja Muda: baharu-lah ia ményepak raga sa-malam lama-nya; baharu-lah raga itu jatuh balek ka-hadapan raja Angitan Garang. Maka tiada-lah térsepak lagi oleh-nya lalu téménung-lah sahaja déngan kémaluan-nya dan bérkata, "Ményabong bélum lagi aku kalah." Kata Raja Muda, "Jika héndak ményabong, patek tiada bérayam; ada pun sa-ekur térlalu kéchil." Maka jawab-nya pula, "Apa-lah pula pileh kéchil bésar asalkan ada tuah-nya boleh-lah di-sabongkan." Jawab Raja Muda, "Jika bagitu titah tuanku, biar-lah patek mohun turun ka-pérahu dahulu." Jawab-nya, "Baik-lah, tétapi jangan éngkau tiada balek ka-mari." Maka ia pun turun-lah ka-pérahu-nya. Apa-bila sampai, maka bérkata ka-pada Bujang Sélamat, "Lékas éngkau 'Lamat bérmasuk nasi." Maka ia pun pérgi bérmandi dan bérlimau. Sa-télah makan Bujang Sélamat pun mémbuka péti pakaian lalu mémakai-lah Éngku Muda chukup léngkap térchachak déngan dèstar kampoh pélangi:

Tiap sudut tiap hikmat,
Tiap pématah tiap pémanis.

Dan di-sisipkan pula térapong gabus; di-ambil-nya pédang jénawi bésar daun padi: lalu bérkata-lah kapada Bujang Sélamat: "Mari-lah kita bérjalan?" lalu di-képit ayam si tambang dénak bérjalan ménuju ka-gélanggang. Satélah sampai masing-masing mémbulang ayam-nya. Maka raja Angitan mémbulang ayam bangkas si-gombak bauk: sudah siap térbulang antara kédua-nya, maka raja Angitan ménurunkan taroh banyak-nya sa-ratus rial batu; bérkata Raja Muda; "Sémbahkan ampun, patek ini tidak-lah ada bérwang, mélainkan

Bujang Sèlamat ini-lah patek tarohkan." Maka ayam pun lalu di-uja-nya. Maka raja Angitan Garang pun mēnyērukan tuah ayam-nya dēmikian, "Hai bangkas gombak bauk, sampaikan-lah tuah ēngkau pantang ēngkau mati-lah di-dalam gēlanggang." Maka Raja Muda pun dēmikian jua mēnyērukan tuah ayam-nya: "Hai, ayam-ku si tambang dēnak sampaikan-lah tuah ēngkau kalah mēnang tidak oleh-ku." Ayam pun bērlaga; ayam Angitan Garang mēngēlupar, patah-lah kepak-nya; bērlaga jua, maka putus-lah leher ayam bangkas gombak bauk, ayam si tambang dēnak pun tērbang-lah ka-atas anjong tuan putēri Pinang Masak lalu bērkukoh tiga kali. Maka Raja Muda pun bērēntak-rēntak; bērkata raja Angitan Garang, "Ini-lah orang yang sombong dan tidak tahu di-adat." Maka murka-lah iya lalu di-ambil-nya pēdang jēnawi ada sa-lebar daun birah di-tētakkan ka-pada Raja Muda itu; tētak di-atas di-ēndapkan-nya, tētak rēndah di-lompatkan-nya: maka tiada-lah kēna ia sa-hingga sampai-lah ka-hujung halaman. Maka habis-lah bērputus-putusan batang pinang, batang pisang, lalu bērkata ia, "Orang bērladang dihutan; tuanku bērladang di-kampung." Maka bērtambah-tambah-lah murka-nya: maka di-tētak, tiada-lah bērhingga lagi: lalu bērkata Raja Muda ka-pada raja Angitan,

"Puas-lah patek bērgalah,
Hēndak mēnggalas pula:
Puas-lah patek bēralah
Hēndak mēmbalas pula."

Maka ia pun mēngunus pēdang-nya yang sa-lebar daun padi: maka di-lambai-lambai-nya tiga kali ka-bēlakang. Maka putus-lah tēlinga raja Angitan Garang. Tētkala itu, tuan putēri ada mēlihat di-atas anjong perak; maka di-lēmparkan-nya sireh bērkapur dari atas anjong ka-pada raja Angitan sa-kapur dan ka-pada Raja Muda sa-kapur. Maka yang di-jatohkan ka-pada raja Angitan tiada di-ambil dēngan tangan: di-ambil-nya dēngan mulut-nya sēpērti anjing mēmamah tulang. Maka yang jatuh ka-hadapan orang muda di-sambut dēngan hujung pēdang-nya, lalu di-makan-nya. Maka bērtambah-tambah-lah murka raja Angitan Garang chēnchang-nya tidak lagi

têrhinggakan. Maka tahu-lah raja Mahkdom Sakti ; bêrlari-lah ia bêrjalan dêngan tidak mêmoleh ka-kiri ka-kanan gadoh mēndêngarkan orang bêrkêlahi di-gêlangang. Maka bêrkata-lah Raja Muda ka-pada raja Mahkdom Sakti, "Sila-lah ambil paduka anakda ini, jikalau tuanku biarkan, tēntu-lah mndzarat kēsudahan-nya." Maka jawab raja Mahkdom Sakti, "Mana-mana tēras mēmbangun-lah ; mana-mana yang hidup itu mēnantu aku." Lalu bêrkata Raja Muda Awang Sulong,

"Puas-lah patek bêrgalah :
Hēndak bêrgalah pula :
Puas-lah patek bêralah
Hēndak mēmbalas pula."

Lalu di-lambai-lambai-nya pēdang ka-atas tiga kali. Maka kēna-lah hidong raja Angitan lalu rampong. Maka bērtambah tambah murka raja Angitan. Maka ia pun mēnchēnchang sēpērti orang gila. Bêrkata Raja Muda, "Baik-lah ; tuanku pulang ka-rumah ayahanda bonda." Apa-bila ia hēndak naik tangga, maka jatoh-lah kēpala-nya raja Angitan ka-tanah lalu mati di-tangga ayahanda bonda-nya dan tēlah sampai-lah bilangan-nya pada hari itu.

Al-kesah. Maka tērsēbut-lah pērkataan raja Mahkdom Sakti bêrkata ka-pada sakalian orang isi nēgēri-nya mēnyuroh Raja Muda naikkan ka-atas kēbēsaran dan bêrkata : "Melainkan ini-lah mēnantu-ku yang ganti raja Angitan Garang." Maka bērgadoh-lah sēgala juwak hulubalang mēmēgang kēbēsaran masing-masing mēnyēlampai mēnaikkan Raja Muda ka-atas kēbēsaran. Maka datang-lah tuan kadzi sērta sakalian pēgawai-pēgawai. Maka kadzi pun mēmbacha khutbah nikah Raja Muda dêngan tuan putēri Pinang Masak. Maka di-jawab oleh Raja Muda akad-nya dan kabul-lah, lalu di-bacha do'a sēlamat. Sa-tēlah itu, di-angkat-lah hidangan mēmbēri makan sēgala panggilan. Sa-tēlah sēlēsai, sakalian-nya pulang-lah ka-rumah masing-masing sudah sēlēsai daripada kahwin. Maka naik-lah gēlaran Yang-di-pēr-tuan Muda ganti mēntua-nya raja Mahkdom Sakti dudok mēmērentahkan di-nēgēri Gunong Bērapi. Maka bērkasih-kasih-lah dua laki istēri. Hata bēbērapa lama-nya pada suatu hari bêrkata-lah Yang

di-për-tuan Muda kapada mëntua-nya mèminta izin hëndak pulang ka-rumah ayahanda bonda-nya di-kuala ayer Sungai Batu. Jawab raja Mahkdom Sakti: "Jikalau anakda hëndak pulang, bawa-lah anakda tuan putëri Pinang Masak sa-kali." Jawab-nya, "Biar-lah dahulu: ayahanda di-bëlakang hari boleh-lah patek bawa." Maka ia pun bër-kemas-lah lalu bërjalan turun ka-përahu bërdua Bujang Sëlamat.

Sa-tëläh bërlayar dua hari dua malam lama-nya maka sampai-lah; maka di-tambat-nya përahu-nya di-pëngkalan ëmak bongsu-nya: maka ia pun naik-lah ka-istana; ëmak bongsu-nya pun mëllihat anak-nya datang; ia pun përgi-lah ka-dapur bërmasak-masak hëndak di-bëri-nya santap. Sa-tëläh itu, sa-jurus lama-nya, bër-kata ia, "Hai, ëmak bongsu; sahaya hëndak mënyëlamatkan kubur ayahanda bonda." Jawab ëmak bongsu-nya: "Përgi-lah Bujang Sëlamat panggil orang kampung surohkan ambil kayu, ayer." Maka sakalian orang pun datang-lah mëngambilkan kayu dan mënumbok paçi sërta mënjëmur. Maka apa-kala tëläh siap di-kërjakan orang-lah mëngatap-i kubur itu; kërbau kambing pun di-potong orang-lah. Maka sakalian pëgawai dan orang alim pun mëngaji Koran. Sa-tëläh khatam tahallil dan mëmbacha do'a; sa-tëläh itu, hidangan pun di-për-idaikan-lah. Sa-tëläh sëlëσαι, masing-masing pun pulang; bër-kata Raja Muda Sulong Merah, "Lëpas-lah sa-përkara hutang anakda fasal mënyëlamatkan ayahanda bonda, hanya tinggal lagi hëndak mënyampaikan maksud ibu bapa saudara sahaya." Jawab ëmak bongsu-nya, "Bonda tëlëbëh maalum-lah anakda fasal itu tërsangat-lah suka rasa-nya."

Maka ia pun përgi-lah ka-rumah Dato Batin dëngan ëmak bongsu-nya. Apa-bila sampai ka-istana, bër-kata-lah tuan bongsu kapada saudara-nya tuanku Batin Alam laki istëri: "Ada-pun adinda datang ini, hajat hëndak mëngadap kakanda dua laki istëri. Ada-pun sëpërti anakda kita Awang Sulong Merah Muda ëntah bër-bërapa lama-nya sudah mëninggalkan nëgëri: sëkarang ia sudah balek; ada bër-sama-sama adinda datang, jikalau boleh dëngan këmudah-mudahan pinta adinda ka-pada kakanda dua laki istëri; Awang Sulong tidak-lah mahu ia mëmbëri aib mahu ibu bapa-nya." Maka di-jawab

tuanku Batin Alam laki istëri, "Jika ia mahu mēngikut përkataan kakanda, boleh kita nikahkan." Lalu di-panggil tuan kadzi sërta sakalian pëgawai; pëtang khamis malam jumat di-nikahkan orang-lah Raja Muda Sulong Merah sēpërti alat raja-raja bësar bërkahwin. Maka bërkasih-kasih-lah ia kēdua laki istëri-nya tuan putëri Dayang Nuramah itu sa-lama-lama-nya.

TAMAT.

Some Early Accounts of the Malay Tapir.

BY W. GEORGE MAXWELL.

In Groeneveldt's translation* of the Ying-yai Shêng-lan, an account of Sumatra written by a Chinese traveller in A. D. 1416, there is the following quaint statement:—

“In the mountains of this country a supernatural animal is found, called *The Divine Stag*. It looks like a large pig, and is about three feet high; the forepart of the body is black, the hind part white, and the hair is sleek, short, and very fine. The mouth is like that of a pig, but not flat in front; the hoofs have three grooves, and it only eats plants, not other animals.”

The tapir (*tapirus malayanus*) is of course the animal here described, and the account, for all its quaintness, is excellent. The question is why should the tapir be called “The Divine Stag.” Groeneveldt in a foot note gives the two Chinese ideographs, which he has translated by these words.

The ideographs are 神 (pronounced *sin* in the Mandarin dialect) which means spirit or soul, and 鹿 (pronounced *lok*) which means a deer or stag; and “divine stag” is thus the straightforward translation of the two words.

The obvious difficulty however is that the tapir most certainly is not called “the divine stag” by the inhabitants either of Sumatra or of any other country in which it is found. There is nothing divine or stag-like in its appearance, nor is there, so far as I am aware, any folk-lore or folk story that could be distorted, by the natural mistake of a traveller or by any stretch of imagination on his part, into such an expression as “the divine stag.”

* Notes on the Malay Archipelago and Malacca. W. P. Groeneveldt (Verhandelingen van het Genootschap van Kunsten en Wetenschappen. Volume XXXIX. Batavia 1879.) Miscellaneous Papers relating to Indo-China, Second Series Vol. I. p. 199.

The Malay name of the tapir is *tenok* (تنق) and what we should expect would be that the writer, who was of course describing an animal that was quite new and unknown to his readers, would endeavour to render this word in the ideographs of the language in which he was writing. What we should expect him to say is "in the mountains of this country a supernatural" (or, perhaps, rather, "extraordinary") animal is found called the *tenok*.

And this is, I venture to suggest, what the author has actually written.

Searching through the various dialects of the Chinese language for a dialect in which 神鹿 will represent the sound *tenok*, we find that in the Hylam dialect 神 is pronounced "tin" whilst in the greater number of the other dialects it is "sin" or "shin."

The Hylam dialect would therefore appear to be indicated 鹿 however remains "lok" as in the Mandarin dialect. We therefore get "tin-lok," which, though it takes us a good part of the way, is not entirely satisfactory. I am informed however by the Chinese interpreters of the Supreme Court that there is no ideograph which represents the word "nok." It would therefore appear either that 鹿 represents the nearest sound possible in the Chinese language to the Malay word *tenok*, or else that, in A. D. 1416, it was pronounced "nok."

The passage in the Ying-yai Shêng-lan is interesting in more than one respect. Firstly, if my suggestion that these two ideographs represent the word *tenok* is correct, it shows that the writer of that work was a Hylam; a native, that is to say, of the Island of Hainan, a fact which both the geographical position of that island with regard to the countries mentioned in the account, and the skill and daring in navigation of its inhabitants render extremely probable.

I am more inclined to believe the writer of the Ying-yai Shêng-lan to have been a Hylam from the passage in the work where, also in an account of Sumatra, he gives (according to

Groeneveldt's translation) the following account of the mango :
 "There is a kind of mango called by the natives *yam-pa* ; it is
 "like a pear but a little longer and has a green skin."

Yam-pa, which is the sound of the ideographs 奄拔 in the Mandarin dialect, is meaningless. The Hylam dialect however gives us *Jam-bu*, which is not only excellent Malay but shows incidentally that the writer's memory had deceived him into confusing the guava with the mango.

The passage is interesting in a second respect, for Groeneveldt's "stag" deserves to be recorded along with the "sladang" and "hippopotamus" with which other writers have confused the tapir. It was indeed no less an authority than Newbold that confused the sladang (the Indian "gaur," *bos gaurus*) with the tapir. In his "British Settlements of the Straits of Malacca," published in 1839, he makes, on page 435 of the first volume, the following extraordinary statements:—

"The seladang is supposed by some zoologists to be identical with the tapir. The Malays however make a difference "distinguishing the other tapir by the name of tennok. This "is a point desirable to ascertain. The seladang may probably "be a variety."

It would have been unfair perhaps to draw attention to this slip of Newbold's if it were not for the fact that it affords a curious instance of the extent to which the Malay forests were unknown even to the best informed English residents at a comparatively recent date.

More than one early traveller has recorded the hippopotamus in the far east. Generally they have I think confused it with the rhinoceros or the tapir. Occasionally perhaps they may have been misled by the word *kuda ayer*—(the Malay for the little sea-horse, which is not uncommon in these waters) which has led the lexicographers sadly astray. Marsden (in 1812), Abbé Favre (in 1875) and Swettenham (in 1881) all give *kuda ayer* as hippopotamus, thereby plainly implying that the hippopotamus, which of course is only found in Africa, is known to the Malays.

Lastly this early Chinese account of the tapir is interesting in that it anticipates, by exactly four hundred years, Major Farquhar's discovery of the tapir in Malacca. There will be found in Volume XIII of "Asiatick Researches," published in Calcutta in 1820, a very interesting account of this discovery. Major Farquhar, who was Governor in Malacca, wrote from Malacca on the 29th January 1816 the following letter to the Honourable A. Seton :

My dear Sir,

Conceiving that the accompanying account of an animal of the tapir kind, found in the forests in the vicinity of Malacca; but which I believe is not generally known to exist in any part of the old world, may prove interesting, I have taken the liberty to transmit it to you, for the purpose, (should you consider it as meriting public attention), of being presented to the Asiatic Society: I have likewise the pleasure to send a full length drawing of the animal, and a drawing and skeleton of its head, which is of very singular shape.

I remain My Dear Sir,

Your much obliged and very faithful servant,

W. FARQUHAR.

Malacca, 29th January 1816.

Major Farquhar's account, after a detailed description of the dentition and dimensions of the animal, is as follows:—

"The tapir (called tinnoo by the Malays) is an animal, which I believe has hitherto been considered, by the naturalists as being peculiar to the New World; it will however appear abundantly evident from the present account, that this is a mistake; and that a species at least of this quadruped is common to many of the forests on the Malay Peninsula, and particularly so in the vicinity of Malacca, being as well known to the natives there as the elephant or rhinoceros. The tapir of Malacca, although differing in some essential points from that of America, cannot, I conceive, be considered but as a variety of the same genus of quadruped.

“The manner in which the feet are divided is very peculiar; and is the same in both animals; having four hoofs in the fore, and only three in the hind feet. The general size and shape of the tapir of the old and new world will be found nearly alike, but differing in color; the head of this animal is of a peculiar shape, and forms a sort of ridge at top, the eyes are small, ears roundish and bounded with white, which can be drawn forward at pleasure, the legs are short and very stout, the body large, and in shape somewhat resembling that of the hog. The neck is short and thick, and the skin strong and coarse, like that of a buffalo. The hair is short, and of a black colour, from the proboscis to the extremity of the fore quarters; the body and part of the hind quarters of a light grey, and the rest of the hinder parts and legs are black. The tail is very short, and almost destitute of hair. It has no mane on the neck, in which respect it seems likewise to differ from the American tapir. When young it is beautifully spotted with brown and white.

“The tapir of Malacca is not known to the natives as an amphibious animal; it is perfectly harmless, and of a timid disposition. Indeed it seems destitute of any natural means of offence or defence. It feeds on vegetables, and is said to be particularly fond of sugar-cane. Its flesh is eaten by the natives (with the exception of Muhammadans, who deem it unclean) and considered very good: none of these animals have as yet been domesticated at Malacca, but I have no doubt if taken when young, they might be tamed with equal facility as those of America.

“The drawing which accompanies this will be found a faithful representation of the Malacca Tapir. It is taken from life, and will convey a much better idea of the animal than any description I am able to give.

“It is I think, very possible that the Malacca Tapir may be found to correspond more closely with one of the two fossil species described by Cuvier, in his geological discoveries, as having been met with in different parts of France, Germany, and Italy, the one named the small, the other the gigantic, Tapir.”

Major Farquhar's discovery of the tapir in the Malay Peninsula was followed in the same year by the discovery of the animal in Sumatra. Mr. Siddons, the British Resident at Bencoolen, wrote on the 6th December, 1816 the following letter to the Secretary of the Asiatic Society.

“ Sir,

I have sent on board the Ship *Clau line*, commanded by Captain Welsh, a very rare animal called on this coast the *Tannah* which I beg you to present to the Asiatic Society in my name.

It resembles, with extreme closeness the Tapir of Buffon. It was presented to me by the Pangeran of Ssongye Lamswe, who informed me that it was caught in a paddy plantation upon his lands in the interior. Search was made for its parents, but no traces of them were discovered: the people were attracted by the shrill cry of the animal, which they found at the edge of the paddy ground, close to a thicket, amidst very long grass, the Pangeran himself is, perhaps, the oldest man living in these districts: He says that he never saw but one other animal of this description, which was when he was about ten years old, and that he has never heard of one having been seen since, that which he then saw was of the size of a small cow.

The *Tannah* eats boiled rice, after it has got cool, grass, leaves &c. It is of a very lazy habit, but perfectly gentle, and loves to bathe, (remaining a very considerable time under water) and to be rubbed or scratched, which he solicits by throwing himself down on his side. He has been in my possession almost three months, during which period he has grown considerably, and his skin has changed from a dusky brown, streaked and spotted with white, to its present appearance.

I trust the animal will reach Calcutta alive, when no doubt it will gratify the curious in natural history.

I remain, Sir,
Your very obedient servant

G. J. SIDDONS.

Sumatra, Fort Marlborough, *6th December, 1816.*

The following notes by the Secretary of the Society conclude the article in "Asiatick Researches," and are sufficiently interesting to bear repetition.

"The animal's habits continue of the gentle and indolent character mentioned in the preceding communication, and it agrees with Major Farquhar's description in every respect, except in its evincing a great fondness for water: it constantly seeks a pool in which it remains immersed the greater part of the day; and not unfrequently dives for a very considerable period, presenting in this respect another analogy to the Tapir of South America.

"The following description of a young animal, received subsequently from Major Farquhar, with some interesting communications on subjects of natural history, will complete the information we at present possess regarding the oriental Tapir.

"The drawing which accompanies the following account of a young Tapir, and which I have the pleasure of offering to the acceptance of the Asiatic Society, was taken from an animal about four months old, and represents it as of a reddish brown colour, studded with white spots. It was taken from one I had alive in the house. After it has passed the above period, it begins gradually to change colour until the age of six months, by which time it has lost all its beautiful spots, and attained the general colour of the full grown Tapir as represented in a drawing transmitted from hence to the Asiatic Society in the beginning of last year. The Tapir from which the present drawing was made, I preserved alive in the house for upwards of six months, when it died suddenly. I found it an animal possessed of a most mild and gentle disposition. It became as tame and familiar as any of the dogs about the house, fed indiscriminately on all kinds of vegetables; and was very fond of attending at table to receive bread, cakes, or the like. It seemed very susceptible of cold, notwithstanding the great thickness of its skin, and I think I may venture without safety to affirm that

“ the Tapir of Malacca has nothing amphibious in its nature,
“ a character which appears to attach to those of America
“ Indeed the one I reared shewed rather an aversion to water
“ and in the wild state they are found to frequent high
“ grounds.”

Groeneveldt's Notes on the Malay Archipelago and Malacca.

BY W. GEORGE MAXWELL.

I opened the preceding article on the tapir with a quotation from Groeneveldt's "Notes on the Malay Archipelago and Malacca," and new set down a few miscellaneous ideas, which can only be considered as guesses, suggested by a perusal of that book.

I.

On page 143 of the Notes as they appear in the "Miscellaneous Papers relating to Indo-China and the Indian Archipelago," reprinted for this Society by Trübner & Co: in 1887, the following words occur in the translation of that part of the history of the Sung dynasty (960-1279) which gives an account of Java:—

"In their language pearls are called *mutiara*, ivory they call *kara*, incense *kun-tun-lu-lin*, and the rhinoceros *ti-mi*."

Groeneveldt in a footnote gives the Chinese ideographs which he has transcribed as above, and adds that he has been unable to trace the last three to their original form—*Mutiara* is represented by 沒爹蝦羅

Kara by 家羅

Kun-tun-lu-lin by 崑燉盧林

ti-mi by 低蜜

Whether *mutiara* means a pearl in Javanese I am unable to say, but it is certainly the Malay word for it; and it seems probable that, Malay being the *lingua franca* of the Far East, that Malay and not Javanese is the language indicated.

Kara bears no resemblance to *gading* كادغ the Malay for ivory. *Ka-tin* 家丁 probably must be the sound that the word *gading* would take in Chinese. The first syllable of *kara* and *katin* is the same; the difficulty is to suggest any reason for the substitution of *ra* for *tin*. The Chinese ideographs, it will be seen, are not similar, and there can therefore have been no mistake through mutilation of the ideograph. The only thing that I can suggest is a mistake on the part of the writer or the copyist. *Ra* 羅 is the last syllable of *mutiara* 沒爹蝦羅 the word immediately preceding *kara* 家羅 and it is not impossible that carelessness in the writing of these words in foreign tongue led to the repetition of the 羅 in the place of the 丁 that should have been written.

Kemennien كمين which is pronounced *ke-men-ni-en* and is the usual Malay word for the common resinous incense known as gum benjamin, is perhaps the sound which the writer has endeavoured to catch in *kun-tun-li-lin*. It can not be considered a happy effort, but *kemennien* is a word not easy for a foreigner to pronounce, and far from easy to set down in writing.

Ti-mi, the rhinoceros, is another difficulty. The word bears no resemblance to the common Malay word *badak* (بادق) but it may possibly be a corruption of the word *impit* (ايمنة). Wilkinson in his dictionary gives *badak himpit* as a kind of rhinoceros. Though personally I have not heard the word used in this way in the Peninsula, I have heard it used to represent the sound of the rhinoceros' call.

This is the way too, in which the word is used by the aboriginal *Besisi* of Selangor, for

Impit-impit bunyi badak

is the opening line of one of the Bেসি songs.*

It is perhaps too much to suggest that *impit* is the word represented by *ti-mi*; all that can be said is that it is the word that most closely resembles it.

II.

In Shih-pi's account of Java in the history of the Yuan dynasty (page 152), after mention of a person named *Ha-ji-ka-ta-na-ka-la*, whom we may take to be Haji Kadir Nakhoda, the writer states that on his return to China from Java he took to the Chinese Emperor a letter in golden characters from the Muli (or Buli).

The ideographs which Groeneveldt has thus transcribed are 沒里 and 巫里

In a footnote the translator states that this name cannot be identified.

The author, Shih-pi, informs us that he was a man from Po-yeh in the District of Li-chou in the Department of Pauting in the Province of Chih-li.

In this province the Pekingese dialect is spoken, and in this dialect the ideographs given above represent the sounds *mud-li* or *mu-li*.

The word becomes intelligible if we assume that the sound *Ah* should be added to it. *Ah* 亞 is the word that one commonly meets in Chinese names; Ah Sin or Ah Chong for instance.

It is a word used in the colloquial rather than in the written language, and it adds nothing to the meaning of the word or words to which it is joined. It is extremely probable therefore that either some copyist, or perhaps even the translator, of this history, considering that *Mud-li* and *Mud-li Ah* to be the same thing, dropped the "Ah." *Mud-li-ah* is of course the word *mudliyar* a well known title of rank among the Hindus of Southern Indian and Ceylon; and the account

* Skeat and Bragden's "Pagan Tribes" Vol. II. p. 148.

is the more interesting by reason of its showing the use in Java of this Hindu word in the year A. D. 1292, the date of Shih-pi's visit, as the official title of the person who sent the golden-lettered message to the Chinese Emperor.

III.

In the history of the Ming dynasty, Book 304, there is an account of the travels of Cheng Ho, an eunuch in the Emperor's Palace (A.D. 1403-1435). This account is translated by Groeneveldt on page 167.

Cheng Ho gives a list of thirty-five places which, during his service under three Emperors, he had visited. Among them he mentions on page 170.

滿刺加 渤泥 彭亨 急蘭丹 忽魯謨斯 北刺

Groeneveldt translates these places as Malacca, Brunei, Pahang, Kelantan, Hormus, and Pila.

There can be little doubt that Pila is Perak. If this is admitted, Hormus (Ormuz, at the mouth of the Persian Gulf) cannot be correct, for in a list of places the name of this place would not be inserted between Kelantan and Perak.

Hut-lu-mo-su is the sound represented by the ideographs 忽魯謨斯 in the Mandarin dialect,

[Hut-lu may possibly be an attempt at *Pulau* and *Pulau Mausu* may conceivably be the island of the Mausu pirates, who are spoken of on page 257 as coming from Borueo and ravaging the surrounding countries, even as far as Pahang.] Though the place intended to be indicated remains unidentified, and though perhaps it may now be impossible of identification, I venture to submit that there can be little doubt that it is some place in or near the Malay Peninsula or Archipelago.

IV.

On page 177 in the translation of the Ying-yai Sheng-lan, (A. D. 1416) there is the following account of the weights of Java.

"Their weights are as follows: a cati (*kin*) has twenty tael (*liang*), a tael sixteen *ch'ien*, and a *ch'ien* four kobangs."

For *cati*, *tael* and *ch'ien* the author gives the Chinese names. *Kobang* is written 姑邦. The *kobang* is the *kupang* which we know best at the present day as the ten-cent piece. It was originally a weight, there being four *kupangs* to a *jampal*, (which therefore corresponds to the *ch'ien* of the present account) and it only became a coin by its relative weight to that of the dollar. It is perhaps unnecessary to say that there is no connection between the word *keping* and the ten cent piece.

V.

In the account of Malacca in the Ying-yai Shêng-lan, in a list of the products of the country, 打麻兒 is mentioned. This is translated on page 244 as damar, and in the Mandarin dialect the ideographs would be thus pronounced, the last ideographs giving the "r" sound. But in the Hylam dialect, which I have suggested to be the native dialect of the writer, it is pronounced "lu," and the three ideographs would represent *da-ma-lu*, which would then appear to be an attempt at *damar-laut*. On the same page there is an account of a better kind of damar, which is "clear and transparent and resembles amber." It is called 損都盧厮 which is pronounced *sun-tu-lu-s* in the Mandarin dialect and *dun-lu-lu-si* in Hylam.

In neither dialect does the word bear the least resemblance to *mata-kuching*, the Malay name for this superior kind of damar, and it is difficult to conjecture what the word that the writer was thinking of may be.

VI.

On page 255, there is a translation of a place called 彭坑. This Groeneveldt translates as Pahang, and a perusal of the account shows that Pahang is undoubtedly the place referred to.

In a foot note Groeneveldt says "these two characters " are properly pronounced *p'ang*, *k'ang*, but the first, which " has the sound *p'e*" or *p'a*" in Fukien, is often used for rendering the sound *pa* or *p'a*, whilst the second character is taken " for *hang* on account of its primitive, which often has this " sound in other combinations."

In volume IV of the T'oung Pa, at page 81, Dr. Muller questions the accuracy of the rendering of 彭坑 and suggests that, as there is a tribe in the locality called "the Panggang," this was probably the old name of the place. Groeneveldt in Vol. VII of the same journal, at page 114, accepts this suggestion. I venture to submit that Groeneveldt was right in his first conjecture, and that Dr. Muller is wrong. In the first place, the tribe is the *orang pangan*, the aborigines of the country, and the word in the mouth of a Malay bears no resemblance whatever to *panggang*. The *orang pangan*, like all other aborigines, are driven to live in the forest, and it is quite impossible that they should ever have given their name to the Pahang River. In the second place, the ideographs 彭坑 are occasionally used, at the present day, by the Chinese to represent Pahang.

Malacca Harbour.

The following account of Malacca harbour is taken from the "Singapore Free Press" of 1834, and is reprinted by the kind permission of the editor.

W. G. M.

The present condition of the roads, and the difficulty of landing, except at nearly high water, are a matter of notoriety and people sometimes wonder how Malacca ever came to be selected as the site for a port, but a reference to old residents in the place, to early accounts of it, and to native traditions, shews that things were not always so, and may, perhaps, indicate the way in which the change came about.

A tradition exists among the natives that Malacca was not originally situated on its present site, but Telok Dalam (deep bay) on the other side of the Panchur, a rocky point on the coast about thirteen miles N. W. of Malacca, where tin has been found on the shore below high-water mark. This tradition bears testimony to the fact of Malacca having once possessed a good anchorage close inshore, but, finding appearances against it, locates the original port elsewhere.

The oldest resident in the place states that his father remembered when Pulau Upeh (a lateritic island lying about two and a half miles a little N. of W. from the town) was only a pistol-shot from the shore, and it is said that about thirty years ago or so, there was a house at Limbongan (two miles from town on the road to Tanjong Kling and nearly opposite Pulau Upeh) in a situation which is now 300 or 400 yards out from the shore. It is also known that land which was leased out by Government in that neighbourhood not very many years ago has disappeared altogether owing to the encroachment of the sea.

VALENTYN says: "There are two islets in its (Malacca's) vicinity—*Ilha das Naos* (Pulau Java, nearly opposite the end of the pier) within a gun-shot from the town, and *Ilha das Pedras* (Pulau Upeh) from where they got the stones to build houses etc. with, beyond the range of gun-shot.* The Portuguese carracks and galleons used to anchor between these two islets in four or five fathoms of water." There are now only about two fathoms.

HAMILTON, writing the same time, says; "The Road for Shipping is at too great a Distance to be defended by the Fort, the Shallowness of the Sea obliging them to be above a League off, which is a very great Inconveniency." But this latter is clearly an exaggeration, for he says shortly after: "At Malacca the Streights are not above four Leagues broad," whereas they are nine or ten; and from other parts of his narrative it is evident that too much faith must not be placed in him.

The *Commentaries* of ALBUQUERQUE, wherein an account is given of the founding of Malacca by PARIMICARA (*Apramusyasûra*) who had settled on the Pago, a tributary of the Muar, after his expulsion from *Singapura*, state that that prince was induced by some fishermen who lived on the Malacca River "to go and settle there, both on account of a fertile plain called Bintao three leagues distant along a river, wherein large crops of rice could be grown," and "because the harbour was commodius and very deep with good water."

We find in different places in the *Commentaries* the following expressions:—

"he (the King of Malacca) desired Afonso Dalboquerque would order his ships to withdraw from right *in front of the port* ;"

"he (Albuquerque) ordered the small vessels to withdraw and *lie off outside the port* ;"

"and to burn also all the other ships that *lay in the port* ;"

* i. e. from the fortress.

“ among the foreign ships which were *in the port* of Malacca ;”

“ alongside of this tower” (i.e. “ a keep of four stories height along the sea” which Albuquerque built close to his own fortress)
 “ one of our ships of two hundred tons burthen could come whenever it was desired.”

CRAWFURD quotes DE BARROS to the following effect for a description of the Town of Malacca at the time ALBUQUERQUE took it: “ Our people, although they did not see majestic structures of stone and mortar, or ramparts, or towers, or indeed any other kind of defence, beheld notwithstanding a town extending along the beach for a good league, and *ranged along the shore, many merchant vessels.*”

CRAWFURD himself says, referring to the two islands already mentioned “ it was near these that Albuquerque with his armada cast anchor in 1511, and at which also were wont to anchor the largest caragues of the Portuguese in five and six fathoms water. This part of the roads is now only accessible to small craft, owing to the growth of extensive mud-banks dry at low water, and the anchorage of vessels of burthen is at the inconvenient distance of two miles from the shore.”

In the Commentaries of ALBUQUERQUE we find the following statement made by RUY DE ARAUJO when advising that the bridge of Malacca “ ought to be attacked before anything for if they took that and made themselves strong in it, our people would be placed just *between the city and the inhabitants of Upe*, and the power of King divided into two parts.”

The “ city” was on the Stadt House side of the river. Further on we find: “ and while he (the King of Malacca) was thus occupied with the fortifying of the stockades, a Javanese headman, who was called *Utemutarajah*, who *lived in the Settlement of Upe*, and had about five or six thousand Javanese slaves of his own, or of his sons and sons-in-law, a very rich man, and one who traded very extensively to all parts of the

world, sent a present of sandal-woods to Afonso Dalboquerque, and secretly begged a safeguard for himself *and for all that settlement wherein he lived.*"

And again: "Afonso Dalboquerque ordered his Captains that *upon the territory of Utemutarajah* they should make no requisition."

Later again we find: "Utemutarajah gave opportunity to the Moors who lived in his *district of Dupe*† to make use of their own coinage and prevented ours from being current;"

and

"But Utemutarajah took so little heed of this hint to mend his ways that Afonso Dalboquerque again sent word to say that on an occasion when a certain Naire, who had turned Christian, a man in the employment of the *Meirinho*§ was walking in the *District of Dupe*, he had ordered his arrest;"

and

"He began to construct *in Dupe* strong stockades surrounded with ditches."

From the above extracts the following conclusion may reasonably be drawn; that when ALBUQUERQUE took Malacca, it was a harbour with deep water and a fine sandy bay extending in a curve from the river mouth westwards to the rocky eminence called Pulau Upeh. In all the mentions of Upeh, nothing is said about its being an island, on the contrary, everything, particularly the passage "he began to construct in Dupe strong stockades surrounded with ditches" points to its being then part of the mainland and of the town.

In the time of VALENTYN, the sea had already worn a way through the sandy shore and turned the western end of Upeh into an island; being barred from further encroachments on the west by a rocky ridge, its destructive tendencies found free play on the sandy coast in the opposite directions and continued to operate till they had made a channel about two miles wide, and threatened the high road which skirts the coast, and which is now protected by a series of groins.

†D'Upe.

§An officer whose duty it is to arrest criminals: the origin of the word, still current, for Inspector of Police "Brenio."

From the time of the opening of this channel dates, no doubt, the silting which has spoilt the harbour of Malacca, and brought it to its present condition,—a condition which is rapidly growing worse.

Tabu customs of the warpath amongst the Sea Dayaks of Sarawak.

A few months ago the Government of Sarawak arranged a punitive expedition against a troublesome border tribe. The army was made up partly of the regulars, the Sea Dayak Rangers, but mainly of the ablebodied men called out from all the houses of the Batang Lupar district: the largest contingent came from the village of Banting where the customs here related came before the notice of my wife. Whilst their husbands were away on the warpath the Dayak women, one and all observed several trivial ceremonies and omitted certain items belonging to the routine of an ordinary day; and on enquiry my wife learnt that these were performed for the benefit of their husbands in accordance with the principles of sympathetic magic. We are indebted to Miss Hall of the Banting Mission House for the following list of tabus followed by the women at home and by the men on the warpath.

The women.

(1) They must awaken early in the morning and with the streak of dawn the windows must be opened: otherwise their husbands will oversleep themselves and may be caught by the enemy. As the windows are opened early to bring light into the room so will it be light and bright when the men commence their march.

(2) It is forbidden (pemali) for them to oil the hair lest their husbands slip when walking on a 'batang' path (a path of tree trunks). It was the unusual untidiness of the ladies' hair which first called for remark when my wife arrived at Banting.

(3) They must not sleep during the daytime or the men will be drowsy when walking.

(4) Every morning they must scatter popcorns (made of rice) on the verandah: and just as the elastic popcorn bounds and rebounds on the hard floor so will the men be agile in their movements. At the same time the women sing a verse—

Oh kamba, enti tinggi surok,
 Enti baroh, perjok
 Munsoh suroh genong
 Awak ka baka ditanggong, baka sangkutong.

which being interpreted is

'Oh you absent ones dodge under the high obstacles and leap over the low ones. Petrify the enemy and keep off the hands raised against you.'

(5) It is pemali to bathe in the usual way with the petticoat on: for just as the garment would become wet and heavy so would their husband feel heavy in body and unable to move rapidly.

(6) The room must be kept very tidy, all boxes being placed near the walls; for should any one stumble in the house so may the men fall when walking and thus be at the mercy of the enemy.

(7) They must eat food only at meal times and then properly sitting down; otherwise the men will be tempted to chew leaves or earth when on the march.

(8) At each meal a little rice must be left in the pot and this must be put aside: this ensures that the men shall have plenty to eat and need never become hungry.

(9) On no account may a woman sit so long at the loom as to have the cramp; Or the men will surely become stiff and be unable to rise up quickly after resting or to run away.

Accordingly the women intersperse their weaving operations by frequent walks up and down the verandah.

(10) It is forbidden to cover up the face with a blanket or the men will not be able to find their way through tall grass or jungle.

(11) They must not sew with a needle or the men will tread upon 'tukak' (sharpened spikes of bamboo placed point upwards in the ground by the enemy).

(12) Flowers must not be worn nor scent used ; otherwise the movements of the men will be revealed to the enemy by their smell.

(13) It is unlucky to break the 'kain apit' (the piece of leather or bark of tree with which the women support their backs when weaving) ; should this occur the men will be caught by the chin on some overhanging bough.

(14) Should a wife prove unfaithful in the absence of her husband he will lose his life in the enemy's country.

The men.

(1) Must not cover up the rice when cooking or their vision will become obscured and the way difficult to see.

(2) The spoon must not be left standing up in the rice pot ; otherwise the enemy will so leave a spear sticking in their bodies.

(3) During cooking time should the pots be a distance apart from each other they must be connected by sticks ; so will the men have neighbours near at hand should they be surprised by the enemy. It is customary to put the pots very near together.

(4) It is pemali to pick out the bits of husk from the rice when feeding lest the enemy in like manner pick out that man from a group.

(5) As the rice is taken from the pot the cavity thus left in the food must be immediately smoothed over ; otherwise wounds will not heal quickly.

(6) It is unlucky to sleep with legs crossed or touching those of a neighbour lest the spears of the enemy smite the unfortunate offender of this tabu.

Whether the men as a whole obey these rules I cannot say but certain it is that the women of Banting and of other villages in that neighbourhood followed the restrictions herein imposed. However ludicrous they may seem to us now these magical superstitions are not more gross than those which held sway in the minds of our own countrymen of mediaeval times and even today it would not be difficult to parallel them amongst the country folk of merrie England.

JOHN HEWITT.

Musang Berjanggut.

It is hardly necessary to point out that this story of the Bearded Civet with its note of rollicking farce and its allusions to a pedestal lamp is not in origin Malayan, though much local colour has been added. It is sometimes acted on the stage of the *Bangsawan*. The present version has been written down by Raja Haji Yahye bin Raja Muhammad Ali of Perak and includes much valuable detail on wedding customs and so on. I am indebted to Mr. A. J. Sturrock for having romanized much of the manuscript and for assisting me in the preparation of the English synopsis.

R. O. WINSTEDT.

The Tale of the Bearded Civet.

Shah Ariman king of Shahar Desa was childless ; so he adopted a son of the people and named him Kemala-al-arifin. When Kemala-al-arifin had grown up, the king bade him choose a bride from the daughters of the chiefs, but the youth entreated to be excused, saying "I would seek as my wife a true woman and in this country there are only females." The king was amazed. "If that be so," said he, "go seek your true woman, for greatly I desire to see her: for her dowry and in provision for your journey I give three thousand pieces, but fail in your quest and your life shall pay forfeit for the shame you have brought on our women." The king further bade him return within a year.

So Kēmala-al-arifin prepared for the journey: bought stores of rice, spices, sugar, fish and coconuts, and mixed them all together in one bag. Then he set out, up hill, down dale, by

forest and lea, and after a long while came to a *kampung*, where he begged a night's lodging. Getting a welcome, he entered the house and after bathing and praying brought out his bag of provisions with the request that a meal might be prepared him. The house-wife gave the bag to her daughter Maimunah who when she saw all the provisions commingled got ready a meal from her parents' own rice. Meanwhile Kemala-al-arifin had watched her. Thought he, "This is not the girl I desire for my wife; to-morrow I must set out again in search of a true woman." So on the morrow, he set out again.

Now in the land of Askalan Rum there lived a poor old husbandman, by name Paman, who had a daughter Dang Sri Arif Laksana known to all the country round as the Fair Maid, fifteen years of age and of a shrewd wit. One day on his way home from the neighbouring hamlet, Paman met Kemala-al-arifin, who besought the favour of a night's shelter. Paman consented. On their way, Kemala-al-arifin related his travels and declared that the object of his quest was a kitchenless house: he amazed Paman by opening his umbrella in jungle shade while in the heat of open spaces he closed it; by donning his shoes in sloughs and doffing them on the clean road. When they had reached the house, and Paman had invited his guest to enter, Kemala-al-arifin produced his bag and begged that a meal might be prepared from its contents. Paman passed the bag to his daughter, who when she saw all manner of provisions commingled carefully separated rice from sugar, fish from coconut. Kemala-al-arifin was delighted at the girl's industry and thought "Now at last is my desire accomplished." The meal over, Paman related to Miya his wife the strange conduct of their guest by the way. His daughter solved the puzzles. The mosque, she explained, was the house he sought: the umbrella was opened in the forest to keep off droppings from the trees; the shoes donned in sloughs, because in them one cannot see thorns and so on. Kemala-al-arifin overhears her solution of the puzzles and is still more delighted. Next morning he begs Paman for his daughter's hand to the joy of the old husbandman. A grand wedding (which is described at length with great detail) takes place. Three months later the

young couple return to *Shahar Desa* that *Kemala-al-arifin* may not break the condition to return within a year.

In *Shahar Desa* every one marvels at the beauty of the bride: the King, the Crown Prince, the *Bendahara*, the *Vizier*, the *Temenggong*, the *Kathi*, each and all being afire with love. The King grows thin and wasted with passion, and at last summons *Kemala-al-arifin* and tells him how he is sore stricken with a malady for which there is no cure but the heart of a bearded civet-cat and how he has none he can trust save his adopted son: and so he bids him go seek a bearded civet-cat, declaring savagely that if he fail in his quest he will slay him with his own hand. *Kemala-al-arifin* perforce consented and going home heavy at heart told his wife of the strange behest. She detecting the King's plot advised him to build a small shelf over his bed and lie there concealed instead of setting out on such an errand. This he did, till the rumour spread he had departed to look for the bearded civet, whereat king and chiefs and priests rejoiced. The priest sent a pupil to arrange for an assignation with *Dang Seri Arif Laksana* and she replied, "Tell your master my heart overflows at his love and he will find me this evening at six o'clock." Then came a messenger from the *Dato Temenggong* on a similar quest and she invited the *Dato* to come at seven o'clock. There followed a messenger from the *Manteri*: him she bade come at eight. In like manner, she arranged for the *Bendahara* to come at nine and the *Raja Muda* at ten o'clock. Finally the king sent a page and she requested his royal master to call at eleven o'clock.

At six the *Kathi* arrived in his finest robes. The lady admitted him and at once returned to the kitchen. "You must wait till I've cooked cakes for your supper," said she, "and perhaps you would like to pray first." "No no," pressed the *Kathi*, "I can pray when I please but you I cannot always meet." But she cooked on. Seven o'clock struck and a knock announced the *Temenggong*. The *Kathi* shaking and trembling begged *Dang Sri Arif* to hide him. She put him into a large chest and shut the lid, and turned to greet the *Temenggong*. He too was eager but she put him off under excuse of baking cakes till eight o'clock came and with it the *Manteri*.

She hid trembling Temenggong on a shelf and let in the new comer. But culinary preoccupation stood between him and the object of his longing till nine o'clock brought the Bendahara. The quaking Manteri was ensconced on another shelf. The Bendahara also had to wait till the cakes should be baked. But alas, ten o'clock brought the Raja Muda punctual and eager. The Manteri was given a spoon and told to pretend to be a scullion. But even the Raja Muda had to wait wearily till those cakes should be baked, and eleven o'clock saw the king at the door. The Raja Muda cursing that "a miserable old wretch of a king should tear him from his love" looked round for a hiding-place; so the lady handed him a lamp and bade him pretend to be a pedestal and hold the lamp above his head. The king also was asked to await the baking of those cakes. As he sat looking about him, his eyes fell on the pedestal lamp: he stared and said to himself, "That pedestal's the very image of the Raja Muda;" words that set the lamp a-shaking. At last the impatient king burst into the kitchen, to be put off with every kind of excuse till at last in despair the poor damsel exclaimed, "Pardon, a thousand pardons sire but a strange longing possesses me to ride on your majesty's back and if your majesty love me, carry me but seven times to and fro across the room and I will yield to your majesty's wishes." The king consented and getting down on hands and knees, took her on his back. Up and down he pranced, and sore of knee and weary was nearing the end of his task, when suddenly the Manteri became so thirsty that he crept along his shelf till he found a ready husked coconut and seeing by the lamp-light the clean-shaven head of the Temenggong mistook it for marble and crashed down the nut with all his might. The Temenggong yelled. The King leapt up and fled into the night, thinking the aggrieved husband had come. The Raja Muda dashed down the lamp and took to his heels. All bolted except the Kathi who was shut fast in the chest. He poor prisoner prayed his captor to release him but she declared he must await her husband's return. Then she whispered to her husband to creep down from his shelf and pretend to have just returned from his quest. This he did, knocking at the door and announc-

ing his arrival. Said his wife, "A strange thing has happened: while you were away, one night a bearded civet-cat came and jumped into this chest in search of betel and I rose and shut the lid. Let us take him to the King, and cure his sickness." So in the morning he took the chest to the king and announced his success. The King bade the Temenggong see if it really was a bearded civet. The Temenggong peered into the chest and exclaimed, "Why, it's 'To Ka'!" And at once the Kathi answered from inside, "Yes, it is, and if you'd like to hear of your affair of last night, I'll tell you." The Temenggong retired in confusion and informed the King he could not clearly identify the animal in the chest. The Manteri, Bendahara and Raja Muda were each in turn ordered to see if this really was a bearded civet: to each the same thing happened and each in confusion professed ignorance of exact zoological knowledge. The King enraged rises and totters to the box stiff-kneed from the horse-play of the previous night. "'To Ka'," he exclaims. "Don't raise a horse laugh, your majesty," answers the Kathi. The king furious at this innuendo cries "Yes it's the bearded civet: away with it." The Kathi is taken home by Kemala-al-arifin, released and forgiven by him and his wife. Eventually the king and his court all make handsome presents to the sorely tried young couple.

Musang Berjanggut.

Wa-bihi Nasta 'ini Bi 'Ulahi. Ini-lah hikayat chërta orang dahulu kala. Sa-bërmula, maka ada-lah sa-buah nëgëri Shahar Desa nama-nya, raja nëgëri itu bërnama Shah-Ariman baharu naik kërajaan mënggantikan ayahanda baginda al-marhum yang sudah mangkat itu. Maka ada pun baginda itu bëristëri ëmpat orang akan lëtapi tiada bërputëra këëmpat-nya itu. Maka sangat-lah dukachita hati baginda. Maka di-ambil baginda sa-orang anak biapëri-nya di-përbuat anak angkat-nya. Maka di-namï oleh baginda kanak-kanak itu Këmala-al-arifin. Maka di-suroh baginda pëliharakan, di-bëri inang pëngasoh akan dia. Sëlang bëbërapa lama-nya, makin sa-hari makin

bĕsar sudah : maka sangat-lah kaselĕh baginda akan kanak-kanak itu, sĕrta pula baik sikap-nya, sĕpĕrti anak raja-raja juga susah badan pitah majis barang laku-nya.

Maka chukup-lah umur Kĕmala-al-arifin itu lima-bĕlas tahun. Arakian, maka ada-lah ka-pada suatu hari baginda bĕrsĕmayam di-balai rongsĕri di-hadapi oleh Raja Muda dan Raja Bĕndahara dan tuan Kadzi, dan Tĕmĕnggong, Mĕntĕri, halubalang, rayat hina dina sakalian-nya. Maka bagin la pun bĕrtitah ka-pada putĕra Kĕmala-al-arifin itu, "Ayohai anakanda Kĕmala-al-arifin, sangat-lah sukachita hati ayahanda akan mĕlihat anakanda sudah bĕsar dan pandai sakalian ilmu hikmat dan pĕngajian pun tĕlah khatam sudah. Maka sĕkarang bĕrbalek-lah dukachita ayahanda pula mĕlihatkan anakanda tiada bĕristĕri:ka-pada pikiran ayahanda patut-lah anakanda bĕristĕri mana-mana yang bĕrkĕnan anak sakalian mĕntĕri hulubalang kita; boleh ayahanda kahwinkan." Hata sa-tĕlah di-dĕngar oleh Kĕmala-al-arifin akan titah baginda itu, maka ia pun mĕnyĕmbah sĕraya bĕrdatangkan sĕmbah, "Ampun tuanku bĕribu-ribu ampun sĕmbah patek didek yang hina harapkan di-ampun; di-jual jauh di-gantong tinggi, di-bakar hangus di-rĕndam basah. Maka ada-lah sĕpĕrti titah duli tuanku itu tĕramat-lah sa-bĕnar-nya dan sĕlia tĕrjunjong di-atas jĕmala ubu-ubun patek akan ampun kurnia anugĕrahi duli yang maha mulia itu; akan tĕtapi ampun tuanku bĕribu-ribu kali ampun dinding ĕmas perak lidah patek mĕnyĕmbahkan ka-bawah duli itu : maka sa-boleh-boleh-nya patek mĕnampun-lah bĕristĕrikan orang bĕtina. Jika ada mudah-mudahan sĕrtā tinggi daulat tuanku, patek hĕndak mĕnchari orang pĕrĕmpuan, karna harapkan di-ampuni ka-pada pĕmandangan patek di-dalam nĕgĕri ini sĕmua-nya orang bĕtina bĕlaka tiada dapat sa-orang pĕrĕmpuan." Sa-bĕrmula tĕlah baginda dan sakalian raja-raja dan orang bĕsar-bĕsar mĕnĕngarkan sĕmbah Kĕmala-al-arifin itu, sangat-lah hairan ajaib mĕnimbangan pĕrkataan itu dĕngan sa-habis bĕsar maksud-nya itu. Maka tĕmĕnong-lah baginda sa-jurus, lalu baginda mĕngĕluarkan titah sĕraya tĕrsĕnyum, "Hai anakanda Kĕmala-al-arifin ka-pada pĕmandangan anakanda di-dalam nĕgĕri kita ini tiada-kah orang pĕrĕmpuan mĕlainkan orang bĕtina sahaja. Jikalau bagitu ayahanda hĕndak mĕlihat orang

përempuan. Baik-lah anakanda mënchari istëri orang yang përempuan ayahanda mëmberi bëlanja kahwin itu sërta përbëkalin di-jalan tiga-ribu ringgit, tètapi jikalau anakanda tiada dapat orang përempuan itu, apabila anakanda balek ka-dalam nëgëri ini, tëntu-lah ayahanda bunoh, karna anakanda mënurunkan mervah sakalian përempuan di-dalam nëgëri sërta pula bërbohong ka-pada këlayak majlis raja-raja mëntëri hulubalang sakalin ini." Maka sëmbah Këmala-al-arifin, "Ampun tuanku, sèpërti titah patek junjong-lah. Tiada-lah shak dan waham hati patek lagi." Maka baginda pun bërtitah ka-pada bëndahara mënuyuroh kurnia ka-pada Këmala-al-arifin tiga ribu dinar emas lalu di-unjokkan ka-pada Këmala-al-arifin di-sambut oleh Këmala-al-arifin sëraya mënnyëmbah ka-pada baginda. Maka baginda bërtitah pula ka-pada Këmala-al-arifin, "Ayahanda mëmberi tëmposh ka-pada anakanda sa-tahun përgi balek chari dëngan bërsunggoh-sunggoh sèpërti kata anakanda itu." Maka Këmala-al-arifin mënnyëmbah baginda sërta mënchium tangan baginda sa-nbil mënnyahut titah baginda dëngan lëmalë lëmbut bunyi suara-nya; kata-nya, "Sèpërti titah tuanku patek junjong-lah." Sëraya ia mëmberi hormat ka-pada raja-raja orang bësar-bësar sakalian; lalu turun bërjalan pulang ka-rumah-nya mëndapatkan bapa-nya biapëri itu, mënchëritakan hal-nya itu hëndak bërjalan. Maka biapëri dua laki istëri pun mënangis sangat dukachita akan anak-nya.

Hata sëlång antara bëbërapa lama-nya pada saat këtika yang baik, Këmala-al-arifin lalu bërmohon ka-pada ibu dan bapa-nya laki istëri sërta di-pëlok di-chium oleh biapëri laki istëri akan anak-nya itu dëngan bëbërapa do'a supaya sëlång anak-nya itu.

Arakian Këmala-al-arifin bërsiap përkakas-nya; di-bëli-nya bëras dan rëmpah-rëmpah dan kachang gula dan anak-anak ikan yang halus, nyiur yang sudah bërkuhur; sëmua-nya di-champurkan ka-dalam bëras itu përbëkalin sëmua sa-kali. Maka ia pun lalu bërjalan sa-orang diri-nya masok hutan masok padang këluar padang, naik gunong turun gunong, mënnyërahkan diri-nya ka-pada Allah subhana wataala; sa-këtika bërjalan hari pun pëtang; dëngan takdir Allah tërus-lah ia kassa-buah dusun orang. Maka Këmala-al-arifin masok ka-dalam

dusun itu di-lihat-nya ada sa-buah rumah orang. Maka kata Kēmala-al-arifin, "Ayohai, inche tuan rumah boleh-kah sahaya tumpang bermalam di-sini?" Maka jawab orang tua yang empunya rumah itu, "Boleh: ayohai anak-ku orang muda, mari-lah naik." Maka Kēmala-al-arifin naik ka-rumah itu lalu mēletakkan dukong-nya sēraya bērtanyakan pērigi, lalu di-tunjokkan oleh orang tua itu. Maka Kēmala-al-arifin pun mandi, sērta mēngambil ayer sēmbahyang, lalu naik ka-rumah sēmbahyang maghrib: tēlah sēlēsai sēmbahyang Kēmala-al-arifin pun mēngēlcarkan punjut bēras-nya itu, lalu di tunjokkan ka-pada orang tua sēraya kata-nya, "Ini, bapa, bēras sahaya minta tanakkan pērbēkalan sahaya." Maka oleh istūri-nya itu di-suroh-nya anak-nya sa-orang pērēmpuan nama Maimunah sēraya kata-nya, "Hai anak-ku Maimunah ini-lah bēras orang muda ini chuba masakkan nasi supaya ia makan ia lēlah sangat lapar bērjalan datang dari tēmpat yang jauh." Dēmi di-dēngar oleh anak-nya, maka ia pun mēngambil nyiru di-tuangkan bēras itu di-dalam nyiru. Tēlah di-lihat oleh Maimunah bēras itu bērchampur dēngan pērkakas yang lain-lain-nya, maka ia pun mēmanggil ibu-nya. Maka ibu-nya itu pun datang-lah mēlihat sēraya di-tunjokkan oleh anak-nya. Maka kata ibu-nya, "Masakkan-lah nasi bēras kita ini." Maka bēras Kēmala-al-arifin di-pulangkan balek ka-pada-nya. Hata sa-tēlah sudah masak nasi itu lalu di-angkatkan oleh orang tua itu ka-hadapan Kēmala-al-arifin sēraya kata-nya, "Silakan-lah anak-ku makan; barang rupa-nya tiada dēngan sēpērti-nya." Maka Kēmala-la-arifin pun lalu makan nasi itu, sambil bērpikir di-dalam hati-nya, "Tiada-lah aku bērjumpa juga sēpērti maksud hati-ku." Maka apabila ia sudah makan, kata orang tua itu, "Ayohai anak-ku orang muda, siapa nama anak-ku? Datang dari mana? Hēndak ka-mana?" Maka kata Kēmala-al-arifin, "Hamba datang dari nēgēri Shahar Desa hēndak bērmain-main sahaja mēlihat tērmasa kēkayaan Allahsa-gēnap nēgēri tēluk rantau orang: nama hamba ini Kēmala-al-arifin, dan hajat hati hamba esok pagi hamba hēndak bērjalan pula." Maka kata orang tua: "Itu-lah baik anak-ku, kēnal-lah bapa ini; kalau tērchampak ka-tēmpat anak-ku pula." Maka sahut Kēmala-la-arifin, "Insha-allah baik-lah, bapa." Hata

tělah sudah bėrkata-kata itu, hari pun jauh malam lalu tidur: sa-kětika tidur hati pun siang: Kėmala-al-arifin pun bangun lalu sėmbahyang suboh sėrta bėrsiap hėndak bėrjalan bėrkhabar ka-pada orang tua itu. Maka di-bėri Kėmala-al-arifin akan orang tua itu hadiah sa-puloh dinar ěmas. Maka sangat-lah sukachita hati orang tua itu dėngan sa-ribu puji ka-atas Kėmala-al-arifin itu. Maka Kėmala-al-arifin lalu turun bėrjalan pula mana-mana sa-kėhėndak kaki-nya bėrjalan. Apa-bila hari pun pėtang, bėrmalam ka-pada rumah orang-orang sa-panjang dusun itu, di-pėrbuat-nya sė-pėrti yang dahulu juga; ia minta masakkan nasi bėras yang sudah bėrchampur-champur anika jėnis barang-barang, mėlainkan kata sa-tėngah orang-orang tėmpat ia mėnumpang itu, "Kėmala-al-arifin ini orang gila gėrangan-nya." Di-masakkan nasi itu dėngan bėras-nya sėndiri, di-bėri-nya makan. Maka lėpas makan itu, di-bėri oleh Kėmala-al-arifin hadiah tuan rumah itu sa-puloh dinar ěmas: pagi-pagi esok ia bėrjalan sa-kira-kira pėrjalanan-nya itu sudah ěnam bulan sa-rata-rata nėgėri orang sahaja, maka tiada-lah sampai sėpėrti maksud hati-nya itu Alkesah, tėrsėbut-lah sa-buah nėgėri nama Askalan Rum. Maka ada-lah sa-orang pėladang nama-nya Paman istėri-nya bėrnama Mita: ada ěmpunyaĭ anak sa-orang pėrėmpuan: maka nama-nya Dang Sėri Arif Laksana timang-timangan ěmak bapa-nya Orang Muda Chantek; maka ada pun sifat Dang Sėri Arif Laksana tėrlalu amat chantek mėngalahkan sifat sakalian pėrėmpuan, sėrta arif bijaksana, pandai bėrkata-kata mėnangkap pėham pėrkataan orang. Maka sangat-lah kaseh ěmak bapa-nya akan anak-nya itu; tiada di-beri bėrkėrja ladang, hanya-lah bėrhėrja mėnjahit sahaja di-rumah serta pula sangat manja-nya. Maka ada pun umur-nya baharu lima-bėlas tahun. Maka banyak-lah sėgala orang muda anak pėladang-pėladang hėndak mėminang, tiada-lah di-tėrima oleh Paman itu. Di-dalam hal yang dėmikian itu, maka ada-lah suatu hari Paman pun bėrsiap-lah barang ubi kėladi, tėbu pisang hėndak mėnjual turun ka-pėkan nėgėri Askalan Rum itu. Tělah sudah siap Paman pun bėrjalan-lah mėnjual barang-barang-nya itu habis-iah laku di-bėli oleh orang pasar itu. Maka ia pun mėmbėli barang-barang makanan pula, hėndak balek pulang

ka-rumah-nya. Hata dengan takdir Allah subhana wataala sampai-lah tengah padang itu, maka berjumpa Paman dengan Kēmala-al-arifin hendak masokkan nēgēri Askalan Rum itu. Maka kata Kamala-al-arifin itu, "Hai bapa-ku, hendak ka-mana bapa-ku ini? dan apa-lah nama nēgēri ini?" Maka sahut Paman: "Hamba ini hendak pulang ka-rumah hamba; ada pun nama nēgēri ini Askalan Rum. Orang muda ini apa nama? Hēndak ka-mana?" Maka kata Kēmala-al-arifin, "Nama hamba Kēmala-al-arifin: hamba ini hendak mēnchari tumpang-an di-rumah yang tiada bērdapur." Maka kata Paman, "Mari-lah orang muda ka-rumah hamba, bērhēnti pada malam ini. Pagi esok chari-lah rumah yang tiada bērdapur itu." Maka kata Kēmala-al-arifin, "Baik-lah hamba tumpang-lah bēr-malam di-rumah bapa malam ini." Maka Paman pun bērjalan pulang ka-rumah-nya. Maka di-ikut oleh Kēmala-al-arifin dari bēlakang masok ka-hutan rimba yang bēsar. Maka sampai-lah ka-pada suatu sungai lalu mēnyēbērang sungai itu. Maka kata Kēmala-al-arifin, "Wahai titi kēra rupa-nya ini." Maka diam Paman itu tiada di-sahut-nya. Maka Kēmala-al-arifin pun lalu mēngēmbangkan payong-nya. Maka bērpayong-lah ia di-dalam hutan itu. Maka di-lihat oleh Paman sangat-lah hairan hati-nya tētapi tiada apa kata-nya. Kēlėkian sampai-lah pula bērjalan itu mēnēmpoh lėchah lumpur yang tēramat dalam. Maka Kēmala-al-arifin pun sēgēra kēna mēngēnakan kasut ka-pada kaki-nya, lalu bērgēlut-lah ia lob-lab bunyi-nya. Maka di-lihat oleh Paman sangat-lah ajaib hati-nya mēnikirkan hal yang orang muda itu sangat-lah bērsalahan dēngan laku tabiat orang yang lain. Maka jalan itu pun kēluar ka-pada suatu padang hampir sudah dēngan rumah-nya: payong itu pun di-kēnchupkan oleh Kēmala-al-arifin kasut itu pun di-bukakan-nya, di-bibit-nya dēngan tangan kiri-nya lalu bērjalan mēngikut bēlakang Paman itu. Maka oleh Paman sēmua di-lihat-nya kēlakuan Kēmala-al-arifin itu, mangkin bērtambah ajaib hati-nya: hari pun pētang sampai-lah ka-rumah-nya. Maka di-lihat oleh Dang Sēri Arif Laksana bapa-nya tēlah balek dari pasar bērdukong mēmbawa barang-barang dan sa-orang orang muda ada mēngikut di-bēlakang-nya, sangat-tah elok rupa sifat-nya. Maka Dang Sēri Arif Laksana

pun sĕgĕra naik ka-rumah-nya bĕrkhobar ka-pada ĕmak-nya itu. Maka Paman dan Kĕmala-al-arifin pun sampai-lah ka-halaman rumah-nya, lalu mĕlĕtakkan dukong-nya itu di-muka pintu. Maka istĕri-nya pun datang mĕngambil barang-barang ka-dapur di-bĕrikan-nya ka-pada anak-nya Dang Sĕri Arif Laksana lalu sĕgĕra ia mĕmasak makanan-nya itu. Maka Paman pun turun ka-pĕrigi bĕrsama-sama dĕngan Kĕmala-al-arifin langsung mĕngambil ayer sĕmbayang, lalu balek ka-rumah bĕrsama-sama dĕngan Paman. Maka kata Paman, "Silakan-lah orang muda naik ka-tĕratak hamba yang burok ini." Maka kata Kĕmala-al-arifin "Baik-lah bapa-ku." Maka Kĕmala-al-arifin pun lalu-lah naik ka-rumah Paman, dudok di-sĕrambi dĕngan sĕgala pĕrkakas-nya ka-pada tĕmpat yang di-sĕdiakan istĕri Paman itu. Maka Paman pun ka-tĕngah mĕndapatkan anak istĕri-nya, mĕnyuroh mĕmasak dĕngan sĕgĕra-nya. Maka Paman pun balek pula mĕndapatkan Kĕmala-al-arifin. Maka Kĕmala-al-arifin pun lalu mĕngĕluarkan punjut bĕras pĕrbĕkalan-nya itu, di-bĕrikan ka-pada Paman, kata-nya, "Bapa, ini bĕras bĕkalan hamba mita masakkan nasi karna hamba tiada-lah makan nasi yang lain-lain lagi dari-pada bĕkĕlan ini." Maka di-sambut oleh Paman di-bawa-nya ka-pada anak istĕri-nya di-suroh masakkan sĕrta di-khabarkan sĕpĕrti kata Kĕmala-al-arifin itu. Maka Dang Sĕri Arif Laksana pun sĕgĕra mĕngambil nyiru di-tuangkan-nya bĕras itu, di-lihat bĕrchampur sahaja dĕngan pĕrkakas yang lain-lain-nya. Maka lalu di-indang oleh-nya di-pileh bĕras sama bĕras, rĕmpah sama rĕmpah, gula sama gula, ikan sama ikan, nyiur sama nyiur : sudah di-pileh tiada bĕrchampur lagi maka bĕras itu pun di-masakkan ikan kachang ; gula dan nyiur di-champur di-pĕrbuatkan bubor. Maka sa-tĕlah sudah mustaĕd sakalian-nya, lalu di-hidangkan nasi bubur itu di-bubuhkan ka-dalam sĕmĕrit-nya : lalu di-angkatkan oleh Paman ka-hadapan Kĕmala-al-arifin : maka Paman pun bĕr-kata, "Ayohai orang muda silakan-lah makan sa-barang di atas kadar-nya." Maka sahut Kĕmala-al-arifin sambil tĕrsĕnyum, "Baik-lah bapa-ku ; silakan-lah bapa-ku makan bĕrsama-sama." Maka Paman pun tĕrtawa, sĕrta mĕmbuka hidangan itu bĕrsama makan dĕngan Kĕmala-al-arifin, sambil bĕrkata. Lĕpas makan Kĕmala-al-arifin pun bĕrpikir di-dalam hati-nya ;

“Ini-lah baharu sampai maksud hati-ku, tēlah bērlagu-lah gēlora ombak yang bērnama ashek.” Maka sa-kētika itu bērubah-lah warna muka-nya. Hata hidangan tēmpat makanan itu di-angkat oleh Paman ka-dalam, sērta mēnyorongkan tepak sireh ka-pada Kēmala-al-arifin dēngan bēbērapa hormat-nya lalu ia mēmakan sireh. Maka Paman pun masok balek ka-tēmpat-nya bērbaring-barang lētēh bērjalan itu. Kalakian istēri-nya pun bērtanya ka-pada Paman, “Orang muda itu datang dari-mana? dan hēndak ka-mana ia?” Maka sahut Paman, “Orang ini datang dari nēgēri Shahar Desa; hēndak bērjalan-jalan sahaja: tētapi sangat-lah hairan mula-mula tadi bērjumpa dēngan hamba, ia bērtanyakan rumah tiada bērdapur: kata hamba, ‘tiada-lah hamba tahu rumah yang tiada bērdapur itu:’ hamba mēngajak ia bērjalan ka-rumah kita ini. Kēmudian sampai pula mēniti titian yang kita ikut-ikut itu, di-kata-nya ‘titi kēra’ pula: diam juga hamba. Kēmudian sampai pula mēnēmpoh jalan yang lichah itu, di-kēnakan-nya gelut-nya di-dalam hobok yang dalam itu; habis gēlut-nya kēna lumpur. Kēmudian lēpas itu masok hutan di-kēmbangkan-nya payong-nya. Maka keluar dari hutan mēnēmpoh padang elok di-kenchupkan-nya payong-nya. Sangat-lah hairan hati hamba mēlihat kēlakuan orang muda itu. Apa-kah sēbab-nya hal yang dēmikian itu?” Maka sahut istēri-nya, “Sungguh-lah sēpērti kata tuan hamba. Apa-kah kēlakuan-nya yang dēmikian itu?” Hata, sahut Dang Sēri Arif Laksana ambil tērsēnyum dēngan pērlahan suara-nya; “Ayohai bapa dan ibu tiada-kah tahu hal kēlakuan orang muda itu?” Maka jawab ibu bapa-nya, “Tiada-lah kami tahual orang muda yang dēmikian itu apa-apa sēbab-nya.” Maka kata Dang Sēri Arif Laksana, “Ayohai, bapa-ku, ada pun yang di-katakan orang muda itu rumah yang tiada bērdapur itu misjid-lah yang tiada bērdapur titi yang di-katakan-nya titi kēra jikalau titi itu tiada pēmēgang sa-rupa-lah dēngan titi kēra; bētul-lah orang muda itu. Ada pun di-dalam hutan ia mēngēmbangkan payong barangkali ranting patah, atau berak burong supaya ia tiada kēna mara bahaya dan najis; tēngah padang ia mēngunchupkan payong itu karna apa-apa najis-nya sa-kadar panas sahaja lalu-lah di-tahani: dan mēnēmpoh

lumpur itu tiada kelihatan kalau kena kaki-nya, bukan-kah suatu mara bahaya di-atas-nya, serta pula aral perjalanan, dan di-tengah terang tanah yang kering boleh tampak dengan mata-nya apa-apa hal yang ada di-situ; demikian-lah hal paham hamba." Maka sahut bapa-nya laki istèri "Sudah-lah sa-benar-nya sèpèrti kata anak-ku itu, kebodohan yang kedua ini orang tua-tua tiada mempunyai akal sa-kali-kali." Sa-tèlah sudah berkata-kata itu, semua-nya di-dèngar oleh Kémala-al-arifin, maka ia pun mènghuchap shukur ka-pada Allah taala dèngan tèrlalu amat kèsukaan-nya sèpèrti kejatohan gunung manikam rasa-nya; sambil ia bèrbaring-baring tiada mau tidur mata-nya hasrat-nya hèndak mèmèning Dang Sèri Arif Laksana itu. Hata sa-kètika tidur hari pun siang, maka Kémala-al-arifin pun bangun pèrgi ka-pèrigi hèndak mandi, sambil sèmbahyang suboh. Kémudian lèpas sèmbahyang itu, baharu-lah Paman laki istèri bangun serta anak-nya Sèri Arif Laksana itu. Maka Paman dudok dèkat Kémala-al-arifin mèmakan sireh. Maka Kémala-al-arifin sègèra-lah bèrjabat salam mènchiu'm tangan Paman, sèraya berkata dèngan lèmah lèmbut buryi suara-nya, "Ayohai ayahanda hamba ada pun hamba dèngan sa-bèsar-bèsar maksud sèrta harap dèngan sa-bèsar-bèsar harap rèndah gunung tinggi-lah harap hamba ini; jikalau ada mudah-mudahan ihsan rahim bapa hamba ka-pada hamba dagang yang hina gharib miskin sa-kira-nya pinta pèrhamba akan pèngisip atap itu yang tiris, lantai yang patah, buat mènghambil kayu dan pènumbok damar bapa hamba. Maka jikalau tiada bapa hamba sampaikan sèpèrti hasrat hati hamba ini, nèschaya bèrpanjangan kerosakan hati hamba mènanggung pèrchintaan." Arakian sa-tèlah di-dèngar oleh Paman akan kata Kémala-al-arifin, sangat-lah kèsukaan hati-nya sèrta bèsèri-sèri warna muka-nya sèpèrti kejatohan bulan matahari rasa-nya mènèrangi rumah-nya itu. Lalu ia berkata, "Jikalau sudah anak-ku sudi bèsama dèngan bapa, orang yang dudok di-hutan padang ini, tiada tahu adat lèmbaga dan rela pula bèrbantalkan bèndul, bèrtikarkan lantai, bèrkèlambukan asap, sa-kali anak-ku sudi mèmèlihara bapa ini anak bèranak, yang bapa sa-ribu kali kèsukaan lagi, bèrpètarohkan diri ka-pada anak-ku orang nègèri; tètapi bapa bèrtanggoh dahulu, mèmèberi tahu ka-pada saudara

dagang sakalian akan pěkərjaan kahwin anak-ku ini." Hata sa-tělah sudah bėrkata-kata, Paman pun bėrmohon ka-pada Kėmala-al-arifin pėrgi ka-rumah sakalian kaum kėluarga-nya, mėmbėri tahu dari-hal hėndak mėnikahkan anak-nya Dang Sėri Arif Laksana dėngan Kėmala-al-arifin itu; maka těrلالu-lah sangat sukachita mėrėka itu. Tělah sudah, maka Paman pun pulang ka-rumah-nya, sėrta bėrmuafakat dėngan istėri-nya sėrta bėrtanya izin akan anak-nya itu. Maka sa-tělah izinlah Dang Sėri Arif Laksana akan pėrkataan bapa-nya; kala-kina sa-tělah bėrkata-kata itu, Paman pun kėluar mėndapatkan Kėmala-al-arifin, sėraya bėrkata sambil tėsėnyum mėmandang Kėmala-al-arifin. Maka Kėmala-al-arifin tundok kėmalu-maluan rupa-nya. Maka-sa-kėtika lagi bėrhimpun-lah sakalian kaum kėlurga laki-laki dan pėrėmpuan datang ka-rumah Paman. Maka Kėmala-al-arifin mėmbėrikan wang bėlanja makan isi kahwin ka-pada Paman dua ribu dinar ėmas. Maka di-sambut oleh Paman akan wang itu sėrta di-surohkan anak buah-nya mėmbėri barang-barang pėrkakas hėndak mėmbuat kėnduri itu ka-pasar. Hata Paman pun dudok bėkərja-lah tujuh hari tujuh malam bėrsuka-sukaan makan minum di-jėmput sakalian haji lėbai dan imam khatib makan kėnduri itu mėmbėri arwah ka-pada roh dato nenek-nya. Maka sa-tělah di-mulaı Kėmala-al-arifin pun di-hiasi orang-lah di-bawa mėnitekkan limau dan bėrinai di-hadapi oleh sėgala orang-orang tua-tua tabib dan bomor dan sakalian pawang-pawang dairah itu di-dudokkan di-atas gėta di-hadapi gunong-gunong tėmpat pėrsandingan itu. Maka tampil-lah tabib dan bomon dan pawang mėnjampi mėnitek limau itu, lalu di-tuangkan minyak ka-dalam aver limau yang sudah di-sėdiakan di-dalam batil pėrak sangat-lah elok rupa-nya sėpėrti gambar bulan suatu bėrapit dėngan gambar matahari dan tujuh biji bintang sakėliling-nya ya-itu bulan di-pagar bintang raksi-nya itu tėlaga di-bawah bukit yang naha baik sa-kali. Tělah di-lihat oleh tabib bomor pawang itu, maka sakalian mėrėka itu pun tėsėnyum sakalian mėlihat raksi elok sėpėrti yang dėmikian itu; bėlum pėrnah sa-orang makhluk pun mėndapat titek limau yang dėmikian itu. Sa-tělah sudah di-ambil oleh tabib sadikit ayer limau di-kachau-nya dėngan daun sireh lalu di-chalitkan

ka-pada dahi Kēmala-al-arifin. Maka nasi hadapan yang bër-bungakan kain sërba aneka pun di-angkat orang-lah di-hadapan Kēmala-al-arifin. Maka Kēmala-al-arifin mēmbasoh tangan lalu mēmakan sa-dikit-sadikit dēngan halus manis kēlakuan-nya tērtib dan lēndip rupa kēlakuan-nya. Maka sa-kētika makan lalu-lah sudah; mēmbasoh tangan sērta makan sireh sa-kapur. Hata Paman pun datang mēnyambut tangan Kēmala-al-arifin di-hantar balek ka-tēmpat pērandian; lalu mēmandi ayer limau itu sēraya bērinai.

Maka sakalian pērēmpuan pun mēmbēri pakaian Dang Sēri Arif Laksana sa-chukup pakaian mēmpēlai; sērta di-pimpin di-iringkan oleh sakalian orang tua-tua dan anak dara-dara naik ka-gēta di-hadapan gunong-gunong tēmpat pēsandingan itu. Maka khatib bomor dukun pun mēng-ambil-lah mēnitekkan limau di-hadapan sanak saudara-nya masing-masing mēngadapi pēkērjaan itu. Hata bērsamaan-lah raksi-nya Kēmala-al-arifin jatuh ka-pada pērigi di-bawah bukit; yaani untong-nya baik kēkal karal di-dalam sēnang sēntosa kēkayaan sa-lama-lama-nya. Maka pada kētika itu sēgala bunyi-bunyian gēndang sērunai gong chanang pun di-palu orang-lah, tērlalu amat elok bunyi-nya. Maka Dang Sēri Arif Laksana pun di-angkat orang ka-tēmpat pērandian bērlimau, mandi bērinai; tēlah mandi bērsalin kain basahan tērlalu elok rupa-nya, sēpērti bulan ēmpat-bēlas hari puteh kuning kulit-nya sēpērti umbut di-sēntak rupa-nya. Maka tērurai-lah rambut-nya yang panjang tērlalu amat lēbat dēngan hitam sēpērti dawat tumpah hingga sampai ka-tumit kaki-nya. Maka hairan-lah sakalian orang yang mēlihat Dang Sēri Arif Laksana itu. Maka sēgēra-lah di-sanggul oleh istēri tabib yang tua-tua rambut Dang Sēri Arif Laksana, sērta di-bawa masok ka-dalam pēlamin yang sudah sēdia itu. Hata tampil-lah anak-anak tēruna yang muda-muda bangkit mēnarikan inai bērangkap-rangkapan tērlalu elok rupa limbai langkah gaya-nya mēnyukakan hati yang mēlihat dia. Maka gēndang pun di-palu orang-lah, lagu *Alif alif pulang mērajok* nama-nya; makin sangat-lah ashik orang-orang muda itu mēnari; lēpas sa-orang, sa-orang pula mēnarikan inai itu: maka api bunga inai itu sēpērti

bèrkëmbar dëlapan-lah rupa-nya. Sa-tëlâh sudah, anak tëruna yang muda-muda mënari; maka di-unjokkan pula inai ka-dalam sambil mënari. Maka di-sambut pula oleh orang muda-muda përempuan janda-janda sambil mënari yang lëmah lëmbut juga. Maka lalu mënari di-hadapan pëlamin gunong-gunong itu mêngënak langkah limbai, lëpas sa-orang sa-orang pula bërangkap-rangkap. Maka gong gëndang sërunai pun bërunyi mërawan-rawan lagu-nya, bërâleh-nya lagu këtimping janda gërënak dua-bëlas pula. Maka sangat-lah ashik sakalian janda-janda bangkit mënari tërgeram hati anak dara mënëngar bunyi itu. Hata hari pun hampir-lah dini-hari. Maka Këmala-al-arifin di-tampal oleh sakalian përempuan istëri pëgawai yang tua-tua dëngan inai sa-chukup-chukup jari tangan dan bërinaï sa-hari bulan di-tapak tangan kanan dan kiri dan bërinaï pula përimpin? kaki kanan dan kiri sa-këliling, langsung pula bërinaï këlëngkeng kiri bërèhanggal mërak. Tëlâh sudah sakalian istëri pëgawai-pëgawai pun balek masok ka-dalam; tinggal-lah Këmala-al-arifin tidur bërësama-sama budak-budak yang muda itu. Maka ada pun Dang Sëri Arif Laksana pun dëmikian juga; di-inai oleh përempuan janda-janda yang tua-tua. Arakian tëlâh sudah hari pun hampir akan siang; ayam bërkokok fajar mënyinging tampak chërâh: Maka sakalian orang mënari pun bërhentï-lah bërjamu makan minum pulu bërësuksukaan. Lëpas makan masing-masing pun tidur-lah bërëkâparan di-tëngah rumah pënuh sësak; langsung ka-balai dan këluar tëmpat përtanakkan nasi iti.

Tëlâh hari siang masing-masing pun bangun mënjabat kërja, laki-laki dan përempuan; mënÿëmbëleh kërbaü kambing ayam itek masok ka-bangsâl, tëlalu amat sebok pëkërjaan-nya. Maka hari pun tinggi-lah; Këmala-al-arifin bangun dari tidur përgi mandi ka-përigi di-iringkan oleh orang muda-muda itu; lëpas mandi lalu naik ka-rumah. Maka hidangan pun di-angkat orang-lah; Këmala-al-arifin mëmbasoh tangan lalu mëmakan. Maka orang muda-muda pun bërmain-lah biola mëmukul rëbana, bërëmbutan bunyi gong dan chanang sambil bërëpantun sëlôka; dëmikian-lah bunyi pantun-nya lagu *Lanang* nama-nya.

Lanang Ayohai, lanang :
 Lanang papan jati ;
 Bukan lanang mabok pinang ;
 Mabok orang tadi

Maka sahut sakalian janda-janda dari-dalam pëlamin itu sambil mêmukul rëbana juga bèraleh, lagu *Orang Padang* nama-nya.

Orang Padang lalu bërëmpat,
 Chobak-chabek tēpi kain-nya ;
 Barang hilang manakan dapat
 Chari lain tukar ganti-nya :
 La-la-li ; ayoh ! nyona. Mana dia ?

Hëmpaskan apa mëntimun dondang ?
 Sayang kërontang bagi bër tali :
 Lëpaskan apa abang 'nak pulang ?
 Ada untong balek ka-mari.

Api-api pagar di-dusun,
 Anak Këling bër gëlang kacha :
 Bukan-nya mati karna rachun
 Mati di-kërling ekur mata.

Tinggi bukit gunong Mak Buah ;
 Këdudok tiada bër bunga lagi :
 Sudah dapat gading bër tuah,
 Tandok tidak bër guna lagi.
 Pukul gëndang lagu sënayong ;
 Pukul chanang jarang sa-kali :

Putus bënang dapat di-hubong ;
 Putus arang sudah sa-kali.
 Layang-layang mënnyambar bueh,
 Hati-hati di-padang tēmu :
 Kaseh sayang di-chari boleh ;
 Sa-tuju di-hati jarang bër tēmu.

Pukul gëndang tiup sërunai
 Raja bërangkat dari sabërang :
 Puteh mata si burong punai
 Arak masak di-tunggu hëlang.

Maka masing-masing bërsindiran pantun : tëläh sudah sa-këtika lagi lalu bërhtëti-lah masing-masing mënjabat kërjanya bërmasak-masak makan minum bërsuka-sukaan.

Sa-tëläh sudah tujuh hari tujuh malam, ka-pada saat këtika yang baik, maka Këmala-al-arifin di-bëri oleh Paman dan sakalian pëgawai-pëgawai memakai pakaian mëmpei lai sèpërti adat dahulu kala ; sërta di-putuskan kërajat-nya oleh tabib-tabib itu di-andam rambut di-dahi dan di-tëngkok-nya, tëlalu amat elok-nya ; sërta di-bëri pula mëmakai ; përtama di-kënanak sëluar alang kain alang baju alang, bërikat pinggang kain chindai.

Maka di-sisipkan kërís tërampang ulu kënchana ; di-kënanak pingding ëmas bërät sa-bungkal dan tëngkolok bërsëring yang bërchahaya-chahaya. Tëläh mustaëd sakalian-nya lalu di-dudokkan di-atas gëta yang bërtingkat tujuh bërhtëkat suji timbul.

Maka tërsebüt-lah istëri Paman dëngan istëri pëgawai-pëgawai imam khatib yang tua-tua sërta 'to bidan tua mënngutuskan kërajat Dang Sëri Arif Laksana di-atas gëta bërtingkat lima bërhtëkat sulam di-hadapan sëgala saudara dagang kaum kërabat-nya. Maka di-mulaï oleh 'to bidan tua di-bubuhkan bënang panch-warna di-leher Dang Sëri Arif Laksana dan dua batang lilin di-lëkatkan ka-pada chërmin muka, di-alingkan tiga kali dari kanan ka-kiri dan ka-kanan di-taburi bërteh bëräs di-jërchekkan tëpong tawar. Maka rambut-nya di-këringkan tëpong tawar, dan rambut di-hadapan dahi di-ambil sa-kira-kira-nya bësar puting kachip di-buboh minyak lilin lalu di-jampi oleh 'to bidan.

Sudah habis isharat pëtua, lalu di-kërat oleh 'to bidan dëngan gunting ; maka putus-lah rambut itu pangkal-nya mënngadap ka-pada Dang Sëri Arif Laksana sangat-lah elok pëmutus kërajat itu. Maka sa-luroh badan mëmpei lai itu pun di-asapkan oleh 'to bidan dëngan këmënyan. Tëläh habis pëkërjaan itu, maka tampil-lah istëri imam yang tua mënngandam dan

mengundai dan di-turunkan anak rambut tukang kundai-nya terlalu amat elok rupa-nya terserlah sifat Dang Seri Arif Laksana umpama bulan penuh pernama empat-belas hari bulan, gilang-gemilang चाहaya-nya. Maka hairan-lah sakalian yang, mengadap itu serta di-sikat rambut-nya yang panjang terlalu lebat lagi hitam berkilat-kilat di-sanggul oleh-nya.

Sanggul bernama lipat pandan,
 Anak rambut-nya bagai di-dandan,
 Usul majlis sifat-nya badan,
 Laksana gambar suatu teladan.

Maka lalu di-kenakan pula bunga sanggul emas berselang pudri berkilat dahi pancha-logam; di-kenakan chelak pula

Bersifat alif, berchelah mata;
 Gigi-nya putih asmara danta;
 Dahi permai sangat rata.

Hata sa-telah itu di-beri memakai kain jong sarat bertabur benang emas berselangkan kain linau angdana berbaju ungu sutera dahulu kala berpinding emas berat sa-tengah bongkal berchinchin bunga nyiur bergelang sudu emas empat tingkat sa-belah berkeraawang bergenta dua tingkat berchanggal merak di-jari kelengkeng kiri, jari-nya halus tombak serai terlalu amat chantek majlis-nya.

Sa-telah mustaed sakalian-nya, maka Paman pun membéri arwah di-balai makan minum semua-nya imam pegawai segala anak buah-nya. Maka di-rumah pun demikian-lah juga makan minum sakalian perempuan. Hata Kemala-al-arifin pun di-beri oleh isteri pegawai uang tua makan di-atas semberip mengadap suatu hidangan. Maka halua nemat pula di-peridarkan orang-lah.

Telah selesai dari-pada kenduri itu, Paman pun datang-lah mendapatkan menantu-nya menunjokkan sireh nikah ka-pada sa-orang imam minta nikahkan anak-nya dengan Kemala-al-arifin dengan mohar emas kahwin-nya sa-ribu dinar emas. Telah di-sambut oleh imam itu lalu di-bacha khutbah nikah; serta di-ijapkan oleh tuan imam nikah Kemala-al-arifin dengan

Dang Sëri Arif Laksana. Maka tëläh di-kabulkan oleh Këma-la-al-arifin nikah itu dëngan mahar-nya sa-ribu ðinar ëmas. Tëläh sudah, tuan imam pun mëmbacha doa sëlamat; këmudian sëlawat akan nabi salalahali wasaalam, tiga kali di-sahut oleh orang di-balai gëmuroh bunyi-nya. Maka Këmala-al-arifin pun di-pimpin oleh tuan imam naik ka-atas julangan lalu bërarak turun dari balai itu, bër-këliling kampong itu dëngan gëndang sërunai gong chanang tër-lalu adzmat bunyi-nya dëngan sorak sakalian orang muda-muda. Maka apabila balek ka-halaman balai itu sëgala pëndëkar pun bërmain silat bër-tëtakkan pëdang bër-tikamkan tumbuk lada. Maka sorak pun gëmuroh-lah bunyi-nya. Tëläh sampai-lah ënam kali giliran, këmudian hari pun pëtang-lah. Maka Këmala-al-arifin di-arak oleh orang-lah mënuju ka-rumah. Maka apabila sampai, imam yang tua bërdiru-lah di-tangga. Maka pintu pun di-tutup oleh istëri tuan pun imam itu dëngan kain chindai tiada di-bëri naik. Maka tuan imam pun mëminta bukakan pintu itu dëngan sëgëra-nya. Maka jawab istëri-nya, “Tëbus dahulu pintu ini baharu boleh di-bëri masok.” Maka tuan imam pun sëgëra mënunjokkan rojak-nya. Maka kata istëri imam itu, “Sahaya ta’mahu rojak sireh ini apa guna-nya ka-pada sahaya?” Maka di-bërikan oleh imam sërban jubah-nya pula. Dëmikian juga kata istëri-nya, “Tiada mau kita bukakan pintu itu.” Hata maka imam pun mëngambil chinchin tolok Suleiman dari-pada jari Këmala-al-arifin di-bërikan ka-pada istëri-nya; baharu-lah di-bukakan pintu itu sërta di-chuchuri ayer sëlamat ka-atas daun pinang tiga kali. Maka tuan imam pun mëmimpin tangan Këmala-al-arifin naik bër-tëmu-lah dëngan Dang Sëri Arif Laksana bër-sama-sama naik ka-atas tëm-pat përsandingan di-dudokkan di-kanan Dang Sëri Arif Laksana. Maka nasi hadapan yang bër-bunga sahalat dan tëlur di-angkat orang-lah ka-hadapan Këmala-al-arifin këdua laki istëri-nya. Maka tampil-lah istëri pëgawai yang tua mënyuapkan dia këdua laki istëri-nya bër-suap-suapan. Maka ka-pada këtika itu sangat-lah elok rupa-nya sëpërti bulan dëngan matahari. Hata sa-këtika bër-sanding itu, Paman pun datang-lah këdua laki istëri. Maka Këmala-al-arifin këdua laki istëri pun mënyëmbah mëntua-nya itu. Maka di-sambut oleh Paman dëngan suka-chita-nya sërta mënyuroh anak-nya masok ka-dalam pëlamin.

Maka Kēmala-al-arifin pun di-bawa-lah oleh istēri imam yang tua-tua masok ka-dalam pēlamin itu lalu bērkait kēlingking-nya sama-sama. Kata istēri imam itu, "Ayohai anak-ku tuan bērkait kēlingkingini; jangan anak-ku lēpas jari kēlingking istēri anak-ku itu; jikalau lēpaskan pētua orang tua-tua nēsahaya sēgēra-lah anak-ku bērhērai dēngan istēri anak-ku." Maka Kēmala-al-arifin pun tērsenyum mēnēngarkan nasihat istēri imam itu; lalu di-kēmaskan-nya jari kēlingking-nya mēmēgang jari kēlingking istēri-nya itu. Maka sampai-lah ka-dalam pēlamin, tabir yang bērdaun budi tiga lapis pun di-labohkan orang-lah. Maka di-angkat-lah pula nasi damai ka-hadapan Kēmala-al-arifin kēdua laki istēri. Lalu di-suroh istēri imam dan orang tua-tua makan kēdua-nya; makan sa-dikit dēngan kēmaluan; tēlah sudah mēmbasoh tangan lalu mēmakan sireh di-dalam bēkas-nya. Kēmudian sakalian istēri imam dan orang tua janda dan dara pun kēluar-lah dari dalam bilek itu masing-masing pula makan bērsuka-sukaan. Arakian, maka tērsēbut-lah kēsah Kēmala-al-arifin di-dalam pēlamin akan mēmujok istēri-nya dēngan bērbagai-bagai pujok sbaer pantun sēloka mēnyukakan hati istēri-nya; sampai ini-hari, baharu-lah Kēmala-al-arifin tēlur laki istēri-nya; ayam pun bērkukok ungka pun bērbunyi sayup-sayup bahasa mērawankan hati orang yang ashik bērahi. Hata sa-kētika lagi hari pun siang-lah. Maka Paman laki istēri pun mēnyuroh siapkan sakalian pulut yang sudah bērkukus pada malam itu sērta dēngan halwa nemat karna hēndak mēmandikan sapat anak-nya dua laki istēri. Maka mustaēd-lah sakalian-nya ayer buyong bērjari lipan daun nyiur bērtēlok bērmacham-macham rupa-nya dēngan bērteh bēras kunyit tēpong tawar. Maka hari pun sampai waktu asar. Maka istēri imam yang tua-tua pun mēmimpin Kēmala-al-arifin kēdua laki istēri ka-tēngah rumah itu di-dudokkan kēdua-nya di-atas kuda-kuda Paman, sudah bērsalin kain basah. Maka tampil-lah pawang mēnjampi, di-tabur bēras kunyit, di-perchek tēpong tawar itu. Maka di-bēntangkan kain putih di-atas kēpala kēdua-nya lalu di-chuchurkan oleh pawang ayer buyong ka-atas Kēmala-al-arifin kēdua laki istēri. Maka rambut Dang Sēri Arif Laksana di-uraikan oleh 'to bidan sa-hingga sampai mēnyapu tumit-nya tēr-lalu lēbat lagi hitam bērkilat. Sa-tēlah sudah, di-chuchurkan

oleh 'to bidan ayer yang tujuh buyong itu, kĕmudian baharu-lah pula kĕdua bidan itu bĕrmainkan daun nyiur yang bĕrtĕbok di-atas kain puteh itu dan di-atas kĕpala Kĕmala-al-arifin laki istĕri dĕngan bĕbĕrapa jampi 'to bidan kĕdua-nya itu supaya mĕmbuangkan siyal jĕmalang kĕdua-nya. Hata sa-tĕlah gĕnap tiga kali bĕrhenti-lah. Maka kain puteh pun di-ikatkan pula ka-pada Kĕmala-al-arifin laki istĕri sĕrta di-buboh bĕnang panca-warna dĕngan dua batang dian tĕrlĕkat ka-pada chĕrmin bĕsar. Maka di-alingkan oleh 'to bidan tiga kali tĕrkadang-kadang dari kanan mĕmbawa ka-kiri dan tĕrkadang-kadang dari kiri mĕmbawa ka-kanan. Lĕpas itu, apa-tah lagi? Sakalian orang-orang tua dan muda laki-laki dan pĕrĕmpuan kĕchil dan bĕsar pun bĕrchurah-churahkan bĕrsimbar-simbar-kan ayer itu bĕrhambat kĕjar ka-sana-ka-mari; ada yang mĕngambil lumpur tahi kĕrbau dan tanah lĕmbah bĕrlumur-lumur ka-badan masing-masing bĕrlari-lari ka-sana ka-mari dĕngan sorak tĕmpek-nya tĕrtawa gĕlak-gĕlak masing-masing, sĕrta orang yang mĕmukul gĕndang sĕrunai gong chanang pun habis-lah basah sĕmua-nya di-sambar oleh mĕrĕka itu tĕrlalu suka-chita-nya. Di-dalam rumah pun orang pĕrĕmpuan dĕmikian-lah juga; sĕgala anak dara-dara bĕrlarian ka-sana ka-mari di-hambat di-kĕjar oleh janda-janda itu di-simbar dĕngan ayer di-dalam batil sa-orang sabuah habis-lah basah. Maka di-kĕjar pula oleh anak dara-dara itu mĕnyimbar mana-mana kawan-nya yang bĕlum basah lagi itu.

Arakian, hari pun pĕtang-lah; masing-masing bĕrhĕnti. Maka Kĕmala-al-arifin laki istĕri pun bĕrsalin kain basahan lalu di-bawa oleh 'to bidan masok ka-dalam pĕlamin di-bĕri mĕmakai sĕpĕrti mĕmpĕlai masa bĕrsanding dahulu kĕdua laki istĕri. Maka tĕlah sudah-lah, lalu di-bawa oleh 'to bidan dĕngan istĕri-nya, Paman sĕrta sakalian pĕgawai naik ka-atas gunung-gunong itu balek, di-sanding sĕpĕrti dahulu juga mĕmakan nasi adap-adap. Maka Kĕmala-al-arifin pun mĕmakan-lah kĕdua laki istĕri di-atas kadar masing-masing tiga suap lalu sudah; mĕmakan sireh di-dalam tepak. Tĕlah sudah, Kĕmala-al-arifin kĕdua laki istĕri pun mĕnyembah mĕntua-nya kĕdua laki istĕri sĕrta di-bawa oleh 'to bidan masok ka-dalam pĕlamin itu; tabir yang bĕrdaun budi pun di-labohkan

orang-lah. Maka Kēmala-al-arifin ashik dēngan gurau sēnda pantun sēloka mēmujok istēri-nya dēngan bērbagai bunyi-nya.

Hata tēlah sampai-lah tujuh hari tujuh malam, maka lēmbut-lah hati Dang Sēri Arif Laksana, mau-lah bērgurau sēnda dēngan suami-nya bērsuka-sukaan sa-bagaimana adat orang laki istēri. Maka pada kēesokkan hari-nya Paman laki istēri bērkēndurikan akan mēmbēri sēlamat anak-nya sudah bērdamai sa-bagaimana orang laki istēri. Maka Kēmala-al-arifin mēmakai laki istēri sa-kadar sahaja kēluar mēnyēmbah mēntua-nya laki istēri;

Sēmbah bērnama Lela bantut;
Chantek majlis di-sēbut ta'patut;
Mēlētakkan gaya tangan ka-lutut,
Sajak anggun, tiada kēmētut.

Maka di-sambut oleh Paman sēmbah anakanda kēdua laki istēri dēngan bēbērapa doa-nya pula, supaya sēlamat anak-nya. Sa-tēlah sudah, Kēmala-al-arifin kē lua laki istēri masok balek ka-dalam pēlamin bērsuka-sukaan dēngan pēlbagai shaer mēnunjokkan kēbajikan-nya masing-masing ya-ini hēndak bēradu bijak kē lua-nya. Maka lalu di-bēri Kēmala-al-arifin tēki-tēki ka-pada istēri-nya, dēmikian-lah bunyi-nya.

“ Adinda Dang Sēri Arif Laksana
Dēngari tē-tēki kakanda yang hina
Tiada bērsētuju lafath dan maana
Dēmikian-lah bunyi dēngan rinchana:
Sudah mustaed sa-buah kota,
Chukup dēngan alat sēnjata;
Musoh-lah banyak sudah-lah nyata
Kētika malam bērpērang-lah sērta.”

Tēlah di-dēngar oleh Dang Sēri Arif Laksana bunyi tē-tēki suami-nya itu, sēraya mēnyahut madah dēngan pērlahan-pērlahan suara-nya, halus manis bunyi-nya,

“ Ayohai kakanda usul bĕstari,
 Ini-lah tĕ-tĕki kakanda mĕmbĕri
 Sudah-lah adinda tiada bĕrpĕri
 Bĕlum pĕrnah lagi di-dĕngari
 Pĕrang-lah sĕrta bĕrtanding kubu
 Ashkar nyamok datang mĕnyĕrbu
 Di-katakan kota ini-lah kĕlambu ;
 Api di-pasang pĕlita bĕrsumbu.
 Api di-pasang nyata-lah pĕsti
 Nyamok mĕnchuchok banyak-lah mati
 Baharu-lah puas rasa-nya hati ;
 Sĕkarang boleh adinda bunyi.”

Tĕlah di-dĕngar oleh Kĕmala-al-arifin jawab istĕri-nya
 tĕrlalu arif bijaksana, maka ia pun tĕrsĕnyum tĕrlalu amat
 sukachita hati-nya, tiada dapat di-katakan lagi sĕrta mĕmbĕri
 tĕ-tĕki pula dĕmikian-lah bunyi-nya itu,

“ Suatu bĕnda bĕrtabat-nya hina,
 Ka-pada orang sangat bĕrguna ;
 Masa bĕrjalan ka-mana-mana
 Tiada ia tidak sĕmpurna.

Sa-tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana tĕ-tĕki
 suami-nya itu, lalu ia mĕnyahut dĕngan pĕrlahan suara-nya ;

“ Tiada sĕmpurna sudah-lah tĕntu
 Karna ia mĕnolong bantu,
 Jikalau tidak mĕmakai sĕpatu
 Luka-lah kaki tĕrkĕna batu.”

Maka Kĕmala-al-arifin tĕrsĕnyum, sĕraya mĕmakan sireh
 lalu mĕmbĕri tĕ-tĕki pula, sambil bĕrsandar di-bantal bĕsar
 di-atas chiur yang dua-bĕlas tingkat itu, sĕraya mĕmbĕri tĕ-
 tĕki dĕmikian-lah bunyi-nya,

“ Mĕnyampaikan maksud di-dalam hasrat,
 Sangat-lah kĕmuliaan di-dalam akhirat
 Jika tiada jadi mudzarat,
 Barang yang rĕngan jadi-lah bĕrat.”

Maka Dan Sëri Arif Laksana pun tërsenyum, sęgëra-lah mënnyahut të-tëki itu :

“ Jadi-lah bërat ayohai kakanda
 Jikalau sa-kira rial tiada
 Maksud ta' sampai di-dalam dada,
 Di-bënchi orang tua dan muda.
 Pikir-lah kakanda Këmala-äl-arifin,
 Dëngan rial hëndak-lah dampin ;
 Jikalau tiada barang sa-këping,
 Përut pun lapar tëntu-lah mëlëmpin.”

Tëlah di-dëngar oleh Këmala-al-arifin jawab isteri-nya, sëraya tërsenyum ; maka Këmala-al-arifin mëngajak istëri-nya makan, lalu mëmakan këdua-nya dëngan këmala-malaan, sambil bërgurau sëndä. Tëlah sudah makan lëmping yang lazzat chita rasa-nya ; lalu mëmakan sireh di-dalam tëpak zaman dahulu kala. Maka Këmala-al-arifin pun bërkata, “ Ayohai adinda, choba-lah silakan pula mëmberï kakanda të-tëki pula kakanda sudah mëmberï adinda të-tëki tiga përkara.”

Maka sahut Dang Sëri Arif Laksana : “ Ayohai kakanda adinda tiada tahu mëmberï të-tëki karna tërlalu amat bodoh-nya tëtëpi di-atas kadar-nya di-pandu juga ; dëngar-lah oleh kakanda sa-bërapa bunyi-nya,

Ayohai kakanda muda yang po'ta
 Suatu të-tëki përsëmbahkan sërta.
 Ini-lah tërlintas di-dalam-nya chita,
 Di-gërakkan tuhan alam sa-mata.
 Ayohai kakanda arif bustari
 Suatu të-tëki adinda mëmberï
 Sëdiakan kota sa-buah nëgëri
 Langit dan bumi indah bërsëri.
 Indah-nya bukan alang këpalang,
 Langit bërawan bumi chëmërlang
 Jikalau sa-kira ia nënghilang
 Lëmah sakalian sëndi dan tulang.’

Sa-tělah di-děngar oleh Kěmala-al-arifin tě-těki istěri-nya-sěgěra těrsěnyum, sambil měnjawab tě-těki itu děngan sěgěra-nya.

“Langit dan bumi itu alam,
Chahaya těrang tiada-lah kělam
Kěmuliaan ka-pada sakalian islam,
Itu-lah gěrangan běrnama talam.
Sěndi dan tulang lěmah angguta
Měski pun ada pula harta
Nasi dan gulai kalau ta'nyata
Rela běrutang atau mēminta.”

Maka Dang Sěri Arif Laksana pun těrsěnyum měněngarkan bijaksana suami-nya itu ; lalu měmběri těki-těki pula

“ Unggas pěrmainan Sang Yang Dewata
Paroh-nya tajam laksana pěrmata
Měmakan buah chahaya mata,
Sa-běsar pěrtolongan ka-pada kita.

Děmi di-děngar oleh Kěmala-al-arifin, ia pun sěgěra měnjawab tě-těki istěri-nya itu, dēmikian-lah bunyi-nya,

“ Běrnama tua měngambil padi
Sěrta pula měnghilankan badi
Sakalian pěkěrjaan sěmua-nya jadi.”

Arakian Dang Sěri Arif Laksana sěgěra měmběri tě-těki pula.

“ Mahaligai putěri di-měrchu alam,
Lantai-nya lěmbut sěpěrti tilam
Dayang-dayang běrnyanyi hari pun malam,
Bulan pun těrang tiada-lah kělam.”

Maka Kěmala-al-arifin pun běrmadah, sambil měnafasi istěri-nya: “ Ayohai adinda sangat-lah bijaksana-nya tuan nya-wa kakanda ini rupa-nya.” Maka Dang Sěri Arif Laksana pun kěmalu-maluan-lah měněngar pěrkatatan suami-nya itu, sambil tundok měmakan sireh. Maka Kěmala-al-arifin sangat-lah ashik běrahi melihat istěri-nya sěraya měnjawab tě-těki itu dēmikian-lah bunyi-nya,

“ Kētika itu bulan pun tērang,
 Naik ka-kandangan sakalian orang ;
 Mēngerek padi di-balai jarang,
 Mēlagukan lotah pantun di-karang.
 Alangkah suka di-dalam-nya dada
 Bērasa ingin hati kakanda
 Hēndak bērlotah dēngan adinda
 Sērta bērmain bērgurau sēnda.”

Sa-bērmula tēlah di-dēngar oleh Dang Sēri Arif Laksana kata suami-nya itu, maka ia pun tērsenyum sambil bērkata, “Sunggoh kakanda suka juga ka-pada orang yang ahli-nya, jikalau tiada ahli-nya tiada ia suka, pēnat sahaja bērjaga kaki sakit di-makan oleh baji padi itu kērengkong sakit suara sērak.” Maka Kēmala-al-arifin pun diam, lalu masok ka-tēmpat tidur lalu tidur kēdua-nya dēngan bērsuka-sukaan. Sa-tēlah hari siang, maka kēdua-nya pun pērgi-lah mandi ka-pērigi, mēngambil ayer sēmbahyang suboh. Sa-tēlah sudah lēpas sēmbahyang suboh itu, Dang Sēri Arif Laksana pun mēnyēmbah ka-pada suami-nya ; maka di-sambut oleh Kēma-la-al-arifin dēngan sukachita-nya.

Maka tērlalu-lah amat kaseh sayang akan istēri-nya Laksana Adam dēngan Hawa, sēpērti Sērgandi dēngan Ranyunia umpama Zuleikha dēngan Yusop, tiada bērchērai barang ka-mana pērgi ka-rumah sanak saudara-nya Dang Sēri Arif Laksana di-jēmput oleh mēreka itu makan.

Sa-bērmula tēlah gēnap-lah Kēmala-al-arifin tiga bulan sudah lēpas kahwin-nya itu, maka ia pun tēringat-lah akan pērjanjian-nya dēngan baginda karna sudah sampai sa-bēlas bulan sudah. Maka ada-lah ka-pada suatu hari Kēmala-al-arifin bērkata ka-pada istēri-nya, “Ayohai adinda Dang Sēri Arif Laksana, yang kakanda ini insha 'llah taala jikalau ada mudah-mudahan hēndak bērmohon-lah balek ka-pada adinda. Jikalau ada sudi adinda, maka adinda pun hēndak kakanda bawa juga balek sa-kējap mēndapat raja kakanda, dan bērjumpa orang tua kakanda.

Tēlah di-dēngar oleh Dang Sēri Arif Laksana akan kata suami-nya, maka ia pun rela-lah. Maka ka-pada kētika yang

baik langkah sĕdang budiman pagi-pagi hari, maka Kĕmala-al-arifin bĕrmohon-lah ka-pada mĕntua-nya laki istĕri. Maka Paman laki istĕri pun mĕmĕlok mĕnchium anak-nya kĕdua itu dĕngan tangis-nya. Maka Kĕmala-al-arifin pun kĕdua laki istĕri mĕnurut sama mĕnangis kĕdua-nya sĕrta bĕrtangis-tangisan. Maka Paman laki istĕri mĕnghantar sa-hingga sampai ka-tĕpi ladang-nya itu. Maka Kĕmala-al-arifin kĕdua laki istĕri bĕrmohon-lah bĕrjalan masok hutan kĕluar hutan, masok padang kĕluar padang masok rimba kĕluar rimba, naik gunong turun gunong, mana-mana malam bĕrhĕnti.

Alkesah tĕrsĕbut-lah baginda Sultan Shahariman nĕgĕri Askalan Rum, tĕlah sampai-lah sudah pĕrjanjian baginda dĕngan putĕra angkat baginda Kĕmala-al-arifin, sa-bĕlas bulan itu, baginda pun sangat-lah kĕmashghulan hati-nya tiada mĕnĕngar apa-apa pĕrkhabarkan dari-pada anakanda baginda, ĕntah hidup ĕntahkan mati, karna ia bĕrjalan dĕngan sa-orang diri-nya. Maka baginda pun mĕmanggil mĕntĕri, hulubalang pahlawan-nya hĕndak bĕrmĕshuarat. Maka baginda pun mĕnitahkan mĕntĕri hulubalang-nya surĕh bĕrlĕngkap alat-nya akan mĕnchari Kĕmala-al-arifin. Maka baginda pun bĕrangkat masok ka-dalam istana. Maka sakalian raja-raja dan orang bĕsar-bĕsar rayat hina dina kĕmbali ka-rumah-nya masing-masing. Hata tĕlah datang kĕesokkan hari-nya, maka sakalian mĕntĕri hulubalang pun bĕrlĕngkap-lah akan alat itu mĕnantikan saat kĕtika yang baik.

Kalakian tĕrhĕnti-lah kesah baginda tĕngah bĕrsiap mĕnyuroh mĕnchari itu; maka tĕrsĕbut-lah pula kesah Kĕmala-al-arifin bĕrjalan itu. Sĕlang antara bĕbĕrapa lama-nya, dua-puluh hari pĕrjalanan ka-pada waktu maghrib ia pun masok-lah ka-dalam nĕgĕri-nya itu, langsong kĕdua-nya ka-rumah ayahanda bonda-nya. Maka pada kĕtika itu ayahanda bonda-nya leka oleh mĕnangis sahaja tĕngah mĕmakan nasi. Maka Kĕmala-al-arifin sampai di-pintu pagar-nya, ia minta khabarkan ka-pada ayah-nya ka-pada budak pĕnunggu pagar itu, mĕngatakan ia ada sampai. Maka budak itu pun bĕrlari-lah mĕngadap dato' biduanda di-khabarkan kata-kata Kĕmala-al-arifin itu. Dĕmi biduanda mĕnĕngar kata budak itu, maka ia kĕdua laki istĕri dĕngan pĕngasoh Kĕmala-al-arifin sĕgĕra-lah tĕrjun bĕr-

lari dari rumah-nya ka-pintu pagar itu. Maka apabila bĕrjumpa dĕngan anak-nya di-pintu lalu di-pĕlok di-chium-nya sĕrta dĕngan tangis-nya, "Ayohai anak-ku, buah hati-ku, pĕrasaan ayah-anda bonda anakanda sudah mati, tiada mĕnĕngar pĕrkhabarkan orang pun, anakanda pun sampai mati tiada mĕmbĕri tahu ka-pada ayahanda bonda ini." Maka sahut Kĕmala-al-arifin : "Ya ayahanda bonda, yang tĕramat jauh tĕmpat anakanda pĕrgi itu payah orang sampai ka-sana." Sa-tĕlah sudah istĕri biduanda pun mĕmimpin tangan mĕnantu-nya masok ka-dalam pagar itu, langsung ka-rumah sa-kali, sĕrta di-dudokkan di-atas chiur yang indah dĕngan sakalian orang pĕngiring itu, di-jamu makan minum sa-bagaimana adat aturan orang bĕsar-bĕsar di-dalam nĕgĕri itu lalu di-hiasikan tĕmpat tidur yang indah-indah. Maka Kĕmala-al-arifin pun masok-lah tidur kĕdua laki istĕri-nya bĕkas lĕlah pĕnat bĕrjalan itu di-pichit oleh hamba sahaya sakalian tuboh-nya laki istĕri, dan sakalian pĕngiring-nya dudok ka-pada tĕmpat yang sudah di-sĕdiakan itu dĕngan tĕrlalu amat chĕndĕra tidur-nya, karna tĕrlalu pĕnat dua-puluh hari dua-puluh malam tiada pĕrnah tidur yang jĕnak. Maka sa-kĕtika tidur hari pun siang-lah ia pun bangun pĕrgi mandi dan mĕmbasoh kain baju-nya; tĕlah hari tinggi Kĕmala-al-arifin kĕdua laki istĕri pun bangun dari tidur-nya pĕrgi mandi ka-kolam. Maka biduanda laki istĕri dĕngan sakalian orang isi rumah-nya sangat-lah hairan mĕmandang paras mĕnantu-nya itu, ka-pada pĕrasaan hati-nya sĕpĕrti bidadari baharu turun dari kĕyangan rupa sipat-nya, tĕrlalu amat chantek majlis mĕnantu-nya itu. Maka ada-lah ka-pada suatu hari bonda pun mĕngajak anak-nya Kĕmala-al-arifin mĕngadap baginda; mĕnyuroh anak-nya bĕrsiap. Maka Kĕmala-al-arifin mĕmakai sa-kadar sahaja, istĕri-nya Dang Sĕri Arif Lak-sana mĕmakai dĕmikian-lah juĕa. Tĕlah sudah, maka biduanda laki istĕri pun dĕngan pĕngiring-nya pĕrgi-lah mĕngadap baginda ka-balai rongĕri. Hata sampai ka-pĕrsimpangan jalan dĕkat istana itu, biduanda pun mĕmbawa anak-nya Kĕmala-al-arifin mĕngadap bonda ka-balai dan istĕri biduanda mĕmbawa mĕnantu-nya mĕngikut pintu istana. Hata tĕlah di-lihat oleh Dato Kĕmala Sĕri pĕnghulu istana pĕrmohonkan ka-pada pĕrmaisuri yang kĕĕmpat, maka kĕĕmpat pĕrmaisuri pun sĕgĕra bĕrangkat ka-pada pintu istana dĕngan dayang-dayang sakalian mĕnyam-

but istëri biduanda itu: sërta sampai istëri biduanda dan Dang Sëri Arif Laksana mënyëmbah përmaksuduri këempat. Maka di-sambut përmaksuduri dëngan sukachita, di-pimpin tangan Dang Sëri Arif Laksana, di-bawa naik ka-dalam istana-nya, di-dudokkan di-atas hamparan yang mulia sambil mënyorongkan puan. Maka sangat-lah hairan përmaksuduri këempat mëlihatkan rupa paras Dang Sëri Arif Laksana itu, sërta dëngan isi istana sakalian. Hata biduanda pun sampai-lah mëngadap baginda ka-balai lalu di-tëgur oleh baginda, "Ayohai saudara hamba biduanda, mana-tah anak mënantu kita?" Maka sëmbah biduanda, "Didek yang përëmpuan sudah di-bawa oleh hamba tuanku ka-dalam istana mëngadap paduka adinda yang këempat; patek dëngan didek ini datang ka-sini mëngadap duli yang maha mulia."

Dëmi di-dëngar oleh baginda, maka baginda pun sëgëra turun dari singgasana mëmimpin tangan Këmala-al-arifin dan biduanda di-bawa masok ka-dalam istana bësar. Maka këtika itu di-dapati adinda baginda këempat tëngah di-hadapi oleh istëri biduanda dan mënantu-nya Dang Sëri Arif Laksana pënoh sësak di-dalam istana itu, këchil bësar hina dina. Maka baginda pun tërpendang-lab ka-pada Dang Sëri Arif Laksana itu. Maka baginda pun tërchëngang tiada khabarkan diri-nya sëpërti laku pëngsan rupa-nya baginda ka-pada përasaan hati baginda umpama mëmandang anak bidadari di-dalam shorga, tiada baginda tërkata-kata lagi sa-hingga tërtikam-lah anak pana sërgandi itu ka-pada mërchu hati baginda. Maka tersëlam-lah baginda di-dalam lautan yang maha dalam yang bërnama 'Dzahar-al-ashek' maka di-tiupi oleh angin yang bërnama 'Nur-ul-asshikin' itu karna ka-pada masa itu akan paras Dang Sëri Arif Laksana sa-olah-olah sëpërti chahaya Nur yang elok bërseri-sëri di-dalam istana itu, padam-lah përmaksuduri yang këempat istëri baginda itu, dan rupa sakalian rupa përëmpuan yang di-dalam istana itu sëmua-nya muram bëlaka oleh mangkas ruman sosok badan Dang Sëri Arif Laksana itu. Maka këtika baginda mëmandang ka-pada Dang Sëri Arif Laksana itu, maka Këmala-al-arifin dan Dang Sëri Arif Laksana mënyëmbah mënjunjong duli ka-pada baginda këdua laki istëri. Maka baginda pun sëraya

bertitah, "Ayohai anak-ku Kēmala-al-arifin. bērbahagia sungoh anak-ku mēndapat istēri sēperti paras yang dēmikian ini, karna aku pun hairan tērchēngang mēlihat-nya; aku sangkakan anak bidadari shorga tadi, tiada pernah aku mēlihat rupa pērēmpuan yang dēmikian ini." Maka Kēmala-al-arifin pun mēnyēmbah, "Ampun tuanku bēribu-ribu ampun dēngan bērkat tinggi daulat juga." Maka baginda pun mēmbēri pērsalinaan ka-pada Kēmala-al-arifin pakaian yang indah-indah tiada dapat tērharga. Maka Kēmala-al-arifin kēdua laki istēri mēmakai di-hadapan baginda sēraya mēnyēmbah mēnjunjong Jali. Sa-tēlah sudah hari pun pētang, maka Kēmala-al-arifin kēdua laki istēri pun bērmohon balek ka-pada baginda kēlima laki istēri.

Arakian sēlang antara bēbērapa lama-nya, mashur-lah pēr-khabaran di-dalam nēgēri itu akan istēri Kēmala-al-arifin. Maka ingin-lah hati Raja Muda dan hati Raja Bēndahara dan 'To Mēntēri dan Tēmēnggong dan Tuan Kadzi akan istēri Kēmala-al-arifin itu, masing-masing bērdoa akan Kēmala-al-arifin mati atau kēna suatu bēnchana yang bēsar, supaya raja-raja dan orang bēsar-bēsar itu mēminang istēri-nya itu.

Sa-bērmula ada-lah pada suatu hari baginda pun bērpikir-lah sa-orang diri-nya: "Apa-lah mēslihat aku hēndakkan Kēmala-al-arifin ini bērjalan supaya aku hēndak mēmandu hati istēri-nya itu yang di-kata-nya pērēmpuan bagaimana rupa akhir-nya." Maka timbul-lah pikiran baginda yang tida bērkētahwan itu. Maka tēlah datang kēsokkan hari-nya, maka baginda pun bērangkat-lah ka-balai pēnghadapan, di-hadapi oleh sakalian raja-raja mēntēri hulubalang rayat hina dina sakalian-nya. Maka baginda pun sangat-lah uzor rupa-nya puchat warna muka-nya oleh tērlalu amat ashēk hati-nya akan Dang Sēri Arif Laksana itu, sa-hingga tiada tēntu pikiran-nya. Maka baginda pun mēnyurohkan mēmanggil Kēmala-al-arifin ka-pada sa-orang bēntara-nya; maka bēntara-nya pun mēnyēmbah bērmohon, lalu-lah pērgi mēndapatkan Kēmala-al-arifin. Maka bēntara pun sampai-lah ka-rumah-nya lalu mēmbēri hormat. Maka sēraya di-tēgur oleh Kēmala-al-arifin, "Apa khabar dato?" Jawab bēntara itu, "Sahaya datang di-titahkan tuanku pērsilakan ka-balai pēnghadapan." Tēlah

di-dëngar oleh Këmala-al-arifin, maka ia pun bërsiap lalu bërmohon ka-pada istëri-nya lalu turun bërjalan bërsama-sama dëngan dato bëntara. Sa-këtika lagi sampai-lah ka-balai pënghadapan, maka Këmala-al-arifin naik mënnyëmbah mënjunjong duli mêngangkat kadam jari sa-puluh lalu dudok di-hadapan baginda. Maka baginda pun bërtita^h, “Ayohai anak-ku Këmala-al-arifin, ada pun sëbab aku mëmanggil anak-ku ini, karna aku sakit sakalian sëndi angguta aku ini. Maka di-lihatkan nujum akan sakit aku ini ubat-nya hati musang bërjanggut, jikalau dapat aku makan, aku harapkan dëngan bëribu-ribu harap rëndah gunong tinggi-lah harap aku, akan anak-ku mëncharikan hati musang bërjanggut dëngan sëgëra-nya, karna anak-ku orang yang sudah biasa përgi mêngëmbara përialanan yang sukar-sukar. Maka jikalau anak-ku tiada dapat hati musang bërjanggut itu, jikalau anak-ku balek nës-chaya-lah aku bunoh, oleh sëbab tiada bërsunggoh-sunggoh bërusaha di-atas pëkërjaan aku dan tiada di-bëratkan sëpërti maksud aku, karna anak-ku sa-kali anak-ku, sa-kali pula anak orang bësar-bësar aku, patut dan layak mëm্পesakai pëkërjaan aku, karna aku tiada bërputëra.”

Hata tëläh Këmala-al-arifin mënëngar përkataan baginda itu, maka ia pun mënnyëmbah, “Ampun tuanku bëribu-ribu ampun sëmbah patek harapan di-ampun; maka sëpërti titah duli yang maha mulia itu, tëläh tërjunjong-lah di-atas jëmala ubun-ubun patek. Maka patek përgi mënchari hati musang bërjanggut itu; patek mohonkan tëm-poh tujuh hari patek bërjalan mërata-rata hutan rimba bëlantara sa-lagi tiada patek mëndapat. Maka tiada-lah patek mêngadap duli yang maha mulia rëmak-lah patek mati pada sa-gënap hutan padang rimba bëlantara.” Sa-tëläh di-dëngar oleh baginda sëmbah Këmala-al-arifin itu, maka sangat-lah sukachita hati baginda. Titah baginda, “Bila anak-ku hëndak përgi itu?” Maka sëmbah Këmala-al-arifin, “Lusa patek mënampung përgi, tuanku, karna hëndak bërsiap-siap.” Maka titah baginda, “Baik-lah.” Maka di-kurniaⁱ oleh bëlanja mënchari musang bërjanggut itu. Maka tëläh sudah Këmala-al-arifin pun mënampung balek ka-rumah-nya, lëpas ia balek itu, baginda pun bërangkat

masuk ka-dalam istana; dan raja-raja dan orang bĕsar-bĕsar pun kĕmbali-lah ka-rumah-nya masing-masing. Maka sakalian mĕreka itu pun sudah mĕnaroh hati bĕlaka mĕnantikan Kĕmala-al-arifin bĕrjalan sahaja lagi. Sa-bĕrmula Kĕmala-al-arifin pun sampai-lah ka-rumah-nya, maka di-dapati istĕri-nya ada tĕngah bĕrsiap makanan. Maka Kĕmala-al-arifin dudok dĕkat istĕri-nya: kata istĕri-nya, "Ayohai kakanda, apa khabar kakanda di-panggil oleh baginda tadi?" Maka jawab Kĕmala-al-arifin dĕngan mashghul-nya, "Ayohai adinda, pada masa sa-kali ini bĕrchĕrai-lah kita gĕrangan, karna kakanda di-titahkan mĕnchari hati musang bĕrjanggut karna hĕndak mĕmbuat ubat baginda gĕring lĕngih lumpoh sĕndi tulang-nya. Maka jikalau kakanda tiada boleh nĕschaya mĕti-lah di-bunoh-nya. Maka ini-lah di-kurniaĭ oleh baginda akan bĕlanja pĕrjalanan itu tiga-ribu dinar ĕmas. Maka sĕkarang bĕrsiap-lah adinda akan kakanda hĕndak bĕrjalan itu. Maka kakanda bĕrtĕmpoh dĕngan baginda tujuh hari, insha'llah taala tiada apa-apa aral gĕndala-nya ada-lah kakanda balek. Jiakalau tiada mĕndapat tiada-lah kakanda balek. Maka apalah pikiran adinda sĕkarang akan hal kakanda ini?" Hata satĕlah di-dĕngar oleh Dang Sĕri Arif Laksana akan kata suaminya, ia pun tundok bĕrchuchuran ayer mata-nya ka-pada pikiran-nya sudah-lah sampai masa takdir janji pada sa-kali ini akan mĕnanggung dukachita yang maha bĕsar; jikalau bagitu, apa boleh buat sudah dĕngan takdir Allah taala janji dari dahulu tiada siapa boleh mĕnukar sa-kali-kali. Maka Dang Sĕri Arif Laksana pun mĕngajak makan. Maka Kĕmala-al-arifin pun makan-lah kĕdua laki istĕri. Lĕpas makan lalu masuk ka-dalam bilek tĕmpat tidur-nya, mĕmakan sireh. Maka kata Dang Sĕri Arif Laksana, "Ayohai kakanda ka-pada pikiran adinda jangan-lah kakanda bĕrjalan sĕpĕrti yang di-titahkan baginda itu. Maka boleh-lah kakanda buat para kĕchil dinding kĕdam-kĕdam dĕngan kain burok di-atas tĕmpat tidur kita ini. Maka kakanda bĕrbanyak sabar, lihatkan kĕkayaan Allah ṣubhana-hu wataala mĕlakukan kudĕrat di-atas hamba-nya jangan-lah kakanda marahkan adinda barang siapa datang ka-rumah ini; karna ka-pada pakiran adinda baginda itu hĕndak mĕmandukan hati adinda, karna ka-

kanda konon khabar-nya dari-pada chakap orang kakanda tiada mahu bĕristĕrikan orang bĕtina, hĕndak mĕnchari orang pĕrĕmpuan. Maka ini-lah adinda pikir barangkali hĕndak di-pandu oleh baginda itu; jikalau begitu baik-lah kakanda surohkan orang ini bĕrjalan sĕmua-nya supaya jangan pĕchah rahsia kita, takut kĕdĕngaran ka-pada baginda pula." Maka tĕlah di-dĕngar oleh Kĕmala-al-arifin akan nasihat istĕri-nya itu, maka sangat-lah bĕnar ka-pada pikiran hati-nya, kata-nya, "Ayohai adinda, nyawa kakanda, bĕnar-lah sĕpĕrti pikiran adinda yang kakanda pun dĕmikian juga jikalau begitu esok pagi kita surohkan sanak saudara kita yang mĕnghantarkan kita dahulu balek supaya bĕrkhabarkan hal kita sudah sĕlamat-sampai ini dan mana-mana budak kita, biar-lah ia pĕrgi ka-tĕmpat lain dahulu."

Tĕlah sudah bĕrmashuarat itu, lalu tidur kĕdua-nya. Maka tĕlah datang kĕesokkan hari-nya, pagi-pagi hari, maka sakalian sanak saudara Dang Sĕri Arif Laksana pun di-pĕrsurohkan oleh Kĕmala-al-arifin balek, di-bĕkal bĕlanja lima-ratus dinar, dan di-kirinkan oleh Kĕmala-al-arifin akan mĕntua-nya laki istĕri sa-ribu dinar ĕmas tĕlah sudah di-tĕrima oleh mĕreka itu, lalu bĕrjalan balek. Sĕlang antara bĕbĕrapa lama-nya, sampai-lah ka-pada Paman lalu di-sampaikan-lah kiriman sa-ribu dinar sĕrta kiriman Dang Sĕri Arif Laksana kain baju ka-pada ayah bonda-nya itu. Maka kĕsukaan bĕsar-lah Paman mĕnĕrima-nya sĕraya bĕrtanyakan khabar anak-nya kĕdua laki istĕri lalu di-khabarkan oleh mĕreka itu dari-pada awal hingga akhir-nya; sangat-lah kĕsukaan Paman kĕdua laki istĕri, mĕndoakan anak-nya sĕlamat sĕjahtera sa-lama-lama-nya. Arakian tĕrsĕbut-lah pĕrkataan Kĕmala-al-arifin laki istĕri tĕlah mĕreka itu bĕrjalan, maka ia pun mĕmbuat para kĕchil di-atas tĕmpat tidur-nya dinding-nya tĕrlalu kĕdam dĕngan kain burok tiada di-sangka oleh orang sa-kali-kali tĕmpat orang diam di-situ. Maka ia pun naik dudok di-situ, tiada kĕluar-kĕluar lagi makan pun di-antar oleh istĕri-nya sahaja. Maka Dang Sĕri Arif Laksana pun tinggal-lah sa-orang diri-nya; maka sunyi-lah di-dalam rumah itu. Hata tĕlah sampai pĕrjanjian Kĕmala-al-arifin dĕngan baginda itu akan pĕrgi bĕrjalan itu, maka tĕrmashhur-lah sudah mĕn-

gatakan Kēmala-al-arifin tēlah berjalan pada hari itu, masing-masing pun sangat-lah kesukaan hati-nya, sēperti sudah sampai maksud-nya. Sa-tēlah hari pētang-lah maka tuan kadzi pun mēnyuroh sa-orang anak murid-nya ka-rumah Kēmala-al-arifin bērtanyakan ia-kah Kēmala-al-arifin sudah bērjalan atau tidak, “Jikalau sudah bērjalan, khabarkan aku ini hēndak datang ka-rumah-nya hēndak bērsuka-sukaan dēngan Che Dang Sēri Arif Laksana itu jangan tidak.” Maka anak murid-nya itu pun pērgi-lah ka-rumah Kēmala-al-arifin sērta sampai ka-muka pintu dan pada waktu itu Dang Sēri Arif Laksana sēdang dudok di muka pintu-nya. Maka budak itu pun naik-lah ka-atas tangga, sēraya di-tēgur oleh Dang Sēri Arif Laksana: “Hēndak ka-mana ini.” Maka jawab budak itu, “Sahaya ini inche di-suroh oleh tuan kadzi mēndapat inche bērtanyakan inche Kēmala-al-arifin itu sudah-kah ia bērjalan pagi tadi atau tidak jikalau sudah ia bērjalan pagi tadi tuan kadzi hēndak datang pada malam ini mēngadap inche, hēndak bērsuka-sukaan dēngan inche. Ada-kah rela rasa-nya atau tidak?” Tēlah di-dēngar oleh Dang Sēri Arif Laksana pēnyuroh tuan kadzi itu, maka ia pun sēgēra-lah mēnyahut pērkataan itu dēngan lēmah lēmbut bunyi-nya, “Ayohai anak murid tuan kadzi, sēperti pērkataan tuan itu, pēnoh lempah-lah di-hati sahaya di-mana-lah sahaya hēndak mēnchari lagi sēperti tuan kadzi itu bēsar di-dalam nēgēri ini, tambahan alim mēngētahwi sakalian hukum shara, akan tētapi yang mashghul sadikit hati sahaya hal suami sahaya bēlum tēntu hidup mati-nya lagi bērjalan mēnjunjong titah raja, mēnchari musang bērjanggalah itu.” Arakian lēpas balek anak murid tuan kadzi itu, datang-lah pula pēnyuroh dato Tēmēnggong ka-pada Dang Sēri Arif Laksana hēndak bērsuka-sukaan juga pada malam ini. Maka oleh Dang Sēri Arif Laksana sēperti jawab-nya ka-pada surohan tuan kadzi itu juga lalu di-pērsilakan datang pukul tujuh malam itu. Maka surohan itu pun balek habis di-sampaikan sēperti pērkataan Dang Sēri Arif Laksana itu. Maka sangat-lah kēsukaan hati Tēmēnggong mēnēngar-nya lalu bērsiap sa-kadar mēnantikan kētika-nya sahaja. Kēmudian datang pula pēnyuroh 'to Mēntēri, jawab-nya sēperti pēnyuroh Tēmēnggong itu juga di-

përsilakan datang pukul dëlapan malam itu. Maka pënyuroh itu pun balek bërkhabarkan sèpërti kata-kata Dang Sëri Arif Laksana ka-pada 'to mëntëri. Maka 'to mëntëri pun bërsiap mënantikan saat këtika-nya sahaja.

Bërmula sa-tëläh sudah këmbari pënyuroh mëntëri itu, datang pula pënyuroh Raja Bëndahara ia minta sampaikan sèpërti kata-kata pënyuroh mëntëri itu juga itu pun di-përsilakan pukul sëmbaran malam. Maka pënyuroh itu pun balek përsëmbarakan ka-pada Raja Bëndahara. Maka Rëja Bëndahara pun sangat-lah kësukaan hati-nya. Hata tëläh këmbari pënyuroh Raja Bëndahara itu, datang pula pënyuroh Raja Muda. Maka dëmikian-lah juga maksud-nya sèpërti kata-kata Raja Bëndahara itu pun di-përsilakan juga di-përsilakan pukul sa-puloh malam. Maka pënyuroh itu pun balek sëmbarakan kata itu ka-pada raja Muda. Maka raja Muda pun tëlalu-lah sukachita-nya mënantikan saat këtika-nya juga hëndak bërangkat itu Kalakian sa-tëläh sudah këmbari pënyuroh raja Muda itu, datang-lah pula budak kundang baginda titah-nya ka-pada Dang Sëri Arif Laksana, sèpërti kata-kata raja Muda itu pun ; di-përsilakan ka-pada pukul sa-bëlas malam itu sërta dëngan tiada boleh tidak. Maka budak kundang itu pun balek-lah mêngadap baginda di-përsëmbarakan sèpërti kata-kata Dang Sëri Arif Laksana minta përsilakan juga. Maka tërsangat-lah sukachita hati baginda, lalu baginda pun bërsiap-lah mënantikan langkah saat waktu-nya sahaja.

Hata sa-tëläh hari sudah pëtang tuan kadzi pun bërsiap-lah lalu mëmakai jubah gërasut merah di-kënanan pula sëlual dan gamis sërta antari bërikat pinggang kain kashmiri dan mêngikat sërban bësar kain sutëra putih përbuatan Arabih ; lalu dudok mënanti saat këtika-nya sahaja. Maka sa-këtika lagi sampai-lah pukul ënam pëtang tuan kadzi pun bërjalan-lah përgi dëngan sa-orang diri-nya bërsembunyi dari-pada anak istëri-nya. Sëlang antara tiada bërapa lama-nya, sampai-lah ia ka-rumah Dang Sëri Arif Laksana waktu maghrib ; maka di-dapati rumah itu sudah bërkhunchi. Maka di-këtok tuan kadzi tiga kali. Maka kata Dang Sëri Arif Laksana : " Siapa di-luar itu ? " Maka kata tuan kadzi, " Sahaya." Maka kata Dang Sëri Arif Laksana : " Kalau sahaya pun siapa

orang-nya?" Maka jawab tuan kadzi, "Sahaya tuan kadzi nĕgĕri ini." Maka Dang Sĕri Arif Laksana pun sĕgĕra-lah bangun mĕmbuka pintu-nya itu. Dan tuan kadzi pun naik sĕraya mĕngunchi pintu itu balek, sĕrta bĕrkata, "Apa inche Dang Sĕri Arif Laksana buat itu? Silakan-lah mari kita bĕr-jumpa." Maka sahut Dang Sĕri Arif Laksana, "Sahaya sĕdang mĕmbuat pĕnganan duduk-lah dahulu tuan takut hangus pula tungku di-api ini sĕkarang." Maka kata tuan kadzi, "Baik-lah, sĕgĕra-lah masakkan." Maka kata Dang Sĕri Arif Laksana, "Silakan tuan ka-tĕmpat yang sudah sayaha siapkan itu, bĕrhulas tilam bantal-nya sĕrba puteh sĕmua-nya; dan silakan tuan sĕmbahyang maghrib dahulu, tikar sĕmbahyang ada di-situ." Maka sahut tuan kadzi, "Tiada apa-lah inche, sĕmbahyang itu boleh di-kadza; silakan-lah inche mari, karna sangat-lah sahaya dĕndam hĕndak bĕrtĕmu dĕngan inche; silakan-lah mari sa-kĕjap." Maka tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana pĕrkataan tuan kadzi itu, kata-nya, "Sabar inche dahulu sa-kĕjap lagi." Hata antara bĕrkata-kata sa-orang di-dapur dan sa-orang di-tĕngah rumah itu karna ada pun kĕrja Dang Sĕri Arif Laksana itu mĕmbakar tungku, di-chuchor-nya dĕngan ayer. Maka bĕrkĕchur-kĕchur-lah bunyinya ka-pada pĕrasaan tuan kadzi inche Dang Sĕri Arif-Laksana itu sunggoh-lah mĕmbuat pĕnganan. Maka sampai-lah pukul tujuh, maka pintu pun di-katok oleh orang tiga kali bunyinya sĕraya bĕrkata: "Buka pintu sahaya hĕndak naik." Maka tĕlah di-dĕngar oleh tuan kadzi, maka tuan kadzi pun sangat-lah kĕtakutan, tiada bĕrsĕmangat rasa-nya, sambil bĕrlari ka-sana ka-sini minta sĕmbunyikan ka-pada Dang-Sĕri Arif Laksana. Maka kata Dang Sĕri Arif Laksana, "Mari-lah tuan bĕrsĕmbunyi di-dalam pĕti saharah ini." Maka tuan kadzi dĕngan jubah-jubah-nya pun masok-lah ka-dalam saharah itu bĕrsĕmbunyi, di-tutupkan dĕngan bĕnda yang bĕrat. Maka pintu pun bagai hĕndak pĕchah di-pukul Tĕmĕnggong. Kata Dang Sĕri Arif Laksana, "Siapa di-luar pintu itu." Jawab Tĕmĕnggong, "Sahaya Tĕmĕnggong." Maka lalu di-bukakan oleh Dang Sĕri Arif Laksana pintu itu, Tĕmĕnggong pun naik, pintu pun di-kunchi-nya sambil bĕrkata-kata. Maka Dang Sĕri Arif Laksana di-dapur juga mĕmbuat sĕpĕrti

yang demikian itu juga. Maka kata Tēmenggong, “Ayohai adinda inche Sēri Arif Laksana, silakan-lah tuan bĕrjumpa kakanda, karna kakanda sangat-lah rindu akan adinda, wahai nyawa kakanda.” Tĕlah di-dĕngar oleh Dang Sēri Arif Laksana akan pujok Tēmenggong, sangat-lah gila bĕrahi hati-nya di-sĕmarkan dĕngan mĕmbuat pĕkĕrjaan itu juga, sahut-nya “Ayohai, tĕngku silakan-lah tĕngku dudok dahulu, hamba tĕngah mĕmbuat lĕmping karna hajat hĕndak mĕmbĕri tĕngku makan juga. Silakan-lah bĕrbaring dahulu ka-pada tĕmpat yang sĕdia itu.” Maka kata Tēmenggong pun lalu bĕrbaring-barang ka-pada tĕmpat itu. Hata sĕlang tiada bĕrapa lama-nya sampai-lah pukul dĕlapan. Sa-kĕtika lagi orang kaya Mĕntĕri pun datang pula mĕngatok pintu tiga kali, sĕraya bĕrkata, “Ayohai inche Dang Sēri Arif Laksana bukakan kakanda pintu.” Tĕlah di-dĕngar oleh Tēmenggong bunyi suara 'to Mĕntĕri, maka Tēmenggong pun bangun kata-nya, “Ka-mana sahaya hĕndak bĕrsĕmbunyi ini karna Mĕntĕri chĕlaka itu datang pula malam ini, apa di-buat ka-mari agak-nya?” Maka kata Dang Sēri Arif Laksana, “Naik-lah tĕngku bĕrsĕmbunyi ka-atas para bĕsar ini.” Maka Tēmenggong pun naik-lah ka-atas para itu ka-pĕnjuru yang sa-bĕlah kiri yang gĕlap itu. Maka Dang Sēri Arif Laksana pun sĕgĕra-lah mĕmbukakan pintu itu. Maka Mĕntĕri pun naik-lah dan Dang Sēri Arif Laksana balek ka-dapur mĕmbuat pĕkĕrjaan-nya sĕpĕrti yang dĕmikian itu juga. Maka kata Mĕntĕri, “Ayohai adinda inche Sēri Arif Laksana, pĕnglipur lara nyawa abang kira-nya pĕrsilakan-lah mari bĕrtĕmu supaya mĕlĕpaskan dĕndam bĕrahi abang sa-lama ini.” Maka dĕmi di-dĕngar oleh Dang Sēri Arif Laksana, maka ia pun mĕnyahut dĕngan halus manis bunyi-nya, “Ayohai tĕngku Mĕntĕri, wazir nĕgĕri, sa-bĕnar-lah sangat sĕpĕrti sabda tĕngku itu sahajakan hamba tĕngku hĕndak mĕngadap tĕngku juga, tĕtapi ada-lah hajat hamba tĕngku hĕndak pĕrsĕmbahkan makanan sa-dikit, sĕdang mĕmbuat chuchor ini, silakan-lah tuanku bĕrbaring-barang ka-pada tĕmpat yang sĕdia ini sa-kĕjap lagi sahaja.” Maka tĕlah di-dĕngar oleh Mĕntĕri, ia pun bĕrbaring-lah ka-pada tĕmpat itu. Arakian tiada bĕrapa lama-nya, pukul sĕmbilan pun bĕrbunyi-lah, maka tuanku raja Bĕndahara pun sampai-lah ka-rumah itu sĕrta mĕngatok pintu itu tiga

kali dengan kuat-nya, sēraya titah-nya, “Ayohai inche Sēri Arif Laksana, buka-lah pintu ini sēgēra.” Telah di-dēngar oleh Mēntēri suara raja Bēndahara itu, maka mēnggēlētār-lah sēndi tulang-nya oleh tērsangat kētakutan-nya, sēraya ia datang kepada Dang Sēri Arif Laksana kata-nya, “Ka-mana sahya ini hēndak bērsēmbunyi, karna Raja Bēndahara bēdēbah itu sudah datang ka-mari, ta’ boleh-lah ha-mba sahaya-nya hēndak bērsukasuka, ia datang mēnchampur pula raja sial itu!” Maka kata Dang Sēri Arif Laksana: “Mari tēngku naik ka-atas para ini bērsēmbunyi di-sa-bēlah kanan para bēsar itu diam-diam.” Maka mēntēri pun naik ka-atas para itu dēngan sēgēra-nya; kēmudian dari-pada itu pintu pun di-buka oleh Dang Sēri Arif Laksana. Maka Raja Bēndahara itu pun naik-lah ka-rumah itu dēngan sēgēra-nya sēraya mēnutup pintu, titah-nya: “Ayohai tuan, chahaya mata abang, inche Sēri Arif Laksana yang mēmbēri kakanda bērahi ini, silakan-lah kira-nya barang sa-kējap jua pun tuan bērjumpa dēngan kakanda ini.” Maka sēmbah Dang Sēri Arif Laksana dari dapur, “Tuanku, silakan-lah tuanku bērsēmāyam dahulu ka-tēmpat yang patek sēdiakan itu. Ada-lah hajat patek pachal yang hina ini hēndak pērsēmbahkan santap sa-dikit, di-atas kadar-nya sabar-lah dahulu patek sēdang bērmāsak ini: silakan-lah tuanku bērsēmāyam di-situ.” Tēlah di-dēngar raja Bēndahara akan kata-kata itu, ka-pada pikiran-nya apa-tah lagi susah-nya laksana garam di-tēlunjok tēntu-lah ka-mulut juga, ka-mana akan pērgi-nya. Maka Raja Bēndahara pun lalu-lah bērbaring ka-pada tēmpat pēraduan majlis yang di-sēdiakan itu. Hata sēlang antara bērapa lama-nya pukul sa-puloh pun bērbunyi-lah. Maka tuanku Raja Muda wakil-al-Sultan, wazir-ul-maadzam pun sampai-lah ka-rumah Dang Sēri Arif Laksana sēraya mēngatok pintu tiga kali dēngan kuat, sēraya bērtitah, “Ayohai adinda, che orang muda chantek buah hati kakanda jantung limpa, urat, rambut, batu kēpala kakanda, silakan payong naungan kakanda, mari bērjumpa dēngan kakanda yang rawan, mēnanggong ashek bērahi sa-lama ini; tiada-kah kasehan tuan gērangan akan kakanda? Silakan buka pintu, kakanda hēndak mēngadap mahkota junjongan kakanda.” Bērmula tēlah di-dēngar oleh rajah Bēndahara bunyi suara raja Muda itu, sērta bēbērapa

gurindam chumbuan mēmuji Dang Sēri Arif Laksana itu, maka raja Bēndahara pun bangun dēngan sēgara-nya sērta mēngētar sindi tulang-nya puchat warna muka-nya sēraya mēmandang ka-pada Dang Sēri Arif Laksana ka-dapur, titah-nya, “Ayohai che Sēri Arif Laksana, ka-mana sahaya hēndak bērsēmbunyi ini dari sēbab Raja Muda sudah datang pula raja tēlukup itu : apa kērna-nya datang tēngah malam ini ka-mari ? Orang hēndak bērsuka-sukaan pun tiada boleh.” Maka sēmbah Dang Sēri Arif Laksana, “Mari-lah silakan tuanku ka-dapur ini, kita bērdua mēmbuat kērja mēmbakar tungku dan chuchor dēngan ayer ini, jangan-lah bērhēnti lagi.” Maka kata raja Bēndahara, “Baik-lah boleh beta buat sēperti yang di-surohkan oleh inche ita.” Maka Raja Bēndahara pun mēmbakar tungku, sudah hangat di-chuchor dēngan ayer bērdēchur-dēchur bunyi-nya asap pun naik kēlam kabut litup-lah dapur itu. Arakian Dang Sēri Arif Laksana pun sēgēra-lah mēmbuka pintu, maka raja Muda pun naik-lah dēngan bēbērapa pujok chēmbu-nya hēndak mēmēgang tangan Dang Sēri Arif Laksana ; maka Dang Sēri Arif Laksana pun mēnyēmbah kata-nya, “Ampun tuanku bēribu-ribu ampun sabar dahulu tuanku, patek tēngah bērsiap akan pērsantapan tuanku di-atas kadar-nya. Maka silakan tuanku bērsēmayam di-atas tēmpat yang patek sēdiakan bagi tuanku itu.” Maka raja Muda pun bērpikir : “Sunggoh juga sēperti kata-nya itu umpama ibarat orang tua-tua pisau di-tangan sēndiri, mēntimun di-tangan sēndiri, hēndak di-hiris boleh, hēndak di-kērabu boleh, apa di-gopohkan ?” Maka raja Muda pun diam-lah, lalu bērbaring di-tēmpat majlis itu. Kalakian sēlang antara bērapa lama-nya, pukul sa-bēlas pun bērbunyi-lah, maka baginda Sulta Shahariman pun bērangkat dari istana-nya dēngan sa-orang diri-nya, lalu sampai-lah karumah Dang Sēri Arif Laksana sēgēra mēngatok pintu itu tiga kali bērturut-turut sēraya bērtitah : “Ayohai che orang muda chantek yang arif bijaksana, chahaya, mata, tajok mahkota, kakanda, sēri istana gēmala nēgēri, buka-lah kakanda pintu, kakanda hēndak mēngadap adinda, kerna sangat-lah rindu dēndam oleh bērahi kakanda akan adinda rasakan lēngoh lumpoh tulang sindi kakanda sēbab lama tiada mēnēntang wajah tuan yang laksana bulan pēnuh pēnama ēmpat-bēlas hari itu. Sa-tēlah di-dē-

dengar oleh Dang Séri Arif Laksana dan raja Muda bunyi suara baginda mēmuji-muji itu, maka raja Muda pun sēgēra-lah bangun dari tēmpat pēraduan itu mēndapatkan Dang Séri Arif Laksana dēngan sēgēra-nya sēraya bērtitah: “Ayohai adinda, nyawa kakanda, di-mana tēmpat kakanda hēndak bērsēmbunyi itu duli yang maha di-pērtuan sudah datang pula raja tua bēdēbah tiada tahukan diri-nya, orang tua hēndak bērmain muda juga, tiada jēmu lagi; ēntahkan apa di-kangkang-nya tēngah malam ini datang ka-mari, ta’boleh-lah orang muda hēndak main bērsuka-suka hati.” Maka macham-macham-lah rungut Raja Muda, murka akan dulu yang di-pērtuan itu, sērta sangat-lah kētakutan sērta malu-nya gēmēntar tuboh badan-nya. Maka sangat-lah kasehan dan takut pula Dang Séri Arif Laksana rasa-nya karna tēmpat-tēmpat hēndak bērsēmbunyi sudah habis, sēmua-nya ada orang bēlaka tēmēnong sa-jurus ia, kēmudian kata-nya, “Ayohai tuanku, tiada-lah dapat tēmpat yang elok lagi. Maka silakan-lah tuanku mēnjunjong pēlita bēsar ini, tuanku dudok dirikan lutut kanan di-tumit kiri dudok di-pongong itu, pēgang pēlita ini jangan bērgērak biar-lah di-sangakkan baginda itu, tuanku suatu gambar mēmēgang pēlita.” Maka titah raja Muda, “Baik-lah, apa-apa ikhtiar adinda kakanda ikut.” Maka Raja Muda pun mēngambil pēlita bēsar itu di-pērbuat-nya sēpērti pēngajaran Dang Séri Arif Laksana di-tēngah rumah itu. Sa-tēlah sudah maka Dang Séri Arif Laksana pun lalu-lah sēgēra mēmbuka pintu. Maka baginda pun naik-lah lalu ka-tēmpat majlis pēraduan yang sudah di-sēdiakan itu. Maka Dang Séri Arif Laksana pun di-pēgang oleh baginda tangan hēndak di-bawa-nya dudok bērsama-sama di-tēmpat majlis itu. Maka sēmbah Dang Séri Arif Laksana, “Ampun tuanku bēribu-ribu ampun sēmbah patek harapkan di-ampun, patek mohonkan ampun dahulu tuanku pērsilakan sēmamayam di-sini dahulu, patek tēngah bērsiap akan pērsantapan tuanku.” Maka titah baginda, “Kakanda sudah makan tadi kēnyang lagi rasa-nya, silakan-lah adinda dahulu, kakanda rindu dēndam sangat akan adinda hēndak bērtēmu mēlēpaskan maksud kakanda.” Maka sēmbah Dang Séri Arif Laksana, “Sa-bēnar sangat sēpērti titah tuanku itu yang patek iui maalumkan ka-bawah duli yang maha mulia, silakan-lah sēmamayam bērbaring-baring dahulu.” Maka baginda

pun diam sambil bërbaring di-tëmpat itu, pikiran baginda, “Sa-bënar juga ka-mana hëndak përgi-nya? Barang yang sudah di-dalam tangan laksana anggor dëkat sampai ka-mulut sudah.” Maka baginda pun sambil bërbaring itu tëpandang-lah ka-pada pëlita bësar yang bërgambar itu, sëraya di-amat-amati baginda mëmandang-nya pëlita itu, ka-pada pikiran baginda, “Ayohai gambar orang mënjunjong pëlita ini sèpërti rupa Raja Muda pula: ada gëranan gambar yang dëmikian itu.” Dëmi Raja Muda mëlihat baginda mëmandang itu, maka tangan-nya gëmëntar-lah bërgërak-gërak sadikit-sadikit pëlita itu, muka-nya di-masamkan-nya mata-nya di-pëjamkan-nya, maka bibir-nya di-chabekkan-nya pula oleh sangat këtakutan itu. Maka baginda pun bërhënti-lah mëmandang pada gambar itu lalu baring mëmandang ka-tëmpat lain. Maka Dang Sëri Arif Laksana bërdua dëngan Raja Bëndahara sa-bagai mëmbakar tungku mënchuchur ayer di-atas-nya, bërdichur-dichur bunyi-nya tiada bërkeputusan-lah. Di-dalam hal yang dëmikian itu hingga sampai pukul satu, maka baginda pun bërtitah pula dëngan bëbërapa pujok rayu-nya, chëmbu yang manis bërbagai-bagai anika bunyi-nya supaya mëlëmbutkan hati Dang Sëri Arif Laksana. Maka Dang Sëri Arif Laksana pun bërbagai pula tipu hilah-nya hëndak mëlëpaskan dari-pada pëkërjaan yang dzalim itu hingga sampai pukul dua. Maka tiada-lah tértahan baginda lagi hati-nya, bangun hëndak mëndapatkan Dang Sëri Arif Laksana ka-dapur itu. Maka Dang Sëri Arif Laksana pun sëgëra-lah ka-tëngah dapur itu raja Bëndahara tinggal mëmbuat pëkërjaan itu, maka apabila sampai maka baginda pun hëndak mëlakukan maksud-nya itu, maka sëmbah-nya sëraya dudok bërtempoh rapat dëkat baginda di-tëngah majlis itu. Maka sëmbah-nya: “Ampun tuanku bëribu-ribu ampun sëmbah patek harapkan di-ampun di-jual jauh di-gantong tinggi di-rëndam basah, di-bakar hangus, di-bunoh mati dinding perak ëmas-lah patek mënnyëmbahkan ka-bawah duli yang maha mulia tiada patut patek, tiada-lah layak mënjadi tolak papa akan tètapi-nya sa-kira-nya tiada patek sëmbah mati ëmak jikalau sa-kira-nya patek sëmbahkan mati bapa, tètapi patek sëmbahkan juga-lah. Maka sèpërti titah tuanku itu, sëdia patek junjong-lah di-atas ubun-ubun otak batu këpala patek,

langit mana hëndak mënjunjong? Bumi mana hëndak patek pijak? Di-timpa yang bérat di-lilit yang panjang, mëlainkan ada pun maksud patek ini sangat-lah bësar-nya, niat patek jikalau tiada tuanku sampaikan maksud di-atas patek ini, maka tëntangong-lah tuanku dunia akhirat patek hëndak mërasa bër kuda di-atas tuanku tujuh kali përgi balek tuanku bër lari dëngan bër sunggoh-sunggoh hati sèpërti orang bër kuda tonggang, jikalau lambat tuanku bër lari patek pukul dëngan chamti ini, maka jikalau sunggoh tuanku kaseh akan patek, harap patek tuanku tuanku sèmpurnakan maksud patek ini: lëpas itu baharu patek pësëmbahkan nya^{wa} badan patek ka-bawah duli yang maha mulia, tiada mëlaluⁱ titah përentah sa-kali-kali." Hata tëläh di-dëngar oleh baginda sëm bah Dang Sëri Arif Laksana itu oleh sangat ashek bërahi-nya tambahan pula tëläh kasehanya sèpërti istëri-nya sëndiri rasa-nya, maka baginda pun kabul-lah sèpërti hajat Dang Sëri Laksana itu; maka titah-nya, "Naik-lah kakanda rela-lah mënjadi kuda adinda itu silakan-lah naik ka-atas bëlakang kakanda ini." Hata Dang Sëri Arif Laksana pun bër siap mëngambil sa-kërat rotan maka baginda pun mënanggalkan pakaian-nya. Tëläh sudah siap, maka baginda lalu mërangkak tangan dëngan lutut-nya, maka Dang Sëri Arif Laksana pun mënnyëbut nama Allah taala dëngan lidah-nya di-dalam hati-nya, "Ya Allah, ya saidi, ya maulaⁱ, ya tuhan-ku kalau sah aku tiada bëroleh chita yang salah kapada suami-ku mëlëpaskan aku dari-pada bala yang maha bësar ini." Maka sëm bah Dang Sëri Arif Laksana, "Harapkan patek tuanku ampunkan," lalu naik ka-atas bëlakang baginda. Maka baginda bër lari dëngan sa-kuat-kuat hati-nya, sa-kali ka-hulu sa-kali ka-hilir mënëmpoh susar pëlita bësar yang di-pëgang oleh Raja Muda. Maka tatkala baginda dëkat itu, maka Muda mëmasyarakän muka tëramat sangat rupa këtakutan-nya Raja Muda mëllihat baginda di-përkudai oleh Dang Sëri Arif Laksana itu, tiada bër këtahwan pikiran-nya, apa-kah hëndak di-përbuat-nya lagi? Maka baginda pun bër lari itu tëläh tangkas-nya karna sëgëra habis sèpërti përanjian tujuh kali përgi balek, kira-kira-nya dua-puloh dëpa panjang pëjalanannya itu. Maka lutut baginda habis-lah luka sëmua-nya di-këna oleh lantai papan itu. Maka di-tahani juga oleh baginda lutut

yang sakit itu. Hata sampai-lah enam kali sudah, masa baginda hendak berbaring sa-tengah jalan lagi hendak sampai ka-përhentian gënap tujuh kali itu, maka dengan takdir Allah subhanahu wataala ka-pada këtika itu Mëntëri sangat dahaga hendak minum. Maka Mëntëri pun mërangkak ka-tengah para itu. Maka bërjumpa-lah ia sa-biji nyiur tua bërkuvas, apa pula akal hendak mëmbëlah-nya parang tiada? Këmudian Mëntëri pun përgi-lah mërangkak ka-sana ka-mari, maka dilihat-nya tampak sinar-sinar api pëlita itu ka-pada Tëmënggong tërperënyok këpala-nya dëkat tëpi para itu hitam sahaja rupa-nya Tëmënggong, baharu lëpas bërchukor këpala-nya. Maka ka-pada sangka hati-nya Tëmënggong batu gëranan itu pikiran-nya, "Jikalau aku kupaskan nyiur ini ka-pada batu itu tëntu pëchah dapat aku minum ayer-nya, dan raja pun tëntu tërkJëjut bërhenti-lah bërkuva," Karna tërllu kasehan hati-nya mëllihat baginda itu. Tëläh ia bërpkikir, maka mëntëri pun mëlortokan nyiur dari tangan-nya ka-pada këpala Tëmënggong. Dëmi Tëmënggong mërasi lotar itu lalu ia pun mënjërët tëramat sangat, karna tërllu amat sakit, tambahan pula ka-pada përasaan hati-nya hendak mëmukul këpala mëntëri pun dëmikian-lah juga; ka-pada pikiran-nya hantu juga atau Këmala-al-arifin bërsembunyi itu. Maka apa-tah lagi? Dëmi baginda mëndëngar suara yang tëramat dahasat itu, maka baginda pun bangkit dëngan sëgëra-nya, përasaan hati-nya Këmala-al-arifin juga itu bërsembunyi diri-nya. Maka baginda pun sëgëra mëmbuka pintu tërjun ka-tanah. Raja Muda pun tërkJëjut, lalu di-champakkan-nya pëlita itu dari tangan tërjun lari. Maka Mëntëri dëngan Tëmënggong ikut timba-layar rumah itu, tërjun ka-tanah, bërдахulu-dahuluan dëngan Raja Bëndahara lari mëngikut pintu dapur bërkJëjar-këjar dëngan bërunggoh hati-nya. Ada pun akan tuan kadzi hendak lari tiada boleh karna pëti itu saharah bësar bërutup dari atas, sa-kadar këpala sahaja tërjëngul ka-atas bërgëdudup bunyi-nya, tiada lëpas juga tuan kadzi itu. Di-dalam hal yang dëmikian itu, maka Sultan Shahariman dan Raja Muda Raja Bëndahara, Mëntëri dan Tëmënggong pun habis-lah lari masing-masing dëngan hal diri-nya dëngan kësusahan yang amat sangat. Maka raja-

raja dan orang bésar-bésar pun masing-masing sampai-lah ka-
rumah-nya bérdiamkan diri-nya.

Arakian maka tĕrsĕbut-lah pĕrkataan Dang Sĕri Arif Lak-
sana tinggal di-rumah itu. Tĕlah habis-lah raja-raja dan orang
bĕsar-bĕsar itu lari, maka ia pun mĕnguchap shukor ka-pada
Allah subhanahu wataala. Maka tuan kadzi pun bĕrkata :
“Ayohai inche Dang Sĕri Arif Laksana, sahaya minta ampun-
lah dosa sahaya ini ĕmpunya sĕmbah-lah sahaya minta
lĕpaskan jangan sahaya di-pĕrbuat dĕmikian ini ; taubat-lah
sahaya tiada sahaya mĕmbuat lagi.” Maka sahut Dang
Sĕri Arif Laksana : “Nanti-lah tuan kadzi, sahaya tiada-
lah dapat mĕlĕpaskan tuan. Nanti-lah suami sahaya balek
dahulu, apa-apa hukom-nya ka-atas tuan, boleh sahaya
suroh orang mĕngikut suami sahaya dahulu.” Maka
kata kadzi dari dalam pĕti itu, “Jangan-lah bagitu inche,
lĕpaskan sahaya, boleh sahaya bĕri dinar ĕmas sa-bĕrapa
kĕhĕndak inche, karna malu sangat sahaya mĕmbuat pĕkĕr-
jaan yang dĕmikian ini.” Maka sahut Dang Sĕri Arif Lak-
sana, “Sa-bĕnar juga kata tuan itu, nanti-lah juga sampai
suami sahaya sudah sahaya suroh orang mĕngikut dia.”
Maka kadzi pun diam-lah, maka di-bĕri oleh Dang Sĕri Arif
Laksana lĕmping dari-pada lobang di-masokkan ka-dalam.
Maka tuan kadzi pun mĕmakan. Hata tĕrsĕbut-lah Kĕma-
la-al-arifin di-atas para kĕchil itu sĕmua-nya di-lihat-nya akan
kĕlakuan raja-raja dan orang bĕsar-bĕsar hĕndak mĕlakukan
khianat ka-atas istĕri-nya. Maka sangat-lah hairan hati-nya
mĕlainkan di-sabarkan-nya juga, tĕringat akan pĕrjanjian itu
dĕngan istĕri-nya hĕndak mĕlihatkan bijaksana-nya. Sa-tĕlah
sudah sunggoh arif bijaksana istĕri-nya itu, sĕmua-nya sa-bĕn-
ar-bĕnar-lah orang orang pĕrĕmpuan. Maka Kĕmala-al-arifin
mĕnguchap sa-ribu shukor ka-pada Allah subhanahu wataala.
Maka ia mĕmandang ka-bawah ka-pada istĕri-nya. Maka
isharatkan Dang Sĕri Arif Laksana, mĕnyuroh turun suami-
nya pĕrlahan-lahan. Maka lalu ia turun mĕndapatkan istĕri-
nya. Maka kata Dang Sĕri Arif Laksana, “Apabila siang
sĕkarangkakanda turun ajak-lah kawan barang sa-orang mĕlaku-
kan diri orang baharu sampai dari pĕrjalanan.” Maka kata
Kĕmala-al-arifin, “Baik-lah.” Maka tĕlah hari sudah chĕrah

akan siang, maka Kēmala-al-arifin turun perlahan dari-pada pintu dapur sambil mēngajak sa-orang kawan-nya mēlakukan diri-nya sēperti orang yang baharu sampai dari pējalanan. Maka apabila sampai di-muka pintu-nya itu, maka Kēmala-al-arifin mēnēpok pintu sēraya mēmanggil istēri-nya, “Ayohai adinda bangun-lah kakanda ada sampai dari pējalanan kakanda. Buka-lah pintu, kakanda hēndak naik, karna sangat kēlētehan bērjalan.” Dēmi di-dēngar oleh tuan kadzi bunyi suara laki-laki pula di-luar pintu, maka tērlalu amat kētakutan-nya mēndiamkan diri-nya. Maka Dang Sēri Arif Laksana pun bangun pura-pura mēnggisal mata-nya, mēmbuka pintu. Maka dēmi ia mēlihat suami-nya sēraya bērkata, “Ada-kah kakanda sampai?” Maka di-jawab oleh Kēmala-al-arifin, “Ini-lah kakanda tiba.” Maka ia pun naik mēlētakkan bungkusan-nya, mēlakukan diri-nya rupa orang kēlēhahan sangat. Maka Dang Sēri Arif Laksana mēngambil bungkus itu. Maka kata suami-nya, “Adinda mēnyuroh kakanda balek ini apa fasal-nya hal kita?” Maka jawab Dang Sēri Arif Laksana, “Sungguh adinda pērsilakan balek kakanda karna kakanda di-titahkan oleh baginda di-suroh mēnchari musang bērjanggut. Maka sēkarang ini dēngan takdir Allah subhanahu wataala bērkat bētul bēnar kakanda pēninggal kakanda bērjalan, ka-pada suatu malam adinda mēnyimpan pireng masok ka-dalam pēti bēsar ini, sakonyong-konyong datang-lah sa-ekur musang bērjanggut masok ka-dalam pēti ini hēndak mēmakan pisang. Kēmudian adinda tērjaga, maka adinda tutup tudong-nya dari atas. Maka sēkarang silakan-lah kakanda bawa musang bērjanggut ini mēngadap baginda supaya sehat baginda dari-pada gēring-nya.” Bērmula tēlah di-dēngar oleh Kēmala-al-arifin akan pērkataan istēri-nya, maka ia pun tērtawa kēdua-nya tēramat sukachitanya sēraya bērkata, “Baik-lah adinda; maka siap-lah kakanda hēndak mēmbawa mēngadap baginda.” Maka Dang Sēri Arif Laksana pun bērsiap-lah makan, lēpas makan Kēmala-al-arifin pun mēnchari orang di-upah-nya hēndak mēmbawa pēti bēkas musang bērjanggut itu mēngadap baginda. Maka orang upahan pun sampai-lah dēlapan orang mēngangkat pēti itu, lalu dipikul-nya mēngiringkan Kēmala-al-arifin masok ka-dalam kota balai pēnghadapan. Maka pada kētika itu baginda sēdang

sĕmayam di-atas takhta singgasana kĕrajaan di-hadapi oleh Raja Muda Raja Bĕndahara Mĕntĕri dan Tĕmĕnggong dan rajaraja dan orang bĕsar-bĕsar rayat hina dina sakalian laki-laki dan pĕrĕmpuan, karna hĕndak mĕlihat musang bĕrjanggut, tiada pĕrnah mĕreka itu mĕlihat lagi. Maka Kĕmala-al-arifin sampailah ka-hadapan balai bĕrjumpa dĕngan bĕntara, ia minta pĕrsĕmbahkan ka-pada baginda hĕndak mĕngadap mĕmbawa musang bĕrjanggut sĕpĕrti di-titahkan dahulu sudah dapat. Maka bĕntara pun sĕgĕra-lah naik ka-balai mĕnyĕmbahkan ka-pada baginda. Maka titah baginda mĕnyuroh bawa naik ka-atas balai sa-kali dĕngan pĕti musang itu. Maka Kĕmala-al-arifin pun naik ka-balai mĕmbawa pĕti musang bĕrjanggut itu, sĕraya mĕnyĕmbah baginda. Maka baginda pun bĕrupa muram muka-nya sĕraya bĕrtitah, "Ayohai anak-ku ada-kah ĕngkau tiba?" Maka sĕmbah Kĕmala-al-arifin, "Ampun tuanku, ada patek sampai insha'llah taala dĕngan bĕrkat tinggi daulat tuanku, tĕlah dapat patek sa-ekur musang bĕrjanggut, ĕntahkan ia ĕntahkan tidak tuanku, patek tiada bĕrapa mĕngĕnal." Maka titah baginda ka-pada Tĕmĕnggong: "Apa kĕna kĕpala. Tĕmĕnggong bĕrbalut kain putih ini?" Sĕmbah Tĕmĕnggong: "Patek sakitkĕpala, tuanku." Maka titah baginda, "Chuba-lah Tĕmĕnggong lihat ia-kah musang bĕrjanggut atau bukan." Maka Tĕmĕnggong pun mĕnyĕmbah bangkit pĕrlahan-lahan ka-pada pĕnjara musang bĕrjanggut itu sĕraya mĕngantai ka-dalam pĕti itu. Maka di-amat-amati-nya, maka di-kĕnal-nya rupa tuan kadzi itu. Maka Tĕmĕnggong: "Hai inii rupa'toka' ini rupa-nya." Maka kata kadzi dari dalam pĕt: "'To ka' 'to ka'-lah, aku tahu hal Tĕmĕnggong samalam, hĕndak mĕnĕngar boleh aku khabarkan." Maka Tĕmĕnggong pun takut, sĕgĕra balek mĕngadap baginda. Maka titah baginda, "Apa khabar Tĕmĕnggong, ia-kah musang bĕrjanggut?" Sĕmbah Tĕmĕnggong harapkan di-ampuni tuanku, bĕribu-ribu ampun, patek pun tiada mĕngĕnal juga musang bĕrjanggut ini." Maka titah baginda ka-pada Mĕntĕri, "Ayohai Mĕntĕri chuba-lah lihat pula ia-kah musang bĕrjanggut atau tidak." Maka mĕntĕri pun mĕnyĕmbah baginda, lalu pĕrgi ka-pada pĕti tĕmpat musang bĕrjanggut itu, sĕrta dĕkat di-amat-amati-nya, maka di-kĕnal-nya-lah tuan kadzi. Maka kata

Mëntëri, “ Hai ini rupa 'to ka' pula rupa-nya.” Maka sahut kadzi dari dalam pëti itu, “ 'To ka,' 'to ka'-lah, aku tahu akal mëntëri buat sa-malam, hëndak mënëngar boleh aku khabarkan.” Mëntëri pun tëläh mënëngar përkataan kadzi itu, sègëra-lah ia balek mêngadap baginda, sëraya mënnyëmbah, “ Harapkan di-ampun tuanku bërribu-ribu ampun, patek pun, tiada mêngënal musang bërjanggut itu, tuanku.” Maka, baginda pun bërtitah pula : “ Chuba raja Bëndahara lihat pula ia-kah atau bukan musang bërjanggut ini ? ” Maka raja Bëndahara mënnyëmbah baginda, sëraya bangkit përgi mëllihat ka-pada pëti musang bërjanggut itu. Maka di-lihat raja Bëndahara sëraya di-amat-amati-nya pula, titah-nya, “ Hai ini rupa 'to ka' pula ini, apa pula fasal-nya 'to ka' masok ka-dalam pëti ini agak-nya ? ” Dëmi di-dëngar oleh tuan kadzi, ia sègëra mënjawab kata-nya, “ Hai 'to ka' 'to ka'-lah juga kata-nya, kata ia patek tahu akal tuanku sa-malam, hëndak mënëngar boleh patek sëmbahkan.” Dëmi di-dëngar oleh raja Bëndahara, ia pun sègëra bërpalang muka-nya mêngadap baginda, sëraya mënnyëmbah, sëmbah-nya, “ Ampun tuanku patek pun tiada mêngënal musang bërjanggut juga, tuanku.” Maka titah baginda, “ Përgi pula mika Raja Muda lihat ia-kah musang bërjanggut atau tidak.” Maka Raja Muda pun mënnyëmbah baginda, përgi mëllihat ka-pada pëti tëmplat musang itu sëraya di-amat-amati-nya, sunggoh-sunggoh hati-nya maka di-kënal-nya rupa tuan kadzi. Maka titah raja Muda, “ Hai ini rupa 'to ka' pula rupa-nya, apa fasal 'to ka' ini bërkurong di-dalam pëti ini, apa-kah sëbab-nya ? ” Maka tëläh di-dëngar oleh tuan kadzi titah raja Muda itu, maka ia pun mënnyahut, “ 'To ka,' 'to ka'-lah juga, sa-orang-orang asal datang mënnyëbut 'to ka,' patek tahu akal tuanku sa-malam, ta' ingat mënjunjong pëlita ? ” Maka tëläh di-dëngar oleh Raja Muda, maka ia pun sègëra bërpalang balek mêngadap baginda sambil mënnyëmbah, “ Ampun tuanku patek pun tiada mêngënal juga musang bërjanggut ini tuanku.”

Hata telah di-dëngar oleh baginda, baginda pun murka titah-nya, “ Sa-orang-orang tuada mêngënal musang bërjanggut rupa-nya.” Maka baginda pun sègëra-lah bërangkat mëndëmpak karna sakit lutut-nya, habis luka sëmua-nya, përgi dëkat ka-pada pëti musang bërjanggut itu. Maka lama baginda

têrpègan mêngantai ka-dalam pèti, maka di-amat-amati oleh baginda sah dèngan nyata-nya rupa tuan kadzi. Maka baginda pun bértitah, "Hai ini rupa 'to ka' pula rupa-nya, apa sèbab 'to ka' ini têrkurong mênjadi musang bérjanggut ini agak-nya?" Sa-tèlah di-dèngar oleh tuan kadzi titah baginda itu, maka ia pun mènyahut, "Ada tuanku kata patek 'to ka,' 'to ka' ini? patek tahu sèmu hal ahual tuanku sakalian. Maka tatkala tuanku di-pèrku patek ah." Maka titah baginda, "Apa?" Maka kata tuan kadzi, "Tatkala tuanku mênjadi ku' patek ada jua." Bèrmula tèlah di-dèngar oleh baginda pèrkataan tuan kadzi itu, maka pèti musang bérjanggut itu pun di-sepakkan oleh baginda tiga kali, sèraya bértitah dèngan bèrgopoh-gopoh titah-nya, "Ia-lah ini musang bérjanggut, lèkas bawa balek ka-rumah Kémala-al-arifin, lèkas bawa dari sini." Maka pèti itu pun lalu di-angkat oleh orang upahan Kémala-al-arifin balek ka-rumah-nya; baginda pun bérangak masok ka-istana-nya dèngan kèmaluan-nya. Maka Kémala-al-arifin mènnyèmbah bèrmohon balek, sakalian raja-raja mèntèri hulubalang sakalian-nya balek ka-rumah-nya. Hata Kémala-al-arifin pun sampailah ka-rumah-nya, sègala hal ahual sèmu-nya di-khabarkan ka-pada istèri-nya. Maka kèdua laki istèri pun tørtawa sahingga muntahkan angin oleh tèramat sangat sukachita mèlihatkan tèrnasa raja-raja dan orang bèsar-bèsar jadi suatu pèrmainan yang tèramat indah sa-kali. Hata tèlah sampailah pèti tèmpat tuan kadzi ka-rumah Kémala-al-arifin, di-lihat-nya-lah ka-pada muka tuan kadzi. Maka tuan kadzi pun tundok tørsipu-sipu muka-nya. Maka kata Kémala-al-arifin, "Silakan-oah tuan kèluar, tiada apa ka-pada sahaya fasal ini, karna sahaya juga èmpunya pèrkataan dahulu tiada mahu bèristèrikan orang bètina, sahaya hèndak bèristèrikan orang pèrèmpuan; patut sangat tuan mèngaji istèri sahaya, ia-kah pèrèmpuan atau bukan. Maka jikalau diri sahaya sa-kali pun jikalau ada orang bèrchakap yang dèmikian itu, hèndak juga hati sahaya mèmantu uji istèri orang itu, jangan-lah bèrkèchil hati akan sahaya." Dèmi di-dèngar oleh tuan kadzi pèrkataan Kémala-al-arifin yang halus manis sèjuk sèpèrti èmbun dinihari itu, maka hilang-lah malu-nya sèraya bangkit kèluar dari dalam pèti itu, bérjabat tangan dèngan Kémala-al-arifin, minta

ampun akan dosa-nya itu, sërta ka-pada Dang Sëri Arif Laksana, sërta bèraku akan saudara-nya jangan di-pëchahkan rahsia ini, masing-masing pun mêngaku tiada mëmëchahkan përkhabaran lagi. Hata tuan kadzi pun mëmakan bèrsama-sama dëngan Këmala-al-arifin këdua laki istëri, maka kadzi pun mëmabacha doa sëlamat lëpas dari-pada bahaya yang maha bèsar itu. Maka tuan kadzi pun bèrmohon balek ka-pada Këmala-al-arifin këdua laki istëri pulang ka-rumah-nya. Maka tinggal-lah Këmala-al-arifin këdua laki istëri dëngan hamba sahaya-nya bèrsuka-sukaan.

Sa-bërmula tërsëbut-lah përkataan baginda gëring itu, bèrsëmbunyi diri sahaja hëndak mêngampuskan këmalian-nya itu. Maka ka-pada suatu hari baginda mënuyuroh panggil Këmala-al-arifin këdua laki istëri ka-balai pënghadapan. Maka këdua laki istëri pun mëmakai-lah tëlalu amat chantek-nya sëpërti indëra dëngan bidadari rupa-nya. Lëpas itu ia këdua pun di-iringkan oleh hamba sahaya-nya mêngadap baginda ka-balai pënghadapan. Maka pada masa itu baginda sëdang sëmeyam di-atas singgasana takhta kërajaan, di-hadapi oleh raja-raja rayat hina dina sakalian. Maka Këmala-al-arifin lalu mënnyëmbah këdua laki istëri sëpërti mërak mêngigal rupa-nya, tërchëngang-chëngang sakalian, sampai dëkat baginda. Maka di-chium oleh baginda këpala këdua-nya di-suroh dudok di-atas hamparan yang këmësan; baginda pun sëmeyam di-atas pëtërakna. Maka sëgala raja-raja dan orang bèsar-bësar dudok di-bawah mêngikut taraf-nya mënnyëmbah baginda: Maka titah baginda: "Ayohai Këmala-al-arifin këdua laki istëri jangan-lah anak-ku bèrkëchil hati akan aku. Maka ada-lah sëbab aku mëmandu istëri-mu ini oleh karna ëngkau juga tiada mahu aku bëri bèristërikan orang bëtina kata anak-ku hëndak mënchari orang përëmpuan. Maka tëläh sunggoh sa-bënar-nya istëri anak-ku ini orang përëmpuan sudah aku pandu dari—ada sa-gënap përkara-nya. Maka sunggoh-lah ia nama Dang Sëri Arif Laksana, bèrpatutan rupa dëngan nama-nya, chukup lëngkap sipat yang laksana itu. Maka sëkarang ini hari anak-ku yang këdua laki istëri, tëläh aku kurnia mërtabat gëlar di-atas anak-ku këdua-nya ini, mënërima pësaka ayah-mu yang sudah mati itu, tëläh aku gëlar anak-ku Dato

Sëri Pada Arifin, jawatan kèpala ahl'ul mëshuarat dari hal fasal nègëri përkara kèchil dan bësar, anak-ku Dang Sëri Arif Laksana aku gëlar 'To Puan Lela Mëngërna jawatan ka-pada ahl'ul mëshuarat kèmpat përmaisuri, përentahan di-dalam istana kèchil dan bësar." Maka baginda mëngurniaï ka-pada Dato Sëri Pada kèdua laki istëri sa-ribu dinar ëmas. Maka Raja Muda pun mëngurniaï sa-ribu dinar ëmas pula, maka Raja Bëndahara pun mëngurniakan sa-ribu dinar, Mëntëri mëmbëri hadiah sa-ribu dinar Tëmënggong mëmbëri hadiah sa-ribu dinar dan tuan kadzi sa-ribu dinar pula. Maka titah baginda, "Ayohai anak-ku Dato Sëri Pada Arifin dan 'To Puan Sëri Lela Mëngërna maka ini-lah hadiah aku dëngan raja-raja dan orang bësar-bësar ënam ribu dinar aku bëlanja anak-ku, akan pula buat hidupan dahulu mëmbaiki runah dan pagar mana-mana yang rosak kampong yang sëmak sa-pëninggal ayah-mu itu sèpërti bëlanja anak-ku pada tiap-tiap bulan aku kurnia dua ribu dinar." Maka tëläh Kamala-al-arifin kèdua laki istëri sudah mënjunjong ampun kurnia gëlaran baginda itu, ia pun bangkit mënyëmbah mënjunjong duli, dan mënyëmbah lela bantut ka-pada Raja Muda dan Raja Bëndahara, dan bërsalaman dëngan Mëntëri dan Tëmënggong dan tuan kadzi ; maka tuan kadzi pun di-titahkan baginda mëmbacha doa sëlambat dan tolak bala mëndëru bunyi orang mëngamin-amin-kan. Maka tëläh sudah sëlësai dari-pada itu Dato Sëri Pada kèdua laki istëri pun bërmohon-lah balek ka-pada baginda, lalu pulang kèdua laki istëri. Sëlang antara bëbërapa lama-nya sampai-lah kèdua ka-rumah-nya, lalu makan minum kèdua laki istëri. Maka tiada bërapa lama-nya Puan Sëri Lela Mëngërna pun mënyuroh mënjëmput ayah bondanya. Maka sëläng bëbërapa lama-nya Paman kèdua laki istëri pun sampai-lah, maka ia pun mëmëlok mënchium anak-nya kèdua itu, sërta sangat rindu dëndam-nya oleh karna tëramat sangat lama-nya ia sudah bërehërai. Maka dato Sëri Pada Arifin pun mënjamu mëntu-nya kèdua laki istëri bagaimana adat jamuan orang bësar-bësar juga. Këmudian sudah makan minum, lalu tidur bërsuka-sukaan.

Maka mashhur-lah khabar sa-gënap nègëri akan Arif bi-haksana dato Sëri Pada Arifin putëra angkat Sultan Shahariman

něgěri Askalan Rum, tambahan pula Sěri Lela Měngěrna těrlalu arif bijaksana-nya; tiada tolak banding sa-gěnap něgěri ka-pada waktu zaman itu, těrlalu adil murah ia mēměrentah něgěri těrlěbeh dari-pada baginda lagi usul pěreksa-nya timbangan yang kěadilan ka-atas rayat těntěra-nya, měnjadi aman dan sěntosa sa-isi něgěri itu sakalian.

Děmikian-lah konon ka-pada chěrita-nya.

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