

RANTJAK DILABUEH: A MINANGKABAU KABA

(A specimen of the traditional literature of Central Sumatra)

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RANTJAK DILABUEH: A MINANGKABAU KABA

A specimen of the traditional literature of Central Sumatra
based on the version of Datuk Paduko Alam and Sutan Pamuntjak
as reprinted by Firma Soeleiman, Bukit Tinggi, 1951

Edited, translated and with an introduction

by

Anthony H. Johns

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FOREWORD

The major vernacular literatures of Indonesia, such as those in the Javanese, Sundanese and Balinese languages, are substantial and rather well-known to a small band of scholars, both Indonesian and Western. Critical editions of many of these works accompanied in some cases by translations, have appeared steadily over the past one hundred years largely as doctoral dissertations. The overwhelming majority of these translations have been in the Dutch language with a few in English. A recent addition to the series of such editions, but not a dissertation, is Professor C. Hooykaas' translation and critical edition of The Lay of Jaya Prana (London, 1958), a Balinese work.

With but few exceptions the literatures of other regions of Indonesia have received much less attention and it is therefore with pleasure that the Southeast Asia Program welcomes the opportunity to publish the edition of Rantjak di Labueh in its series of Data Papers.

Dr. Anthony H. Johns, who has prepared the translation and critical apparatus, recently spent four years in Indonesia, two of these in the Minangkabau area of West Central Sumatra and two in Jogjakarta. A graduate of the University of London in 1952 with a doctorate in Indonesian and Malay Studies, Dr. Johns is well equipped by training and background to undertake this study. At the present time he is Senior Lecturer in Indonesian Studies at the Canberra University College in Canberra, Australia.

John M. Echols, Chairman
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PREFACE

This kaba is in a sense an experiment: an attempt to render a specimen of Minangkabau dialect literature into English as literature in its own right, and to prove its value as a guide to the sociology and history of Minangkabau. The analysis of the story is by no means complete, and the introduction does not aim at much more than to provide sufficient background for understanding the context in which it is set. It may, however, serve as the starting point for a more ambitious work on Minangkabau dialect literature for which we are collecting materials.

This has been a work of co-operation with my wife, who is Minangkabau born, and has received both Western and traditional Minangkabau education. Any merit the translation has is due to her sensitive and exact analysis of the various parts of the story related to the social background against which they occur.

Thanks are also due to Rivai Yogi of the Cultural Office at Bukittinggi, who first read through the text with me, to Professor Barnes of the Australian National University who was generous in advice with regard to the presentation of the socio-cultural background, to the many friends and colleagues who read the translation in its different drafts, and to Miss M. Cooney who spent many tiresome hours typing and re-typing very intractable material.

Anthony H. Johns

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30 September 1958

RANTJAK diLABUEH

A MINANGKABAU KABA

Rantjak diLabueh means one who puts on a fine appearance to the world at large while his personal affairs are in disorder, and the story takes the form of a mother, Siti Djuhari, teaching her two children, Rantjak diLabueh and Siti Budiman. It contains an account of the wild oats and penitence of Rantjak diLabueh, of his reform, of the advice his mother gives him, and of the granting of his new title: Sutan Sampurono, which might be rendered: the Perfect Model. The story proceeds with Rantjak diLabueh attempting to select a suitable husband for his sister Siti Budiman. None of the suggestions he makes to his mother are satisfactory, and she has to make the choice for him. Once the candidate has been decided on, Siti Budiman is taught what is necessary to be a good wife. The next stage in the story is that Sutan Sampurono is invited to become a husband, and his mother explains what is expected of him. Because he is to become a Pangulu (a village elder), Siti Djuhari explains to him the high principles he must follow and the laws he must administer. The story ends with the marriage of Siti Budiman and the installation of Sutan Sampurono as a Pangulu.

INTRODUCTION

The Minangkabaus of Central Sumatra are an interesting social group. Although a matrilineal society, they are one of the most thoroughly Islamic groups in Indonesia, notwithstanding that the social assumptions of Islam appear uncompromisingly patriarchal. Property in Minangkabau descends through the female line; the head of the matrilineal group is the senior maternal uncle. It is his responsibility to arrange the marriage of his sister's daughters by sending his sister or a representative to the mother of the prospective bridegroom to invite him into their family compound as a sumando, the Minangkabau kinship term for son-in-law. The Minangkabau have a complex mythological past which forms an important part of the traditional accounts handed down in succession of the laws and "social practice which go under the general term adat or limbago in Minangkabau. The original inhabitants of Sumatra, on the basis of Islamic tradition, are traced back to "the descendants" of Noah (Nabi Nūh) after the previous inhabitants of the earth had been destroyed in the Flood, and the various historical traditions and manuscripts of traditional law show that to a greater or lesser degree many elements have contributed to the characteristic Minangkabau social pattern--Indonesian elements, Hindu, Buddhist, Hindu Javanese, Sunni and Shite Islam, and in recent times, European: racially too they are of mixed descent, having absorbed Indian, Chinese, Arab and Persian blood, not to mention European.

The smallest unit in the structure of Minangkabau society, and the background against which the kaba is told is the adat house. An adat house contains any number of rooms, from five to fifteen or more. It is the "mother" who is responsible for the arrangement of the house, which is her domain. Whenever one of her daughters is married, a room is allocated to the daughter where she may receive her husband. And if one of the original mother's daughters has a daughter, an extension is built onto the house and this original mother receives the title grandmother.

It is only the daughters who have the right to a room in the adat house. A son has no room in his mother's house, and after the age of twelve may not even sleep there, otherwise it would be said (in derision) his mother was still suckling him. Boys, when adolescent, or even earlier, have to sleep either in the surau or in the balai (meeting house). For when a boy is seven he is usually sent to a surau to study religion in the evening, and normally to sleep there. And Rantjak diLabueh, after his mother has taught him, goes to his 'master's' house to sleep. When the daughter is married, the husband comes to her room in the house. Rantjak diLabueh goes to his wife's house to sleep, he does not bring her home, and she has no share in the teaching given by Siti Djuhari. He has no power within his wife's house, and any child he has by his wife belongs to

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1. A surau is a kind of small mosque. Religious instruction is given there, boys may sleep there, and it may be used for prayer. But the official public Friday prayer may only be held in the mosque.

the wife's clan,¹ not to his. It is not the husband but the wife's senior maternal uncle who is responsible for the house and its contents. The man has more authority in his mother's house than in his wife's.

The man's responsibilities are to guard and care for the property of his matrilineage--house, rice fields and livestock; and he has the duty of adding to or extending them. It is to this end that his work is directed. Once the money is in the family's hands, he has no further claim on it. It is his personal property no longer. And if, for example, a man becomes rich enough to build a house for his wife, his wife's family would wish to have it built on their ancestral land so that the husband's family could lay no claim to it. Here it should be explained that there is a distinction between hereditary property, which is inalienable, and personal earnings. Although a man's efforts may be directed primarily to augmenting the property of his own matrilineage, it is also possible to retain earnings for his own use, and this does happen. The house would not be in the joint possession of the husband and wife, but would become the property of the wife's family. Thus, there may be little contact in Minangkabau society between father and child, particularly as divorce is frequent, and a man may easily have been married to more than five wives in his lifetime. This is exemplified in Rantjak diLabueh. Siti Djuhari occupies the centre of the stage and Rantjak diLabueh's father is only mentioned twice, almost by chance, although Siti Djuhari's father is mentioned several times.

If the mother has many daughters, and they in turn give birth to daughters, the one house may develop into a group of houses or a taratak, which may in turn expand to become a dusun, koto or eventnagari.

It should be noted that the word nagari is used in two senses, as the largest type of social unit, and as a collective term for the four recognized types of social unit, i.e. nagari, koto, dusun and taratak. The following explanation of these four terms is a summary of the definitions given in two accounts in Bahasa Indonesia of the structure of Minangkabau society.

The taratak is the smallest unit. It is in the first place an area for cultivation at some distance from the "mother" community, wherehouses are built for the sake of convenience. While it is still a taratak, however, the houses may have only one ruang (room) and four tonggak (pillars). They may not have the characteristic crockets. Not even a surau may be erected there, as the settlement is still administratively part of the "mother" community. A taratak is not entitled to rule by a pangulu; one of the number living there is elected as tuo taratak (senior member).

A taratak may become a dusun if its members increase in number. Then a house may have several rooms and two, but only two, buffalo horns. A surau may be built, but not a mosque. This means that for the Friday prayer the inhabitants have to go to the "mother" community. The dusun may not elect a pangulu, but only a tuo dusun (senior inhabitant of the dusun).

1. It should be noted in passing, that marriage in Minangkabau is between exogamous clans (suku).

Once a dusun expands, it becomes a koto. Koto literally means a fort, and its limits are marked by a ditch and thorny bamboo. It has a main road, a field for sport and amusements and is entitled to one or more pangulu. A mosque may be built for the Friday prayer, and there is likewise a balai where the pangulu discuss local problems. The nagari is an extension of the koto. A koto becomes a nagari when its inhabitants increase and found houses and settlements outside the encircling fence so that the limits of the koto are no longer marked off by a fence.¹

The community seems to develop in successive units of room - house - lineage group - village with a plurality of lineages." It is not altogether clear at what stage the lineage group becomes part of a village with a plurality of lineages, but it appears to be the koto, in which each lineage is entitled to a pangulu with the title Datuek. The Datuek's area of responsibility is called a pajueng (umbrella). Rantjak diLabueh, after his reform and marriage, is entitled to be made a pangulu in the first place, one presumes, because his mother's matrilineage holds a senior position by virtue of primogeniture in a koto, and in the second because at some stage it divided into two groups, A and B, living in different koto. There being no one eligible to receive the title in group B, Rantjak diLabueh of group A is entitled to receive it. This is the significance of the lines:

"The title I propose to confer
is Datuek Naratjo Lauik Budi.
If long, we are both a piece,
if large, both a part,
if round, both a slice
- like two halves of a pinang-nut -
from the nagari Taluek Tandieng Koto Ulak,
belonging to Kampueng Bajang,"

where Siti Djuhari justifies her choice of the title on behalf of her son by claiming equal rights with "the other branch of her matrilineage"² The kaba also uses four other terms to define family groups: pajueng, saindu, kaum and kaluargo. A tentative explanation of them is that pajueng refers to a matrilineal group with one grandmother; saindu to one or more matrilineal groups derived from the same grandmothers; kaum to the matrilineage of the husband, and kaluargo to the matrilineages of both staff and distaff sides.³

The kaba lists a series of the terms used in the organisation of life

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1. The definitions of these terms are taken from Tambo Minangkabau: Ahmad Dt. Batuah and A. Dt. Madjoindo. Balai Pustaka, 1956, and Hukum Adat dan Adat Minangkabau A. M. Datuk Maruhun Batuah. D. H. Bagindo Tanameh; N. U. Poesaka Aseli.
 2. See diagram of extension and division of matrilineage in Loeb, "The Minangkabau," The American Anthropologist, Vol. 6, 1934, p. 37.
 3. This distinction is based on the explanation of an expatriate informant, and has not been checked. The reader is referred to Josselin de Jong: Minangkabau and Negeri Sembilan (Leiden dissertation, 1951), p. 44 et seq. which gives a somewhat different description of the units and pattern of social organisation in Minangkabau.

according to the adatt. Here it is neither possible nor desirable to explain them in detail, and the following is a summary of their meanings based on the same accounts used for a description of the four nagari.

Adat is used as a general term comprising four classes of adat.

Adaik nan sabang adaik, the adat which is truly adat, might be taken as the natural law which is universally applicable, and is stated in such terms as: anything sharp cuts; fire burns; water cleanses.

Adaik istidaik, the adat of ceremonial, refers to the traditional prescriptions for the determination of social groups and their administration which are received from ancestors and passed on to descendants.

Adaik nan taadaik, or the adat which has become adat, refers to practices which develop by chance, or perhaps even through imitation. For example, a man may at one time wear a certain ornament at a festival. Others follow this usage, until at last it becomes a standard part of the ceremonial. This is a type of adat which may be introduced or discontinued according to local requirements.

Adaik nan diadaikkan, or the adat which is made adat, refers to customs which are optional, depending on the unanimous decision of the pangulus and wise men of a district. When any particular feature is agreed on, a buffalo is slaughtered and the decision announced so that all may know. This type of adat may always be changed by a unanimous decision whenever circumstances demand.

Tjupak nan duo, or the two measures, is another term applied to the traditional norms of life. A tjupak is a measure made from a section of bamboo, with one end closed and the other open. The measure has been standardized to contain twelve tahil, and is termed tjupak usali. Thus tjupak usali is used to refer to permanent values as defined by the adat. As applied to the adat, there are two forms of tjupak: tjupak usali, the original standard, handed down through the centuries, and tjupak buatan, the adapted standard, adapted to local conditions without violating the spirit of the tjupak usali. Thus, it might be the practice of the tjupak usali for a large feast to be held when he visits his future bride's home, but by the tjupak buatan--because circumstances make the expense of such a feast prohibitive--there is only a formal procession. The spirit of the tjupak usali is kept in that the bridegroom is honoured, and he is brought to realize that the bride's family has limited resources.

There are also the kato nan ampék, or four types of sayings which are a guide to the conduct of daily life. Kato pusako, the traditional sayings, correspond to the adat which is truly adat, and represent the normal order of things; thus pounding should be done in a mortar, cooking in a cooking pot, weight be given with a just measure. The kato mupakaik, or the saying based on general agreement, is taken as a guide if a new problem occurs for which there is no provision in the kato pusako, and it is for the pangulus to decide how the matter should be handled. Kato dahulu ditapati means that we should be faithful to any agreement we have made, and kato kamudian kato batjari means that if any unforeseen circumstances arise--such as a flood--to make the keeping of an agreement impossible, a new agreement must be made on the basis of the new circumstances.

The laws by which the country is governed are also divided into four. First is the undang² nagari.² These relate to the physical requirements of the nagari such as a road, an open square, a mosque and a meeting hall. The undang² isi nagari set out the basic premises for good order: a debt must be paid, a false step be retracted, ricefields given a boundary. The undang² luhak refer to the duties and areas of jurisdiction of pangulus, and in earlier times the king. The undang duo puluh or twenty laws are divided into three groups, eight which point out the principal offences, six which deal with grounds for suspicion, and six with accusation.

In conclusion, there are four types of judgment (hukum). There is hukum bainah which requires witnesses and evidence. Then there is hukum kurénah (judgment on the basis of character) when an accused may be punished on the basis of his reputation without further examination. For example, if there is a robbery and 'A' is well known as a thief, even though witnesses and evidence are lacking, 'A' may still be punished. Hukum idjtihad is something similar. If a man is arrested for an offence and there is no evidence but strong suspicion, on the considered opinion of a group he may be punished. Hukum ilmu follows the same pattern, except that the word of one person is sufficient provided there is genuine suspicion, and it is possible for the accused to have committed the offence.

The literature of Minangkabau cannot be compared with that of Java either in quantity or age; indeed, there is nothing surviving before the introduction of the Arabic script with the development of Islamic influence sometime during the sixteenth century. Nevertheless, the body of literature remaining, including semi-historical stories and law books containing accounts of the origin of Minangkabau and giving the seal of antiquity to certain characteristic features of Minangkabau society, such as the obligations of a man to his nephew rather than to his son, is considerable.

Minangkabau dialect literature is usually referred to as kaba, a word derived from the Arabic khabar, meaning news or report. This term refers to any story in Minangkabau which is told in a kind of rhythmic prose, the story falling into rhythmic lines of approximately equal length. These kaba have formed an important element in Minangkabau social life over the centuries, both as diversion and a method of education.

The oldest and most famous is the Kaba Tjindue Mato. This plays an important part in Minangkabau social life. It is a state myth justifying the balance and harmony of Islam and adat under a woman ruler, Bundo Kandueng, and a complete guide to social conduct and organisation of government. It is only possible to guess at its age. The events it refers to as history, popular tradition supposed to have taken place after the time of Adityavarman 1347, and the copies we have assume a state in which Islam and the adat have stabilized their respective positions in a permanent administrative framework. This could hardly have been possible before the eighteenth century at the earliest, if the generally accepted pattern of the spread of Islam in Minangkabau is correct.

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1. This hypothesis is supported by Josselin de Jong's comment that the story of Radjo Alif dividing the kingdom of Minangkabau among his three sons in 1680 is almost certainly legend. Cf. Josselin de Jong, op. cit., p. 101.

It is interesting to notice the parallel features between Tjindue Mato and Rantjak diLabueh, although as individual literary units they must be separated by at least two hundred years. Neither of the husbands of Bundo Kandueng or Siti Djuhari play any part in the story; in both the woman is the centre and source of wisdom in the house and the state; both use the framework of a story to present the social ideals of Islam and adat as forming a perfect harmony. An interesting feature of Rantjak diLabueh, however, is that the edition we have worked from, the eleventh edition, printed in 1951, contains many more Islamic elements than the first edition, printed in 1909. And this process of addition in an area where oral tradition is of far greater importance than authorship is perhaps an explanation of the Islamic parts of Kaba Tjindue Mato.

It is a reasonable hypothesis that the kernel of Tjindue Mato and the mother figure of Bundo Kandueng is extremely ancient, its content changing over the centuries according to the particular influences paramount on Minangkabau society at the time. Another story, almost equally popular, is Sabai nan Aluih. The date of authorship is unknown. The heroine is a young girl who has the courage to shoot her father's murderer when her brother is too much of a coward to do his duty as a man.

One thing common to all the stories is the extent to which they draw on traditional material, even when--as in Rantjak diLabueh--the arrangement of the story bears the impress of a single personality. This makes it possible that a study of the total kaba literature, and an understanding of the process of adaptation to varying influences which takes place as the stories are passed on down the centuries may form the basis of an exploration into the past of Minangkabau of which almost nothing is known.

There also occurs in the text the terms Katumanguengan and Parapatih (nan sabatang). These refer to the legendary founders of different traditions of adat, Datuk Katumanguengan and Datuk Parapatih nan sabatang. These were two sons of one mother, a princess: the former by a husband of royal blood--Sang Sapurba, and the latter by a commoner, Ninik Indo Djati. Thus Datuk Katumanguengan is held the father of an aristocratic tradition of adat, and Datuk Parapatih of a democratic tradition.¹

The kaba is of particular value because of the insight it gives into the way in which the Minangkabau, looking on their social traditions as forming an ideal way of life, see the balance and harmony of the various elements it comprises.

One of the most interesting features of Minangkabau is the relation of adat and religion, because, although it is one of the most thoroughly¹ Islamic groups in Indonesia, the idea of a matrilineal society might be regarded as non-Islamic, if not actually anti-Islamic. It is possible, however,² that this appearance of opposition may be exaggerated by a too externalized approach to the life of the community. And this is bound to be the result if the rules of Muslim Canon Law (fiqh) are studied in the

1. This should not be confused with the Malayan usage of the terms where perpatih is used to refer to matriliney of the Minangkabau type, and temenggong to an Islamic influenced patriliney. Both the terms in this context refer to matriliney.

abstract and applied to any particular concrete situation. But this approach is not valid. In the study of Islam, we are confronted time and again with the tendency to extreme systematization on the part of a few, and the broad common-sense attitude of the average practising Muslim. Gibb remarks that, 'It is, indeed, one of the most confusing features of the Islamic system that the relation between outward formulation and inner function or reality is often a curiously indirect one.'¹ And whether Minangkabau adat and Islam are theoretically incompatible in respect of family organisation and inheritance depends on one's interpretation of Islam: as to what exactly the relation between outward formulation and inner reality should be.²

On the basis of the kaba, however, it seems possible that there is a great deal in common in the psychological emphases of Islam and the adat. Perhaps one of the most important is the stress on the integrity of the community. There is an intense sense of physical community in Islam, and this sense of community is a distinguishing feature of one of the most important binding forces of the adat.³ One of the worst sins against the community is back-biting, and it is forbidden in the kaba in terms which are a paraphrase of a verse of the Kur'an, 'to pry into another's affairs is like eating dead flesh.' The Kuranic verse runs--Inquire not too closely into other men's feelings; neither let one of you speak ill of another in his absence. Would any of you desire to eat the flesh of his dead brother.³

There are various other points of similarity: the rules of adat, just as those of fikh, attempt to provide for the total internal and external relations of the community. There is the same conception of the possibility of perfection through law. This attitude is implicit through all the formulations of fikh, attempting as they do to provide detailed guidance for every possible eventuality. The apparatus of the adat is based on the assumption that a set of laws and customs can be perfect, and that any problem must inevitably be solved in unanimity by discussion. The Minangkabau outlook can find perfection in the accumulated wisdom of the past, and this is parallel to the traditional attitude common in Islam of knowledge as a deposit to be absorbed rather than a dynamic. And just as the Kur'an presents itself as al-Furqan, the great divider between harām and halal, haḳḳ bātil, in the kaba we find the division of phenomena and qualities into good or bad, those causing profit or loss, to be loved or hated.

There is a strong Puritan strain in Islam which is shown in the condemnation of alcohol, a sense of the seriousness of life, the value of

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1. H. A. R. Gibb, Modern Trends in Islam. Chicago, 1947, p. 21.
 2. While in Minangkabau an informant told us that his father, one of the most famous of religious teachers in his time, denounced the position of the maternal uncle, but evidence on this point is difficult to acquire. In the matter of inheritance, a distinction is made between ancestral property, which follows the prescriptions of the adat, and acquired property which is divided according to the requirements of Islamic law. How widespread this compromise is, and how smoothly it operates is impossible to determine at this stage.
 3. Kur'an 49:12.

money, trade and hard work. This Puritan strain is also present in the kaba, where we find work laid down as a primary duty for men and women. One of the proofs that Rantjak diLabueh has begun a new life is the way he works:

Time went by
and now Rantjak diLabueh
was leading a new life:
always remembering what was right,
preferring work to play
and wakefulness to sleep,
more often serious than amused;
if sitting he remembered his responsibilities
--all signs he was making progress.

In the wet season he was at the sawah,
in the dry, busy at the ladang.

When others went paddling, he did too,
always ready to welcome hard work
and willingly sharing hardship.

At the sawah and the ladang
he planted crops of every sort:
those of a yearly harvest,
those which bore more frequently.
He kept live-stock too,
buffaloes two or three
and ducks and hens as well.

An important part of the instruction of Siti Budiman is in the lines:

Work, for you, is a law of life:
to know how to embroider,
to crochet and spin cloth,
to be able to handle a loom
and judge the rise and fall of prices.

The customary maxims (gurindam adat) are equally specific:

If sitting, sharpen stakes,
if standing, survey the ground,
if walking, walk to some purpose.

Sleep must be taken in moderation:

Have a right amount of sleep,
just about eight hours.

To over-eat is likewise forbidden:

Do not over-eat
for it is written in the book of God
that the passions should be restrained,
--this has the merit of the Holy War.

To spend the day gossiping with friends is disapproved of:

When he went out with his friends
their chatter grew always noisier,
their laughter ever more raucous
pouring from their unbridled mouths....
Their talk was big, but their thought slight.

Loud laughter is forbidden. The only type of laughter allowed is the laughter of the Prophet:

The laughter of the Prophet
is a laugh not expressed aloud;
it is, and it is not.
Checked as a pleasant smile
it is a balance between pleasure and sadness
--this is the laughter we are allowed.

It is possible to press the comparison with Puritanism further. There is the idea of physical prosperity as the direct reward of goodness.

Soon God's blessing was plain to see:
at the first harvest of his crops
his bananas were thick on their stems,
his sugar cane long and thick
and his maize with beard like silk;
his egg-plant hung down in clusters,
his chiles spread out like the eastern star
and his ground-nuts curled like cock's spurs;
his cucumbers were wreaths of flowers
and his melon ran wild.
The padi in the sawah was ripe
and that on the hillside golden,
his pains and sweat had brought their reward.
O, my dear son, my own flesh and blood;
if you can practice this,
all will be well with you,
your family fit and rice crop abundant.

When Rantjak diLabueh has got into debt, his mother's reaction is not of sympathy, but only that he shall learn the hard way from experience. She says to him, when he comes telling his troubles:

O, my son, Rantjak diLabueh,
there's no need to tell me this.
While you are still young
get everything you can from the world!
Test the truth of it for yourself,
use all your wit and skill on it,
find a way to pay yourself.

There is the feeling for the need of the outward sign of respectability that is usually associated with Puritanism: as soon as Rantjak diLabueh is earning his living, his mother orders him to send for the stone mason

to build steps leading up to the house, and a wall--important signs of social position--of prosperity well earned. For as was intimated above, all depends on the practice of the rules, which, if neglected, will lead to gossip, the most formidable sanction in the village. Warnings against dropping practices hallowed by the years occur frequently throughout the story with the verbal formula: 'Don't be like people of nowadays.'

But perhaps the parts of the kaba that show the most Islamic pattern are those dealing with the position and responsibility of women; these occur when Siti Djuhari is preparing her daughter for marriage:

One thing more, my dear child,
if you need to go to the market
or anywhere else,
ask your husband's permission first
--this is the teaching of the Holy Book.

If you happen to ride in a dog-cart,
do not share it with another man
who is not your husband
or a close relative.
For if you do this
and your clothes brush against his
you disregard the teaching of the old.
The eyes turn to the devil
when the heart turns from God
constant tickling makes laughter meaningless,
habit destroys a sense of shame.
And when a woman has no shame
it is a reproach all her life.
She is like a door without a lock
which any thief can enter;
or a ship without a rudder
which easily loses its course.

And again:

One thing more, O my child:
if you are not the only wife,
or he is invited for another,
--what is fine should be used together,
what savours sweet be shared--
that is the practice of the adat
and is commanded by religion.
Let him go ungrudgingly,
let him go with a smile
and have no ill-feelings.
There is no need to be quarrelsome,
no need for spite or sharp words:
the Holy Book forbids this.
Don't be like people of nowadays:
once they meet a fellow-wife,
all their better feelings disappear;
they make waspish allusions and complain,

looking proudly from the corner of the eye
till it comes to quarrelling and fighting
and clothes are torn
--they are like dogs fighting for a bone."
If you think carefully"
you'll see this is something to be ashamed of,
for if people see what is happening
there will be much whispering and gossip.

And further:

If you go to a feast, or to the market,
or, perhaps, anywhere else,
ask leave of your husband first.
The only exceptions are
from the house to the kitchen
or, when it is time to bathe,
from the house to the village spring.

This is not wholly representative of modern attitudes nowadays,
except in the more isolated villages: but the importance is in the expres-
sion of an Islamic¹ social ideal.

The kaba generalises on the relationship between adat and Islam by
explaining that the Kur'ān and Hadīth (Tradition) teach the Minangkabau the
nature of his own self, the people around him, the world and God. The tra-
ditional wisdom of the adat guides him in the practical field of understand-
ing any situation, judging and handling it:

Questions of the adat are settled at the balai,
but the world itself is judged in eternity.

There are many other insights which the kaba gives us into
Minangkabau values and social attitudes. One interesting theme is the
attitude to education, an attitude which has some relation to modern western
educational theories, and which it has in common with the system of Taman
Siswa¹ schools founded by Ki Hadjar Dewantoro in Java, based on a real
sympathy and understanding for the attitudes of children:

Listen carefully, O my dear sons:
the young you should love.
And if you meet anyone young
have plenty of jokes to amuse him,^{my}
at the same time taking care
that of ten jokes there shall be two
that have advice worth following,
and these be noticed and followed.
Mind you look friendly
and follow them in their whims
just as a casting-net cord should be handled:
if taut, let it go slack a little
then draw it in again

1. A Nationalist educational system stressing Indonesian cultural values
founded by Ki Hadjar Dewantoro in 1922.

so that their feelings are not hurt.
For, just as people say:
bind up padi with its blade,
bind up mankind through their wits.
This is how you should love the young
leading them gently on a thread,
not dragging them by a rope.

Education, moreover, is an important duty of parents towards both sons and daughters:

Then--if God grants you life--
and it happens you have children,
recall the advice of long ago:
don't wait until trouble comes,
take care to avoid it
--don't neglect their education.
If you have a daughter
teach her to read and write,
teach her to crochet and spin cloth,
and draw and to embroider,
to be able to handle a loom
to be able to judge the rise and fall of prices;
to use wisdom and diplomacy...

For a boy:

If you have a son,
once he is six
in the morning send him to school,
the afternoon teach him at home,
in the evening send him to the surau.
Set two or three traps
so that one at least will get him.
And even when he comes of age,
go on with your teaching of him.
Teach him well, my dear son,
the way a young man should behave.

Personal relations and important social functions have a strongly marked ritual quality, ritual in the sense of politeness reduced to a formal pattern. The old, for example, should always be honoured and given precedence. One should not stride ahead of them, or eat before them. It is a duty to greet a passer-by. And one of the bad qualities that makes one of Rantjak diLabueh's candidates for his sister's husband unsuitable is that--

Often when old people have passed him
he has given them no greeting.

Likewise, there are polite modes of walking, riding in a dog-cart, eating, drinking, speaking and laughing.

The process of engagement is approached in a ceremonial and decorous way. When the invitation comes for Rantjak diLabueh to be taken as a husband,

his prospective mother-in-law visits Siti Djuhari, and the pair spend a considerable amount of time obliquely complimenting each other and hinting at the real purpose of the visit. And once the proposal is made, it is politely refused, but in terms that make it clear that the refusal is only out of consideration for the feelings and position of the person making the request:

There is just one thing that worries me,
and that is, you may suffer some shame
or be brought some disgrace:
I don't think I can grant your request.

The same interest in ceremonial is to be seen in the importance given to the formal seating arrangements at a banquet, and the correct number of types of dishes to be presented to the guests. This type of ceremonial politeness can probably be paralleled in various text books of Muslim ethics.

This introduction is not a complete account of everything in the kaba, and the kaba itself is not a complete picture of life in Minangkabau. Traditional literature of this type is directed to strengthening the traditional bases of society, and an instinctive protest against the encroachment of change. But the kaba does offer a picture, vividly presented, of the principal elements of Minangkabau social life working together in a harmonious unity; even though detailed sociological field work is as important as at study of literary sources to see to what extent this ideal harmony corresponds to the reality, it gives a picture of careful observation and attention to detail, and a broad, tolerant understanding of the world and its inhabitants. And it shows too that for the Minangkabau the best that can be said of a person is that he is patient and that his outward appearance mirrors his inner character. To say the opposite of a person is the worst form of condemnation.

NOTES ON THE TEXT

Minangkabau literature is normally printed in Arabic script, which only approximates to the Minangkabau sound system, and does not represent the peculiarities of the Minangkabau dialect. For the preparation of the text, therefore, we have made the following phonemic analysis of the Minangkabau system:¹

-
1. This analysis is intentionally restricted in scope. It is limited to the body of the text, and has no other end than a practical orthography.

p		t			k	
b		d			g	
	f			č		
				ǰ		
			s			h
			z			
			l			
m			n	ñ	ŋ	
	w		r	y		

Vowels	i		u
	e	a	o
		ə	
Diphthong	a ⁱ		
Glides	i ^ə ,	u ^ə ,	u ⁱ

The transliteration has been based on a phonemic analysis of the Agam (Bukit Tinggi) dialect and orthography standardized as far as possible to that of Bahasa Indonesia, and requires little comment: /k/ represents the phonemic uniting of [ʔ] (final position) and [k], all other positions; ñ, ŋ, č and ǰ are symbolized by the digraphs nj, ng, tj and dj as in Bahasa Indonesia; the diphthong /aⁱ/ as ai. The glide is completely conditioned, occurring only in a final closed syllable. Thus it is non-phonemic, and, strictly speaking, need not be symbolized. On the other hand, since it is a distinctive feature of the dialect which the reader should be aware of, it is symbolized: ie, ue and ui. Since the form ia is phonemic on certain occasions, as in the contrast between katiak and Katiek, this distinction is symbolized by the use of ia and ie. The same holds good for the whole series. [e] is symbolized é to distinguish it from e in the glide, although distribution of the sounds makes confusion unlikely. [h] is a phoneme which occurs in medial and final position, but is also a sub-member of /s/ in final position. Once again, however, since this is a characteristic feature of the dialect, the sub-member is symbolized by the phoneme.

Certain segments are suspicious, e.g. ia, VV and by the pressure of analogy might be interpreted ija, VCV; but on the principle of normalisation to Bahasa Indonesia has been kept as a combination of two vowels, ia.

There is a clear pattern of phonetic correspondences between Minangkabau and Bahasa Indonesia, which, apart from the dropping of initial [h] and the regular vocalic change of [ə] into [a], can be briefly stated:

Endings: -ip, -ap and -up become -ik, -ok and -uik respectively.

	<u>Indonesiant</u>	<u>Minangkabau</u>
e.g.	sisipt	sisik
	genap	ganok
	hidup	iduiK

Endings: -it, -at and -ut become -ik, -ék (in Arabic loan words -aik) and -uik respectively.

e.g.	sakit	sakik
	amat	amék
	sahabat (Arabic loan word)	sahabaikt
	ribut	ribuik

Note: lihat becomes liék.

Endings: -is, -as, -us become -ih, -éh and -uihⁿ respectively.

e.g.	gadis	gadih
	galas	galéh
	kaus	kauih

Endings: -il, -al and -ul becomeⁿ -ie, -a and -ue respectively.

e.g.	ambil	ambie
	sambal	sambat ^t
	sanggul	sanggue

Endings: -ir, -ar and -ur become -ie, -a and -ue respectively.

e.g.	hilir	ilie
	benar	bana ⁿ
	buhur	buhue

Note: lahir is usually laiet

Endings: -ik and -uk have the glide -iek and -uek respectively.
-ak undergoes no change.

e.g.	upik	upiek
	masak	masak
	masuk	masuek

Endings: -ing and -ung have the glide -ieng and -ueng respectively.
-ang undergoes no change.

e.g.	dindingt	^t dindieng
	djundjung	djundjueng

Endings: -ih and -uh become -ieh and -ueh respectively.
-ah undergoes no change.

e.g.	pilih	pilieh ^t
	rumah	rumah
	labuh	labueh

There is, however, a certain amount of irregularity. Certain words, such as maha, do not undergo these changes, and the pressure of Indonesian/Malay forms occasionally asserts itself.

Anaptaxis frequently occurs: Indonesian harga - arago; pertama - paratamo.

In derived forms the sounds [r] and [ŋ] as euphonic links frequently do not occur; mengadjar - maadjar; diperturut - dipaturuik; berbuni - babuni; terkedjut - takadjuik.

There are in addition a few words of Arabic and Sanskrit derivation which appear in a form difficult to recognise, e.g. bausao - berusaha; masaue - masjawarat; asie - hasil. Dunia and manusia appear dunie and manusieb

If these phonetic patterns are understood, it is possible to find most of the words in a Malay dictionary. There remains a deposit of pure Minangkabau words which should be clear from the translation. Later it may be possible to prepare a Minangkabau English glossary.

The principal source for the text printed here is the thirteenth edition printed in Bukit Tinggi in roman script by A.M.S. Suleman & Co., 1951.¹ This was very poorly printed, with no attempt at organisation into paragraph or chapter, innumerable misprints, lines misplaced, and an unsatisfactory use of the roman script. We have attempted to reconstruct corrupt passages from oral sources, and from different editions, and the transcription in roman script is based on the phonemic analysis of the Agam dialect given above. The division of the story into sections is our own responsibility.

In translating, we have attempted to keep to the following principles: to treat a line as the meaningful unit rather than the individual word in it; to render similes as literally as is consistent with clarity, but to transfer the simile or phrase directly into English terms where a word for word translation would distort the meaning, or even be meaningless

With regard to style, we have attempted to keep something of the rhythm of the original: to make the rendering of the dialogues reasonably realistic, and in places colloquial, but stylising slightly and consistently certain key phrases, and to archaise slightly the narrative sections, and the rendering of the proverbs.

It is important to realise that almost all the proper names in the kaba, whether of people or places, have a meaning. These sometimes lend themselves to a Pilgrim's Progress type of rendering, some can only be paraphrased, and a few have no real significance. The following is a list arranged alphabetically as the names appear in the translation. Thus Taluek Kiro² appears as Taluek Kiro², not as Kiro², Taluek.

Ampang Limo Garang
Bagindo Tjapék Lago

Sir Quick-in-Quarrel
Sir Prince-in-quick-assault

1. Tjerita Rantaq di Laboeh: Datoek Padoeko Alam dan Soetan Pamoentjak.

Bapak Padja (si) Budjang	Sire of Children A young member of the family who shows guests to their places at a feast
Bujueng Géléng	Master Tossing-the-head-with pride
Bujueng Sidiek	Master Wise-one
Damuik Badak Djantan	A miserable male rhino
Datuek Djuaro Manti Alam	Sir Arbiter of the Realm
Datuek Naratjo Bungka Samo	Sir Scales-which-weigh-justly
Datuek Naratjo Lauik Budi	Sir Ocean of goodness in holding the scales
Datuek Radjo Adie	Sir Kingly-in-Justice of justice
Datuek Timbangan Aluih Paham	Sir Measure-of-Refinement-in Disposition
Gagok Pandjong Pikie	Who-stammers-through-careful-thought
Kampueng Bajang	Conjectured meaning: A village as perfect as could be imagined
Katjang Miang (the husband)	A ground nut with a skin that sets up irritation
Kuta Dapue (the husband)	Kitchen louse
Langau Idjan (the husband)	Bluebottle
Lapieik Buruek (the husband)	Worn out mat
Luruhi Bana (the village)	Perfect Truthfulness
Maalim Saba Palito Ati	Sir Teacher-of-Patience-as light-of-the-heart
Mambang Tali Awan (the woman)	Trailing the clouds of her imagined importance
Medan Budi	A plain of good breeding
Mudo Langkisau	The Evil and Proud Youthe
Mudo Pangusau	The Wild Youth
Mudo Parisau	The Moping Youth
Mudo Taruehan	Cherished Youngster
Ninieik Mamakt(husband)	(Beloved of) the Family Elders
Njinjie tak manantu (old man)	Indiscriminate Grizzler
Pakih Tjandokio	Master Scholar, wonderful in ability
Palagon	Usher at a feast
Pangulu Ajam Gadang	The Pangulu 'Big Chickent
Pangulu Bulueh Bambu	The Pangulu 'Bamboo Tubet
Pangulu Katuek ²	The Pangulu 'Alarm Gong'
Pangulu nan di Tandjueng	The Pangulu 'Out on the headland'
Pangulu Pisak Sarawa	The Pangulu 'Trouser Seam' (Stinking)
Pangulu Tupai Tuo	The Pangulu 'Old Squirrel'
Parampuan (woman)	The TrueWoman
Rantjak di Labueh	Master Smart-on-the-Outside
Riang ² Asam (old men)	Bitter Laughter
Silelo Mandjo	Spoilt Darling ²
Saléndang Dunie	Veil of the world (presumably: overfond of ornaments)
Si Marajuan (the woman)	The Charmer
Siti Budiman	Mistress Goodness
Siti Djuhari	Mistress Jewel
si Suri Tiru Piliهان	Mistress Model-of-all-virtues
Sutan Malabiehi	Sir Overbearing
Sutan Sampurono	Sir Perfect in All Things

2. I am indebted to Sir Richard Winstedt for this reading.

Talago Manih (the village)	Lake of Sweetness
Taluek Balunan Ombak	Bay or rolling waves
Taluek Kiro ²	Home of Wise Thought
Talusk Tandieng Koto Ulak	An area the rival of Koto Ulak. Meaning uncertain.
(si) Tjito Dunie (the girl)	Desire of the World
Tuanku Bidjaksano	Sir Wise-in-all-things
Tuanku Tagueh Iman	Sir Strong-in-Faith
Tuanku Karéh Ati	Sir Obstinate-in-Heart
Tuanku Radjo Bana	Sir Kinglike-in-Honesty.

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RANTJAK dilABUEH

Introduction

- 1 Ado surang parampuan
banamo Siti Djuhari,
anak 'rang Taluek Kiro-Kiro
didalam kampueng Médan Budi,
5 anak Tuanku Radjo Bana.
Takalo maso dahulunjo,
masonjo katjiek kanak²,
améh pérak, kain djo badju,
sawah ladang, arato bando
10 -samonjo tjukuik balako.
Mamak batigo badunsanak:
nan tuo Saléndang Dunie,
mandjadi djanang djo djuaro;
nan tengah silélo Mandjo,
15 nan mandjo sadjak kétéknjo,
nan bongsu Mudo Taruehan
-'rangkajo suko dimakan,
surang pun indak nan mantjari,
indak manukuek nan manambah:
20 basikuaik maabihkan.
Lah misikin Siti Djuhari
-ilang rono dék panjakik
ilang bangso tak baraméh
sapaningga mamak nan batigo.
25 Ado anaknjo duo urang:
nan tuo, anak laki²
banamo SiBujueng Géléng;
anak nan bongsu parampuan,
banamo Siti Budiman;
30 anak 'rang Taluek Kiro-Kiro
didalam kampueng Médan Budi.
Dari Djapun, andak kaDjapun
Tjino bamuék patjah-balah;
35 Adjueng nan dari Taluek Djambi,
Disarang lanun tantang atjéh,
Ansue babaliek kanagari.
Ampun baribu kali ampun,
Sangék mamintak pado Allah,
Mandjundjueng pulo pado Nabi;
40 Ambo mangarang kaba mandéh,
Paukue bajang-bajang diri.
Mano sagalo niniek mamak,
Baiek dunsanak djo saudaro;
Barilah maaf banjak-banjak,
45 Ambo tak pandai babitjaro.

RANTJAK diLABUEH

Introduction

1 There was a lady
 called Siti Djuhari
 from the people of Taluek Kiro-kiro
 in the village of Medan Budi,
5 a daughter of Tuanku Radjo Bana.
 Many years ago,
 when she was a small child
 the family had gold and silver, fine clothes,
 rice-fields, personal possessions,
10 - sufficient of everything.
 She had three uncles:
 the oldest was Saléndang Dunie,
 an important man at feasts and meetings;
 the second siLélo Mandjo,
15 who had always been spoilt,
 and the youngest Mudo Taruehan
 - all of them rich and generous in hospitality.
 But none of the uncles worked,
 none of them added to the family property:
20 - they spent all they had.
 Siti Djuhari was left poor
 - the glow of health is lost through sickness,
 caste vanishes when money is gone -
 when her three uncles had died.
25 And she had two children,
 the elder, a boy,
 called siBujueng Géléng,
 the younger, a girl,
 called Siti Budiman
30 - people of Taluek Kiro-kiro
 in the village of Medan Budi.

 From Japan and back again,
 With a shipload of crockery from China;
35 A junk sailing from Jambi,
 Attacked by pirates just off Acheh,
 The crew returning one by one.
 Pardon, a thousand times, pardon,
 I beg with all my heart from God,
 Acknowledging too the Prophet:
40 I tell the story of my mother,
 A story in which you see my part.

 Oh, all of you, family elders,
 All of my family and kinsmen;
 I ask pardon from all of you,
45 For I cannot tell a story well.

Mano sagalo niniek mamak
Atau pun tolan djo sahabék;
Ambo tjubo manggamak-gamak,
Ganti pinang sirieh sakabék.

Oh, all of you, family elders,
All of my friends and companions;
I will try to tell you a story
Worth a quid of siréh to pass the time.

1. Betel leaf.

Part I

The Wild Oats and Penitence of Rantjak diLabueh

1 Ambo karangkan kaba mandéh
 nan banamo Siti Djuhari,
 anak 'rang Taluek Kiro-Kiro
 didalam kampueng Médan Budi
 5 anak Tuanku Radjo Bana.
 Lorong kapado Siti Djuhari:
 dék pandai kuaik baguru,
 dék tau kuaik batanjo,
 kuaik mandanga patuturan,
 10 gadueng aka, lauik bitjaro,
 tau mudaraik djo mupakaik,
 tau diakie pakaradjaan,
 tau dikarang nan manonggok;
 tau diino djo mulie,
 15 pandai mangadji baso-basi.
 Namun bapaknjo urang usali,
 lalu kaanak rintiek djuo,
 pitua arék mangganggaman
 papatah tagueh mamstjikkan,
 20 salah sakéték indak kajo:
 nan indak sampai manjampai,
 nan balun sadang manjadang;
 bapadi sapangga tahun,
 baréh indak sampai kadimakan.
 25 Anak baduo bagai balam,
 sikue djantan, sikue batino:
 nan tuo SiBujueng Géléng,
 nan bongsu, Siti Budiman.
 Dék lamo bakalamoan,
 30 lah gadang SiBujueng Géléng:
 maliék tampan djo pakarati,
 maliék matjam kurénahnjo.
 patuik anak dibari gala,
 bagala Rantjak diLabueh.
 35 Piie lakunjo padja nantun
 susah bana manjabuiknjo:
 nan indak tau diuntueng,
 baati gadang tiok ari,
 indak takana labo djo rugi.
 40 Urang kala dang, injo bamain,
 kasawah lai adang-adang,
 nan labieh baambueng sipak rago,
 gilo malapéh lajangb.
 Adang takana dinan bana
 45 pai manggaléh ilie mudiek,
 adang balabo, adang indak.
 Kalau balabo galéh nantun,
 dibali rokok gadang-gadang;
 bukan ulah kalatiek djari,
 50 asok mandulang kaudaro

Part I

The Wild Oats and Penitence of Rantjak diLabueh

1 I tell the story of a lady
 called Siti Djuhari,
 from the people of Taluek Kiro-kiro
 in the village of Médan Budi,
 5 a daughter of Tuanku Radjo Bana.
 As for her qualities:
 She was clever, and eager to learn,
 knew much, because a keen questioner
 and listened eagerly to good advice,
 10 a store-house of sense, a sea of sound discourse;
 able to see what was useful, and what waste,
 able to see the way things were going
 and how the reefs of tricky situations were placed.
 She could mix well with high and low,
 15 and was polite and courteous.
 Her father was a man of good birth
 and his qualities passed on to his children,
 keeping to what was right,
 holding fast to the pipatah²,
 20 -the only pity, he was not rich.
 His income was not just insufficient,
 but much less than sufficient.
 His rice-fields could not produce enough for a year,
 and rice in store was never sufficient.
 25 She had two children, a brace of doves,
 a boy and a girl:
 the elder SiBujueng Géléng,
 and the younger Siti Budiman.
 As time went by
 30 Bujueng Géléng grew up,
 until from his character and bearing
 and the way he behaved himself,
 the time seemed ripe to give him a title,
 the title Rantjak diLabueh.
 35 The character and conduct of this youth,
 are painful to speak of:
 he never behaved as he should,
 only happy to amuse himself,
 heedless of profit or loss.
 40 While others worked, he played,
 only rarely he went to the rice-field
 preferring by far to toss up a basket ball,
 quite mad on flying kites
 Sometimes moved by good intentions
 45 he went out selling goods,
 sometimes to make a profit, sometimes not.
 But if he made a profit
 he used it to buy expensive cigarettes
 and hold them high between his fingers,
 50 the smoke curling up like huge saucers

2. Traditional sayings.

ba-gabun² kaatéh langik.
 Mangétjék-ngétjék, samo gadang
 ruoklah ba-tambah²,
 galaklah ba-labieh²;
 55 muluik kalua tak bakuntji,
 batabueh diudjueng lidah
 bagandang diudjueng bibie,
 kato gadang timbangan kurang:
 60 gunueng bak raso talongkahi
 bukik bak raso tapasuntieng;
 ka Atjéh babaliek ari,
 kaDjawa baulang makan
 -indak dulang dibaliek bawak,
 haramlah urang nan bak awaki
 65 Sudah mangétjék, ari lah patang,
 pulang karumah mandéh kandueng
 dimintak nasi djo kopi.
 Lah sudah pulo minum djo makan,
 lalu karumah induek samang,
 70 itu karadjo siang malam.
 Ari mandjalang bulan baiek,
 pitih tak ado dalam puro.
 Mandéh kandueng lah njato miskin,
 ati didalam gadang djuo
 75 asa lapéh malu sadjamang.
 Dunie nak samo djo nan banjak
 bia tadjua djo tagadai
 tido paduli apok;
 pai karumah urang nan kajo
 80 disambuik pitih sasadangnjo.
 Dibuék djandji djo padan,
 lalu badjandji anam bulan;
 pitih nan duo djadi tigo,
 sapulueh djadi limo baléh.
 85 Dibali pakaian sapatagak,
 dapék sipatu 'ndak bakauih;
 gadanglah ati bagai kambuik,
 kabau tatarueng 'ndak dikana.
 Ari mandjalang ari rajo,
 90 gilo manadjin manarika,
 rintang mambantuek-bantuek déta.
 Lapéh puaso tigo pulueh,
 pai karumah mandéh kandueng.
 Lah sudah minum djo makan
 95 bakato Siti Djuhari:
 "O, 'nak dénai, Rantjak diLabueh,
 uranglah ba-bondong²,
 béndilah ba-darun²;
 mamakai malah anak kandueng,
 100 bulieh dén liék dén pandangi."
 Manjauik Rantjak diLabueh:
 "Malah bak itu kato mandéh
 nak dén pakai pakaian dénai,"
 Lalu mamakai anjo lai:
 105 disaruengkan sarawa pandjang,

mounting to the heavens.
 When he went out with his friends
 their chatter grew always noisier,
 their laughter ever more raucous
 55 pouring from their unbridled mouths
 - in drum rolls off the tips of their tongues,
 in rata-tat-tate off their lips.
 Their talk was big, but their thought slight.
 They felt able to stride over mountains
 60 confident enough to wear the hills in their ears;
 they could go to Acheh and back in a day,
 or to Java, and return for lunch
 - there is no dulang under the bawak³
 God forbid anyone be as good as us!
 65 After all the chatter, when it was past noon,
 back he went to his mother's house
 to ask for food and drink.
 And when he had eaten and drunk
 he went off to his master's house
 70 - so he passed his time.
 When the Holy Month approached
 his purse was quite empty.
 His mother was clearly very poor,
 but his heart was happy all the same
 75 provided he could keep up appearances.
 As long as he was the equal of anyone else
 he cared not
 what he pawned or sold."
 He went to the house of a rich man
 80 and borrowed all the money he needed.
 He made a firm agreement,
 a promise to pay after six months
 - what was two, was to become three,
 what ten, to become fifteen.
 85 Then he bought a set of clothes,
 and a pair of leather shoes - but no socks!
 Thoroughly pleased with himself,
 he could have kicked even a buffalo aside
 When the feast day was just at hand
 90 he wast starching and ironing like mad,
 working hard to put his head-dress into shape:
 and after thirty days of fasting
 went to his mother's house.
 Then after eating and drinking
 95 Siti Djuhari said to him:
 "O, my dear son, Rantjak diLabueh,
 people are passing by in groups,
 the dog-carts are rattling along:
 wouldn't it be nice if you dressed yourself
 100 and let your mother admire you."
 Rantjak diLabueh replied:
 "Since you say so, mother,
 I will go and put on my clothes."
 105 Away he went to dress,
 putting on first his long trousers

3. Dulang and bawak are only part of a sound jingle and have no meaning
 in this context.

- dipakai badju guntieng Kalieng,
badju tarawang ganieh aluih,
lakék sisampieng bugih kasa,
déta téléng mambalah banak,
110 takanak sipatu kulik kilap.
- Bakato Siti Djuhari:
"O, bujueng, Rantjak diLabueh,
dangkalan bana, malah dianak
bak kato pantun 'rang tuo²:"
- 115 'Kalau dibanang, banang bana,
Éloklah suto kaguluengan;
Kalau dipandang, pandang bana,
Élok diambiek kadjundjuengan.'
- Nak duo pantun sairieng:
- 120 'Anak unggéh makan tinaman,
Makan buah sari mandjari;
Dipandang anak dihalaman,
Disangko anak bidodari.'
- Djiko mamandang urang nan banjak,
125 nan tak tahu diuntueng dénai,
héran mamandang anak kandueng:
urang sangko djaksó djuru tulih,
urang sangko pangulu^mdjo manti,
angkueh sarupo laréh-laréh.
- 130 O, nak dénai, Rantjak diLabueh,
dimano dapék dék ang pitih
pambali pakaian anak kandueng?^m
- Mandjawab Rantjak diLabueh:
135 "Kok itu mandéh tanjokan,
dén sambuik pitih urang nan kajo,
dibuék djandji djo padan,
lalu badjandji anam bulan:
pitih nan duo djadi tigo,
sapulueh djadi limo baléh,
140 sawah nan bunta dén agunkan."
- Mandanga kato nan bakkian,
manangih Siti Djuhari:
"O, 'nak kandueng sibiran tulang,
ikolah anak tak baati,
145 ikolah anak tak badjantueng;
ati tasisiek bak palapah,
djantueng bak djantueng pisang karuek;
talingo kantjah dipingik,
muluik bak muluik taka disangai,
150 sarupo bak pantun 'rang tuo²:"
- 'Tatéling biduek 'nak 'rang Naréh,
Dilantak biduek 'nak 'rang Bajue;
Kunieng bak sirieh raréh,
Indak takana tampuek lajue.
155 Padi dilandang parumpatan,
Batang salibu nan dikisai;
Ati gadang ang turuikkan,
indak dikana mandéh sansai.'

- and then his coat of Tamil cut
 a coat embroidered with fine muslin,
 over it a waist cloth of rough Bugis⁴weave;
 his head-dress he set at a rakish angle,
 and then his shoes, bright and shining.
- 110 Siti Djuhari said to him:
 "O, my boy, Rantjak diLabueh,
 listen carefully, O, my son
 to the pantun⁴ of long ago:
- 115 'If you make thread, make it well,
 Spin it into a fine roll⁴of silk;
 If you are seen, look your best,⁴
 Fit to be invited as a husband.'
- And the following verse too:
- 120 'The young bird eats the crops
 And the sari mandjari⁵ fruit too;
 If you are seen in the doorway,
 People will take you for a fairy prince.⁴
- If you are seen in public
 125 by people who know nothing of my lot,
 all will be astonished:
 they will take you for an advocate or his clerk,
 a headman, or his messenger for a betrothal,
 you look as proud as a Laréh.⁶
- 130 But, my dear son, Rantjak diLabueh,
 from where did you get the money
 to buy those clothes you are wearing?"
- Rantjak diLabueh replied:
- 135 "Since, mother, you ask me,
 I borrowed it from a rich man.
 I made a firm agreement,
 a promise to pay after six months
 - what is two is to become three,
 what ten, to become fifteen,
 140 and he has taken rice-fields as security.⁴
- When she heard this,
 Siti Djuhari wept:
 "O, my dear son, my own flesh and blood,
 you are completely heartless,
 145 you have no idea of goodness;
 have no more feeling than a frondless leaf;
 no more sense of virtue than a jungle banana.
 Your ears are useless
 your mouth just a funnel for⁴smoke;
 150 as in the pantun of long ago:
- 'The boat from Naréh heels over,
 Rammed by that from Bajue;
 The yellow sireh fallen to the ground
 No longer recalls the stem it fell from.
 155 The rice-clearing is left over-grown
 With grass to be taken to the thresher;
 You have followed your own pleasure
 Forgetting the sorrows of your mother.'

4. A verse form.

5. A kind of plant with finger-like leaves.

6. The title of a high-ranking native official in Minangkabau under the Dutch government.

- 160 Ikolah djinih untueng dénai:
 sabab dék kajo, lah mangalupak,
 iduiklah bak induek ajam,
 mangakéh mangko mantjotok,
 tapaklah mipih dék manggaléh,
 adang makan, adang indak.
- 165 Tjaliek dék ang badan dénai,
 dék mamikie-mikie djuo:
 djangéklah bak djangék pari,
 tubueh lah masiek bak katidieng,
 kaki naiek kapalo turun;
- 170 kok tumbueh badan sakik-sakik,
 lah mati sadjo kalaparan."
 Mandanga kato nan bakkian,
 mandjawab Rantjak diLabueh:
 "Dangakan malah mandéh kandueng
 175 bak kato pantun 'rang tuo²:
- 'Manduduik makan tambakau,
 Tiuik tambakau lai sapinang;
 Antaro ikuik kan dikusau,
 Sabalun njao badan ilang.
 180 Manduo kudo diratjak,
 Bari batali palanonjo;
 Maso mudo dunie dikatjak,
 Malah tuo apo gumonjo?'
- Mandanga kato nan bakkian,
 185 mandjawab Siti Djuhari:
 Pikie pandapéék diati ang,
 indak urang sarantjak awak,
 sarupo pangulu djo manti,
 sabagai djakso djuru tulih,
 190 angkueh sarupo laréh-laréh.
 Pikie pandapéék ati dénai:
 kok batamu 'rang didjalan,
 indaklah injo kabatanjo,
 urang lah tahu kasadonjo
 195 disansai untueng badan dénai,
 tunduek tapakue urang nantun.
 Kalau anak tabalakang
 indak tabédo tjibie urang,
 indak tatangueng katjimuhmjo,
 200 papék lidahnjo dék babintjang,
 péndék idueng djo bibienjo,
 dék mantjibiakan anak kandueng.
- O, bujueng, Rantjak diLabueh,
 pado pikieran ati dénai,
 205 dibali pakaian sadang élok
 nan tak mantjando bujueng pakai,
 sukolah dénai mamandangi.
 Kok paruik mandéh tak baisi,
 alah takadie pado Allah,
 210 indak karano gaduek awak,
 indak karano généng diri.

Such is my fate:
 160 Before I was rich - but now poor;
 I have to live as a common fowl
 scratching up the ground before I can eat,
 the soles of my feet worn thin by peddling,
 sometimes able to eat, sometimes not.

165 Just look at me:
 because I am always worried
 I have the skin of a thorny backed ray
 and my body frail as a leaf-basket,
 never able to cease working.

170 If by any chance I fall ill
 I can only die of hunger."

When he heard her say this
 Rantjak diLabueh replied:
 175 "Then you listen carefully, mother
 to the pantun of long ago:

'Even while smoking tobacco;
 Be ready to reach for more;
 While alive get everything you can
 Before your soul leaves your body.
 180 The horse is going at a canter,
 Give it plenty of rein;
 When young get all you can from the world
 In old age there is nothing but pain.'

When she heard this
 185 Siti Djuhari replied:
 "The idea you have in your head
 is that there's no one as good as you
 - just like a head-man or his messenger for a betrothal,
 or a lawyer or his clerk,
 190 looking as proud as a Laréh.

But what I'm thinking is
 that if you are out and meet people,
 they won't even ask you how can you look so smart,
 because they'll know everything
 195 of all my hardship;

they'll just bow their heads, and think a little
 And when you have passed by
 they won't have a good word to say for you,
 there will be no standing their contempt;
 200 their tongues will be blunt with chattering,
 their noses permanently out of joint
 turned up with despising you. "

O, my boy, Rantjak diLabueh,
 what I should have liked
 205 would have been for you to buy modest clothes
 which would not look incongruous on you
 - then I could have been happy to see you.

Then, had my stomach been empty
 it would have been God's will for us,
 210 not the result of our pride
 or of our attempts to show off.

- Kok bak kato wakang tjako:
 'antaro induik kan dikasau
 sabalun njao badan ilang,
 215 itu nan mandéh saru-saru:
 siang mandjadi angan-angan
 malam mandjadi buah mimpi.
 Tapi samantang pun bak itu,
 mako sanang ati dénai
 220 kok padi lah sampai kadimakan,
 lah duduek dénai djo sukatan,
 balilah médja djo kurisi,
 pabuék djandjang batu témbok,
 225 pakailah sipatu kulik kilap,
 baolah kawan duo tigo,
 bulieh dén tanak baréh putih,
 diragaman gulai ampék limo,
 matjam djuadah dipabanjak;
 bak itu mako salarian
 230 -alah dirasuek mandjariau,
 alah dikasau lakék atok.
- Kok 'ndak ado pantjarian:
 golok tabao, tampan tingga,
 bantieng dibari bapalano,
 235 kudo dibari bapasangan,
 bak kabau pahélo béndi!
 Salah roman mandéh pandangi,
 salah angkueh diliék urang,"
 katonjo Siti Djuhari.
- 240 Manjauik Rantjak diLabueh:
 "Kok bak itu kato mandéh,
 kalaraik malah badan nangko,
 kasansai malah badan dénai;
 245 indak tatjaliek muko urang,
 indak tatjaliek samo gadang.
 Indak koh mandéh marasoi
 samaso mandéh mudo matah?
 Indak koh mandéh mamandangi?
 Tjaliek dék mandéh tengah labueh,
 250 sairiang injo ampék limo,
 sarantak sadjo padjalanan;
 mandaram bunji sipatunjo,
 samo sadjo palangkahan,
 bak Ulando pulang barih."
- 255 Mandjawab Siti Djuhari:
 "O, 'nak kandueng sibiran tulang,
 indak mandéh maambék bana;
 kok lah bak itu nan kaélok,
 kok lah bak itu nan katudju,
 260 usah diguluik digalosang:
 'rang Salo nak diSalonjo,
 Rami galanggang 'nak 'rangbMagék;
 'Rang kajo nak dikajonjo,
 Nan miskin ansue basilambék?

You said just now:

'While alive get everything you can
before your soul leaves your body.'

215

That is what I want too,
my days are busy longing for it,
all night through I dream of it.o

220

But even though this is so
I could still be happy
were our rice enough to feed us
and I had as well a litre by me;
were I able to buy table and chairs
and have stone steps before my house:
then you could wear shoes of shiny leather
and bring home two or three friends
and I prepare them white rice
make four or five kinds of curry
and many kinds of dessert,
and everything be as it ought
- the floor and its cross-beams secure,
the thatch and the roof-beams in place.

225

230

But to dress like this without working
- you take an adze, but forget the skill;
a buffalo is saddled,
the horse put to the yoke
and oxen set to pull the dog-cart -
it looks all wrong to me
and wrong to everyone else too,"
- these were Siti Djuhari's words.

235

240

Rantjak diLabueh replied:
"In that case, my mother
I am a pitiful wretch
and must suffer terribly.
I can't show my face in public,
I can't be seen by my friends.
O, mother, don't you remember
the time that you were young.
Didn't you like to look around
and to be seen in public;
or go out with a group of friends
striding along together
crunching your shoes on the ground
as you strode along
like Dutch soldiers marching homewards."

245

250

255

Siti Djuhari said to him:
"O, my dear son, my own flesh and blood,
I didn't really want to dissuade you;
if this is what you really enjoy
if this is what you really want,
- but don't be in too much of a hurry:

260

'The people of Salo are content with themselves,
Those of Magék crowd round the cock-pit;
The rich want nothing but their wealth,
The poor have to make their way slowly.'

- 265 Kalau ditiliek, tiliek bana,
 baandang bataréh atah,
 baambuih batin tiang sakam;
 indak katudju diati dén,
 nan bak pakaian mudo kini,
- 270 indak mamakai sisampieng lai:
 'Tumangueng mambali padi,
 Didjamue diatéh bawak;
 Sinjo tanggueng, bujueng tak djadi,
 Apokoh namo badan awak?'
- 275 Sabagai pulo, O, 'nak kandueng,
 kok anak tak bapantjarian,
 tjubolah anak pikie²:
 abih sipatu nan sapasang,
 antjue pakaian nan sapatagak,
- 280 patuik diganti djo nan lain.
 Dimano dapék kapambali?
 Kapandaian sakéték indak,
 aka budi djaueh sakali;
 awak tak emueh kasikola,
- 285 kasurau pun indak pulo;
 indak batolan djo nan pandai,
 baguru taraso malu.
 Pai manggaléh-kaki sakik,
 bausao, awak panjagan,
- 290 lah kampih paruik tak baisi.
 O, nak kandueng, sibiran tulang,
 niniek mamak usah diupék,
 'rang tuo usah disasali,
 bukan baliau 'ndak tau dinan rantjak:
- 295 minum djo makannjo sawah ladang,
 pandai manambang manaruko;
 kain badjunjo panggaléhan,
 pandai injo batulak raieh
 bukan bak induik kito kini.
- 300 Lah banjak urang dén pandangi
 sairieng injo duo tigo
 pulang badjalan dari djaueh:
 sisampieng tingga anjo lai,
 tangan kida mandjindjieng djangék,
- 305 bak urang pai batanam.
 Satangah pulo dén pandangi,
 sairieng pulo agak baanam;
 ado satangah nan lah pintjang,
 malu mambukak sipatunjo,
- 310 ditahan sadjo kaki sakik.
 Salah roman dén pandangi,
 rupo kabau ngilu kuku."
 Mandanga kato nan bakkian
 mandjawab Rantjak dilabueh:
- 315 "Mandéh kandueng, djanjo ambo
 banjak bana kato mandéh,
 balampau amék rundieng mandéh:
 namun anjo sakali nangko,
 djanlah dénai katalarang,
- 320 bak pantun urang tuo:

265 If you are seen, be seen behaving honestly
 - after winnowing pick out the padi,⁷
 blow off the remaining husk.
 It is something displeasing to me
 the way young folk dress nowadays,
 270 wearing no sarong⁸ over their trousers
 'The Tumangueng⁹ buys rice
 And dries it on a mat;
 If you're neither Dutch, nor a proper village boy,
 Then just what are you?⁶

275 One thing more, my dear son:
 If you don't earn your living
 just think for a moment:
 when your shoes are worn out
 and your clothes in rags
 280 you'll have¹⁰ to buy new ones.
 Where will you find the money?
 You have no trade,
 nor anything approaching skill or breeding.
 You never wanted to go to school,
 285 you never even went to the surau;¹⁰
 you never chose clever friends
 and were always ashamed to go to a teacher.
 If I suggested you go peddling - your feet were sore;
 you never wanted to make an effort
 290 even when you were hungry.

O, my dear son, my own flesh and blood,
 don't blame your poverty on the head of the family,
 don't be ashamed of your parents.
 Your father knew what was right:
 295 he could live according to his income
 he could irrigate his rice-fields
 and earn his clothes by trading;
 sure of a customer for all he had to sell
 - he didn't live as the people of nowadays.

300 Yes, I have often seen people,
 more than one at a time
 coming home from abroad
 with only the clothes they stand up in,
 their left hand carrying only its skin
 305 like someone going to plant rice.

I have seen people too
 sometimes in groups;
 some of them lame, even,
 because too proud to take off their shoes,
 310 preferring to suffer the pain.
 Incongruous it seemed to me,
 like a buffalo with sore nails.
 When he heard this
 Rantjak diLabueh replied:
 315 "O, my mother, yes, I admit
 there is a lot in what you say,
 it is very very true.
 But just for this once
 please do not forbid me,
 320 for, as in the pantun of long ago:

7. Paddy. 8. A waist-cloth worn over the trousers on formal occasions.
 9. A title. 10. A small mosque.

'Indaklah bulieh dirabahkan
Batang padi disubarang;
Indaklah bulieh ditagahkan
Kaandak ati surang-surang.t"

325

Manjauik Siti Djuhari
dangkalan bano bujueng dénai:

"'Idjuek samo diampaikan,
Babanda kalimau puruik;
Isuek kasamo dirasaikan
Pangadja mandéh tak dituruik.

330

Sirieh naiek, djundjuengnjo naiek,
Bari badjundjueng kaju balam;
Sansai baiek binaso baiek,
Badan ang djuo, nan kakaram. 't

335

Mandanga kato mandéh kandueng,
masamlah muko Rantjak diLabueh,
mukolah mérah-mérah ~~padam~~,
manggadabak manggadabueng diri,
marantak sadjo turumbdidjang;
diilie kalabueh nan pandjang
mamakai badju guntieng Kalieng,
sarawa guntieng sarani,
déta téléng mambalah banak,
lakék sipatu kulik kilap.

340

345

Diséo béndi ampék bénggo,
dipakai kudo pasang duo:
mandantjieng kudo dilua,
mandarap kudo didalam,
badatak tjambuik nan pandjang,

350

kudolah samo lari kantjang.
Allahu Rabbi, maso itu,
bukan kapalang gadang ati:
raso diambueng-ambueng tjigak,
antah dibumi, antah dilangik,
raso diatéh awan biru,
atilah kambang² kampih.

355

Awaklah ramang² kumih,
gaduek sanan, udjuhah sanan,
taraso tjoga badan diri;
tangan tasampang ditapi béndi,
géléng kapalo bak sipatueng
tjaliek mambubueng kaudaro.

360

Urang lalu, tak dikana,
ino djo mulie tak paduli,
tuo djo mudo tak disapo,
awak baraso tampun bana.

365

Lah tibo ditangah pakan,
turun dari atéh béndi,
lalu sakali masuek pakan;
didjalani lilie djo mudiek,
sampai dibudjua dilintangi,
sapantun alang kamanjamba.

370

Kok batamu samo gadang,
bara angguk djo lénggoknjo,
bukan kapalang kadiek pinggang,

375

'You cannot possibly knock down
The padi beyond the water;
Just so is it impossible to restrain
The impulses of one's nature.'"

- 325 Siti Djuhari said to him:
"My boy, listen to me carefully:
'Stretch out the black roof-fibre to dry, in
Dig a ditch to Limau Puruik;¹¹
Later you will feel the consequences
330 Of ignoring your mother's advice.
The siréh grows, its climbing stick grows,
Be sure the stick is of balam¹² wood;
When misery or destruction come
It is you who will suffer.'"
- 335 When he heard his mother say this
Rantjak dilabueh made a sour face,
- and then became red with anger;
he stamped his feet with rage
and strutted down the steps
340 out to join the crowds of people,
wearing his coat of Tamiltcut
with European trousers to boot
- his head-dress at a rakish angle -
and his shoes of shiny leather.
- 345 He hired a dog-cart for four bénggo,¹³
one drawn by two horses:
- the horses without the stable were trotting forward,
those within were pawing the ground.
There was a crack of the long whip
350 and the horses galloped like the wind.
Lord in Heaven, at that moment
his pride was without bounds
- gay as a monkey tossed in the air,
half in heaven, half on earth,
355 high in the blue above the clouds -
his heart full of delight.
His moustache was still a little scraggy
but he looked proudly here and there
feeling thoroughly pleased with himself,
360 with his arm on the side of the dog-cart.
He twitched his head like a fat cricket
fixing his gaze high in the air.
He paid no attention to passers-by
ignoring high and low alike
365 greeting neither young nor old,
his only thought - how fine he wast
Once in the centre of the town
he stepped out of the dog-cart
and joined the crowds
370 striding up and down
and to and fro
like an eagle about to swoop.
If he saw any of his friends
he nodded and swayed for all he was worth
375 and walked with a meaningful swagger,

11. Normally a citrus fruit, but here may be a place-name.

12. A type of tree.

13. A coin worth $2\frac{1}{2}$ cents.

- dipabanjak karidjok mato,
 awak disangko manih bana,
 surang tak namueh bapandangan.
- 380 Sampai lah ari tudjueh ari,
 itu karadjo patang pagi:
 nan tak puéh dék malagak,
 nan tak pasai dék mamakai,
 angan² sagadang gunueng
 nan bak raso io djuo.
- 385 Abihlah pakan tadjalani,
 tiok nan rami lah ditampueh,
 dék lamo bakalamoan
 lah karieng isi kabék pinggang,
 marokok ba-kurang²,
- 390 babéndi usah disabuik;
 abih pakaian sapatagak,
 lusueh sipat nan sapasang,
 djandjian sampai, tunggulah tibo,
 pitih sambutan nan dahulu.
- 395 Kinilah tibo ukatunjo,
 sanan abih aka djo budi,
 pitihndak dapék pambaienjo:
 sasa tumbueh, rusuehlah datang.
 Lah sampik tjandonjo kiro-kiro,
 mangalueh Rantjak diLabueh:
- 400 lah takana dinan bana,
 manjumpah diri anjo lai
 badan malang badan tjilako:
 "Io bana kato mandéh dén,
 kok tak gadang ati nangko,
 kok gaduek badan diri
 indak katumbueh nan bak nangko."
- 410 Dipikie bana didalam ati,
 diabihkan malu djo sopan,
 lalu didjalang mandéh kandueng.
 Disusun djari nan sapulueh,
 diundjamkan lutuik nan duo,
 ditakuekan kapalo nan satu
 manjambah mandéh kandueng:
- 415 "Ampunlah ambo mandéh kandueng,
 io basuo kato mandéh,
 saketek indak nan baubah,
 kinilah mangko taparésó.
 Lah sampik angok diutang
 urang manunggu tak baranti:
 lalok nan indak talalokkan,
 ukatu lapa, 'ndak namueh makan;
 lah sasak alam tampék diam,
 indak babumi bakéh tagak.
- 425 Nan sainggo iko katéh,
 nak ambo ubah malah parangai,
 nak ambo alieh kalakuan,
 dipatjik tagueh kato mandéh;
 dénai djundjueng titah mandeh,
 pagadja mandéh dénai turuik
 -baie dék mandéh utang dénai."
- 430

winking here, winking there.

He thought himself full of charm and grace,
but none cared to return his smiles.

380 For the seven days of the festival
this was all he did, morning and evening:
never tired of showing off,
never tired of preening himself;
his day-dreams were as high as mountains
just like his notions of himself.

385 He went through all the town
and visited all the public places.
But then, as time went by
the money in his purse ran dry;
he had to smoke less and less,
390 to say nothing of rides in dog-carts.
His suit of clothes wore out,
the soles of his shoes thin.

The agreed time had come, and the creditor sent
to claim the money he had lent.

395 The time for payment had come,
and he was at his wit's end
for he had nothing with which to pay.
Regret and worry began to weigh him down,
there was nothing he could think of to do.

400 He began to complain bitterly
remembering the path he might have followed,
swearing continually to himself
that he was unlucky and misguided:

405 "What my mother said was true!
If only I had not been proud,
if only I had not been wayward
this would never have happened to me."

410 For a while he thought carefully,
then putting aside false shame and pride
he went to his mother:

he raised his fingers before her
bent his knees,
bowed his head,
and said to her humbly:

415 "O, my mother, please forgive me;
what you said was true
even to the smallest detail,
as I now know from experience.
I am oppressed by debt
420 and the creditor will accept no delay:
though weary, I cannot sleep,
though hungry, have no appetite.

The world has no room for me,
I have no place on earth to stand.

425 But from this time on
I want to change my ways,
I am going to behave differently:
to hold firmly to your words,
obey your instructions
430 and follow all you say,
- but please pay my debt."

- Mandanga kato nan bakkian,
 manjauik Siti Djuhari:
 "O, 'nak dénai Rantjak diLabueh,
 435 usah mangadu pado mandéh:
 antaro anak lai mudo,
 élok dikusua dunie nangko.
 Tjubo banalah dahulu,
 abihkan bana aka budi,
 440 tjubo baténggang babitjaro.
 Kato bujueng nan dahulu
 lah kalua pado mandéh;
 patjikkan bana salah satu
 nak tau disalah diri
 445 sampai bak pantun 'rang tuo²:
 'Sadjak samulo dén katokan,
 Indak dilatak dalam padi,
 Pandan djo banto maladuengkan;
 Sadjak samulo dén katokan
 450 Indak dilatak didalam ati,
 Badan ang djuo mananguengkan. b
 Manjauik Rantjak diLabueh:
 "Mandéh kandueng, ampuni ambo,
 tapuek tampalah dék mandéh,
 455 amun makilah dék mandéh,
 sabab piie dén lah talampau,
 tingkah dén lah tadorong.
 Dén mintak djuo pado mandéh,
 sasék namueh dénai suruik,
 460 salah namueh dénai tobaik
 - asa utang mandéh baie -
 nan sainggo iko katéh.
 Dénai basumpah pado Allah
 indak ka-antjak² djuo
 465 anjo ikara djo lidah,
 ditasadiekkkan didalam ati,
 dénai manuruik kato mandéh."
- Mandanga kato anak kandueng,
 agaklah Siti Djuhari:
 470 namonjo urang lapang alam
 taraso io dalam ati,
 banjak pikieran nan mandatang;
 anak pun surang laki²,
 kok talaruik paratiannjo
 475 tantu marusak kasudahannjo,
 lalu bakato anjo lai:
 "O, 'nak dén, Rantjak diLabueh,
 malah bak itu raso ang sasék,
 malah amueh suruik salangkah,
 480 amueh kambali kanan bana
 nan sainggo iko naiek
 namueh manuruik kato mandéh,
 suko manarimo pangadjaran
 -rida dénai mambaie utang,
 485 amak disalang dipaténggangkan,
 bulieh diatai diagiehkan,"
 katonjo Siti Djuhari.

- When she heard this
Siti Djuhari replied:
"O, my son, Rantjak diLabueh,
435 there's no need to tell me this.
While you are still young
get everything you can from this world!
Test the truth of this for yourself,
use all your wit and skill on it,
440 find a way to pay it yourself.
The ideal you had a little while ago,
and which you told me,
just keep to it for a while,"
and then see where you've gone wrong.
445 As in the pantun of long ago:
 'Didn't I warn you long ago,
 Not to put in the padi
 Pandan and banto¹⁴ because they bend it;
 Didn't I warn you long ago,
450 But you didn't take it to heart,
 That you would have to suffer.'"

Rantjak diLabueh replied:
"O, my mother, please forgive me!
Slap my face if you wish,
455 scold me as hard as you like.
What I did wrong is past
when I let myself be led astray.
I beg your pardon, Mother;
I want to turn back from my bad ways;
460 I repent of my sins
if you but pay my debt -
from this time forward.
I swear by God
not to waste my substance again,
465 and with both heart and lips
I promise
to follow all you say."
- When she heard her dear son's words,
Siti Djuhari thought for a while
470 - she was famous for her patience -
and felt in her heart her son's sadness.
Many thoughts crowded into her mind:
My son is a man,
and if I am too severe on him
475 all will be lost.
And she said to him:
"O, my son, Rantjak diLabueh,
if you realise you have done wrong
and really wish to mend your ways,
480 to return to what is right,
now and for the future:
if you will really obey
and accept my teaching,
then I will pay your debt.
485 By borrowing and asking help
the matter can be settled."
- these were Siti Djuhari's words.

¹⁴. Two types of grass similar to young padi.

Manjauik Rantjak diLabueh:

490

"Nan sainggo iko katéh,
indak dén mungkie mandéh kandueng.

Lah dén pikie abih²,
lah dén tungkuik tilantangkan,

bak kato mandéh dahulu djuo,

495

sakéték indak basalahan,
sakétéh indak basalisieh."

Bakato Siti Djuhari:

500

"Kok lah bak itu kato wakang,

pasanang malah dalam ati,

naknjo tarupo aka budi,

bulieh badjalan kiro-kiro,

nak tantu alue dénai turuik

mantjari djalan kahidupan,"

katonjo Siti Djuhari.

505

Manjauik Rantjak diLabueh:

"Kok lah bak itu django mandéh,

nak dénai pasanang ati dénai;

kok lai barakaik niniek mujang

tabukak pintu pantjarian."

- - - - -

Rantjak dilabueh replied:

"Neither now, nor in the future
will I ever disobey you.

490

I have thought over everything carefully,
turned it over from every angle;
everything is exactly as you said,
nothing is wrong in any part of it,
there is nothing that does not fit."

495

Siti Djuhari said to him:

"If you really mean this
then put your mind at rest
to give better ideas a chance to form
- so that you can think clearly,
so that you can be good
and find a way to earn a living,"
- these were Siti Djuhari's words.

500

Rantjak dilabueh replied:

"If you really mean this mother,
then I am happy,
and with the blessing and help of my forebears
I will try to earn my living."

505

Part II

Rantjak diLabueh Reformed
The Beginning of His Education, and His New Title

1 Dék lamo bakalamoan,
 pihak siRantjak diLabueh
 alah baubah paratian:
 lah takana dinan bana,
 5 lah labieh susah daripada sanang,
 lah labieh djago daripada tidue,
 lah biaso duko pado suko,
 duduek tamanueng rusueh ati,
 tando alamaik lah baansue.
 10 Musim kasawah, lah kasawah
 musim kaladang, lah kaladang;
 urang manggaléh injo manggaléh,
 lah amueh basusah pajah,
 namueh bak urang bak awak.
 15 Pandai badjodjo baniago
 amueh baduga djo bataun,
 lah baladang lah bauma;
 pandai maniru manuladan,
 amueh mantjonto kabaikan;
 20 kuaik baguru kanan pandai,
 kuaik batanjo kanan tahu,
 suko barundieng djo nan tuo.
 Kok disawah djo diladang,
 ditanam sagalo rupo:
 25 tanaman tuo pun lah banjak
 tanaman mudo ado pulo;
 Kok bataranak lai pulo
 lah babantieng duo tigo
 lah baitieklah baajam.
 30 Lah tau mangana Allah,
 indaknjo lupu dimiskinnjo,
 barakaik udjuiknjo mamintak,
 Allah manolong kapadonjo.
 35 Lah tampak pambari Tuhan:
 dalam sataun pananggalan
 pisang badukueng ditandannjo,
 tabu lah manjintak ruéh,
 djagung lah maampai suto;
 tarueng lah ajun-ajunan,
 40 lado lah mambintang timue,
 katjang lah tadji-tadjian;
 antimun mangarang bungo,
 labu lah marantang tali;
 lah masak padi disawah,
 45 lah kunieng padi diladang,
 djarieh djo pajah lah baguno,
 dapék rasaki maso nantun:
 barapo dapék dibarikan
 kapado mandéh kandueng badan.

Part II

Rantjak di Labueh Reformed t
The Beginning of His Education, and His New Title

1 Time went by
 and now Rantjak di Labueh
 was leading a new life:
 always remembering "what was right,
 5 preferring work to play
 and wakefulness to sleep,
 more often serious than amused;
 if sitting he remembered his responsibilities
 - all signs he was making progress.

10 In the wet season "he was at the sawah,¹⁵
 in the dry, busy at the ladang.¹⁶
 When others went peddling, he did too,
 always ready to welcome hard work
 and willingly sharing hardship.

15 He was skilful as "a pedlar and trader,
 worked hard in "his ladang and rice-fields
 - now he owned fields of his own.
 He was ready to follow good example
 and willingly took goodness as his guide:
 20 happy to learn from those cleverer than he,
 always questioning those who had any skill,
 eager to ask the opinion of the old.

At the sawah and the ladang
 he planted crops of every sort:
 25 those of a yearly harvest,
 those which bore more frequently.
 He kept live-stock too
 buffaloes two or three
 and ducks and hens as well.

30 He learnt to remember God
 and never forgot he was poor,
 with all his heart ever asking
 blessing and help from God.

35 Socn God's blessing was plain to see:
 at the first harvest of his crops
 his bananas were thick on their stems,
 his sugar-cane long and thick
 and his maize with beard like silk;
 his egg-plant hung down in clusters,
 40 his chillies spread out like the eastern star
 and his ground-nuts curled like "cock's spurs;
 his cucumbers were wreaths of flowers
 and his melontran wild.

45 The padi in the sawah was ripe
 and that on the hillside golden.
 His pains and sweat had brought their reward:
 Now he was earning his living,
 and all that he earned
 he gave to his dear mother.

15. Wet-rice plantation.

16. Dry plantation.

50 Allah Taala kajo sunggueh!
 Dalam maso taun nantun
 alah bapitah dan badjakaik
 -mambaliek singka nan ampang
 babaléh udjan djo panéh.
 55 Lah tarang bintang mandéhnjo,
 sawak ado, lading lah tjukuik;
 lah sampai padi kadimakan,
 labiehnjo usah kito sabuik,
 lah tagok kain dipinggang.
 60 Lah amueh bailie djo mudiek,
 lah tatampueh alék djo djamu,
 lah tadjalang balai dan pakan,
 lah tatompang dunie urang;
 rangkiang panueh dialaman,
 65 kapuek katjiek baisi pulo.
 Tiok ari alaman rami,
 banjak urang mambali padi;
 duduek mandéhnjo djo sukatan,
 rintang manjukék-njukék padi.
 70 Dék barakaik takadie Allah,
 duo tahun masuek katigo
 lah kuaik mamakai adaik,
 lah tagueh mamagang agamo:
 tumbueh dialue lah dituruik,
 75 tumbueh didjalan lah ditampueh
 kok limbago lah dituang.
 Djo urang dalam nagari,
 kalurah samo manurun,
 kabukik samo mandaki.
 80 Dék lamo bakalamoan,
 dari bulan baganti bulan,
 dari taun babilang musim,
 insja Allah, takadie Allah
 ado batukuek djo batambah,
 85 itiek ajam alahlah banjak,
 kabau bantieng alah kambang,
 baréh padi indaklah gamang.
 Ado kapado suatu ari,
 agaknjo ari baiek bang
 90 bakato Siti Djuhari:
 "O, bujueng dénai, Rantjak diLabueh,
 balilah médja djo kurisi,
 upahkan djandjang batu témbok.
 Dék barakaik ninitik mojang,
 95 barakaik doanjo patang pagi
 Allah manolong maso nantun,
 lah bulieh pintak mandéh kandueng,
 lai mukabue doa kito,
 lah baisi paruik mandéh.
 100 Panuehi kaandak ati anak,
 bali sipatu kulik kilap;
 balilah badju djo sarawa,
 sarato déta kain sarueng
 nan agak maha aragonjo,

50 Almighty God is provident indeed!
 In that one year
 both zakat¹⁷ and fitrah¹⁸ had been paid.
 His whole way of life was different now;
 sunshine had followed rain
 55 and his mother's star was rising:
 her sawah and ladang were sufficient,
 there was enough rice to feed them,
 - not to mention what was over and above,
 and his kain¹⁹ fitted tightly at his waist.
 60 Now he was ready to mix with people,
 could appear at celebrations and feasts
 and take his place in the balai²⁰ and at the market,
 playing his part in the world of men.
 The store-house by his home was over-flowing,
 65 and the spare one was full too.
 Every day the fore-court was crowded
 with people coming to buy rice;
 his mother sat with her dipper by her,
 busy measuring it out.
 70 And by the blessing and will of God
 for two whole years and into the third
 he had been a strong supporter of the adat.²¹
 He kept strictly his religious duties,
 and all the requirements of the adat
 75 - however they applied -
 he fulfilled to perfection:
 Together with the people of the district
 he went down into the valley
 and up into the steep places.
 80 Time went by:"
 month succeeded month,
 season and year followed in succession
 till by the will of God
 he had increase of everything:
 85 his ducks and fowls multiplied,
 his buffaloes and cows increased
 and there were no worries about rice.
 Then, one day,
 a day which seemed to her suitable
 90 Siti Djuhari said to him:
 "O, my boy, Rantjak diLabush,
 go to buy table and chairs,
 have some stone steps made.
 Thanks to the blessings of our fore-fathers,
 95 - to their prayers, morning and evening -
 through the help of Almighty God
 my request has been answered,
 our prayers have been heard:
 we have enough to live on.
 100 Now fulfil your heart's desire
 - buy shoes of shiny leather,
 buy a jacket and trousers,
 head-dress and sarong,
 - expensive if you wish.

17. Tithe. 18. Offering for the poor paid after the Ramadān fast.
 19. Waist-cloth, sarong. 20. Meeting hall. 21. Customary pattern of life.

- 105 sadiokan duo pasalinan
nak bulieh anak pagantikan.
Kok lah bak itu nan katudju,
kok lah bak itu nan niék ang,
kok lah dapék nan bakkian,
- 110 kito tjubo mangatjak dunie,
kito baalék anjo lai
mangalieh gala anak kandueng,"
katonjo Siti Djuhari.
Mandanga kato nan bakkian
- 115 manjauik Rantjak diLabueh:
"Malah bak itu kato mandéh
dénai turuik, dénai ikuik.
Titah mandéh kadidjundjueng,
haram talak dénai maubah,"
- 120 katonjo Rantjak diLabueh
Bakato Siti Djuhari:
"Kok wakang lah manarimo,
badjalan anak kini²
balilah barang nan katudju
- 125 -ikolah pitih limo pulueh,
kok tak sampai mintak pulo."
Mandanga kato nan bakkian
badjalan Rantjak diLabueh:
dibali kain tutuik médja,
pakaian duo pasalinan,
- 130 langkok pulo pakakéh rumah.
Kironjo pitih indak sampai,
dimintak pado mandéh kandueng.
Bakato Siti Djuhari:
"Asa pangadja bujueng turuik,
- 135 asa pitua bujueng pakai,
amanah mandéh ang patjikian,
indakkan ampo ka andak wakang."
Manjauik Rantjak diLabueh:
"Malahtbak itu kato mandéh,
- 140 bao kamari pitih nantun
bulieh dibaie pitih urang."
Mandanga kato nan bakkian,
lah tagak Siti Djuhari
- 145 masuek kapado biliek dalam,
ditariek pitih, dibarikan
kapado anak kandueng diri.
Badjalan Rantjak diLabueh
mambaie utang bali barang,
- 150 barang tabao anjo lai.
Alahlah tjukuik kasadonjo,
gadanglah ati mandéh kandueng,
bakato Siti Djuhari:
"O, 'nak kandueng Rantjak diLabueh,
- 155 balilah kapue djo pasie,
balilah pulo batu témbok,
djapuik sakali tukang batu.
Pabuék djandji lakéh,
kana pitua urang tuo:

105 Buy two sets of them,
so that you have a change.
Now - if you will,
- if it is what you really want -
once you have got all this

110 let us play our part in the world."
Let us arrange a feast at once
and change your title,"
- these were Siti Djuhari's words.

115 When he heard this
Rantjak diLabueh replied:
"If this is what you wish, mother,
then of course I agree.
Whatever you ask, I will obey,
never will I disregard you,"

120 -these were Rantjak diLabueh's words.
Siti Djuhari then said to him:
"If you are sure of that
go my son, right now
and buy anything you wish.

125 Here is fifty Rupiah,
and if it is insufficient, ask me for more."
When he heard this
Rantjak diLabueh set out:
he bought a table-cloth,
two sets of clothes

130 and everything necessary for their home.
The money seemed not enough,
so he asked his mother for more.

Siti Djuhari said to him:
135 "As long as you follow my advice
and practice what you have been taught,
holding fast to all I have told you
I will give you all you need."

140 Rantjak diLabueh replied:
"In that case, mother,
please let me have the money
so that I can pay the debts."

When she heard this
Siti Djuhari stood up,
145 went into an inner room
and taking the money gave it
to her dear son.
Rantjak diLabueh went out,
paid the money where ever it was owed,
150 for the goods to be brought home.

When everything was complete
his mother was filled with joy
and said to him:
"O, my dear son, Rantjak diLabueh,
155 now buy lime and sand,
buy too bricks for a wall
and get the builder to come here.
Arrange everything as quickly as you can
remembering the advice of our fore-fathers:

- 160 'Karadjo baiekkilakéhkan
nak djan ditimpo dék nan buruek;
karadjo buruek dilambékkkan
mudjua disalo dinan baiek,"
katonjo Siti Djuhari.
- 165 Manjauik Rantjak diLabueh:
"Kalau bak itu kato mandéh,
dénai asiekan kasadonjo.
Lamo sakéték antaronjo
lah asie tjukuik balako:
- 170 tukang batu nan lah tibo,
ditantukannjo karadjo djo upahnjo,
lah samo suko kaduonjo.
Karadjo bamulai anjo lai
Allah taala manggarakkan,
lahksudah djandjang batu témbok,
-disalisiek malah sajak
dikirai tiok alai bulu -
Bakato Siti Djuhari:
- 175 "O, 'nak dénai Rantjak diLabueh,
sapandjang pintak alah bulieh,
kaandak ati lah balaku,
niék djo nadja nan lah sampai,
anjo sabuah dénai rusuehkan:
ang nan balun bapangadja,
balun batundjuek baadjari."
- 185 Manjauik Rantjak diLabueh:
"Kok itu mandéh rusuehkan,
tundjuek adjarilah dék mandéh,
nak dénai patjik tagueh-tagueh;
kok siang dénai patungkék,
kok malam dénai pakalang,
dibuhue dalam kabék pinggang."
- 190 Mandanga kato nan bakkian,
bakato Siti Djuhari:
"O, 'nak kandueng, Rantjak diLabueh,
kok lah bak itu djanjo wakang,
dangakan malah baiek-baiek,
agak njariengkan malah talingo,
agak njalangkan mato bujueng:
bulieh dén tjurai dén papakan
amsk diusai pabanangan.
- 200 Nak dénai urak sitambo lamo:
buhue didalam kabék pinggang,
latak didalam kiro²,
tarueh dibanta kalang ulu:
indak urang rantjak dirantjaknjo,
indak urang élok diélok²njo.
- 210 'Djikok nan mérah, iolah sago,
Kalau nan kuriek, iolah kundi;
Djikok nan indah, iolah baso,
Kalau nan baiek, iolah budi.'

- 160 do anything good as soon as possible
that nothing less good will hinder it;
defer for a while anything unworthy
that something good may replace it,"
- these were Siti Djuhari's words.
- 165 Rantjak diLabueh replied:
"Since you say so
I will attend to everything."
After only a short while
everything was ready:
- 170 the builder had been,
his work and wages fixed,"
and both parties were satisfied.
The work took its course
under the will of Almighty God,
and the steps and wall were finished
- 175 - the dust bath had been taken
and every feather shaken clean.
Siti Djuhari said to him:
"O, my dear son, Rantjak diLabueh,
what we wanted, now we have,
what we wished for is completed,
my wish and my vow are fulfilled.
There is only one thing now disturbing me:
you have still had no real education,
not yet been shown how to behave."
- 180 Rantjak diLabueh replied:
"If that is what is worrying you
please guide and teach me,
give something I can hold to firmly
- by day to be as a staff,
at night to keep for my pillow,"
or to guard knotted at my waist."
- 190 When she heard this,
Siti Djuhari said to him:
"O, my dear son, Rantjak diLabueh,
since you say so,
then listen carefully;
prick up your ears a little,
open your eyes wide
- 200 so that I can explain everything to you
and unravel all that is tangled:
I'm going to explain the old Tambo.²²
Keep it knotted at your waist,
meditate on it carefully,
- 205 keep it close to you as your pillow:
men are not good because they look good,
nor fine because they seem so.
- 210 'If it's red, it's a seed of sago,²³
If it's black and red, then kandi,²⁴
If it seems good, that's baso,²⁵
If it really is, that's budi.²⁶

22. Ancient traditions. 23. A seed of Abrus precatorius.
24. This differs from the former only in that it is black and red.
25. The exterior qualities of politeness.
26. The goodness of the heart.

- 215 Dangkalan bana, malah dibujueng,
 nak pandai, wakang maamakan,
 ilmu padi nan kadipakai
 makin baisi makin tunduek,
 marandah diri dari kawan.
- 220 Urang nan tuo dimuliekkan:
 kalau sairieng djo nan tuo
 usah langkahnjo dilampau
 iriengkan sadjo dibalakang.
 Kalau tagagéh anak kandueng,
 mintaklah maaf 'nak dahulu;
 kok duduek anak dinan tinggi
 agak sugiro anak tagak;
- 225 djikok makan djo nan tuo,
 usah dahulu basueh tangan,
 bak itu pulo alah makan,
 nanti daulu nan tuot,
 baru bujueng mambasueh tangan,
 nak tapakai maratabaik.
- 230 O, 'nak kandueng sibiran tulang
 taratik makan dén katokan:
 dalam makan usah mantjangkueng,
 duduek basélo baiek²,
- 235 suok nan djan dipagadang,
 tjapak nan usah dipakaréh,
 djan mangétjék sadang makan.
 Kok mandaham anak kandueng,
 paliengkan muko kabalakang.
- 240 Makan usah dipanbanjak,
 tasapo dalam kitab Allah:
 hawa djo napas ditahani,
 parang sabil pahalonjo.
- 245 Kok makan bakawan-kawan,
 kalau dahulu anak kandueng sudah,
 dimintak izin pado kawang
 bao kamuko tampék basueh;
 tangan nan usah ditjampuengkan,
 tuang kapinggan tampék makant;
- 250 mangutjap sjukur basi lambék,
 djari nan djan takalatiek.
 Kalau ang pandai nan bakkian
 lah tampak tando alamaiknjo
 tandonjo awak urang baiek
- 255 lai batundjuek baadjari.
 O, 'nak dénai Rantjak dilabueh,
 kok takana nak bamain,
 nak ba-lapéh² lalah,
 kok manjéo béndi urang,
- 260 ubah taratik nan dahulu,
 djanlah lupo dipangadja,
 ingék tunggue kamanarueng:
 pandanglah rantieng kamantjuek
 tjalieklah duri kamangaiek,
 tangan nan djan disampangkan;
- 265

Listen carefully, my son
 so that you can put into practice
 the lesson taught by the rice-stem:
 215 the fuller it is, the deeper it bows,
 standing more humbly than its comrades.
 Honour the old:
 If you are with anyone old,
 do not stride ahead of him
 220 but rather follow behind.
 If you happen to be in a hurry,
 always excuse yourself first;
 if sitting when one of high rank enters,
 rise promptly to greet him;
 225 if you are to eat with the old
 do not rinse your fingers first;
 likewise after eating,
 wait till they have finished
 and then rinse your fingers
 230 that everything be done in order.
 O, my dear son, my own flesh and blood,
 now let me tell you the way you should eat:
 when eating do not squat
 but sit neatly, cross-legged;
 235 do not take large handfuls of food,
 or chew it noisily,
 neither speak with your mouth full,
 - and if, my son, you cough,
 turn your head to one side.
 240 Do not over-eat,
 for it is written in the Book of God
 that the passions should be restrained,
 - this has the merit of the Holy War.
 If, while eating with your friends
 245 you finish your meal first,
 ask leave of them
 before reaching for the finger bowl.
 Do not dip your fingers in the bowl,
 pour the water over them into your dish
 250 - saying al-hamdu litllāh²⁷ slowly -
 do not shake the water drops off your fingers.
 If you are able to follow this
 it is a clear sign
 and proof you are a person of breeding,
 255 well-taught, and instructed.
 O, my dear son, Rantjak di Labueh,
 if, wanting to amuse yourself
 and get rid, a little, of your weariness
 you ride in a dog-cart,
 260 do not behave as you did before,
 do not forget what you have been taught
 - take care you trip not on a stump
 and your eye be not caught by a branch,
 beware of a scratch from a thorn.
 265 Don't stick your arms out over the side,

27. Praise be to God.

- tjaliek nan usah dipatinggi,
pandanglah urang lalu lintéh;
nan patuik anak salam maaf,
nan patuik bujueng tague sapo.
- 270 Kok duduek djo nan tuo,
banjaklah rundieng djo paparan,
banjak pitua nan kalua,
papatah banjak diuraikan
salah sabuah kok tapakai;
- 275 bauntueng gadang anak disanan:
dapék pitua sadang duduek,
indak mandjalang rumah guru
-bilalang dapék dék manuai
ikan dapék dék basieng.
- 280 O, 'nak dénai Rantjak diLabueh,
kok tumbueh anak barakanan,
bakabie samo gadang,
djanlah tjando mantjandokan:
arék-arék mamagang satia,
- 285 tagueh² mamagang djandji,
buatan usah diubahi.
Kok malu samo satuntuik
maro nan samo ditulakkan
-bak itu urang samo gadang.
- 290 Usah basombong djo baduto,
sakali budi kadapatan
saumue iduik urang tak patjajo,
takuikkan budi katadjua,
rusueh kan paham Katagadai.
- 295 Dangakan bana, O, 'nak kandueng,
nan mudo élok dikasihi:
kok batamu djo nan mudo,
pabanjak garah djo kutjikkak
sambiekan djuo dalam ati
- 300 dalam sapulueh ado duo
nasihaiik untuek dipaka'injo,
paréso nasihaiik dipakaikan.
Paliékkan muko nan manih,
paturuikkan nan diatinjo
- 305 bagai maélo tali djalo:
raso katagang dikanduekan
agak kandue ditagangi,
nak diam injo sadang élok,
bak itu urang babitjaro:
- 310 'Mangabék padi djo daunnjo,
mangabék manusie djo akanjo.'
Bak itu kasieuh nan mudo,
injo diélo djo banang,
bukan diégang djo dandant
- 315 O, 'nak dénai, Rantjak diLabueh,
kalau tapakai nan bak itu,
baban nan barék djadi ringan,
barang nan djaueh djadi ampieng:
diimbau, injo lakéh datang,
disurueh injo lakéh pai.
- 320

don't just look high in the air,
 Take notice of passers-by:
 where it is fitting, greet them
 and where fitting, address them.

270 When you sit with older people
 much will be said and much explained;
 much good advice will come out,
 many of the proverbs will be expounded.
 - something at least for you to follow.

275 You will gain a lot there:
 good advice while just sitting
 and no need to visit a teacher!
 - amid harvesting catching crickets,
 while rinsing padi catching fish.

280 O, my boy, Rantjak diLabuah,
 when with people of your own age
 in close company with them,
 never take part in gossip.
 Be true to your word,
 285 don't break an agreement,
 don't alter the traditional pattern.
 If one is slighted, feel slighted too,
 if in danger, share in averting it
 - that's how to behave with your companions.

290 Do not act proudly, or lie,
 for once people see you cannot be relied on
 as long as you live, no one will trust you
 fearing your sense of goodness can be sold
 or your understanding pawned.

295 Listen carefully, O my dear son:
 the young you should love.
 And if you meet anyone young
 have plenty of jokes to amuse him,
 at the same time taking care
 300 that of ten jokes there shall be two
 that have advice worth following,
 and these will be noticed and followed.
 Mind you look friendly,
 and follow them in their whims
 305 just as a casting-net cord should be handled:
 if taut, let it go slack a little
 then draw it in again
 so that their feelings are not hurt.

310 For, just as people say:
 bind up padi with its blade,
 bind up mankind through their wits.
 This is how you should love the young,
 leading them gently on a thread,
 not dragging them by a rope.

315 O, my boy, Rantjak diLabuah,
 if you put this into practice
 the heavy burden will be lightened
 and the distant brought near.
 People when called, will come quickly,
 320 or if asked, will go at once

Bia rugi barang sakéték:
 pitih sakupang djan dipandang,
 améh samiang djan dikana,"
 katonjo Siti Djuhari.

325

Mandanga kato nan bakkian,
 manjauik Rantjak diLabueh:
 "Kok la h bak itu kato mandéh,
 dén buhue dalam kabék pinggang
 djadi tangka djo adjimaik;
 ambo taruehkan dalam ati,
 indaklah ambo mamungkieri,
 takuik disumpah nan dahulu,"
 katonjo Rantjak diLabueh.

330

Bakato Siti Djuhari:

335

"Koklah bak itu paham anak,
 sananglah ati mandéh kandueng:
 njatolah anak améh urai,
 indak batjampue djo nan lain,
 pantun kaju taréh samato,
 indak batjampue djo panguba.

340

O, 'nak dénai, Rantjak diLabueh,
 sainggo itulah dahulu
 isuek kito tukuek pulo
 Kini dialieh pangadjian.

345

Ado sabuah nan dimukasui,
 nan ta-raso² djuo
 bak duri didalam dagieng,
 bak tulang dalam rangkuengan,
 kito lapéhlah niék kito,
 baalék kito kini².

350

Rapékan kaum kaluarago,
 impunkan anak kamanakan
 sarato ibu djo bapak;
 panggie pangulu dalam kampueng,
 imbau pangulu dinagari,
 rapékan tolan djo sahabaik,
 nak kito lapéhkan niék ati."

355

Manjauik Rantjak diLabueh:
 "Kok lah bak itu kato mandéh,
 ambo tarimo djo suko ati,
 bak sjaraiamin djo doa
 ambo uruikkan pado muko."

360

Lamo sakéték antaronjo,
 lah asie sado nan paguno,
 alék dipanggie anjo lai.
 Lah sampai ukue djo djangkonjo,
 lah duduek alék tengah rumah,
 tibo sambahan Siti Djuhari
 pado pangulu dalam kampueng
 sarato nan rapék kasadonjo:

365

370

"Manolah niniek mamak ambo,
 ambo baniék dalam ati
 andak maalieh gala anak

Never mind if you are out of pocket a little,
 don't fret to lose a little money;
 if you lose a speck of gold, forget it,"
 - these were Siti Djuhari's words.

325 When he heard this
 Rantjak diLabueh replied:
 "All that you have said
 I will guard knotted at my waist,
 as a charm to protect and help.
 330 I will keep it in my heart
 and never disavow it
 in case "I be guilty of a broken oath,"
 - these were Rantjak diLabueh's words.

335 Siti Djuhari replied:
 "If that is your attitude
 then I am really happy.
 Truly you are like pure gold
 unmixed with anything base;
 like wood hard to the core
 340 without any soft pulp.

O, my boy, Rantjak diLabueh
 this is enough for the present,
 tomorrow we can continue.
 But now let us change the subject:
 345 there is something I want to do
 which I can't put out of my mind
 - like a thorn in the flesh
 or a bone in the throat -
 to carry out our plan
 350 and arrange the feast right now.

Call together all our kinsmen
 all our nephews and nieces
 with their fathers and mothers.
 Call our village pangulu²⁸
 355 send to the district pangulu,
 bring all your friends and companions:
 we're going to carry out our plan."

Rantjak diLabueh replied:
 "All that you have said
 360 I welcome with a happy heart.
 As to the Amen bound to a prayer
 I raise my palms to my face."
 After only a little time
 everything necessary was ready
 365 and the feast announced.
 When all was arranged as was fitting,
 and the guests were seated in the house,
 Siti Djuhari submitted her wish
 to the village pangulu
 370 and all the meeting.

"O, all of you, family elders,
 I have a wish in my heart:
 to change the title of my son,

28. An elder. The use of the term in Minangkabau differs somewhat from that in the Malay Peninsula.

- 375 nan banamo SiBujueng Géléng
 bagala Rantjak diLabueh.
 Kito aliehkan galanjo kini
 dangan Sutan Sampurono,
 andak tarangkan tengah alék,
 bulieh musaue dék nan banjak."
- 380 Mandjawab pangulu dalam kampueng,
 sarato rapék nan banjak nantun:
 "Kok lah bak itu kato mandéh,
 insja Allah baieklah itu."
- 385 Ado sabanta antaronjo
 musjawaraik ditengah alék.
 Urang didalam alék nantun
 alah mandanga kasadonjo.
 Rantjak diLabueh dahulunjo
 bagala Sutan Sampurono.
- 390 Lah sudah minum djo makan,
 urang mamuhun mintak pulang,
 alék badjalan anjo lai.
 Alék sudah, ari lah patang,
 patang badjawék dangan sandjo;
 sandjo badjawék dangan malam,
 lalu tasalai anjo dama.
 Lah sudah pulo minum djo makan,
 laloklah Siti Djuhari,
 Sutan Sampurono tidue pulo.
- 400 Tigo kali ajam bakukuek
 tasintak Siti Djuhari,
 tapi Sutan Sampurono lalok djuo,
 dituruik anak didjagokan:
 "O, 'nak dénai Sutan Sampurono,
 djagolah bujueng dari tidue,
 ukatu subueh punlah tibo."
- 405 Lah djago Sutan Sampurono
 turun kasumue anjo lai,
 naiek kaatéh rumah mandéh.
- 410 Sudahlah pulo minum djo makan,
 lalu ba-djalan² dalam kampueng
 sampai kamédan pamainan,
 lah duduek samo² gadang.
 Baubah sadjo kalakuan,
 baalieh sadjo parangainjo,
 tandonjo lakék pangadjaran:
 urang nan tuo dipamulie,
 urang nan gadang dibasokan,
 nan mudo urang dikasihi
- 420 nan bak pitua mandéh kandueng
 sakéték indak diubahi.
 Urang nan banjak dinagari
 baati sajang kasadonjo,
 banjak baniék dalam ati
- 425 andak mandjapuik kasumando.

375 who has the name Bujueng Géléng
 with the title Rantjak di Labueh.
 I want to change this present title
 to Sutan Sampurono,
 and this I announce at the feast
 that you may all discuss it."

380 The headman of the village
 and everyone at the meeting replied:
 "What you have said will be,
 please God, all for the good."

385 Then for a while
 the matter was discussed at the meeting;
 and when everyone present
 had heard all that was to be said
 the former Rantjak di Labueh
 was called Sutan Sampurono.

390 When the eating and drinking was done
 the guests took their leave
 - the meeting had run its course.
 The feast was over, it was afternoon;
 afternoon merged into dusk,
 395 dusk became night
 and the torches were lit.
 After they had supped,
 Siti Djuhari retired to bed
 and Sutan Sampurono slept too.

400 Three times the cock crowed
 and Siti Djuhari awakened,
 but Sutan Sampurono still slept.
 Then his mother called him:
 "O, my boy, Sutan Sampurono
 405 you must wake up,
 it is time for the morning prayer."
 Sutan Sampurono awoke,
 went down to wash
 then came back to the house.

410 After taking his breakfast,
 he went out into the village
 as far as the village green
 and sat there with his friends.
 His character had changed
 415 and his behaviour was different
 - a sign his mother's teaching had gone home.
 He honoured the old,
 valued his friends
 and loved the young.

420 The teaching given by his mother
 he followed in its entirety.
 People all over the district
 were well-disposed towards him,
 and many of them had the idea
 425 to invite him as a husband into their family.

Part III

Sutan Sampurono Tries to Find a Husband for His Sister

- 1 Lamo sakéték antaronjo
takana pulo dék mandéhnjo;
dipandang anak alah gadang
nan banamo Siti Budiman,
5 lah patuik pulo badjundjuengan,
lalu bakato anjo lai:
"O, 'nak dénai, Sutan Sampurono,
agak kamari anak duduek,
kito ba-rundieng² aluih,
10 kito ba-bisiek² kéték.
Mukasuk sangadjo punlah sampai,
niék djo nazar punlah lapéh,
ado sabuah nan marusueh:
adiek ang, Siti Budiman
15 lah gadang tampak dimato dén,
lah patuik injo basuami.
Tjaliek-tjalieklah dék ang bujueng,
tjubolah pandang² bana
nan élok djadi urang sumando,"
20 katonjo Siti Djuhari.
Manjauik Sutan Sampurono:
"Malah bak itu kato mandéh,
ambo pikiekan lah dahulu
duo ari ganok katigo
25 amak dén tiliek-tiliek bana
nan patuik kadjudu adiek dénai."

Bakato Siti Djuhari:
"Malah bak itu kato anak,
tjubolah pikie² bana;
30 djikok dapék nan sasuai
lakéhlah mandéh bari tahu,
bulieh dén tiliek pandapé² ang
kok lai malakék pangadjaran."
Mandjawab Sutan Sampurono:
35 "Diadju bana kiro-kiro,
dipikie bana abih-abih
nan kadibao pado mandéh."
Sampailah pulo tigo ari,
lalu didjalang mandéh kandueng.
40 Bakato Sutan Sampurono:
"Manolah mandéh kandueng ambo,
nan mandéh surueh tjari²,
nan mandéh surueh pandang²
ado bak tampak² apueng;
45 nan kadjudu adiek ambo
iolah Sutan Malabiehi,
anak Tuanku Karéh Ati.

Part III

Sutan Sampurono Tries to Find a Husband for His Sister

1 After a little time had passed,
his mother realised something:
she saw her child was of age
- her child Siti Budiman -
5 and that she should have a husband!
So she said to her son:
"O, my son, Sutan Sampurono,
come here, and sit beside me:
there is something we need to discuss,
10 something to talk over quietly.
My wishes have been fulfilled;
I have what I prayed for and have kept my vow.
But there is still something worrying me;
your sister Siti Budiman"
15 is now of an age to marry,
and she should have a husband.
Look around carefully, my son,
search as well as you can
to find her a suitable husband,"
20 - these were Siti Djuhari's words.
Sutan Sampurono replied:
"What you have said
I will think over carefully
for two days and up to a third,
25 so that I can see clearly
who will be a good match for her."
Siti Djuhari said to him:
"In that case, my son,
be sure to think carefully,
30 and if you find someone suitable,
come quickly and tell me:
so I can see what your judgment is like
and if you remember what I have taught you."
Sutan Sampurono replied:
35 "I will use my wits
and consider very carefully
who to suggest to you."
After three days
he came back to his mother.
40 Sutan Sampurono said to her:
"O, my dear mother,
the person you told me to search for,
the one you told me to look out for
- to find him was like searching in drift wood--
45 the one to be a match for my sister
is Sutan Malabiehi,
the son of Tuanku Karéh Ati.

Kalau dikadji katampannjo,
 lansienjo bak mansieng parik,
 50 pajueknjo bak langgundi rombok,
 lamahnjo bak pimpieng diléréng;
 muko nan bagai bulan panueh,
 pantjaliekan palito padam;
 55 pakai sipatu tiok ari,
 mamakai béndi ilie mudiek,
 badatak bunji tjanbuiknjo
 pambari tau urang banjak.

Pado pikieran ati ambo,
 raso sasuai djo siupiek,
 60 lah patuik djudu adiek kandueng.
 Itu pandapéék ambo surang,
 maklum pulang pado mandéh:
 salah banakanlah dék mandéh,
 élok buruekkanlah dék mandéh."

65 Mandanga kato nan bakkian,
 bakato Siti Djuhari:
 "Mano lah anak Sutan Sampurono,
 tjapéék sagiro anak mambandiengkan!
 Sadjak samulo dén katokan,
 70 balun mandéh bujueng mati,
 sudahlah lupu anak kandueng,
 indaklah diingék pangadja dén.
 Bukan bak itu djanjo mandéh
 indak urang élok diélokknjo:

75 'Djikok nan mérah, iolah sago,
 Kalau nan kuriek, iolah kundi;
 Djikok nan élok, iolah baso
 Kalau nan baiek, iolah budi.
 Babélok bapilin-pilin,
 80 Babélok kaBatang Ari;
 Diélok urang tak ingin,
 Budi baiek nan kito tjari.t

85 Tantangan Sutan Malabiehi,
 kok élok bana ruponjo,
 kok rantjak bana pakaiannjo,
 dunienjo sunji dipangadja,
 alamjo rami katjampuran.

Sudah diliék dipandang:
 kok duduek injo atéh béndi
 90 tangan tasampang ditapinjjo,
 tjalienknjo mamanan langik idjau,
 géléng kapalo bak sipatueng.
 Banjak nan tuo urang lalu,
 indak injo mambari salam;
 95 kalau badjalan tengah labueh,
 bak ajam kuriek pandjang ikue,
 'ndak kurang pantjaliek diri,
 tampan maukue bajang².

As for his appearance,"
 he is slender as mansiang²⁹ grass,
 50 his carriage like langgundi rombok³⁰
 and his bearing liketa reed in the wind;
 his face is handsome
 and his eyes are mild.

He wears shoes every day
 55 and rides in a dog-cart wherever he goes;
 his whip has a lively crack
 and lets people know he is passing.

In my opinion
 he is a good match for the girl
 60 and should be my sister's husband.
 At least, that is what I think;
 but of course it's up to you
 to decide whether it's right or wrong,
 to judge whether it's good or bad."

65 When she had heard this
 Siti Djuhari said to him:
 "O, my boy, Sutan Sampurono,
 you have found a partner very quickly!
 70 What did I tell you from the very beginning:
 that before I was dead
 you would have forgotten everything,
 not remembering what I taught you:
 Didn't I tell you
 don't judge people by their appearance!

75 'If it's red it's a seed of sago,
 If it's black and red, then kundi;
 If it seems good, that's baso,
 If it really is, that's budi.
 The boat veers and twists to the wind,
 80 Sailing to Batang Ari;
 We don't want just a good appearance,
 What we want is Budi.'

As for Sutan Malabiehi
 85 even though his appearance be good,
 even though his dress be fine,
 his world is desolate of breeding
 and he mixes with poor quality people.

I myself have seen him:
 when he rides in a dog-cart
 90 he rests his arm over the side
 looking up into the air,
 shaking his head like a fat cricket.
 Often, when old people have passed him
 he has given them no greeting.
 95 When he walks along the road
 he's like a speckled fowl with a long tail,
 always thinking of his appearance
 and forgetting who he really is.

29. A kind of grass used for making mats.

30. A cluster of long grass

- 100 Pado pikieran ati mandéh,
élok nan lain anak tjari;
usah dipakai pandang mato,
tiliek djo ati pamanuengkan.
Dén bari djandji tigo ari:
sapakaik ati djo mato ang,
105 katokan malah pado dénai."
- Manjauik Sutan Sampurono:
"Djikok bak itu kato mandéh,
nak ambo pikie bana²,
sabalah mandéh dahulu."
- 110 Sampai garangan tigo ari
lah datang Sutan Sampurono
mandapéék djandji djo mandéhnjo.
Bakato Sutan Sampurono:
"Manolah mandéh kandueng ambo,
115 dalam pikieran ati ambo
nan patuik djundjuengan adiek kandueng,
iolah Ampang Limo Garang.
- Lorang kapado paromannjo
indaklah ado salah siliiek^{njo}
120 sarupo Sutan Malabiehi,
lai barani djanjo urang.
Didalam kampueng satumpuek 'ko
tampék sagan diurang banjak;
raso katudju dék adiek dén
125 -maklum pulang pado mandéh."†
- Manjauik Siti Djuhari:†
"Mano ang Sutan Sampurono:
kok anjo Ampang Limo Garang,
indak dén amueh 'tu 'nak kandueng!
130 Sadjak dininiek mojang kito,
indak adaik, balun limbago,
indak warih sarupo itu;
manarimo sambarang urang,
gadang bana mularaik^{njot}
- 135 Tantangan Ampang Limo Garang,
lakunjo bak musang djantan:
tidue siang, badjago malam.
Kok takuik urang pado laie,
dibatin upék baribu ratuih.
- 140 Ino saaméh limo kupang
itu kadjadi urang sumando.
Anak lah pajah dék mantjari,
améh ditjampue djo nan karun,
padi disisiek djo ilalang,
145 dunie akiraik kito binaso,"
katonjo Siti Djuhari.
- Mandjawab Sutan Sampurono:
"Kalau bak itu kato mandéh,
tjubolah mandéh tjari pulo,
150 tjubolah mandéh timbang²,
nak ambo tjari aka budi."

100 In my opinion
 it would be better to find someone else;
 don't just look with your eyes,
 use your judgment and think
 I give you three days more,
 and when your eyes and judgment agree
 105 just come and tell me."

Sutan Sampurono replied:

"Since you say so,
 then I'll think very carefully
 - just be patient for a little."

110 When the three days were past
 Sutan Sampurono came again
 to keep his promise to his mother.
 He said to her:
 "O, my dear mother,
 115 as far as I can see
 the person for my sister's husband
 is Ampang Limo Garang.

As for his appearance
 down to the smallest detail
 120 he is like Sutan Malabiehi,
 and in addition, famous for his courage.
 In all of this village
 everyone respects him.
 I think he would suit my sister,
 125 but of course, it's up to you."

Siti Djuhari said to him:

"O, Sutan Sampurono,
 is he all you can find?
 I certainly don't want him, my son!
 130 In all our family past
 this has never been in our tradition,
 this has never happened before
 To take such a man into the family
 would do us much harm.

135 As for Ampang Limo Garang,
 he lives like a civet-cat:
 sleeping by day, on the prowl by night.
 Even if people are submissive to his face,
 behind his back they say a thousand things against him.
 140 We would appear very cheap
 if we took him as a husband.

You have tried hard to find someone
 but the gold is mixed with dross,
 the padi ingrown with grass.
 145 - here and in eternity we should suffer,"
 these were Siti Djuhari's words.

Sutan Sampurono replied:

"Since you say so, mother,
 you search then,
 150 you weigh and assess
 while I try to think more carefully."

Bakato Siti Djuhari:

155 "O, bujueng, Sutan Sampurono,
abihkan bana pandai anak,
tjubokan bana pandapé ang,
nambék alah parang sadjamang.
Badie salatuih duo latuih
kok sampai tigo kali témbak,
160 kalau indak djuo manganai
disanan anak mako suruik.
Tjubo tjari sakali lai,
dén tambéh djandji tigo ari."

Mandjawab Sutan Sampurono:

165 "Kok lah bak itu kato mandéh,
nak ambo tjubo sakali lai,
maklum pulang pado mandéh djuo."
Didalam ari nan tigo ari
io diSutan Sampurono
lah dapék pulo nan katudju,
170 lalu didjalang mandéh kandueng.

Bakato Sutan Sampurono:

175 "Manolah mandéh kandueng ambo
sampai sakali duo kali,
témbak katigo panjudahi;
kok élok padai dimandéh,
kok indak, mandéh babitjaro.
Tjubolah mandéh pikie bana:
pado pikieran ambo surang,
180 nan patuik kadjundjuengan adiek kandueng
ado surang nan lai tangkéh
bagala Bagindo Tjapé Lago.
Kalau ditiliek pado romannjo
atau kapado pakaiannjo,
sarupo Sutan Malabiehi,
185 patuik kadjodoh adiek kandueng,"
katonjo Sutan Sampurono.

Mandjawab Siti Djuhari:

190 "Kaltu bak itu pikieran wakang,
indak dén namueh 'tu 'nak kandueng.
Kalau Bagindo Tjapé Lago,
tinggi londjak, gadang galapue,
lagonjo dibawah sadjo,
tak tau dibaso basi.
195 Samo dén liék dén pandangi
barundieng injo djo nan tuo,
katonjo lalu lalang sadjo.
Sakéték indak basantaho,
kato nan tuo taktnjo turuik,
pangadja nan pandai tak 'njo danga
200 'ndak maikuik kato nan bana.
Injo kuaik ditulangnjo sadjo,
indak mangadji salah bana,
gadang damuik, barék bibie.
Misiki pangulu nan datang 'tu
205 injo nan indak maatjuehkan,

Siti Djuhari said to him:
 "O, my boy, Sutan Sampurono,
 use up all your skill,
 155 try out all your ideas.
 Don't give up after a moment's struggle,
 - fire once, fire twice,
 and after that a third time.
 Then, if you don't score a hit
 160 you may give up.
 Try just once again:
 I give you three days more."
 Sutan Sampurono replied:
 "Since you say so,
 165 I will try again, just once,
 but the decision is up to you."
 Within the three days
 Sutan Sampurono
 thought he had found someone suitable
 170 So he went to his mother
 and said to her:
 "O, my dear mother,
 I have fired once and twice,
 and now for the third and last time;
 175 if my choice is good, accept it,
 if not, just say so,
 - only think it over carefully.
 As far as I can see,
 the person suitable for my sister
 180 is a man in every way qualified
 with the title Bagindo Tjapék Lago.
 If you look at his person
 or his style of dress
 he is just like Sutan Malabiehi:
 185 he would be a good match for my sister,"
 - these were Sutan Sampurono's words.
 Siti Djuhari said to him:
 "If that is your opinion,
 I certainly don't want him.
 190 As for Bagindo Tjapék Lago,
 although he looks important and is a great talker,
 his qualities are from the neck down
 - he certainly knows nothing of breeding.
 I have seen, watched him
 195 talking with the old;
 but there was no respect in his speech,
 He has no idea how to speak of himself humbly,
 never follows the advice the old have to give,
 and refuses what an intelligent person has to say.
 200 He will not follow what is correct
 but his own opinion only,
 not interested in right and wrong.
 He's surly, and never bothers to be sociable:
 even if it's a pangulu who comes
 205 he remains indifferente

- itu pantangan dénai bana.
 Kampueng kito nan kalangang,
 siapa urang nan kadatang?
 210 Ajam pun indak nan kanaiek,
 antahkoh Bagindo surang
 duduek tagak bak baruek bapauik,
 kamalapuek lantai sadjo.
- O, bujueng Sutan Sampurono,
 awakang sudah dén adjari,
 215 nan sakapa nan saganggam
 nan saintjek, nan samiang;
 tapi tjiek 'ndak nan tantu.
 Dén upék tantang itu,
 namonjo pandapéék mudo matah,
 220 padang sainggo mato sadjo.
 Isuek batambah umue bujueng,
 disinan mangko bapaham,"
 katonjo Siti Djuhari.
- Mandanga kato nan bakkian
 mandjawab Sutan Sampurono:
 225 "Manolah mandéh kandueng ambo,
 kamari indak kabaiek,
 kasanan indak kaélok;
 abihlah ténggang budi ambo.
 230 Éloklah mandéh manundjuekkan
 mano nan baik kadiambiek
 amak dén tjari aka budi,"
 katonjo Sutan Sampurono.
- Bakato Siti Djuhari:
 235 "Malah bak itu kato wakang,
 pado piklerang ati dénai
 -alah dén pikie abih-abih,
 lah dén tungkuik tilantangkan,
 dén timbang buruek djo baieknjo,
 240 atau mularaik djo mupakaiknjo:
 namun banamo pangguruan
 pangadjian mandéh djo bapak,
 iolah niniek kandueng ang
 nan bagala Tuanku Radjo Bana,
 245 indak tingga samiang kalam,
 alah dén paham dén amakan
 nan patuik djadi minantu,
 kaganti tjintjin djo galang,
 kaganti niniek mamak kito,
 250 nan kadjudu adiek wakang,
 iolah anjo siBujueng Sidiek
 bagala Pakih Tjandokio,
 anak Tuanku Bidjaksano,
 kamanakan Datuek Radjo Adie,
 255 anak 'rang kampueng Luruhi Bana,
 itu dimandéh nan katudju.
 Kalau diudji samo mérah,
 djikok ditaie samo barék,
 sadjudu gala djo lakunjo,

- to me that is something appalling.
 Our home would be deserted
 for who would want to come?
 Not even a fowl would visit us!
 210 Only he would be there
 sitting and standing like a tethered monkey
 and the floor decaying under him.
 O, my boy, Sutan Sampurono,
 haven't I already told you
 215 what is meant by a closed or open handful,
 what is meant by a grain or a speck?
 But still you don't know anything:
 that is why I complain.
 You show your judgment is still green
 220 deciding by outward appearances.
 But when you get older
 you'll understand better,"
 - these were Siti Djuhari's words
 When he heard this
 225 Sutan Sampurono replied:
 "O, my dear mother,
 what's here isn't any good,
 what's over there is useless!
 I've exhausted all my ideas.
 230 Please, you show me,
 point out someone suitable
 so I can learn some sense,"
 - these were Sutan Sampurono's words.
 Siti Djuhari said to him:
 235 "Since you say so,
 then, in my opinion
 - and I have thought it over very carefully,
 looked at it from every angle,
 weighed the profit and the loss,
 240 what might bring harm, what gain:
 whatever learning I ever had,
 the teaching of my mother and father
 (that is your grandfather),
 who had the title Tuanku Radjo Bana,
 245 not one speck did I forget,
 I understood and practised everything -
 the right person for my son-in-law,
 to replace a ring and a bracelet,
 to stand in for the family elders
 250 who will be a good match for your sister
 is none other than siBujueng Sidiek
 who has the title Pakieh Tjandokio,
 a son of Tuanku Bidjaksano,
 a nephew of Datuek Radjo Adie.
 255 He is from the village Luruih Bana
 and the person I find suitable:
 if tested - truly red,
 if weighed - of a true weight.
 His title matches his conduct

- 260 saédaran bumi djo langik,
 Tjubolah anak pantjieng²:
 kalau batamu djo urang nantun,
 djan dikabék² bana,
 marusuek djalan bujueng lalu,
 265 manjéréng mangkonjo tibo,
 samo suko mangko mandjadi.
 Usah baguluik bagalosang,
 djan bagagéh anak kandueng,
 bia lambék asa salamaik,
 270 indak lari gunueng dikadja;
 namun takadie pado Allah
 lamo lambéknjo sampai djuo,"
 katonjo Siti Djuhari.
 Manjauik Sutan Sampurono
 275 -sambie tapakue rusueh datang
 awak mantjari tigo kali
 satu indak nan paguno-:
 "Manolah mandéh kandueng ambo,
 kalau di-tiliek² bana,
 280 pihak kapado padja nantun:
 diliék piie djo parangainjo,
 dipandang aka djo budinjo,
 nan bak adjaran mandéh kandueng,
 indak nan tingga sabuah djuo.
 285 Itu labiehnjo pandai tuo,
 pandai mangadji nan tak tampak,
 pandai manjalam dalam bumi,
 tabang manjisi awan putieh
 -patuik badan mandéh kuruih.
 290 Pado pikieran ati ambo,
 indak pamakan minum amék,
 tantulah kurang lalok tidue;
 dék mangadji ino djo mulie,
 mangana tinggi djo randah.
 295 Sabab bak itu kato ambo:
 lah pajah ambo mamikiékan,
 indaklah tampak urang nantun.
 Nan sakarang kini nangko
 sadio mandéh tangah rumah
 300 asiekan lapiek djo bantanjo
 -santano kolupo mandéh tantang nantun."
 Mandjawab Siti Djuhari:
 "O, 'nak dénai Sutan Sampurono,
 kalau taédok tangah rumah
 305 maklum pulang pado mandéh,
 tapi sabuah anjo lai:
 siupiek Siti Budiman
 adiek ang, balun dén adjari.
 Alang sariknjo basuami:
 310 kok tabao rukun saraiknjo
 bak santan djo tangguli;
 kok tingga nan sado nantun,
 bak alu pantjukie duri.

260 like the earth the sky.
 You make some discreet enquiries
 if you happen to meet him;
 don't blurt the matter out,
 be cautious and indirect.

265 Ask carefully to gain what you wish,
 and be sure there is genuine agreement.
 Don't get yourself in a pother,
 don't be in a hurry;
 be slow, but sure

270 - there's no need to run to catch mountains.
 Provided it is God's will
 sooner or later it will come about,"
 - these were Siti Djuhari's words.

275 Sutan Sampurono replied:
 (for while listening he had felt discouraged,
 and thought - I tried three times
 but without any success)
 "O, my dear mother,
 if I think carefully

280 about that young man
 and weigh his character and behaviour,
 intelligence and considerateness,
 he has all the qualities of your teaching,
 not one of them is missing.

285 That is one of the advantages of years:
 you can understand what is not seen,
 plumb the depths of the earth,
 even penetrate the white clouds
 - no wonder you are thin.

290 As far as I can see,
 you do not eat or drink much.
 Certainly you sleep but little
 studying always what is good and bad,
 thinking always of what is high and low.

295 And that is why I say
 I had thought hard,
 but he never entered my mind.
 Now, in addition,
 have you everything ready in the house,
 the mats, and the cushions?

300 - but as if you would forget that!"
 Siti Djuhari said to him:
 "O, my boy, Sutan Sampurono,
 as for the arrangement of the house
 that is my business.

305 But there is one thing more,
 and that is the girl Siti Budiman
 your sister: I have not taught her yet.
 It is very difficult to be married;
 if the rules and conditions are fulfilled

310 it is like cream of cocoanut and sweet sugar;
 but if these are forgotten
 it's like a pestle used to extricate a thorn.

315 Balain pulo 'tu 'nak kandueng
bukan bak turun naiek sadjo;
djikok tak dapék ilimunjo,
badan djarieh, badjaso indak,
balandjo abih 'ndak baguno,
bak mamapéh kutjieng anjuik.

320 Baruwari Siti Budiman,
supajo karadjo nak baansue,
nak dén imbau adiek wakang,
rundiengan putuih maso nantun.

315 Apart from that, my dear son
it's not just a matter of up and down;
if you don't learn everything necessary
you will exhaust yourself, but gain nothing;
your money will have been spent in vain
- like fishing for a drowned cat.

320 As for Siti Budiman,
so that we can continue
let me call her.
Here their conversation stopped.

Part IV

Siti Budiman is Taught How to be a Good Wife

- 1 "O, 'nak bongsu, Siti Budiman,
upiek kamari malah duduek,
élok kito badakék²,
élok kito ba-ampieng²:
- 5 nak tau dipadéh lado,
nak tautdimasin garam;
nak dapék paham djo mukasuik,
rundieng sapatah duo patah
nak masuek kaati kau,
- 10 amak kito bapadu padan,
amak batuluek djo baandai;
alah koh dapék 'tu 'nak kandueng
ilimu urang basuami?"
- Manjauik Siti Budiman:
- 15 "Kok itu mandéh tanjokan,
mandéh maliék tiok ari:
ambo nan indak turun tanah
gilo diatéh rumah sadjo,
indak badjalan kiri kanan.
- 20 Siapa pulo kamsadjari?
Mandéh nan balun manundjuekkan,
mandéh lah lupu tantang itu."
- Mandjawab Siti Djuhari:
- 25 "O, 'nak dénai Siti Budiman,
makan pahamjo abih²,
dangakan pangadja mandéh kandueng
pitua niniek kandueng kau,
iolah ajah kandueng mandéh
bagala Tuanku Radjo Bana.
- 30 Tantang ilmu urang basuami
-kok sampai anak badjundjuengan -
pabaiek piie kalakuan,
paélok laku djo taratik.
Datang suami dari djaueh,
- 35 sambuiklah djo muko manih,
idangkan minum djo makannjo,
paliékkan ati nan sutji.
- Kok barundieng samo gadang,
tjalonjo usah dibukakkan;
40 sabagaimano aka budi,
tutuik dianak mati²,
saangok djan maangok
saangin djan bulieh lalu,
parik paga dianak kandueng
45 tapi usah talampau bana;
kok tampak pulo budi awak
manungkuih tulang djo daun taléh,
manjuruek dibawah lumbueng
kana pulo 'tu 'nak kandueng.

Part IV

Siti Budiman is Taught How to be a Good Wife

- 1 "O, my child, Siti Budiman,
come and sit here,
sit here, close beside me,
as close as you can:
- 5 to learn the sharpness of chile,
to learn the flavour of salt
and how you should behave.
So that a few words of our conversation
may enter your heart,
- 10 come, let us have a private talk
and try to understand each other.
Have you ever learnt this, mychild,
- how to be a wife?
- Siti Budiman replied:
- 15 "How can you ask me that?
You see me every day
never setting foot on the ground,
passing all my time in the house,
stirring neither to right nor left.
- 20 Who could have taught me?
You haven't done so yet,e
it's something you've forgotten."
- Siti Djuhari said to her:
- 25 "O, my dear child, Siti Budiman,
give me all your attention,
listen to what I have to say.
It is the teaching of your grandfather,
that is, of my own father
who had the title Tuanku Radjo Bana.
- 30 Now, as forethe art of marriage:
Oncee you have a husband
improve your character andeconduct,
be sure to do all as you should.
If your husband comes from a journey,
- 35 greet him with a sweet smile;
serve him his meal,
show your faithfulness to him.
If you talk with your friends,
don't give away any of hisfaults;
as far as you can
keep them well hidden:
- don't let out a breath
don't let the least air pass"-
guard them with a fence and ditch;
- 40 but don't overdo it
in case you are found out
trying to cover bones with talas³¹ leaves
or to hide something under the store-house,
- remember this, my dear child.
- 45

31. Indonesian Keladi = general term for tuberous plants.

- 50 Injo kok indak datang amék,
atau kok indak kundjueng pulang
djan maupék tantang nantun,
kana kok banjak sansaronjo,
rida djo saba paliékkan,
55 urang saba kasiehan Allah.
Kalau ma-raso² djuo,
kok tak manjanang dalam ati,
liékkan injo sadang riang
kutiko suko sandirinjo,
60 adjak sakéték bakutjindan
sambie manjingueng djo kiasan.
Kalau suami urang baiek
gadang raso dalam atinjo;
disanan tantu améh lojangnjo,
65 injo ditjantjang djo nan madja,
djan ditjatjuek djo nan tadjam.
Sabuah pulo, O, 'nak kandueng,
pihak makanan djo minumannjo,
salalu sadiokan dék 'nak kandueng
70 tasadji baiek atéh dulang.
Kok datang urang mananjokan,
baduto upiek sakéték,
asueng pitanah nak djan lalu:
'baru turun sabanta 'ko,
75 agak balun kadjaueh bana.'
Imbau djo baso urang nantun
sakiro tigo kali lalu
djo budi baso nan baiek:
'naieklah karumah agak sabanta
80 minum aie nan saraguek'
bak itulah tarimo urang nantun
tandonjo kito urang baiek
djadi sabutan salamonjo.
Sabagai pulo, O'nak kandueng,
85 kalau takana nak kapakan
atau kamano kadituruik,
mamintak izin pado suami
bak itu sapandjang Kitab.
Kalau manjéo béndi urang,
90 usah sabéndi djo 'rang lain"
nan bukan suami anak,
atau pun bukan dunsanaknjo.
Djikok sabéndi djo nan lain
basinggueng kain samo kain,
95 itu pantangan urang tuo
sabab mato paliengan sétan
kok ati paliengan Allah;
abih gali dék gelitik,
ilang malu dék biaso.
100 Parampuan kok tak bamulu
djadi tjatjék saumue induik,
bak pintu indak bapasak
mudah 'rang malieng mamasueki;
bak parahu indak bakawudi,
105 biaso sasék palaleran.

50 If your husband doesn't come home regularly,
 or doesn't even come home at all,
 don't complain on that account.
 Think of all that may have happened,
 show patience and self-restraint,
 55 for the patient are beloved of God.
 If you still feel discontent
 and unhappy in your heart,
 mention it when he is cheerful
 - when he is in a good mood
 60 raise the matter as a joke,
 approaching it indirectly.
 If he is a good man
 he will be very pleased:
 by that you can test his quality
 65 - deal with him tactfully,
 not with a sharp hook.
 One thing more, O my dear child,
 as for his food and drink
 always be ready with them, child,
 70 served neatly on a tray.
 If anyone comes to ask for him
 it doesn't matter if you lie a little
 so that there will be no scandal.
 Say: he left just this very moment,
 75 he surely can't be far.
 Speak to the caller politely,
 ask him as many as three times
 with warmth and friendliness
 to come in the house for a moment
 80 and drink a sip of tea.
 That is how we should treat a visitor:
 it is a sign we are well-bred,
 and people will speak of it.
 One thing more, my dear child,
 85 if you need to go to the market"
 or to anywhere else,
 ask your husband's permission first
 - this is the teaching of the Holy Book.
 If you happen to ride in a dog-cart,
 90 do not share it with another man
 who is not your husband
 or a close relative.
 For if you do this,
 and your clothes touch his,
 95 you disregard the teaching of the old.
 The eyes turn to the devil
 when the heart turns from God
 - constant tickling makes laughter meaningless,
 habit destroys a sense of shame.
 100 And when a woman has no shame
 it is a reproach all her life.
 She is like a door without a lock
 which any thief can enter;
 or a ship without a rudder
 105 which easily loses its course.

Djan bak laku urang kini,
 héranlah mandéh mamandangi:
 dék adaik bukan bak itu,
 limbagonjo djaueh sakali;
 110 indak dilingkueng tjupak djo gantang,
 pantangan Datuek Parapatih,
 larangan Katumanguengan,
 itu banamo piie sumbang.
 Dalam Kitab batagah bana,
 115 larangan Nabi sungguez-sungguez,
 suami pun mandapéék malu:
 dék malu sajang kok abih,
 dék bangih bantji mandatang.
 Akie kalaknjo kamudian
 120 arang abih basi binaso,
 ibu djo bapak ilang laléh.
 O, 'nak kandueng sibiran tulang,
 pagangkan bana pitua mandéh,
 buhue didalam kabék pinggang.
 125 Sabab bak itu djanjo dénai:
 buruek urang indak^udiurang
 buruek karano dék lakunjo,
 laku nan bulieh kito ubah,
 rupo djo roman nan 'ndak bulieh:
 130 tjatjék karano dipienjo,
 aib karano diparangainjo,
 parangai bulieh dibaieki.
 O, 'nak kandueng, dangakan bana,
 kok basuo djo urang lain,
 135 baik duduek ditengah rami,
 atau didalam alék djamu
 tjalieki usah dipatinggi,
 mato usah dipalia,
 pandang sakali lalu sadjo.
 140 Galak usah dipabanjak,
 binaso mudo dék itu.
 Djan bak tjando mudo kini,
 malah sairiang samo gadang
 atau ditengah alék djamu,
 145 indak basopan bamadésó,
 tjalieknjo indak bainggokan,
 pandang sarupo kamalawan,
 lah tampak ari baraninjo.
 Galak sarupo baalamaik
 150 itulah tando iman kurang,"
 -katonjo Siti Djuhari.
 Manjauik Siti Budiman:
 "Kok lah bak itu kato mandéh,
 155 salamo njao dikandueng badan
 pitua indak ambo lupokan,
 djadi tangka djadi adjimaik
 ambo surékan dalam ati,
 alah kasanang ati mandéh?
 Kok lai unue ambo pandjang

Don't be like people of nowadays:
 I am appalled to see them, a
 for the adat is nothing like that
 and the limbago³² far from it;
 110 it has no place in the tjupak or gantang,³³
 is forbidden by the Datuek Parapatih³⁴
 and prohibited by the Katunangguengan.³⁴
 Such conduct is unseemly
 clearly forbidden in the Qur'an
 115 and condemned by the Prophet.
 Your husband would be disgraced:
 disgrace destroys love
 and a grudge becomes hatred.
 The final result is
 120 the charcoal is finished, the steel ruined,
 and your parents will have disowned you.
 O, my dear child, my own flesh and blood,
 hold fast to what I am telling you,
 guard it knotted at your waist.
 125 I am saying this because
 badness is not in the appearance,
 it is in the conduct:
 conduct can be changed
 though the appearance cannot.
 130 People are criticized for their characters,
 disgrace comes from their conduct,
 and conduct can be changed.
 O, dear child, listen carefully:
 if you meet with others,
 135 whether it be out in public
 or at a feast,
 don't keep looking up
 or always glancing round:
 one look is enough.
 140 Don't laugh overmuch,
 for this is harmful for young people.
 Don't be like the young folk of nowadays:
 if they are with their friends
 or at a banquet,
 145 they show no manners or breeding:
 their glances are unrestrained
 as if looking for a rival
 and a chance to show off their bravery.
 The loud laughter has a meaning
 150 it means a lack of faith,
 - these were Siti Djuhari's words.
 Siti Budiman replied:
 "Since you say so, mother
 then, as long as I live,
 155 I will never forget your teaching
 - a charm to protect and help,
 I will engrave it on my mind;
 does this please you?
 And if I am granted long life

32. Accepted norm of conduct. 33. Two sizes of bamboo measure used metaphorically to refer to the accepted pattern of life.

34. See Introduction.

- 160 sampai kapado tjutju piuik,
 ambo tundjuek, ambo adjakan
 nan bak pitua mandéh nantun.†
- Mandanga kato nan bakkian
bakato mandéh kanduengnjo:
- 165 "Mano upiek Siti Budiman,
 lambak nan daripado itu,
 malu djo sopan tak babatéh,
 baso djo basi tak bainggo.
 Bago kok laki awak bana,
170 djanlah ilang baso²:
 pamanih muluik anak kandueng,
 gadangkan ditengah rami,
 muliekan dimuko rapék;
 takuiklah anak laie batin,
175 usah pangana kiri kanan,
 iduik mati ditangan injo.
 Sabagai pulo O, 'nak kandueng,
 anak kok ado basambajan
 laki kok didjapuik urang:
- 180 nan élok samo dipakai,
 nan lamak samo dimakan,
 bak itu sapandjang adaik,
 dék sarak basurueh pulo.
 Lapéhlah djo ati sutji,
185 lapéhlah djo muko nan djanieh,
 usahlah dangki anak disanan;
 djan baniék bakalahi,
 usah badandam bakasumaik,
 haram sapandjang Kitab Allah.
- 190 Djan bak laku urang kini,
 malah batamu basambajan
 indak baati élok lai,
 sindie basindie djo birunguik,
 basigadang djulieng mato
- 195 sampai batjakak bagaruméh,
 inggo bakujak kain badju
 bak andjieng bagabuik tulang.
 Kalau di-kanang² bana,
 patuik malu kito disanan;
- 200 kok banjak urang nan maliék,
 barapo bisiek djo dasuih.
 Dangakan bana 'tu 'nak kandueng,
 djikok saio basambajan
 -lai manuruik pangadjian, -
- 205 samo sairieng tengah labueh
 atau ba-samo² duduek,
 atau didalam alék djamu
 rundieng usah dipabanjak,
 muluiktusah dipatjapék:
- 210 banjak kato, banjak salah,
 banjak rundieng kok banjak sasékt
 O, 'nak kandueng, sibiran tulang,
 ingék² anak disanan:
- 215 pakaikan garak djo garik,
 liékkan éréng djo géndégnjo,
 pakaikan taratik djo maratabaik.

160 even my grandchildren and great-grandchildren
will I teach and instruct
" just as you have taught me."

When she heard this
her mother said to her:

165 "My daughter, Siti Budiman!
in addition to all this
your modesty and courtesy should be without limit,
so too should your breeding.

Even though he is your husband
170 don't forget what courtesy requires:
always "speak sweetly to him;"
in public be always respectful,
show you honour him if at a meeting.

Be true to him inwardly and outwardly.
175 Don't be in two minds about it,
you are completely in his hands."

One thing more, O my child,
if you are not the only wife,
or he is invited for another,
180 - what is fine should be used together,
what savours sweet be shared -
that is the practice of the adat"

and is commanded by Religion:
let him go ungrudgingly,
185 let him go with a smile
and have no ill-feeling.
There is no need to be quarrelsome,"
no need for spite or sharp words
- the Holy Book forbids this.

190 Don't be like the people of nowadays:
once they meet a fellow-wife
all their better feelings disappear;
they make waspish allusions and complain,
looking proudly from the corner of the eye
195 till it comes to quarrelling and fighting
and clothes are torn
- like dogs fighting for a bone."

If you think carefully
you'll see this is a cause for shame,
200 for if people see what happens
there will be much whispering and gossip.
Listen carefully, my dear child:
if you can get along with a second wife
- as religion teaches you should -

205 whether you are "together" in public
or sitting together,
or both at a feast,
do not be over talkative,
do not be sharp-tongued.

210 Much "chatter brings much harm,"
much gossiping brings many troubles.

O, my dear child, my own flesh and blood,
always remember this:
be careful in everything you do,
215 trying to understand all her moods;
behave towards her as you should.

- Dangakan bana, O, 'nak kandueng,
 parangai urang basuami:
 kalau paningga laki awak
 220 usah badjalan-djalan surang,
 usah pa-nurun² sandjo,
 djan lah panagak tengah labueh,
 salah rupo dipandang urang.
 Kalau nan adaik parampuan,
 225 bapakai 'tu 'nak kanduengt
 Pai baalék djo kapakan
 atau kamano adangt,
 andaklah izin laki djuo;
 lua nan lain pado itu,
 230 dari rumah kapandapuran;
 kok tibo ukatu mandi,
 dari rumah katapian.
 Limbago iduik bausao,
 pandai manakék manarawang,
 235 pandai mantjukie djo batanun;
 tau disuri mato karok,
 tau dipakan rabah tagak,
 arif djo bidjak dipakaikan.
 Kok tak tapakai nan bakkian
 240 bukan parampuan 'tu namonjo.
 Kato mandieng niniek kau,
 paratamo banamo parampuan
 kaduo banamo Simarajuan,
 katigo Mambang Tali Awan.
 245 Dangakan bana O, 'nak kandueng,
 dén tarangkan satu²njo:
 adopun sabana parampuan,
 tapakai taratik maratabaik
 nan mandéh tarangkan tjako.
 250 Nan banamo Simarajuan,
 pahamnjo bak gatah tjaie,
 élok iko, katudju injak,
 bana sarupo pimpieng diléréng,
 bak balieng² dibukik;
 255 kamano angin nan daréh,
 kakijun pulo pikirannjo;
 walaupun balaki bana,
 bak umpamo indak djuo.
 Itu batin kutuek Allah
 260 isi narako tudjueh lampih.
 Nan banamo Mambang Tali Awan,
 injo padusi tinggi ati:
 kok bangétjék samo gadang
 atau barundieng dinan rami,
 265 angannjo indak kanan lain
 tasambie djuo kalakinjo;
 dibintjang bapak siupiek
 tasabuik djuo bapak sibujueng,
 sabagai labieh dari urang,

Listen to this carefullyttoo, my child:
 as a woman who is married,
 if your husband is away,
 220 don't go about by yourself,
 don't leave the house at dusk,
 don't stand about in the road
 - it doesn't look right.
 Whatever the pattern for women is,
 225 that you must follow, dear child.
 If you go to a feast, or to the market,
 or perhaps anywhere else,t
 ask your husband first.
 The only exceptions are
 230 from the house to the kitchen,
 or when it is time to bathe,
 from the house to the village spring.
 Work, for you, is a law of life:
 to know how to embroider,
 235 to crocheteand spin cloth,
 to be abletto handle a loom
 and judge the rise and fall of prices.
 Use your brain, and be wise.
 If you don't live in this way
 240 you arenottrustwoman.
 As your grandmother used to say:
 first is what we call Parampuan,
 second, siMarajuan,
 and third Mambang Tali Awan.
 245 Listen carefully, O, my dear child
 while I explain them one by one.
 What we call Parampuan
 is the woman who behaves as she should,
 in the way I have explained just now.
 250 The one called siMarajuan
 sticks everywhere like rubber sap,
 this man is good, the next finettoo.
 Just as a reed, bending to the wind
 or a weather-vane on a hill-top,
 255 which ever way the breeze blows
 her thoughts follow it.
 Even thoughtshe has a husband already
 she behaves as if she hadn't.
 This kind of woman is accursed
 260 and will be thrown to the bottom of hell.
 The one called Mambang Tali Awan
 is the proud woman:
 if she chatters with her companions
 or meets her friends in a crowd,
 265 she thinks of only one thing,
 and that is her husband.
 She talks of her 'daughter's father',
 mentioningtthe 'father ofther sont
 as someone very superiort

- 270 barupo ribu dangan ratuih,
laki injo labieh sakali
pihak dibanjak balandjonjo.
Kasiehnjo lakék dirumah sadjo,
indak ba-randjak² amék,
275 malagakkan mulie tinggi pangkaik,
susah nan lain manjamoi,
itu nan banjak maso kini.
Walaupun lakinjo djatueh ino,
urang disangko tak baidueng,
280 pudjinjo bak itu djuo.
Banjak dén liék dén pandangi
tingga dimandéh djo bapakanjo
anak nan indak baadjari.
Pahaman bana O, 'nak kandueng,
285 djauehi bana pantangan
apo nan mandéh pitaruehkan."
Mandanga kato nan bakkian,
manjauik Siti Budiman:
"Kok lah bak itu kato mandéh,
290 nak ambo buhue mati²,
indakkan lapéh siang malam,
dipasuntieng djago djo tidue;
ambo paménan patang pagi,
ambo paluik djo budi aluih,
295 ambo bungkuh djo saribu aka,
disimpan dangan anieng djanieh,
dikuntji djo ati mukmin;
alah kasanang ati mandéh?"
Mandanga kato nan bakkian,
300 bakato Siti Djuhari:
"Malah bak itu kato kau
sananglah ati mandéh kandueng.
Barakaik Tuhan, umue lai pandjang,
kok lai manih² dagieng,
305 kok lai pahik² darah,
kok ado anak parampuan
nan kadiambiek kaminantu,
djan sambarang urang sadjo:
usah dipandang améh pérak,
310 usah dipandang kain djo badju,
djan dipandang gadang urang,
usah ditjaliek élok rupo:
tjalieklah laku buatannjo,
pandanglah piie parangainjo
315 -kalau diudji samo méréh,
kalau ditaie samo barék -
ingék² samantaro balun,
djan manjasa kamudian.
Lah banjak urang dén pandangit
320 angan lobo, pikieran tamak,
arok dibanjak améh urang,
arok di élok tanpan urang,
indak diagak dipikiekan.

270 Apparently, to the hundredth or thousandth degree
her husband is more important than anyone else,
especially in the spending of money.
She thinks only of her own household
and rarely goes out,
275 loving to add to her own importance.
It's difficult to find anyone her equal
- there are many like this nowadays!
Even if her husband is disgraced
she acts as if people were without noses
280 the way she keeps praising him.
I have seen many like this
who have lived with their parents
but have never been trained.
Remember this carefully, my dear child:
285 avoid all that is forbidden
in everything I have told you."
When she heard this
Siti Budiman replied:
290 "Everything you have said
I will guard knotted at my waist,
never let it go, day or night
- as flowers in my hair as sleep or awake,
as an ornament morning and evening.
I will treasure it carefully,
295 guard it with all the skill I have,
keep it in a pure place,
locked in a faithful heart.
- Does this please you?"
When she had heard this
300 Siti Djuhari said to her:
"Since you have said this
then I am happy.
Now if God bless you with long life,
loved by all
305 and sound in health
and you happen to have a daughter
for whom you must find a husband,
don't choose just anyone.
Don't look only at a man's gold and silver,
310 don't go by his clothes,
don't think of his rank,
don't judge by his outward appearance;
look rather at the way he behaves,
consider his character and disposition:
315 - if tested truly red,
if weighed, of a true weight.
Think carefully first,
don't regret afterwards
I have seen many people,
320 their minds full of greed and avarice
who put their hope in a man's gold
trusting a fine outward appearance,
not using their minds at all.

- 325 Akie kalaknjo kamudian
 élok djo buruek galik tumbueh
 tingkah djo tjaran tak bainggo,
 ganti ino mainokan,
 ganti tjatjék mantjatjékan,
 didalam korong djo kampueng
 330 minantu dibintjang urang.
 Kok baranak injo djo awak
 samo bamain djo kawannjo,
 kok tumbueh galuik djo kalahi
 anak batjakak samo gadang,
 335 bapaknjo disabuik urang:
 tasingék ino mulienjo,
 tasabuik piie parangainjo,
 tasinsieng malu pado kito.
- 340 Apokoh raso ati awak,
 langik nan mano kito sigai,
 bumi nan mano kito pidjak,
 lautan nan mano kito sawang?
 Diraméh ati dikaluehkan,
 ino tibo sasa lah tumbueh,
 345 kok dibasueh baabih aie,
 kok dikikih baabih basi,
 tak lipue diudjan lai,
 lalu katjutju piuik kau
 anak disabuik urang djuo.
 350 Ingék² upiek disanan,
 élok dahulu disasali
 bak itu mangko tumbueh tuah.
 Malah lah dapék djudu ati
 nan sauntueng saparuntueng
 355 batamu ruéh djo buku
 nan bak pitua dén katokan.
- Sabagai pulo, O, 'nak kandueng
 muluik usah dipabarék:
 kok datang urang djaueh ampie
 360 naiek katéh rumah awak,
 kambangkan lapiek nan lai djanieh,
 undjuekkan sirieh ditjarano.
 Kok lalu urang dialaman
 baiek tuo atau mudo,
 365 djan dipandang ino mulie,
 patuik disapo dibao singgah,
 manihkan muluik djo paroman
 baso nan indak kamanbali.
- 370 Usah bak laku urang kini,
 kok naiek urang karumahnjo
 indak paduli apo²
 sapantun urang ka-gadang²an;
 baso parangai nan bakkian
 gadang bana mularaiknjo:
 375 karadjo nan barék takkan ringan,

The only result was
 325 all their hopes were disappointments:
 life was full of quarrels
 as they insulted each other
 always finding fault,
 so that throughout the kampueng³⁵
 330 there was gossip about the son-in-law.
 And if he has a child
 that goes to play with its friends,
 and while they run and chase together
 there is a quarrel,
 335 people will talk about the father
 - everything about him will be known.
 They will speak of his character and disposition
 and all of us will suffer shame.
 How will you feel then?
 340 To what sky can we escape,
 on what earth can we tread,
 across what sea can we sail?
 It is a pain to bear ourselves;
 we are disgraced, and regret bitterly.
 345 No amount of water will cleanse it,
 no quantity of steel file it away,
 no drenching with rain wash it out.
 Even to your great-grandchildren
 people will gossip about you.
 350 Remember this carefully, my daughter:
 have all your regrets first,
 and then fortune will bless you.
 And once you have a good match
 one of the same rank and station,
 355 knot and stem will meet
 in the way I have told you.
 One thing more, my dear child,
 don't be dull and silent:
 if a visitor comes from near or far
 360 and enters your house,
 lay out a clean mat
 and offer the betel bowl.
 If anyone passes your forecourt,
 be they young or old,
 365 without regard to their rank,
 greet them and invite them in,
 smiling and speaking pleasantly:
 good manners cost no money.
 Don't be like people of nowadays:
 370 if anyone visits them
 they pay no attention
 but just pretend they are important.
 Behaviour of this kind
 will cause much trouble later:
 375 what is heavy won't be made lighter,

35. It is not clear to what extent the word kampueng is used in the proper Minangkabau sense of a particular genealogical group, or the Malay sense of village. See Josselin de Jong, op. cit. pp. 25, 26.

nan djaueh takkan ampie,
 nan tinggi ndakkan randah -
 djanlah itu dipakaikan.†

- 380 Mandanga kato nan bakkian
 manjauik Siti Budiman:
 "Koklah bak itu kato mandéh,
 pitarueh nak ambo patjik,
 umanaik nak ambo pakai.
 Tapi samantang pun bak itu,
 385 kami baduo nan tadjali
 sikue djantan sikue batinot
 Pihak kapado kakak ambo
 nan bagala Sutan Sampurono,
 alahkoh mandéh maadjarinjo?
 390 Abih² mandéh bapitarueh!
 Sapaninggalan mandéh isuek
 kami nak samo mamatjikkan,
 djan basalisieh kamudian.
 395 Kok lai baranak mudjue
 antah lai tuah manimpo,
 injo kok sampai djadi pangulu,
 banjak rukunjo djanjo urang.
 Djikok saraiknjo talampau
 tantu mandapé^k malu gadang
 400 binaso adaik limbagonjo;
 apo gunonjo badan awak?
 Mandéh urang tjadiek pandai
 indak lain indaklah bukan
 dalam nagari kito nang ko;
 405 mandéh surang disabuik urang
 sungguehnpun mandéh parampuan,
 tampék malu urang nan banjak;
 Sapaningga mandéh mati,
 -udjan djo panéh kok baganti -
 410 itu nan ambo rusuehkan bana."
 Mandanga kato nan bakkian
 tabahak Siti Djuhari
 maliék anak bapandapé^k
 lah tau diéréng géndéng,
 lah mangana awa djo akie.
 415 Manjauik Siti Djuhari:
 "O, 'nak dénai, Siti Budiman,
 tantangan kato upiek nantun
 lai taagak 'tu dimandéh;
 420 dék lambék rago didjalan
 mananti ari nan baiek,
 kutiko bungo sedang kambang,
 nak élok masuek pangadjaran
 nak lakéh ditarimo.
 425 Namun batanam aka budi,
 bukan bak tampang katjang;
 kok tumbueh dalam ati anak,
 indak tanilai aragonjo.
 O, 'nak kandueng Siti Budiman,
 430 samo tarimo dék kalian.†

what is far won't be brought near,
 what is high won't be brought within reach
 - don't act like this."

380

When she had heard this
 Siti Budiman replied:

"Since you say so,
 all this I will keep as a special treasure,
 a trust that I must execute.
 But apart from all this
 there were a pair of us born,
 a boy and a girl.

385

How about my elder brother
 with the title Sutan Sampurono,
 have you taught him yet?

390

Give him everything you can!
 Then, after you have died
 we will both have something to hold on to,
 and no cause of disagreement later.

395

If your son makes progress
 and is blessed by Fortune;
 if he becomes a Pangulu
 people say there is much to be learnt,
 If he goes beyond the rules
 it will be a great disgrace
 and the adat and limbago will suffer.
 What good will we be then?

400

You have great wisdom
 - no one can deny it.

405

In this district of ours
 it is you who are always spoken of,
 although you are only a woman,
 as a centre of respect.

But later you must die
 - as rain and sun follow each other -
 and this is what really worries me."

410

When she heard this
 Siti Djuhari laughed
 to see that her daughter had judgment,
 understood all she had been trying to say
 not thinking only for the present.

415

And she said to her:
 "O, my child, Siti Budiman
 as for what you have just said,
 I have realised it too.

420

It's what I've been thinking about
 while waiting for a suitable day,
 - a moment when the bud is opening -
 when instruction can be received
 and quickly accepted.

425

For to plant understanding and goodness
 is not like planting bean-seeds;
 once these take root in the heart
 they are above value.

430

O, my dear child, Siti Budiman
 this is something you must both accept."

Part V

Sutan Sampurono is Invited to Become a Husband

- 1 Salamo lambék nan bakkian,
adolah garan tigo ari,
lalu urang dialaman
mukasuik naiek kaatéh rumah
5 kapado Siti Djuhari.
Alah salasai samo duduek,
tasorong sirieh ditjarano
kalua kaduik diurang 'tu;
batimbang baso djo basi,
10 ganti labieh malabiehi,
ganti andjueng maandjuengkan;
banjaklah rundieng djo paparan,
tanjo batanjo pangidupan,
sabuik manjabuik ino diri;
15 urang bagajueng samo pandai
bak kundi atéh dulang
nan tak kansi manganaikan
rago mananti nasi masak.
Ado sabanta antaronjo,
20 alah sudah minum djo makan
kato dimulai anjo lai.
Dék pihak urang nan datang:
"Manolah mandéh Siti Djuhari
sababnjo ambo datang kamari
25 ambo disurueh mamak ambo,
Datuek Timbangan Aluih Paham
dék titah bapak siupiek,
Maalim Saba Palito Ati.
Lah bulék mangko digolékkan,
30 kato mupakaik nan ambo bao:
mamintak nak mandéh bari,
mambali mandéh padjuali.
Lah lamo mukasuik kami,
mukasuik itu naknjo tantu,
35 iolah nak mandjapuik anak mandéh
nan bagala Sutan Sampurono
kadjundjuengan siupiek kéték
banamo siTjito Dunie,
anak 'rang Taluek Balunan Ombak,
40 kampueng dalam Talago Manih,"
katonjo urang nan datang.
Mandjawab Siti Djuhari:
"Lorong kapado rundiengan 'tu,
sakéték nan ambo tjaméhkan:
45 ino djo malu kok basuo,
tjatjék binaso nan kabulieh,
raso tak luluh pintak kakak.

Part V

Sutan Sampurno is Invited to Become a Husband

The invitation is accepted, and he is married.

1 Thus time went by,
but after two or three days
a lady passed through the fore-court
making her way to the house
5 to visit Siti Djuhari.
Once they were seated
betel was offered,
returned by the guest from her purse.
They made polite conversation
10 each trying to out-do the other,
each complimenting the other.
They talked freely and at length,
each questioning the other about her livelihood,
each deprecating herself,
15 both equally skilled in the art
- like two seeds rolling on a tray
neither hurting the other
until the rice was cooked.

After some little time
20 when they had eaten and drunk
they began to talk in earnest,
and the visitor began:
"O, Siti Djuhari,
I have come to you here
25 at the request of my uncle
Datuek Timbangan Aluh Paham
and of the 'father of my daughter'
Maalim Saba Palito Ati.
All has been rounded into a ball,
30 we are all agreed on what I have come for:
to ask, hoping you will give,
to buy, hoping you will sell.
For long we have had a wish
and wonder if it may be granted:
35 it is to invite your son
who has the title Sutan Sampurno,
to be the husband of our young daughter;
her name is Siti Djuhari
from the people of Taluek Baluan Ombak
40 in the village of Talago Manih,"
- these were the visitor's words.

Siti Djuhari replied:
"As for what you have just said
there is just one thing that worries me
45 and that is, you may suffer some shame
or be brought some disgrace:
I don't think I can grant your request.

Pihak siSutan Sampurono
 gadang tabao didagiengnjo,
 50 tinggi tabao diruénhjo;
 aka balun, pandapéék kurang,
 gala sadjo nan bak ijo.
 Samo diliék dipandangi
 laku kadalang-dalangan
 55 bak urang manggadang diri,
 tabao mandjo kanak-kanak;
 minum djo makan tak bapiie,
 duduek tagak taratik kurang,
 baso-basi djaueh sakali,
 60 éréng djo géndéng balun tau
 -kito djuo nan kamalu."
 Mandanga kato nan bakkian
 mandjawab urang nan datang:
 "Manolah mandéh kandueng kami,
 65 asa lai pintak kamandéh bari,
 mambali mandéh padjual.
 Lorong dipiie kalakusannjo,
 atau parangai djo taratiknjo,
 kalau dikana dahulunjo
 70 lah djaueh bana ubahnjo kinit.
 Lah banjak urang mangatoka
 pihak diSutan Sampurono
 baiek budi, katudju baso,
 murah muluik, kutjindan banjak,
 75 élok ati, muluiknjo manih,
 lapang alam, pahannjo saba.
 Nan tuo dipamulienjo,
 nan gadang dibasokannjo,
 nan mudo dikasiehnjo,
 80 mano nan kéték disajanginjo.
 Dalam nagari kito nangko
 lah tigo bulan kami bapikie,
 suka didapéék, maha ditjari
 indaklah tuluek djo galanjo.
 85 Antah koktdjanjo mandéh surang,
 usahlah mandéh rusueh disanan."
 Mandanga kato nan bakkian
 mandjawab Siti Djuhari:
 "Kalau bak itu kato kakak,
 90 dibao bapikielah malah dahulu
 duo ari ganok katigo,
 babaliek kakak manantui."
 Mandjawab urang nan datang 'tu:
 "Malah bak itu kato mandéh
 95 sananglah dalam ati ambo.
 Amak ambo pulanglah dahulu
 nak sanang ati mamak ambo
 sarato bapak siupiek,"
 lalulah pulang urang nantun.
 100 Ado sasaaik sakutiko
 agak dék Siti Djuhari,

50 As for Sutan Sampurono,
his body is certainly large
and his limbs are well developed,
but he still lacks thought and judgment
- he only has a tittle

We have both seen him
strutting round
55 like one trying to show off,
behaving like a spoilt child.
He still has no table manners,
sitting or standing he is awkward
without anything approaching breeding,
60 and has no notion how to behave
- we would all suffer shame."

When she heard this
the visitor said to her:
65 "O, Siti Djuhari,
only grant what we ask for,
sell what we wish to buy!
As for his character and conduct
or his disposition and manners,
when we consider what they were before,
70 there is a great difference now.

For there are many people
who speak of Sutan Sampurono:
of his goodness and politeness,
of his friendly words and pleasant humour,
75 of his kind heart and gentle speech
and the breadth of his understanding and patience.
The old - he honours,
the important - he respects,
the young - he cherishes,
80 and the little - he loves

In our own district now
for three months we have thought
hard to find, expensive to seek
one whose quality so matches his title.
85 And as for what you just said,
there's no cause for you to worry."

When she heard this
Siti Djuhari replied:
90 "If that is your opinion:
just consider a little further,
say for two days up to a third;
return and we can make a decision."

The visitor said to her:
95 "Since you have said this
then I am content.
Now I had better go
and put at rest my mother's brother
and the 'father of my child',
- and the visitor returned home.

100 For a moment or two
Siti Djuhari considered the matter;

- lalu dipanggie anak kandueng
 iolah Sutan Sampuronot
 Bakato garan mandéhajo:
 105 "Mano ang Sutan Sampurono,
 urang lah datang pado mandéh
 siSuri Tiru Piliéhan,
 'rang Taluek Balunan Ombak
 kampueng dalam Talago Manih.
 110 Injo nak mandjapuik wakang
 kadjuengan siupiek kéték
 banamo puti Tjinto Dunie,
 kamanakan pangulu nan baradaik
 Datuek Timbangan Aluih Paham,
 115 anak Tuanku Tagueh Iman
 Maalim Saba Palito Ati;
 laikoh suko O, 'nak kandueng?"
 Mandjawab Sutan Sampurono:
 120 "Manolah mandéh kandueng ambo,
 kok injo salorong tantang nantun,
 indak ambo duo bitjaro
 -maklum pulang pado mandéh
 Tapi samantang pun bak itu
 ambo manjauik nan taraso.
 125 Pikieri banalah dimandéh ambo:
 kok ambo kéték mudo matah,
 aka kurang, pandapé^k balun,
 kiro² balun bapakai;
 buruek budi dapék diurang
 130 mandéh djuo nan kamaleu.
 Sungguh bak itu kato ambo,
 pulang maklum pado mandéh."
 Mandjawab Siti Djuhari:
 135 "O, 'nak kandueng Sutan Sampurono,
 pado pikieran mandéh surang,
 kalau itu urang nan datang,
 putjuek ditjito, ulam tibo
 batang tasanda pado gunueng
 urék taundjam kapitalo.
 140 Djikok tak datang, kito nan mandjapuik,
 djikok 'ndak namueh kito kabie
 patuik diuruikkan kamako.
 Lah dénai tiliek² bana
 sadjak diasa djo usuenjo
 145 sampai kapado niniek mojangnjo
 atau kapado dang bapaknjo
 Maalim Saba Palito Ati:
 kalau diudji samo mérah,
 kalau ditaie samo barék
 150 -lah patuik bujueng pulang kakiun.
 Sabagai pulo O, 'nak kandueng
 adiek ang lah gadang pulo,
 lah patuik pulo basuami,
 djan sampai kalongkahan,"

then she called her son,
that is, Sutan Sampurono,
and said to him:

105 "O, Sutan Sampurono, t
I have had a visitor,
her name is siSuri Tiru Piliهان,ⁱⁿ
from the people of Taluek Balunan Ombak
in the kampung Talago Manih.

110 She came to invite you
to marry her young daughter
called Puti Tjito Dunie,
the niece of a pangulu of excellent conduct
Datuek Timbangan Aluiah Paham t
115 and daughter of T^uanku Tagueh Iman,
Maalim Saba Palito Ati;
how would this please you, my son."

Sutan Sampurono replied:

120 "O, my dear mother,
if this is how matters stand
there are no two ways about it
- but the decision depends on you.
Nevertheless, even so,
I will say what I feel.

125 Just think seriously, mother:
am I not rather young,
lacking in skill and judgment
and unused to making decisions?
130 All my faults will be discovered
and you too will suffer disgrace.
Nevertheless, as I said before,
the decision depends on you."

Siti Djuhari said to him:

135 "O, my dear son, Sutan Sampurono,
in my own opinion
as for the person who visited me
- we hoped for a shoot, but got a vegetable
a tree buttressed against a mountain,
a root thrust deep in the ground -
140 had she not come, we should have invited her.
If this is not something we prayed for,
at least we should be grateful.

145 I have thought the matter over carefully:
about the background of the girl
right back to her grand-parents,
and of her father too,
Maalim Saba Palito Ati:
if tested - truly red,
if weighed, - of a true weight
150 - it is right for you to belong there.

One thing more, my dear son,
your younger sister is now of age
and old enough to marry:
she should not marry first."

- 155 katonjo Siti Djuhari.
Mandjawab Sutan Sampurono:
"Kok lah bak itu djanjo mandéh,
sapandjang titah ambo djundjueng
indaklah ambo manjalahi."
- 160 Dék lamo bakalamoan
lah sampai djandji tigo ari
datanglah urang nan dahulu
siSuri Tiru Piliهان.
Lah sudah minum djo makan
- 165 bakato sinan siSuri:
"Manolah mandéh djanjo ambo,
io ambo datang kamari
maulang kato nan dahulu."
Mandjawab Siti Djuhari:
- 170 "Lorong kapado rundiengan kito
rasonjo indak kasalisieh,
sapandjang pintak ambo bari;
tapi samantang pun bak itu
kito buék djandji djo padan,
- 175 baasie kito timba baliek.
Pado pikieran ati ambo
éloklah ditudjuh ari bulan,
arinjo baiek saari 'tu
patang Kamih malam Djumaik."
- 180 Mandjawab pulo siSuri:
"Kalau bak itu kato mandéh
ambo tarimo djo sutji ati,"
SiSuri pulang anjo lai.
Samantaro mananti djandji
- 185 baasie Siti Djuhari
mantjari barang nan 'ndak ado.
Lah asie kaduo pihak
djandji diulang anjo lai:
alah mupakaik padu padan
- 190 lah tantu ukue djo djangkonjo.
Djandji tibo nikahlah sampai,
lah kawin Sutan Sampurono
djo siupiek Tjito Dunie,
bak djanguik pulang kadaguek,
- 195 bagai pisang masak saparak.

155 - these were Siti Djuhari's words.
 Sutan Sampurono replied:
 "Since you havessaid this, s
 I will obey it completely,
 Never will I deviate from it."

160 Time went by,
 and after the three"days agreed on
 the visitor called again,s
 thattis, siSuri Tiru Piliهان.

165 When they had eaten and drunk,
 siSuri said to Siti Djuhari:
 "O, Siti Djuhari,
 I have come again today
 to continue our earlier conversation."

170 Siti Djuhari replied:e
 "As for that earlier conversation
 we have no cause to disagree:o
 I accept your request"for an"engagement.
 But although we are at one on this,
 let us have some definite arrangement

175 and make our plans together.
 The way things appear to me,
 plan for the seventh of the month
 for that is a very good day,
 and our holy Sabbath eve."

180 SiSuri said to her:
 "Everything you have saids
 I welcome with an open heart,"
 - and then returned home.

185 While waiting for the time agreed on"
 Siti Djuhari set to work
 preparing everything necessary.
 When both sides were ready,
 the marriage contract been gone over,
 the arrangements completed

190 and the time fixed,
 the hour of the marriage arrived
 and Sutan Sampurono was wedded
 to the maiden Tjito Dunie"

195 - as the beard returned to its chin,
 the banana orchard ripe all through.

Part VI

Plans are Made for the Marriage of Siti Budiman

- 1 Sampailah duo tigo bulan
 salamaik sadjo dalam kampueng,
 indak tjatjék maro malintang.
 Agak dék Sutan Sampurono
- 5 takana pulo dalam ati:
 rundiengan mandéh kandueng awak
 mangambiek djudu adiek kandueng
 nan banamo si Bjueng Sidiek
 gala Pakieh Tjandokio
- 10 anak Tuanku Bidjaksano
 kamanakan Datuek Radjo Adie
 anak'rang kampueng Luruhi Bana.
 Dipikie-pikie dalam ati:
 djikok awak malakukan
- 15 banjaklah ilaktjo géléknjo
 mantjari djalan bakéh lapéh
 -lalu didjalang mandéh kandueng:
 "Manolah mandéh kandueng ambo,
 pado pikieran ati ambo
- 20 pihak dirundiengan nan dahulu
 iolah ambo mandéh surueh
 ma-mantjieng² bujueng Sidiek,
 lah ambo pikie abih².
- Mandéhlah malakukan pado bapaknjo,
 bapak si Pakieh Tjandokio:
 batumpu tapak mandéh djo injo,
 kato pandjang kok lai singkék;
 mandéh lah lamo bakanalan
 lai 'tu malu bamaluan
- 25 lah samo mandapé^k baso.[†]
 Mandjawab Siti Djuhari:
 "Kok lah bak itu djanjo ang
 io pulo 'tu kironjo
 amak dén suruik samo surang.[†]
- 30 Adolah duo tigo ari
 lah pai Siti Djuhari
 karumah tuanku Bidjaksano,
 didjéndjéng kaduik sabuah,
 langkok baisi sirieh pinang.
- 35 Alah batamu maso nantun
 makan sirieh sakapue surang,
 sarinjo naiek kamuko;
 abih manih sapah dibuang,
 kaléknjo tingga dirakuengan.
- 40 Bakato Siti Djuhari:
 "Manolah tuanku Bidjaksano
 io ambo kamari nangko
 bak djanjo bida dang tuanku djuo:
- 45

Part VI

Plans are Made for the Marriage of Siti Budiman

1 Two months passed and then a third:
 all was well in the kampueng,
 there was no misfortune or danger.
 And Sutan Sampurono realised something
 5 and thought to himself:
 Earlier on my mother said
 she wanted as a husband for my sister
 one siBujueng Sidiek
 with the title Pakieh Tjandokio
 10 son of Tuanku Bidjaksano
 and nephew of Datuek Radjo Adie
 from the people of kampueng Laruh Bana.
 He thought to himself for a while:
 If I try to arrange it myself
 15 he may have reasons to refuse
 and try to avoid saying yes or no.
 So he came to his mother:
 "O, my dear mother,
 as for my own opinion now
 20 of our conversation some time back,
 when you asked me
 to sound out the young man Sidiek,
 I have thought this over carefully.
 It is better you go to his father,
 25 the father of siPakieh Tjandokio:
 you go, and speak to him directly,
 for what is long, you can make short.
 You have known him for a long time
 and what is more, each respect the other:
 30 neither could refuse the other anything."
 Siti Djuhari replied:
 "Since you have said this,
 I agree with it too;
 I'll make the arrangements myself."
 35 Two or three days later
 Siti Djuhari set out
 for the home of Tuanku Bidjaksano
 taking with her a purse
 complete with betel and pinang.³⁶
 40 After they had met
 they each took a quid
 and the red suffused their faces:
 the sweet finished and remnant thrown away
 the astringency clung to their throats.
 45 Siti Djuhari said to him:
 "O, Tuanku Bidjaksano
 the reason I have come here
 is in Dang Tuanku's proverb:

36. Betel nut.t

50 siang nan djadi angan²,
 malam nan djadi buah mimpi;
 mukasuk sangadjo dalam ati
 andak mandjapuik anak tuanku
 iolah Pakieh Tjandokio.
 55 Kok lai untueng pauntuengant
 kok lai takadie pado Allah,
 batamu ruéh djo buku
 nak injo djadi minantu ambo,
 kadjundjuengan Siti Budiman."

60 Mandanga kato nan bakkian
 mandjawab Tuanku Bidjaksano:
 "Lorong siPakieh Tjandokio,
 lah banjak urang nan datang
 andak mandjapuik kasumando;
 65 nan bak kato kakak djuo,
 kok balun untueng pauntuengan
 indak dén namueh manarimo,
 kini kakaklah datang pulo.
 Tantangan mukasuk kakak nantun,
 pado pikieran ati ambo
 70 si upiek Siti Budiman
 djo siPakieh Tjandokio,
 lah bak kapuran djo saoknjo,
 bak dulang djo tudueng sadji,
 saédaran bumi djo langik;
 75 indak karago dipikiekan;
 ambo tarimo kato nantun
 baasie kito timba baliek,³
 katonjo Tuanku Bidjaksano.

80 Mandjawab Siti Djuhari:
 "Koklah bak itu kato tuan
 sananglah pulo ati ambo;
 anjo sapatah nan ambo mintak
 samo sagiro kito andaknjo."

85 Bakato Tuanku Bidjaksano:
 "Djanjo ambo bak itu pulo,
 tapi sakéték nan tarasot
 Sungguhpun kito lah sasuai,
 samupakaik mako mandjadi,
 ambo mupakaiklah dahulu
 90 djo siPakieh Tjandiokio
 atau djo mamak kanduengnjo
 datuek Djuaro Manti Alam
 mananti kakak sakéték."

95 Mandjawab Siti Djuhari:
 "Kalau bak itu kato tuan,
 itulah kato sabananjo,
 tapi tuan ambo sasakkan:
 sasaik ambo bari djandji,
 disiko ambo nak mananti,
 100 mupakaik tuan kini²!"

50 'my days are busy longing for it,
 all night through I dream of it'
 and this longing in my heart
 is to ask for your son
 - I mean Pakieh Tjandokio.
 55 If they are a match in worth
 and it is part of God's decree
 the knot has its place on the stem,
 and I wish him to be my son-in-law
 - husband of Siti Budiman."

60 When he had heard this
 Tuanku Bidjaksano replied:
 "As for Pakieh Tjandokio,
 many people have come
 to invite him as a husband;
 65 but to use your words of a moment ago
 none of them was at match in worth
 and I had no wish to accept.
 Now you have come too:
 and as for this wish of yours,
 as it seems to me
 70 the girl Siti Budiman
 and siPakieh Tjandokio
 will match as the lime box to its lid,
 and tray to its cover
 the earth to its sky
 75 - there is no need for any anxiety;
 I accept your invitation,
 for we are both in agreement."
 - These were Tuanku Bidjaksano's words.

80 Siti Djuhari then said to him:
 "Since you have said this,
 I am very happy.
 And the only thing I ask
 is that all may be settled quickly."

85 Tuanku Bidjaksano replied:
 "My opinion is the same
 but there is just one thing:
 even though we two are agreed
 this is a matter for complete accord.
 I must discuss it first
 90 with siPakieh Tjandokio
 or with his mother's brother
 Datuek Djuaro Manti Alamt
 - can you wait for a while?"

95 Siti Djuhari said to him:
 "All you have just said
 is perfectly correct.
 But there is need for haste.
 Can you give me an answer now
 while I am waiting here,
 100 discuss it with them this moment?"

Mandanga kato nan bakkian,
io tuanku Bidjaksano
lalu mupakaik anjo lai:

105 "Mano ang Pakieh Tjandokio
 sarato mamak dang si bujueng
 Datuek Djuaro Manti Alam
 urang lah datang bakéh dénai,
 io kakak Siti Djuhari
 andak mandjapuik kaminantu
110 kadjundjuengan Siti Budiman.

Alah dén timbang laie djo batin
atau mularaik djo mupakaik anjo;
Alah dén kadji ino djo mulie
indak nan tjatjék tabandiengkan;
115 lah dén bari pintak urang
 tasanguik pado djandji sadjo.
 Katolah tibo pado datuek
 sarato Pakieh Tjandokio,
 djawablah kato nan sapatah."

120 Lalu mandjawab baliau
 Datuek Djuaro Manti Alam
 djo si Pakieh Tjandokio:
 "Kalau lah abih mupakaik 'tu,
 kami nan indak manjalahi,
125 manuruik sadjo dinan élok;
 anjo tangguehkan tigo bulan
 mantjari barang nan indak."

Bakato Tuanku Bidjaksano
kapado Siti Djuhari:
130 "Lah sudah kami mupakaik,
 mintak djandji kami dahulu
 duo bulan masuek katigo
 pado pikieran ati ambo
 élok kakak manarimo
135 -bia lambék asa salamaik
 'ndak lari gunueng dikadja."

Mandjawab Siti Djuhari:
"Kalau bak itu kato tuan
ambo tarimo kato nantun,
140 lapéhlah ambo nak badjalan."
 Bakato tuanku Bidjaksano:
 "Insja 'llah baieklah itu."

Bakato pulo Siti Djuhari:
"Sapatah lai ambo pintak:
145 sapandjang adaiktnan tapakai
 biaso tadueh nan bakadjang
 tando tagueh bapamatjik
 nak arék bakabék pulo;
 élok kito batimbang tando,
150 tukari malah tjintjin ambo.
 Samantaro mananti djandji
 iduik didalam tangan Allah.
 Kok mati didalam djandji

When he heard this,
that is, Tuanku Bidjaksano,
spoke to those it concerned:

105 "O, Pakieh Tjandokio
and you, his mother's brother
Datuek Djuaro Manti Alam:
a visitor has come to me,
it is Siti Djuhari.
110 She invites you to be her son-in-law,
husband of Siti Budiman.

I have thought this over carefully,
the gain and the loss,
the good points and the bad.
There is nothing against it
115 and I accept the invitation;
there only remains the agreement.
It is up to you Datuek
and Pakieh Tjandokio
to say something to the point."

120 To this they both replied
- Datuek Djuaro Manti Alam
and siPakieh Tjandokio:
"If you are in agreement
we have no objections,
125 but accept what is a good plan;
however allow a space of three months
to prepare everything necessary."

Tuanku Bidjaksano then said:
to Siti Djuhari:
130 "So we are in complete accord
but request an interval first
of two months up to a third.
As things seem to me
you would do well to accept it,
135 - be slow but sure,
there's no need to run to catch mountains."

Siti Djuhari replied:
"Since you have said this
then I accept it
140 - now I can take my leave."
Tuanku Bidjaksano said to her:
"Please God, all will be well."

But Siti Djuhari added:
"There is one thing more I ask.
145 According to the adat we live by
there needs be shade for a place of shelter,
something firm to be held
that what is sure may be surer.
Come, let us exchange tokens,
150 give your ring for mine.
While we await the time
our lives are in God's hands.
If one of us dies before the time

- 155 kaganti kapan nan salampih,
kok iduik samo mangabalikan,
sabab bak itu nan tapakai.¹
Mandjawab Tuanku Bidjaksano:
"Io pulo itu kironjo.¹
- 160 Ditariek tjintjin ditukari
lah sampai batimbang tando.
Pihak Siti Djuhari
lalu badjalan anjo lai
pulang karumah badan diri.
- 165 Salamo lambék nan didjalan
lah tibo dikorong kampueng,
diimbau Sutan Sampurono:
"Tantangan pado niék kito
alah dén djalang dang ajahnjo,
ajah siPakieh Tjandokio,
170 basuo pulo djo mamaknjo
Datuek Djuaro Manti Alam
-Allah Taala kajo sungguez!
Lah lai élok palangkahan,
lai mukabue pintak kito;
175 injo badjandji tigo bulan,
lah dén tarimo kato nantun;
sapandjang adaik nan tapakai
ado tandonjo nan dén patjik.
- 180 Manjauik Sutan Sampurono:
"Kok bak itu taguez dipabuék
lah sanang bana ati ambo;
antah kok njao nan 'ndak sedang
dilua djandji itu.
Nan sakarang kini nangko,
185 sadio kito tengah rumah;
mano nan kurang pado mandéh
élok tjukuikkan kini²,
nak djan mandéh ta-guluik².¹
- 190 Manjauik Siti Djuhari:
"Kok anjo tantangan ito,
namun baanak parampuan
alah lamo mandéh asiekant
Anjo sabuah nan marusuehkan,
badan batambah tuo djuo:
195 lorong kapado anak kandueng,
pangadjaran balun lai sampai putuih.
Dénai kok mati musim kini
manakiek bumi mangandueng,
ba-baliek² dalam kubus
200 karano dénai bakatinggalan,
anak diadja balun tjukuik.
Pado pikieran ati dénai,
sabab dék djandji lai taganggang,
pabilo ari nan baiek
205 nak kito bapadu padan,
io barundieng djo bapapa

155 there is something for a shroud,
or to return be the agreement broken
- such is the adat we live by."

Tuaku Bidjaksano replied:

"Yes, that is true enough."

160 He took his ring - it was accepted
- now they had exchanged tokens.
Then, as for Siti Djuhari
she took her leave
and set out for home.

165 After a little while on the way
she arrived at her village
and called Sutan Sampurono:
"As for this plan of ours,
I have been to his father
- the father of siPakieh Tjandokio
and met his uncle too
Datuek Djuaro Manti Alam.

170 Almighty God is provident indeed!
Fortune has blessed our going forth:
they have accepted our invitation
but request a space of three months
which I have agreed to.
175 And as the adat we live by requires,
I have a token of the agreement."

Sutan Sampurono replied:

180 "If that is firmly settled
then I am truly happy;
for apart from danger of death
the agreement is sure.
But now, from this very moment
185 let us begin to prepare the house:
whatever you are still in need of
we can get together now
so there need be no haste."

Siti Djuhari said to him:

190 "With regard to that,
from the very moment I had a daughter
I have been planning for this.

But there is one thing worrying me:
now I am getting old,
195 and as for you my dear child,
your learning is still incomplete.
Were I to die now
the ground would shriek to receive me,
I would turn over and over in the tomb
200 for the duty I had left undone
- not teaching you properly.

In my own way of thinking
the reason I accepted a delay
was that on a suitable day
205 we should have a discussion
when I could explain things

antaro hajat lai djuo
bulieh dén tambah pangadjian,
dén adja sakéték lai."

210

Manjauik Sutan Sampurono:
"Kok itu mandéh rusuehkan,
pabilo ati mandéh sanang
tundjuek adjari malah dimandéh."

215

Mandjawab Siti Djuhari:
"Kok lah bak itu djanjo anak,
didalam duo tigo ari
bulieh dén tukuék pangadjian
barang nan dapék pado mandéh,
abihlah rundiengan maso itu.

220

Ari lah patang anjo lai
badjalan Sutan Sampurono
karumah puti Tjito Dunie.

- while my life lasts -
improve your education
and teach you a little more."

210

Sutan Sampurono replied:
"If that is what worries you,
then whenever you feel the time right
please teach and instruct me."

215

Siti Djuhari said to him:
"Since you have said this
then in two or three days
I will teach you some more
- everything I am able to give you,"
- here their conversation stopped.

220

The day drew on to afternoon
so Sutan Sampurono left
for the home of Puti Tjito Dunie.

Part VII

Sutan Sampurono is Taught the Responsibilities of Marriage

- 1 Sampailah garan tigo ari
 lalu didjalang mandéh kandueng
 sambie bakato anjo lai:
 "Manolah mandéh kandueng ambo,
 5 tantang djandjian kito dahulu
 alahkoh sanang ati mandéh?
 Tundjuek adjarilah dék mandéh
 siang nan bulieh dipatungkék
 malam nan bulieh dipakalang,"
 10 katonjo Sutan Sampurono.
- Manjauik Siti Djuhari:
 "Kok lah bak itu djanjo anak,
 bujueng kamari malah duduek,
 bulieh ditjurai dipapakan.
 15 Pitua niniek kandueng anak,
 iolah Tuanku Radjo Bana.
 Ingék², djago² malah dibujueng
 sampai andaknjo masuek ati
 tasurék dalam sanubari.
- 20 Lorong karangan djo buatan
 sadjak dininiek mijang kito
 nan indak djadi dilampau.
- Kok lai takadie pado Allah
 wakang kok didjapuik urang
 25 akan mandjadi bapak padja
 sumando kakorong kampueng,
 kawin dangan niniek mamak
 nikah nan dangan parampuan.
 Sakato djo niniek mamak urang,
 30 samupakaik duo ibu bapaknjo:
 katahui tjondong kamanimpo,
 kok rantiang nan kamanganai,
 atau pantangan djo larangan.
- 35 Kalau padusi tak bamulu,
 indak manarueh budi baiek,
 indak bapiie bataratik,
 walaupun rupo bulan panueh
 djanlah anak manarimo,
 mambao tjatjék djo binaso
 40 ino malu kito sadonjo.
- Asa parampuan baiek budi
 lai batundjuek baadjari,
 manarueh malu dangan sopan
 pakailah sa-lamo²njo
 45 -djan dipandang rantjak buruek
 usah diikuik pandang mato
 sétan ibilih panénnanjo.
 Kok lai barakaik budi baiek
 mandjadi tuah pandapatan.

Part VII

Sutan Sampurono is Taught the Responsibilities of Marriage

1 After about three days
 he returned to his mother
 and said to her:
 "Oh, my dear mother
 5 as for that plan we made,
 does now suit you?
 Guide me and teach me, mother,
 - by day to be as a staff,
 at night to keep for my pillow,"
 10 - these were Sutan Sampurono's words.
 Siti Djuhari said to him
 "Since you have said this,
 come, my boy, sit here by me
 so that I can explain to you
 15 the teaching of your grandfather,
 that is Tuanku Radjo Bana.
 Listen to it carefully, my boy
 that it may enter your heart,
 rest printed on your soul.
 20 Now for the teaching and example
 handed down by our ancestors
 which you may not disregard.
 If such is the will of Almighty God
 and it happens that you are invited
 25 to become a Bapak Padja,
 accepted as son-in-law in a village,
 you marry the family elders
 when the contract is made with the woman.
 Be at one with the family elders,
 30 live in harmony with her father and mother
 - look well where the bough may fall
 and the branch that may do us harm,
 know all that is forbidden.
 If a woman has no shame
 35 and is without real goodness,
 has no character or sense of order,
 even though her face be beautiful
 do not accept the match;
 for she will bring misery and destruction
 40 and all of us will suffer shame.
 Provided a woman has real goodness,
 has been taught and guided,
 is modest and has breeding
 take her and keep her.
 45 Do not worry about her appearance,
 do not let your eyes deceive you
 - they are the playthings of Satan.
 Once her goodness is acknowledged
 she will be a blessing to you.

50 Djokok anak alah nikah
 masuek kakorong kampueng urang,
 naiek kaatéh rumah tanggo
 duduek diatéh kasue urang,
 55 paganglah bungka djo naratjo,
 ganggam taradju djo katian
 dangan karik djo kirabaik.
 Kok basalisieh bini awak
 djo dunsanak sudaronjo
 atau djo ibu bapaknjo,
 60 batjaran samo sarumah,
 -tuhuek parang 'tu namonjo-.
 Kawani dék anak djo kabanaran,
 béranggi dék awak bini awak
 sambie manundjuek maadjari.
 65 Usah bak laku urang kini,
 kok basalisieh parampuannjo
 ditjari aka nan buruek,
 dibuék asueng djo pitinah,
 diasueng bini awak
 70 sampai malawan kabu djo abapo
 atau kapado dunsanaknjo.
 Akie kalaknjo kamudian
 urang lah bantji kasamonjo,
 buruek balungguek pado awak
 75 dalam gundjiengan urang banjak:
 kalau manunguih bangkai busuek
 babau djuo kasudahannjo.
 Kok lah bantji pulo dunsanaknjo
 awak balaki bini sadjo,
 80 mintuo mandjulieng pado batin
 -djan dipakai 'tu 'nak kandueng.
 Usah maluak mausaki!
 Tantangan budi nan marangkak
 atau aka nan bapilin
 85 andak maambiek arato bini
 kadidjua djo digadaikan,
 usah dibuék 'tu nak kandueng;
 élok disalang sungguez,
 atau dimintak kok lai bulieh.
 90 Ingék bana 'tu 'nak kandueng,
 kok mamakan sumpah satie,
 pantang bana dininiek kandueng anak.
 Kok indak awak kamanambah
 djan ditjinto mangurangi;
 95 kok indak kito babalandjo,
 usao nan kadipabanjak;
 kok indak bausao,
 tolonglah urang djo bitjaro,
 pandjangkan aka dangan budi,
 100 baribu-ribu aragonjo.
 Kokterindak ado nan sado nantun
 indak tapakai sipaik diri,

50 Once you have married
 and go to a new village
 to enter another's home
 and sit on a "stranger's mattress,
 55 hold the weights and scales,
 grip the cords and "dishes
 in all the family situations.

 If your wife has a quarrel
 with any of her family,
 with her father or mother
 60 - just a squabble inside the family,
 we call it tuhuek parang ³⁷
 tell your wife how to behave;
 be thoroughly angry with her,
 guide her and teach her.

65 Don't be like people of nowadays
 who, if their wife has a quarrel
 add fuel to the flames
 by speaking mischief and slander
 deliberately urging her on
 70 till she answers back her father and mother
 or her brothers and sisters.
 The final result is
 that everyone hates the pair of them
 and bad things said pile on them
 75 from the lips of everyone
 - even if a rotting corpse be covered
 the smell will not be hidden.
 If their family hates them
 they are left two on their own,
 80 the mother-in-law detests them!
 Don't act in this way, dear son.

 Don't be always looking for gain!
 As for the mind full of evil thoughts
 that thinks up all kinds of wiles
 85 to get hold of the wife's property,
 to sell or to pawn it
 - do nothing like "this, dear son!
 It is better to borrow honestly
 or ask if she is willing to give.
 90 Remember this carefully, dear son,
 in case you break your oath of loyalty
 - something forbidden by "your" grandfather.

 If you have nothing to add,
 don't even dream of causing loss;
 95 if you are without money,
 make up for it by hardwork;
 and if you cannot work,
 then have something useful to say.
 Use your wits,
 100 for this is of great value.
 If you can't do any of this,
 you just don't have it in you,

37. Adzes striking together.

- sumando apo 'tu namonjo!
Ténggnglah ati bini awak:
105 niniek mamaknjo kasieh sajang,
injo pajah mangirokan,
makan diasiekan tiok ari.
- O, 'nak kandueng, sibiran tulang
kok 'njo 'ndak bak nantun
110 éloklah anak tatap sadjo
mauni kungkuengan dapue mandéh,
usah babini sampai tuo,
koknjo 'kan djadi buah rundiengan urang.
- Mangko bak itu djanjo mandéh,
115 kato pitua niniek wakang
banjak baginjo urang sumando:
Paratamo sumando Katjang Miang,
kaduo sumando Langau Idjau,
katigo sumando Lapieck Buruek,
120 kaampék sumando Kutu Dapue,
kalimo sumando Bapak Padja,
kaanam sumando Ninieck Mamak.
- Dangkan bana O 'nak kandueng
nak mandéh tarangkan satu²:
125 Arati Sumando Katjang Miang
iolah nan mangusuik nan salasai,
nan mangarueh korong kampueng.
Bumi sampik alam tak suni.
urang sarumah dipatjahajo,
130 injo mandjadi upéh ratjun.
- Arati Sumando Langau Idjau:
Indak bulieh nan tatjitjie
améh tasérak dinan kalam,
intan tatjitjie sadang bédo,
135 ulék tingga injo tabang
langau tak marangong lai.
- Arati Sumando Kutu Dapue:
indak badjalan ilie mudiek,
korong djo kampueng indak ditampueh,
140 karik kirabaik tak paduli.
Amueh bakaju djo baapi,
amueh manumbuek djo batanak.
Lah samak djalan katapian,
lah karam djalan kapintu,
145 lah élok langkah kadapue.
Pado bininjo susah pajah
bia badannjo marasai mati
-mati ajam matilah tungau -
dunie lah sadang sado nantun.
- 150 Arati Sumando Lapieck Buruek,
itulah urang kalongkahan
mandjadi idjuek panamba;
patang pagi dikitjueh bini,
awak kasieh, bini manggéndéng;
155 bini kok dapék malu gadang
awak kadjadi aléh sadjo.

- what sort of a husband are you?
 Guard your wife's feelings,
 105 for her family elders love her
 and have always been at pains
 providing for her every day.
- O, my dear son, my own flesh and blood,
 on any terms other than this
 110 it is better to remain single
 and burn wood at your mother's stove;
 stay single all your life,
 for people will only gossip about you.
- The reason why I say this
 115 is, in the teaching of your grandfather
 there are many types of husband:
 the first is called Katjang Miang,
 the second Langau Idjau,
 the third Lapiék Buruek;
 120 the fourth is called Kutu Dapue,
 the fifth Bapak Padja
 and the sixth Niniek Mamak.
- O, my dear son, listen carefully,
 while I explain them one by one:
 125 The meaning of the husband Katjang Miang
 is one who puts all in disorder,
 who stirs up trouble in the kampueng
 The earth is constricted; the world over-crowded
 when he has filled the household with quarrels
 130 - it is he who poisons the life of the family.
- The meaning of the husband Langau Idjau
 - nothing may be left around:
 gold lying about in the dark,
 diamonds dropped by chance
 135 - the loss remains, he goes off
 and doesn't buzz round any more.
- The meaning of the husband Kutu Dapue:
 - he never goes round and about,
 never visits anyone in the kampueng
 140 and ignores his relations.
 All he wants is wood and a fire,
 to pound and to cook rice.
 The path to the spring is overgrown,
 the way to the door is in decay:
 145 the fine path leads to the kitchen.
 Rather than let his wife be tired
 he prefers to work himself to death
 - dies the fowl, its flea dies too -
 he is content to live like this.
- The meaning of the husband Lapiék Buruek
 150 is the man who has lost his self-respect,
 and lives just as a stop-gap.
 Morning and night his wife tricks him,
 he loves, but she avoids him;
 155 and if her wickedness is discovered
 he will take all the blame.

Arati Sumando Bapak Padja,
 injo umpamo kumbang djantan:
 datangnjo rantjak, painjopun rantjak,
 160 datangnjo sandjo, painjo pagi,
 satupun indak nan diarok;
 pandai manggulai tak djo aie,
 kanjang dék gulai ambueng²,
 165 mabuek dimuluik manih sadjo,
 muluik raso diganggam
 raso ditapak tangan djuo.

Arati Sumando Niniek Mamak,
 iolah bumi langik kito,
 kaganti tjintjin djo galang,
 170 pajueng pandji tampék balindueng
 djadi sitawa djo sidingin.
 Kalau tapandjang dikaréknjo,
 kok singkék diuléhnjo;
 aka budi bitjaro dalam,
 175 paham élok kito santoso
 salamaik dunie djo akiraik,
 laie batin tak barupatan.

O, 'nak kandueng dangakan pulo,
 lah banjak urang mandéh danga
 180 mambuék laku nan 'ndak baiek,
 taratik nan indak patuik²;
 sambie manjalam minum aie
 mangguntieng dalam lipatan;
 akie kalaknjo kamudian
 185 tasando mandéh kanduengnjo:
 tadjua sawah ladangnjo
 pambaie utang mandindieng malu.
 Sungguehpun utang lah tabie
 awak dalam gundjiengan urang djuo.

Sabagai pulo O, 'nak kandueng
 anak kok barundieng djo mintuo,
 djo bini awak sakali,
 sunggueh²-lah barundieng,
 195 bana²-lah bakato;
 bari basantan batangguli,
 lamak manih didanga urang;
 inggo duo tigo ari
 ditalingo urang djuo
 indak barandjak dari bibie.
 200 Ingék bana 'tu 'nak kandueng

O, 'nak kandueng dangakan pulo:
 kalau mupakaik niniek mamak
 sarato kaum kaluargo,
 djadi pangulu anak kandueng,
 205 disanan baban mangko barék
 basakik bana 'tu 'nak kandueng.
 Lorong karangan djo buatan
 satapak usah dilampai;
 dangalah gurindam adaik
 210 disabuik kato pusako:

The meaning of the husband Bapak Padja
 is one like a male beetle;
 he comes and goes in fine clothes,
 160 arriving in the evening, leaving in the morning:
 nothing can be expected of him.
 He can make curry without water!
 - lives on people's compliments
 his head turned with flattery,
 165 behaving as if words were real things
 to be held in the palm of the hand.
 The meaning of the husband Niniek^{Mamak}
 is one who is our very earth and sky
 fit exchange for ring or bracelet
 170 a ceremonial umbrella, shelter from heat,
 comforting as a cold compress.
 The long drawn out he can shorten,
 the over-short he can lengthen.
 Everything he says is wise,
 175 his disposition is good, we are at peace
 here and in the world to come;
 there is true harmony all round us.
 O, my dear son, listen further:
 I have heard much about people
 180 who have done wrong,
 not behaving as they ought
 - while diving they drink water
 while cutting take something for themselves -
 and the final result is
 185 their mother has the responsibility:
ladang and sawah have to be sold
 so the debt will³⁸ cause no disgrace.
 But even though it be all paid,
 people will still gossip about it.
 190 One thing more, O, my dear son:
 in a discussion with your mother-in-law
 - and with your wife too -
 mind you discuss things seriously.
 Speak honestly and truly!
 195 Give cream of coconut and sweet sugar
 to be sweet on the ears of the hearers;
 for two or even three days
 they will remember it
 and not cease praising you.
 200 Remember this well, my dear son.
 O, my dear son, listen further:
 If the family elders reach a decision
 together with all their kinsmen
 to make you, dear³⁸ son, a pangulu,
 205 your burden will be very much heavier:
 it will be very hard, my dear son.
 And none³⁸ of your thoughts and actions
 should deviate an inch from the right path.
 Listen to the gurindam³⁸ of the adat
 210 - what we call our traditional sayings:

38. A verse form.

- Lalok bakalang djo pusako,
 Pitua guru djan talapéh;
 Sungguehpun batang lah mardéko,
 Ingéki putjuek kok taampéh.
 215 Duduek djo tjupak gantang,
 Kok tagak batungkék barieh;
 Adaik pusako kok mandatang
 Aie satitiek djan tamirieh.
- Badjalan dialue patuik
 220 Bakato sopan dimadjilih;
 Djikok malu samo dituntuik,
 Tumbueh ditjupak kito lilih.
 Barundieng mambao adauk,
 225 Kok duduektmarauik randjau;
 Nak dapék paham manih sadauk,
 Dari lurah lah manindjau.
 Kok tagak manindjau djarah,
 Badjalan mandjapuik labo;
 Pangulu basipaik murah,
 230 Bungka ganok manahan tjubo.
- Dangakan pulo lai 'nak kandueng,
 sa-djaueh² badjalan,
 sa-barék² mandjudjueng,
 labo rugi kana djuo;
 235 razaki djan diélakkan;
 tapi samantang pun bak nantun,
 lobo djo tamak djan dipakai:
 didalam suko kadjilah duko
 dalam mulie kanalah ino,
 240 awak pangulu djanjo urang.
 Élok² mangganggam ulu
 ingék² bana mantjantjangan
 hukum adie bakato bana.
 245 Kok manuruik tantang alue,
 kok badjalan dinan pasa,t
 takuik déktkarano salah
 barani dék karano bana,
 nan bana usah dilongkahi.
 Mangko bak itu djanjo dénai,
 250 pangulu banjak dang namonjo,
 nan pangulu djatueh buruek.
- Paratamo Pangulu nan diTandjueng,
kaduo Pangulu Ajam Gadang,
katigo Pangulu Bulueh Bambu;
 255 kaampék Pangulu Katuek²;
kalimo Pangulu Tupai Tuo,
keanam Pangulu Pisak Sarawa.
- 260 O, 'nak kandueng sibiran tulang,
 itulah lambah kainoan,
 usah bakubang anak kakiun,
 djan tatjampueng kanan anam.
 Diamlah dalam maratabaik kito,
 sanang didalam saraik rukun.

'Sleep pillowed on the traditional sayings,
 Ever mindful of the teaching of your Guru;
 Even though your own self be secure,
 Remember your responsibility to your dependents.
 215 Sit with good judgment beside you,
 Standing, take honesty for your staff;
 When you give a judgment by the adat,
 Leave not even a drop of water to make a mark.
 Follow the right path in all you do,
 220 Speak with grace when in public;
 Any disgrace you must share,
 Any punishment bear together.
 Speak with care and courtesy,
 If sitting, sharpen stakes;
 225 To understand a situation clearly,
 Examine it first from the bottom.
 If standing, survey the ground,
 If walking, walk to some purpose;
 A Pangulu must always be generous,
 230 Perfection is difficult to attain.
 O, my dear son, listen further:
 however far you may go,
 whatever weight you must carry
 always be ready for gain or loss.
 235 Don't waste any opportunities
 but at the same time
 take care not to be covetous
 - in joy be ready for grief,
 amid fine things, ready for the humble,
 240 - people speak of you as a pangulu.
 Hold the shaft firmly,
 watch well the cut of the blade;
 judge justly, speak truthfully,
 be sure to do everything well.
 245 In public, keep to the main road:
 fear only doing wrong,
 be brave in what is right
 - never step outside the law.
 The reason I tell you this
 250 is that pangulus are of many kinds,
pangulus who become rotten.
 The first is Pangulu Nan di Tandjueng,
 the second Pangulu Ajam Gadang,
 the third Pangulu Bulueh Bambu;
 255 the fourth is Pangulu Katuek,
 the fifth is Pangulu Tupai Tuo
 and the sixth Pangulu Pisak Sarawa.
 O, my dear son, my own flesh and blood,
 these are a pit of disgrace;
 260 do not fall into this mud bath,
 do not be counted among these six!
 Live in the way we ought
 content with the rules and customs.

265 Listen to the saying of long ago:
 'By the furious storm the silalang³⁹ is drenched,
 In the swamps stand the stem of padi;
 Don't let your life pass without use,
 Even without wealth you can have a brave heart.

270 By the furious storm the padi is bent
 And measured by Datuek Tumangueng;
 If you live your life without goodness
 There is nothing of value in you.'

275 O, my dear son, try to understand
 what these six types of pangulu are
 and why I forbid them to you;
 pay attention while I explain them:
 The meaning of Pangulu Nan di Tandjueng:
 - he is like an echo in a hollow,
 or from the depths of a cave
 280 or a tunnel in a bank.
 If we shout, he shouts back,
 say a word, and his voice follows;
 If we call there's a sound like an answer,
 but follow him, and there's no result,
 285 we can look, but find nothing.
 To speak only when prompted
 reveals this Pangulu a quack.
 He can sound important but executes nothing
 accepting what others approve of,
 290 his care only for a fine appearance.

The meaning of Pangulu Ajam Gadang
 - he clucks about here and there,
 crows to the left and the right
 boasting of his fine qualities.
 295 If anything good is done
 it's always thanks to him;
 if anyone else has planned it,
 this is hidden by clever words
 - that's what the Ajam Gadang is like.
 300 There's a lot of clucking, but no egg,
 a fine parcel, but no contents,
 a beautiful package, but not enough string.

The meaning of Pangulu Bulueh Bambu:
 - his outside looks solid enough
 305 but within he is hollow,
 - there's nothing in him of value.
 From the outside he looks fine,
 he stands well, but has no wits,
 and nothing approaching knowledge
 310 - not a word can be said for him.

The meaning of Pangulu Katuek²:
 - he's somebody's gong in the ladang;
 if it's struck there's a sound,
 but if no one calls him
 315 his voice is never heard.

³⁹. A kind of grass.

kan baundieng awak tak pandai,
 mangétjék, itu nan 'ndak dapék
 mandjadi demuik barék bibie,
 itu nan disabuik katuek².

320 Arati Pangulu Tupai Tuo,
 élok, nan tak mangalua,
 gadang, nan tak mangatangah,
 diri dibao manjuruek sadjo
 bak karobong talue itiek:
 325 éloknjo dibuang sadjo,
 tatjampak kabaliek rumah
 indak kumbali naiek lai.
 Bak itu sipaik tupai tuo,
 indak tatampueh udjueng dahan,
 330 diam dibawah tapih sadjo.
 Kalau pangulu nan kalinduengan,
 alék djamu indak didjalang,
 alua indak nan baturuik,
 djalan indak nan batampueh;
 335 manarueh sagan djo ragu
 walaupun undang alah dikadji.

Arati Pangulu Pisak Sarawa,
 itu pangulu nan djahanam,
 ino bangso randah martabaik,
 340 ati mahieng, pahamjo busuek,
 budi anjie, pikieran arieng,
 pandjang aka nak malilik,
 pandjang bitjaro nak mangabék,
 tjadiek nak manganai sadjo;
 345 muluiknjo manih bak tangguli,
 lamak nan bak raso santan,
 bak manakan pisang masak,
 élok tipu manih umbuehnjo.
 Tukang piueh, tukang pilin,
 350 pilin katjang nak mamandjék,
 pilin djarieng nak baisi;
 pangitjueh urang dinagari,
 panipu korong djo kampueng;
 pandjua anak kamanakan,
 355 bapitih disaku urang,
 indak mantjari améh alai
 -itu pangulu busuek arieng,
 banamo Pangulu Pisak Sarawa.

360 Sabagai pulo, O, 'nak kandueng,
 kok tumbueh silang djo salisieh,
 ataupun bantah djo kalahi,
 sangkéto nan tak putuih,
 dandam kasumik nan tak abih
 tumbueh didalam pajueng awak,
 365 atau didalam nan saindu:
 kalau maukue, samo pandjang,
 kalau mangati, samo barék;
 kok tjadiek, usah nak mandapék,

He had nothing to offer a discussion;
 unable to contribute anything
 he sits heavy lipped and silent
 - that's what is called Katuek?

320 The meaning of Pangulu Tupai Tuo:
 - he has good ideas, but never uses them;
 he can't bring them out in public
 so he carries them off and hides them
 like the shell of a duck-egg
 325 fit only to be thrown out,
 and once thrown out at the back
 never brought in again.
 That's what the Tupai Tuo is like
 - never runs out on the branch any more,
 330 but rests quietly under the leaves.
 And if a Pangulu lives in seclusion
 and never attends a feast,
 he never follows the right path
 never ventures to the main road,
 335 but sits full of worry and doubt
 although he has learnt the law.

The meaning of Pangulu Pisak Sarawa:
 - he is the pangulu of hell,
 of bad breed and low rank.
 340 His heart is foul, his disposition vile,
 his character stinks, his mind a cess-pool!
 He knows how to take people in,
 he can speak well to grab,
 but all his skill is in deceit.
 345 His speech may be sweet as sugar
 just like cream of coconut
 as fine as a ripe banana
 - all his ways of cheating are sweet.
 He's a big confidence man
 350 - fastens himself on people like convolvulus,
 has a net wide to trap them.
 He cheats the people of the area
 and those of his own village too
 - he would even sell his nephews -
 355 takes people's money from their pocket
 and never earns a penny honestly.
 That's the Pangulu who stinks like a cess-pool
 called Pangulu Pisak Sarawa,
 One thing more, my dear son:
 360 if there are any disturbances,
 any quarrels or disputes,
 troubles that are not settled,
 grudges or bad relations generally
 that crop up in your area
 365 or in any household:
 measure them with the same rod,
 weigh them with the same weight.
 Don't be clever for your own profit;

370 kok gadang, usah nak maléndo;
 randah suko mudo bilangan,
 ilang réan takutjak tuah,
 binaso adaik dék itu.

375 Kalau ang pakai nan bakéan,
 bumi tjaie, langik lah runtueh,
 tampék bagantueng nan lah sakah,
 bakéh bapidjak nan lah taban,
 taluek antjue, tantau lah kusuik
 alamaik susah badan diri,
 ati mabuek, badan tak sanang.

380 Kok paningga dénai mati,
 tiok bulu manangueng sakik,
 kutuek mamakan anjo lai
 kanai sisumpah pabuatan,
 amanaik indak dipatjikkan.

385 Sabagai pulo, O, 'nak kandueng,
 pagang pitua urang tuo:
 élok nagari dék pangulu
 sakato laie djo batin,
 élok kampueng dék nan tuo
 390 mamagang kato pusako,
 pangulu sa-undang²,
 urang tuo sabuah hukum.

370 if strong, don't be a bully
 - this lowers the standing of your clan
 and loses all your fortunes
 - this kind of conduct wrecks the adat.

375 If you do behave like that
 the earth will dissolve, the sky collapse,
 the branch to support you snap,
 the bough for your foot-rest break,
 the bay be smashed, the reaches in disorder,
 signs of the trouble upon you
 - your mind will reel, your body suffer!

380 And after I have died
 every hair of my body will suffer.
 The curse will devour me
 the pain of your broken oaths
 because you have not held to your trust.

385 One thing more, O, my dear son:
 Follow the advice of the old!
 The nagari⁴⁰ prospers when the pangulu
 are truly and deeply in harmony;
 the kampueng prospers when the old
 390 hold fast to the traditional sayings:
 when the pangulu administer the same laws
 and the old agree in their judgments.

40. See Introduction.

Part VIII

The Laws the Pangulu Must Administer

- 1 Wadjib sakali dipangulu,
duopulueh duo nan dikadji.
Dangkalan bana 'tu 'nak kandueng:
- 5 Nagari ampék, adaik ampék,
Namo hukumpun ampék pulo;
Kato ampék, undangpun ampék,
Tjupak nan duo pakaronjo.
- Adopun nagari nan ampék 'tu
patamo taratak dang namonjo,
10 kaduo dusun 'tu namonjo,
katigo koto dang namonjo,
kaampék nagari dang namonjo.
- Adaik nan ampék pakaronjo:
patomo adaik nan sabana adaik,
15 kaduo adaik nan diadaikkan:
katigo adaik nan taadaik,
kaampék adaik istiadaik.
- Hukum ampék pakaronjo:
patamo Hukum bainah,
20 kaduo Hukum Korénah,
katigo Hukum Idjtihad,
kaampék Hukum ilmu.
- Undang² ampék pakaronjo:
patamo Undang² Luhak,
25 kaduo Undang² Nagari,
katigo Undang² dalam nagari,
kaampék Undang² nan duo pulueh.
- Kato nan ampék pakaronjo:
patamo Kato pusako,
30 kaduo Kato mpakaik
katigo Kato Dahulu Kato Batapati,
kaampék Kato Kamudian Kato Batjari.
- Tjupak duo pakaronjo:
patamo Tjupak Usali,
35 kaduo Tjupak Bualan.
- Wadjib dikadji 'tu 'nak kandueng,
dapékan paham aratinjo,
tantu mukasuik awa akie.
Tjarilah tampék mananjokan,
40 tjarilah guru mamintak paham
kalau nak tarang nan bak itu,
bjueng pangulu djanjo urang.
Kok masuek anak kanan anam,
pangulu nan anam djinih nantun,
45 nan mandéh sabuik² djuo,
dimano nagari kasalasai,
dimano kampueng kabatjajo,
dimano koto bulieh rami?
Pangka kusuik, udjueng bakarui,

Part VIII

The Laws the Pangulu Must Administer

1 It is the duty of a pangulu
to know the twenty-two laws.
Listen to them carefully, dear son:

5 The nagari are four, the adat four,
The types of judgment four also;
The sayings are four, the laws four,
And the tjupak of measure two.

Now for the four Nagari:
The first is called taratak,
10 the second is called dusun;
the fourth is called koto,
and the fifth nagari.

As for the four types of adat:
First is adat which is truly adat,
15 second, adat that has been made so;
third is adat which has become so,
and fourth is the adat of ceremonial.

As for the four types of judgment:
First is the judgment bainah,
20 second the judgment korenah;
third is the judgment eldjtihat,
and fourth the judgment ilimu.

As for the four types of law:
First is the law of the luhak,
25 second the law of the nagari;
third is the law within the nagari,
and fourth is the twenty laws.

As for the four types of sayings:
First is the katotpusako,
30 second the kato mupakaik;
third the kato dulu ditapati,
and fourth kato kamudian kato batjari.

As for the two types of tjupak:
First is the Tjupak usali,
35 second the tjupak buatan.⁴¹

These are what you must learn, dear son,
be sure you study them well,
understand them from beginning to end.
Find an authority to help you,
40 get a teacher to ask for advice
if you hope to understand all clearly
for people speak of you as a Pangulu.
But if you become one of those six,
those six types of pangulu
45 that I have told you of
- how can the country be at peace,
how can the village be radiant
how can the town be prosperous
when all is knotted and tangled?

⁴¹. All these terms are explained in the Introduction.

- 50 bak sibuto pai baladang,
 bak sibingueng pai basiang,
 bak sibisu mambatjo doa,
 tak tantu nan kadikatokan;
 awak indak panah baguru,
- 55 lah digilo bajang²,
 lah mabuek angan²,
 dikatjak langan lah bak langan,
 dikatjak batih lah bak batih,
 angan diatéh awan sadjo;
- 60 pandai man-tjalo² urang,
 indak mangadji saraik rukun,
 indak manarueh aka budi.
 O, 'nak kandueng, dangakan bana,
 djikok tak ado bailimu,
- 65 kok duduek ditengah médan
 atau dibalai paimpunan
 baiek didalam korong kampueng
 sedang didalam alék djamu
 banjak bitjaro, O, 'nak kandueng;
- 70 kok duduek sasamo gadang,
 samo pangulu djanjo urang,
 disananlah tampak kurang awak
 basisieh atah djo baréh
 basibak kumpai djo kiambang;
- 75 bak mandjamue dalam djarami,
 bak kangkueng dipapikékkan,
 malu bana diati mandéh.
 Sabagai pulo, O, 'nak kandueng,
 amaknjo tarang² laréh,
- 80 nan duo pulueh duo nartun,
 bairindang batimpih taréh
 batintieng dadak diniru,
 amaknjo tarang satu².
 Kalau untueng takadie Allah,
- 85 salamaik sadjo karadjo kito,
 kok lah nikah Siti Budiman
 dangan siPakieh Tjandokio
 anak patarang kapadonjo.
 Kalau nak sanang ati bujueng,
- 90 tjubo badjalan ilie mudiek,
 djan takuik babaréh baka
 walaupun djaueh djalang djuo
 nak tapakai kapandaian;
 djan dibao lalok tidue,
- 95 usah dibao makan kanjang.
 Djan bak tjando urang kini
 gilo déta djo saluek sadjo
 -awak pangulu djanjo urang,
 malah urang maimbau datuek
- 100 kuduek angék atilah gadang,
 labu djo kundue tak babéso,
 indak tau ditjupak gantang

50 You'd be like a blind man setting out to the ladang
 a fool off to hoe the padi,
 a mute reciting a prayer
 - there's nothing he can say.
 You'll be without any teaching,
 55 one mad about shadows
 and drunk with day-dreams
 - the forearm clasped - it's easily done,
 the calf clasped too - just as easy -
 thoughts soaring high in the clouds:
 60 one who knows how to find fault
 but never studies the rules,
 without any wits or goodness.
 O, my dear son, listen carefully:
 if you are without knowledge
 65 and have to appearⁿ in public,
 either to attend a meeting,
 or within your village
 to celebrate a feast,
 people will gossip, my dear son.
 70 And when you sit with your own rank,
 together with real pangulus,
 you will be shown up
 - like husk separated from grain
 or kumpai from kiambang;⁴²
 75 like one drying padi in the stubble
 or a frog put in a bird trap
 - my heart will be full of shame.
 One thing more, O, my dear son,
 to make my poor words plainer
 80 concerning those twenty-two laws:
 winnow them out thoroughly
 sieve the dust from the grain
 to make everything clear.
 And if, by the will of Almighty God,
 85 all our plans are successful,
 and Siti Budiman is married
 to siPakieh Tjandokio
 you can teach her.
 If you wish to gain confidence
 90 be sure that you travel
 - don't worry about provisions.
 Be it far, still try to get there
 to put your skill to some use;
 don't let it lie dormant
 95 with your only ambitionⁿ a full stomach.
 Don't be like people of nowadays,
 just mad about a déta or saluek;⁴³
 and when they are called Pangulu
 or addressed as Datuek
 100 their necks blush with pride
 - but they can't tell a pumpkin from a melon,
 they don't know the tjupak gantang,

42. Two types of swamp grass

43. Types of headdress associated with rank or position.

- indak tau diadaik limbago,
 hukum saraik djaueh sakali.
 105 Kalau lai bana baguru
 nak pandai sabatang rokok,
 nak malin sagalok dama.
 Pado pikieran atinjo,
 dirinjo tau satjukukinjo
 110 -kaduik panueh untjanglah sarék -
 langkok ilmu kapandaian.
 Pado siapa kabaguru
 awaklah bonéh satangkainjo,
 tau dibuék nan malingka,
 115 pandai diadaik djo limbago,
 tau ditjupak dangan gantang,
 tau diundang nan duo pulueh,
 pandai mangudji baso basi
 buni muluik marandang katjang,
 120 buni kétjék mambaka bulueh.
 Kalau barundieng djo nan bingueng,
 lalu sadjo muluik awak
 paguno lidah indak batulang,
 bak urang manémbak tabieng.
 125 Dipagadang paluik rabuek,
 dipaélok tungkuh garam
 -kato gadang, timbangan kurang,
 indak baisi dalam kulik.
 Rundiengan banjak indak bapaham,
 130 indak tantu udjuik mukasuikinjo.
 Kok basuo djo nan pandai,
 nan tau dimahie paham,
 lah malang tibo kag awak.
 Djadilah supjo sanjok sadjo,
 135 suaro gagok²an,
 bak buni agueng tatungkuik,
 sumangék lah kalinduengan,
 rahsio diimpik urang;
 bak itiek tengah galanggang,
 140 bak kutjieng dibaokan lidih.
 Bakato, lidah kalu,
 barundieng, manarueh takuik,
 dado lah dikuntjang gampo,
 palueh lah turun kaidueng.
 145 Kok pulang karumah anak
 barapo kétjék kamintuo,
 mato manjéndéng pado bini,
 bini baati gadang pulo.
 O, 'nak kandueng, sibiran tulang,
 150 kalau parangai nan bak nantun
 itu pantangan niniek wakang,
 usah dipakai 'tu nak kandueng.
 Tambahan pulo, O 'nak kandueng
 kaba angin mandéh danga
 155 -antah io, antahpun bukan -

or the adat and limbago
 not to mention the laws of religion."
 105 If they study at all
 it is only for a cigarette length of skillt
 or to teach with a tiny torch glow.
 In their own opinion
 they know all that needs to be known
 110 - their bag full and heavy
 their learning is complete!
 To whom should they go to study?
 They are like a stem of full padi,
 their actions are clearly good.
 115 They know the adat and limbago,
 the tjupak and the gantang;
 they know the twenty laws
 and can test true politeness
 - just noisy chatterboxes
 120 their voices crack like chestnuts.
 If with people of dim intelligence
 what they say can pass
 though their tongue has no^tsense
 - like a man firing at a bank.e
 125 They carry a huge packet - but of tinder,
 a fine parcel - but of salt;
 their talk is big, their judgment slight
 - just empty bladders.
 They don't understand a discussion,
 130 have no idea of its point or purpose.
 If they meet one of real intelligence,
 one who is quick and able,
 they have met a misfortune.
 They don't know what to say
 135 and can only stutter
 - like the sound of an overturned gong.
 They are quite overcome,
 caught out in their stupidity
 - like a duck in the cock-pit,
 140 a cat frightened by a broom!
 A need to speak, and their tongue is frozen
 - too scared to speak in a meeting
 their heart beats hollow in their breast
 and sweat trickles down their nose.
 145 But once they have returned home
 what don't they say to their mother-in-law
 with a side glance to their wife
 so that she is proud too.
 O, my dear son, my own flesh and blood
 150 behaviour of that kind
 is forbidden by the family elders
 and is something to avoid.
 In addition to this, my dear son,
 there is something I have heard
 155 - perhaps true, perhaps not -

- tumbueh ditengah alék djamu:
 paliéng bapalieng panjambahan,
 léga baléga pamulutan,
 bisiek badasuih samo duduek,
 160 kidjok bakidjok samo kawan,
 tadjam mato bukan kapalang
 maliék salah sipangkalan.
 Kalau apo² nan kurang,
 matjam djuadah atéh dulang,
 165 kok kurang agak sabuah,
 barapo garéntang djo birunguik:
 djangang² talingonjo,
 bak kabau djolong batjakau;
 barapo bulaliek djo bulalang,
 170 mato bak urang damam panéh.
 Lalu tagak manjambahan
 disuruh isi kasalahan:
 itu manantang paruik kanjang,
 itu maadang minum puéh.
 175 Sa-kali² djan dipakaikan,
 lobo tamak 'tu namonjo;
 indak adaik, bukan limbago,
 balabieh dari sapatuiknjo,
 banamo piie antjak².
 180 Lambak nan daripado itu,
 nan mandéh danga² djuo,
 balabieh djamba duo tigo,
 indak babaliek kapangkalan
 mandjadi untueng pandapatan
 185 disantap dimakan sadjo,
 sakéték indak bapabasokan,
 kubik bakubik samo kawan.
 Barapo galak djo garétjéh,
 tjapak tjépong dikampueng urang
 190 suko ati bukan kapalangb
 Kalau baparangai nan bakkian,
 dimano adaik limbagonjo?
 Dimano tiru tuladannjo?
 195 Tjubolah anak pikie²,
 wakang bamulo dén adjari,
 balun tau adaik limbago,
 balun mangadji tjupak gantang
 balun mangadji baso-basi,
 adokoh patuik nan bakkian
 200 nan mandéh katokan tadi?
 Takurang djamba agak sabuah,
 dimintak salah silieknjo.
 Kok balabieh djamba urang,
 tak diangkék pasambahan,
 205 dilamun sadjo sambie galak,
 itu banamo tjadiek buruek.
 Pado pikieran ati dénai,
 salah diundang nan salapan

something that happens at a feast.
 It is let out in the speeches
 and passed from mouth to mouth.
 Those seated whisper it to each other
 and wink across to their friends;
 how don't their eyes gleam
 if they can find the host at fault.

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If anything happens to be short
 - for example the number of dishes
 even if it is only one
 how don't they complain and grumble:
 their ears prick up with rage
 like a wild buffalo, just captured,
 their eyes glittering with anger
 red like a man's with fever.
 Then they rise and make a speech
 asking for the missing dish
 - these think only of a full stomach
 or hope to quench their thirst.
 Never, never behave like this,
 it is simply greed,
 not the adat, neither the limbago
 and exceeds the bounds of propriety,
 it is very bad conduct.

In addition to this
 I have also heard
 that if any dishes are left over
 they don't leave them for the kitchen
 but greedily help themselves
 and devour everything
 without any thought for politeness,
 nudging each other on.
 How don't they laugh and wriggle
 eating noisily and greedily,
 having a wonderful time!
 If people behave in this way
 where are the adat and limbago?
 Where is good example to be found?
 Just consider it carefully;
 you have only just been taught,
 don't know the adat or limbago
 or the tjupak and gantang,
 have not studied politeness.
 Is any of this good manners,
 what I have just been telling you
 - if one dish is lacking
 to ask why it is missing?
 Or if anything is left over
 and without any invitation
 it is taken amid laughter
 - this is sheer dishonesty.

In my own opinion
 this is wrong by the eight laws

- 210 sabab tak ado aratinjo,
 -sumbang sadjo djanjo dénai.
 Lorong kapado baso-basi,
 pihak dipiie kalakuan
 djan tapakai nan bak nantun.
 215 Kok diliék pulo korong djo kampuengnjo,
 baiekipun nan sakaum nan sakaluargo,
 baiek didalam nanksapajuengk
 atau didalam nan saindu,
 indaklah ado samupakaik.
 220 Bak balam djo katitieran,
 sabuni sagajo indak,
 mangaréhkan tuah surang²,
 surang ilie, surang nak mudiek;
 pahamnjo atéh mangatéhi
 225 atau nak labieh malabiehi,
 indaklah diam dinan bana.
 Pado pikieran ati mandéh,
 piie parangai nan bak nantun
 duo pakaro tampék salah:
 230 patamo dék nan mamakai,
 kaduo pangulu kurang adie,
 sabab taino diadaiknjo
 matabaik lah tingga pulo
 sabab indak bapaguruan.
 235 Kok tumbueh silang djo salisieh
 kalau duduek hukum mahukum
 basiginjang nak marangkueh,
 basidjiléak nak mangabieh,
 basitagang urék lihie,
 240 tibo dimato dipitjiengkan,
 tibo diparuik dikampihkan.
 O 'nak kandueng sibiran tulang,
 anak, kok djadi pangulu,
 usah dipakai nan bak nantun;
 nan bak pitua mandéh kandueng,
 245 nan djan bujueng ubah²
 kanai sumpah, kanai satia,
 kanai kutuek kalamullah,
 api narako tantangannjo.
 250 Kok pandai anak malakukan
 hukum mahukum dalam kampueng,
 baiek didalam nan sapajueng
 atau didalam nan saindu,
 bauntueng bana didunie 'ko
 djadi ibadaik pado Allah,
 255 kamanangan dalam akiraik,
 basurueh sapandjang kitab Allah.
 Sabagai pulo, O 'nak kandueng:
 imbau biaso basauiki,
 panggie biaso bahadiri.
 260 Kok tumbueh anak kanai saru
 masuek panggilan alék urang,

210 since there is no reason for it:
 I say it is most unseemly.
 Whether for the sake of politeness
 or of character and conduct,
 never behave in that way.
 For whether you look in their kampueng
 215 at any of their family relationships
 under the jurisdiction of any pangulu,
 or in any family group"
 you will find no agreement."
 Like when a ground and barred dove"are together
 220 there is no harmony,
 for each thinks himself the"more important.
 One will go one way, the other another,
 each try to out-do the other
 or gain the upper hand,
 225 never acknowledging the truth.
 In my own opinion
 this type of character and conduct
 is wrong in two ways:
 wrong for people behaving like it,
 230 and for a pangulu, unjust,
 for he misuses the adat
 acting unworthily of his"rank
 because he has never studied.
 And if any dispute arises
 235 with him to judge the case
 he has many wheedling tricks,
 even to eat his words for the side he favours,
 trying to shout his opponent down
 - shutting his eyes to what he sees,
 240 closing his stomach to anything offered.
 O, my dear son, my own flesh and blood,
 if it happens you become a pangulu
 never behave like this.
 The teaching I have given you
 245 never, never alter
 on the pain of the curse from a broken oath,
 for cursed by the word of God
 you will end in the fire of hell.
 But if you act well
 250 judging justly in the" kampueng
 or in the jurisdiction of a pangulu
 or even within a family group,
 you will be happy in this"world
 - for by it you are serving God -
 255 and reach salvation in the next
 as the Book of God teaches.
 One thing more, O, my dear son:
 if you are sent for, you must answer,
 if invited, you must come.
 260 If it happens you are sent for,
 invited to attend a feast,

- makan dahulu agak kanjang,
 minum sa-kiro² puéh
 sabab didalam alék djamu
 265 minum djo makannjo bataratik;
 duduek tagak badjangkokan.
 Sinan bapakai baso-basi,
 éréng géndéng tak bulieh tingga.
 Bao taratik sopan santun
 270 djan lupu disaraik rukun
 sarieh manjirieh, kampie rokokt
 Kutiko sambah manjambah,
 djan lalu lalang sadjo;
 muluik manih budinjo aluih.
 275 Bakato manudju bana
 sarato baso djo basinjo
 maliék éréng géndéng urang,
 barundieng mangambiek bawah,
 bakato ma-randah².
 280 Duduek basélo baiek²,
 hawa djo nafsu dipadami.
 Pangulu duduek djo adaiknjo
 mambintjang adaik djo limbago
 sarato surieh dangan barih,
 285 kok lauik - indak baombak,
 kok padang - indak baangin
 tatap ilmu dalam dado
 pitua guru kana djuo.
 Itu umanaik niniek wakang,
 290 sakéték indak bulieh lupu
 bulieh talawani hawa napasu,
 bulieh tatahan dunie sétan
 nak salamaik, O 'nak kandueng."
 Mandanga kato nan bakkian,
 295 mandjawab Sutan Sampurono:
 "Manolah mandéh kandueng ambo,
 sapandjang nan mandéh pituakan
 lorong tjuraian djo paparan
 pihak dibadan diri ambo,
 300 satitiek mandjadi lauik,
 sakapa mandjadi gunueng,
 alah tatanam dalam ati,
 lah tagamba dimantagi,
 sapantun dawaik djo karatéh.
 305 Tapi samantangpun bak itu,
 kok ado lupu djo ragu,
 katokan malah dimandéh.

eat sufficient before going,
 and drink something too;
 for at a feast or banquet
 265 eating and drinking have a strict form,
 sitting and standing have their place.
 There you must use all your politeness,
 never forgetting where you are.
 Be polite in everything
 270 and remember all the rules,
 even in passing betel or cigarettes.
 Then when it comes to the speeches,
 always be careful what you say:
 sweet speech is a quality of goodness.
 275 Always speak truthfully
 observing all the forms of politeness,
 taking care to understand people's feelings.
 When you speak, speak humbly,
 always deprecating yourself.
 280 Be sure you behave correctly
 and control all your passions.
 A pangulu should live by his principles,
 his speech be of the adat and "limbago
 following the line of the right path
 285 - calm as a waveless sea
 settled as a plain without wind
 his knowledge "firm in his heart,
 ever mindful of his teacher's counsel.
 This is your grandfather's trust,
 290 - the least part may not be forgotten
 for by it you can conquer your passions,
 withstand the world and the devil
 and live in peace, dear "son." "
 When he had heard this
 295 Sutan Sampurono replied:
 "O, my own dear mother,
 all the advice you have given,
 all you have set out "and explained
 for me at "the very least
 300 - may a drop become an ocean,
 a handful grow into a mountain,
 planted in my heart
 and fixed in my mind
 like ink upon paper.
 305 But even though this is so
 if ever I forget or feel in doubt,
 please, please help me."

Part IX

Siti Budiman is Married and Sutan Sampurono Becomes a Pengulu

- 1 Dék takadie Allah,
diagak² dék Sutan Sampurono:
lah dibilang² ari,
lah diétong pakan djo bulan.
- 5 Sampailah garan tigo bulan,
lah tibo djandji mandéh kandueng
dangan tuanku Bidjaksano
pado ukueran djo djangkonjo,
bakatolah Sutan Sampurono:
- 10 "Manolah mandéh kandueng ambo,
pado pikieran ambo surang,
lah patuik mandéh basugiro
ma-ansue² djo bakaméh."
- 15 Mandjawab Siti Djuhari:
"Kok lah bak itu djanjo wakang,
ambo 'ndak lupu tantang itu:
kadjang alah, samie lah tjukuik;
pabilo ari 'nan badajueng
indaklah susah malaiekan.
- 20 Anjo sabuah mukasuik ambo:
manuruik sapandjang adaik
anak kandueng alah gadang,
alah élok bapakaian,
alah patuik djadi pangulu.
- 25 Samantaro dénai lai iduik,
bujueng didjadikan pangulu.
Samo baalék kito sakali
samo djo Siti Budiman
-baimpok tjamuek djo pagéh -
- 30 adaik nan samo kito pakai.
Nan sakarang kini nangko,
panggielah niniek mamak kito,
panggielah pangulu dinagari
sarato urang ampék djinih:
- 35 Imam, Chatib, Bilal, Maulana;
baiehpun anak kamanakan,
laki² djo parampuan;
panggie nan sisiek palapahkan
surang nan indak bulieh tingga."
- 40 Mandjawab Sutan Sampurono:
"Kok lah bak itu kato mandéh
ambo djudjueng atéh kapalo,
ambo pikue diatéh bau.
Badjalan ambo kini²
- 45 -sadiolah mandéh tengah rumah."
Lalu dilapéh saru panggie
nan bak pisuruéh mandéh kandueng,
surangpun indak ditinggakan.

Part IX

Siti Budiman is Married and Sutan Sampurono⁴⁴Becomes a Pangulu

1 Under the will of Almighty God
 Sutan Sampurono planned carefully
 - counting the days as they went by
 and then the weeks and months.

5 After three months were past
 the agreement his mother had made
 with Tuanku Bidjaksano
 had reached its full term
 and Sutan Sampurono said:

10 "O, my own dear mother,
 as it seems to me
 you should now begin in earnest,
 to make everything ready."

15 Siti Djuhari replied:
 "Since you have said this,
 be sure I haven't forgotten:
 awnings for garden and kitchen are ready.
 When the wedding day arrives
 nothing is going to go wrong.

20 Now I have only one wish:
 Now - according to the adat
 you are fully adult;
 you should have a ceremonial dress,
 you should be a pangulu.

25 While I am still alive
 I want you to be made a pangulu.
 Let us celebrate this
 at Siti Budiman's wedding feast
 - saving ourselves double labour -
 and fulfill the adat we live by.

30 Now, at this very moment
 summon our family elders,
 invite the pangulu of the nagari
 invite too the four officers,
 35 Imam, Chatib, Bilal and Maulana;⁴⁴
 send for our nephews and nieces,
 boys and girls alike,
 be sure that everyone comes
 - no one must be left out."

40 Sutan Sampurono said to her:
 "Since you have said this
 I will bear it on my head,
 rest it on my shoulder.
 I will go this very moment
 45 while you arrange the house."
 So he sent the calls and invitations
 just as his mother had asked him,
 - no one was forgotten.

⁴⁴. Mosque officials.

- 50 Lah tibo pulo ukatunjo
tibolah alék tengah rumah;
lah datang Pakieh Tjandokio
sarato ulue djo antanjo.
- 55 Lah kawin Siti Budiman
dangan siPakieh Tjandokio,
bak katidieng djo landjuengnjo,
bak dulang djo tudueng sadji
sudah salamaik sampurono.
- 60 Bakato Siti Djuhari
kapado djamu karapatan:
"Manolah datuek niniek mamak,
atau pangulu djo andiko,
sarapék papék nan ampék djinih:
Imam, Chatib, Bilal, Maulana;
baik dulubalang djo Ampang Limo:
65 pihak diniék nazar ambo
alueran tantang Siti Budiman,
alah salamaik 'tu kironjo
dangan siPakieh Tjandokio.
- 70 Sabuah lai nan taraso
pihak Sutan Sampurono:
kok aka - alah satundjuek,
pikieran alah saruéh,
budi bitjaro lai samieng,
pangadjian lai salampih;
75 kok balun kasamo djo nan banjak
tapi lai taturuik dibalakang.
- 80 Anjo sakéték nan marusueh:
suku balun lai balantak,
galanggang balun dipatjah,
rumah balun batungani
kampuengnjo balun bapatuo,
injo balun bapusako.
Nan sainggo iko naiek
-tagaknjo nak djan tasundak
85 malénggang nak djan tapampéh-
sibujueng Sutan Sampurono
kito djadikanlah injo pangulu,
itu mukasuik badan diri
amak dipulangan pado karapatan.¶
- 90 Mandanga kato nan bakkian
manjauik rapék nan banjak 'tu:
"Kalau bak itu djanjo mandéh,
dék kami lah taagak pulo:
kok diSutan Sampurono
95 pandjang bak raso kabakarék,
singkék bak raso kabauléh;
kami nan rapék tengah alék
sampungakaik sadjo kasamonjo.
Bak papatah urang tuo
100 sakali marangkueh dajueng,
duo tigo pulau talampau;

50 When the time arrived
 the marriage was celebrated."
 Pakieh Tjandokio had come
 in procession with all his friends.
 Thus Siti Budiman was wedded
 to siPakieh Tjandokio
 55 - like the basket to its cover,
 like the dish to its lid -
 all complete and perfect."
 Then Siti Djuhari said
 to all the assembled guests:
 60 "O, all of you, family elders,
pangulus, and heads of families
 together with the four officers
 Imam, Chatib, Bilal; Maulana,
 with dubalang and Ampang Limo:⁴⁵
 65 as for my prayer and vow
 in respect of Siti Budiman
 they are safely fulfilled
 with her marriage to siPakieh Tjandokio.
 But there is one thing more: t t
 70 as for Sutan Sampurono
 his intelligence is just a finger's length,
 his thought only a section of bamboo
 his skill in speech but a grain,
 his learning only skin-deep; t
 75 he is still below average; t
 a runner up at the rear.
 And there is something worrying me:
 Our clan is not playing its part by right,
 is still without its cock-pit;
 80 the house has no elder,
 the kampueng no leader
 - there has been no one to hold the title.
 Therefore, from this time on,
 to let him stand without knocking his head,
 85 walk and swing his arms freely
 - this, my boy, Sutan Sampurono,
 let us make him a pangulu.
 This is the humble request
 I beg to put to the meeting."
 90 When they had heard this
 everyone present replied:
 "Everything you have just said
 we have thought of too.
 As for Sutan Sampurono,
 95 the overlong he can shorten, t
 the short he can lengthen.
 All of us here at the meeting t
 are of one mind in the matter.
 As in the proverb of long ago:
 100 With one stroke of the oars
 two or three islands are left astern;

45. Village guards of some kind.

- sakali mambukak puro,
ampék limo utang tabaie.
Anjo nan gala pusakonjo
mandéh tarangkan pado kami."
- 105 Mandjawab Siti Djuhari:
"Kok itu rapék tanjokan
tantangan gala pusakonjo,
diwarih nan ambo djawék
pusako nan ambo tolong.
110 Pusakonjo nan 'kan dibangun,
gala nan ambo barikan
Datuek Naratjo Lauik Budi.
Kok pandjang nan bakaratan,
115 kok gadang - nan basibiran,
atau kok bunta - nan bakapieng.
Kami bak pinang dibalah duo
dinagari Taluek Tandieng Koto Ulak,
lingkuengan barih dikampueng Bajang;
120 léh sampai ado pusako disanan
Datuek Naratjo Bungka Samo,"
itu sambahan Siti Djuhari.
Mandjawab urang nan rapék 'tu:
125 "Malah bak itu kato mandéh,
maklumlah kami kasadonjo,
bak papatah mandéh djuo:
djaniehlah bak mato kutjieng,
datalah bak lantai papan,
aluihlah bak dindieng tjamin;
130 kami léwakan gala nantun;
nak musaue kiri djo kanan,
nak tau urang ilie djo mudiek."
- Musjawaraik ditengah alék
lah sakato, lah samupakaik;
135 tagak badiri AmpangeLimo,
bagala Gagok Pandjang Pikie,
urang nan baik dinagari;
sampai ado sumpah satienjo,
dibatjokan pulo biso kawii;
140 sagalo nan rapékpun maijokan
samo dibaruikkan tangan kamuko
manarimo suko kasamonjo.
Sudah salasai nan bakkian
djamba batatieng anjo lai.
145 Lah sudah minum djo makan
ari patang, alék pun turun,
marapulailah tingga dirumahjo.
Pihak dimandéh Siti Djuhari,
Allahurabbi gadang ati
150 pado maso dewasa nantun.

with one opening of the purse
 four or five debts are paid.
 There is only the question of his title,
 - explain this to us."

105

Siti Djuhari replied:

"If such is what the meeting requires
 then with regard to his title,
 it is one passed down in my line,
 a legacy I hold

110

that I wish to put into effect;
 the title I propose to confer
 is Datuek Naratjo Lauik Budi.

115

If long, we are both a piece,
 if large, both a part,
 if round, both a slice

- like two halves of a pinang-nut -
 from the Nagari Taluek Tandieng Koto Ulak,
 belonging to kampueng Bajang;
 there may^{be} found the hereditary title
 Datuek Naratjo Bungka Samo,"

120

- such was Siti Djuhari's speech.

All at the meeting replied:

125

"What you have just said
 we understand, all of it.

As in your own proverb
 - clear as the eye of a cat,
 smooth as a plank

130

and fine as the surface of a mirror -
 this is for us to announce,
 to declare right and left"

that people everywhere shall know."

Because those present at the meeting
 had reached complete agreement,
 the Ampang Limo rose,
 he with the title Gagok Pandjang Pikié,
 a man of good reputation
 whom everyone would swear by."

135

He recited an oath

140

to which all present assented,
 raising their palms to their faces
 to show complete acceptance.

When all had been concluded
 the dishes were passed round,
 and after eating and drinking were^{done}
 it was afternoon, and the guests departed,
 leaving the bridegroom at the house.

145

And as for Siti Djuhari,
 no words could describe her joy
 at the time all this was done.

150

Part X

Final Instructions

1 Abih ari baganti pakan,
 lapéh pakan bulan lah timbue
 sampai sabulan duo bulan.
 Udjan tadueh kabuik lah tarang,
 5 disalisiek sajak anjo lai,
 dikirai tiok alai bulu.
 Pihak di mandéh Siti Djuhari:
 kok lah djadi pangulu,
 baaka lai sakéték,
 10 babudi lai saambun.
 Kok mangadji - alah pandai,
 bakato lidahnjo pandjang,
 tapi bak unggéh élok buni,
 buni bak buni batang padi,
 15 ilimu balun diputusi,
 paham balun basudahi.
 Lalu diimbau anak kandueng:
 "Manolah bujueng, djanjo ambo
 Datuek Naratjo Lauik Budi,
 20 marilah kaniak kito duduek,
 élok² lah karuntuengkan,
 nak mandéh lapéh tangguek rapék.
 Awaklah djadi urang tuo,
 lah pangulu djanjo urang,
 25 imaik² mangampuengkan
 barang nan titiek pado mandéh."

Mandanga kato nan bakkian
 mandjawab Datuek Naratjo:
 "Kalau bak itu djanjo mandéh,
 30 nak ambo patjik arék²,
 ambo pagang tagueh²,"
 -mangadok Datuek Naratjo
 sabagai sudjuik kaibunjo.
 Agak diSiti Djuhari
 35 duduek manjéring bakéh anak,
 diundjuekan lutuik sabalah
 rundieng kalua anjo lai:
 "Manolah anak kandueng ambo,
 kito putusilah ilimu 'ko
 40 sarato paham nan dituntuik.
 Kato mandéh ampék pakaronjo:
 Patamo, tau pado awak,
 kaduo, tau pado urang,
 katigo tau pado alam,
 45 kaampék tau pado Tuhan.
 Adopun nan paham kato mandéh,
 iolah ampék pulo pakaronjo:
 patamo ukatu bungo kambang,
 kaduo ukatu angin lunak,

Part X

Final Instructions

1 Days passed on into weeks,
 the weeks became a month,
 and a month or two were gone.
 The rain was over, the sky clear
 5 - the dust been taken
 and every feather shaken clean;
 Siti Djuhari thought to herself:
 now he's become a pangulu,
 but his intelligence is only a little,
 10 his goodness only a dew-drop.
 He can recite well enough
 and is now a good speaker,
 but the sound is only a bird call
 or like wind in the padi stems.
 15 His study is not complete yet,
 he has still much to learn.
 So she called hertson:
 "My boy, where are you,
 Datuek Naratjo Lauik Budi,
 20 come here and sit beside me.
 Be ready to collect everything
 while I let out a fine meshed net.
 Now you are an elder,
 people speak of you as Pangulu,
 25 - be sure you gather up very carefully
 all that I let drop to you."
 When he heard this
 Datuek Naratjo replied:
 "Since you have said this
 30 I will hold on to it firmly,
 grasp it as tightly as "I can,"
 and Datuek Naratjo turned
 as if to bow to his mother.
 As for Siti Djuhari,
 35 she turned herself to hertson,
 stretched out one leg
 and continued speaking:
 "Now, O my dear son,
 I want to complete this subject
 40 and teach the attitudes you should acquire.
 For me there are these four rules:
 first to know "your own self,
 second to know others,
 third to know the world,
 45 and fourth to know God.
 And what I call attitudes
 are also four:
 first is ukatu bungo kambing,
 second ukatu angin lunak,

- 50 katigo^ukatu antaroan,
kaampék ukatu tampék tumbueh.
Nan salapan mandéh patjah
takuntji dalam duo tampék,
kalau tasanguik - dinan tinggi,
55 kalau talatak^u- dinan gadang;
kok imaik anak manaruuhkan,
alah salamaik atéh dunie,
lalu sampai kaakiraik
- insja Allah - indak binaso."
- 60 Mandanga kato nan bakkian,
mandjawab Datuek Naratjo:
"Manolah mandéh kandueng ambo,
lorong pitua mandéh nantun,
kok buni - alah ambo danga,
65 kok rupo - alah ambo liék;
nak baudjueng, nak bapangka,
nak baawa, nak baakie,
nak djan tasalah laie batin,
tarangkan djuo malah dimandéh."
- 70 Mandjawab Siti Djuhari:
"Manolah anak kandueng ambo,
tjari²lah pahamjo,
timbang²lah aratinjo,
impunkan alam saisinjo,
75 mupakaik badan surang diri.
Kok dapék didalam pikieran,
gadang bana paedahnjo.
Tampék^ujo bulieh dén katokan,
danga banalah di'nak kandueng,
80 malakukan nan salapan nantun.
Ari saari dipatigo,
malam samalam diparampék
-agak agiehkan djo ilimu,
bulieh dén udji kapandaian.
85 Djan mangadji dinan mudah,
élok^ulah diadja nan basakik.
Kok lai baurék aka budi,
kok lai baputjuék kiro²
tjubo bamanuengsungguh²
90 udjuék mamintak pado Allah.
Kok anjo balun bak^uitu
élok diadja mandéh djuo,
bak mandi didalam tjupak,
daki banjak - aielah abih;
95 kamano anak kabaténggang,
ibu mati bapak^ulah mati?
Awak^umandjadi punga tuo
lah kalah dibawah pisang,
élok^ulah anak pamalukan."
100 Mandanga kato nan bakkian,
mandjawab Datuek Naratjo:

50 third ukatu"antaroan
and fourth ukatu tampék tumbueh.⁴⁶

These eight I divide
- they are locked in two places:
If hung, in a high place,
55 if set down, on a broad stand.
If you apply this carefully
you will have peace in this world,
and in the world to come too
- please God - no harm!"

60 When he had heard this
Datuek Naratjo replied:
"O, my own dear mother,
as for your teaching"
if sound - I have heard it,
65 if shape - I have seen it.
But for me to know it from haft to point,
to understand it from beginning to end,
that I may avoid all error
explain every detail to me."

70 Siti Djuhari said to him:
"Watch carefully for these attitudes,
weigh all their meanings,
know all they imply;
understand them as a whole
75 then study how to use them.
Once you have done this
you will have something of great value.
I will explain to you
- so listen carefully, my dear son-
80 the practise of these eight.
Divide the day into three
and the night into fourt
- be sure to plan everything well
so I can judge your skill.
85 Don't study only what is easy,
learn too from hardship.
Even when your qualities have taken root
and you can think well,"
still meditate carefully
90 and ask help from Almighty God.
If you cannot do this
then let me teach you
- or you'll be bathing in a rice measure,
much dirt, and no water!
95 Who can you ask help from
when father and mother are dead
and you are a senior pangulu
but like a defeated gambler under a tree
- be ashamed to be like this!"

100 When he had heard this
Datuek Naratjo replied:

46. These four phrases mean: The moment the flower is opening; The moment the wind is gentle; A moment of the golden mean; The moment the situation arises.

- "Kok lah bak itu kato mandéh,
bulieh ambo man-tjubo².
- 105 Dangakan pulolah dimandéh,
pado pikieran ambo surang
arati tahu pado awak,
mantjari raso djo parésó,
mangadji sakik djo sanang;
110 kalau lah sakik pado awak,
bak itu pulo pado urang;
kalau sanang pado awak,
tantulah sanang pado urang.
Apo² matjam nan tumbueh,
rangkueh dahulu pado awak.
- 115 Arati tahu pado urang,
diliék rasam kurénahnjo
bak santano urang pampéh,
lain ikan lain umpannjo.
- 120 Arati tahu pado alam,
alam nan ba-bagai²;
ado itam ado nan putieh,
adottinggi, ado nan randah,
indak bulieh kito samokan.
- 125 Arati tahu pado Tuhan,
katahui Zat djo Sipaiknjo,
dikadji sipaik nan duo pulueh,
dibédokan djaiz mustaie
saratoe nan wadjib pado Allah.
- 130 Paham ampék mandéh katokan:
Arati ukatu bungo kambang,
kalau bitjaro didjalankan,
aka djo budi kamarangkak,
diliékkkan urang suko riang;
kok anjo indak bak itu,
135 djarang mukasuik kito sampai.
- Arati ukatu angin lunak,
ukatu suni dangan sanang,
indak nabuek apo²
sanang mandapéék aka budi.
- 140 Arati ukatu antaroan,
antaro tinggi dangan randah,
antaro suko dangan duko,
antaro lapa dangan kanjang,
disitu paham mangko dapék.
- 145 Arati ukatu tampék tumbueh,
indak baukue badjangkokan,
indak mamilieh kaandak ati;
dimano tumbueh, disiangi,
dimano ado, kito timbang.
- 150 Tumbueh dialue - dituruti,
tumbueh diadaik - kito pakai;
atau dakwa nan mandatang
baiekipun gajueng nan manimpo,
patuik didjawab disahuti.

"Since you have said this
 I will do my best to follow it.
 But listen for a moment:
 105 as it seems to me
 the meaning of to know our own self
 is to try to feel and understand,
 to know hardship and ease.
 If a thing is unpleasant for us,
 110 it will be unpleasant for others too;
 if pleasant for us,
 pleasant for others too.
 No matter what happens,
 put yourself in the other's place.
 115 The meaning of to know others
 is to see their different characters,
 just as a fisherman
 as different baits for different fish.
 The meaning of to know the world
 120 is that in it there are many sorts:
 there is black and white too,
 there are high and low;
 don't think that they are the same.
 The meaning of to know God
 125 is to know His Essence and Attributes,
 to study the Twenty Attributes,
 to distinguish the possible and absurd
 and what is necessary in regard to Him.
 As for the four attitudes you mentioned:
 130 the meaning of ukatu bungoekambang
 - if there is anything to discuss
 in order to get something done,
 act when the man's in a good humour.
 If you act at any other time
 135 you will rarely achieve success.
 The meaning of ukatu angin lunak
 - a time of calm and peace,
 when there are no pressing worries
 and it is easy to think clearly.
 140 The meaning of ukatu antaroan
 - a time between high and low,
 between joy and sorrow
 between hunger and satisfaction
 is when you can reach an understanding.
 145 The meaning of ukatu etampék tumbuh
 - something that is quite unexpected,
 there is no choosing when it's to be;
 wherever it happens, there it must be settled,
 however it is, we must judge it,
 150 however it comes, we must respond,
 however the adat, we must act.
 And if we are accused of anything,
 or anything be brought against us
 we must answer on the spot.

- 155 Nan salapan mandéh patjah
takuntji dalam duo tampék:
kok tasanguik dinan tinggi
kok talatak dinan gadang;
- 160 kalau nan tinggi kato mandéh,
itu banamo Kitab Allah,
sarato Hadis djo dalilnjo;
adopun nan gadang kato mandéh,
itulah adaik djanjo ambo
tiok² suatu djo mupakaik.
- 165 Bak itu kato mangko sutji,
bak itu mangko sampurno,
kok anjo indak bak itu
sio² 'tu namanjo. t
Manolah mandéh kandueng ambo,
170 bak itu ruponjo paham ambo,
sudah dibukak pado mandéh;
bak itu djuo aratinjo
laikoh tibo ditampéknjo?
Mandéh dék galak² sadjo,
175 apo koh salah djo siliknjo?
Mandanga kato nan bakkian
manjauik Siti Djuhari:
"O, nak kandueng sibiran tulang
io dén galak² kéték,
180 io dén udju² matjo
mandanga anak babitjaro.
Élok papatah djo patitih,
bak buni agueng djo talémpong,
sabagai rabab djo kutjapai;
185 élok buni sanang talingo
lamak manih didanga urang.
Dangkalan bana, O, 'nak kandueng;
sapandjang kato anak nantun,
kok kanai - alah lah kanai,
190 kok kuruih - alah lah luruih,
tapi balun tapék bana;
ta-singgueng² diputjueknjo,
ta-gisie² didaunnjo,
balun tatamu ditampueknjo,
195 indak taisi dilubangnjo.
Singgneh bak itu kato mandéh,
adaik dizaman maso kini
limbago awak mudo matah,
asa gajueng lai basambuik,
200 asa kato lai badjawab,
tjalak² ganti asah
antaro tukang balun tibo
lah djadi djuo 'tu nak kandueng.
Tapi bak itiek didalam aie,
205 tak sampai salam kakasiek,
rintang ta-apung² sadjo.

155 The eight divisions you mentioned
 which are to be found in two⁴⁷ places
 - if hung, in a high place,
 if set down, on a broad stand:
 when you spoke of ^{the} high place
 160 you meant the Book of God
 and Tradition - guides to right conduct;
 and when you spoke of the broad stand,
 that is what I call the adat
 when discussion resolves everything.
 165 This is the way for peace,
 and this way too for perfection.
 And unless things are this way,
 nothing will have any value.
 O, my own dear mother
 170 that is how things seem to me,
 just as I have told you
 - this is how I understand them.
 Is everything in its place?
 You were just smiling.
 175 Is there anything in which I am wrong?"
 When she had heard this
 Siti Djuhari replied:
 "O, my own dear son, ~~my~~ own flesh and blood,
 I did smile a little,
 180 I did feel a little proud
 to hear you speaking.
 The proverbs and sayings were in harmony
 like music of gong and talémpong⁴⁷
 or of viol and zither
 185 - a delight to the ear
 sweet and pleasant to be heard.
 But listen carefully, my dear son:
 everything you have just said,
 if it fits - I suppose it fits,
 190 if it's straight - I suppose it's straight,
 but you haven't grasped everything yet.
 So far you are only in the branches
 shaking about the leaves;
 you still haven't hit the fruit
 195 - got the shot into the hole.
 However, even though I say this,
 - and as for the present situation
 you are still inexperienced -
 as long as you can take a blow,
 200 as long as you can give an answer,
 you will do, as a makeshift
 until the carpenter comes;
 you will do for the present, dear son:
 but like a duck on the water
 205 you can't dive to the bottom
 - only float about⁴⁷ on the surface.

⁴⁷. A set of small gongs.

- Manolah anak kandueng dénai,
 latakkan bana dalam ati,
 tjubolah kana ujud Allah;
 210 djanlah banjak ~~uwéh~~²,
 usah dibari simpang sapieh;
 pitjiengkan mato anak kandueng,
 udjuik satu pangana buntab
- 215 ~~Dén~~ adja anak djo sindiran,
 dén kiéh anak djo papatah:
 binatang manahan palu,
 manusié kiéh makanannjo.
 Nak mandéh tjubo rantang pandjang,
 bak marantak manggih labéh
 220 -pilihlah dék 'nak kandueng dénai
 mangaruek saabih gaueng
 maawai saabih raso.
 Puéh² dék mangampueng
 pasai² dék mamilih.
 225 Abih dajo baban talatak,
 tibo paham, aka baranti,
 kato putuih sandirinjo
 indak manduo tjito lai.
 Djoko dajo balun abih,
 230 djokok paham balun tibo
 tjito banjak parisau ragu:
 budi manunggu kailimu,
 paham babisiék dalam batin.
- 235 Basikolo enggak kanai,
 Basidjombó nak manganai;
 Basisuruik lalu kanai,
 Tasendorong njato kanai.
 Hawa djo napasu basalahan,
 budi bapantang katindjauan,
 240 paham bapantang kamaliengan,
 kalueh kasah papéh nan ampék
 sarato anggota katudjuehnjo,
 pantjo indro mananguengkan,
 batang tubueh nan marasoi.
- 245 Paham insaf paham nan anieng;
 paham sangko - tjindorong ati,
 paham sjak - baisi antah,
 paham waham - mambao lalai;
 paham jakin - ilmu tatap,
 250 udjuik satu, pangana bunta.
 Anieng itu ulu bitjaro,
 tanang itu saribu aka:
 dalam saba bana mandatang.
~~Imaik~~² didahulukan,
 255 ~~ba-imaik~~² kamudian.
 Paham arif balawan banjak,b
 paham tjadiék manganai surang,
 paham mantiek mangunjah bangkai
 bidjaksano tahu dirasam.
- 260 Tjandokio pandai malulue,

And now, O my dear son
 fix this well in your heart:
 always remember Almighty God,
 210 never let your mind wander,
 never be easily distracted.
 Shut your eyes, my dear son
 give me your full attention.

I have been teaching you indirectly
 215 through analogies and proverbs
 - and beasts learn by blows,
 mankind learns from proverbs.

But now let me explain to you clearly
 - shake down the ripe mangosteen -
 220 choose all that you want, my dear son,
 learn everything from it you can,
 get the feel of the whole thing.
 Collect to your heart's content,
 pick out whatever you wish.

225 When exhausted your task is done,
 with understanding, worry is over
 and everything settled,
 no need for further anxiety.

But if you still have energy
 230 or you haven't understood everything
 and are still in many minds with much doubt
 then you still need more knowledge,
 awaiting the formation of clear judgment.

If you act too soon for fear of loss,
 235 or in the hope of personal gain
 - turn back, and you are in trouble,
 go forward, you are equally wrong,
 for that is to follow your passions
 not wanting yourself to be worsted,
 240 fearing anyone getting the better of you.
 Then your soul will suffer agony:
 each of your seven limbs
 and your five senses will writhe,
 all of your body will suffer.

245 An attitude of awareness is tranquil,
 one formed by opinion prejudiced,
 one formed by suspicion always in doubt,
 one based on imagination a source of idleness,
 but one of constancy brings certain knowledge
 250 with one purpose and one determination.
 Tranquility is the source of wise action;
 calmness can give birth to a thousand plans
 - with patience you can get the truth.

Take care before you do anything,
 255 be equally careful afterwards.

To be over-sensitive can cause trouble,
 to be over-clever will do you harm;
 to pry into another's affairs is like eating dead flesh,
 Wisdom is the attempt to feel as others feel.

260 Tjandokio can hide his feelings,

- biopari pantun ibaraik;
 -djauhari tahu manikam -
 budiman mati dikatonjo;
 265 sidiék diati, muluik maatuekan,
 njato adaik diatéh tumbueh,
 njato pusako bagiliran;
 limbago sipaik mananti,
 undang² maisi kaandak:
 270 tjupak sitalago panueh,
 gantang simadjo lélo.
 O, 'nak kandueng sibiran tulang,
 kalau tapilieh nan banjak 'tu,
 lah tantu ~~umpuek~~ djo tumpueknjo,
 lah dapék dék anak malakukan.
 275 Lah umpamo tungku tigo:
 apo mukasuik kan dimasak,
 kalau lah asie lado garam,
 indak mungkie 'tu 'nak kandueng.
 Sadangkanpun mandéh parampuan,
 280 indak tagamang sakéték djuo:
 kok sampik élok paténggangkan,
 kok lintjie mudahkpagantuengkan
 kok anak djawék warih mandéh,
 awak lai laki² pulo.
 285 Nanti sadjo takadie Allah:
 mudah²an umue kok pandjang
 ado karunie Tuhan kito,
 samo kito liék kasudahannjo.
 290 Dangakan bana, O, 'nak kandueng,
 tungku nan tigo kato mandéh
 itulah tamsie djo ibaraik:
 patamo tjadiék dang namonjo,
 kaduo tau dang namonjo,
 katigo pandai dang namonjo.
 295 Pihak nan tigo djinih nantun,
 ndak ditinggakan salah satu
 banamo tjadiék, tau, pandai.
 Kok indak tjukuik katigonjo
 tantu mandjadi lambiek matah
 300 -basangai diabu dingin,
 batanak ditungku duo.
 Lompong bana 'tu nak kandueng,
 lompong bak abu kanai buso,
 pongah bak kapéhtdikirokkan;
 305 bak gondjak kalangan tingga,
 bak galagak gulai kintjueng;
 baunjo ma-imbau²
 indak balado bagaram,
 namun parésó - amba sadjo.
 310 O, 'nak kandueng sibiran tulang,
 djan basuo 'tu andaknjo.
 Kalau adaik kan dipakai,

- and is an experttat pantan too;
 - the jeweller who can test a jewel,
 his decisions are the last word in goodness;
 his heart is honest, his speech is too.
 265 (He knows) the adat must be honoured,
 that everything is handed down to us
 and must be accepted:
 - the rules are for ustto obey;
 the tjupak is our guide
 270 the gantang has the right of decision.
 O, my dear son, my own flesh and blood,
 if you are able to grasp all this
 you can find a placetfor everything
 and put all my teaching into practice.
 275 As on a stove of three stones:
 you can cook anything you wish
 once the salt and spices are to hand,
 - nothing can go wrong, my dear son.
- Even though a woman
 280 I never have need for tdisquiet.t
 If in trouble, you can find help,
 on slippery ground you have a support
 provided you hold fast to my teaching
 - in addition, you are a man.
 285 Just wait on the Will of God:
 - may He grant us a long life
 and be provident with His blessings -
 we shall see the fruit together.
 Listen carefully, O my dear son:
 290 this three-stoned stove I mentioned
 is only a metaphor, an illustration.
 The first of these three is Wisdom,
 the second Knowledge
 and the third Skill.
 295 As for these three
 not one may be omitted
 - I mean Wisdom, Knowledge and Skill.
 If any one is left out
 nothing will be properly cooked.
 300 Warming yourself by cold ashes
 is equivalent totstanding a pot on two stones.
 That, my dear son, is senseless:
 as absurd as ashes scattered by the bellows,
 proud as fluff blown about in the air;
 305 like a see-saw without an axis,
 or the froth of kintjueng⁴⁸ curry
 - the smell is appetizing
 but there is no salt or chile
 and the taste is quitetflat.
 310 O, my dear son, my own flesh and blood,
 never let this happen to you.
 If you are going to apply the adat,

48. A vegetable with an attractive smell while cooking but insipid
 in tastet

- baiekipun alue kan dituruik
 atau djalan kan ditampueh,
 315 walaupun tanggo kan ditingkék
 -ketahui bana 'tu nak kandueng.
 Bak taratik 'rang sambahjang:
 kok masuek - sarato tau,
 kalau sarato takuik,
 320 katahui barih balabéh^{njo}.
 Djan bak ajam lapéh malam,
 kian kamari ta-rumbu²,
 bak kambieng diparantjahkan,
 banjaklah enggak pado amueh.
- 325 Kalau basuo nan bak itu,
 adaiklah katjondong bangkueng:
 bak kaju lungga pangabék,
 -usah disasa 'tu 'nak kandueng.
 Bak itu undang²njo,
 330 bak itu tata barihnjo.
 Kalau tapaham dinak kandueng
 nan mandéh adjakan tjako,
 kasasi bungo djo dawn.
- 335 Indak paguno kato banjak,
 indak paidah rundiengan pandjang,
 élok dipunta singkék sadjo.
 Barakaik sidingin djo sitawa
 indak karonno dék ramuan,
 panjakik ilang sandirinjo.
- 340 Mandanga kato nan bakkian,
 mandjawab Datuek Naratjo:
 "Manolah mandéh kandueng ambo,
 sapandjang kato mandéh 'tu
 banjak bak bintang dilangik,
 345 panueh bak pasie ditapi pantai.
 Lah mabuek ambo mandangkalan,
 balim tasimpan takamési,
 lah bak manggantang anak ajam,
 bak maétong bulu kambieng.
- 350 Nak talatak didalam kaduik,
 nak tasimpan dalam pati.
 Djan ambo kamari bimbang
 bak mangubak isi bawang,
 tjubo tarangkan dimandéh satu²."
- 355 Mandanga kato nan bakkian
 bakato Siti Djuhari
 sambie mangéndéng galak sanjum:
 "Manolah anak kandueng ambo,
 tantangan kato nan banjak 'tu,
 360 ijo talampau pandjang bana,
 rundieng bak katiak ula,
 kato bak bulalai gadjah.
 Tapi samantangpun bak itu,
 rundieng indak dénai andjak,
 365 kato indak dénai alieh.

315 whatever course you are to follow
 whatever road you are to take,
 whatever stairway you mount
 - understand all you do, my dear son.
 Like the ritual of daily prayer,"
 perform it as you should,
 and if you forget it, fear"-
 320 understanding every detail fully;
 not like a fowl let loose at night
 colliding with one thing after another
 or a goat taken to the water
 which will struggle its utmost to escape.
 325 If you don't follow what I've"been telling you
 the adat will collapse in disorder
 like firewood too loosely bundled.e
 Don't go complaining, dear son,
 these are the laws you must obey
 330 and the way you should follow them.
 If you have understood this, dear son
 - what I have just been telling you-
 it will be shown in your conduct.e
 There is no need for many words now,
 335 or for a long discussion,
 all can be concluded briefly.e
 The result is like a cool compress
 not from the labour of gathering herbs,
 the fever just vanishes."
 340 When he had heard this
 Datuek Naratjo replied:
 "O, my own dear mother,
 what you have just said
 is manifold as the stars in the sky
 345 or the sand on the seashore,"
 I am dizzy to hear it,
 and still have no firm hold of it
 - I can't weigh a chicken in a gantang
 or count the hairs of a goat.
 350 But that I may keep it in my purse,
 have it planted deep in my heart,
 so that I will fall into no confusion
 - as you might peel the skins of an onion,
 explain it again, step by step."
 355 When she had heard this
 Siti Djuhari"replied
 with a glance and a laugh:e
 "O, my own dear son,
 as for all I have said"
 360 it is true it is too long
 - like the arm-pit of a snake
 or an elephant's trunk.
 But even though this be so
 I haven't wandered from the subject,
 365 I've only been talking of this one thing.

- Sapandjang kato nan dahulu:
 ari saari dipatigo,
 malam samalam diparampék
 - tnan bak itu djanjo mandéh dén -
 370 impunkan bumi djo langik,
 nak njo kutjuik alam nangko.
 Ari saari dipatigo;
 patamo maisi hawa napasu:
 375 Minum makan paubék lapa
 nak kuaik sandi djo tulang;
 apo² mukasuik ati
 bulieh kuaso manjampaikan.
- Kaduo karadjo bausao
 mantjari pangidupan
 380 sambie mamikék palueh buruek
 nak élok adaik kito pakai,
 nak santun batang tubueh diri.
 Katigo parintah mamarintah
 didalam korong djo kampueng,
 385 atau didalam nan sapajueng,
 baiek didalam nan saindu,
 nak njo tapakai sipaik diri.
- Malam samalam diparampék:
 Patamo bapapa djo babitjaro,
 390 pikie mamikie alue patuik;
 timbang manimbang kabanaran
 nan baribu nan baratuih.
 Pitua dén nan banjak 'tu
 elok di-ulang² djuo.
 395 Kaduo mang-adji² asa,
 mangadji laie djo batin,
 mangadji awa djo akie.
 Awak nan ino sadjak kéték,
 400 banamo siBujuang Géléng,
 bagala Rantjak diLabueh.
 Kinilah ampie talipoe,
 indak bulieh lupu disanan.
 Nan djan tapakai lobo tamak
 nak takuik ati katakabue.
- Katigo mantjari kasanangan
 supajo tubueh naknjo séhaik;
 405 lalok djo tidue sedang élok
 agak salapan djam sadjo.
 Kasampék mangana Tuhan kito,
 410 mangana Allah dangan Rasue,
 basariaik bahakikaik;
 kutiko iduik nan kan dipakai,
 kok mati nan kan ditompang.
- Dangkalan bana, O 'nak kandueng,
 415 sabab bak itu djanjo mandéh
 sudahnjo adaik kabalérong,
 sudahnjo dunie kaakiraik.
 Pakaikan rukun nan limo
 banamo rukun Islam,

A little while back I said:
 divide the day into three
 and the night into four
 - just as my mother said -
 370 join the earth and sky
 roll the world up into a small space.
 To divide the day into three is:
 first, to satisfy one's needs.
 375 Eat and drink to satisfy hunger
 and give energy to the body,
 so that whatever needs to be done
 there will be strength for.
 Second to work diligently
 in order to earnea living
 380 - enough work to produce a sweat -
 to be sure the adat is practiced
 and also to preserve your health.
 Third, in exercising authority
 over the people of the village,
 385 under the jurisdiction^e of any pangulu
 or in any family group,^{ee}
 act in every way as you should.
 To divide the night into four is:
 first, whenever^e you speak,
 390 to discuss what should be best;
 meditate to find the truth,
 be its aspects a hundred or a thousand.
 And all the advice I have given you
 review it again and again.
 395 Second, to study fully sources,
 outer form and inner meaning,^e
 study the way things are going.
 You were of humble birth
 with the name Bujueng Géléng
 400 and the title Rantjak di Labueh.
 Now that ~~is~~ nearly all past
 but never forget those days.
 Never fall into greed or avarice
 and always fear to become proud.
 405 Third, to look for happiness
 and keep your body healthy,
 have a right amount of sleep
 just about eight hours.
 Fourth, remember our God,
 410 think of Him and His Apostle,
 on the law and its inner meaning
 which we practice while alive
 and bear with us after death.
 Listen carefully, O, my dear son!
 415 I have been telling you this because
 questions of adat are settled at the balai,
 but the world is judged in eternity.
 Follow those five rules
 which are the pillars of Islam,

- 420 tandonjo awakobaAgamo
namun banamo ambo Allah:
iduik manusie baAgamo,
iduik binatang napasu sadjo;
kok anjo indak bak itu,
- 425 kaum apo awak namonjo.
Kalau nak tau pado kaum,
ditilik pado agamonjo;
kok indak kito²baagamo,
didunio tak tantu bangso,
diakiraik wallahu alam!
- 430 O, 'nak kandueng, sibiran tulang,
kok lah tapakai damikian
alah salamaik anak kandueng;
kaum sanang padi mandjadi,
- 435 tubueh séhaik, badan salasai.
Tapi kok lai umue pandjang,
kok lai baputo anak kandueng,
kana pitarueh urang tuo:
djan dinanti sampai luluih,
- 440 lantai dahulu kokoh²,
asueh nan usah dipitjaukan.
Sanjampang baanak parampuan:
adja mangadji djo manjurék,
adja mantjukie djo batanun,
- 445 tau malukih manarawang,
tau disuri mato karok,
tau dipakan rabah tagak;
arih djo bidjak dipakainjo
tau dimasak djo nan matah,
- 450 tau diamba djo nan masin.
Kok anjo indak bak itu
gadang sasalan kamudian,
agak suka bulieh minantu,
antah kok djadi sambarangnjo.
- 455 Kalau baanak laki⁶,
baru baumue anam tahun,
siang masuekkan kasikolah,
patang dirumah diadjari,
malam disurueh injo kasurau:
- 460 duo tigo djarék tatahan,
salah satu manganai djuo.
Kok sampai balik baaka
ditambah djuo pangadjian;
adjari bana 'tu 'nak kandueng,
- 465 limbago pakaian urang mudo.
Injo kok masuek alék djamu,
tibo didalam korong kampueng
naiek karumah tanggo urang,
usah mantjari tampék duduek,
lewaikkan pandang ilie mudiek,
- 470 tjalieklah urang kiri kanan;
nan patuik, anak tague sapo.

420 a sign you have a religion
 and are a true servant of God.
 Men live by religion
 animals only by their passion
 If you do not live in this way
 425 what sort of people are you from?
 To know what a people are like
 judge by their religion.
 For if we have no religion
 in this world, we are of no account
 430 and in eternity, God only knows!
 O, my dear son, my own flesh and blood:
 if you can practice this,
 all will be well with you,
 your family fit and rice crop abundant,
 435 your health good, and body fit.
 Then - if God grants you life -
 and it happens you have children,
 recall the advice of long ago:
 don't wait until trouble comes
 440 take care to avoid it,
 - don't neglect their education.
 If you have a daughter
 teach her to read and write,
 teach her to crochet and spin cloth,
 445 to draw and to embroider,
 to be able to handle a loom
 and judge the rise and fall of prices;
 to use wisdom and diplomacy,
 to know what is cooked and what raw,
 450 what insipid and what salt.
 If you neglect this
 you will have much to regret later:
 it will be difficult to find a son-in-law
 unless you take just anyone.
 455 And if you have a son,
 once he is six,
 in the morning send him to school,
 the afternoon teach him at home,
 in the evening send him to the surau.
 460 Set two or three traps
 so one at least of them will get him.
 And even when he comes of age
 go on with your teaching of him;
 teach him well, my dear son
 465 the way a young man should behave
 If he is to attend a feast,
 when he arrives at the village
 and enters another's home,
 he should not choose a place for himself!
 470 He should glance around him
 to the right and the left
 greeting those he should.

- 475 Djan manjasak manjalingkik,
urang nan usah dikalongkahi;
alék ado basi pangka,
djamu ado badjanang.
- 480 Kok tagak pagawai Ampang Limo
atau siBudjang djo Palagan
kamanduduekkan alék djamu,
~~djan awak bakandak ati;~~
~~élok dipakai kaandak bana,~~
dituruik pandai djanangjo.
- 485 Djan bak tjongkak urang kini,
djikok tibo dialék urang
ditjari tampék bakéh duduek
mano katudju diatinjo,
baso djaueh, taratik kurang,
indak mandanga kokok ajam.
- 490 Alék djo djamu baduduekkan,
adaik limbago baaturan;
alék saporintah pokok,
djamu saporintah djanang;
awakdidalam alék urang
indak bulieh salélo sadjo.
- 495 ~~Walau kamano 'rang duduekkan~~
~~manuruik sadjo nan wadjibnjo~~
~~-babaso agak sakéték,~~
diikuik djuo kasudahannjo.
Malah salamaik awak duduek,
500 tibo tjarano dipadapan,
tjapai sakéték sedang galak,
itu nan baso djo basi.
- 505 Sungguhpun galak kato mandéh
tigo pulo dang baginjo:
Patamo galak bangso sétan,
kaduo galak pagalutan,
katigo galak pakaian Nabi.
- 510 Arati galak bangso sétan,
galak tabahak tinggi ari
sarato pakiek djo pangkiengnjo,
bak lampatiek kansi asam
itu tak bulieh kito pakai.
- 515 Arati galak pagalutan,
galak adaik basamo gadang,
samo mantjari kasukaan
nan dipakai salalu ari.
- 520 Arati galak pakaian Nabi,
galak taséngéng indak djadi,
antah kaijo, antah kaindak,
sedang manih diantikan,
antaroan suko dangan duko
-disanan bulieh dilakukan.
- 525 Kalau duduek didalam alék,
djanlah banjak sando gurau;
usah bagarah bakutjindan.

He must not push in clumsily
 or step over anyone.
 475 The feast has its host
 the guests have their usher.
 If the Ampang Limo
 or siBudjang and Palagan
 move to show him to a place
 480 he should not follow his own whim;
 he must do what is right
 and follow the arrangements.
 He must not be proud, like people of nowadays:
 once they arrive at a feast
 485 they look for a place to sit
 just anywhere they please
 without any breeding or manners
 - they can't even hear a cock-crow.
 Guests must be shown to their places
 490 - the adat has rules for eating -
 they must obey the host
 and sit as the usher directs.
 When one is at a feast,
 one may not do as one pleases.
 495 Once he is shown to a place
 it is his duty to go there
 - perhaps to demur at first,
 and then take his seat there.
 Once he is in his place
 500 and the betel bowl comes round
 he should reach for it, and smile a little
 - that is a sign of good breeding.
 Even though I said 'laugh'
 there are three kinds of laughter:
 505 first is 'laughter of the devil',
 second is 'laughter of amusement',
 and third 'laughter of the prophet'.
 The laughter of the devil is
 a loud rearing laughter,
 510 a shrieking and giggling
 - like a worm touched with salt -
 this is something forbidden us.
 The laughter of amusement is
 what we hear from groups of friends
 515 amusing themselves together,
 something they do every day.
 The laughter of the Prophet
 is a laugh not expressed aloud;
 it is, and it is not.
 520 Checked as a pleasant smile
 it is a balance between pleasure and sadness
 - this is the laughter we are allowed.
 If at a banquet
 he should not be too full of jokes
 525 or always trying to out-do the others.

Usah dibuék olok²
sapuntun budi kanak²

djadi kito mudo tanawan.

530

Lambak nan daripado itu,
buhue pulo distinjo:
kasieh kapado korong kampueng,
kasieh kapado alék djamu,
kasieh kapado sidang manusie.

535

Kok tumbueh diawak alék djamu,
élok manuladan inaik²,
djan ado tjatjék djo binaso:
angik djo malu dalam dunie,
taupék kito kasudahannjo.

If he is always making jokes
in the manner of small children
he will only be thought immature.

530

In addition to all this
you must plant in his heart
love for the people of the village,
love for the guests at a feast"
and love for all mankind.

535

And if he gives a feast
let everything be arranged carefully
don't let anything be wrong
or it will be a public disgrace
and everyone will criticize us."

CONCLUSION

- 1 Kamudian nan daripado itu,
 maimbau pulo anjo lai,
 ijo mandéh Siti Djuharjo
 kapado anak nan baduo:
- 5 *Mano ang Datuek Naratjo Lauik Budi
 sarato upiek Siti Budiman
 darah sagumpa mandéh kandueng,
 mari kalian kaduonjo,
 nak takasiek, nak talunai,
 10 takarak tabatu ampa;
 nak tasurieh bak mambadjak
 nak tatukiek djadjak mandaki
 diusai bana pangadjian
 nak dén kadji tjilako mudo.
- 15 Djikok ado umue pandjang,
 kok sampai kalian tuo²,
 adjakan kapado anak tjutju,
 atau kapado korong kampueng
 atau kapado 'rang sumando,
 20 kaganti sirieh nan sakapue
 kaganti pinang nan sagatok.
 Awak kok banjak mintak tolong,
 banjak manjurueh manjarajo,
 djapuik itan, balikan injak,
 25 ganti pam-baléh² guno.
- Kini dimulai pulo mangadji:
 simakkan bana dikalian,
 pilih bana abih².
 Tjilako mudo dén katokan
 30 adolah tigo pakaronjo:
 patamo banamo mudo parisau,
 kaduo banamo mudo pangusau,
 katigo banamo mudo langkisau.
- 35 Adopun arati mudo parisau,
 siang malam baati rindu,
 patang² baati rémbang;
 balun diimbau lah babuni,
 balun dikubik injo lah datang,
 balun didjudjai injo lah galak,
 40 bak katidieng tangga bingkai,
 bak pajueng tabukak kasau.
 Pahamjo kambieng diulék
 sabab dék tjanuek angan²,
 itulah mudo nan tjilako.
- 45 Arati mudo nan pangusau,
 ingéklah pantun 'rang tuo²:
- Tjintjin pérak duo pamato,
 Tjintjin tambago bakilatan;
 Lah ribuik sapanueh koto,
 50 Adaik 'rang mudo kasabutan.

CONCLUSION

1 Some time after this
 she called them once again
 that is, Siti Djuhari,
 and said to her two children:
 5 "Datuek Naratjo Lauik Budi
 and my daughter SitioBudiman,
 both formed from a clot of my blood;o
 come now, both of you
 to the heart of what you must know,
 10 find your way down to bed rock.
 And for it to drive a furrow in your heart,
 give you a foot hold on which to climb,
 study carefully all I've been teaching
 while I tell you the wretched types of young.
 15 And if you are granted a long life
 and then reach old age,
 teach it to your grandchildren,
 to the people of your village
 or to your sons-in-law
 20 - to replace a quid of betel,
 exchange for a bite of pinang,
 for you will often be asking help
 making requests here and there
 to get this and buy that,
 25 - this is your duty in repayment.
 Now let me teach you:
 listen carefully, both of you,
 and be sure to get everything.
 The wretched types of young I mentioned
 30 may be divided into three:
 the first is Mudo Parisau,
 the second Mudo Pangusau
 and the third Mudo Langkisau.
 The meaning of Mudo Parisau
 35 is one day and night thinking of love;
 every evening he sits moping.o
 Before addressed, he has spoken,
 before beckoned, is already there,
 giving a smile before greeted.o
 40 He's like a basket with "frayed rims
 or an umbrella with broken stays,
 his mind like a goat worried by worms
 because a slave to his day-dreams.
 - This is one wretched type of youth.o
 45 For the meaning of Mudo nan Pangusau
 think of the pantun of long ago:"
 The silver ring has a double jewel,
 The copper ring is gleaming;
 The whole town is in uproar .o
 50 Discussing the conduct of the young.

- Ilie mudiek injo manjusah,
 kiri kanan mamatjah parang.
 Dari djong sapanueh djong,
 dari kampueng sapandjang kampueng
 55 barang tarupai nak maélo;
 apo nan tampak nak manariek,
 injo nak ijo kasamonjo.
 Kok mamintak, indak dangan suko,
 mambali indak djo arago
 60 bak balam tabang randah
 ajam dilasueng tasambuba;
 itulah mudo nan tjilako,
 sabab dimabuek uwéh².
 Nan banamo mudo langkisau,
 65 itulah mudo lidah aie,
 sapantun talingo angin;
 labueh sampik, kudo panjipak,
 arang karéh lari panjimpang,
 ikue kupik kapalo randah;
 70 djangék taba adjaran kurang,
 aka busuek, itikaik djaék,
 paham tak suko kanan baiek
 manarueh dangki djo kianaik;
 itulah mudo nan tjilako
 75 sabab takabue dalam ati.
 Mano 'nak kandueng nan baduo,
 tjilako mudo lah dén sabuik.
 Dangakan djuo dék kalian
 dén kadji tjilako tuo,
 80 itu tigo pakaronjo djuo:
 Patamo Njinjie tak manantu,
 kaduo Damuik badak djantan,
 katigo Riang² asam.
 Arati Njinjie tak manantu,
 85 bak balam talampau djinak
 ma-anguék² tabueng aie,
 pantjotok kili²njo
 dimabuek létjék lumak lamiek.
 Rundieng bak sarasah tadjun
 90 indak mambari pangadjaran;
 kato bak buni gunueng runtueh,
 indak nasinaik djo amanaik;
 batutue ba-olok²
 manjimpang mato bisue urang;
 95 itulah tuo nan tjilako,
 sabab indak ado bailimi.
 Arati Damuik badak djantan,
 nan indak tau diduri,
 kulik suréh djangék²njo luko
 100 namun lénggok bak itu djuo;
 bak kabau djalang karéh idueng
 parunjuik pambulang tali,
 indaklah tau dikandanganjo;

Everywhere they make trouble,
 right and left they cause quarrels
 - from one street's end to another
 from one kampueng to another.
 55 Anything hung up they wish to take,
 anything they see, they are after
 - there's nothing they don't want.
 They are rude in anything they ask for
 and never want to pay a proper price.
 60 They are just like a dove flying low
 that puts the fowl at the mill ~~in~~ confusion.
 This is another wretched type of youth
 because drunk with his own ideas.
 65 The meaning of Mudo Langkisau
 is the youth like a tidal bore,
 ready to strike like a typhoon;
 or like a kicking horse in a narrow road
 unruly even under a strong rein
 with tail high and head low.
 70 He's insensitive and lacking in breeding,
 his mentality dishonest, his desires evil
 who never thinks of goodness
 but is full of hate and treachery.
 This is the third wretched type of youth
 75 because of his own pride.
 O, my own two dear children,
 I have told you the wretched types of youth,
 now listen once again
 while I tell you the wretched types of old,
 80 and these are also three
 The first is Njinjie tak Manantu,
 second Damuik Badak Djantan,
 and the third Riang-Riang Asam.
 85 Njinjie tak Manantu is
 one like an over-tame dove
 always after his dish of water,
 always tugging at his chain
 only happy talking of the good old times.
 His conversation is like a waterfall
 90 but without any instruction;
 his words sound like the collapse of mountains
 but have no counsel or value.
 Everything he says is frivolous
 but it cuts people to the quick.
 95 This is one wretched type of old man
 because he has no knowledge.
 Damuik Badak Djantan is
 one insensitive to thorns,
 who will let his hide be scarred
 100 but sway forward on his own path
 like a wild buffalo heedless of his ring
 struggling to break his tether
 and with no idea of his place.

- 105 bak ilmu tukang rabab
ndak bulieh bakato awak,
anjo nan kaandak injo surang,
indaklah bulieh disalahi.
Itulah tuo nan tjilako
sabab misikin pado budi.
- 110 Aratinjo Riang² asam,
bak kantjah nan lawéh arang,
paham bak tabueng saruéh.
Kok dapék mambaokannjo
tarueh bana bak katidieng;
- 115 kok tak élok² awainjo
tasuruih bana bak andjalai.
Siapo nan pandai maudjukan
dipudji ba-muko²;
barangsiapo tak manuruik,
barapo upék dibalakang
- 120 sampai ditjatjék diinokan,
buruek sanan, aiblah sanan,
sétan badjuntai dilidahnjo,
galak Ibilih manolongi.
- 125 Itulah tuo nan tjilako
sabab ndak kasieuh diAgama.
Kemudian daripada itu,
dangakan pulo, O, 'nak kandueng:
Sipaik manusie diatéh dunie 'ko
- 130 adolah duo pakaronjo:
patamo Sipaik Kabantjian,
kaduo Sipaik Kasajangan.
Adapun Sipaik Kabantjian
bulieh dén bilang agak sapulueh:
- 135 élok baso - ndak katudju,
baiek budi - ndak manantu,
gadang sanduek - ndak mambao,
gadang suok - ndak manganjang,
gadang antjak - indak lalu;
- 140 élok tungkuh - ndak baisi,
gadang agak - ndak manjampai,
gadang galogok - ndak bamalu,
gadang latuih - ndak baasok,
gadang lautan - apupun indak.
- 145 O, 'nak kandueng sibiran tulang,
kok tapakai salah satu
nan banamo Sipaik Kabantjian
galaklah urang dinan kalam,
gali talingo urang banjak.
- 150 Adapun Sipaik Kasajangan
sapulueh pulo pakaronjo:
Patamo pandai manjamokan manusie,
indak balabieh, indak bakurang;
- 155 kaduo pandai mamliharo ati manusie,
katigo pandai malabieuhkan rakanannjo
sarato takuik dangan malu.

105 Just like the player of a viol
 he won't follow anything we have to say;
 his only interest["]is his own opinion,
 and no one may find him wrong.

This is another type["]of old man
 because he is poor in goodness.

110 Riang-Riang Asam is
 one like a cauldron with a broad mouth
 but whose wit is but a section of bamboo.

If you can win his confidence
 he is open to your words like a basket;
 115 but if you can't manage this
 he will shrink away from you.

Anyone who can humour him
 he will flatter to his face,
 but anyone refusing to humour him

120 - how won't he suffer from his back-biting,
 with criticisms and insults,
 slander spread here and scandal there.

A devil sits cross-legged on this man's tongue,
 the laughter of Satan urges him on.

125 This is the third wretched type of old man
 because he does not love religion.

In addition to all this,
 listen again carefully my dear children -
 the qualities of people on this earth
 130 may be divided into two kinds:
 first are the qualities hated,
 second are the qualities loved.

As for the qualities hated,
 of them I can count up to ten:
 135 politeness - but out of place,
 goodness["]without rhyme or reason;
 a large spoon that doesn't carry anything,
 a large mouthful that doesn't fill,
 a noisy threat, but not carried out;
 140 a fine package, but no contents,
 many plans, but nothing achieved,
 a threatening attitude without["]any shame;
 a loud explosion, but no smoke,
 a wide sea, but nothing in it.

145 O, my dear children, my own flesh and blood
 if you are caught out with one of these,
 these qualities that are hated,
 people will mock behind your back,
 everyone's ear will enjoy the story.

150 As for the qualities loved,
 there are ten of those too:
 first is to treat all equally,
 unmoved by any prejudice;
 second to understand people's feelings,
 155 third to honour one's superiors
 with reverence and respect;

- Kaampék pandai ma-randahkan diri,
muluknjo manih, basonjo baiek;
kalimo pandai maagak maagiehkan
 160 - dibaliek mangko dibalah -.
- Kaanam pandai baliku dinan tarang
kok balindueng dinan panéh;
katudjuéh pandai mangambiek patangahan
 sarato adab djo ormaiknjo.
- 165 Kasalapan mulie sagalo djandjinjo
 sarato malu pado Allah;
kasambilan élok parangainjo duduek tagak
 baiek taratik mirua makan,
 anggota nan tudjuéh dipasuengnjo.
- 170 Kasapuluh suko mandjudjueng titah radjo,
 kasieh diadaik djo Agamo
 manuruik sapanjang Kitab Allah
 -sampurono iman Islamjo
 malangkah saraik dangan rukun.
- 175 Sa-banjak² pangadjian
 walaupun bak bintang atéh langik
 atau bak aie dalam lauik
 indak lain, indaklah bukan
 masuk Iman djo Islam.
 Tamat.
- 180 Kaba sampai, ajam bakukuek,
 Murai baktijau ari siang;
 Kurang garam datuek manukuek,
 Tando mauléh kasieh sajang.

- fourth to know how to deprecate one's self
with careful words and pleasant politeness,
and fifth to judge carefully
- 160 - to examine well before deciding.
Sixth is to find hiding on the plain
and a shelter from the heat;
seventh to be able to adjudicate
with good manners and politeness;
- 165 eighth to honour one's promises,
and to fear Almighty God;
ninth to be of good character, standing or sitting,
even in eating and drinking,
and to keep one's members under control.
- 170 Tenth is to obey the ruler,
to love the adat and religion
as the Book of God teaches we should;
to have a perfect faith in Islam
to fulfill its rules and its five pillars.
- 175 But no matter how much this teaching is
- as extensive as the stars of heaven
or the waters of the sea,
it is nothing different, nothing other than
the teaching of our Faith, our Islam.
- 180 The kaba is finished, the cock has crowed,
The murai⁴⁹ sings to the approach of dawn;
If salt is lacking, pray add it,
a sign of love and affection.
