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TEXT AND TRANSLATION OF THE PROSE NARRATIVE

CHAPTER 8

INTRODUCTION

This chapter contains the text and a translation of a story told on 30th May, 1984. The story concerns a people called the Caɔɔup, or Sambup in the Kenyah language, who were said to be comparable to the Badang Kenyah. This group differed from the Sebop (Cəbup) who were not thought to be Kenyah but to be like the Kejaman/Sekapan/Lahanan and related to Kajangas much as, for instance, the Berawan (Belagwan).

CHAPTER 8

Text and translation of the prose narrative

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The text is that of a *cəritā?* *caßey?* which was transcribed in the field from the tape-recording of a narrative by Lədap with the assistance of Cirəŋ (see Plate VIII). The text has been divided up into numbered paragraphs or sections for which there are corresponding notes in Chapter 9. The divisions occur at what appear to be grammatically or narratively reasonable points but are nevertheless somewhat arbitrary. Passages in the Kenyah language, spoken in a distinctly rhythmic manner, have not been presented separately from Kejaman. Footnotes to the text, which are numbered separately from those to the translation, contain the comments of the audience and an indication of where it was thought that mistakes had been made by the narrator. It is clear that the audience participated in the narrative sometimes to the extent that this became more a dialogue than a simple narration. During transcription, Cirəŋ selected those comments of the audience which seemed to him to be relevant to the story, because there was a great deal of incidental conversation of no clear significance in this context. However, it is certainly the case that some relevant comments were missed from the field transcription, perhaps because Cirəŋ thought them to be uninteresting. Although this aspect of performance is therefore incomplete, the available material is nevertheless highly revealing. In Chapter 9, the notes to each paragraph or section are detailed and are intended to justify the renderings given in the translation and to highlight obscurities in the text. The narrator uses a complex mixture of dialects and languages, as will be evident from the notes. Owing to the author's limited knowledge of languages other than Kejaman/Sekapan, the notes indicate where specific problems have arisen and where, therefore, further work is required. Finally, it should be noted that, although these languages use aspect rather than tense, the translation is rendered into the past tense in English.

- 1 naw laʔəy ɬǎʔ cəritǎʔ cirah lɔŋ bacan təbuŋeŋ irəŋ lɔŋ bacan ... təbuŋeŋ irəŋ lɔŋ bacan
- 2 inu uran cəlawan cuay dɔʔ manay inan dua pana pineʔ ɲan uin tiga mamun cada pəŋ kapaŋ
- 3 laway irəŋ tubək uŋaŋ tuit laŋaŋ cagwi lɔŋ bacan
- 4 naw uran dəgwaʔ dəma kə dəma taup kə taup dəgwaʔ mədek kəduri mədek capeʔ maʔaiu mədek kəduri mədek capeʔ mədek kəduri mədek capeʔ
- 5 ŋali ŋali nah kəgwan uŋeŋ ŋali nah kəlɔʔ¹ məŋǎʔ dəgwaʔ məŋǎʔ jəʔay dəgwaʔ dəmay kəman - wah - jəʔ ay məŋǎʔ dəgwaʔ mili panaw wah dəgwaʔ anak uyaw anak uyaw abeʔ un taman atǎʔ irəŋ iŋay iŋeŋ gətəwʔ ayuʔ ləbəwʔ ləjaw alɔ uin nəmɛyʔ bəlawiŋ irəŋ lɔŋ bacan dəgwaʔ aman uin təbuŋeŋ aman uin²
- 6 cirah iŋay bitəw iŋay miʔiŋ bəlawiŋ lawan bəlawiŋ bali ulun cili jəliβan ləpɔʔ alɔ uin duan alɔ uin tiŋaw tipan alɔ maʔɔ bulɔʔ lənan
- 7 laʔəy dek capeʔ dəgwaʔ mah ŋədurep ŋədurep ŋəludəp maʔaiu³ laʔəy dek capeʔ dəgwaʔ mah laʔəy dek kəduri dəgwaʔ mah

¹ [kəlɔʔ]

² cirəŋ : iβu iβu dəgwaʔ paʔamah gətəwʔ

lədap : wah ica dəgwaʔ paʔamah cirah pətəʔat.

³ liŋaŋ : dəgwaʔ ɲəligaw inan yah ɲəligaw laʔəy inan nuan dəgwaʔ təʔgwaʔ

Translation of the narrative

1 Well, what is the tale told of those at Lōŋ Bacan, of Təbunġ and Iraŋ of Lōŋ Bacan, Təbunġ and Iraŋ of Lōŋ Bacan?

2 What is said then of the two bachelors, the noble brothers Uij Tiga Mamuŋ Cada Pəŋ Kapan

3 and Laway Iraŋ Tubək Ujaŋ Tuit Laŋan, of the people of Lōŋ Bacan?

4 What would those two do? Every day all day long and every night all night long, they would just play the lute, play the mouth organ, play the lute, play the mouth organ, play the lute.

5 "It is very vexing", said Ujaŋ, "vexing indeed to wait for you two, to wait for you to go up and go in to to eat when I call you – no – to wait for you to go off somewhere when I call you – no – you two fatherless children, fatherless children who have no father, Iraŋ going down there to die at the longhouse of Ləjaw Alō Uij because of the Bəlawiŋ, Iraŋ of Lōŋ Bacan and the father of Uij Təbunġ, the father of Uij.¹

6 They went before, went to capture the Bəlawiŋ, to fight Bəlawiŋ the poisonous snake of the longhouse at Alō Uij Duan Alō Uij Tiŋaw Tipan, the river of murmuring bamboo.

7 But there was just the continuous sound of those two playing the lute all the time, the sound of their playing the lute, the sound only of those two playing the mouth organ.²

¹ Cīrəŋ : Were those two both of the same father who died?
Lədap : Those two were not of the same father, they were cousins.

² Liŋan : Those two are seeking in the truth from their mother, looking to find out what their mother says.

8 mi?a lä? ləto uə? idan bulan

9 mi?a daləm uca iəŋ inan lələ? ja?at daləm kimət ŋaləŋ balan cuay dō? manay inan dua pana pine? ŋan təbuŋeŋ⁴ tiga mamuŋ cada pəŋ⁵ uin tiga mamuŋ cada pəŋ kapan laway irəŋ tubak uŋaŋ tuit laŋan

10 dəgwah ʔä? ləβa⁶ iŋay inan dəgwah ʔä? pərah cəŋan uŋaŋ ʔä? pədəŋ dəgwah kə dəgwah anak uyaw dəgwah wah mili panaw wah iŋay kaβa wah iŋay ŋacəw wah iŋay məcəy dəgwah kə? gagi ma?aiu dəgwah kə? pəgagi mədek cape? ma?aiu mədek kəduri ma?aiu la?əy ŋəludək ŋəlubək ma?aiu ʔaw ʔaw ʔaw inan unəy maʔəm kə? maʔəm

11 abu dəgwah məβa mədek dəgwah məʔut abu dəgwah məβa mapin cape? dəgwah məʔut

12 kinan mah dəgwah

13 anaw⁷ ja?ay cucut dəgwah cəŋim kun cəŋim ba?ah cəŋim ləʔah ja?ay dəgwah dəmay kəman - wah - dəgwah uin dəgwah laway inəy ʔä?⁸

14 pərah ʔä? cəŋan uŋeŋ inəy ʔä? məy? dəgwah ʔä? buyä? dəgwah kirəy

15 dəgwah anak uyaw iβu atä? amah ... inan dəgwah inan laway irəy uŋeŋ irəy⁹

16 baw uŋeŋ ʔä? kə? ləgwa? lubəh ləgwa? ləβəw? nəpit apəy? kətip nah ka?gwət pay ʔä? kə? cənuruŋ dəgwah βah kətip inan ayu? baʔəw? dəgwah

⁴ error : for təbuŋeŋ read uin

⁵ error təbuŋeŋ ... pəŋ

⁶ error

⁷ error

⁸ aman liŋan : uŋuŋ inəy cəritä? buyä? kaməy ŋirəy cəŋ kaməy ŋirəy cəŋ caβəy? cəŋ caβəy? məy? adət ica ica cəritä? inəy cəritä? məy? adət ʔəw cimən

⁹ aman liŋan : bah inan uin yah.

lədap : naju? ŋarəp ləβəw? uin irəy uin tiga mamuŋ cada pəŋ kapan cirah ayam uin bali min irəy cirah cä? irəy.

- 8 The woman, their mother, became angry,
- 9 felt anger within her heart, felt badness within her heart at the bachelors, the two noblemen Təbuŋeŋ Tiga Mamuŋ Cada Pəŋ ... Uiŋ Tiga Mamuŋ Cada Pəŋ Kapan and Laway Iraŋ Tubək Uŋaŋ Tuit Laŋan.
- 10 The two then, the mother of those two went to them with pain in her heart, the heart of Uŋeŋ, when she thought of them like that, the two fatherless children not going anywhere, not going to hunt, not going with their dogs, not going fishing, but just staying only to remain playing the lute, just playing the mouth organ, with just the perpetual music day on day and night on night.
- 11 The two would only cease playing to sleep, the two would only stop gripping the lute to sleep.
- 12 Thus were the two men.
- 13 When she called the two brothers to eat and the rice was cold, the meat was cold, and the vegetables cold, called the two to come in to eat, they wouldn't, those two men Uiŋ and Laway there.³
- 14 The two hurt Uŋeŋ's feelings there, because of those two men being like that.
- 15 Both the two fatherless children, neither of them had a father ... the mother of those two the mother of that man Laway is Uŋeŋ there.⁴
- 16 Then Uŋeŋ got up and went out of the house, went out of the house, picking up her old underwear, and went down across straight up to those two and shook those old underwear in the faces of the two men.

³ Aman Liŋan : It is this story because we are plaiting the ceŋ, we are plaiting the ceŋ caŋeŋ according to custom (adət); this story is the story according to our custom, Simon.

⁴ Aman Liŋan : Where is the mother of Uiŋ then?
 Lədap : Upriver at another longhouse of Uiŋ there, Uiŋ Tiga Mamuŋ Cada Pəŋ Kapan. They are those people of Uiŋ Bali, it is those people.