1. Manjari, awn duwa nagtiyaun. Awn anak nila. Hambuuk adlaw, in anak nila nangayu' pagkaun. Biyugbugan na hangka sungit. Paglutu', piyakaun. Mabaya' pa, timangis pa. Dayn duun biyugbugan na siya isab hangka pinggan. Mabaya' pa. Biyugbugan labi hangka pinggan. Mabaya' pa, wa' pa kansubi. Naabut duwang kagantang wa' da kansubi.

2. Pagga limaggu' na, magduruhun in taud sin makaun. Pagga in bata'-bata' dakula' na, manaug gumaban na, mamung matap na, iyampa di' mataud in makaun bang dakula' na.

3. Ha nagkalugayan pakarayaw, biyutangan na sin ama' hikmat-hikmat biya' ha ini:
Laung niya, "Utu, manaw kita."
Laung niya, "Pakain, ama'?"
Laung niya, "Kaan ta hi ina' mu sukul batu."
Laung niya, "Na, ama', amu sa yadtu in dayaw."

4. Nagpanaw na. Pagpanaw pakarayaw pa lawm katambuligan amu in pini' in batu dakula', biya manga bugsuk.

5. Laung niya, "Utu', amu na ini in kaun ta kan ina' mu."
Laung niya, "Na, ama', diin in katanaman mu. Biya' diin in pagsukul ku sin bihan?"
Laung niya, "Di' ku tuisun sin kapa bang didtu na."

6. Laung niya, "Di' mu mara, ama'."
Laung niya, "Sari na, sulayan na. Bagbagun ku sin kapa bang ku di' mara."
Laung niya, "Na, kadtui na, ama'."

1. It came to be there (that) two (people) got married. They had a son. One day, their son asked for food. They cooked him a mouthful (of rice). When (the rice was) cooked, he ate, he wanted still more, he cried still. From there they cooked him again one bowlful. He still wanted more. They cooked more, more than a bowlful. He still wanted more, he was not satisfied. Then two more gantas, still he was not satisfied.

2. As he grew up, the amount of food increased. When the child (became) big and could go up and go down the stairs and talk fluently, there was not enough to eat as he was already big.

3. Long afterwards, the father thought of playing a trick like this:
He said, "Son, let us walk."
He said, "To where, father?"
He said, "We will get a stove for your mother, a rock."
He said, "Well, father, that there is good."

4. They started walking. As they walked, they later (walked) into a rocky forest where they selected a big rock like a large basket.

5. He said, "Son, this is (what) we will get for your mother."
He said, "Well, father, the manner is up to your pleasure. How will I make (it into) a stove?"
He said, "I will not chop it with my axe, unless we are there already."

6. He said, "You cannot carry, father."
He said, "Never mind I will try. I will break it with my axe if I cannot carry."
He said, "Well, go ahead, father."

7. Magtuy na kiyalian sin ama' dayn ha kababaan. Pagga nakalawm na, manga labi na hangasta', sarang na in batu yadtu bang niya puklirun, piyakadtu na pa lawm sin kali'. Pagkadtu pa lawm sin kali', laung niya, "Na, duun na kaw, utu'. Binsulun ku na in batu' ini madtu ha kiran."
Laung niya, "Huun. Kadtui, ama', diin in baya' mu."

8. Magtuy na jiyungkat dayn ha taas. Pagjungkat niya, hi katu jungkat , himulangkad na in batu pa lawm kali'. Paghulangkad, wala' kaingati in bata' bang ha unu. Amu na in karagan minuwi'.

9. Pagdagan minuwi', ha halaman pa, timag na asal mikihinang kakaun bat mahapdi' na. Naghinang na in asawa. Amu na pagiyanun biya' manuk. Hiyaun, nagkaun. Hina'bu pakarayaw nagkakaun, namahit na in anak dayn di ha lupa'.

10. Laung niya, "Ama'!"
Laung niya, "Uy, utu'.'"
Laung niya, "Dahun in batu ini pa bay?"
Laung niya, "A, parituna. Hipaput dakuman kan ina' mu."

11. Hiyantak na sin anak in batu. Paghantak, tuy rum, tuy adlaw in hiyulanug sin batu.
Laung niya, "Uy, utu', unu ta' yadtu?"
Laung niya, "Batu hiyantak ku."
Laung niya, "Uy, nagtuyu' kaw isab nagda."

7. Immediately, the father dug from the bottom. When the hole was already deep, about an elbow deep, enough to drop the stone, he let (the son) go into the hole. When (the son) went inside of the hole, he said, "Now, son, stay there. I'll move the stone there to the other side."
He said, "Yes, father, go ahead. In the manner you like."

8. Immediately (the father) pushed (the rock) from the top. When he pushed three times, the rock fell down in the hole. When it fell down, it was not known if the child was there. So he (the father) went running home.

9. When running home, while still in the courtyard, he ordered food to be prepared because he was hungry. The wife prepared (some food). That is (what) they told like chicken. After the food was cooked, she got it and they ate immediately. While eating, the son shouted from the land.

10. He said, "Father."
He said, "Yes, son."
He said, "Is the rock to be brought to the house?"
He said, "Ah leave (it there). We will just let your mother pick (it up)."

11. So the son dropped the rock (on the ground). When dropped, (for) three days and three nights, the crashing sound of the stone lasted.
He said, "Yes, son, what was that?"
He said, "It is the rock I dropped."
He said, "Yes, you (must have) sacrificed carrying (the rock)!"

12. Laung niya, “Mahi di’ tuyuan isab in mara ku, ama’.” Gimaban na. Paggaban, magkakaun in manga ama’.
Laung niya, “Uy, bat nagkakaun hinda ama’.”
Laung niya, “Huu.” Wa’ na san limingkud hi utu’ mu timuy na madtu kimaun. Minig na in mga ama’ iban sin ina’. Siya na in nagkaun. A, na wala’ kansubi. Na, way na isab, duun na in batu.

13. Pagga dugaing adlaw na, laung niya, “Utu’, kaan ta hi ina’ mu kahuy.” Amu na in kakawa’. Diya pa lawm gulangan. Amu pini’ in kahuy dakula’. “Bat mataud kahuy hi ina’ mu,” laung niya.
Laung niya, “Kadtui ba, ama’. Diin in kabayaan mu.”

14. Manjari tibian niya na madtu-madtu. Pagga yadtu timunga’ na in manga hansipak, biyaus na dayn ha hansipak. Bunnal biyubutangan niya taynga ra isab ha hansipak. Pagga yadtu baya-baya na mag-abut in pali’ yadtu, ha baba’ yadtu, nagtuy na in anak kiyadtu.

15. Laung niya, “Utu’, di kaw tumindug bat ligarun ku na in kahuy yaun.”
Laung niya, “Utu’, di kaw tumindug bat ligarun kun a in kahuy yaun.”
Laung niya, “Kadtui na, ama’.”
Laung niya, “A, biluk mari sin kahuy ini, biluk madtu hadtu. Na, hangkan ta kaw piyari, di’ kaingat-ingatan in kahuy maggiling bang sung maligad.”
Na, laung niya, “Huu.”

16. Kiyadtu na. Liyubak na sin kapa in duwang sipak in taynga, sin pagpila’ yadtu. Dayi’-dayi’ tuud imagiyut, timabid in kahuy. Pagtabid, tabid hika ruwa, himulangkad na tuud. Paghulangkad, wala’ kaingati in bata’, ha baba’ ka, ha taas ka. Amu na karagan sin ama’ minuwi’.

12. He said, “Why should I not sacrifice also in my carrying it, father?” He then went upstairs. While upstairs, (he saw that) his father was eating.
He said, “Yes, father, you are eating already.”
He said, “Yes.” The young man did not (anymore bother to) sit down to rest (anymore), he went directly to eat. The father and mother left (but) it was now he (who) was eating. Still he was not satisfied. Nothing else (happened), the stone was (left) there.

13. And another day the father said, “Well, son, we’ll get some firewood for your mother.” So they (went to) get (the wood). They went into the forest. The father selected a big tree. “So that there will be plenty of firewood for your mother,” he said.
He said, “Go ahead, father, in the manner you like.”

14. It happened, he cut (the tree). He (first) cut here and there. Since one side was halfly cut, he chopped at the other side. Right, he even placed an ear at the other side (to pull the tree down). When he was about to reach the other side, he immediately went to his son.

15. He said, “Son, stand here because I am going to let the tree fall now.”
He said, “Go ahead, father.”
He said, “Ah, the tree crashes down, it will crash down there. I’ll let you stay here, no one knows the tree may roll when it falls.”
He said, “Yes.”

16. He went. He (then) cut with the axe at the juncture of the two sides to make it fall. Very soon there was a sound, the tree twisted. As it twisted it twisted twice, (then) it went crashing down. When it crashed down, the child was not known to be either down or up. Then the father went running home.

17. Pagdagan minuwi', nagtawag na ha asawa malayu' pa. Laung niya, "Hinangi na kita kakaun bat mahapdi' na kita. Mataas na in suga." Naghinang in ina' hangka gantang. Itungan biya' manuk. Hiyaun, nagkaun. Wa' timunga' in pagkaun yan na in anak namahit.

18. Laung niya, "Ama'!"
Laung niya, "Uy."
Laung niya, "Dahun ka in kahuy hi ina' pa bay?"
Laung niya, "A, parituna na, utu', magkakaun."

19. Piyahantak na sin anak. Tuy rum, tuy adlaw in hiyulanug sin kahuy. Kalna' hika isa dakula', hika ruwa yaun in sanga katan, yaun in dahun. Gimaban na. Paggaban, magkakaun. Na, timuy na kimaun. Na, puas dayn didtu naghali-hali na isab. Bang ibarat parinta way na hinang.

20. Manjari pakarayaw ini, pagga dugaing waktu na, laung niya, "Ina', pagga isab aku ha liling ku dakula' na bang aku mamanun ha manga subul-subul ampa way ruun pagtamung ku biya' masipug aku. Sukuri kunu' aku sawwal iban badju iban kambut iban pis. Panyapa na. Kalna' in manga iban ku isab yaun biya' piyapanyap. Awn pis, awn badju', awn kambut, awn sawwal. Na, subay mu isab aku sukuran."

21. Siyukuran na sin ina'. Sambat sin Bisaya', kumpilit na. Pagga yadtu naubus na, laung niya, "Utu', ubus na in tamungun mu." Laung niya, "Marayaw na, pagga man ubus na." Pagga hambuuk adlaw na, laung niya, "Ari, ina', layn sambung, awn bugas niyu?" Laung niya, "Awn, utu'."

17. When he ran home, he was still far when he called his wife. He said, "Get some food ready because we are hungry. The sun is already high." The mother prepared one ganta (of rice). (They ate) almost like chicken. (After the food was cooked, they) got it, they ate. The food was not yet halfly finished when the son shouted.

18. He said, "Father!"
He said, "Yes."
He said, "So I bring the firewood of mother to the house?"
He said, "Leave it there, son, we are eating."

19. The son then dropped (the tree). For three days and three nights the crashing sound (the tree made) lasted. The reasons, first, it was big, second, it still had all (its) branches and leaves. He went directly to eat. After that, he also rested. Following the example of the authority, there was nothing else to do.

20. Then it came to be, on another time, he (the son) said, "Mother, now that I am big, that if I will befriend or go with the adolescents and if I have no clothes, I am embarrassed. I am asking (you) to cut (the following Tausug) clothes, *sawwal* and a *badju'* and a *kambut* and a *pis*, all complete, because my companions also have complete clothes. They have (their own) *pis, kambut, badju', sawwal*, you should then cut (the same clothes for me)."

21. So the clothes were cut by the mother. (To use) the Bisaya's expression, they were complete. When they were finished, she said, "Son, your clothes are finished."
He said, "Good, since they are already finished." After one day he asked, "Mother, by the way, do you have rice?"
She said, "There is, son."

22. Laung niya, “Hinangi ba aku, ina’, lima ta’mu iklug-iklug. Sabab mangi’ na isab magpanaw-panaw, in magpanun-panun, in magbagay-bagay, in tagha’ biya’ di’ maghulmat sibu’-sibu’.” Na, laung niya, “Marayaw.”

23. Hinangan na. Tiyugna’ na. Paglutu’, tiyawag na sin ina’, laung niya, “Utu, yari na in ta’mu mu.”
Laung niya, “Marayaw na, ina’. Paghagguta naa. Gantunga, patua in tubig bat humaggut.”

24. Na, giyantung na sin ina’. Na, pagga yadtu mahaggut na, nagsu’lug na hi utu’ mu pakayan. Nagsawal na, nagbadju’ na, nagkambut na, nagpis na. Pagga siya yadtu ubus na, laung niya, “Ina’, marayaw na. Ini lumag pa aku bagay, lumag pa aku panun. Sa’ di’ aku makatanam manglag bagay iban panun bang way lutu’ ku. Sabab di’ kaingat-ingatan in manga bagay-bagay ku, misan upama way lutu’ bang masuuk pa bay, bang muwi’ pa bay sila makaun. Ampa in aku bang mayu-mayu’ na, na, di’ na aku makaun, subay na isab aku muwi’. Na, hangkan subay aku maglutu’, ina’.”
Laung sin ina’, “Na, kadtui na, utu’.”

25. Miyanaw na. Pagpanaw, lugay sin lugay siya nagpanaw, in hawpu’ niya, ibarat magbunu’ siya nakaraug na lima. Napasurindil niya kaniya hi Mamuk Bunga, hi Tumibih Batu, hi Sumagpih Ipil, hi Rumatag Bud. Na, manjari in sila na lima na. Pagga sila na lima na, laung hi Rumatag Bud, “Panaw natu’ ini pakain?”

26. Laung niya, “Magpanaw-panaw kitaniyu. Sabab ta ta’mu kita ini way ista’. Marayaw sukud in ha panawan ini manga, di’ kaingat-ingatan awn mapanagat ta.” Na, amu na in kiyaisunan sin sila tau lima. Laung niya, “Marayaw na.”

22. He said, “Prepare me five baskets (portions) of rice of the size of an egg. For it is bad to have friends if I have nothing to share with them.”
She said, “Good.”

23. (The rice) was prepared. It was cooked. When it was cooked, the mother called him. She said, “Son, here are your baskets of rice.” He said, “Very good mother. Let them cool first. Hang them to let the water drip, so that they will cool.”

24. The mother hung (them). When they became cold, the son put (his) costume on. He put the *sawwal* on, he put the *badju’* on, he put the *kambut* on, he put the *pis* on. When he was through, he said, “Mother, (everything turns out) well. Now I am going to look for friends, but I don’t feel good, looking for friends if I have no food. I don’t know if my friends will have food (but) even if they have no food if their house is near, they can go home to eat. For me, if I am already far, I will not be able to eat unless I go home (to eat which would be difficult). That’s why I want to bring food with me.”
(His) mother said, “Well, son, go ahead.”

25. So he walked (away). In the process of his walking, like in a battle, he was able to win five times. He was able to let Mamuk Bunga, Tumibih Batu, Sumagpih Ipil, Rumatag Bud surrender to him. And then they became five (friends). When they were five, Rumatag Bud said, “Where are we going to?”

26. He (Hangdangaw) said, “Let us walk (around) because we have baskets of rice but no fish. It is good that we keep on walking, we may be lucky to be able to find (fish).” So the five of them agreed. He said, “It is good.”

27. Pagkadtu, nagpanaw pa. In buntul niya pagga nakalaus na, nakalaus na pa hunasan. A, na pagkadtu, hunas dakula' Imubug na.
Laung niya, "A, di' ta kaingatan, wai maka' ta ini lamay."

28. Way man maka' nila lamay sabab … Amu na in kiyaisunan. In laung niya, "In ikaw Mamuk Bunga biya' kan ta pagka-usug. Kadtu kaw kunu' ha laud yaun, lawm manga hangpu' taglima gurupa yaun na, kai kita ista'."

29. Laung hi Mamuk Bunga, "A, na, amu pa lawm na hangpu' taglima misan lawm hangdupa di' aku makaubug dagat. Di' aku makalurup, di' aku makalanguy."
Laung niya, "Na, bang bihan in napikil mu, way paglamay ta."

30. Kiyabintungan hi Tumibih Batu, amu ra. Kiyabintungan hi Sumagpih Ipil. Na, amu na yadtu in liyugus. Laung niya, "Bang ta kaw papatahun, ikaw panglalanguy. Kalna' ha suy-suy yan biyaksa kaw magdagat-dagat." Hawpu' niya, nalugus na in Sumagpih Ipil. Bang ibarat kuwan biya' hantang limurup. Paglurup, ganta' manga tu minit nakatunga na.
Pagtunga, laung hi Rumatad Bud, "Na awn da ka?"
Laung niya, "Awn."

31. Laung niya, "Ambita na mari." Piyanguraan na sin Sumagpih Ipil ha pugay in ista'.
Laung hi Mamuk Bunga, "A, amu kayan in naka' niya?"
Laung niya, "Huu."
Laung niya, "Alla, asibi' sa yan. Di' makalamay yan katu'."

27. They kept on walking. Straight they proceeded, they proceeded toward the seashore. Ah, when they came, (it was) very low tide; they waded now.
He (Hangdangaw) said, "Ah, we don't know (why). We cannot get food."

28. They could not get food because … An agreement was reached.
He (Hangdangaw) said, "You, Mamuk Bunga, you are strong. Go into the sea there, around fifteen fathoms deep, get us fish."

29. Mamuk Bunga said, "Ah, at fifteen fathoms! (But) I cannot even make one fathom, I cannot go into the sea. I cannot dive, I cannot swim."
He (Hangdangaw) said, "If that is what you think, (then) we shall have no seafood."

30. Tumibih Batu was asked, (but it was) the same (answer). Sumagpih Ipil was then asked. He was really persuaded. He (Hangdangaw) said, "If (I look) at you (well), you (look like) a swimmer, because the rumor is that you are used to the sea." In short, they were able to persuade Sumagpih Ipil. Then he dove into the sea. He dove, about three minutes, he came out.
When he came out, Rumatag Bud said, "Have you (found any fish)?"
He said, "I have."

31. He said, "Drive (the fish) here." Sumagpih Ipil was riding on the nape of the fish.
Mamuk Bunga said, "Is that the one you caught?"
He said, "Yes."
He said, "It is (too) small. It cannot feed us."

32. Ampa in laggu' sin ista' di' mara sin hambuuk tarak pukul. Laung niya, "Buluyan na madtu. Way tantu, asibi'. Di' kita magtupud. Luwal bang ta kaunun sampay bukug. Ampa bang ta kaunun in bukug, bukugun kita." Amu na in kabuluy nagbalik. Bintungan hi Rumatag Bud pakawaun. A, na di'.
Laung niya, "Na, ayaw kamu mag-ig, aku in kumawa'."

33. Ampa siya limanguy. Pagkadtu ha lawm manga hangpu' taglima in lawm, limurup na. Paglurup, manga limang ka-minit wa' makatunga. Kiyakuwanan man manga lima minit, na timunga na, gimuwa' na in u. Laung niya, "Awn na naka' ta."
Laung hi Rumatag Bud, "Daha mari." Iyambit na biya' sapi' yan.
Laung niya, "Na, paragsa'a na mari. Utunga niyu."

34. Pagdagsa'dagsa' sin ista', subay amun tarak ji-ay, sambot sin bata', ampa hikaluan. Na, duun na iyajab. Laung niya, "Na, biya' diin in pikil niyu?" Piyasanglad na ha babaw hunasan. Laung niya, "Ta ista' way kayu. Kadtu kaw kunu' Famuk Bunga pa taas kahuy yaun, pangatud-atud kaw bang ha unu in ta kayu."

35. Dumag mabuga', di dumag mabuga'. Siyarap na niya diyag. Pagdatung pa sa'pan, nangatud-ngatud na. Laung niya, "Na, pangatud-ngatud kaw bang awn taga kayu bat kita makapangayu'." Na, nangatud-ngatud na. Laung niya, "A, awn yadtu asu kayu mayu'. Mahunit yadtu kadtuun." Laung niya, "Hinduan kunu'."

36. Hindu'. Bang bicharahun mayu' in pag-asu. Laung niya, "Mayu'. A, yadtu ha untuk sin Pata."
Laung niya, "Na, naug na kaw." Nanaug na.
"Pagga ikaw in naghindu'," laung niya, "kadtu na kaw pangayu' kayu."

32. Yet one truck could not carry the fish. He said, "Let go. That is no good, it is small. We will not have enough to share. Maybe if we would eat the bone (we would have enough) but if we eat the bone, we will be hurt." So they returned (the fish) to the sea. Rumatag Bud was asked to get (fish). He refused.
He (Hangdangaw) said, "Do not go away. I'll be the one to get (fish)."

33. And then he swam. When he was already fifteen fathoms away, he dove. When he dove, he stayed about five minutes (in the water) without surfacing. After about five minutes his head surfaced. He said, "There is (fish) now. We have caught already." Rumatag Bud said, "Let it reach here." He carried it as though it were a cow.
He said, "Take it here. Pull it."

34. When the fish was beached, it would require a G.I. truck, as they say, to carry it. There was a delay. He said, "Now, what do you think?" They brought (the fish) aground to the low tide (area). He said, "We have a fish, (but) we don't have any fire. Mamuk Bunga go to the top of this tree, look around for someone who has fire."

35. He was afraid to climb, he was afraid not to climb. So he tried to climb. When he reached a branch, he started to look around. He (Hangdangaw) said, "Look around for fire so that we can ask (for some flame)." So he looked around. He said, "There is a smoke there, it is far. It is hard to go there." He said, "Point (it out) to me."

36. He pointed (to) it. The smoke was far if to be talked. He said, "It is far. It is there at the top of Pata."
He (Hangdangaw) said, "Come down." He (Mamuk Bunga) came down.
He said, "Since you pointed it out, now go and ask for fire."

37. Miyanaw na hi Mamuk Bunga. Pagdatung, laung sin maas usug. "Pakain kaw?"
Laung niya, "Apu', mangayu' aku kayu mu ini."

Laung niya, "Na, buhia na. Bang kaw makabuhi' na, na ka' na kaw."

38. Biyuhi na in kayu. Bukun pa malugay, gimuwa' na hi Apu' Agasi. Pagguwa', "Ha, ha, ha," laung niya, "makakaun na isab kita anak pay mahamut."

39. Siyaggaw na liyaruk pa lawm kural. Wa' na makauwi', wa' na makaguwa'. Siyumu na nagtagad hi Rumatag Bud iban ni Hangdangaw. Hawpuun tan a, nakaurul na in upat. Wa' na makauwi'. Kalna' naubus na liyaruk hi Apu' Agasi pa lawm kural niya. Pagbuhi'-pagbuhi' sin kayu, yaun guwaun iban katawa. "Ha, ha, ha," laung niya, "makakaun na isab kita anak pay mahamut."

40. Ampa hilaruk pa laum kural. Wa' man makauwi' in upat, siyagnat na hi Hangdangaw in ta'mu ampa na siya miyanaw. Laung niya, "Wa aku makalanggal sin manga tau bihan, daakun di' muwi' Gam man urulun.
Hawpu' niya, nakaratung na hi Hangdangaw. "Uy, pakain kaw?"
Laung niya, "Apu', mangayu' aku kayu mu ini."
Laung niya, "Na, buhia na."

41. Biyuhi' na. Hina'bu nagbubuhi' nakalingi' pa lawm kural. Paglingi' pa lawm kural, "Ay, bat hangkan da kamu wa' makauwi'. Nagunu kamu duun han?"
Laung niya, "Liyaruk kami hi Apu' Agasi."

42. Tiyakdugan hi Hangdangaw in kural. Takdug da nakaminsan napulakpalik. Laung niya, "Na, guwa' kamu. Guwa' kamu muwi' kita. In taud nila ini amaunu di' kamu umatu kan Agasi. Bang yan gumuwa' piritun ku san."
Laung niya, "A, na di' kami makaatu bat pikulun kami."
Laung niya, "Na, ka' kamu kayu muwi' kitaniyu."

37. Mamuk Bunga walked. When he arrived, an old man said, "Where are you going?"
He said, "Grandfather, I am asking you for fire." He said, "Start now (getting the fire). If you can start (getting the fire), it's up to you."

38. So he started (getting some light from) the fire. Not long after, Grandfather Agasi' (the giant) came out. As he came out, he said, "Ha, ha, ha. Now I can eat again a son of a sweet smelling unhusked rice."

39. He (Mamuk Bunga) was caught and put in a cage. He could not go home, he could not get out. Rumatag Bud and Hangdangaw got tired of waiting. In short, the four followed. They could not go back. Grandfather Agasi' had caught them and threw them in his cage. (Whenever) they came to get the fire, he (Agasi') would laugh, "Ha, ha, ha! I can eat again a son of a sweet smelling unhusked rice."

40. Then he threw them in the cage. (Now) since the four could not go back, Hangdangaw (tired of waiting) hung the basket of rice and started walking. He said, "I haven't met people like that, sent on an errand and do not go home. I better follow."
In short, Hangdangaw arrived (at the place). (The old man said,) "Yes, where are you going?"
He said, "Grandfather, I want to ask (some of) your fire."
He said, "Start now (getting it)."

41. He started (getting it). While lighting he was able to look into the cage. When he looked into the cage, "So that was why you were not able to go home. What are you doing there?", he said.
They said, "Grandfather Agasi' threw us here."

42. Hangdangaw kicked the cage. He just kicked it only once, it scattered into pieces. He said, "Now get out. Get out (and) let us go home. You are many (and) yet you were not able to defeat Agasi'. If he (Agasi') comes here, I'll tear him down."
He said, "We cannot fight him. He would strangle us."
He said, "Now get the fire, let's go home."

43. Na, amuna in kara kayu. Paguwi' nila, a, na, kiyapasuan na isab ha kahuy. Laung niya, "Na, sama-sama kamu ka' kahuy. Butangan niyu ha kid duwang sipak yan. Tupad tumindug sin kahuy. Ampa buhian kayu ha ruhul duwang utud iban ha gi'tung. Bat masigla' malutu'."

44. Na, unu pa, biyuhian na. Ampa nalaga, ampa nalablab, ampa nagbaga. Na, napugna' pakarayaw yadtu, baga ra kuman, napudpud na in kahuy katan-tan, laung niya, "Na, paanuka niyu na ruun. Ayaw niyu na lagahan. Malutu' na san sin baga yan."

45. Pagga yadtu nakalugay na, nagtuy na himait tugsuk. Laung niya, "Tugsukun ta kunu' bat kaingatan ta in lutu' iban bukun."
Tiyugsuk na tiyatal in ha kalagguan katan-tan. Laung niya, "A, wala' pa mala'ga'. Bunnal lutu' na in paguwa' sa' in ha lawm bukun pa la'ga'. Paanuk-anukun ta na'a."
Na, laung sin manga katan, "Marayaw na."

46. Pagga yadtu dimu'du' na in kayu katan-tan, baga na, isaban na isab tiyugsuk. Pagtugsuk, laung niya, "A, lutu' na. Lutu' na. Sauki niyu kita madtu dagat. Bu'sugi niyu dagat iban sin kayu ini bat sukul ini way pag-asin ta."

47. Biyu'sugan na in ista' katan-tan, katihabaan, kalagguan yadtu sampay kayu biyu'-sugan na. Paghagkut pakarayaw yadtu, na, nagbahagi' na. Nagbahagi' na sin ta'mu. Laung niya, "A, Mamuk Bunga, kaymu in hambuuk. Tumibih Batu, kaymu in hambuuk. Sumagpih Ipil, kaymu in hambuuk. Rumatag Bud, kaymu na in hambuuk. Kaku' in hambuuk. Magtupud-tupud na kitaniyu. Sa' in kaagi niyu magkaun magsaladdan-saladdan in kaagi niyu magsungit sabab in ista' ta dakula' iban mataud ista' ta. Sa' bang wayruun kaunun ta hat ista', na, huu, kansuban da isab kita."

43. So they went home carrying fire. When they arrived home, they were again bothered, (they needed) firewood. Hangdangaw said, "All of you, together, go to get wood. (Then) divide it into two halves side by side, equally arranged. Then light the fire at the end of the two piles and at the middle so that we can cook."

44. So, what then, they lighted the fire. It burned and grew big and then there were embers. (The wood) was already burned out, only embers (were left), the wood was consumed. He said, "Put it (the fish) there. Don't burn it. There are enough embers to cook it."

45. After a while, they immediately sharpened pointed sticks. He said, "We are going to prick (the fish with these sticks) to find out if it is cooked or not."
He pricked all the parts of the fish. He said, "Ah, it is not cooked through. It is true that the outer part is cooked but the inside is not cooked yet."
They all said, "Good!"

46. When the embers were all burned out, he again pricked (the fish). When he pricked, he said, "It is cooked. Get sea water. Pour the seawater on the fire so that we do not have to salt."

47. So the whole fish, was doused with sea water including the fire. When (the fish) became cold, it was divided. They divided the (small) baskets of rice. He (Hangdangaw) said, "Mamuk Bunga, (here is) one piece for you.; Tumibih Batu, one for you; Sumagpih Ipil, one for you; Rumatag Bud, one for you; (and) one for me. It is divided equally among us. But this is the way to eat: alternately. But, if we have no rice, only fish, oh, yes, we (can) also (be) satisfied."

48. Na, amu na yadtu. Nagtupud-tupud na. Nagkaun na sila. Hangka put sin hangsulag kaunun hangka kuri', sa' kuri' bigla' yaun. Na, tupud na sila. Malugay nagkaun. Pagga yadtu, nakauna sa' in kuwan, in ta'mu naubus. Pila na laggu-laggu' ta'mu nabiya' naman bakul siki. Laung niya, "A, maglanlan kita niyu, mauppas isab in ista'. Ubusun natu' naa in unud-unud yan."
Na, laung nila, "Huu."

49. Na, in hawpu' niya, naubus na in unud. Sampay in unud ha u, ha ta'ping kiyaun da. Na, naubus na yadtu. In bukug ini napula-palik na duun. Pagga yadtu ubus na nagkaun, naghali-halina. Laung hi Hangdangaw, "Unu in napikil niyu sin bukug ista' yan? Bang awn tau managat, awn tau makalud mari managat makagiik sin bukug yan. Katunukan in tau. Bugitan niyu pa lawd."

50. Laung niya, "Na, sa' yan hibugit bat bang awn tau makalanggal ha ini ampa hangkan nakanat tukurun piyagkaunan sin tau, na, matukud kita."
Na, amu na in kabugit. Amu ra kuman in wa' kiyabugit in ta'ping hambuuk. Di' makara in manga kaibanan. Laung niya, "Ay kaw naa, in laggu' niyu amaunu. Pagkausugan kamu. Mayta' kamu yan? Hi Tumibih Batu, hi Rumatag Bud, hi Mamuk Bunga, hi Sumagpih Ipil, di' kamu makalaruk? Makabugit? Ayaw niyu bugitan pa ginlupaan makagiik in tau."
Laung niya, "Di' kami makabuhat."

51. Nagtuy siyagnatan hi Hangdangan sin tudlu' duun ha lungag-lungag sin ta'ping. Ampa biyuhat. Pagbuhat, imisa ha inak, limamugay ha ambun. Paghug, amu kiyahugan in tubig hi Maharaja Pahallawan. Nalapat in tubig. Way na makasawk. Ha lawm sin hangka pitu way na pagbugbug, way pagkaun, way pag-inum, way pagpaygu', way pagpaupu'. Nasusa na in banua bang hisiyu in nakalummu' sin tubig. Ukabun di' makaukab. Way makaukab. Piun in makusug di' makaukab.

52. Amu na in nagpanaw na sila pa kagimbahan. Lugay-lugay nila nagpanaw, amu kiyarungguan in tau mataud. Yaun na in dagtung, yaun na in manga sawd. Laung niya, "Uy, mayta' kamu yan mataud-mataud. Nagpupun in manga sawd, manga dagtung."

48 That was it. They divided. They ate. They ate a little rice, then some of the fish, but plenty of fish. They had (each) an equal (share). They ate for some time. Then it happened before it was over (that) the rice was finished. How many baskets of rice as big as the knuckles of the feet did they have? He said, "Let us eat it alone, the fish will be useless. Let us first consume the meat of the fish."
They said, "Yes."

49 In short, the meat (of the fish) was all eaten up. Even the meat of the head (and) of the cheek were eaten up. It was finished. The bones (of the fish) were scattered there. When they were through eating, they rested. Then Hangdangaw said, "What do you think (we should do) with the fishbones? In case someone were to go to the sea, (and) there will be people to go down here to look for seafood, they would step on these bones, (and) they will be hurt. Throw it to the sea."

50 He said, "We should throw (them) because if someone sees them scattered here and left here, we would be suspected, we would be accused."
So they threw (them). Only the cheek bone could not be thrown. (Hangdangaw's) companions could not carry it. He said, "Ah, you, you are big, you are strong. What (is happening) to you? Tumibih Batu, Rumatag Bud, Mamuk Bunga, Sumagpih Ipil, can't you throw it? Throw it away? Do not throw it on the land, people might step on it."
He said, "We cannot lift it."

51 Immediately, Hangdangaw placed his forefinger into the hole of the cheek bone, then he lifted it up. When he lifted it, he threw it up (and) it mixed with the clouds.
When it fell, it fell down on the water of the Maharaja Pahallawan. The water was completely covered. (Water) could not be drawn. For seven (days) no one could cook rice, eat, drink, bathe. The leader was sad (wondering) who did pollute the water. They tried to open (the water hole), they could not open it. Selected strong (men) were not able to open it.

52 (Meanwhile), they (the five young men) were wandering in the forest. They were wandering for a long time, they met many people with dippers, with bamboo tubes. He (Hangdangaw) said, "Uy, why are you so many, carrying dippers and bamboo tubes?"

53 Laung niya, “Andu’, tuwan, nagpatubig kami ini tubig hi Pahallawan. Sakali ini, inday bang hisiyu in makajaluhak ha yan. Di’ ku kaingatan in liyukub bang unu. Mainig dayn ha mainig. Malanu’ dayng ha malanu’. Di’ kami makaukab. Magsalin-ganti’ na in umukab di’ makaukab. In banua yadtu narukduk na. Makayug na in anak, di’ na makakaun sabab way na pagbugbug.

54 Laung niya, “A, kiyapasuan sa kamu yan. Di’ baha yan maukab?”
Laung niya, “Di’.”
Laung niya, “Ha unu in bay hi Maharaja? Hi Apa’ Maharaja?”
Laung niya, “A, yadtu hadtu.”
Hinduan na. Miyadtu na. Laung sin banua, “Na, kamu sa’ yan, utu’.”
“Huun, Apa’ Maharaja?”

55 Duun na. Himumput pakarayaw in lingkud, laung hi Hangdanaw, “Layn sambung, Apa’ Maharaja, awn tau mataud kiyalabayan namu’. Awn manga dagtung, awn manga sawd. Iyasubu namu’ bang pakain, laung nila, magsawk sila tubig sa’ in di’ hika sawk, awn kunu' tubig liyulukuban na.”

56 Laung niya, “A, huu, utu’, tubig ku. A, kami ini way na pagkaun sabab way tubig. Manghud ku di’ makabugbug sabab way tubig. Ukabun di’ maukab. Natapus na in kami imukab katantan di’ makaukab.

57 Laung niya, “Ay kaw naa, Apa’ Maharaja, laung niya’ dayn diin yan? Hisiyu in nakalummu’ sin tubig yan?”
Laung niya, “Di’ ta na, utu’ kaingatan. Tau ka unu ka. Sa’ bang tau, bang ha lawm ku, way ruun mangjilaka’.”
Laung niya, “Na, bunnal kaw, Apa’ Maharaja.”

58 Pagpamung sin asawa sin banua, “Dagun utu’, bang biya’ da ha ini in kasusahan ku, ayaw baran ku, sampay anak ku di’ na makaun, di’ na maka-inum. Anak ku ini iban kabudjang. Iban bang aku in kumita’, bukun ku bantug ha anak, marayaw-marayaw isab babai. Sa’ bang awn makaukab sin tubig ku yan amu in hipabana ku ha anak ku.”

53 He said, “Ah sir, we were (trying) to get water from the Pahallawan’s water place. Then, we don’t know what foolishness this is. We don’t know what’s covering (the water). It is very clean, it is very shiny. We cannot open it. The leader is distressed. The children are thin, they can no longer eat because there is no cooking.”

54 He said, “Ah, you really are in trouble. Can’t you really open it?”
He said, “No.”
He [Hangdangaw] said, “Where is the house of the Maharaja? Apa’ [the respected] Maharaja?”
He said, “Ah, there.”
It was pointed out. They went. The Maharaja said, “So you are here, young men.”
“Yes, Maharaja.”

55 There (they were). When they had already seated well, Hangdangaw said, “Respected Maharaja, by the way, on our way (we met) many people with bamboo tubes and dippers. We asked them where they were going. They said that they were going to get water but were unable to, there was something covering it.”

56 He said, “Ah, it is my water. My sister wants to make some broth but there is no water. We have tried to open (the water hole, but) all of us cannot open it.”

57 “Ah, you respected Maharaja, how is this? Who did pollute this water?”
“Ah, young man, we do not know. Maybe a person. I don’t know if it is a person. If they are in my domain, there is nobody (here who could) have done (such) an accursed thing.”
He said, “You’re right, respected Maharaja.”

58 Then the wife of the leader said, “You see, young man. I am very much worried, not for my body; but my child can’t eat, she can’t drink. My child here is a grown girl. If I am (allowed) to say, not to praise my child, she is a very nice woman. But I’ll give my child in marriage to anyone who can open the water (hole).

59 Laung niya, “Na, bunnal kaw, babu’. Katan, bukun naman kami in biyaytaan mu. Misan di kamu’ in anak mu bang mabiya’ ha yan in paruman niya agun-agun in hati niya in anak, agun-agun bang manga biya’ tiranum tuud hati niya biya’ agun-agun hipanangdan na bang man kaukaban da. Na, marayaw isab yadtu, babu’. Ha pikil mu bang upama awn makaukab?”

60 Laung niya, “Aw’, na utu’, di’ aku magparapat.”
Laung niya, “Sari na aku kita’ niyu na, hangdangaw-rangaw ra in taas. Sa’ pasulayan na kunu’ in manga anak-apu’ mu ini bang sila awn makaukab. Na, marayaw, bang di’ makaukab asal da bukun da yan nagtakbi’ hati magtawhan.”

61 Na, kiyadtu na. Na, miyagad na in banua, miyagad na in asawa. Pagkadtu, laung niya, “Na, utu’, amu na sa ini in tubig.”
Laung niya, “A, na, bunnal kaw, Apa’ Maharaja. Hangkan na way makaukab bat kiyahunitan. Biya’ yaun sin sapantun liyansang.”
Laung niya, “Na, amu na sa.”

62 **N**a, naghuru-huru na in tau. Laung niya, “Na, in mag-ukab in manga kaibanan biya’ magparu-paru umukab ha unu dayn di baha’ in ukayun?”
Ganta’ ukabun yadtu pag-uukaban. Na, hinduan na sin kaibanan amu na kaputan. Laung niya, “A, ini. Siyulay-sulayan namu’ dayn ha yan amu pa maukab misan makabinsul, di’ kami makabinsul.”
Laung niya, “Bunnal kaw. Marayaw isab in kapatli’ ha ini hangkan da kamu di’ makaukab.”

63 Na, laung sin Hangdangaw, “Mamuk Bunga, kadtui kunu’.”
Laung hi Mamuk Bunga, “Alla, paukabun mu aku sin…, unu in kaingatan ku. Ikaw, Tumibih Batu?”

64 Amu ra ba. Naubus niya man siyagina in upat yadtu, di’ da makaukab. Laung niya, “Na, kiyapasuan kita, Apa’ Maharaja. Di’ kunu’ in manga anak mu ini makaukab. Na, aku pa in makaukab kita’ niyu in aku hangdangaw-rangaw da in taas, kalu-kalu awn sukud. Sulay-sulayan ku kunu’ biya’ tara’-taraun upamakun magbinti.”

59 He said, “You’re right, respected lady. All, we are not (the only ones you) have told. Even if your daughter were not here (with us), we would do the same thing in the same situation. Actually, you are just like using your daughter as a reward. This is a good respected lady. What do you think if someone (will be able) to open it?”

60 “Well, young man, I’ll not disappoint you. I will not fail to keep my word.”
He said, “But as you can see, I am a small man, just one span high. If they possibly open it, (this) is not a cockfight (where there is a bet).”

61 So they went (to the water place). The leader followed. The wife followed. When they arrived, he said, “Young man, this is the water.”
“You’re right, respected Maharaja. That is why none could open it because it is very difficult. As if it is nailed down.”

62 The people came to watch. He (Hangdangaw) said, “When the others tried to open it, where did they try to get hold of it?”
He (wanted to) know (where they tried) to open it when they tried to open. So, the companions pointed the place where to hold.
He (the Maharaja, or one of his men) said, “Ah, this. We tried there to open, even move it; we could not move it.”
He (Hangdangaw) said, “You’re right. It is really so well soldered, that is why you could not open it.”

63 Hangdangaw then said, “Mamuk Bunga, you try.”
Mamuk Bunga said, “Alla, you (are asking) me to open it…, what to I know?” (How about) you, Tumibih Batu?

64 Same (answer). After he was through asking these four (companions), (they) cannot open (it) also. He (Hangdangaw) said, “We are in a difficult situation, respected Maharaja. Your sons cannot open it. As you see I am only one span high; however, even though I am only one span high, maybe I will (have some) luck. I’ll try it like in the binti’ [game].”

65 Na, laung sin banua, “Na, amu sa yadtu, utu’, in dayaw niya.” Kiyadtuan na tuud. Pagkadtu, siyagnatan na sin jaimanis in biya’ lungag-lungag yadtu. Kiyatanaman niya pakarayaw, nagtuy na tuud biyugnus pa taas. Pagbugnus, siyabulak pa taas. Limamugay ha ambun, imisa ha inak. Didtu na isab timungud, kiyahugan na isab in tubig hi Panglima. Amu ra. Susa ra, di’ na makaun, di’ na maka-inum, di’ na makabugbug. Na laung niya, “Ay kaw naa, Apa’ Maharaja, sumawk in tau yan, in anak-apu’ mu yan. Ikaw na in sawk muna. Hakuti na madtu in bay mu. Bang kaw makasawk na ampa sila yan makasawk.”

66 Na, in balik niya amu na yadtu. Na, magtuy na nagkadtu ha bay. Bang manga sayuhun, nag-usihat na sin janji’. Laung niya, “Babu’, bapa’, marayaw na, in manga bichara batukun na. In ini sadja misan upama aku in nakaukab, amu na in anak mu hambuuk ini in hibin ku di’, pahalalun, patiyaunun ha anak mu.” Amu na in Mamuk Bunga. Laung niya, “Sila ini aku ra in makapagbaya’.”

67 Na, sumaga’ hi Mamuk Bunga, di’ maya’. Laung niya, “Ari, di’ kaw maya’? Pagpi’ kaw sin buhi’ kaw iban patay.” In hawpu’ niya naagad da isab. Laung hi Maharaja, “Marayaw na, utu’.”

68 Na, nakabin na. Amu na in naka-asawa. Pagpuas hadtu, na nagpanaw-panaw na sila.
Lugay sin magpanaw, kiyabatukan na in ha banua, ha Panglima yadtu. In balik niya naukab da. Siya ra in nakaukab. Awn da isab janji’. Pag-ukab, amu na in pasawkun in banua ampa na in manga katan nakalundug. Na, nati’mus na. Ti’mus na in ha banua. Pagga ti’mus na, amu na in kapag agad pa bay.

69 Laung niya, “Babu’, bapa’, marayaw na. Pagka in janji’ ti’mus, misan manga aku na in nakaukab, amu na in pabinun ku dayn di, pahalalun ku ha anak mu hi Tumibih Batu. Sila ini bunnal makusug. Ta pagka-usug sa ini sa’ di’ isab sila makaatu kaku’. Na, amu na ini in pabinun ku di.”

65 The leader said, “All right, young man, that is good.” He proceeded already. When he arrived he hooked his ring finger in the hole of the cheek bone. When he was already in a better position he lifted it up. It was lifted up (in the air), it mixed with the lower clouds, (then) joined the sunset clouds. Then it went straight (and) fell on the Panglima’s water. The same. He (the Panglima) was worried, they could not eat, they could not drink, they could not make any broth. Well he (Hangdangaw) said, “By the way, respected Maharaja, the people, all those living with you can draw water. (But) you should draw ahead. Bring (water) to your house. It is only after you draw (water for yourself), then they can draw (theirs).”

66 Then they went right back. Immediately they went to the house. In other words, (they wanted to) tresh out what was promised. He (Hangdangaw) said, “Respected woman and man, it is good to talk about what we have talked. Though I was able to open (the water hole), I will leave this one son of yours here to lawfully marry your daughter. It was Mamuk Bunga. He (Hangdangaw) said, “I only am responsible for these (young men).”

67 Mamuk Bunga objected, he did not want (this). He (Hangdangaw) said, “Oh, you don’t want? Choose to be alive or dead.” In short, (the order) was also followed. The Maharaja said, “Young man, that’s good.”

68 Well, he was left behind. He took her as wife. After this, they (Hangdangaw and the rest of his companions) were on their way. After walking for a long time, they found the leader, the Panglima there (mentioned before). Again it (the Panglima’s water) was opened. He (Hangdangaw) was also the one who opened it. There was also a promise. When it was opened, the leader was the first to get the water, then all (the people) followed. Then they were through. The leader was already through. When (they were) through, they followed to the (Panglima’s) house.

69 Ha (Hangdangaw) said, “Aunt, uncle, it’s good. And as the promise was made in case I open the water hole that I be left behind here, I (would like) Tumibih Batu to lawfully marry your daughter. They (my companions) are truly strong, but they cannot be stronger than me. Well, I’ll leave him behind here.”

70 Laung niya, “Na diin na in katanaman mu, utu’, bilang na.” Amu na in kabin. Amu na in nakatiyaun in Tumibih Batu. Hawpuun ta na, in sila tau upat, naka-asawa na sadja katan. In hambuuk anak imam. In hambuuk anak sin Datu Laja Mura’, hinapusan.

71 Amu ra kuman isa-isa hi Hangdangaw magpanaw-panaw. Pagbuhat sin ha Datu Laja Mura’, amu kiyahugan isab in tubig sin Sultan. Amu ra, susa ra isab in Sultan. Ayaw pa baran niya, ayaw in katan misan in baran niya way na pagsantap, pag-inum. Sabab way na tubig. Nalapat na in tubig. Nakadtu na hi Hangdangaw, manjari, laung niya, “Mayta’ biya’ mataud tau yan? Ha astana’ yan?”

72 Laung sin manga kaibanan, “Huu.”
Laung niya, “Yaun ka in Sultan ha bay, ha astana’ yaun?”
Laung niya, “Yaun.”
Ibanan na hi Hangdangaw, Jimiyara, paggaban. In tita, “Uy, bata’-bata’ sa ini.”

73 Laung niya, “Na, amu na sa, Ampun Baribu Ampun. Nakarunggu’ in patik-patik maun haun, landu’ mataud tau. Unu baha’ in biya’ kiyasusahan? Biya’ diyungug ku, biya’ nahiyulang-hulang in manga pag-inum.” In tita, "Amu na sa. Tubig ku ba, nalapat yaun sin way ruun nakalapat."

74 Laung niya, “Ay, mayta’ yan, Ampun?”
“Na, jilaka’ hati ku sin tau. Amu pa manga sila misan aku ini way na pag-inum ku ini. Bukun na pilay adlaw.”
Laung niya, “Na, biya’ diin na Ampun, in pikilan sin Sultan?”

75 Laung niya, “Na, natapus na in imukab way makaukab. Sa’ bang awn makaukab han, awn yadtu manghud ku budjang, bang awn makaukab ha yan amu in hipabana ku ha taymanghud ku. Minsan way ungsud, bilangun ku.”
Laung niya, “Bang biyadtu, Ampun, biya' hantang hipanangdan?"

70 He (Hangdangaw) said, “Young man, anything you like, it is computed.” So he was left behind. That was when Tumibih Batu got married. In short, all four of them got married (the same way). One married the daughter of an Imam, one, the youngest daughter of the Datu Laja Mura’ [heir apparent].

71 This time, Hangdangaw alone went on with his journey. When the thing was lifted from (the water of) the Datu Laja Mura’, (and it was thrown up) it fell on the Sultan’s water. The same, the Sultan was worried. Nobody could eat, not even himself could eat (and) drink because there was no water (available anymore). Then Hangdangaw arrived. When Hangdangaw arrived there, it came to be, “Why are there many people? In this place?”

72 The others around said, “Yes.”
He said, “Is the Sultan at home, in this palace?”
He said, “He is.”
They accompanied Hangdangaw. As they came up, he kissed the hand (of the Sultan). He (the Sultan) declared, “Yes, this is a child still.”

73 He said, “Well, your Highness, you’re right. Your small slave was able to go there. There are too many people. What is there possibly to worry about? It is as if I heard them, as if clamoring (for water) to drink.” He declared, "It's true. It's my water, it is covered while it should not be covered.

74 “Why is it (like that), your Highness?”
“I understand someone did this accursed thing. They (the people) and even myself cannot drink anymore. (I don’t know for) how many days (now).
“Now your Highness, what is the thinking of the Sultan?”

75 He said, “We (just) finished trying to open it, we could not open it. But if someone can open it, I have a sister (who is still) single; if someone can open it, I’ll give him my sister in marriage. Even if there is no dowry (to offer), I would accept it.”
He (Hangdangaw) said, “So, your Highness, it’s like a prize?”

76 Laung niya, “Bukun. Sabab hangkan aku maka-inum, mabut pa tau ku, masabab dayng ha tau makaukab yan. Na, hangkan di’ ku isab balubahun in bichara ku.”
Laung niya, “Ha pikil sin Sultan bang upama awn makaukab?”

77 In tita, “A, di’ ku balubahun. Ha pikil mu misan kaw bata’-bata’ kalu-kalu mu maukab?”
Laung niya, “Na, bang in sambat dayn ha tita ampa magkabayaan na, sulayan na Ampun. Bukun da yan magtawhan.”

78 “Na, sulai na ukabi madtu. Ampa in janji’ ku kaymu, na, di’ ku balubahun. Bang mu maukab tantu hipakawin ta kamu.”
Na, unu pa kiyadtu na iban sin tau mataud. Laung niya, “Ha unu in tubig?”
Laung niya, “A, yari.”
Laung niya, “A, amu ka yan?”
Laung niya, “Huu.”

79 Laung niya, “Hangkan da mahunit ukaban bat sali’ da sin piyatli’. Sali da sin liyansang, marayaw in kalapat.”
Laung niya, “Amu na sa.”
Na, kiyadtu na hi utu’ mu tiyara'-tara’. Laung niya, “Hain na in pag-uukaban duun ha ini?”
Laung niya, “Di’ na aku makakuwan kaymu saga’ in pagkudjil-kudjilun sin bata’, a, yari biya’ lungag-lungag ini.”

80 Laung niya, “Kadtua niyu kunu’ in Sultan bang biya’ upama maukab, paruunun na ka ha guwa’ ini atawa hibugit pa kalayuan. Sa’ bang paruunun ha ini, bang awn tau makagiik, makalandug, gana-gana paglandug, maligad, mahug pa tubig.”
Laung niya, “Marayaw na.”

81 Na, miyadtu na ha Sultan. Pagkadtu ha Sultan, in tita, “Ayaw mu na hipabugit duun bang biya’ mabuhat. Bang awn dapat pa buhatan pa dagat, pa lawd. Kamu na duun…Bang awn bata’ magpaygu atawa mag-unu-mag-unu, na, pagligad bang di’ mahug, mapiul.” Laung niya, "Na, marayaw na Ampun."

76 He said, “No. That is why, if I can drink, and so with my people, because of the person who can open that, (I’ll keep my promise). My words will not fade away.”
He said, “What does the Sultan think if someone can open it?”

77 He declared, “Ah, I will not make (my words) fade away. What do you think? Although you are a child still, can you open it?”
“As you have expressed, and if you want it, your Highness, I’ll try. That is no bet.”

78 “Now, go there, you try to open it. As for my promise to you, it will not fade away. If you (succeed) to open it, I’ll marry you (to my sister).”
So he went there with many people. He said, “Where is the water?”
He said, “Here.”
He said, “Is that it?”
He said, “Yes.”

79 He said, “That’s why it is difficult to open, as if it is soldered, as if it is nailed. It is covered.”
He (Hangdangaw) said, “That’s right.”
Then the young man went there to try (to open it). “Where is the place to open it?”
He (someone) said, “I cannot help you much, but then some follower tried it; ah, here, it’s like a little hole.”

80 He (Hangdangaw) said, “Go to the Sultan (to ask) when this can be opened, where I should place it, or abandon it in a far place. Should I leave it here, or should I throw it , or abandon it in a far place? Should I leave it here, or should I throw it away? If I leave it here, it is slippery, the people may step on it, slip and fall in the water.”
He said, "Very well."

81 Well, he (someone) went to the Sultan. As he went to the Sultan, he (the Sultan) declared, “(Tell him) when raised, not to get rid of it there. If it can be, let him throw it in the sea, in the ocean. You know what to do there. If the children take a bath, if they slide and if they do fall (into the hole), they will be hurt.”
He said, “Very well, your Highness.”

82 Bining na. Laung niya, “Bang awn dapat mabuhat mu, hi pa laruk kaymu pa dagat, pa lawd. Di’ kunu’ maka-jari hibutang duun bat makalandug in bata’. Saran na in tau maas kalu-kalu maayad.”

83 Na, unu pa, siyagnatan na hi utu’ mu sing kingking. Ampa na liyaruk pa taas. Paglaruk pa taas, imisa ha inak, limamugay ha ambun. Paghug, didtu ha gi’tung lawd nahug. Na, way, puas. Na, nakasawk na in katan tau. Laung niya, “Ayaw naa kamu sumawk. Subay Sultan in makauna sumawk. Busungun kamu.”

84 Na, amu na piyasawk in Sultan. Nati’mus pakarayaw, nagsawk na in ha Sultan, in wala’ kasawkan, amu ra. Nagsawk na pawyu-pawyu, naghakut na pa bay. Na, in manga ha kalayaun pagga naka-ingat na amuna in nagpatubig na isab. Nagtuy na hi Hangdangaw miyadtu ha Sultan. Pagkadtu, jimiyara. Pagjiyara, in tita, “Bunnal, makusug kaw. Bat bang bukun ikaw, bang kaw wa’ makakari, in tubig ku di’ maukab.”

85 Laung niya, “Awn isab, Ampun, Tulung. Iban in Sultan mabarakat da isab.”
Na, in tita, “Amu na sa.”
Laung niya, “Na. Biya’ diin baha’, Ampun Baribu Ampun?”
In tita, “A, ayaw kaw magsusa. Di’ aku magparapat kaymu. Hipakawin ta kamu.”

86 Tiyawag in taymanghud piyakawa’. Miyaun na. Laung niya, “Unu in piyakaan mu kaku'?”
In tita, “Piyaka’ ta kaw, ayaw mu aku parapati. Hangkan ayaw mu aku parapati, a, nakakaun na kita niyu, naka-inum na kita niyu, nakapaygu’ na kita niyu. Bihaun hipakawin ta kaw iban tau ini. Misan kita magtaymanghud na, aku in umungsud. A, hi tulung ku in duwang ibu pilak.”

87 Amu na in kapagtiyaun. Na, unu pa in haman. Siya nakaipag na Sultan. In manga iban niya humuput na ha hula’. Nakapikit na pa banua, pa tau makagaus. In manga asawa nila kiyataykuran yadtu, way na. In niyat nila tau dugayng na, bukun na asawa. Na, natapus na.

82 He turned around. He (the messenger) said, “The Sultan declared that if you can remove it, throw it in the sea, in the ocean. It should not be left here, the children may slide. Never mind the old people, they could be careful enough (not to slide).”

83 And so, it happened that he (Hangdangaw) inserted his little finger (in the hole of the cheekbone). He threw it up; when it was thrown up, it joined with the sunset clouds, mixed with the lower clouds. When it fell, it fell in the middle of the ocean. Then it was over. All the people went to draw the water. He said, “Don’t draw water yet. The Sultan should be the first to draw it. (Otherwise), you will be cursed.”

84 So the Sultan fetched water. After it was done, after the Sultan, the people then fetched water. All the rest fetched (water) for their needs (and) brought it home. When the people (who lived) far learned (about it), they went to fetch water also. Immediately (after that), Hangdangaw went to the Sultan. When he arrived, he kissed the hand (of the Sultan). After kissing, he (the Sultan) declared, “It’s true, you are strong. Because, if it were not (for) you, if you had not come, my water would not be opened.”

85 He said, “Your Highness, there was help (from God). And also there was the Sultan’s blessing.”
“Well,” he declared, “it’s true.”
He said, "What about it, your Highness?"
He declared, “Ah, don’t worry. I’ll not disappoint you. I’ll marry you (to my sister).”

86 He called for his sister. She came. She said, “What do you call me for?” He declared, “I called you. Do not disappoint me. That is why I don’t want you to disappoint me, because we have eaten now, we have drunk now, (and we) have bathed already. Now, you are going to marry this man. Though we are brother and sister, I’ll give you the dowry. Ah, my help is two thousand pesos.”

87 That was how they were married. He (Hangdangaw) became the Sultan’s brother-in-law. His companions lived comfortably in the land. They were allied to the leaders, to the rich people. The wives they have left behind there, no more. They thought (of them) different(ly) not wives (anymore). Now, it is finished.

A.7 Hangdangaw

Preliminary note: The name "Hangdangaw" is the contracted form of *hangka*, "one time," and *dangaw*, "a span" or the distance from the tip of the thumb to the tip of the middle finger. According to Mullung, the narrator, it was given because of this boy's midget size. There is no description of Hangdangaw's size all throughout the story. In fact, his name is mentioned only later in the text (No. 39) to contrast his height with the giant Agasi's. Right at the beginning of the story, there also seems to be some confusion when the narrator says that Hangdangaw "grew up." The only explanation, suggested so far is that the narrator extrapolated from the normal child's growth and possibly meant the growth in age. When asked about this, the narrator said, "The story was that way."

The *Hangdangaw* narrative of Mullung is closely related to a host of similar folktales found all over the Philippines from Cagayan Valley in Northern Luzon to Sulu. Several versions or variants are mentioned by Fansler (1921/1965). They are *Pusong* in Visayan, *Cabagboc* in Bicol, *Sandapal* in Tagalog, *Sandangcal* and *Greedy Juan* in Pampangan, *Juan Tapon* and *Pangandangan* in Ilocano, and *Tangarangan* in Ibanag (1965:23); the whole Batangas version, *The Story of Carancal*, is given in English (Fansler 1965:17-29). Fansler (1965:24) continues:

> Up to the point when the hero leaves home, these various stories agree in the main: i.e., the hero is a dwarf of superhuman strength and extraordinary eating capacity; his parents (or guardian) are driven by poverty to attempt to kill him (usually twice, sometimes thrice), but their efforts are in vain; he finally determines to leave home, often taking with him some mighty weapon. From this point on, the narratives differ widely. All are alike in this respect, however: the hero never marries.

All, that is, except our Tausug version where Hangdangaw happily marries the Sultan's sister.

In the pages that follow, the *Hangdangaw* narrative is presented in three versions – Tausug, literal translation and free translation. The first two versions have been set in parallel-text form, and the free translation, all revised from Rixhon (1971), follows immediately after them. Notes and references are found at the end of the entire article.