A.8 Katantan Bungang Kahuy Kakanun Iban Sin Binatang Halal
(The Origin of Edible Fruits and Animals)

This usulan (original story), which was narrated by Saluan Panay, 65, of Ratag, Lansa Lansa (Tapul, Sulu), was taped and transcribed by Tuwan Iklali Jainal in early 1972. The text presented here is numbered by paragraph (or in some instances, by pars) in order to key the explanatory notes found at the bottom of the appropriate pages. Words enclose in parenthesis have been supplied to minimize syntactic discontinuities brought about by translation. Except for these, the translation follows the Tausug text faithfully.

1. Bihaun mamissara ini sin kaawn sin Adam iban sin sulga' ha kapagsunnat sin Adam iban sin kaawn sin manga sattuwa halal iban sin kakahuykahuyan. Naawn in dum iban adlaw na bahagi' nahinang in sulga' muna. Miyangsut in sahaya muna pa sulga' nahinang Apu' Adam. Limaggu' laggu' in Apu' Adam duun ha sulga'. Nakaingat siya sin dum iban sin adlaw. Siyud na siya napsu. In napsu niya diyatungan siya dayn ha Awlla Hu Taala, in manga lawn sin sulga' yadtu kiyalummian na karna' dayn ha hinang niya. Landu' na siya siyud lasig.

2. Nangarap in manga malaikat pa Awlla Hu Taala: Malayngkan in sulga' ngimi' na tuud in bahu'."

In tugda' sin Awlla Hu Taala: "Mayta'?"

Laung niya: "In Adam nakaliyu na in hinang. Nakarihil na tamak karna' nakalandu' na lasig."

Nanaug in Parman sin Awlla Hu Taala ha manga malaikat. "Subay sunnatun in Adam ha supaya mahinang in junub iban istinja' ha supaya maig in bahu' sin sulga'." Imasubu in malaikat ha Awlla Hu Taala bang biya'diin in hikasunnat ha Adam, makasud pa ka Islam.

Parman sin Awlla Hu Taala: 'Daha in basi' ini hipagsunnat mu ha Adam."

1. Now I am going to talk about the origin of Adam and heaven, about Adam's circumcision, and the origin of edible animals and fruits.

Night and day were created and differentiated, but heaven was created first. Then radiance sparkled in heaven; from it came Adam. Having grown up in heaven, there Adam learned (the difference) between day and night.

By the power of Allah, desire was born in Adam's heart (one day). (Unable to control his desires), Adam polluted heaven by his (undesirable) deeds. He had become overly foppish.

2. The angels appeared before Allah and reported, "Heaven smells very bad!"

"Why?" Allah asked.

"Adam has abused. He has disgraced heaven by (his) prigism."

(Thus) a divine decree was issued to the angels: "Adam should be circumcised so that heaven will be cleansed and be made fragrant again. (When) asked by the angels how Adam should be circumcised so that he may become a believer of Islam, Allah directed, "Take this (piece of) iron to circumcise Adam."

2. ***Ngimi na tuud in bahu'*** literally means "smell very bad.." It is translated as "has lost its fragrance and freshness."
Maig in bahu' literally means "rid the stench from". The translation used is "be made fragrant again".

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3. Minuwi' in malaikat diya in basi'. Siyunnat in Adam. Di' in Adam masunnat sabab in di' ukun. Nagbing in malaikat.
Hawpuun ta sadja, nakakasiyaman tagsiyam pa Awlla Hu Taala in Adam di' masunnat sin basi' kasiyaman tagsiyam sabab sin di' maglilla' iban di' maig sabab sin di' ukun.
Nanaug in parman sin Awlla Hu Taala ha manga malaikat. "Binga in Adam. Daha in basi' manahut iban sin lapel ini daha amu in hisunnat mu ha Adam."

4. Pagbing sin malaikat pa Adam, pagdaggut pa awrat sin Adam malunuk pa in tubig liyabihan. Nasunnat na in Adam. Naabut tu adlaw kiyaulian in siyunnatan sin Adam.
Nangarap in manga malaikat pa Awlla Hu Taala bang ha unu hibutang in piyagsunnatan sin Adam.
Parman sin Awlla Hu Taala: "Hipabutang na ha lawang sin sulga' ha higad sin lawang duun hipatanum."

5. Kahandak sin Awlla Hu Taala timubu' in piyagsunnatan sin Adam sin adlaw Salasa'. Pagabut adlaw Arbaa limaggu' laggu' tiyu' tiyu'. Pagabut adlaw Hammis magsusung in laggu'. Pagabut adlaw Jumaat naabut labi hangdupa in laggu' sin kahuy timubu'. Naabut hangka pitu magsusu in laggu'. Naabut hangka bulan sipat na malapat in lawang sin sulga', amu in lawang kuta' sin sulga'.

6. Nangarap in malaikat pa Awlla Hu Taala, "Ya Saydi, Ya Mawlay, hambuuk in Awlla Hu Taala, nasusa aku. In piyatungguan mu kaku' in sulga' karna' sin Adam nasunnat na. In siyunnatan sin Adam timubu' matambul in lawang sin sulga'."
Parman sin Awlla Hu Taala: "Daha in basi' ini magbalik, manahut pa dayn sin kiyasunnat ha Adam."

3. So the angels went back (to heaven) with the (piece of) iron. They tried to circumcise Adam (with it), but it could not pierce Adam's skin because (he) was invulnerable. (Dejected), the angels went back (to Allah).
To make the story short, the angels (consulted) Allah ninety-nine times (the same number of times they failed to circumcise Adam). For Adam was adamant; moreover, he was invulnerable.

4. (Once more) the angels tried. (But lo!) When (the piece of iron) touched Adam's organ, its skin (gave in) – it became softer than water. Only then was Adam circumcised. After three days, (as) Adam was convalescing, the angels asked Allah where the remnant of Adam's circumcision should be placed.
(In this connection), a divine decree was issued thus: "(The remnant of Adam's circumcision should be) planted beside heaven's door.

5. With Allah's blessing, the remnant of Adam's circumcision grew on a Tuesday (not long after it had been planted). (The next day) it grew a little higher. On Thursday it grew still higher. By Friday, the tree was already more than six feet high. A week passed (and) it was still getting higher. After a month, it blocked the door of heaven, the door of heaven's fortress.

6. An angel appeared before Allah and said, "My Lord, my Master, the one and only God, I am sorry. You ordered (me) to guard heaven. The remnant of Adam's circumcision has grown (to be a tree so high and large that now it) blocks the door of heaven, (and I am unable to do anything about it.)"
Allah (said to him), "Take back (with you this piece of) iron; it is sharper than the one used to circumcise Adam."

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7. Agi sin malaikat: "Di' sa ini hikagaga ha kahuy timubu'."
Lawang sin Awlla Hu Taala: "Butangan sadja ampa mu utunga in basi' yan."
Nagbing in malaikat pa sulga'. Pagdatung sin malaikat pa sulga' biyutangan na in kahuy ha lawang kuta' sin sulga' ampa diyabisan. Malunuk in tubig liyabihan sin lunuk sin kahuy. Nautud in kahuy. Kiyakapinan in pagung hangka sinsi' pa bulian in taastaas dakuman sin kahuy.

8. Sin limabay na in malaikat upat pa lawm sin sulga' sambung saya, na sila sabab naig na in tambulan amu in kahuy napila'. Pagka in malaikat didtu na ha lawm sin sulga' nakarungug sila nagbang iban nagkamat iban nagsambahayang. Na inuinu na in malaikat iban sin Adam bang unu na. Nangarap in malaikat nagbalik pa Awlla Hu Taala: "Biya' sin sabab sin sulga', in Adam nakasud na karna' siya sunnat na. Nakarungug kami nagbang, nakarungug kami nagkamat, nakarungug kami nagsambahayang. Unu baha' Awlla Hu Taala, di' namu kakitaan?"

9. Parman sin Awlla Hu Taala: "Ayaw kamu maginuinu. Amu na in kiyatukbalan ku iban napi' ku maglimaya. In ngan niya amu na yatun in Nabi Muhammad. Naabut adlaw Salasa', ha katubu' sin kahuy in piyagsunnatan sin Adam, matun aku nyumata'."
Minuwi' na in manga malaikat naabut adlaw Salasa'. Miyurul in Awlla Hu Taala pa sulga' nyumata'. Pagdatung sin Awlla Hu Taala nanyatakan na in dagbus sin Nabi Muhammad miyak ha Awlla Hu Taala. Kita' na sin Adam in Nabi Muhammad. Pagka duun na in manyatakan iban sin kakayaan ha kiyasuysuy iban ha bin sin kamaasan kiyabutang biya' kajari kiyasud pa kissa. Nakabin bat kiyahatihan hangkan ini kiyapagsuysuy.

7. The angel (complained), "(I do not thing) this can fell that tree."
"Just (touch the tree with it) and pull it," directed Allah.
The angel returned to heaven. (When he came to the tree), the angel touched it with the piece of iron, then pulled. The tree fell. Softer than water it was. A stump one inch high was all that was left of the tree.

8. Four angels happily entered heaven now that the tree that had blocked (its entrance) was cut down. Once inside they heard (someone saying) the *bang***,** the *kamat*, and the prayer. Adam and the angels wondered (what was happening for they could see nobody there). The angels went to see Allah. "It is about heaven," (they said upon arrival). "Adam has been admitted since he is already circumcised. (But while we were there), we heard (someone saying the) *bang*, the *kamat*, and the prayer. Who it was, O Allah, we could not see."

9. "Do not wonder," (Allah said), "he is the one I have chosen and authorized to redeem (mankind). His name is Prophet Muhammad. On Tuesday, when a tree grows out of the remnant of Adam's circumcision, I will go there to clarify (things)."
When Tuesday came, the angels went home (to heaven). Allah followed them to heaven (for his planned) visit. On his arrival, Prophet Muhammad appeared in all his splendor to meet Him. Adam (then had the opportunity to) see Prophet Muhammad. Since Allah already reigned from heaven, everything (our) forefathers said and endured, like the things mentioned in the story happened. Understanding it is up (to us); this is why it is being told.

8. ***Bang*** is a call to prayer; ***Kamat*** (***Qamat*** in Arabic) is the third verse to be recited before saying the prayer proper.

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10. In manyatakan gimuwa', dayn ha utud piyagsunnatan sin Adam. Sin waktu subu gimuwa' in kabaw. Pagguwa' sin kabaw timudju pa buli' sinkayawan. Gimuwa' imurul in sapi'. Gimuwa' imurul in kambing. Gimuwa' imurul in manuk limupad pa biyubungan sin sulga'. Gimuwa' in kura' nagdagan ha halaman sin sulga', nagtumbangbing. Gimuwa' in assang dayn ha utud sin kahuy imurul tudyu pa biyubungan sin sulga'. In manuk dapit pa lawang timapu', in assang dapit pa sugud sin biyubungan sin sulga'.

11. Namung in Adam pa Awlla Hu Taala mangayu' ni'mat iban ra'mat. In ni'mat iban ra'mat piyangayu' niya pasal isaisa niya, way punubun way istinjaun niya. Kawasa sin Awlla Hu Taala, napaanjari niya in Hawa. Tiyukbal ha Adam piyanyata' ha manga malaikat upat. Ubus tiyawag niya in gimuwa' dayn ha utud sin siyunnatan sin Adam, kawasa sin Awlla Hu Taala, sabab napikil niya awn na punubun, awn na istinjaun, in kakayaan sin dunya iban manusiya'.

12. Biyutang na in Adam iban Hawa ha junub iban istinja. In binatang halal amu na in hisuku' ha supaya in sunnat magjukup. Iyasubu na in kabaw bang unu in kapangkakuhan (inday bunnal ka in ijaja' sin kamaasan ini. Bang bunnal, na bunnal da isab in bissara ku. Bang bukun na way da isab). Mangaku siya jamuhun sa' in panghu' tuud maglilla' siya subay bang sarang na in umul niya hangkan naawn in hakika. Kapaghakikahan in kabaw. Yadtu in diyul niya ha kabayaan sin Awlla Hu Taala.

10. (All edible animals) came from a piece (of skin) – the remnant of Adam's circumcision. The carabao came out at dawn (and) went to the foot of the bamboo tree. (Next) came the cow, followed by the goat. Then the chicken appeared (and) flew to the ridge of heaven's roof. The horse appeared next; it ran around the garden of heaven. The pigeon came out of the stump and followed (the chicken) to the ridge of heaven's roof. The chicken perched (on the part of the ridge) nearest the door, (and) the pigeon (sat at the) uppermost part of it.

11. (One day) Adam asked Allah's favor and mercy. He asked because he was alone, having no one to care for (and frolic with). By His power, Allah (therefore) created Eve. She was turned over to Adam with an explanation by four angels. Then (Allah) called all that came out of the remnant of Adam's circumcision by His power, because He reasoned that mankind and the world now had somebody to care for.

12. Adam and Eve were (then) placed in (a state of) purification. The animals (were asked about their share) regarding the completion of (Eve's) circumcision. The carabao was first to be asked…I am not sure whether what (our) predecessors said is true or not. If (what they had told us is) true, then what I am about to say is also true; if not, (then I) cannot do anything about it. (The carabao offered its meat for feasting on condition that is should be slaughtered) only when it reaches the right age. This (marked) the beginning of ***hakika***. Carabao (meat) can be used for hakika. This was what (the carabao) offered with the consent of Allah.

12. ***Junub*** and ***Istinja*** here retain their true meaning.

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13. Iyasubu in sapi'. Damikkiyan maba' da isab siya jamuhun sampay pa bukug. Sa' in labilabi marayaw bang sarang in umul niya maba' tuud siya sin kapaghakikahan da isab siya. Hangkan in hati niya in sapi' kapaghakikahan.

14. Iyasubu in kambing simud pa lawn sin sulga'. "Mayta' kaw sinud pa lawm ha sulga'? Unu in kabayaan mu iban unu in kapangakuhun mu?"
Namung in kambing: "Bang siya sumbay'un, di' hilabay ha duwaa siya di' mabaya'. Sa' in paglillaan niya iban pangakuhan niya tuud: isa, duwaa pa taas; duwa, kurban."

15. Iyasubu in manuk bang unu in kabayaan niya. In kabayaan niya iban kapangakuhan niya mabaya' da isab siya jamuhun iban pagduwaahan pa taas. Piyapanjari sin Awlla Hu Taala dima sin junub iban istinja'. Bang siya hilabay ha istinja' iban dayn ha junub makabatuk siya pa lawm alam nila sa bunnal, sa' malayngkan tuud in pangakuhan: kaisa, duwaa pa taas; karuwa, kaja.
Namung in kambing: "Kami, amu da pangakuhan namu' kaisa, kurban; karuwa, kaja; katu, duwaa pa taas."

13. The cow was asked (next). It also (offered its meat for feasting), and its bones (if needed). But it preferred (to be slaughtered) at the right age; it also wanted very much to be used for hakika. (For this reason) the cow's meat can be used for this ceremony.

14. As it entered heaven, the goat was asked thus, "Why have you entered heaven? What do you want, and what have you to give?" The goat replied, "(I do not want) to be slaughtered without prayer. (I shall) gladly give myself up (if my meat will be used for the observance of) first, ***duwaa pa taas***; second, ***kurban***."

15. (Then) the chicken was asked what it wanted. It, too, (offered its meat) and expressed its desire (to be used for the observance) of ***pagduwaa pa taas***. (The chicken was thus allowed) by Allah to be purified. (Once) cleansed and purified, it would know the true way to the world. (Nevertheless, it pledged its willingness to be used on two occasions); first, duwaa pa taas; second, ***kaja***.

14. ***Duwaa pa taas*** is a supplication to Allah to safeguard the health of the family. It lasts 36 hours – from 6:00 a.m. of one day to 6:00 p.m. of the following day.(see Sulu Studies 1:254).
Kurban is similar to ***hakika***, in the sense that both usually concern children and are not obligatory. Furthermore, the animals slaughtered for the ***hakika*** can also be used for the ***kurban***. ***Kurban***, however, can be observed only on any of the first three days of the month of ***Julhadji*** (the month of pilgrimage to Mecca). Thus, ***kurban*** cannot be observed on any of the other 27 days of ***julhadji***, or on any day of other month.
The ***kurban*** is performed mainly to prove to Allah that the person concerned is faithful to His laws. The example given in the Holy Koran is that of Ibrahim (Abraham), who was willing to sacrifice his son in obedience to God's command. ***Kurban*** is also performed so that the person concerned may be given swift transport to heaven after death.

15. Although ***kaja*** is similar to ***duwaa pa taas***, it lasts only 12 hours – 6:00 a.m. to 6:00 p.m. of the same day (see Sulu Studies 1:253).

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16. Iyasubu in assang bang unu in kapangakuhan iban bang unu in kabayaan. Lawng niya: "Mabaya' tuud kamu halal sa' in halal kamu' subay paghakikahan. Bang kami halalun ha bukun paghakikahan maguy kami pa Tuhan."

17. Malayngkan, hawpuun ta na sadja, iyasubu in kura' bang unu in kabayaan, di' maglilla' hibutang halal subay siya mamural. Siyumu in Awlla Hu Taala ha mangayu' hibutang da mayan siya ha binatang halal di' mabaya'. Amu na in kahug sin Parman sin Awlla Hu Taala: "Bang awn kumawa' nyawa iban humalal ha kura' pagmulkaan. Sabab minsan in siya makahalal iban di' da maglilla'
Hangkan manga tuwan in mamunu' kura'iban maminasa kura' makaguwa sara'. Makabusung sabab sin sukna' sin Awlla Hu Taala. Subay tumtumum tuud, maganak apu, ayaw mamunu' kura' sabab in kabugaan ta in pamung sin Awlla Hu Taala in makabusung.

18. Na malayngkan, bihaun, hambuuk waktu, pag adlaw Arbaa, timubu' in punjung sin kahuy amu in pila' sin manga malaikat sin basi' ganap kikahanggatus. Ampa napila' nahinang kahuy nagbalik. Timubu'. Paglaggu' sin kahuy timubu' nangarap in manga malaikat pa Awlla Hu Taala: "Timubu' na in kahuy." Parman sin Awlla Hu Taala: "In tiyubuan yatun amu na in iyalup sin narka'. In tau maghihinang bardusa, in tau maghihinang yatun amu na in biyutangan sin saytan, magjijilaka' ha manga tau jahulaka'.

16. The pigeon was asked (next). (Addressing first its fellows then Allah), it said, "You really want to be eaten on condition that you be used for the observance of hakika. (Our kind) does not want to be eaten except for hakika. If we shall be slaughtered not for hakika, we will (fly back) to God.

17. To make the story short, the horse, (when) asked, did not want to be among the animals that can be slaughtered. (If it should die), it preferred (to die) of old age or sickness. Allah (tried to convince it to join the class) but it refused. Thus Allah decreed, "He who slaughters (for) eats a horse's (meat) will be cursed, for he (himself does not have the power to make animals) edible and (proves to be disobedient to my laws.)
That is why, sirs, to kill (or) punish a horse violates (divine) law. It is punishable owing to Allah's imprecation. (Therefore), all generations must bear in mind not to kill a horse. They should fear Allah's curse.

18. One day, however – it was a Wednesday – the stump of the tree the angels cut down by (a piece of) iron grew. (It was exactly one hundred (days after the tree was felled). It was cut down (again), (but) once again, it grew. When the tree grew higher, the angels appeared before Allah. "The tree has grown (again)," (they said to Him).

17. ***Mamural***, which comes from the root ***mural***, is a modifier used to refer to an animal that dies of sickness or accident. Sulu Muslims consider as unfit for eating the meat of an animal that dies in this manner. An animal's meat may be eaten only if the animal is slaughtered in the way prescribed by Islamic law.

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19. Gimanap in kahuy hangka bulan miyunga. In bunga niya lawm sin tu bulan iban siyam adlaw, kasiyaman, isab tagsiyam kasulag in bunga niya. Tiyagnaan nahulug in bunga, piyardu' sin Awlla Hu Taala, adlaw Jumaat. Hangkan naawn in manyatakan sin bunga kahuy hinang limbangan sin Awlla Hu Taala.
Na rayn didtu bang bunnal in bissara ini magsukul. Bang bukun bunnal way da isab. Nahulug sin adlaw Jumaat. In puunan niya tuud dagbus sin kahuy mampallam in ngan niya. Hangkan in mampallam yan, bang patayun subay mu da pitlaan, subay kita magjakat ha kahuy yan sabab amu na in piyaawn sin adlaw Jumaat, jambangan sin manga malaikat. Katantan sin kakahuyan hati niya masussi pa baran iban mahinang makan makanan. Ayaw kita niyu mainu-inu dayn didtu ha pasal sin Adam piyaawn sin Awlla Hu Taala mahulug in hambuuk nganan sin Awlla Hu Taala.

19. After a month, the tree bore fruit. Within three months and nine days, it (had borne) ninety-nine fruits. They began to fall on a Friday as willed by Allah. That is why all fruits fall (at a certain time).
From then on I am grateful if what had been told (us) is true; if not, (I cannot do anything about it) (the fruit always) fell on a Friday. The tree looked very much like a mango tree. (Whoever) cuts down a mango tree, (therefore), should give ***pitla'*** because this tree was created on a Friday, (and it belonged) to the angels. All trees (that came from it) are clean, and their fruits are edible. We should not wonder (why it is so) because for Adam's sake, (Allah) gave a definite name to every (fruit) that fell (from that tree).

20. Di' na aku magtadyaki sin biya' diin biya' din, sa' in taud kasiyaman tagsiyam nahulug ngiyanan hambuukhambuuk sin Awlla Hu Taala. Malayngkan nahinang napaka ha ummat niya di ha adlaw dunya.
Na bihaun bat niyu tuud isab kahatihan sin kamu katantan, na bihadtu isab in ijaja' sin manga kamaasan hangkan naawn in kaja dayn ha Adam hangkan naawn in sambahayang, in puasa, in jakat, in pitla' dayn ha Nabi Muhammad karma parman sin Awlla Hu Taala amu in katibuukan sin ginhawa natu' katantan hangkan magsukul tuud aku kaniyu katan.

20. I will not anymore enumerate them one by one. (Suffice it to say) that all ninety-nine (fruits) that fell were each given a name by Allah. He turned them all over to the people of the earth (afterwards).
Now, so that all of you will really understand, (I wish to say that) this is what (our) forebearers told (us). Kaja was introduced by Adam; praying, fasting, giving of alms, (and the value of the) ***pitla'*** were introduced by Prophet Muhammad for the wholeness of our spirits in accordance with Allah's decree. I thank you all (for your attention).

19. ***Hinang limbangan sin Awlla Hu Taala*** literally means "made by Allah to match". Here, it is translated as "fall at a certain time," since fruits do not have the same qualities. Similarly, however, fruits ripen and fall at a certain period.

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21. Suran niyu aku pa ampun iban maap. Wajib in manga katan pitla' karna' amu nay an in timubu' sin ginhawa baran ha simila' sin junub iban istinja' ha supaya di' makahinang sin kasaan iban langgal sara' pa Tuhan.

21. I beg your pardon and forgiveness…(I have something more to say). All these must be taught and learned. When a child reaches the right age, he should be taught how to pray. He should also know the (value and) manner of fasting, the manner of praying, of giving alms, (and) the (value of) ***pitla'***, fo these are the basis of purification. (All these must be taught) so that the child can avoid committing sin and (thus abide by) the laws of God.

22. Hal sin aturan sin babuy. Gimuwa' dayn ha tuud nakahuli dayn ha siyunnatan sin Adam. Malayngkan napariksa' sin Awlla Hu Taala bang unu in kabayaan, di' makatugada' ha Awlla Hu Taala hambuuk napas niya dakula' iban maghaguk sadja. In malayngkan mabut simambahayang in Awlla Hu Taala wala, kaingati in tugda' Awlla Hu Taala amu in kapaguy sin babuy. Kita' in kagang kalimangu ha higad sin daplakan sin suba' amu in kalaksu sin babuy pa taykud sin kagang kalimangu, amu na in kapaguy pa hansipak sin suba', kapaguy pa basi' amu in miyaguy dayn ha Tuhan.

22. With regard to the pig, it came out last from the remnant of Adam's circumcision. Allah asked what it wanted, but it could not answer Him properly. (All it did) was breathe loudly and snort. Up to when Allah said (His) prayer, (the pig's) wish was not known. (Then it) fled while Allah was praying. (On its way), it saw a mud crab by a riverbank. (The pig) jumped on its back (and was ferried) to the other side of the river (where it joined) the iron, which was also running away from God.

23. Naawn in Parman sin Awlla Hu Taala: "In humalal ha babuy, katan ummat niya, piyapanjari niya namawgbug sin ka Islam, haram pa in babuy, liyabihan. Hati niya in ngan babuy lagi'lagi' pa kagang kalimangu na da sin kaharaman sin babuy."
Manga tuwan suran iyu aku pa ampun iban maap ayaw dakuman natu' biya' pagba'lihan atay. Ha tungud sin babuy iban kagang kalimangu, in kita niyu katan simaggaw sambahayang, bang agarun in kissa sin manga kamaasan, na di' ini mapatut biya' hinangun makanmakanan karna' amu na ini in hiyaram sin Awlla Hu Taala.
Na mahuli dayn duun wassalam. Suran niyu aku pa ampun iban maap ha manga bissara ku yan.

23. (In this regard), Allah decreed (that none of the) people He created to uphold Islam may eat (pork; any violator will be regarded as) more undesirable than the pig (itself). (Hence), pork and the mud crab's (meat) were forbidden (as food). (The mud crab earned the wrath of Allah when it ferried the pig across the river.)
Farewell. Forgive me for the things I have said.

21. ***Di' makahinang sin kasaan iban langgal sara' pa Tuhan*** literally means "not to do what is wrong and violative of the law of God." The translation used is "avoiding committing sin and thus abide by the laws of God."

22. ***In humalal ha babuy, katan ummat niya*** literally means "all His followers who slaughter a pig." The line is translated as "none of His people."