

DAYAK STUDIES  
Oral Literature Series, No. 4

## LAKE' BALING



# THE OLD KAYAN RELIGION AND THE BUNGAN RELIGIOUS REFORM

Translated and annotated by  
Jérôme Rousseau

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UNIVERSITI MALAYSIA SARAWAK  
*The Institute of East Asian Studies*



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AND THE  
BUNGAN RELIGIOUS REFORM**

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Dayak Studies Monographs, Oral Literature Series, Number 4  
The Institute of East Asian Studies, UNIMAS

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## FOREWORD

### Dayak Studies and the Oral Literature Series

The Dayak Studies Program was inaugurated at the Universiti Malaysia Sarawak in January 2001. Constituted within the Institute of East Asian Studies, and sustained by an endowment from the Dayak Cultural Foundation, the program was established for the purpose of promoting long-term research on issues confronting the Dayak communities of Sarawak and of the island of Borneo more generally.

In this connection, the Dayak Studies Program has initiated two publication series: 1) a Contemporary Society Series and 2) an Oral Literature Series.

The present volume is the fourth in our Dayak Studies Oral Literature Series.

### About the Dayak Studies Oral Literature Series

A major challenge facing Dayak communities today is that of maintaining, or in some cases, of rediscovering the vitality of community cultural institutions and identities. Traditionally, the verbal and expressive arts—storytelling, epics, sacred and historical narratives— all formed a central and cherished part of Dayak life and embodied many of the most important values on which cultural identities were founded. Today, in the face of rapid change, many of these narrative forms are in danger of being lost. Others are being radically reshaped or are assuming new cultural roles and meanings.

The purpose of this series is to make possible the recording and publication of some part of this rich and rapidly changing corpus of oral literature. It is intended not only to preserve a record of traditional examples of oral literature in danger of being lost, but also to record and document changing forms of contemporary Dayak expressive culture. Each volume is introduced by its author(s)/compiler(s) with an account identifying the narrator or storyteller and describing the context in which recording was

carried out. Texts are presented in both the original language in which they were narrated and in English translation. Where relevant, particular genres are described and their cultural significance within the community is explained as a background to the texts.

### **About *The Old Kayan Religion and the Bungan Religious Reform***

*The Old Kayan Religion and the Bungan Religious Reform* by Lake' Baling departs in several significant ways from the other volumes in the Oral Literature Series. Most notably, it began its life not as an oral narrative at all, but as a written composition. Indeed, its very reason for being derives from the fact that it was written down. Its author, Lake' Baling, who during his lifetime was a widely respected community leader, began to compose this unique book in the 1950s. His purpose, in recording it in writing, was to make available to Kayan readers an account, in the lasting form of a book, of the origins, nature and value of Adat Bungan, especially by way of contrast to the old Adat Dipui that had preceded it. For many years this work existed only in manuscript form. In 1974, Lake' Baling asked the anthropologist Jérôme Rousseau, then carrying out research among the Kayan of Uma Bawang, to translate this work into English and publish it, "so that," as Professor Rousseau tells us, "the Kayan people and the whole world could appreciate the value of Adat Bungan." *The Old Kayan Religion and the Bungan Religious Reform* represents the fulfillment of Lake' Baling's request.

Lake' Baling died in July 1976, not long after making this request, and so, regrettably, he failed to live long enough to see his book published. We trust, however, that he would have been pleased with the results, for Professor Rousseau presents in the pages that follow Lake' Baling's original Kayan text in its entirety, thus making this valuable work available to Kayan readers, both now and in future years. At the same time, by translating and annotating this text, he also makes it accessible to a larger audience of scholars and others interested in a deeper understanding of Kayan society and religion. The Dayak Studies Program, the Institute of East Asian Studies and UNIMAS all take pleasure in having had a part in seeing this remarkable work come into print.

We thank Jérôme Rousseau for permission to use the Kayan tattoo design that appears on the front cover, as well as his photograph of the original manuscript, and the family of the late Lake' Baling for permission to use the photograph of the author that appears at the beginning of this book. Finally, we thank Jayl Langub for introducing this volume and also for adding some words concerning the current status of Adat Bungan in the Balui district of Sarawak.

Professor Clifford Sather  
Chair, Dayak Studies  
Institute of East Asian Studies, UNIMAS

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## PREFACE

*The Old Kayan Religion and the Bungan Religious Reform*, written in Kayan by the late Lake' Baling with an English translation and annotations by Professor Jérôme Rousseau, is a welcome contribution to the rich oral tradition of the Dayak peoples in general, and the Kayan in particular.

Sometime in 1995, Lake' Anyie, the most senior of the Bungan priests in Belaga, asked me if Rousseau was going to put down in writing all the information on Kayan religion that he had collected while doing anthropological research in Uma Bawang, Long Murum (Belaga) in the early 1970s. Lake' Anyie died in October 2001, some three years after Rousseau's book, *Kayan Religion: Ritual Life and Religious Reform in Central Borneo*, was published in 1998. He was delighted with the news of the publication of *Kayan Religion*, but suggested it should be translated into Kayan to make it accessible to Kayan readers. While Rousseau's book on Kayan religion has not yet been translated into Kayan, with the publication of Lake' Baling's original manuscript, a major source upon which Rousseau's book was based is now available to Kayan readers.

The publication in Kayan of *The Old Kayan Religion and the Bungan Religious Reform* will be much appreciated by the Kayan of the Balui, especially those in Uma Bawang, although Lake' Anyie did not live long enough to see it. Written in 1961, it took forty-one years to bring about its publication.

This book is divided into two parts: Part I on Adat Dipui and Part II on Adat Bungan. As Lake' Baling tells us, life under Adat Dipui was difficult because of the existence of too many taboos. This was the main reason for a change to Adat Bungan which did away with many of these taboos.

Founded in 1940 by Jok Apui, a Kenyah Lepo' Jalan from Long Avong in the Apo Kayan (Kalimantan), Adat Bungan was introduced to the Belaga District around 1948 or 1949, with Jok Apui himself making a visit to the area in the early 1950s. When Adat Bungan was introduced to Belaga, it was accepted with great enthusiasm by all but one of the Kayan

longhouses (the exception being Uma Kahai) and many other Orang Ulu groups in the area.

Since World War II, Belaga has seen a lot of changes, especially in the cultural-religious sphere. Prior to 1948 or 1949, when Bungan was introduced, practically all the Orang Ulu of Belaga observed auguries. As it did away with many tedious taboos, a large majority of longhouses in Belaga accepted the new faith. A small number of longhouses continued with their observance of auguries, and an even smaller number opted for Christianity. One or two longhouses were divided between those who kept the old religion, and those who accepted Bungan or Christianity. During my four-year sojourn in Belaga from 1971 to 1974, Adat Bungan still played a dominant role in the way of life of the people there. This was to change during the late 1970s and early 1980s when an increasing number of Orang Ulu in the district began to adopt Christianity. This seemed to have coincided with the large number of Orang Ulu children going downriver to the coastal towns for their secondary and tertiary education, and adopting Christianity.

Today, only one Kayan longhouse, Uma Balo' Kesing, is wholly practicing Adat Bungan. Uma Aging, the author's longhouse, has only two-thirds of its family-apartments practicing Adat Bungan, with the rest converted to Christianity. Uma Bawang, once a stronghold, has only 20 family-apartments out of 69 still practicing Adat Bungan. Uma Belor, also a former stronghold, has only 11 family-apartments out of 101 remaining with Adat Bungan. The three Punan longhouses, Punan Ba, Punan Biau and Punan Tepaling, are in a much better position with virtually all their family-apartments remaining with Adat Bungan. Even in the case of these longhouses, however, an increasing number of their young people who have gone downriver to the coastal towns for their secondary or tertiary education, have converted to Christianity.

As the younger generations opt for world religions, the older generations are worried that their traditional belief systems may fade without any record. This is the reason why people like the late Lake' Anyie are concerned that their belief systems be recorded. In a sense, Lake' Baling's book is a fulfillment of this wish of the older generations.

Lake' Baling was born at Uma Aging, the first longhouse above Belaga Town, into one of the principal aristocratic families in Belaga. In his young days, he spent a number of years in the village of Uma Bawang. While at Uma Bawang, he observed and learned about Adat Dipui and Adat Bungan from Lake' Lirong, the most senior Bungan priest in Belaga at that time.

Upon his return to Uma Aging, he became the headman of his longhouse, as well as one of the most influential of the Bungan priests in Belaga. He had peers with comparable knowledge of Adat Bungan at that time, such as Lake' Avun of Uma Bawang and Lake' Ului of Uma Belor. However, Lake' Baling stood above the others in that he knew how to read and write. Encouraged by Tom Harrisson, then Director of the Sarawak Museum, he began in the late 1950s to put down in writing his knowledge of Adat Dipui and Adat Bungan, now finally made available to us in this volume.

Coming from a long family line of aristocrats, Lake' Baling was no ordinary village headman. Endowed with knowledge, wisdom and standing, he was, to people who knew him well, a chief in his own right.

Lake' Baling also had a vast knowledge of the non-religious aspects of local *adat*. I used to approach him for advice whenever cases of a breach of *adat* were brought to the District Office for settlement. Although his knowledge of other aspects of *adat* is not included in this volume, it is remarkable that with very minimal education he was able to put down in writing his knowledge of Adat Dipui and Adat Bungan for posterity.

This book would not have seen the light of day had it not been for the efforts of Professor Jérôme Rousseau to publish it. Rousseau started his fieldwork in Uma Bawang in August 1970 and remained there until May 1972. After completing his fieldwork, he made several short visits to Belaga and Baram, as well as to the Mahakam in Kalimantan. An authority on Kayan culture, Rousseau speaks Kayan fluently.

While Baling wrote for a Kayan readership, the English translation now makes this book available to non-Kayan speakers. It should not only

be of interest to Kayan readers, but to scholars, students and the public at large. It is an authoritative work by a person who not only knew his subject well, but also practiced it during his lifetime. This book also benefited from the expert editing of a competent compiler who is also an authority on the subject. I take great pleasure in commending this book to readers.

Jayl Langub  
Secretary  
Majlis Adat Istiadat, Sarawak  
Chief Minister's Department  
Kuching, Sarawak

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## TEHARI DAHO'

Bup anih, *The Old Kayan Religion and the Bungan Religious Reform*, nyelung kenan urip Lake' Baling dahin nira halem dahun English kenan hadui Professor Jérôme Rousseau, ji hadui alang hitam melu lan marong adat asen hitam kelunan Dayak lim, lebih-lebih la'an hitam Kayan.

Te' tegu halem duman 1995, Lake' Anyie, ji kelunan dayong aya' ha' Belaga, tei meteng akui marong Rousseau alang seng te' kiha' nyurat lim-lim alang kitan na' marong adat Bungan alang kelan na' tegu iha' na hadui *anthropological research* ha' Uma Bawang, Long Murum, (Belaga) halem duman 1970-74. Lake' Anyie matei halem bulan Oktober 2001, te' telo' duman uh bup Rousseau alang haran *Kayan Religion: Ritual Life and Religious Reform in Central Borneo*. Iha' melu lan kenep ngering dahun bara alang Adat Kayan uh na'ji bup. Halem iha' nunan, iha' kuma alang sayu na' bup atih tekep na' te' halem dahun Kayan ureh daha' Kayan deng basa' bup anan; jan payan na' jadi, tapi te' pah bup kenan Lake' Baling. Surat halem dahun Kayan *Adat-Adat Bangsa Kayan* deng na kenep sayu te' daha' Kayan ha' Balui, awi dalo' men Uma Bawang, lan kah Lake' Anyie jan avah nyinang na'. Te' ga' nyurat halem duman 1961, iha' ala 41 ji duman ureh iha' jadi bup.

Bup anih bagi dua, ji marong Adat Dipui, keluan na' marong Adat Bungan. Awi tuk dahun Lake' Baling bara hitam, urip halem Adat Dipui tusah lan avin leba' lan-lan na'an lali' alang ita' ngioh. Tavit anih nah ngavan tei pekalui pala Adat Bungan alang mebet leba' na'an lali'. Aleng matoh Adat Bungan, iha' nah Jok Apui, kelunan Lepo' Jalan men Long Avong halem Apo Kayan (ha' Kalimantan) tegu duman 1940. Daha' te' iung Balui ngering dengah Adat Bungan te' hang duman 1948 dahin 1949. Iha' nah batung Jok Apui tei panoh tinan halem duman 1950. Tegu Adat Bungan tehari' daha' geri ha' Belaga, lim uma Kayan ngenep lan-lan te' iha' (mina' Uma Kahai tua) dahin leba' peng Orang Ulu alang ja' ngavan tinan pah lim kah.

Men uh Perang Dunya II, leba' lan alang tei pekalui ha' Belaga, iha' nah te' halem barik adat-hurip hitam kelunan. Em payan duman 1948

atau 1949, tegu Adat Bungan atang tinan, lim-lim Orang Ulu ha' Belaga pakai nyeho'. Tavit Bungan, jinun te' leba' na'an lali', leba' uma haru halem Belaga tei ngioh adat anih. Te' loh kah uma alang marong balei paget higem adat nyeho', nunan pah lim kah kanya alang mili' ngioh adat Kristian. Te' ji, dua, uma haru alang bagi telo': te' kah alang pakai adat nyeho', daha' alang masok Bungan, nureh pah lim kah daha' alang Kristian. Tegu pat duman (1971-74) akui nyadui ha' Belaga, Adat Bungan paget tu'a te' urip kelunan tinan. Iha' tei pekalui tegu seng pah duman-duman 1970 dahin pe'un duman-duman 1980 anan nah tegu leba' kelunan halem Belaga masuk Kristian. Aleng ha' nunan, leba' pah daha' nyam tei pala sekolah menengah ha' daleh ha'oh dahin sekolah alang bo lan; leba' kah daha' masok Adat Kristian.

Dau anih, ji tu'a uma haru Kayan, Uma Balo' Kesting, paget gem te' Adat Bungan putong amin. Uma Aging, uma haru ngavan iha' alang ngalung surat anih, bagi dua: daha' alang leba' ngioh Adat Bungan, te' lim kah alang masuk Kristian. Uma Bawang una' deh tu'a te' Adat Bungan, tapi krei anih alang paget ngioh Adat Bungan iha' na' 20 hamin tua' men 69 hamin. Nureh pah daha' Uma Belor lim kah, una' deh tu'a lan te' Adat Bungan, tapi alang la'an te' 11 hamin tua' alang paget men 101 hamin. Te' telo' uma haru Punan, iha' na' Punan Ba, Punan Biau dahin Punan Tepaling, jilang lim kah daha' gem te' Adat Bungan. Halem iha' nunan pah uma haru dalo' anih, te' leba' na' daha' nyam tei pala sekolah menengah ha' daleh ha'oh dahin sekolah alang bo lan masok adat Kristian.

Tavit daha' nyam maring tei mili' adat dunya, daha' alang uh muku' ngihau lan kenep behi' adat daha' te' pade'. Tavin anan na' kelunan awi urip Lake' Anyie hituk lan te' adat Kayan ga' kalung. Ita' pelemana' na', bup Lake' Baling anih na' itung ngering kenep daha' alang una'.

Lake' Baling ga' kanak ha' Uma Aging, uma haru alang una' loh alang ha' hudik pasen Belaga, halem ji panak daha' kelunan maren ha' Belaga. Tegu nyam na', iha' te' melo' kuri-kuri duman ha' huma haru Uma Bawang. Tegu iha' ha' Uma Bawang, iha' ngebaya dahin pekalei marong Adat Dipui dahin Adat Bungan men Lake' Lirong, kelunan dayong alang aya' te' Adat Bungan ha' halem Belaga tegu anan.

Uh iha' nei uli' pala Uma Aging, iha' jadi' maren uma. Daha' alang piah hamam dahin na' te' Adat Bungan tegu anan iha'na', awi tuk Lake' Avun men Uma Bawang dahin Lake' Ului men Uma Belor. Lan kah iha' nunan, Lake' Baling alang hamam men dalo', avin iha' hamam basa' dahin nyurat. Tom Harrison, Director Museum Sarawak alang metang iha' na bup marong Adat Dipui dahin Adat Bungan, alang krei anih uh na' te', jadi lim tam hamam basa' na' anih.

Pehu panak kelunan maren, Lake' Baling jan iha' awi kepala' uma alang ja'. Iha' ji kelunan alang hipun hamam, sayu barik dahin tuge', iha' na' ji kelunan aya' alang tekep lan.

Lake' Baling te' layang lan hamam na' te' marong lim-lim adat alang adat Kayan. Akui tutek tei pala iha' tengaran dahin na' awi te' kes-kes ngebaya' adat alang gren pala District Opis. Lan kah adat-adat anan jan jadi te' halem bup anih, uh sayu lan nah iha' deng na bup anih te' Adat Dipui dahin Adat Bungan ureh daha' alang baya ngering dahun daha' alang una'.

Bup anih jadi kenan hadui Professor Jérôme Rousseau (iha' kah alang "Lirong Daleh", alang kurin daha' men iha' tegu duman-duman 1970). Rousseau nehari kereja na' ha' Uma Bawang men bulan Agus duman 1970, pelalo melo' tinar atang ujung bulan Mei 1972. Uh niha' na kereja na', iha' te' atang kuri'-kuri' hangun ha' Belaga dahin Baram, nureh pah lim kah atang ha' Mahakam halem Kalimantan. Atek tuge' lan te' marong lim adat Kayan, Rousseau hamam duan dahun Kayan. Jadi nah iha' nyurat halem dahun English leti' dahun Lake' Baling anan de halem bup anih.

Lan pah urip Lake' Baling ngalung bup anih halem dahun Kayan, jadi nah krei anih daha' hamam basa' na' halem dahun English lim kah. Tavit iha' nunan nah, daha' alang hamam duan dahun Kayan hamam basa bup anih. Ji nah ngelua', daha' alang em aman basa' Kayan, hamam loh kah daha' basa alem dahun English, nureh pah daha' alang bo tei hadui sekolah, nyam sekolah dahin kelunan bangu'. Iha' nah Lake' Baling jam lan te' marong adat, tapi iha' pah gem te' hadui na' putung urip na' lim kah. Bup anih pah jadi lebih sayu kenan kelunan alang malei lan na petneng

te' petmei kalung li'ap bup anih alang iha' pah atek jam te' marong batang tengaran alang iha' nira' tinih. Akui halaman lan kenep bara' bup anih sayu lan men ikam alang basa' na'.

Jayl Langub  
Secretary  
Majlis Adat Istiadat, Sarawak  
Chief Minister's Department  
Kuching, Sarawak

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were available as models, and he devised an orthography of his own, which does not adequately record the language. For instance, he transcribes *teping* as *tampang*, *metei* as *mantei*, *be'ik* as *bekek*, *ureh* as *erih*, and *Bungan* as *Bugan*. He was well aware of the problem and he asked me to edit the text. Photo 2 gives an example of the original typescript; it can be compared with my transcription. I have systematized the use of upper-case characters, added punctuation marks,<sup>10</sup> and grouped paragraphs for greater clarity.

As there still isn't a standard spelling for Kayan, I had to make choices. Several dictionaries are available. The oldest one is Barth's (1910) dictionary of Busang, the name given to the Kayan of the Mahakam region. Father Sombroek (Ms.1; Ms.2) has made additions to Barth's dictionary. Father Ding (Ms.) wrote a dictionary of Mendalam Kayan. Southwell's dictionary (1990) focuses on Baram Kayan. I have also used my own manuscript dictionary of Balui Kayan.<sup>11</sup> There is general agreement on consonants and most vowels, but some diphthongs and vowels are treated differently. The dictionaries of Barth, Ding, and Sombroek are in broad agreement with each other and correspond to what I heard in the Balui. Southwell stands apart. For instance, Barth, Ding, and I all agree that the word for 'day' is *do*, but Southwell writes it as *dau*. Similarly, Barth, Ding, and I write *pang*, 'gathering,' which Southwell spells as *peng*.<sup>12</sup> I have retained spelling variations which correspond to different dialects, e.g. *tulan* and *tular*, 'animal.' I have also retained a few unusual spellings, i.e. *gaga'* for *ga*, 'hurt,' or *jan nun* for *jinun*, 'none.' The glottal stop is represented by the apostrophe.

One word caused me some difficulty. Baling uses *hen* to mean 'if,' but the word doesn't exist in any Kayan dictionary and I never heard it during my fieldwork. I am most grateful to Mr. Jayl Langub for raising the issue with Temenggong Tali', who confirms that *hen* is a misspelling

<sup>10</sup> When referring to the deities Bungan Malan and her consort Pesilong Luan, Baling sometimes separates the two names with a comma, sometimes not. I have followed his usage in the Kayan text: priests say either "BunganMalanPesilongLuan" or "Bungan Malan, Pesilong Luan."

<sup>11</sup> Other useful references on the Kayan language are Cubit (1964), Clayre and Cubit (1974), Rousseau (1974), and Guerreiro (1983).

<sup>12</sup> The spelling conventions used here differ from my own publications in one respect. It has been my practice to write consonantal terminal *-i* as *-y*, e.g. *Baluy*. Here, I have followed the common practice of using a vowel, i.e. *Balui*.

of *han*, derived from the Malay *hal*, meaning ‘circumstance, matter,’ used in Kayan expressions such as *Han iha’ nunan*, “if that is the case, in view of that.” The Temenggong adds that *han* is very rarely used; this is also my experience. Consequently, I have replaced it with *iha’*, the usual word for ‘if.’ Baling may have used *hen* because *iha’* means both ‘if’ and the third person singular personal pronoun (‘he, she, it’). While this is never confusing in context, Baling may have thought that it would be more problematic in a written text. Alternatively, given that *han* is used primarily in legal contexts, he may have felt that it gave greater formality to the text.

## Translation

Every translation requires interpretation. Kayan lacks tenses. Past and future are marked lexically or through context; the latter has been my main guide. Baling often starts sentences with lexical references to time, such as “Then” or “After that.” When the context is clear, I have omitted them in the translation. There is a Glossary at the end for the few Kayan words I had to use in the translation.

Kayan personal pronouns are not marked by gender: *iha’* can mean ‘he,’ ‘she,’ or ‘it.’ I have used ‘he’ and ‘she’ interchangeably, except when a specific gender is meant. For instance, only women carry out the first ritual harvest; only men participate in the headhunting ritual. Also, Baling describes funeral rituals with a male example. On the other hand, male and female priests (*dayong*) can perform virtually all rituals. Baling often omits the subject; in the translation, I use ‘we’ or ‘they’ according to the context or for stylistic reasons.<sup>13</sup> Following a story-telling style, Baling uses repetition, for instance, “Tenangan said: ‘...’ said Tenangan.” While it sounds good in Kayan, it would be tedious in English, and I have edited such repetitions.

The text speaks for itself. Lake Baling was a clear thinker and a good communicator. As my book on Kayan religion is readily available, there is no need for me to say more in the introduction.<sup>14</sup> On the other hand, given that Lake Baling was writing for a Kayan readership, the translation is inevitably festooned with footnotes.

<sup>13</sup> For the same reason, I sometimes translate *kelunan*, ‘people,’ by ‘we’ or ‘they.’

<sup>14</sup> For more on Kayan social organization and material culture, see Rousseau (1977, 1978, 1979, 1983, 1990, 1991, 1993).

HATURAN ADAT BUGAN MALAN KENAN JOK APUI

men tahari sang te nyadui luma Do anan pampang  
 lim nah kelunan je eyong uma melo'nan je dau  
 jan ~~te~~ pano kakahing'bih dau anan meju teluh  
 te Awa Aya'dahun ta'mara teluh neh kalu' meju  
 melo'je dau anih Bugan malan pasilong luan bara  
 Ika'kalo'sang akei Tana alang sayu ngavan kalo'  
 sang na luma te Ika'Do anih Ika'sang muga adat  
 Apu langan, Ika muga nyehu'duman mahapa'daha'nei  
 pya kami'kelunan nyadui. nutih nah dahun ta'mara  
 teluh nan, uh anan en ala je Uting, hen jenun uting  
 haman lim kah henyp Ing,

uh anan en mara nah uting nan. akui mara ika'uting  
 anih sang tei labo uma Bugan malan pasilong luan  
 kami'akei tana alang sayu aven parai kapan duman  
 anih urip kami'je'eyong uma anih lalo bau dengah  
 kami'besoh parai;dahen urip kami'hengam tenggu jan  
 kalunon, uh anan tevak nah uting'daha uting en tei  
 te panghut 3 panghut. je panghut en pela te kelunan,  
 je panghut en kaping manyau alam uma, je panghut  
 en tujo'men uma ngaping alen ita'sang tei ngelih  
 nyadui:muga nyehu'alang uh ta'Bat teh-deh mahapa'  
 nyehu'ngaso ita'la'an.

alang tempang je eyong uma anan je dau anan tua,

1. jan haman chigam Lu,
2. " " " kat nyeat,
3. " " " api kat tahu menjam uro'
4. " " " api kat daha menjam masek, bavui

uh anan malah nah dau jema tei ngelih lim lim nah  
 kelunan metang luma putong luma daha'napo'teluh bara  
 dahen Bugan malan pasilong luan. Ita'sang na luma te  
 tana tetih nah, uh anan Ita'uli huma dau anan, Do kat  
 lun dau Ita nyadui temoh nah ateng hadui uh teh nah  
 jan melo'nah la'an,

hen te kelunan Ava ga malat, Ava ga asai, ga kayu'tenar  
 tua Ita'melo'menyau alen geri teloh napo'te alan luma  
 je dau tua kah malo'mauh anan nyadui pah,

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Demo (Visit <http://www.pcsplmenger.com>)

## Dahun tehari

Tegu duman 1961, Lake' Baling Avun nyurat buku alam dahun Kayan, *Adat-adat bangsa Kayan*. Lake' Baling te' sekolah Melayu dua duman tegu iha' nyam. Kurin daha', iha' dep men daha' tebin na' alang jadi tei te' sekolah. Tegu duman 1961, Lake' Baling 50 duman, umun na'. Tegu anan, iha' Tua Kampong Uma Aging, jeleng Belaga.

Buku anih bagi dua. Bagian 1 bara Adat Dipui Apo Lagan. Bagian 2 bara Adat Bungan. Men tahari Bagian 1, te' kah asen parei dahin asen nyeho'. Kurin Lake' Baling, Adat Bungan sayu men uh Adat Dipui. Alem adat Bungan, em te' tepang mahan la'an, em te' nyeho', em te' lali alang dara. Lake' Baling nyurat buku anih ureh lim daha' alang Kayan jam Adat Bungan.

Lake' Baling ma'ih buku anih men Tom Harrisson, alang Ketua Muzium Sarawak tegu anan, tapi Harrisson jan jadi mencetak na'. Tegu duman 1967, Harrisson leka' men Sarawak dahin hawan na', Barbara Harrisson, atang daleh Amerika. Tegu duman 1971, dawa' puli. Tom Harrisson bulak ha daleh Belgium, tapi surat na' marong daleh 'un Borneo melak dahin hawan na'. Duman 1974, Tom ma'ih lim surat anan men akui; dahin surat anan, te' pah buku *Adat-adat bangsa Kayan* anih. (Tegu akui meloh dahin daha' Uma Bawang men duman 1970 atang 1972, jan payan kui jam te' na'.) Tegu duman 1974, te' kah kui uli ngelua' ha daleh Balui. Akui tei pala Lake' Baling, duan dahin na' marong buku na'. Uh anan, akui duan dahin Lake' Avun, alang dayong aya' Uma Bawang. Iha' tulong akui lim kah, ureh akui jam leti lim-lim ket te' alem buku anih.

Lake' Baling nyehu akui nemei eja'an, avin jan na' sukup sayu. Te kah pat na'an eja'an halem dahun Kayan. Eja'an Telang Usan, ji na'an; eja'an Kayan Mendalam, ji na'an; eja'an Kayan Mekam, ji na'an; eja'an Kayan Balui, ji na'an. Eja'an Kayan Balui, jan su men eja'an Kayan Mendalam, jan su men eja'an Kayan Mekam. Eja'an Kayan Telang Usan alang dap. Alem ha' nunan, akui pakei pat kamus. Pastor Ding Ngo, alang Kayan Mendalam, na Kamus Kayan-Indonesia. J.P.J. Barth, alang D.O. 100 duman uh te' daleh Mekam (Mahakam, te' Borneo Indonesia), na Kamus Busang-Belanda (Busang, iha' nah aran daha' alang duan dahun Kayan te' daleh Mekam). Uh anan, Pastor Hans Sombroek nabah kamus

Barth anih de. Uh anan, te' Kamus Kayan-Inggeris kenan Mr. C.H. Southwell, alang kamus Kayan Telang Usan. Buku anih alem dahun Kayan Uma Aging. Tapi, jan na' su men dahun Kayan alang ha beh. Mejam kui, kreh, tegu akui te' pala daha' Busang Mekam, em te' tusah loh-loh duan dahin daha'. Lim Kayan men ireh, men itih, hamam jam letih buku anih.

Alem buku Lake' Baling, te' ji perkata'an alang jan tenang, iha' kah *hen*. Te' kah Jayl Langub duan dahin Temenggong Tali' marong titih. Dahun Temenggong de, em te' *hen*, tapi *han*, mejam tok *Han iha' nunan*. Kurin Temenggong, jan pah ita' pakei *han* leba' lale'. Iha' nah akui udei *hen* dahin *iha'*.

Tegu duman 1961, lim daha' Kayan daleh Balui tumun loh kah Adat Dipui. Alem duman 2002, hapa' te' leba' alang jan jam na' la'an, avin dara uh ita' em pakai Adat Dipui, tapi daha' hamam metang taman, hinan, sepun daha'. Te' pah buku kui marong Adat Dipui dahin Adat Bungan (Rousseau 1998), tapi alem dahun Inggeris tua.

Demo (Visit <http://www.pdfsplitmer.com>)

## ADAT-ADAT BANGSA KAYAN

*Adat yang di-tersebut inih ia itu sudah se-tengah manusia tahu ini itu, beruma padi dan bekerja lain-lain, sampai turunan Dipui Apo Lagan yang mulai menubuhkan adat-adat pematang padi dan burung-burong yang mali dan bagai yang tersebut. Adat yang di-pakai oleh bangsa Kayan pada zaman yang tersebut itu sampai sekarang udah di-buang, tidak di-pakai lagi.*

*Pada sekarang, bangsa Kayan sudah memakai Adat Bungan Malan Pesilong Luan, mimpi Jok Apui, dan ada juga bangsa Kayan yang menurut Kertin juga, tetapi tidak banyak.*

### Dahun Kayan<sup>15</sup>

Alang en petuat anih, adat tegu marong belua urip kelunan alang uh hlung kelunan, uh tenang hipun kenap ok tua men uh daha' alang men aring tehari. Aring tehari men kelunan tubu murip jan hipun kenap. Daha' mejam kenap tulan jan jam na hadui, jan jam kuman kanen.

### [Adat Dipui]

### Te' beh hida anih, aran kelunan alang tehari parei tubu

Boh Daleh Gerang dawa' Boh Daleh Sirang paharin la'ung, pehawa'. Boh Daleh Sirang<sup>16</sup> nih, doh. Iha' uh mali. Hinang nah, Tenangan dawa' Batang Tuman nyinang ngileh hida tana men uh mali nah iha'. Ken dahun Batang Tuman men Tenangan, "Dang urip baya anih, jan nah hamam kelunan pehawa' la'an avin do alang kerei anih kelunan uh kahum murip te' usun tana," ken Tenangan men Batang Tuman. Iha' avan Batang Tuman lemahut ali Boh Daleh Sirang. Boh Daleh Sirang pah nganak, jan murip anak Boh Daleh Sirang matei.

Pehavut anak Boh Daleh Sirang matei nan, jan tuman nah kenap

<sup>15</sup> This heading suggests that Baling saw this book as part of a larger project, which would include a Malay version. Immediately after this title, Baling hand-wrote "Chakap Malay."

<sup>16</sup> In a Malay version, Baling refers to her as Boh Lireh Sirang, which I have also encountered in other sources.

Boh Daleh Sirang pekenap anak nah uh matei. Dawa' hawan na' marik nangih tua putong do, putong malem dawa', pekenap anak dawa' uh matei. Men uh anan, nyinang nah Batang Tuman dawa' Tenangan jan tuman nah kenap Boh Daleh Sirang marik nangih putong do, putong malem. Masi nah Tenangan dawa' Batang Tuman kenap Boh Daleh Sirang dawa' Boh Daleh Gerang pekenap anak dawa' matei. Iha' nah Tenangan duan dahin beluan anak Boh Daleh Sirang alang matei anan. Tenangan nyehu iha', "Nei ngileh ha ida tana pekalui parei seken. Ika' murip loh kah ika', makan hinam, makan taman," nutih dahun Tenangan men beluan anak alang matei atih. Iha' nah beluan anak Boh Daleh Sirang dawa' [Boh Daleh Gerang] en Tenangan tanam ha alem tana. Ken Tenangan duan, "Murip nah im, balui parei," ken dahun Tenangan. Parei pah nei murip nyemo tubu men alem tana, ket nun lim parei te' lim nei tubu, nureh pah ketinun dahin jelei dahin ketinun aya' dahin bua' tevei dahin uro' alang en na tangoh nei tubu lim tugong parei anan lim kah do anan.

Iha' nah Tenangan pekenyupe' Boh Daleh Gerang tegu iha' tudu malem. Ken dahun Tenangan, "Boh Daleh Gerang, asen nah kua' hawan ji'ek kenap te' anak kua' alang matei, iha' uh murip nah, jadi parei te' beh bilah kam beh ha'oh uma kam nan," ken dahun Tenangan men Boh Daleh Gerang. Boh Daleh Gerang me'un tudu men nyupin na'. Uh anan, do pah malah, Boh Daleh Gerang leka' tei nyeput ha uvang uma beh bilah tih, en na' hinang, men sekah parei tubu te' tana tinan. Ken kenap halam la'ung Boh Daleh Gerang, "Anih kah alang nyupik de, kurik," ken kenap na'. Ken Boh Daleh Gerang, "Sayu nah akui uli huma tei petira men Boh Daleh Sirang," ken dahun Boh Daleh Gerang Temoh iha' uli. Atang uma na' petira men hawan na' te' parei tubu awi kurin nyupin na' tudu tegu malem de, ken na' men Boh Daleh Sirang. "Te' to' bara akui anak tu' uh murip jadi parei, men sekah lan kah, te' parei pehabong akui tei nyeput kerei anih ha uvang uma nan," ken Boh Daleh Gerang petira men hawan na'. Ken dahun Boh Daleh Sirang, "Iha' iha' nunan, tei nah itu' pala parei anan," ken dahun Boh Daleh Sirang pah biti, temoh tei pano pala avan parei anan de, lun kenap na' sayu nah, iha' mete' melu hinang parei anan nah te' hinan.

Atih nah aring tehari pe'un kelunan jam kuman parei dahin ket alang tuvuh tangoh en but dahin kuman parei anan de. Nureh pah pe'un itam kelunan em haman petunu parei, em haman meso parei dahin meso kanen, dahin nutong parei, avin kelunan alang hlung parei men aring adat Boh