

**Tumpug dot
Tongo Tangan
F081-F100**

**Kumpulan
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F081-F100**

**Folktale
Collection
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F081-KQR

<p>Sinumiliw i Laki dot Buayo Tinangon di Ruminting Jailin Kg. Sinogindai, 10.09.2014 Tinulis di Rosnah Nain, 2014</p>	<p>Si Laki Telah Menjadi Buaya Diceritakan oleh Ruminting Jailin Kg. Sinogindai, 10.09.2014 Terjemahan Melayu: Rosnah Nain 2018</p>	<p>Laki Becomes a Crocodile Told by Ruminting Jailin Sinoginday Village 2014-04 English: James Johansson 2020</p>
<p>Waro no kaka ilo. Pisasawo no di Oduw om i Laki. Adi, yotilo diri ki-tanak no bo d̄ino iri duwo koyuwan, sompi tongondu. Ngaran nopo dit tanak di Laki om Yoduw, i Ginggiriyok om i Ginggiritay.</p> <p>Adi, insan masa dot aso rinapa, kikiwa nopo di Oduw om poniyud no. Om poniyud, nokosisiyud no do tontolu dot amu elaan ong nunu dot tontolu. Adi, owito no do muli. Kooli peeri, ansako no, akano no.</p> <p>Om kaakan dotilo iri nga m̄ilo po tu sinumimban it bubuatan di Laki om Yoduw. M̄ilo om susuway i kangkaram, m̄ilom jinumadi dot kangkaram do buayo. Timpuun po, “Ay, naar oy Laki,” ka di Oduw, tu i Laki nga uguugu, “Nokuro meeti? Okukuro no dikaw dot opurimanan?” ka. “Nunga naar oy Oduw, yoku nga susuway bat opurimanan ku dilo,” ka di Laki. “O, yoku. Intangay ka at takod ku, nokuro ilo tu m̄ilom suuway no d̄ino ah kulit ku? At kangkaram dat takod ku nga suuway no,” ka di Oduw.</p>	<p>Pada suatu masa dahulu, berkahwinlah Oduw dan Laki. Selepas berkahwin, mereka telah dikurniakan dua orang cahayamata, yang mana kedua-duanya adalah perempuan. Anak mereka itu telah diberi nama Ginggiriyok dan Ginggiritay.</p> <p>Suatu hari mereka tidak mempunyai lauk, oleh itu pergilah Oduw meniuat. Apabila Oduw pergi meniuat, dia telah tersiut sebiji telur, yang entah telur apa. Lalu, Oduw pun membawa telur itu pulang. Sesampainya di rumah, telur itu ditanak lalu dimakan.</p> <p>Sejurus selepas memakan telur itu, tiba-tiba Laki dan Oduw berubah sifat. Jari kaki mereka berdua tiba-tiba berubah menjadi jari kaki buaya. Pada mulanya, “Eh, Laki,” kata Oduw, sebab Laki pun sama, “kenapa agaknya ini? Bagaimana yang abang rasa?” tanya Oduw. “Alamak, Oduw, abang pun merasa lain juga ini,” jawab Laki. “Ya, saya pun demikian. Abang tengoklah kaki saya ini, kenapa kulitnya tiba-tiba berubah lain? Jari kaki saya pun sama, lain sudah,” kata Oduw.</p>	<p>Once upon a time, Laki and Oduw got married. They had two daughters. Their children were named Ginggiriyok and Ginggiritay.</p> <p>Once when they had no meat, Oduw went scooping [with a scooping basket in the creek]. She scooped and scooped up an egg, not knowing what kind of egg it was. So she brought it home. She cooked it and ate it.</p> <p>When they had eaten it suddenly the nature of Laki and Oduw changed. Their fingernails and toenails changed and became crocodile claws. At first Oduw said, “Oh my Laki,” because Laki was also like that. “Why is this? How do you feel?” “Oh my, Oduw, I feel different,” said Laki. “I do too. Look at my feet. Why is my skin suddenly different? My toenails are also different,” said Oduw.</p>

Adi, pupuun po, i kangkaram no, leed nopo mindakod sid tongo takod, sid bulud, sid po'o. Leed nopo sid koyuwan no d̄fino. Leed nopo, naawi nee koyuwan dot okon-no-ko koyuwan po dot tulun, koyuwan no d̄fino do buayo. Om it walay dotilo dino nga m̄ilo pom ki-warō sungoy d̄fino sid susut. Om i sungoy dino nga kinam nopo do rumalom, sampay nokosunggu no sid rinantay.

Adi, ka di Laki, “Na iti oy Oduw, ara'at d̄fino naajangan kito diti,” ka. Om minomoros d̄fino sid tanak dot, “Ino nopo oy akang, mogidu kow, okon-no-ko siti kopow tid walay, tu aso koruang duyu. Tu ontok-ko yokoy diti di idi nu okon-no-ko sinaring-ulun okoy po, dudupot okoy no,” ka. “Nga, ino nopo, ong sompoori, ongo-gagayo om ki-anak kow, mangan dikowu no abaray it tongo tanganak dot ong tumupak kow dot tolung, momoros kow no dot, ‘Aki, aki, Oduw, Oduw, osoluwan okoy dikowu,’ ka do boroson duyu,” ka di Laki. “O,” ka dit tanak do Laki.

N̄oboros iri, na nopusan no d̄fino yotilo dot nosiliw no babanar d̄fino do buayo, aso not rupa po dot tulun. Om i sungoy nga notowunan no d̄fine walay, rinumalom no babanar i sungoy. Na, minogidu nobo d̄fino it tanak do Laki diri duwo koyuwan. Nokeedu peeri, na yo Laki nga okon-no-ko sid walay po.

Minogidu neeri, pamaanaw no yotilo d̄fino, i duwo koyuwan it tanak. Keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman maapanaw, nasampot po di kumoturu om, “Dii po oy aka om, naar wilton oku diti,” ka di Ginggiritay. “Ay, dii oy adi, ong wilton koh, nunu ot akanon kito? Aso,” ka di Ginggiriyok.

Pada mulanya, hanya jari kaki yang berbentuk lain, lama-lama naik pula sampai di betis dan peha. Lama kelamaan lagi, naik pula pada badan. Lama kelamaan pula, sudah habis seluruh badan yang berubah bentuk, dan bukan lagi badan manusia tapi ia sudah berubah menjadi badan buaya. Di bawah kolong rumah mereka juga tiba-tiba digenangi air. Air itu semakin dalam sehingga sudah mencecah di lantai.

Oleh itu, berkatalah Laki, “Oduw, jahat sungguh apa yang kita alami ini,” katanya. Seterusnya dia berkata pula kepada anak-anaknya, “Wahai anak-anakku, kamu pergilah dari sini, jangan lagi kamu tinggal di rumah ini, sebab kamu tiada kawan. Berkenaan dengan kami ini, kami bukan lagi manusia, kami sudah menjadi haiwan,” katanya. “Kalau kamu sudah besar nanti, kamu beritahulah anak-anak kamu bahawa kalau sekiranya kamu menyeberang muara, katakanlah begini, ‘Aki, aki... Oduw, oduw... jangan keliru dengan kami,’ kamu kata,” kata Laki. “Baiklah,” jawab anak-anak Laki.

Sebaik sahaja mengatakan demikian, maka habislah badan Laki dan Oduw menjadi buaya sepenuhnya, tiada lagi rupa manusia. Bahkan airpun semakin dalam, dan rumah mereka kini sudah ditenggelami. Oleh itu, pergilah anak-anak mereka dari situ. Setelah anak-anak mereka tidak lagi berada di situ, maka Laki dan Oduw pun tidak lagi tinggal di rumah.

Kedua-dua anak itu pergi dan terus berjalan. Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari lamanya mereka berjalan, dan bila genap hari yang ketujuh, “Oh, kakak, saya lapar,” kata Ginggiritai. “Oh, adikku, kalau kau lapar, apa yang akan kita makan? Tiada,” jawab Ginggiriyok.

At the first it was their toenails, later it climbed up to the feet, the calves, and the thighs. Eventually it went to their body. After that it was the whole body which wasn't a human body, it was now a crocodile's body. And as for their house, out of nowhere there was a stream running under it. The stream kept getting deeper till it reached the floor of the house.

So Laki said, “This which has happened to us is terrible.” He said to his children, “Listen children, get out, don't stay here any longer in this house because you have no companions. Because as for me and your mother, we are no longer in human form, we are animals. However, in the future when you are grown and have children, inform them that if they cross the river mouth, they should say “Grandpa, Grandpa, Grandma, Grandma, [don't] misidentify us.” “Alright,” said Laki's children.

As soon as he had said that, they became crocodiles completely, with no human appearance remaining. Their house was now covered by the stream, as the stream got much deeper. So the two children of Laki left. When they had gone, Laki [and Oduw] no longer stayed in the house.

The two children having left, they walked on. First, second, third, fourth, fifth, sixth day walking. When it came to the seventh day, “Dear big sister, I am hungry,” said Ginggiritay. “Well, younger sister, if you are hungry, what can we eat? There is nothing,” said Ginggiriyok.

Adi, ingkoyod yotilo sid puun do kayu, om ponitingaa sid sawat nga ogumu ot tuwa di kayu. Pogium no d̄ino yotilo do lo'o diri, nga nokokito-i bo. Dot ngaran nopo di kayu diri nga tagawo. (Tagawo. Aakanon beeno nga subay-ko aa tolonon i linsow tu kolugon.) “Ay,” ka di Ginggiri yok, “ino nopoy adi ong mangakan koh, koyo no tolonon at linsow tu oluganan koh,” ka. “Oo,” ka di Ginggiritay.

Adi, pangakan, insan-i amu po notolon. Keenduwo nga amu-i notolon. Moyo po di kotolu om noling an it boros di Ginggiri yok, tad tolonon no. Om tolonon bala iri nga babanar-i-ko noluganan. Aa- no d̄ino nokopomuobo. Om kokito di Ginggiri yok nga, “Dii poy adi,” ka, “nokuro tu minangan nu tolonon? Osiyan koh no diti. Aso no d̄ino koruang ku,” ka di Ginggiri yok. Na kikibiton d̄ineri di Ginggiri yok it tobponee yo, niadop-odop sid po'o, om meed do mogiad. Kinabababaasan do mogiad om powilio nogi, loombus no mabpanaw.

Adi, aa-po osodu ot napanaw, waro not orongow ot tombolog do monguni dot, “Ginggiri yok, indaday po yadi nu, tinindukan ku do lugon,” ka. “Ay, ara'at neeno tombolog dino, mongingiman om mongoruol da ginawo ku,” ka di Ginggiri yok. Adi, ir̄i no mabpanaw no kabaranan. Na, makin di mabpanaw, makin dot asarok ot poonguni dit tombolog, dot leed nopo sumogulu nee tombolog, monong-“Ginggiri yok, indaday po yadi nu, tu tinindukan ku do lugon,” ka. “Ay,” ka di Ginggiri yok, “mingkoyod po ka diti, kalu ong babanar-i,” ka.

Lalu berhentilah mereka di bawah sepohon kayu, dan bila mereka mendongak ke atas, mereka mendapati kayu itu banyak buah. Oleh itu, pergilah mereka mencari buah yang sudah jatuh, dan mereka menjumpai juga. Nama pokok itu ialah ‘tagawo’. (Buah ‘tagawo’ itu boleh dimakan tapi bijinya jangan ditelan, sebab boleh menyebabkan tercekik.) “Adik,” kata Ginggiri yok, “kalau adik makan buah ini, jangan telan bijinya, nanti adik tercekik,” katanya. “Baiklah, ‘kak,” jawab Ginggiritai.

Mereka pun makanlah buah itu. Kali pertama makan, belum tertelan lagi bijinya, kali kedua pun belum lagi. Tapi pada kali yang ketiga, Ginggiritai terlupa pesanan kakaknya, dan dia terus menelan biji buah itu. Hal itu menyebabkan Ginggiritai betul-betul tercekik dan tidak dapat bernafas. Apabila Ginggiri yok melihatnya, “Oh, adikku, kenapa adik menelannya? Kasihannya adik ini. Tiada sudah kawan kakak,” kata Ginggiri yok. Ginggiri yok memangku adiknya dan membaringkan di atas ribanya sambil menangis. Sesudah puas menangis, barulah dia melepaskan adiknya lalu meneruskan perjalanan.

Akan tetapi, belum pun berapa jauh dia berjalan, kedengaranlah olehnya suara burung berbunyi, “Ginggiri yok, tunggulah adikmu, saya sudah mematak cekiknya,” kata sang burung. “Eh, jahatlah burung itu, membuat saya kecewa dan sakit hati saja,” kata Ginggiri yok. Oleh itu, Ginggiri yok semakin mempercepat langkahnya. Tetapi, semakin Ginggiri yok berjalan, semakinlah burung itu berbunyi dengan tidak putus-putus, dan lama-kelamaan burung itu mendahului Ginggiri yok dan berkata, “Ginggiri yok, kau tunggu dulu adik mu, saya sudah mematak

So they stopped at the base of a tree, looked up and the tree had lots of fruit. They looked for fallen fruit, and they found some. The fruit is similar to plum. (The fruit is edible, but you must not swallow the pit because you will choke on it.) Ginggiri yok said, “If you eat that, don’t swallow the pit because you will choke on it.” “Alright,” said Ginggiritay.

They had one fruit, and did not yet swallow the pit. With the second fruit they didn’t swallow the pit. When Ginggiritay got to the third fruit, she forgot what Ginggiri yok said and she swallowed the pit. When she swallowed it she did indeed get it lodged in her throat. She could no longer breathe. Ginggiri yok saw it and said, “Oh younger sister, why did you swallow? I pity you. Now I will no longer have a companion. She took her in her arms and laid her on her lap while crying. When she had cried herself out she put her down and walked on.

After not walking far she heard a bird say, “Ginggiri yok, wait for your younger sister, I pecked out the obstruction.” “That bird is evil, disappointing me and hurting my feelings,” said Ginggiri yok. So she walked on. The more she walked, the more the bird would speak, and eventually it went in front of her, saying, “Ginggiri yok, wait for your younger sister because I pecked out the obstruction.” Ginggiri yok said, “I’m going to stop, just in case it is true.”

Adi, ingkoyod, ogom-ogom no d̄iino, madaada. Aapo leeled om waro not orongow di Ginggiriyoḱ ot bongut dot tulun do monginloow. Nga, madaada-i i Ginggiriyoḱ. Aapo leeled om atalang no d̄iino it bongut dit tulun, om rongo'o no nga bongut di tobpone'e yo. Aapo leeled om nakalaga no kabaranan iri. Intangay nga it tobpone'e yo ot orukung no daagan do manangkus do gumusa babanar. Om korikot nga tad-om pananabpa'ay di Ginggiriyoḱ dot, "Dii oy adi, awasi pooma tu noposiyān koh," ka di Ginggiriyoḱ.

Adi, lôombus no d̄iino yotilo diri mabpanaw. Keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman, sumampot po di kumoturu om nokodugal no do wawalay dot arara'at kabaranan oh wawalay. Adi, osodu po ponginlo'ow no, "Oh ... minan, alagaan kow-i oy?!" ka. Aso-i. "Oh, aka!" ka, "alagaan kow-i oy?" ka. Aso. Adi, pagka tu sadang no do monginloow nga aso-i, rikot no d̄iino. Om kalaga yotilo, osomôok no sid walay om minonginloow no d̄iino keembagu, "Oh minan, alagaan koh-i oy?!" ka. "Ay dii oy Ugow, laga kow," ka dit sinumambut. Okon-i-ko isay, i Kopokuwan. I Kopokuwan oh ngaran di momoleeng.

Kodung nakalaga bogima yotilo, maay no angatay mindakod, maay no d̄iino paakano. "Dii oy Ugow, awasi pooma tu nakalaga kow sitid dogon dino, ki-koruang

cekiknya," kata sang burung. "Ehh," kata Ginggiriyoḱ, "saya berhenti dululah, mungkin betul juga apa yang dicakap oleh sang burung itu," katanya.

Lalu berhentilah Ginggiriyoḱ dan berdiam diri. Tidak lama kemudian terdengarlah oleh Ginggiriyoḱ suara orang memanggil. Tapi, Ginggiriyoḱ diam sahaja. Tidak lama selepas itu, suara orang yang memanggil semakin jelas pada pendengarannya, dan apabila Ginggiriyoḱ memastikan suara itu, ia adalah milik adiknya. Tidak lama kemudian, sampailah Ginggiritai kepada Ginggiriyoḱ, dan ketika Ginggiriyoḱ memandangnya, adiknya itu sudah begitu lemah kerana telah berlari mengejanya. Sebaik sahaja adiknya sampai, Ginggiriyoḱ terus menerpanya sambil berkata, "Oh adik ku, sangat baiklah kau telah hidup semula," kata Ginggiriyoḱ.

Setelah itu, mereka berdua pun meneruskan perjalanan. Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari lamanya mereka berjalan, dan bila genap hari yang ketujuh, terserempaklah mereka dengan sebuah rumah yang sudah uzur. Ketika mereka masih jauh, memanggillah mereka, "Makcik, boleh datang jugakah?!" panggil mereka. Tiada sahutan. "Kakak!" panggil mereka lagi, "boleh datang jugakah?" Tiada sahutan. Oleh kerana mereka sudah puas memanggil tapi tiada sahutan juga, maka datanglah mereka mendekati rumah itu, dan memanggil semula. "Makcik, boleh datang jugakah?!" panggil mereka. "Oh, anak buah, silakan," jawab orang dari dalam. Apabila orang itu keluar, rupanya ia adalah Kopokuwan. Nama orang tua itu ialah Kopokuwan.

Sebaik sahaja mereka sampai, orang tua itu mengajak mereka naik, lalu memberi mereka makan. "Hai, anak buah, baguslah kamu telah datang di sini, kini makcik sudah

So she stopped, sat down and remained still. After not too long Ginggiriyoḱ heard the voice of a person calling. Ginggiriyoḱ said nothing. After not long the person speaking became clear, and she recognized that it was her sister's voice. Not long thereafter she arrived. She looked and it was her sister who was weak from running to catch up to her. When she got there Ginggiriyoḱ hugged her, saying "Oh sister, how good that you came back to life."

So then they walked on. First, second, third, fourth, fifth, sixth, and coming to the seventh day they ran into a shabby house. So, while still far away they called, "O auntie, may we come to your house? No answer. "Oh older sister, may we come to your house?" Nothing. So, since they had called enough, they went to the house. When they got there, when very close to the house they called again, "Oh auntie, may we come to your house?" "Oh my, girls, come," came the reply. It was none other than Kopokuwan. Kopokuwan was the name of the old woman.

When they got there she invited them up, and then fed them. "Girls, it is good you came because now I have some companions," she said. "Right,"

oku nogi d̄fino,” ka. “Oo,” ka di Ginggiryok ka.

Adi, duato d̄fino ong songo pakaayan nga, “Yokoy nopo bo diti, kaa om kaa dino,” ka. Minaan no d̄fino tuturano. (Tagal poma om osorusul ino, ogumu oh boroson.) “O na, awasi ino. Ontok-ko ikowu dino, aaku no mangakun do lumombus kopow. Sisiiti kow-i d̄fino’d dogon dot iyonon tu onuwon ku nekoo dot tanak, tu aso tanak ku diti,” ka di Kopokuwan.

Na, iri nopo kineeyonon di walay diri sid tumbing do ralan ka. Adi, susuwab ka nopo nga ogumu no tulun do tumalib do kookusayan. Na, osodu po it tongo tulun do tumalib, suuon no di Kopokuwan do lumosok i duwo koyuwan tu mookoy-i dot okito dot tulun om maan sowoo. “Aso not koruang ku ong asawo kopow,” ka di Kopokuwan.

Adi, insan oh masa tinumalib i Leeng do mooy dot mangagang dot umo'on ka. Adi, osodu pee Leeng, osingud no ot naawi oh bansa do lonung-lonungan sid walay di Kopokuwan. Adi, pagka tu ugu diri, i leeled diri aso-i ot ugu diri ot osingud yo, moyo po dit tiya diri om ki-warō, kikiwa nopo di Leeng om ambay no.

“Dii po oy minan om, isay ot tulun siti?” ka. “Mm, di Oto, isay ka tulun? Aa-nu gaam okito ong waro tulun?” “Mm, kada kay minan momudut, waro teeti ot tulun.” “Nu oh keelelo nu?” “Amu, waro tulun diti siti dot nakalaga siti nga aa-nu-i boroson,” ka di Leeng. “Nokuro obo?” ka di Kopokuwan. “Mm, elaan ku bo, waro tulun. Warot osingud ku dot ongo-lonung-lonungan dot aanged,” ka

ada kawan,” kata Kopokuwan.

“Iya,” jawab Ginggiryok.

Kemudian bertanyalah Kopokuwan kepada mereka tentang tujuan perjalanan mereka. “Keadaan kami adalah begini,” tutur mereka, lalu menceritakan apa yang mereka alami. “Baiklah, bagus juga itu. Berkenaan dengan kamu itu, makcik tidak izinkan kamu meneruskan perjalanan. Kamu tinggallah di sini bersama makcik, sebab makcik akan jadikan kamu sebagai anak angkat makcik, sebab makcik ini tidak mempunyai anak,” kata Kopokuwan.

Nah, berkenaan dengan tempat tinggal Kopokuwan ini adalah terletak di tepi jalan. Jadi, setiap hari ramai orang lelaki yang lalu-lalang di situ. Ketika orang yang lalu-lalang itu masih agak jauh, Kopokuwan akan menyuruh kedua beradik itu bersembunyi, sebab Kopokuwan takut orang akan melihat mereka dan mengahwini mereka. “Makcik tiada kawan sudah kalau kamu berdua sudah kahwin,” kata Kopokuwan.

Suatu hari, Leeng melalui jalan itu untuk pergi menanda tapak ladangnya. Ketika Leeng masih agak jauh, dia sudah terhidu wangi-wangian yang berbagai jenis dari rumah Kopokuwan. Oleh kerana demikian, sebab selama ini tidak pernah dia terhidu haruman yang seperti itu, dan pada hari itu tiba-tiba ada, maka dengan tidak semena-mena, singgahlah Leeng di situ.

“Makcik, siapa orang di sini?” tanyanya. “Mm, Oto. Siapa pula orangnya? Takkan kau tidak nampak kalau ada orang,” jawab Kopokuwan. “Jangan bohonglah, makcik, memang ada orang,” kata Leeng. “Macamana kau tahu?” tanya Kopokuwan. “Tidak, memang ada orang yang telah datang di sini, tapi makcik tidak mahu beritahu,” kata Leeng. “Kenapa pula?” tanya Kopokuwan. “Mm, saya tahulah,

said Ginggiryok.

Then she asked where they were headed and they said, “As for us, thus and so has happened.” And she told the story. “Okay, that is good. As for you, I don’t consent to you continuing on. Stay here now with me to live because I will take you in as my children, since I have no children,” said Kopokuwan.

The house was located next to the path. The next day lots of men passed by. When they were yet far off, Kopokuwan told the two of them to hide because she was afraid that men would see them and marry them. “I won’t have any companions if you two get married,” said Kopokuwan.

One day Leeng passed by on his way to mark out his field. When he was still far off, he smelled various fragrances from the house of Kopokuwan. Because of that, since there had long been no such smells, and now there was, he stopped by.

“Oh auntie, who are the people here?” Leeng asked. “Young man, what people? Wouldn’t you have seen them if there were people here?” “Don’t lie auntie, there are people here,” said Leeng. “How do you know?” “There are people here who have come but you don’t want to say it,” said Leeng. “Why do you think that?” asked Kopokuwan. “I

di Leeng. “Hmm, seseeyok oy Oto, aa gaam-ko yoku iti, mongulit punti oku,” kaaka di Kopokuwan. “Ay, aaku mangasi,” ka di Leeng. “Ay babanar to oy Oto. Hmm, ong sookat-ko tongo momoleeng oy Oto om aa-no momimiara do koyuwan, adarakan po bânar, owodung, seseeyok,” ka di Kopokuwan. Dot i Ginggiriyok nopo om i Ginggiritay diri nga sid tinungusan, linumosok.

Aapo leleed iri, pagka tu saadang-i mogigintong nga aseer tokito, na lôombus nobo dîino. Adi, nakataliib no i Leeng om minimbulay nogi yotilo, linumukan nogi dîino. Adi keenduwo tumalib, keentolu mâambay nopo. Adi moyo po ka di keentolu om minomoros no i Leeng dot, “Ino nopo oy minan, mongoy do suuwab sorid dagay, tu ki-warô ot raramay, monunggor okoy do toolu,” ka di Leeng. “O, awasi-i beeno oy Oto, mooy oku-i bo,” ka di Kopokuwan. “Nga ino poy Oto, akii koongoy dot tadlaw ki, tu tama oy Oto, aso koruang da lalanog ku, oliong. Mongurung oku po da lalanog ku,” ka di Kopokuwan, do sosonginan oh mamanuk yo.

Adi, norikot i susuwab, “Ino nopo oy Ugow, miwaya tokow sumuung. Nga kada konow mimbulay,” ka di Kopokuwan, “mamanaw tokow-i dot otuwong, nga sombot iyonon ku, siri kow no miyon,” ka. “O,” ka di Ginggiriyok om i Ginggiritay.

Adi, orikot i tumuwong, pabpanaw dîino. Otuwong no om minabpanaw nogi. (Ba, elaan

memang ada orang. Saya telah terhidu bau haruman yang wangi,” jawab Leeng. “Mm, Oto, hahahaha... itu adalah makcik, makcik mahu mengingat kembali masa remaja dulu,” kata Kopokuwan. “Ahh, saya tidak percaya,” kata Leeng. “Betullah, Oto. Mm, kalau mentang-mentanglah sudah tua, dan langsung tidak menjaga badan, keterlaluhan sangat, bau hangit, hahahaha...” kata Kopokuwan. Berkenaan dengan Ginggiriyok dan Ginggiritai, mereka telah bersembunyi di bawah bumbung.

Beberapa lama kemudian, oleh kerana Leeng sudah jemu melihat-lihat tapi tiada juga yang dia nampak, maka pergilah dia meneruskan perjalanannya. Sesudah Leeng pergi, barulah Ginggiriyok dan Ginggiritai keluar. Kali yang kedua dan ketiga Leeng melalui tempat itu, dia tetap akan menyinggah di situ. Ketika Leeng menyinggah pada kali yang ketiga, berkatalah dia kepada Kopokuwan, “Makcik, jemputlah datang di rumah kami esok, sebab kami akan mengadakan majlis makan-makan,” kata Leeng. “Baiklah, Oto, makcik akan datang juga,” jawab Kopokuwan. “Tapi, Oto, makcik tidak dapat datang pada waktu siang, sebab anak ayam makcik tiada kawan, nanti hilang pula. Makcik akan mengurungnya terlebih dahulu,” kata Kopokuwan lagi. Padahal dia hanya mempunyai seekor ayam.

Keesokan harinya, “Anak-anak, kita pergi ke majlis ya. Tapi, kamu jangan menampakkan diri,” kata Kopokuwan, “nantinya bertolak jika hari sudah hampir gelap. Tapi di mana makcik akan duduk nanti, di situlah kamu duduk, ya,” kata Kopokuwan lagi. “Baiklah,” jawab Ginggiriyok dan Ginggiritai.

Nah, sebaik sahaja hari sudah hampir gelap, bertolaklah mereka. Hari sudah gelap barulah mereka

know there are people. I smelled various fragrant smells,” said Leeng. Kopokuwan said, “Young man, I’m just trying to remember my youth. “I don’t believe it,” said Leeng. “It’s really true. If it’s just an old person who has not cared for their body, it will be extreme, they will stink,” said Kopokuwan. Meanwhile Ginggiriyok and Ginggiritay were hiding in the rafters.

Not long thereafter, since Leeng had had enough of looking and had seen nothing, he continued on. When Leeng had passed by they came out – they emerged. When Leeng passed by a second time and third time he stopped by. When the third time came around, Leeng said, “Come to our place tomorrow because there is a party, we will be having a feast.” Kopokuwan said, “That sounds good young man, I will come. But I can’t come during the day, because my chickens will have no companion and will get lost. I will confine them.” In fact she only had one chicken.

When the next day arrived, Kopokuwan said, “We will go together to the party. Don’t show yourselves. We will go while it’s still dark, and wherever I am, you be there too [and my powers will make you invisible].” “Alright,” said Ginggiriyok and Ginggiritay.

So, when it got dark, they headed out. They only went after dark. (You know how in

nobee muula tu okon-ko masam-ko at tidino tu kiawi dot suwang do walay nga anawaw. Ii nopee muula, sabaat not anawaw tu politaan no lampu.) Adi, asal nokorikot, indakod no i Kopokuwan. Gaagayo di walay ko nogomon, sid pipipit oh nogomon. “Nunga, dii poy minan om, sitidiyo koh, suwang siti,” ka di Leeng om. “Mm, ii oy Oto, aaku-i, siiti oku. Tu ong lupuon oku no mogom-ogom nga modop-odop oku. Adi ong sid tanga oku dot miyon, ara'at,” ka di Kopokuwan.

O, orikot d̄ino it minangakan, minonurung no d̄ino do takanon. “Hm oy Oto, kosoromo amu oku nobo diti momoros tu kamamalu. Nga kuoyon po ka, ara'at nogi ot aadan do wilton,” ka di Kopokuwan. “Ay, nunu iri oy minan?” ka di Leeng. “Kon-i, ong manaak kow dogon dot takanon, tolu oh mangkuk, tolu oh pinggan,” ka di Kopokuwan, “tu aaku owiya'an ong iseso no,” ka. “Ay o-bo,” ka di Leeng.

Adi, ba minonurung nobo d̄ino dot takanon iri, minaan no surungay dot tolu oh pinggan om tolu oh mangkuk. Adi, kopongo do mangakan iri, “Dii poy minan om, ino nopo mingkaso tokow po,” ka di Leeng. “Mm, nunu oy Oto pomingkasaan?” ka di Kopokuwan. “Mirunsay,” ka di Leeng. “Naar, aaku eelo oy Oto,” ka di Kopokuwan. “Ay, amu, mingkaso tokow-i,” ka di Leeng. “O, ba ong eengin konow bo mangangat dogon mingkaso nga maya oku-i,” ka di Kopokuwan. Ingkakat d̄ino. (Mirunsay nopo dino, manyanyi, nga okon-i-ko

bertolak. (Maklumlah kalau dulu-dulu, keadaannya bukan seperti sekarang yang seluruh ruangan dalam rumah diterangi cahaya. Kalau dulu-dulu, sedikit sahaja ruangan yang terang sebab hanya menggunakan lampu minyak.) Jadi, sebaik sahaja mereka sampai, naiklah Kopokuwan. Begitu luasnya ruangan rumah itu, tapi Kopokuwan mengambil tempat duduk di sebelah sudut rumah itu. “Eh, mackik, mackik duduklah di sini, masuk di sini,” tegur Leeng. “Alah, Oto, mackik tidak mahu. Biarlah mackik duduk di sini. Sebab kalau mackik penat duduk lama-lama, mackik akan berbaring. Jadi, kalau mackik duduk di tengah, itu tidak baik,” jawab Kopokuwan.

Kini tibalah waktu makan, dan masanya untuk menghidangkan makanan. “Mm, Oto, antara berani dan tidak mackik mengatakannya, sebab ini adalah yang memalukan. Tapi, apa boleh buat, nanti pengsan pula akibat lapar,” kata Kopokuwan. “Apa dia, mackik?” tanya Leeng. “Bukan apa, ‘nak, kalau kamu menghidang makanan nanti, tolong beri mackik tiga buah mangkuk, tiga buah pinggan,” kata Kopokuwan, “sebab mackik tidak akan kenyang kalau satu sahaja,” kata Kopokuwan lagi. “Baiklah,” jawab Leeng.

Jadi, kini tibalah masanya untuk menghidangkan makanan, dan Kopokuwan telah diberikan tiga buah pinggan dan tiga buah mangkuk. Setelah selesai makan, “Mackik, kita bermain dulu,” kata Leeng. “Mm, apa jenis permainan, Oto?” tanya Kopokuwan. “Kita bernyanyi dulu,” jawab Leeng. “Alah, Oto, mackik tidak pandailah,” kata Kopokuwan. “Ah, kita mesti bermain,” kata Leeng. “Ba, kalau kamu mahu mengajak mackik bermain, mackik ikut jugalah,” kata Kopokuwan. (Berunsai atau bernyanyi itu bukan menyanyi macam zaman sekarang.

the past; it wasn't like now where the entire inside of the house is lighted. In the old days it was only slightly light because of using an oil lantern.) So, when they got there, Kopokuwan went up into the house. The house was big with lots of places to sit, but she sat in a corner. Leeng said, “Oh my goodness auntie, you come here.” “Um, I don't want to, I'll stay here. Because if I get tired sitting I can lay down. So if I'm in the middle, that's no good,” said Kopokuwan.

The time came for eating, and they served the food. Kopokuwan said, “I'm not sure if I dare speak this or not because it is embarrassing. But what to do, it's no good to faint of hunger.” “What is it auntie?” asked Leeng. “Just if you give me food, give me three plates and three bowls,” said Kopokuwan, “because I won't be sated with one.” “Oh alright,” said Leeng.

So then they served the food, and they gave her three plates and three bowls. [The two girls were beside her eating.] After eating was done, Leeng said, “Auntie, lets play games.” “What game?” asked Kopokuwan. “Antiphonal singing,” he said. “I'm not good at that,” said Kopokuwan. “Come on, let's play,” said Leeng. “Alright, if you are going to drag me into it I'll do it.” They all stood. (Antiphonal singing is singing but not like now. It is spontaneous singing back and forth while holding

masam-ko at tidino. Masam-ko it misompoton, i mangatatang dit tanak, nga miikukuyut do longon, mintuurug-i).

Adi, mirunsay no dñineeri, mñisasambut. Om sambut kabarasan i Kopokuwan diri nga, kiawi dit tongo tulun nga pinongoluwayan kiawi dot tulang tu adarakan oh kaawasi di bongut ka.

Adi, nopongo peeri, “O iti oy Oto, arara'at-i iti tu masam-ko ominsian do walay duyu nga mokimaap-i, aaku-i diti koodop. Muli oku-i beenoy tu ondodomon ku oy Oto i lalanog ku. Ong oliong peeri, aso koruang ku,” ka di Kopokuwan. “Mm, modop po tooy minan, amu-i teeri,” ka di Leeng. “Mm, naar oy Oto, ondodomon ku, mokimaap-i, muli oku no diti,” ka om, uuli no. (Maatanud-i beeri nga aa-i okito dotilo, aa-i okito dot tulun. It minirunsay nga sagay awasi i bongut karanga'an, i duwo koyuwan-i it tongondu oh sinumambut. Aa-i mimbulay, aa-i okitanan do tulun.)

Adi, kooli no dñino iri, miituturan kabarasan it tongo tulun dot neeraranan tu nokuro tu ugu diri oh bongut. “Asasarok no dot kaway sid suungan nga asee tugu diri,” ka. “Nga mimang-ko wareeri oh koruang,” ka di Leeng.

Na, iri tiya diri kabarasan, nongo-kopongo no do rumilik, nongo-kotutud no dñino. Adi, mamangasok no dñineeri tulun. Nga, it tongo tumo nopo dit tongo tulun diri nga eempa-i sid walay di Kopokuwan. Adi, tiya dit tangaari kabarasan, kikiwa nopo di

Ia macam berbalas sompoton, yang menghiburkan anak, tapi berpegangan tangan kemudian berpusing).

Setelah itu, mulalah mereka bernyanyi bersahut-sahutan sambil berpegang tangan dan berpusing. Apabila Kopokuwan menjawab lagu itu, semua orang yang ada di sana menjadi lemas kerana suaranya sangat merdu.

Apabila mereka selesai menyanyi, berkatalah Kopokuwan. “Oto, makcik minta maaf sekiranya makcik seperti membenci rumah kamu, makcik tidak dapat tidur di sini, sebab makcik risaukan ayam makcik itu. Kalau ayam itu hilang, tiada sudah kawan makcik,” kata Kopokuwan. “Mm, makcik tidurlah dulu di sini. Tidak apa-apa juga ayam makcik itu,” jawab Leeng. “Tidaklah, Oto, makcik risau ini, minta maaf sahaja ya, makcik pulang dulu,” kata Kopokuwan, dan terus pulang. (Kedua-dua anak gadis itu mengikutinya dari belakang, tapi orang ramai tidak dapat melihatnya. Waktu menyanyi itu pun, itulah sebabnya suara Kopokuwan merdu sebab suara itu adalah suara gadis-gadis itu. Mereka yang menjawab lagu itu. Mereka tidak menampakkan diri dan orang tidak dapat melihat mereka.)

Sebaik sahaja Kopokuwan dan kedua-dua gadis itu pergi, berkatalah orang ramai bahawa mereka sungguh hairan mengapa suara itu seperti itu. “Sudah kerap dia datang ke majlis tapi tidak pernah ada yang seperti itu,” kata mereka. “Tapi memang dia ada kawan itu,” kata Leeng.

Nah, pada waktu itu kononnya orang ramai sudah selesai menebas, dan ladang mereka sudah dibakar. Kini mulalah orang ramai menugal padi. Tetapi, ladang orang ramai itu letaknya di tempat yang boleh dilihat dari rumah Kopokuwan. Jadi, suatu hari pada waktu tengahari,

hands in a cirle and circling around.)

So they began singing, and responding. When Kopokuwan gave her response everyone's hearts melted because of the beauty of her voice.

When that was finished, Kopokuwan said, “It may seem bad like I hate your house, but forgive me, I won't be able to sleep. I'm going home now because I'm remembering my chickens. If I lose them, I'll have no companions.” Leeng responded, “Oh, just sleep here auntie, the chickens won't become a problem.” “I can't get it out of my head, son, I'm going home.” (The two girls accompanied her but they weren't visible to people. The reason the singing voice was so good to hear was that the two girls sang the response. They didn't appear, so people did not see them.)

So then when they got back, the people talked about why her voice was so good. “She often joins in at gatherings but [her voice] was never like that,” said the people. Leeng said, “She most certainly had companions.

At that time people had finished clearing fields and had burned off the brush. So the people were then planting rice with dibble sticks. But people's fields were visible from Kopokuwan's house. At midday. Ginggiryok and

Ginggiriyok om i Ginggiritay om pingkurit no sid natad. Dot aa elaan ong nunu oh minangan waalo. O adi, nopongo iri winaal yo, boroso no dot, “Pok, pok woworunon, pasaya-saya'o po, pokinod-kinodo po. Pasaya'o sangadlaw, pokinodo sonrunat,” ka. (It tulun oh komoyon.) Om maay intangay kabarasan it tulun nga kiaawi nga songsusuak kiawi sid pangasakan. (Osundu). Ontod di minsasarap om sonsusuak it tulun kabarasan saampay sosodoy. Orikot i minsosodoy, minomonguli no d̄iino. Kokito dit momonguli i tulun, lôosok no yotilo sid tinungusan. Adi, ïiri nopo ninikid suwab.

Adi, pagka tu eraranan-i babanar i Leeng diri dot ase ot ugu diri di leeled, kikiwa nopo om mangay no solukuo. O, kaanaman kabarasan yotilo diri (i Leeng om i Kudingking) do migugûuli no suwab-suwab, nga natatad do lumosok. Adi, moyo po di koturu tadlaw om, pomoros no i Ginggiriyok, “Ino nopo oy minan, kada no modop tu tiodop okoy di adi diti. Maalan okoy no dot ninikid suwab nopo dot aa koodop, olupuw. Adi beeno yokoy po d̄iino modop. Kada no modop tu ong koodop koh, ong ki-warô tulun do lumaga, aa okitanan,” ka di Ginggiriyok. “O,” ka di Kopokuwan. Adi oodop no d̄iino i Ginggiriyok om i Ginggiritay.

Adi, pupuun po, aa-po tiodop i Kopokuwan doyino, leed nopo tiodop no. Monginlagup no nga tiodop-i. “Dess oy mamato, tiodop

dengan semena-mena Ginggiriyok dan Ginggiritai telah bermain di perkarangan rumah. Tidak tahu apa yang telah mereka buat. Apabila selesai membuatnya, berkatalah mereka, “Pok, pok, benda yang dibuat, buatlah mereka menari, buatlah mereka berjoget. Buat mereka menari sehari, dan buatlah mereka berjoget sehari,” kata mereka. (Mereka memaksudkan orang ramai.) Ketika mereka melihat orang ramai yang berada di ladang itu, semuanya menari-nari di tempat menugal padi. (Sungguh menakjubkan). Sejak pagi orang ramai itu menari sehinggalah ke petang. Apabila hari sudah petang, pulanglah orang ramai itu. Ketika Ginggiriyok dan Ginggiritai melihat bahawa orang ramai itu hendak pulang, pergilah mereka ke bumbung untuk bersembunyi. Begitulah hal yang mereka lakukan setiap hari.

Jadi, oleh kerana Leeng merasa hairan dengan hal itu, sebab sebelum ini tidak pernah ada kejadian yang seumpama itu, dengan semena-mena Leeng pergi mengintipnya. Kononnya enam hari lamanya mereka (Leeng dan Kudingking) datang dan pergi mengintip setiap hari, tapi Ginggiriyok dan Ginggiritai tetap bersembunyi. Apabila genap hari yang ketujuh, berkatalah Ginggiriyok, “Makcik, makcik jangan tidur ya, sebab saya dan si adik ini mengantuk. Kami sudah malas bersembunyi setiap hari dan tidak dapat tidur; penat. Jadi, hari ini, kami lagi yang akan tidur, tapi makcik jangan tidur dulu. Sebab kalau kami tidur dan ada orang datang di sini, tidak diketahui,” kata mereka. “Baiklah,” jawab Kopokuwan. Selepas itu, tidurlah Ginggiriyok dan Ginggiritai.

Pada mulanya, Kopokuwan belum mengantuk lagi, tapi lama kelamaan mengantuklah pula dia. Dia sudah membasuh mukanya tapi

Ginggiritay played under the house. Who knows what they were playing at. When they were finished with what they were doing, they said, “Knock, knock, thing being made, have them dance, have them perform. Have them dance a day, perform for a day.” (They were referring to all the people in view.) And when they looked all the people danced in their fields. (It was supernatural power of their song.) From morning they danced until night. When night came, then they went home. When they saw the people headed home, they hid in the rafters. It was like that every day.

So, Leeng was amazed at what was happening, given that it had not happened in the past. So he went to spy on them. Leeng and Kudingking went for six days, but the girls continued to hide. When the seventh day came along, Ginggiriyok said, “Auntie, don’t go to sleep because my sister and I are sleepy. We are tired of not sleeping day by day; it wears us out. So today it will be us who are going to sleep. Don’t you sleep because if you sleep, if someone comes here we won’t know it,” said Ginggiriyok. “Alright,” said Kopokuwan. So then Ginggiriyok and Ginggiritay went to sleep.

At first Kopokuwan was not sleepy, but later she became sleepy. She washed her face but was still sleepy. She said, “Oh

koh diti. Nga ino nopo oy lalanog, sisfiti koh-i tid tukad, momodop oku po. Kodung ong ki-warō ot tulun, mangan oku no posikay,” ka di Kopokuwan. Odop-odop. It duwo koyuwan diri it tongondu sid lamin oh nodopon, i Kopokuwan nopo om sid tamparon dit tukad, diningkaangan it tukad.

O, amu-i oowudut tu, nokoodop i Kopokuwan, linumaga no siri i Leeng. Tuyanay di Leeng do lumaga. Osodu pee Leeng, nokito nobo dit lalanog. Om kinamay do magkakay i Kopokuwan nga nokuro ong tutukan kiawi i mato, amu-i oposik.

Asal nakalaga i Leeng, indakod. Om suwang kabasaran, nunu oh kineentangan dot midududun i duwo koyuwan dot masam-ko kambang do gapas ka bo niwiliw. I Leeng om i Kudingking oh minitanud.

Asal nokosuwang yotilo sid lamin, agamay it pompod di lapoy, piikiday mogom i pompod di lapoy nga masam-ko tinungag dot aatus i Ginggiryok om i Ginggiritay kabasaran. O, nokoogom yo Kudingking, koposik i Kopokuwan. Om keelaay do ki-warō tulun nga, “Diis obo dika oy lalanog, nokuro tu aaku dikaw minangan posikay?” ka. Puruto nopo ti manuk om popilayo no, “Ikaw not arara'at po, aa-koh mimoyo,” ka. Dot sadang no ti lalanog magkakay, tutukan no ti mato nga aa-i oposikan.

“Dii po oy adi,” ka di Leeng om i Kudingking om, “kada no

masih juga mengantuk. “Aduhai mata, mengantuk benar kau ini,” katanya. “Wahai ayam, kau duduklah di tangga ini, saya tidur dulu. Kalau ada orang datang, kejutkan saya,” kata Kopokuwan, lalu tidur. Kedua-dua orang gadis itu tidur di dalam bilik, dan Kopokuwan pula tidur dekat tangga, dengan mengangkangkan pehanya depan tangga.

Memang tidak dapat dinafikan sebab sebaik sahaja Kopokuwan terlelap, datanglah Leeng di situ. Leeng datang secara senyap-senyap. Tetapi ketika Leeng masih agak jauh, ayam itu telah melihatnya. Oleh itu ayam itu pun berhabis mencakar Kopokuwan, tapi walaupun mata Kopokuwan dipatuk oleh sang ayam, Kopokuwan tidak juga bangun-bangun.

Sesampainya Leeng di situ, ia terus naik, lalu masuk ke dalam, dan apa yang dilihatnya adalah dua orang gadis yang bagaikan kembang kapas yang diletakkan. Orang yang datang itu adalah Leeng dan Kudingking.

Sebaik sahaja Leeng dan Kudingking masuk ke bilik, duduklah mereka berdua di hujung selendang Ginggiryok dan Ginggiritai dan menyebabkan kedua-dua gadis itu bangun seperti diangkat oleh seratus orang. Sebaik sahaja Kudingking dan Leeng duduk di hujung selendang kedua orang gadis itu, bangunlah Kopokuwan. Apabila Kopokuwan mengetahui bahawa ada orang datang, “Cis! Jahatnya kau, ayam. Kenapa kau tidak kejutkan saya?” kata Kopokuwan, lantas mencapai ayam itu lalu membuangnya, “Kau sangat jahat, kau tidak ikut perintah saya!” kata Kopokuwan. Padahal, ayam itu sudah berhabis mencakarnya, bahkan matanya pun dipatuk juga tetapi dia tidak pandai bangun.

“Wahai cik adik,” kata Leeng dan Kudingking, “janganlah kamu


eyes, you are sleepy. As for you chicken, stay here by the steps, I’m going to sleep. If someone comes, wake me up.” She laid down. In the bedroom was where the two girls slept, and Kopokuwan slept by the threshold, legs spread in front of the steps.

It was just as they feared, Kopokuwan slept and Leeng came to the house. He came quietly. While still far away, the chicken saw him. It went and scratched Kopokuran, but even tho it went as far as pecking at her eyes, she wouldn’t wake up.

When Leeng got to the house he came in. Having entered, he saw two girls sleeping together who were [white] like cotton balls laying there. Kudingking came along with Leeng.

They didn’t enter the bedroom, they sat on the end of the girls’ shawls, and they arose as if awakened by a hundred people. When Kudingking sat down Kopokuwan also awakened. When she realized there were people there, she said, “Oh my, chicken, why didn’t you awaken me?” She grabbed the chicken and threw it. “You are bad; you didn’t obey,” Whereas the chicken was scratching her, and pecking her eyes and she did not awaken.

“Oh my dear,” said Leeng and Kudingking, “don’t be shy,

<p>ikum-ikum tu sawo ya no ikaw,” ka. “Ay, kinumaa po ka diti oy aka, ko kon-po-ko mokisawo,” ka di Ginggiriyo om i Ginggiritay.</p> <p>Adi, na nokopisasawo nobo dīineeri. Nokopisasawo po beeri, na ino not gisom dot aandaman ku. Noompus.</p>	<p>malu-malu, sebab kami mahu memperisterikan kamu berdua,” kata mereka. “Baiklah, kalau sudah demikian, terpaksa menerima sahaja,” jawab Ginggiriyo dan Ginggiritai.</p> <p>Nah, selepas itu berkahwinlah mereka. Selepas mereka berkahwin, itu sahaja yang saya ingat. Tamat.</p>	<p>because we are going to marry you two.” “This situation having arisen, we have no choice but to accept, even if not yet ready,” said Ginggiriyo and Ginggiritay.</p> <p>So then they got married. When they were married, that is as much as I remember. The end.</p>
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<p>Refer to: / Rujuk: F004, F094</p>		

F082-KQR

<p>Kondiwo om it Tongondu Tinangon di Ruminting Jailin Kg. Sinogindai, 2014.09.10 Tinulis di Rosnah Nain, 2014</p>	<p>Sang Helang dan Perempuan Diceritakan oleh Ruminting Jailin Kg. Sinogindai, 2014.09.10 Terjemahan Melayu: Rosnah Nain 2018</p>	<p>Hawk and Woman Told by Ruminting Jailin Sinoginday Village 2014-09 English: James Johansson 2020</p>
<p>Waro no kaka ilo, waro kabarasan ot tumo dit kusay diri. It tiya diri monginsakot no. Adi it monginsakot nopo diri nga it tindi dit kusay, tu i sawo nopo di kusay nga ki-tanak dot okoodok. Suwab-suwab nopo beeri it tiwanon dit tongondu do monginsakot. Adi it tongondu nga suwab-suwab-i dot koongoy siri nga amu-i oledu tu paatod nôpo dot takanon sid tiwanon yo.</p> <p>Kaanaman no monginsakot i tiwanon. Na, pagka tu aa-i mīngkokoyod na alankas-i bo dot aawi i sakot. Adi, korikot it koonom i tadlaw, ongoy neet tongondu siri. Korikot it tongondu nga okodōok neet insokoton, dot it sakot nopo dino nga booborut.</p>	<p>Pada suatu masa dahulu, si lelaki mempunyai sebuah ladang. Waktu itu adalah masa untuk membuang rumput di ladangnya. Orang yang membuang rumput adalah ibu si lelaki, sebab isteri si lelaki mempunyai anak kecil. Setiap hari mentua si perempuan membuang rumput di ladang. Si perempuan pun setiap hari juga datang di ladang itu, tapi sekejap sahaja sebab dia hanya menghantar makanan kepada mentuanya.</p> <p>Sudah enam hari mentua si perempuan membuang rumput. Tapi, oleh kerana dia tidak mengambil banyak masa untuk berehat maka cepat jugalah rumput itu habis. Jadi, pada hari yang keenam, datanglah si perempuan di situ. Apabila si perempuan sampai di situ, dia mendapati bahawa kawasan yang berumput itu sudah agak kecil, padahal rumput yang tumbuh di ladang itu adalah rumput yang menjalar.</p>	<p>Once upon a time, a man had a rice field. It was weeding time. The man’s mother was the one weeding the field, because his wife had a small child. The woman’s mother-in-law would weed daily. The young mother would also go there daily but not for long, just to bring food to her mother-in-law.</p> <p>The mother-in-law weeded for the sixth day. Since she didn’t stop working the weeding was quickly finished. When the sixth day came, the young woman came to her. When she got there the weedy area left was very small. The weed growing was a creeping plant.</p>

Adi, okito dit tongondu it tiwanon do monginsakot, toronong. Om rongoo nga ongorut it maan wutuso i sakot. Adi, ka dit tongondu, “Dii poy iwan om, ino nopo oluluay oku no, koyo no owi'o, tu eengin oku. Suuwab yoku oh mongoy, ikaw oh mananggom,” ka. “Ay, o bo,” ka dit tiwanon.

Na, kooli it tiwanon dit minsosodoy diri, “Waro po gaam oy iwan oh noolu nu?” ka dit tongondu. “Waro po boy Ugow, maan nu-i insokoto suuwab. Inee ot okodok no nga waro po noolu ku dikaw,” ka dit tiwanon. “O,” ka dit tongondu.

Na, ososopung po kabarasan, minosik no, minonorimo no, om minangan no paakano it tanak. Kaakan it tanak, oongoy no. Om kalaga, intangay nga okôodok no, ugu po do sisirung. “Mm, naar, okodok neeti ot niolu di iwan dogon, aakii obobos,” ka dit tongondu. Om tungubay dîino monginsakot nga aa-i oleed naawi. Om intangay i nontodonon yo nga ingko-a'akang do sinumuni. Na, pigugulian monginsakot nga asee oh koowian tu sumuni-i ko sumuni. Leed nopo maalan no ti tongondu. Adi, mogom-ogom dîino miningkoyod, miititinga'a.

Aapo leeed om nokikito nee kondiw do muutulud. Kokito i kondiw, loowo no, “Dii poy Ondig om, ongo po siti!” ka. “Nokuro?”

Jadi, si perempuan melihat mentuanya mencabut rumput itu, pergilah dia mendekat. Dan dia terdengar rumput itu berbunyi ketika dicabut. Jadi, kata si perempuan, “Ibu mentua, tolong tinggalkan untuk saya ya, janganlah dihabiskan, sebab saya suka. Esok saya yang pergi di sini, kamu yang menjaga anak,” katanya. “Baiklah, ‘nak,” jawab si mentua.

Nah, sebaik sahaja mentua si perempuan pulang ke rumah pada petang itu, bertanyalah si perempuan, “Ibu mentua, ada jugakah ibu tinggalkan?” “Ada juga, ‘nak, nantilah esok baru kau cabut ya. Cuma dia sudah agak kecil, tapi ada juga saya tinggalkan untuk kau,” jawab si mentua. “Baiklah,” kata si perempuan.

Keesokan harinya, ketika hari masih subuh, bangunlah si perempuan untuk menanak nasi, dan memberi anaknya makan. Selesai sahaja memberi anaknya makan, pergilah dia ke ladang. Sesampainya ia di sana, dia melihat bahawa kawasan yang berumput sudah begitu kecil, iaitu hanya sebesar topi. “Hmm, terlalu kecillah yang ibu mentua tinggalkan untuk saya. Saya tidak akan puas,” kata si perempuan. Setelah itu mulalah si perempuan mencabut rumput, dan sekejap sahaja habislah rumput itu. Tapi, ketika si perempuan menoleh di belakang, rumput itu telah tumbuh semula, dan lebih subur dari sebelumnya. Nah, si perempuan berulang kali mencabutnya tapi, tidak juga habis sebab rumput itu akan tumbuh semula, dan lama-kelamaan letihlah si perempuan. Oleh kerana si perempuan sudah letih, maka berehatlah dia sambil memandang ke atas.

Belum berapa lama, terpanglah oleh si perempuan seekor helang sedang terbang. Apabila si perempuan melihat

When they young woman saw her mother-in-law weeding, she approached. She listened and heard a tearing sound when the grass weeds were pulled out. So the young woman said, “Oh my mother-in-law, leave some for me, don’t finish the job off, because I want to do it. Tomorrow I will come and you take care of the child.” “Oh alright,” said the mother-in-law.

When the mother-in-law went home in the afternoon, the young woman asked, “Did you leave some unweeded?” The mother-in-law said, “There is some left that you can weed tomorrow.” “Alright,” said the young woman.

Early the next morning she woke up, cooked rice and fed the child. When he had eaten, off she went. When she arrived she looked, and the unweeded area was very small, the size of a hat. “Oh my, this unweeded area is small, I won’t get my fill of weeding,” said the young woman. And she bent over to weed, and she was quickly finished. She looked back at the previously weeded area, and the weeds were flourishing even more. So she went back to weed that part, but there was no end to it because it was growing and growing. Eventually she didn’t feel like doing it anymore. So she sat down, stopped, and looked up.

After a bit she saw a hawk flying. When she saw the hawk, she called out, “Hey you there, come here!” “Why,” said the

ka dit kokondi. Om, “Ay, ongoy po siti, waro boroson ku,” ka dit tongondu. Insuriba dīno i kondiw. Kensuriba-i, tubpo no. “Nunu oy Ondig oh boroson nu?” ka di kondiw. “Okon-i-ko nunu oy Ondig, nga mangangat oku dika do miganti tu maalan oku do siti, adarakan oh kaapanat. Ong ika, intatangan ku nga ay, asasanang koh doyika tu muutulud, aso gama'on,” ka dit tongondu.

“Aay, oy Ondig, kada no dino kobuburuwak. Mimang-ko ong at intatangan oku dikaw, asanang. Nga, yoku diti, osusa. Osusa kaakaakanan,” ka di kokondi. “Tu nokuro?” ka dit tongondu. Om, “Ba, nunu oh duaton nu? Ong mogium oku dot aakanon om, manuk do tulun oh mangan ku yuumo, mangan oku-i susura'o dot tulun; maan oku-i gagaro, adi aaku-i kaanu. Adi, nunu ot aa owitil?” ka di kokondi.

“Ay, oh poma nga awasi-i,” ka, “doripada-ko ugu diti tu apanat. Intangay-i beeti ti mangan ku insokoto nga naawi ku no nga sinumuni-i keembagu,” ka di tongondu. “Ay, amu,” ka di kondiw, “aaku-i,” ka. “Ay, amu, miganti kito-i,” ka dit tongondu.

Pagka tu ontod di sitangaari kabarasan iri do mipâajal no, moyo po ka di minsosodoy no om, “O, ong kaa dino, ba miganti kito nobo. Nga kada no ki manasal,” ka dit kokondi. “Ay, aaku-i manasal,” ka dit totongondu.

Na, oluuso no di kondiw i babaju yo om pataako no sid tongondu. It tongondu nga oluso no i baju yo, om pataako no sid kondiw. Om kapakay dīno iri, om tulud nga, ay na owowosian bo, tu

burung helang itu, iapun memanggilnya. “Wahai kawan, datanglah kamu di sini!” seru si perempuan. “Ada apa?!” sahut sang helang. “Eh, datanglah dulu di sini, ada hal yang saya mahu cakap,” kata si perempuan. Oleh itu, turunlah sang helang di situ. Sesudah turun, mendaratlah dia. “Apa yang kamu mahu cakap, kawan?” tanya sang helang. “Bukan apa, kawan, saya mahu bertukar dengan kau, sebab saya sudah malas di sini, terlalu penat. Saya tengok kau senang sahaja, sebab kau hanya perlu terbang, tiada kerja,” kata si perempuan.

“Aloh, kawan, janganlah kau berlagak tahu. Memang kalau kau tengok saya, senang sahaja. Tapi, hidup saya ini sangat payah. Payah untuk mendapat makanan,” jawab sang helang. “Kenapa pula?” tanya si perempuan. “Apa kau tanya? Kalau saya mencari makanan, dan ayam orang yang saya cari, saya akan dihalau orang: orang akan mengusir saya. Jadi, saya tidak akan mendapat makanan. Jadi, mana tidak lapar?” kata sang helang.

“Walaupun demikian, bagus juga, daripada begini penat. Lihat sahaja rumput yang saya cabut ini, saya sudah habiskan tapi ia tumbuh semula,” kata si perempuan. “Ah, tidak,” kata sang helang, “saya tidak mahu,” katanya. “Ah, tidak. Kita mesti bertukar,” kata si perempuan.

Nah, oleh kerana sejak tengahari mereka saling memaksa, maka apabila tiba pada waktu petang, “Baiklah, jika demikian, marilah kita berganti. Tapi, kau jangan menyesal ya,” kata sang helang. “Ah, saya tidak akan menyesal,” jawab si perempuan.

Oleh itu, sang helang pun membuka pakaiannya lalu memberikan kepada si perempuan. Si perempuan pun membuka pakaiannya lalu memberikan kepada sang helang. Selepas memakai

hawk. “Just come here, I have something to tell you,” she said. The hawk descended. Then he landed. “What do you have to tell me?” asked the hawk. “No big thing, but I want to invite you to trade places with me because I’ve had enough of being here, it’s too tiring. But as for you, I watched, and you just fly and have no work,” said the woman.


“Hey now, don’t be braggartly. True, if you look at me, it looks easy. But I have it difficult. Getting food is tough,” said the hawk. “And why is that?” asked the woman. “When I search for food, and I look for people’s chickens, people chase me away, they chase me, and I can’t get them. So how could I not go hungry?” said the hawk.

“Well, okay, but it’s better than being tired like this. Look at this how I finished weeding but the weeds have grown back,” said the woman. “I don’t want to trade places,” said the hawk. “Yes, let’s trade places,” said the woman.

From midday she started pressing him to do it to nightfall, so the hawk finally said, “Okay, if that’s the case, we’ll trade places. But don’t regret your decision, alright?” “I won’t regret,” said the woman.

So then the hawk took off his shirt and gave it to the woman. She took off her shirt and gave it to the hawk. When she put it on and could fly, she was exhilarated because she

<p>muutulud.</p> <p>Na, i kondiw diri, kodung ong nokeedu no siri i tongondu, maangay no insokoto iri nga nunu ka leedon monginsakot, naawi. Naawi peeri, amu no sinumuni keembagu. Uuli no kabarasan. Sosodoy no di nokooli.</p> <p>Kalaga sid walay, “Ay naar, oy Ugow,” ka dit tiwanon, “notuwangan koh dino,” ka, tu tumuwong no om nokooli nogi. “O,” ka dit tongondu. Nokooli iri, podsu no, ponorimo no d̄ino. Korikot i sodoy, minodop no bo d̄ino. Ko'insomok i kusay nga susuway i tawaw tosingud. Madaada-i i kusay.</p> <p>Adi, koduwaan kabarasan, moyo po dit kotolu i tadlaw, minongoy no siri i tongondu, dot, “Dii po oy Ondig om, miuli kito d̄ino, tu babanar-i bala'ay-ko apanat. Ontod dit tadlaw dit pinigontian kito diri, aaku po nakaakan,” ka dit tongondu. “Woy, kukuro no oy Ondig i boros ku dikaw, ‘Owtil ot aajangan,’ kangku dikaw, nga aa-koh gima mimoyo, osusugul koh-i,” ka dit kokondiw.</p> <p>Om korongow di kusay iri, ngangaam dot amu-i nakapayig it kusay, ka di kusay, “Aaku no manganakun dot muli koh po, tu sagay sinumugul koh diri monokiganti, ino-no keenginan nu. Adi aaku no mangakun dot mi'uli kopow,” ka di kusay. “Om sagay ugu dino, aakoh-i eengin momiara di Oto. Na aaku no diti mangakun do muli koh,” ka. Na, aa-i d̄ino beeri nokopiuli waagu, m̄inogidu nee tongondu.</p> <p>Adi, ino-no beeno gisom,</p>	<p>pakaian itu, terbanglah si perempuan, dan dia sangat suka sebab dia sedang terbang.</p> <p>Nah, berkenaan dengan sang helang, sebaik sahaja si perempuan pergi dari situ, dia terus mencabut rumput yang tinggal, maka sekejap sahaja dia mencabut, habislah rumput itu. Sesudah itu, pulanglah dia. Hari sudah sangat petang ketika dia sampai di rumah.</p> <p>Sesampainya ia di rumah, “Alamak, anak menantu, kamu agak kepetangan, ya,” katanya, sebab sudah hampir gelap ketika sang helang sampai di rumah. “Iya, ‘bu,” jawab sang helang. Selepas pulang, mandilah dia, kemudian memasak nasi. Apabila tiba pada waktu malam, tidurlah mereka. Ketika si lelaki mendekatinya, dia terhidu bau yang lain. Si lelaki diam sahaja.</p> <p>Selepas dua hari, dan tiba pada hari yang ketiga, pulanglah si perempuan di situ, lalu berkata, “Wahai kawan, mari kita berganti semula, sebab benar juga rupanya bahawa hal ini sungguh penat. Sejak hari kita berganti dahulu, saya belum makan lagi,” kata si perempuan. “Nah, bagaimanalah apa yang saya katakan pada kamu, kawan? Saya sudah cakap, ‘Akan mengalami kelaparan,’ tapi kau tidak percaya, kau memaksa juga,” kata sang helang.</p> <p>Apabila si lelaki mendengar hal itu, sebab kebetulan si lelaki tidak berpergian, dia terus berkata, “Saya tidak izinkan kau pulang semula, sebab kau memaksa berganti itupun disebabkan itulah yang kau mahu. Jadi, saya tidak mahu lagi kamu bertukar semula,” kata si lelaki, “dan terjadi seperti itu sebab kau tidak suka membela si Oto. Jadi, saya tidak mahu lagi kau pulang,” tambahnya. Nah, tidaklah mereka dapat berganti semula, maka pergilah si perempuan dari situ.</p> <p>Jadi, sampai di sini sahaja cerita</p>	<p>was flying.</p> <p>As for the hawk, when the woman had left, he began weeding, but in a brief time he was done. When that was finished, it did not grow back. He went home. He got home around dark.</p> <p>When she got to the house, “Oh my, dear,” said the mother-in-law, “you were benighted,” because it was dark when she got home. “Right,” said the woman. Having returned, she bathed, and cooked rice. When it was late, she went to sleep. Her husband got near her and caught a different sort of smell. He didn’t comment.</p> <p>The second day came, and on the third day, the woman [in the form of the hawk] went to the house and said, “Let’s go back to the way we were, because this is actually tiring. From the time we changed places, I have not eaten.” “What did I tell you? ‘You will get hungry,’ I said but you didn’t believe me, you were so insistent,” said the hawk.</p> <p>When the husband heard that, (since he happened to be home), he said, “I will not consent to you returning home, because you stubbornly insisted on changing places because that was what you wanted. So I will not consent to you two going back to your original places. You did that because you didn’t want to care for our son. So I don’t consent to you coming home.” So they did not exchange places again, and the woman left.</p> <p>That ends the story. It was</p>
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F083-KQR

<p>Minagasu i Kusay Tinangon di Ruminting Jailin Kg. Sinogindai, 2014.9.10 Tinulis di Rosnah Nain, 2014</p>	<p>Si Lelaki Pergi Memburu Diceritakan oleh Ruminting Jailin Kg. Sinogindai, 2014.9.10 Terjemahan Melayu: Rosnah Nain 2018</p>	<p>Hunter Told by Ruminting Jailin Sinoginday Village 2014-09 English: James Johansson 2020</p>
<p>Waro no kaka dilo, pagasu no ah kusay. Om pagasu, asal nokototorobong beeri, nokoosig no it tasu do kanas. Koosig, om tokono di kusay nga minatay.</p> <p>Kodung-ko minatay it kanas dino, pomurakit no do tapuy i kusay. Kopomurakit-i, tunuway no. Notunuwan-i, maangay no d̄ino akano iri. Om maay akano nga naawi oh songinan oh kanas. Adi, panganu no do roon do kobu om maay no iduo it nongo-kasasansang sid nipon, lopoto no, owito no do muli.</p> <p>Kooli sid walay d̄ino, “Na, rara'a. Nakaambat at tongo duduku nga okodok po. Pagka om ogumu bo at tasu, aaku po nakalaga, natabpa'an no. Maay ku ongoyo nga neenta no. Na, iti po nosolod ku,” ka di kusay. “D̄o,” ka dit tongondu. Om maay d̄ineeri ansako dit tongondu. “O, tiko no bo oy wawayoy, naansak no tit towit nu,” ka dit tongondu. “Mm, maay no bo oy rara'a, nu ma piompipitan dot uguugu dino,” ka di kusay.</p>	<p>Pada suatu hari, si lelaki pergi memburu dengan anjing. Apabila dia pergi memburu dan sebaik sahaja masuk ke dalam hutan, anjingnya terus mendapat buruan iaitu babi hutan. Apabila anjing-anjing itu mendapat buruan, si lelaki pun membaling babi hutan itu dengan lembing dan matilah babi hutan itu.</p> <p>Sebaik sahaja babi hutan itu mati, si lelaki pun menyalakan api. Sesudah menyalakan api, si lelaki pun memanggang babi hutan itu. Selesai memanggang, makanlah si lelaki sehingga habis satu ekor babi hutan. Setelah itu, si lelaki mengambil sejenis daun yang lebar, kemudian membuka daging-daging yang menyisip di celah-celah giginya, lalu membungkusnya dengan daun itu, dan membawanya pulang.</p> <p>Sesampainya di rumah, “Sayang, nah, ambil ini. Anjing kita telah mendapat buruan tapi masih kecil. Jadi oleh kerana anjing itu banyak maka sebelum abang sampai, mereka sudah membunuhnya. Ketika abang datang mengambilnya, anjing-anjing itu sudah memakannya. Jadi, ini sahaja yang abang dapat rebut,” terang si lelaki. “Baiklah,” jawab si isteri. Lalu si isteri pun memasak daging yang dibawa pulang oleh suaminya. Sesudah itu, “Mari kita makan,</p>	<p>Once upon a time, a man went hunting with dogs. He went hunting, and as soon as they got into the woods the dogs began barking at a wild boar. They barked and the man speared it and it died.</p> <p>When the pig had died, the man started a fire. When the fire was going he roasted the meat. When it was roasted he ate it. He ate it and the whole boar was finished off. Then he took the spine from a leaf, picked the meat from between his teeth, wrapped it up and brought it home.</p> <p>When he got home the man said, “Here dear. The dogs came across a boar but it was small. Since there were lots of dogs, before I got there they had caught it. I tried to get it but they had finished it off. This is all I was able to get away from them.” “Oh my,” said the woman. So she cooked it. “Come here, warrior, what you brought is cooked.” “You just go ahead, dear. What’s the point of dividing it up with that</p>

Susuwab peeri, mīnagasu no dot, iri po balaay mongolutu. Mokitorimo dit tongondu dit minsasarap, “Mongolutu oku, otuwangan oku,” ka. Na, torima'ay no dit tongondu, lutuay no dot takanon. Adi, suwab-suwab nopo beeri magasu. Ninikid magasu, kaanu nopo. Nga ino-no, asal-ko matay i kanas, momurakit dot tapuy, tu tunuwan.

Adi, keesaan, koduwaan, kotoluwān, kaapatan, kolimaan, kaanaman do magaasu no, suwab-suwab. Moyo po di sid koturu it tadlaw, kotimpak sid kotud, nokoosig nee tasu. Adi, napatay i kanas, warot orongow di kusay dot muukukuk sid piro'ong. Aa po olele'ed, nakalaga no siri. Kalaga, iri nga minagasu-i. Iri nga turu neenan-i ot tasu. Kalaga siri i kusay, ba mituturan nobo. Kopongo mituturan, “Ba, iti diti oy ambaya, momumurakit po do tapuy,” ka dit kusay tiiso. “Kuoyon oy ambaya?” ka dit nakatampu. “Mm, monununu po da kanas, tu owitil,” ka dit tiiso. “O,” ka dit nakatampu.

Narakit it tapuy diri, maay no popoto i kanas. Nopopot-i, pataako dit kusay it sampapas sid nakatampu. “Kuoyon diti, oy ambaya?” ka dit tiiso. “Tunuwan. Mangangkalan po om lumombus

‘bang, daging yang abang bawa sudah masak,” panggil si isteri. “Sayang makan sahaja, daging itu sangat sedikit dimakan bersama,” jawab si lelaki.

Keesokan harinya, si lelaki pergi lagi memburu, tapi sudah menjadi kebiasaannya untuk membawa bekalan. Dia minta isterinya menyediakan bekalan makanan untuknya pada pagi hari, “Abang mahu membawa bekalan, sebab abang pergi sampai petang,” katanya. Oleh itu, si isteri pun menyediakan bekalan makanan untuk suaminya. Si lelaki pergi memburu setiap hari, dan setiap kali dia pergi memburu, dia akan mendapat hasil. Tapi, itulah, apabila babi hutan itu mati, dia akan menyalakan api, kerana dia akan memanggang binatang itu.

Jadi, satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari si lelaki memburu; setiap hari. Ketika tiba hari yang ketujuh, sampailah si lelaki di atas sebuah bukit, dan anjingnya telah mendapat buruan. Jadi, sebaik sahaja babi hutan itu mati, terdengarlah olehnya suara orang memanggil anjing di gaung. Tidak lama kemudian, sampailah orang itu di situ. Apabila orang itu sampai, rupanya dia pun memburu juga, dan juga mempunyai tujuh ekor anjing. Setelah lelaki itu sampai di situ, maka berboraklah mereka berdua. Selesai berborak, “Hah, kawan, mari kita nyalakan api dahulu,” ajak lelaki yang pertama. “Untuk apa, kawan?” tanya lelaki yang kedua, lelaki yang baru datang. “Mm, kita panggang dahulu babi hutan itu, lapar,” jawab lelaki yang pertama. “Baiklah,” kata lelaki yang baru datang.

Sesudah api dinyalakan, lelaki pertama pun memotong babi hutan itu. Selepas babi hutan itu dipotong, sebahagiannya ia berikan kepada lelaki yang baru datang. “Untuk apa ini, kawan?” tanya lelaki yang baru

pittance,” said the man.

The next day, he again went hunting. He brought rice along, asking his wife to cook. “I’m bringing rice along because I’ll be out till after dark.” The woman cooked rice and he brought it along. He would go hunting every day. But as soon as a pig was killed, he would light a fire and roast it.

So then first, second, third, fourth, fifth, sixth day of hunting every day. When the seventh day came, he stood atop a hill, and his dogs began barking. When the pig was dead, the man heard someone summoning dogs in the ravine. Not long thereafter, he reached there. He was also hunting with seven dogs. The man got there and they talked. When finished, “Alright then, I’m going to light a fire, said the first man. “What for friend?” asked the second man. “To roast the boar; I’m hungry,” said the first. “I see,” said the second.

The fire was lit, and they butchered the boar. When butchered, the first man gave the second half of the boar. “Why are you giving this, friend?” asked the second. “To

koh nogi ong lumombus koh. Ong muli nga ba, mitongkiyad kito nobo muli. Yoku, opongo mangakan, muli oku nobo diti,” ka dit kusay. “Ay, oõ,” ka dit tiiso.

Tunuway dñineeri, soro'iseeso'on i kuku do posuduwon sid tapuy, maan tunuway. Adi nunu ong it tiiso diri, i nakatampu, minomigis nôpo dot ugu no do papalad, it tonsi; iri no minaan tunuway.

Naansak nopo iri, minongolukan dñino do lutu. “Ambaya, songo dika do lutu dino, takanon? Waree gaam?” ka dit tiiso om. “Waro-i,” ka dit nakatampu it kusay. Adi om lukano kabarasan i lutu yo, dot nisuwang do barayit, nga ugu no dot lulunggayan ot tumbalang dot sansapad no, iri no ot pinosuwangan do lutu. Iri no ot linutu, tinanok do bayag. Dot ongo-kõodok ot bayag. Om kokito di kusay tiiso, i sanganu di kanas, “Mm, oy ambaya, osolon oku ti dikaw do poongolutuan, okõokodok,” ka. “O,” ka dit tiiso.

Adi, minaakan dñino bo. Na, iri nobo, minomigis no dot ugu no do papalad ot tonsi do minangan tunuway. Om akano dñineeri nga ogon-ogon ong aa naawi dit tiiso. Nunu ong it tiiso diti, it sanganu di kanas nga naawi po it doo dot boogian, naawi po it nitaak sid kusay.

Adi, nopongo nopeeri do

datang. “Panggang. Kita makan dahulu baru kau teruskan perjalanan kalau kau mahu teruskan perjalanan. Kalau mahu pulang, berpisahlah kita dan pulang. Saya ini, selepas makan nanti, saya akan pulang,” terang lelaki yang pertama. “Aik, baiklah,” kata lelaki yang baru kedua.

Nah, si lelaki pertama pun mulalah memanggang, dengan cara, satu demi satu bahagian kaki binatang itu dimasukkan ke dalam api untuk dipanggang. Manakala lelaki yang baru datang pula hanya menghiris daging sebesar tapak tangan; itu sahaja yang dia panggang.

Apabila daging itu sudah masak, si lelaki pertama pun mengeluarkan bekalannya. “Kawan, mana kau punya bekalan, nasi? Ada jugakah?” tanya lelaki yang pertama. “Ada juga,” jawab lelaki yang baru datang. Lalu, ketika si lelaki yang baru datang itu mengeluarkan bekalannya yang dimasukkan di dalam sejenis sekutan, buluh yang hanya sebesar pergelangan tangan dan seruas sahaja, itulah tempatnya memasukkan bekalannya. Bekalan yang dibawanya adalah ubi manis rebus yang kecil-kecil belaka. Ketika si lelaki pertama, pemilik babi hutan itu melihat bekalan si lelaki yang baru datang, “Mm, kawan, saya iri hati dengan tempat kamu membawa bekalan, kecil sahaja,” katanya. “Iya,” jawab si lelaki kedua.

Selepas itu, makanlah mereka. Tapi, itulah, si lelaki yang baru datang hanya memotong daging sebesar tapak tangan untuk dipanggang. Apabila dia memakannya, hampir-hampir tidak dapat dihabiskannya. Padahal lelaki yang pertama pula, iaitu pemilik babi hutan itu, sesudah menghabiskan bahagiannya, bahagian yang diberinya kepada lelaki yang kedua pun dia habiskan.

Jadi, selesai sahaja mereka

roast. Eat first and then continue on if you are going to continue. If you are going home, we will split up going home. As for me, when I'm done eating I will go home.” “Alright,” said the second.

They roasted the meat, putting the legs in one by one to roast. As for the second man, he only sliced a piece of meat of palm size, and roasted that.

When the meat was cooked, the first man brought out his rice. “Friend, where is your rice that you brought along? Do you have any?” he asked. “Yes” said the second. He brought out his rice from his basket. It was like just one section of bamboo no bigger than your wrist. What he had brought was boiled sweet potatoes – very small potatoes. When the first man saw that, who had the boar, he said, “Ah, friend, I envy you that carrying case, it's very small.” “Yes,” said the second.

So then they ate. The second man had sliced off meat about the size of a palm of the hand. He ate that and nearly didn't finish it. As for the first man, who had gotten the boar, he finished off his portion, and also finished off what had been given to the other man.

So when they had finished

mangkan, pangâanu no do roon do kobu. “Nunga, kuoyon nu keeno, oy ambaya?” ka dit tiiso om. “Mm, pongolopot ku dat nongo-kasansang ad nipon ku,” ka dit kusay tiiso. “Adi, kuoyon nu?” ka dit tiiso. Om, “Ba, iti no beeti oy ambaya ot owiton ku do muli. Ninikid nga ugu oku no diti,” ka dit kusay. “Ay dõo,” ka dit tiiso.

“Nga ino nopo oy ambaya, migaganti kito po do sawo, tu naar eengin oku-no no poongolutuan nu,” ka. “Ay dess oy ambaya, koyon no tu osian koh.” “Nokuro?” ka dit tiiso om. “Aay, yokoy nopo bo diti, oy ambaya, owitil okoy, asot akanon. Adi, iti neeti, sagay ugu no diti oh lutu, iti neeti ot akanon ya. Sid walay nga ugu no diti iti,” ka dit kusay tiiso. “Ay, amu, miganti kito-i, eengin oku da poongolutuan nu,” ka. “Ay, amu,” ka di kusay, “akii mangakun tu owitil okoy,” ka, “osian koh, wilton koh,” ka. “Ay, o poma,” ka di tiiso, “migaanti kito-i,” ka.

Om kinam do mipajal, ba aa-i bo nakalawan it minongolotu do bayag. Na, miniganti no dîino do nulion. Adi, i minongolotu do bayag diri, minabpanaw no dîino do muli. Ososodu oh kinapana'on, nokoosig nee tasu; kanas. Koosig, na napatay-i bo. Owito no di kusay do muli it songinan i kanas.

Aa po nakalaga i kusay sid walay, nokopogulu no i tasu do lumaga. Dot it tongondu diri

makan, pergilah si lelaki pertama mengambil daun sejenis tumbuhan. “Eh, kawan, kamu buat apa dengan daun itu?” tanya lelaki yang kedua. “Mm, untuk saya membungkus sisa daging yang terselit pada gigi saya,” jawab lelaki yang pertama. “Jadi, kamu mahu buat apa?” tanya lelaki yang kedua. “Inilah yang akan saya bawa pulang, kawan. Setiap kali saya memburu, beginilah yang saya lakukan,” jawab lelaki yang pertama. “Oh, baiklah,” jawab lelaki yang baru datang.

“Tapi, kawan, kita bertukar isteri dahulu, sebab saya suka dengan tempatmu menyimpan bekalan,” katanya. “Aah, kawan, tidak usah, kasihan kamu,” jawab lelaki yang kedua. “Kenapa?” tanya lelaki yang pertama. “Hai, kawan, kami ini kebuluran, tiada makanan. Inilah sebabnya bekalan saya hanya seperti ini, inilah yang kami makan. Di rumah pun beginilah keadaannya,” jawab lelaki yang baru datang. “Ah, tidak, kita mesti bertukar isteri, saya suka dengan tempat kamu membawa bekalan,” kata lelaki pertama. “Eh, tidak usah,” jawab lelaki yang kedua, “saya tidak bersetuju, sebab kami tiada makanan, kasihan kamu, kamu akan kelaparan,” katanya. “Ah, walaupun begitu, kita mesti bertukar,” kata lelaki yang pertama.

Lalu, paksa punya paksa, maka si lelaki yang baru datang akhirnya mengalah. Oleh itu, bergantilah mereka arah tuju untuk pulang. Jadi, si lelaki yang membawa bekalan ubi manis pun pulanglah. Baru sahaja beberapa jauh dia berjalan, anjingnya telah mendapat buruan, iaitu babi hutan. Apabila anjing-anjing itu mendapat buruan, berjaya jugalah si lelaki membunuhnya. Selepas membunuh babi hutan itu, dibawanyalah pulang ke rumah; seekor babi hutan.

Sebelum si lelaki sampai di rumah, anjing-anjingnyalah yang sampai dahulu. Padahal sudah

eating, the first man took a large leaf. “Wow, what is that for friend?” asked the second. “To wrap the meat stuck in my teeth,” said the first. “What for?” asked the second. “Well of course this is what I will bring home. Each time I do it this way,” said the first man. “Oh wow,” said the second.

The first said, “However, let’s exchange wives, because I like your food container. “Oh my friend, don’t do that, I would pity you,” said the second. “Why?” “We are hungry, having no food. The reason my food container is like this is because this is all we have to eat. At our house it’s also like this,” said the second. “Nevertheless, let’s just change places. I want your food container,” said the first. “No,” said the second, “I won’t consent because we are starving.” “Even so,” said the first, “let’s trade places.”

As he went on insisting, the man with the sweet potatoes couldn’t resist. So they exchanged places to go home to. While a far walk from home, the dogs barked – a wild boar. He killed the boar. So the second man brought home a whole pig.

When the man had not yet arrived at the house, the dogs got there first. The habit of the

koobasan yo, mangansak leed do sumad, tu asal-ko kooli i tasu, mangakan. Kalaga i tasu kabarasan, om intangay dit tongondu nga ongo-gâagas. “Ayy, nokuro ti tasu diti tu ongo-gagagas?” ka dit tongondu. Na, aapo lele'ed orongow no dit tongondu dot mooboros it sawo dot, “O, rara'a, otoron koh-i oy?” ka. “Otoron-i,” ka dit tongondu. “O, apapag-i gaam ti tukad diti?” ka di kusay. “Mm, ikaw no minamaal oy wawayoy om, mongoduat koh po,” ka dit tongondu. “Ay, o bo, mookoy-i oku bo dot orobuk no,” ka di kusay. Om indakod no.

Kendakod dîino tit kusay diti om powilio nga okukurubut no dit pinowiliw dit kanas. “Ay, agayo gaam ot naambat dat tongo duduku beeno, oy wawayoy?” ka dit tongondu. “Ay, agagayo beeno, oy rara'a. Na, pagkam agagayo, na aai bo neenta dat tasu,” ka dit kusay. “O,” ka dit tongondu.

Na, minaan dîino beeri popoto. Nopopot-i, panganu no do minaan rapa'o. Pangarapa dîinee tongondu. Na, baru nogi bo om nobobos mangakan i tongondu. Naansak-i, loowo no dit tongondu i kusay mangakan, om pangakan nga okukudik oh naawi. “Ay, nokuro oy wawayoy tu orukung koh beenoy mangakan?” ka dit tongondu. “Mm, naar oy rara'a, napanat oku babanar. Napanatan oku po do mongogusa dit tasu, napanatan oku po do minongoriwot,” ka di kusay. “Dõo,” ka dit tongondu. Adi, minangakan dîino be tongondu.

menjadi kebiasaan si perempuan untuk menyediakan makanan anjing, sebab apabila anjing-anjing itu pulang, anjing-anjing itu terus makan. Ketika anjing-anjing itu sampai, si perempuan mendapati bahawa anjing-anjing itu kurus-kurus belaka. “Aik, kenapa anjing-anjing ini kurus-kurus belaka?” tanya si perempuan dalam hatinya. Tidak lama kemudian, terdengarlah oleh si perempuan suaminya berkata, “Sayang, kamu di rumah jugakah?” tanya si suami. “Iya, ‘bang, saya di rumah juga,” jawab si perempuan. “Baguslah. Kuat jugakah tangga kita ini?” tanya si lelaki. “Eh, ‘kan abang sendiri yang membuatnya, kenapa abang bertanya pula?” jawab si perempuan. “Eh, iyalah, abang takut kalau-kalau tangga ini sudah reput,” kata si lelaki. Lalu naik.

Selepas si lelaki naik ke rumah, dia pun meletakkan babi hutan itu, yang disertai dengan bunyi depakan. “Eh, besarkah binatang yang dapat diburu oleh anjing-anjing hari ini, ‘bang?” tanya si perempuan. “Ya, sayang, kali ini mereka telah mendapat binatang yang besar. Jadi, oleh kerana binatang itu besar, maka tidaklah dapat dimakan oleh mereka,” jawab si lelaki. “Ooh,” kata si perempuan.

Setelah itu, dipotongnyalah binatang itu. Selepas dipotong, si perempuan mengambil bahagian yang hendak dimasak, dan memasaklah si perempuan. Nah, kali ini barulah si perempuan puas makan. Bila lauk itu sudah masak, si perempuan pun memanggil si lelaki untuk makan, dan ketika si lelaki makan, hanya sedikit yang dia makan. “Eh, kenapa kali ini abang makan sedikit sahaja?” tanya si perempuan. “Mm, sayang, abang sangat penat. Sudahlah abang kepenatan mengejar anjing-anjing itu, abang kepenatan lagi membawa binatang itu,” jawab si lelaki. “Oh,

woman was to cook dog food beforehand, so that as soon as they got home they could eat. When the dogs got home, the woman looked and they were all skinny. “Hey, why are all the dogs so skinny?” said the woman. Not long thereafter she heard her husband speaking, “Oh dear, are you in?” “Yes I’m in,” said the woman. “Okay. Are these steps solid?” asked the man. “It was you who built them warrior, and you ask me?” said the woman. “Oh yes, I was concerned they might have become decayed,” said the man. And he went in.

He went up into the house and put down the boar with a thud. “Did the puppies find a big one today, oh warrior?” asked the woman. “Yes, a big one today, dear. Since it was big, they couldn’t eat it,” said the man. “I see,” said the woman.

So he butchered it. When butchered the woman took part to cook and cooked it. Only now was the woman finally satisfied eating. When cooked she called the man to eat, and he only finished off a little bit. “Hey, why are you so weak at eating today warrior?” asked the woman. “Well dear, I’m really tired. I got tired chasing the dogs, and carrying the heavy pig,” said the man. “Poor thing,” said the woman. So the woman ate her fill.

Tiya dit mangakan, minonuturan diino i kusay dot, “Sabanar no to oy rara'a om, yoku diti, okon-i-ko i sawo nu; suuway oku no diti. Minagasu oku, adi nokopisambat okoy di ambaya. Ba, minangakan okoy no bo diino, sosompi minongolukan okoy do lutu. Kokito di ambaya i poongolutu'an ku, na sinumolon yambaya, minangangat do miganti do sawo. Adi, minaan oku suu'o do muli siti. Aki'i miuoboboyo nga osusugul-i yambaya. Adi, minuli oku nobo siti,” ka dit kusay.

“Adi, iri nopo diri, okon-i-ko babanar-ko okodok iri oh noosig di tasu, agayo-i iri nga naawi di ambaya do mangakan. I beenoy nga yambaya oh nokoogulu do nokoosig do kanas, nga napatay no di ambaya di nakalaga oku. Kalaga oku nga nokopomurakit no yambaya do tapuy. Duato ku ong kuoyon nga, ‘Ponunuwan,’ ka di ambaya,” ka di kusay. “Na, maay diino tunuway, na minaan oku-i bogima taakay, sampapas oh nitaak sid dogon dot nipaakan dogon. Nga, iri po ka om naawi ku, insan it minangan ku pigiso dot ugu no do papalad oh tonsi nga kadang-kadang nga aki'i naawi,” ka dit kusay. “Tu ba, okon-i-ko oobas oku yoku dot ogumu ot aawi tu ba owitil bo sid dagay do pomogunan,” ka di kusay.

“Ay, dōo,” ka di tongondu, “o, ino bala karaja di wawayoy,” ka. “Ombo it tongo totonsilot yo po bala diri om iri not ipaakan dogo. Patut no dot alaga i mangakan om maan ku loowo nga aa no

baiklah,” kata si perempuan. Jadi, makanlah si perempuan.

Semasa mereka sedang makan, berceritalah si lelaki, “Sayang, sebenarnya, abang ini bukanlah suami sayang yang sebenarnya. Abang adalah orang lain. Abang telah pergi memburu, dan telah berjumpa dengan si kawan. Bah, kami makanlah bersama-sama, dan kami sama-sama mengeluarkan bekalan. Ketika si kawan melihat tempat bekalan abang, dia merasa iri hati, dan dia mengajak abang berganti isteri. Selepas itu, dia menyuruh abang pulang di sini. Abang tidak mahu, tapi si kawan memaksa juga. Oleh kerana itu, abang pulanglah di sini,” cerita si lelaki.

“Nah, berkenaan dengan hal sebelum ini, bukan kecil sebenarnya yang si kawan dapat itu, binatang itu memang besar juga tapi habis dimakan oleh si kawan. Hari ini pun si kawan yang dahulu mendapat buruan, tapi sebelum abang sampai binatang itu sudah si kawan bunuh. Ketika abang sampai di situ, si kawan sudah menyalakan api. Bila abang tanya, api itu untuk apa, si kawan menjawab, ‘Tempat memanggang,’ katanya,” cerita si lelaki kedua. “Nah, si kawan pun memangganglah, dan bagus juga sebab dia beri abang setengah dari binatang itu dan menyuruh abang memakannya. Tapi jangankan bahagian yang besar itu, sedangkan daging yang hanya sebesar tapak tangan yang abang hiris pun abang hampir-hampir tidak dapat menghabiskannya. Sebab abang bukannya biasa makan banyak, sebab di kampung kami kebuluran,” tambah si lelaki kedua.

“Oh, ya,” kata si perempuan, “begitu rupanya kelakuan abang, ya. Rupanya, apa yang dibawanya pulang selama ini hanyalah sisa daging yang melekat pada giginya, dan itulah yang diberinya saya

While eating, the man spoke to the woman, “Actually dear, I am not your husband; I’m another man. I went hunting and your husband and I met. We ate together. We both took out our food containers. Your husband saw my food container, and was envious, and invited me to exchange wives. So he told me to come home to here. I didn’t agree, but he pushed me. So I agreed come home to here.”

“So, regarding the boars, the ones chased down by the dogs were not small, they were big but your husband ate the whole thing up. Today your husband got a boar first, and he had killed it when I arrived. When I got there he had lit a fire. I asked him why and he said, ‘To roast it’. He roasted it, and I was given one half of it for me to eat. All I finished off was a piece that I sliced off the size of a palm, and I nearly didn’t finish that. Because I am not used to eating lots because there is a famine in our land.”

“Oh I see,” said the woman, “so that is what warrior has been doing. Only what was stuck in his teeth is what he gave to me to eat. No wonder when I’d call him to eat he

<p>mangakan,” ka dit tongondu. “O,” ka di kusay.</p> <p>Adi koduwa'an iri, aso po. Moyo po di sid kotolu tadlaw om minuli no siri i kusay tiiso dot, “Dess oy ambaya, miuli kito dīino, tu babanar-i-ko owitil bala sid dikowu do pomogunan,” ka di kusay. Aa-po nakasambut i kusay, i tongondu no sinumambut, i sawo dot, “Aa nogi ma beenoy ko mangangakun oku po do muli koh, dot ino balaay karaja nu. Nela'an ku nogi dīino; it tongo totonsilot nu po bala iri ot owiton nu do muli dot ipaakan nu dogon. Adi, aaku no mangangakun do muli koh. Ong aso takanon duyu nga manganu kee da paray,” ka dit tongondu. “Ontok nopo om muli koh dīno, aaku no mangakun,” ka.</p> <p>Na, iri nobo dīino iri, amu-i nakalawan i kusay di sawo yo, na aa-i dīino nokopiuli.</p> <p>Na, ugu no dīno. Ino neeno gisom. Aaku-i elaan do ki-waru peeri ot tompus ko nunu nga, ino-no gisom taandaman ku. Nakaa nopom naka'a noompus.</p>	<p>makan. Patutlah, apabila saya mengajaknya makan bersama, dia tidak mahu makan sudah,” kata si perempuan. “Iya,” jawab si lelaki.</p> <p>Jadi, dua hari telah berlalu, belum ada apa-apa lagi. Ketika tiba hari yang ketiga, pulanglah si lelaki di situ dan berkata, “Aduh, kawan, mari kita berganti semula, sebab benarlah pula bahawa kebuluran di tempat kamu,” kata si lelaki pertama. Belum sempat si lelaki kedua menjawab, menyampuklah si perempuan, “Saya langsung tidak setuju kalau abang pulang semula, sebab saya sudah tahu kelakuan abang. Rupanya selama ini apa yang abang bawa pulang hanyalah sisa daging yang menyisip pada gigi abang, dan itulah yang abang beri saya makan. Jadi, saya tidak setuju kalau abang pulang lagi di sini. Jika kamu tidak punya makanan, abang ambil sahaja padi itu,” kata si perempuan, “kalau abang mahu pulang di sini, saya tidak setuju sudah,” katanya.</p> <p>Nah, demikianlah ceritanya, si lelaki tidak dapat melawan isterinya, jadi tidaklah mereka dapat berganti semula.</p> <p>Nah, begitulah ceritanya. Sampai di sini sahaja. Saya tidak tahu sama-ada cerita ini masih bersambung atau tidak, tapi sampai di sini sahaja yang saya ingat. Sekian.</p>	<p>wouldn't eat.” “Correct,” said the man.</p> <p>The second day no one showed up. When it came to the third day, the first man returned, saying, “Oh my friend, now we can go back to our own places again, because it's true that there is a famine in your land.” The second man had not yet answered, and the wife answered, “I will no longer consent to you coming home, because of what you have been doing. Now I know it; the meat stuck in your teeth is what you brought home to feed to me. So I will not consent to you coming home. If you have no food take some rice with you. As far as coming home, I will not consent.”</p> <p>So that was that; the man did not fight with his wife, and they did not exchange places.</p> <p>So that's how it was. That's the end. I don't know if there is some other ending, but that's as much as I remember. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editor / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain</p>		
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<p>Turu Miobpinee ot Putra Tinangon di Maijol Abid Kg. Togudon, 2014-10-11 Tinulis di Rosnah Nain, 2014</p>	<p>Putera Tujuh Beradik Diceritakan oleh Maijol Abid Kg. Togudon, 2014-10-11 Terjemahan Melayu: Rosnah Nain 2018</p>	<p>Seven Prince Brothers Told by Maijol Abid Togudon Village 2014-10 English: James Johansson 2020</p>
<p>Waro kaka ot raja. Ino nopo no raja dīno, turu koyuwan ot tanak.</p>	<p>Pada suatu masa dahulu, ada seorang raja yang mempunyai tujuh</p>	<p>Once upon a time there was a king. That king had seven</p>

Nga kiawi no tanak no raja dino nga kusay kikiawi, aso tongondu. Om ongo-gagayo no no tanak no raja dino tu it tanak di raja dit toori nga ong it maaka'a dilo tu irad-ko eepat banar it tumur do mangan ila'ay, sumuwang no dot sid opod om turu ot to'on. Jadi, ong i gulu it tanak di raja, komoyon dot laba'an no duwo noopod oh to'on.

Jadi, ino nopo no raja dino, mimang-ko akaya yalo. Tu ka nopo dit tuturan diti do noomitan nga turu ot godung dot sid tindal, turu oh godung do sid laut, om ki-kapal po dot aa maakaso dot koogumu dot barang-barang dot kakayaan di kodori.

Jadi, pagka tu ii nopot kondiri yo nga lumeeng no, waro diino ot eetung di raja dot pasawo dit tongo tanak yo. Tu it kondiri doo dino nga lumeeng no, om it sawo yo nga aso no sino tu napatay no; yino po raja ot momiara dit tongo tanak doo. Nga iso dit tongo tanak di raja dit dalam turu-turu nga aso po tongo sawo.

Jadi, eetung diino di raja dot i kondiri doo diri nga lumeeng no, nunu-i it tanak doo dino nga aso po sawo kikiawi. Tu iri nopot kikiro di raja, amu i raja mangakun dot it tanak no di raja oh mogium dot tontok do koyuwan doo, komoyon nopo nga judu ka do maaka'a dino. Jadi, aa mangakun, subay-ko yino monontu, yino nōono mogium dot sawo dit tanak doo. Ong i tanak doo oh mogium, amu yalo mangakun. Jadi, iri no saambil oh sabap-sabap dot sampay-ko nokorikot no opod om turu oh toon dit tanak di toori nga aso po sawo. I tanak gulu nga sampay-ko ampir no do tolu noopod toon, aso po sawo. Na, nopikir nopo di raja dot tirad keeri, na osusa i ginawo dialo tu lumeeng no yalo.

orang anak. Tapi anak-anak raja itu semuanya putera, tiada puteri. Putera-putera itu sudah besar dan sudah dewasa. Sebab jika umur mereka boleh dipastikan seperti sekarang ini, umur putera yang bongsu sudah mencecah tujuh belas tahun. Manakala putera yang sulung pula, sudah menjangkau dua puluhan.

Jadi, berkenaan dengan raja, baginda memang seorang yang kaya. Sebab jika mengikut cerita ini, raja itu mempunyai tujuh buah gudang harta di darat, tujuh buah gudang harta di laut, dan mempunyai kapal. Begitu banyaknya harta kekayaannya pada zaman dahulu.

Oleh kerana baginda sudah tua, maka dengan secara langsung baginda mempunyai idea untuk mengahwinkan putera-puteranya. Tambahan pula, permaisuri baginda sudah tiada kerana sudah lama mangkat, hanya baginda seorang yang menjaga putera-puteranya. Tapi, ketujuh-tujuh puteranya belum seorang pun yang berumahtangga.

Oleh itu, baginda terfikir bahawa baginda sudah tua, sedangkan putera-puteranya pula belum seorang pun yang berumahtangga. Sebab pada pandangan baginda, baginda tidak setuju jika putera-puteranya sendiri yang mencari pasangan atau mencari jodoh sendiri. Apa yang baginda mahu ialah, baginda yang menentukan jodoh bagi putera-puteranya. Kalau putera-puteranya mencari jodoh mereka sendiri, baginda tidak setuju. Jadi itulah sebabnya kenapa sehingga putera bongsu sudah menjangkau umur tujuh belas tahun, tapi belum juga mendirikan rumahtangga. Putera yang sulung pun sudah berumur hampir tiga puluh tahun tapi belum juga mendirikan rumahtangga. Nah, apabila baginda memikirkan hal itu, hatinya sangat sugul sebab baginda sudah tua.

children, all boys and no girls. They were all full grown, because the youngest was turning 17 if you follow today's more exact counting. So the oldest was over 20 years old.

That king was quite wealthy. What was said that we have received was that he had seven warehouses on the land, and seven warehouses on the sea, plus he had many ships with lots of goods of the wealth of the old times.

Since he was now old, he had a thought to marry off his sons. This was because he was old, and his wife was no longer with him, having died. Just he the king was caring for his children. There was not so much as one of the king's seven sons who had a wife.

So then the king considered that he was now old, and not one of his sons had a wife. This was his decision, he would not consent to his children as king's sons to look for their own wives, which today we call fated mates. So he would not consent, it had to be he himself who would look for wives for his sons. If his sons searched for them, he would not consent. So that was the other reason that his youngest reached the age of 17, and his oldest was nearly 30, and none of them had wives. The king thought like that, and his heart was troubled because he was old.

Na, ino sinod pomogunan no raja dino, waro ot iso ot ahli nujum ka dit Malayu, nga it moogolungung dot nunu nopo oh mangan kikiro ransango nga misti elaan. Jadi, oporlu do mangan loowo it iso ot reetan dot moogulungung di sid kawasan diri, i sid pomorintaan di raja. (Moogolungung komoyon ku dino, sam-ko ahli nujum).

Maay loowo dialo, om korikot, ka dit raja, “Tomodon ku nopo monginloow dikaw dot rumikot sitid dogon, pagka lumeeng oku no, om ilo tongo tanak ku nga aso po sawo, na mokiolungung oku dikaw dot songo ot tongondu dot tongo tanak do raja dot asawo tit tongo tanak ku,” ka dialo. Ka dit nujum, “O bo, aso-i ot karaatan dino,” ka dialo, “nga duwo tadlaw, sid kotolu, ilo tanak nu mangan posodia'o kikiawi, om pongowiton kiawi do pana, dot doo om doo do pana,” ka dialo. “Nokuro?” ka di raja om. “Ipoowit nopo doalo,” ka di nujum.

Na iri diri, turus minangan no di raja boroso it tongo tanak yo dot subay-ko ki-ongo-pana kikiawi. Jadi, kikiawi dit tanak di raja di turu diri, nongekidan no diino do monguyut dot pana. Korikot diino it tadlaw di kotolu dino, ka di nujum, “Mantad dikaw, tanak gulu, sampay ikaw dino tu tanak dot toori, pii'ya kow do papana dino pana dikoo, dot tuduk sid kosila'on,” ka dialo. Na pagka iri ot tukum dit nujum, na kikiawi dit tanak di raja dino nga minonguyut no di pana, om masing-masing no yoalo dot minangalanat dit pana dino.

Nah, di negeri itu mempunyai seorang ahli nujum, iaitu orang yang pandai menilik berkenaan apa sahaja, dan apa pun perancangan pasti dapat diketahui. Jadi, baginda berfikir bahawa baginda perlu memanggil ahli nujum itu.

Maka dengan itu, baginda pun memanggil ahli nujum yang ada di dalam kerajaan pemerintahan baginda. Apabila ahli nujum itu sampai di situ, berkatalah baginda, “Maksud beta memanggil kamu ialah, oleh kerana beta ini sudah tua, sedangkan putera-putera beta belum mendirikan rumahtangga, maka beta mahu kamu tilikkan di mana agaknya puteri-puteri raja yang menjadi jodoh bagi putera-putera beta,” kata baginda. Lalu jawab nujum, “Baiklah, itu tiada masalah. Tapi dua hari selepas hari ini, iaitu pada hari yang ketiga, siapkanlah mereka semua, dan maklumkan kepada mereka supaya masing-masing dari mereka membawa panah, iaitu panah milik mereka masing-masing,” kata nujum. “Kenapa?” tanya baginda. “Suruh sahaja mereka membawanya,” jawab nujum.

Oleh itu, baginda pun menitahkan kepada putera-puteranya bahawa mereka bertujuh haruslah mempunyai panah. Jadi, ketujuh-tujuh putera itu sudah mempunyai panah masing-masing. Apabila tiba hari yang ketiga, berkatalah nujum kepada mereka, “Bermula dari tuan putera sebagai putera sulung, sehinggalah kepada kamu sebagai putera bongsu, kamu lemparkanlah panah kamu masing-masing dengan serentak, dan arahkan ke sebelah timur,” perintah nujum. Nah, oleh kerana begitulah perintah nujum maka masing-masinglah mereka memegang panah, dan masing-

Now in the land of that king there was a soothsayer who could divine anything that was done, for instance, he would know people's plans. So in the land ruled by that king, you had to call the soothsayer.

The king summoned the soothsayer, and when he arrived the king said, “My purpose in calling you to come here was that since I'm old, and my sons do not have wives yet. So then I would like you to divine which princess, the child of a king my sons should marry.” The soothsayer said, “That's fine, nothing wrong with that, but for two days and on the third, have all your sons prepare, and all must bring their own bow and arrow.” “Why,” asked the king. “Just have them bring them,” said the soothsayer.

The king told his sons that they needed to have their bows and arrows. So each of the seven sons then brought their bows. When the third day came, the soothsayer said, “From you, the eldest son right up to you, the youngest son, shoot your bows in unison towards the east.” Since that was the instruction of the soothsayer, all of the king's sons picked up their bows and drew them.

Dot ino nopo no pana dino nga waro ot tongo tanda, dot kopisusuway ot tongo tanda. Ii nopot tanak gulu diri nga ki-tanda dot iso not garis ka'a, naan goriso. Ii nopot tanak di koduwo nga duwo oh garis, sampay it tanak kotolu, kaapat, kolimo, koonom sampay koturu, nga ki-garis-i dot mionong dit tanak kopiro yoalo. Adi iri no tanda do pongila'an ong maan yuumo.

Norikot po dīino it tangadlaw, it pinapana'an, om pi'ya yoalo papana'a dit doo om doo do pana, nga linumīiyot-i it tongo pana. Jadi, asal nakapana, ka di nujum, "Mangan yuumo," ka dialo. "Mangay boroso ino tongo koo'uripanan. Maay tokow susuuto dīino mogium iri," ka dialo, "songo kinorikoton. Sino no ot panansawa'an dino," ka di nujum. Na, pagkam irad diri, i raja nga akur tu mimang iri no ot boros dit nujum.

Maay no daalo om yuumo. Monurut dot sorita, sangadlaw isot okito. Nokito po it dang tanak keeso di raja, nga waro ot garis ka'a, mimang manandakan dot tanak di raja di keeso ot sanganu. Na iri bala'ay, kon-i-ko kukuro bala iri, mingangaam dot ino pinapana'an dino sori ogumu ot minogium dino, sid istana-i do raja oh kinorikoton. Om ong maya dit sorita di kodori, ino nopo not walay not raja nga waro kabasaran ot reetan do roliyan ka. Adi, it pana diri nokoonong dit tukad dit iindokodon dit tanak di raja, tongondu. Om ino nopo no sino dino nga mimang songinan not

masing menariknya.

Anak panah mereka itu masing-masing mempunyai tanda yang berlainan. Tanda yang ada pada anak panah milik putera sulung adalah satu garis. Anak panah milik putera yang kedua pula adalah dua garis, dan begitulah seterusnya iaitu pada anak panah milik putera ketiga, keempat, kelima, keenam dan ketujuh, mempunyai garis sesuai dengan susunan mereka sebagai anak yang keberapa. Jadi, itulah tanda yang membolehkan anak panah itu dapat dikenal apabila dicari nanti.

Apabila tiba pada waktu tengahari, iaitu waktu untuk melemparkan panah, putera-putera itu pun melemparkan panah itu dengan serentak. Sebaik sahaja panah-panah itu dilemparkan, maka hilanglah panah-panah itu. Jadi, sesudah panah itu dilemparkan, berkatalah nujum, "Panah itu harus dicari," katanya. "Maklumkan kepada hamba-hamba semua. Kita harus susuli panah itu untuk mencarinya," katanya, "di mana pun anak panah itu sampai, di situlah putera-putera itu berkahwin," kata nujum. Nah, oleh kerana demikian, maka baginda pun akur dengan hal itu, sebab itulah perintah nujum.

Sesudah itu, pergilah mereka mencari anak panah itu. Menurut cerita, satu hari mereka mencari, satu batang anak panah yang berjaya dijumpai. Apabila anak panah milik putera sulung telah dijumpai maka anak panah itu mempunyai satu garis dan itu menandakan bahawa anak panah itu milik putera sulung. Anak panah itu rupanya telah sampai di istana raja, selepas dicari oleh orang ramai. Dan jika menurut cerita dulu-dulu, istana raja itu kononnya mempunyai bilik khas yang diberi nama bilik peraduan. Jadi, anak panah itu telah mengena pada tangga bilik peraduan tuan puteri. Di istana itu memang raja

Each of their arrows had unique symbols on them. The oldest had the symbol of one line which had been scratched into it. The second son had two lines on his arrows, and so on for the third, fourth, fifth sixth and seventh sons. Each had the number of lines corresponding to which son he was. So the symbols were what indicated who the arrows belonged to.

Midday arrived, the time to shoot the arrows, and they all shot in unison, and the arrows disappeared. As soon as they had shot, the soothsayer said, "Go look for the arrows. Tell the slaves to go. We will come behind to look for them to see where they landed. That is where each person will marry." So that being the case, the king went along with it since the soothsayer had so instructed.

So they began searching for the arrows. According to the story, one was found each day. They found the arrow of the first son, and it had his symbol showing it belonged to the first son. That arrow landed in a king's palace. Lots of people went out looking for it. According to the old story, that king's palace had a royal bedroom. The arrow hit the steps the led up to the king's daughter's bedroom. In that kingdom the king had only one daughter.

tanak no raja, tongondu.

Jadi, kikiawi dit pana dit tanak di raja, mantad dit keeso, koduwo, kotolu, kaapat, kolimo, koonom, nokitanan no kikiawi. Nga kikiawi nga îrad nopo dino, tu sid tuukad nopo dit iindokodon dit tanak di raja dit tongondu ot kinorikoton dit pana. Nga, kopisusuway kikiro ot kampung. O, kopisusuway oh pomogunan; iso pomogunan, iso raja. Nga kikiawi nopo no raja dino nga soro'iseeso tanak. Na, asanang no beeri tu it onom nokitanan no.

Nokitanan peeri, iso po nôono mangan yuumo, it dang tanak toori. Sampay naawi ne tadlaw koturu nga amu-i okito. Nunu-i it tanak di raja dit keeso dino, koduwo, kotolu, sampay koonom kopi'ikid nopo dot tadlaw ot kokitanan. Kikiro, it tadlaw di beenoy maan yuumo, isot okito, sampay onom tadlaw nga nokitanan no kikiawi it onom neenan it pana. Tu onom it tanak di raja, onom-i oh pomogunan do kinorikoton dit pana doalo.

Jadi, na, eeranan i raja di pupuun-i, eeranan dot nokuro tu irad diri. Nga pasal-pasal dot nokorikot dîino minogium om nelaan no dîino dot iri bala'ay ot kojodian diri. Ba, it tanak di raja dit sid onom ot pomogunan diri nga mangakun-i do mangan sowo'o dit tanak di raja dit onom oh tulun. Nga, iri ot kaalung, it songinan po it pana dit tanak dit toori ot amu nokitanan. Jadi amu mangakun tit raja diti, it tama dit turu koyuwan it tanak ong kono-ko okitanan kikiawi, subay-ko kopi'iya dot manansawo.

mempunyai seorang sahaja puteri.

Jadi, kesemua anak panah milik putera raja itu sudah dijumpai, bermula dari anak panah milik putera yang pertama, kedua, ketiga, keempat, kelima, dan keenam. Semua anak panah itu dijumpai dengan keadaan yang sama, iaitu semuanya telah dijumpai pada tangga bilik peraduan puteri raja, tapi di tempat yang berlainan, iaitu satu negeri satu orang raja. Tapi kesemua raja itu hanya mempunyai seorang puteri. Jadi, senanglah kini sebab anak panah milik keenam-enam putera itu sudah dijumpai.

Sesudah keenam-enam anak panah itu berjaya dijumpai maka tinggal satu lagi anak panah yang hendak dicari iaitu anak panah milik putera bongsu. Sudah tujuh hari mereka mencarinya tapi anak panah itu belum juga dijumpai. Padahal, anak panah milik keenam-enam putera itu telah dijumpai dengan hanya selang sehari. Contohnya, hari ini anak panah yang satu dicari dan dijumpai juga pada hari ini. Setelah cukup enam hari maka berjayalah dijumpai keenam-enam panah itu. Sebab enam orang putera raja, enam buah juga negeri tempat menjumpai anak panah mereka.

Hal itu menyebabkan baginda merasa hairan pada mulanya. Tapi selepas mereka sampai di tempat pencarian barulah diketahui bahawa begitulah kejadiannya. Nah, berkenaan dengan keenam-enam puteri raja di keenam-enam buah negeri itu memang mereka setuju juga dikahwinkan dengan keenam-enam putera itu. Tapi, hal yang menyebabkan majlis perkahwinan mereka terhalang ialah berkenaan dengan anak panah milik putera bongsu yang belum lagi dijumpai. Jadi, baginda tidak setuju jika perkahwinan itu dilaksanakan jika anak panah milik putera bongsu belum ditemui. Mereka haruslah melaksanakan majlis perkahwinan

All the arrows of the king's sons, from the first, second, third, fourth, fifth and sixth, all were found. And all of them were like the first, landing on the steps leading up to the king's daughter's bedroom. But they were in different lands. Each land had one king, and each of those kings had just one daughter. So they were pleased because six of them had found their spouses.

Those arrows having been found, there was just one more to find, the youngest son's arrow. When the seventh day was over no one had found it. The other sons from the first, second, third, to the sixth, one of them had been found each day. For instance, if you looked today you would find one arrow. There were six lands where the six arrows were found.

So the king was amazed at the start how the arrows had gone. But when the arrows were all found he knew how it worked out. The daughters of the kings where arrows landed in their six kingdoms agreed to marry off their daughters to the six sons of the king. But what held things up was that the one arrow had not been found. So the king did not consent to the others marrying when all the arrows had not yet been found; he wanted them to all hold their weddings at once.

Om kinamay d̄ino ino do mogium, nga sampay kawalu, kosiyam, koopod, koopod om iso, koopod om duwo, koopod om tolu tadlaw mogium. Ino nopo dino ong norikot no i koopod, na okon-no-ko pomogunan po d̄ino ot orikot do mogium, sid gowuton no. Sampay it koopod om iso, koopod om duwo ot tadlaw nga sid gowuton n̄ono pogiuman tu naawi no pomogunan mogium nga aa po nokitanan it songinan po it pana dit tanak.

Wooy nopo norikot no d̄ino it koopod om apat, tu antad dit koopod nga okon-no-ko sid pomogunan pot pogiuman, na sid gowuton no d̄ino tu naawi no pomogunan, aso-i ot okitanan. M̄i'abar-abar it tongo raja ong songo nga aso-i. Okon-no-ko it tulun po di raja dit sanganu kokikiro dit tanak diri nga nokopi'abar-abar tu ba oleed-i gima it masa diri, jadi nokopi'ilo d̄ino. It pomogunan wookon dit nokeelo nga tumanud no kiawi iri do mogium d̄ino.

Jadi, onom oh pomogunan do mogium, koturu dit pomogunan dit raja dit ki-tanganak do turu, tu mias no mogiim. It tongo kawasan dit ki-ongo-tulun nga sid gowuton d̄ino mogium.

N̄orikot po koopod om apat oh tadlaw do sid gowuton oh pinogiuman, nokito nogi n̄ono. Dot kon-ko isay oh nokokito nga i tanak di raja di toori. Iri nopo bala diri, kukuyutan dot kon-ko tulun, kara. Kukuyutan it pana dit tanak, nga nokotitigog neeti tanak dot, "Iti-diyi i pana ku," ka. Jadi, iti

itu dengan serentak.

Nah, oleh kerana demikian maka berusaha mereka mencari anak panah itu dengan sedaya-upaya, tapi walaupun hari sudah genap lapan hari, bahkan sembilan hari, sepuluh hari, sebelas hari, dan dua belas hari, ketiga belas hari, panah itu belum ditemui juga. Bahkan ketika mereka mencari anak panah itu pada hari yang kesepuluh, bukan lagi di perkampungan mereka mencari tapi di dalam hutan sudah. Malahan pada hari yang kesebelas dan kedua belas pun mereka mencarinya di dalam hutan, sebab mereka sudah menjelajahi seluruh negeri untuk mencari anak panah putera bongsu tapi tidak ditemui juga.

Apabila sudah genap hari yang keempat belas mereka mencarinya, sebab bermula pada hari yang kesepuluh mereka tidak lagi mencarinya di kawasan negeri, maka dalam hutanlah mereka mencari anak panah itu, sebab sudah dicari di serata negeri tapi tidak dijumpai. Mereka sudah saling bertanya di mana-mana tapi tidak ditemui juga. Malahan bukan hanya rakyat baginda sahaja yang saling bertanya, tapi rakyat dari raja yang lain pun saling bertanya juga. Negeri-negeri yang lain yang telah mengetahui hal itu juga turut mencari panah itu.

Jadi kini tujuh buah negeri yang turut serta dalam pencarian itu termasuklah negeri raja yang mempunyai tujuh orang putera, sebab mereka berpecah mencari. Rakyat jelata yang lain juga sudah masuk dalam hutan untuk mencarinya.

Apabila tiba pada hari yang keempat belas misi mencari di dalam hutan, akhirnya anak panah itu dijumpai. Dan orang yang berjaya menjumpai anak panah itu adalah putera bongsu itu sendiri. Rupa-rupanya anak panah itu telah dipegang oleh seekor kera. Hal itu sangat mengejutkan putera bongsu.

So they continued searching up to the eighth, ninth, tenth, eleventh, twelfth and thirteenth day. From the tenth day on, they did not search where people lived, they searched in the woods. Including the eleventh, twelfth day they searched in the woods, because there were no more dwelling places to search, and yet they still did not come across the youngest son's arrow.

When it reached the 14th day (since from the 10th day they were not searching in dwelling places but in the woods) they still didn't find it. The various kings communicated about it but no one found it. It wasn't just the people from the first king's kingdom that looked, but the populace from the other kings also looked. Everyone was looking for it.

Six kingdoms were searching for the arrow, and the original king's made seven kingdoms. In places where people lived they were now searching in the forest.

When it reached 14 days searching in the woods, it was finally found. It was none other than the king's youngest son who found the arrow. It was in the grip not of humans but a monkey. The monkey was holding his arrow, and the young man was shocked,

nopo tit tanak ti raja diti nga nelaan no kiawi ino. It tanak di raja toori nga nakaarati dot ugu keeri. Monurut yalo di boros di nujum, i kara pun oh nokokuyut dot naan yuumo diri nga, îiri-i ot, “Sawo ku dîino iti,” ka dialo.

Om kokitanay dîino dit raja, nelaan nobo siri, tad-pom aa mangakun ah raja. “Aki’i mangakun dino! Kamamalu!” ka dialo. “Amu!” ka dit tanak, “iti no gima ot boros do nujum,” ka. Ino nujum dino nga mootongong no nujum dino, aa elaan ong nunu oh pikiron dialo, amu yalo kabarani momoros. Nunu-i, noboros doo dot mimang iri no. Nga amu kobulun no nujum momoros dot iri not ipasawo not tanak no raja dino tu mookoy-i i nujum dot mangan di raja rotuay do tukum do maan jiilo. Tu ino raja dino mimang-ko momorinta.

Kiinam-i dîino bala iri nga aa-i mangakun not tanak di raja dino dot aa doo asawo it kara, subay-ko iri no sawo doo. Awawasi po toobo dot ino nopo no kara dino nga masam-ko ti kara ti maakaa tokitanan daton tu awasi po no wuros. Adi, komoyo'on ti kara ti maakaa diti aparui.

Nga kadung ong iri, i mato di kara nga kinumindat. Ino todung no kara dino nga aso-i, luwang kam luwang. I nipon nga aso-i oh munung, nipon no tokito, om ara'at tokitanan babanar. Ino kaara'at no kara maakaa, inggopod po kaara'at dilo nga amu po keenong; iri pot ara'at no.

Pama ong okon-ko owodung. Owodung. Tu minsomok opo no raja dino, amu kata'an no raja dino.

“Hah, ini dia anak panah patik,” katanya. Jadi, berkenaan dengan putera-putera raja, mereka sudah tahu tentang semuanya itu. Putera bongsu juga sudah mengerti bahawa peraturannya memang begitu, sebab dia mahu menuruti apa kata nujum. Maka dengan itu, walaupun yang telah tersambut anak panahnya adalah seekor kera ketika dicari, tapi putera bongsu itu tetap berkata, “Inilah isteri patik,” katanya.

Nah, tatkala baginda melihatnya, baginda langsung tidak setuju. “Ayahanda tidak setuju! Memalukan!” titah baginda. “Ah, tidak!” kata putera bongsu, “inilah peraturan nujum,” katanya. Nujum itu pula termenung sahaja, tidak tahu apa yang difikirkannya. Dia tidak berani berkata. Padahal, dia sudah mengatakan bahawa memang begitulah peraturannya. Tapi dia tidak berani mengatakan bahawa putera harus mengahwini kera itu, sebab nujum itu takut dihukum penjara oleh baginda. Sebab raja itu memang memerintah.

Tapi, putera bongsu itu tetap berkeras untuk memperisterikan kera itu. Putera bongsu mesti mengahwini kera itu. Bagus juga kalau kera itu adalah seperti kera yang kita nampak sekarang, sebab ada lawa lagi. Maksudnya kera yang ada sekarang ini masih cantik.

Tapi, kera yang ada di situ pada waktu itu, matanya terbeliak. Hidungnya pula tidak ada, lubang hidung sahaja yang ada. Giginya pula tiada bibir, hanya gigi yang kelihatan, dan sangat kelihatan hodoh. Walaupun begitu hodohnya kera yang ada sekarang ini, tapi sepuluh kali ganda lagi hodohnya kera yang itu; kera itu lagi lebih hodoh.

Tidak apa juga kalau tidak bau hangit, tapi kera itu bau hangit. Apabila baginda mendekatinya,

saying, “This is my arrow.” So this king’s son knew all that. He understood the situation. According to the soothsayer’s words, the monkey holding the arrow they were searching for, “That is my wife,” he said.

When the king saw that, he would not consent. “I will not consent to that! That is shameful!” he said. “No,” said his son, “this is what the soothsayer instructed.” The soothsayer just stared. We don’t know what he was thinking; he didn’t dare to speak. Whereas that was indeed what he had laid out. But he did not dare to say that the son of the king must marry the monkey because he feared the king would have him jailed, since the king was the ruler.

As it went on, the king’s son would not consent to not marrying the monkey; it had to be his wife. It would have been better if the monkey looked good just like monkeys now which we see, with a nice face. Which is to say the ones now look nice.

But as for that one, it had bulging eyes. It had no nose, just nostril holes. The mouth had no lips, and the teeth were visible, and it was really repulsive. For monkeys that are ugly now, it was more than ten times uglier.

That doesn’t take into account the stink. When the king approached, he couldn’t

Owodung ka nga aa elaan dot owutong ko tongoh, owodung ka di boros. Nga kadung it tanak toori di raja, asal nokito, onuwo dialo om ginapus, kinaman dialo mongogogol moningud ino. Pagkam irad diri, i raja nga amu kadapat dot momogos. Tu ong pogoson, misingpatay no tanak no raja ong kono-ko iri no sawo doo. Kaa nopo diiri di raja, “Ong irad dino, mogidu koh sitid pomogunan ku!” ka dialo.

Maay no yalo taakay, monurut do sorita, i lonjong, wawasi po do lonjong do songinan nga soro-sompapapas po no lonjong do minaan pataako. Iso lonjong do sampapas, iso kawali do sampapas. Om it soruway nga iri no it soruway di minaan soruwayo dit minogium diri. Om it masis nga kon-ko masis po dot masam-ko do maakaa, it mangan popintiko kaa i basi om i pampang diri. Tongo rulub naan taakay yalo.

Naan no yalo suu'o do mogidu. Jadi, sinumanggup no yalo dino tu, ka nopo di raja, “Kadung ong irad dino,” ka di raja, “ikaw, aa teekaw maan taakay ditit kakayaan ku. Yotilo no maan ku taakay onom koyuwan, ong amu koh no maya dogon,” ka di raja. “Okey, aso masaala,” ka dit tanak di raja di toori. Adi, pagkam irad diri, iri not nitaak di raja.

Pamâanaw no yalo, asee sinakaan dino, sid gowuton oh nongoyon. Ino raja dino mantad di pinamaan di tanak doo, amu tantu mangakan no raja tu osusa ginawo dialo tu paaling do kasayangan dialo iri no tanak doo di toori, tu nununu oh boroson di

baginda tidak dapat bertahan. Orang kata bau hangit, tapi tidak tahulah bau busuk atau apa, tapi kata bau busuk. Tapi, putera bongsu raja pula, apabila dia melihat kera itu, dia terus memeluknya dan menciumnya bertubi-tubi. Oleh kerana demikian maka tidaklah baginda dapat mencegahnya. Sebab kalau baginda mencegahnya, putera bongsu itu akan membunuh diri kalau dia tidak berjaya mengahwini kera itu. Lalu, berkatalah baginda, “Jika anakanda bertindak demikian, anakanda pergi dari sini!” kata baginda.

Oleh itu, menurut cerita, putera bongsu hanya diberikan beberapa peralatan dapur iaitu, periuk yang hanya setengah; sebuah periuk yang tinggal setengah dan sebuah kualiti yang tinggal setengah. Seluar pula hanya seluar yang dipakai oleh putera sewaktu mencari panahnya. Dia juga telah diberikan sebiji mancis, iaitu mancis yang bukannya seperti mancis yang digunakan sekarang ini. Mancis itu adalah mancis purba yang menggunakan batu dan besi. Kapas juga diberikan kepadanya untuk menyalakan api.

Selepas itu, baginda menyuruhnya pergi. Putera bongsu sanggup pergi dari situ, sebab kata raja, “Jika demikian, ayahanda tidak akan memberikan anakanda harta kekayaan ayahanda. Hanya kekanda-kekandamu enam orang sahaja yang ayahanda berikan harta, jika kamu tidak menurut perintah ayahanda,” titah baginda. “Baiklah, tiada masalah,” jawab putera bongsu. Oleh kerana demikian, maka itu sahaja barang-barang yang baginda beri kepadanya.

Setelah itu, pergilah putera bongsu dengan tidak berkendaraan, sebab dia pergi ke dalam hutan. Berkenaan dengan baginda pula, sejak putera bongsu pergi, baginda tidak lalu makan sebab baginda merasa susah hati kerana putera bongsu adalah putera yang

stand the smell. It was stinky, but we’re not sure if it was stinky or what, but it was called stinky. But as for the king’s youngest son, as soon as he saw it he grabbed it and hugged it, and as he went on wrestling with it he kissed it. That being the case, the king could not forbid it. If he forbid it, the boy would kill himself if he was not allowed to have the monkey as his wife. The king just said, “If you are going to marry the monkey, leave my kingdom.”

According to the story, he was given a cooking pot; it would have been good if it was a nice pot, but he was given a half of a pot. He was given half a wok. The pants he got were just what he was wearing during the search. He didn’t get a fire starter like now which is a cigarette lighter, he was given a flint and steel, along with a cotton-like material.

He was told to go away. He was willing to go because the king said, “With this situation I will not give you any of my wealth. I will give it to the six brothers, since you will not be with me.” “Okay, no problem,” said the king’s youngest son. So then that was what the king gave him.

He walked off, with nothing to ride on, going into the jungle. The king did not eat well from the time his son left, because his youngest son was the most beloved to him, because whatever the king told him to do he obeyed. But what the king

raja nga togimoyo'on banar dialo. O, nga iri ot kinasanaan di raja tu it karatu do maruah doo, tu yang-ko tanak do raja om manansawo dot kara. Awasi peelo wuros dilo kara maakaa, nga ara'at mantad dilo.

Na pagkam irad diri, mongitung dñiri i raja dot kukuro ot cara di raja dot supaya maan dit tanak doo tongkiyaday i kara. Na, waro neetung di raja bala diri tu kikiawi di tanak di raja dit onom koyuwan diri, nokopisasawo dñino beeri. Om masing-masing do tinaakan dialo dot tongo kakayaan doo, om ki-ongo-walay no dñiri. Na, nokorikot po dot apat noopod oh tadlaw, waro dñiri ot eetung di raja dot papawaro yalo dot iso ot piitatarayan. Piitatarayan dot monginlanji dot walay.

Jadi, pagkam irad diri, tu itungon nopo di raja nga ong it tanak doo dit koturu diri, kuoyon do mongias do walay. Isay ot amu eelo, suu'on di raja paada dit sawo doo. It onom it tanak di raja dino, ong aa eelo i sawo doo diri do mongias, asot eas-ias, maan popitongkiyado. Isay ot paaling dot eelo, na taakan di raja dot kakaya'an po keembagu.

Ponulis no no raja om maay no pataako dit tiap-tiap dit anak-anak doo. Tu sabanar no i pinogiduan dit tanak di raja dino nga nelaan no, tu waro naan suu'o bala di raja diri monoyinu. Naan doo suu'o it koouripanan dot monoluku dit tinonobon. Maay nopo soluku'o-soluku'o nga aa-i banar-ko osodu sid kampung it pomogunan doo, nga sid gowuton.

disayanginya, sebab apa saja yang dicakap oleh baginda, putera bongsu akan menurutinya. Tapi, hal yang membuatkan baginda marah ialah berkenaan dengan hal yang menjatuhkan maruahnya sebagai raja, sebab sepangkat-pangkat putera raja, mahu pula berkahwin dengan seekor kera. Padahal kera itu sangat hodoh dan lebih hodoh daripada kera yang ada sekarang ini.

Nah, oleh kerana demikian, maka baginda telah berfikir untuk mencari cara supaya puteranya meninggalkan kera itu. Jadi, ada satu idea yang timbul di fikiran baginda, sebab kesemua putera itu sudah berkahwin. Putera-putera itu masing-masing diberikan harta kekayaan, dan punya istana sendiri. Nah, apabila genap empat puluh hari, berfikirlah baginda untuk mengadakan pertandingan. Pertandingan menghias rumah.

Jadi, oleh kerana demikian, sebab kalau menurut fikiran baginda, putera bongsu baginda, macamana mahu menghias rumah. Syarat-syarat pertandingan itu ialah, siapa yang tidak pandai menghias rumah, raja perintahkan untuk menceraikan isterinya. Keenam-enam putera baginda itu, jika isteri-isteri mereka tidak pandai menghias rumah, akan dipisahkan. Siapa yang paling pandai menghias, akan diberikan harta kekayaan sekali lagi.

Nah, baginda pun menulis surat dan memberikan kepada setiap puteranya. Sebab sebenarnya, tempat putera bongsu melarikan diri sudah diketahui, sebab ada orang yang disuruh oleh baginda untuk mengintip. Baginda telah menyuruh hamba-hambanya mengintip tempat putera bongsu menghilangkan diri. Apabila hamba itu mengintipnya, maka ketahuanlah bahawa tempat putera bongsu itu tinggal tidak juga jauh dari kampung halamannya, tapi

hated was the loss of dignity he felt, because his son was a king's son and he went and married a monkey. The monkeys now look good, but is was uglier than now.

So then the king started thinking about how he could separate his son from the monkey. All six of his other sons were now married. He had given wealth to all of them. Each of them now had a palace. After forty days, the king thought of holding a contest. A contest of decorating a house.

So he thought how his seven sons could decorate their houses. Whoever didn't know how, the king would order him to divorce his wife. For the six sons, if their wives didn't know how to decorate, they would be separated from their husband. Whoever was the best decorator would be given more wealth by the king.

The king wrote up the contest and gave it to each of his sons. Actually where his youngest son had gone to was known, because the king had had people spy on him. He had slaves spy out where he had hidden himself. They had spotted him living not far from the king's place but in the woods.

Dot tad minanganu no yalo dot tongo roon dot tongo sansarabon, tongo tolidus do siri, om iri no ot poonorimaan dialo tu minaan yalo taakay do wawagas dino. Maya dit boros siri, turu puut no nitaak oh wagas om turu neenan ot sada. Liniking nga aa elaan ong nunu do sada ot minaan sala'o. Iri no rinapa dialo.

Adi koguli dit sorita dit tanak di raja dit koturu, tu nosoluku no dit koo'uripanan, na yalo nopo bala diri kakandaayon dialo bala not kara, i sawo doo, om singudon doo. Ombo monorimo yalo, om kowiliw nogi nga manud-tanud no kara. Mogium dot tongo gagangot, nga manud-tanud no kara dino. Om soluku'on nôono di sodoy nga mootoning no kara, gogopuson dialo no kara dino.

Jadi, wooy opo do tirad dino dîino, nawaal di raja diri om waro dîino oh surat do minaan pataako sid tongo tanak di raja dit onom koyuwan. Om pagka tu nelaan-i di raja do songo kineeyonon dit tanak doo, sinuu-i dîiri it kooripanan doo do pataak di surat diri. Dot ino dino, turu tadlaw no oh gisom. Isay ot amu eelo, maan paada'o i sawo. Na, ong amu eelo langsung bala'ay komoyon diri, asot pongilaan banar, patayon ka bala diri. Ong eelo-i sabet-sabat aa-i patayon. Iri nopot tujuan diri, it kikiro di raja mimang aso-i dit tanak doo dit onom koyuwan nga it tanak doo dit toori ot kikiro'on yo mamatay i kara.

Kata'ak dîino iri, om kabaca dit tanak toori nga antad dit tadlaw keeso, koduwo, kotolu, kaapat,

di dalam hutan.

Putera bongsu itu mengambil daun sikai dan daun sejenis tumbuhan, dan itulah yang dijadikannya tempatnya memasak nasi, sebab dia telah diberikan beras. Menurut cerita di situ, beras yang diberikan hanya tujuh cupak dan tujuh ekor ikan. Ikan itu adalah ikan masin tapi tidak diketahui apa jenis ikan yang telah disalai. Itulah lauknya.

Berbalik kepada cerita mengenai putera bongsu, sebab tempatnya sudah diintip oleh para hamba, putera bongsu itu rupanya mendukung si kera isterinya dan menciumnya. Hanya ketika dia memasak nasi barulah si kera terlepas, tapi si kera tetap mengikutinya. Putera bongsu itu mencari kayu api pun si kera akan mengikutinya. Ketika mereka mengintipnya pada waktu malam, si kera tidur di sisi putera bongsu dan dipeluk oleh putera bongsu.

Jadi, apabila baginda melakukan hal yang demikian, dan ada pula surat yang diberikannya kepada putera-puteranya yang seramai enam orang. Oleh kerana baginda mengetahui juga di mana tempatnya putera bongsu itu tinggal, maka baginda telah menyuruh hambahambanya menghantar surat itu kepada putera bongsu. Padahal tempoh pertandingan itu hanya selama tujuh hari. Siapa yang tidak pandai maka harus menceraikan isteri. Nah, kalau langsung tidak pandai, tiada pengetahuan, maka ia akan dibunuh. Kalau pandai sikit-sikit, tidak juga dibunuh. Tujuan baginda berbuat demikian ialah keenam-enam puteranya memang tiada kaitan dengan hal itu tapi, putera bongsunya yang mahu dikenakannya supaya dia dapat membunuh si kera.

Sesudah surat itu diberikan kepada putera bongsu, dan telah dibaca oleh putera bongsu maka

He had taken roofing leaves and made a kitchen, because he had been given rice. The story says he was given seven pints of rice and seven fish. He had salted fish, who know of what type. That was his meat.

So to get back to the seventh son's story, he had been spied upon by the slaves. He was cradling the monkey in his arms – his wife – and kissing it. Whenever he would cook then he would put the monkey down, but it would stay by his side. When looking for firewood, the monkey would be with him. They spied on him at night, and the monkey was beside him, and hugging him.

So when the king made his decree, the six sons were given letters. And since the king knew the whereabouts of the seventh son, he ordered his slaves to give him the letter as well. The contest ended in seven days. Any woman who didn't know how to decorate would be divorced. If they didn't know at all how to decorate, they would be executed. If they knew a bit, they would not be killed. The intent of this, the thinking of the king was not directed at his six sons. Rather he wanted to kill the monkey.

The letter was given to the youngest son and he read it. From the first day, second,

kolimo, om aa d̄ino mangakan no tanak no raja dino dit toori tu rumosi d̄ino yalo. Asayangan di kara, mogiad nopo yalo om gopuson i kara. Wooy opo di koonom, nokotigog nogi not tanak no raja dot, “Nokuro tu amu koh mangakan? Mad-ko osusa no ginawo nu?” ka norongow dialo. Om siratay dialo nga i kara oh minomoros. Aso simbar dialo diri, tabpaay dialo no kara dino bala'ay, gopuso dialo, singudo dialo, om minomoros nogi yalo dot, “Aso-i,” ka.

Jadi, wooy opo d̄ino di sodoy d̄ino diri dot kolimo, n̄okorongow no yalo do boros dot, “Elaan ku-i, waro oh surat do niatod dit koo'uripanan dot mantad sid tama nu, dot ‘Iti om iti’,” ka. Tu it mitatanding do mangansak om mitatanding do mongias (mangalanji) do walay. Nga nu kat iason dialo obo, om nunu ot onsokon? Aso. Jadi komoyon apatay no beeno ong aso no.

Nga ka dit kara dit kolimo no it tadlaw, “Ong suuwab,” ka di kara, “mongoy sid puun di kayu dit kinokitanan nu dogon,” ka, “om ino lonjong no sampapas no, maan nu owito, om pobobogon nu sid puun di kayu di kinokitanan nu dogon,” ka. Na, nu-i ino kinokitanan dino nga osodu, osodu-i nga otunungan-i dialo.

Koodop d̄ino yalo, om kopolik yalo di susuwab dit tadlaw koonom nga aso sino no kara. Om kinuminam osusa ginawo dialo dino, nga naandadaman no dialo i boros di kara dot, “Mongoy sid puun di kayu,” ka. Asal do

sejak hari dia menerima surat itu sehinggalah pada hari yang ketujuh, putera itu tidak lalu makan, sebab putera takut, dan dia merasa sayang dengan si kera. Putera bongsu menangis sepanjang hari sambil memeluk si kera. Apabila tiba pada hari yang keenam, putera bongsu terkejut yang amat sangat kerana, “Kenapa kanda tidak makan? Sepertinya hati kanda merasa sugul?” kata suara yang didengarnya. Ketika putera memandangnya, rupanya sang kera yang bercakap. Putera tidak menjawab, tapi putera menerpa sang kera, lalu memeluk dan menciumnya kemudian berkata, “Tiada apa-apa,” jawabnya.

Nah, ketika tiba pada malam kelima, putera bongsu terdengar lagi satu suara yang berkata, “Dinda tahu juga, ada surat yang telah dihantar oleh para hamba, dan surat itu adalah daripada ayahanda kakanda, tentang ‘Ini dan ini,’” kata suara itu. Yang dimaksudkan itu adalah berkenaan dengan pertandingan memasak dan pertandingan menghias rumah. Tapi, apalah yang hendak dihias oleh putera bongsu, dan apa yang hendak dimasukkannya? Tiada. Jadi, maksudnya matilah jika tiada.

Tapi, kata sang kera pada hari yang kelima, “Esok, kanda pergilah di bawah pokok kayu di tempat kanda menjumpai dinda, dan bawalah bersama periuk yang sebelah itu, kemudian pukulkan pada pohon kayu itu,” katanya. Padahal, tempat di mana putera menjumpai sang kera itu agak jauh juga dari tempat mereka tinggal, tapi dia tahu juga.

Apabila dia tertidur dan bangun pada keesokan hari yang keenam, sang kera sudah tiada di situ. Oleh itu, putera bongsu sangat susah hati, tapi dengan tiba-tiba dia teringat pada pesan sang kera, iaitu, “Kanda pergilah di bawah pokok kayu,”

third, fourth, fifth he didn't eat because he was afraid. He loved the monkey. He would cry and hug the monkey. When the sixth day came, the king's son was startled, because he heard, “Why are you not eating? You seemed to be troubled.” He looked around and it was the monkey that spoke. He didn't answer, he grabbed the monkey and hugged it, kissed it and said, “No reason.”

When the fifth night came, he heard speaking saying, “I know that there is a letter brought by slaves from your father which says ‘thus and so’.” It was about the contest cooking and decorating the house. But what was there to decorate, and what would they cook? There was nothing. Meaning the monkey would be killed if there was nothing.

But the monkey said on the fifth day, “Tomorrow go to the tree where you first saw me. Bring along that half cooking pot. Beat it against the base of the tree where you first saw me.” The place where he had first seen the monkey was far away, but he knew the way there.

He went to sleep and woke up on the sixth day and the monkey wasn't there. He grew more and more troubled, but he remembered then what the monkey had said, “Go to the base of the tree.” As soon as he

naandaman dialo i boros, onuwo dialo i lonjong om kinam yalo do manangkus dino, nôokorikot siri, amu-amu naadan yalo. Amu no minisasala yalo, turus sid puun di kayu dit kinokitanan doo ot rinikoton doo.

Korikot siri, amu no yalo tinumingaa po, amu no minogintong, turus bobogo dialo i puun no kayu dino, nga amu adapat mangagambar ong nunu oh bongut do norongow dialo. Masam-ko it notuntugan yalo do weeg, mad-ko, “yass,” ka topurimanan dialo, om masam-ko okon-ko siri yalo. Nga iri ot opurimanan dialo, waro gumapus doo.

Om kasadar diino yalo, om pogigintong nga atuk-atuk do kaalanji do tongondu bala diri, do gumapus no dialo om sumingud no. Om kokitanay dialo om kinam yalo dot monulak, masam-ko misilat yalo dino, noluwasan no puun no kayu dot, “Kada no siti,” ka, “i kara oh mangan ku,” ka dialo. “Kadaay oku mangay koso’o,” ka dialo, “i kara maan ku,” ka. “O, nga nunu ma guna nu do kara? Iri kara, yoku tulun. Awasi nogi ong yoku tulun, iri kara. Nunu maan nu do kara?” ka. “Amu, sosongkuro-i oh kaalanji nu, tatambaan po kaalanji nu, inturu koh kaalanji dino nga aaku-i maan pogontio di kara, îiri-i kara maan ku,” ka dialo.

Kiinam-i ino migaga, ong it mamangan no kiroo oh jaam, kurang lobi do sajaam koleed dot irad diri oh karaja dot gumogol i tongondu nga tulakon dialo ino, kongo-susumpak yalo, mingkakat yalo, monulak tu tumabpo no tongondu dino. “Yoku no ganti di kara,” ka, “kada no maay ondomo no kara,” ka. Kakal-i yalo dot amu.

katanya. Sebaik sahaja putera mengingati pesan sang kera, dia terus mengambil periuk lalu berlari dengan pantas, dan ketika tiba di sana, dia hampir-hampir pengsan. Tiada lain yang ditujunya ialah di pokok kayu di tempat dia menemui sang kera.

Sesampainya putera di sana, dia tidak sudah mendongak, tidak sudah melihat-lihat, tapi terus memukul pohon kayu itu, maka tidak dapat digambarkan suara apa yang dia dengar. Dia bagaikan disimbah air dan ada pula bunyi ‘yass’ yang dirasanya, dan dia bagaikan tidak berada di situ. Tapi apa yang dirasanya ialah, ada sesuatu yang memeluknya.

Apabila dia tersedar semula dan melihat-lihat di sekeliling, aduh-aduh cantiknya gadis itu, yang memeluk dan menciumnya. Apabila putera melihatnya, dia terus berusaha menolaknya, dan terjadilah pergelutan di antara mereka sehingga halaman pohon kayu itu menjadi luas. “Janganlah kamu di sini, patik mahukan sang kera,” kata putera bongsu. “Jangan kacau patik,” katanya. “Kamu nak buat apa dengan sang kera? Dia itu kera, patik ini manusia. Lebih baik seorang manusia daripada seekor kera. Apa faedah mu dengan kera itu?” kata gadis itu. “Tidak, berapa pun cantiknya kamu, dan walau pun kecantikan kamu itu digandakan tujuh kali, tapi patik tetap mahukan sang kera itu,” kata putera bongsu.

Mereka terus bersoal jawab, dan jika masanya dikira, mungkin lebih kurang satu jam mereka bersoal jawab, dan di samping itu gadis itu menggumuli putera bongsu tapi ditolak oleh putera bongsu sehingga putera jatuh terduduk, tapi dia tetap berdiri dan menolak gadis itu sebab gadis itu menerpa. “Patiklah yang ganti si kera itu. Jangan lagi kanda

remembered, he took the cooking pot and set off running, and got there, nearly fainting. He went straight to the base of the tree where they had met.

When he got there, he did not look up yet, he straightaway struck the base of the tree, and you can’t picture the voice that he heard. It was as if water were poured over him, and the sound “shhh” that he felt, and it was as if he had been transported elsewhere. Then he felt himself being hugged.

Coming to his senses he looked and there was a woman so beautiful it took your breath away. She was hugging him and kissing him. When he saw her he tried to push her away, and it was as if fighting with a martial arts, to the point that they trampled down the area around the tree. “Don’t come here, the monkey is my wife,” he said. “Don’t bother me, the monkey is my wife.” “Right, but what do you want with a monkey. It is a monkey and I’m a human. I’m better, being human, than a monkey,” said the woman. “No, no matter how beautiful you are, even if you were seven times more beautiful, I would not replace the monkey. The monkey is the one I relate to.”

They went on fighting. If you figured the hours, it was about a hour that it went on. The woman would wrestle and he would push her away. She fell to a sitting position, stood and got pushed again, because she would pounce on him. “I will replace the monkey, don’t think about the monkey

Miilo pom minomoros nôono it tongondu. Ka dit tongondu, “Nelaan ku no ginawo nu,” ka di tongondu, “banar-ko oogot banar no ginawo nu dot sawo,” ka, “nga yoku no tōo i kara diri,” ka dit tongondu. “Aamu,” ka dialo, “okon-ko ikaw po,” ka. “Amu,” ka. Gumogol-i, “Yoku no,” ka, amu-i.

Miilo pom okitanan dialo do miudadaliw it wuros di tongondu do kara pun amu-i yalo. “Ong amu koh mimoyo,” ka dit tongondu, “intatangay,” ka. Om gapus it tongondu, om tulako dialo, nu maan nu dot sinumimbubut no kara dot peengkakat obo no kara dino. “Yoku no i kara diri,” ka. Baru nogi om tabpaay dialo no kara. Nunu maan nu do pengkakat ino tongondu bala diri dot amu maakaso oh kaapar. Baru nogi dīino om minitanud yoalo mamanaw. Nokooli sid walay, ino i koonom no.

Orikot di sodoy dino, nokoodop. Yalo nopo diti, asal nokoodop yalo, landu oh koo'uyan, aso no nosorow dialo. It tongondu dīino tinumungag. Om tungag no tongondu dino, maya di boros di siri, “Naru ku pod susundu,” ka dit tongondu. Om, “Maan ku nopo potodoko ti gapu nga ajadi do istana do siti, dot inturu kaawasi mantad dilot istana do tama ti sawo ku,” ka. “Mantad dino,” ka, “siti nopod kawasan tid istana dino,” ka, “turu oh jinis dot buah-buahan,” ka doo. “Mantad do ratu, it rangalaw, it tongo mangga; turu nopo jinis la. Tongo punti dino, dot waro no ong tumulay nogi, waro no ong tumu'o no, waro ong nongo-puasan no nongaansak,” oh boros dialo. “Siiti nopo,” ka dit

mengingati kera itu,” katanya. Akan tetapi, putera bongsu tetap tidak mahu.

Lalu, dengan tiba-tiba si gadis berkata, “Patik sudah tahu isi hati kanda. Kaanda memang setia kepada isteri. Tapi sebenarnya, patik inilah sang kera itu,” katanya. “Tidak. Bukan kamu,” jawab putera bongsu. “Tidak,” kata si gadis sambil menggeluti putera bongsu, “dindalah sang kera itu,” katanya.

Dengan tiba-tiba putera bongsu melihat muka si gadis berubah-ubah menjadi kera, tapi dia tetap tidak mahu. “Kalau kanda tidak percaya,” kata si gadis, “kanda lihatlah ini,” katanya, lalu menerpa kepada putera tapi ditolak oleh putera. Oleh kerana demikian maka sang kera telah melompat ke atas, padahal dia sedang berdiri. “Dindalah si kera itu,” katanya. Selepas mendengar pengakuan si gadis barulah dia menerpa si gadis. Si gadis pula berdiri di situ dengan wajahnya yang sangat cantik. Selepas itu barulah mereka jalan bersama-sama. Itu adalah hari yang keenam dan mereka sudah pulang di rumah.

Apabila tiba pada waktu malam, mereka telah tertidur. Si putera bongsu pula, sebaik sahaja dia tertidur, dia tidak ingat apa-apa sudah sebab sangat keletihan. Lalu bangunglah si gadis, dan menurut cerita itu, “Wahai sakti ajaib ku,” kata si gadis, “apabila patik memacakkan ranting ini, maka jadilah ia sebuah istana, yang tujuh kali indahnya daripada istana ayahanda suami patik,” katanya, “selain dari itu, di kawasan istana itu akan ada tujuh jenis buah-buahan,” tambahnya. “Buah-buahan itu adalah terdiri daripada durian, rambutan, mangga; tujuh jenis semuanya. Pisang-pisang, di mana ada yang buahnya baru mahu keluar, ada yang sudah matang, dan ada pula yang sudah masak sepenuhnya,” katanya.

anymore,” she said. He still wouldn't go along with it.

Then finally she suddenly spoke. She said, “I now know your heart, you are really devoted to your spouse, but I am that monkey.” “No way,” he said, “it was not you.” “Yes it was,” she said. They would wrestle again. “It was me,” she said. “No it wasn't,” he would reply.

Suddenly he witnessed her face change to that of a monkey, but he still did not believe it. “If you don't believe me,” said the woman, “look.” She hugged him, he pushed her away. Then the monkey jumped up and stood. “I was that monkey,” she said. Only then did he grab her. The woman stood there looking so beautiful. Only then did they walk together. They went together to their house, which was on the sixth day.

That night he went to sleep. When he had fallen asleep, he was extremely worn out, and he remembered nothing. The woman got up. She got up and she said, “May my supernatural powers extend. I will simply plant this stick in the ground and it will become a palace here, a palace that is seven times better than my husband's father's palace. Beyond that, in this area of the courtyard, let there be seven types of fruit trees. Including durian, rambutan, mango – seven types. Banana trees with fruit just emerging, others with maturing bananas, and ripe bananas. Here, herds of domestic animals, with seven species.”

tongondu, “baanan dot tongo pangayam ku, do turu-i oh jinis do pangayam,” ka. Mantad do manuk, sagala jinis no pangayam diri. “Om iti nopod suwang tid istana ku diti,” ka doo, “apat noopod om apat oh jinis do makanan,” ka. “Om iti nopo ti walay diti,” ka doo, “amu insan kokitanan di raja, tu inturu po kaawasi it istana di raja nga aapo keenong,” ka. “Om iti yoku,” ka doo, “om ilo sawo ku,” ka doo, “eenturu poma ilo pakayan do raja nga amu-i keenong,” ka dit tongondu.

Bala dīino, norikot i susuwab diri om kopolik yalo nga nunu oh maan nu dot mīlom sam-ko sinumikit it okitanan dialo. It sid tampat diri nga potonooon-i oh mato irad-ko i noboros no dit tongondu. Na, yalo nga napaaman no nōono dialo i sawo yo diri dot iri bala diri okon-ko kara bāanar.

Om norikot dīino i masa dot magadil it raja. Nokorikot siri, kon-i-ko mangadil bala iri dīino, kudik sogumu bala diri okon-i-ko mangadil no tujuan, kikiro'on do mamatay bala iri. Tu dalam onom it pomogunan diri, nokopikakaa no balaay iri kiawi dot rikoton siri. It tanak di raja maan tabpa'ay oh kikiro'on, ii nopot kara, maan tayangay minsodu om maan nogi patayo.

Nga songo nakalandu mamatay dot ugu keeri ot nokitanan, dot it tongo buah-buahan nga mad-ko songtiri-tiri tokitanan, kootiakanan-i. It tongo makanan di nokeedang siri nga aa maakaso dot ongo-sasadap dot okitanan. Asal

“Di sini pula, akan binatang peliharaan patik yang terdiri daripada tujuh jenis binatang peliharaan,” katanya. Binatang-binatang itu adalah, ayam dan segala jenis binatang peliharaan. “Dan di dalam istana patik ini, akan terdapat empat puluh empat jenis makanan,” katanya. “Berkenaan dengan istana ini, ia adalah sesuatu yang tidak pernah dilihat oleh raja sebab walaupun tujuh kali indahnya istana raja tapi ia belum dapat menandingi,” katanya. “Manakala patik dan juga suami patik, walaupun pakaian raja tujuh kali ganda cantiknya tapi masih tidak dapat menandingi pakaian kami,” kata si gadis.

Nah, apabila putera bongsu terjaga pada keesokan harinya, alangkah terkejutnya dia apabila dia melihat keadaan sekelilingnya yang bagaikan api yang menyala. Di tempat itu telah terjadi seperti yang dikatakan oleh si perempuan, kerana begitu sejuaknya mata memandang. Nah, kini putera bongsu mengerti bahawa isterinya si kera itu bukanlah kera biasa.

Jadi, kini tibalah masanya untuk raja mengadili pertandingan itu. Sesampainya rombongan baginda di situ, sedikit sebanyak rombongan yang datang itu bukanlah bertujuan untuk mengadili tapi tujuan mereka adalah semata-mata untuk membunuh. Sebab dalam keenam-enam buah negeri yang datang itu rupanya sudah berpakat untuk datang di situ. Mereka telah merancang bahawa putera bongsu akan ditangkap, dan kera isteri putera bongsu akan dibawa lari kemudian dibunuh.

Tapi, rancangan mereka itu tidak menjadi apabila mereka melihat keadaan yang seperti itu, iaitu buah-buahan bagaikan menitis-nitis dan menyelerakan. Makanan-makanan yang terhidang di situ juga bukan main sedapnya kelihatan. Apabila

Including chickens, all types of domestic animals. “Inside this palace, let there be 44 types of food,” she said. “As for this palace, let it be something never seen by kings, because a palace seven times as good as the king’s would not equal it. As for me and my spouse, even clothing seven times as good as the king’s will not equal our clothing.”

So then, when the next morning came, the man woke up, what he saw was like a flaming fire. The place was as the woman had spoken, amazing the eyes. So he fully understood that his wife was not some ordinary monkey.

The time for the king to judge the contest came. When he came there, it was not actually to judge, but he was planning to kill the monkey. The brothers from those six lands had all conspired to come there. They thought to arrest the king’s youngest son. The monkey they planned to carry off far away and put it to death.

But when they saw what the place looked like, their plans were dropped. The fruits seemed to be dripping, making the mouth water. The food that was served there looked so appetizing. They had no sooner

<p>nokorikot do siri, tinumangkub nogi do mangakan, okon-i-ko minamatay.</p> <p>Jadi, maya dit sorita dino, kikiawi dit tongo tulun di minooy siri it turu i pomogunan, amu no minuli. Tu i siri bala diri amu apaya kumaraja. Makanan nga waro, amu milod owion oh makanan. I raja pun nga minaliw siri kikiawi. Adi, nununu i pikiron diri nga aso no kosusaan do siri.</p> <p>Jadi, komoyoon, ino sorita dino, i keeso, kinumaya no raja. Waro-i oh pangajaran siri, tu nopupusan no sorita dino. Ino no gisom do sorita. Nga pangajaran nopo siri, it kasayangan dit sid sawo no. Tu o, sabanar no, okudik oh tulun dot koombal dot irad diri dot sampay-ko irad-ko misilat, sampay noluwasan it siri, ongo-sajaam koleed dot mikoliyuw do manabpo ot tongondu doo, “Yoku no ganti kara,” ka, nga amu-i. Kenginan ong iri po iri kara.</p> <p>Jadi, iri no ot pangajaran sirid sorita dino. Ino sabap dot minaan ku tuturano. Owosian oku not tuturan dino tu it tanda dot asayang babanar. Okon-ko boroson ot tulun, iri tu binatang dot aa maakaso oh kaara'at nga aa-i maan pogontio dot tongondu. Adi, iri oh gisom do sorita ku.</p>	<p>rombongan itu sampai di situ, mereka terus duduk makan dan bukannya membunuh.</p> <p>Jadi, menurut cerita, kesemua rombongan yang telah datang di situ, yang berasal dari tujuh buah negeri tidak mahu pulang. Sebab rupanya di tempat itu, mereka tidak susah payah berkerja. Sentiasa ada makanan, tidak pandai habis. Kesemua raja pun telah berpindah di situ. Jadi, apa pun yang difikirkan, tiada lagi masalah di situ.</p> <p>Jadi, maksudnya, kesimpulan cerita itu, pertama: raja menjadi kaya. Ada juga pengajaran yang terdapat di situ, sebab cerita itu telah habis. Sampai di sini sahaja cerita ini. Pengajaran yang didapati dalam cerita ini ialah, kasih sayang terhadap isteri. Sebab, sebenarnya, sedikit orang yang pernah melakukan hal seperti itu, iaitu bagaikan bersilat sehingga tempat itu menjadi bersih, dan sehingga telah memakan masa selama sejam sebab perempuan itu mahu menangkapnya, sambil berkata, “Patiklah yang menggantikan tempat kera itu.” Tapi, lelaki itu tidak mahu.</p> <p>Jadi, itulah pengajaran yang boleh didapati dalam cerita itu. Itulah sebabnya saya menceritakannya sebab saya suka dengan cerita itu sebab itulah tandanya kasih sayang. Jangan katakan manusia, walaupun wujudnya hanya seekor kera sahaja pun, lelaki itu tidak mahu menggantikannya dengan seorang perempuan. Jadi, itulah akhir cerita saya.</p>	<p>arrived than they sat down to eat – not thinking about putting to death.</p> <p>According to the story, none of the people who came there from seven kingdoms went back home. Because at this place there was no need to work. There was food that could not be finished off. The kings all moved there. So you did not have to think about taking care of anything there.</p> <p>So in that story, firstly the king became richer. There is a moral there because the story is finished. But the moral is about loving your spouse. Because actually, very few people have gone to that extreme, of fighting off a woman with something like martial arts, to the point that the whole area was trampled, with her trying to grab him, saying, “I’ll replace the monkey,” but the man would not have it. He wanted to stick with the monkey.</p> <p>So that’s the moral of the story. That is why I told the story. I like the story because it shows real love. Not even to speak of humans, the animal that was so ugly he still didn’t want it replaced by the woman. So that ends my story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editor / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain</p>		
<p> Creative Commons Attribution 4.0: Kimarangang.net 2020</p>		

<p>Minokilukis I Landang Tinangon di Ruminting Jailin Kg. Sinogindai, Pitas, 2014-09-10 Tinulis di Rosnah Nain 2014</p>	<p>Sang Kura-Kura Minta Lukis Diceritakan oleh Ruminting Jailin Kg. Sinogindai, Pitas, 2014-09-10 Terjemahan Melayu: Rosnah Nain 2018</p>	<p>Painted Turtle Told by Ruminting Jailin Sinoginday Village 2014-09 English: James Johansson 2020</p>
<p>Waro no kaka ilo, piwaya no dit Lalandang om it Kakara dot mokianu dot sakat do punti sid tulun.</p> <p>Adi, kodung ong nokooli beeri, tonomo no dit Lalandang om it Kakara. Antad di kaatanom om aa lumangkat tit Lalandang do monginduwas, magkakay di puun dot iri no ot boboroson, “Kakayay ku kakayay puun di unti-unti, tobu mongilong-kilong, tuunturugung,” ka. Adi, it Kakara diri nga tinanom-i i punti yo. Na sosompi anaru no bo diino.</p> <p>Moyo po dit aa-no oloed monguwa om aa-no akadasan dit Kakara, tiakan-i babanar. Kikiwa nopom tiwako ne do'o do punti. Na, i Lalandang diri aa-i miminangan i doo do punti kukurôoyo, sala-ku nogi nga iri not piigama yo ninikid suwab, asee wookon, monginduwas di punti. Adi, anaru no, sampay ki-tuwa no diine punti di Lalandang.</p> <p>Adi, ki-tuwa peeri om mansak no, mîititingaa i Lalandang, “Kuoyon ku diino manganu at tuwa da punti ku dilo dot aaku-i keendakod? Kukuro iti?” ka dit Lalandang.</p> <p>Adi, kikiwa nopo dit Lalandang om ongoy no sid Kakara, “Dii po oy ambaya om, pooloso oku po do waas, panagad ku do pu'un,” ka dit Landang. “Nunu keeno oy ambaya oh komoyon nu tu aaku oorotiyanyan?” ka di Kakara.</p>	<p>Pada suatu hari, sang kura-kura dan sang kera telah pergi kepada manusia untuk meminta anak pisang.</p> <p>Sebaik sahaja sang kura-kura dan sang kera pulang, mereka pun menanam anak pisang itu. Sejak anak pisang itu ditanam, sang kura-kura tidak berganjak dari pokok pisang itu untuk membersihkan sekelilingnya, sambil berkata, “Ku kais-kais pohon si pisang-pisang sehingga pokoknya meninggi nun di atas,” katanya. Sang kera juga telah menanam pisangnya. Jadi, kedua-dua pokok pisang itu sudah sama-sama tinggi.</p> <p>Pada waktu pokok pisang itu sudah hampir berbuah, sang kera tidak dapat menahan selernya, dia hendak sangat memakan pisang itu. Maka dengan itu, sang kera pun menebang pokok pisangnya. Manakala sang kura-kura pula, dia tidak mengapa-apakan pokok pisangnya, malahan itulah kerjanya setiap hari, membersihkan pokok pisangnya. Kini, pokok pisang sang kura-kura sudah tinggi dan sudah berbuah.</p> <p>Apabila pokok pisang sang kura-kura sudah berbuah, sang kura-kura berdiri dekat pokok pisang itu sambil mendongak dan berkata, “Bagaimanalah saya mengambil buah pisang saya itu, sedangkan saya tidak pandai memanjat? Macamana ini?” kata sang kura-kura.</p> <p>Maka dengan itu, sang kura-kura memutuskan untuk pergi kepada sang kera. “Wahai kawan, tolong pinjamkan saya beel, saya nak terbang piis,” kata sang kura-kura. “Apa yang kamu cakap ni, kawan, saya tak faham?” tanya sang kera.</p>	<p>Once upon a time, a Turtle and a Monkey went together to ask for a banana plant pup from someone.</p> <p>When they got back the Turtle and the Monkey planted their banana plant pups. From the time they planted them the Turtle would never leave the banana plant, digging at the base, while saying a mantra, “I scratch at the base of the banana, [grow like] sugarcane shooting up curved.” The Monkey also planted his banana plant. Both plants were the same height.</p> <p>When it got near fruiting time, the Monkey couldn't wait, he really wanted to eat bananas. So he cut down his own banana plant. The Turtle did not do anything to his plant other than what he did every day, clearing around it. The Turtle's banana plant was now tall, and had fruit.</p> <p>It had fruit and it was ripe. The Turtle looked up at it and said, “How will I get the fruit of the banana when I don't know how to climb? What should I do?”</p> <p>So the Turtle straightaway went to the Monkey and said, “Friend, lend me your ‘add’ to cut down a plant.” The Monkey asked, “Friend, what are you referring to because I don't understand?” “Your adze,” said</p>

“Wasoy,” ka di Lalandang. “Adi, nunu oh pu'un?” ka. “Punti,” ka dit Lalandang. “Mm dess oy ambaya, kada kosusa, maan ku-i ikaw tulungay mongindakod, muru poma om tagadon, tad indokodon-i,” ka dit Kakara. “O ba awasi-i beeno,” ka dit Lalandang.

Adi, waya no dīino i Kakara. Om korikot om tingaa'o dit Kakara nga nopuasan do mansak i punti. “Ay, ba beenoy,” ka di Kakara, “owiyaw,” ka, “Kadaada-i doyikaw sino oy Lalandang,” ka. Indaakod no it Kara. “Ino nopo oy ambaya, silo koh ad pu'un. Ong polo'o oku nga ‘Pug,’ ka, koyo no sopulay tu aso tonsi, ong ‘Pis,’ ka, sopulay,” ka dit Kakara. “O,” ka di Lalandang.

Kosindakoy dīino sid tuwa i Kakara diri, om kinam mangakan, warot oopu dit aa-i aakan, it asandang di mongupu, ‘Pug,’ ka. “Koyo neelo oy ambaya sopulay,” ka dit Kakara. Kolo'o it kulit, “Na, ilo sopulay,” ka. Om sopulay di Lalandang nga songo ma tonsi do naakan no di Kara, “Ay,” ka di Lalandang, “ikaw balaay ot ara'at, moomudut koh dogon. Nokuro ma tu owion nu po mangakan om ilo'o nu nogi? Kada po,” ka dit Lalandang.

Kikiwa nopo di Landang om ongoy no sid sungoy, pogium no dot tongkuyu. Kokito dot tongkuyu dot agaagayo, owito no sid puun di punti, pēendokodo nee tongkuyu, “Indakod uwa indakod, iitay i tontoluw di ara,” ka di Lalandang.

“Beliung,” kata sang kura-kura. “Piis tu apa?” tanya sang kera. “Pisang,” jawab sang kura-kura. “Mm, kawan, kamu jangan risau, nanti saya tolong kamu untuk memanjatnya, tidak perlulah kamu menebangnya, terus panjat saja,” kata sang kera. “Oh, baiklah, baguslah begitu,” kata sang kura-kura.

Lalu, sang kera pun mengikuti sang kura-kura. Ketika sang kera sampai di situ dan melihat pisang sang kura-kura yang sudah masak semuanya, “Hah, hari ini saya akan kenyang. Kamu diam sahajalah di sana sang kura-kura,” kata sang kera. Sesudah itu, memanjatlah sang kera. “Kawan, kamu duduklah di bawah pokok ini. Kalau saya jatuhkan buah pisang ini dan berbunyi, ‘Pug’, kamu jangan sambut, tapi kalau bunyinya, ‘Pis’, kamu sambutlah,” kata sang kera. “Baiklah,” jawab sang kura-kura.

Nah, apabila sang kera sampai pada buah pisang itu, berhabislah dia memakannya, dan bila ada buah pisang yang jatuh dan tidak sempat dimakannya kerana terlanggar ketika memetik buang pisang yang lain, buah itu berbunyi ‘Pug’. “Janganlah kau sambut itu, kawan,” kata sang kera. Tapi bila kulit pisang yang jatuh, “Nah, sambut dia, kawan,” kata sang kera. Lalu, apabila sang kura-kura manyambutnya, buah pisang itu tidak berisi sebab sang kera sudah memakannya. “Aik,” kata sang kura-kura, “jahat pula kau ini ya, kau membohongi saya. Kenapa kau habiskan dulu isinya baru kau jatuhkan? Nanti kau,” kata sang kura-kura.

Oleh itu, pergilah sang kura-kura ke sungai lalu mencari ketam. Sebaik sahaja dia menjumpai seekor ketam yang sangat besar, maka dibawanyalah ketam itu di bawah pokok pisangnya kemudian menyuruh ketam itu memanjat,

the Turtle. “So what is the plant?” asked the Monkey. “Banana,” said the Turtle. “Oh my friend, don’t be troubled, I will help you by climbing the tree. No need to cut it down. I’ll just climb up.” The Turtle said, “Alright, that sounds good.”

So they went together to the banana plant. They got there and the Monkey looked up and saw that all the bananas were ripe. “Alright, today I will be sated,” said the Monkey. “You just wait there, oh Turtle.” The Monkey climbed the banana plant. He said, “Here’s how we do it, friend; you stay there by the plant. If I drop bananas and they make a thud sound, don’t collect them, because they have nothing inside. If they make a kerplunk sound, collect them.” “Okay,” said the Turtle.

When the Monkey got to the fruit, he started eating. When a banana fell that he had not eaten, it made a thud sound. “Don’t collect that friend,” said the Monkey. When a banana peel fell, “Collect that,” said the Monkey. So the Turtle went and got them and of course there was no fruit inside, since the Monkey had eaten it. “Hey,” said the Turtle, “you are evil. You are tricking me. Why are you finishing off the bananas and only then dropping them? Just hold on, I’ll be back.”

The Turtle went to the river and looked for a crab. He saw a huge crab, and brought it to the base of the banana plant, and had it climb up. He said, “Climb up to the fruit climb, pinch the balls of the Monkey.”

O nga alankas nee totongkuyu mindakod. Om kalaga sid Kara, onggigipay dit tongkuyu it tontoluw di Kara. Om kopurimanay di Kara, aaku no elala'an do moginuod apapadanan. Soromoon-i ong ti punti nga naawi do noopu. "Na, kuoyon ku neeka, ika not ara'at no," ka dit Lalandang. Puuwo no di Lalandang iri. Na i Kara diri, rinumatu-i tu norurualan. Adi, minomunana diine tontoluw. Adi tiya diri mamangasok ka.

Adi it Kakara diri, kikiwa nopo om panganu no dot tumbalang, om urudo no it nana dit tontoluw yo, oongoy no sid pangasakan. "Dii poy ambaya om, aakow-i tuuwan oy?" ka dit Kakara. "Ay, tuuwan," ka dit tongo tulun. Iso keeso nga, "Tuuwan," ka. Poyuyuo diino dit Kakara it sungoy kang yino. Na, minomoginum nobo diino it tongo tulun diri.

Naawi nopo iri monginum, indakod no i Kakara sid tuntu di kayu om pomungkaw no. Dot iri nopo it rineet dit bungkaw yo, "Bung nana di ara, ninum Kararaa'an," ka. "Ay ades-ades," ka dit tongo tulun, "ososomu no balaay iri ot minaan tokow inumo, i nana bala iri di tontoluw di Kara," ka. "Nga kada po dikaw oy Kakara, ikaw not ara'at!" ka.

Kikiwa nopo dit tongo tulun om pi'ongkolibangay neeri dot mongogusa. Pagka tu aa-i okosupan, maay poosigay dot tasu. Na, natabpaan dot tasu, na minatay no diino beeri Kakara.

Na, kaalan di Lalandang,

"Panjatlal wahai ketam, gigit buah zakar sang kera," kata sang kura-kura. Lalu, memanjatlal sang ketam dengan begitu laju. Apabila sang ketam sampai kepada sang kera, dia terus mencepit buah zakar sang kera, dan apabila dirasai oleh sang kera, bukan main lagi dia bergumul kepedasan. Berkenaan dengan buah pisang pula, semuanya habis terjatuh. "Nah, rasakan sekarang, kau sangat jahat," kata sang kura-kura. Lalu dipungutnyalah buah pisangnya. Manakala sang kera pula, terpaksa menjatuhkan diri kerana kesakitan. Selepas itu, buah zakar sang kera telah bernanah, dan pada waktu itu ialah musim menugal.

Jadi, berkenaan dengan sang kera pula, dengan tidak semena-mena dia telah mengambil batang buluh, lalu memerah nanah buah zakarnya, kemudian pergi di tempat orang yang sedang menugal. "Hai kawan-kawan sekalian, kamu tidak hauskah?" tanya sang kera. "Haus," jawab orang ramai. Seorang demi seorang berkata, "Haus." Oleh itu, sang kera pun mengedarkan nanah yang dikatanya 'air' itu kepada orang ramai. Nah, minumlah orang ramai itu.

Setelah air itu habis diminum, naiklah sang kera di atas pokok kayu kemudian membunyikan bungkaw. Bunyi bungkawnya adalah begini, "Nanah sang kera, diminum oleh para gadis." "Aduh-aduh," kata orang ramai, "alangkah kotornya air yang kita minum itu. Rupanya air itu adalah nanah buah zakar sang kera," kata mereka. "Nanti kau sang kera, kau sangat jahat," kata mereka lagi.

Oleh itu, berpakatlal orang ramai untuk menangkap sang kera. Tapi, oleh kerana sang kera tidak dapat dikejar, maka orang ramai telah menggunakan anjing untuk menangkap sang kera. Nah, setelah sang kera ditangkap oleh anjing, maka matilah dia.

Manakala sang kura-kura pula,

The crab climbed up quickly. When he got to the Monkey, he pinched his balls. When the Monkey felt it he thrashed about in pain. As for the bananas they all fell to the ground. The Turtle said, "Take that you evil Monkey." The Turtle gathered his bananas. As for the Monkey, he fell because of pain. His balls swelled with pus. That happened to be the hill rice planting season.

The Monkey took a section of bamboo and squeezed the pus from his balls into the bamboo and went to the rice planters. "Friends, are you not thirsty?" asked the Monkey. "Yes, we are thirsty," each of the people answered. He gave them the pus, which he called water. So all the people drank it.

When they were finished drinking, he climbed to the top of a tree and played the Jew's harp. He sang, "The maidens have drunk the Monkey's pus." "Oh my, oh my," the people said, "what we drank was foul, that was pus from the Monkey's balls. You are in for it Monkey; you are evil!"

The people planned together to give chase. Since they couldn't catch him, they sicced the dogs on him. The dogs caught the Monkey and killed him.

To return to the Turtle, he

minamaal d̄ino do babangkar, pinasaka'an di panti tu mongowit sid raja, padagang kabarasan di panti.

Adi, nakapamaal nopo do babangkar iri, linumayag no d̄ino. Adi, mulagu i Lalandang dot, "Ogub-ogub tumbalang, ginoowon di onit," ka. "Ay, dii poy ambaya om, tindal po siti, mibinti tokow!" ka dit palanuk. "Ay na, mangaalung konow diti," ka dit Lalandang. Om tindal i Lalandang. "Ambaya, mibinti kito!" ka di palanuk. "O," ka di Lalandang. "Isay o gulu?" ka. "Ay, yoku no," ka di papalanuk. O pasagay di palanuk i Landang nga nokoosil. "Adi, sumuli oku-i gaam?" ka di Lalandang. "Ay, sumuli nobo," ka di papalanuk. Panantaman di papalanuk ong orurukung om masam-ko yino tu pinasagan no. "O," ka di Lalandang. Insodu po ti Lalandang om sisilingo kabarasan i palanuk nga noputut it apat it takod. "Kuoyon ku nee kowu, ikowu not ara'at no, mangaalung dot tulun," ka di Lalandang.

Adi, ginumuli no sumako iri, lôombus no. Īiri-i bo, "Ogub-ogub tumbalang, ginoowon di onit," ka. "Oh ambaya, tindal po, mibinti tokow!" ka dit koriday. Tinumindal no i Lalandang. Om pasagay dit kokoriday i Lalandang nga ba nokolobong saabat sid tana tu ba abasag bogima i koriday, agayo. Asal nokolukan i Lalandang, suliyay no. Insosodu po, om sisilingo nga noputut it apat it

dia telah membuat sebuah rakit tempat dia memuatkan pisang-pisangnya untuk dibawa kepada raja, kononnya sang kera mahu menjual pisang itu.

Jadi, sesudah sang kura-kura menyiapkan rakitnya, belayarlah dia. Dalam pelayarannya, sang kura-kura menyanyi. Lagunya berbunyi begini, "Buluh basah dikayuh oleh sang kura-kura," katanya. "Hai, kawan, mendarat dulu, kita bertendang dulu!" panggil sang pelanduk. "Alah, kamu menghalang perjalanan sayalah," jawab sang kura-kura. Sebaik sahaja sang kura-kura mendarat, "Kawan, kita berlawan dahulu!" seru sang pelanduk. "Baiklah," jawab sang kura-kura. "Siapa yang dahulu?" tanya sang kura-kura. "Sayalah," jawab sang pelanduk. Lalu, ketika sang pelanduk menendang sang kura-kura, sang kura-kura merintih kesakitan. "Jadi, saya membalaskah?" tanya sang kura-kura. "Eh, membalaslah bah," jawab sang pelanduk. Sang pelanduk menyangka bahawa sang kura-kura lemah dan akan bertindak seperti yang dilakukannya, iaitu hanya menendang sahaja. "Baiklah," jawab sang kura-kura. Lalu, sang kura-kura menjauh dahulu, kemudian melemparkan badannya ke arah sang pelanduk, maka terputuslah keempat-empat kaki sang pelanduk. "Hah, rasakanlah. Kamu sangat jahat, kamu menghalang perjalanan orang lain," kata sang kura-kura.

Sesudah itu, naiklah sang kura-kura semula di atas rakitnya. Sesudah naik di atas rakit, dia menyanyi semula dengan lagu, "Buluh basah dikayuh oleh sang kura-kura," katanya. "Hai, kawan, mendarat dulu kau, kita bertendang dahulu!" seru sang kijang. Sang kura-kura pun mendaratlah. Lalu, sang kijang pun menendang sang kura-kura dan sang kura-kura terbenam sedikit di dalam tanah,

made a raft to carry his bananas on to bring them to the king to supposedly sell them.

Having built the raft, he sailed off. The Turtle sang, "Wet bamboo, paddled by a Turtle." A mouse deer [that he passed] said, "Come ashore here friend, we will have a kicking contest." The Turtle said, "Here we go! You are going to delay me." He went ashore. The mousedeer said, "Friend, let's have a kicking contest." "Alright," said the Turtle. "Who goes first?" "Me," said the mousedeer. The mousedeer kicked the Turtle and he winced. "Should I take a turn?" asked the Turtle. "Go ahead," said the mousedeer. The mousedeer thought he was weak and would just kick like him. "Alright," said the Turtle. The Turtle backed up and flung himself at the mousedeer, breaking all four of his legs. "You got your just deserts," said the Turtle, "you are evil because you delay people's trips."

So then the Turtle got on his raft and continued on, saying the same mantra, "Wet bamboo, paddled by a Turtle." "Friend, stop by and we'll have a kicking contest," said a barking deer. The Turtle went ashore. The barking deer kicked the Turtle, and he sunk into the ground a bit because the barking deer was stronger and bigger. When the Turtle got out

takod dit koriday. Adi, i Laki diri, muususu'ut momu'u dit dudupot, songluluwid, aa-no kapanaw.

Adi, sinumako no waagu i Lalandang. Ginumo'o no. "Ogub-ogub tumbalang, ginoowon di onit," ka. "O, ambaya, tindal po, mibinti tokow!" ka di kanas. "Ay amu, magaago oku diti, masa ti punti ku," ka dit Lalandang. "Ay, o nga kodung ong aa koh tumindal, togobon ku not talud nu," ka dit kanas. Na, tiindal nobo ti Lalandang, tu rumosi dot togobon i talud yo.

Adi, kotindal iri, "Ba, kayo no mibinti, magaago oku," ka dit Lalandang. "O," ka dit kanas. Om pasagay dit kanas it Landang nga nokolobong sid tana. Koduwaan, sid kotolu om nokolukan nogi. "Ay, dess, aalung oku diti," ka di Lalandang. Pabpanaw dot osôosodu om sisiling ti Landang nga nokuro tu aa nootas i bulud di kanas. "Kuoyon ku nee kowu, ikoo not ongo-rara'at no mangaalung. 'Magaago oku,' ka dat tulun, mongaalung kow babanar," ka di ka di Landang.

Adi, liinumombus neeri, ugu diri no boborosan, linumombus no lumayag. Iri-i o boborosan,

sebab sang kijang agak kuat juga. Sebaik sahaja sang kura-kura keluar dari tanah, membalaslah dia. Sang kura-kura menjauh dahulu, lalu melemparkan badannya maka terputuslah keempat-empat kaki sang kijang. Jadi, Laki pula menyusul diam-diam di belakang dan mengutip binatang-binatang yang bergolek-golek kerana tidak dapat berjalan.

Jadi, sang kura-kura naiklah semula di atas rakitnya, dan berkayuh semula. "Buluh basah dikayuh oleh sang kura-kura," lagu sang kura-kura. "Hai, kawan, mendarat dulu!" seru sang babi hutan. "Ah, tidak, saya kelam-kabut ini, memburuk nanti pisang saya ini," jawab sang kura-kura. "Eh, kalau kau tidak naik ke darat, saya akan karamkan rakit kau," jawab sang babi hutan. Nah, oleh kerana demikian maka sang kura-kura naiklah ke darat sebab dia bimbang rakitnya akan dikaramkan oleh sang babi hutan.

Jadi, sebaik sahaja sang kura-kura naik ke darat, "Bah, marilah kita bertendang, saya mahu cepat ini," kata sang kura-kura. "Baiklah," jawab sang babi hutan. Lalu sang babi hutan pun menendang sang kura-kura, maka sang kura-kura terbenam ke dalam tanah. Dua hari lamanya sang kura-kura terbenam dalam tanah dan pada hari yang ketiga barulah dia dapat keluar. "Alamak, tergendalalah perjalanan saya ini," kata sang kura-kura. Sang kura-kura berjalan agak jauh, barulah dia melemparkan badannya dan menyebabkan keempat-empat kaki sang babi hutan terputus. "Hah, rasakan. Kamu sangat jahat, menghalang perjalanan saya. 'Saya mahu cepat,' orang kata, tapi kamu mahu menghalang betul," kata sang kura-kura.

Sesudah itu, sang kura-kura belayar semula dan berlagu seperti sebelumnya, iaitu, "Buluh basah

of the ground, he took his turn. He backed up and flung himself at the barking deer and all four of his legs were broken. Laki was following behind collecting the animals rolling around unable to walk.

The Turtle got on his raft again and paddled, saying, "Wet bamboo paddled by a Turtle." "Hey friend, come ashore, let's have a kicking contest," said a wild boar. "No, I'm in a hurry, my bananas will rot," said the Turtle. "Yes, but if you don't come ashore, I'll capsize your raft," said the boar. The Turtle went ashore, fearing his raft would be capsized.

Having gone ashore, the Turtle said, "Let's have a kicking contest." "Alright," said the boar. The boar kicked the Turtle and he was buried in the ground. The second and then the third try he finally got out. "Oh my, this is delaying me," said the Turtle. He backed up a long ways and flung himself into the boar and broke his lower legs. "You got your just deserts," said the Turtle, "you are evil because you delay people's trips. A person says, 'I'm in a hurry', you really delay them."

So he continued on, and he said the same thing, sailing along. He said, "Wet bamboo

“Ogub-ogub tumbalang, ginoowon di onit,” ka. “Kayo ambaya, mibinti tokow!” ka di payow. “Ay, aaku-i, magaago oku, masa ti punti ku,” ka dit Lalandang. “Ay o nga, kodung ong aa koh tumindal, togobon ku not talud nu,” ka di payow. “Dess, iti no ot aa kololombus, ogumu neeti o koolungan,” ka di Lalandang.

Adi, boboyo-i, tiindal-i bo. Asal-ko nokotindal, papasagay dit payow nga, amu elaan ong komuro karalom oh kinosorolomon sid tana. Iri kaapatan, sid kolimo om nokolukan nogi. Kolukan, asa'o po di Lalandang i kurulung, naan taramay, om insodu nogi. Om sisiling nga nootas-i it takod di payow, bulud.

Na, guuli no sid talud yo, loombus no lumayag. Moomoros-i dot, “Ogub-ogub tumbalang, ginoowon di onit,” ka. Adi, “O, ambaya, tindal po, mibinti tokow!” ka di kalasiw. “Ay, anar,” ka di ginawo di Lalandang, “beenoy matay. Kuoyon ku po diino ino mangalawan do kaagayo, ababak oku beenoy,” ka di ginawo di Lalandang. Tumindal damu-amu nga, “Dess oy ambaya, kada no mialung-alung, togobon ku not talud nu,” ka dit kalasiw. Tiindal nee Lalandang.

Kodung nokotindal, papasagay di kakalasiw nga sorfid saralom di tana. Kaanaman, sid koturu om nokolukan nogi i Landang. Om asa'o tit kurulung yo, kaanaman-i mangasa, sid koturu om, “Ba,

dikayuh oleh sang kura-kura,” bunyi lagunya. “Mari kawan, kita bertandang!” seru sang rusa. “Ah, tidak mahu. Saya mahu cepat, nanti pisang saya akan memburuk!” balas sang kura-kura. “Kalau demikian, saya akan karamkan rakit kau!” seru sang rusa. “Aduh, susahlah mahu meneruskan perjalanan, banyak sangat halangan,” kata sang kura-kura.

Oleh itu, naiklah sang kura-kura ke darat. Sebaik sahaja sang kura-kura naik ke darat, sang rusa pun menendangnya dan menyebabkan sang kura-kura terbenam jauh ke dalam tanah, yang entah berapa dalamnya. Kali ini, empat hari lamanya sang kura-kura berada di dalam tanah dan hari yang kelima barulah dia dapat keluar. Sesudah keluar, sang kura-kura mengasah kulitnya terlebih dahulu; ditajamkannya, kemudian menjauh dari situ. Sesudah itu, sang kura-kura melemparkan badannya, maka terputuslah kaki sang rusa.

Setelah itu, kembalilah sang kura-kura ke rakitnya dan belayar semula sambil berlagu, “Buluh basah dikayuh oleh sang kura-kura,” bunyi lagunya. “Hai, kawan, mendarat dulu, kita bertandang!” seru sang seladang. “Aduh,” kata sang kura-kura dalam hatinya, “matilah saya kali ini. Macamana saya mahu melawan begitu besarnya dia itu. Memang pecahlah saya kali ini,” kata sang kura-kura dalam hati. Hati sang kura-kura terbahagi antara mahu naik ke darat atau tidak. Tapi sang seladang berkata, “Janganlah kau berlengah-lengah, kawan, saya akan karamkan rakit mu nanti,” katanya. Oleh itu, naiklah sang kura-kura ke darat.

Sebaik sahaja sang kura-kura naik ke darat, sang seladang terus menendangnya sehingga sang kura-kura terpelesok ke dalam tanah. Enam hari lamanya sang kura-kura berada di dalam tanah, dan pada hari

paddled by a Turtle.” “Come, friend, let’s have a kicking contest,” said a deer. “I can’t, I’m in a hurry, my bananas will rot,” said the Turtle. “Yes but if you don’t come ashore I will capsize your raft,” said the deer. “Oh my, this is keeping me from progressing because of so many delays,” said the Turtle.

So he went ahead and went ashore. As soon as he had gone ashore, the deer kicked him, and I don’t know how deep he went into the ground. He tried four times and got out on the fifth. When out, he sharpened his shell and backed up. He flung himself and broke all the lower legs of the deer.

He went back to his boat and sailed on. He said, “Wet bamboo paddled by a Turtle.” So, then, “Hey, friend, come ashore, let’s have a kicking contest,” said a wild ox. “Oh my,” said the Turtle in his heart, “this time I will be killed. How can I fight one that big, I will be broken.” He was of two minds about going ashore, but the ox said, “Don’t delay, I will capsize your raft.” So he went ashore.

When he was ashore, the ox kicked him and he was way down in the ground. He tried six times and then seven before getting out. He sharpened his shell six and then seven times.

beeno oy ambaya, sumuli oku no dikaw,” ka. “O,” ka di kalasiw, “adat do kusay,” ka. (I kalasiw nga kusay, i Landang nga kusay.) Adi, insodu po ti Landang, om sisiling kabarasan nga nokuro tu aa nootas it apat it takod dit kalasiw. “Kuoyon ku nee kowu, ikowu not ababa’ag no,” ka di Lalandang, “yang-ko orurukung oku yoku om maan oku dikowu uruwo’o,” ka.

Na, lôombus no dîineeri Lalandang. Na aso nobo dîineeri ot kinoolungan. Kaanaman maalayag, moyo po da koturu om nakalaga nogi sid tuunon do raja. Kalaga, tiindal nee Lalandang. Ontok nopo di punti yo diri om, naawi do minasa.

Adi, kotindal i Lalandang, waro kabarasan oh nokitanan dot opûurak-i sinumokot sid guwas di kayu. I kayu nopo dino nga naaba no. Adi, opûurak-i dîino sid guwas di kayu dot sinumokot. “Ay, nunu iti?” ka di Lalandang, “nga isot atarang, mangakan oku po,” ka. Pangâakan nee Lalandang sampay nowiyaan. Nopongo nopeeri, nowiyaan nopo mangakan, lôombus no mabpanaw.

Apo leled om nakalaga no sid natad di raja. Adi, oguriyok kabarasan i manuk do mangarang. “Ay, dii po oy kouripanan kow om, intangay duyu po keelo ong nunu ot arangon da manuk, tu aa-i insan dot ugu dino,” ka di raja. Ongoy no dîino i kouripanan, intangay tu maapanaw i Lalandang. “Ay, maman, maman,

yang ketujuh barulah dia berjaya keluar. Sebaik sahaja sang kura-kura keluar, dia terus mengasah kulitnya selama enam hari. Apabila tiba hari yang ketujuh, “Hai, kawan, saya mahu membalaslah ini,” kata sang kura-kura. “Baiklah,” jawab sang seladang, “memang adat lelaki,” sambunginya. (Sang seladang pun jantan, sang kura-kura pun jantan juga). Setelah itu, sang kura-kura menjauh terlebih dahulu barulah dia melemparkan badannya ke arah sang seladang, maka keempat-empat kaki sang seladang terputus. “Nah, rasakan. Kamu sangat jahat. Mentang-mentanglah saya lemah, kamu memperdayakan saya,” kata sang kura-kura.

Sesudah itu, sang kura-kura meneruskan pelayarannya, dan tiada lagi apa-apa halangan. Setelah enam hari lamanya sang kura-kura belayar, maka pada hari yang ketujuh tibalah dia di pengkalan raja. Sebaik sahaja sang kura-kura tiba di situ, naiklah dia ke darat. Manakala pisang-pisangnya pula, telah habis memburuk.

Sesudah sang kura-kura naik ke darat, dia telah terlihat sesuatu yang berwarna putih melekat pada batang kayu. Batang kayu itu sudah rebah. Jadi, kelihatan putih sahaja melekat pada batang kayu itu. “Eh, apa ini?” kata sang kura-kura, “sebagai kepastian, saya makan dulu,” kata sang kura-kura. Maka sang kura-kura pun memakan benda itu sehingga kenyang. Sesudah makan dan kenyang, dia pun meneruskan perjalanannya.

Tidak lama kemudian, sampailah dia di istana raja. Jadi kononnya, riuhlah ayam-ayam ketika melihatnya. “Wahai hamba-hamba sekalian, cuba kamu lihat apa yang menyebabkan ayam-ayam itu riuh, sebab tidak pernah ayam-ayam itu berkelakuan seperti itu,” titah raja. Lalu pergilah para hamba untuk melihat apa yang telah berlaku,

“Now I’ll take my turn,” said the Turtle. “Yes, that’s the custom of men,” said the ox. (They were both male.) The Turtle backed up and flung himself and broke all four legs of the ox. “You got your just deserts,” said the Turtle, “you are evil. I’m so weak and you try to take advantage of me.”

The Turtle went on with his trip. He had no further delays. He sailed for six days and on the seventh arrived at the king’s port. Having arrived, the Turtle went ashore. As for the bananas, they had all rotted away.

The Turtle went ashore. Something was visible that was very white on a tree trunk. The tree had already fallen over. So there was something very white on the truck of the fallen tree. “What is that?” said the Turtle. “One thing is clear, I’m going to eat it.” The Turtle ate it till he was full. When done, he was full he walked on.

Not long thereafter he got to the king’s courtyard. The chickens were making a ruckus seeing him. “Oh my slaves, look what the chickens are squawking about, because they have never done that before,” said the king. The slaves went to look and saw the Turtle walking. “Oh uncle, uncle, a

Landang,” ka dit koouripanan. “O, koyo duyu no mangay kukuroyo, sagay nokurong sotuwa nga nakalaga, waro tomodon dino. Adi maay dikoo pendokodo,” ka di raja. “O,” ka di koouripanan. Pendokodo no.

Kêendakod, “Dii poy aman Landang om, nunu ot tomodon not panaw nu dino?” ka dit raja. “Ay, waree beeti oy maman ot tomodon ku, manansara oku dot tongo moleeng,” ka dit Lalandang. “Ay, nunu iri, oy aman?” ka di raja. “Ay, okon-i-ko nunu bo oy maman, mokilukis oku,” ka, “ipolukis ku dikaw ah solot ku,” ka. “Ba, asee beeno karaatan,” ka dit raraja. “Nga, o nga dalam mokilukis oku, okon-po-ko at tidino. Ong ki-waroh pati nu, posuwango oku po do pati, kaanaman, sid koturu om sukabon nu nogi,” ka. “Ong kosuwang oku dot pati, okon-i-ko mangan nu peeyono sid abanta. Subay-ko polosokon tu pingkuritan dot tanganak,” ka, “maan ino sukabo dot tanganak,” ka. “O,” ka dit raja. Ka dit ginâawo dit raja, “Ay, nunu ot komoyon tit Landang diti tu mokisuwang po sid pati?” ka. Om posuwango no dîino dit raja sid pati. Kosuwang iri sid pati, owîito no sid oodopon yo.

Adi, koduwaan nogi sid kotolu mîilo po tu kosingud i raja dot adarkan ot kaangod. “Ay,” ka di

maka mereka mendapati ada seekor kura-kura sedang berjalan. “Ampun tuanku, ada kura-kura,” sembah para hamba. “Baiklah, janganlah kamu mengapa-apakannya. Oleh kerana walaupun dia hanya seekor haiwan tapi sanggup datang di sini, ada tujuan. Jadi, kamu persilakan dia naik,” kata raja. “Baiklah,” kata para hamba. Lalu menjemput sang kura-kura naik.

Sebaik sahaja sang kura-kura naik, “Wahai sang kura-kura, apakah tujuan kedatangan mu ke mari?” tanya raja. “Ampun tuanku, hamba ke sini memang ada tujuan, hamba mahu menyusahkan orang-tua,” jawab sang kura-kura. “Katakanlah, anakanda, apa tujuanmu,” kata baginda. “Bukannya apa, tuanku, hamba minta dilukiskan,” jawab sang kura-kura, “hamba mohon tuanku melukiskan belakang hamba,” sambung sang kura-kura. “Baiklah, itu tiada masalah,” jawab raja. “Tapi dalam pada hamba minta lukis, bukanlah pada detik ini. Jika tuanku mempunyai peti, masukkanlah hamba dalam peti terlebih dahulu, selepas enam hari barulah tuanku buka,” kata sang kura-kura. “Kalau tuanku sudah masukkan hamba ke dalam peti, janganlah tuanku letakkan peti itu di tempat yang mudah dilihat, tapi letakkanlah peti itu di tempat yang tersembunyi, takut nanti kanak-kanak akan mengacaunya. Nanti kanak-kanak akan membukanya pula,” tambah sang kura-kura lagi. “Baiklah,” jawab raja. Kemudian baginda berkata pula dalam hatinya, “Eh, apa maksud sang kura-kura ini minta dimasukkan dalam peti?” kata raja di dalam hati. Setelah itu, baginda pun memasukkan sang kura-kura di dalam peti, lalu membawanya di dalam bilik peraduannya.

Nah, selepas dua hari berlalu, tiba-tiba baginda terhidu bau yang sangat harum. “Eh,” kata baginda,

Turtle,” said the slaves. The king said, “Don’t harm him, even an animal coming here has some purpose in mind. Have him come in.” “Alright,” said the slaves. They had him come in.

When he got in, the king said, “Oh uncle Turtle, what is your purpose in your journey?” The Turtle answered, “I do have a purpose, but I fear I will bother my elders.” “What is it?” asked the king. “No big thing, uncle, I want to be painted. I want you to paint my back.” “There’s no harm in that,” said the king. The Turtle said, “However, I will not ask you to paint me right now. If you have a box, put me in the box, when the sixth day arrives and then the seventh, open it. When I’ve been put in a box, don’t put it in plain sight, put it out of view. It has to be hidden because otherwise children will play with it – they will open it.” “Alright,” said the king. The king thought, “What is this Turtle attempting, wanting to be put in a box?” The king put him in a box. When he was in, he brought it to his bedroom.

On the second day and then the third the king began smelling something very

raja, “nunu iti ot aangod? Ino nopo oy kouripanan kow, yuumo duyu po ka tid suwang ti walay diti ong nunu oh siti diti tu aangod,” ka. Yuumo di kouripanan nga nokurong nolongkop i walay do mogium asee nokito. “Na, indoo kow silod tana, yuumo duyu silod tana,” ka di raja. O yuumo no dit tongo kouripanan nga nokuro ong nalatagan i minsorili di walay, nga asee ot okito dot tongo nununu. Adi, kaandadamay no di raja it Landang. “Ay na,” ka di ginâawo di raja, “iri tôomod i Lalandang,” ka, “maay ku po ka sukabo,” ka di ginâawo. Om intangay di raja nga nunu ma kineentangan om nunu oh kinosukaban dot sampay sinumukab i pati di pineeyanan do noponu do dodok. Soromoon-i ong ti raja diti do kootomon. Kolimaan nogi, sid koonom, nosukab no tu it sadang no mogium dit aangod nga asee nokitanan.

Mâangay no di raja onuwo i Lalandang, dot maay po Kakaray do tikam, kakaray nogi do tilam, om kakaray nogi do barakit. Iri no pinowilian dit minongolukis. Om kinamay dit raja do mananday do mongolukis nga kaanaman, sid koturu om nopongo nogi mongolukis. “Ay, dii po oy aman Landang om amu elaan dot nontok no keenginan nu dino ko kukuro. Nga aso not elaan ku dot wookon ot okukuro ot poongolukis, iti-ti neeti,” ka dit raja. “Ay ba, songkuro po ka dîineeti oh kaawasi,” ka di Lalandang, “nga yoku diti oy maman, muli oku dîino,” ka. “Oo,” ka di raja. “Na, ino nopo oy kouripanan kow, maay dikowu po pootodo ti Landang. Nga ong korikot silod tuunon, ad tombing da sungoy, tuyuanay duyu powiliw,” ka. Dot it

“apa yang bau harum ini? Wahai hamba-hamba sekalian, cuba kamu cari dalam istana ini apa agaknya yang berbau harum ini,” perintah raja. Maka para hamba pun melakukan perintah raja, tapi walaupun sudah dicari di seluruh pelosok istana tapi tiada apa-apa pun yang mereka jumpai. “Kamu turunlah di tanah dan cari di sana,” perintah raja. Para hamba pun turunlah di tanah untuk mencari, tapi walaupun sekeliling istana itu menjadi luas, mereka tetap tidak menemui apa-apa. Oleh itu, baginda terus teringat akan sang kura-kura. “Eh,” kata baginda dalam hatinya, “sang kura-kura agaknya ya. Lebih baik beta cuba membukanya,” kata baginda. Lalu pergilah baginda membuka peti itu, maka baginda sangat terkejut melihat peti itu telah dipenuhi dengan sejenis wangian. Disebabkan hal itu, raja merasa gembira yang amat sangat. Baru sahaja lima hari berlalu, peti itu sudah dibuka kerana mereka sudah puas mencari apa benda yang berbau harum itu tapi tidak menemui juga.

Sesudah itu, baginda pun mengambil sang kura-kura, dengan membentangkan tikar, tilam dan permaidani. Ketiga-tiga benda itulah tempat raja meletakkan sang kura-kura ketika dilukis. Lalu, baginda pun melukislah badan sang kura-kura dengan begitu teliti, maka selepas enam hari iaitu pada hari yang ketujuh barulah baginda selesai melukis tubuh sang kura-kura. “Wahai anakanda sang kura-kura, beta tidak tahu sama-ada cara beta melukis ini berkenan di hati anakanda atau tidak, tapi tiada sudah corak lain yang beta tahu, ini sahaja,” kata baginda. “Memadailah cantiknya kalau sudah begini,” jawab sang kura-kura, “tapi berkenaan dengan hamba ini, tuanku, hamba minta diri dulu,” tambah sang kura-kura. “Baiklah,” jawab raja. “Wahai hamba-hamba

fragrant. “What is this fragrance? Slaves, search out in the palace what it is that is fragrant,” said the king. The slaves searched, but having searched the whole palace they found nothing. “Alright, go down to the ground, and search on the ground,” said the king. So the slaves slowly encircled the palace but the saw nothing. Then the king remembered the Turtle. “Oh yeah,” he thought, “I’ll bet it’s the Turtle. I’m going to open it.” So the king went and opened the box and found it was full of frankincense. Imagine how happy the king was. On the fifth day and the sixth day was when he opened it because he was searching for the source of the fragrance.

The king picked up the Turtle, and laid out a mat, a mattress and a carpet. He laid it on top of that. That is where he painted it. He carefully painted it for six days and then finished on the seventh. “Well uncle Turtle, I don’t know if this is to your liking or not. But I know of no other way to paint, this is it,” said the king. The Turtle answered, “Well, however good it is, I will be going home now. “Alright,” said the king. “You slaves, bring this Turtle. When you get to the port, next to the river, put him down gently.” They brought him, but not just carrying him normally, they put him in a palanquin and carried him. When they got to the port, they put him down gently. When he had been put down the

pinaatod dino nga okon-i-ko kinanday bâanar, minangan-i posokoo dot piniongguyungan, minangan onggungo. Nanggung i Landang. Asal-ko nakalaga sid tuunon, tuyuanay dit koouripanan do powiliw. Asal-ko nokowiliw, minuli no it koouripanan.

Adi, aa-po kosongkuro koosodu oh kinapana'on di Lalandang, aa po nokorikot sid talud yo, waro no nokitanan dit Lalandang do mandaatan. Ka di mandaatan, "Ayeyeess oy ambaya, kaasanong dot koyuwan nu. Ontod sombo koh dino?" ka. "Ontod seelo beeti oy ambaya, ad raja, minokilukis oku," ka. "Ayee do kaasanong, osolon oku no dino. Nga yoku peeti oh mongoy," ka dit mandaatan. "Adi, songkuro pinokigaji di raja?" "Mm, aso-i boy ambaya," ka. "Adi, katuk ong ugu dino kaasanong do poongolukis om aso no gaji?" ka dit mandaatan. "Aso," ka dit Lalandang, "ino no, minogium oku po do pinasa om minanangas oku mangakan, om minongoy oku nogi ad raja. Nakalaga oku, minokisuwang oku no do pati," ka. "Nokote'e oku po om minokilukis oku nogi," ka di Lalandang. "O, daapo balaay yoku po," ka dit mamandaatan.

Adi, uli no sid walay. "Ino nopo oy akang, kapapayig oku po diti, mongoy oku po sid raja." "Nunga, nunu oh maan nu, oy idi?" ka, tu tongondu i mandaatan diri. "Mm, mokilukis oku. Ades ong i beenoy nokitanan ku i

sekalian, silalah kamu hantar sang kura-kura ini. Tapi, jika kamu sudah sampai di pengkalan di tebing sungai, letakkanlah sang kura-kura ini dengan cermat dan perlahan," titah raja. Padahal ketika sang kura-kura dihantar oleh para hamba, bukanlah didukung dengan cara biasa tapi sang kura-kura telah dijulang oleh beberapa orang. Sebaik sahaja mereka sampai, mereka pun meletakkan sang kura-kura dengan begitu cermat dan teliti. Selepas meletakkan sang kura-kura, pulanglah para hamba.

Jadi, belumpun berapa jauh sang kura-kura berjalan, belum pun sampai di rakitnya, kelihatanlah olehnya seekor biawak. Kata sang biawak, "Aduh, aduh, aduh, kawan, betapa indahnya tubuh mu. Kau dari mana itu?" tanya sang biawak. "Saya dari arah sana, kawan, dari raja. Saya minta lukis kepada raja," jawab sang kura-kura. "Alalalala, punya cantik, saya irilah dengan kamu. Saya pun minta lukis jugalah," kata sang biawak. "Jadi, berapalah baginda minta upah?" tanya sang biawak. "Baginda tidak minta upah apa-apalah, kawan," jawab sang kura-kura. "Alah, adakah begitu cantiknya lukisan pun tidak punya upah?" kata sang biawak. "Tiadalah," jawab sang kura-kura, "itu sahaja, saya cari dahulu haiwan yang sudah busuk baru saya makan, dan selepas itu barulah saya pergi kepada raja. Apabila saya sampai di sana, saya minta baginda masukkan saya di dalam peti. Selepas saya berak barulah saya minta dilukiskan," balas sang kura-kura. "Baiklah, saya akan buat seperti yang kau buat," kata sang biawak.

Sesudah itu, pulanglah sang biawak di rumahnya. "Anak, ibu mahu berpergian ini. Ibu mahu pergi ke istana raja," kata sang biawak. "Eh, ibu mahu buat apa?" tanya anak sang biawak, sebab biawak itu betina. "Mm, ibu minta lukis. Aduh,

slaves went back to the palace.

The Turtle had not travelled far, he had not yet gotten to his raft when he saw a monitor lizard. The monitor lizard said, "Oh my friend, you have a beautiful body. Where are you coming from?" "From over there, at the king's. He painted me." "Oh my it's beautiful, I want that too. I'm going to go too," said the monitor lizard. "How much did the king ask for wages?" "He didn't ask for anything, friend," said the Turtle. "That's farfetched that it is that beautiful a painting and he asked no wages," said the monitor lizard. "Nothing," said the Turtle. "All I did was search out a rotted animal and gorge myself on it, and then I went to the king. When I got there, I asked to be put in a box. After I had pooped I asked to be painted." The monitor lizard said, "Well then I want that too."

The monitor lizard went home. She said, "Children, I am going to be gone for a time, I'm going to the king." "Oh my, what are you doing mother?" asked the children. "I'm going to ask to be painted. Today I

Lalandang, asanong. Adi, mokikilukis oku po doyouku,” ka. “O,” ka dit tongo tanak.

Pabpanaw no. Pogium po dino do pinasa. Kaajang dot tongo pinasa dot manuk nong tasu no, maay no po dino iri akano, ombo gigisom. Ogotiit no, kadang-kadang aa kapanaw do koowiyaw. Pabpaanaw no kabaranan iri. Oto'od no mabpanaw.

Kalaga sid natad di raja nga ugu om irad bo diri tu narang di manuk. Adi, mm nokokikikip no ti raja tu minindarom. “Ino nopo oy koouripanan kow, intangay duyu peelo ah manuk, nunu ot okito. Kalu ong i Lalandang oh ginumuli,” ka. Ongoy it tongo koouripanan mogintong, “Mm, dess oy maman, mandaatan,” ka. “Ay na pendokodo duyu,” ka dit raja.

Kêendakod dino, “Imbarat-ong osikap om nunu ot tomodon nu dino?” ka dit raraja. Om, “Mm, iti bo diti oy maman, mokilukis oku,” ka, “nga dalam mokilukis oku, mokisuwang oku po sid pati, kaanaman, sid koturu om maan nu nogi sukabo,” ka. “O,” ka dit raja. Om pogium do pati do babanar no-ko agayo, tu minindarom di Lalandang, panantaman dot ugu diri. Waro pati dot agagayo kabaranan, maay posuwango siri i mamandaatan, om owito no sid toodopon yo.

kalau tadi ibu melihat sang kura-kura, aduh cantiknya. Jadi, ibu pun minta dilukiskan juga,” jawab sang biawak. “Baiklah,” jawab anak-anak sang biawak.

Sesudah itu, pergilah sang biawak. Sang biawak mencari haiwan-haiwan yang sudah buruk terlebih dahulu. Kalau dia terjumpa bangkai ayam dan bangkai anjing yang sudah busuk, dia akan memakannya semampu yang boleh sehingga perutnya membuncit dan kadang-kadang tidak dapat melangkah kerana terlalu kenyang. Setelah itu, dia meneruskan perjalanan dengan perlahan-lahan.

Apabila sang biawak tiba di perkarangan istana raja, dia telah disapa oleh ayam-ayam seperti yang terjadi kepada sang kura-kura. Ketika raja mendengar keriuhan ayam-ayam itu, baginda menjadi gementar kerana baginda mahu hal yang sama terjadi. “Wahai hamba-hamba sekalian, kamu lihatlah apa yang diriuhan oleh ayam-ayam itu; apa yang mereka nampak. Agaknya sang kura-kura yang datang kembali,” titah raja. Oleh itu, para hamba segeralah melihat. “Ampun tuanku, biawak yang datang,” sembah para hamba. “Eh, kamu persilakanlah naik,” titah raja.

Sebaik sahaja sang biawak naik, “Maaf kalau agak terburu-buru. Apakah tujuan kedatangan kamu di sini?” tanya baginda. “Mm, hamba minta lukis. Tapi dalam pada hamba minta lukis, hamba minta tuanku memasukkan hamba terlebih dahulu di dalam peti. Selepas enam hari barulah tuanku keluarkan hamba,” kata sang biawak. “Baiklah,” jawab raja. Lalu, baginda pun mencari sebuah peti yang paling besar kerana baginda mahu apa yang terjadi kepada sang kura-kura akan berulang semula. Baginda menyangka bahawa sang biawak sama seperti sang kura-kura. Oleh kerana baginda mempunyai sebuah

saw a Turtle who had been painted and he was beautiful. So I want to ask to be painted too,” said the monitor lizard. “Okay,” said the children.

She set off. She looked for a rotted animal. She came across a rotten chicken and a dog and ate them to the extent she could. Her belly was bulging, and she could hardly walk because of being so full. She walked on but very slowly.

When she arrived in the king’s courtyard the chickens made a ruckus like before. The king shook in anticipation because he was hoping for a similar sequence of events. “Slaves, look at those chickens, see what they’ve seen. Maybe the Turtle has returned,” said the king. The slaves went and looked. “King, it’s a monitor lizard,” said the slaves. “Have him come in,” said the king.

The monitor lizard came in. “Forgive my busyness, what is your purpose here?” asked the king. “I would like to be painted, king,” said the monitor lizard. “But to be painted, I want to be put in a box six days and on the seventh open it up.” “Alright,” said the king. So he looked for a big box big, hoping for what happened with the Turtle, thinking it would be like that. There was a very big box. He put the monitor lizard in there and brought it into his bedroom.

O aapo nalaga i janji, koduwaan nogi, aano osimarakan oh koowutong, aa koodop i raja. “Ay ades-ades oy kooripanan kow, yuumo duyu po keeti ong songo iti ot owutong,” ka. Yuumo dit tongo kooripanan nga nokurong nolongkop i walay nga asee ot nokitanan, mindodoo sid tana. “Ay naar,” ka dit raja, “i mandaatan tōomod,” ka. Om sukabo i pati nga nunu oh kinosukaban dot babanar-i-ko iri ot owutong, tu tinumee i mandaatan dot i nakatangas di pinasa; iri nobot owutong. “Hay, oo,” ka dit raraja, “ika bala'ay ot ara'at ot keke'e,” ka, “okon-i-ko ugu po di Lalandang. Ong nelaan ku no om ugu dino, aakii isusuwang ika do pati,” ka di ginâawo di raja.

Maay dīino loowo di raja i kooripanan. “Ino nopo oy kooripanan kow, kakato duyu po ah pati om powilio duyu ad susut,” ka. “O,” ka di kooripanan. “Ikaw oy mamandaatan, silo kod susut iyonon,” ka, “tu it pineyanan ku di Landang nga silee ad susut,” ka. “O,” ka di mamandaatan.

Kikiwa nopo di raja om suu'o do mongolinkasu it tongo kooripanan. Kogolok i liningkasu om tutuntugay kabarasan it mandaatan nga linumuwid-i do nololosuan, nolonuk. “Kooyon ku neekaw, ikaw not ara'at no,” ka dit raja.

peti besar maka baginda telah mengambil peti besar itu lalu memasukkan sang biawak di situ, dan membawanya dalam bilik peraduannya.

Akan tetapi, belum pun genap enam hari, bahkan baru sahaja dua hari, baginda sudah tidak selesa dengan bau busuk sehinggakan baginda tidak senang beradu. “Aduh, aduh, hamba-hamba sekalian, kamu pergilah mencari di manakah gerangannya bau busuk ini,” titah baginda. Lalu pergilah hamba-hamba itu mencarinya, tapi walaupun di seluruh pelosok istana mereka mencari, bahkan naik turun istana, tapi mereka tidak menjumpai apa-apa. “Alamak,” kata raja, “sang biawak agaknya yang bau busuk itu,” kata raja. Lalu baginda itu, dan alangkah terkejutnya baginda apabila mendapati bahawa sang biawaklah yang bau busuk itu, sebab sang biawak telah berak di dalam peti itu kerana terlalu banyak haiwan busuk yang telah dimakannya. “Aduh, jahat rupanya kelakuan kau. Kau tidak seperti sang kura-kura. Kalaulah beta tahu kau halnya begitu, beta tidak akan memasukkan kau dalam peti,” kata baginda dalam hati.


Selepas itu, baginda memanggil para hambanya. “Wahai hamba-hamba sekalian, kamu angkat dahulu peti itu dan letakkan di bawah kolong istana,” titah raja. “Baiklah,” jawab para hamba. “Sang biawak, kamu harus berada di bawah kolong istana, sebab sang kura-kura pun beta tempatkan di bawah kolong,” kata raja. “Baiklah,” jawab sang biawak.

Dengan tidak semena-mena, baginda menyuruh hamba-hambanya menjerang air. Apabila air itu sudah mendidih, baginda memerintahkan para hambanya untuk menyimbah sang biawak dengan air panas itu sehingga sang biawak bergolek-golek kepanasan; seluruh badannya

The promised time had not yet come, it was just the second day, and a stink was coming forth so that the king could not even sleep. “Oh my slaves, search out what this is that is so stinky,” said the king. The slave searched for it but having gone thru the whole house they could not find it. They went down to the ground. “Oh my,” said the king, “I’ll bet it’s that monitor lizard.” He opened the box and he found the stink was indeed coming from there, because the monitor lizard had pooped from stuffing himself with rotten meat; that was what was stinky. “So, you who has bad character, not like the Turtle,” said the king. “Had I known that you were like that, I would not have put you in a box,” the king thought to himself.

The king called his slaves. “Slaves, pick up that box and put it under the palace.” “Yes oh king,” said the slaves. “Your place to dwell is under the palace monitor lizard, because I also put the Turtle under the palace,” said the king. “Alright,” said the monitor lizard.

The king then told the slaves to boil water. When it was boiling, they were to dump it on the monitor lizard until he was rolling from the heat, with burnt skin. “Take that, you are evil,” said the king.

<p>Nokooli dīinet mandaatan, kinalalagaan-i sid walay tu nololosuan, tinumu'op po sid sungoy. Kalaga dīino, “Iino, iino,” ka dit tongo tanak, “ki-sabung bolukaka, ki-tombuku nu gundol,” ka. “O, sabung ku na itu? Okon-na-ko kolungkit, ludsu ya,” ka di mamandaatan. “Ay do,” ka dit tongo tanak.</p> <p>Adi, na ino-no gisom, aaku no elaan dot waro po tompus diri ko kukuro, ino not aandaman ku. Adi, noompus.</p>	<p>melecur. “Nah, rasakan sekarang, kau sangat jahat,” kata raja.</p> <p>Setelah sang biawak pulang di rumahnya dengan berjalan perlahan-lahan kerana kepanasan, malah dia merendamkan tubuhnya dahulu di sungai. Sesampainya dia di rumah, “Ibu, ibu,” sapa anak-anaknya, “berbaju cantik, berbutangan tima,” kata mereka. “Baju ibukah ini? Bukannya lukisan, melecur,” jawab sang biawak. “Ooh,” balas anak-anaknya.</p> <p>Jadi, sampai di sini saja cerita ini, saya tidak tahu sama-ada masih bersambung atau tidak, itu sahaja yang saya ingat. Tamat.</p>	<p>When the monitor lizard slowly made her way back to her house because of being hot, she dived into the river. When she got back the children said, “You have a pretty dress with buttons of tin.” “Is this my dress? This is not a painting, my skin is peeling off,” she said. “Oh my,” said the children.</p> <p>So then that ends the story. I don’t know if there was some other ending, but that is what I remember. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editor / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain</p>		
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<p>Palanuk Lumawan do Buayo</p> <p>Tinangon di Bunging Turudang Kg. Togudon, 2014.10.18</p> <p>Tinulis di Rosnah Nain 2014</p>	<p>Pelanduk Melawan Buaya</p> <p>Diceritakan oleh Bunging Turudang Kg. Togudon, 2014.10.18</p> <p>Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Mousedeer Against Crocodiles</p> <p>Told by Bunging Turudang Togudon Village 2014-10</p> <p>English: James Johansson 2020</p>
<p>Waro-warō kaka diri. Warot iso palanuk, minilimpanaw sid pantay. Mogiim nobo do mamakanan ino palanuk dino, okon-ko niat dot ongo nununu po, monginakan. Jadi, maapanaw i palanuk sinod pantay dino. Adi, inot sinod pantay dino, warot isot kototorusan kikiro di bawang. Tupak i palanuk, nga maksud monginakan, mongotop sid tupak. Nunu ong iti weeg diti nga osima buayo, ogumu.</p> <p>Aa po nokotupak ti palanuk, simpado no di buayo. Nosimpad ti palanuk, noo’itan ti poo, “Ay, ambaya, ambaya, okon-i-ko ino i poo ku, iiti poo ku,” ka di palanuk. Papasagan no i kayu. Powilio dit buayo it poo dit nee’itan doo, om</p>	<p>Pada zaman dahulu, ada seekor pelanduk pergi berjalan-jalan di tepi pantai. Tujuan sang pelanduk berjalan-jalan ialah untuk mencari makanan, bukan berniat apa-apa, cuma mahu makan. Jadi, sang pelanduk berjalan-jalan di pantai itu. Di tepi pantai itu ada sebuah sungai yang mengalir ke laut. Jadi, sang pelanduk telah menyeberangi sungai itu untuk mencari makan, memagut rumput di seberang. Padahal sungai itu banyak buaya.</p> <p>Belumpun sang pelanduk sempat menyeberang, buaya telah membahamnya. Sebaik sahaja sang pelanduk dibaham oleh buaya, iaitu pehanya yang terkena gigitan, “Eh, kawan, kawan, itu bukan paha saya,” kata sang pelanduk, “tapi yang ini,”</p>	<p>Once upon a time, there was a mousedeer who walked along the beach. He was looking for food, not any other motive, just searching for food. The mousedeer walked along the beach. On that beach there was a mouth of a river. He crossed the river to look for food, grazing on the far side. The water there was filled with crocodiles.</p> <p>Before the mousedeer had gotten across a crocodile grabbed him. It grabbed him, biting his thigh. “Hey friend, that is not my thigh, this is my thigh,” said the mousedeer. He pushed off on a tree branch. The</p>

singapo it papasagan no nga sorfi no i palanuk. It tinimpakon di palanuk bala iri ot reetan dot po'o do'o. It buayo bo diri nga lowong-i. I'itan dit buayo it siningap doo. Impurasay nōono di buayo nga, i lugu, okon-i-ko babanar-ko i po'o dit palanuk. Ii-no palanuk oh noo'itan insan-i nga it, "Okon-i-ko ino poo ku, uutiyo," ka di palanuk.

Dadi, madaada dīino i palanuk sirid tindal. "Ambaya," ka di palanuk, "kukuro kow diti obo, eengin kow do monoki-parang oy?" ka di palanuk. "Eengin," ka di buayo. "O, kadung-ko ugu dino, kaanaman koturu, mooy kow siti," ka di palanuk, "yoku nga mooy siti," ka. "Ba, awasi-i ino," ka di buayo. "Mumpug kow. Kikiawi dikoo, agayo okodok," ka, "sagala bansa dikoo dot sisiongo, pipupumpung kow siti," ka dialo. "Yokoy nga ogumu okoy rumikot siti," ka di palanuk. "Awasi-i ino," ka di buayo. Adi, nokopiakun no yoalo dino.

Adi, na bala dīino diti, korikot it, 'Kaanaman koturu,' ka dit palanuk dino, om pīipupumpung i buayo siri. Ay ogumu ka, noponu nopo i bawang di buayo, songsasandal; agayo okodok no.

Na, kabarasan, aa po bala norikot it janji, siri no i palanuk. Kinam moginasok iri, noruta nopo it nagas dot waya.

kata sang pelanduk sambil mengindik batang kayu. Sang buaya melepaskan paha yang digigitnya lalu menggap batang kayu yang diindik oleh sang pelanduk, maka berjajalah sang pelanduk melepaskan diri. Rupanya, yang sang pelanduk sebut sebagai pahunya adalah batang kayu tempatnya berpijak. Buaya itupun bodoh juga. Sang buaya terus menggigit benda yang dingapnya. Namun, apabila sang buaya memastikan apa yang digigitnya itu, rupanya benda itu adalah teras kayu, bukanlah paha sang pelanduk yang sebenar. Memang benda yang digigit oleh sang buaya pada pertama kali adalah sang pelanduk, tapi sang pelanduk kata, "Itu bukan paha saya, tapi yang ini," kata sang pelanduk.

Selepas itu, berdiam dirilah sang pelanduk di darat. "Kawan, bagaimana dengan kamu ini, kamu mahu berperangkah?" tanya sang pelanduk. "Mahu," jawab sang buaya. "Baiklah, jika demikian, selepas enam hari, iaitu pada hari yang ketujuh kamu datanglah di sini," kata sang pelanduk, "saya pun datang juga di sini," katanya. "Baiklah," jawab sang buaya. "Kamu berkumpul. Kamu semua, besar kecil. Segala jenis kamu berkumpul di sini," kata sang pelanduk, "kami akan datang beramai-ramai di sini," sambung sang pelanduk. "Baagus juga itu," jawab sang buaya. Jadi, mereka sudah membuat persetujuan.

Jadi, padahal pula itu, apabila tiba hari yang dijanjikan iaitu, 'Selepas enam hari', kata sang pelanduk, berkumpul buaya-buaya itu di situ, dengan jumlah yang begitu banyak sehingga sungai itu dipenuhi oleh mereka, saling bertembung; kecil besar.

Tapi kononnya, belumpun tiba hari yang dijanjikan itu, datanglah sang pelanduk di situ. Sang pelanduk memijak-mijak pasir itu

crocodile released his thigh and bit the tree branch. The mousedeer was far away in a flash. What the mousedeer had pushed off on was what he had called his thigh. The crocodile was stupid. He had bitten what he snapped on. When he looked it was a tree branch, not the mousedeer's thigh. The mousedeer was what he had bitten first, but he said, "That is not my thigh, that is."

The mousedeer then sat still on shore, and then said to the crocodile, "Friend, what about you all, would you all like to go to war?" "Yes," said the crocodile. "Alright, if that is the case, after the sixth day and on the seventh, come here," said the mousedeer, "and we will also come." The crocodile responded, "Okay, that sounds good. You all gather. All of you, big or small, all races of you from wherever, you all gather here." The mousedeer said, "Lots of us will come here. "That is good," said the crocodile. So they had agreed.

So in accord with that, as the mousedeer had said, on the six and then the seventh day, the crocodiles would gather there. There were very many crocodiles. The stream was full of them gathered there, big and small.

Before the promised time, the mousedeer had arrived. He walked up and down the beach so that it was covered with

Mm, dadi ka dit buayo, “Noku tu nalambat kow?” ka. “Ay nu oh reetan nu dot alambat? Intaay ma at waya dat tongo koruang ku,” ka dit palanuk., “Ogumu okoy dit didfiri diti nga nokooli no,” ka, “tu alambat kow doyikoo,” ka dit palanuk. “Intaay, nopusok nopeeti dot koruang ku nga, i janji tokow miparang nga asee nokoongoy dikoo dot asapat,” ka. “Ba, mijanji tokow waagu,” ka di palanuk, “nga ino dino,” ka di palanuk, “amu ku kukuoyon mongojomula do kogumuan duyu,” ka di palanuk, “dot ong kiroon no,” ka di palanuk, “mipasang-mipasang,” ka doo, “aa keelo talabaan tu iso pom iso daton ot oorutan, ara'at-i,” ka, “subay-ko masam-ko yoku om ikaw. Ikaw oh buayo yoku it palanuk, it kopipasang. Iso buayo iso palanuk,” ka di palanuk. “O, bo,” ka di buayo.

“Nga ino no, dadar kow po siti,” ka, “piitatalad kow,” ka dit palanuk, “maay ku po ikoo itobo,” ka, “elaan ku nogi dot mongowit it koruang ku,” ka. “Tu aa nôono dati mooy iri tu napalasan no dikoo dot mongindad nga aso kow siti,” ka di palanuk. “Ba awasi-i beeno,” ka di buayo.

Kinam miitatalad ti buayo, miisasandal do koogumu. Nopusok nopo tit bawang, dot okon-ko kokodok dit bawang dit ki-weeg. Agayo okodok no kabarsan i buayo.

Ontod seed tuntu om podturoplik i palanuk dot, “Mongitob oku beenoy ki. Okon-

sehingga pasir itu dipenuhi dengan tapak kakinya.

Jadi, bertanyalah sang buaya kepada sang pelanduk, “Kenapa kamu lambat?” tanya sang buaya. “Eh, apa yang kau kata, kami lambat? Cuba kau lihat tapak kaki kawan-kawan saya tu. Kami sangat ramai di sini tadi, tapi mereka sudah pulang sebab kamu yang lambat datang,” kata sang pelanduk. “Kamu lihat saja, tempat ini telah dipenuhi oleh kawan-kawan saya, tapi janji kita untuk berperang pun kamu tidak datang dengan cepat,” kata sang pelanduk. “Baiklah, kita berjanji semula,” kata sang pelanduk lagi, “tapi dalam pada itu, saya tidak dapat mengira jumlah kamu,” kata sang pelanduk, “padahal kita haruslah berpasang-pasang. Kita tidak boleh terlebih, sebab nanti ada pula di antara kita yang kena keroyok, tidak juga bagus,” kata sang pelanduk, “apa yang seharusnya ialah seperti kau dengan saya berpasang. Seekor buaya dan seekor pelanduk,” kata sang pelanduk. “Baiklah,” jawab sang buaya.

“Beginilah, kamu berbaris dahulu, sebab saya mesti kira bilangan kamu terlebih dahulu supaya tahulah saya mengajak kawan-kawan saya,” kata sang pelanduk, “sebab mungkin kawan-kawan saya tidak mahu datang sudah sebab mereka sudah penat menunggu kamu, tapi kamu tidak datang-datang juga,” kata sang pelanduk. “Baiklah,” jawab sang buaya.

Lalu, berbarislah buaya-buaya itu dengan jumlah yang begitu banyak sehingga berlanggar-langgar. Sungai itu dipenuhi oleh mereka, padahal sungai yang ada air itu bukannya kecil. Buaya-buaya itu terdiri daripada saiz yang besar dan kecil.

Lalu, mulalah sang pelanduk melompat dari hujung barisan, sambil berkata, “Saya akan mengira

mousedeer tracks.

So, the crocodile said, “Why are you late for our agreement?” “Hey, what are you calling late? Look at the tracks from all my companions. There were lots of us just now but they have all gone home now because you were late,” said the mousedeer. “Look, we were packed in here because of our agreement to go to war, but you didn’t arrive quickly. So then, let’s make a new agreement. The problem is, I can’t estimate how many of you there will be. If you consider it, we should be one to one. One side should not have too many because otherwise one side may be overwhelmed, which is bad. It has to be one to one, like you to me. You are a crocodile, I am a mousedeer who are a pair to fight one another. One crocodile to one mousedeer.” The crocodile said, “Yes, right.”

“So you all line up here, side by side,” said the mousedeer, “and I will count you, and then I will know how many companions I should bring. Because my friends may not want to come because they got tired waiting for you to come, and you didn’t show up.” “Okay, that’s good,” said the crocodile.

So the crocodiles began lining up side by side, there being so many they were bumping into one another. The river was packed, even tho it was no small river. The big and the small crocodiles lined up.

Then the mousedeer started at one end, going from one to the next, saying, “I’m going to

<p>ko oguriyok kow. Totongoh-i masaala nga kada kow koguriyok, mongitob oku,” ka di palanuk. Om kinam i palanuk n̄ono, ontodono sid tuntu, sori, dot, “Iso, duwo, tiiyuk,” kam, sungkadan dit takod yo i mato di buayo, nga kotindal-kotindal it mato dit buayo. Nga mogurupokis bo i buayo. “Nokuro ilo oy ambaya?” ka di buayo. “Kada kow koguriyok, aaku kadapat mongitob dikoo ong oguriyok kow no,” ka di palanuk. Om kinamay mongitob dot, “Iso duwo, tiiyuk,” ka, “iso duwo, tiiyuk,” ka. “Nunu obo ino boborosan nu dino?” ka dit tongo buayo. “Mm, poongitob ku ilo,” ka, “kadaada kow-i,” ka. Om kinamay nga sampay naawi it buayo. Sungkadan dit takod it mato nga otiyuk, otiyuk. Naar notu'us ti buayo notiyukan do mato. Naa, songo po buayo, notu'us, sima di siri, notu'us. “Kooyon teeka no,” ka di palanuk. Maka, it waya sid nagas bala diri, kon-ko waya di koruang doo, yino-i-yino o minoginasok id pantay.</p> <p>Jadi, ino-no gisom dinot sorita dino.</p>	<p>ya, kamu jangan bising. Apapun masalahnya, kamu jangan bising, saya mahu mengira,” kata sang pelanduk. Lalu, mulalah sang pelanduk mengira dari hujung, dengan kiraan, “Satu, dua, cungkil,” katanya, dan terus menikam mata buaya dengan kukunya, dan menyebabkan biji mata buaya itu terkeluar. Hal itu menyebabkan buaya-buaya itu menggelepar kesakitan. “Ehh, kenapa itu, kawan?” tanya sang buaya. “Kamu jangan bising, saya tidak dapat mengira bilangan kamu kalau kamu bising,” kata sang pelanduk. Sang pelanduk terus mengira dengan berkata, “Satu, dua, cungkil,” katanya. “Apa yang kau cakap itu?” tanya buaya-buaya itu. “Itulah cara saya mengira, kamu diam saja,” jawab sang pelanduk. Sang pelanduk terus berbuat demikian sehingga buaya-buaya itu habis. Sang pelanduk menikam mata buaya-buaya dengan kakinya sehingga tercungkil. Habis semua mata buaya itu tercungkil. Nah, mana ada lagi buaya, sebab kesemua buaya yang ada di situ, habis. “Rasakanlah,” kata sang pelanduk. Padahal tapak kaki yang banyak di pantai itu, bukanlah tapak kaki kawan-kawan sang pelanduk, tetapi dia sendiri yang memijak-mijak.</p> <p>Jadi, sampai di sini saja cerita dongeng ini.</p>	<p>count now. Don't make noise. No matter what problem don't say anything, since I'm counting.” He continued on, from the one end, saying, “One, two, jab, and he stamped his feet in the crocodiles eyes, and their eyes would pop out of the sockets. The crocodiles were thrashing about. “What is the problem, friend?” asked the other crocodiles. “Don't talk, I won't be able to count you if you talk,” said the mousedeer. He went on counting, saying, “One, two, jab, one, two, jab.” “What is that you are saying?” asked the crocodiles. “Mm, I'm just counting, be quiet,” said the mousedeer. He continued on until all the crocodiles were finished off. He stamped his hooves into their eyes, putting their eyes out of their sockets. They were all finished off, having their eyes put out. So there were no more crocodiles, because they had all gathered there. “Take that,” said the mousedeer. As for the tracks on the beach, they were not tracks of his companions, it was only him who made all the tracks.</p> <p>That finishes the story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editor / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain</p>		
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F087-KQR

<p>Gobuk om Kolibambang Tinangon di Bunging Turudang Kg. Togudon, 2014.10.18 Tinulis di Rosnah Nain 2014</p>	<p>Monyet dan Rama-Rama Diceritakan oleh Bunging Turudang Kg. Togudon, 2014.10.18 Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Monkeys & Butterflies Told by Bunging Turudang Togudon Village 2014-10 English: James Johansson 2020</p>
<p>I gobuk om kolibambang oh</p>	<p>Pada zaman dahulu, sang monyet</p>	<p>Once upon a time, a monkey</p>

minilawan. Saka'an dit kolibambang i mato di gobuk, kopoyon kaa di gobuk, nga kakal-i dot aa-i aanu. Kinamay nga amu-i. "Ay, eengin koh ka dot miparang babanar diti?" ka di kolibambang. "O, mimang aaku keenginan ikaw, ikowu dino ara'at, sumako dagay," ka. Tu kuminam sumako ti kolibambang, otowunan nopo toobo ti gobuk. Om kinaman momobog nga songo ka ot oonong momobog, amu. "Na, kaanaman, kotuuru, mîpupumpung kow," ka di kolibambang, "yokoy, lumawan okoy dikoo," ka.

Ba, ponodia no dîiri i gobuk do kayu, do pomobog di kolibambang. Om dontol i kolibambang nôono diri balaay, ogumu ti kolibambang. Kinam sumako sid ongo tulu dit koruang, om bobogon nga tumiloo dit koruang doo dot obobog i tulu. Tumiloo keet gobuk, matay. Tu ba gooson momobog it sumako it kolibambang. I kolibambang amu-i oonong. I tulu di gobuk ot oonong; yoalo-i yoalo kopiontok. Om kiinam-i ino nga naawi-i siri do noloo id tana daagan do boobobog. I kolibambang insan îiso minatay, aso. Yoalo-i yoalo momobog di koruang doo.

Jadi, ino not keekee dot takal dot tongo dudupot bansa keeno. Tinggal sajarah beeno di kodori. Nga piomimitan oh sorita, na ino neeno sorita, i kodori ino dino. Jadi, ino neeno ot gisom dot sorita do norongow ku.

dan sang rama-rama berlawan. Sang rama-rama hinggap di mata sang monyet, lalu digapai oleh sang monyet tapi rama-rama itu tidak tertangkap. Walaupun sang monyet berhabis menangkap tapi tidak juga dapat-dapat. "Ehh, mahu sangatkah kau berperang?" tanya sang rama-rama. "Ya, saya tidak suka dengan kau. Kamu itu jahat, hinggap di badan kami," jawab sang monyet. Sebab, apabila rama-rama hinggap di badan monyet, penuhlah badan monyet itu. Lalu, monyet itu memukul rama-rama itu tapi tidak juga terkena. Lalu, kata sang rama-rama, "Enam hari kemudian, iaitu pada hari yang ketujuh, kamu berkumpul, kami mahu melawan kamu," katanya.

Dengan itu, sang monyet pun menyediakan kayu untuk memukul para rama-rama. Apabila para rama-rama itu datang menyerang, mereka sangat banyak. Lalu, hinggaplah para rama-rama di atas kepala kawan-kawan si monyet, dan apabila dipukul oleh para monyet, kawan-kawannya pula yang berjatuh kerana kepala mereka yang terkena pukulan; mati. Apa tidaknya, para monyet itu memukul habis-habisan rama-rama yang hinggap di atas tubuh mereka. Rama-rama itu tidak terkena pukulan, kepala monyet sahaja yang terkena pukulan; mereka sendiri yang terkena pukulan dari kawan sendiri. Apabila hal itu berterusan, matilah kesemua monyet yang ada di situ, gara-gara terkena pukulan. Sedangkan para rama-rama tidak seekor pun yang mati. Monyet-monyet itu sendiri yang berpukulan sesama kawan.

Jadi, itulah ragam haiwan jenis itu. Tapi itu hanya tinggal sejarah pada zaman dahulu. Namun cerita ini tidak putus-putus diceritakan. Sampai di sini saja cerita yang pernah saya dengar.

and a butterfly fought. The butterfly would land on the monkey's eyes. The monkey would grab at the butterfly but he couldn't catch it. He kept trying but kept missing it. "Do you really want to go to war?" asked the butterfly. "Yes, I don't like you, you are evil, landing on us," said the monkey. It was because they kept on landing on the monkey, till they were covered. They kept trying to swat them, but they never found their mark. "On the sixth and then the seventh day, you all gather," said the butterfly, and we will battle with you."

The monkeys got sticks ready to beat the butterflies. Then the butterflies swooped in, and they were numerous. They went on landing on the heads of the monkeys. When they beat their companions, it was the companions who fell because they were being hit in the head. They fell dead. That makes sense because they were striking their companions heads. The butterflies were never struck. It was the heads of the monkeys that got hit, they were hitting one another. As it went on they were all finished off, having fallen to the ground from being struck. As for the butterflies, not even one was killed. They monkeys killed their own companions.

So that shows the stupid thinking of such an animal. Now that is history from the past. The story was passed down to us, and that is the old history. So that is the end of the story I heard.



F088-KQR

<p>I Kutuon, I Gandason om I Longoon</p> <p>Tinangon di Bunging Turudang Kg. Togudon, 11.10.2014</p> <p>Tinulis di Rosnah Nain, 2018</p>	<p>Kutuan, Kudisan dan Hingusan</p> <p>Diceritakan oleh Bunging Turudang Kg. Togudon, 11.10.2014</p> <p>Terjemahan Melayu: Rosnah Nain 2020</p>	<p>Lousy, Mangy & Snotty</p> <p>Told by Bunging Turudang Togudon Village 2014-10</p> <p>English: James Johansson 2020</p>
<p>Waro tolu koyuwan ot tulun miambabaya. Jadi sisiongo pakaayan nga aa kopitatak. Jadi, warot iso masa dot tinumalob yoalo. Talob yoalo, aa-i nakadapat dot ogumu ot sada, iseeso bolukang naanu, dot tolu koyuwan. Jadi, kooli yoalo, kurang-lobi do pukul lapan do minsasarap.</p> <p>Na, iri bala diri, i dalam tolu diri, aso kenginan do wookon it tulu; tulu di bolukang. Nga kukuoyon mibabagi i tulu do bolukang, iseeso. Om kinam do miigagaga ino, amu nasalasy it tolu koyuwan.</p> <p>Na, ongoy sid raja, pokisalasay yoalo. Na, ka dit salasay di raja, “Potoyido duyu po not bolukang,” ka, “om pitatalad kow nogi mingkat,” ka dialo. Montod di pukul lapan sampay tangaari ot janji dit raja, amu obbuli bagarak; isay bagarak, akala, amu kaanu di bolukang.</p>	<p>Pada masa dahulu, ada tiga orang bersahabat. Di mana pun mereka pergi, sentiasa bersama. Jadi, suatu masa mereka pergi ke tamu. Semasa di tamu, mereka tidak mendapat banyak ikan, hanya satu ekor ikan bedukang yang mereka dapat, padahal mereka ini tiga orang. Nah, mereka pulang dari tamu lebih kurang jam lapan pagi.</p> <p>Nah, dalam ketiga-tiga mereka itu, tiada lain yang mereka mahu adalah kepala ikan itu. Tapi bagaimana mereka berbagi kepala ikan itu sedangkan ikan itu satu ekor saja. Lalu, berhabislah mereka bertekak tapi tidak dapat mencari penyelesaian.</p> <p>Oleh itu, pergilah mereka menghadap raja untuk meminta penyelesaian. Nah, kata penyelesaian raja, “Kamu gantungkan dulu ikan badukang itu, kemudian kamu berdirilah dengan cara berbaris,” kata baginda. Baginda raja membuat perjanjian iaitu dari pukul lapan pagi sehingga tengahari tidak boleh bergerak; siapa yang bergerak, tidak akan mendapat</p>	<p>There were three men who were friends. Wherever they went none of them was left behind. One day they went to the market. At the market they couldn’t get much for fish; they got one catfish for three people. They got home around 8:00AM.</p> <p>All three of them wanted nothing but the head of the catfish. But how do you divide a head when there is just one? So they got into a big argument and couldn’t settle it among them.</p> <p>They went to king to ask him to settle it. The king solution was as follows, “Hang up the catfish, and stand side-by-side.” From 8:00AM to noon was the order. They were not allowed to move. Whoever moved lost, and could not have the catfish.</p>

Na, siri no beeri. Na ii-nopo ngaran dit kusay, it tolu koyuwan diri, it tiiso i Kutuon, i koduwo i Gandason, i kotolu i Longoon.

Adi, poboriso nôono dit raja iri, panalayanan di raja. Om posiddango, aa-po nokorikot ot tangaari, aa-no kototoron dot aa kagaway tu ba amu mangakun i raja do mongukut ko totongoh, amu mangakun. Na, it tiiso it reetan di Kutuon ka, kutu molulu it tulu. Naa, ii-nopo Gandason dino, ki-kuog, ki-gandas siti, sid koyuwan. Naa, ii-nopo longoon diti, ki-langow.

Nga, om kinam dot osiddangan nôono iri, om kuminam i kutu do moginsasayow id tulu nga akatol akakaraw, nga aa-i kukuoyon mongukut tu ba aa kogura. Na iiri nogi i longoon nga munsud i langow, nga amu kukuoyon dialo momiid tu aa kogura, amu-ko-amu obbuli gumura. Na, iiri not kagalon, it gandason diti nga asot aa akatol; notongkop i koyuwan do kumatol tu ki-gandas. Jadi, osiddangan nopo om oomasan, na kumatol nôono.

Ba, boyo po dit dakat sitangaari no, iso nokoondom do sorita; obbuli-i misorita. Na, ka di Longoon, “Na, ong it tama ku,” ka, “ong momburu dot tombolog,” ka dialo, “mamakay lastik,” ka dit longoon. “Na, ogumu ot aanu,” ka dialo. “Kukuro pangalastik obo?” ka dit duwo koyuwan. “Paangalastik nopo dit tama ku,” ka dialo, “na, maan kooyo,” ka, “ka dino, awakas nogi,” ka, “ko'oyon nôono kaa om maan pawakaso,” ka. Dot kon-ko nunu balaay iri momiid dit langow di munsud, naa nopiid i langow. Na nasalamat it kabang dialo, tu munsud id kabang i langow.

ikan badukang itu.

Oleh itu, berdirilah mereka di situ. Nama ketiga-tiga lelaki itu ialah, yang pertama si Kutuan, kedua si Kudisan, ketiga si Hingusan.

Raja telah menyuruh mereka berbaris, itu cara penyelesaian raja. Apabila mereka dijemur maka belum pun sampai tengahari, mereka sudah tidak tahan untuk tidak bergerak sebab raja tidak mahu mereka menggaru atau sebagainya. Lelaki yang bernama Kutuan itu, kepalanya dipenuhi dengan kutu. Si Kudisan pula, terdapat banyak kudis di badannya. Si Hingusan pula, ada hingus.

Apabila mereka sudah lama berjemur, maka berpestalah kutu di atas kepala si Kutuan dan gatallah kepalanya, tapi tidak dapat menggaru, sebab tidak boleh bergerak. Nah, si Hingusan pula, hingusnya meleleh di hidung tapi tidak dapat diseka sebab tidak boleh bergerak. Begitu juga dengan si Kudisan, tiada yang tidak gatal pada badannya; seluruh badannya menjadi gatal sebab berkudis. Jadi, apabila terkena matahari dan berpeluh, gatallah.

Nah, apabila sudah hampir tengahari, ada satu orang yang teringat cerita; boleh juga bercerita. Nah, kata si Hingusan, “Kalau bapa saya,” katanya, “kalau dia memburu burung, dia akan memakai lastik. Jadi banyak yang dia dapat,” cerita si Hingusan. “Macam mana cara dia melastik?” tanya kawannya dua orang. “Cara bapa saya melastik, dia akan buat begini,” katanya, dengan menarik tangannya ke arah hidung, “dia buat begini, barulah lastik itu dapat ditarik,” kata si Hingusan. “Bapa saya akan tarik begini baru dilepaskannya,” tambahnya. Padahal tujuannya ialah untuk menyeka hingus yang meleleh. Nah tersekalah hingusnya dan selamatlah mulutnya, sebab hingus itu meleleh di

So there they were. The names of the three friends were Lousy, Mangy, and Snotty.

So the king had them stand in a line as his way to settle the matter. As the sun beat down on them, before midday they couldn't stay still, because the king would not allow them to scratch an itch or anything. The one called Lousy had lice all over his head. The one called Mangy had bad skin all over his body. The one called Snotty had a runny nose.

As they went on getting baked in the sun, the lice moved all over, making his head itchy but he couldn't scratch it because he wasn't allowed to move. The one with the runny nose, his nose was flowing, but he couldn't wipe it because he wasn't allowed to move. The one with skin problems didn't have anywhere on his body that wasn't itchy, because the skin problems were all over his body.

When it got near midday, one of them remembered a story; they were allowed to speak. Snotty said, “When my father went hunting birds, he used a slingshot. He got lots of birds.” “What was his slingshot like?” asked the other two. My father's way of shooting was to do like this, and then like this, let it fly. He would do like this and let it fly.” What he was actually doing was wiping his snot that was running. So he got it wiped off. His mouth was saved because the snot was running into his mouth.

“Na, yoku nga ki-sorita-i,” ka dit kutuon. “Nunu oh dika oy ambaya do sorita?” ka. Om, “Na, it tama ku,” ka di Kutuon, “moomburu,” ka, “moomburu dot dupot iri,” ka. “Dupot iri do yino oh maan,” ka, “it tongo tambang, kanas, masam-masam no,” ka dialo. “Nga om pagasu,” ka dialo, “na, nakasambat dot tambang,” ka dialo. Mm, i Kutuon ino.

“Nakasambat dot tambang, om kaanu, ay iri ot ogumu oh sungu,” ka dialo. “Kukuro oh koogumu do sungu?” kam. “Ay ogumu oh sungu, oy ambaya,” ka. “Songo om songo obo oh sungu?” ka. Om kinamay, “Siiti nga sungu, siti nga sungu,” ka, mongukut oh banar no, mongukut dit tulu, tu akatol-i obo i kutu, gumorusow sid tulu dit osiddangan. Na, “Iri no nakaanu,” ka, “iri no paagasu kodori,” ka.

“Ay,” ka dit tiiso, “yoku nga ino-i,” ka dialo, “nga okon-ko magasu it tama ku,” ka. “Okon-i-ko magasu, ii-not karaja dit tama ku, askar,” ka, “askar it tama ku,” ka dialo, i kuogon, i gorigiton kiikiro, kuogon. “Nga, oh awasi oh pakayan,” ka dialo, “awasi oh pakayan dit tama ku,” ka. “Nunu oh pakayan, oy ambaya?” ka dit duwo koyuwan. “Ay, awasi oh pakayan, oworok nopo i koyuwan dot tombuku,” ka. “Ay, siongo obo om siongo?” kam. “Ay, ong pokiiloon duyu, siiti nga tombuku,” ka, om kuminam do mongukut, “siiti nga tombuku,” ka, “siiti,” ka, sampay sid ongo-takod, “tombuku-ko-tombuku,” ka, sampay nooru it gandas. Nga, aa-i toguron dit raja tu misorita.

Na, nopongo po it tolu koyuwan diri do misorita kaa dino, tangaari no ino. Jadi, norikot po it

mulutnya.

“Hah, saya pun ada cerita juga,” kata si Kutuan. “Apa cerita kau, kawan?” tanya kawan-kawannya. “Bapa saya ini suka memburu binatang. Dia memburu binatang seperti rusa, babi hutan dan macam-macam lagi,” ceritanya. “Ketika dia pergi memburu dengan anjing, dia telah bertemu dengan rusa,” sambungnya. Ini adalah cerita si Kutuan.

“Dan apabila dia menjumpai rusa, dapatlah dia tangkap rusa itu. Tapi rusa itu banyak tanduk,” ceritanya. “Berapa banyak tanduknya?” tanya yang lain. “Eh, kawan, banyak. Di sini pun tanduk, di sini pun tanduk,” balasnya, padahal tujuannya adalah untuk menggaru kepalanya yang gatal disebabkan kutu-kutu yang berkeliaran di atas kepalanya kerana terkena panas. “Nah, dia telah mendapat rusa. Jadi, itulah cara zaman dahulu memburu dengan anjing,” katanya.

“Hai, saya pun begitu juga,” kata yang seorang, “tapi bapa saya bukan memburu. Kerja bapa saya bukan pemburu, tapi askar,” cerita si Kudisan. “Tapi pakaian bapa saya cantik. Cantik pakaian bapa saya,” katanya. “Apa pakaiannya, kawan?” tanya kedua-dua kawannya. “Eh, cantik pakaian dia. Badannya bercorak dengan butang,” balasnya. “Eh, di mana dan di mana?” tanya kawan-kawannya lagi. “Hai, kalau kamu mahu tahu, di sini pun butang,” katanya, dan berhabis menggaru, “di sini pun butang, di sini,” tambahnya, sehingga di kaki pun kononnya ada butang, “butang saja semuanya,” katanya, dan dapatlah dia menghentikan kegatalan pada kudisnya. Tapi raja tidak menegur perbuatan mereka sebab bercerita.


Nah, sebaik sahaja tiga sekawan itu selesai bercerita, maka hari pun sudah tengahari. Jadi, apabila sudah

“I also have a story,” said Lousy. “What is your story?” they asked. Lousy said, “My father would go hunting, hunting for animals. The animals he went after were deer, wild boar, and many others. One day he hunted with dogs, and he came across a deer.”

“He came across a deer, and got it. It had lots of points on its antlers.” “How many points?” they asked. “Many points, friends.” “Where were the points?” they asked. “Here was a point, here was a point.” What he was actually doing was scratching his head because the lice made it itchy, running around when in the sun. “So that’s what he got, with the old method of hunting with dogs,” he said.

“Hey, I have a similar thing, but my father did not hunt with dogs. My father was a soldier,” said the one with skin disease. “He had nice clothing; my father’s clothing was nice.” “What clothing did he wear, friend?” they asked. “Oh he had fine clothes, covered with buttons,” he said. “Where were the buttons?” they asked. “If you want to know, there were buttons here and here.” He continued scratching. “There were buttons here and her, right to his feet, buttons and buttons,” and he scratched everything that itched. The king did not forbid them because they were telling stories.

When all three of them were done telling stories, it was then noon. When noon arrived, the

<p>tangaari, “Na, tingkod konow,” ka dialo, “ongoyo duyu nee bolukang,” ka. Om ongoyo nga napasa ti bolukang. Kuoyon po manganu, napasa. Nitaam kararaay i bolukang, aso nakaanu dit tulu; sunduy it tulu, i koyuwan nga aso nakaanu tu napasa. Tu gigina ka ot kooleed dot maatayid. Aa elaan komuro kinonuuwan dit tulun di sid laut, om nowit sid talob, om oleed po dot aa narapa, nitayid po, napasa. Adi, nitaam kararaay.</p> <p>Adi, iri o pinanalasayan di raja diri; amu nokoompit kikiawi. Misolod dit iso no bolukang nga tolu koyuwan oh moki'aanu dit tulu. Aa nokoompit kiawi, nitaam kararaay i bolukang.</p> <p>Jadi, ino no kinoompuusan dino.</p>	<p>tiba waktu tengahari, “Berhentilah kamu. Kamu ambillah ikan badukang itu,” kata raja. Maka pergilah mereka mengambil ikan badukang itu, tapi ikan itu sudah buruk. Macam mana lagi mahu ambil, sudah buruk. Ikan belukang itu dibuang percuma, tiada seorang pun yang dapat kepalanya; jangankan kepala, badan ikan itupun tiada yang dapat sebab sudah buruk. Bayangkan saja berapa lama ikan itu tergantung. Tidak tahu berapa lamanya orang ambil dari laut kemudian dibawa ke tamu, dan lama lagi tidak dimasak, digantung lagi, buruklah. Jadi, dibuanglah dengan sia-sia.</p> <p>Jadi, begitulah cara penyelesaian raja; semua pun tidak dapat. Mereka merebutkan satu ekor saja ikan badukang, tapi semua pun mahukan kepala. Akhirnya, tiada yang dapat, dan ikan itupun dibuang dengan sia-sia.</p> <p>Jadi, itulah pengakhirannya.</p>	<p>king said, “Okay, stop now, go get your catfish.” They went and got the catfish and it was rotten because of hanging in the sun so long. There was no point in taking it because it was rotten. It was thrown away as a waste and no one got the head. That was because of it hanging there so long. We don’t know how long it had been since it was caught in the sea, and then it was brought to the market, and then it wasn’t cooked for a long time, it was hung up and then rotted. So it was discarded as a waste.</p> <p>So that was the king’s solution; no one got it. Three people fighting over just one catfish, wanting to get the head. None of them got it, the catfish was discarded as a waste.</p> <p>So that ends the story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editor / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain</p>		
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<p>I Pupuu</p> <p>Tinangon di Ruminting Jailin Kg. Sinogindai, 2019-09-06</p> <p>Tinulis di Rosnah Nain, 2019</p>	<p>Si Burung Puyuh</p> <p>Diceritakan oleh Ruminting Jailin Kg. Sinogindai, 2019-09-06</p> <p>Terjemahan Melayu: Rosnah Nain 2020</p>	<p>The Quail</p> <p>Told by Ruminting Jailin Sinoginday Village 2019-09</p> <p>English: James Johansson 2020</p>
<p>Waro no keelo. Pogurab nee Leeng. Om pogurab, kolintaanga sid timbaan om tisosobu. Om sobu, tataad ot kinosobuwon, waro ot okukulung ot roon do kayu, siri no kinosobuwon. Ay noponu nopo it kulung dit roon di kayu do sobu. Titiap do tadlaw om mogurab om tisosobu nga siri-i oh sobuwon.</p>	<p>Pada suatu hari, Leeng pergi memburu dengan sumpit. Sesampainya dia di tengah hutan, tiba-tiba dia terasa mahu kencing. Oleh itu, pergilah dia untuk kencing, dan tiada tempat lain dia kencing adalah di atas sehelai daun kayu yang jeluk. Jeluk daun itu telah penuh dengan air kencingnya, sebab setiap hari apabila dia pergi memburu dan mahu kencing, maka di situlah tempat dia kencing.</p>	<p>Once upon a time, Leeng went hunting with a blowgun. As he was hunting he was in the middle of the jungle, and needed to pee. The place where he peed there was cupped leaf where some of the urine landed. The cupped leaf was full of urine. Every time he went hunting and needed to pee, that was where he peed.</p>

Adi, waro ot tombolog, i ngaranan dit pu'u, o i pupu'u. Tuuway no i pupu'u. Om kinam do mabpanaw do mogium do sungoy, asee nokitanan. Iri-ri no nokito, it sungoy di sid roon di kayu. O, miilimpotung sid roon di kayu i sungoy. Adi, inuumo no kabarasan.

Om keenum dīineri, moyo po dit kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman om mīilo om ara'at no rasa kabarasan di pupu'u. "Nunga, naa nokuro oku dīino diti tu ara'at ti rasa ku?" ka. O bala dīino diti om saabak-i it ara'at i rasa, minionontiyān. Mīilom minionontiyān i pupu'u, noliyot no dīino, sumpakon, liyaban tapi, agaya'an.

Adi, moyo po ka dit agaya'an om, "Des," ka di Pupu'u, "kukuro oku dīino diti dot momiara diti tanak ku diti ong osusu oku dot okon-i-ko sinaaring-ulun oku no?" ka. Panganu dīino do rarabpa kabarasan om potodoko, "Naru ku pod susundu ong itodok ku nopo iti om piguguyu'on ku nga mad-i-ko tinaangob-i oh sosowion do lalagkaw," ka. Om potodoko iri, om guyu'o nga naa babanar-i-ko pengkakat-i oh lalagkaw. Do minionong-koruol dīino bala iri do tiyan, indakod no siri.

Kendakod, mino'ob no dīino beeri, nga nosusu. Om kosusu nga kusay i tanak, dot tulun-i it tanak. Adi, soromo'on-i dīineeri nga mad-i-ko kikiyapan-i kabarasan it koyuwan dit tanak diri do sumurut sampay agagayo no, mabpanaw no, eelo no dīino do momoros; milimpanaw sid minsorili.

Mīilo po tu amu elaan ong nunu oh keleelo dit tatanak do mīilom minokiwaal do tubaw. "Dii poy idi om waalay oku po do tubaw," ka.

Jadi, ada pula seekor burung yang disebut burung puyuh. Burung puyuh itu telah kehausan. Lalu, pergilah dia mencari air tapi tidak menjumpai. Hanya air dalam daun kayu itu yang dijumpainya. Air itu bergenang di dalam jeluk daun kayu. Oleh itu, si burung puyuh pun meminumlah air itu.

Selepas si burung puyuh meminum air itu maka satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari, tiba-tiba dia tidak sedap badan. "Aduhai, kenapa pula saya rasa tidak sedap badan ini?" kata si burung puyuh. Apabila rasa tidak sedap badan si burung puyuh berterusan, mengandung rupanya dia. Tiba-tiba si burung puyuh mengandung dan kini sudah sarat.

Ketika si burung puyuh sudah sarat mengandung, "Alamak," kata si burung puyuh, "bagaimana saya membesarkan anak saya selepas saya beranak nanti, sedangkan saya bukannya manusia?" katanya. Lalu, si burung puyuh pun mengambil sebatang ranting dan memacaknya, "Wahai kuasa ajaibku, apabila saya pacakkan ranting ini dan saya gerak-gerakkan maka terbinalah sebuah pondok yang indah," katanya. Apabila si burung puyuh memacakkan ranting itu dan menggerakkannya maka terbinalah sebuah pondok. Sebaik sahaja pondok itu siap maka terasalah perutnya sakit, jadi naiklah dia di pondok itu.

Sesudah berada dalam pondok, bersimpuhlah si burung puyuh, lalu beranak. Dia telah mendapat anak lelaki, anak manusia. Anak itu membesar bagai dikipas-kipas, dan kini sudah besar dan sudah pandai berjalan, sudah pandai bercakap; berjalan-jalan di sekeliling rumah.

Dengan tiba-tiba, entah dari mana anak itu tahu, tiba-tiba dia minta dibuatkan gasing. "Ibu, buatlah saya gasing," katanya.

There was a bird called a Quail. The Quail was thirsty. It walked around searching for water and found none. The only water it found was the urine in the aforementioned leaf. So the Quail drank that.

After drinking it, the first day, second, third, fourth, fifth, sixth, and then the Quail did not feel well. "Oh my, what's the matter with me now since I'm feeling sick?" said the Quail. The feeling of sickness turned out to be serious, because she was pregnant. Suddenly the Quail was pregnant, and then she grew bigger and bigger.

When the Quail was a long ways into the pregnancy, she said, "Oh my, how am I going to care for my child if I give birth with me not having a human form?" She took a stick and stuck it into the ground, saying, "May my supernatural powers extend when I plant this and shake it, and a field hut will appear." She planted the stick and shook it, and there stood a field hut. Then she started getting birth pangs, and she went into the hut.

As soon as he got into the hut she squatted down and gave birth. Her child was a boy – a human. The boy's body grew like a fanned [fire] until he was big, and could walk, and then he learned how to speak. He walked around the house.

Suddenly without knowing where he learned it, the child asked for a spinning top to be made for him. "Please mother,

“Nungay Oto, kuoyon ku do mamaal dot okon-i-ko sinaaring-ulun oku no?” ka dit pupu’u. “O, nga matay oku bo diti ong kodung-ko aaku-i tumboyo'on dikaw,” ka.

O, matay oku ka po om miikikip-i, nowukatan. “Ay des oy Oto, ara'at koh no diti, penggagaw koh, nga posik no bo, waalan tee ikaw,” ka. O nga tipapayangag po kabarasan do tinumungag. “Nunga, sombo noy idi oh tubaw?” “Nungay Oto, songo ka teelo oku mamaal.” “O, ong kaa dino, aakii tumboyo'on dikaw nga matay oku. Nga ong insan oku po diino matay, na oleled om oposikan oku nogi,” ka dit tanak. Om intatangay po di pupuu nga norugus no, ii-pee tulang oh mumpug-umpug.

Adi, “Ay des oy Oto, manansara koh no diti dogon,” ka dit pupu’u. “Nga ino nopo pogiyay, posik-i, waalan tee ikaw do tubaw,” ka. Om impugo no diino kabarasan i tulang, nga impuugon om mogoromiyas, impuugon om mogoromiyas.

“Ay Oto, posik no, babanar-i ki-waree oh tubaw, waalan tee ikaw,” ka. Na aa-po leled om mogom-ogom-i. “Naa, songo noy idi oh tubaw, asee dino?” ka dit tatanak. “Ay, kada po bo, mamaal oku po,” ka. Na, pamaal diino kabarasan, aaki elaan okukuro paamaal.

Na, nopongo peeri, na siiri no diino it tatanak do mingkurit, mitubaw. Adi piloloow dit tindi. “Oto, songo koh no?” ka. “Ay uuti oku-i toy idi,” ka. “O, kada no

“Alamak, Oto, bagaimana ibu membuatnya sedangkan ibu ini bukannya manusia?” kata si burung puyuh. “Baiklah, tapi saya akan mati ini kalau ibu tidak tunaikan permintaan saya,” kata si anak.

Sebaik sahaja si anak mengatakan demikian, tiba-tiba dia menggelepar lalu mati. “Aduh, Oto, jahatnya kau ini, kau membuat ibu risau. Baiklah, bangunlah ‘nak, nanti ibu buatkan,” kata si burung puyuh. Maka dengan serta-merta si anak bangun. “Eh, ibu, mana gasing?” tanya si anak. “Alamak Oto, manalah ibu pandai membuat.” “Baiklah, kalau begitu, ibu tidak tunaikan permintaan saya, saya akan mati. Tapi lain kali kalau saya mati, mungkin agak lama baru saya dapat bangun,” katanya.

Ketika si burung puyuh memandang pada anaknya, anaknya sudah hancur; tinggal tulang sahaja yang berkumpul. “Aduh Oto, kau membuat ibu sengsaralah,” kata si burung puyuh. “Beginilah, kau bangunlah, ibu akan buatkan juga gasing untuk kau,” katanya. Lalu si burung puyuh pun mengumpulkan tulang anaknya, tapi setiap kali dikumpulkan akan berselerak semula, setiap kali dikumpulkan akan berselerak semula.

“Hai Oto, bangunlah, betul juga ada gasing, ibu akan buatkan juga untuk kau,” kata si burung puyuh. Nah, tidak lama kemudian duduklah si anak. “Ibu, mana gasingnya, tiada pun?” tanya si anak. “Tunggu sekejap, ibu buatkan dulu,” jawab si burung puyuh. Oleh itu, si burung puyuh pun membuat gasing, yang entah bagaimana caranya membuat.

Sebaik sahaja gasing itu siap, turunlah si anak untuk bermain gasing. Si ibu pula kerap-kali memanggil, “Oto, kau di mana itu?!” panggil si ibu. “Saya di sini

make a spinning top for me.” “Oh my, son, how can I make it when I’m not in human form?” said the Quail. “Yes but I will die if you don’t acquiesce to my wishes,” he said.

He said he would die and then he started shaking and died. “Oh my, son, you are evil, making me worry. Wake up and I’ll make it for you,” said the Quail. And the boy suddenly got up. “Oh my, where is my spinning top?” “Oh my, son, I don’t know how to make one,” said the Quail. “Yes but I will die if you don’t acquiesce to my wishes. And if I should die one more time, it will be long time before I come back to life,” said the boy. As the Quail looked on, the child was destroyed; just the bones remained intact.

“Oh son, you are torturing me,” said the Quail. “So here’s the deal, you come back to life, and I will make you a spinning top.” Then she gathered her son’s bones, but each time she gathered them they would become all mixed up again, over and over.

She said, “Hey son, come back to life; there really will be a spinning top, I’ll make it for you.” After not too long there he was sitting up again. “Where is my spinning top, mother? There is none,” he said. “Hold on,” said the mother, I will make it. So then she made one supposedly. I don’t know how she made it.

When it was finished, the boy played with the spinning top under the house. The mother would often call him, “Son, where are you?” “I’m

minsodu ki,” ka dit Pupu'u. “O bo, sisiti oku-i diti mingkurit,” ka. O, neduduan di pupu'u om tad panangkus-i i tatanak.

Om pabpanaw nga amu-i oleed om nokosobut no dot natad dot tulun. Om intangay nga mad-i-ko kilaw it tanganak do mintubaw. Rikot i tatanak, “Dii poy ambaya om, obbuli gaam ong maya oku dikoo mintubaw?” ka. Nga, “Obbuli,” ka dit tongo katanganakan siri.

Na, mititimbang nobo diineeri, do mi'alib-alib gayo oh tubaw di katanganakan, i dang tatanak om ugu no do tutunturu oh tutubaw. “Ba, ambaya, ong maya koh dagay mitubaw, na ikaw po dfino oh monimbag,” ka. “O.” “Nga songo kaabo oh tubaw nu oy ambaya?” ka. “Ng uti toobo,” ka, onggogomon. Om pembulayo nga ay okodok. “Ng..ng.. oy ambaya, aso boyobo ino tatarati no tubaw nu, sombo oh kalawan koh da dagay do tubaw,” ka di katanganakan. “Ba, kukuoyon pong aa-no kalawan, yang ponting mumbal oku po,” ka dit tatanak.

Adi, om maay kabarasan olongo dit katanganakan it tubaw yo, om timbago dit tatanak nga kiaawi nga nongo-babak. Aa-i salang-salang i tubaw di tatanak, ngaran-i dot okokodok. Na, nopongo peeri, linumiyot-i i tatanak, minuuli no.

Om kooli nga aaku no elalaan kabarasan it pupu'u do

jugalah ibu,” sahut si anak. “Baiklah, kau jangan pergi jauh-jauh ya,” pesan si burung puyuh. “Iya, ‘bu, saya di sini saja ini bermain,” jawab si anak. Akan tetapi, sebaik sahaja si burung puyuh meninggalkannya, si anak terus berlari pergi.

Apabila si anak terus berjalan, tidak lama kemudian sampailah dia di perkarangan rumah orang. Sesampainya di sana, si anak mendapati begitu ramai kanak-kanak yang bermain gasing, sehingga kelihatan seperti himpunan semut. Si anak pergi mendekat, “Wahai kawan-kawan, bolehkah saya ikut kamu bermain gasing?” tanyanya. “Boleh,” jawab para kanak-kanak yang ada di situ.

Lalu, berlawananlah mereka bermain gasing, padahal gasing milik kanak-kanak yang ada di situ besar-besar belaka, sedangkan gasing milik si anak hanya sebesar jari. “Hah, kawan, kalau kau mahu ikut kami bermain gasing, kau punya giliranlah yang memukul,” kata mereka. “Baiklah,” jawab si anak. “Tapi, mana gasing kau, kawan?” tanya mereka. “Ada di sini,” jawab si anak, dengan menggenggam gasing itu. Ketika si anak mengeluarkan gasingnya, kecil sahaja. “Ala..ala.. kawan, tidak berertilah gasing kau itu, manalah kau dapat melawan gasing-gasing kami,” kata mereka. “Bah, apa boleh buatlah kalau tidak dapat melawan, yang penting saya cuba dulu,” jawab si anak.

Lalu, apabila para kanak-kanak itu memusingkan gasing mereka dan dipukul oleh si anak, maka gasing-gasing mereka telah pecah semuanya. Gasing si anak ini bukan calang-calang walaupun kecil sahaja. Nah, selesai sahaja bermain gasing, si anak terus menghilang pulang.

Ketika si anak sampai di rumahnya, maka tidak ketentuanlah

here mother,” he would say. “Don’t go far away said the Quail. “Okay, I’ll play here,” he said. But as soon as the Quail had left him, the boy ran.

After not going far he came across someone’s yard. He looked and the children were as numerous as ants playing with spinning tops. He approached them. “Friends, may I join you in playing with tops?” the boy asked. “You may,” said the children.

They competed with tops. The children all had big tops, but the boy’s top was only as big as a finger. “Alright, friend, if you are going to play tops with us, now you knock your top into the other.” “Okay,” said the boy. “But where is your top, friend?” asked the boys. “Right here,” he said, holding it in his fist. So he brought it forth and they saw how small it was. “Ha, friend, your top is worthless, how could you hope to compete with our tops?” said the children. “There’s nothing to be done about it if I can’t compete, but the important thing is that I give it a try,” said the boy.

The children spun their tops, and the boy threw his into them, and all of them broke. His top was nothing to be trifled with, even tho it looked small. When they were done playing the boy disappeared, going home.

When he got home the Quail put on all sorts of displays of

sumurumbut nong kukumukuro no do rumasang dot, “Songgo pinakaayan nu oy Oto?” ka. “Kada momiansaw kangku om minomiansaw koh-i,” ka. “Ong kaa’ajang koh dot tulun, otolunungan kito, kamaamalu dot okon-i-ko sinaaring-ulun not tindi nu,” ka dit Pupu’u. “Tamay idi, siilo okii to diri, aaki nokito dikaw,” ka. O, ninikid suwab nopo iri do lumiyot i tatanak.

Adi, insan induwo po aso po nununu. Moyo po di kentolu, minangaabar nee katanganakan sid di Leeng dot, “Maman, maman,” ka, “waro oh tatanak do nokorikot siti dot minaya dagay do mintubaw. Nga des iri oh babanar noy maman oh tubaw dot ataatanu tu okokodok i tubaw yo om mi’alib-alib gayo i dagay do tubaw nga aakoy-i kalawan,” ka. “Ay naa, tulun ontod sombo ino?” ka di Leeng. “Aki elaan ong songo nontodonon,” ka. “Nga gumuli po gaam suwab?” ka di Leeng. “Gumuli peeri. Ino nogi, ong engin koh do mogintong dit tanak, kada po mabpanaw,” ka di katanganakan. Na, tinumoron po d’ino i Leeng tu mogintong do babanar ko nunu i sorita di katanganakan.

Na, aa-i oowudut, orikot i susuwab, ososopung po siri nee tatanak. Korikot, na minangangat no d’ino bo do mintubaw. Om intangay di Leeng nga aso babaju kabiasaan, saasantut no. Adi, kodung ong nokito di Leeng, indoo no siri, toronong no sid tatanak. “Dii poy anak-anak om, ontod koh sombo?” ka. “Mm ontod siilo boy maman,” ka. “Do, na kayo po mindakod,” ka. Owito mindakod, maay po d’ino paakano.

gaya si burung puyuh memarahinya sehingga bulunya menggerbang, “Kau sudah pergi ke mana, Oto? Ibu sudah pesan jangan merayau tapi kau merayau juga. Kalau kau berjumpa dengan orang, kita akan ketahuan, betapa memalukan sebab ibu ini bukannya manusia,” kata si burung puyuh. “Alah, ibu, saya di situ saja, cuma ibu tidak nampak saya,” jawab si anak. Padahal setiap hari si anak akan menghilang.

Jadi, sekali dua belum ada apa-apa lagi. Apabila tiba pada kali yang ketiga, maka melaporlah para kanak-kanak itu kepada Leeng, “Pakcik, pakcik,” kata mereka, “ada seorang kanak-kanak datang di sini dan ikut kami bermain gasing. Tapi itu barulah gasing yang sebenar, sebab kecil saja gasingnya dan gasing kami besar-besar belaka tapi kami tidak dapat mengalahkannya,” sambung mereka. “Eh, dari mana asalnya orang itu?” tanya Leeng. “Saya tidak tahu dari mana asalnya,” jawab kanak-kanak yang melapor itu. “Tapi, adakah dia akan datang lagi esok?” tanya Leeng. “Datang lagi. Oleh itu, kalau pakcik mahu tengok dia, janganlah pakcik pergi dulu,” kata mereka. Oleh itu Leeng tidaklah pergi ke mana-mana sebab dia mahu tengok samada betul atau tidak yang diceritakan oleh para kanak-kanak itu.

Nah, tidak syak lagi sebab pada keesokan harinya, ketika hari masih pagi anak itu sudah berada di situ. Sebaik sahaja sampai, si anak terus mengajak bermain gasing. Lalu, ketika Leeng melihatnya, anak itu tidak memakai baju, hanya memakai cawat. Nah, sebaik sahaja Leeng ternampak anak itu, turunlah dia dan pergi mendekatinya. “Wahai anak-anak, kau dari mana?” tanya Leeng. “Mm, dari sana saja, pakcik,” jawab si anak. “Oh ya, baiklah, mari kita naik dulu,” kata Leeng. Leeng membawanya naik dan memberi makan.

anger, and said, “Son, where did you go to? I said don’t go wandering and you went wandering anyway. If you come across people, and they find our whereabouts, it will be shameful that your mother does not have a human body,” said the Quail. “Oh mother, I was just over there, you just didn’t see me,” the boy said. But each day the boy would disappear.

So then the next couple of times nothing happened. But on the third time the children told Leeng, “Uncle, uncle, there is a child who had come here and joined us playing tops. Wow, he has quite a top. Even tho it is small it can surpass our big tops; we can’t compete. “Really? Where is the boy from?” asked Leeng. “We don’t know where he comes from,” they said. “Will he come back tomorrow?” asked Leeng. “He will come back. If you want to see him, don’t leave the village,” they told him. So Leeng stayed at home to see if what the children had told him was true.

What they said was not false; he came the next day. He was there early in the morning. When he got there they invited him to play with spinning tops. Leeng looked and the boy had no shirt, and was just wearing a loincloth. When Leeng saw him, he came out of his house and came up to the children. “Boy, where do you come from?” asked Leeng. “From over there, uncle,” said the boy. “Come up into the house,” said Leeng. He brought him in and fed him.

Nopongo mangakan, kikibiton d̄fino di Leeng, sampay nokoodop i tatanak. Nokoodop po i tatanak, panganu no do tapug, om maay no polopoto sid santut. Minangan n̄opo kiniso saabat. Adi ong mabpanaw, mubus nobo it tapug. Na, asal nolopot di Leeng it tapug diri noposik no ti tatanak. Asal noposik, tinumungag, minuli.

Na, adi i Leeng diri, asal nakapanaw i tatanak, sinumusuut no. Om susuuto, kilong tuulid di ki-warō tapug, nokurong osupot, mudsung-i i Leeng do monusu'ut. Aapo leled om nokosobut no do wawalay dot ok̄okodok kabarasan. O nga siri no oh gisom di tapug.

Om sulimaaday di Leeng kabarasan dot monoyinu dot isay oh koruang dit tatanak; linumosok sid sosodu, ganta orongow miboboros. Orongow di Leeng kabarasan miboboros dot, “Songo pinakaayan nu, oy Oto? Tu okon-i-ko momiansaw kangku, minomiansaw koh-i. Nu po d̄fino otolunungan kito no diti dot tulun, patayon kito no,” ka dit orongow di Leeng. Nga saadang-i do mogintong, asee tokito do milimpanaw.

Adi, leled laga, om indakod kabarasan, “Nunga, isay kay anak-anak oh ponoki-boboros nu?” ka, tu asee tokito dot tulun. “Udi ilo, iidi.” “Nga songo iidi nu?” ka. Intangay nga moobo'ob it pupu'u. “O, na iti oy anak-anak, awasi-i beeti oh siti kow nga awawasi po ong maya kow dogo do muli,” ka di Leeng. Aaku no elala'an kabarasan it pupu'u do monutuk dit tanak, om mitotompuraduk nopo

Apabila anak itu sudah makan, Leeng pun memangkunya sehingga anak itu tertidur. Setelah anak itu tertidur, Leeng mengambil kapur dan membungkuskan pada cawat si anak. Leeng hanya membocorkan sedikit. Jadi kalau si anak berjalan, kapur itu akan tumpah. Selesai sahaja Leeng membungkus kapur itu, si anak pun terjaga. Si anak pula, sebaik sahaja dia terjaga, dia terus bangun dan pulang.

Nah, berkenaan dengan Leeng pula, sebaik sahaja anak itu pergi, Leeng terus menyusulnya dari belakang. Apabila Leeng menyusulnya maka lurus bengkoknya jalan yang ada kapur, walaupun semak tapi Leeng tetap merempuhnya untuk menyusuli. Tidak berapa lama kemudian, sampailah dia pada sebuah rumah yang kecil sahaja. Kapur itu pun sampai di situ sahaja.

Lalu dengan perlahan Leeng memperhatikan siapa agaknya kawan si anak; dia bersembunyi tidak berapa jauh sehingga dia boleh mendengar suara bercakap-cakap. Kononnya Leeng terdengar suara bercakap-cakap, “Kau sudah pergi ke mana, Oto? Ibu sudah cakap jangan merayau tapi kau merayau juga. Kita akan ketahuan oleh orang dan kita akan dibunuh,” kata suara yang didengar oleh Leeng. Tapi walau bagaimana pun Leeng berusaha untuk memperhati, tapi tiada pun kelibat orang yang berjalan-jalan.

Akhirnya, Leeng datang ke rumah lalu naik. “Eh, siapa kawan kau bercakap, ‘nak?’” tanyanya, sebab dia tidak melihat kelibat orang. “Itu, si ibu,” balas si anak. “Eh, mana ibu mu?” tanyanya sambil mencari-cari, dan ternampaklah olehnya si burung puyuh sedang menyimpuh. “Baiklah. Begini ‘nak, bagus juga kamu berada di sini tapi lebih bagus kamu ikut pakcik pulang,” kata

When they finished eating Leeng held the boy on his lap and he fell asleep. When he was asleep, Leeng took some lime and wrapped it into his loincloth. He tore the lime bag slightly. So when he walked the lime would spill out slowly. As soon as Leeng had put the bag of lime into his loincloth, the boy woke up, and then went home.

When the boy went home, Leeng followed his trail. Whether crooked or straight, he just followed the lime. Even if it was thru thick brush, Leeng pressed on to follow him. After not too far he came across a very small house. And that was where the lime trail stopped.

Leeng approached cautiously and spied to see who lived with the boy. He hid far away, just close enough to hear them speak. Leeng heard them speaking, “Where did you go son? I told you not to wander, and you went wandering anyway. If someone knows where we live, they will kill us.” He heard them speaking, but did not see them walking.

Eventually Leeng came to the house and went up into it. “Boy, who were you speaking to?” he said, because he didn't see any humans. “There, my mother,” he said. “Where is your mother?” asked Leeng. He looked and a Quail was roosting. “Here's the thing, boy. It's good that you are here, but it would be better still if you come home with me,” said

do rumasang, nga madaada-i i
Leeng. Rikoto nopo di Leeng om
puruto no, owito no do muli.

Adi, koowit do muli, mangay
waalay dot iiyonon; minaan
rinantayay sid saaw dit toodopon,
sid lamin. Adi boroso d̄fino di
Leeng it tindi yo, “Ino nopoy idi,
ong kapayig oku, mangan duyu no
jagaay itit tayaaya ku, okon-no-ko
mangan dikowu iti guyango, tu
kodung ong mangan dikowu iti
guyango, na aaku engin,” ka di
Leeng. “Om ti tanak, okon-i-ko
mangan dikowu rasango,” ka,
“tootontuon duyu no paakan,” ka.
Na, noowit po beeri do muli, na
minangan d̄fino di Leeng boliyay
do soosokot it tanak, na sisiri no
d̄fino. Na, oo do soromoon-i di
taatanak diti do kooligkang.

Na i Leeng diri, tiya diri
mamangagang no ka. Orikot it
sodoy, “Ino nopoy idi,
susumopung do monorimo suuwab
tu kapayig oku, mogium oku dot
agangon,” ka di Leeng. “O boy
Oto,” ka dit tindi. O, madaada it
pupu'u.

Orikot it tanga sodoy, pomoros
no kabarsan dot, “Naru ku pod
suusundu ong yoodop ituruw ku
nopo yo aka, yo minan, yo maman,
om kikiawi ti tulun tit suwang ti
walay nga monginggoruk kiawi at
togot do ginorukan,” ka. Ka pod
boros kabarsan nga amu elala'an
ong okukuro it tuni dit goruk dit
tulun, mititimpa nopo, mi'aambat.
Noboros peeri om pongumporog
nga tongondu towowosio, kon-i-ko
arara'at, tongondu topoporu'o it
tombolog, i pu'u.

Leeng. Maka tidak dapat
diungkapkanlah bagaimana gaya si
burung puyuh mematak anaknya dan
berpusing-pusing kerana marah, tapi
Leeng diam saja. Dengan tidak
semena-mena Leeng mendekati si
burung puyuh lalu mengambilnya
dan membawa pulang.

Sebaik sahaja Leeng membawa
mereka pulang, dibuatnyalah tempat
untuk si burung puyuh; Leeng
membuat lantai di atas tempat
tidurnya di dalam bilik. Sesudah itu,
Leeng berpesan kepada ibunya,
“Begini ‘bu, kalau saya berpergian,
kamu jagalah mainan saya ini,
jangan kamu kacau, sebab kalau
kamu kacau, saya tidak suka,” kata
Leeng. “Dan anak ini, jangan kamu
marahkan dia. Kamu bagilah makan
dengan baik,” katanya. Nah, selepas
Leeng membawa mereka pulang
maka Leeng pun membeli pakaian
untuk si anak, dan tinggallah mereka
di situ. Padahal si anak ini bukan
main lagi tampannya.

Nah, berkenaan dengan Leeng
pula, waktu itu adalah musim untuk
menanda tapak ladang. Apabila tiba
waktu malam, “Ibu, esok ibu
masaklah nasi seawalnya ya sebab
saya mau berpergian, saya mahu
mencari tapak ladang,” kata Leeng.
“Baiklah, Oto,” jawab si ibu. Burung
puyuh itu diam sahaja.

Setibanya pada tengah malam,
berkatalah si burung puyuh, “Wahai
kuasa ajaibku, kalau saya tidurkan
dodoikan cik abang, si makcik, si
pakcik dan semua isi rumah ini,
maka semua ikatan rumah ini akan
turut berdengkur akibat dengkur
mereka,” katanya. Sesudah berkata
demikian, maka bermacam-
macamlah dengkur orang dalam
rumah itu, bahkan bersahut-
sahutanlah dengkur mereka.
Selepas itu, si burung puyuh pun
menggegarkan badannya lalu
menjelma menjadi seorang gadis
yang sangat jelita, bukan hodoh
tetapi gadis yang teramat cantik; si

Leeng. It's hard to describe how
the Quail pecked at the boy and
put on a display of anger, but
Leeng watched silently. Then
Leeng came to her and picked
her up and brought her home.

When he got home, Leeng
made a place for the Quail. He
made a sleeping platform over
his bed in his bedroom. Leeng
said to his mother, “Here's the
thing mother, if I am out, take
care of my play thing. Don't
you mess with it, because I do
not want you messing with it.
As for this child, don't scold
him; feed him properly. So he
brought them home, and bought
some clothing for the boy, and
they lived with him from then
on. Oh, and this boy was very
handsome.

For Leeng it was the season
to mark off the land you were
going to farm. When night
came, Leeng said, “Mother,
tomorrow cook for me very
early because I will be out,
looking for land to farm.”
“Alright son,” said the mother.
The Quail said nothing.

In the middle of the night,
the Quail said, “May my magic
extend, I'll sing a lullaby for
Leeng, his mother, for uncle,
and all living here, and all will
snore away in this house.”
When she had said that, there
were lots of snoring sounds, as
if answering one another. After
saying that, the Quail shook
herself and became a beautiful
girl, not ugly, but a beautiful
girl.

Adi, nokosiliw peeri do tulun, solfiwan no it tongondu om ongoy no sid ropuan. Guronggumo no it tangga do mana'an, sôondot no ad tindaaton, minanagow. Kosondot siri, om nakasagow it tangga, "Nar momodsu peeti tu ala neeti do kaalasu," ka.

Om tuop kabarasan nga, soromo'on-i ong it tongo tongkuyu, sada, gipan, kikiawi di suwang di sungoy, kopiaampot nopo do momoros dot, "Ay, apaparu neeno, ong sinaaring-ulun tokow no nga itokow neeno sanganu," ka kabarasan. Om kopongo do modsu, om tindal kabarasan om ompuguso it tokobuk nga neekot do tawi (sada). Onûwo neeri om lopoto no dot roon do kobu. Maangay no posisipo sid tinimbuku, ûuli no. "Na, mumuli oku po dîino tu okosupan oku do maman, yo-aka," ka.

Asal-ko nokooli, ponorimo, pangarapa. Nopongo do mangarapa, nakaansak, paakan no. Paakan sid takod di Leeng, "Tungag kangku dara oy wawayoy," ka, i wawayoy ka dîino, "ong oposik koh. Nga pagkam nokoodop koh, koobungimuk no beeti nga mangaakan-i bâanar," ka dit tongondu, pangaakan no. Asal nopongo mangakan, maangay no onuwo it baju yo, suluungay no nga mo'ob-o'ob dîino ti pu'u.

Adi, na munawaw dîino kabarasan. O bo nga noliliba'an no it tindi di Leeng dot nokopogulu i busul do tumungag. "Nar o munawaw neeti, rumasang iri yooto," ka. Om pipiidon po ti mato kabarasan, pabpanaw, ongoy sid ropuan. Kungguo it tangga nga olimpakan nogi i mato. Sukabo i

burung puyuh.

Setelah menjelma menjadi manusia, maka keluarlah dia dan pergi ke dapur. Dia mengambil kesemua bekas tempat mengisi air lalu pergi ke sungai untuk mengambil air. Sesampainya di situ dan selesai mengisi bekas itu dengan air, "Mandi dululah ini sebab alangkah panasnya ini," katanya.

Lalu, kononnya ketika si gadis masuk ke dalam sungai, maka para ketam, ikan, udang dan semua isi sungai itu berkata dengan serentak, "Aduh cantiknya gadis ini,andainya kita adalah manusia maka kitalah pemilik gadis itu," kata mereka. Sebaik sahaja selesai mandi dan naik ke darat, si gadis pun melurut rambutnya dan mendapati bahawa rambutnya telah dipenuhi dengan sejenis ikan. Si gadis pun mengambil ikan-ikan itu lalu membungkusnya dengan sejenis daun. Sesudah itu, dia menyelitkan bungkusan itu pada simpulan rambutnya, lalu pulang. "Saya pulang dulu, nanti saya kedapatan oleh pakcik dan cik abang," katanya.

Sesampainya di rumah, si gadis terus memasak nasi dan lauk. Selesai memasak, makanlah dia. Dia makan dekat kaki Leeng, "Saya kira hendak kejutkan abang," kata si gadis, "kalau abang terjaga. Tapi oleh kerana abang tidur, memang agak menyebabkan suka makan sendirilah ini, tapi makan sajalah," kata si gadis, lalu makan. Selesai sahaja makan, si gadis pun mengambil bajunya dan memakainya, dan kini si burung puyuh bersimpuhlah sudah.

Jadi, kononnya hari sudah hampir siang. Dengan terkejut yang teramat, ibu Leeng bangun dengan punggung yang bangkit duluan. "Aduh, sudah hampir siang, marahlah si Oto ini," katanya. Lalu, sambil mengesat mata dia berjalan menuju ke dapur. Digoyangannya bekas tempat mengisi air, tapi matanya terkena pula

So then, having transformed into a human, the girl went out to the kitchen. She put the bamboo water containers on her back, went to the river and filled them with water. After getting there and filling them, she said, "I'm going to bathe because I'm hot."

She went into the water, and as for the crabs, fish, shrimp, everything in the river, they all said at once, "Wow, she is beautiful. If we were in human form she would belong to us." When she finished bathing, she came ashore, ran her fingers thru her hair, and discovered her hair was full of tiny fish. She took them and wrapped them in a leaf. She slipped the leaf into her hair bun and went home. "I'm going home now because I might get caught by uncle or Leeng's mother and the others," she said.

As soon as she was home, she cooked rice and cooked the fish. When done, she ate. She ate near Leeng's legs. "I would like to say, 'Wake up warrior,' if he would awaken. But since you are asleep, I will eat alone." As soon as she finished eating she took her dress and put it on and the Quail sat down.

So then dawn came. Leeng's mother woke up, with her butt projecting up into the air first. "Oh, it's getting light out, my son will be angry," she said. She rubbed her eyes and walked to the kitchen. She disturbed the bamboo water container and it splashed out into her eyes. She

lanjang nga mooponu do tongo takanon. It tongo paangarapa'an nga nongo-ponu do rinapa.

Adi, oo koposik d̄ino i Leeng, “Oy idi, nakaansak koh no oy?” ka. “Nungay Oto, naa ki-tinorimo no, ki-rinapa no,” ka. “Ng, seseeyok oy minan, aa-gaam-ko yokoy ino minangansak,” ka dit tongo totompo'o. “Pakgam norongow dagay dot kapayig yaaka, na yokoy do Ondig ino minanagow, minonorimo. Nga aa-koy po diti nakaakan.” “O ba, siti kow nobo ong aa-kow po nakaakan,” ka di Leeng.

O om kinam do tumawun d̄ino it tongo totompo'o nga sompi-insan no do mamabut di Leeng om it tindi, naawi it takanon. Naa nunu po d̄ino, minabpanaw-i d̄ino i Leeng di mooy do mangagang, asee lutu tu naawi do mangakan.

Adi, om pamanaw d̄ino i Leeng om pangagang kabarasan nga turu oh kotud tagayo, turu oh kotud tokodok, turu oh kubong tokodok, turu oh kubong tagayo dot tagang.

Kooli d̄ino, “Ba, oy Oto, nokokito koh-i gaam dot agangon?” “Ay waree boy idi, nga okokodok,” ka di Leeng. “O, sukur po bo, waro po yundang-undang dat tongo koruang,” ka dit tindi. “O,” ka di Leeng. “Na ino nogi, suwab, sumopung no monorimo tu mononduk oku dit tagang ku,” ka. “O,” ka di tindi. I Kinandaway oh ngaran dit tindi di Leeng.

Adi, orikot i sosodoy, na ugu-i bo om irad diri tu norongow-i dit pupu'u dit miboboros yotilo, om i minonuu do monorimo. Na ugu diri no tu asal-ko nokoodop yo Leeng, na sinumiliw no waagu do

dengan limpahan air. Dibukanya periuk nasi, tapi periuk itu pun penuh pula dengan nasi. Begitu juga dengan periuk lauk, juga telah penuh dengan lauk-pauk.

Tidak lama kemudian terjagalah Leeng, “Ibu, ibu sudah masak?” tanya Leeng. “Aduh Oto, sudah ada nasilah, lauk pun demikian,” jawab si ibu. “Hmm, hahahaha makcik, kamilah yang memasak itu,” sampuk para gadis pingitan. “Oleh kerana kami tahu bahawa cik abang akan berpergian, maka kami dengan kawan-kawan telah mengangkat air dan memasak. Tapi kami belum makan lagi ‘ni,” kata mereka. “Baiklah, kamu datanglah di sini kalau kamu belum makan,” ajak Leeng.

Lalu, apabila para gadis pingitan itu datang berkerumun, maka Leeng dan ibunya hanya sama-sama sekali sahaja mengambil nasi, nasi sudah habis. Nah, apalagi Leeng pergi saja ke tempatnya menanda ladang tanpa membawa bekalan sebab nasi telah habis dimakan.

Lalu, apabila Leeng pergi dan menanda tapak ladangnya, maka tapak ladangnya adalah tujuh buah gunung, tujuh buah bukit, tujuh buah lembah kecil dan tujuh buah lembah besar.

Sebaik sahaja Leeng pulang, “Bah, Oto, ada juga kau jumpa tapak ladang?” “Ada juga ibu, tapi kecil saja,” jawab Leeng. “Ya, syukurlah, dapat juga turut serta dengan kawan-kawan,” kata si ibu. “Iya,” balas Leeng, “oleh itu, esok, ibu masaklah seawalnya ya, sebab saya mahu menanda lagi tapak ladang saya,” kata Leeng. “Baiklah,” jawab si ibu. Nama ibu Leeng ialah Kinandaway.

Apabila tiba waktu malam, begitu jugalah ceritanya sebab si burung puyuh terdengar juga mereka berbincang, dan berkenaan dengan Leeng menyuruh ibunya memasak nasi. Begitulah juga yang dilakukan

opened the cooking pot and it was full of rice. The other pot was full of meat.

So then Leeng woke up. “Mother, have you cooked yet?” he asked. “Oh my goodness, there is rice and meat,” she said. “Auntie, we did the cooking,” said the poor neighbor girls. “We heard that Leeng was going out, so we fetched water and cooked. But we haven’t eaten yet.” Leeng said, “Okay, come here if you haven’t eaten.”

The neighbor girls piled on the food to the point that Leeng and his mother only got one mouthful of rice and it was finished off. Worse yet, Leeng had to go off to mark off a new field with no lunch to bring along.

So Leeng set off to mark off a new field, and he marked off seven large hills, seven small valleys and seven big valleys.

When he got home his mother asked, “Did you find some land to mark out as fields?” “Yes mother but just a small amount of land,” said Leeng. “Give thanks, you have some marked off from others using it,” said his mother. “Yes,” said Leeng. “Tomorrow cook rice early because I will stake out my field.” “Okay,” said the mother.

When night came the same thing repeated itself. The Quail heard them speaking, telling the mother to cook rice. So she went in the same way. When they had fallen asleep, the Quail

tulun, om sondot no ad tindaaton, minanagow. Asal nokooli, minonorimo, minangakan, minodop kembagu.

Adi, orikot i susuwab, mînosik nee momoleeng nga iri-i tu ki-waree tinorimo. Na ninikid suwab nopo dot ugu diri ong asal kapayig i Leeng torongow, waree tinorimo. Nga ka di Leeng, “Ades oy idi, insan po dîno ong oposik koh om ki-tinorimo no, nga kada no ka do misingguriyok, kadaada-i,” ka di Leeng. Tu ba ninikid nga aa-i owiya'an yotilo tu it tongo totompo'o o mintangas do mangakan.

O, maay ku dîno sunsuruto it tagang di Leeng. Pamanaw dîno i Leeng om korikot sid tagang nga ososodu po, impapa'on no. Dot intangay nga okon-i-ko noowian-i nga gaam naraladan do mongorilik, sampay nopitatagadan. Dot iri, asal nakapanagow bala'ay dîno it tongondu diri, it koduwo sodoy, nokosondot-i sid sungoy, niwiliw i tangga, linumombus dîno sid tagang di Leeng. Asal-ko nokorikot, panganu no do wiwiwi'is om giginiab, “Naru ku pod susundu om ondoyon ku nopo ti wiwiwi'is diti nga sumiliw do gampa, ondoyon ku ti giginiab diti nga sumiliw do wasoy,” ka dit totongondu.

Om ondoyo it wiwi'is kabarasan nga miwiliw oh gampa. I giginiab kabarasan nga miwiliw oh wasoy. Minaan dîno boroso dot, “Naru ku pod susundu, ong itibas ku nopo iinsan iti gagampa nga masam-ko luulusuwon-i dot rumilik, om iti wawasoy diti nga mad-i-ko luulusuwon-i dot maba ah kayu,” ka dit tongondu. Om maay potibaso kabarasan nga

oleh si burung puyuh sebab sebaik sahaja Leeng dan yang lain tertidur, maka menjemalah dia menjadi manusia, kemudian pergi ke sungai dan mengambil air. Sepulangnya sahaja, dia terus memasak nasi, makan dan tidur semula.

Keesokan harinya si orang tua bangun lagi dan kali ini pun sudah ada nasi. Setiap hari akan berlaku seperti itu iaitu apabila diketahui bahawa Leeng akan berpergian, ada sahaja nasi. Tapi kata Leeng, “Alamak ibu, lain kali kalau ibu bangun dan sudah ada nasi, janganlah ibu bising, diam saja,” kata Leeng. Sebab setiap kali pun mereka tidak akan kekenyangan sebab para gadis pingitan itu yang berhabis memakan (makanan mereka).

Saya mahu ceritakan pula tentang tapak ladang Leeng. Apabila Leeng pergi dan sampai di tapak ladangnya maka dari jauh lagi Leeng sudah memperhatikan. Namun bila Leeng melihatnya bukan sahaja habis ditebas, tapi terembet lagi sehingga pokok pun turut ditebang. Rupanya pula, selesai sahaja si gadis mengambil air pada malam yang kedua, sesampainya sahaja dia di sungai, diletakkannya bekas air lalu pergi ke tapak ladang Leeng. Sesampainya di sana, dia mengambil belahan dan cebisan kayu lalu berkata, “Wahai kuasa ajaibku, apabila saya timang belahan ini maka ia akan menjadi parang, dan saya timang cebisan ini maka ia akan menjadi beliung,” katanya.

Lalu, apabila si gadis menimang belahan kayu itu maka belahan itu telah menjadi parang, begitu juga dengan cebisan, ia telah menjadi beliung. Sesudah itu, si gadis mengatakan pula, “Wahai kuasa ajaibku, kalau saya potongkan sekali parang ini maka bagaikan kiamatlah dia menebas, dan beliung ini pun bagaikan kiamat juga pokok itu tumbang,” kata si gadis. Lalu,

once again morphed into a human, and went down beside the stream and fetched water. When she got back she cooked rice, ate and went back to sleep.

When morning arrived, Leeng's mother woke up and there was already cooked rice. Every day when she heard that Leeng was going out, there was rice cooked. Leeng said, “My goodness mother, if you awaken again and there is cooked rice, don't speak loudly about it, just remain silent.” He said that because each time he would not be sated because of the neighbor girls who would gorge themselves.

Let me go back to Leeng's field. Leeng went out and got to his field, and from a good distance he could see it. When he looked, not only was the brush cutting done farther than he had done, but big trees were also felled. That was so because the girl after finishing fetching water on the second night, left the bamboo water container by the river, and went on to Leeng's field. When she got there she picked up a sliver of bamboo and a wood chip and said, “I extend my supernatural powers. Bamboo sliver, become a machete, wood chip, become an adze.”

She held the bamboo sliver and there lay a machete. The wood chip she held, and there lay a adze. Then she said, “I extend my supernatural powers. If I chop once with this machete, it will cut brush like being swept by a mighty flood, and trees will be felled.” So she chopped, and the machete was moving so fast all you could see

okitanan-i bo ah lisun, ong iri aa okito.

Om kinam kabarasan nga songkuro no koleed, noowian. Pokokonsing po sid toning, “Ng,” ka dit tongondu, “noowian duyu no oy, tu minuli konow?” “Bang ino po bo bulud nu oh tinagad ya, oleed oh kootas,” ka di gampa om i wasoy. O, om intangay d̄fino kabarasan iri dit tongondu nga iri no okon-i-ko noowian-i nga gaam naraladan po.

Na, i Leeng d̄fino diri, orikot i susuwab om ongoy d̄fino, osodu po om impapa'on no nga ay oluwas bo. Okon-i-ko noowian-i nga gaam naraladan. “Ay!” ka di Leeng, “owowori no gaam ino tulun dot minonolod ti tagang ku tu noowian?” ka di Leeng. “Nga, miogugulu-i monutud,” ka. “Minaan oku saladay do rumilik nga, miogugulu-i do monutud,” ka di Leeng.

O, adi amu po nalaga i poonutudan, om kikinam do dumarun, o nga koturuan kabarasan do dumarun. “Na, boyo, aso neeti ponutudan,” ka di Leeng, “nga ki-adlaw po pogi, miogugulu-i tumutud,” ka.

Adi moyo po ka di notodu no d̄fino i darun diri, notingkod nee darun, adi sodoy, nokoodop yo Leeng. “Naru ku pod susundu ong poodopon ku nopo yo-wawayoy, yo-iwan om ti kikiawi ti suwang ti binatang nga monginggoruk kiawi at togot do ginorukan,” ka dit pupu'u. Na, asal noboros beeri na songgogoruk-i. Pongumpoorog no d̄fino nga na iri no bo tongondu.

apabila si gadis potongkan kedua-dua benda itu maka gerak kedua-dua benda itu langsung tidak dapat dilihat tapi asap saja dapat dilihat.

Apabila kedua-dua benda itu bekerja maka sekejap sahaja ladang itu selesai ditebas. Tidak lama kemudian, kedua-dua benda itu berdencing dekat si gadis, “Mm,” kata si gadis, “sudah habiskah kamu menebas maka kamu pulang?” “Kalau kaki mu saja yang kami potong, sudah lama terputus,” jawab sang parang dan sang beliung. Lalu, apabila si gadis mengamati ladang itu, maka bukan sahaja habis ditebas malahan terembet lagi.

Nah, berkenaan dengan Leeng pula, apabila tiba pada keesokan harinya, pergilah dia di tapak ladangnya dan dari jauh dia sudah memperhatikan ladangnya, tapi ladang itu sudah sangat bersih. Bukan saja habis ditebas malah terembet lagi. “Cis!” kata Leeng, “Perkasa sangatkah orang yang merebut tapak ladang saya ini sehingga begitu bersih dia tebas?” katanya. “Tapi berlumba pula membakar. Saya telah direbut menebas tapi berlumba pula membakar,” kata Leeng.

Belumpun tiba masa untuk membakar ladang, tiba-tiba hujan turun dengan tidak henti-henti sehingga tujuh hari lamanya hujan itu turun. “Alamak, tiadalah peluang membakar ladang,” kata Leeng, “tapi tengoklah kalau ada matahari nanti, berlumbalah membakar,” katanya.

Apabila hujan sudah teduh, dan tiba waktu malam, sebaik sahaja Leeng dan yang lain sudah tidur, “Wahai kuasa ajaibku, kalau saya tidurkan cik abang, ibu dan bapa mentua dan semua isi rumah panjang ini maka semua ikatan rumah ini akan turut berdengkur akibat dengkur mereka,” kata si burung puyuh. Nah, sebaik sahaja dia mengatakan demikian maka

was smoke, not the object.

So it went on and after not long it was all finished cutting brush and trees. Then the machete and adze landed with a ringing next to her. “Are you finished with your task, since you have returned?” said the girl. The machete and adze said, “If we had cut your shins, they would have been long cut thru.” She examined the fields and saw that they had cut even beyond his land.

So Leeng came there the next day, and looked on the fields from afar and they were all cleared. They were not just cleared but went beyond his land. Leeng said, “Oh no, has someone taken my land and been so impressive that he cleared it? But we’ll see who gets there first to burn off the cut brush.”

He had not yet managed to burn it off when it began raining for seven days. “Now there is no way to burn the brush,” said Leeng, “but when the weather gets sunny I’ll come back to burn it off.”

Later the rain abated - it stopped raining. It was night, and Leeng had gone to sleep. The Quail said, “I expand my supernatural powers. I put warrior to sleep, and his parents and all the people in this longhouse will all be snoring, being tied to his snoring.” No sooner had she spoken than they were all snoring. She shook

Pabpanaw nee tongondu diri, ongoy sid rilik, dot minongowit le'ed dot samparang oh gandum, samparang oh paray, samparang ot linsow do sangop, samparang oh linsow do tombunan, om iso mato do guol, iso mato do tobu.

Adi waro kabarasan oh neempa oh payow do maapanaw do mogkotop sid tagad. Loowo dit tongondu, "Oh papayow! Siti koh po!" ka. Maatangkus-i ti papayow do tumoronong, "Nunu oh tilolo'ow nu dogon?" ka di papayow. "Ay waro pokitulungan ku dikaw," ka dit tongondu. "Nunu?" ka di papayow. "Mokitulung oku monutud ti rilik ku," ka. "Ay eyeyey dikaw diti. Adi nunu oh ponutud ku?" ka di papayow. "Kada-i kosusa, waro-i siti," ka dit tongondu.

Panganu no kabarasan dot bunut, oh bunut ka it nangan toliyo. Ino nopo not ingaranan do bunut dino, kumut oh minangan toliyo. "Uutidiyo oh ponutud nu," ka di tongondu. "O na poogoto ad tikuw ku," ka di papayow. Notutudan-i dit tongondu i bunut, poogoto sid tikuw. "Nga ino po," ka di papayow balaay, "ong iti tu mokitulung koh dogo do monutud, alaga ot osuniyan dot sakot iti, pokotopon oku di sakot," ka. "Ay oo bo," ka dit tongondu.

Om kinam i papayow do moginlalaguy nga sombo it kosondoton dit moginlalaguy nga siri no ot masam-ko kakaron oh bulusan kabarasan di tapuy. Soromoon-i om kinam do sumikit, nga aso bo tokikito ti pomogunan do lisun. Adi, oh noowusan diineeri kabarasan.

berdengkurlah semua. Lalu, si burung puyuh pun menggegarkan badannya dan menjelmalah dia menjadi seorang gadis. Kemudian berjalanlah dia pergi ke tebasan dengan membawa sebutir jagung, sebutir padi, sebutir biji timun, sebutir biji labu, seruas keladi dan seruas tebu.

Jadi, kononnya si gadis ternampak seekor rusa sedang berjalan sambil meragut di ladang itu, lalu si gadis pun memanggilnya, "Wahai sang rusa! Datang ke sini dulu!" panggilnya. Oleh itu berlari-larilah sang rusa datang kepada si gadis, "Ada apa cik panggil saya?" tanya sang rusa. "Ada perkara yang saya mahu minta tolong dengan kau," jawab si gadis. "Apa dia?" tanya sang rusa. "Saya minta tolong kau membakar tebasan saya ini," kata si gadis. "Alamak cik ini. Jadi, apa alat saya untuk membakarnya?" tanya sang rusa pula. "Kau jangan risau, ada juga di sini," jawab si gadis.

Lalu si gadis pun mengambil satu benda yang telah dibuat seakan-akan tali. Benda itu dibuat daripada kain. "Ini dia alat mu untuk membakar," kata si gadis. "Baiklah, ikatkan pada ekor saya," kata sang rusa. Sebaik sahaja si gadis menyalakan api pada benda itu, diikatkannya benda itu pada ekor sang rusa. "Tapi itu sahaja, oleh kerana cik minta pertolongan saya untuk membakar, kalau tiba masanya nanti rumput sudah tumbuh, izinkan saya meragut rumput itu," kata sang rusa. "Baiklah," balas si gadis.

Lalu, sang rusa pun mulalah melompat-lompat, dan di mana sahaja dia mencecah semasa melompat maka di situlah api akan marak seperti permaidani yang dibentangkan. Dan apabila api itu menyala dan membakar maka dunia ini telah dipenuhi dengan asap sehingga tidak dapat melihat apa-apa. Jadi, ladang itu sudah bersih

herself and transformed into a girl. The girl walked, going to the field, bringing along a maize seed, a rice seed, a cucumber seed, a pumpkin seed, and one section of taro, and one section of sugarcane.

The girl saw a deer walking along eating from the cut brush. She called him saying, "Oh dear, come here!" The deer ran to come to her. "What are you calling me for?" asked the deer. "I have a favor to ask of you," said the girl. "What?" asked the deer. "I want you to burn off this brush," she said. "You want to put that on me? What do I use to start the fire?" asked the deer. "Don't worry, I have something here," said the girl.

The girl took out a ritual object of three strands of cloth woven together like a rope. This is what you use to set the fire," said the girl. "Tie it to my tail," said the deer. The girl set the rope on fire and tied it to the deer's tail. "However," said the deer, "since you are asking a favor to burn this brush, when this grass has sprouted, let me eat the grass." "Alright," said the girl.

The deer bounded from place to place, and wherever he touched down fire would spread from there like a carpet being rolled out. Imagine how more and more places were lit, till nothing was visible because of the smoke. All of it burned up.

Kodung ong noowusan, pabpanaw nee tongondu siri. “Naru ku pod susundu ong ilobong ku nopo ti samparang ti gandum, samparang ti paray, om iso mato do tobu, iso mato do guol, om ti tombunan. Nga masam-ko owuwusung-i ti tana do sumuni dot tumanga misan ti tumo,” ka. O, nokolobong peeri, ûuli no. Asal-ko nokorikot sid sungoy, ogoogo'o no do pasagow it tangga, podsu no, ûuli no. Asal-ko nokooli, minonorimo, minaakan, om oodop no dîinee tongondu.

Nokodoropi i tongondu, noposik nee Leeng. Sabaat pom nokosupan. “Ay na beenoy, laalama'o ku pee rilik. Notuuw no tōomod iri,” ka. Om pabpanaw kabaran i Leeng nga, nunu oh kineentangan dot naawus kiawi i tuod, tuod nopom linggom, watang nopom lontugi ka, do koosorob. “Ay des ong ino tulun,” ka di Leeng, tapapo i kangkab, “des babanar peeno tulun do minonolod dot ataantantu, nga miogugulu-i mangasok,” ka.

O, om kalaga dîino i paangasakan om lama'o di Leeng nga anaru no tongo paray, gandum, do naawi oh bansa do tanom, tongo tombunan, sangop. Dot nowuwusung nee tana do koo'itom, koolonug. “Ay des,” ka di Leeng, “iti no babanar oh tulun dot kukuoyon ku iti om kosolod oku oo?” ka di Leeng. “Nga o miogugulu-i mongomot,” ka.

Ay i tongondu diri balaay,

terbakar.

Sebaik sahaja ladang itu bersih terbakar, berjalanlah si gadis di situ, “Wahai kuasa ajaibku, kalau saya tanamkan sebutir jagung ini, sebutir padi ini, dan seruas tebu, seruas keladi dan labu ini, maka tanah ini bagaikan terkena berkat kerana tumbuhnya semua ini sehingga ke tengah dan ke tepi ladang ini,” katanya. Selesai sahaja menanam semuanya itu, pulanglah dia. Sebaik sahaja sampai di sungai maka dengan terburu-buru si gadis mengisi bekasnya dengan air lalu mandi dan pulang. Sepulangnya sahaja, dia terus memasak nasi, makan dan tidur.

Sebaik sahaja gadis itu masuk tidur, terjagalah Leeng. Gadis itu hampir kedapatan. “Nah, hari ini saya mahu melawat tebasan saya. Sudah kering agaknya itu?” kata Leeng. Lalu, pergilah Leeng, dan alangkah terperanjatnya dia apabila mendapati bahawa tebasan itu sudah bersih terbakar, dan hanya genggulang sahaja yang dianggap tunggul dan mentibang yang dianggap batang kayu akibat bersihnya ladang itu dibakar. “Alamak orang ini,” kata Leeng sambil menepuk dadanya, “orang yang merebut ladang saya ini memang perkasa. Tapi berlumbalah pula menugal,” katanya.

Lalu, apabila tiba waktu untuk menugal maka pergilah Leeng melawat ladangnya, tapi ketika dia sampai di situ padi dan jagung sudah tinggi, begitu juga dengan tanaman yang lain seperti labu dan timun. Tanah itu bagaikan terkena kutukan akibat suburnya tanaman-tanaman itu. “Alamak,” kata Leeng, “betullah orang ini, apa yang harus saya buat supaya saya dapat merebutnya?” katanya. “Baiklah, berlumba pula menuai,” katanya.

Berkenaan dengan gadis itu pula,

When it was all burned up, the girl walked there. “I expand my supernatural powers while planting this single maize seed, rice seed, one section of sugarcane and one section of taro. It was as if the land had been blessed, with growth from the middle right to the edge. She buried the objects and went home. When she got to the river she filled the bamboo water container, bathed and went home. When she got home she cooked rice, ate and went to sleep.

When the girl had straightened everything up, Leeng awakened. He nearly caught her in her human state. “Today I’m going to visit my field where the brush is cut down. I’ll bet it’s dry by now,” said Leeng. Leeng set off. What he saw was that even all the stumps were burned up. The only thing resembling stumps was small millipedes, and the only thing resembling logs was giant millipede; everything was burned up. “As for that person,” said Leeng, tapping his chest, “that person has really taken my land from me, but I will come back to plant rice with a dibble stick.”

When planting time arrived Leeng went to see his field, and the rice and maize was already tall. Other things had grown, such as pumpkins and cucumbers. The land was blessed, black and flourishing. “How am I to compete with this person who took my land away from me?” said Leeng. “But I’ll try again at harvest.”

As for that girl, if there were

kikiro'on do waro no sakot, po'odopo no kembagu it tongo tulun, om oongoy no. Korikot sid tumo, intangay nga ongo-nanaru nee sakot. Pomutus no kabarasan do sompuun, "Naru ku pod susundu om momutus oku nopo do sompuun om yaada ku ad tisan nga masam-ko lulusuwon-i ti sakot do mutus om mimpi ad tisan," ka. Om pomutus kabarasan it tongondu, om pataamo sid tisan nga aa elaan ong okukuro, sam-ko ah lisun. Nga nu ka leedon, noowian. Nokito peeri di tongondu om noowian no, uuli no, ponorimo no kembagu. Nokoponorimo po, paakan no, oodop no kabarasan. Iri nga nokoodop i tongondu, nōokodoropi, nopolik nee Leeng.

Adi, ka di Leeng, "Lalama'o ku po dīineeri it tuutumo, ongo-nanaru no tōomod iri sakot," ka. Om kalaga i Leeng bala diri nga ugu om irad diri tu tapapo i kangkab tu noowian no monginsakot. Madaada dīinee Leeng. Iri diri, ki-warō no pikiran di Leeng dīino dot okon-i-ko tulun bāanar oh minonolod. Tu ontod di nokopomiara do tombolog om ogumu ot aa insan kembaya; nokopomiara do tombolog om ugu diri. O, it ninikid do minsasarap ong mosik i Leeng nga ki-wuwul nopo do tokobuk sid toodopon yo sid takod yo.

Adi, nalaga no dīino beeri i naansak nee paray. Ka di Leeng, "Ino nopoy idi, kodung ong suuwab, susumopung do monorimo tu mooy oku sid tumo. Mamaal oku do lagkaw tu aansak nee paray," ka. "O," ka di

dia buat agakan sahaja kalau ladang itu sudah ditumbuhi rumput, lalu dia menidurkan semula orang-orang itu kemudian pergi ke ladang. Ketika tiba di ladang, dia mendapati bahawa rumput sudah panjang. Lalu si gadis mencabut seponhon rumput dan berkata, "Wahai kuasa ajaib ku, kalau saya mencabut seponhon daripada rumput ini dan membuangnya ke tepi maka bagaikan kiamatlah rumput-rumput itu tercabut dan terbuang ke tepi," katanya. Kemudian si gadis pun mencabut seponhon rumput lalu membuangnya ke tepi maka tidak dapat diungkapkan bagaimana, ia seakan-akan asap. Tidak lama kemudian, habislah rumput itu tercabut. Apabila si gadis melihat bahawa rumput sudah habis tercabut semua, pulanglah dia dan memasak nasi. Kali ini pun, sebaik sahaja gadis itu masuk tidur, Leeng pun terjaga.

Jadi, kata Leeng, "Saya lawat dulu ladang saya, sudah tinggi agaknya rumput-rumput itu," katanya. Tapi, ketika Leeng tiba di ladang, sama halnya juga sebab Leeng menepuk dadanya kerana ladang itu sudah bersih dicabut rumput. Leeng pun berdiam dirilah. Nah, waktu Leeng berdiam diri itu, sudah ada dalam fikirannya bahawa orang yang merebut ladangnya itu bukanlah orang biasa. Sebab sejak Leeng memelihara burung itu, ada sahaja perkara yang tidak pernah terjadi telah terjadi; selepas memelihara burung barulah ada kejadian yang seperti itu. Dan setiap kali Leeng bangun dari tidur ada sahaja rambut gugur di tempat tidurnya dekat dengan kakinya.

Nah, kini tibalah masanya padi itu masak. Kata Leeng, "Begini ibu, esok pagi, ibu masak nasi seawalnya ya, sebab saya mahu pergi ke ladang, saya mahu buat pondok sebab padi kita sudah masak," katanya. "Baiklah," jawab

weeds growing, she would put all the people to sleep and go out. When she got to the field, she looked and the weeds were tall. She would pull up one weed and say, "I extend my supernatural powers. I pull up one weed and throw it to the edge, and this field will be cleared of weeds and thrown to the edge." She pulled up a weed and threw it to the edge of the field, and somehow we don't understand, it was like smoke. It wasn't long till the whole field was weeded. Seeing that it was finished the girl went home and cooked rice again. Having cooked rice, she ate and went to sleep. When she had just gone to sleep Leeng woke up.

Leeng said, "I'm going to check on my fields. I'll bet the weeds are tall now." When Leeng got there it was the same story because he tapped his chest because all the weeding had been done. He stood there silent. At that point Leeng began to think it was no ordinary person who was taking his field. The thought that because before the time he took the bird as a pet it had never occurred. He took the bird as a pet and only then had these things happened. Moreover, each day when Leeng woke up there was female hair that had fallen out at the foot of his bed.

Then the time of the rice being ripe arrived. Leeng said, "Mother, cook rice for me early tomorrow because I am going to the field. I'm going to build a field hut because the rice is ripe." Kinandaway said,

Kinandaway. Korongow dit tongondu iri, orikot i sodoy, “Naru ku pod susundu om poodopon poturuwon ku no yo-wawayoy, yo-iwan, om kiawi tit tulun tit walay nga monginggoruk kiawi ah togot do ginorukan,” ka dit tongondu. Asal-ko nokoboros it tongondu diri nga ugu om irad diri bo tu aso not ororongow dot kopiaampot nopo monginggoruk i suwang di binatang.

Noboros peeri di tongondu, pongumporog no nga naa noolus i baju yo, nokosiliw no do tulun. Ôongoy no sid ropuan, guronggumo i tangga, saano, owito no sumondot sid sungoy. Kosondot sid sungoy, powilio i tangga, lombus sid tumo. Intangay kabarasan ti tumo nga naansak no ti paray. Do soromo'on-i i paray, nga masam-ko tinapap i tuntu di paray dot tuwa. Mad-i winoogan-i ka, do tumanga misan.

Adi, “Ay, aansak no bala ti paparay,” ka dit tongondu. Ongoy no sid tanga om panganu dot rarabpa, “Naru ku pod susundu ong itodok ku nopo ti rarabpa diti om piguguyu'on ku nga mad-i-ko tinaangob-i ot sosowion dot laalagkaw,” ka dit tongondu. Podboros om powonsuko om popiguguyu'o nga pengkakat-i oh laalagkaw. Indakod dîinee tongondu om maay pintodo kabarasan i miomputul nga minitukod da kosila'on om ah kotonobon kaagayo.

Adi, ka dit tongondu, “Naru ku pod susundu ong maan ku obono

Kinandaway. Apabila gadis itu mengetahui akan hal itu dan tiba waktu malam, “Wahai kuasa ajaibku, kalau saya tidurkan cik abang, ibu dan bapa mentua dan semua orang dalam rumah ini maka ikatan rumah ini akan turut berdengkur akibat dengkur mereka,” katanya. Sebaik sahaja si gadis mengatakan demikian maka dengan serentaklah semua orang dalam rumah panjang itu berdengkur sehingga hanya dengkur mereka yang kedengaran.

Selepas si gadis berkata demikian, dia pun menggeggarkan badannya, maka tertanggallah bajunya dan menjemalah dia menjadi manusia. Dia kemudian pergi ke dapur lalu mengambil semua bekas pengangkut air dan mengangkatnya, dan dibawa ke sungai. Sebaik sahaja sampai di sungai, dia meletakkan semua bekas itu lalu pergi ke ladang. Lalu, ketika dia melihat ladang itu, padinya sudah masak. Padi-padi itu pula, hujungnya bagai ditepuk kerana sarat dengan buah. Buah padi itu pula semuanya berisi bagai dicuci di keseluruhan ladang; dari tengah hingga ke tepi.

“Masak sudah rupanya padi ini,” kata si gadis. Si gadis pun berjalan menuju ke tengah ladang lalu mengambil sebatang ranting kayu. “Wahai kuasa ajaibku, kalau saya memacak ranting ini dan menggerakannya maka terbinalah sebuah pondok yang sangat indah,” katanya. Sesudah berkata demikian dan memacakkan ranting itu dan menggerak-gerakannya maka tersergamlah sebuah pondok. Naiklah si gadis di pondok itu lalu memijak pondok itu dari hujung ke hujung dengan menggunakan tumitnya maka pondok itu telah menjadi besar sehingga memenuhi ruang dari timur dan ke barat.

Kemudian, kata si gadis, “Wahai kuasa ajaib ku, kalau saya

“Okay.” When the girl heard it and night arrived she said, “I extend my supernatural powers. I put to sleep the warrior, his mother, and all the people in this house will be snoring connected with his snoring.” As soon as she had spoken the same thing happened again with all the people snoring in unison in the longhouse.

After saying that she shook herself and her dress came off and she morphed into a human. She went to the kitchen, picked up the bamboo water container, put it on her back and brought it down next to the stream. When she arrived next to the stream she put down the water container and continued on to the field. She looked at the field and saw that the rice was ripe. It was laden with fruit without any empty seeds, from the middle of the field to the edges.

“Okay this rice is ripe,” said the girl. She went to the middle of the field and took a stick. She said, “I extend my supernatural powers. When I plant this stick and wiggle it, let a beautiful storage house appear.” Having spoken, she planted the stick and wiggled it, and there stood a storage house. She went up inside and walked around the whole storage house on her heels, and it stretched from east to west horizons.

The girl said, “I expand my supernatural powers. When I

tid tanga diti nga, noobon do nokosingkop ad ta'ap," ka di tongondu. Om maay no, panganu nōopo do songinan oh kaakayu om powilio nga, tobon dot aso ngaran do koopiro, do sampay sid ta'ap.

Pongotu no it tongondu di paray do sanrawo, upuo no, "Naru ku pod susundu ong upuon ku nopo ti paray diti dot isuwang ku tid lagkaw, nga mad-i-ko luulusuwon-i do mindakod ti paray," ka.

Adi panganu songinan, maay onsiyo, "Naru ku pod susundu ong mangansi oku do songinan diti nga, iti nopo ti somputul wagas oh sumuwang, iti nopo ti somputul ki-kulit," ka. "Iti nopo ti rami nga mutus, mimpi ad tisan," ka.

Mm, roorongo'o po dīneeri dit tongondu diri nga mingkaso at babanar-no-ko ologod aa sarup do koo'osus di paray di mindakod. Nga nunu oh leedon, om kaawi do mindakod i tuwa di paray diri nga nophonu, do minisompudung do wagas om ki-kulit. Uuli nee tongondu.

Uuli nee tongondu, panagow no, poodsu no. Na, ugu om irad diri tu kotindal nga neekot do tawi it tokobuk. Ompuguso no, lopooto no do roon, owiito no do muli.

Om kooli, asal nokooli, minonorimo, minangarapa, minangakan, oodop no. "Dītatay, okosupan oku do wawayoy," ka. Aa-i oowudut tu nookodoropi, noposik i Leeng. Koposik i Leeng, aa-no minisingguriyok dīneeri, modtuuy minongoy sid ropuan, intangay nga ki-tinorimo no.

memasang dinding di tengah pondok ini maka dinding akan tercecah pada atap," katanya. Lalu si gadis pun mengambil sebatang kayu dan meletakkannya maka terbinalah dinding yang bukan main kuatnya, dengan mencecah pada atap.

Sesudah itu, si gadis memetik sebulir padi dan melurut butirnya, "Wahai kuasa ajaib ku, kalau saya melurut butir padi ini dan saya masukkan ke dalam pondok, maka bagaikan banjirlah padi ini naik ke pondok," katanya.

Sesudah itu, si gadis mengambil pula sebutir padi lalu membuka kulit, "Wahai kuasa ajaibku, kalau saya membuka kulit dari sebutir padi ini maka di hujung pondok ini adalah beras, dan di hujung sini pula adalah padi yang masih berkulit," katanya. "Berkenaan dengan jerami ini pula, ia akan tercabut sendiri dan membuang ke tepi," katanya lagi.

Lalu, apabila si gadis mendengar bunyi desusan padi yang naik ke pondok, bunyi itu seolah-olah bunyi desus ribut taufan yang benar-benar kuat. Oleh itu, tidak begitu lama maka habislah semua buah padi itu naik ke pondok, di mana sebahagian pondok itu adalah beras dan sebahagian lagi adalah padi yang masih berkulit.

Sesudah itu pulanglah si gadis, kemudian mengambil air dan mandi. Nah, sama halnya yang terjadi sebab apabila dia naik ke darat, rambutnya dipenuhi dengan sejenis ikan. Dia melurutkan ikan-ikan itu lalu membungkusnya dengan daun dan membawa pulang.

Sebaik sahaja pulang, dia terus memasak nasi, memasak lauk, makan kemudian tidur. "Alamak, nanti saya kedapatan oleh cik abang," katanya. Nah, tidak syak lagi sebab sebaik sahaja si gadis masuk tidur, terjagalah Leeng. Selepas Leeng terjaga, dia tidak lagi banyak cakap tapi terus pergi ke

build a wall in the middle of this [storage house], let it be walled right to the roof." She preceded to pick up a piece of wood and laid it down and an extremely strong wall went up to the roof.

Then she picked one head of rice, peeled off the kernels and said, "I expand my supernatural powers. If I peel off grains from this rice and put them in the storage house, all of this rice will come into the storage house like a flood."

Then she took a grain of rice and peeled off the husk, and said, "I expand my supernatural powers. When I peel the husk off a grain of rice, one end of this house will have dehusked rice, and the other end will have rice with the husks still on. The straw will be pulled off and cast to the edge of the field."

The girl then listened and an extremely strong wind whistling, carrying the rice into the storage house. In a brief time it was all in the storage house, and it was full, divided up between rice with the husks on and that without the husks. Then the girl went home.

After heading back towards home, she got water and bathed. Then it went the same way because she came out her hair was filled with tiny fish. She gathered the fish, wrapped them in a leaf and brought them home.

As soon as she got home she cooked rice and fish, ate and laid down, saying, "Oh my goodness, I may be caught by the warrior." Her fears were justified because as soon as she had tidied up Leeng awakened. When he was awake, he didn't say much but suddenly went to

Loowo noopee tindi yo, “Kayo oy idi mangakan tu kapayig oku,” ka. Nakaakan po, minabpanaw no, minongoy sid tumo.

Om kalaga sid tumo om intangay nga tapapo i kangkab tu tinggal lagkaw po mogom-ogom, aso no di paray. Adi, madaada i Leeng kabarasan. Indakod, om intangay nga iri no bo minisompudung i lagkaw dot wagas om ki-kulit ot suwang. Madaada diinee Leeng oleed, o om uli nogi.

Uli, ambay sid sungoy. Om kinam do mobur, ontod dit minsasarap om obur, sakali-ko tinumindal ong sosodoy no. Om kotindal nga, soromo'on-i diino kabarasan nga aa-i kapapanaw tu kumikip ot indoso'on do sinogiton, tu daagan do minobur sid sungoy.

Kooli sid walay nga modoy-odoy kabarasan do tinumogom. “Nungay Oto, nokuro koh dino?” ka dit tindi. “Ng naar oy idi, tumogom oku, enggolow at tulu ku,” ka di Leeng. “Na, ino-no dogima dika, naa songo pinakaayan nu tu naa nokoliot koh ong ino,” ka. “Ng, aso-i boy idi, siilo, minokituntul oku nga aso tuntul,” ka di Leeng. “Doo.”

Adi, na i Leeng diri, asal-ko noko'indakod, sinumuwang sid lamin sid toodopon yo, miningkudun. Adi pagka om sosodoy nobo do nokooli, naa aa-i oleed oh kinoolian di Leeng om minomod-doropi no, tu modop no it tongo tulun tu sodoy no. Na i Leeng diri, ngaran-i do miningkudun, aa-i nokoodop, tu aa-i tiodop tu ba sogiton. Om andang-andang nga amu-i modop.

dapur, dan apabila dilihatnya sudah ada nasi, dia hanya memanggil ibunya, “Ibu, mari kita makan sebab saya mahu berpergian,” katanya. Selepas makan, pergilah dia ke ladang.

Sesampainya Leeng di ladang, ditepuknya dadanya sebab hanya pondok sahaja yang kelihatan di situ, padi-padi sudah tidak ada. Tapi Leeng diam sahaja. Ketika Leeng naik ke pondok, dia mendapati bahawa pondok itu berbahagi isi antara padi yang masih berkulit dan padi yang sudah menjadi beras. Leeng pun diam sahaja. Beberapa lama kemudian barulah dia pulang.

Sewaktu dia hendak pulang, dia telah singgah di sungai. Lalu, apabila tiba di sungai, dia terus berendam dari pagi sehinggalah hari sudah petang barulah dia keluar dari air. Selepas keluar dari air begitu payahnya dia berjalan sebab asyik menggigil kesejukan akibat berendam lama dalam air.

Setibanya di rumah, dia terus mengerang kerana demam. “Alamak, Oto, kenapa dengan kau itu?” tanya ibunya. “Saya demamlah, ibu, sakit kepala saya,” jawab Leeng. “Itulah kau, Oto. Di mana juga kau pergi? Lama sangatlah baru kau pulang,” kata si ibu. “Tidak ke mana-manalah, ibu, saya di sungai sahaja mencari siput sungai, tapi tiada siput sungai,” jawab Leeng. “Baiklah,” kata si ibu.

Jadi, berkenaan dengan Leeng ini, sebaik sahaja dia pulang, dia terus masuk ke dalam bilik lalu berbaring dengan mengiring dan membongkokkan badan. Nah, oleh kerana hari sudah senja ketika Leeng sampai di rumah, maka tidak lama kemudian hari pun malam, dan semua pun masuk tidur, sebab hari sudah malam dan sudah masanya untuk tidur. Nah, Leeng ini, walaupun dia berbaring dengan

the kitchen, and there was cooked rice. He called his mother saying, “Come, let’s eat because I will be going out.” When he had eaten he set off for the rice field.

When he got to the field and looked he tapped his chest because there stood a storage house, and the rice was no longer there in the field. He stood stunned. Then he went up inside and looked, and one part of the storage house had dehusked rice, and one part had rice with the husk on. He remained silent a long time and then went home.

He went home and stopped by the river. He went into the water in the morning, and he only got out when it was night. When he got out, he could hardly walk because of shivering from cold because of being in the water so long.

When he got home he began moaning because of a fever. His mother said, “Oh my son, what’s the problem?” “I’ve got a fever mother, and a headache,” said Leeng. “That’s what happens with you. Where did you go, since you were out so late?” asked his mother. “Nowhere mother, I was just over there looking for snails, but there were no snails,” said Leeng. “Oh my.”

As soon as Leeng had gotten into the house he went into his bedroom and laid in a fetal position. So since it was night when he got home, it wasn’t long till the Quail began tidying up because the people had gone to sleep, since it was night. Even tho Leeng was in fetal position, he did not fall asleep because he wasn’t sleepy due to being cold. And he wasn’t

Nongo-koodop no d̄ino.

Aa-po leeled kabarasan oh kinaadapan dit tongo tulun, kinotingkadan di songguguriyok om korongow nee Leeng do mooboros, dot, “Naru ku pod susundu ong yoodop ituruw ku nopo yo-wawayoy, yo-iwan om kikiawi di tulun tid suwang do binatang nga monginggoruk kiawi at tobon do ginorukan,” ka dit orongow di Leeng. Minaan pembulayo saabat i mato, do minogintong dot isay i mooboros. Nunu oh kineentangan di Leeng dot i tombolog yo i pupu'u. Pongungumporog kabarasan nga inturu mongontio i Leeng tu nadadang dit tompiling.

Nopongo iri, ambabayay po mangama it tulu di Leeng, “Ng, tumogom oku ka di wawayoy, amu-i tii,” ka dit tongondu. Madaada i Leeng, kinumodow. “Kodtuwaaday-i tii di wawayoy,” ka. Insan ginumiru nga amu i Leeng di minangan kama'o, koowudut po do minaan somito i longon.

Asal nopongo do mangama, oongoy no sid ropuan. Guronggumo nee tangga, soondot nad Tindaaton do minanagow. (Tindaaton nopo ngaran do sungoy, sungoy tagayo masam-ko ah Bongkuka.) Korikot-i, panagow, poodsu no. Kodung ong nopongo do modsu, tindal, ompuguso nee tokobuk. Ugu om irad bo diri tu ninikid do modsu nga eekot nopo do tawi i tokobuk.

mengiring dan membongkokkan badan, tapi dia tidak juga terlelap sebab tidak mengantuk akibat kesejukan. Dan memang bukan tujuannya untuk tidur. Semua orang sudah tertidur.

Tidak berapa lama selepas orang-orang rumah itu tertidur, bunyi bising sudah berhenti, tiba-tiba Leeng terdengar suara orang bercakap-cakap, “Wahai kuasa ajaibku, kalau saya dodoikan tidurkan cik abang, mentua dan semua orang dalam rumah panjang ini maka dinding semua akan mendengkur akibat dengkurannya mereka,” kata suara yang didengar oleh Leeng. Leeng mengeluarkan sedikit matanya dari selimut untuk melihat siapa agaknya yang bercakap itu. Alangkah terkejutnya Leeng apabila dia mendapati bahawa yang bercakap itu adalah si burung puyuh. Pada waktu si burung puyuh menggegarkan badannya maka dengan tidak semena-mena Leeng terbersin sebanyak tujuh kali kerana terkena sinaran keajaiban milik si burung puyuh.

Sesudah itu, dia menjamah kepala Leeng terlebih dahulu, “Mm, ‘Saya demam,’ abang kata, tidak juga pun,” kata si gadis. Leeng diam sahaja dengan mengeraskan badan. “Tiada apa-apa juga dengan abang ini,” kata si gadis lagi. Sedikit pun Leeng tidak bergerak ketika dia dijamah, jauh sekali menangkap tangan si gadis.

Sebaik sahaja selesai menjamah kepala Leeng, pergilah si gadis ke dapur. Dia mengambil semua bekas menyimpan air, lalu pergi ke sungai Tindaaton untuk mengambil air. (Tindaaton adalah nama sungai besar seperti sungai Bengkoka.) Sesampainya di sana, dia terus mengambil air, kemudian mandi. Selesai sahaja mandi, naiklah dia ke darat dan melurut rambutnya. Maka sama halnya dengan yang sebelumnya sebab rambutnya telah

intending to sleep. Everyone else had gone to sleep.

Not long after people had gone to sleep, and people had stopped talking, Leeng heard someone saying, “I expand my supernatural powers. If warrior and his people and all the people in the longhouse have gone to sleep and all are snoring then all the walls will snore.” Leeng opened his eyes slightly to see who was speaking. What did he see but his bird, the Quail. The Quail shook itself and Leeng sneezed seven times because of being shined upon by her glory.

When that was over, she stopped by to feel Leeng’s head. “Leeng said he was feverish, but his head isn’t hot,” said the girl. Leeng said nothing and did not move. “Hopefully warrior will be fine,” said the girl. Leeng didn’t so much as wiggle when touched, not to speak of taking the girl’s hand.

As soon as she had finished touching Leeng, the girl went to the kitchen. She picked up the water container, and went to the edge of the Tindaaton river. (Tindaaton was the name of the river; a big river like the Bengkoka.) When she got there she filled the containers with water and bathed. When she was finished bathing she came ashore and ran her fingers thru her hair. It was as usual because

I Leeng bala diri d̄ino, nokokikibus i tongondu om tungag, onuwo it wulu dit tombolog i pupu'u, it sabung ka ong i muula. Onuwo i sabung, "O," ka di Leeng, "ikaw balaay, ugu koh balaay dino bo, baru nelaan ku," ka di Leeng.

Asal naanu iri di Leeng, paangkarabo sid paarampayan di kumut kabarasan nga noompus nopo dot naawi oh bansa dot wotik do sulindang. Poo'ungkarabo no sid tulu-dopon nga noompus dot barang song-taatakom, naawi oh bansa do barang. Mangay po'ungkarabo sid tindud nga noponu dot mantaya do song-boobobok do kinomol do nongoponu. Mangay po sid sosokoon di manuk poongkarabo nga aa nokooma dit sosokoon oh manuk. O, sid tinsod po, tongo wogok. Owito nogi mindakod om maay poongkarabo sid ropuan nga turu-turu oh londuk.

Na, asal-ko nopongo i Leeng diri dot poongkarab, poloboongo no di Leeng sid tanga di ropuan. Asal-ko nopongo polobong dit sabung dit tongondu, suuwang no sid lamin om pingkukudun no do miningkulup dot aa elaan ong okukuro oh koopirot do poongingkudun. O bala d̄ino diri, nookosuwang i Leeng, nookoodopodop, nokooli it tongondu.

Kodung ong nokooli i tongondu, suwang no sid di Leeng, minangama waagu di Leeng. Om minongowit di sungoy, potuntugo no sid tulu di Leeng. Nga om

dipenuhi dengan sejenis ikan.

Berkenaan dengan Leeng pula, sebaik sahaja si gadis pergi, bangunlah dia dari tempat tidur, lalu diambalnya bulu si burung puyuh (baju si burung puyuh). Leeng mengambil baju itu dan berkata, "Ooh, kau rupanya ya. Begitu rupanya kau ya, baru saya tahu," kata Leeng.

Sesudah Leeng mengambil pakaian si burung puyuh, dikibaskannya di tempat sidaian kain, maka sidaian itu dipenuhi dengan selendang yang berbagai corak. Selepas itu dia mengibaskan pula pada dinding di bahagian kepala tempat tidur, dan tempat itu juga telah penuh dengan berbagai jenis barangan. Kemudian dikibaskannya pula di atas siling, maka tempat itu juga telah dipenuhi dengan tajau yang berlimpah penuh dengan minuman keras. Dikibaskannya pula di tempat ayam hinggap, dan tempat itu juga dipenuhi dengan ayam. Di kandang babi juga telah dipenuhi dengan babi. Selepas itu, dibawanya naik di rumah dan mengibaskannya pada dapur maka terdapat tujuh ekor anjing gagah di situ.

Nah, apabila Leeng selesai mengibaskan pakaian si burung puyuh di serata tempat, Leeng pun menguburkan pakaian itu di dalam dapur kayu. Selepas menguburkan pakaian itu di dapur, masuklah dia dalam bilik lalu berbaring dengan mengiring dan membongkokkan badan, kemudian menutup seluruh badannya dengan selimut, yang entah bagaimana rapatnya dia membongkokkan badan. Sebaik sahaja Leeng masuk ke bilik dan berbaring, si gadis pun pulang.

Sebaik sahaja si gadis pulang, masuklah dia di bilik Leeng untuk menjamah semula kepala Leeng. Dia telah membawa air dari sungai dan menuangkan di kepala Leeng.

every time she bathed there were little fish stuck in her hair.

As for Leeng, as soon as the girl had disappeared he got up, and took the feathers of the Quail, which was its dress. He took the dress and said, "Oh, so it was you, so you are of that nature, only now do I understand."

As soon as Leeng got the dress, he shook it out where the drying clothes were hanging and there appeared sarongs covered with a myriad of colors. Then he shook it out by the wall their heads faced when sleeping, and it became covered with things hanging from it, all sorts of things. He shook it out in the rafter storage area and it became full of clay jars filled with rice wine. He shook it out where the chickens roost and so many chickens appeared they all couldn't fit into the space. He shook it in the pigpen and pigs appeared. He brought it up and shook it in the kitchen and seven hunting dogs appeared.

When Leeng had finished shaking the dress, he buried it under the sand in the firebox. As soon as he finished burying the girl's dress, he went into his bedroom, got in bed and laid in the fetal position and covered himself with the blanket wrapped tightly around him. When Leeng had laid down the girl came back to the house.

When the girl got back she reentered Leeng's bedroom, to feel his forehead again. She brought water, and poured some over his head. When she had

kotuntug kabarasan om purimono di Leeng nga ontod sid tulu om atamis sumaralom, sampay sid koyuwan yo. Dot okon-i-ko nunu, ingaranan do pamangun ka. Tinuntugan do pamangun. (Tubat dot atataantu.)

Nopongo iri, ogoogo'o no do monorimo om mangarapa. Naansak-i i rinapa, ponook no tu aa-no oloed do munawaw kabarasan, mongingkukuuk nee manuk. Manas no it tisan di tawan ka.

O, naansak-i, ponook no, om owiito no sid lamin. “Kayo maakan kangku dara oy wawayoy ong oposik koh, nga pagka tu nokoodop koh, koobungimuk no beeti nga mangaakan-i bâanar,” ka dit tongondu. Pangaakan no kabarasan. Kopongo mangakan, ponurud.

Aa-po nopongo do monurud om, “Kukuuk!” ka di manuk. “Diikakay, nar okosupan oku do wawayoy,” ka dit tongondu. Om ongoy no diino sid iyonon yo do mogium di sabung yo kabarasan nga nokuuro ong nolongkop do mogium, nosi'ib kiawi i tikam di Leeng, aso-i oh nokitanan.

Adi, pagka tu munawaw no, mookoy-i dot okosupan di Leeng, o talang puralan no, waro kabarasan oh maarampay oh sulindang dot masam-ko raa do manuk, ruluko neeri, om odop-odop no sid takod di Leeng. Adi, koodop-odop-i, mising-urorolos kabarasan i Leeng. Tad-om kaa, “Sii, sii,” ka kabarasan. “Ay, ‘Sii,’ kanu oy wawayoy dot aa-gaam-ko yoku iti. Nokuro ka tu minangan nu pingkuritay i sabung ku?” ka. Tungag nee Leeng, “O dogima oy raraa tu eniniyo no montibabal oh sinundu om monongkualib-alib koh po doyikaw,” ka di Leeng.

Ketika air itu dituangkan pada kepala Leeng maka Leeng terasa sejuk menusuk dari kepalanya hingga ke badan. Rupanya air itu adalah yang dipanggil penghidup. Leeng telah dituangi dengan penghidup. (Ubat yang mujarab.)

Selesai berbuat demikian, cepat-cepatlah dia memasak nasi dan memasak lauk. Apabila lauk sudah masak, dia pun menyukai makanan sebab kononnya tidak lama lagi hari akan siang; ayam sudah berkokok. Cahaya terang sudah mulai keluar di kaki langit.

Apabila semuanya sudah masak, si gadis pun menyaukannya lalu membawanya ke dalam bilik. “Saya kira mahu mengajak abang makan, tapi oleh kerana abang tidur, maka walaupun rasa macam suka makan seorang-seorang tapi makan sajalah,” kata si gadis. Oleh itu makanlah si gadis. Selesai makan, dia menyikat rambutnya.

Akan tetapi, belumpun selesai dia menyikat rambut, “Kok kok!” bunyi ayam. “Alamak, nanti saya kedapatan oleh cik abang,” kata si gadis. Lalu pergilah dia di tempat tinggalnya untuk mencari bajunya, tapi kononnya walaupun dia sudah mencari di seluruh tempat, bahkan tikar Leeng pun disingkapnya, tapi bajunya tidak ditemui.

Jadi, oleh kerana hari sudah hampir siang dan takut kedapatan oleh Leeng, maka kononnya di situ ada selendang berwarna merah darah ayam yang tersidai, si gadis mengambil kain itu lalu berbaring dekat kaki Leeng. Sebaik sahaja dia berbaring, Leeng pun kononnya pura-pura bergerak, sambil, “Cii, cii,” katanya. “Eh, ‘Cii,’ abang kata, padahal sayalah ini. Kenapa juga abang kacau baju saya?” balas si gadis dengan pertanyaan. Leeng pun bangun, “Ya, sebab cik adik ini, sudah sama-sama mempunyai kuasa ajaib, tapi cik adik mahu pula melebihi-lebih,” kata Leeng. “Tapi

poured it, Leeng felt a cooling on his head that then went into him and his body. That water is called life-giver. She poured life-giver on him. It's a good medicine.

When that was done, she quickly cooked rice and boiled the fish. When the fish were cooked, she scooped out food because it would be dawn soon – the roosters were crowing. The horizon was getting light.

When it was cooked she scooped out food and brought it to the bedroom. “I would say, ‘Come let's eat, warrior,’ if you were awake, but since you are asleep I'll eat alone,” she said. Then she ate. When finished she combed her hair.

She wasn't yet done combing when a rooster went, “cock-a-doodle-doo”. “Oh-oh, I'm going to get caught by the warrior,” said the girl. So she went to where her dress had been, but having searched everywhere, even lifting Leeng's mats, she still didn't find it.

Since it was getting light out – light enough to see the lines on your palms – she was worried she would be caught by Leeng. There was a shawl as red as chicken blood, she put that on and laid down at Leeng's feet. He made a sound to chase an animal away. “You chase away an animal, when in fact it is me. Why did you play around with my dress?” said the girl. Leeng got up and said, “Oh darling, after all, we both have supernatural powers alike, and you try to outdo me. But don't be shy because I am going to

“Nga kada no ikum-ikum tu sawo ku neekaw,” ka. “Ay, kinumaa po ka diti ko okon-po-ko mokisawo,” ka dit tongondu. Na, nokopisasawo nobo d̄ino ino. Amu no d̄ino sumiliw do tombolog tu aso no sino i sabung yo. Tulun no d̄ino dot sodoy-adlaw.

O kopisasawo d̄ino bala iri, kosiliw dot tulun d̄ino nga na m̄inonontiyān no. Ponontiyān om kosusu nga tongondu it tanak. Agayo no i gulu it tanak.

Na iri, aḡagayo no d̄ino, eelo no do mingkurit kabarasān it tanak toori, it tongondu. Nga aso no oh poomingkuritan, sid ropuan. Ninikid susuwab nopo. O nga, pagka tu ninikid susuwab nopo nga s̄isiri no it tanak, nga ong it otoron i Leeng, mangan-i ongoyo, aa-i kosimoyo. Adi, pagkam nakapayig no d̄ino i Leeng do minooy do mogurab, “Ino nopo oy raraa ong kapayig oku, pagka om yuugow dilo om silo ot poomingkuritan ad ropuan, na okon-i-ko posimoyo' on tu m̄ilo om koongkud dot tongo tangkalamaay,” ka di Leeng. “O,” ka di raraa. (Aaku elaan isay ngaran dit tongondu diri. Aaku aandaman oh ngaran, aso noboros.)

Adi, oo kapanaw kabarasān i Leeng diri, na siri nobo it taatanak do mingkurit. Na ba, ong tiya dit aso gamaon dit tongondu, nokimatan po dot mingkurit siri. Pagka tu ki-gamaon no d̄ino dot monumad dit tongo wogok, momotinduk dit tongo manuk oh gamaon, needuduan dit tongondu sid tana om ongoy it tanak do mongungkud. Om kiinam-i do mongungkud i ropuan nga sampay waro ot noongkud ot wulu dot tombolog.

tak usah lagi malu-malu sebab abang akan memperisterikan cik adik,” kata Leeng lagi. “Eh, tidaklah jadi begini kalau bukan niat untuk diperisterikan,” balas si gadis. Maka berkahwinlah mereka, dan si gadis pun tidak lagi menjadi burung, sebab bajunya sudah tidak ada di situ. Dia sudah menjadi manusia sepenuhnya siang dan malam.

Selepas mereka berkahwin dan si gadis pun sudah menjadi manusia, maka dia mengandung lagi. Apabila dia mengandung dan melahirkan anak, dia telah mendapat anak perempuan. Anak yang sulung sudah besar.

Nah, kini anak bongsu itu sudah besar dan sudah pandai bermain. Tapi tiada tempat lain dia bermain selain daripada di dapur. Setiap hari dia akan bermain di situ. Nah, oleh kerana anak gadis itu akan bermain di situ setiap hari, maka kalau Leeng ada di rumah dapatlah dia tegah anak gadisnya bermain di situ, jadi tidaklah terbiar. Tapi oleh kerana Leeng pun akan berpergian kerana pergi memburu dengan sumpit, “Sayang, kalau abang tiada di rumah nanti, oleh kerana anak gadis kita itu suka bermain di dapur, jangan biarkan ya, sebab nanti dia terkorek lipan,” pesan Leeng. “Baiklah, ‘bang,” jawab si isteri. (Saya tidak tahu siapa nama perempuan itu. Saya tidak ingat siapa namanya, tiada disebutkan.)

Sebaik sahaja Leeng pergi, si anak gadis pun pergilah ke dapur untuk bermain. Tapi kalau waktu si ibu tidak buat kerja maka dapatlah dia mengawasi anak gadisnya bermain di situ. Tapi, oleh kerana ada kerja yang mahu dibuatnya iaitu memberi babi makan, memberi ayam makan, maka sebaik sahaja si ibu meninggalkan anak gadisnya di tanah, pergilah anak gadis itu mengorek-ngorek di dapur kayu. Lalu, apabila si anak gadis terus mengorek dapur kayu itu maka

marry you.” “Things would not have gone this way if you weren’t going to marry me,” said the girl. So they got married. She no longer transformed into a bird because she didn’t have her dress. She was human both day and night.

They got married, and she was human, and then she got pregnant. She gave birth and the child was a girl. Their first child grew up some.

She was grown up, and the youngest child knew now how to play. She played nowhere else but in the kitchen every day. Since she was there every day, if Leeng was at home he would get her and not leave her be. Since Leeng was out one day hunting, he said to his wife “Dear, if I’m out, since our daughter always plays in the kitchen, don’t leave her alone, because she might dig up a centipede.” “Alright,” said his wife. (I don’t know the name of the woman. I don’t remember it – it wasn’t told to me.)

So Leeng went out and the child was there playing. When the mother didn’t have anything to do she could watch the daughter playing there. But since she had things to do, feeding the pigs and feeding the chickens, she left the daughter, and she went to dig in the firebox. She went on digging until she had dug up bird feathers.

Koongkud dñineeri, nokitanan dit taatanak, modtuuy onuwo om owito sid tindi yo. “Idi, idi, nunu meeti dot wulu?” ka. “Nunga, songo keeno oh kinaajangan nu, oy akang?” “Nunga, silo ad ropuan,” ka dit tanak. “O, sabanar noboy akang om, iti nobot sabung ku di muula,” ka. “Ay do. Adi ong apakay nu iti, kotulud koh gaam?” ka dit tanak. “Ay, kotulud bo ong apakay ku ino. Ong aaku-i apakay, aaku-i kotulud,” ka dit tongondu. “Ay do. Na umbalay ka oy idi ong eelo koh po tumulud tidino,” ka. “Ng, taw no oo, amu no dati ay tu oleed no dot aaku nakapamakay dino,” ka dit tongondu. “Umbâalay-i,” ka.

Aa-i lilinumakad it tatanak ong aa-no nosulungan dit tindi yo. Om kosulungay, “Nungay idi, kinukuro nu ino do mamakay tu nokooma nu-i?” ka dit tanak. “Nga umbal ka tumulud,” ka. Adi, tulud it tongondu, nga sid susuriba no. Osusuriba it tinuludon om tubpo no.

“Ay, tutulud po,” ka dit tanak, “insasawat po, engin oku do mogintong da tumulud koh,” ka. “Ay, naar oy akang, osusugul koh diti do monuu. ‘Maalan oku no kangku,’ monuu koh-i dogon. Na, kodung ong kotulud oku kembagu, na asasawat oku dati ay, adi aakoh no kosuut,” ka. “O poma, tûulud-i, eengin oku mogintong,” ka. “O, nga siti koh po, susu po,” ka dit tongondu.

Minangan po dñino dit tongondu posusuwo iri. Nopongo-i sumusu it tanak, uruday no do gatas sid kusubung. “Na, ino nopo

adalah dia terkorek bulu burung.

Selepas anak gadis itu terkorek bulu burung itu dan melihatnya, dia terus mengambil bulu itu lalu dibawanya kepada ibunya. “Ibu, ibu, bulu apa ini?” tanya si anak gadis. “Alamak ‘nak, di mana kau menjumpainya?” tanya si ibu. “Dalam dapur kayu,” jawab si anak gadis. “Oh ya. Sebenarnya ‘nak, inilah pakaian ibu pada masa dahulu,” kata si ibu. “Oh ya. Jadi, kalau ibu memakai ini, ibu dapat terbangkah?” tanya si anak gadis. “Kalau ibu memakainya, memanglah ibu dapat terbang. Tapi kalau ibu tidak memakainya, ibu tidak dapat terbang,” terang si ibu. “Baiklah. Cuba ibu pakai, adakah ibu masih pandai terbang sekarang,” kata si anak gadis. “Entahlah ‘nak, mungkin ibu sudah tidak pandai sebab sudah lama ibu tidak memakai benda itu,” balas si ibu. “Cubalah, ibu,” pinta si anak gadis.

Anak gadis itu tidak berhenti selagi ibunya belum memakai baju itu. Nah, sebaik sahaja ibunya memakai baju itu, “Eh, ibu, bagaimana ibu memakainya sehingga ibu dapat muat?” tanya si anak, “cuba ibu terbang,” tambahnya. Lalu terbanglah si ibu, tapi di tempat rendah sahaja. Rendah sahaja dia terbang, lalu hinggap.

“Eh, terbang lagi, ibu,” kata si anak, “terbang tinggi lagi, saya suka tengok ibu terbang,” kata si anak. “Alah, anak ini, suka sangat memaksa. Ibu sudah cakap ibu sudah malas, tapi kau menyuruh juga. Kalau lain kali ibu terbang, mungkin lebih tinggi lagi, jadi kau tidak dapat menyusul,” balas si ibu. “Walau macamana pun, ibu terbang saja, saya mahu tengok,” kata si anak. “Baiklah, tapi marilah, kau menyusul dulu,” kata si ibu.

Dia menyusukan anaknya terlebih dahulu. Apabila anak itu sudah menyusul, si ibu pun memerahkan air susunya di dalam

Having dug it up and looked at it, she brought it to her mother. “Mother, mother, what are these feathers?” she said. “Oh my, where did you come across those dear?” asked the woman. “There in the dirt of the fire box,” said the daughter. “Actually dear, this was my dress long ago.” “Oh really? If you wore this, could you fly?” asked the girl. “I could fly if I wore that. If I wasn’t wearing it I could not fly,” said the woman. “Try now mother if you know how to fly or not,” said the daughter. “I’m not so sure dear, I probably can’t fly if I wear it because I have not worn it for a long time,” said the woman. “Give it a try,” said the daughter.

The child would not give up until her mother tried on the dress. So she put it on, and the girl said, “Oh my, mother, how can you wear that when you can’t fit into it? But try flying.” So the woman flew, but just low down. She flew very low and then landed.

The daughter said, “Fly again. Go higher, I want to watch you fly.” “Oh my dear, you are so insistent. Even tho I say I don’t feel like it, you still tell me to do it. If I fly again, I may go very high, and you won’t be able to follow me,” said the woman. The daughter replied, “Even so, just fly, I want to watch.” “Okay,” said the woman, “but you nurse first.”

Then she breastfed the girl. When she was done, she expressed milk into a container. “If you are hungry dear, this is

oy akang ong tuuwan koh, uuti oh ponginuman nu. Nga pagka tu monuu koh babanar dogo do tumulud, na tumulud oku no diti, monumboyo oku dikaw. Nga ino po, aakii dati diti kooli benoy. Adi, naa ti pondulung ku. Ong kooli i wawayoy, itaak iti,” ka dit tongondu, om tuulud no kabarasan. Keentolu diino tumulud ino.

Om kinam do minsawat diino it tongondu diri tumulud nga sampay okodook no kabarasan. Om kinam do mogiad diinee tatanak do monong, “Indoo noy idi, indoo no,” ka, “nobobos oku no mogintong,” ka. Nga nokûurong nobungulan do mato it tanak do mogiad, aa-no minindoo it tongondu. Adi, na tinumâanop-i diino, aano nokitanan.

Aa-po leleed kabarasan diri oh kinotuludan om nokooli nee Leeng. Kooli diinee Leeng nga aso siri oh nokitanan yo i sawo yo. Duato it tindi, “Idi, idi,” ka, “Sombo i raraa?” ka. “Nunga taaw oy Oto, aakii elaan, akii nokito.” Iso keeso i duaton it tongo koruang sid rusod yo nga aso-i oh nokokito.

Duato it tanak, do monotos do mogiad it tanak. “Dii poy akang om sombo i idi nu?” ka. “Tinumulud,” ka dit tanak. “Nunu oh kotutulud?” ka. Om, “Ino nopo, miningkurit oku ad ropuan, noongkud-ungkud ku no it sabung di idi. Adi, nipoombal ku nobo, tu aakii aparsaya dot sabung po di idi, tu iri nopo okokodok, iidi om agayo,” ka dit tanak. “Nga maay sulungay di idi nga nokooma-i. Minaan ku diino suuo do tumulud, tu ii-nopot boros di idi nga ong apakay i sabung yo, kotulud,” ka. “Adi pagka om aakii nokitanan iidi do tumulud di muula, na nipoombal ku nobo, minaan ku no suuo do tumulud nga bo babanar-i-

satu bekas. “Kalau kau haus nanti, kau minum ini. Oleh kerana kau mamaksa ibu terbang maka ibu akan terbanglah ini untuk menunaikan permintaan kau. Tapi mungkin ibu tidak dapat pulang hari ini. Jadi, ambil cincin ini. Kalau abang pulang nanti, berikan ini,” kata si ibu, dan terus terbang. Itu adalah kali yang ketiga dia terbang.

Perempuan itu terus terbang meninggi sehingga dia kelihatan begitu kecil di angkasa. Anak itu pula menangis sambil memanggil ibunya, “Ibu! Turunlah! Ibu! Turunlah!” seru si anak, “saya sudah puas hati melihat ibu terbang!” katanya. Tapi walaupun mata anak itu menjadi bengkak akibat menangis, tapi perempuan itu tidak turun-turun lagi. Dia terus menghilang di angkasa dan tidak lagi kelihatan.

Belum berapa lama perempuan itu terbang, pulanglah Leeng. Sepulangnya Leeng di rumah, dia tidak melihat kelibat isterinya. Ditanyakan pada ibunya, “Ibu, ibu, isteri saya di mana?” tanya Leeng. “Entahlah ‘nak, ibu tidak tahu, ibu tiada melihatnya,” jawab ibu Leeng. Semua orang yang ditanya pun tiada seorang pun yang tahu.

Lalu, Leeng bertanya pula pada anaknya yang begitu menangis meratap. “Anak, ibumu di mana?” tanya Leeng. “Terbang,” jawab si anak. “Bagaimana dia boleh terbang?” tanya Leeng. “Saya bermain di dapur dan saya terkorek baju ibu. Jadi, saya suruh ibu untuk cuba memakainya sebab saya tidak percaya kalau itu adalah baju ibu, sebab baju itu kecil sedangkan ibu besar,” jelas si anak. “Tapi ketika ibu memakainya, ibu boleh muat juga, jadi saya pun menyuruh ibu terbang sebab kata ibu, kalau ibu memakai baju itu dia boleh terbang,” tambah si anak. “Lagipun oleh kerana saya tidak melihat ibu terbang pada masa dulu, nah saya

what you drink. But since you are so insistent on me flying I will give in. But here’s the thing; I may not come back today. So here is my ring. If you father gets home, give him this ring,” said the mother. Then she flew. It was the third time she flew.

The woman kept going higher till she appeared tiny. Then the child cried, saying, “Mother, come down, I’ve had enough of watching.” But even tho the child’s eyes got swelled up from crying, her mother did not come back down. Then she disappeared completely, no longer visible.

Not long thereafter from her flying up Leeng came back home. When he got home he did not see his wife. He asked his mother, “Mother, mother, where is my wife?” “Oh my, I don’t know son, I have not seen her.” Each of the others staying with them were asked but nobody had seen her.

He asked the daughter who was crying intensely, “Dear, where is your mother?” The daughter said, “She flew. I was playing in the fire box, and I dug up mother’s dress. So I told her to try, because I didn’t believe it was hers, since this was a tiny dress and mother is big. Mother put it on and it fit. Then I told her to fly, because she had said that she could fly if she wore it. So since I had not seen mother fly long ago, I urged her to try, I told her to fly, and she actually flew. She flew twice, and I told her to do it again because I wanted to see her going up and down. Mother

ko nokotulud iidi,” ka dit tanak. “Nga induwo tumulud iidi, sinuu ku po tu engin oku do mogintong di miipapata iidi do tumulud ad sawat. Aa-no miniboboyo iidi nga minaan ku sugulay,” ka dit tanak.

“Nokuro tu sinuu nu?” ka di Leeng. “Nga moyo po ka di kentolu om na kodung ong titinumulud iidi bo aa-no minuli,” ka dit tanak.

O, nunu po d̄ino, soromo'on-i d̄ino it tanak diri om kaawi balaay i susu diri di minangan urudo, na tinuuwan no d̄ino, mogiad nopo sodoy-adlaw. Adi, i Leeng diri nga m̄odop nopo d̄ino tu lumangad di sawo om gumagaw di tanak.

Adi, moyo po dit koduwaan do m̄odop nopee Leeng om, sid kotolu ki-tinipi nee Leeng dit minḡodop dit tangaadlaw. Dot ki-warō kabaran o momoleeng dot nasambat dit tatod yo dot, “Dii po oy Oto om nunu oh niodop-odop, nituturuw nu? Nooyan koh gaam do moginum moginsin?” ka dit momoleeng ka.

“Ay, aso-i oy maman, sera ma dino, dot owitil oh sid dagay,” ka di Leeng. “Adi om nokuro-i, napatayan koh gaam dot tongo moleeng, tongo sawo, tu ugu dinot mogilunguy koh babanar?” ka di momoleeng. “Ay, amu-i bo oy maman, raraa-i di idi nga silo-i,” ka.

“O, sabanar no toy Oto om, elaan ku-i teeno nikolunguy nu. Lumangad koh di sawo nu,” ka. “Nga bang eengin koh do sumusuut, ong oposik koh sungkiapon nu at taap. Ong ki-warō tokito nu. Na nunu-i-n̄unu ot okito nu, sumunsuy koh siri,” ka. “Ino neeno, waya’an nu monusu’ut,” ka. “Kada no

suruhlah ibu terbang, tapi memang betul-bahawa ibu dapat terbang,” cerita si anak. “Ada dua kali ibu terbang tapi saya suruh lagi sebab saya suka tengok ibu terbang berulang-alik di atas sana. Ibu sudah tidak mahu tapi saya paksa dia,” kata si anak.

“Kenapa kau menyuruhnya terbang?” tanya Leeng. “Tapi pada kali yang ketiga, apabila ibu terbang semula, dia tidak pulang-pulang lagi,” kata si anak.

Nah, berkenaan dengan anak itu pula, sebaik sahaja air susu yang diperah itu sudah habis, maka kehausanlah dia dan menangislah dia siang dan malam. Jadi, Leeng pun asyik tidur sahaja sebab dia merindukan isterinya dan risau akan anaknya.

Jadi, apabila sudah dua hari Leeng asyik tidur, maka pada hari yang ketiga, tiba-tiba Leeng mendapat satu mimpi semasa dia sedang tidur pada waktu tengahari. Dalam mimpinya itu kononnya ada seorang lelaki tua yang dijumpai oleh rohnyanya. Lelaki tua itu bertanya, “Wahai anak muda, apakah sebabnya anak muda asyik tidur sahaja? Anak muda letih berpesta riakah?” tanya orang tua itu.

“Tiada apa-apa pakcik, mana mungkin saya berpesta sedangkan tempat kami adalah kelaparan,” jawab Leeng. “Jadi, kenapa juga, adakah anak muda kematian orang tua atau isteri sebab anak muda ini sangat bersedih?” tanya orang tua itu lagi. “Ah, tidak juga pakcik, palis-palis, ibu di sini juga,” jawab Leeng.

“Baiklah ‘nak, sebenarnya pakcik tahu juga kenapa kau bersedih, kau merindui isterimu,” kata si orang tua. “Tapi, kalau kau mahu menyusulnya, apabila kau terjaga nanti, kau singkapkan atap itu. Kalau ada sesuatu benda yang kau nampak, apapun benda yang kau nampak itu, kau menyusurlah di situ. Sebab itulah jalan untuk kau pergi

didn’t want to do it, but I insisted.”

Leeng said, “Why did you tell her to do it?” The daughter said, “When she did it for the third time and she flew, she didn’t come back again.”

As for the daughter, when the milk her mother had expressed was finished off, she got hungry and cried day and night. Leeng just slept because he missed his wife and worried about his child.

It came to the second night of Leeng sleeping, and then on the third night he had a dream while sleeping midday. In the dream an old man met him, saying, “Son, what is making you sleep? Are you worn out from drinking?”

“Uncle, nothing like that,” said Leeng. “We are having a famine in our land.” “So have your parents died or your wife, since you are so gloomy?” asked the man. Leeng responded, “No, my mother is here.”

“Actually son, I know what makes you gloomy. You are missing your wife. If you would like to go after her, when you awaken, open up your roof. There will be something that you see. Whatever you see, travel on that. That is how you can follow your wife. Don’t walk on the land, rather believe

mabpanaw sid katana'on, imoyo no da boros ku," ka di momoleeng. O noboros peeri di momoleeng, "Na, posik-i d̄ino," ka. Om maay soduwo nga inturu kosumbalik i Leeng kabarasan do noposik.

Om kopoulos i Leeng, "Idi, idi," ka, "waro gaam ot tulun siti?" ka. "Nunga, taaw oy Oto? Aso. Asee tulun," ka di momoleeng. "O na tinipi ku-i bala iri," ka di Leeng.

Kikiwa nopo di Leeng om pomipirot no. Onuwo i basung, posuwango it tongo soosokot yo. Nokopomipirot-i, baru boboo i basung, sungkiapo it taap. Kosungkiap it taap om pogigintong i Leeng, asee oh nokitanan, iri-ri no nokito, sombobotig oh tinee do korut. "Ay yeyeye," ka di gin̄awo di Leeng, "okukuro diti?" Nga, ka di ginawo di Leeng, "Kapatay do kowiyaw nga sumunsuy po siti tu iti neeri komoyon dit tinipi ku," ka. Bobo'o i basung, angkapo it tanak. Sinungang it tanak, nitimpak sid basung.

Om sunsuy kabarasan diri, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman do muusunsuy. Moyo po da koturu om nokopupus nogi dot aa-i aratu, om it tinee di korut nga aa-i mutut. Mad-i-ko at jambatan ot sinunsuyon, togogoyo'o, mad-i sosopiniton-i it takod di Leeng.

Na, nopupusan d̄ino it tinee di korut diri, tiningkor. (Tiningkor ka, masam-ko it nangan suluwo oh tinggol. Asanong oh poonuluw.) Sunsuy diri, kaanaman-i muusunsuy diri baru nopupusan, om baru nogi om sid katana'on.

menyusul. Janganlah kau ikut jalan di tanah, dengarlah pesan saya," kata orang tua itu. Sesudah mengatakan demikian, "Bangunlah kau," kata si orang tua, lalu menendang Leeng, dan menyebabkan Leeng terbalik sebanyak tujuh kali lalu terjaga.

Sebaik sahaja Leeng terjaga, "Ibu, ibu, adakah orang datang di sini?" tanyanya kepada ibunya. "Entah? Tiada. Tiada orang," jawab ibunya. "Oh, rupanya itu adalah mimpi saya," kata Leeng.

Lalu, dengan tidak semena-mena berkemaslah Leeng. Dia mengambil sekutannya dan memasukkan pakaiannya. Selepas berkemas, disekutnya sekutannya, dan disingkapnya atap rumah. Apabila atap itu disingkapkan dan Leeng memandang ke luar, tiada benda lain yang dia nampak selain daripada seutas perut labah-labah. "Aduduh, bagaimana ini?" kata Leeng dalam hati, "Tapi, hidup mati pun susurilah dulu benda itu sebab itulah yang dimaksudkan dalam mimpi saya itu," katanya. Lalu, disekutnya sekutannya, dan didukungnya anaknya. Anaknya diletakkan di atas sekutannya.

Apabila Leeng menyusuri benda itu, maka satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari lamanya Leeng menyusuri benda itu, dan apabila tiba pada ketujuh hari barulah Leeng selesai menyusurinya, dan Leeng tidak juga jatuh dan perut labah-labah itu pun tidak juga putus. Leeng seolah-olah meniti pada jambatan sebab benda itu besar dan kaki Leeng pun bagaikan dipasang dengan gam pelekat.

Nah, apabila perut labah-labah itu sudah habis, maka kini yang ada ialah benda yang seakan-akan kalung yang dibuat dari manik. Apabila Leeng menyusuri benda itu, maka enam hari juga lamanya Leeng menyusurinya barulah benda itu habis dan Leeng pun sampailah di

what I tell you." When he had said that, the old man said, "Now wake up." He kicked him and he rolled seven times and awakened.

Leeng awakened and said, "Mother, mother, is there someone here?" "I don't know, son. No, there is no one," she said. "Oh so that must have been my dream," said Leeng.

Leeng straightaway packed his basket. He took his basket and put in some clothes. Having packed up he put the basket on his back, and opened the roof. When he got the roof open he looked he saw nothing but a tightly stretched spider's web string. "Oh my goodness," said Leeng, "how can I do this? But Leeng said, "Live or die, I will walk on this because that was what my dream was referring to." He carried his basket on his back and carried his daughter in a sling made from a sarong. Then he had his child sit on top of the basket.

So he walked on the spider's web string the first day, second, third, fourth, fifth and six. On the seventh day he got to the end without falling, and the spider's web did not break. It was as if he were crossing a bridge. As if the web were big and his feet had glue on them.

So, having reached the end of the spider's web there was something like a bead mat. When Leeng crossed it only then did he come to the end and reach the ground.

Nokolintana d̄ineeri,
miningkoyod po d̄ino,
minonginggat, minonigup,
minangakan. Kaakan-i, pabpanaw
no. O nga kaanaman maapanaw
om nokosobut nogi do
pomogunan. Korikot sid sosogo'on
nga soromo'on-i do kaaramay do
miagung sid kaawalayan, sid
walay. Adi, kosondot sid
sosogo'on, miningkoyod po d̄ino.

Aa-po leeled ot kinalaga'an di
Leeng sid sosogo'on om ki-warō
no sinumondot do managow ka.
Kalaga d̄ino it tulun dit
minanagow, duato di Leeng ong
kuoyon di sungoy. Nga, "Iti nopo
diti, managow okoy tu warō
misasawo," ka. "O," ka di Leeng.
Dot okon-i-ko isay oh sowoon, i
sawo yo. "Doo," ka di Leeng. "Adi
na, kawasa-i ong mokiinum oku
dikaw oy?" ka di Leeng. "Ay,
kawasa-i bo, nunu mat amu
kawawasa," ka dit tulun di
minanagow. O dot toomod-i i
minokiinum, pinosuwang di
pondulung sid tangga. Kodung ong
nakataak it tangga, posuwango no
di Leeng i pondulung.

Kosuwang i pondulung, na
minūuli nobo d̄ino it tulun di
minanagow. Asal-ko nakalaga sid
walay, minonunguw no do
ponginnan. It tongondu oh gulu
do minaan tungu'ay, it misasawo.
Om potunguo kabaranan it tangga
diri di pinosuwangan di pondulung
nga na nakawaya it pondulung dot
notunguw.

Om kokito dit tongondu, nga
madaada kabaranan dot, nelaan no
d̄ino dot i pondulung di Leeng. Ka
dit tongondu, "Warō tulun do
nasambat duyu oy?" ka. "Warō oy

tanah.

Sesudah berada di tanah, maka
berekhatlah dia sambil makan pinang,
merokok dan makan. Selepas
makan, dia meneruskan
perjalanannya. Nah, perjalanan itu
pun mengambil masa selama enam
hari barulah Leeng sampai ke satu
perkampungan. Ketika Leeng
sampai di tempat orang mengambil
air, alangkah meriahnya bunyi gong
di perumahan, di rumah. Jadi, sebaik
tiba di tempat orang mengambil air,
berekhatlah Leeng.

Tidak berapa lama Leeng tiba di
tempat mengambil air, datanglah
orang untuk mengambil air. Apabila
orang itu sampai di situ, Leeng
bertanyalah kepada mereka, untuk
apa air yang mereka ambil itu.
"Kami mengambil air ini sebab ada
majlis perkahwinan," jawab mereka.
"Oh ya," balas Leeng. Padahal orang
yang berkahwin itu bukanlah siapa-
siapa, tapi ia adalah isteri Leeng.
"Baiklah," kata Leeng. "Jadi,
bolehkah saya minta minum dengan
kau?" tanya Leeng. "Boleh juga,
kenapa pula tidak boleh," balas
orang itu. Padahal, pura-pura saja
Leeng minta minum sebab tujuannya
hanya untuk memasukkan cincin
dalam bekas air. Sebaik sahaja bekas
itu diberikan kepada Leeng, maka
Leeng pun memasukkan cincin ke
dalam bekas itu.

Sesudah cincin itu dimasukkan,
pulanglah orang yang mengambil air
itu. Nah, sebaik sahaja mereka
sampai di rumah, mereka pun
menuangkan air untuk diminum, dan
orang yang pertama diberi air adalah
pengantin perempuan. Lalu, apabila
air dari bekas yang dimasukkan
dengan cincin itu dituangkan maka
tertuanglah cincin itu.

Tapi, ketika pengantin
perempuan itu melihat cincin itu, dia
diam sahaja sebab dia sudah tahu
bahawa cincin itu adalah milik
Leeng. Kata pengantin perempuan,

When he got to the middle
of the mat, he stopped, chewed
betelnut, smoked and ate. After
eating he walked on. He walked
on the sixth day and came
across a village. He got to the
water drawing spot and there
was gong playing with a large
crowd in the housing area, in a
house. He stopped there beside
the river.

Not long after he arrived at
the water drawing spot, some
girls came there to draw water.
When they got there, Leeng
asked what they were doing at
the river. "We are getting water
because there is a wedding." "I
see," said Leeng. The one
getting married was none other
than Leeng's wife. "Oh my,"
said Leeng. "is it permissible
for me to ask you for a drink?"
"No problem, why wouldn't it
be permissible?" said the girls
fetching water. Drinking water
was a pretense. What he was
really doing was putting his
wife's ring into the bamboo
water container. When the
water container was given,
Leeng dropped the ring in.

When the ring had been
dropped in, the girls getting
water went back to the party.
When they got to the house,
they straightaway poured
drinks. The woman getting
married was the first one to
have water poured for her. They
poured from the container
where the ring was, and the ring
also went into her cup.

When Leeng's wife saw the
ring, she said nothing, realizing
it was a ring from Leeng. She
then said, "Did any person
meet you?" The girls who

minan, silod sosogo'on mari ay," ka dit tongo tulun dit minanagow. "Ay na, adi sombo no?" kam. "Nunga, silo po di minuli okoy." "Nokuro tu aa lumaga siti?" ka dit tongondu. "Mm, taaw di maman diri tu minaan ya no angkatay nga, 'Mingkoyod oku po,' ka di maman," ka di katanganakan. "O nga guguli kopow managow. Ong silo pee tulun, angatan duyu tu mogintong oku ong isay ino tulun dino," ka di tongondu, di nokito pee pondulung.

Na, ginumuli nobo d̄ino i katanganakan diri do managow, om korikot i katanganakan nga siri po mogom-ogom i Leeng. Na, boroso d̄ino di katanganakan dot, "Maman, maman," ka, "miwaya tokow ad walay tu notuturanan dagay yo minan nga nipoongoy koh dagay," ka di katanganakan.

Na, minaya d̄ino bo i Leeng diri, om kalaga sid walay, om kendakod sid walay. Nga, "Amo, amo, powilio oku no," ka dit tanak, "tu tuuwan oku no diti," ka. Om kowiliw d̄ino di Leeng nga asal nokowiliw, minanangkus sinumuwang, dot mamakay nogi dit tongondu. Wiraso-i b̄anar di tanak i borilit om susu no. "Ino no tutuuwan oku poy idi," ka.

O soromoon-i kabarsan ong it tongo tulun diri nga songkadaada dot nawatakan, neraranan tu m̄ilom ki-warot linumaga tanak do monong-idi. "Isay koruang nu oy

"Adakah kamu menjumpai seseorang?" tanyanya. "Ada, makcik. Dia berada di tempat mengambil air," jawab orang yang mengambil air. "Alamak, jadi mana sudah?" tanya pengantin perempuan. "Sewaktu kami pulang tadi, dia masih di sana," jawab mereka. "Kenapa dia tidak datang di sini?" tanya pengantin perempuan itu. "Entahlah dengan pakcik itu, kami sudah mengajaknya, tapi, 'Saya berehat dulu,' kata pakcik itu," jawab mereka. "Baiklah. Tapi tolong pergi ambil air semula. Kalau orang itu masih di sana, ajak dia ke mari sebab saya mahu tengok siapa agaknya orang itu," kata pengantin perempuan itu selepas dia melihat cincin itu.

Oleh itu, pergilah para kanak-kanak itu semula untuk mengambil air, dan ketika mereka sampai di sana, Leeng masih duduk di sana. Maka dengan itu, para kanak-kanak itu pun berkata kepada Leeng, "Pakcik, pakcik, ikut kami datang ke rumah ya, sebab kami telah menceritakan kepada makcik berkenaan dengan pakcik, tapi kami telah disuruh untuk mengambil pakcik," kata mereka.

Oleh itu, Leeng pun mengikuti mereka, dan apabila sampai di rumah dan naik di rumah, "Ayah, ayah, lepaskanlah saya," kata anaknya, "sebab saya sangat kehausan ini," katanya. Dan sebaik sahaja Leeng melepaskan anaknya maka anak itu terus masuk ke dalam bilik, sedangkan pada masa itu para penyolek baru sahaja mula menyolek pengantin perempuan. Tapi anak itu terus masuk dan membuka kain sarung ibunya lalu menyusu. "Saya sangat hauslah ibu," kata si anak.

Nah, apalagi, semua orang yang melihat kejadian itu menjadi terkedu kehairanan sebab tiba-tiba sahaja ada anak yang datang dan memanggilnya ibu. "Dengan siapa

fetches water said, "There was someone there when we fetched water." "So where is he now?" she asked. "He was still there when we came back," they said. "Why has he not come here?" she asked. "Who knows what that uncle is thinking, because we invited him but he said, 'I'll stay here for a while'." "Okay, but go back to fetch water again. If the man is still there, bring him back here so I can see who he is," said the Leeng's wife who had seen the ring.

So the girls went back to fetch water, and when they got there Leeng was sitting there. The girls said, "Uncle, uncle, let's go together to the house because the woman getting married has spoken to us asking us to bring you."

So then Leeng went with them, and got to the house and went up into the house. Then his child said, "Father, father, put me down because I am hungry." He put his child down, and she straightaway ran and entered the room, whereas the woman was just getting her makeup put on. The child pulled open her sarong and began nursing. "I was thirsty mother," she said.

As for the people there, they sat in stunned silence because out of nowhere a child came to her, addressing her as mother. "Who is with you?" asked the

akang?" ka dit tindi. Om, "Yamo," ka. "Songo no yamo nu?" ka. "Silod soliwan," ka, "ad soliwan yamo," ka. "Nga, kada poy idi, susumusu oku po," ka.

Asal-ko nopongo do sumusu, soliwan no, kuyutay nee longon dit tama yo, owito sumuwang. "Kayo oy amo sumuwang kito, seelo iidi," ka. Aa-i maya daraay i Leeng tu omomoluan-i doyo, nga aa niwiliw dit tanak i longon di Leeng ong aa no nakawaya. Na, asal nokosuwang, poogogomo no dit tanak sid toning dit tindi yo. Naa, nunu po ka dino ong i minansawo diri, aa-no nakalandu tu ba ki-sawo nee tongondu, ki-tanak.

Adi, pagka om ugu diri tu oruol oh ginawo di kusay di minansawo, na minangangat dino do mibangkay. "Oy ambaya, kuoyon poma dot ika no nokopogulu dot manansawo di adi, nga ino po pagkam alambat kito diti do kopisambat, mianda'a kito po," ka di Kudingking. Om pibangkay dino kabasaran yotilo diri, kinam do mibangkay yotilo nga kaanaman kabasaran aa-i kopipikala.

Pagka tu lupuon no, "Des oy ambaya," ka di Leeng, "sabanar no om, ara'at tobo kadaat ku di taantad nga ~~medlelopey-minlapos-lapos~~ kito po," ka. "O, awasi-i beeno," ka di Kudingking. "Isay oh gulu?" ka di Kudingking. "Ba, ikaw no beeno tu ara'at ot ginawo," ka di Leeng.

O, kuyutay di Kudingking it tawak di Leeng, om poloposo sid dalamas nga sinumiliw do sungoy. Poloposo sid sungoy nga sinumiliw do dalamas. Poloposo

kau datang 'nak?" tanya ibu itu. "Dengan ayah," jawab si anak. "Mana sudah ayahmu?" tanya ibu itu. "Di luar. Ayah berada di luar," jawab si anak. "Tapi, tunggu sekejap ya 'bu, saya menyusui dulu," kata si anak.

Sebaik sahaja anak itu selesai menyusui, maka keluarlah dia dan dipegangnya tangan ayahnya dan membawanya masuk. "Mari ayah, kita masuk. Ibu ada di sana," ajak si anak. Pada mulanya Leeng tidak mahu masuk sebab dia merasa malu, tapi anaknya tidak melepaskan tangannya selagi dia tidak ikut masuk. Nah, sebaik sahaja masuk, anak itu menyuruhnya duduk dekat ibunya. Nah, berkenaan dengan pengantin lelaki pula, maka dia tidak sudah meneruskan perkahwinannya sebab perempuan itu sudah bersuami dan sudah punya anak.

Jadi, oleh kerana pengantin lelaki itu sakit hati maka dia telah mengajak Leeng berlawan. "Hei, kawan, apa boleh buat kalau kaulah yang dahulu mengahwini cik adik itu. Tapi itu sahaja, oleh kerana kita jarang berjumpa maka mari kita cuba siapa yang kuat," kata Kudingking. Lalu berlawanlah mereka, dan apabila mereka terus berlawan maka enam hari lamanya mereka berlawan tapi tidak juga dapat mengalahkan antara satu dengan yang lain.

Jadi, oleh kerana sudah keletihan, maka kata Leeng, "Sebenarnya kawan, saya mempunyai alamat buruk sewaktu saya baru mahu bertolak. Jadi mari kita membanting dulu," katanya. "Baiklah, bagus juga itu," balas Kudingking, "siapa yang duluan?" tanyanya. "Kaulah itu sebab kau yang kecil hati," jawab Leeng.

Nah, Kudingking memegang pinggang Leeng lalu memukulkan pada batu dinding, maka batu dinding itu telah menjadi sungai. Kemudian dipukulkan pula pada

mother. "Father," she said. "Where is your father?" she asked. "There outside. Father is outside," said the girl. "But hold on mother, I want to nurse some more," she said.

When she finished nursing, she went out and took her father by the hand, bringing him into the bedroom. "Let's go in father; there is mother," said the girl. Leeng was not going to go with her because he was embarrassed, but his daughter would not let go of his hand until he went with her. When he went it, the child directed him to sit next to her mother. Now as for the man who was marrying her, it no longer went thru because she had a husband and a child.

Since Kudingking, the prospective spouse of Leeng's wife had his feelings hurt, he challenged Leeng to a fight to the death. "Friend, even tho you married my fiancée first, and we met very late, let's see who is stronger," said Kudingking. So they fought it out for six days and neither had lost.

Since they were worn out, Leeng said, "Friend, actually the omen I had coming here was bad, so let's try slamming each other into the ground." "Alright, that sounds good," said Kudingking. "Who goes first?" "You, since you have taken offence," said Leeng.

Kudingking grabbed Leeng by the waist and slammed him into a rock face, and it became water. He slammed him into water and he became a rock

sid kotud nga sinumiliw do gana. Poloposo sid gana nga sinumiliw do kotud. Om popilolomboyo nogi, om polimpupuay di madi yo nga insan nogeetan nga amu. (Gampa).

Om kowiliw kabarasan i Leeng nga inturu po mamangkis, om turu-turu oh ningkatan do mad-i-ko raa do manuk oh kaa'ansak. "Ba oy ambaya, sumuli oku gaam?" ka di Leeng. "Ay ba, kukuro po, adat, sumuli nobo," ka di Kudingking.

Om kuyutay di Leeng it tawak di Kudingking, om poloposo sid kotud nga sabaat no kabarasan ot ararantay. Pooloposo no sid gana nga sabaat not osisimpurugu, sid dalamas nga sabâat no susungoy. Poloposo no sid liwotung nga sabâat no dadalamas. Om popilolomboyo nogi om maay polimpupuay di mad-i yo nga nopituru, turu-turu oh reetan di Kudingking.

Nopituru i Kudingking, ungkuriyabay no di Leeng dit sigar yo nga turu-turu ot i Kudingking. "Ba oy ambaya, kukuro, milawan kito po?" "Ay amu noy ambaya, kuoyon poma. Adi kumala oku no dino, dikaw no yadi," ka. "Nga ino po om, ulito pee masa ku tu aaku-i engin diti dot ugu diti ot koogumu ku," ka. Tu indarama dot ogumu nga, insan korit do tugarang ot orongow nga mitotongkiyad manangkus, kopigugugu.

sungai maka sungai itu telah menjadi batu dinding. Sesudah itu dipukulkan pula pada bukit maka bukit itu telah menjadi rata, dan dipukulkan pula pada tanah rata maka tanah itu telah menjadi bukit. Sesudah itu dia menghayun-hayunkan pula dan memotongnya dengan parangnya tapi sedikitpun Leeng tidak tercalar.

Dan ketika Leeng dilepaskan maka dapat lagi Leeng memengkis sebanyak tujuh kali, dan tujuh kali makan pinang dengan ludah yang merah bagaikan darah ayam. "Hah, kawan, saya membalaskah?" tanya Leeng. "Eh, bagaimana lagi, sudah adat, membalaslah," jawab Kudingking.

Kemudian, Leeng pula yang memegang pinggang Kudingking dan memukulkan pada bukit, tapi sedikit sahaja yang menjadi rata. Lalu, dipukulkan pula pada tanah rata tapi sedikit sahaja yang menjadi bukit. Dipukulkan lagi pada batu dinding tapi sedikit sahaja yang menjadi sungai, dan dipukulkan pula pada sungai, tapi sedikit sahaja yang menjadi batu dinding. Sesudah itu, dihanyun-hayunkannya lalu dipotong dengan parangnya, maka Kudingking telah terpotong tujuh; ada tujuh orang yang bernama Kudingking.

Selepas Kudingking terpotong, Leeng pun mengibasnya dengan sigarnya maka menjemalah tujuh orang yang bernama Kudingking. "Hah, kawan, kita berlawan lagikah?" tanya Leeng. "Tidak sudah, kawan. Apa boleh buat. Jadi saya mengalah sudah, dan kaulah pemilik cik adik itu," jawab Kudingking. "Cuma, tolong kembalikan asal saya sebab saya tidak suka dengan keadaan yang begini banyak ini," kata Kudingking. Sebab, nama saja banyak tapi walaupun hanya bunyi cicak tanah tapi semuapun berlari lintang-pukang sehingga berhantukan.

face. He slammed him into a hill and it became a plateau. He slammed him into a plateau and it became a hill. He slashed him back and forth with a machete but he wasn't even scratched.

When he put Leeng down Leeng gave seven shouts, and he chewed betelnut seven times with spit as red as chicken's blood. "Alright friend, should I take my turn?" asked Leeng. "There's no choice, it's the custom to each take turns," said Kudingking.

Leeng grabbed Kudingking's waist and slapped him into a hill and it was only slightly leveled. He slapped him into a plateau and it it only became hill-shaped a bit. He slapped him into a stone face and it only a bit became water. He slapped him into a pool of water and only a bit of it became a rock face. He slashed with his machete and there were seven parts called Kudingking.

When Kudingking had been cut into seven pieces, Leeng fanned him with his headcloth, and there were seven whole Kudingkings. "Alright friend, shall we continue fighting?" asked Leeng. "No, not anymore friend; what for? So I admit defeat; the woman belongs to you," he said. "However, please put me back together into one person, because I don't like it that there are lots of me." Kudingking said that because strangely even tho they were many, so much as the sound of a lizard sent them running pell-

Naa, iri bo diri, aso no, nopongo no yotilo do milawan, nakala i Kudingking. Kakal-i yotilo nokopisasawo, aa-i nokopitongkiyad.

Adi, minuli no d̄ino sid doo. Ka di Leeng, “Iti diti oy raraa, kon-i-ko ara'at bo siti, mimang pun awasi-i siti nga ombo po toyoo do sori. Na, muli kito no. Angatan yo idi om yo amo,” ka. Na, minuli nobo d̄ino yotilo diri. Dot ong it t̄antad nga aa elaan ong piro nowulan sambatan ku mabpanaw, piro minggu om nakalaga nogi. U'uli nga aa-i oleed nakalaga no.

Adi, naa nokooli nopo yotilo, aso no d̄ino ot tongo kosusaan. Yotilo no tulu do pomogunan do kaakaya. Adi, naa nakaa nopom nakaa, noompus.

Panarangan:

Dot iri nopo diri it tongondu, pagka tu adarakan oh kaaparu, aso kotimbang, minangan dit tama polo'o sid suriba. Adi nokootung sid tombolog, sid pupu'u. Iri no-ko sinumiliw do pu'u. O, tu mogium dot kotimbang. Okon-i-ko i Leeng oh nokeelo, i tama dit tongondu. Tu notudlungan dot i Leeng no kotimbang. Adi iri no polo'o nopo, nokootung sid pu'u. Adi, sobu nopee Leeng, naa iri no minonginum. Iri oh kooguugu diri.

Jadi, sampai di situ sahaja perlawanan mereka dan Kudingking telah kalah. Dan berkenaan dengan Leeng dan si perempuan burung puyuh itu, mereka masih kekal menjadi suami isteri, tidak juga bercerai.

Sesudah itu, mereka pun pulanglah ke tempat asal Leeng. “Beginilah sayang, bukanlah buruk berada di sini, memangpun bagus juga tapi tiadalah yang dapat menandingi dengan keadaan di sana, jadi marilah kita pulang. Sayang ajaklah ibu dan ayah,” kata Leeng. Oleh itu, pulanglah mereka. Padahal, kalau sewaktu Leeng baru sahaja mahu pergi di sana, entah berapa bulan lamanya dia berjalan, berapa minggu barulah dia sampai. Tapi pada waktu mereka pulang pula, tidak lama pun mereka berjalan, sudahpun sampai.

Jadi, nah sesudah mereka pulang di tempat asal Leeng, mereka tidak sudah mengalami apa-apa kesusahan. Merekalah kepala dunia yang terkaya. Jadi, sampai di sini saja. Tamat.

Penerangan:

Berkenaan dengan perempuan itu, oleh kerana dia terlalu cantik maka tiada yang dapat sepadan dengan dia, oleh itu ayahnya menjatuhkan dia di bawah. Jadi pada waktu dia dijatuhkan, dia telah terhempap pada burung puyuh. Itulah sebabnya dia telah menjadi burung puyuh. Sebab mahu mencari lelaki yang padan. Bukan Leeng yang mengetahui hal itu tapi ayah kepada gadis itu. Sebab ayahnya terlihat dari atas bahawa hanya Leeng yang dapat sepadan. Jadi, itulah, ketika dia menjatuhkan anak gadisnya itu, terkena pula di atas burung puyuh. Jadi, apabila Leeng pergi kencing, nah burung puyuhlah yang meminum. Itulah sebabnya dia

mell, and banging their heads into each other.

So they were done with the fight, with Kudingking accepting defeat. Leeng and his wife remained married; they did not split up.


His wife came back with him to his place. Leeng said, “Here’s the thing dear, it’s not bad here, it’s very nice here, but nowhere can compete with my home. So let’s head home. Bring along your mother and father.” So then they went to Leeng’s home. The trip out had taken a long time. But the trip home was brief, and they had already arrived.

When they had gotten home, they lived happily ever after. Leeng was the richest man around. So with that, the story is ended.

The End.

Clarifications:

As for the woman, she was so pretty there was no one who was her equal (in attractiveness) , so her father dropped her to the lower realm. She happened to land on a bird – a quail. That is how she transformed into a quail. They were looking for her equal. Leeng didn’t know about the matter; it was her father who knew. The father looked down from above and saw that Leeng was her equal. So he dropped her, and she fell upon a quail. So when Leeng urinated, the Quail then drank it. That’s why things went the way they did.

	menjadi begitu.	
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<p>I Leeng om Yusak Kondoy</p> <p>Tinangon di Joyong Moroon Kg. Sinogindai, 2019-09-06</p> <p>Tinulis di Rosnah Nain, 2019</p>	<p>Leeng dan Yusak Kondoy</p> <p>Diceritakan oleh Joyong Moroon Kg. Sinogindai, 2019-09-06</p> <p>Terjemahan Melayu: Rosnah Nain 2020</p>	<p>Leeng & Yusak Kondoy</p> <p>Told by Joyong Moroon Sinoginday Village 2019</p> <p>English: James Johansson 2020</p>
<p>Waroo no ka. Pisasawo no di Leeng om Yusak Kondoy ka. Kopisasawo yoalo, sontoon keeri ot kinopisasawaan om linyoton no i Usak Kondoy ka. Linyoton po, sumpakon ka, sumpakon po liyaban tapi, liyaban tapi om agayaan no ka.</p> <p>Agayaan peeri, nakapayig nee Leeng do mogosun kabarasan. Dot minangadaw no i Leeng sid di Usak Kondoy dot, “Kodung ong kapayig oku oy raraan, kada no modsu silod sungoy, modsu koh sitid walay,” ka di Leeng ka. “O,” ka di Usak Kondoy ka.</p> <p>Dot nakapanaw i Leeng, siri no i Lintagu. “Songo i sawo nu oy Ondig?” ka di Lintagu. Om, “Ngg, nakapayig, mogosun,” ka di Usak Kondoy. “Akee losuan oy?” ka di Lintagu. Om, “Ngg amu-i. Om losuan oku poma nga minomoros i wawayoy dot, ‘Odung-ko modsu koh, kada no modsu silod sungoy, modsu koh sitid walay – waree gunsapow,’ ka di wawayoy,” ka di Usak Kondoy. “Naar oy Ondig, awasi ino,” ka di Lintagu ka. “O,” ka di Usak Kondoy kabarasan. “Nga ong modsu koh, peloon oku-i dikaw, maan ku-i ikaw koruangay ong modsu koh no ad sungoy,” ka di Lintagu ka. “O bo,” ka di Usak</p>	<p>Pada suatu hari, berkahwinlah Leeng dan Yusak Kondoy. Selepas setahun mereka berkahwin maka mengandunglah Yusak Kondoy. Apabila Yusak Kondoy mengandung, tidak lama kemudian saratlah dia dengan kandungannya.</p> <p>Apabila kandungan Yusak Kondoy sudah besar maka pergilah Leeng mencari damar harum. Leeng telah berpesan kepada Yusak Kondoy, “Kalau abang tiada di rumah nanti, janganlah sayang mandi di sungai ya, sayang mandilah di rumah,” pesan Leeng. “Baiklah,” jawab Yusak Kondoy.</p> <p>Akan tetapi, sebaik sahaja Leeng pergi, datanglah Lintagu di situ, “Mana suami mu, kawan?” tanya Lintagu. “Tiada di rumah, dia telah pergi mencari damar harum,” jawab Yusak Kondoy. “Kau tidak rasa kepanasankah?” tanya Lintagu. “Mm, tidak juga. Kalau saya rasa kepanasan pun, abang sudah pesan, ‘Janganlah kau mandi di sungai, mandi saja di rumah, ada juga mambang air,’ pesan abang,” jawab Yusak Kondoy. “Eh, kawan, baguslah itu,” balas Lintagu. “Iya,” kata Yusak Kondoy. “Tapi kalau kau mahu mandi, beritahu saya, nanti saya temankan kau kalau kau mahu mandi di sungai,” kata Lintagu.</p>	<p>Once upon a time, Leeng and Yusak Kondoy got married. A year after they got married Yusak Kondoy became pregnant. She went thru the stages of pregnancy till her stomach was big.</p> <p>When her stomach was big, Leeng went looking for fragrant sap. Leeng told Yusak Kondoy, “While I am away dear, don’t bathe in the river, bathe here in the house.” “Alright,” said Yusak Kondoy.</p> <p>When Leeng had gone, Lintagu arrived and asked, “Where is your husband?” “He is out looking for fragrant sap,” said Yusak Kondoy. “Aren’t you hot?” asked Lintagu. “No, not really. Even if I was hot, warrior told me not to bathe in the river, rather in the house – there are water spirits.” “That sounds fine,” said Lintagu. “Yes,” said Yusak Kondoy. “But if you do go bathe at the river, let me know and I’ll accompany you,” said Lintagu. “Okay,” said Yusak Kondoy. She had no other companion; Lintagu was her neighbor. So</p>

Kondoy kabarasan. Tu asee wookon oh koruang doalo, macam-ko tambalay, i Lintagu no. Ba, minuli nee Lintagu ka.

Kooli i Lintagu om losuan d̄ino Yusak Kondoy. Ba minodsu nobo. Om podsu nga, iri no losuan no babanar. Pupuun po, tumos po, tumos kabarasan i tumos, leed opo raa no tumos ka. Mm, losuan-i taatantu-i.

Adi ba, “O Ondig!” ka di Usak Kondoy ka. “Nokuro?” ka di Lintagu ka. “Des, losuan oku babanar. Modsu oku ad sungoy diti,” ka di Usak Kondoy ka. “Nunga, maay teekaw koruangay oy Ondig, kada kosusa,” ka di Lintagu ka. Adi, ongoy d̄ino kabarasan yalo, pamâanaw no.

Om podsu, asal ong nokopodsu no sid sungoy, na nolingos i losuan. Ba, nokotindal, manantapi no i Usak Kondoy, nga, “Kada po do manantapi oy Ondig,” ka di Lintagu ka, “ginit po siiti,” ka di Lintagu ka. “Nokuro tu guminit?” ka di Usak Kondoy ka. Om, “Aso-i bo, ginit po siiti,” kakaka.

Om polontoyido no i Usak Kondoy, minaan polongginito kaa dino, pinikuwo i longon, naan polongginito. Om poboobowongo di Lintagu, nga aa elaan ong songo po d̄ino pinakaayan di Usak Kondoy dot aso tataapi. Aa elaan ong songo kinososondoton.

Naa, siri no gisom d̄ino. Minuli no d̄ino i Lintagu tu aso no sino Yusak Kondoy. Onuwo no dialo i pakayan di Usak Kondoy, pakayo no. Om panganu no dot bantal do nikuwo id tiyan do monontiyen kabarasan. Asal ong nokooli, modoy-odoy n̄ono i

“Baiklah,” balas Yusak Kondoy. Sebab Yusak Kondoy dan Leeng tidak mempunyai jiran selain daripada Lintagu. Lalu, pulanglah Lintagu.

Setelah Lintagu pulang, tiba-tiba Yusak Kondoy rasa kepanasan. Oleh itu mandilah Yusak Kondoy. Akan tetapi, semakin Yusak Kondoy mandi semakin itulah dia kepanasan. Pada mulanya, peluh yang keluar dari badannya hanyalah peluh biasa, tapi lama kelamaan darahlah yang keluar dari badan Yusak Kondoy. Sangat kepanasan.

Lalu, “Kawan!” panggil Yusak Kondoy. “Kenapa?” tanya Lintagu. “Aduh, saya sangat kepanasan. Saya mahu mandi di sungai,” kata Yusak Kondoy. “Baiklah kawan, mari saya temankan kau, jangan risau,” kata Lintagu. Jadi, Yusak Kondoy pun pergilah ke sungai.

Selepas mandi di sungai maka hilanglah rasa panas yang dirasa oleh Yusak Kondoy. Jadi, sesudah Yusak Kondoy naik ke darat maka dia memakailah kain sarung, tapi, “Jangan dulu kau pakai kain sarung, kawan,” tegah Lintagu, “kau bergayut dulu di sini,” tambahnya. “Kenapa pula harus bergayut?” tanya Yusak Kondoy. “Tiada apa-apa, kau bergayut dulu di sini,” paksa Lintagu.

Kemudian, Lintagu pun menggantungkan Yusak Kondoy dengan tangan yang telah disilangkan. Lalu, apabila Lintagu mengayunkan Yusak Kondoy, maka tidak diketahui di manakah Yusak Kondoy pergi dengan tidak berkain sarung. Entah di mana dia sampai.

Sampai di situ saja, Lintagu pun pulanglah sebab Yusak Kondoy sudah tiada di situ. Lintagu mengambil pakaian Yusak Kondoy lalu memakainya. Sesudah itu, dia mengambil sebuah bantal dan memasangkan pada perutnya sebab kononnya dia mengandung.

then Lintagu went home.

After Lintagu went home Yusak Kondoy got hot, so she bathed. After bathing she got very hot. At first it was sweating – just sweating. Later her sweat turned to blood. She was really overheated.

So Yusak Kondoy called out, “Friend.” “What is it?” asked Lintagu. “I’m really overheated. I’m going to bathe at the river.” “Okay, I’ll go with you Friend, don’t be troubled,” said Lintagu. So they went together to the river.

She bathed, and as soon as she had bathed in the river she got over feeling hot. She came to shore, and began putting on her sarong. But Lintagu said, “Don’t put on your sarong yet, friend; hang from here. “Why should I hang?” asked Yusak Kondoy. “No reason, just hang here,” she said.

Then Lintagu crossed her arms and hung Yusak Kondoy with her hands. Then she swung her and let go, and Yusak Kondoy plunged into the river somewhere, having no sarong on. I don’t know where she came down.

So that was the end of that. Lintagu went home to Yusak Kondoy’s house, since she was no longer around. She took her clothing and put it on. Then she took a pillow and stuffed it under her clothing to feign pregnancy. When she got there

Lintagu kabarasan dot monongko-
“Kooy diti, oruol neeti,” kakaka.
O, i monontiyān, oh aa-no leed
gima monusu.

Adi, ba Yusak Kondoy po
kabarasan, aso oh kinoririkoton,
aaku elaan sombo dot sori; onom
oh pomogunan notoliban, koturu
om nokosondot nogi. Ba, pakayan
nga aso, walay nga aso.

Panganu nōpo i Usak Kondoy
kabarasan dot piniabpay no ot
kayu; sukur-i ot taataap.
Minanganu dot sansarabon
kabarasan om mangay no pataapo.
Dot monongkoruol no dīno di
tiyan. Monongkoruol po di tiyan i
Usak Kondoy kabarasan, om
minodop-odop no dit minaan
nōpo pokuwoo i kayu ka'a,
piniabpay noope kayu, it
korumakal.

Om pogodoy kabarasan Yusak
Kondoy diti nga, “Soy, soy, soy,”
ka dit sarow ka dot it norongow it
minogodoy i Usak Kondoy, tu
adarakan-i oh koopuod bo dati do
poogodoy. Adi, lapas diri nosusu
no Yusak Kondoy. Kosusu nopo
Yusak Kondoy, kusay ot tanak.

Na, nakaa po diri, nosusu
kabarasan, tuungag no ka i Usak
Kondoy om impusaday no it tanak.
Neempusadan-i kabarasan,
minangan no boyuko. Adi nabayuk
nopo, ka dialo, “Naru ku pod
susundu ong boyukon indongon ku
nopo i akang, nga oposik om
mokianu dot takano,” ka di Usak
Kondoy ka.

Om boyuko nōono kabarasan
om babaray dialo, om koposik ti
tanak nga, “Idi, taakay oku takano,
maakan oku,” ka dit tanak ka, dot
agayo no dīnee tanak. O, kurang-
lobi i tumur dit tanak sid limo
toon.

Adi, naa, noogu po diri, i walay

Sepulangnya di rumah, Lintagu
mengerang sambil berkata, “Aduh,
sakitnya ini,” erangnya. Sebab dia
ini mengandung dan tidak lama lagi
akan bersalin.

Nah, berkenaan dengan Yusak
Kondoy pula, entah di mana dia
sampai; dia telah melintasi enam
buah kampung dan pada kampung
yang ketujuh barulah dia jatuh
mencecah. Padahal pakaian pun
tiada, rumah pun tiada.

Yusak Kondoy hanya mengambil
beberapa batang kayu dan menindih-
nindihkan; asal saja ada atap. Dia
mengambil daun sejenis tumbuhan
lalu diletakkan sebagai atap. Padahal
perutnya sudah mulai sakit. Apabila
perutnya mulai sakit maka
berbaringlah dia di atas kayu yang
ditindih-tindihkannya itu.

Lalu, ketika Yusak Kondoy
mengerang, maka, “Soy! Soy! Soy!”
kata serindai ketika mendengar
erangan Yusak Kondoy, sebab
mungkin erangan Yusak Kondoy
terlalu kuat. Setelah itu, selamatlah
Yusak Kondoy melahirkan. Yusak
Kondoy telah mendapat seorang
anak lelaki.

Kononnya selepas melahirkan,
bangunlah Yusak Kondoy lalu
memotong pusat anaknya. Selepas
pusat anaknya dipotong, Yusak
Kondoy pun mengayunkannya. Dan
ketika Yusak Kondoy mengayunkan
anaknya, berkatalah dia, “Wahai
kuasa ajaibku, apabila saya ayunkan
buaikan anak ini maka bila dia
terjaga nanti dia akan meminta
nasi,” kata Yusak Kondoy.

Lalu, apabila Yusak Kondoy
mengayunkan anaknya dan
membacakan manteranya maka
ketika anak itu terjaga, “Ibu, berikan
saya nasi, saya mahu makan,” pinta
anaknya. Kini anak itu sudah besar.
Umurnya lebih kurang lima tahun.

Nah, sesudah demikian, rumah

she began moaning. She was
saying, “Oh the pain, this
hurts.” That was because she
was supposedly near giving
birth.

As for Yusak Kondoy, she
floated past six villages and
landed in the seventh. She had
no clothing and no house.

She took some sticks and
laid them across one another,
making a roof of sorts. She put
some leaves on top of it to make
a roof. Then she started having
birth pangs. Then she laid down
on sticks she had laid across
one another as a roof.

Then she began groaning.
Meanwhile the water spirit said,
“Ouch, ouch, ouch,” upon
hearing Yusak Kondoy
groaning because she was
groaning so extremely loudly.
Then Yusak Kondoy gave birth
to a boy.

After he was born Yusak
Kondoy sat up and looked at the
child. She cut the umbilical
cord. After that she cradled him.
When he was in her arms, she
said, “May my supernatural
powers extend. When I cradle
my son, when he awakens he
will ask to eat rice.”

So she rocked him and
spoke mantras to him, and when
he awakened, he said, “Mother,
give me rice, I want to eat.” He
was already big, maybe the size
of a five year old.

Sometime after that, Yusak

daalo nga awasi dīno i walay do Usak Kondoy. Awawasi no saabat laa. Om ki-soosokot no Yusak Kondoy. Aaki elaan ong mantad siongo soosokot nga ki-soosokot no.

Jadi, it nokorikot bala Yusak Kondoy diri, di samping minamaal dit iyonon yo om pinatanom do tobu. Jadi, it tobu dit tinanom nogi di Usak Kondoy dit aa-po nosusu om it agayo nee tanak, poongopian nee tobu ka. Song-yawo-yaw no ot wusak, bidaw; ki-bidaw nee tobu ka.

Adi, wawaro ot tumalib ot tulun, maangapi dit tobu ka, tu tuuwan dit mantad sid minogosun. Adi ngam-ngaam dot sirid tobu it tatanak om tinumalib i Leeng. Adi, mooponiw it tatanak di tobu. “Ay, anak,” ka di Leeng, “ki-tobu koh,” ka. “Oo,” ka dit tanak ka. “Kawasa-i gaam inong mokianu do song-langod?” ka di Leeng ka. “Ay, kawasa-i bo, nokuro ma tu amu. Ogumu-i ot tulun do monguus diti do tumalib,” ka di dit tanak ka.

“Adi, nunu oh ngaran no tobu dino?” ka di Leeng ka. “Iti nopoy maman oh ngaran ti tobu diti, tobu toliban lopusan, podtoliban mangayow, podlopusan manangkoy, tobu di Wonito,” ka di tanak ka. “Ay,” ka di Leeng ka, “nar, awawasi neeno obo ngaran do tobu. Aaku insan korongow dinoy anak-anak no ngaran do tobu,” ka di Leeng ka. “O, ino-no beeno ngaran oy maman,” ka dit tanak ka. Na, minanganu no bee Leeng, linumombus no.

Nunu oh mangan nu, osodu pee Leeng, orongow no di Leeng dot kokoruduon di Lintagu dot mogodoy. “Ay,” ka di Leeng, “norualan no i raraa do tiyan. Awasi tu nokosupan ku po dot monusu i raraa,” ka. Om

Yusak Kondoy pun kini sudah baik. Agak baiklah sedikit. Dan Yusak Kondoy pun sudah ada pakaian. Entah dari mana pakaiannya datang, tapi sudah ada pakaian.

Jadi, rupanya semenjak Yusak Kondoy sampai di situ, di samping dia membuat tempat tinggalnya, dia juga telah menanam tebu. Tebu yang ditanam oleh Yusak Kondoy sebelum dia bersalin dahulu dan kini anaknya sudah besar, tebu itu sudah boleh dituai. Bahkan bunga tebu itu pun sudah berliuk-liuk; tebu itu sudah berbunga.

Jadi, setiap kali ada orang yang lalu di sana, akan singgah mengambil tebu itu, sebab mereka kehausan semasa pergi mencari damar harum. Nah, kebetulan pada masa itu anak itu berada di tebu dan Leeng lalu di sana. Anak itu sedang mengupas tebu. “Hai, anak,” sapa Leeng, “kau ada tebu,” pujinya. “Iya,” jawab si anak. “Bolehkah minta seruas tebu itu?” tanya Leeng. “Boleh bah, kenapa pula tidak. Ramai juga orang yang makan tebu ini ketika mereka lalu di sini,” jawab si anak.

“Apa nama tebu itu?” tanya Leeng. “Nama tebu ini adalah, tebu laluan tembusan, tempat melalui ketika pergi mengembara, tempat tembusan manangkoy, tebu si Wonito, pakcik,” balas si anak. “Eh,” kata Leeng, “baik sekali nama tebu itu. Pakcik tidak pernah mendengar nama tebu itu, anak-anak,” katanya. “Iya, itulah nama tebu ini, pakcik,” balas si anak. Oleh itu, Leeng pun mengambil tebu itu lalu meneruskan perjalanan.

Nah, ketika Leeng masih jauh, erangan Lintagu yang berupa ratapan sudah kedengaran. “Alamak,” kata Leeng, “perut sayang sudah sakit. Nasib baik saya sempat pulang semasa sayang mahu bersalin,” katanya. Lalu, ketika

Kondoy’s house was somewhat better. A bit improved. And she had clothing. I don’t know where she got it, but she had clothing.

Since the time Yusak Kondoy had arrived at that place, she had built a dwelling and planted sugarcane. The sugarcane which she had planted from before giving birth till the time her son was bigger could now be harvested. The sugarcane had flowers that swayed in the wind.

There were people who would pass by, being thirsty from searching fragrant sap. Her sugarcane was precisely there where people passed by, children and also Leeng. Yusak Kondoy’s son was chewing the sugarcane. “Hey kid,” said Leeng, “do you have sugarcane?” “Yes,” said the boy. “May I ask for one section of sugarcane?” said Leeng. “Sure, why not? Lots of people who pass by chew this sugarcane,” said the boy.

“What is the name of that sugarcane?” asked Leeng. “Uncle, the name of this sugarcane is ‘passage-pass-thru, penetration-passageway Wonito sugarcane,’” said the boy. Leeng said, “Wow, that’s a great name for sugarcane. I’ve never heard that name for sugarcane.” “Yes, that’s the name, uncle,” said the child. Leeng took a piece and walked on.

When Leeng was still far from his house, he heard Lintagu’s mourning groans. “Hey?” said Leeng, “my wife is having birth pangs. It’s fortunate that I got back for the birth. When he got near, he

minsosomok i Leeng, “Ngoy, ngoy, ngoy, ngoy, ngoy,” ka di Lintagu. Opuan no di Lintagu dot siri nee Leeng sid natad, iri no monotos no dot, “Ngoy, ngoy, ngoy diti, oruruol neeti!” kaaka.

Indakod i Leeng kabarasan, om sumuaw it tongo tasu dit paaganu, i londuk, om kinaman di Leeng kabarasan do mingtandang, pingtibanan. O tu gumagaw. “Kada kow-i song-susuaw,” ka di Leeng ka. “Nokuro koh dino oy raraa?” ka di Leeng ka, Om, “Ades, ongualan oku babanar do tiyan. Nga aaku elaan iti oy wawayoy oh kooruol ti tiyan ku diti tu susuway oh kooruol ti tiyan ku diti. Indarama aa-i monusu, indarama oruol. Nga usaasaa'o oku poy wawayoy,” ka. Modop-odop kabarasan; aa-i tumungag.

Adi, waro kabarasan it tiiso it numbur duwa it sopol di Leeng om i Usak Kondoy. Maay no kabarasan tinongo iri, pongongoy do boboluyan. “Mm,” ka di Lintagu ka, “amu-i muuru boy wawayoy om monginloow do boboluyan, yoku-i-yoku ot momurineet,” ka di Lintagu ka. “Ay naa,” ka di Leeng, “om kukuoyon nu obo do momurineet ong orualan koh babanar oy raraa?” ka di Leeng ka. “Ngg, logooton ku-i,” ka di Lintagu kabarasan.

Ba, mangay no loowo i wogok, mangay no kabarasan poontoro. (Aku elaan ong nunu ot rineet di Lintagu, aso-i oh rineet di Lintagu.) “O, toboko-i nōono pogi oy wawayoy tu nopupusan ku no,” ka di Lintagu ka.

Boyo po om Yusak Kondoy om i Wonito diri, (i Wonito oh ngaran dit tanak, tu it “tobu di Wonito,” ka gima, na i Wonito oh ngaran dit tanak.) sinumusuut yoalo di Leeng. Ka dit tanak, “Idi, idi,” ka, “sumusuut kito dit di maman.”

Leeng sudah hampir sampai, “Aduh, aduh, aduh, aduh, aduh,” erang Lintagu. Makin lagi bila Lintagu tahu bahawa Leeng sudah berada di perkarangan rumah, semakin itulah dia mengerang, “Aduh, aduh, aduh, sakitnya ini!” erangnya.

Lalu, naiklah Leeng ke rumah, dan ketika anjing-anjing pemburunya datang menemuinya, Leeng akan menendang dan memotong. Sebab dia susah hati. “Jangan kamu suka-suka menemui saya,” kata Leeng. “Kenapa dengan kau itu sayang?” kata Leeng. “Aduh, perut saya sangat sakit. Tapi ‘bang, saya tidak tahu kenapa jadi begini, lain sangatlah rasa sakit perut saya ini. Tidak pula saya mahu bersalin, tapi sakit pula. Tapi ‘bang, tolong buat upacara penyembuhan untuk saya,” kata Lintagu. Dia berbaring saja, tidak mahu bangun.

Jadi, kononnya ada seekor babi nombor dua yang sebaya dengan (umur pekahwinan) Leeng dan Yusak Kondoy. Leeng memanggil babi itu dan memanggil bomoh. “Mm,” kata Lintagu, “tidak perlulah panggil bomoh ‘bang, saya sendiri saja yang membacakan mantera,” katanya. “Eh, sayang,” kata Leeng, “bagaimana sayang mahu membacakan mantera kalau sayang sangat kesakitan?” kata Leeng. “Biarlah saya usahakan juga,” kata Lintagu.

Lalu, dipanggillah babi itu kemudian diikatkan. (Saya tidak tahu apa ayat mantera Lintagu. Tiada ayat manteranya.) “Baiklah, abang sembelihlah, saya sudah selesai bacakan mantera,” kata Lintagu.

Berkenaan dengan Yusak Kondoy dan Wonito pula, (nama anak itu ialah Wonito, sebab, “Tebu si Wonito,” dia kata, nah nama anak itu ialah Wonito.) mereka telah menyusuli Leeng. “Ibu, ibu, mari kita menyusuli pakcik,” kata si anak.

heard Lintagu saying, “Oh, oh, oh, oh, oh, oh.” She did it all the more when she realized Leeng was there in the yard, saying, “This hurts so much!”

Leeng went up into the house and his hunting dogs greeted him, but Leeng kicked them and slashed them, being so worried. “Don’t come up to me,” said Leeng. “What’s the matter dear?” Lintagu said, “Oh my, my stomach really hurts; it is a different sort of pain. I don’t know what my stomach pain is because it’s a different sort of pain. Strangely I’m not giving birth and yet my stomach hurts. Do a healing ceremony for me, warrior.” She laid down and did not get up.

They had a pig that was born about the time of Leeng and Yusak Kondoy’s marriage. He called it, and called the witchdoctor. Lintagu said, “Warrior, there is no need to call the witchdoctor, I’ll just do the chanting myself.” Leeng said, “How are you going to do the chant when you are hurting badly dear?” She answered, “I’ll just slowly work thru it.”

He called the pig and tied it up. (I don’t know what chant Lintagu did – she didn’t do a chant.) “Warrior, stab the big, because I have finished,” said Lintagu.

As for Yusak Kondoy and her son named Wonito, they followed Leeng home. (Wonito was her son’s name.) The boy said, “Mother, mother, let’s follow the uncle.” “Why should we follow him son?” asked his

“Nunu maan oy Oto do sumusuut?” ka dit tidi. Ka dit tanak, “Mm, sumusuut kito-i bâanar. Tay, aa-nu po gaam nelaan? Patayon di amo i sopol duyu di amo diri. Yaamo beeri tinumalib di beenoy diri,” ka di Wonito. “Ngg, na aakii dino kamaamalu,” ka di Usak Kondoy, “koyon-i bo,” ka., “Yoku nga nelaan ku no nga kokooyon-i ino,” ka di Usak Kondoy. “Ay amu, maya kito. Orubat iri ong aa-kito koompit di wogok,” ka di tanak.

Naa, susuut no diino iri. Korikot sid pintangan di ralan, pongupu yalo do korong. O minongupu i Usak Kondoy om i tanak doo i Wonito do korong, kulat, it oh sosoklat diri, i sumukot id watang. Naa, noponu i pataan ka. Asal ong nokorikot sid walay yo-Yusak Kondoy om i Wonito, minindakod no id tindud. Nowit it kulat.

Adi, nagaras no kabarasan di Leeng i wogok. “Ino nopo oy wawayoy, ah poo gugulingan da poo ku sampaping, ah sampaping ah poo gugulingan da sampaping ah poo ku. Ah kulit tikam ku. Ah longon gugulingan da longon ku, ki-duduwo da longon. Paabpayan ku da longon ku dat orualan oku babanar dat tiyan ku. Khoy, khoy, khoy diti,” ka kabarasan. “At tulu bantal ku, inot koyuwan neenot maan rapao,” ka di Lintagu. Ba, “O,” ka di Leeng.

Minangan nobo di Leeng imoyo'o kikiawi iri. “Adi, sosodoy, maan no peekamo dogon inot kulit no solot, om pootodon no siti ino tongo po'o. Tu kodung ong aaku ino ogugulingan, paabpayan, oruol babanar ah tiyan ku,” ka di Lintagu ka. Adi, “O,” ka di Leeng.

Korikot nopo dit sodoy, maay no kakaro iri i kulit om paadadapay no. Na ii-nopo i sampaping i poo, i sampaping i

“Oto, untuk apa pergi menyusuli?” tanya si ibu. “Kita menyusul saja. Tengok, ibu belum tahu lagikah? Ayah akan menyembelih babi milik ibu dengan ayah. Ayahlah yang lalu di sini tadi ‘tu,’ kata Wonito. “Mm, tidak mahulah, bikin malu,” kata Yusak Kondoy, “tidak perlulah. Ibu pun tahu juga tapi biarlah itu,” kata Yusak Kondoy. “Ah, tidak. Kita mesti ikut. Betapa sayangnya itu kalau kita tidak mendapat bahagian dari babi itu,” kata Wonito.

Oleh itu, pergilah mereka menyusul. Sesampainya di tengah jalan, mereka telah mengambil sejenis kulat. Yusak Kondoy dan Wonito telah memetik sejenis kulat yang berwarna coklat. Kulat itu melekat pada batang kayu mati. Nah, sekutan itu penuh dengan kulat. Sebaik sahaja sampai di rumah, naiklah mereka di atas loteng. Mereka telah membawa kulat itu.

Leeng sudah pun menyembelih babi itu. “Abang, paha babi itu jadikan tempat saya meletakkan paha saya sebelah menyebelah. Kulitnya adalah tikar saya. Lengannya kiri dan kanan adalah tempat saya meletakkan lengan saya. Tempat saya meletakkan lengan saya pada waktu perut saya sangat sakit. Aduh, aduh, aduh ini,” kata Lintagu. “Kepalanya adalah bantal saya, badannya saja yang akan dimasak,” kata Lintagu. “Baiklah,” balas Leeng.

Leeng menuruti semua permintaan Lintagu. “Jadi, malam nanti, abang letakkanlah kulit itu di tempat tidur saya dan hantarlah paha-paha itu di sini. Sebab kalau saya tidak buat semua itu, perut saya terlalu sakit,” kata Lintagu. “Baiklah,” kata Leeng.

Apabila tiba pada malam hari, Leeng pun membentangkan kulit itu untuk Lintagu meletakkan badannya. Berkenaan dengan paha kiri dan

mother. “Let’s just follow him for no reason. Don’t you know yet? Father is going to kill your pig. It was father who passed by,” said Wonito. “Uh, I don’t want to do that because it is embarrassing. Let’s not. I know it was him, but let’s not go,” said Yusak Kondoy. “Yes we must follow him. It would be a shame to not get in on the pig,” said the boy.

So in the end they followed him. When they got part way there she picked some mushrooms. Yusak Kondoy and her son picked brown mushrooms that were growing on a log. They filled their basket. When Yusak Kondoy and son arrived at the house, they went into the pigpen, bringing the mushrooms.

Leeng has already slain the pig. Lintagu said, “Warrior, here’s what I want. The thighs of the pig will be my thigh rest for each side. The hide will be my rug. The fore legs will be my arm rests for both arms. I will rest my arms there when my stomach really hurts. Oh, the pain, the pain.” “Yes,” said Leeng.

Leeng went along with everything she said. “Tonight, lay that hide from the body where I sleep, and put the thighs here. Because if all of that is not done, my stomach will be in great pain,” said Lintagu. “Alright,” said Leeng.

When night came, Leeng laid out the hide for Lintagu to lay on. One of the thighs was under Lintagu’s thigh, and the

poo di Lintagu, i tiiso sid sampaping, it tongo longon. Nawaya kiawi. It tulu nulunanan. "Ino no suul ku," ka di Lintagu.

Adi, "Naansak no it rinapa oy wawayoy?" ka di Lintagu ka, om moogodoy dot, "Khoy, khoy, khoy, khoy diti oy wawayoy, oruruol neeti. Naansak noy wawayoy i rinapa oy? Witilon oku," ka. "Rupa ku nga nosimban, dolow ku nga nosimban. Susuway ti padsakit ku diti," ka di Lintagu ka. Naa, "Ay amu po naansak," ka di Leeng. "O, kodung ong aansak, sookon no sid bisin, om paawaton po ad tindud, pototomison po," ka di Lintagu ka. "O," ka di Leeng ka.

Ba, naansak nopeeri, minaan nobo suuto i boros di Lintagu. Adi, mangay neeri sooko di Leeng om posuwango no sid bisin. Gumu kudik di suwang di lonjong, nisuwang kiawi sid bisin, niatag sid tindud.

Na, nakaatag peeri, "Idi, idi," ka di Wonito, "onuwo ki teelot rinapa, gontian diti kulat," ka. "Ay, koyon-i," ka di Usak Kondoy ka, "koyon-i oy akang," ka. "Maay no, orugi kito obo. Tay, at tongo kulit at tongo po'o, tongo longon, tulu nga silo kiawi. Oontung i Lintagu dot mangakan, iseeso mangakan," ka., "Intangay ilo ong kosurung iitiyo diti nga aa-no koompit i amo," ka.

Onuwo no di Wonito tit pata'an, tuntugo i kulat, posuwango kiawi sid pata'an it rinapa. Om posuwâango no it kulat sid bisin, noponu kawagu i bisin. Na, oleleed iri kabaran, "Ng, oy wawayoy, onuwo nôono ka i rinapa diri, kalu ong atatamis nôoneeri. Witilon oku," ka di Lintagu ka. Rawato no di Leeng.

kanan, telah dijadikan tempat Lintagu meletakkan pahanya sebelah menyebelah. Begitu juga dengan lengan. Semuanya Leeng buat sesuai dengan permintaan Lintagu. Kepala babi itu juga telah dijadikan tempat Lintagu meletakkan kepalanya. "Itulah hadiah saya," kata Lintagu.

"Abang, sudah masaklah lauk itu?" tanya Lintagu diiringi dengan erangan, "Aduh, aduh, aduh, aduh, sakitnya ini, 'bang. Sudah masaklah lauk itu? Saya lapar," katanya. "Muka saya pun berubah, suara saya pun berubah. Lain sangatlah cara saya sakit ini," kata Lintagu. "Belum masak lagi," balas Leeng. "Baiklah, kalau sudah masak nanti, abang masukkan dalam besin, dan simpan dulu di atas loteng, sejukkan dulu," pesan Lintagu. "Baiklah," balas Leeng.

Apabila lauk sudah masak maka Leeng pun menuruti pesan Lintagu. Leeng menyauk lauk itu lalu memasukkan ke dalam besin. Sedikit sebanyak isi periuk itu semuanya dimasukkan ke dalam besin, lalu disimpan di atas loteng.

Nah, sebaik sahaja lauk itu disimpan di atas loteng, "Ibu, ibu," kata Wonito, "mari kita ambil lauk itu dan gantikan dengan kulat ini," katanya. "Eh, jangan," tegah Yusak Kondoy, "janganlah 'nak," tambahnya. "Marilah, nanti kita rugi. Tengok, kulit semua, paha, lengan dan kepala semuanya di sana. Untunglah Lintagu makan seorang saja," kata Wonito, "tengoklah nanti kalau ayah hidangkan ini, ayah tidak dapat bahagian," katanya.

Wonito mengambil sekutan dan ditumpukannya kulat itu, lalu memasukkan semua lauk itu ke dalam sekutan. Sesudah itu dia memasukkan pula kulat itu dalam besin maka besin itu penuh semula. Nah, beberapa lama kemudian, "Ng, abang, abang ambillah lauk itu, mungkin sudah sejuk, saya lapar," kata Lintagu. Lalu, Leeng pun

other under her other thigh. Everything was followed. The pig's head was her pillow. "That is what is special for me," said Lintagu.

"Is the meat cooked, warrior?" asked Lintagu. Then she moaned and groaned, saying "This really hurts, warrior. Is the meat cooked? I'm hungry. My face has changed, my voice has also changed. My disease is strange," said Lintagu. "It's not yet cooked said Leeng. "When it is cooked, scoop it into a basin and put it in the ceiling storage to cool." "Alright," said Leeng.

When it was cooked, he did as Lintagu requested. Leeng scooped it all into a basin, and put it in the ceiling storage.

When it was up there, Wonito said, "Mother, mother, take that meat and replace it with these mushrooms." "No, let's not do that," said Yusak Kondoy. "Don't do that." "Let's do it or we'll miss out. Look at the skin from the thighs, and front legs. The head is also there. Lintagu is lucky, eating by herself. If father serves this later, he won't have any for himself."

Wonito took the basket, poured out the mushrooms, and put all the meat in the basket. Then he put the mushrooms in the basin. Some time thereafter Lintagu said, "Warrior, bring the meat to me, it may be cooled down by now. I'm hungry." Leeng took it down.

Om rawato kabarasan om pataako nga, “Ngg ngg, ngoy ngoy ngoy ngoy oy wawayoy, nokuro nôno iti rinapa diti tu kunamon ku moongorut, tolonon ku olongolow,” ka di Lintagu ka. Adi, “Ngg taw no,” ka di Leeng ka. “Na sumakit koh babanar diti oy raraa,” ka. “Kodung ong ino oy raraa tu ugu koh no dino ino, na sumakit koh,” ka. “Ay tumogom oku nogi diti babanar oy wawayoy. Aaku elaan ong nokuro iti tu ugu diti oh kerasaan ku ti rinapa diti,” ka.

Adi, naa boboyo-i, potuntugo di Leeng. Na, Yusak Kondoy nopo om i Wonito diti, naan daalo owito muli i rinapa.

Na, adi korikot dit susuwab kabarasan, “Mangay oku no usa’o diti oy wawayoy tu tumogom oku diti babanar,” ka di Lintagu. “Sumagayan babanar ah rasa ku. Itit monontiyen oku nga kon-i-ko ginumayo, kumukus nogi, kumodok nogi,” ka di Lintagu.

Na, warot iso po ot sopol daalo kabarasan dot mîlalayuk oh rumbiyo sid solot ka. It kenduwo no rumandang oh tuwa, rumandang no tuwa di rumbiyo ka. Na, maay no loowo di Leeng iri kabarasan nga ino neeno kootiindal sid Indaaton kabarasan dot monginlolobuw ti wogok do rumandang no tuwa do rumbiyo ka sid solot.

Ba, kodung ong nokorikot, mangay no kabarasan agatay i wogok, om iri-iri tu i Lintagu-i i Lintagu oh momurineet. Na, boyo po dit apat neenan i kuku om songinan it tulu dit wogok keeso, naawi di Lintagu mangakan do nosuwaban.

Adi, mîigogogol nopo i tasu kabarasan, na monotos no

mengambil lauk itu.

Selepas Leeng mengambil lauk itu dan diberikan kepada Lintagu, “Alamak, aduh, aduh, aduh, aduh, aduh abang, kenapa dengan lauk ini, saya kunyah pun berbunyi, saya telan pun berhingus?” kata Lintagu. “Entahlah,” balas Leeng. “Kau sangat sakitlah itu sayang,” kata Leeng. “Kalau sudah begitu, memang sayang sakitlah itu,” kata Leeng lagi. “Memang saya sakit sangat ini ‘bang. Saya tidak tahu kenapa lauk ini saya rasa begini,” kata Lintagu.

Oleh kerana demikian maka dengan tidak semena-mena Leeng membuang lauk-lauk itu. Nah, berkenaan dengan Yusak Kondoy dan Wonito pula, mereka telah membawa pulang lauk itu.

Apabila tiba pada keesokan harinya, “Buat lagi upacara penyembuhan untuk saya ‘bang, sebab saya sangat sakit ini,” pinta Lintagu, “rasa tidak baik saya ini makin berterusan. Kandungan saya ini pun bukannya membesar malah mengecil pula,” kata Lintagu.

Jadi kononnya, ada satu ekor lagi babi mereka yang sudah tumbuh pokok rumbia di belakangnya. Bahkan buah rumbia itu sudah dua kali gugur. Lalu, Leeng pun memanggil babi itu, dan babi itu pula baru sahaja keluar daripada mandi di sungai Tindaaton, dengan belakangnya yang sudah ditumbuhi dengan pokok rumbia yang sudah dua kali buahnya gugur.

Sebaik sahaja babi itu datang, Leeng pun mengikat babi itu, dan sama halnya juga sebab Lintagu sendiri yang membacakan mantera. Berkenaan dengan pasangan paha, lengan dan juga kepala babi yang pertama, sudah habis dimakan oleh Lintagu dalam masa satu malam sahaja.

Jadi, apabila anjing-anjing berkelahi, berhabislah Lintagu

He took it down and gave it to her. Lintagu said, “What is the matter with this meat, warrior? When I chew it it makes a sound, and I get snot when I swallow it?” “I don’t know,” said Leeng. “You are very sick, dear. That may be the reason, because you are so sick.” Lintagu said, “I’ve got a bad fever, warrior. I don’t know why it is that the meat makes me feel this way.”

Then Leeng decided to throw out the “meat”. Yusak Kondoy and Wonito brought the meat home.

On the next day Lintagu said, “Have a ritual healing done for me because I’m really sick. What I’m feeling is getting worse. My pregnancy is not getting bigger, but is shrinking instead.”

They had one more pig on whose back a sago tree had grown. The sago had already fruited two times, and fallen off two times. Leeng called that pig, but it had just come out of wallowing in the Tindaaton river, along with the sago tree on its back that had twice fruited and had the fruit fall.

When it got there, he tied up the pig, and it was going to be the same routine because Lintagu herself was going to do the ritual chanting [and not a witchdoctor]. As for the four legs and the head [of the first pig], Lintagu had eaten them all in one night.

The dogs were fighting, and Lintagu was going all-out

mogodoy i Lintagu, “Intaay pat tasu, naawi no maakan tit gugulingan ku,” ka di Lintagu ka. Ino neeno ot iso po ot tasu dot noogol, naawi di Leeng dot mamatay.

Na, korikot no diino i koduwo, nga iri-i tu nelaan-i do-Yusak Kondoy, minongoy-i yo-Usak Kondoy. Nga ino-i ino, tu maan-i di Lintagu pokisuulo it tongo longon, it tongo takod, it tongo tulu, tongo kulit dit solot.

Na, miinongoy no kabarsan yo Usak Kondoy, iri nga minagajang-i yo-Usak Kondoy do kulat, om minindakod no sid sawat. Ugu-i-ko-ugu diri tu rinapa i koyuwan. Adi, naa naansak nopeeri, minaan no paawato, gontiy di Usak Kondoy om i Wonito dot kulat.

Om akano di Lintagu kabarsan it rinapa nga, “Nokuro-i iti tu ugu diti? Titikid ti rinapa nga ugu diti nopo. Kunamon ku nga moongorut, tolonon ku nga olongolow,” ka di Lintagu ka. “Ay, nokuro keeno tu tirad keenot rinapa dino, titikid nga irad keeno,” ka di Leeng ka.

O, indakod i Leeng sid tindud mogintong. Nunu kineentangan di Leeng dot i Usak Kondoy om i Wonito siri. “Nay oy amo, sampay naawi nu no at sopol dikoo di idi dot mamatay, dot i Lintagu ah mangan nu usaa, uuti toobo iidi,” ka di Wonito ka. “Isay kee pinongonuwana nu do tobu diri? Yoku oh beeri. I Wonito oh ngaran ku,” ka.

“Ay, kada po dikaw siinoy Lilintagu, ikaw balaay ot ara'at,” ka di Leeng. “At tongo tasu nga naawi nu mamatay,” ka di Wonito

mengerang dan berkata, “Abang tengoklah anjing itu, mereka sudah habis makan tempat saya meletakkan lengan dan paha saya,” katanya. Maka itulah sebabnya tinggal satu ekor sahaja anjing yang ada sebab telah habis dibunuh oleh Leeng.

Nah, ketika tiba pada babi yang kedua pun diketahui juga oleh Yusak Kondoy dan Wonito, dan kali ini pun mereka datang juga, dan sama halnya juga sebab Lintagu mahukan juga lengan, paha, kepala dan kulit belakang.

Jadi, datanglah Yusak Kondoy dan anaknya, dan kali ini pun mereka telah mengambil sejenis kulat, kemudian naik ke atas loteng. Dan begitu juga halnya sebab badan babi itu telah dimasak. Jadi apabila lauk itu sudah masak, maka disimpanlah di atas loteng dan Yusak Kondoy dan Wonito telah gantikan dengan kulat.

Ketika Lintagu memakan lauk itu, “Kenapa juga ini begini? Semua lauk ini pun begini, saya kunyah pun berbunyi, saya telan pun berhingus,” kata Lintagu. “Eh, kenapa juga lauk itu begitu, setiap kali pun begitu?” kata Leeng.

Oleh kerana demikian maka naiklah Leeng ke loteng untuk melihat. Alangkah terkejutnya Leeng ketika mendapati bahawa Yusak Kondoy dan Wonito berada di situ. “Tengok ayah, sehingga habis ayah sembelih babi milik ayah dan ibu padahal Lintagu yang ayah buat upacara penyembuhan. Ibu di simillah,” kata Wonito. “Dengan siapakah ayah meminta tebu dulu? Sayalah itu. Nama saya Wonito,” kata Wonito.

“Cis! Awas kau sana Lintagu, kau jahat rupanya,” kata Leeng. “Anjing-anjing pun sudah ayah bunuh semua,” kata Wonito lagi.

groaning. She said, “Look at those dogs; they have eaten up my arm rests. That is why Leeng killed all the dogs but one.

When it came to the second pig, Yusak Kondoy also knew about it, and she came there. It was the same story; Lintagu tried to get all the best parts of the pig, the legs, the head, and the hide from the body.

So Yusak Kondoy came there. They once again stopped on the way and picked mushrooms, and then went up into the ceiling storage area. It was done the same, cooking the pig’s body. When it was cooked it was put up into the storage area, and Yusak Kondoy and Wonito replaced it with mushrooms.

When Lintagu ate the meat, she said, “Why is this like this? Every time I eat meat it’s like this. When I chew it it makes noise, when I swallow it it is like snot.” Leeng said, “Why is that meat like that? Every time it’s like that.”

Then Leeng climbed up into the ceiling storage area to look. There he saw Yusak Kondoy and Wonito. Wonito said, “Look father, you have finished off your pigs, killing them all. And you do healing rituals for Lintagu, and here is mother. Who did you get that sugarcane from? That was me. My name is Wonito.”

Leeng said, “You watch it Lintagu; now I see that you are evil.” Wonito said, “You have even killed your dogs.” For

ka. Tu i songinan po i tasu nga naawi di Leeng mamatay, tu it gumagaw babanar dit sumakit i Lintagu. “At songinan po sopol duyu di idi nga naawi nu kiawi do mamatay. Nokuro tu miuboboyo koh? Lowong koy amo,” ka di Wonito ka. “Daapo dikaw,” ka di Leeng, “kendoo oku po,” ka.

Iri no, “Ngoy ngoy ngoy ngoy ngoy oy wawayoy, nokuro oku dfino diti? Nunu ka mangan nu sino?” ka. “Mogintong oku nokuro tu ugu dino oh rinapa,” ka. “O, o,” ka di Lintagu ka, “elaan ku-i beeno, maan oku dika patayo. Tibason oku dikaw nga aaku-i matay.” O koolowong. “Tibason oku dikaw nga nokurong ah madi nu no oh ponibas nu dogon nga aaku-i matay. Ong got nogi ong polosuon nu at totobok, om isilong nu ad luwang da tolingo ku, nga insan ino no ong ‘rut’ ka, aaku-i matay,” ka di Lintagu. “Ong ‘nging,’ ka, matay oku,” ka di Lintagu. (Osumbang oh koolowong obo ong i Lintagu no.)

O, adi, “O, ino balaay oh kapatay dikaw,” ka di Leeng ka. “O, ino no kapatay dogon,” ka di Lintagu ka. “Aa mingaam dino bubuatan nu. Naawi nu nee sopol ya di raraa dot mangakan, asot taatantu nu, tasu nga nongo-patay ku,” ka di Leeng ka.

Ba, polosuo no di Leeng it totobok, dot osibarak bee tapuy tu i pinangarakanan di rinapa. Polosuo no kabaranan tit totobok, ombot oririnsak nee totobok om maay posilongo nga aaku elaan nokoontok di luwang ko nunu. “Aki matay, akii matay,” ka di Lintagu. “Pololosuo po. Ong ‘nging,’ ka, matay oku,” ka.

Sebab anjing yang tinggal seekor lagi pun sudah habis dibunuh oleh Leeng kerana dia risaukan Lintagu yang sakit itu. “Babi milik ayah dan ibu yang tinggal seekor lagi pun sudah habis ayah sembelih. Kenapa ayah menurut saja? Ayah bodohlah,” kata Wonito lagi. “Nanti kau, saya turun dulu,” kata Leeng.

Lintagu pula, makin lagi tambah keras erangannya, “Aduh, aduh, aduh, aduh, aduh abang, kenapa dengan saya ini? Apa abang buat di sana itu?” erang Lintagu sambil berkata. “Saya mahu tengok kenapa lauk itu begitu,” balas Leeng. “Iyalah, saya tahu juga itu abang akan bunuh saya. Abang potong saya pun saya tidak akan mati,” kata Lintagu dengan kebodohnya. “Abang potong saya dengan menggunakan parang abang pun saya tidak akan mati juga. Tapi kalau abang panaskan dulu besi penyucuk dan abang tusukkan pada lubang telinga saya, tapi itupun kalau bunyinya ‘rut’, saya tidak akan mati juga,” kata Lintagu. “Tapi kalau bunyi ‘nging’, saya akan mati,” kata Lintagu. (Terlalu bodohlah kalau Lintagu ini.)

“Oh, benda itu rupanya yang dapat membunuh kau,” kata Leeng. “Ya, itulah yang dapat membunuh saya,” balas Lintagu. “Tidak sesuai dengan kelakuan kau. Kau telah habiskan babi milik saya dengan sayang, kau tiada guna, anjing pun telah saya bunuh semua,” kata Leeng.


Lalu, Leeng pun memanaskan besi penyucuk dengan api yang panas menyala sebab bekas tempat memasak lauk. Penyucuk pun dipanaskan dan apabila sudah terlalu merah, Leeng mengambilnya dan mencucukkannya tapi tidak tahu kena pada lubang telinga atau tidak. “Saya tidak akan mati, saya tidak akan mati,” kata Lintagu, “panaskan lagi. Kalau ia berbunyi ‘nging’, saya akan mati,” katanya.

Leeng had even killed the one dog he had left because of worrying about Lintagu being sick. “The one pig you had left, you killed that last one. Why did you go along with that? You are stupid, father,” said Wonita. “You’re gonna get it kid when I get down,” said Leeng.

Lintagu began groaning all the louder and said, “What is happening to me? What are you doing there, warrior?” Leeng answered, “I’m checking out what happened to the meat.” “I see,” said Lintagu, “I know what you are up to, you are going to kill me. Even if you slash me I won’t die.” She was so stupid. “Even if you use your best machete to slash me I won’t die. It would be better if you heat a poker and drive it into my ear, if I hear ‘rut’, I won’t die. If I hear ‘nging’ then I will die.” (Lintagu was absurdly stupid.)

“Oh, so that is what can kill you,” said Leeng. “Yes, that can kill me,” said Lintagu. Leeng said, “Your behavior is not right. You finished off all my pigs with you eating them. You behave recklessly. All my dogs have been killed too.”

So then Leeng heated up a poker with a raging fire, because it was where the meat had been cooked. So he heated up the poker, and when it was glowing red he drove it into Lintagu’s ear. (I don’t know if it went into the ear hole or what.) “I won’t die, I won’t die,” said Lintagu. “Heat it up more. If I hear ‘nging’ I will die,”

<p>Adi, polosuo di Leeng, “Ay nokuro koh dino tu aa-koh mamatay?” ka di Leeng ka. Om polosuo, om posisilongo kabarasan nga, “Matay oku! matay oku!” ka, om tinumanus-i, minatay.</p> <p>Napatay nopee Lintagu diino dino, awawasi no yoalo sompisasawo songanak-anak. Oosay no yaalo diino misasawo duwo di Usak Kondoy, om i Wonito nga osihat.</p> <p>Adi, iri no. Nokopisorumpung no yoalo ot gisom dot elaan ku. Minuli no diino i Usak Kondoy. Nga iri po bo tu it napatay no it tongo pangayam daalo. Nga nousay no yoalo dot sompisasawo. Aa-no nokopitotongkiyad.</p> <p>Nakaa pom nakaa, noompus no.</p>	<p>Leeng memanaskan lagi, “Kenapa juga kau tidak mati-mati?” kata Leeng. Selepas penyucuk itu dipanaskan, Leeng pun menyucukkan ke lubang telinga Lintagu maka, “Saya akan mati! Saya akan mati!” jerit Lintagu, dan suaranya menghilang terus, dan matilah dia.</p> <p>Apabila Lintagu sudah mati, maka amanlah mereka suami-isteri, anak-beranak. Rumahtangga Leeng dan Yusak Kondoy sudah aman dan Wonito pun sihat.</p> <p>Jadi, itu saja. Setakat mereka dapat bersatu saja yang saya tahu. Yusak Kondoy pun pulanglah. Cuma saja, semua binatang peliharaan mereka telah habis dibunuh. Tapi rumahtangga mereka sudah aman. Tidak lagi berpisah-pisah.</p> <p>Begitu ceritanya. Tamat.</p>	<p>So Leeng heated the poker again. “What is it with you that you don’t die?” said Leeng. So he heated the poker more and pushed it into her ear, and she said, “I will die, I will die.” Then her voice faded out and she died.</p> <p>With Lintagu dead, their married life as a couple and their child was good. Yusak Kondoy and Wonito were also healthy.</p> <p>So that’s how it was. When they had gotten back together that is as much as I know. Yusak Kondoy moved home. But their domestic animals had been killed. But they were at peace as a couple, and never split up again.</p> <p>So that’s it. The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editor / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain</p>		
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<p>I Gandong</p> <p>Tinangon di Konsiah Moroon Kg. Sinogindai, 2019-09-10</p> <p>Tinulis di Rosnah Nain, 2019</p>	<p>Gandong</p> <p>Diceritakan oleh Konsiah Moroon Kg. Sinogindai, 2019-09-10</p> <p>Terjemahan Melayu: Rosnah Nain 2020</p>	<p>Gandong</p> <p>Told by Konsiah Moroon Sinoginday Village 2019-09</p> <p>English: James Johansson 2020</p>
<p>Waro no kaka dilo, waro ot duwo koyuwan kaka dilo oh misasawo. Nga ii nopo i duwo koyuwan dino musikin. Binatang oh walay. Nunu ong it tongo tambaloy kabarasan dino nga suwab-suwab nopo kaanu dot kanas kaka. Jadi, kaanu nopo diino it tambaloy diri, kon-ko mangan taakay i duwo koyuwan, sala ku nogi kodung-ko opongo no mangakan, aso paada'an di tulang sid lunas di komusikinan. Dot nu-ong walay dino nga kon-i-ko agayo, soromo'on-i ong</p>	<p>Pada zaman dahulu, ada dua orang pasangan suami-isteri. Tapi pasangan itu miskin. Rumah mereka adalah rumah panjang. Padahal jiran-jiran mereka itu hari-hari mendapat babi hutan. Jadi apabila jiran mereka mendapat binatang buruan, jauh sekali mereka memberi pasangan itu malah apabila mereka sudah selesai makan, tiada tempat lain mereka membuang tulang adalah di ruang tamu si pasangan miskin itu. Padahal, oleh kerana rumah mereka bukanlah besar maka kalau anjing-anjing berkelahi dan</p>	<p>Once upon a time, there was a married couple, but they were a poor couple. They lived in a longhouse. What’s more, their neighbors in the longhouse would daily get wild boars. When their neighbors got a wild pig, they would not give any to this couple. The only thing they would get was when the others were done eating the pork, they would throw the bones in front of their house on the common area of the longhouse. That house was not big. Imagine how</p>

mîngogogol i tasu kabaranan nga bang okon-no-ko muwat i duwo koyuwan sid pa'a nga eeitan kakaka dit tasu.

Jadi, naa boros dit kusay, “Ay, ara'at neeti oy raraa,” ka di kusay, “nga daapo kay raraa, mamamanaw oku po,” ka. “Naa kodung ong suuwab, aawal-awal po monodia koh no do lutu ku,” ka di kusay. Adi, na it sawo diri nga pipiidon pee mato minonodia no dot takanon. Pongolopot kabaranan, turu neenan oh linopot om turu oh laalangod do rugading do tobu, turu oh linumbidan, turu oh nopugan kaka. Na, pamaanaw no dîino ilo ka.

Om pamanaw, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kaka ilo do maapanaw no. Sumampot po da kumoturu om nokokito no ah kusay dot aasakan dot sonti'in ot oluwas. Jadi i sid toluwas dino waro oh pampang dot agâagayo ka, sam-ko walay kagayo. Adi, ka di kusay, “Ay, kapatay do kowiyaw nga mimintoron oku po sino, tu ades apanat neeti,” ka di kusay. Na, tîmpak no dîino sid timpak di pampang, minintoron. Adi, nokorikot nopo siri, minonigup, minonginggat no. Nokeenggat om nokosigup, pangakan no kaka. Adi, dot iri diri onom tadlaw-i i kusay sisirid timpak di pampang.

Adi, saampot po di koturu kabaranan i kinorikatan, waro no ot orongow di kusay dot mooboros sid saralom di pampang. Dot ka dit orongow, “Dii poy Oto om, intangay po ad soribaw diti taap tokow ong nunu ilo, tu koturu no benoy dot mookorit silo,” ka dit woyoon siri. “Ong tulun, ong awasi oh tomodon, angatan nu dot mindakod siti. Ong ara'at no nga pongindadon-i,” ka dit orongow di

pasangan itu tidak naik di atas para mereka akan tergigit oleh anjing.

Jadi, kata sang suami, “Aduh, tidak baiklah begini, sayang,” katanya, “tapi nantilah sayang, saya mengembara dulu. Jadi, esok pagi, sediakan bekal seawalnya untuk abang ya,” katanya lagi. Oleh itu, ketika masih awal pagi si isteri pun menyediakan bekal untuk sang suami sambil mengesat mata. Dia menyediakan tujuh biji bungkusan nasi, tujuh batang potongan tebu yang berjalur, tujuh batang kirai tembakau, dan tujuh bungkusan sirih kapur. Setelah itu, pergilah sang suami.

Apabila sang suami terus berjalan, satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya dia mengharungi perjalanan. Apabila genap hari yang ketujuh, maka sang suami telah berjumpa dengan satu kawasan lapang yang boleh ditanami dengan padi sebanyak satu tin. Dalam kawasan yang lapang itu terdapat sebuah batu yang sangat besar, sama besarnya dengan sebuah rumah. Jadi, kata sang suami, “Hidup atau mati pun saya berehat dulu di sini, betapa penatnya ini,” katanya. Oleh itu, naiklah dia di atas batu itu untuk berehat. Sebaik sahaja berada di atas batu itu, merokoklah dia dan makan pinang. Selepas merokok dan makan pinang, makanlah dia. Dia berada di atas batu itu selama enam hari.

Lalu, apabila genap hari yang ketujuh, terdengarlah oleh sang suami suara berkata-kata di dalam batu itu. Kata suara itu, “Wahai Oto, tengoklah dulu di atas atap kita ini apa agaknya itu, sebab hari ini genaplah tujuh hari ada bunyi berkerit di atas sana,” kata ketua di situ. “Kalau manusia, kalau tujuannya baik, kau ajaklah naik di sini. Kalau tujuannya jahat, suruh tunggu saja,” kata suara yang

if the dogs were fighting over the bones the couple would get bit by the dogs if they did not climb up into the loft.

So the husband said one day, “This is lousy dear, but hold on dear, I’m going for a journey. Early tomorrow morning prepare food for me to take along.” So the wife wiped her eyes in the morning and prepared rice. She wrapped up seven packages of rice, seven stalks of sugarcane, seven homemade cigarettes, and seven betelnut packs. So then he set off.

He walked the first day, second, third, fourth, fifth, sixth. When he reached the seventh day he saw a clear area enough to plant a pint of rice. In that area there was a huge rock as big as a house. “Well, live or die, I’m stopping there because I am so tired,” said the man. He got on top of the rock and stopped. There he smoked and chewed betelnut. After chewing and smoking he ate. He stayed on that rock six days.

When it came to the seventh day after arriving there, he heard speech coming from inside the rock. It said, “Son, look on top of our roof to see what that is. This is the seventh day that there was a banging sound there.” It was the leader speaking. “If it’s a human, if he has an honorable intent, bring him in here. If he has an evil intent, just have him wait.”

kusay. “O,” ka dit tanak. Om soliwana balaay iri, om maay tingaa'o sid tinungusan nga waro tulun. Ong i kokitanan di kusay bo pampang, oh balaay diri ong mangan no nga walay-i bala iri.

Jadi, boros dit tulun siri, i sinuu di woyoon, “Ay ba, ikaw balaay iti oy ambaya,” ka dit kusay. “O,” ka dit tulun di nokorikot siri. “Nunu oh tomod nu dinoy ambaya, awasi ko ara'at? Tu minomoros yamo dot nipoduat koh ong nunu ot tomodon dot awasi ko ara'at. Ong awasi, na nipaangat koh dot mindakod sitid walay ya. ‘Ong ara'at nga pongindadon-i sino,’ ka di amo,” ka dit tanak di woyoon.

“Ay dii po oy ambaya om, susunduy-i om ara'at, laba-ko awasi oh tomodon ku diti tu waro ot tuturan di amo dit miyaw po dot waro ot tongo koworisan ponong sitid dikowu. Na iti no beeti mogium oku,” ka dit kusay. “Mogium oku di koworisan ya,” ka. “Ba, o kayo mindakod kito ad walay ya,” ka dit tanak di woyoon.

Om kendakod d'fino balaay i kusay diri nga, binatang togogoyo'o bala i sid saralom diri. Dot soromo'on nopo di wookon kabarasan nga tad-opo song-bibi'is no do mogintong di kusay ka. Nga, ka dit woyoon siri, “Koyo duyuy no mangay kukuroyo pogi yalay Oto dino,” ka dit woyoon.

Ba, nokendakod po beeri, minangan no d'fino paakano, peenggato, posigupo. Na, kadungko nakaakan, nokeenggat, nokosigup, minangan no duato di woyoon ong nunu oh tomodon. Ka dit woyoon, “Dii poy Oto om, nunu ot tomodon nu dino? Tu ontod dit indongo oyuno oku di idi

kedegaran oleh sang suami. “Baiklah,” jawab anak ketua. Lalu, apabila anak ketua pergi melihat di luar, di atas bumbung, dia mendapati ada seorang lelaki berada di situ. Kalau menurut penglihatan sang suami, itu adalah batu, padahal itu adalah rumah rupanya.

Jadi, kata orang yang telah disuruh oleh ketua, “Eh, kau rupanya ini, kawan,” katanya. “Iya,” balas sang suami, orang yang berada di atas bumbung. “Apa tujuan kau itu kawan, baik atau jahat? Sebab ayah saya telah berkata bahawa disuruhnya saya tanyakan kau apa tujuan kau, baik atau jahat. Kalau tujuan kau baik, ayah suruh saya mengajak kau naik ke rumah kami ini. ‘Kalau tujuannya jahat, suruh tunggu saja,’ kata ayah,” kata anak ketua.

“Wahai kawan, jauh sekali saya bertujuan jahat, sungguh baik tujuan saya ini sebab ayah saya pernah bercerita sewaktu dia masih hidup dulu bahawa kami mempunyai kewarisan di sebelah kamu ini. Jadi, inilah tujuan saya, saya mahu mencarinya,” jawab sang suami. “Saya mahu mencari kewarisan kami,” katanya lagi. “Baiklah, mari kita naik di rumah kami,” ajak anak ketua.

Lalu, apabila sang suami sudah berada dalam rumah itu, rumah panjang yang teramat besar rupanya dalam rumah itu. Manakala orang lain yang ada di rumah itu terliur-liur memandang sang suami. Tapi kata ketua, “Jangan kamu mengapa-apakan si Oto ini ya,” katanya.

Nah, sesudah sang suami berada dalam rumah itu, maka dia pun dihidangkan dengan makanan, sirih pinang dan kirai tembakau. Sesudah makan nasi, makan sirih pinang dan menghisap kirai tembakau, maka ketua pun bertanyalah tentang tujuannya. Kata ketua, “Wahai Oto, apakah tujuanmu itu? Sebab sejak

“Alright,” said the son. So the son went outside and looked up to the rooftop and there was a human there. What the human man saw was a rock, but it was actually it was a house.

So the son whom the leader had sent said, “Oh, so it’s you friend.” “Yes,” said the man who had come there. “What is your intent friend, good or bad? Because father said I should ask you if your intent was good or bad. If good, I will invite you into our house. If it is evil I am to have you wait there said father,” said the leader’s son.

“Oh friend, my intent is far from evil. My intent is more than good. My father once told me when he was alive that we had relatives here in your area. So I’m here to look for them,” said the man. “I’m looking for our relatives.” “Alright then, come into our house,” said the leader’s son.

The man went into the house and it was a huge longhouse inside. Imagine how the other beings there were just drooling at seeing the man there. But the leader there said, “Don’t do anything to this son of mine.”

When he had come in, they fed him, give him betelnut chew and cigarettes. When he had eaten, chewed and smoked, the leader asked what his purpose was there. The leader said, “Son, what is your purpose here? Because from the time I was rocked in my cradle by my

om yamo, om potoroko ya tit walay siti, aa-koh insan korikot, baru tadlaw benoy om nokorikot koh,” ka dit woyoon siri. “Ay, ba iti no beeti oy maman, keeso no gaam om monulumiaiw oku dit boros di amo dit tongo koworisan ponong siti, sumambat oku dikoworisan tu, ka di amo, ‘Waro ot koworisan ya diti ponong sori,’ ka di amo,” ka di kusay.

“Jadi ba mogium, adi na keeso no dino om, ino babanar no,” ka di kusay, “mogium oku do tasu,” ka. “Mogium oku diti do tasu tu des oy maman ara'at not aso tasu. Tu, ino nopo rongo'o, at tongo tambaloy ya, kaanu nopo dot dupot. Nga nu-i nunu do dudupot ot aanu, okon-ko mangan okoy taakay, sala ku nogi pa'ada'an okoy do tulang. Nunu po om miigogogol nōono at tasu, bang kon-no-ko muwat okoy di raraa sid pa'a nga eeitan okoy,” ka di kusay. “Ay doo,” ka dit woyoon siri, “nga kada-i bo kosusa oy Oto, inee ot araaraat ot taatasu dino nga taakan kii ikaw,” ka dit woyoon.

Naa, “Nga may kay Oto, tinongo po it tasu,” ka di woyoon, dot it tanak yo ot komoyon. Adi, om tinongo kabaran dit tanak di woyoon, nga turu-turu neenan ot tasu dot uguugu dot tuyog do sapi ka kaagayo ot tasu. Adi, “Na, iti noboy Oto ot taatasu ku,” ka dit woyoon. “Nga, uutiyo ot itaak ku dikaw, nga ki-ngaran no m̄antad iti i Gandong,” ka. Mm, i koturu kabaran oh minangan pataako.

Jadi, nakataak nopo d̄ineeri dit woyoon siri, boros dit kusay, “O, yoku diti oy maman, muli oku no diti tu ondodomon ku i raraa, awasi ong miyaw peeri,” ka di kusay. “Nga iti nobo iti oy maman ot aaku elaan ong nunu oh kooli-uli ku tu aaku nōono aandaman ong siongo i winayaan ku,” ka di

saya diayun dibuai oleh ayah dan ibu, dan saya dirikan rumah ini di sini, tidak pernah sekali pun kau datang, baru hari ini kau datang,” kata ketua. “Hai pakcik, inilah ini, pertama saya mahu menjejak cerita ayah saya tentang kewarisan di sebelah sini, saya mahu berjumpa dengan kamu, sebab kata ayah, ‘Kami ada kewarisan di sebelah sana,’ kata ayah,” jawab sang suami.

“Jadi, saya mahu mencari, itu yang utama, dan yang paling utama ialah saya mahu mencari anjing,” kata sang suami. “Saya mahu mencari anjing sebab jahatlah kalau tiada anjing ini, pakcik. Sebab pakcik dengar saja cerita saya ini, jiran-jiran kami selalu mendapat binatang buruan. Tapi, apa pun jenis binatang yang mereka dapat, jangankan membagi pada kami malahan kami dijadikan pula tempat membuang tulang. Apalagi, apabila anjing-anjing berkelahi, kalau saya dan isteri tidak naik atas para, tentu kami tergigit oleh anjing,” cerita sang suami. “Baiklah,” kata ketua, “Oto jangan risau, walaupun anjingnya buruk rupanya tapi pakcik akan bagi juga kau,” katanya.

“Oto, panggilkan anjing itu,” kata ketua kepada anaknya. Lalu, apabila anjing itu dipanggil oleh anak ketua maka tujuh ekor semuanya, yang besarnya sama dengan anak lembu. “Inilah anjing pakcik, Oto,” kata ketua. “Tapi ini yang saya mahu bagi kepada kau, tapi anjing ini sudah bernama, iaitu Gandong,” kata ketua lagi. Anjing yang ketujuh yang telah diberikan kepada sang suami.

Jadi, sebaik sahaja ketua memberikan kepadanya, berkatalah sang suami, “Saya ini pakcik, saya mahu pulang sudah sebab saya risau dengan isteri saya, bagus kalau dia masih hidup,” katanya. “Tapi pakcik, saya tidak tahulah bagaimana saya mahu pulang ini, saya tidak ingat sudah di mana jalan

mother and father, and I built this house here, you have never once come here. Only today have you arrived here.” The man said, “Oh well uncle, of first importance I want to pass along the words of my father about relatives in this area. I am meeting you because my father said, “We have family over there.”

“So that is the first thing, to look for family. But what is really of first priority is to find a dog. I’m looking for a dog because it’s really bad not having a dog. For listen, my neighbors can catch any animal. But whatever animal they get, they don’t give any of it to us, other than throwing us the bones. What’s more the dogs fight and if my wife and I did not climb up into the loft we would be bitten.” The leader said, “Oh my. Don’t be troubled son. Even tho those dogs are atrocious we will give you one.”

“Son, call the dogs,” said the leader. The leader’s child called the dogs, and seven dogs showed up, as big as calves. “These are my dogs,” said the leader. “That one there is the one I’m giving to you. It already has a name – Gandong.” He gave him the seventh dog.

So when he had been given the dog, the man said, “I’ll be going home now uncle because I remember my wife – hopefully she is still alive. But this is what I don’t know uncle, I don’t know how to get home because I no longer remember the route I took.” The leader

kusay. “Mm, kada-i bo kosusa oy Oto, sako nôopo da taatasu dino, elaan nu-i ot ulion nu,” ka.

Adi, na minamâanaw no dîineeri do muli, nga ka di Gandong kabarasan, it tasu, “Sako da solot ku om unzkodom. Ong ‘mungkalat koh no,’ kangku, mungkalat koh no,” ka. Na i kusay nga sinumako no dîino, om ka dit tasu, “Unzkodom,” ka, “Ong ‘ungkalat no,’ kangku, mungkalat koh no,” ka dit tasu.

Adi, om pamanaw no dîino kabarasan i tasu, aa-i oloed kabarasan mookorit om, “Unngkalat,” ka. Om unngkalat i kusay nga maasaday no it ro’o sid rinantay di walay di kusay. Nunu po dîino kabarasan ong it tongo notusan dino, om kokitanay i tasu di kusay nga insan-insan dot tinumuun, minias magab tu rumosi. O isay kat aa rumosi do kaagayo do tasu?

Naa, nokooli nopo dîino i kusay diri, gîinumuli no dîino it tasu. Aa elaan do minuli ko songo pinakaayan, minamanaw it tasu. Aa-i oloed om koguli siri nga maasangab-i do kanas. Na antad no dîino diri om aa mikoluangan it duwo koyuwan do rinapa. Nunu ong it tongo notusan nôono diri nga antad dit nokorikot no i Gandong om aa-no insan kaanu. O nosulian, okon-ko yoalo ot manaak, it tongo notusan dîino taakan di duwo koyuwan. Tu ba kuoyon mangaandal do suwab-suwab moongoy i tasu dot kanas. O aa-i kapapayaan do pagasu, tad mongongoy-i mongongoy. Ngaran nopo di kusay nga i Komusikinan.

Jadi, ba om korikot kabarasan iri siri, antad di kinorikatan kabarasan, onom tadlaw. Woy po

yang saya lalui itu,” kata sang suami. “Hm, janganlah kau susah hati, Oto, kau naik saja di belakang anjing itu, kau akan tahu juga jalan pulang,” kata ketua.

Lalu, pulanglah sang suami, tapi kata Gandong, “Naik di atas belakang saya dan pejam mata. Kalau saya kata, ‘Buka mata,’ kau bukalah mata,” katanya. Oleh itu, naiklah sang suami di atas belakang sang anjing, dan kata sang anjing, “Pejam mata. Kalau saya kata, ‘Buka mata,’ kau bukalah mata,” katanya.

Lalu, apabila anjing itu berjalan maka sekejap sahaja dia berkerit, “Bukalah mata,” katanya. Dan ketika sang suami membuka mata, maka dagu sang anjing sudah tersadai di tangga rumahnya. Apalagi dengan para lelaki itu, mereka semua terjun dengan serentak dan bertempieran kerana takut. Siapa yang tidak takut dengan anjing yang begitu besar?

Nah, sesudah sang suami pulang maka berpatah baliklah sang anjing. Entah dia pulangkah atau pergi ke mana, anjing itu pergi. Tidak lama kemudian baliklah dia di situ dengan menggondol babi hutan di mulutnya. Nah, sejak itu pasangan suami isteri itu tidak lagi pernah kehabisan lauk. Manakala para lelaki pula, sejak Gandong datang di situ, mereka tidak pernah lagi mendapat binatang buruan. Ketulahan, bukan mereka yang memberi malah para lelaki pula yang diberi oleh pasangan suami isteri itu. Sebab bagaimana mereka mahu menghabiskan, sedangkan setiap hari anjing itu memburu pulang babi hutan. Tidak susah payah membawa berburu sebab anjing itu sendiri yang pergi memburu binatang. Nama sang suami ialah si Miskin.

Jadi kononnya, selepas anjing itu datang di situ, enam hari. Apabila tiba pada hari yang ketujuh, maka

said, “Don’t feel troubled son. Just ride that dog; he knows the way back.”

So then he headed off back home. Gandong the dog said, “Get on my back and close your eyes. When I say, ‘Open your eyes,’ then open your eyes.” So the man mounted the dog and the dog said, “Close your eyes. When I say, ‘Open your eyes,’ then open your eyes.”

So then the dog set off, and not too long thereafter he there was the sound of walking on wood, and he said, “Open your eyes.” The man opened his eyes and the dog’s jowls were resting on the floor of his house. After that the men-folk saw the dog and all went out of the longhouse at once, scattering helter-skelter from fear. Who wouldn’t fear a dog that big?

After the man had gotten home then the dog went back. He didn’t know where it went to, but it set off. After not too long it returned carrying a wild boar in its mouth. So then from that time on the couple never ran out of meat. As for the men-folk, from the time that Gandong got there they never once got any game again. No longer did the couple want meat from the others, but the other men-folk were given meat by the couple. For how could you finish it off when every day the dog would go get a new wild boar. They didn’t need to go hunting, the dog simply went and got the wild boar. The name of the man was Poverty.

So then after the dog had come there, there had been six days. When the seventh day

dit koturu om waro not orongow di kusay dot masam-ko popeentaan bo tu waro oh rumikot dot naga ka, dot maakan dot tulun. Adi, boros di Gandong, “Ay, kada kow-i bo sumusa oy Ompu, kodtuwaday-i ilo,” ka dit tasu i Gandong. Nga iri po, jam tiga dot minsosodoy rumikot no kabaranan i naga.

Na jam duwa nogi kabaranan, sinumodia no mâantad Gandong sid natad dot mongindad dit naga. Dee wudut kabaranan dilo dot nôorikot pee jam tiga kabaranan, orongow no di kusay ot aa elaan momoros ko'osus dot orongow di kusay; masam-ko mato do sarup ka ko'osus. O, adi, dot ino balaay dino ki-warot luwang do wayaan di naga. Adi siri no minawang it tasu.

Aa po leled kabaranan dilo om siri no ka it tulu di naga do linumagay sid luwang, minimbulay, dot monurut do sorita turu-turu ot gumbala sid tulu di naga ka, buliga. Dot mad-ko sarangan ka bo, masam-ko sinikit do tapuy.

Oo dîino balaay iri om pilawan di Gandong kabaranan iri nga kaanaman kabaranan iri dot migogol dit naga om i Gandong. Woy po di koturu kabaranan ilo om linumatan-i i naga ka nakala di Gandong. Adi, ba aso no dîino beelo, asananang no dîino kabaranan yoalo dilo tu napatay no it naga.

Adi, nakatalib it naga, waaro no ot orongow di kusay nga aa elaan ong songo do pomogunan kabaranan ot waro kondiw kabaranan dot rumikot do mangakan do tulun. Nga kondiw iinsan-i nga ki-taantantu-i oh kagayo do kondiw tu nolungungan ti pomogunan kabaranan do kaagayo do kondiw.

Adi kabaranan dilo, kikiwa nopo kabaranan dat tasu dilo om

kedengaranlah oleh si Miskin suara seolah-olah memberi peringatan, sebab ada naga yang mahu datang untuk memakan manusia. Jadi, kata Gandong, “Janganlah kamu susah hati, tuan, tidak apa-apa juga itu,” katanya. Tapi kononnya, jam tiga petang naga itu akan datang.

Oleh itu, baru sahaja jam dua petang, bersiap sedialah Gandong di halaman rumah untuk menunggu naga itu datang. Dan tidak syak lagi sebab sebaik sahaja tiba jam tiga petang, maka kedengaranlah oleh si Miskin bunyi desusan yang tidak dapat diungkapkan; bunyi itu seakan-akan desusan mata angin. Jadi kononnya di situ terdapat sebuah lubang tempat laluan naga itu keluar. Jadi di situlah anjing itu duduk menunggu.

Tidak berapa lama kemudian, kelihatanlah kepala naga itu muncul keluar dari lubang itu. Dan menurut cerita, pada kepala naga itu terdapat tujuh biji geliga. Geliga itu menyala seperti nyalaan api.

Apabila Gandong dan naga itu berlawan, maka enam hari lamanya mereka berlawan, dan sebaik sahaja tiba pada hari yang ketujuh maka badan naga itu meregang kerana dikalahkan oleh Gandong. Jadi, selepas itu, tiada sudah masalah, mereka sudah aman sebab naga itu sudah mati.

Selepas berlalunya naga itu, ada lagi khabar yang kedengaran oleh si Miskin, tapi entah di kampung mana yang kononnya ada helang yang mahu datang untuk memakan manusia. Tapi helang itu bukanlah helang sembarangan sebab besarnya dapat meneduhkan dunia ini.

Jadi kononnya dengan tidak semena-mena pergilah sang anjing

came, Poverty heard a voice of warning because a dragon was coming to eat the people. Gandong said, “Don’t be troubled Master, hopefully nothing bad will happen.” That was at 3PM that the dragon was coming.

At 2PM, Gandong got ready beforehand in the yard to wait for the dragon. It was no delusion because at 3PM there was heard by the man some sort of whistling of wind. It was like a whirlwind sound. The sound was in fact the dragon coming thru a hole in the ground. And that was where the dog waited.

Not long thereafter the head of the dragon emerged from the hole. According to the story, it had seven bezoars on its head. Each bezoar shown like a flame.

Gandong began fighting with the dragon. For six days the dragon and Gandong fought. When the seventh day came the dragon lay stretched out, defeated by Gandong. After that they were no longer troubled by a dragon. They had it good because the dragon was dead.

After the dragon incident, the man heard that is some village an eagle that was coming and eating people. It was a unique eagle because it was huge, because it would cast a shadow on the earth.

As it went, the dog decided to set off for the village where

pamanaw no sid pomogunan dit mangan rikoto dot burung garuda¹ bo kabaran. Iri nga ugu om irad diri kabaran tu jam tiga-i do minsosodoy do rumikot. Adi, om korikot kabaran it jam tiga diri, aa po leled kabaran om masam-ko notirung it tadlaw, asot okikito. “Ay ba,” ka di kusay, tu ino dino maawaya-i ah kusay dat tasu. “Ba, bang benoy oy Gandong, osian koh no,” ka dat kusay. Moorosi ah kusay tu mookoy-i dot apatay at tasu, tu ba isay ot mongoyuu dot ugu dino tasu kaawasi.

Adi, om pilawan kabaran ilo. Ilo dilo nga ugu om irad dit insan-i tu onom tadlaw do milawan kaka ilo. Sumampot po do kumoturu kabaran ilo om napatay no at burung goruda kaka. Nga ilo dilo, napatay daraay it burung goruda nga soromoon nopo di Gandong dino orukung no kabaran, notowunan do pilat kaka. Adi, ba minuli no diino beelo at kusay meed dat tasu.

Adi songkuro no koleed mantad di kinoolian diri, waro no ot orongow di kusay keembagu dot boros dot mogium dit tasu. Mogium dit tasu tu, “Yokoy peeti oh noolu dot mangakan dot tongkuyu,” ka. “Yoyokoy peeti,” ka. O, sanlamin po oh nata'as dot naawi do maakan do tongkuyu. Tu tongkuyu iinsan-i kabaran ino nga ki-taantantu-i tu okon-i-ko orurukung oh putotongkuyu. Iri no pongilaan doalo kodung ong rumikot no kabaran i tongkuyu meed dot sumurung no diino gumayo it laut, raat.

Adi, mogium di Gandong tu mokitulung dot mamatay kabaran. Nga ka dit sanganu dit tasu, it Komusikinan, “Ay, bang benoy oy Gandong, aaku no mangakun dot mangalawan koh po

di kampung yang hendak didatangi oleh burung garuda itu, dan kali ini pun sama seperti sebelumnya juga sebab pada jam tiga petang kononnya burung garuda itu akan datang. Lalu apabila tiba pada jam tiga, tidak lama kemudian matahari seolah-oleh ditutup, tidak nampak apa-apa. “Alamak,” kata si Miskin, sebab si Miskin setia mengikuti sang anjing. “Alamak, Gandong, hari ini kasihanlah kau,” kata si Miskin. Si Miskin merasa takut sebab dia risau anjing itu akan mati sebab siapalah yang merelakan anjing yang sebaik itu.

Jadi kononnya apabila Gandong dan burung garuda itu berlawan maka sama seperti kejadian kali pertama, sebab enam hari lamanya mereka berlawan. Sebaik genap hari yang ketujuh maka matilah burung garuda itu. Tapi kali ini, helang itu telah mati tapi berkenaan dengan Gandong pula, dia sudah begitu lemah sebab badannya dipenuhi dengan luka. Lalu pulanglah si Miskin bersama dengan anjingnya.

Akan tetapi, entah berapa lama sahaja selepas kepulangan mereka, ada lagi berita yang sampai di telinga si Miskin yang kononnya mahu mencari sang anjing. Mahu mencari sang anjing sebab, “Hanya kami yang tersisa tidak dimakan ketam,” kata mereka. “Kami lagi ini,” kata mereka. Ya, satu keluarga lagi yang tertinggal tidak dimakan ketam. Sebab ketam yang dimaksudkan itu bukanlah ketam biasa. Itulah yang menjadi tanda kepada mereka, apabila ketam itu mahu datang, air laut akan pasang besar.

Jadi, tujuan mencari Gandong adalah memohon pertolongan untuk membunuh ketam itu. Tapi kata tuan punya anjing itu, si Miskin, “Hai, Gandong, kali ini saya tidak mahu lagi kau pergi berlawan sebab

Vishnu's eagle was attacking. That went the same way, because at 3PM the eagle was going to arrive. When 3PM arrived, it wasn't long and the sun was blocked out, not visible. “Oh-oh,” said the man, because he had come along with the dog. “Gandong, I pity you this time,” said the man. The man was scared because he feared that the dog would be killed, because who could bear to lose such a good dog.

So they began battling. It was like the previous time because they fought for six days. When the seventh day came Vishnu's eagle was dead. However, altho Vishnu's eagle was dead, you can imagine that Gandong was very weak, and covered with cuts. So then the man and the dog returned home.

Some time after returning home, the man heard that someone was seeking the help of his dog. They were after his dog because, “Only we are left behind not eaten by a crab. It is only us who remain.” One family yet remained, with everyone else eaten by a crab. That was a unique and formidable crab, not some weak sort of crab. The recognized this because when the crab arrived there would also be a big high tide in the sea.

So Gandong began searching for the crab because they asked for his help. But the owner of the dog – Poverty – said, “Oh my, this time I won't consent to you battling, because

¹ Garuda: “kurubaw” sid Kimaragang

tu insan keeri nga nopilatan koh-i; sampod ong inot mangan nu lawano om kon-no-ko asaadan koh,” ka di Komusikinan. “Ay amu,” ka di tasu, “tu amu daraay mangan tulungay nga osian. Jadi kukuro-i kukuro nga mongoy oku-i,” ka dit tasu.

Om pamanaw kabarasan diinee tasu diri om korikot, boros dit kusay, “Nunu oh pongilaan dot rumikot it tongkuyu?” ka. “Ay elaan-i at tongkuyu dilo do rumikot tu at weeg nga gumayo om meed dot oosus,” ka. Oosus kabarasan. “Adi songo wawaya'an?” ka di kusay, Om, “Uudi oh luwang dilo dot wawayaan,” ka. Waro ot luwang dot wawayaan dit tongkuyu. “Ay doo,” ka dit kusay. Dot ino nga iseeso-i oh ririkatan dino tu sabala minsosodoy nopo. Asal-ko jam tiga dot minsosodoy siri no it tongkuyu kaka.

Adi, na minawang mâantad i Gandong; iri nga minawang mâantad i Gandong sid luwang kabarasan. Om korikot i jam tiga it lulukanan dit tongkuyu, okitanan no di kusay i raat dot sumurung kabarasan it weeg, om meed dot oosus bo kabarasan. Om korikot kabarasan ino nga aa keelan momoros songkuro kagayo dot tongkuyu. I nogi tanggip ino, miinong do walay kaka kaagayo.

Om pilawan kabarasan ino, keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kaka ilo do milawan. Dot it tiya di milawan balaay ino nga intangan di kusay kaka nga ra'a nopo sid weeg kaka dit tasu. Om sumampot po di kumoturu kabarasan ilo napatay neet tongkuyu kaka nga, it tasu nga tad nopo nga aso no sambatan di koyuwan dot pilat. It

sedangkan dulu pun kau sudah terluka, lebih-lebih lagi kalau ketam itu yang kau mahu lawan, tentu kau akan sangat kesakitan,” kata si Miskin. “Ah, tidak,” balas sang anjing, “sebab kalau tidak ditolong, kasihan. Jadi, walau apa pun yang terjadi, saya akan pergi juga,” katanya.

Lalu pergilah sang anjing, dan ketika tiba di situ, si Miskin bertanya, “Apa tandanya kalau ketam itu mahu datang?” tanyanya. “Tahu juga kalau ketam itu mahu datang sebab air akan pasang besar berserta dengan bunyi desusan,” jawab mereka. Kononnya ada bunyi desusan. “Jadi, di mana jalan laluan?” tanya si Miskin. “Itu dia lubang tempat laluan,” balas mereka. Terdapat lubang untuk laluan ketam itu. “Baiklah,” kata si Miskin. Kali ini pun sama juga masanya ketam itu datang iaitu pada sebelah petang. Jadi, apabila tiba pada jam tiga petang, kelihatanlah ketam itu datang.

Lalu bersiap sedialah Gandong duduk menunggu; kali ini pun Gandong telah bersiap sedia di lubang itu untuk menunggu. Dan apabila tiba pada jam tiga petang iaitu masa untuk ketam itu keluar, maka kelihatanlah oleh si Miskin bahawa air laut itu pasang berserta dengan bunyi desusan. Dan ketika ketam itu sampai maka saya tidak dapat ungkapkan betapa besarnya ketam itu. Kononnya sepitnya sahaja pun sama besar dengan sebuah rumah.

Lalu, apabila Gandong dan ketam itu berlawan maka satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya mereka berlawan. Dan kononnya, pada waktu mereka sedang berlawan, si Miskin mendapati air itu berdarah disebabkan darah sang anjing. Dan apabila genap hari yang ketujuh maka matilah ketam itu, tapi sang anjing pun tidak dapat diungkapkan

even with the last foe you were all cut up. How much more injury will you sustain if you fight that crab?” “I don’t agree,” said the dog, “because they are to be pitied if I don’t help them out. So no matter what I’m going.”

So the dog set off and arrived. The man asked, “What indicates the arrival of the crab?” “You know the crab is coming because there is a high tide along with a whistling wind sound,” the people said. Supposedly there was a whistling wind sound. What path does it follow?” asked the man. Over there is the hole that it comes from,” said the people. There was a hole that the crab came out of. “Oh I see,” said the man. The crab also came at one time of day – in the afternoon. When it was 3PM the crab would appear.

So then Gandong laid in wait beforehand at the exit hole. When 3PM rolled around, the time for the crab to appear, the man saw the sea level rise along with a whistling sound. And when it appeared I don’t know how to say how big the crab was. The pincers alone were as big as a house they say.

So they began doing battle, the first day, second, third, fourth, fifth and sixth. While battling the man saw the blood in the water – the blood of the dog. When the seventh day arrived the crab was dead. But as for the dog, there was no place on his body that wasn’t cut. His lungs could be seen moving from the outside

<p>tongo topos kabarasan nga miibabawong kaka do naagan dot minaan onggipay dit tongkuyu; nogurunggung dot pilat.</p> <p>Adi, iri po kabarasan, salapas napatay it tongkuyu minonguwang neet tasu. Om ponguwang kabarasan nga inturu mintutuk ti pomogunan kaka ot tuni dit tasu. Adi nokoponguwang peeri, pongungkud neeri kabarasan om odop-odop no. Nokoodop-odop po, minatay. Napatay it tasu kaka. Adi, om kinam do mogiad i kusay, dot asayangan dit tasu yo, “Nunu po d̄ino ot tasu ku? Aso no d̄ino,” ka di kusay.</p> <p>Na, aa po leled kabarasan iri ot kinapatayan dit tasu om siri no it onom koyuwan it tobponee di Gandong dot rinumikot. Na, asal ong nokorikot kabarasan ilo mangay no tila'ay it pilat. Nga nu ka maan, asal notila'an peeri miniroromut it pilat, na nolingos, noposiyon i Gandong.</p> <p>Naa, noposiyon po d̄ineeri, minomoros nee tasu kabarasan dot, “Iti diti oy Ompu, aso no kosusa'an duyu,” ka, “nunu-i-n̄unu, aso no masaala dikoo dino, kaakanan dikoo nga waro no, asanang konow,” ka dit tasu. “Na yoku diti, muli oku no,” ka. Na iri nopo noboros om miniwawaya neet turu koyuwan it tasu do minuli. Jadi, gisom nga ino no gisom, noompus no.</p>	<p>betapa badannya dipenuhi dengan luka. Bahkan paru-parunya pun kelihatan bergoyang di luar akibat disepit oleh sang ketam; badannya telah hancur dengan luka.</p> <p>Jadi kononnya, selepas ketam itu mati, meraung lah sang anjing. Ketika sang anjing meraung, suara raungannya berpusing tujuh kali di dunia ini. Selepas sang anjing meraung, dia pun lalu mengorek lubang, kemudian berbaring. Sebaik sahaja dia berbaring, matilah dia. Anjing itu telah mati. Oleh itu, menangislah si Miskin dengan semahu-mahunya kerana dia sayang dengan anjingnya. “Apalagi anjing saya? Tiada sudah,” katanya.</p> <p>Nah, tidak berapa lama selepas anjing itu mati, maka datanglah di situ enam ekor adik-beradik kepada Gandong. Sebaik sahaja anjing-anjing itu sampai di situ, mereka pun menjilat luka Gandong. Maka, sebaik sahaja luka Gandong dijilat, menutuplah luka itu dan sembuh, dan Gandong pun hidup semula.</p> <p>Nah sebaik sahaja sang anjing hidup semula, berkatalah dia, “Tuan, kini kamu sudah tidak ada lagi masalah. Apa saja pun, kamu tiada masalah sudah. Makanan kamu pun sudah ada, dan kamu sudah senang,” katanya. “Jadi, berkenaan dengan saya ini, saya mahu pulang sudah,” katanya. Sebaik sahaja berkata demikian, pulanglah mereka tujuh beradik. Jadi, sampai di sini saja. Tamat.</p>	<p>because of having been pinched by the crab. He was devastated with cuts.</p> <p>So then when the crab had been killed the dog let out a howl. They say the sound of his howl encircled the globe seven times. Having let out that howl, he dug a hole and laid down. He laid down and died. The dog died. So then the man cried and cried because he loved the dog. “What more is there dog? There is nothing else,” said the man.</p> <p>Not long after the death of the dog the six siblings of Gandong arrived. When they got there they immediately began licking his wounds. When they did that the wounds closed back up, and he was healed and then Gandong came back to life.</p> <p>When he had come back to life, the dog said, “Master, from now on you will have no problems, not with anything at all. You will have food and be well off. As for me, I am going back home.” Having said that the seven dogs went together back home. So that ends the story. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editor / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain</p>		
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<p style="text-align: center;">It Tootontog</p> <p style="text-align: center;">Tinangon di Kongsia Moroon Kg. Sinogindai, 2019-09-10</p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2019</p>	<p style="text-align: center;">Gendang</p> <p style="text-align: center;">Diceritakan oleh Kongsia Moroon Kg. Sinogindai, 2019-09-10</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2020</p>	<p style="text-align: center;">Drum</p> <p style="text-align: center;">Told by Kongsia Moroon Sinoginday Village 2019-09</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waroo no kaka dilo. Pamakul nee Laki kaka. Om pamakul kabarasan i Laki, pinitukod do kosilaon om kotonobon kakeelo. Adi, nopongo nopeeri kabarasan, ba minuli nobo dñinee Laki.</p> <p>Jadi, orikot di susuwab kembang kabarasan, awal-awal po minamanaw nee Laki do manga'as kaka. Om intangay kabarasan di Laki nga okon-ko boroson ot dudupot tagayo, nokurong dudupot tokoodok nga asee sulung dit pakul di Laki. “Ay, nokuro ka dñino ti paapakul ku diti tu aso sumulung?” ka di Laki. Na, minñuli nobee Laki dot asot tootowit tu asee sulung.</p> <p>Adi, kōorikot no di susuwab keembagu kabarasan, ugu om irad diri tu minangan-i intangay di Laki it pakul yo. Nga orugi nee Laki tu asee sulung, nabalun no.</p> <p>Adi, wooy po di kotolu i tadlaw kabarasan, om intangay di Laki kabarasan nga nokopiintaanga i Laki om, okitanan no di Laki kabarasan dot tad-opo nga miguguyu nopee logodon dit pakul. “Ba,” ka di Laki, “bang benoy ki-palanuk oku,” ka di Laki. Om rikoto balaay di Laki nga gogoorong oh sulung, tontog. “Hay,” ka di Laki, “nunu nōono guna ku diti?” ka di Laki, “dot tontog. Kon-ko palanuk; tontog,” ka di Laki. “Nga nunu-i-nunu beeno nga onuwon-i beeno. Sagay sinumulung, ki-guna,” ka di Laki.</p> <p>Adi, maangay no dñino di Laki uyado. O nga kuoyon-i-kuoyon di Laki kabarasan do monguyad nga aa-i ooyad tu moginuod i tontog. Adi, ka di Laki, “Tontog tingkod, raa'on teekaw dot iso manuk,” ka. Aa-i, iri no moginuod nee tontog. Adi, “Tontog tingkod, raa'on teeka</p>	<p>Pada suatu hari, Laki telah pergi membuat tanjul. Apabila Laki memasang tanjul, panjang tanjulnya adalah memenuhi ruang dari timur dan ke barat. Sesudah tanjul selesai dipasang maka pulanglah Laki.</p> <p>Jadi, apabila tiba pada keesokan harinya, kononnya awal pagi lagi pergilah Laki untuk memeriksa tanjulnya. Ketika Laki memeriksanya, jangkakan binatang yang besar, sedangkan binatang yang kecil pun tiada yang terjat pada tanjul Laki. “Hai, apa kena dengan tanjul saya ini tiada yang terjat?” kata Laki. Lalu pulanglah Laki dengan tangan kosong sebab tanjulnya tiada hasil.</p> <p>Jadi, setibanya pada keesokan harinya lagi, seperti sebelumnya Laki pergi lagi memeriksa tanjulnya. Tapi hal itu hanya memenatkan Laki sebab tanjulnya tidak juga berhasil.</p> <p>Jadi, apabila tiba pada hari yang ketiga, dan Laki pergi memeriksanya, maka ketika Laki sampai di tengah-tengah tanjulnya, dia mendapati joran tanjulnya bergoyang dengan kuat. “Hah,” kata Laki, “hari ini saya ada pelanduk,” katanya. Lalu Laki mendatangi tanjulnya, tapi apa yang terjat adalah gendang. “Hei,” kata Laki, “apalah guna saya ini? Sedangkan gendang,” katanya. “Tapi apapun dia, ambil sajalah. Oleh kerana dia masuk pada tanjul, maksudnya berguna,” katanya.</p> <p>Lalu, Laki pun membuka ikatan tanjulnya. Akan tetapi, walau bagaimana pun Laki membuka tanjulnya tidak juga dapat sebab gendang itu meronta. Jadi, kata Laki, “Gendang, berhenti, saya buat upacara untuk kau dengan satu ekor ayam,” katanya. Tapi makin kuat</p>	<p>Once upon a time, Laki made a snare trap. He made the snare trap, he braced in on the east and west sides. When he was done he went back home.</p> <p>The next day Laki set off very early to check his trap. When he looked, not to speak of big animals, there was not so much as a small animal that had been caught in his snare trap. “What’s wrong with my snare trap that nothing goes into it?” said Laki. So he went home empty-handed because he had caught no animals.</p> <p>When the next day arrived, it was the same story. Laki went and checked his snare trap and nothing was in it so he felt let down.</p> <p>On the third day Laki checked his snare trap. He got near it and he saw that the spring-sapling was moving all over the place. “Okay,” said Laki, “today I’ve got myself a mouse deer.” When he got to it he had caught a drum (musical instrument). “Oh no,” said Laki, “what is the use of this. It’s not a mouse deer, it’s a drum. Still, no matter what I’m taking it. It got caught because it has a use.”</p> <p>So then Laki tried to untie it. But no matter how much Laki tried to untie it he couldn’t accomplish it because the drum was moving about. So Laki said, “Stop drum, I’ll sacrifice the blood of one chicken for you.” It still wouldn’t hold still;</p>

dot turu oh manuk,” ka. Aa-i, moginuod nogi ti tontog. “Tontog tingkod, raa'on teeka dot turu oh wuru,” ka. Na, baru nogi dîino om mad-ko niontor-i ti tontog. Madaada dîino, mâangay no dîino di Laki uyado kabarasan iri.

Adi, nowuyad nopo di Laki, “Na nunu oh guna diti?” ka di Laki. Om maay koritiko di Laki kabarasan, nga baanan dot takanon kabarasan ot linumo'o mantad sid tontog. “Ay, mm ki-guna-i balaay iti,” ka di Laki. Mâangay no koritiko keembagu di Laki nga baanan do rinapa; dot kokoorot nopo dot tawi ka. “Ay naa awasi. Bang benoy noontung oku. Waro ku mang palanuk oh sinumulung tit pakul ku aaku-i noontung,” ka di Laki. “Kodung ong iti, noontung oku,” ka di Laki. Na, pagka bo om wilton bee Laki, pangakan po dîinee Laki. Adi, nobobos nopee Laki do mangakan, minuli no dineeri.

Adi, nunu po ong Yoduw diti, osodu pee Laki kabarasan papataron no kaka. “Ay bang benoy, ki-towit i Laki,” ka di Oduw. Tu ookud nee Laki do mamabo dit tontog. Om korikot nga okon-i-ko dudupot, tontog ti binabo di Laki. “Ngg, nar oy Laki, nunu oh guna nu do tontog?” ka di Oduw. “Ngg nar oy Oduw, awasi ti tontog diti,” ka di Laki. “Waro ku ma ong palanuk ot sinumulung dat pakul ku, aa-kitee noontung,” ka di Laki. “Kodung ong iti, noontung kito,” ka. “Ngg ongko mogkoroontan dinoy Laki, nu ma guna dot tontog,” ka di Oduw. “Ay, awasi tii,” ka.

“Onuwo pogiyah ah saab,” ka di Laki. Onuwo, “Nunu oh guna do saab oy Laki?” ka di Oduw. “Ay

lagi rontaan si gendang. Lalu, “Gendang, berhenti, saya buat upacara untuk kau dengan tujuh ekor ayam,” kata Laki. Tapi semakin bertambah kuat rontaan si gendang. “Gendang, berhenti, saya akan buat upacara untuk kau dengan tujuh ekor ayam putih,” kata Laki. Maka berhentilah si gendang seolah-olah ditambat. Si gendang sudah diam, dan Laki pun membuka ikatan itu.

Jadi, selepas Laki melepaskan ikatan itu, “Apalah gunanya ini?” kata Laki. Lalu, ketika Laki mengetuk gendang itu, banyak nasi yang jatuh dari gendang itu. “Eh, ada guna juga pula ini,” kata Laki. Lalu, ketika Laki mengetuknya semula, maka keluar pula lauk yang banyak; lauk itu terdiri daripada potongan sejenis ikan air tawar. “Eh, bagusnya. Hari ini saya beruntung. Adapun kalau pelanduk yang masuk dalam tanjul saya ini, saya tidak beruntung. Kalau gendang ini, saya beruntung,” kata Laki. Nah, oleh kerana Laki kelaparan, maka makanlah dia. Apabila sudah puas makan, maka pulanglah Laki.

Jadi, apa lagi dengan Oduw ini, ketika Laki masih jauh, dia sudah memperhatikannya. “Kali ini Laki ada hasil,” kata Oduw. Sebab Laki kelihatan terbongkok-bongkok membawa gendang di belakangnya. Akan tetapi, ketika Laki sampai, bukan pula binatang yang dibawanya tetapi gendang. “Hm, Laki, kau buat apa dengan gendang?” tanya Oduw. “Hmm, Oduw, gendang ini bagus,” balas Laki. “Ada pun kalau pelanduk yang masuk dalam tanjul saya, kita tidak beruntung,” kata Laki, “tapi kalau ini, kita beruntung,” katanya. “Jangan merepeklah Laki, buat apalah dengan gendang,” kata Oduw. “Eh, bagus ini,” kata Laki.

“Cuba ambil nyiru itu,” pinta Laki. Oduw pun mengambilnya, “Buat apa dengan nyiru, Laki?”

the drum kept thrashing about. So he said, “Stop drum, I will sacrifice the blood of seven white chickens for you.” Only then did the drum settle down. It sat still and Laki untied it.

After he had untied it, Laki said, “What use is this?” Then he banged on it and a bunch of cooked rice fell from the drum. “Oh wow, this is useful,” said Laki. He banged on it again, and lots of fish fell out. It was slices of a freshwater fish. “Wow, this is good. Today I’ve had good luck. Had a mouse deer gotten into my snare I would not have benefited like this. This thing is a real benefit,” said Laki. Since Laki was hungry he ate the food. When he had had enough, he went back home.

As for Oduw, when Laki was still afar off she saw him. “Today Laki has gotten something,” said Oduw, because Laki was bent over carrying the drum on his back. When he got there it wasn’t an animal, it was a drum that he was carrying. “Laki, what use is that drum?” asked Oduw. “Oduw, this drum is good,” said Laki. “Had a mouse deer been caught in my snare I would not have benefited. As for this, we will benefit.” “Don’t speak nonsense Laki! What good is that drum?” said Oduw. “This is good,” said Laki.

“Get a winnowing basket.” She got it. “What is the winnowing basket for, Laki?”

onuwo po bo,” ka. Onuwo di Oduw ti saab kabaranan, naanu-i powilio no sid lunas. Adi, nokowiliw-i, potimpako no di Laki it tontog. Om tontogo keembagu kabaranan, om pomurubuy balaay iri nga labaan-ko nopurunan do wagas dot paray tit saab. “Nggngngg nar oy Laki do kaawasi ti tontog,” ka di Oduw. “Ino no boy Oduw, awasi kangku dikaw,” ka di Laki.

Adi, na nu po d̄ino do kaasanang di Oduw om i Laki diti, aso ong aso rinapa dara nga owiyaw dot takanon. Nunu-i-nunu bo mangan, ong aso rinapa nu, om tontogon nu it tontog nga waro-i ot rinapa do mimbulay. Adi, na asananang no d̄ino yo-Laki diri.

Kikiwa nopo d̄ino di Laki iri, notontog nopo sid saab om waro ot tongo wagas do minimbulay. Owito no sid lamin ka bo ong i muula. Adi maay n̄ono tontogo di Laki kabaranan dot mintutuk dit lamin, o nga nokopinlikow kabaranan do barang. Tu ong i muula gima ino no ot arta kakayaan – i tongo barang.

Adi, ñindoo no kabaranan i Laki, owito sid sosoko'on di manuk ka tu asee tongo kandang di muula, sala-ko tinongkiw ot sosoko'on do manuk. Maay tontogo sid tinongkiw kabaranan nga nokosurung i walay do koogumu do manuk. Adi, “Amu peeti,” ka di Laki, “aa-po osukup,” ka. Maay tontogo sid natak kabaranan nga songogot-ogot oh karabaw, sapi no. O adi komoyon dot kinumaya i Laki. T̄ontogo no sid susut nga baanan do minisosondiw ot booli baday no do wogok. Adi kinumaya bo komoyon ku i Laki.

Naa, ka di Laki, “Iti diti oy Oduw,” ka, “asanang kito no d̄ino

tanyanya. “Ambilkan dulu,” kata Laki. Setelah Oduw mengambil nyiru itu, dia pun meletakkannya di atas lantai. Selepas nyiru itu diletakkan, Laki pun meletakkan gendang itu di atasnya. Lalu, apabila Laki mengetuknya semula maka bertaburanlah beras keluar dari gendang itu sehingga nyiru itu penuh. “Hishishis, bagusnya gendang ini, Laki,” kata Oduw. “Kan saya sudah kata, bagus, Oduw,” kata Laki.

Nah, alangkah senangnya kini Laki dan Oduw, walau pun tiada lauk tapi mereka kenyang dengan nasi. Apa sahajalah yang diingini; kalau kau tiada lauk, dan kau ketuk gendang itu, maka ada juga lauk yang keluar. Jadi, kini senanglah hidup Laki dan Oduw.

Lalu, dengan tidak semena-mena, sesudah Laki mengetuknya di atas nyiru dan ada beras yang keluar, dibawanyalah gendang itu di dalam bilik. Kemudian diketuknya di sekeliling bilik, maka penuhlah bilik itu dengan barang-barang. Sebab kalau zaman dahulu, barang-barang itulah harta kekayaan.

Lalu turunlah Laki dan membawa gendang itu di tempat tenggekan ayam, sebab kalau zaman dulu tidak ada kandang selain daripada hujung kayu lantai yang dijadikan sebagai tenggekan ayam. Apabila Laki mengetuknya di hujung kayu lantai rumah, maka rumah itu seakan-akan tersorong kerana banyaknya ayam. “Belum lagi ini,” kata Laki, “belum cukup lagi,” katanya, lalu mengetuk gendang itu di halaman rumah pula, maka bertambahanlah kerbau dan sapi. Kemudian Laki mengetuknya pula di bawah kolong rumah, maka terdapatlah babi jantan dan mandul di situ. Jadi, maksudnya Laki telah menjadi kaya-raya.

Nah, kata Laki, “Berkenaan dengan ini, Oduw, hidup kita sudah

asked Oduw. “Just get it,” he said. Oduw picked up the winnowing basket and put it on the floor. When it was on the floor, Laki put the drum on top of it. He banged it again, and out came lots of uncooked rice to fill it up. “Oh my goodness, Laki, this is a good drum,” said Oduw. “That what I told you – it’s good,” said Laki.

From then on they lived high on the hog. They did not lack meat and they were sated with rice. Whatever they wanted they got. If they had no meat, and they beat on the drum meat would appear. So they lived well from then on.

Laki decided to beat on the drum on a winnowing basket and unhusked rice came out. It was brought to the bedroom because this was the old days. Laki beat it again around the room, and it was filled with various items. For in the past all your goods were your wealth.

So then Laki went down out of the house, and brought it to the chicken roost, since there were no chicken coops in the old days. Only the protruding floor boards of the house were used as a place for the chickens to roost. He beat on the drum above the protruding floor boards and the house was encircled with many chickens. So then Laki said, “That’s not enough.” He beat it in the yard and there were buffalo and cows tied up in the yard. In other words Laki became rich. He beat the drum under the house and there were lots of pigs. So Laki grew rich.

So one day Laki said, “Here’s the thing Oduw, now

diti oy Oduw,” ka di Laki. “Asanang kito dīno diti oy Oduw,” ka di Laki, “nga monununggor kito po do toolu,” ka. (Komoyon nopo do monununggor dot toolu ka dino moginum, o muraramay bo. Berpesta ong Malayu oh monunggor dot toolu.)

Om kinam mongoligow kabarasan nōoneeri, asot aa nosuu kiawi oh kolubambang om tompokikiyu. Na ii nopo i kolubambang, sitid tatana'on kabarasan ot pinonuuan do mongoligow. Na ii nopo it tompokikiyu sid sawat kaka. It tulun do kayangan oh minangan loowo. Adi, ii nopo it kolubambang diri nokurong oso'ok-i dot tukob dot tinggaton oh paluw, asot aa nosunsuy kiawi do mongoligow dot tulun.

Adi susuwab di pinongoliga'an kabarasan diri, minomurubuy no oh baanan dot tulun, it tulun di sitid tatana'on. Om kinam do rumikot ot tulun kabarasan do momurubuy, duwo tadlaw kaka om naawi nogi ot ringkuy dot tulun. Tu maay nopo bo kolubambang oh mongoligow. O nokurong it tongo kootuka kabarasan it tongo rogon nga nologow kiawi.

Adi, ka dit tongo kootuka kabarasan, “Na, impi-iimpi tokow tu, ‘Notukaan okay,’ ka mari,” ka. Adi, soromoon nopo nga sid tongo pipipit ot iyonon di kootuka kabarasan.

Naa, norikot po balaay dīno diri dit tadlaw kotolu, mīlo po kabarasan om minituwong, moogonit om moogo'ong ot tinggorud kaka. Salapas iri mīlo po om pananawaw po kabarasan, om intangay kabarasan di Laki nga turu-turu koyuwan ot tulun dot mantad sid kayangan ka. Adi, naa

senang,” katanya. “Oduw, kini hidup kita sudah senang, tapi kita menegakkan dahulu kayu penumbuk padi,” katanya. (Maksud menegakkan kayu penumbuk padi ialah berpesta ria atau mengadakan majlis keramaian.)

Lalu, apabila mereka terus memanggil jemputan, tiada rama-rama dan sibur-sibur yang tidak kena suruh. Nah, berkenaan dengan rama-rama kononnya, dia telah disuruh untuk menjemput seluruh penduduk bumi. Manakala sibur-sibur pula, telah disuruh di atas langit. Dia telah disuruh menjemput orang kayangan. Manakala sang rama-rama pula, walaupun anak sungai yang hanya sebesar tutup pinang pun tiada yang tidak dimasukinya untuk menjemput orang.

Jadi kononnya, apabila tiba pada keesokan harinya selepas jemputan dijalankan maka datanglah orang ramai berpusu-pusu, orang di bumi. Lalu, apabila orang datang berpusu-pusu maka dua hari lamanya barulah habis barisan orang yang datang itu. Sebab, bayangkan sajalah kalau rama-rama yang menjalankan tugas untuk menjemput. Ya, sebab para makhluk halus dan para syaitan pun semuanya turut dijemput sama.

Lalu kononnya, kata para makhluk halus, “Mari kita ke tepi, sebab selalu dikatakan, ‘Kami kena sampuk,’” kata mereka. Maka, di tepi-tepilah para makhluk halus itu duduk.

Nah, apabila tiba pada hari yang ketiga, tiba-tiba bumi menjadi gelap beserta dengan kilat sabung-menyalung dan dentuman guruh. Selepas itu, dengan tiba-tiba langit menjadi cerah, dan apabila Laki memperhatikan maka dia mendapati ada tujuh orang bidadari yang turun dari kayangan. Oleh itu, Laki terus

we have life easy. We have life easy, but let's stand the rice pestle upright. (The term means to have a big drinking party and feast).

They went on inviting, there were none that were not sent out to give invitations from among the butterflies and dragonflies. As for the butterflies, they were sent to bring invitations to those on land. As for the dragonflies, they were sent to bring invitations to those in the sky. Those in the abode of the gods are whom he invited. So, as for the butterflies, they went along all the streams inviting, even if the stream was only as wide as a betelnut.

So then on the next day from the invitations going out hordes of people began showing up – the people living on the earth. As hordes of people continued to arrive, after two days all the people had finally gotten there, because they had been invited by the butterflies. Even the spirits and the demons were invited.

So then the spirits said, “Let's go to the edges because people always say ‘we are imposed upon’ . So the spirits were around the edges of the gathering.

When it was the third day from the invitations going out, suddenly it became dark, lightning began, and thundering. After that suddenly it became light again, and Laki looked and saw seven beings from the abode of the gods. So then Laki greeted them with

tad nopo nga minangan somungo kabarasan di Laki do peendakod.

Na asal ong nokendakod beeri, titinantu di Laki dot mangalayan. Kakaray po d̄ino di Laki dot tikam, om kakaray nogi dot tilam, kakaray po do barakit ka, pinaagaman dit tulun di kayangan. Om surungay nogi dot kaakanan dot turu noopod om turu oh jinis do masakan do nipaakan.

Adi, na ii nopo d̄ino it tulun di kayangan diri, kodung ong nakaakan na minuli no. Na, ii nopo it tongo tulun sitid riniba-i kokiikiro, onom tadlaw, sitid tatana'on. Onom tadlaw do minraramay kabarasan, koturu om notontod nogi it raaramay di Laki. "Ades oy Laki," ka di Oduw, "losuan oku diti," ka, "lolosuan oku no diti, oy Laki," ka.

Om pongungkuriyab kabarasan i Oduw nga insan-insan-i dot mindoo tit tongo notusan kabarasan. "Tupoy, tupoy," ka dit tongo totompo'o, "aa po kaakan ot tulun, sunsubon no," ka. Dot it aa po nongo-susu dit t̄antad nga song-angkap-angkap o dot tanak. Adi, kon-i-ko turu tadlaw no bala iri. Na, "Des oy Oduw," ka di Laki, "osian bogima at tongo koruang dot aa-po tiuli om napaksa," ka di Laki. Adi, popuwoso di Laki tit linopot, nga song-uuk-uuk po tit notusan dot nongo-wagatan dot linopot. Oo, uagaay po d̄ineeri do mangakan sid tanga di ralan. Ong aa-po naawi it takanon, aa-po minuli.

Naa, nee'as no bo d̄inee linigow diri, "Ades oy Oduw," ka di Laki, "tiodop oku," ka. Onuwo no di Laki it tontog diri kabarasan om maay poginito sid tinungusan. Niogot sid tinungusan. Ataatanu

menyambutnya untuk mempersilakan naik ke rumah.

Sebaik sahaja para bidadari itu naik, maka mereka telah dilayan oleh Laki dengan sebaik yang mungkin. Laki telah membentangkan tikar dan dilapisi dengan tilam dan permaidani untuk tempat duduknya para bidadari itu. Sesudah itu, para bidadari itu dihidangkan pula dengan makanan yang terdiri daripada tujuh puluh tujuh jenis masakan.

Nah, berkenaan dengan orang kayangan itu, selepas sahaja makan maka pulanglah mereka. Manakala orang bumi pula, enam hari. Enam hari lamanya mereka berpesta-ria, dan pada hari yang ketujuh barulah majlis Laki selesai. "Aduh, Laki," kata Oduw, "saya kepanasanlah," katanya. "Saya kepanasanlah, Laki," kata Oduw.

Lalu, ketika Oduw mengibas-ngibas sesuatu, dengan serentaklah para lelaki itu turun, sambil berkata, "Pui, pui, sudahlah orang tidak diberi makan, malah diusir lagi," tempik mereka. Padahal, orang yang belum bersalin ketika datang di majlis itu, kini sudah menggendong bayi. Jadi, rupanya bukan tujuh hari saja lamanya majlis itu. Nah, kata Laki, "Kasihlah dengan orang-orang itu, mereka belum mahu pulang tapi kena paksa," katanya. Jadi, Laki membalingkan bungkusan nasi kepada mereka, dan akhirnya terlaung-launglah para lelaki itu kerana keberatan dengan nasi bungkus. Oleh itu, para lelaki itu memakan dahulu nasi bungkus itu di tengah jalan. Selagi nasi itu belum habis, mereka belum lagi meneruskan perjalanan.

Nah, setelah para jemputan sudah bersurai, "Aduh, Oduw," kata Laki, "saya mengantuk," katanya. Lalu, Laki mengambil gendangnya kemudian menggantungkan pada bumbung. Diikatkan pada bumbung.

great deference and invited them into the house.

As soon as they were in the house, Laki served them splendidly. He rolled out a mat for them, and then mattresses on top, and a rug on top of that. That was for the heavenly being to sit on. Then he served them seventy seven types of food to eat.

As for the heavenly people, as soon as they had eaten they returned home. As for the people from this earth, they were there for six days on the ground. Six days of feasting and drinking, and on the seventh day the feast ended. "Oh my, Laki," said Oduw, "I'm hot."

Oduw fanned herself, and all at once the men-folk went down out of the house. "Phooey," they said, "people haven't even eaten yet and you chase them away!" Whereas women who had not yet given birth when they arrived were now cradling a child. So apparently the feast was not going to last for just seven days. Laki said, "Oh my Oduw, "I pity my friends who don't yet want to go home and are forced to leave." So Laki threw rice packets at them until they cried out under the weight of the rice packets. They ate that rice on the journey. They would not go home until the rice was finished off.

When all the guests had gone, Laki said, "Oh my Oduw, I'm sleepy." Laki picked up the drum and hung it from the rafters. He tied it to the rafters. He tied it very securely and

ot minaan porokuto di Laki silo ad tinungusan, om odop nogi. Nga ka di Laki, “Iti diti oy Oduw, modop oku,” ka di Laki. “Nga, jaga'o no babanar at tontog, nu keleelo ong sumarup do leed ku dot modop nga posikan oku,” ka di Laki. “O bo,” ka di Oduw. Adi, odop dīno i Laki.

Dee wudut balaay iri, nokoodop-odop i Laki, om kikinam po do mituwongon kabarasan ino nga mitinsuk poma do mato nga aa-i kopikito do kootuwong. Adi, om kinamay dīno di Oduw do momosik i Laki bala diti, oo nga kon-ko boroson ot guyu'on nee Laki om oposik, nokurong pupuguon po di Oduw om idumpaw nogi aa-i mosik. Oo, nokoolong taatantu do modop.

Adi, balaay dineeti om totongus ti sarup kabarasan, ambayo no tit tontog di Laki. O nga nokuro tu kon-ko minomiipiri sorid sawat, mad-po-ko laalalatu ot okito di Oduw dit tontog. “Boyoo dat tontog di Laki,” ka di Oduw, “asoo no,” ka.

Adi, nōtilib pee tontog diri, noposik i Laki; baru noposik. “Oduw, songo nee tontog ku?” ka di Laki. “Songo po ka tontog nu dot notilib no,” ka di Oduw. “Nokuro tu aaku pinosikan dikaw?” ka. “Okon-i-ko it guyuon ku-i ikaw, insan-ko idumpaw ku neekaw dot poomosik ku, akee mosik,” ka di Oduw. “Adi, kadaada nōono,” ka di Oduw. “Ay ayees,” ka di Laki, “orubat it tontog ku diri, nga kukuree-kukuro, kapatay do kowiyaw, maan ku-i susuuto iri,” ka di Laki. “Ino nopo,” ka di Laki, “suwab,” ka, “ososopung po monorimo koh no, om mangan oku no lutuay tu monusuut oku dit tontog ku,” ka di Laki.

Na, boboroson po ka gima, aa

Laki telah mengikat seketat-ketatnya pada bumbung, kemudian pergi tidur. Tapi kata Laki, “Begini, Oduw, saya mahu tidur,” katanya. “Tapi, kau jagalah gendang saya itu, manalah tahu kalau angin bertiup semasa saya tidur makakejutkan saya,” kata Laki. “Baiklah,” jawab Oduw. Lalu, tidurlah Laki.

Tidak syak lagi sebab sebaik sahaja Laki tertidur maka menjadi gelaplah bumi sehingga walaupun saling bercucuk mata tapi tidak dapat saling melihat. Lalu, Oduw pun mengejutkan Laki dengan semahu-mahunya tapi, jangankan hanya digerakkan maka Laki akan bangun, walaupun digumpalkan dahulu baru di hempaskan tapi Laki tidak juga mahu bangun. Dia tidur dengan sangat lena.

Lalu, apabila angin bertiup, maka tertiuilah gendang Laki, dan kenapa tidak gendang itu terbang berpusing-pusing di udara bagaikan anak api pada penglihatan Oduw. “Alamak, gendang Laki,” kata Oduw, “tiada sudah,” katanya.

Nah, sebaik sahaja gendang itu diterbangkan angin maka terjagalah Laki. “Oduw, mana gendang saya?” tanya Laki. “Mana ada lagi gendang mu, sudah diterbangkan angin,” jawab Oduw. “Kenapa kau tidakkejutkan saya,” tanya Laki. “Jangankan saya hanya menggerakkan kau, walaupun saya gumpalkan kau kemudian saya hempaskan, tapi kau tidak juga terjaga,” balas Oduw. “Jadi, diamlah kau,” kata Oduw lagi. “Aduhai,” kata Laki, “sayangnya gendang saya itu. Tapi walau bagaimana pun, sama-ada hidup ataupun mati, saya tetap akan menyusulinya,” kata Laki. “Oleh itu, esok, masaklah nasi seawal yang mungkin, dan sediakan bekalan saya sebab saya mahu menyusuli gendang saya,” kata Laki lagi.

Maka dengan itu, jangankan

went to sleep. Laki said, “I’m going to sleep Oduw. Watch over that drum, because who knows if the wind blows for a long time while I’m asleep, then wake me.” “Alright,” said Oduw. So Laki went to sleep.

He was not kidding because when Laki laid down he went to sleep, and it got so dark that even if you were poked in the eyes you wouldn’t see it coming. So then Oduw was trying to awaken Laki. Not to speak of awakening him by shaking him, even if you balled him up and dashed him to the ground he wouldn’t awaken. He was sleeping very soundly.

So then a wind began to blow, blowing on Laki’s drum. It flew up into the sky spinning, looking like a spark from a fire to Oduw. “So much for Laki’s drum,” said Oduw, “it’s gone.”

After the drum had been blown away Laki finally awakened. “Oduw, where is my drum?” asked Laki. “Your drum is no more because it was blown away,” said Oduw. “Why didn’t you wake me up?” asked Laki. “Not to speak of shaking you, even if I dashed you to the ground to awaken you, you still would not wake up,” said Oduw. “Oh my oh my,” said Laki, “what a waste that is to lose my drum. However, live or die I’m going to chase after it. So then, tomorrow, cook rice very early and give me some to take along to chase after the drum.”

Haven been spoken to – she

poma nga otutuwong po, pipiidon po di Oduw ti mato yo kabarasan, minangansak no dot lutuon di Laki. Naansak iri, pongolopot no Yoduw, turu neenan oh linopot, om turu-i ot laalangod dot tobu do rugading ka, om turu oh nopugan, turu oh linumbidanan. Adi, posuwaango no do basung dñineeri.

Adi, waro toolu di Laki om Yoduw, onuwo di Laki it toolu om maay no powonsuko. Ka di Laki, “Iti diti oy Oduw,” ka, “ong iwansuk ku ti toolu diti om tolidan, dot ololonug not tolid, na amu oleed kooli oku,” ka di Laki. “Kodung ong iwansuk ku nopeeti om tolidan poma nga orûurukung ot tolid, osisilow no, kooli oku poma diti nga oleled om kooli oku,” ka di Laki. “O,” ka di Oduw. Dot it tiya dino, kamasaaan no di Oduw do monontiyen. Adi, pamâanaw no kabarasan dinee Laki diri.

Kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kakeelo do maapanaw no. Sumampot po dat kumoturu om nokorikot no do kotud dot adarakan oh kaasawat. Paaling asawat i kotud di kinorikoton di Laki ka. Adi, minogom po dñinee Laki siri. Minangakan, nakaakan-i minonguus po dit tobu, minonginggat, minonigup.

Adi, nokeenggat nopom nokosigup, ponginloow no do sarup ka. Ponginloow di sarup kabarasan, “Omboy sarup dit ologod,” ka, “omboy ribut dot o'uwor,” ka, “minomulu do tonggilan, minomuak do rodokon,” ka, “minonguntiwak do sapang,” ka. “Tinumongus milintanga, tinumoor milinsunod,” ka. “Nga ambayo oku noy sarup,” ka di

sudah diberi pesan, walau tidak pun tapi Oduw tetap bangun awal, dan dengan masih mengesat mata dia memasak untuk bekal Laki. Apabila nasi susah masak maka Oduw pun membungkus nasi sebanyak tujuh bungkusan, tujuh ruas tebu berjalur, tujuh bungkus sirih kapur dan tujuh helai kirai tembakau. Sesudah itu, bekal itu pun dimasukkan ke dalam sekutan.

Kononnya Laki dan Oduw mempunyai kayu penumbuk padi. Oleh itu, Laki mengambil kayu penumbuk padi itu lalu memacaknya. Kata Laki, “Berkenaan dengan kayu penumbuk padi ini, Oduw, saya pacakkannya dan kalau ianya bertunas dengan tunas yang subur maka tidak lama juga saya akan pulang,” kata Laki. “Tapi kalau saya pacakkan ini dan ianya bertunas dengan tunas yang tidak subur bahkan kekuningan, maka walaupun saya dapat pulang tapi mungkin agak lama baru saya dapat pulang,” kata Laki. “Baiklah,” balas Oduw. Sedangkan pada waktu itu, Oduw sedang sarat mengandung. Sesudah itu, pergilah Laki.

Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya Laki mengharungi perjalanan. Dan setibanya pada hari yang ketujuh maka tibalah dia di satu gunung yang sangat tinggi. Gunung di mana Laki sampai itu adalah gunung yang paling tinggi. Jadi, Laki berehatlah dahulu di situ. Dia telah makan nasi, makan tebu, makan pinang dan merokok.

Jadi, selepas makan pinang dan menghisap kirai tembakau, maka Laki pun memanggil angin. Laki memanggil angin dengan berkata, “Wahai angin yang kuat, wahai taufan yang kencang, yang telah menerbangkan pokok, yang telah mencabut tumbuhan, yang telah mengumbutkan sejenis pokok tinggi, yang telah bertiup ke tengah, yang telah berhenti di milinsunod,

would have done the same if not – Oduw woke up while yet dark, wiped out her eyes, cooked Laki’s provisions. When they were cooked, Oduw wrapped them up, seven bundles of rice, and seven sticks of sugarcane, and seven betelnut fixings and seven cigarettes. She put them in a backpack basket.

Laki and Oduw had a rice pestle. He picked up the pestle and slammed it down into the ground, saying, “This here, if I plant it in the ground, if it sprouts with a healthy sprout, I will be home soon. If I plant it in the ground and it sprouts but the sprout is very weak and yellow, even if I return home it will be after a long time.” “Alright,” said Oduw. At that time Oduw was pregnant. So then Laki set off.

First day, second, third, fourth, fifth and sixth he walked. On the seventh day he got to a mountain that was extremely high. It was the highest mountain that he got to they say. So he sat down there. He ate, and after eating chewed sugarcane, chewed betelnut and smoked.

After having chewed betelnut and smoked, he summoned the wind. He did it by saying, “Oh strong wind, oh strong hurricane, which blew away trees, which pulled up plants, pulled out tall trees, which blew in the middle, which stopped at ***, blow on me oh wind.”

Laki.

Ka, podboros kabarasan di Laki dilo om, m̄ילו po kabarasan ilo tu minomituwongon, masam-ko sodoy kabarasan. Om intangay di Laki kabarasan nga turu-turu ot mad-ko sarangan oh mato do sarup sid kotonobon dot okito di Laki. Om tootongus kabarasan ah sarup dilo, om ambayo banar-i i Laki, oh nga mad-po-ko laalalatu i Laki sed sawat. Aso kinosondoton kabarasan di Laki dilo, ad buluntung kaka. Miitiimpak i Laki ad buluntung.

Adi, nokorikot silo, m̄inangakan nee Laki. Minangakan, nakaakan, minonguus dit tobu, nokoous dit tobu, minonigup, minongingat. Adi, nokeenggat nopom nokosigup ilo, minamanaw nee Laki, dot aso kinorikoton balaay di Laki diri, sid pomogunan di Timpusod do Wonuwo. Adi, ba minumpitak d̄ino bo i Laki sid sosogoon di Timpusod do Wonuwo kaka. (Minumpitak nopo it kalu ong sinumondot gaam rinumikot.)

Adi, nokorikot siri nga minonginakan-i i Laki. Nakaakan, nokeenggat, nokosigup, minamanaw no kabarasan dot mooy sid kaawalayan tu ilo binatang bala iri kinorikoton di Laki. Adi, korikot siri kabarasan, waro ot tongo tanganak dot momomintubaw. Kokitanay dit tongo katanganakan kabarasan i Laki, minanangkus do muli dot minongoy sid di Timpusod do Wonuwo kaka. Ka dit tongo katanganakan, “Maman, maman,” ka, “waro ot tulun soolo ad natad,” ka di katanganakan kakaka. “Mm, oo tulun ka duyu pogiay dot aa-gaam-ko yambaya Laki beelo modsinuut dat tontog,” ka di Timpusod. “Nga, owito duyu siti,” ka.

singgahilah saya wahai angin,” kata Laki.

Sebaik sahaja Laki selesai mengucapkan demikian maka datanglah kegelapan menyelimuti bumi seakan-akan pada malam hari. Dan ketika dilihat oleh Laki maka ada terdapat tujuh buah mata angin yang sama terangnya dengan terik matahari di sebelah. Apabila angin itu bertiup maka disinggahilah Laki oleh angin itu sehingga Laki kelihatan seakan-akan anak api yang diterbangkan di udara. Tiada tempat lain Laki mencecah adalah di atas pelangi. Laki kini berada di atas pelangi.

Sesampainya di sana, Laki makan lagi. Selepas makan nasi, Laki memakan tebu. Selepas makan tebu, Laki pun menghisap kirai tembakau dan makan pinang. Selepas semuanya itu, Laki meneruskan perjalanannya semula, dan tiada lain yang didatangi oleh Laki adalah di perkampungan si Akar Tunjang Dunia. Sesampainya di sana, Laki pun pergilah dengan perlahan di tempat si Akar Tunjang Dunia mengambil air.

Sebaik sahaja sampai di situ, Laki pun makanlah. Selesai makan nasi, makan pinang, menghisap kirai tembakau, maka berjalanlah Laki menuju ke perumahan sebab tempat di mana Laki sampai itu adalah rumah panjang. Jadi kononnya, ketika Laki tiba di situ, ada terdapat kanak-kanak yang bermain gasing. Ketika para kanak-kanak itu ternampak Laki maka berlarianlah mereka pulang untuk pergi ke rumah si Akar Tunjang Dunia. Kata para kanak-kanak itu, “Pakcik, pakcik, ada orang di perkarangan rumah,” lapor mereka. “Hmm, ‘Orang,’ kamu kata, padahal itu adalah si kawan Laki yang menyusuli gendangnya,” kata si Akar Tunjang Dunia. “Tapi, kamu ajaklah dia ke sini,” katanya lagi.

No sooner had Laki spoken than it became dark like night. Laki looked and saw what looked like seven whirlwinds in the west. Then that wind blew, and came upon Laki and he was like a spark from a fire carried up. He landed in none other place than on a rainbow. Laki was on top of a rainbow.

When he got there, Laki ate. Having eaten, he chewed sugarcane, smoked and chewed betelnut. Having chewed betelnut and smoked, Laki set off. He arrived at none other than the Taproot of the world. Then he went to the water fetching spot of Taproot of the world.

When Laki got there he ate. He ate, chewed betelnut, smoked, and walked on to go to the housing area because he had arrived at a longhouse. When he got there, there were some children playing with spinning tops. The children there saw Laki and ran to go home to Taproot of the world. The children said, “Uncle, uncle, there is a person over there in the yard.” “Oh, you called him a person, whereas that is our friend Laki chasing after his drum,” said Taproot. “Bring him here.”

Om korikot balaay nga okon-i-ko minangan orumato di Timpusod, naa minilawan nōono yoalo. Om pilawan kabarasan di Laki om i Timpusod, nunu ong i Timpusod dino nga sagay-ko ingaranan di Timpusod do Wonuwo ka pogi, pahlawan. Ka di Timpusod do Wonuwo, “Ikaw dino oy ambaya, nunu oh mangan nu dino?” ka di Timpusod. “Aso-i,” ka di Laki. “‘Aso-i,’ kanu dot, elaan ku-i not tomodon nu dino; modsinuut koh dat tontog nu,” ka di Timpusod, “nga, okon-ko aaku po itaak dikaw, itaak ku-i dikaw at tontog nu nga milawan kito po,” ka di Timpusod. Ba, “Amu,” ka di Laki, nga mimang-ko iri no tomodon yo. Tu aa-yo-i adapat do manganu ong kon-i-ko milawan. Na terpaksa minilawan.

Na ka di Timpusod, “Ba ambaya Laki, isay oh gulu dito?” ka. “Ay, ikaw no bo,” ka di Laki. “Ay amu, ikaw neeno tu ikaw ot ara'at oh ginawo, tu mongongoy koh dat tontog nu,” ka di Timpusod.

Om songgolo kabarasan di Laki ti tawak di Timpusod do Wonuwo nga inturu mikorowolis sid tawak di Timpusod do Wonuwo. Om poloposo kabarasan di Laki sid kotud nga sinumiliw do gana ka. Pooloposo no sid gana nga sinumiliw do kotud. Poloposo sid dalamas nga sinumiliw do weeg kaka.

Adi, ka di Timpusod, “Kukuro oy ambaya, sumuli oku ko amu?” ka di Timpusod. “Ay, adat do kusay,” ka di Laki, “nokuro tu aa sumuli?” ka. Naa, mamangay balaay songgolo di Timpusod do Wonuwo ti tawak di Laki diti, nga sabaat no nokopintutuk dit tawak di Laki ti tunturu di Timpusod. Om poloposo di Timpusod i Laki sid

Akan tetapi, ketika Laki sampai di situ, si Akar Tunjang bukannya menyambut dia dengan hormat, malah mereka berlawanan pula. Apabila Laki dan Akar Tunjang berlawanan maka kalau Akar Tunjang ini, itulah sebabnya dia dinamakan Akar Tunjang Dunia sebab dia adalah pahlawan. Kata Akar Tunjang Dunia, “Kau itu, kawan, kau mahu buat apa itu?” tanyanya. “Tiada juga,” jawab Laki. “Kau kata, ‘Tiada juga,’ tapi saya tahu juga apa tujuanmu itu, kau mahu menyusuli gendang mu. Tapi bukannya saya tidak mahu bagi dengan kau, saya akan bagi juga gendangmu itu, tapi kita berlawanan dulu,” katanya. “Tidak,” jawab Laki, tapi memang itulah tujuannya. Sebab dia tidak dapat mengambil gendang itu kalau bukan berlawanan. Nah, terpaksa berlawanan.

Jadi, kata Akar Tunjang, “Hah, Laki, siapa di antara kita yang duluan?” tanyanya. “Kaulah,” jawab Laki. “Eh, tidak, kaulah itu sebab kau yang jahat hati, sebab kau mahu mengambil gendangmu,” kata Akar Tunjang.

Lalu Laki pun mencekak pinggang si Akar Tunjang Dunia, maka tujuh kali jarinya berkeliling pada pinggang si Akar Tunjang Dunia. Kemudian Laki menghempaskannya pada bukit maka bukit itu telah menjadi rata. Dihempaskan pada tanah rata, maka tanah rata itu telah menjadi bukit. Lalu dihempaskan pula pada batu dinding maka batu dinding itu telah menjadi air.

Lalu, kata si Akar Tunjang, “Bagaimana, kawan, saya membalas atau tidak?” tanyanya. “Eh, adat bagi lelaki, kenapa tidak membalas?” jawab Laki. Lalu, ketika si Akar Tunjang Dunia mencekak pinggang Laki maka sedikit sahaja jarinya dapat mengelilingi pinggang Laki. Kemudian, ketika si Akar Tunjang

So Laki came to the Taproot, but he did not honor him, rather they fought. Laki and Taproot fought. He was named Taproot of the world because he was a champion. Taproot of the world said, “You friend, what are you doing?” “Nothing,” said Laki. “You say ‘nothing’ whereas I know your purpose was to chase that drum, but I’m not giving it to you,” said Taproot. “I’ll give it to you but we must fight.” “No that’s not what I was after,” said Laki when in fact it was. For he couldn’t get it without fighting. So he was forced to fight.

So then Taproot said, “Alright friend Laki, who goes first?” “You go first,” said Laki. “No, you first because you are the one who is offended, because you are trying to get your drum,” said Taproot.

Then Laki grabbed Taproot of the world’s waist and squeezed, and his fingers wrapped around his waist seven times. Then Laki slammed him into a hill and it became flat land. He slammed him into flat land and it became a hill. He slammed him into a rock face and it turned to water.

So then Taproot said, “Should I now take a turn, friend?” “That’s the custom of men,” said Laki, “why would you not take a turn?” So Taproot grabbed his waist, and he his fingers nearly wrapped around his waist. Then he slammed Laki into a hill, but it only partly became flat land. He

kotud nga sabaat no sinumiliw do gana ka. Poloposo sid gana nga sabaat no sinumiliw do kotud kabarasan. Om poloposo sid dalamas kabarasan nga sabaat no sinumiliw do weeg i dalamas. Na om polimpupuay kabarasan di Timpusod dit madi ka, ilot karis, o nga nopituru i Laki. Om unengkuriabay di Timpusod dit sigar yo nga turu-turu neenan nôono reetan di Laki.

Adi ka di Timpusod, “Iti diti oy ambaya,” ka, “ogumu koh no,” ka, “na mîilawan kito no tu ogumu no koruang nu,” ka di Timpusod. “Ay amu,” ka di Laki, “kuoyon poma dîinoy ambaya, dikaw no at tontog,” ka di Laki, “nga ino po, ulito pee masa ku,” ka, “tu aakii engin diti dot ugu diti oh koogumu ku,” ka di Laki. Naa mâangay no bo kembagu unengkuriabay di Timpusod di sigar yo, nokuro tu ongko songinginan po dîinee Laki, dot orukûung nee Laki.

Mâangay no dîino tongkongo di Timpusod iri; it takod nga nagatan, i longon nga nagatan. Ong tadlaw, paangalaasan do gangot, sodoy nopo podsubaan do salong. Tu ino salong ka dino, ong i muula tu ongo minyak tana nga aaso po, apalagi ong karon nga aso-i. It ingaranan do salong ka it pulut dot kayu ot onuwon dot lampu. Adi, siri no ot poodsubaan it solot di Laki. Naa nunu po dîino ong i Laki diti nga ugu-po-ko pinuobo do rokot ti pinuobo di Laki. Napatay pot amu do koorukung.

Na oguli ku po dîino om Yoduw, leleed di Laki balaay diri do maapanaw, nosusu nôono Yoduw. Om ponusu balaay Yoduw diri nga minitilombus-i sid susut ka it tanak tu aso taap dit tontok, nosorob. Antad sid taap om nosorob sampay it kinowilion yo.

menghempasnya pada bukit, maka sedikit saja yang menjadi rata. Dihempaskan pada tanah rata, tapi sedikit saja yang menjadi bukit. Lalu dihempaskan pula pada batu dinding, tapi batu dinding itu sedikit saja yang menjadi air. Kemudian si Akar Tunjang memotongnya pula dengan kerisnya, maka Laki terpotong tujuh keratan. Dan apabila si Akar Tunjang mengibasnya dengan sigarnya maka kini tujuh orang yang bernama Laki.

Lalu, kata si Akar Tunjang, “Sekarang ini, kawan, kau ramai sudah, jadi kita berlawan lagi sebab ramai sudah kawan kau,” katanya. “Ah, tidak,” kata Laki, “apa boleh buatlah, kawan, kau punyalah gendang itu. Cuma, kembalikan saya pada yang asal sebab saya tidak suka keadaan saya begini ramai,” kata Laki. Oleh itu, si Akar Tunjang pun mengibasnya semula dengan sigarnya, maka kini Laki tinggal seorang lagi, dengan keadaanya yang sudah sangat lemah.

Lalu, si Akar Tunjang pun mengikat Laki; kaki diikat, tangan pun diikat. Kalau waktu siang, Laki digunakan sebagai tempat memotong kayu api, waktu malam pula, Laki digunakan sebagai tempat menyalakan damar. Sebab damar itu, kalau zaman dulu belum ada minyak tanah, jauh sekali dengan letrik, memang tiada, maka damarlah yang digunakan sebagai pelita. Jadi, di belakang Lakilah tempat menyalakan. Nah, apalagi dengan Laki ini, nafasnya hanya tinggal seperti nafas sejenis ikan sungai. Mati saja tidak dengan keadaannya yang lemah.

Nah, berkenaan dengan Oduw pula, beberapa lama selepas pemergian Laki, bersalinlah Oduw. Apabila Oduw bersalin, maka bayinya terjatuh terus ke bawah sebab tiada atap di atasnya, atapnya hangus. Hangus dari atap sehingga lantai tempat dia diletakkan. Hangus

slammed him into flat land and it only partly turned into a hill. He slammed him into a rock face and only a bit became water. Then Taproot chopped him up with his kris and he was in seven pieces. Then Taproot fanned him with his headcloth there were seven people called Laki.

So Taproot said, “Now the situation is that you are lots of people. Let’s fight now because you have lots of companions.” “No thank you,” said Laki, “you can have the drum, just restore me, because I don’t like being multiple people.” So Taproot fanned him again with his headcloth, and he became one person again, but very weak.

Then Taproot tied Laki up, with his hands tied together and his feet tied together. In the daytime he used Laki as a chopping block for firewood, and at night as a place to burn torch material. For in the past they had torches, not yet having kerosene, how much more electricity. What was called a torch used tree sap as a lamp. So they lit it on fire on Laki’s back. As for Laki his breathing became intermittent like a Borneo sucker. He was all but dead with his great weakness.

Let’s go back to Oduw. When Laki was gone travelling a long time, Oduw gave birth. And when the boy was born he fell down to under the house, because there was no roof over it, it burned up. Both the roof and the place the baby was laid

O nosorob dit tanak kabarasan. Adi, ongôoyo no dîino di Oduw kabarasan iri om maay no impusaday kaka. Adi, ii nopo it tanak, kusay ka.

Ontok nopo dit toolu di niwansuk di Laki dit tâantad yo, tinolidan-i ong tinolidan nga orûuurukung oh tolid dot osisilow no kaka, meeruruyow no.

Na ii nopo tanak dineeri, kodung-ko neempusadan, boyuko no di Oduw. Adi, nabayuk-i, “Naru ku pod suusundu, ong boyukon indongon ku nopo Yoto nga mosik om mokianu dot takanon,” ka di Oduw. “Mosik om mokianu do santut,” ka. Ka pod-boros kabarasan ilo om monginggoruk kiawi ot togot dat walay di Laki do koo'olong do modop.

Adi, om kopolik kabarasan ilo, “Idi, taakay oku takanon,” ka, “taakay oku dot santut,” ka. Santut ong i muula tu aso-i ot tongo soruway. Naa, mâangay no beeri paakano di Oduw. Nakaakan nopeelo, taakay no dot santut kabarasan. Na, ilo dilo agâagayo no dîino at tanak ka tu mad-ko kikiyapan kukutaban-i ah koyuwan do sumurut.

Adi, wooy opo kabarasan dit agâagayo no dinee tanak, tu aa-i oleed gumayo, kawantay no dîino do sopuk ka. (Komoyon do kawantay do sopuk ka, bujang no. Ong it tongo mananansawo no nga obbuli no manansawo.) Om minongoduat dîino it tanak ong isay ot tama. “Ay,” ka di Oduw, “asot tama nu dinoy Oto,” ka. “Ay, amu,” ka dit tanak, “isay ma tulun dot aso tama?” ka. “Ay aso tama nu dinoy Oto, linumoput koh sid pampang,” ka di Oduw. Nga mongoduat-i it tanak, “Potuduku dogon, isay ot tama ku,” ka. Na oleed kabarasan ilo do mongoduat

oleh si anak. Lalu, Oduw pun mengambil anak itu dan memotong tali pusatnya. Anak itu adalah lelaki.

Berkenaan dengan kayu penumbuk padi yang dipacakkan oleh Laki dahulu, bertunas tu bertunas juga tapi tidak subur dan tunasnya pun kuning, hampir-hampir mati.

Nah, berkenaan dengan anak itu, sebaik sahaja tali pusatnya dipotong maka Oduw pun menbuainya. Sesudah dibuainya, “Wahai kuasa ajaibku, kalau saya buaikan ayunkan si Oto ini maka apabila dia terjaga nanti, dia akan meminta nasi,” kata Oduw. “Terjaga dan meminta cawat,” katanya. Nah, sebaik sahaja mengatakan demikian maka berdengkurlah semua ikatan rumah Laki kerana nyenyaknya anak itu tidur.

Lalu, kononnya ketika anak itu terjaga, “Ibu, beri saya nasi, beri saya cawat,” pintanya. Kalau zaman dulu, cawatlah sebab bukannya ada seluar. Oleh itu, Oduw pun memberinya makan. Selepas makan, diberinya pula cawat. Nah, anak itu kini sudah besar sebab bagai dikipas-kipas badannya membesar.

Jadi, apabila anak itu sudah besar, sebab tidak lama juga dia membesar, sudah dapat mengangkat sumpit. (Maksud sudah dapat mengangkat sumpit ialah sudah bujang. Kalau mahu kahwin pun boleh kahwin sudah.) Maka bertanyalah anak itu siapa ayahnya. “Eh,” kata Oduw, “kau tiada ayah itu, Oto,” katanya. “Ah, tidak,” balas si anak, “siapakah orang yang tidak mempunyai ayah?” katanya. “Eh, kau tidak berayah itu, Oto, kau keluar dari batu,” kata Oduw. Tapi anak itu terus juga bertanya, “Tunjukkan pada saya, siapa ayah saya,” katanya. Nah, agak lama juga

burned up [from the glory coming from the child]. So Oduw went and got him, and cut the umbilical cord.

As for the pestle that Laki planted in the ground before leaving, it did sprout but the sprout was yellow and wilting.

When the child had had his umbilical cord cut, Oduw put him in a swing. While he was being swung, Oduw said, “May my supernatural powers extend, when I swing my son, may he wake up and ask for rice. May he wake up and ask for a loincloth.” When she had thus spoken everyone in Laki’s longhouse began snoring, because of their deep sleep.

Then the child awakened and said, “Mother, give me rice, and give me a loincloth.” In the old days they wore loincloths because there were no pants. Then she fed the baby. After feeding him she gave him a loincloth. Then the child got big, growing like a fanned fire.

So then the child grew big; he rapidly got big, able to shoot a blowgun. (The meaning of able to shoot a blowgun is that he was past puberty. As for matters of marriage, he could now marry.) The boy asked who was his father. “Oh, you have no father son,” said Oduw. “No,” said the boy, “what person has no father?” Oduw said, “You have no father, son, you exploded out of a stone.” Still the boy said, “Show me who my father is.” He asked for a long time and finally Oduw said, “Actually son you have a

om minangan nogi poboroso di Oduw, “Sabanar no toy Oto om ki-tama kee to dino, nga totomodon ku no dot aaku-i iboros dikaw tu aso siti,” ka di Oduw. “Songo yamo?” ka dit tanak om.

Ba tinuturan no bo d̄ino di Oduw iri antad dit timpu'un sampay it kojodian dit notilib it tontog, om it minodsinuut no dinee Laki, om i minangan powonsuko di Laki it toolu. “Tu yaamo nu nopo, waro ot tontog doo, maay nopo om paatago no ad tinungusan, notilib do sarup,” ka di Oduw, “adi minonusuut dit tontog,” ka. “Nga it t̄antad di amo nu do minonusuut dot tontog, pinowansuk dot toolu. Ka nopo di boros di amo nu, ‘Ong iwansuk ku tit toolu diti om toolidan om olonug ot toolid, na aa-i oleed om kooli oku no,’ ka di amo nu,” ka di Oduw. “‘Kodung ong iwansuk ku iti om toolidan nga osisilow no, na kooli oku poma nga oleled t̄omod om kooli oku nogi,’ ka di amo nu,” ka di Oduw.

“Ay doo,” ka dit tanak, “nga ino nopo, awal-awal po do suuwab, mangansak, tu umbalay ku po do monusuut yamo,” ka. Dot ii nopo balaay i ngaran diri ong elaan no, i Leeng ot pinongingaranan di Oduw.

Adi, ba ososopung po bo di minsasarap iri, ponorimo no Yoduw. Asal ong nokopongo mangansak, pongolopot turu, panganu dot laalangod do rugading turu, om pongolumbid om turu, pangapug om turu, posuwango nogi do basung kaka. Adi, pam̄anaw no dineeri kabarasan i Leeng.

Iri nga kaanaman do maapanaw kabarasan, sumampot po di kumoturu om nokorikot no do kotud kaka. Korikot siri, minogom

anak itu bertanya barulah Oduw mengatakan, “Sebenarnya, Oto, kau ada ayah juga, tapi ibu sengaja tidak mengatakan pada mu sebab dia tiada di sini,” kata Oduw. “Ayah di mana?” tanya anak itu.

Lalu, Oduw pun menceritakan dari mulanya sehinggalah pada peristiwa gendang itu diterbangkan, dan Laki telah pergi menyusuli, dan berkenaan dengan kayu penumbuk padi yang dipacakkan oleh Laki. “Sebab, ayah kau itu mempunyai gendang. Ayahmu telah menyimpan di bawah bumbung tapi telah diterbangkan oleh angin. Jadi ayahmu telah pergi menyusuli gendang itu,” cerita Oduw. “Tapi, sebelum ayahmu pergi menyusuli gendang itu, dia telah memacakkan kayu penumbuk padi. Kata ayahmu, ‘Kalau saya pacakkan kayu penumbuk ini dan bertunas dengan tunas yang subur, maka tidak juga lama saya dapat pulang. Tapi kalau saya pacakkan ini dan bertunas dengan tunas yang kekuningan maka walaupun saya dapat pulang tapi mungkin agak lama baru saya dapat pulang,’ kata ayahmu,” sambung Oduw.

“Oh ya,” kata si anak, “oleh yang demikian, awal pagi esok, ibu masaklah, sebab saya mahu cuba menyusuli ayah,” katanya. Padahal kalau diketahuilah, nama yang diberikan oleh Oduw kepada anak itu ialah Leeng.

Jadi, awal pagi lagi pada keesokan harinya, memasaklah Oduw. Sebaik sahaja selesai memasak, Oduw pun menyediakan nasi bungkus sebanyak tujuh bungkus, tebu berjalur tujuh ruas, kirai tembakau tujuh batang, sirih kapur tujuh, lalu memasukkan ke dalam sekutan. Sesudah itu, pergilah Leeng.

Itupun Leeng telah mengambil masa selama enam hari mengharungi perjalanan dan apabila tiba pada hari yang ketujuh maka sampailah dia

father, but the reason I didn't tell you is that he is not here.” “Where is my father?” asked the boy.

So then Oduw told the story from the beginning until the drum was blown away and Laki pursued it, and he planted the pestle. “For you father had a drum, and stored it in the rafters, and it was carried away by the wind. So he chased the drum. On the way out chasing the drum, he planted a pestle. You father said, ‘When I plant this pestle, if it sprouts and the sprout is healthy, I will return after not too long. If I plant this and sprouts and is yellow, even if I return it will be a long time probably,’ said your father.”

“Oh my,” said the boy, “so then, early tomorrow morning, cook, because I am going to try to follow after father.” The boy's name was Leeng.

Very early the next morning Oduw cooked. As soon as she finished cooking, she wrapped seven rice packs, put in seven stalks of sugarcane, rolled seven cigarettes and made seven packs of betelnut chew. She put them in a backpack basket. Then Leeng set off.

After six days of walking, and on the seventh day he arrived at a mountain. Then Leeng sat down there and ate.

po d̄fino i Leeng kabarasan diri minangakan. Nakaakan-i, minongingat, minonigup no, om minonguus dit laalangod dit rugading. Na nopongo nopeeri minonginloow no d̄fino dot sarup i Leeng, “Omboy sarup dit ologod,” ka, “omboy ribut dit o'uwor,” ka, “minomulu do tonggilan, minomuak do rodokon, minonguntiwak dot sapang,” ka.

Adi kabarasan n̄oneelo om, m̄f̄ilo po kabarasan om otuwong. Otuwong d̄fineeri kabarasan om mad-ko sodoy kaka. Om intangay kabarasan di Leeng sid kotonobon nga turu-turu ot mato do sarup kabarasan. Ba, om tootongus n̄ono bala iri om ambayo banar-i i Leeng nga mad-i-po-ko laalalatu sor̄iid sawat kabarasan. Om kosondot nga sid buluntung kabarasan. Miitimpak i Leeng sid buluntung.

Naa, om ponutudlung d̄fino kabarasan i Leeng sitid tatana'on nga intatangan di Leeng i Laki dot iso duwo po pinuobo, mad-i-po-ko tondulungung i Laki. “Ay, osisian koh no dinoy amo,” ka di Leeng.

Adi, nokeenggat-i om nokosigup iri, nakaakan, minumpitak no sid sosogo'on di Timpusod do Wonuwo. Adi, korikot-i siri, waro ot songogomogom siri kabarasan ot kusubung, om pititilombuso do monginum kabarasan nga, ‘Tiloguk nogi om tagawo, alamow po polombusan’ naawi. Adi, om tuop kabarasan sid talaga, minisinsiliw dot kilaw. Nga kilaw iinsan-i kabarasan nga, mantad sid talaaga om kilaw sampay sid walay di Timpusod.

Adi, om kokitanay di katanganakan, “Maman, maman,” ka di katanganakan, “kilaw om kilaw. Nga ontod dit indongo

pada sebuah bukit. Sesampainya di sana, Leeng telah duduk berehat dan makan. Selesai makan nasi, dia pun memakan pinang, menghisap kirai tembakau, dan memakan tebu berjalur itu. Nah, selesai semuanya itu, Leeng pun memanggil angin, “Wahai angin yang kuat, wahai taufan yang kencang, yang telah menerbangkan pokok, yang telah mencabut tumbuhan, yang telah mengumbutkan sejenis pokok tinggi,” kata Leeng.

Lalu kononnya tiba-tiba dunia menjadi gelap. Dunia menjadi gelap seakan-akan hari sudah malam. Ketika Leeng memandang di sebelah barat, maka dia mendapati bahwa ada tujuh buah mata angin. Nah, apabila angin bertiup maka disinghailah Leeng dan Leeng kelihatan seakan-akan anak api di atas awan. Dan ketika Leeng tercecah, dia telah tercecah di atas pelangi. Leeng kini berada di atas pelangi.

Nah, ketika Leeng memandang ke bawah maka Leeng mendapati bahwa nafas Laki tinggal tercungap-cungap lagi, dan keadaannya seakan-akan sejenis haiwan yang lemah. “Hai, kesianlah dengan kau itu, ayah,” kata Leeng.

Jadi, selesai sahaja makan pinang dan menghisap kirai tembakau dan makan nasi, bergeraklah dia ke tempat si Akar Tunjang Dunia mengambil air. Sesampainya dia di sana, ada terdapat botol di situ, Leeng terus meneguk airnya maka, ‘Bunyi tegukan dengan biji sejenis kayu, masih licin lagi di terusan’, habis. Kemudian, dia masuk ke dalam perigi dan menjelma menjadi semut. Tapi semutnya bukan main banyak lagi sebab ia memenuhi kawasan perigi sehingga di rumah si Akar Tunjang.

Lalu, apabila para kanak-kanak melihatnya, “Pakcik, pakcik,” kata mereka, “banyaknya semut. Tapi sejak saya diayun dibuai oleh ayah

Having eaten, he chewed betelnut, smoked, and chewed a stick of sugarcane. When that was done Leeng summoned the wind, saying, “Oh strong wind, oh strong hurricane, which blew away trees, which pulled up plants, pulled out tall trees, which blew in the middle, which stopped at ***, stop by me oh wind.”

Then it grew dark. When it was dark it was like night. Leeng looked to the west and saw seven whirlwinds. They blew and hit Leeng directly, and he was carried up like a spark from a fire. He landed on a rainbow. Leeng was on top of a rainbow.

So Leeng looked down to the ground and saw Laki barely breathing, like a ***. “Poor father,” said Leeng.

So he chewed betelnut, smoked, ate and went to the water fetching spot of Taproot of the world. When he got there, there was a bottle sitting there, and he went ahead and drank. Gulp gulp and it was gone. Then he jumped into the well, and became a lot of unique ants. From the well there were ants all the way to Taproot’s house.

When the children saw it, they said, “Uncle, uncle, nothing but ants. From the time I was cradled by my mother and

oyuno oku di idi om yamo, aaku insan kokito do kilaw dot ugu dilo koogumu,” ka. Tu kapada tuturan, gisom sid totud oh kaakapal do kilaw kiawi. “Mm,” ka di Timpusod, “kilaw, ka duyu pogiyay dot aa-gaam-ko yambaya Leeng beelo modsinuut di ambaya Laki,” ka. Mm, nelaan-i. Adi, tonos ka-i diino di kilaw, aso no. “Ay, elaan oku-i gaam diti?” ka di Leeng.

Pisingsiliw no kembagu, tangkalama'ay. Dot ay ongo-gagayo bo tangkalama'ay dot atâatantu oh koogumu, okon-i-ko iso no. Iri nga masam-kee kilaw no koogumu. Om kokitanay di katanganakan, minigugusa do muli sid walay kabarasan, minongoy sid di Timpusod. “Maman, maman,” ka, “tangkalama'ay iinsan-i ilo oy maman nga antad dit indongo oyuno oku di idi om yamo, aakii insan kokito dot ugu dilo koogumu do tangkalama'ay,” ka. “Mm, tangkalama'ay ka duyu pogiyay oy anak-anak dot yambaya Leeng tōo beelo modsinuut di aman Laki,” ka. “Ay, nu-i keeti ot silion ku dot aa elaan?” ka di Leeng. Adi, gūuli no kembagu.

Adi, pagka om kilaw nga elaan-i, tangkalama'ay nga elaan-i, kikiwa nopo di Leeng om pisingsiliw dot silong. Pisingsiliw do silong, aa-no minisasala tit silong dot sid lamin di Timpusod do Wonuwo ot niyonon. Om kokitanay di sawo di Timpusod, “Ades oy wawayoy,” ka, “kenginan ku ilot tombolog,” ka. “Onuwo po dogo ilo,” ka. Onuwo no di Timpusod, na waalay do pooiyanan sid saaw yo modop. Oo, tu aa koyuu di sawo. “Na, kalu ong aaku nelaan gaam dino,” ka di Leeng.

Adi, na siri no. O, pogigintong

dan ibu, saya tidak pernah melihat semut yang sebanyak itu,” kata mereka. Sebab menurut cerita, banyaknya semut itu boleh mencecah sehingga ke paras lutut. “Hm,” kata si Akar Tunjang, “semut, kamu kata, padahal bukankah itu adalah sahabat Leeng yang mahu menyusuli sahabat Laki,” katanya. Hm, ketahuan juga. Jadi, lenyaplah semut-semut itu, tiada sudah. “Eh, saya ketahuan juga agaknya ini?” kata Leeng.

Kemudian Leeng menjelma lagi menjadi lipan. Lipan ini besar-besar belaka dan sangat banyak, bukan seekor saja. Ia sama banyak dengan jumlah semut. Lalu, apabila para kanak-kanak melihat lipan itu, mereka terus lari berkejaran pulang ke rumah dan pergi kepada si Akar Tunjang. “Pakcik, pakcik,” kata mereka, “lipannya banyak sangatlah. Tapi sejak saya diayun dibuai oleh ayah dan ibu, saya tidak pernah melihat lipan yang sebanyak itu,” katanya. “Hm, lipan, kamu kata, padahal bukankah itu adalah sahabat Leeng yang mahu menyusuli pakcik Laki,” kata si Akar Tunjang. “Eh, saya mahu menjelma menjadi apa juga ini baru saya tidak ketahuan?” kata Leeng. Lalu berpatah balik.

Jadi, oleh kerana semut pun ketahuan juga, lipan pun ketahuan juga, maka dengan semena-mena Leeng telah menjelma menjadi burung nuri. Apabila Leeng menjelma menjadi burung nuri maka tidak salah-salah lagi, burung nuri itu terus masuk ke bilik tidur si Akar Tunjang Dunia. Ketika isteri si Akar Tunjang melihat burung nuri itu, “Aduh, abang, saya sukalah burung itu. Tolonglah ambilkan untuk saya,” katanya. Oleh itu, si Akar Tunjang pun mengambilnya dan membuatkan sangkar di atas tempat tidurnya. Sebab isterinya sayang dengan burung nuri itu. “Nah, kali ini saya tidak ketahuan,” kata Leeng.

Jadi, kini Leeng sudah berada di

father, I never saw that many ants.” According to the story, the ants reached as high as your knees. “Mm,” said Taproot, “you said they were ants, that is friend Leeng coming after Laki.” He knew. So then the ants disappeared and were no more. “Have I been found out?” asked Leeng.

He morphed once again and became centipedes. They were big centipedes, with huge numbers of them; not just one. They were like the numbers of ants. When the children saw them, they ran to their houses, and went to Taproot, saying, “There are centipedes that from the time of being cradled by my mother and father I have never seen so many centipedes.” Timpusod said, “You said ‘centipedes’ children whereas that is friend Leeng coming after his father.” Leeng said, “What can I morph into that he won’t know it is me?” So he turned back into himself.

So since he knew who the ants were, and he knew who the centipedes were, Leeng decided to turn into a parrot. The parrot went nowhere else but into Taproot’s bedroom. When Taproot’s wife saw it, she said, “Oh my warrior, I want that bird. Get that bird for me.” Taproot grabbed it and made a place for it above his bed, since his wife couldn’t bear to lose it. “Maybe I won’t be recognized,” said Leeng.

So there he was. So then

balaay d̄ino i Leeng diri nga maataayid ti tontog sid saaw di Timpusod. “Ino balaay oh suusuuton di amo,” ka di Leeng. “Ino balaay oh pineeyanan,” ka.

Adi, ba minodop d̄ino beeri, sodoy d̄ino. O nga, tanga sodoy nogi iri minusik nee Leeng. Minosik nee Leeng, minisingsiliw waagu dot tulun, onuuwo no it tontog om maay pataamo, om i Laki. Naa i Laki nga mogom-ogom sid toning di Oduw, it tontog nga mogom-ogom sid toning di Oduw. M̄angay no sosopo di Leeng ti timpurulu di Timpusod, om indo'o no. Adi nunu-i, awal-awal po waro no ot tongo tanganak dot mitubaw. Adi, ka di Leeng, “Dii poy katanganakan kow om, boroso duyu no dogon i ambaya Timpusod, peendo'o duyu no dogon tu magaago oku muli,” ka di Leeng.

Adi, minongoy no d̄inet katanganakan sid di Timpusod, maay no poboroso. Om kelaay di Timpusod, intangay tit tontog nga aso no siri. Intangay i Laki nga aso no siri. “Ades,” ka di Timpusod, “apapalad koh no dinoy ambaya tu minaan oku dikaw akalay,” ka. “Ong kon-no-ko nakalan oku dikaw, aa-po elaan,” ka. “Nga kukuro-i kukuro ino nga adat do kusay,” ka di Timpusod, “miumbal po,” ka.

Adi, kendoo d̄ino i Timpusod. “Ades,” ka di Timpusod, “apapalad noy ambaya tu minaan oku dikaw akalay,” ka. “Ong aaku no minaan akalay dikaw, aa-po elaan,” ka di Timpusod. “Ba, pagka om ara'at oh ginawo nu boy ambaya, sera po?” ka di Leeng. “Maay no,” ka, “ikaw no gulu tu ara'at oh ginawo nu kon di naanu ku it tontog om yaamo,” ka di Leeng. “Ikaw no gulu,” ka di

situ. Lalu, apabila Leeng memandang di sekeliling maka dia mendapati bahawa gendang ayahnya tergantung di atas tempat tidur si Akar Tunjang. “Itu rupanya yang ayah mahu sangat,” kata Leeng. “Di situ rupanya ia disimpan,” katanya lagi.

Jadi, tidurlah mereka sebab hari sudah malam. Akan tetapi baru sahaja tengah malam, Leeng sudah bangun. Leeng telah bangun dan menjelma semula menjadi manusia, lalu mengambil gendang itu dan melemparkannya dan juga Laki. Nah, Laki kini duduk di samping Oduw, begitu juga dengan gendang itu terletak rapi di samping Oduw. Sesudah itu, Leeng menyedut pusar kepala si Akar Tunjang lalu turun ke tanah. Padahal, awal pagi lagi sudah ada kanak-kanak yang bermain gasing. Jadi, kata Leeng, “Wahai anak-anak sekalian, tolonglah katakan pada sahabat Akar Tunjang, suruhlah dia turun sebab saya mahu cepat pulang,” kata Leeng.

Jadi, para kanak-kanak itu pun pergilah kepada si Akar Tunjang dan menyampaikan pesan Leeng. Lalu, apabila si Akar Tunjang mengetahui, maka dilihatnyalah gendang itu, tapi sudah tidak ada di situ. Dilihatnya pula Laki, tapi Laki pun sudah tidak ada di situ. “Alamak,” kata si Akar Tunjang, “bertuah sekali kau kawan sebab kau telah menipu saya. Kalau bukan kerana kau tipu saya, belum tahu lagi. Tapi walau bagaimanapun adat lelaki, cuba dulu,” katanya lagi.

Jadi, sesudah si Akar Tunjang turun, “Cis, bertuahlah kau kawan sebab kau telah tipu saya. Kalau bukan sebab kau tipu saya, belum tahu lagi,” kata si Akar Tunjang. “Baiklah, kawan, oleh kerana kau jahat hati, bila lagi?” kata Leeng. “Lakukanlah. Kaulah yang duluan sebab hati kau jahat ‘kan kerana saya ambil gendang itu dan ayah saya,” kata Leeng lagi. “Kaulah yang duluan,” balas si Akar

Leeng watched, and the drum was hanging over Taproot. “So that is what father was chasing after,” said Leeng. “That is where he keeps it.”

So it became night and he went to sleep. In the middle of the night Leeng awakened. He awakened and morphed back into a human. He grabbed the drum and threw it [all the way back home], and he also threw Laki. Laki was then sitting next to Oduw, and the drum was also next to her. Then Leeng sucked on Taproot’s fontanel and then went down out of the house. Early in the morning there were children playing spinning tops. Leeng said to them, “Children, tell my friend Taproot for me, come out quickly I’m in a hurry to leave.”

So then the children went to Taproot and told him. When Taproot knew about it, he looked for his drum and it wasn’t there. He looked for Laki and he was gone. “Oh my,” said Taproot, “how clever you are friend to have tricked me. Had you not tricked me, you would have found out what I’m made of. But no matter what, we are going to settle this like men. Let’s have it out.

Taproot came down out of the house. He said, “Oh my, you are clever to have tricked me. Had you not tricked me, you would have found out what I’m made of.” Leeng said, “Okay, since you have taken offense, when would you like to settle this? Let’s have at it. You go first since you have taken offense that I got the drum and my father.” “You go first,” said

Timpusod. “Amu, ikaw oh gulu,” ka di Leeng. Om maay di Timpusod songgolo it tawak di Leeng, nga inturu mikorowolis kabarasan. Om poloposo sid kotud, sinumiliw do gana. Poloposo sid gana, sinumiliw do kotud. Om pooliay sid dalamas kabarasan nga sinumiliw do liwotung i dalamas.

Adi, “Ba ambaya, ikaw po,” ka di Timpusod. “Oo,” ka di Leeng. Om mangay kabarasan songgolo ti tawak di Timpusod nga sabaat no nokotutuk tit tunturu di Leeng. Om poloposo sid kotud kabarasan nga sabaat no sisinumiliw do gaagana. Poloposo sid gaagana nga sabaat no kikinumotud. Om pooliay sid dalamas kabarasan nga sabaat no ot weweeg di dalamas.

Adi, “Ba, ambaya,” ka di Leeng, “kukuro?” ka. “Ba, tidaapa no,” ka di Timpusod, “kuoyon poma naakalan oku dikaw,” ka. “Ong amu oku nogi naakalan dikaw, aa-po elaan dot oowit nu do muli yamo nu om it tontog ko nunu,” ka di Timpusod, “nga apa buli buat nakalan oku dikaw, tidaapa no,” ka.

Adi, na iri no beeri, nakala no d̄fino i Timpusod, nakamanang i Leeng. Naa, salapas iri nokopilawan yoalo, na i Leeng nga minuli no d̄fino. Adi, nokooli po dineeri nokopitotomumung yoalo duwo koyuwan, om it tontog nga noongoy no. Na aaku no elaan dot ki-ompus po ko tombo, ino no norongow ku laa. Adi, nakaa nopom nakaa, noompus.

Tunjang. “Tidak, kaulah yang duluan,” kata Leeng. Lalu, apabila si Akar Tunjang mencekak pinggang Leeng maka tujuh kali jarinya berputar mengelilingi pinggang Leeng. Dan ketika dia menghempaskan Leeng pada bukit maka bukit itu telah menjadi rata. Dihempaskannya pada tanah rata maka tanah rata itu telah menjadi bukit. Kemudian dihempaskannya pula pada batu dinding maka batu dinding itu telah menjadi tasik.

Kemudian, “Hah, kawan, kau lagi,” kata si Akar Tunjang. “Baiklah,” balas Leeng. Lalu Leeng pun mencekak pinggang si Akar Tunjang, tapi sedikit sahaja jarinya dapat mengelilingi pinggang si Akar Tunjang. Kemudian dihempaskannya si Akar Tunjang pada bukit tapi sedikit sahaja yang menjadi rata. Dihempaskan pula pada tanah rata, tapi sedikit sahaja yang menjadi bukit. Kemudian dihempaskan pada batu dinding tapi sedikit sahaja yang menjadi air.

“Hah, kawan,” kata Leeng, “bagaimana?” tanyanya. “Tidak apalah,” jawab si Akar Tunjang, “apa boleh buat, kau telah tipu saya. Tapi kalau bukan kerana kau tipu saya, belum tahu lagi sama-ada kau dapat membawa pulang ayahmu dan gendang itu atau tidak. Tapi apa boleh buat kau telah tipu saya. Tidak apalah,” tambahnya.

Jadi, demikianlah ceritanya, si Akar Tunjang telah kalah dan Leeng telah menang. Nah selepas mereka berlawan, Leeng pun pulanglah. Jadi, sesudah Leeng pulang dan mereka berdua sudah berkumpul, dan gendang itu pun sudah berjaya diambil, maka saya tidak tahu lagi sama-ada masih ada sambungan atau bagaimana, itu saja yang saya dengar. Jadi begitulah ceritanya, tamat.

Taproot. “No, you first,” said Leeng. Taproot grabbed Leeng’s waist and his fingers wrapped around it seven times. He slammed him into a hill and it became flat land. He slammed him into flat land and it became a hill. He slammed him into a rock wall and it became a pool of water.

Then Taproot said, “Okay friend, now it’s your turn.” “Alright,” said Leeng. Leeng grabbed his waist but could only get his fingers around it a little bit. He slammed him into a hill and it only became a bit flattened. He slammed him into flat land but it only became a bit of a hill. He slammed him into a rock wall but only a bit of the rock wall became water.

Then Leeng said, “Okay friend, what now?” Taproot said, “No problem. In any case I was tricked by you. Had I not been tricked by you, I’m not sure you could have brought your father and the drum back home. But what’s to be done, you did trick me. Leave it be.”

So then that was it, Taproot lost and Leeng won. After they had battled Leeng went home. When he got home the two of them met, and they had the drum back. I don’t know if there is any further ending to it, that is as much as I heard. So with that, The end.

F093-KQR

<p style="text-align: center;">Tinolon do Wulanut it Tongondu</p> <p style="text-align: center;">Tinangon di -- Kg. --, Aribulan --</p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2020</p>	<p style="text-align: center;">Si Gadis Ditelan Ular</p> <p style="text-align: center;">Diceritakan oleh -- Kg. ... Youtube, tarikh</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2020</p>	<p style="text-align: center;">Snake Swallows Girl</p> <p style="text-align: center;">Told by -- -- Village --</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waroo waro ka, piasawo no di Laki om Yoduw ka. Na, piasawo nopo di Aki om Yoduw kabarasan, mĩilo po kabarasan iri om monontiyen Yoduw. Om ponontiyen Yoduw kabarasan, soro-kosusuwo no. Om kosusu Yoduw, tongondu ka. Jadi, na, meleed maagayo ka, mad kikiyapan kabarasan ka dot, sumurut gumayo.</p> <p>Wooy po kabarasan dit pangagaman it tanak, “Idi, idi,” ka dit tanak, “maya oku mongukad do bayag,” ka. “Dii poy akang om, koyon-i maya, sisiti koh-i,” ka. “Ay amu, maya oku,” ka. Na, ka di Aki, “Powoyo ino, ogongis,” ka dit tama. “Dii poy Aki om, kokoyon-i powoyo'o, nu ma tu angatan, sumakit,” ka di Oduw. “Ay amu, maya oku,” ka dit tanak. Mahu tidak mahu minaya no it tanak. Nõono diri kabarasan, na mongukad nõono bo Yoduw di bayag.</p> <p>Adi, ba, “Idi, idi,” ka dit tanak, “mooy oku po ad tisan,” ka, “sumobu oku,” ka. “Õongoy-i toy akang, nunu mat aa-nu kobubulun, agayo koh no dino,” ka di Oduw. “Ay amu oy idi,” ka. “Dot intatangan teekaw, mongukad oku po do bayag tu oleed kito kooli,” ka. “Ay amu oy idi, koruangay oku po,” ka. Na, pagkam aa-i koruangan dit tidi, ongoy no it</p>	<p>Pada suatu hari, berkahwinlah Laki dan Oduw. Selepas mereka berkahwin, tiba-tiba Oduw mengandung. Apabila Oduw mengandung, maka tidak lama kemudian, saratlah dia. Apabila Oduw sudah sarat, maka tidak lama kemudian bersalinlah dia. Ketika Oduw bersalin, dia telah mendapat seorang anak perempuan. Jadi, anak itu makin lama makin besar sebab bagai dikipas-kipas dia membesar.</p> <p>Nah, pada waktu anak gadis itu sudah meningkat remaja, “Ibu, ibu, saya mahu ikut ibu mengorek ubi manis,” katanya. “Aduhai anak, janganlah kau ikut, kau di sini saja,” jawab Oduw. “Ah, tidak, saya mahu ikut juga,” pinta si anak. “Biarkan saja dia ikut, bising,” kata Laki. “Alah, Laki, janganlah biarkan dia ikut, kenapa diajak pula, nanti demam,” kata Oduw. “Ah tidak, saya mahu ikut,” kata si anak gadis. Nah, mahu tidak mahu, anak itu ikut juga. Lalu, sesampainya di ladang maka mulalah Oduw mengorek ubi manis.</p> <p>Jadi, “Ibu, ibu,” kata si anak gadis, “saya mahu pergi di tepi ladang, saya mahu kencing,” katanya. “Pergi sajalah anak, apa juga yang kau takutkan, kau sudah besar itu,” kata Oduw. “Ah tidak, ‘bu,” kata si anak gadis. “Ibu tengok kau dari sini sambil ibu mengorek ubi manis, lambat nanti kita pulang,” kata Oduw. “Ah tidak ibu, temankan saya dulu,” pinta si anak</p>	<p>Once upon a time, Laki and Oduw got married. When they were married, Oduw became pregnant. Then she gave birth. The child was a girl. As time passed she grew like a fanned fire and became big.</p> <p>When she reached the growth stage where her breasts were developed, one day she said, “Mother, mother, I’m going along to dig up sweet potatoes.” Oduw said, “Dear, don’t go, stay here.” “No, I want to go along,” said the girl. Laki said, “Just let her go along – she’s making a fuss.” Oduw said, “Laki, don’t let her go along, why should she go, she will get sick.” “No, I want to go,” said the girl. Whether they liked it or not, she went along. So Oduw was digging sweet potatoes.</p> <p>So then the girl said, “Mother, mother, I’m going over to the edge of the field to pee.” “Go ahead dear, why should you fear. You are grown up,” said Oduw. “No, I don’t want to go alone,” said the girl. “Look how much digging I have left,” said Oduw, “it will take a long time.” The girl said, “No mother, come with me.” In</p>

tanak sumobu id tisan.

Nokosobu it tanak kabarasan, palalagay po do wulanut ka. Tingabo nobo it tanak, naan tolonu. “Idi! Idi!” ka dit tanak, “Ongoyo oku po, tinolon oku do wulanut!” ka. Adi, “Dis oy akang dikaw, ogumu ti keeke nu. Aso nelaan ku do wulanut do monolon dot tulun,” ka di Oduw. “Ay ongoyo oku noy idi, gisom neeti do tawak, naan oku tolonu,” ka. “Kada ma mingkaso oy akang obo, ongoy no siti,” ka di Oduw. Adi, “O nga, kong-ko manasal ki idi, mokiongoy oku dika nga aa-koh moongoy dogon,” ka.

Na, maay no dñiri kabarasan iri, “Idi, ongoyo oku oy idi, tu gisom oh tid kangkab!” ka. “Kadaada toy akang, ongoy no siti,” ka di Oduw ka. Na, maangay no kabarasan tolonu, ii-po ro’o. Gisom ned roo. Adi kabarasan diri, “Posimoyoon-i boy idi ong aaku no dika ongoyon,” ka di tanak, “manasal koh to dino,” ka.

Maay nōno toronongo nga notolon nee tanak. Mm, om loowo no di Oduw, “O, akang!” ka. Sampay po noliatan ko waro po sinumimbar. Om intangay nōno di Oduw kabarasan, nga nunu kat intangan dot pompod po dit tikuw di wulanut ot sinumuwang do luwang. Adi, “Ay eee,” ka di Oduw, om kinam Yoduw mogiad, “Mogot nogi iri oh nongoy ku yakang,” ka. “Intaay ka bala nga asee bala siti. Babanar-i bala iri,” ka.

Om uli id walay kabarasan nōno iri om kinam do momoros nga, “Ikaw bogima,” ka di Aki, “nokuro tu aa nu winaya?” “Ay na

gadis. Nah, oleh kerana ibunya tidak mahu menemaninya maka pergilah si anak gadis di tepi ladang untuk kencing.

Sebaik sahaja si anak gadis selesai kencing, tiba-tiba muncul seekor ular. Ular itu memagut si anak gadis dan menelannya. “Ibu! Ibu!” seru si anak gadis, “ambil saya. Saya ditelan ular!” serunya. “Aduh kau ini anak, banyak tabiat kau. Ibu tidak pernah tahu kalau ular menelan manusia,” kata Oduw. “Ambillah saya, ibu, sudah sampai di pinggang ini, saya telah ditelan!” pekik si anak gadis. “Jangan berguraulah anak, datanglah di sini,” balas Oduw pula. “Baiklah, tapi ibu jangan menyesal ya, saya minta ambil dengan ibu tapi ibu tidak ambil saya,” kata si anak gadis.

Beberapa lama kemudian, “Ibu, ambillah saya, sudah sampai di dada ini!” berseru lagi si anak gadis. “Diamlah kau, anak, datanglah di sini,” balas Oduw. Ular itu terus menelan anak gadis itu dan sudah sampai di dagunya. Lalu, “Biarlah kalau ibu tidak mahu ambil saya, nanti ibu akan menyesal juga itu!” seru si anak gadis.

Beberapa lama kemudian, pergilah Oduw mendatangi anaknya tapi anaknya sudah ditelan. Oduw memanggil anaknya, “Anak!” panggil Oduw. Tapi walaupun suaranya habis tiada juga yang menyahut. Ketika Oduw melihat tempat itu, Oduw mendapati hanya hujung ekor ular sahaja yang kelihatan masuk ke dalam lubang. “Alamak,” kata Oduw, lalu menangis semahu-mahunya, “Betapa baiknya kalau saya mengambil si anak tadi,” katanya. “Tengoklah ini, tiada juga di sini. Benarlah pula itu,” katanya.

Kemudian pulanglah Oduw di rumah, dan sebaik tiba di rumah, Oduw terus bercakap semahu-mahunya, tapi, “Kau bah itu,” kata

the end the girl went alone to pee, since her mother wasn’t coming.

So she peed, and then a snake appeared. It opened its mouth and swallowed the girl. “Mother, mother, come get me, I’ve been swallowed by a snake!” said the girl. Oduw said, “Oh my, you are such a drama queen. I’ve never heard of a snake swallowing a person.” “Come get me mother,” said the girl, “it’s up to my waist swallowing me.” “Don’t be playing around dear, come here,” said Oduw. The girl said, “Alright, but don’t regret it later mother. I’ve asked you to rescue me and you won’t come and get me.”

Later the girl said, “Mother, come get me, because I’m up to my chest.” “Don’t be doing that dear; come here,” said Oduw. The snake swallowed her further – up to her chin. “Let it be if you are not going to rescue me mother; you are going to regret later,” said the girl.

Finally Oduw went to approach the girl but she had been swallowed. Oduw called out, “Where are you dear?” She called without an answer till she was hoarse. Then she looked around and saw the tail of a snake that went into a hole. “Oh no,” said Oduw and she cried and cried. “I should have come and gotten her. She is nowhere to be found. She was speaking the truth.”

She returned home and told the story. “Why didn’t you go with her?” said Laki. “I didn’t go with her because I wanted to

aaku-i bo nawaya tu mokilalangkasko do oponu no wawakid, muli,” ka. “Patut obo tinanud nu tu aa insan do maya,” ka di Aki. Maadada no Yoduw ka.

Om kinam no kabarasan nōono iri dot gumagaw Yaki duwo di Oduw, naa pamanggil no yo Aki ka do koruang, tongo tambaloy yo kabarasan. O, isay oh kokito diri, kaanu dit tongondu, kokito dit tanak yo, iri oh manansawo. Oo, turu kabarasan oh kampung dilo do norikot dot isay oh kokito nga ipasawo. Ay, aso-i. “Eseseses,” ka di Aki kabarasan, “waro po balaay iri aa nokorikot, ii-po tasi-asi,” ka. “Ay songo ka mongoy i tasi-asi dino nototowunan no do langaw,” ka di Oduw. “Om gagandason-i,” ka. “Ay amu, totongoh-i ino, okon keeno po gandason o kiroon, yang ponting kaanu di akang,” ka di Aki.

Om pamanaw kabarasan nōono diri siri, “Dii po ka,” ka di Asi-asi, “sampod po ka yoku om kaanu dino tu songo pinakaayan,” ka. “Kuoyon mongongoy sid saralom do tana?” ka di Asi-asi.

Na, moyo po kabarasan kaka iri, “Ay aaku-i bo jonjiyon, muli oku po sid walay ku, duwo tadlaw sid kotolu om mooy oku nogi siti,” ka. “O,” ka di Aki.

Tadlaw-tadlaw diri kabarasan om kinam i Tasi-asi mogiim do wakaw, aa elaan ong songkuro kabarasan ot koogumu do wakaw, amu-amu naawi i sompuun i wakaw ka kabarasan dot pini'o'oput. Saparu natag do kalangkang, saparu minangan onuwo do tali; pinongorowusud.

Laki, “kenapa kau tidak temankan dia?” kata Laki. “Saya tidak temankan sebab saya mahu keranjang itu cepat penuh supaya dapat pulang cepat,” jawab Oduw. “Sepatutnya kau temankan dia sebab dia tidak pernah ikut,” kata Laki. Maka diamlah Oduw.

Lalu sangat susah hatilah Laki dan Oduw. Oleh itu Laki telah memanggil kawan-kawan dan jiran-jirannya, dan siapa saja yang dapat menjumpai anak gadisnya, orang itulah yang akan mengahwini. Kononnya tujuh buah kampung yang telah didatangi dan siapa saja yang dapat menjumpai anak gadis itu, akan dikahwinkan, tapi tiada juga. “Aduh, aduh, aduh,” kata Laki, “ada seorang lagi pula yang belum datang, si Yatim-piatu lagi,” katanya. “Eh, manalah Yatim-piatu mahu datang itu sedangkan dia selalu dihurungi langau,” kata Oduw. “Dan berkudis lagi,” tambah Oduw. “Ah tidak, apa pun juga, bukan itu yang dikira, yang penting dapat menjumpai si anak,” kata Laki.

Oleh itu pergilah mereka di situ, “Alamak,” kata Yatim-piatu, “lebih-lebih lagi dengan saya, manalah saya dapat menjumpai, sebab di mana dia pergi,” katanya. “Bagaimana mahu mengambilnya kalau di dalam tanah?” kata Yatim-piatu lagi.

Lalu dengan tidak semena-mena, “Baiklah, saya tidak akan janji, saya pulang dulu di rumah saya, selepas dua hari baru saya datang semula di sini,” kata Yatim-piatu. “Baiklah,” jawab Laki.

Pada hari itu juga pergilah si Yatim-piatu mencari rotan semahumahunya, dan tidak tahu berapa banyaknya rotan sehingga hampir habis serumpun rotan dan diikatnya bersambung-sambung. Sebahagiannya telah dibuatnya bakul besar dan sebahagian lagi telah dijadikannya tali untuk dihulurkan dalam lubang.

fill my basket quickly and come home,” said Oduw. “You should have gone with her because she had never once come along to the field,” said Laki. Oduw didn’t respond.

They continued worrying until finally Laki called friends and neighbors. The arrangement was that whoever found her and rescued her could marry her. There were seven villages gathered, and whoever found her she would be given to him in marriage. But no one found her. “Oh my,” said Laki, there was still someone who didn’t come along, the orphan boy.” Oduw said, “The orphan won’t come. His nose is always running. And he has skin disease.” “No matter what, skin disease or whatever, that’s not what is important. What is important is that we get our daughter back,” said Laki.

So Orphan came and said, “How much less likely am I to find where she went. How can you find her under the ground?”

But then he said, “I won’t make any promises. I’ll go home for two days and on the third I’ll come back here.” “Okay,” said Laki.

The same day Orphan went in search of rattan. He got enough that nearly a whole plant was finished off. He connected the pieces end to end. With half of it he made a big basket, and the other half he used as a rope to lower him down.

Adi, angkatay no kabarasan di Asi-asi it onom koyuwan nōono diri. Yaki nopom Yoduw, aa-i minaya. Na, onom koyuwan koturu di Tasi-asi. “Ba,” ka di Asi-asi, “iti diti,” ka, tu agayo-i nōono bala ino ong noluwasan pee luwang di kinosuwangon. “Iti diti,” ka di Asi-asi, “ong mangan ku nopeeti guguro tit tali diti, kosondot na kalangkang,” ka, “torikon nu no,” ka. “Ong aa-po koguyu iti tali, koyo po toriko,” ka di Tasi-asi. “O,” ka dit onom koyuwan.

Maay kabarasan nōono diri, kesaan, koduwaan, kotoluwan, kapatan, kolimaan, kaanaman ka, sumampot po koturu nokosondot no siri kabarasan iri, balaay dot tana-i bala iri. Om pogigintong kabarasan nōono Yasi-asi sid tanga diri nga walay dot tololonjio i walay sid saralom dit tana. Om maay no kabarasan di Asi-asi om timpano, ay lilinggaman ket tongondu. “Ay, kuoyon ino?” ka di Asi-asi, “kuoyon ku ino manganu?” ka. Bujang no nōono. “Nunu ot takal ku diti manganu?” ka di Asi-asi. “Na, kaa dino takal,” ka di Asi-asi, panganu no Yasi-asi kabarasan diri dot gu om pilayo, nga noposik it tongondu ka. Ba lilinggaman.

Jadi, ba om koluar it tongondu diri kabarasan om kopoyo di Asi-asi, oguriyok ka it tongondu nga, “Kada koguriyok,” ka di Asi-asi, “moongoy oku dikaw,” ka. “Sinuu oku di idi nu om yamo nu,” ka di Asi-asi. Nookotungag kabarasan iri, noposik nee sawo. Okon-i-ko wulanut, tulun. Ngaran nopo kabarasan dit minanakaw dit tanak di Aki diri nga Yugarangon. O raja Ugarangon siri.

Lalu, diajaklah oleh Yatim-piatu keenam-enam lelaki itu. Berkenaan dengan Laki dan Oduw pula, mereka tidak ikut serta. Jadi tujuh orang semuanya termasuk si Yatim-piatu. “Hah,” kata si Yatim-piatu, “sekarang ini,” katanya, sebab besar juga rupanya lubang tempat ular itu masuk selepas dibersihkan. “Sekarang ini,” kata Yatim-piatu, “kalau saya gerakkan tali ini maka bakul itu sudah mencecah. Oleh itu, kamu tariklah,” katanya. “Kalau tali ini belum bergerak, jangan tarik dulu,” tambah Yatim-piatu. “Baiklah,” balas keenam-enam lelaki itu.

Lalu dihulurkanlah bakul besar itu, satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari lamanya dan apabila tiba pada hari yang ketujuh maka tercecumlah bakul itu di dasar lubang dan rupanya di dasar itu adalah tanah. Dan apabila Yatim-piatu memandang di tengah maka dia mendapati bahawa tempat itu adalah rumah yang sangat indah. Dan ketika si Yatim-piatu memandang dari jauh, dia mendapati bahawa gadis itu sedang dilingkari. “Ah, bagaimana caranya itu?” kata Yatim-piatu, “macamana saya mengambilnya?” tanyanya seorang diri. Gadis itu sudah bujang. “Apa cara saya mengambilnya?” kata si Yatim-piatu. “Beginilah caranya,” katanya, lalu mengambil sesuatu dan melemparkan, maka terjagalah si gadis. ‘Kan dia sedang dilingkari.

Jadi, apabila gadis itu keluar dan dilambai oleh si Yatim-piatu, gadis itu kononnya buat bising tapi, “Jangan bising,” kata si Yatim-piatu, “saya mahu ambil kau. Saya telah disuruh oleh ibu dan ayah mu,” katanya. Sebaik sahaja gadis itu bangun, terjagalah suaminya. Dia bukanlah ular tapi manusia. Nama penculik anak gadis Laki ialah Ugarangon. Ya, raja Ugarangon di situ.

Orphan brought along six other men. Laki and Oduw didn’t come along. There were six men and Orphan made seven. Orphan said, “The hole that the snake went into is big enough if we clear the entrance. When I jerk this rattan, it means that the basket has reached the bottom. Pull it up. If the rattan has not yet been jerked, don’t pull it up yet.” “Got you,” said the six other men.

So they lowered the basket for one day, two, three, four, five and six. When the seventh day came the basket reached the bottom, and it was dry ground. Orphan looked around and he was in a beautiful house within the ground. As he looked from afar he saw that the snake was wrapped around the girl. “Now what am I going to do?” said Orphan. “How can I get her?” The girl was of marriageable age. “What idea can I come up with,” Orphan asked himself. “Here’s my idea.” He pick something up and threw it, hitting the girl. She awakened. But she was wrapped up.

The girl got out of the snake’s grip and Orphan signaled her to come. She began speaking, but Orphan said, “Don’t make noise. I’ve come to rescue you. Your parents sent me. When the girl got up, her husband woke up. It wasn’t a snake but a human. The one who had kidnapped Laki’s daughter was called Ugarangon – a king.

Adi, om kinam nôono kabarasan iri do milawan di Asi-asi, kaawi-awi nopo Yasi-asi kabarasan om mangay no, ino-no takal di Asi-asi ka suruban-suruban tu meed-i do ki-wulu keeno, ngaran-i dot tulun.

Adi, om kinaamay no do milawan kabarasan, oleleed-i kabarasan, napatay it sawo dit tongondu. Napatay Yunggarangon. O, id lalangkasy kabarasan di Asi-asi posokoo ti tongondu, om sako no doyno, guguro nee kalangkang. Oo nogugur i kalangkang ka, nokokoluar i tongondu, totoko no dit onom koyuwan. Na sori no Yasi-asi ka, muukurubut-i id saralom. Na songo po nôono Yasi-asi do nokeendakod.

Adi om kinam Yasi-asi kabarasan diri dot gumagaw, duwo tadlaw. Wooy po di kotolu, pogkukut Yasi-asi ka, tu ba akatol bo datiy i gandas diri. Naa naawor-awor no di Asi-asi ka i santut yo. Om intaay kabarasan kaka iri nga na samparang oh togilay nokosokot di sid pompod di santut. Onuwo di Asi-asi kabarasan ka om tonomo. Tad tinanom-i siri.

Om kinam kabarasan i togilay do sumuni, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka it togilay do munus. Sumampot po di koturu, sumoribaw oh di luwang. Adi, om kinam Yasi-asi siri do mindakod, na awasi do kabarasan nokosoliwan Yasi-asi, turus rinumuyow nowunduk i togilay, miniromut i luwang. Na pamâanaw no Yasi-asi ka. Ay orongow di Asi-asi ka bo nogungan, nga tumalib-i Yasi-asi kabarasan.

Jadi, berlawananlah Ugarangon dengan si Yatim-piatu, dan dengan tidak semena-mena si Yatim-piatu telah mendapat satu akal iaitu dia membakar sedikit demi sedikit orang itu sebab orang itu mempunyai bulu walaupun dia manusia.

Lalu, apabila mereka terus berlawanan maka setelah beberapa lama kemudian, matilah suami si anak gadis. Ugarangon telah mati. Nah, oleh itu, dengan segera Yatim-piatu menaikkan gadis itu ke dalam bakul besar, kemudian Yatim-piatu juga masuk seraya menggerakkan bakul itu. Sebaik sahaja bakul itu digerakkan dan sebaik sahaja si gadis berjaya keluar dari bakul itu, maka keenam-enam lelaki itupun memotong tali pengikat bakul itu, maka terjatuhlah Yatim-piatu ke dalam lubang semula. Nah, si Yatim-piatu tidak lagi dapat naik semula.

Oleh itu, dua hari lamanya Yatim-piatu merasa susah hati yang teramat. Lalu, apabila tiba ketiga hari, menggarulah Yatim-piatu sebab mungkin penyakit kulitnya menjadi gatal. Nah, sewaktu Yatim-piatu menggaru-garu, tiba-tiba dia teraba sesuatu pada cawatnya. Apabila dilihat oleh Yatim-piatu, ada sebutir jagung melekat pada hujung cawatnya. Yatim-piatu mengambil biji itu lalu menanamnya. Dia telah menanamnya di situ saja.

Lalu, apabila jagung itu tumbuh maka satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari lamanya jagung itu tumbuh memanjang. Sebaik sahaja tiba pada hari yang ketujuh maka jagung itu berjaya melintasi mulut lubang. Jadi, memanjatlah Yatim-piatu pada pokok jagung itu semahu-mahunya, dan agak bagus juga sebab sebaik sahaja Yatim-piatu berjaya keluar dari lubang itu, jagung itu terus mati dan jatuh, dan lubang itupun tertutup. Oleh itu, berjalanlah si

So he and Orphan began fighting. He was going all out, and then got an idea. He began burning the man. For even tho he was in human form he had feathers.

As they went on fighting for a long time, and the girl's husband was finally killed – Ugarangon was dead. Then Orphan quickly got the girl into the basket and got in himself, and then jerked the rattan rope. When it was jerked the six men pulled them up. When the girl was out of the basket, the six men cut the rattan rope. So Orphan fell back into the hole. How could Orphan ever climb out of the hole?

Orphan sat and worried for two days. On the third day he began scratching himself, maybe because his skin disease was itchy. He scratched on his loincloth and felt something. There was a single maize (corn) seed stuck in his loincloth. He picked it up and planted it – right where he was.

The maize grew and grew, first, second, third, fourth, fifth and sixth day. When they seventh day came, it immersed from the hole. So Orphan climbed the maize stalk. Fortunately he got out, because then the maize stalk wilted and fell, and then the hole itself closed up. So Orphan set off. He heard gongs playing but he just passed them by.

Ay waro iso tanganak nokokito di Asi-asi. “Ades, oy maman,” ka dit katanganakan, “nokito ku Yasi-asi tinumalib muli,” ka. “Ay siongo obo? Babanar-i keeno oy tongo totoporoy kow?” ka di Aki. “Ay babanar bo maman, nokito ku,” ka.

Maay no kabaranan dino, botogunggu keeno do manansawo. “Okon-i-ko isay, yoku oh nakaanu,” ka dit iso om duwo ka. “Amu iri oy ambaya, yoku oh nakaanu,” ka di wookon ka. “O, naa,” ka dit tongondu, “kada kow koguriyok. Soro-iseeso kow dot manampakay,” ka dit tongondu.

Korikot nôono siri, sid tukad ka bogima Yasi-asi minogom tu minongoy-i. “Es oy amo,” ka dit tongondu, “pendokodo Yasi-asi,” ka dot it tamo. Om kendakod kabaranan nôono iri, “Om, naa oy amo,” ka, “na posulungo peeti di Asi-asi tu peegolon ku beeno,” ka dit tongondu.

Montod di keeso om peegolon dit tongondu nga o bo ong minangan dit tongondu, asee totongoh ka sampay nopongo ino mongigol. Om peegolo nôono Yasi-asi, nokorikot id susuwangon kabaranan diri, naa somito dit tongondu ka i longon di Asi-asi. “Es oy amo,” ka dit tongondu, “iti oh pokisawa'an ku,” ka. “Iti oh nakasalamat dogon,” ka. “Tu inot onom koyuwan dino, aa-i nakaanu dogon,” ka dit tongondu. “Minongongoy dogon, Yasi-asi,” ka.

Yatim-piatu. Dalam perjalanannya, Yatim-piatu telah terdengar bunyi paluan gong, tapi Yatim-piatu melintasinya sahaja.

Jadi kononnya ada seorang kanak-kanak yang ternampal si Yatim-piatu. “Alamak, pakcik,” kata kanak-kanak itu, “saya ternampak Yatim-piatu lalu di sini dan pulang,” katanya. “Eh, di mana? Betul jugakah ini wahai kanak-kanak semua?” kata Laki. “Betullah pakcik, saya nampak,” jawab kanak-kanak itu.

Nah, di rumah Laki sedang berjalan acara memalu gong kerana majlis perkahwinan. “Bukannya siapa, saya yang berjaya menyelamatkan,” kata seorang demi seorang. “Tidaklah, kawan, saya yang berjaya menyelamatkan,” kata yang lain. “Baiklah,” kata si gadis, “kamu jangan bising. Seorang demi seorang dari kamu haruslah memakai pakaian,” katanya.

Lalu, tibalah Yatim-piatu di situ, tapi dia telah duduk di atas anak tangga sebab dia datang juga. “Wahai ayah,” kata si anak gadis, “persilakan Yatim-piatu naik,” pintanya kepada ayahnya. “Dan, ayah,” katanya lagi, “tolong pakaikan ini kepada Yatim-piatu sebab hari ini saya mahu dia menari,” kata si anak gadis.

Mula dari yang pertama si anak gadis menyuruh mereka menari tapi sedikit pun tidak ditegur oleh si anak gadis sehingga mereka selesai menari. Apabila tiba giliran si Yatim-piatu untuk menari, dan sebaik tiba di muka pintu, si anak gadis menangkap tangannya. “Wahai ayah,” kata si anak gadis, “lelaki ini yang saya mahu kahwini,” katanya. “Ini yang telah menyelamatkan saya. Sebab kesemua lelaki enam orang itu tidak seorang pun yang dapat menyelamatkan saya. Yang telah mengambil saya ialah Yatim-piatu,” katanya.

There was a child who saw Orphan. “Uncle,” said the child to Laki, “I saw Orphan pass by on the way home.” Laki said, “How can that be? Is that true children?” “Yes, it’s true, I saw him,” said the child.

The gong playing at Laki’s house was for a wedding. “It was none other than I who rescued her,” said one and then two. “No, it was me who rescued her,” said another. “Don’t be making such a fuss,” said Laki’s daughter. You all get dressed.”

Then Orphan arrived at the wedding house and sat down on the steps – he did come. The girl said, “Father, have Orphan come in.” Then he came into the house. “Also father, have him put on this clothing because I want him to dance,” said the girl.

From the first young man on she had each of them dance, and did not yet say anything until they were all done dancing. Then she had Orphan dance, and when he got to the doorway she grabbed Orphan’s arm. “Father,” said the girl, “this is the one I want to marry. He is the one who rescued me. Those other six men did not rescue me. Orphan came to rescue me.”

Naa, nu po nôono kabarasan, “O, daapun po beeno akang, pagkam ino-no pilian nu, bo nu po gaam doyikaw tu minaan koh ongoyo, yokoy, naa ino nobo timbang nu,” ka di Aki. Nu pong it onom koyuwan kabarasan diri ara'at no. O tu mamanaw Yasi-asi nga bobogon.

Na, iri no ka di Aki, “Kadaay no usik-usiko ino tanak ku dino, yakang tu ino-no nakadapat dino banar oh balaay. Aa-i bala-ko ikoo oh nakadapat. Na ino nobo manansawo,” ka, “o, pilian di akang,” ka di Laki. “Ilo rurupa gaam dilo gigindalon-i, mamangan-i urubay do langow om ino-no pokisawaan oy?” ka dit onom koyuwan ka.

“Ino kat ugu dino gindal, ururuban ka do langow, ong ino-no nakasalamat dogon, iti nobo pokisawaan ku,” ka dit tongondu. “Adi, kukukuro-i bo dino nga kuoyon poma nôono, tokow-i oh pokoluar naa piogungan tokow-i, om mangagaras-i sopiiyo do tongo mamanuk,” ka di Laki.

Na bogimaawat kaka, pangagaras do manuk turu neenan, iri no balanja do manansawo. Ba, nu pong it tongo totompoo tongo kinaatus, “Heyok,” ka kabarasan, “o, kinomuro koh po do gimaawat,” ka, “ong tid Tasi-asi, mamanuk no ginaras nga owiyaw tokow-i oy ondig,” ka ka di tongo totompoo kinaatus ka. “O, oy ondig, babanar peeno, misasawo id sulutan dino nga asee nitaam dati ot takanon,” ka dit iso om duwo sumantuk ka. “Dii poy ondig,” ka di tompo'o, tongo totompo'o ka, “suway koh no boy ondig dino, mangarakam kow do koruang, ogumu ti boroson nu. Madaada-i

Nah, apalagi, “Baiklah, anak, oleh kerana itulah pilihan mu, tiada lagi yang mempertikaikan sebab kau telah diselamatkan, dan kami, itulah yang sepadan dengan kau,” jawab Laki. Nah, berkenaan dengan keenam-enam lelaki itu pula agak kecewalah. Sebab ketika si Yatim-piatu berjalan pun mereka memukulnya.

Nah, oleh itu, berkatalah Laki, “Jangan lagi kamu ganggu anak saya sebab Yatim-piatu rupanya yang berjaya menyelamatkannya. Tidak benar rupanya bahawa kamulah yang telah menyelamatkannya, jadi Yatim-piatulah yang akan mengahwininya, dan pilihan si anak,” kata Laki. “Dengan keadaan yang berkudis itu dan sentiasa dihurungi langau, maka diakah yang mahu dikahwininya?” kata keenam-enam lelaki.

“Apakah dia berkudis begitu atau sentiasa dihurungi langau, kalau dialah yang berjaya menyelamatkan saya, maka inilah yang saya kahwini,” kata si anak gadis. “Jadi, bagaimana pun juga, mahu buat macam mana lagi, kita jugalah yang mengeluarkan perbelanjaan dan adakan juga paluan gong, dan kita harulah menyembelih ayam,” kata Laki.


Nah kononnya mereka telah menyembelih ayam sebanyak tujuh ekor, dan itulah belanja majlis perkahwinan. Nah, apa lagi dengan para ratusan tetamu, “Hahahaha,” gelak mereka, “mahu buat apa lagi, kalau di majlis si Yatim-piatu, walau pun ayam sahaja yang disembelih tapi kita kenyang juga, ya kawan,” kata mereka. “Iya, kawan, itu betul, sedangkan majlis perkahwinan sultan pun tiada juga nasi yang dibuang agaknya,” sahut yang lain. “Wahai kawan,” kata tetamu yang lain, “lainlah dengan kamu ini, kamu memalukan kawan, banyak yang kau perkatakan. Diam sajalah, bagus juga itu,” kata mereka.

So then Laki said, “Alright then dear, since that is who you choose, what is there to say since he rescued you, so he is a good match for you.” As for the six other young men they were put out. For in the past even when Orphan would walk around they would beat him.

So then Laki said to the other young men, “Don't bother my daughter any longer, because it was Orphan who in fact rescued her. The rest of you didn't actually rescue her. So he will be the one to marry her. That was her choice.” The six said, “With looks like that, with a skin disease and always covered with snot, and that is who she is choosing??”

Even if he has skin disease and is covered with snot, it was him who rescued me, and it is him I will marry,” said the girl. Laki said, “However she chooses, what else is there to do? We put out the money, had the gong playing, and we will butcher chickens for it.

So they butchered seven chickens for the wedding feast. As for the guests there, they said, “Oh well, if Orphan just gives chickens as meat, we will still be full.” “True enough friend. Even at a wedding of a sultan, there probably won't be any rice wasted and thrown away.” Other guests said to the six losers, “Friends, you are not behaving properly, embarrassing friends by saying many things. Just shut up; that kind of talk is not good.”

<p>toobo, aa-i awasi ino,” ka dit tongo totompo'o ka.</p> <p>Adi, na nasalamat nopo kabarasan it tongondu tanak di Aki, tinolon di Ugarangon. Tambahan nga asee guna, ino-no gisom, ino-no koowian. Noompus.</p>	<p>Jadi, sesudah anak gadis Laki berjaya diselamatkan, yang telah ditelan oleh Ugarangon, kalau ditambah pun tiada guna juga, maka sampai di sini saja. Tamat.</p>	<p>So Laki's daughter was saved after having been swallowed by Ugarangon. No use in saying anything more; that's the end of the story. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		
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<p>Inggiriyok om Inggiritay Tinangon: naanu sid youtube Kg. ..., aribulan Tinulis di Rosnah Nain, 2020</p>	<p>Inggiriyok dan Inggiritay Diceritakan: diambil dari youtube Kg. --, -- haribulan Terjemahan Melayu: Rosnah Nain 2020</p>	<p>Inggiriyok & Inggiritay Told by: taken from youtube -- Village Date unknown English: James Johansson 2020</p>
<p>Waro ka, waro duwo miobponee, Inggiriyok om Inggiritay. Na, yalo dino duwo miobpenee, sinumakit nōono it tidi om it tama, minatay. Nadi, ka di Inggiriyok, Inggiriyok tobpenee do gulu, Inggiritay totoori, ka doo, “Pagkam aso no koruang kito, mamanaw kito,” ka doo. “Oo,” ka di Inggiritay. Piwâaya no yotilo.</p> <p>Kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka do mamanaw, sumampot po di koturu, witilon nōono yotilo tu asee noowit ot lutu takanon. Adi, pagka nokokito yotilo do tutuwa, ponolon no, nga noluganan. Adi, pagka-om aa-i kaarati Inggiriyok mongolobong, iri no nelaan tongkubay o do sasaap i Inggiritay, pamâanaw o.</p> <p>Na, aa elaan ong komuro no koleleed mamanaw, korongow oh Inggiriyok monguni oh tombolog, dot iri no rineet, “Inggiriyok, induday po Inggiritay, tinindukan</p>	<p>Pada zaman dahulu, ada dua orang bersaudara, Inggiriyok dan Inggiritay. Ibu dan bapa mereka berdua telah jatuh sakit lalu meninggal dunia. Jadi, kata Inggiriyok, sebab Inggiriyok adalah yang sulung dan Inggiritay adalah yang bongsu, kata Inggiriyok, “Oleh kerana kita sudah tiada kawan, lebih kita pergi,” katanya. “Baiklah,” balas Inggiritay. Oleh itu, pergilah mereka bersama.</p> <p>Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya mereka menempuh perjalanan, dan apabila tiba pada hari yang ketujuh laparlah mereka sebab mereka tiada membawa bekalan nasi. Jadi, oleh kerana mereka telah terjumpa sejenis buah, maka mereka telah menelan buah itu, tapi kebengkalan. Jadi, oleh kerana Inggiriyok tidak pandai menguburkan, maka itu saja yang dia tahu, dia menutup Inggiritay dengan daun kering, lalu pergi.</p> <p>Nah, entah berapa lama selepas Inggiriyok pergi, kedengaranlah olehnya burung berbunyi, “Inggiriyok, tunggulah Inggiritay, saya telah mematak bengkalnya,”</p>	<p>Once upon a time, there were two sisters, Inggiriyok and Inggiritay. Their mother and father got sick and died. Inggiriyok, the older sister, said, “Since we now have no companions, let's just go.” “Alright,” said Inggiritay. So they went together.</p> <p>First day, second, third, fourth, fifth and sixth walking, when the seventh day came they were hungry because they had not brought any provisions along. Since they saw a fruit tree, Inggiritay swallowed it, but it got lodged in her throat. Since Inggiriyok did not know how to bury a person, she did what she knew; she covered her sister with leaves and set off again.</p> <p>I don't know how long she had been walking when she heard a bird sing, and it said, “Inggiriyok, wait for Inggiritay, I pecked out the obstruction.”</p>

ku do lugon,” ka. “Ay na,” ka di Inggiriyok, “bo asanong oh tombolog dino obo dot sumusuut dogon monguni,” ka. Îiri nopo sampay koturu no it tadaw maapanaw Inggiriyok, îiri-i, aa tumatak i tombolog.

Na, boboyo-i sôndiw no Inggiriyok di kayu, minodop. Na leled po, nokorikot no Inggiritay do noposiyon bala iri. Na ototomon no Inggiriyok i gugulu, noposiyon it tobpenee di numbur dua.

Na, kînam o yotilo dot mamanaw, nokorikot nôono yotilo dot walay. Nga, “Kikik,” ka di manuk. “Hoori,” ka di Odu Kopokuwan. “‘Hoori,’ kanu oy minan, do yoku-i,” ka. Nga ongoyo di Odu Kopokuwan yotilo, owîito no yotilo mindakod id walay. Om kinamay mamakan dit kinorikoton dit totongondu, Yodu Kopokuwan, naa onom toon, id koturu oh toon nosukod nee tongondu duwo neenan, Inggiriyok om Inggiritay. Nga apâaparuyotilo bo. (Ong ilo maaka pongoreetan putiri. Ay bo i muula bala kongko putiri, dayang).

Adi, waro nôono id pomogunan dot elaan ong komuro kosodu, na waro nôono kabelasan oh linigow. Ay kapanggih yotilo, owito it tongondu. Adi, na mijijimput nôono beno dot monginlalanu ka di kodori nga ongko monginlalanu, mirunsay. Adi, na warot olîigkang oh kusay ka. Eraranan tu i momoleeng oh manyanyi nga adarkan oh koo'ilo dit manyanyi, mirunsay. Adi eraranan nooneet turu koyuwan i kusay.

Na, kesaan, koduwaan, kotoluwon, kaapatan, kolimaan, kaanaman ka do mogîinum o. Nolintamos po it raramay diri, om

bunyi burung itu. “Eh, bagusnya burung itu berbunyi mengekori saya,” kata Inggiriyok. Burung itu tidak berhenti berbunyi sehinggalah genap tujuh hari Inggiriyok berjalan, burung itu tidak meninggalkan Inggiriyok.

Nah oleh itu, duduklah Inggiriyok bersandar pada pohon kayu lalu tidur. Nah beberapa lama kemudian sampailah Inggiritay sebab rupa-rupanya dia telah hidup semula. Nah, betapa gembiranya Inggiriyok sang kakak sebab adiknya telah hidup semula.

Sesudah itu mereka pun meneruskan perjalanan dan tibalah mereka pada sebuah rumah. “Kikik,” bunyi ayam. “Enyah kau,” kata Nenek Kopokuwan. “‘Enyah kau,’ makcik kata padahal saya,” kata mereka. Dengan itu Nenek Kopokuwan mengambil mereka lalu membawa naik ke rumah. Kemudian Nenek Kopokuwan memberi mereka makan dengan semahu-mahunya maka selepas enam tahun iaitu pada tahun yang ketujuh besarlah kedua-dua anak gadis itu, Inggiriyok dan Inggiritay. Mereka berdua sangat cantik. (Kalau gelaran pada zaman sekarang, puteri. Kalau dulu, dayang).

Jadi kononnya, adalah di kampung lain yang entah berapa jauh, adalah kononnya jemputan. Mereka telah dijemput, dan Nenek Kopokuwan telah mengajak kedua-dua gadis itu. Jadi, berjemput-jemputlah bernyanyi tapi cara menyanyi zaman dahulu tidak sama dengan cara menyanyi sekarang. Jadi kononnya dalam majlis itu ada pemuda yang sangat tampan. Pemuda itu kehairanan sebab si nenek yang menyanyi tapi sangat pandai menyanyi. Jadi kehairananlah ketujuh-tujuh pemuda itu.

Nah, satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya mereka berpesta ria. Apabila majlis keramaian itu sudah

“Wow,” said Inggiriyok, “that bird following me is beautiful.” It kept repeating the same thing up until she had been walking for seven days. The bird was saying the same thing and not leaving her.

She decided to lean against a tree and fell asleep. Eventually Inggiritay arrived, having been brought back to life. So Inggiriyok – the older sister – was overjoyed that her younger sister had come back to life.

So they both walked on, and they came upon a house. “Bwok, bwok,” said the chicken. “Shoo,” said grandma Kopokuwan. “‘Shoo,’ you said auntie [to chase away a hawk] whereas it is me,” said Inggiriyok. So grandma Kopokuwan went and got them, and brought them into her house. The girls who had arrived at Kopokuwan’s place went on eating, and after six years and then seven, both Inggiriyok and Inggiritay were full-grown.

There was someone in another village – who knows how far away – who invited Kopokuwan to a feast. Having been invited, Kopokuwan brought along the girls. She was asked to sing – that is to do spontaneous antiphonal singing. There were some very handsome young men present. They were amazed because an old woman was singing, but she sang so extraordinarily well. So the seven young men were amazed.

So the drinking party went on for first day, second, third, fourth, fifth and sixth. When the feast was finally over, and they

nobobos nopo yotilo, na minuli nobo yodu Kopokuwan om it duwo it tongondu. Nga nototokod no dit tongo wawayoy ka, i randawi siri dot waro tongondu di Odu Kopokuwan. Na turus waro nōono ginawo di kusay dot solukuon ong muli.

Na, om kooli Yodu Kopokuwan, posisipo id tinimbuku i tongondu nga na nokosisip tu landu gayo dit tinimbuku kabaran. Oodop no. Adi, na i kusay bala diri rinumikot id walay. Na mongingkikik i piyak tu minomoros yodu Kopokuwan dot, “Ong waro tulun,” ka, “ong aaku oposik, kakayon oh mato ku,” ka. I tandaa minaan boroso. Na oorotiyen bo dati di manuk iri kodori. Na nokito nōono di manuk it kusay duwo koyuwan, tad indakod om kinamay mangakay ot mato di Odu Kopokuwan sampay nongo-karaa ka, ko opososik yodu Kopokuwan.

Na, kendakod nōono i kusay bala diri nga turus minaan agagamay i lapoy dit tongondu di duwo. Agagamay dotilo nga madko kinindat oh mato di Odu Kopokuwan, songo po ka, nasawo no di kusay. Asal ong aagaman i lapoy. Irad keeno tangon dino.

Aaku elaan do ki-tompus po ko tongoh, ino-no gisom norongow ku. Nasawo di duwo i kusay it tongondu. Nokindat i mato di Odu Kopokuwan. Naawi no.

selesai, dan mereka pun sudah puas maka pulanglah Nenek Kopokuwan bersama dengan dua orang gadis itu. Tapi para pemuda di situ mempunyai firasat bahawa Nenek Kopokuwan ada anak gadis. Nah, para pemuda itu terus menyimpan niat bahawa kalau Nenek Kopokuwan pulang, mereka akan mengintip.

Nah, sebaik sahaja Nenek Kopokuwan pulang, diselitkannya kedua-dua gadis itu pada sanggulnya maka terselitlah mereka sebab kononnya sanggul Nenek Kopokuwan sangat besar. Sesudah itu, tidurlah dia. Berkenaan dengan pemuda itu pula, dia telah datang di rumah Nenek Kopokuwan. Jadi, anak ayam milik Nenek Kopokuwan telah membuat bising sebab Nenek Kopokuwan telah berpesan bahawa, “Kalau ada orang, dan saya tidak terjaga, kau cakar mata saya,” pesannya. Pesanan itu diberikan kepada ayam jantan. Nah, mungkin ayam pada zaman dahulu boleh mengerti dengan arahan itu. Jadi, apabila ayam itu ternampak kedua orang pemuda itu, ayam itu terus naik ke rumah lalu mencakar mata Nenek Kopokuwan tapi walaupun mata Nenek Kopokuwan berdarah-darah, tapi dia tidak juga terjaga.

Nah, sebaik sahaja pemuda itu naik di rumah, mereka terus menduduki selendang kedua-dua anak gadis itu. Dan sebaik sahaja mereka menduduki selendang itu, mata Nenek Kopokuwan bagaikan dibeliakkan, tapi pemuda itu sudah mengahwini kedua-dua gadis itu. Menurut cerita dongeng, apabila selendang itu diduduki maka sahlah perkahwinannya.


Jadi, saya tidak tahu sama-ada dongeng ini masih bersambung atau tidak, itu saja yang saya dengar. Kedua-dua anak gadis itu telah dikahwini oleh dua orang pemuda. Terbeliak mata Nenek Kopokuwan. Tamat.

had had enough, Kopokuwan and the two girls went back home. The good looking young men – the cream of the crop – suspected that Kopokuwan had girls with her. They immediately had a desire to spy on her when she went home.

When grandma Kopokuwan headed home, she slipped the two girls into her hair bun, and she fit them in because she had such an extremely large hair bun they say. They went to sleep when they got home. Those men came to her house. The chickens bwoked, because Kopokuwan had told them, “If someone comes here, if I don’t wake up, scratch my eyes. She said that to the rooster. I guess in the old days chickens understood things like that. The chickens saw the two men. They straightaway went up into the house and scratched at Kopokuwan’s eyes until they were bleeding, and she still did not wake up.

So then the two young men came up into the house and straightaway sat on the two girl’s sashes. No sooner had they sat down than grandma Kopokuwan’s eyes were opened. But it was too late – the men had already married the girls. It happened as soon as they sat on their sashes. So goes the story.

I don’t know if there is a further ending; that is as much as I heard. It ended with grandma Kopokuwan opening her eyes. The end.

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