

<p style="text-align: center;"><b>I Pupuu</b></p> <p style="text-align: center;"><b>Tinangon di Ruminting Jailin</b> <b>Kg. Sinogindai, 2019-09-06</b></p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2019</p>	<p style="text-align: center;"><b>Si Burung Puyuh</b></p> <p style="text-align: center;"><b>Diceritakan oleh Ruminting Jailin</b> <b>Kg. Sinogindai, 2019-09-06</b></p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2020</p>	<p style="text-align: center;"><b>The Quail</b></p> <p style="text-align: center;"><b>Told by Ruminting Jailin</b> <b>Sinoginday Village 2019-09</b></p> <p style="text-align: center;">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>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.</p> <p>Om keenum diineri, moyo po dit kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman om miilo om ara'at no rasa kabarasan di pupu'u. "Nunga, naa nokuro oku diino diti tu ara'at ti rasa ku?" ka. O bala diino diti om saabak-i it ara'at i rasa, minonontiyen. Miilom minonontiyen i pupu'u, noliyot no diino, sumpakon, liyaban tapi, agaya'an.</p> <p>Adi, moyo po ka dit agaya'an om, "Des," ka di Pupu'u, "kukuro oku diino diti dot momiara diti tanak ku diti ong osusu oku dot okon-i-ko sinaaring-ulun oku no?" ka. Panganu diino 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</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>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.</p> <p>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.</p> <p>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.</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> <p>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.</p> <p>After drinking it, the first day, second, third, fourth, fifth, six, 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.</p> <p>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</p>

pengkakat-i oh lalagkaw. Do minonong-koruol d̄ino bala iri do tīyan, indakod no siri.

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

M̄ilo po tu amu elaan ong nunu oh keleelo dit tatanak do m̄ilom minokiwaal do tubaw. “Dii poy idi om waalay oku po do tubaw,” ka. “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, penggagagaw 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 d̄ino matay, na oleleed 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 d̄ino kabarasan i tulang, nga impuugon om mogoromiyas, impuugon om mogoromiyas.

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. “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 buatlah,” 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 buatlah juga gasing untuk kau,” katanya. Lalu si burung puyuh pun mengumpulkan

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, 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.

“Ay Oto, posik no, babanar-i ki-waree oh tubaw, waalan tee ikaw,” ka. Na aa-po leleed 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 d̄ino kabarasan, aaki elaan okukuro paamaal.

Na, nopongo peeri, na s̄iri no d̄ino it tatanak do mingkurit, mitubaw. Adi piloloow dit tindi. “Oto, songo koh no?” ka. “Ay uuti oku-i toy idi,” ka. “O, kada no 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 oleded 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 d̄ineeri, 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 d̄ino oh monimbang,” ka. “O.” “Nga songo kaabo oh tubaw nu oy ambaya?” ka. “Ng uuti toobo,” ka, onggogomon. Om pembulayo nga ay okodok. “Ng.ng.. oy ambaya, aso boyobo ino tatarati no tubaw

tulang anaknya, tapi setiap kali dikumpulkan akan berselerak semula, setiap kali dikumpulkan akan berselerak semula.

“Hai Oto, bangunlah, betul juga ada gasing, ibu akan buat 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 buat 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 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

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 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,

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 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 diino i Leeng tu mogintong do

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 coba 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 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

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 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.

babanar ko nunu i sorita di katanganakan.

Na, aa-i oowudut, orikot i susuwab, ososopung po siri nee tatanak. Korikot, na minangangat no dfino bo do mintubaw. Om intangay di Leeng nga aso babaju kabarasan, 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 dfino paakano.

Nopongo mangakan, kikibiton dfino di Leeng, sampay nokoodop i tatanak. Nokoodop po i tatanak, panganu no do tapug, om maay no polopoto sid santut. Minangan nōopo kiniso saabat. Adi ong mabpanaw, mubus nobo it tapug. Na, asal nolopot di Leeng it tapug diri nopusik no ti tatanak. Asal nopusik, 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 okōokodok 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-iko momiansaw kangku,

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.

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

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.

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

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, leleed laga, om indakod kabarasan, “Nunga, isay kay anak-anak oh ponoki-boboros nu?” ka, tu asee tokito dot tulun. “Uudi 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 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 iyonon; 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

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 memperhatikan, 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 Leeng. Maka tidak dapat diungkapkanlah bagaimana gaya si burung puyuh mematuk 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

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 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,

Oto,” ka dit tindi. O, madaada it pupu'u.

Orikot it tanga sodoy, pomoros no kabarasan 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 kabarasan 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.

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, apararu 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.

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 dengkurannya mereka,” katanya. Sesudah berkata demikian, maka bermacam-macamlah dengkurannya orang dalam rumah itu, bahkan bersahut-sahutanlah dengkurannya 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 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

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.

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

Paakan sid takod di Leeng, “Tungag kangku dara oy wawayoy,” ka, i wawayoy ka d̄ino, “ong oposik koh. Nga pagkam nokoodop koh, koobungimuk no beeti nga mangaakan-i b̄anar,” ka dit tongondu, pangaakan no. Asal nopongo mangakan, maangay no onuwo it baju yo, suluungay no nga mo'ob-o'ob d̄ino ti pu'u.

Adi, na munawaw d̄ino 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 lanjangan 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. “Pagkam 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

dekat kaki Leeng, “Saya kira hendakkejutkan 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 bersimpuplah 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 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

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 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.



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

Adi, orikot i susuwab, m̄inosik 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 d̄ino 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 d̄ino sunsuruto it tagang di Leeng. Pamanaw d̄ino 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 d̄ino it tongondu diri, it koduwo sodoy, nokosondot-i sid sungoy, niwiliw i tangga, linumombus

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 masalah 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 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

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 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

d̄ino sid tagang di Leeng. Asal-ko nokorikot, panganu no do wiwiwi'is om giniab, "Naru ku pod susundu om ondoyon ku nopo ti wiwiwi'is diti nga sumiliw do gampa, ondoyon ku ti giniab diti nga sumiliw do wasoy," ka dit totongondu.

Om ondoyo it wiwi'is kabarasan nga miwiliw oh gampa. I giniab kabarasan nga miwiliw oh wasoy. Minaan d̄ino boroso dot, "Naru ku pod susundu, ong itibas ku nopo iinsan iti gagampa nga masam-ko luulusuwon-i dot rumilik, om iti wasoy diti nga mad-i-ko luulusuwon-i dot maba ah kayu," ka dit tongondu. Om maay potibaso kabarasan nga 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 d̄ino kabarasan iri dit tongondu nga iri no okon-i-ko noowian-i nga gaam naraladan po.

Na, i Leeng d̄ino diri, orikot i susuwab om ongoy d̄ino, 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.

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, 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.

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 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."

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 d̄ino 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 d̄ino nga na iri no bo tongondu. 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. “Utidiyo oh ponutud nu,”

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 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

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 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,”

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 dīineeri kabarasan.

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 dīinee 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 kabarasan 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.

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 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

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. Imagine how more and more places were lit, till nothing was visible because of the smoke. All of it burned up.

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

O, om kalaga dīino 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, 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

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, 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 seponon rumput dan berkata, "Wahai kuasa ajaib ku, kalau saya mencabut seponon daripada rumput ini dan membuangnya ke tepi maka bagaikan kiamatlah rumput-rumput itu tercabut dan terbuang ke tepi," katanya. Kemudian si gadis pun mencabut seponon 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

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 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

Leeng. Iri diri, ki-warō no pikiran di Leeng dīno 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 dīno 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 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.

rumput. Leeng pun berdiam dirilah. Nah, waktu Leeng berdiam diri itu, sudah ada dalam pikirannya 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 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.

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, “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 he 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.

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 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 dîineeri 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 noponu, do minisompudung do

“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 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

“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 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

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, minakangan, oodop no. “Diitatay, okosupan oku do wawayoy,” ka. Aa-i oowudut tu nookodoropi, noposik i Leeng. Kuposik i Leeng, aa-no minisingguriyok diineeri, modtuuy minongoy sid ropuan, intangay nga ki-tinorimo no. 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

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 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,”

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 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



ku,” ka di Leeng. “Na, ino-no dogima dika, naa songo pinakaayan nu tu naa nokoliyot 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. Nongo-koodop no diino.

Aa-po leled 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,

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 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 dengkur 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

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 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

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.

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.

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 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

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 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.

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 koopirod do poongingkudun. O bala dîino diri, nookosuwang i Leeng, nookoodop-odop, 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 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 dîino sid iyonon yo do mogium di sabung yo kabarasan nga nokuuro ong nolongkop do

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. 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 menyauk 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 menyauknya 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

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 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

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. "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 kabarasan 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

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 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

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 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

tangkalamaay,” ka di Leeng. “O,” ka di raraa. (Aaku elaan isay ngaran dit tongondu diri. Aaku aandaman oh ngaran, aso noboros.)

Adi, oo kapanaw kabaran 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 dfino dot monomad dit tongo wogok, momotinduk dit tongo manuk oh gamaon, needudukan 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.

Koongkud dfineeri, 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. “Umbaalay-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.

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 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,”

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.

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

Osusuriba it tinuludon om tubpo no.

“Ay, tutulud po,” ka dit tanak, “insasawat po, ingin 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, tûlud-i, eengin oku mogintong,” ka. “O, nga siti koh po, susu po,” ka dit tongondu.

Minangan po dîino dit tongondu posusuwo iri. Nopongo-i sumusu it tanak, uruday no do gatas sid kusubung. “Na, ino nopo oy akang ong tuuwan koh, uuti oh ponginuman nu. Nga pagka tu monuu koh babanar dogo do tumulud, na tumulud oku no diti, monumboyoy 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 dîino tumulud ino.

Om kinam do minsawat dîino it tongondu diri tumulud nga sampay okodôok no kabarasan. Om kinam do mogiad dîinee 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 dîino, aano nokitanan.

Aa-po leleed kabarasan diri oh kinotuludan om nokooli nee Leeng. Kooli dîinee 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.

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. “Walaupun 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 menyusui, si ibu pun memerahkan air susunya di dalam satu bekas. “Kalau kau haus nanti, kau minum ini. Oleh kerana kau memaksa 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

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 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

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 d̄ino 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-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, mogiid 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.

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 suruhlah ibu terbang, tapi memang betullah 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

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 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?"

“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-nūnu ot okito nu, sumunsuy koh siri,” ka. “Ino neeno, waya’an nu monusu’ut,” ka. “Kada no mabpanaw sid katana'on, imoyo no da boros ku,” ka di momoleeng. O noboros peeri di momoleeng, “Na, posik-i dīino,” ka. Om maay soduwo nga inturu kosumbalik i Leeng kabarasan do noposik.

Om kuposik 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 gināawo 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,

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 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

“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 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



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 d̄fino it tinee di korut diri, tiningkor. (Tiningkor ka, masam-ko it nangan suluwo oh tinggol. Asanong oh pounuluw.) Sunsuy diri, kaanaman-i muusunsuy diri baru nopupusan, om baru nogi om sid katana'on.

Nokolintana d̄fineeri, miningkoyod po d̄fino, 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 d̄fino.

Aa-po leeled ot kinalaga'an di Leeng sid sosogo'on om ki-warono sinumondot do managow ka. Kalaga d̄fino it tulun dit minanagow, duato di Leeng ong kuoyon di sungoy. Nga, "Iti nopo diti, managow okoy tu waro 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

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 tanah.

Sesudah berada di tanah, maka berehatlah 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, berehatlah 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

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.

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

di Leeng i pondulung.

Kosuwang i pondulung, na minûuli nobo dîino it tulun di minanagow. Asal-ko nakalaga sid walay, minonunguw no do ponginuman. It tongondu oh gulu do minaan tungu'ay, it misasawo. Om potunguo kabarasan it tangga diri di pinosuwangan di pondulung nga na nakawaya it pondulung dot notunguw.

Om kokito dit tongondu, nga madaada kabarasan dot, nelaan no dîino dot i pondulung di Leeng. Ka dit tongondu, “Waro tulun do nasambat duyu oy?” ka. “Waro oy 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 dîino i katanganakan diri do managow, om korikot i katanganakan nga siri po mogom-ogom i Leeng. Na, boroso dîino di katanganakan dot, “Maman, maman,” ka, “miwaya tokow ad walay tu notuturanan dagay yo minan nga nipoongoy koh dagay,” ka di katanganakan.

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, “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.

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 fetched 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.”

Na, minaya d̄fino 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 d̄fino 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 kabarasan ong it tongo tulun diri nga songkadaada dot nawatakan, neraranan tu m̄ilom ki-warot linumaga tanak do monong-idi. “Isay koruang nu oy akang?” ka dit tindi. Om, “Yamo,” ka. “Songo no yamo nu?” ka. “Silod soliwān,” ka, “ad soliwān yamo,” ka. “Nga, kada poy idi, susumusū oku po,” ka.

Asal-ko nopongo do sumusu, soliwān 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 d̄fino 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 d̄fino 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

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 menyusū. “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 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 menyusū dulu,” kata si anak.

Sebaik sahaja anak itu selesai menyusū, 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

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 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

pibangkay dîino kabarasan yotilo diri, kinam do mibangkay yotilo nga kaanaman kabarasan aa-i kopipikala.

Pagka tu lupuon no, “Des oy ambaya,” ka di Leeng, “sabanar no om, ara'at tobo kadaat ku di tâantad 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 sid kotud nga sinumiliw do gana. Polopsoso sid gana nga sinumiliw do kotud. Om popilolomboyo nogi, om polimpupuay di madi yo nga insan noheetan 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.

mereka, dan apabila mereka terus berlawanan maka enam hari lamanya mereka berlawanan 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 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

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 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.

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.

Naa, iri bo diri, aso no, nopongo no yotilo do milawan, nakala i Kudingking. Kakal-i yotilo nokopisasawo, aa-i nokopitongkiyad.

Adi, minuli no diino 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 diino yotilo diri. Dot ong it taantad 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 diino ot tongo kosusaan. Yotilo no tulu do pomogunan do kaakaya. Adi, naa nakaa nopom naka, noompus.

Kudingking telah terpotong tujuh; ada tujuh orang yang bernama Kudingking.

Selepas Kudingking terpotong, Leeng pun mengibasnya dengan sigarnya maka menjelmalah 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.

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.


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-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.

<p><b>Panarangan:</b> 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.</p>	<p><b>Penerangan:</b> 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 menjadi begitu.</p>	<p><b>Clarifications:</b> 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.</p>
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