

<p style="text-align: center;">I Gandong</p> <p style="text-align: center;">Tinangon di Konsiah Moroon Kg. Sinogindai, 2019-09-10</p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2019</p>	<p style="text-align: center;">Gandong</p> <p style="text-align: center;">Diceritakan oleh Konsiah Moroon Kg. Sinogindai, 2019-09-10</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2020</p>	<p style="text-align: center;">Gandong</p> <p style="text-align: center;">Told by Konsiah Moroon Sinoginday Village 2019-09</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waro no kaka dilo, waro ot duwo koyuwan kaka dilo oh misasawo. Nga ii nopo i duwo koyuwan dino musikin. Binatang oh walay. Nunu ong it tongo tambaloy kabarasan dino nga suwab-suwab nopo kaanu dot kanas kaka. Jadi, kaanu nopo dīno it tambaloy diri, kon-ko mangan taakay i duwo koyuwan, sala ku nogi kodung-ko opongo no mangakan, aso paada'an di tulang sid lunas di komusikinan. Dot nu-ong walay dino nga kon-i-ko agayo, soromo'on-i ong mīngogogol i tasu kabarasan nga bang okon-no-ko muwat i duwo koyuwan sid pa'a nga ceitan kakaka dit tasu.</p> <p>Jadi, naa boros dit kusay, “Ay, ara'at neeti oy raraa,” ka di kusay, “nga daapo kay raraa, mamamanaw oku po,” ka. “Naa kodung ong suwab, aawal-awal po monodia koh no do lutu ku,” ka di kusay. Adi, na it sawo diri nga pipiidon pee mato minonodia no dot takanon. Pongolopot kabarasan, turu neenan oh linopot om turu oh laalangod do rugading do tobu, turu oh linumbidan, turu oh nopugan kaka. Na, pamaanaw no dīno ilo ka.</p> <p>Om pamanaw, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kaka ilo do maapanaw no. Sumampot po da kumoturu om nokokito no ah kusay dot aasakan dot sonti'in ot oluwas. Jadi i sid toluwas dino waro oh pampang dot agāagayo ka, sam-ko walay kagayo. Adi, ka di kusay, “Ay, kapatay do kowiyaw</p>	<p>Pada zaman dahulu, ada dua orang pasangan suami-isteri. Tapi pasangan itu miskin. Rumah mereka adalah rumah panjang. Padahal jiran-jiran mereka itu hari-hari mendapat babi hutan. Jadi apabila jiran mereka mendapat binatang buruan, jauh sekali mereka memberi pasangan itu malah apabila mereka sudah selesai makan, tiada tempat lain mereka membuang tulang adalah di ruang tamu si pasangan miskin itu. Padahal, oleh kerana rumah mereka bukanlah besar maka kalau anjing-anjing berkelahi dan pasangan itu tidak naik di atas para mereka akan tergigit oleh anjing.</p> <p>Jadi, kata sang suami, “Aduh, tidak baiklah begini, sayang,” katanya, “tapi nantilah sayang, saya mengembara dulu. Jadi, esok pagi, sediakan bekalan seawalnya untuk abang ya,” katanya lagi. Oleh itu, ketika masih awal pagi si isteri pun menyediakan bekalan untuk sang suami sambil mengesat mata. Dia menyediakan tujuh biji bungkusan nasi, tujuh batang potongan tebu yang berjalur, tujuh batang kirai tembakau, dan tujuh bungkusan sirih kapur. Setelah itu, pergilah sang suami.</p> <p>Apabila sang suami terus berjalan, satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya dia mengharungi perjalanan. Apabila genap hari yang ketujuh, maka sang suami telah berjumpa dengan satu kawasan lapang yang boleh ditanami dengan padi sebanyak satu tin. Dalam kawasan yang lapang itu terdapat</p>	<p>Once upon a time, there was a married couple, but they were a poor couple. They lived in a longhouse. What's more, their neighbors in the longhouse would daily get wild boars. When their neighbors got a wild pig, they would not give any to this couple. The only thing they would get was when the others were done eating the pork, they would throw the bones in front of their house on the common area of the longhouse. That house was not big. Imagine how if the dogs were fighting over the bones the couple would get bit by the dogs if they did not climb up into the loft.</p> <p>So the husband said one day, “This is lousy dear, but hold on dear, I'm going for a journey. Early tomorrow morning prepare food for me to take along.” So the wife wiped her eyes in the morning and prepared rice. She wrapped up seven packages of rice, seven stalks of sugarcane, seven homemade cigarettes, and seven betelnut packs. So then he set off.</p> <p>He walked the first day, second, third, fourth, fifth, sixth. When he reached the seventh day he saw a clear area enough to plant a pint of rice. In that area there was a huge rock as big as a house. “Well, live or die, I'm stopping there because I am so tired,” said the man. He got on top of the rock and</p>

nga mimintoron oku po sino, tu ades apanat neeti,” ka di kusay. Na, tiimpak no diino sid timpak di pampang, minintoron. Adi, nokorikot nopo siri, minionigup, minonginggat no. Nokeenggat om nokosigup, pangakan no kaka. Adi, dot iri diri onom tadlaw-i i kusay sisirid timpak di pampang.

Adi, saampot po di koturu kabarasan i kinorikatan, waro no ot orongow di kusay dot mooboros sid saralom di pampang. Dot ka dit orongow, “Dii poy Oto om, intangay po ad soribaw diti taap tokow ong nunu ilo, tu koturu no benoy dot mookorit silo,” ka dit woyoon siri. “Ong tulun, ong awasi oh tomodon, angatan nu dot mindakod siti. Ong ara'at no nga pongindadon-i,” ka dit orongow di kusay. “O,” ka dit tanak. Om soliwana balaay iri, om maay tingaa'o sid tinungusan nga waro tulun. Ong i kokitanan di kusay bo pampang, oh balaay diri ong mangan no nga walay-i bala iri.

Jadi, boros dit tulun siri, i sinuu di woyoon, “Ay ba, ikaw balaay iti oy ambaya,” ka dit kusay. “O,” ka dit tulun di nokorikot siri. “Nunu oh tomod nu dinoy ambaya, awasi ko ara'at? Tu minomoros yamo dot nipoduat koh ong nunu ot tomodon dot awasi ko ara'at. Ong awasi, na nipaangat koh dot mindakod sitid walay ya. ‘Ong ara'at nga pongindadon-i sino,’ ka di amo,” ka dit tanak di woyoon.

“Ay dii po oy ambaya om, susunday-i om ara'at, laba-ko awasi oh tomodon ku diti tu waro ot tuturan di amo dit miyaw po dot waro ot tongo koworisan ponong sitid dikowu. Na iti no beeti mogium oku,” ka dit kusay.

sebuah batu yang sangat besar, sama besarnya dengan sebuah rumah. Jadi, kata sang suami, “Hidup atau mati pun saya berehat dulu di sini, betapa penatnya ini,” katanya. Oleh itu, naiklah dia di atas batu itu untuk berehat. Sebaik sahaja berada di atas batu itu, merokoklah dia dan makan pinang. Selepas merokok dan makan pinang, makanlah dia. Dia berada di atas batu itu selama enam hari.

Lalu, apabila genap hari yang ketujuh, terdengarlah oleh sang suami suara berkata-kata di dalam batu itu. Kata suara itu, “Wahai Oto, tengoklah dulu di atas atap kita ini apa agaknya itu, sebab hari ini genaplah tujuh hari ada bunyi berkerit di atas sana,” kata ketua di situ. “Kalau manusia, kalau tujuannya baik, kau ajaklah naik di sini. Kalau tujuannya jahat, suruh tunggu saja,” kata suara yang kedengaran oleh sang suami. “Baiklah,” jawab anak ketua. Lalu, apabila anak ketua pergi melihat di luar, di atas bumbung, dia mendapati ada seorang lelaki berada di situ. Kalau menurut penglihatan sang suami, itu adalah batu, padahal itu adalah rumah rupanya.

Jadi, kata orang yang telah disuruh oleh ketua, “Eh, kau rupanya ini, kawan,” katanya. “Iya,” balas sang suami, orang yang berada di atas bumbung. “Apa tujuan kau itu kawan, baik atau jahat? Sebab ayah saya telah berkata bahawa disuruhnya saya tanyakan kau apa tujuan kau, baik atau jahat. Kalau tujuan kau baik, ayah suruh saya mengajak kau naik ke rumah kami ini. ‘Kalau tujuannya jahat, suruh tunggu saja,’ kata ayah,” kata anak ketua.

“Wahai kawan, jauh sekali saya bertujuan jahat, sungguh baik tujuan saya ini sebab ayah saya pernah bercerita sewaktu dia masih hidup dulu bahawa kami mempunyai kewarisan di sebelah kamu ini. Jadi, inilah tujuan saya, saya mahu

stopped. There he smoked and chewed betelnut. After chewing and smoking he ate. He stayed on that rock six days.

When it came to the seventh day after arriving there, he heard speech coming from inside the rock. It said, “Son, look on top of our roof to see what that is. This is the seventh day that there was a banging sound there.” It was the leader speaking. “If it’s a human, if he has an honorable intent, bring him in here. If he has an evil intent, just have him wait.” “Alright,” said the son. So the son went outside and looked up to the rooftop and there was a human there. What the human man saw was a rock, but it was actually it was a house.

So the son whom the leader had sent said, “Oh, so it’s you friend.” “Yes,” said the man who had come there. “What is your intent friend, good or bad? Because father said I should ask you if your intent was good or bad. If good, I will invite you into our house. If it is evil I am to have you wait there said father,” said the leader’s son.

“Oh friend, my intent is far from evil. My intent is more than good. My father once told me when he was alive that we had relatives here in your area. So I’m here to look for them,” said the man. “I’m looking for

“Mogium oku di koworisan ya,” ka. “Ba, o kayo mindakod kito ad walay ya,” ka dit tanak di woyoon.

Om kendakod dīino balaay i kusay diri nga, binatang togogoyo'o bala i sid saralom diri. Dot soromo'on nopo di wookon kabarasan nga tad-opo song-bibi'is no do mogintong di kusay ka. Nga, ka dit woyoon siri, “Koyo duyu no mangay kukuroyo pogi yaloy Oto dino,” ka dit woyoon.

Ba, nokendakod po beeri, minangan no dīino paakano, peenggato, posigupo. Na, kadungko nakaakan, nokeenggat, nokosigup, minangan no duato di woyoon ong nunu oh tomodon. Ka dit woyoon, “Dii poy Oto om, nunu ot tomodon nu dino? Tu ontod dit indongo oyuno oku di idi om yamo, om potoroko ya tit walay siti, aa-koh insan korikot, baru tadlaw benoy om nokorikot koh,” ka dit woyoon siri. “Ay, ba iti no beeti oy maman, keeso no gaam om monulumiaiw oku dit boros di amo dit tongo koworisan ponong siti, sumambat oku dikowu tu, ka di amo, ‘Waro ot koworisan ya diti ponong sori,’ ka di amo,” ka di kusay.

“Jadi ba mogium, adi na keeso no dino om, ino babanar no,” ka di kusay, “mogium oku do tasu,” ka. “Mogium oku diti do tasu tu des oy maman ara'at not aso tasu. Tu, ino nopo rongo'o, at tongo tambaloy ya, kaanu nopo dot dupot. Nga nu-i nunu do dudupot ot aanu, okon-ko mangan okoy taakay, sala ku nogi pa'ada'an okoy do tulang. Nunu po om miigogogol nōono at tasu, bang kon-no-ko muwat okoy di raraa sid pa'a nga eeitan okoy,” ka di kusay. “Ay doo,” ka dit woyoon siri, “nga kada-i bo kosusa oy Oto, inee ot araaraat ot taatasu dino nga taakan kii ikaw,” ka dit woyoon.

mencarinya,” jawab sang suami. “Saya mahu mencari kewarisan kami,” katanya lagi. “Baiklah, mari kita naik di rumah kami,” ajak anak ketua.

Lalu, apabila sang suami sudah berada dalam rumah itu, rumah panjang yang teramat besar rupanya dalam rumah itu. Manakala orang lain yang ada di rumah itu terliur-liur memandang sang suami. Tapi kata ketua, “Jangan kamu mengapa-apakan si Oto ini ya,” katanya.

Nah, sesudah sang suami berada dalam rumah itu, maka dia pun dihadangkan dengan makanan, sirih pinang dan kirai tembakau. Sesudah makan nasi, makan sirih pinang dan menghisap kirai tembakau, maka ketua pun bertanyalah tentang tujuannya. Kata ketua, “Wahai Oto, apakah tujuanmu itu? Sebab sejak saya diayun dibuai oleh ayah dan ibu, dan saya dirikan rumah ini di sini, tidak pernah sekali pun kau datang, baru hari ini kau datang,” kata ketua. “Hai pakcik, inilah ini, pertama saya mahu menjejak cerita ayah saya tentang kewarisan di sebelah sini, saya mahu berjumpa dengan kamu, sebab kata ayah, ‘Kami ada kewarisan di sebelah sana,’ kata ayah,” jawab sang suami.

“Jadi, saya mahu mencari, itu yang utama, dan yang paling utama ialah saya mahu mencari anjing,” kata sang suami. “Saya mahu mencari anjing sebab jahatlah kalau tiada anjing ini, pakcik. Sebab pakcik dengar saja cerita saya ini, jiran-jiran kami selalu mendapat binatang buruan. Tapi, apa pun jenis binatang yang mereka dapat, jangankan membagi pada kami malahan kami dijadikan pula tempat membuang tulang. Apalagi, apabila anjing-anjing berkelahi, kalau saya dan isteri tidak naik atas para, tentu kami tergigit oleh anjing,” cerita sang suami. “Baiklah,” kata ketua, “Oto jangan risau, walaupun

our relatives.” “Alright then, come into our house,” said the leader’s son.

The man went into the house and it was a huge longhouse inside. Imagine how the other beings there were just drooling at seeing the man there. But the leader there said, “Don’t do anything to this son of mine.”

When he had come in, they fed him, give him betelnut chew and cigarettes. When he had eaten, chewed and smoked, the leader asked what his purpose was there. The leader said, “Son, what is your purpose here? Because from the time I was rocked in my cradle by my mother and father, and I built this house here, you have never once come here. Only today have you arrived here.” The man said, “Oh well uncle, of first importance I want to pass along the words of my father about relatives in this area. I am meeting you because my father said, “We have family over there.”

“So that is the first thing, to look for family. But what is really of first priority is to find a dog. I’m looking for a dog because it’s really bad not having a dog. For listen, my neighbors can catch any animal. But whatever animal they get, they don’t give any of it to us, other than throwing us the bones. What’s more the dogs fight and if my wife and I did not climb up into the loft we would be bitten.” The leader said, “Oh my. Don’t be troubled son. Even tho those dogs are atrocious we will give you one.”

Naa, “Nga may kay Oto, tinongo po it tasu,” ka di woyoon, dot it tanak yo ot komoyon. Adi, om tinongo kabaran dit tanak di woyoon, nga turu-turu neenan ot tasu dot uguugu dot tuyog do sapi ka kaagayo ot tasu. Adi, “Na, iti noboy Oto ot taatasu ku,” ka dit woyoon. “Nga, uutiyo ot itaak ku dikaw, nga ki-ngaran no mâantad iti i Gandong,” ka. Mm, i koturu kabaran oh minangan pataako.

Jadi, nakataak nopo dîineeri dit woyoon siri, boros dit kusay, “O, yoku diti oy maman, muli oku no diti tu ondodomon ku i raraa, awasi ong miyaw peeri,” ka di kusay. “Nga iti nobo iti oy maman ot aaku elaan ong nunu oh kooli-uli ku tu aaku nôono aandaman ong siongo i winayaan ku,” ka di kusay. “Mm, kada-i bo kosusa oy Oto, sako nôopo da taatasu dino, elaan nu-i ot ulion nu,” ka.

Adi, na minamânaw no dîineeri do muli, nga ka di Gandong kabaran, it tasu, “Sako da solot ku om untkodom. Ong ‘mungskalat koh no,’ kangku, mungskalat koh no,” ka. Na i kusay nga sinumako no dîino, om ka dit tasu, “Untkodom,” ka, “Ong ‘ungkalat no,’ kangku, mungskalat koh no,” ka dit tasu.

Adi, om pamanaw no dîino kabaran i tasu, aa-i oled kabaran mookorit om, “Untkalat,” ka. Om untkalat i kusay nga maasaday no it ro’o sid rinantay di walay di kusay. Nunu po dîino kabaran ong it tongo notusan dino, om kokitanay i tasu di kusay nga insan-insan dot tinumuun, minias magab tu rumosi. O isay kat aa rumosi do kaagayo do tasu?

Naa, nokooli nopo dîino i kusay diri, gîinumuli no dîino it tasu. Aa

anjingnya buruk rupanya tapi pakcik akan bagi juga kau,” katanya.

“Oto, panggikan anjing itu,” kata ketua kepada anaknya. Lalu, apabila anjing itu dipanggil oleh anak ketua maka tujuh ekor semuanya, yang besarnya sama dengan anak lembu. “Inilah anjing pakcik, Oto,” kata ketua. “Tapi ini yang saya mahu bagi kepada kau, tapi anjing ini sudah bernama, iaitu Gandong,” kata ketua lagi. Anjing yang ketujuh yang telah diberikan kepada sang suami.

Jadi, sebaik sahaja ketua memberikan kepadanya, berkatalah sang suami, “Saya ini pakcik, saya mahu pulang sudah sebab saya risau dengan isteri saya, bagus kalau dia masih hidup,” katanya. “Tapi pakcik, saya tidak tahulah bagaimana saya mahu pulang ini, saya tidak ingat sudah di mana jalan yang saya lalui itu,” kata sang suami. “Hm, janganlah kau susah hati, Oto, kau naik saja di belakang anjing itu, kau akan tahu juga jalan pulang,” kata ketua.

Lalu, pulanglah sang suami, tapi kata Gandong, “Naik di atas belakang saya dan pejam mata. Kalau saya kata, ‘Buka mata,’ kau bukalah mata,” katanya. Oleh itu, naiklah sang suami di atas belakang sang anjing, dan kata sang anjing, “Pejam mata. Kalau saya kata, ‘Buka mata,’ kau bukalah mata,” katanya.

Lalu, apabila anjing itu berjalan maka sekejap sahaja dia berkerit, “Bukalah mata,” katanya. Dan ketika sang suami membuka mata, maka dagu sang anjing sudah tersadai di tangga rumahnya. Apalagi dengan [para lelaki](#) itu, mereka semua terjun dengan serentak dan bertempieran kerana takut. Siapa yang tidak takut dengan anjing yang begitu besar?

Nah, sesudah sang suami pulang maka berpatah baliklah sang anjing.

“Son, call the dogs,” said the leader. The leader’s child called the dogs, and seven dogs showed up, as big as calves. “These are my dogs,” said the leader. “That one there is the one I’m giving to you. It already has a name – Gandong.” He gave him the seventh dog.

So when he had been given the dog, the man said, “I’ll be going home now uncle because I remember my wife – hopefully she is still alive. But this is what I don’t know uncle, I don’t know how to get home because I no longer remember the route I took.” The leader said, “Don’t feel troubled son. Just ride that dog; he knows the way back.”

So then he headed off back home. Gandong the dog said, “Get on my back and close your eyes. When I say, ‘Open your eyes,’ then open your eyes.” So the man mounted the dog and the dog said, “Close your eyes. When I say, ‘Open your eyes,’ then open your eyes.”

So then the dog set off, and not too long thereafter he there was the sound of walking on wood, and he said, “Open your eyes.” The man opened his eyes and the dog’s jowls were resting on the floor of his house. After that the men-folk saw the dog and all went out of the longhouse at once, scattering helter-skelter from fear. Who wouldn’t fear a dog that big?

After the man had gotten home then the dog went back.

elaan do minuli ko songo pinakaayan, minamanaw it tasu. Aa-i oleed om koguli siri nga maasangab-i do kanas. Na antad no dfinno diri om aa mikoluangan it duwo koyuwan do rinapa. Nunu ong it tongo notusan nnono diri nga antad dit nokorikot no i Gandong om aa-no insan kaanu. O nosulian, okon-ko yoalo ot manaak, it tongo notusan dfinno taakan di duwo koyuwan. Tu ba kuoyon mangaandal do suwab-suwab moongoy i tasu dot kanas. O aa-i kapapayaan do pagasu, tad mongongoy-i mongongoy. Ngaran nopo di kusay nga i Komusikinan.

Jadi, ba om korikot kabarasan iri siri, antad di kinorikatan kabarasan, onom tadlaw. Woy po dit koturu om waro not orongow di kusay dot masam-ko popeentaaan bo tu waro oh rumikot dot naga ka, dot maakan dot tulun. Adi, boros di Gandong, “Ay, kada kow-i bo sumusa oy Ompu, kodontuway-i ilo,” ka dit tasu i Gandong. Nga iri po, jam tiga dot minsosodoy rumikot no kabarasan i naga.

Na jam duwa nogi kabarasan, sinumodia no mântad Gandong sid natad dot mongindad dit naga. Dee wudut kabarasan dilo dot nôorikot pee jam tiga kabarasan, orongow no di kusay ot aa elaan momoros ko'osus dot orongow di kusay; masam-ko mato do sarup ka ko'osus. O, adi, dot ino balaay dino ki-warô ot luwang do wayaan di naga. Adi siri no minawang it tasu.

Aa po leled kabarasan dilo om siri no ka it tulu di naga do linumagay sid luwang, minimbulay, dot monurut do sorita turu-turu ot gumbala sid tulu di naga ka, buliga. Dot mad-ko sarangan ka bo, masam-ko sinikit

Entah dia pulangkah atau pergi ke mana, anjing itu pergi. Tidak lama kemudian balikhlah dia di situ dengan menggondol babi hutan di mulutnya. Nah, sejak itu pasangan suami isteri itu tidak lagi pernah kehabisan lauk. Manakala para lelaki pula, sejak Gandong datang di situ, mereka tidak pernah lagi mendapat binatang buruan. Ketulahan, bukan mereka yang memberi malah para lelaki pula yang diberi oleh pasangan suami isteri itu. Sebab bagaimana mereka mahu menghabiskan, sedangkan setiap hari anjing itu memburu pulang babi hutan. Tidak susah payah membawa berburu sebab anjing itu sendiri yang pergi memburu binatang. Nama sang suami ialah si Miskin.

Jadi kononnya, selepas anjing itu datang di situ, enam hari. Apabila tiba pada hari yang ketujuh, maka kedengaranlah oleh si Miskin suara seolah-olah memberi peringatan, sebab ada naga yang mahu datang untuk memakan manusia. Jadi, kata Gandong, “Janganlah kamu susah hati, tuan, tidak apa-apa juga itu,” katanya. Tapi kononnya, jam tiga petang naga itu akan datang.

Oleh itu, baru sahaja jam dua petang, bersiap sedialah Gandong di halaman rumah untuk menunggu naga itu datang. Dan tidak syak lagi sebab sebaik sahaja tiba jam tiga petang, maka kedengaranlah oleh si Miskin bunyi desusan yang tidak dapat diungkapkan; bunyi itu seakan-akan desusan mata angin. Jadi kononnya di situ terdapat sebuah lubang tempat laluan naga itu keluar. Jadi di situlah anjing itu duduk menunggu.

Tidak berapa lama kemudian, kelihatanlah kepala naga itu muncul keluar dari lubang itu. Dan menurut cerita, pada kepala naga itu terdapat tujuh biji geliga. Geliga itu menyala seperti nyalaan api.

He didn't know where it went to, but it set off. After not too long it returned carrying a wild boar in its mouth. So then from that time on the couple never ran out of meat. As for the men-folk, from the time that Gandong got there they never once got any game again. No longer did the couple want meat from the others, but the other men-folk were given meat by the couple. For how could you finish it off when every day the dog would go get a new wild boar. They didn't need to go hunting, the dog simply went and got the wild boar. The name of the man was Poverty.

So then after the dog had come there, there had been six days. When the seventh day came, Poverty heard a voice of warning because a dragon was coming to eat the people. Gandong said, “Don't be troubled Master, hopefully nothing bad will happen.” That was at 3PM that the dragon was coming.

At 2PM, Gandong got ready beforehand in the yard to wait for the dragon. It was no delusion because at 3PM there was heard by the man some sort of whistling of wind. It was like a whirlwind sound. The sound was in fact the dragon coming thru a hole in the ground. And that was where the dog waited.

Not long thereafter the head of the dragon emerged from the hole. According to the story, it had seven bezoars on its head. Each bezoar shown like a flame.

do tapuy.

Oo d̄ino balaay iri om pilawan di Gandong kabarasan iri nga kaanaman kabarasan iri dot migogol dit naga om i Gandong. Woy po di koturu kabarasan ilo om linumatan-i i naga ka nakala di Gandong. Adi, ba aso no d̄ino beelo, asananang no d̄ino kabarasan yoalo dilo tu napatay no it naga.

Adi, nakatalib it naga, waaro no ot orongow di kusay nga aa elaan ong songo do pomogunan kabarasan ot waro kondiw kabarasan dot rumikot do mangakan do tulun. Nga kondiw iinsan-i nga ki-taantantu-i oh kagayo do kondiw tu nolungungan ti pomogunan kabarasan do kaagayo do kondiw.

Adi kabarasan dilo, kikiwa nopo kabarasan dat tasu dilo om pamanaw no sid pomogunan dit mangan rikoto dot burung garuda¹ bo kabarasan. Iri nga ugu om irad diri kabarasan tu jam tiga-i do minsosodoy do rumikot. Adi, om korikot kabarasan it jam tiga diri, aa po leleed kabarasan om masam-ko notirung it tadlaw, asot okikito. "Ay ba," ka di kusay, tu ino dino maawaya-i ah kusay dat tasu. "Ba, bang benoy oy Gandong, osian koh no," ka dat kusay. Moorosi ah kusay tu mookoy-i dot apatay at tasu, tu ba isay ot mongoyuu dot ugu dino tasu kaawasi.

Adi, om pilawan kabarasan ilo. Ilo dilo nga ugu om irad dit insan-i tu onom tadlaw do milawan kaka ilo. Sumampot po do kumoturu kabarasan ilo om napatay no at burung goruda kaka. Nga ilo dilo, napatay daraay it burung goruda nga soromoon nopo di Gandong dino orukung no kabarasan, notowunan do pilat kaka. Adi, ba minuli no d̄ino beelo at kusay

Apabila Gandong dan naga itu berlawanan, maka enam hari lamanya mereka berlawanan, dan sebaik sahaja tiba pada hari yang ketujuh maka badan naga itu meregang kerana dikalahkan oleh Gandong. Jadi, selepas itu, tiada sudah masalah, mereka sudah aman sebab naga itu sudah mati.

Selepas berlalunya naga itu, ada lagi khabar yang kedengaran oleh si Miskin, tapi entah di kampung mana yang kononnya ada helang yang mahu datang untuk memakan manusia. Tapi helang itu bukanlah helang sembarangan sebab besarnya dapat meneduhkan dunia ini.

Jadi kononnya dengan tidak semena-mena pergilah sang anjing di kampung yang hendak didatangi oleh burung garuda itu, dan kali ini pun sama seperti sebelumnya juga sebab pada jam tiga petang kononnya burung garuda itu akan datang. Lalu apabila tiba pada jam tiga, tidak lama kemudian matahari seolah-oleh ditutup, tidak nampak apa-apa. "Alamak," kata si Miskin, sebab si Miskin setia mengikuti sang anjing. "Alamak, Gandong, hari ini kasihanlah kau," kata si Miskin. Si Miskin merasa takut sebab dia risau anjing itu akan mati sebab siapalah yang merelakan anjing yang sebaik itu.

Jadi kononnya apabila Gandong dan burung garuda itu berlawanan maka sama seperti kejadian kali pertama, sebab enam hari lamanya mereka berlawanan. Sebaik genap hari yang ketujuh maka matilah burung garuda itu. Tapi kali ini, helang itu telah mati tapi berkenaan dengan Gandong pula, dia sudah begitu lemah sebab badannya dipenuhi dengan luka. Lalu pulanglah si

Gandong began fighting with the dragon. For six days the dragon and Gandong fought. When the seventh day came the dragon lay stretched out, defeated by Gandong. After that they were no longer troubled by a dragon. They had it good because the dragon was dead.

After the dragon incident, the man heard that is some village an eagle that was coming and eating people. It was a unique eagle because it was huge, because it would cast a shadow on the earth.

As it went, the dog decided to set off for the village where Vishnu's eagle was attacking. That went the same way, because at 3PM the eagle was going to arrive. When 3PM arrived, it wasn't long and the sun was blocked out, not visible. "Oh-oh," said the man, because he had come along with the dog. "Gandong, I pity you this time," said the man. The man was scared because he feared that the dog would be killed, because who could bear to lose such a good dog.

So they began battling. It was like the previous time because they fought for six days. When the seventh day came Vishnu's eagle was dead. However, altho Vishnu's eagle was dead, you can imagine that Gandong was very weak, and covered with cuts. So then the man and the dog returned home.

¹ Garuda: "kurubaw" sid Kimaragang

meed dat tasu.

Adi songkuro no koleed mantad di kinoolian diri, waro no ot orongow di kusay keembagu dot boros dot mogium dit tasu. Mogium dit tasu tu, “Yokoy peeti oh noolu dot mangakan dot tongkuyu,” ka. “Yoyokoy peeti,” ka. O, sanlamin po oh nata'as dot naawi do maakan do tongkuyu. Tu tongkuyu iinsan-i kabarasan ino nga ki-taatantu-i tu okon-i-ko orurukung oh putotongkuyu. Iri no pongilaan doalo kodung ong rumikot no kabarasan i tongkuyu meed dot sumurung no diino gumayo it laut, raat.

Adi, mogium di Gandong tu mokitulung dot mamatay kabarasan. Nga ka dit sanganu dit tasu, it Komusikinan, “Ay, bang benoy oy Gandong, aaku no mangakun dot mangalawan koh po tu insan keeri nga nopilatan koh-i; sampod ong inot mangan nu lawano om kon-no-ko asaadan koh,” ka di Komusikinan. “Ay amu,” ka di tasu, “tu amu daraay mangan tulungay nga osian. Jadi kukuro-i kukuro nga mongoy oku-i,” ka dit tasu.

Om pamanaw kabarasan diinee tasu diri om korikot, boros dit kusay, “Nunu oh pongilaan dot rumikot it tongkuyu?” ka. “Ay elaan-i at tongkuyu dilo do rumikot tu at weeg nga gumayo om meed dot oosus,” ka. Oosus kabarasan. “Adi songo wawaya'an?” ka di kusay, Om, “Uudi oh luwang dilo dot wawayaan,” ka. Waro ot luwang dot wawayaan dit tongkuyu. “Ay doo,” ka dit kusay. Dot ino nga iseeso-i oh ririkatan dino tu sabala minsosodoy nopo. Asal-ko jam tiga dot minsosodoy siri no it tongkuyu kaka.

Adi, na minawang mâantad i Gandong; iri nga minawang

Miskin bersama dengan anjingnya.

Akan tetapi, entah berapa lama sahaja selepas kepulangan mereka, ada lagi berita yang sampai di telinga si Miskin yang kononnya mahu mencari sang anjing. Mahu mencari sang anjing sebab, “Hanya kami yang tersisa tidak dimakan ketam,” kata mereka. “Kami lagi ini,” kata mereka. Ya, satu keluarga lagi yang tertinggal tidak dimakan ketam. Sebab ketam yang dimaksudkan itu bukanlah ketam biasa. Itulah yang menjadi tanda kepada mereka, apabila ketam itu mahu datang, air laut akan pasang besar.

Jadi, tujuan mencari Gandong adalah memohon pertolongan untuk membunuh ketam itu. Tapi kata tuan punya anjing itu, si Miskin, “Hai, Gandong, kali ini saya tidak mahu lagi kau pergi berlawanan sebab sedangkan dulu pun kau sudah terluka, lebih-lebih lagi kalau ketam itu yang kau mahu lawan, tentu kau akan sangat kesakitan,” kata si Miskin. “Ah, tidak,” balas sang anjing, “sebab kalau tidak ditolong, kasihan. Jadi, walau apa pun yang terjadi, saya akan pergi juga,” katanya.

Lalu pergilah sang anjing, dan ketika tiba di situ, si Miskin bertanya, “Apa tandanya kalau ketam itu mahu datang?” tanyanya. “Tahu juga kalau ketam itu mahu datang sebab air akan pasang besar berserta dengan bunyi desusan,” jawab mereka. Kononnya ada bunyi desusan. “Jadi, di mana jalan laluan?” tanya si Miskin. “Itu dia lubang tempat laluan,” balas mereka. Terdapat lubang untuk laluan ketam itu. “Baiklah,” kata si Miskin. Kali ini pun sama juga masanya ketam itu datang iaitu pada sebelah petang. Jadi, apabila tiba pada jam tiga petang, kelihatanlah ketam itu datang.

Lalu bersiap sedialah Gandong duduk menunggu; kali ini pun

Some time after returning home, the man heard that someone was seeking the help of his dog. They were after his dog because, “Only we are left behind not eaten by a crab. It is only us who remain.” One family yet remained, with everyone else eaten by a crab. That was a unique and formidable crab, not some weak sort of crab. The recognized this because when the crab arrived there would also be a big high tide in the sea.

So Gandong began searching for the crab because they asked for his help. But the owner of the dog – Poverty – said, “Oh my, this time I won't consent to you battling, because even with the last foe you were all cut up. How much more injury will you sustain if you fight that crab?” “I don't agree,” said the dog, “because they are to be pitied if I don't help them out. So no matter what I'm going.”

So the dog set off and arrived. The man asked, “What indicates the arrival of the crab?” “You know the crab is coming because there is a high tide along with a whistling wind sound,” the people said. Supposedly there was a whistling wind sound. What path does it follow?” asked the man. Over there is the hole that it comes from,” said the people. There was a hole that the crab came out of. “Oh I see,” said the man. The crab also came at one time of day – in the afternoon. When it was 3PM the crab would appear.

So then Gandong laid in wait beforehand at the exit hole.

mâantad i Gandong sid luwang kabarasan. Om korikot i jam tiga it lulukanan dit tongkuyu, okitanan no di kusay i raat dot sumurung kabarasan it weeg, om meed dot oosus bo kabarasan. Om korikot kabarasan ino nga aa keelan momoros songkuro kagayo dot tongkuyu. I nogi tanggip ino, miinong do walay kaka kaagayo.

Om pilawan kabarasan ino, keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kaka ilo do milawan. Dot it tiya di milawan balaay ino nga intangan di kusay kaka nga ra'a nopo sid weeg kaka dit tasu. Om sumampot po di kumoturu kabarasan ilo napatay neet tongkuyu kaka nga, it tasu nga tad nopo nga aso no sambatan di koyuwan dot pilat. It tongo topos kabarasan nga miibabawong kaka do naagan dot minaan onggipay dit tongkuyu; nogurungung dot pilat.

Adi, iri po kabarasan, salapas napatay it tongkuyu minonguwang neet tasu. Om ponguwang kabarasan nga inturu mintutuk ti pomogunan kaka ot tuni dit tasu. Adi nokoponguwang peeri, pongungkud neeri kabarasan om odop-odop no. Nokoodop-odop po, minatay. Napatay it tasu kaka. Adi, om kinam do mogiad i kusay, dot asayangan dit tasu yo, “Nunu po diino ot tasu ku? Aso no diino,” ka di kusay.

Na, aa po leled kabarasan iri ot kinapatayan dit tasu om siri no it onom koyuwan it tobponee di Gandong dot rinumikot. Na, asal ong nokorikot kabarasan ilo mangay no tila'ay it pilat. Nga nu ka maan, asal notila'an peeri miniroromut it pilat, na nolingos, noposiyon i Gandong.

Naa, noposiyon po diineeri, minomoros nee tasu kabarasan dot,

Gandong telah bersiap sedia di lubang itu untuk menunggu. Dan apabila tiba pada jam tiga petang iaitu masa untuk ketam itu keluar, maka kelihatanlah oleh si Miskin bahawa air laut itu pasang berserta dengan bunyi desusan. Dan ketika ketam itu sampai maka saya tidak dapat ungkapkan betapa besarnya ketam itu. Kononnya sepitnya sahaja pun sama besar dengan sebuah rumah.

Lalu, apabila Gandong dan ketam itu berlawan maka satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya mereka berlawan. Dan kononnya, pada waktu mereka sedang berlawan, si Miskin mendapati air itu berdarah disebabkan darah sang anjing. Dan apabila genap hari yang ketujuh maka matilah ketam itu, tapi sang anjing pun tidak dapat diungkapkan betapa badannya dipenuhi dengan luka. Bahkan paru-parunya pun kelihatan bergoyang di luar akibat disepit oleh sang ketam; badannya telah hancur dengan luka.

Jadi kononnya, selepas ketam itu mati, meraung lah sang anjing. Ketika sang anjing meraung, suara raungannya berpusing tujuh kali di dunia ini. Selepas sang anjing meraung, dia pun lalu mengorek lubang, kemudian berbaring. Sebaik sahaja dia berbaring, matilah dia. Anjing itu telah mati. Oleh itu, menangislah si Miskin dengan semahu-mahunya kerana dia sayang dengan anjingnya. “Apalagi anjing saya? Tiada sudah,” katanya.

Nah, tidak berapa lama selepas anjing itu mati, maka datanglah di situ enam ekor adik-beradik kepada Gandong. Sebaik sahaja anjing-anjing itu sampai di situ, mereka pun menjilat luka Gandong. Maka, sebaik sahaja luka Gandong dijilat, menutuplah luka itu dan sembuh, dan Gandong pun hidup semula.

Nah sebaik sahaja sang anjing hidup semula, berkatalah dia, “Tuan,


When 3PM rolled around, the time for the crab to appear, the man saw the sea level rise along with a whistling sound. And when it appeared I don't know how to say how big the crab was. The pincers alone were as big as a house they say.

So they began doing battle, the first day, second, third, fourth, fifth and sixth. While battling the man saw the blood in the water – the blood of the dog. When the seventh day arrived the crab was dead. But as for the dog, there was no place on his body that wasn't cut. His lungs could be seen moving from the outside because of having been pinched by the crab. He was devastated with cuts.

So then when the crab had been killed the dog let out a howl. They say the sound of his howl encircled the globe seven times. Having let out that howl, he dug a hole and laid down. He laid down and died. The dog died. So then the man cried and cried because he loved the dog. “What more is there dog? There is nothing else,” said the man.

Not long after the death of the dog the six siblings of Gandong arrived. When they got there they immediately began licking his wounds. When they did that the wounds closed back up, and he was healed and then Gandong came back to life.

When he had come back to life, the dog said, “Master, from

<p>“Iti diti oy Ompu, aso no kosusa'an duyu,” ka, “nunu-i-nûunu, aso no masaala dikoo dino, kaakanan dikoo nga waro no, asanang konow,” ka dit tasu. “Na yoku diti, muli oku no,” ka. Na iri nopo noboros om miniwawaya neet turu koyuwan it tasu do minuli. Jadi, gisom nga ino no gisom, noompus no.</p>	<p>kini kamu sudah tidak ada lagi masalah. Apa saja pun, kamu tiada masalah sudah. Makanan kamu pun sudah ada, dan kamu sudah senang,” katanya. “Jadi, berkenaan dengan saya ini, saya mahu pulang sudah,” katanya. Sebaik sahaja berkata demikian, pulanglah mereka tujuh beradik. Jadi, sampai di sini saja. Tamat.</p>	<p>now on you will have no problems, not with anything at all. You will have food and be well off. As for me, I am going back home.” Having said that the seven dogs went together back home. So that ends the story. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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